

The Legacy of Edom (An Essential Guide to Edom) including a detailed account of the route of the Exodus

by
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The Bible (the Word of the LORD) is “precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they [the people] might go, and fall backward, and be broken, and snared, and taken.” (Isa. 28:13.)

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The Legacy of Edom

(An Essential Guide to Edom)

By Steve Phillips ©Aug 2010

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It is amazing how a whole nation such as Edom has seemingly disappeared without trace, even though the Bible tells us that Edom had a large family with various 'leaders', or 'dukes' as the Authorised Version calls them, and even prophecies what shall become of them in the end days. Let's not fool ourselves. Edom had a huge family.¹ Where then did they disappear to, assuming that they did actually disappear?

First of all, let me start by stating the obvious because sometimes the obvious needs to be stated: Edom (עֲדוֹם) means RED. The Hebrew word translated as red is אָדָם *adom* from which we get the name Edom, so named because he was red (i.e. אֲדֹמֹנִי *admoni*).² The Greek word for red is Erythra. The name Adam (אָדָם) and the word אֲדָמָה *adamah* for earth, soil or country are both from the same root.

Why is the Red Sea called the Red Sea? One theory is that the name of the sea **may** signify the seasonal blooms of the red-coloured *Trichodesmium Erythraeum* near the water's surface.³ Another prominent theory amongst some academics is that 'Red' actually means 'south' using the argument that in many Asian languages, the four cardinal directions are given names based on simple colours.⁴

Pliny likewise presented various theories he had heard in his day, with some who thought that the sea takes its name from an ethemeral King Erythras or is given its red colour "by the reflection of the sun's rays; others say that the name comes from the sand and the soil, and others that it is due to the actual water being naturally of such a character".⁵ In my opinion, only one of these suggestions is correct.

The Greeks called both the Persian Gulf and the Red Sea, the Erythraean Sea.⁶ Erythra means 'red', means Edom. This connection with Edom, which was rejected by William Smith, was noted long ago by a number of writers including N. Fuller, Scalinger (1574), Genebrard and Borchart,⁷ though Smith does go on to admit that the name meant 'sea of the red men',⁸ but arguing that it referred to the Phoenicians of that area rather than the Edomites. The Arabs claim that the sea was named after the people called Himyerites or Homeritae who once dwelt there. The name Himyer is apparently Arabic and means 'red'.⁹ These Homeritae (var. Himyerites) appear to have been Phoenicians, the name Homer, as I have demonstrated in

¹ Genesis chapter 36 and 1 Chronicles chapter 1.

² Gen 25:25.

³ *The Name of the Erythraean Sea* by Wilfred H. Schoff in *Journal of the American Oriental Society* Vol. 33, [pp.349-362](#), Jan 1913.

⁴ See, for example, the discussions in *The Color-Symbolism of the Cardinal Points* p.14, Roland B. Dixon, *Journal of American Folklore*, Vol. 12, No. 44 (Jan-Mar 1899), pp.10-16.

⁵ Pliny, *Natural History* [vi.xxviii](#) (107-8).

⁶ Strabo, *Geography* [xvi.iii.1](#).

⁷ *A Dictionary of the Bible, Comprising is Antiquities, Biography, Geography and Natural History*, Vol. 3, Entry under Red Sea on [p.1011](#), William Smith, London 1893.

⁸ *Ibid.* [p.1012](#).

⁹ *Ibid.* [p.1011](#).

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The Forgotten Tribe of Naphtali & the Phoenicians, being a variant spelling of Omri, this being the famed king of Israel mentioned in the Bible. I have shown that some of the Israelite tribes, especially those of the tribe of Ephraim, named themselves after this king.

It has also been demonstrated in the aforesaid work the close ties between Israel and Edom, so a great deal of confusion exists between these two entities. Pliny, for example, tells us that King Erythras was the first to invent rafts for navigation for use between the islands of the Red Sea.¹⁰ The transportation of goods by rafts on the Red Sea was actually undertaken by a people called Gerrhæi¹¹ who came from the Phoenician city of Gerrha on the Persian Gulf, a city built by “Chaldæan exiles from Babylon”.¹² Those Chaldean exiles were Jews, the Gerrhæi being named after the family of Gera son of Benjamin.¹³ As I shall shortly demonstrate, the harvesting and transportation of the spices from the spice-producing regions of Saudi Arabia was undertaken by Israelites using Edomite labour.

Pliny enumerates the people of this part of the Arabian coast as follows:

“The Rhadamæi also – these too are supposed to derive their origin from Rhadamanthus, the brother of Minos – the Homeritæ, with their city of Masala, the Hamirei, the Gedranitæ, the Amphyrae, the Ilisanitæ, the Bachilitæ, the Samnæi...”¹⁴

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the descendants of Rhadamanthus were Edomites who were used by the Minoans to keep law and order. The name Masala, the name of the city of the Homeritæ mentioned above, is actually a metathesis of Molossoi, the Molossians of Greece being named after the tribe of Menashe. (A metathesis is where two or more sounds or letters in a word are transposed. We shall encounter a number of such examples throughout this work.) It is also possible to demonstrate that Minos, the name of the mythical king of Crete who was called Milessius by Apollodorus and Hyginus,¹⁵ is a variant spelling of the name Menashe. As will shortly be demonstrated, the Samnæi mentioned in the above extract from Pliny were Jews who seem to have named themselves after Simon the Just, the name Samnæi being a transliteration of the Hebrew name Shimon, this also being the name of one of the tribes of Israel. Meanwhile, the Homeritæ and Hamirei were the Omrians (named after Omri king of Israel) and Himyerites (Edomites?) respectively. The affiliation between Israel and Edom is covered in the aforesaid work. It does not help when Israel and Edom were so closely linked, each worshipping the same Edomite gods.¹⁶

Considering that the whole of the Arabian coast all the way from the Sinai Peninsula round to Persia was, in the first century BCE when Diodorus and Strabo were writing, regarded as the Red Sea is, in my opinion, relevant. A good part of this coastline was by that time occupied by Edomites, which name means ‘Red’. In other words, the Red Sea is the ‘Sea of Edom’, though this will be better clarified shortly.

¹⁰ Pliny, *Natural History* [vii.lvi \(206\)](#). ([vii.57](#) in John Bostock’s translation.)

¹¹ Strabo, *Geography* [xvi.iv.4](#). “By the trade [in these aromatics] both the Sabæans and the Gerrhæi have become the richest of all the tribes” Strabo, *Geography* [xvi.iv.19](#).

¹² Strabo, *Geography* [xvi.iii.3](#). “Heeren (Comment. Gotting. 1793. Vol. xi. pp. 66, 67) supposes that this city was founded by Chaldæans solely for the purpose of a depôt for the transit of goods to Babylon, the trade having for a long time been in the hands of the Phœnicians.” *The Geography of Strabo*, Vol. 3, [fn. 6 on p.186](#), Hans Claude Hamilton and William Falconer, Henry G. Bohn, London 1857.

¹³ Gen. 46:21.

¹⁴ Pliny, *Natural History* [vi.32 \(158\)](#). ([vi.32](#) in John Bostock’s translation.)

¹⁵ Apollodorus, *Library* [i.i.6](#) & Hyginus, *Astronomica* [ii.13](#).

¹⁶ Amaziah king of Judah also adopted these Edomite gods and started worshipping them. (2 Chron. 25:14 & 20.)

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It is worth mentioning a story which Strabo relates, himself quoting from an earlier source, concerning the etymology of the name of the Erythrean/Red Sea:

“Nearchus and Orthagoras relate, that an island Ogyris lies to the south, in the open sea, at the distance of 2000 stadia from Carmania [in Persia]. In this island is shown the sepulchre of Erythras, a large mound, planted with wild palms. He was king of the country, and the sea received its name from him”.¹⁷

Whilst we cannot put too much reliance on this story, I do not think that we would be mistaken in assuming that the sea was actually named after an important person or tribe – in this case, Edom. If this identification seems a little random, it should be noted that Diodorus called the Gulf of Aqaba, which is the gulf of the Red Sea lying to the east of the Sinai Peninsula and west of the Saudi Arabian mainland, the Laeanites Gulf¹⁸ whilst Strabo called it the Aelanites,¹⁹ with the city of Aelana (previously Elath),²⁰ from which the gulf obviously takes its name, being located in the southern region of the land of Edom which was known as Petraea.²¹ Pliny records that the city of Aelana was also known as Laeana and that “the name of the bay itself has been written by our people ‘Laeanic’, and by others ‘Aelanitic’, while Artemidoris gives it as ‘Alaenitic’ and Juba as ‘Leanitic’.”²² Aelana, which is the Greek transliteration of Elon, was named after Elon the Hittite whose daughter Esau took as wife.²³

In the Book of Kings, we read:

“Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him. At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath, and the Syrians [variant **Edomites**] came to Elath, and dwelt there unto this day. So Ahaz sent messengers to Tiglathpileser [III] king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me”.²⁴

In the Hebrew Bible, the word translated as Syrians is אַרְמִים Aramim, but the Hebrew has a margin note to say that these Aramim were אֱדוּמִים Edomim, that is Edomites, and this is how the name is to be read in synagogue. Note that the difference in spelling is by one letter. In the Septuagint, which is the earliest translation of the Bible into another language, these people who took occupation of Elath were called Ἰδουμαῖοι *Idoumai*, that is, Edomites. It was from that time forward, from the time of Ahaz onwards, that Elath was known as Elon or Aelana, being named after the descendants of Duke Elon (the Hittite),²⁵ and this is why the Gulf of Aqaba was known to these writers as either the Leanites or Aelanites Gulf.²⁶

It should be noted that Doeg the Edomite was called a Syrian by Josephus.²⁷ The Edomites therefore seem to have had a strong presence in Syria from the time of King Solomon and there is a distinct possibility that the royal house of Syria was Edomite. The name Ben-Hadad

¹⁷ Strabo, *Geography* [xvi.iii.5](#) & [xvi.iv.20](#). See also Pliny, *Natural History* [vi.xxviii](#) (107) & [vi.xxxii](#) (153). Pliny also tells us that King Erythras was the first to invent rafts for navigation for use between the islands of the Red Sea.

¹⁸ Diodorus, *Library* [iii.43.4](#).

¹⁹ Strabo, *Geography* [xvi.ii.30](#) & [xvi.iv.18](#).

²⁰ Strabo [xvi.ii.30](#). The Bible calls this place Elath, telling us that it was occupied by Edom from the time of Ahaz king of Judah

²¹ Ptolemy's cities which comprised Arabia Petraea included those to the east of the River Jordan including the city of Petra.

²² Pliny, *Natural History* [vi.32](#) (156).

²³ Gen 36:2.

²⁴ 2 Kings 16:5-7.

²⁵ Gen. 36:2.

²⁶ See for example comments by Pliny, *Natural History* [6.32](#) (156).

²⁷ “Now there was at Nob a servant of Saul, by birth a Syrian, whose name was Doeg, one that kept the king's mules.” *Antiquities of the Jews* [vi.xii.1](#) (Whiston).

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means 'son of Hadad', Hadad being the name of one of Solomon's adversaries²⁸ as well as an earlier Edomite chief.²⁹ Ben-Hadad was the king of Syria during the time of Asa and Ahab, kings of the northern House of Israel.³⁰

This assumption seems to be confirmed by Josephus who called Hadad the Edomite Aderos (Ἀδερος), which name has been transliterated by Whiston as Hadad:

"but at the time when Solomon's affairs began to grow worse, on account of his forementioned transgressions and God's anger against him for the same, Hadad [Ader], by Pharaoh's permission, came to Edom; and when he was not able to make the people forsake Solomon, for it was kept under by many garrisons, and an innovation was not to be made with safety, he removed thence, and came into Syria; there he lighted upon one Rezon, who had run away from Hadadezer, king of Zobah, his master, and was become a robber in that country, and joined friendship with him, who had already a band of robbers about him. So he went up, and seized upon that part of Syria, and was made king thereof. He also made incursions into the land of Israel, and did it no small mischief, and spoiled it, and that in the lifetime of Solomon. And this was the calamity which the Hebrews suffered by Hadad [i.e. Ader]."³¹

Note that, according to Josephus, Hadad/Ader was made king of Syria! As we shall eventually discover, Edom had a significant presence in Syria.

"The worship of [the god] Hadad was widespread in Syria and Palestine, and he was a god of storms or rains, whose symbol was the thunderbolt or the lightning which he holds in his grasp like a fiery sword...

"It is peculiar that while in Assyria and Babylonia Hadad has many of the characteristics of a sun-god, in his old home in Syria he possessed those of a thunder-god who dwelt among the mountains of northern Palestine and Syria and spoke in thunder and wielded the lightning."³²

It is interesting to note that the god Hadad is regarded as the prototype of Zeus. Later in this paper I shall demonstrate that Zeus is the Greek transliteration of the name Esau.

In discussing the chief god of the Hittites, Herbert A. Strong wrote:

"Their chief deity was a God omnipotent, the 'Lord of Heaven,' with lightning in his hand, the controller of storms ruling in the skies, and hence identified with the sun. At Senjerli, in the north of Syria, he was represented simply with trident and hammer, the emblems of lightning and the thunder...

"In the sanctuary near Boghax-Keui, clad like their other deities in the Hittite warrior garb, he has assumed a conventional and majestic appearance, bearded, with the lightning emblem in one hand and his sceptre in the other, a prototype of Zeus."³³

This identification of the god Hadad with Esau and Zeus takes on greater significance when you realise who Hadad actually was and why the worship of Hadad originated in Syria.

My investigations also reveal that the Sea of Azov, which is linked by the narrow Strait of Kerch to the Black Sea, literally means Sea of Esau. In Hebrew, Esau is written Esav (עֲשָׂו). The reasons for making this claim will also become evident in a short while.

No one has yet been able to identify the location of Mount Seir. It does not seem to be marked

²⁸ 1 Kings 11:14-25.

²⁹ Gen. 36:35-36.

³⁰ 1 Kings 15:18-20, 1 Kings 20:1-34 and 2 Chron. 16:2-4.

³¹ Josephus, *Antiquities of the Jews* [viii.vii.6](#) (Whiston). [viii.199](#) in the Loeb Classical Library series (translated by Henry St John Thackeray).

³² *Myths of Babylonia and Assyria* [pp.188-9](#), Lewis Spence, London, 1920.

³³ *The Syrian Goddess; Being a Translation of Lucian's 'De Dea Syria,' With a Life of Lucian* [pp.5-7](#), Herbert A. Strong, London, 1913.

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on any ancient maps, nor does it appear to have been named by any of the classical writers. Why is this? We are told that Mount Seir was to be Esau's inheritance:

“Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.”³⁴

And again:

“And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.”³⁵

The suggestion by some commentators that the insignificant hill on which the city of Petra stands to the east of the river Jordan is the Biblical Mount Seir is ludicrous. Edom was a huge family. When we discover the true location of Mount Seir, a whole new world of understanding will open up to us.

Although, at this stage, all of these assertions may seem a little presumptuous or contrived, we will find that everything will fall neatly into place as we progress through this work and we start looking at the bigger picture.

Everyone who looks for Mount Seir look for it in the land which in later times was known as Idumea, even that land which is to the south-east of Jerusalem and to the east of the River Jordan. With this in mind, how is it that we are led to believe that Israel wandered around the Sinai Peninsula for forty years? The Bible quite clearly states that they “compassed Mount Seir many days”.³⁶ Even if we accept the conventional teaching that Petra is located on Mount Seir, this simply does not make sense.

The Land of Midian

We shall start by re-examining the Biblical evidence for the Exodus from Egypt as this will ultimately help us to identify Mount Seir. It is amazing how many preconceptions we have concerning the Exodus which prevent us from understanding the truth, thereby preventing us from correctly identifying both the Biblical Mount Sinai and Mount Seir.

Moses was specifically commanded by God to record their journeyings:

“And Moses wrote their goings out according to their journeys **by the commandment of the LORD.**”³⁷

He was clearly commanded to do so for a reason.

Using the Assyrian records for guidance, it is today possible to trace the route taken by Israel after leaving Egypt right up to the time of Moses' death. So let us start from the beginning.

When Israel settled in Egypt, we are told that they dwelt in the land of Goshen.³⁸ This land was located in the Delta close to the city of Tanis, on the Tanitic branch of the Nile:

“Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through; and he made the waters to stand as an

³⁴ Deut. 2:5.

³⁵ Josh. 24:4.

³⁶ Deut. 2:1.

³⁷ Deut. 33:2.

³⁸ Gen. 45:10 & 46:28.

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heap. In the daytime also he led them with a cloud, and all the night with a light of fire...

“Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy. How he had wrought his signs in Egypt, and his wonders in the field of Zoan.”³⁹

It is commonly accepted that Zoan (written זֵאֵן *Tso[gh]an*) is the Hebrew name for Tanis.

When Moshe (Moses) fled Egypt after killing the Egyptian who was smiting one of his brethren, we are told that he went and dwelt in the land of Midian.⁴⁰ The writers of the New Testament inform us that he was 40 years old when this occurred.⁴¹ He married Tsipporah (Zipporah), the daughter of Reuel who was the priest of Midian.⁴²

“Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, **and came to the mountain of God, unto Horeb.**”⁴³

The words translated as “to the farthest end of the wilderness” אַחֲרֵי הַמִּדְבָּר can also be translated as “at the back/rear/behind the wilderness”. The majority of time the word אַחֲרֵי *achar* appears in the Bible, it is translated as “after”. This means that we are talking of somewhere close to where he was dwelling.

Whilst he was there in the wilderness tending his father-in-law’s flock, an “angel of the LORD appeared unto him in a flame of fire out of the midst of a bush.”⁴⁴

“And he [the LORD] said, ‘Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God **upon this mountain.**’”⁴⁵

The mountain being spoken of is Mount Sinai – also associated with, if not also known as, Horeb. This mountain was close to the land of Midian, and the Land of Midian was in Saudi Arabia – **not** in what has today become known as the Sinai Peninsula:

“*Madian, the Modiana of Ptolemy, and Midian or Madian of Scripture, is a city of Hejaz, at present little better than a heap of ruins. It is situated on the **eastern** shore of the sea ‘Al-Kolzom [Red Sea], at no great distance from the gulph of Ailah [Gulf of Aqaba]. The Arabs have several traditions relating to this place, viz. that it received its name from the tribe of Madian, who first built and inhabited it; that Shoaib, the son of Mikail, the son of Yafbjar, the son of Madian, of that tribe, was the same person with the father-in-law of Moses, called in Scripture Reuel or Reguel, and Jethro; and that the well, whence Moses, or, as they call him, Mûsa, watered Jethro’s flocks, still remained when Abulfeda wrote his geographical description of Arabia.*”⁴⁶

The following entry appears in the Jewish Encyclopedia:

“Traces of the Midianites existed in post-Biblical times. Ptolemy (‘Geography,’ vi. 7) mentions a place called Modiana, on the coast of Arabia; according to his statement of its position, this place may be identified with the Madyan of the Arabic geographers, in the neighborhood of ‘Ain ‘Una, opposite the extremity of the Sinaitic Peninsula, and now known under the name of

³⁹ Psalm 78:12-43.

⁴⁰ Exod. 2:15.

⁴¹ Acts 7:23.

⁴² Exod. 2:16-21.

⁴³ Exod. 3:1.

⁴⁴ Exod. 3:2.

⁴⁵ Exod. 3:12.

⁴⁶ *An Universal History from the Earliest Account of Time to the Present* Vol. VII, [p.238 – Chap. 8](#) *The History of the Arabs, and their Antient State, to Mohammed* Printed by T. Osborne, London 1744 and written by a number of contributors.

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‘Magha ‘ir Shu‘aib’ (= ‘the caves of Shu‘aib’ [‘Jethro’]).”⁴⁷

William Smith also confirms the location of the land of Midian:

“Eusebius and St. Jerome mention a city Madian, so named after one of the sons of Abraham by Keturah, situated beyond Arabia (i. e. Idumaea) to the south, in the desert of the Saracens, by the Red Sea, from which the district was called; and another city of the same name near the Arnon and Areopolis; the ruins of which only existed in their days. (*Onomast. s. v.*; comp. Hieron. *Comm. ad Jes.* lx. and *Ezech.* xxv.)

“The situation of these two cities would define the limits of the territory of the Midianites in their most palmy days. The former of these two cities is doubtless that mentioned by Josephus (J. AJ 2.11.1) under the name of Madiene (Μαδιηνή),⁴⁸ situated at the Red Sea, and is properly identified by Reland as the modern Midyan (the Madian of Abulfeda), identical with the Modiana of Ptolemy. (Reland, *Palaestina*, pp. 98–100.) It is situated about half-way down the **eastern** coast of the Elanitic gulf. (Forster, *Geog. of Arabia*, vol. ii. p. 116 ; and see the references in his index under Midian.)”⁴⁹

This information seems to have conveniently been ‘buried’ in the past century, as it is more preferable to accept the common misconception that Mount Sinai is in the Sinai Peninsula and that Moses led the children of Israel round and round this confined desert region for forty years. Archaeologists have even ‘invented’ locations in the Sinai Peninsula to match the Biblical record. (This will become apparent in a short while.)

It should perhaps also be mentioned that the land of Midian must have covered a large region, as it is recorded that they had five kings!

“And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, **five kings of Midian**: Balaam also the son of Beor they slew with the sword.”⁵⁰

Each king will have ruled over his own small domain. There is nowhere in the Sinai Peninsula large enough to accommodate this number of cities.

Josephus claimed that the sons of Keturah “took possession of Troglodytis, and the country of Arabia Felix, as far as it reaches to the Red Sea”.⁵¹ Arabia Felix is nearly always taken by the Greek and Latin writers to mean Saudi Arabia (though Herodotus included the land of Israel within this designation of Arabia Felix – See Section Arabia the Blessed later in this work) whilst Troglodytis (variant Trogodytices) was the name given to the coastal region of Africa which bordered on the Red Sea. Pliny even recorded in his geographical list of places on the African Red Sea coast “the Trogodyte country, called in former times Midoë [Latin: Midoen] and by other people Midioë [Latin: Midioen]”.⁵² It does not help that Keturah had two sons with similar names, so these two names quoted by Pliny could be from either Medan or Midian.⁵³

It is also very likely that Pliny has got his facts wrong and that these people had come **from** Midian, seeing that Josephus was referring to Saudi Arabia when talking about Troglodytis. I would also point out that the Greek word Troglodytis (τρογλοδυταις) means “cavemen”

⁴⁷ Entry under [Midian and Midianites](#), *Jewish Encyclopedia* Vol. 8, [p.548](#), Isidore Singer et al, New York 1906.

⁴⁸ Josephus, *Antiquities of the Jews* [ii.xi.1](#).

⁴⁹ Entry under [Midian'tae](#), *Dictionary of Greek and Roman Geography* Vol. 2, p.354, William Smith, London 1872. (Emphasis mine.)

⁵⁰ Num. 31:8.

⁵¹ Josephus, *Antiquities of the Jews* [i.xv.1](#).

⁵² Pliny, *Natural History* [vi.34 \(169\)](#).

⁵³ Gen. 25:2 & 1 Chron. 1:32.

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The “Caves of Jethro” in the land of Midian in northwest Saudi Arabia to the east of the Gulf of Aqaba.

or “someone who dwells in holes”.⁵⁴ This method of dwelling is well attested in north-west Saudi Arabia in the region we are discussing here. This building of caves for homes, however, seems more correctly to be an Edomite practice, and those caves are quite distinctive having been literally carved out of the rock face. To my knowledge, no similar cave dwellings have been discovered anywhere near the traditional site of Mount Sinai.

A lot of the Arab tribes were forced out of their country into the land we today know as Ethiopia when the kings of Chaldea, Persia and Macedonia in turn invaded their lands. The Eritreans, who still inhabit this region of the African coast today, are descended from the Elonites who at one time dwelt in the city of Elath (the place also known as Elon or Aelana). These writers were recording the whereabouts of the various peoples in their day. This does not necessarily reflect the situation as it was in the time of Moses. However, all of these sources point unmistakably to Midian originally being on the eastern side of the Gulf of Aqaba. Mount Sinai must therefore be sought for in this region.

Scholars have pointed to certain passages in the Bible which suggest that Mount Sinai was not in the land of Midian. First of all, there is no scripture which says that Mount Sinai is in the land of Midian. When Moses led his flock to the backside of the wilderness, he took them **outside** of Midian. Nevertheless, we are not talking of a long distance. We are certainly not talking of a 400 mile round trip, which is what we have to accept if indeed Moses took his flock to the traditional site of Mount Sinai (i.e. St Catherine’s Mount in the Sinai Peninsula). The suggestion that Moses travelled such a long distance for the sake of pasturage for his flock is totally illogical. There is no indication that the traditional site is any more fertile, or was at any time in the past more fertile, than the land of Midian where he was at that time dwelling.

One such passage which is quoted as evidence that the land of Midian was somewhere distinct from Mount Sinai is found in the Book of Numbers:

“And Moses said unto Hobab, the son of Raguel the Midianite, Moses’ father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.”⁵⁵

First and foremost, even if Mount Sinai was in the land of Midian (which it is not – it is in the wilderness to the north of the land of Midian), this passage is merely saying that Hobab was going to leave Moses and stay in his own land of Midian. It is not saying that he is going to return to some far-off land – only that he was going to remain in his own land.

⁵⁴ Entry under τρωγλοδύτης on [p.1586](#) in *A Greek-English Lexicon*, Henry George Liddell and Robert Scott, New York 1883.

⁵⁵ Num. 10:29-30.

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The suggestion that Moses led Jethro's flock more than 220 miles to the traditional site of Mount Sinai (St Catherine's Mount) just does not make sense.

The other passage which is quoted as proof is in the Book of Exodus, this time concerning Moses' father-in-law, Jethro:

"And Moses let his father in law depart; and he went his way into his own land."⁵⁶

Once again, this is merely saying that Jethro would not be accompanying Moses into the Promised Land. There is nothing here to suggest that they travelled a few hundred miles to the traditional site of Mount Sinai in the Sinai Peninsula (or any other suggested location in the Sinai Peninsula) to greet Moses. Also, would Jethro have travelled all the way from his own homeland in north-west Saudi Arabia to the tip of what is today known as the Sinai Peninsula to greet Moses? That does not make sense.

The identification of the traditional site of Mount Sinai in the Sinai Peninsula appears to date from the latter part of the 4th century CE at the earliest.

"It does not seem to have been known, or its relevance to Judeo-Christian tradition established, until well into the fourth century."⁵⁷

Furthermore:

"It is important to note that Eusebius of Caesarea does not include Mt Sinai in his *Onomasticon* in 330 CE, although he does note the location of Rephidim/Pharan. At the same time (333) the so-called Courdeaux pilgrim did not include the Sinai among his Holy Land visits. These silences suggest that Mt Sinai's identity had still not been established or publicized at that time."⁵⁸

I would here point out, having studied his *Onomasticon*, that Eusebius placed Rephidim close

⁵⁶ Exod. 18:27.

⁵⁷ *History and Hagiography from the Late Antique Sinai*, Introduction, [p.17](#), Daniel Caner, Glasgow 2010.

⁵⁸ *Ibid.* [fn. 68](#).

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to Mount Sinai on the authority of the Bible, but it is clear from what he wrote that he did not have a clue where this place was actually located, so the author of the above quotation was a little presumptuous in his comment that Eusebius notes “the location of Rephidim/Pharan”.

The problem is, that instead of looking at the overall picture, people will simply look at one small part of the Exodus journey and apply their own interpretations to what the Bible says, even to the extent of ‘rewriting’ the meaning of many of the Hebrew words to fit those interpretations. By identifying the land of Midian, we can start reassessing what the Bible says and correct all of the misconceptions we have held tightly on to for centuries. What will become abundantly obvious as we work our way through all the evidence is that either Jebel al Lawz or the adjacent Jebel al Maqla in north-west Saudi Arabia is the Biblical Mount Sinai.

According to the Apostle Paul:

“For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.”⁵⁹

The Agar range of mountains, appearing in modern maps either as Hajar or Hedjar, included Jebel Al Lawz and was located in Saudi Arabia. In the following map produced by the cartographer Herman Moll (1674?-1732), this range of mountains was known as Hagiar.



A map of Saudi Arabia produced by the cartographer Herman Moll (1674?-1732)

There is the suggestion that these names Hagiar, Hajar or Hedjar, mean “stone mountains”,⁶⁰ but this appears to be a modern interpretation, the names having become confused by modern commentators. The Black Stone of Kaaba in Mecca is, for example, called *Al-hajar Al-*

⁵⁹ Gal. 4:25.

⁶⁰ See for example http://en.wikipedia.org/wiki/Al_Hajar_Mountains.

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aswad in Arabic, where ‘hajar’ is translated as ‘stone’, but the Hagar mountain range seems more correctly to have been named after the Hagarites who at one time dwelt there. These Hagarites are the people Strabo and Pliny called Agraei, informing us that they dwelt along the border between the Arabian Desert and Arabia Felix.⁶¹ (See map above for the approximate placement of this people.) Pliny enumerates this people amongst those who occupied the regions “from sea to sea”,⁶² meaning the region between the Red Sea and the Arabian Sea. William Smith, in his *Dictionary of Greek and Roman Geography* informs us that Hieronymous, in his discussion of Genesis Chap. 25, placed the Agraei in the land of Midian.⁶³ I have, however, been unable to find any such reference made by Hieronymous other than a reference to the sons of Keturah dwelling in this region⁶⁴ and to the sons of Nabaioth, one of the sons of Ishmael, occupying “the whole of the Euphrates region to that part of Arabia known as the Nabatean Red Sea”,⁶⁵ this referring to the place where the Gulf of Aqaba joins the Red Sea. I can only assume that William Smith is referring to the latter region around the Gulf of Aqaba.

On a map drawn up by Abraham Ortelius in around 1598, this region was actually called Agareni, thereby dispelling any myths that the name means ‘Stone Mountains’! Agareni is a variant spelling of Agraei.

Furthermore, the Rev. Charles Forster informs us that the Hebrew letter ג *gimel*, which is equivalent to a hard *g* in English, is often transliterated into Arabic as *j* or a *dj*:



Map by Abraham Ortelius dated 1598 showing the Hagar mountains as Agareni - named after the Hagarites (Greek Agraei) who at one time dwelt there.

“The Ishmaelite names, as they occur in the classics, present similar varieties of modification... ..for example, Araga and Araganitæ, for Agar and Araganitæ; Nagara, Anagrana, and Πολις Αγρανων (now Nedjran, or ‘the city of Nedjran,’ هاجر نجران) for Agara, Agarena, and the city of the Hagarenes or Agræi: the *various readings* of the Greeks suffice, alone, to restore the true scriptural and patriarchal nomenclature.

“The idiomatic correctness of the phrase, Πολις Αγρανων, in Strabo, as the name of Nedjran, is established by the highest authorities... ..Hagar Nedjran, then, may be more properly rendered, *Hagar of the Agræi*, or *Hagarenes*: Nedjran being the softer, or Bedouin pronunciation, for Agrana, Nagrana, or Anagrana; all only other forms of Agarena.”⁶⁶

Hedjar (var. Hajar) is therefore a variant spelling of Hagar. Note that, according to Pliny, “Aelius Gallus, a member of the Order of Knights” destroyed the city of Negrana.⁶⁷ He assumed that this city was not mentioned by other authors, but was clearly unaware that Negrana is a

⁶¹ Strabo, *Geography* [xvi.iv.2](#) (Ἀγραίων Agraiun) & Pliny, *Natural History* [vi.32 \(154\)](#).

⁶² Pliny, *Natural History* [vi.32 \(154\)](#).

⁶³ *Dictionary of Greek and Roman Geography* Vol. 1, second entry under [Agraei on p.74](#), William Smith, Boston 1870.

⁶⁴ “nos quod incertum est relinquentes hoc dicimus quod et Cetura nati filii Abraham iuxta historicos Hebraeorum occupauerint τρωγλοδύτιν et Arabiam, quae nunc uocatur εὐδαίμων, usque ad maris rubri terminos.” “It must be left for us to say that they [the sons of Keturah] occupied, according to Jewish historians, Troglodytes and Arabia, which is now called Eudaimon [i.e. Arabia Felix], even to the ends of the Red Sea.” (Hieronymi, *Quaestiones Hebraicae in Libro Geneseos*, [p.39](#) Pauli de Lagarde, Lipsiae, Liepzig 1868.)

⁶⁵ *Ibid.* [p.40](#).

⁶⁶ *The Historical Geography of Arabia* Vol. 1, Intro. footnote on pp.[lxxvi-lxxvii](#), Rev. Charles Forster, London 1844.

⁶⁷ Pliny, *Natural History* [vi.32 \(160\)](#).

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variant spelling of Agrana.

The city of Agra, which was located somewhere to the east of the city of Aelana (previously Eloth) on the Gulf of Aqaba, must have been named after these Agraei who at one time dwelt there, Agra being a variant spelling of the name Hagar (Greek Ἁγάρ). Pliny informs us that this city was the capital or royal city of the Laeanitae.⁶⁸ There was clearly a close alliance between the Laeanitae and the Agraei because breakaway factions of the Agraei and Laeanitae, under the names Agrianes and Laeaeans, are recorded by Thucydides as dwelling in Paeonia⁶⁹ (an ancient region which became part of the kingdom of Macedonia). As will shortly be demonstrated, the spice trade involved the transportation of spices from southern Saudi Arabia, along the Red Sea coast of Arabia, using rafts or coracles, up to the city of Aelana, then across land to Gaza, and from there to various places throughout the Mediterranean. It becomes clear that the Agraei and Laeaeans arrived in Paeonia as a result of these dealings with mainland Europe. Some of these Hagarites became mercenaries to the Macedonians. Polybius, for example, records that 1,000 Agraei assisted the Macedonians at the Battle of Sellassia in 222 BCE.⁷⁰

Another group of Agraei are recorded in Aetolia in Greece:

“The Agraei, who inhabited the north-west corner of Aetolia, bordering upon Ambracia, were not a division of the Aetolian nation, but a separate people, governed at the time of the Peloponnesian war by a king of their own, and only united to Aetolia at a later period. The Aperanti, who lived in the same district, appear to have been a subdivision of the Agraei.”⁷¹

These Agraei, who were dwelling in Aetolia, were closely allied to the Ambraciots, who I have shown to be descendants of the tribe of Ephraim. (See Section headed *Dorians in The Forgotten Tribe of Naphtali & the Phoenicians*.)

Concerning these Agraei, it is recorded that:

“The Agraei were a non-Hellenic people, and at the commencement of the Peloponnesian war were governed by a native king, called Salynthius, who is mentioned as an ally of the Ambraciots, when the latter were defeated by the Acarnanians and Demosthenes in B.C. 426. Two years afterwards (424) Demosthenes marched against Salynthius and the Agraei, and compelled them to join the Athenian alliance. Subsequently they became subject to the Aetolians, and are called an Aetolian people by Strabo... ..This people is mentioned by Cicero (*in Pison* 37), under the name of Agrinae, which is perhaps a corrupt form. Strabo ... mentions a village called Ephyra in their country; and Agrinium would also appear from its name to have been one of their towns... ..The Agraei were a different people from the Agrianes, who lived on the borders of Macedonia.”⁷²

In *The Forgotten Tribe of Naphtali & the Phoenicians* I demonstrate that Ephyra is a variant spelling of the name Ephraim. The fact that there was a city of Ephyra named after the family of Ephraim shows that there was some form of alliance between the two nations. Notice how the writer **assumes** that Agrinae is an error for Agraei! Notice also that they argue that these Agraei of Aetolia were a different people from the Agrianes who dwelt in Macedonia, which assumption is baseless.

⁶⁸ Pliny, *Nat. Hist.* vi.32 (156).

⁶⁹ Thucydides, *Peloponnesian War* ii.96.

⁷⁰ Polybius, *Histories* ii.65.

⁷¹ *A Dictionary of Greek and Roman Geography* Vol. 1, entry under [Aetolia](#) on p.65, William Smith, London, 1873.

⁷² *Ibid.* Vol. 1, entry under [Agraei](#) on p.74.

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We could apply the same argument to the Jews living today in the United Kingdom saying that they are a different people from those living in Jerusalem. They simply have a similar name. Of course, such a statement would clearly be false. Agrianes and Agrinae are both variant spellings of the same name. Notice also that Strabo regarded the Agraei as Aetolians. The writers simply could not distinguish who belonged to which tribe. Similarly, when scholars today make fine distinctions between the various forms of names, they fail to understand simple rules of phonetics.

Diodorus called the Agraei who dwelt in the region around the Gulf of Aqaba Nabateans:

“After one has sailed past this country [i.e. the Sinai Peninsula] the Laeanites Gulf comes next, about which are many inhabited villages of Arabs who are known as Nabataeans. This tribe occupies a large part of the coast and not a little of the country which stretches inland, and it has a people numerous beyond telling and flocks and herds in multitude beyond belief.”⁷³

As already pointed out, Hagar was the mother of Ishmael, hence the Nabataeans were Agraei or Hagarites. Note, however, that Strabo informs us that “the Idumeans are Nabateans”.⁷⁴ The Nabateans were, however, primarily Ishmaelites, being named after Nabaioth, son of Ishmael,⁷⁵ a statement which is confirmed by Josephus:

“When the lad [Ishmael] was grown up, he married a wife, by birth an Egyptian, from whence the mother was herself derived originally. Of this wife were born to Ismael twelve sons; Nabaioth, Kedar, Abdeel, Mabsam, Idumas,⁷⁶ Masmaos, Masaos, Chodad, Theman, Jetur, Naphtes, Cadmas. These inhabited all the country from Euphrates to the Red Sea, and called it Nabatene. They are an Arabian nation, and name their tribes from these, both because of their own virtue, and because of the dignity of Abraham their father.”⁷⁷

The Idumaeans (i.e. Edomites) and Nabataeans were therefore two different nations, but the Laeans, being descended from the Edomite duke by the name of Elon, were clearly closely allied to the sons of Ishmael. Unfortunately, this sort of confusion between tribes was commonplace amongst the classical writers.

In the Book of Chronicles (1 Chron. 5:10), these Hagarites are called הַגְרִימִּים Hagra'im, a name which is transliterated in the AV as Hagarites, whilst in the Book of Psalms (Psalm 83:6 or 83:7 in the Hebrew) they are simply called הַגְרִימִּים Hagridim, and transliterated in the AV as Hagarenes. Both of these names, when transliterated into Greek, could become Agraei or Agreni. In the Septuagint, the name is transliterated as Ἀγραρηνοί *Agrenoi* in the book of Psalms⁷⁸ and as Ἀγραραῖοι *Agaraei* in the first book of Chronicles.⁷⁹ By the time of Ptolemy, those Hagarites who had been dwelling in northwest Saudi Arabia right up to the time of Pliny, were now, under the name Agraii, located much further north, to the east of the Sea of Galilee in the land of Bashan.⁸⁰

As demonstrated above, the land of Midian was located on the eastern shore of the Gulf of Aqaba in north-west Saudi Arabia. The suggestion that Moses led Jethro's flock on a journey

⁷³ Diodorus, *Library* [iii.43.4](#).

⁷⁴ Strabo, *Geography* [xvi.ii.34](#).

⁷⁵ Gen. 25:13 & 1 Chron. 1:29.

⁷⁶ It is interesting to note that Dumah son of Ishmael is called Idumas by Josephus. This leads to confusion when trying to distinguish between the tribes of Dumah and Edom.

⁷⁷ Josephus, *Antiquities of the Jews* [i.xii.4](#).

⁷⁸ [Psalms 82:6](#).

⁷⁹ [1 Chron. 5:10](#).

⁸⁰ Ptolemy, *Geography* [v.19, §.2](#).

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of **at least a four hundred mile round trip** to the traditional site of Mount Sinai, in what is today known as the Sinai Peninsula, is not only totally illogical but is complete madness.

Philo records:

“Now, as he was leading the flock to a place **where the water and the grass were abundant**, and where there happened to be plentiful growth of herbage for the sheep, he found himself at a glen where he saw a most astonishing sight.”⁸¹

Needless to say, the traditional Mount Sinai site does not match this description. Nor is there anywhere that a large number of people, including their flocks and herds, to camp or even sufficient water or pasturage to provide for their needs. At the Jebel al Maqla site in Saudi Arabia, there is ample room for a large encampment as well as for the tabernacle which they built and there are also the remains of an ancient river bed and wells.

Concerning this region of Saudi Arabia, Diodorus informs us:

“...Beyond these regions there is a level and well-watered stretch of land which produced, by reason of springs which flow through its whole extent, dog’s-tooth grass, Lucerne [i.e. alfalfa], and lotus as tall as a man. And because of the abundance and excellent quality of the pasturage, not only does it support every manner of flocks and herds in multitude beyond telling, but also wild camels, deer and gazelles...”

“...The inhabitants of the land about the gulf, who are known as Banizomenes, find their food by hunting the land animals and eating their meat. And a temple (ἱερόν) has been set up there, which is very holy and exceedingly revered by all Arabians.”⁸²

First of all, notice that this land was excellent for pasturage. The same cannot be said of this country today, which is mainly arid. There is, however, an underground water table which some local people have been successful in tapping in order to irrigate the land and provide essential water for crops. Even as late as the 1950’s these regions around the land of Midian were said to have been good for pasturage, but today, the land is barren.⁸³

Secondly, the name Banizomenes is Hebrew. It means “sons [i.e. בְּנֵי *bnei*] of Shimon”, presumably referring to adherents of Simon the Just. These Banizomenes appear to be the people Pliny called Samnaei.⁸⁴

Thirdly, the word translated as ‘temple’ in the above-quoted passage is the Greek word ἱερόν meaning ‘holy or sacred place’, a word which is associated with ἱερεύω meaning ‘to sacrifice or slaughter’.⁸⁵ If Diodorus meant to say temple, he would have instead used the more common Greek word ναός *naos*. The fact that the site is “very holy and exceedingly revered by all Arabians” gives us some indication of the importance of this site in northwest Saudi Arabia. Bear in mind that Herodotus considered the Jews of Jerusalem to be Syrians.⁸⁶ Diodorus would likewise consider any Jews dwelling in this region of Saudi Arabia to be Arabians. Note that, by contrast, there is no place in the Sinai Peninsula mentioned by any of the classical writers which was considered to be sacred to Arabians, Syrians or Jews.

⁸¹ Philo, *Moses* [1.68](#).

⁸² Diodorus, *Library* [iii.43-4](#).

⁸³ *Fire on the Mountain op. cit.* Chap. 2.12 on p.32 - quoting from *The Land of Midian*, p.201, Harry St. John Philby, London: Ernest Benn Limited, 1957.

⁸⁴ Pliny, *Natural History* [vi.32 \(158\)](#).

⁸⁵ Entries under ἱερόν and ἱερεύω on p.194 of the *Langenscheidt Pocket Greek Dictionary*, Dr Karl Feyerband, Germany (undated).

⁸⁶ Herodotus, *Histories* [ii.104](#).

Jebel al Maqla

The mountains Jebel al Lawz and Jebel al Maqla in this region of Saudi Arabia form the north-westernmost extremity of the Hagar range of mountains. The second highest of these mountains, Jebel Al Maqla (called Jebel Musa – the mountain of Moses – by the local inhabitants) is distinctive in that its peak is completely black. This gives the impression that the peak was blackened by intense heat and smoke:

“Now mount Sinai was altogether on smoke, because the Lord descended upon it **in fire**; and the smoke thereof ascended as the smoke of a **furnace**, and the whole mount **quaked greatly**.”⁸⁷

According to Hoffmeier, the mountain top of Jebel al Maqla consists of:

“a black-to brown coating of iron, manganese, and clay, [that] commonly forms on exposed rock and artifact surfaces embedded in desert pavements, and it also forms in arid regions as a result of organic microbial activity on the rock surface which fixes the iron and manganese.”⁸⁸

This coating he is referring to is usually designated “desert varnish”. The geology of the mountain has been carefully studied by the American geologist Dr Glen A. Fritz who informs us that:

“Hoffmeier’s desert varnish theory seems to overlook the fact that the dark rock on the upper reaches of *Jabal al-Maqla* is sharply demarcated, which would be an atypical distribution pattern for desert varnish. The dark rock is further delineated by light-colored igneous rock intrusions called *dikes*. These structures formed long ago in geological history when magma intruded into fractures of the overlying rock... ..The presence of these demarcations and delineations argues against a wholesale darkening of the surface, as supposed by the desert varnish idea and by the ‘Burnt Mountain Theory’”⁸⁹

He further argues that:

“The delineated margins of the dark rock of *Jabal al-Maqla*, and the light-colored dikes that it hosts, are further arguments against blanket alterations produced by heat or a chemical process like desert varnish.”⁹⁰

Dr Fritz demonstrates that the distinctive black peak comprises black basalt rock with iron oxide deposits.⁹¹ Nevertheless, although he admits that the rock was formed from volcanic lava, he **assumes** that this rock was formed millions of years ago. (The fallacies of the various radiometric dating methods as well as the wild assumptions made concerning the formation of geological features, which theories have become established as scientific fact, are discussed in the main work *Ancient History Reconsidered*.)

Fritz continues by trying to explain the whole ‘fire on the mountain’ episode in the Bible as nothing more than theophany. This explanation, however, is not borne out by the Biblical texts which says that the “whole mountain quaked greatly” and smoke rose from the mountain “as

⁸⁷ Exod. 19:18.

⁸⁸ *Ancient Israel in Sinai: The Evidence for the Authenticity of the Wilderness Tradition*, [p.134](#), James K. Hoffmeier, Oxford University Press, 2005.

⁸⁹ *Fire on the Mountain, Geography, Geology & Theophony at Jabal al-Lawz*, Chap. 7.3 Desert Varnish, Dr Glen A. Fritz, GeoTech, San Antonio, Texas 2016. (ISBN 978-0-692-69985-0.)

⁹⁰ *Ibid.* Chap. 7.4 “Burnt Mountain” Conclusion, pp.115ff.

⁹¹ *Ibid.* Chap. 8: Geology of the *Jabal al-Lawz Region* pp.117ff.

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the smoke of a furnace”, “because the LORD descended upon it in [the] fire”.⁹²

In the book of Judges, we read:

“The mountains **melted** (נָזַל) from before the LORD, even that Sinai from before the LORD God of Israel.”⁹³

The Hebrew word נָזַל *nazal*, which is here translated as ‘melted’, means ‘to flow down’, ‘to run down’, ‘to overflow’, ‘to spread’, ‘to drop’ or ‘to turn to liquid’. The translation of ‘quaked’ which appears in the NIV and other more modern translations is simply wrong. There is no precedent for this translation of the Hebrew word נָזַל *nazal* as ‘quake’. The Hebrew clearly



Top: The route likely to have been taken by the Israelites under the leadership of Moses.

Bottom Left: The remains of one of the many chariot wheels discovered at the bottom of the sea in the Gulf of Aqaba. This one was covered in gold.

Bottom Centre: A 40 foot (12 metre) high rock with a split right down the middle. At the base of the crack is evidence of water erosion caused by water which once issued from the middle of the rock.

Bottom Right: Jebel al Maqla. The top is covered in black basalt rock resulting from volcanic activity.

⁹² Exod. 19:18.

⁹³ Judg. 5:5.

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states that the top of the mountains had turned to liquid. The Latin Vulgate, which is one of the earliest translations of the Hebrew Bible, translates as *fluxerunt* which means ‘melted’ or ‘flowing’ (the English word ‘flux’ is from the same root) and accords with the usage of the Hebrew word נָזַל *nazal*.

Combined with the earlier statements that the mountain burned like a furnace (or oven) and exceedingly quaked, this shows that we are looking at a volcanic eruption. The word which is translated as “quaked” in Exod. 19:18 is יַחֲרַד *yecherad*, means ‘trembled’ and is the very same word which also used in Exod. 19:16 when we are told that “all the people that were in the camp **trembled** [יַחֲרַד]”. A different word meaning ‘quaked’ is used in Judges 5:4, though the word רָעָשָׁה *ra’asha* is there translated in the AV as ‘trembled’. The associated word רָעַשׁ *ra’ash* means “violent motion, earthquake, noise or uproar”.⁹⁴ The mountain “burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness”,⁹⁵ which tells us that the top of the mountain was covered in hot molten lava and dark clouds. I can see no other way of explaining the Biblical narrative, and if it was covered in hot molten lava, would the writers have been able to describe it any other way? With the limited vocabulary available to them, the answer has to be a categoric ‘No’.

The word used in the Septuagint in Judges 5:4 is ἐσαλεύθησαν, which means ‘they [i.e. the mountains] swelled/surged/tossed to and fro [like an earthquake], tottered or rolled [like a ship]’. We should bear in mind, however, that the Septuagint is not a literal translation of the Hebrew and the Jews involved in the translation into Greek are unlikely themselves to have witnessed a hot lava flow to have understood the meaning of the passage. I would here point out that the Septuagint does not even mention that the mountain quaked in Exodus 19:18 whereas all of our copies of the Hebrew Bible plainly states this fact.

The Bible therefore describes volcanic or seismic activity; a volcano which was perhaps at that time still active. It should here be pointed out that, at an elevation of 2,300 metres, Jebel al Maqla is one of the highest peaks in the region, Jabal al Lawz being slightly higher at 2,580 metres. I would stress that Jebel al Maqla is **not** a volcano, so we have to question how lava could have been deposited in this way on the top of Jebel al Maqla seeing that the mountain itself is not an extinct volcano. The lava must have come from an active volcano somewhere in the vicinity which erupted in such a way as to sprinkle the molten lava on the top of Jebel al Maqla like icing on a cake.

I have heard a report of someone taking a rock sample from the top of Jebel al Maqla and washing the dust away with ease,⁹⁶ so the suggestion that the rock is blackened by heat is debatable. Another person has described the coating, when rubbed, as smelling like soot. This could be explained by the mountain being immersed in a dark thick cloud of smoke. As the deposit is on the upper surfaces of the rocks, and as the clear demarcation between the light and dark areas of the mountain is not what you would expect if it was caused by desert varnish, the actual cause must continue to be a matter of conjecture. Whatever the explanation, it does not detract from the identification of Jebel al Maqla as the Biblical Mount Sinai, with Josephus describing Mount Sinai as “the highest of the mountains in this region

⁹⁴ Entry under רָעַשׁ on [p.324](#) in *Langenscheidt Pocket Hebrew Dictionary*, Dr Karl Feyerband, Germany 1905.

⁹⁵ Deut. 4:11.

⁹⁶ An interview with Kevin Fisher by Michael Rood in one of his Shabbat Night Live shows.

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Man holding up a bullock as though presenting it as a sacrificial offering – from a relief to the east of the main Jebel al Lawz site.

and the best for pasturage”.⁹⁷ Arguments have already been presented to show that this part of Saudi Arabia was, even in the first century BCE, a fertile region with good pasturage. The Greek writer Diodorus likewise places a sacred place in this region which was occupied by Jews as late as the first century BCE.

At the base of Jebel al Lawz, remains of two altars have been found. The larger of the two is located farther away from the mountain and the sides are

inscribed with pictures of cows, which Dr Lennart Möller reckons are representations of Egyptian Apis bulls,⁹⁸ but in my main work entitled *Ancient History Reconsidered*, I have demonstrated that the Apis cult in Egypt started up long after the time of the Exodus.

In another inscription, to the east of the site, there are a number of cows or bullocks lined up as though being led to an altar. One of the bullocks is being held up in the air as if to show that it is to be offered as a sacrifice.

The other altar at the base of Jebel al Lawz has been dismissed by Arab archaeologists as nothing more than, “the residence of the workers of the quarry and for keeping animals used for the transportation of stones along the paved track, part of which is still well preserved at some places”,⁹⁹ but, as Dr Glen Fritz points out:

“its layout bears no resemblance to the usual square or rectangular shapes of ancient habitations or storehouses. It also contrasts with the historical predilection in the region for building circular structures for habitation and livestock folds. Its relatively straight walls and sound masonry work does reflect a large manpower investment and a degree of skill for its construction... Plus, there are no signs of portals or windows. If this structure was designed as a building, its walls would need to have been at least twice as tall to create standing room. If so, there should be a lot more adjacent stone rubble to account for the



The altar located close to the mountain with corrals leading up to it. The suggestion by the Arab writers that these are remains of living accommodation used by quarry workers does not stand up to scrutiny. (Courtesy Jim and Penny Caldwell.)

⁹⁷ Josephus, *Antiquities of the Jews* [ii.264-5](#). ([ii.xii.1](#) in Whiston's translation.)

⁹⁸ *The Exodus Case* pp.316-8, Dr Lennart Möller, Copenhagen 2008.

⁹⁹ *Al-Bid': History and Archaeology* p.66, Abdul-Rahman al-Tayyib Al-Ansary et al, Ministry of Education, Saudi Arabia 2002.

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original height. As it is, there is hardly enough fallen stone to account for the waist high walls envisioned for cattle corrals.”¹⁰⁰

These sentiments are also expressed by Dr Lennart Möller.¹⁰¹ The petroglyphs nearby of cows and bullocks being lined up, possibly for slaughter, seems to support this hypothesis.

Of particular interest is a representation carved into the rocks around 90 miles to the south east of Jebel al Lawz, depicting a picture of a menorah (seven-branched candlestick) which is unmistakably a depiction of the self-same one which was carried away to Rome by the Romans when they destroyed the temple in Jerusalem. This alone discredits any suggestion that the Israelites spent their forty years of wandering in the Sinai Peninsula and again ties this region in north west Saudi Arabia to the Israelite occupation which must have occurred during the time of Moses. This petroglyph has since been vandalised so that it no longer exists.



Left: The Menorah (seven-branched candlestick) which originally stood in the temple in Jerusalem - as depicted on the Titus Arch in Rome.

Middle: The identically shaped menorah as depicted on the rocks some 90 miles south east of Jebel Al Lawz in Saudi Arabia as photographed by Dr Sung Hak Kim.

Right: What remains of the petroglyph today after the Saudis obliterated it.

The Red Sea Crossing

When studying the Bible, it is very easy to get hung up over personal interpretations. The crossing of the Red Sea by Moses and the Israelites is recorded in Exodus chapters 13 to 15. The Hebrew for Red Sea used in these passages is יָם סוּף (pronounced Yam Suph),¹⁰² which is usually interpreted to mean ‘Sea of Reeds’, consequently everyone is looking for the location of the crossing on a sea with reed beds. The Gulf of Aqaba clearly does not fit this description, yet we are clearly told in the first book of Kings:

“And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea [Yam Suph], in the land of Edom.”¹⁰³

Etzion-Geber (AV Ezion-geber) and Eloth were both located on the Gulf of Aqaba. Despite objections from scholars, the Bible clearly informs us that the Gulf of Aqaba was called Yam Suph. It is possible that Yam Suph is a corruption of Yam Esav, meaning ‘Sea of Esau’. (Esau is the English transliteration of the Hebrew עֵשָׂו Esav.) This would tie in with the Red Sea being named after Edom, or ‘King Erythras’, that is ‘King Red’. We should bear in mind that the Hebrew square script which we are familiar with today did not exist until sometime towards the end of the Persian Period (around 300 BCE). Prior to that, the the Paleo-Hebrew script was

¹⁰⁰ *Fire on the Mountain op. cit.* Chap. 5.3, p.81, Dr Glen A. Fritz.

¹⁰¹ *The Exodus Case op. cit.* pp.301-7.

¹⁰² See for example Exod. 15:4.

¹⁰³ 1 Kings 9:26.

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used extensively and was still being used right up to the middle of the second century of the Common Era. The Book of Genesis, which is the oldest of the books, will have been written in an even earlier script which has been inaptly termed 'Proto-Canaanite'. At some point in the past, the scribes have transcribed from this older Hebrew script into the newer one.

Other indications that Yam-Suph referred specifically to the Gulf of Aqaba can be found in a couple of other Biblical passages:

"And I will set thy border from the Red Sea [Yam Suph] even unto the sea of the Philistines, and from the wilderness [of the Red Sea or Yam Suph] unto the River [Euphrates]; for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee."¹⁰⁴

This passage only makes sense if the Gulf of Aqaba is intended for Yam Suph.

"These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea [Hebrew Suph]."¹⁰⁵

Moses was, at that time, in the desert region to the north of the River Arnon. Here, despite the translation as "Red sea" in the AV, the word Suph appears in the Hebrew without any reference to sea. The Suph being referred to in both instances is clearly the Gulf of Aqaba. Note also that in the Book of Numbers, Suphah (a variant spelling of Suph) was located somewhere in the Arnon river valley.¹⁰⁶

The suggestion that Yam Suph means 'sea of reeds' is therefore shown to be contrived. It is based on the fact that the Hebrew word **סופ** *suph* **can** mean 'flags' as in:

"And the rivers shall become foul; the streams of Egypt shall be minished and dried up; the reeds and flags (**סופ**) shall wither."¹⁰⁷

This, combined with the occurrence of a number of places called *Pa-Tufi* in the Egyptian records, has convinced a lot of archaeologists that Yam Suph is in Egypt.

"If the term *sûf* is related to Egyptian *p3 twf(y)* – and I think this is virtually certain in light of Ward's rigorous linguistic investigation of the word – then yam suph may have been the Hebrew for the proper name *p3 twfy*, a marshy region of the eastern Delta. Alternatively, *yam suph* in the exodus narratives may simply be a descriptive term that could have applied to any marshy lakes in the Isthmus of Suez.

"The crossing of the sea signaled the end of the sojourn in Egypt and it certainly was the end of the Egyptian army that pursued the fleeing Hebrews (Ex 14:23-29; 15:4-5). After this event at Yam Suph, perhaps the verb *Soph*, meaning 'destroy' and 'come to an end,' originated (cf. Amos 3:15; Jer 8:13; Isa 66:17; Psa 73:19). Another possible development of this root is the word *suphah*, meaning 'storm-wind'...The meanings 'end' and 'storm-wind' would have constituted nice puns on the event that took place at the Yam Suph."¹⁰⁸

In other words, all archaeologists can present us with is a lot of conjecture. For the purpose of this exercise, however, we shall let the Bible speak for itself. The Bible **only** uses the name Yam Suph in reference to the Gulf of Aqaba. When considered in conjunction with all other evidence which is about to be presented here, the Gulf of Aqaba is irrefutably the sea which the Israelites crossed.

¹⁰⁴ Exod. 23:31.

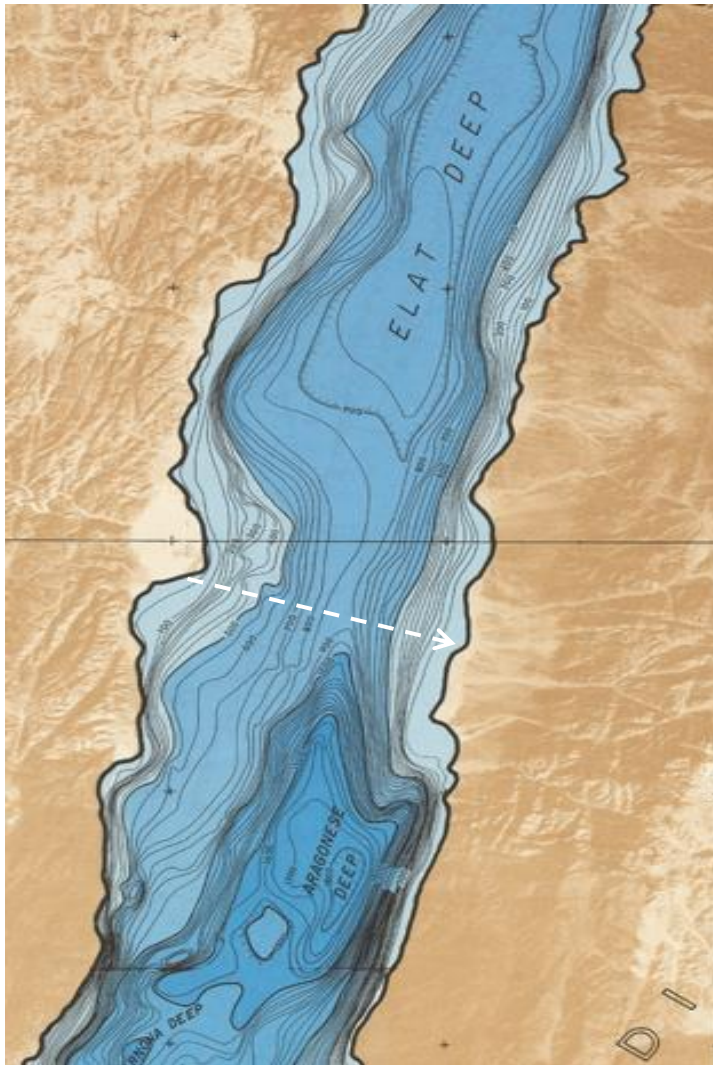
¹⁰⁵ Deut. 1:1.

¹⁰⁶ Num. 21:14.

¹⁰⁷ Isa. 19:6.

¹⁰⁸ *Israel in Egypt: The Evidence for the Authenticity of the Exodus Tradition* p.214, James K. Hoffmeier, Oxford University Press 1999.

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Bathymetric map of the Nuweiba crossing point showing the underwater bridge. From a map by John K. Hall and Zvi ben Avraham dated 1978, Geological Survey of Israel.

where it has ended up, though South Korean Dr Sung Hak Kim, whilst working as a personal physician to the Saudi Royal Family, asked a local boy about the pillar whilst visiting the area and was told that the Saudis had removed the pillar and dumped it in the sea. Whatever the explanation, the fact remains that there was a similar pillar on the Saudi shore and anyone who tries to dismiss this as the crossing site needs to explain how it is that there are two ancient columns marking this location. David Rohl contends that the pillar on the Nuweiba side is Roman, but fails to give any explanation as to what these solitary columns, one on

In places the Gulf of Aqaba is over a mile deep, yet at one place – and only one place – there is an underwater ‘shelf’ which gently slopes down from both the Egyptian side and the Saudi Arabian side albeit to around eight hundred metres below sea level at its lowest point.¹⁰⁹ To the north and the south of this, the sea floor drops off sharply to an even greater depth: The northern part is known as the Elat Deep and the southern as the Aragonese Deep. (See map opposite.)

Two red granite columns had been erected at some early point in history to mark this crossing point – one on the Nuweiba side, the other on the Saudi Arabian shore. The column on the eastern shore in Saudi Arabia, however, was removed by the Saudi Arabians in the late 1980’s and no one knows



Red granite column marking the site of the crossing. The pillar was lying in the water at the southern end of Nuweiba beach. It was re-erected by the Israelis when they occupied this region. A similar column once stood on the Arabian shore until removed by the Saudis.

¹⁰⁹ There is disagreement on precisely how deep this ledge is with figures ranging from 240 metres (approx 800 feet) to 800 metres (2,625 feet). See *The Exodus Case* (3rd Edition), p.215, Dr Lennart Möller, Copenhagen 2008.

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each of the two shores, are doing there, in the middle of nowhere! There is no indication that there were any Roman buildings anywhere in the region, nor can anyone explain how they have ended up on opposite shores. Furthermore, the Roman style of architecture is an extension of the Doric style. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the Dorians were Israelites from the city of Dor in northern Israel. I also demonstrate that the city of Rome was built by the tribes of Menashe and Reuben. We shall visit this question later on in this current work as well.

Archaeologists overlook the fact that the Roman fort in Jerusalem, which was known as Fort Antonio, was built by John Hyrcanus, the first of the High Priests of the Hyrcanian family around 107 BCE as a place for the hanging of the priestly vestments:

“Now on the north side [of the temple] was built a citadel, **whose walls were square**, and strong, and of extraordinary firmness. This citadel was built by the kings of the Asamonean race, who were also high priests before Herod, and they called it the Tower, in which were reposed the vestments of the high priest, which the high priest only put on at the time when he was to offer sacrifice.”¹¹⁰

The Romans therefore often used existing structures where it was not possible to build their own buildings due to restricted space. The reason why we have not found any original Phoenician buildings at places such as Byblos likewise appears to simply be because archaeologists have classified the Phoenician style of architecture as Roman! The Doric style of architecture is Israelite in origin. The column on Nuweiba beach is therefore more likely to be Phoenician than Roman.

A recent discovery announced in June 2020 shows that a pair of Proto-Aeolic capitals were found in the City of David in Jerusalem and are believed to belong to King David's palace.¹¹¹ Similar columns were found at Samaria and Megiddo.¹¹² Archaeologists have not yet explained how Greek Aeolic columns appear in Israelite towns during the time of the Israelite kingdom, let alone how the style supposedly **pre-dates** those of Greece which are classed as being of an earlier date! The obvious solution to this conundrum is in the realisation that the



One of the two Proto-Aeolic capitals found in the City of David in June 2020.

Aeolians were Israelites and that this Aeolic 'Greek style', which has been dated some 800 centuries too early, is more correctly Israelite! The capitals found in Jerusalem are likely, however, to belong to King Solomon's palace, this being the one Josephus was describing when he commented that it was of Corinthian style.¹¹³

In the first book of Chronicles we read:

¹¹⁰ Josephus, *Antiquities of the Jews* [15.403](#).

¹¹¹ See *Magnificent stone remains of a 2,500-year-old royal palace from the time of the Kings of Judah are found carefully buried outside the walls of Jerusalem*, Daily Mail article dated [4 Sep 2020](#) and *Proto-Aeolic Column Points to King David's palace* by Eleanor Clarke dated 21 June 2020 at <https://watchjerusalem.co.il/970-proto-aeolic-capital-points-to-king-davids-palace>.

¹¹² Watchjerusalem.co.il op. cit.

¹¹³ Josephus, *Antiquities of the Jews* [viii.v.2](#).

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“And Bela the son of Azaz, the son of Shema, the son of Yoel [AV Joel], who dwelt in Aroer...”¹¹⁴

These descendants of Yoel of the tribe of Reuben who ‘dwelt in Aroer’ to the east of the Dead Sea, in the land we today know as Jordan, were the people who became known as Aeolians. Under the name Arverni, a name which was pronounced Aroerni (Greek Ἀρουέρνοι), they eventually settled in the Auvergne region of France.

Strabo informs us that the Vellavii (*variant* Vallæi) who were dwelling to the south of the Arverni in France were once considered part of the Arverni.¹¹⁵ Once again, the names Vallæi and Vellavii are the Anglicised forms of the Latin. The Greek is Ouellai (Ὀυελλάιοι), which is a variant spelling of the Hebrew name Yoel (AV Joel). These Aroerites who settled in the Auvergne region of France were therefore descended from Yoel son of Reuben who at one time dwelt in the city of Aroer to the east of the Dead Sea. (NB: The Vallæi who are recorded by Pliny as dwelling in Macedonia will also have been named after this same tribe.¹¹⁶) This is all explained in *The Forgotten Tribe of Naphtali & the Phoenicians*.

This Aeolic style, however, is more likely to be a style of architecture attributable to the tribe of Joseph rather than the tribe of Reuben. We should bear in mind that the tribes of Reuben and Menashe were dwelling alongside each other, and the second book of Kings suggests that Menashe also dwelt in Aroer:

“In those days the LORD began to cut Israel short; and Hazael smote them in all the borders of Israel: from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of Arnon, even Gilead and Bashan.”¹¹⁷

We are also told that Jephthah of the tribe of Gilead (son of Machir son of Menashe) defended the lands of Menashe, Gad and Reuben when the Ammonites declared war on Israel:

“And he smote them from Aroer until thou come to Minnith...”¹¹⁸

The Aeolic style of architecture would then be a variation on the Doric style rather than a separate style of architecture as archaeologists would have us believe.

Returning to the columns on the two adjacent shores of the Gulf of Aqaba, the one side being located on Nuweiba beach, it is unfortunate that Ron Wyatt’s photographs, taken during his visit to Saudi Arabia, were confiscated by the Saudi government. Consequently, we do not know what this second column looked like other than from Ron Wyatt’s statement that it was of the same style as that on the Nuweiba shore, though the Saudi one is said to have contained ancient writing. Sceptics will argue that we only have Ron Wyatt’s words that this existed, but fortunately, Ron and his wife, Mary Nell Wyatt (now Mary Nell Wyatt-Lee), took a video from Nuweiba shore which clearly shows the column on the Saudi Arabian shore before it was removed.¹¹⁹ Because of the distance involved, it is not possible to identify it as clearly as we would like, but the fact that it was there is testimony to the truth of Ron Wyatt’s claims.

When Israel arrived at the Red Sea crossing point, we are told that they were camped at a place called פִּי הַחִירוֹת Pi-haHiroth. Pi-haHiroth means “mouth of the Hiroth”. Josephus

¹¹⁴ 1 Chron. 5:8.

¹¹⁵ Strabo, *Geography* [iv.ii.2](#).

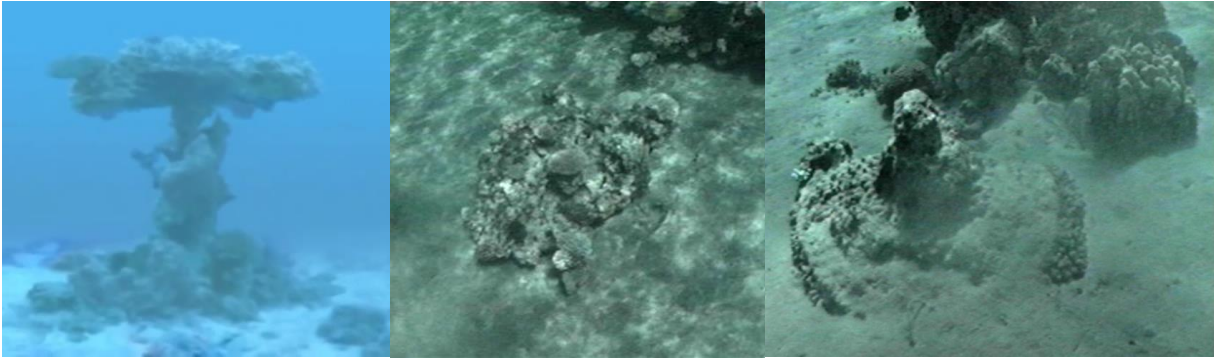
¹¹⁶ Pliny, *Natural History* [iv.10 \(34\)](#). ([iv.17](#) in John Bostock’s translation.)

¹¹⁷ 2 Kings 10:32-3.

¹¹⁸ Judg. 11:33.

¹¹⁹ *Ron Wyatt’s Untold Story – Discovery of Mt Sinai Part 2* on YouTube ([Ron Wyatt’s Untold Story- Discovery of Mt. Sinai PART 2 - YouTube](#) 10 minutes in).

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Three of the chariot wheels discovered on the floor of the Gulf of Aqaba. Coral cannot grow like this unless it forms on an existing structure – in this case, the remains of the wheels of chariots.

actually uses the word ‘mouth’ in his book when he writes that the Egyptians “blocked the passage of the Hebrews, pitching their camp at its mouth [στόμα], to prevent their escape to the plain”.¹²⁰ In Numbers 33:8, this place is called פְּנֵי הַחִירוֹת Pnei-haHiroth, meaning “before the Hiroth”. Here they were “entangled in the land, the wilderness hath shut them in”,¹²¹ or, as Josephus put it:

“Barring all routes by which they expected the Hebrew to attempt escape, they confined them between inaccessible cliffs and the sea; for it was the sea in which terminated a mountain whose rugged face was destitute of tracks and prohibitive for retreat.”¹²²

The interpretation of Hiroth is problematic. The closest Hebrew word is either חֹר (var. חור) *hor* or חַר *hur*, both meaning hole, or חָרָה *harah* meaning ‘to burn or glow with anger’. None of these words can become the plural form of *hiroth*. The plural of חֹר would become חֹרִים *horim*, whilst חָרָה is a verb and would not stand on its own. Basically, Hiroth is a foreign word.

Rashi argued that the word חִירוֹת *hiroth* is from the Hebrew word חֵירוֹת *cheirut*, meaning freedom, but there is no evidence that this word was used at that early a date. The closest word used for freedom in the Bible is חֹפְשִׁי *chofshi*, which is used a number of times throughout the Hebrew Bible. The word חֵירוֹת *cheirut*, is never once used.

Concerning Pi-hahiroth, Rashi remarked:

“That is Pithom, but now it is called Pi-hahiroth, since there they [the Israelites] became free men (בְּנֵי חֹרִין). They [the Hiroth] are two high upright rocks, and the valley between them is called the mouth of the rocks”.¹²³

This statement that Pi-Hahiroth was an alternative name for Pithom is false. Pithom was one of the store cities built in Egypt by Israelites whilst they were slaves. Pi-hahiroth was miles away from there. It is interesting to note, however, that Rashi mentions two high upright rocks with a passage in between. This description fits no location in Egypt, but does describe very well the valley down to Nuweiba Beach. There is no evidence that the word חֵירוֹת *cheirut*, meaning freedom, is in any way connected to the name Pi-Hahiroth.

¹²⁰ Josephus, *Antiquities of the Jews* [ii.325](#).

¹²¹ Exod. 14:3.

¹²² Josephus, *Antiquities of the Jews* [ii.324-5](#).

¹²³ <http://www.rashiyomi.com/rule1520.htm>.

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The Arabic name for the narrow passage which leads down to Nuweiba Beach is

وادی وتیر *wadi watir*. We all know what a wadi is, but what about watir? It is not difficult to see that the word watir is a metathesis of the Hebrew *hiroth*. It seems that no one knows what the Arabic word *watir* means. The closest I can find in *The Hans Wehr Dictionary of Modern Written Arabic*¹²⁴ is

the word وتړ *waṭīr*, which

means 'soft, snug, cozy, comfortable (bed, seat) or smooth (cloth)', none of which seem to be appropriate designations for the name of this wadi which leads down to Nuweiba Beach. The path through the wadi is a rough terrain. I can think of no other logical reason for the place being called *watir* other than as a variant spelling of *hiroth*.

The Hebrew letter ח *chet* can be transliterated a number of different ways. Apart from the obvious transliteration as a letter *h*, as in Pihah*hiroth* in the English translations, it can also be transliterated as a *ch*, a *gh* or even as a *q*.¹²⁵ Josephus, for example, referred to the city of חֶבְרוֹן Hebron by a number of different names, one of which was Γιβρώνα *Gibrona*,¹²⁶ where the initial Hebrew letter ח *chet* has become a *g* in transliteration.

The Spanish name Guadalquivir is derived from the Arabic *wadi al kabir*, meaning 'great river'. Guadalcanal is also a derivation of *wadi al canal* and Guadalajara from *wādī al-hidjārah* meaning 'river of stones'. In each of these cases, the initial letter of wadi, which is called a *waw*, has been transliterated as a *G* in the Spanish. This seems to support the notion that the first letter of *wadi*, which is the same letter which starts the word *watir*, was at one time pronounced with some form of aspiration similar to the Hebrew letter ח *chet* – the first letter of *Hiroth*. Today, this Arabic letter و is pronounced *waw*, but this does not mean that it has always been pronounced that way.

In ancient times, metatheses were common. We shall encounter a number of examples of metathesis throughout this work and have in fact already mentioned the way that the names Araga and Araganitæ are used in Arabic for Agar and Agaranitæ respectively. If we accept that the first letter (the Arabic letter *waw*) was originally pronounced in the same way as the



Aerial view of Nuweiba Beach showing the Wadi Watir, the winding valley which runs down from the top left corner of the picture.

¹²⁴ *The Hans Wehr Dictionary of Modern Written Arabic* [p.1047](#), J. Milton Cowan, Spoken Language Services, Inc., 1976.

¹²⁵ In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the ancient region of Aquitaine in south-west France is named after Yachtsiel (יָחֲצִיֵּאל - AV Jahzeel) the firstborn son of Naphtali, where the letter ח *chet* has become a *q*. The interchange of the letters *n* and *l* have already been discussed in the main text. As for the transliteration of the letter צ *tsadi* as a *t*, one only has to consider the name of the city of Tyre which in Hebrew is written צֹר *Tsor* where the first letter (the Hebrew reads from right to left) has been transliterated as a *T*.

¹²⁶ This is only one of many ways Josephus transliterated the name Hebron. See the note in *Josephus with an English Translation* by H. St. J. Thackeray, Vol. 4, *Jewish Antiquities, Books I-IV*, [p.84, fn. a](#), Loeb Classical Library, London and Cambridge, Massachusetts, 1961. See also *Ibid.* Vol. 5, *Antiquities* [viii.22](#), and Book VII, Ancient Table of Contents on [p.807](#).

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Hebrew letter *chet*, we now have the following Arabic word which is pronounced as *warta* or *wirat*:

“ورطا *warṭa* (plural *warāṭāt*) or وراط *wirāṭ* meaning difficult or critical situation, difficulty, trouble, plight, predicament, awkward position, dilemma, fix, jam, embroilment or bad entanglement.”¹²⁷

This can hardly be a coincidence. All of these meanings aptly describe Israel’s plight when they arrived at the Red Sea and were “entangled in the land”, when “the wilderness hath shut them in”.¹²⁸ In philology, this is known as a single metathesis – the *ir* and the *at* sounds having swapped places so that *w-ir-at* has become *w-at-ir*. Admittedly this word *wirat* is written with the Arabic letter ط *tah* as opposed to a ت *teh*, but for phonetic considerations, they are effectively the same sound. Consider, for example, the words *form* and *morph* which both have exactly the same meaning – to form, mould, shape, train or educate. One is a metathesis of the other, but the *f* in *form* has changed to a *ph* in *morph*. Similarly, the Hebrew word נָשָׂא *nasha* meaning ‘to lend on usury’, can also be written נָשָׂה *nasha*.¹²⁹ The word סָרַף *saraf*,¹³⁰ meaning ‘to burn’ is a variant spelling of שָׂרַף *saraf*, also meaning ‘to burn’, though the first form is only used in the sense of the burning of a corpse. Nevertheless, the two words are clearly from the same root. I should perhaps mention that the Hebrew word וָאֲדִי *vādī*, which is clearly derived from the Arabic *wadi*, is relatively modern. We should therefore not let this cloud the issue.

On old maps of the Nuweiba region, there is an area to the south of Nuweiba Beach called Nuweiba al Muzzayyina which Ron Wyatt has interpreted as meaning “Waters of Moses opening”. However, this interpretation is completely contrived. Nuweiba is the name of a castle built by the Ayyusids in the 12th Century CE. The name is Old Arabic and is said to mean either “springing water” or “bubbling springs” on account of the many water wells spread over the land – from نبع *naba’a* meaning to spring (from a source). (Likewise, *yanbuwa* is a well or a spring.) Muzzayyina is the name of a Bedouin tribe who were at one time dwelling in that region. Note that the name Nuweiba did not attach to the beach area until a much later date. The town was established in 1967 by the Israelis after the Six Day War, at which time it was known as Neviot. It was not known as Nuweiba until after the Israelis departed and in 1985 it became a port with several car ferries running daily to Aqaba in Jordan. Ron Wyatt’s interpretation is therefore shown to be wrong.

We should likewise exercise caution with Ron Wyatt’s reading of the inscriptions on the pillar on the Saudi Arabian side. If it *was* erected by King Solomon, then it will have been written in Proto-Canaanite script. Could Ron Wyatt even read Proto-Canaanite letters? Did he have an alphabetic chart with him at the time of his visit? Most people would not be able to read Proto-Canaanite without some previous experience of the language and I can find no evidence to show that he had that expertise. It is a pity that the Saudis removed the pillar.

The Septuagint, which is the earliest translation of the Bible into another language, instead of Pihahiroth, uses the words ‘before the farm’, though I have seen some translations rendering

¹²⁷ *The Hans Wehr Dictionary of Modern Written Arabic* op. cit. [p.1061](#). In *Wortabet’s Arabic-English Dictionary (4th Edition)*, [p.96](#), William Thomson Wortabet and John Wortabet, Beirut: Librairie du Liban, 1984, the word is translated as ‘difficulty, danger or dilemma’.

¹²⁸ Exod. 14:3.

¹²⁹ *Langenscheidt’s Pocket Hebrew Dictionary to the Old Testament*, [p.224](#), Dr Karl Feyerabend, Hodder and Stoughton. (Undated.)

¹³⁰ Amos 6:10.

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the Greek as ‘before the village’.¹³¹ It is unclear where this ‘farm’ or possibly ‘village’ could have been located. Nevertheless, let us continue with our investigations.

Edouard Naville comments:

“In the tablet of Philadelphos there is frequent mention in connection with Pikerehet, of horses which are brought there, and of cattle given to the sanctuary for its annual income. Now, if we revert to the papyrus Anastasi and to the Shasu of Atuma, we see that they ask to drive their cattle in the pastures which belong to the *estate* or to the *farm* of Pharaoh. The Egyptian word *ah* 𓂏𓂐𓂏 means a farm where cattle or horses are bred; an estate with live stock upon it. If we look at the passage in Exodus where the route of the Israelites is described, we find there that the Septuagint, who made their translation during the reign of Philadelphos, and after them the Coptic version, instead of mentioning *Pi-Hahiroth*, have written ἀπέναντι τῆς ἐπαύλεως, *before the farm*, the exact translation of the Egyptian 𓂏𓂐𓂏.¹³²

The word ἐπαυλις *epaulis* means, ‘a place to pass the night in, especially for cattle’, ‘a farm building’ or ‘country house’.¹³³ This suggests then that Pi-hahiroth is an anachronism. It was added at a later date by the Jewish scribes to help identify the location of the crossing. In so doing, they used the Arabic name, but the Arabs in turn have, it seems, applied a name which is a metathesis of the word containing its original meaning. The Septuagint likewise seems to have used a word to describe the location as it was during Ptolemaic times. We must bear in mind that, during the time of Moses, this will have been in the middle of nowhere. It would not at that time have had a name. When the Bible says that they were between Migdol and the sea,¹³⁴ there is no reason why we cannot accept that Migdol in Egypt is intended. The same goes with the comment that they were “before Baal-Zephon; and the pitched before Migdol”.¹³⁵ As we shall see, the word לִפְנֵי *lifnei*, which is here translated as ‘before’, does not necessarily mean immediately in front of. My research shows that Baalzephon (or more correctly Baal Zephon בַּעַל זַפְּוֹן) will have been the ancient name for Elath.

The Route to Yam Suph

One of the objections raised by the opponents to this theory, that the crossing occurred at the Gulf of Aqaba, is the distance Israel must have travelled before reaching the gulf. In 1986, Joel McQuitty made the suggestion that it took them seven days to arrive at the Red Sea crossing after leaving Egypt.¹³⁶ This is based on the rabbinical teaching that the unleavened bread lasted for seven days until they reached the Yam Suph crossing point, however, it is unclear how and when this teaching began. Neither Philo nor Josephus give any indication of how long it took to reach Yam Suph, but Josephus would actually have us believe that the bread they brought out of Egypt lasted:

“for **thirty days**; for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person, to use so much only as would serve for necessity”.¹³⁷

¹³¹ [Exod. 14:2](#).

¹³² *The Store City of Pithom and the Route of the Exodus*, [p.26](#), Edouard Naville, The Egypt Exploration Fund, London 1885.

¹³³ *Greek-English Lexicon* [p.516](#), Henry George Liddell, New York 1883.

¹³⁴ Exod. 14:2.

¹³⁵ Num. 33:7.

¹³⁶ *The Location and Nature of the Red Sea Crossing*, pp.103-5, Joel McQuitty, Capital Bible Seminary 1986.

¹³⁷ Josephus, *Antiquities of the Jews* [ii.315](#).

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This statement is also expressed by Rashi who wrote:

“on the fifteenth day [of the second month]: The day of this encampment is stated because on that day the cakes that they had taken out of Egypt were depleted, and they needed manna. We learn [from this] that they ate of the remaining dough (or from the remaining matzoth) sixty-one meals. And the manna fell for them on the sixteenth of Iyar, which was a Sunday, as appears in tractate Shabbath (87b). – [from Mechilta]”¹³⁸

This means that the bread ran out when they reached the Wilderness of Sin, “which is between Elim and Sinai”, this being when the LORD provided them with Manna.¹³⁹ This in itself goes against modern rabbinical tradition. The comment by Josephus that it took them three days to reach Baalzephon on the Red Sea¹⁴⁰ must also be treated with caution. (As stated above, Baal Zephon was probably the ancient name for Elath.) If tradition states that the 15th day of the second month was a Sunday, then the Passover will have occurred on a Thursday night (i.e. 30 days previously). This would then mean that they probably camped at Succoth on the Sabbath. Continuing with this train of thought, they will most likely have camped at the border of the land of Etham/Edom on the following Sabbath.

Philo says that Moses intended to lead the Israelites into the lands of “Phoenicia and Coelsyria and Palestine, then called the land of the Canaanites, the boundaries of which were three days’ journey from Egypt”.¹⁴¹ This again goes against the Biblical teaching that Moses was to lead the Israelites to Mount Sinai. Philo here makes no statement as to how long it took to reach either Baalzephon or Yam Suph. The three days spoken of by Philo seem to relate to the distance from the Egyptian border to southern Philistia.

Josephus describes the journey as follows:

“But the Egyptians soon repented that the Hebrews were gone; and the king also was mightily concerned that this had been procured by the magic arts of Moses; so they resolved to go after them... ..and they thought they should easily overcome them, as they had no armor, and would be weary with their journey; so they made haste in their pursuit, and asked of every one they met which way they were gone. And indeed that land was difficult to be traveled over, not only by armies, but by single persons.”¹⁴²

Philo likewise describes a long journey into the wilderness:

“Men and women alike, they had traversed a **long and pathless wilderness**, and arrived at the Red Sea, as it is called.”¹⁴³

These comments by Josephus and Philo suggest that, by the time they had reached Yam Suph, they had fled a long way from the Egyptian border, both stating that they had taken a difficult path. The suggestion by many academics that Yam Suph is one of the lakes which at one time existed in the region of Pelusium therefore does not therefore stack up.

It is argued that the Israelites would have had to travel something like 50 to 58 miles a day to accomplish this journey from Egypt to the Gulf of Aqaba. First of all, there is nowhere in the texts to say how long it took them to arrive at the Red Sea crossing. The only timescales given as reference points are three days to reach Marah, the three days being measured **after** the

¹³⁸ https://www.chabad.org/library/bible_cdo/aid/9877/showrashi/true.

¹³⁹ Exod. 16:1.

¹⁴⁰ Josephus, *Antiquities of the Jews* [ii.315](#).

¹⁴¹ Philo, *Moses* [i.29 \(163\)](#).

¹⁴² Josephus, *Antiquities of the Jews* [ii.xv.3](#).

¹⁴³ Philo, *Moses* [ii.45 \(247\)](#).

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Red Sea crossing, and that they reached the wilderness of Sin one month (30 days) *after* leaving Egypt:

“And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.”¹⁴⁴

It might therefore have taken them longer than seven days to reach the Red Sea crossing. This teaching that the crossing occurred on the seventh day, however, comes from the Talmud.

Rashi records:

“He [i.e. Pharaoh] sent public officers with them, and as soon as they had reached the three days’ journey which he had fixed for them to go and return, and these perceived that they were not going back to Egypt, they came and told Pharaoh on the fourth day (cf. **Mekhilta d’Rabbi Yishmael 14:5:1**). On the fifth and sixth they pursued after them: on the night of the seventh day [i.e. what most people would regard as the night of the sixth day] they went down into the sea and on the following morning they (the Israelites) sang the Song of Praise and this was the seventh day of Passover. And that is why we read ‘The Song’ (**Exodus 15:1 ff.**) as the Scriptural lesson on the seventh day of the Festival (**Megillah 31a; Seder Olam 5; cf. Sotah 12b**).”¹⁴⁵

We must bear in mind that this is Jewish commentary and need not necessarily be correct. Nevertheless, people seem to forget that they travelled both by day and by night:

“And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; **to go by day and night**: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.”¹⁴⁶

From Tanis to Eilat is approximately 450 miles. The average person can walk 3 to 4 miles per hour, which equates to 70 to 90 miles each day if walking non-stop. This means that they could effectively have managed this distance in 5 days. The LORD actually makes the comment that, “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself”,¹⁴⁷ a statement which is clarified by the prophet Isaiah as meaning “they shall run and not be weary; they shall walk and not faint”.¹⁴⁸ They therefore had divine assistance.

During this period between leaving Egypt and arriving at the Red Sea crossing point, they only camped at three places – at Succoth, at Etham (or, more correctly, the border of Etham) and at Pi-haHiroth itself (also called Pnei-haHiroth).¹⁴⁹ These encampments have to be taken into consideration when calculating the time taken to reach Yam Suph. Pi-haHiroth is described as being between Migdol and the sea, over against Baal-Tsaphon (AV Baal-zephon),¹⁵⁰ a name which means ‘Lord of the North’ and possibly referring to a city or location of the Amalekites in the land of Edom. (As stated above, it may have been the ancient name for Elath.) These then are the only occasions that they stopped! The evidence suggests that they may have taken nearly two weeks to reach this crossing point, this allowing around another two weeks to reach the wilderness of Sinai from the shore of the Red Sea crossing. There are far too many factors to be taken into consideration here that it becomes impossible to calculate. We simply

¹⁴⁴ Exod. 16:1.

¹⁴⁵ Rashi on Exodus [14:5](#) at www.sefaria.org.

¹⁴⁶ Exod. 13:21-22.

¹⁴⁷ Exod. 19:4.

¹⁴⁸ Isa. 40:31.

¹⁴⁹ Num. 33:5-7.

¹⁵⁰ Exod. 14:2.

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do not know how long they camped for – whether it was a few hours, a whole day, or whatever. If they camped for more than a few hours at a time, then we will have difficulty fitting everything into seven days, with Israel arriving at Yam Suph presumably sometime at the end of the sixth day.

It has been recognised that Zephon appears in the Greek writings as Typhon and that Typhon is associated with Seth. In the *Forgotten Tribe of Naphtali & the Phoenicians* (Section headed *Hathor, Osiris and Isis*) I identify Seth as Esau, also known as Edom. This would reinforce the argument that Baal-Zephon, a name which means “Baal of the North”, is connected with Edom and was most likely the name of Eilat before Judah took the city from Edom:

“Then went Solomon to Ezion-geber, and to Eloth, on the sea-shore **in the land of Edom.**”¹⁵¹

“He [Uzziah/Azariah] built Eloth, and **restored it** to Judah, after that the king slept with his fathers.”¹⁵²

“At that time [during the time of Ahaz, son of Uzziah/Azariah] Rezin king of Syria **recovered Elath** to Syria, and drove the Jews from Elath; and the Edomites came to Elath, and dwelt there, unto this day.”¹⁵³

Eilat (vars. Eloth and Elath) therefore vacillated between being controlled by Judah and by Edom. Eilat is the Hebrew name for the city. I would suggest that Baal-Zephon was its Edomite name. In fact, we learn from the book of Joshua that there was a place called Zaphon (written with exactly the same characters as Zephon) somewhere to the east of the River Jordan in land which belonged to Sihon king of Heshbon.¹⁵⁴ Edomites were also dwelling in this region, particularly around the Dead Sea:

“Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.”¹⁵⁵

The “valley of salt” is the region around the shore of the Dead Sea, which is renowned for its saltiness.

It should also be mentioned that when the Israelites were in the wilderness, they were in the middle of nowhere. These places did not at that time have any names. The nearest landmarks of any note would have been many miles from where they were located. It can be shown that many of the names which have been preserved in the Bible for these remote locations where the Israelites camped have been applied either during or post Exodus.

When we are told that they were “between Migdol and the sea”,¹⁵⁶ there is likewise no reason why the city of Migdol in Egypt mentioned by Jeremiah could not be intended, as this will have been the closest known landmark to where they were located. Ron Wyatt, who supposed that the fort at Tarabeen at the north end of Nuweiba beach was intended, was clearly unaware that the place is the remains of a Turkish fort. There is no evidence that a fortress existed there during the time of Moses. Another hypothesis is that the Hebrew word Migdol is derived from the Coptic Egyptian **ⲙⲉⲩⲧⲟⲗ** meaning ‘abundance of hills’, this being an interpretation

¹⁵¹ 2 Chron. 8:17.

¹⁵² 2 Chron. 26:2.

¹⁵³ 2 Kings 16:6.

¹⁵⁴ Josh. 13:27.

¹⁵⁵ 1 Chron. 18:12 & 2 Kings 14:7.

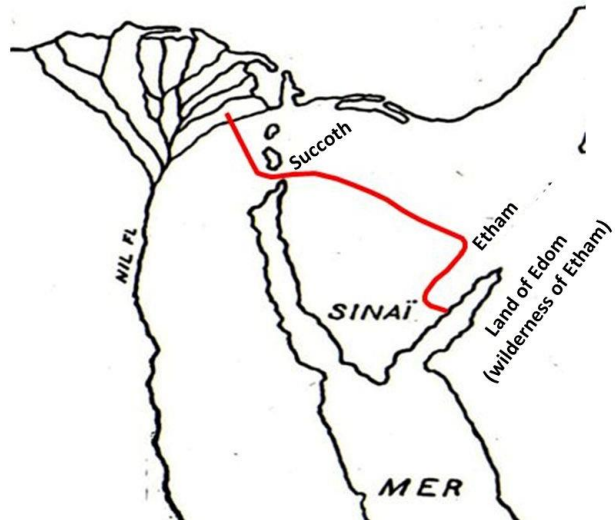
¹⁵⁶ Exod. 14:2.

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applied by Gesenius to this word in his Hebrew and Chaldee Lexicon to the Old Testament.¹⁵⁷ We can therefore only speculate on the true interpretation of the Biblical record.

The Wilderness of Shur also known as Etham

It has also not escaped my notice that Etham is a variant spelling of Edom. When the Bible says that they “encamped in Etham, in the edge of the wilderness”,¹⁵⁸ it is clearly saying that they camped at the border of the **wilderness of Etham**. They will at that time have been on the border of the land of Edom. This suggestion might seem far-fetched if it were not for the fact that I have already encountered an example where the name Edom is transliterated into the Greek as Ithome.¹⁵⁹ Having identified the route that Israel took, we can calculate that they arrived at the northern end of the Gulf of Aqaba, on the border of the land of Edom. Here they “turned back” (יָשָׁב *yashav*)¹⁶⁰ and went southwards to follow the road to Nuweiba Beach. It is significant that, after crossing the Yam Suph (Red Sea) Israel were then well and truly in the land of Etham:



The likely route of the Exodus (in red) showing the possible locations of Succoth and Etham. Notice how at Etham Israel will have been on the border of the land of Edom.

“And they journeyed from Pnei-hahiroth, and passed through the midst of the sea into the wilderness; and they went three days’ journey in the wilderness of Etham, and pitched in Marah.”¹⁶¹

In the papyrus Anastasi VI, Etham appears variously as Atima, Atma and Atuma:

“We have allowed the tribes of the Shasu of the land of Atuma to pass the stronghold of King Menepthah of the land of Succoth, towards the lakes of Pithom of King Menepthah of the land of Succoth; in order to feed themselves and to feed their cattle in the great estate of Pharaoh...”¹⁶²

Notice that Succoth is called the land of Succoth. It was not the name of a town or city. The Swiss archaeologist Edouard Naville likewise considered Etham to be the name of a stretch of land rather than that of an actual town or city. First of all, according to the Egyptian records, the Shosu dwelt in the land of Canaan. This then places Etham somewhere either in Saudi Arabia or the land of Israel. Secondly, it confirms the location of Succoth as being somewhere on the border of Egypt in the north-western region of what is today known as the Sinai Peninsula.

¹⁵⁷ Gesenius’s *Hebrew and Chaldee Lexicon of the Old Testament* [p.447](#), Friedrich Heinrich Wilhelm Gesenius, London 1860. (NB: Click on the “Read for Free” button if consulting online.)

¹⁵⁸ Exod. 13:20.

¹⁵⁹ See the Section *Ithome and Neda in The Forgotten Tribe of Naphtali & the Phoenicians*.





¹⁶⁰ Num. 33:7. The translation of “turned again” in the AV is a bit misleading.

¹⁶¹ Num. 33:8.

¹⁶² *The Store City of Pithom and the Route of the Exodus*, [p.24](#), Edouard Naville, The Egypt Exploration Fund, London 1885.

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As for the name Etham:

“Rougé, Chabas and Brugsch have transcribed the name of *Atuma* as *Edom*, considering that the Egyptian  generally transcribes the Hebrew . It is certainly rare to find a  corresponding to a ; however, these transcriptions from the Semitic languages do not follow an invariable rule.”¹⁶³

This would reinforce the argument that the land of Edom is intended and that Etham is a variant spelling of Edom.

It was a short while after they had crossed the Gulf of Aqaba that they were attacked by Amalekites at Rephidim.¹⁶⁴ The Amalekites were descended from Amalek son of Eliphaz son of Esau.¹⁶⁵ They were Edomites. This was land which historically belonged to Edom and formed part of the ‘land of Edom’, which the First Book of Kings located on the shore of the Red Sea.¹⁶⁶ Had they crossed at the Tiran Straits at the southern tip of the Sinai Peninsula, as some people have argued, they would have instead ended up directly in the land of Midian.

Note that the Israelites were able to claim the weapons of the deceased Egyptians who were washed up on the shore:

“On the next day Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea, and the force of the winds resisting it; and he conjectured that this also happened by Divine Providence, that so they might not be destitute of weapons.”¹⁶⁷

Israel was to subsequently use these weapons against the Amalekites at Rephidim. Up till that moment, they would have been unarmed.

The Book of Numbers states, “and they went three days’ journey in the wilderness of Etham, and pitched in Marah”. In another place, it is called wilderness of Shur:

“So Moses brought Israel from the Red Sea [i.e. Yam Suph], and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, for they [i.e. the waters] were bitter; therefore the name of it was called Marah [i.e. bitterness].”¹⁶⁸

Shur therefore appears to be a location synonymous with Etham, though its actual location is the subject of much scholarly debate. By identifying the Wilderness of Shur as being the region to the east of the Gulf of Aqaba, this actually provides a better understanding of what the Bible tells us.

When Ishmael died, we are informed:

“And these are the years of the life of Ishmael, an hundred and thirty seven years: and he gave up the ghost and died; and was gathered unto his people. And they [Ishmael’s sons] dwelt from Havilah [the city of Avaris of the Greek records] unto Shur, that is before Egypt, **as thou goest toward Assyria**: and he died in the presence of all his brethren.”¹⁶⁹

This passage is a little misleading, as it suggests at first reading that Shur was somewhere near

¹⁶³ *Ibid.*

¹⁶⁴ Exod. 17:8.

¹⁶⁵ Gen. 36:12 & 1 Chron. 1:36.

¹⁶⁶ 1 Kings 9:26.

¹⁶⁷ Josephus, *Antiquities of the Jews* [ii.349](#).

