

ASSUR AND NIMROD IN CONFLICT: ANCIENT ROOTS OF MODERN INTERNATIONAL TENSIONS?

Version 1.3

What happened in the years after the flood of Noah and the tower of Babel incident? Were developments all those thousands of years ago the roots of some of today's conflicts?

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Is it possible to trace some of today's conflicts between various nations and peoples be traced back to early times, when the sons and grandsons of Noah ruled the earth?

Why is there an age-long conflict between the King of the North (the Roman system) and King of the South (Cushites)? Why do the British and Germans endure a love-hate relationship?

Believe it or not, the Bible gives us some clues.

Ancient Rivalries

In the book of Genesis, we are told that Noah had three sons and sixteen grandsons. His sons were Japheth, Shem and Ham. Given that sibling rivalries would have been just as common in that period as today, if not more so, it is very likely that such rivalry occurred between the three sons of Noah and between his grandsons. I shall attempt to demonstrate that, nature being the way it is, this was the case.

This would have been in similitude to Abel and Cain; or to the incident when Esau sold his birthright to Isaac and despised him ever since (Gen 25:20-34; 27:19-29, 41) or Reuben versus Joseph (Gen 35:22; 48:17-20; IChron 5:1-2).

From scripture, it would seem that Japheth was the elder. Notice Gen 10:21:

"Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were [children] born."

The Hebrew seems a little ambiguous and it would appear that "elder" may refer to either Japheth or Shem. However, when let us consider that Shem was 100 years old two years after the Flood (Gen 11:10), that Noah was 500 years of age when he had children (Gen 5:32) and that the Flood devastated the earth in the 600th year of his life. As such his eldest son was at that time 100 years old, whilst Shem only reached his 100th year two years after the Flood. Therefore Japheth must have been the elder of the two.

This has perhaps led to some rivalry between the Shemites and Japhethites over the centuries.

Another rivalry is also inferred in scripture, between two lines descended from Shem.

As all Bible students note, the Assyrians descend from Asshur, or Assur, second son of Shem (Genesis 10:22) and twin brother to Arphaxad. Traditionally, offspring are listed according to age: the firstborn is often listed first. In Genesis 10:22, we find listed five sons of Shem. Elam is clearly the firstborn. If Asshur was a twin brother of Elam, this would surely have been as with other as other twins are in Scripture. But the antagonisms between Asshur and Arphaxad demonstrate that in all likelihood that they were twins with Asshur's birth probably preceding Arphaxad's (compare Genesis 25:21-23). Arphaxad and Asshur must have been twins for Scripture states that Arphaxad was begotten "two years after the Flood" when Shem was 100 (Genesis 11:10). In other words, Elam was begotten in the first year after the Flood and his two brothers begotten a year later. It is impossible for three separate births to have occurred within two years unless Elam was conceived on the ark. It is unlikely that he was conceived on the ark because of the health and safety issues surrounding Noah's family at that time. Indeed, the entire family would have had their hands full caring for the animals and having a baby at that time would have been unwise.

Regardless, a birthright shift occurred and antagonism seems to have resulted between Assur and Arphaxad due to the latter inheriting the incredible birthright blessings and not Assur.

Now Asshur's name means 'strong' or 'powerful'. Or, as Josephus put it:

"Ashur lived at the city Nineve; and named his subjects Assyrians, who became the most fortunate nation, beyond others."¹

In other words they were a greatly blessed people, second only to the descendants of Arphaxad and Aram. God, by electing the line of Arphaxad to do His work and to lead the world, has led to Assur's jealousy of Arphaxad (whose line extends through Abraham, Isaac and Jacob/Israel) and an age-long antagonism which will culminate in a great show-down between their descendants in the years just ahead.

Assur identified in history

Let us now try and identify Assur in ancient sources.

In the period we would recognise as a time period after the flood of Noah, history records the exploits of a great leader in the region going by the name of Sargon.

