

The Race of Genesis 10

By William R. Finck Jr. © 2006

We are only going to travel the history of this planet once. There are no second chances. One history, one Bible, one trek from the garden of Eden to the gathering of the Wheat. If we find not the foundations of our race in Genesis chapter 10, then our history – our Bible – is absolutely unreliable and we are mired in futility, with no purpose for living and no record of our origins, and no hope of a future. I often begin oral explanations of Genesis chapter 10 by quoting Epictetus, borrowed from the opening pages of Thayer's *Greek English Lexicon of the New Testament* ἀρχὴ παιδείσεως ἢ τῶν ὀνομάτων ἐπίσκεψις, or “the beginning of learning is the investigation of names”, and how I must agree with Epictetus!

The chronology of the Greek *Septuagint* translation of the Bible may be much more reliable than the Masoretic Text, and according to many (i.e. Adam Rutherford) from that source the date of the flood of Noah may be fixed around 3245 B.C. I would purport that Genesis chapter 10 is a snapshot, a profile of those tribes of which our race – the family of Noah – first blossomed into in the first few centuries after the Deluge. I would think that, five thousand years ago, one would find no “Aryan” or “Caucasian” civilization outside of these Genesis chapter 10 people, and that all of these people are indeed “Aryan” or “Caucasian”. Of course it cannot be discounted, that during the nearly 1800 years before the deluge, some Adamite groups or individuals may have wandered off, departing from the land of the flood and in that manner escaping destruction, yet any of these have no definite history which is known to us today.

It is certainly no mistake that, as it may be made evident here, so many of the tribes listed in Genesis 10 are found with names so similar to those gleaned from the earliest secular records of our race. Although it is frustrating that some of the Genesis chapter 10 people seem to have vanished at an early time, too early to be identified in secular records uncovered thus far – that I have been able to access – surely enough of these peoples may be identified that one may see the truth of these words concerning Genesis chapter 10 fully demonstrated.

Acts 17:26: “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;” (KJV).

Deut. 32:8-9: “When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For Yahweh's portion is His people; Jacob is the lot of His inheritance.”

Scripture must always be understood within the context of other scripture, and so Acts 17:26 must be viewed through the filter provided at Deut. 32:8. Even most Bible cross-references relate these two verses. Here it should become evident that whenever the Bible

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discusses “the nations” it intends **only** those nations descended from Noah, listed in Genesis chapter 10, and originally all of those nations were of the same race. An example of “the times before appointed” in relation to the Genesis chapter 10 nations is found at Jer. 46:17, where the implication is that Egypt was finished as a nation, and although in Roman times the Greeks in Egypt maintained a high level of civilization for several centuries, history surely proves Jeremiah correct concerning the Egyptians themselves. Another example lies in Daniel chapter 2, and the vision of a succession of world empires given there, along with the parallel vision described in Daniel chapter 7.

Since these nations, as we shall see, were dispersed into a wide geographical area, reading Deut. 32:8 along with II Sam. 7:10 indicates that a good deal of land was reserved uninhabited by Yahweh to be eventually used by the children of Israel. It is also clear that this land is outside of Palaestine. Ancient history and archaeology reveal that the Israelites eventually settled much of Europe. Before one can understand the importance of the promise of preservation (often translated “salvation”) for Israel, uttered in many places in the Old Testament, one must understand the history and fate of the rest of these nations of Adam which are listed in Genesis chapter 10.

The Japhethites: Gen. 10:2-5

Gomer (Gen. 10:2). Difficult to document, the historian Josephus made the mistake of associating Gomer with the Kelts, an error probably derived from an early Greek name for them, **Κιμμέριοι**, and many of his copyists have followed this mistake, which is based solely upon this phonetic similarity. That the Kelts actually sprung from a portion of the children of Israel deported by the Assyrians (see *Missing Links Discovered in Assyrian Tablets* by E. Raymond Capt) is evident from many factors, including their late (7th century B.C.) appearance in history, their location today, and their role in history in fulfillment of many of the prophecies concerning Israel: a topic beyond the scope of this discussion. Simply note that the “Galatians” of Paul’s epistle are Kelts, and Paul certainly was writing to Israelites. By contrast, in Ezekiel chapter 38, Gomer is allied with those who are in opposition to the children of Israel, which makes it easy to accept A. Koestler’s statements concerning Togarmah, outlined below. Some commentators feel that Hosea’s taking of a wife named Gomer (Hos. 1:3) is an indication that Gomer was one of the tribes that the Israelites were dispersed among after their deportation by the Assyrians. This hypothesis is quite credible, though I have not been able to positively identify any tribe of the secular records with Gomer.

The sons of Gomer (Gen. 10:3). Arthur Koestler, a Jew who writes from a Jewish perspective, claims that Togarmah is the common ancestor of the Uigur, Dursu, Avars, Huns, Basili, Tarniakh, Khazars (see Cush below), Zagora, Bulgars and Sabir, on p. 72 of his book *The Thirteenth Tribe*. Along with Gomer, Togarmah is allied against the children of Israel in the last days, at Ezek. 38:6, where he is placed in the far north, and surely among the Asiatic hordes of the former Soviet Union. Riphath, or Diphath, is unmentioned elsewhere in the Bible, except for a copy of Genesis chapter 10 found at I Chronicles chapter 1. Ashkenaz, however, is more easily identified. Mentioned at Jer. 51:27 along with Ararat and Minni (both part of modern Armenia), Ashkenaz is there shown to be not far from the ancient land of the Khazars, once a great empire, and of which modern Kazakhstan is a remnant. In the first millennium many of the Edomites and other Canaanites who had adopted Judaism migrated to Khazaria, and the Khazars,

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beginning with their king, had converted to Judaism. The Jews being absorbed into the general population, these people adopted the name Ashkenaz, or “Ashkenazi Jews”, for Ashkenaz was recognized as an ancestor of the original Caucasian population of the area.

Magog, Tubal and Meshech (Gen. 10:2). Over 1500 years before the Germanic Rus conquered the land which bears their name today, Ezekiel wrote of Rhos (LXX) or Rush (A.V.) being the leader (“prince”) of Gog, Meshech and Tubal (Ezekiel chapter 38). This is by no means a coincidence, but rather a clear manifestation of the Divine inspiration of the prophet.