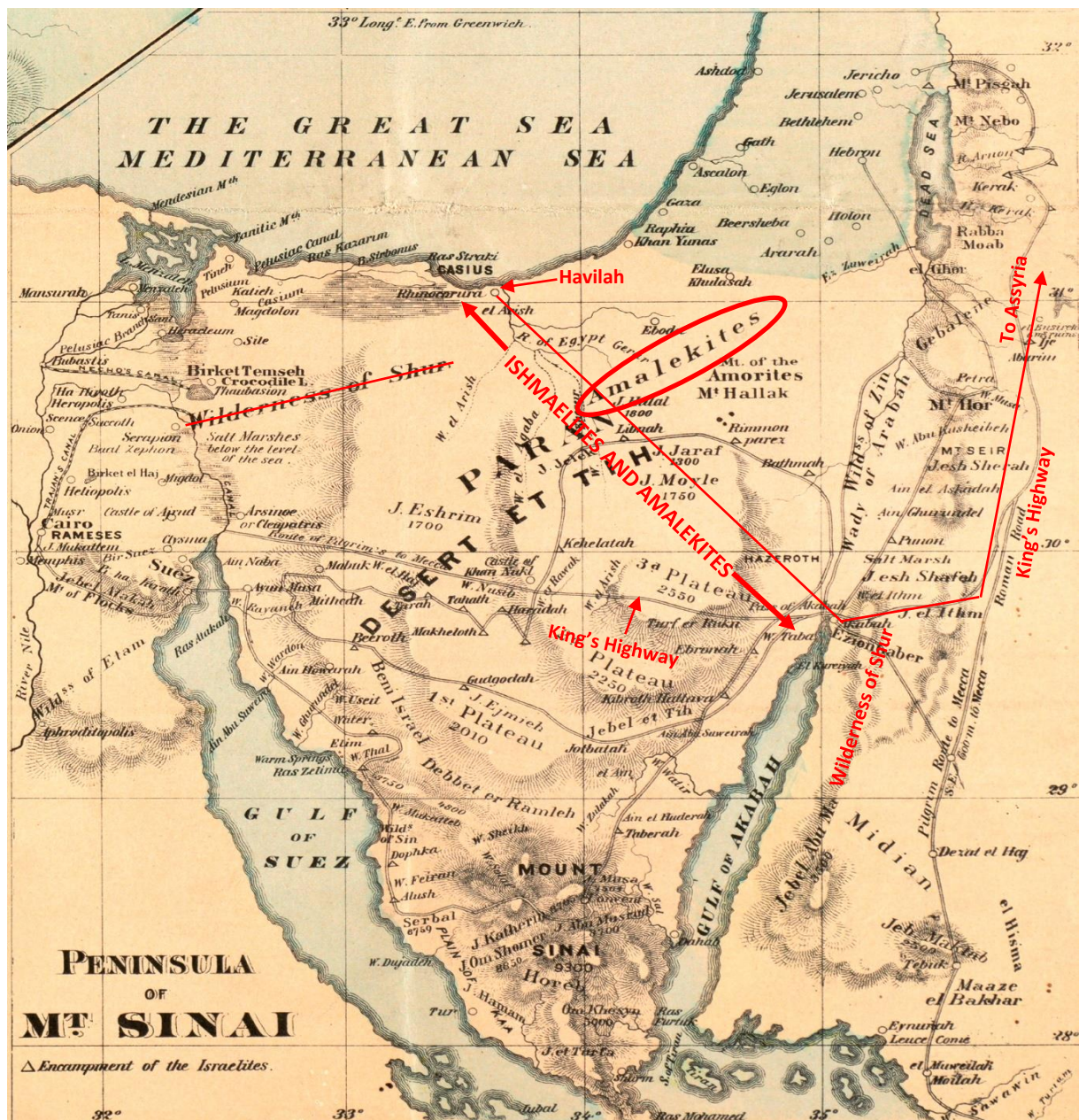
¹⁶⁸ Exod. 15:22-23.

¹⁶⁹ Gen. 25:17-18.

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Egypt. What the passage is actually saying is that Ishmael's sons occupied the southern regions from Havilah, which is before Egypt, to Shur, "as you travel toward Assyria". The Bible is therefore informing us that the "wilderness of Shur" was located somewhere *en route* to Assyria. This makes no sense whatsoever if the Wilderness of Shur was on the border of Egypt but makes perfect sense if it was in Saudi Arabia. (See map below.) The Via Maris or King's Highway passes through Eilat and continues on northwards towards Palmyra and then on to Assyria. This is what the Bible means by "as thou goest toward Assyria". It cannot be interpreted any other way and is strong testimony against the placement of the Wilderness of Shur on the Egyptian border.

The following passage also gives the impression (especially in the English translation) that Shur



Map showing the correct location of the Wilderness of Shur and the region in which the Amalekites were dwelling in King Saul's day. The Biblical passages make no sense whatsoever if the Wilderness of Shur is placed on the border of Egypt where most scholars would place it. (I have put a line through the traditionally accepted location.)

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was close to Egypt:

“And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.”¹⁷⁰

Regrettably, Biblical Hebrew can often be a little ambiguous in its meaning. The Hebrew text reads “וַיִּךְ שָׁאוּל, אֶת-עֲמָלֵק, מִחֲוִילָה בּוֹאֶךְ שׁוּר, אֲשֶׁר עַל-פְּנֵי מִצְרָיִם” which can be also translated as “And Saul smote Amalek [all the way] from Havilah as you go towards Shur, which [territory] is over against [*lit.* ‘on the face of’] Egypt”. King Saul may well have pursued the Amalekites all the way back to their homeland in what was historically known as the land of Edom.

Note also that Abraham journeyed south from the city of Sodom, “and dwelled between Kadesh and Shur, and sojourned in Gerar”.¹⁷¹ I shall shortly demonstrate that Kadesh was the city which in later times was known as Carchemish. This at least gives us a starting point for the placement of Shur. Because Gerar was where Abimelech king of the Philistines dwelt, we presume that Gerar was located somewhere in the land of Philistia, nowadays known as the Gaza Strip, though the actual location of this city is still to this day unknown. For example, Rabbi Saadia Gaon, who lived during the 9th Century CE, identified Haluza as the city of Gerar,¹⁷² but archaeological excavations there show that Haluza dates no earlier than the Nabatean Kingdom which only came into existence in the 3rd Century BCE. Other candidates have been suggested but, to date, no evidence has come to light to help us identify the place. My intention here is to demonstrate the vagueness with which the Bible presents the various Biblical place names.

In Genesis 10 verses 15 to 19 we are given the extent of the Canaanite occupation of the land with verse 19 informing us:

“And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha [i.e. Laish].”

This passage is extremely confusing and needs to be compared with other passages.

“The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: **and the Canaanites dwell by the sea, and by the coast of Jordan.**”¹⁷³

First of all, it should be stressed that this designation of ‘Canaanites’ included the Jebusites, who dwelt in the city of Jerusalem prior to the time of King David.¹⁷⁴ The region being described above must therefore have included Jerusalem. We also learn that the Amorites, who were also Canaanites, dwelt to the east of the land of Israel in the land today known as Jordan. Sihon king of the Amorites, for example, dwelt in Heshbon.¹⁷⁵ We are told that “And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-Mizraim, **which is beyond Jordan**”.¹⁷⁶ This means that these sons of Canaan at one time

¹⁷⁰ 1 Sam. 15:7.

¹⁷¹ Gen. 20:1.

¹⁷² Rabbi Saadia Gaon's *Tafsir* (Judeo-Arabic: אלכלוץ, אלי כלוץ = *al-Khalūṣ*) in the Pentateuch (*Tafsir*), s.v. Genesis 10:19, Genesis 20:2, Genesis 26:17, 20.

¹⁷³ Num. 13:29.

¹⁷⁴ 2 Sam. 5:6-8.

¹⁷⁵ Num. 21:26.

¹⁷⁶ Gen. 50:11.

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occupied the whole of the coastal regions along the Mediterranean, the southern parts of the land of Israel and all around the western parts of the Dead Sea and then along the eastern border of the land of Israel up to the city of Laish, which was renamed Dan, a city located in the Upper Galilee region of northern Israel. We are therefore talking of a vast area of control.

I would also point out that the cities of Sodom, Gomorrah, Admah and Zeboim are presented in the above-quoted passage in a north to south orientation, so the statement “and even unto Lasha” means that we have to trace a line northwards to the Upper Galilee region from Sodom, being the first named of these cities. Bearing in mind that the Bible is vague over the location of many of these places, it would not be difficult to see that the statement that Abraham journeyed “toward the south country, and dwelt between Kadesh and Shur” (Gen. 20:1) is likewise vague and that this information is insufficient for us to arrive at any logical conclusion for the location of Shur. The designation “south” covers a large area. To place the Wilderness of Shur over against Egypt on the basis of this information, which is what archaeologists have done, is therefore somewhat presumptuous. All we can infer from the information given in the Bible is that Gerar was located somewhere between Kadesh-Carchemish in Syria and the Gulf of Aqaba – which it would have been even though it was located in the land of Philistia, the region today known as the Gaza strip.

With these thoughts in mind, consider next the following passage:

“And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.”¹⁷⁷

On first reading, this passage seems to be saying that David invaded these tribes who were dwelling between Shur and the region which lies between the land of Egypt. Note, however, that the Geshurites dwelt **in Bashan in northern Israel** to the east of the River Jordan.¹⁷⁸ The Gezrites (of Gezer) dwelt **around Mount Ephraim** in northern Israel.¹⁷⁹ As demonstrated above, the Amalekites dwelt along the southern border of Judea, stretching from the Gulf of Aqaba to the Mediterranean Sea. These passages in general are extremely vague over the locations of these places, but this particular passage is in fact saying that David conquered the lands from Bashan in the north, all the way down along the eastern border of the land of Israel, southwards to Shur, and then on westwards towards Egypt. The Bible is therefore describing a clockwise circuit of the lands around the east and then around the south of the land of Judea. If you place Shur over against Egypt, which is what archaeologists have done, you would be cutting the land of Israel in half!

Even if we do not accept this interpretation of the location of Shur, we have to ask ourselves how it is that the Israelites ended up back in the wilderness of Etham after crossing the Red Sea to escape Pharaoh’s armies. Surely, if we are talking of a shallow lake somewhere in Egypt, as many archaeologists are claiming, then Pharaoh would just have gone around the other side and cut them off? The explanation given here provides a more satisfactory solution to this enigma.

After crossing the Red Sea, *en route* to Mount Sinai, Israel arrived at a place called Elim which

¹⁷⁷ 1 Sam. 27:8.

¹⁷⁸ Deut. 3:14 & Josh. 12:5.

¹⁷⁹ Josh. 16:10 & 1 Chron. 7:28.

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had twelve springs (עֵינֹת מַיִם), translated in the Book of Numbers as ‘fountains’.¹⁸⁰ In the Book of Exodus, however, the same Hebrew words are translated in the AV as twelve wells,¹⁸¹ but as *fontes aquarium* (fountains or springs of water) in the Latin Vulgate and πηγαὶ ὑδάτων (*pegai idaton* fountains or wells of water) in the Septuagint. It is not clear why it has been translated as wells in the Septuagint and the King James Version, but there must have been some reason or some tradition which taught that there were wells at this location.

I should perhaps mention that Josephus does not even refer to them as springs. He uses the words πηγῶν δώδεκα οὐσῶν *pigon dodeka ouson*, roughly meaning ‘ten running substances’, adding that:

“they were rather a few moist places than springs, which not breaking out of the ground, nor running over, could not sufficiently water the trees. And when they dug into the sand, they met with no water; and if they took a few drops of it into their hands, they found it to be useless, on account of its mud.”¹⁸²

This statement by Josephus, however, is unsupported by any other evidence. The Bible tells us that they camped there “by the waters” and I doubt that it would refer to “a few moist places” as springs. The Septuagint uses the words πηγαὶ ὑδάτων which mean springs or wells of water. It looks as though they will have camped at this location for a number of days, so the suggestion that they did not have enough water should be treated with caution. I doubt if the Bible would call them fountains if they were just a few damp patches in the ground as he suggests.



Two of the twelve wells at Elim in Saudi Arabia, in the land to the east of the Gulf of Aqaba.

It is interesting to note that the Book of Isaiah mentions a place called Beer-Elim, a name which means “the well of Elim”:

“For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto the well of Elim. (בְּיַרְאֵלִים Beer-Elim)”¹⁸³

It is possible that these twelve springs were in later times converted into wells and that this information had been preserved by rabbinical tradition, though I can find no commentary on this other than the statement by Rashi that Beer-Elim is “on the border of Moab”¹⁸⁴. There are today twelve wells in Saudi Arabia, on the eastern shore of the Gulf of Aqaba, in an oasis with a few dozen palm trees, which seem to match the location and description of this Biblical Elim.

To the south-east of this point, there is a forty-foot-high rock on a hill which is split right down the centre. This would then be the rock of Horeb which Moses struck with a rod and from which gushed a river of water.¹⁸⁵ Evidence of water erosion is evident both at the base of the

¹⁸⁰ Num. 33:9.

¹⁸¹ Exod. 15:27.

¹⁸² Josephus, *Antiquities of the Jews* [iii.i.3](#) (Whiston’s translation). See also Thackeray’s translation [iii.9](#).

¹⁸³ Isa. 15:8. The Latin Vulgate has puteum Helim, puteum meaning ‘well’. The Septuagint has φρέατος which also means ‘well’.

¹⁸⁴ https://www.chabad.org/library/bible_cdo/aid/15946/showrashi/true/jewish/Chapter-15.htm.

¹⁸⁵ Exod. 17:6ff.

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Split rock of Horeb.

rock and extends all the way down the hill into the valley, though there are sceptics who would argue that this erosion was caused by the action of wind. The erosion patterns, however, are inconsistent with that produced by wind erosion and is more typical of water erosion, with the erosion originating at the crack at the base of the rock and spreading out from there into the valley floor.

There are also the remains of an ancient structure at the base of this rock, which might be the remains of the altar erected by Moses and which he called יהוה נִסִּי *Jehovah-Nisi*.¹⁸⁶

To the south of this again, we arrive at Jebel al Lawz and Jebel Maqla, one of which is the Biblical



Remains of an altar at the base of the Split Rock of Horeb (on top of the hill on the left of the picture). It is possible that this is the altar called Jehovah-Nisi. (Exod. 17:15.)

Mount Sinai. Jebel Maqla is the one with the blackened peak.

First of all, I would like to clarify that the land of Midian during the time of Moses was located to the south of Jebel al Lawz. It was located where the town of Al Bad stands today. This needs to be stated, as people get confused when they assume that Jebel al Lawz was part of the land which is being called Midian. The Jebel al Lawz region was part of the wilderness to the north of Midian. As already stated, during the first century CE, many of these Midianites were by that time located in Troglodytis in Ethiopia¹⁸⁷ having been forced out of their native land.

¹⁸⁶ Exod. 17:15.

¹⁸⁷ Compare Josephus, *Antiquities of the Jews* [i.xv.1](#) with Pliny, *Natural History* [vi.xxxiv \(169\)](#).

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When Israel arrived at Rephidim, Israel complained that there was no water either for them or their cattle to drink.¹⁸⁸ It is here that the Almighty caused water to gush out of a rock. According to Gesenius, the word Hebrew Rephidim (רִפְדִּים) means “props” or “supports”,¹⁸⁹ but this makes no sense whatsoever. How can this name attach to a rock from which water miraculously flowed? I would suggest that this word is more correctly derived from the Arabic word رافد *rafid*, meaning “a tributary stream” with the word الرافدان *ar-rāfidān* meaning “(Euphrates and Tigris ==) Mesopotamia, Iraq”¹⁹⁰ This likewise is from the root word رَفَد *rafada*, meaning “help”, “support” or “assistance”,¹⁹¹ which now has a similar meaning to that provided by the Hebrew, if we accept that the translation provided by Gesenius is referring to “supports” in the sense of “help” or “assistance”. All of this accords with the situation at Rephidim where water flowed from the rock providing support and assistance to Israel who needed the water for both themselves and their animals. This would mean that the name was again added at a later date. The place will have received its name *because* of the miracle which the LORD performed there.

I should perhaps mention that the only use of the word רִפְדָּה *rephida* in the Bible is in the book of Canticles (also known as “Song of Solomon” and “Song of Songs”) where it is translated in the AV as “bottom” but by the Mechon Mamre Organisation as “top”.¹⁹² William Roy would have us believe that רִפְדִּים *Rephidim* means “spread out” or “scattered” whilst רִפְדָּתוֹ *rephidatho*, he assures us, means “His couch, bed or carpet”,¹⁹³ which translations I would challenge. In modern Hebrew, רַפִּיד *raphid* means a “padding, lining, flap or cushion”.¹⁹⁴ There is therefore a lot of confusion over the exact meaning of this word. This can be more easily explained, however, if we acknowledge that it is of Arabic origin.

Whilst at Rephidim, we are told that Israel was attacked by Amalekites:

“Then came Amalek, and fought with Israel at Rephidim”.¹⁹⁵

Josephus tells us that these Amalekites were dwelling in Petra and Gobolitis, both places being located **to the east of the Gulf of Aqaba** in land which is today known as Jordan:

“The fame of the Hebrews being now mightily noised abroad and talk of them being current everywhere, the inhabitants of the country came to be not a little afraid; and sending embassies to and fro they exhorted each other to repel and endeavour to destroy these upstarts. The instigators of this movement were those inhabitants of Gobolitis and Petra who are called Amalekites and were the most warlike of the peoples in those parts. It was their kings who sent messages exhorting one another to make war on the Hebrews. ‘An army of aliens,’ they said, ‘has escaped from bondage in Egypt and is lying in wait to attack us. It behoves us not to disregard them; no, before they gain strength and obtain resources and themselves open battle upon us, emboldened by meeting with no opposition on our part, it were safer and prudent to crush them, exacting retribution for [their incursion] into the wilderness and for

¹⁸⁸ Exod. 17:1-7.

¹⁸⁹ Gesenius’s *Hebrew and Chaldee Lexicon of the Old Testament* p.577, Friedrich Heinrich Wilhelm Gesenius, London 1860. (NB: Click on the “Read for Free” button if consulting online.)

¹⁹⁰ *The Hans Wehr Dictionary of Modern Written Arabic* p.349, J. Milton Cowan, Spoken Language Services, Inc., 1976.

¹⁹¹ *Ibid.* p.348. See also *Arabic-English Dictionary of Qur’anic Usage* p.374, Elsaid M. Badawi & Muhammad Abdel Haleem (edited by H. Altenmüller, B. Hrouda, B.A. Leviine, R.S. O’Fahey, K.R. Veenhof & C.H.M. Versteegh), Handbook of Oriental Studies, Vol. 85, Brill, Leiden and Boston, 2008.

¹⁹² [Song of Songs 3:10](#) where the word רִפְדָּתוֹ *rephidatho* is translated as “the top thereof”.

¹⁹³ *A Complete Hebrew and English Critical and Pronouncing Dictionary on a New and Improved Plan* p.640, William L. Roy, New York, 1846.

¹⁹⁴ *The Complete Hebrew-English Dictionary* entry under רִפְדִּים on p.2481, Reuben Alcalay, Massada Publishing, Jerusalem (undated).

¹⁹⁵ Exod. 17:9.

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what they have done there, instead of waiting until they have laid hands on our cities and our goods.”¹⁹⁶

Petra and Gobolitis (also known as Gebal) were both located to the north east of the Gulf of Aqaba. This then tells us that Israel had ventured to the east of the Gulf of Aqaba. Those who argue that Horeb was in the southernmost part of the Sinai Peninsula have to explain why these inhabitants of Petra and Gobolitis decided to travel all that distance. Bear in mind that there is no direct route to the place which is conventionally identified as Horeb, which means that they would have had to travel a few hundred miles to get there. By placing Rephidim in north-west Saudi Arabia, however, it then means that Amalek would have simply followed the main road, which was also the main trade route to Midian, in order to attack Israel.

In the book of Exodus, we are informed that Rephidim was also known as Horeb, Massah and Meribah,¹⁹⁷ all four names being used interchangeably. The problem is that Meribah was the place named after the second rebellion, when Moses was told to command the rock to bring forth water a second time.¹⁹⁸ As we shall proceed to demonstrate, this second rebellion occurred in Syria, which means that someone has added the name Meribah to this chapter in Exodus in error.

Whilst at Mount Sinai, Aaron made a golden calf:

“And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.”¹⁹⁹

The above is the translation given in the Authorised Version. I would here point out that the Hebrew, which reads, “וַיִּקַּח מִיָּדָם, וַיִּצַר אֹתוֹ בַּחֶרֶט, וַיַּעֲשֶׂהוּ, עֵגֶל מִסַּכָּה”, translates literally as “And he took it [i.e. the gold] from their hands and formed it with a *cheret*, and made of it a molten [image of a] calf.” It has been pointed out by Jim and Penny Caldwell, in a couple of television interviews, that you do not use a ‘graving tool’ on a molten cast and they have argued that the tool was actually used to carve the images on the rocks. We should bear in mind, however, that this passage is abridged and that the Hebrew quite categorically states that the molten calf was made with the tool, so we cannot say that it was not used to form the image.

To start with, to make a molten image, you have to make a mould. The Hebrew word חֶרֶט *cheret*, which is translated as ‘graving tool’, means any kind of cutting tool. It can be a cutting tool in a lathe, a chisel or a tool for making engravings. A turner (of a lathe) is likewise called a חֶרֶט *charat*. Aaron will undoubtedly have used the cutting tool to make the mould into which the molten gold will have been poured. You cannot escape that interpretation.

The Caldwells do make the point, however, that the Hebrew text states, “These are thy gods”, which in Hebrew is written אֱלֹהִים אֱלֹהֶיךָ, and this could (though not necessarily) be interpreted as meaning that there was more than the one ‘god’ for the Israelites to worship.²⁰⁰ Carved on

¹⁹⁶ Josephus, *Antiquities of the Jews* [iii.39-41](#).

¹⁹⁷ Exod. 17:6-7.

¹⁹⁸ Num. 20:2-13.

¹⁹⁹ Exod. 32:3-4.

²⁰⁰ To confuse matters, the word translated as “thy gods” can also be translated as “thy god”, the word אֱלֹהִים *eleh* merely following the sense of noun which follows, and this is how the passage has been translated by the Mechon Mamre organisation. (See <https://www.mechon-mamre.org/p/pt/pt0232.htm#4>).

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The altar to the east of Jebel al Lawz with one of the twelve cows (inset) which are engraved on the rocks.

some rocks to the east of Jebel al Lawz, albeit some distance from the base of the mountain, are depictions of cows. There is every likelihood that those cows will have been carved on the rocks with Aaron's own hands and that the golden calf will have been placed on top of those rocks for all Israel to see.

Wilderness of Paran

After leaving Mount Horeb (i.e. Sinai), we are told that Israel journeyed **northwards** to Kadesh-Barnea. To get to this place, they had to travel through the land of the Amorites:

“And we journeyed from Horeb, and went through all that great and dreadful wilderness which ye saw, **by the way of the mountain of the Amorites**, as the LORD our God commanded us; and we came to Kadesh-Barnea.”²⁰¹

The words translated as “by the way of the mountain of the Amorites” are דֶּרֶךְ הַר הָאֱמֹרִי meaning simply “through (or via/by way of) the mountain of the Amorites”.

Knowing that the land of Midian was on the **eastern** side of the Gulf of Aqaba gives us a starting point for the above stage of the journey. We are further informed that, “There are eleven days’ journey from Horeb [Mount Sinai] by the way of mount Seir unto Kadesh-Barnea”.²⁰²

On most maps, Kadesh-Barnea is placed to the south of the land of Moab, yet the Bible quite clearly states that the land of the Amorites was “in the mountains” to the north of the land of Moab:

“Amalek dwelleth in the land of the South; and the Hittite, and the Jebusite, **and the Amorite, dwell in the mountains**; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.”²⁰³

²⁰¹ Deut. 1:19.

²⁰² Deut. 1:2.

²⁰³ Num. 13:29.

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We are furthermore told that the Amorites lived north of the River Arnon, which river flows into the Dead Sea:

“For [the river] Arnon is the border of Moab, between Moab and the Amorites.”²⁰⁴

If we can recall, Sihon king of the Amorites, the king who was defeated by Israel just before they entered the Promised Land, dwelt in Heshbon.²⁰⁵ This city of Heshbon was located to the north of the River Arnon. Consequently, Kadesh-Barnea could not possibly be located anywhere south of the river Arnon. We are also told in the book of Joshua that the River Yabbok (AV Jabbok) was the Amorites northern border.²⁰⁶ The River Yabbok is still known as the Yabbok to this day, though most people do not realise that Yarmuk is a phonetic variant of that name.

The letter *m* in the Assyrian, Persian, Gaelic and Celtic languages was often pronounced as a *b*. In the Bible, we see that the Hebrew letter מ *mem* could also at times be pronounced as a ב *beth*. In the Book of Isaiah, for example, the Chaldean king who gave presents to Hezekiah king of Judah is called **Merodachbaladan**,²⁰⁷ but this same king appears in the Second Book of Kings as **Berodachbaladan**.²⁰⁸ (NB: In the Assyrian records, this king is called Marduk-apla-iddina, the interchange of the *p* and *b* in ancient languages also being well attested.) Likewise, in the Book of Isaiah, the city of Dibon (דִּיבּוֹן) appears twice in one verse as Dimon (דִּימוֹן).²⁰⁹ After Jerusalem was destroyed by the Romans, the Sanhedrin moved to a place called both Yamnia/Jamnia and Yabneh/Jabneh, both names being used interchangeably throughout the Babylonian Talmud. Therefore, for Yarmuk read Yarbuk read Yabbok!

The suggestion that the River Zarqa is the Biblical Yabbok ignores the fact that the Yabbok was the northernmost border of the tribes of Reuben and Gad, a border which extended to the southernmost limit of the Sea of Galilee, known to the Jews as the Chinnereth.²¹⁰ The Zarqa, which is often quoted as being the Biblical Yabbok, goes nowhere near the Sea of Galilee.

The Amorites were called Amurru in the Mari Letters and Assyrian texts. They confirm the Biblical text which says that these people dwelt in the Anti-Lebanon region, or, as the book of Numbers puts it, the Amorites “dwell in the mountains”.²¹¹ By going “through the land of the Amorites”, Moses led Israel into north Syria.

Israel camped at a place variously called “wilderness of Zin”,²¹² “wilderness of Paran”,²¹³ Kadesh and Kadesh [of] Barnea.²¹⁴ Comparison of a couple of Biblical passages describing the same stretch of the journey shows that the place was also called Rithmah:

“And afterward the people journeyed from Hazeroth and pitched in the wilderness of Paran.”²¹⁵

²⁰⁴ Num. 21:13.

²⁰⁵ Num. 21 – especially verse 26.

²⁰⁶ Josh. 12:2.

²⁰⁷ Isa. 39:1.

²⁰⁸ 2 Kings 20:12.

²⁰⁹ Isa. 15:9.

²¹⁰ Deut. 3:16-17.

²¹¹ Num. 13:29.

²¹² Num 13:21.

²¹³ Num 13:3.

²¹⁴ The place was called Kadesh-Barnea in Num. 32:8, but Kadesh in Num. 13:26.

²¹⁵ Num. 12:16.

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“And they departed from Hazeroth and pitched in Rithmah.”²¹⁶

Rithmah appears in the Assyrian records as Ratammatu, a city which was also known as Gidara. According to Adad-nirari II king of Assyria, this city was located in the land of Hanigalbat in north Syria.²¹⁷ This land of Hanigalbat encompassed the region known as Padan-Aram and extended northwards to include the land between the Caspian Sea and the Black Sea:

“In the eponymy of Likberu, I marched against Hanigalbat for the fourth time... ..I mustered my chariots and armies. Against Gidara, which the Arameans call Ratammatu, and which since (the days of) Tiglathpileser, son of Assur-rêsh-ishi, king of Assyria, a prince who went before me, the Arameans had held by force, I marched.”²¹⁸

The people of Kadesh-Barnea are the people the Assyrians called Barnakeans, a people who dwelt in Til-Assur and “who in the tongue of the people of Mihrânu are named Pitâneans”, Esarhaddon king of Assyria informs us.²¹⁹ Here the Hebrew letter *ayyin* of Barnea (בִּרְיָנָע) has become a *k* in transliteration into Assyrian. The Mihrânu were a tribe named after Machir son of Menasseh who at one time dwelt in the land of Gilead²²⁰ to the south of the land of Barnea/Barnuki. The land of Gilead was known to the Assyrians as “land of Mehri”,²²¹ where Mehri is a variant spelling of Machir, son of Menashe. (NB: Gilead is said to have been one of the sons of Machir son of Menashe.²²² We are informed that the “children of Machir the son of Menasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.”²²³)



The above shows the approximate location of Padan-Aram and the city of Haran. In reality, the land of Haran must have extended to include the region slightly further north and to the west from that shown on the map.

When Adad-nirari II informs us that he conquered as far as the “Rûru River, (which is in the land of Mehri”,²²⁴ the Rûru River would appear to be the River Arnon, the name Rûru apparently being a transliteration of the name Aroer, this city being sited on the River Arnon.²²⁵ That the land of Gilead is intended can be demonstrated by the fact that Tukulti-Ninurta I king of Assyria claimed to have conquered the lands of Mesopotamia (often referred to in the Assyrian records as lands of Nairi or of Namri) as far as the land of Mehri:

²¹⁶ Num. 33:18.

²¹⁷ For the location of the land of Hanigalbat, see <http://www.ancient.eu.com/Mitanni/>.

²¹⁸ *Ancient Records of Assyria and Babylonia* Vol. 1, p.112, §.366, Daniel David Luckenbill, University of Chicago, Greenwood Press, New York 1927.

²¹⁹ *Ancient Records of Assyria and Babylonia* Vol. 2, p.207, §.517 & §.532

²²⁰ Num. 26:29. The tribe of Machir dwelt in Gilead immediately south of this region: “And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.” Num. 32:40.

²²¹ *Ancient Records of Assyria and Babylonia* Vol. 1, p.110, §.360 & p.50, §.143.

²²² Num. 26:29.

²²³ Num. 32:39-40.

²²⁴ *Ancient Records of Assyria & Babylonia op. cit.*, Vol. 1, p.117, §.382

²²⁵ Deut. 2:36, 3:12 & 4:48, Josh. 12:2, 13:9 etc.

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“On my accession to the royal throne, in my first year of reign, I carried off 28,800 Hittite warriors from the other side of the Euphrates, and in the Iauri mountains, my hand conquered the Kurtî and Ukumanî as far as Sharnida (and) Mehri.”²²⁶

In the Bible, Sharnida appears as Sharon, a place located in Bashan in northern Israel around Mount Carmel.²²⁷

As I shall proceed to demonstrate, Til-Assur was the place which the Bible called Kir, a city which was also known in later times as Carchemish.

As stated above, Esarhaddon called the inhabitants of the land of Barnea Barnukkeans. The *ayin* (ע) of Barnea (בַּרְנֵעַ) has here been transliterated as a *k*. At that time, these people were dwelling in north Syria. Notice that Esarhaddon tells us that they were called Pitaneans by these descendants of Machir son of Menashe whom he called Mihrânu. Pitan is a variant spelling of Padan, which means that the ‘Wilderness of Paran’ is identical to ‘Padan-[of]-Aram’, where Aram is the Hebrew name for Syria.

The Hebrew characters *reish* (Modern Hebrew ר, Paleo Hebrew from Siloam Stone 𐤓 or Lachish 𐤓) and *daleth* (Modern Hebrew ד, Paleo Hebrew from Siloam Stone 𐤃 or Lachish 𐤃) are almost identical, which means that when the Tanakh (Hebrew Bible) was transliterated from the original to the modern Hebrew square script, the two characters could easily have been misread, especially as, by that time, the original texts would have been old and may have been in an extremely poor condition. Notice that the name Padan **only** appears in the book of Genesis, the oldest book of the Bible.²²⁸

A similar example of the confusion between these two characters are to be found in the following instances:

- Hemdan (חֶמְדָּן), the son of Duke Dishon, son of Duke Anah,²²⁹ appears in the book of Chronicles as Hamran (חַמְרָן).²³⁰ (NB: The name should more correctly be read as Hamadan.)
- Eliasaph son of Deuel (דְּעוּאֵל)²³¹ is likewise also called son of Reuel (רְעוּאֵל).²³²
- Dodanim (דֹּדָנִים) son of Yavan²³³ likewise becomes Rodanim (רוֹדָנִים)²³⁴ in the Hebrew, though this has been corrected to Dodanim in the Authorised Version.
- Riphath (רִיפַת) son of Gomer²³⁵ conversely becomes Diphath (דִּיפַת)²³⁶ in the Hebrew, though again this has been corrected to Riphath in the Authorised Version.

Similar confusion between the *reish* and the *daleth* is exhibited in the Septuagint:

²²⁶ *Ancient Records of Assyria & Babylonia op. cit.*, Vol. 1, [p.57, §.164](#).

²²⁷ 1 Chron. 5:16. See also Isa. 33:9 and Isa. 35:2.

²²⁸ Paran, however, appears in 11 places throughout the Tanakh (Hebrew Bible) including two instances in the Book of Genesis: A place called Eil-Paran (אֵיל־פָּרָן) in Gen. 14:6 and in Gen. 21:21 we are told that Ishmael settled in Paran.

²²⁹ Gen. 36:26.

²³⁰ 1 Chron. 1:41.

²³¹ Num. 1:14, 7:42, 7:47 & 10:20.

²³² Num. 2:14.

²³³ Gen. 10:4.

²³⁴ 1 Chron. 1:7.

²³⁵ Gen. 10:3.

²³⁶ 1 Chron 1:6.

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- Dophka is called Raphaca (Ραφακά).²³⁷
- Hadad the Edomite is called Ader (Ἀδερ)²³⁸ whilst Josephus called him Aderon (Ἀδερον).²³⁹
- The Edomite duke Dishon is called Rison (ΡΙΣΩΝ).²⁴⁰

The wilderness of Paran is therefore more correctly the wilderness of Padan, which place was in Syria (i.e. Aram).

This is contrary to what Josephus tells us when he places the Wilderness of Paran to the **south** of Jerusalem, thereby making the spies enter the Promised Land from the **south**.²⁴¹ As I shall proceed to demonstrate, the Bible clearly states that they entered **from the north**. By the time Judah returned from Babylon and Persia, many of the places, which had been laid waste first by the Assyrians, then by the Chaldeans, and afterwards by the Persians, had ceased to exist. The Jews who returned from Babylon and Persia after 70 years in exile did not know where many of these places were located. There were no signposts saying 'Wilderness of Paran'! Ptolemy likewise, presumably working on what the Jews had told him, places Paran (he called it Pharan) to the south of Judea in what is today called the Sinai Peninsula, calling it the Pharan Promontory.²⁴²

Further clarification as to where in Syria they were camped is provided by the following passage:

"These are the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab."²⁴³

Hazeroth was where the Israelites camped after leaving Kibroth-Hattaavah.²⁴⁴ As mentioned above, from Hazeroth, they journeyed to Ritmah in the wilderness of Paran.²⁴⁵ Hazeroth (הַצִּרְתָּ) appears to be a variant spelling of Hazor (הָצוֹר). Of the other places mentioned in the above quote, Laban (לָבָן), which appears in the Book of Numbers as Libnah (לִבְנָה),²⁴⁶ is clearly named after Laban "the Syrian", the brother of Isaac's wife, Rebekah. Laban lived in Padan-Aram,²⁴⁷ which place Josephus wrongly places in Mesopotamia.²⁴⁸ Shamshi-Adad I king of Assyria tells us that the land of Laban was "on the shore of the Great Sea (the Mediterranean)".²⁴⁹

Di-zahav (דִּי זָהָב) is an unusual name whose meaning is obscure apart from the fact that זָהָב *zahav* means gold. I would suggest that דִּי *dee* means a mine or mine shaft. This is on the understanding that the English word *adit* is probably from the same root. An adit is "an almost

²³⁷ Num. 33:12-13.

²³⁸ E.g. 3 Kings 11:14.

²³⁹ Josephus, *Antiquities of the Jews* [viii.199](#).

²⁴⁰ Gen. 36:21.

²⁴¹ Josephus, *Antiquities of the Jews* [iii.xiv.1](#).

²⁴² Ptolemy, *Geography* [Book 5, Chapter 16](#).

²⁴³ Deut. 1:1.

²⁴⁴ Num. 11:35 & Num. 33:17.

²⁴⁵ Num. 12:16.

²⁴⁶ Num. 33:20.

²⁴⁷ Gen. 25:20.

²⁴⁸ Josephus, *Antiquities of the Jews* [i.xvi.1](#) & [i.xviii.8](#).

²⁴⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.17, §.45](#).

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horizontal shaft into a mine, for access or drainage”.²⁵⁰ Note that the Septuagint translates this name as Καταχρύσεια *katachryse'a*, meaning ‘gold mines’. The word κατά means ‘down’ (as in direction) or ‘downwards’²⁵¹ whilst χρύσεια itself means ‘gold mines’,²⁵² from the Greek χρυσός *chrysos* meaning ‘gold’.

The Assyrian records mention “(the land) of gold”, a land which was located somewhere in the “land of the Medes” in Urartu (i.e. Ararat) in the west, somewhere in or close to the “lands of Namri”.²⁵³ The designation “land of the Medes” included the “lands of Namri”. These lands of Namri, which were also referred to as Nairi, were the lands known to the Greek writers as Mesopotamia. From what can be ascertained from the Assyrian records, which are generally quite vague on the location of many of these places, the land of gold appears to have been somewhere between the Caspian Sea and the Black Sea. When we come to discuss the empire of the Medes, we shall see that they at one time controlled an empire which included most of Mesopotamia and north Syria and included the lands to the east and to the south of the Black Sea, also known as the Euxine Sea or Pontic Sea.²⁵⁴ Tiglathpileser III included the land of gold alongside Ushakkâna, which land was located between the Tigris and the Euphrates. (NB: Ushakkâna, which was also written Ushkakan²⁵⁵ and Ushshukani,²⁵⁶ is the Assyrian spelling of Ashkenaz.) Tiglathpileser III deported the inhabitants of this land of Ushakkâna and resettled them further north in the region between the Caspian Sea and Black Sea. This places these gold mines somewhere to the west of the Euphrates.

Tophel, another of the places mentioned above by Moses, is identifiable as the land of Tabal mentioned by the Assyrian king Shalmaneser III, which land he conquered **before** advancing on the Taurus mountains, a range of mountains which are located just to the north west of Padan-Aram.

“In my twenty-second year of reign I crossed the Euphrates for the twenty-second time. Against the land of Tabal I descended. At that time I received the presents of 24 kings of Tabal. To Mount Tunni (Taurus), the silver mountain, and Mount Mulî, the marble mountain, I advanced.”²⁵⁷

Everything points to the land known as Padan-Aram being the place of Israel’s encampment when they reached Syria, even the wilderness of Paran/Padan.

Kadesh is another name for Carchemish, a city which was called Kadesh by Rameses II, alias Necho II, king of Egypt. It was also known, among other names, as Ayin-Mishpat²⁵⁸ and Kir of Moab. The prophet Jeremiah called it Chemish²⁵⁹ and the Assyrian king Tiglathpileser III Kâr-Ashur:

“Above Til-Kamri, which they also [call Humut], I built a city. From its foundation to its top

²⁵⁰ Entry under *adit* in Collins English Dictionary, London & Glasgow 1980.

²⁵¹ Entry under κατά on p.749 of *A Greek-English Lexicon*, Henry George Liddell and Robert Scott, New York 1883.

²⁵² *Ibid.* Entry under χρῦσεῖον on p.1744.

²⁵³ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, p.285-6, §.795.

²⁵⁴ See the next Section headed *Mount Seir*.

²⁵⁵ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, p.291, §.811.

²⁵⁶ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, p.27, §.73.

²⁵⁷ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, p.206, §.579. The interchange of the *p* and *b* in ancient languages is well-attested, and we shall encounter some examples of this transposition during the course of this book.

²⁵⁸ “And they [i.e. Chedarlaomer and the kings who were with him] returned, and came to En-Mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-Tamar.” Gen. 14:7. עֵיִן מִשְׁפָּט. The name means Fountain, Spring or Eye of Judgement.

²⁵⁹ Jer. 48:7. In the Hebrew, the name is written Chemish with Chemosh written in the margin.

The Legacy of Edom

I built, I completed it. A palace for my royal abode [I erected therein]. Kâr-Assur I called its name. The weapon of Assur, my lord, I set up therein. People of the lands my hands had conquered I settled in it. I [laid tribute and tax(es)] upon them; with the people of Assyria I counted them.”²⁶⁰

Kâr-Assur is here clearly the same as Tîl-Assur of Esarhaddon’s texts quoted above. The letter *m* in the Assyrian language is sometimes equivalent to the Hebrew letters ב *beth* or ו *vav*, either of which can be represented as a *v*, the latter even as an *i*, *o* or *u*. For Kamri, a name which was also written Karmi,²⁶¹ we should therefore perhaps read Kar, Kauri or Kir.

Humut is clearly Hamath in Syria, the king having claimed to have conquered “19 districts of Hamath”.²⁶² Hamath was also later used by Sargon II king of Assyria in his campaigns against Israel. Styling himself “Destroyer of Hamath”, Sargon II razed the city, recolonized it with 6,300 Assyrians and removed its king to be flayed alive in Assyria. He also carried off to Nimrud the ivory-adorned furnishings of its kings.

The city of Kir, however, is where Tiglathpileser transplanted the men of Damascus, which means that the Biblical city of Kir was Kâr-Assur which was ‘built’ somewhere to the north of Hamath but not Hamath itself. It would seem then that the translators have wrongly translated the above passage which says that Tîl-Kamri (i.e. Kir) was an alternative name for Humuth (i.e. Hamath), especially as the Assyrian king elsewhere states:

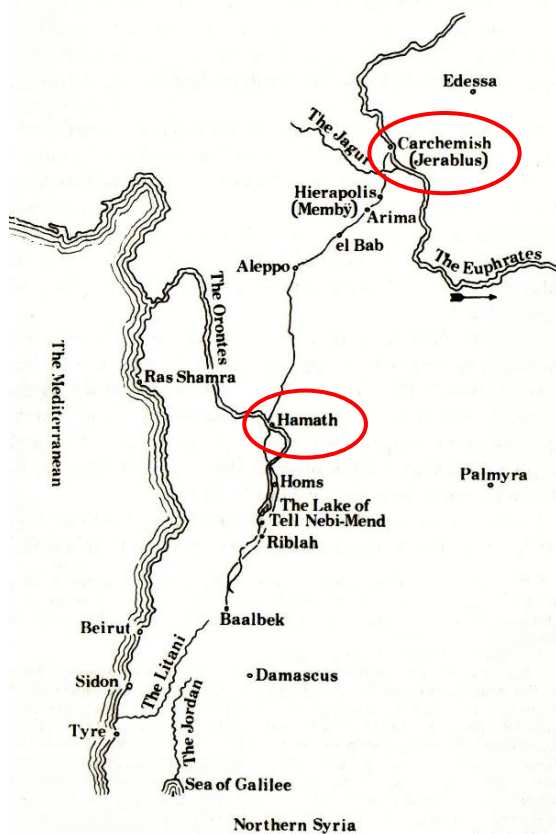
“555 ... captives of the Kutêans and Bît-Sangibuteans, in Tîl-karme I settled.”²⁶³

Tîl-karme is merely a variant spelling (i.e. metathesis) of Tîl-kamri. In this passage, the king is saying that he placed captives in Tîl-Karme, in the previous passage quoted above, he says that he placed captives in some city which he built “above Tîl-kamri”. Where precisely then was this city?

In the Book of Kings, Kâr-Ashur is called Kir:

“And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.”²⁶⁴

Esarhaddon called it Tîl-Assur, being the place inhabited by Barnakeans.²⁶⁵ From the map on the right, it can be seen that Carchemish is the most logical location of Kâr-Assur. The name



Map showing location of Carchemish in relation to Hamath.

²⁶⁰ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.269, §.763](#). See variants in [p.280, §.782](#) & [p.283, §.788](#).

²⁶¹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.276, §.772](#).

²⁶² *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.275, §.770](#).

²⁶³ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.276, §.772](#).

²⁶⁴ 2 Kings 16:9.

²⁶⁵ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [p.207, §.517](#).

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Carchemish means literally “the city [Caer] of the [god] Chemosh”. Chemosh is specifically called “the god of the Moabites”²⁶⁶ as well as “the abomination of the Moabites”.²⁶⁷ Kadesh of Barnea was therefore the city of Carchemish in Syria. Consequently, the Israelites must have camped in the plains somewhere just to the north-west of Carchemish.

I should perhaps mention that in Judges 11:24 we learn that the king of the Ammonites worshipped Chemosh, and some have seen this as evidence that Chemosh was also the god of the Ammonites. The Bible, however, makes it perfectly clear that the god of Ammon was Milcom.²⁶⁸ Note closely what this king of the Ammonites actually said:

“And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.”²⁶⁹

The land he is talking about here belonged to Moab! In other words, the king of the Ammonites was a Moabite! A lot of people fail to grasp this concept that the ruling family can be from another tribe or people.

In the Book of Judges, for example, we are informed that:

“And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. And he [i.e. Eglon] gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees [i.e. Jericho].”²⁷⁰

Note that Eglon, the king of Moab, is here said to have been in control of Ammon and Amalek. The king of the Ammonites who went up against Jephthah and whose god was Chemosh was therefore a Moabite and not an Ammonite!

When the Israeli spies were sent to spy out the Promised Land, they entered the land **from the north**. Moses commanded them to:

“Get up this way **southward**,^a and go up into the mountain...

“...So they went up, and searched the land from the wilderness of Zin unto **Rehob**, as men come to Hamath.^b And they ascended by the south^c and came unto Hebron...”²⁷¹

^a “Get up this way southward”: The Hebrew עָלוּ זֶה בַּנֶּגֶב means literally “go up this [way] into the south”.

^b “as men come to Hamath”: לְבֹא חֲמַת means more correctly “at the entrance to Hamath”.

^c “And they ascended by the south”: וַיַּעֲלוּ בַּנֶּגֶב should be more correctly rendered “they went up into the south”.

²⁶⁶ 1 Kings 11:33.

²⁶⁷ 2 Kings 23:13.

²⁶⁸ 2 Kings 23:13.

²⁶⁹ Judg. 11:13.

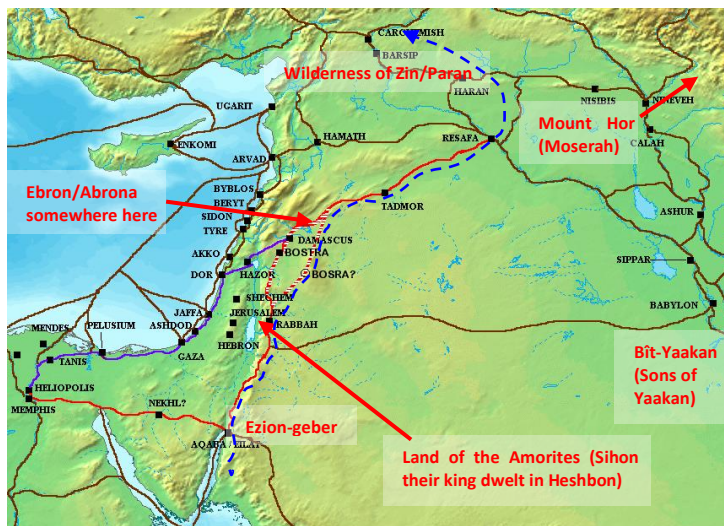
²⁷⁰ Judg. 3:12-13.

²⁷¹ Num 13:17-22. Josephus, however, would have us believe that the spies came from the opposite direction: “When Moses had said thus, the multitude requited him with marks of respect; and chose twelve spies, of the most eminent men, one out of each tribe, who, passing over all the land of Canaan, from the borders of Egypt, came to the city Hamath, and to Mount Lebanon; and having learned the nature of the land, and of its inhabitants, they came home, having spent forty days in the whole work.” *Antiquities of the Jews* [iii.xiv.2](#). As already stated, there was in his day a Paran in southern Judea (called Pharan by Ptolemy, Geography [Book 5, Chapter 16](#)), and he therefore assumed that this place was identical to the Biblical Paran.

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Hamath was located in **northern** Israel and was one of the regions which the Israelites were unable to overcome: "...the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering of Hamath (לְבוֹא חֲמַת) " we are told in the book of Joshua.²⁷²

Mount Hermon is a well-known mountain located in northern Israel. The city of Rehob which the spies travelled past was also in northern Israel. It was part of Asher's inheritance,²⁷³ which included "Ebron, and Rehob, and Hammon, and Kanah, even unto great Zidon."²⁷⁴ Zidon is the maritime city often called Sidon. The city of Hammon also belonged to the tribe of Naphtali and was located somewhere in the Galilee region.²⁷⁵ Ebron (עֶבְרֹן), which is incorrectly transliterated as Hebron in the Authorised Version, was likewise located somewhere in the Galilee region. (The city of Hebron in Judea is spelt differently, i.e. חֶבְרֹן.)



Map showing the route (marked with a red line) of the King's Highway which runs from Memphis in Egypt to Resafa in Mesopotamia. The blue dotted line is the approximate route the Israelites took after leaving Mount Sinai.

There is therefore no doubt that the spies were entering the Promised Land **from the north**. This clearly conflicts with the accepted view that the forty years in the wilderness took place in the Sinai Peninsula. It also shows that Josephus, who would have us believe that the spies entered the Promised Land from the south,²⁷⁶ did not know where these places were located.

Shortly after the spies returned from the Promised Land, we are told that, against the advice of Moses, Israel tried to take possession of the land by their own initiative. As a consequence of their transgression, they suffered heavy casualties.

"Then the **Amalekite** and the **Canaanite**, who dwelt in that hill-country, came down, and smote them and beat them down, even unto Hormah."²⁷⁷

The Amalekites are Edomites. They are descended from Amalek son of Duke Eliphaz.²⁷⁸ The Book of Deuteronomy, however, called these Amalekites and Canaanites Amorites:

"And the **Amorites**, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah."²⁷⁹

This means that the Amorites were Canaanites.

²⁷² Joshua 13:5.

²⁷³ Judges 1:31 & Josh. 19:28-30.

²⁷⁴ Josh. 19:28.

²⁷⁵ 1 Chron. 6:76. (6:61 in the Hebrew Bible.)

²⁷⁶ Josephus, *Antiquities of the Jews* [iii.303-4](#).

²⁷⁷ Num. 14:45.

²⁷⁸ Gen. 36:12 & 1 Chron. 1:36.

²⁷⁹ Deut. 1:44.

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The location of Hormah is unknown, but would need to be searched for somewhere in the Zagros mountains. Whichever way we look at it, Moses was forced to retreat with his people eastwards towards Assyria.

Israel travelled to Kadesh-Barnea in the Wilderness of Paran on two occasions. On the second visit, we are told that Moses sent messengers to Edom asking for permission to use the King's Highway.

"Let us pass, I pray thee, through thy land; we will not pass through field or through vineyard, neither will we drink of the water of the wells; we will go along the King's Highway, we will not turn aside to the right hand nor to the left, until we have passed thy border."²⁸⁰

The King's Highway, also known as Via Maris, was the main road and trade route from Egypt to the Euphrates in Assyria.²⁸¹ Edom would not allow them right of access and "came out against him [i.e. Moses] with much people, and with a strong hand".²⁸²

After leaving Paran, they travelled a second time to Mount Hor where Aaron was buried:

"And they journeyed from Kadesh [in Barnea]; and the children of Israel, even the whole congregation, came unto mount Hor. And the LORD spoke unto Moses and Aaron in mount Hor, **by the border of the land of Edom** saying Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against My word at the waters of Meribah"²⁸³

Aaron's burial place was also called Moserah or Moseroth²⁸⁴ with the book of Deuteronomy recording:

"And the children of Israel journeyed from the wells of the sons of Yaakan [Beerth-benejaakan in the Authorised Version] to Moserah (there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead). From thence they journeyed unto Gudgodah; and from Gudgodah to Yotbath [AV Jotbath], [which are in] **a land of rivers of water**".²⁸⁵

I have deliberately placed the mention of Aaron's death in brackets here because the passage is actually describing the **first** visit to Mount Hor/Moserah whereas Aaron died on the **second** visit. After Aaron's death, Moses led Israel to Zalmonah, then to Punon and then to Oboth, all three places being to the south-east of the land of Moab, and they then went on to conquer Sihon king of the Amorites. They only returned to the Gudgodah and the "land of rivers of water" after their **first** visit to Mount Hor/Musri.²⁸⁶

In the book of Numbers, Gudgodah is called Hor-hagidgad,²⁸⁷ meaning Hor of [the land of] Gidgad/Gudgodah. Both Gudgdah and Jotbah were located in the "land of rivers of water" (נַחְלֵי מַיִם). Where then is this "land of rivers" spoken of located if not Mesopotamia? There is no other land which would fit the description. The Hebrew Nachalai-maim²⁸⁸ is merely a

²⁸⁰ Num. 20:17.

²⁸¹ [http://en.wikipedia.org/wiki/King's_Highway_\(ancient\)](http://en.wikipedia.org/wiki/King's_Highway_(ancient)). See also <http://www.jewishvirtuallibrary.org/isource/History/ViaMaris.html>.

²⁸² Num. 20:20.

²⁸³ Num. 20:22-23.

²⁸⁴ Called Moseroth in Numbers 33:31.

²⁸⁵ Deut. 10:6-7.

²⁸⁶ Compare Num. 33:30-33 with Num. 33:38-44.

²⁸⁷ Num. 33:33.

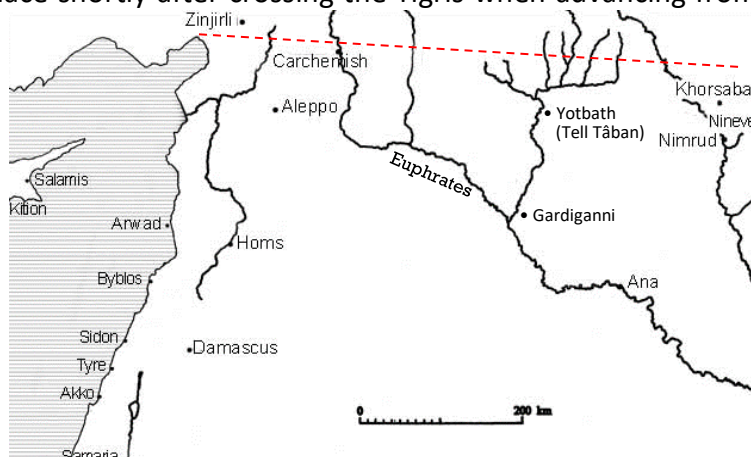
²⁸⁸ The Hebrew word Nachal (נַחַל) often means river though another Hebrew word Nahar (נָהָר) is also used in reference to large rivers such as the Euphrates (Gen. 15:18). In Lev. 11:9-10 it is very clear that Nachal means river: "whatsoever hath fins and scales in the waters, in the seas, and in the rivers (נַחְלֵי מַיִם), them may ye eat."

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variant spelling of Naharaim, meaning “river country”. In the Tell El-Amarna letters, Mesopotamia is called both Naharim and Naharin. The Assyrians called it Nairi, Namri or Nihrya. (See comments later.)

Jotbath (written יֹטְבָּה Yotbah or יֹטְבָּתָה Yotbatha²⁸⁹) appears to be the place variously called Tabite, Tabete or Dabite in the Assyrian records and is mentioned by the Assyrian king, Ashurnasir-pal II²⁹⁰ who arrived at the place shortly after crossing the Tigris when advancing from the direction of Assyria. It has been identified by Siegfried Horn as Tell-Tāban in the upper reaches of the River Habur, close to the modern city of Al-Hasakah.²⁹¹

The unusual name Gudgodah/Gidgad appears philologically to be the equivalent of Gardiganni of the Assyrian records, a city which was encountered by Ashurnasir-pal II after leaving Tabite.²⁹² His army moved downstream



Map showing Israel's northern border as defined in Num. 34:7-8.

towards the River Euphrates before making his way to Babylon. Both of these places, Tabite and Gardiganni, were located in the river country between the Euphrates and the Tigris, the region known to the Greeks as Mesopotamia. The Hebrew Hor-haGidgad, however, appears to refer to a place in the land of Gardiganni.

Moserah appears to be the Mount Musri of the Assyrian records, which, according to Sargon II king of Assyria, was located “above Nineveh”²⁹³ and was where he built his city Dûr-Sharrukîn,²⁹⁴ which today is known as Khorsabad.²⁹⁵ It should be noted that the northern border of the Promised Land was the river Euphrates.²⁹⁶ A line from the Mediterranean Sea, drawn from the corner of the sea (where the land turns westward and becomes Asia Minor), to Mount Hor marked the **northern** boundary of the Promised Land,²⁹⁷ and where this line intersected the River Euphrates (just to the north of Carchemish), this marked their eastern border.

“And this shall be your north border. From the Great Sea [i.e. the Mediterranean] you shall mark out your line **unto Mount Hor**; from mount Hor ye shall mark out a line unto the entrance to Hamath; and the goings out of the border shall be at Zedad.”²⁹⁸

²⁸⁹ Num. 33:34.

²⁹⁰ Daniel David Luckenbill, *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.159, §.469](#).

²⁹¹ *Zur Geographie Mesopotamiens*, p.155, Siegfried Horn, *Zeitschrift für Assyriologie und Vorderasiatische Archäologie*, Vol. 34, Jan 1886, pp.123-156. See also *An Old Babylonian Manuscript of the Weidner God-List from Tell Taban*, Daisuke Shibata, *Iraq* 71, pp.33-42.

²⁹² *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.159, §.469](#).

²⁹³ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [p.24, §.48](#), [p.37, §.72](#), [p.42, §.83](#) etc.

²⁹⁴ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [pp.48-49, §.96-97](#).

²⁹⁵ <https://oi.uchicago.edu/research/projects/excavations-khorsabad>.

²⁹⁶ Gen. 15:18, Deut. 1:7, Deut 11:24 & Josh. 1:4.

²⁹⁷ Num. 34:7-8.

²⁹⁸ Num. 34:7-8.

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It is interesting to note that the city of Carchemish lies just inside Israel's northern border.

The identification by Josephus of Mount Hor with one of the mountains in Jordan is therefore clearly erroneous:

"...and when he [Moses] came to a place which the Arabians esteem their metropolis, which was formerly called *Arce*, but has now the name of *Petra*, at this place, which was encompassed with high mountains, Aaron went up one of them in the sight of the whole army, Moses having before told him that he was to die, for this place was over against them."²⁹⁹

We should therefore not place too much trust in what Josephus tells us, as he clearly did not know where many of these places were located.

During their wanderings, Moses led Israel past Mount Seir.³⁰⁰ The overwhelming evidence reveals that Mount Seir was somewhere **to the north** of the land of Israel. The identification of a **second** Mount Hor, which has been located to the **east** of Judea, is therefore unnecessary as this work shows such identification to be spurious.³⁰¹

According to the book of Numbers, after Moseroth Israel travelled to a place called Bnei [sons of] Yaakan/Jaakan,³⁰² though, in the book of Deuteronomy, this place came **before** they arrived at Moseroth/Moserah.³⁰³ Yaakan/Jaakan (also called Akan³⁰⁴) was the son of Etser/Ezer³⁰⁵ son of Seir.³⁰⁶ In the Assyrian records, Yaakan appears as Bît [i.e. House of] Iakin,³⁰⁷ a people who were also known as Chaldeans.³⁰⁸ In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the River Euphrates was called the River Okeanus by Homer. The name Okeanus, a name which today is applied to any Ocean, is derived from these descendants of Iakin/Yaakan son of Seir who dwelt along this river in the region where it passed through southern Babylonia.

During the time of Tiglathpileser III and Sargon II kings of Assyria, these descendants of Iakin/Yaakan were located around what the Assyrians called "The Bitter Sea", this being the Persian Gulf. Sargon II claimed to have conquered "Bît-Iakin on the shore of the Bitter Sea as far as the border of Dilmun".³⁰⁹ He goes on to inform us that Dilmun was located somewhere "in the sea of the east", meaning the Persian Gulf, and that the king of Dilmun's abode "is situated in the midst of the sea".³¹⁰ This is also described elsewhere as being "in the midst of the sea of the rising sun".³¹¹ Luckenbill likewise interpreted Bitter Sea in one of Sennacherib's texts to be the Persian Gulf.³¹² These people seem to have originally dwelt in southern Babylonia but during the time of Sennacherib were dwelling further east in the marshes along

²⁹⁹ Josephus, *Antiquities of the Jews* [iv.iv.7](#).

³⁰⁰ Num. 20:14-22.

³⁰¹ [The True Mount Hor - www.jstor.org](#). See also http://en.wikipedia.org/wiki/Mount_Hor. Jebel Nebi Harun located on the east side of the Jordan-Arabah valley overlooking the Dead Sea is usually identified as being the resting place of Aaron, though this has already been challenged by some. Henry Clay Turnbull, an American clergyman and author, favoured Jebel Madara, a peak northwest of 'Ain Kadis. (*ibid.*)

³⁰² Num. 33:31-32.

³⁰³ Deut. 10:6.

³⁰⁴ Gen. 36:27.

³⁰⁵ 1 Chron. 1:42.

³⁰⁶ Gen. 36:21 & 1 Chron. 1:38.

³⁰⁷ See for example *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.283, §.787](#), Vol. 2, [p.21, §.41](#), [p.23, §.45-46](#), [p.26, §.54](#) etc.

³⁰⁸ http://en.wikipedia.org/wiki/Chaldea#The_Land. See also <http://www.jewishencyclopedia.com/articles/4213-chaldea>.

³⁰⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [p.26, §.54](#).

³¹⁰ *Ibid.* Vol. 2, [p.22, §.43](#).

³¹¹ *Ibid.* Vol. 2, p.36, §.70.

³¹² *Ibid.* Vol. 2, p.145, §.318.

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the Persian Gulf.³¹³

As already stated, Mount Hor is another name for Moserah, which means that they visited the mountain twice:

“And they journeyed from Moseroth [i.e. Mount Hor], and pitched in Benei-Yaakan (בְּנֵי יַעֲקֹן) AV Benejaakan).

And they journeyed from Benei-Yaakan, and pitched in Hor-haGidgad.

And they journeyed from Hor-haGidgad, and pitched in Yotbath (יֹטְבָתָה AV Jotbath).

And they journeyed from Jotbah, and pitched in Abronah.

And they journeyed from Abronah, and pitched in Ezion-geber.

And they journeyed from Ezion-geber, and pitched in the wilderness of Zin – the same is Kadesh [Barnea].

And they journeyed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the fifth month, on the first day of the month.”³¹⁴

Ezion-geber (עִזְיוֹן גִּבְרָה *Etsion-gaber*) was located at the extreme northern tip of the Gulf of Aqaba and was adjacent to the city of Eloth.³¹⁵ Abronah (אַבְרוֹנָה) appears to be the city of Ebron (עֵבְרוֹן) mention in the Book of Joshua,³¹⁶ where it is wrongly transliterated as Hebron in the Authorised Version. This city of Ebron belonged to the tribe of Asher and was located somewhere in the region of Galilee. This shows that, after their first visit to Mount Hor/Moserah, they retraced their steps, travelling once more to the Wilderness of Zin, otherwise known as the Wilderness of Paran (or, more correctly, Wilderness of Padan), and ended up at Ezion-geber on the Gulf of Aqaba (i.e. Yam Suph). Here, they turned back and returned to the Wilderness of Paran, where Miriam died, before returning to Mount Hor where Aaron died. They must therefore have used the King's Highway for the purpose of at least part of this journey.

After leaving mount Hor for the second time (i.e. after the death of Aaron in the 40th year of their wanderings):

“And they journeyed from mount Hor by the way to the Red Sea (i.e. Yam Suph), to compass the land of Edom... ...And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is in front of Moab, **toward the sun-rising**.”³¹⁷

This time, they travelled south by way of the Persian Gulf. They were now **to the east** of Moab. They entered the “land of Moab” (which ironically was located to the north of where Moab were at that time located, such land having been confiscated by the Amorites) first by crossing the river Zered and then by crossing the river Arnon.³¹⁸

³¹³ “In my fourth campaign I went against the land of Bît-lakin. In the course of my campaign, I defeated Shuzubu, the Chaldean, who dwelt in the midst of the marshes...” *Ibid.* Vol. 2, p.143, §.313. “Merodach-baladan, whom I defeated in my first campaign, became afraid... ...I carried off as spoil from Bît-lakin, out of the swamps and marshes.” *Ibid.* Vol. 2, p.144, §.314.

³¹⁴ Num. 33:31-38.

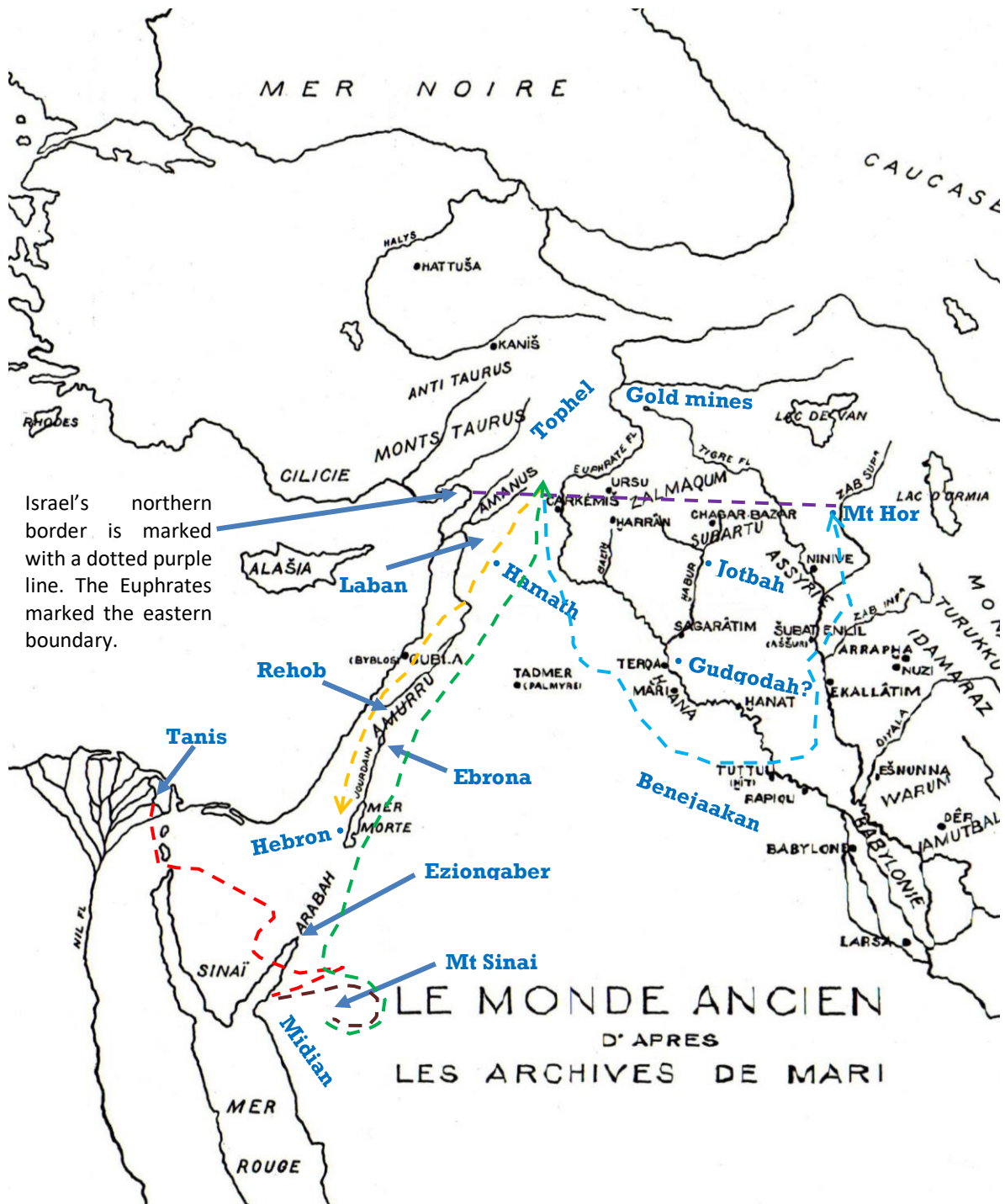
³¹⁵ 1 Kings 9:26.

³¹⁶ Josh. 19:28.

³¹⁷ Num. 21:4-11.

³¹⁸ Num. 21:13-14. The Hebrew word translated as “valleys” in some translations and “brooks” in the AV is Nachalim, meaning rivers.

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A map, based on the evidence being presented here, showing the approximate journeyings of the Israelite tribes right up till their first visit to Mount Hor.

- - - They started from Tanis (Psalm 78:12 – Zoan is the Hebrew word for Tanis) and after crossing Yam Suph the LORD tested them by first leading them three days into the wilderness to a place known as Marah. From there they travelled to Elim and then on to a camping place further south on Yam Suph.
- - - After staying for a short time at Yam Suph, they went by a circuitous route via the split rock at Horeb to the mountains known as Jebel al Maqla and Jebel al Lawz, this being the Biblical Mount Sinai.
- - - From Mount Sinai they travelled through the land of the Amorites into north Syria. Kadesh-Barnea is the city which in later times was known as Carchemish.
- - - From this location in Syria, the spies were sent to spy out the land.
- - - After the spies returned, they travelled to Mount Musri travelling through the land of the sons of Yaakan (AV Benejaakan), these being the Bît-Iakin of the Assyrian records.

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The book of Numbers supplies a couple of additional places in between Hor and Oboth:

“And they journeyed from mount Hor, and pitched in Zalmonah.

And they journeyed from Zalmonah, and pitched in Punon.

And they journeyed from Punon, and pitched in Oboth.

And they journeyed from Oboth, and pitched in Iyyei-Abarim [אֵיֵי הָעֲבָרִים AV Ijeabarim], in the border of Moab.

And they journeyed from Iyyim [אֵיִם AV Iim], and pitched in Dibon-Gad.”³¹⁹

(Note the anachronism. The city of Dibon-Gad means Dibon in the land of Gad, but at that time Gad had not taken possession of the land.) The Hebrew word פִּנּוֹן *pun* means “to become weak or helpless”,³²⁰ which perfectly describes Israel’s situation, as it was here that they were attacked by serpents.³²¹ It is interesting to note that the Arabic word أفعى *af’an*, which is phonetically equivalent to the Hebrew word פִּנּוֹן *pun*, means “an adder or viper”.³²² I would point out that Israel would at that time have been in the forested region of south-east Saudi Arabia where, the Greek writers inform us, dwelt highly venomous flying lizards which would migrate each Spring from this region to Egypt. (This will be covered in more detail in the Section *Arabia the Blest* later in this current work.)

The Hebrew word Oboth might also have its roots in the Arabic word اوبة *auha*, meaning “return”.³²³ At this stage, the Israelites were making their way back towards the Gulf of Aqaba (Yam Suph). The name otherwise has no obvious meaning. Bear in mind, that at that time, these places were uninhabited by man. The name has no explanation in Hebrew.

They eventually arrived at “the border of Moab”. Here the name Iyyei-Abarim is also referred to as Iyyim. The name Iyyim (אֵיִם I’yim) means ‘heaps’ or ‘mounds’ and clearly refers to a range of hills. (The city of Ai [אֵי] conquered by Joshua was likewise named because it was built on ‘a heap’ or ‘a mound’.) Iyyei-Abarim is also sometimes referred to as *mountain* of Abarim³²⁴ or *mountains* of Abarim,³²⁵ which tells us that we are talking about a range of hills or mountains which looked like mounds. The question is, which hills or mountains are we talking about? The fact that they were “in the border of Moab” suggests that we are talking of somewhere to the east of the land of Moab, the land which became Reuben’s and Gad’s inheritance. Many of the mountains throughout this land of Moab to the east of the River Jordan actually look like heaps.

It is from Iyyei-Abarim that Moses sent messages to Sihon king of the Amorites asking for permission to pass through the land. We are told that they were at that time camped in the wilderness at Kedemoth,³²⁶ which is clearly an alternative name for Iyyei-Abarim.

³¹⁹ Num. 33:44-45.

³²⁰ *Langenscheidt Pocket Hebrew Dictionary* entry under פִּנּוֹן on p.266, Dr Karl Feyerabend, Berlin, London and New York 1930.

³²¹ “And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died... ..And the children of Israel set forward, and pitched in Oboth.” Num. 21:6-10.

³²² *The Hans Wehr Dictionary of Modern Written Arabic*, entry under أفعى on p.722, J. Milton Cowan, Spoken Language Services, Inc., 1976.

³²³ *Ibid.* entry under اوبة on p.33.

³²⁴ Num. 27:12 and Deut. 32:49.

³²⁵ Num. 33:47-48.

³²⁶ Deut. 2:26.

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A couple of the heap-like mountains in the region which became Gad and Reuben's possession.

From the wilderness of Kedemoth,³²⁷ which must have included the region just to the south of the Amorite land, Moses wrote to Sihon king of the Amorites who dwelt in Heshbon asking for permission to pass through the land. Sihon refused and subsequently engaged Israel in battle at Yahatz (יָהֲצָה AV Jahaz), a battle which the Amorites lost.³²⁸ The city of Kedemoth itself was part of the land allotted to the tribe of Reuben,³²⁹ hence must have been situated just to the north of the river Arnon.

Moses had led the Israelites in a circular route around the east of the lands of Ammon and Moab. They then did a u-turn (i.e. 'turned north'³³⁰) to enter the land of the Amorites from the south.

Further Considerations

To most people, I expect all of this will come as a complete surprise. We have been taught that Israel spent forty years wandering around the Sinai Peninsula and no one seems to have challenged this supposition. As we can see, the Bible gives a completely different picture. We have reports of the remains of Egyptian chariots having been found at the bottom of the sea in the Gulf of Aqaba³³¹ along with the bones of humans, cattle and horses,³³² which would all accord with the evidence which we are presenting here which shows that Mount Sinai was located somewhere in Saudi Arabia – not the Sinai Peninsula as most people seem to think!

I have demonstrated that the land of Midian was located in north-west Saudi Arabia. After

³²⁷ Deut. 2:26.

³²⁸ Num. 21:23 & Deut. 2:32. Yahatz (or Yahatza) appears to be an alternative name for Jazer. (Num. 32:3 & Josh. 13:25.)

³²⁹ Josh. 13:18 & 21:36-37. (NB: These latter verses appear in the Tanakh as margin notes.)

³³⁰ Deut. 2:3.

³³¹ The most informative video I have come across is the one by Ross Patterson entitled *The True Location of the Red Sea Crossing* on YouTube at <https://www.youtube.com/watch?Amazing+Evidence+of+the+Red+Sea+Crossing+v2>. See also <http://www.messianic-literary.com/chariots.htm>, http://www.wnd.com/news/article.asp?ARTICLE_ID=33168, <http://www.youtube.com/watch?Red+Sea+Crossing>, <http://www.youtube.com/watch?Mount+Sinai> & <http://www.youtube.com/watch?Jim+Penny+Caldwell:God+of+the+Mountain>.

³³² *The Exodus Case* (3rd Edition) pp.248ff, Dr Lennart Möller, Copenhagen NV, Denmark 2008.

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leaving Mount Sinai, our forefathers went northwards into Syria and from there into Assyria. They at one stage travelled all the way back down south to Ezion-geber (var. Eziongaber), but for some reason did not make it back to Mount Sinai. Afterwards, they returned to the Wilderness of Paran in Syria where, we are told, Miriam died and was buried.³³³ They then travelled all the way back to Mount Hor in Assyria so that Aaron could be buried there. Subsequent to all this, we are told that they circled around the **eastern** side of the land of Moab, “**toward the sun-rising**”, which is as far removed from the Sinai Peninsula as one can get!³³⁴

The version of the Exodus story commonly accepted by most scholars is therefore greatly at variance with the Biblical narrative. Ironically, archaeologists working in the Sinai Peninsula are looking in the wrong place for proof of the Exodus, hence it is not surprising that they have not found any archaeological evidence for the Exodus, and why people find it hard to accept the Biblical narrative.

We should bear in mind, however, that Jerusalem was twice burned with fire – once at the hands of the Chaldeans under Nebuchadnezzar II; once at the hands of the Romans. On the second occasion, the Hebrew Bible had already been distributed to various synagogues around the known world. During the time of the first destruction, however, there will not have been copies made, and those who were taken into captivity would not have been able to take any documentation with them. What has been preserved, therefore, is whatever survived the first conflagration. Judging from the fragmented genealogical lists contained in the Book of Chronicles, it becomes quite obvious that the records must have been in a pitiful state. Constant reference is made, for example, to “the book of the chronicles of the kings of Judah” and to “the book of the chronicles of the kings of Israel” neither of which have survived. There is also reference in the Book of Numbers to “the book of the wars of the LORD”.³³⁵

I have already commented on Massah and Meribah being mentioned together in the Book of Exodus in relation to the rock at Horeb,³³⁶ but Meribah was actually located in Syria, more than 100 miles away from Massah. Someone has clearly added the word Meribah here in this passage in error.

I have also mentioned the fact that someone has wrongly placed Aaron’s death on the **first** visit to Mount Hor, saying that Israel afterwards “journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters”.³³⁷ After Aaron’s death, they more correctly journeyed from Mount Hor/Moserah to Zalmonah to Punon to Oboth and then to the River Arnon,³³⁸ which was the opposite direction!

Having identified many of the places that Moses visited, the following passage also needs careful consideration:

“These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea [Suph], **between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (There are eleven days’ journey from Horeb by the way of mount Seir unto Kadeshbarnea.)** And it came to pass in the fortieth year, in the eleventh month, on

³³³ Num. 20:1.

³³⁴ Num. 21:4-11.

³³⁵ Num. 21:14.

³³⁶ Exod. 17:7.

³³⁷ Deut. 10:6-7.

³³⁸ Num. 33:41-4.

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the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them.”³³⁹

Notice that this passage is the combined record of two separate episodes in Moses’ life. It starts by stating that Moses was “on this side Jordan in the wilderness, in the plain over against Suph”. They were at that time to the east of the River Jordan in the land which is today known as Jordan. The emphasised text above, however, relates to the time 38 years previously when Moses addressed Israel in north Syria. Somewhere along the way, two separate texts have become merged into one, and whilst rabbinical traditions would have us believe that Moses left the expounding of the law until just before his death, this study reveals that Moses actually expounded on the law twice – the first time in north Syria, the second time in the land of Moab to the east of the River Jordan.

The other thing which is evident from this study is that Moses took the Israelites nowhere near Mecca. The teaching in the Quran that Moses went to Mecca is therefore shown to be spurious.

Another anomaly in the Biblical narrative is that the book of Exodus tells us that they travelled from the Wilderness of Sin to Rephidim.³⁴⁰ The book of Numbers, however, adds two additional camp sites between these places. The two places in question are Dophka and Alush.³⁴¹ Why are these two places omitted in the book of Exodus?

The Hebrew word דָּפַק *daphak* means ‘knock’, ‘strike’ or ‘beat’ (as in “beat at the door” used in the book of Judges³⁴²). In modern Hebrew, לְדַפֵּק בַּדֶּלֶת means ‘to knock at the door’. In Arabic, the word دَفَق *dafaqa* means ‘to pour out, pour forth, to flow, well out, spout, gush forth, to overflow’ etc.³⁴³ In other words, Dophka is another name for Rephidim!

The word אָלוּשׁ *Alush* likewise does not appear to be a Hebrew word. It has no meaning in the Hebrew language. This is despite William Smith interpreting the name as meaning ‘tumult of men’.³⁴⁴ This interpretation is contrived. According to Gesenius, the Talmud likewise gives the interpretation ‘crowd of men’.³⁴⁵ The Hebrew word for men is אֲנָשִׁים *anashim*, the singular form being אִישׁ *ish*, which would be closer to the ‘ush’ of Alush, but then that would be meaningless as we would have to translate the word Alush as ‘crowd of man’. Also, there is no precedent for a reading of the remaining characters אַל *al* to mean ‘crowd’ or ‘tumult’. The Hebrew for crowd would be קָהָל *kahal* or הָמוֹן *hamon* or קִבּוּץ *kibbutz* or similar. For tumult, we would likewise need הָמוּלָה *hamula* or similar.

Note that the places Israel visited in the wilderness would have received their names for a purpose – hence Massah (מַסָּה) was so named because the people ‘tried’ (נָסָה) the LORD.³⁴⁶ Meribah (מְרִיבָה) was so named because the people ‘strove’ (רָבוּ) with the LORD.³⁴⁷ Dophka would likewise have been so named because Moses struck the rock. The suggestion that

³³⁹ Deut. 1:1-3.

³⁴⁰ Exod. 17:1.

³⁴¹ Num. 33:12-14.

³⁴² Judg. 19:22.

³⁴³ *A Dictionary of Modern Written Arabic (Third Edition)* p.286, Hans Wehr (edited by J. Milton Cowan), New York 1976.

³⁴⁴ *The Universal Bible Dictionary*, entry under Alush on p.28, based on William Smith’s one volume work, edited by Francis Nathan Peloubet and Alice Dana Adams, Philadelphia, 1912.

³⁴⁵ *Gesenius’s Hebrew and Chaldee Lexicon of the Old Testament* p.50, Friedrich Heinrich Wilhelm Gesenius, London 1860. (NB: Click on the “Read for Free” button if consulting online.)

³⁴⁶ Exod. 17:7.

³⁴⁷ Num. 20:13.

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Moses would have called a place ‘crowd of men’ simply does not make sense.

By identifying Dophka as Rephidim, and seeing that Alush immediately follows on from Dophka, we would therefore not be misguided in suggesting that Alush is a transliteration of the Arabic Al Lawz, as in Jebel al Lawz, the mountain we are identifying as the place in north-west Saudi Arabia where Mount Sinai is located. The word Jebel simply means mountain. Al Lawz (الوز) can also be transliterated as ‘al looz’³⁴⁸ or ‘al lauz’. This word لاوز lauz or looz means ‘almonds’.³⁴⁹ Almond trees have been found at the top of Jebel al Lawz,³⁵⁰ hence it is conjectured that this is the reason for the name Jebel al Lawz, meaning “Mountain of almonds”.

Bearing in mind that the Hebrew letter ש can be read either as a ש *shin* or as a ש *sin*, the name Alush can also be read as Alus or Aluz. The addition of the vowels on the Hebrew letters (i.e. the dot over the letter) is a relatively late innovation. In the Paleo-Hebrew and Proto-Canaanite scripts, there were no vowels. Consequently, the letter ש, which is the same in both Paleo-Hebrew and in Proto-Canaanite, can be pronounced either as a *sh* (i.e. shin) or as an *s* (i.e. sin). In Paleo-Hebrew, this would have been written שׁ/שׂ. If this is a foreign word (which we have as good as established), then the Jews would not have known how the name was to be pronounced. Al Lauz would then become אלוש *Alush*. The Arabic word ‘al’ (ال) simply means ‘of the’. It is interesting to note that the ‘al’ and the ‘lauz’ in the Arabic have been combined as one word in the same way that Alush is one word in the Hebrew. Phonetically, ‘al lauz’ and ‘alus’, when the Hebrew letter is pronounced as a ש *sin*, are the same.

Having identified Jebel al Maqla as Mount Sinai, Jebel al Lawz was therefore where the people were gathered:

“And he [the LORD] said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him...”³⁵¹

“Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.”³⁵²

This is presumably where the Talmudists got the idea that Alush means ‘crowd of men’. There is a plateau on Jebel al Lawz large enough to easily accommodate a party of 70 people. They will have ascended up as far as this plateau and then Moses would have ascended the rest of the journey up to the top of Jebel al Maqla alone to receive the tablets of stone containing the Ten Commandments.

The evidence therefore strongly suggests that these two additional names (Dophka and Alush) are alternative names for Rephidim and Mount Sinai respectively. If Alush is Jebel al Lawz, then this would then provide a satisfactory explanation for the Rabbinical tradition that the name means ‘crowd of men’, this being the place where the seventy elders came before God. This being the case, then the scribes, who were clearly copying from what must have been

³⁴⁸ *A Dictionary of Egyptian Arabic* p.804, Martin Hinds & El-Said Badawi, Beirut, 1986.

³⁴⁹ *A Dictionary of Modern Written Arabic* op. cit. p.883.

³⁵⁰ *The Exodus Case* p.303, Dr Lennart Möller, Scandinavia Publishing House, Copenhagen NV, Denmark.

³⁵¹ Exod. 24:1.

³⁵² Exod. 24:9-11.

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extremely badly damaged documents, have once again combined more than one record of the Exodus not realising that these names were referring to the same locations.

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I have demonstrated that the majority of the western nations are of Israelite descent. I have also demonstrated that the original settlers in Greece were Israelite. The English word 'law' is from the Old English *lagu*, which in turn is said to be derived from the Scandinavian and from the Old Norse *lag*, the Icelandic word *lög* being from the same root.³⁵³ If we can recall, the Arabic letter و *waw* can be transliterated as a *g*, as in the Spanish name Guadalquivir, which is derived from the Arabic *wadi al kabir*, meaning 'great river'. This means that Lawz can also be transliterated as *lagus*.

Words have a habit of taking on new forms and meanings. This is a well-known phenomenon familiar to those involved in philology (the study of the structure, historical development and relationships of a language). It was at Jebel al Lawz that God's laws were committed to mankind. Whilst the original Arabic word Lawz clearly means almonds, the word has become synonymous with the giving of the law by God to His people at Mount Sinai.

The Greek word λογος *logos* is probably also from the same root. This word is translated as 'word' in the opening verses to the Gospel of John:

"In the beginning was the Word [*logos*], and the Word [*logos*] was with God, and the Word [*logos*] was God."³⁵⁴

This word *logos* has many meanings apart from 'word'. It can mean:

"... a saying, statement, Thuc[ydides]. 1. 2 :- a divine revelation, Plat[o]. Phaedo 78 D; an oracular response, Pind[ar]. N[emean]. 9. 6, Aesc[hylus]. [Seven Against] Theb[es]. 218, etc. ... a condition ... a command, Aesch. Pr[ometheus Bound]. 17, 40, Pers[ians]. 363."³⁵⁵

The latter meaning is pertinent here as it shows that logos can also mean commandments, which is what laws are. Langenscheidt's Pocket Greek Dictionary also includes additional meanings of "order, command, proposal, condition, agreement and stipulation".³⁵⁶

"Hephaestus: Yet, come what may, I am constrained to summon courage to this deed; for it is perilous to disregard the commandments [λόγους] of the Father."³⁵⁷

"Power: I agree; yet to refuse to obey the commands [λόγων] of the Father; is this possible? Do you not fear that more?"³⁵⁸

The Hebrew word Torah (תּוֹרָה) likewise means both 'law' and 'a teaching'. It has been shown that Jebel al Lawz is the place where the Laws of God were committed to Moses to give to Israel. It looks like the northern ten tribes of Israel have adopted the Arabic word Lawz, which normally means 'almonds', to refer to these commandments given to them by Moses. These Israelites were ultimately responsible for introducing those laws to the nations over whom they at one time ruled.

To remind them of the Exodus, Israel was commanded to keep the Feast of Tabernacles (i.e. Succoth) every year at the appointed time:

³⁵³ Collins English Dictionary entry under 'law' on p.833, Patrick Hanks and Thomas Hill Long, London & Glasgow, 1979.

³⁵⁴ John 1:1.

³⁵⁵ A Greek-English Lexicon entry under [λόγος](#) on p.901, Henry George Liddell and Robert Scott, New York, 1883.

³⁵⁶ Langenscheidt Pocket Greek Dictionary, entry under λογος on p.240, Dr Karl Feyerabend, Hodder & Stoughton (undated).

³⁵⁷ Aeschylus, Prometheus Bound [17](#).

³⁵⁸ Ibid. [40](#).

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“That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.”³⁵⁹

The instructions on how to keep this feast are very specific:

“And ye shall take you on the first day the **boughs of goodly trees**, branches of **palm trees**, and the boughs of **thick trees**, and **willows of the brook**; and ye shall rejoice before the LORD your God seven days.”³⁶⁰



Ratel or Honey Badger.

The popular idea that Israel wandered for forty years around the modern Sinai Peninsula therefore simply does not make sense. You will not find these sorts of trees in the Sinai Peninsula! The tabernacle was also made with a lot of wood (Hebrew שִׁטִּים *shittim* – understood to be acacia) and with badgers’ skins.³⁶¹ Again, where would one find this wood and these animals in the Sinai Peninsula? Having demonstrated that Israel was camped at Jebel al Lawz in north-west Saudi Arabia, the badgers (תַּחֲשִׁים *tachashim*) are more likely to have been the animal known as a ratel or honey badger,³⁶² an animal which at one time was common in that region of Saudi Arabia. (NB: A discussion of which animal is actually intended would be too much of a digression to include here.)

It is important to note that archaeologists have interpreted the archaeological evidence according to what they think the evidence is telling them and have then manipulated what the Bible says to make it fit those interpretations. Consequently, archaeologists have ‘rewritten’ the meaning of the Hebrew to accommodate this interpretation. The Hebrew word מִדְבָּר *midbar*, for example, means ‘wilderness’,³⁶³ but archaeologists are trying to convince us that this word actually means ‘desert’. This is because they are convinced that Israel wandered aimlessly around the desert regions of the Sinai Peninsula for forty years. The usual Hebrew word for desert, however, is עֲרָבָה *arava*, a word which means ‘a dry waterless place’.³⁶⁴

The following passage from the book of Joel makes it perfectly clear that a *midbar* is not a desert:

“How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O LORD, to thee will I cry: for the fire hath devoured the **pastures** of the wilderness [i.e. מִדְבָּר *midbar*], and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the **pastures** of the wilderness [i.e. מִדְבָּר *midbar*].”³⁶⁵

³⁵⁹ Lev. 23:43.

³⁶⁰ Lev. 23:40.

³⁶¹ Exod. 25:5.

³⁶² Some have argued that the Hebrew word translated as ‘badger’ is more correctly a dugong or a seal. The Mechon Mamre Organisation, for example, have translated as “sealskins”. (See <https://www.mechon-mamre.org/p/pt/pt0225.htm>.) I disagree with this identification.

³⁶³ *A Hebrew and English Lexicon of the Old Testament*, entry under מִדְבָּר on p.184, based on the lexicon of William Gesenius, translated by Edward Robinson, Clarendon Press, Oxford, 1939.

³⁶⁴ See, for example, the entry in *Langenscheidt’s Pocket Hebrew Dictionary* under עֲרָבָה on p.258, Dr Karl Feyerband, Hodder & Stoughton, London, 1905.

³⁶⁵ Joel 1:18-20.

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We have “pastures of the midbar” mentioned also in Joel 2:22 and in Psalm 65:13. You do not get ‘pastures’ in the desert!

We are informed that the region to the east of the River Jordan was excellent pasturage for cattle.

“Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle.”³⁶⁶

And yet this land is referred to as a wilderness (i.e. a *midbar*). After Moses’ death, Joshua was commanded to cross the River Jordan and to lead Israel into the Promised Land:

“From the **wilderness** [*midbar*] and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.”³⁶⁷

One of the cities of the tribe of Reuben is described as “Bezer in the wilderness [*midbar*], in the plain country, of the Reubenites”.³⁶⁸ The word translated as “plain country” in the book of Deuteronomy and in Joshua 20:8 is מִישֹׁר *mishor*, meaning ‘plain’ or ‘level land’. In Joshua 21:36 and 1 Chronicles 6:63, the word מִגְרָשׁ *migrash* is used instead. This latter word means “pasture, common land surrounding towns; area, precincts”.³⁶⁹ There is therefore no justification for reading the Hebrew word מִדְבָּר *midbar* as ‘desert’.

Notice also that the same phenomenon is encountered in the Greek:

“What is called the Scythian desert [ἐρημία *eremin*] is a prairie, **rich in meadows**, high-lying, and **well watered**; for the rivers which carry off the water from the plains are large.”³⁷⁰

The Greek word [ἐρημία *eremin*] is likewise often translated as ‘desert’. The problem is that archaeologists are looking at many of these places today and trying to interpret what they see today according to what they read in the Bible. The climate and conditions in these places today, however, are far different to what they were in Biblical times.

A wilderness means just that. Bear in mind that the Canadian wilderness is not a desert! The Hebrew word מִדְבָּר *midbar* literally means a place which is uninhabited by man. Israel’s wanderings in the wilderness took them through many lands which were uninhabited. Their journey took them through Syria, through Mesopotamia and on into Babylonia and Assyria. This is in complete contrast to what archaeologists would have us believe.

Mount Seir

Having identified the extent of Israel’s wanderings through the wilderness, we can now identify Mount Seir – Esau’s possession. Everyone who considers the land of Edom makes the mistake of looking at that small part of Edom which was to the south-east of Jerusalem and assume that Edom was a small insignificant group of Bedouin tribes. Nothing could be further from the truth. From a very early period, Edom was a huge family. We have only to look at

³⁶⁶ Num. 32:1.

³⁶⁷ Josh. 1:4.

³⁶⁸ Deut. 4:43, Josh. 20:8 & 21:36 and 1 Chron. 6:78 (6:63 in the Hebrew).

³⁶⁹ *Langenscheidt’s Pocket Hebrew Dictionary op. cit.*, entry under מִגְרָשׁ on pp.164-5. See also *A Hebrew and English Lexicon of the Old Testament op. cit.*, entry under מִגְרָשׁ on p.177.

³⁷⁰ Hippocrates, *De Aere Aquis et Locis* [part 18](#).

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Genesis chapter 36 and 1 Chronicles chapter 1 to realise just how big a family we are dealing with.

In the Mari letters, correspondence which has been uncovered at the ancient site of Mari in Mesopotamia, mention is constantly made of a region called Idamaraz. The archaeologists place this land of Idamaraz in the Zagros mountains. In Hebrew, אֶרֶץ *aretz* means 'land'. Idamaraz means literally 'Edom-land'.

The Hebrew letter ע *ayyin* often becomes a *g* or a *k* when transliterated into other languages. The Hebrew names עֲמֹרָה Gomorrah and עֶזְרָה Gaza,³⁷¹ for example, both begin with the letter *ayyin* rather than a ג *gimel*. It should also be noted that in the AV translation of the Bible, the city of Gaza is three times called Azzah.³⁷² To complicate matters, the name עֲמֹרִי Omri, the name of one of the kings of Israel, is written with an 'O' in the Authorised Version, but in the Assyrian records, Omri is variously written Khumri or Gumri. Josephus called him Amarionon (Ἀμαρῖνον).³⁷³ In the Septuagint, he is called Ambri (Ἀμβρί).

The Hebrew name Seir (שֵׁעִיר), when transliterated into Assyrian, becomes Zakirti, a name which, when subsequently transliterated into Greek, becomes Zagros. In short, that nine hundred mile range of mountains which spans Armenia, Babylonia, Assyria and Baktria, and which is known as the Zagros range, is the Biblical Mount Seir and is also the Idamaraz of the Mari letters.

Yaakan (written both אֶקָן *akan* and יֶקָן *yaakan*): The tribe of people called Bît-Yaakan who at one time dwelt in southern Babylonia has already been discussed. These are the Sons of Yaakan (Benejaakan) of the Bible.³⁷⁴ They were the descendants of Yaakan son of Etser (*var.* Ezer) son of Seir who was called Akan in the first book of Chronicles.³⁷⁵ Whilst most Greek writers call the whole of this range of mountains Zagros, Strabo, following Eratosthenes, does not use the name Zagros, but instead uses the name Taurus.³⁷⁶ Those familiar with philology will realise that Taurus is actually a variant spelling of the name Etser (*var.* Ezer). The Hebrew letter צ *tsadi* can be transliterated either as a *z*, *t*, *s*, *ts*, *tz*, *st* or even as *psi*. The dropping of the first syllable or character is also attested and will be encountered on a number of occasions throughout this work, though we have already mentioned that Yaakan was also called Akan.

The Roman writer Jordanes called this range the Caucasus mountains whilst admitting that:

"The range has different names among various peoples. The Indian calls it Imaus and in another part Paropamisus. The Parthian calls it first Choatras and afterwards Niphates; the Syrian and Armenian call it Taurus; the Scythian names it Caucasus and Rhipaeus, and at its end calls it Taurus. Many other tribes have given names to the range."³⁷⁷

For the purposes of this exercise, it is sufficient that we know it is as Zagros, a name which is variously written Zikirtu, Zakiru or Zakruti in the Assyrian records. The people of this land were referred to by Herodotus as Sagartians, a people dwelling next to the Thameneans (i.e.

³⁷¹ e.g. Gen. 10:19.

³⁷² Deut. 2:23, 1 Kings 4:24 & Jer. 25:20.

³⁷³ Josephus, *Antiquities of the Jews* [viii.311](#).

³⁷⁴ Benejaakan in Num. 33:31-2, but sons of Jaakan in Deut. 10:6.

³⁷⁵ Written Akan in Gen. 36:21 and Yaakan/Jaakan in 1 Chron. 1:42.

³⁷⁶ Strabo, *Geography* [xi.1](#).

³⁷⁷ *The Gothic History of Jordanes*, [Section VII](#), Charles Christopher Mierow, London 1915.

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Temanites).³⁷⁸

Etser or Ezer (אֶצֶר) son of Seir: In addition to the Bīt-lakin who dwelt in southern Babylonia and who were descended from this tribe of Etser, the tribe of the Tauri mentioned by Herodotus, who at that time dwelt in the mountains of the Crimean Peninsula, as well as the strip of land bordering those mountains around the Euxine Sea (i.e. Black Sea), were also descended from Etser [or Ezer], son of Seir.³⁷⁹ The Greeks and Romans referred to this peninsula, which in later times was known as the Crimean Peninsula, as Tauricus. (See map below.) They appear to be identical to the Taurisci who in Pliny's time were located in the Alps and were by then known as Norici.³⁸⁰

The kingdom of Noricum existed into Roman times and, like the Illyrians, became associated with the Celtic peoples, though the Taurisci were most definitely not Celts. Noricum formed part of what is today Austria and incorporated part of Slovenia.³⁸¹ The name Austria, which supposedly means 'eastern realm' or 'eastern borderlands', based on the term Ostarrîchi used in what is known as the Ostarrîchi Document,³⁸² would appear more correctly to be a variation



³⁷⁸ Herodotus, *Histories* [iii.93](#).

³⁷⁹ Gen. 36:21 & 1 Chron. 1:38 The name is written אֶצֶר with a צ which can be transliterated into other languages either as a t, ts, tz, st or even as a z as in the King James Authorised Version.

³⁸⁰ Pliny, *Natural History* [iii.20 \(133\)](#). ([iii.24](#) in John Bostock's translation.) The Norici were known as Neuri to Herodotus – as in [iv.105](#).

³⁸¹ <http://en.wikipedia.org/wiki/Noricum>.

³⁸² *A History of the Austrian Migration to Canada* [Preface on p.1](#), Frederick C. Engelmann, Manfred Prokop and Franz A.J. Szabo, Carleton University Press 1996.

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of the name Istria. Ostarrîchi, which has been equated with the German Österreich, seems more correctly to be a variant form of Osterri or Etseri (after Etser son of Seir) to which the suffix '-îchi' has been added. This is in the same way that the Celts were referred to as Celtici by Pliny³⁸³ and the Umbrians of northern Italy were often called Ombrici.

The Tauri more than likely originated from the range of mountains located in eastern Turkey known as the Taurus range, a name which will likewise have been derived from the name Etser. The Taurus range of mountains bordered that part of Asia Minor known as Cilicia, though Strabo, following Eratosthenes, referred to the whole of the Zagros range all the way to India by the name Taurus.³⁸⁴ Herodotus tells us that the Tauri lived by "plundering and war",³⁸⁵ this being, as I shall proceed to demonstrate, a typical trait of many of the Edomite tribes.

