

The Indian King Lists

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East Indian tradition is vitally important to *Kingship at Its Source* in the Mahadevi tetrad and the Inanna Succession as determined by the union of Kasyapa and Diti. However this tradition, like others, possesses its own peculiar limitations. Even more than Hellenic mythology, the Indian is so rich in names that much of it pertains to times too late to fall within the early postdiluvian period. Owing to the lengthy genealogy ending in Krishna, I have never considered an early postdiluvian identity for that important Hindu god. The remarkably extended Indian king lists given by Waddell are used only sparingly in *Kingship at Its Source* for a few selected names to which Waddell gives cross-cultural Sumero-Akkadian identities— Haryashwa for Ur Nanshe and Sagara and Asa Manja for Sargon and Manishtushu. Because these names occur randomly at the 15th, 37th and 38th generations of the solar line of Ayodhya, I have not yet attempted a comprehensive explanation of the Indian list or determined why these few names should pop out of context to agree with Sumerian records. The values I give these names are entirely dependent on L. A. Waddell's work in *Makers of Civilization* (1928).

The present essay is something of a juggling act because it deals with so many different lists as basis for comparison and identification. The reader should keep in mind that I am referring to the following sources: (1) four simultaneous lines of the Indian king lists which Waddell has abstracted from texts known as Puranas— the Ayodhya and Videha solar lines and Yadu and Puru lunar lives, (2) Sumerian king lists such as the "Kish Chronicle" as transliterated and arranged by Waddell, (3) the comprehensive Sumerian King List, including many of the same names, as translated by Samuel Noah Kramer, (4) the charts of simultaneous Sumerian dynasties based on inscriptional evidence as presented by William Hallo and (5) the biblical lists of Noahic patriarchs in Genesis 10-11. Those patriarchs, interpreted in a distinctive way in *Kingship at Its Source*, are the bottom line of all my research. The five different sources are dealt with simultaneously because all these kings belonged to the same body of rulers living in essentially the same period as long-lived contemporaries.

A new use for the entire set of four simultaneous Indian king lists results from a striking synchronism within my chronology (not Waddell's). The main point of my interpretation depends only on the date Waddell gives for the Assyrian conquest of the Hittite Empire with the capture of Carchemish in 717 BCE. According to Waddell Aryan Gangetic India did not exist before that date. Instead of assuming with conventional scholars that the Gangetic Indians entered India from Central Asia, he believes that they were Aryan refugees driven to migrate to India from the west owing to the threat posed by Assyrian tyranny. This view of East Indian origins accords with my belief that the Aryan homeland north of the Caspian was an antediluvian phenomenon predating 2518 and irrelevant to postdiluvian times. It is now well known that a group of round-headed Aryans migrated to India from Phoenicia. Waddell has simply expanded that western origin to include other lands such as Hittite Cappadocia and Armenia.

The other detail given by Waddell and essential to the new insight is that the first Aryan king on site in India was Dhrita-rashtra arising from the lunar Puru list at about the 50th point in the list after forty-nine rulers who reigned in Mesopotamia or other lands

west of India. If we apply the Noahic 30-year generation module to the list, fifty such generations back extrapolated from the year 717 results in the year 2217, just one year later than the end of the tenth Noahic generation in 2218. That year happened to be when Akkadian tyranny began to be apparent to the Noahic elite and when Ashkenaz began the process of distant colonization beyond Arabia by leading an expedition to India and Siberia. The Assyrian king who conquered the Hittites in 717 happened to be Sargon II, bearing the same name as the one generally used for Sargon-Nimrod, founder of the Akkadian Empire and the prototype of the Assyrian Empire on the Upper Tigris according to Genesis 10:11.

Waddell explains that Indian authors of the Puranas containing the king lists referred to a “Past” and “Future” in reckoning Indian history. The dividing line between the two was the fall of Carchemish in 717 and subsequent reign of Dhrita-rashtra in India. The traditional four king lists tabulated by Waddell all derive from the Puranic “Past” and, in Waddell’s view, correspond in great detail to Sumerian king lists. Our perspective suggests that Indian authors responsible for the Puranic lists were aware of the analogy between Sargon the Great and Sargon II. In each case the Semitic ruler of an empire based in Mesopotamia caused an outflow of people to India, Sargon-Nimrod to Dravidian India at the Indus Valley and Assyrian Sargon II to Aryan Gangetic India. Over an interval of fifty Noahic generations or 1500 years, history repeated itself and established a sense of rhythm and control essential to establish regal power and legitimacy.

Significantly Dhrita-rashtra derives from the lunar line of Puru rather than one of the two solar lines. The 30-year module was a mystery of the lunar principle and kept alive among priests of the moon. The actual chronology of solar rulers such as Ikshvaku, Haryashwa, Sagara and Asa-Manja is completely independent of the 1500 year rhythm linking 2218 to 717. As Ur Nanshe, Haryashwa began his reign in 2278; and Sargon-Sagara, his in 2244. The interval of thirty-four years between those dates corresponds to twenty-two rulers of the solar line of Ayodhya, less than two years each. This condensed chronology derives from the same source as the heavily condensed chronology of the simultaneous “dynasties” of Sumer in the Eanna and Second Kish periods of thirty years each.

If we accept Waddell’s matches between Sumerian and Indian rulers throughout the entire system, the value of these identifications lies in sequence rather than explicit chronology. We can easily follow Waddell’s arrangement of Sumerian dynasties in his table titled “Dated Chronological List of Sumerian or Early Aryan kings from the Rise of Civilization to Kassi Dynasty, c. 1200 B. C.” (482-485). In the column headed “Dynasty,” he lists “1st Dynasty,” “2nd Dynasty,” “Uruash Dynasty of ‘Panch’” (Ur Nanshe’s Lagashite Dynasty), “Sargon Dynasty,” “2nd Erech Dynasty,” “Guti Dynasty,” “3rd Erech Dynasty,” “Ur Dynasty,” “Isin Dynasty,” “1st Babylon Dynasty,” “Sea-land Dynasty” and “Kassi Dynasty.” These dynasties correspond to the Sumerian King List only in part. They have been constructed from separate documents such as the “Kish Chronicle.” The real sense of sequence is coming from the Aryan king lists, not the Sumerian. For example Waddell orients the Ur Nanshe dynasty to his chronological scheme by plugging it into the Indian sequence from Haryashwa forward.

The value of this procedure for our study has little to do with Waddell's dates, which are much too high. Instead it is owing to the hypothesis that the Indian kings possess real sequential value for organizing Sumerian history. Our chronology makes systematic use of the thirty-year rhythm, assigning thirty years, for example, to the entire First Kish "dynasty" of the Sumerian King List. Two elements of the Sumerian King List keep it from being an altogether reliable source—the vastly inflated terms of the early reigns and contemporaneity among dynasties strung out in the record as though successive. The Indian data can be studied according to the hypothesis that the Satem Aryans remembered an actual sequence of rulers running continuously throughout early postdiluvian times and beyond. In other words, the Indian lists offer a means of clearing up simultaneities once for all. At least they offer a new perspective on the sequence of concrete reigns in Mesopotamia.

Waddell proceeds on the mistaken assumption that the Sumerians were Indo-European speakers. He knows nothing of the well-established identity of the Sumerian language with Finno-Ugric (western Uralo-Altaic). That error, however, has no essential bearing on the capacity of Satem Aryans to regard rulers in Mesopotamia as their own. For all we know, a ruler listed as Isiwatar in the Sumerian record might represent a Sumerian attempt to name the Satem Aryan Vishtara in a form more congenial to their phonetic habits. In a monogenetic and polyglot world order no one stock necessarily takes precedence over another.

Kingship at Its Source assigns the Satem Aryan stock a temporary homeland in Syria-Phoenicia in the First Kish period. This location was a province of a universal Noahic empire depicted symbolically in the Cernunnus Panel of the Gundestrup Caldron and politically unified both within and outside Mesopotamia. The unity became strained as inhabitants of Martu and Elam turned hostile to leaders at Kish in Akkad. Noahic unity, however, retained the same sort of official sanction as the Holy Roman Empire lasting from 962 to 1807 in the Christian era. The HRE maintained a polyglot unity "on paper" for centuries no matter what was going on in Germany, Italy, Austria, Bohemia and Spain. The original model for this sort of imperial unity was the monogenetic world of Noah's expanding family. Modern scholars refuse to believe in monogenesis because they are in a continuing state of reaction against the HRE in preserving the democratic experiment that underlay Napoleon's destruction of the old empire.

Given a unity analogous to the HRE, Noah's world was preserved in the minds and records of all the linguistic stocks, each in its own peculiar way. Waddell's unbroken sequence of reigns resulted from the way Satem Aryans happened to retain their version of *atum*, the Egyptian term for "totality" or universal imperial unity. Consequently their sequence must be given hypothetical value as a means of organizing early postdiluvian history. In Christian history such a remarkably extended sequence of reigns emerges from the history of the Papacy. That sort of institutional continuity also existed in the history of Noah's monogenetic family. It may well be that the Indian king lists are the "Papal record" of the Noahic world as recorded by Aryans throughout much of early postdiluvian history.

A significant perspective, however, derives from the fact that Waddell's table offers no counterpart to the First Kish dynasty of the Sumerian record. That circumstance reminds us that the Satem Aryans were living at two locations outside Mesopotamia in the First Kish period. Waddell's record is dominated by Uruk rather than Kish. As Japheth's particular city, Uruk became the imperial capital of Satem Aryans who gave their support to his initiative against Aratta. Waddell's "1st Dynasty" consists of only two rulers. In the Ayodhya list they are named Ikshvaku and a second figure given a variety of names. Waddell stabilizes the name of the second ruler by finding the same name in both lunar lists— Ayus. Among the Sumerian names he gives the first ruler are Indar and Induru, both suggestive of the Indian storm god Indra, the patriarch Noah as devotee of Shem's God of Storms Yahweh (God as punisher of sin). Despite his lack of emphasis on First Kish (the first dynasty of Kramer's Sumerian King List), Waddell adds to his list of Sumerian names for Ikshvaku Gaur, first ruler of First Kish. In *Kingship at Its Source*, the name Gaur is interpreted as Shem's son Gether. Noah soon appears as Etana; and William Hallo's reconstruction brings Etana to the head of the dynasty in keeping with the interpretation of Ikshvaku as Noah. The difference between Waddell's "1st Dynasty" and First Kish is twofold. Waddell places the dynasty at a northern location outside Mesopotamia ("Hawk City"); and there are only two names.

Whoever this second ruler is, Waddell duplicates his name by bringing him to Uruk from where we have reason to believe Japheth recruited Satem Aryans in the north to populate his Erechite army. Whether Japheth called them back from the north for this recruitment remains uncertain. The equivocal welter of names in this opening section of Waddell's system is confusing. It is difficult to achieve focus. The Indian meaning of the name Ikshvaku, "Sugarcane," does not help. These names are discussed in Chapter Eight of *Kingship at Its Source* in the section "Waddell's 'Ukhu City.'" In that chapter there is no suggestion, as there is here, that Waddell's synthesis represents more than an Indian echo of the Sumerian list. In the book, I never consider that the Indian lists are selective according to the actual Satem Aryan viewpoint. But that is clearly the implication of Waddell's moving the second ruler Azag Bakus or Gan from "Hawk City" to Uruk.

This important shift of location causes me to attempt to give the second ruler a Noahic identity. His solar Indian name is Bikukshi-Nimi in the Ayodhya line and Nimi in the Videha line. Waddell intends for us to find a cognate match between "Bikukshi" and his Sumerian rendering Bakus. He has taken the name Bikukshi-Nimi from an Indian chronicle naming him as the eldest son of Ikshvaku and adding a brother named Danda. He is not slow to bring in the Roman wine god Bacchus as another version of this second ruler. In early postdiluvian lore the chief wine god is always the same person— Noah's mulatto son Riphath-Seba, appearing in Thracian tradition as Sabazios, in the Egyptian as Osiris (a bestower of wine) and in the Indian, as the great god Shiva of the Trimurti. Our best hypothesis, therefore, is that Noah's mulatto son was the second ruler of Waddell's synthesis. The Indians grew familiar with this son of Noah as the second ruler of their traditional list of kings. In Genesis 10:3 he appears as Riphath, a vassal of Japheth's firstborn Gomer. He happens to be the physical ancestor of the Dravidians of India.

As for the brother Danda, this name might be viewed as a variant of Iarlaganda, Gutian name of Noah's great white son Ashkenaz, also a vassal of Gomer. This patriarch left an even greater impression on the ancestors of the East Indians, making him the very greatest of the Hindu gods, the sustainer Vishnu, also a member of the Trimurti. If we add to Bikukshi-nimi and Danda Noah's son and successor at Kramer's First Kish, Bali, we complete the Trimurti with Shem, creator of the Aryan stock and known to the Indians as the god Brahma. Here is a classic instance of euhemerism in operation as three sons of Noah, viewed as ordinary rulers at the outset of explicit political history after the Flood, become the three greatest gods of the Hindu pantheon, outranking their father Noah in that Indra is excluded from the Trimurti.

