

## NIMROD AND TIDAL OF GOIM

glyphic looks very like a quiver of arrows, a very appropriate emblem for a book in cuneiform script, and *us* was the Accadian word for a quiver, and was a name for the third king and an emblem of the third king Enos or Eros, so both readings would meet the demands of the third king. *Us* could signify in cuneiform a phallus also

He is supported by two lieutenants, a warrior and a scribe. His commander in chief is called Thet, and from his name and emblem of a cord handle he may be identified with Thesh, the fourth king in the B Egyptian sublist.

His chief minister is called the Scorpion, evidently a nickname for the guardian of the Great Rock called Meri (a hoe symbol) in this picture, and the Scorpion carries the scribe utensil *anch* which denoted his occupation, and gave him a name presumably in later days.

On the banners in front of the king, the second is a jackal, the emblem of the god Anubis of Egypt, and of the fifth king, and is clearly so abscribed in the sealings of that great king, Din of Egypt, and so must have belonged to the Scorpion.

In the second picture the Bucket king appears to have mounted the throne and to be judging Thoth, now the veiled prophet supported by dancers or priests.

In the third picture the conqueror is executing the Tank king, and the Great Hawk (Mauru) has captured the six shechems of the Tank King, Kha Shechemui, identified with Thoth second King.

Samsi iluna, seventh king of Babylon, states that he repaired the six shrines built by his ancestor Sumulailu the second king, and he gives their names,

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but I cannot identify them ; however there can be little doubt they were the six cities of refuge of the Old Testament. Therefore Thoth, like Menes, seems to have come to a violent end, and his conqueror is portrayed wearing the great tiara and so must have become third king of the World.

The plaque would seem therefore to identify this bucket king with Sargon, Civa, and Kenez.

## CHAPTER XVII

### SARGON, MOSES, AND JEPHTHAH

THE lieutenants of Sargon were Naram Sin and Ushumgal called also Nabemas ; of Moses were Joshua and Caleb ; of Civa were Scanda and Ganisa ; and of Kenez were Caleb and Othniel, whom I propose to identify in subsequent pages with each other and with the warrior Thet and the scorpion scribe of the macehead.

The hieroglyphic for *user* was the fore part of a jackal, so I have supposed this would identify the jackal god Anubis of Egypt with Puzur Bel the Medudu or sailor of the Flood Legend, and the latter must have been a humble follower of the Lion king, and so could have been nicknamed the Jackal.

The term Usur, which may be translated great quiver, code, or book, occurs in the names of many later kings, such as Nebuchadnezzar of Babylon, Buzur Assur of Assyria, Usertasen of Egypt, and Chosroes of Persia, and the last in the form Kosrou is given to the third king of the Persian alternative list, but the Jackal was the Neb or prophet of a second great religion, and will be identified with the god Nebo and the fifth king.

If then this third king be identified with Sargon, Heber, and Enos the Quiver King, it is curious to note that the river in Spain called by the Moors the

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Wadyal Kheber has been contracted by the Spaniards into the Guadalquivir. His city of Ubda would identify Sargon further with Jephthah, who was driven out by his brethren like Jason of the Greek Argonautic expedition, but returned to claim the throne, thus Jason must have been the god Ea, and he was the husband of Medea.

Sargon conquered Elam and the West, therefore the Khyber Pass may have been so called from his name of Heber, and a ruined city in Mesopotamia called Bor may have been founded by the same hero.

The capital of Elam was Susinak, i.e. the city of Sus, a term that signifies a Boar or Pig in some languages, so he may have founded that famous city. *Lam* signifies *yoke*, and Hammurabi in one of his despatches orders a man to be punished according to the "yoke," and he no doubt meant the law, therefore Elam must have been the land of the Law, and its inhabitants the Uxians or Hyksos must have been sons of the Us or Law. Jephthah was promised the throne if he could succeed in defeating the Ammonites, and I think these plaques commemorate his success, thus Zeus overthrew Cronos.

The name of Moses may be a cognate of *Moscu*, a calf, and the golden calf erected by Aaron may have been intended to represent the absent Moses, just as the Apis bulls of Egypt were intended apparently to represent the distant kings of the Four Quarters of the World, but the word *mo* is the Turkish term for the first personal pronoun *I*, so the original name may have been Moshi, the I man, or Musa the great I or I am.

The name of Saginna may have signified simply



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the Great Son, and thus he might be identified with the god Tor or Thor the Scandinavian god, but there are many candidates for that name, and Illinus or Dorus, the second member of the Greek triad, has the first claim at any rate, so I have thought it possible that as *Sa* = *two* or *twice*, and *gen* is the Aryan root for *birth* and *generation*, Saginna's name may have signified the "Twice born," indicating that he was an incarnation, which would explain the curious claim of the ruling caste in India to be "twice born," for which it is difficult to suggest any other reason, then his followers the Jats of Elam may have adopted a similar term, for *jataka* signifies a *birth story*. Thus Sargon would have originated the belief in incarnation, a trace of which can be discovered in the speech of Baba, a high official of the Pharaoh Seqenen Ra of Egypt, who describes himself as "the risen again."<sup>1</sup>

Cuneiform inscriptions state that Sargon made an expedition against Kashtubilla of Kasalla (Radau, 158), and I have identified this capital with Sirpurla, Lachish, and Hebron the seat of the divine priest king, so I think the above pictures from Egypt illustrate his conquest of the Tank King identified with Thoth and the second king.

As the Son or Champion of the Great Book, the Tirash, he would appear to have been Kudur Nanhundi, the Son of the Great Book, who when king of Elam advanced against Babylon and the East, and conquered that empire. For Sargon brought sorrow on Babylon and Kish, conquered the country Kasalla and subdued the land Suri (Burmah) in

<sup>1</sup> See *The Old Testament*, p. 262, by T. G. Pinches, published by S.P.C.K.

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its totality (Radau, 158). Civa had two lieutenants, Scanda called Nandi the Bull, first a son of Agni and then of Civa, so Thet the lieutenant of the lion war lord of Menes on page 175, Thesh the fourth king in the Egyptian sublist B, and Rim Sin lieutenant of Kudur Marbuk identified with the Lion king, can be identified with Thet the warrior of these pictures from the macehead of Enos or Sargon found in Egypt, who became the fourth king, and so must have been Naram Sin the successor of Sargon.

The other lieutenant of Civa was called Ganesa, and he will be identified with the Scorpion scribe, who subsequently became fifth king, and as Anubis was the Jackal god of Egypt, and was lord of Ta Tezer and Damascus was the city of the great god Izur, Ganesa must have been Eliezer of Damascus and Joshua of Timnath sera, therefore Thet the warrior and the scorpion scribe must have been Caleb and Joshua, the lieutenants or sons of Moses, and Caleb and Othniel the sons of Kenez, that is of Kenkenez, the third king of Egypt, called Atu in that land, and Othniel must have been another name for Joshua.

Nebka	Sargon	Kencz	Moses	Civa
Tezer-sa	Naram Sin	Caleb	Caleb	Scanda
Tezer-Tita	Urbau	Othniel	Joshua	Ganesa

Joshua was the son of Nun, which was the Accadian term for a king, and it was applied especially to the god Ea, so this fact would help to identify Sargon with that ancient god, and with Nebka of Egypt, and Nebka's successor in the third dynasty Tezer-sa with Joshua and the Jackal god.

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Then if Nebka of Egypt be identified with Zeus, Ea, and Abraham, his successor Tezer-sa must have been Ishmael son of Hagar, who may be identified from his name with Isme Dagon, "I am the great Go," for he was the author of a great code too. He is called in cuneiform inscriptions King of Ur, King of Sumer and Accad, and built in Nipur and other places, and his supporters must have been the Hagarites who were not treated with much kindness by the Hebrews, the supporters of Heber. He can thus be identified with Eliezer of Damascus, Abraham's steward and Joshua of Timnath sera, then Hagar may be identified with Prome in Burmah.

The Irish traditions state that after the Tuatha de Danann, the sons of Danu, had been settled in the land, they were invaded by another body of men, Milesians the sons of Milo (Meri, Millo), led by Eber and Ereman, but this could not have been the great Flood, and may have been the origin of the Greek legend of Deucalion; however Eber must have been the Heber of the Old Testament, the Bur Sin of Sumer and Accad, and the Nebka of Egypt who have been identified with Sargon of Agade.

In the East a shaman signifies an inspired seer, so Ereman must have been a seer or neb like Nebka, and he is recorded to have quarrelled after a time with Eber, whom he slew according to the Irish traditions, while the followers of Ereman would seem to have been the Manda or Medes who were driven away gradually to the East and into the mountains, and like the Hagarites were not treated well by the Hebrews.

In Genesis there is an account of a war against the kings of the East by Amraphel of Shinar, that is

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Hammurabi, who subsequently became sixth king of Babylon ; Arioch of Ellasar, that is Eriaku of Larsa or Rim Sin ; Chedor Laomer king of Elam ; and Tidal king of Goim, which occurred during the time of Abraham and Lot, and thus fixes the date of these contemporaries as something like twenty-two centuries B.C.<sup>1</sup>

Cuneiform inscriptions <sup>2</sup> mention Tudhula, Kudur Lahgumal and a son of Eriaku in some such campaign, and further state that Kudur Lahgumal king of Elam his son pierced his heart with the sword of his girdle ; this would appear to mean that Lahgumal assassinated Tudhula, thus Joshua slew Moses apparently.

*Dola* is a Punjaub term for a *bucket*, so Tidal may have been the bucket king of the Egyptian picture, but the date seems too early for the death of Sargon, who ruled for forty years ; however the names of the leaders are very enlightening and bring into one period of time and connect together many heroes of the past in two distinct histories.

In Hindu annals the Maurya and Gupta race are bracketed together, and the former term is still attached to Manipur, so Sargon of the Ubda city may be identified with the Maurya king, a corruption no doubt of Mauru the Great Hawk or Sun god, but it may have signified also the Great Holy, just as the name of Eresaginna signified the Holy Saggina, and in the time of Godama Budha there was another body of religious men, the Kolies, who had

<sup>1</sup> According to Chinese records an eclipse of the Sun was observed in a year equivalent to our year 2156. B.C during the reign of Kung Khan, the grandson of Ta Yu.

<sup>2</sup> See *The Old Testament*, p. 223, by T. G. Pinches (S.P.C.K.).

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adopted a life of holiness, so they could have been called the Great Holies.

In the pre-reformation churches of England a chant called *O Sapientia* was sung from the 16th November until Christmas Eve in praise of the Holy O's ; this has nearly died out now, but it may have come down from very early times. Something of this religious devotion is very prevalent in India even to-day, and can be gathered in Hindu traditions also from the discourses of Krishna, a Mahatma in his day, with Arjuna. The same devotion can be discovered in the atmosphere of the court of King Arthur, whose name may be a corruption perhaps of *Athyr* the Persian pronunciation of *Assur*, but *Idris* is the Celtic name for this holy king ; however *Lancelot* fills the part of the fourth king of the World very fairly, and some of the other names seem to belong to very ancient times.

The Castle of Four Stones surely must have been the *Kirjath Arba* of the East, while the Holy Grail was a magic cup, and perhaps the treasured bowl of *Nebka*.

In *1 Chronicles* iv. 3 there is mention of a city called *Hazelelponi*, a name that could be translated the city of the Divine or Magic Bowl.

The Gupta king may be recognized in Aegyptus of ancient Greek tradition, who defeated the Great Nu King Danaus, and married fifty of his sons to fifty daughters of the latter, but all these Sabine wives murdered their husbands with the exception of *Hypermnestra* the wife of *Lynceus*, and *Caleb* the *Kenezite* was prince of *Hebron* the *Hypermnestra* of *Lynceus*, and the god *Set* is portrayed sometimes as a lynx or hyena.

## CHAPTER XVIII

### NARAM SIN AND RIM SIN

**R**IM SIN has been identified with Scanda the Bull, and with Thet, the god Set of Egypt, and as a son of Agni he could have been called Reuben the son of the Lion, who defiled his father's bed, that is he usurped the throne of his father the patriarch Jacob, and the third king of the third Egyptian dynasty is called Tezer Tita, that is a son of Thoth and also of Tezer the lord of Damascus identified with Joshua, so Rim Sin or Reuben must have become fourth king of the World, therefore he must have been Naram Sin the successor of Sargon.

Pictures of Naram Sin warring in some mountain country have come down to us, and he is portrayed wearing a helmet with bulls' horns like the Norsemen, so he too might have been called The Bull.