The eastern countries of Latvia and Lithuania will likewise have been named after Lotan son of Seir, both being phonetic variations on that name. Similarly, Estonia will have taken its name either from Yetser son of Naphtali or Etser (AV Ezer) son of Seir. The evidence favours the latter identification, though Tacitus referred to the inhabitants of this region as Aestii adding that their dress was similar to the Suebi and that their language was similar to that of the British.³⁸⁶ This could, however, simply mean that the Aestii were at one time associated with these other tribes. It can be shown that the Suebi, who settled in Switzerland, are descended from Yashub (AV Jashub) son of Issachar³⁸⁷ and the first British settlers were also Israelite.³⁸⁸

Shobal (שׁוּבַל): The people named after Duke Shobal appear variously in the Assyrian records as Shubaru, Shubartu, Shubru or Shuprê. They dwelt in the southern parts of the Zagros Mountains to the west of Assyria and were a constant thorn in the sides to the Assyrians, regularly causing disturbances and uprisings. These people eventually became the Siberian Turks who settled in Siberia. The interchange of the *l* and the *r* in ancient languages is well attested.³⁸⁹

Gutium (גּוּתִיָּם): Another large powerful tribe dwelling in the Zagros mountains and who were a constant thorn in the side to the Assyrians, and were often in alliance with the Shubaru (Siberian Turks), were a people known as Guti, a name which was often spelt Kutî.³⁹⁰ Their land was called Gutium, Kutmuhi or Kummuhi,³⁹¹ a land identified as Commagene of the Greek records. This land took its name from Duke Gatam.³⁹²

"Little is known of the region of Commagene prior to the beginning of the 2nd century BC. However, it seems that, from what little evidence remains, Commagene formed part of a larger state that also included Sophene."³⁹³

³⁸³ Pliny, *Natural History* [iii.3 \(28\)](#). ([iii.4](#) in John Bostock's translation.)

³⁸⁴ Strabo, *Geography* [ii.v.31](#).

³⁸⁵ Herodotus, *Histories* [iv.103](#).

³⁸⁶ Tacitus, *Germania* [45](#).

³⁸⁷ Num. 26:24 & 1 Chron. 7:1.

³⁸⁸ See *The Forgotten Tribe of Naphtali & the Phoenicians*.

³⁸⁹ The person whom Pausanias called 'Neleus, son of Poseidon' (Pausanias, *Description of Greece* [x.xxix.5](#)), for example, is the selfsame person Apollodorus called 'Nireus son of Poseidon' (Apollodorus, *Library* [i.vii.4](#)).

³⁹⁰ http://en.wikipedia.org/wiki/Gutian_people.

³⁹¹ *Ibid.* See also *Ancient Records of Assyria and Babylonia*, Vol. 1, [p.27, §.73](#), [p.40, §.117](#), [p.43, §.125](#), [p.53, §.152](#), Vol. 2, [p.41, §.82](#), [pp.48-52, §.96-99](#) etc.

³⁹² Gen. 36:16.

³⁹³ http://en.wikipedia.org/wiki/Kingdom_of_Commagene.

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The Gutians portray the type of barbarous behaviour that seems to have been inherent in many of the Edomite peoples:

“As Akkadian might went into a decline, the Gutians began to practice hit-and-run tactics on Mesopotamia; they would be long gone by the time forces could arrive to deal with the situation. Their raids crippled the economy of Sumer”.³⁹⁴

The ancient town of Gytheum and Gulf of Gytheum in Arcadia in southern Greece will also have been named after this Edomite duke.

Zepho/Tsepho (צִפּוֹ or צִפִּי): Sophene will have been named after Duke Zepho, which in Hebrew is written either Tsepho (i.e. צִפּוֹ)³⁹⁵ or Tsephi (צִפִּי).³⁹⁶ The letter *tsadi* can be transliterated as an *s* (as in Sidon), a *z* (as in Zidon) or a *t* (as in Tyre). The name Zepho can therefore also be transliterated as Sepho. This Duke Zepho was the brother of Duke Gatam, which explains the long and close association the kingdom of Sophene had with the kingdom of Gutium.

Aia (אַיָּה): Located on the eastern shore of the Black Sea was the land known to the Greeks as Colchis (pronounced Kolkhis), but early writers, such as Appollonius of Rhodes, tell us that it was originally called Aea or Aia after its ‘mythical’ king Aeëtes.³⁹⁷ Aiah was son of Duke Tsibeon (AV Zibeon), son of Seir.³⁹⁸

Tiglathpileser I king of Assyria mentions a “land of Haria” (Hor?), which lay at the foot of the mountains of “Aia, Shuira (Seir?), Idni, Shêzu, Shelgu, Arzanibiu, Urusu and Anitku”.³⁹⁹ None of these mountains can be identified, so we cannot even begin to guess where Mount Aia was located. I would, however, suggest that the place be searched for in the land of Colchis. Pliny tells us that the “famous city of Aea” was on the River Phasis “15 miles from the sea, where two very large tributaries join the Phasis from opposite directions, the Hippos and the Cyaneos”.⁴⁰⁰ We must then assume that Mount Aia will have been somewhere in the vicinity of the town.

Procopius informs us that, during the time of the Roman Emperor Justinian, the Colchians built a city into the cliffs facing the Black Sea which they called Petra.⁴⁰¹

“The city of Petra [in Colchis] is on one side inaccessible on account of the sea, and on the other on account of the sheer cliffs which rise there on every hand; indeed it is from this circumstance that the city has received the name it bears. And it has only one approach on the level ground, and that not very broad; for exceedingly high cliffs overhang it on either side. At that point those who formerly built the city provided that that portion of the wall should not be open to attack by making long walls which ran along beside either cliff and guarded the approach for a great distance.”⁴⁰²

³⁹⁴ http://en.wikipedia.org/wiki/Gutian_people#Gutian_dynasty_of_Sumer.

³⁹⁵ Gen. 36:15.

³⁹⁶ 1 Chron. 1:36 Alternatively, though less likely, the city may have been named after Shepho/Shephi son of Duke Shobal. (Gen. 36:23 & 1 Chron. 1:40.)

³⁹⁷ Apollonius, *Argonautica* [Book 2, line 417](#): “Kolchian Aia lies at the furthest limits of sea and earth.” or as an alternative reading “And Colchian Aea lies at the edge of Pontus and of the world.” According to Greek mythology, Colchis was the original home of Aeëtes and Medea. Compare Herodotus, *Histories* [i.2](#) and Hesiod, *Theogony*, [955](#). See also Procopius, *Persian Wars*, Book 2, [xvii, 1-2](#) who refers to the centre of Colchis as the place where the adventures of Jason and Medea took place.

³⁹⁸ Gen. 36:24 & 1 Chron. 1:40.

³⁹⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, p.79, §.229.

⁴⁰⁰ Pliny, *Natural History* [vi.iv \(13\)](#).

⁴⁰¹ Procopius, *Persian Wars* Book 2, [xv, 8-12](#).

⁴⁰² *Ibid.* Book 2, [xvii, 18](#).

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Petra was also once the name of an important fortified Edomite city located in the land of Jordan. What we are discovering is that Edom was well and truly established in Armenia from a very early period.

According to Pliny, the Colchians also settled in Istria (Serbia),⁴⁰³ Dalmatia (Croatia)⁴⁰⁴ and Macedonia.⁴⁰⁵ The area of Dalmatia known as Zagora⁴⁰⁶ is undoubtedly named after Seir, Zagora being a variant spelling of Zagros/Seir. Pliny informs us that the Colchians also founded the city of Pietas Julia in Istria.⁴⁰⁷ Istria is a peninsula shared by three countries: Croatia, Slovenia and Italy.⁴⁰⁸ The name Croatia is a variation on the name Curetes, a people who will be discussed shortly, whilst Istria, which is written Isztria by the Hungarians and Histria by the Romans, is named after Etser, son of Seir.⁴⁰⁹ The river Danube was similarly called the Hister by the Romans⁴¹⁰ where Hister is again a variant spelling of Etser/Istria. This tells us that the descendants of Etser for a time dwelt along the river Danube. It probably goes without saying that the island of Krk on the map on the right is most likely named after Duke Korach.



The ancient land of Istria (named after Etser, the son of Seir) with the adjacent land of Croatia (named after the Curetes who will be discussed shortly) and the adjacent island of Krk (named after Duke Korach).

Korach/Korah (קֹרַח): This tribe gave their name to a region of Syria recorded in the Assyrian records as “land of Kirhi”.⁴¹¹ From these records we learn that their original place of habitation was somewhere in or near to “the lands of Nairi”, which means that during the time of Tiglathpileser I king of Assyria, they were probably dwelling somewhere in the region of the Turkish city of Diyarbakir in the north-westernmost part of Mesopotamia. The Kurkh Monolith of Shalmanesser III was found not too far from Diyarbakir at the Kurdish village of Kurkh (now Üçtepe),⁴¹² where Kurkh is clearly a variant spelling of Kirhi/Korach. This land lay somewhere to the south of the land of the Colchians.

Greek legend makes Circe (pronounced Kirké) the mother of Latinus (Lotan son of Seir), Ardeas and Telegonus, the latter going on to be the ruler of the Tyrsenoi, also known as Etruscans.⁴¹³ Latinus became the first mythical king of Rome whilst Ardeas was a family named after Ard

⁴⁰³ Pliny, *Natural History* [iii.19 \(129\)](#). ([iii.23](#) in John Bostock’s translation.)

⁴⁰⁴ Pliny, *Natural History* [iii.22 \(144\)](#). ([iii.26](#) in John Bostock’s translation.)

⁴⁰⁵ Pliny, *Natural History* [iii.23 \(145\)](#). ([iii.26](#) in John Bostock’s translation.) The Colchians built the city of Ericho, this being an alternative spelling of the Biblical Jericho (written Jericho in the Authorised Version).

⁴⁰⁶ [en.wikipedia.org/wiki/Zagora_\(Croatia\)](http://en.wikipedia.org/wiki/Zagora_(Croatia)).

⁴⁰⁷ Pliny, *Natural History* [iii.19 \(129\)](#). ([iii.23](#) in John Bostock’s translation.)

⁴⁰⁸ <http://en.wikipedia.org/wiki/Istria>. See *History of the Literary Cultures of East-Central Europe: Junctures and Disjunctures in the 19th and 20th Centuries*, Vol. 2, [p.364](#), Marcel Cornis-Pope and John Neubauer, John Benjamins Publishing Co., Amsterdam, Netherlands and Philadelphia, USA 2006. (ISBN: 90-272-3453-1.)

⁴⁰⁹ Gen. 36:21 & 1 Chron. 1:38. The name Etser is transliterated as Ezer in the Authorised Version.

⁴¹⁰ <http://en.wikipedia.org/wiki/Hister>.

⁴¹¹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.80](#), [§.233](#), [p.187](#), [§.516](#), Vol. 2, [p.96](#), [§.172](#).

⁴¹² http://en.wikipedia.org/wiki/Kurkh_Monolith.

⁴¹³ Hesiod, *Theogony* [1011](#).

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(also called Addar) son of Benjamin.⁴¹⁴ (Note that the ancient writers often made these sorts of genealogical errors. The early Greek writers were euhemerizing the names of tribes and linking them in relation to their associations with other tribes in a process known as allegory. Later writers did not realise what they were dealing with. This will become clearer as we progress through these works.)

According to the Greek writers, Circe was an enchantress who lived on some unidentified island by the name of Aeaea and was famous for her part in the adventures of Odysseus in Homer's *Odyssey*. Legend has it that she turned her enemies, or those who offended her, into animals through the use of magical potions. More importantly, she is said to have been the sister of the Colchian king Aeetes.⁴¹⁵ The 'island' of Aeaea would therefore appear to be the land which in later times was known as Colchis – hence Circe was a 'sister' tribe to the Aeans. Her 'husband' Odysseus was clearly responsible for the city of Edessa in Mesopotamia⁴¹⁶ located just to the south of this 'land of Kirhi'. Odysseus is a variant spelling either of Dishon (דִּשְׁוֹן) or Dishan (דִּשְׁאֵן), both being sons of Seir.⁴¹⁷ If nothing else, this fanciful tale connects the Colchians with the rest of the Edomite tribes, though it should be stressed that Colchis itself is named after Chalcol son of Zerach,⁴¹⁸ a person called Χάλκεος *Chalkeos* by Josephus.⁴¹⁹ The ancient region of Calchis in northern Israel through which the Nahr [i.e. River] Damur still flows, a river called Tamyras by Strabo,⁴²⁰ Tamyras being a variant spelling of Tamar, the matriarch of the Jews, was also named after this tribe of Judah.

Zamua/Esau (עֶשָׂו): The Assyrian records make constant mention of "the lands of Zamua", also called Mazamua⁴²¹ and Zamba,⁴²² an area "which stretched from lake Urmia to the upper reaches of the Diyala River, roughly corresponding with the modern Sulaimania governorate in Iraqi Kurdistan. It was centered at Sharazur plain. Ameka and Arashtua were two southern Zamuan kingdoms".⁴²³ The people of this land were essentially mountain dwellers who built their fortresses in the mountains.⁴²⁴ Are we then able to say where the name Zamua comes from?

One of the mistakes archaeologists and philologists make when studying ancient languages is to assume that once they have determined the value of a character, that the value remains constant throughout its usage. Consider, for example, the English words *plough*, *through*, *tough*, *cough* and *dough*. They all end in *ough*, but they all have different pronunciations. Similarly, the Hebrew letter Beth (ב) can sometimes be read as Veth, the Shin (ש) as Sin etc.

The Assyrian word for Greece is Iaman,⁴²⁵ which in the Bible is written יָוָן *Yavan*, transliterated as Javan in the Authorised Version.⁴²⁶ These people were known as Ionians to the Greek

⁴¹⁴ Called Ard in Gen. 46:21 and Addar in 1 Chron. 8:3.

⁴¹⁵ <http://en.wikipedia.org/wiki/Circe>.

⁴¹⁶ Pliny, *Natural History* v.21 (86).

⁴¹⁷ Gen. 36:21 & 1 Chron. 1:38.

⁴¹⁸ 1 Kings 4:31 (1 Kings 5:11 in the Hebrew Bible) & 1 Chron. 2:6.

⁴¹⁹ Josephus, *Antiquities of the Jews* viii.43.

⁴²⁰ *Dictionary of Greek and Roman Geography* Vol. 2, p.1087, entry under [Tamyras or Damuras](#), William Smith, London 1854. See Strabo, *Geography* xvi.ii.22.

⁴²¹ Compare *Ancient Records of Assyria and Babylonia* Vol. 1, [p.202, §.561](#) & [p.222, §.609](#).

⁴²² *Ibid.* Vol. 1, p.168, §.480.

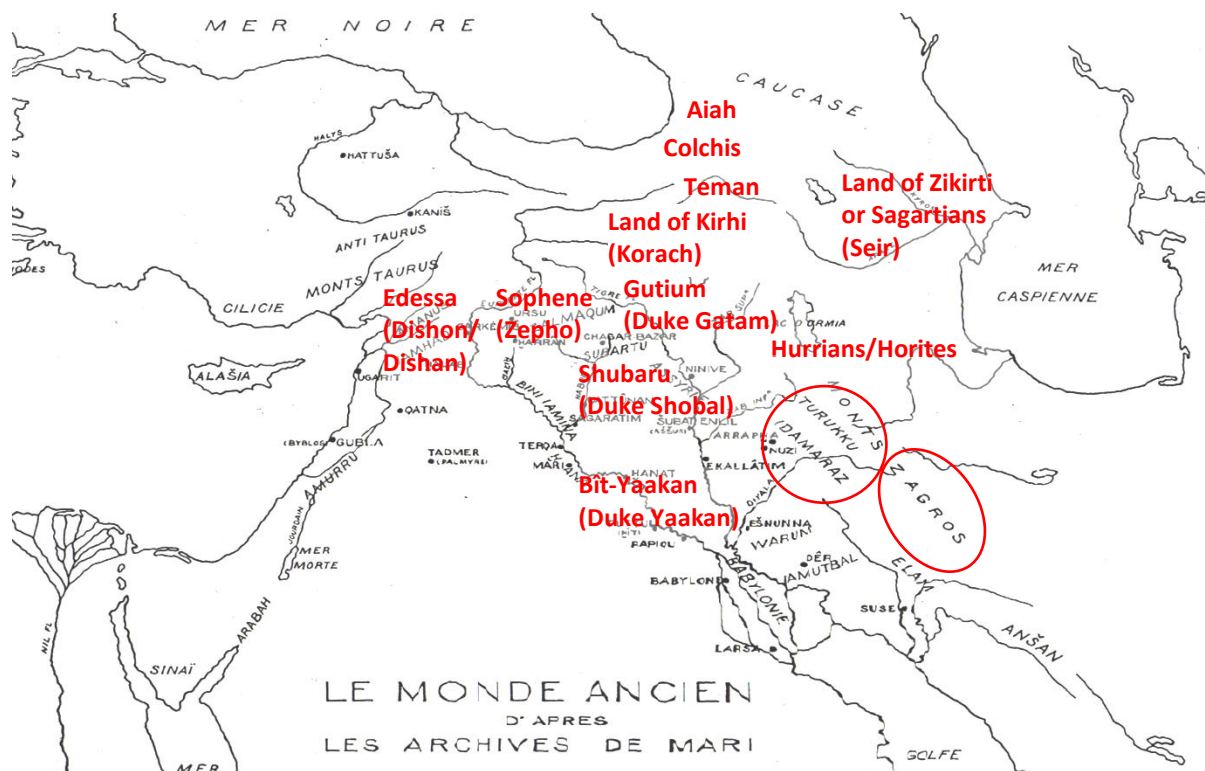
⁴²³ <http://en.wikipedia.org/wiki/Zamua>.

⁴²⁴ See for example *Ancient Records of Assyria and Babylonia* Vol. 1, [p.149, §.448-9](#).

⁴²⁵ *Ibid.* Vol. 2, See [footnote 2 to §.30 on p.13](#).

⁴²⁶ Gen. 10:2-4 & 1 Chron. 1:5-7.

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writers, though it should be stressed that the name Ionian was also loosely applied to other tribes dwelling in the same regions as the Ionians. The letter read as an *m* in the Assyrian is here equivalent to the Hebrew *vav* (ו) sometimes written *waw* and variously pronounced, depending on its context, as a *v*, *w*, *o* or *u*.

The lands of Nairi, which are regularly mentioned in the Assyrian texts, were also called Namri. Once again, the character which has been read as an *m* is to be read as a *v*, a *u* or a *w* to produce either *Nawri* or *Nauri*. These lands are referred to in other texts as *Nihrya*,⁴²⁷ a name which seems to be derived from the Hebrew *nahar* and would therefore mean ‘river country’. If you look at the map of Assyria and Babylonia below (at the top of the next page), you will understand why it received this appellation. (NB: Mesopotamia comprises the whole of the valley right down to the Persian Gulf.) This is the region of *Nachalai-maim* mentioned earlier, one of the places where Israel camped under the leadership of Moses. As already stated, in the El Amarna Tablets it is called *Naharim*, whilst in other Egyptian records it is called *Naharin*.⁴²⁸

Shalmaneser III claimed to have conquered “from the sea of Nairi and the sea Zamua which (lies) inside”.⁴²⁹ In another inscription, he claims to have conquered “from the sea of the land of Zamua, which is on the inside, to the sea of the land of Kaldu”.⁴³⁰ From this it is clear that the “sea of Nairi” is the Black Sea (not Lake Van as most people seem to think), the sea of Kaldu would then be the Caspian sea and the Sea of Zamua which is “on the inside” refers to the Sea of Azov, which is separated from the Black Sea by the Strait of Kerch – hence the

⁴²⁷ <http://en.wikipedia.org/wiki/Nairi>.

⁴²⁸ See [fn. a to §.472 on p.200](#) and [§.479 incl fn. b on p.202 and fn a on p.203](#) in *Ancient Records of Egypt*, Vol. 2, James Henry Breasted, London 1988. See also Letter 288, line 35, Tell El-Amarna Tablets, Vol. 2, Samuel A B Mercer, Toronto 1939.

⁴²⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.228, §.617](#).

⁴³⁰ *Ibid.* [p.247, §.686](#).

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Map showing the lands which comprised Mesopotamia – known as Nairi or Naharin, roughly meaning ‘river country’.

meaning of “which (lies) inside” in the one inscription and “on the inside” in the other. Zamua is therefore clearly to be read as Zavua or Azavua. The sea of Azov is literally the ‘sea of Esau’, a name which in Hebrew is written Esav (עֶשָׂו).

Reuel (רְעוּאֵל): Pliny placed a people he called Rhoali in “that part of Syria contiguous to Mesopotamia”.⁴³¹ These people appear to be identifiable as descendants of Duke Reuel.⁴³² As I shall shortly demonstrate, under the name Rutuli, a significant faction of the tribe of Reuel settled in Italy. Another group became Heraclids, a powerful Edomite family from which Alexander the Great claimed descent.⁴³³ Heracles is a variant spelling of Reuel, a name which is written Raguel (Ραγουήλου) in the works of Josephus.⁴³⁴ There must therefore have been a small number of Reuelites who remained behind in north Syria when the main groups migrated.

Pliny likewise informs us that a city called Apamea, founded by King Seleucis, which was located between Cilicia, Cappadocia, Cataonia and Armenia (being the region where the Rhoali were located) was originally called Damea.⁴³⁵ Damea is a variant spelling of Edom\Idumea.

Agag (אַגַּג) of Amalek: The Greeks and Romans often mentioned a region of Armenia called Gogarene (Greek: Γωγαρηνή)⁴³⁶ pronounced Gogarenay, which is possibly formed by joining

⁴³¹ Pliny, *Natural History* [v.21 \(87\)](#).

⁴³² Gen. 36:10.

⁴³³ Quintus Curtius Rufus, *History of the Wars of Alexander the Great* [iv.2](#).

⁴³⁴ Reuel, one of the three names of Moses’ father-in-law (Exod. 2:18), is called Raguel in Josephus, *Antiquities of the Jews* [vi.140](#). ([vi.vii.3](#) in Whiston’s translation. In *Antiquities* [ii.i.2](#), Whiston also translates the name of the Edomite Duke as Raguel.)

⁴³⁵ Pliny, *Natural History* [v.33 \(127\)](#). Alternatively, there is the possibility that this city was named after the similarly named Dumah son of Ishmael. (Gen. 25:14 & 1 Chron. 1:30.)

⁴³⁶ Strabo, *Geography* [xi.xiv.4](#). For the Greek, see [xi.xiv.4](#).

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Map showing one possible location suggested for the region of Gogarene in Armenia.

the names Gog and Aryan). This name was pronounced Gugark by the Armenians.⁴³⁷ Gogarene is named after the Amalekite king Agag which name (as I shall shortly demonstrate) can be written Agag, Ogyges, Gyges, Gugu, Gog, Gok or Kok. The actual location of this region is disputed, though most authorities are agreed, on the authority of Strabo, that it lies in northern Armenia, somewhere between the Black Sea (known to the Greeks as the Euxine Sea) and the Caspian Sea. The map below shows one possible location. Other authorities would place it either further north or further east of this point.

Ironically, the name Caucasus, from which we obtain the expression white Caucasian (i.e. white person), seems to be derived from the name Gog/Gok/Kok.⁴³⁸ Sargon II, king of Assyria, when referring to the land of Kakme⁴³⁹ (i.e. Kacia) is probably referring to this region. The Caucas Mountains span the lands of Edom and are the very lands which are called “the lands of Zamua” (i.e. Azov/Esau) in the Assyrian texts.

Pliny informs us that the Persians “call mount Caucasus Croucasis (or Graucasis), which supposedly means ‘white with snow’.”⁴⁴⁰ Graecus was the ‘brother’ of Latinus king of Rome who gave his name to the land of Greece.⁴⁴¹ This connection might be supported by Strabo who informs us that the region called Boeotia in Greece was originally called Ogygia,⁴⁴² this being a variant spelling of the name Agag/Caucus. Alternatively, Graecus might be a variant spelling of [Duke] Korach.

Utz (עֹז) and Aran (אַרָן): Uz (written Utz in Hebrew, i.e. עֹז) was the name both of a son of Aram son of Shem⁴⁴³ as well as the son of the Edomite chief Dishon.⁴⁴⁴ Josephus tells us that

⁴³⁷ *Gog and Magog* p.209, Sverre Bøe, Germany 2001. See also <http://en.wikipedia.org/wiki/Gugark>

⁴³⁸ <http://en.wikipedia.org/wiki/Caucasus>. The suggestion that the name is derived from Caucus, son of Togarmah is spurious. (See: <http://en.wikipedia.org/wiki/Caucasus>.)

⁴³⁹ *Ancient Records of Assyria and Babylonia* op. cit. Vol. 2, p.4, §.9, p.61, §.118, p.72, §.137 & p.77, §.148.

⁴⁴⁰ Pliny, *Natural History* vi.xix.50. (Called *Graucasis* in John Bostock’s translation, though the original text clearly shows *Croucasim*.)

⁴⁴¹ See Section *Edom in Italy*.

⁴⁴² Strabo, *Geography* ix.ii.18.

⁴⁴³ Gen. 10:23.

⁴⁴⁴ Gen. 36:28 & 1 Chron. 1:42.

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Uz son of Aram “founded Trachonitis and Damascus; this country lies between Palestine and Coele-Syria.”⁴⁴⁵ The name Trachonitis, however, is Edomite. (See section later headed *Etymology of the Name Turk*.) The land was originally known as Uz but was changed to Trachonitis at some later date.

In Jewish literature, the land of Uz is placed in Armenia,⁴⁴⁶ though there is a debate as to which land of Armenia they were referring to. This issue is clouded because, from the 9th Century CE onwards, Armenia stretched as far west as Constantinople (now Istanbul) in Anatolia.⁴⁴⁷ This means that the Talmudic writers could possibly have been referring to this region rather than that located in Syria. I would point out, however, that Anatolia would not have been occupied until a relatively late date. The city of Chalcedon in this region of north-west Anatolia was founded by the tribe of Chalcol of the family of Zerach, son of Judah. The adjacent city of Dardania as well as the region itself was founded by Darda son of Zerach, a person who was called Dardanus by Josephus. These places were founded **after** the Ten Tribes had been taken into captivity by the Assyrians. There is no way that the designation ‘Armenia’ could possibly have applied to these places prior to the time of the Exile of these tribes from the land of Israel.

As for the identification of the land of Uz:

The identification of the land of Uz, Job’s home, is rendered difficult by the fact that two distinct locations are called Uz in the Bible. In Genesis 10:23; 22:21; and I Chronicles 1:17 Uz is clearly associated with Aram. However, in Genesis 36:28 and I Chronicles 1:42 it is, though less clearly, associated with Edom, and in Lamentations 4:21, ‘the land of Uz’ seems to be a designation for an extensive region of which Edom is a part, or else a generic designation of Edom. S.R. Driver and G.B. Gray solve this contradiction by suggesting that Uz is the name of widely scattered Arab tribes, but in Job it refers to Aram. N.H. Tur-Sinai suggests that Job (and perhaps a tribe called Uz) once lived in Edom and then moved to Aram, and all other occurrences in the Bible placing Uz in Edom derive from this tradition. P. Dhorme, on the basis of clear association between the names of Job’s friends and southern localities, placed Uz in Edom. M.H. Pope concludes that, ‘It seems impossible to reconcile the conflicting evidences and opinions as to the exact location of Uz.’⁴⁴⁸

This confusion over whether or not the land of Uz was in the land of Edom is brought about by the fact that Edom took control of the land. I would here point out that Aram, the father of Uz, is the Hebrew name for Syria. I can confirm that the land of Uz mentioned in the Bible is the land of Syria which lies immediately to the west and the south of the River Euphrates, this being the region here identified by Josephus who mentions the fact that the city of Damascus was built by Uz son of Aram, yet informs us that the rulers of Damascus from the time of King Solomon onwards were Edomite:

“When Hadad (Greek Ἀδερὼν *Aderon*)⁴⁴⁹ heard in Egypt that both David and Joab were dead, he came to Pharaoh, and desired that he would permit him to go to his own country; upon which the king asked what it was that he wanted, and what hardship he had met with, that he was so desirous to leave him. And when he was often troublesome to him, and entreated him to dismiss him, he did not then do it; but at the time when Solomon’s affairs began to grow worse, on

⁴⁴⁵ Josephus, *Antiquities of the Jews* i.vi.4 (Whiston).

⁴⁴⁶ “Hence Job’s ‘land of Uz’ is referred to as Armenia in some commentaries.” *Encyclopaedia Judaica (Second Edition)* Vol. 2, entry under Armenia on p.472, Fred Skolnik et al, Thomson Gale, USA and Keter Publishing, Jerusalem, 2007. (See copy on <https://www.jewishvirtuallibrary.org/armenia>.)

⁴⁴⁷ http://en.wikipedia.org/wiki/Armenian_Kingdom_of_Cilicia.

⁴⁴⁸ *Encyclopaedia Judaica op. cit.* Vol. 20, entry under Uz on p.446.

⁴⁴⁹ For the confusion between the Hebrew letters *reish* and *daleth*, see the Section *Exodus Journey* in *Legacy of Edom*.

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account of his forementioned transgressions and God's anger against him for the same, Hadad, by Pharaoh's permission, came to Edom; and when he was not able to make the people forsake Solomon, for it was kept under by many garrisons, and an innovation was not to be made with safety, he removed thence, and came into Syria; there he lighted upon one Rezon, who had run away from Hadadezer, king of Zobah, his master, and was become a robber in that country, and joined friendship with him, who had already a band of robbers about him. So he went up, and seized upon that part of Syria, and was made king thereof. He also made incursions into the land of Israel, and did it no small mischief, and spoiled it, and that in the lifetime of Solomon. And this was the calamity which the Hebrews suffered by Hadad."⁴⁵⁰

Notice then that many of the kings of Syria were descended from Hadad the Edomite. These Edomite kings ruled from Damascus. In other words, the land of Uz in Syria *became* the land of Edom.

It is my belief that the land which is now known as Iran, which name in ancient records was pronounced Eran or Ariya,⁴⁵¹ takes its name from Aran, the brother of Uz.⁴⁵²

Magdiel (מגדיאל): The Mygdones are a group of people who settled in Macedonia. A sub-group of Mygdones are also recorded as living along the river Euphrates in Strabo's day, a people "so named by the Macedonians",⁴⁵³ with Pliny adding that the "Macedonians have given the whole of Adiabene the name of Mygdonia, from its likeness to Mygdonia in Macedon".⁴⁵⁴ This explanation, however, is contrived. We read that a people called Antiochienses were dwelling in Mygdonia in Macedonia alongside another tribe known as Idomenenses.⁴⁵⁵ The name Idomenenses is a variant spelling of Idumaeans, whilst the Antiochienses are clearly named after Antioch in Mygdonia in north Syria, a city also called Nisibis or Nisibin.⁴⁵⁶ A number of Assyrian governors are mentioned in the Assyrian records as being in charge of Nisibin (called Nasibina in the Assyrian records), with one Assyrian governor (Itti-Adad-aninu) being called "(governor) of Magidunu".⁴⁵⁷ This is long before the Macedonians are understood to have arrived on the scene. The Mygdones are the descendants of Duke Magdiel. This is yet another example of the interchange of the *n* and *l* in ancient languages, as already demonstrated.

The Assyrian texts make constant reference to the gods Igigi of the heavens and the Anunaki of the earth.⁴⁵⁸ This is a clear reference to the Agagites and possibly the Anakites of the Bible. (The Anunaki might even have been descendants of Duke Anah.) This suggests that Edom, at some stage, had some influence on the Assyrian royal household, and there is a strong possibility that some of the Assyrian kings were of Edomite descent. In my main work *Ancient History Reconsidered*, I demonstrate that the 'Sealand Kings', who at certain times ruled Assyria and Babylonia, were Chaldeans, and that those Chaldeans were Edomites.

Whichever way you look at it, Edom seems to have had a dominant presence throughout Armenia and Asia Minor from a very early period. This information has been 'buried' simply because no one has made the connection between Edom and the Zagros mountains. Everyone

⁴⁵⁰ Josephus, *Antiquities of the Jews* [viii.vii.6](#).

⁴⁵¹ <http://en.wikipedia.org/wiki/Iran#Name>.

⁴⁵² Gen. 36:28 & 1 Chron. 1:42.

⁴⁵³ Strabo, *Geography* [xvi.i.23](#).

⁴⁵⁴ Pliny, *Natural History* [vi.16 \(41-2\)](#).

⁴⁵⁵ Pliny, *Natural History* [iv.10 \(35\)](#).

⁴⁵⁶ Strabo, *Geography* [xvi.i.23](#).

⁴⁵⁷ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [§.1196](#), year 679, p.438.

⁴⁵⁸ See for example *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.28, §.76](#) & [p.42, §.123](#) & Vol. 2, [p.100, §.180](#) etc.

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seems determined to restrict their understanding of Edomite control to that “land of Edom” mentioned in the first book of Kings which was located to the east of the River Jordan with Mount Seir being wrongly identified as that insignificant little hill on which the city of Petra stands.

Lullumi/Elah (אֱלָה): According to Sargon II, the land of Lullumi was also called land of Zamua.⁴⁵⁹ As already demonstrated, the name Zamua, which will have been pronounced Zavua, is a variant spelling of the name Esau, a name which, in Hebrew, is written Esav (i.e. עֵשָׂו). The Lullumi, also called Lullubi and often associated with another tribe called Shubaru,⁴⁶⁰ were a people who were located in the Zagros mountains.⁴⁶¹ (As already stated, the Shubaru, who were also called Shubartu, Shubru or Shuprê, were another group of Edomite-Turks.) Although I cannot be one hundred percent certain, the Lullumi appear to be named after Duke Elah.

Teman (תִּמָּן): The Assyrian king Adad-nirari II recorded campaigns against three Temanite chiefs. Their names are recorded as Nur-Adad, Mamli and Mukuru.⁴⁶² These Temanites who were dwelling in this region are clearly the Thamanaeans mentioned by Herodotus⁴⁶³ and the Manneans (a phonetic variant of Temaneans) of the late Assyrian texts.⁴⁶⁴ (NB: The Manneans occupied roughly the same territories as those identified by Adad-nirari II as belonging to the Temanites.) These Edomite warriors encountered by Adad-nirari were occupying the land of Hanigalbat, which was the Assyrian name for the region known as Mitanni.⁴⁶⁵ The Greeks called this land Matiene with Herodotus stating that “the boundary between the Median and Lydian empires was the [river] Halys, which rises in the mountains of Armenia, flows through Cilicia, and then continues with Matiene to the north and Phrygia to the south”.⁴⁶⁶ Consultation of a map will reveal that Matiene was well within the territory which Herodotus designated as belonging to the Medes.

The name Hanigalbat appears to be derived from the conjugation of the names Hani and Genubath, the interchange of the letters *n* and *l* being once again evident. Genubath was a son of Hadad the Edomite,⁴⁶⁷ Hadad becoming the first in a line of kings who, according to Josephus, ruled from Damascus in Syria.⁴⁶⁸ This land of Hanigalbat appears in the Assyrian records as Hana, a land which is mentioned alongside Mâri and Rapiku in Mesopotamia.⁴⁶⁹

Sagartians (שָׁגִיר): Strabo informs us that there was a place called Odomantis in Armenia,⁴⁷⁰ located somewhere between the Black Sea and Caspian Sea not too far from the city of Artaxata (now known by the modern name of Artashat). This is the land called Zikirtu in the Assyrian records and is the land of the Sagartians (i.e. Seirites) spoken of by Herodotus.⁴⁷¹

⁴⁵⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [p.74, §.142](#).

⁴⁶⁰ *Ibid.* Vol. 1, [p.44, §.125](#) & [p.50, §.143](#). Shubari/Shubaru appears to be a variant spelling of Shobal (Gen. 36:20-23) the interchange of the *l* and *r* being attested in the ancient records. Hazael king of Syria, for example, appears throughout the El-Amarna correspondence as Aziru. The descendants of Tubal were likewise referred to as Tibareni (<http://en.wikipedia.org/wiki/Tibareni>).

⁴⁶¹ <http://en.wikipedia.org/wiki/Lullubi>.

⁴⁶² *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [pp.111-2, §.363, §.365 & §.366](#).

⁴⁶³ Herodotus, *Histories* [iii.93](#). See also Herodotus [iii.117](#).

⁴⁶⁴ <http://www.cais-soas.com/CAIS/Art/porada/porada-hasanlu.htm>. See also <http://en.wikipedia.org/wiki/Mannaeans>.

⁴⁶⁵ <http://www.ancient.eu.com/Mitanni/>.

⁴⁶⁶ Herodotus, *Histories* [i.72](#). (See also [v.49](#).)

⁴⁶⁷ 1 Kings 11:19-20.

⁴⁶⁸ *Antiquities of the Jews* [viii.vii.6](#) (Whiston). [viii.199](#) in the Loeb Classical Library series (translated by Henry St John Thackeray).

⁴⁶⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.57, §.166](#).

⁴⁷⁰ Strabo, *Geography* [xi.xiv.5](#).

⁴⁷¹ Herodotus, *Histories* [iii.93](#).

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Odomantis is a variant spelling of Edom whilst Zikirtu and Sagartians are variations on the name Seir.

Tiglathpileser III talks of a “city of Zakruti of the mighty Medes (*Madai*)”.⁴⁷² He enumerates this city among the places located in “the lands of Nairi”.⁴⁷³ Zakruti is clearly a variant spelling of Zikirti or Zikirtu, a place which is generally located in the north-western part of the Zagros mountains somewhere around Lake Urmia.⁴⁷⁴ Zikirti is itself an Assyrianised form of the Biblical name Seir. All of this means that “the land of the Medes” during the time of Tiglathpileser III included “the land of Mitanni” and is much further west than most archaeologists are seemingly prepared to accept when considering the extent of Medean control.

The Medes

In the 8th year of his reign, Sargon II claimed to have gone “up against the lands of the Mannans (and) Medes”.⁴⁷⁵ This was a campaign against Urartu (i.e. Ararat) which was in the opposite direction to Medea of later times. As stated above, the Mannans were Temanites, a people called Thamaneans by Herodotus. These Thamaneans dwelt between the Caspian Sea and the Black Sea. A certain Mitatti of Zikartu was at that time defeated, though it does not state whether Mitatti was a Mannan (i.e. Temanite) or a Mede.

When the House of Israel was transplanted in the “cities of the Medes”,⁴⁷⁶ the people were settled in these very regions which most archaeologists consider to be outside Medean control. To be more precise, the House of Israel was planted in territory which had been confiscated from the Medes by the Assyrians, who, in their numerous campaigns involving assaults on the land from the south, forced the Medes further north and to the east around the northern parts of the Zagros range of mountains (i.e. Mount Seir).

The Medes were descended from Madai son of Japheth/Yaphet (יָפֶֿתֿ).⁴⁷⁷ In the Tanakh (Hebrew Bible), the Medes are consistently called Madai (מַדַּי) apart from one entry in the 6th chapter of Daniel where it is written מַדְיָה, but this has a margin note correcting the reading to מַדְאָה (Mada’ah).⁴⁷⁸ In the Assyrian records, the Medes were called:

- Madai by Sargon II king of Assyria.⁴⁷⁹
- Matai by Shamshi Adad V king of Assyria.⁴⁸⁰
- Madani by Tukulti-Ninurta I king of Assyria.⁴⁸¹

⁴⁷² *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.281, §.784](#).

⁴⁷³ *Ibid.* [p.285, §.795](#).

⁴⁷⁴ Compare <http://en.wikipedia.org/wiki/Zikirti> and follow the link to Takab <http://en.wikipedia.org/wiki/Takab> which provides a map which shows the rough location of this city, though other authorities will place the city in the south eastern side of Lake Urmia – see http://en.wikipedia.org/wiki/File:Urartu_610_585-en.svg.

⁴⁷⁵ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [p.8, §.19](#).

⁴⁷⁶ 2 Kings 17:6.

⁴⁷⁷ Gen. 10:2 & 1 Chron. 1:5. See also Josephus, *Antiquities of the Jews* [i.vi.1](#) (Whiston).

⁴⁷⁸ Dan. 6:1.

⁴⁷⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [p.30, §.58](#).

⁴⁸⁰ *Ibid.*, Vol. 1, [p.257, §.720](#).

⁴⁸¹ *Ibid.*, Vol. 1, [p.50, §.143](#), [p.52, §.149](#), [p.57, §.164](#) & [p.60, §.171](#).

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➤ Amadana by Tiglathpileser I king of Assyria.⁴⁸²

In the El Amarna tablets, they appear as Mitannians with their land being variously referred to as Mitanni,⁴⁸³ Mitta,⁴⁸⁴ Mitana⁴⁸⁵ and Tana.⁴⁸⁶ This 'forgotten empire' of Mitanni is that spoken of by Herodotus when he tells us that the Medes were at one time an empire controlling most of Asia Minor until the Scythians crushed them.⁴⁸⁷ "For the boundary of the Median and Lydian empires was the river Halys", he informs us.⁴⁸⁸

Herodotus did not make the obvious connection between the name Μηδων⁴⁸⁹ *Medun*, one of the numerous variations on the Greek spelling of Mede, and the name of their land Ματινηνους Matiene, the latter being a variant spelling of Mitanni. Medun is not too far removed from the name Madani, the name used by Tukulti-Ninurta I king of Assyria. The land of Matiene is also preserved in the name Matiana, which Strabo places close to the Euxine Sea (i.e. Black Sea).⁴⁹⁰ It was also the name of "a district of ancient Media, in the south-western part of its great subdivision called Media Atropatene, extending along the mountains which separate Armenia, and Assyria".⁴⁹¹ This land of Matiana was located much further east to the land specifically known as Matiene.

The Medes' capital during the Persian Period was a city called Hamadan, which place was located in the Zagros mountains. Hamadan was also known as Ecbatana, from Old Persian *Hangmetana*,⁴⁹² or Achmetha, as in the book of Ezra.⁴⁹³ Knowing that the Medes were originally from the land of Matiene (i.e. the land which the Assyrians called Hanigalbat), the city of Hamadan, which became the Medean capital, will have originally been an Edomite city. This being so, the name of the city (i.e. Hamadan) seems to be derived from Hemdan son of Duke Dishon.⁴⁹⁴

Herodotus would have us believe that Hamadan was built by Deioces king of the Medes in the 7th century BCE.⁴⁹⁵ Pliny, however, would have us believe that it



Glazed tile depicting a Mitannian from the mortuary temple of Rameses III at Medinet Habu, Thebes. Notice the oriental looks typical of the Yaphethic people.

⁴⁸² *Ibid.* Vol. 1, [p.81, §.236](#). Also, Ashurnasirpal II king of Assyria refers to "the mountain of Amadani" which he places in the region of Commagene. (*Ancient Records of Assyria and Babylonia* Vol. 1, [p.168, §.480](#).)

⁴⁸³ Various letters. Tushratta (sometimes written Dushratta) king of Mitanni being particularly well-known from the said correspondence.

⁴⁸⁴ The Tell El Amarna Tablets Vol. 1, p.298, 75:38 Samuel A. B. Mercer, The MacMillan Company of Canada Ltd., Toronto 1939.

⁴⁸⁵ *Ibid.* p.280, 76:14, p.306, 86:12, p.318, 90:20 & p.330, 95:27.

⁴⁸⁶ *Ibid.* p.304, 85:51.

⁴⁸⁷ Herodotus, *Histories* [i.102-104](#) "Then the Medes and the Scythians clashed; the Medes lost the battle, their empire crumbled and the Scythians occupied the whole of Asia." (para 104.)

⁴⁸⁸ Herodotus, *Histories* [i.72](#).

⁴⁸⁹ As in Herodotus, *Histories* [i.107](#).

⁴⁹⁰ Strabo, *Geography* [ii.i.14](#) cw [i.iii.4](#).

⁴⁹¹ Entry under [Matiana](#) in *Dictionary of Greek and Roman Geography* Vol. 2, p.295, William Smith, London 1872.

⁴⁹² <http://en.wikipedia.org/wiki/Hamadan>.

⁴⁹³ Ezra 6:2.

⁴⁹⁴ Gen. 36:26.

⁴⁹⁵ Herodotus, *Histories* [i.98](#).

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was founded by the Macedonian king Seleucus.⁴⁹⁶

Of particular interest in this respect is the comment made by Herodotus that:

“The Medes were called anciently by all people Aryans; but when Medea, the Colchian, came to them from Athens, they changed their name. Such is the account which they themselves give”.⁴⁹⁷

Medea was the mythical daughter of King Aeëtes (Duke Aiah) of Colchis.⁴⁹⁸ It is therefore highly likely that the Medes formed an alliance with Edom and that the kings and rulers of the Medes could actually have been Edomite.⁴⁹⁹ The names Colchis (pronounced Kolkhis by the classical writers) and Cilicia (pronounced Kilikia by the classical writers and Hilakku by the Assyrians), however, take their name from Chalcol (also called Calcol) son of Zerah, son of Judah.⁵⁰⁰

It is interesting to note that Hilakku (Cilicia) does not appear in the Assyrian texts until the time of Sargon II. (It also appears in the records of Shalmaneser III, but in *Ancient History Reconsidered* I demonstrate that the records ascribed to Shalmaneser III have been appropriated and added to by Shalmaneser V.) According to Homer, the Cilicians were, for a time, located further to the west around the city of Troy in northern Anatolia,⁵⁰¹ therefore out of reach of any Assyrian invasion. This statement will accord with the identification of the name Chalcedon with the Cilicians when we come to discuss the Bithynians who at one time inhabited the northern part of Anatolia.

This practice of carrying the name of another tribe or people is well-attested. The Naphtalite or Ephtalite Huns mentioned by Procopius, for example, were also known from other sources as Visigoths, a name which is written Thyssagetae in Greek. This name Thyssagetae means ‘lesser Goths’ where Goth is a variant spelling of the Hebrew name Gad. (The suggestion that Visigoth means ‘western Goth’ is clearly wrong. Visigoth is a phonetic variant of Thyssagetae.) The Massagetae (greater Goths) likewise included many people from the House of Joseph. The Germans similarly were not all Saxons (i.e. sons of Isaac), yet they were all identified by the one generic name. The Milesians were likewise considered to be Ionians, but the name Ionia is derived from Yavan, as in Yavan (Javan) son of Yaphet (Japheth), whilst the Milesians, as will shortly be demonstrated, were Israelites.

Even in later times, the Colchians, who became part of the ancient state of Georgia, comprised a number of different peoples including Moschians (descendants of Meshekh son of Yaphet), Heniochi (who were descended from the Hanokhi of the tribe of Reuben), Chalybes (Chaldeans possibly descended from Caleb of the tribe of Judah who is in one place called Caleb [כָּלֵב] son of Hezron⁵⁰² and in another Chelubai [כְּלֻבַּי])⁵⁰³ and Tiberi (descendants of Tubal). It should be noted that the coat of arms for the Royal House of Georgia includes the harp and (silver)

⁴⁹⁶ Pliny, *Natural History* [vi.xvii \(43\)](#).

⁴⁹⁷ Herodotus, *Histories* [vii.62](#).

⁴⁹⁸ Pindar, *Pythian Poem* 4, [Lines 10-15](#). See also Entry under [Medea Jasoni, Poem 12](#), *Commentary on the Heroides of Ovid*, P. Ovidius Naso.

⁴⁹⁹ Interestingly, Herodotus informs us that Cyaxares son of Phraortes, ruler of the Medes, was a descendant of Deioces (Herodotus, *Histories* [i.73](#) - Greek *Δειόκεω Deiokeu*), which suggests that Cyaxares may have been a Dacian – hence a descendant of the tribe of Dan.

⁵⁰⁰ 1 Kings 4:31 & 1 Chron. 2:6. See *Ancient Irish History Reconsidered* and *The Forgotten Tribe of Naphtali & the Phoenicians* for more information.

⁵⁰¹ Homer, *Iliad* [vi.395](#) & especially [vi.415](#).

⁵⁰² 1 Chron. 2:18.

⁵⁰³ 1 Chron. 2:9.

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sling of David as well as two lions rampant, this also being the symbol of the Royal House of Judah. Their motto is: "The LORD hath sworn in truth unto David; He will not turn from it: of the fruit of thy body I will set upon thy throne".⁵⁰⁴

The fact that the Colchians formed an alliance with the Medes also supports the argument that the Medes at one time dwelt in the land known as Mitanni, which is where the Assyrian records place the original land of the Medes.



Coat of Arms of the Royal House of Georgia.

Achaeans and Milesians

My research also reveals that the Ukumani of the inscriptions of Tukulti-Ninurta I⁵⁰⁵ are the same people called Kumani by Tiglathpileser I.⁵⁰⁶ They were more correctly Akaweni – better known to us as Achaeans. (In the so-called 'Hittite' texts, they also appear as Ahhiyawa. Darius I king of Persia was also a descendant of these Kumani, the name Achaemenes being a phonetic variant of that name.)

According to the Assyrian records, these Achaeans (Ukumani) were originally dwelling in the southern regions of the Zagros mountains and were closely associated (especially by Adad-nirari II king of Assyria) with the Shubari (descendants of Duke Shobal) and Kutmuhi (descendants of Duke Gatam):

"[Adad-nirari] Mighty hero, who marched with the help of [the god] Ashur, his lord, from the other side of the Lower Zab,⁵⁰⁷ (by) the borders of the Lulumê [var. Lulubê] land, of Kirhi [Korah], and of Zamua [Azov or Esau], as far as the passes of Namri [Nairi or Mesopotamia], and brought in submission to his feet the widespread Kumanê [Ukuwenu or Achaeans], as far as the land Mehri,⁵⁰⁸ Salua and Uradri (Armenia [i.e. Ararat]); who added under his sway Kutmuhi [Gutium or Gatam] in its entirety and added (*lit.*, turned) it to the border of his land."⁵⁰⁹

As already stated, the land of Mehri (i.e. Machir) is identifiable as the Biblical land of Gilead, the name Mehri being a variant spelling of Machir, this being a people named after Machir son of Menashe.

Tiglathpileser I king of Assyria records:

"At the beginning of my rule, in my first year of reign, the Kuti [Gutians or people of Gatam], Ukamani [Achaeans], the lands of Elhunina and Sharnida, (and) Mehri, my hand conquered...

...at that time the Kurti, the lands of Kutmuhi, Bushshi, Mummi, Alzi, Madani [Media], Nihani, Alaia, Teburzi, Burukuzzi, the whole of the wide Shubarî-land, I burned with fire".⁵¹⁰

⁵⁰⁴ <http://www.royalhouseofgeorgia.ge/royal-house/coat-of-arms>.

⁵⁰⁵ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.50, §.143](#).

⁵⁰⁶ *Ibid.* [p.83, §.241](#).

⁵⁰⁷ <http://en.wikipedia.org/wiki/Zab>.

⁵⁰⁸ This place is supposedly unknown, but a language known as Mehri is today spoken "by minority populations in isolated areas of the eastern part of Yemen and western Oman. It is a remnant of the ancient indigenous language group spoken in the southern Arabian Peninsula before the spread of Arabic along with the Muslim religion in the 7th century CE". (<http://en.wikipedia.org/wiki/Mehri>) My own research shows that the land of Mehri more correctly refers to the land occupied by Machir son of Menashe who dwelt in North Syria, in the land to the east of the River Jordan known in the Bible as Gilead. (Num. 32:39-40.)

⁵⁰⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.110, §.360](#).

⁵¹⁰ *Ibid.* Vol. 1, [p.50, §.143](#).

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These lands were all located in and around Mesopotamia, the land of Mehri being the land of Gilead. Notice that the land of Madani (i.e. the land of the Medes) is here placed in this same region.

Many Achaeans (a name which can also be written Chaones⁵¹¹ or Chians) settled for a time in Greece, Macedonia, Thessaly and Italy, and various other parts of the Aegean, though some, under the Assyrianised name of Cumans, seem to have temporarily migrated eastwards with the Shubaru (Siberian Turks) and settled temporarily in the Eurasian Steppes with some writers placing them as far east as the Yellow River in China.⁵¹² At a much later date (i.e. at the beginning of the 13th Century CE), they entered Europe.⁵¹³

The Coat of Arms of the Cumanian kingdom of Kurság was the lion rampant, being the sign of the Royal House of Judah. Of particular interest is the divided tail, which suggests that the rulers of the Cumans may have been descended from the Zerah line of Judah, King David being of the Pharez line.⁵¹⁴ (A similar occurrence of the split tail can be found on the Coat of Arms of the German region of Hesse.) The sun and moon, however, were symbols of the tribe of Issachar⁵¹⁵ whose flag⁵¹⁶ and stone on the priestly breastplate⁵¹⁷ were both blue – hence the blue background to the Coat of Arms. It is understood that the Cumans were generally of the blonde-haired, blue-eyed Scandinavian types,⁵¹⁸ which seems to substantiate this claim.



Coat of Arms of the Cumanian kingdom of Kurság.

In *The Iliad*, Homer used the names Achaean, Danaan and Argive interchangeably. This tells us that at least some of the Achaeans were Danites or Danes.⁵¹⁹ One of the groups of settlers who settled in Ireland, were called Tuatha dé Danaan (sometimes written Tuatha Dé Danann):

“a people famed for necromancy, who, after sojourning for some time in Greece, where they had learned this mysterious art, proceeded from thence to Denmark and Norway, and became possessors, while in those countries, of certain marvellous treasures, among which were the Stone of Destiny, the sorcerer’s spear and the magic cauldron. Armed with these wonderful gifts, the tribe of the Danaans next found their way to Scotland, and, after a rest there of some years, set sail under the auspices of their chieftain, Nuad of the Silver Hand, for Ireland”.⁵²⁰

In *Ancient Irish History Reconsidered*, I demonstrate that this statement is false. The Tuatha

⁵¹¹ “Epirus in the wide sense of the term begins at the Mountains of Khimarra. The peoples that it contains are first the Chaones who give their name to Chaonia...” Pliny, *Natural History*, iv.1 (2). Epirus was “a geographical region of the southwestern Balkans, straddling modern Greece and Albania”. (<http://en.wikipedia.org/wiki/Epirus#Geographical>.)

⁵¹² http://en.wikipedia.org/wiki/Cuman_people#History.

⁵¹³ *The Other Europe in the Middle Ages, 450 - 1450* Vol. 2, Avars, Bulgars, Khazars and Cumans, p.372, Florin Curta & Roman Kovalev, Koninklijke Brill NV, Leiden and Boston 2008.

⁵¹⁴ Zerah and Pharez were the two sons of Judah. Pharez means a breach. See Gen. 38:28-30.

⁵¹⁵ *Jewish Encyclopedia* Vol. 5, entry under [Flag](#), Isidore Singer et al, New York 1900. Note that the colour of Issachar’s flag is blue - not black as stated in rabbinical sources.

⁵¹⁶ See Section *The Stones in the Breastplate* in *Ancient Irish History Reconsidered*.

⁵¹⁷ *Jewish Encyclopedia* Vol. 5, entry under Gems, Sub-Section [Lapis Lazuli or Sapphire](#) (variant copy <http://www.jewishencyclopedia.com/articles/6574-gems#anchor6>), Isidore Singer et al, New York 1900.

⁵¹⁸ http://en.wikipedia.org/wiki/Cuman_people#Etymology.

⁵¹⁹ There is a city named Danjaan or, more correctly, Danaan (דַּנְיָאן) which is mentioned in 2 Sam 24:6.

⁵²⁰ *The History of Ireland – from the Earliest Kings of that Realm down to its Last Chief – Vol. 1*, p.103, Thomas Moore, Elibron Classics, Great Britain 2005 (unabridged from the original version published in 1858 by Edward Dunigan & Brother, New York). ([Page 57](#) in the 1843 version.)

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De Danaan actually arrived in Ireland from Dardania in north-west Anatolia. These Dardanians were more correctly descendants of Darda son of Zerach,⁵²¹ who is called Dara in the first book of Chronicles⁵²² and Dardanus by Josephus.⁵²³ In *Ancient Irish History Reconsidered*, I show that all three of these names were used interchangeably in the Irish records.

Keating further expounds:

“The Tuatha Dé Danann are of the posterity of the third chief of the race of Neimheadh who had gone on adventures from Ireland after the destruction of the tower of Conaing, namely, Iobath son of Beothach; and, according to some antiquaries, the place which was inhabited by them was Boetia in the north of Europe. Some others say that it is in the Athenian territory they dwelt, where the city of Athens is. Understand, O reader, that Boeotia and the city of Athens, according to Pomponius Mela, are in the district of Greece which is called Achaia: and that it is there they learned their magic and their arts until they became skilled in every trick of sorcery”.⁵²⁴

These particular Achaeans were Israelites who settled in Ireland at the end of the 5th century BCE (around 420 BCE). They arrived from Egypt in Milesian ships. These ‘sons’ of ‘Neimheadh’ are referred to in the Irish records as Nemedians. Note that Neimheadh is a metathesis of the name Menadhe/Menashe. These are the people the Greeks called Scythian Nomades. They are the same people who gave their name to the land of Numidia in north Africa. The Athenians, however, were descended from Ethan son of Zerach. (All of this is covered in more detail in *Ancient Irish History Reconsidered*.) The Boeotians likewise belonged to the tribe of Issachar (see *The Forgotten Tribe of Naphtali & the Phoenicians*).

It can also be demonstrated that some of the Tuatha Dé Danaan did indeed come from Athens. The identification of the Israelite tribes, however, does not form part of this particular thesis, therefore it is not my intention to demonstrate here how the Irish pseudo-historians, by their attempts at rationalizing the Irish records, have brought their historical records into disrepute. It is nevertheless pertinent to stress that the Achaeans were a group of tribes rather than one specific tribe.

The Milesians who settled in Ireland were likewise Israelites. The the Hebrew letter *nun* נ when transliterated into Greek can become *lamda* λ, such as in Labynetos for Nabonidus,⁵²⁵ and Lamares, Labares, Lampares, Lacharis, Mares or Moeris for the twelfth dynasty king Nemare (Amenemhat III).⁵²⁶ Those who are familiar with the works of Josephus will also know that he called Reuben Πουβήλου *Reubelou*.⁵²⁷ The Hebrew *shin* ש likewise becomes *sigma* (ς or σ), *tau* (τ) or *delta* (δ) with *sin* ש becoming *zeta* (ζ). Josephus, for example, called Bashan Βατανίδι⁵²⁸ (*pr.* Batanidi) or Βατανάϊαν⁵²⁹ (*pr.* Batanaian). Hence, Menasheh becomes Melid, or Miletus or Malta. Polybius also mentions a city of the Milesians called Myndus,⁵³⁰ again a variant spelling of the name Menashe. The Milesians who settled in Ireland are therefore

⁵²¹ 1 Kings 4:31. (1 Kings 5:11 in the Hebrew Bible.)

⁵²² 1 Chron. 2:6.

⁵²³ Josephus, *Antiquities of the Jews* [viii.43](#).

⁵²⁴ *The History of Ireland*, p.86, Geoffrey Keating, (translated by Dermot O'Connor), Dublin 1861.

⁵²⁵ Herodotus, *Histories* [i.188](#).

⁵²⁶ See p.2 of Egypt of the Pharaohs, Sir Alan Gardiner, Oxford University Press, 1961. Also fn.4 of p.439: “Elsewhere the name is given in a number of different forms, Labares coming closest to the hieroglyphic writing.” For Lachares, Lampares and Mares, see *Manetho* [pp.67-73](#), W.G. Waddell, Loeb Classical Library, Massachusetts and London 1964. For Moeris, see Diodorus, *Library* [i.51.5](#) who places him several generations before his father Sesostris!

⁵²⁷ See for example Josephus, *Antiquities of the Jews* [iv.166](#).

⁵²⁸ Josephus, *Antiquities of the Jews* [iv.vii.4](#). (Compare with the Greek *Antiquities* [4.173](#) – third row down.)

⁵²⁹ Josephus, *Antiquities of the Jews* [ix.viii.1](#). (Compare with the Greek *Antiquities* [9.159](#) – fourth line down, third from the left.)

⁵³⁰ Polybius, *Histories* [16.12](#).

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named after the tribe of Menashe (var. Menasseh) though their rulers were, in the main, Jewish.⁵³¹

The Molossians, who at one time dwelt in the land of Epirus in Greece, were likewise of the tribe of Menashe.⁵³² The name Epirus itself is but a variant spelling of Ephraim. (NB: The suggestion by William Smith that the name Epirus means 'mainland'⁵³³ is contrived.) Molossus was, according to some accounts, the supposed son of Neoptolemus who became king of the Molossians,⁵³⁴ though Pausanias would have us believe that Molossus was a son of Pyrrhus.⁵³⁵ Neoptolemus is a variant spelling of the name Naphtali. When we come to look at the Spartans and Lacedaemonians in a short while we shall see that Ephraim, Menashe and Naphtali played a significant role in the establishment of the kingdoms of Greece and Italy.

The Persian royal family were known as Achaemenids. They were purportedly descended from a legendary king Achaemenes.⁵³⁶ The name Achaemenes is a variant spelling of Achaeon, Chian, Ukumani or Cuman. This would explain the comment by Herodotus that the kings of Persia were descended from Perses, the son of Perseus son of Danaus⁵³⁷ and Andromeda, the daughter of the Canaanite king Kepheus.⁵³⁸ Such a fanciful tale is, of course, highly contrived, but somewhere buried in this story there is some element of truth. The LORD tells us that he will place his throne in Elam (i.e. Persia) so that he can destroy the royal family line.⁵³⁹ It is unlikely that this will happen when the Moshiach (Messiah) arrives, so we must look for the fulfilment of this prophecy in some earlier period. The most likely time would be during the Persian Period, especially as this is when Esther married King Xerxes. If so, it could mean that she will have married someone of Israelite descent! Perses could well be a variant spelling of Peresh who is recorded as being a son of Machir, son of Menasseh.⁵⁴⁰ The name Danaus, it seems, was a generic name used by the Greeks to refer to the people who came from the northern regions of the land of Israel.

The name Achaeon might be derived from the Hebrew word *Achim* (אֶחִים), meaning brothers. The Achaeans appear to be a coalition of tribal elements rather than one specific people – hence the Achaeon League which was a confederation of Greek city states. A more plausible suggestion is that the name is derived from Ahab – hence the Achaeans were Achabeans or Achaveni (Ukumani in the Assyrian texts), named after King Ahab (Hebrew אָחָב – pronounced Achav), who ruled over the Ten Tribes from Samaria in northern Israel. The earliest mention of Ukumani in the Assyrian texts is in the records of Tukulti-Ninurta I, though I have demonstrated that these texts have been tampered with by a later king by the name of Tiglathpileser I, who I have now redated to sometime later than Ahab and Jehoshaphat kings of Israel and Judah. He was possibly king of Assyria during the reign of Azariah king of Judah.⁵⁴¹

⁵³¹ See *Ancient Irish History Reconsidered*.

⁵³² <http://en.wikipedia.org/wiki/Molossians>.

⁵³³ Entry under Epeirus in *Dictionary of Greek and Roman Geography* Vol. 1, [p.831](#), William Smith, Boston 1870.

⁵³⁴ Apollodorus, *Epitome* [vi.12](#).

⁵³⁵ Pausanias, *Description of Greece* [i.xi.1](#).

⁵³⁶ Herodotus [vii.11](#).

⁵³⁷ *Ibid.* [vii.150](#).

⁵³⁸ *Ibid.* [vii.61](#).

⁵³⁹ "And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD." (Jer. 49:38.)

⁵⁴⁰ 1 Chron. 7:16

⁵⁴¹ Shalmaneser III king of Assyria encountered "10,000 soldiers of Ahab the Israelite" in the 6th year of his reign. (*Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.223, §.611](#).) The Achavenu may then have been Ahabites. The earliest mention of Ukumani/Achaeans is in the records of Tukulti-Ninurta I which I find are to be more correctly dated to some time later than Shalmaneser III. (See my main work *Ancient History Reconsidered*.)

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In general, like other Israelite tribes, the Achaeans/Chians/Chaones/Cumans were responsible for moving the Edomite factions around, and it must have been difficult for any historian to get to the bottom of who these people were and where they actually came from. Some of those tribes who have been classed as Achaeans were likely to have been of Edomite descent.

Herodotus records:

“This is the report given by the Lacedemonians alone of all the Hellenes; but this which follows I write in accordance with that which is reported by the Hellenes generally, I mean that the names of these kings of the Dorians are rightly enumerated by the Hellenes up to Perseus the son of Danae (leaving the god out of account), and proved to be of Hellenic race; for even from that time they were reckoned as Hellenes.”⁵⁴²

The Dorians were Israelites from Dor in northern Israel, a city which belonged to the House of Joseph.⁵⁴³ These Dorians, who were reckoned by Herodotus to be Hellenes, were in fact Israelites. This at least shows that the original Greeks were of Israelite stock and that the name Danaus was applied to the inhabitants of northern Israel. (This is covered in more detail in *The Forgotten Tribe of Naphtali & the Phoenicians*.)

Etymology of the name Turk

Much has already been written on the etymology of this name, but all attempts at tracing its source have been to no avail. Basically, no one knows what the word Turk means or where the name came from. For example:

“**Turk:** c.1300, from Fr. *Turc*, from M.L. *Turcus*, from Byzantine Gk. *Tourkos*, Pers. *turk*, a national name, of unknown origin. Said to mean ‘strength’ in Turkish. Cf. Chinese *tu-kin*, name given c.177 B.C.E. as that of a people living south of the Altai Mountains (identified by some with the Huns). In Persian, *turk*, in addition to the national name, also could mean ‘a beautiful youth,’ ‘a barbarian,’ ‘a robber.’”⁵⁴⁴

We tend to forget that our understanding of ancient history comes down to us mainly via the Greek and Roman historians. Even when comparing the list of peoples and city names given by the Latin writer Pliny with the Greek writers, and even with those given by his contemporary Strabo, we are hard pressed to identify them. In many instances, Pliny gives us both the Latin names and their Greek equivalents, which more often than not do not bear any resemblance to each other. What then about the many other languages of the time? What were the peoples and places called by the Phrygians? By the Assyrians? By the Mysians? The Biblical kingdom of Elam, for example, appears as Uvja in the Behistun Inscription.⁵⁴⁵ The Bible talks about Mount Hermon “which the Sidonians call Sirion and the Amorites call Shenir”.⁵⁴⁶ Similarly, would most English people recognise the name Aber-Teifi as being the Welsh name for the city of Cardigan, or Aber-Tawe for Swansea? It is assumed, because of its absence of mention in any Greek or Roman sources, that the name Turk is of relatively late date.

Note then the following extract from an Assyrian text written by Adad-nirari I:

“Adad-nirari... ..the exalted prince of Enlil, son of Arik-dên-ilu, viceroy of Enlil, priest of

⁵⁴² Herodotus, *Histories* vi.53.

⁵⁴³ “In these dwelt the children of Joseph the son of Israel”. (1 Chron. 7:29.)

⁵⁴⁴ <http://www.etymonline.com/index.php?term=turk>.

⁵⁴⁵ http://en.wikipedia.org/wiki/Full_translation_of_the_Behistun_Inscription (see line 6).

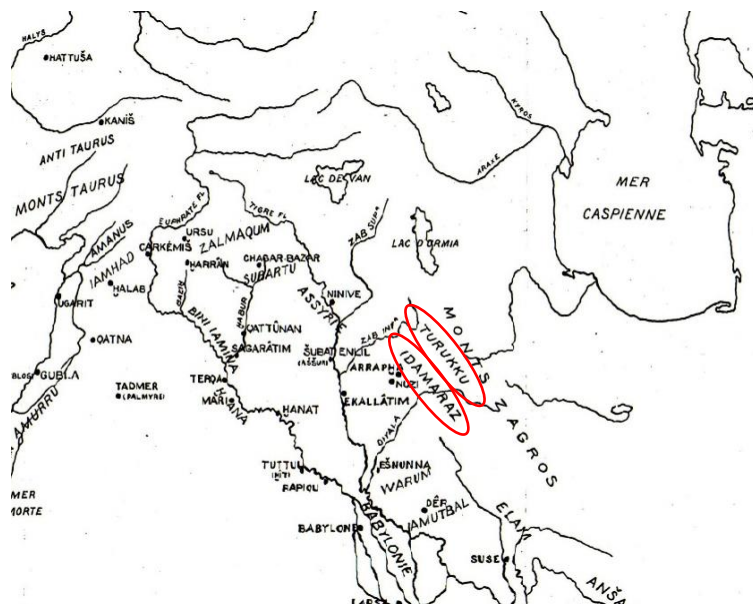
⁵⁴⁶ Deut. 3:9. Also called Sion (Deut. 4:48).

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Ashur, conqueror of the lands of **Turuki** [i.e. Turks] and Nigimhi in their totality, together with all their kings, mountains, and highlands, the territory of the widespreading Kutî (v. adds, conqueror of Kutmuhî and all its allies), the hordes of the Ahlamî and Suti, the Iauri and their lands...⁵⁴⁷

Neither Turuki nor Nigimhi⁵⁴⁸ are mentioned in any other Assyrian monument,⁵⁴⁹ but thankfully the Mari letters, correspondence discovered in the ancient Sumerian city of Mari in Syria,⁵⁵⁰ provide us with additional information.

The correspondence between Shamshi-Adad and his sons in particular inform us that a group of Turukkeans were moving northwards.⁵⁵¹ They were to settle, according to the French archaeologist Georges Dossin, in the Zagros Mountains in the region called the land of Idamaraz (see map on right). As demonstrated in the Section headed *Mount Seir*, Idamaraz means literally 'Land [Araz/Eretz] of Edom'.



Map of Mesopotamia and the Zagros Mountains showing the location of the Turukku (Turks) in the land of Idamaraz.

Strabo also mentions another couple of mountains slightly further west called the Trachones (also called Trachonitis), which name has a clear connection with Turrukku, informing us that the mountains of Libanus [Lebanon] and Antilibanus [Anti-Lebanon] “terminate somewhere near the Arabian mountains, which are above [i.e. south of] the district of Damascus and the Trachones as they are there called, where they form fruitful hills”.⁵⁵²

“**TRACHONITIS**, a province of the area of Bashan E. of the River Jordan and N. of the River Yarmuk... The emperor Augustus awarded it to Herod, and it remained with his heirs until Agrippa (II; c. 100)”.⁵⁵³

Herod the Great was an Edomite,⁵⁵⁴ so it was fitting that he was given the rule over Edom.

⁵⁴⁷ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, pp.27-8, §.73. The Suti, also called Suteans by the Assyrians were inhabitants of the land of Israel (<http://en.wikipedia.org/wiki/Sutean>). The Egyptians called them Setiu.

⁵⁴⁸ Nigimhi might be the Nuges of Thutmose III's texts which was located somewhere in Syria. *Ancient Records of Egypt op. cit.*, Vol. 2, p.187, §.436.

⁵⁴⁹ This is not strictly true as Shamshi-Adad I referred to “the kings of Tukrish” which clearly refers to this people. See *Assyrian Royal Inscriptions*, Vol. 1, §.128, Albert Kirk Grayson, Otto Harrassowitz, Wiesbaden 1972.

⁵⁵⁰ http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0013_0_13290.html. See also http://en.wikipedia.org/wiki/Mari_Syria#Mari_Tablets.

⁵⁵¹ Archives Royales De Mari IV – Correspondence de Šamši-Addu et de ses fils, Georges Dossin, Paris 1951: Various letters. Letter 21: “The number of Turukkeans is not great (but) perhaps will become greater...” Letter 24 tells us that they were later found in an unknown land of Tigunânim. The land of Nigimhi of Adad-nirari I's monument probably appears in Letter 63 of this particular series (i.e. Book IV) as Nurrugim(ki), though the final part of the word is omitted in the transliteration.

⁵⁵² Strabo, *Geography* xvi.ii.16 & xvi.ii.20.

⁵⁵³ http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0020_0_19986.html.

⁵⁵⁴ <http://www.britannica.com/EBchecked/topic/263437/Herod>. See also http://en.wikipedia.org/wiki/Herod_the_Great#Biography.

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Once more we find that the names Turk and Edom are inseparable.

Strabo mentions yet another place called Taricheæ which he places somewhere on the Dead Sea,⁵⁵⁵ though he has clearly confused the Dead Sea with Lake Gennesareth (Sea of Galilee) further north. Pliny adds that there was a town called Tarichea (translated as El Kereh in the Loeb translation) in this region of the Sea of Galilee “the name of which place some people also give to the lake”.⁵⁵⁶

The name Tracheia in its various forms is always linked to Edom. Cilicia in Anatolia (Asia Minor) also had a strong Edomite presence. The name Cilicia is nowadays pronounced *See-lee-see-ah*, but in all the classical works it is written Kilikiya (Κιλικία) where the two *c*'s are pronounced as a hard *K*. This is also how the Turks pronounce the name. The Assyrians called it Hilakki,⁵⁵⁷ which was probably more correctly pronounced Khilaki where the *Kh* is pronounced as the *ch* in the Scottish word loch. As already stated, I see Cilicia/Kilikiya as a variant spelling of Colchis which was written Κόλχοις Kolkhis. These regional variations of a name were commonplace.

Cilicia was of old separated into two parts: Cilicia Trachaea and Cilicia Pedias, where ‘Trachaea’ is usually translated as ‘rugged’.⁵⁵⁸ Strabo informs us:

“The coast of the Tracheia is narrow, and either has no level ground or it rarely occurs; besides this, the Taurus overhangs it, which is badly inhabited as far even as the northern side, about Isaura and the Homonadeis as far as Pisidia. This tract has the name of Tracheiotis, and the inhabitants that of Tracheiotæ.”⁵⁵⁹

Isaura, incidentally, is most likely a variant spelling of either Esau or of his son Yeush,⁵⁶⁰ as is the name of the place Strabo called Issus⁵⁶¹ and the island of Issa which is said by him to have been founded by the Isseans.⁵⁶² (For Isseans, we should perhaps read Esau-ians.)

Strabo goes on to describe some of the occupants of Cilicia, how they carried out illicit trade including slave trading and piracy. “The first place is Coracesium, a fortress of the Cilicians, situated upon an abrupt rock”.⁵⁶³ This city will undoubtedly have been named after Duke Korach (i.e. Korakh-esium). It was a base for pirates. The Trachones in Syria likewise were:

“...mountains of difficult access, in which were caves extending to a great depth. One of these caves was capable of containing four thousand robbers, when the territory of Damascus was subject to incursions from various quarters”.⁵⁶⁴

We again find evidence that some of the descendants of Edom were barbarians who acted without principles.

“Remember what Amalek did unto thee by the way as ye came forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not God”.⁵⁶⁵

⁵⁵⁵ Strabo, *Geography* [xvi.ii.45](#).

⁵⁵⁶ Pliny, *Natural History* [v.15 \(71\)](#).

⁵⁵⁷ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [p.11](#), [§.25](#), [p.27](#), [§.55](#), [p.41](#), [§.80](#) etc.

⁵⁵⁸ <http://en.wikipedia.org/wiki/Cilicia#Geography>.

⁵⁵⁹ Strabo, *Geography* [xiv.v.1](#).

⁵⁶⁰ Gen. 36:5 & 14 & 1 Chron. 1:35. The name is transliterated as Jeush in the Authorised Version.

⁵⁶¹ Strabo, *Geography* [xiv.v.1](#).

⁵⁶² Strabo, *Geography* [vii.v.5](#).

⁵⁶³ Strabo, *Geography* [xiv.v.2](#).

⁵⁶⁴ Strabo, *Geography* [xvi.ii.20](#).

⁵⁶⁵ Deut. 25:17-18.

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Next to Coracesium in Anatolia, Strabo places a city which he called Sydra, which is clearly a variant spelling of Sitrae or Satyr, the interchange of the *t* and the *d* in ancient writings being well-attested. (I shall shortly demonstrate that the Satyrs were the Biblical Seirites, or sons of Seir.) Further along the coast, the town of Zephyrium was also considered by Strabo to be Cilician.⁵⁶⁶ Zephyr is likely to be the Greek transliteration of Zepho. It is interesting to note that Strabo considered both the Syrians and the Cilicians to be Trachiotae,⁵⁶⁷ which is a further variant spelling of Turk. We have already mentioned that control of the land of Uz in Syria was taken over by Edom who ruled from the city of Damascus, so the classification of these people as Trachiotae makes perfect sense.

Strabo also informs us:

“Some say, that the Eretrians were a colony from Macistus in Triphylia, under the conduct of Eretrieus; others, that they came from Eretria, in Attica, where now a market is held. There is an Eretria also near Pharsalus. In the Eretrian district there was a city, Tamynæ [i.e. named after Duke Timnah], sacred to Apollo. The temple (which was near the strait) is said to have been built by Admetus [Edom?], whom the god, according to report, served a year for hire...

“Echalia (Oichalia), a village, the remains of a city destroyed by Hercules, belongs to the district of Eretria. It has the same name as that in Trachinia, as that near Tricca, as that in Arcadia, (which later writers call Andania,) and as that in Ætolia near the Eurytanes.”⁵⁶⁸

This links the name Eritrea to Trachea\Tricca\Turk which in turn reinforces the Edomite-Turk connection. As already demonstrated, Eritrea is a variant spelling of the Greek word Erythras meaning ‘red’, meaning ‘Edom’.

Pliny informs us that:

“The section of the Hellenes [i.e. Greeks] adjacent to Doris are named Phthiotae; their towns are Akhino [Echinus – i.e. Duke Yaakan] and Heraclea, which takes the name of Trechin...”⁵⁶⁹

Heraclia and Echinus are also called “towns of Acarnania, which was previously called Curetis”.⁵⁷⁰ As we shall shortly see, the Curetes (also written Couretes, Kuretes or Kouretes) were the Biblical Horites. The Heraclids were also Edomites, so any city with the name of Heraclea in its various forms often denotes an Edomite presence.

There was once a city “Tarracina, formerly named Trachina”,⁵⁷¹ in Italy as well as similarly named cities called Heracleia Trachinia and Trachis in Greece:⁵⁷²

Herodotus informs us:

“The town of Trachis [in Greece] is five furlongs away from this Black [Μέλανος *Melanos*] river. Here is the greatest distance in all this region between the sea and the hills on which Trachis stands, for the plain is twenty-two thousand plethra in extent. In the mountains which hem in the Trachinian land there is a ravine to the south of Trachis, through which the river Asopus flows past the lower slopes of the mountains.”⁵⁷³

The name [of the river] Melanos appears to be a variant spelling of Menashe. The River Asopus

⁵⁶⁶ Strabo, *Geography* [xiv.v.4](#).

⁵⁶⁷ Strabo, *Geography* [ii.v.32](#).

⁵⁶⁸ Strabo, *Geography* [x.i.10](#).

⁵⁶⁹ Pliny, *Natural History* [iv.7 \(28\)](#). ([iv.14](#) in John Bostock's translation.)

⁵⁷⁰ Pliny, *Natural History* [iv.1 \(5\)](#). ([iv.2](#) in John Bostock's translation.)

⁵⁷¹ Strabo, *Geography* [v.iii.6](#).

⁵⁷² Strabo, *Geography* [viii.vi.24](#).

⁵⁷³ Herodotus, *Histories* [vii.199](#).

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takes its name from the tribe of Joseph who at one time dwelt there. (See *The Forgotten Tribe of Naphtali & the Phoenicians*.)

Judging from the overwhelming presence of Edom in the regions around the Aegean and the Black Sea, the kingdom of Thrace, which was pronounced Traké or Trakiya (variously written Θράκιον, Θρηίκης or Θράκη) by the classical writers, was clearly Edomite territory. (We shall look at the inhabitants of the Aegean more closely in a short while.) Trakiya (i.e. Thrace) is merely a variant spelling of Turkey! The city of Durazzo in Thrace, which in Latin is written Dyrrhachio⁵⁷⁴ is also a variant spelling of Turk. Strabo tells us that in his day the Thracians (i.e. Edomite-Turks) were occupying Macedonia and parts of Thessaly.⁵⁷⁵ The suggestion by Josephus that Thrace was named after Tiras son of Yaphet (Japheth)⁵⁷⁶ is therefore wrong. (If we can recall, Josephus has also given us the wrong location for the wilderness of Paran, for Mount Hor and for the land of Laban.)

From the available information, it is possible that the name Turk is derived from the name Terach. Terach was the father of the patriarch Abraham.⁵⁷⁷ It is much more likely, however, that the name Turk is derived from the name Zerach, this being the Zerach who was one of the sons of Duke Reuel.⁵⁷⁸ The Greek word Teucer might be a metathesis of the same name. According to Herodotus, before the Trojan War, the Teucrians, who were supposedly descendants of Teucer son of Telamon, invaded Thrace.⁵⁷⁹ I would even go so far as to suggest that these Teucrians were the people who gave their name to Thrace.

A further suggestion is that the name Turk could be derived from the name Seir, where the Hebrew letter *shin* [ש] is transliterated as a *t* and the *ayyin* as a *k*, and has then undergone a metathesis of the final two letters. Such then are the problems inherent in any study of phonetics!

With the identification of the Zagros mountains as Idamaraz, it opens up a whole world of understanding. The Hebrew name **Seir** is written Šin[ש]-Ayin[ע]-Yod[י]-Reish[ר] (i.e. שַׁעִיר). The ayin is often (though not always) transliterated into Assyrian either as a *g*, as demonstrated above, or as a *k*. Seir therefore becomes Zakir or Zagir, which, when transliterated into Greek, becomes Zagros! The Zagros mountains are the Biblical Mount Seir.

Zeus

According to the Greek writers, Zeus was taken in his mother's womb to Crete where he was hidden from his 'father' Cronus in Mount Ida. He later went on to rule from Mount Olympus in Greece. The name Zeus is the Greek transliteration of the Hebrew name Esau or Esav. Zeus, who was regarded as the 'father of gods and men',⁵⁸⁰ is therefore the Biblical Esau. Ida is Adah the wife of Esau and Olympus is a variant spelling of Eliphaz, Duke Eliphaz being the son of Esau and Adah.⁵⁸¹ What we are dealing with here is allegory. All of these 'people' mentioned

⁵⁷⁴ Pliny, *Natural History*, [iv.11 \(42 & 46\)](#). ([iv.18](#) in John Bostock's translation.)

⁵⁷⁵ Strabo, *Geography* [vii.vii.1](#).

⁵⁷⁶ Josephus, *Antiquities of the Jews* [i.122](#) or [i.vi.1](#) in Whiston's translation.

⁵⁷⁷ Gen. 11:26.

⁵⁷⁸ Gen. 36:13 and 1 Chron. 1:37.

⁵⁷⁹ Herodotus, *Histories* [vii.20](#).

⁵⁸⁰ Hesiod, *Theogony* [45-50](#).

⁵⁸¹ Gen. 36:4.

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here were tribes rather than actual people.

Eusebius records:

“All these stories Thabion, who was the very first hierophant of all the Phoenicians from the beginning, **allegorized** and mixed up with the physical and cosmical phenomena, and delivered to the prophets who celebrated the orgies and inaugurated the mysteries: and they, purposing to increase their vain pretensions from every source, handed them on to their successors and to their foreign visitors: one of these was Eisirius the inventor of the three letters, brother of Chna the first who had his name changed to Phoenix.”⁵⁸²

The Greek writer Pausanias enlighteningly informs us:

“When I began to write my history I was inclined to count these legends as foolishness, but on getting as far as Arcadia I grew to hold a more thoughtful view of them, which is this. In the days of old those Greeks who were considered wise spoke their sayings not straight out but in riddles, and so the legends about Cronus I conjectured to be one sort of Greek wisdom. In matters of divinity, therefore, I shall adopt the received tradition.”⁵⁸³

He therefore recognised that the stories were allegorical. Consider also the following statement by Appian:

“The Phoenicians settled Carthage, in Africa, fifty years before the capture of Troy. Its founders were either Zorus and Carchedon, or, as the Romans and the Carthaginians themselves think, Dido, a Tyrian woman, whose husband had been slain clandestinely by Pygmalion, the ruler of Tyre.”⁵⁸⁴

Zorus is merely a variant spelling of Tyre and is closer to the Hebrew צֹר *zor, sor* etc. than the Anglicised form of Tyre. Carchedon is a variant spelling of Kar-Haddon, the Greek transliteration of the Phoenician-Israelite name Kar-Hadash meaning ‘New City’. Appian has turned the names of two cities into two mythical personages. Dorus, the ‘person’ who purportedly gave rise to the Dorians, is likewise the city of Dor in northern Israel.

Thucydides informs us:

“Thus in the sixtieth year after the fall of Troy, the Boeotian people, having been expelled from Arnê by the Thessalians, settled in the country formerly called Cadmeis, but now Boeotia: a portion of the tribe already dwelt there, and some of these had joined in the Trojan expedition. In the eightieth year after the war, the Dorians led by the Heraclidae conquered the Peloponnesus.”⁵⁸⁵

Note that Diodorus makes Boeotus, the mythical progenitor of the Boeotians, the son of Arnê and Poseidon.⁵⁸⁶ When Thucydides informs us that the Boeotians were expelled from Arnê, we see that the city of Arnê becomes the ‘mother’ of the Boeotians and the Sidonian fleet, which transported the Boeotians to Greece, becomes the ‘father’ Poseidon, the name Poseidon being a variant spelling of Sidon.⁵⁸⁷ This is how allegory works.

Diodorus records:

“Zeus, then, we are told, not only totally eradicated the impious and evil-doers from among mankind, but he also distributed honours as they were merited among the noblest of the gods

⁵⁸² Sanchonatio's *Phoenician History* [Part 3, Remark 1, p.93](#), Rev. Richard Cumberland, London 1720. (emphasis mine).

⁵⁸³ Pausanias, *Description of Greece* [viii.viii.3](#).

⁵⁸⁴ Appian, *Roman History* Book 8, *Punic Wars* [i.1](#).

⁵⁸⁵ Thucydides, *History of the Peloponnesian War* [i.12](#).

⁵⁸⁶ Diodorus, *Library* [iv.67](#). Notice that Arnê was the name of the place from where these Boeotians are said by Thucydides to have been expelled. (See the opening quotation to this section.) This is another good example of how allegory works.

⁵⁸⁷ See the Section Poseidon/Neptune in *The Forgotten Tribe of Naphtali & the Phoenicians* for an explanation of this statement.

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and heroes and men. And because of the magnitude of his benefactions and his superior power all men accorded to him as with one voice both the everlasting kingship which he possesses and his dwelling upon Mount Olympus.”⁵⁸⁸

The story of Zeus’ birth in Crete varies considerably between authors with Pausanias, Callimachus, and Diodorus claiming he was born in Mount Ida⁵⁸⁹ and Apollonius Rhodius and Apollodorus claiming he was born in Mount Dikte.⁵⁹⁰ The fact that Apollonius also refers to Zeus being raised by “the Kouretes of Ida” shows that Mount Ida and Mount Dikte were one and the same place.

Dikte appears to be a transliteration of the Hebrew word דַּקַּת *dakat*, meaning ‘knowledge’, in which case, this is clearly a sign left to us by the ancient world that this story of Zeus contains a hidden meaning. It should be noted that Hesiod called this self-same mountain “Mount Aigion” (Αἰγαίον *Aigiu* – sometimes transliterated as Aegeum),⁵⁹¹ a name which translates as ‘mountain of the goat’, or, more correctly, Seir Mountain. (This is not to be confused with the Biblical Mount Seir.) Herodotus tells us that the Greeks received their alphabet from the Phoenicians, but “as time went on the sound and the form of the letters were changed”.⁵⁹² When this happened, the word Seir, which is a Hebrew word meaning ‘goat’ as well as the name of a tribe, was translated as ‘goat’.

The Greek writer Apollodorus tells us:

“Rhea repaired to Crete, when she was big with Zeus, and brought him forth in a cave of Dicte. She gave him to the Curetes and to the nymphs Adrastia and Ida, daughters of Melisseus, to nurse. So these nymphs fed the child on the milk of Amalthea; and the Curetes in arms guarded the babe in the cave, clashing their spears on their shields in order that Cronus might not hear the child’s voice.”⁵⁹³

All of this is heavily contrived. The original tale was clearly of an allegorical nature. Note that Minos king of Crete is here called Melisseus.

An alternative version of this story is provided by Hyginus:

“Juno [i.e. Rhea], however, took Jove [i.e. Zeus] to the island of Crete, and Amalthea, the child’s nurse, hung him in a cradle from a tree, so that he could be found neither in heaven nor on earth nor in the sea. And lest the cries of the baby be heard, she summoned youths and gave them small brazen shields and spears, and bade them go around the tree making a noise. In Greek they are called ‘Curetes’; others call them ‘Corybantes’; these [in Italy?], however are called ‘Lares’.”⁵⁹⁴

He was unsure whether it was Amalthea’s pet goat who provided the baby Zeus with milk or whether Amalthea was the name of the actual goat:

“But Parmeniscus say that a certain Melisseus was king in Crete, and to his daughters Jove [i.e. Zeus] was brought to nurse. Since they did not have milk, they furnished him a she-goat, Amalthea by name, who is said to have reared him. She often bore twin kids, and at the very time that Jove was brought to her to nurse, had borne a pair. And so because of the kindness of the mother, the kids, too were placed among the constellations. Cleostratus of Tenedos is said

⁵⁸⁸ Diodorus, *Library* [v.71.6](#).

⁵⁸⁹ Pausanias, *Description of Greece* [5.7.6](#), Callimachus, *Hymn 1 to Zeus*, Apollodorus, *Library* [i.i.6](#), Apollonius Rhodius, *Argonautica* [Book 2, lines 1231 ff](#) and Diodorus, *Library* [v.60.2](#) & [v.70.2](#).

⁵⁹⁰ Apollonius Rhodius, *Argonautica* [Book 1, lines 498 ff](#).

⁵⁹¹ Hesiod, *Theogony* [480-485](#).

⁵⁹² Herodotus, *Histories* [v.58](#). (Emphasis mine.)

⁵⁹³ Apollodorus, *Library* [i.i.6](#).

⁵⁹⁴ Hyginus, *Fabulae* [139](#).

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to have first pointed out these kids among the stars...

“But Musaeus says Jove was nursed by Themis and the nymph Amalthea, to whom he was given by Ops, his mother. Now Amalthea had as a pet a certain goat which is said to have nursed Jove.”⁵⁹⁵

Amalthea and Melisseus are variant spellings of the same name. Both are phonetic cognates of the name Menashe. Melisseus is the ‘king’ who other Greek writers have called Minos. Notice that Themis is the ‘person’ who, according to Diodorus, married another god by the name of Zeus. This ‘earlier’ Zeus supposedly gave birth to the Kuretes:

“But there had been also another Zeus, the **brother** of Uranus and a king of Crete, who, however, was far less famous than the Zeus who was born at a later time. Now the latter was king over the entire world, whereas the earlier Zeus, who was lord of the above-mentioned island, begat ten sons who were given the name of Curetes.”⁵⁹⁶

Diodorus saw the problem but did not understand what he had uncovered. He did not realise that this ‘other’ Zeus was merely another part of the tribal entity which we know as the tribes of Esau. Nor did he understand that the Kuretes (he called them Curetes) and the Carians were one and the same people. He does, however, tell us that the Curetes were ‘sons’ of Zeus and Hera, where Hera is yet another variant spelling of the name Hori/Car:

“And Zeus on succeeding to the kingship, married Hera and Demeter and Themis, and by them he had children, the Curetes by the first named...”⁵⁹⁷

According to Apollodorus, however, “Zeus wedded Hera and begat Hebe, Ilithyia, and Ares” adding that his second wife was Themis, ‘daughter’ of Uranus (i.e. Sky).⁵⁹⁸ Uranus was the ‘father’ of Cronus, who in turn was the ‘father’ of the so-called later Zeus, which immediately makes these statements suspect.

Zeus, Hera and Demeter were all said to have been ‘sons’ and ‘daughters’ of Cronus and Rhea.⁵⁹⁹ None of the writers can agree on the list of ‘children’ of Cronus either, with Hesiod including Hestia and Hades in addition to the aforesaid, whilst Apollodorus instead has Hestia, Pluto and Poseidon, the latter also being quoted by Pausanias as being a son of Rhea.⁶⁰⁰ We should bear in mind that Rhea was also the ‘mother’ of Zeus.

The reason why no one can make anything of these statements is that they are trying to interpret them literally. All of these characters are fictitious. They are all allegorical representations of tribes. Most people either dismiss the stories as fanciful nonsense, consigning them to the bin labelled ‘mythology’, or they try to interpret them too literally and fall flat on their face when they discover that these Greek heroes have multiple mothers and fathers.

Pausanias informs us:

“The following story is told by the Arcadians. When Rhea had given birth to Poseidon, she laid him in a flock for him to live there with the lambs, and the spring too received its name just because the lambs pastured around it. Rhea, it is said, declared to Cronus that she had given birth to a horse, and gave him a foal to swallow instead of the child, just as later she gave him

⁵⁹⁵ Hyginus, *Astronomica* [2.13](#).

⁵⁹⁶ Diodorus, *Library* [iii.61.1-2](#) (emphasis mine).

⁵⁹⁷ Diodorus, *Fragments* [vi.i.9](#).

⁵⁹⁸ Apollodorus, *Library* [i.iii.1](#).

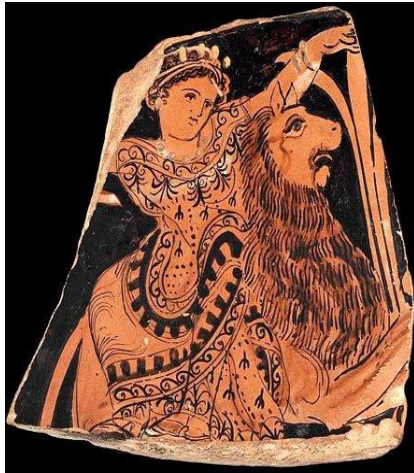
⁵⁹⁹ Hesiod, *Theogony* [453-480](#). See also Apollodorus, *Library* [i.i.5](#).

⁶⁰⁰ Pausanias, *Description of Greece* [viii.viii.2](#).

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in place of Zeus a stone wrapped up in swaddling clothes.”⁶⁰¹

It is interesting to note that in Hebrew, Rhea (רֵיָה pronounced Ro'eh) means ‘shepherd’⁶⁰² (though it can also mean ‘friend’, ‘companion’ or ‘mate’). The feminine form is רֵיָה (pronounced ro’ah), which is more likely to be the word used here, as Rhea will have been regarded as a shepherdess rather than a shepherd. The suggestion that Rhea laid Poseidon “in a flock” to live “with the lambs” is clearly allegorical.



Rhea riding a lion (Arieh),
Athenian red figure vase.
Museum of Fine Arts, Boston.

Rhea is often depicted in ancient artwork riding a lion. The Hebrew word for lion is אֲרִיָה Arieh,⁶⁰³ which phonetically, is a play on the word Rhea. This is how allegory works, but most people fail to appreciate this. Apollodorus records that Aria (Ἀρείας – a variant spelling of Arieh) was the ‘mother’ of Miletus.⁶⁰⁴ In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that Miletus was the tribe of Menashe. Aria was also the name of the country in northern Afghanistan⁶⁰⁵ where part of this tribe of Menashe once dwelt after they had been taken into captivity by the Assyrians, as well as the name of a place in Samaria in northern Israel.⁶⁰⁶

The ‘god’ Zeus is in reality the tribe of Esau. Whilst the Latin writer Hyginus called him Jove, the Romans knew him as Jupiter.⁶⁰⁷

Carians & Kuretes

The Curetes (sometimes written Kuretes) were the Cretan dancers who supposedly danced around the child Zeus, shouting and clapping their hands to mask the baby’s cries from his father Cronus who, according to the Greek writers, sought to ‘devour’ the child as soon as he was born. The picture below on the next page, taken from William Smith’s *Dictionary of Greek and Roman Antiquities*,⁶⁰⁸ shows a group of Kuretes (also known as Corybantes) dancing. Notice the crested helmets and close-fitting shields. These are the people Herodotus called Carians:

“And they produced three inventions of which the Hellenes adopted the use; that is to say, the Carians were those who first set the fashion of fastening crests on helmets, and of making the devices which are put onto shields, and these also were the first who made handles for their shields, whereas up to that time all who were wont to use shields carried them without handles and with leathern straps to guide them, having them hung about their necks and their left

⁶⁰¹ *Ibid.*

⁶⁰² E.g. Gen. 46:34 & Num. 27:17.

⁶⁰³ E.g. Judg. 14:8.

⁶⁰⁴ Apollodorus, *Library* [iii.i.2](#).

⁶⁰⁵ Strabo, *Geography* [xi.x.1](#) and [xv.ii](#). The city of Achaia (built by the Achaeans) was inhabited by Israelites. For the identification of the Achaeans as Israelites, see later in this work.

⁶⁰⁶ 2 Kings 15:25. In the Septuagint, the name is written Ἀρία i.e. Aria.

⁶⁰⁷ See entry under [Zeus](#) in *Dictionary of Greek and Roman Biography and Mythology* Vol. 3, [p.1323](#), William Smith, Boston 1870.

⁶⁰⁸ *Dictionary of Greek and Roman Antiquities*, entry under [Saltatio on p.851](#), William Smith, third American Edition, New York 1870 or [p.1005](#) in the second edition, Boston 1859.

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Top Left: A group of male Kouretes (from William Smith's *Dictionary of Greek and Roman Antiquities*.)

Top Right: A Spartan warrior.

Bottom Left: A Roman Centurion.

Bottom Right: A Greek Hoplite.

shoulders."⁶⁰⁹

The same design of helmets can be found being used by the Spartans, the Roman Centurions and the Greek Hoplites all of whom were of Edomite descent.

According to Diodorus, the Curetes, rather than the Carians, were responsible for inventing this equipment:

"The Curetes also invented swords and helmets and the war dance, by means of which they raised a great alarm and deceived Cronus."⁶¹⁰

From this, it is evident that the Carians and the Curetes/Kuretes were one and the same people.

"Then after the lapse of a long time the Dorians and Ionians drove the Carians out of the islands, and so they came to the mainland. With respect to the Carians the Cretans relate that it happened thus; the Carians themselves however do not agree with this account, but suppose that they are dwellers on the mainland from the beginning, and that they went always by the same name which they have now: and they point as evidence of this to an ancient temple of Carian Zeus at Mylasa, in which the Mysians and Lydians share as being brother races of the Carians, for they say that Lydos and Mysos were brothers of Car."⁶¹¹

⁶⁰⁹ Herodotus, *Histories* [i.171](#).

⁶¹⁰ Diodorus, *Library* [v.65.4](#).

⁶¹¹ Herodotus, *Histories* [i.171-172](#).

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Car is the Biblical Hori son of Lotan son of Seir.⁶¹² The Carians, who are called Hurrians by archaeologists, are the Biblical Horites. The Hurrians came from Mount Seir.

It is tempting to identify the Lydians as descendants of Lud son of Shem⁶¹³ and the Mysians as descendants of Mash son of Aram son of Shem.⁶¹⁴ The Lydians, who “share as being brother races of the Carians”, were, it seems, Edomites. The royal house, at least, were descended from Lydus, son of Atys who was in turn descended from Heracles.⁶¹⁵

According to Herodotus, the Lydians were previously called Maones.⁶¹⁶ Strabo records:

“The Lydians also, and the Maeones, whom Homer calls Meones, are in some way confounded with these people and with one another; some authors say that they are the same, others that they are different, nations. Add to this that some writers regard the Mysians as Thracians, others as Lydians, according to an ancient tradition, which has been preserved by Xanthus the Lydian, and by Menecrates of Elaea, who assign as the origin of the name Mysians, that the Lydians call the beech-tree (Oxya) Mysos, which grows in great abundance near Olympus, where it is said decimated persons were exposed, whose descendants are the later Mysians, and received their appellation from the Mysos, or beech-tree growing in that country. The language also is an evidence of this. It is a mixture of Lydian and Phrygian words, for they lived some time in the neighbourhood of Olympus. But when the Phrygians passed over from Thrace, and put to death the chief of Troy and of the country near it, they settled here, but the Mysians established themselves above the sources of the Caicus near Lydia.”⁶¹⁷

The reality of the matter is that even the classical writers could not unravel who was who in the ancient world. This is not only because the rulers often belonged to different tribes from the people over whom they were ruling, but also because a number of different tribes were all categorised together under the one name. In addition, it was quite common for a tribe to take on the name of the previous occupants of the land into which they settled. Sometimes a writer would use the modern designation for a country in referring to a previous king. A good example to quote would be Midas king of Phrygia mentioned by Herodotus.⁶¹⁸ The region of Phrygia in Anatolia did not exist in the time of Midas. Sargon II king of Assyria correctly called him Mitâ (Midas) king of Mushki,⁶¹⁹ which means that the land was at the time known as Meshekh, being named after Meshekh son of Yapheth. Herodotus informs us that, in his day, the Moschians (descendants of Meshekh son of Yaphet) were located much further east.⁶²⁰ We shall encounter this sort of difficulty a number of times throughout this work.