According to tradition (which may have somewhat garbled historical facts), Sargon was born of a cult princess, a "wife of the god" and although he had an inexplicable background, he became cupbearer (similar to a Treasurer) to Ur-Ilbaba king of Kish. Later he deserted the king and founded the city of Akkad or Agade and ruled for about 55 years (ca. 2200-2144 B.C. give or take 50 or so years) during which time he defeated Lugalzaggisi (who may have overthrown Sargon's father according to history)² and unified Sumer (the south) and Akkad (the North), thus "Sargon is noted as the first empire-builder in the annals of history".³ Sargon went on numerous military expeditions which took him to the Mediterranean Sea and the Taurus Mountains. Thus he was a man of war and strong leader, centralising power in himself and his descendents. He was also the first king in history to unite Mesopotamia under a single authority.⁴ Of course, like any history, stories become embellished over time and fact becomes mixed with fiction⁵.

Others describe him as "the first imperialist in history"⁶, ruling over a "golden age" in the Near East. So great and famous was he that for a thousand years after his reign, his exploits were remembered in the epics⁷.

His empire included many subdued nations who were crushed under his jack-boot: Sumer, Elam, Syria, Southern Anatolia⁸, and on into Persia and to the shores of the Mediterranean - his expeditions were sent and conquered all before them. Why was he imbued with such imperialistic zeal? Historian Jacquetta Hawkes gives us his personal assessment:

"Sargon and his empire [was] the model for many successors down to recent time ... [to] Napoleon ...

It is said that Sargon's main motives for the exhausting and bloody business of carving out this first empire were economic, that he was after ... trade monopolies of all kinds ... surely the prime motive was ... psychological, a demonic energy ... that drove him on ... to conquer and subdue became irresistible." [emphasis mine]⁹

Sargon is the first Middle Eastern king we know of who has left monuments of importance — and sculptured with battle-scenes.¹⁰ He was certainly a man of war. Hall even labels him the "Charlemagne of the Middle East"¹¹ and whose empire had two halves¹² like the Western and Eastern divisions of the Roman Empire. Hawkes further explains:

"Sargon and his empire appear at once as the model for many successors down to recent times. He and his descendants shared many of the virtues and triumphs, the temptations, difficulties and final failure of Napoleon."¹³

Waddell concurs, stating that the severity of Sargon's revenge on his foes is more than paralleled by that of the "later 'world emperors' Alexander and Caesar, not to mention Napoleon Bonaparte ..."¹⁴ let alone Hitler.

Let the famous "*Sargon Chronicle*" itself expound the above:

"Sargon, king of Agade, rose (to power) in the era of Ishtar and had neither rival nor opponent. He spread his terror — inspiring glamour over all the countries, ... he established ... a central government ... he marched against the country of Kazalla and turned Kazalla into ruin — hills and heaps (of rubble) ... Later on, Subartu rose with its multitudes, but it bowed to his military might ..."¹⁵

Because Sargon called himself "he who rules the Four Quarters", it indicates an assumption on his part of being a divinity as "this title has been reserved for high gods ... The Assyrian emperors took the title 'king of the Universe'."¹⁶ In fact, from the time of Sargon to Hammurabi, the names of the Babylonian kings were often written with the determinative dingir ('god'), used normally for gods and objects intended for worship.¹⁷ This foreshadowed the Caesar worship of the Roman Emperors and the coming 'Beast' so graphically illustrated in the book of Revelation.

In the inscriptions, Sargon repeatedly invokes the Sun-god along with Sagg or Sakh (En-Lil) and on one occasion the wife of Sagg. His son, Man-ishtushu, likewise worshipped the Sun-god and dedicated a stone-mace to the queen of the Sun-god at the Sun-temple of Sippara.¹⁸ Sagg had a weapon-emblem which Sargon appropriated and when claiming victory over Uruk, vanquished his enemies and smote that city "by the battle-mace of Sagaga".¹⁹ Another Chronicle states that Sargon won his battles with "the weapon of Lord Sakhar Tar".²⁰ Professor Waddell wrote that he felt that Tar is a rendition of Thor. He continues:

"The name of this weapon and its pictorial sign are of significance. Its sign pictures what is regarded as a thunderbolt with an arrow-head; and it appears to be the same weapon which is carried by the Sumerian Hercules, the top of which is sometimes figured as a cross."²¹

In a footnote he adds, that "it has the name of Bal, and is defined as 'spindle' or 'axe'." Was this a swastika – the axe of Thor which was used to thump the enemies of his people? At this moment in time one cannot make a definitive statement giving concurrence to this postulation. The thunderbolt may be a symbol of Satan himself (cp Luke 10:18, Isaiah 14:2) and if Assur was worshipping the enemy of God, the Devil, at least in some form, this, together with his militaristic spirit may be a reason for God not considering his descendants for the purpose of operating as His servants. Instead another line was chosen for this honour.

We might succinctly summarise the above by listing the basic arguments for identifying Sargon with Assur. These arguments are listed in point form below:

- Sargon lived at the very time when Assur would have been extant, after Noah's Flood.
- He had very similar characteristics one would expect Assur, forefather of the Assyrians, to have had. In particular his imperialism, military prowess, organizational skills and government centralism.
- The Assyrians followed his lead, modelling their own system upon his.
- Many of the kings of Assyria were named after Sargon or his successors. In fact, the Assyrians made common use of Old Akkadian names.
- The Assyrian language is the only one which reflects the original Akkadian tongue.
- Sargon was revered and his time was regarded as a golden-age by the Assyrians.

- Abazu, possibly an early Assyrian tribal chief, is thought to have paid homage to Sargon's son, Man-ishtushu. Could this have been a practice of a brother bowing to the firstborn?
- Neither Sargon nor Assur are listed as number one on the Assyrian king lists. Might one then ask whether the 17 early tribal chiefs of Assyria were Sargon's descendants or descendants of another grandson of Noah.
- Sargon despised other races.

The above summarises the major pointers towards arguing for an Assur/Sargon identity.

Earliest Mesopotamia

Latest research suggests that the Shemites inhabited the land of Sumer before being displaced by the descendants of Ham. Scholars have wondered why the Sumerians are not mentioned in the Bible anywhere, with the exception of the land of Shinar referred to in Genesis and a few prophecies.²²

According to David Rohl in his *Legend. The Genesis of Civilisation*, linguistic studies by authorities such as Samuel Kramer (*The Sumerians*) and Arno Poebel (various works) demonstrate that the name Sumer or Shumer is remarkably similar to Shem:

“The [original] people of Sumer were designated ‘Sumerians’ after Shem, son of Noah., who was remembered as the eponymous ancestor of those who re-occupied biblical Shinar following the destruction of the antediluvian cities during the ... flood. The name Shumer is therefore an eponym”.²³

After the tower of Babel incident, these people moved northward and most of descendants of Cush moved south into Arabia and eastwards through Iran and Pakistan into India as we shall see.

Who was Nimrod in history?

Genesis chapter 10 has this to say concerning Nimrod:

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

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

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

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

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

Therefore is the name of it called Babel [confusion].”²⁴ (Gen. 11:2,4,8-9)

From this we can see that the descendants of Nimrod moved eastwards into Sumeria (Shinar). We would term the region as Mesopotamia today. Whilst some scholars seek a northern Shinar, very little evidence to date has arisen to back up this claim.

Where are the cities of Babel, Erech, Accad, Calneh, Ninevah, Rehoboth and Calah today? Below I summarise the findings of archaeologist and historians:

- Babel – south-central region of Mesopotamia
- Erech (Uruk) – south
- Accad – central-south
- Calneh – unidentified but the Hebrew may be rendered “all of them”. There is another Calneh in the far north called Kullani. This northerly city may have been named later after the mother city to the south which was a common practice in antiquity²⁵
- Ninevah – north
- Rehoboth – unidentified but may have been an outlying suburb of Ninevah
- Calah (Nimrud) - north