The fourth Hindu Avatar is called Nara Singha the half lion avatar, and *singha* signifies a *lion*, so that Naram Sin the successor of Sargon if clipped of his *m* would fill his place, and these instances of memation are extremely common in old documents.

Naram Sin or Nara the half lion was a mighty conqueror and carried his arms far to the east, defeating amongst others Resh Rimmon the King of Apirak, which may well have been the Perak in Malayia of to-day, and he won for the empire great additions in Indo-China.

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Nur = *light* and the name would identify Nara with Nergal the plague god,<sup>1</sup> as Thet or Set he was represented in Egypt by a hare, and the same word is used for *hare* and *light* in some of the Indian dialects, while the hare is the fourth sign in the Mongol and Chinese Zodiacs.

*Lot* or *Lut* is another term for *light*, therefore Nergal may be identified with the nephew of Abraham, and with the Lotan son of Seer the Horite (Genesis xxxvi. 20) whose sister was Timma, that is Damascus. In the Old Testament Lot is recorded to have pushed out to the East and the land of Sodom and Gomorrah, while his descendants were merged in the people of Moab and Ammon.

Naram was a great warrior or Gamil, so that Gimil Sin, a king mentioned in cuneiform inscriptions of this period, may be identified with him, for Gimil Sin must have been one of these early kings.

*Ur* = *dog*, so Caleb the dog, the veteran warrior who had followed the fortunes of Moses and Joshua from early days, and was given Hebron and its territory, when Joshua received Timnath sera or Damascus, may be identified with Thet and Naram Sin the fourth king.

There has been recovered a long inscription of a king called Lugal Saggisi (Radau, 132) king of Erech, king of the World, who declares he had the head of a steer, so that in his helmet he must have looked very like Naram Sin. He caused terrible destruction amongst the ancient shrines, destroying the guedin of Ningirsu of Sirpurla, and keeping Innannagi the Great Priest king (of Hebron) tethered up like a sheep. Thus he gained possession of Erech by the

<sup>1</sup> In inscriptions, the term *ner* is used at times to signify a lion.

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goodwill of the gods like Rim Sin, who gained possession of the ruined Erech by the good offices of Anu, Bel, and Ea.<sup>1</sup> Saggisi declares he was kind to Bel of Nipur his father, and as he declares earlier in this inscription that he was the son of Ukus of Gisbanki, Ukus and Bel of Nipur may be identified with each other, and this would identify Saggisi with Naram Sin and Gishban with Nipur.

*Saggisi* signifies *conqueror*, so this victorious warrior had just captured Erech apparently: this was one of the exploits of the fourth king under various aliases, and it has been celebrated widely in lay and legend with its consequences the great war in heaven, in which Kingu the golden king and the great queen Tiamat were defeated, only after a desperate struggle. The duplication of a name in ancient times seems to have been equivalent to the term *great*, so Ukus may be equated with Eros, then the father of Naram Sin, or Lugal Saggisi may be identified with Sargon and the third king of Babylon, Zabu.

In traditions of very ancient days there lingers on in Asiatic lands the name of some mysterious hero of the past styled *Iscander Bicornis*, the two-horned Alexander, who has been confused very often with the European conqueror, especially by the West; however Naram Sin identified with Scanda the Bull son of Civa must have been this ancient king, and at one time must have held sway over wider territories than those of the Macedonian king.

In Sumatra there is a tomb attributed to *Iscander*, which may have been some *Id* raised in Scanda's honour, but cannot have had any connection with the Western Alexander.

<sup>1</sup> *The Old Testament*, p. 221, by T. G. Pinches.



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The most turbulent of the ancient heroes of the Jews was Samson, and this riotous son of Manoah must have been a son of the great Nu king, Manu, Hezron, or Vishnu, and so may be identified with Scanda son of Agni, and the warrior Thet. As a son of the great Lion he may be identified also with Nara Singha the half-lion avatar of India and with Reuben who defiled his father's bed. Samson became enamoured of a daughter of Timnath, which may be interpreted to mean he had set his heart on gaining possession of Damascus, that is Erech, the Timnathsera of Joshua, and he was so powerful that for a long time his enemies could not prevail against him, but finally he was defeated and shut up at Gaza.

The episode of his pulling down the two pillars of the temple of his enemies is no doubt a picturesque way of describing the consequences of the war in heaven, for it split the great empire into two, as is recorded in the Old Testament as having occurred in the time of Peleg, the Bull king, the son of Eber.

The fourth avatar of India is portrayed between two pillars, falling asunder. If he be identified with Bezalel, a contemporary of Joshua, it is curious to note that there is a leaning tower at Pisa in Italy, and there was a famous leaning Rath in ancient Ireland as well.

Joshua was called on to punish that troubler of Israel, Achan or Achar the son of Carmi, and *Ak* signifies *bull*, while *achar* is the existing name for a Shan dog. Hur was the fourth in the line of Judah and *Ur* signified both *wicked* and *dog* or *warrior*.

Tezer-Teta and Aches are names of the third king of the third Egyptian dynasty and his first name would indicate that he was a son of both Tita that

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is Thoth, and so would identify him with Scanda son of Agni, and also of Tezer-sa the preceding king of the third dynasty, and this descent would identify him with Reuben and the fourth king. Aches would be a Greek name for this Ak king. No name in the second dynasty can be assigned to him, if the list given be accurate.

A-ta the fourth king of the first Egyptian dynasty was called Mernuit also, and Nuit is represented in the hieroglyphics by a tablet with crossed arrows, indicating it was inscribed with cuneiform writing, in fact it was a code or veda, and in later ages crossed arrows appear to have become an emblem of the goddess Venus.

Under his name of Lugal Saggisi this king declares he was a son brought up by the goddess Nidaba the Great Tablet (Radau, 133).

Dah is the name of a Burmese weapon something like a primitive sword, so the warrior may have chosen Da or Ta for his throne name, and there is evidence of a sword having been deified by some of the Asiatic races and also by the Mongols.

The fourth king of Persia was Djemshid, which is a name very similar to that of Samson, and in the alternative Persian list it is Lorasp = Lu-rab the great Bull, and Auratavaspa the Golden king, equivalent to the name of the Greek hero Glaucus, father of Bellerophon, and to the name of Kingu the ally of Tiamat.

Djemshid is recorded in Persian annals to have been a great king, who ruled well and wisely, and he divided the population into four classes like Ion son of Apollo, and therefore appears to have instituted the caste system of India, but at length, puffed

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up with pride and power, he called himself god, on which his indignant subjects rose in rebellion, and after a desperate struggle deposed and executed this impious king. This means I think that he attempted to take the place of Anu the divine king.

We can now compare this fourth King with the Perseus of Grecian story, whose descent is given below :

Abas.	Changed into a lizard, an animal devoted to rocky places.
Acrisius.	Of Argos.
Proetus.	Slain by Perseus.
Perseus.	Surnamed Aurigena, married Danæ, daughter of Zeus or Acrisius, gave up Argos to Megapenthes and retired to Tyrens.
Megapenthes.	Son of Proetus, expelled Helen from Argos and slew Perseus.
Anaxagoras.	

Bellerophon or Bellerophonates son of Glaucus the golden king may be recognized as another name for Megapenthes.

Abas the first king may be recognized in Sumu Abu of Babylon and the additional S is common in Persian and Greek names.

Acrisius of Argos must have been the great Waterman and Thoth of Egypt. The name of Proetus looks like a corruption of Bar-Utu, and Perseus is placed fourth in the line, and so ought to fill the place of Thet the warrior of many records.

The name of Perseus seems to have been derived

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from *bar* = *great* and *su* or *zu* = *lightning*, and it may be noted that the great Carthaginian family to which Hannibal belonged bore the surname of Barca = *Lightning*.

This epithet may have been applied to Perseus for the rapidity of his military strategy. It was Zu who stole the Tablets of Fate when Father Bel was not looking. Perseus was surnamed Aurigena the golden king, and in the line from Adam the fourth is called Kenan, and *kin* signifies *golden* like Glaucus. He gave up Argos to Megapenthes, that is to the succeeding king, and retired to Tyrens (Tur-ina), so that the latter, which had a daughter city in Greece, may be identified with Erech and Damascus, and was the city captured by Lugal Saggisi and beloved by Samson.

Caleb surrendered his daughter Aksa, and his city was Hebron, but as he was a warrior and Hebron was allotted to the Levites he would have ruled from Kirgath Jearim, that is Kish or Shechem. His successor Shobal, the Megapenthes of Perseus' line, was ruler of Kirgath Jearim according to the Old Testament, and so could have been called Kish.

The fourth king of Rome was Tullus Hostilius, who was a victorious leader in many wars like Thet the warrior, therefore Ata or Mernuit the fourth king of Egypt may be identified with Rim Sin the Bull King of many records, Scanda companion of Civa, Set the Hare god, Caleb the son of Jephunneh, Lot son of Haran, Lotan son of Seir the Horite, Nergal, Naram Sin son of Sargon, Nara Singha the fourth avatar, Reuben the son of Jacob, Lugal Saggisi king of Erech, king of the World, Samson son of Manoah, and Djemshid or Perseus the golden king of Persia.

## CHAPTER XIX

### JOSHUA, NEBO, AND TUBAL CAIN

THE second king of the third Egyptian dynasty is given the name of Tezer-sa, Zerda, and Neter Kha, and he can be recognized again in Ba en neter third king of the second dynasty on his promotion in the great hierarchy. In Egypt *Tezer-tezer* signified "The Holy of Holies" and *Neter* signified *god* or *divine*, so some high sanctity must have attached to this Tezer-neter king.

An inscription written in the early picture-writing of Western Asia has been translated by Col. Conder as follows: <sup>1</sup>

"The king causing this province of his government to be ruled by me a servant of him Samuabi, what was mine is mine to rule. And the speaker is Kesir a servant of this great king, and he having spoken of (or named) me it is mine."

KESIR MAKH.

Mash = sa = great, so he may be identified with the Egyptian king Tezer-sa, and as a servant of the first king of Babylon, the inscription would prove that the lines of kings of the two countries were identical. However, the similarity of the names

<sup>1</sup> See *The Hittites and their Language*, p. 262, Col. Conder.

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would have no great value unless the identity of Kesir Makh could be supported by sufficient evidence from other quarters.

It is interesting to note that the early picture-writing had not died out in the first age of Sumer and Accad, and it held its own in Egypt until a very late period, and it reappeared in the inscriptions of the Saka tribes who overwhelmed Assyria. It is these barbarous invaders who must have been the authors of the inscriptions in picture-writing found in Asia Minor and Mesopotamia called Hittite, and were votaries of the Owl and Lion of page 193. Their descendants may be identified apparently with the Carduchi of classical times, and the Kurds of to-day.

In *Royal Tombs*, Vol. I, Plate IV, is given a sealing of Zeser showing two arms holding a sword, the hieroglyphic for his name, and there is a sealing of Zerta with a jackal for his emblem, while in numerous sealings of Din the fifth king of Egypt his emblem is given as a jackal, so the Jackal scribe of the macehead must have been Din or Den, a term that signifies *living*, and equivalent to the Egyptian term *anch*, thus Kesir Makh and Kha neter may be identified with the fifth king of Egypt, and from the full ancient name of Prome in Buimah, viz. Burumu sarani itzuri, he may be identified with Eliezer of Damascus, Abraham's servant.

In *Tombs of the Kings*, Vol. II, Plate XI, this jackal king is associated with Menes in a joint sealing, so Kesir Makh must have been a contemporary and servant of the first king of Egypt too.

The term *Anch* can be recognized in the name of that great and good king of Rome, Ancus Marcius,

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the fifth of his line, who was a grandson according to Roman tradition of Numa and wrote down his laws.

The Jackal god in Egypt was called Anup or Anubis, and was supposed to be a nephew of Osiris, and his name would indicate that he became Anu, that is the divine king or Ho O, as the cloistered emperor was called in ancient Japan, thus he would not have been the executive ruler, and so may be identified with the Monk Avatar of India, who is portrayed without the great tiara worn by the others. He would therefore have been the Ob or Wizard king, and so may be identified with Jacob the Great Ob, who is not represented to have been an executive king, but was protected and placed in a position of honour by his son Joseph, and after his exile regained a position of affluence, like Job, who also regained such a position after his many trials, thus the last residence of these ancient saints could have been called the land of Ubu, and Damascus was in the land of Ubi according to the Tel Armarna tablets. His earlier name was Tezer-sa, which would appear to be the origin of that of Israel, and his later name that of Jacob, which is the reverse of what is stated in the Old Testament.