The Maones mentioned by Strabo in the above passage seem to be the same as the Maonites who are mentioned in the book of Judges as being a problem to Israel:

“The Zidonians also, and the Amalekites, and the Maonites (מֹנִי), did oppress you; and ye cried unto Me, and I saved you out of their hand.”⁶²¹

Despite the above statement that the Maonites were involved in oppressing Israel, no mention of any such attacks on Israel are recorded by this people. We do, however, hear of

⁶¹² Gen. 36:22 & 1 Chron. 1:39.

⁶¹³ Gen. 10:22 & 1 Chron. 1:17.

⁶¹⁴ Gen. 10:23. In 1 Chron. 1:17, Mash appears as Meshech.

⁶¹⁵ Herodotus, *Histories* [vii.74](#) & Strabo, *Geography* [v.ii.2](#).

⁶¹⁶ Herodotus, *Histories* [i.7](#) (Written *Meii* in the online version, but Maeans in the translation I am using which is by Robin Waterfield, Oxford University Press 1998.) and *Histories* [vii.74](#).

⁶¹⁷ Strabo, *Geography* [xii.viii.3](#).

⁶¹⁸ Herodotus, *Histories* [i.14](#).

⁶¹⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [p.21, §.42](#).

⁶²⁰ Herodotus, *Histories* [iii.94](#).

⁶²¹ Judg. 10:12.

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constant aggression from the Zidonians, Amalekites and **Ammonites**.⁶²² The Maonites here mentioned in the book of Judges were therefore clearly Ammonites. Maon (מֶעוֹן) is therefore a metathesis of the name Ammon (עַמּוֹן), this being Ammon the son of Lot.⁶²³ The Amalekites were at that time dwelling in the land which is today known as Jordan, located to the east of the River Jordan as well as to the south of the land of Judaea.

The Heraclidae who later took control of the country of Lydia, which was occupied by these Ammonites, were Edomites. Gyges king of Lydia was an Amalekite. The name Gyges is a variant spelling of Agag, a name which is familiar to us from the Bible as being the name of at least two such kings.⁶²⁴ Haman, who tried to annihilate the Jews during the time of Queen Esther, was likewise an Agagite,⁶²⁵ though interestingly he is called a Macedonian in the Septuagint.⁶²⁶ As we shall proceed to demonstrate, the Macedonians were also Edomites.

As already stated, these Heraclidae who ruled Lydia were descended from one Lydus son of Atys.⁶²⁷ Their neighbours, the Mysians, on the other hand, appear to be descended from Masa son of Ishmael⁶²⁸ as Strabo tells us that the Mysians were originally called Moesi.⁶²⁹ It would appear that, like the Maonites, the Mysians (Moesi) were ruled over by Edomites. Herodotus comments that the Mysians “were originally emigrants from Lydia, and are also known as Olympieni, after Mount Olympus”.⁶³⁰ It is therefore possible that at least some of the Mysians were descended from Duke Eliphaz, the name Olympus, as already stated, being a variation on the name Eliphaz.

Diodorus tells us that the Carians, who later took over dominion of the seas, were later to return to the mainland, a statement confirmed by Herodotus.⁶³¹ More importantly, they made their home in a place called Uranium:

“But after the period of the Trojan War Carians seized the island [of Symê], during the time when they were rulers of the sea. At a later time, however, when droughts came, the Carians fled the island and made their home in Uranium, as it is called.”⁶³²

Pliny places Uranium on the south west coast of Anatolia⁶³³ in the land which was also known as Caria. Uranium appears also to be a variant spelling of Iran which country seems to be named after Aran, son of Duke Dishan. According to one tradition, Urania was a daughter of Zeus by Mnemosyné.⁶³⁴ The Iranians were called Aryans by the Greeks with the land of Armenia possibly named after Duke Iram.⁶³⁵ (The Irish writers, however, claim that Armenia was named after a Scythian by the name of Heremon, who was called Ard-fear by Roger

⁶²² See Judges 3:13 & 10:6-17.

⁶²³ “And the younger, she also bore a son, and called his name Ben-ammi--the same is the father of the children of Ammon unto this day.” Gen. 19:38.

⁶²⁴ Num. 24:7 & 1 Sam. 15:8-33.

⁶²⁵ Esther 3:1, 3:20, 8:3, 8:5 & 9:24.

⁶²⁶ Esther 9:24.

⁶²⁷ Strabo, *Geography* [v.ii.2](#).

⁶²⁸ Gen. 25:14 & 1 Chron. 1:30.

⁶²⁹ Strabo, *Geography* [vii.iii.2](#) & [vii.iii.3](#).

⁶³⁰ Herodotus, *Histories* [vii.74](#).

⁶³¹ Herodotus, *Histories* [i.171](#).

⁶³² Diodorus, *Library* [v.53.2](#).

⁶³³ Pliny, *Natural History* [v.29 \(107\)](#). Note that Uranium has been transliterated as [Euralium](#) in John Bostock’s translation. Pliny also mentions a Uranopolis in Macedonia *Natural History* [iv.10 \(37\)](#). ([iv.17](#) in John Bostock’s translation.)

⁶³⁴ Entry under *Urania* (Οὐρανία) in [Harpers Dictionary of Classical Antiquities \(1898\)](#), [Harry Thurston](#). Note that Herodotus named the 8th Book of his work *The Histories* after her, each of his books being given the name of a goddess. (<http://www.greektexts.com/library/Herodotus/index.html>)

⁶³⁵ Gen. 36:43 & 1 Chron. 1:54.

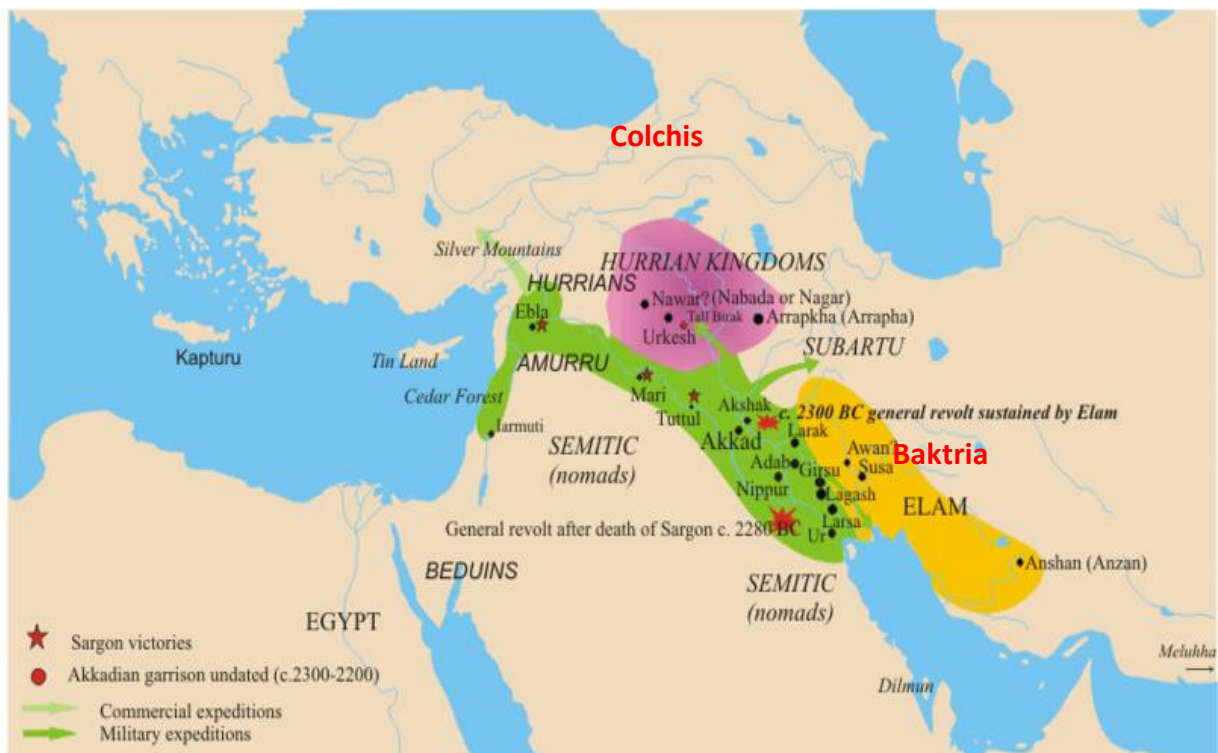
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O'Connor.⁶³⁶ This suggestion, however, is clearly contrived.) Mnemosyné, however, appears to be an Israelite faction – possibly named after one of the tribes descended from Zerach son of Judah.

Strabo as good as confirms this association of Uranium with Armenia when he records:

“Others say that the Korybantes, who came from Baktriana, some say from among the Kolkhians, were given as armed ministers to Rhea by the Titanes.”⁶³⁷

Korybantes was the Latin name for the Curetes/Kuretes.⁶³⁸ The Hurrians likewise are placed by the archaeologists in the northern part of Armenia, half way between where the Colchians (called Kolkhians by Strabo) and the Bactrians dwelt. This identification completes the equation. The name Hurrian is therefore clearly a variant spelling of the names Curetes and Carian. These in turn are the people who appear in the Bible as Horites. They are most likely named after Hori son of Lotan son of Seir.⁶³⁹ The island of Crete (Egyptian *Kereti*) even takes its name from these Kuretes who took control of and continued inhabiting the island long after Israel had abandoned it.



The Hurrian kingdom comprised the area shaded purple on the above map. This land now forms the westernmost part of Iran. These were the Kuretes of the Greek writers.

These Kuretes (כְּרֵתִי *Kereti*) are even mentioned a number of times in the Bible, the name being translated in the AV as Cherethites.⁶⁴⁰ In three places, these people are called Cari (כָּרִי), i.e. Carians, but in two of those instances, the name is translated in the AV as ‘captains’.⁶⁴¹ In

⁶³⁶ See *Ancient Irish History Reconsidered*.

⁶³⁷ Strabo, *Geography* x.iii.19.

⁶³⁸ <http://en.wikipedia.org/wiki/Korybantes>.

⁶³⁹ Gen. 36:20-29 & 1 Chron. 1:38-9.

⁶⁴⁰ 1 Sam. 30:14, 2 Sam. 8:18, 1 Chron. 18:17 etc.

⁶⁴¹ 2 Kings 11:4 & 19.

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one place, the word Cari (כָּרִי) is used, but the Hebrew copies have a margin note to say that Kereti (כֶּרֶתִי) should be read in its place.⁶⁴² The Greeks inform us that Minos (i.e. the tribe of Menashe), the mythical 'king' of Crete, used the Carians as law enforcement officers to keep the peace. The Bible likewise informs us that Judah was also at one time using these people to keep law and order. The word Cari would perhaps have been better translated as 'officers' (as in 'police officers') rather than 'captains'.

According to Calmet's Dictionary of the Holy Bible:

"David and some of his successors, had guards which were called Cherethites and Pelethites, (2 Sam. viii. 18.) whose office was of the same nature as that of the Capigis among the Turks and other orientals, who are bearers of the sultan's orders for punishing any one, by decapitation, or otherwise; an office which is very honorable in the East, though considered as degrading among us. It appears that Herod made use of an officer of this description in beheading John the Baptist."⁶⁴³

I would stress that this is nothing more than an *interpretation*. There is no evidence that David used these Carians as bodyguards. In fact, in the second book of Samuel we are told that the Pelethites and Cherethites (i.e. Curetes) went with Abishai to quash the insurrection of Sheba son of Bichri and that they were under the command of Benaiah son of Yehoiada (AV Jehoiada).⁶⁴⁴

"And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king."⁶⁴⁵

Six hundred bodyguards would be deemed excessive! There is no indication that they were used as royal bodyguards.

These Carians were likewise used by Minos, the mythical king of Crete who was called Milesseus by Apollodorus and Hyginus (both forms of the name being a variant spelling of the Hebrew name Menashe), to keep law and order. This is why Zeus is referred to as eradicating "the impious and evil-doers from among mankind".⁶⁴⁶ Israel was likewise using these Curetes to keep the peace in the land of Israel.

Note also that Cari (כָּרִי), despite using different Hebrew characters, is a variant spelling of Hori (חָרִי). (Bear in mind that we have similarly put forward arguments to show that Etham [אֶתָם] is a variant spelling of Edom [אֶדוֹם] and Suph [סוּף] a variant spelling of Esav [עֵשָׂו].) A similar exchange of the ח *chet* and the כ *kaph* is demonstrated in the Hebrew words כָּרָה *kara*, meaning 'to dig' and חֹר *chor*, meaning 'a hole'. Both words are clearly from the same root.

In the Septuagint, the Horites are called Χορραῖος⁶⁴⁷ and the Carians are called Χορρι.⁶⁴⁸ They are effectively the same word. In fact, Hori, son of Lotan (from which I believe the Horites take their name), is written Χορρι in the Septuagint,⁶⁴⁹ this being the exact same word used in the Septuagint for the Carians. Note that the word כֶּרֶתִי *Kereti* (AV Cherethites), where it appears

⁶⁴² 2 Sam. 20:23.

⁶⁴³ Calmet's Dictionary of the Holy Bible entry under [Cherethim on p. 293](#), Charles Taylor, Boston, 1832. See also entry on [p. 412 under כָּר](#) in Gesenius's Hebrew and Chaldee Lexicon to the Old Testament Scriptures, Samuel Prideaux Tregelles, London, 1857.

⁶⁴⁴ 2 Sam. Chap. 20.

⁶⁴⁵ 2 Sam. 15:18.

⁶⁴⁶ Diodorus, Library v.71.6.

⁶⁴⁷ Gen. 14:6.

⁶⁴⁸ 4 Kings 11:4 and 19.

⁶⁴⁹ Gen. 36:22 & 29.

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in the Hebrew Bible (i.e. the Tanakh), is transliterated in the Septuagint three times as Χελεθὶ *Chelethi*, the interchange of the letters *l* and *r* in ancient languages also being well attested. In the second book of Kings (2 Samuel in the AV),⁶⁵⁰ the third book of Kings (1 Kings in the AV),⁶⁵¹ and the first book of Chronicles,⁶⁵² they appear as Χερεθὶ *Cherethi*. In the book of Ezekiel, however, they appear as Κρητᾶς *Kretas*, a name which is translated as Cretans,⁶⁵³ and in the book of Zephaniah as Κρητῶν *Kreton* and Κρήτη *Kreté*, translated as Cretan and Crete respectively.⁶⁵⁴ There is therefore no question that these Cherethites, who are referred to as Philistines, were the people who **became known** as Cretans. (This will be explained in a moment.)

According to the First Book of Samuel, these Curetes/Carians were dwelling in the southern regions of the land of Judah.⁶⁵⁵ The prophets Ezekiel and Zephaniah both prophesied against these people:

“Therefore thus saith the LORD God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims [i.e. Curetes/Cretans], and destroy the remnant of the sea coast.”⁶⁵⁶

“Woe unto the inhabitants of the sea coast, the nation of the Cherethites [Curetes/Cretans]! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.”⁶⁵⁷

The “sea coast” (חֹף הַיָּם *chof ha-yam* in the first quotation and חֶבֶל הַיָּם *chevel ha-yam* in the second) being referred to here is the land of Philistia, the land which is today referred to as the Gaza Strip. These Curetes/Carians were therefore at one time well-established in the land of Philistia though they and the Philistines have long since disappeared from the land.

We are told that the Philistines were descendants of Casluhim the brother of Caphtor.⁶⁵⁸ In the book of Deuteronomy, we are told that the Caphtorim came from Caphtor and settled in the land of Philistia.⁶⁵⁹ In the book of Amos, however, we read:

“Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?”⁶⁶⁰

The Bible is now calling the Caphtorim, who settled in the land of Philistia, Philistines, even though the book of Genesis treats them as two separate tribes, albeit both being descendants of the sons of Mitzraim son of Ham.⁶⁶¹ (NB: The sons of Mitzraim were the original black inhabitants of Egypt.)

People look at these statements and assume, that because the Curetes were dwelling in the land of Philistia, they must have come **from** Crete. What I am demonstrating here is that the first inhabitants of Crete were Israelites who took the Curetes with them to Crete, which is the

⁶⁵⁰ [2 Kings 20:7](#) and [2 Kings 20:23](#).

⁶⁵¹ [3 Kings 1:38 & 44](#).

⁶⁵² [1 Chron. 18:17](#).

⁶⁵³ [Ezek. 25:16](#).

⁶⁵⁴ [Zeph. 2:5-6](#).

⁶⁵⁵ 1 Sam. 30:14.

⁶⁵⁶ Ezek. 25:16.

⁶⁵⁷ Zeph. 2:5.

⁶⁵⁸ Gen. 10:14.

⁶⁵⁹ Cf. Deut. 2:23 and Jer. 47:4.

⁶⁶⁰ Amos 9:7.

⁶⁶¹ Gen. 10:13-14.

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opposite way round to what has been assumed. In other words, the Cretans arrived in Crete **from** the land of Israel. It has been shown that Israel was using these Curetes to maintain law and order long before they arrived in Crete.

This leads us to question the location of the land of Caphtor. There is a lot of debate as to whether or not the island of Caphtor was Crete. Having identified the Curetes as the Biblical Horites, we are better placed to consider the matter more objectively.

The Encyclopaedia Judaica has this to say on the matter:

“In an Assyrian document, based upon an ancient Babylonian tradition, describing the empire of Sargon [I] the Great, king of Akka (24th century B.C.E.), Kaptara is located beyond the ‘upper sea,’ i.e., west of the Syria-palestine coastline. In the Mari texts the terms *Kaptarû*, *Kaptaritum* occur as names of precious goods apparently imported from the region of the Aegean Sea. According to Ugaritic texts, Kôthar (= Kôsar), the god of crafts, lived in Caphtor (*Kptr*). It is accepted that the Keftiu (*Kftyw*) mentioned in inscriptions of Egyptian kings and nobles in the second half of the second millennium is identical with Caphtor. *Kftyw* is known in Egyptian sources as a distant land accessible by ship.

“The location of Caphtor or *kftyw* is in dispute. Most scholars consider Caphtor to be the ancient name for Crete and the surrounding islands (cf. ‘islands’ in LXXX, Jer. 47:4). In Jeremiah 47:4 Caphtor is defined as an island. Furthermore, several verses place the origin of the Philistines among the Cretans (Ezek. 25:16; Zeph. 2:5), while elsewhere they are identified as coming from Caphtor... ..The name Caphtor may be preserved in the name of the island Karpethos, near Crete. Those who reject the identification of Caphtor with Crete look for it on the southern coast of Asia Minor, near Cilicia, on the basis of the Septuagint and Targum Onkelos which use the name Cappadocia (Gr. Καππαδοκία) in place of Caphtor.”⁶⁶²

Having ‘rewritten’ the Egyptian and Assyrian chronologies, bearing in mind that Israelites appear to be the first settlers in Crete (see *The Forgotten Tribe of Naphtali & the Phoenicians*), the evidence would favour the identification of the land of Caphtor/Keftiu as a land or island somewhere closer to Syria rather than somewhere in the Aegean. In *Ancient History Reconsidered*, I have shown that Sargon I was a contemporary of Hammurabi who in turn was a contemporary of Ahab and Jehoshaphat, kings of Israel and Judah respectively. This is long after the Caphtorim are said to have arrived in Philistia in southern Israel. Caphtor could just as easily refer to the island of Cyprus, a name which is a transliteration of the Greek Κύπρος *Kypru*. Phonetically, this could be equivalent to the Hebrew form of Caphtor. We know, however, that the Hebrew name for Cyprus was Chittim (כִּיִּתִּים), which then precludes Cyprus from being identified as the land of Caphtor.

It should be noted that the 18th Dynasty king Thutmose III received tribute from “the chief of Keftiaw, the chief of Kheta, the chief of Tunip (Tnpw), the chief of Kadesh”⁶⁶³ all of whom are described as Asiatics, meaning they dwelt in north Syria. It is generally recognised that Keftiu (called Keftiaw in the above quotation) is Caphtor. There is no indication that Thutmose III conquered any places offshore, though one inscription adds the words “and of the isles in the midst of the sea” against the word Keftiaw.⁶⁶⁴ This statement, however, is open to interpretation. It does not necessarily mean that Keftiaw was one of those islands. We should bear in mind that the city of Tyre was built on an island in the sea, so this would be one of the

⁶⁶² Encyclopaedia Judaica (Second Edition) op. cit. Vol. 4, entry under Caphtor on p.445.

⁶⁶³ Ancient Records of Egypt Vol. 2, p.301, §.773, James Henry Breasted, The University of Chicago Press, 1906.

⁶⁶⁴ Ibid. fn. b on p.295.

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'isles' being spoken of. One thing is for certain: Thutmose III did **not** conquer as far as the Aegean, ruling out any suggestion that Caphtor is the island of Crete!

The 20th Dynasty Egyptian king Ramses III likewise included Keftiu in the list of places he conquered in his campaign into north Syria.⁶⁶⁵ Again, Keftiu could not possibly have been anywhere in the Aegean. As I have identified Ramses III Nectaneb-Khepesh-Seti as Nectanebo I, who lived during the Persian Achaemenid Period,⁶⁶⁶ it seems more likely that Keftiu in this instance is here referring to the land of Philistia. This is also how I am interpreting the following Biblical statement:

"The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. Thus saith the LORD: behold, waters rise up out of the north, and shall become an overflowing stream, and they shall overflow the land and all that is therein, the city and them that dwell therein; and the men shall cry, and all the inhabitants of the land shall wail. At the noise of the stamping of the hoofs of his strong ones, at the rushing of his chariots, at the rumbling of his wheels, the fathers look not back to their children for feebleness of hands; Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of **the country** of Caphtor. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?"⁶⁶⁷

The Hebrew, which is translated as "remnant of the country of Caphtor", is שְׁאֲרִית אֵי כַפְתּוֹר which can also be translated as "remnant [or remainder] of the island of Caphtor", the word אֵי *ee* often being translated as 'island'. The RSV translates this passage as "coastland of Caphtor" the NIV similarly as "coasts of Caphtor". The Septuagint, however, has "for the LORD will destroy the remaining inhabitants of the islands"⁶⁶⁸ but does not mention Caphtor. We should bear in mind that this is the **only** passage in the Bible which describes Caphtor as 'an island'.

Note that Jeremiah talks about "waters" (i.e. nations) which rise up out of the north and shall "become an overflowing stream" (i.e. their armies will fill the land). This was fulfilled when the Babylonians invaded the land of Israel under the leadership of Nebuchadnezzar II. Note that this prophecy is referring to the very same event as that contained in Ezekiel 25:16 previously quoted where חֹף הַיָּם *chof ha-yam*, meaning 'sea coast', has been used.

Despite the reading of אֵי *ee* as 'island', there are instances where this word clearly does not mean island. Isaiah, for example, writes:

"And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. And the inhabitant of this isle [אֵי] shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?"⁶⁶⁹

What does it mean by "this isle"? The prophecy concerns the city of Ashdod in Philistia. Was Philistia then considered an island? Egypt an island? Ethiopia an island? Again, the RSV and NIV have translated אֵי *ee* as coast or coastland, which translation seems to be in agreement with the intent.⁶⁷⁰ There is no way that this word can here be translated as 'island'.

⁶⁶⁵ *Ibid.* Vol. 3, p.162, §.366.

⁶⁶⁶ *Ancient History Reconsidered* Chapter 12 The Great 'Hittite' Empire – sub-section headed The Pereset Invade Egypt.

⁶⁶⁷ Jer. 47:1 & 4.

⁶⁶⁸ [Jer. 29.4.](#)

⁶⁶⁹ Isa. 20:5-6.

⁶⁷⁰ The Mechon-Mamre Organisation have also translated as "coast-land": <https://www.mechon-mamre.org/p/pt/pt1020.htm>.

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The following passage in the book of Genesis likewise cannot mean “islands”:

“By these were the isles of the Gentiles [אִיֵּי הַגּוֹיִם] divided in their lands; every one after his tongue, after their families, in their nations.”⁶⁷¹

In this instance, the word אֵל means nothing more than ‘land’ or ‘country’. We therefore have to be very careful how we interpret these passages. Quite often, where islands are intended, the words אִיֵּי הַיָּם *ee-yeh ha-yam* are used instead and are correctly translated as “isles of the sea”.⁶⁷²

That the Caphtorim settled in the land of Philistia is confirmed by the book of Deuteronomy, which tells us that this migration occurred prior to the time of Moses:

“And the Avims which dwelt in Hazerim, even unto Azzah (i.e. אֶזְזָה Gaza in Philistia – now the Gaza Strip), the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.”⁶⁷³

The suggestion that these Caphtorim came all the way from Crete to settle in Gaza in the land of Israel simply does not make sense. These Caphtorim must therefore be the people referred to elsewhere as Philistines or more specifically Horites, who are said to be descended from “Seir the Horite”.⁶⁷⁴ The Bible does not state which family Seir was descended from. It is completely silent on his lineage. This identification seems to find support in the Septuagint which translates the words Caphtor as Crete and Caphtorim as Cretans. In other words, the Cretans who gave their name to the island of Crete are the same tribe of people who settled in the land of Philistia.

I am inclined to accept the identification of Cappadocia as Caphtor, this being the translation of Caphtor in the Septuagint⁶⁷⁵ and in Targum Onkelos. This is not too far from where the Assyrian records and the Greek writer Herodotus place the Seirites (called Zikirtu in the Assyrian records and Sagartians by Herodotus). It is also where the Taurus Mountains are located, the name Taurus being a variant spelling of Etser, this being the son of Seir – hence named after the Horites who once dwelt there.

Like the Philistines, the Horites (Carians/Kuretes) were a black



Map showing the location of Cappadocia and the Taurus Mountains which were named after Etser son of Seir. Map courtesy of Caliniuc from Putzger & Westermann atlases (*Atlas zur Weltgeschichte*, Stier, H.E., dir. 1985) - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=58363914>.

⁶⁷¹ Gen. 10:5.

⁶⁷² As in Esth. 10:1, Isa. 11:1 & Isa. 24:15.

⁶⁷³ Deut. 2:23.

⁶⁷⁴ Gen. 36:20.

⁶⁷⁵ [Deut. 2:23](#).

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Hamitic people who were subjugated by Edom who replaced them:

“but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead”,⁶⁷⁶

“and they succeeded them, and dwelt in their stead even unto this day”.⁶⁷⁷

These Seirites were also known as Horites, possibly because they were descended from Hori son of Lotan son of Seir.⁶⁷⁸ By dwelling in the land of Philistia, these Horites were therefore considered to be Philistines. By contrast, the Pelethites (פִּלְתִּי), who were always associated with these Cherethites, **were** Philistines. Bearing in mind that the ת *tav* is often pronounced as *sh* by Ashkenazi Jews, the name Pelethi can therefore be pronounced Peleshi or Faleshi, this being phonetically equivalent to the Arabic فلسطين *Filastinium* for Palestinians or فلسطين *Filastin* for Palestine. The name Pelethi (פִּלְתִּי AV Pelethite) is therefore clearly a variant spelling of פְּלִשְׁתִּי Philistine. Just as the Cherethites (who were Horites) **became** Philistines, so likewise, the modern-day Palestinians are not the Biblical Philistines but are Ammon, Moab and Edom. This is aptly demonstrated in my paper entitled *Pride of Moab*.⁶⁷⁹

As mentioned earlier, these Carians/Curetes were also known as Corybantes. But where does this name Corybantes come from? It might come as a surprise to learn that this name is a metathesis of Caphtor.

The interchange of the *p* and *b* in ancient texts is well-attested, with Hammurabi [king of Babylon] also being called Hammurapi,⁶⁸⁰ and with the city of Burukuzzi⁶⁸¹ in the Assyrian texts also being called Purukuzzi.⁶⁸² The interchange of the *p* and *b* is also prevalent in the so-called ‘Hittite’ texts where, as a prime example, the name of one of the kings of Hatti appears indiscriminately as Suppiluliuma, Subbiluliuma or Shuppiliuma.⁶⁸³ Although transliterated from the Hebrew as Caphtor, the Hebrew letter used is a פ *pay* which can become a *p* or a *ph* depending on how the translator decides to transliterate the letter. The Hebrew word כַּפְתֹּר *Caphtor* can therefore be transliterated either as Captor or Cabtor. If we move the *or* to the second position in a procedure known as a metathesis, we arrive as Corypat or Corybat. With the addition of the letter *n*, this being a well-known Celtic and Greek practice, and the usual Greek -es suffix, we end up with Corybantes!

We may therefore conclude that the Caphtorim are the people variously called Curetes, Carians, Corybantes, Lares, Horites and Seirites and that these people originally dwelt in the Taurus Mountains in the region which became known as Cappadocia. Israel and Judah were using these people to keep law and order.

Pliny also mentions a tribe of Carians who at one time dwelt at the mouth of the River Don (Tanais)⁶⁸⁴ where it flows into the Sea of Azov.

There was also a large settlement of Curetes in Aetolia in southern Greece:

⁶⁷⁶ Deut. 2:12.

⁶⁷⁷ Deut. 2:22.

⁶⁷⁸ Gen. 36:22.

⁶⁷⁹ The Falashas of Ethiopia are descendants of the Biblical Philistines.

⁶⁸⁰ *Archéologie Mésopotamienne* p.374, André Parrot, Paris 1945.

⁶⁸¹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.50, §.143](#), [p.52, §.149](#), [p.57, §.164](#) & [p.60, §.171](#).

⁶⁸² *Ibid.* Vol. 1, [p.74, §.221](#) & [p.77, §.226](#).

⁶⁸³ See *The Hittites People of a Thousand Gods*, p.73, Johannes Lehmann, William Collins & Son 1977.

⁶⁸⁴ Pliny, *Natural History* [vi.7 \(20\)](#). ([vi.7](#) also in John Bostock's translation.)

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“The original inhabitants of Aetolia are said to have been Curetes, who according to some accounts had come from Euboea. They inhabited the plains between the [River] Achelous and the Evenus, and the country received in consequence the name of Curetis.”⁶⁸⁵

These Curetes were taken there by Israelites. As demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians* (see Section headed Boeotia), the name Achelous, including its various alternative forms (Oeclus, Achilles etc), is a transliteration of the name Yigal, this being the name of a tribe of Issachar.

William Smith also informs us:

“10. CURIUM (Κούριον), a mountain between Pleuron and lake Trichonis, from which the Curetes were said to have derived their name.”⁶⁸⁶

Note that Trichonis is another variant spelling of Turk/Tracheia.

During the time of Amaziah king of Judah, some of these Seirites are recorded as having settled in the Valley of Salt (i.e. the region of the Dead Sea),⁶⁸⁷ these same Seirites being called Edomites in the Book of Kings.⁶⁸⁸ This means that the Seirite expansion was extensive. What we are finding time and again is that we have been presented with a confused picture of history from the Greeks, a picture which has been further muddled by archaeologists.

Arabia the Blessed

We shall take what might appear to be a slight detour from the present subject and discuss the land known as Arabia the Blessed, as there are a lot of conflicting details concerning the location of this land.

Most of the Greek writers called Saudi Arabia, Eudaimonia (εὐδαιμονία) whose meaning is clearly contrived. Etymologically, it consists of the word ‘eu’ (‘good’ or ‘well being’) and ‘daimōn’ (‘spirit’ or ‘minor deity’, used by extension to mean one’s lot or fortune). Although popular usage of the term happiness refers to a state of mind, related to joy or pleasure, *eudaimonia* rarely has such connotations, and the less subjective ‘human flourishing’ is often preferred as a translation.

“There is also the problem of translating the Greek term into English besides that of interpreting how Aristotle used it. There may not be a perfect translation of the word into English, but for lack of a more appropriate term, eudemonia has been applied here to mean happiness though some translators prefer the words ‘human flourishing’, ‘well-being’, ‘welfare’, ‘prosperity’, ‘doing well’ or ‘success’.”⁶⁸⁹

Arabia Eudaimonia in the works of Diodorus and Strabo is usually translated into English as Arabia Felix, this being a Latin expression meaning ‘Arabia the Blessed’, though Felix can also mean Happy or Fortunate.⁶⁹⁰ In effect, it denotes fulfilment or contentment. Josephus

⁶⁸⁵ A Dictionary of Greek and Roman Geography Vol. 1, entry under [Aetolia](#) on p.64, William Smith, London 1873.

⁶⁸⁶ Ibid.

⁶⁸⁷ 2 Chron. 25:11.

⁶⁸⁸ 2 Kings 14:7.

⁶⁸⁹ The Meaning of Eudemonia in Aristotle’s Ethics, p.66, Dr. Patrick Ouma Nyabul1 and Dr. Joseph Wanyama Situma in International Journal of Philosophy and Theology, September 2014, Vol. 2, No. 3, pp. 65-74.

⁶⁹⁰ Entry [Arabia Felix](#) in *Pantologia: A new cabinet cyclopaedia, comprehending a complete series of essays, treatises, and systems, alphabetically arranged; with a general dictionary of arts, sciences, and words*, Vol. 1, John Mason Good, Olinthus Gregory and Newton Bosworth, London 1819. See also <http://www.livius.org/ap-ark/arabia/arabia.html> and http://www.jstor.org/discover/Where_and_What_Was_Arabia_Felix?.

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similarly describes the **Promised Land** (i.e the Land of Israel) as *eudaimonia*, translated into English as “a Happy Country” by Whiston⁶⁹¹ and “favoured land” by Thackeray.⁶⁹² This designation is identical to that used in the Bible which describes the Promised Land as a “land flowing with milk and honey”.⁶⁹³ The meaning of each name is fundamentally the same. If, however, this land of plenty was in Saudi Arabia, if Saudi Arabia was the land of contentment, why did Joshua lead the Israelites into the land of Israel? So why would it have been called ‘Arabia the Blessed’? It just does not make sense! Most of Arabia, especially in the north and eastern regions, is today mainly desert and it seems that this was generally the case of old.⁶⁹⁴ The only really fruitful parts of the country were the southern mountain regions of what is today known as Saudi Arabia.

It should be noted that the Romans were following the Greeks in their description of Saudi Arabia as ‘Arabia the Blessed’. It should also be noted that Eudaimonia bears a striking resemblance to the name Idumea – hence Edom! I would suggest that either the Greeks were making a play of the word, or that, somewhere along the way, they have misinterpreted what some earlier writer may have said or recorded. To my knowledge, Herodotus, who is regarded as the ‘father of history’, never once used the word Eudaimonia. It seems to me to be a later usage dating to the second temple period when the south was known by the name Idumea.

Josephus records that “Idumea borders upon our country, and is near to Gaza”,⁶⁹⁵ which places it to the south of Judea, but the Bible talks historically of the Land of Edom (i.e. Idumea) as including the regions around the Gulf of Aqaba. Remember that, in Josephus’ day, the land of Judea did not extend as far south as it did before the exile. (Bear in mind also that we have demonstrated that the Zagros Mountains are the Biblical Mount Seir.)

As Strabo records:

“The western extremities of Judæa towards Casius are occupied by Idumæans, and by the lake [Sirbonis]. The Idumæans are Nabatæans. When driven from their country by sedition, they passed over to the Jews, and adopted their customs.”⁶⁹⁶

This crossing of Edomites and Nabateans from the land now known as Jordan into southern Judaea spoken of by Strabo appears to have been of relatively late date. The Bible, however, informs us that there have been Edomites and Ishmaelites dwelling on the Judæan southern border since at least the time of Moses and this has already been discussed in the section *The Wilderness of Shur also known as Etham* of this present work. This comment by Strabo therefore needs to be considered purely in context with the one event he is describing. He was clearly unaware that there were already other Edomites and Nabateans dwelling in these regions before that time.

Strabo, like most of the classical writers, in their description of Arabia are following the works of the earlier writers Eratosthenes (c.276-195/4 BCE) and Nearchus (c. 360-300 BCE). Unfortunately, the *Geography* of Eratosthenes has not survived, but the *Periplus* of Nearchus

⁶⁹¹ Josephus, *Antiquities of the Jews* [iii.xiv.1](#). The Greek shows [εὐδαιμόνων](#) (eudaimonos – end of 4th line down).

⁶⁹² Josephus, *Antiquities of the Jews* Vol. 4 [iii.300](#), H. St J. Thackeray, Loeb Classical Library, Harvard University Press 1961.

⁶⁹³ Exodus 3:8.

⁶⁹⁴ “For Arabia is, in general, a difficult country for a foreign army to campaign in, part of it being desert and part of it waterless and supplied at intervals with wells which are hidden and known only to the natives.” (Diodorus, *Library* [ii.i.6](#)). Pliny also tells us that the region between Petra and Charax (on the Persian Gulf) is a desert. (Pliny, *Natural History* [vi.32 \(145\)](#))

⁶⁹⁵ Josephus, *Against Apion* [2.10](#).

⁶⁹⁶ Strabo, *Geography* [xvi.ii.34](#).

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has. In his *Periplus*, Nearchus never once referred to a land called Eudaimonia Arabia, but in his description of Arabia, he does refer to a **village** (Greek κώμη) by the name of *Eudaimon Arabia* (εὐδαίμων Ἀραβία)⁶⁹⁷ which he places on the Gulf of Aden where the modern city port of Aden now stands. The incense producing country he places around two hundred miles north of this, the incense itself being procured from the forests in the mountains further inland.

Small parts of the forest in Saudi Arabia still exist today. They are located mainly in the peaks of Saudi Arabia's south-westerly Asir mountains. Very little is currently known of these forests, but it is reported that it is still home to a number of wild animals, including the now rare Arabian leopard. The frankincense trees, if they still exist, have not been reported. They may well have been tapped dry centuries ago.

Diodorus informs us:

“That part of Arabia which borders upon the waterless and desert country [i.e. the desert region between the Land of Idumea and the Indian Ocean, which belonged to Ammon and Moab] is so different [from that desert region] ... that, because both of the multitude of fruits which grow therein and of its other good things, it has been called Arabia Felix. For the [sweet] reed and the rush [or ginger grass] and every growth that has a spicy scent are produced in great abundance, as is also, speaking generally, every kind of fragrant substance which is derived from leaves, and the land is distinguished in its several parts by the varied odours of the gums which drip from them; for myrrh and that frankincense which is most dear to the gods and is exported throughout the entire inhabited world are produced in the farthest parts of this land. And kostos and cassia and cinnamon and all other plants of this nature grow there in fields and thickets of such depth that what all other peoples sparingly place upon the altars of the gods is actually used by them [the inhabitants of the land] as fuel under their pots.”⁶⁹⁸

The Greek word used here by Diodorus, which is translated as Arabia Felix, is once again “Eudaimonia Arabian” (Εὐδαίμονία Ἀραβίαν).

Concerning this land of Eudaimonia, Diodorus informs us that “throughout the interior of the land there are thick forests, in which are great trees which yield frankincense and myrrh, as well as palms and reeds, cinnamon trees and every other kind which possesses a sweet odour such as these have”.⁶⁹⁹ Herodotus merely says that this forest was in the south of Arabia being “the most southerly inhabited land” and informs us that the Arabians traded with the Phoenicians who supplied them with storax and who also conveyed them to Hellas in Greece.⁷⁰⁰ As already mentioned, this was accomplished with the assistance of the Agraei and Laeaeans.

During the time of Strabo, one of the Phoenician tribes involved in transporting these spices were called Gerrhæi.⁷⁰¹ The city of Gerrha on the Persian Gulf was named after this tribe who clearly take their name from the family of Gera [גֵּרָה] son of Bela, son of Benjamin.⁷⁰² Strabo informs us that the city belonged to “Chaldæan exiles [i.e. Jews] from Babylon” and that “the merchants of Gerrha generally carry the Arabian merchandise and aromatics by land; but

⁶⁹⁷ *The Voyage of Nearchus and the Periplus of the Erythrean Sea*, [p.87](#), William Vincent, Oxford 1809.

⁶⁹⁸ Diodorus, *Library* [ii.49.1-3](#).

⁶⁹⁹ Diodorus, *Library* [iii.46.2-3](#).

⁷⁰⁰ Herodotus, *Histories* [iii.107](#).

⁷⁰¹ Strabo, *Geography* [xvi.iv.4](#). In addition: “By the trade [in these aromatics] both the Sabæans and the Gerrhæi have become the richest of all the tribes.” Strabo, *Geography* [xvi.iv.19](#).

⁷⁰² Gen. 46:21 & 1 Chron. 8:3.

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Aristobulus says, on the contrary, that they frequently travel into Babylonia on rafts, and thence sail up the Euphrates to Thapsacus with their cargoes, but afterwards carry them by land to all parts of the country”.⁷⁰³ The Gerrhæi, the Jews and the Phoenicians were all merchants. They were all related to each other.

We are told that “Cattabania produces frankincense”⁷⁰⁴ and that “their royal seat is called Tamna”.⁷⁰⁵ Tamna is a variant spelling of either [Duchess] Timnah or [Duke] Teman. The largest of the Arabian tribes involved in the production of frankincense were a people called Sabæi.⁷⁰⁶ The Sabaeans are usually identified as being sons of Sheba son of Yokshan (AV Jokshan).⁷⁰⁷ In Greek, the word used is either Σαβαῖοι *Sabaioi* or Σαβαίων *Sabaion*, where the latter suggests that it should more correctly be associated with the Hebrew word Tsibeon (AV Zibeon). This seems to be borne out by Pliny who, in referring to the Cattabanes, **Sabaeans** and Chatramotitae, called them “Cattabanes, **Esbonitae** and Scenitae” respectively.⁷⁰⁸ It should be noted that Josephus called Duke Tsibeon, Esebeon,⁷⁰⁹ which means that the Sabaeans were probably more correctly Edomites named after Duke Tsibeon. I shall shortly demonstrate that the name Scenitae also relates to Edomites, which means that the Chatramotitae were also an Edomite tribe. If we can recall, the mythical King Erythras gave his name to the Erythraean Sea, a name which is translated as Red Sea. Edom therefore had a significant presence in this region. This is a strong indication that the name Eudaimonia is derived from the Hebrew name Edom, which in Greek is written Idumaea.

According to Strabo, Herodotus and Diodorus, this forest in southern Saudi Arabia was populated by highly venomous flying lizards around a span (7½ inches or 19 cms) in length. They had dark-red skins, were highly venomous, or, as Diodorus put it, “their bites altogether incurable”, a statement endorsed by Strabo.⁷¹⁰ They looked like water snakes (Greek ὕδρων *udron*),⁷¹¹ and instead of having feathers on their wings, had wing-like membranes the texture of which resembled those of a bat.⁷¹² This clearly identifies them as flying lizards.

Contrary to Strabo and Diodorus, who both state that they were dark red in colour, Herodotus tells us that these creatures, which were tiny and of varying colours. They inhabited the frankincense trees of this forest in Saudi Arabia in large numbers.⁷¹³ The Greek word ποικίλοι *poikiloi* used by Herodotus, which is variously translated as ‘dappled’, ‘multi-coloured’ or ‘of varied colour’, clearly refers to the fact that they varied in colouration – not that they were multi-coloured or dappled. Snakes and reptiles often vary in the colour of their skins, and it is not unusual to find some species ranging between various hues of red, orange, yellow and black.

⁷⁰³ Strabo, *Geography* [xvi.iii.3](#). “Heeren (Comment. Gotting. 1793. Vol. xi. pp. 66, 67) supposes that this city was founded by Chaldæans solely for the purpose of a depôt for the transit of goods to Babylon, the trade having for a long time been in the hands of the Phoenicians.” *The Geography of Strabo*, Vol. 3, [fn. 6 on p.186](#), Hans Claude Hamilton and William Falconer, Henry G. Bohn, London 1857.

⁷⁰⁴ Strabo, *Geography* [xvi.iv.4](#).

⁷⁰⁵ Strabo, *Geography* [xvi.iv.2](#).

⁷⁰⁶ Strabo, *Geography* [xvi.iv.19](#).

⁷⁰⁷ Gen. 25:3 & 1 Chron. 1:32.

⁷⁰⁸ Pliny, *Natural History* [v.12 \(65\)](#). (Emphasis mine.)

⁷⁰⁹ Josephus, *Antiquities of the Jews* [i.xviii.4](#).

⁷¹⁰ Diodorus, *Library* [iii.xlvii.2](#) and Strabo, *Geography* [xvi.iv.19](#).

⁷¹¹ Herodotus, *Histories* [ii.76](#).

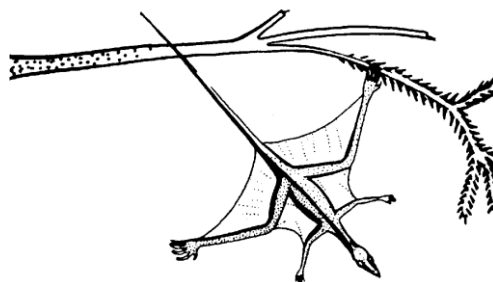
⁷¹² *Ibid.*

⁷¹³ Herodotus, *Histories* [iii.107](#).

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Every Spring, these creatures would migrate in huge numbers from Arabia to Egypt where they were often encountered and devoured by the black ibis.⁷¹⁴ This bird would appear to be the one said by Josephus to have been employed by Moses, when he was general of the Egyptian army, as a protection against the multitude of serpents “some of which ascend out of the ground unseen and also fly in the air”.⁷¹⁵ These serpents were the “fiery flying serpents” (שָׂרָף מְעוֹפֵף *saraf me-ofef*) mentioned in the book of Isaiah.⁷¹⁶ I have also demonstrated that they are the fiery serpents (נָחָשִׁים שָׂרָפִים *nachashim serafim*) mentioned in the Book of Numbers,⁷¹⁷ Israel being camped at that time at Punon.⁷¹⁸

Strabo informs us that these creatures were “of a dark red colour, a span in length, which spring up as high as a man’s waist, and whose bite is incurable”,⁷¹⁹ which suggests that they could glide but not actually fly. He uses the word ὄφεις *ofeis*, a word which is usually translated as ‘snake’, but comparing the various writers’ descriptions, it is clear that they were not describing snakes. Being a span in length, they are describing a creature resembling a Sharovipteryx, a flying lizard which supposedly lived around 225 million years ago. To date, only one specimen of this creature has been found, and this was found in Kyrgyzstan in Central Asia. The specimen was badly damaged, consequently there are numerous interpretations as to what they might actually have looked like.



The Sharovipteryx – A “Fiery Flying Serpent”. It looked like a water snake and had membranes for wings similar in texture to those of a bat.

These flying lizards are clearly the creatures Pliny called the Jaculus:

“The jaculus darts from the branches of trees; and it is not only to our feet that the serpent is formidable, for these fly through the air even, just as though they were hurled from an engine.”⁷²⁰

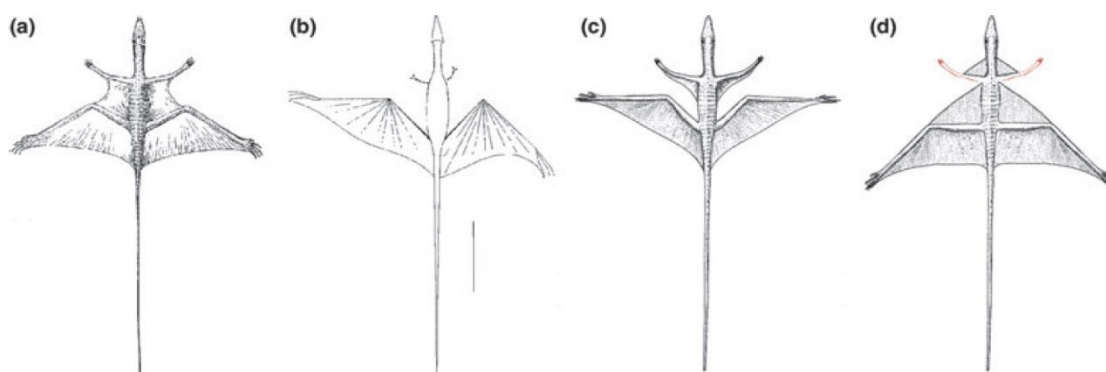


Fig. 2 Alternative reconstructions of the flight surface in *Sharovipteryx mirabilis* (a), Sharov (1971) (b), Gans *et al.* (1987) (c), Wellnhofer (1991) (d), our reconstruction of *S. mirabilis* flight surface (PIN 2584/8). Scale bar is 20 mm.

⁷¹⁴ Herodotus, *Histories* [ii.75](#).

⁷¹⁵ Josephus, *Antiquities of the Jews* [ii.x.2](#).

⁷¹⁶ Isa. 30:6.

⁷¹⁷ Num. 21:6.

⁷¹⁸ Compare Num. 21:10 with Num. 33:43-4.

⁷¹⁹ Strabo, *Geography* [xvi.iv.19](#).

⁷²⁰ Pliny, *Natural History* [viii.35](#) – quoted from John Bostock’s translation. Harry Rackham, in his translation, called it a [javelin-snake](#) saying that they “fly like a missile from a catapult”.

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By 'engine', Pliny means a catapult such as a trebuchet. Harry Rackham, in his translation, calls these creatures javelin snakes and actually uses the word catapult. Note that Pliny likewise states that they sprang up from the ground and flew through the air.

They were small enough, in theory, to go straight through someone's head. As Lucan (M. Annaeus Lucanus) records:

"Behold! A fierce serpent, called by Africa *iaculus*, aimed and hurled itself at Paulus from a barren tree far off; piercing the head and passing through the temples, it escaped. Poison played no part there: death simultaneous with the wound snatched him away. Men discovered then how slow was the flight of the bullet from the sling, and how sluggish the whizz of the Scythian arrow through the air."⁷²¹ (*The Civil War (Pharsalia)* ix.822 – J. D. Duff's translation, Loeb Classical Library.)



Stymphalian bird - one of three depicted on the metopes of the temple of Zeus at Olympia.

This is clearly a gross exaggeration, but demonstrates that we are talking about a small reptile which could travel through the air at great speed.

Aelianus informs us that these serpents, which he calls javelin snakes (Greek ἀκοντίαν *Acontian*) were "amphibious and spend much time on dry land".⁷²² Pliny, however, calling the creature a *jaculus*, says that they were "debarred by rivers".⁷²³ By comparing what Herodotus tells us with what the Bible says, it looks like these serpents migrated to Egypt by way of southern Judaea around the northern tip of the Gulf of Aqaba. There is no reason to assume that they swam across the gulf.

Pausanias likewise described the ibises which Herodotus says fed on the flying lizards, though he called them Stymphalidai (Στυμφαλίδας), otherwise known as Stymphalian birds. Unlike Josephus who says they were relatively tame, Pausanias described them as aggressive:

"There is a story current about the water of the Stymphalus, that at one time man-eating birds bred on it, which Heracles is said to have shot down. Peisander of Camira, however, says that Heracles did not kill the birds, but drove them away with the noise of rattles. The Arabian desert breeds among other wild creatures birds called Stymphalian, which are quite as savage against men as lions or leopards. These fly against those who come to hunt them, wounding and killing them with their beaks. All armour of bronze or iron that men wear is pierced by the birds; but if they weave a garment of thick cork, the beaks of the Stymphalian birds are caught in the cork garment, just as the wings of small birds stick in bird-lime. These birds are of the size of a crane, and are like the ibis, but



Mosaic discovered at Liria, Valencia, Spain showing Heracles shooting Stymphalian birds. (Madrid Archaeological Museum.)

⁷²¹ Lucan, *The Civil War (Pharsalia)* ix.822-7 – James D. Duff's translation, Loeb Classical Library, London and Cambridge, Massachusetts, 1962.

⁷²² Aelianus, *Charcateristics of Animals* viii.13.

⁷²³ Pliny, *Natural History* viii.35 (86).

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their beaks are more powerful, and not crooked like that of the ibis.

“Whether the modern Arabian birds with the same name as the old Arcadian birds are also of the same breed, I do not know. But if there have been from all time Stymphalian birds, just as there have been hawks and eagles, I should call these birds of Arabian origin, and a section of them might have flown on some occasion to Arcadia and reached Stymphalus. Originally they would be called by the Arabians, not Stymphalian, but by another name. But the fame of Heracles, and the superiority of the Greek over the foreigner, has resulted in the birds of the Arabian desert being called Stymphalian even in modern times.”⁷²⁴

These birds and these flying lizards, which are all extinct today, were clearly still extant in the first century CE, but palaeontologists seem keen to consign their demise to some dim and obscure past. Most palaeontologists want us to believe that flying lizards became extinct around 125 to 225 million years ago.

Spartans & Lacedaemonians

The Greeks indiscriminately used the names Spartan and Lacedaemonian interchangeably. They were, however, two different peoples. The Spartans were Edomites whilst the Lacedaemonians were Israelites.

According to the Greek legends, Cadmus killed the dragon which guarded a spring which was sacred to Ares,⁷²⁵ though Ovid⁷²⁶ says that the dragon, rather than the spring, was sacred to Ares. On the advice of Athena, Cadmus is said to have sown the teeth of the dragon in the “ground” and:

“when they were sown, there rose from the ground armed men whom they called Sparti. These slew each other, some in a chance brawl, and some in ignorance. But Pherecydes says that when Cadmus saw armed men growing up out of the ground, he flung stones at them, and they, supposing that they were being pelted by each other, came to blows. However, five of them survived, Echion, Udaeus, Chthonius, Hyperenor, and Pelorus. But Cadmus, to atone for the slaughter, served Ares for an eternal year; and the year was then equivalent to eight years of our reckoning. After his servitude Athena procured for him the kingdom, and Zeus gave him to wife Harmonia, daughter of Aphrodite and Ares.”⁷²⁷

We should bear in mind that when Cadmus ‘planted’ the dragon’s teeth in the ground, he was planting them in the Adamah (אֲדָמָה). As already stated, Herodotus records that the original Greek language was Phoenician (i.e. Hebrew), but “as time went on, **the sound and the form of the letters were changed**”.⁷²⁸ In other words, rather than planting the dragon’s teeth in the ground, Cadmus will have planted them in EDOM (עֲדוֹם). The Spartoi, or Spartans, were an elite army which Cadmus formed and trained. They were used by the Phoenicians to enforce law and order. Herodotus informs us of a certain Theras, a regent of Sparta at some later date, who was a Cadmean by birth,⁷²⁹ which demonstrates that the Spartans were trained and controlled by the Phoenicians for a number of generations. It also helps us to understand the cryptic comment that Cadmus ‘planted’ the dragon’s teeth in the ground, out of which the Spartans were ‘formed’. In Old English as well as in Greek, the word ‘formed’ (Greek

⁷²⁴ Pausanias, *Description of Greece* [viii.xxii.4-6](#).

⁷²⁵ Pausanias, *Description of Greece* [ix.x.5](#).

⁷²⁶ Ovid, *Metamorphoses* [563 Cadmus and Harmonia](#).

⁷²⁷ Apollodorus, *Library* [iii.iv.1-2](#).

⁷²⁸ Herodotus, *Histories* [v.58](#).

⁷²⁹ Herodotus, *Histories* [iv.147](#).

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μορφώνω *morfono*) also meant ‘trained’ or ‘educated’.⁷³⁰ When the Apostle Paul talks in his letter to the Galatians about Christ being “formed in you” (μορφωθῇ),⁷³¹ he is talking about people being ‘educated’ in Christ.

The ‘dragon’ spoken of was undoubtedly the tribe of Lotan who were descended from Duke Lotan, son of Seir,⁷³² who, under the name of Latini, went on to rule from Rome. Lotan is the seven-headed beast of Ugaritic Myths,⁷³³ which beast is associated with the Biblical Leviathan, which in turn is connected with Rome.⁷³⁴ Similarly, for Athena “daughter of Zeus” to bestow upon Cadmus the kingdom,⁷³⁵ she herself must have been connected to the dragon. Athena is to be identified with the Athenians who settled in Greece as well as the Thynians of Thrace and Bithynians of Anatolia. The Greeks refer to both a Pallas Athena and a Trojan Athena.⁷³⁶ The Pallas Athena is the Athena of Greece whilst the Trojan Athena is clearly referring to the Anatolian branch of the family known as Thyni and/or Bithynians.

Apollodorus informs us:

“Prometheus or, as others say, Hephaestus, smote the head of Zeus with an axe, and Athena, fully armed, leaped up from the top of his head at the river Triton”.⁷³⁷

The river Triton was the name of the river which used to run into Lake Copais in Boeotia in Greece. This story about Athena leaping out of the head of Zeus is also told by Hesiod.⁷³⁸ (The name Prometheus will be considered in more detail later.)

Pausanias likewise describes a statue which he saw in the Athenian Acropolis depicting Athena coming out of the head of Zeus.⁷³⁹ This could be interpreted as meaning that the Athenians, who are named after Athena, were descended from the chief tribe of Zeus, hence descendants of Duke Eliphaz, the firstborn of Esau.⁷⁴⁰ This might then explain why the Athenians built the Temple of Olympian Zeus in Athens.⁷⁴¹ Alternatively, it could mean that the Athenians came from *the land* of Zeus. When Israel was taken captive by the Assyrian kings, they were settled in Armenia, which land we have identified as the land of Edom. In fact, the evidence strongly suggests that the name Athena is more correctly a variant spelling of Ethan, the firstborn son of Zerach of the tribe of Judah. (This is explained to some extent in *The Forgotten Tribe of Naphtali & the Phoenicians* but is more fully explained in *Ancient Irish History Reconsidered*.) The writers have clearly confused these Ethanites with the Edomite population over whom they ruled.

Whatever may be the true explanation, it should be noted that both the Athenians and Trojans

⁷³⁰ μορφώνω meaning “shape, form, train, educate, teach” – entry in *Collins Contemporary Greek Dictionary*, p.99, Harry T. Hionides, London and Glasgow, 1977. The author compares this meaning with a similar word ἐκπαιδεύω, which is the word more often used by the classical Greek writers for ‘educate’ (i.e. παιδεύομεν *paideomen* in its various forms), which word more also means ‘to bring up/to rear’. Form meaning “to train, develop, or mould by instruction, discipline, or example” – entry in *Collins Dictionary of the English Language* p.570, meaning no. 26, Patrick Harris, London & Glasgow, 1980.

⁷³¹ Gal. 4:19.

⁷³² Gen. 36:20 & 1 Chron. 1:38.

⁷³³ <http://en.wikipedia.org/wiki/Lotan>.

⁷³⁴ See the section Lotan and Leviathan.

⁷³⁵ “After his [Cadmus’s] servitude, Athena procured for him the kingdom.” Apollodorus, *Library* [iii.iv.2](#).

⁷³⁶ “Then do you know where the shrine of Trojan Athena is?” Euripides, *Hecuba* [1005-1010](#).

⁷³⁷ Apollodorus, *Library* [i.iii.6](#).

⁷³⁸ Hesiod, *Theogony* lines [929j-929o](#).

⁷³⁹ Pausanias, *Description of Greece* [i.xxiv.2](#).

⁷⁴⁰ Gen. 36:4 & 10 & 1 Chron. 1:35-36.

⁷⁴¹ http://en.wikipedia.org/wiki/Temple_of_Olympian_Zeus,_Athens.

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are said to both be descended from the same forefather:

“Others say, that a certain Teucer came from Attica, who belonged to the Demus of Troes, which is now called Xypeteon, but that no Teuceri came from Crete. They adduce as a proof of the intermixture of Trojans with Athenians, that an Erichthonius was a founder of both people.”⁷⁴²

The Trojans are descendants of Dardanus who is identifiable as a family named after Darda son of Zerach, whilst the name Erichthonius, the person who was called son of Dardanus,⁷⁴³ is a variant spelling and metathesis of the name Zerach. Note that Darda was called Dardanus (Δάρδανος) by Josephus.⁷⁴⁴ Athens would then be named after Ethan son of Zerach who was called Athanos (Ἀθανος) by Josephus.⁷⁴⁵

Ares, the ‘ruler’ of that part of Edom who insisted on Cadmus staying until the Spartan army was adequately trained, was probably that person Herodotus called Car and who appears in the Bible as Hori, son of Lotan.⁷⁴⁶ According to Hesiod, Ares was a ‘son’ of Zeus (i.e. Esau) and Hera (i.e. Hori),⁷⁴⁷ but, once again, ‘Ares’ was just a tribal name. If we can recall, Diodorus claimed that the Kuretes were also descended from Zeus and Hera! Ares is a variant spelling of the name Hori, the tribe who gave rise to the Horites/Carians/ Kuretes. Hyginus informs us that the Kuretes, were also known by the alternative names of Corybantes and Lares.⁷⁴⁸ The name Lares is a phonetic variation of the name Ares. This is in the same way that Cadmus and Lacedaemon are two variant spellings of the same name. This is why some writers would have us believe that Cadmus was responsible for founding the city of Sparta and others Lacedaemon. Furthermore, the name Ares is sometimes translated as Mars.⁷⁴⁹ Again, Mars is a variant spelling of Ares-Lares-Hera-Car. I would suggest that for Lares we should read l’Ares, meaning “the Ares”, whilst for Mars we should read m’Ares, this being Hebrew for “from Ares”. According to Stephanus of Byzantium, Ares was the supposed father of Mygdon who in turn was the father of Edonus, Odomantus and Biston.⁷⁵⁰ All of these gave rise to Edomite tribes.⁷⁵¹ As already mentioned, Mygdon is a variant spelling of Magdiel, one of the Edomite dukes.⁷⁵²

I have demonstrated that Ares, the Carians/Kuretes and the Spartans were all Horites. According to Apollodorus, there were some who said that the dragon was an “offspring of Ares”.⁷⁵³ In reality, it was the opposite way around: Ares [Hori] was an offspring of the dragon [i.e. Lotan].

The Spartans underwent rigorous training:

“When male Spartans began military training at age seven, they would enter the *Agoge* system [named after Agag/Ogyges?]. The *Agoge* was designed to encourage discipline and physical

⁷⁴² Strabo, *Geography* [xiii.i.48](#).

⁷⁴³ Apollodorus, *Library* [iii.xii.1-2](#).

⁷⁴⁴ Josephus, *Antiquities of the Jews* [viii.43](#).

⁷⁴⁵ *Ibid*.

⁷⁴⁶ Gen. 36:22 & 1 Chron. 1:39.

⁷⁴⁷ Hesiod, *Theogony* [920-925](#).

⁷⁴⁸ Hyginus, *Fabulae* [139](#).

⁷⁴⁹ Appian, *Kings* [Fragment 1](#). The word translated as Mars is Ἀρεως Ares. See also Appian, *Punic Wars* [Chap. 20](#) (written Ἀρεί) and Strabo, *Geography* [v.iv.2](#) (written Ἀρεως – turn the page for the translation).

⁷⁵⁰ Aelius Herodianus *De Prosodia Catholica* p.37, 185 & Stephanus of Byzantium entry under Βιστωνία (Bistonia). In contradiction of this, Apollodorus tells us that Diodemes, son of Ares, was king of the Bistones who were “a very warlike Thracian people”. Apollodorus, *Library* [ii.v.8](#).

⁷⁵¹ See the Section *Edom in Macedonia and Thrace*.

⁷⁵² Gen. 36:43.

⁷⁵³ Apollodorus, *Library* [iii.iv.1](#).

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toughness and to emphasise the importance of the Spartan state.”⁷⁵⁴

The *Agoge* was also the name of a Roman method of training, although there were noticeable differences between the Roman and the Spartan systems.⁷⁵⁵ From what the Greeks tell us, this system was introduced into Edom (i.e. Sparta, Rome and Greece) by Cadmus. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that Cadmus belonged to the tribe of Naphtali. More specifically, he belonged to the family of Guni, the second born son of Naphtali.

The Spartans were Edomites. The Lacedaemonians, however, were Israelites. Josephus records the exchange of correspondence which took place between the king of the Lacedaemonians and the High Priest Onias during the time the Greeks ruled the Middle East, specifically to the time of Seleucus Soter:

“To him [i.e. Onias] it was that Areus, king of the Lacedemonians, sent an embassy, with an epistle; the copy whereof here follows:-

“Areus, king of the Lacedemonians, to Onias, sendeth greeting. We have met with a certain writing, whereby we have discovered that both the Jews and the Lacedemonians are of one stock, and are derived from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us about any of your concerns as you please. We will also do the same thing, and esteem your concerns as our own, and will look upon our concerns as in common with yours. Demoteles, who brings you this letter, will bring your answer back to us. This letter is four-square; and the seal is an **eagle**, with a **dragon** in his claws.”⁷⁵⁶

The eagle denotes the tribe of Menashe. The dragon represents the Spartans. As already stated, the Spartans were Edomites who had been trained in warfare by the Phoenicians. This letter from Areus king of the Lacedaemonians was written in the latter half of the third century BCE, which (according to my reckoning) was around two hundred years after the time of Cadmus.

It should be borne in mind that the inhabitants of Crete continued to be called Cretans for centuries after the Carians/Curetes, who gave their name to the island, had abandoned the place. The modern Egyptians are likewise Carians – not descendants of the Biblical Egyptians, who were black. The descendants of Mitzraim are today to be found dispersed throughout Ethiopia, Africa and now throughout various parts of the world to where they were transported as slaves. Similarly, the modern Palestinians are descended from Ammon, Moab and Edom – not the Biblical Philistines. The Greeks called the Philistines, Ethiopians (i.e. black faces) and these likewise are nowadays traceable to the Falashas of Ethiopia as well as other black people who have been dispersed, along with the Egyptians, around the globe.

The Lacedaemonians who wrote to the Jewish High Priest were Dorians:

“[Croesus] next turned his mind to investigating which was the most powerful Greek state, so that he could gain them as his allies. As a result of his enquiries, he discovered that Lacedemon was populated by Dorians while Athens was populated by Ionians.”⁷⁵⁷

As already stated, the Dorians came from Dor in northern Israel. They were famous for their

⁷⁵⁴ <http://en.wikipedia.org/wiki/Sparta#Education>.

⁷⁵⁵ http://en.wikipedia.org/wiki/Agoge#Roman_Agoge.

⁷⁵⁶ Josephus, *Antiquities of the Jews* [xii.223](#) (emphasis mine). [xii.iv.10](#) in Whiston's translation (NB: Wrongly numbered on Perseus site.)

⁷⁵⁷ Herodotus, *Histories* [i.56](#). Diodorus informs us that “The Phocians went to war with the Dorians, who are the original stock of the Lacedaemonians...” (*Library* [xi.79.4](#)). Thucydides likewise referred to “towns that belonged to the Dorians of whom the Lacedaemonians are descended”. (*History of the Peloponnesian War* [i.107](#).)

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Doric columns as well as inventing the Dorian Scale in music.⁷⁵⁸ The Ionians were more correctly settlers from Ionia in Anatolia. They were an admixture of Israelites and Edomites.

The city of Dor belonged to the House of Joseph:

“and by the borders of the children of Manasseh, Beth-shean and the towns thereof, Taanach and the towns thereof, Megiddo and the towns thereof, Dor and the towns thereof. In these dwelt the children of Joseph the son of Israel.”⁷⁵⁹

During the time of kings David and Solomon, the House of Joseph was dwelling in Jerusalem:

“And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh”.⁷⁶⁰

The Dorians also seem to have contributed to the building of Solomon’s temple and palace. Josephus will not have seen the original temple built by King Solomon, which temple was destroyed by Nebuchadnezzar, but, not surprisingly, he does say that Solomon’s royal palace, which was clearly still standing in his day, was built in the Corinthian (i.e. Doric) style:

“This house was a large and curious building, and was supported by many pillars, which Solomon built to contain a multitude for hearing causes, and taking cognizance of suits. It was sufficiently capacious to contain a great body of men, who would come together to have their causes determined. It was a hundred cubits long, and fifty broad, and thirty high, supported by quadrangular pillars, which were all of cedar; but its roof was according to the **Corinthian** order, with folding doors, and their adjoining pillars of equal magnitude, each fluted with three cavities: which building was at once firm and very ornamental.”⁷⁶¹

It should therefore come as no surprise to learn that Herodotus considered the Corinthians to be Dorian.

“The Lacedemonians provided sixteen ships, the Corinthians provided the same number as they had at Artemisium, the Sicyonians gave fifteen, the Epidaurians ten, the Troezenians five, and the Hermioneans three. The inhabitants of all these states apart from Hermione are of Dorian and Macedonian stock...”⁷⁶²

The Lacedemonians, whose letter to Onias the High Priest contained a seal depicting an eagle with a dragon in its claws, were therefore from the tribe of Joseph.

Josephus also likened the feet of the table, on which were placed the shewbread in the temple, to “those which the Dorians put to their bedsteads”.⁷⁶³ That which is called Corinthian style is in fact Dorian-Israelite. In fact, Pliny informs us that Corinth was originally called Ephyra,⁷⁶⁴ a statement borne out by other writers.⁷⁶⁵ This name Ephyra is a variant spelling of the Hebrew name Ephraim, the final letter *m* having been dropped in transliteration. In the *New Testament*, for example, Naphtali appears in three places as Nephthalim (Νεφθαλίμ), twice as the name of the land⁷⁶⁶ and once as the name of one of the twelve tribes.⁷⁶⁷ (Those

⁷⁵⁸ http://en.wikipedia.org/wiki/Dorian_mode#Greek_Dorian_mode.

⁷⁵⁹ 1 Chron. 7:29.

⁷⁶⁰ 1 Chron. 9:3.

⁷⁶¹ Josephus, *Antiquities of the Jews* [viii.v.2](#) (emphasis mine).

⁷⁶² Herodotus, *Histories* [viii.43](#).

⁷⁶³ Josephus, *Antiquities of the Jews* [iii.vi.6](#).

⁷⁶⁴ Pliny, *Natural History* [iv.4 \(11\)](#). ([iv.5](#) and written Ephyre in John Bostock’s translation.) Pausanias called Ephyra “daughter of Okeanus” *Description of Greece* [ii.i.1](#). Strabo also mentions another city in Thesprotia in Greece which was originally called Ephyra: “Cichyrus, formerly Ephyra, a city of the Thesproti, and above the gulf at Buthrotum, Phœnice” (i.e. Phoenicia). *Geography* [vii.vii.5](#).

⁷⁶⁵ E.g. Apollodorus, *Library* [i.ix.3](#) & [ii.vii.6](#) and Pausanias, *Description of Greece* [ii.i.1](#).

⁷⁶⁶ Matt. 4:13 & 4:15.

⁷⁶⁷ Rev. 7:6.

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familiar with Whiston's translation of Josephus will know that Whiston also transliterated the name Naphtali as Nephthalim.⁷⁶⁸) Rehoboam's son and successor is likewise called Abiyam (AV Abijam) in the first book of Kings⁷⁶⁹ but Abiyah (AV Abijah) in the second book of Chronicles.⁷⁷⁰

Whilst Pausanias believed that Ephyra was a 'daughter' of Okeanus,⁷⁷¹ Apollodorus would have us believe that the city of Ephyra (Ἐφύραν *Ephyran*), now known as Corinth, was founded by Sisyphus son of Aeolus,⁷⁷² where Sisyphus appears to be a variant spelling of the Hebrew name Josephus, which in turn is from the Hebrew Yoseph (יְהוֹשֻׁעַ AV Joseph). This reference to Aeolus can perhaps be better understood when we realise that the Aeolic style of architecture came from Israel. As stated earlier, Aeolic columns have now been found at Megiddo, Samaria and in the City of David in Jerusalem.⁷⁷³

Pausanias tells us that Nemesis was also a son of Okeanus⁷⁷⁴ where Nemesis is clearly a metathesis of Menashe and Okeanus is Yaakan son of Etser son of Seir.⁷⁷⁵ In *The Forgotten Tribe of Naphtali & the Phoenicians*, we demonstrate that Okeanus is the River Euphrates. When Hesiod informs us that Okeanus had 3,000 'daughters' and as many 'sons',⁷⁷⁶ he is actually talking in allegory. These 'sons' and 'daughters' of Okeanus were tribes who came from the River Euphrates region. The name Okeanus is derived from the tribe of Bît-lakin (meaning "House of lakin") who at one time dwelt on that river. These sons of lakin were descendants of Yakan (var Akan) son of Etser son of Seir.⁷⁷⁷

It should be stressed that Nemesis was also known by the name Rhamnusia:

"Nemesis is a personification of the moral reverence for law, of the natural fear of committing a culpable action, and hence of conscience, and for this reason she is mentioned along with Αἰδώς [*Aidos*], i. e. Shame...

"...She is frequently mentioned under the surnames Adrasteia and Rhamnusia or Rhamnisis, the latter of which she derived from the town of Rhamnus in Attica, where she had a celebrated sanctuary."⁷⁷⁸

Rhamnusia is more correctly a variation of Rho-Menashe. The addition of the letter *rho* at the beginning of the name can be attributed to the Dorian practice of adding this letter "unnecessarily" to words.⁷⁷⁹ Adrasteia (var. Adrastia) was purportedly one of the 'nymphs' responsible for keeping the baby Zeus safe whilst he was hidden in Crete. The name *nymph* is actually a slang word for Naphtali. This is in the same way that the descendants of Judah are called Jews, and Australians are called Aussies.

⁷⁶⁸ Josephus, *Antiquities of the Jews* [i.xix.7](#) (or [i.305](#) in the Loeb Classical Library series). The Greek is actually Νεφθαλεις *Nephthaleis*, whilst in *Antiquities of the Jews* [v.i.24](#) (or [v.91](#)), Josephus has used the Greek word Νεφθαλίδος *Nephthalidos*.

⁷⁶⁹ 1 Kings 14:31.

⁷⁷⁰ 2 Chron. 12:16.

⁷⁷¹ Pausanias, *Description of Greece* [ii.i.1](#).

⁷⁷² Apollodorus, *Library* [i.ix.3](#).

⁷⁷³ *Proto-Aeolic Column Points to King David's palace* by Eleanor Clarke dated 21 June 2020 at <https://watchjerusalem.co.il/970-proto-aeolic-capital-points-to-king-davids-palace>.

⁷⁷⁴ Pausanias, *Description of Greece* [i.xxxiii.3](#).

⁷⁷⁵ Gen. 36:27 where he is called Akan and 1 Chron. 1:42 where he is called Yaakan (Jaakan in the AV).

⁷⁷⁶ Hesiod, *Theogony* [360-370](#).

⁷⁷⁷ Compare Gen. 36:27 (Akan) with 1 Chron. 1:42 (Yakan – transliterated as Jakan in the AV).

⁷⁷⁸ *A Dictionary of Greek and Roman Biography and Mythology*, Entry under [Nemesis](#), William Smith, London 1873.

⁷⁷⁹ See Strabo, *Geography* [x.i.10](#) by H.C. Hamilton, Esq., W. Falconer, M.A., Ed. – especially fn. 41 (fn. 4 in the online version) which states that it was "a common practice of the Dorians".

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Herodotus, who called the Ephyraeans Gephyraeans, considered them to be a Phoenician tribe:

“These Phoenicians who came with Cadmus and of whom the Gephyraeans were a part brought with them to Hellas, among many other kinds of learning, the alphabet, which had been unknown before this, I think, to the Greeks.”⁷⁸⁰

It should be noted that Ptolemy places a city of Gephyra (Γέφυρα) in northern Israel.⁷⁸¹ In the absence of any other candidate, this city will undoubtedly be the “city called Ephraim” mentioned in the New Testament book of John,⁷⁸² and which will undoubtedly have been named after the Ephraimites who at one time dwelt there. The Gephyraeans were Ephraimites. All of this demonstrates that, whilst the Spartans were at one time ruled over by the House of Menashe, the Corinthians were at one time being ruled over by the House of Ephraim and provides a further connection between the Dorian rulers and the region of Dor in northern Israel from whence they came.

According to a tradition preserved by Apollodorus, Asopus [i.e. the tribe of Joseph] pursued his ‘daughter’ Aegina [i.e. ‘Little Seirite’] who was “carried off by Zeus” to Corinth.⁷⁸³ The Greek writers could not decide whether Asopus was a son of Okeanus, Poseidon or Zeus.⁷⁸⁴ Asopus’ ‘daughter’ Ismene,⁷⁸⁵ who is apparently only mentioned by Apollodorus, might possibly be the tribe of Shimon (AV Simeon), who will have followed the tribe of Joseph to Rome where they were to emerge as Samnites. (These will be discussed briefly later in the section on *Edom in Italy* but is more fully covered in *The Forgotten Tribe of Naphtali & the Phoenicians*.)

The region of Lacedaemonia in Greece was closely related to Messenia, the Messenians having purportedly taken control of Lacedaemonia around 222 BCE.⁷⁸⁶ Messenia (var. Messene) was originally ruled over by Neleus and his ‘son’ Nestor and in later times by the Lacedaemonians.⁷⁸⁷ Neleus was the progenitor of the powerful tribe of Neleids who ruled from Miletus. The name Miletus is a variant spelling of the name Menashe. According to the Greek writers, the Milesians of Miletus take their name from Miletus ‘son’ of Apollo who came from Crete.⁷⁸⁸ Again, this is allegory. Miletus is also known as Minos king of Crete, Melisseus king of Crete and Amalthea, the ‘nurse’ who cared for the ‘baby’ Zeus. All of these names are variant spellings (cognates) of the name Menashe.

Knowing that the Lacedaemonians were Israelites from the tribe of Menashe, we can safely assume that the name Messenia, this being the name of the region to the west of (and possibly formed part of) Lacedaemonia, is a metathesis of the name Menashe, a name which is written Manasseh in the Authorised Version of the Bible. The Molossians who dwelt in Epirus in Greece were also descendants of Menashe, the interchange of the *n* and *l* in ancient languages being well attested – hence Manasseh become Melassi becomes Molossi. The early historians were clearly not accustomed to these variant spellings of the same name and, in their

⁷⁸⁰ Herodotus, *Histories* v.58.

⁷⁸¹ Ptolemy, *Geography* Book 5, [Chap. 15, §.15](#).

⁷⁸² John 11:54.

⁷⁸³ Apollodorus, *Library* [iii.xii.6](#).

⁷⁸⁴ *Ibid.*

⁷⁸⁵ Apollodorus, *Library* [ii.i.3](#).

⁷⁸⁶ Pausanias, *Description of Greece* [iv.xxix.9](#).

⁷⁸⁷ Diodorus, *Library* [xv.lxvi.3](#).

⁷⁸⁸ See for example Apollodorus, *Library* [iii.i.2](#).

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ignorance, have invented spurious lineages for each of the various tribal factions.

The prophecy given to Esau by the patriarch Isaac is particularly pertinent to this study of the Spartans and Lacedaemonians:

“And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And **by thy sword shalt thou live**, and shalt **serve** thy brother; and it shall come to pass **when thou shalt have the dominion**, that thou shalt **break his yoke** from off thy neck.”⁷⁸⁹

The Lacedaemonians, as well as other Israelite tribes, were using Edomites for slave labour. In other words, Esau **served** Jacob. The Hebrew word translated as ‘shalt serve’ is תַּעֲבֹד *ta’avod*, which can also be translated as ‘be a slave’. The Carians/Curetes and Spartans were highly skilled, highly trained fighting forces who had been specially trained by Israel. As the patriarch Isaac prophesied: “by the sword shalt thou live”. These Edomite slaves later used their fighting skills against Israel in order to gain their independence.

Pausanias informs us that Ithome and Neda nursed Zeus when he was “stolen by the Kuretes owing to the danger that threatened from his father” Cronos.⁷⁹⁰ When in Crete, Zeus was purportedly ‘nursed’ by Amalthea (another variant spelling of the name Menashe) and was ‘guarded’ by the Kuretes:

“Rhea repaired to Crete, when she was big with Zeus, and brought him forth in a cave of Dicte. She gave him to the Curetes and to the nymphs Adrastia and Ida, daughters of Melisseus, to nurse. So these nymphs fed the child on the milk of Amalthea; and the Curetes in arms guarded the babe in the cave, clashing their spears on their shields in order that Cronus might not hear the child's voice.”⁷⁹¹

Note that Ida and Melisseus are here both treated as ‘nymphs’. Hyginus would have us believe that Melisseus was king of Crete.⁷⁹² He also had conflicting reports which said that Amalthea was either the name of Zeus’ nurse, or the name of a goat.⁷⁹³ Philologically, the names Amalthea and Melisseus are both variant spellings of Menashe. It then follows that Ithome is a variant spelling of Edom (thereby reinforcing the argument that the wilderness of Etham mentioned earlier when discussing Israel’s journeyings is the land of Edom) and that Neda is an abbreviated form of [Me]nashe where the Hebrew letter *shin* has been transliterated as a *d* and the first syllable has been dropped. Mount Ithome in Messenia in Greece and the town associated therewith were therefore named after Edom. Rhadamanthus is likewise a variant spelling of Edom (i.e. rho-Edom-anthus).

The city of Mantinea in Arcadia,⁷⁹⁴ which Pausanias informs us belonged to the Lacedaemonians,⁷⁹⁵ will also have been named after Menashe, the *t* of Mantinea being equivalent to the Hebrew letter *shin*. This is in the same way that Bashan in northern Israel was called both Batanaian and Batanidi by Josephus, as mentioned earlier. The mountain of Asterion which lay close to Mantinea⁷⁹⁶ will similarly have been named after Yetser, son of

⁷⁸⁹ Gen. 27:39-40.

⁷⁹⁰ Pausanias, *Description of Greece* [iv.xxxiii.1](#).

⁷⁹¹ Apollodorus, *Library* [i.i.6](#).

⁷⁹² Hyginus, *Astronomica* [2.13](#).

⁷⁹³ Compare Hyginus, *Fabulae* [139](#) with Hyginus, *Astronomica* [2.13](#).

⁷⁹⁴ Pliny, *Natural History* [iv.5 \(17\)](#) & [iv.6 \(20\)](#). ([iv.9](#) in John Bostock’s translation.)

⁷⁹⁵ Pausanias, *Description of Greece* [ii.viii.6](#).

⁷⁹⁶ Pliny, *Natural History* [iv.5 \(17\)](#). ([iv.9](#) in John Bostock’s translation.) See also my separate work entitled *The Forgotten Tribe of Naphtali and the Phoenicians*.

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Naphtali. From this you will probably begin to realise just how interrelated these Israelite tribes were.

As stated, the Messenians who dwelt in Greece were Israelites. Pausanias tried to rationalise the name by claiming that the Messenians were descended from Messene, granddaughter of someone called Phorbas who married someone called Polycaon.⁷⁹⁷ Peter Levi, who has produced a translation into English of Pausanias' work, commented:

"All these persons are of course legendary; this kind of prehistory is an elaborate series of rationalizations of tribal mythology, poetry, the chronology of legendary generations, place-names and religious beliefs. The Pausanian prehistory of Messenia does not emerge from this kind of unreality until a very late stage."⁷⁹⁸

My own research supports this enlightening statement, but I have come to the revelatory conclusion that we are more correctly dealing with allegory.

After making the above arbitrary connection concerning the Messenians, Pausanias does go on to say that none of the records he consulted confirm his assumption:

"As I was extremely anxious to learn what children were born to Polycaon by Messene, I read the poem called Eoeae and the epic Naupactia, and in addition to these all the genealogies of Cinaethon and Asius. However, they made no reference to this matter, although I know that the Great Eoeae says that Polycaon, the son of Butes, married Euaichme, the daughter of Hyllus, son of Heracles, but it omits all reference to the husband of Messene and to Messene herself."⁷⁹⁹

Pausanias also mentions a family of priests called Iamidai who dwelt in the land of Elis. Theoklos son of Eumantis of the family of Iamidai was brought to Messenia by king Cresphontes to prophesy whether or not to go into battle.⁸⁰⁰ Pausanias does not say which god the Iamidai worshipped, but Pindar, who tells us that the Iamidai were descended from Iamus "grandson of Poseidon", recorded that they worshipped Zeus.⁸⁰¹ Even Pindar cannot be trusted on this point because these priests appear to be descended from the prophet Amos who was a shepherd from the land of Tekoa in northern Israel, chosen to prophesy against the House of Israel.⁸⁰² He was attached to the northern tribes of Israel. His descendants therefore seem to have settled in Elis in Greece.

These descendants of the prophet Amos were highly respected by the rulers of Lacedaemonia, who were Messenians:

"It was Tisamenus who sacrificed for the Greeks, for he was with their army as a diviner; he was an Elean by birth, a Clytiad of the Iamid clan, and the Lacedaemonians gave him the freedom of their city. This they did, for when Tisamenus was inquiring of the oracle at Delphi concerning offspring, the priestess prophesied to him that he should win five great victories."⁸⁰³

It has been argued that the Messenians, who were also known as Lacedaemonians, were Israelites from the tribe of Menashe. The prophet Amos was chosen by the Almighty specifically to prophesy against the House of Israel. His family must therefore have been held

⁷⁹⁷ Pausanias, *Description of Greece* [iv.i.1](#).

⁷⁹⁸ Fn.2, p.103, *Pausanias Guide to Greece Vol. 2, Southern Greece*, Penguin Classics, 1984 ISBN 0 14 044.226 X.

⁷⁹⁹ Pausanias, *Description of Greece* [iv.ii.1](#).

⁸⁰⁰ Pausanias, *Description of Greece* [iv.xvi.1](#).

⁸⁰¹ Pindar, *Olympian* 6.

⁸⁰² Amos 1:1.

⁸⁰³ Herodotus, *Histories* [ix.33](#).

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in high regard by the rulers of the house of Menashe who will have seen Amos' prophecies come true.

The name Corinth seems to take its name from the descendants of Duke Cheran who took control of the city after the House of Ephraim moved out. Pausanias informs us that the Corinthians believed that Corinthus, the person who supposedly gave his name to their city, was "a son of Zeus".⁸⁰⁴ The Dorians themselves, however, were not Corinthians:

"Thoas begat Damophon, Damophon begat Propodas, and Propodas begat Doridas and Hyanthidas. While these were kings the Dorians took the field against Corinth, their leader being Aletes, the son of Hippotas, the son of Phylas, the son of Antiochus, the son of Heracles. So Doridas and Hyanthidas gave up the kingship to Aletes and remained at Corinth, but the Corinthian people were conquered in battle and expelled by the Dorians."⁸⁰⁵

I see Aletes as being a transliteration of the Hebrew name Elisha, Hippotas either as Yiphtach/Jephthah (as in son of Gilead, son of Machir⁸⁰⁶), as Yabesh/Jabesh⁸⁰⁷ or even as Naphtali, and Heracles as a variant spelling of Reuel (רְעוּיָאֵל), which name was written Raguel by Josephus.⁸⁰⁸ This Reuel is not to be confused with the Edomite rulers who claimed descent from another Heracles.⁸⁰⁹

By the 1st Century BCE, the Dorians had seemingly disappeared. Neither Strabo nor Pliny, writing a century later, were able to trace their whereabouts. Strabo does, however, inform us that the Messenes built the city of Messana in Sicily,⁸¹⁰ and Thucydides records that the "Greek nation within Sicily", shortly before his time were "all Dorians and free states".⁸¹¹ The Edomite tribe of Megarians also followed them from Greece.⁸¹²

One of the cities close to the Sicilian city of Messana was called Tauromenia, which name seems to be based on the name Yetser, who was the third-born of Naphtali's sons. According to Strabo, the city of Tauromenium was occupied by a people called Zancleans. Messina (a variant spelling of Messenia) in Sicily likewise was originally called Zancle.⁸¹³

Thucydides records:

"It [i.e. Messina in Sicily] first had the name of Zancle [Ζάγκλη] given it by the Sicels, because the place is shaped like a sickle, which the Sicels call Zancleon."⁸¹⁴

The Sicels were the Siculi who gave their name to Sicily, a people also known as Sicanians. Compare the above passage from Thucydides with what Strabo wrote:

"Messene [in Sicily] was founded by the Messenians of [Messenia in] the Peloponnesus, who named it after themselves, changing its name; for formerly it was called Zancle, on account of the crookedness of the coast (anything crooked was called 'zancleon'), having been founded

⁸⁰⁴ Pausanias, *Description of Greece* [ii.i.1](#).

⁸⁰⁵ Pausanias, *Description of Greece* [ii.iv.3](#).

⁸⁰⁶ Judges 11:1.

⁸⁰⁷ 2 Kings 15:10.

⁸⁰⁸ Josephus, *Antiquities of the Jews* [iii.iii.1](#). Compare Exod. 2:18.

⁸⁰⁹ Possibly Reuel son of Esau and Bashemath Gen. 36:10.

⁸¹⁰ Strabo, *Geography* [vi.ii.3](#).

⁸¹¹ Thucydides, *History of the Peloponnesian War* [vii.58](#).

⁸¹² Compare Strabo, *Geography* [vi.ii.2](#) with [viii.i.2](#).

⁸¹³ <http://en.wikipedia/wiki/Messina#History>. See Strabo, *Geography* [vi.ii.3](#). (Translated as Zancle, though the Greek is Ζάγκλη *pr.* Zankle – 7th line down.) This fact is also recorded by Pausanias, *Description of Greece* [v.25.11](#).

⁸¹⁴ Thucydides, *Peloponnesian War* [vi.iv.5](#).

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formerly by the Naxians who lived near Catana.”⁸¹⁵

The ‘crookedness of the coast’ Strabo is referring to is the curvature of the island’s coastline. Again, this idea that zancion means ‘crooked’ is a contrived interpretation.

The name Scythian was likewise applied to the various Israelite factions in Armenia. Bear in mind that a sickle and a scythe, although different sizes, have similar shaped cutting blades which are arched. Zanclean and Scythian are fundamentally two different names for the same groups of people.

Besides the city of Tauromenium in Sicily, another similarly named city of Tauroentium existed in south-eastern France (then known as Gaul) on the river Rhone.⁸¹⁶ This demonstrates that the Dorians were following the general movement of Israelite peoples across Europe.

“I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet **shall not the least grain** fall upon the earth.”⁸¹⁷

The tribes of Israel, when migrating across Europe, did not intermingle with other tribes. This statement seems to be supported by Tacitus who tells us that “the peoples of Germania have never been tainted by intermarriage with other nations, and stand out as a race distinctive, pure and unique of its kind”.⁸¹⁸ When the Bible says ‘not the least grain’, it means ‘not the least grain’!

Caution should here be added that the name Dorian attached to other tribes besides the House of Joseph. Herodotus, for example, records a certain Lacedaemonian who insisted that he was not Dorian, but Achaean⁸¹⁹ whilst Plato tells us that the Dorians were originally called Achaeans:

“So they, being again driven out, migrated by sea; and because Dorieus was the man who then banded together the exiles, they got the new name of ‘Dorians,’ instead of ‘Achaeans’.”⁸²⁰

The suggestion that the Dorians took their name from an actual person by the name of Dorieus is contrived. The Achaeans, however, were most certainly related to the Dorians. As already pointed out, the Achaeans named themselves after Ahab son of Omri.

The inhabitants of the land of Epirus in northern Greece likewise built the city of Ambracia and the Epeirots who settled in northern Italy likewise called themselves Ombrians, both names being a variant spelling of the name Omri, the father of Ahab. (See the section *The Dorians in The Forgotten Tribe of Naphtali & the Phoenicians*. Note that the Septuagint calls Omri Ἀμβρί *Ambri*. Ombri is a phonetic variation on the same name) These Epeirotic tribes were Dorians, which explains why the Achaeans themselves were also considered Dorians.

According to Herodotus, the Lacedaemonians traced their descent back to Perseus son of Danaus:

“The Lacedaemonians are the only Greeks who tell this story. But in what I write I follow the Greek report, and hold that the Greeks correctly recount these kings of the Dorians as far back as Perseus son of Danae – they make no mention of the god – and prove these kings to be

⁸¹⁵ Strabo, *Geography* vi.ii.3.

⁸¹⁶ Strabo, *Geography* iv.i.5. The Rhone was known as Rhodanus by the Greeks and was probably named after Arod son of Gad.

⁸¹⁷ Amos 9:9.

⁸¹⁸ Tacitus, *Germania* 4.

⁸¹⁹ Herodotus, *Histories* v.72.

⁸²⁰ Plato, *Laws* 3.682e.

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Greek; for by that time they had come to be classified as Greeks. I said as far back as Perseus, and I took the matter no further than that, because no one is named as the mortal father of Perseus, as Amphytrion is named father of Heracles. So I used correct reasoning when I said that the Greek record is correct as far back as Perseus; farther back than that, if the king's ancestors in each generation, from Danae daughter of Acrisius upward, be reckoned, then the leaders of the Dorians will be shown to be true-born Egyptians.”⁸²¹

The Lacedaemonians were of the tribe of Menashe, which means that Perseus son of Danaus is to be identified as Peresh son of Machir,⁸²² with Danaus being the generic name the Greeks gave to the inhabitants of northern Israel. The name Danaus is derived from the tribe of Dan, whilst Acrisius, the ‘father’ of Danaus is merely a variant spelling of Machir son of Menashe, though Ovid records that Acrisius was the son of Abas, “of the Cadmean race”.⁸²³ This confusion seems to have been caused by the fact that the Spartans were previously ruled over by the Cadmeans. The Cadmeans belonged to the tribe of Naphtali. Meanwhile, Abas is said to have been the progenitor of the people known as Abantes, a people who gave their name to the Greek island of Euboea, an island also anciently known as Macris.⁸²⁴

The name Aba or Abas is a transliteration of the Hebrew name Yoab (AV Joab יואב). The island of Euboea (Greek Εὐβοία *Yoab-oia* or Εὐβοία *Yoab-oia*) takes its name from this Israelite tribe. The ancient name of Macris for Euboea takes its name from Machir son of Menashe, and **not** from a word denoting its “narrowness and length” as argued by Strabo.⁸²⁵ I would suggest that the ‘oia’ or ‘oiah’ on the end of Yoab-oia is from the Hebrew word יא ee meaning ‘island’. In other words, Euboea means ‘island of Yoab’.

The Achaemenids who ruled Persia were likewise descended from Machir son of Menashe. The Hebrew name פָּרַשׁ Paras (Persia) is merely a variant spelling of the name פֶּרֶשׁ Peresh. In Hebrew, the interchange of the ש *shin* and the ס *samekh* is attested, such as in the word for ‘burn’ which can be written with a samekh as in Amos 6:10 or with a shin as in Genesis 11:3. As for the comment by Herodotus that the Dorians “will be shown to be true-born Egyptians”, such was the common misconception amongst the classical writers. The reality is that these Israelites once **dwelt** in Egypt. They were **not** Egyptians.

Can we then deduce from where the name Lacedaemon is derived? Apollodorus tells us that Lacedaemon was a son of Taygete and Zeus.⁸²⁶ Pausanias, however, gives us a different account:

“Having no male issue, he left the kingdom to Lacedaemon, whose mother was Taygete, after whom the mountain was named, while according to report his father was none other than Zeus. Lacedaemon was wedded to Sparta, a daughter of Eurotas. When he came to the throne, he first changed the names of the land and its inhabitants, calling them after himself, and next he founded and named after his wife a city, which even down to our own day has been called Sparta.”⁸²⁷

We are told that Lacedaemon was ‘married’ to Sparta and ‘founded’ the city of Sparta. The formation of the Spartan army has already been discussed. Sparta was established by Cadmus.

⁸²¹ Herodotus, *Histories* [vi.53](#).

⁸²² 1 Chron. 7:16.

⁸²³ Publius Ovidius Naso, *Metamorphoses* iv lines [604-620](#).

⁸²⁴ Strabo, *Geography* [x.i.3](#).

⁸²⁵ Strabo, *Geography* [x.i.2](#).

⁸²⁶ Apollodorus, *Library* [iii.x.3](#).

⁸²⁷ Pausanias, *Description of Greece* [iii.i.2](#).

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This then means that the name Lacedaemon is derived from the name Cadmus. He is called Nikdima in the Assyrian records.⁸²⁸ Lacedaemon is therefore either a variant transliteration of Nikdima, where the *n* and the *l* have been transposed, or of 'Le Cadmean'. There was also a great Phoenician city of Bithynia in Anatolia called Nicomedia.⁸²⁹ Nicomedia is a metathesis of both Nikdima and of Lacedaemon. Eurotas in the above passage seems to be a reference to another Israelite tribe; the tribe of Arodi who were named after Arod son of Gad, who was also called Arodi son of Gad.⁸³⁰ Taygete is likewise apparently a transliteration of the Hebrew name Tacheti, Tachat (AV Tahat) being one of the sons of Ephraim.⁸³¹

The Greeks regularly confused the Dorians with the Edomite Spartans over whom they ruled, the names Sparta and Lacedaemonia being used indiscriminately for both peoples. Homer, who informs us that the Dorians came from Crete, refers to their "waving plumes",⁸³² referring of course to the plumes worn by the Carians/Curetes.

Pausanias likewise informs us that "the Megarians changed their customs and dialect and became Dorians, and they say that the city [of Megara in Greece] received its name when Car the son of Phoroneus was king in this land."⁸³³ The name Megara is derived from the Hebrew מְעָרָה *ma'arah* meaning 'cave' – not 'chambers' as some have assumed. The Megarians (i.e. 'cave-dwellers') were Edomite descendants of King Pandion, Pan and Pandion being variant spellings of [Duke] Pinon. This fictitious King Pandion was given the city of Megara by Pylus king of Athens, the city having at one time belonged to Athens.⁸³⁴ The Athenian rulers were, in the main, descendants of Ethan son of Zerach, whilst Car "son of Phoroneus" is a tribe of Horites named after the Seirite duke known as Hori. From this name, we get the names Horite, Kurete and Carian. Phoroneus, on the other hand, is a metathesis of Reuben.⁸³⁵

Pausanias also tells us that the Sicyonians "became Dorians".⁸³⁶ The Sicyonians were also Edomites, being descended from Ascanius son of Aeneas.⁸³⁷ This practice of taking on the name of another people or the land in which they resided was commonplace and still occurs today. How many 'English people' today, for example, are of foreign extraction?

What we have taken to be 'Greek' would appear to be Israelite. Archaeologists excavating the ancient city of Dor in northern Israel have noticed that Greek influences appeared in Dor long before the Greeks arrived!

"The first Greek imports to Dor date as early as the tenth century BCE. This trickle is greatly enhanced after Assyrian occupation, and, by the fourth century BCE, most of the table ware at Dor is imported from Greece. By the mid-fourth century, Hellenic-type wares are probably locally produced and distributed. Figurines of the Persian period show deities with Greek-type attributes alongside traditional Phoenician 'fertility goddesses' and types associated with the ruling Persian cosmology. Ostraca and graffiti show that the locally spoken language was changing from Phoenician to Greek decades before the political fact of Alexander's occupation. On the other hand, some aspects of traditional Phoenician culture persist well into

⁸²⁸ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.202, §.561 \(fn.1\)](#).

⁸²⁹ Pliny, *Natural History* [v.42 \(149\)](#). ([v.43](#) in John Bostock's translation). Ammianus Marcellinus, *Rerum Gestarum* [xxii.9](#).

⁸³⁰ Compare Gen. 46:16 with Num. 26:17.

⁸³¹ 1 Chron. 7:20. In Num. 26:35 he is called Tachan (AV Tachan).

⁸³² Homer, *Odyssey* [19.175](#).

