



ORIGINS OF THE AUSTRALIAN ABORIGINES

“These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood.” (Gen 10:32)

Craig M White
Version 2.3



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Associated Recommended Readings and Studies

- "How did the natives of Australia Become acquainted with the Demigods and Daemonia and with the Superstitions of the Ancient Races?" *Journal of the Ethnological Society of London*, pp. 4-50 by William Miles.
- *Aboriginal Stories* by Alexander Reed.
- *The Biblical Origin of Nations. An Introduction to the Table of Nations* by Craig M White.
- *Archaeology of the Dreamtime* by Josephine Flood.
- *Genetic Diversity among Australian Aborigines* by V Balakrishnan (et al).
- *In Search of ... the Origin of Nations* by Craig M White.
- *Reminisces of an Australian Pioneer* by Robert Barton.
- *The Encyclopedia of Aboriginal Australia* (2 Vols) by David Horton.
- *The Origin of the Australians* by Robert Kirk & Alan Thorne (eds).
- *The Original Australians. The Story of the Aboriginal People* by Josephine Flood.
- *The Sanctity of Nationhood* by Craig M White.
- *Who are the Mysterious Sukkhim?* by Craig M White.

Introduction

God Almighty, through His creative means, has developed or brought about all the different races and nations extant upon this earth.

All of them can be traced back to Noah and his three sons and from there back to Adam and Eve, who He directly created. While God did not, by fiat, directly create the different peoples, He did create them indirectly via the sons of Noah, their sons and so forth. They developed and even mutated into different strains so that we may appreciate a great kaleidoscope of humanity with a range of skin tones, hair types, appearances and even abilities. The Creator clearly loves diversity.

This creative capacity reveals God for His wondrous abilities, and both fascinates and intrigues man.

So, who are the Aboriginal peoples that have occupied vast regions of the Australian island continent for thousands of years?

Methodology

In writing this article, I utilise a methodology that embraces Divine creation and eschews evolution. Using deductive reasoning based on the understanding of the origin of the peoples that descend from Adam and later through Noah and his three sons (as outlined in Genesis 10), one can narrow down the forefather of nations to specific grandsons, great grandson and so on as listed in Genesis 10. For all nations and peoples can find their forefather and roots in the mysterious but scientific and accurate Table of Nations.

In that chapter, in addition to Noah and his three sons, there are sixteen grandsons and fifty-one great grandsons etc. In total, seventy names plus Noah's.

I also look at physical attributes, physical anthropology, human biology, DNA, linguistics, archaeology, implements, animal migrations, traditions and mythology.

In other words, aligning science with Genesis 10 and assembling the various clues and information to develop a picture of who the Aboriginal peoples descend from as far as possible.

Undertaking this research per the Biblical perspective and not the evolutionary model. In other words, pulling together all the strains and detail that fit the Biblical model and delivering a probable solution to the problem of Aboriginal identity in the Scriptures.

Do the Aboriginals and other peoples descend from Noah or are they from another stock? To this end, the Christian must ask:

- If they are pre-Adamic (that is a people that are hominid or part thereof).
- Was the Flood of Noah local or global? If the former, did pre-Adamics continue thereafter, intermingling with humans – something one would agree with if one accepted the current science. Therefore, are they a mixture of pre-Adamic stock with Ham’s descendants?
- After the flood, did the same race of people occupy the same region as their pre-flood ancestors?
- Or are they only descendants of Adam through Noah and his son, Ham? This article takes that position but poses the questions above due to debate within the Christian community, as well as issues with Y chromosome research are noted.

The same questions can be asked for other races and peoples and the answer would be the same every time: they all descend through Noah (and his three sons) and from him back to Adam and Eve.

Figure 1. Noah's Three Sons

	- Japheth
Noah -	- Ham
	- Shem

So, do DNA tests really prove that the Aborigine peoples came to Australia 58,000 years ago?¹ Additionally, as with any science, the Y chromosome research is changing and morphing with further discoveries and research. Honesty in interpretation is called for. Over 100 years ago the situation was similar – science was progressing and evolving rapidly:

“Ethnology is in the sadly ludicrous, not to say tragic, position, that at the very moment when it begins to put its workshop in order, to forge its proper tools, to start ready for work on its appointed task, the material of its study melts away with hopeless rapidity. Just now, when the methods and aims of scientific field ethnology have taken shape, when men fully trained for the work have begun to travel into savage countries and study their inhabitants—these die away under our very eyes.” (Bronislaw Malinowski, *Argonauts of the Western Pacific*, p. xvi)

One has to be cautious and rely on the obvious: race and nations are how they appear physically. DNA is more like a zipped software that all looks similar in a compressed state until uncompressed and a program is produced. Y-chromosome research is a tracer, not a racial classification. While useful, they do not tell the whole story and the data can be interpreted to fit the narrative of the day.

¹ See for example Katherine Gillespie, *DNA Tests Prove Aboriginal Australians Are the World's Oldest Culture*, www.vice.com, 22 Sept 2016. *But are they?* one may ask. See also Hannah Devlin, “Indigenous Australians most ancient civilisation on Earth, DNA study confirms,” *The Guardian*, 22 Sept 2016.

What about the degenerative nature of the Y chromosome? Or the mutations by swapping DNA? Or that under particular circumstances, functional properties may differ?

Even the out of Africa dogma is being challenged by scientists and throws into dispute the belief that the Aboriginal peoples descend from hominids that made their way via a southern route into Australia 40-75,000 years ago.²

God created Adam and Eve and it is self-evident that within the first humans the means of racial diversity would emerge. That would be via mutations, adaptations and so on.

A Note on terminology

This is not a technical paper or one written for academics. But it is one that uses their own data and research and therefore terms are used that should be explained.

The terms *Aborigine* and *Aboriginal* are employed throughout the paper to refer to the native Australians.

Australoid refers to not only the native Australians, but also to a trail of people with pockets here and there (southern Arabia, parts of Pakistan, southern India and even some in the tip of South America) that are related, no matter how distant. Like all peoples they were scattered after the Tower of Babel incident (Genesis 11).

Physical anthropology refers to the study of the human being in their physical and biological form (eg cranial measurements, skeletal structure etc) of both living and extinct races of mankind.

DNA (ie deoxyribonucleic acid) is the material in humans and most organisms, that is hereditary.

The Y chromosome

“... is one of the two sex chromosomes in humans (the other is the X chromosome). The sex chromosomes form one of the 23 pairs of human chromosomes in each cell. The Y chromosome spans more than 59 million building blocks of DNA (base pairs) and represents almost 2 percent of the total DNA in cells.

Each person normally has one pair of sex chromosomes in each cell. The Y chromosome is present in males, who have one X and one Y chromosome, while females have two X chromosomes.

Identifying genes on each chromosome is an active area of genetic research. Because researchers use different approaches to predict the number of

² For example Charles Choi, "Human and ape ancestors arose in Europe, not in Africa, controversial study claims," www.livescience.com/news 30 Aug 2023.

genes on each chromosome, the estimated number of genes varies.” (“Y chromosome,” <https://medlineplus.gov/genetics/chromosome/y/> 22 Sept 2022)

Now armed with this information and framework, please join with me as we take a long and circuitous journey of the migration of the Aborigines from their first homeland in Mesopotamia after the flood and how they found their way into Australia.

And we will find that they did not come to Australia 40,000 or more years ago.³

³ See for example AAP, “Aborigines linked to first African nomads,” [news.com.au](https://www.news.com.au), 23 Sept 2011 and “Aborigines have Siberian ancestor,” [news.com.au](https://www.news.com.au), 23 Sept 2011 which demonstrates this dogma just a few years ago.

Chapter One

Biblical Origins

Cush, son of Ham

Noah's descendants' modern locations are explained in the book *In Search of ... the Origin of Nations*. This book includes chapters tracing the descendants of his second son, Ham and his sons and grandsons.

From Ham descend the black and brown races of Africa, the Arabian Peninsula, India, the Pacific and other places.

Figure 2. Descendants of Ham (except Cush)

Mizraim:	Ludim
	Animin
	Lehabim
	Naphtuhim
	Pathrusim
	Casluhim
	Caphtorim
Phut	
Canaan:	Sidon
	Heth
	Jebusite
	Amorite
	Girgasite
	Hivite
	Arkite
	Sinite
	Arvadite
	Zemarite
	Hamathite

Where could Cush be today? Why do many conservative religious scholars trace them to the coasts of Saudi Arabia and thence to East Africa? Are they there to this day, or have they migrated to distant places?

Jewish historian, Flavius Josephus wrote the following in the first century, of Ham's sons:

"Some, indeed of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be

discovered; yet a few there are which have kept their denominations entire: for of the four sons of Ham, time has not at all hurt the name of Cush, for the Ethiopians, over whom he reigned, are even at this day, both by themselves, and by all men in Asia, called Cushites.”
(Josephus, *Antiquities*, 1.6.2)

Josephus is here perhaps recognizing the two branches of Cush extant in his day: one branch in Ethiopia, the other in India - in the Biblical Hebrew there was no distinct name as such for India. Instead, both it and Ethiopia were known as Cush by the Hebrews. Aramaic translations of the Bible in fact translated *Hodu* or *Hindik* for Cush. The famous Jewish commentator on the Talmud, Rashi, stated that Cush was India.⁴

Let us now take a look at some of the research from past centuries.

George Stanley Faber writing in his *The Origin of Pagan Idolatry* (1816) notes the following regarding the early Indians:

"Their military nobility is acknowledged to be of the same family as the Sacas or Chasas, who maintain that their great common ancestor was Cusha or Cush ... but we read in a special manner of two lands of Cush, the Asiatic and the African. These were by the Greeks called the two Ethiopias ... but by the Hindoos, as by the sacred writers, they are denominated the land of Cush within and the land of Cush without... [their territory in early times extended] from the banks of the Indus to the shores of the Mediterranean sea ... from India to Armenia." (*The Origin of Pagan Idolatry*. Vol. 1, pp. 82-84)

He claims that the word Caucasus derived evidently from Cush via the Persian word Coh-Cas and that the name of Caucasus may be found in various regions including a mount Caucasus at the head of the Ganges (south of the Caspian Sea and north-east of the Euxine Sea (Frazer, *ibid*).

Similarly, Sir William Jones (1807AD) wrote that the peoples of Ethiopia and Hindustan were from the same source (*The Works of Sir William Jones*. Vol. 1, p.41). Strabo refers to the Ethiopians as two-fold: eastern and western "from the rising to the setting the sun" while Eusebius tells us that the Ethiopians passed over the Red Sea and into Africa (Charles Pickering, *The Races of Man*, p. x1). Homer makes a similar statement to Strabo:

"... the distant Ethiopians, the farthest outposts of mankind, half of whom live where the Sun goes down, and half where he rises." (Homer, *Odyssey* 1.22)⁵

⁴ See Yoma 34; Ketuboth 22; Megilla 17; Baba Batra 74:6; Kiddushin 22:b; and Torah Temimah on Esther too.

⁵ According to Bernal: "The tradition of two Ethiopias is much older than Herodotus. In the *Odyssey* the Ethiopians are described as dwelling 'sundered in twain, the farthestmost of men, some where Hyperion sets and some where

And finally, Bryant wrote in 1775AD that because of God's judgements

"Chus, and his family ... fled every way from the place of vengeance, and passed the seas to obtain shelter ... One [branch of Cush], and the nearest to Judea, was in Arabia ... The original Ethiopia was, as I have said, the region of Babylonia and Chaldea ... It appears that the Cuthites, Ethiopians, and Erythreans were the same people ... The Erythrean Sea is by most writers supposed to be the same as the Arabian Gulf, or Red Sea: but Herodotus calls the Persic Gulf Erythrean: and Agathemerus, Dionysius, and the author of the Periplus calls the whole Indic Ocean by this name." (Jacob Bryant, *A New System, or, An Analysis of Ancient Mythology*, pp. 42, 180, 184, 191, 194)

We shall visit the journey of some of the Cushites shortly who migrated along the coast of Arabia into Yemen. This is why the Al Amran tribe of Arabia calls the region of Zebid in Yemen by the name Kush (Gleason Archer, *A Survey of Old Testament Introduction*, p. 212)⁶ and why the South Arabians today resemble so much the Northeast Africans and Somalis (Martin Bernal, *Black Athena*. Vol. 2, p. 253).

Two Branches of Cush

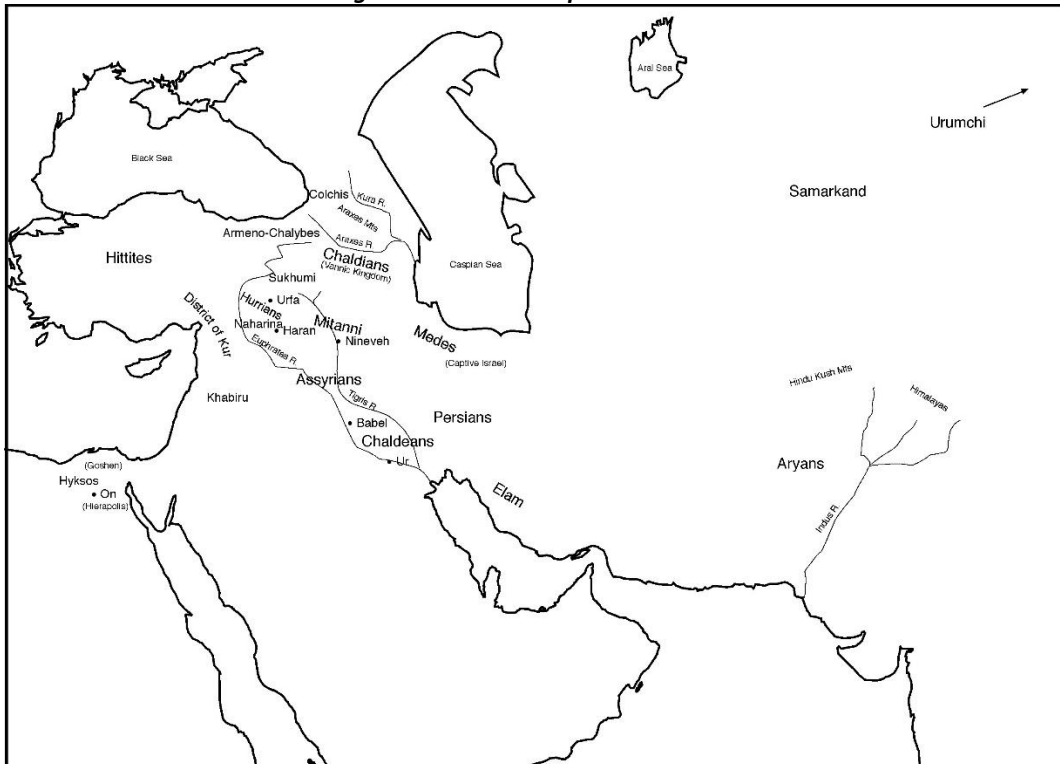
John Baker, author of the scholarly, easy-to-read work *Race*, informs us that the Cushites were the main racial population around the Persian Gulf and southern Mesopotamia (Babylonia) anciently (John Baker, *Race*, p. 510). After God separated the nations at the Babel incident (Gen. 11:4-9) one branch of Cushites migrated southwards.

Herodotus tells us that there were two types of branches of Ethiopians: Indians with wavy or straight hair; and Africans with tightly curly hair (Herodotus, *Polymnia*, Bk. 7, Sec. 20). He called the former "Asiatic Ethiopians" (Herodotus, *Thalia*, Bk. 3, Sec. 94).

he rises'. Thus, there were Black men, Aithiopes ... from Western Libya (Africa) to Eastern Mesopotamia." (Martin Bernal, *Black Athena*. Vol 1, p. 254)

⁶ Gleason Archer *A Survey of Old Testament Introduction*: "There was also an important city near Babylon named Kish, from which Nimrod may have come. Putting all of these evidences together, Unger (AOT, p. 83) suggests that the original home of the Hamitic Cushites was in Lower Mesopotamia, where Nimrod raised them to great power". Charles Pickering, *The Races of Man*, p. xxxv wrote that "... the easterly mouth of the Euphrates, called by the Hebrews *Cush*, by the Greeks and Latins *Susiana*, and now, by the Persians, *Chusistan*, that is, the province of Chus". The *Seventh-day Adventist Bible Commentary*. Vol. 1, 1953, p. 275 similarly relates that "The fact that Nimrod, a Hamite, founded the first city states of Mesopotamia suggests that the Sumerians were Hamitic." (p. 212) More on Nimrod may be found in the Jewish traditions recorded in *The Book of Jasher*, chapter 7. Consider, of course, that these are traditions only.

Figure 3. Ancient Peoples and Places



As if to confirm this view, the Syriac version of II Chron 16:8 has “Indians” in place of “Ethiopians” (John Lawson & John Wilson, *Cyclopedia of Biblical Geography, Biography, Natural History, and General Knowledge*. Vol. 1, p. 374). Both the Syriac and Chaldee versions of Is 11:11 and Zeph 3:10 read “India” for “Cush” (Bernal, *ibid*). Where did these black “Asiatic Ethiopians” originate?

One of his Ham’s was Cush who, in turn, had six sons and with deductive reasoning, we can narrow down the ancestor of the Australian Aborigines to one of his sons. This process of narrowing down to just a handful of Cush’s descendants who might be the forefather of the Aborigines (and other scattered Australoids) was done by ruling out those sons and grandsons whose descendants have been identified in the aforesaid book, *In Search of ... the Origin of Nations*.

In Babylonia, between the Tigris and Euphrates Rivers, a city called Kish, or Kishur (Michael Grant, *Ancient History Atlas. 1700 BC To AD 565*, p. 2), perhaps named after Cush, son of Ham, was located. In addition, the easterly mouth of the Euphrates was called Cush by the Hebrews and Susiana by the Greeks and Latins (Charles Pickering, *The Races of Man*, p. xxxv). Cush had set himself up as a god, identifying himself with the sun (Gen. 10:1-32; 1 Chron. 1:1-54). In the Aryan *Sanskrit* the sun is called Kisora, implying that it burns one dark (Ayyaswami Kalyanaraman, *Aryatarangini. The Saga of the Indo-Aryans*. Vol. 1. p. 112). The Hebrew meaning of Cush is “dark”. No wonder, then, that an ancient Indian god was named Kushi, or Kushuja, for Cush was deified by his descendants.

Where did some of these Cushites flee or migrate after the Babel cataclysm, before commencing the long, hard trek to India? The answer would be a direct route through Persia. Others migrated through Cappadocia onward to the Colchis (the Chaldeans called this land *Kus* (Ethelbert Bullinger, *Companion Bible*, p. 531. Note on IChron 1:8) after the inhabitants there. The Colchis was a land bordering the Black Sea, just north of modern-day Turkey. Dr. Herman Hoeh wrote the following statement concerning these movements, based on his research:

“... to the plains of India moved tens of thousands of Ethiopians, thousands of Egyptians and multitudes from the region of the Hindu-Kush mountains in Bactria.” (Herman Hoeh, *Compendium of World History*. Vol. 1, p. 335)⁷

Many of these peoples mentioned that Egypt was their original home (Laurence Waddell, *The Makers of Civilization*, p. 270). In Vere Childe's *New Light on the Most Ancient East*, he mentions that the Badarian tribe in central/southern Egypt which averages only about 5 to 5 ¼ feet in height, have a hint of African and/or South Indian traits. They kept cattle which were given elaborate ceremonial burial; fishing and hunting were important to them, and they utilise the boomerang (Vere Childe, *New Light on the Most Ancient East*, p. 175).

In any event, perhaps some of those people mentioned above somehow returned to Egypt, for we are told in the book of *So-this* (a record in the time of Amenhotep III) that “the Ethiopians, removing from the River Indus, settled near Egypt” (quoted in Hoeh, *ibid*, p. 165). Also, similar industries of flake, flake-blade, scraper and borer have been found in India to that in East Africa, which led one writer to ask the question “Does it all mean another migration?” While it does not necessarily mean that, it does assist us in tracing these peoples.

As the Cushites migrated to Cappadocia and then to India, they – like many peoples do - left behind various place-names with which one may use to trace their movements. For example, a part of Persia is still called *Chusistan* or *Khuzistan*, meaning “The Land of Cush” (Lawson & Wilson, *ibid*, p. 374). There were also the *Kash-iari* mountains (modern Tur-'Abdin) in the Middle East (Donald Wiseman, *Peoples of Old Testament Times*, p. 137).

A few other tell-tale signs of the movement eastwards of the sons of Cush include a land called *Kushian*, in modern Pakistan (Michael Grant, *Ancient History Atlas. 1700 BC To AD 565*, p. 56). Just to the north of India also lay the land *Kashgana*. And in the south of India ran a river called *Kishna* (Ramsay Muir, *Muir's Historical Atlas: Ancient, Medieval and Modern*, p. 2). All of these names are likely various derivatives of “Cush.”

As they migrated toward and into India, some pockets were left behind (which is often the case with the migrations of peoples) such as the Brahui tribe in Iran which is clearly Dravidian. Many more are found in Baluchistan in Pakistan which are a part Veddoid strain (the darker

⁷ Some of these must have been Africans, for a few remnants of them remain to this day in southern India (see Robert Kuttner, *Race and Modern Science*, p. 14).

pre-Dravidians who are related to the Dravidians (Francis Huxley, *Peoples of the World in Colour*, p. 127) but apparently generated from a different son of Cush). Hall notes:

"We have at the present day a Dravidian population in Baluchistan, the Brahuis; the Dravidian type has been noted in Southern Persia; and there can be little doubt that the non-Aryan peoples of ancient Persia ... **were of the same race, forming a connecting link between Babylonia and India.**" (Harry Hall, *The Ancient History of The Near East*, p. 174) [emphasis mine]

Another notes that

"Whether the straight-haired Ethiopians were these Brahuis, and whether there was one Dravidian race stretching from India to the Shatt-el-Arab, it is hard to say, but this seems the most likely theory and is supported by classic and medieval writers ... the Khuzis ... an abject, black to copper-coloured race, inhabiting what is now known as Arabistan [ie Elam, near Babylonia], albeit the term Khuzistan still lingers." (Henry Field, *Contributions to the Anthropology of Iran. Field Museum of Natural History. Vol. 29, No. 1 (1939), p. 120*)

Figure 4. A Dravidian from southern India



The term *Khuz* likely derives originally from Cush. Bryant (1775AD) concurs with this belief in quoting Arian:

"The inhabitants upon the Indus are in their looks and appearance, not unlike the Ethiopians. Those upon the southern coast resemble them most ... They who are more to the north, have a greater resemblance to the Egyptians ..." [quoting Arian]

"... for they were colonies chiefly of Cuthites, who settled at different times in India ... They extended from Gedrosia to the Indus, and from thence to the Ganges, under the name of Ethiopians, Erythreans, and Arabians." (Jacob Bryant, *A New System, or, An Analysis of Ancient Mythology*, p. 211)

There is much evidence to suggest that amongst the earliest inhabitants of Babylonia were Hamites (James Orr, *The Problem of The Old Testament*, p. 41). Concerning this situation, Professor Sayce claims that there are "light enamelled bricks of the Elamite period on which a black race of mankind is portrayed, it may mean that the primitive population of Chaldea was black skinned" (Archibald Sayce, *Hibbert Lectures*, p. 185).

The conqueror of the black peoples of southern Mesopotamia, Sargon⁸, stated: "For forty-five years the kingdom I have ruled, and the black heads [euphemism for the black race] I have governed" (quoted in Zinaide Ragozin, *Chaldea From The Earliest Times To The Rise Of Assyria*, pp. 205-207). On another occasion he declared: "Ishtar loved me ... years exercised dominion ... years I have commanded the black-headed people ... and ruled them ..." (Henry Williams (ed), *Historians History of the World*. (Vol. 2), p. 360)

There can be no doubt that the peoples inhabiting southern Mesopotamia (Shinar) were black Cushites who later migrated eastwards via the land of Elam and southwards to the shores of Arabia⁹ to eventually reach their ultimate habitation. And many of these were of the Australoid human variety (see "Australoids from Arabia," *Anthroscap. Human Diversity Forum*, 20 July 2012).

Where Did Seba Migrate To?

Seba appears to be that branch of the Cushites who fled north to Cappadocia and then east through Iran (the early Iranians worshipped a god *Saba*) (*The Works of Sir William Jones*. Vol. 1. p. 125), Pakistan into India and are today known as the Tamils. In fact, the name Tamil may be a corruption of Elam. The state that they wished to establish in Sri Lanka they would have liked to be named *Tamil Elam* or *Tamil Eelam* (the Dravidians and pre-Dravidians were originally in Shinar and Elam). However, they lost their struggle in 2009 and a separate state never eventuated. Anciently, these people migrated from Elam and eventually settled in southern India and northern Ceylon, becoming known as Dravidians to anthropologists and historians. Their language groups are: Tamil, Telugu, Karnatika, Malayalam or Malabar, and Tulu and are known for their bitter wars for independence from Sri Lanka to form a state which would preserve their identity.