In light of the relationship which the Rus were to have with Magog, Meshech and Tubal, which Ezekiel chapter 38 illustrates, Herodotus mentions two tribes among those under Persian dominion, the Moschi and the Tibareni (3.94, 7.78), in a convenient geographic location that without stretching the imagination we may associate these ancient Japhethites with the dwellers around the Russian cities of Moscow and Tobolsk. Strabo discussed the Moschi and the Tibareni in his eleventh book, and relates that land formerly held by the Moschi, whom he placed just south of Colchis in the Caucasus mountains, was encroached upon by the Colchians, Armenians and Iberians (11.2.18). Of course the Iberians are Hebrews, a part of the Scythians who stayed put, rather than moving northward through the Caucasus with their fellows, and Armenia can be shown to be a Hebrew word meaning “mountain parts”.

Whoever Magog may have been in prehistoric times, we can be certain that his descendants are found among those gigantic (“Gog”) mixed masses of Caucasian – Mongol – Chinese – whatever blood who are found inhabiting much of Asiatic Russia today. Mongolia and Tibet, homes of anciently mixed races with a clear Adamic cultural influence may be guessed. Professor L. A. Waddell, who wrote in the first quarter of the 20th century, produced several books which illustrated the Aryan origin of cultures in India and in Tibet.

Madai (Gen. 10:2) is identifiable with the Medes, which is evident simply by checking both terms in Strong’s Concordance. The Greeks wrote “Mede” as Μηδος, the ‘η’ in English being either an ‘a’, or an ‘ê’ or ‘e’. Herodotus wrote that “These Medes were anciently called by all people Aryans” (7.62), although it is more likely that the term “Aryan” was rather used by Israelites who once sojourned in Media (with which Dr. George Moore agrees in his *The Lost Tribes and the Saxons of the East and the Saxons of the West...*), since the term Ar-ya appears to mean “Mountain of Yahweh” in Hebrew (i.e. Dan. 2:45), and that the Greeks had Israelite tribes in Media confused with actual Medes. Regardless, the Medes fulfilling a destiny in history which the prophets had already assigned to Madai (i.e. Isaiah chapter 21; Jer. 25:25 and 51:11 and 28; Daniel chapter 8), there should be no doubt of this identification.

There are good indications that the Medes are found in the Slavs of today. The Slavs may be traced to a people that the Romans and Greeks called Sauromatae (Sarmatians). Diodorus Siculus, discussing certain Sakae (Scythian) Kings, states that “It was by these kings that many of the conquered [by the Scythians] peoples were removed to other homes, and two of these became very great colonies: the one was composed of Assyrians and was removed to the land between Paphlagonia and Pontus [modern day Turkey along the southern shore of the Black Sea], and the other was drawn from Media and planted along the Tanaïs [a river north of the Caucasus mountains which empties into the Black Sea from the northeast], its people receiving the name Sauromatae. Many years later this people became powerful and ravaged a large part of Scythia...” (Diodorus Siculus 2.43.5-7). And with this, we having so many Slavs among us today, we have the realization of the fulfillment of Gen. 9:27, which will be discussed below.

Javan (Gen. 10:2) is also identified by Strong in his *Concordance* with the Ionian Greeks, as the *Septuagint* translators also seemed to do, rendering the Hebrew word (3120) as Ἰωῶαν

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(Iōuan). This is not out of fancy, for on the Behistun Rock (and other Eastern inscriptions) these Greeks are called “Yavana”, and Sir Henry Rawlinson wrote “Ionians” there in his famous translation of that inscription. Other Persian inscriptions assure this same connection (see G. Moore’s *The Lost Tribes...* and E. R. Capt’s *Missing Links...*). These Ionians once inhabited the coasts of Anatolia [modern Turkey] and many of its islands, that land called Ionia generally, and also were the founders and principal inhabitants of Athens.

The sons of Javan (Gen. 10:4). Of the sons of Javan, all are identified with the sea trade with Tyre in Ezekiel chapter 27: Elishah at 27:7, Tarshish at 27:12, Kittim (or Chittim) at 27:6 and in the *Septuagint*, Dodanim which is a mistake by the Hebrew copyists for Rodanim (as Strong’s attests), at 27:15 (where the A.V. has “Dedan”), or “Rhodians” (Ρόδιοι) in the LXX. Elishah and Kittim are both identified with Cyprus, with several varying spellings of these names found in ancient inscriptions. Kittim is the word for Cyprus throughout the Hebrew prophets. Rodanim are the Greeks of Rhodes, as identified in the LXX. Tarshish is a region of southern Spain known as Tartessus. The Ionians (or Javan) are connected with Tyrian sea trade also at Ezek. 27:13 and 19, mentioned with Dan: for a portion of that tribe also settled Greece at an early time, and were known as Danaans.

The “ships of Tarshish” are mentioned in Kings, Chronicles, Psalms, and several of the prophets. Although a separate and quite lengthy topic, it can be convincingly demonstrated that the Phoenicians of Tyre and elsewhere were the Israelites – called Phoenicians by the Greeks – right from the pages of the Bible, with much evidence also added by secular historians. Carthage was a Phoenician colony of Tyre, and the Carthaginians eventually controlled the land we call Spain today, then called Iberia, “Hebrew” or “Eber” land, just as the land south of the Caucasus mountains, where the deported Israelites first settled and became known as Scythians, was also called Iberia, even in Roman times.

Diodorus Siculus (25.10.1 ff.) discusses wars between the Carthaginian Hamilcar Barca and the “Iberians and Tartessians” in the third century B.C. Herodotus (4.152) is writing about a period much earlier than his own, even pre-dating the Trojan War, and speaking of Tartessus in southern Spain says, “This trading town was in those days a virgin port, unfrequented by the merchants”. The Trojan War was 200 years before King Solomon’s ships, so Herodotus surely seems to have been accurate, and his calling Tartessus a “trading town” illuminates the Scriptural record. In their Greek-English lexicon, Liddell & Scott readily identify Τάρτησος as “the Tarshish of Scripture”.