Civa has been identified with the third king, and his warrior lieutenant with Scanda the Bull, with Reuben the son of Jacob, and with Tezer Tita of Egypt, therefore Ganisa, his other lieutenant, may be identified with the scorpion scribe, whose emblem the Jackal identifies him with Den of Egypt, and Shoden is the name of the Hindu god Ganisa in Japan, and so confirms these identifications.

One of the signs of the Zodiac is a scorpion to which is given the name of Sagittarius the great

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archer,<sup>1</sup> that is the great scribe, and in Genesis xxi. 20 it is recorded that Ishmael the son of Abraham and Hagar, who has been identified with Isme Dagon king of Ur and Kha Neter, grew up in the wilderness under the favour of God, and became an archer, while the fifth in the line of Aaron was Ithamar, a name equivalent to that of Ganisa (1 Chronicles vi. 3).

From inscriptions found in the Euphrates Valley (Radau, 175) it has been ascertained that Sargon and his successor Naram Sin had as supporters Nabemash Ushumgal and Bingani sar ali. The first of these from his name must have been the god Nebo, and I propose to identify him with his contemporary Ushumgal, Urbau son of Bur Sin (Radau, 274), and the fifth king of the World, while the name of the third must make him the son of Sargon sar ali, and I propose to identify him with the sixth king, Joseph the son of Jacob, Eabani of Chaldean tradition, and Jabin of Hazor of the Old Testament. Nebo is called Ak the wise, Ter the arrow that is the Scribe, and the lord of the making of tablets, so he would fill the part of Sagittarius, and of Ancus Marcius of Rome.

*Ishu* is the Sanscrit term for an *arrow*, and *ushu* was probably the primitive form, and there was a grass in Sumer and Accad called *ushu* grass, which may have been bamboo or some reedy grass suitable for arrows, thus Ushumgal could be translated the Great Arrow or Scribe, and *ushu* would appear to have been the origin of the names of Ushumgal and of Joshua, who was made High Priest by Moses,

<sup>1</sup> The emblem of the sign Sagittarius in the Zodiac is an arrow, and *sagitta* is the Latin term for an *arrow*.



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and Urbau was made High Priest by Bur Sin identified with Moses (Radau, 281).

Dr. Peters found the bricks of Urgur, that is Urbau, just above those of Naram Sin and Sargon, so he must have reigned immediately or very shortly after Naram Sin. Joshua was given Timnath Sera and Eliezer the jackal god was lord of Damascus identified with that place, thus Joshua would appear to have been the jackal scribe who subsequently became High Priest, and the Monk Avatar of India ; and Scanda has been identified with Reuben who usurped his father's throne, thus Reuben that is Naram Sin the fourth king would seem to have been Esau the long-haired warrior, the favourite son of his Father, and Joshua the milder son Jacob, a shaven priest, who fled away to Padan Aram till his sons could support his rights (Genesis xxviii. 9).

Thus the third king would appear to have been Isaac and not Abraham, but I have not been able as yet to disentangle the personal identities of Abraham and Isaac, or to identify Haran the father of Lot, from the ancient inscriptions and traditions, so perforce I must leave the solution doubtful ; however the name of Isaak signifies a viceroy and not a paramount ruler, and I cannot identify the city meant by the name of Rebekah the wife of Isaac.

The story of the usurpation by Reuben is recorded in Genesis xxxiv. where Shechem the son of Hamor defiled Dinah the daughter, that is the city of Jacob, and Dinah must have been the daughter of Din the jackal king of Egypt according to the ancient custom in naming daughters. Hamor signifies an ass, so he can be identified with the lord

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Uras of Adon or Assur of Tekoa, that is with Sargon, and Shechem would signify the prince of Shechem, that is Agade the city of Naram Sin and of Caleb. Thus I have placed Joshua after Caleb, but it was Joshua who executed Achar the son of Carmi identified with Caleb, so Joshua must have reigned after Caleb's death.

*Karita* is a Semitic term for an official document, *paiza* is a Mongol term for a royal patent, and *chit* is an Indian term for a note or letter, therefore *isa* in the name of Ganisa may be a variant form of *ishu*, which would help to identify that god with Din of Egypt, Joshua, and Ushumgal of Sumer and Accad.

Far away in the West Ganesa can be recognized in Ma Hesa worshipped by the ancient Germans, and in Hesus worshipped by the ancient Gauls.

Perseus surrendered Argos to Megapenthes and went to Tyrens, and Caleb gave up his daughter Aksa to Othniel, therefore Aksa may be identified with Kish and Shechem, and Tyrens with Damascus and Prome, thus Othniel may be identified with Caleb's successor and with Shobal of Kirjath Jearim, and in many instances the Assyrians style Kish the city of Laguda, which may be recognized as referring to that ancient king Chedor Laomer, whom the Old Testament treats as somewhat of an enemy of the Hebrews, and as the leader who defeated and captured Lot identified with Nergal, Rim Sin, and the fourth king of the World. Therefore Shobal and Laomer must have been Sin Muballid fifth king of Babylon.

The annals of the kings of Babylon record a long war that went on between the fifth and sixth kings

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of Babylon and Rim Sin, so Naram Sin or Lot was not disposed of very easily, and the Old Testament states his race was merged in Moab and Ammon, so some trace of the Hare god may be found perhaps in Yon ian Yampthso the fourth grand Lama on page 179, for *yon* is the Burmese term for a *hare*, and yon ian would change readily into Yunnan, from whence so much salt is exported.

Esau fled away with all his house and wealth before the face of his brother Jacob. A name given to Din fifth king of Egypt is Hesepti, and *pti*, probably the same term as *ptai* or *ptah*, signifies *second*, and as the next king bore the name of "Third Law" it may be taken to signify he was the author of a second code or veda.

A new *us* or quiver could have been called Nuhus, and the Assyrians assign the name of Nuski to the fifth of their gods, while the Greeks celebrated the wonderful adventures of a god called Dionysus, that is the god Nuhus. His teaching spread like wildfire over the great empire, and so enraged Lycurgus the sober king, that he drove him away. In the Old Testament the name has been changed by metathesis into Othniel, a lieutenant of Kenez the third king, and so he may be identified with the scorpion scribe and Ganisa, that is Din of Egypt.

The fifth king of Babylon was Sin Muballid and he can be recognized in Shobal, and in an ancient Arabian god called Obal, whose wife or code was Laz, a name that occurs in Greek tradition in the form of Allatu, who was queen of Hades.

Tubal is the same name as Obal or Mubal, and *Kain* signifies a *smith*, so Tubal Kain the father of all workers in metal may be identified with Sin

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Muballid of Babylon, Shobal of Kerjath Jearim, and Ptah of Egypt, the Vulcan of that land.

In Persia the place of the fifth King is filled by Kawei the Blacksmith, though he is not called a king of Persia, but his fame has spread to many lands. Gurgum was an Accadian term for a coppersmith, and the city of Durgurgur in Accad, probably the modern Gaur in Bengal, was of old a seat of the copper industry. There was also a great shrine for smiths called Enintu kalama, possibly this very Durgurgur, and many of the engravings found in the Euphrates Valley have representations on them of altars in the shape of anvils. In Japan there still survives the tradition of some famous blacksmith in the days of old.

In Persia the hero has been tacked on to the traditions recording the rise of Ardeshir the founder of the Sassanian dynasty, and the Great Blacksmith's banner covered with jewels, the oriflamme of Persia, was captured by the Mahomedans at the fatal battle which overwhelmed the Persian nation, but there is no historical evidence of any blacksmith having been connected with that renaissance of the Persian people.

Ardeshir himself appears to have been a great feudatory of the Parthians who, after asserting his own independence, succeeded in the greater task of re-establishing the Persian empire and called himself the Sassanian apparently in order to connect his family and perhaps truly with the great conqueror Cyrus, who commenced his career as prince of Ansan or Assan. Kawei the Blacksmith is even one of the heroes in the hoary traditions of the Persians belonging to a period even more remote than that of the

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Great Achaemenian line, and therefore he must have flourished in the time of the gods. In the "Arabian Nights" the mysterious beatings of a black dog may refer to some rite in memory of the defeat of Caleb the dog, and the extraordinary hostility to the wren in early European times may have an origin in the wars of Jair (1 Chronicles ii. 23). *Ur* signified *wicked* and was represented in the hieroglyphics by a sparrow.

In Anglo-Saxon legendary lore the hero can be recognized in Govan or Weyland the Smith. The Fan tribes of West Africa may still honour this eremite hero, for they have Smith Chiefs and keep a head smith isolated in a compound at their capital Etatin. In Egypt during the whole course of the Pharaohonite monarchy, there lingered on the memory of the conquest of the country by the Mesnui or metal workers, who invaded the land armed with metal weapons and overcame the natives. These Mesnui are called in hieroglyphic documents followers of Hor Behdet. Hor or Horus was a title of the Pharaoh, and Behudet was known as the city of the forge, so that the term Behdet would appear to have some close connection with a smithy.

The High Priest of Ptah at Memphis was styled Ur Kherphem great chief of the Hammer, and the Greeks identified Ptah with their smith god Hephaistos, called Vulcan by the Romans. If this Greek name be composed of He-bar-ishu it would signify the Great Arrow and would identify the Great Smith with Ganisa and with the descriptive name of Nebo. In the line from Adam, the fifth is Mahalaleel, which is equivalent to the names of Kudur Laomer and of Laguda of Kish. In Hadad son of Bedad of Avith

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the fifth duke of Edom we may recognize the great smith again, for Haddad is an Arabic term for a smith, and Hadad was the hero who defeated Midian in the plains of Moab. This feat is attributed also to Gideon the Abiezrite the fifth judge of Israel, so Gideon must have been the Great Smith. However Dad was a name for the great father or High Priest, so the Arabic term *haddad* was derived probably from that hero, and Hadad would signify that Gideon was the Dad or Anu. It was this fifth king who was the Horus of Egypt that defeated Set with the aid of his Mesnui or metal workers. Ancient Chinese traditions record some famous victory gained in the plains of Mu, and this was perhaps the great battle in which Hadad or Gideon defeated Midian in the plains of Moab.

In Old Japan the great clan of Taira, the warrior clan, were overwhelmed at last after a long lease of power under the divine king in a great naval battle fought off the city of Dan-no-urra the Ark of Dan, by the rival clan the Minamoto or votaries of Mina, and so great was the slaughter of the Taira that the sea that washed the shores near that port was called ever afterwards the Red Bloody Sea, so this famous city may really have been the ancient Kindan and the modern Rangoon the city of Victory.<sup>1</sup> In *Early Babylonian History* by Hugo Radau are given translations of many inscriptions of a great viceroy in Mesopotamia called Gudea, who must have been living at the time of the fifth king from the names of his contemporaries, and was a votary of the goddess Bau, so he could have been called Urbau, who will

<sup>1</sup> See *The Mikado's Empire*, p. 136, W. E. Griffis, 5th edition (Harper Bros., New York).

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be identified with the fifth king and with the predecessor of Dungi the sixth king.<sup>1</sup> An inscription given in Radau on page 400 calls Urbau a son of Atu, which is the Egyptian name of the third king, and this would agree with other identifications of the fifth king.

*Gu* signifies the *word* and possibly *speech*, equivalent to the Sanscrit *vak*, and the name of Gudea may be rendered Nabiu in cuneiform, so his name can be translated the Preacher. In the Old Testament Gudea may be recognized in Gideon the fifth judge of Israel, who received such a poor reward for all the good he had done unto Israel. In cuneiform inscriptions he may be identified with the god Nebo, and thus with Nabemas the patesi of Sargon and Naram Sin. He may be identified further with Nabshema the father of Iluma gisdubba king of Erech, who was seventh king of the World (Radau, 226).

Gudea was a very religious man, much occupied with building temples on pure sites and with civil administration, notwithstanding which he was a victorious leader in war.

He seems to have had a passion for making statues of himself, and many of these have been discovered at Tello in the Euphrates Valley representing him as shaven like a priest, with hands crossed on his chest like a Buddhist saint. These statues have all been beheaded by his enemies; however some of the heads have been recovered and represent him as a round-headed man very unlike the bearded Naram Sin.

Gideon suffered from the same weakness, and

<sup>1</sup> See *The Hittites and their Language*, p. 6, by Col. Conder (William Blackwood & Sons).

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caused much scandal in Israel by demanding that part of the spoil gained after his famous victory should be set apart to make a statue of himself.