"The agglutinative Elamite language, after analysis, was found phonetically and morphologically similar to that of the Tamil." (K. Rajasingham, "Historical Survey of Eelam," *Weekend Express*, 24-25 April 1999)

⁸ It is unfortunate that many authors mistake Sargon for Nimrod instead of for identifying with Assur or one of his descendants. See for example Douglas Petrovich, "Identifying Nimrod of Genesis 10 with Sargon of Akkad by Exegetical and Archaeological Means," *Journal of the Evangelical Theological Society*, Vol. 56, No. 2 (2013), pp. 273-75.

⁹ Claus Schedl wrote: "W. Phillips who, in the most adventuresome circumstances, managed to uncover the capital cities of the long forgotten kingdoms of Kataba and Saba, buried in the desert sands of Yemen." In a footnote he adds: "The immigration of the Sabaeans from northern Arabia into Yemen is dated by Albright prior to 1200 B.C." (*History of the Old Testament*, pp. 316-17)

Now that is a revelation. Further proofs can be found in David McAlpin's paper "Proto-Elamo-Dravidian: The evidence and its Implications," *Transactions of the American Philosophical Society*, 1981.

These Dravidians were originally known as *Sibae* (William Smith, *A Smaller Classical Dictionary*, "Sibae," p. 145). Josephus is not very helpful in this matter, only stating that "Sabas founded the Sabeans" (Josephus, *Antiquities*, 1:6: 2). Of more help is Samuele Butler & Ernest Rhys' *Atlas of Ancient and Classical Geography*. On map 1 he shows the ancient Burmese towns of *Saboa* and *Sabora*; also the *Sabaracus* Sutus (Sea) (Butler & Rhys, *ibid*). Further west, in Persia, west of Gedrosia on the coast we have the town called *Sabis* (Butler & Rhys, *ibid*, Map 15). To the east of Gedrosia, along the Indus in Pakistan there was a region called *Sibae*, or *Sobii* (Butler & Rhys, *ibid*, map 15). Indeed Lempriere's *Classical Dictionary* published in 1788 notes that at that time a powerful nation within India was known as *Sabraca* (*Lempriere's Classical Dictionary*, p. 553) as well as a people known as *Sibae* in India and the city of *Sebastia* in Armenia. Greek authors such as Strabo (*Geography*, 15.8) called the Dravidians *Sabitai*, *Sibae* or *Siboi* – the Dravidians are now dwelling in south India.

Figure 5. Descendants of Cush



Any modern atlas will reveal that the northern-most town in Indonesia is called *Sabang*. One cannot say whether it is named after Seba directly, but perhaps indirectly.¹⁰ Similarly, we have today the district of *Sabah* and *Sabang* in Malaysia. In nearby Indonesia lives an interesting tribe: some time ago a tribe of "Indian Ichthyophagi" known as the Padaioi or Paday once lived on the sub-continent who were practicing cannibals at that time. Over the course of time they migrated to Sumatra and are known as the Batta. Of their eight tribes, one is known as the *Batta-Sebalungu* (John Leyden, "On the Languages and Literature of the Indo-Chinese Nations" in Jones, W (ed) *Asiatic Researches*. Vol. 10, pp. 202-04). Several books are known to the Batta, two of which are called the *Siva-Marangaja* and *Siva-Jarang-Mundopa*, the names of which seem to record something about their origin (Griffith Taylor, *Environment, Race and Migration*, p. 205).

The White Indo-Aryans who settled in north-west India, called the Dravidians, "Dasas", or "Dasyus" ("slaves"), who were their native enemies and enemies of their Vedic gods. In the

¹⁰ i.e., the word "sab" in Indonesia may mean something entirely different today than it did thousands of years ago. Griffith Taylor, *Environment, Race and Migration*, p. 104 mentions that Saba is Sheba.

Rig Veda, a collection of Aryan poems, they are called “the dark ones”, while they call themselves “rosy forms” (See, for instance, hymn 3.31 “The Cows in the Cave”, vv. 21-22). Researcher, Wendy O’Flaherty, assures us that these “dark ones” were the black aboriginal or native peoples of India (*The Rig Veda*, p. 156). As the East African Cushites may be demarcated into two distinct peoples (Eastern Hamites and Nilo-Hamites), so can the Indian Cushites. Those in west and central India are known as Dravidians, while those in the deep south and northern Sri Lanka are darker and are known as Pre-Dravidians or Veddooids, directly genetically related to the Australoids (Australian Aborigines)¹¹ and as such descend from a son of Cush. But which one?

“... genome-wide analysis of Northern Territory Aboriginal samples confirms the ancient separation of Filipinos from Australians but demonstrates that a **substantial portion of the latter’s genome (~11%) is of Indian origin and that it entered Australia only approximately 4,200 years ago**. It will be of considerable interest to determine if this Holocene Indian introgression is evident in samples from other regions of Australia and is of the same magnitude.” (Peter McAllister (et al). “The Australian Barrineans and Their Relationship to Southeast Asian Negritos: An Investigation using Mitochondrial Genomics,” *Human Biology*, Vol. 85, Issue 1, 27 Nov (2013), p. 493) [emphasis mine]

A paper published several years prior to the above, came to similar conclusions, though still believing in an ancient populating of Australia:

¹¹ “Anatomical similarities between some southern Indian tribes and the Australian aborigines were noticed more than a century ago by Huxley²¹ who suggested an India-Australia connection. Birdsell²² attributed the physical similarities to a possible migration of people with affinities to tribal Indians into Australia about 15 000 years ago. He hypothesized that the peopling of Australia was shaped by various migratory waves. Birdsell²² proposed that ~15 000 years ago the Carpentarians, people who had physical characteristics similar to the Vedda Tribe of South India and Sri Lanka, arrived through the Gulf of Carpentaria and colonized northern and central Australia. Birdsell’s ‘multiple migrations’ hypothesis was supported by a mtDNA study² that argued for a recent link between aboriginal Australians and populations from the Indian subcontinent. This study was followed by Redd *et al.*⁴ who reported the presence of paragroup C-M216* Y-chromosomes in both India and Australia and proposed a mid-Holocene common ancestry for these chromosomes. **The genetic data suggesting multiple migrations is also supported by changes in the Australian anthropological record between 5000 and 3000 years ago. These changes include the introduction of the dingo (Australia’s wild dog), possibly arriving from India,**²³ the dispersal of the Australian Small Tool tradition,²⁴ the appearance of technology that allowed for the processing of plants²⁵ and the expansion of the Pama-Nyungan language over most of Australia.²⁶ In addition, congruencies between the Pama-Nyungan and Dravidian languages were reported by Dixon.²⁷ However, a study published by Hudjashov *et al.*²⁸ made use of the improved resolution of the Y-chromosomal phylogeny to distinguish the Indian C sub-haplogroup (C5) from the Australian C sub-haplogroups (C4a and C4b), strongly suggesting that no migrants from India reached Australia after the original ‘Out of Africa’ migratory wave. In fact, the authors argue that there has been no extensive genetic contact between the first settlers of Australia and other populations, and that Australia appears to have been largely isolated since the initial migration. In addition, several studies employing autosomal markers did not show any support for a recent India-Australia connection.^{12- 29- 30} **However, a more recent study using autosomal short tandem repeats (STRs) observed significant affinity between the Arrernte people of Australia and populations from the Indian subcontinent.**³¹ Thus, it is evident that the available data does not provide a clear picture of when and how many times modern humans ventured into Australia via India.” (Diana Morlote (et al), “The Soliga, an isolated tribe from Southern India: genetic diversity and phylogenetic affinities,” *Journal of Human Genetics*, Vol. 56 (2011), pp. 258–269) [emphasis mine]

Also “Aborigines arrived from India – scientists,” www.news.com.au/story/0,27574,25818989-421,00.html, 22 July 2009.

“Our results showing a shared mtDNA lineage between Indians and Australian Aborigines provides direct evidence that Australia was populated by modern humans through south Asia following “Southern Route”.” (Satish Kumar (et al), “Reconstructing Indian-Australian phylogenetic link,” *BMC Evolutionary Biology*, Vol. 9, No. 173, (2009), p. 2)

This is all such a new science, that this tracer may reveal more than the current analysis.

Interestingly, the Kurumba Dravidians especially, are in various ways akin to the Ethiopians (Griffith Taylor, *Environment, Race and Migration*, p. 210) and are well known for an adoration of cattle like the East Africans. In fact, Stanley Karnow writes that the Veddoids are possibly of African antecedents (*South-East Asia*, p. 28).

Today, India has a population of over 1.4 billion persons. But even in the time of Herodotus they were a great people and were "more numerous than any other nation with which we are acquainted" (Herodotus, Bk iii, S. 94).

Lempriere's *Classical Dictionary* refers to a town of Saba in Arabia; *Sabachus* or *Sabacon*, a king of Ethiopia; *Sabaei*, a people of Arabia; *Sabatha* a town of Arabia now known as Sanaa or Sabota; and the town of *Sabatra* in Syria (*Lempriere's Classical Dictionary*, p. 552). These are all clues of where Saba was located originally.

The Island of Meroe near Ethiopia was known as *Suba*; we have the *Suab* tribe in Sudan; the *Isibu* Bantu tribe; *Wa-Siba* eastern Bantu; the *Sebunga* district and *Sebakwe* river in southern Africa are telling. In addition we have the *Sobat* river in Ethiopia and Wabe *Shebele* stream. The *New Bible Dictionary* notes the similarity of the names Seba and Sheba (both descendants of Cush), which indicates a close relationship between them (James Douglas, *New Bible Dictionary*, p. 1157). Strabo mentions a town called *Sabai* and a harbour called *Saba* on the Red Sea coast of southern Arabia (Strabo, *Geography*, 16.4.8-10). The only difference in the spelling of the two names in Hebrew is *Seb a'* (Seba), and Seba (Sheba) (Douglas, *ibid*). *Strong's Exhaustive Concordance*, under “Seba” says: “See also Sabaeans; Sheba.” Certain scriptures indicate that some descendants of Seba lived with Raamah's son, Sheba. David writes in the book of Psalms indicating that these two related nations will repent of their national sins like all peoples need to and serve the Messiah:

“The kings of Sheba and Seba offer gifts.” (Ps. 72:10)

The prophet Isaiah indicates a location in East Africa:

“I gave Egypt for thy ransom, Ethiopia [Cush] and Seba for thee.” (Isa. 43:3):

“Thus saith the Lord, the labour of Egypt, and merchandise of Ethiopia [Cush] and of the Sabaeans, men of stature, shall come over unto thee!”
(Isa. 45:14)

Bible scholars variously label the Sabaeans as Sheba or Seba (Sabeans possibly refer to a combination of Sheba and Seba).¹²

Black Peoples in the Pacific Region

Recognised by anthropologists as indirectly related to the Australian Aborigines and Veddooids of southern India, are the Melanesians, Micronesians and New Guineans (Papuan) (John Baker, *Race*, p. 48). However, they have mutated into quite a different looking stock. Who is the ancestor of these black people? Again we must return to the Bible, the foundation of anthropological knowledge.

It appears that a branch of Havilah, son of Cush, joined with some descendants of his brother Seba in migrating to Ethiopia.¹³ They were known as Avalitae, dwelling just south and west of Arabia Felix, in Ethiopia on the Sea of Adan south of Bab-el Mandeb (Butler & Rhys, *ibid*, map 1). There they founded a town called Avalis (modern Zeila). It is these people after whom the district of Khawlan in Arabia Felix may be named (Arthur Custance, *Noah's Three Sons*, p. 117).

There is also the Chavlotai on the Persian Gulf (Huvaila in the Bahrain), the town of Nagar Havili in India 110 kilometres north of Bombay and the town of Chwala on the Caspian Sea, indicating the migration of these people through these regions.

But were some extant in the Caucasus region?

John Eadie, in his *A Biblical Cyclopaedia* (1848) relates the following:

“Havilah ... It is supposed by some to be the same with Colchis, ... A country ... where the Chavilah of later times is found.” (*A Biblical Cyclopaedia*, p. 315)

Another source states that “Some have supposed Havilah to be the same as the auriferous Colchis of the Ancients” (*The Bible Dictionary* (1887), p. 510). Jerome (c400AD) in his catalogue of ecclesiastical writers wrote that in the first century St Andrew proclaimed the Gospel to the peoples of the Colchis whom he identifies as Ethiopians (referred to in John Baldwin, *Pre-Historic Nations*, p. 134).

All Josephus tells us is that Havilah gave rise to the Getuli (Josephus, *Antiquities*, 1.6.2) and he is perhaps confusing them with the Goths (descendants of Aram through his son, Gether) who anciently dwelt in the Caucasus area. From the Colchis they journeyed with other black

¹² Other verses on the Sabeans are: Job 1:15 (where he mentions them – or at least a remnant of them – as dwelling in the Sinai); Ezek. 23:42; Joel 3:8.

¹³ See Yohanan Aharoni, *The Macmillan Bible Atlas*, p. 15.

peoples into India. Spanish writer Colin in his *Native Races and their Customs* said that the descendants of Hevilath were in India (Col Francisco (et al), *The Philippine Islands 1493-1898*. Vol. 40 of 55 (1690-1691), Chapter IV, p. 38).¹⁴ Edward Pococke wrote all those years ago in 1856 that:

“The Cabool River ... the Indus ... Both rivers have gold in their sands ... [these] compasseth the whole land of Havilah.” (Edward Pococke, *India In Greece Or Truth in Mythology*, p. 72)

The Jewish *Targum* also mentions them as dwelling in India. From there they migrated to the south-east Asian mainland where anthropologists pick up the story (Stanley Karnow, *South-East Asia*, p. 29 (map)). They all trace the Melanesians back to south-east Asia; some even to India.

One adventurous anthropologist, Griffith Taylor, states that the Papuans are comparable with certain of the central and east Africans: both have woolly hair; their skin colour is chocolate to sooty; facial index is 67 for the former, 70 for the latter; cranial capacity is 1,412 for the former, 1,424 for the latter, and cephalic index is 70.4 and 71.2 respectively (*Environment, Race and Migration*, p. 98). However, their blood groups are quite different. Undoubtedly the black races of Africa and Asia are related through Ham and they certainly did not “evolve” separately thousands of miles apart.

One tribe located in Papua New Guinea is the *Elema*. This could well be a derivation of *Elam*, the area that so many Cushites occupied after the great Flood. One researcher has actually found a story among them akin to the Tower of Babel:

“It goes that at one time all the people in Papua New Guinea lived at a place called PawPaw, close to Muru in the Vailala area. Even the mountain Kamea (Kukukuku) lived there. Everybody was happy and lived in perfect peace. Mutual understanding was assured since **they all shared a common language**. Nobody ever died in these days and, since heaven was much lower than it is now ...

On looking into heaven ... people could see spirit beings who had white skins and wings. They were like angels. This is the reason why, in 1908 when Captain Moresby and Captain Cook sailed to Papua New Guinea in a small canoe, the people thought they were spiritual beings from heaven ...

“The people at Pawpaw had embarked upon a project intended to bring them even closer to God in heaven. This **was to be achieved by building a great, tall house to reach the sky**. Now, that got God worried. He did not want all the people to join him and he realized that with heaven being so low their task would soon be completed unless he stopped them.

¹⁴ “... the principal settler of these archipelagoes was Tharsis, son of Javan, together with his brothers, as were Ophir and Hevilath of India, we see in the tenth chapter of Genesis, which treats of the dispersion of peoples and the settlement of countries, as we establish in another place.” (Chapter IV).

God's solution was to give people working on different levels of the house separate languages." (Alastair McIntosh, "Sorcery and its Social Effects Amongst the Elema of Papua New Guinea," *Oceania: A Journal Devoted to the Study of the Indigenous Peoples of Australia, Melanesia, Micronesia, Indonesia, and the Philippines*, Vol. 53, No. 3 (March), 2000, pp. 227)

Although the Micronesians (to the west and north of the Melanesians) are similar in features and hair, they have lighter skins. It is possible that the Micronesians are a mix of south-east Asians, Polynesians and Melanesians (with the latter predominating).¹⁵

Finally, Sir Walter Raleigh's *History of the World* published in 1614 includes a map of southern Asia and the Indian Ocean showing the passages of Havilah, Nimrod and Ophir into India in ancient times. He must have gained knowledge and insights which we still seek.

Pygmy Peoples in the South-East Asian Isles

Most people do not realize that a dwarf version of the Melanesians and Papuans exist today. These people are known as Negritos (not to be confused with the African Pygmies of Negrillos). What incredible variety God has blessed mankind with!

Today there are representatives of these pygmies scattered throughout Asia in the Andaman Malay Peninsula (Jarawa), the Philippines, Papua New-Guinea and Kerala in India. The Andamanese tribes of the Bay of Bengal have often – if not usually - gone naked and reportedly have the darkest skins of any people in the world – even with a seemingly bluish tinge (Lidio Cipriani, *The Andaman Islanders*, p. 13) and speak a unique language, making a living mainly by fishing. Their average height is only 137cm (4ft. 6 in.) (Fay-Cooper Cole, *The Peoples of Malaysia*, p. 89).¹⁶

In recent years these people have appeared in the news: Sara Burrows, *Jarawa Hunter-Gatherers Say They Don't Want to Be Part of Our World*, <https://returntonow.net/2016/04/16/jarawas/> 16 April 2016. The article is still available online or there are others available for research.

You can also view a short 10-minute YouTube video about them online at www.youtube.com/watch?v=wbvKvA4xEw4

¹⁵ Admittedly, evidence cannot be described as "overwhelming" in this sub-section, but we shall continue to seek out further information as we have the resources. If the Micronesians do not descend from Havilah, then perhaps from Nimrod. If this is the case, then Havilah's descendants could be the Assamese and Bangladeshis.

¹⁶ A short item appeared in the press about these people: Kristen Philipkoski, "Genes Reveal Andamese Origins," www.wired.com, 9 Dec 2002.

Also, of particular interest is some physical similarity to the South African Bushmen. While both peoples share pepper-corn hair and steatopygia (a large fat deposit on the buttocks of the females), blood group studies show that it is unlikely that they are directly related or descended from the same group. Their relationship, from a Biblical perspective, is a bit different: the Bushmen have a mixed origin via Phut with some Magog infusion – and are not descended from Cush, though gene flow is always possible.

Figure 6. Jarawa (Andamese) people enjoying a splash in the ocean



The Australian representatives of this racial grouping are the Barrineans, comprised of twelve tribes. They live in the rain forests of the Atherton area of northern Queensland (Norman Tindale, *Aboriginal Tribes of Australia*, p. 89) while others may be found in Papua New Guinea. One tribe of nomadic pygmies live in the thick jungle of the Eastern Highlands of the country along the Owen Stanley Range of mountains in the Marakawa district. They number merely 200 people and measure only about 120cm in height ("'Lost' tribe found in PNG," *Telegraph Mirror*, 21 October 1993).

From where did these Asiatic pygmies spring?

Ethno-archaeology reveals that a black fish-eating population once inhabited the area of Babylonia, and north into Assyria (Archibald Sayce, *Races of the Old Testament*, p. 199). Professor Sayce describes these people as having a low, receding forehead; high cheek bones; Prognathous jaws; prominent nose; tightly curly hair and short stature. As discussed in the book *In Search of ... the Origin of Nations*, the Cushites together with the Canaanites were the original Babylonians. And those pygmies were part of that earliest of human attempts to form an empire under Nimrod. To this day bushman-like midgets (Negrillos) may be found in East Africa (the Dorobo) and south Ethiopia (the Doko) (Griffith Taylor, *Environment, Race and Migration*, p. 124). But it is unlikely that they are directly related to the Negritos. Some writers still persist in speculating that the Negritos derive from the Negrillos (Joseph Birdsell, "Preliminary data on the trihybrid origin of the Australian Aborigines," *Archaeology and Physical Anthropology in Oceania*. Vol. 2, No. 2, p. 147). Distantly related they are, but the Negrillos derive from a different son of Ham, Phut.

By all appearances, it would seem that the Negritos, if anciently in East Africa, were among the "Anthropophagi Aethiopiens" mentioned by Claudius Ptolemy in his famous map in *Geographia* as dwelling along the Somali coast (Ch. 8, S. 85).

They were also known as "ichthyophagi" (fish-eaters) or "troglodytes" (cave dwellers). Butler & Rhys placed them in Ethiopia and along the Red Sea (Butler & Rhys, *ibid*, maps 1, 22). In this

district lay Mount Aea and a town called Aeonum (ibid, map 22). As we have already seen “Aethiopes” means “black”. Although it was applied generally to all dark races, and to the black peoples of inner Africa, it was most specifically applied to the peoples of Sudan, Somalia and Ethiopia, and the various black nomad tribes living along the Red Sea (John Warrington, *Everyman’s Classical Dictionary. 800 BC to AD 337*, p. 15).¹⁷

Eventually these tribes migrated into the Sinai Peninsula either as troops under the Egyptian Pharaohs or as slaves. Others crossed the Red Sea and lived in caves in Arabia. Speaking of Abraham’s children through Keturah, Josephus writes:

“... they took possession of troglodytis, and the country of Arabia the Happy, as far as it reaches to the Red Sea.” (Josephus, *Antiquities*, 1.15.1)

After the defeat of Egypt by the ancient Assyrians, the black peoples dwelling in Arabia and in Sinai were expelled to the Colchis, where other black peoples were already based. Job, dwelling at this time, may have made mention of them in his book (refer to the footnote below).¹⁸

Interestingly, Greek legends appear to recall the black peoples of the Colchis. In one particular legend, Jason, in pursuit of the golden fleece, was assisted by Medea, daughter of King Aeëtes of Colchis. King Aeëtes home was the city of Aea.¹⁹

Many of these black tribes left the Colchis and some migrated eastwards, they settled for a time in the southern extremity of Iran (this is indicated in J. Olivier Thomson, *Everyman’s Classical Atlas*, pp. xx, xxviii). They were still known here as “ichthyophagi” (John Warrington, *Everyman’s Classical Dictionary. 800 BC to AD 337*, p. 289). Anthropologists reveal that the Negritos once inhabited north-west India and central northern India prior to their migration to their current locations (Arthur Boughey, *Man and the Environment: An Introduction to Human Ecology and Evolution*, p. 182)²⁰, to which Pliny attested to even in his time.²¹ To this day a

¹⁷ Perhaps such Greek places names as Aetolia, Aeolic cities (in Asia Minor), Aegean Sea and Aeolian Islands are derived from the contacts with dark peoples. But this is mere speculation.

¹⁸ “But now they that are younger than I have me in derision, whose fathers I would have disdained to set with the dogs of my flock.

“Yea, whereto might the strength of their hands profit me, in whom old age was perished?

“For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.

“Who cut up mallows by the bushes, and juniper roots for their meat [i.e. hunters and gatherers].

“They were driven from among men, they cried after them as after a thief;

“To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks [i.e. troglodytes].

“Among the bushes they brayed; under the nettles they were gathered together.

“They were children of fools, yea, children of base men; they were viler than the earth [Heb:

“scoured out of the land”].

“And now am I their song, yea, I am their byword.

“They abhor me, they flee far from me, and spare not to spit in my face.” (Job 30:1-10. See also vv. 11-15. These probably included the **Sabeans** of 1:15; 6:19).

¹⁹ See Catherine Avery, *The New Century Handbook of Classical Geography*, p. 90.

²⁰ Griffith Taylor, *Environment, Race and Migration*, p. 212 writes: “All round the borders of the Indian Ocean there seem to be relics of a negroid or negrito stratum. Husing (1916) suggests a race of negritos as the most ancient population of the coasts between India and the Persian Gulf. He thinks that elements of a Dravidian population are

trace of Negrito may still be seen in the Kadir area of Hindustan and also in the Bengal area (Roger Pearson, "Comments on Lynn's Thesis by an Anthropologist," *The Mankind Quarterly*, Vol. 32, Nos. 1-2 (1991), p. 180).

They were slowly pushed out of India and forced to migrate into southern China (Carl Bishop, "The Historical Geography of Japan," *Annual Report of The Smithsonian Institution*, p. 550).²² Suggs, in his *The Island Civilizations of Polynesia*, mentions that a black population living in ancient times in southern China was recorded at an early date by Chinese historians. Remnants remained there until the times of the T'an dynasty (pp. 32, 66).²³

Some Negritos were in Burma before the arrival of the Burmese. They are described as being extremely savage and unsociable. The Burmese called them savages perhaps because of a tendency towards cannibalism. They preferred to live in deep forests refusing intercourse with other peoples (Ayyaswami Kalyanaraman, *Aryatarangini. The Saga of the Indo-Aryans*. Vol. 2, p. 25). The pygmies of the Malaysian Archipelago still practice ritual cannibalism (Kalyanaraman, *ibid*, p. 164). and it is known that the Negritos were cannibal savages in southern China in antiquity (Kalyanaraman, *ibid*, pp. 446-447). One tribe of Negritos is still called the Aetá who still live in forests, caves and mountains. The Veddoids (pre-Dravidians), a distantly related but taller black people living in southern India, are a cave-dwelling people too (John Gaisford, *The Story of Aboriginal Australia and its People*, p. 213).

The Aetá of the Philippines (which are a Papuan-speaking people), are related to certain short tribes in Papua New Guinea. They, the Mincopi, Semang and Tapiro Negritos have peppercorn hair; on average their cephalic index is higher than the Veddoids, Australoids and Sakai, who also have wavier hair and are taller (Griffith Taylor, *Environment, Race and Migration*, p. 91). These tribes are classified as part of the Australoid sub-race. Those in the Philippines look much like shrunken Australoids, according to Professor Coon (*The Living Races of Man* (5th edition), p. 12).