The descendants of Nimrod settled in Babylonia and created its civilization.²⁶ They were the Babylonians whom historians describe as non-Semitic, but Hamitic with Turanian (Mongoloid, central Asian and even Finnic-Ugrian) races also present.²⁷ Finno-Ugric includes the population residing today in Hungary. The Table of Nations pictures the Cushites and Nimrodites as being very close at hand after the flood. Babylonia was even referred to as the land of Cush.²⁸

Unger's Bible Dictionary notes his power:

"Hamitic imperial power is said to have begun in Babel, Erech, Akkad and Calneh ... Shinar ... was divided according to the cuneiform accounts into the northern portion called Akkad in which Babel (Akkad. *Babilu*, signifying gate of god) and the city of Akkad (Agade) were situated."²⁹

Evidence suggesting that Lugalzaggessi as the historical Nimrod is due to the following reasons:

- his father was Ukush who is probably the Biblical Cush
- he lived exactly at the time in history when we would expect to find Nimrod to have lived (between 100-300 years after the flood)
- he ruled over the very cities and region Nimrod was said to have ruled (Gen 10:10)
- he was the first mighty king of the Mesopotamian region who ruled over black peoples and others
- "Lugal" means to be a big or mighty man, great man, or even king (compare Gen 10:8)
- his chief enemy to his north was Sargon of Akkad, probably the Assur of the Bible. This seems to have been the commencement of the King of the North and King of the South tensions mentioned in the longest prophecy of the Bible in Daniel 11.

When Nimrod was conquered by Sargon the Great, his empire was smashed, but what became of his subjects?

His subjects were Cushitic peoples. In Iranian tradition Prince Heliuss (Nimrod) was in command of various black tribes which correspond with the Dravidians and Australoids and in the Ennead of Plutinus Nimrod-Geb had a son Seba-Osiris whose descendants became the Argonautic Aetas who, according to tradition, some of them were to be found in the land of the Colchis.³⁰

Clash of Titans

Historians acknowledge that Sargon defeated the King of Uruk, Lugalzaggisi, son of Ukush (Cush) in a surprise, blitzkrieg-type attack³¹ (as we have seen, *lugal* means a big man which was the Mesopotamian equivalent of king). Lugalzaggisi was Nimrod, son of Cush. Cush was black and Nimrod himself appears to be of mixed descent (Lugalzaggisi was the first post-flood dictator of Mesopotamia). Indeed, historians relate that the Akkadians rose to power due to a concerted reaction to the brutal aggressions of the Sumerian/Babylonian Lugalzaggisi, whose cruel despotic power grew to include the "upper sea" (Mediterranean) and "lower sea" (Persian Gulf).

Fortunately for Lugalzaggisi, his life was spared, and he was permitted to return to Umma as a provincial governor. From that time commenced the racial antagonism between the fair Akkadian-speaking north and the swarthy Sumerian-speaking south.³² Sargon's empire was based in the north which came like a whirlwind against Lugalzaggisi's in the south. The north was basically white and the south swarthy. How like the historical ongoing tensions between the King of the North and King of the South described in Daniel chapter 11! Could this be the commencement of the tensions between the Caucasian north and the Cushitic south which later evolved into the King of the North and the King of the South prophecy?³³

The Caucasian Assyrians and Cushitic peoples are no longer in Mesopotamia, so for us to understand these prophecies, we must locate these peoples' modern locations. Also, texts from that period have been found which may be translated as "the King is my Fortress", "the King is my God" and "Sargon is my God" which began a perception by the Akkadians that Sargon and his successors were messiahs of some sort³⁴. In fact, up to that period, the Akkadian word for "king" was an epithet or predicate of gods. Therefore it should come as no surprise to realise that he was called: "The King is my Fortress" (which the God of the Bible is called), "The King is my God" and "Sargon is my God". How similar to Goebbels publicly announcing Hitler as "mein Fuhrer und mein Gott".