Jacob became lame after an encounter with an angel from heaven, and he has been identified with Vulcan, who was hurled down from Olympus by Zeus, and became lame from the results of that terrible fall. Hadad left his mountain home and married the lady Gubara the Amorite goddess, and this would seem to mean that the fifth king left his early capital and transferred his seat to Gebal in the land of the Amorites, and from Ganisa, one of his other names, could have been coined the name of Ixion or Ezion, so Hadad, that is Nebo, would have provided half of the name of Ezion Geber and have attested his connection with that city, therefore Rangoon may mark the site of Naboth's vineyard and the scene of Ahab's crime. On page 281 of this same work is given an inscription which indicates that Urbau was appointed High Priest by Bur Sin the third king, and Moses appointed Joshua to be High Priest, so Joshua must have been rather a priest than warrior; however the ancient priests were no mean warriors for Uriah died in war, and in war the Tachmonite won great renown, moreover Joshua himself commanded at one of the sieges of Jericho. Gudea had conquered Elam and ruled over extensive territories in the West, and so could have been called king of Elam like Chedor Laomer the enemy of Lot.

On the adjoining page is given a plaque of very great historical interest, for it represents the Great Smith under his name of Den working at his forge, and his emblem is a primitive hammer the Urkher-



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phem of Ptah. On the right-hand side Den is dancing before a great king, but he has turned his back on him, which may be interpreted to mean he has revolted, and like Gideon has refused to worship Baal; below is the king of the Four Quarters of the World preparing to execute a victim, and the name above the latter reads "Anak Mut," I am god, thus it would appear to represent the execution of Djemshid or Achar the troubler of Israel, who has been



identified with Rim Sin and the fourth king. Den or Din is the Semitic equivalent for the Sanscrit Asi, and the Assyrians mention a city near Sonargam apparently called the mound of the son of Palakhi, which I should identify with Plassey, near Calcutta, so possibly it was there that the great warrior met his end, and that a mound was raised as a memorial. The plaque is stamped with the name of Hemaka, Den's royal treasurer, to show it belonged to him, and he will be identified with the succeeding king Merbabe, Rama with the axe, the sixth Avatar, and

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Dungi son of Urgur of cuneiform inscriptions (1 Chronicles vi. 25).

Under the name of Hemaka comes that of Den's Two Axes or Commander-in-Chief, who will be identified with the seventh king. Thus it would appear from this picture that Tubal Cain executed Apil Sin, that is that Cain killed Abel.

Noah is recorded to have had three sons, Japhet, Ham, and Shem, the first called in the Old Testament the elder son, and his name can be recognized as a corrupted form of that of Sabu third king of Babylon. Ham must have been Jeroham of Gedor, the fourth in the line of Samuel on page 259, the great Am or Bull of many traditions, then Shem the third may be identified with the sixth king, a great organizer of the Hebrew monarchy, for the fifth was only a monk, therefore they would appear to have been the sons of Terah the great waterman identified with Noah, and it is possible in a somewhat familiar way to call these ancient patriarchs Hash, Bash, Ben.

Shem is a contraction of Siem, which signifies a *soul* and possibly "an incarnation," for the rajahs in Tipperah are still styled Siems, or it may be only the equivalent of the Sanscrit *atma*, and then these rajahs would appear to claim to be mahatmas.

## CHAPTER XX

### THE SIEGE OF TROY

THE story of the great gods was preserved in the songs and poems of the Aryans and the memory of their heroic deeds was carried away to distant lands where in the lays and legends of nations that had but slight connection with the great civilizing race, the echoes of the oft-told tales assume the place of native traditions, but the Greeks of the ruling class in Hellas were apparently direct descendants of the Aryan conquerors, for in some cases they seem to have preserved even their genealogies and clan connections.

Emigrants who had filtered through to the West during the course of many centuries, or captives of the Assyrians who had escaped to freedom on the coasts of Asia Minor and the isles of Greece. Therefore the great epic of the Greeks may be expected to tell the story of events which happened in a land far away from Greece, and evidence of this is yielded by the names and achievements of the heroes who fought under the walls of Troy. The tale of the siege of Troy as sung by Homer in the "Iliad" will yield indeed some striking coincidences if treated as a Western version of the capture of Jericho by Joshua, and the fight for Kurushetra of Hindu epic story.

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This famous capital of the Kurus has been identified with Prome in Burmah which in fact retains the name given to it by the Assyrians, who called it the Burumu of the great god Izur, and this hero has been identified in earlier pages with Joshua and the god Anubis of Egypt, who was styled lord of Ta Tcheser. The Egyptian hieroglyphic for Izur or Tcheser is a two-handed mace, a great club, possibly the Gae Bulg of Celtic tradition.

In Egypt itself the royal mace was called Aunna, so Prome would appear to have been that threshing-floor of Araunah where King David built an altar for the Lord.

I have identified Prome with the original Damascus also, where Abraham's steward Eliezer dwelt, and in Semitic *kardom* signifies a *great axe*, so Tomascu must have been the city of the "war mace" or vajra. The term *tum* varied to *dun* as in the name of the ancient king of Ur called Tumgi or Dungi, the sixth king of Sumer and Accad, and Rama with the Axe of the Avatars.

A primitive *n* sound often hardened into an *r* sound, thus the vajra is actually called Dorje in Tibet. In a similar manner Tumascu could have been called the city of Dur-ja or Tur-ia, which a further and very common corruption would have turned into Tro-ja and Troy, the city of the goddess Durga; moreover Burumu the Great Um could equally well have been called Ili-um, thus two names of Troy may be found again in two names of Prome.

The famous wooden horse in which a forlorn hope gained entrance to the city and captured it after the long siege must have been a wooden ship purposely left derelict with the forlorn hope hidden

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inside, which must have succeeded in the way related.

The feudal system that prevailed in the Hellas of Homer was very different from the social system that prevailed in the Greece of historical times, when the republican citizens lived within the walls of their state cities, and were devoted to the pursuits of trade and politics, rather than to those of agriculture and war, thus the historical Greeks with the notable exception of the Spartans were rather traders and politicians than farmers and warriors.

The Dorians may have wandered from the regions of Dor of the Old Testament, the land of Chedor, and the Spartan aristocracy displayed no interest in Northern Greece, the reputed home of their fathers. The Helots may have derived their name but hardly their ancestry from the land of the Hlut Dao and the ancient Lot. The Ionians who peopled the coasts of Asia Minor and brought Far Eastern customs and religion to their new homes, may have been fugitives, who had escaped from the wrath that pursued the followers of Tiamat and Kingu.

Athens must have borrowed her name from the capital of Ahom of Adin, and Delphi the stone of Elpu may have represented a Western Goalpara the city of the Moon god the Doomer. At the great siege the leader of the Argives or Danai was Agamemnon, who bore the singular name of "King of men"; now *nun* was the Accadian term for a king, *mem* is a corruption apparently of *mer* = great, and *aga* would point to the city of Sargon, so I should translate the name by king of the Great Aga, therefore Agamemnon may be identified with Sargon of Agade, who is called in an ancient inscription *Sar*

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*uru danu*,<sup>1</sup> king of the Danu people or Danavas as the name has come down to us in Hindu tradition. Further this ancient king was styled generally in cuneiform inscriptions Sarginna "sar ali," that is "King of men," a fact that goes far to confirm the identification.

He has been identified with Civa who was called Bhava lord of beings, and in later times the king of Elam was known by the same title under the form Tiumman. Elam embraced the Punjaub which was the land of the Uxians sons of the Law, and the land of the Hyksos, who at one time made the conquest of Egypt.

Agamemnon was lord of Mycenæ, Corinth and Sicyon, Civa was lord of three mothers, that is capitals. Mycenæ bore the second name of Carvati, and Civa spent his honeymoon at Parvati, the Agade of Sargon, which I have identified with Shechem, Kish and the existing Gohatti on the Brahmaputra. Corinth called Ephure also may be identified perhaps with Jebus, that is Jerusalem. Sicyon seems to be a corruption of the name of Shewgyi "the golden city" in Eastern Burmah. Sargon built a temple at Giskinti (Radau, 160) and kin = golden, this city may be identified with the Kishkhindia where according to Hindu accounts Rao Nandanu and Hanuman, that is Samuel and Saul, set up Sugriva after he had been dethroned by Balin; thus it must have been Rangoon, for that was the city of the god Nebo, and the Assyrians give the name of Kintiel at times to the King of Gebal in their days, so I should identify the Sicyon of Agamemnon with Rangoon and Beth Dagon. For these reasons the cities of Aga-

<sup>1</sup> *First Bible*, p. 219, Col. Conder.

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memnon and Sargon seem to have been the same. Atri the Rishi is the name of the first ancestor in the line of Krishna, so that he would appear to have been the Atreus father of Agamemnon, and Sargon, that is Zabû or Japhet, must have claimed some such birth for lack of a father, so he seems to have found a spiritual one.

Again the tragic story of the sacrifice of Iphigenia by Agamemnon is paralleled by the exactly similar story of the sacrifice of his daughter by Jephthah in the Old Testament; this name is obviously a corruption of that of the Ubda king, but no such sacrifice could have been offered by the votaries of Osiris, who only presented flowers and fruits at the altar, for this has been ascertained from their practice in Egypt, so it must have been a figurative way of indicating some cherished possession, and in that case I suggest it signified his city.

The name of Iphigenia is composed partly of the term *ibu*, so the daughter of this ancient hero may be identified with Jebus, that is Jerusalem, therefore Agamemnon or Sargon seems to have been driven out of Nipur, his Ubta city, by Naram Sin, and this may have been the real cause of the quarrel of Agamemnon with Achilles. His successor Naram Sin has been identified with Thesh, the fourth king, and Theseus became king of Athens according to Greek traditions.<sup>1</sup>

The fourth king has been identified with Lancelot of the great Celtic ballad, who deserted the fair Lady Elaine, and the Capital of Ila the Lakian could have been called Ilaina, while a branch of the Irady flowing down to Rangoon is called the Hlaing

<sup>1</sup> See *The Old Testament*, p. 220, by T. G. Pinches.

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river, so the great warrior appears to have discarded that capital, and to have won over Guinevere King Arthur's Queen, whose name may be rendered the Quin, Queen, or Gate of Eber, therefore Lot, Lotan, and Lancelot may be identified with Theseus king of Athens.

The Argive leader's principal lieutenants were Achilles and Menelaus, who ought consequently to fill the places of Caleb and Joshua, or of Scanda and Ganesa. That great warrior Scanda Caleb has been identified with Rim Sin, otherwise called Eriaku, and this last name with the syllables reversed would become Aku-eri or Aku-ili, in whom we can recognize Achilles.

Treated the same way Laomer or Laomen would become Menelaus, and Kudur Laomer has been identified with Joshua, Othniel, and Ganesa, thus these triads may be connected as follows :

Atreus	Atri	Brahma
Lion King	Lion King	Vishnu
Agamemnon	Sargon-sar-ali	Civa
Achilles	Naram Sin	Scanda
Menelaus	Laomer	Ganesa

The quarrels of the two Argive champions fill a great part of the poem, and I cannot find outside the sacred land the Trojan heroes who died for Troy, so the poem may have concealed the internecine character of the strife under the guise of foreign war from fear of reviving in Greece the bitter feuds of long ago. In this way the traditions of ancient



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strife may have become confused until at length the heroes were arrayed against themselves, and Paris was made to fight against Alexander.<sup>1</sup>

The cause of the Trojan war was the abduction by Paris of fair Helen the wife of Menelaus, and Jacob's Galeed will be identified with Dinah and Haridi in Burmah, that is with the ancient Ilium or Prome in Burmah. After the fall of Troy, Agamemnon was murdered by Aegisthus, King of Mycenæ, that is Kish, the city of Laguda, and the murderess's name could signify the Goat king, which would identify Aegisthus with the Sea goat, one of the signs of the Zodiac, and the god Pan of Greek mythology is represented as a goat, but the *ægis* was the emblem of Zeus, so the term would indicate that he fell by the hand of a supreme ruler of heaven called Anu in Sumer and Accad, and that was the position attained by the fifth Avatar, the Monk identified with Kudur Laomer, who stabbed his father Tudhula according to the cuneiform inscription mentioned on an earlier page; however this event occurred years before Laomer became Anu.

The fourth king of Babylon Apil Sin has been identified with Rim Sin or Eriaku, who was lord of Uriwa, that is Orissa, the country of the ancient Babylon, which was called Udradesa, the land of the sea, so Rim Sin could have been called the Udra or Hydra king, and this terrible monster had nine heads or capitals, and when one was cut off or captured, established a new capital elsewhere, so that after he was driven out of India, he must have retired across the sea to the land of Moab and Ammon, like Esau and Lot.