We might expect each of the names listed in Waddell's "2nd Dynasty" to shed light on how the Satem Aryans remembered the Eanna Dynasty at that city—the second dynasty of the Sumerian King List of Kramer and Hallo. Waddell's "2nd Dynasty" consists of twelve Sumerian rulers matched by twelve Aryan names, the third through the fourteenth of the Ayodhya list. The Sumerian King List does, in fact, assign twelve rulers to the Eanna Dynasty. Two of Waddell's Sumerian readings match names given by Kramer: "Dumuzi" with Kramer's Dumuzi the Fisherman and "Gishzax Gamesh" with Gilgamesh. On the other hand, these two are out of order and most of the names bear no resemblance to Kramer's names. Some of this may be attributed to Waddell's defective readings; but I get the impression that the rulers cannot be the same.

What conclusion is to be drawn from this peculiar partial match between Waddell's list—taken from a Sumerian document he calls the "Kish Chronicle" and matching names from the Indian lists—and the Sumerian King List as given by Kramer? Whenever Satem Aryans happened to be living in Sumer, they remained separate enough from Sumerian speakers to require separate rulers. Japheth's goal was to amass an army of polyglot origin based on an alliance against the Aratta scheme. The third ruler of Waddell's synthesis is especially important in this regard. Waddell names him Naksha on the Sumerian side and Nahusha on the Indian. To evaluate this name it is essential to bring in the "Kish Chronicle," a document translated and fully quoted in the text of *Makers of Civilization*:

The Kish Chronicle is an official Babylonian clay-tablet copy made about the epoch of King Khammu Rabi (c. 2000 B. C.) from an original, dating presumably to about five centuries earlier, as its record ends there (*Makers of Civilization in Race and History*, 57).

Waddell's chronology is about three centuries too high. The Kish Chronicle ends with the rise of the Gutu around 2200, three centuries later than his suggestion of 2500. At points in Sumerian history earlier than that, the gap between his high chronology and my low one is even greater.

Waddell's translation of the Kish Chronicle eventually differs considerably from his summary table we have been reviewing. It begins with a ruler named Ukusi, a name, however, which also opens the tabular sequence. This name agrees with Hallo's much

later Ukush, whom *Kingship at Its Source* equates with Noah (as the father of Shem-Lugalzaggesi), just as with the names Indar and Ikshvaku. So the starting point remains the same in all these systems— Noah as Ukusi of the Chronicle, as Etana of Hallo's reconstruction of the First Kish dynasty and as Ikshvaku of the Indian solar line. In Waddell's translation of the Chronicle, the second ruler is also the same as in the table, Azag Bakus. In matching Azag with the Indian Ayus, Waddell claims that the Indian alphabet lacks a *z* and replaces it with a *y*. The terminal *s*, he supposes, is supposed to represent a soft *g* sound (actually a *dsh* cluster in our language). I am not aware that Sumerian consonants rendered *g* ever take this phonetic value. In any case Sumerian writing represents syllables rather than individual vowels and consonants; and that limitation partly explains discrepancies between Waddell's readings and Kramer's.

The Kish Chronicle departs widely from Waddell's tabular summary in its third name rendered Tantan, clearly a match with the Indian Danda. Thus the Chronicle spells out the set of three rulers we interpret as Noah-Indra, Riphath-Shiva and Ashkenaz-Vishnu. The Chronicle names and totals six kings at "Ukhu City" rather than the two appearing in the table. Conventional scholarship considers "Ukhu" in this document with Akshak toward the north in Sumer. The three additional names at Ukhu City are Naksha-Ansir, Ishuil and Shuanenzu son of Ishuil. At this point the text shifts to a "2nd Dynasty," not at Eanna-Uruk but at Kish. The discrepancy between Waddell's Kish and Kramer's Uruk is mysterious; but there were proud rulers simultaneously in the Eanna period, most notably the antagonists Gilgamesh-Eber at Uruk and Aka-Mizraim at Kish. In the Sumerian Kinglist, Aka succeeds his father Enmebarragesi-Ham at Kish. That Hamite emphasis prepares us to interpret the pivotal third name of the table.

The translation of the Kish Chronicle begins with the repetition of Azag Bakus at Kish rather than at Ukhu City. It then follows with "Naksha-Anenzu, son of Azag Lord Bakus." If we take this sonship literally, we have to search for an unidentified son of Riphath-Seba. The names Naksha and Nahusha, however, offer a different explanation. The elements of the name are the same as Gutian Inkishush, identified in *Kingship at Its Source* with Ham's mulatto son Cush, Riphath's half brother though Kali. The complete form containing the elements of the biblical name Cush is Nakusha. Setting aside the question of why Waddell eliminates several names from the first dynasty of Ukhu City and places the second dynasty at Uruk, we can consider why the Satem Aryans would have taken Ham's son Cush for their third ruler.

Either some Satem Aryans were living at Kish after being recalled from Ukhu City or Cush came south to rule over Aryans there. We will later suggest that the home of the Indian protoplast soon after the war was Sumerian Adab, a city not far from Cush's theocratic seat as Enlil in Nippur. The first explanation harmonizes with the presence of Ham and Mizraim at Kish; the second, with the fact that Nippur had been founded by Cush's mother Kali.

These developments occurred after the attempt by all four sons of Ham to establish an independent empire in the north. This attempt was a precipitating factor in the Aratta Schism and Uruk-Aratta War. The period of that attempt appears to coincide with the reigns at Ukhu City of the last three rulers there, Naksha-Ansir, Ishuil and

Shuanenzu son of Ishuil. A plausible explanation is to take Naksha-Ansir as another appearance of Naksha-Cush, reigning at Ukhu City before his reign as Naksha-Anenzu in Sumer. In the Kish Chronicle, Naksha-Anenzu is succeeded by his son, termed “The Devotee of Lord Sagaga” without a name. We should consider whether this “Devotee of Lord Sagaga” is Cush’s son Nimrod in the First Kish or Eanna period prior to his reappearance at Agade as Sharru-Kin (Sargon), also apparently referred to as a “devotee of Lord Sagaga.” The first occurrence of that title is in the 12th line of the Babylonian tablet’s obverse side. The second, following the name Sharru-Kin is in the 24th and 25th lines, adds something about his building the Akkadian capital Agade (Agudu in the text, more often spelled Agdu). Clearly the duplicated title “devotee of Lord Sagaga,” occurring first in an explicit son of Naksha-Anenzu and then as an attribution of Sargon serves to confirm our identification of Sargon with Nimrod or, in logical reverse, the identification of Naksha-Anenzu with Cush. In that sense Waddell’s Kish Chronicle, whatever its place in more recent scholarship, adds strength to the system presented in *Kingship at Its Source*.

After the first three rulers, the “2nd Dynasty” of the Kish Chronicle concludes with five more rulers. These match five successive rulers of the Fourth Dynasty of Kish in the Sumerian Kinglist as translated by Kramer. The readings by Waddell depart considerably from those by Kramer; but the overall correspondence is plain enough—

Waddell’s Kish Chronicle

Zimugin
Uziwitar
Ugun-Mutin
Imuash
Nailiana

Kramer’s Fourth Kish Dynasty

Simudarra
Usiwatar (son)
Ishtar-Muti
Ishme-Shamash
Nannia, the stone-worker

The terms of each reign are largely in agreement, for example, eleven years assigned to both successive pairs, Waddell’s Ugun-Mutin and Imuash and Kramer’s Ishtar-Muti and Ishme-Shamash. The correspondence between the two lists is beyond doubt. It would appear that Waddell’s Kish Chronicle is one of the sources Kramer or the original Isin scribe used to construct the complete Sumerian King List. The Kish Chronicle is much briefer and omits all the dynasties appearing at such locations as Mari, Adab and Akshak in Kramer’s complete reconstruction. Thematically the Kish Chronicle is constructed to give high importance to the rise of Sargon out of the prior context of what Kramer identifies as the Fourth Kish and Third Uruk dynasties. After the eight rulers of Waddell’s “2nd Dynasty” at Kish, we find the single-ruler of Third Uruk known as Lugalzaggesi in Kramer and the same in Waddell except for the translation “King Zaggesi.” In *Kingship at Its Source* this ruler looms large as a version of Shem overthrown by Nimrod-Sargon and forced into an “Olympian” exile bringing Shem and his followers to the Aegean ahead of Sargon’s conquest of Ionia.

As noted Waddell's table combining Sumerian with Indian names makes no mention of Kish in connection with the "2nd Dynasty." There are other differences. The unnamed "devotee of Lord Sagaga" is listed only under the Sumerian names Udu and Uduk. In the Indian lists, Udu is matched by Uda-vasu or Yadu; Zimugun or Dumuzi by Janemejaya or Jina; Iziwitar, by Vishtara or Wishtara; Mutin Ugun, by Matinara; Imuashu or Pishmana, by Vishamsu or Tamsu; and Naila, by Anila. Except for Vishtara, none of these matches is very good especially because Waddell's readings are often in dispute. In parentheses after Naili he adds a reading Nanda closer to Kramer's Nannia. But if this were the preferred reading, the match to Anila would largely disappear.

In contradiction to Waddell's vain attempt to prove that Sargon was not a Semite, two of the names in Kramer's reading of Fourth Kish contain the Semitic names of Inanna and her brother Utu— Ishtar and Shamash. The appearance of the siblings in this form on the eve of Sargon's rise to power reminds us that the two were driven into Shem's "Olympian" exile and became Artemis and Apollo of the Hellenic tradition. The given interplay between Semites and Sumerians from this point forward reminds us that one linguistic stock could not monopolize Mesopotamia at this time. Shem's adoption of a Sumerian name Lugalzaggesi showed respect for the Uralo-Altaic language of his father Noah. In contrast Ishtar Muti and Ishme Shamash may have taken Semitic names to herald the advance of the Semitic stock embodied in Sargon. This Semitic advance was also foreshadowed by the reigns of Naksha-Anenzu and "the devotee of Lord Sagaga" just noted. Cush and Nimrod together were major representatives of the Semitic language in that Cush identified himself with Enlil, the Elohim cultus of the Semitic stock but bearing a Sumerian name meaning "Lord Wind." In *Kingship at Its Source*, we have noted the role of Cush's South Semitic stock in the Uruk-Aratta War as represented by the two elephants of the Medb panel.

As for Waddell's effort to match almost all these names—both Sumerian and Semitic— with Satem Aryan rulers, we keep in mind that Brahma-Shem, creator of the entire Indo-European stock, gave his name "Shem" to the whole "Semitic" stock originally derived from his half brother Ham. Prior to the rise of Sargon, the Indo-European and Semitic stocks were united by Shem. His Sumerian name Lugalzaggesi may have been intended to reconcile Sumerians to the presence of alien Semites and Indo-Europeans in Mesopotamia. Sumerians were somewhat justified in xenophobia because Sumerian or some related form of Uralo-Altaic had been the lingua franca in the Ark and for centuries to come. Ironically for Waddell's view of Sargon as an Indo-European, Sargon's rise and conquest of the Enlilship meant the expulsion of Indo-Europeans from Mesopotamia, beginning with the Thracio-Phrygians who followed the "Olympians" into exile after inhabiting Kish under Peleg. The Satem Aryans, however, may have been an exception as Sargon recruited them into his imperial army. The fact is that Indo-European names fail to appear in the Sumerian King List. Waddell's commitment to thrust them into this list by a sequence of Indian matches remains to be evaluated.

Between Naili and Lugalzaggesi, Waddell inserts 29 rulers and claims that these reigned in a "Great Gap" of 430 years unknown to conventional historians. Clearly this

gap makes no sense if we accept Kramer's immediate succession from "Nannia the stonecutter" to Lugalzagesi. Waddell includes among the 29 rulers some notable names belonging to the period *before* Fourth Kish in Kramer: Ishzax Gamesh (Gilgamesh of Eanna), Uruash-Khad (Ur Nanshe of Lagash) and his son Madgal (Akurgal) and Mamagal, Kalburu (Kalbum) and Tuke (Tuge) of Kish. Obviously Waddell is using the same documents as Kramer but arranging them differently. Those 29 extra rulers match 27 in the Indian lists and represent a radical difference between the Indian and Sumerian traditions. By Sumerian standards the Indian counterparts to the Fourth Kish dynasty are completely out of place and create a false interval of time between the Fourth Kish dynasty and the rise of Sargon.

The only way that Waddell's conception can survive is to treat the Ur Nanshe-Haryashwa and Sagara-Sargon identifications as fixed points and reinterpret the Indian lists accordingly. Assuming that Waddell has faithfully reproduced the Indian lists from genuine Indian sources, Haryashwa is the 15th and Sagara the 37th names of the Ayodhya tradition. In both the Sumerian Kish Chronicle and Sumerian King List, Ur Nanshe fails to appear because Lagash fails to appear. Whatever the Indian tradition has done with the facts, it at least corrects the Sumerian by including the powerful Ur Nanshe dynasty which modern scholars recognize from well developed inscriptional evidence. The Indians and Sumerians are implicated in opposite, mutually corrective errors.