Sargon thence commenced the process of making his people the dominant race in Babylonia.³⁵ Who were the previously dominant people in Babylonia? According to Orr³⁶ evidence suggests that the founders of Babylonia were dark Hamites. In fact, after conquering Lugalzaggisi, his followers and descendants, Sargon stated: "For forty-five years the kingdom I have ruled, and the black heads [euphemism for the black race] I have governed."³⁷

On another occasion he declared: "Ishtar loved me ... years exercised dominion ... years I have commanded the black-headed people ... and ruled them .."³⁸

Professor Sayce states: There are "light enamelled bricks of the Elamite period on which a black race of mankind is portrayed, it may mean that the primitive population of Chaldea was black skinned"³⁹

The above-mentioned statement is simply self-explanatory: Black peoples were, of course, extant in Mesopotamia soon after Noah's flood. Regarding the neo-Sumerians in the south (comprising the earliest Micronesians, Aborigines, Dravidians and possibly white Hungarians) and the Akkadians to the north (earliest Assyrians), researchers ask both themselves and their readers "how did these peoples get on?"⁴⁰ Sometimes we find complete denial of anything except idyllic relations between these racial neighbours, while at the other times "rabid national antagonism" is stressed clearly in the historical record.⁴¹

Sargon did his best to appease the swarthy peoples of the south and left most of the defeated leaders in their old positions, interfering only slightly in internal local affairs. He did his best to convince them of his inheritance to their 'Great King' and even made offerings to Enlil, their god⁴².

Archaeologist Lloyd in the excellent work *The Archaeology of Mesopotamia* supports this view:

“Culturally, the most conspicuous distinction between the two ethnic groups was a linguistic one.

One notices that ... there is some evidence of discrimination in favour of the Akkadian element among Sargon's supporters. Akkadian governors were installed in the other Sumerian cities and the Sumerian language ceased to be used for administrative purposes.”⁴³

Waddell speculates that these peoples under Sargon's leadership civilized many of the conquered black peoples of Chaldea.⁴⁴ As Sargon's power and influence waxed great, white Aramaeans moved into the region and seemed to aid in solidifying his reign.⁴⁵ Sargon commenced to build a new seat "and this housed his own warriors and their families, not a mixed multitude from Kish ...". Notice, Sargon believed in segregation of the races. Edwards claims that such a development can have been effected “only by a new population conscious of its difference and even of hostility to the old.”⁴⁶

Sargon's grandson, Naram-sin, continued Sargon's racial policy whereby "he found equally high clerical or civil posts for his numerous progeny.”⁴⁷ Close to the end of Sargon's life, it was the southern cities of Sumer which revolted against his reign, not the northern Akkadians. These dark inhabitants were crushed in the most cruel, hate-filled fighting imaginable⁴⁸ after which many tribes were driven out of the region and ended up in southern Asia.

The aftermath of the Sargonic collapse after Shar-Kali-Sharri's reign was a greatly reduced Akkad and a resurgent dynasty of Ur, represented in the Neo-Sumerian revival.

“The dynasty of Ur represents a very definite Sumerian reaction against the Semites [i.e. followers of Sargon] ... Orthodox Babylonian scribes in later times could not forgive him for the insult offered to the shrine of Bel Marduk ...”⁴⁹

So closed the great Sargonic period which brought so many benefits in technology to Mesopotamia and paradoxically, such cruelty and suffering to other races. After the Sargonic Empire's collapse, a brief interlude of confusion and anarchy arose. A tribe from the mountains (the Gutians - possibly descendants of Aram, through Gether - the earliest Goths) took advantage of the situation and occupied large parts of the region. They may even have contributed to the downfall of the empire out of revenge for what Sargon did to the Aramaic nation centred around Ebla. Here is a hint of the inter-family conflicts and wars of the earliest descendants of the offspring of Noah listed in Genesis 10.⁵⁰

Further, after the southern ethnic groups gained independence from the northern foreigners,

"It is difficult to escape the impression that there was a conscious seeking back to the Sumerian roots, a conscious stressing of Sumerian cultural identity in reaction against the Akkadians".⁵¹

Thus continued the tensions and conflicts between the 'King of the North' and 'King of the South' systems which continued down the corridors of time to this very day.