<sup>1</sup> In the "Iliad" Paris is given the second name of Alexandros.

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His name of Apil, however, was given to the river Apri, and to a city on its banks in Siam according to the Assyrian records, thus the stone of Abel may be placed at Rapribur, the Hiti of Apri, or the goddess Aphrodite, for she was the choice of Paris of Troy.

Baru or Balin was a name for the Lightning king, the peerless warrior Nergal, and his representative heir is called in Jeremiah xxxii. 12 Baruch son of Neriah, so Eriaku may be identified with Paris, then the Light god's name will explain perhaps the origin of the term Pharos given to the famous lighthouse in Egypt. The real fight at Kuushetra seems to have been a successful effort to drive Rim Sin or Kingu out of Erech, and the long wars waged by the succeeding kings of Sumer and Accad against his dynasty prove that it was with difficulty that he was forced to retire from India and Burmah into Siam and Malaysia, for in Gedor Ham lived of old (1 Chronicles iv. 39, 40).

The plague god Nergal and his second self Set son of Nuit left behind a legacy of hate, but the great smith's memory met with a kinder fate, and in the descriptive name of Yizo the compassionate one of Old Japan may be discovered a tribute to the virtues of the great Preacher. Jacob was born clinging to the heel of his twin brother Esau. The death of Achilles receives but scant attention in the "Iliad," yet the hero had earned by heroic deeds a hero's end, at least in epic verse, so the little plaque found in the Great Smith's Egyptian tomb may tell the bitter truth, and then the poet did well to veil his shameful end.<sup>1</sup> Like in the Roll of Battle Abbey many names have been added to the Roll of Argive heroes who

<sup>1</sup> See stele on p. 235.

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really fought at Troy, and Ulysses himself can hardly have fought there, if he be identified with Ichabod who was born at the very time misfortune overwhelmed his house. Finally the term U or Ho signifying originally "The Word" seems to have acquired the sense of "The Book" from the practice of inscribing the Ho on tablets or stones, just the reverse of our change of terms for our scriptures, in which case the name of the elusive author of the "Iliad" may have applied really to the poem itself, Homer the Great Book, and such a term is applied to the scriptures of other races in the names of the Bible, and almost certainly the Koran.

## CHAPTER XXI

### GOTAMA BUDHA, ODIN, AND SAMUEL

**I** PROPOSE now to identify the fifth Avatar with Godama Budha, who renounced the throne like Gidcon, and that is why the fifth Avatar is represented as a monk without the royal tiara. Godama's mother was Maya, and *Ya* is the Japanese term for the numeral *eight*, so the name would point to the Noble Eightfold Path. In Tibet *la* signifies a *pass* or *way*, so the name of Kudur Laomer identified with the fifth Avatar may be translated The Great Son, Champion, or Defender of the "Great Path," therefore Godama can be identified with Laguda of Kish, that is with Chedor Laomer, whose followers the Laos still acclaim their founder's name, and the faith he taught their fathers four thousand years ago.

As *octo* is a widely-spread Aryan term for *eight*, the Kinukta of the time of Tiglath Pileser, now Canauge in North-Western India, must have been a city of the "Eight" and so a centre of the early Budhists, and in the Western Asia of the time of Darius the satrapy of Sogdiana, the land of the "Eight," must have been a seat of the Budhists.

Ptah, according to Egyptian records, was a son of Kneph, who can be recognized in Nebka first king of the third dynasty, who has been identified with

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Bur Sin, Heber, and Ea, the last of whom was known by the name of Nun, and according to the Old Testament Joshua was the son of Nun, therefore Joshua was Godama Budha.

The fifth king must thus have been a veteran, who had served like Puzur Bel from the days of the Flood, and he has been identified with Laomer.

In China where Laotze is believed to have lived and taught, that sage is called the "Old One," an epithet he shares with Ptah of Egypt, who was known as "The Aged One." The Budhists do not treat their founder as a god, and in fact Godama poured scorn on the gods and goddesses of his day (Genesis xxxv. 21), but call him the great Guru or Teacher, and cuneiform inscriptions mention Urguru king of Ur and father of Dungi the sixth king, thus he may be identified with the Latin god Mercury the son of Maia.

A later king of Babylon bore the name of Tazi Gurumas, which must have been derived from Urguru, that is Laomer or Godama Budha. Urbau was appointed High Priest by Bur Sin (Radau, 281), so that when Gideon declared that god should rule over Israel, he meant presumably that the priest king Anu should rule instead of Bel, and it must be borne in mind that even in the Jerusalem of Palestine the High Priest was addressed as god. His historical name may have come from that of Gudea, but I suggest another possible explanation.

From Persian sources we learn that the great High Priest was styled Zaota, the great Iota, and with the qualifying adjective put last this would become Gotama. *Iota* is the Greek letter *i*, and possibly Greek was the mother tongue of the Aryans after it

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had passed through a Persian sieve. *Ptah* or *ptai* is a broader form of *pti* = second, and Hesepti is believed to have been one of the Egyptian names of the fifth king, so Hesepti could be translated the "second arrow or law," a deuteronomy. Godama always referred to himself as Tathagatha, so he must have spoken in the Burmese fashion, and *sa* = two or second, therefore his personal name could be translated the Great Second Gatha, which would indicate his famous code, especially as the next king bore the name of "Third Law." Some centuries later the Egyptians, who meanwhile had asserted their independence and had then become a powerful military monarchy, attacked the Eastern states into which the Empire of the World had dissolved, especially Judah, the Hittites, and the Malay principalities and islands, but do not appear to have fought against the Kassite kingdom of Babylon in India, Elam, or Assyria in its homeland, and when they did attack the Assyrians in the East they generally met with disaster. They established under their great kings a wide dominion in the East before the Assyrians invaded India, which was lost in the reign of the heretic king Amenophis IV, and the story of the revolt of the East, under Aziru the son of the prince of Tsummuru, identified with the modern Zimme in Siam, is recorded to some extent in the Tel al Armarna letters found in Egypt. In the armies that this patriot led, great aid was rendered by bodies of troops called Haburu or Gasgas, and from their name I believe these Haburu or Habunu must have been the monks or bonzes of the great Buddhist monasteries, mobilized to drive out the foreigner. Ancient priests worshipped by dancing in honour of

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their divinities, and the Eastern *g* is pronounced usually very soft, more like our *j*, so possibly these religious votaries were called the jazjaz men.

The author of the second or new code could have been called Nuhus, the "new Quiver or Code," a name that can be recognized in the Nuski of the Assyrians, the Othniel of the Hebrews, and the Dionysus of the Greeks, and the enthusiasm recorded to have been aroused by Dionysus would be paralleled by that aroused by the teaching of Godama, thus the latter could have been called the Son of Hinnom (hin = new, nom = law), while the valley of Hinnom was apparently Assam, where the city of Kish was associated so closely with Shobal and Laguda.

Thus the great teacher emerges from the mists of antiquity as Ptah, Joshua, Nebo, and Gideon. Another name that can be attributed to him is Gungun king of Ur, for Perseus was sent to fetch the three Gorgon heads, and he cut off the head of Medusa, that is he captured that capital; now Jacob made his covenant with Laban "the great god" at a place called Galeed, the Great Id, a name similar to that of Haridi, that is Damascus or Prome in Burmah, but Laban in Burmese fashion called it Hegar Sahadutha, the Great Dusa or Medusa.

When the religion of Godama was revived under the Maurya kings of India, the restorer of Buddhism called himself Pyadasa, which I think may be translated "The spirit or monk prince" in memory of the Monk Avatar, and Asoka which is really the same name as that of Din of Egypt, for *asi* or *asu* is the Sanscrit term for the Semitic or Turkish *din*.

In the sealings of Din of Egypt there are several

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of a city that can be read Asoka, see *Royal Tombs*, Vol. II, Plate XIX. Both Jacob and Vulcan identified with Godama are recorded to have been lame, and it is possible that this is the reason why so many statues of Godama are made recumbent, for there does not appear to be any other hero or divinity whose statues have been treated so, moreover at the court of King Arthur of Celtic tradition there was a maimed knight, who had been run through the thigh.

Din of Egypt and Shoden of Japan can be recognized through their names in Odin the great Anglo-Saxon god, and in the fourth volume of Grimm's *Mythology* are given the genealogy and family connections of this ancient hero, who was fitted into the ancestral lines of the various Anglo-Saxon tribal chiefs, who founded principalities in England. These are doubtless a mass of confusions, and give in some instances as many as sixteen ancestors to Odin, but four seem to have been the more authentic number, and would agree with the number of predecessors of Din of Egypt. Odin's father is called Bur and so agrees with that of Urbau, and indeed with that of Ptah, for Kneph was Bur.

His earliest ancestor seems to have been Scaef or Geat, terms that would appear to signify the Great Father or Abu, and so would point to Sumuabu the first king of Babylon; another is called Toetwa, a name very similar to that of Teta or Thoth of Egypt; a third ancestor that occurs in all genealogies is Beo or Beau, and he must have been Zabû the third king of Babylon; then there is mention sometimes of a certain Halfdene or Halfdan, whose name was adopted by several later Scandinavian heroes, so if



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the Danu king was the lion king of ancient times, the half Danu king would have been the half lion Avatar, and that great warrior Naram Sin.

Amongst Anglo-Saxon divinities the name of Fro the Boar would point to Bur Sin. Of Odin's ancestor Scaldwa or Scyld it is recorded that he arrived in the country of his subsequent fame floating in a boat with his head resting on a sheaf of corn, and Grimm translates a somewhat obscure term to mean that he was a recently born boy at the time, so the story would connect Scyld with Sargon of Agade, and with Moses.

The sons of Odin were Baldur who met with an untimely fate, and Hermod who will be identified with the sixth king, and these two will be identified with the two sons of Pandu of India.

Odin's horse was the eight-legged Sleipnir, evidently a reference to the famous eightfold Path, so there can be little doubt that Odin was the Great Smith identified with Godama Budha, and Kudur Laomer.

The successor of Perseus the fourth king identified with Caleb the son of Jephunneh was Megapenthes, to whom Perseus had surrendered his early capital, which has been identified with Kirjath Jearim the city of Shobal, that is Kish the city of Laguda, both of whom have been identified with the Great Smith and Nabemas, therefore Megapenthes, the Great Pandu of Hindu tradition, may be identified with the fifth king, and as both *bun* and *neb* were represented by the picture of a *bowl*, this ancient hero must have been The Great Bonze or Monk, the fifth avatar.

Nebo was called Ak the wise, and in India wise men are called *pandits* or *pundits*. The fourth king

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usurped his father's throne, so that although Caleb the fourth king had three fathers altogether, Jephunneh may be accounted the Great Monk, and there is a Hindu god called Thapynia "the omniscient one" and this was a name for Godama Budha, therefore he may be identified with the god Indra, who is represented covered with eyes and often as riding an elephant, an elephanta god.

Then Pandu may be identified with Jacob placed in a position of affluence and power by his most powerful son Joseph, and in fact with Joseph's Pharaoh, who retained precedence on the throne, but handed over the executive power to his great minister, so that Joseph may be identified with Merbabe the successor of Din of Egypt.

*Babu* signifies *great gate* and is now the designation of the writer caste in India, but this Great Babu may be accounted a Sublime Porte, a Mikado under the Ho O, and filled the part of Joseph under Pharaoh. Urbabi is just mentioned in cuneiform inscriptions (Radau, 237), and in the hieroglyphic documents of his time he is called Hemaka the Royal Treasurer (1 Chronicles vi. 25), and the hieroglyphic for *maka* is an *axe*. In the list of Egyptian dynasties he can be traced up from Setches (Shesh = door) of the third dynasty through the *az* kings to the B sublist, where he is called Uatch = nar = *The son of the great as*, that is Uras, and he can be identified in the Old Testament under the names of Asaph and Amasai.

In the line of Perseus the sixth king is Anaxagoras, that is Anak sa Uras = I am the son of Uras. In the list of the kings of Babylon, the successor of Sin Muballid or Shobal is Hammurabi, famous as the

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author of a great code of law, or at any rate as the consolidator of law like Napoleon, and he was a very powerful ruler.

Hindu records call a great son of Pandu the gigantic Bima, a term that signifies "I am" in the Accadian language, therefore he can be identified with Hammurabi of Babylon the "Great I am."

In a cuneiform inscription Hammurabi declares he was a son begotten by the goddess Ri, and she was the Great Rock with the Ten Commandments engraved upon it. He states further that his goddess was Urmitu and *met* represented in the hieroglyphics by an ox yoke was the Egyptian term for the numeral 10, and *mitu* is the Coptic one, so Urmitu seems to have been the "Great Ten" and may have given this sixth king the name of Hermes, and again the name of Hermod to Odin's second son.

