

The Teutons

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As English speakers we are members of the Teutonic or Germanic branch of the Centum division of the Indo-European or “Aryan” linguistic stock. The Teutons of Northern Europe are sub-divided into three groups: West Teutons, North Teutons and East Teutons. The West Teutons include English descendents of the Continental Angles, Saxons and Jutes; both High (southern) and Low (northern) Germans; Dutch of Holland and Flemings of Belgium; and Frisians of northeastern Holland. The North Teutons are made up of the Scandinavian Swedes, Danes, Icelanders and Norwegians— but not the Finns, who like the Hungarians are not Indo-Europeans at all but Finno-Ugrians or western Uralo-Altaics akin to the ancient Sumerians. East Teutonic Goths migrated to Italy and Spain in the 5th century and eventually adopted Latin-based languages. To my knowledge no modern people are classifiable as East Teutons.

The other divisions of the Centum Indo-European stock in Europe are the Celts of the west and northwest; Italics of the south together with the Latin derivative languages French, Spanish and Romanian; and Hellenes and Albanians of the southeast. An exotic member of the Centum division is the Tocharians who once inhabited western China. The Satem or eastern division of the Indo-European stock is made up of Balto-Slavs (Russians, Poles, Croats, Czechs and Serbs), Iranians and Indians. The tag “Aryan” derives from a Satem word meaning “noble” and applied rather egregiously to themselves. A few other Indo-European peoples have not been classified as either Centum or Satem types and are assumed to be ancient people whose origin pre-dated the split between the two groups. These include the ancient Hittites, Luwians, Lydians and Thracio-Phrygians made up of ancient Thracians, Phrygians (Trojans) and modern Armenians (classed by some as Satem Aryans). This analysis of Indo-European divisions can be found in Albert C. Baugh’s *History of the English Language*.

Nordic supremacists drew special attention to the Teutonic linguistic stock and Indo-Europeans in general in the Nazi era leading up to World War II. They applied the term “Aryan” to themselves in the same self-congratulatory way as the ancient Indo-Europeans of Iran and India. This term is fraught with confusion since popular Nordic supremacists failed to distinguish between race and language. For example the Nazi regime prohibited performances of German composer Louis Spohr’s opera *Jessonda* because the title character is a dark-skinned Hindu woman in love with a white Portuguese colonist. The irony is that dark-skinned or not, the Hindus speak Satem Indo-European and merit the term “Aryan” through direct descent of linguistic type.

In *Kingship at Its Source*, the Satem Indo-European Indians and Iranians hold a distinctive place in Noahic origins that may help to explain why they adopted the self-flattering term “Aryan.” Immediately following the Tower of Babel incident in central Mesopotamia in 2338 BCE, ancestors of the Indians and Iranians were among the first peoples to colonize lands outside Mesopotamia. Indians settled in Syria-Phoenicia and Iranians in the Zagros Mountain region of western Iran. Our study has so far made no attempt to explain why the Noahic Council assigned these locations to Satem Aryans; but we can grapple with it now in order to shed light on the Indo-European mystique that modern Teutons have tried to attribute to themselves.

One of the chief ironies of early postdiluvian history is that the man Shem, who gave his name to the “Semitic” linguistic stock, was not a Semite himself and played no role in its first origin. Instead he authored the original nucleus of the Indo-Europeans and is accurately identified as Brahma the Originator in Indian tradition. Shem’s association with the Semites began about 90 years after the Flood when Noah cursed Ham and his sons for misconduct by stripping them of the control of their own “Semitic” stock and transferring it to Shem. That maneuver triggered a chain reaction of changes. To compensate Ham, Japheth gave up control of his own native “Hamite” or Egyptian stock and was compensated in turn by controlling at least part of Shem’s Indo-European stock.

Eventually all three of Noah’s antediluvian sons contributed to the formation of the Indo-European linguistic stock. Ham’s diluvian wife was the Caucasoid, blond mother of Shem and Japheth, known to the Indians as Uma. As a consequence of that union a Caucasoid race arose, adopted the Centum variety of the language and became the classic European race, especially Hellenes descended from Ham’s white son Put (Hellenic Iapetus) and Teutons deriving from Ham’s other white son Canaan. A later analysis of the foundational bloodline of the Teutons will show that white Uma contributed at four points to making Teutons one of the fairest-skinned peoples on earth. The Indians and Iranians, in contrast, represent the original Indo-European core fathered by Shem, one of Uma’s two antediluvian sons. The Satem Balto-Slavs derived from Japheth as evidenced by the centrality of this patriarch and his three sons Gomer, Magog and Madai as the Slavic gods Svarog, Dazhbog, Stribog and Svarogich.

We can only speculate on why Shem’s original Satem Aryan core of the Indo-Europeans colonized the northwest and northeast while the rest of the Noachic world settled in or near Mesopotamia. The Tower of Babel incident had been Ham’s misguided effort to reduce the entire human race to a single stock by teaching Egyptian as a lingua franca. The Hellenes remembered that one of their three versions of Ham, Hermes, “interpreted the languages and then came discord.” We get our Greek-based English word “hermeneutics” (the science of interpretation) from that tradition concerning Hermes. Presumably the Satem Aryans, along with the rest of mankind, learned Egyptian temporarily in order to participate in building the Tower of Babel in Shem’s original claim land of Akkad. Afterward Shem agreed to send his own native people farthest from Mesopotamia as a sign that the nations would neither be linguistically, racially nor geographically unified as long as his God Yahweh was obeyed.

The Indians were assigned to Japheth’s original claim land of Syria-Phoenicia. The Iranians took the Zagros claim land of Noah’s diluvian wife Mahadevi, mother of Ham. Patterns of this sort usually carry a meaning. Syria-Phoenicia and the Zagros flanked Noah’s original claim in Subaria on the Upper Tigris, later known as Assyria when it came to be colonized by Semites rather than Noah’s Uralo-Altaiacs. Because Japheth was the oldest of the three antediluvian sons, the three claim lands spread west to east from Phoenicia into the Zagros represented the reigning diluvian couple and Noah’s eldest son. These lands had been claimed first as the family of eight descended southward from the landing place of the Ark in the mountains of Urartu.

The most likely explanation of the term “Arya” or “Noble” is that the Indians and Iranians knew that they descended from the original core of Shem’s family after the Flood. Shem had reason to be called “Noble” for reasons spelled out in Genesis 9 and in greater detail in the East Semitic *Marduk Epic*. This epic explains what happened in Genesis 9 when Noah cursed Ham’s son Canaan and blessed the “Yahweh Elohim of Shem.” Noah, named Apsu in the text, became outraged at Ham and his sons for immoral conduct— probably homosexuality. Tempted to execute these sinners on the spot, Apsu is dissuaded by his wife Tiamat, a version of Mahadevi, Ham’s mother. Shem, under the name Mummu, comes in on the side of his father and takes a hard line against Ham’s family. In reaction Canaan’s son Sidon-Enki, named Nudimmud in the text, uses a “magic circle” to get the upper hand over Apsu and Mummu, Noah and Shem— the righteous, moral faction. Despite losing theocratic power to the family of Ham, Noah and Shem continued to hold a place in the Noahic Council. When Ham made a fool of himself at Babel, Shem sent the core of his family outside Mesopotamia as a separatistic protest to Hamite machinations. These Indians and Iranians then called themselves “Arya” as representatives of the man who had stood up against Ham’s cult of immoralists. Shem continued to play a separatistic, iconoclastic role in later Noahic history, first as Lugalzaggesi in overthrowing the cultus of Ningirsu at Lagash and later as Melchizedek, the “King of Righteousness” who interacts with Abraham in Genesis 14.

Whatever the relationship of the Teutons to Aryans of a different origin, the Germans gained a remarkable reputation for moral decency as reported in Roman Tacitus’ *Germania* in the 80s of the Christian era. As Germanic Christendom developed, it was notable for its stress on the virtue of personal self-control and discipline. That is no surprise in view of the pagan Germans’ worship of Thor, one of a number of storm god versions of Shem and his God of punitive justice, pre-Abrahamic Yahweh (Genesis 9:26). Somehow the Teutons came under the influence of Shem’s moralism even though they derived genetically from the family of Ham, Uma and their offspring Canaan and Sidon. The peculiarity of this moral stance becomes apparent in the pejorative treatment of their ancestor Sidon as the morally sinister trickster god Loki.

In *Kingship at Its Source* I identify a pair of fighting animals in the viewers’ lower right corner of the Cernunnus Panel of the Gundestrup Caldron with the Balto-Slavic and Teutonic protoplasts. The panel represents the First Kish order beginning immediately after the Tower of Babel incident and lasting from 2338 to 2308. The dominant figure of the panel is the Gallic god Cernunnus (Peleg), the “Horned One,” sitting cross-legged, wearing stag antlers and holding in his left hand a serpent representing the Lower Euphrates. The panel contains eleven figures altogether. I match these with the eleven vassals of Canaan in Genesis 10:15-18, eleven branches of the Indo-European stock and eleven larger protoplasts of the non-Indo-European world. The code shown with a photograph of the Cernunnus panel below shows only locations and Indo-European branches without the Canaanite names or non-Indo-European stocks:



Cernunnus Panel of the Gundestrup Caldron
scanned from Ole Klindt-Jenson. *Gundestrup Kedelen* (1961)

Interpretive Code (for Indo-Europeans only): First Kish Order 2338-2308 BCE

Antelope: East Indians
in Syria-Phoenicia

Lion: Celts
at Sippar

Fish Rider: Albanians
at Ur

Antelope: Iranians
in Gutium

Stag: Hittites
in Martu

Cernunnus (Peleg): Thraco-Phrygians
at Kish

Wolf: Italics
at Nippur

Fish: Hellenes
at Eridu

Serpent: Tocharians
at Uruk

Lion-Ram: Balto-Slavs
at Umma

Lion-Ram: Teutons
at Lagash

The map on the next page shows all eight of these cities. The non-Indo-European stocks at these locations were Amerindians with Teutons at Lagash; Semites with Hittites in Martu; Ural-Altaics (including Sumerians) at Kish with Thraco-Phrygians; Etruscans with the Indians in Syria-Phoenicia; Hamites (Egyptians) with Celts at Sippar; Black Africans with Italics at Nippur; Sino-Thais with Albanians at Ur; Tibeto-Burmans with Tocharians at Uruk; Basques with the Iranian-Scythians in Gutium; Caucasian Japhetics (such as the Georgians) with Balto-Slavs at Umma; and Austronesians with Hellenes at Eridu. Among the eleven local governors from the vassals of Canaan, Heth ruled over the two protoplasts in Martu. This ancient relationship between Indo-European Hittites and Semites helps explain why the Semitic Israelites were familiar with Hittites in Old Testament times. The two peoples both belonged in the First Kish period to the “place of the stag”— the land of Martu west of Mesopotamia.



Map of Mesopotamia
Showing Positions for Eridu, Ur, Uruk, Lagash, Umma,
Adab, Isin, Nippur, Kish, Sippar, Akshak,
Mari, Awan (as a region), and Hamazi
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A complete understanding of the Teutons is not possible without placing them in the context of this First Kish order and then describing at least in outline what became of them from that time until they entered Europe. For example, were they present at the Battle of Teutates in 2178? Like other members of the Centum Aryan stock, they descended from the union of Ham with the White Matriarch Uma. Each of the diluvian survivors generated two stocks making up a total of sixteen by the Eanna period. The Teutons shared Mahadevi's city Lagash with one of her two stocks, the Amerindians. This casual association left at least one detailed mark on the two races. Two of the remarkable sequence of tribes in Ptolemy's map of Germany, the Omani and Quadi, took the names of two patriarchs in the same form as these two persons named as gods of the native South Americans, Oman and Kuat, Heth and his father Canaan, the Lagashites Ur Nanshe and his father Gunidu.

The Aesir-Vanir War

At first Teutonic mythology looks too incomplete to give a clear picture of early postdiluvian times except for four or five random identifications. But then comes the

Icelander Snorri Sturleson's 13th century account of two warring classes of gods, the Aesir and Vanir, in his historical summary the *Heimskringla*. Sturleson anticipates my comprehensively euhemeristic approach by supplying his own treatment of "mythology" as history:

Odin took an army to attack the Vanir. They made a valiant defense of their country, and each side in turns had victory. Each plundered the others' land, doing much damage. And when the two peoples had had enough of this, they set up a peace conference, made a truce, and hostages were exchanged. The Vanir gave their most distinguished men, the rich Niord and his son Freyr. In return the Aesir gave the man Hoenir, saying that he was very proper to have authority. He was a big man, very good-looking. With him the Aesir sent one Mimir, a very shrewd man, and in return the Vanir gave the most intelligent in their group. He was called Kvasir (R. I. Page, *Norse Myths*, 17).

What catches my eye instantly is that the Vanir send as hostage Frey, Teutonic version of Peleg, the "lord of Aratta" in Sumerian tradition. The Teutonic name Vanir may even have something to do with Lake Van, which Kramer mentions in connection with Aratta although I favor a location farther east nearer Lake Urmia. Each of the major linguistic stocks eventually displays some version of the Uruk-Aratta War. The Aesir-Vanir war certainly looks like the Teutonic version.

An important theme is that hostages or otherwise defeated rulers in early postdiluvian times often turn into rulers. We have seen the defeated Peleg become Sumerian emperor Lugalannemundu. The same is true of the four sons of Ham who reigned briefly in succession in Egyptian Dynasty I before Narmer executed them at Metelis. In Sturleson's account, the Aesir send Hoenir because he seems fit to rule. The text goes on to state, "When Hoenir came to Vanaland, he was given authority at once." This information clears up a troubling aspect of my picture of the war. *Kingship at Its Source* identifies Hoenir with Nimrod, Peleg's successor Reu. I have always found evidence that both Peleg and Nimrod held power at Aratta ("Vanaland"). However I have never been able to sort out how they shared power. The Norse tradition suggests that they reigned at Aratta in succession just as they appear in the Genesis 11 genealogy as Peleg and Joktan.

The Norse names appear transparent enough to list the Noahic dramatis personae of the narrative (Vanir hostages in italics):

<i>Norse Name:</i>	<i>Early Postdiluvian Name(s):</i>
<i>Freyr</i> (Frey)	Peleg ("Lord of Aratta," Lugalannemundu of Adab)
Mimir	Mizraim (Min, Aka king of Kish)
Odin	Joktan (Meskiaggasher, founder of the Eanna Dynasty)

Hoenir	Nimrod (Reu, Sargon of Agade)
Niord	Heth (Ur Nanshe of Lagash)
Kvasir	Canaan (Kuat, Gunidu of Lagash, Magalgalla of Kish)

Three of these figures begin as Vanir and become hostages to the Aesir: Frey, Niord and Kvasir. Hoenir and Mimir begin as Aesir and are handed over to the Vanir. Odin is the leader of the Aesir; and that fact harmonizes with Joktan-Meskiaggasher's role as founder of the Eanna Dynasty, the Erechite or "Aesir" regime during the war. The only difference between this Norse account and the Sumerian is that, in the latter, Meskiaggasher hands power over to his son Enmerkar (biblical Abimael) and this son leads the Erechite main army against Aratta.

Each of the five hostages contributes something to our understanding of the war and subsequent politics. An immediate challenge comes from the Norse tradition that Freyr is the son of Niord. If we identify Niord with Peleg's actual father Eber, we have to assume that Eber-Gilgamesh started out as an Aratta rebel along with his son. That theory conflicts with our conviction that Gilgamesh was an original Erechite as Japheth's fifth vassal Tubal and as the subduer of the monsters Gugalanna and Huwawa. Of course all this depends on chronology. Eber's role as a rebel can be considered short-lived before "Niord" becomes a useful hostage among the Aesir (Erechites). That idea fails, however, in view of Sturleson's claim that hostages were given only after the war had gone on long enough to exhaust the people on both sides.

Niord makes far more sense as Mahadevi-Tiamat's son Heth, a figure so important to Teutonic origins that he is represented by three different tribe names in Ptolemy's Germany—the Omani, Cherusci and Chati (Hessians). *Kingship at Its Source* argues that Heth joined his mother Tiamat and half brother Peleg-Kingu in leading the schismatic Aratta alliance. Before drawing on the Aesir-Vanir tradition I was puzzled by Heth's rapid rise to power as Ur Nanshe after 2278. It is now evident that both Peleg and his "father" (elder half brother) Heth were Vanir hostages and that both came to power as the Norse tradition suggests among the Aesir faction of Sumer.

Another logical revelation derives from the original Aesir membership of Mimir-Mizraim and Kvasir-Canaan. The statement about Kvasir's high intelligence looks like concrete fact about Canaan, who passed on this intelligence to Sidon (Norse Loki), the mastermind of Noahic times. What the Aesir allegiances of the three hostages implies is that the abortive Hamite attempt at a northern empire broke down so decisively that Canaan, Mizraim and Cush's son Nimrod all returned to Mesopotamia in the six-year interval between the Eanna epoch in 2308 and the outbreak of the war in 2302. Even after they returned north as hostages to the Vanir, the cause of Aratta was thoroughly defeated by 2296; and yet all three then reigned in Sumer—Mizraim-Mimir as the troublesome Aka at Kish; Canaan-Magalgalla also at Kish toward the close of the Eanna period as shown in William Hallo; and Nimrod as Utul-Kalamma at Uruk in the sixth

“generation” of the Eanna Dynasty in the same chart. That chart shows a four-deep genealogy of rulers at Uruk, all representing the upper imperial line of Genesis 11: Lugalbanda-Shelah, Gilgamesh-Eber, Ur-lugal-Peleg and Utul-kamma-Reu (Nimrod). Having been Erechite Aesir in the eyes of the Norse, Canaan, Mizraim and Nimrod all returned to Sumer and promptly reigned as Sumerians, two at Kish and one at Uruk.