The Sumerian King List throws out the Ur Nanshe dynasty through some political animus. The Indians, in contrast, feature this omitted dynasty as revealed in the elaborate match between Haryashwa and his sons with Ur Nanshe and his sons. It is as though the Sumerian scribe at Isin purged his mind of Ur Nanshe once he realized, not only that this dynasty was hostile to other Sumerian city states but also that Ur Nanshe's family took the initiative in colonizing India, Siberia and China with racial and linguistic aliens. As it stands, the Sumerian King List is a Nativist and xenophobic document silently suppressing knowledge of non-Sumerian peoples as once inhabiting Noahic and imperial Sumer. If it were not for Waddell's identifications with the Indian King Lists, we would not realize how thoroughly polyglot Sumer had once been.

However, the Indian tradition betrays its own unscrupulous feature. The insertion of the 27 rulers between Fourth Kish and the rise of Sargon reveals a sinister motive. *The apparent motive behind the Indian treatment of Fourth Kish was to separate two versions of Nimrod—the biblical one making him a son of Cush and the one denied paternity in the "Legend of Sargon."* As far as secular scholarship is concerned, the procedure has succeeded admirably. Only Christian fundamentalists like myself believe that Sargon was identical with biblical Nimrod and a son of Cush. In fairness to the ancients, Genesis 10-11 testifies to an elaborate pattern of feudal sonships, which must have taken precedence over natural sonhood. By professing not to know who his father was, Nimrod may have believed he was doing the will of God by shifting attention away from stigmatic Ham's son Cush and bringing himself into alignment with the imperial line of Shem. Nimrod does, in fact, appear in the imperial line as Shem's fifth heir Reu, feudal son of Peleg. *Kingship at Its Source* speculates that Nimrod-Reu was Peleg's nephew by a twin sister appearing in Andamese mythology as Puluga's female alter

Bilika, the Polynesian volcano goddess Pele.

In any case Waddell's Kish Chronicle, like the Bible, affirms that Nimrod was a son of Cush if we take Naksha-Anenzu to be Cush and his son, the "devotee of Lord Sagaga" to be Nimrod. Even in this way Nimrod, as son of Cush, fails to receive a personal name. The Indian king lists totally erase that connection by placing 27 reigns between those of Uda-Vasu son of Nahusha and Sagara. The suppression of Nimrod's sonhood to Cush was seemingly so important to the Akkadians and Satem Aryans (who worshipped Nimrod as Varuna) that we might attribute Akkadian Naram Sin-Narmer's murder of the ten elite patriarchs at Metelis to an effort to erase Cush from living memory. Once Nimrod changed sides after his duello defeat by Madai and took on the character of the Aryan hangman Varuna, his goal was to disown his Hamite father in order to regain legitimacy in Mesopotamia.

The Satem Aryans responsible for the Ayodhya tradition dislocated the Fourth Kish rulers because they understood how their political fortunes might depend on carving an appropriate place for Nimrod as their great king Sagara. Abstraction of this sort also applies to the first ruler Ikshvaku. Aside from bearing the ridiculous name "Sugarcane," this version of Noah is treated as a son of Manu, the "first man," son of the sun god Surya. Indian genealogy is accurate in reporting the relationships among Daksha (Arphaxad I), Diti (Inanna), Kasyapa (Sidon) and Surya (Shelah); and Manu may have been an actual son of Shelah—one of the "Bull El" triad of Athtar (Jerah), Mot (Hazarmaveth) and Yamm (Elam-Eber-Tubal). But Noah-Ikshvaku was by no means the son of his own descendant through Shem, Arphaxad, Diti, Shelah and Eber or one of Eber's brothers.

The possibility remains, however, that the Indian treatment of Fourth Kish rulers was not so much mendacious as feudal just as Noah's identification as a son of Manu can be viewed as feudal sonhood analogous to his appearance in Genesis 10 as Dedan among the "sons" of Cush. The Satem Aryan changes of location against the background of "Ukhu City," Aratta, Kish, Uruk and Lagash may have invited abstraction of the sort that disassociated Nimrod son of Cush from Nimrod ruler of Agade. By analogy Alexander the Great created his empire in his own name rather than the name of his father Philip because his empire was fundamentally different from the kingdom of Macedonia. By passing into Asia, Alexander left behind regal identity and for an imperial one.

We need to clarify just where the ancestors of the Satem Aryan world were located from the time that Noah's family began colonizing separate locations to the period of three great Akkadian emperors. This span of time ran 180 years from 2368 to 2188. Noah's family began the history of colonization by laying the foundations of eight cities in Mesopotamia between 2338 and 2308. During this period the entire Indo-European stock, formally one eighth of the Noahic world, formed a single protoplast in a single location. Because Shem had handed the Indo-European family over to Japheth following Noah's curse, the Indo-European protoplast was located at Japheth's city Uruk. In the subsequent First Kish period, Indo-Europeans served to coordinate an expanding

colonization process by dividing into eleven parts under the leadership of the eleven vassals of Canaan listed in Genesis 10:15-18.

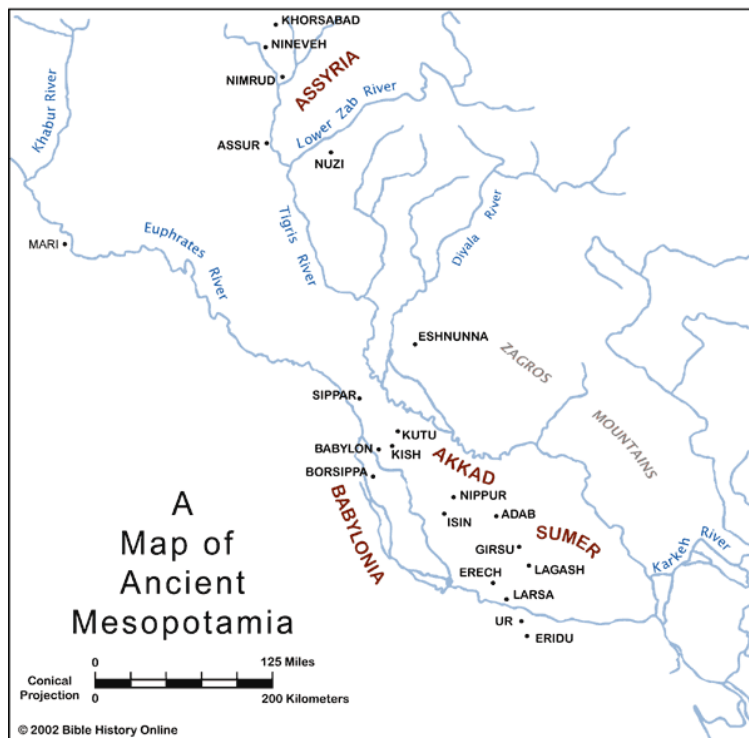
These eleven divisions are outlined cartographically by eleven figures in the Cernunnus Panel of the Gundestrup Caldron. Eleven divisions of the Indo-European stock are listed in Albert C. Baugh's *History of the English Language*. We are summarizing points made in *Kingship at Its Source* here in order to pinpoint what was happening to the Satem Aryans. Of the eleven Indo-European divisions three are Satem Aryans—Indians, Iranians and Balto-Slavs. *Kingship at Its Source* locates the Indians and Iranians in places outside Mesopotamia as indicated by paired antelopes in the upper corners of the Cernunnus Panel. The Indian division drew Syria-Phoenicia as evidenced by later rulers in Phoenicia with Indo-Aryan names. The Iranians were assigned to the Zagros Mountain region in keeping with the later establishment of Iranian Media there.

As long as we assume that "Ukhu City" lay north of Mesopotamia (instead of being synonymous with Sumerian Akshak), one of the two Satem Aryan colonies must have founded it. Despite speculation that it might be Aratta in the Iranian northeast, Waddell favors the northwest region of the later Hittite Empire. The equation of the earliest rulers at Ukhu City with the earliest names in the Indian lists carries the same implication. The migration of Aryans to Gangetic India after 717 began in locations to the northwest including Syria-Phoenicia and involved Indian rather than Iranian speakers. No matter what we have said about the temporary location of Satem Aryans in Sumer, the northwestern settlement occurring between 2338 and 2308 remained the chief focal point in Indian origins outside India. It was from this portion of the Hittite empire within range of Carchemish that the Indians migrated eastward to India after 717.

Eventually the three divisions of the Satem Aryan stock made their way to lands forming a northwest-to-southeast axis with Iranians at the center, Slavs in the Ukrainian northwest and Indians in the southeast. These positions suggest how the Satem Aryans may have pictured themselves as members of a Mesopotamian imperium after the Uruk-Aratta War brought them back to Mesopotamia from the north. Mesopotamia itself is based on the natural northwest-to-southeast flow of the Tigris and Euphrates. We have noted the high importance of Haryashwa and his sons in associating Indians with Ur Nanshe's regime at Lagash in the Mesopotamian southeast. Again and again populations migrating from the Noahic heartland kept reproducing its patterns in distant parts of the world. We have seen this practice in the distribution of eastern German tribes in Ptolemy's ancient atlas and in the four traditional provinces of Ireland and will see it again in the pattern formed by the four primary tribal regions of the Hellenes in Greece.

Given India's southeastern orientation in the Satem Aryan world and the analogy of that position to southeastern Lagash, we look for similar analogies to the central position of the Iranians and northwestern polarity of the Balto-Slavs. Note that we do not claim that the Indians ever inhabited Lagash. Instead they settled temporarily in Adab and came under the influence of Ur Nanshe's family to the extent of seeing it as their own royal family, empowered to colonize India and the Orient. The Japhethites responsible for the Slavic tradition of Svarog and his three sons settled in the Elamite cities Hamazi and Awan for reasons we will point out later. But like the Indians they could have recognized

the center of their version of universal imperium in some city to the northwest in Mesopotamia. Sumerians generally recognized northwestern Kish as their imperial capital. That applies even to Adab where Lugalannemundu claimed to be “King of Kish.”



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The Balto-Slavic recognition of Kish— despite their location in Elam southeast of the Zagros Mountains— could easily represent Japheth’s personal viewpoint. Physically Japheth favored his Caucasoid mother Uma, who reigned at Kish under the name Ku-Bau as a female “king” credited by the Sumerian King List with reestablishing Kish, the former world capital in the First Kish period. Aside from honoring his mother’s Kish, Japheth knew that his full brother Shem had originally claimed Akkad, the land surrounding Kish. On the basis of that claim, Shem created the imperial Shemite line recorded in Genesis 11. Japheth’s solidarity with his brother and mother, therefore, meant that he viewed Kish as the true imperial capital of his Balto-Slavic followers.

An argument to be presented later places the Iranians at Isin, a location intermediate between Lagash and Kish. That does not mean that the Iranians viewed Isin as their imperial capital. There is no evidence that Isin claimed that sort of importance in the years when Satem Aryans inhabited Mesopotamia. In analyzing the tribes of Suda’s battle hymn we will see that Peleg, as fire-priest Bhrigu, took command of Iranian recruits and converted them into the Bhrigu tribe of the hymn. At a time when the Indians were inhabiting Adab where Peleg claimed as Lugalannemundu to be “King of

Kish,” the Iranians must have taken this lord Brighu for an imperial ruler centered in the part of Sumer that includes both Isin and Adab. The two cities lie at the same latitude southwest and southeast of Nippur as shown in the map from www.biblehistory.com . The greatest god of the Aryans in Iran was the wind god Rudra, not the same person but theologically equivalent to “Lord Wind” of Nippur. Therefore we conclude that the Iranians took their position in the greater Satem Aryan world from the central or intermediate position of the region of Sumer encompassing Nippur, Isin and Adab.

Returning to the viewpoint of the Indians, we observe that the Indian lists are relegated to contrastive cults of sun and moon as though aware of the polarity of lunar Ur in the south and solar Sippar in the north. Waddell believes that the solar capital of Ayodhya in India is an anachronistic rendering of Sargon’s capital of Agade in Akkad somewhere in the region of Sippar. It is to the solar lines of Indian kings what Mathura is to the lunar lines. Mathura lies in the west of central India northwest of Agra as shown in the following map. Solar Ayodhya lies east of Lucknow, the airport site shown at the center of the map:



Map of North Central India
www.sargamtravels.com copied May 16, 2008

These two holy cities Ayodhya and Mathura reproduce on an east-west axis the solar-lunar axis of Sippar and Ur in Mesopotamia. Whatever else this reproduced pattern means, it signifies an awareness of the distinction between southern Sumer surrounding Ur and northern Akkad surrounding Sippar.

Even if the Gangetic Indians knew little or nothing of India before 717, the distribution of ancient Gangetic tribes in India possesses some of the same symbolic value as the provinces of Ireland or the tribes of eastern Germany. The following map shows that the Upper Ganges was inhabited in ancient times by the Indian Panchala tribe. Waddell repeatedly states that Haryashwa was a member of the Panchala tribe, referring to this Indian version of Ur Nanshe as “Able Panch.” He connects this name with the historic label “Phoenicia” applied to the Syria-Phoenician region where the Indians settled in the First Kish period. In effect he labels Ur Nanshe’s aggressive regime at Lagash “Phoenician,” a label which harmonizes with our hypothesis that the Indian protoplast identified with Lagash (from Adab) after the Uruk-Aratta War:



Ancient Gangetic India

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The Videha tribe, nearer the Ganges Delta, furnishes their name to the second of the two solar lines. As for the Kuru tribe northwest of the Panchala, Waddell derives the name from *Kur*, which he claims to be the northwestern land of Hatti-Syria from which the Gangetic Indians derived. The Ceda east of the Videha appears to be cognate with the name Cedi, which Waddell applies to Phoenicia in particular as its Indian label. He draws on a passage in Herodotus to show that the Phoenicians claimed to have originated from the Persian Gulf not far from ancient Lagash, seat of the “Panchala” or Ur Nanshe dynasty:

This Persian Gulf location for the first *Panch* or “Phoenician” dynasty about 3100 B. C. is significant: for it is strikingly confirmed by the Syrio-Phoenician tradition recorded by Herodotus. That great historian was informed by the Phoenicians on his visit to Tyre that that city was founded by the Phoenicians “two thousand three hundred years” before his day, that is to say about 2750

B. C. And he further records that these Phoenicians who founded Tyre, Sidon etc. “anciently dwelt on the Persian Gulf and having crossed over from there had settled on the seacoast of Syria.”