Tiras (Gen. 10:2) is in Strong’s Hebrew spelling “Thiyrac”. Mentioned nowhere else in the Bible (except in the copy of Genesis chapter 10 found at I Chronicles chapter 1), many writers have made perfect etymological and ethnographical sense in connecting these people to the Thracians north of Greece. In later history the land of Thrace is instead occupied by Greeks, as Makedonians and Thessalians, and Strabo is confused as to whether one tribe in the area, the Terres, are Kimmerian (Kelts) or Thracian (13.1.8, 14.1.40). The Thracians were not considered Greeks but rather barbarians (Strabo 7.7.1), and had colonies in Asia (Strabo 12.3-4), and also with the Eneti settled the area around Venice (Strabo 12.3.25). The Phrygians of Anatolia are said to be Thracians (Strabo 7.3.2, 7.25, and 10.3.16).

Modern anthropologists, archaeologists and historians often discuss the “sea peoples”, whom they usually claim were Caucasians who came from the Aegean area and invaded the Mediterranean. The true origin of the “sea peoples” are as the Japhethites of Genesis chapter 10, who were spread along the waterways from the Caspian and Black Seas to as far west as Spain, and at a very early time. Contrast Gen. 10:5 with 10:20 and 10:31, where the Japhethites were

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specifically assigned the “isles” or “coastlands”, but not the Hamites or Shemites, though the Hamitic Philistines also plied the waves, and only after a considerable time were these peoples rivaled at sea by the Israelite Phoenicians.

There is a certain prophecy, at Gen. 9:27, which reads, “God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant”. Without discussing the part concerning Canaan, this will be discussed briefly here.

It is evident that Yahweh surely did enlarge Japheth, for these tribes were spread out over a great area along the southern coasts and eastern borderlands of Europe. Although a separate and lengthy topic, once it is realized that not only the Phoenicians of Tyre, Sidon, Byblos (et al.), northern Africa, the Greek and Italian islands, Spain and Britain, but also the Keltic and Germanic peoples, and the Trojans and Illyrians and Parthians, among others, were all descendants of the Shemitic Israelites, and most of whom had moved into Europe, along with other Shemites such as the Lydians (see Lud below), only then may the oracle at Gen. 9:27 (and most other prophecies in the Bible) be manifest and appreciated.

Aside from the peoples of Meshech and Tubal having been conquered by, and living among the Germanic Rus (and we see here that the Slavic tongue prevailed in Russia), and the colony of Medes moved by the Israelite Scythians to the Tanaïs, which later became known as Sarmatians, and later than that as Slavs, these things already discussed above, the other Japhethites moved all along the Mediterranean coasts and into Europe.

The Getae and the Daci are described by Strabo as being akin to the Thracians (Tiras) and having the same tongue (7.3.10, 13), these inhabiting a great part of both sides of the lower Danube. Although Strabo considered everything north of the Danube as Germany (2.5.30, 7.1.1 et al.) this particular area is historically Slavic. The Greek Ionians also made many settlements. The Ionians of Phocaea in Asia Minor were called by Herodotus “the first of the Greeks who performed long voyages” (1.163), and these alone founded Massalia (Marseilles) on the coast of France, Maenaca in Iberia, Elea in Italy (Strabo 4.1.4, 3.4.2, and 6.1.1) among many others. Italy was also settled by the Trojans, and especially Rome (Strabo 6.1.12 and 14), the Ionians of Asia Minor (Strabo 6.1.14, 6.2.2), the Athenians who were also Ionians, and the Achaeans who were Danaans (Strabo 6.1.10, 11, 13, and 15).

With so many Slavs, along with the races of Southern France and Italy, among us today, Japheth certainly is dwelling in the tents of Shem unto this day.

The Hamites: Gen. 10:6-20

Cush (Gen. 10:6). Before beginning a discussion of Cush (or Kush), it is quite important to acquire an understanding of the word “Ethiopian”, as the Greeks called the Cushites, as the word Kush is often translated in our Bibles, and as we call the people found inhabiting the land of Kush in Africa today. Our “Ethiopian” comes from the Greek word Αἰθίοψ which properly means “shining face”, “glowing face” or “sunburnt face”, and was certainly not used by the earliest Greek writers to describe the dark races. There are several words used to describe “black”, “swart”, “dark” etc. in Greek which are often applied to people, among them being μέλας, κελαινός, πελός and φαιός. Other words meaning “dark” but apparently not applied to people are σκότος, κνέφας, γνόφος, δνόφος, ζόφος and ζόφερος.

A word akin to Αἰθίοψ is αἰθός, which the large 9th edition of Liddell & Scott defines as “burnt...II. shining...red-brown...”. The 1996 Revised Supplement to this edition inserts after burnt “perhaps black- or dark-complexioned”, and emends shining to bronze-coloured. The black

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I must reject. *Red-brown* describes a sun-tanned Caucasian, and not a dark-skinned negro who only gets blacker in the sun.

Other words related to Αἰθίοψ are: αἶθων “fiery, burning...of metal, flashing, glittering...”; αἶθω “to light up, kindle...”; αἶθρη “clear sky, fair weather”; αἶθου, the closest, “fiery-looking, of metal, flashing; of wine, sparkling” but according to Liddell & Scott (the source for these definitions), someone in the Greek Anthologies, a late and wide collection of Greek inscriptions and miscellaneous writings mostly from well into the first millennium A.D., either translated or used αἶθου as “swart, dark” however this is clearly contrary to the true spirit of the word’s meaning. Applied to Kush, a White man, or his White descendants, it could only mean “sun-burnt” as in bright red or brassy-colored, which is something which happens only to Caucasians in the outdoors, and is exactly what one may expect Kushites in Ethiopia to look like!