One writer speculates that the blacks of south-east Asia, or at least some of them, were brought there by an Egyptian Pharaoh (Sesostris III c1878-1841 BC) (Roy Schulz, *Exploring Ancient History. The First 2500 Years*, p. 50). Sesostris spent many years of his reign in subjugating Ethiopia and southern Egypt along the Red Sea coast. It is possible that Sesostris transported many of the conquered Ethiopians to distant lands. Sesostris set sail in ships with his armies from the area of the Persian Gulf. His fleet moved down the west coast of India and then up the east coast to Burma. Because the water was very shallow in the Bay of Bengal, he

found in the interior of Persia. Dieulafoy found negrito or negro people near Susa in south-west Persia. While no negroes survive in Syria, there are many skulls ... being found in the caves hereabouts [i.e. troglodytes], which may well indicate the presence of an early negroid zone ... the Brakaph Arabs of Yemen ... [seem to have] some of this negrito blood, which is shown by their lower stature and curly hair."

²¹ Pliny refers to the pygmy tribes of India near the Ganges "in the most outlying mountain region." (vii.11.26)

²² Also Stanley Karnow, *South-East Asia*, p. 29 (map).

²³ Alfred Haddon (known as the founding father of British anthropology) wrote similarly: "The first inhabitants [of southern China] were probably a black woolly-haired race, of which the pygmy representatives (Negritos) are the Andamanese, the Semang of the Malay Peninsula, the Aeta of the Philippines, and the pygmies of New Guinea." (*The Wanderings of Peoples*, p. 33).

returned to Egypt. The writer then speculates that the conquered peoples of Ethiopia were sent ashore in Burma and south-east Asia. He feels that because the blacks of that region do not travel by ship that someone else must have brought them. It is true that if the Aetá, Semang and Jaranas even built canoes they have completely lost the art of doing so (Lidio Cipriani, *The Andaman Islanders*, pp. 78, 92-93). However, this is all speculation and further work needs to be done proving such a hypothesis.

The western branch of Cush reside in East Africa, but it is not in the scope of this paper to articulate an argument for such a case. The reader can find the proofs in the book *In Search of ... the Origin of Nations* and the paper *Who are the Mysterious Sukkhim?*

Finally, below are my findings in table form, in tracing the modern identities of the descendants of Cush. After a process of elimination, it would seem that the Aborigines descend from Nimrod or Seba and perhaps some may have mixed with Canaanites. After all the Dravidians were known as *Sibae* or similar in ancient times, as we have seen. The pre-Dravidian Veddah are often lumped in with the black Dravidians by some, so it may be that they were also called by that description.

Figure 7. The Modern Identity of the descendants of Cush

Cush:		
Seba		Dravidians (southern Indians)
Havilah		Melanesians, Papuans
Sabtah		The Sab tribe of East Africa
Raamah		
	Sheba	South Ethiopia, East Uganda, Kenya, North Tanzania
	Dedan	Tribe of Dan in West Africa
Sabtecah		The Tedas in East Africa and Todas in India
Nimrod		Australian Aborigines, Negritos, Vedda (pre-Dravidians)?
Mizraim:		
	Ludim	Libyans, Scattered
	Animin	The Northern Egyptians
	Lehabim	The Fulbe
	Naphtuhim	The Southern Egyptians
	Pathrusim	The Central Egyptians
	Casluhim	Berbers
	Capthorim	Berbers
Phut		Black Africans, pygmies, northern Indians
Canaan:		
	Sidon	Cyprus, scattered in North Africa, Sicily, shores of the Mediterranean
	Heth	Sioux Indians
	Jebusite	Perhaps mixed with the Southern Spanish?

Amorite	Moors
Girgasite	Ghegs
Hivite	original Mexicans and Guatemalans
Arkite	Arikana Indians
Sinite	Murrayian Aborigines?
Arvadite	Perhaps mixed with Malays or Burmese
Zemarite	Perhaps mixed with north Africans?
Hamathite	Egyptian enclave in Greece

Chapter Two

Migrations from Asia into Australia

From the previous chapter we can see that the Aborigines descend from Seba or Nimrod. Or perhaps some descend from both Seba and from Nimrod?

Who was Nimrod?

Who was Nimrod in history? Many have wondered and speculated, not least myself. When his empire fell, what became of the former inhabitants? We have already touched on this question in the previous chapter. You will notice as we proceed, these two chapters overlap, but this cannot be helped.

Genesis chapter 10 has this to reveal concerning Nimrod:

“And Cush begat Nimrod [from Hebrew “Mar-ad”, meaning “to rebel” or even “panther of Hadad” (Baal)]; he began to be a mighty one in the earth. He was a mighty hunter before [Hebrew is “in defiance of”] the Lord ... and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Ninevah (and the city of Rehoboth) and Calah [Calah became known as Nimrud.], And Resen between Ninevah and Calah ...” (Gen. 10:8-12)²⁴

Another rendering of Genesis 10:8 could be:

“Cush begat The Rebeller who was a tyrant on the earth. He was tyrannical hunter [of man and beast] in defiance of Jehovah [and His laws]”

Nimrod, with other sons of Ham, after the flood of Noah:

“journeyed from [Hebrew “to”] the east, ... they found a plain the land of Shinar [Sumeria or Babylonia²⁵]; and they dwelt there ...

²⁴ “Nimrod was mighty in hunting, and that in opposition to YHVH; not “before YHVH” in the sense of according to the will and purpose of YHVH, still less, . . . in a simply superlative sense . . . The name itself, “Nimrod” from *marad*, “we will revolt,” points to some violent resistance to God . . . Nimrod as a mighty hunter founded a powerful kingdom; and the founding of this kingdom is shown by the verb *vav* consecutive, to have been the consequence or result of his strength in hunting, so that hunting was intimately connected with the establishing of the kingdom. Hence, if the expression “a mighty hunter” relates primarily to hunting in the literal sense, we must add to the literal meaning the figurative signification of a “hunter of men” (a trapper of men by stratagem and force); Nimrod the hunter became a tyrant, a powerful hunter of men ... in the face of YHVH can only mean “in defiance of YHVH,” as Josephus and the Targums understand it.” (Keil and Delitzsch, *Genesis. Commentary on the Old Testament*, pp. 165-66)

²⁵ The plain of Shinar may have extended all the way from the north to the Persian Gulf. See Lennart Moller’s *The Exodus Case* (p. 26). When I discovered this book in March 2002, I was pleasantly surprised to see that he, too, accepted a northern Ur.

And they said, 'go to, let us build us a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth ...

So the Lord scattered [Hebrew "dispersed", "spread"] them abroad from thence upon the face of all the earth: and they left off to build the city

Therefore is the name of it called Babel [confusion]."²⁶ (Gen. 11:2,4,8-9)

In most places in the Bible the Hebrew for "east" is rendered 'toward the east' or similar. Given that Moses is the author, it should be noted that he was writing from the perspective of his much sought after Holy Land (see for instance Genesis 2:8; 10:30).

From Genesis 11 we can see that the descendants of Nimrod moved eastwards into Sumeria (Shinar). We would term the region as Mesopotamia today.

Where are the cities of Babel, Erech, Accad, Calneh, Ninevah, Rehoboth and Calah today, mentioned in Genesis 10:8-12? Below I summarise the findings of archaeologist and historians:

- Babel – south-central region of Mesopotamia
- Erech (Uruk) – south
- Accad – central-south
- Calneh – unidentified but the Hebrew may be rendered "all of them." There is another Calneh in the far north called Kullani. This northerly city may have been named later after the mother city to the south which was a common practice in antiquity²⁷
- Ninevah – north
- Rehoboth – unidentified but may have been an outlying suburb of Ninevah
- Calah (Nimrud) - north

The descendants of Nimrod settled in Babylonia and created its civilization together with other descendants of Cush and Canaan²⁸ (Robert Gayre of Gayre, *The Syro-Mesopotamian Ethnology As Revealed In Genesis X*, p. 58).²⁹ They were the original Babylonians whom historians

²⁶ John Garraty and Peter Gay (*Columbia History of the World*, p. 61) mention that later barbarians from the east swept away the house of Sargon. It took more than 100 years to reunite Mesopotamia.

²⁷ See for example *International Standard Bible Encyclopedia*, article "Calneh."

²⁸ There has been much speculation by theologians and researchers on who Nimrod may have been: was he a myth; or a more recent Assyrian king; perhaps an Egyptian? Read this article for further details: Karl van der Toorn and Pieter van der Horst, "Nimrod Before and After the Bible," *Harvard Theological Review*, Vol. 83, No. 1 (1990), pp. 1-29; Pieter van der Veen and Uwe Zerbst, "Nimrod – The Mighty Hunter," *Journal of the Ancient Chronology Forum*, Vol. 9 (2005) pp. 32-37; Yigal Levin, "Nimrod the Might, King of Kish, King of Sumer and Akkad," *Vetus Testamentum*, Vol. 52, No. 3 (2002), pp. 350-66.

²⁹ In 1939 John G Jackson wrote a paper on *Ethiopia and the Origin of Civilization* in which he made the following revealing comments (pp. 1, 4-5, 8, 12):

"In the latest edition of his *Outline of History*, Mr. Wells ends his chapter on *The Early Empires* with the following remarks: "No less an authority than Sir Flinders Petrie gives countenance to the idea that there was some very early connection between Colchis (the country to the south of the Caucasus) and prehistoric Egypt. Herodotus remarked upon a series of resemblances between the Colchians and the Egyptians." (Wells' *New and Revised Outline of History*, p. 184, Garden City, 1931.) It would have been proper for Wells to have quoted the remarks of Herodotus, so as to give us precise information on the series of resemblances between the Cholchians and the Egyptians.

"Since we are dealing with historical sources and authorities, a study of the researches of Sir Henry Rawlinson, the Father of Assyriology, on the Ethiopians in the ancient East, is in order. The following extract is condensed from an essay entitled: On the Early History of Babylonia:

1. The system of writing which they brought with them has the closest affinity with that of Egypt—in many cases indeed, there is an absolute identity between the two alphabets.
2. In the Biblical genealogies, Cush (Ethiopia) and Mizraim (Egypt) are brothers, while from the former sprang Nimrod (Babylonia.)
3. **In regard to the language of the primitive Babylonians, the vocabulary is undoubtedly Cushite or Ethiopian, belonging to that stock of tongues which in the sequel were everywhere more or less mixed up with the Semitic languages, but of which we have probably the purest modern specimens in the Mahra of Southern Arabia and the Galla of Abyssinia.**
4. **All the traditions of Babylonia and Assyria point to a connection in very early times between Ethiopia, Southern Arabia and the cities on the lower Euphrates.**
5. In further proof of the connection between Ethiopia and Chaldea, we must remember the Greek tradition both of Cepheus and Memnon, which sometimes applied to Africa, and sometimes to the countries at the mouth of the Euphrates; and we must also consider the geographical names of Cush and Phut, which, although of African origin, are applied to races bordering on Chaldea, both in the Bible and in the Inscriptions of Darius. (Essay-VI, Appendix, Book-I, *History of Herodotus*, translated by Professor George Rawlinson, with essays and notes by Sir Henry Rawlinson and Sir J. G. Wilkinson.)

"The opinions of Sir Henry Rawlinson are reinforced by the researches of his equally distinguished brother, Professor George Rawlinson, in his essay On the Ethnic Affinities of the Races of Western Asia, which directs our attention to: "the uniform voice of primitive antiquity, which spoke of the Ethiopians as a single race, dwelling along the shores of the Southern Ocean from India to the Pillars of Hercules." (*Herodotus*, Vol. I., Book. I., Appendix, Essay XI., Section-5.) Rawlinson adds an explanatory note to this section of his essay, which we here reproduce: "**Recent linguistic discovery tends to show that a Cushite or Ethiopian race did in the earliest times extend itself along the shores of the Southern Ocean from Abyssinia to India.** The whole peninsula of India was peopled by a race of their character before the influx of the Aryans; it extended from the Indus along the seacoast through the modern Beluchistan and Kerman, which was the proper country of the Asiatic Ethiopians; the cities on the northern shores of the Persian Gulf are shown by the brick inscriptions found among their ruins to have belonged to this race; it was dominant in Susiana and Babylonia, until overpowered in the one country by Aryan, in the other by Semitic intrusion; it can be traced both by dialect and tradition throughout the whole south coast of the Arabian peninsula." "We read of Memnon, King of Ethiopia, in Greek mythology, to be exact in Homer's *Iliad*, where he leads an army of Elamites and Ethiopians to the assistance of King Priam in the Trojan War. His expedition is said to have started from the African Ethiopia and to have passed through Egypt on the way to Troy. According to Herodotus, Memnon was the founder of Susa, the chief city of the Elamites. "There were places called Memnonia," asserts Professor Rawlinson, "supposed to have been built by him both in Egypt and at Susa; and there was a tribe called Memnones at Moroe. Memnon thus unites the eastern with the western Ethiopians, and the less we regard him as an historical personage the more must we view him as personifying the ethnic identity of the two races." (*Ancient Monarchies*, Vol. I, Chap. 3.) The ancient peoples of Mesopotamia are sometimes called the Chaldeans, but this is inaccurate and confusing. Before the Chaldean rule in Mesopotamia, there were the empires of the Sumerians, Akkadians, Babylonians and Assyrians. The earliest civilization of Mesopotamia was that of the Sumerians. They are designated in the Assyrio-Babylonian inscriptions as the black-heads or black-faced people, and they are shown on the monuments as beardless and with shaven heads. This easily distinguishes them from the Semitic Babylonians, who are shown with beards and long hair. From the myths and traditions of the Babylonians we learn that their culture came originally from the south. Sir Henry Rawlinson concluded from this and other evidence that the first civilized inhabitants of Sumer and Akkad were immigrants from the African Ethiopia. John D. Baldwin, the American Orientalist, on the other hand, claims that since **ancient Arabia was also known as Ethiopia**, they could have just as well come from that country. These theories are rejected by Dr. I. R. Hall, of the Dept. Of Egyptian & Assyrian Antiquities of the British Museum, who contends that Mesopotamia was civilized by a migration from India. "The ethnic type of the Sumerians, so strongly marked in their statues and reliefs," says Dr. Hall, "was as different from those of the races which surrounded them as was their language from those of the Semites, Aryans, or others; they were decidedly Indian in type. The face-type of the average Indian of today is no doubt much the same as that of his Dravidian race ancestors thousands of years ago. ... And it is to this Dravidian ethnic type of India that the ancient Sumerian bears most resemblance, so far as we can judge from his monuments. ... And it is by no means improbable that the Sumerians were an Indian race which passed, certainly by land, perhaps also by sea, through Persia to the valley of the Two Rivers. It was in the Indian home (perhaps the Indus valley) that we suppose for them that their culture developed. ... On the way they left the seeds of their culture in Elam. ... There is little doubt that India must

describe as non-Semitic, but Hamitic with Turanian (Mongoloid, central Asian and even Finnic-Ugrian) races also present (James Orr, *The Problem of The Old Testament*, p. 401). Finno-Ugrian includes the population residing today in Hungary. The Table of Nations pictures the Cushites and Nimrodites as being very close at hand after the flood and Babylonia was even referred to as the land of Cush (Arthur Custance, *Noah's Three Sons*, p. 75).

Unger's Bible Dictionary notes his power:

"Hamitic imperial power is said to have begun in Babel, Erech, Akkad and Calneh ... Shinar ... was divided according to the cuneiform accounts into the northern portion called Akkad in which Babel (Akkad. *Babilu*, signifying gate of god) and the city of Akkad (Agade) were situated." (Merrill Unger, *Unger's Bible Dictionary*, p. 442)

Who could Nimrod have been in the ancient record? He was likely to have been the historical "King of Uruk and King of Sumer," named Lugalzaggisi. Evidence identifying Lugalzaggisi as the historical Nimrod is due to the following reasons:

have been one of the earliest centers of human civilization, and it seems natural to suppose that the strange un-Semitic, un-Aryan people who came from the East to civilize the West were of Indian origin, especially when we see with our own eyes how very Indian the Sumerians were in type." (*The Ancient History of the Near East*, pp. 173–174, London, 1916.) Hall is opposed in his theory of Sumerian origins by Dr. W. J. Perry, the great anthropologist, of the University of London. "The Sumerian stories or origins themselves tell a very different tale," Perry points out, "**for from their beginnings the Sumerians seem to have been in touch with Egypt. Some of their early texts mention Dilmun, Magan and Meluhha. ... Dilmun was the first settlement that was made by the god Enki, who was the founder of Sumerian civilization. ... Magan was famous among the Sumerians as a place whence they got diorite and copper, Meluhha as a place whence they got gold. Dilmun has been identified with some place or other in the Persian Gulf, perhaps the Bahrein Islands, perhaps a land on the eastern shore of the Gulf. ... In a late inscription of the Assyrians it is said that Magan and Meluhha were the archaic names for Egypt and Ethiopia, the latter being the south-western part of Somaliland that lay opposite.**" (*The Growth of Civilization*, pp. 60–61, 2nd Edition, Harmondsworth, Middlesex, England, 1937, Published by Penguin Books, Ltd.)

"Another great nation of Ethiopian origin was Elam, a country which stretched from the Tigris River to the Zagros Mountains of Persia. Its capital was the famous city of Susa, which was founded about 4,000 B.C., and flourished from that date to its destruction by Moslem invaders about the year 650 C.E. (Christian Era). In speaking of the Elamites, H. G. Wells [claims some] to have been Negroid in type. There is a strong Negroid strain in the modern people of Elam." (*Outline of History*, p. 166.)

Archaeological evidence favors this view. **Reginald S. Poole, the English Egyptologist noted that: "There is one portrait of an Elamite (Cushite) king on a vase found at Susa; he is painted black and thus belongs to the Cushite race."** (Quoted by Professor Alfred C. Haddon, in his *History of Anthropology*, p. 6)

"We cannot devote much space to the early inhabitants of India, though they were beyond all doubt an Ethiopic ethnic type. They are described by Professor Lynn Thorndike as "short black men with almost Negro noses." (*Short History of Civilization*, p. 227, New York, 1936.) Dr. Will Durant pictures these early Hindus as "a dark-skinned, broad-nosed people whom, without knowing the origin or the word, we call Dravidians." (*Short History of Civilization*, Part I, p. 396, New York, 1935.)

These Asiatic black men were not confined to the mainland, for we are informed by no less an authority than Sir Harry Johnston, that:

"In former times this Asiatic Negro spread, we can scarcely explain how, unless the land connections of those days were more extended, through Eastern Australia to Tasmania, and from the Solomon Island to New Caledonia and even New Zealand, to Fiji and Hawaii. The Negroid element in Burma and Annam is, therefore, easily to be explained by supposing that in ancient times Southern Asia had a Negro population ranging from the Persian Gulf to Indo-China and the Malay Archipelago. (See *An Introduction to African Civilizations*, by Willis N. Huggins, Ph.D. and John G. Jackson, pp. 188–190, New York, 1937.)" [emphasis mine]

- his father was Ukush who was possibly the Biblical Cush or Kush
- he lived exactly at the time in history when we would expect to find Nimrod to have lived (between 100-300 years after the flood)
- he ruled over the very cities and region Nimrod was said to have ruled (Gen 10:10)
- he was the first mighty king of the Mesopotamian region who ruled over black peoples and others
- "Lugal" means to be a big or mighty man, great man, or even king (compare Gen 10:8)
- He served the god Enlil, who, along with An and Enki were the most powerful gods, a supreme triad in the area of Mesopotamia³⁰
- his chief enemy to his north was Sargon of Akkad, probably Assur himself or a son of his. This seems to have been the commencement of the tensions that led eventually to the King of the North and King of the South was referred to in the longest prophecy of the Bible in Daniel 11.

I have seen no other figure in history that so closely resembles the Biblical Nimrod. Until plausible alternative proofs are presented, at this time I have settled with this identification.

When Nimrod was conquered by Sargon the Great, his empire was smashed, but what became of Nimrod's Cushite subjects, descendants and related peoples?³¹

In Iranian tradition Prince Helius (Nimrod) was in command of various black tribes which correspond with the Dravidians and Australoids and in the *Ennead* of Plutinus, Nimrod-Geb had a son *Seba*-Osiris whose descendants became the Argonautic Aeetas some of whom, according to tradition, were to be found in the land of the Colchis (John Pilkey, *The Cosmic Family of Genesis 9-11*, pp. 189, 177).

Nimrod's Empire Scatters

George Rawlinson, who wrote the *Origins of Nations* (1878), clearly proves that early inhabitants of Babylonia were Cushites (*Origin of Nations*, pp. 212-13). Writing about an ancient black population in southern Assyria, Professor Sayce mentions that there is evidence that they also inhabited Babylonia:

"It is found on one of the oldest monuments of Chaldean art yet known ... and may be detected in the Babylonian soldiers in the Assyrian armies. We also meet with it in Elam. We are therefore justified in looking upon this particular type as that which originally occupied the southern valleys of the Euphrates and Tigris as well as the mountains of Elam to the east of them." (Archibald Sayce, *Races of the Old Testament*, pp. 199-200)

³⁰ Enlil's titles included "Father of the black headed people," "King of all the lands," "Lord of the Air." He is even portrayed with a horned helmet, identifying him with bulls.

³¹ Of interest is that the Yoruba (now resident in Nigeria), believed that they served under a leader who bears "the name of the greatest Mesopotamian empire builder Sargon of Akkad." (Dierk Lange, "Origin of the Yoruba and "The Lost Tribes of Israel"," *Anthropos*, Vol. 106 (2011), p. 581) though this may be mistaken for Nimrod (pp. 583, 587)

John Baker, famous physical anthropologist and author of *Race*, states that the Cushites were the main racial group around the Persian Gulf in ancient times (John Baker, *Race*, p. 510), including Negritoes (Asiatic pygmies) (Clement Huart, *Ancient Persia and Iranian Civilization*, p. 260). These people were non-Semitic (i.e. not Arabs), according to Donald Wiseman's article "*Genesis 10: Some Archaeological Considerations*," *Journal of the Transactions of the Victoria Institute*. Vol. LXXXVII, p. 14. More evidence is found in the most ancient bas-reliefs where figures of Negritos appear in battle in the time of Naram-sin (Henry Field, *Contributions to the Anthropology of Iran*. *Field Museum of Natural History*, Vol. 29, No. 2, p. 126).³²

The black peoples who originally populated Mesopotamia, were "connected" to, racially, the blacks who anciently dwelt in the Indus Valley (Arthur Custance, *Noah's Three Sons*, pp. 152, 74). They referred to themselves as "black-headed" people as a distinguishing feature from the other nations. As there were many other black-haired people roundabout, that they must have been literally implying that their heads (like the rest of their bodies) were black (Custance, *ibid*, p. 72).³³

The fact that there were Cushites of the South Indian type and Negritoes in the area of Elam and the Persian Gulf is further proven by Bernal in his *Black Athena*. Their language even belonged to the Dravidian linguistic family of southern India.

Nimrod's Empire was eventually scattered due to Sargon's conquest and some of his people and followers fled to the north into Cappadocia and then on to the Colchis bringing with them place-names similar to those found in southern Mesopotamia (Herman Hoeh, "Truth about the Race Question," *Plain Truth*, July, p. 21). Others moved eastwards into India. Still others fled south into the Yemen region. To the east of Cappadocia, on the western shore of Lake Van we find a mountain called Nimrud Mountain, which carried the name far to the north of Babylonia.

Many migrated into South Arabia and Ethiopia as we have seen³⁴ where they first occupied Oman and the port of Muscat before spreading into Africa across the straits of Bab-el Mandeb.³⁵ With them were the descendants of Sheba - Oman was called anciently *Asabi*.

³² Field continues that "in Susiana there are traces of dark-skinned population who, from the monuments, indicate a Pre-Dravidian ... stock" (p. 236) which means a Veddoid/Australoid stock. Later he states "Ethiopians" once dwelt to the southeast of the land and "some may be related to the Dravidians of India." (p. 155) See Pratap Dutta, "Biological Anthropology of Bronze Age Harappans: New Perspectives" in *The People of South Asia*, (edited by J R Lukas).

³³ Their conqueror, Sargon, himself said, "For forty-five years the kingdom I have ruled, and the black heads [ie, black race] I have governed" (quoted in Zinaide Ragozin, *Chaldea From The Earliest Times To The Rise Of Assyria*, pp. 205-7). And researcher George Smith in *Chaldean Genesis* says that Sargon ruled the people of the "black face" (p. 82).

³⁴ French archaeologist Francois Lenormant wrote the following: "We may perceive the remembrance of a powerful empire founded by the Cushites in very early ages, apparently including the whole of Arabia Felix, and not only Yemen proper" (quoted in "Africoid Populations in Early Asia," 1995, p. 3, internet article).

³⁵ Although Bab-el Mandeb now means "gate of tears" or "waters" in Arabian, it may have derived from Babel! Babel can also mean "gate of God". Interestingly, several Australian tribes appear to bear this name Mandeb: Mandandanji, Mandara, Mandi, Mandjil-djara, Mangala, Mangaraai (Norman Tindale, *Aboriginal Tribes of Australia*, p. 162). Or it may be coincidence.