It would appear that the series of wars and conflicts between the sons of Assur (and their allies) and the Cushites (and their allies) may well have been typological of the forthcoming prophesied conflicts.

For about 180 years the Akkadians ruled the southern peoples with an iron fist.

“Then, towards the end of the Agadean period, disaster descended upon the whole Middle East.

A series of powerful earthquakes rocked the cities to their foundations, bringing fire and destruction. Plague soon followed. The climate became much hotter and

there was little rain to quench the dry soil. The broad plains gradually began to turn into desert. Warlike tribes descended from the mountains to the north of Mesopotamia, raiding the weakened settlements of the plain. The Gutians, in particular, struck at the heart of the Agadean homeland (near modern Baghdad) and Sargon's great empire slowly disintegrated. The death of the last great emperor of Agade, Sharkalisharri, was presaged by a celestial event – a lunar eclipse – a dark omen recorded by the soothsayer priests.

... Governments and monarchies fell across the ancient world as the city folk abandoned homes, driven by hunger and in search of respite from the plague. The stable and prosperous era of the Early Bronze Age cities collapsed back into a semi-nomadic existence of living from hand to mouth.

... the ancient world had slipped into its first post-empire dark age."⁵²

Could this all be a type of the Tribulation and Day of the Lord?

Nimrod's Empire Scatters

Rawlinson, who wrote the *Origins of Nations*, clearly proves that early inhabitants of Babylonia were Cushites.⁵³ Writing of an ancient black population in southern Assyria, Professor Sayce mentions that there is evidence that they also inhabited Babylonia:

“It is found on one of the oldest monuments of Chaldean art yet known ... and may be detected in the Babylonian soldiers in the Assyrian armies. We also meet with it in Elam. We are therefore justified in looking upon this particular type as that which originally occupied the southern valleys of the Euphrates and Tigris as well as the mountains of Elam to the east of them.”⁵⁴

John Baker, famous physical anthropologist and author of *Race*, states that the Cushites were the main racial group around the Persian Gulf in ancient times⁵⁵ including Negritoes (Asiatic pygmies).⁵⁶ These people were non-Semitic (i.e. not Arabic), according to Wiseman's article on *Genesis 10: Some Archaeological Considerations*.⁵⁷ More evidence is found in the most ancient bas-reliefs where figures of Negritos appear in battle in the time of Naram-sin.⁵⁸

The black peoples who originally populated Mesopotamia, were “connected” to, racially, the blacks who anciently dwelt in the Indus Valley.⁵⁹ They referred to themselves as “black-headed” people as a distinguishing feature from the other nations. Yet there were many other black-haired people roundabout, that they must have been literally implying that their heads (like the rest of their bodies) were black.⁶⁰

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

After the tower of Babel incident Nimrod's Empire was scattered. Some of his followers fled to the north to Cappadocia and then on to the Colchis.⁶¹ Others moved eastwards in to India. Still others fled south. To the east of Cappadocia, on the western shore of Lake Van we find a the mountain called Nimrud Mountain, which carried the name far to the north of Babylonia.

From there they migrated into South Arabia and Ethiopia.⁶² They first occupied Oman and the port of Muscat before spreading into Africa across the straits of Bab-el Mandeb.⁶³ With them were the descendants of Sheba and possibly certain of Seba as Oman was called anciently Asabi. Later the “Saba” are mentioned amongst the peoples of the ancient Kingdom Meroë (south of Egypt).⁶⁴

As a result the name "Cush" was applied to the "district of Arabia in which the sons of Cush first settled ... extending east as far as the Tigris, and having for its western boundary the Nile"⁶⁵

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

"Some, indeed of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be discovered; yet a few there are which have kept their denominations entire: for of the four sons of Ham, time has not at all hurt the name of Cush, for the Ethiopians, over whom he reigned, are even at this day, both by themselves, and by all men in Asia, called Cushites"⁶⁶