The Neo-Platonists of Alexandria knew of a Hermes Trismagistus (Third Great Arrow), some ancient divinity, who surely must have been this great lawgiver Hammurabi.

The Persian king who fills his place is Mardas "The Great Ten" and thus he can be recognized in an ancient king famous in Hindu tradition called Sudas "The Great Ten," who won twenty-one great battles in India, and almost exterminated the Chutras or warrior caste, so Sudas seems to have been a great Brahman king. The sixth avatar was Parasu Rama and belonged to the priestly caste, but was the son of a warrior caste mother, and was called Rama with the axe. His name of Parasu has been corrupted into many strange forms such as Poruccu, Pricu, and even Brigi, and his Roman name of Tarquinius Priscus may have signified perhaps

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the "Great Gate Parasu" and not merely the "Old Tarquinius." Parasu = great living and Hammurabi signifies the "Great I am," so his God must have been "The Immortal I am," of Moses, and Parasu Rama is recorded to have been a follower of Civa. Col. Conder found an instance in which the name of Hammurabi was rendered by Kimti Rapastu, which is practically the same as Sumsi Rabasu, and would have the same meaning as Parasu.<sup>1</sup>

In the list of the dukes of Edom in 1 Chronicles i. 47 the sixth duke who succeeded Hadad is called Samlah of Masrekah, and may be identified with Samuel the son of Elkanah, the great Hebrew king of sober history, who can be identified now with Hammurabi. The name of Masrekah may be translated the city of the Great Ri, and Miriam is called a sister of Samuel, so his city must have been a city of Uras. In the Anglo-Saxon traditions there is mention of a certain god or hero called Bragi or Brigi, who lived at Barnacker, which is the name given by the Assyrians to Tel Assur or Bethuras, identified with Benares in India, still a great centre of Civa worship, and in ancient days some of the children of Eden lived at Tel Assur, so during part of his life Samuel must have ruled at Benares or Masrekah, and in Genesis xxii. 21 he is called Kemuel the father of Aram, that is he was viceroy of Padan Aram or Northern India, but on succeeding to the high throne Hammurabi governed to a great extent from Kadingirraki or Babylon in Orissa.

The Japanese god of war Ojin bore the name of Hachiman also, so his great descendant Hachiman-

<sup>1</sup> *The Hittites and their Language*, p. 194, by Col. Conder (Blackwood & Son).

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taro can be identified with Haahastari the son of Ashur of Tekoa by his wife Naara, that is Nairi (1 Chronicles iv. 6), and with Bingani sarali the great son of Sargon who must have been Samuel and the sixth king.<sup>1</sup>

After the death of Pandu it is recorded that Drita Rashtra was prevailed upon to mount the throne, until the sons of Pandu were old enough to reign, and he intended to act as a loyal regent, but his clan forced him to drive away the Pandavas and bring in his own family. Drita Rashtra signifies "Third Law" and the Greek name of Uaznes of the second Egyptian dynasty is Tlas, so without the usual Greek S, this would have been *Tla*, and *Tlata* is an Arabic term for *three* and *third*, and so would help to connect these Az kings of Egypt with Drita Rashtra of India. Among the names of early kings of Sumer and Accad that have been recovered without any indication by which they can be identified with certainty, there occurs that of Bel Pilipsu sar matati, that is king of the land, a title given to the supreme ruler. This name seems to identify him with Pelops of Greece the son of Euruanassa, the great Anak or "I am," of whom it is related that he was cut in pieces and boiled, and innumerable vases in Greece were painted with this dreadful scene; however it is possible to find a reason to mitigate his horrid fate, for there is a Chinese word, *mien*, which signifies both "to cut up and boil" and also "to depose," so if some term of similar double import had been carried away to the West, it would provide a simple way to refute this false and outrageous tale, and according to the Old Testament Saul deposed Samuel,

<sup>1</sup> *The Mikado's Empire*, p. 117, by W. E. Griffis (Harper Bros.).

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and he lived on as a priest, although that does not agree with the Persian traditions, which are rather confused for the period succeeding the reign of Djemshid the fourth king, and there appears to be a hiatus in the line of kings, so I have placed Kawei the Blacksmith in the place of Djemshid's successor to pair with Vistaspes, the Great Shield king or Anu, the fifth king of Kobad's line, though the Persian traditions do not style Kawei king or ruler, and make no mention of the famous smith at this time.

A prince called Mardas from another lafid with the support of his son Zohak, a name equivalent to great Bull or Anu, is recorded to have led the revolt against Djemshid after that proud monarch had declared himself to be god, but the evil spirit tempted Zohak to kill his father and reign alone. This vile act occurred before complete victory had crowned their joint efforts; however Zohak brought the war to a successful conclusion, destroyed Djemshid and reigned over the Persians. Therefore Mardas must take the place of the sixth king of Sumer and Accad, and Zohak must have been his successor Saul.

Samuel was a son of Hannah, that is a votary of the ancient veda The Ten Commandments, but a new goddess Peninnah had usurped her place, so the latter may be identified with the Noble Eightfold Path of Laomer.

On the frontispiece it may be noted that the emblem employed to denote the sixth Egyptian king is a trefoil to signify the author of the third law, and in a nearly similar picture this is replaced by three *u* emblems,<sup>1</sup> so its meaning is perfectly clear and it

<sup>1</sup> See *Royal Tombs*, Part II, Plate XI.

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identifies Drita Rashtra of India the successor of Pandu with the sixth king of Egypt. Samuel had been brought up by Eli, that is by Elihu the Buzite, who reproved the omniscient Job, so Drita Rashtra may be identified with the Bingani sar ali of cuneiform inscriptions, the great son of Sargon sar ali, who peers through the mists of ancient legends as Eabani who rose from the dead.

In the second year of the annals of Hammurabi it is stated "righteousness was established," a grave reflection on the Tau of his predecessor the Hammer Arrow king. Strange to say Ra Kha Sheshesh or Neter Hetep, a Pharaoh of the thirteenth dynasty, entitled himself the "opener of the Era of Right," which he must have copied from this declaration of Hammurabi, one of whose many names was Setches or Sheshesh.

In the line from Adam the sixth is given the name of Jared, and he succeeded Mahalaleel the great La king that is Laomer, so Samuel can be identified with Jared or Ehud the deliverer who assassinated Eglon king of Moab, who is described as a very fat man; now the statues of Shoden in Japan are made always very fat, and so would help to identify Din of Egypt with Eglon king of Moab, therefore Samuel must have assassinated Godama Budha.

The Greek name of Din is Usaphais, and *usa* is the Egyptian term for *fat*, so although I do not know what this name signifies I have my suspicions; however *usha* signifies *the dawn*, and occurs in the name of Nahusha the fifth ancestor in Krishna's genealogy, and also in that of the Persian king Scraosha, and may have referred to the new dispensation promulgated by Godama Budha or the god Dionysus.

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In the thirty-first year of Hammurabi's annals it is recorded that Rim Sin king of Emutbalum or Chemosh land was captured, so the war against the dynasty of the fourth king must have lasted for a long time, and this Rim Sin surely must have been Ardu Sin son of the famous warrior. In the Old Testament this Rim Sin can be recognized in Agag whom Saul refrained from executing to the indignation of the stern Samuel, who thereupon came forward himself and hewed in pieces this ancient enemy of the Brahman caste. The execution took place according to the Old Testament near Gilgal, which I believe may be identified roughly with Calcutta, so that Plassey may have been the scene of the son's death, and not that of the father the great Rim Sin.

In Japan the first of the great Kuje or court families sprung from Mikados is called Fujiwara, thus this clan would seem to descend from Busu of Egypt or Kudur Marbuuk of cuneiform inscriptions; the second was called Taira, and as Hera was the wife of Zeus, this clan must have claimed descent from that god; the third is called Minamoto or Gen, so it must have claimed Menes as its eponym.

In 1 Chronicles vi. 25 the son of Elkanah is called Amasai in whom may be recognized Hemaka the Royal Treasurer of Din of Egypt, and he can be identified further with Dungi or Tungi the successor of Urgur or Urbau the fifth king of Sumer and Accad, thus Hemaka must have been Samuel, Hammurabi, Dungi, Mardas, Hermes, Merbabe, Pelops, Parasu Rama, and Ammankasibar of Elam.

The ancestry of Samuel is given in the books attributed to him and is as follows



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Zuph  
|  
Tohu  
|  
Elihu  
|  
Jeroham  
|  
Elkanah  
|  
Samuel

The first may be identified with the Ob or wizard king, the second with Tehutimes of Egypt, the third with Carmi the Tau of Judah, the fourth with the patriarch Ham the warrior, and the fifth with a fuller pronunciation of the initial vowel would reveal the origin of Vulcan, the Roman Smith god's name, and in West Africa *olkono* signifies a blacksmith.

## CHAPTER XXII

### SAUL AND DAVID

**H**EMAKA THE ROYAL TREASURER, and Sabu, the two axes of the Pharaoh, were the keepers of Din's vineyard, and Sabu may be recognized in Jabez of the Old Testament, whose mother had borne him in sorrow, that is he was a bastard; however he was chosen to be king because he was more honourable than his brethren, and Sabu's rise to be Pharaoh can be traced in the Egyptian sealings of his time, so he would seem to have been Abimelech, the bastard son of Gideon, who murdered all his brethren after his father's death, and with the help of the Shechemites gained the throne, thus he may be identified with Saul, who succeeded Samuel and shared the same fortunes as Abimelech.

In the Egyptian dynasties Henu, the Henuka of the sealings, can be traced up through Peremabsen called Shechemab to Hu Neckt, Semsu, of the first dynasty, whose Greek name was Semempses; this last name appears to be a corruption of Sem-em Ptah, the Incarnation of Ptah, and Sumsu is the name of the seventh king of Babylon, Sumsu iluna, the great Sumsu, that is the Anu or Ana king. In the Egyptian sublist B the seventh king is Mesha, represented in the hieroglyphics by an owl to give his personal name, and a club to signify *sha* a king,

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so read through Indian eyes and with the title first, Mesha would become Shaul, and he was Samlah's son and seventh duke of Edom, for *ul* is the Hindu term for an *owl*.

When Saul ascended the throne it was determined to revive the original monarchy, and therefore he must have called himself The Owl king to liken himself to the first king The Owl. His successor bore as one of his names that of Shun of China or Ous Chen of Persia, and the next king a name very similar to that of Nimrod, at any rate one that had the same meaning. (1 Samuel xi. 15.)

Saul's Egyptian name of Henuka can be recognized in Enoch, seventh in the line from Adam. The seventh Pharaoh is represented as a shepherd, a great pastor of men, and as he can be identified with Rama Chandra the seventh Hindu Avatar, he would seem to have belonged to the priestly caste, the Levites, therefore Samuel and Saul may be identified with Simeon and Levi the two cruel sons of Jacob.

It is possible that Rama Chandra's descendants gained a throne in later days, for there were Andra kings in several parts of India in succeeding ages, and Saul's descendants are given apparently in 1 Chronicles ii. 34, besides royal families were very large in the East. The successor of Drita Rashtra was Hanuman king of the monkeys, a title that would appear to indicate that Saul gained the throne with the aid of armies raised from the natives. In the Roman list Saul seems to have been omitted.

Saul was a son of Kish, a very mighty man, and the name of the father points unmistakably to Shobal of Kirjath Jearim and Laguda of Kish, who have been identified with the fifth king and the

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**Monk Avatar.** In the descendants of Seir the Horite he is called Anah the son of Zibeon, a corruption of Simeon, which may be translated Sumu-ur, "The Great I am," therefore Anah must have been the successor of Hammurabi, not the latter's son, but the bastard son of Gideon or Jerubbaal, in fact Abimelech,<sup>1</sup> so Saul would appear to have been the usurper who was cursed by Jotham. He had a very troubled reign, for the Yale Research Expedition recovered in Mesopotamia an inscription of the seventh king, in which he declares he had killed nineteen pretenders during his reign. Jerubbaal may be translated, I think, by "The Sword or Club of God," and has very much the same meaning as Israel from Ezer and El.