Moses fled Egypt, as recorded in Exodus chapter 2, and met with a tribe of the Midianites, descendants of Abraham and Keturah (Gen. 25:1-2) from whom he took a wife. These Midianites lived in the land of Kush, as can be discerned from Numbers chapter 12. Abraham had originally sent his sons by Keturah “eastward, unto the east country” (Gen. 25:6) and surely this “east country” is that called Kush (Ethiopia in the A.V.) at Gen. 2:13. For Nimrod, the Kushite, founded the first Adamic empire (Gen. 10:8-12) which evidently spread far and wide, beyond Mesopotamia to where we have the Hindu-Kush mountains of today. The river of Gen. 2:13 may even be the Indus, if not some other lost river, for it is evident that the events which caused the Deluge of Noah may have changed the geography of the area. Moses certainly did not go to Ethiopia in Africa for his wife, and there are no Midianites ever spoken of there.

In Hesiod’s *Theogony*, probably written in the 8th century B.C., Memnon, legendary King of the Ethiopians, was the son of Eos, or “Light”. In the *Aethiopsis* by Arctinus of Miletus, written as a sequel to Homer’s *Iliad*, Memnon the Ethiopian aided the Trojans in their war against the Greeks, only to be slain by Achilles. Herodotus mentions the “Ethiopians of Asia” (3.94), and although he also describes black and wooly-haired “Ethiopians” (3.101, 7.70), I will refer to Diodorus Siculus for a more complete picture below. Herodotus calls Susa, the famed capital city (along with Persepolis and also the Median city Ecbatana) of the Persian Empire the “city of Memnon” (5.53-54), since the Greeks believed that Memnon had founded that city (Strabo 15.3.2).

Diodorus Siculus, relating the tradition concerning Memnon, has Ethiopia in Asia sending aid to the Trojans, including Assyrians and “men of Susiana” (2.22.1-5, 4.75.4), although Diodorus also records the claims of the Ethiopians of Africa, that that place was the home of Memnon. Among others, Apollodorus records the myth that Perseus, legendary founder of the Persians, married Andromeda, daughter of the Ethiopian King Cepheus and his wife Cassiopeia, after rescuing her from a sea monster, an event said to have taken place at Joppa in Palaestine (Apollodorus 2.4.3, Josephus, *Wars*, 3.9.3 (3:420)). So the Greeks have many witnesses of an “Ethiopia” in Asia, in lands and cities known to be inhabited by Caucasians, and with people taking part in some of the first events recorded by the Caucasian poets of Europe, and the Hebrews have a Kush in a land which may surely be supposed to be the same as the Greek, yet the Hebrew record is not much earlier than the events the Greeks were recording (i.e. Exodus and death of Moses, c. 1450 B.C.; Trojan War, c. 1185 B.C.), and as a third witness, we have a Kush (the Hindu-Kush mountains) on our modern maps not much further east than where the Greek and Hebrew records tell us that the ancient district was situated.

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In his book *The Lost Tribes...*, Dr. Moore presents the viable theory that names similar to Kush and found in southern Russia are derivative peoples of this Biblical patriarch: Kosa, Khoza, Khazars and Cossacks.

Now to turn to the Kush, or Ethiopia, of Africa. In the first eleven chapters of his third book, Diodorus Siculus draws from much earlier historians (as he always did) to describe the various peoples of African Ethiopia, and it is evident that those tribes contrast with one another quite starkly. The first Ethiopians he discusses are endowed with what we may consider a well-developed form of “western civilization”, for he states “they say that they were the first to be taught to honor the gods and to hold sacrifices and processions and festivals”, they quote Homer in reference to themselves (*Iliad* 1:423-424), they recount the unsuccessful invasions into their country by Cambyses and Semiramis, and they claim that the Egyptians were originally Ethiopian colonists, led by Osiris. The two types of their writing (like Egypt), popular or demotic and sacred or hieroglyphic, are described, and it is said that the sacred is common among these Ethiopians. Their priests were much like the Egyptian. They believed that their kings gained sovereignty by Divine Providence, their laws and punishments were from custom, and they practiced the same flight of refuge which the Greeks did, which was similar to the Hebrew Levitical cities of refuge. An Ethiopian king under Ptolemy was educated in Greece and studied Philosophy, and aside from a few odd customs, there is no reason to believe that these Ethiopians, whose physical characteristics were not mentioned, were anything but civilized, and not much different than the rest of “western” society.

In stark contrast to those cultured Ethiopians first discussed, beginning at 3.8.1 Diodorus says: “But there are also a great many other tribes of the Ethiopians [and here it is apparent that, like “Phoenicia” and other labels, “Ethiopia” has become merely a geographical designation, rather than an ethnographical one], some of them dwelling in the land lying on both banks of the Nile and on the islands in the river, others inhabiting the neighboring country of Arabia [between the Nile and the Red Sea], and others residing in the interior of Libya [the rest of Africa - Sudan here]. The majority of them, and especially those who dwell along the river, “are black in color and have flat noses and woolly hair.” Here it is evident that Diodorus is describing the Nubians and other wandering black tribes of the region. He continues: “As for their spirit they are entirely savage and display the nature of a wild beast...and are as far removed as possible from human kindness to one another...and cultivating none of the practices of civilized life...they present a striking contrast when considered in the light of our own customs.”

So surely it is apparent here, that if we do not have a White culture in Ethiopia in an era not long before Diodorus’ own, we certainly have at least the remnants of one. Ezekiel chapter 30 lists Ethiopia among “all the mingled people”, and all of this fits very well with the picture of a once Caucasian but now adulterated Kush in that region.

Of the sons of Cush (Gen. 10:7), Seba, Havilah, Sabtah, Raamah, Sabtechah, and the sons of Raamah, Sheba and Dedan, not much will be said here. Some of these names appear again among the sons of Joktan listed at Gen. 10:26-30, in both the MT and the LXX, and this has caused confusion and speculation in attempts to identify these tribes, and even later in the Bible confusion seems to exist (compare I Chr. 1:9 and 32). Strabo wrote of Berenicê, “a Sabaeon city”, together with Sabae “a good sized city”, which were on the African side of the Red Sea (16.4.10).