According to our chronology, the year 2750 BCE was decidedly antediluvian. We have seen a number of efforts to coordinate antediluvian and postdiluvian times in Noahic tradition, most notably the Egyptian dating of the Uruk-Aratta War in the 336th year of the reign of the Sun King Re-Harakhti, dating that reign from 2638 when Noah began the Ark-building project. A similar sort of coordination must explain the Phoenician memory of Ur Nanshe’s regime at Lagash. Perhaps they knew something unknown to us about the antediluvian history of Lagash or of its founder Mahadevi, Noah’s diluvian wife.

To resume Waddell’s treatment of particular Indian kings, we come to King Barat, a figure of particular importance. In Chapter 10 of *Makers of Civilization* Waddell discusses his rearrangement of lists which go to make up the Sumerian King List of Isin, basis of Kramer’s translation. In this reconstruction Waddell has been guided in part by the Indian lists. He begins the discussion with the 10th member of his synthesis, the successor to Naili, twenty-seven rulers short of Lugalzaggesi and Sargon. In the text he refers to this ruler as “King Barat.” In Chapter 6 he has already introduced this king in a table keyed to Indian names as a means of arranging Sumerian rulers determined by inscriptional evidence—the sort of evidence that conventional scholars prize because of its journalistic proximity in time to the reigns and events referred to.

Waddell names the 10th Indian king Barata or Brihad and describes him as one of the seminal founders of the Indian people, including both the Kuru and Panchala tribes. The Indians refer to India, he points out, as B’arat-varsha, “B’arat country.” He quotes a passage from the Maha-Bharata:

“And King Barat gave his name to the Dynastic Race of which he was the founder: and so it is from him that the fame of that dynastic people hath spread so widely” (106).

This important figure should be placed in the Mesopotamian context and, if possible, in the context of Noah’s expanding world family. As an inscriptional figure, he need not appear in the Sumerian King List. Waddell notes that two inscriptions by him were discovered at Adab and names him “King of Kish” like Lugalannemundu of Adab. The discoverer, named Banks, translated the name “Bar-ki”; but Waddell reads the second syllabic sign “di” and transliterates one of the inscriptions, “Bar-di lugal-Kish ban Du-im-u-ú-su-Du-ash.” The ending syllables of the inscription name him “son of Duimusshu-Duash,” which Waddell equates with Indian Dushyanta, son of Tamsu,” the eighth and ninth rulers of the synthesis and matched with Imuash and “Nannia the stonecutter” at the close of Fourth Kish in Kramer. In other words, the famous Barata is supposed to be a son of the last ruler of Fourth Kish, unlisted in the Sumerian King List.

Hallo shuts down the chart containing Fourth Kish after the first two rulers Puzur-Sin and Ur-Zababa, father and son. The third and fourth members of the dynasty are also a father and son pair; but the final three members are unrelated as far as the Sumerian King List is concerned. Imuash and Nannia the stonecutter could be anyone and no one in the legible part of Noah's family. So King Barat must be considered from whatever angle might suggest a Noahic identity. If he is actually a son of Nannia the stonecutter, the chronology of his reign, presumably at Adab, coincides with that of Lugalzaggesi-Shem at Uruk in the early 2240s. Chronological values in Waddell's synthesis are much in doubt. For example he equates Lugalannemundu of Adab— an important version of Peleg— with Mukuda, 21st solar king of the Indians, presumably long after King Barat, whose father Nannia appears well after Lugalannemundu in the Adab dynasty of the Sumerian record. *Kingship at Its Source*, however, interprets the reign of Lugalannemundu as filling out Peleg's ninety years with a final reign covering the entire ninth Noahic generation from 2278 to 2248. A great mass of reigns recorded in the Sumerian King List occurred simultaneously in this period.

The best hypothesis concerning the identity of King Barat is that the lunar line of Yadu names him Partha as though he were the patriarch of the Parthians. That important Iranian tribe suggests a complement to the Iranian tribes representing Japheth's first four vassals: Gomer-Llyr in the Lurs of northern Elam; Magog-Rudra-Hurricane, in the Iranian land of Hyrcania; Madai, in the Medes of Media; and Javan-Bran, not only in the Elamite city Awan, but also in the Cardouchi or Kurds of Javan-Bran's son Caradoc. Barat might be one of the last three vassals borrowed from the family of Eber and his two sons Meshech-Joktan and Tiras. In this context, however, we must consider Eber's heir Peleg. Although the Satem Aryans were Peleg's enemies during the war, his postwar conversion into Sumerian Lugalannemundu suggests that King Barat and "Barki king of Kish at Adab" are the Satem Aryan names of Peleg-Lugalannemundu, also King of Kish at Adab. The form of Barat's name in the solar line, Brihad, suggests another instance of Peleg's cognate names Bhrigu, Phryg-, Phrixus, Frey, Fricco, Fergus, Fercos and even "Brython-." Waddell treats Brihad as a source of the British Celts or Welsh. In short, Indian King Barat emerges as a Satem Aryan version of Gaelic King Fergus and Welsh Fercos— biblical Peleg.

King Barat's parentage, as given by Waddell, makes no sense unless we assume that Duash-Dushyanta is not his father Eber but his brother Tiras. Dushyanta's father Tamsu then falls into place as Tamas-Athamas-Eber. Duash can be taken as a cognate to Tiras in a form similar to the capital of Albania Durazzo. Thus far the chief representatives of Tiras have been identified as the Etruscans. The loss of *r* in the modern name Tuscany displays a change analogous to the lack of *r* in Duash.

Thus King Barat-Peleg takes his place among the important members of the Indian lists, Ikshvaku-Noah, Haryashwa-Heth, Sagara-Nimrod and Asa-Manja-Serug. Peleg-Lugalannemundu claimed to reign for ninety years, defined in *Kingship at Its Source* as 2338-2248. The end of this long reign at the close of the ninth Noahic era in 2248 signaled the return of Shem as Lugalzaggesi and rise of his enemy Nimrod as Sargon four years later. The suggestion is that Peleg kept his attention fixed on Satem

Aryans while he was reigning at Adab. The name of that Sumerian city suggests a cognate to Sumerian Adapa and Amorite Adamu, Noah's son Riphath, the Indian god Shiva and solar king Bikukshi, son of Ikshvaku. *Kingship at Its Source* points out the well-known fact that images of Shiva Pashupati in a field of animals resemble the Cernunnus Panel of the Gundestrup Caldron featuring Peleg as a figure sitting cross-legged, wearing antlers and surrounded by a field of animals. The implication is that Peleg and Riphath interacted in some way when Peleg became King Barat of the Indians at Adab. That interaction between the quadroon Peleg and mulatto Riphath (father of the Dravidians) explains why Peleg should have been so well remembered as Puluga by the black pygmies of the Andaman Islands in the Bay of Bengal.

Adab and Akshak belong to a class of "extra" Sumerian cities distinct from the original seven created between 2368 and 2338 but existing by the time of the ninth era between 2278 and 2248. The "extra" cities eventually appearing in the Sumerian King List total seven: Adab, Akshak, Mari, Hamazi, Awan, Isin and Agade. The total of seven matches the eight cities planned by the eight diluvian survivors in 2368 but cut to seven by Ham's Babel fiasco. Whether or not the second set of seven was planned as such, they clearly represent a dimension of Sumerian history following the Uruk-Aratta War.

The seven "second generation" cities will turn systematic only if we find that they complement the eight diluvian survivors who built the original seven Sumerian cities of the postdiluvian era. More than one septad occurs in Genesis 10; but the most definitive such group occurs in Genesis 11. Shem's imperial line covers just seven names through the powerful emperor Naram Sin, Nahor of the text. The eighth heir Terah broke with the Akkadian empire by migrating from Ur to Haran in Padan-Aram. By doing so he and his Semitic descendents completely lost sight of the Sumerian linguistic stock whose language gave the Noahic world order its cultural definition. Terah evidently never tried to become a world ruler in the manner of his seven imperial forebears Arphaxad I, Shelah, Eber, Peleg, Reu, Serug and Nahor. Precisely because Nahor murdered ten of the Noahic elite in 2182, Terah became the first in a line of separatists to disassociate himself from such deeds at the dawn of the counter world of Israel.

We have already noted clear associations between two of the imperial heirs and two of the "extra" cities: Peleg-Lugalannemundu as ruler of Adab and Reu-Sargon as ruler of Agade. A case for Arphaxad I's correspondence with Isin might be made from two observations. First the name resembles Arphaxad-Nanna's Semitic name Suen or Sin. More important, Arphaxad's lunar Nannaship involves historical time-consciousness as a motive behind the composition of the Sumerian King List at Isin. Shem's second heir Shelah was so important in the Semitic reckoning of things that he became both the chief god of East Semitic Akkad, Marduk, and of West Semitic Ugarit as Tr-II, "Bull El." That dual importance east and west indicates his association with the Semitic city Mari on the Euphrates intermediate between Akkad to the south and the West Semitic sphere to the northwest.

Cases for special associations between the remaining three heirs— Eber, Serug and Nahor— are weaker owing to our limited knowledge of such places as Hamazi.

Kingship at Its Source identifies the one ruler of Hamazi in the King List, Hatanish, as Japheth. A newly accessed map at www.shunya.net shows Hamazi far to the north of Elam and Awan in Gutium north of the southwestward bend of the Diyala River about the same latitude as Ashur in Assyria. This newly identified location for Hamazi strengthens the case for locating at that city Shem's fourth heir Eber, who also appears as Japheth's fifth vassal Tubal. Chapter 4 of *Kingship at Its Source* groups in Gutium with the Iranians of the First Kish order ancestors of the Basques, who inhabit the Pyrenees Mountain region of Spain. This land is much the same as the one inhabited by Celtiberians, the Indo-European representatives of Tubal in Celtic Western Europe. The Basques or Vascones take their name from Tubal's son and Japhethite successor Joktan-Meshech; but Joktan is not one of Shem's heirs; and the Basque tribe reinforce the Celtiberians as representatives of Eber.

The case for Awan and Serug derives from Waddell's belief from inscriptional evidence in Ireland that the island was first colonized by Menes-Manishtushu (Serug) who died there. Ireland takes its name Eire from a tribe located in Ptolemy's time in the southeastern corner of the island, the Iverni. That tribe takes its name from Javan's Gutian name Ibranum equivalent to his Welsh name Bran. Elamite Awan takes its name from the true pronunciation of the biblical name Javan, Yawan. Serug's special focus on an island reserved from the offspring of Javan serves to associate him with Elamite Awan.

The remaining city Akshak enjoys a special status as Sumerian equivalent to the Ukhu City that opens the Kish Chronicle with Noah. Akshak is an unusual case because of the intriguing interplay between the Kish Chronicle and the closing "generations" of Hallo's Figure 9 covering what he calls the "Early Dynastic III Period." Waddell's Noah figure Ukusi matches Hallo's Ukush of Umma, equated with Noah in *Kingship at Its Source* on the separate ground that he is the father of Lugalzaggesi-Shem. Hallo shows as contemporary with Ukush Ishu-II at Akshak. That ruler appears fifth in the Ukhu City dynasty of the Chronicle as though this dynasty is identical to Hallo's Akshak list where Ishu-II also appears fifth. Clearly Hallo's list must derive from the opening section of Waddell's Kish Chronicle or some document containing the same information. Curiously, however, Ukush reigned at Umma rather than Akshak. The opening four names in Hallo's list fail entirely to agree with the four important names of the Kish Chronicle—Ukusi (Noah), Azag Bakus (Riphath-Seba), Tantan (Ashkenaz) and Naksha-Ansir (Cush).

In order to establish a context for the hypothesis that Shem's seventh heir Nahor developed a special relationship to Akshak before his rise to power as Akkadian Naram Sin, we must travel rather far afield, considering such exotic topics as the lunar temple built by the Sumerian revivalist Ur-Nammu at Ur and Nilotic tribes of East Africa. This excursion will add interest to the simple observation that a ruler at Akshak, Puzur-Nirah in the closing years before the rise of Sargon may well have been Nahor.