What, then, did the three Aesir hostages do when they returned north and became leaders or servants of the Aratta cause in its dying stage? We answer that question in KAIS in respect to Nimrod-Hoenir by identifying him as the Aratta champion who fought and lost the climactic duel against Japheth’s son Madai. More important, all three hostages can be viewed as bringing with them populations doomed to become distant exiles as a result of joining the fallen Vanir cause. Mimir-Mizraim accounts for the Upper Egyptians who were treated like exiles when the Lower Sea fleet of the Akkadians carried them off to Upper Egypt as an extension of the Arabian exilic zone. We have already placed Kvasir-Canaan at the head of Centum Aryans and West Semites whom he led into rebellion against the exilic scheme after they had settled along the Arabian coasts.

This analysis, with the aid of Indian tradition (“The Indian King Lists”), enables us to be more precise in regard to who became Aratta rebel stocks. The battle hymn of Su-Dasa I shows that Peleg eventually extracted rebels from fifteen of the sixteen protoplasts of the Noahic world after 2308. However we can be more specific about which populations entered the schismatic side either before or after the exchange of hostages. To be complete, we need to analyze whether the Vanir hostages, Freyr and Niord, brought people in the opposite political direction by converting schismatics back into loyal adherents of the Erechite regime.

According the battle hymn of Su-Dasa I, the most loyal of all the adherents to the Erechite cause were the Indian protoplast, referred to as the Tritsu tribe under Su-Dasa-Tarshish. These must be treated as the loyalist core under the power of Eanna, even more so than the Sumerians, referred to in the text as rebel Simyu. Su-Dasa’s victory over fifteen tribes was so overwhelming that it alone may have stalemated the war as described by Sturleson. Because Su-Dasa is the same person as Sumerian Enkidu, who cuts off the head of Huwawa in one of the Gilgamesh stories, we are now in a position to equate that symbolic decapitation with Su-Dasa’s victory, in which case the removal of Huwawa’s head is the removal of Peleg-Freyr as hostage from the Vanir. We can take our pick among the fifteen defeated tribes as possible converts from the Aratta Schism back to loyalty to the Eanna regime.

If the Simyu, Su-Dasa’s chief foes, were at least a fraction of the Sumerian protoplast, we can now picture Peleg as returning with Sumerians destined to make Lower Mesopotamia the western Uralo-Altaic nation now known to students of Sumerology. This being the case, we can now understand why the god Enlil reacts so angrily when Gilgamesh and Enkidu return with the severed head of Huwawa in “Gilgamesh and the Land of the Living.” This head represents, not just the leader Peleg, but the conquered Simyu destined to become the Sumerian nation. Enlil represents the

first son of Ham, Cush, Nimrod's mulatto father. *As nominal head of the Enlilship proper to the entire Semitic linguistic stock, Cush-Enlil was furious because he had intended to make Lower Mesopotamia a Semitic rather than Sumerian nation.* Despite becoming chief god of the Sumerian cult at Nippur, Cush lost his opportunity to convert Mesopotamia into a Semitic homeland. His son Nimrod-Sargon managed to rule over Sumerians as an East Semite but never to convert the Sumerian populace to the Semitic tongue. Because of the Afro-Arabian polarity of the Semitic stock, Cush thought that Lower Mesopotamia should be annexed to Semitic Arabia.

The next step is to consider whether the other Vanir hostage, Niord-Heth, brought with him a people analogous to the Sumerians under Peleg. Certainly it was not the Teutons, who fled from Aratta to Lydia before being captured. The most likely followers of Heth at this time were the Hellenes, who knew Heth as the Olympian Hades. Instead of going into exile in eastern Arabia with other Centum Aryans, the Hellenes were divided into sub-tribes and led by the Javanites (including Enkidu-Tarshish) into Syria-Phoenicia, Egypt, Mesopotamia and Gutium. That process began after the Hellenes were neutralized by the "decapitation of Huwawa." If Carchemish was the scene of Su-Dasa's battle, ancestors of the Dorian tribe remained in Syria before being re-gathered with other Hellenes in the Nile Delta and then exiled to their "prehistoric" homeland on the Danube. The word "prehistoric" should be replaced in such cases by "non-historic" or "relatively unknown."

For now, we can consider whether the Teutons were charter members of the Aratta Schism and, if so, why. The analysis of fifteen conquered tribes toward the close of "The Indian King Lists" fails to distinguish between Hellenes and the rest of the Centum Aryan stock but identifies the Alina tribe with the entire body of Centum Aryans. The possibility remains that some or all of the Centum Aryans remained divided up during the war as they had been at five Sumerian locations in the First Kish period. That circumstance would explain why Su-Dasa's victory meant the separation of the Hellenes from other Centum Aryans. It is also possible that each Centum Aryan stock remained locally associated with the same non-Indo-European stock that shared a city with them in the First Kish order.

If the Teutons remained attached to the Ameridians who shared Lagash with them, they must have been Mahadevi-Tiamat's main contribution to the primary Aratta group. In other words, she herself commanded the inhabitants of her city to migrate to Aratta. Mahadevi was Peleg's mother as well as his ally in the Aratta Schism. This alliance of mother and son means that she governed the Ameridians while he became Teutonic Frey by ruling the Teutons at the core of the schism. In the Su-Dasa text, the Ameridians are identified with Pakthas, who gave there name to Pakistan, the land encompassing the Indus Valley. If that name applies even more readily to the Teutons, we can understand why the name became attached to the Indus Valley. As the core of the Centum Aryans in Eastern Arabia, the Teutons were intended to colonize that part of Greater India before they rebelled against the exilic plan.

Makeup of the Anti-Akkadian Army of Teutates

This stage of analysis now raises the issue of which Centum Aryan stocks made up the army or armies of Teutates and Conchobar in the battle of 2178. A strong clue to the makeup of that anti-Akkadian force is that Shem fails to show up in the Gaelic insular tradition. At least I know of no counterpart to Gallic Teutates in the Gaelic tradition. Even if one exists, Shem does not figure in the account of Conchobar's victory in the *Battle of Ross na Ríg*. On the other hand Shem-Thor ranks at the top of the Teutonic pantheon and is more warlike than Odin. The implication is that the Teutates Panel describes the action of an army led by Shem and consisting chiefly of Teutons. The correlative *Battle of Ross na Ríg* represents an army led by Conchobar-Obal and made up of ancestors of the insular Celts if not the entire body of Celts.

In the First Kish period the Celts paired off with the Egyptians at Sippar. Both peoples bore the stamp of Japheth, a patriarch almost unknown to the Teutons. Even if Celts and Teutons united in exilic eastern Arabia, they remained distinct enough in language and prior history to form separate armies in 2178. The remaining three Centum Aryan stocks, Hellenes, Albanians and Italics, remain to be placed in 2178. Whatever conclusion we draw about them will help us determine the degree of isolation Teutons experienced after their years at Lagash. The Albanians and Italics are woven together by the striking coincidence of Zadrime, Puka and Fan with Latin Saturnus, Picus and Faunus. Before further progress can be made, we must account for how these two Indo-European stocks figured in Noahic history between 2303 and 2178.

A political structure takes shape from the fact that three major stocks participated in the Red Sea rebellion— Centum Aryans, West Semites and Amerindians. Centum Aryan branches were indexed by these whole stocks. Once the rebellion began, Teutons paired off with their former companions at Lagash, the Amerindians. Celts acted as part-for-the-whole representatives of the Centum Aryans; and Italics and Albanians paired off with West Semites. We might even draw a distinction between West Semitic Canaanites and Arameans and group each of these with some combination of Italics and Albanians.

We know that the Italics were dominated by Arphaxad I-Hadoram as their progenitor Saturnus. *Kingship at Its Source* suggests that Arphaxad helped form the West Semitic Hebrews at his camp in Padan-Aram. If the Hebrews under the control of Arphaxad-Taranis remained loyal to Uruk rather than Aratta, they would have avoided the exile that brought other West Semites to Arabia and the Red Sea rebellion. If so a people of Saturnus may have followed suit and refrained from participating in either the Aratta or Red Sea rebellion. Arphaxad-Saturnus was a consistent Erechite loyalist.

Among the Albanians the names Zadrime, Puka and Fan echo the Latin genealogy of Saturnus so clearly that they must have been intimately associated with the Italics at some point of origin. Nevertheless our logic requires that a third Centum Aryan stock in addition to Celts and Teutons that went into the Arabian exile and attached themselves to the West Semitic rebels who became the Canaanites of Old Testament

times. In short, either the Albanians or Italics went into exile and then joined ranks with the rebel Canaanites. There is no reason to believe that either the Aramaeans or Hebrews ever went into exile in Arabia. Their presence in the north implies that the Canaanites were an isolated case. The South Semitic Arabs and Ethiopians inherited Arabia and Cush rather than being exiled there. The Hellenes were treated differently from other Centum Aryans in being split into four tribes. To complete our logic we need to determine whether it was the Italics or Albanians who entered into Arabian exile along with the Celts and Teutons.

The Medb and Taranis panels represent the political opposition between rebel forces at Aratta and Arphaxad's loyalist camp in Padan-Aram. The close parallel between the Latin and Albanian names implies that they followed complementary but opposite courses in making that choice. Both branches claimed descent from Arphaxad but one did so through adherence to his alienated daughter Inanna-Medb at Aratta. A definitive clue is that the elephants pictured in the Medb Panel stand for South Semitic loyalists converging on Aratta to attack it. Assuming that South Semitic Ethiopians form a racial continuum with non-Semitic black Africans, we observe that it was the Italics who shared First Kish Nippur with the Black African protoplast. The war waged by Italian Fascists against Ethiopia in the 1930s may tell us something about the original linkage of Italics to African blacks analogous to the Teutonic association with Amerindians and Celtic association with Egyptians.

That association implies that the Italics went into exile as the third Centum Aryan stock together with Celts and Teutons. When the Red Sea rebellion broke out, the Italics attached themselves to the Canaanites. There is a simple argument for their temporary presence in Canaanite Palestine. In the period of the Abrahamic war in the 2120s, Shem reigned as Melchizedek over Salem, which became Canaanite Jebusi and later Hebrew Jerusalem. The Jebusites appear third in the Canaanite list of Genesis 10. Following the names of Canaan's actual sons Sidon and Heth, this name represents Shem in a context that identified him as Zeus, brother to Poseidon-Sidon and Hades-Heth. In classical times the Italic Romans received Zeus as their own Jupiter, "Zeus Father." Because the third Canaanite name really refers to Shem, creator of the Indo-European stock, the first "Jebusites" must have been Italics embedded among West Semites. If the Hittites of biblical times were the same people as those that ruled the Hittite Empire, they were Indo-Europeans or had been. There was nothing about Palestine that forbade the presence of other Indo-Europeans.

Proto-Jerusalem makes sense as an interim camp of Centum Aryans— Italics, Celts and Teutons— as they made their way from the Nile Delta to the Battle of Teutates at Carchemish. It was here that Shem-Teutates and other members of the Gallic alliance would have rendezvoused with rebel tribes from the south. At this time the massacre in the Nile Delta convinced Shem that he must abandon the Inanna Succession once for all and turn to his grandson Obal, whose presence in eastern Arabia had left there the South Semitic Hobaritae and, at the same time, established his identity as Conchobar among the Celts exiled there. At Salem Shem would have divided the Centum Aryans into three

armies according to their separate Celtic, Teutonic and Italic languages, assuming that the Centum Aryan language had already begun to change among them.

Three armies were desired in order to face the three linguistic stocks still in the power of the Akkadian Empire in 2178: Akkadians, Sumerians and Egyptians. The logical strategy was for the Italics to remain in Palestine to guard against attack from Egypt. The Celts and Teutons marched north to search for the Akkadian enemy. The goal, in the event of victory, was for the Teutons to return to Lagash as a ruling power in Sumer and for the Celts to return to Sippar to dominate Akkad. Although we have interpreted the Battle of Teutates as an Indo-European victory, something happened to cancel the plan.

According to the chronology of Genesis 11, Peleg died at a relatively young age in 2178. That year has been used to date the Battle of Teutates. It also carries strong political implications. The Norse myth of the death of Baldr implies that Obal-Conchobar died about the same time. The allied plan must have called for Peleg-Frey to lead the Teutons back to Lagash while Obal-Conchobar led the Celts to Sippar. Akkadian espionage discovered how important those two leaders were to the allied plan and either singled Peleg and Obal out in battle or captured and executed them. The death of Obal affected Shem deeply because this was the grandson he hoped would establish an imperial line that would replace the Inanna Succession.

The Teutonic myth of Baldr has never interested me until now. It consists of little more than his death without telling us much about why this death was important enough to remember as one of the cornerstones of Teutonic tradition. Also the manner of Baldr's death is one of those improbable events that look like fiction and lie in the gray area between concrete fact and allegory. Aside from understanding why the allies attached so much importance to Obal's death, we can now observe significance in the dramatis personae of the story. These consist of two pairs, Baldr and his wife Nanna, and the antagonists Loki and the blind god Hod.

Each pair is transparently meaningful. The name Nanna indicates a Teutonic version of Inanna, Obal's sister and now his sister-wife. Sibling incest was acceptable to Shem because his own wife in Ugaritic tradition was a full sister Anath, born to Shem's parents Noah and Uma after the Flood. The antagonists Loki and Hod are brothers at the head of the Canaanite list, Sidon and Heth-Hades. The myth attributes Obal's death to the machinations of Sidon at work through his brother Ur Nanshe-Heth of Lagash. Sidon himself was destined to reign as governor of Lagash, Gudea, later in the 22nd century. Clearly the myth tells us that the two Lagashites Sidon and Heth resisted Shem's plan to invade Mesopotamia and replace Sumerians and Akkadians with Teutons and Celts.

In the fully euhemeristic version of the Baldr story by Saxo Grammaticus of Denmark, Balderus (Baldr) is a love rival to Hotherus (Hod) for the hand of Nanna. *This dimension of the story virtually spells out the conflict over the Inanna Succession.* The imperial line of Genesis 11 was the basis of power behind the Akkadian Empire, making Sargon, Manishtushu and Naram Sin Shem's fifth, sixth and seventh heirs. The line owed its origin to a teenage union between Inanna and Canaan's son Sidon (Loki). When the

Teutonic story tells us that Nanna's chosen mate was originally Hotherus, we learn that Sidon sought to seal the authority of the Inanna Succession by marrying off his paramour to his brother Heth and keep her from a marriage that might redefine Shem's line.

Balderus' intervention means that Shem was seeking to cancel the Inanna Succession by marrying his granddaughter Inanna to his grandson, Inanna's brother Obal. In considering the role of the Italics at Salem on the eve of the fateful Battle of Teutates, we should recall that the Latin, Umbrian and Ausonian (Italian) tribes bore the names of the divine trio of Ur: Nanna-Arphaxad I-Hadoram-Saturnus, Utu-Obal and Inanna-Uzal. Consequently the Italics were the race most intimately involved with the politics of Shem's attempt to raise up a new imperial line through the sibling marriage of Baldr and Nanna. We can go so far as to say that the Roman Empire was the ultimate manifestation of Shem's failed attempt to take back Mesopotamia from Nimrod by re-populating Sumer and Akkad with Teutons and Celts.

A corollary to the same plan was that the Italics would have made their permanent homeland, not in Italy, but in Palestine and Syria just as the Romans conquered those lands by the time of Christ and captured Jerusalem in the bargain. In the first century the Romans seemed to accomplish at long length what Shem-Jupiter originally intended. On the contrary the Inanna Succession stands as it does in Genesis 11 as a clear sign that God's will differed from Shem's will. The Holy Land was to remain West Semitic rather than Indo-European in order to assure that the sacred history of Jesus Christ would remain distinct from the pride of the gentiles.

As for the myth of Baldr's death, are we to assume that Heth actually went blind and yet managed to kill Obal with his own hand, or rather, a sprig of mistletoe in his own hand? Heth's blindness is plausible enough by 2178; but the rest of the story smacks of semi-historical allegory like the decapitation of Kingu in the *Marduk Epic*. What the story actually suggests is that Heth and the Hittites played a role in the Battle of Teutates on the Akkadian side, confronted Obal-Conchobar's Celtic army and succeeded in killing its leader. Once Shem agreed to send the Centum Aryans to Europe, Hittites inherited land destined to become the Hittite Empire of the second millennium BCE starting at the scene of battle at Carchemish and spreading to the northwest.

Thus far we have treated the Teutons as a unit. The texts from Iceland and Denmark, however, remind us that the North Teutons are one of three divisions of the stock. These distinctions exist regionally in Europe but are linguistically pronounced enough to suggest origins in the Noahic heartland. Since the fifteen tribes of Su-Dasa's battle hymn represent fractions of the complete protoplasts, we can assume that the Teutonic "Pakthas" were only a fraction of the original stock at Lagash. If either of the two fractions were ever subdivided further, we recognize three subdivisions that eventually became Scandinavians, Germans and Goths.