Surely Mitsrayim, or Mizraim (Gen. 10:6) is the Old Testament Hebrew for Egypt everywhere. Egypt, or Aegyptus, is the term used throughout Greek literature, and the Egypt at that time was only the area around the Nile delta, and the Nile valley along both banks as far as

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Elephantine. The early Greeks seem to have written little about Egypt outside of Thebes and Heliopolis, until the time of Herodotus. There is much to be said about early Egypt that is beyond the scope of this discussion, but warrants at least a mention. First, early Egypt actually consisted of several disparate cultures, some alien in nature, which were adverse to one another and eventually amalgamated, which was surely not a good idea. The pharaonic civilization in Egypt appeared rather suddenly, not long after 3000 B.C., consistent with *Septuagint* chronology. The archaeology of those early dynasties reveals clearly a people of high civilization and Aryan characteristics. Statues of the pharaohs reveal men who would not be out of place in Dublin or Hamburg. There were actually two groups in early Egypt, centuries apart, remembered as “Hyksos”. The first group little is known about, a noble Adamic race, probably Shemites and maybe even Hebrews, who built the Great Pyramid. The second were Kenites who invaded and occupied the Delta shortly before Joseph was sold into Egypt. During the time of Joseph, the Pharaohs at Thebes were of the House of Shem, as was the priesthood of On (Heliopolis or Beth-Shemesh). It was these Egyptians at Thebes whom Joseph was sold to as a slave. “Beth-Shemesh” is a double-entendre: it can mean either “House of the Sun” or “House of the people of Shem” in palaeo-Hebrew.

Of the Sons of Mizraim (Gen. 10:13): Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, Philistim, and Caphtorim, these are tribal and not individuals’ names. The Anamim are likely the “Anami” mentioned in an 8th century B.C. cuneiform inscription. Naphtuhim is apparently an Egyptian word which means “people of the delta”, and Pathrusim “people of the southern land”.

The Philistim, or Philistines, had dwelt in the land of Caphtor before their own migration to Palestine, and Caphtor was very probably in Egypt. See Amos 9:7; Deut. 2:23; and Jer. 47:4. Certainly the Philistines were Adamic (Zech. 9:6) and some had surely migrated west with the children of Israel (Isa. 11:14). Goliath was not actually a Philistine, but rather a mercenary in their army, one of the sons of Repha the Canaanite giant, for which see I Chr. 20:4-6 where “the giant” is in Hebrew ha-raphah, the source of the Rephaim (i.e. Gen. 14:5 and 15:20; II Sam. 5:18 and 22 and 23:13 et al.). There also should be noted an obscure entry in Herodotus, at 2.128: “Hence they [the Egyptians] commonly call the pyramids after Philition, a shepherd who at that time fed his flocks about the place.” Some suppose that this may be a memory of the ancient Philistines in Egypt, and the first “shepherd kings”, connected to the building of the Great Pyramid.

The Ludim are confused by the translators for the Lydians, the Shemitic Lud of Anatolia, and “Lydian(s)” at Jer. 46:9 and Ezek. 30:5 should be “Ludim” instead, and these descendants of Ham, and not Shem. The Ludim of Ham are also mentioned at Ezek. 27:10.

Phut (Gen. 10:6) was associated with Libya, though it is difficult to discern exactly why (see Nah. 3:9), and in the A.V. and the *Septuagint* it was translated as such at Ezek. 30:5 and 38:5, and Jer. 46:9 (26:9 in the LXX). The Lubim (and so “Libya”) and Sukkiim (II Chr. 12:3) may have been pre-Adamic (aboriginal) people, or they may have been Adamites who simply came to be called by a different name. Phut is listed among “all the mingled people” at Ezek. 30:5.

Diodorus Siculus (20.55) writes of Libyans dwelling on Africa’s northern coast, in cities, and friendly to Carthage, but then also of the nomadic “Libyans” of the interior, hostile to Carthage. He does not, however, describe Libyan or Carthaginian physically. For perspective, Virgil, a Latin poet contemporary with Diodorus, called Dido the legendary queen of Carthage, who is mentioned by Josephus and was a historical figure, both blonde and beautiful in his

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Aeneid. Now of course Virgil never met Dido, who lived 800 years before the poet's time, but this does indicate Virgil's idea of what the ideal Phoenician woman may look like.

Hesiod, probably a contemporary of Isaiah, writing in his *Catalogues of Women* (fragment 40A) mentions both the "boundless black-skins and the Libyans" but says that from Epaphus, a son of Chronos, "sprang the dark Libyans and high-souled Ethiopians", but also the "under-ground folk and feeble pygmies". It is also apparent that by this time Libya also was little more than a geographical label and signified all of Africa except Egypt and Ethiopia. Surely the more reliable early source may be the poet Aeschylus, a contemporary of Nehemiah, who in his *Suppliant Maidens* at lines 277-290, lists a group of races and compares the likeness of their women to those of the ("Greek") Danaans, among those mentioned being Libyans, Egyptians and Amazons, very likely indicating some degree of homogeneity among these peoples. Aeschylus was relating a parody of events which transpired a thousand years before his own time, the migration of Dan from Egypt to Greece.

In this age we have long had a mixed race, the Berbers, as evidence of a former White civilization in this region, although the settlements of the Phoenicians, Greeks, Romans, the later Germanic invasion of Carthage, and then the rise of Mohammedism and the subsequent arab conquest of northern Africa, all did much to further confound an already mingled African world.

Canaan (Gen.10:6), Ham's youngest son, was cursed by Noah (Gen. 9:25-27). The reason why Canaan, and not Ham himself or his other sons, was cursed should be apparent by reading Lev. 20:11; for Canaan was the result of Ham's illicit behavior, warranting his special mention at Gen. 9:18. And so Canaan's descendants are later found mixed in with the race of Cain (Gen. 4:16-26 and 15:19-21; Deut. 7:1-2) who was also cursed (Gen. 4:10-15) and several races with no Biblical genealogy, indicating that they are of non-Adamic origin. Some of the "-ites" here in Gen. 10:16-18 also may well be of non-Adamic stock, races that the Canaanites mixed with rather than races which sprung from Canaan.

The "Hivites" seem to be rather the "Horites", the word "Hivite" being a scribal error in all of its occurrences, evident by comparing Gen. 36:2, 20, and 30, and also the *Septuagint* at Gen. 34:2 and Josh. 9:7. The Horites, Hurrians to modern anthropologists and archaeologists, are apparently an oriental race which invaded Mesopotamia at an early time. Some Horites dwelt at "Mount Hor", to which the Edomites, the descendants of Esau who was also cursed (Mal. 1:2-3), had joined themselves. Mount Hor was later called Mount Seir, and is today known as Petra, in Jordan. See Genesis chapter 36.