Cush's South Semitic followers made their home in Ethiopia. All three of the Akkadian emperors are represented by black African tribes bearing the names of the Indian kings whom Waddell identifies with the three emperors: the Sagara, Manja and Karemba. An additional set of three African tribes, all sharing the same language and general location bear the tribe names Shilluk, Dinka and Nuer. These are Nilotes, a separate linguistic stock of East Africa. The names Shilluk and Dinka suggest variants assigned to a ruler of the penultimate Third Ur dynasty of the Sumerian King List. This Shulgi or Dungu was a son of the revivalist builder Ur-Nammu responsible for the great lunar temple and other projects in Sumer. I interpret Ur-Nammu as a latter-day reappearance of Ham analogous to his grandson Sidon's earlier reappearance as Gudea of Lagash. By the time Ham began his late reign as Ur-Nammu in the typically ageless condition of Noah's immediate family, he had lost six of his sons, including the four of Genesis 10:2, to Narmer-Nahor's massacre in the Nile Delta.

Because all these sons were dead, Shulgi figured as Ham's new heir late in the 22nd or early in the 21st century. In effect Shulgi was a half brother to Ham's sons including Cush. His black Nilotic descendents understood that they bore a special relationship to Cush's South Semites in Ethiopia. Because Cush was long dead by the time Shulgi came to power, he owed his status to Narmer-Nahor's act in having rid the world of Ham's original black son. These ancestors of the Nilotes also understood that Cush had first come to power as Naksha-Aenzu (Indian Nahusha) at Ukhu City, either Akshak or its prototype in the north. One of the alternatives Waddell gives to Naram Sin's name— without the devotional reference to the moon god Sin— is Nerra, reinforcing the suggestion that Nahor is Hallo's Puzur-Nirah of Akshak. Nahor's co-membership in the elite company of rulers at Ukhu-Akshak along with Cush meant that the Nilotic descendents of Shulgi could celebrate Nahor in the allied tribe name Nuer, yielding a variant of Nahor based on vowel metathesis. These tribe names were saying, in effect, "Nahor reigned in Akshak after Cush did just as our father Shulgi supplanted Cush as Ham's heir at Third Ur. By executing Cush at Metelis, Nahor raised our father to the status of Ham's revivalist son. In that sense we are greater than the Cushitics of Ethiopia."

Heirs of Shem:

Eight "New" Cities:

Arphaxad I (Sin)

Isin

Shelah (Marduk-Tr-II)

Mari

Eber (Elam-Tubal)

Hamazi

Peleg (Lugalannemundu)

Adab

Reu (Sargon)

Agade

Serug

Awan

Nahor (Puzur-Nirah)

Akshak

Conventional scholars recognize that these cities housed at least three linguistic stocks, Sumerian, Semitic and Elamite. Although Mesopotamia was no longer the international zone it had been before the war, our task is to place the Satem Aryans either in the “old” or “new” cities. We now have a total of fourteen cities to work with— a total suggestive of the final, Joktanite thirteen of Genesis 10 plus the lord Joktan himself. As Meskiaggasher, founder of the victorious Eanna regime and the all-conquering hero of the Gaels, Esus-Cúchullain, Joktan ranked at the top of the Noahic elite at the close of the great war when the body of central cities was expanded from seven to fourteen. It is safe to say that Joktan was the chief victor in the Uruk-Aratta war.

Of all the explanations of the Joktanite group none is more cogent than as agents to colonize or re-colonize fourteen cities of the Mesopotamian world just as the eleven Canaanites had served to colonize that world some forty years earlier beginning in 2338. The beginning point for the Joktanites would appear to be the end of the Uruk-Aratta War around 2296. Because the lunar month lasts about 28 days, the module for such re-colonization was two years for each city. However those twenty-eight years could not be dated within the eighth Noahic era unless it began twelve years earlier in 2308 when Meskiaggasher established the Eanna regime at Uruk, one of the seven “old” cities. Four other “old” cities were created by the diluvian wives, who appear together at the close of the Joktanite group. Consequently we begin with five associations between Joktanites and five of the original cities.

If a two-year module process began in 2308 rather than 2296, it had to cope with the dislocations and confusions resulting from the war between 2203 and 2296. As for the heirs of Shem, the Joktanite list includes just two of these, Hadoram-Arphaxad I and Diklah-Shelah. The roles of the heirs of Shem and the Joktanites overlapped. The Joktanites either built new or re-colonized old cities in honor of Shem’s heirs. At the heart of the Joktanite group is the triad of Ur— Nanna, Inanna and Utu— Hadoram, Uzal and Obal. We have already assigned to Arphaxad-Hadoram the task of building Isin. Despite Inanna’s deep association with Uruk, a better case can be made that Kish was the focus of her postwar efforts. We will explain why in a moment. We have not yet mentioned Sippar, cult center of Utu-Obal toward the north in Akkad. Sippar was neither one of the “old” cities like Lagash nor one of the cities that hosted a dynasty in the Sumerian King List. Nevertheless it must have been a new city created by Obal. As such it alters the total of cities from fourteen to fifteen and requires the Joktanite group to be expanded further by the addition of one name. The name Peli at the head of Hallo’s list of rulers at Awan suggests that Peleg joined his brother in the Joktanite process at Awan before taking up his main colonization effort at Adab.

The Joktanite group falls into discrete sets. It begins rather surprisingly with two sons of Obal-Apollo, known to Hellenic mythology as Orpheus and Asklepius. The Joktanite names are Almodad and Sheleph; and both brothers played a role in forming the

Balto-Slavic division of the Centum Aryan stock. Their position at the head of the list suggests that the Joktanite re-colonization process began in Elam, the land of Japheth's diluvian wife Kali and, hence, of Japheth himself. Aside from the concentration of Joktanite names in ancient Slavic Russia, the heavy emphasis in Slavic mythology on Japheth as Svarog and his sons Dazhbog, Stribog and Svarogich implies that the Slavs re-colonized Elam for a time under Almodad and Sheleph at Awan and Hamazi.

The third and fourth Joktanites are positioned so as to suggest that the colonization process began in and spread westward into Lower Mesopotamia. The Joktanite names are Hazarmaveth and Jerah. Like Almodad and Sheleph they are a pair of brothers, in this case born to Tr-II Shelah as Mot and Athtar respectively. As sons of Shelah, these brothers were grandsons of Sidon, the god Enki at Eridu. If Hazarmaveth re-colonized Eridu, this southernmost city in Sumer acted as a point of departure for the voyage of Aratta exiles to Hadramaut, a name derived from Hazarmaveth.

The other names located in the central section of the Joktanite list are Diklah-Shelah and Abimael-Enmerkar. As second heir of Shem, Shelah has already been assigned to Mari. The case for assigning Inanna to Kish rather than Uruk involves the female parentage of this heaven goddess. It would appear that both she and her brother Utu were children of Arphaxad I by his grandmother, Shem's mother Uma. This White Matriarch appears in the Dynasty III period as the female "king" Ku-Bau who made the foundations of Kish secure. Her focus on Kish suggests that her daughter Uzal-Inanna was the Joktanite commissioned to re-colonize Kish. The same conclusion results from noting the kindred locations of her brother Utu-Obal at Sippar and her son Shelah-Diklah-Marduk at Mari. Finally Abimael-Enmerkar, king of Uruk at the time of the war, logically undertook its colonization afterward.

To assign the correct Joktanites to the right cities is only half our task. The other is to determine which ethnic groups inhabited these cities according to plan, even assuming that Sumerians had the upper hand in most of them. The colonists of these cities at this point must be distinguished from the exiles who had inhabited Mesopotamia before migrating to Aratta and losing the war. That is why I refer to re-colonization. The best approach to this problem is to note that the fifteen cities in question fall into three groups: the original seven cities founded by antediluvians, five "new" cities in the south in Sumer and Elam and three "new" cities in the Semitic north. Of these the "old" cities were inhabited by Sumerians, who spoke a version of the Uralo-Altaic lingua franca of the Ark. The five "new" cities in the south were colonized for the time being by Satem Aryans: Indians, Iranians, Scythians and two groups of Slavs—the East and West Slavs (Poles and Russians) and South Slavs (Serbs). Of the three northern cities, it is ironic to refer to Sippar as a "new" city because it had been inhabited in antediluvian times; but like Mari and Agade, it was new to the postdiluvian world. The northern cities were inhabited by West Semites at Mari, East Semites at Agade and a combination of South Semites and Egyptian Hamites at Sippar, both groups bound for the Arabian-African continuum of the south.

The materials needed for an interpretation of Mesopotamian settlements after the war can now be tabulated:

<i>Joktanite:</i>	<i>City:</i>	<i>Population:</i>
Almodad (Orpheus)	Awan	East and West Slavs
Sheleph (Asklepius)	Hamazi	South Slavs
Hazarmaveth	Eridu	Sumerians
Jerah	Akshak	Scythians
Hadoram (Ashkenaz)	Isin	Iranians
Uzal (Inanna)	Kish	Sumerians
Diklah (Marduk)	Agade	East Semites
Obal (Hobal)	Sippar	South Semites, Hamites
Abimael (Enmerkar)	Uruk	Sumerians
Sheba (Ninhursag)	Ur	Sumerians
Ophir (Dumuzi-abzu)	Nippur	Sumerians
Havilah (Ereshkigal)	Lagash	Sumerians
Jobab (Nanshe)	Umma	Sumerians
Joktan (Baal Melqart)	Mari	West Semites
Peleg (Lugalannemundu-B'arat)	Adab	Indians

The Indian king lists, therefore, were based on a Mesopotamian history centering in Adab even though they refer to Mesopotamia as a whole and to rulers located in Akshak, Kish, Uruk and Agade. Eventually the Indians left Mesopotamia in a way that has left Nativists convinced that Sumer—the “land of many tongues”—was inhabited by only one linguistic stock sourced in “Central Asia,” that is, nameless oblivion. In contrast Sumerian and Indian records give us reality in the form of proper names.

A peculiarity of Waddell’s synthesis is that Gilgamesh occurs as the 14th Indian king immediately prior to Haryashwa-Ur Nanshe. In Hallo’s synthesis, Gilgamesh occurs in the fourth “generation” of the Eanna regime six “generations” before Ur Nanshe in the second “generation” of the Dynasty III period. This disagreement between Waddell and Hallo only goes to show that all these rulers were more or less contemporary members of

Noah's family. If Waddell's identifications are correct, Ur Nanshe-Heth returned from the war and settled at Lagash when Gilgamesh was still in power in Sumer. In support of this view Ur Nanshe's Lagash barely appears in Hallo's chart of Gilgamesh's Eanna period. The one ruler at Lagash Hallo names, Enhegal, could have been a governor in Ur Nanshe's absence; or Gilgamesh could still be reigning in the eyes of the Indian fathers at some city distinct from Uruk, even Adab, before the rise of Ur Nanshe. In some respects the Indian king lists offer an alternative view of where power resided in Sumer at any given time.

The names that Waddell gives, however, to the 14th king make for unimpressive matches to the Sumerian names he gives to Gilgamesh. If it were not for a faith in the overall validity of the Indian record for Mesopotamian history, these matching names would not convince anyone. The overall case is based on the remarkable, detailed cogency of the subsequent match between Haryashwa and his five sons to Ur Nanshe and *his* five sons. In considering Waddell's theory, we should take stock of the how we would expect the Indo-European language to be received in Sumer and Akkad. Eventually Sumerians were compelled to accept Semitic hegemony over the whole land in Akkadian times. Semitic was the language of Amorite Martu, both alien and hostile to Sumer. Although Sumerian was the original lingua franca of the Ark, there was reason to hold Indo-European in high respect in Sumer. The Aryan stock was the creation of Shem, original claimant of Akkad (Uri) and son of Uma, original claimant of Sumer.

Waddell's Sumerian name for Gilgamesh was Ishzax Gamesh. He claims that "Gilgamesh" is a Semitic name and, therefore, an anachronism analogous to "Sargon" for what he mistakenly believes to have been the Sumerian and Aryan name Sharru-kin. He also mistakenly identifies Gilgamesh as Ur Nanshe's father on the basis of mere succession in the Indian lists. In support of his view he shows outline reproductions of Gilgamesh wrestling lions and a bull. He compares Gilgamesh, plausibly enough, to Hercules but then argues rather feebly that Ur Nanshe's "Phoenician" identity under the name Panchala suggests a link to Gilgamesh because of the Phoenician worship of the Tyrian Hercules, Baal Melqart. Gilgamesh-Eber is, in fact, the father of Joktan, Baal Melqart (Greek Melicertes son of Athamas). But Ur Nanshe is by no means to be identified with Joktan. He is Heth son of Canaan, Joktan's great-great-granduncle through Heth's brother Sidon, Shelah and Eber-Gilgamesh. Almost all of the 54 Noahic elite are relatives of this sort.

One of the seals outlined by Waddell is stylized so as to give Gilgamesh frontal Negroid features. Although this impression may be an accident of stylistic limitations of an art working on a small field, it has influenced my view that Eber-Gilgamesh was a mulatto son of Kali. That belief has proved true in other respects such as the appearance of Eber's name among tribes of West Africa.