We have seen that Shem formed three armies in Palestine. Although we have conceived of these armies as though they were undivided Celts, Teutons and Italics, contrary evidence shows that the Celts were divided into at least two of the armies. The Teutates Panel displays an army headed by Gallic Teutates-Shem. A separate insular Gaelic army was led by Obal-Conchobar. Regionally the insular Celts are to the

Scandinavians what the Gauls are to the Germans. As for the Goths, their eventual union with Latins in Italy and Spain implies that East Teutonic ancestors joined the Italic army in Palestine while West Teutons joined the Gauls and North Teutons linked up with the Gaels of Obal-Conchobar's army when these last two armies marched north to the scene of battle.

More than a century before the subdivision of the three armies, at the time of the Uruk-Aratta War, the "Pakthas" of the Aratta Schism were distinguishable from Teutonic loyalists who remained at Lagash. This loyalist remnant was analogous to the Goths who remained in the south with the Italics 120 years later and figure as the original East Teutonic division. The rebel "Pakthas" were probably more populous than the loyalists at Lagash. They remained a unit until divided up to help form the Gaelic and Gallic armies that marched north from Palestine to Carchemish.

Genetically the Teutons arose from the Lagashite line of Gurmu-Ham, Gunidu-Canaan and Ur-Nanshe's brother Sidon-Gudea. The name "Goth" suggests that the Teutons descended from Sidon. The *Marduk Epic* establishes Sidon-Nudimmud as an arch-loyalist in opposition to the Aratta Schism of Tiamat and Kingu; so the epic confirms our concept of the Goths as loyalists. German tribes include representatives of Ham (Cauchi), Sidon (Sidones) and Heth (Chatti-Hessians). That comprehensive list suggests that the West Teutons were distinguished as representatives of Ham. Process of elimination identifies the Scandinavians as nominal representatives of Canaan through his ultra-fair-skinned son Sidon. We have seen that Scandinavian Snorri Sturleson names Canaan as Kvasir, distinct from Canaan's West Teutonic persona as the Aesir war god Tue, source of our word "Tuesday."

As a further detail of the plan to divide the Centum Aryans into three armies, the Britons or Welsh formed a third division of the Celts. Logically these were assigned to the Italic army and took a position north of the Italics, in Phoenicia, to guard against Egyptian attack at that point. L. A. Waddell wrote a book distinct from *Makers of Civilization* affirming that the Britons originated in Phoenicia. I keep referring to Waddell, despite his ideological and factual errors, because he was free enough from the bias of democratic Nativism to recognize the imperialistic basis of the world.

The deaths of Peleg and Obal were a grievous blow to Shem's plan to recover his original claim land of Akkad and plant in it a newly defined imperial dynasty distinct from the one that originated in the male line of Ham. Fifty years after the Battle of Teutates he had sent the Centum Aryans off to Europe, helped to colonize the Americas and settled into Palestine as Melchizedek king of Salem. In 2178, however, he continued his campaign against the Akkadian Empire. "The Gaelic Tradition" outlines a system of garrisons created as a result of victory at Carchemish. By using the word "garrison," I acknowledge that the Centum Aryans never succeeded in re-colonizing Mesopotamia. Semites and Sumerians were too populous and firmly planted for that. On the eastern side of Mesopotamia, the Gutians managed to rule over Sumer but never to convert Sumer into a Gutian land. The same was true of the Centum Aryans on the west.

Local Governors of the First Kish Order

In the First Kish period, two centuries before the Abrahamic war, the eleven members of the Canaanite list became local governors of the eleven protoplasts pictured in the Cernunnus Panel. Neither West Semites nor any other Semites were in view except for a single Semitic protoplast at the sign of the stag indicating Martu. Each of the protoplasts was accompanied by one of the eleven branches of the Indo-European stock governed by one member of the Canaanite eleven named in Genesis 10:15-18. For example the Hittite branch under Heth shared Martu with the Semitic protoplast. One hundred and sixty years later, when the fugitive West Semites arrived from the Red Sea, they colonized the locations indicated by the list and concentrated themselves in the region outlined in Genesis 10:19.

By adopting the same eleven names used to organize the entire world 160 years earlier, the Semitic Canaanites became a world unto themselves. That scheme meant that they were seeking to plant themselves permanently in this region in order to put an end to the incessant migration which had characterized Noahic mankind from the time of the Flood down to the middle of the 22nd century. Imperialism yielded to nationalism. This nationalistic instinct to remain in fixed locations laid the groundwork for the Nativist philosophy which has obliterated all knowledge of the true condition of mankind between 2518 and 2150 in conventional modern learning.

The Teutons themselves reached the nationalistic stage of existence once they reached Northern Europe. The basic political unit was the tribe; but tribes of kindred language filled out permanent zones of the earth such as Canaanite Palestine or Ptolemy's Germany. We have seen in Appendix V of *Kingship at Its Source* that a certain number of Germanic tribes in the eastern part of Germania distributed themselves systematically in order to memorialize the history of their captive migration from Lydia to Arabia. The same logic applies to the four provinces of Gaelic Ireland. While turning into settled nations, the descendents of Noah found ways to memorialize a time when they formed a single world empire in a molten state of migration and development.

Great diversity existed in the First Kish order. At that time the linguistic stocks of mankind were local tribes. These tribes formed a kind of nation in and around Mesopotamia; but their leaders understood that these tribes constituted a universal world empire rather than one nation. Ham's Tower of Babel scheme was an attempt to reduce this empire to a single nation speaking Egyptian. The attempt failed and for two centuries mankind continued to understand that they were part of a universal empire in interrelated tribes, not a set of isolated nations unrelated in origin.

Some rationale caused the West Semites of Canaan to duplicate, in miniature, the entire world of 2338. Canaan, the feudal lord of Genesis 10:15-18, had just been murdered when they entered Palestine from the south around 2180. The death of their primary leader cut them off from the specious present of earlier times; and some other leader prompted them to memorialize the universal order of 2338. Perhaps Canaan had left them with this design before perishing in 2181. Whatever the rationale, the Canaanites were turning back the clock to a time prior to the Aratta Schism and the

humiliation of defeat and exile that resulted from the Uruk-Aratta War. Like the Teutons and other Centum Aryans, they had spent most of the 23rd century on the coasts of Arabia waiting to be exiled farther away to the ends of the earth. Rebelling against that scheme and the Akkadian Empire that maintained it, they determined to make the land of Canaan their new order equivalent to the one that had brought their ancestors so much hope in 2338. Unfortunately they were only a fraction of mankind and could only memorialize what could not be recovered.

As long as we can refer to Teutons, Celts and Italics as coordinated armies governed by the likes of Shem or Obal, the peculiar glory of Noahic *atum* or “totality” lingers on as reality. Once these linguistic stocks spread themselves out in Italy, Germany and Gaul, that organic glory faded into the past. At various times, high-spirited leaders such as Julius Caesar, Charlemagne or Napoleon might seek to recover the imperial idea with empires grounded in their own nationalities. It is well known that Charlemagne, in order to maintain his empire, stayed constantly on the move and maintained his court wherever he happened to be. Such was the restless energy of the high-spirited Noahic fathers, also constantly on the move rather than mired in fixed nationality. The later empires, for all their grandeur, were only shadows of the world that existed when Peleg-Cernunnus “ruled them all” at Shem’s city of Kish between 2338 and 2308.

That is why narrative memorials such as the Aesir-Vanir war of Snorri Sturleson are such invaluable treasures. Think of the irony of dismissing such narratives as “folk tales” as though human history were a mass of agitated protoplasm! Like all valid memories, these stories tap into times when the world was younger and hope ran higher as less tainted with disillusionment. Psychologically it might be considered fortunate that conventional scholars have failed so completely to identify the Noahic world community. Ignorance functions like a narcotic to reduce the pain of collective loss. The Norse concept of *Ragnarok* or “Twilight of the Gods” is an unmistakable reflection of that lost hope just as Richard Wagner’s incomparable music taps into the Teutonic version of lost glory— both as glory and as loss. I recall the notes to a performance of Wagner’s *Siegfried* assuring us that the idyllic, instrumental “Forest Murmurs” episode is more valuable than all the drama concerning the gods. Such is the spirit of democratic Nativism faced with a glory it lacks the spirit to imagine. For such moderns Wagner dishes up the supremely elegiac *Tristan und Isolde*, the ultimate musical incarnation of loss.

Before letting go of the lost heritage of First Kish, we can review that tradition for a dimension of detail not yet surveyed. We have explained that each of eleven locations in the Cernunnus Panel was inhabited by a combination of two peoples: a major protoplast of non-Indo-European mankind and a branch of the Indo-European stock under a governor belonging to the list of Genesis 10:15-18. When Gudea became a local governor of Lagash two centuries later, he echoed his First Kish service as governor of Enki’s city Eridu under the priestly-euhemeristic assumption that he *was* Enki. Sidon-Enki heads the Canaanite list, the prototype of all the feudal clans in Genesis 10. All of these were selected and designed by Sidon himself according to the Enkiship of El Olam,

God in command of the eternal wisdom needed to organize history by means of the “powers that be.” Those powers in themselves reign in the name of the heaven god An, divine El Elyon; but the wisdom to organize them into meaningful and effective power structures belongs to God as El Olam, basis of the wisdom cult of Sidon as Enki, Ea, Nudimmud, Kother-wa-khasis, Ptah and the more human Loki and Gudea.

In *Kingship at Its Source* the eleven original governorships of the First Kish order or are neither stated clearly nor worked out consistently. They have yet to be defined apart from the First Kish list of Sumerian kings. These names in the king list refer to the Noahic elite, not as local governors but as kings located at central Kish under the imperial oversight of Peleg-Cernunnus. Our guides for the governorships are the Canaanite list combined with the zoomorphic symbology of the Cernunnus Panel. Like the Japhethite list at the start of Genesis 10, the Canaanite begins with actual sons of Canaan and adds a heterogeneous set of the Noahic elite as Canaan’s feudal vassals under various names ending in plurals implying that they are to be conceived as heads of the peoples they govern.

Like the Cushite and Mizraim lists that precede it, the feudal part of the Canaanite list includes sons of Noah but, in this case, not quite all three of the antediluvian sons. Shem and Ham appear as Jebus- and Girgash-. For some reason Japheth is excluded. Because Shem and Ham were original creators of the Indo-European and Semitic stocks, they become vassals of Canaan here. The function of the Canaanite clan was historically dual, representing Indo-European branches in the 24th century and West Semitic peoples in the 22nd.

As Enki of Eridu, Sidon governed the Hellenes. Here we are confronted by a striking instance of theocratic determinism. Under the influence of this wisdom god, the Hellenes became the most philosophical nation in the history of mankind. No matter how long it took for this gift to manifest itself, the gift speaks for itself. The Hellenes identified Sidon as Poseidon, a sea god rather than a wisdom god. The Enki cultus made this deity a god of water as well as wisdom. The two principles are identified in the Solomonic ethos of the phlegmatic temper proper to the Caucasoid race and, therefore, to Sidon’s incestuously reinforced Caucasoid race. By naming one of their tribes Sidones, the Germans tapped into this philosophical bent and saw themselves in the 19th century as counterparts to ancient Greek philosophers. Sidon’s character as sea god was more applicable to the non-Indo-European protoplast which shared Eridu in the First Kish period. The Austronesians have proved to be the most oceanic of all races, extending all the way from Malagasy to Hawaii and inhabiting islands together with the Malay Peninsula.

This cluster of associations at Sidon’s Eridu acts as a paradigm for all eleven governors of the First Kish order. A clear case of cultural determinism also applies to the Teutons at Lagash. The last four members of the Canaanite list, like the last four of the Joktanite, were females. They were Noah’s four daughters by the four eugenically selected antediluvian wives appearing at the close the Joktanite list. These four postdiluvian daughters governed the cities founded after 2368 by their mothers. The

female governor of Lagash was Mahadevi's daughter named "the Zemarite" in the Canaanite list. This woman appears in two different pantheons, the Egyptian and Greco-Roman, as a goddess of chaste sexual morality— Egyptian Neith, daughter of Wazet-Buto (Mahadevi), and Hestia (Vesta), goddess of the Vestal virgins at Rome.

We should remind ourselves of just how emphatic the Roman historian Tacitus is in describing the sexual morality of the Germans late in the first century of the Christian era but when Germans were still thoroughly pagan:

They live, therefore, fenced around with chastity, corrupted by no seductive spectacles, no convivial incitements. Men and women are alike unacquainted with clandestine correspondence. Adultery is extremely rare among so numerous people. Its punishment is instant, and at the pleasure of the husband. He cuts off the hair of the offender, strips her, and in presence of her relations expels her from his house, and pursues her with stripes through the whole village. Nor is there any indulgence shown to a prostitute. Neither beauty, youth, nor riches can procure her a husband: for none there looks on vice with a smile, or calls mutual seduction the way of the world. Still more exemplary is the practice of those states in which none but virgins marry, and the expectations and wishes of a wife are at once brought to a period. Thus, they take one husband as one body and one life; that no thought, no desire may extend beyond him; and he may be loved not only as their husband, but as their marriage. To limit the increase of children, or put to death any of the later progeny, is accounted infamous: and good habits have there more influence than good laws elsewhere (Tacitus, *Germania*, Oxford translation, ch. 19).

The Romans celebrated the cult of Vesta among other deities; but the Germans had been taught how to behave by Vesta in the earliest days of their existence. The irony of this high moral standard by Mahadevi's daughter is also its explanation. In the *Marduk Epic* Mahadevi-Tiamat has reason to be ashamed of the sexual behavior of her son Ham and his family. Aware of this scandal, Zemar- (Ganga of the Indians) determined to put this shame behind her, especially because she was Ham's postdiluvian full sister.

Sidon's brother Heth appears second in the Canaanite list. Sixty years before he reigned as Ur Nanshe at Lagash, he served as governor of the Hittites and Semites in Ham's original claim land of Martu west of Akkad. He was not only Ham's grandson through Canaan but also Ham's incestuous half brother through Mahadevi, the mother of both. Genetically he was a logical choice to reign over Ham's original protoplast of "Semites" in their designated homeland. As a governor, however, he was required to rule simultaneously over a tribe of Indo-Europeans; and these were his own physical tribe, the Hittites. This intimate association between the Hittites and Semites explains why Hittites figure prominently among the West Semites of biblical times and also why the Hittite Empire formed in the northwestern quarter of the heartland in a region overlapping the Semites of Cappadocia.

Ptolemy's Germania shows a tribe, the Chate (Chatti-Hessians), just east of the forest region of Southwestern Germany. Two tribes to the north of the Chatti call for comment. These are the Cheme and Casvari. The first tribe suggests Ham (biblical "Cham" opening with a χ sound as in German "ch"). The other suggests a metathesized German variation of Norse Kvasir, the version of Canaan as a hostage of the Vanir of Aratta. Thus these three tribes match the three patriarchs of Ur Nanshe's inscription: Gurmu-Ham, Gunidu-Canaan and Ur Nanshe-Heth. Elsewhere in Germany Ham and Heth appear under those curious Amerindian names given the same patriarchs when Amerindians and Teutons shared Lagash, Ham as the Cauchi from Amerindian Cauca and Heth as the Omani from Amerindian Oman. Two versions of the Cauchi, the greater and lesser, are shown by Ptolemy on either bank of the Lower Weser in northwestern Low Germany. The Omani appear in the extreme northeast on the west bank of the Vistula, now in Poland.

A correlative Amerindian name of Canaan is the Arawak god Aiomun-Kondi. In adding this god to the list of names of Canaan in Chapter 7 of *Kingship at Its Source*, I treat Kondi as the root of the name equivalent to Gunidu of Lagash. A survey of tribe names in Ptolemy's northern Germania turns up the Cobandi on the Baltic side of Jutland. This tribe name looks superficially like a Late Latin term fusing Latin "co"—"together"—with Germanic "band." If so, it is a Latin approximation to some name of foreign origin. In Ptolemy's original text the name was given in Greek form as Kobandoi. The insertion of a labial into "Cobandi" would make little sense if were not for the familiar name Cuba in the Caribbean-Amazonian region of the Caribs and Arawaks. This appearance of an Amerindian name for Canaan completes the triad of Ham, Canaan and Heth in a sweep across northern Germania from the Cauchi in the northwest through the Cobandi of Jutland to the Omani in the northeast.

The Amazonian tradition yields another pair of names, the culture heroes Tupan and Guaran, eponyms of the Tupi and Guarani tribes. This pair has been hard to handle because the name "Guaran" is a Spanish epithet imposed after the fact and meaning "warrior." My book identifies Tupan and Guaran as the brothers Cush and Canaan on the basis on a series of associations, beginning with the Finnish forest god Tapio, Norse forest god Vidar and Austronesian Tane-mehuta, "Father of forests"—all taken for Cush. The brother Guaran, "the Warrior" matches Canaan as the Teutonic war god Tue and Austronesian Tu-matuenga, "Father of fierce human beings." The involvement of Austronesian names derives from the high importance given by that stock to six sons of Ham as sons of the sky god Raki or Rangi. Austronesians shared Eridu with the Hellenes, who give the same prominence to six sons of Ham as sons of the sky Titan Uranus. In Sumer Eridu and Lagash are not far apart; and there must have been a mutual influence in the First Kish period.