In such records as have come down to us about Godama Budha, his principal disciple is given the name of Channa, in whom may be recognized the Anah son of Zibeon of the Old Testament. In Genesis iv. 17 it is stated that Cain built a city for his son Enoch. Therefore Saul must have been a Buddhist, and the irritation displayed by his daughter Michal, when her husband David danced before the Ark, can be accounted for. Saul's great supporter Abner may be identified with Aiah the brother of Anah (1 Chronicles i. 40) and with the Aias or Ajax of the "Iliad." There is an inscription of a certain Dingir Aan king of Erech, who was a son of Nabshema (Nebo), that is of Nabemas, and seems to have had another name very like Gilgamish (Radau, 237). This name would associate him with an ancient poem<sup>2</sup> recording the story of Eabani rising

<sup>1</sup> Judges viii. 31.

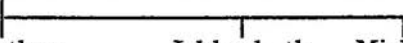
<sup>2</sup> *Babylonian Religion*, p. 162, L. W. King (Kegan Paul & Co.).

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from the dead and addressing Gilgames king of Erech, and also with the parallel story of the witch of Endor raising Samuel from the dead at the command of King Saul, so it would identify Eabani with Bingani sarali and Samuel, and Saul with Gilgames, then Jabesh Gilead must have been Prome in Burmah.

Saul's capital was Rehoboth by the river, that is on the Sea identified with Rangoon, but that city was held in conjunction with Prome or Erech, so Saul would have been king of Erech like Gilgames. Nabemas had a daughter Lipush Iaum priestess of Sin (Radau, 175) and Urbau patesi of Sirpurla identified with Nabemas had a daughter called Kandu (Radau, 17), who married Nammagni or Nammag patesi of Sirpurla identified with Hebron the seat of the Benjamites, so Saul was probably this great Book king, and his relationship to Gotama would have been that of son-in-law, although the traditional name given to Gotama's son is Rahula, which indicates Saul apparently.

### SAUL'S DESCENT

Aphiah	= The Abu
Bechorah	= Besh—Betchau—Bosheth.
Zeror	=
Ner or Abiel	= Apil Sin—Nergal—Lotan.
Kish	= Laomer—Gotama.
Samuel	= Hammurabi (not father).
Saul or Anah	= Henuka—Zohak.
<div style="text-align: center;">  </div>	
Jonathan, great Nath god, High Priest of Shiloh.	Ishbosheth or Ishbaal
	Michal daughter m. David.

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At the city of Tello in Mesopotamia, at one time the seat of Gudea, have been found inscriptions of a line of rulers of Sirpurla or Girsuki (Radau, 69) which has been identified with Hebron and Goalpara in Assam, therefore it may be identified with E- Khulkhul the city of Sin in the land of Harran, repaired according to his inscription by Nabonidus, last king of Babylon.

These rulers are given in Radau, page 13 :

Gursar.

Gunidu.

Urnina.

Akurgal.

Eannatum = En Annatum (Saul).

En Temena.

En Annatum = Saul.

Gursar would seem to have been the god Ningirsu whose wives were Nina and Bau, and he would pair with Atri the Rishi of Hindu tradition. Gunidu may be identified perhaps with Nidu, the porter of heaven, and Thot received the souls of the dead and weighed their merits before allowing them to enter paradise.

Urnina was a very great king and has left many inscriptions recording his building operations (Radau, 61), so he would seem to have been the third king Zabû of Babylon. Akurgal from his name may be identified with the Great Bull and Akar the troubler of Israel. Eannatum from his name must have been the Anu king, that is the Monk Avatar and Isme Dagon, so his coadjutor Enannatum called the son of Isme Dagon must thus have been the son of Eannatum. then En Tem-

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ena must fill the place of Hammurabi and Samuel, and the second En annatum called the son of En Temena in the inscription would appear to have been Saul (Radau, 234). If Eannatum is identified correctly with the fifth king, and thus with Gudea, the translation of the latter's name by The Preacher is supported by Eannatum's declaration that eloquence had been given to him by Ningirsu (Radau, 92). He conquered like Gudea and Joshua a vast territory, and put under the yoke Ur, Kiutu, Az, Arua, Elam, etc., and he crushed Zuzu king of Uh, that is Gisbanki, and threw his gods into the river; this last exploit seems to refer to the defeat of Perseus, that is of Caleb, and would be a parallel story to Gideon's defeat of his foes at Karkor, that is Karkar near Manipur.

He was also, like Gudea, a great builder and brought stone and timber from various countries to beautify the great temples of the land. On his death Gideon identified with Isme Dagon is recorded in the Old Testament to have been buried at Ophrah of the Abiezrites, a name that points to the city of Gubulai and Rangoon, where the golden temple of Dagon stands to-day, and in the East a Buddhist temple is called a Dagoba, a house of Dago.

The fall of Saul is recorded in the story of Sisera and Barak, for *cissie* is an ancient term for an owl, so the names of Mesha and Shaul are but thinly disguised. Saul's capital was Erech, that is Harosheth of the Gentiles, while his king at any rate in an earlier period was Jabin of Hazor, that is Eabani.

The decisive battle was fought near Tabor, and the Kishon river, that is the Idigna or Brahmaputra, and after his defeat Sisera fled away to Jael the wife

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of Heber the Kenite, for there was peace between Jabin and Heber, who had quarrelled with the Kenites, the men of Kinabu or Hebron, and had moved out farther into the plain of Zaavan, so we may move out too into the plain of Bengal, and perchance find Jael, that fierce heroine of ancient days, in Jaelpaiguri, a city of the Dooars. Then the conqueror, that great poet king David, broke out into the magnificent pæan of victory given in Judges v.

The other account of his death with a fine dirge on the fate of Saul is given in the first chapter of Samuel, where the scene is laid near the mountains of Gilboa, which with the softer pronunciation of the Eastern *g*, would identify Gilboa with Jilpai, the shorter modern name of Jalpaiguri, the Kadesh Naphtali of the Old Testament. The Persian traditions state that king Zohak became a great tyrant, so that it was prophesied that a prince of the line of Djemshid would arise, conquer him, and mount the throne, so Zohak sought out and found Feridun whom he placed with a gardener, and he was brought up by a cow, which became thenceforth a sacred symbol in Persia. Kawei a blacksmith whose sons had been marked out for sacrifice, in a fury of passion forced his way into the audience hall of the tyrant, and after upbraiding him with his cruelty called on the people to rise and destroy Zohak. Kawei then joined Feridun and the young prince fought for a long time against the tyrant, but in the end he succeeded in defeating Zohak, whom he slew and then mounted his throne. This is no doubt a very confused story, for Kawei had been dead a long time, and the Egyptian sealings confirm what the Old



## SAUL AND DAVID

Testament states, namely that David was a lieutenant of King Saul.

The first recorded act of the hero after gaining the kingdom was to send for his mother Firanek, and it is not likely that so natural an act as bringing his mother to court would have been preserved carefully for four thousand years in the traditions about an ancient king, unless there had been something peculiar in the act, so Firanek the great Anak or "I am" may be identified with the Ark of the Covenant, the triumphant return to Jerusalem of which is described so graphically in the Old Testament. Therefore Feridun the successor of Zohak must have been Bar Udu or Daudu, who is just mentioned in cuneiform inscriptions, and his name may be translated by *da* = *great* and *udu* = *ram* to signify The Great Warrior. In Egypt he may be recognized in Heri or Horus the son of Isis, and Krishna the eighth avatar of India is called even to-day Heri or Hari.

In the line from Adam the eighth descendant is Methuselah, and *mehti* is an Egyptian term signifying *pleasing to* and *sila* = *rock*, so the name may be translated votary of Sila, such as David was, then the very similar name of Hercules or Heracles derived obviously from *ur* = *votary of*, and Kale the name of the great goddess may be assigned to the great king who in the later years of his reign held his court at Jerusalem, the city of Uras or Beth Ninib, identified with Nipur and Imphal in Manipur, and so, like Hercules, David married Omphale after his many exploits, but Hercules did not fight under the walls of Troy. His Egyptian name tells the same story, for Sneferu who succeeded Huni or Henuka must

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have been the great Nipurite and a king of the Four Quarters of the World.

From 2 Samuel vi. 17 it is evident that David reigned at Hebron for some time after the death of Saul before he gained the imperial crown, and that Abner maintained Saul's son Ishbosheth as king over part of Sumer and Accad, until his quarrel with the young pretender induced the great satrap to throw in his lot with David, but this aroused such jealousy in Joab that the latter assassinated Abner, much to the wrath of King David, thus the scarab of Senda in Egypt may have belonged to Ishbosheth. •It has the hieroglyphic of a dead duck in the cartouche, which is not an emblem that any great king would have adopted, and recalls the remark of Mephishosheth, another son of Saul, when presented to King David, that he was but a dead dog, so it is much more likely that the scarab was invented by some sarcastic scribe to throw discredit on the last heir of a fallen dynasty.

In the poem recounting the descent of Ishtar into the realm of Hades, and her sufferings at the hands of Allatu, Queen of Hades, the goddess Laodice, Ea is said to have created a being named Uddushu-namir, whom he sent down to the under world to procure the release of Ishtar, and the hero succeeded in bringing her back to earth just as David brought back the Ark of the Covenant to Jerusalem.<sup>1</sup> Uddushu is only another way of spelling the name of the great Udu, and was given as a second name to Ulysses in the form of Odysseus.

In one of the years of the annals of Hammurabi it is recorded that Hammurabi—bani, and Zikir-

<sup>1</sup> *Babylonian Religion*, p. 81, L. W. King.

## SAUL AND DAVID

ilisu—Ababul were sent on a mission together, and the first name would appear to refer to the king's heir Saul, while the second may be identified with David the Zeker king who succeeded Huni of Egypt. *Ker* or *Kir* is an Aryan term for *hand*, and the Assyrians at times describe their prisoners as soldiers and hands, therefore bearing in mind the conservative nature of those who go down to the sea in ships, *hands* may be translated *sailors*. Sikir must thus have been a great sailor, and the name was corrupted by the Greeks into Sokris, and this is evidently the origin of the name of the Krishna of India the eighth avatar. This high officer of Hammurabi may be styled The Admiral Ilisu the great priest of the Moon (Radau, 117), which points to the wily Ulysses of pseudo-Trojan fame, and Krishna belonged to the lunar branch of the Aryans.

In another land we can perhaps trace Ababul again in that popular hero Alibaba, whose fight with the forty thieves reminds one forcibly of the struggle of Ulysses with the suitors of Penelope "the great daughter," the Zarbanit of Sumer and Accad.

Megasthenes, the Syrian ambassador to the court of Chandragupta of Magadhia, reported that the Indians worshipped Hercules, and this divinity must have been Krishna, who was called Indra junior, thus the proud boast of Ulysses that none else could draw the mighty bow would refer to his equality in warlike skill with the god Indra, and the Persian traditions call Feridun a son of Abtin (Din), and grandson of Djemshid.

In Sumer and Accad the territory of Damascus was called the land of Lak, and this term signifies *hand*, which I have translated *sailor*, and Eliezer of

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Damascus has been identified with Puzur Bel the sailor of the Flood Legend, therefore Puzur Bel appears to have originated this ancient name for Burmah.

David may be identified with Benjamin the youngest of the tribes of Israel, who was nearly named Benoni, which may be taken to refer to his association with the Budhists when lieutenant of King Saul, but he kept true to the older faith and appears to have been given the name of Benjamin in the Old Testament to indicate his loyalty to the ancient Veda of Moses. However his great officer Joab was a son of Zeruah, and this was a sorrow to David, who sometimes reproached him on that account, so the name of Zeruah indicates apparently that Joab and his brethren were Budhists.

*Hona* or *Iona* signifies a wizard or astrologer, therefore Arjuna the Great Lieutenant of Krishna may be identified with Joab the Great Abu or Priest likewise.

Among the Anglo-Saxon gods connected with the worship of Odin, the names of Hrudo and Frotho may be allotted to the great Udu, and also the Uduran of Elam. At the court of King Arthur he may be found in that gallant young knight Sir Galahad.

## CHAPTER XXIII

### DAVID, BATHSHEBA, AND SOLOMON

**D**AVID is described as the son of Jesse, and his name in the list of kings of Babylon is Abesu or Abi-eslu, which can be translated son of Jesse ; again the Greek name of Qaa or Neferseker the eighth king of Egypt is Bienekhes, which also can be translated "son of Jesse." There has been recovered from Mesopotamia a cuneiform inscription of a certain Ezuab king of Gisbanki (Radau, 150), who must have been this eighth king of Babylon, while the name of Gisbanki clinches the identification of that capital with Nipur and Jerusalem the city of David. The Old Testament treats Jesse as a separate individual, moreover there is a portrait of Hesi belonging to this early Egyptian period which has been reproduced in the first volume of Professor Petrie's *History of Egypt*. He is portrayed as a dark-skinned handsome man with protuberant lips, not at all like Gudea, who has been identified with Godama and Ganesa, so Hesi would not appear to have been that Arrow or Scribe King.