Why, then, would the Indians record a succession, foreign to the Sumerian record, from Gilgamesh of Uruk to Ur Nanshe of Lagash? Like the author of the Sumerian King List at Isin, the Indians appear to be recording transitions of kingship from one city state to another but without naming particular cities. *Kingship at Its Source* points out that Gilgamesh-Eber overcame Aka-Mizraim, the contemporary king of Kish. The actual

father-son succession of Enmebaraggesi-Ham to Aka-Mizraim at Kish parallels the similarly Hamite succession from Ham-Gurmu's son Canaan-Gunidu to Heth-Ur Nanshe at Lagash. As a member of the Canaanite eleven, Heth had participated in the Canaanite distribution of Indo-European stocks at all eleven points of the First Kish order before the war. After the war Aka at Kish and Ur Nanshe at Lagash were attempting to maintain the old order in the face of the new Joktanite scheme to supplant them. Because Joktan-Cúchullain was a major player in war as a member of Japheth's Erechite cause under the name Meshech, he and his father Tubal-Eber-Gilgamesh were now leaders of the new order. The Indians remembered Gilgamesh as their leader just before the rise of Ur Nanshe because he had been their great warrior in the Erechite army and was still holding power somewhere in Sumer just before Ur Nanshe succeeded in re-imposing the old Canaanite sway over Indo-Europeans.

Kingship at Its Source has thoroughly discussed Waddell's match between Ur Nanshe ("Uruash") and his five sons with Haryashwa and *his* five sons. The strength of this six-point identification lies partly in the geographic location of Lagash. At least one internet map of Sumer shows Lagash immediately on the coast of the Persian Gulf, the maritime doorway to India. Waddell pictures Ur Nanshe as a seafaring genius analogous to Manishtushu-Menes and in fact labels him "Sea-Emperor Uruash," giving "Ur-Nina" as alternative name, Nina being the Semitic version of the Sumerian fish goddess Nanshe. Waddell refers to Lagash as a "seaport." In his introduction to "Uruash," Waddell strikes against the inherent Nativism of the Assyriologists (Semitists):

Assyriologists have hitherto regarded him and his dynasty as being merely petty kinglets of a single city or city state, obsessed with their theory that no real kingship arose in Mesopotamia until later (108-109).

This same assumption, even in Christian circles, assumes that Noah was a pair of holy hands clasped in prayer, with a long beard, in a tent, stuck in a single location throughout his entire lifetime of 900 years, waiting for fellow natives to grow into embryonic nations after eons of time. The actual Noah is more accurately pictured as Indian Indra, leader of the dashing Marut horsemen.

Waddell claims that Ur Nanshe colonized India even before the rise of the Akkadian Empire:

I have shown that he founded the great overseas Sumerian colony of Edin in the Indus Valley as attested by the contemporary Victory-Seal of his crown-prince Mudgal [Akurgal]—Mudgala of Indian lists and Vedas, the first governor of that colony, and by other official seals found there (109).

The very existence of such seals suggests an imperial code rather than isolated petty kingship. By translating the name of Ur-Nanshe's successor Akurgal rather than Mudgal, Kramer has wiped out a resemblance that appeared self-evident to Waddell. That resemblance, however, hardly exhausts Waddell's case for the imperial significance of

Heth, son of Canaan and one of the chief founders of the human race together with the other fifty-three Noahic elite.

For special emphasis, Waddell sums up his case for the crucial identity of Indian Haryashwa with Ur Nanshe in four points:

This identity in Sumerian and Aryan is proved (a) by the identity of his own name and titles, (b) by identity of the name of his five famous sons and in the same relative order, (c) by the identity in the names of his descendents in the dynasty and in their precise chronological order of succession and (d) by identity in achievements (110).

In his exacting comparison of Ur Nanshe's family in the Ur Nanshe Plaque with Haryashwa and his five sons in the king lists, Waddell gives the Sumerian name of the successor an open vowel "Amadgal"; so the disagreement of reading with Kramer and others boils down to the second syllabic sign, transcribed variously *mad* and *kur*. In a bit of detailed evidence, Waddell points out that Amadgal-Akurgal holds a jar in the Plaque. One of the Indian titles of the corresponding figure is "Ni-kumbha," "Leader of the Jar" (113).

Instead of confining the Ur Nanshe dynasty to Lagash as Hallo does, Waddell identifies Akurgal's successor as "Bidsar" and shows a photograph of a statue of this ruler in the round discovered at Adab—our conjectural Indian headquarters—rather than Lagash. Given the Indian value of Adab, it makes sense that the Indian lists should take note of a grandson of Ur Nanshe distinct from the famous warrior king Eannatum featured by Kramer and Hallo. In the synthesis chart showing his inflated chronology, Waddell names the figure at Adab "Biasnadi" and matches him with the 17th Indian king, Pasenadi of the solar line of Ayodhya. Hallo's chart of the Dynastic III period shows no one at Adab reigning contemporaneously with Eannatum in the fourth "generation" of the chart. This blank space in the column on Adab falls at the third and fourth "generations" between Lugalannemundu in the second and Lugal-dalu in the fifth. Akurgal's son Eannatum is listed in the fourth "generation" at Lagash.

The next king that Waddell singles out for special attention is Su-Dasa I, 22nd ruler in the Puru lunar line and equivalent to Trasa-Dasyu I in the solar line of Ayodhya. He matches this ruler to the Sumerian name Tarsi, apparently the Lugal-Tarsi whom Hallo shows as claiming hegemony over Sumer at either Uruk or Ur in the 7th "generation" of Dynasty III. This placement in time makes him a strict contemporary with Puzur-Sin (Shem) at Kish and Ukush (Noah) at Umma. *Kingship at Its Source* identifies him as the Javanite Tarshish, Hellenic Phoenix, patriarch of the Phoenician race and, therefore, an appropriate complement to the Ur Nanshe dynasty identified with Phoenicia via the tribe name Panchala.

Waddell quotes at length a "battle hymn" celebrating a victory by Su-Dasa I. According to Kramer's historical summary, Lagash was constantly at war with neighboring city states in the time of Ur Nanshe's dynasty. It was in this warlike context that Lugalzaggesi struck at the cult center of Ningirsu at Lagash and Sargon retaliated by

overthrowing Lugalzaggesi and razing the walls of Uruk. The battle hymn of Su-Dasa is typical of the Vedic hymns except for its circumstantial details:

Though the floods spread widely, Indra made them shallow and easy for Su-Dasa
to cross;
He (Indra) worthy of his our praise, caused the *Simyu* foe of our hymn to curse the
river's fury.
Eager for spoil was (the enemy leader) Turvasa Puro-Das, fain to win wealth, like
Matsya (fishes) urged by hunger;
The *Brighus* and the *Druhyus* quickly listened to them: friend joined friend amid
the two distant peoples.
Together came the *Pakthas*, the *Bhalānas*, the *Alinas*, the *Sivas*, the *Vishānins*;
But to (Su Das') *Tritsus* came the Aryans' Comrade (Indra) to lead these heroes
on in war and spoil (170).

Waddell claims that the River Parushni in the next line is the Euphrates. Two hypotheses can be considered in giving the subject of this hymn a place in Mesopotamian history. Su-Dasa's place in the Indian king lists suggests that it concerns the wars of Lagash against its neighbors. The other hypothesis gives the hymn a more epic meaning based on identifying the tribes named in it. We will consider the Lagashite hypothesis first.

According to Kramer's summary the chief enemies of Lagash were "Elam to the east, Umma to the north, Erech and Ur to the west, not to mention several cities whose location is still unknown" (*The Sumerians*, 54). If this state of affairs lasted down to Hallo's 7th "generation" of Lugal-Tarsi, we might explain the battle of Su-Dasa in these terms. That may not be the case, however, because much of the conflict was settled by the victories of Eannatum in the fourth "generation." After defeating Elam, Uruk, Ur and Umma, Eannatum defeated invading forces under Zuzu of Akshak in the north. Failing to achieve peace for very long, he had to fight Elam and then Akshak and Kish, now backed by Mari. Umma had to be defeated again in the 5th "generation" of Entemena.

In the 5th, 6th and 7th "generations," Hallo shows a series of three rulers at Uruk or Ur claiming Sumerian hegemony as though the power of Lagash had finally been subdued. Kramer's narrative, based on unusual sources for this early period, continues to detail the central theme of a border dispute between Lagash and Umma. Kramer notes that "Entemena was the last of the great *ensi*'s of the Ur-Nanshe dynasty." In Lugal-Tarsi's 7th "generation" a letter to the Lagashite ruler Enetarzi reporting a raid on Lagash by 600 men from Elam. So hostilities were continuing during the decline of Lagash in the time of Waddell's Tarsi-Su-Dasa I. Kramer's summary turns at this point to the histories of Lugalzaggesi and Sargon.

The obvious difference between the Indian and Sumerian records is that the Indians consistently refer to tribes rather than cities and city states. That focus is what we would expect from a people who had migrated to points north of Mesopotamia in 2338 just after the first Sumerian cities had been founded. For some reason the Centum Aryans agreed to leave the cities behind from the outset of postdiluvian urban life. The same was

true of the Semites of Martu and the Elamites. Of course cities existed in India in the early Indus period as well as the later Gangetic period. Nothing demonstrates that the Satem Aryans could not have been living in a Sumerian city or cities in the Dynasty III and Sargonic periods.

It is possible to speculate on the identities of some of the enemy tribes in Su-Dasa's victory hymn. If Brighu the fire-priest is a version of Peleg distinct from King Barat, the Brighus might be considered the protoplasmic Thracian-Phrygians who surrounded him at Kish prior to the rise of Sargon. The Siva tribe suggests Siva-Shiva, Noah's son Riphath-Seba, ancestor of the Semitic Amorites. So the Sivas might be considered the Amorites or the Semitic forces of Mari. But instead of attempting to date some battle on the Euphrates during the reign of Lugal-Tarsi in Hallo's 7th "generation," it makes more sense to view Su-Dasa's battle as occurring in a theater of the Uruk-Aratta war fifty to sixty years before that reign. Like all the Noahic elite, Tarshish was abnormally long-lived by our standards. Even though the Indian lists place him in a slot of time equivalent to the Dynasty III period, there is no reason why the intense tradition embodied in the hymn should not reflect a stage of the great war.

Kingship at Its Source suggests that the Uruk-Aratta war is the theme of both the Medb and Taranis panels of the Gundestrup Caldron and, as such, complements the Cernunnus panel of the previous First Kish period when the Indian protoplast settled at the point of the antelope in the upper left corner in Syria-Phoenicia west of the Upper Euphrates. The Medb Panel is interpreted as an allegorical depiction of the theater surrounding Aratta somewhere to the northeast, possibly not far from the Iranian settlement suggested by the antelope in the upper right corner. The Taranis Panel is read as a theater surrounding Arphaxad I's camp in Padan-Aram extending to the eastern bank of the Upper Euphrates.

Totaling all the tribes in the extended passage quoted by Waddell, I find sixteen. That total is meaningful. I will develop its implications despite a lack of positive knowledge about these tribes. Logic alone is no substitute for positive knowledge. In scientific reasoning, logic supplies the predicate; but there can be no meaningful sentence without a subject based on prior knowledge. I engage in a hypothetical guessing game here in order to keep the sixteen tribes in mind pending more information on them. Aside from knowledge about individual tribes, however, knowledge can be generated by the total context surrounding these sixteen names. The parts can be successfully interpreted from the whole.

Sixteen is twice the number of the original eight protoplasts. We have observed in the Cernunnus Panel a clear tendency for the protoplasts to divide into halves as early as 2338. The Indians and Iranians are distinguished, for example, by the pairing of two antelopes in the upper corners of the Cernunnus Panel as interpreted in *Kingship at Its Source*. Our guessing game begins with the plausible activity of considering the eight diluvian survivors and recognizing pairs of derivative protoplasts for each. We then attempt to match these sixteen protoplasts with the sixteen tribes of the Su-Dasa text beginning with the strongest cases and proceeding to the weakest.

Note that this hypothesis depends on assuming that Su-Dasa, representing one tribe, the Tritsus, fought the rest of the Noahic world. That assumption makes sense only if we also theorize that Peleg succeeded in drawing into the Aratta Schism partial representatives from all of the remaining fifteen protoplasts, leaving other members of the same stocks to form the Erechite army. To place Su-Dasa-Tarsi at the head the one completely loyal protoplast makes sense when we consider that Tarshish became the patriarch of Phoenicia where the Indians settled in the First Kish period.

The pair deriving from Noah's Uralo-Altai stock is simply the eastern and western divisions, exclusive of the Sumerians, namely the Mongol-Tatar-Turk group of Noah as Kudai Bai Ülgön and Finno-Ugric group of Noah as the Finnish forest god Ukko. Yellow Durga's pair are the closely interwoven Sino-Tibetans and Austroasiatics north and south of the Chinese-Vietnamese border. Mahadevi's two peoples are the Amerindians originally designed for Hejaz in Arabia and the South Semites including both Arabs and Ethiopians. White Uma's two stocks are the Sumerians, reserved for her claim land of Sumer and the Centum Aryans arising from her diluvian union with Ham.