In Ptolemy's Germany, Tupan shows up as the Tubanti, straight south of the Chatti-Hessians. If the Spanish epithet imposed on Tupan's brother conceals a native Amerindian name with a similar sound and meaning, a German tribe bearing the concealed name may be the Vargones west of the forested region at about the same latitude as the Tubanti. If this is the case, the Vargones in the southwest of Germany yield

a version of Canaan equivalent to the Casvari north of the Chatti and Cobandi of Jutland. Still another prime German tribe name for Canaan is the Quadi of Bohemia. This name matches Kuat, a South American god closely associated with Oman, the correlative name of Heth embodied in the German Omani on the Vistula. These four tribe names— Quadi, Cobandi, Casvari and Vargones all testify to the high genetic importance of Ham's white son Canaan in German origins.

To return to the governorships of the First Kish period, Noah's black son Seba appears in the Canaanite list as the "Amorite," genetic father of the Amorite race as he was of the Dravidians of India in a race more saturated with Kali's black influence. Yielding the governorship of Semitic-Amorite Martu to Heth, Seba reached farther afield and governed the Indians in Syria-Phoenicia. In doing so he became the great Hindu god Shiva of the Trimurti. His wife Parvati takes the name "Arvad-" in the Canaanite list. According to the pattern placing Noah's daughters in the cities founded by their respective mothers, Parvati reigned at Kali's Nippur, seat of the cult of Enlil at the core of the Semitic linguistic stock despite Enlil's high importance among the non-Semitic Sumerians.

As Canaanite "Arvad-," Parvati gave her name to the port of Arvad on the Phoenicia coast in the territory originally governed by her husband Shiva. Her name in Indian, Parvati, means "from the mountain"— a possible allusion to Jebel Bishri near Amorite Tidnum. The Semitic Enlilship or cult of Elohim stressed the creation of Genesis 1 and, therefore, what we call "nature." In Parvati's case that meant an emphasis on sexuality. She was known as the goddess of sexual love both as Aphrodite of the Hellenes and Venus of the Romans. At Nippur she governed a combination of Italics and black Africans. Ethically she was antithetical to Neith-Hestia of Teutonic Lagash.

Tacitus, in his praise of the high sexual morals of the Germans, simultaneously tells us something about the low morals of the Italic Romans of his day. In every case the thirty years of the First Kish period left deep ethical and cultural traits rooted in theocratic distinctions in the names of God. We cannot blame low Roman morals on God as Elohim; but the culture formed in His name left sinful human beings subject to the sexual form of sin once the sin nature took command of their collective lives. In contrast moralistic Germans from Hestia's Lagash have proved to be murderers in the image of Caucasoid Cain. On the other hand, Germans who find grace prove to be wonderfully disciplined Christians, not murderers. The same logic applies to Italics and blacks who find the grace to overcome the besetting sin of sexual license. The Romans built a great empire through their unusual gift for hard work. Afro-Americans have contributed in the same way to creating the United States as counterpart to the best of Rome. Hard work means efficient cooperation with the law's of Elohim's "nature."

At Umma the White Matriarch's daughter by Noah is named "the Hamathite" in the Canaanite list. There she governed a combination of Balto-Slavs with Sumerians. Her Indian name is Saraswati, the goddess of high culture. In the mythology of Ugarit she appears as Anath, sister wife of Shem-Aliyan Bal. As in the case of Seba and Parvati this marriage was a union between full siblings since Shem, like Saraswati, was a child of Noah and Uma. Their full brother Japheth ranks high among the Balto-Slavs as the god

Svarog. The Sumerians created their primary civilization, not so much through hard work, as through the principle of the *me*, the endowment of cultural wisdom to carry out various arts. A mythological text involving two of Uma's children Sidon and Inanna offers a remarkably detailed set of *mes* for everything from leather craft to the nuances of political art.

The second yellow matriarch, daughter of Noah and Durga, was named by the Hebrews the "Sinite" and by the Indians Lakshmi. At Durga's Ur she reigned over a combination of Albanians and Sino-Thais. The Albanian names Zadrina, Puka and Fan closely match the line of Durga's son Arphaxad I in Latin tradition— Saturnus (Hadoram-Arphaxad I), Picus and Faunus. As father of the Sino-Tibetans, Arphaxad appears at Ur as the moon god Nanna. The Hebrew name for Lakshmi, "Sinite," corresponds to the East Semitic name of Nanna, Suen or Sin. In Hindu mythology Lakshmi is the wife of Vishnu, the great colonist of the "Three Strides" including the colonization of the Uralo-Altai Far East. Lakshmi has been compared to Aphrodite because, like the Hellenic love goddess, she was born from the sea. All that means is that Sin-Lakshmi, like Arvad-Aphrodite, was a daughter of Noah, who emerged from the Flood and took on the identity of the "Abyss" as Akkadian Apsu and Egyptian Nun.

In the Canaanite list Peleg takes the name "Hiv-" an apparent cognate to his Olympian name Hephaestus. As Cernunnus he dominates the Cernunnus panel depicting the First Kish order. In the First Kish dynasty, he bears a Sumerian name meaning "He rules them all." The population of Kish at this time consisted of Indo-European Thracophrygians and the eastern Uralo-Altai distinct from Sumerians and synonymous with the eastern Turk-Mongol-Siberian group. A still extant race the Armenians are Thracophrygians and complement the Turks, who savagely persecuted them early in the 20th century. In the Aratta Schism, Peleg won over the eastern Uralo-Altai, who became the threatening horde depicted in one of the Gilgamesh's texts as the Gugalanna (Gutani), "Bull of Heaven."

We might suppose that Ham, as Canaanite Girgash-, might have taken over the governorship of his inherited "Hamites" (Egyptians) at Sippar. A compelling objection is that the Hamites shared Sippar with the Celts. Celtic tradition shows no version of Ham. In contrast Shem ranks high in the Celtic world as Teutates. As for the Egyptians, their rather systematic pantheon includes all fifty-four of the Noahic elite and begins with all eight of the diluvian survivors as the Ogdoad of Hermopolis. Among these Shem takes the name Amun, which he handed on to Nimrod, his chief adversary, as Amun Re of Thebes. More importantly, Shem appears as Seth of the Egyptian Great Ennead.

The founder of Uruk, Japheth, fails to appear in the Canaanite list and must be excluded from the local governors. In fact Japheth mysteriously fails to appear at his own city at all. To explain this mystery, I identify Japheth with Sumerian Ningishzida, the god who "disappeared from the land." Japheth not only created the "Hamitic" linguistic stock but also spent antediluvian time in Egypt among inhabitants who may have spoken Egyptian even before the Flood. Although the details have never been worked out, I imagine that Japheth "disappeared from the land" after serving in the First Kish dynasty under the Egyptian-looking name of Atab. So deeply rooted is the tradition of the Great

Ennead in Egyptian tradition that Japheth, as its founder Atum Re, must have led an early colony to found Heliopolis in Lower Egypt even before the end of the First Kish period. Once colonization started in Mesopotamia, Japheth saw to it that Egypt did not lack a colony for long.

Ham ranks at the top of the Iranian tradition as the legendary king Jemshid (Yima Kshaêta) together with his son Canaan as Feridun (Thraêtaona) and grandson Heth as Garshasp (Keresâspa). This emphatic presentation of the same Lagashite trio featured in Teutonic tradition has led me to believe that the Persians proper derived from the same genetic source as the Teutons but were diverted into the Satem Aryan rather than Centum Aryan linguistic stock. That means that the Persians were Erechite loyalists during the war. After the war, they remained in the mountainous north at Parhasa before migrating south to Persia proper to the southeast of Elam. Ham put his stamp on the Iranians by governing them in the First Kish period under the Canaanite name Girgash-.

The "Arkite" of the Canaanite list refers to Arcas, son of Shem-Zeus in Hellenic tradition. Arcas gave his name to Arcadia, the legendary pastoral land in the heart of the Peloponnesian Peninsula. He appears in the Aramaean tetrad of Genesis 10:23 as Shem's son Gether, a vassal of Aram-Joktan. This figure has the distinction of being the first ruler of postdiluvian times according to the Sumerian King List where he receives the name Gaur at the head of the First Kish dynasty. He was Shem's son by the latter's diluvian wife Durga and therefore an Asian full brother of Arphaxad I. In addition to his reign at Kish he became the governor of Tocharians (bound for Sinkiang Province, China) and Tibeto-Burmans at Uruk in the First Kish period prior to the creation of the Eanna regime there. Study of Burmese and Tibetan traditions will probably reveal a counterpart to Gether, the "Arkite-".

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

Given the importance of Thor in the Teutonic pantheon, we would expect to find tribal counterparts to Shem's sons in Ptolemy's Germania. Instead the only case I can build for such a pattern of tribes is a widespread sequence beginning with two tribes in Ptolemy's Gallia and extending to a third in Jutland and a fourth in Bohemia. The best one can say for this sequence is that the Gallic Boii are known to have invaded Bohemia about two centuries before Christ as though the people of Gaul knew that they were

connected with Bohemia (the modern Czech Republic). The same invasion brought these Gauls east to Galatia north of the Apostle Paul's native Cilicia.

The sequence begins with the Gallic Cadurci on the east bank of the Dronne, a tributary of the Charente in Aquitania. The white son Math or Mash appears to be represented by the Batavians, traditional ancestors of the Dutch as shown in Ptolemy's Gallia west of the Lower Rhine. Ptolemy labels the land of the Batavi "Germania Inferior." The reduction of the labial semi-vowel *m* to labial *b* is preceded in *Kingship at Its Source*, Chapter 9, by a northern Arabian tribe, the Bathanaei, shown for Mash. The counterpart to Hul shows up in the Chali on the west coast of Jutland, not far north of the Saxones representative of the father Shem-Thor himself. In that form, Hul's name echoes that of his mother Kali. The sequence ends with the Bohemian Teutonic Marcomanni, incorporating the root Coman, indicative of the red son Uz. The western tribe of the sequence, Cadurci, suggests that Gether may have gotten his name from his mother Durga with a prefixed "Ka" like the one that opens Inanna's name Cainan in the Septuagint reading of Luke 3:36.

At this point we can tabulate the eleven local governors of the First Kish order as follows:

<i>Governor:</i>	<i>Location:</i>	<i>Protoplasts:</i>
Sidon (Enki)	Eridu	Hellenes, Austronesians
Heth	Martu	Hittites, Semites
Jebus- (Shem)	Sippar	Celts, Hamites (Egyptians)
Amor- (Seba, Shiva)	Syria-Phoenicia	Indians, Rasena (Etruscans)
Girgash- (Ham, Jemshid)	Gutium	Iranians, Basques
Hiv- (Peleg, Cernunnus)	Kish	Thraco-Phrygians, Uralo-Altaics
Ark- (Gether, Gaur)	Uruk	Tocharians, Tibeto-Burmans
Sin- (Lakshmi)	Ur	Albanians, Sino-Thais
Arvad- (Parvati, Venus)	Nippur	Italics, Black Africans
Zemar- (Ganga)	Lagash	Teutons, Amerindians
Hamath (Saraswati, Anath)	Umma	Balto-Slavs, Caucasian Japhetics

The Colonization of Europe

Kingship at Its Source attempts to outline the colonization of Europe in three separate sections of the book: “Centum Aryans and the Teutates Panel” in Chapter 2, “Colonization of Teutonic and Danubean Europe” in Chapter 9 and “Colonization of Celtic Western Europe” in Chapter 10. Impressed by the simplicity of the Gallic tetrad matching the upper row of the Teutates Panel, I sought to correlate the five figures of the upper row with the five Centum Aryan stocks of Europe. That logic still stands. Taranis-Arphaxad I corresponds to the Italics, defined by the Latin genealogy of Saturnus-Arphaxad I. Joktan-Esus-Odin outranks Shem-Teutates-Thor in the Teutonic pantheon and correlates with the presence of Teutons in Europe. Shem-Zeus dominates the Hellenic tradition. The top Gallic name in the Celtic world is Peleg-Cernunnus. Finally the extra figure in the top row, Eber, matches the Albanians. The two main tribal divisions of the Albanian race, Ghegs and Toscs, both point in that direction. Although I have speculated that the name Gheg might represent the Canaanite name Girgash-, the truth is that it derives from Eber’s Sumerian name Gilgamesh. The Toscs, like the Tuscans of Italy, derive their name from Eber-Atys’ son Tyrsenus, the Japhethite vassal Tiras.

The close match between the Italic genealogy of Saturnus and the Zadrime, Puka and Fan of Albania implies interaction between Arphaxad I and Eber (Faunus of the Latin line). The same interaction in the Semitic world accounts for the way Arphaxad and Eber cooperated in forming the Hebrew race somewhere near Arphaxad’s camp in Padan-Aram.

In *Kingship at Its Source* I did not yet realize that Hellenes were exiled separately from the other Centum Aryans and that some of them were transported directly from the Nile Delta to the Danube Delta after the battle of 2181 and could not have participated in Teutates’ battle of 2178. However it is reasonably clear that part of the Hellenic stock left the Nile Delta with the other Centum Aryans, joined one of the three armies of the anti-Akkadian force and fought in the later battle. There are two reasons to consider the Hellenic Spartans descendents of that fraction. The extremely warlike culture of the Spartans sets them apart from the Ionians of Athens, descendents of the Hellenes who failed to participate in the battle. Second the Spartans are reckoned Lacedaemonians descended from Lacedaemon-Japheth rather than his brother Hermes-Ham. Even if modern scholarship has shown that the Spartans descended from one of the standard Hellenic tribes such as the Dorians, the connection with Japheth is now explainable. The infantrymen in the lower register of the Teutates Panel represent the Japhethite septad still alive in 2178 to share in the anti-Akkadian force. Ancestors of the Spartans were attached as infantry to Teutates’ army of Gallic Celts and Teutons.

European colonization processes are elaborated in the book to complement the more distant colonizations of the 22nd century and to insure that patriarchs assigned immediate roles in these processes were not ruling elsewhere in Mesopotamia or Egypt at the same time. The colonization of Europe clearly followed the battle of 2178 but at various intervals of time. The deaths of Peleg and Obal in that year crippled and ended

Shem's plan to re-colonize Mesopotamia with his anti-Akkadian followers. After the victory at Carchemish, he garrisoned various points in the heartland but without altering the Sumerian, Semitic and Egyptian demographics which were now too deeply implanted to be dislodged by Indo-Europeans. If Peleg had lived, he might have been able, as former emperor Lugalannemundu, to persuade the Sumerians to allow Teutons to return to re-populate Lagash. Obal could have done the same at Sippar to enable the Celts to return there. The deaths of these two had the effect which the Akkadians desired of dashing these plans once for all. The colonization of Europe became the only desirable alternative.

A page headed "Chronological List of Colonizations" immediately after the Table of Contents in the book lists "Coastal Europe 2178-2162" and "Interior Europe 2166-2155." Those outlines must now be revisited, for example, in the light of new tribal identifications in Ptolemy's Gaul and Germany. Clearly the Ham-Canaan-Heth sequence across the North and Baltic Sea coasts from the Cauchi through the Cobandi to the Omani implies a single, coordinated colonization by sea. As the terminus of this sweep across the north, the Omani then anchored the amazing memorial sequence featured in Appendix V of the book. We are now continuing to draw the colonization of ancient Germany into clearer focus.

The section in Chapter 2 outlines the European colonization following the Battle of Teutates in four stages, one for each of the Gallic tetrad but excluding Eber and the Albanians. The first stage is labeled "Hellenes on the Lower Danube" under Shem 2178-2174. There is no reason to change the general chronology except perhaps to adopt an earlier starting point following the Battle of Metelis in 2181. The words "under Shem" must be amended to acknowledge that some of the Hellenic stock did not engage in the battle of 2178. Shem's leadership of whatever Hellenes *did* participate in the battle remains the same. The possibility remains, however, that he replaced the deceased leader Peleg in guiding the Celts into Europe as Teutates. The summary in Chapter 2 states only that "representatives" of Peleg brought them to Gaul.

The Italics under Arphaxad I are assigned to the next time slot in 2174-2170 for the colonization of Italy; the colonization of Gaul by the Celts in 2170-2166; and Teutons under Joktan-Odin, in 2166-2162. The omission of the Albanians under Eber is now to be reckoned with. Baugh speculates that modern Albanians derived from the Illyrians who inhabited Albania and much of Yugoslavia in ancient times. To admit Eber and the Albanians into the process, we might adopt a shorter three-year module to include both Eber and Shem and confine the whole process to $5 \times 3 = 15$ years rather than $4 \times 4 = 16$ years. Time must also be allowed for the garrison process following up the victory at Carchemish. Allowing one year for that process from 2178 to 2177, the full European colonization process began in 2177 and ended in the same year as our first reckoning, 2162.

Adopting the three-year module, the colonization process looks something like this:

1) Hellenes are transported from the Nile Delta to the Danube Delta in the years following 2181. Owing to a recurrent pattern of ethnic triads within each branch, it now appears likely that the Hellenes sent representatives from three of their four traditional tribes to fight at Carchemish. The lone holdout was logically the Ionians. This tribe took its name from Ion-Nimrod, founder of the Akkadian Empire. It made no sense that such a tribe should fight against the empire. When the Ionians reached the Nile Delta at the Hellenic reunion, they surrendered to Narmer and were shipped off to the Danube, possibly leaving a preliminary colony on the Ionian coast of Asia Minor.

2) 2178-2177. Representatives of the Centum Aryan victors at Carchemish garrison various points in the heartland in an effort to win the use of the Akkadian Mediterranean fleet for the colonization of Europe. The garrisons agree to withdraw once they get word that the colonization process is nearing completion. In the event that the Mediterranean fleet fails to deliver the needed assistance, the garrisons will support renewed attacks on the Akkadians by the same Centum Aryans as before.