Later the *Saba* are mentioned amongst the peoples of the ancient Kingdom Meroë in southern Egypt (E. Jarvis, *Before Egypt*, p. 167).

As a result the name "Cush" was applied to the

"district of Arabia in which the sons of Cush first settled ... extending east as far as the Tigris, and having for its western boundary the Nile." (Lawson & Wilson, *ibid*, p. 374)

The population left behind after the flight of these people were Canaanites and others.

The Land and Peoples of the Colchis

Herodotus, writing in the 5th century BC, said that the Colchians were related to the Egyptians (*Euterpe*, Bk. 2, S. 103, 41) while around two hundred years later, Apollonius of Rhodes also states that they came from Egypt (*Argonautica*, Book IV, Section 279). For this he gave several reasons: firstly, their languages are similar; secondly they practiced circumcision; and thirdly because the linen for which they were famous, was woven in the exact manner as the Egyptians. And no other peoples wove it that way. Further they were black with tight curly hair like the Nubians (Catherine Avery, *The New Century Handbook of Classical Geography*, p. 89). He claimed them to be remnants of Sesostris' army ("Colchis," *Chambers Encyclopedia*, 1886, Vol. 3), which Josephus says was not, but he felt was rather Shishak's.

Herodotus' actual statement is as follows:

"On his way back Sesostris [possibly Senusret III] came to the river Phasis [which is in the Colchis], and it is quite possible that he here detached a body of troops from his army and left them behind to settle - or, on the other hand, it may be that some of his men were sick of their travels and deserted. I cannot say with certainty which supposition is the right one, but it is undoubtedly a fact that the Colchians are of Egyptian descent ... the Colchians remembered the Egyptians more distinctly than the Egyptians remembered them. The Egyptians did, however, say that they thought that the original Colchians were men from Sesostris' army." (*Histories*, Bk 2, Ch 103, 104)

Diodorus makes similar claims that Sesostris had sent out a fleet of 400 ships based at the Red Sea and with them subdued coastlands of India and

"... it was at this time, they say, that some of the Egyptians who were left behind near the Lake Maeotis [Sea of Azov] founded the nation of Colchi." (Bk 1, Ch. 55, S. 4).

From at least the 7th century BC, the Greeks called it the "fabulous land of Aea" (*Encyclopedia Americana*, (1973) Vol. 7, Art. "Colchis") and Hippocrates also stated that they were a dark people (ibid).

Ammianus Marcellinus mentions that beyond the Agathyrsi dwell "the Melanchlaenae and the Anthropophagi" (Marcellinus, xxxi.2.14-15) and "the Colchians, an race of Egyptian origin" (Marcellinus, xxii.8.28). Later he wrote that the Anthropophagi dwell near China and India near a mountain (Marcellinus, xxiii.6.64-66). He adds that just north of the Colchis, on the Black Sea coast, dwelt the Sinchi (Marcellinus, xxii.32-35). They, together with the Arichi and the Napai "are terrible for their cruelty, and since long continued license has increased their savageness, they have given the sea the name of Inhospitable" (Marcellinus, ibid). Nearby dwelt the Sindi and Sinda (Marcellinus, xxii.8.41) which sounds awefully like Sinite, son of Canaan.

After researching the above many years ago, it was a pleasant surprise to stumble across the following quote in *Black Athena* by Martin Bernal:

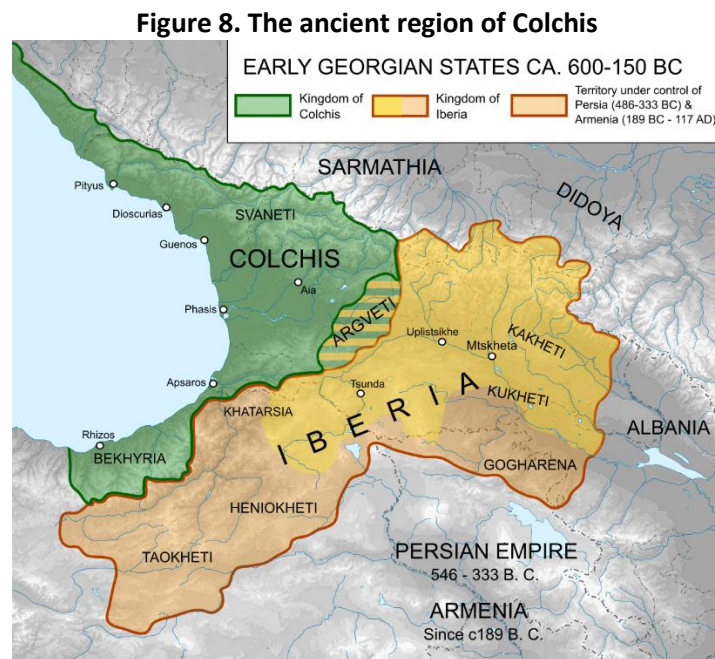
"... even today, there is an African Black local population in from the subtropical coast near the resort of Sukhumi. The people, who survived Stalin's attempts to scatter them and to force intermarriage, speak the local Caucasian language of Abkhaz and are fiercely Muslim. There is no doubt that some of their ancestors migrated there in more recent times when the region was under Turkish control ..." (Martin Bernal, *Black Athena*. Vol. 2, p. 31)

Further, one Abkhaz ethnographer and linguist, Dmitri Gulia claims that the early Colchians had Ethiopian and Egyptian origins and that traces of Egyptian influence may even be found in geographical, divine and personal names in the region (Bernal, ibid, p. 249).

The Colchis was roughly a triangular area: to the east was the Black Sea; the Caucasus Mountains bounded the north and the Moschic or Meskhetian (modern Surami) Mountains were on the south. Today it is in the western part of the Georgian Soviet Republic. The Black Sea was known to the Greeks as the Euxine or "Unfriendly Sea" because of the Colchis being inhabited by a wild people, very barbarous (Catherine Avery, *The New Century Handbook of Classical Geography*, p. 90) as Marcellinus stated (above). An ancient Milesian colony was established in the area, named Dioscurias (*Chambers Encyclopedia*, Vol. 9, Art. "Sukhum Kale"). The Romans called it *Sebastopolis*, later it became known as *Sukhum Kale*, perhaps named after a district or the people who once inhabited the area. Today it is known as *Sukhumi* and is capitol of Abkhaz autonomous province.³⁶

³⁶ Some Canaanites and/or descendants of Tiras from the Colchis and known as Picts eventually may have set down roots in Scotland before being defeated and ousted by the incoming Celts (these Celts were also later known as Picts as a result). See John Pinkerton's *An Inquiry into the History of Scotland*. Vol. 1 (1789), pp. 164-66. However, this is disputed by Joseph Ritson, *Annals of the Caledonians, Picts, and Scots*. Vol. 1 (1828).

The Euxine-Colchis region is classified as a Fagus-Abies Forest area which extends along most of North Anatolia and the Black Sea Coast of Thrace (Istranca Mountains). On the slopes exposed to the Black Sea, dominantly deciduous forest is formed in a belt from sea level up to 1200 metres. The main species are beech trees often associated with several species of deciduous oak. The old Colchis region is subtropical with palms, eucalyptuses, liana-entwined jungle - probably providing a relatively comfortable environment for Cushitic, Australoid and Canaanite immigrants.



Geographically, ancient Colchis comprised the land bounded by the Black Sea to the west, the Caucasus Mountains to the north, the Surami Range to the east and the Meskhetian Mountains to the south. In this fertile, sheltered area, Colchian civilization flourished. Their Late Bronze Age (15th to 8th Century BC) saw the development of an expertise in the smelting and casting of metals that began long before this skill was mastered in Europe. Sophisticated farming implements were made and fertile, well-watered lowlands blessed with a mild climate promoted the growth of progressive agricultural techniques.

Ancient Greek legends told of a fabulously wealthy land where Jason and the Argonauts stole the Golden Fleece from King Aetes with the help of his daughter Medea. It was a distant land that was reached by the Black Sea and down the River Phasis. The actual site of this legendary kingdom has never been found but the Greeks must have been greatly impressed by the Colchis region of Georgia, through which the River Phasis (currently the Rioni River) runs, for such stories to have been born.

It is likely that the Golden Fleece existed. Earlier in this century, remote mountain villagers in Svaneti (a part of ancient Colchis) were observed using sheepskins to trap the fine gold particles in the rivers that flowed from the Caucasus Mountains. The skins would then be dried and beaten to shake out their contents. However, it is debatable as to whether or not the

legendary 'wealth' of Colchis referred only to gold. Archaeological evidence dates the earliest Greek imports of painted pottery and amphorae to the end of the 7th Century BC. In exchange, it is thought that Greeks sought the rich natural resources of Colchis including wood and metal ores as well as textiles. Even today, the mountain slopes remain heavily forested and the ancient Greek writer, Herodotus, referred to the superior quality of Colchian linen.

In 1959, the *Journal of Near Eastern Studies* published an article claiming evidence of a black population in ancient times in the region of the south-east corner of the Black Sea and later in the Caucasus (Patrick English, "Cushites, Colchians and Khazars," *The Journal of Near Eastern Studies*, 1959, Vol. 18 (Jan), pp. 49-53). This strongly suggests that many experts admitted the reality of the historical record. It is tremendous that they do as they sometimes ignore historical evidence outside of the establishmentarian dogma.

What became of these people can only be left to conjecture at this time, but it appears that most died out.

The Move Eastward

It is quite possible that the town of Sakcagozu (c1500 BC) between Tarsus and Carchemish may have been named after the Sukkiim or Sakkiim (Michael Grant, *Ancient History Atlas. 1700 BC To AD 565*, p. 2). In northwest Turkey lay the Sakarya River anciently. David Lang, in his *Armenia. Cradle of Civilization*, informs the reader, that after the fall of the Hittite Empire (c1200 BC), an area around and just south of the Murat (or Aratsani) River became known as Sukhumi or Sokhmi named after the Sukhumi tribes who were living there. This area is just south of the Colchis. Much later the Armenians were termed Somkhети, after these people (Lang, *ibid*, p 114).

Professor Waddell assures us that there were Dravidian or Pre-Dravidian-type black peoples (now residing in South India) living in Armenia anciently, called Vani or Biani; the Pani of the Indian Vedic hymns. In the hymns they are described as "dark" or "black-complexioned" and "demons of darkness" who lived in caves with their cattle (i.e. they were troglodytes according to Wendy O'Flaherty, *The Rig Veda*, p. 151). O'Flaherty says that the Panis are to be identified with the black Dasa or Dasyus (O'Flaherty, *ibid*). Undoubtedly these black people living in the area close to the Vannic Kingdom of Urartu were either the Sukhumi or ethnically related to them.³⁷

It is perhaps due to the black Sukhumi that Turkey was called "Ae" ("black") in antiquity, which much later evolved into "Asia." Turkey became known as Asia Minor, after which all of the

³⁷ Anthropologist Carlton Coon insists that there is evidence of black genes in the population bordering on the Black Sea (Carlton Coon, *Living Races of Mankind*, p. 66). Surely further proof that Black tribes once inhabited that area! Joel Rogers writes that a black colony may be witnessed [at the time of his writing in the early 1970s] near Ucinj on the Adriatic, just north of Albania (*Sex and Race*. Vol. 3, pp. 289-90). Further "In the Soviet Caucasus about fourteen miles from Sukkum on the Black Sea lives a colony of 800 or more Negro [i.e. Black] families nearly all unmixed blacks, known as Abkhazians or Abcavians. That is to say, they are 'Black Caucasians'." (*ibid*) He mentions that black peoples dwelt very anciently in the Colchis (*Sex and Race*. Vol. 2, p. 82)

East was named "Asia." Also, we have in Persian mythology the demon god of anger and violence named *Ae-shma* (Arthur Cotterell, *A Dictionary of World Mythology*, p. 48) which may have some connection to the "Ae" of Asia Minor. As the *Sukhumi* or *Sakhumi* moved eastwards we are able to plot their movements. Many places they or a branch of them stopped over, was named after them.

The Caspian Sea, due east of the Black Sea, was known as the Sikim Sea to the ancient Eastern Geographers according to the *Encyclopaedia Britannica* (1910 edition), Vol. 5, article "Caspian Sea."

Further south, along the coast of Godrosia in Persia were the towns *Colta* and *Sacala* (Butler & Rhys, *ibid*, map 15) where the troglodytes lived. Nearby lay the town of *Sabis*, already referred to.

Later still, the region between the River Gouraios (modern Panjkora) and the Indus was known as *Assaceni* (Collin Davies, *An Historical Atlas of the Indian Peninsula*, p. 11). A little further east, a tributary of the Indus was known as the *Asikni* River (modern Akesines) next to which stood the town of *Sakala* (Davies, *ibid*, p. 7). To this day a city named *Sukkar* is situated by the Indus River, Pakistan. There may or may not be a relationship between these names.

Let me interrupt myself here to state that I am not attempting to present a story of a monolithic movement of Cushite remnants into Asia. Rather, there would have been advance guards moving eastwards soon after Babel. Scattered remnants would have moved in tribal groups continuously over centuries. There was not one massive movement of these peoples although there would have been one main movement, preceded and followed by smaller movements, as is often the case in mass migrations and colonization with stragglers staying and small settlements continuing.

There were also a people called the *Sakiyas* who dwelt to the east of Kosala, between the Himalayas and the Ganges (Davies, *ibid*, p. 6). A *Sakya* prince of Kapilavastu came to Upper Burma (before the time of Buddha) and founded a dynasty of thirty-one kings, which were eventually overthrown by the Mongols (Ayyaswami Kalyanaraman, *Aryatarangini. The Saga of the Indo-Aryans*. Vol. 2, p. 26). It is quite probable that the *Sakiyas* tribe were a remnant of the black Cushitic Sukkiim or had many of them with them. Other place names were Sikar in Rajasthan (India) and Djajapura (Indonesia) was once known as *Sukarnapura*.

History is full of accounts of an invading people of Mongoloid extraction into India called the Scythians (the original Scythians were White, but other nations also became known as Scythians). Is it possible that a Sukkiim remnant dwelt with them? Let us explore this possibility.

Arab geographer Istakhri says that the Scythian Khazars, whose kingdoms stretched down to the region between the Black and Caspian Seas near the Colchis from south-western Russia, included black Khazars.³⁸

Could these Black Khazars have been remnants of the Sukkiim, left behind in Georgia, which later followed their fellow clans with the invading Scythians, into India?

There are at least 3-4 nations known to have been called Scythians or Sakas because the Persians called all the nomadic tribes to their north "Saka" (Carlton Coon, *Living Races of Mankind*, p. 196). Professor Coon differentiates between the western Scythians (a White people) and the Saka. Between these two, he says dwelt at least two other Saka or Scythian peoples: the Massagetae and the Sarmatians (Coon, *ibid*).

Rapson makes mention that there were at least one Scythian people in Europe, and at least two in Asia: one north of Bactria (i.e. western Turkestan (Kazakh)); another Scythian race he identifies as living between India and Persia in southern Afghanistan. He tells us that they were also known as the Saka, Caka or Sakai (Edward Rapson, *Ancient India*, pp. 136-137, 202).

The Scythians who swept into the Middle East helped the Medes and Babylonians smash the Assyrian Empire (612 BC) before being driven back over the Caucasus in 584 BC. The name *Sakas* or *Sacae* lasted until at least the first century AD in northern India³⁹ and a people called the Sakas dwelt in central India c200 AD (Michael Grant, *Ancient History Atlas. 1700 BC To AD 565*, p. 77) but this may have been the name of the locals, adopted by them from the minority invaders.

Magasthenes, a Greek, came to India in the fourth century BC. He lived in the court of Chandragupta in Payaliputra or ancient Patna. Unfortunately, his original account of life in India has been lost to us but extracts from his works are scattered in many subsequent works. He writes that in the north of India, and beyond the Himalayas (i.e. Tibet), the land "is inhabited by those Scythians who are called the Sakai" (quoted in Romesh Dutt, *A history of civilisation in ancient India based on Sanscrit literature*, p. 202). It is probably these who gave their name to Sikkim, a small state bordering on Tibet between Nepal and Bhutan. The race now residing in Sikkim, the Lepchas, have no traditions or legends of migrations into Sikkim, but it is likely that the Sukkiim migrated with certain Scythian sons of Gomer into Sikkim on the way to Tibet.

There is, however, an ancient people known as the Kusunda in central Nepal who are regarded as "a relic tribe of South Asia" (Roger Blench, "The Languages of the Tasmanians and Their

³⁸ "The Khazars do not resemble the Turks. They are black-haired, and are of two kinds, one called the Kara-Khazars [Black Khazars], who are swarthy verging on deep black as if they were a kind of Indian, and a white kind [Ak-khazars], who are strikingly handsome ... the Black Khazars were wild men ... and the manners of wild beasts, eaters of blood." (Arthur Koestler, *The Thirteenth Tribe*, p. 20)

These may be related to the Black Huns who are said to have been associated with the Cushites, according to the *Arvisurak*, an ancient book of the Magyars (Clyde Ahmad & Vamos Bator, *Magyar Origins and Ancient Europe*, p. 2)

³⁹ See William Langer, *Encyclopedia of World History*, pp. 56, 141; Michael Grant, *Ancient History Atlas. 1700 BC To AD 565*, p. 56.

Relation to the Peopling of Australia: Sensible and Wild Theories," *Australian Archaeology*, Dec (2008), p. 17) who are hunters and gatherers living in a semi-nomadic lifestyle. They are related to the Veddah of South India and sometimes labelled 'proto-Australoid' though mixed with others. Their language is even related to that of the Indo-Pacific linguistic family:

"Certainly this unique pronominal pattern shared by Kusunda and Indo-Pacific languages cannot be a case of accidental convergence, because the probability that Kusunda could have invented this intricate pattern independently is vanishingly small. Borrowing is equally unlikely, because there is no evidence that Kusunda has ever been in contact with any Indo-Pacific language." (Paul Whitehouse (et al), "Kusunda: An Indo-Pacific language in Nepal," *Proceedings of the National Academy of Sciences*, Vol. 101, No. 15, pp. 5962-5695)

Where are the Sakai today? A tribe of that name related to the Aetas or Itas, Negritos ("little blacks") as labelled by the Spaniards (Fay-Cooper Cole, *The Peoples of Malaysia*, pp. 56-59), as well as the Veddah and Australian Aborigines (but mixed a little with the Aeta) dwell today in Malaysia (Harold Fullard, (ed), *Philip's College Atlas*, p. 9).⁴⁰ They have wavy, not frizzly hair like the Aetas; a cephalic index smaller than the Aeta, Mincopi, Semang or Tapiro; and are a little taller (Griffith Taylor, *Environment, Race and Migration*, p. 91. See also Dudley Buxton, *The Peoples of Asia*, p. 236). The Kunbix and Coorgs of southern India appear to be related to the Sakai (Buxton, *ibid*, p. 126).

Buxton says that the Sakai may well be related to the Scytho–Dravidians that lived in a belt of western India, extending from Gujarat to Coorg (Buxton, *ibid*, p. 125).

Perhaps it is these Sakai, and related Veddoid and Australoid tribes which left certain place names behind as they ventured further southwards, through the southeast Asian isles and into Australia.

Other place names in southeast Asia include *Sukabimi*, *Sukarnapura* (modern Djajapura), Mount *Sukarno* (Irian Jaya), and *Sukachana* (west Borneo) in Indonesia.⁴¹

We have seen how many Melanesians and Aeta once occupied southern China. Ancient Chinese records called the black people who lived there "barbarians" and cannibals (Roy Schulz, *Exploring Ancient History. The First 2500 Years*, p. 82). Kwang Chang claims that the early southern Chinese, given skeletal remains, were predominantly black (Kwang-chih Chang,

⁴⁰ See Jan Broek & John Weber, *A Geography of Mankind*, p. 80; Francis Huxley, *Peoples of the World in Colour*, p. 47; Dudley Buxton, *The Peoples of Asia*, p. 236; Ivor Evans, *The Negritos of Malaysia*, pp. 8-9.

⁴¹ The earliest capital of Siam (in northern Thailand) was named *Sukhotai* or *Siak*. Farther south lay *Langasuka* (*Rand McNally Atlas*, p. 127). Interestingly, both Josephus and Jerome labelled some of the Scythians as *Skuthai* or *Skolotai* (meaning "prisoners of Sak").

The Archaeology of Ancient China, pp. 359-375).⁴² There may be a sub-stratum of them to this day in southern China.

These Chinese *Bamboo Annals* even mention that China's first king was black. He was called Shun Lao. His father was Kusou or Chusou and was of the same race as the blacks of southern China (Chang, *ibid*).⁴³ He succeeded Yao or Japheth in the records. Could Shun be Nimrod, and Chuson, Cush, his father? Are the *Bamboo Annals* referring back to Nimrod's rule over them and other peoples after the great flood? A soapstone figurine of Shun Lao was found in Darwin in 1897. It was possibly of the Tang Dyansty (c618-907 AD) or much earlier (more than likely) (Norman Tindale, *Aboriginal Tribes of Australia*, p. 141) was brought by traders.

In the *Bamboo Annals*, a certain Duke Muh of Shanxi, stated that a minister "would be able to preserve my descendants, and my black head people." This could well be Black people as the Black peoples from the ancient Near East, you would recall, were also called the 'Black headed ones'.

Various place names such as *Sukagawa*, *Sukumo* and *Sakai* (near Osaka) are found in any atlas containing a map of Japan. Perhaps these names were brought by the Ainu. The experts are still quarrelling over the origins of the Ainu. Are they Caucasoid, Mongoloid or Australoid? Many do agree that they are a mixture of all three and later left China, migrating to Japan?⁴⁴ Let us return to the Saka of northern India and Tibet for a moment.

Tibet and the Australoids

Professor Coon in his *Living Races of Man* reveals that in Tibet there once lived a dark-skinned, curly-haired race. They dwelt in the Valley of Tsangp or Brahmaputra. Unfortunately, this region has not been explored much (p. 202). So we do not know if in fact a small number of black Saka or Soka people still survive there today.⁴⁵

Further, consider that Guatama Siddartha (c563-479 BC), was a north Indian prince born at Limbini, near the Nepal-Indian border. He was son of the king of the tribe of *Sakyas*, mentioned earlier (James Mitchell, *Rigby Joy of Knowledge Library: History & Culture*. Vol. 1, p. 64). He became known as "Sakyamuni"- "the silent sage of the Sakya clan." (Arthur Cotterell, *A Dictionary of World Mythology*, p. 66)

Guatama became disgusted with Hinduism, and set out to purify it – he derived his thinking from a great Indian philosopher, Kapila, who lived a century previous to him. The two philosophies are quite similar (Romesh Dutt, *A history of civilisation in ancient India based on Sanscrit literature*, p. 246). Guatama eventually became known as Buddha.

⁴² See also Lacouperie, "Origin from Babylon and Elam of the Early Chinese Civilization: A summary of the Proofs," *Babylonian and Oriental Record* 3, No. 5 (1889), pp. 97-110.

⁴³ He was also called Shoo King, Shen Nung, Shen, Shun or Shin.

⁴⁴ See Martin Hurlimann & Francis King, *Japan*, p. 90.

⁴⁵ I have also read about a group of people called the Saka who once lived in Tibet but have lost the references.

Centuries later, Buddhism spread into Tibet, beginning in the seventh century AD (William Langer, *Encyclopedia of World History*, p. 363). The Tibetans, in their traditions, held that their religion originally comes from the Sacae or Saka. Their variation of Buddhism is Lamaism, the head of whom is the Lama.

Of further interest is that the food which comprised the Buddha's last meal is called *Sukaramaddava* and the western paradise of the Buddhas Amitabha is known as *Sukhavat*.

What did Buddha look like? The original busts of him show him to have Afrid or Cushitic features; a broad nose; and spirally or very curly hair (Alexander Hislop, *The Two Babylons*, p. 57).⁴⁶ Was he related in any way to the Aetas, Melanesians and Australoids? As the Buddhist religion spread, so the images of him made in each nation reflected that nation's racial type. All one can say with certainty is that he was different racially from the great body of Scytho-Sakas who had invaded India (Ramesh Dutt, *A History of Civilisation in Ancient India based on Sanscrit Literature*, pp. 17-18). Most of them were Mongoloids, but there does appear to be a minority of captive blacks with them. Indeed, Carlton Coon reported that a curly haired, dark-skinned population lived in the Brahmaputra valley (the Tsangpo valley) north of the Indian border as we have seen (Carlton Coon, *Living Races of Mankind*, p. 202). One work which I finally tracked down, *The Tribes of the Brahmaputra Valley* by Laurence Waddell, contains photographs of some of these tribes, but only one seems partly related to the Dravidians, the Koch. In fact, most of the peoples in the photographs look strikingly like South American Indians.

Here is a further clue.

The training of these Aboriginal men is similar to the traditional Tibetan meditation and yoga technique, says Professor Peter Elkin demonstrating contact between the Aborigines and Asians as well as migrations of Aborigines through southern Asia. See the section "Comparison with Tibet" in his work *Aboriginal Men of High Degree*, pp. 59-67.⁴⁷

A Tibetan Lama, Zazep Tulku, who was sent by the Dalai lama to live at Eudda (north of Brisbane, in Queensland, Australia) at the Buddhist training centre also found some similarities between the psychic powers and teachings of the Tibetan Buddhist tradition, and the Aborigines (Elkin, *ibid*, p. 104). The rituals, prayers, chantings and even certain musical instruments bear a resemblance to each other, says Lama Tulku.