Heth was a progenitor of the people later known as the Hittites, but possibly a pre-Adamic tribe whom Heth had settled with, and therefore named for him by the rest of the Adamic race. The name Sidon is found in the city in Canaan of the same name, and its environs. Seven hundred years before the Greeks first wrote of "Phoenicians", the Canaanites of Tyre and Sidon and the rest of the coast were driven out by the children of Israel, who then inhabited those cities. The "Phoenicians" were indeed Israel.

These descendants of Canaan may be traced through both the Bible and through history to the people that are called 'jews' today, although many are also among the 'arabs', and the olive-skinned peoples of the Mediterranean and the Near East. See: Matt. 23:35; Luke 11:51; John 8:33-47; Rom. 9:1-13; Rev. 2:9; and 3:9; Josephus' *Antiquities* 13.9.1 (13:254-258); 13.15.8 (13:395-397); 15.7.9-10 (15:253-266); and *Wars* 2.8.2 (2:119-121); 2.20.4 (2:566-568); and 4.4.4 (4:270-273) for a beginning of the study required to understand this circumstance.

In closing this discussion of the descendants of Ham, it may be said that with Nimrod we certainly have mention of both the first Adamic tyrant, a man who would rule over his kin

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outside of the laws of Yahweh, and also the first multi-cultural “empire”, since the cities mentioned at Gen. 10:10 had long existed and were already populated with peoples of other races. There is much evidence that the beginnings of “western” civilization appeared rather suddenly here in Mesopotamia, by which the Genesis chapter 11 account has much creditability, once it is realized that this represents the beginnings of the White race, and certainly not all races.

The Shemites (Gen. 10:21-31)

That the Persians sprung from Elam (Gen. 10:22) should be evident by the prophets alone, for everywhere that we find Elam in the Bible, we find the Persians fulfilling their role in history, i.e. Isaiah chapters 13 and 21, and the consistent mention of Elam with Madai, or the Medes, at Jer. 25:25; Dan. 5:28 and 6:8-15, and even at Acts 2:9. In his 16th book Strabo discusses the geography of the Parthian Empire, of which Persia was at that time a part. Susiana was the district along the Tigris, adjacent to the Persian Gulf and opposite Babylon. Persis bordered Susiana to the east, and also held most of the Eastern Shore of the Gulf. Elymais (Ἐλυμαίς) is north of Susiana, and Media north of Elymais. It is not hard to see the name Elam in Elymais, which the Assyrians in their records called Elamtu. Along with Madai (Gen. 10:4), Elam formed the Medo-Persian empire of historic times, the two arms of the image of Daniel chapter 2.

Asshur (Gen.10:22), from whom sprung the nation of the Assyrians, often called Asshur by the prophets, had a long and tumultuous history before their own rise to empire and first invasions of Palaestine c. 745 B.C., for many centuries overshadowed by (or under the yoke of) the Hittites, the Horite (Hurrian) Mitanni Kingdom, or the Babylonians. It is evident from many of their own inscriptions that the Assyrians absorbed much Hittite blood: for the “jewish” hooked nose is common in their portraits, yet there must have been many true Assyrians living at the time of the prophet Jonah, who urged them to repent, both “man (Strong’s #120, *adam*) and beast” (Jon. 3:8).

That Lud (Gen. 10:22) is Lydia in western Anatolia (modern Turkey) is supported by Isa. 66:19, which is the only other mention of the Shemitic Lud in the Bible. All other mentions of Lud, or by error of the translators “Lydian(s)”, in the Old Testament are actually the Ludim, sons of Mizraim in Egypt. Most of the translators and commentators confuse these two Luds. Isa. 66:19 was surely fulfilled concerning Lud when the Kimmerians (Kelts), descendants of the Israelites whom the Assyrians deported, invaded Anatolia, destroying much of Phrygia and invading Lydia and Ionia before crossing over into Thrace in Europe in the 7th century B.C. (see, for instance, *Archaeology*, A.I.A., January-February 2002, p. 44). Four centuries later, at the beginning of the 3rd century B.C., Keltic tribes returned to Anatolia, invaded Greece, and settled in the province later known as Galatia, visited by Paul of Tarsus and to whom he wrote the epistle of that name. Sharon Turner, in his *History of the Anglo-Saxons*, p. 40, discusses Keltic activity in Lydia and the rest of Asia Minor.

The Etruscans, also called Tyrrhenians, who for several centuries held Itrurea in Italy and parts of the coasts and islands in the western Mediterranean, are discussed at length by Diodorus Siculus (primarily at 5.40 ff.) although he states nothing concerning their origins. However Herodotus (1.94), Strabo (5.2.2) and Tacitus (*Annals of Rome*, 4.52 ff.) all state that the Etruscans were originally Lydians. Archaeologists doubt the Etruscan-Lydian connection simply because

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no Etruscan inscriptions have been found in Anatolia. Such inscriptions have, however, been found on islands off the coast of Anatolia.

Everywhere in the Old Testament that the words Syria or Syrian appear, Aram (Gen. 10:22) is the Hebrew word from which they are derived. It is apparent that the Greek words Συρία (Syria) and Τύρος (Tyre) may have, at various times, both been derived from the same Hebrew word, Tsor (Strong's #s 6864 and 6865), the ancient name for Tyre. There does seem to be confusion concerning the name "Syria" in ancient times, or possibly the Greeks purposely used the term to describe a wider area than just Aram. Herodotus counts Palestine as part of Syria (7.89 i), and calls the Judaeans who fought against Necho at Megiddo "Syrians" (2.159, II Chr. 35:20). He also calls "Syrians" certain Cappadocians "who dwell about the rivers Thermôdon and Parthenius" (2.104). Strabo explains that the Cappadocians "have to the present time been called 'White Syrians', as though some Syrians were black" (16.1.2), and so we may deduce that all the Syrians known to Strabo were White so far as he was concerned. Many writers, including Strabo, mistook the Assyrians for Syrians (16.1.3), certainly due to the similarity of the names in Greek. Originally Aram was centered in Damascus. The Greeks spoke of a Cinyras (*Iliad*, 11.20) who conquered Cyprus and had Paphos for a capital, yet most commentators (i.e. Rawlinson's notes in his Herodotus at 2.182 and 7.195) have Paphos as an early Phoenician colony. Josephus, in his *Antiquities* at 9.14.2 (9:283-287) has Cyprus (the "Citteans") as subjects of Tyre just prior to the Assyrian invasions of Israel. Ezek. 27:6 has the Israelite tribe of Asher in Cyprus, and Tyre was in Asher's territory. The language of Aram, Aramaic, became the dominant language of trade in the Near East until it was supplanted by Greek after the time of Alexander. Jacob took wives of "Laban the Syrian", although Laban was a Hebrew by race, a descendant of one of Abraham's brothers.