⁸³³ Pausanias, *Description of Greece* [1.39.5](#).

⁸³⁴ Pausanias, *Description of Greece* [1.39.4](#).

⁸³⁵ See the Section headed *Argolis* in *The Forgotten Tribe of Naphthali and the Phoenicians*.

⁸³⁶ Pausanias, *Description of Greece* [2.7.1](#).

⁸³⁷ See later Section entitled *Edom in Italy*.

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the Hellenistic period and even later, betraying the true nature of this 'Hellenized' society."⁸³⁸

In reality, this 'Greek' influence at this particular archaeological site probably did not extend back as far as the time of King Solomon as suggested, as the Phoenician strata at Dor has been dated far too early, though ironically, the Greek style itself does in fact date back to the time of Solomon. This corruption of the archaeological data has been tackled in a separate work which I have entitled *Ancient History Reconsidered*.

As already pointed out, Josephus states that King Solomon's palace was of Corinthian [i.e. Doric] style. The Dorians took this 'Greek style' with them to Greece. Some of the Dorians migrated into northern Italy and later still migrated to southern Italy from where they emerged as Normans, bringing with them the art of making buildings out of stone. Prior to their arrival in England, the Celts and the Saxons were all building houses mainly out of wood and thatch.⁸³⁹

The name Normans is said to be a plural of the name Normant, whilst the Latin name was Nortmannus.⁸⁴⁰ The idea that the name means Norseman, hence 'man of the north' or Viking, is contrived. These 'men of the north' actually came from Italy. In other words, they came **from the south**.

Pliny mentions a couple of tribes in Italy, one called Numinienses (who had by his time disappeared from Rome)⁸⁴¹ and the other in southern Italy called Nomentani.⁸⁴² A similarly named Celtic tribe called Numantini were at one time dwelling in northern Spain,⁸⁴³ but their fortified city of Numantia was destroyed and its inhabitants were utterly defeated by the Roman General Scipio in 132 BCE who, after slaying most of the population, made slaves of those that remained.

Another group, known as Namnetae, were located to the north of the river Loire in what would later become known as Brittany.⁸⁴⁴ (This is explained in more detail in *The Forgotten Tribe of Naphtali & the Phoenicians*.) By the 12th Century CE these Numantini, who by now were known as Normants, were located in Normandy in northern France where they were joined by various northern factions such as the Danes, Norwegians, Hiberno-Norse and Vikings.⁸⁴⁵ The Norsemen were Vikings who came from Scandinavia, whilst the Normans came from the south bringing with them the 'Romanesque' building style for which they were famous. This confusion has resulted in the name Norman being interpreted as 'north men' or 'men of the north'. I am not aware of any Norman architecture being found in any of the Scandinavian countries prior to the middle of the twelfth century CE! In fact, the first evidence of Romanesque architecture in Scandinavia appears in the form of Romanesque stone churches erected from the mid-twelfth to the mid-thirteenth centuries CE.⁸⁴⁶ Romanesque

⁸³⁸ Dor – Hellenization of the East http://dor.huji.ac.il/HL_east.html.

⁸³⁹ http://en.wikipedia.org/wiki/Anglo-Saxon_architecture.

⁸⁴⁰ <http://en.wikipedia.org/wiki/Normans#Etymology>.

⁸⁴¹ Pliny, *Natural History* [iii.5 \(69\)](#). ([iii.9](#) in John Bostock's translation.) The Manates mentioned just previous to this entry were likewise Menassites – i.e. named after the tribe of Menashe.

⁸⁴² Pliny, *Natural History* [iii.5 \(64\)](#). ([iii.9](#) in John Bostock's translation.)

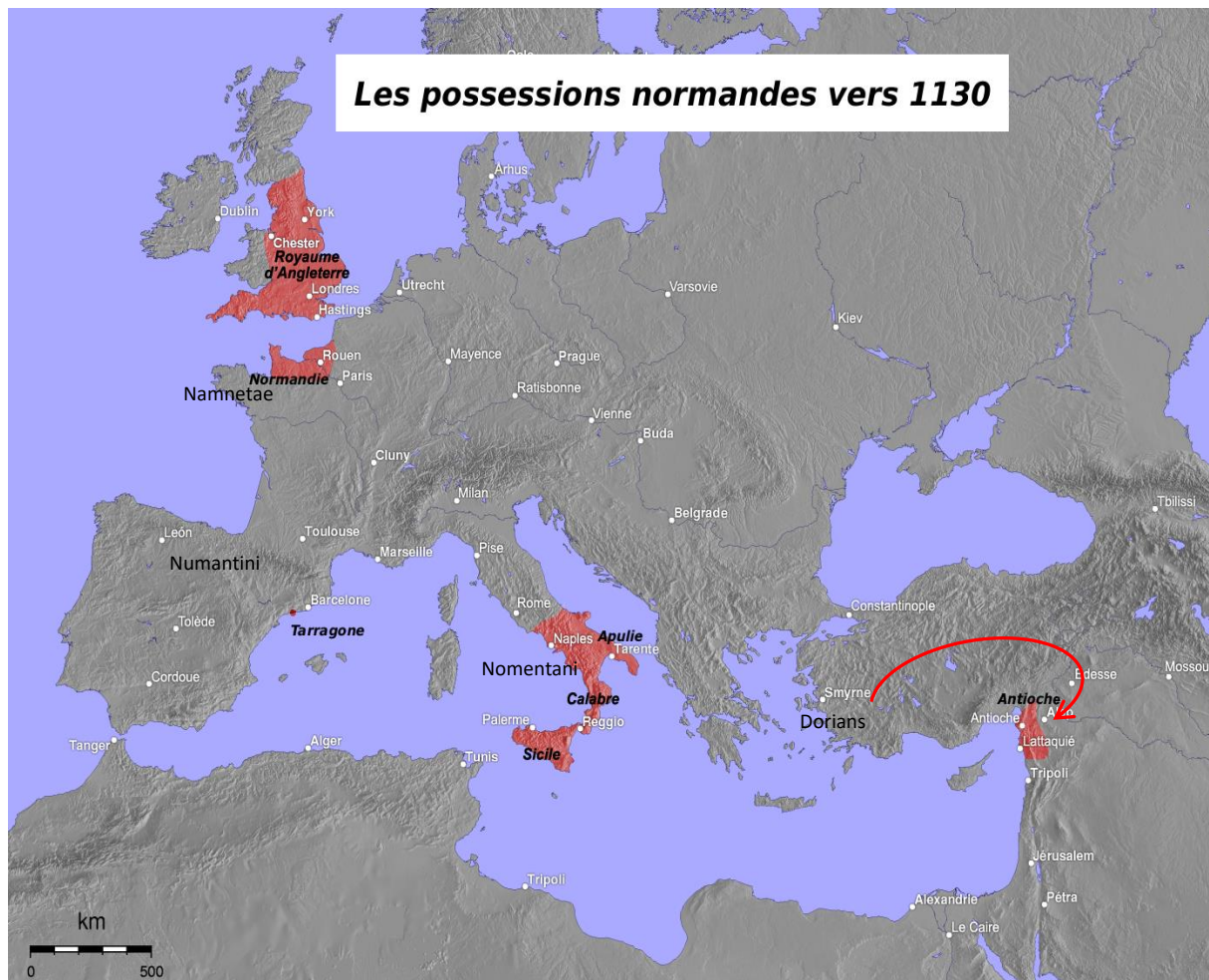
⁸⁴³ Pliny, *Natural History* [iii.3 \(26\)](#). ([iii.4](#) in John Bostock's translation.)

⁸⁴⁴ Caesar, *The Gallic War* Book 3, [Chap. 9](#).

⁸⁴⁵ <http://en.wikipedia.org/wiki/Normans#Normandy>.

⁸⁴⁶ *The Cambridge History of Scandinavia* Vol. 1, p.524, Knut Helle, Cambridge University Press, 2003. (ISBN: 0 521 47299 7.)

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Regions of Norman occupation circa 1130 CE marked in red. The region in northern Israel which is marked in red will be where the Dorians who settled in Anatolia (Pausanias, *Description of Greece* [iv.v.3](#)) will have ended up.

means simply Roman style, which means that the Norman style of architecture originated in Rome!

Strabo informs us that “After the foundation of Rome, Demaratus arrived here [in Italy], bringing with him people from Corinth.”⁸⁴⁷ These Corinthians must undoubtedly have been Dorians. The Norman style of architecture is called Romanesque. What archaeologists do not seem to realise is that this Romanesque architecture is actually of Dorian-Israelite origin.

The southern part of Italy was called Magna Graecia which:

“is the name of the coastal areas of Southern Italy on the Tarentine Gulf that were extensively colonized by Greek settlers; particularly the Achaean colonies of Tarentum, Crotone, and Sybaris, but also, more loosely, the cities of Cumae and Neapolis to the north. The colonists, who began arriving in the 8th century BC, brought with them their Hellenic civilization, which was to leave a lasting imprint in Italy, particularly on the culture of ancient Rome”.⁸⁴⁸

Many of these settlers clearly included Dorians.

⁸⁴⁷ Strabo, *Geography* v.ii.2.

⁸⁴⁸ http://en.wikipedia.org/wiki/Magna_Graecia. See also <http://www.britannica.com/EBchecked/topic/356847/Magna-Graecia>.

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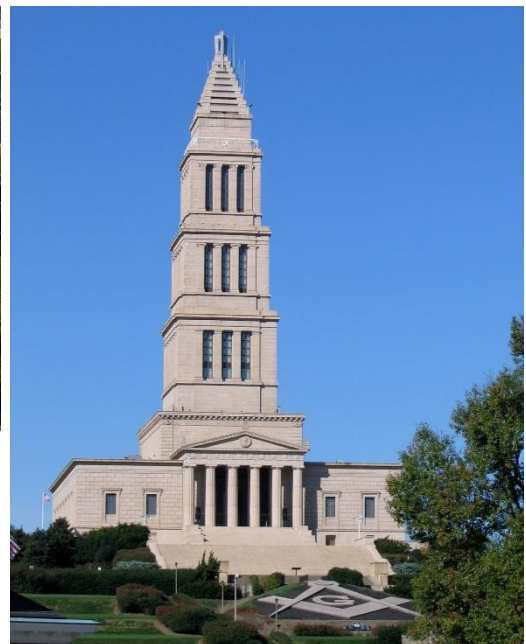
The names Numinienses, Nomentani, Namnetae and Numantini all appear to have the meaning of New (Greek *Neo*, Latin *Nova*) Menashites. The progression from these names to Normant or Norman is a natural one, especially as the insertion of the letter *r* (*rho*) either at the end or in the middle of words was a well-known Dorian practice, as already discussed earlier in this section.⁸⁴⁹

It might be worth emphasising that the Roman armies included conscripts from other nations. The Apostle Paul, for example, was both a Roman⁸⁵⁰ and an Israelite from the tribe of Benjamin.⁸⁵¹ What is being called Roman Architecture and which owes much to the Greek influence turns out to be Israelite. The *Lincoln Memorial*⁸⁵² in Washington DC and the *George Washington Masonic National Memorial*⁸⁵³ in Alexandria, Virginia, just outside Washington DC, are prime examples of Israelite-Dorian architecture.

This digression from our discussion of Edom was necessary to highlight the interrelationship between what was Edomite and what was Israelite, as at times it is difficult to differentiate between the two peoples. We must now, however, return to the main subject of this work, namely tracking the migrations of Edom.



Top: Lincoln Memorial



Right: George Washington Masonic National Memorial

Edom in the Aegean

A city of Eretria was at one time located on the western shore of the island of Euboea off mainland Greece. It is argued that the name Eretria (Ερέτρια) is derived from the Greek word *eretes* (ἐρέτης) meaning 'rower', hence Eretria means (or so we are informed) "city of rowers".⁸⁵⁴ Apart from the fact that there is an additional letter (*ρ*, *ro*) in this word Eretria which prevents such translation, there is in fact a much simpler explanation. Eretria is a variant

⁸⁴⁹ *The Geography of Strabo* Vol. 2, [x.i.10, fn. 1 on p.156](#), by H.C. Hamilton, Esq., W. Falconer, Bohn's Classical Library, London and New York 1856, which states that it was "a common practice of the Dorians".

⁸⁵⁰ Acts 22:25-27.

⁸⁵¹ Romans 11:1 & Philippians 3:5.

⁸⁵² http://en.wikipedia.org/wiki/Lincoln_Memorial.

⁸⁵³ http://en.wikipedia.org/wiki/George_Washington_Masonic_National_Memorial.

⁸⁵⁴ <http://en.wikipedia.org/wiki/Eretria>.

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spelling of Erythra which means ‘red’ which means ‘Edom’.

There is a similarly named part of Africa on the Red Sea coast which is still called Eritrea to this day. If the Greek city of Eretria means ‘city of rowers’, I would be interested to know what the African version of Eritrea is supposed to mean. This region of Africa has no known Greek connections.

Having made such bold statements, let us now put these arguments to the test. In discussing the Persian invasion of Eretria on the island of Euboea, Herodotus tells us that “the Persian fleet landed in Eretrian territory, at Tamynae, Choereae, and Aegilia”.⁸⁵⁵ Now it was customary in those days for people to name places and towns after their forefathers. The tribe of Dan, for example, renamed the city Leshem, Dan after their father.⁸⁵⁶ They also rebuilt Laish, a city which was located somewhere in the north of Syria, a city which they had previously burnt and razed to the ground, and likewise called it Dan.⁸⁵⁷ Looking at the three cities which are here cited by Herodotus, we find that these names of Eritrean cities correspond to three of the names of the dukes of Edom listed in the Bible:

Tamynae = either Teman (תִּמְנָה)⁸⁵⁸ or Timnah (תִּמְנָה)⁸⁵⁹

Choereae = Korah (קֹרַח)⁸⁶⁰

Aegilia = Jaalam⁸⁶¹ (יַעֲלָם) or Ya[g]alam. Pronounced Ya’alam in modern Hebrew.

The second character of Yaalam is the Hebrew ayin (ע) which is often transliterated as a *g*. For example, the cities of Gomorrah and Gaza both start with this letter ayin. So, for Yaalam, we could read Yagalam – hence Aegila when transliterated into Greek. Duke Yaalam was the brother of Duke Korah, so it is interesting to see the occurrence of these two names together.

Teman was one of the dukes of Edom⁸⁶² whilst Timnah, who was the wife of Duke Eliphaz and sister of Duke Lotan, also became an Edomite leader or ‘Duke’ (perhaps more correctly, a ‘Duchess’) as the Authorised Version calls her.⁸⁶³ The Yemenites of Saudi Arabia appear to be referred to by Pliny as Timanei, a tribe who he claimed to have at one time dwelt next to the



Top: Eretria on the island of Euboea off mainland Greece.

Bottom: Eritrea in Africa.

⁸⁵⁵ Herodotus, *Histories* vi.101.

⁸⁵⁶ Josh. 19:47.

⁸⁵⁷ Judg. 18:27-29.

⁸⁵⁸ Gen. 36:42.

⁸⁵⁹ Gen. 36:40. NB: Dukes Aholibamah and Timnah were the wives of Esau and Duke Eliphaz respectively.

⁸⁶⁰ Gen. 36:5.

⁸⁶¹ Gen. 36:5.

⁸⁶² Gen. 36:42 & 1 Chron. 1:36.

⁸⁶³ Gen. 36:12, 22 & 40 & 1 Chron. 1:51.

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Nabateans,⁸⁶⁴ but in his day, had moved on. Unbeknown to him, they had become the people known as Minaei,⁸⁶⁵ which name is merely a variant spelling of the name Teman/Yemen.⁸⁶⁶

Herodotus goes on to inform us that the Eretrians of Euboea were enslaved and “brought into the Persian fold”⁸⁶⁷ where they were to later emerge with their fellow countrymen as Turks. Strabo tells us that they eventually settled in Gordyene (Corduene) in Armenia and were presumably still there in his day.⁸⁶⁸

The Erythreans who were located on the western coast of Asia Minor just north of the Milesians in the time of the Persian Empire were also Edomites.

“The Erythraeans say that they came originally from Crete with Erythrus the son of Rhadamanthus, and that this Erythrus was the founder of their city. Along with the Cretans there dwelt in the city Lycians, Carians and Pamphylians; Lycians because of their kinship with the Cretans, as they came of old from Crete, having fled along with Sarpedon; Carians because of their ancient friendship with Minos; Pamphylians because they too belong to the Greek race, being among those who after the taking of Troy wandered with Calchas.”⁸⁶⁹

Diodorus informs us that most of the ‘gods’ came from Crete:

“Indeed, the majority of the gods, the Cretans say, had their beginning in Crete and set out from there to visit many regions of the inhabited world, conferring benefactions upon the races of men and distributing among each of them the advantage which resulted from the discoveries they had made.”⁸⁷⁰

Some of these ‘gods’ were descendants of Zeus ‘son’ of Cronus who was taken to Crete where he was hidden by a group of people called Kuretes. I have already identified the Kuretes as the Biblical Horites and Zeus as Esau.

The Erythreans, who settled in Anatolia (Asia Minor), lived close to the river Aleon,⁸⁷¹ which river may possibly have been named either after Duke Elah or after Duke Elon (just as the Gulf of Aqaba was named the Laeanites, Aelianites or Aelanites Gulf was named after Duke Elon, as demonstrated above). Like the Israelite tribes we have discussed earlier, these Edomites were clearly carrying their family names around with them.

Erythras’ ‘father’ Rhadamanthus is said to have settled in Ocalea, a town located to the east of Coroneia in that part of Greece known as Boeotia:

“Rhadamanthus legislated for the islanders, but afterwards he fled to Boeotia and married Alcmena”.⁸⁷²

The name Rhadamanthus seems to be formed from Rhea (this appears to be a play on the name Hori, who was a son of Lotan son of Seir) and Adamanthus (i.e. Odomantes – a variant spelling of Edomites).⁸⁷³

Pliny records that, in his day, a tribe of people occupying Saudi Arabia known as Rhadamaei,

⁸⁶⁴ Pliny, *Natural History* [vi.32 \(157\)](#).

⁸⁶⁵ *Ibid.*

⁸⁶⁶ See the discourse under entry of [Minaei](#) in Dictionary of Greek and Roman Geography (1854) by William Smith LLD, Ed.

⁸⁶⁷ Herodotus, *Histories* [vi.99](#) & [101](#).

⁸⁶⁸ Strabo, *Geography* [xvi.i.25](#).

⁸⁶⁹ Pausanias, *Description of Greece* [vii.iii.7](#).

⁸⁷⁰ Diodorus, *Library* [v.77.4](#).

⁸⁷¹ Pliny, *Natural History* [v.31 \(117\)](#).

⁸⁷² Apollodorus, *Library* [iii.i.2](#).

⁸⁷³ See Section *Rhadamanthys* in *Forgotten Tribe of Naphtali & The Phoenicians* for further information.

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“are believed to descend from Rhadamanthus the brother of Minos”.⁸⁷⁴ The Edomites were therefore clearly well dispersed in their migrations. Ocalea, the place in Greece where Rhadamanthus is said to have settled, takes its name from Yigal, this being the name of one of the leaders of the tribe of Issachar during the time of Moses.⁸⁷⁵ Achilles and Achelous are further variants of this name.

Rhadamanthus’ ‘wife’ Alcmena is a metathesis of the name Amalek. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that Boeotia was named after Baasha king of Israel, who was of the tribe of Issachar.⁸⁷⁶ The city of Ascra in Boeotia, which Pausanias says was founded by someone called Oeclus, is named after this tribe, Ascra being a variant spelling of Issachar:

“And again with Ascra lay Poseidon Earth-shaker, who when the year revolved bore him a son Oeclus, who first with the children of Aloeus founded Ascra, which lies at the foot of Helicon, rich in springs.”⁸⁷⁷

When Moses sent the spies to spy out the Promised Land, one of those spies was a certain Yigal [יִגָּל AV Igal] son of Joseph of the tribe of Issachar.⁸⁷⁸ Whilst Yigal himself died in the wilderness, his name clearly lived on, his offspring carrying his name with them. Oeclus is the Greek transliteration of the Hebrew name Yigal. The city of Ocalea in Boeotia will also have been founded by this same family of Yigalites (i.e. Oeclus). The fictitious ‘hero’ of the Trojan War known as Achilles is likewise an allegorical representation of this same tribe of people.

Herodotus also mentions a city by the name of Erythrae in Boeotia in Greece⁸⁷⁹ (see map on right). Strabo accredits the founding of this city to Cnopus, “a spurious son of Codrus”.⁸⁸⁰ Codrus was an Athenian. I have already put forward the argument that the Athenians were descended from Ethan son of Zerach, though the Athenian population clearly also comprised Edomites. (Note that the Olympians also dwelt in Athens, the Olympians being named after Duke Eliphaz.)



Map showing the key places discussed in the text.

The Aegean Sea itself was purportedly named after Aegeus king of Athens.⁸⁸¹ Aegeus means ‘goat man’ or more correctly ‘man of Seir’. The Aegean Sea therefore means ‘Sea of Seir’.

I would once again reiterate that the Greeks originally spoke Phoenician but later changed their language:

⁸⁷⁴ Pliny, *Natural History* [vi.32 \(157\)](#).

⁸⁷⁵ Num. 13:7.

⁸⁷⁶ 1 Kings 15:27.

⁸⁷⁷ Pausanias, *Description of Greece* [ix.xxix.1](#).

⁸⁷⁸ Num. 13:7.

⁸⁷⁹ Herodotus, *Histories* [ix.19](#).

⁸⁸⁰ Strabo, *Geography* [xiv.i.3](#).

⁸⁸¹ See note 1 on Apollodorus, *Epitome* [E.1.10](#) by Sir James George Frazer, F.B.A., F.R.S. in 2 Volumes. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1921.

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“These Phoenicians who came with Cadmus and of whom the Gephyraeans were a part brought with them to Hellas, among many other kinds of learning, the alphabet, which had been unknown before this, I think, to the Greeks. As time went on the sound and the form of the letters were changed.”⁸⁸²

By the first century CE, people had lost sight of who actually introduced writing. Pliny records:

“I am of opinion that the Assyrians have always had writing, but others, e.g. Gellius, hold that it was invented in Egypt by Mercury, while others think it was discovered in Syria; both schools of thought believe that Cadmus imported an alphabet of 16 letters into Greece from Phoenicia and that to these Palamedes at the time of the Trojan war added the four characters ΖΨΦΧ, and after him Simonides the lyric poet added another four ΥΞΩΘ, all representing sounds recognised also in the Roman alphabet.”⁸⁸³

In short, Phoenician was a variant late form of Hebrew. (NB: Archaeologists have wrongly dated the Phoenician texts. See the Section Osorkon I in *Manetho on Trial*.) When the Greeks “changed their language” they encountered translation problems. Anyone who has had any experience with translating from one language to another will understand the difficulties involved. Consequently, a satyr was supposedly a creature which was half man and half goat. The Hebrew word Seir was not only used for ‘goat’ but was also the name of the progenitor of a tribe of people who went under the name of Seir, hence the nonsensical argument that a satyr (which is a variant spelling of Seir – the ayin in this instance being transliterated as a t), was half man and half goat. These are the Biblical children of Seir who were also known as Horites.⁸⁸⁴

The prophet Isaiah records:

“And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and **satyrs** shall dance there.”⁸⁸⁵

The word which is here translated in the Book of Isaiah as ‘satyrs’ is שְׂעִירִים *seirim*, this being the plural of *Seir*. The singular form is also translated as ‘satyr’ in Isa. 34:14.

The name of the city of Chaeronea in Boeotia in Greece is most likely a variation on the name Cheran who was a son of Duke Anah.⁸⁸⁶ The city of Corinth in southern Greece likewise seems to be named after him. Theoretically, Creon, the mythical king of Corinth,⁸⁸⁷ could be an allegorical reference to this Duke Cheran, though the name could also be derived from Keran (עֵרָן) son of Ephraim who gave his name to the family of Kerani (var. Ceraunes – Hebrew עֵרָנִי).⁸⁸⁸ Pausanias tells us that, by the Corinthians own admission, the city of Corinth was named after Corinthus, “a son of Zeus”⁸⁸⁹ (i.e. Esau), which lends support to the identification of Creon as Duke Cheran rather than the tribe of Ephraim. Again, Corinthus is a variant spelling

⁸⁸² Herodotus, *Histories* v.58.

⁸⁸³ Pliny, *Natural History* vii.56 (191-2). (vii.57 in John Bostock’s translation.)

⁸⁸⁴ Gen. 36:21 & 36:30. See also 1 Chron. 25:11-14.

⁸⁸⁵ Isa. 13:19-21.

⁸⁸⁶ Gen. 36:26 & 1 Chron. 1:41.

⁸⁸⁷ Apollodorus, *Library* i.ix.28.

⁸⁸⁸ Num. 26:36. The name Keran (עֵרָן) is transliterated as Eran in the AV, but the Hebrew letter ayin can also be transliterated as a g or as a k to produce Geran or Keran. In *The Forgotten Tribe of Naphtali & the Phoenicians* I demonstrate this to good effect and show that this family of Ceraunes gave their name to the Ceraunian Mountains in Armenia, the region of Acarnania in northern Greece and Cornwall in south-west England to list but a few of the places which are named after this tribe.

⁸⁸⁹ Pausanias, *Description of Greece* ii.i.1.

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of Cheran.

In support of Keran son of Ephraim, we have the fact that the original inhabitants of Corinth (i.e. Ephyraeans) were Ephraimites who later separated with one group under the name of Umbrians settling in northern Italy and another group settling in Epirus in northern Greece. Some of those who settled in the land of Epirus separated and settled in Acarnania in northern Greece. The name Acarnania is a phonetic variation on the name Kerania.



Map showing the various places being discussed in the main text. The island of Chios and the land of the Erythraeans is circled on the right. The Chians and the Erythraeans were dwelling alongside each other, so it is no surprise that they spoke the same language. This does not, however, make them the same people.

According to Pausanias:

“The cult of Apollo Carneus has been established among all the Dorians ever since Carnus, an Acarnanian by birth, who was a seer of Apollo... ..But this Carnus is not the Lacedaemonian Carneus of the House, who was worshipped in the house of Crius the seer while the Achaeans were still in possession of Sparta.”⁸⁹⁰

The Dorians belonged predominantly to the tribes of Ephraim and Menashe. In the above statement “Carnus the Acarnanian” as well as the Lacedaemonian Carneus were most likely allegorical creations.

The ancient city of Arenê in Elis in northern Greece likewise would have taken its name from these descendants of Erani or Kerani of the tribe of Ephraim. According to Pausanias, who was quoting from an allegorical tale concerning the Eleans, a spring known as Arene was supposedly named after a ‘wife’ [sic] of Aphareus,⁸⁹¹ where Aphareus is yet another variant spelling of Ephyra-Ephraim.

Achaea in Arcadia used to be called Aegialeia,⁸⁹² named after Duke Ya[g]alam. Strabo mentions a river in Arcadia named Teutheas and a town thereon called Teuthea which he located in the region of Dyme (Edom?) and Tritæ (a variant spelling of Eritrea?).⁸⁹³ Both this river Teutheas and the town Teuthea appear to have been named after Duke Yetheth/Jetheth (יֶתֶת).⁸⁹⁴ Arcadia was from an early period Edomite territory.

The “Gulf of Gytheum called from the town of that name”, which is mentioned by Pliny,⁸⁹⁵ is

⁸⁹⁰ Pausanias, *Description of Greece* [iii.xiii.4](#).

⁸⁹¹ Pausanias, *Description of Greece* [v.v.6](#).

⁸⁹² Homer, *Iliad* [2, 574-575](#). See also Pausanias, *Description of Greece* [7.1.1](#) & [http://en.wikipedia.org/wiki/Achaea_\(ancient_region\)](http://en.wikipedia.org/wiki/Achaea_(ancient_region)).

⁸⁹³ Strabo, *Geography* [viii.iii.11](#).

⁸⁹⁴ Gen 36:40.

⁸⁹⁵ Pliny, *Natural History* [iv.5 \(16\)](#). ([iv.8](#) in John Bostock’s translation.)

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The ancient region of Arcadia which was originally known as Aegialea and later called Achaia with obviously identifiable Edomite place names ringed.

clearly named after Duke Gatam.⁸⁹⁶ Gytheum is a variant spelling of Gutium, which explains why this people disappeared from the Zagros Mountains (i.e. Mount Seir) and where they had disappeared to. Patrae⁸⁹⁷ (now Patras), the name of a city in Achaea, is a variant spelling of Petra, an Edomite-Greek word meaning rock. There was a similarly named place in Jordan in the Middle East which was an Edomite stronghold.⁸⁹⁸ The Arcadian city of Patrae (called Patras by Pliny⁸⁹⁹) is built at the foot of Mount Panachaikon (also written Panachaicus), a name which means Achaean Pan, though Pan is usually wrongly interpreted to mean 'all'.⁹⁰⁰

This association with Pan is confirmed by Theocritus who informs us:

"The worship of Pan began in Arcadia which was always the principal seat of his worship. Arcadia was a district of mountain people whom other Greeks disdained".⁹⁰¹

Edomites were, in the main, mountain dwellers. They loved their mountain fortresses, which is presumably why Zeus and the Curetes are said to have dwelt in Mount Ida.

The inhabitants of the island of Chios (see map above on previous page), who Herodotus called Chians, spoke the same language as the Erythreans,⁹⁰² so they were clearly associated with Edomite factions. Pliny, who was quoting from an earlier writer by the name of Ephorus, tells us that the island of Chios was at one time known as Aethalia,⁹⁰³ this being a variant spelling of Italy as well as Ethan (son of Zerach). Aetolia in Greece also seems to have been named by them as well. The word Chian appears to be a variant spelling of Achaean, and as we have already stated, the Achaeans mainly comprised people from Israelite tribes. Aethalia, Aetolia and Italy all likewise appear to take their name from Ethan son of Zerach, as we shall shortly demonstrate.

⁸⁹⁶ Gen. 36:11 & 1 Chron. 1:36.

⁸⁹⁷ <http://en.wikipedia.org/wiki/Patras>.

⁸⁹⁸ <http://en.wikipedia.org/wiki/Petra>.

⁸⁹⁹ Pliny, *Natural History* iv.4 (11-13). (iv.5-6 in John Bostock's translation.)

⁹⁰⁰ <http://en.wikipedia.org/wiki/Panachaiko>. See also comments later about the identification of this land being the origin of Pan.

⁹⁰¹ [http://en.wikipedia.org/wiki/Pan_\(god\)#Worship](http://en.wikipedia.org/wiki/Pan_(god)#Worship). See also Theocritus, *Idylls* vii. 107.

⁹⁰² Herodotus, *Histories* i.142.

⁹⁰³ Pliny, *Natural History* v.38 (136).

The Hellenes

The Greeks to this day call themselves Hellenes and their language Elleniki. It is not clear whether the name Hellene is derived from Duke Elah (אֵלָה),⁹⁰⁴ Duke Elon (אֵילֹן) or Elon (אֵלֹן) son of Zebulon.⁹⁰⁵ It should be noted that Josephus called Elon the Hittite, Helon (Greek Ἡλώνος *Helonos*).⁹⁰⁶ It is even possible that they are named after Cronus (i.e. Hiram king of Tyre), who was called Elus by Sanchuniathon.⁹⁰⁷ The name Elus, which is interpreted as meaning 'God', could also be a variant spelling of the Greek word Elius, meaning 'sun'.

Pausanias records:

"By the sea was a city Helos, which Homer too has mentioned in his list of the Lacedaemonians: 'These had their home in Amyclae, and in Helos the town by the seaside.' It was founded by Helius, the youngest of the sons of Perseus, and the Dorians afterwards reduced it by siege. Its inhabitants became the first slaves of the Lacedaemonian state, and were the first to be called Helots, as in fact Helots they were. The slaves afterwards acquired, although they were Dorians of Messenia, also came to be called Helots, just as the whole Greek race were called Hellenes from the region in Thessaly once called Hellas."⁹⁰⁸

As already stated, Perseus is to be identified as Peresh, son of Machir, son of Menashe,⁹⁰⁹ whilst the Dorians were descended from Ephraim and Menashe. Pausanias seems to be intimating that the names Helos (Ἡλος), Helios (Ἡλιος) and Hellas (Ἑλλάδος) are all derived from the same root.

Thucydides (or, more correctly, the writer who utilised the diaries of Thucydides⁹¹⁰) records:

"The feebleness of antiquity is further proved to me by the circumstance that there appears to have been no common action in Hellas before the Trojan War. And I am inclined to think that the very name was not as yet given to the whole country, and in fact did not exist at all before the time of Hellen, the son of Deucalion; the different tribes, of which the Pelasgian was the most widely spread, gave their own names to different districts. But when Hellen and his sons became powerful in Phthiotis, their aid was invoked by other cities, and those who associated with them gradually began to be called Hellenes, though a long time elapsed before the name prevailed over the whole country. Of this Homer affords the best evidence; for he, although he lived long after the Trojan War, nowhere uses this name collectively, but confines it to the followers of Achilles from Phthiotis, who were the original Hellenes; when speaking of the entire host he calls them Danaans, or Argives, or Achaeans. Neither is there any mention of Barbarians in his poems, clearly because there were as yet no Hellenes opposed to them by a common distinctive name. Thus the several Hellenic tribes (and I mean by the term Hellenes those who, while forming separate communities, had a common language, and were afterwards called by a common name), owing to their weakness and isolation, were never united in any great enterprise before the Trojan War. And they only made the expedition against Troy after they had gained considerable experience of the sea."⁹¹¹

⁹⁰⁴ Gen. 36:41.

⁹⁰⁵ "And the sons of Zebulun; Sered, and Elon, and Jahleel." Gen. 46:14. "of Elon, the family of the Elonites." Num. 26:26.

⁹⁰⁶ Josephus, *Antiquities of the Jews* [i.265](#).

⁹⁰⁷ *Sanchonatio's Phoenician History* [Chap. III, p.31](#), Rev. Richard Cumberland, London 1720.

⁹⁰⁸ Pausanias, *Description of Greece* [iii.xx.6](#).

⁹⁰⁹ 1 Chron. 7:16.

⁹¹⁰ In *A Radical Review of the Chaldean and Achaemenid Periods*, I demonstrate that the work which is ascribed to Thucydides is actually the work of a later Greek writer who was working from the diaries of Thucydides. That writer even informs us that: "Thucydides, an Athenian, wrote the history of the war between the Peloponnesians and the Athenians" (Thucydides, *Peloponnesian War* [i.1](#).) Whoever transcribed the information from his diaries tried to fit the facts to their contrived understanding of the Persian history. Whilst Thucydides records that "the island of Delos had been shaken by an earthquake for the first time within the memory of the Hellenes" (*Ibid.* [ii.8](#)) assigning this event to the time of Artaxerxes I, Herodotus tells us that it was destroyed during the time of Darius I (Herodotus, *Histories* [vi.98](#)) more than 70 years earlier.

⁹¹¹ Thucydides, *History of the Peloponnesian War* [1.3](#).

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Notice how the name Hellene attached to a number of different tribes. Although they took their name from the one tribal faction, not all Hellenes were Hellenes. This makes any identification of the source of the name virtually impossible.

A strange comment made by Herodotus can be easily overlooked:

“[The Phoenicians] came to our seas from the Red Sea, and having settled in the country which they still occupy, at once began to make long voyages. Among other places to which they carried Egyptian and Assyrian merchandise, they came to Argos, which was at that time preeminent in every way among the people of what is now called Hellas. The Phoenicians came to Argos, and set out their cargo.”⁹¹²

These Phoenicians were Israelites who first set sail during the time of King Solomon. If the Hellenes were already occupying the Argolid in southern Greece at that early a date, then this predates their arrival in Thessaly in northern Greece. In actual fact, the Flood of Deucalion, which occurred during the time of Sennacherib, wiped out the populations inhabiting Greece. The Israelite tribes, who were referred to by the Greek writers as ‘sons’ and ‘daughters’ of the River Okeanus [i.e. River Euphrates], actually started arriving in Greece from the time of Esarhaddon onwards, which event occurred **after** they had been taken into captivity by the Assyrians. The Dorians and Mycenaeans likewise arrived sometime during the reign of Nebuchadnezzar II king of Babylon,⁹¹³ though it should be stressed that these Dorians arrived after the Ephraeans who founded the city of Corinth and who were also Dorians!

The Greek writers cannot agree on whether the Hellenes were named after the fictitious Ellen son of Pyrrha (Πύρρα) and Deucalion (Δευκαλίων Duke Elon/Aeleon),⁹¹⁴ of Zeus and Dorippe⁹¹⁵ or of Prometheus and Clymene, making Hellen a brother [as opposed to son] of Deucalion.⁹¹⁶

According to Hesiod:

“Now Iapetus took to wife the neat-ankled maid Clymene, daughter of Ocean, and went up with her into one bed. And she bore him a stout-hearted son, Atlas: also she bore very glorious Menoetius and clever Prometheus, full of various wiles, and scatter-brained Epimetheus who from the first was a mischief to men who eat bread; for it was he who first took of Zeus the woman, the maiden whom he had formed.”⁹¹⁷

Notice how Clymene, the ‘wife’ of Prometheus now becomes the wife of Iapetus [i.e. a tribe named after Yaphet son of Noah] and ‘mother’ of Prometheus. Atlas, the ‘son’ of Iapetus and Clymene, is a phonetic variant (i.e. cognate) of the name Athenas, which in turn is a phonetic variant of the name of Ethan, the firstborn son of Zerach of the tribe of Judah.

Apollodorus records:

“Prometheus moulded men out of water and earth and gave them also fire, which, unknown to Zeus, he had hidden in a stalk of fennel ... And Prometheus had a son Deucalion. He reigning in the regions about Phthia, married Pyrrha, the daughter of Epimetheus and Pandora, the first

⁹¹² Herodotus, *Histories* [i.1-2](#).

⁹¹³ See the Section *Sons and Daughters of Okeanus* in my paper *An Analytical Review of the Campaigns of Sennacherib from a Biblical Perspective*.

⁹¹⁴ Apollodorus, *Library* [i.vii.2-3](#) with Apollodorus adding that some writers make Hellen a son of Zeus.

⁹¹⁵ *Argonautica Scholia vetera* in Apollonius Tome II, [i.118](#), Rich. Fr. Phil. Brunckii, Lissiae 1813. See also entry in *Dictionary of Greek and Roman Biography and Mythology* Vol. 2, entry under [Hellen on p.378](#), William Smith, Boston 1870.

⁹¹⁶ *Dictionary of Greek and Roman Biography and Mythology* Vol. 2, entry under [Hellen on p.378](#), William Smith, Boston 1870.

⁹¹⁷ Hesiod, *Theogony* [507-510](#).

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woman fashioned by the gods.”⁹¹⁸

For Pandora read [Duke] Pinon and Dorian [i.e. Pan + Dora]. Pyrrha is a variant spelling of Pyrrhus, this being another name for Neoptolemus son of Achilles who gave his name to the Pyrrhidae.⁹¹⁹ In the quotation from Thucydides above, we are told that the Hellenes were followers of Achilles. In *The Forgotten Tribe of Naphtali & The Phoenicians*, I demonstrate that Neoptolemus is a variant spelling of the name Naphtali, whilst Achilles is a variant spelling of the name Yigal, where Yigal (as already stated) was an influential progenitor of the tribe of Issachar. Of course, all of these stories are written in allegory.

For Deucalion, read Duke Elon. Notice that, according to Apollodorus, Deucalion was also a son of Minos king of Crete:

“Minos [i.e. Menashe], residing in Crete, passed laws, and married Pasiphae [i.e. Joseph], daughter of the Sun (Ἡλίου Eliou) and Perseis [i.e. Peresh son of Machir son of Menashe]; but Asclepiades says that his wife was Crete, daughter of Asterius [i.e. Yetser son of Naphtali]. He begat sons, to wit, Catreus [a metathesis of Curetes], **Deucalion**, Glaucus, and Androgeus; and daughters, to wit, Acale, Xenodice, Ariadne, Phaedra; and by a nymph Paria he had Eurymedon, Nephalion [i.e. Naphtali], Chryses [i.e. Yachtziel, the firstborn son of Naphtali], and Philolaus; and by Dexithea he had Euxanthius.”⁹²⁰

We are told that Idomeneus [i.e. Edom] son of this Deucalion supplied 40 ships in the Trojan War.⁹²¹ Notice that the name Eliou is here translated as ‘Sun’. It could also be translated as ‘God’. It was also an alternative name for Cronus. When we understand that we are dealing with allegory and that these ‘heroes’ of the Trojan war were actually tribal elements rather than actual individuals, we begin to see just how confused things have become.

The name Prometheus supposedly means ‘forethinker’ whilst Epimetheus supposedly means ‘afterthinker’. While Prometheus is characterised as ingenious and clever, Epimetheus is depicted as foolish. This interpretation, which is clearly contrived, assumes that the word metheus is from the original Greek. According to Liddell’s Greek Dictionary, μηθείς is “a later form for μηδείς.”⁹²² In other words, it is too modern to have the meaning which has attached to it. Bear in mind also that the Dorians supposedly sprang from Hellen son of Deucalion son of Prometheus. The Dorians were Israelites from the city of Dor in northern Israel.

Prometheus appears to be a play on Pyrrha-emetheus, where emetheus (ἐμέθεν) is the Dorian word for ‘I’, ‘I am’ or ‘self’.⁹²³ This interpretation is apparent from the fact that Prometheus gave man ‘fire’, as it is recognised that the word (Πύρᾱ) Pyrha (var. Πύρρᾱ) means ‘red’ or ‘fire’ or ‘flame’. Epi-metheus, the ‘brother’ of Prometheus would then be derived from the word Epi, from which we get Epidaurian (i.e. Epi-Dorian). These are the people Strabo called Epeii⁹²⁴ and Homer called Epeians (Ἐπειοί).⁹²⁵ Euripides informs us that the Epeians were the people who ruled over the land known as Elis.⁹²⁶ If you have read my paper entitled *Ancient*

⁹¹⁸ Apollodorus, *Library* [i.vii.1-2](#).

⁹¹⁹ Plutarch, *Pyrrhus* [i.2](#).

⁹²⁰ Apollodorus, *Library* [iii.i.2](#).

⁹²¹ Apollodorus, *Epitome* [iii.13](#).

⁹²² *Greek-English Lexicon* entry under [μηθείς](#) on [p.959](#), Henry George Liddell and Robert Scott, New York 1883.

⁹²³ *Ibid.* Entry under [ἐμέθεν](#) on [p.460](#).

⁹²⁴ Strabo, *Geography* [x.iii.4](#).

⁹²⁵ Homer, *Iliad* Book 2, [line 619](#).

⁹²⁶ Euripides, *Iphigenia in Aulis* [line 280](#). King Gouneus who is mentioned in the previous line is a tribe named after Guni son of Naphtali. This is the same Gouneus who is said by Apollodorus to have established a city in Libya after the fall of Troy. (Apollodorus, *Epitome* [vi.15](#).)

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Irish History Reconsidered, you will know that these are typical examples of the play on words employed by Bards. It should also be noted that Dorippe, one of the alternative names for the mother of Prometheus, is a metathesis of Epi-Dori[an].

A further phonetic variant of this name is Dryope, with Herodotus informing us that:

“These races, Ionian and Dorian, were the foremost in ancient time, the first a Pelasgian and the second a Hellenic people. The Pelasgian race has never yet left its home; the Hellenic has wandered often and far. For in the days of king Deucalion it inhabited the land of Phthia, then the country called Histiaean [after Etser son of Seir], under Ossa [i.e. Esau] and Olympus [i.e. Duke Eliphaz], in the time of Dorus son of Hellen; driven from this Histiaean country by the Cadmeans, it settled about Pindus in the territory called Macedonian; from there again it migrated to Dryopia, and at last came from Dryopia into the Peloponnese, where it took the name of Dorian.”⁹²⁷

Ignoring the contrived nature of this story, all of this provides us with a convenient link between the names Dryopia and Dorippe. The Dorians and Dryopians were clearly one and the same people, both being closely allied to the Hellenes.

It is also possible that the ‘ci’ ending on names, where, for example, the Celts were sometimes called Celtici (called Celticos by Pliny⁹²⁸ and Κελτικῶν Kelticun by Ptolemy⁹²⁹) and the Umbrians of northern Italy were called Ombrici (Ὀμβρικούς or Ὀμβρικῶν),⁹³⁰ might be a contraction of the Hebrew word אֲנוּכִי *anochi*, which has exactly the same meaning as *emetheus*. Celtici would therefore mean “I am a Celt” whilst Prometheus would mean “I am of Pyrrhu”. (The ‘-kun’ or ‘-ken’ forms of these endings might likewise be metatheses of this word *anochi*.)

Concerning Prometheus, we are told that Zeus, “ordered Hephaestus to nail his body to Mount Caucasus, which is a Scythian mountain. On it [i.e. the mountain] Prometheus was nailed and kept bound for many years. Every day an eagle swooped on him and devoured the lobes of his liver, which grew by night. That was the penalty that Prometheus paid for the theft of fire until Hercules afterwards released him...”.⁹³¹ Even today, we use the expressions ‘yellow-livered’, ‘chicken-livered’ or ‘lily-livered’ to refer to a coward. This allegorical statement is saying that the bravery of the tribe was constantly tested with raids made upon them by Zeus-Esau. Notice in particular that this tribe of people came from the Caucasian mountains where they dwelt for many years. This is where Edom dwelt as well as where the Ten Tribes were planted by the Assyrians.

Later writers, such as Ovid, did not understand the allegorical nature of the works they were dealing with. According to the Greek writers, there were two major floods – the Flood of Ogyges and the Flood of Deucalion. This is in addition to the Noahide Flood. Bearing in mind that Ogyges is a Greek transliteration of the name Agag, it is not difficult to see that the Flood of Ogyges took place during the time of Joshua. This was when “the sun stood still, and the moon stayed” all day long and huge stones fell from the skies.⁹³² The Flood of Deucalion occurred during the time of Hezekiah and this has been discussed in *Ancient History*

⁹²⁷ Herodotus, *The Histories* [i.56](#).

⁹²⁸ Pliny, *Natural History* [iii.3 \(28\)](#). ([iii.4](#) in John Bostock’s translation.)

⁹²⁹ Ptolemy, *Geography* [ii.4, §.15](#).

⁹³⁰ Herodotus, *Histories* [i.94](#) and [iv.49](#) and Strabo, *Geography* [v.i.10](#).

⁹³¹ Apollodorus, *Library* [i.vii.1](#).

⁹³² Josh. 10:11-13.

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Reconsidered. The fall of Troy occurred some time shortly after the Flood of Deucalion.⁹³³ Ovid, in his relating of the Flood of Deucalion, has clearly confused this flood with the Noahide flood:

“The world was indeed restored. But when Deucalion saw that it was an empty world, and that deep silence filled the desolate lands, he burst into tears and thus addressed his wife: ‘O sister, O my wife, O only woman left on earth, you whom the ties of common race and family, whom the marriage couch has joined to me, and whom now our very perils join: of all the lands which the rising and the setting sun behold, we two are the throng ... Oh, would that by my father’s arts I might restore the nations, and breathe, as did he, the breath of life into the moulded clay. But as it is, on us two only depends the human race.’”⁹³⁴

Hugh Tredennick has even dubbed Deucalion “the Greek Noah”.⁹³⁵ However, it is important to understand when this flood occurred in order to understand the history of that period. We must also appreciate that later writers did not know what they were dealing with when relating these allegorical tales. Ovid would have us believe that the flood of Deucalion wiped out all life, which it did not. Apollodorus, on the other hand, tells us that the flood only wiped out most of the population of Greece:

“And when Zeus would destroy the men of the Bronze Age, Deucalion by the advice of Prometheus constructed a chest [i.e. an ark], and having stored it with provisions he embarked in it with Pyrrha. But Zeus by pouring heavy rain from heaven flooded the greater part of Greece, so that all men were destroyed, except a few who fled to the high mountains in the neighborhood. It was then that the mountains in Thessaly parted, and that all the world outside the Isthmus and Peloponnese was overwhelmed.”⁹³⁶

Note that “the mountains in Thessaly parted”. This would have involved a movement of the tectonic plates, an event which Evolutionist geologists would have us believe occurred many millions of years ago.

The Flood of Deucalion occurred during the time of Hezekiah king of Judah. Israel had only recently been taken into captivity by Assyria. Cadmus arrived in Greece shortly after the time of Shalmaneser V king of Assyria. (As already stated, under the name Nikdima, Cadmus appears in texts ascribed to the Assyrian king Shalmaneser III.⁹³⁷ The confusion which has occurred between the records of Shalmaneser III and Shalmaneser V is dealt with in *Ancient History Reconsidered*.) The majority of the Israelite tribes must therefore have started arriving *en masse* at some point after being taken into captivity by the Assyrians.

As already explained, Ephyra, who gave ‘her’ name to Corinth, was called ‘daughter’ of Okeanus (Ocean), for “Ephyra, the daughter of Okeanus, first dwelt in this land”, Pausanias informs us.⁹³⁸ Apollodorus would have us believe that the city of Ephyra was founded by Sisyphus ‘son’ of Aeolus.⁹³⁹ (For Sisyphus, read Yoseph or Joseph.) Glaucus, one of the ‘sons’ of Sisyphus, was also one of the ‘sons’ of Minos [Menashe] king of Crete and ‘brother’ to Deucalion ‘son’ of Minos.⁹⁴⁰ Aeolus ‘king’ of the island of Aeolia, who is said to have been a ‘son’ of Hippotas,⁹⁴¹ will likewise have been of the same tribe of people as those who settled

⁹³³ Diodorus, *Library* [xiv.113](#).

⁹³⁴ Ovid, *Metamorphoses* [i.345-366](#).

⁹³⁵ Aristotle, *The Metaphysics* Vol. 1, [p.284](#), Hugh Tredennick, London & New York 1933.

⁹³⁶ Apollodorus, *Library* [i.vii.2](#).

⁹³⁷ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.202, §.561 \(fn.1\)](#) Daniel David Luckenbill, University of Chicago Press 1926.

⁹³⁸ Pausanias, *Description of Greece* [ii.i.1](#).

⁹³⁹ Apollodorus, *Library* [i.ix.3](#).

⁹⁴⁰ *Ibid.* [iii.i.2](#).

⁹⁴¹ Homer, *Odyssey* Book 10, [line 1](#).

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in Thessaly and are clearly the same people who were descended from Aeolus son of Hellen and Orseis, which Aeolus was a brother to Dorus, the progenitor of the Dorians.⁹⁴² I would point out that Orseis is a metathesis of the name Yetser, the third-born son of Naphtali. Without going into the phonetics involved, Hippotas is also a variant spelling of Naphtali and Aeolus appears to be a tribe of people descended from Yoel, son of Reuben. (In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the Aroerni and the Ouellai who settled in France are descended from these Yoelites who at one time dwelt in the city of Aroer to the east of the River Jordan.)

When we examine the long list of names of 'daughters' of Okeanus given by Hesiod, we find that they are a list of tribes or people who gave their names to rivers and cities. In fact, Hugh Evelyn-White commented:

"Goettling notes that some of these nymphs derive their names from lands over which they preside, as Europa, Asia, Doris, Ianeira ('Lady of the Ionians')...".⁹⁴³

It did not occur to him that he was dealing with allegory.

In the following extract from Apollodorus, we find that Deucalion married Pyrrha the 'daughter' of Epimetheus. If we can recall, Pyrrha was also, according to one source, the name of the 'mother' of Deucalion.

"And Deucalion had children by Pyrrha, first Hellen, whose father some say was Zeus [i.e. Esau], and second Amphictyon, who reigned over Attica after Cranaus; and third a daughter Protogenia, who became the mother of Aethlius by Zeus. Hellen had Dorus, Xuthus, and Aeolus by a nymph Orseis. Those who were called Greeks he named Hellenes after himself, and divided the country among his sons. Xuthus received Peloponnese and begat Achaeus and Ion by Creusa, daughter of Erechtheus, and from Achaeus and Ion the Achaeans and Ionians derive their names. Dorus received the country over against Peloponnese and called the settlers Dorians after himself. Aeolus reigned over the regions about Thessaly and named the inhabitants Aeolians."⁹⁴⁴

Whilst Apollodorus says that Xuthus and Aeolus were sons of either Deucalion or Zeus, Euripides tells us that Xuthus was a son of Aeolus and Zeus.⁹⁴⁵ Whilst Ion is here called son of Xuthus and Creusa, a fragment of text ascribed to Aristotle would have us believe that Ion was the son of Apollo and Creusa with Xuthus being the father of Creusa.⁹⁴⁶ You can continually go round in circles if you try to read all of this literally.

The Dorians were Israelites from the city of Dor in northern Israel, a city which belonged to the tribes of Ephraim and Menashe.⁹⁴⁷ They were therefore not literal sons of Hellen son of Deucalion. The Aeolians (sons of Aeolus) were named after Yoel son of Reuben. They were an Israelite tribe. They likewise were not literal sons of Hellen son of Deucalion. I have already put forward the argument that the Achaeans were Israelites who were named after Achab (AV Ahab) king of Israel. Erechtheus is a metathesis of the name Zerach (as in Zerach son of Judah as well as the Edomite duke called Zerach) and the 'nymph' Orseis is Yetser (AV Jezer) son of Naphtali. (NB: Nymph is a slang word for Naphtali.) Creusa appears to be Yachtsiel (AV Jahzeel)

⁹⁴² Apollodorus, *Library* [i.vii.3](#).

⁹⁴³ Hesiod, *The Homeric Hymns and Homeric* [p.105](#), Evelyn-White, London & New York 1920.

⁹⁴⁴ Apollodorus, *Library* [i.vii.2-3](#).

⁹⁴⁵ Euripides, *Ion* [293](#).

⁹⁴⁶ Aristotle, *Athenian Constitution* Fragments, [Schol. Aristoph. Birds 1527](#).

⁹⁴⁷ 1 Chron. 7:29

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son of Naphtali and Cranaus (Κραναιοῦ *kranau*) appears to be Ceran (ערן AV Eran) son of Ephraim who gave his name to the family of Kerani (AV Eranites).⁹⁴⁸ The Hebrew letter *ayyin* can also be transliterated as the letter *a*, hence these sons of Cranaus are most probably the same people mentioned by Strabo under the name Arnaei (Ἀρναίων).⁹⁴⁹

It should be noted that Thessaly was anciently known as Pyrrha (Πύρρα), which name, according to Max Müller, as recorded by Henry George Liddell, means: “*Red Earth*, whence the legend of Pyrrha and Deucalion”.⁹⁵⁰ For ‘Red Earth’, we can probably read ‘Edom’. The name Thessaly itself is of late derivation and is said to have received its name from Thessalus son of Haemon, as recorded by Strabo:

“So much, then, for the several parts of Thessaly. But speaking of it as a whole, I may say that in earlier times it was called Pyrrhaea, after Pyrrha the wife of Deucalion, and Haemonia after Haemon, and Thessaly after Thessalus the son of Haemon. But some writers, dividing it into two parts, say that Deucalion obtained the portion towards the south and called it Pandora after his mother, and that the other part fell to Haemon, after whom it was called Haemonia, but that the former name was changed to Hellas, after Hellen the son of Deucalion, and the latter to Thessaly, after the son of Haemon. Some, however, say that descendants of Antiphus and Pheidippus, the sons of Thessalus the son of Heracles, invaded the country from Thesprotian Ephyra and named it after Thessalus, their own ancestor. And it has been said that the country too was once named Nessonis, like the lake, after Nesson the son of Thessalus.”⁹⁵¹

Apollodorus, however, recorded that the land of Thessaly was named after Antiphus son of Thessalus.⁹⁵² Note that these Thessalians came from ‘Thesprotian Ephyra’ where Ephyra is a variant spelling of Ephraim. Thessalus is actually a metathesis of Shuthelah,⁹⁵³ who was one of the sons of Ephraim, whilst his ‘father’ according to Strabo was either Heman or Heracles.⁹⁵⁴ Heman was one of the four sons of Zerach son of Judah.⁹⁵⁵ This family of Hemanites gave their name to the Amanus mountains in Anatolia as well as the ancient region of Haemonia in northern Greece before it became known as Thessaly.⁹⁵⁶ By contrast, the family of Heracles, referred to as Heraclids, were descendants of Duke Reuel.

The Thessalians were Israelite refugees from the Trojan Wars in Anatolia. Herodotus informs us that these Thessalians (i.e. ‘Thessalus’) arrived with Dorieus,⁹⁵⁷ meaning that the Thessalians arrived with other settlers who came from the city of Dor in northern Israel. The Thessalians, as well as the Arnaei who Strabo tells us were in his day dwelling in Thessaly,⁹⁵⁸ were named after Shuthelah son of Ephraim:

“And these are the sons of Shuthelah [son of Ephraim]: of ערן Eran/Keran, the family of the ערני Eranites/Kerani.”⁹⁵⁹

⁹⁴⁸ Num. 26:36.

⁹⁴⁹ Strabo, *Geography* ix.ii.3.

⁹⁵⁰ *Greek-English Lexicon* entry under Πύρρα on p.1350, Henry George Liddell and Robert Scott, New York 1883 – quoting from *Lectures on the Science of Language* Vol. 1, p.22, Max Müller, New York 1868.

⁹⁵¹ Strabo, *Geography* ix.v.23.

⁹⁵² Apollodorus, *Epitome* vi.15.

⁹⁵³ Num. 26:35. Bear in mind that there is no ‘sh’ sound in Greek. In this instance the Hebrew letter ש *shin* which has been transliterated as ‘sh’ becomes ‘ss’ when translated into Greek. This is in the same way the Hebrew word Menashe (מְנַשֶּׁה) has become Menasseh in the AV.

⁹⁵⁴ Strabo, *Geography* ix.v.23. He was called son of Heracles by Homer, *Iliad* Book 6, lines 675-680.

⁹⁵⁵ 1 Kings 4:31.

⁹⁵⁶ Strabo, *Geography* ix.v.23 and Pliny, *Natural History* iv.7 (28). (iv.14 in John Bostock’s translation)

⁹⁵⁷ Herodotus, *Histories* v.46.

⁹⁵⁸ Strabo, *Geography* ix.ii.3.

⁹⁵⁹ Num. 26:36.

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Bear in mind that, as demonstrated earlier in the Section headed Mount Seir, the Hebrew letter *ayyin* can be transliterated a number of different ways. In this instance, this Hebrew letter has been transliterated into Greek as a *kappa* to produce Kerani (i.e. Ceranians).

As already stated, the inhabitants of the region of Epirus were also Ephraimites. What we are revealing here is a mass migration of Israelite tribes through Greece, an event which occurred **after** they had been taken into captivity by the Assyrians. Archaeologists, however, have dated the arrival of these tribes to a period in time nearly one thousand years too early.

Like all of the so-called heroes of the Trojan War, Helen of Troy was a fictitious person. What is not so widely known is that Helenus son of Priam (Πριαμίδης) king of Troy⁹⁶⁰ is yet another allegorical representation of Helen of Troy. After the fall of Troy, these Hellenes (i.e. Helenus and Helen) were dispersed to various places including Epirus in Greece,⁹⁶¹ the island of Helene off the coast of Attica,⁹⁶² Eilethya (named whilst Helen was being 'taken' to Lacedaemon)⁹⁶³ and the island of Rhodes⁹⁶⁴ to name but a few.

During the course of 'her' abduction, Helen was 'wedded' to Theseus,⁹⁶⁵ Menelaus,⁹⁶⁶ Deiphobus⁹⁶⁷ and possibly also Achilles⁹⁶⁸ and even had 'intercourse' with Alexander⁹⁶⁹ (also known as Paris) son of Priam king of Troy.⁹⁷⁰ I would read this as meaning that the Hellenes were associated in one way or another with all of these various tribes.

The Greeks cannot even agree on the course taken after Helen's abduction. Herodotus informs us:

"After carrying off Helen from Sparta, Alexandrus sailed away for his own country; violent winds caught him in the Aegean and drove him into the Egyptian sea; and from there (as the wind did not let up) he came to Egypt, to the mouth of the Nile called the Canopic mouth, and to the Salters'."⁹⁷¹

Herodotus mentions another source which says that Alexander and Helen went straight to Ilion:

"These verses and this passage prove most clearly that the Cyprian poems are not the work of Homer but of someone else. For the Cyprian poems relate that Alexandrus reached Ilion with Helen in three days from Sparta, having a fair wind and a smooth sea; but according to the Iliad, he wandered from his course in bringing her."⁹⁷²

After Egypt, Herodotus says that Alexander and Helen visited Sidon and Phoenicia:

"This, the [Egyptian] priests said, was how Helen came to Proteus. And, in my opinion, Homer knew this story, too; but seeing that it was not so well suited to epic poetry as the tale of which he made use, he rejected it, showing that he knew it. This is apparent from the passage in the Iliad (and nowhere else does he return to the story) where he relates the wanderings of

⁹⁶⁰ Homer, *Iliad* [vi.72](#).

⁹⁶¹ Pausanias, *Description of Greece* [i.xi.2](#).

⁹⁶² Pausanias, *Description of Greece* [i.xxxv.1](#).

⁹⁶³ Pausanias, *Description of Greece* [ii.xxii.6](#).

⁹⁶⁴ Pausanias, *Description of Greece* [iii.xix.9](#).

⁹⁶⁵ Pausanias, *Description of Greece* [ii.xxxvii.7](#).

⁹⁶⁶ Pausanias, *Description of Greece* [ii.xxii.6](#).

⁹⁶⁷ Euripides, *The Trojan Women* [959](#).

⁹⁶⁸ Pausanias, *Description of Greece* [iii.xix.13](#).

⁹⁶⁹ Pausanias, *Description of Greece* [iii.xxii.1](#).

⁹⁷⁰ [http://en.wikipedia.org/wiki/Paris_\(mythology\)](http://en.wikipedia.org/wiki/Paris_(mythology)).

⁹⁷¹ Herodotus, *Histories* [ii.113](#).

⁹⁷² Herodotus, *Histories* [ii.117](#).

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Alexander, and shows how he and Helen were carried off course, and wandered to, among other places, Sidon in Phoenicia.”⁹⁷³

Apollodorus gives a different account:

“But Hera sent them a heavy storm which forced them to put in at Sidon. And fearing lest he should be pursued, Alexander spent much time in Phoenicia and Cyprus. But when he thought that all chance of pursuit was over, he came to Troy with Helen. But some say that Hermes, in obedience to the will of Zeus, stole Helen and carried her to Egypt, and gave her to Proteus, king of the Egyptians, to guard, and that Alexander repaired to Troy with a phantom of Helen fashioned out of clouds.”⁹⁷⁴

In yet another account recorded by Apollodorus, it was Menelaus – not Alexander – who went to Sidon and Phoenicia. This suggestion that there was a second Helen who was a phantom made by Menelaus out of clouds⁹⁷⁵ is a bizarre attempt at trying to get around the inconsistencies in the various irreconcilable stories.

Euripides says it was Zeus who made a phantom out of Helen:

“But Hera, indignant at not defeating the goddesses, made an airy nothing of my marriage with Paris; she gave to the son of king Priam not me, but an image, alive and breathing, that she fashioned out of the sky and made to look like me; and he thinks he has me – an idle fancy, for he doesn't have me. And in turn the plans of Zeus added further troubles to these; for he brought a war upon the land of the Hellenes and the unhappy Phrygians, so that he might lighten mother earth of her crowded mass of mortals, and bring fame to the bravest man of Hellas.”⁹⁷⁶

And again:

“for she [Helen] has come from Proteus' house, leaving Egypt, and she never went to Troy; Zeus, to stir up strife and bloodshed among mortals, sent a phantom of Helen to Ilium.”⁹⁷⁷

The Greeks cannot even agree on where Helen was buried, with claims that she lies in a place called Therapne in Lakonia, the island of Rhodes or even an island in the Black (Euxine) Sea.⁹⁷⁸

These stories betray the fact that Helen was in a number of places at the same time. This sort of anomaly can only be explained if we accept that Helen was a tribal element – even the tribe of Hellenes who we have come to know as Greeks.

Whilst Pausanias tells us that Helen was brought up in Sparta,⁹⁷⁹ Herodotus tells us that ‘she’ was abducted from Hellas (in Thessaly in northern Greece⁹⁸⁰) from amongst the Hellenes of that district.⁹⁸¹ (Sparta was located much further south in Laconia.) The Hellenes were supposedly named after someone called Hellen⁹⁸² son of Pyrrha and Deucalion, though some would argue that Hellen was a son of Zeus.⁹⁸³ From this, it should be obvious that, with the close interrelationships between the various tribes of Edom and Israel, even the Greek writers were unable to separate them.

⁹⁷³ Herodotus, *Histories* [ii.116](#). For the quote from Homer's *Iliad*, see [Book 6 lines 287-293](#).

⁹⁷⁴ Apollodorus, *Epitome* [iii.4](#).

⁹⁷⁵ Apollodorus, *Epitome* [vi.29](#).

⁹⁷⁶ Euripides, *Helen* [lines 31-41](#).

⁹⁷⁷ Euripides, *Electra* [lines 1281-1284](#).

⁹⁷⁸ Pausanias, *Description of Greece* [iii.xix.9](#) & [iii.xix.13](#). (In verses 9-13, Pausanias presents the case that Helen of Troy was married to Achilles rather than Menelaus and lived with him on what was referred to as the “White Island”.)

⁹⁷⁹ Pausanias, *Description of Greece* [x.xii.2](#).

⁹⁸⁰ <http://www.theoi.com/Nymphe/NympheOrseis.html>.

⁹⁸¹ Herodotus, *Histories* [i.3](#). (Note that the word “Ἕλληνες” *Ellēnes*, i.e. Hellenes, is translated as Greeks in A. D. Godley's translation.)

⁹⁸² Apollodorus, *Library* [i.vii.3](#).

⁹⁸³ Apollodorus, *Library* [i.vii.2](#).

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When one starts analysing these stories, we find that they do not even tie up chronologically. Theseus son of Aegeus, for example, was purportedly a contemporary of Helen of Troy. His mother Aithra⁹⁸⁴ is said to have been a slave to Helen.⁹⁸⁵ 'He' (i.e. Theseus) was also a contemporary of Minos king of Crete, having killed the Minotaur and run away with Minos' daughter Ariadne. This self-same Theseus was also a contemporary of Oedipus,⁹⁸⁶ Cadmus' successor as well as a participant in the war which saw the downfall of the city of Troy. According to Herodotus, seven hundred years supposedly separated Cadmus from Heracles son of Alcmene who was involved in the fall of Troy.⁹⁸⁷ This means that Theseus must have lived for over seven hundred years! (In reality, I calculate that it was nearer twenty to fifty years from the time of Cadmus until the fall of Troy.) Like Heracles, Theseus and his 'mother' Aithra have 'time-travelled' between two different periods of history.

It should be noted that Aithra (the mother of Theseus) is a metathesis of the name Erythra, a name which means 'red', means 'Edom'. Aegeus, the 'father' of Theseus, likewise means 'goat' – hence Seir – hence Edom. If Helen of Troy is to be identified as the tribe of Hellenes (i.e. Greeks),⁹⁸⁸ then it is highly probable that Aithra is the name of the tribe of Erythraeans⁹⁸⁹ who dwelt to the south of Troy. This 'Helen of Troy' is said to have been the 'daughter' either of Zeus or of Tyndareus, her mother being either Leda or Nemesis,⁹⁹⁰ where Nemesis is a metathesis of Menashe. Leda might also be a variant spelling of Neda/Menashe. (See the section *Ithome and Neda in The Forgotten Tribe of Naphtali & the Phoenicians* for confirmation of this statement.)

According to one legend, as related by Apollodorus:

"Of the sons of Aeolus, Athamas ruled over Boeotia and begat a son Phrixus and a daughter Helle by Nephele ... But Nephele caught him [i.e. Phrixus] and her daughter [Helle] up and gave them a ram [κρίον *Creon*] with a golden fleece, which she had received from Hermes, and borne through the sky by the ram they crossed land and sea. Helle slipped into the deep and was drowned, and the sea was called Hellespont after her. But Phrixus came to the Colchians, whose king was Aeetes, son of the Sun [*Ἡλίου Heliou*] and of Perseis, and brother of Circe and Pasiphae, whom Minos married."⁹⁹¹

Running through these various names:

- Aeolus = Yoel son of Reuben
- Aeetes = Duke Aiah
- Athamas = Edom?
- Phrixus = either Beri[g]ah son of Asher or Beri[g]ah son of Ephraim. One of these two tribes became the Phrygians who settled in Anatolia.
- Circe = Duke Korah
- Pasiphae = Yoseph (AV Joseph)
- Minos (also known as Milesseus) = Menashe
- Nephele = Naphtali

⁹⁸⁴ Apollodorus, *Library* [iii.xvi.1](#).

⁹⁸⁵ Pausanias, *Description of Greece* [x.xxv.7](#).

⁹⁸⁶ Apollodorus, *Library* [iii.v.9](#).

⁹⁸⁷ Herodotus, *Histories* [ii.145](#).

⁹⁸⁸ <http://en.wikipedia.org/wiki/Hellenes>.

⁹⁸⁹ <http://en.wikipedia.org/wiki/Erythrae>.

⁹⁹⁰ Pausanias, *Description of Greece* [i.xi.1](#) and [i.xxxiii.7](#) where Pausanias rejects the suggestion that Helen was the daughter of Leda, saying that Leda merely suckled and nursed the child, and Apollodorus, *Library* [iii.x.7](#) where her mother is said to have been either Leda or Nemesis.

⁹⁹¹ Apollodorus, *Library* [i.ix.1](#).

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Here, Helle is a variant spelling of Hellen/Hellene/Heliou. The Colchians were descendants of Calchol son of Zerach, son of Judah, who was called Calcheos by Josephus. Apollodorus has here used the name for the country which applied only in later times. The land would not have been known as Colchis at that early period.

All of these 'people' were actually tribal elements and the suggestion that Phrixus and Helle 'flew through the air' on the back of a ram is ludicrous. I should here mention that the Greek word translated as 'ram' is Kreon or Creon, this also being the name of one of the kings of Corinth. It was suggested earlier that Creon was either a play on the name Keran son of Ephraim, or of Cheran, one of the sons of Duke Dishon who was a Horite/Curete. This notion that Phrixus and Helle were 'picked up' by a 'ram' would then be an allegorical tale of how, under the auspices and guidance of the tribe of Naphtali, the Curetes helped to transport these two tribes (Phrixus-Briges-Phrygians and Hellenes) from Greece to Anatolia in a ship, dropping the Hellenes off at the Hellespont en route.

What we have hopefully demonstrated is that these stories of ancient 'heroes' are allegorical tales of Israelite and Edomite tribal movements, many of whom had fled from Assyrian oppression. These stories were written by Israelites. Also, we have dispelled the myth that these tribes arrived at some remote and obscure period in time. Due to our reliance on the highly contrived Assyrian, Babylonian and Egyptian chronologies, we have forced a 350 year gap (it is actually a lot more than that), known as a Dark Age, into the Greek history, during which period there is a complete absence of archaeological evidence.⁹⁹² The Dorians, for example, supposedly arrived in Greece in 1200 BCE, but the revisions being presented here show that they actually arrived during the time of Nebuchadnezzar II, who is usually dated to the 6th Century BCE, but in reality, lived late in the 5th Century BCE. (See *A Radical Review of the Chaldean and Achaemenid Periods* where I have demonstrated how the Persian Achaemenid Period can be reduced by 150 years and *The Forgotten Tribe of Naphtali & the Phoenicians* for a fuller discussion of the date of the Dorian invasions.)

The Pelasgians who dwelt in Greece were also Edomites. According to Herodotus, the Pelasgians originally dwelt amongst the Athenians,⁹⁹³ though Apollodorus informs us that they were either descended from Pelasgus son of Zeus and 'brother' of Argus', or (quoting Hesiod) that "Pelasgus was a son of the soil".⁹⁹⁴ Bearing in mind that Zeus, after leaving Crete, is said to have ruled from Mount Olympus, I would suggest that Pelasgus is a metathesis of the Hebrew name Eliphaz (אֱלִיפָאז) with the usual -ci (variant -gi) ending – hence Eliphaz-ci becomes Pelaz-gi. Similarly, for 'son of the soil' we should perhaps read 'son of Edom'. If we can recall, the Hebrew word for soil is Adamah from which the name Edom is derived. When the Greeks changed their language, they misread the name Edom as Adamah – hence translating as soil.

Strabo, quoting from an earlier geographer by the name of Hieronymus, informs us that this region around Mount Olympus in Thessaly was occupied by Pelasgians until they were driven

⁹⁹² This Dark Age is said to have seen the last destruction of Mycenae in around 1050 BCE (Cambridge Ancient History Book 2 Vol. 2 p.669, Chapter 36 – The End of Mycenaean Civilization and the Dark Age, Cambridge University Press, 3rd Edition, 1975) and order supposedly did not re-emerge until the 8th Century BCE (Cambridge Ancient History, Book 2, Vol. 2, p.699). Both of these dates are centuries out to start with as the end of the Mycenaean Civilization dates more correctly (in my estimation) to around 600 BCE.

⁹⁹³ Herodotus, *Histories* [ii.51](#).

⁹⁹⁴ Apollodorus, *Library* [ii.i.1](#).

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out by the Lapiths (i.e. Neoptolemus-Naphtali).⁹⁹⁵ Again, the name Pelasgi and Olympus are connected! The city of Ossa in that region is also clearly named after Esau [Ossa].

It has already been demonstrated that the Laeaeans and Agraiei, who settled in northern Greece and Macedonia, were Elonites and Hagarites respectively. They came from the Gulf of Aqaba, known to these classical writers either as the Aeleanites or Leanites Gulf. To my knowledge, Thucydides was the only writer to refer to these Greek inhabitants. One has to question why this was so. Perhaps these Laeaeans, who arrived in Greece as a result of Jewish commercial enterprises, were the people referred to by other writers as Hellenes. This would then explain the statement by Herodotus that “the Hellenic [race] has wandered often and far”.⁹⁹⁶

We shall close this discussion of the Hellenes with a comment made by Sir James George Frazer, who informs us that:

“According to the Parian Chronicle, the change of the national name Greeks (*Graikoi*) to Hellenes took place in 1521 B.C.”⁹⁹⁷

The Flood of Deucalion occurred during the time of Sennacherib king of Assyria. The Trojan War occurred sometime after that – possibly during the time of Ashurbanipal. The change of name from Greek to Hellenes therefore cannot date any earlier than 500 BCE!

Whilst it is not clear where the name Hellene came from, it is obvious that Greece today is primarily an Edomite country. Jewish rabbinical tradition says that the Greeks are a Yaphetic people, and the Hebrew name for Greece, even today, is Yavan (AV Javan), but there is not one shred of evidence to substantiate this claim. Even the Ionians who originally settled in Greece, the name Ion being the Greek transliteration of the Hebrew name Yavan (AV Javan), were in reality Israelites and Edomites who arrived from Ionia in Anatolia.

According to the Greek writers, Ogyges was the first inhabitant of Greece. Ogyges is the Greek transliteration of the Biblical name Agag, and his ‘daughter’ Alalcomenai⁹⁹⁸ (NB: the c is pronounced as a k), is to be identified as Amalek (i.e. A[l]malek[enai]), Alalcomenai being a metathesis of this name. The city of Amyclae in southern Greece, as well as the similarly named city in Rome,⁹⁹⁹ are also seemingly named after this tribe.

The Hebrew name of Yavan for Greece is therefore clearly a misnomer. I am inclined to agree in part with the compilers of the *Jewish Encyclopedia* who suggest that the name Yavan “denotes the Ionians, settled, when the list of Genesis was written, on the mainland of Greece and in the islands of the Aegean Sea as well as along the coast of Asia Minor”.¹⁰⁰⁰ Those Ionians who crossed over to Greece, however, were Israelites and Edomites who migrated from the land of Ionia in Asia Minor around 500 BCE – **not** during the time the book of Genesis was

⁹⁹⁵ Strabo, *Geography* ix.v.22.

⁹⁹⁶ Herodotus, *The Histories* i.56.

⁹⁹⁷ Apollodorus, *The Library* Vol. 1, fn.3 on p.57, Sir James George Frazer, Loeb Classical Library, London and New York 1921.

⁹⁹⁸ Pausanias, *Description of Greece* ix.xxxiii.5.

⁹⁹⁹ “Amyclae a city [built by immigrants from Laconia] on the coast of Campania, between Tarracina and Caieta, which had ceased to exist in the time of Pliny, but had left the name of Sinus Amyclanus to the part of the coast on which it was situated.” *Dictionary of Greek and Roman Geography* Vol. 1, entry under Amyclae on p.128, William Smith, Boston 1870. Pliny informs us that the inhabitants of this city in Italy were driven out by serpents. Pliny *Natural History* viii.42 (104).

¹⁰⁰⁰ *Jewish Encyclopedia* op. cit. Vol. 7, entry under Javan.

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written. The land of Ionia in Anatolia likewise was uninhabited before the time the Assyrian king Tiglathpileser III invaded Syria.

It should be noted that the Milesians were also regarded as Ionians, even though they were named after the tribe of Menashe. It is perhaps also pertinent to point out that Alexander the Great claimed to be descended both from Jupiter (Zeus-Esau)¹⁰⁰¹ as well as from Caranus son of Temenus (i.e. Duke Teman) of the renowned family of Heraclids,¹⁰⁰² and constantly offered up sacrifices to Zeus and Heracles.¹⁰⁰³ Alexander the Great is likewise understood to be the 'king of Yavan' mentioned in the book of Daniel.¹⁰⁰⁴ He was, however, considered a Macedonian by the Talmudists.¹⁰⁰⁵ As already demonstrated, the Macedonians were also Edomites. The name Macedon is derived from Magdiel, one of the Edomite dukes. To my knowledge, Greece never was a Yaphetite country unless it was occupied by the tribe of Yavan **before** the Flood of Deucalion, which flood occurred during the reign of Sennacherib king of Assyria.

Sons of Yaphet

What we are finding, as we progress with this investigation, is that Zeus, in his various incarnations, is the personification of the various tribes of Esau. This "father of gods **and men**"¹⁰⁰⁶ was the Biblical Esau, the progenitor of the Greek and Roman nations which emerged on the back of the Israelite kingdoms which preceded them. Mount Ida, to where Zeus is said to have been taken by his 'mother' in order that he could be hidden from his 'father' Cronus, is named after Adah the wife of Esau. Mount Olympus, in which Zeus is said to have ultimately set his throne, which mountain, as noticed by Strabo, was often confused with Mount Ida,¹⁰⁰⁷ is named after Duke Eliphaz (Olymp haz), the son of Esau (Zeus) and Adah (Ida).

Whilst Greece, in its early period, was subject to a number of invasions, including settlement for a period by a number of Israelite tribes, the country today is predominantly Edomite. The descendants of Yavan are now to be found in Japan and the islands in the east off the Asian continent. The names Japan [Nippon or Nihon in Japanese¹⁰⁰⁸] and possibly Java [i.e. the island by this name] are variant spellings of Yavan/Javan, though the inhabitants of the island of Java today are not necessarily descendants of Yavan. Judging from their general appearance, some of the Indians of South America and the Eskimos of Greenland are also of Yaphetic descent.

From what I can ascertain:

- Northern China, which at one time was known as Cathay, is home to the descendants of Kittim son of Yavan, the final *m* having been dropped to produce the name Cathay.
- The Buryats (the Paretaceni of Herodotus¹⁰⁰⁹ and Paraetaceni of Pliny¹⁰¹⁰), who settled

¹⁰⁰¹ Strabo, *Geography* xvii.i.43.

¹⁰⁰² <http://en.wikipedia.org/wiki/Temenus>.

¹⁰⁰³ See for example Arrian, *Anabasis of Alexander*, Book 1, [Chap. 4](#) and Book 2, [Chap. 15](#).

¹⁰⁰⁴ Dan. 8:21, 10:20 & 11:2. See also *Jewish Encyclopedia* op. cit. Vol. 1, entry under [Alexander the Great](#).

¹⁰⁰⁵ Entry under Alexander the Great in *Jewish Encyclopedia* op. cit. See also [Yoma 69a](#) in the Babylonian Talmud.

¹⁰⁰⁶ Hesiod, *Theogony* 45-50.

¹⁰⁰⁷ Strabo, *Geography* x.iii.14.

¹⁰⁰⁸ The English word Japan is apparently from the Chinese pronunciation of the name.

¹⁰⁰⁹ Herodotus, *Histories* i.101.

¹⁰¹⁰ Pliny, *Natural History* vi.29 (116).

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in Buryatia in the south-central region of Siberia,¹⁰¹¹ seem to be descendants of Riphath son of Gomer – Buryat being a metathesis of Riphath. The interchange of the *p* and *b* in ancient languages is well attested. (e.g. Marduk-apla-iddina of the Assyrian records is called both Merodachbaladan and Berodachbaladan in the Bible, Suppiluliuma king of Hattina was also called Subbuliliuma etc.)

- The Tuoba Xianbei of northern China seem to be descended from Tubal son of Japheth.¹⁰¹² (There is no letter *l* in the oriental languages, hence Tubal becomes Tuba'u or similar.) The Tuvans who settled in the Republic of Tuva¹⁰¹³ in southern Siberia likewise appear to be Tubalites.
- The Koreans as well as some of the southern Chinese are apparently descended from Magog. They were originally known as Goguryeo,¹⁰¹⁴ but as Gog was Edomite, it means that Goguryeo must be a phonetic variant cognate with Magog.
- Laos is possibly a corruption of the name Elisha (אֵלִישָׁה), one of the sons of Yavan.¹⁰¹⁵
- Riphath, who has already been mentioned above, and Ashkenaz, who will be discussed next, were sons of Gomer. According to the book of Ezekiel, Togarmah, son of Gomer, must also be sought somewhere in the north,¹⁰¹⁶ presumably either in north China or in Siberia. It seems that a part of Gomer settled in Cambodia (called Kampuchea by the natives). The name Cambodia itself appears to be derived from a mishearing of the name Gomer. These people were at one time part of the Khmer Empire (802 CE to 1431 CE)¹⁰¹⁷ where Khmer is but a variant spelling of Gomer.

Ashkenaz was the son of Gomer, son of Yaphet.¹⁰¹⁸ The land of Ashkenaz appears in the Assyrian records of Tiglathpileser III as either Ushkakkâna¹⁰¹⁹ or Ushkakan¹⁰²⁰ and was located somewhere in Mesopotamia in land which at that time belonged to the Medes. The place is identical to the Ushshukani mentioned by Adad-nirari I,¹⁰²¹ a land which was located somewhere between the Habur river and Carchemish on the Euphrates. The city of Sakané (Σακάνη or its variant metathesised form of Σανάκη *Sanaké*) in this region mentioned by Ptolemy¹⁰²² would seem to testify to this identification.

This was roughly the region where the prophet Ezekiel was located when he says:

“Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar...”¹⁰²³

“...the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of

¹⁰¹¹ <http://www.hunmagyar.org/turan/buryat/>.

¹⁰¹² <http://www.chinaknowledge.de/History/Altera/xianbei.html>.

¹⁰¹³ <http://en.wikipedia.org/wiki/Tuvans>.

¹⁰¹⁴ [http://koreanology.wordpress.com/2013/01/23/Was Goguryeo \(Gaogouli\) Korean or Chinese?](http://koreanology.wordpress.com/2013/01/23/Was-Goguryeo-(Gaogouli)-Korean-or-Chinese?). See also <http://en.wikipedia.org/wiki/Goguryeo>.

¹⁰¹⁵ Gen. 10:4.

¹⁰¹⁶ Ezek. 38:6.

¹⁰¹⁷ http://en.wikipedia.org/wiki/Khmer_Empire.

¹⁰¹⁸ Gen. 10:3.

¹⁰¹⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, p.285, §.795.

¹⁰²⁰ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, p.291, §.811.

¹⁰²¹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, p.27, §.73.

¹⁰²² Ptolemy, *Geography* Book 5, Chap. 18, §.10.

¹⁰²³ Ezek. 1:1.

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the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.”¹⁰²⁴

The river Chebar is the Habur of the Assyrian records. Note that Ezekiel called it “the land of the Chaldeans”, because by that time it was under Chaldean control. Ezekiel, who was of a priestly family, was therefore dwelling in the land of Ashkenaz, though the original inhabitants had been deported by Tiglathpileser III around a century earlier.

“The lands of Namri... the land of Rû(a), as far as the alkali desert, the **lands of Ushkakkâna**, Shikraki, (the land) of gold [i.e. Di Zahav], **provinces of the mighty Medes**, I overpowered (*lit.*, covered) as with a net, to their farthest border. I slew large numbers (of their inhabitants). 65,000 people, together with their possessions, their horses, their mules, their (Bactrian) camels, their cattle (and) their sheep, in countless numbers, **I carried off**. Their cities I destroyed, I devastated, I burned with fire. Into mounds and ruins I turned them. The lands of Namri, Bît-Sangibuti, Bît-Hamban, Sumurzu, Bît-Barrua, Bît-Zualzash, Bît-Matti, the city of Niku of Tupliash, Bît-Taranzai, Parsua, Bît-Zatti, Bît-Abdadani, Bît-Kapsi, Bît-Sangi, Bît-Tazzaki, Bît-Ishtar, [the city of Zakruti¹, of the mighty Medes, I brought inside the Assyrian border. **The cities in these (districts) I rebuilt**. The weapon of Assur, my lord, I established therein. **People of the lands my hands had conquered I settled therein**. My official I set over then as governor.”¹⁰²⁵

Note, first of all, that the land of Ushkakkana was at that time under the control of the Medes. Bît-Abdadani is the land we know as Adiabene, located to the south of the Caspian Sea, which is where the Targum Yerushalmi places the land of Ashkenaz.¹⁰²⁶ Other rabbinical sources, however, err in associating Ashkenaz either with Asia Minor (the lands of Lydia, Phrygia and Caria) or with Germany. (The city of Ascanius in Asia Minor, which the Talmudists associate with Ashkenaz, was an Edomite city, though admittedly, it might at some remote period have once belonged to Ashkenaz.)

For “city of Zakruti” in the above-quoted passage, I believe we should read “land of Zakruti”, especially as the king refers to “the cities of Zakruti” in another text.¹⁰²⁷ These people were the Sagartians mentioned by Herodotus who dwelt between the Caspian Sea and Black Sea.¹⁰²⁸ As already demonstrated, the Zakruti, who were also called Zikirtu, were Seirites. Again, note that the land of Zakruti was under the control of the Medes. When we are told that Israel was planted “in the cities of the Medes”,¹⁰²⁹ they were planted in those cities which had been conquered by the Assyrians from the Medes. The Assyrian campaigns **did not** extend to the land which we know from later texts as the land of Medea, which was located to the north of the Zagros range, hence to the north of Assyria.

Ptolemy mentions a city in north Syria by the name of Germanicia (Γερμανίχεια),¹⁰³⁰ a city which was located somewhere not too far east from the city of Antioch, in land which anciently was known as the land of Harran. This may even have been in the westernmost extremity of the land of Ashkenaz. This city of Germanicia may well have given the Germans their name as this is one of the regions from where many of the Germanic peoples originated, as evidenced by the Ashkenazi Jews who also came from this general vicinity. The name German is quite

¹⁰²⁴ Ezek. 1:3.

¹⁰²⁵ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [pp.285-6, §.795](#) (emphases mine).

¹⁰²⁶ *Jewish Encyclopedia* Vol. 2, article on [Ashkenaz](#), pp.191-2, Isidore Singer et al, New York 1900.

¹⁰²⁷ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.291, §.811](#).

¹⁰²⁸ Herodotus, *Histories* [vii.85](#).

¹⁰²⁹ 2 Kings 17:6 & 18:11.

¹⁰³⁰ Ptolemy, *Geography* Book 5, [Chap. 14, §.10](#). ([Chap. 15, §.10](#) in some copies.)

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possibly a metathesis of the name Omri, the famed king of Israel who was a contemporary of Jehoshaphat king of Judah.

After the fall of Nineveh, the Assyrian's capital city, the Assyrian people relocated themselves to this region. Ashur-uballit II was made king of Assyria in Harran:

"The action of Nabopolassar in sending troops to the north-west of Nineveh and to Nisibin had the effect of inducing the inhabitants of Rusapu in the Sinjar to bring tribute to him at Nineveh. Meanwhile, in the autumn, Aššur-uballit rallied Assyrian supporters at the provincial capital of Harran and claimed sovereignty over Assyria . . . A long summer campaign in the Upper Euphrates region [by Nabopolassar] was concerned with plundering in 'Assyria', a geographical term correctly used by the Chronicler to denote the district of Harran."¹⁰³¹

The Germans who came from this region include descendants of these Assyrian people.

Following the Assyrian invasions, the people of Ushkakkana were forced further north to those regions between the Caspian Sea and the Black Sea. Herodotus, who called the Ushkakkana Sigynnae, records that they were located in his day to the north of the river Ister (Danube):

"I can learn of no men dwelling beyond the Ister save certain that are called Sigynnae and wear Median dress. [i.e. of the oriental style]. Their horses are said to be covered all over with shaggy hair five fingers' breadth long, and to be small, blunt-nosed, and unable to bear men on their backs, but very swift when yoked to chariots. It is for this reason that driving chariots is the usage of the country. These men's borders, it is said, reach almost as far as the Eneti on the Adriatic Sea. They call themselves colonists from Media. How this has come about I myself cannot understand, but all is possible in the long passage of time."¹⁰³²

Of course, the Assyrian records confirm that they were indeed colonists from Medea – but *not* the Medea to the north of Assyria as people assume. They came from the land of the Medes which existed during the time of Tiglathpileser III and Sargon II kings of Assyria, this being located in north Syria and included part of Anatolia up to the River Halys – "For the boundary of the Median and Lydian empires was the river Halys", Herodotus informs us.¹⁰³³ The use of small horses and carts/chariots, such as those described above by Herodotus, was a Chinese practice.

The Eneti Herodotus is referring to are the people other writers call Veneti. They dwelt in northern Italy and were an Edomite tribe named after Duke Anah. To quote Homer, "From the land of the Eneti from whence is the race of wild she-mules".¹⁰³⁴ Compare this with the Biblical statement that, "This was that Anah that found the mules in the wilderness, as he fed the asses of his father Tsibeon".¹⁰³⁵

Assuming that Herodotus has not made a mistake about the extent of land controlled by the Sigynnae, these sons of Yaphet therefore at one time controlled territory which must have extended into Bulgaria, Poland and southern Germany, though, of course, these countries did not exist by those names at that time.

¹⁰³¹ *Chronicles of Chaldean Kings (626-556 B.C.) in the British Museum* pp.17-18, Donald John Wiseman, The Trustees of the British Museum, London 1956.

¹⁰³² Herodotus, *Histories* [v.9](#).

¹⁰³³ Herodotus, *Histories* [i.72](#).

¹⁰³⁴ Homer, *Iliad* [ii.853](#) in Vol. 1 of Augustus Taber Murray's translation (Loeb Classical Library), New York & London 1928. Variant has "From the Eneti for forest mules renowned" *Iliad* [ii.1040](#) in Vol. 1 of William Cowper's translation, London 1791.

¹⁰³⁵ Gen. 36:24.

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The alternative is to assume that they controlled the whole of Thrace and Macedonia, which suggestion is clearly untenable as, in Herodotus' day, Macedonia was a fast developing and powerful nation. Also, Herodotus does specifically say that the Sigynnae (Σιγύννας) dwelt to the north of the Danube. Strabo, who called them Siginni (Σιγιννοί), places them in his day further south, in the Caucasus mountains around the Hyrcanian [Caspian] Sea,¹⁰³⁶ which means that they had returned to the land which they had previously occupied when they were relocated by the Assyrians. They appear ultimately to have ended up in northern China where they subsequently became known as Xiongnu.¹⁰³⁷ The name Xiongnu is a phonetic variant of the name Siginni/Sigynnae.

Therefore, whilst the Ashkenazi Jews who settled in Germany came from the land of Ashkenaz, the actual Ashkenazi people had already been evacuated a more than a hundred years previous to the arrival of the Jews in the land of Ashkenaz, these Jewish exiles having been placed there by Nebuchadnezzar II after the destruction of Jerusalem. The modern Germans, on the other hand, are descended from the Assyrians, Israelites and Chaldeans who were dwelling in that region known to the Assyrians as *Ushkakkâna*. The Jewish tradition that Germans are descendants of Ashkenaz is therefore false. The part of Germany known as Old Saxony, however, was so named because of the 'sons of Isaac' who dwelt there. Many of those Germans have since migrated to America, the first significant groups of German immigrants arriving in the States in the 1670's with continuing migrations occurring throughout the 19th and the beginning of the 20th Centuries. Between 1820 and 1870, it is understood that more than seven and a half million German immigrants arrived in the United States.¹⁰³⁸ The majority of those immigrants will have been Israelites.

The Medes appear to have become the Manchu of central China. It has already been demonstrated that the Medes were the Mitannians who ruled over the Mesopotamian river country all the way to the River Halys in Anatolia. In the Egyptian records, it appears that the Medes were known to the Egyptians as Madjoi, which name is closely linked phonetically to the name Manchu. (Most commentators, however, will argue that the Madjoi were a tribe of Sudanese law enforcement officers,¹⁰³⁹ even though they are recorded in at least one text as coming from the land of Pont¹⁰⁴⁰ which land has been identified as the land of Israel.) For any philological consideration, the *n* of *Manchu* can be ignored. This is in the same way that the *Xiongnu* of north China can be identified as the Siginni/Sigynnae of the Greek writers.

The name of the Manchu language is Mandarin which bears an even more striking resemblance to the name Mede. Consider why a nation would choose a name like Mandarin unless it had some historical significance. If you ignore the nasal *n* and the liquid syllabic *r*, we arrive at Mada'in. Bear in mind that the Medes were variously called Madai, Matai, Madan, Madani and Amadana in the Assyrian records. (See the section on The Medes earlier in this work.) Mada'in is a phonetic variant of these names.

Some of the connections in the above list are tentative as the study of the tribes of Yaphet falls outside the scope of my research. Nevertheless, the ancient records clearly show a steady

¹⁰³⁶ Strabo, *Geography* xi.xi.8.

¹⁰³⁷ <http://en.wikipedia.org/wiki/Xiongnu>.

¹⁰³⁸ https://en.wikipedia.org/wiki/German_Americans.

¹⁰³⁹ *Ancient Near Eastern Texts Relating to the Old Testament* p.378, fn.15, Edited by James B. Pritchard, Princeton University Press 1969.

¹⁰⁴⁰ *Hymn to Amon-Re in Ancient Near Eastern Texts* op. cit., p.365.

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eastward movement of the Medes, Tubalites and Moshchians (i.e. descendants of Meshekh son of Yaphet) from a relatively early period. These descendants of Yapheth (Japhet in the Authorised Version) were all of the oriental type.

The land of Greece may still be known to Jews as Yavan, but Greece is today primarily an Edomite country. The descendants of Yavan, assuming that they at one time dwelt in Greece (for there is absolutely no evidence to show that they did), must have abandoned the country centuries ago. (If we are to believe the Greek records, the original inhabitants of Greece will have been destroyed by the Flood of Deucalion.) The corrections to the Greek chronology, including the history of the Israelite tribes who at one time occupied Greece, and their relationship to the Edomite tribes over whom they ruled, will be more fully addressed in my separate work entitled *The Forgotten Tribe of Naphtali & the Phoenicians*.

Sons of Ham

The Hebrew word חָם *Cham* (AV Ham) means 'hot' or 'warm' and the associated Hebrew word חֹם *chum* means 'brown' or 'dark'. The Hebrew for a black man is also כּוּשִׁי *Kushi*, from the Hebrew כּוּשׁ *Kush* (AV Cush), the name of one of the four sons of Cham. All of these names signify a burnt colour and are derived from the fact that the descendants of Cham were black-skinned.

Kush: Some of the descendants of Kush, son of Cham, settled in Ethiopia and were known as Kushites. A separate tribe of Kushites settled in Babylon:

“And Kush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, ‘Even as Nimrod the mighty hunter before the LORD’. And the beginning of his kingdom was Babel [i.e. Babylon], and Erech, and Accad, and Calneh, in the land of Shinar.”¹⁰⁴¹

The Land of Shinar here refers to Assyria and Babylonia. The Assyrian kings Shalmaneser I and Tukulti-Ninurta I referred to the Babylonians as “black-headed people”:

“When the lord Ashur chose me for his legitimate worshiper, and, for the ruling of the black-headed people, gave me scepter, sword, and staff, he presented me the diadem of legitimate rulership.”¹⁰⁴²

Tukulti-Ninurta I likewise claimed to have “shepherded the extensive black-headed people like animals”.¹⁰⁴³ Sargon II also claimed to have been the “founder of cities among all the black-headed (race of men)”.¹⁰⁴⁴ The use of the word black-headed is comparable to the Greek word Ethiop, which means ‘black-faced’.

As the Greek writer Herodotus put it:

“The Ethiopians above Egypt and the Arabians had Arsames for commander, while the Ethiopians of the east (for there were two kinds of them in the army) served with the Indians; they were not different in appearance from the others, only in speech and hair: the Ethiopians from the east are straight-haired, but the ones from Libya [i.e. Africa] have the woolliest hair of

¹⁰⁴¹ Gen. 10:8-10.

¹⁰⁴² *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.39, §.113](#).

¹⁰⁴³ *Assyrian Royal Inscriptions op. cit.*, Vol. 1, p.102, §.689, Albert Kirk Grayson, Otto Harrasowitz, 1972.

¹⁰⁴⁴ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [p.70, §.133](#).

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all men.”¹⁰⁴⁵

These ‘eastern Ethiopians’ were in his day located somewhere in or near Beluchistan in what is today known as Pakistan.¹⁰⁴⁶ They later emerged as Kushans to form the Kushan Empire.

That these eastern Ethiopians were Babylonians is as good as confirmed by the Jewish priest-historian Josephus:

“Judadas, settled the Judadeans, a nation of the western Ethiopians, and left them his name; as did Sabas to the Sabeans: but Nimrod, the son of Chus, stayed and tyrannized at Babylon, as we have already informed you.”¹⁰⁴⁷

For some unknown reason, archaeologists have decided to call these eastern Ethiopians who at one time dwelt in Babylonia Kassites, this being taken from the reading of *Kasi* in the Assyrian records. Sargon I also called himself king of Kish.¹⁰⁴⁸ (Note Kish rather than Kasi.) This is despite the fact that, in correspondence written on clay tablets unearthed by archaeologists at Tell El Amarna in Egypt, both the Babylonians and the Ethiopians of Africa were called *Kasi* (i.e. Kassites)!

Referring to these letters, Samuel A.B. Mercer records:

“In these letters Babylonia often occurs under the form *mâtKaši*... This should be compared with the Hebrew כַּיִשׁ (Gen. 10.8 J) as the father of Nimrod, in contrast to כַּיִשׁ (Gen. 10.6 P), the son of Ham... But there is no doubt that *mâtKaši* in these same letters **refers sometimes to Nubia in Africa**.”¹⁰⁴⁹

This suggestion by Mercer that Nimrod son of Kush is descended from a different Kush is somehow hard to comprehend. (What other Kush is mentioned in the Bible? Kush son of Ham is the same Kush who was the father of Nimrod.¹⁰⁵⁰) The fact that both the Babylonians and the Nubians of Ethiopia were called Kasi, and by Mercer’s own admission, the name Kasi is derived from the Hebrew word Kush, all goes to demonstrate that the Kassites of Babylonia are the eastern Ethiopians of the Greek writers.

These Kassites can be traced today to the Hindustani people of India whose holy mountain, the Hindu Kush, betrays their identity. The Hindustani Indians are black with straight black hair precisely as described by Herodotus.