Buddhism also has some similarities, though few, to Catholicism (see Suzuki Daisetz, *Mysticism, Christian and Buddhist* for evidence). Similarities include the Lama (the Pope of Buddhism), holy water, prayer wheels, rosary beads, monasteries, monks and both religions have a holy city and so forth.

⁴⁶ See also William Jones, *The Works of Sir William Jones*. Vol. 1, pp. 41-42.

⁴⁷ It has been reported that there was similarity between the Aboriginal men of high degree and the yogis of Asia (Unfortunately I have lost the complete reference. The information was from a book by a Lafitte published in 1979, p. 76.)

Pococke in his *India In Greece Or Truth in Mythology*, has this to say about:

“the astonishing resemblance that exists between the external rites and institutions of Bud’hism and those of the Church of Rome. Besides celibacy, fasting, and prayers for the dead, those are enshrined relics, holy water, incenses, candles in broad day, rosaries of beads counted in praying, worship of saints, processions and a monastic habit, resembling that of the mendicant orders.” (Edward Pococke, *India In Greece Or Truth in Mythology*, p. 314)

He continues, stating that the Christians feel

“that by some diablerie these things have been borrowed from his own church; but why should we do such violence to the subject, when there is the much easier, more intelligible, and more straightforward course of deriving both from something older than either; and, remaining persuaded, as most of us must have been long ago, that the Pagan rites and Pontifex Maximus of the modern Rome represent, in outward fashion, the Paganism and Pontifex Maximus of the ancient.” (Pococke, *ibid*, p. 316)

The Buddhism of Tibet is today a mixture of the teachings of Buddha and other elements. Either way, it derives ultimately, though circuitously, from ancient Babylon.

The Aboriginal weather control ritual by the way, is very similar to those of Java, New Guinea, Arabia, East Africa, Japan, China and Italy (Migene Gonzalez–Wippler, *The Complete Book of Spells, Ceremonies and Magic*, p. 263. See also p. 310). These peoples must have been connected at some distant date in the past.

Is the above evidence of Aboriginal migrations out of Asia; or cultural contacts prior to the coming of the White man?

Chapter Three. The Australian Aborigines

Aboriginals and the Indian Veddah

As they are genetically related to the Pre-Dravidian Veddah (a cave-dwelling people like the Sukkiim) and Sakai, the Australian Aboriginals are undoubtedly a branch of the Cushites (see Roger Pearson, "Comments on Lynn's Thesis by an Anthropologist," *The Mankind Quarterly*, Vol. 32, Nos. 1-2 (1991), p. 180).⁴⁸

Through deductive reasoning, excluding the nations already having been allocated in accordance with Genesis 10; and using racial classification, one can narrow down the forefather of the Aboriginals and related peoples to either Seba and/or Nimrod.

The Aboriginals do not only look very similar to the Pre-Dravidians or Veddah, but have blood groups in common (Francis Huxley, *Peoples of the World in Colour*, pp. 140-44). The Veddah, in turn, are similar to the Sakai, Negritos and even in a few respects, according to Frederick Hulse, the Africans (*The Human Species. An Introduction to Physical Anthropology*, p. 359. Also Carlton Coon, *Living Races of Mankind*, p. 426.).

"The genetic data suggesting multiple migrations is also supported by **changes in the Australian anthropological record between 5000 and 3000 years ago**. These changes include the introduction of the dingo (Australia's wild dog), possibly arriving from India, the dispersal of the Australian Small Tool tradition, the appearance of technology that allowed for the processing of plants and the expansion of the Pama-Nyungan language over most of Australia...

"a ... recent study using autosomal short tandem repeats (STRs) observed significant affinity between the Arrernte people of Australia and populations from the Indian sub-continent. Thus, it is evident that the available data does not provide a clear picture of when and how many times modern humans ventured into Australia via India...

"the genetic association between the Soligas and the two Northern Territory Australian aboriginal populations observed in this study suggest further inquiry into **the possibility of more recent migrations from the sub-continent of India into Australia**" (Diana Morlote (et al), "The Soliga, an isolated tribe from Southern India: genetic diversity and phylogenetic affinities," *Journal of Human Genetics*, Vol. 56 (2009), pp. 258, 268)⁴⁹
[emphasis mine]

⁴⁸ Also have a read of Anna-Sapfo Malaspinas (et al), "A Genomic History of Aboriginal Australia," *Nature*, 21 Sept (2016), pp. 207-14.

⁴⁹ I noticed a piece in the media related to this four years later: "Indian people may have arrived on Australian shores about 4000 years before Europeans colonised the continent, scientists report...a genetic analysis of more than 300 Aborigines, Indians and people from Papua New Guinea and islands of south-east Asia has found a

There is more to all of this DNA science that seems to be admitted in various sources. If the Bible is used as a foundation, it all falls into place.

Figure 9. A Soliga man



Today there are four main black groups in Australia, comprising over 500 tribes and sub-tribes:

1. **Barrineans** – these are not Aborigines, but are a people of Negrito/Papuan stock who lived in the rain forests of northern Queensland. The extinct Tasmans were also Papuan or mixed with Australoids (Joseph Birdsell, "Preliminary data on the trihybrid origin of the Australian Aborigines," *Archaeology and Physical Anthropology in Oceania*, Vol. 2, No. 2 (1967), p. 153; David Laubenfels, "Australoids, Negroids, and Negroes: A Suggested Explanation for Their Disjunct Distributions," *Annals of the Association of American Geographers*, Vol. 58, No. 1 (1968), pp. 42-50; Roger Blench, "The Languages of the Tasmanians and Their Relation to the Peopling of Australia: Sensible and Wild Theories," *Australian*

"significant gene flow" from India to Australia about 4230 years ... "[There was] a sudden change in plant processing and stone tool technologies, with microliths appearing for the first time, and the first appearance of the dingo in the fossil record," said Dr Pugach.

"Since we detect inflow of genes from India into Australia at around the same time, it is likely that these changes were related to this migration," she said.

The researchers said it was possible Indian ancestry came to Australia indirectly, through south-east Asian populations who had trade links with northern Australia and Indonesia.

But the analysis found no evidence of this scenario in the genes of the south-east Asian populations.

The study also found a common origin between Aboriginal Australians, New Guinea populations and the Mamanwa – a Negrito group from the Philippines." (Nicky Phillips, "Study shows 'gene flow' from India to Australia 4000 years ago," *Sydney Morning Herald*, 15 Jan 2013)

Archaeology, Dec (2008), pp. 13-18).⁵⁰ These, together with the extinct pygmy element, are the firstcomers to Australia (see Keith Windschuttle & Tim Gillin, "The extinction of the Australian pygmies," *Quadrant*, June (2002), pp. 7-18); and Nigel Offer, "The First Australians: An Ancient Odyssey," *Heritage*, Vol. 24, No. 93 (2000), pp. 2-5).⁵¹

One of the last surviving Tasmanians was named Truganini – a photograph of her appears below:

Figure 10. Truganini (c1812-76)



2. Next came the **Murrayian Aborigines** who dwell mainly along the coastal regions of eastern, southern and western Australia. In some respects they even have some similarities to the Ainu (Joseph Birdsell, *ibid*, p. 153). Could the Murrayians be partly descended of Sinite and partly of Cush? Their skins are very slightly lighter and hair straighter than the Carpentarian Aborigines. There seem to be some resemblance to the eastern Polynesians (Norman Tindale, *Aboriginal Tribes of Australia*, p. 92).
3. Lastly came the **Carpentarian Aborigines** who are undoubtedly related to the Veddah of southern India (Birdsell, *ibid*, pp. 153, 138).⁵² They occupy central and northern Australia and are darker than the Murrayians. Their hair is curlier as well.
4. **Torres Strait Islanders** – these are also not Aborigines, but linguistically and physically are Papuans (Melanesians) who have infiltrated into the Cape York peninsula region (Norman Tindale, *Aboriginal Tribes of Australia*, p. 126).

The Aborigines used to trade with the Malaysians, learning from them how to make a dugout canoe (Tindale, *ibid*, pp. 36, 37, 234-35, 262).

What of their language group?

⁵⁰ One way of tracing the migrations of peoples is by understanding their language group. The language of the last Tasmanian was recorded but it is not clear and difficult to understand in parts, but we do know that she and others were of the Papuan racial stock and probably the first peoples that entered Australia.

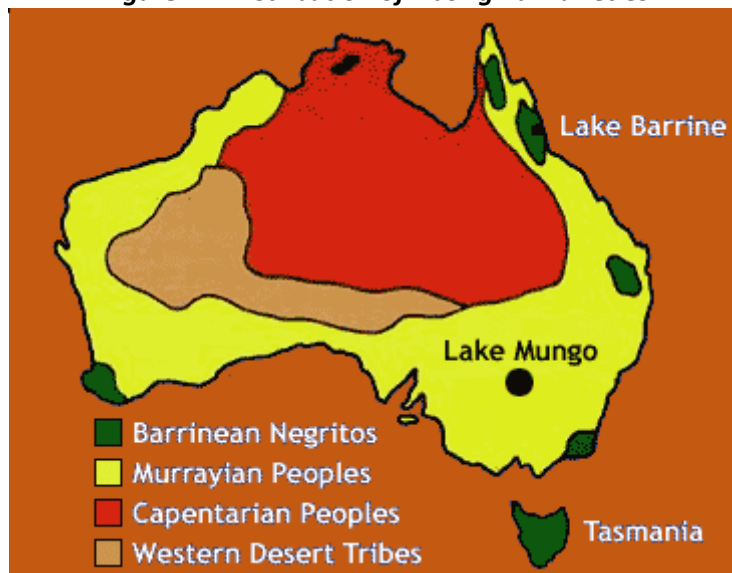
⁵¹ Arthur Haddon was truthful and factual in his book *The Races of Man and Their Distribution*: "The Sakai, the Batin of Sumatra and the Toala of Celebes have been recognised as belonging to the Pre-Dravidian race, and they may be regarded as being vestiges of the Australian migration." (p. 51) This was commonly taught and believed until a few decades ago. This common knowledge I and others believed and talked about for years and now it is being airbrushed out of history by academia with their own agenda as always. On pages 11, 13, 20, 22 he iterates the Papuan and Negrito were the first peoples in Australia.

⁵² Also refer to Ayyaswami Kalyanaraman, *Aryatarangini. The Saga of the Indo-Aryans*. Vol. 2, p. 315.

There is an underlying unity of Austro-Asiatic and Austronesian languages: from the Himalayas to Easter Island, and from Hawaii to Madagascar (Ayyaswami Kalyanaraman, *Aryatarangini. The Saga of the Indo-Aryans*. Vol. 2, p. 172). Why this, if there were no connection between these peoples anciently?

Many would not see the cultural development of the Aborigines in a positive light. Yet, if we judged them by their language alone, we Westerners might find ourselves taking a backseat. For example, they exceed both Greek and Sanskrit as they have four futures, and three past tenses – making the past as remote, proximate and instant. But that is not all; there are nine participles corresponding to these tenses. It is indeed a very complex language (James Frazer, *Folk-Lore in the Old Testament. studies in comparative religion, legend and law*, p. XIVII).⁵³

Figure 11. Distribution of Aboriginal varieties



⁵³ Their languages have been on the endangered list for decades. See Ben Hirschler, "Aboriginal languages on critical list," *Sydney Morning Herald*, 22 Jan 1994.

"Previously it was believed that there had been no contact between Australia and the rest of the world after the initial southern migration from Africa.

The study's authors believe that the evidence indicates that Indians had migrated to Australia, but they could not determine the route used. Professor Mark Stoneking told bbc.co.uk that it had been believed that Australia had been isolated following its initial colonisation, but this study showed another significant migration. "Our results show that there were indeed people that made a genetic contribution to Australians from India," he said. The report also suggests that Indians brought stone tools, called microliths, to Australia, and tracks the dingo's arrival in Australia to roughly the same time." ("Study finds ancient genetic link between India and Australia," news.com.au, 15 Jan 2013)

Also Lulu Morris, "Four Thousand Years ago Indians landed in Australia," *National Geographic online*, 19 May 2017: "Dr Pugach estimates this to be around 2217 BC. An interesting time for both Australia and India. Indian civilisation was just about formed and Australian culture and wildlife were rearranging... There is evidence of a shift in technology that coincides with the time Indians were thought to have arrived in Australia" This evidence includes switch in tools, methods in roasting nuts and introduction of the dingo. See also Leigh Dayton & Stuart Rintoul, "Genes map Aborigines' arrival in Australia," *The Australian*, 23 Sept 2011.

Creation Stories

Now, for something very interesting. The Australian Aboriginal peoples describe the creation of man thus:

“In the beginning the world lay quiet, in utter darkness. There was no vegetation, no living or moving thing on the bare bones of the mountains. The world was not dead, It was asleep” They then describe how light manifest itself upon the earth. Man was created “**in the bodily and mental form of the Baiame ... the Father-God, the Great Spirit.**” (Alexander Reed, *Aboriginal Stories of Australia*, pp. 11, 8-9) [emphasis mine]

This roughly accords with the Bible record that man was created in God's image both physically and mentally (compare Genesis 1:26-27). In another tradition we have an account vaguely similar to the Bible story.

“... the Australian blacks in the neighbourhood of Melbourne said that Pundjel, the Creator, cut three large sheets of bark with his big knife. On one of these he placed some clay and worked it up with his knife into a proper consistence. He then laid a portion of the clay on one the other pieces of bark and shaped it into a human form ... [He] **blew his breath hard into their mouths, their noses,** and their navels.” (James Frazer, *Folk-Lore in the Old Testament*, p. 8) [emphasis mine]

He was so pleased with His creation that He danced with joy (Frazer, *ibid*, pp. 4-5). There is definitely some resemblance to the Biblical story of the creation of man in the story and this is further indication of the migration of the Aborigines from the Middle East to Australia via Pakistan, South India and the Indonesian Islands, before settling in the Great Land of the South.

A further creation story the following has been relayed down the generations which also seemingly connects with the creation account of Genesis 1:

“And again like the Lord God, Baiame walked on the earth he had made, among the plants and animals, and created man and woman to rule over them. He fashioned them from the dust of the ridges, and said ‘These are the plants you shall eat – and these and these ...’”

So much for them evolving on this continent 40-70,000 years ago.⁵⁴

⁵⁴ Scientists are frustrated by the rush to bury old remains found in museums, of purported Aborigines. Dr Rhys Jones is dismayed by development: "How can anyone on the basis of a very small genetic link make an exclusive claim for all the remains of all people who have lived in this continent, going back 40,000 years? ... only the radical view tends to be heard and supported by government" (quoted in P Derriman, "Are they Ancestors or Fossils?" *Sydney Morning Herald*, 19 March 1990). "People who lived in Australia 15,000 years ago are simply too far

The Aborigines of the head waters of the Murray River, like many peoples, have legends of the flood of Noah (Charles Peck, *Australian Legends*, p. 37). They believe that they are alive today because of a man and his wife staying alive on a canoe while all other people drowned (Howard Coates, "The Flood," *Creation*, Vol. 4, No. 3, pp. 6-9). One tradition of the flood centres around Nowulu Island. "Nowulu" could be a corruption of "Noah" while another speaks of the whole country being under water (James Frazer, *Folk-Lore in the Old Testament. studies in comparative religion, legend and law*, pp. 88-89). And the Aborigines of Western Australia claim that the Creation took place across the ocean, in the west (Frazer, *ibid*).

Reed relates one tradition where the Nurrumbunguttias were drowned (these were spirits) while others survived by going up in a whirlwind into the skies. One of the survivors was Pundjil whose son and daughter returned to the earth after the waters receded from the mountains and it was from these two that the world was populated by fleshly humans (Alexander Reed, "The Great Flood," in *Aboriginal Fables and Legendary Tales*, pp. 55-56).^{55,56}

Telling Aboriginal Culture and Practices

Several items should be mentioned during the course of this study, as they have a strong bearing on tracing the origin of the Aborigines. Let us first turn our attention to the boomerang or throwing wood. From where did it spring?

removed from modern Aborigines morphologically for Aborigines to be able to claim exclusive rights to them ... He says many of the remains in question are of people who had little in common physically with Aborigines".

⁵⁵ One missionary in Western Australia found a flood legend among the locals and recounted it: "It came about that the earliest-time children tormented and ill-treated the Winking Owl, Dumbi. Ngadja, the Supreme One, was inwardly grieved and felt deep sorrow for him. He instructed Gajara, 'If you want to live, take your wife, your sons and your sons' wives and get a double raft. Because of the Dumbi affair, I intend to drown everyone. I am about to send rain and a sea flood,' he told them. 'Put on the raft long-lasting foods that may be stored, foods such as gumi, banimba, and ngalindaja, all these ground foods.'

"So Gajara stored all these foods. He also gathered birds of the air such as the cuckoo, the mistletoe-eater, the rainbow bird, the helmeted friar bird and finches; these he took on the raft, and also a female kangaroo. Gajara gathered his sons as the crew, and his own wife and his sons' wives together.

"Then Ngadja sent the rainclouds down, shutting the clouds in upon them. The sea-flood came in from the north-north-east and the people were closed in by the salt-water flood and the tidal waters of the sea. Ngadja whirled the flood waters and the earth opened, drowning and flattening them all. He finished them at Dumbey. Meanwhile, the flood carried all those who were on the raft with Gajara along on the current far away to Dulugun.

"At last, the floodwaters brought Gajara back in this direction. He sent some birds out from the raft, first the cuckoo. The cuckoo found the land and did not return to him. Gradually the waters were going down. Later on, the other birds returned to Gajara and he sent them out again the following day. The land was already drying the waters up and the living creatures found a home and food. They killed a kangaroo after landing, and Gajara's wife, Galgalbiri, put it in the earth oven and cooked it with other foods. The smoke rose slowly until it reached through into the sky. Ngadja, the Supreme Being, could smell the steam and smoke rising from the female kangaroo as it was cooking and he was pleased.

"Ngadja, the Supreme Being, put the rainbow in the sky to keep the rain-clouds back. The rainbow protects us so that the rainfall does not rise too high. Our people understand the significance of it. When we see the rainbow we say, 'There will not be any abnormally heavy rain.'" (Howard Coates, "The Flood," *Creation*, Vol. 4, No. 3 (1981), pp. 9-12).

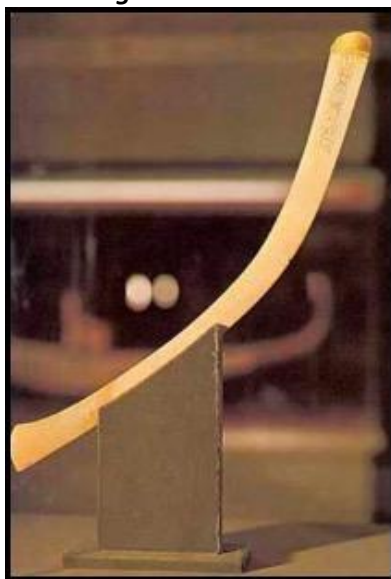
⁵⁶ Researchers have found Aboriginal legends about rising sea levels, but attribute this to the end of the ice age rather than after Noah's flood (see Nicky Phillips, "Aboriginal stories of sea level rise preserved for thousands of years," *Sydney Morning Herald*, 14 Feb 2015).

Louis Figuier (1893) writes:

“The chief weapons of the Australian are the waddy, a large club, and the boomerang ... One of the chief weapons depicted on the walls of the tombs of the ancient Thebian kings [of central Egypt] is now believed to be a boomerang, and the use of this weapon amongst the Dravidian hill tribes of India is still known. It is curious that **Professor Huxley ... classifies the ancient Egyptians, the Dravidian hill tribes, and the Australian Aborigines together in one race.**” (*The Human Race*, p. 610) [emphasis mine]

The boomerang was first found along the Nile and Professor Childe even states that the Australian Aboriginal received it from Egypt (Vere Childe, *New Light on the Most Ancient Near East*, p. 65).⁵⁷ It would be very unlikely to develop the boomerang independently in two or more remote areas of the world. The Australoid-looking Veddah of South India, too, use the boomerang (Ayyaswami Kalyanaraman, *Aryatarangini. The Saga of the Indo-Aryans*. Vol. 2, p. 172).

Figure 12. King Tutankhamun’s Boomerang



Lenoch in his paper “Throwing Wood and the Boomerang” attempts to demonstrate cultural and historical origin and connections to the boomerang. After deep study on the subject, he says that it was probably invented in India and the ancient Orient (ie the Middle East) (Johann. E. J. Lench, *Throwing Wood and Boomerang*, [Wuerfholz und Bumerang] Thesis, Vienna, 1949 quoted in Heitman (et al), *How the Throwing Wood and the Boomerang Developed*, p. 2).

⁵⁷ In fact, the boomerang was found in Tutankhamun’s and Amenhotep’s tombs. See Stan Florek, *Aboriginal Boomerangs and King Tutankhamun*, <https://australian.museum/blog/>, 10 Feb 2023.

Why is this so? For in the ancient Middle East, civilizations used these strange throwing woods as symbols, signs of dignity to the gods and royal badges, primarily in the area of Babylonia and also Assyria.

“Its land of **origin is Babylon**. Later it was transferred to Egypt and Greece ... according to Winckler the idea of the throwing wood came from the advanced civilizations of the Near East and spread in Europe, Africa, India and even in Australia; Bork maintains that **the Australian boomerang was derived from the Babylonian weapon of the gods.**” (Heitmann, *How the Throwing Wood and the Boomerang Developed*, pp. 4-5)⁵⁸ [emphasis mine]

Another clue: the Colchians, whom we previously met, did not burn nor bury their male dead (Catherin Avery, *The New Century Handbook of Classical Geography*, p. 90). Instead, they left them on trees exposed, to be eaten by birds (Avery, *Ibid*, p. 315).⁵⁹ This is exactly what many of the Aborigines do (Louis Figuier, *The Human Race*, p. 611)⁶⁰ and they later may place the bones in a cave in the dead person’s home territory (see Deborah Rose, *Dingo makes us Human: Life and Land in an Australian Aboriginal Culture*, p. 70)⁶¹

Also, I mentioned earlier that Professor Sayce relates how the early inhabitants of Babylonia were Cushites. These Cushites had a matriarchy (Archibald Sayce, *Races of the Old Testament*, p. 201) - so did the Aborigines of south-eastern Australia.

These peoples lived in a stone age society and were sometimes in peace and harmony and other times cruel, warring and violent. Women and children were often treated as commodities and abused.⁶² Here is an extract from Josephine Flood’s *The Original Australians. The Story of the Aboriginal People*:

“Aboriginal girls with decorative cicatrices in the Kimberley, Western Australia, in the 1930s. Bodyscarring was practised throughout Australia. Scars were cut or burnt into the skin of the chest, abdomen, shoulders,

⁵⁸ “The word comes from the Turuwal tribal language in New South Wales, Australia, but the ingeniously designed instrument, a masterpiece of aerodynamics, is depicted in Semito-Egyptian art of five thousand years ago. Beside its extensive use throughout Australia, it is found today in southern India, and in California and Arizona where certain Indian tribes still kill birds, rabbits, and other small animals with the boomerang.” (John Cohane, *The Key*, p. 59)

⁵⁹ Refer to Deborah Rose, *Dingo makes us Human: Life and Land in an Australian Aboriginal Culture*, pp. 69-70. Other scattered tribes mentioned in *Encyc. Brit.*, art. “Embalming, Burial and Cremation,” Vol. 6, 15th ed., 1974), also did this.

⁶⁰ See also James Frazer *Folk-Lore in the Old Testament. Studies in comparative religion, legend and law*, pp. 30, 287, 344.

⁶¹ Some are trying to make out, supposedly using genetic studies, that dingoes made it to Australia 18,300 years ago, yet there is not the slightest evidence for this anywhere, including in the archaeological record. But Peter Bellwood, an archaeologist from the Australian National University argues that “genetic-based dating techniques are unreliable.” Such a revelation! (“‘Made in China’: DNA breakthrough rewrites dingo story,” news.com.au, 8 Sept 2011).

⁶² Some of the evidence is now conveniently ignored or airbrushed from history because the facts do not fit the radical narrative. See, for example, information contained in *Aborigine Facts*, <https://cirnow.com.au/aborigine/> 29 Jan 2018. See Walter Roth, *Ethnological Studies Among the North-West-Central Queensland Aborigines: some cannibalism practiced* (p. 166), beatings of women and children (pp. 5, 6, 11, 12), mutilation (p. 2, 111) etc.

arms, back, buttocks or thighs. Burns were made with hot coals, firesticks or heated stones and cuts were incised with sharp stones or shells and more recently with glass. Filling cuts with ashes or clay mixed with grease produced raised scars. Cicatrices were arranged in regular patterns of lines, dots or circles. Children usually received their first scars at puberty, with more added until adulthood. The patterns denoted identity and affiliations with a particular social group.” (p. 150)⁶³

Figure 13. Body scarring⁶⁴



Much of this is being air-brushed out of history books and websites.