3) 2177-2174. Centum Aryans gather on the coast of Phoenicia. Limitations in the size of the Mediterranean fleet require that the colonization process proceeds in at least five separate stages rather than carrying off the entire mass of Centum Aryans in one voyage. During the first three years, the three remaining Hellenic tribes are carried off to the Danube. In this period both the Minoans of Crete and Thraco-Phrygians ringing the Aegean kept the Hellenes from inhabiting the classical lands and islands. The adoption of a three-year module reflected the ethnic triads in a way that was both ritualistic and practical. If we could distinguish among the Danubean homelands of the Hellenic tribes, the process might be analyzed into tribal colonizations over these three years.

4) 2174-2171. Eber leads the colonization of Illyria by members of the Albanian linguistic stock. An imbalance between two Albanian and four Italic tribes suggests that the six years from 2174 to 2168 were divided accordingly. Ancestors of the Ghegs colonized Illyria in the year 2173 and the Toscs in 2172. The third year, 2171, was then devoted to the colonization of "Magna Graecia" (southern Italy) by the Oscan-Ausonian Italo.

5) 2171-2168. Arphaxad I takes charge of the remaining Italics and accompanies a voyage of colonization planting ancestors of the Latins, Umbrians and non-Indo-European Etruscans somewhere in Europe.

6) 2168-2165. Shem, as Teutates, assumes leadership of the first colonization of Celtic Europe by the Gauls, Gaels and Britons. The sequence beginning with the Cadurci suggests an expedition that landed at the mouth of the Charente and penetrated Europe by land. The most logical route for this land trek was eastward to the Upper Rhine, down the Rhine to the land of the Batavi, eastward to the Lower Elbe and up the Elbe to Bohemia.

7) 2165-2162. Joktan-Odin leads the Teutons by sea to the three definitive positions of the Cauchi, Cobandi and Omani outlining the three patriarchs of Lagash— Ham at the Weser, Canaan in Jutland and Heth at the Vistula. It is conceivable that the inland expedition of the Celts then migrated from the Upper Elbe to the Vistula where, according to design, they linked up with the East Teutons. They then boarded ships of the fleet which had reached the mouth of the Vistula and set sail with them back by the Baltic and North Seas to Britain. The best scenario is that all three divisions of the Celts accompanied the inland trek from the Atlantic coast of Gaul to the Upper Rhine. There the Gauls settled permanently before spreading into the Alps and throughout Gaul. The Gaels and Britons progressed down the Rhine where the Britons settled temporarily establishing a link that saw the Belgae settled both in Belgium and also in Britain. The Gaels then continued the trek to Bohemia and to the Vistula to rendezvous with the Teutons there. The Mediterranean fleet then carried the Gaels first to the Rhine where they picked up the Britons and carried them to Britain. The Gaels then made their way to North Britain and eventually to Ireland with the assistance of later expeditions by the Upper Sea fleet.

A Conventional View of the Indo-Europeans

A useful exercise is to compare the historical structures proposed here and in *Kingship at Its Source* with a more conventional account of Indo-European origins in Europe. A representative piece of such scholarship is the internet outline at “Indo-European Chronology (Period II)” at <http://indoeuro.bizland.com> . Before detailing this outline, I need to summarize what I mean by conventional scholarship as a foil to my own procedures and conclusions. Conventional wisdom in historical studies of this kind rests on two philosophical presuppositions. These can be capitalized for special emphasis, Empiricism and Nativism.

Empiricism. The empirical bias in modern learning and science began early in the 17th century with Francis Bacon’s observation that the stars are scattered across the sky at random contrary to what a designing human mind would have done if empowered to create the cosmos. The culture of Empiricism always assumes that randomness or negative result is the sure sign of objectivity. Secular empiricists will discount the objectivity of biblical books, even in the Gospel of Luke, on the basis that they exhibit too much thematic control centering in the will of God or the words of Jesus. Thematic direction of this sort is held to be a sign of fictional, creative literature rather than historical science. A carefully designed structure such as Revelation 2-3 strikes an empiricist as folk art without much grip on reality precisely because it is so structured.

Empiricism, today, is not so much a philosophical theory as a perceptual predisposition based on common experience. The closer we get to immediate circumstances, the more details proliferate without conveying much meaning. Randomness means the raw data of experience apart from shaping logic and meaning. As a culture, empiricism has long since informed literature, art and music. Ernest

Hemingway's influential style of fiction depends on replacing ideas with raw details arranged to make convincing impressions of genuine, random experience. We call this style "realism," which really means randomness in fictional form.

My view of randomness has been influenced by the 47th chapter of Herman Melville's *Moby Dick* where Ishmael interprets reality as an intertexture of deterministic law, free will and randomness. He terms randomness the "featuring" element in experience. Reality begins with law, is modified by free will decisions and is painted or "featured" with the colors of random details. In the history of literature since medieval times, determinism takes shape as sermons, lectures and didactic allegories. Free will exerts itself in dramas of the Shakespearean type in which characters speak and act independently of the author's own codes of speech and conduct. Drama then yields to fiction, and fictional realism strives for the "featuring" texture of randomness.

The political and isochronic tables I present are unfashionable in giving what is perceived as too much weight to symmetry under the deterministic sway of convictions about the authority of the Bible. I inject the element of free will by emphasizing the names of ancient persons I believe to have been uniquely gifted and privileged to build a world of nations according to their own free will decisions. Given the nature of the early postdiluvian world, as I conceive it, these "gods" and kings were empowered to structure a political and historical cosmos freely but with a "rage for order" out of step with modern, democratic ideas. Finally I introduce random details in the form of ethnographic data such as the scattered tribes of Ptolemy's Germany.

However, I reassert the heavy hand of determinism by searching these details for meaningful structures such as the Cauchi-Cobandi-Omani triad. Above all I strive for a synthesis by identifying names which I assume to have been assigned to the fathers by a partly random succession of cultures emanating from the fathers' own offspring and political designs. I reduce the random to deterministic law by tracing nearly all these identities back to a fixed set of fifty-four persons listed in Genesis 10-11 under seventy-seven names. The profusion of names may make an impression of randomness, but I apply them to a body of despotic and imperialistic rulers whose birth dates and longevities enabled them to design political structures more ancient than the people they governed. In bringing ancient history to focus in these rulers, I express my own tendencies toward despotism and imperialism grounded in disillusionment about the moral character of modern democracy. Fully aware of the horrors of tyrannical injustice perpetrated by non-democratic governments, I am more concerned for the spiritual horror of modern democratic secularism.

Nativism. This theory of origins represents a blend of empiricism with democratic sensibility. Empiricists like Robert Graves deal with masses of detail as an end in itself. Instead of searching for underlying design, Graves makes a point of denying authority to structures such as the four Hellenic tribes or twelve Olympian gods. He states confidently that systems of this kind developed with time rather than expressing an underlying imperial order. He denies imperial monogenesis by democratic instinct. Individual bits of information from Greek sources— much of it contradictory— are prized precisely

because they are contradictory. They suggest the healthy turmoil of democratic society as though each bit were an individual citizen in a confused but right-minded electorate.

Underlying system is the furthest thing from Graves' mind; and Hellenic facts are grist to his empirical mill. Hellenic Greece has grown up as a patchwork of settlements broken up by the mountainous terrain of the mainland and separate islands of the Aegean. My assertion that the Titans Hyperion, Oceanus, Iapetus and Cronus are the four sons of Ham in Genesis 10:6 does not fit into this environment of humble confusion. Graves' Nativism must do what it can to shatter the lore of the Titans and Olympians into as many fragments as it can under the assumption that these fragments are the underlying reality which gave birth the more systematic structures. To a Nativist the people must come first. Rulers are an afterthought.

What this really means is that Nativists picture humanity in terms of the antediluvian world when there was far less organization and concentrated authority than after the Flood. The internet source I name here no doubt deals with the antediluvian period prior to 2500 in Part I of "Indo-European Chronology." I have readily conceded that a version of the Indo-European stock existed before the Flood and may have inhabited a land north of the Caspian Sea— that eternal "elsewhere" of the empirical mind. What a Nativist cannot stand is the thought that all nations once existed in the "here and now" of imperial Mesopotamia around 2340 BCE. The "here and now" must be viewed in the light of universal disorganization— nations united after the fact by well-intentioned, democratic moderns. The only alternative is malign, egoistic empires such as the Roman one that crucified Christ.

Graves lays down the Empirical law quickly in the third paragraph on his introduction to *Greek Myths I* (1960):

Only a small part, however, of this huge, disorganized corpus of Greek mythology, which contains importations from Crete, Egypt, Palestine, Phrygia, Babylonia, and elsewhere, can be classified with the chimaera as true myth (11-12).

To readers in our Nativist culture, a sentence like that sounds safe and sane and therefore believable. Interestingly the anti-democratic Victorian author Thomas Carlyle once used the English adaptation of the word "chimera" to characterize what he considered to be the talent-less laissez faire attitude of democratic governments in his day. To Carlyle this word meant an airy fantasy without substance. Graves has discovered in the Greek chimaera an instance of "true myth." The democratic world embraces "true myth," in Graves' sense, to escape the observation that Peleg, fourth heir of Shem, once "ruled them all." The early postdiluvian elite were precisely the sort of charismatic world builders that Carlyle and L. A. Waddell believed in. It has been noted that Adolf Hitler was reading Carlyle's *Frederick the Great* in his last days in the Berlin bunker. Hitler fancied himself such a charismatic leader; but he was no match for Peleg, the god Frey. He led Germany and the world to disaster precisely because he lacked the genuine, despotic charisma which he thought he had.

To the democratic mind, origins must remain a “huge, disorganized corpus” in order to secure the belief that society will make its way forward on the basis of familiar instincts rather than orders from above. The empiricist feels that he has struck pay-dirt when he discovers various degrees of chaos. These disclosures prove to him that he has refrained successfully from building structures in his mind. My instincts are the very reverse. I build deliberate structures as hypotheses and regard these as means to discover actual, underlying structure in high antiquity. Both faith and reason prompt me to believe that the postdiluvian world was highly structured. The Sumerians I study were builders in more ways than one. The Ur Nanshe depicts the ruler as building a temple. No modern scholar denies that he was an actual ruler of a city state bent on creating a temple, a focal structure for the purpose of worship. But nearly all modern scholars unite in falsely assuming a lack of structure underlying Ur Nanshe’s very existence, genetically and politically. Ur Nanshe was born to rule, not because of some dynastic egotism, but because he belonged to the second generation of a man, Ham (Sumerian Gurmu), who happened to be one eighth of the entire population of mankind in the year 2518 BCE.

“Indo-European chronology (Part I)” begins with a heading, “2250 BC Achaeans come to Greece.” By whatever coincidence, that date falls neatly within my early postdiluvian chronology. It is just seventy years higher than the date in 2181 when I suggest Hellenes began to colonize Europe. It precedes by just six years the rise of Sargon that caused an “Olympian” sect of early postdiluvians to begin seeding the Aegean with Thraco-Phrygians. It happens to launch the Hellenic colonization of Europe with the Achaeans, the tribe that took the name of Ham’s son Mizraim, Sumerian Aka, who reigned earlier than Magalgalla-Canaan-Dorus, Sargon-Nimrod-Ion and Imta-Phut-Aeolus— fathers of the other three Hellenic tribes. To me the Hellenes— at least some Hellenes— knew who their fathers were and named the four tribes accordingly. In one case they adopted a Sumerian-Hellenic cognate, Aka-Achaeus. All of this, however, has little to do with conventional scholarship which assumes that the Achaeans had been living in the Balkans from time immemorial after reaching there from “elsewhere.”

The text of the internet entry on the Achaeans is neatly worded and informative:

About this year, as we may believe, first Hellenic tribes who were calling themselves Achaeans reached Greece. At that time the country was inhabited by non-Indo-European peoples which could be relative to the ancient population of Crete and Asia Minor. Greeks called them sometimes Pelasgians, or Lelegs, or Carians (an analogy with later inhabitants of Asia). Hellenes could come to the peninsula via Balkans, but it is more likely that they first appeared on the islands of the Aegean Sea, and then on the continent. This, together with some historical materials (very ancient Greek names and settlements in Asia, like Milet or the name Ahhiyawa) proves that their way led from Asia to Europe across the Aegean Sea.

But not from Ahhiyawa-Aka, King of Kish, in Asian Mesopotamia! An origin in Mesopotamia suggests the Bible; the Bible implies theology. Secular empiricists shun theological reasoning as a totalitarian threat to the purity of “open inquiry,” by which they mean the avoidance of monogenesis. The Balkan-Danube Basin theory has begun to break down now that empiricists feel safe enough in control of learning to mention Asia without conjuring up thoughts of biblical Mesopotamia.

Kingship at Its Source does nothing with the Pelasgians except to apply Graves’ etymology of the eponym Pelasgus to Noah’s son Ashkenaz as the “Seafarer.” Ashkenaz certainly had much to do with non-Indo-Europeans in his great colonial expeditions to Uralo-Altaiic Siberia and Amerindian North America. The Amerindians’ last contact with the old world in *Kingship at Its Source* is in Libya west of Egypt and south of Greece. Is it possible that Ashkenaz led some of them to Greece to become “Pelasgians” before the rest reached the Caribbean via West Africa? If so these Pelasgians may have begun the process of pushing the Indo-European Thraco-Phrygians out of Greece and the Aegean to their traditional homelands in Macedonia, Thrace, Phrygia and Armenia. That is the sort of hypothesis by which I inch my way forward into a clearer account of specific origins. This hypothesis may prove either true or false. If false some other member of the Noachic community of nations must rush in to candidate for identification with the pre-Hellenic and presumably non-Indo-European Pelasgians.

Our internet source assumes that the name “Pelasgian” was just one of several labels that the Hellenes adopted casually in order to label these pre-Hellenes of Greece. He names as alternative the Leleges and Carians. Both of these names are instantly meaningful to me. The Leleges were reckoned a tribe derived from the eponym Lelex, a member of the same family of Poseidon-Sidon that generated the four Javanites of Genesis 10:4. We instantly recall that the Javanite clan is woven into the Amerindian mix of Ashkenaz’ North America as the Caddoan Eyeish, Caddo and Pawnee Darazhazh. It makes sense, therefore, that both the Leleges of Asia Minor and Pelasgians of the Greek mainland resulted from a preliminary colonization of the region in the early stages of the colonization of the Americas as I conceive it. What these reflections add to our treatment of the Centum Aryans and Teutons is to tie up the loose end of the Amerindian stock who shared Lagash with the Teutons. The Amerindians were certainly non-Indo-European speakers. We have left them out of detailed account from the time that they migrated north with the Centum Aryans and West Semites and settled for a time in Libya after defeat at Metelis.

A remarkable reinforcement of this Amerindian theory is that the Libyans belong to the same Mizraim clan as the Minoan Caphtorim of Crete. The Mizraim leaders conducted the African stage of the same colonizing process that crossed the Atlantic from Africa to the Americas. The new Pelasgian-Leleg theory expands the range of the Mizraim presence in the Aegean already established by the Caphtorim and Philistines in Crete. Perhaps the names in the Mizraim clan of Genesis 10:13 should be searched for some counterpart to the Leleges and/or Pelasgians with the result of filling out the entire clan within close range of the Eastern Mediterranean. This sort of step forward comes

from paying attention to the observations and logic of conventional scholarship but without its Nativist limitations of overall perspective.

Let's face it. Those limitations are the price one must pay to maintain academic-intellectual respectability in a culture radically unprepared to understand and appreciate the early postdiluvian world. The only way to establish a science of Noahic origins is to deliver a deathblow to the culture itself. No matter what becomes of political democracy, intellectual democracy has proved incapable of facing the truth about its true origins. Genesis 10-11 is there to be read but has never been read and studied in democratic times except by peripheral types like myself.

A glance at the Mizraim section in Chapter 7 of *Kingship at Its Source* shows this section to be rather underdeveloped. Interestingly it opens with the name Zud- (or Lud-) by identifying him with Eryx, son of Poseidon. There is nothing surprising about associating Sidon-Poseidon-Ptah with the Eastern Mediterranean and Aegean. That connection is already well established. Not enough has been done, however, to search out the linguistic character of non-Indo-Europeans living in this region. Of course the Egyptians are non-Indo-European Hamites. What we need to develop the internet entry on Achaeans and pre-Hellenes is a clearer understanding of the Minoan language. One fact I am already aware of claims that a script used in Minoan Crete has been identified with one used in West Africa in confirmation of the role of the Mizraim clan in launching the African stage of the Amerindian colonization process with its interim location at the mouth of the Niger. In passing it should be noted again that the names Achaean, Ahhiyawa, Aka and the Akans of Libya and West Africa all refer to the man Mizraim, the yellow son of Ham known elsewhere as the Titan Oceanus, Egyptian Min and Welsh Mynogan. Unfortunately the Minoan language is classified by a Wikipedia article as a linguistic isolate.