Logically Kali gave birth to the Austronesians and Dravidians on the one hand and African blacks on the other. As Brahma, Shem begat both of the Satem Aryan stocks excluding the Balto-Slavs, that is, Indians and Iranians. One reason for the total resistance of the Indians to the Aratta Schism was loyalty to Brahma, the Originator of the Trimurti. Such loyalty might carry theological implications for the subsequent spiritual history of the Indian people. The cultus of Indra in the Su-Dasa text suggests an actual devotion to pre-Abrahamic Yahweh as associated with both Noah (Indra) and Shem (Brahma) in the biblical text of Genesis 9:26, which blesses Yahweh (God of punitive judgment), the God "of Shem." Although Hinduism is hardly a form of Christianity, the special loyalty of Su-Dasa's Tritsus to the cause of Shem and Noah at a time of dire need for military support may explain why God singled out India, among the Eastern nations, as mission field of the Apostle Thomas at the source of Indian Christianity of high antiquity. Such a response by Christian Yahweh would be an instance of what the Hebrew Bible calls *chesed* or "loyal love."

The Slavic importance of Japheth implies that the Balto-Slavs were his contribution to the Satem Aryan stock inherited from his brother Shem. Ham originally fathered the ancestors of both the West and East Semites as complements to his mother Mahadevi's role in the origin of the South Semites, who inhabit her ancestral homeland of Havilah-Arabia. Japheth's other people were his original stock, the "Hamites" of Egypt.

The hypothesis concerning Su-Dasa's victory hymn begins by matching the closely paired "two tribes of the Vaikarna" with Durga's interwoven Sino-Tibetans and Austroasiatics. This interweaving consists of close ties between the Burmese half of the Austroasiatics with the Tibetans and between the Thai half of the Austroasiatics and the Chinese. Given the equation between the Indian protoplast and Su-Dasa's victorious Tritsus, the fire-priest Brighus suggest the fire-worshipping Iranians. The tribe name Anu or "sons of Anu" in the text is identical in translation to the sky god of the eastern Uralo-Altai, the divine principle of El Elyon in the Hebrew text. For the western Finno-

Ugrians, the tribe name Yakshu suggests the cluster of names associated with Akshak of Waddell's Kish Chronicle: Akshak itself, Ukusi, Ukush of Umma and Noah's Finnish name Ukko.

At this point the system of identifications turns tenuous. Uma's two stocks, Sumerians and Centum Aryans, yield what may or may not be superficial resemblances of name: the Simyu to Sumer and Alinas to Hellenes representative of the European Aryans. The name Siva leads to equivocal results among three possibilities. The obvious resemblance to the god name Siva or Shiva points to Seba-Adamu and could refer either to Amorites or Dravidians descended from Noah's son by Kali. However I favor a derivation from Japheth's Balto-Slavic name Svarog. A mysterious connection exists between Japheth and Seba in the Egyptian Great Ennead beginning with Japheth as Atum Re and ending with the generation of Seba as Asir-Osiris. Consequently I take the Sivas to be Japheth's Balto-Slavic protoplast. As for the Egyptians, Mizraim's classic name Aka, can be identified with the Ajas by observing a correspondence of the hard unvoiced *k* to the voiced *g* in Hellenic Aegyptus, basis of our English "Egypt" with its soft *g* equivalent to *j* or the *dsh* cluster. Grasping at phonetic straws such as this makes sense if we take the sixteen names in the Su-Dasa text as a genuinely closed set rather than a casual accumulation of names remote in time from the original sixteen protoplasts.

After this initial set of six tribal pairs, the process becomes even more diaphanous. The name Bheda, which may not be a tribe at all, offers a vague resemblance to the Bedouins of the Arabic South Semitic stock. Mahadevi's complementary stock to these is the rather heterogeneous Amerindians. The Pakthas call to mind the Pathans or Pukhtun who gave their name to Aryan Pakistan. It is conceivable that the Pathans were converts from the Amerindian group to the Aryan language living in Mahadevi's original claim land in Gutium of the Zagros Mountains. Pakistan is the Indus Valley location of the original Dravidian colonists of Greater India.

The black African tribe names Sagara, Manja and Karemba have always suggested the three Akkadian emperors in the East Indian forms of their names Sagara, Asa-Manja and Karamba (of the lunar line Yadu). In the battle hymn the Sigrus offer another equivocation if read the name as sourced in Sagara— as indicating Sargon's East Semites of Ham or the black Africans of Kali. The remaining tribe names Druhyu, Bhalāna and Vishānin draw almost a complete blank as representing some combination of the East and West Semites and Kali's Austronesians, assuming that the Sigrus are the black African protoplast.

One clue is that, later in the text, the Druhyus and Anus are dealt with together: "The Anus and Druhyus seeking spoil have slept, the sixty hundred, yea the six thousand" (173). The Druhyus can be explained in terms of the biblical history of Akkad. Ham's Tower of Babel scheme in the heart of Akkad was an attempt to reduce the human race to a unit devoted to the heaven god Anu but speaking the language of the sun god Utu. When the builders closest to Ham reverted from Hamite to the original Semitic, they became Akkadians complementary to the Uralo-Altai Anus. Consequently we can identify the Druhyus of the battle hymn with East Semites.

Only the Bhalānas and Vishānins remain, one to represent Ham’s Canaanite West Semites and the other to figure as source of Kali’s Oceanic Austronesians. A final guess is to find in the name Bhalāna an Aryan cognate to the ubiquitous West Semitic god name Baal or Bal. This name appears in plural form “Baalim.” That plural hints at a blanket representation of the West Semitic ancestors as the Bhalāna tribe. These people became casually associated with ancestors of the Austronesians on the Arabian exilic coasts before rebelling with the Centum Aryans and Amerindians and making their way up the Red Sea coast to the classic West Semite lands including Palestine. Process of elimination identifies the Austronesian protoplast with the Vishānins.

Our hypothesis that the sixteen tribes of Su-Dasa’s battle hymn correspond to sixteen Noahic protoplasts at the time of the Uruk-Aratta War can now be tabulated:

<i>Parent:</i>	<i>Protoplast:</i>	<i>Tribe:</i>
Noah A (Anu)	Uralo-Altaiic	Anu
Noah B (Ukko)	Finno-Ugric	Yakshu
Shem A (Brahma)	Indians	Tritu
Shem B (Dyaus)	Iranians	Brighu
Ham A (Anshar)	East Semites	Druhyu
Ham B (Tammuz)	West Semites	Bhalāna
Japheth A (Atum Re)	Egyptians	Aja
Japheth B (Svarog)	Balto-Slavs	Siva
Mahadevi A	South Semites	Bheda
Mahadevi B	Amerindians	Paktha
Kali A	Black Africans	Sigru
Kali B	Austronesians	Vishānin
Durga A	Sino-Tibetans	Vaikarna A
Durga B	Austroasiatics	Vaikarna B
Uma A (Nanshe)	Sumerians	Simyu

Uma B (Rhea-Cybele)

Centum Aryans

Alina

Despite the hypothetical nature of this construct in using material of uncertain antiquity, it suggests certain perspectives in handling the Uruk-Aratta War. If Peleg imposed his name Brighu on the Iranian protoplast, the implication is that he recruited a definitive portion of this group into the Aratta schism on his way northeastward to Aratta. In fact his choice of Aratta as location of his rebel colony may have resulted from an understanding with the Iranians or their leaders. The perennial focus of Iranians on fire worship reflects Peleg's identity, not just as the fire priest Bhrigu but as Nergal and Irra, fire god of the Sumerians and Akkadians. The Iranians eventually transferred the fire ethos to the Japhethite Madai, Teutonic Logi. But there is no question that Peleg-Prometheus' "theft of fire" meant his heretical rebellion against due process in failing to act in concert with the Noahic Council when the Eanna epoch arrived in 2308.

Once the Indians in Phoenicia got word of the Iranian action, they must have reacted by deciding not to allow a single recruit to Peleg's faction. The result of this decision was the purity of Su-Dasa's Tritus in acting as the one full protoplast with its full strength in opposition to the Aratta rebels. The story that the Tritus gained the favor of Indra in checking an effort by the enemies to cross the Euphrates implies that by this time they (the Tritus) had crossed the Euphrates eastward to attack Aratta and were pursuing the fugitives westward to the same river. By making war on them, they must have captured some of the population destined for distant exile as well as driving others westward to Lydia.

After covering Su-Dasa I, Waddell focuses on the Indian kings intervening between him and Sargon, Nos. 24-36. Here he deals with rulers at Ur including a few names from the Sumerian King List and Meskalamdug known only from an inscription at Ur. *Kingship at Its Source* identifies one of these rulers, Mesannepadda of First Ur, with Arphaxad I, euhemeristic counterpart to the moon god at Ur, Nanna. Another such ruler Aannapadda identifies with Arphaxad's son Obal, the sun god Utu. Waddell matches these two with the 24th and 25th Indian kings with striking results for our study. The 24th king equivalent to Arphaxad I receives the name Prishada or Prishata in the Ayodhya and Puru lines. More important the 25th king, equivalent to Obal, receives the name Haryashwa II, connecting him in some way with Ur Nanshe-Haryashwa I.

Even more important, Waddell draws on two of the Indian lines to give this 25th king the name Raman or Roman. As farfetched as it may seem, we are reminded that the Latins who built Rome (Roma) traced their descent from Saturnus, a version of Arphaxad I. In this case Waddell's attempt to synthesize Sumerian and Indian records has resulted in a striking reinforcement of Latin tradition. For the first time we now associate Italic tradition directly with the Sumerian and Indian records with the effect of confirming the validity of all three. In a recent follow-up essay "The Gaelic Tradition," I have associated the patriarch Obal with the Italic Umbrians of central Italy. In "The Gaelic Tradition" Obal has taken on new value as Conchobar, leader of the allied Centum Aryan forces against the Akkadian Empire in 2178. The new equation between Obal as Sumerian King Aannapadda with the 25th Indian king named variously Haryashwa II and Roman adds

anewly defined leader involved in the transplantation of Centum Aryans to Europe out of a specifically Aryan context in Mesopotamia.

Why, then, would Obal become Haryashwa II in the Indian lists? *Kingship at Its Source* emphasizes the hypothesis that Haryashwa I-Ur Nanshe's five sons were born of Durga and became Wu-Di emperors of China owing to their seminal colonizing activities in the Far East. Obal was the son of Arphaxad I, the Chinese Jade Emperor and chief patriarch of the Chinese nation. Adopting the name Haryashwa II meant consolidating the relationship between two families at the root of Chinese origins. In Europe the Chatti or Hessians are to Heth-Ur Nanshe what Arphaxad I and Obal are to the Italic Latins and Umbrians. The Chinese were destined to play an imperial role in the Far East comparable to that played by the Romans in Europe and North Africa.

Waddell adds that this 25th Indian king is referred to in one of the lists as a Panchala and therefore a Phoenician oriented to the coast of Syria where the entire Indian protoplast of King Tarsi once settled. That title implies another ground for explaining why Obal became Haryashwa II. Both Obal and Heth were reckoned "Phoenician" because they were viewed as playing particularly seminal roles in colonizing the Far East and Europe respectively. From the time after 2338 when the Indian protoplast first settled in Phoenicia, this coastal land became a symbol of maritime opportunity or duty to colonize the earth. Waddell refers to Haryashwa II as first ruler of a "Second Phoenician Dynasty." The "First Phoenician Dynasty" of Ur Nanshe proceeded from the Lower Sea to colonize India, Oceania and the Far East. The Second Phoenician Dynasty of Aanapadda-Obal duplicated that feat by colonizing Europe, West Africa and the Americas.

Waddell adds still another observation on the 25th king with immediate relevance to Noahic tradition, in this case channeled to the Hellenes with a clear tendency to confirm the validity of that tradition for Noahic times:

Another title borne by King Drupada [Haryashwa II] in the Indian epics is "Leader of the Praise, Prayer or Worship" (*Yajna-sena*). This suggests that he may be the unknown king of this period, whose name has not been found in an inscription, whose royal tomb at Ur contained amongst its magnificent equipment of objects interred for his use and enjoyment in the underground world of the after-life, a splendidly decorated harp of twelve strings, suggesting that he was a harpist and musician (181).

Here is a direct hit by the combined Sumerian and Indian tradition and the logic of *Kingship at Its Source* on a familiar detail of Hellenic mythology. Repeatedly we have identified Obal— hence with Aanapadda, Haryashwa II and Drupada— with Apollo, not only a sun god but also the god of "archery, divination and music" Apollo's reputation for music in classical tradition explains why the god is painted with a violin or harp attribute in works by Mantegna, Raphael, Dossi and others. Apollo's son Orpheus (the Juktanite Almodad) is the god of music in particular and is invariably pictured with a harp.

The harp found at Ur provides, not just a general observation on origins but in all likelihood, a revelation of the musical activities of Obal and Almodad at Ur and, as such, a concrete verification of a Hellenic myth as historical fact:



Harp Discovered at Ur (at the British Museum)
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Two structural insights have developed from our analysis of the Indian Kinglists to this point. From the battle hymn of Su-Dasa, we learn that, instead of recruiting complete protoplasts, Peleg drew out fractions from fifteen of sixteen stocks that existed by the time of the Aratta Schism in 2308. Second the remarkable evidence supplied by the harp at Ur (now in the British Museum) suggests that some Hellenes, at least, remained at their First Kish location of Eridu and may not have been subject to the exile of other Centum Aryans after the war. Of course this is matter of close timing. Hellenes could have remained at Eridu, near Ur, during the reign of “Apollo” (Aanapadda of Ur) before going into exile later in the 23rd century.