In Hindu tradition Krishna is called the son of Yadu and the Yadavas were a royal race opposed to the Pauravas or Cauravas. The name of Zikir ilisu, however, would seem to assign the term *isu* to David himself. so it may have been an epithet be-

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stowed on him to mark his literary genius, for David was no doubt a great poet, and may be identified perhaps with the Greek Polypoetes son of Aeetes. In the dukes of Edom the successor of Shaul of Rehoboth is called Baal Hanan son of Achbor, so the story of that hero's duel with the gigantic champion of Gath must identify again this eighth duke with David who overcame the famous Goliath of Gath.

Among the names given to this eighth king in Egypt occur those of Seker, which may be recognized in that of the Krishna of India, and Qaa, the latter of which may be translated the "great Hand," and in *Royal Tombs*, Part I, Plate XVII, there is a plaque showing Henuka "The Two Axes" paying honour to Menes and Thoth, while dotted off comes the Egyptian name of his lieutenant David, and a hand to indicate, I suppose, the sailor prince. In his later years David married Bathsheba, the attractive widow of Uriah, who may be identified with the Priest king of Beersheba, that is Bassein in Burmah, so that by this marriage the kings of Judah seem to have gained possession of that valuable port, which then became a royal city, Elath, and from the king's name of Sadudu or sailor, Asdudu or Ashdod, thus the reason why the name of David is changed so often into Dodo becomes apparent.

Entemena of Shirpurla has been identified with Samuel and Hammurabi, so that Dudu who was priest of Ningirsu in his reign (Radau, 117) may be identified with the Zikir-ilisu-ababul who was sent on a mission with Hammurabi bani, and must have been David. The Assyrians called Barsip at times Suri, which would connect that city with Uriah. His wife Bathsheba can be identified with Mertitis

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the queen of Sneferu of Egypt, whose portrait has come down to us, and is given in the first volume of Professor Petrie's *History of Egypt*, page 34. Titi is an Eastern term for a queen, and girls in the Burmah of to-day are often called Titoo, so these names can be translated the "Great Queen" and Mertitis was the mother of Cheops or Solomon and lived on till the reign of his successor. There are two pyramids in Egypt attributed to Sneferu, the great one near that of Cheops, and a smaller one at Dashur, but the older form of this name must have been Dashun, which would point to David's name in the sons of Seir Dishon; this is practically the same as that of the second king in the Chinese triad Shun of Yu, which the Chinese translate by *dog*, but from the activities of Thot in heaven, as recorder of the gods, I think it ought to be translated "scribe" and so agree with the name of Terah the father of Abraham, identified with Thot and Shun of Yu, then it may explain perhaps the name of Ulysses for the poet king, and why Jerusalem the city of David was called the city of Zion.

That David should have had two tombs in Egypt may be explained by the ancient custom of worshipping kings and ancestors, so that in his wide-spreading territories there was need of many tomb temples in the great king's honour, and in China they still point out the tombs of Shun of Yu and Ta Yu, although neither could ever have entered that land.

It is interesting to notice how the Achaemenian kings of Persia adopted the names of the kings of Sumer and Accad. Cyrus adopted the name of the great Uras, Darius that of Taro, Xerxes that of

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Setches, though the Persian form of his name is not much like Xerxes, but possibly he had another, Darius Longimanus that of King David, the Qaa of Egypt, and Ochus that of Ukush of Gishban, and afterwards adopted that of Nothus from Nuhus, and the same fashion can be noted in the names of the Lydian kings :

Manes = Menes.

Cotys = Huti.

Atys = Atu.

Lydus = Lutu.

Tehuti.

Lot.

Zoroaster the great prophet of the Persians must have been one of the prophets of Sumer and Accad, but his name if translated " the Great or Holy Law " does not take us very far, because so many of these early kings bore names of similar import, and Amin-adab " I am the Great Tablet " was an ancient royal title, but Darius himself calls the Drug, the Lie, and the word signifies The Rock, so he seems to have had different views to those of Samuel, the great organizer of the Hebrew monarchy, and of David the devoted son of the Rock.

Ahura Mazda the heavenly god of the Persians cannot have differed in his attributes very much from the " I am " of Moses, but there must have been some divergence of doctrine between the two branches of the Aryans, yet the Persians were not Budhists, so I have thought that they were votaries of Vishnu, that is Agni the god of fire, and fire played an important part in Persian religious ritual.

The evil genius or Satan of the Persians was Angra Maynu, a name that looks like a corruption of Anchi Manu, which would indicate the Great Din identi-



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fied with Gotama. In the Persian traditions Feridun is described as prudent, just, and wise, but his two sons Selm and Tur rebelled against their father, and killed Iredg, a younger and more favoured son, so they were driven away and ruled some distant land, until Minoutcher the son of Iredg by his wife Mahaferid had attained to manhood. The young prince then attacked and killed his wicked uncles, and in due course succeeded his grandfather Feridun, who died in great honour after a long and glorious reign. The name of the rebellious son Selm is practically the same as that of Absalom the rebellious son of King David, and Minoutcher may be identified with Ezer son of Dishon of the sons of Seir who fills the place that Solomon should fill. He may be identified further with Kufu or Cheops the successor of Sneferu of Egypt, Kenaz the ninth duke of Edom on one list, and with Hadar of Pai (pai = temple) son of Baal Hanan on the other list.

Hadar's wife is called Mehetabel daughter of Matred, daughter of Mezahab, which would indicate that there had been several changes of capital in Sumer and Accad. Mehetabel may be translated the city of The Great Het or Shrine, and so Hadar may be identified with the ninth ruler from Manu of Hindu traditions, whose scravasti or capital was Sahet Mahet, The Het of Hets, which points very clearly to the famous temple of Jerusalem built by Solomon the magnificent king, and he may be identified with Telemachus the Lord of the "Grand Tel" and heir of Ulysses.

The Roman traditions yield a different version of the great king's end, for it is recorded that Servius Tullius married his two daughters to the two sons of

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Tarquinius Priscus, his elder and good daughter to Lucius Tarquinius, a violent and ambitious man, and Tullia, a cruel and evil woman, to Aruns who was mild and good, but the two evil ones conspired together and murdered their respective spouses, thus they were free to marry each other and work their wills. Lucius then seized the throne and caused Servius to be assassinated, and when Tullia, dismissed from this tragic scene, came on the body of her murdered father, she forced her charioteer to drive on, so she came home "with her father's blood on her chariot wheels," and Lucius surnamed Superbus reigned in his stead. This is supported to some extent by the Old Testament, for Solomon the son of Bathsheba is recorded to have been crowned during his father's lifetime, an extremely unlikely event to have occurred in the case of so strong a king as David, unless treachery had been at work; directly this coronation had taken place, vengeance was wreaked on the great officers of King David. Joab at once fled away, and took hold of the horns of the altar, but even that protection was of no avail and he was murdered. Adonijah and others suffered the same fate and all the high offices and priesthoods seem to have been given to a hostile clan.

In Egypt Professor Petrie has discovered that Kufu was not the son of Sneferu,<sup>1</sup> but had married the latter's daughter, and that the son was probably Radadef, who has been mistaken by some for a Pharaoh, but must have been a High Priest and not a king. (1 Chronicles xxvii. 18.)

There is a beautiful and artistic statue of Nefert and Ra Hotep that belongs to this period, and is

<sup>1</sup> 1 Chronicles iv. 15.

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given in the first volume of Professor Petrie's *History of Egypt*, p. 35, and Nefert from her name may be identified with a daughter of Sneferu, that is of David. In *Records of the Past*, Vol. III, p. 69, there is the translation of a cuneiform letter to a great personage at the Egyptian court called Dudu from Aziru, who at a later date became a leader of the rebellion against the Pharaoh Amenophis IV, who was the son of an Eastern queen called Thy, the daughter of Iuaa and Thyaa. The father was treated in Egypt as a royal personage, and his name is an Egyptian form of Elihu, while his son, the brother of Queen Thy, was named Aanen, which looks like a form of Aanun and could have hardened into Aaron. In 1 Chronicles xxvii. 18 it is stated that in the tribe of Judah Elihu was one of the brethren (family) of David, so that this Dudu who is requested by Aziru to use his powerful influence to induce the Pharaoh to grant the latter's requests, may have been Queen Thy's brother, for Abdulshipa the ruler of Jerusalem at a subsequent time in a letter to the Pharaoh describes his City as the city of Beth Ninip and the city of Uras whose name there was Salem. He further states that it was not through his father or mother but by the strong arm of Pharaoh that he had gained his position. Therefore it is possible that this Dudu became ruler of Jerusalem through the influence of his sister. When Solomon was crowned the High Priest gave him the name of Jedidiah, the Sadudu king.

The territory of the tribe of Simeon, that is of Samuel, was within that of the tribe of Judah, and round about Beersheba, identified with Bassein in Burmah, so that Solomon would appear to have

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been a descendant of Samuel the Tarquinius Priscus of Rome, and this sixth king has been identified with Joseph the great minister of Jacob, who is recorded to have had two sons Ephraim and Manasseh, and the heirs of the latter seem to have provided one High Priest at Taanach in Gilead, that is at Labung in Siam, the centre of the Gangums, and another at Hebron in Harran, so it is probable that Manasseh the High Priest son of Hammurabi originated the name of Yangomai or Zuzims, who would thus have derived their name from Hammurabi, who has been identified with Joseph (1 Chronicles vii. 29).

The other son Ephraim would have been the ancestor of the royal branch who lived in Hammath, part of Burmah, and were generally hostile to Judah, thus Mertitis the Princess or Priestess of Beersheba seems to have succeeded in getting her clan into power at the end of King David's reign, and the influence this great lady exercised through three reigns must have been the reward for the aid she had rendered to her clan.

In 1 Kings iv. Solomon is recorded to have been king over all Israel, and was the supreme head over many kings, a king of kings, with eleven great feudal vassals and one officer at Geber, that is at Rangoon. The Burmese term for a commissioner is *yoon*, so perhaps Yangoon, the native name of Rangoon, may have been derived really from this great commissioner of King Solomon, although the name of Rangoon is believed to signify the Great Monastery.

The ninth king of Babylon was Ammi Sitana I am Eatana, and one inscription of his, which has been recovered, describes him as Lord of Heaven and

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Earth, King of Padan and Alvan, King of the vast land of Martu, that is of a wider-spreading Bengal, the regions of Dor of the Old Testament. He frequently used the title of *Khnum Khuf*, which may be translated The Hub of the Law, or The Enforcer of the Law, a title still in use among Eastern monarchs. This title is very similar to the name of Nimrod, while Eatana or Sitana and Kufu seem to have been adopted from names of the third king.

Kafra appears again to have been a son-in-law, but not a son of his predecessor, and it is from his name that was derived probably that of Ephraim and also that of Ziff in the Persian list. The traditions of the Persians record with bitterness their wars with Afrasiah the lord of Turan, the land of the Rock against their own land Iran, and Darius hated the Drug.

### GENEALOGY OF DAVID

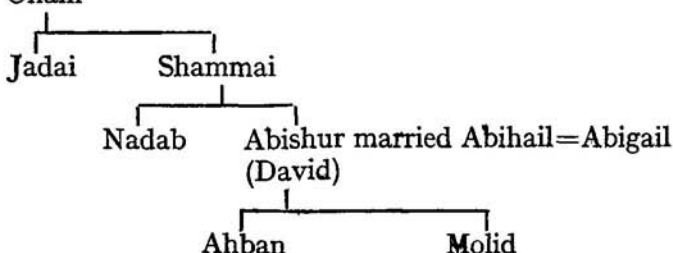
Judah (I Chronicles ii.)

Parez

Hezron

Carmi

Onam





**MAP OF THE ANCIENT EAST**

This map illustrates the ancient world, showing the Indian subcontinent, the Arabian Peninsula, the Persian Empire, and the eastern reaches of China. Key geographical features include the Tigris and Euphrates rivers, the Persian Gulf, the Red Sea, and the Indian Ocean. Major cities and regions are labeled, such as Babylon, Persia, India, and China. The map is oriented with North at the top.

ARABIAN  
SEA  
*Lower Sea of  
Sinking Sun*

MYSTIC

C'omani

*Tintie Gandarias*

**BENGOAL SEA**  
*Upper Sea of Setting Sun*

CHINA  
SEA  
Sea of Japan  
Rising Sun

# MAP OF THE ANCIENT EAST