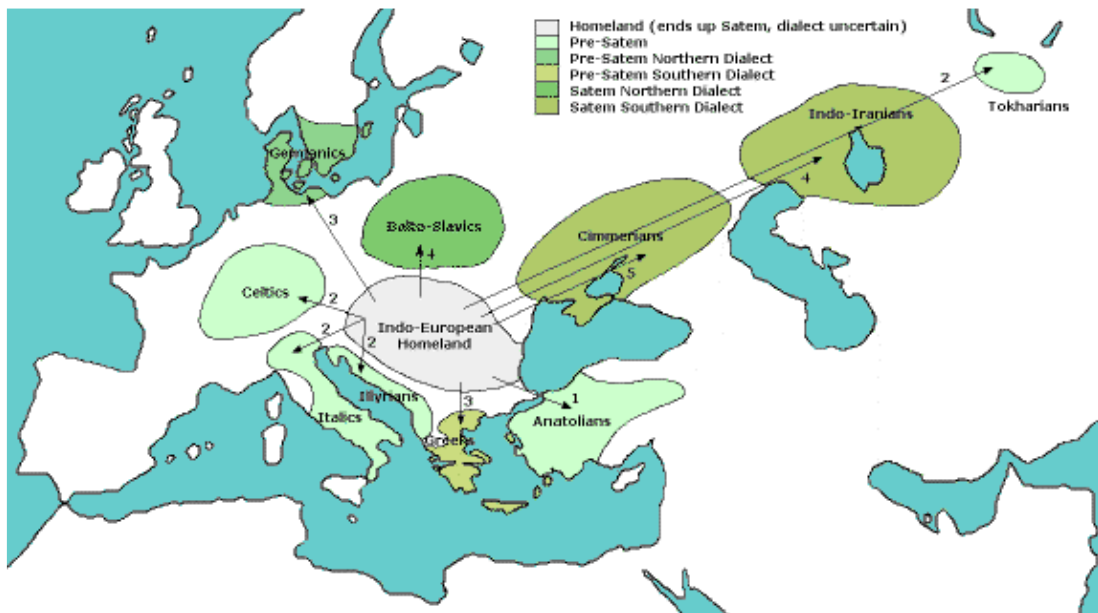
Further study reveals that some believe the original Cretan language to have been a form of Luwian, an Indo-European language related to Hittite. Our concept of the "Olympian exile" following the rise of Sargon in 2244 affirms an early presence of Indo-Europeans in the Aegean. *Kingship at Its Source* suggests that these early Indo-Europeans were Thracio-Phrygians, not Hittites. But we can call attention to a detail of the Cernunnus Panel where Peleg, at the head of the Thracio-Phrygians, wears stag antlers obviously matching the antlers of the stag standing next to him and representing the Hittite protoplast under Heth. This parallel in design clearly associates the two stocks, Thracio-Phrygians and Hittites, destined to inhabit overlapping lands in Anatolia.. Therefore our inquiry into non-Indo-European, pre-Hellenic origins has led us straight back to the conviction that Crete was colonized by a branch or branches of the Indo-European stock soon after 2244.

For perspective we turn next to the last entry in the internet outline. This entry represents the Kurgan theory of Indo-European origins, erasing the distinction I draw between antediluvian and postdiluvian times and bringing the Indo-Europeans in a more or less indiscriminate mass from the "South Russian Steppes" to the all-consuming Danube Valley:

It looks as if many European groups of the Indo-European family came to Europe, their future homeland, together. Celtic, Italic, Illyrian, Thracian, Venetic, Germanic, Baltic and Slavic peoples, after crossing the South Russian Steppes, achieved Europe about 2500 BC and settled in the Middle Danube valley. Then their population was not numerous, so they did not need to migrate. Later Italic tribes began to move south, the Celtic to the east, Germanic to the north.

This model does not lack for simplicity. It runs a parallel but profoundly different course from our narrative. The starting point is the same. A uniform Indo-European stock existed north of the Caspian Sea in antediluvian times, that is, before 2500. Soon after that date the Indo-European community was indeed small, consisting of one person, Shem son of Noah and Uma. Instead of existing in gestation in the Danube Valley, ancestors of the new, postdiluvian version of the stock played a rich and varied role in the history of Noah's family in such places as Sumer, Iran, Eastern Arabia and Nile Delta. In this period the Indo-Europeans were led by men with recorded names and could hardly be considered an indiscriminate mass of anonymous folk as Nativism demands. Another self-evident point of common ground is that Italics migrated to the south of Europe, Celts to the west and Teutons to the north. That much is truistic since these three branches have been living there ever since. However I replace a land migration from the Danube valley with a series of maritime colonizing expeditions from Phoenicia by means of the Mediterranean fleet of the Akkadian Empire in the 22nd century.

A typical reconstructive map placing the origin of all Indo-Europeans in the Danube valley appears in C. George Boeree's internet article "The Evolution of the Indo-European Languages" at www.webspace.ship copied here on 5/31/08:



One gets the decided impression that a map detailed as this has resulted from linguistic studies fed into the favorite hypothesis of a Danube Valley origin based on much scantier archeological evidence. In other words, language studies have been synthesized according to a belief in a Danube Valley origin analogous to my belief in a Mesopotamian origin. The balance of proof between these two competing theories lies in a variety of bodies of evidence; but the conventional theory can be tested by reviewing archeological finds in the Danube valley that lead by convincing land routes from there to Italy, Gaul and Germany. I have conceded already that ancestors of Ionian Greeks settled on the Danube. They may not have been the only Indo-Europeans to do so. I must say that internet sources for key archeological finds are not readily forthcoming. There is a passing reference to a linear design of pottery decoration.

In any case the two models can be easily reconciled. Instead of confining the Danube settlement after 2181 to Ionians only, we can assume that the three armies formed against the Akkadian Empire consisted of picked men leaving the bulk of the stock to be transported to the Danube. The coastal colonies can be conceived as outposts in advance of later migrations from the Danube valley core. The same is true of the Thracian-Phrygian colonization of the Aegean that I trace back to the rise of Sargon in 2244. The real distinction between the two theories lies in three straightforward doctrines: (1) my biblical belief that a universal deluge reduced the population of mankind to eight persons (and Indo-European population to one person) around 2500 BCE, (2) the correlative belief that the Indo-European stock was regenerated by Noah's family and divided swiftly into eleven divisions existing in and around Mesopotamia in Sumerian times and (3) the belief, derived in part from L. A. Waddell, that coastal Europe was visited and colonized by a fleet of ships maintained by leaders of the Akkadian Empire. For these three views I cannot expect any sort of assent from the secular leaders of the modern learned world since that world has long since lost contact with the synthesizing power of the Christian faith and considers it a kind of forbidden fruit.

Germanic Tribe Names

In this concluding section, I summarize the Germanic tribe names in Ptolemy that figure as Noahic. In some cases I point out the passages in *Kingship at Its Source* where these names acquire their value outside the Germanic tradition before being brought to bear on Germanic sequences. I will consider some thirty such names:

Cauchi. River Weser. The name Cauca or Cauac is one of four "Bacabs" of the Mayan tradition identified with Ham in Chapter 3 in the section titled "Colonization of the Americas," at KAIS, 100. We have repeatedly explained that Teutons picked up these Amerindian names as co-inhabitants of Lagash between 2338 and 2308.

Cobandi. East Coast of Jutland. The Arawakan god Aiomun-Kondi is identified with Canaan in the same section as counterpart to Canaan's Lagashite name Gunidu in the second element "Kondi" (KAIS, 96-97). Because the chief Amerindian people of Cuba, the Siboney, are Arawakans, I suggest in the present essay that a full form of Canaan's name may have been Kubandi.

Omani. West bank of the Lower Vistula. This tribe serves simultaneously in two different sequences— both the northern triad of Cauci-Cobandi-Omani equivalent to Ham, Canaan and Heth in the Lagashite inscription and the longer sequence running southward as explained in Appendix V of *Kingship at Its Source*. The same section of Chapter 3 identifies the Amazonian god Oman of the Yanomani with Heth on the basis of a foreign attempt to adopt the name Ur-Nanshe (Heth) under the influence of the tribe name Omamitae in Oman (eastern Arabia), (KAIS, 98). Note that Heth's Hittites named themselves Nesians. That name could also represent a foreign attempt to adopt the name Ur Nanshe from a loss of the second nasal *n* in the name of the Sumerian fish goddess Nanshe.

Lytii. North of the "Asbicurgius Mons" at the sources of what may be the Warta and Brda Rivers. These rivers are labeled Suevus and Viadus in Ptolemy's heavily distorted geography. Unlike the Warta, a tributary of the Oder, the Suevus is supposed to have flowed directly into the Baltic. Ptolemy labels the Oder the Chalusus. In Appendix V of KAIS the Lytii stand for Peleg as Shem's vassal Lud in Genesis 10:22. Among the lands indicated by that verse, Lud represents Lydia, the place where I theorize that the Teutonic fugitives from Aratta were captured and sent back to Mesopotamia and Arabia. Thus the eastern German sequence memorializes that exilic route beginning with the Lytii and then proceeds to Oman-Heth as homeland of the Hittites east of Lydia.

Lugi. North of the "Asbicurgius Mons" and west of the Viadus. The name matches Lugh, standard Celtic name of Japheth. In the memorializing sequence, this tribe marks the relative position of Japheth's primary claim land Syria, southeast of the Hittites.

Diduni. North of the "Asbicurgius Mons" and east of the Viadus. The name matches Didanu— Noah as a king of the Amorites and equivalent to Hebrew Dedan, placing Noah in the Cushite clan of Genesis 10:7. The memorializing process indicates the homeland of the Amorites in Tidnum southeast of Syria.

Lytiburi. South of the central "Asbicurgius Mons." The distinguishing part of the name is Buri, grandfather of Odin-Joktan through Bor-Eber in Norse mythology. Buri stands for Shem's second heir Shelah, chief god of the Akkadians, Marduk. The next step in the Teutonic exile from Lydia to Oman is Agade capital of the Akkadian Empire.

Bontutae. South of the Lytiburi. This rare name indicates the Bantu stock, which inhabited Nippur in the First Kish period. Nippur follows next in the route beyond Akkad

into Sumer. The Bantu descended from the Indian elephant god Ganesa, son of Noah's two mulatto children Seba-Riphath and Arvad-Parvati and named Sabtah in the Cushite clan of Genesis 10:7. Linguists have suggested that certain features of Bantu grammar parallel Indo-European. The name Sabtah is embodied in the town Soptha in Oman in Ptolemy's chart of Arabia.

Elvone. South of the southeast end of the "Asbicurgius Mons." The name suggests Elam with a reduction of the labial semi-vowel *m* to the labial-dental *v*. Instead of representing a location on the land Elam, this tribe suggests that the next step in the exilic route was Uruk where Elam-Gilgamesh reigned in the Eanna dynasty. Uruk lay to the south of Nippur.

Sidones. South of the Elvone. This tribe spells out the exact equivalent to the Hebrew name of Canaan's firstborn Sidon, the god Enki at his cult center at Eridu, the southernmost city of Sumer and point of departure to Arabia via the Persian Gulf. Sidon was one of the chief genetic patriarchs of the Germanic race.

Cogni. South of the Sidones. Like the Bontutae this tribe represents one of the black African stocks. The name matches Cagn, chief god of the Khoison stock of Southwest and South Africa. The Bantu and Khoisans are neighbors in that the Bantu Ova Herero share overlapping land with the Khoisan Bushmen. Cagn may have been the Sumerian Urukagina who was deeply offended by Lugalzagesi's action against the Ningirsu cult at Lagash. In any case the Khoisans shared the same interim exilic position with the Bantu near Soptha in Arabia.

Turoni. Southwest of the Cogni and northeast of the Sudeten Mountains. Appendix V explains that the Bohemian sequence of tribes indexes the major exilic protoplasts strung out along the coast of Hadramaut in Southern Arabia as encountered by the Teutons as they fled eastward to Aden in the Red Sea rebellion. The first of these great protoplasts, from east to west, was the Uralo-Altaics, often known to earlier scholars as "Turanians." That label must have had some basis among the Uralo-Altaics themselves or at least among their neighbors.

Marvingi. South of the Turoni and closer to the east end of the Sudeten Mountains. Appendix V suggests that this tribe indexes the next, Austronesian, stock by yielding a form equivalent to the Austronesian Rangi, a version of Ham as sky god and therefore as member of the Uralo-Altaic stock. The Uralo-Altaics and Austronesians merge in the Japanese and were located in sequence at their interim camps on the coast of Hadramaut.

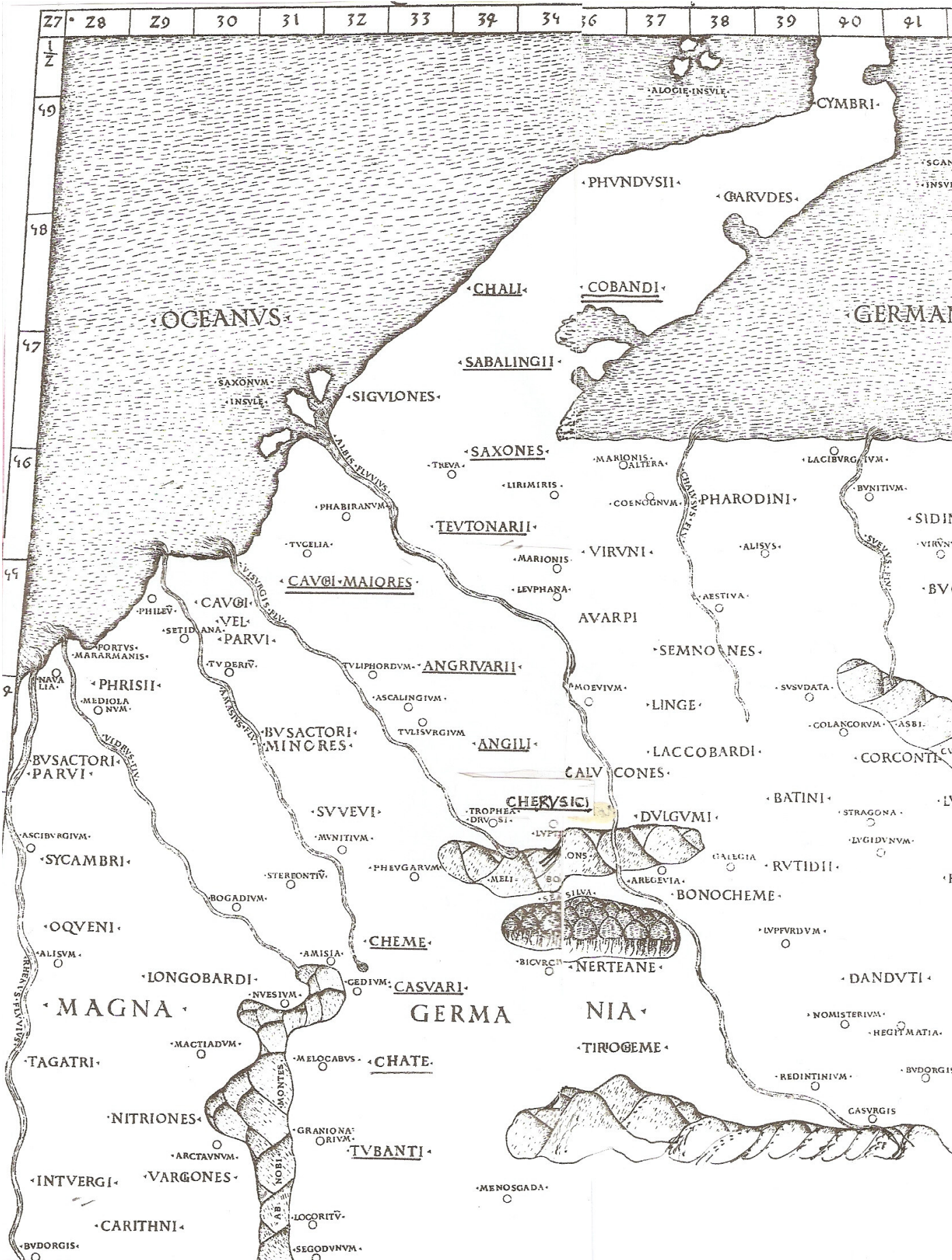
Curiones. South of the Marvingi and east of the Sudeten Mountains. Appendix VI derives the Burmese tribe name Karen from Magog's names Kari and Kurum, thus indexing

the Sino-Tibetan protoplast, last and greatest of the Far Eastern stocks lined up in interim camps in Hadramaut. The Chinese memorialized the exilic scheme in Arabia as their hell named Feng-Du. They also placed the four sons of Ham in Arabia as exilic rulers, the four Ocean Dragon Kings. The Dragon Panel of the Gundestrup Caldron depicts Ham as a sad, rather effeminate face with a scanty but curly beard and coupled with dragons representing his sons.

Cuadi (or Quadi). South of the Sudeten Mountains east of the Elbe, west of Ptolemy's Hercynia Silva, a forest at the apparent location of the Moravian Upland northwest of Brno. Another prime example of an Amerindian god name incorporated in a Germanic tribe, this one corresponds to Canaan's name Kuat as a god of the Mamaiuran tribe of the Amazonian region (KAIS, 97). Canaan gave his Hebrew name to the West Semitic stock of Palestine, who had come up from Arabia with the Centum Aryans and Amerindians in the Red Sea rebellion. These West Semites were supposed to have been exiled into Africa along with the loyalist South Semitic Amharas of Cush-Ethiopia. Robert Graves believes that the Canaanites came up from Africa. In reality they came up from Aden, the Arabian port nearest the African continent.