“Many girls were married before puberty. Groote Eylandt girls went to live with their ‘promised’ husband at the age of 8-9 years, Tiwi girls at 8-10 years, and Warlpiri girls at 9-12 years. However, girls of the central desert tribe did not marry until they reached puberty, which came later because of their strenuous lives and malnourishment (14-15 years). Early marriage for girls is readily explained in economic terms. **Females were economic commodities as well as sexual objects,** valued both as active foragers and as producers of the next generation of food-producers. A girl therefore often married young, moved to her husband's clan territory and was ‘apprenticed’ to her older co-wives to learn the distribution of food in her

⁶³ In northern Western Australia there exist paintings that appear to be quite different to that of Aborigines. Some look African. Another has a halo with a fully clothed person. Whence did these originate? By ancient visitors to the Australian continent or recollections of other artforms by the incoming Aborigines? See Vesna Tenodi, “Understanding Australian prehistory accurately depends on honest non-politicized research,” *Pleistocene Coalition News*, Vol 11, Issue 5 (2019), p. 25-27). There are a number of other articles on the site <http://pleistocenecoalition.com> worth a read.

Note also Rodney Liddell's *Cape York: Savage Frontier* and Keith Windschuttle, “The fabrication of Aboriginal history,” *The New Criterion*, Vol. 20, No. 1, Sept. Also, Tony Thomas, “The long history of Aboriginal Violence – Part II,” *Quadrant Online*, 7 May 2013 <https://quadrant.org.au/opinion/bennelong-papers/2013/05/the-long-bloody-history-of-aboriginal-violence/> Exposes of myths created by academia are published from time-to-time such as Peter O'Brien, “A ‘Dark Emu’ Ally Flips the Bird at Truth,” *Quadrant Online*, 1 Dec 2019.

⁶⁴ Extracted from *The Original Australians. The Story of the Aboriginal People.*

new home. Prior to marriage, the future bridegroom, unless he already had one or more wives, might pay 'brideprice', living in the unmarried men's camp and hunting to support himself and provide some food for his future bride's parents. Sometimes after marriage the couple stayed for some years with the girl's parents so that the son-in-law could hunt for them, but later they moved back to the husband's traditional territory. As producers of the more reliable and larger part of food consumed, females were extremely valuable economically. Women reached peak efficiency as food collectors in middle age, when no longer tied down with pregnancy and child care, whereas men's greatest productivity as hunters came at about 25 years of age, when they had become fit, strong, experienced hunters. **The system of marrying young girls to much older men** meant that old men unable to hunt received plentiful food from their wives and younger relatives." (p. 153)

"Some couples eloped—a very dangerous undertaking, because once a girl was promised or married to a man **she was his property, and at times the lovers were pursued and killed**. On occasion, girls were captured and carried off by men of another clan; some young men became frustrated by the long wait for a wife and went on women-hunting raids, ignoring the danger of payback killings to avenge the loss. **Wives were lent, shared and exchanged, pre-marital and extra-marital sex with 'sweethearts' was rife, and there were many 'affairs' between wives of old men and young bachelors**. There was little or no homosexuality, but enthusiastic heterosexuality. In many Aboriginal societies, such as those in the Great Victoria Desert, **intercourse before puberty and marriage was countenanced and even encouraged; in Western Arnhem Land in the 1960s, 'a girl may have her first full sexual association at the age of about nine, sometimes earlier, a boy not until twelve to fourteen or so'**. This early sexual activity continues and Aboriginal communities have extremely high rates of teenage pregnancy." (p. 154)

The Dingo

The dingo dog has long been associated with the Aborigines. Where do the dingoes come from? From the Middle East, particularly the area around Syria near Iraq, where Babel was according to Griffith Taylor (*Environment, Race and Migration*, p. 95). The nearest dog tribes to the dingo today are in Syria, not Austronesia as one would expect.

Dr Corbett of the CSIRO, has undertaken research to show that the dingo dog associated with the Aborigines came to Australia possibly 3,500 years ago and that dog types with skull shapes, coat colours and social organisation resembling other dogs found in southern China, India and other Asian countries may be regarded as close relatives (Bob Beale, "The sweet-and-sour dingo theory," *Sydney Morning Herald*, 26 March 1988).⁶⁵ In fact, the belt in which

⁶⁵ See "The Australian Dingo: A Dog in Wolf's Clothing," *Creation*, Vol. 27, No. 2 (March 2005), pp. 10-15.

this dog family may be found extends from Israel into southern Asia (Roland Breckwoldt, *A Very Elegant Animal. The Dingo*, p. 53).

Another researcher, Klim Gollan, an archaeologist, has a slightly different theory to Dr Corbett. Although he finds the nearest relative to the dingo on the Indus delta bred 3,000 years ago, he believes that Indian traders brought them into Timor along with sheep, goats, cattle, pigs, artefacts and dogs, with Timor becoming the link between India and Australia, about 3,000 years ago (Breckwoldt, *ibid*). Certain varieties of cats, too, may have come to Australia about 4,000 years ago according to some evidence now available ("Cats destroy 700m animals a year," *Sun-Herald*, 23 January 1994).

It is this recent, post-Flood entry of the dingo into Australia which gives further credence that the Aborigines were immigrants to the continent about 2,000BC,⁶⁶ and not 40-70,000 years ago. Indeed, the researchers find sudden cultural change at the end of the Holocene period about 4,000BC⁶⁷ and another about 2,000BC. This indicates that they have discovered pre-Flood peoples and of course the post-Flood Aborigines during their research - without realising it.

For instance, most Aboriginal paintings are less than 1,000 years old according to the *Encyclopaedia of Aboriginal Australia*:

"Despite some researchers' beliefs that some rock paintings are very old, this has been demonstrated only for a few engravings ... most paintings are likely to be dated to less than 1,000 years ago." (David Horton (ed), *The Encyclopaedia of Aboriginal Australia*. Vol. 2, p. 896)

Several further quotes are necessary to prove to the reader that scholars themselves debate the historicity and antiquity of the Aboriginal presence in Australia, even though the media presents a view that the evidence is concrete and that no debate should be entered into. Presenting scanty materials as evidence does great harm to preserving the true roots of all peoples:

"Professor Wood Jones ... believed that the dingo did not evolve in Australia and the best explanation for its presence was that it came with the Aborigines ...this puts the most probable time of arrival of the dingo at about 4000 years ago ... Quite suddenly, around 5,000 years ago, three types

⁶⁶ One researcher wrote: "What were their racial origins and whether these consisted of a blending of different genetics still remains an open question. My examination of chronology concludes that at least for dates beyond 5000 years B.P. it is highly suspect and particularly when fossilization has occurred. I strongly suspect in the course of time it will receive drastic re-evaluation. The fact of patriotic fervor in rewarding antiquity in all cultures has been noted. Finally I believe Aboriginal mythology holds many secrets. If we can tackle the issue of chronology possibly by the use of comparative mythology tools it may be of use in interpreting some of the murkiness that surrounds early settlement of Australia. Thus in summary for every question half answered we have another two waiting to replace it." (Peter Jupp, *The Human Settlement of Australia*, BA (Honours thesis), University of Melbourne, 2009, p. 26).

⁶⁷ "... sea-levels rose continuously until around 6,000 years ago" (David Horton, *The Encyclopaedia of Aboriginal Australia*. Vol. 1, p. 473).

of new stone tools appeared in the Aboriginal tool kit ... The origin of the new tools remains as obscure as that of the dingo but the fact that they both appeared in Australia at about the same time cannot be ignored." (Roland Breckwoldt, *A Very Elegant Animal. The Dingo*, pp. 44,49,54)

"It has been suggested that the Mungo and Kow Swamp people represent two separate migrations to Australia. Much more recently the presence of the dingo (and other possible indications in technology) may indicate the arrival of additional people in the Holocene ... The arrival of the dingo may be correlated with other evidence of cultural change around 3,000-5,000 years ago ... **The greatest cultural changes to have taken place throughout Australia have occurred since the mid-Holocene (ie in the past 5,000 years) and especially during the past 3,000 years** ... it has also been argued that there was a major increase in the painting of rock art sites during the last 3,000 years or so." (David Horton (ed), *The Encyclopaedia of Aboriginal Australia*, Vol. 1, pp. 212, 285, 473, 474) [emphasis mine]

One of Australia's foremost archaeologists, Josephine Flood, noted for the book *Archaeology of the Dreamtime*, wrote that there may have been three different migrations to Australia, with later fusion or simultaneous immigration, with fusion. Another theory is that:

"... there was little technological change over 15000 years, until about 5000 to 5500 years ago when new small tool types were added to the toolkit ... the sea stabilised at its present height between 5000 and 7000 years ago ...⁶⁸

"Almost all the sites known along the south coast of New South Wales were first occupied within the last 5000 years, but an equal number of older sites on earlier shorelines may now lie submerged under the ocean ... At Bass Point midden there was a dramatic increase in intensity of occupation about 4000 years ago. Similarly at Burrill Lake rockshelter human activity increased over the last few thousand years ...

"It has been widely believed that there were one or more migrations of new comers into Australia, 4000 to 5000 years ago, who brought new tools together with the dingo, which first appeared to the continent at about the same time ... All but two or three Aboriginal languages have now been shown to be descended from one ancestral stock: proto-Australian ... Only two languages show no links with other Australian language: those of the Djingli of the Barkly Tableland and Tiwi of Bathurst and Melville Islands ... it is probably impossible ever to demonstrate a genetic connection between

⁶⁸ An article appeared in *The Daily Telegraph*, "Burial site bones 7000 years old," 19 March 1992: "... archaeologist Sue Feary said ... "It's very unusual to find sites older than 5000 years because after this period much of the bone and organic matter has decayed beyond recognition."" One could add to this that humans did not occupy Australia prior to 6,000 or so years ago.

Australian and any other language family, since languages change at such a rate that after 3000 to 4000 years of separation genetic links are no longer visible ... **proto-Australian could have been introduced with the dingo about 4000 years ago.**" (Josephine Flood, *Archaeology of the Dreamtime*, pp. 98, 123, 194, 206, 207)⁶⁹ [emphasis mine]

In other words, modern Australoids began to drift into Australia approximately 300 years after the flood and continued to do so over the centuries.

The question arises: did the Aboriginal languages emanate from south Asia and are related to the languages of the Dravidians and pre-Dravidians? Or did they arise completely separately? Many used to believe in a connection to south India and then this belief waned and academics are not keen in showing any connection.

However, one brave academic, Sbamil Nafiqoff, does present data that demonstrates connections between the Aborigine tongues and that of the Dravidian peoples. He is a renowned linguist and specialises in areas such as the Dravidian tongues, which is classified as *Nostratic* by linguists:

"The present author's vision of deep, Nostratic or pre-Nostratic-type connection between Australian and those languages is herewith exemplified by certain cursive parallels offering rather large testimony to the Nostratic phylum's certain external long-range relationships." ("The Australian Aboriginal Languages Correlate with the Nostratic Phylum," *The Pecs Papers*, p. 178)

Experts such as Nafiqoff should not be ignored.

⁶⁹ See also Robert Kirk & Alan Thorne, *The Origin of the Australians*, p. 1. While John Cohane in *The Key*, p. 261 states that Ronald and Catherine Berndt's *World of the First Australians* ... "concludes, among many other fascinating conclusions, that the 750 or more current aboriginal dialects in Australia stem from at most three or possibly four languages brought in from outside."

In *The Original Australians*, Josephine Flood explains: "Language. The main groupings of Aboriginal languages were as different from each other as German and French or Hindi and Bengali (see chapter 6). There was no common language across the continent, but there was extensive contact between neighbouring language groups for trade, ceremonial life and the exchange of marriage partners. Often children would have parents who spoke different languages; they used their mother's tongue in the earliest years but most changed to their father's language before reaching puberty. Quite often they learnt three or four languages, and might be able to understand several more. Indeed the Original Australians were possibly the most multilingual people in the world." (p. 142)

"Scholars of the Australian aborigines see Australian aborigine languages as being connected with Dravidian (see Robert Dixon, *The Languages of Australia*, pp. 236–37).

"The evidence for this is remarkable, including phonological features, such as both retroflexes and alveolars beside dentals, and typological similarity, such as word order, an agglutinative morphology, and an inclusive/exclusive distinction in non-singular first person pronouns, to note just three such similarities, as well as lexical similarities.

There is also connection between Australian aborigines and Dravidians in the kinship system, and in the use of the boomerang" (Stephan Levitt, "The Ancient Mesopotamian Place Name 'Meluhha'," *Studia Orientalia*, Vol. 107 (2009), p. 140). [emphasis mine]

An Egyptian Connection?

In the *Daily Telegraph*, an article appeared in 1970 on "Egyptians could have been first to find Australia":

"Evidence slowly accumulates that the ancients, even 2000 years ago, were aware of the Fifth continent - Australia.

"Sporadic but most suggestive finds have been made from Torres Strait down the east coast nearly to the border of Victoria.

"Eight years ago, during excavations for silo elevators at Geraldton, Western Australia, an Egyptian bronze plate was found 20ft. below today's sea level."

(Daily Telegraph, 26 October 1970)

The reader will recall that it was mentioned how that Herodotus claimed that the peoples of the Colchis, the Ethiopians and the Egyptians practiced circumcision. So do the Aborigines.⁷⁰ Surely this represents another proof of their true origin in the Near East?

For further information on the pros and cons for an Egyptian presence in ancient Australia, refer to the **Appendix. Egyptians and Africans in Ancient Australia?**

Campbell's book *Primitive Mythology* has a rather interesting entry which I stumbled across while researching something else and it would be pertinent to raise it at this point. In the chapter dealing with "Paleolithic Caves", the author discusses ceremonial masks found in various cultures which include horns or pointed sticks on their heads and in particular their representation in the famous ancient paintings discovered in the Lascaux caves, France in 1940:

"The position of the lance, furthermore, piercing the anus of the bull and emerging at the penis, spills the bowels from the area between - which is precisely the region affected by the 'pointing bone' of the Australians. And finally it should be noted that the curious horns of the weird wizard beast in the upper chamber of the great cave, among the wonderful animals of that happy hunting ground, are exactly the same in form as the **pointing sticks worn in the manner of horns by the performers in many of the Australian ceremonies of the men's dancing ground.**" (Joseph Campbell, *The Masks of God, Primitive Mythology*, pp. 303-04) [emphasis mine]

⁷⁰ True, various other peoples scattered around the world also practiced circumcision, but nowhere near the extent the Egyptians and Ethiopians did. And the American Sioux tribe also practices this. They, too, were in Asia Minor anciently.

Other wall paintings like that at Lascaux have been found in the Sahara-Atlas Mountains, southwest Libya and in the Nubian desert. Similar rites are also found in the Luebo African pygmies (Campbell, *ibid*).⁷¹

Amongst other interesting items we find that the Aborigines used the "quipus" - a device made of knotted cords to maintain the memory of events. It was also used in Egypt, Melanesia, West Africa, and China. They also practiced abortion, like many other cultures.⁷²

August Miles, Commissioner of Police, revealing article (1854)

Another article which I was fortunate to come across was "How did the natives of Australia become acquainted with the Demigods and Daemonia, and with the Superstitions of the Ancient Races? And how have many Oriental words been incorporated in their dialects and languages?" *Journal of the Ethnological Society of London*, Vol. 3, pp. 4-50 published in 1854, researched and written by W Augustus Miles, JP, Commissioner of Police, Sydney. He was also a corresponding Member of the Ethnological Society, the Statistical Society, and the Museum d'Histoire Naturel, Paris.

I will not attempt to summarise the entire 47 page article, but I prefer to merely extract and quote certain pertinent fascinating sections:

"The earliest accounts state that the primitive Egyptians, before the arrival of Mene, lived upon the herb agrostis ... So the Australian natives in the interior live upon grass seeds, roots, and ferns. It appears that races have existed with teeth similar to the aborigines of this country ... Sir Thomas Mitchell found a tribe in the interior with a Jewish caste of countenance ... some are quite Asiatic ... The tribes near the coast are mostly ichthyophagi ...

"The aborigines of Egypt lived chiefly upon vegetables; they sheltered themselves under sheds of mean workmanship, which they thatched with

⁷¹ DNA research shows a connection between the Aborigines and Africans. However, evolution believing scientists believe that this goes back 60,000 years, instead of a few thousand: "A study of DNA samples from Aboriginal Australians and Melanesians from New Guinea, led by Peter Forster at Britain's University of Cambridge, appears to verify the theory that all humans came from the same small group of Africans. The Australian and New Guinean populations were found to share genetic features linking them those who left Africa up to 60,000 years ago.

"Although it has been speculated that the populations of Australia and New Guinea came from the same ancestors, the fossil record differs so significantly it has been difficult to prove," Dr Forster told Britain's *The Times* newspaper. "For the first time, this evidence gives us a genetic link showing that the Australian Aboriginal and New Guinean populations are descended directly from the same specific group of people who emerged from the African migration."

Dr Forster, who is now at the Anglia Ruskin University, said the ancient Australians would have travelled from Africa via Arabia, Asia and the Malay peninsula, dispersing at a rate of about 1km per year. ("Aborigines descended from African migrants," News.com.au, 8 Dec 2007)

⁷² According to the *Australian Encyclopedia*, abortion was practised by the tribes of south-east Australia "by winding thick twine round and round and round the abdomen, combined with 'punching' by hand or stick the more palpable portions of the foetus ... Infanticide before the child has taken the breast may be practised if the arrival has come too soon after its predecessor."

the flags of the Nile. In process of time they began to feed upon the fish ... Such is the present condition of the aborigines in Australia: they are now in the same position as the ... Egyptians upwards of 3600 years ago, yet they retain superstitions of the earliest date; but when, how, or by what races oriental myths and words were brought here, is hitherto unknown, and the fact has only been recently discovered.

"... [the Aborigines had sophisticated irrigation works] ... This system of irrigation was known in early times to the Indo-Scythians, and was introduced by them into Egypt. It also appears to have been at some time introduced here.

"The Baal is a demon known under the name of "Boyl-ya" in South Australia [a similar god is found in India] ...

"The custom of piercing the septum naris is an oriental custom of the present day ... it also obtains very generally among the Australian tribes .. The natives of Senaar, Darfur, and Upper Egypt, place a bit of wood in the cartilage of the nose ..." (Miles, ibid)

Miles' article contains numerous similarities between the Aborigines, the ancient Egyptians and other old cultures including:

- the boomerang (although the Australian variety is more aero-dynamic)
- various words which appear common to Near Eastern cultures
- similar names of deities and demons
- superstitions such as transmigration
- stone circles (see the entry "Stone Arrangements" in *The Encyclopaedia of Aboriginal Australia*, Vol. 2, p. 1029)
- raised scars in lieu of tattoos (similar to the cut on the cheeks of certain Egyptians)
- deprivation of the front teeth
- wearing of human hands around the neck in similitude to the Egyptians, Indian tribes and southern Italy
- various types of cannibalism (cannibalism was found in various forms in almost every culture)
- ophic worship
- carvings on rocks
- crystalomancy
- burying the dead in a sitting position
- many words which have a similar meaning and pronunciation (and hence translation into English) as found in the Sanskrit.

The entire article is fascinating, and time itself, no doubt, will produce a modern researcher who will build upon this foundational article. A fine work will emerge proving Aboriginal links

to the ancient Middle East, like all nations have the potential to do, if only their historians would accept the Biblical record.

By way of background, I first saw this article listed in the bibliography of a book around 1979-81. I wrote to a contact of mine in the United States (I think he was Billy Alvey) who found it in a library, copied it and mailed it to me. I am very grateful for this. Of course, the article is now available on the internet, like so many other items I had to seek out from overseas and pay for copying – many are now free on the internet, including ancient books.

There are also interesting Aboriginal legends concerning meteors that entered their legends over 1,000s of years. One concerns a spirit being falling to the earth as a meteor or ‘shooting star’ as some put it; and in another legend “a spirit named Kurikuta came to the Earth in a crystal body at night as a fiery meteor” (Duane Hamacher and Ray Norris, “Meteors in Australian Aboriginal Dreamings,” *WGN. Journal of the International Meteor Organization*, Vol. 38, No. 3 (2010), p. 94)⁷³

This recalls Christ stating, “I saw Satan fall like lightning from heaven” (Luke 10:18).

Other Practices: Coincidence?

Their practice of mummification has some similarities to that practiced by the Egyptians. Professor Elkin addresses this issue in the work *Aboriginal Men of High Degree* in the sections “Distribution of Abdominal Operations” and “Mummification Pattern of Ritual” (pp. 29-31). He asks the question:

“But whence came this ritual into Australia? Did it come with the diffusion of the profession of medicine men and of certain forms of magic into the continent? This is possible, for esoteric rites do spread from people to people. Or was it built up in Australia on the basis of an actual burial rite that was performed there, whether introduced or evolved locally?

“No definite answer can be give ... There seems little or no reason for doubting that this ritual introduced into Australia by way of the Torres Straits Islands, where a type of mummification was practiced.” (Peter Elkin, *Aboriginal Men of High Degree*, p. 30)

One question the Professor does not ask, however, is “But whence came this ritual into the Torres Straits?” One can only suggest that there was a connection in the ancient Middle East between the Papuans, Aborigines and Egyptians.

One authority provides even further insights: Grafton Smith was a world renowned specialist *The Migrations of Early Culture* on human diffusion and one of the top-ranking academics of

⁷³ Of further interest is that many tribes developed their own calendars, based on micro-seasons and influences of spirits. You can read about this in Philip Clarke’s “Australian Aboriginal Ethnometeorology and Seasonal Calendars,” *History and Anthropology*, Vol. 20, No. 2, June (2009), pp. 79–106.

his day. In his work he reveals the following discoveries about the mummification practices in the Torres Strait, just north of Australia:

“But when I examined the mummy from Torres Straits in the Macleay Museum (University of Sydney), and studied the literature relating to the methods employed by the embalmers in that region (1; 19; 25; and 27), I **was convinced, from my knowledge of the technical details used in mummification in ancient Egypt (see especially 78; 86 and 87), that these Papuan mummies supplied us with the most positive demonstration of the Egyptian origin of the methods employed.** Moreover, as they revealed a series of very curious procedures, such as were not invented in Egypt until the time of the New Empire, and some of them not until the XXIst Dynasty, it was evident that the cultural wave which carried the knowledge of these things to the Torres Straits could not have started on its long course from Egypt before the ninth century B.C., at the earliest.

The incision for eviscerating the body was made in the flank, right or left, or in the perineum (19; 25)—the two sites selected for making the embalming incision in Egypt (78); the flank incision was made in the precise situation (between costal margin and iliac crest) which was distinctive of XXIst and XXIInd Dynasty methods in Egypt (86); and the wound was stitched up in accordance with the method employed in the case of the cheaper kinds of embalming at that period (78). When the flank incision was not employed an opening was made in the perineum, as was done in Egypt—the second method mentioned by Herodotus—in the case of less wealthy people (56, p. 46).

The viscera, after removal, were thrown into the sea, as, according to Porphyry and Plutarch, it was the practice in Egypt at one time (56, pp. 57 and 58) to cast them into the Nile.

The body was painted with a mixture containing red-ochre, the scalp was painted black, and artificial eyes were inserted. These procedures were first adopted (in their entirety) in Egypt during the XXIst Dynasty, although the experiments leading up to the adoption of these methods began in the XIXth.

But most remarkable of all, the curiously inexplicable Egyptian procedure for removing the brain, which in Egypt was not attempted until the XVIIIth Dynasty—*i.e.*, until its embalmers had had seventeen centuries experience of their remarkable craft (78)—was also followed by the savages of the Torres Straits (25; 27)!

Surely it is inconceivable that such people could have originated the idea or devised the means for practising an operation so devoid of meaning and so technically difficult as this! The interest of their technique is that the Torres Straits operators followed the method originally employed in Egypt (in the case of the mummy of the Pharaoh Ahmes I. [86, p. 16]), which is one

requiring considerable skill and dexterity, and not the simpler operation through the nostrils which was devised later (78).

The Darnley Islanders also made a circular incision through the skin of each finger and toe, and having scraped off the epidermis from the rest of the body, they carefully peeled off these thimbles of skin, and presented them to the deceased's widow (25; 27).

This practice is peculiarly interesting as an illustration of the adoption of an ancient Egyptian custom in complete ignorance of the purpose it was intended to serve. The ancient Egyptian embalmers (and, again, those of the XXIst Dynasty) made similar circular incisions around fingers and toes, and also scraped off the rest of the epidermis: but the aim of this strange procedure was to prevent the general epidermis, as it was shed (which occurred when the body was steeped for weeks in the preservative brine bath), from carrying the finger- and toe-nails with it (78). A thimble of skin was left on each finger and toe to keep the nail *in situ*; and to make it doubly secure, it was tied on with string (78) or fixed with a ring of gold or a silver glove (84)." (pp. 21-22) [emphasis mine]

The author may be correct – there may have been Egyptian influences on these people as well as their relatives on the mainland. Yet, modern academics are ignoring or even removing the evidence from the past.

The Physiognomy of the Australoids

If you stand an African side-by-side with an Aboriginal, you will notice certain physical similarities such as dolichocephaly, ie long-headed (Loomis Havemeyer, *Ethnography*, p. 112).⁷⁴

However, likewise, the North-West Europeans are also dolichocephalic. The blood group similarities between the Aborigines and North-West Europeans is, in Taylor's words, "remarkable" (Griffith Taylor, *Environment, Race and Migration*, p. 99).⁷⁵ This blood group is AO (no B is present); by the way, this blood group relates the Australoid directly to the black Kurumba, Bhil, Gond and Veddah of the Indian subcontinent.