It is the Teutons, not the Hellenes, who give unequivocal evidence of being exiled from Lydia to Eastern Arabia in the remarkable sequence of tribes in Ptolemy’s eastern Germany. On that basis, we might conclude that Hellenes or other Centum Aryans never participated in the Arabian exile at all. On the other hand Obal-Apollo is the patriarch who left the clearest stamp on eastern Arabia in the Hobaritae. Furthermore the Hellenes

descended directly from Ham's son Phut-Iapetus and were therefore guilty through genetic association of the Hamite role in the Aratta Schism. As a matter of fact the Arabian exilic scheme unfolded during the course of the 23rd century and could have left the Hellenes near Ur in the time of Mesannepadda and Aanapadda.

The classic Hellenic tribes are a direct reflection of the sons of Ham: Cush-Xuthus, through Ion-Nimrod, the Ionians; Mizraim-Aka, the Achaeans; Phut-Aeolus, the Aeolians; and Dorus-Canaan, the Dorians. The arrangement of these tribes on either side of the Aegean tells us something about their history from the time their protoplast lived at Eridu to the 17th century when Achaeans began invading Greece from the Danube Basin. This knowledge serves to tighten the relationship between Apollo, Orpheus and their harp at First Ur and the Hellenic nation that disappears from view over the 500 years when Hellenes were living in the Danube Basin.

The relative locations of Achaea, Ionia, Aeolis and Doris are analogous to the four provinces of Ireland in bearing the stamp of experiences in the eastern heartland. On either side of the Aegean, these four regions form a rectangle with Achaea in the southwest, Ionia in the southeast, Aeolis in the northeast and Doris in the northwest. The two western lands Doris and Achaea, in representing Canaan and Mizraim, correspond to the north-south relationship of the Canaanite West Semitic coast and Egypt. Given the western polarity of these two lands, opposed lands in the east should yield counterparts to the east of Canaan and Egypt. Two such lands do just that. Ion son of Xuthus in Greek tradition is one of several Hellenic versions of Nimrod. In our geographic scheme, the equivalent to southwestern Ionia is Mesopotamia— Sumer and Akkad— the "land of Nimrod" (Sargon) according to the Bible. The patriarch of Hellenic Aeolis is Ham's son Phut, physical father of the Hellenes, named by them both Aeolus and the Titan Iapetus. This son of Ham founded the Guti dynasty under the name Imta. So the original northeastern model for Aeolis on the Aegean east coast is Gutium in the Zagros Mountains of western Iran.

A line drawn southward from Gutium to Sumer is analogous to Aeolis and Ionia bordering north and south on that coast. A line drawn from the Syrian-Palestinian coast to Egypt matches one drawn from Doris to Achaea, the Hellenic lands of Canaan-Dorus and Mizraim-Aka-Achaeus. Doris lies in the upper part of Greece northwest of Mount Parnassus; and Achaea, in the southern Peloponnesian Peninsula along the southern coast of the Gulf of Corinth. The analogous rectangles of the heartland and Greece can be represented schematically with the heartland locations in italics as follows:

Syria-Phoenicia
Doris

Gutium
Aeolis

Martu
Aegean Sea

Egypt
Achaea

Akkad-Sumer
Ionia

Here is a geographic pattern that demands interpretation. It suggests that, instead of being exiled as a unit like the Teutons and other Centum Aryans, the Hellenes were divided into their four tribes and led to locations in Mesopotamia, Gutium, Syria-Phoenicia and Egypt. With the Hamite fathers taking positions on the Arabian coasts as “Ocean Dragon Kings,” the logical leadership of this Hellenic dispersion fell to the four Javanites including Tarshish, the victorious Du-Dasa I. The Javanites arose genetically from the family of Sidon-Enki, lord of Eridu where the Hellenic protoplast had made their home after 2338.

One of the adversarial tribes overthrown by Su-Dasa, the Alina, has been tentatively identified with the Hellenes, either the whole male warrior stock or only part of it. The emerging scenario is that the Hellenes, unlike the Teutons and other Centum Aryan tribes, were checked, subdued and divided into quarters by Su-Dasa-Tarshish. In *Kingship at Its Source* we identify Tarshish with the figure Enkidu, “Creature of Enki,” who accompanies Gilgamesh-Tubal in killing off the “Bull of Heaven” (Gugalanna) and Huwawa. These slain monsters are interpreted as subdued protoplasts from the Aratta Schism. So, in this case, the Indian tradition of Su-Dasa’s victory hymn has given us a variation of the same campaign by Tarshish against the Aratta rebels.

The four traditional Hellenic tribes were then distributed among the Javanites Elishah (Sidon’s son and father of Tarshish), Kitt- and Rodan- as well as Tarshish himself. As a reminder, “Tarshish” is the biblical name for the Phoenicians who remained where the Indian protoplast had settled after 2338. So we can safely say that the process described here was the work of Indian loyalists against Hellenic rebels. It may be anachronistic to refer to Su Dasa I-Tarshish as an “Indian” in the national sense; but he belonged to the Indian tradition as it existed in Noahic times.

With the scene of Su-Dasa’s battle on the Upper Euphrates, he would have led ancestors of the Dorians to the northwestern corner of the scheme in Phoenicia not far west of the battle. Because both Kitt- (Cadmus) and Rodan- (Danaus) appear as predynastic pharaohs in Upper Egypt, the next step in the scheme was for the Javanites to lead the Achaeans and Ionians with them into Egypt, leave the Achaeans of Aka-Mizraim in Egypt and then to guide the Ionians back to Mesopotamia where Tarshish-Enkidu established or renewed his relationship with the hero Gilgamesh-Tubal. Careful study of the Sumerian text on their exploit of killing the monster Huwawa will probably shed light on the Javanite initiative whether or not Huwawa can be identified with the Hellenes or perhaps the entire mass of rebels conquered by Su-Dasa on the Euphrates. A detail of the text is that Enkidu-Tarshish angers Gilgamesh by cutting off Huwawa’s head on his own. That might reflect on Su-Dasa’s taking the sole initiative with his Tritsus in the Indian battle hymn.

As the Javanites Kitt- and Ro- headed to Egypt, the scenario requires that Elishah led the tribe of Phut eastward to Gutium where Phut himself founded the Gutu dynasty in the following, 22nd century under the name Imta. Elishah’s Hellenic name in Poseidon’s “Libyan” family is Agenor. He is traditionally associated with Phoenicia along with his son Tarshish-Phoenix. All of the Javanites settled on coasts of the Eastern Mediterranean prior to their bloody deaths in the Nile Delta in 2182. But the Javanite project described

here took place in the previous century as aftermath of the Uruk-Aratta War. It may seem incongruous that a Javanite should have led a Hellenic tribe as far east as the northeast corner of the scheme in Iranian Gutium; but *Kingship at Its Source* identifies Elishah with Aliche, a dragon god of Siberia, in the northeast corner of the world.

A remaining mystery is what brought the Javanites together at Metelis to meet death at the hands of Narmer. Clearly they had reassembled the Hellenes and led them there to a reunion with their Hamite fathers, who had come up from the Arabian coasts to serve briefly as Egyptian kings before meeting the same fate at the same time. The Hellenes survived but after the deaths of six Hamite fathers and the four Javanite leaders. Following the shock of this epochal tragedy, the Hellenes submitted to further exile in ships of the Upper Sea Akkadian fleet which carried them from the Nile Delta to the Danube Delta from which the Achaeans began the Hellenic invasion of Greece and Minoan Crete in the 17th century. The Minoans or Caphtorim belonged to the Mizraim sphere of Egypt and held Crete prior to this time as an extension of the same Egyptian power which had eliminated the Hamite fathers and Javanite leaders.

Hellenic knowledge of the “rivers of Hades”— so important for our understanding of the punitive-exilic function of the Arabian coasts— resulted from the brief reunion of the Hamite fathers with the Hellenes. The Hamite fathers had served on Arabian coasts as “Ocean Dragon Kings” known as such to the Chinese and treated as such in the depiction of Ham in the Dragon Panel of the Gundestrup Caldron. The Hellenes, while acknowledging their genetic origin from Ham’s son Phut, understood the deep stigma attached to Ham’s family as culminating in the violent death of this family in 2182. They dismissed the Hamite fathers as fallen Titans doomed to overthrow and destruction by the Olympian family of Sidon, Heth and Shem— Poseidon, Hades and Zeus. That is how they rationalized the history of defeat and humiliation that they had experienced from the time they joined the Aratta Schism in 2308.

Enough has been said in *Kingship at Its Source* about Waddell’s match between the three chief Akkadian emperors and Indian kings 37-39 not to review the main facts here. Waddell affirms the match between Sargon and Indian Sagara in profuse detail by drawing on Sargon’s autobiographical inscription and the Puranic legend of Sagara. One seriously wonders what has happened to this crucial identification in subsequent scholarship since 1928.

As Waddell’s account of the imperial triple match between the Akkadian and Indian rulers expands, it engulfs the beginning of dynastic Egypt and we are faced with the three-part imperium of Noahic mankind as it existed early in the 22nd century BCE. Although reigns later than Naram Sin constitute a denouement, we can briefly review what Waddell has to show about the later kings. The denouement takes shape in Waddell’s 17th chapter where he concentrates chiefly on Egyptian material and the later Akkadian emperors such as Dudu (equivalent to Indian 41st king Dhundu). He matches this Akkadian with the fifth dynasty pharaoh named by Manetho Usaphaidos.

Waddell’s motive in dealing with this stage of history is to complete his case for the Mesopotamian-Indian-Egyptian empire by showing further identifications especially

with the eighth and last pharaoh of Dynasty I. In picturing the interaction between Mesopotamia and Egypt, he describes India as an intermediate step in a colonizing process that featured the Lower Sea rather than the Mediterranean:

In the second batch of Indus Valley seals, I found no fewer than seven seals by King Kib, the last member of the Sargon-Menes Dynasty. They are of especial historical importance in that they give his genealogy as well as his title of *Qa* (341).

A check of Waddell's synthesis chart shows that he matches this King Kib to the 42nd Indian king; but we are to understand that the Indian lists still refer to Mesopotamia rather than India. The actual colonial population of the Indus Valley at this time consisted of black Dravidians rather than white Aryans. Although Aryan viceroys might have settled in India, they were evidently not accompanied by members of their own race. Of course the Nordic supremacist Waddell pictures all of this in terms of the "white man's burden" of British India in the 1920s.

In two successive seals, Waddell translates locations referring first to Mesopotamia and then to Magan-Egypt as the advanced part of the empire beyond India after a right turn down the Arabian coast to the Red Sea. The fourth seal of the series reads, "' For the Life of Suhatur-Kib Qa, Turn the Evil from the Gut of the House of Gin! Kib of the House of Ner at Magan Land.'" The "House of Gin" means the dynasty of Sargon; and the Egyptian "House of Ner" signifies the derivative line of Sargon's grandson Naram Sin-Narmer. Obviously the seal in question is a concrete artifact. The only way to discredit the three-part imperium is to question Waddell's translation. I would marvel at the spectacle of any attempt to impose a Nativist reading on these seals. As for the Indian list, Waddell equates the first part of the Egyptian name Shudur-Kib with Indian Suhotra.

To verify all three syllables of the compound name Shudur-Kib Waddell shows and illustrates matching Egyptian and Mesopotamia pictographs. The signs for "dur" and "Kib" obviously resemble each other. Either these matching signs exist or they do not.

In his discussion of the Gutians Waddell reaffirms his Nordic-Aryan theme by referring to this people as "Goths." He shows a rather spotty, discontinuous tabular sequence of matches for the Gutian kings and the Indian king lists as well as another set of Indus Valley seals. When he comes to the famous Gudea of Lagash, he displays a genealogical diagram showing Gudea's descent from Indian Kings. In the synthesis chart he gives him the Indian name Gadhi but shows him as intervening between the 50th and 51st kings of the list. That failure to appear as one of the numbered kings is in accordance with Kramer's and Hallo's description of Gudea as a local governor rather than a king despite his high cultural importance.

In response to one of the familiar portrait statues of Gudea, in a standing posture, Waddell writes, "And significantly so modern is his appearance that he might pass for a Hindu gentleman of the present day in India, and thus affirming still another striking illustration of the Aryan Origin of the Sumerians" (376). That racial generalization,

contrary to linguistic fact, means nothing to me. The races of Noah's world were chiefly distinguished by the wives of the Ark—the Mahadevi tetrad. If my identification of Gudea as a latter-day version of Ur Nanshe-Heth's brother Sidon is true, this man was the offspring twice over of the white matriarch Uma, Ham's diluvian wife. Thus his race was three quarters Caucasoid and one quarter Ham's mixture of Noah's Asian character and Mahadevi's Amerindian or Aquiline character. If that is what Waddell means by "Aryans," so be it. All Indo-European speakers are Aryans in a linguistic sense. Afro-Americans are "Aryans" in that sense by speaking English. In a racial sense, the word "Aryan" as anything more than a synonym for "Caucasoid" is one of the stupidest idioms ever adopted. In plain English, Uma was a Cainite, a descendent of the first Caucasoid male Cain.



Standing Statuette of Gudea
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