Mitsraim: The Hebrew name for Egypt is מִצְרַיִם *Mitsraim* (AV Mizraim). The true Egyptians are descended from Mitsraim son of



Hindustani Indians (Kassites) performing a ritual procession.

¹⁰⁴⁵ Herodotus, *Histories* vii.70.

¹⁰⁴⁶ See Herodotus, *Histories* Vol. 3, vii.70, fn. 1 on p.383, Alfred Denis Godley, Loeb Classical Library, William Heinemann Ltd, London and Harvard University Press, Cambridge, Massachusetts 1938.

¹⁰⁴⁷ Josephus, *Antiquities of the Jews* i.vi.2.

¹⁰⁴⁸ *Ancient Near Eastern Texts Relating to the Old Testament* op. cit., pp.267-8.

¹⁰⁴⁹ *The Tell El-Amarna Tablets* op. cit., Vol. 2, Excursus I on p.816. (Emphasis mine.)

¹⁰⁵⁰ Gen. 10:7-8.

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Cham, a person called Μέρσην *Mersen* by Josephus,¹⁰⁵¹ though in some manuscripts, the name Egyptians is written Μεστραείμ *Mestram*.¹⁰⁵² Whiston, in his translation of Josephus, translates this word as Mestre.¹⁰⁵³ (Notice how the Hebrew letter *tsadi*, which is often transliterated as an *s*, a *z* or a *t* is now transliterated by Josephus as an *st*. In *The Forgotten Tribe of Naphtali & the Phoenicians* I demonstrate how the name יֶצֶר Yetser, this being the firstborn son of Naphtali who is called Jezer in the AV, has become Asterion or Asterius when transliterated into Greek. The English words star, aster, asteroid, astronomy and astrology are all derived from this name Yetser.)

According to Herodotus, the Egyptians were black with woolly hair.¹⁰⁵⁴ He even adds that they were the colour of a black dove:

“When they [the people of Dodona] say that the dove was black, they are indicating that the woman was Egyptian.”¹⁰⁵⁵

As far as the 18th Dynasty Egyptian kings are concerned, the Michigan team which X-rayed the mummies commented that the skulls were “similar to that of the Nubians from the ancient cemeteries of Gebel Adda”.¹⁰⁵⁶ Today, the true Egyptians are dispersed throughout Ethiopia and Africa. The modern-day Egyptians are **not** the Egyptians of the Bible. They are an admixture of Ishmaelites, Ammonites, Moabites and Edomites. In fact, the name Egypt (originally pronounced with a hard ‘g’) is derived from the Arabic name Copt, which in turn is derived from the name Keftiu, this being the name we discussed earlier and identified as attaching to the Curetes/Carians. These Carians arrived during the time of Psammetichus I, king of Egypt, and it can be shown that many of these people who arrived at that time were a mixture of Israelites and Edomites. The Israelites have since moved on, leaving the Edomites to take control. Over time, with the expansion of the Islamic Empire, the descendants of Ishmael, Ammon and Moab moved into Egypt to unite with Edom.

Hittites: The Biblical Hittites were descended from Heth son of Canaan.¹⁰⁵⁷ The Hittites were therefore black. Since the discovery of the remains of the cities of the Hattians of Anatolia (i.e. Asia Minor – now Turkey), archaeologists would have us believe that the Hittites’ original homeland was there rather than in the land of Israel. These Hattians of Asia Minor later became the Germanic people called Chatti,¹⁰⁵⁸ a people who settled in the region of Hesse in southern Germany.¹⁰⁵⁹ Note that Hesse is a variant spelling of Chatti, the interchange of the *s* and the *t* being once again evident. (If we can recall, Josephus called the region of Bashan in northern Israel both Batanaian and Batanidi.)

It is abundantly clear that neither the people of Hesse nor the Germans in general are black-skinned. The truth of the matter is that the Hattians were **not** the Biblical Hittites! To use the

¹⁰⁵¹ Josephus, *Antiquities of the Jews* [i.132](#).

¹⁰⁵² See [fn. d on p.64](#) of Josephus Vol. 4, Henry St. John Thackeray, Loeb Classical library, London and Cambridge, Massachuestts, 1961.

¹⁰⁵³ *Antiquities of the Jews* [i.vi.2](#).

¹⁰⁵⁴ Herodotus, *Histories* [ii.104](#).

¹⁰⁵⁵ *Ibid.* [ii.57](#).

¹⁰⁵⁶ An X-Ray Atlas of the Royal Mummies p.351. Edited by James E. Harris and Edward F. Wente, University of Chicago Press, Chicago and London 1980.

¹⁰⁵⁷ Gen. 10:15 & 1 Chron. 1:13.

¹⁰⁵⁸ See for example Tacitus, *The History* [iv.12](#) and Strabo, *Geography* [vii.i.3](#).

¹⁰⁵⁹ *The Hittites - People of a Thousand Gods* p.80, Johannes Lehmann, William Collins Sons & Co. Ltd, 1977.

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words of the renowned Swiss Assyriologist and Hittitologist Emil Forrer: “the Hittites were not Hittites at all”.¹⁰⁶⁰

“The name ‘Hittite’ was given to this language by modern scholars as being the official language of the Land of Hatti, and has been universally accepted; but it is strictly speaking incorrect... It is now generally agreed that the true name of the language is ‘Nesite’ or ‘Nesian’, the language of Nesa or Kanesh, but despite this the name ‘Hittite’ is now so well established that it will probably never be abandoned.”¹⁰⁶¹

More than half a century later, archaeologists are still calling them Hittites!

The name Chatti was clearly pronounced *Hesse* by the Germans. When therefore Nebuchadnezzar claimed to have “conquered the whole area of Khatti-land”,¹⁰⁶² he was in fact saying that the whole of Hesse-ia was now in his control. The name Hatti/Hesse when transliterated into Greek becomes Asia! Nebuchadnezzar therefore believed that he was extending the boundaries of Asia, which designation at one time applied only to Asia Minor, the place which we also refer to as Anatolia. Note that the land of Israel was only known as Asia from the time of Nebuchadnezzar onwards. Archaeologists have only clouded the issue by wrongly calling the Hattians Hittites, a misnomer which they are seemingly reluctant to relinquish.

Philistines: According to the Bible, the Philistines (Hebrew פְּלִשְׁתִּים *Pilishtim* or *Philishtim*) were descended from Casluchim (AV Casluhim) son of Mitsraim.¹⁰⁶³ When we talk of the modern Palestinians, there is the danger that we confuse them with the original inhabitants of the land. The Greeks called the Philistines Ethiopians. As already stated, the Greek word Ethiop (var. Aethiop) means ‘burnt-face’ or ‘black-face’. The land of Philistia in which the Philistines used to dwell is the region nowadays known as the Gaza Strip.

By the first century of the Common Era, these Biblical Philistines had disappeared from the land. The Latin writer Pliny (middle of the 1st century CE), who could not work out what had happened to them, wrote:

“Ethiopia was worn out by alternate periods of dominance and subjection in a series of wars with Egypt, having been a famous and powerful country even down to the Trojan wars, when Memnon [Amenemhat III] was king; and the stories about Andromeda show that it dominated Syria and the coasts of the Mediterranean in the time of King Cepheus.”¹⁰⁶⁴

Some of these Philistines became the Falashas of Ethiopia in Africa. The name Falasha is but a variant spelling of the Hebrew Pelishti, a name which transliterates into Arabic as Falastin. There is evidence that the Hebrew letter ט *tav* can on occasions be transliterated as an *s* or *sh*, which means that Pelisti can be pronounced Pheleshes.¹⁰⁶⁵ This confusion between the *s* and the *t* in ancient languages is exemplified in the name Hatti mentioned above, which name was pronounced Hesse. Compare also the German word for road *Straße* (pronounced *Shtra-ssa*) with the Latin *Strada*. Consider also how we pronounce the word *information* where the

¹⁰⁶⁰ *Ibid.* p.89.

¹⁰⁶¹ *The Hittites* p.101, Oliver R. Gurney, Penguin Books 1990.

¹⁰⁶² *Egypt of the Pharaohs* p.358, Sir Alan H. Gardiner, Oxford University Press, 1964.

¹⁰⁶³ Gen. 10:14.

¹⁰⁶⁴ Pliny, *Natural History* vi.35 (182).

¹⁰⁶⁵ http://en.wikipedia.org/wiki/Ashkenazi_Hebrew.

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t is pronounced as an *s*. Conversely, as already stated, the region of Bashan in northern Israel was known as Batanaian to the Greeks.¹⁰⁶⁶

The name Falasha supposedly means ‘stranger’ or ‘immigrant’ in the classical language of Ethiopia,¹⁰⁶⁷ which tells us that the Falashas at some time in the past emigrated to Ethiopia from some other location. The reason why these people were regarded as strangers or immigrants is because they arrived in Ethiopia from the land of Philistia. They claim to be descended from Menelik I, who they say was a son of King Solomon and the Queen of Sheba, the Queen of Sheba being called Makeda.¹⁰⁶⁸ Menelik I, however, lived centuries after King Solomon and is understood to have been king of Ethiopia around 200 BCE.¹⁰⁶⁹ DNA evidence also shows that they are descended from the same gene pool as the Ethiopians and have no Jewish genes in them:

“DNA samples from Falasha Jews and Ethiopians were studied with the Y-chromosome-specific DNA probe p49a to screen for TaqI restriction polymorphisms and haplotypes. Two haplotypes (V and XI) are the most widespread in Falashas and Ethiopians, representing about 70% of the total number of haplotypes in Ethiopia. Because the Jewish haplotypes VII and VIII are not represented in the Falasha population, we conclude that the Falasha people descended from ancient inhabitants of Ethiopia who converted to Judaism.”¹⁰⁷⁰

The mitochondria, however, shows that some of these Falashas are descended from Judah through **the maternal line**.¹⁰⁷¹ This means that somewhere along the way, a Philistine married a Jewish woman and has kept the Jewish faith alive.

The Falashas do not like being called Falashas because it betrays their true identity. They would rather believe that they were ‘sons’ of Solomon than to admit that they were at one time his subjects. Nevertheless, they do well to adhere to and live according to the Law of Moses and should be encouraged to continue doing so. We should therefore not be too critical.

Josephus: Josephus¹⁰⁷² provides further information concerning the Chamitic/Hamitic tribes:

“Evilas [Havila], who founded the Evileans, are called Getuli”

The Getuli were the black Berbers who inhabited the desert region to the south of the Atlas Mountains in north Africa.¹⁰⁷³

“and Ragmus [i.e. Raamah] the Ragmeans; and he had two sons, the one of whom, Judadas, settled the Judadeans, a nation of the western Ethiopians, and left them his name.”

Notice that Josephus called Raamah Ragmus. The name Raamah is written רַעְמָה *ra'ama*, but the letter ר *ayyin* is a guttural and is often transliterated into other languages either as a *g* (as

¹⁰⁶⁶ Josephus, *Antiquities of the Jews* ix.vii.1 or ix.159. See also Ptolemy, *Geography* Book 5, Chap. 14, §.26 where it is transliterated from the Greek Βαταναίος (*Batanaiaios*) as Bathanaea, though it is Book 5, Chap. 15, §.26 in some copies.

¹⁰⁶⁷ According to the Ethiopian Ge'ez language. See <http://debate.uvm.edu/dreadlibrary/ebardfield.html>.

¹⁰⁶⁸ http://en.wikipedia.org/wiki/Menelik_I.

¹⁰⁶⁹ <http://my.raex.com/~obsidian/ethiopia.html#Ethiopia>.

¹⁰⁷⁰ *Origins of Falasha Jews Studied by Haplotypes of the Y Chromosome* by Gérard Lucotte and Pierre Smets, pp.989-93 in Human Biology Vol. 71, No. 6, December 1999. See also the Abstract of the above work as presented on the National Center for Biotechnology Information website <http://www.ncbi.nlm.nih.gov/pubmed/10592688>.

¹⁰⁷¹ This information is derived from the data Dr Nathaniel Jeanson has provided – especially his mitochondria tree at <https://assets.answersingenesis.org/doc/articles/ari/v9/out-of-africa/figure-1.pdf>. The Falashas are represented on two separate branches – one from the Hamitic branch (at the bottom of his chart) and one from the Semitic branch (at the top of his chart).

¹⁰⁷² Josephus, *Antiquities of the Jews* i.vi.2.

¹⁰⁷³ <http://en.wikipedia.org/wiki/Gaetuli>.

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in Josephus' translation) or a *k*, and on occasions as a *t*. The addition of the *s* on the end of the word is a typical Greek practice. Strabo also mentions a people called Rhammanitæ in southern Arabia.¹⁰⁷⁴ This tribe was located not too far distant from the city called Negrani, a name which means 'black'.

Josephus continues:

"Sabathes [i.e. Sabtah (סבטח) in Gen. 10:7, spelt differently (סבטח) in 1 Chron. 1:9] founded the Sabathens, they are now called by the Greeks Astaborans."

Note the metathesis: The ס and the ת have been transposed so that **Sabathes** becomes **Astaborans**. The Astaborans were a black Sudanese people.

The Hamathites,¹⁰⁷⁵ who Josephus calls Amathus, were a people who:

"inhabited in Amathine, which is even now called Amathe by the inhabitants, although the Macedonians named it Epiphania, from one of his posterity."

Epiphania was apparently the old name for the city of Hama/Hamath in Syria.¹⁰⁷⁶ Pliny called these people Nubei (*Latin* Nubeis, i.e. Nubians) who, he informs us:

"have even penetrated as far as Mount Libanus in the middle of Syria."¹⁰⁷⁷

Needless to say, the word Nubian means black.

The southern Sabeans, we are told, were descended from Seba (who he calls Sabas) son of Kush.¹⁰⁷⁸ Most of the Sabeans, however, were Arabs, as Diodorus and Pliny confirm. They purportedly were descended from Sheba son of Yoktan/Joktan, one of Keturah's children,¹⁰⁷⁹ though I have shown that there may have been some confusion between the sons of Sheba and the sons of Duke Tsibeon (AV Zibeon who Josephus called Esebeon). In referring to the Sabaeans, however, Josephus refers specifically to the **southern** branch of the Sabeans. It is not clear who specifically he was referring to, but bearing in mind that all of Cham's sons were black, he must be referring to a tribe either in Egypt, in Ethiopia or in the Sudan. In *Ancient History Reconsidered*, I have demonstrated that the Queen of Sheba was actually queen of Thebes. The Hebrew name Sheba therefore becomes Theba when transliterated into Egyptian, and becomes Thebes when transliterated into Greek. The Sabeans Josephus seems to be referring to must be the Egyptians, who by his time had moved to Ethiopia. (As stated above, the modern Egyptians are **not** the Egyptians of the Bible.)

The Moors: Under the leadership of the Arab Umayyads, the Moors invaded Spain in April 711 CE. These Moors were black Canaanite Berbers. Arab writers maintain that the Berbers were descendants of the Philistines and Canaanites who once occupied the land of Canaan in Israel.¹⁰⁸⁰ Unlike the Arab Umayyads, who had been practising Muslims for at least a century before the invasion, the Berbers were recent converts to the faith.¹⁰⁸¹ This needs to be emphasized for the simple reason that a lot of people are confused by the various factions

¹⁰⁷⁴ Strabo, *Geography* [xvi.iv.24](#).

¹⁰⁷⁵ Gen. 10:18 & 1 Chron. 1:16.

¹⁰⁷⁶ http://en.wikipedia.org/wiki/Hama#Classic_Antiquity.

¹⁰⁷⁷ Pliny, *Natural History* [vi.32 \(142\)](#) (Vol. 2 of Loeb Classical Library) H. Rackham, London 1938.

¹⁰⁷⁸ Gen. 10:7.

¹⁰⁷⁹ Gen. 10:28.

¹⁰⁸⁰ http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0003_0_02599.html.

¹⁰⁸¹ http://en.wikipedia.org/wiki/Umayyad_conquest_of_Hispania. See also *Spanish Influence on English Literature* [p.9](#), Martin Hume, Eveleigh Nash, London 1905.

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which made up the Muslim army. According to a Christian chronicle, the Umayyad rulers known as Almoravids were Moabites,¹⁰⁸² but a number of websites are claiming that the Moabites were blacks, which is clearly wrong. The Umayyads were a white Arab race.

The name Moor is a variant spelling of the Hebrew name Amori (אַמֹרִי AV Amorites), a name which appears in the Mari letters as Amurru. As already stated, the Amorites were also known as Canaanites. Whilst the book of Deuteronomy (1:44) informs us that Israel was defeated by Amorites, the book of Numbers (14:45), in referring to the same event, called them Canaanites.

Procopius informs us that the black Hamitic inhabitants of the land of Israel migrated to Egypt and from there spread throughout north Africa:

“In that country [i.e. Palestine] there dwelt very populous tribes, the Gergesites and the Jebusites and some others with other names by which they are called in the history of the Hebrews. Now when these nations saw that the invading general was an irresistible prodigy, they emigrated from their ancestral homes and made their way to Egypt, which adjoined their country. And finding there no place sufficient for them to dwell in, since there has been a great population in Aegypt from ancient times, they proceeded to Libya. And they established numerous cities and took possession of the whole of Libya as far as the Pillars of Heracles, and there they have lived even up to my time, using the Phoenician tongue.”¹⁰⁸³

The Berbers at one time controlled most of the region of North Africa from Egypt to the Straits of Gibraltar and beyond. These people were black, but following the Muslim invasions of the country from the 7th century CE onwards, the distinction between the various groups of people has become confused and muddled.¹⁰⁸⁴ Consider, for example, the number of immigrants in England (or any other country, if it comes to that) who are of foreign extraction; immigrants who are now officially permanent residents, hence by definition English. Many have since had families, their children in turn likewise being considered of pure English extraction and all entitled to the same benefits and services of the indigenous population. Any historian or geographer would have great difficulty in distinguishing one part of the community from the whole. This is what has happened to many of the ancient tribes including the Berbers whose identity has been lost in part due to the Arabization of the indigenous people by the invading Muslims.

Whilst these lists are not exhaustive, it is enough to demonstrate that all of the Yaphetic tribes are of the eastern Oriental type, whilst the Hamitic tribes are black-skinned. It is surprising how many people, including leading academics, fall down on this basic understanding. Geneticist Dr Nathaniel T. Jeanson has taken sample data of mitochondrial DNA from 639 people of various ethnic backgrounds and has reconstructed their genealogical origins tracing them all back to three women who lived around 4,500 years ago, this agreeing with the Biblical statement that the present world population is descended from the three sons of Noah.¹⁰⁸⁵ My own research shows that the largest of his three groups represents the offspring of both Shem and Yaphet, meaning that these two brothers probably married two women who were

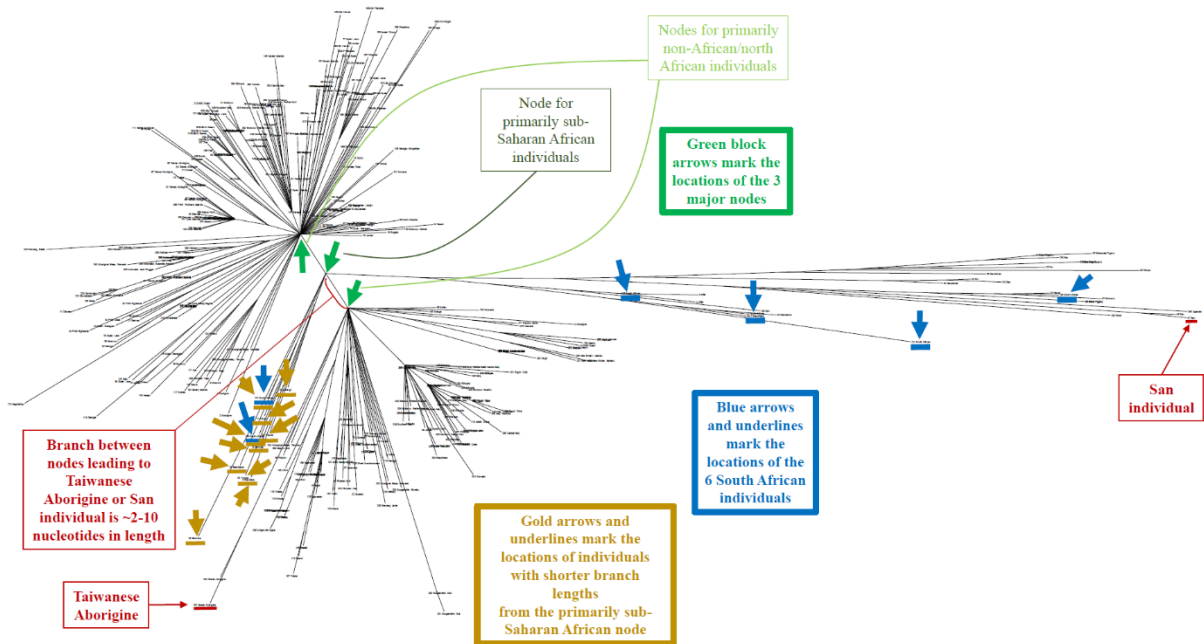
¹⁰⁸² *Egyptian Romany: The Essence of Hispania* p.154, Moustafa Gadalla, Tehuti Research Foundation, U.S.A. 2017. He has pretty well quoted verbatim the entries from *Jews, Visigoths and Muslims in Medieval Spain: Cooperation and Conflict*, pp.49-50, Norman Roth, Brill, Leiden, New York and Köln, 1994.

¹⁰⁸³ Procopius, *History of the Wars* iv.10.

¹⁰⁸⁴ <http://en.wikipedia.org/wiki/Berbers>.

¹⁰⁸⁵ For a high-definition image, see <https://assets.answersingenesis.org/doc/articles/ari/v9/out-of-africa/figure-1.pdf>.

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Dr Jeanson's Mitochondrial Tree. The three green arrows denote the three major nodes from which all the families of the earth have emerged. The two green arrows pointing downwards represent the Hamitic tribes. The extensive topmost group represents the descendants of Shem and Yaphet.

closely related to each other. They were most likely sisters. It also means that the other two groups in Jeanson's genealogical tree are both Hamitic.

When the Bible tells us that Ham "saw the nakedness of his father", it means that he had an illicit relationship with Noah's wife. His son Canaan was born as a result of this incestuous act. This is the only way of interpreting both the Bible and the genetic information. The arguments for this interpretation of the Biblical story have already been put forward by John Sietze Bergsma and Scott Hahn who have also looked at the various alternative interpretations which have been put forward by Talmudists and by Biblical scholars, but the sexual intercourse between Ham and Noah's wife is the only explanation which makes sense.¹⁰⁸⁶

Josephus

The works of Josephus are accepted by many people as being accurate and reliable, but we have shown in this present work that he has made numerous mistakes. It is worthwhile listing some of the things he has got wrong:

- Having demonstrated that the spies who were sent by Moses to spy out the land of Canaan entered the land **from the north** (past the city of Rehov, at the entering of Hamath in Syria),¹⁰⁸⁷ we see that Josephus would have us believe that the spies entered the Promised Land **from the south**:

"These [spies], starting from the Egyptian frontier, traversed Canaan from end to end,

¹⁰⁸⁶ *Noah's Nakedness and the Curse on Canaan*, John Sietze Bergsma and Scott Hahn in *Journal of Biblical Literature* Vol. 124, No. 1 (Spring 2005), pp.25-40.

¹⁰⁸⁷ Num. 13:21.

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reached the city of Amathe [i.e. Hamath] and Mount Libanus, and after exploring the nature of the country and of its inhabitants returned, having spent forty days over the whole task.”¹⁰⁸⁸

- Having demonstrated that Mount Hor is in Assyria, it is hard to understand why Josephus would have us believe that Petra in the land of Jordan is Mount Hor.¹⁰⁸⁹ This makes no sense whatsoever, as Israel’s northern border was a line drawn from the “Great Sea”, being the Mediterranean, “to Mount Hor”.¹⁰⁹⁰ If Petra was Mount Hor, then the line would divide the Promised land down the middle!
- His statement that Laban lived in Mesopotamia¹⁰⁹¹ is also false. The monument of the Assyrian King Shamshi-Adad I places the land of Laban on the Mediterranean shore in north Syria.¹⁰⁹²
- As far as the Hamitic tribes are concerned, Josephus seems to be relatively accurate. When it comes to the Yaphetic tribes, however, Josephus could not be further from the mark:

“Japheth, son of Noah, had seven sons. These, beginning by inhabiting the mountains of Taurus and Amanus, advanced in Asia up to the river Tanais and in Europe as far as Gadeira, occupying the territory upon which they lit, and, as no inhabitant had preceded them, giving their own names to the nations. Thus those whom today the Greeks call Galatians were named Gomarites, having been founded by Gomar. Magog founded the Magogians, thus named after him, but who by the Greeks are called Scythians. Two other sons of Japheth, Javan and Mados, gave birth, the latter to the Madaeans – the race called by the Greeks Medes – the former to Ionia and all the Greeks. Thoebel founded the Thoebelians, nowadays called Iberians...”¹⁰⁹³

And so the nonsense continues. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I have demonstrated that the majority of these tribes which Josephus is calling Yaphetic were Israelite. He did not even know that the name Iberian is the same word used for Hebrew! Basically, Josephus did not have a clue what he was talking about.

Athamas

Strabo records:

“Near Lebadeia [in Greece] is Trachin, having the same name as that in Cētae (Oita); it is a small Phocian town. The inhabitants are called Trachinii”.¹⁰⁹⁴

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the Phocians were descendants of Huppim [חֻפִּים] son of Benjamin,¹⁰⁹⁵ the name Phoci being a metathesis of Huppi, a name which can also be transliterated from the Hebrew as Chuppi or Chuphi. Trachinii is a variant spelling of Trachin/Turk. The Cētaeans are mentioned by Strabo in connection with the Athamanes who were dwelling in Thessaly:

¹⁰⁸⁸ Josephus, *Antiquities of the Jews* [iii.303](#).

¹⁰⁸⁹ *Ibid.* [iii.82-3](#).

¹⁰⁹⁰ Num. 34:7.

¹⁰⁹¹ *Antiquities of the Jews* [i.278](#).

¹⁰⁹² *Ancient Records of Assyria and Babylonia* Vol. 1, [p.17](#), [§.45](#), Daniel David Luckenbill, University of Chicago Press 1926.

¹⁰⁹³ *Antiquities of the Jews* [i.122-4](#).

¹⁰⁹⁴ Strabo, *Geography* [ix.iii.14](#).

¹⁰⁹⁵ Gen. 46:21 & 1 Chron. 7:12.

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“We have said, that Ætolians, Acarnanians, and Athamanes are situated to the west of the Thessalians and Cæteans, if indeed we must call the Athamanes, Greeks.”¹⁰⁹⁶

I would suggest that the Ætolians were descended from Ethan son of Zerach,¹⁰⁹⁷ whilst the Acarnanians (more specifically, the people who gave their name to Acarnania, for there were numerous tribes inhabiting this land) were descendants of Keran (כֶּרָן AV Eran) son of Ephraim.¹⁰⁹⁸ The name Cætae, however, appears to be a variant spelling of Ossa, which in turn is a variant spelling of Esau, the Hebrew letter ש *sin* having become a *t* in transliteration.

Writing in the middle of the first century BCE, Strabo does go on to say that, in his day, the Athamanes were extinct,¹⁰⁹⁹ by which he presumably means that they were no longer dwelling in that part of the world. This colony of Athamanes in northern Greece was purportedly founded by someone called Athamas,¹¹⁰⁰ of whom some fanciful tales have been related.¹¹⁰¹ It is tempting to identify Athamas as Edom, though the evidence suggests that Athamas was more correctly an Israelite tribe. The Greeks, however, often provide us with a confused record. Take, for example, the following:

“After Tricolonus there met their fate in the race Aristomachus and Prias, and then Pelagon, **Aeolius** and **Cronius**. Some add to the aforesaid **Erythras**, the son of **Leucon**, the son of **Athamas**, after whom was named Erythrae in Boeotia, and Eioneus, the son of Magnes the son of Aeolus.”¹¹⁰²

Erythras is a Greek word meaning ‘red’, which has exactly the same meaning as Edom. As already demonstrated, Aeolius is a variant spelling of the name Yoel, this being the Yoel (AV Joel) son of Reuben who dwelt in the city of Aroer to the east of the River Jordan.¹¹⁰³ His offspring continued to refer to themselves by the name of their progenitor. Cronius is a variant spelling of Cronus, this being the Greek transliteration of the name Hiram, who was king of Tyre during the time of David and Solomon. Leucon gave rise to the Lycians of Anatolia, Laconians of Greece and Lucanians of Italy all of whom were descendants of Yachin (AV Jachin) son of Shimon (AV Simeon). (For further information on this latter identification, see *The Forgotten Tribe of Naphtali & the Phoenicians*.) All of these are once again allegorical associations.

Apollodorus records:

“Aeolus reigned over the regions about Thessaly and named the inhabitants Aeolians. He married Enarete, daughter of Deimachus, and begat seven sons, **Cretheus**, **Sisyphus**, **Athamas**, **Salmoneus**, Deion, Magnes, Perieres, and five daughters, Canace, Alcyone, **Pisidice**, **Calyce**, Perimede.”¹¹⁰⁴

Cretheus is a variant spelling of Kuretes, who we are here identifying as the Biblical Horites, whilst Salmoneus is the tribe named after Shillum/Shallum, the fourth son of Naphtali. These descendants of Shillum/Shallum were also known as Solymi, a people who, according to

¹⁰⁹⁶ Strabo, *Geography* [x.i.16](#).

¹⁰⁹⁷ See *Ancient Irish History Reconsidered*.

¹⁰⁹⁸ See *The Forgotten Tribe of Naphtali & the Phoenicians*.

¹⁰⁹⁹ Strabo, *Geography* [ix.iv.17](#).

¹¹⁰⁰ Strabo, *Geography* [xiv.i.3](#).

¹¹⁰¹ <http://en.wikipedia.org/wiki/Athamas>.

¹¹⁰² Pausanias, *Description of Greece* [vi.xxi.11](#) (emphases mine).

¹¹⁰³ Compare 1 Chron. 5:4 and 5:8.

¹¹⁰⁴ Apollodorus, *Library* [i.vii.3](#) (emphases mine).

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Herodotus and Strabo, were previously known as Milyans¹¹⁰⁵ or Milyæ¹¹⁰⁶ and who were later variously associated with the Termilae, Lycians (called Lycii by Strabo)¹¹⁰⁷ and Pliny even informs us that the Pisidians (he called them Pisidae) were originally called Solymi.¹¹⁰⁸

Note that Pisidice (Πεισιδικήν) mentioned above (pronounced Pisidiki or Pisidiken) is derived from Pisidi with the usual 'ci' ending. This is in the same way that the Celts were called Celtici etc. as discussed earlier. Calyce (Καλύκην pronounced Kalliki or Kalliken) appears to be a variant spelling of Chalcol (son of Zerach), who was called Chalkeos by Josephus.¹¹⁰⁹ Cilix, who is called 'son' of Agenor, is another variation on the same name.¹¹¹⁰ Agenor is a variant spelling of the name Guni, this being the second-born son of Naphtali. (See *The Forgotten Tribe of Naphtali & the Phoenicians*.) Sisyphus is to be identified as the tribe of Yoseph (Joseph), a tribe who, unbeknown to the Greek writers, was also known as Asopus:

"The Asopus river was a son of Ocean and Tethys, or, as Acusilaus says, of Pero and Poseidon, or, according to some, of Zeus and Eurynome. Him Metope, herself a daughter of the river Ladon, married and bore two sons, Ismenus and Pelagon, and twenty daughters, of whom one, Aegina [i.e. little Seirite], was carried off by Zeus. In search of her Asopus came to Corinth, and learned from Sisyphus [a variant spelling of Asopus] that the ravisher was Zeus. Asopus pursued him, but Zeus, by hurling thunderbolts, sent him away back to his own streams; hence coals are fetched to this day from the streams of that river."¹¹¹¹

As already stated, Apollodorus records that Sisyphus founded the city of Ephrya in Greece, a city which later became known as Corinth,¹¹¹² whilst Pausanias would have us believe that the city was originally occupied by Ephrya the daughter of Oceanus.¹¹¹³ Ephrya is the Greek transliteration of the Hebrew name Ephraim.

The reason for these inconsistencies is down to the fact that the Greeks were turning tribal entities into fictitious people. This means that these family trees are as good as worthless other than perhaps to show how the tribes were interrelated.

"Of the sons of Aeolus, Athamas ruled over Boeotia and begat a son Phrixus [Beri[g]ah, son of Asher] and a daughter Helle by Nephele [Naphtali]. And he married a second wife, Ino, by whom he had Learchus and Melicertes. But Ino plotted against the children of Nephele and persuaded the women to parch the wheat; and having got the wheat they did so without the knowledge of the men. But the earth, being sown with parched wheat, did not yield its annual crops; so Athamas sent to Delphi to inquire how he might be delivered from the dearth. Now Ino persuaded the messengers to say it was foretold that the infertility would cease if Phrixus were sacrificed to Zeus. When Athamas heard that, he was forced by the inhabitants of the land to bring Phrixus to the altar. But Nephele caught him and her daughter up and gave them a ram with a golden fleece, which she had received from Hermes, and borne through the sky by the ram [Creon] they crossed land and sea. But when they were over the sea which lies betwixt Sigeum and the Chersonese, Helle slipped into the deep and was drowned, and the sea was called Hellespont after her. But Phrixus came to the Colchians, whose king was Aeetes [Duke Aiah], son of the Sun [Ἡλίου Helios] and of Perseis [Peresh son of Machir son of Menashe], and brother of Circe [Duke Korach] and Pasiphae [Yoseph/Joseph], whom Minos [Menashe]

¹¹⁰⁵ Herodotus, *Histories* [i.173](#).

¹¹⁰⁶ Strabo, *Geography* [xii.viii.5](#).

¹¹⁰⁷ *Ibid.*

¹¹⁰⁸ Pliny, *Natural History* [v.24 \(94\)](#).

¹¹⁰⁹ Josephus, *Antiquities of the Jews* [viii.43](#)

¹¹¹⁰ Apollodorus, *Library* [iii.i.1](#).

¹¹¹¹ Apollodorus, *Library* [iii.xii.6](#).

¹¹¹² Apollodorus, *Library* [i.ix.3](#).

¹¹¹³ Pausanias, *Description of Greece* [ii.i.1](#).

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married.”¹¹¹⁴

The Latin writer Pliny, on the other hand, makes Athamas a ‘son’ of Chalcus (i.e. Calchol son of Zerach). This would make Athamas identifiable as the tribe of Ethan son of Zerach who is called Aetham (Αἰθαμ)¹¹¹⁵ in the Septuagint. Knowing that they are actually talking about tribal elements helps to make better sense of it all, but it is still not easy to understand, as we simply do not know how much has been added by later writers.

“Over against Mount Laphystius is Orchomenus, as famous a city as any in Greece. Once raised to the greatest heights of prosperity, it too was fated to fall almost as low as Mycenae and Delos. Its ancient history is confined to the following traditions. They say that Andreus, son of the river Peneius, was the first to settle here, and after him the land Andreis was named.

“When Athamas joined him, he assigned to him, of his own land, the territory round Mount Laphystius with what are now the territories of Coroneia and Haliartus. Athamas, thinking that none of his male children were left, adopted Haliartus and Coronus, the sons of Thersander, the son of Sisypheus, his brother. For he himself had put to death Learchus and Melicertes; Leucon had fallen sick and died; while as for Phrixus, Athamas did not know if he survived or had descendants surviving.

“When later Phrixus himself, according to some, or Presbon, according to others, returned from Colchis – Presbon was a son of Phrixus by the daughter of Aeetes – the sons of Thersander agreed that the house of Athamas belonged to Athamas and his descendants, while they themselves became founders of Haliartus and Coroneia, for Athamas gave them a part of his land.”¹¹¹⁶

The fact that this Athamas ruled over Coroneia (named after Keran son of Ephraim?) and founded Erythrae (which name means ‘red’, means Edom) suggests that we are probably talking of an Israelite tribe using Edomite slave labour. This reinforces the claim that Athamas is a variant spelling of the name Ethan, the firstborn son of Zerach who is called Aetham in the Septuagint.

Edom in Macedonia and Thrace

Having identified a strong Edomite presence in Greece and Asia Minor, we can now begin to appreciate, when we look at the extent of their migrations, just how widespread the Edomite occupation has become, and we shall ultimately come to understand the influence that Edom has had on world history. What we have uncovered so far, however, is only the tip of the iceberg. Edom had a huge family!

To the north of Greece and Thessaly, there was a region which spanned northern Macedonia and Thrace called Paeonia by Herodotus but Pannonia by Pliny¹¹¹⁷ and Strabo.¹¹¹⁸ This place was clearly named after Duke Pinon.¹¹¹⁹ Herodotus mentions a further Paeonia in Greece, informing us that the Athenians having “succeeded in fortifying a place called Leipsydrium,¹¹²⁰ which is above Paeonia” then suffered a defeat.¹¹²¹ In Greek mythology, the

¹¹¹⁴ Apollodorus, *Library* [i.ix.1](#). See *The Forgotten Tribe of Naphtali & the Phoenicians* for a fuller explanation of Minos king of Crete and his ‘wife’ Pasiphae.

¹¹¹⁵ [1 Chron. 2:6](#) and [Psalm 88:1](#).

¹¹¹⁶ Pausanias, *Description of Greece* [ix.xxxiv.6-8](#).

¹¹¹⁷ Pliny, *Natural History* [iii.25 \(147\)](#). ([iii.28](#) in John Bostock’s translation.)

¹¹¹⁸ Strabo, *Geography* [vii.v.3](#).

¹¹¹⁹ Gen 36:41.

¹¹²⁰ Named after Eliphaz son of Edom? (Gen. 36:10.)

¹¹²¹ Herodotus, *Histories* [v.62](#).

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Paeonians were said to have derived their name from Paeon [i.e. Pinon] the son of Endymion [i.e. Edom],¹¹²² the addition of the extra letter *n* being a well known Celtic practice. There was even a city in Macedonia which Strabo called Idomene.¹¹²³

Dwelling amongst the Pannonians in Macedonia were a people known as Odomantes¹¹²⁴, a name which means Edomites, though Pliny called them Idomenenses¹¹²⁵ adding that another group of Edomites, the Odomanti, were dwelling in Thrace.¹¹²⁶ Note all these variant spellings of the name Edom. The name Odomantes takes the same form as the name Brigantes, these being the people who settled in England and Ireland and who seem to be descended from Beriah son of Asher.¹¹²⁷ The people Herodotus called Briges, a people who became known as Phrygians,¹¹²⁸ will also most likely have been descendants of this Beriah son of Asher. Note that the letter ayin (ע) in Beriah (בריעה) will have meant that the name can also be transliterated as Berigah.

It has been demonstrated that the Laeaeans, who dwelt amongst the Paeonians, came from the city of Elon on the Gulf of Aqaba, a city known to the Greeks as Aelana. These Laeaeans were descended from Duke Elon.

The Agrianes (also called Agrii),¹¹²⁹ a people who also dwelt among the Pannonians were descendants of Hagar – hence they were Ishmaelites. These will no doubt have been a sub-division of the Hagarites against whom Reuben made war in the days of King Saul.¹¹³⁰ Polybius records a war between the Agrii and Istri who were dwelling in Istria circa 177 BCE.¹¹³¹ (The Istrians were descendants of Etser son of Seir.¹¹³²)

According to Strabo and Pliny, there was, in their day, another tribe of Agraei dwelling in Saudi Arabia in the first century CE.¹¹³³ He also informs us that the royal city of Agra (which was clearly named after Hagar the mother of the Ishmaelites) belonged to the [Edomite] tribe of Laeanitae.¹¹³⁴ Assuming that Pliny has not made an error, it was not unusual for Edomites to rule over other people. Whilst the Agraei were Ishmaelites, the Laeanitae were descendants of Duke Elon. Strabo and Diodorus also mention a tribe of Agrii who were dwelling in Ethiopia.¹¹³⁵ I have already put forward the argument that some of these Laeans settled in the land of Eritrea in Ethiopia.

Returning to the European tribes, we are informed that a group of people called Temenidae were also dwelling in Macedonia during the Persian Period.¹¹³⁶ These people were descended from Temenus¹¹³⁷ (sometimes written Temenos) to whom the Greeks ascribed a Heraclid

¹¹²² Pausanias, *Description of Greece* [5.1.5](#).

¹¹²³ Strabo, *Geography* [vii – Fragments 36](#).

¹¹²⁴ Histories [v.16](#). See also [http://en.wikipedia.org/wiki/Paeonia_\(kingdom\)#Tribes](http://en.wikipedia.org/wiki/Paeonia_(kingdom)#Tribes).

¹¹²⁵ Pliny, *Natural History* [iv.10 \(35\)](#). ([iv.17](#) in John Bostock's translation.)

¹¹²⁶ *Ibid.* [iv.11 \(40\)](#). ([iv.18](#) in John Bostock's translation.)

¹¹²⁷ Num. 26:44. The flag of Waterford in southern Ireland where the Brigantes settled is the same colour blue as those of other countries where the tribe of Asher settled.

¹¹²⁸ Herodotus, *Histories* [vii.73](#).

¹¹²⁹ [http://en.wikipedia.org/wiki/Paeonia_\(kingdom\)#Tribes](http://en.wikipedia.org/wiki/Paeonia_(kingdom)#Tribes).

¹¹³⁰ 1 Chron 5:10.

¹¹³¹ Polybius, *Histories* [xxv.4](#).

¹¹³² Transliterated as Ezer in the Authorised Version – see Gen. 36:21 & 1 Chron. 1:38.

¹¹³³ Strabo, *Geography* [xvi.iv.2](#) & Pliny, *Natural History* [vi.32 \(154\)](#).

¹¹³⁴ Pliny, *Natural History* [vi.32 \(156\)](#).

¹¹³⁵ Strabo, *Geography* [xvi.iv.10](#) & Diodorus, *Library* [iii.31](#).

¹¹³⁶ Herodotus, *Histories* [viii.138](#).

¹¹³⁷ *Ibid.* [137](#).

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lineage.¹¹³⁸ Herodotus also informs us that the kings of Macedonia were descended from this Temenus.¹¹³⁹ Alexander the Great himself claimed to be descended both from Caranus son of Temenus,¹¹⁴⁰ and from Jupiter (Zeus),¹¹⁴¹ and constantly offered up sacrifices to Zeus and Heracles,¹¹⁴² which all supports the suggestion that he was an Edomite! Duke Teman was the son of Duke Eliphaz,¹¹⁴³ the latter being known to the Greeks as Olympus. Meanwhile, Caranus could be a variant spelling of Cheran, another Edomite duke, or of Keran/Eran (עֵרָן) son Shuthelach son of Ephraim.¹¹⁴⁴

Appian informs us that the Illyrians, who were closely related to the Paeonians, were descended from Illyrius, son of Polyphemus:

“They say that the country received its name from Illyrius, the son of Polyphemus; for the Cyclops Polyphemus and his wife, Galatea, had three sons, Celtus, Illyrius, and Galas, all of whom migrated from Sicily; and the nations called Celts, Illyrians, and Galatians took their origin from them. Among the many myths prevailing among many peoples this seems to me the most plausible. Illyrius had six sons, Encheleus, Autarieus, Dardanus, Mædus, Taulas, and Perrhæbus, also daughters, Partho, Daortho, Dassaro, and others, from whom sprang the Taulantii, the Perrhæbi, the Enchelees, the Autarienses, the Dardani, the Partheni, the Dassaretii, and the Darsii. Autarieus had a son Pannonius, or Pæon, and the latter had sons, Scordiscus and Triballus, from whom nations **bearing similar names** were derived. But I will leave these matters to the archæologists.”¹¹⁴⁵

It is now becoming more widely accepted that the Celts and Gauls were Israelite tribes.¹¹⁴⁶ The Celts, for example, appear in the El Amarna Letters variously as Kelti, Kelte, Kielte etc. and were at one time allied to Abdi-Hiba (Eved-Tob) king of Jerusalem who hired them with silver to assist him in his wars, but these Celts later turned against the king and fought against Jerusalem.¹¹⁴⁷ In *Ancient History Reconsidered*, I have shown that Abdi-Hiba king of Jerusalem was King Jehoshaphat. The name Kelt is undoubtedly a variant spelling of the name Gilead who was a son of Machir son of Menashe.¹¹⁴⁸ In fact, the names Celt and Gaul were used interchangeably, with the Gauls also being called Galatae or Galatians.¹¹⁴⁹

As for some of the ‘sons’ of Illyrius mentioned above, we can also recognise other tribes who likewise clearly had no relation to the Illyrians. Dardanus [i.e. Darda],¹¹⁵⁰ for example, was descended from the tribe of Judah. Maedus is clearly a variant spelling of Medes, Pannonius, who gave his name to the Paeones, was likewise named after Duke Pinon, Autarieus is Yetser son of Naphtali and Galatea is a variant spelling of Gilead. A close examination of the above passage reveals that there are numerous genealogical errors contained therein, and as a historical record, it is as good as worthless other than to demonstrate the relationships between these various tribal factions.

¹¹³⁸ <http://en.wikipedia.org/wiki/Temenus>. See also Arrian, *Anabasis of Alexander*, Book 2, [Chap. 5](#).

¹¹³⁹ Herodotus, *Histories* viii.137.

¹¹⁴⁰ http://en.wikipedia.org/wiki/Alexander_the_Great#Early_life and [http://en.wikipedia.org/wiki/Caranus_\(king\)](http://en.wikipedia.org/wiki/Caranus_(king)). Alexander’s descent from Heracles is also remarked on by Plutarch, *Alexander* ii.1.

¹¹⁴¹ Strabo, *Geography* xvii.i.43.

¹¹⁴² See for example Arrian, *Anabasis of Alexander*, Book 1, [Chap. 4](#) and Book 2, [Chap. 15](#).

¹¹⁴³ Gen. 36:11 & 1 Chron. 1:36.

¹¹⁴⁴ Num. 26:36.

¹¹⁴⁵ Appian, *Illyrian Wars* 3.1.2 (emphasis mine).

¹¹⁴⁶ See for example www.britam.org or www.hebrewnations.com.

¹¹⁴⁷ *The Tell El-Amarna Tablets op. cit.*, Vol. 2, Letters 279:12, 280:11 & 17, 287:11, 289:28 & 290:10 & 18.

¹¹⁴⁸ Num. 26:29.

¹¹⁴⁹ Strabo, *Geography* i.iii.21 and Appian, *Wars in Spain* i.1. (Galatians in Greek is Γαλάται Galatae.)

¹¹⁵⁰ 1 Kings 4:31. He was called Dara in 1 Chron. 2:6.

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Polyphemus was regarded as the “one-eyed son of Poseidon”, one of the Cyclopes.¹¹⁵¹ This in itself is meaningless, as the name Cyclops was given to the one-eyed king by the name of Votan who lost an eye in battle during the Trojan Wars. Votan (Cyclops) was responsible for relocating families to the far corners of the world.¹¹⁵² He is mentioned as being a ‘god of war’ in the Mayan Indians’ holy book, the *Popol Vuh*.¹¹⁵³

The name Polyphemus (Greek: Πολύφημος) supposedly means either ‘abounding in songs or legends’ or ‘everywhere famous’.¹¹⁵⁴ I would, however, contest both of these interpretations, which assumes both a Greek origin and an assumption that the person would eventually become ‘everywhere famous’. It is hardly the sort of name someone would give to their son! Although the Illyrian language was originally a branch of the so-called ‘Indo-European’ language group,¹¹⁵⁵ comparison with the Greek shows that there were significant differences in the values of many of the characters.¹¹⁵⁶ It is my belief that Polyphemus is a derivative of the Hebrew **בְּאִהֲלִיבָמָה** (ב) *b’Aholibamah* (= in Aholibamah¹¹⁵⁷) which means that the Illyrians were originally named after one of Esau’s wives. (This is in the same way that Pasiphae, the ‘wife’ of Minos king of Crete, is a variant spelling of *b’Yoseph* meaning of the tribe of Joseph.) As for Aholibamah, we know **her** from the Bible as Duke (sic!) Aholibamah. In the Bible, Duke Aholibamah is named with Dukes Elah and Pinon,¹¹⁵⁸ which makes me think that the name Illyria is derived from Duke Elah. Appian informs us that the Illyrians were descended from Illyrius son of Polyphemus.¹¹⁵⁹ The suggestion by Apollodorus that Cadmus, who ruled over the Illyrians, had a son by the name of Illyrus¹¹⁶⁰ is yet again allegory.

As far as these family associations are concerned, it is probably worth quoting the words of Sir James George Frazer:

“The ancients were not agreed as to the genealogies of these mythical ancestors of the Phoenicians, Cilicians, and Thebans [of Greece]. See the Scholiast on Apollonius Rhodius, *Argon.* ii. 178, iii. 1186. Among the authorities whose divergent views are reported in the passages by the Scholiast are Hesiod, Pherecydes, Asclepiades, and Antimachus. Moschus (ii. 40 and 42) agrees with Apollodorus that the mother of Europa was Telephassa, but differs from him as to her father (see below). According to Hyginus (*Fab.* 6 and 178), the mother who bore Cadmus and Europa to Agenor was not Telephassa but Argiope. According to Euripides, Agenor had three sons, Cilix, Phoenix, and Thasus. (See Scholiast on Euripides, *Phoenissae*, 6. Pausanias agrees with regard to Thasus, saying that the natives of Thasos were Phoenicians by descent and traced their origin to this Thasus, son of Agenor (Pausanias, v. 25, 12). In saying this, Pausanias followed Herodotus, who tells us that the Phoenician colony of Thasos discovered wonderful gold mines there, which the historian had visited (Herodotus, vi.46 sq.), and that they had founded a sanctuary of Hercules in the island (ii. 44). Herodotus also (vii. 91)

¹¹⁵¹ <http://en.wikipedia.org/wiki/Polyphemus>.

¹¹⁵² See *Ancient History Reconsidered*. See also article on Woden/Wotan/Votan: <http://en.wikipedia.org/wiki/Wōden>

¹¹⁵³ This is a very sensitive subject and there are many weird interpretations, especially by those who follow the New Age beliefs, so some caution is called for.

¹¹⁵⁴ See entry for Polyphemus (πολύφημος) in *A Greek-English Lexicon* p.1251, Henry George Liddell and Robert Scott, New York, Chicago & Cincinnati 1882.

¹¹⁵⁵ http://en.wikipedia.org/wiki/Illyrian_languages.

¹¹⁵⁶ http://en.wikipedia.org/wiki/Illyrian_languages#Illyrian_vocabulary.

¹¹⁵⁷ Burulimzu of the El Amarna Letters is of the same form and means “in Jerusalem”. “But let him give the city of Buruzilim to me for a residence. Behold, I am before Hamuniri. After the cities became hostile the city of Buruzilim (also) became hostile”, wrote Rib-Addi, Letter 137,64-68 (p.455), Vol. 2, *The Tell El-Amarna Tablets op. cit.* In his “*Israel Stela*”, pharaoh Merneptah (Egyptian 19th Dynasty) likewise called the land of Canaan Pekanan, *Ancient Records of Egypt op. cit.* Vol. 3, p.263, §.617. Pasiphaë, the “wife” of Minos king of Crete likewise means “in Joseph”. (See the Section *Minos and Europa* in my separate work entitled *Forgotten Tribe of Naphtali and the Phoenicians*.)

¹¹⁵⁸ Gen. 36:41 & 1 Chron. 1:52.

¹¹⁵⁹ Appian, *Illyrian Wars* iii.i.2.

¹¹⁶⁰ Apollodorus, *Library* iii.i.4.

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represents Cilix as a son of the Phoenician Agenor, and he tells us (iv. 147) that Cadmus, son of Agenor, planted a Phoenician colony in the island of Thera. Diodorus Siculus reports (v. 59. 2 sq.) that Cadmus, son of Agenor, planted a Phoenician colony in Rhodes, and that the descendants of the colonists continued to hold the hereditary priesthood of Poseidon, whose worship had been instituted by Cadmus.”¹¹⁶¹

Likewise:

“The Scholiast on Plato (*Timaeus*, p.24 E) speaks of Europa as a daughter of Agenor, or of Phoenix, or of Tityus.”¹¹⁶²

No one seems to appreciate how allegory works. It should once again be stressed that many of the Illyrian tribes were not actually Illyrians. They were only Illyrian because they dwelt in the land of Illyria.

Apollodorus mentions a certain “Damastes, whom some call Polypemon”.¹¹⁶³ Damastes appears to be a variant spelling of Edom, whilst Polypemon is a variant form of Polyphemus, again identifiable as Aholibamah. Plutarch, however, called him “Damastes, surnamed Procrustes”,¹¹⁶⁴ such being typical of the disagreement between sources.

The interchange of the *p* and *b* in ancient texts is well-attested, with Hammurabi [king of Babylon] also being called Hammurapi,¹¹⁶⁵ and with the city of Burukuzzi¹¹⁶⁶ in the Assyrian texts also being called Purukuzzi.¹¹⁶⁷ The interchange of these two letters is also prevalent in the so-called ‘Hittite’ texts where, as a prime example, the name of one of the kings of Hatti appears indiscriminately as Suppiluliuma, Subbiluliuma or Shuppiliuma.¹¹⁶⁸

Outside of this identification being proposed here, the whereabouts of any tribe named after Aholibamah is unattested. The strange thing to note, however, is that, ‘Duke’ Aholibamah was Esau’s **wife**.¹¹⁶⁹ Similarly, ‘Duke’ Timnah was the **wife** of Duke Eliphaz.¹¹⁷⁰ They were therefore more correctly **duchesses**.

According to Apollodorus, Illyrius was a son of Cadmus and his Edomite ‘wife’ Harmonia (i.e. Heman son of Zerach):

“But Cadmus and Harmonia quitted Thebes and went to the Encheleans. As the Encheleans were being attacked by the Illyrians, the god declared by an oracle that they would get the better of the Illyrians if they had Cadmus and Harmonia as their leaders. They believed him, and made them their leaders against the Illyrians, and got the better of them. And Cadmus reigned over the Illyrians, and a son Illyrius was born to him.”¹¹⁷¹

This statement, which is borne out by Appian, suggests that Illyrius, son of Cadmus and Harmonia, was named after the Illyrians.¹¹⁷² Looking at this as an allegorical statement, we can perhaps more correctly interpret the story as meaning that the Illyrian people came under

¹¹⁶¹ Apollodorus, *The Library* Vol. 1, [fn.2 on pp.296-7](#), Sir James George Frazer, Loeb Classical Library, London and New York, 1921.

¹¹⁶² *Ibid.* [fn.1 on pp.298-9](#).

¹¹⁶³ Apollodorus, *Epitome* [E1.4](#).

¹¹⁶⁴ Plutarch, *Theseus* [11.1](#).

¹¹⁶⁵ *Archéologie Mésopotamienne* p.374, André Parrot, Paris 1945.

¹¹⁶⁶ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.50, §.143](#), [p.52, §.149](#), [p.57, §.164](#) & [p.60, §.171](#).

¹¹⁶⁷ *Ibid.* Vol. 1, [p.74, §.221](#) & [p.77, §.226](#).

¹¹⁶⁸ See *The Hittites People of a Thousand Gods*, p.73, Johannes Lehmann, William Collins & Son 1977.

¹¹⁶⁹ Gen. 36:2.

¹¹⁷⁰ Gen. 36:12.

¹¹⁷¹ Apollodorus, *Library* [iii.v.4](#).

¹¹⁷² http://en.wikipedia.org/wiki/Illyrians#Illyrians_in_Greek_Mythology Apollodorus, *Library* [iii.v.4](#) and Appian, *Illyrian Wars* [1.2](#).

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Cadmus' control. They 'became' his 'son'. In modern English, we would similarly refer to something under someone's control as 'being their baby'. It's the same thing.

Herodotus informs us that Teman dwelt in Illyria¹¹⁷³ and we learn that the Illyrians were closely associated with the Paeonians,¹¹⁷⁴ who were called Pannonians by Strabo and Pliny, a people who I am claiming were named after Duke Pinon. It is therefore logical to assume that they were all related.

Most sources concur in labelling the Illyrians as pirates:

Strabo: "[Illyria] was formerly neglected, through ignorance, perhaps, of its fertility; but it was principally avoided on account of the savage manners of the inhabitants, and their piratical habits."¹¹⁷⁵

Appian: "The Liburni, another Illyrian tribe, were next to the Ardiaei as a nautical people. These committed piracy in the Adriatic Sea and islands with their light, fast-sailing pinnaces, from which circumstance the Romans to this day call their own light, swift biremes liburnicas."¹¹⁷⁶

The name Liburni was an Edomite name, particularly favoured amongst the so-called 'Hittites' of Asia Minor,¹¹⁷⁷ people who, as we shall shortly see, were Chaldeans. They were more specifically descendants of Duke Reuel. The name Laburni, however, seems to be derived from Alvan (עֲלָוִן or עֲלִין),¹¹⁷⁸ the name of one of the Edomite dukes. With the dropping of the initial syllable, Alvani becomes Lavani, a name which can also be written Labani, and the addition of the letter *rho* being attributable to the Dorian practice of adding this letter to words.

The original inhabitants of Illyria seem to have intermingled with the other peoples dwelling around them. They were made subject to varying degrees of Celticization, Hellenization, Romanization, and later Slavicization. As stated above, they were closely allied to the Paeonians and even followed the Paeonians in their northward migration. It is not clear what happened to their Phoenician rulers, but it is unlikely that they will have been unaffected by their brutal ways with some actually becoming as savage as the Edomites amongst whom they dwelt.

In Thrace there was a tribe of people variously called Satroi, Satrae or Satrians¹¹⁷⁹ which name is clearly derived from the name Satyr. Herodotus tells us that these people were associated with the Odomantes, both of whom were mining for gold and silver in the Pangaion [Pannonian] mountain. The Satyrs were supposedly goat-like people, just like Pan,¹¹⁸⁰ who was said to have been half man half goat.

The Bible emphasises the fact that Esau was hairy.¹¹⁸¹ It is therefore understandable how someone who is hairy and spends most of his time down the mine can be seen as half man, half goat. In Hebrew, the word for goat is Seir (שֵׁעִיר). It is also the name of one of the Edomite

¹¹⁷³ Herodotus, *Histories* viii.137.

¹¹⁷⁴ <http://en.wikipedia.org/wiki/Illyria>.

¹¹⁷⁵ Strabo, *Geography* vii.v.10.

¹¹⁷⁶ Appian, *Illyrian Wars* iii.i.3.

¹¹⁷⁷ See en.wikipedia.org/wiki/Labarna 1.

¹¹⁷⁸ Gen. 36:23. He is called Alvan (עֲלָוִן) in 1 Chron. 1:40.

¹¹⁷⁹ Herodotus, *Histories* vii.111-112.

¹¹⁸⁰ <http://en.wikipedia.org/wiki/Satyr>.

¹¹⁸¹ Gen. 25:25 & Gen. 27:11. The Hebrew word for goat is se'ir (שֵׁעִיר) whilst for hair it is se'ar (שֵׁעַר).

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Map of Thrace showing the distribution of Edomite tribes. The Thynoi, however, appear to take their name from Ethan son of Zerach of the tribe of Judah.

families. As already demonstrated, ‘satyr’ is a phonetic variant of the name ‘Seir’.¹¹⁸² “They are the ones who have the oracle of Dionysus in the highest part of the mountain range in their country”, Herodotus informs us.¹¹⁸³ Dionysus is an Edomite-Greek god of winemaking, wine, of ritual madness and ecstasy.¹¹⁸⁴ The Edomites were mountain people. Mount Seir was their inheritance.¹¹⁸⁵

Although located slightly further to the west of the Satroi, the river Strymon which runs through both Bulgaria and Thrace, and flows into the Strymonian Gulf in the Thracian Sea¹¹⁸⁶ also seems to be named after these Satroi who inhabited the mountainous regions of the land. Strymon is a phonetic variation on the name Satyr (i.e. Satyrimon).

Pliny also mentions a people called Sitrae who in his day were dwelling in north Syria:

“adjoining the Azoni the mountain tribe of the Silices and the Orontes; west of whom is the town of Gaugamela [Gog-Amalek?], and also Suae [Esau?] on a cliff. Above the Silices are the Sitrae [Seirites], through whom flows the [river] Lycus¹¹⁸⁷ from its source in Armenia”.¹¹⁸⁸

The Silices seem to be the Silenes of Strabo.¹¹⁸⁹ They were also called Seileni.¹¹⁹⁰ In the

¹¹⁸² Isa. 13:19-21 & 34:14.

¹¹⁸³ Herodotus, *Histories* vii.111.

¹¹⁸⁴ <http://en.wikipedia.org/wiki/Dionysus>.

¹¹⁸⁵ “And command thou the people, saying: Ye are to pass through the border of your brethren the children of Esau, that dwell in Seir; and they will be afraid of you; take ye good heed unto yourselves therefore; contend not with them; for I will not give you of their land, no, not so much as for the sole of the foot to tread on; because I have given mount Seir unto Esau for a possession”. Deut. 2:4-5.

¹¹⁸⁶ [http://en.wikipedia.org/wiki/Struma_\(river\)](http://en.wikipedia.org/wiki/Struma_(river)). See also http://en.wikipedia.org/wiki/Strymonian_Gulf.

¹¹⁸⁷ There are a number of different rivers called Lycus or Lycos, the majority (if not all) of which are located in territories which we are here identifying as Edomite (see <http://en.wikipedia.org/wiki/Lycus>). According to Herodotus (vii.92) the Lycians were descended from an Athenian called Lycus son of Pandion. (Note Pan-dion.) They were previously known as Termilae and originally came from Crete. (i.173)

¹¹⁸⁸ Pliny, *Natural History* vi.30 (118).

¹¹⁸⁹ Strabo, *Geography* x.iii.7.

¹¹⁹⁰ Strabo, *Geography* x.iii.10.

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Assyrian texts, they were variously called Bît-Shilâni,¹¹⁹¹ Bît-Silâni¹¹⁹² and Bît-Sillana.¹¹⁹³ These Silenes in turn seem to be have named after one Silenus¹¹⁹⁴ who is said by Euripides¹¹⁹⁵ to have been stranded in Sicily with 'his sons' the Satyrs, having been enslaved by the Cyclops. Pausanias tells us that "The oldest of the Satyrs they call Sileni".¹¹⁹⁶ As previously stated, the name Satyr¹¹⁹⁷ in its various forms is a variant spelling of Seir. The Silices/Silenes were most likely associated with the people identified by archaeologists as Hurrians. As already demonstrated, the Hurrians were the Biblical Horites.

Herodotus tells us, that during the time of Darius I king of Persia, several of the Paeonian tribes were "uprooted from their native land and taken to Asia".¹¹⁹⁸ By Asia he means Asia Minor, or to be more precise, to Phrygia from where, with the assistance of the Chians, the majority (though not all) later returned.¹¹⁹⁹ One group of these Paeonian tribes were called Siro-Paeonians (i.e. Paeonians from [Mount] Seir). In Macedonia, these Paeonians even named one of their cities Siris¹²⁰⁰ after Mount Seir.

The Mygdones, according to one source, were descended from Mygdon son of Ares (i.e. Horites) and Callirhoe (Aroer).¹²⁰¹ He had three brothers named Edonus, Odomantus and Biston.¹²⁰² Mygdon is considered the eponymous hero of the Thracian tribe Mygdones and founder of the Mygdonia region in ancient Macedon.¹²⁰³ I would go so far as to suggest that Macedonia itself, which name was pronounced Makedon by the Greeks (i.e. Μακεδονίας),¹²⁰⁴ must take its name from the Mygdones who settled there, the *g* of Mygdon being replaced with a *k* to form the name Makedon. Claudius Aelianus would have us believe that Macedonia was named after Macedon son of Lycaon,¹²⁰⁵ whilst Hesiod makes him son of Zeus (Esau) and his wife Thyia, who was the daughter of Deucalion (Duke Elon),¹²⁰⁶ and Diodorus called him Makedon, son of Osiris.¹²⁰⁷ In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that Osiris, who was called 'son of Cronus' by Diodorus,¹²⁰⁸ was the tribe of Yetser, son of Naphtali, to which family Hiram king of Tyre belonged. Lycaon was likewise an Israelite tribe named after Yachin son of Shimon.

Having put forward a case for identifying the Mygdones as being descendants of Duke Magdiel, we see that, by contrast, the Macedonian royal house was Temanite. Alexander the Great claimed descent from both Temenus and Zeus, the latter also being known by the name

¹¹⁹¹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.281, §.783](#) & [p.285, §.792](#), Vol. 2, [p.26, §.54](#) & [p.52, §.99](#).

¹¹⁹² *Ibid.* Vol. 1, [p.291, §.810](#).

¹¹⁹³ *Ibid.* Vol. 2, [p.126, §.252](#).

¹¹⁹⁴ <http://en.wikipedia.org/wiki/Silenus>.

¹¹⁹⁵ Euripides, *Cyclops*.

¹¹⁹⁶ Pausanias, *Description of Greece* [i.xxiii.5](#).

¹¹⁹⁷ <http://en.wikipedia.org/wiki/Satyr>.

¹¹⁹⁸ Herodotus, *Histories* [v.15](#).

¹¹⁹⁹ Herodotus, *Histories* [v.98](#).

¹²⁰⁰ Herodotus, *Histories* [viii.115](#).

¹²⁰¹ Stephanus of Byzantium (6th Century CE) – entry under [Ἠδωνοί](#) (Edonoi). Callirhoe was the Greek name given by Ptolemy for the city of Aroer to the east of the River Jordan. (*Geography* Book 5, [Chap. 15, §.9](#).)

¹²⁰² Aelius Herodianus, *De Prosodia Catholica* p.37, 185 & Stephanus of Byzantium entry under [Βιστονία](#) (Bistonia).

¹²⁰³ Nicholas Geoffrey Lemprière Hammond and Guy Thompson Griffith. *A History of Macedonia: 550-336 B.C.* (Volume 2). Clarendon Press, 1979, p. 36. ([http://en.wikipedia.org/wiki/Mygdon_\(son_of_Ares\)](http://en.wikipedia.org/wiki/Mygdon_(son_of_Ares))).

¹²⁰⁴ "A portion of Macedonia still maintains its ancient name Makidunia." *The Geography of Strabo* Vol. 1, [fn.7 on p.42](#), Hans Claude Hamilton and William Falconer, Bohn's Classical Library, London and New York, 1892.

¹²⁰⁵ Aelianus, *Characteristics of Animals* [x.48](#).

¹²⁰⁶ Hesiod, *Catalogues of Women* [Fragment 3](#).

¹²⁰⁷ Diodorus, *Library* [i.18](#).

¹²⁰⁸ Diodorus, *Library* [i.13.4](#).

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Jupiter.¹²⁰⁹ Alexander belonged the royal house of Macedonia, which, as Herodotus points out, was descended from Perdiccas, one of the three sons of Temenus (i.e. Teman).¹²¹⁰ Duke Teman was son of Duke Eliphaz.¹²¹¹

“In the early 5th century the royal house of Macedon, the Temenidae, was recognised as Greek by the Presidents of the Olympic Games. Their verdict was and is decisive. It is certain that the Kings considered themselves to be of Greek descent from Heracles son of Zeus.”¹²¹²

This might explain why the Book of Daniel referred to Alexander the Great as “king of the Greeks”, even if it does not explain why Greece is called יָוָן Yavan, this being the name of one of the sons of Yaphet.¹²¹³ Having said that, some of the Israelite tribes likewise adopted the name Ionian, which itself is derived from the name Yavan.

Heracles, however, was a tribe named after Duke Reuel. It is perfectly possible that Alexander could be from both families (i.e. Temanite and Heraclid), one of his predecessors having married into that other family.

Pliny informs us that Macedonia was originally known as Emathia,¹²¹⁴ this being a variant spelling of Hamath, a city in north Syria called Εμάθ *Emath* in the Septuagint.¹²¹⁵ Strabo also records that there was a city called Emathia in Macedonia, somewhere “near the sea”,¹²¹⁶ and Polybius informs us that Paeonia was in his day known as Emathia.¹²¹⁷ This tells us that the Mygdones must have arrived in Macedonia from north Syria. It has already been demonstrated that the rulers of Damascus in north Syria were Edomites.

As already stated, a separate group of Mygdones were dwelling in Strabo’s day in the southern regions of the Zagros Mountains around the Euphrates and in Commagene.¹²¹⁸ It is interesting to note that the Assyrian records mention a certain person by the name of Itti-Adad-aninu who was governor of Magidunu during the time of the Assyrian king Sennacherib.¹²¹⁹ One cannot help but wonder whether this is a reference to these Mygdones in north Syria mentioned by Strabo. Due to this being the only mention of this district and because it does not provide any context as to where this land of Magidunu was located, any suggested connection with the Mygdones has to remain hypothetical. Bear in mind, however, that the name Macedonia (i.e. Makedon) must have come from somewhere and the Mygdones seems the most likely source of the name.

Edonus, meanwhile, gave rise to the Edones, and Biston gave rise to the Bistones. Mygdon’s other brother Odomantus gave rise to the Odomantes (i.e. Edomites). Such is the contrived nature of the Greek records!

Hyginus tells us that Edonus was another name for Paeon, the ‘father’ of the Paeonians,¹²²⁰

¹²⁰⁹ Compare Plutarch, *Alexander* [xxviii.2](#) with Strabo, *Geography* [xvii.i.43](#).

¹²¹⁰ Herodotus, *Histories* [viii.137-8](#).

¹²¹¹ Gen. 36:11 & 1 Chron. 1:36.

¹²¹² *A History of Greece to 323 BC*, p.516, Nicholas Geoffrey Lemprière Hammond, Cambridge University, 1986.

¹²¹³ Dan. 8:21.

¹²¹⁴ Pliny, *Natural History* [iv.10 \(33\)](#).

¹²¹⁵ E.g. Num. 34:8 and Josh. 13:5.

¹²¹⁶ Strabo, [vii.fragments.11](#).

¹²¹⁷ Polybius, *Histories* [xxiii.10](#). See also Livy, *The History of Rome* [XL.3](#).

¹²¹⁸ Strabo, *Geography* [xvi.i.23](#).

¹²¹⁹ *Ancient Records of Assyria and Babylonia op. cit.* Vol. 2, [p.438, §.1196, line 680](#).

¹²²⁰ Gaius Julius Hyginus, *Astronomica* [Book 2, ii.20](#).

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whilst Apollodorus tells us that Diodemes,¹²²¹ son of Ares, was king of the Bistones who were “a very warlike Thracian people”.¹²²² As to how a son of Ares could have ruled over a tribe which was formed and named after a grandson of Ares is difficult to explain until you realise that the Greeks were turning tribal entities into fictitious people, as I have aptly demonstrated throughout this work. It would appear that Ares and Diodemes were tribal names, Ares being a variant spelling of Hor/Hori/Curete and Diodemes being a variant spelling of Edom. Ares himself is said to have been a son of Zeus (Esau) and Hera (Hori).¹²²³ Edonus, who gave his name to the Edones, might even be a further cognate of the name Edom, the interchange of the *n* and *m* being demonstrated by the fact that Ethan son of Zerach was called Aetham (Αἰθᾶμ) in the Septuagint.¹²²⁴

Thucydides, in his enumeration of the Thracian tribes, mentions “those Thracians that inhabit the champaign country beyond Strymon, namely the Panaeans, Odomantians, Droans, and Dersaeans, all of them free states”.¹²²⁵ One would expect the Edonians to be mentioned in this list. Stephanus of Byzantine explains this omission by informing us that the Panaeans were a constituent tribe of Edonians living near Amphipolis.¹²²⁶ He actually got this the wrong way round; the Edonians were in fact a constituent tribe of the Paeonians. Pliny seems to confirm this when he tells us: “after the river Axius come the Paeonian races of the Paroraei, Eordenses, Almopi, Pelagones and Mygdones”.¹²²⁷ The Eordenses are here clearly to be identified as the Edones. The Edonians were therefore a Paeonian tribe, the Paeonians being descended from Duke Pinon.

The Edones, Bistones, Mygdones and Odomantes were all Edomite tribes. Note that the Bistones were called Basalti by Strabo¹²²⁸ – note the metathesis combined with the interchange of the letters *l* and *n*. I would also go so far as to suggest that the name Edonus is a variant spelling of the name Dionysus.¹²²⁹ Traces of a Dionysian-type cult has been found in Minoan Crete¹²³⁰ where Ariadne the “daughter” of king Minos of Crete came from. According to Apollodorus, Ariadne was whisked away from Crete by Dionysus.¹²³¹ Ariadne could well be a variation on the name Eordenses used by Pliny, in which case Ariadne will have been another form of the name Dionysus/Edonus. This might then explain the statement by Apollodorus that Dionysus was brought up “as a girl”.¹²³²

The Thracian tribe known as Thyni were also known as Bithynians, a tribe which was to later settle in Asia Minor:

“It is generally acknowledged by writers, that the Bithynians, who were formerly Mysians, received this name from Bithynians and Thyni, Thracian people, who came and settled among them. They advance as a proof of their statement, first as regards the Bithynians, that there still

¹²²¹ Strabo called him Diomed - *Geography* [vii.Fragments.44](#).

¹²²² Apollodorus, *Library* [ii.v.8](#).

¹²²³ Hesiod, *Theogony* [920-925](#).

¹²²⁴ [1 Chron. 2:6](#) and Psalm [88:1](#).

¹²²⁵ Thucydides, *History of the Peloponnesian War* [2.101.3](#). Compare with the “Paeti, Cicones, Bistones, Sapaei, Dersaei, Edonians and Satrae” of Herodotus [vii.110](#).

¹²²⁶ Stephanus of Byzantium Παναῖοι (Panaioi).

¹²²⁷ Pliny, *Natural History* [iv.10 \(35\)](#). ([iv.17](#) in John Bostock’s translation.)

¹²²⁸ Strabo, *Geography* [vii.Fragments.11](#). Whilst the Bistones are specifically mentioned by him elsewhere in his work ([vii.Fragments.44](#)), he talks of them in the past tense. The Bistones were probably either named after Mibzar (Gen. 36:42) or Esau’s wife Basemath (Gen. 36:3).

¹²²⁹ See *The Forgotten Tribe of Naphtali and the Phoenicians* – Section *Minos and Europa*.

¹²³⁰ <http://en.wikipedia.org/wiki/Dionysus>.

¹²³¹ Apollodorus, *Epitome* [i.9](#).

¹²³² Apollodorus, *Library* [iii.iv.3](#).

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exists in Thrace a people called Bithynians, and then, as regards the Thyni, that the sea-shore, near Apollonia and Salmydessus, is called Thynias".¹²³³

Bithynia means literally House of [i.e. Bit-]Thyni where Thyni appears to be a variant spelling of Athenian, the people who became known as Greeks. The Athenians appear to take their name from Ethan, son of Zerach, who was called *Athanos* (Ἀθανος) by Josephus, though Edomites were also dwelling amongst them. Strabo records that some Athenians settled in Asia Minor and that Androclus, the "legitimate son of Codrus king of the Athenians" founded the city of Ephesus,¹²³⁴ a city which was sited on the west coast of Asia Minor. The Athenians occupied a number of regions in Thrace as well as in Asia Minor. Strabo, for example, mentions an Athenian colony located on the Strymon River in Thrace.¹²³⁵ The Athenians are also accredited by the same author with rebuilding the city of Cardia in the Gallipoli Peninsula in Thrace¹²³⁶ as well as the founding of the city of Astacus in northern Anatolia close to where the Bithynians settled.¹²³⁷ We will later see that the name of the Bithynian maritime town of Chalchedon (written both as *Khalkedon* Χαλκηδών and as *Kalkhedon* Καλκήδων by the Greeks)¹²³⁸ is a variation on both Colchis (Kolkhis) and Cilicia (Kilikia). Pliny even mentions a town named Athenae somewhere on the Red Sea located close to a Milesian colony.¹²³⁹ This demonstrates that the Athenian people had become quite widespread in their migrations.

Lake Ascanius, around which the Mysians and Bithynians dwelt,¹²⁴⁰ will undoubtedly have been named after Ascanius the son of Aeneas.¹²⁴¹ Aeneas will shortly be identified as Duke Anah and Ascanius as a city of that name.

"There are two mountains situated above the Propontis, the Mysian Olympus and Ida. At the foot of Olympus is Bithynia, and, contiguous to the mountain, between Ida and the sea, is Troy".¹²⁴²

As previously stated, [Mount] Olympus (i.e. Elimphaz) is named after Duke Eliphaz whilst [Mount] Ida is named after his mother who appears in the Bible as Adah.¹²⁴³ This region around Mounts Ida and Olympus in Anatolia was a haven to thieves and robbers;

"The country lying around Olympus is not well inhabited. On its heights are immense forests and strongholds, well adapted for the protection of robbers, who, being able to maintain themselves there for any length of time, often set themselves up as tyrants, as Cleon a captain of a band of robbers did in my recollection".¹²⁴⁴

Having proposed that the Bithynians were a mixture of Ethanites and Edomites, a word of caution should here be issued. Dwelling amongst these people in the first century before the Christian Era were what Diodorus called settlers from Assyria: "the one was composed of Assyrians and was removed to the land between Paphlagonia and Pontus, and the other was drawn from Media and planted along the Tanaïs, its people receiving the name

¹²³³ Strabo, *Geography* [xii.iii.3](#).

¹²³⁴ Strabo, *Geography* [xiv.i.3](#).

¹²³⁵ Strabo, *Geography* [vii.Fragments.35](#).

¹²³⁶ Strabo, *Geography* [vii.Fragments.52](#).

¹²³⁷ Strabo, *Geography* [xii.iv.2](#).

¹²³⁸ <http://en.wikipedia.org/wiki/Chalcedon>.

¹²³⁹ Pliny, *Natural History* [vi.32 \(159\)](#).

¹²⁴⁰ Strabo, *Geography* [xii.iv.8](#).

¹²⁴¹ <http://en.wikipedia.org/wiki/Ascanius>.

¹²⁴² Strabo, *Geography* [xii.viii.8](#).

¹²⁴³ Gen. 36:2-4.

¹²⁴⁴ Strabo, *Geography* [xii.viii.8](#).

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Sauromatae”.¹²⁴⁵ The Apostle Peter also addressed his first letter “to the **strangers** scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia”.¹²⁴⁶ These ‘strangers’ were Israelites who had been taken into captivity by the Assyrians, who were dwelling amongst these Edomite tribes.

The city of Odessa¹²⁴⁷ on the northern shore of the Black Sea appears to be named after Duke Dishon,¹²⁴⁸ though Pliny called it a Milesian city.¹²⁴⁹ This does not, however, preclude it from being an Edomite city. Pliny informs us that a similarly named town of Edessa existed in Mesopotamia in his day.¹²⁵⁰ There was also a city of Edessa in the Vermio Mountains in Macedonia.¹²⁵¹ Other recognisable Edomite place names in Thrace are:

- Heraclea, including an older city named Heraclea which was located further to the east in Thrace, which, along with the city of Bizone (a variant spelling of Bistone), was destroyed by an earthquake.¹²⁵²
- Enos (i.e. named after Duke Anah) which formerly belonged to the Cicones (Cicones is a variant spelling of Caucenses/Caucuses, a people who I am identifying as Agagites).
- Mount Serrium¹²⁵³ (i.e. Seir).
- the town of Ganos (a variant spelling of Anah עֲנָה where the Hebrew letter ע *ayyin* has become a *g* in transliteration).

Thrace was from a relatively early period Edomite territory, though Israelites also dwelt there for a time.

Bulgaria, which borders Thrace, might therefore have been named after the Edomite king Bela (בֶּלַע), which because of the letter *ayin*, will have been pronounced Belga.¹²⁵⁴ The Thracians and the Bulgarians had close affinities with one another.¹²⁵⁵

Interestingly, the Bulgarian Coat of Arms comprises three lions rampant, which shows that the Royal House of Judah at one time ruled over the country. This suggests that the country may have actually been named after the similarly named Bela son of Benjamin who gave rise to the family of Bel[g]aites¹²⁵⁶ rather than an Edomite duke. This family of Belga son of Benjamin eventually settled in Belgium and gave their name to that country. The Firbolgs who settled in Ireland appear also to be another offshoot of this same family, though they arrived via a completely different route. They arrived from Naucratis



Coat of Arms of Bulgaria

¹²⁴⁵ Diodorus, *Library* ii.43.6.

¹²⁴⁶ 1 Pet. 1:1 (emphasis mine).

¹²⁴⁷ <http://en.wikipedia.org/wiki/Odessa#History>.

¹²⁴⁸ Gen. 36:26 & 1 Chron. 1:41.

¹²⁴⁹ Pliny, *Natural History* iv.11 (45). (iv.18 in John Bostock's translation.) Odessus Milesorium is translated as “Milesian colony of Varna” in H. Rackham's translation.

¹²⁵⁰ Pliny, *Natural History* v.21 (86).

¹²⁵¹ Macedonia in Ancient Times p.145, Antonije Škokljek-Dončo, Slave Nikolovski-Katin, Risto Stefov, Makedonska, Iskra, Skopje 2010.

¹²⁵² Pliny, *Natural History* iv.11 (44). (iv.18 in John Bostock's translation.)

¹²⁵³ Pliny, *Natural History* iv.11 (43).

¹²⁵⁴ Gen. 36:32.

¹²⁵⁵ http://en.wikipedia.org/wiki/Thracian_Bulgarians.

¹²⁵⁶ Num. 26:38.

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in Egypt, travelling via southern Spain before arriving in southern Ireland around 420 BCE. (See *Ancient Irish History Reconsidered*.)

All of this goes against the identification by Josephus of Thrace with the Biblical Tiras son of Japhet/Yaphet,¹²⁵⁷ but this present work demonstrates that Josephus got a lot of things wrong. (In the Section *Edom in the Aegean*, for example, I have demonstrated that the Aeolians, who Josephus claimed were descended from Elisha son of Javan/Yavan, were actually Israelites of the tribe of Reuben.) Thrace, which was written Θράκης *Trachis* by the Greek writers and *Trakiya* by the Turks,¹²⁵⁸ is but an alternative spelling of Turkey/Turk.

It should be stressed that Israelites were also occupying the lands of Thrace. The Dacians and Getae were two such tribes.¹²⁵⁹ The classical writers had a tendency to confuse the two peoples using the two names interchangeably, though they were in fact separate Israelite factions. The Dacians, who were called Daukiōnes (Δαυκίωνες) by Ptolemy,¹²⁶⁰ settled in Denmark where they emerged as Danes. The Dacians were therefore descendants of the tribe of Dan.

We have already seen how the Hebrew letter Mem (מ or ם) when placed at the end of a word is often dropped (as in the name Ya[g]alam which transliterates into Greek as Aegila and אֶבְיָם Abiyam [Abijam in the AV¹²⁶¹] who is called אֶבְיָה Abiyah in the second book of Chronicles¹²⁶²). The Hebrew letter Shin (ש) can likewise be transliterated into the Greek and Anatolian languages as a *t* or a *d*. This is why Josephus called Bashan in northern Israel either Βατανίδι¹²⁶³ (i.e. Batanidi) or Βαταναίαν¹²⁶⁴ (i.e. Batanaian). We have encountered similar examples of these sorts of changes in alphabetical values throughout this work.

Bearing all this in mind, it does not take much to realise that the name Dacian/Daukiones is a transliteration of the name Shucham שׁוּחָם (written Shuham in the Authorised Version), this being the only son of Dan mentioned the Bible.¹²⁶⁵

Knowing this, I would point out that many of those tribes considered Dacian were not Dacian! Many of the tribes mentioned by the classical writers may have dwelt in Dacian lands, but they were mainly of Edomite descent – not Dacian.

The land of the Dacians seems to be referred to in the Assyrian records of Tukulti-Ninurta II who went against the lands of Anatolia, and in his assault against the Lakêans (i.e. Lycians), spent the night “in the city Latihi of the land of Dikanu”.¹²⁶⁶ Dikanu appears to be a variant spelling of Dacian. (On the proposed redating of Tukulti-Ninurta II, see my separate work entitled *Ancient History Reconsidered*.)

Under the name Dahae, some of these Dacians were, during the Persian Period, confederate

¹²⁵⁷ Josephus, *Antiquities of the Jews* [i.vi.1](#) (Whiston).

¹²⁵⁸ See <https://en.wikipedia.org/wiki/Thrace>.

¹²⁵⁹ <http://en.wikipedia.org/wiki/Dacians>.

¹²⁶⁰ Ptolemy, *Geography* Book 2, [Chap. 11](#). See also *Saga Book of the Viking Society for Northern Research*, Vol. VIII, p.73 – Section headed “A Map of Denmark, 1900 Years Old” by Dr Gudmund Schütte, Burlington House, London, 1912-1913 See <http://www.vsnrweb-publications.org.uk/Saga-Book%201-22%20searchable/Saga-Book%20VIII.pdf>. From Ptolemy, *Geography* [Book 2, Chap 10](#)

¹²⁶¹ 1 Kings 15:1.

¹²⁶² 2 Chron. 12:16.

¹²⁶³ Josephus, *Antiquities of the Jews* [iv.vii.4](#) (Compare with the Greek version of *Antiquities* [iv.173](#) – third row down.)

¹²⁶⁴ Josephus, *Antiquities of the Jews* [ix.viii.1](#). (Compare with the Greek version of *Antiquities* [ix.159](#).)

¹²⁶⁵ Num. 26:42-43. He is called Chushim (written Hushim in the Authorised Version) in the book of Genesis (Gen. 46:23) where Chushim is a metathesis of Shucham.

¹²⁶⁶ *Ancient Records of Assyria and Babylonia* Vol. 1, p.132, §.412.

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with a number of tribes who assisted the Persian Achaemenids, and then later, when Alexander the Great conquered Persia, they joined Alexander in his campaigns in India.¹²⁶⁷ Pliny associates them with the Sacae (who later emerged as Saxons) and Massagetae:

“The multitude of these Scythian nations is quite innumerable: in their life and habits they much resemble the people of Parthia. The tribes among them that are better known are the Sacæ, the Massagetæ, the Dahæ, the Essedones, the Ariacæ, the Rhymmici, the Pæsici, the Amardi, the Histi, the Edones...”¹²⁶⁸

The Edones, like the Dacians, were from Thrace. The name Massagetae merely means “Greater Goths”. Strabo called the Dacians Scythians:

“Most of the Scythians, beginning from the Caspian Sea, are called Dahæ Scythæ, and those situated more towards the east Massagetæ and Sacæ; the rest have the common appellation of Scythians, but each separate tribe has its peculiar name.”¹²⁶⁹

This shows a steady movement of Dacians from the land of Israel, through Anatolia, to Thrace and then back to Armenia before following the Sacae and Jutes (called Eudoses by Tacitus¹²⁷⁰ and Eudasioi by Ptolemy¹²⁷¹) to Scandinavia. The Jutes were Jews (Judahs). The Sacae were descended from the House of Isaac who seem to have separated from the House of Israel just before they were taken into captivity by Assyria.¹²⁷² The Sacae became the Saxons. When they arrived in Britain, they formed two kingdoms which they called East Seaxe and West Seaxe. It should be stressed that the letter x in the Celtic and Gaelic languages was pronounced as a hard k. It is for this reason that the Scottish even today pronounce the names Alex as Alek and Alexander as Alekander.

Meanwhile, the Getae, who were also called Massagetae (i.e. greater Getae) and were closely associated with the Dahae, became the Goths, or Götar who settled in Götland in Scandinavia.¹²⁷³ They were descended from the tribe of Gad. the interchange of the t and d in ancient languages is well attested.¹²⁷⁴

The Scythian tribe of Tochari,¹²⁷⁵ called Attacorae by Pliny,¹²⁷⁶ were similarly descended from Issachar, the name Tochari/Attacorae being a transliteration of that name. The Tochari can be traced through Russia in their northward migration to Finland where they can be found today. The Finns, who were called Fenni by Tacitus,¹²⁷⁷ are descended from the family of Phuni/Funni פִּוּנִי (AV: Punites), named after Pua (or Puva) פִּוּהַ son of Issachar,¹²⁷⁸ who is also called Puah (or Phuah) פִּוּאָה in the first Book of Chronicles.¹²⁷⁹ The name Phoenix – hence Phoenician – appears also to be derived from the name of this tribe, the usual ‘-ici’ ending being added to the name Phuni to produced Phuni-ci, hence Phoenix. When we realise who these tribal

¹²⁶⁷ <http://en.wikipedia.org/wiki/Dahae>.

¹²⁶⁸ Pliny, *Natural History* vi.19.50.

¹²⁶⁹ Strabo, *Geography* xi.viii.2.

¹²⁷⁰ Tacitus, *Germania* 40.

¹²⁷¹ Saga Book of the Viking Society VIII aforementioned, p.68. Called Fundusii (Φουνδούσιοι) by Ptolemy, *Geographia* [Book 2, Chapter 10](#), which is understood to be a corruption of Eudasioi.

¹²⁷² Amos 7:16.

¹²⁷³ Saga Book of the Viking Society op. cit., p.73.

¹²⁷⁴ E.g. The Egyptian city of Tahpanhes was called Daphnae or Defenneh by the Greeks. (<http://en.wikipedia.org/wiki/Tahpanhes>.) The Jutes were likewise called Eudoses by the Roman Historian Tacitus. (*Germania* 40. See also <http://en.wikipedia.org/wiki/Jutes>.)

¹²⁷⁵ Ptolemy vi.11.6 and Strabo, *Geography* xi.viii.2. <http://en.wikipedia.org/wiki/Tocharians>.

¹²⁷⁶ Pliny, *Natural History* vi.20.55 - Written both as Attacorarum and Attacoris in the Latin.

¹²⁷⁷ Tacitus, *Germania* 46.

¹²⁷⁸ Num. 26:23 The Hebrew Phuni is transliterated into English as Punites.

¹²⁷⁹ 1 Chron. 7:1.

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elements were, it becomes possible to trace their movements that much more easily.

Edom in Italy

The Jewish commentator Rashi identified Duke Magdiel with Rome,¹²⁸⁰ whilst the Book of Yasher (or Jasher) tells us that Duke Zepho was early made a ruler of Italy over the sons of Chittim (כִּיִּתִּים Kittim) son of Yaphet:

“And the children of Chittim saw the valor of Zepho, and the children of Chittim resolved and they made Zepho king over them, and he became king over them, and whilst he reigned they went to subdue the children of Tubal, and all the surrounding islands.

“And their king Zepho went at their head and they made war with Tubal and the islands, and they subdued them, and when they returned from the battle they renewed his government for him, and they built for him a very large palace for his royal habitation and seat, and they made a large throne for him, and Zepho reigned over the whole land of Chittim and over the land of Italia fifty years.”¹²⁸¹

Is there then any evidence that Edom reached Italy? The answer surprisingly is yes, though any association with Rome by Dukes Magdiel or Zepho is highly questionable, as is any indication that the “children of Tubal” or “children of Chittim” had ventured that far west. Furthermore, we find that the Edomites arrived in Italy much later than that suggested by the Book of Yasher, and that Dukes Magdiel and Zepho had no part whatsoever to play in the establishment of Rome. In fact, the “land of Chittim” (or Kittim) generally refers to the island of Cyprus, and as Tubal is attested as dwelling in the Taurus Mountains of Anatolia, it stands to reason that ‘Italia’ must likewise be sought for in Anatolia. Is it possible that the Book of Yasher is more correctly referring to the city of Attalea in Pamphylia in southern Anatolia which was founded by Attalus II Philadelphus, king of Pergamon, who founded the city in 150 BCE? The case has already been put forward for identifying the descendants of Kittim as the Chinese who settled in the region of Cathay in north China, with other Yaphetic tribes also settling in various places in the Far East. These tribes came from various places in Armenia and Anatolia. This would then mean that whoever wrote the Book of Yasher has applied the modern name to the land in which these people at one time dwelt. It should also be noted that the Book of Yasher makes Zepho son of Eliphaz the same generation as Moses,¹²⁸² yet the Bible makes it perfectly clear that he lived a few centuries earlier! Anyone who has read the Book of Yasher will know that it is a highly contrived literary work.

Having clarified this piece of misleading information, we can consider the true origins of the Roman people, starting with the Etruscans who settled in the north of the country.

“The Etruscans present one of history’s most fascinating problems. Beyond the specialised works of scholars, a penumbra of mystery has been created around this extraordinary people that cannot fail to arouse the curiosity of everyone who contemplates them; and indeed, their story has come down to us cloaked in speculation and legend.

How is it that so many questions are posed about a people who lived in a period about which we know such a great deal? Their civilisation rose, flowered and declined at the centre of the Classical world: at the very gates of Rome. The fortunes of that city are amply documented, as

¹²⁸⁰ See <http://www.vbm-torah.org/archive/salt-bereishit/08-7vayish.htm>. See also sections “Identification with Rome” in http://en.wikipedia.org/wiki/Edom#Identification_with_Rome and “Magdiel” in http://en.wikipedia.org/wiki/Yiram_of_Magdiel.

¹²⁸¹ *Book of Yasher* Chap. 61:24-25.

¹²⁸² *Ibid.* verse 12.

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are those of Greece and Carthage – neighbours and contemporaries of Rome and Etruria. But a comprehensive chronicle of the Etruscans' history is missing from the annals of the ancient world. If they catalogued their own times, that record has been irrevocably lost...

...Despite the great influence of Greek civilization and culture on Etruria, primitive elements persisted in the Etruscans' outlook on life and in their religion, funeral customs and even in their language, whose basic structure seems to be linked in origin with the most remote, ancient pre-Indo-European tongues of western Asia and the Mediterranean. That archaic stamp survived ineradicably until Etruria had been completely absorbed into the unity of Roman Italy. No wonder the Etruscans present so many problems to 20th Century scholarship."¹²⁸³

The reason why no one can work out who these people were, is partly because they do not understand philology and partly because they do not understand the important part Israel played in transplanting these nations in these places.

The name Etruscan is derived from the same root as Turkestan – meaning “the land of the Turks”.¹²⁸⁴ Not only that, but Etruria is a metathesis of the name Eretria which name, as already demonstrated, is associated with Edom. Here the letters *t* and *r* have been transposed, a practice which is well-attested in ancient texts including the Bible. For example, Hushim, son of Dan¹²⁸⁵ was also called Shuham.¹²⁸⁶ King Solomon's mother, Bath-Sheba (or Bath-Shua), was called both “daughter of Eliam (אֱלִיָּאִם)”¹²⁸⁷ and “daughter of Ammiel (אֲמִיֵּאל)”.¹²⁸⁸ Note that Eliam and Ammiel are both written with the same Hebrew characters but in a different order. The technical name for this swapping of letters or sounds is *metathesis*. The Etruscans, who are believed to be the progenitors of the Italian people, were, without any shadow of a doubt, Edomites, though the suggestion that they were the founders of Rome or the ancestors of the Italian people are false.

The Etruscan kingdom of Etruria was also referred to as Tyrrhenia by the classical writers.¹²⁸⁹ Diodorus tells us that the Tyrrhenians were pirates,¹²⁹⁰ a statement which is borne out by Strabo who adds:

“The Tyrrheni have now received from the Romans the surname of Etrusci and Tusci. The Greeks thus named them from Tyrrhenus the son of Atys, as they say, who sent hither a colony from Lydia. Atys, who was one of the descendants of Hercules and Omphale, and had two sons, in a time of famine and scarcity determined by lot that Lydus should remain in the country, but that Tyrrhenus, with the greater part of the people, should depart. Arriving here, he named the country after himself, Tyrrhenia, and founded twelve cities, having appointed as their governor Tarcon, from whom the city of Tarquinia [received its name].”¹²⁹¹

Tuscany, which is named after the Tusci who dwelt in that land, is therefore also Edomite. Piracy was a typical Edomite trait. I have already demonstrated that the name Turk in its various forms (Terakya, Tricca, Tarchon, Trachonites etc) is synonymous with the name Edom. As to which of the Edomite tribes these Etruscans belong, however, is uncertain. They were considered to be a separate nation from the Romans who settled in Rome.

¹²⁸³ Introduction by Massimo Pallottino to *The Etruscans* (Emergence of Man series) by Dora Jane Hamblin, Time Life International, Netherlands – British Edition 1975.

¹²⁸⁴ <http://en.wikipedia.org/wiki/Turkestan>.

¹²⁸⁵ Gen. 46:23.

¹²⁸⁶ Num. 26:42.

¹²⁸⁷ 2 Sam. 11:3.

¹²⁸⁸ 1 Chron. 3:5.

¹²⁸⁹ <http://en.wikipedia.org/wiki/Etruria>.

¹²⁹⁰ Diodorus, *Library* v.ix.4.

¹²⁹¹ Strabo, *Geography* v.ii.2.

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The Latini and Sabini, who were located around Rome,¹²⁹² can be identified as descendants of Lotan (לוֹטָן) and Zibeon (צִבְעוֹן – pronounced Tsibeon)¹²⁹³ respectively, the latter being called Esebeon (Ευσεβεῶνος) by Josephus.¹²⁹⁴ These two were brothers; sons of “Seir the Horite”. The Roman language (i.e. Latin) is named after these Latini, or Latins as they are also known.¹²⁹⁵



Distribution of the Edomite tribes in northern Italy. The Samnites were descendants of the Israelite tribe of Shimon.

Strabo informs us that:

“Cures [in the land of the Sabini] is now a small village, although formerly a famous city: whence came Titus Tatius and Numa Pompilius, kings of Rome. From this place is derived the name of Quirites [Κυρῖτας i.e. *Kuretes*], which the orators give to the Romans when they address the people.”¹²⁹⁶

The Romans were therefore Kuretes – descendants of Lotan, son of Seir the Horite. As Livy states, quoting a prayer of Decius, a commander of the Roman army:

“I crave your grace and favour that you will bless **the Roman People, the Quirites**, with power and victory, and visit the enemies of the Roman People, the Quirites, with fear and dread and death. In like manner as I have uttered this prayer so do I now on behalf of the commonwealth of the Quirites, on behalf of the army, the legions, the auxiliaries of **the Roman People, the Quirites**, devote the legions and auxiliaries of the enemy, together with myself to the Divine Manes and to Earth.”¹²⁹⁷

The Romans were therefore descended from the Curetes/Quirites who came from Crete.

¹²⁹² Strabo, *Geography* v.ii.1.

¹²⁹³ Gen. 36:20.

¹²⁹⁴ Josephus, *Antiquities of the Jews* i.265.

¹²⁹⁵ [http://en.wikipedia.org/wiki/Latins_\(Italic_tribe\)](http://en.wikipedia.org/wiki/Latins_(Italic_tribe)).

¹²⁹⁶ Strabo, *Geography* v.iii.1.

¹²⁹⁷ Livy, *The History of Rome* viii.9 (emphasis mine).

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Strabo also informs us:

“That Latinus, the king of the aborigines who then dwelt on the site where Rome now stands, employed his forces to aid Æneas against the neighbouring Rutuli who inhabited Ardea, (now from Ardea to Rome is a distance of 160 stadia,) and having gained a victory, he built near to the spot a city, to which he gave the name of his daughter Lavinia. However, in a second battle, commenced by the Rutuli, Latinus fell, and Æneas, being conqueror, succeeded this prince on the throne, and conferred on his subjects the name of Latini”.¹²⁹⁸

The Rutuli were descendants of Duke Reuel.¹²⁹⁹ Just as the ayin of Seir has been transliterated as a *t* to form the name Satyr in two places in the Book of Isaiah,¹³⁰⁰ so likewise the ayin of Reuel has become transliterated as a *t* to form the name Rutuli. Aeneas is the Greek equivalent of the Edomite name Anah.¹³⁰¹

Even the name of Latinus’ daughter, Lavinia, is the equivalent of the Edomite name Alvan who was one of the sons of Duke Shobal.¹³⁰² According to Diodorus, Lavinia married Aeneas.¹³⁰³ These descendants of Duke Alvan were the Albani who settled in Rome,¹³⁰⁴ but Pliny informs us that by his time they had disappeared from Rome.¹³⁰⁵ The country of Albania was no doubt named after these people. (NB: The Siberian Turks who settled in Siberia were also descended from Duke Shobal. The interchange of the letters *l* and *r* in ancient languages is well-attested, so that Shobal becomes Shobar becomes Siber/Siberia.)