Marcomanni. South of the Hercynia Silva and southeast of the Quadi. This tribe can now be added to the Germanic memorial sequence as its terminus equivalent to the Amerindian protoplast located in Hejaz on the Red Sea. As noted previously the Marcomanni correspond to Shem's red son Uz as reflected in the Cuman Uzes of Ukraine, the Comanches of America and the god names Umman (Assyrian), Human (Elamite) and Martu (Sumerian). We have suggested that the Marcomanni are located at the terminus of a sequence representing the four sons of Shem (vassals of Aram) starting with Gether as the Cadurci (Hellenic Agathyrus, Sumerian Gaur) in Aquitaine and including the proto-Dutch Batavians as Shem's white son Mash (Germanic Madhe, Syrian Math and British Math) and the Chali of his black son Hul (Germanic Hullr, Hellenic Hyllus). The position of the Marcomanni in the southeast links up with the Chali of Jutland via the Elbe, which flows northwestward from Bohemia to its mouth just west of the Jutland Peninsula. That link associates all three of the Germanic tribal sequences—featuring the Cobandi of Jutland, the Marcomanni at the close of the eastern, memorial sequence and a third sequence running southward from the Chali and based on still another rationale.

Chali. West coast of Jutland. The name of this tribe represents Hul as though cognate with his black mother Kali. In the Amerindian world, Hul's tribe is the Olmecs, who display Kali's negritude along with a bull neck derived from Noah and Shem. It may be doubtful whether these racial characteristics ever appeared in the white realm of Teutonic Jutland; but in cases like this a racially alien patriarch's influence can appear in a genetic context saturated with the prevailing race of the region, in this instance Caucasoid and fair-skinned. In the heartland, Hul's chief people were the Colchians living on the



*Two Views of Ptolemy's Germany
are from Chart V of Ptolemaeus Romae 1490
as published in A. E. Nordensköld. Facsimile –Atlas
(Dover, 1973)*

southeast coast of the Black Sea. He also appears as Khaldi, a dominant god in Urartu to the southeast of Colchis.

For the present purpose, we note that the Germanic Chali hold the northernmost position in a sequence extending southward to a terminus in the Tubanti, equivalent to Amerindian Tupan, the patriarch Cush. This sequence replicates a north-south axis extending all the way from Colchis to Cush's Ethiopia. Furthermore the sequence involves eleven tribes as though intended to memorialize the eleven governorships of the First Kish period (2338-2308) when the Teutons and Amerindians shared Lagash. Because Hul and Cush were both sons of Kali, either the Chali or Tubanti could memorialize Kali's city Nippur and its governor Arvad-Parvati.

What we learn from the German sequence, however, is that many of the governorships of the First Kish period lapsed at the Eanna epoch in 2308 and were replaced by new governors. The four daughters of Noah all stepped down from governing at the matriarchal cities Ur, Lagash, Umma and Nippur. Hul of the Chali replaced Sin-Lakshmi at Ur. This relationship explains and supports a persistent theory that Hul's Amerindian Olmecs originated in China. Hul's governorship at Ur simultaneously solves two problems. The populace at Ur consisted of Albanians and Sino-Tibetans. Because Hul is the German Hullr and Hellenic Hyllus, he governorship over Albanians instantly explains why these people took the name Illyroi in ancient times. His governorship of the Sino-Thais confirms the Chinese theory of Olmec origins.

The north-south arrangement of the Chali-Tubanti sequence may reflect German awareness of the Colchis-Ethiopia axis; but it is unrelated to the north-south arrangement of cities in Sumer. The Chali in Jutland stand for the governorship of Hul at Ur, one of the southernmost cities of Sumer. Depending on the extent of Germanic memory, the Chali-Tubanti sequence reflects both the governorships of 2308 and a spatial arrangement of locations covering a much wider span from Colchis to Ethiopia.

Sabalingii. South of the Chali within Jutland. In the context of the other tribes shown here, the first part of this name represents Seba-Riphath, son of Noah and Kali. This patriarch was so closely tied to Kali that he appears under the same Sumerian pantheon name as she— Dumuzi-abzu, "Tammuz of the Abyss." Noah himself appears in that pantheon as Abzu, the "Abyss" itself, Akkadian Apsu in the all-important narrative of the first 77 lines of the *Marduk Epic*. Seba had been one of the original governors of the First Kish order, reigning over the Indians in Syria-Phoenicia and establishing his identity among them as Shiva of the Hindu Trimurti. Consequently the inclusion of the Sabalingii suggests that Seba retained this governorship over the Indians in 2308. In sixty years of governing the Indians, Seba established his place as Shiva, one of the three greatest gods of the Hindus.

Saxones. South of the Sabalingii below the border of Jutland. The name stands for Shem as “King Zax,” Lugalzaggesi in Sumer. As the central, enthroned figure Thor shown in a woodcut in Page’s *Norse Myth*, Shem deserved a prominent place in the map of ancient Germany. Through the Saxons, we can attribute the British Empire to Shem, re-founder of the Indo-European stock in the early decades after the Flood. Continental Saxons founded the Holy Roman Empire of the West in the year 962. To that extent the Saxons have been the dominant tribe of Germany as they are of England. The histories of these two nations testify to the vast importance of Shem to the Noahic world community.

Teutonarii. Southwest of the Saxones on the northeast bank of the Elbe. This tribe is the same as the one that gave its name “Teuton” to the entire Germanic branch. Noah and Shem appear together as Etana and Balih of First Kish. That is the also case here. In memorializing Noah, the Teutons adopt an Amerindian name. In Mesoamerica the Mayas take their name from Maia, Hellenic mother of Hermes-Ham and therefore Noah’s diluvian wife, the Amerindian matriarch Mahadevi. The Mayas in Guatemala are complemented by the Mexican Totonacs, who represent Noah-Didanu-Dedan-Diduni in Amerindian variation. As for the Eanna memorial value of the Teutonarii, Noah reverts to his original status as creator of the Uralo-Altai stock at Kish itself in the absence of the First Kish governor Peleg, who is represented by the Frisians southwest of the Cauchi and outside the sequence we are describing.

Angrivarii and Angili. Southwest of the Elbe. These two tribes are placed together because they occur in sequence and the root names contain the same elements with a variation of the semi-vowels *r* and *l*. The two pose a particular challenge. The Dane Saxo Grammaticus claims the existence of two eponyms Dan and Angle for the Danes and Angles (English). The names Angrivarii and Angili both represent the Austronesian version of Ham’s yellow son Mizraim, Tangaroa or Tangaloo— not because they are genetic descendents of that patriarch but because they stand for vassals of Mizraim. The first two vassals Zud- and Anam-, as defined in *Kingship at Its Source*, happen to be children of the fair-skinned Sidon, genetic source of the Germans. Sidon fails to appear in the present sequence and is replaced, in effect, by the two tribes in question.

Genetically Ham’s son Mizraim is best represented by the Japanese— Uralo-Altai speakers related to the Polynesians of Tangaroa, “Father of islands.” The Japanese remember the family of Sidon and his two children as Izanagi, his son Susanowo and daughter Amaterasu. These last two figures appear in Genesis 10:13 as the first two vassals of Mizraim, Zud- and Anam-. They are represented genetically in the Teutonic sequence by the Angrivarii and Angili, both claiming versions of the name Tangaroa-Mizraim. Susanowo is a storm god, associating him with the storm cultus of the Indo-European stock; and his sister, Amaterasu is a sun goddess, linking her to the solar race, the Egyptians, who take the Hebrew name Mizraim (“Two Egypts”). We must determine whether the Angles are more in tune with the storm principle or the solar principle.

The answer lies in the fact that New England Puritans derived chiefly from East Anglia, land of the Angles in England. As a variety of Christianity, Puritanism is beyond question equivalent to the storm cultus of Yahweh, featuring as it does heightened sin consciousness. We have still not assigned identities clearly because Mizraim himself adopts the storm ethos as the Egyptian god Min represented by a bolt of lightning.

Sidon's son Zud-Susanowo is not only the first vassal of Mizraim but also Aka-Mizraim's successor at Kish under the name Susuda. The Germans index him indirectly as the Angrivarii, representing a version of Mizraim's name Tangaroa rather than Zud-'s own name. In 2308 Zud- took over the governorship of Eridu, site of his father Sidon's Abzu Temple as the god Enki. Politically rather than genetically the Angili represent Mizraim himself as Aka of Kish and presumably the local governor there over combined Uralo-Altaiics and Thraco-Phrygians. It was at this moment that interplay between Mizraim at Kish and his first vassal Zud- at Eridu must have resulted in the distinctive Polynesian-Uralo-Altaiic synthesis of the Japanese race. The Austronesian protoplast inhabited Eridu along with the Hellenes, who knew Mizraim as Oceanus (and Achaeus) and Sidon as Poseidon.

Sidon stepped aside as governor of Eridu in 2308. Despite being the chief physical patriarch of the Germans, Sidon plays a mysterious role in Teutonic tradition as Loki. The dark reputation of this demi-god was attributable to his role in the murder of Obal in 2178. This dark deed gives an ancestral twist to the bitter hatred of 20th century, apostate Germans, toward Semitic Jews. The assassinations of Peleg and Obal were tragic in consequence for the Indo-European people in Mesopotamia. Their opportunity to regain the heartland in the name of their first ancestor Shem was lost forever. Peleg and Obal were the only two patriarchs who could have persuaded the Sumerians to live side-by-side with Indo-Europeans as Finno-Ugrians, equivalent to the Sumerians, do in the Europe of Hungary and Finland. By attributing Baldr's death to scheming Loki, the Teutonic tradition lays the guilt of the Obal's assassination directly on the head of the Semitic Canaanite clan of Palestine.

How did the Indo-European Canaanite clan of 2338 become the West Semitic Canaanite clan of 2178? To answer that question goes a long way toward explaining—never justifying—the Nazi Holocaust of the 1940s. The horror of that unspeakable atrocity is compounded by the fact that Israel was an enemy of Semitic Canaan, derived from a version of the West Semitic stock loyal to the Erechite cause and never exiled to Arabia as the Canaanites were. The murderous Nazis mistook the Jews for Canaanites merely because they spoke the language of Canaan. Murder and lying always go together, and one of the greatest lies of history is that the Jews were no different from the Canaanites, whom they had been commanded to exterminate. Never before has Satan been so successful.

In any case ancient Germans pushed aside the Canaanite names of the original governors of Eridu and Kish— Sidon and Girgash- (Peleg) — and replaced them with Zud- and his feudal lord Mizraim with the result of giving versions of Mizraim's personal name Tangaroa to the Angrivarii and Angles. Antipathy toward the way these names were eventually adopted by the treacherous Canaanites helps to explain why the Germans

responsible for the Chali-Tubanti sequence overlooked the governorships of First Kish and replaced these with those of the subsequent Eanna era. Because some governorships remained the same after 2308, these changes may figure as another cause of the Aratta schism. Peleg, for example, lost control of the two populations at Kish. These changes must have resulted from the new central government at Uruk. In raising Mizraim and his vassal Zud- to power, Joktan-Meskiaggasher, founder of the Eanna regime, carried through on his claim to be a son of the sun god Utu. That claim meant that he linked his regime to the solar Egyptians symbolized by the name Mizraim. Accordingly Mizraim came to power as Aka of Kish and was succeeded by Zud-Susanowo under the Sumerian name Susuda. The Hebrew name Zud- is carved out of the second syllable of that Sumerian name. Zud's Hellenic name Eryx may have something to do with the popular Germanic name Eric.

Cherusici. Southeast of the Angrivarii and Angili. We have just seen that the Chali-Tubanti sequence includes two versions of the name Mizraim as reflection of that patriarch and his vassal Zud-. Now we find that the sequence also contains two versions of Heth reflective of himself and his son Akurgal. These two tribes, the Cherusici and Chate, complement Heth's Amerindian name Oman in the Omani at the head of the eastern sequence. All three of these names derive from Heth's "Panchala" empire as described by L. A. Waddell. That author draws on the Greek historian Herodotus for a Phoenician tradition that that race came to Phoenicia from the Persian Gulf via the Red Sea. Waddell names three locations in connection with this empire: Ur Nanshe's Lagash, the Indus Valley and Phoenicia. As it turns out, those are just three locations in a system of five ruled by all five of the sons shown in the Ur Nanshe Plaque.

Each of the locations corresponds to a different name of Heth, each reflective of a distinct linguistic stock. In other words, Ur Nanshe followed the same imperialistic principle of coordinating linguistic protoplasts practiced in the First Kish order sixty years earlier. The system of locations began with Lagash itself as ruled by Ur Nanshe-Heth's son and successor Akurgal. It was followed by colonial posts at the Indus Valley, Nubia-Cush south of Upper Egypt, Hejaz on the Red Sea and the terminus in Phoenicia. If the Sumerian land of Magan can be identified with Hejaz and Egypt rather than Egypt alone, all three of the intervening posts bore Sumerian names, meaning that Sumerians grew familiar with these lands through contact with the inhabitants of Lagash. The Sumerian name of the Indus colony was Dilmun; of the Nubian colony, Meluhha (rather than Ethiopia alone): and Magan, for both lands on either side of the Red Sea, Hejaz and Egypt. It is not necessary at this point to determine which son governed which of these colonies.

The importance of Heth's empire lies in the way it foreshadowed the work of the Akkadian exilic process by launching the punitive exile of the losers in the Uruk-Aratta War. Ur Nanshe's maritime empire was to the coasts of Arabia what Sargon's was to Egypt and the ends of the earth. In the following tabulation, the five names of Heth belong to five different linguistic stocks and illustrate how the names and personalities of the Noahic elite were refracted by each stock:

Heth's Panchala Empire: 2178-2148

<i>Location:</i>	<i>Heth's Local Name:</i>	<i>Linguistic Stock:</i>
Lagash (Sumer)	Ur Nanshe	Sumerian
Indus Valley (Dilmun)	Haryashva	Indian (Satem Aryan)
Nubia (Meluhha)	Cherusc-	Centum Aryan
Hejaz (Magan)	Oman	Amerindian
Phoenicia (Cedi)	Heth (χet)	West Semitic

This scheme modifies our view of the Arabian exilic process. For one thing it posits an empire encompassing exilic Arabia prior to the rise of Sargon in 2244. It also violates the assumption that Satem Aryan Indians were unknown to India until Assyrian times together with the belief that the Indian King List for the period as early as Haryashva refers solely to activities in the heartland west of India. Waddell is correct in his assumption that Ur Nanshe-Haryashva or his sons engaged in Indian colonial activity even if the populace they worked with was Dravidian.

The reason that tribe names based on the last three names of Heth all appear in Germany is that these locations lay to the west of eastern Arabia (Oman) and were visited by the Centum Aryans (including Teutons) in the Red Sea rebellion. The surprise is that these Aryans formed an interim settlement in Nubia where they played a role analogous to Satem Aryans in colonizing India with blacks. In Nubia-Cush they seeded this land with black Hamites or Nilotes entirely distinct from the Ethiopians led by Tupan-Cush. In order to understand why such a colony existed on the Nile south of Egypt, it is necessary to discuss the cartographic-memorial function of the Chali-Tubanti sequence while setting aside, for the moment, the question of local governorships in 2308.

In a cartographic, memorial sense, the interval between the Chali and Sabalingi stands for the north-to-south interval between Colchis and the Indian protoplast in Syria-Phoenicia. That spatial interval is roughly three hundred miles across eastern Anatolia in contrast to the scant thirty miles from the Chali to the Sabalingi in Jutland. That ratio of ten to one in scale gives a rough idea of how the memorial scheme in Germany sought to fix Centum Aryan recollection of regions of the heartland. That first interval and the placement of the Chali imply that the Teutons were aware of an early colony in Colchis. That colony is not yet fully explained in *Kingship at Its Source* except to say that it involved Noah and his two mulatto children Seba and Arvad-. The clear implication is that some counterpart to the Phoenicians colonized Colchis by sea from the Eastern Mediterranean, Aegean and Euxine. This colonization of Colchis is linked in some way to the Hellenic tradition of the Argonautic voyage from the Aegean to Colchis and conceivably represents a branch of the same voyage or voyages that brought some

Hellenes and other Centum Aryans directly from the Nile Delta to the Danube Delta after 2181.

In the cartographic reading, Shem's Saxones correspond to his claim land Akkad; and the Teutones, to Noah's primary city Eridu. At this point the tribes north of the Elbe cease just as the lands north of the Persian Gulf do. The Chali-Tubanti sequence then consists of two more sections. The Angrivarii, Angili and Cherusici form a line running from northwest to southeast. The cartographic value of these three tribes shifts in reference westward to what the Teutons knew of Egypt from their experience of the Red Sea rebellion. They realized, for example, that Lower Egypt lay at a latitude more north than Oman and India. In fact the Nile Delta lies slightly more north than the mouths of the Tigris and Euphrates. Consequently the part of the Chali-Tubanti sequence lying in the middle of the sequence represents lands beginning at the Nile Delta and extending southward up the Nile. The last four tribes—Cheme, Casvari, Chate and Tubanti—cover a sequence beginning toward the east and extending down the coast of Hadramaut to Ethiopia.