Even the Australoid and Veddoid skeletal structure has some similarities to that of the European (Robert Bean, *The Races of Man*, p. 27). No wonder Bean says that there must have been a relationship between the European and Australoid races anciently (Bean, *ibid*, p. 103). Of course. Because we all descend from Adam and Eve.

One more matter regarding the physical make-up of the Aborigines should be stressed. Some of them have blondish or reddish hair. And this was NOT due to White colonisation of

⁷⁴ See Frederick Hulse, *The Human Species. An Introduction to Physical Anthropology*, pp. 357-58.

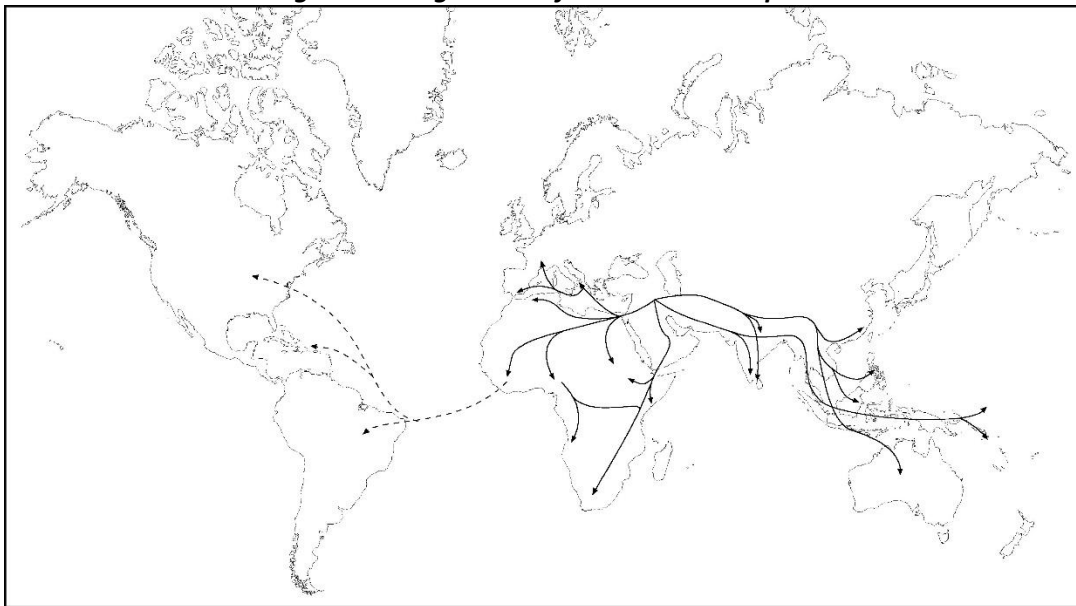
⁷⁵ See Robert Bean, *The Races of Man*, p. 105.

Australia but was a feature before the Whites arrived in Australia (William Langer, *Encyclopedia of World History*, p. 16; See Carlton Coon, *Living Races of Mankind*, plate 78).

Some Aborigines in northern New South Wales have reddish hair and the Tndjibandi of Hamersley plateau in Western Australia have a dark copper-coloured, lighter skin colour and blonde hair. True, Whites may have visited Australia thousands of years ago, but no evidence whatsoever exists, not even traditions, to substantiate this. Anthropologists see this aberration as a single gene mutation which began in Northern Territory and spread out from there (Andrew Abbie, *The Original Australians*, p. 112). Again, this is a possibility.⁷⁶ Or are these part Canaanite?

Finally, some Aboriginal tribal names are interesting: Arab, Arabana, Dangbon, Danggali, Dangu, Maridan, Nan, Nanda, Nangatadjara, Nangatara, Nanggikorongo, Nanggumiri, Nango, Narangga, Narinari, Ramindjerie, Tedei. Perhaps these names *may* be related in some way with Nanus or Ninus (Nimrod), Dedan, Rama and the Sabtecha (see Genesis 10)?

Figure 14. Migrations of the Hamitic Peoples



The Scattered Australoids

There appears to be sub-stratum of Australoids in South America!

We earlier referred to Campbell's work on mythology. He also relates how small Australoid (Tasman to be exact) strains have been found in the Yahgans and Alacalooft peoples of the Tierra del Fuego at the tip of South America; semi-Australoid strain in some nomadic

⁷⁶ No wonder ethnologists such as Coon (*Living Races of Mankind*, p. 281) acknowledge the "affinities" between the Australoids and Veddoids to the Caucasoids.

hunters in South and North America; and a Melanesian strain in the Matto Indians of the Amazon (Joseph Campbell, *The Masks of God, Primitive Mythology*, pp. 363-64).⁷⁷

The Australoid remnants may have somehow found their way across the Pacific; or through central Asia thence Alaska and worked their way down over many centuries into the tip of South America.

Other writers have also noticed small Australoid traces in the Ainu and certain American Indian tribes. In fact, a documentary was shown on Foxtel cable television in Australia in 2001 demonstrating this to be the case. The documentary was titled *Ancient Voices. Tracing the First Americans* which I was fascinated by because it backed up previous readings over the years.

I have before me a work titled *Fuegian Songs* by Erich von Hornbostel published in the *American Anthropologist*. Vol. 38, No. 3, July-Sept (1936), pp. 357-67). Tucked away in the paper are the following interesting points:

- There are some similarities between musical style of the Yahgan Indians at the tip of South America and the Veddah.
- Sticks are used for various type of dances by beating them on the ground – this is also found among the Assamese and the Kurnai tribe of south-east Australia.
- Central and western Australian tribes have a singing manner similar to some American Indians.

“Thus the situation in Australia and South America as regards musical culture appears to be exactly homologous, and this fits well in the cluster of remarkable correspondences in cultural details, on which Professor Koppers has based his hypothesis of a common origin of the southeast Australian and Andamese cultures on the one hand, and Fuegian and Californian cultures on the other. According to such an hypothesis, the forefathers of the ... **Fuegians, Californians, southeast Australians and Tasmanians, Andamese, Vedda ... would have lived as neighbours somewhere in Asia in very remote times,** and from there would have migrated under pressure ... on divergent lines ...”
(Hornbostel, *ibid*, pp. 360-61) [emphasis mine]

In 2015 an article appeared in the media concerning “Amazonians' ancient links to Indigenous Australians,” *Sydney Morning Herald*, 22 July 2015 by Bianca Hall, which backs up the readings and discoveries from decades earlier:

“Researchers in the US and Denmark have established that people sharing DNA links with Aboriginal people crossed the Bering land bridge between Siberia and the Americas thousands of years ago.

⁷⁷ Campbell demonstrates some similarities between Aboriginal spiritual beliefs and practices with those of Africa and the Americas. This *may* tie in with the earlier reference to the dark peoples found in early Scotland, prior to the Picts, who supposedly derived from the Colchis, and who were later driven out and found a way into the Americas.

"The revelations, published in *Nature* and *Science Magazine*, are the strongest signs yet that there could have been multiple migrations from Siberia to the Americas tens of thousands of years ago...

"Some Amazonian Native Americans descend partly from a North American founding population that **carried ancestry more closely related to indigenous Australians, New Guineans and Andaman Islanders** than any present-day Eurasians or North Americans," the authors found...

They said up to 85 per cent of the ancestry in the Suruí, Karitiana and Xavante Amazonian tribes came from Population Y, while about 1-2 per cent came from Australasians.

Danish researchers, whose work was published separately in *Science Magazine* this week, also found links between Australasian DNA and DNA found in Amazonian tribes.

But the Danish researchers argue that the Australasian DNA made its way to the Americas 9000 years ago, instead of 15,000 years ago, and suggested it got there via Aleutian Islanders, who also carry some DNA characteristics of Indigenous Australians.

The authors of the *Science Magazine* research wrote: "These results suggest there may be a distant Old World signal related to Australo-Melanesians and East Asians in some Native Americans".

How did we get DNA of Papua New Guineans or Indigenous Australians hiding in the Amazonian rainforest population?

Jeremy Austin, deputy director of the Australian Centre for Ancient DNA at the University of Adelaide, **described the findings as "perplexing"**.

Scientists had previously mapped human migrations using mitochondrial DNA, which is passed down along maternal lines, Dr Austin said.

But recent advances in human genome sequencing had complicated the picture, he said.

"The more we can sequence genomes from anything, and in this case humans, the more interesting these things become," he said. [emphasis mine]

Note how the experts disagree on how distant into the past all this extends and the changing science. It is certainly not set in concrete. Let's hope that the scientists and researchers do not 'fudge' the data and reinterpret it to suit their evolutionary views.

Further genetic work will prove this hypothesis. But we can definitely say that these people have been scattered after residing in a consolidated grouping after the great Flood.

Australoid Presence in Oman and Yemen

Professor Coon and others stated very clearly that a few Veddoid traces may be seen in modern times in parts of Asia and the Middle East. In turn, says Professor Coon, the Veddoids of southern India are related to the Australoids (Hornbostel, *ibid*, p. 431). In a few cases,

individuals who could easily be 'mistaken' as Australoids may be seen (Hornbostel, *ibid*, p. 430).

One group he mentions are living today in southern Arabia, partially submerged into the local population.⁷⁸ Their food gathering economy is strikingly similar to that of the Veddoids and Australoids, while their cattle culture is similar to that of the Todas in India and the peoples of East Africa (Hornbostel, *ibid*, p. 4). He claims that there are still discernable traces of the Veddoid in Ethiopia and Sumatra (Hornbostel, *ibid*, p. 448) and Coon presents photographs to back up his claim.⁷⁹

Figure 15. A Hadhramaut Arab with Australoid similarities⁸⁰



How could all this be unless there was some ancient connection and consequent migrations of peoples? But not 40-70,000 years ago!

Huxley, too, claims that a Veddoid population is alive and well in southern Arabia, although as a small sub-stratum rather than a distinct race (Francis Huxley, *Peoples of the World in Colour*,

⁷⁸ "The origin of these non-Mediterranean, partly Veddoid people in southern Arabia is obscure. Culturally, they possess many ... traits which would relate them, on the one hand, to the food-gathering economy of such people as the Australians and Veddoids; and, on the other, to the cattle culture of the Todas in India and of the Hamites and Bantu in East Africa." (Carlton Coon, *The Races of Europe*, p. 277). And again he says that there are among the southern Arabian Hadramauts, "individuals of somewhat Australoid appearance" (Carlton Coon, *Living Races of Mankind*, p. 83). "...there still exists, along the shores of the Indian Ocean, from the mouth of the Indus to the Babel Mandeb, a submerged population of Veddoid peoples ... which includes Australoids ... At present it is impossible to tell how old this Veddoid sub-stratum is in southern Arabia" (Carlton Coon, *The Races of Europe*, p. 431). Another interesting link is that the sickle-cell gene which occurs to a high frequency among the Veddoids, is also high among the Achdam peoples of southern Arabia (Phillip Tobias, *The Bantu-speaking Peoples of Southern Africa*, p. 28). In fact, some admit that the genetic markers or lines in the Australoids inhabiting the Hadramaut indicate that "the majority of such lines have arrived from Africa more recently." (Stephan Levitt, "The Ancient Mesopotamian Place Name 'Meluhha'," *Studia Orientalia*, Vol. 107 (2009), p. 144)

⁷⁹ See especially Carlton Coon, *Living Races of Mankind*, plate 135 and preface to plates 102-143.

⁸⁰ See pages 510-12 of Henry Field's *Contributions to the Anthropology of Iran*. *Field Museum of Natural History*, (Vol. 29, No. 2).

p. 131). Bean also alludes to this, claiming that the black peoples of Asia came from Africa, through Egypt and Arabia (Robert Bean, *The Races of Man*, pp. 57, 61). Others have shown that there were Veddoid/Australoid remnants in Algeria amongst the Ushtettas (Griffith Taylor, *Environment, Race and Migration*, p. 134); among the Brahui (many whom claim descent from Nimrod) living in Baluchistan in western Pakistan (they appear to be a mix of Veddoid and Irano-Afghan; their language also, gives them away – it poses as a link between the Veddoids and ancient Elam) (Carlton Coon, *Living Races of Mankind*, p. 431); and in southern India (Joseph Birdsell, "Preliminary data on the trihybrid origin of the Australian Aborigines," *Archaeology and Physical Anthropology in Oceania*. Vol. 2, No. 2 (1967), p. 138). Anthropologist Sonia Cole finds them resident among the inhabitants of the Hadhramaut and Dhofar as well as scattered in Indonesian islands (*Races of Man*, p. 87).

Many Baluchis (approximately 400,000) live today on the Arabian peninsula. They began to migrate to the Oman in the 1920s upon the discovery of oil. Some of them (probably those with Veddoid blood) claim descent from Nimrod (*Prayer Profile*. "The Southern Baluch of Oman" (1997)) but are not responsible for the Australoid peoples in the Arabian Peninsula who have an ancient language, culture and traditions⁸¹ and clearly pre-date them.

Huxley even says that the Australoid sub-stratum exists among the Iraqis today (Francis Huxley, *Peoples of the World in Colour*, p. 136). And no wonder, for they originated in Iraq, where Babylonia was situated.

Who might be Veddoid representatives today along the southern coastal strip of the Arabian Peninsula?

The *Encyclopedia Britannica Online* in the article "Yemen" refers to the two basic ethnic types in the region: those of the north which are of Arabian stock and claim descent from Ishmael and the southern stock as well as other minorities:

"Ethnic minorities include the Mahra, a people of **possibly Australian origin** who occupy the eastern border areas of former South Yemen (as well as the island of Socotra)."⁸² (*Encyclopedia Britannica Online*, article "Yemen" (2002))
[emphasis mine]

⁸¹ Similarly, there is evidence for Gallas and Somalis arriving in India after 7th century BC. See Suniti Chatterji, *India and Ethiopia from the Seventh Century B.C.*

⁸² In an internet article Charles Kimball, *New Peoples, New Nations*. Part I, p. 10 notes:
"Originally the Arabs came from at least two distinct Semitic families. According to Arab genealogical tradition, the inhabitants of southern Arabia are descended from Qahtan (Joktan in Genesis 10), while the northern tribes came from Adnan, a descendant of Abraham's son Ishmael. Sometime the Qahtani Arabs are called "True Arabs," since they were the only ones who spoke Arabic in the pre-Islamic era; the Aramaic-speaking Ishmaelites were "Arabized Arabs" by comparison. However, both ethnic groups have mingled so much over the years that every Arab today carries the heritage of many peoples in his family tree. To render the picture even more confused, there are also references to the "Lost Arabs," Semitic or Hamitic groups that lived in Arabia before the Arabs moved in. **The Mahra, a dark-skinned Veddoid (Australoid) tribe in the easternmost province of modern-day Yemen, and the Shahra of neighboring Oman, may be descended from them. Scholars notice enough similarities between early south Arabian and Mesopotamian civilizations** to suggest that the Sumerians helped get the Arabs started on the road to civilization. The best evidence for contact is the early Arab or "Sabaeen" religion, which focussed on worship

The Mahra or Mehri language derives from those of the Sabaeans, Minaeans (Ma'in) and Himyarites and speakers are low in number, recognised as an endangered language. These people are found in the Yemen, Oman, Kuwait and Saudi Arabia ("Mehri: a language of Yemen," *Ethnologue.com*).⁸³

Figure 16. Mahra tribesmen in eastern Yemen



Historians relate how the Mahra probably descended from the Himyarites (descendants of Hamar) who had kingdoms in southern Arabia prior to the arrival of Islam and the Arabs, with a capital at *Shabwa*. These were clearly a Cushitic people, not Ishmaelites. John Carter researched the peoples in the region published a book, *Tribes in Oman*, claims that the great interest in genealogical records by the Arabs arose after the rise of Islam. They had to do this to define their status for tax purposes when Arabs received preferential treatment. The conquered people were disadvantaged by the taxation regime in those days.

“This led to all sorts of difficulties and consequent forgeries [falsely claiming descent from Joktan]. It is certain that the classical descent of the Mahra was one of these as they were made to fit into a record of descent that very probably does not concern them at all.” (John Carter, *Tribes in Oman*, p. 59)

of the moon; remember that the moon-god was also chief over the Sumerian city of Ur. The early Arabs had many gods, and each tribe called them by different names, but the moon was always supreme, so much so that the crescent would one day become the symbol of Islam, while all other forms of idolatry were eradicated.” [emphasis mine]

⁸³ One local Arabic word for big cat, *nimr*, has the meaning of *hunter* in Yemen – one wonders if it has any connection with ‘Nimrod ... a mighty hunter’?

Indeed, Mr Carter, for the Mahra descend from Cush, not Shem. This is proven by their genetics and human biology.

Amongst their practices, circumcision is carried out on the eve of marriage. A related people are the Qarra who, like the Mahra, are almost beardless, have very dark skin pigmentation and fuzzy hair. Their clan system is similar to the Dinka Cushitic peoples of eastern Africa and they are obsessed with their cattle, like east Africans and some southern Indians. Milk is a very important part of their diet and they even name each cow. They live in caves (troglodytes) and circumcision is undertaken on young boys (M. Akkoush, "Some tribes in Al-Mahra are quite democratic in their structures," *Yemen Times*, Issue 49 (8-14 Dec, 1997), Vol. VII).

Another Cushitic people are the Akhdam whom one researcher states:

"Investigation should be made into the question as to whether they [the Akhdam] resemble in any ways the aboriginal peoples found in South India and Malaya." (R Serjeant, "South Arabia and Ethiopia – African Elements in the South Arabian Population," *Proceedings of the Third International Conference of Ethiopian' Studies*. Addis Ababa, June (1966), p. 4)

Across the sea in Somalia dwell a tribe known as the Hamariy descended from the Himyarites and who regard the Mahra as blood brothers (Serjeant, *ibid*). They are clearly Cushitic in racial type.⁸⁴

Part of the territory which the Mahra occupy in Yemen, particularly, is reportedly replete with wildlife such as gazelles, birds of prey, ibexes, leopards and tigers.

A territory which belongs to Yemen, but close to the African coast (250 kms from Somalia), is the island of Socotra or Sokotra. The language spoken there is a mixture of old Himyarite, Indian and African, but those living in the most remote region only speak Mahra (Akkoush, *ibid*). Of the 258 islands in the Arab world, Socotra is the largest with a size of 3,625 km². It represents the most disadvantaged and poorest peoples in a group of islands anywhere in the world.

⁸⁴ Note *Encyclopedia Britannica* 1911 edition on the internet, article "Cush":

"The locality of the land of Cush has long been a much-vexed question. Bochart maintained that it was exclusively in Arabia; Schuithess and Gesenius held that it should be sought for nowhere but in Africa (see ETHIOPIA). Others again, like Michaelis and Rosenmuller, have supposed that the name Cush was applied to tracts of country both in Arabia and in Africa, but the defective condition of the ancient knowledge of countries and peoples, as also the probability of early migrations of "Cushite" tribes (carrying with them their name), will account for the main facts. The existence of an African Cush cannot reasonably be questioned, though the term is employed in the Old Testament with some latitude. The African Cush covers Upper Egypt, and extends southwards from the first cataract (Syene, Ezek. xxix. io). That the term was also applied to parts of Arabia is evident from Gen. x. 7, where Cush is the "father" of certain tribal and ethnical designations, all of which point very clearly to Arabia, with the very doubtful exception of Seba, which Josephus (Ant. i. 10. 2) identifies with Meroë. **Even in the 5th century A.D. the Himyarites, in the south of Arabia, were styled by Syrian writers Cushaeans and Ethiopians.** Moreover, the Babylonian inscriptions mention the Kashshi, an Elamite race, whose name has been equated with the classical KoaociZot, Kto-crux, and it has been held that this affords a more appropriate explanation of Cush (perhaps rather Kash), the ancestor of (the Babylonian) Nimrod in Gen. x. 8." [emphasis mine]

It is the tenth richest oceanic island in the world in terms of biodiversity. At least 30% of its vegetation is endemic and as such, does not exist anywhere else in the world. Because it is such an inaccessible island which enjoys such mysteries and rare peoples, fauna and flora, it must be a most fascinating place to visit. This comes as a surprise to many who may normally think that this would not be possible in such a harsh environment. The island is at the entry to the Bab al Mandab, the gateway to the Suez.

Socotra includes descendants of Greeks, Portuguese, Indians, but most are Mahra, many of whom are troglodytes.

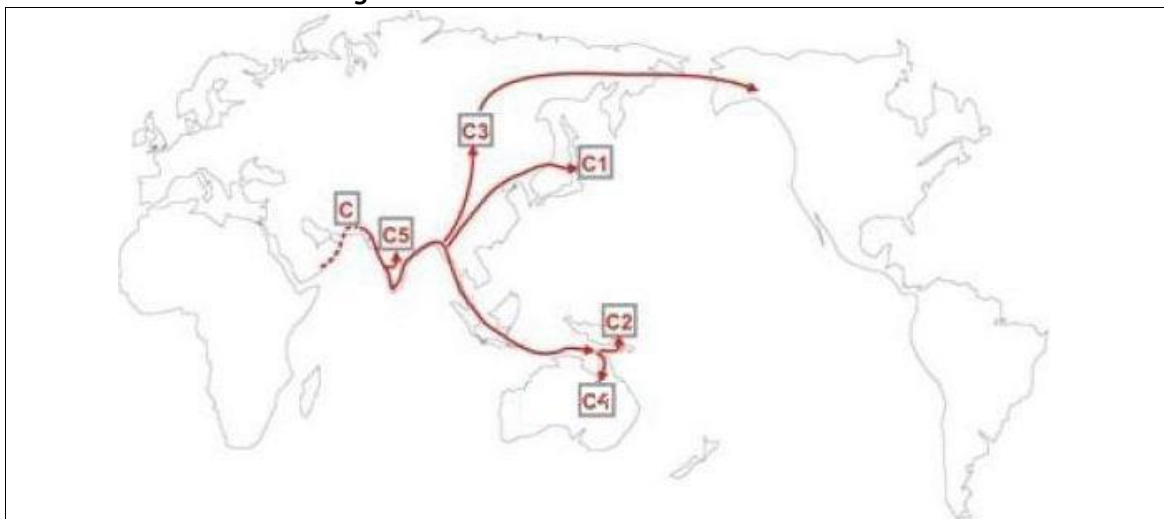
A Soviet ethnographer, Naumkin, wrote that

“Socotra ... may after all be the missing intermediate link in the race-genetic ‘west-east’ gradient for which anthropologists search in order to fill the gap between the African Negroids and the Australo-Veddo Melanesian types in the equatorial race area.” (Vitaly Naumkin, *Island of the Phoenix: An Ethnographic Study of the People of Socotra*, p. 67)⁸⁵

Please note: I am not saying that full-blooded Australoid/Veddoid peoples are extant in South America or Yemen or Oman. What I am attempting to show is that there was movement of these people into these regions and that a sub-stratum of their biological representatives reside there to this day.

Even the Haplogroup shows a trace from southern Arabia into south India and Australia with some in the Americas:

Figure 17. The C-M130 Y-DNA distribution



⁸⁵ It seems quite plausible that Africans did visit Australia. Coins from around 1,000 years ago were discovered in the Wessell Island off the northern coast of Australia (“1000-year-old coins found in Northern Territory may rewrite Australian history,” news.com.au, 14 May 2019).

Hence many anthropologists and geneticists are calling for an Indian origin for the Aborigines rather than direct from Africa, bypassing the sub-continent (for example Alice McRae, "Aboriginal Genes suggest Indian Origin," Ninemsn, 15 Jan 2013).

In summary: Nimrod was possibly Lugalzaggisi, whose empire was scattered.⁸⁶ Some of his allies and descendants moved northwards to the Colchis, others eastwards in to India. Still others fled into southern Arabia, crossed over into Ethiopia, moved through Egypt into the Sinai and Palestine. Some fought for the Egyptians and were taken as slaves by the Assyrians who later sent them to the Colchis where others were already located. From there they migrated elsewhere (see Jacob Bryant, *A New System, or, An Analysis of Ancient Mythology*, pp. 203, 431, 450, 452-53).⁸⁷

Below are listed the six black peoples of Asia, Australia and Oceania which we have studied in this chapter:

Figure 18. Six Black Races of Asia and Oceania

	<u>Peoples</u>	<u>Location</u>
1.	Mincopi	Andaman
	Aeta	Luzon
	Semang	Perak
2.	Sakai	Sumatra, Perak
	Toala	Celebes
	Veddah (pre-Dravidians)	South India, Ceylon
3.	Dravidians	South India
	Munda	Bengal
4.	Toda	South India
5.	Aboriginals	Australia
6.	Papuans	New Guinea, Melanesia, Micronesia, extinct Tasmans

Why were they scattered? Because of apostasy – a reason, no doubt, that God did not enter into a covenant with them. Their scattering prevented them from becoming a major world empire again - the Cushites are today in East Africa, parts of North Africa, southern India and all over the Pacific and Australia. Their plethora of languages – they have more languages than any other race – also prevented them from communicating to forge a major alliance for thousands of years of human history. Papua New Guinea alone boasts over 800 distinct

⁸⁶ I found it interesting that Los wrote the following: "Could it be true that Nimrod ... here figures as the representative of the oldest layer of population of Syria and northern Mesopotamia, which was possibly Hamitic in speech ..." (F. Los, "The Table of The Peoples Of The Tenth Chapter Of Genesis," *The Mankind Quarterly*, Vol. 7 (1967), p. 151).