Arphaxad (Gen. 10:22), the ancestor of the Hebrews, has no land surviving into the historic period which I have been able to identify, not wanting to rule out surviving inscriptions which I have not yet seen. Abraham, though sojourning in Chaldea when he appears in the Genesis record, obviously had Haran in far northern Syria for a homeland, a town which shared its name with both a brother and a grandfather of Abraham. This land was also once called Paddan-Aram, but may have been the land of Arphaxad. Not long after Abraham left Haran, the area was overrun by the Hurrians and Hittites, and was part of the Mitanni Kingdom.

The name Eber (Gen. 10:24) comes from a word meaning "across" or "the opposite side" (Strong's #s 5676 and 5677). The usage is similar to the Greek words πέραν and πέρατος. The phrase τὰ πέρατα τῆς οἰκουμένης, or "the opposite ends of the inhabited world" was used by Paul at Rom. 10:18. Similarly, Tacitus used the phrase "ends of the earth" in the *Agricola*, chapters 12, 24, and 33 to describe the location of Ireland and Britain. Homer used a similar phrase in the *Odyssey* to describe the other end of the Mediterranean, that part about Spain. It is at the "other side" of the "inhabited world" that we find so many ancient names like that of Eber, the first Hebrew: Iberia (Spain), the Ebro River (in Spain), Hibernia (Ireland), and the Hebrides (islands off the coast of Scotland). Much later, some of the lands occupied by the deported Israelites, the Scythians, held similar names, such as Iberia south of the Caucasus Mountains, and the Hebrus River in Illyria (Diodorus Siculus, 19.67.6).

The sons of Eber were Peleg and Joktan (Gen. 10:25). Some writers, such as Perry Edward Powell (*Father Abraham's Children*) associate the Pelasgian Greeks with Peleg. At first I denied the association, since "Pelasgian" seems to be a compound of the Greek words πέλας ("near") and γῆς or γῆ ("land") and so, as they were to the Ionians, "neighbors", just as the Spartans simply called the Greeks about Sparta περίοικοι or "neighbors". Yet Strabo says "...the

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Pelasgi were by the Attic people called ‘Pelargi’ [which means “Storks”], the compilers add, because they were wanderers and, like birds, resorted to those places wither chance led them” (5.2.4). Elsewhere Strabo cites Greek writers who claimed that the Pelasgians came from Thessaly (9.5.22), and there a people whom Strabo calls Pelagonians are found (9.5.11), so there may be some merit to Powell’s assertion. The Pelasgians are said to have “spread throughout the whole of Greece” in ancient times (Strabo 5.2.4), and when the Danaans came from Egypt, they were also called by that name (Strabo 8.6.9). The peaceful reception of the Danaans in Greece may well be explained, if those inhabitants of Greece before the arrival of Dan were also Hebrews.

Joktan (Gen. 10:25) means, “he will be made little” (Strong’s #3355), and so his name is a prophecy by itself, and his race was surely absorbed by indigenous populations called “arabs” by us (and themselves) today. While several of Joktan’s descendants’ names may be identified, some tentatively, with places in Arabia, two stand out and merit discussion here.

Sheba (Gen. 10:28) was a mountainous area of what is now Yemen. See (“Excavating the Land of Sheba”, *Archaeology Odyssey*, November-December 2001, p. 44). The Queen of Sheba (I Kings chapter 10) who visited Solomon was called the Queen of the South by Yahshua (Matt. 12:42; Luke 11:31) and she was, for all of the circumstances of her mention, surely of the Adamic Race. Strabo mentions “Sabaeans” with Nabataean arabs at 16.4.19-21.

Ophir (Gen. 10:29) was surely somewhere on the eastern coast of Africa, South of Ethiopia. This is evident from the account of goods obtained from Ophir, given in I Kings chapters 9 and 10, and from the fact that the place was reached from a port on the Red Sea (Ezion-geber in the A.V.), and yet also from the name Ophir itself. For Ophir is certainly the same name as the Latin Afer, which preceded Africa as the Roman name for the continent. Although the Greeks knew not the names Ophir or Afer, at least in their writings, for they had the continent divided into but three districts, Egypt, Ethiopia and Libya, they did have a word, ἀφρός (aphros) which meant “foam”. Other similar Greek words are ἄφρων (aphrôn), “without sense...crazed, frantic...silly, foolish” and ἀφροσύνη (aphrosunê), “folly, thoughtlessness, senselessness”. While many may see the similarity of these words as coincidences, I am not so sure I believe in such coincidences, that they are coincidences at all.

While searching for the root of our English word “black”, I came across the Hebrew words *balaq* (Strong’s #1110), “to annihilate”, *balag* (#1082) “to break off” or “to invade (with destruction)” and the Greek word βλάξ (blax), genitive form βλακός (blakos) which means “slack in mind and body, stupid, a dolt”. Are these also coincidences?

Whatever happened to Ophir, we certainly have no record of, and especially since the Romans never wandered into Africa beyond Ethiopia, although they surely knew of the land there (Strabo 16.4.14).

So we have the Shemites, and the Hebrews, and here it should be evident that these terms have today been misappropriated by people to whom they do not belong.