Albanian flag with the red field (background) perhaps representing Edom(?).

Even if Strabo’s account quoted above is true, it would not have been unusual for offspring to continue employing the names of their forebears thereby perpetuating their family name. In a similar way, many Jews today bear familiar names such as Moshe (Moses), Shlomo (Solomon) or Shmuel (Samuel). It is therefore perfectly credible to assert that the Sabini and Latini were descended from Tsibeon (Zibeon in the Authorised Version) and Lotan, two of Seir’s sons.¹³⁰⁶

Bearing in mind that Strabo was relating stories which, by his time, were several centuries old, it would be very unusual if what he was relating was reliable. His story seems to be based on Virgil’s fabricated epic poem *The Aeneid*¹³⁰⁷ which was written in the first century BCE. I would suggest that we are here talking about mythological figures who were based on tribal names rather than actual persons. This style of narrative is known as allegory.

I should perhaps here point out that the Bible tells us:

¹²⁹⁸ Strabo, *Geography* [v.iii.2](#).

¹²⁹⁹ Gen. 36:4, 10, 13 & 17 & 1 Chron. 1:35-37.

¹³⁰⁰ Isa. 13:21 & 34:14.

¹³⁰¹ Gen. 36:20.

¹³⁰² Gen. 36:23.

¹³⁰³ Diodorus, *Fragments* [vii.5.8](#).

¹³⁰⁴ Strabo, *Geography* [v.iii.4](#).

¹³⁰⁵ Pliny, *Natural History* [iii.5 \(69\)](#). ([iii.9](#) in John Bostock’s translation.)

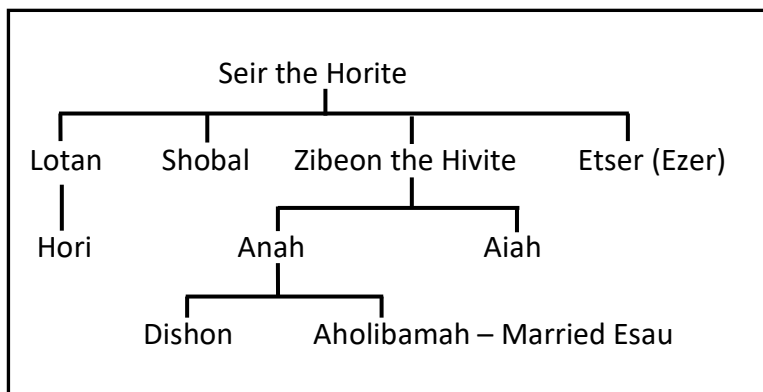
¹³⁰⁶ Gen. 36:20.

¹³⁰⁷ <http://en.wikipedia.org/wiki/Aeneid>.

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“These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah, and Dishon and Etser and Dishan. These are the chiefs that came of the Horites, the children of Seir in the land of Edom”.¹³⁰⁸

This statement is a bit misleading as we elsewhere read that Dishon was the son of Duke Anah. His sister, Aholibamah, became Esau’s wife.¹³⁰⁹ Anah in turn was the son of Duke Zibeon.¹³¹⁰ The family tree must therefore have looked like that shown in the box on the right.



We are told that Aholibamah was “the daughter of Anah, the daughter of Zibeon the Hivite”.¹³¹¹ This is further clarified by the following verse:

“And these are the children of Zibeon: Aiah and Anah--this is Anah who found the hot springs in the wilderness, as he fed the asses of Zibeon his father. And these are the children of Anah: Dishon and Aholibamah the daughter of Anah.”¹³¹²

Knowing this, the previous verse can be corrected to read that Aholibamah was “the daughter of Anah, the [grand-]daughter of Zibeon the Hivite”. The Hebrew word בַּת *bath* can mean ‘daughter’, ‘grand-daughter’ or ‘offspring’. This demonstrates how easy it is to misunderstand written passages, even when dealing with the Bible. Note also that Zibeon the Hivite was the son of Seir the Horite, which suggests that the Hivites and the Horites were one and the same people. It is my belief, however, that the Horites take their name from Hori son of Lotan son of Seir.

There also appears to be another error in the Bible:

“And Esau **was forty years old** when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.”¹³¹³

Neither Judith, nor Basemath the daughter of Elon the Hittite, are mentioned in the long genealogies recorded for Esau in Genesis chapter 26 and 1 Chronicles chapter 1. Beeri the Hittite (who, for some unknown reason, is called Βεῶχ Beoch in the Septuagint) is also otherwise unattested. Can we honestly believe that Esau married two people with the name Basemath, the one being daughter of Elon the Hittite, the other being the daughter of Ishmael?

Whilst our extant copies of the Bible (as well as the Septuagint) clearly show that Esau married Judith and Basemath when he was forty years old, Josephus was clearly working from a **different** copy of the Bible:

“Now when Esau, one of the sons of Isaac, whom the father principally loved, was now come to

¹³⁰⁸ Gen. 36:20-21.

¹³⁰⁹ Compare Gen. 36:14 with Gen. 36:25.

¹³¹⁰ Gen. 36:24-25.

¹³¹¹ Gen. 36:2.

¹³¹² Gen. 36:24.

¹³¹³ Gen. 26:34.

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the age of forty years, he married Adah, the daughter of Helon [i.e. Elon the Hittite], and Aholibamah, the daughter of Esebeon [i.e. Tsibeon/Zibeon the Hivite]; which Helon and Esebeon were great lords among the Canaanites, thereby taking upon himself the authority, and pretending to have dominion over his own marriages, without as much as asking the advice of his father; for had Isaac been the arbitrator, he had not given him leave to marry thus, for he was not pleased with contracting any alliance with the people of that country”.¹³¹⁴

This makes far more sense than to assume that he married an otherwise unattested Judith and Basemath. As already pointed out, Helon is here Elon the Hittite whilst Esebeon is the person who appears in the Authorised Version as Zibeon the Hivite.

Our present copies of the Bible would therefore have us believe that Esau married Judith and Basemath when he was forty years of age, which reading simply cannot be right. Notice here that Aholibamah was actually the **granddaughter** of Tsibeon/Zibeon. Josephus has omitted the name Anah who was the father of Aholibamah. More importantly, from this we learn that Esau not only married into the families of the land of Canaan – dwellers of that very land which the LORD had promised to Abraham as a possession – but also that they were prominent ruling families of that time. There is a hint here, either of a rebellion on Esau’s part, or a desire perhaps to take control of the Promised Land his own way. One can then understand Jacob’s concern when he fled from the wrath of Esau to Padan-Aram, which Josephus wrongly places in Mesopotamia,¹³¹⁵ to take a wife of Laban’s daughters, Laban being Jacob’s mother’s brother. (As already demonstrated, Padan-Aram was more correctly in north Syria.) When Jacob later returned to the land of Canaan and heard that Esau was coming out to meet him:

“Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps. And he said: ‘If Esau come to the one camp, and smite it, then the camp which is left shall escape.’”¹³¹⁶

These Horites, Hivites and Hittites with whom Esau became associated, were therefore a very important and powerful people; even tribal leaders. We are told that Esau came out to greet Jacob with four hundred men.¹³¹⁷ Jacob was therefore justified in fearing his brother.

The Latini and Sabini who settled in northern Italy were Curetes, who were Seirites. They were conveyed to Italy as slaves¹³¹⁸ by Israelites. Concerning the origin of the name Rome and the identity of the original Roman people, Plutarch tells us:

“Others again say that the Roma who gave her name to the city was a daughter of Italus and Leucaria, or, in another account, of Telephus the son of Heracles; and that she was married to Aeneas, or, in another version, to Ascanius the son of Aeneas. Some tell us that it was Romanus, a son of Odysseus and Circe, who colonized the city; others that it was Romus, who was sent from Troy by Diomedes the son of Emathion; and others still that it was Romis, tyrant of the Latins, after he had driven out the Tuscans, who passed from Thessaly into Lydia, and from Lydia into Italy. Moreover, even those writers who declare, in accordance with the most authentic tradition, that it was Romulus who gave his name to the city, do not agree about his lineage.”¹³¹⁹

Dionysius of Halicarnassus,¹³²⁰ who cites Xenagoras the historian, claimed that Odysseus and

¹³¹⁴ Josephus, *Antiquities of the Jews* [i.xviii.4](#). (Emphasis mine.)

¹³¹⁵ Josephus, *Antiquities of the Jews* [i.xix.1](#) (Whiston).

¹³¹⁶ Gen. 32:8-9.

¹³¹⁷ Gen. 32:7 & 33:1.

¹³¹⁸ or servants, the Hebrew word עֲבָדָם *eved* meaning the same thing.

¹³¹⁹ Plutarch, *Romulus* [2.1](#). (<http://www.perseus.tufts.edu/Romulus>.)

¹³²⁰ Dionysius, *Antiquitates Romanae* [1.72.5](#).

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Circe (who are mentioned in the above extract from Plutarch) had three sons: Romus,¹³²¹ Anteias, and Ardeias who respectively founded three cities called by their names, namely Rome, Antium, and Ardea. (It can be demonstrated that Ardeias is actually a tribe of people named after Ard son of Benjamin and Romus was the tribe of Reuben. Antium is also a phonetic variation on the name Ardea.) By contrast, Hesiod informs us that their three sons were Latinus, Agrius and Telegonus,¹³²² where Latinus is usually equated with Romus. Similar confusion arises over the identity of Aeneas (Duke Anah) who Virgil claimed was the son-in-law of Latinus whilst Plutarch, who was quoting from various sources, informs us he was either the father of, or grandfather of, Latinus/Romanus.

Whilst Hesiod made Latinus the son of Odysseus (Duke Dishon) and Circe (Duke Korah),¹³²³ Virgil made him the son of Faunus (i.e. Seir) and Marica.¹³²⁴ Faunus is the Latin name for Pan, the creature who was half man half goat. The Greek equivalent is the satyr, which name, as already pointed out, is equivalent to the Hebrew word Seir. Latinus son of Faunus was therefore Lotan son of Seir, whilst Marica is a metathesis of Machir, the name of one of the sons of Menashe, which means that the tribe of people named after Machir son of Menashe and the tribe of Reuben were the true founders of Rome! This means that Romulus and Remus, who are usually considered the true founders of Rome, are to be identified as two Israelite tribes. Romulus is a phonetic variation on the name Menashe (read *rho*-Meliseus or *rho*-Menesius), and Remus, which name was variously written Romus, Roma or Romanus, is the tribe of Reuben. As already demonstrated, in the Assyrian, Persian, Celtic, Gaelic and Hebrew languages, the letters *m*, *b* and *v* were interchangeable.¹³²⁵ The letters *l*, *n* and *r* were also interchangeable.

The name Romulus appears to be derived from *rho*-Menashe where the Greek letter *r* (*rho*) has been added to the beginning of the name (i.e. *rho* + Menashe) and the letter *n* has become an *l* in transliteration. Consider the way that Rhamnusia, as demonstrated earlier, is a variation on *Rho*-Menashe, the addition of the letter *rho* in names being attributable to a Dorian practice.¹³²⁶ If we can recall, Rhamnusia was an alternative name for Nemesis, the 'goddess of retribution'.¹³²⁷

It should be noted that Plutarch called Latinus either Romanus or Romus,¹³²⁸ which would suggest that Remus/Roma/Romus/Romanus is but a variant name for the fictional king Latinus. If we can recall, however, Latinus was a tribe of Lotanites who were descended from Duke Lotan son of Seir. They were an offshoot of the people known as Spartans. If so, it is difficult to explain philologically or otherwise how the name Romanus, or its variant forms of Romus and Roma, have attached to these descendants of Duke Lotan.

¹³²¹ Called Romanus by Plutarch, *Romulus* [2.1](#). Here, Plutarch enumerates all the various myths concerning Romulus. One source makes him son of Aeneas [i.e. Duke Anah]!

¹³²² Hesiod, *Theogony* [1011](#).

¹³²³ Theogony lines [1010-1015](#).

¹³²⁴ Virgil *Aeneid* [Book 7, lines 45-50](#).

¹³²⁵ See the Section *Wilderness of Paran*.

¹³²⁶ See Strabo, *Geography* [x.i.10](#) by H.C. Hamilton, Esq., W. Falconer, M.A., Ed. – especially fn. 41 (fn. 4 in the online version) which states that it was “a common practice of the Dorians”.

¹³²⁷ See the Section *Spartans & Lacedaemonians*.

¹³²⁸ Plutarch, *Romulus* [ii.1](#).

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John the Lydian¹³²⁹ made Latinus and Graecus brothers, the sons of Pandora and Zeus.¹³³⁰ He was quoting an earlier Greek writer Hesiod:

“They came to call those who followed local manners Latins, but those who followed Hellenic customs Greeks, after the brothers Latinus and Graecus; as Hesiod says: ‘And in the palace Pandora the daughter of noble Deucalion was joined in love with father Zeus, leader of all the gods, and bare Graecus, staunch in battle.’”¹³³¹

It has already been argued that Pandora is a combination of Pan (i.e. Seir) and Dora (i.e. Dorian). Here ‘she’ is called ‘daughter’ of Deucalion (i.e. Duke Elon). John the Lydian informs us that Graecus, the brother of Latinus, was supposedly the ‘father’ of the Greek people who settled in Italy. These Greeks are the people who settled mainly in southern Italy, in the region that was once known as Magna Graecia.¹³³²

I have demonstrated that Greece was also Edomite territory, which means that the Romans (descendants of Latinus) were most certainly related to (i.e. ‘brothers’ of) the Greeks. Graecus, who gave his name to the Greeks, was purportedly a son of Thessalus, the ‘person’ who gave his name to Thessaly,¹³³³ and the Greeks themselves called their people Hellenes,¹³³⁴ a name which I have suggested is possibly derived either from [Duke] Elon or from Hiram king of Tyre who was also known as Elus. I have provided evidence to show that Thessaly itself was named after Shuthelach son of Ephraim.¹³³⁵ (Shuthelach => Theshelach => Thessaly. Note the metathesis.)

Odysseus, one of the many ‘fathers’ of Latinus,¹³³⁶ likewise seems to be a Greek transliteration of the name Dishon who was the son of Duke Anah (i.e. Aeneas) mentioned above, whilst Circe, the ‘mother’ of Latinus,¹³³⁷ is to be identified as Duke Korach. Circe is said to have been the ‘sister’ of King Aeëtes of Colchis,¹³³⁸ Aeëtes being identified as Duke Aiah.¹³³⁹ The Assyrian records often mention the “land of Kirhi”,¹³⁴⁰ which land was located to the south of the Colchians – hence Circe (Kirhi) has become the ‘sister’ of the Aians of Colchis. ‘She’ was more correctly a ‘sister tribe’. The city of Edessa, which was located in north Syria to the south of the lands of Kirhi, is presumably where ‘Odysseus’ (Duke Dishon) came from.

Through all of this mess we find that there is a thread of truth albeit a very fine thread. To this evidence I would add that the Welsh name for a Roman is Rhufeinig,¹³⁴¹ a name which is

¹³²⁹ Ioannes Lydus (or John the Lydian) who lived 6th Century CE.

¹³³⁰ <https://archive.org/details/JohnLydusOnTheMonthsTr.Hooker2ndEd.2017/page/n53/mode/2up>. For the Greek version, see Iannus Lydus, *Liber de Mensibus* Book 1, [Chap. 13](#).

¹³³¹ Hesiod, *The Catalogues of Women and Eoiae*, [Fragment 2](#) as preserved by Ioannes Lydus (2): “tam multi igitur postquam peregre venerunt in italiam, ut docuimus, Latinos indigenas, Graecos vero Hellenum lingua loquentes appellabant, a Latino, quem Paulo ante commemoravimus, et Graeco fratribus, ut dicit Hesiodus in Catalogis: ‘Agrium atque Latinum. Puells autem in aedibus generosi Deucalionis, Pandora, Iovi patri, deorum omnium imperatori, mista concubitu Graecum peperit belli labores sustinentum’.” [De Mensibus i.13](#).

¹³³² *A Dictionary of Greek and Roman Geography* Vol. 2, entry under [Magna Graecia on p.246ff](#), William Smith, London, 1872.

¹³³³ *A Dictionary of Greek and Roman Biography and Mythology* Vol. 1, entry under [Graecus on p.299](#), William Smith, Boston, 1870. In *The Forgotten Tribe of Naphtali and the Phoenicians*, I demonstrate that Thessaly is named after Shuthelach son of Ephraim, Thessaly being a metathesis of Shuthelach.

¹³³⁴ http://en.wikipedia.org/wiki/Graecus#Later_Traditions.

¹³³⁵ Num. 26:35. Shuthelah in the AV.

¹³³⁶ Hesiod, *Theogony* [lines 1010-1020](#).

¹³³⁷ *Ibid*.

¹³³⁸ Hesiod, *Theogony*, [955](#). See also <http://en.wikipedia.org/wiki/Circe>.

¹³³⁹ Gen. 36:24.

¹³⁴⁰ *Ancient Records of Assyria and Babylonia op. cit.*, especially Vol. 1, [p.98, §.301 & §.305](#).

¹³⁴¹ *Geiriadur Cymraeg a Saesneg: Spurrells' English-Welsh Dictionary*, entry under [Rhufeinig on page 330](#), J. Bodvan Anwyl, Carmarthen 1934.

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pronounced *Ruvenig*, and which in turn is a variant spelling of the name Reuben-ici.¹³⁴² Bear in mind that, in Hebrew, the name Reuben is often pronounced Reuven. The Reubenites who founded Rome became the Celtic tribe of Remi who later settled in central France, a tribe who “had equal influence with [Julius] Caesar”.¹³⁴³ These Remi, along with other Celtic tribes, were forced out of Italy in the Roman-Celtic wars which saw the fulfilment of the prophecy:

“And by thy sword shalt thou [Esau] live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck”.¹³⁴⁴

The Osci who settled in Italy appear to be an offshoot of the descendants of Ascanius ‘son’ of Aeneas (Duke Anah). According to Diodorus, Ascanius founded the city of Alba in northern Italy, naming it Alba “after the colour of the sow”, referring to a dubious story written by some unknown writer of Roman history by the name of Fabius, whilst Ascanius’ son Iulius (Ἰούλιος often transliterated as Julius) settled in and around Rome.¹³⁴⁵ The name Ascanius seems to be derived from the city of Ascania in Anatolia from whence this tribe of people by the name of Ascanius came.

That Ascanius is an allegorical creation is exemplified by Strabo, who does not seem to understand what he was dealing with:

“But still, as far as one is able to conjecture, one might put down Mysia as situated between Bithynia and the outlet of the Aesepus River, as touching upon the sea, and as extending as far as Olympus, along almost the whole of it; and Epictetus as lying in the interior round Mysia, but nowhere touching upon the sea, and as extending to the eastern parts of the Ascanian Lake and territory; for the territory was called by the same name as the lake. And a part of this territory was Phrygian and a part Mysian, but the Phrygian part was farther away from Troy. And in fact one should thus interpret the words of the poet when he says ‘And Phorcys and godlike Ascanius led the Phrygians from afar, from Ascania,’ that is, the Phrygian Ascania, since his words imply that another Ascania, the Mysian, near the present Nicaea, is nearer Troy, that is, the Ascania to which the poet refers when he says, ‘and Palmys, and Ascanius, and Morys, son of Hippotion (Morys being leader of the Mysians, hand-to-hand fighters), who had come from deep-soiled Ascania to relieve their fellows.’ And it is not remarkable if he speaks of one Ascanius as a leader of the Phrygians as having come from Ascania and also of another Ascanius as a leader of the Mysians and as having come from Ascania, for in Homer **identity of names is of frequent occurrence, as also the surnaming of people after rivers and lakes and places.**”¹³⁴⁶

He noticed that people were named “after rivers and lakes and places”, which is precisely how allegory works.

The name Scenae appears to be an alternative form of this name Ascania, a tribal group who will be discussed in more detail later.¹³⁴⁷ As for the founding of the city of Alba in Italy by this ‘son’ of Aeneas, there might be some confusion with Lavinia who supposedly married Aeneas. Lavinia, it has been argued, was Duke Alvan who gave his name to the Albani who at one time dwelt in Rome.

Strabo records:

¹³⁴² In Welsh, the letters *g* and *c* are interchangeable, hence the name for Wales can be written either as *Cymru* or *Gymru* as a Google search will reveal.

¹³⁴³ Julius Caesar, *The Gallic War* Book 6, [Chap. 12](#).

¹³⁴⁴ Gen. 27:40.

¹³⁴⁵ Diodorus, *Fragments* [vii.5.6-9](#). See also Strabo, *Geography* [xiii.i.27](#) who makes no mention of the founding of Alba by this Julius.

¹³⁴⁶ Strabo, *Geography* [xii.iv.5](#).

¹³⁴⁷ See the Section *The Scenitae and Sabeans* later in this work.

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“...Antenor and his children safely escaped to Thrace with the survivors of the Heneti, and from there got across to the Adriatic Henetic'e, as it is called, whereas Aeneias collected a host of followers and set sail with his father Anchises and his son Ascanius; and some say that he took up his abode near the Macedonian Olympus, others that he founded Capyae near Mantinea in Arcadia [in southern Greece], deriving the name he gave the settlement from Capys, and other say that he landed at Aegesta in Sicily with Elymus the Trojan and took possession of Eryx and Lilybaeum, and gave the names Scamander and Simoeis to rivers near Aegesta, and that thence he went into the Latin country and made it his abode, in accordance with an oracle which bade him abide where he should eat up his table, and that this took place in the Latin country in the neighbourhood of Lavinium, where a large loaf of bread was put down for a table, for want of a better table, and eaten up along with the meats upon it. Homer, however, appears not to be in agreement with either of the two stories, not yet with the above account of the founders of Scepsis [in Anatolia]; for he clearly indicates that Aeneias remained in Troy and succeeded to the empire and bequeathed the succession thereto to his sons' sons, the family of the Priamidae having been wiped out.”¹³⁴⁸

All of this tells us that both Aeneas and Ascanius are allegorical creations. They are representations of the sons of Duke Anah and the Ascanians, a people from the city of Ascania in north Anatolia, a city located not too far from the city of Troy. When we realise that we are dealing with allegory, these seemingly contradictory statements can be more satisfactorily explained when we accept that we are dealing with the names of tribes who took their names from the places from where they emerged.

Returning to our consideration of Edomite presence in Italy, just as there was a city of Siris in Paeonia, there was also a city by the name of Siris in Italy. Pliny records that, in his day, Siris was known as Heraclea.¹³⁴⁹ As already stated, the Heraclids were Edomites. The Paeonians were also Edomites.

The River Po in Italy might also demonstrate Edomite influence as we are informed that “Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau”.¹³⁵⁰ Po is a variant spelling of Pau (פָּעוּ or פָּעִי), which, even with the presence of the letter ayin, will still have been pronounced Po. The name Poland [i.e. Po-land] may likewise have been named by these descendants of Edom. The Coat of Arms of Poland is a white eagle and a red field, the eagle being a symbol used by the Assyrians. The Germans and other tribes related to the Assyrians, such as the Chaldeans, also used the eagle on their coats of arms, though generally they are represented by a black eagle. The Assyrian king lists make mention of Assyria being ruled by a number of “kings of the Sealand” on more than one occasion throughout their history. These “kings of the Sealand” were Chaldeans and those Chaldeans were ruled over by Edomites. In other words, some of the Assyrian kings were of Edomite descent.



Coat of Arms of Poland.
The red field is possibly
the colour of Edom.

It seems that Edom arrived in Italy **long after** the date that the Talmud writers claim that Zepho and Magdiel arrived. The Mygdones who settled in Macedonia take their name from Duke Magdiel, the interchange of the letters *l* and *n* being well-attested¹³⁵¹ – hence Magdiel

¹³⁴⁸ Strabo, *Geography* [xiii.i.53](#).

¹³⁴⁹ Pliny, *Natural History* [iii.11 \(97\)](#). ([iii.15](#) in John Bostock's translation.)

¹³⁵⁰ Gen. 36:39 though in 1 Chron. 1:50 this is written Pai, i.e. פָּעִי.

¹³⁵¹ See comments in the Section *Achaeans and Milesians*.

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becomes Magdien becomes Mydon. The name Macedonia, which was always pronounced Makkedonia, is another phonetic variation on the name Mygdon/Magdiel. However, there is no evidence that Duke Magdiel settled in Italy.

Zepho (written Tsepho in Hebrew) gave his name to the kingdom of Sophene in Armenia. There is a possibility that Pliny's "Epizephyrian Locri (called after the promontory of Zephyrium)",¹³⁵² a place he locates in southern Italy, may have some connection with Zepho, but I am currently unable to verify this, though it is made likely by the fact that during the days of the Ottoman Empire, Zephyrium in Turkey was an important trading centre for the Turks with the rest of the world.¹³⁵³ Zephyrium must have had strong Turkish/Edomite connections from an early period. There is, however, no known connection between this place in Turkey and Rome itself other than having the same name. The prefix of Epi (as in Epi-Zephyrian Locri) shows a connection with the Epidaurians, who we have identified as the tribe of Ephraim (i.e. Epi-Dorians). This suggests once again that Israelites were responsible for the establishment of these Edomite settlements.

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the Samnites and the Lucanians who settled in southern Italy were descended from Yachin son of Shimon. We are even told in the Bible that part of the tribe of Shimon (AV Simeon) settled in Mount Seir:

"And some of them, even of the sons of Shimon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. And they smote the remnant of the Amalekites that escaped, and dwelt there unto this day".¹³⁵⁴

These Shimonites who dwelt amongst the Seirites must therefore have either followed or led these descendants of Lotan, Tsibeon, Reuel and Anah in their migration to Italy and appear to have had a hand in settling them there.

The Samnites are recorded by Ptolemy as being in France in the region to the north of the river Loire, where it enters the sea at the Bay of Biscay.¹³⁵⁵ They were dwelling alongside another Israelite tribe known as the Namnetae, a people who I have identified as belonging to the tribe of Menashe. These are the Namnetae mentioned earlier in our discussion of the origin of the Normans. The Namnetae, who were also known as Nannetes, founded the city of Nantes in France.¹³⁵⁶ The Nemetes of north eastern France as well as the Numantians who settled on the River Duoro (a variant spelling of Dor) in northern Spain were from the same family group. Some of these Samnitae crossed over into Britain with a group of Namnetae where they became known as Iceni. (This is covered in more depth in *The Forgotten Tribe of Naphtali & the Phoenicians*.)

There are plenty of other indications that Italy is an Edomite country. The area of southern Italy, which was known as Magna Graecia¹³⁵⁷ (Greater Greece), likewise at one time included both Edomite and Israelite factions. Pliny, for example, mentions among the towns of Magna Graecia in southern Italy "the town of Crotona/Croto [an Edomite name derived from the

¹³⁵² Pliny, *Natural History* [iii.5 \(74\)](#). ([iii.10](#) in John Bostock's translation.) Also mentioned by Diodorus, *Library* [xii.54](#) & [xiv.44](#) and Herodotus, *Histories* [vi.23](#).

¹³⁵³ <http://en.wikipedia.org/wiki/Mersin>.

¹³⁵⁴ 1 Chron. 4:42-43.

¹³⁵⁵ Ptolemy, *Geography* Book 2, [Chap. 8, §.6](#).

¹³⁵⁶ Originally known as Condivincum, but later as Namnetes or Nantes. See entry under [Namne tae](#) in *Harper's Dictionary of Classical Literature and Antiquities*, Harry Thurston Peck, New York 1898.

¹³⁵⁷ http://en.wikipedia.org/wiki/Magna_Graecia.

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Curetes-Horites], the river Neto/Neaethus [a variant spelling of Anath?], and the town of Turi/Thurii [named after Duke Etser, son of Seir] between the river Crati/Crathim [again named after the Horites] and the river Sibari/Sybarim [named after Duke Shobal], on which stood the city of the same name”.¹³⁵⁸

Many of the early settlers in Italy were Israelites, though they later migrated northwards and westwards with the rest of the House of Israel so that Italy today is predominantly an Edomite country.

Lotan and Leviathan

In the Ugaritic story of Baal and Mot, Lotan is the name of a seven-headed beast known variously as Lotan, Litan, Litanu and Leviathan.¹³⁵⁹ This seven-headed beast is described as follows:

“for all that you smote Leviathan the slippery serpent (and) made an end of the wriggling serpent, the tyrant with seven heads?”.¹³⁶⁰

In the Bible, Leviathan is similarly described as a crooked serpent.

“In that day (i.e. the day when the LORD will set His throne in Jerusalem) the LORD with His sore and great and strong sword will punish leviathan the slant serpent, and leviathan the tortuous serpent; and He will slay the dragon that is in the sea”.¹³⁶¹

The ‘sea’ spoken of here is referring to the nations of the world. In Bible parlance, rivers can sometimes refer to armies, whilst seas can sometimes refer to peoples or nations:

“And he saith unto me, The **waters** which thou sawest, where the whore sitteth, **are peoples, and multitudes, and nations**, and tongues.” (Rev. 17:15.)

King David likewise prophesied that the ‘heads’ of Leviathan (note ‘heads’ plural) would one day be crushed and fed to the people of the wilderness.¹³⁶²

Leviathan is the concatenation of two Hebrew words: ‘*leviah*’, from the root ‘*lavah*’ (לָוָה), meaning a joining or unification¹³⁶³ and ‘*-than*’ (תָּן) which is the feminine plural ending denoting ‘them’. For the modern equivalent, we should perhaps read ‘Church Unity’. Leviathan represents the unification of the various religions, also known as Babylon (meaning ‘confusion’) and is something which the Bible tells us we should avoid.¹³⁶⁴ Having demonstrated that the Latini who dwelt in Rome are the descendants of Duke Lotan, we can begin to understand the prophecies concerning the fall of Babylon in the end time.

Leviathan (var. Lotan) is therefore clearly identified with Rome and it is obvious that the Biblical Book of Obadiah, when describing what will befall Edom in the end days, is describing

¹³⁵⁸ Pliny, *Natural History* [iii.11 \(97\)](#). ([iii.15](#) in John Bostock’s translation.)

¹³⁵⁹ For the identification of Lotan with Leviathan, see *Ancient Near Eastern Texts Relating to the Old Testament*, [fn. 10 on p.137](#), James B. Pritchard, Princeton University Press, New Jersey, 1969. See also *Historia Religionum* Vol. 1, Religions of the Past [p.250](#), Claas Jouco Bleeker & Geo Widengren, E.J. Brill, Leiden, Netherlands 1969 (ISBN: 90-04-08928-4). Wikipedia also provides a reasonable brief explanation: <https://en.wikipedia.org/w/index.php?title=Lotan&oldid=994229753>.

¹³⁶⁰ *The Identities of the Beast from the Sea and the Beast from the Land in Revelation 13*, [p.27](#), Joseph Poon, Pickwick Publications, Oregon, 2017. See also *Ancient Near Eastern Texts Relating to the Old Testament op. cit.*, [pp.137-8](#).

¹³⁶¹ Isa. 27:1.

¹³⁶² Psalms 74:14.

¹³⁶³ Hence Leah called her son Levi, because “this time will my husband be **joined** [יָלָוָה? yilaveh] unto me” Gen. 29:34.

¹³⁶⁴ Jer. 10:2. See also Psa. 106:35.

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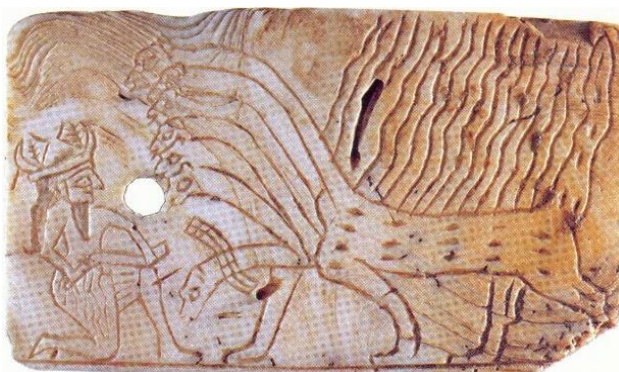
the fall of Rome, a city which is also associated with Babylon because of its Babylonian practices and doctrines. This idea that it does not matter how we worship God, that we can all worship together seeing that ultimately we are all worshipping the same God, is Babylonian thinking. This idea might seem appealing, but is actually contrary to the teachings of God who tells us that we are **not** to learn the ways of the heathen:

“When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God [i.e. you shall not worship God this way].” (Deut. 12:29-31. See also Deut. 8:19, Psa. 106:35 & Jer. 10:2.)

The Roman Catholic church loves its idols, but God categorically commands us not to make any graven image to bow down to:

“Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.” (Lev. 26:1.)

Leviathan is the seven-headed beast of the books of Daniel and Revelation. These books expound on who this seven-headed beast is with Daniel informing us that the seven heads represent rulers of four world kingdoms. The explanation appears to be as follows:



Sumerian carving of the seven-headed beast known as Lotan or Leviathan.

Head of a lion: The Chaldean Empire

Head of a bear: The Persian Empire – often referred to as the Medo-Persian Empire.

Four heads of a leopard: The Greek Empire.

Alexander the Great died before he could enjoy the fruits of his labours, which meant that his kingdom was divided into four main parts between his generals, two of whom (the Seleucids who ruled in the north and the Ptolemies who ruled in the south) became greater than the others (i.e. the Attalids and Antigonids).¹³⁶⁵

Head which was dreadful and terrible and exceedingly strong: The Roman Empire.

The Roman Empire came to a close in 476 CE, but Daniel’s vision did not end there. The ten horns which he saw coming out of the head of the last beast can be summarised as follows:

The first three horns which were “plucked up by the roots”:

Vandals (Gaeseric aka Genseric took control of Rome)	429 CE to 476 CE
Heruli (Odoacer’s government ¹³⁶⁶)	476 CE to 493 CE
Ostrogoths ¹³⁶⁷	493 CE to 494 CE

¹³⁶⁵ http://en.wikipedia.org/wiki/Antigonid_dynasty#Legacy.

¹³⁶⁶ http://en.wikipedia.org/wiki/Odoacer#King_of_Italy.

¹³⁶⁷ http://en.wikipedia.org/wiki/Ostrogothic_Kingdom.

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After this:

“behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things”.¹³⁶⁸

This horn then had authority over the last seven of the ten horns, identified as follows:

- 4th Horn:** Imperial Restoration of Empire by Justinian 554 CE.
- 5th Horn:** Frankish Kingdom. Charlemagne was crowned by Pope Leo III in 800 CE.¹³⁶⁹
- 6th Horn:** Holy Roman Empire (German rule). Otto the Great was crowned by Pope John XII in 962 CE.¹³⁷⁰
- 7th Horn:** Hapsburg Dynasty (Austrian rule). Charles V took over the Hapsburg Monarchy on 28 June 1520 after the death of his paternal grandfather Maximilian but he did not become Holy Roman Emperor until 24 February 1530 when he was crowned by Pope Clement VII.¹³⁷¹
- 8th Horn:** Napoleon’s Kingdom. Napoleon Bonaparte was crowned by Pope Pious VII in 1805.¹³⁷² On Napoleon’s defeat in 1814 at the hands of the coalition forces comprising armies from Prussia, Austria, Sweden, Russia, Great Britain, Spain, and Portugal in what is known as the War of the Sixth Coalition (also known in Germany as the War of Liberation),¹³⁷³ after a rule lasting precisely 1,260 years,¹³⁷⁴ the once powerful Holy Roman Empire temporarily came to an end.
- 9th Horn:** Italy united by Giuseppe Garibaldi¹³⁷⁵ which restoration lasted from 1840 to 1945.
- 10th Horn:** The Holy Roman Empire will come to power one final time. This time the leader will be German. Turkey, which once formed part of the original Roman Empire, has to reunite with Europe. Even now the Turks are desperate to become part of the European Union, often referred to as the Treaty of Rome. When they do become part of Europe, it will be a brittle alliance, or as the prophet Daniel put it: “iron mixed with miry clay”.¹³⁷⁶

Rome is Babylon. The name Babylon, which in Hebrew is written בָּבֶל *babel*, means ‘confusion’. The Roman Catholic teaching is just that – a confused conglomeration of meaningless ‘mysteries’ derived from pagan religions, – and like all deceptions, there is always a little bit of truth mixed in.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters [i.e. many nations]: With whom the kings of the earth have committed fornication,

¹³⁶⁸ Dan. 7:8.

¹³⁶⁹ http://en.wikipedia.org/wiki/Charlemagne#Imperial_Diplomacy.

¹³⁷⁰ http://en.wikipedia.org/wiki/Otto_I,_Holy_Roman_Emperor#Imperial_title.

¹³⁷¹ http://en.wikipedia.org/wiki/Charles_V,_Holy_Roman_Emperor#Holy_Roman_Empire.

¹³⁷² http://en.wikipedia.org/wiki/Napoleon_I#French_Empire.

¹³⁷³ https://en.wikipedia.org/wiki/War_of_the_Sixth_Coalition.

¹³⁷⁴ “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time [more correctly ‘half a time’].” (Dan. 7:25.) A ‘time’ is a year of 360 days, ‘times’ being two 360 day years and ‘half a time’ being half of 360 = 180 days. Add these up and we get 360 + 720 + 180 = 1,260 days. This equates to 1,260 years in Biblical fulfilment.

¹³⁷⁵ http://en.wikipedia.org/wiki/Giuseppe_Garibaldi.

¹³⁷⁶ Dan. 2:41-42.

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and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.” (Rev. 17:1-6.)

The following verse even tells us who that woman is:

“And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” (Rev. 17:18.)

The city which at one time reigned over the “kings of the earth” and is due to do so again is Rome. Rome is clearly the city of Babylon being referred to here, though the Roman Church and the Roman State are inseparable. Note that the word Catholic means ‘universal’ and the intention of the Babylonian church is to bring all religions together and to worship as one. This Babylonian religious system is also being referred to as ‘Church Unity’.

The prophet Isaiah tells us:

“I bring near My righteousness, it shall not be far off, and My salvation shall not tarry; and I will place salvation in Zion for Israel My glory. Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground without a throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate.”¹³⁷⁷

This sentiment is repeated by the prophet Jeremiah who tells us that “out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein” and that “In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek the LORD their God.”¹³⁷⁸ To date, the houses of Israel and Judah have not reunited since the time the House of Israel was taken into captivity by the Assyrians.

“They shall inquire concerning Zion with their faces hitherward: ‘Come ye, and join yourselves to the LORD in an everlasting covenant that shall not be forgotten.’”¹³⁷⁹

Like Isaiah, Jeremiah refers to this Babylon as the “daughter of Babylon”. The word ‘daughter’ in this context means ‘offspring’, or more specifically, to that Babylon which exists in the end days just before the coming of the LORD when He comes to establish His throne in Jerusalem.

“Behold, a people cometh from the north, and a great nation, and many kings shall be roused from the uttermost parts of the earth. They lay hold on bow and spear, they are cruel, and have no compassion; their voice is like the roaring sea, and they ride upon horses; set in array, as a man for war, against thee, O daughter of Babylon.”¹³⁸⁰

“Many kings shall be roused from the uttermost parts of the earth”: This has not yet happened, yet the original city of Babylon has long since fallen into ruin.

“Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate;

¹³⁷⁷ Isa. 46:13 – 47:1.

¹³⁷⁸ Jer. 50:3-4.

¹³⁷⁹ *Ibid.* v 5.

¹³⁸⁰ Jer. 50:41-42.

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every one that goeth by Babylon shall be appalled and hiss at all her plagues.”¹³⁸¹

The Babylon in Iraq was conquered by Cyrus king of Persia, who took the city without much resistance. That city was never hit by any plagues! Nor was it burned to the ground.¹³⁸²

When the LORD destroys Babylon, it will be like the destruction of Sodom and Gomorrah:

“As when God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.”¹³⁸³

Rome is the only city to have “made the earth drunken”¹³⁸⁴ and to have exercised control over the nations. The original city of Babylon is desolate, and apart from being an archaeological site, and apart from some building work undertaken in relatively recent times by Saddam Hussein, who wanted to build his palace there,¹³⁸⁵ the city has been abandoned for over two thousand years. The prophecies can therefore hardly refer to that city.

The prophet Jeremiah says that the kingdoms of Ararat, Minni and Ashkenaz will be responsible for the destruction of Babylon.¹³⁸⁶ This prophecy has not yet been fulfilled as Babylon was not destroyed as described in these passages. In fact, the city of Babylon continued to flourish as a centre for learning and commerce right up until the Muslim conquest in the 7th century CE. The Babylon spoken of by the prophets is the city of Rome – the seat of the Holy Roman Empire, which empire will very shortly be resurrected for one final time. Germany will be confederate with Rome, and it will be a German leader who will lead this renaissance. The inhabitants of Germany today are Assyrians and Chaldeans. (Those who insist that the Germans are descendants of Ashkenaz son of Gomer¹³⁸⁷ are misguided as the descendants of Yaphet are of the oriental types as already demonstrated.)

Just like the original Babylon, whose occupants revelled in its many gods, but who nevertheless believed that you could worship the ‘one god’ in encompassment of all of the various gods (in Nebuchadnezzar’s case, it was the worship of the golden statue which he erected), so the Romans believe in a Catholic or universal religion whereby the one god can be worshipped in exactly the same way. This is probably why the Greeks regarded Zeus in his many manifestations as being the ‘father’ of the gods. Whichever way you look at it, the finger points indelibly at Rome as being the new Babylon.

Edom in Russia

The name Russia means red, means Edom! Russia was closely aligned to the Turks during a good part of its long history¹³⁸⁸ and was known as Russian Turkestan.¹³⁸⁹ It is amazing that we even to this day refer to the Russians as Reds without really



The Soviet Union flag with the background colour (field) of Edomite red.

¹³⁸¹ Jer. 50:13.

¹³⁸² *Ibid.* v 32.

¹³⁸³ *Ibid.* v 40.

¹³⁸⁴ Jer. 51:7 & Rev. 14:8.

¹³⁸⁵ <http://en.wikipedia.org/wiki/Babylon#Reconstruction>.

¹³⁸⁶ Jer. 51:27.

¹³⁸⁷ See for example <http://hebrewnations.com/articles/peoples/germany/hebgm.html#a5>.

¹³⁸⁸ <http://en.wikipedia.org/wiki/Turkestan>.

¹³⁸⁹ http://en.wikipedia.org/wiki/Russian_Turkestan.

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understanding the implications. Even the flag of the Soviet Union was red, the colour of Edom.

The Bible refers to Gog and Magog as coming against the land of Israel in the end days – i.e. at the end of Christ's one thousand year reign.¹³⁹⁰ (This is the event described in chapter 38 of the book of Ezekiel.) Magog, we are told, was a son of Japhet.¹³⁹¹ I have already presented arguments for identifying the people of Magog today as the inhabitants of Korea and southern China.

Gog, however, is a variant spelling of the name Agag. In the Septuagint, Agag II who was conquered by King Saul is called Agag (Ἀγᾶγ)¹³⁹² but the Agag who lived during the time of Joshua is called Gog (Γῶγ)¹³⁹³ – the same name in the Hebrew has therefore been written two different ways when transliterated into Greek! Haman, who tried to annihilate the Jews during the time of Queen Esther, was called Haman the Agagite,¹³⁹⁴ Agag being the name of at least two Amalekite kings.¹³⁹⁵ In other words, Haman was descended from Amalek son of Eliphaz, son of Edom. (NB: As already stated, in the Septuagint, Haman is called a Macedonian.)

The Gog spoken of in the prophecy contained in the 38th Chapter of the book of Ezekiel is said to be a prince, a ruler over the land of Magog, **ruling over** Meshech and Tubal.¹³⁹⁶ Although the tribe of Meshech gave their name to Moscow and Tubal to Tobolsk, neither of these cities today are occupied by these people. The descendants of Gog became the Göktürks, or Kök Türks¹³⁹⁷ who settled in Central Asia in what is today part of Western China, Mongolia, the Russian Far East and Siberia. The interchange of the *g* and *k* in ancient languages is well-attested.¹³⁹⁸ For Göktürks (or Kök Türks), we should read **Gog-Turks** or **Agagi-Turks**. In the section *Sons of Yaphet*, it was demonstrated that Tubal became the Tuoba Xianbei of northern China and the Tuvans who settled in the Republic of Tuva in southern Siberia, whilst Magog became the Koreans and southern Chinese, which means that we are talking about the nations of the far east. It is prophesied that these nations will form a united attack on the land of Israel at a time when its inhabitants will be living peaceably under the rule of our Messiah.

“And thou shalt say, I will go up to the **land of unwall’d villages**; I will go to them that are **at rest**, that **dwell safely**, all of them **dwelling without walls, and having neither bars nor gates**, To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and **upon the people that are gathered out of the nations**, which have gotten cattle and goods, that dwell in the midst of the land.”¹³⁹⁹

The book of Revelation expounds on this:

“**And when the thousand years are expired**, Satan shall be loosed out of his prison, And shall

¹³⁹⁰ Rev. 20:7-8.

¹³⁹¹ Gen. 10:2.

¹³⁹² 1 Kings [i.e. Samuel] 15:8.

¹³⁹³ Num. 24:7.

¹³⁹⁴ Esther 3:1.

¹³⁹⁵ Num. 24:7 & 1 Sam. 15:8.

¹³⁹⁶ Ezek. 38:2.

¹³⁹⁷ A river called Gök Irmak in the so-called “Hittite” texts is clearly named after these people.

(http://en.wikipedia.org/wiki/Hittite_sites#List_of_Hittite_sites.) Strabo called it the river Amnias. (Strabo [xii.iii.40](http://en.wikipedia.org/wiki/Gök_River).) It is understood to have been located in Paphlagonia - now Turkey. (http://en.wikipedia.org/wiki/Gök_River.)

¹³⁹⁸ For example, in the El-Amarna letters a certain person is variously called Aitugama (Letters 53 & 60), Edagama, (Letters 174, 175 & 176), Etakama (Letter 189), Atakkama (Letter 56) etc. (Letters are numbered after Samuel A B Mercer, *The Tell El-Amarna Tablets op. cit.* Also, in his Behistun Inscription, Darius I king of Persia called the Cimmerians Ghimiri.

(http://en.wikipedia.org/wiki/Full_translation_of_the_Behistun_Inscription#Column_one.)

¹³⁹⁹ Ezek. 38:11-12.

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go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”¹⁴⁰⁰

This prophecy therefore says that China and Korea, who are even today, with their ever-growing arsenal of weapons, a threat to the west, will eventually ally themselves with other eastern nations, including Iran (Persia) and possibly Russia, to organise a final assault on the land of Israel at the end of the Messiah’s one thousand year reign at a time when Israel shall be dwelling in safety.

These Göktürks are probably the descendants of Amalek who fled from Persia during the time of Xerxes, the son of Darius I king of Persia, which is when the decree was issued by the king to say that the Jews:

“...which were in every city [were] to gather themselves together, and to stand for their life, to destroy, to slay and to cause to perish, all the power of the province that would assault them, both little ones and women, and to take the spoil of them for a prey”.¹⁴⁰¹

We are told that five hundred men were slain in Shushan alone.¹⁴⁰²

“The Jews gathered themselves together in their cities throughout all the provinces of king Ahasuerus [*Heb*: Achashverosh = Xerxes], to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people”.¹⁴⁰³

This was that “Achashverosh which reigned, from India even unto Ethiopia, over 127 provinces”.¹⁴⁰⁴ India was added to the Persian Empire by Xerxes’ father Darius I who, according to the Behistun Inscription, in the beginning of his reign was only reigning over 23 lands, a statement which is verified by Herodotus.¹⁴⁰⁵ Xerxes’ cuneiform name is usually read as *Kheshayarsha*, but this should more correctly be read *Achashyerosh*. This is in the same way that:

- Ramath Gilead was called Arametha in Geladene by Josephus.¹⁴⁰⁶ This place appears in the El Amarna letters as Iarimuta and Rimuta¹⁴⁰⁷ and in the Egyptian records as Yarmuth:

“Iarimuta’s location is uncertain. It used to be placed in the Delta,¹⁴⁰⁸ and identified with Goshen, but Albright has sought to show that Iarimuta, or Yarmuti, is an ancient name for Philistia and Sharon.¹⁴⁰⁹ However, this is not quite satisfactory, as Maisler, *Untersuchungen*, pp. 7 ff. has shown, who would place it in the neighbourhood of Sumur and Gubla and identify it with the plain of Antioch (see also Poeble, *Historical Texts*, 1914, pp. 225 ff.; and Smith, *Early History of Assyria*, pp. 375-376).”¹⁴¹⁰

This demonstrates that archaeologists are in disagreement as to where this place was located. The latter suggestion by Maisler appears to be the closest to the truth.

¹⁴⁰⁰ Rev. 20:7-8.

¹⁴⁰¹ Esther 8:11.

¹⁴⁰² *Ibid.* 9:12.

¹⁴⁰³ *Ibid.* 9:2.

¹⁴⁰⁴ *Ibid.* 1:1. It should be noted that Josephus wrongly identified the Biblical Achashverosh as Artaxerxes I Longimanus (Antiquities [xi.vi.1](#) – Whiston’s translation) whose Persian name was Ardeshir. (http://en.wikipedia.org/wiki/Artaxerxes_I_of_Persia.)

¹⁴⁰⁵ Herodotus, *Histories* [iii.89](#).

¹⁴⁰⁶ Josephus, *Antiquities* [viii.398](#). (See final line.) – Loeb Classical Library. (written Γαλαδηνή πόλιν Ἀραμαθᾶν - Geladene city of Arametha.)

¹⁴⁰⁷ e.g. Letters 68 and 86, *The Tell El-Amarna Tablets op. cit.*

¹⁴⁰⁸ cf. MVAG [*Mitteilungen der Vorderasiatisch-ägyptische Gesellschaft* (Berlin, 1896-1908; Leipzig, 1909--)] 1, 208 ff.; 2, 274 f.; RankeMat 22 and Anm. [Archéologie du Nil Moyen (Lille)] 1.

¹⁴⁰⁹ JPOS [Journal of the Palestine Oriental Society (Jerusalem)] 11, 112, n.2; IV, 140.

¹⁴¹⁰ *The Tell El-Amarna Tablets op. cit.*, Vol. 1, Fn. L.27, pp.262-263.

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- Rameses [Meri-amun] was invariably called Armeses [Miammoun] by the Greeks – never Rameses.
- Hiram king of Tyre, who appears in the second book of Chronicles as Hiram, was a common name amongst the Phoenician kings, a name which appears in the Assyrian and Egyptian records as Ahiramu¹⁴¹¹ or Akirum¹⁴¹²

Applying the same principle to the people whom archaeologists are calling Luwians,¹⁴¹³ we arrive at the name Aluwians, being the Aeolians of the Greek records.

The Ottoman Turks were purportedly named after Osman I.¹⁴¹⁴ Basically, the Ottomans are descendants of the Odomantes and the Temanites who at one time dwelt between the Caspian Sea and the Black Sea. Teman can be written Atteman, Otteman or any variation on these names. As already mentioned, Herodotus called these people Thamanaeans.¹⁴¹⁵ Whichever way we look at it, the Turks in their various subdivisions were descendants of Edom.

In the absence of any historical record which would indicate a westward migration of Amalekites during this late period, we must assume that some of the Amalekites who fled from the Jews in Persia during the time of Xerxes I will have fled eastwards into Central Asia and Russia. Some of these Agagites seem to have come from the Caucasus region of the Zagros Mountains. We learn from the Bible that a great number of Amalekites were dwelling in the land now known as Jordan, to the east of the River Jordan, as well as to the south of the land of Judea. Amalek was a massive family which had spread far and wide.

In short, the rulers of Russia, as well as many of the Russian people, are also Edomites. The Gök-Turks may have followed the Siberian Turks when they migrated from the Zagros Mountains (Mount Seir) and settled in that part of Russia known as Siberia.

Agag was a popular name amongst the Amalekites. Agag I is mentioned in Balaam's curse and was clearly a powerful ruler of that era.¹⁴¹⁶ The flood of Ogyges¹⁴¹⁷ mentioned by the Greek writers refers to a flood which I have suggested occurred during the reign of this Agag I. Agag II was conquered by King Saul.¹⁴¹⁸ Ogyges is also regarded as a mythical ruler in ancient Greece, the founder of Thebes in Boeotia before the great flood,¹⁴¹⁹ thereby adding extra credence to the identification of Greece as an Edomite country. The "great flood" being referred to here was the Flood of Deucalion which occurred during the time of Sennacherib king of Assyria – **not** the Noahide flood.

Gyges, the king of Lydia, will almost certainly have been an Edomite, with Gyges being a variant spelling of Agag. The Lydians and Mysians seem to have had a close affinity with the Erythreans who dwelt in western Asia Minor. Herodotus even claimed that some of these Lydians founded a colony in Tyrrhenia,¹⁴²⁰ a place which I have already identified as being of Edomite

¹⁴¹¹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.148, §.447](#). See also https://en.wikipedia.org/wiki/Ahiram_sarcophagus.

¹⁴¹² *Execration Texts, Ancient Near Eastern Texts Relating to the Old Testament op. cit.*, p.328-329.

¹⁴¹³ http://en.wikipedia.org/wiki/Luwian_language.

¹⁴¹⁴ http://en.wikipedia.org/wiki/Ottoman_Empire.

¹⁴¹⁵ Herodotus [iii.117](#).

¹⁴¹⁶ Num. 24:7.

¹⁴¹⁷ <http://en.wikipedia.org/wiki/Ogyges>.

¹⁴¹⁸ 1 Sam. 15:8-33.

¹⁴¹⁹ Apollodorus, *The Library* Vol. 1, [fn.1 on pp.314-5](#), Sir James George Frazer, Loeb Classical Library, London and New York, 1921.

¹⁴²⁰ Herodotus, *Histories* [i.94](#).

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origin. Whilst I would agree with Josephus' identification of the Lydians as descendants of Lud, son of Shem,¹⁴²¹ Edomites seem to have been the ultimate rulers of the country.

As mentioned earlier, the Siberian Turks are descended from the Shubaru who are regularly mentioned in the Assyrian records. The Shubaru are descended from Duke Shobal.¹⁴²² There is therefore a significant representation of Edomites in Russia and in Russian held territories.

Edom in Germany

There is a Talmudic tradition that Edom settled in Germany.¹⁴²³ My research reveals that the Germans today are primarily descended from Assyrians and Chaldeans, though part of Germany was once called Old Saxony after the Saxons (sons of Isaac) who once dwelt there. The Chaldeans were Edomites, the Chaldeans of southern Babylon being descendants of Yaakan (AV Jaakan or Akan) son of Etser (AV Ezer) son of Seir as demonstrated earlier in this paper.

There is a lot of confusion concerning the name German, and to this end, I would point out that the name German was applied to a number of different tribes migrating through northern Europe, the majority of which are no longer called German today. The name was actually applied to Israelite tribes and that the evidence suggests that it is a metathesis of the Hebrew name Omri, a name which can also be read as Kumri or Gomri. On this score, it should be stressed that the name German is the name for these people as preserved in Latin. It should be noted that the French call Germany Allemagne after the Allemani who at one time passed through that land. The Allemani, who were also called Alans, seem to take their name from Elon son of Zebulon.¹⁴²⁴ The Germans themselves actually call their land Deutchland, a name which is related to the word Dutch.

The region to the south of Persia was at one time known as Carmania, which is where the Pasargadae dwelt. According to Le Comte de Gobineau:

“The tribe of Pasargadae, to which belonged the family of Achaemenids, carries a name which gives much weight to the Persian tradition: Pasar-Gad, that is to say, the sons of Gad in the Persian Aramaic-Iranian dialect.”¹⁴²⁵

These sons of the Israelite tribe of Gad who at one time inhabited Carmania were called Germani by Herodotus,¹⁴²⁶ once again demonstrating the interchangeable nature of the *g* and the *k* in ancient languages. Carmani and Germani are two phonetic variations of the same name.

Ptolemy likewise mentions a city in north Syria which he called Germanicia (Γερμανίχεια),¹⁴²⁷

¹⁴²¹ Josephus, *Antiquities* [i.vi.4](#). Josephus called him Laud and the Lydians Laudites. See also Gen. 10:22.

¹⁴²² Gen. 36:20.

¹⁴²³ <http://www.neveh.org/winston/parsha63/noach.html>.

¹⁴²⁴ Num. 26:26. Some of these Alemanni were allied to the Suebi, a tribe named after Yashub son of Issachar (Num. 26:24). They settled in Alsace and German Switzerland. (See entry under [Alemanni on p.53](#) in *Harpers Dictionary of Classical Literature and Antiquities*, Harry Thurston Peck, New York, 1898.)

¹⁴²⁵ “La tribu des Pasargades, à laquelle appartenait la famille achéménide, porte un nom qui donne beaucoup de poids à la tradition persane: “Pasar-Gad”, c’est-à-dire “les fils de Gad” dans le dialecte araméo-iranien de la Perside...” p.4, Chap. 1: Origine de Darius 1er, et commencements de son règne, Book 4: Les Achéménides, Vol. 2: Histoire des Perses d’après les Auteurs Orientaux, Grecs et Latins, Le Comte de Gobineau, Paris 1986.

¹⁴²⁶ Herodotus, *Histories* [i.125](#).

¹⁴²⁷ Ptolemy, *Geography* Book 5, [Chap. 15, §.10](#).

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which was most likely named by one of the Israelite tribes living in that region.

The Gaditani who inhabited Spain were descendants of the tribe of Gad. These are the people the Greeks called Eurotas, informing us that they assisted the Geryones in their running of the mining operations in Spain. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that these Israelites were using Edomite slaves to undertake their mining activities, these slaves being described allegorically as ‘red kine’. The name Eurotas is a transliteration of the name Arodi (also called Arod), one of the sons of Gad,¹⁴²⁸ whilst the Geryones, who acted as a judicial authority, were descended from the family of Gera son of Benjamin.¹⁴²⁹ The Oretani, who were still dwelling in Spain in the first century CE, were a break away faction of the Gaditani, hence were also descendants of Arodi son of Gad. According to Pliny, these Oretani were also known as Germani,¹⁴³⁰ that is, Germans!

Strabo would have us believe that the name Germani means ‘genuine’,¹⁴³¹ but this interpretation is contrived. Tacitus would have us believe the following alternative explanation:

“The name Germany, on the other hand, they say, is modern and newly introduced, from the fact that the tribes which first crossed the Rhine and drove out the Gauls, and are now called Tungrians, were then called Germans. Thus what was the name of a tribe, and not of a race, gradually prevailed, till all called themselves by this self-invented name of Germans, which the conquerors had first employed to inspire terror.”¹⁴³²

This interpretation is also contrived, but we may conclude from what he says that the Tungrians were one of the first of the Germanic tribes to use this name. During the time of Ptolemy, the Tungrians’ chief city was “Atuacutum, which is Aduatua or Tongern”.¹⁴³³ The Aduatici, who gave their name to this region, appear more correctly to be descendants of Ard son of Benjamin. They will no doubt have been responsible for giving their name to the forest of **Arduenna** where they were at one time dwelling.

The Tungri are not mentioned by Julius Caesar, who instead informs us that the tribes of “Condrusi, the Eburones, the Caeraesi, the Paemani, who are called by the common name of Germans”,¹⁴³⁴ were dwelling in the land which other writers accredit to the Tungri. This means that the Tungri must have comprised a confederation of a number of different tribes. In fact, the name Tungri appears to be derived from the Hebrew word Shinar (שִׁנְעָר), where the *shin* (ש) has become a *t* and the *ayyin* (ע) has become a *g*. Targum Pseudo-Jonathan translates Shinar as Pontus (the Black Sea) in Genesis 10:10, 14:1 and 14:14 (14:9 in our translations) but as Babel in Genesis 11:2. Fragmentary Targum VNL¹⁴³⁵ also renders Shinar as Pontus (the Black Sea) in Genesis 14:9.¹⁴³⁶ This could merely reflect the fact that the people of the land of Shinar had migrated to this region at some late date, and the writers of these targums were using the designation which was in use in their day. If the Tungrians in north Germany are named after the land of Shinar (this being by that time the designation applied to the Pontus or Black

¹⁴²⁸ Arodi in Gen. 46:16, but Arod in Num. 26:17.

¹⁴²⁹ Called son of Benjamin in Gen. 46:21, but grandson in 1 Chron. 8:3, which says that he was a son of Bela son of Benjamin.

¹⁴³⁰ Pliny, *Natural History* [iii.3 \(25\)](#). ([iii.4](#) in John Bostock’s translation.)

¹⁴³¹ Strabo, *Geography* [vii.i.2](#).

¹⁴³² Tacitus, *Germania* [2](#).

¹⁴³³ Entry under *Tungri* in *Dictionary of Greek and Roman Geography* [Vol. 2, p.1239](#), William Smith, London 1872.

¹⁴³⁴ *The Gallic War* Book 2, [Chap. 4](#).

¹⁴³⁵ MSS Vatican Ebr. 440, Nürnberg and Leipzig B.H. Fol. 1.

¹⁴³⁶ See *Targum and New Testament: Collected Essays* [p.48](#), Martin McNamara, Mohr Siebeck, Tübingen, Germany 2011.

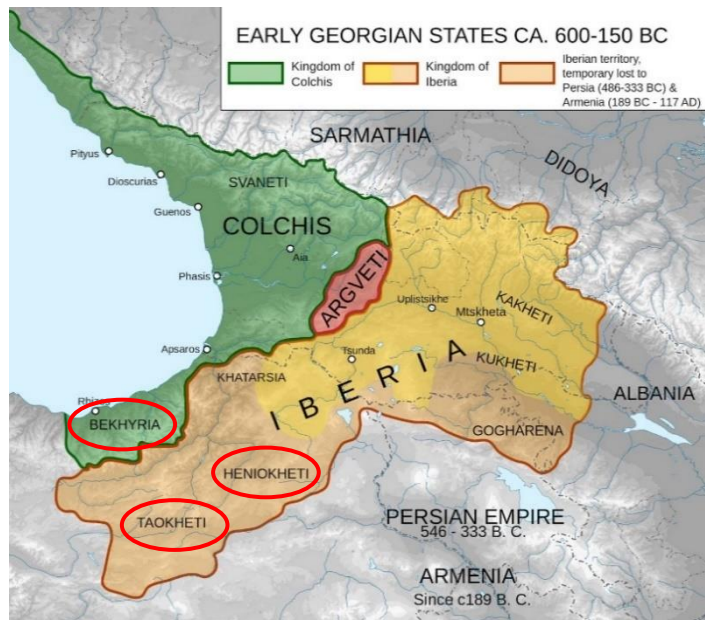
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Sea), then it goes some way to demonstrating that this is where the Tungrians migrated from.

Strabo informs us that the Gephyraeans who founded the city of Ephyra in Greece, a city which later became known as Corinth, were also known as Tanagreans.¹⁴³⁷ The names Tanagri and Tungri are both variant spellings of the same name, even Shinar. Herodotus even informs us that there was once a region of Greece which he referred to as “lands of Tanagra”.¹⁴³⁸ It is highly likely that these Gephyraeans named their land after the land of Tanagra (i.e. Shinar) in Asia from whence they originally came. Either way, the Tungreans of northern Germany clearly also named themselves after the land from where they emerged – whether this was from the land of Shinar or from Tanagra in Greece.

Amongst the many Germanic tribes mentioned by the Greek and Roman writers, the Tencteri, Bructeri and Usipii were particularly prominent and powerful and often mentioned as being closely associated to one another in battle. Tacitus tells us that, by his time (first century CE), the Bructeri had disappeared, having been wiped out by two other Germanic tribes, the Chamavi and Angrivarii.¹⁴³⁹ Even the classical writers could not get to grips with who was who in the ancient world. They often made distinctions between various tribal elements who were just separate branches of the same family. The suggestion that a whole tribe disappeared from the region does not mean, however, that they were totally annihilated. It just means that they reappeared somewhere else under a different name.

The name Usipi, which in Greek is written Ousipi, or Ousipon (Οὐσίπων), is a variant spelling of Yoseph (AV Joseph), Bructeri is a metathesis of Becher-teri, where Becher was the name of a son of Ephraim, whilst Tencteri is a metathesis of the name Tachan-teri (AV Tahan), Tachan likewise being the name of one of Ephraim’s sons.¹⁴⁴⁰ (The -teri ending might be a variant spelling of Seir, in which case, the name Bructeri might mean Becher from [the land of] Seir, and Tencteri, Tachan from [the land of] Seir.) Note that Tachan son of Ephraim (תַּחַן AV Tahan) is also called Tachath (תַּחַת AV Tahath),¹⁴⁴¹ both names being used interchangeably. The evidence seems to suggest that these are the people who gave their name to the lands of Bekhyria and Taokheti in the region between the Black Sea and the Caspian Sea. (See map on right.) This is land which originally belonged to the Seirites. This land formed part of



Map of Armenia showing where the lands of Bekhyria (named after Becher son of Ephraim) and Taokheti (named after Tachath son of Ephraim) were located. The region of Heniokheti was likewise named after Hanokh son of Reuben.

¹⁴³⁷ Strabo, *Geography* 9.2.10.

¹⁴³⁸ Herodotus, *Histories* v.57. (The suggestion by Godley in the footnote that Gephyra means ‘bridge’ or ‘dam’ is contrived.

¹⁴³⁹ Tacitus, *Germania* 33

¹⁴⁴⁰ Num. 26:35.

¹⁴⁴¹ 1 Chron. 7:20.

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the Zagros range of mountains which we have identified as the Biblical Mount Seir. Note that the Hebrew letter **ח** *chet* can be transliterated as *ch* (and pronounced as the *ch* in loch) or as *kh*. The name Bekhyria, for example, can also be written Becheriah.

The Tectosages, who are recorded as being in southern France even as late as the first century CE,¹⁴⁴² will likewise have been descended from this Tachan/Tachat, son of Ephraim. The latter part of the name, 'sages', *might* refer to the woollen tops that they wore. This coat was called a 'sagus' or 'sagum', a name which seems to be derived from the Hebrew word for hair, being שֵׁעָר *se'ar* (or *se[g]ar*), the final letter *r* having dropped in pronunciation. (Consider how the letter *r* at the end of words such as September, October, November and December are barely pronounced by the English.) Notice that this word *se'ar* (שֵׁעָר) is similar to the name Seir (שֵׁעִיר). Phonetically, they are from the same root. Seeing as how most of the Gallic tribes wore this top, it is much more likely that the Tectosages (Tachati-sagis) specifically derived the suffix *-sagis* whilst dwelling amongst the **Seirites** in Armenia.

"The Gallic people wear the 'sagus', let their hair grow long, and wear tight breeches... The wool of their sheep, from which they weave the coarse 'sagi' (which they call 'laenae'), is not only rough, but also flocky at the surface."¹⁴⁴³

These Tectosages are said by Strabo to have come from Paphlagonia in Asia Minor. Livy, however, informs us that they controlled a large part of Galatia, including the region **to the east** of the river Halys, which is where the Ten Tribes were planted by the Assyrians.

"The coast of the Hellespont was given to the Trocmi, the Tolostobogii took Aeolis and Ionia, and the Tectosagi received the inland districts. They levied tribute on the whole of Asia west of the Taurus, but fixed their own settlement on both sides of the Halys."¹⁴⁴⁴

More specifically, the land of Taokheti in this region to the east of the river Halys was where the family of Tachat, son of Ephraim once dwelt. After conquering the best part of Galatia, the city of Ancyra became their capital.¹⁴⁴⁵ It is more likely that these people were named after this region in Armenia from whence they came rather than after the type of clothing that they wore, therefore it is significant that the region of Taokheti was in the land known to the Assyrians as Zakirti or Zakirtu after the Seirites who dwelt in that region, a people known to Herodotus as Sagartians.¹⁴⁴⁶ The name Tectosages therefore seems to mean "the tribe of Tachat from the land of Seir", thereby reinforcing the idea that the Bructeri and Tencteri were also from this region. Note that the land of Taokheti in this region of Armenia was bordered on the northwest by Bekhyria, named after Becher son of Ephraim, and on the northeast by Heniokheti, named after Hanoch son of Reuben. The Heniochi are discussed in more detail in *The Forgotten Tribe of Naphtali & the Phoenicians*.

The Ancalites, who are recorded by Julius Caesar as dwelling in Britain, were probably from this tribe of Tectosages, the interchange of the letters *l* and *r* being well-attested in ancient languages. Ancalite is a variant spelling of Ancyrite, meaning someone from the city of Ancyra

¹⁴⁴² Pliny, *Natural History* [iii.4 \(36\)](#). ([iii.5](#) in John Bostock's translation.)

¹⁴⁴³ I have quoted from the translation by Horace Leonard Jones. In Hamilton and Falconer's copy, they have translated as *sagum* and *saga* respectively: Strabo, *Geography* [iv.iv.3](#).

¹⁴⁴⁴ Livy, *The History of Rome* Book 38, [Chap. 16, §.12](#).

¹⁴⁴⁵ Strabo, *Geography* [xii.v.2](#) and [iv.i.13](#).

¹⁴⁴⁶ Herodotus, *Histories* [iii.93](#).

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in Anatolia, a city which belonged to the Tectosages.¹⁴⁴⁷

Strabo even informs us that the Tectosages were, at one time, confederate with Brennus, who led an assault on Delphi.¹⁴⁴⁸ This same Brennus bestowed his name on the Parisii (variant Prausi), a people who were also known as Brenni. These are the same Parisii who are recorded by Ptolemy as having settled in Britain in the region which would later be known as the counties of Lincolnshire and Yorkshire.

Julius Caesar informs us that some of these Tectosages even settled in Germany, around the Hyrcanian Forest:

“Accordingly, the Volcae Tectosages, seized on those parts of Germany which are the most fruitful [and lie] around the Hercynian forest, (which, I perceive, was known by report to Eratosthenes and some other Greeks, and which they call Orcynia), and settled there. Which nation to this time retains its position in those settlements, and has a very high character for justice and military merit; now also they continue in the same scarcity, indigence, hardihood, as the Germans, and use the same food and dress; but their proximity to the Province and knowledge of commodities from countries beyond the sea supplies to the Gauls many things tending to luxury as well as civilization.”¹⁴⁴⁹

These Tectosages are the people Strabo called Coldui (Κολδοῦων).¹⁴⁵⁰ Tacitus called them Quadi.¹⁴⁵¹ Orcynia and Hercynia are both variant spellings of Hyrcania, the region in Armenia from whence these Tectosages emerged. They are also metatheses of the name Ancyra. As mentioned above, the north German tribe of Tencteri also appear to be another sub-faction of these Tectosages.

There is a tradition amongst Jews that the Germans are descended from Ashkenaz, son of Gomer, son of Yaphet,¹⁴⁵² which is why, it is argued, the Jews from Germany are known as Ashkenazi. As demonstrated earlier, these Jews who dwelt in Germany may have once dwelt in the land of Ashkenaz, but the Germans are most definitely not descendants of Ashkenaz. It should also be mentioned that the Assyrians were, in the middle of the first century CE, still located in the Ukraine, to the north of the Black Sea.¹⁴⁵³ They had not yet arrived in the land we today know as Germany even though Germany was at that time already occupied by ‘Germanic’ tribes.

The Israelite tribes who gave their name to Old Saxony in Germany have now disappeared from Germany leaving the Assyrians and Chaldaeans in control of the land. Ironically, the modern-day Germans are **not** Germans! Nor are they Saxons!

The city of Trier, the oldest city in Germany, is said to have an Assyrian origin, having been founded, according to the *Gesta Treverorum* (a collection of histories, wars, legends, records

¹⁴⁴⁷ Strabo, *Geography* [xii.v.2](#). The suggestion by Pausanias that the name is derived “from the anchor which Midas [king of Phrygia] found” (*Description of Greece* [i.iv.5](#)) is contrived.

¹⁴⁴⁸ Strabo, *Geography* [iv.i.13](#).

¹⁴⁴⁹ C. Julius Caesar, *The Gallic War* Book 6, [Chap. 24](#).

¹⁴⁵⁰ Strabo, *Geography* Vol. 3, [viii.i.3](#), Horace Leonard Jones, Loeb Classical Library, London and Cambridge, Massachusetts, 1954. See especially fn. 6 on p.155. See also the notes in *The Geography of Strabo*, Vol. 1, [viii.i.3 on p.444 \(see comments in fn. 9\)](#), Hans Claude Hamilton and William Falconer, Bohn’s Classical Library, London & New York 1892.

¹⁴⁵¹ Tacitus, *Germania* [42](#).

¹⁴⁵² <http://hebrewnations.com/articles/peoples/germany/hebgm.html#a5>.

¹⁴⁵³ Pliny, *Natural History* [iv.12 \(85\)](#) ([iv.26](#) in John Bostock’s translation, though he has for some unknown reason translated as *Lagyrani*.)

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of the Archbishops of Trier etc), by Trebeta, son of Ninus and Semiramis.¹⁴⁵⁴ To understand who Ninus and Semiramis were, we must first strip away the false teachings which surround these two mythical characters of whom the Greeks have made such spectacular claims.

Ninus and Semiramis

It should be stressed that the city of Babylon the Greeks saw was that built by Nebuchadnezzar II:

“The older city was badly damaged by the sack of Sennacherib (c. 689 B.C.). The same ruler, however, commenced the work of rebuilding it, a task which was continued by successive kings of Assyria. The Chaldean Nebuchadnezzar (605-562 B.C.) further embellished it, making it the most magnificent city of Asia, and it is his city which was known to the classical writers.”¹⁴⁵⁵

Bearing this in mind, let us look at what the classical writers have said about Ninus and Semiramis.

Diodorus tells us that Semiramis built the city of Babylon,¹⁴⁵⁶ for “in those times, the present city of Babylon had not yet been founded”.¹⁴⁵⁷ She is said to have built the city with the Euphrates River running through its centre.¹⁴⁵⁸ Herodotus, however, who lived around four hundred years earlier than Diodorus, tells us that there were only ever two women involved in the construction of this city. These, he tells us, were Semiramis and Nitocris the mother of Labynetos (i.e. Nabonidus¹⁴⁵⁹), the former having lived “five generations” before the latter.¹⁴⁶⁰ This makes the Semiramis in question the mother of Adad-nirari III who, according to conventional dating, ruled 811-782 BCE. Herodotus emphasises that Nitocris “was a more intelligent ruler than her predecessor”,¹⁴⁶¹ a trait which Diodorus accredits to Semiramis.

“And she, endowed as she was with understanding, daring, and all the other qualities which contribute to distinction...”¹⁴⁶²

From here on, things get interesting. Firstly, in respect of Nitocris, no such queen is recorded as ruling immediately prior to Nabonidus. Secondly, can we honestly believe that a queen could have been responsible for building cities in an age where women were subservient? Thirdly, the acts which Herodotus ascribes to this Nitocris, Diodorus assigns to Semiramis!

Diodorus: “...[Semiramis] took for herself the construction of a bridge five stades long at the narrowest point of the river, skilfully sinking the piers, which stood twelve feet apart, into its bed. And the stones, which were set firmly together, she **bonded with iron cramps**, and the joints of the cramps she filled by **pouring in lead**...

“...This bridge, then, floored as it was with beams of cedar and cypress and with palm logs of

¹⁴⁵⁴ <http://en.wikipedia.org/wiki/Trier#History>. The *Gesta Treverorum* is a collection of histories, legends, wars, records of the Archbishops of Trier, writings of the Popes, and other records that were collected by the monks of the St. Matthias Abbey in Trier. It was begun in the 12th century CE and was continued until 1794 when the Archbishopric of Trier came to an end.

¹⁴⁵⁵ [fn 2 to ii.7.2 on p.371](#) of Diodorus Siculus I, Loeb Classical Library, Harvard University Press – 1989 Edition ([fn 13](#) on the [uchicago.edu](http://www.uchicago.edu) website).

¹⁴⁵⁶ Diodorus, *Library* [ii.7.2](#).

¹⁴⁵⁷ *Ibid.* [ii.1.7](#).

¹⁴⁵⁸ *Ibid.* [ii.7.3](#).

¹⁴⁵⁹ “Cyrus’ strike was launched against this woman’s son, who was called Labynetos after his father and had succeeded to the Assyrian throne.” Herodotus, *Histories* [i.188](#).

¹⁴⁶⁰ Herodotus, *Histories* [i.184](#).

¹⁴⁶¹ *Ibid.* [i.185](#).

¹⁴⁶² Diodorus, *Library* [ii.6.5](#).

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exceptional size and having a width of thirty feet, is considered to have been inferior in technical skill to none of the works of Semiramis.”¹⁴⁶³

Herodotus: “...[Nitocris] also used the quarried stones to build a bridge, more or less in the centre of the city, and she joined the stones together with **braces of iron and lead**. During the day squared-off planks of wood used to be laid on it, so that the Babylonians could walk across on them, but at night these planks would be removed so that people did not cross over and steal from one another.”¹⁴⁶⁴

Remains of this bridge have been discovered by the German excavator Robert Koldewey who identified it as the bridge which was mentioned by both Herodotus and Diodorus.¹⁴⁶⁵ He also points out that the bridge is mentioned in the *E-ulla Cylinder* in which Nebuchadnezzar II informs us that it was constructed by his father Nabopolassar:

“The embankment wall of Arachtu . . . from the Ishtar Gate to the Urash Gate, my father, my begetter, had built with asphalt and brick, had erected piers of burnt brick for the crossing over of the Euphrates.”¹⁴⁶⁶

There is no way that it could possibly have existed much before the time of Nebuchadnezzar II, so any attempts at dating it to the beginning of Assyrian history is futile.

Both Herodotus and Diodorus claim that Nitocris and Semiramis respectively were responsible for the river Euphrates passing through the middle of the city:

Diodorus: “And on each side of the river she [Semiramis] built an expensive quay of about the same width as the walls and one hundred and sixty stades long.”¹⁴⁶⁷

Herodotus: “This [the altering of the course of the river] was quite a feat she [Nitocris] accomplished. Another one was to have an embankment built along both sides of the river; this is well worth seeing for its bulk and height”.¹⁴⁶⁸

It is worth reiterating here that the city which the Greeks saw was the same city which was built by Nebuchadnezzar II. Is it therefore viable that the long quay which Semiramis supposedly built would still have been standing after Nitocris later completely rebuilt it? Why did Diodorus not mention this great achievement of Nitocris? Was it perhaps because Semiramis was another name for Nitocris? Whichever way you look at it, these quay walls will have been part of Nebuchadnezzar’s building works. These Greek writers were merely relating the false teachings which were prevalent in their time.

Diodorus: “After this Semiramis picked out the lowest spot in Babylonia and built a square



The remains of one of the piers to the bridge built by Nabopolassar, which Herodotus claimed was built by Nitocris, the mother of the Chaldean king Labynetos (Nabonidus) and which Diodorus claimed was built by Semiramis.

¹⁴⁶³ Diodorus, *Library* [ii.8.2](#).

¹⁴⁶⁴ Herodotus, *Histories* [i.186](#).

¹⁴⁶⁵ *The Excavations at Babylon*, pp.197-199, Robert Koldewey, MacMillan & Co. Ltd., London 1914. (ISBN: 10: 1279479981.)

¹⁴⁶⁶ *Ibid.*

¹⁴⁶⁷ Diodorus, *Library* [ii.8.3](#).

¹⁴⁶⁸ Herodotus, *Histories* [i.185](#).

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reservoir, which was three hundred stades long on each side; it was constructed of baked brick and bitumen, and had a depth of thirty-five feet."¹⁴⁶⁹

This lake was called "*Yapur Shapu* – the great reservoir of Babylon" by Nebuchadnezzar who informs us that it was built by his father Nabopolassar. The use of burnt brick and bitumen was also attributable to Nebuchadnezzar who made extensive use of these materials.

Herodotus: "Then a long way above Babylon she [i.e. Nitocris] dug the reservoir of a lake, a little way off from the river, always digging deep enough to find water, and making the circumference a distance of fifty two miles [400 stadia]; what was dug out of this hole, she used to embank either edge of the river."¹⁴⁷⁰

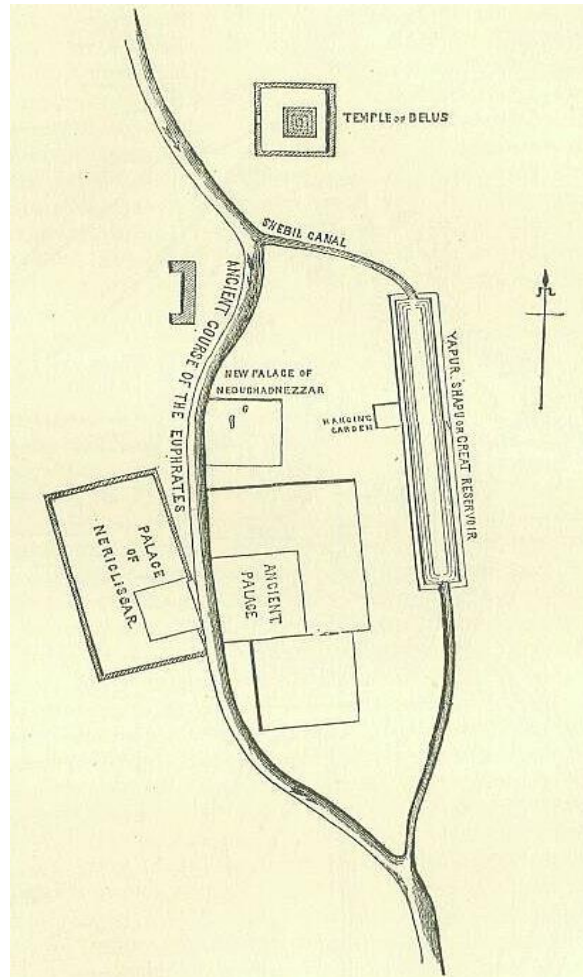
It is not clear where this particular lake was located, but the embankments were built by Nabopolassar, so any suggestion that Nitocris used the soil from the site to build those embankments is also shown to be spurious. This lake, which is said to have been upstream from Babylon, may possibly have been constructed to reduce the water level in the river to enable the building of the aforesaid bridge and embankments.

Nebuchadnezzar tells us:

"The double inclosure which Nabopolassar my father had made but not completed, I finished. Nabopolassar made its ditch. With two long embankments [i.e. the aforesaid quay walls which Herodotus tells us was built by Nitocris and Diodorus says was built by Semiramis] of brick and mortar he bound its bed. He made the embankment of the Arahha. He lined the other side of the Euphrates with brick. He made a bridge (?) over the Euphrates [i.e. the aforesaid bridge], but did not finish its buttresses (?). From... (the name of a place) he made with bricks burnt as hard as stones, by the help of the great Lord Merodach, a way (for) a branch of the Shimat to the waters of the Yapur-Shapu, the great reservoir of Babylon [i.e. the aforesaid lake referred to by Diodorus], opposite to the gate of Nin. The *Ingur-Bel* and the *Nimiti-Bel* - the great double wall of Babylon - I finished. With two long embankments of brick and mortar I built the sides of its ditch. I joined it on with that which my father had made. I strengthened the city. Across the river to the west I built the wall of Babylon with brick. The Yapur-Shapu-the reservoir of Babylon - by the grace of Merodach I filled completely full of water."¹⁴⁷¹

Diodorus also mentions a palace built by Semiramis:

"On both the towers and the walls [of the palace] there were again animals of every kind,



Archaeological map of Babylon showing the location of the Yapur Shapur (right of picture), which Diodorus says was built by Semiramis.

¹⁴⁶⁹ Diodorus, *Library* [ii.ix.1](#).

¹⁴⁷⁰ Herodotus, *Histories* i.185.

¹⁴⁷¹ *The Seven Great Monarchies of the Ancient Eastern World*, [Vol. 4](#), pp.189-190, George Rawlinson, 1876.

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ingeniously executed by the use of colours as well as by the realistic imitation of the several types; and the whole had been made to represent a hunt, complete in every detail, of all sorts of wild animals, and their size was more than four cubits. Among the animals, moreover, Semiramis had also been portrayed, on horseback and in the act of hurling a javelin at a leopard, and nearby was her husband Ninus, in the act of thrusting his spear into a lion at close quarters. In this wall she also set triple gates, two of which were of bronze and were opened by a mechanical device.”¹⁴⁷²

Koldewey identifies this palace with what he calls the Persian Building. Among the fragments of glazed bricks depicting a chase of wild animals, he found traces of only one human face: that of a woman in white enamel.¹⁴⁷³ Apart from the fact that these glazed bricks were used extensively by Nebuchadnezzar II in his building works at Babylon, this palace could not possibly have existed earlier than the Chaldean Period. Again, we show that Diodorus was drawing his inspiration extensively from works which date to the time of Nebuchadnezzar II onwards. Such was the state of deception by this late date that the true historical facts had become corrupted beyond recognition.

From this collation of information, we find a coherent picture starting to form. The stories concerning Semiramis and Nitocris are myths based on misinformation which has been provided to us by the later Greek writers. Over time, these stories have become embellished. There is a possibility that Semiramis may have been an alternative name for Amythia (also known as Amyrtis) the wife of Nebuchadnezzar II. Nitocris, the ‘mother’ of Nabonidus, may likewise have been the person known from the Harran Inscriptions as Adda-Guppi,¹⁴⁷⁴ but it was Nabopolassar – **not** Adda-Guppi – who was responsible for the initial construction works at Babylon and his son Nebuchadnezzar who completed those works.

Nabonidus, who was called Labynetus by Herodotus, was the father of Belshazzar who was king of Babylon when Cyrus king of Persia conquered the city. Father and son were co-ruling, though Nabonidus, we are told by the *Nabonidus Chronicle*, fled when Cyrus’ armies attacked. This co-regency explains why Belshazzar made Daniel the **third** ruler of the kingdom,¹⁴⁷⁵ this being the highest honour the young king could possibly have awarded him. The Bible calls Nebuchadnezzar “Belshazzar’s father”¹⁴⁷⁶ whilst the book of Baruch goes so far as to suggest that Nebuchadnezzar and Belshazzar were co-ruling together.¹⁴⁷⁷ Terms such as ‘son’ and ‘father’ in ancient records, however, were regularly employed to mean ‘offspring’, whether this be son, grandson, son-in-law, father, grandfather, father-in-law etc. On this basis, it is argued that Belshazzar was more correctly the grandson of Nebuchadnezzar, though it does not explain how the book of Baruch would have us believe that they were co-ruling. The French archaeologist Henri de Genouillac even went so far as to suggest that Nebuchadnezzar of the fifth chapter of the book of Daniel was in fact Nabonidus!¹⁴⁷⁸ He was right!

Belshazzar’s father, Nabonidus, styled himself “Nabonidus, King of Babylon, fosterer of Esagila and Ezida, son of Nabu-balatsu-ikbi, the wise prince”.¹⁴⁷⁹ Other texts style Nabonidus, “the

¹⁴⁷² Diodorus, *Library* ii.8.6

¹⁴⁷³ *The Excavations at Babylon op. cit.*, pp.129-131.

¹⁴⁷⁴ *The Harran Inscriptions of Nabonidus*, C. J. Gadd, *Anatolian Studies*, Vol. 8 (1958), pp.35-92.

¹⁴⁷⁵ Daniel 5:29.

¹⁴⁷⁶ Daniel 5:2, 11 & 18.

¹⁴⁷⁷ Baruch 1:11-12.

¹⁴⁷⁸ *Nabonidus and Belshazzar* p.196, fn.649, Raymond Philip Dougherty, *The Ancient Near East: Classic Studies*, WIPF & Stock, Oregon 2008. (ISBN: 13: 978-1-55635-956-9.) The quotation is from *Revue d'Assyriologie et d'Archéologie Orientale* Vol. 22, p.79ff (1925).

¹⁴⁷⁹ *The Excavations at Babylon op. cit.* p.79.

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preserver of Êsagila and Êzida” and “the renewer of all cities, the prudent prince, the one who causes temples to be finished...”¹⁴⁸⁰ Nabu-balatsu-ikbi is a variant spelling of Nabopolassar (i.e. Nabu-balazzu[r]-ikbi), the father of Nebuchadnezzar. Esagila and Ezida were Nebuchadnezzar’s pride and joy.

In the book of Daniel, we are told that Nebuchadnezzar suffered a period of insanity for seven years,¹⁴⁸¹ and at the end of those seven years, his kingdom was restored to him.¹⁴⁸² During those seven intermediate years, the kingdom was ruled, first by his son Amul-Marduk (the Biblical Evilmerodach) for two years, then by Neriglissar for four years, and then by Labash-Marduk for nine months. When the kingdom was restored to Nebuchadnezzar, he restyled himself Nabonidus. To add to the confusion, his son Belshazzar was also called Nabonidus. (This is explained in more detail in the main work *Ancient History Reconsidered*.)

If Semiramis was another name for Nebuchadnezzar’s queen, what then about Ninus himself? According to Herodotus, there was a Ninus son of Sardanapallus, which Ninus must, by the process of elimination, have been another name for Ashurbanipal.¹⁴⁸³ There was also a Ninus son of Belus whose son Agron was responsible for establishing the Heraclid Dynasty in Sardis in Asia Minor.

“There was a man, Candaules by name (although the Greeks call him Myrsilus), who was the ruler of Sardis and a descendant of Alcaeus the son of Heracles; the Heraclid dynasty in Sardis started with Agron (who was the son of Ninus, grandson of Belus and great-grandson of Alcaeus) and ended with Candaules (who was the son of Myrsus).”¹⁴⁸⁴

I would suggest that Herodotus is here in error, that Ninus son of Belus was in fact Nebuchadnezzar II and that Belus was another name for Nabopolassar who Diodorus called Belesys,¹⁴⁸⁵ this latter name merely being a variant spelling of Belus.

Candaules is to be identified as Kandalanu who is mentioned in the Assyrian king lists as having ruled after Esarhaddon’s son Shamash-shum-ukin. Notice that Herodotus called Candaules Myrsilus. Mursilis II “King of Chatti” was the father of Hattusilis III. This Hattusilis was also known as Ketasar – better known to us as Nebo-Ketasar, or Nebuchadnezzar (II). Hatti, Chatti, Hesse, Chasdi¹⁴⁸⁶ and Chaldi are all variant spellings of the same name. Chatti is better known to us as Chaldea! The Chattiens were Chaldeans and not, as archaeologists would have us believe, Hittites!

Kandalanu, Nabopolassar, Belus, Belesys and Mursilis are all various names for the same person; the person we have decided to call Nabopolassar. Note that both Kandalanu and Nabopolassar are said to have each reigned for 20 years. A late Babylonian Chronicle (Akitu Chronicle) which is dated to the Persian Period, and which would have us believe that Kandalanu and Nabopolassar were two separate people ruling consecutively,¹⁴⁸⁷ is therefore shown to be spurious.

¹⁴⁸⁰ *Nabonidus and Belshazzar op. cit.* p.17.

¹⁴⁸¹ Dan. 4:29.

¹⁴⁸² Dan. 4:33.

¹⁴⁸³ *Herodotus, Histories* [ii.150](#).

¹⁴⁸⁴ *Herodotus, Histories* [i.7](#).

¹⁴⁸⁵ *Diodorus, Library* [ii.24.2](#).

¹⁴⁸⁶ This is the name of the Chaldeans as it appears in the book of Daniel in the original Hebrew.

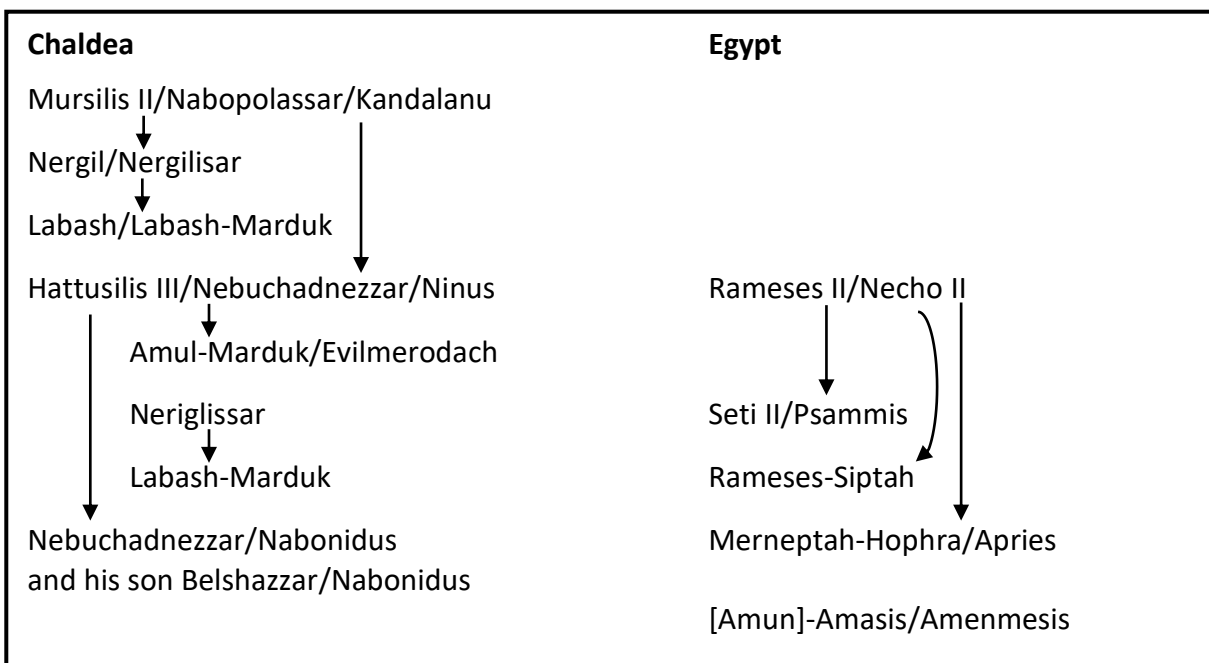
¹⁴⁸⁷ Chronicle 16 (Akitu Chronicle) p.132, §.24, *Texts from Cuneiform Sources*, Volume 5, *Assyrian & Babylonian Chronicles* by Albert K Grayson, New York 1975.

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Diodorus: “Since the undertakings of Ninus were prospering in this way, he was seized with a powerful desire to subdue all of Asia [i.e. Khatti-land] that lies between the Tanais (Don) and the Nile... ..and within a period of seventeen years he became master of them all except the Indians and the Bactrians.”¹⁴⁸⁸

Nebuchadnezzar conquered pretty much the same territories mentioned here as having been conquered by Ninus, though according to the Bible it took him nineteen years – not seventeen – having taken Jerusalem in the nineteenth year of his reign.¹⁴⁸⁹ Josephus informs us that, after taking Jerusalem, he then spent another four years or more subduing the lands of Ammon and Moab to the east of the Jordan River.¹⁴⁹⁰ When one considers the countries that Diodorus tells us Ninus is supposed to have subdued – Phoenicia, Caria, Phrygia, Lydia, Cappadocia the lands of the Cadusii – many of these countries and peoples arrived on the scene at a fairly late date, hence Ninus cannot possibly be dated to around 3,000 BCE as is usually argued.

Nebuchadnezzar, who was also known as Hattusilis III, king of Great Hatti, was a contemporary of Rameses II alias Necho II. Rameses II was succeeded by Seti IIA,¹⁴⁹¹ who Herodotus called Psammis.¹⁴⁹² He in turn was succeeded by two brothers, Rameses-Siptah and Merneptah Hotphir [Hophra]-Maat, the latter, who was called Apries by the Greeks, murdered his brother and claimed the throne for himself. He in turn was succeeded by a commoner by the name of Amenmesse [i.e. Amun-Amasis] who the Greeks called simply Amasis.¹⁴⁹³ Seti IIB, who usurped the tomb of Seti IIA, was the father of Setnakhte and grandfather of Rameses III Nektaneb[o]-Khephesh-Seti¹⁴⁹⁴ (better known as Nectanebo I) who lived around 100 years later. All of this is explained in my main work entitled *Ancient History Reconsidered*.



¹⁴⁸⁸ Diodorus, *Library* [ii.2.1](#).

¹⁴⁸⁹ 2 Kings 25:8. Nebuchadnezzar's 1st year coincided with the 4th year of Yehoaichin son of Yosiah – Jer. 25:1.

¹⁴⁹⁰ Josephus, *Antiquities of the Jews* [x.ix.7](#).

¹⁴⁹¹ There has been much scholarly debate as to which order Merneptah and Seti II reigned. See for example p.146-7 and p.261-2 of *An X-Ray Atlas of the Royal Mummies*; Edited by James E. Harris and Edward F. Wente, University of Chicago Press, Chicago and London 1980.

¹⁴⁹² Herodotus, *Histories* [ii.159-161](#).

¹⁴⁹³ Ahmose II who has been identified as Amasis more correctly belongs to the later Persian Period.

¹⁴⁹⁴ *The Book of the Kings of Egypt* Vol. 2, p.1, Edgar A. Wallis Budge, London 1908.

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Left: User-kheperura Setpenre Seti IIA



Right: User-kheperura Setpenre Seti IIB

According to the Greek reports, Apries was set upon by his own countrymen who strangled him.¹⁴⁹⁵ When the mummy of Merneptah was subjected to examination, it was discovered that the Pharaoh had lost some of his teeth, which has been taken by some experts to be evidence of dental surgery in Ancient Egypt.¹⁴⁹⁶ One of his teeth was found loose in his hypopharynx and only came to light when X-rayed.¹⁴⁹⁷

Unfortunately, strangulation is a difficult thing to prove in an autopsy, especially more than two thousand years after the event. The most likely signs of strangulation are *petechial haemorrhages*, minute discoloured spots on the surface of the skin caused by an underlying ruptured blood vessel. "On external examination, one would be hard put to diagnose asphyxia without them".¹⁴⁹⁸ The extent of these spots depends on the traumatic nature of the strangulation. In the worst case:



X-ray of pharaoh Merneptah's skull showing the tooth (circled) which was lodged in his hypopharynx. The examiners were more interested in the swollen lipping on his spine (indicated with arrows) than with the tooth which was merely commented on as "an incidental

¹⁴⁹⁵ Herodotus, *Histories* [ii.169](#). See also Diodorus, *Library* [i.68.5](#).

¹⁴⁹⁶ *Faces of Pharaohs: Royal Mummies and Coffins from Ancient Thebes* p.161, Robert B. Partridge, Rubicon Press, 1994. "The King had poor teeth and some were lost before his death. Several dentists have wondered if these teeth were deliberately removed, rather than just falling out. If this was so, it would be rare evidence of dental surgery to survive from Ancient Egypt."

¹⁴⁹⁷ X-Ray Plate 8.14, *An X-Ray Atlas of the Royal Mummies*; Edited by James E. Harris and Edward F. Wentz, University of Chicago Press, Chicago and London 1980.

¹⁴⁹⁸ *Clinical Forensic Medicine* p.168, Edited by W. D. S. McLay, OBE, Pinter Publishers Ltd., London 1990.