⁸⁷ Many came to Australia which is at least 85% desert and semi-desert! It is the driest continent on earth. Cp: Ps 68:6; Lev. 16:22; Isa. 22:18; Luke 11:24.

languages. While Sudan, a branch of the western Cush, has over 140 languages; and Ethiopia around 100.

With this immense plethora of languages and enormous scattering across the world, one wonders if there has been some Divine intervention involved to prevent them from rising again given what happened with Nimrod and his followers after the Tower of Babel incident and later Akkadian (ie early Assyrian) conquest of Nimrod's empire.

Nevertheless, they still enjoy great blessings like all peoples and for that, God must be given the glory.

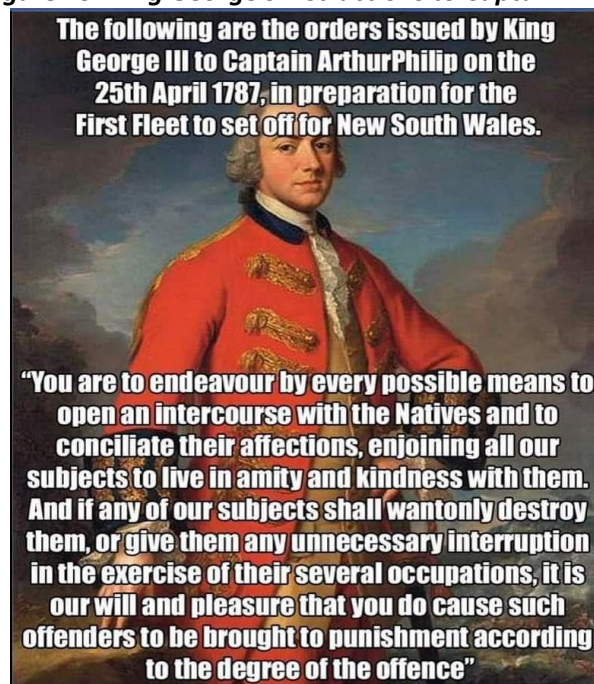
Settlement in Australia

Now that we are at the end of the article, a word about the European settlement in Australia should be offered.

First of all, despite the rewriting of history by the elites, Australia was never invaded and there was not extermination of the resident peoples. Instead, there was a discovery and settlement, not conquest and murders.

Although bad things did occur and abuses did happen, the elites tend to wipe or change facts to suit their narrative. Nor were the Europeans any worse than the wars and abuses between the various Aboriginal tribes. **Refer to the Appendix. Map of the Aboriginal Tribes** for the rough boundaries of these tribes.

Figure 19. King George's instructions to Captain Philip



This section will not present in detail or in summary the history of Australia given the immense amount of literature on the subject. But you can read about it in so many works and online encyclopedias.

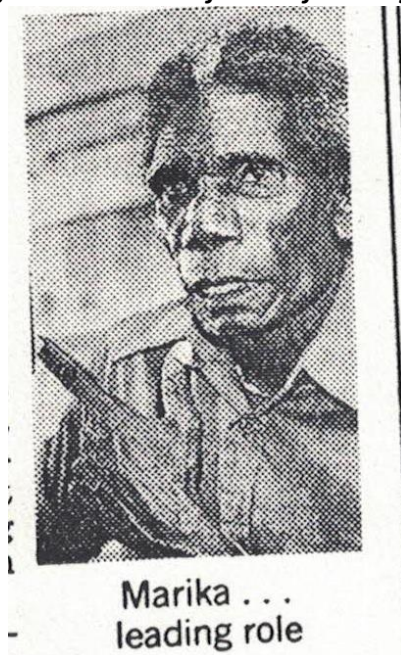
It is true that there were brutal and savage killings of each other and Whites in warfare and this has been documented by many. One such documenter was Arthur Laurie, *The Black War in Queensland*, read before the Meeting of the Royal Historical, Society of Queensland on 23 October 1958.

You see, there are those who for decades have said that they would 'deconstruct' Western Civilisation before completely dismembering and destroying it. One of their many tactics is to divide and conquer, slowly, step-by-step. Such as creating all sorts of attempts to break-up and weaken Western nations and in particular Australia, New Zealand, Canada, the United States.

One of their ploys is uncovered in the book *The Break-Up of Australia. The Real Agenda Behind Aboriginal Recognition* by Keith Windschuttle. These tactics to destroy the West does not really help the Aborigines, they are merely a tool in the hands of the radicals.

Another tactic is an attempt to bypass Parliament with a supposed 'voice' for the Aboriginal peoples. But it just does not add up and is a danger to democracy.⁸⁸

Figure 20. Markia - father of land rights



A further ploy is to airbrush out of history any negatives about Aboriginal society, the stone age practices prior to White settlement and pagan ideas. Instead, British settlement is pictured

⁸⁸ See Peter Baldwin, "The Progressive Case Against the Voice," *Quadrant Special Digital Edition*, August 2013, pp. 32-37.

in a terrible and exaggerated light, to undermine their presence and achievements. Even tribal warfare and abuses are ignored.⁸⁹

Yet, we should just simply believe and promote the truth, not change history to suit radical fads. See Mark Powell's article "Reconciliation Starts with Telling the Truth," *Quadrant Online*, 27 May 2021.

Many Aborigines have fought for land rights. Marika, deemed the "father" of this cause died in 1993 (David Naso, "Father of land rights dies at 67," *The Australian*, 12 Jan 1993).⁹⁰

But there is something more important than land rights. It is their relationship with God. Like all other nations, this will only be remedied when the Messiah takes over this earth and forces all nations to obey Him.

⁸⁹ For example see Luke Powell, "'Truth Telling' and Aboriginal Tribal Warfare," *Quadrant Online*, 8 July 2022.

⁹⁰ The Aboriginal legend that a "white wave" destroyed their culture was originally seen to be a recollection of the coming of the White man. However, geologist, Prof Ted Bryant announced that it is more likely to refer to "two giant tsunamis that hit the NSW coast in the past 1000 years. He announced his findings at the 1997 Joint Assemblies of the International Association of Meteorology and Atmospheric Sciences held in Melbourne (Graeme O'Neill, "Tsunami link to Legend," *Sunday Herald Sun*, 6 July 1997).

Concluding Remarks

The Aborigines, like all peoples, have a right to their ethnic identity, cultural continuance and transmission. Provided, of course, this is within the parameters of God's Way – His Laws.

Much of the ancient ways were pagan and brutal. And academia with their allies in bureaucracy, local councils and the media, are bent on watering-down the truth or removing the facts from the historical records. This results in a distortion of the truth and a false history.

Many archaeologists still try and defy the facts that Australia was not occupied by humans until sometime after the creation of Adam and then again after Noah's flood. They find a minor mistake here and there in the publications of various authors such as Windschuttle or Birdsell, but will not address the fundamental issues they face or enter into a public debate.

For example, in their article "Constant Resurrection: The Trihybrid Model and the Politicisation of Australian Archaeology," *Australian Archaeology*, No. 70, June 2010, Shoshanna Grounds and Anne Ross wrote:

"A common thread throughout the paragraphs analysed here is that Birdsell's trihybrid model, or a similar multiwave theory for the settlement of Australia in pre-European times, forms the truth about Aboriginal occupation of Australia and denies modern Aboriginal peoples a long ancestry or, indeed, any meaningful, long-term connection to the Australian landmass." (p. 63)

The entire point is that some are trying to find a 40-70,000 years or more Aborigine occupation of Australia. Nothing could be further from the truth. Their multi-wave is over 40,000 years (which they keep on conveniently lengthening) while the Bible's is 6,000 years for human existence.

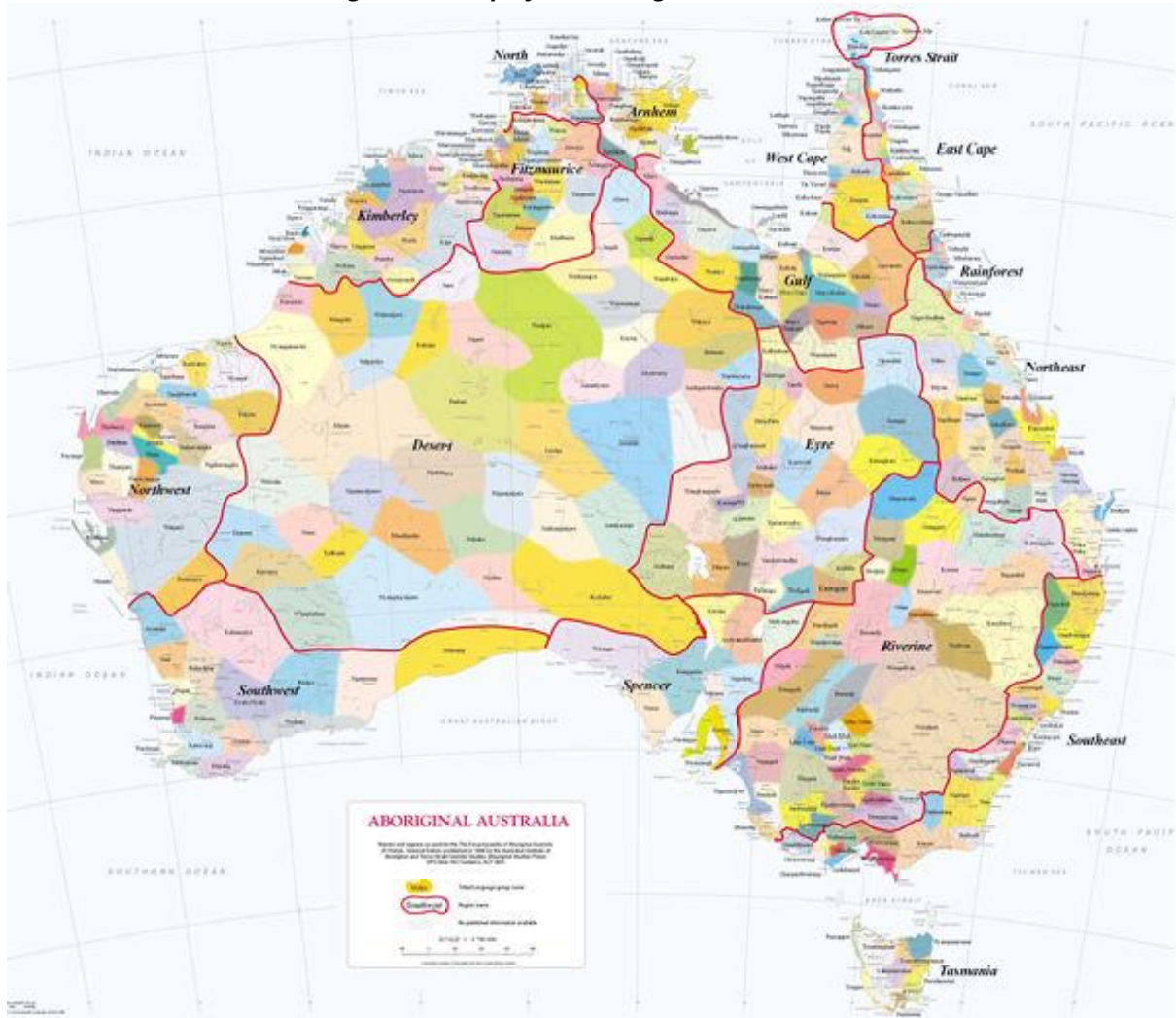
Aborigines are not pre-Adamic hominids that evolved to become human. They, like all peoples, descend from Adam and then via Noah's son, Ham, after the flood.

We have now come to the end of the paper and what can we conclude? Having looked at the Scriptures, migrations of peoples and the remnants and pockets they leave behind, physical anthropology, linguistics, mythology etc, we are left with only the descendants of Cush for their origin. And of Cush's sons it can only be Nimrod or Seba, or perhaps both.

Let us continue to gather the necessary information over the years ahead and see if we can find further clues to verify where they fit in the mysterious Table of Nations.

Appendix. Map of the Aboriginal Tribes

Figure 21. Map of the Aboriginal Tribes



Appendix. Egyptians & Africans in Ancient Australia?

We need to be wary of all the claims made by some researchers on ancient Egyptian and Phoenician travels to Australia. See one critique of several such as Denis Gojak, *The Jordanian Princess and the Eucalypt*⁹¹

(<https://secretvisitors.wordpress.com/2012/04/22/the-jordanian-princess-and-the-eucalypt/>)

Nevertheless, we should at least have a look at what researchers have concluded in this regard. Without the need to summarise or rehash the articles, they can be examined by the reader:

- White, Paul (1996). "The Oz-Egyptian Enigma!" *Exposure*, Vol. 2, No. 6, pp. 20-27.
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- Pickering, L. (2017). "Rock Art that says that Aborigines were not the first here," *The Pickering Post*, 18 Jan.
- *The Gwion Gwion: Australia's First Civilisation?*
www.australiaforeveryone.com.au/files/history-bradshaw.htm See illustrations below.

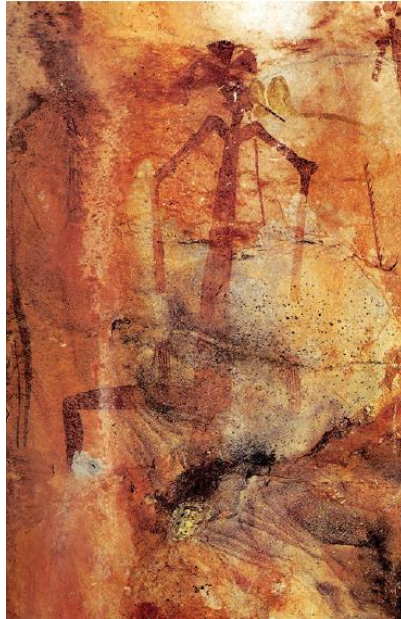
Figure 22. A Bradshaw painting - similarities to African



A Bradshaw painting with an illustration of a classical Egyptian tassel dancer superimposed to illustrate the similarities.

⁹¹ Interestingly, while there is no proof that eucalyptus oil was used in embalming in ancient Egypt, the word *eucalyptus* "is from the word "honut" are preservatives used in the fat of the coffin and body such as amber, musk and eucalyptus, and from the word "honut" came the word "honuti, the person who paints the coffin and treats the body before burial." (Tamer Ahmed, *The Mummification of the Pharaohs*, <https://hurghadalovers.com/ancient-egypt-mummies/> 2 Nov 2021)

Figure 23. Another Bradshaw painting



Here is an extract from an article published in *Astral* magazine, Vol. 1, No. 4, 1997:

"After 5,000 years Australia's Amazing Hieroglyphs still struggle for recognition! Because this site is NON-ABORIGINAL - the Aussie Government still fails to protect it. Leading Australian researcher Paul White brings us this astounding story and translations of the Egyptian hieroglyphs found in New South Wales....

"The hieroglyphs tell the tale of early Egyptian explorers, injured and stranded, in ancient Australia. The discovery centres around a most unusual set of rock carvings found in the National Park forest of the Hunter Valley, 100 km north of Sydney. The enigmatic carvings have been part of the local folklore of the area for nearly a century with reports of people who sighted them as far back as the early 1900's. The site was secretly visited by families "in the know" in the 1950's and fell back into local mythology for a couple of decades until it was accidentally rediscovered by a man looking for his lost dog.....The carvings are in a rock cleft, a large block of split sandstone on a cliff-face that has created a small chasm or "chamber" of two flat stone walls facing each other that widens out from two to four metres and is covered in by a huge flat rock as a "roof" at the narrow end.... The cleft is most cave-like and only accessible by a small rock chute from above or below, well disguised from the average bush-walker. When you first come up the rock chute and climb into the stone hallway you are immediately confronted by a number of worn carvings that are obviously ancient Egyptian symbols. These are certainly not your average Aboriginal animal carvings, but something clearly alien in the Australian bush setting. There are at least 250 hieroglyphs. At the end of the chamber, protected by the

remaining section of stone roof, is a remarkable third-life sized carving of the ancient Egyptian god "Anubis", the Judge of the Dead ! The hieroglyphs were extremely ancient, in the archaic style of the early dynasties. This archaic style is very little known and untranslatable by most Egyptologists who are all trained to read Middle Egyptian upward. The classic Egyptian dictionaries only handle Middle Egyptian, and there are few people in the world who can read and translate the early formative style. Because the old style contains early forms of glyphs that correlate with archaic Phoenician and Sumerian sources one can see how the university researchers who saw them could so easily have thought them to be bizarre and ill-conceived forgeries. The ageing Egyptologist Ray Johnson, who had translated extremely ancient texts for the Museum of Antiquities in Cairo eventually was successful in documenting and translating the two facing walls of Egyptian characters. ... which stemmed from the Third Dynasty.

"The rock walls chronicle a tragic saga of ancient explorers shipwrecked in a strange and hostile land, and the untimely death of their royal leader, "Lord Djes-eb". A group of three cartouches (framed clusters of glyphs) record the name of "RA-JEDEF" as reigning King of the Upper and Lower Nile, and son of "KHUFU" who, in turn, is son of the King "SNEFERU". This dates the expedition just after the reign of King Khufu (known in the Greek as "Cheops" reputed builder of the Great Pyramid) somewhere between 1779 and 2748 BC. Lord Djes-eb may have actually been one of the sons of the Pharaoh Ra Djedef, who reigned after Khufu. The hieroglyphic text was apparently written under the instruction of a ship's captain or similar, with the corner glyph on the wall displaying the title of a high official or chief priest. The scribe is "speaking for his Highness, the Prince, from this wretched place where we were carried by ship." The expedition's leader, as mentioned before is described in the inscriptions as the King's son, "Lord Djes-eb", who came to grief a long way from home. The hieroglyphics sketch his journey and his tragic demise: "For two seasons he made his way westward, weary, but strong to the end. Always praying, joyful, and smiting insects. He, the servant of God, said God brought the insects...Have gone around hills and deserts, in wind and rain, with no lakes at hand... He was killed while carrying the Golden Falcon Standard up front in a foreign land, crossing mountains, desert and water along the way."....."He, who died before, is here laid to rest. May he have life everlasting. He is never again to stand beside the waters of the Sacred Mer."...MER meaning "love". There was a moat around the pyramid called the "waters of Mer". The second facing wall, which was much more seriously eroded, details the tragedy further. This wall begins with the badly eroded glyph of a snake (Heft), with a glyph of jaws (to bite) and the symbol for "twice"....."The snake bit twice." Those followers of the diving Lord "KHUFU", mighty one of Lower Egypt, Lord of the Two Adzes, not all shall return. We must go forward and not look back. All the creek and river beds are dry. Our boat is damaged and tied up

with rope. Death was caused by snake. We gave egg-yolk from the medicine-chest and prayed to AMEN, the Hidden One, for he was struck twice." Burial rituals, prayers and preparations are described... "We walled in the side entrance to the chamber with stones from all around. We aligned the chamber with the Western Heavens."The three doors of eternity were connected to the rear end of the royal tomb and sealed in. We placed beside it a vessel, the holy offering, should he awaken from the tomb. Separated from home is the Royal body and all others. ".... The extraordinary 5,000 year-old story of the death and burial of "Lord Djes-eb" one of the sons of the Pharaoh Ra Djedef.

"... Visual observation of the site makes it obvious that the very worn carvings exposed to the coastal weather would have to be several centuries to a thousand years old at least.... When first found the site was completely overgrown with thick vegetation and filled in with smashed rock and a much higher soil line. A number of excavation attempts by interested parties have not turned up any artefacts or bodies but sophisticated and expensive laser scanning techniques have not been applied... There is significant evidence that the ancients were well aware of the Great South land. There were both Sumerian and Mayan traditions of a "lost motherland" in the Pacific. Australia appears under the name of "Antoecie" on the famous spherical world map of Crates of Mallos, even appearing on the Greek map of Eratosthenese in 239 BC... It seems fairly certain that the maritime civilisations of antiquity were quite capable of extensive ocean voyages. Particularly the early Egyptians, as evidenced by Giza's remarkable "Tomb of the Boat". In the 1950's, a streamlined 4,500 year old hundred foot, ocean going vessel was excavated from right next to the Great Pyramid. In 1991 an entire fleet of even older boats was found buried in the desert at Abydos in Upper Egypt. According to Cairo Times, in 1982, archaeologists working at Fayum, near the Siwa Oasis uncovered fossils of kangaroos and other Australian marsupials. And there's also the strange set of golden boomerangs discovered by Prof. Carter in the tomb of Tutankhamen in 1922 ..."

Suffice to say that the above items refer to hieroglyphics which may be of Egyptian origin, which tell of a shipwreck and their Pharaoh and so forth. Rock scripts, boulders, strange stone circles, megalithic sites are all pointed to an Egyptian origin. I caution the reader on accepting these items as serious proof of Egyptian traces in Australia, but we should keep our minds open on the subject.

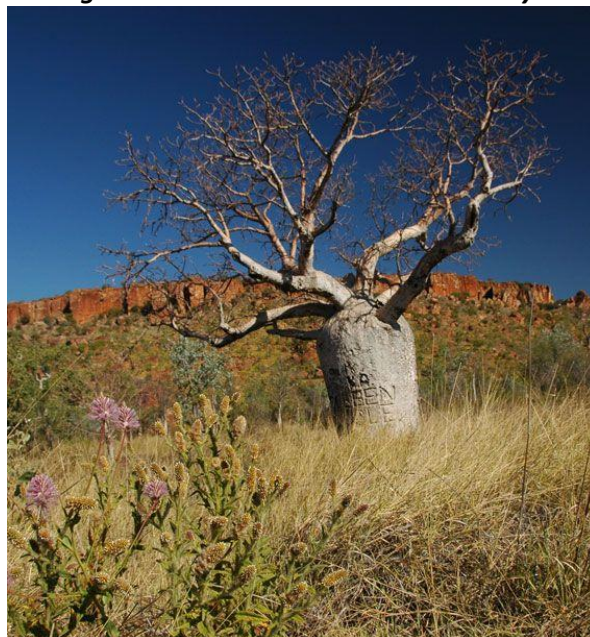
On the other hand, careful analysis of the scripts indicates that someone was up to mischief and around the 1930s created these, representing a mix from various dynasties. One of several analyses debunking these scripts is David Coltheart's "Debunking the Gosford Glyphs," *Archaeological Diggings*, Vol. 10, No. 5, 2003; and another is "Egyptologist debunks new claims about 'Gosford glyphs'," *ABC News*, 14 Dec 2012.

But could there have been at least some Egyptian or African influences in Australia? There are hints here and there which are ignored by many academics; but we should also not exaggerate. For example, the esteemed Bradshaw Foundation used to have the following on their website:

“This 860mm (34ins) early Clothes Peg Figure [below] is the largest example recorded in the rarely depicted profile dancing stance. Certain naturalistic silhouette attributes of the earlier Bradshaw Figures are still evident in the body and legs, while progressive schematisation is evident in the arms and shoulders. This Period witnesses the development of this distinctive form of fine parallel fingers with a shorter angled digit to either side. Interesting features include the forelock extension and the accompanying chin extension; **reminiscent of false beard accessories favoured by Pharaohs in certain periods of ancient Egypt.**” (*Clothes Peg Bradshaw Rock Art Painting - Gwion Gwion Gallery. The Australian Rock Archive Collection.* Bradshaw Foundation website). [emphasis mine]

There may even have been Chinese visitors to these coasts according to an article by Dennis Hancock that appeared in the *Sunday Times*, 24 July 1978 under the title “Naming Our Lost North.”

Figure 24. A Boab tree in the Kimberleys



Then there is the debate surrounding the boab tree found in the Kimberly’s and western Northern Territory regions of Australia. There are eight species of boab tree: one in Australia, one in Africa and Arabian Peninsula and six in Madagascar (Boabadmin, “Geographical Distribution of the Boab,” www.boabsintheKimberley.com.au, 2011).

The “very close genetic relationship” between the Australian and African species is causing experts to ponder on an African visit to Australia. Claudia Vickers of the Australian Institute of Biotechnology and Nanotechnology and Jack Pettigrew of the Queensland Brain Institute wrote a paper on the Origins of the Australian Boab (*Adansonia gregorii*) which was posted on the University of Queensland’s website c2012 (*Origins of the Australian boab (Adansonia gregorii)*).⁹² Of course the article is no longer there!

This leads one to think that the entire theory of ‘out of Africa’ for the Aborigines is, in truth, rather an African descent via Ham and his son, Cush. That this is what geneticists are looking at and their findings are skewed by their evolutionary bias, mutations, and even upheavals upon the earth that can affect DNA.

We may never know this side of the return of the Messiah to set up His Millennial rule on this earth.

⁹² Of course some academics dispute this, such as the research article Haripriya Rangan (et al), *New Genetic and Linguistic Analyses Show Ancient Human Influence on Baobab Evolution and Distribution in Australia*, *PLOS One*, 1 April 2015.

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The Aboriginal Peoples – descendants of Cush



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