There were, by the *Septuagint* chronology, nearly 1800 years between the time of the Deluge and the writing of the Pentateuch, and about 800 more to the time of Ezekiel and Jeremiah, and to the advent of written records among the Greeks. All throughout this time the various tribes of Adamites sought new and better land throughout the known world and points beyond, naming new places and adopting those names. With so few written records, how difficult it is to determine their movements! Homer, the earliest Greek writer known to us, and whom Strabo considered ἔξ ἀρχῆς (“from the beginning”) for the validity of his records, and

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“the first geographer” (1.1.11), was but a contemporary of Hosea and Isaiah, rather late in the history of Israel!

What the Greeks looked like

That the Greeks (and the Italians) were in ancient times fully homogenous with the Caucasians of northern Europe as most of them appear today, and certainly not with the current olive-skinned inhabitants of those regions (along with most of southern Europe) is fully evident everywhere in their art and literature.

Among Homer’s oft repeated epithets were “Hera with the snow-white arms” and “grey-eyed Athena”. Achilles is described as having “red-gold hair” (*Iliad* near 23:160). When Menelaos was shot with an arrow, removal of his clothing for treatment revealed the “ivory white” flesh of his thigh. In the *Odyssey* Menelaos is called the “red-haired captain” (4:17-85). Describing Odysseus Homer tells of him with crimping hair in curls “but all red-golden” (6:159-232). Hesiod in his *Catalog of Women* sings of “golden-haired Menelaos” (1.67). The Homeric Hymn *To Demeter* tells of “golden-haired” Demeter (1.302). Selené is “white armed” and “bright-tressed” (*To Selené* lines 17-18). Polyneices is described as “golden-haired” in *The Thebaid* (p. 2) of the Epic Cycle, and the Trojan Ganymedes is “golden-haired” also, according to the Homeric Hymn *To Aphroditê*. These descriptions, and many others like them, survived throughout all Greek and Roman literature well into the Christian era.

The archaeological record fully supports these descriptions. Hundreds, maybe even thousands, of murals and mosaics from Greco-Roman territories display tall, fair, usually (but not always) sun-tanned men, and tall, fair, lily-white women. Greek men, like Phoenicians, Romans, and Hebrews (i.e. John 21:17; Josephus’ *Antiquities* 12.5.1 (12:241)) were typically naked while working outdoors, while women spent far less time outside, always fully clothed. Josephus also attests that Judaeans and Greeks were indistinguishable, except that Judaeans were circumcised (*Antiquities* 12.5.1 (12:241)). Of course the Biblical record also agrees with this, i.e. David (I Sam. 16:12 and 17:42), Solomon (Cant. 5:9-16), and also Lam. 4:7, and of Noah in I Enoch 105:2-4 (Lawrence’s verse division).

Although there are certainly “arab” or “olive-skinned” types found among the archaeological records, in the Roman era and in lands controlled by Rome: even in Italy itself, these are but a minority and not at all representative of the originators of Mediterranean or near eastern civilization, nor of the general populations, until long after the fall of Rome and the Islamic conquests. The artwork of the Byzantine culture in the east reflects a predominantly White society which survived until the conquest of its territories, first by arabs and then later by the Turks.

“Salvation” and Israel

The word “salvation” appears often in the Old Testament in promises to Israel, and it is actually intended to mean preservation or safety (see Strong’s Hebrew #s 3444, 3468, and 8668). Israel was promised to be preserved in this world, not merely in some spiritual afterworld. But preserved from what? The answer to that lies first in the prophets, and the foretold destruction of the nations surrounding Israel in Palestine, and in Psalm 2, which foretold that Israel would conquer the other nations (Genesis chapter 10 nations), and then in prophecies such as those

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found at Daniel chapter 8 and Revelation chapter 9, and the plagues described there, which destroy much of the Adamic world unto this day.

Egypt and Ethiopia had been overrun by black Nubians in the 8th century B.C. Assyria, already a nation bastardized with Horite and Hittite blood, was destroyed by the Scythian Israelites at the end of the 7th century, during which the Israelite Kimmerians overran all of Anatolia. In the 6th century B.C. the entire Near East was conquered by Persia, then in the 4th century by the Greeks, and in the 3rd by the Parthians, and in the 1st by Rome, which competed with Parthia for territory. All during this time the Scythian and Keltic Israelites, along with the Japhethite tribes who also escaped to the north, were multiplying and spreading themselves throughout Europe and also many parts of Asia. By the time of Christ, however, Israelites had conquered and come to inhabit all of the known world, as the Romans in the west, the Parthians in the east, and the Germanic Scythians in the north. And also by this time, except perhaps for the Ionian Greeks at Athens, who were under Roman rule, and the Sarmatians (or Slavs) and related tribes of northern Europe, all Japhethites, none of the other Genesis chapter 10 nations had even a legitimate claim to being a nation, if they were to be found at all. All are now lost to history.

Since the fall of Rome, most of the formerly White Roman world has been lost. Africa and Mesopotamia, Spain and Sicily were all overrun by arabs, destroying much of the Adamic blood of those regions. After the arab conquests arose the Turks from the east, who overran Parthia, Anatolia (Turkey today), Greece and the Balkans. While the Turks were destroying the Adamic blood of Greece and the Byzantine Empire, the Mongols invaded Russia, conquering much of southern Russia, the Ukraine and modern Romania. While the Russians managed to defeat and drive out the Mongols in the 15th century, the Turks held Greece into the 19th, and most Greeks today should be considered Turks, or arabs. Muslim tribes still inhabit the Balkans. All of the western Mongol areas adopted the Islamic religion early in the second millennium.

And so not only have all of the regions of the former Genesis chapter 10 Adamic nations been overrun and destroyed by the alien invasions, but also many of the children of Israel were also lost in these invasions. Today the White race in Europe is again being invaded by arabs and Turks, and now “legally”!

Abbreviations

A.I.A. Archaeological Institute of America.

A.V. The Authorized King James Version of the Bible.

LXX *The Septuagint*, the early (c. 280 B.C.) translation of the Hebrew Scriptures into Greek.

MT The Masoretic Text, the Hebrew Scriptures as they were compiled and edited by the jews in the late first millennium A.D. The King James Old Testament, and most others, are based on this text.