As two names for Mizraim, the Angrivarii and Angili, correspond to the two Egypts. Whether Lower and Upper Egypt actually correspond to the first two vassals of the Mizraim clan remains to be seen. The hypothetical colony in Nubia results from the obvious suggestion from the position of the Cherusici southeast of the Angili that the cartographic scheme demands a location consistent with the Two Egypts and farther south on the Nile. Force of logical analogy prompts us to view the black Nilotes of Sudan in the same light as the Dravidians of India as the result of a colony established by one of the sons of Heth-Ur Nanshe. According to some accounts, the Cherusci are the most definitive of all the Teutonic tribes in defining the core of the German people. Consequently we take this tribe name to be the original Centum Aryan name of Heth, even though that patriarch appears in Norse tradition under the name Niord. If the name Niord is cognate with the Germanic word "Nord" or "north," it arises as an epithet for Heth's position at the northeast origin of the empire in Lagash.

We are to understand that the Red sea rebellion was triggered by the formation of Heth's empire and was incorporated by it. That suggestion is stated in KAIS where I claim that the rebellion was first hatched by Ham, Canaan and Heth at Lagash. There is a chronological challenge in coordinating this rebellion with the original enforcement of the exilic plan by settling the three rebel peoples on the Arabian coasts in the first place. I have sometimes referred to the exilic plan as the work of the Akkadian powers and, therefore, post-dating the rise of Sargon in 2244. On the contrary, the capture of fugitive tribes from the Aratta alliance and their exile to Arabia occurred after the close of the Uruk-Aratta War between 2196 and 2178. When Heth came to power as the "hostage Niord" in 2178, he must have schemed at once to create a systematic empire by recruiting peoples he could count on to colonize lands from India to Phoenicia with stocks at his disposal in Sumer—Dravidians, Nilotes and perhaps others. The rebel tribes would serve as his army to enforce the migration of these other peoples. We refer to them as rebels and to Ham, Canaan as conspirators because the legitimate Noahic Council had decreed

that Centum Aryans, not Dravidians, should colonize the Indus and that West Semites, not the Nilotes, should colonize Sudan as complement to South Semitic Ethiopia.

The same logic no doubt applies to the Arabs of Hejaz, settled in that land, instead of the Amerindians who were supposed to have colonized it. Therefore Dravidians, Nilotes and Arabs have all settled where they have in at least passive violation of the original decrees of the Noahic Council to settle them elsewhere. I suspect that these three peoples may have been originally designed to colonize lands filling the interval between Sumer and India, with Dravidians in Kali's claim land of Elam, Nilotes in Persia proper and Arabs— at least Hejazi Arabs— in the region of coastal Iran between Persia and the Indus (Pakistan). According to the same plan, Centum Aryans would have colonized the Indus; Canaanites, Sudan; and Amerindians, Hejaz.

To return to the issue of governorships established in 2308, the name Cherusici implies that Heth served as one of those governors as he had before 2308 where he rules the “place of the stag” at the head of Hittites and Semites. Like Seba at the head of the Indians in Syria-Phoenicia, Heth remained as he was before 2308 as governor in Martu. He had not yet made his move to Lagash as he did after the war. However we have not quite accounted for the name Cherusici because the Chate-Hessians also represent Heth, who could not hold two governorships simultaneously under these two names. Instead one of two governorships must have been held by a son, probably Akurgal. If Heth maintained the governorship of Martu, this son held the other governorship implied by the name Chate. In analyzing the difference when we come to the Chate, we will keep in mind that the name Chate is West Semitic in origin, the original Semitic protoplast being one of the two peoples governed by Heth in Martu.

Cheme. Assuming as we do that the Centum Aryan stock arose from the union of Ham and Uma, the position of this name in the Chali-Tubanti sequence implies the cartographic position of the Centum Aryan settlement in Oman, eastern Arabia. As such it opens the last stage of the cartographic reading extending from Oman to Ethiopia. In support of placing the name Ham in Arabia, KAIS points out two of Ptolemy's Arabian tribes derived from Ham's Sumerian name Dumuzi-Tammuz., Thamyditae and Thamydeni. Both of these lie in northern Arabia northwest of Oman.

At this point we can take stock of the German tribes that bear West Semitic names in the language of the Bible. These include the Cheme, Sidones and Chate representing Ham and the two grandsons who became vassals of their father Canaan and impressive rulers at Lagash— Gudea and Ur Nanshe. These patriarchs were all important to the Genetic origin of the Teutonic people but receive names in Semitic. Why? The Centum Aryans are conceived as offspring of Ham and Uma who adopted the Aryan language only after a turning point in early postdiluvian history. Before that time they all spoke Ham's own Semitic tongue. The change appears to have come after Ham's fiasco at the Tower of Babel around 2340. After trying to adopt Hamitic with the rest of mankind, these former Semites became Indo-Europeans for some strategic reason related to the creation of the eleven Indo-European branches of the First Kish order in 2338. The

Germans seem to have remembered the Semitic names of the Cheme, Sidones and Chate as a conservative gesture. The missing Semitic name of Canaan may or may not be represented by the Caninefates of ancient Holland.

As for governorships of the Eanna period, Ham had served as governor of the Iranians in the First Kish period as the Canaanite vassal Girgash-, establishing his foundational Iranian identity as Yima Kshaêta (Jemshid). His appearance in the Chali-Tubanti sequence implies that he continued the same governorship in the Eanna period. The importance of Ham's Iranian governorship is that the Iranians, in Gutium, were located nearer Aratta than any other people of the First Kish order. Ham obtained this governorship owing to his status as antediluvian son of Mahadevi-Tiamat, original claimant of Gutium after the Flood. The renewal of his governorship in the Eanna period, however, must be reconciled to his reign as a *lugal*, Enmebaragesi, in the Sumerian First Kish dynasty but in the period extending into the Eanna era according to William Hallo. Note that the Sumerians distinguished between kings and governors by applying the latter a distinct word *ensi*. Kramer translates *ensi* as "governor. That Sumerian word in turn is an expansion of *en*, translated "lord," for example in Herman Vanstiphout's *Epics of Sumerian Kings* where the unnamed Peleg first appears in a line translated, "For Inanna did the lord of Aratta"— *inana-ra en aratta-ke*.

Ham's close blood relationship with Tiamat-Mahadevi and Kingu-Peleg combines with his hypothetical governorship of the Iranians in Gutium to suggest that he allied himself with those two in forming the Aratta Schism by inviting their schismatic populace to migrate to Aratta north of Gutium. The Iranians were one of the fifteen peoples represented by tribe names in the Indian battle hymn of Su-Dasa I, indicating that at least a fraction of their race came in on the side of Aratta.

Casvari. As a loose counterpart to Canaan's Norse name Kvasir, this tribe implies a major change among the governorships in 2308. Instead of functioning as a local governor in the First Kish order, Canaan had been feudal lord of all eleven governors. Process of elimination identifies him as the Eanna period governor over the Indo-European element at Uruk, capital city of the Eanna regime under its founder Meskiaggasher-Joktan. That Indo-European group happens to be the exotic Tocharians; and they tell a tale. In the year 2359, Canaan won a victory over his arch-enemy Noah by deposing him from the Anship of the Uralo-Altai stock from which Noah came. Canaan worked with the Tocharians to persuade them to attach themselves to the Uralo-Altai to act as a watchdog over them and insure that they would never return to Mesopotamia once they reached a distant homeland in the northeast. The Tocharians inhabited Sinkiang, which borders on the southwest of Mongolia, heartland of the Uralo-Altai of the East, and blocks the way back to Mesopotamia.

In the Eanna arrangement, Noah was allowed to reign at Kish over his sons the Ural-Altai at Kish but only because Canaan understood that they would do him no good in Noah's struggle to regain theocratic power over them. Because Noah's antediluvian homeland had been in the Far East before he began the Ark initiative in 2638, this race would eventually colonize that land again. The Centum Indo-European Tocharians would

see to it that the Uralo-Altaics could not return to Mesopotamia to tip the balance of power back in the direction of Noah's faction. Only the West Uralo-Altaic Sumerians would remain in Mesopotamia under the influence of Ham's diluvian wife Uma, known to the Sumerians by the names Nanshe, Ningal and Nammu.

We have not yet placed the Eanna governorships of Shem, Heth and Cush as indexed by the Saxones, Chate and Tubanti. These three establish the process of elimination by which we know that Canaan controlled the Tocharians at Uruk. Shem took control of the Celts at Sippar as the powerful Gallic god Teutates. That also means that he spent time at Sippar with the "Hamite" stock bound for Egypt. This Egyptian race was the creation of Shem's full brother Japheth before being handed over to Ham owing to Noah's curse. Aside from Shem's primitive appearance as Amun among all the other antediluvian survivors in the Ogdoad of Hermonthis, his main role in the Egyptian pantheon is as Seth of the Great Ennead. The Egyptians came to regard Seth as a god of Upper Egypt hostile to the great victor Horus of Lower Egypt. Shem's radical loss of power in Mesopotamia at the rise of his enemy Nimrod-Sargon in 2244 is reflected in the way Nimrod supplants Seth as Amun Re, incorporating Shem's primitive name Amun and emerging as the chief god of Upper Egypt at Thebes. Nevertheless we may be able to attribute the tradition of the Ogdoad of Hermopolis to Shem's influence at Sippar in the Eanna period. This simple tradition of eight diluvian children of the Noah-Abyss figure Nun reflects the sort of sober knowledge of the Flood that we would expect from Noah and Shem as devotees of Yahweh.

Chate. These are the Chatti known to later history as Hessians and correctly matched to the Hittites of Anatolia. For whatever reason Heth is represented twice in the Chali-Tubanti sequence as though carried into the German tradition by two sons out of the five recorded at Lagash. We have already looked at the Cherusici as matched to Heth's Indian name Haryashva. If Heth himself resumed his governorship in Martu, his son Akurgal must have taken up the governorship of Lagash in 2308, thirty years in advance of the Ur Nanshe dynasty. At this point we can tabulate the eleven Eanna period governorships as determined by the Chali-Tubanti sequence. Brackets indicate that the tribe name does not represent the patriarch in the second column except indirectly:

Eleven Governorships of the Eanna Epoch: 2308

<i>German Tribe:</i>	<i>Patriarch</i>	<i>Governorship:</i>	<i>Logic:</i>
Chali	Hul	Ur	Chinese Olmecs, Albanian Illyroi
Sabalingii	Seba	Indian Phoenicia	existing governorship
Saxones	Shem	Sippar	existing governorship

Teutonarii	Noah	Umma	Noah as later Ukush, father of Lugalzaggesi at Umma
Angrivaii	[Zud-]	Eridu	son of Sidon-Enki
Angili	Mizraim	Kish	Aka, king of Kish
Cherusici	[Akurgal]	Lagash	later king of Lagash
Cheme	Ham	Iranian Gutium	existing governorship
Casvari	Canaan	Uruk	Tocharian plan
Chate	Heth	Martu	existing governorship
Tubanti	Cush	Nippur	euhemeristic Enlil

Tubanti. Cush-Tupan superseded his black half-sister Arvad- at Nippu where he played out his role as chief priest of Enlil. All four of the daughters of Noah were deposed or otherwise retired from their governorships in 2308. We have marked just four governors as continuing their First Kish governorships in the Eanna period. These survivors were Noah's sons Shem, Ham and Seba as well as Canaan's son Heth. The first three all appear in the Cushite clan of Genesis 10:7 under the names Raamah, Havilah and Seba respectively. As Enlil Cush must have taken command of this group in order to organize the Semitic linguistic stock just as the Canaanite clan was chosen in 2338 to organize the eleven divisions of the Indo-Europeans. Aside from the fact that Semitic tribe names appear in Germany, we now conclude the essay by inquiring into Semitic languages owing to the way the Tubanti put a period to the Chali-Tubanti sequence.

The other members of the Cushite clan were Noah as Dedan, Seba's son Ganesa as Sabtah, Peleg as Sabtechah and Japheth as Sheba. Perhaps Cush's actual son Nimrod should be considered an eighth member of the clan. Noah became one of the Eanna period governors along with Shem, Ham and Seba. A clear connection exists between the Cushite clan and the Semitic Amorites. The Amorite king list includes Seba as Adamu, Noah as Didanu, Shem as Harharu, Ham as Hanu, Japheth as Suabu (Sumuabu, "Shem is my father," in reference to Japheth's sub-vassalage to Raamah as Sheba) and Sabtah as Harsu. In the Omani-Marcomanni sequence of Germany we have seen Noah as the Diduni. Not far off the Bontutae represent the Bantu of Cush's Nippur. The Bantu are the race of Seba's son Sabtah.

A German tribe we have not mentioned is the Suevi, who gave their name to Swabia in southwest Germany. Ptolemy shows them to the west of the Cherusici. They are supposed to have originated in the northeast as suggested by Ptolemy's River Suevus.

Whatever the Germanic etymology proposed for the name Suevi, the name suggests Japheth's Amorite name Suabu.

Linguists point out that the Semitic languages display much less difference among themselves than do the Indo-European branches. That is what we would expect from the narrower range of Semitic dispersion. Traditional divisions are little more than West, East and South Semites with the added term "North Semites" sometimes suggested for the Aramaeans of Syria. Instead of positing a fixed number of Semitic languages and matching them with members of the Cushite clan, it is more useful to begin with members of the clan and suggest which Semitic tongues associate with them. Seba-Adamu, for example, has long figured as the Amorite progenitor. Amorite is classified as a separate, though extinct West Semitic language. Sargon's East Semitic Akkadian figures as the language of Sargon-Nimrod himself as eighth member of the clan. Akkadian evolved into Babylonian and is historically indistinguishable from it.

Cush, the head of the clan, is clearly associated with South Semitic. As patriarch of the Ethiopians, he identifies with the Amharic language. As for Aramaic, Joktan-Aram fails to appear in the Cushite clan but does appear in the Amorite king list as Emsu. Joktan's association with Shem was especially close. We have seen it at the pinnacle of the Teutonic pantheon in the gods Odin-Joktan and Thor-Shem. In Aramaean Syria the chief god is Adad-Shem; he is matched by Aliyan Bal-Shem at coastal Ugarit. In Genesis 10:22-23, Aram is called a son of Shem and Shem's actual four sons are treated as vassals of Aram. The implication is that "North Semitic" Aramaic was Shem's contribution, as Cushite Raamah, to the Semitic languages.

The rebel Canaanites were the joint creation of Ham, Canaan and Heth; but of these only Ham is a member of the Cushite clan as Havilah. That Cushite name, however, creates an equivocation between two possibilities because Havilah was the antediluvian name of Arabia as homeland of Ham's mother Mahadevi. The remaining members of the Cushites not yet linked to a language are Seba's son Sabtah, Peleg-Sabtecha and Japheth-Sheba in addition to Ham-Havilah. Remaining languages are Arabic, assumed to be distinct from the other South Semitic language Amharic, and the equivocal West Semitic distinct from Amorite. To expand the list we might assume that East Semitic Assyrian is distinct enough from Akkadian-Babylonian to be considered separately. On political grounds Hebrew might be considered distinct from Canaanite were it not that the Bible refers to Hebrew as "the language of Canaan."

A Wikipedia article on ancient Semitic languages distinguishes between Arabic and the South Arabian of Sabaea-Yemen and between Phoenician and both Aramaic and Hebrew. It does not distinguish between Akkadian and Assyrian in the East Semitic sphere. We are aiming at a stable set of nine (including Cush and Nimrod) as a basis for hypothesis concerning the Cushite clan. Because Sabaea has been identified with the biblical name Sheba, Japheth's adoption of that name in the Cushite list seems to identify him with South Arabian. His diluvian marriage with the black matriarch Kali gives him at least that degree of association with the African south despite his own Caucasoid race. Yemen-Sabaea is the Arabian point of departure for the African continent.

Sabtah's paternity of the non-Semitic Bantu gives him a decidedly African orientation. The Wikipedia article lists as a second major African Semitic language Tigrinya, occurring in Eritrea and northern Ethiopia. The article's distinction between Hebrew and Punic (Phoenician) allows us to treat these two West Semitic languages as distinct despite retaining the identification of Hebrew with the language of the Canaanites. L. A. Waddell's persistent theme of Phoenicia as the origin of the Brythonic Celts inclines us to identify Punic as Peleg-Sabtechah's contribution. The same conclusion arises from an identification of Peleg with the Punic god Moloch as complement to Joktan-Baal Melqart of Tyre. Finally Noah-Dedan emerges as the source of Canaanite-Hebrew. Whatever governorship he chose in 2308 sheds light on the Uruk-Aratta War. A hint in that direction is that Noah's Cushite name Dedan has been assigned by Bible scholars to a region in the northwest of Arabia surrounding an oasis of that name. The region is near enough to Canaan to figure as its complement. A more basic reason to make this association is the interplay between Noah and Canaan as rival representatives of the Anship of El Elyon. It is no coincidence that, when Shem took up residence as Melchizedek at Salem, in the heart of Palestine, he is presented as a priest of El Elyon.

The Cushite Clan and Semitic Languages

<i>Cushite:</i>	<i>Amorite King:</i>	<i>Semitic Language:</i>	<i>Location:</i>
Cush	Yangi	Amharic	Ethiopia
Nimrod	_____	Akkadian (East Semitic)	Mesopotamia
Seba	Adamu	Amorite	Martu
Havilah (Ham)	Hanu	Arabic	Arabia
Sabtah	Harsu	Tigrinya	Eritrea, Northern Ethiopia
Raamah (Shem)	Harharu	Aramaic	Syria
Sabtechah (Peleg)	_____	Punic	Phoenicia (Lebanon)
Sheba (Japheth)	Suabu	South Arabian	Sabaea (Yemen)
Dedan (Noah)	Didanu	Hebrew (Canaanite)	Israel