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“showers of pinpoint haemorrhages are to be seen widely distributed over the head and upper trunk. In other cases it is more usual to see them scattered sparsely on the forehead, on inner and outer surfaces of the eyelids, on the conjunctivae [the delicate mucous membrane that covers the eyeball and the under surface of the eyelid], on the face and on the front of the neck. In some instances, they will be found only behind the ears”.¹⁴⁹⁹

Merneptah's upper torso was “covered by an encrustation of sodium chloride”¹⁵⁰⁰ though it is argued that this was probably as a result of the embalming process. In my opinion, it is more likely to have been due to crystallisation of the petechial spots which resulted from his strangulation. Merneptah Hotphira Maat was without doubt the Biblical pharaoh Hophra.¹⁵⁰¹

If Trebeta was a son of Ninus and Semiramis, then Trebeta was **not** an Assyrian in the sense that he was descended from the Assyrian kings. In fact, he will have been a **Chaldean** king. Who then were the Chaldeans? The Bible is unusually silent as to their origins. It is as though it was intended that their identity be kept secret.

Josephus argued that the Chaldeans were descendants of Arphaxad, son of Shem,¹⁵⁰² but then a lot of his identifications are wrong. He claimed, for example, that the Eliseans, who are descended from Elisa, son of Japhet, were in his day called Aeolians.¹⁵⁰³ I have shown that the Aeolians were descended from Yoel son of Reuben. He also claimed that the Phrygians were descended from Thrugramma¹⁵⁰⁴ (i.e. Togarmah) son of Gomer, son of Japheth. The Phrygian king Midas, who was famous for turning everything to gold, was called “Mita king of Mushki” by Sargon II king of Assyria. The original inhabitants of Phrygia were therefore descended from Meshech son of Japheth.¹⁵⁰⁵ According to Herodotus, the name Phrygia comes from Briges,¹⁵⁰⁶ the people who later took possession of the land, and which name in turn is almost certainly derived from the Hebrew name Beri[g]ah, this being a family of the tribe of Asher¹⁵⁰⁷ as well as being the name of one of Ephraim's sons.¹⁵⁰⁸ Pliny likewise mentions the Phrygian city state of Dorylaeus,¹⁵⁰⁹ another use of the name Dor/Dorian, which lends weight to the suggestion that the Phrygians might in fact have been Ephraimites. In the time that Herodotus was writing, this region called Phrygia in central Anatolia had taken on the name of the new inhabitants whilst the Moschians (descendants of Meshech) had already moved to a new location slightly further east and were treated as a separate people.¹⁵¹⁰

This practise of taking on the name of the country in which people settled was commonplace and is very confusing from a historical point of view because it makes their identification at times almost impossible. The name Scythian, for example, was applied to a large community of different peoples from different tribal backgrounds. The Medes, whose original homeland was the land which the early Greek writers called Matiene, went on to appropriate the Edomite city of Hamadan and made it their capital. In other words, the Edomites who were

¹⁴⁹⁹ *Ibid.*

¹⁵⁰⁰ *Faces of Pharaohs op. cit.* p.160.

¹⁵⁰¹ Jer. 44:30.

¹⁵⁰² Josephus, *Antiquities* [i.vi.4](#) (Whiston): “Arphaxad named the Arphaxadites, who are now called Chaldeans.”

¹⁵⁰³ *Ibid* [i.vi.1](#).

¹⁵⁰⁴ *Ibid.*

¹⁵⁰⁵ Gen. 10:2 & 1 Chron. 1:5.

¹⁵⁰⁶ Herodotus, *Histories* [vii.73](#).

¹⁵⁰⁷ Num. 26:44.

¹⁵⁰⁸ 1 Chron. 7:23.

¹⁵⁰⁹ Pliny, *Natural History* [v.31 \(119\)](#). Called [Dorylaeum](#) in John Bostock's translation.

¹⁵¹⁰ Herodotus, *Histories* [iii.94](#) – The 19th Persian province. Possibly somewhere to the north of Asia Minor, whereas Phrygia was more centrally located.

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occupying the land became assimilated within the Medean community. This is probably what prompted Diodorus to associate the founding of the Medes with Medus the son of Medea whom she bore to Aegeus [a Greek word meaning goat – hence Seir] son of Pandion,¹⁵¹¹ though Hesiod makes Medus the son of Jason (of Jason and the Argonauts fame) who married Medea much later.¹⁵¹² (Anyone studying the classics will find this sort of contradiction commonplace. Basically, they were none the wiser then than we are today!)

Herodotus likewise commented that some of the Medes were descended from the Colchians:

“The Medes used to be called Aryans by everybody, but when Medea of Colchis left Athens and arrived in their country – this is what the Medes themselves say – they too changed their name”.¹⁵¹³

The Colchians were descendants of Calchol son of Zerach. The original inhabitants of Colchis were Aians, who were descended from the Edomite Duke Aiah, whilst the Medes were descended from Madai son of Japhet,¹⁵¹⁴ hence the Medes appear to have intermingled, though not necessarily intermarried, with the Edomite inhabitants.

Herodotus claimed that Candaules (alias Mursilis/Myrsilus) was descended from Ninus, which statement is false, but more importantly, he claimed that the family was a Heraclid Dynasty.¹⁵¹⁵ If we can recall, Alexander the Great claimed descent from Temenus who was likewise regarded as a Heraclid.¹⁵¹⁶ If the Chaldean kings were Edomites, then the name of the city of Trier (pronounced Tree-er) in West Germany, which was purportedly founded by Trebeta, son of Ninus (the latter now identified as Nebuchadnezzar II), becomes clearly identifiable as a variant spelling of the name Etruria, which in turn is a phonetic cognate of Erythra/Eritrea. If not the Chaldeans themselves, their rulers at least were descended from Edom. I have, however, demonstrated earlier in this work that one of the main Chaldean tribes referred to in the Assyrian records was Bit-lakin, which people were named after Yaakan/Jaakan, son of Ezer, son of Seir the Horite.¹⁵¹⁷ The Horites were considered by the Biblical writers to be Edomites. Edomites were therefore considered to be Chaldeans!

Chaldeans

Many of the end time prophecies in the Bible concern the Chaldeans.

“Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground without a throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate”.¹⁵¹⁸

When the Bible uses the word ‘daughter’ before a place name or people, it is nearly always referring to the end days, just before the LORD sets his throne in Jerusalem. In the above-quoted passage, the prophet Isaiah is recording the events which will take place in that great Day of the LORD. At that time, Chaldean rule will be brought to an end. Rome and Germany will no longer exercise its rule over the nations.

¹⁵¹¹ Diodorus, *Library* [iv.55.7](#). See also Hyginus, *Fabulae* [275](#).

¹⁵¹² <http://en.wikipedia.org/wiki/Medea>.

¹⁵¹³ Herodotus, *Histories* [vii.62](#).

¹⁵¹⁴ Gen. 10 v 2 & 1 Chron. 1 v 5.

¹⁵¹⁵ Herodotus, *Histories* [i.7](#).

¹⁵¹⁶ <http://en.wikipedia.org/wiki/Temenus>.

¹⁵¹⁷ 1 Chron. 1:38 & 42.

¹⁵¹⁸ Isa. 47:1.

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The main ruling powers in Germany today are the Assyrians and Chaldeans with Hesse, Chatti, Hatti and Chasdi¹⁵¹⁹ being some of the variant spellings of this last name. There is also a significant Greek and Turkish – hence Edomite – presence in Germany today, especially in Westphalia in western Germany, though ironically, they are looked upon by the Germans as immigrants.

It is worth mentioning here that Hitler, who was Austrian, may well have been Edomite.¹⁵²⁰ Pliny tells us that Carnuntum in Pannonia (now Austria) was “the winter quarters of Pannonia”.¹⁵²¹ The Illyrians who were closely allied to the Pannonians also settled in Austria.¹⁵²² This then means that many of the Austrians are descended from Edom. I have also demonstrated that the name Austria is a variant spelling of Istria, the lands being named after Hister/Ister/Etser, son of Seir.

The Chalybes were considered Chaldeans by the Greeks. During the time of Herodotus, they were dwelling in northern Anatolia,¹⁵²³ on the southern shore of the Black Sea, though Aeschylus, whose work is dated a few decades before that of Herodotus, places them further north on the northern shore of the Black Sea.¹⁵²⁴ They were renowned for their skill in the manufacture and use of iron.¹⁵²⁵

Strabo would have us believe that “The present Chaldæi were anciently called Chalybes”¹⁵²⁶ though I would argue that the Chalybes were actually descendants of Caleb son of Hezron of the tribe of Judah who were closely allied to the tribe of Machir son of Menashe.¹⁵²⁷

These Calebites are not to be confused with Caleb son of Yefunneh who dwelt in Hebron.¹⁵²⁸ This Caleb as well as his younger brother Othniel are said to have been ‘sons’ of Kenaz.¹⁵²⁹ The only Kenaz mentioned in the Bible is a Kenaz son of the Edomite duke Eliphaz.¹⁵³⁰ This Caleb was therefore an Edomite. It would certainly explain the comment made in the book of Joshua where we are told: “And unto Caleb the son of Yephunneh he gave a **portion among the children of Judah**”,¹⁵³¹ which shows that he did not originally belong either to the tribe of Judah or to Israel.

It is necessary here to point out that, when the LORD made a covenant with the Patriarch Abraham promising him the land of Canaan for an everlasting possession, “the Kenites, and the Kenizzites, and the Kadmonites” are mentioned as inhabiting the land.¹⁵³² The Kenizzites were descendants of Duke Kenaz, who at that time had not been born, whilst the Kenites were descendants of Midian, who was born to Abraham’s concubine Keturah.¹⁵³³

¹⁵¹⁹ Chasdi or the plural form Chasdim (חַסְדִּים) is the Hebrew name for the Chaldeans.

¹⁵²⁰ See for example http://www.bnaiavraham.net/media/DIR_9821/d263d746593746b7ffff8612ffffe906.pdf.

¹⁵²¹ Pliny, *Natural History* iv.12 (80). (4.25 on Perseus website.)

¹⁵²² <http://en.wikipedia.org/wiki/Illyria#Legacy>.

¹⁵²³ Herodotus, *Histories* i.28.

¹⁵²⁴ Aeschylus, *Prometheus Bound* lines 705-730.

¹⁵²⁵ See the aforesaid quote from Aeschylus, *Prometheus Bound*, Euripides, *Alceste* line 693 and Ammianus Marcellinus, *Rerum Gestarum* 22.8.21.

¹⁵²⁶ Strabo, *Geography* xii.iii.19.

¹⁵²⁷ Compare 1 Chron. 2:18 and 1 Chron. 2:23-24.

¹⁵²⁸ Josh. 14:13-15.

¹⁵²⁹ Judg. 1:13.

¹⁵³⁰ Gen. 36:15.

¹⁵³¹ Josh. 15:13.

¹⁵³² Gen. 15:19.

¹⁵³³ Gen. 25:1-2.

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“And the children of the Kenite, Moses’ father in law [חֲתָן], went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.”¹⁵³⁴

“Now Heber the Kenite, which was of the children of Hobab the father in law [חֲתָן] of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh [var: unto Elon Betsa’anim, which is Kadesh].”¹⁵³⁵

Hobab “the father-in-law of Moses” was more correctly the “brother-in-law of Moses”. In the Book of Numbers, Hobab is called son of Reuel,¹⁵³⁶ where Reuel was an alternative name for Jethro,¹⁵³⁷ with Josephus clarifying that Jethro (who he for some reason calls Ἰεθεγλαίου *Ietheglaus*) was also known as Reuel, a name which Josephus gives as Παγούηλω *Raguel*.¹⁵³⁸ Here the Hebrew letter ץ *ayyin* is once again transliterated as a *g*.

Bearing in mind that the Hebrew pointing system which we use today dates no earlier than the Persian Period, the Hebrew word חֲתָן *choten*, which, in reference to Hobab son of Jethro/Reuel, is translated in the above two passages as “father-in-law”, can also be written חָתָן *chatan* (same Hebrew letters but with different pronunciation). In the Book of Genesis, when the angel told Lot to take his wife, daughters and ‘sons-in-law’ (חֲתָנָיו) and flee Sodom, the word (חָתָן) is there translated as ‘son-in-law’. The same word is used in the Book of Judges when talking about Samson being “son-in-law [חָתָן] to the Timnite”.¹⁵³⁹ This word חָתָן *chatan* might therefore simply mean ‘a relative’. The alternative is to assume that the scribes, when copying the book of Judges, have accidentally missed out the words “בֶּן-רְעוּיָאֵל” son of Reuel (or maybe even “בֶּן-יֶתְרוֹ” son of Jethro) in Judg. 4:11.

The Kenites were therefore descendants of Jethro’s son Hobab.

“And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for **you shewed kindness to all the children of Israel, when they came up out of Egypt**. So the Kenites departed from among the Amalekites.”¹⁵⁴⁰

When did the Kenites show kindness to all the children of Israel when they came up out of Egypt?

“So Moses hearkened to the voice of his father-in-law [in sharing the burden of rule], and did all that he had said.”¹⁵⁴¹

The Kenites therefore **did not exist** during the time of Abraham!

The Kadmonites might likewise be descended from Kedemah, son of Ishmael,¹⁵⁴² though there is no evidence that any tribe by the name of Kedemah ever dwelt in the land of Israel. It seems more likely that the name Kadmoni, which means ‘easterner’, is a generic term for those who dwelt in the east, in which case, the passage is most probably referring to the Ammonites and Moabites who took possession of the land of Israel after Israel had gone into captivity. In short, none of these tribes existed when this promise was given. There is every indication, however,

¹⁵³⁴ Judg. 1:16.

¹⁵³⁵ Judg. 4:11.

¹⁵³⁶ Num. 10:29.

¹⁵³⁷ Exod. 2:18.

¹⁵³⁸ Josephus, *Antiquities of the Jews* [ii.xii.1](#).

¹⁵³⁹ Judg. 15:6.

¹⁵⁴⁰ 1 Sam. 15:6.

¹⁵⁴¹ Exod. 18:24.

¹⁵⁴² Gen. 25:15.

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that many of the peoples and place names mentioned in the Bible have been updated at a late date (presumably during the time of Ezra and Nehemiah, in the Persian Period).

For example:

- The city of Dan is mentioned **before** Dan was born and before he gave his name to the city.¹⁵⁴³
- The country of the Amalekites is mentioned **before** Amalek was born.¹⁵⁴⁴
- In the book of Judges, we are told that the Hittites were forced out of Luz and they built a further city by the name of Luz elsewhere.¹⁵⁴⁵ The book of Joshua, which is supposed to be earlier than the book of Judges, calls the original city of Luz Bethel and talks of the Joseph's border being "from Bethel to Luz, and passeth along unto the borders of Archi to Ataroth".¹⁵⁴⁶ This new city of Luz did not exist at that time, which means that someone, at some later date, has updated this entry in the book of Joshua.

It was probably decided that, by the time the Jews returned from Babylon, many of the original place names were no longer identifiable, so the scribes updated the texts, where they could, with their more modern names. We must remember also that many important documents would either have been destroyed or badly damaged by fire when Nebuchadnezzar's general Nebuzaradan burnt the city to the ground.¹⁵⁴⁷

The city of Aleppo in Syria seems therefore to have been named after the family of Caleb son of Hezron. The name Aleppo is the Anglicised form of the Arabic which is pronounced Haleb,¹⁵⁴⁸ but in ancient records it appears as Chaleb or Chalybon.¹⁵⁴⁹ (NB: The suggestion by the Arabs that the word means 'white' is contrived.)

During the Mithridatic Wars, which took place between Rome and the Kingdom of Pontus (northern Anatolia) in the first century BCE, Mithridates king of Pontus utilised the services of a number of peoples including the Chalybes:

"Besides his former forces he had for allies the Chalybes, Armenians, Scythians, Taurians, Achæans, Heniochi, Leucosyrians, and those who occupy the territory about the river Thermodon, called the country of the Amazons."¹⁵⁵⁰

These were those Chalybes who were located in northern Anatolia in the very region that Herodotus placed them. The Scythians, Achæans and Heniochi were all Israelite peoples. Some of the Leucosyrians (a name which is usually understood to mean "white Syrians") were likewise Israelite. Diodorus even informs us that some of these Leucosyrians were settlers from Assyria.¹⁵⁵¹ The Taurians were probably so named after the Taurus mountains in which those people lived, in which case they were probably descendants of Etser son of Seir, though

¹⁵⁴³ Gen. 14:14.

¹⁵⁴⁴ Gen. 14:7.

¹⁵⁴⁵ Judg. 1:26.

¹⁵⁴⁶ Josh. 16:2.

¹⁵⁴⁷ 2 Kings 25:8-9.

¹⁵⁴⁸ <http://en.wikipedia.org/wiki/Aleppo#Etymology>.

¹⁵⁴⁹ See third entry under [Beroea](#) in *Dictionary of Greek and Roman Geography* Vol. 1, p.394, William Smith, LLD, Little, Brown & Company, Boston 1870. See also *The Natural History of Pliny* Vol. 1, [fn.9 on p.440](#), John Bostock and Henry Thomas Riley, Bohn's Classical Library, London and New York, 1855.

¹⁵⁵⁰ Appian, *Mithridatic Wars* [10.69](#).

¹⁵⁵¹ Diodorus, *Library* [ii.43.6](#).

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they could also have been named after Yetser son of Naphtali or simply a generic name given to the inhabitants of that country.

Aeschylus likewise places the Chalybes, who inhabited the northern shore of the Black Sea around the river Don, alongside the “Scythian nomads who dwell in thatched houses”.¹⁵⁵² By contrast, Hippocrates tells us that these Nomads of Scythia “are called Nomades because they have no houses, but live in wagons”,¹⁵⁵³ a claim which is totally contrived. How can they be called nomads because they have no houses when some of them actually dwelt in thatched houses? In *Ancient Irish History Reconsidered*, I demonstrate that the name ‘nomad’ (Greek Νομάδες *Nomades*) is a variant spelling of the name Menashe. (Consider the way the American settlers formed wagon trains to travel across America.) Some of these Nomads settled in Numidia in north Africa. Note that Numidia is the Latin name for the land. The Greeks called it Nomadon (Νομάδων), which is derived from the name Nomades. Some of these Nomades, under the name Nemedians, even settled in Northern Ireland. The Chalybes were therefore closely associated with these Nomades who were Israelites. The Bible explains this relationship.

We are told by the Greek soldier and writer Xenophon, that when Cyrus the Younger, under whom he was serving, marched through Anatolia, they “marched through the land of the Chalybians”.¹⁵⁵⁴ In speaking of the same people, Diodorus called them Chaldeans.¹⁵⁵⁵ As previously mentioned, Strabo mistakenly believed that the Chaldeans were anciently called Chalybes,¹⁵⁵⁶ though his information was based on the fact that the two names were used interchangeably by the Greeks. These Chalybes (Calebites) were therefore considered to be Chaldeans.

Strabo goes on to inform us that alternative names for the Chalybes were Alybes, Halizoni, Alizoni¹⁵⁵⁷ and Alazones.¹⁵⁵⁸ Homer records:

“But of the Halizones Odious and Epistrophus were captains from afar, from Alybe, where is the birth-place of silver.”¹⁵⁵⁹

I believe that Alybe is the city of Aleppo in Syria, a city which was once rich in iron and copper. It is believed that this city is mentioned under the name Helbon (הַלְבוֹן) in the Book of Ezekiel.¹⁵⁶⁰ The suggestion that the name Haleb is derived from the Amorite name for iron or copper should therefore be turned around: The name Haleb is more likely to be derived from the Calebites (כְּלָבִי *Chalybi*)¹⁵⁶¹ who were skilled in the use of these metals. The difference in spelling between the two names (i.e. הַלְבוֹן Helbon and כְּלָבִי Chalybi) is immaterial, as has aptly been demonstrated with the spelling of the name Horite which appears in the Bible both as חֲרִי *Hori* and כְּרֵתִי *Kereti* (var. כְּרִי *Kari*), these being the Carians/Curetes who gave their name to Crete.

¹⁵⁵² Aeschylus, *Prometheus Bound* - lines [705-715](#).

¹⁵⁵³ Hippocrates, *De Aere Aquis et Locis* [part 18](#).

¹⁵⁵⁴ Xenophon, *Anabasis* [4.7.15](#).

¹⁵⁵⁵ Diodorus, *Library* [xiv.29.2](#).

¹⁵⁵⁶ Strabo, *Geography* [xii.iii.19](#).

¹⁵⁵⁷ Strabo, *Geography* [xii.iii.20](#).

¹⁵⁵⁸ Strabo, *Geography* [xii.iii.21](#).

¹⁵⁵⁹ Homer, *Iliad* Book 2, lines [855-7](#).

¹⁵⁶⁰ Ezek. 27:18.

¹⁵⁶¹ 1 Sam. 25:3.

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There is a difference of opinion amongst the classical writers as to what metals the Chalybes were actually renowned for. Aeschylus called them “workers in iron”,¹⁵⁶² a statement which is echoed by Ammianus,¹⁵⁶³ Euripides¹⁵⁶⁴ and Virgil.¹⁵⁶⁵ In discussing the Chalybes, Strabo records:

“On the mainland [of Anatolia] there are at present mines of iron; formerly there were also mines of silver. The sea-shore [of the Black Sea] along all these places is very narrow, for directly above it are hills, which abound with mines and forests; much, however, of the country is not cultivated. The miners derive their subsistence from the mines, and the fishermen from the fisheries, especially from the capture of pelamides and dolphins.”¹⁵⁶⁶

Pliny, however, records:

“Aristotle thinks that Lydus the Scythian showed how to melt and work copper, but Theophrastus holds that it was the Phrygian Delas; manufactures of bronze some ascribe to the Chalybes and others to the Cyclopes; the forging of iron Hesiod ascribes to the people called the Dactyli of Ida in Crete. Erichthonius of Athens, or according to others Aeacus, discovered silver; mining and smelting gold was invented by Cadmus the Phoenician at Mount Pangaeus, or according to others by Thoas or Aeacus in Panchaia... etc.”¹⁵⁶⁷

Bearing in mind that King Solomon lined the walls of his temple with gold and silver as well as the walls and floor of his palace with silver,¹⁵⁶⁸ all of which were brought back from Tarshish by the Phoenician ships, silver being “nothing accounted of” in his day,¹⁵⁶⁹ it becomes clear that the classical writers did not have a clue what they were talking about! Bear in mind that we have identified Tarshish as Tartessus in Spain, the first occurrence of the letter *sh* of Tarshish (תַּרְשִׁישׁ) being transliterated as a *t* to produce Tartish. As there is no value for *sh* in the Greek language, this name, after adding the usual ‘-us’ suffix, becomes Tartess-us.

According to Strabo and Plutarch, the Chalybes of Syria were also renowned for their “Chalybonian wine”.¹⁵⁷⁰ This shows that they were also vintners. Strabo also mentions that one writer records that the leaders of the Chalybes (Calebites), who were called Halizones, led the tribe of the Amazons:

“But Odus and Epistrophus led the Amazons, who came from Alope, whence the tribe of the Amazonides.”¹⁵⁷¹

Alope is a variant spelling of Aleppo/Chalybon. This confusion with the tribe of Amazons is understandable when one considers that the Calebites and the Amazons were both Israelite tribes.¹⁵⁷²

Pliny called the Chalybes Albanians, placing the Albanians in the very region that the Chalybes

¹⁵⁶² Aeschylus, *Prometheus Bound* [lines 714-5](#).

¹⁵⁶³ Ammianus Marcellinus, *Rerum Gestarum* [xxii.8.21](#).

¹⁵⁶⁴ Euripides, *Alcestis* [line 980](#).

¹⁵⁶⁵ Virgil, *Aeneid* [x.166](#).

¹⁵⁶⁶ Strabo, *Geography* [xii.iii.19](#).

¹⁵⁶⁷ Pliny, *Natural History* [vii.56 \(197\)](#). ([vii.57](#) in John Bostock’s translation.)

¹⁵⁶⁸ “Moreover also, because I have set my affection on the house of my God, seeing that I have a treasure of mine own of gold and silver, I give it unto the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, wherewith to overlay the walls of the houses;” 1 Chron. 29:3-4.

¹⁵⁶⁹ 1 Kings 10:21. “And the king made silver to be in Jerusalem as stones” 1 Kings 10:27.

¹⁵⁷⁰ Strabo, *Geography* [xv.iii.22](#). Plutarch, *De Alexandri magni fortuna aut virtute* [ii.11](#).

¹⁵⁷¹ Strabo, *Geography* [xii.iii.22](#).

¹⁵⁷² For the identification of the Amazons as an Israelite tribe, see <http://www.britam.org/salverda/belerophonAMAZON.html> .

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were supposed to have dwelt.¹⁵⁷³ This was the land of Albania in the Caucasian Mountains in Armenia¹⁵⁷⁴ as distinct from the land which we know today as Albania. Both places may have been named after these people, the Albani being regarded as an Illyrian tribe,¹⁵⁷⁵ though, just to confuse matters, the name of the European Albania is more likely to be derived from the Albani who at one time dwelt in Rome. Those Albani will have been an Edomite tribe named after Duke Alvan.¹⁵⁷⁶ This then means that the Greeks have confused the names Chalybes and Albani.

Edom in Spain

The Jewish name for Spain is Sepharad (סְפָרַד)¹⁵⁷⁷ and for France Zarephath (זָרְפָּת),¹⁵⁷⁸ though it is difficult to see how these names have attached. Sepharad (or Sfarad) was the name the Lydians called themselves during the later Persian Period,¹⁵⁷⁹ a name which is equivalent to Sparta. The Spartans were the people discussed earlier, who at one time dwelt in southern Greece in the region of Lacedaemonia.¹⁵⁸⁰ Under the name of Carietes, some of these Spartans settled in northern Spain and eventually formed the Basque region of Spain. Another offshoot of the Carietes became the Cáiridh (vars. Caireda, Cairedo, Cairetho etc) who settled in Ireland. (See *Ancient Irish History Reconsidered*.) Nevertheless, this is only one small part of Spain, the remainder of the country being under the control of Israelite peoples right up until the time the Romans invaded and continued to be occupied by Israelites even through the periods of Roman and Islamic occupation.

While they were in Greece, the Spartans were ruled over, first by the descendants of Naphtali (Cadmeans), and later by the tribe of Menashe (Lacedaemonians), so I can only assume that, as Spain has become the possession of Naphtali, that the country takes its name Sfarad either from its slaves, who were at one time subservient to their Naphtalite and Israelite overlords, from the descendants of Cadmus who founded the city of Sparta in Greece, or, alternatively, from the Romans who took occupation of the country from around 210 BCE till about 410 CE. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I reveal that Cadmus was descended from Guni, the second-born son of Naphtali and that the Carthaginians were likewise Gunites.

As for Zarephath, the name may have been correctly applied to the region of Aquitaine when it was occupied by the Visigoths, who were of the tribe of Shillum (or Shallum) son of Naphtali, but today the name would be more correctly applied to Spain, as this is where the Visigoths eventually settled. These Visigoths were called Ephtalite Huns by Procopius, a name which is written Nephtalite in the French translations of his work. Sarpedon, who gave his name to the city of Zarephath (usually translated as Sarepta¹⁵⁸¹) was of the tribe of Shillum/Shallum.¹⁵⁸²

¹⁵⁷³ Pliny, *Natural History* vi.11 (29), vi.15 (38) and vii.26 (98). (vii.27 in John Bostock's translation. Notice how the Albanians are mentioned immediately after the Jews.)

¹⁵⁷⁴ http://en.wikipedia.org/wiki/Caucasian_Albania.

¹⁵⁷⁵ http://en.wikipedia.org/wiki/List_of_ancient_tribes_in_Illyria#Albani.

¹⁵⁷⁶ Gen. 36:23. He is called Duke Alvah in 1 Chron. 1:51. The Albani who at one time dwelt in Rome will have been named after this Duke.

¹⁵⁷⁷ <http://www.jewishvirtuallibrary.org/jsource/Judaism/Sephardim.html>.

¹⁵⁷⁸ <http://en.wikipedia.org/wiki/Sepharad>. and <http://britam.org/Proof/geo/geoTserefat.html>.

¹⁵⁷⁹ http://en.wikipedia.org/wiki/Lydia#Defining_Lydia.

¹⁵⁸⁰ <http://en.wikipedia.org/wiki/Sparta>. Note that all male Spartans underwent a rigorous mandatory education and training regimen called an agōgē. (<http://en.wikipedia.org/wiki/Agoge>.) This name agōgē may well be derived from the Edomite name Agog. Sparta was a militarist state, a bit like Rome and was even allied to Rome during the Punic Wars. The Spartans appear to have been Edomites.

¹⁵⁸¹ Pliny, *Natural History*, v.17 (76).

¹⁵⁸² See my separate work entitled *Forgotten Tribe of Naphtali & the Phoenicians* – Section headed *Sarpedon*.

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I have elsewhere demonstrated that the Spanish are mainly descended from the Israelite tribes of Naphtali, Gad and Benjamin. (See *The Forgotten Tribe of Naphtali & the Phoenicians* for clarification of these statements.) Consequently, Spain today is primarily an Israelite country.

The inhabitants of Andorra speak Catalan, a language which came from Etruria via Sardinia.¹⁵⁸³ Andorra is located in the eastern Pyrenees, the mountain range which separates Spain from France.¹⁵⁸⁴ The Catalonians appear merely to be a sub-branch of Phoenicians who came from Italy, as there are known to have been Phoenician colonies in Genoa¹⁵⁸⁵ and Sardinia.¹⁵⁸⁶ (Genoa was built by and named after the family who were descended from Guni son of Naphtali. These descendants of Guni were variously known as Genauni, Ingnaunes, Ligurians and Carthaginians. See *The Forgotten Tribe of Naphtali & the Phoenicians* for further clarification.) The name Catalan appears to be a variant spelling of Yachtziel, this being the name of the firstborn son of Naphtali. I have demonstrated elsewhere that Castille is also a variant spelling of Yachtziel.¹⁵⁸⁷

There was also an island called Erythrea mentioned by Herodotus “which is near Gadira [Cadiz] – Gadira being beyond the Pillars of Heracles [Straits of Gibraltar] on the shore of the [Atlantic] Ocean”.¹⁵⁸⁸ It is not clear which island Herodotus was referring to, but Pliny understood it to mean the Island on which the town of Cadiz originally stood.

“On the side facing Spain at a distance of about 100 yards is another island one mile long and one mile broad, on which the town of Cadiz was previously situated; Ephorus and Philistus call this island Erythrea, and Timaeus and Silenus call it Aphrodisias, but its native name is the Isle of Juno... ..it was called Erythrea, because the original ancestors of the Carthaginians, the Tyrians, were said to have come from the Red Sea.”¹⁵⁸⁹

I personally disagree with Pliny’s suggestion that it was named Erythrea because the Phoenicians came from the Red Sea. I see Aphrodisias as being a phonetic cognate of Aphrodite whilst Juno is said to have been the ‘mother’ of Jupiter, this latter name being an alternative name for Zeus who is to be identified as Esau. Heracles, who gave his name to the Pillars of Heracles (Straits of Gibraltar), was likewise an Edomite who later gave rise to the Edomite-Heraclid rulers of Anatolia and the Chaldean rulers of Assyria and Babylonia. It is unlikely, however, that these original Edomite settlers remained in Spain. According to the allegorical stories concerning Heracles, one of the ‘tasks’ set for Heracles was to rescue the Red Kine of Spain. This signifies that there was a mass exodus of Edomite workers from Spain sometime around the time of the Trojan Wars, this occurring, according to my calculations, sometime during the time of Ashurbanipal king of Assyria if not later. (See the Section *The Fall of Troy* in *The Forgotten Tribe of Naphtali & the Phoenicians*.)

There is strong evidence that the Basque region which bridges northern Spain and the Atlantic side of southern France is Edomite territory. Ptolemy called the Basques Ouasconun

¹⁵⁸³ http://en.wikipedia.org/wiki/Catalan_language.

¹⁵⁸⁴ <http://en.wikipedia.org/wiki/Andorra>.

¹⁵⁸⁵ <http://en.wikipedia.org/wiki/Genoa#History>.

¹⁵⁸⁶ http://en.wikipedia.org/wiki/Sardinia#Ancient_History.

¹⁵⁸⁷ *The Forgotten Tribe of Naphtali & The Phoenicians* – Section headed *Yachtziel, Son of Naphtali*.

¹⁵⁸⁸ Herodotus, *Histories* [iv.8](#).

¹⁵⁸⁹ Pliny, *Natural History* [iv.22](#) (120). ([iv.36](#) in John Bostock’s translation.)

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(Οὐασκόνων),¹⁵⁹⁰ though the Latinised form of the name is Vascones.¹⁵⁹¹ Several coins dated to the 1st and 2nd centuries BCE bear the name Bar-Scunes,¹⁵⁹² a name which is interpreted to mean ‘mountain people’, ‘tall ones’, ‘proud ones’ as well as numerous other contrived explanations,¹⁵⁹³ but seems more correctly to mean ‘Sons of Sicon’.

“The traditional name for the Basque language in Spanish is *vascuence*, derived from Latin *uasconice* ‘(to speak) in the Vasconic way’...”¹⁵⁹⁴

The suggestion that the name means ‘(to speak) in the Vasconic way’ is also contrived nonsense. The Basques call their own land *Euskal herria*,¹⁵⁹⁵ where Euskal is a variant spelling of Siculi, which in turn is a phonetic variant of Vascones/Ouskonun, Osci or Sicyon/Sicani, though it is argued that Euskal is derived from Euskara, the name of the Basque language. Nevertheless, the interchange of the letters *l* and *r* in ancient languages is also well attested and this is no exception in the Basque language.

“The Navarrese writer Pedro Axular (17th century) called Alaba-herria to the territory that is known today as Araba (Álava).”¹⁵⁹⁶

The word *herria* simply means ‘land’, so the suggestion the *Euskal herria* means ‘land of the Basque language’ simply does not make sense! *Euskal herria* clearly means ‘land of the Siculi/Sicani’.

As I have already aptly demonstrated, the interchange of the *n* and *l* in ancient languages is also well-attested. Despite the objections by some scholars, the Siculi and the Sicani were the same people. As Hans Claude Hamilton comments:

“Strabo makes a distinct mention of Siculi and Sicani, as if they were different people. Philologists have been much divided as to whether they were different appellations of the same nation.”¹⁵⁹⁷

Pliny also mentions another tribe called Sicani¹⁵⁹⁸ who were one of a number of tribes who had in his time disappeared from Rome without trace. These were all descendants of ‘Ascanius son of Aeneas’, Aeneas being identifiable as Duke Anah.¹⁵⁹⁹ They were Edomites. According to Ptolemy, the Vascones of northern Spain were dwelling in a town called Oeasso (Οἰασσῶ),¹⁶⁰⁰ which (believe it or not) is a Greek transliteration of the name Esau!

A people called Astures appear to have arrived in Spain via Latium, the region of central Italy in which the city of Rome was founded. They were there called Ausones¹⁶⁰¹ and whilst in Rome, gave their name to “the river and the island called Astura”.¹⁶⁰² The Osci and Siculi, who, according to Pliny, dwelt alongside the Ausones in Rome appear to be the people who later

¹⁵⁹⁰ Ptolemy, *Geography* Book 2, Chap. 6, §.10.

¹⁵⁹¹ Pliny, *Natural History* [iv.20 \(110\)](#).

¹⁵⁹² <http://en.wikipedia.org/wiki/Vascones>.

¹⁵⁹³ http://en.wikipedia.org/wiki/Basque_people#Etymology_of_the_word_Basque.

¹⁵⁹⁴ *A Grammar of Basque* op. cit. p.1, (Introduction), edited by José Ignacio Hualde and Jon Ortiz de Urbina, Mouton de Gruyter, Berlin and New York 2003 (ISBN: 3-11-017683-1).

¹⁵⁹⁵ *Ibid.* p.2 (Introduction) where we are told that the Basque people refer to their land as Euskal Herria, meaning ‘country of the Basque language’.

¹⁵⁹⁶ See <http://www.kondaira.net/eng/EuskalHerria.html> (retrieved 10 Jun 2018).

¹⁵⁹⁷ *The Geography of Strabo* Vol. 1, [p.407, fn. 6, \(vi.ii.4\)](#), Hans Claude Hamilton, Bohn’s Classical Library, London and New York 1892.

¹⁵⁹⁸ Pliny, *Natural History* [iii.5 \(69\)](#). ([iii.9](#) in John Bostock’s translation.)

¹⁵⁹⁹ See Section *Edom in Italy* in *Legacy of Edom*.

¹⁶⁰⁰ Ptolemy, *Geography* Book 2, [Chap. 6, §.10](#).

¹⁶⁰¹ Pliny, *Natural History* [iii.5 \(56\)](#). ([iii.9](#) in John Bostock’s translation.)

¹⁶⁰² *Ibid.*

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emerged as Vascones. They dwelt alongside the Astures in northern Spain and have ultimately become the Basques. The Sicani/Siculi/Vascones were therefore Edomites who followed the tribe of Ausones/Asturians to northern Spain.

I have demonstrated that the Kuretes (a name which is also written Curetes or Couretes) were Edomites. They were the Biblical Horites. Pliny tells us that some of these Kuretes, who he called Carietes,¹⁶⁰³ were in his time dwelling in northern Spain around Corunna (modern A Coruña).¹⁶⁰⁴ The Edomite presence therefore seems to be concentrated in the northern region of Spain and is now to be found in the Basque region, which is clearly why the French and the Spanish constantly have problems with these people. The Carietes who became the Cáiridh who settled in Northern Ireland in the regions around Belfast have also been a thorn in the side to the Irish.

The Scenitae and Sabeans

The Scenitæ occupied parts of north Asia around the Bosphorus¹⁶⁰⁵ (to the area where I have traced the descendants of Edom), those parts of Arabia to the south of Mesopotamia¹⁶⁰⁶ (in roughly the area that the Shubaru dwelt) and the southern parts of Arabia near to the Arabian Gulf¹⁶⁰⁷ (which of course was also Edomite territory). In Greek, the word Scenitae means ‘tent dwellers’, but this explanation does not explain how or why the Scenitae who dwelt in Mesopotamia occupied a city called Scenae (i.e. Σκηνῶν a Greek word which supposedly means ‘tents’). This appears to be the city of Sakane (Σακάνη) mentioned by Ptolemy, which was probably more correctly named after the Ushkakkani (i.e. the people of Ashkenaz) who once dwelt there. This is the same region that the Ashkenazi Jews were dwelling during the time of Ezekiel. In this instance, I would suggest that it is just a coincidence that the name of the city is reminiscent of the name Scenitae.

Strabo informs us that the Scenitae were “a tribe of brigands and shepherds who readily move from one place to another when pasture and booty fail them” and adds:

“for after they [i.e. the people travelling from Syria to Seleuceia and Babylon] cross the river [Euphrates], the road runs through the desert to Scenae, a noteworthy city situated on a canal towards the borders of Babylonia. The journey from the crossing of the river to Scenae requires twenty-five days. And on that road are camel-drivers who keep halting-places, which sometimes are well supplied with reservoirs, generally cisterns, though sometimes the camel-drivers use waters brought in from other places. The Scenitae are peaceful, and moderate towards travellers in the exaction of tribute, and on this account merchants avoid the land along the river and risk a journey through the desert...”¹⁶⁰⁸

Pliny adds additional information:

“Bordering on the Nomads and the tribes that harry the territories of the Chaldaeans are, as we have said, the Scenitae, themselves also a wandering people, but taking their name from their tents made of goat’s hair cloth, which they pitch wherever they fancy. Next are the Nabataeans

¹⁶⁰³ Pliny, *Natural History* [iii.3 \(26\)](#). ([iii.4](#) in John Bostock’s translation.)

¹⁶⁰⁴ http://en.wikipedia.org/wiki/A_Coruña.

¹⁶⁰⁵ Strabo, *Geography* [xi.ii.1](#).

¹⁶⁰⁶ Strabo, *Geography* [xvi.i.26](#).

¹⁶⁰⁷ Strabo, *Geography* [xvi.iv.2](#).

¹⁶⁰⁸ Strabo, *Geography* [xvi.i.27](#).

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inhabiting a town name Petra...¹⁶⁰⁹

This tells us that the Scenitae occupied the regions to the east of the River Jordan all the way to Petra in the south. At that time, these places were occupied by Ammonites, Moabites and Seirites.

“And Amaziah strengthened himself, and led forth his people, and went to the valley of salt [i.e. the Dead Sea region], and smote of the children of Seir ten thousand”.¹⁶¹⁰

These Scenitae who inhabited these regions were known in the Assyrian texts as Sutû or Suteans, a name which appears in the Egyptian records as Setiu and identifiable as the god Seth of the Egyptian legends. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that Osiris is the tribe of Yetser, the thirdborn son of Naphtali and the Sutû were Edomites, the name Sutû being a phonetic corruption of the name Esau.

“Shu and Tefnut produced K̄eb and Nut, and they in turn produced Osiris and Isis, and Set and Nephthys, all of whom were born on the earth at the same time, each having a mortal body. Osiris was white and was the personification of good, Set was black (or red) and was the personification of evil. These two gods fought each other continually and at length Set killed the mortal body of Osiris. Osiris begot by Isis a son called Horus, who avenged his father and slew Set.”¹⁶¹¹

Note that Nephthys and Hathor were also both represented as white Semitic gods. Nephthys is a variant spelling of the name Naphtali whilst Hathor “lady of Byblos”¹⁶¹² is the tribe of Asher who was given the cities of Tyre and Sidon as a possession.¹⁶¹³ When King David took a census of the people, these two cities were part of that census,¹⁶¹⁴ showing that they were under Israelite control.

Seth was more correctly from the Red Land. Egypt proper was designated Kemi (var. Kemet or Kemit), meaning ‘the Black Land’ whilst the desert is “sometimes described as Dashre ‘the Red Land’”.¹⁶¹⁵ Notice that it was only *sometimes* described as the Red Land! Hatshepsut seems to imply in her inscription at Karnak that Upper Egypt was known as the Black Land and Lower Egypt as the Red Land:

“I come to thee, lord of gods; I do obeisance [before] thee, in return for this that [thou hast put] the Black and the Red Land under (the dominion of) my daughter, the King of Upper and Lower Egypt, Makere (Hatshepsut), who lives forever, just as thou didst put (it) under (the dominion of) my majesty Thou hast given to me the kingdom of every land in the presence of the Two Lands, exalting my beauty while I was a youth . . . [the Black Land] and the Red Land are under my dominion.”¹⁶¹⁶

I would suggest that the desert to the east of the Nile Delta was probably more correctly historically known as the Red Land because it was at one time controlled by the Amu, a people who I have identified as Amalekites (see *Ancient History Reconsidered*). The Amalekites were Edomites. The name Edom means ‘red’ whilst the Egyptians were black and the name Kemi,

¹⁶⁰⁹ Pliny, *Natural History* [vi.33 \(143-4\)](#).

¹⁶¹⁰ 2 Chron. 25:11.

¹⁶¹¹ *Osiris and the Egyptian Resurrection* Vol. 1, Preface [xxiv](#), Edgar. A. Wallis Budge, London and New York 1911.

¹⁶¹² *Hathor and Isis in Byblos in the Second and First Millennia BCE* p.1, Susan Tower Hollis, *Journal of Ancient Egyptian Interconnections* Vol. 1, No.2, 2009.

¹⁶¹³ Josh. 19:29.

¹⁶¹⁴ 2 Sam. 24:6-7. Note that Sidon (סִדּוֹן) is transliterated as Zidon in verse 6 in the AV.

¹⁶¹⁵ *Egypt of the Pharaohs* op. cit. p.27.

¹⁶¹⁶ *Ancient Records of Egypt* op. cit., Vol. 2, [p.101, §.245](#).

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which is equivalent to the Hebrew Ham (חַם *Cham*), means black.

The Egyptian kings and queens often styled themselves king or queen “of Upper and Lower Egypt” and ruler “of the two lands”.¹⁶¹⁷ Since the invasion of the Amalekites, Egypt was split into two parts. Hatshepsut ruled from Thebes in the south (in Upper Egypt) and her brother Amenemhat II ruled from Lisht in the north (in Lower Egypt).

Hatshepsut records:

“I have restored that which was in ruins, I have raised up that which was still unfinished since the Asiatics [i.e. Amu] were in the midst of Avaris of the Northland”¹⁶¹⁸

Rameses II is likewise on record as saying:

“...every city [should know] that thou art the god of all people, that they may awake, to give to thee incense at the command of thy father, Atum; that Egypt as well as the Red Land may adore thee.”¹⁶¹⁹

Note that the Red Land is now regarded as outside of Egypt. He also clarifies this by saying:

“Black land (Egypt) and Red land (desert) are under thy sandals; Palestine and Kush [Ethiopia] are in thy grasp.”¹⁶²⁰

Note that the Egyptians were descended from Mitsraim (AV Mizraim) son of Kush, so the placement of Palestine alongside Kush suggests that Palestine (or at least part of it) was considered the ‘Red land’. (NB: The understanding that the Red Land was a ‘desert’ is an interpretation by Breasted and other archaeologists.) Bear in mind that the Philistines were Kushites, so although archaeologists have assumed that Ethiopia is intended in the above inscription, there is no reason why this designation would not equally apply to the land of Philistia. This would then place the Red Land to the east of Egypt, which is also where Hatshepsut seems to place it when she says in a broken part of her inscription at the Speos Artemidos:

“She hath made excellent the records of her might over the Red Land of the Goddess of the Mountain as far as the rising [*sun...] set his flame behind the two hill-countries.”¹⁶²¹

Henu, a minister for the 11th Dynasty king Mentuhotep III, also places the Red Land in the east:

“[My lord, life, prosperity], health! sent me to dispatch a ship to Punt [i.e. Phoenicia-Israel] to bring for him fresh myrrh from the sheiks over the Red Land...”¹⁶²²

Notice that the Red Land at that time was under the control of the inhabitants of the Land of Punt. The only passage I can find where the Red Land is used for the country to the west of Egypt (i.e. Libya) is in an inscription by Merneptah when he talks about turning the camps of the Libyans into “wastes of the Red Land”.¹⁶²³ This, however, is only saying that he has made their land *like* the Red Land – not that it *is* the Red Land.

If the Red Land is only that country to the *east* of Egypt, then it negates any argument that the Red Land refers to the desert on either side of the Nile! It makes more sense if, for ‘Red Land’,

¹⁶¹⁷ See for example ARE Vol. 2, [p.112, §.271](#).

¹⁶¹⁸ ARE Vol. 2, [p.125, §.303](#).

¹⁶¹⁹ ARE Vol. 3, [p.112, §.270](#).

¹⁶²⁰ ARE Vol. 3, [pp.201-2, §.471](#).

¹⁶²¹ ARE Vol. 2, [p.123, §.297](#). *The interpolation of ‘sun’ is my interpretation.

¹⁶²² ARE Vol. 1, [p.209, §.429](#).

¹⁶²³ ARE Vol. 3, [p.254, §.598](#).

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we read 'Land of Edom', and for 'Black Land', i.e. Kemi or Kemit, we read 'Land of Cham [AV Ham]'. On this score, it is interesting to note that Deshret (red land) is associated with Seth:

"The conflict focuses on the two brother Osiris and Seth. Seth slays Osiris and dismembers his body, scattering the parts throughout Egypt (a narrative feature that provides an etiological explanation for old scattered cult centers and perhaps an imperative for the construction of new shrines). Isis, the devoted sister-wife of Osiris, collects and reassembles the parts of Osiris's body, and he is revived long enough to engender a son and avenger, Horus. In a variety of episodes, Horus contends with his uncle Seth, losing an eye but eventually triumphing.

"On one level of meaning, the struggle between Osiris and Seth represents a conflict in nature – between the fertile Nile Valley (Kemet, the black land) and the infertile desert (Deshret, the red land) or between the consistent, beneficial inundation of the Nile (Osiris) and the unpredictable, generally undesirable storm (Seth). On another level, reflected in later texts, the struggle represents a conflict between two anthropomorphic heirs contending for the rule of their father, the earth, clearly symbolizing the struggle between kings of the north and south for control of the country."¹⁶²⁴

Ignoring the rationalized assumptions made by the author of the above passage, it does not take much to realise that Seth, who is described as an "undesirable storm", represents the tribes of Amalek which invaded Egypt when Israel left. The name Seth is a variant spelling of Setiu, the name applied by the Egyptians to the inhabitants of the land of Israel and surrounding countries. In the Assyrian records, the Setiu appear as Suteans, a people who inhabited the regions to the east of the River Jordan.¹⁶²⁵ When Amalek invaded Egypt, the Egyptians themselves (and by Egyptians, we here mean the descendants of Mitsraim who were the original black inhabitants of Egypt as opposed to the modern Egyptians who are descended from Edom and Ishmael) were forced south and scattered into what became known as Upper Egypt.

Applying our understanding of things so far, it would appear that Set or Seth is a variant spelling of Esau (i.e. Isis/Aset). As for the Setiu or Suteans, *Babylonian Chronicle P* tells us that Kadashman-Harbe "ordered the overthrow of the Suteans from east to west and *annihilated* their *extensive* forces".¹⁶²⁶ The Assyrian king Sennacherib commented that he "uprooted all the Ahlamû and Sutû (Aramean) tribes."¹⁶²⁷ Sennacherib's son Esarhaddon also referred to the "Sutû, tent dwellers, whose home is afar off."¹⁶²⁸ A letter from Ashur-uballit king of Assyria addressed to Amenhotep IV (Akhenaten) king of Egypt likewise complained about the Suteans delaying the king of Egypt's messengers who were on their way to Assyria.¹⁶²⁹ These Suteans appear to be the Edomite tribes who were dwelling to the east of the River Jordan as well as to the south of the land of Judea. These are the Scenitæ being referred to by the classical writers. The way of life of these 'tent-dwellers' was in stark contrast to that of those Edomites who were 'cave-dwellers'.

The Scenitæ (i.e. 'tent-dwellers') have been equated with the Saracens (the Sarakenoi of Ptolemy) and later writers (notably on the authority of Ammianus Marcellinus who lived in

¹⁶²⁴ *Religion in Ancient Egypt: Gods, Myths, and Personal Practice* pp.92-93, John Baines, Leonard H. Lesko and David P. Silver, Edited by Byron E. Shafer, Cornell University Press, New York 1991. (ISBN: 0-8014-2550-6 or 0-8014-9786-8 paperback.)

¹⁶²⁵ Called Sutî. See for example *Ancient Records of Assyria & Babylonia op. cit.* Vol. 1, [p.28, §.73](#), Vol. 2, [p.31, §.60](#), [p.35, §.68](#) etc.

¹⁶²⁶ *Assyrian Royal Inscriptions op. cit.*, Vol. 1, §.324.

¹⁶²⁷ *Ancient Records of Assyria & Babylonia op. cit.*, Vol. 2, [p.147, §.325](#), Luckenbill.

¹⁶²⁸ *Ancient Records of Assyria & Babylonia op. cit.*, Vol.2, [p.210, §.522](#), Luckenbill.

¹⁶²⁹ *Assyrian Royal Inscriptions op. cit.*, Vol. 1, §.317.

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the 4th Century CE) have identified them as Ishmaelites.¹⁶³⁰ It would appear, however, that the Scenæ/Scenetæ were a mixture of Edomites, Ishmaelites, Ammonites and Moabites. Procopius, for example, records how Alamoundaras, ruler of the Saracens, sacrificed to the Greek/Edomite goddess Aphrodite.¹⁶³¹ I pointed out earlier how the Edomites were regarded as Nabateans (i.e. descended from Nabaioth son of Ishmael) by Strabo.¹⁶³² These tribes were often so closely allied that it was difficult for the early historians to distinguish between them.

Strabo informs us that “Dolion son of Silenus” dwelt at Lake Ascanius¹⁶³³ around which the Mysians and Bithynians dwelt. Earlier the argument was put forward that the Silenes (who were named after this fictitious Silenus) were Seirites. Lake Ascanius and the river of this name¹⁶³⁴ were named after the fictitious Ascanius son of Aeneas.¹⁶³⁵ (NB: Remember that these stories of Ascanius son of Aeneas are allegorical.) I would suggest that Ascanius is a variant spelling of Scenæ/Scenetæ. If we can recall, some of these Scenetæ were dwelling in the city of Sakane in Mesopotamia, this being the place where Ashkenaz at one time dwelt. This is probably the reason for the confusion by the Jewish commentators between Ascanius and Ashkenaz and why they would have us believe that Ashkenaz came from Anatolia.

Pliny mentions a tribe of Scenetæ (i.e. ‘tent-dwellers’) who were, in his day, dwelling in southern Saudi Arabia alongside another Edomite tribe by the name of Esbonitæ.¹⁶³⁶ I have put forward the suggestion that these Esbonitæ were another offshoot of the Edomite tribe of Tsibeon who Josephus called Esebeon.¹⁶³⁷ Elsewhere, Pliny mentions a tribe of “Sabæi, a tribe of Scenetæ”.¹⁶³⁸ These are in contrast to the Sabæi who dwelt further to the south:

“We then come to a promontory, from which to the mainland of the Troglodytæ it is fifty miles, and then the Thoani, the Actæi, the Chatramotitæ, the Tonabei, the Antidalei, the Lexianæ, the Agræi, the Cerbani, and the Sabæi, the best known of all the tribes of Arabia, on account of their frankincense; these nations extend from sea to sea.”¹⁶³⁹

These are the Sabeans of Diodorus “who are the most numerous of the tribes of the Arabians”.¹⁶⁴⁰ Josephus refers to a tribe of Sabeans who were descended from Seba (who he calls Sabas) son of Kush,¹⁶⁴¹ though he does stress that he was referring to the Sabeans of the south as opposed to those who were dwelling in Saudi Arabia in the east. We should bear in mind that Josephus called the Queen of Sheba the “Queen of Egypt and Ethiopia”.¹⁶⁴² This is because the Hebrew letter *Shin* ש can become a *t* or *th* when transliterated into other languages:¹⁶⁴³ Sheba therefore becomes Theba becomes Thebes. Both Pliny and Diodorus emphasised that the Sabeans who dwelt in Saudi Arabia were Arabs. They were **not** black. By

¹⁶³⁰ <http://en.wikipedia.org/wiki/Saracen>.

¹⁶³¹ *Persian Wars* Book 2, [xxviii, 12-14](#).

¹⁶³² Strabo, *Geography* [xvi.ii.34](#). See Section of this work headed *Land of Midian* for clarification of this statement.

¹⁶³³ Strabo, *Geography* [xii.iv.8](#).

¹⁶³⁴ Strabo, *Geography* [xiv.v.29](#).

¹⁶³⁵ See, for example, the comments by Strabo that: “It is not surprising that he [Homer] should speak of an Ascanius, a leader of the Phrygians, who came from Ascania, and of an Ascanius, a leader of the Mysians, coming also from Ascania, for there is much repetition of names **derived from rivers, lakes and places**”. *Geography* [xii.iv.5](#) (emphasis mine).

¹⁶³⁶ Pliny, *Natural History* [v.xii \(65\)](#).

¹⁶³⁷ Josephus, *Antiquities of the Jews* [i.xviii.4](#).

¹⁶³⁸ Pliny, *Natural History* [vi.32 \(151\)](#).

¹⁶³⁹ *Ibid*.

¹⁶⁴⁰ Diodorus, *Library* [iii.46.1](#).

¹⁶⁴¹ Josephus, *Antiquities of the Jews* [i.vi.2](#).

¹⁶⁴² Josephus, *Antiquities of the Jews* [viii.vi.5](#).

¹⁶⁴³ Examples of this can be found in *The Forgotten Tribe of Naphtali & the Phoenicians*.

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contrast, the descendants of Seba son of Kush were black.

The Sabeans who dwelt in Saudi Arabia were descended from Sheba son of Yokshan (AV Jokshan), one of Abraham's sons who were born to him by his concubine Keturah.¹⁶⁴⁴ Abraham sent them away "eastward, unto the east country".¹⁶⁴⁵

Josephus expounds on this by saying:

"Now, for all these sons and grandsons, Abraham contrived to settle them in colonies; and they took possession of Troglodytis, and the country of Arabia the Happy [i.e. εὐδαίμονος eudaimonos], as far as it reaches to the Red Sea. It is related of this Ophren, that he made war against Libya, and took it, and that his grandchildren, when they inhabited it, called it (from his name) Africa."¹⁶⁴⁶

Other descendants of Keturah who are identifiable from the tribes mentioned by Pliny are the inhabitants of the town of Abode, which place is named after Abida,¹⁶⁴⁷ with the Helmodenes who are associated therewith possibly named after Eldah,¹⁶⁴⁸ and the Zamareni, named after Zimran.¹⁶⁴⁹

I have already demonstrated that the land of Midian was originally located in Saudi Arabia, Midian being another of Keturah's sons which she bore to Abraham. As mentioned above, Josephus tells us that the sons of Keturah went on to inhabit the region of Troglodytis in Ethiopia. It is not without reason that this land was at one time named after the tribe of Midian:

"Troglodyte country, called in former times Midoë and by other people Midioë..."¹⁶⁵⁰

Although not mentioned by Ptolemy by the name of Media, most translators refer to this region as Aethiopia Media.¹⁶⁵¹

The Sabeans were therefore neither Edomites nor Ishmaelites, yet this should not surprise us because, as has been demonstrated time and again in this work, these early writers were none the wiser than we are today and were constantly causing confusion with their incorrect identifications. They were applying tribal names to people simply because they were in that general locality. The Sicyonians were called Dorians, even though they were not Dorian. The Dorians were called Hellenes, even though they were not Hellenes. A lot of these writers have clearly confused the Esbonitae (Tsibeonites – descendants of Duke Zibeon) with the Sabaei.

The Sicanians who settled in Sicily¹⁶⁵² were also descended from Edom. Eryx, a son of Aphrodite and Butas, is said to have founded a city on the highest point of the island where he erected a sanctuary to his mother.¹⁶⁵³ At a later date, Aeneas, son of 'another' Aphrodite, is said to have embellished the sanctuary. The Romans later claimed descent from this goddess

¹⁶⁴⁴ Gen. 25:3 & 1 Chron. 1:32.

¹⁶⁴⁵ Gen. 25:6.

¹⁶⁴⁶ Josephus, *Antiquities of the Jews* [i.xv.1](#).

¹⁶⁴⁷ Gen. 25:4 & 1 Chron. 1:33.

¹⁶⁴⁸ *Ibid*.

¹⁶⁴⁹ Gen. 25:2 & 1 Chron. 1:32.

¹⁶⁵⁰ Pliny, *Natural History* [vi.34 \(169\)](#).

¹⁶⁵¹ Ptolemy, *Geography* Book 4, [Chap. 7, §.33](#). See for example *The Geography*, by Claudius Ptolemy p.108, translated and Edited by Edward Luther Stevenson, New York, 1932, reprinted 1991. See also http://penelope.uchicago.edu/Thayer/E/Gazetteer/Periods/Roman/Texts/Ptolemy/4/7*.html.

¹⁶⁵² Diodorus, *Library* [iv.79.1](#) - [iv.83.6](#).

¹⁶⁵³ *Ibid*. [iv.83.1-2](#).

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and accordingly paid her high honours.¹⁶⁵⁴ The name Sicanian seems to be from the same root as Scenæ/Scenitæ and, as already pointed out, is cognate with the names Siculi and Vascone.

The Oscan language of Italy is clearly likewise named after the branch of the Scenitæ called Osci (variant Voisci) who settled in the southern parts of Italy.¹⁶⁵⁵ The word Oscan is also cognate with the name Sicani.

Edom in North Africa

When we look at the Egyptians today, we are looking at Edom and Ishmael – **not** the Biblical Egyptians. The original inhabitants of Egypt were the black descendants of Mitzraim the son of Kush or Cush who are today in part located in Ethiopia alongside their Ethiopian-Cushite brethren. Herodotus tells us that the Egyptians, like the Colchians and Ethiopians, were dark-skinned (μελάγχροες *melagkroes*) with curly hair.¹⁶⁵⁶ The Greek word μελάγ *melag* means ‘black’ and, of course, χροες, which is from the root χρώς *krus*, means ‘skin’ or ‘body’. In his book, *Egypt Revisited*, Ivan Van Sertima proves that the Egyptians were black,¹⁶⁵⁷ and yet there seems a general reluctance on the part of academics to accept this fact.

The same problem arises with the Babylonians who archaeologists have called Kassites. As already demonstrated, the Kassites were the Biblical Kushites – descendants of Nimrod son of Kush. For some reason or other, archaeologists do not seem to want to accept this either. It should be stressed that the Chaldeans were not the original occupants of Babylon. They only took full control of Babylon from the time of Nabopolassar onwards, though, as “Sealand Kings”, they ruled over Babylon and Assyria on a number of occasions prior to that.

The Greek invasions of Egypt started during the time of Pharaoh Psammetichus in the 6th Century BCE. These invaders were mainly of Edomite descent, though some of the Ionians, such as the Milesians, were Israelites, but unlike the Carians, who have remained in Egypt to this day, the Milesians have long since moved on. The Carians (called Hurrians by archaeologists) take their name from Seir the Horite who intermingled with Edom.¹⁶⁵⁸ These descendants of Esau, however, put these Seirites to the sword and succeeded them in the first recorded act of genocide:

“The Horims [i.e. Horites, who were Seirites] also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, **and dwelt in their stead**; as Israel did unto the land of his possession, which the LORD gave unto them.”¹⁶⁵⁹

These Carians were therefore Edomites rather than Seirites – hence were not black. The Carians originated in the Zagros mountains and ended up being dispersed and settling in numerous places including Anatolia, Egypt, Greece, Macedonia, Thrace, Italy, the Basque country, Northern Ireland and other countries across the globe.

The modern name Egypt is of late origin. It is understood that the name is derived from the word Copt which in turn is a variant spelling of the name Keftiu, this being, as already

¹⁶⁵⁴ *Ibid.* iv.83.5-6.

¹⁶⁵⁵ <http://en.wikipedia.org/wiki/Osci> .

¹⁶⁵⁶ Herodotus, *Histories* ii.104.

¹⁶⁵⁷ *Egypt Revisited*, Ivan Van Sertima, Journal of African Civilizations Ltd 1989.

¹⁶⁵⁸ Gen. 36:20.

¹⁶⁵⁹ Deut. 2:12.

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demonstrated, the ancient name for Cappadocia, called Caphtor in the Bible. I have also put forward the argument that the name Corybantes, this being an alternative name for these Carians, is a metathesis of Caphtor and that the inhabitants of Crete were of the same stock as those Carians (AV Cherethites this being a variant spelling of Curetes) who dwelt in the land of Philistia. These settlers, who came from Crete, arrived during the time of Psammetichus I. They are the people the Greek writers called Carians. These Carians who settled in Egypt, settled first at the Pelusian mouth of the Nile and then, during the time of Amasis, they were moved to Memphis.¹⁶⁶⁰ Basically, the original black inhabitants have since been replaced by these descendants of Edom.

It has been shown that the Carians, a people who were also known as Curetes, Corybantes and Leleges, were the Biblical Horites. The Tanakh (Hebrew Bible) does not tell us who the Horites were, but from the available information, it seems that they are descended from Lotan son of Seir who must have been descended from Caphtorim, one of the sons of Mitsraim (AV Mizraim).¹⁶⁶¹ The Talmudists called Cappadocia in Asia Minor Caphtor,¹⁶⁶² which suggests that some of these Caphtorim either came from or at one time were settled in the Taurus Mountains in eastern Anatolia. If you can recall, I put forward the argument that the name Taurus is derived from the name Etser (אֶצֶר AV Ezer) son of Seir.¹⁶⁶³

As stated, the Carians settled on the Pelusium branch of the Nile, the most easterly branch which protects Egypt from invasion from the north. John Lightfoot, quoting from Talmudic sources, tells us:

“And here, for the sake of learners, let me observe, that Pelusium is called in the Talmudists, קַפּוּטְקִיָּא; which who would not presently interpret *Cappadocia*?

נִשְׂא אִשָּׁה בְּקַפּוּטְקִיָּא וְגִירָשָׁה בְּקַפּוּטְקִיָּא נוֹתֵן לָהּ מִמְעוֹת קַפּוּטְקִיָּא: Would not any render the words thus, ‘If a man marries a wife in Cappadocia and divorces her in Cappadocia, let him give her the money of Cappadocia.’ But hear Rambam upon the place; בְּקַפּוּטְקִיָּא saith he, ‘is Caphtor, and is called by the Arabians טַמִּיָּאִי *Damiata*: which all know is the same with Pelusium.

“Hence the Targums of Jerusalem and Jonathan, and the Syriac interpreter upon Gen. x. 14, for כַּפְתּוֹרִים *Caphtorim*, read קַפּוּדְקִיָּא *Cappadocia*; but the Arabic reads Damiatenos; and the Seventy, upon Deut. ii. 23, for ‘The Caphtorim going out of Caphtor,’ read Οἱ Καπάδοκες ἐξελθόντες ἐκ Καπαδοκίας, ‘The Cappadocians going out of Cappadocia.’

“The Targum upon Jer. xlvii.4, for שְׁאֵרִית אֵי כְּפַתּוֹר ‘The remnant of the country of Caphtor,’ hath קַפּוּטְקִיָּא נִגוֹת שְׂאֵר ‘of Kapotokia.’ Where Kimchi saith, ‘R. Saadiah interprets Caphtor *Damiata*.’”¹⁶⁶⁴

This identifies the Carians who dwelt in the region of Pelusium from the time of Psammetichus I onwards as Caphtorim. (Note that Damiata is also phonetically cognate with the name Edom.)

As mentioned earlier, the Eritreans who inhabit the north African coast on the Red Sea are descended from Duke Elon. They came from the city of Aelana (previously Elath) on the northern tip of the Gulf of Aqaba. They are of mixed descent – part Hamitic, part Semitic –

¹⁶⁶⁰ Herodotus, *Histories* ii.154.

¹⁶⁶¹ Gen. 10:13-4.

¹⁶⁶² Entry under *Caphtor* in *The Jewish Encyclopedia* Vol. 3, pp.553-4, Isidore Singer et al, New York & London 1911.

¹⁶⁶³ Gen. 36:20-21.

¹⁶⁶⁴ *From the Talmud and Hebraica* Vol. 1, pp.203-4, John Lightfoot, Cosimo, New York 2007. (ISBN: 978-1-60206-406-5.)

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hence are slightly dark-skinned. This is because Duke Elon's family, with whom Edom intermixed, were Hittites, a Hamitic people. Eritrea is sited directly opposite Yemen, which sits on the Arabian shore of the Red Sea. Yemen, which means 'South'¹⁶⁶⁵ has exactly the same meaning as the Hebrew word Teman and/or Timnah. (Bear in mind that the Temanites recorded by Adad-nirari II as dwelling between the Caspian Sea and the Black Sea were called Manneans by the Assyrian kings Sennacherib and his son Esarhaddon.) The Yemenites therefore appear to be Edomites though the name could also be a variant spelling of the name Ammon. Pliny records the presence of Ammonites with Hagarites (i.e. Agraiei) in this general location in his day,¹⁶⁶⁶ though it is not impossible that he has wrongly transliterated the name Yemen as Ammon.

That Crete was occupied by these Keftiu is demonstrated by the mention of Keftiu in the tomb of Senmut (var. Senenmut), Queen Hatshepsut's chief architect. Quoting the words of Richard Wyatt 'Squire' Hutchinson, Joseph Alexander MacGillivray wrote:

"The Late Minoan 1A period ... was the time when Queen Hatshepsut ruled Egypt and developed peaceful trade with her neighbours. The tomb paintings of her chief architect Senmut depicted foreigners [labeled Keftiu] in Minoan costume bringing tribute to Egypt in the form of vases, fillers [by which he meant rhytons], and various gifts so accurately portrayed that we can confidently assign them to the Late Minoan 1A period."¹⁶⁶⁷

Needless to say, either the date which they confidently assign to Late Minoan 1A is disastrously wrong (it was during the reign of Hiram king of Tyre that the Minoans first arrived in Crete, Queen Hatshepsut being then queen of Egypt) or the date for Senmut is wrong. As the tomb of Rekhmire of the time of Hatshepsut's successor, Thutmose III, also shows the Cretans wearing similar attire, then it can hardly be Late Minoan. This style of dress should be compared to that of the man with eight-stringed lyre in Abishai's entourage as depicted in the 12th Dynasty tomb of Khnumhotep II at Beni Hasan in Egypt. (Compare images below on the top of the next page.) In my separate work *Manetho on Trial* as well as in *Ancient History Reconsidered*, I demonstrate that this tomb dates to the time of King David, and that Abishai, who is depicted therein, is King David's nephew. I also demonstrate that these people not only had fringes on the edges of their clothing, as commanded in Numbers 15:38 and Deuteronomy 22:12, but that they also had pointed beards, as commanded in Leviticus 19:27 and 21:5 where we are told not to cut the **corner** of our beard. (Note that the Hebrew פִּיֹּאֵת זָקָן means "**corner** (singular) of your beard" – not '**corners** of your beard as translated in Lev. 19:27 in the AV.) In this bas relief, Abishai is called "chief of the Setiu" showing that there was even confusion at that early date between the various tribes. Abishai was most likely regarded as being "chief of the Setiu" because he **ruled over** the Edomites:

"Them [i.e. the gold and brass artefacts which King David took from Damascus] also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt [i.e. the Dead Sea region] eighteen thousand. And he put garrisons in Edom; and all the

¹⁶⁶⁵ <http://www.etymonline.com/index.php?term=Yemen>.

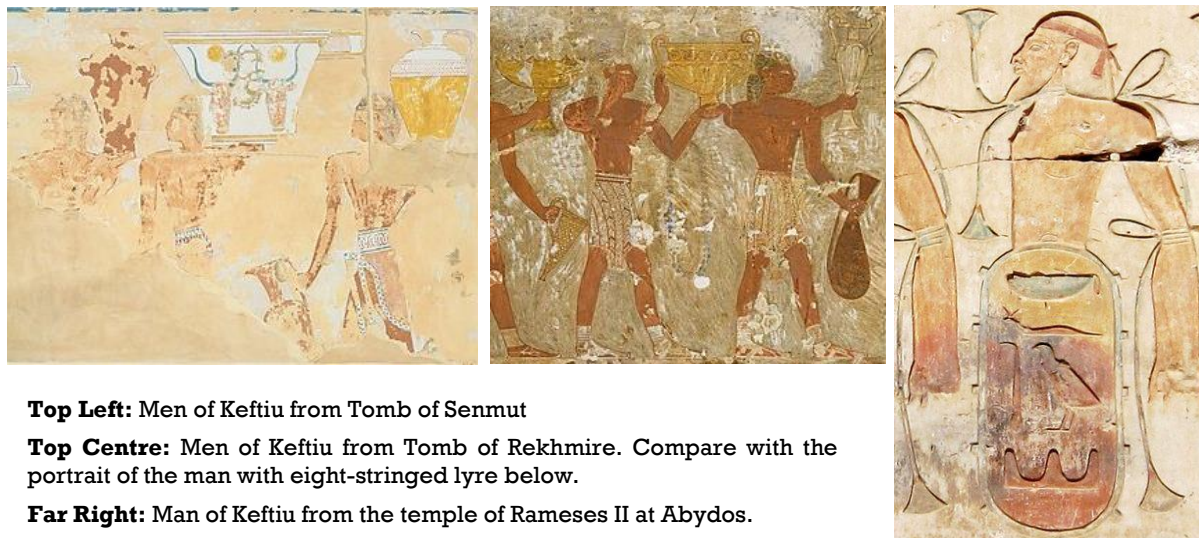
¹⁶⁶⁶ Pliny, *Natural History* vi.32 (159).

¹⁶⁶⁷ Article titled *Thera, Hatshepsut, and the Keftiu: crisis and response in Egypt and the Aegean in the mid-second millennium BC*, by Joseph Alexander MacGillivray on p.155 in *Time's Up! Dating the Minoan Eruption of Santorini*, Acts of the Minoan Eruption Chronology Workshop, Sandbjerg November 2007 initiated by Jan Heinemeier & Walter L. Friedrich, Edited by David A. Warburton, Monographs of the Danish Institute at Athens Volume 10, Aarhus University Press, 2009. (ISBN: 978-87-7934-024-4.)

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Edomites became David's servants. Thus the LORD preserved David whithersoever he went."¹⁶⁶⁸

King David therefore became king of the Setiu. Abishai likewise will have been rightly considered a chief of the Setiu.



Top Left: Men of Keftiu from Tomb of Senmut

Top Centre: Men of Keftiu from Tomb of Rekhmire. Compare with the portrait of the man with eight-stringed lyre below.

Far Right: Man of Keftiu from the temple of Rameses II at Abydos.



Left: Abishai "chief of the Setiu" from the tomb of Khnumhotep II at Beni Hasan in Egypt.

Right: Man with 8 string lyre from Abishai's entourage.

The man of Keftiu (𓆎𓅓𓏏𓏏) in Rameses II's temple at Abydos shows a different style of dress to those of the time of Hatshepsut. It is therefore very likely that these Keftiu were a different people to those of the time of Hatshepsut and Thutmose III. As demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians*, the Minoans were Israelites. By the time of Rameses II, the Israelite peoples of Crete had moved on. Some went to mainland Anatolia and built the city of Miletus, whilst others went to Cyprus, Greece and Italy to name but a few of the places to which they migrated. (This is covered more fully in *The*

Forgotten Tribe of Naphtali & the Phoenicians.)

The Biblical Hittites (not the people who are wrongly called Hittites by archaeologists), Canaanites (again, not the people who are wrongly called Canaanites), Philistines (again, not the people who are wrongly called Philistines), the Ethiopians, the Egyptians and all other descendants of Ham were black. Meanwhile, the descendants of Japheth were of the oriental types: Japanese, Chinese, Taiwanese, Koreans, Cambodians, Vietnamese etc. This is something that most people, including leading archaeologists, cannot seem to come to terms

¹⁶⁶⁸ 1 Chron. 18:12.

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with. It does not help when we have made so many wrong identifications, thereby confusing the archaeological record, thereby building on the false and misleading reports left to us by the classical writers.

As already stated, the Seirites were black. They appear to be descended from someone called “Seir the Horite”,¹⁶⁶⁹ though it seems to me that these Horites (also called Horim or Hurrians) were more correctly named after Hori son of Lotan son of Seir, with the whole Seirite family being called Horites.¹⁶⁷⁰ If the children of Esau destroyed them and “dwelt in their stead”, then it follows that they killed the male population and took of the women as wives. They adopted the name Horite and continued to be known by this name. This explains why the Romans, Greeks etc are of Semitic rather than Hamitic blood.

Some of these Seirites, however, such as those in the land of Colchis, still retained a dark skin complexion as late as the Persian Period, leading Herodotus to claim that, because of their dark skins and curly hair, they were descended from the Egyptians.¹⁶⁷¹ If the Egyptians were Nubians, then the Colchians (or more correctly the Seirites who dwelt in Colchis) must likewise have been black.

Basically, the Edomites were control freaks – hence Esau’s desire to infiltrate the royal houses of the land of Canaan, a land which had been promised to his grandfather Abraham as a possession but which had been stolen from him by his brother Jacob. This desire by Edom to control is borne out by history, whether it be in the form of the Holy Roman Empire, the oppressive Chaldean Empire, the Ottoman Turkish Empire or Hitler’s dictatorial rule. They were often cruel and sadistic rulers.

The classical writers were conveying the misinformation which was being fed to them by the people of their time. The later the writing, the worse the deception became, as evidenced above by Diodorus who placed Nebuchadnezzar, calling him Ninus, three thousand years before his (Diodorus’) time (i.e. dating Ninus to around 3,000 BCE). The same writer placed Osymandius¹⁶⁷² (i.e. Rameses II) of the Egyptian 19th Dynasty some **twenty** generations **prior** to the 12th Dynasty king Moeris (Amenemhat III) who he in turn places **seven** generations **before** the earlier 12th Dynasty king Sesostris III.¹⁶⁷³ In reality, Sesostris III was the **father** of king Moeris. How can a son be dated seven generations previous to his father?

With these sorts of errors, it is not surprising that our understanding of history is in such a mess! Basically, the Greeks knew no more about history than we do today, but thankfully, when it came to recording events of their own time, they were in general a lot more reliable. In fact, with the assistance of the Assyrian and Egyptian monuments and other records such as the Mari letters and the Tell El Amarna letters, we have the capability to know much more than they ever did. It is unfortunate, however, that we have based our archaeological interpretations on this false foundation which has been provided to us by the classical writers,

¹⁶⁶⁹ Gen. 36:20.

¹⁶⁷⁰ “These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and Dishan. These are the chiefs that came of the Horites, the children of Seir in the land of Edom. And the children of Lotan were Hori and Hemam; and Lotan’s sister was Timna.” Gen. 36:20-21. Timna was the ‘concubine’ of duke Eliphaz. Gen. 36:12.

¹⁶⁷¹ Herodotus, *Histories* [ii.104](#).

¹⁶⁷² Diodorus, *Library* [i.47.1](#) – see fn.2 in C H Oldfather’s translation (Loeb Classical Library) [or fn. 14 on website] concerning the monument which Diodorus attributes to Osymandias: “This is the great sanctuary erected by Ramses II for his mortuary service and known to every visitor at Thebes as the Ramesseum. H R Hall (Ancient History of the Near East, p.317) derives the name Osymandias from User-ma-Ra [often written User-maat-ra] (or “Uashmuariya” as the Semites wrote it), one of the royal names of Ramses”.

¹⁶⁷³ Compare Diodorus, *Library* [i.50.3](#), [i.51.5](#) & [i.53.1](#).

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combining these errors with the highly contrived Egyptian king lists left to us by Manetho and the highly contrived Assyrian and Babylonian king lists and chronicles, all of which are shown in my main work *Ancient History Reconsidered* to be spurious. No one has questioned or challenged what has been recorded.

A Review of Edom

Because we are taught by Josephus that the city of Petra to the east of the River Jordan is where the Biblical Mount Hor is located, this being where, he says, Aaron is buried,¹⁶⁷⁴ we have assumed that Edom was nothing more than an insignificant group of Bedouin tribes. By demonstrating that the Zagros Mountains is the Biblical Mount Seir, we have not only shown that Josephus did not know what he was talking about, but that Edom was a huge family from a very early period. This realization cannot be overemphasised. The tribes of Israel were also extensive. Those who believe that the Jews are what is left of the twelve tribes of Israel are misguided. Most of the western countries are of Israelite descent, whilst most of the eastern European countries, as well as Russia, Siberia, Syria and Egypt, are Edomite.

As already stated, Latvia and Lithuania take their name from Lotan son of Seir. Austria and Istria are likewise both named after Etser son of Seir. Estonia probably also takes its name from Etser son of Seir. Poland probably takes its name from the Edomite city of Pau, Albania after Duke Alvan and Croetia after the Kuretes/Horites who settled there. Whilst the classical writers would have us believe that we are looking at a lot of small unrelated tribal units, making fine distinctions between the way names were pronounced, what my research reveals is that we are actually talking of mass family movements, with tribes splitting up into smaller family units.

It is interesting to note that, with the exception of Italy, Russia, Germany and Spain, the vast majority of the places being identified here as the dwelling places of the Edomites later became part of the Ottoman Empire. The importance of this realization cannot be overstressed. Today, Turkey is determined to become part of Europe. They are one of the two legs of Daniel's image. When the Roman Empire split into two, one half was based in Rome, the other in Constantinople (now Istanbul) in Turkey. The two halves have to reunite one last time before the coming of the Moshiach (Messiah) in what will be a brittle relationship. The two parts of the empire have become so disparate, with the majority of Turks now heavily influenced by Islamic teachings, that it will be difficult for them to gain accord. As the book of Daniel aptly puts it, it will be like "iron mixed with miry clay".¹⁶⁷⁵

The prophet Isaiah talks about the destruction which will befall Bozra (Hebrew בֹּצְרָה Botsrah) in the land of Edom in the end days,¹⁶⁷⁶ but no one seems to realise where Bozrah is located today.

The prophet Amos writes:

"But I will send a fire against Teman, and it shall devour the palaces of Bozrah".¹⁶⁷⁷

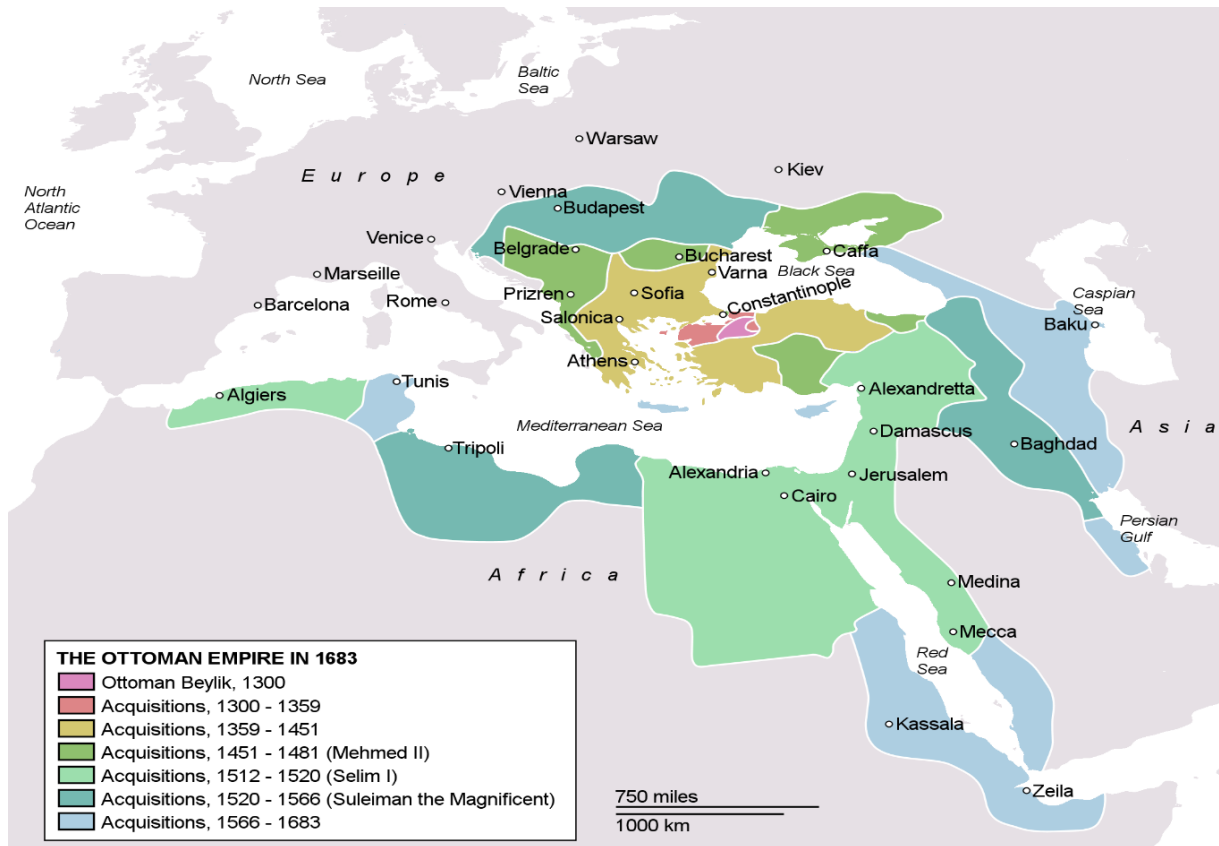
¹⁶⁷⁴ Josephus, *Antiquities of the Jews* [iv.82-3](#).

¹⁶⁷⁵ Dan. 2:41.

¹⁶⁷⁶ Isa. 34:6 and Isa. 63:1-6.

¹⁶⁷⁷ Amos 1:12. Bozrah is associated with Edom from a very early period. (Gen. 36:33 & 1 Chron. 1:44.)

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If Teman is in Armenia, then the “palaces of Bozrah” must also be somewhere in that general direction! Because everyone believes that the land of Edom was located to the **south** of the land of Israel, everyone ignores the obvious allusion to the city of Bozrah (also called Bosra) in southern Syria, a city which is located in the land of Trachonitis – hence in Edomite territory. In fact, the Encyclopaedia Judaica informs us that Bozrah was the capital of the region called “Trachonitis of Bozrah” in the Tosefta.¹⁶⁷⁸

This ancient city of Bosra in Syria was a Nabatean city capital from at least the 2nd Century BCE onwards and is mentioned in the Tell El-Amarna correspondence dating to the time of the 18th Dynasty king Akhenaten.¹⁶⁷⁹ A certain Namiawaza complained to the pharaoh that he could not get to Takhshi, a place located somewhere in northern Israel, with the land of Israel referred to in the Egyptian records as Retenu [i.e. אֶרֶץ־נֹנִי *artzenu* meaning ‘our land’]. He was trapped in Damascus.¹⁶⁸⁰ The king of Busruna (Bosra) and the king of some unknown place called Halunni were rising up against him. Although Mercer suggests a location for Bosra in Jordan, the texts do not call for such a placement. As the ancient city of Bosra in Syria dates back to the Amarna period, I would suggest that we need look for no other city of this name, which means that the identification of the city discovered by archaeologists in modern day

¹⁶⁷⁸ *Encyclopaedia Judaica (Second Edition)* Vol. 20, entry under Trachonitis on p.78. Referring to Tosefta – Shavuoth 4:11. (Tosefta is a collection of Jewish oral traditions.)

¹⁶⁷⁹ <http://en.wikipedia.org/wiki/Bosra>. NB: The remark made in this article concerning the mention of Bosra in the records of the 18th Dynasty kings Thutmose III and Akhenaten are unsupported and no references have been provided to show the source of this information. I have been unable to find anything to support this statement, so I would therefore suggest that it is treated with caution. Whilst Bosra is mentioned in the El Amarna letters, it is not clear where the city mentioned therein was actually located.

¹⁶⁸⁰ *The Tell El-Amarna Tablets op. cit.*, Vol. 2, Letters 197, line 13 and 199, line 13.

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Jordan as the Biblical Bozrah¹⁶⁸¹ is erroneous.

Habakkuk records:

“God cometh from Teman, and the Holy One from mount Paran”.¹⁶⁸²

The wilderness of Paran was where the Israelites were camped when Moses sent the spies to spy out the land.¹⁶⁸³ If we can recall, the spies entered the Promised Land **from the north**. Again, Teman is identified as occupying the northern territories when the LORD returns.

When King David fled from Saul, we are told that he fled to the wilderness of Paran:

“And David arose, and went down to the wilderness of Paran. And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel.”¹⁶⁸⁴

The man in question was Nabal, who was a descendant of Caleb son of Hezron of the tribe of Judah.¹⁶⁸⁵ It has already been established that the wilderness of Paran was in Syria in the north. Carmel was also a region in northern Israel, Mount Carmel being “a coastal mountain range in northern Israel stretching from the Mediterranean Sea towards the southeast”.¹⁶⁸⁶ I have also put forward the argument that the city of Aleppo in this region is named after this Caleb son of Hezron. Due to a general lack of understanding of scripture, archaeologists and students of the Bible attempt to locate the Biblical site of Carmel mentioned in the above passage somewhere in the land of Judea, to the south of Jerusalem. “And David heard in the wilderness that Nabal was shearing his sheep.”¹⁶⁸⁷ To find the ‘wilderness’ spoken of here, one has to travel northwards into the land of Syria.

It is quite possible that the “land of Maon”, which is otherwise unattested apart from this one mention in the book of Samuel, was named after Maon, one of the descendants of the aforesaid Caleb son of Hezron.¹⁶⁸⁸ The location of the land of Maon to which King David fled must therefore be looked for somewhere in northern Israel, somewhere near Mount Carmel.

Whilst this work is by no means exhaustive, it nevertheless identifies the main regions to where Edom migrated. In so doing, we have, in one fell swoop, rewritten the whole history of this people, thereby correcting the misconception that Edom was just a small group of insignificant Bedouin tribes which ruled the land to the south of Judea. Nothing could be further from the truth. Edom was, from an early period, a powerful group of peoples dwelling in the Zagros Mountains, a vast mountain range some 1500km (932 miles) long, later expanding into Italy, Greece, Thessaly, Macedonia, Thrace, Asia Minor, Armenia, Russia, North Africa and a great part of Syria and Saudi Arabia as well as many other regions of Europe and the Ukraine. The lands to the south of Judea were only a very small part of their vast empire.

I have not studied the history of the North American Indians, but it seems to me that some of these are also of Edomite descent. The Lenape Indians of Delaware, for example, referred to themselves as Red Indians. Their history has been recorded by Constantine Samuel Rafinesque

¹⁶⁸¹ <http://en.wikipedia.org/wiki/Bozrah>.

¹⁶⁸² Habakkuk 3:3.

¹⁶⁸³ Num. 13:3 & 13:26.

¹⁶⁸⁴ 1 Sam. 25:1-2.

¹⁶⁸⁵ Compare 1 Sam 25:3 with 1 Chron. 2:9 (there called Chelubai), 2:18 & 2:42-45.

¹⁶⁸⁶ http://en.wikipedia.org/wiki/Mount_Carmel.

¹⁶⁸⁷ 1 Sam. 25:4.

¹⁶⁸⁸ 1 Sam. 25:45.

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in his book *Walam Olum*, having had the story related to him by the Lenape chief. The work was published in the 1830's, the first English version being published in 1836, and this work has been the subject of much criticism and controversy ever since. Despite what the sceptics say, the work seems to be a genuine record of the Lenape's history. The legend has it that they crossed the Bering Strait into the country that would later become known as Alaska. This being the case, they must have arrived from Siberia, which is where the Edomite tribe of Shobal settled.

As demonstrated on more than one occasion, Zeus, in his various forms, was the personification of the various factions of Edom. When we realise that the Zagros Mountains is the Biblical Mount Seir, it completely changes our whole perception of history. In his *Theogony*, Hesiod places Zeus in the same era as Cadmus who, according to my research, lived during the 6th century BCE. Cadmus was a contemporary of Shalmanesser V and appears in the Assyrian texts both as Nikdima¹⁶⁸⁹ and in a metathesised form as Nikmed.¹⁶⁹⁰ Those texts, which have been ascribed to Shalmaneser III, actually belong in part to Shalmaneser V, the latter having appropriated the monuments of his predecessor and claiming them as his own. In *Ancient History Reconsidered*, I demonstrate that Ashur-nasir-pal II was the father of Shalmaneser V – **not** Shalmaneser III.

Mount Ida, which was a mountain sacred to the Greeks, is the name of two such places – one in [Edomite] Turkey, the other in [Edomite] Crete,¹⁶⁹¹ where a sub-branch of the Carians/Horites once lived. Herodotus made the Carians descendants of Car (i.e. the Biblical Hor) who was brother to the Mysians and Lydians, saying that they (or at least some of them) were at one time subjects of Minos of Crete.¹⁶⁹² I have already identified the Lydians in part as being descendants of Edom. The fact that the Carians argued that they had been “dwellers on the mainland from the beginning”,¹⁶⁹³ which statement is true because they originated in the Zagros mountains, is immaterial. Some of them did, for a time, reside in Crete. Mount Ida was named after one of Esau's wives whose name is given in the Bible as Adah.¹⁶⁹⁴ Ida/Adah was the mother of Duke Eliphaz.

The other mountain sacred to the Greeks was Mount Olympus, which name is merely a variant spelling of Eliphaz,¹⁶⁹⁵ one of Adah's sons. There were actually nineteen different mountains with this name referred to in classical literature,¹⁶⁹⁶ the majority of which were lands clearly occupied by Edom. At least three of them were located in Turkey. The Edomites clearly loved their gods and their high mountains! In the second book of Chronicles, we are told that Amaziah king of Judah “sought after the gods of Edom”.¹⁶⁹⁷ Edom's gods included Zeus, Aphrodite and Pan. Although built by the Romans, a temple of Pan has been found in Israel at Caesarea Philippi.

Located in the Alborz range of mountains of Iran, just south of the Caspian Sea, Mount

¹⁶⁸⁹ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, p.202, §.561 (fn.1).

¹⁶⁹⁰ Due to a corruption of the Assyrian and Egyptian texts, Nikmed has been split into three supposedly separate historical periods hence appearing in text books as Nikmed I, Nikmed II and Nikmed III.

¹⁶⁹¹ http://en.wikipedia.org/wiki/Mount_Ida.

¹⁶⁹² Herodotus, *Histories* [i.171-172](http://www.perseus.tufts.edu/hwp/text/herodotus/1.171-172).

¹⁶⁹³ *Ibid*.

¹⁶⁹⁴ Gen. 36:2, 4 & 10.

¹⁶⁹⁵ Gen. 36:4 & 10.

¹⁶⁹⁶ <http://en.wikipedia.org/wiki/Olympus>.

¹⁶⁹⁷ 2 Chron. 25:14 and 25:20.

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Damavand is regarded as the 'Mount Olympus' of Persian mythology,¹⁶⁹⁸ meaning merely that it was a holy mountain. It forms part of the range of mountains which are effectively a southern extension of the Zagros range – hence part of the land of Edom. Mount Damavand is reputed to be the highest volcano in Asia. The ancient city of Damavand is located at its base.¹⁶⁹⁹ 'Vand' is what academics call a 'proto-Indo European' word meaning 'water'¹⁷⁰⁰ hence Damavand probably translates as 'Edom Water', presumably referring to the hot springs around the flanks and at the base of the volcano. These springs are said to have therapeutic qualities.¹⁷⁰¹

Damavand was also called Donbavand, a name which would then mean 'Dinhaba Water', Dinhaba being the Edomite city mentioned in the Bible.¹⁷⁰² The place probably appears briefly in the Assyrian Eponym Lists as Danabi.¹⁷⁰³

Demeter was the 'goddess' of the harvest, representing the fertility of the earth.¹⁷⁰⁴ Demeter is the personification of Edom, the name Demeter representing 'she' who came from the soil (Hebrew: Adamah). In Hebrew, Edom (אֶדוֹם) and Adamah (אֲדָמָה) are spelt with the same Hebrew characters with the exception that the word Adamah has one extra character (the letter *hay* ה) at the end.

The earliest attested name of Demeter is purportedly in the Linear B (Mycenean Greek) tablets where it is written *Da-ma-te*. The suggestion that the second part of the name (*ma-te*) means 'mother' falls flat because it means that there is no etymological explanation for the remaining element *Da*.¹⁷⁰⁵ Such an explanation is not required if we accept that Demeter (*Da-ma-te*) represents Edom, or more particularly, one specific faction of the many Edomite tribes. It should be noted that Demeter's Roman counterpart was Ceres,¹⁷⁰⁶ this being a variant spelling either of Hori[s] – hence were Curetes – or of Korah.¹⁷⁰⁷

Aphrodité likewise was an Edomite goddess. According to the Greek writers, Cronus castrated his father and cast his genitals into the sea. The testicles produced a white foam from which Aphrodite emerged.¹⁷⁰⁸ The name Aphrodite is derived from the Hebrew word פָּרַד *parad* meaning to cut off, part, divide, scatter or separate. Aphrodite was a 'daughter' of Zeus¹⁷⁰⁹ (i.e. Esau) who, according to Diodorus, came from Crete, which is where Zeus is said to have been hidden from his 'father' Cronus.

Diodorus also records:

"Apollo has been called Delian and Lycian and Pythian, and Aphroditê has been called Ephesian and Cretan and Tauropolian and Persian, although both of them were born in Crete."¹⁷¹⁰

¹⁶⁹⁸ http://en.wikipedia.org/wiki/Mount_Damavand.

¹⁶⁹⁹ http://en.wikipedia.org/wiki/Damavand_City.

¹⁷⁰⁰ <http://en.wiktionary.org/wiki/vand>.

¹⁷⁰¹ http://en.wikipedia.org/wiki/Mount_Damavand#Thermal_springs.

¹⁷⁰² Gen. 36:32 & 1 Chron. 1:43.

¹⁷⁰³ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, §.1196, Year 839 Urta-kibsi-usur (governor) of Ahi-su-hina: against Danabi.

¹⁷⁰⁴ <http://en.wikipedia.org/wiki/Demeter>.

¹⁷⁰⁵ *Ibid.* (See Section headed "Etymology".)

¹⁷⁰⁶ *Ibid.* See also [http://en.wikipedia.org/wiki/Ceres_\(mythology\)](http://en.wikipedia.org/wiki/Ceres_(mythology)).

¹⁷⁰⁷ Gen. 36:16 & 1 Chron. 1:35.

¹⁷⁰⁸ Hesiod, *Theogony* 188ff.

¹⁷⁰⁹ Diodorus, *Library* v.72.5.

¹⁷¹⁰ Diodorus, *Library* v.77.7.

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We are here referring to a part of the tribe of Edom/Esau which was taken from their homeland, *separated* (i.e. 'cut off') from the rest of their brethren, and placed on an island in the middle of the sea from where they later migrated, amongst other places, to Cyprus, Greece and other parts of the Aegean.

Incidentally, one further thing which emerges from this study is that those 'gentile' places in which the Apostle Paul ministered were predominantly Edomite or under Edomite control! Paul alone was the "chosen vessel" to bear the name of the LORD to the Gentiles.¹⁷¹¹ The other Apostles were specifically commanded to not go into any of the Gentile cities, but to go only to the "Lost Sheep of the House of Israel".¹⁷¹² Hidden in Matthew Chapter 15 and Mark Chapter 7, we find that Yehoshua "son of Joseph", the one who is called Jesus the Christ, secretly travelled north into Armenia to visit the Ten Tribes who at that time were scattered throughout those regions. This part of his ministry was deliberately kept from us:

"Then he returned from the region of Tyre and went **through** Sidon [RSV only] to the sea of Galilee **through** the region of Decapolis."¹⁷¹³

He had just told the Syro-Phoenician woman that he had come not other than to go "unto the lost sheep of the house of Israel",¹⁷¹⁴ meaning that he was at that time on his way to the Ten Tribes, who Josephus tells us were, in his day, "countless myriads, whose number cannot be ascertained".¹⁷¹⁵ By going **through** Sidon, Yehoshua was travelling **northwards** along the coast road to Syria. By returning to the Sea of Galilee through the region of Decapolis, he had to come down the Damascus road – the road which descends from Syria – which road was located the other side of the country, to the east of the River Jordan!

Edom is serving a purpose in God's long-term plan, though in the end, we are told that Edom will be destroyed along with his multitude of gods:

"Thus saith the LORD God: Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the LORD God: I will stretch out My hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman, even unto Dedan shall they fall by the sword. And I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do in Edom according to Mine anger and according to My fury; and they shall know my vengeance, saith the LORD God".¹⁷¹⁶

Even today, Turkey is determined to wipe out the Jewish nation. The leaders of Turkey are Edomite.

Lamentations Chapter 4 describes the fate that will befall the inhabitants of Jerusalem in the end days. It adds the following comment concerning the 'daughter' (i.e. offspring) of Edom:

"Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz [either Iran or Syria or both]: the cup [of wrath] shall pass over unto thee also; thou shalt be drunken, and shalt make thyself naked".¹⁷¹⁷

The prophet Yoel (Joel) likewise informs us:

¹⁷¹¹ Acts 9:15.

¹⁷¹² Matt. 10:5-6.

¹⁷¹³ Mark 7:31.

¹⁷¹⁴ Matt. 15:24.

¹⁷¹⁵ Josephus, *Antiquities of the Jews* [xi.133](#).

¹⁷¹⁶ Ezek. 25:12-14.

¹⁷¹⁷ Lam. 4:21-22.

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“Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land”.¹⁷¹⁸

Now that we have identified who the Edomites are, these prophecies concerning Edom can be viewed in a new light.

¹⁷¹⁸ Joel 3:19 in the AV or Joel 4:19 in the Tanakh (Hebrew Bible).