Josephus is here perhaps recognizing the two branches of Cush extant in his day: one branch in Ethiopia, the other in India. In the Biblical Hebrew there was no distinct name as such for India. Instead, both it and Ethiopia were known as Cush by the Hebrews. Aramaic translations of the Bible in fact translated Hodu or Hindiki for Cush. The famous Jewish commentator on the Talmud, Rashi, stated that Cush was India.⁶⁷

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

"Their military nobility is acknowledged to be of the same family as the Sacas or Chasas, who maintain that their great common ancestor was Cusha or Cush ... but we read in a special manner of two lands of Cush, the Asiatic and the African. These were by the Greeks called the two Ethiopias ... but by the Hindoos, as by the sacred writers, they are denominated the land of Cush within and the land of Cush without.

"[their territory in early times extended] from the banks of the Indus to the shores of the Mediterranean sea ... from India to Armenia."⁶⁸

He claims that the word Caucasus derived evidently from Cush via the Persian word Coh-Cas and that the name of Caucasus may be found in various regions including a mount Caucasus at the head of the Ganges, south of the Caspian Sea and north-east of the Euxine Sea.⁶⁹

Similarly, Sir William Jones wrote that the peoples of Ethiopia and Hindustan were from the same source.⁷⁰ Strabo refers to the Ethiopians as two-fold: eastern and western "from the rising to the setting of the sun" while Eusebius tells us that the Ethiopians passed over the Red Sea and into Africa.⁷¹ Homer makes a similar statement to Strabo:

"the distant Ethiopians, the farthest outposts of mankind, half of whom live where the Sun goes down, and half where he rises".⁷²

And finally, Bryant (1775) wrote that because of God's judgements

"Chus, and his family ... fled every way from the place of vengeance, and passed the seas to obtain shelter ... One [branch of Cush], and the nearest to Judea, was in Arabia ... The original Ethiopia was, as I have said, the region of Babylonia and Chaldea ... It appears that the Cuthites, Ethiopians, and Erythreans were the same people ... The Erythrean Sea is by most writers supposed to be the same as the Arabian Gulf, or Red Sea: but Herodotus calls the Persic Gulf Erythrean: and Agathemerus, Dionysius, and the author of the Periplus calls the whole Indic Ocean by this name".⁷³

This is why the Al Amran tribe of Arabia calls the region of Zebid in Yemen by the name Kush⁷⁴ and why the South Arabians today resemble so much the Northeast Africans and Somalis.⁷⁵

With the scattering of the Cushites to southern Arabia, Ethiopia, southern India and Melanesia, their power was effectively broken, never to fully recover.

Centuries later, about 740BC, the Kushites or Nubians conquered Egypt for almost a century, establishing the 25th dynasty during which time they are pictured as black pharaohs in tombs. They (representing the King of the South) were ousted by the Assyrians (the King of the North for their day) about 656BC and during the succeeding centuries ruled from Meroe, near the town of Saba, over their subjects.⁷⁶ This period is known as the Kingdom of Kush which was free from Egyptian influence.

When Egypt was defeated by the descendants of Sargon/Assur, the Assyrians, many of the Cushites were taken by them and resettled near the Colchis where remnants of Nimrod's empire were already located.⁷⁷ Isaiah foretold this in prophecy:

“And the Lord said, ‘like as My servant Isaiah hath walked naked and barefoot three years for a sign and a wonder upon Egypt and upon Ethiopia;

“So shall the King of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered to the shame of Egypt.

“And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

“And the inhabitant of this isle [Heb. “coastland”] shall say in that day, ‘Behold, such is our expectation, whither we flee for help to be delivered from the King of Assyria; and how shall we escape?’” (Isaiah 20:3-6)⁷⁸

The cruel Assyrians (Isaiah 19:4) enslaved these peoples from the Red Sea Coast who were in the Egyptian army, and then sent many of them on to the Colchis.

The Two Branches of Cush

John Baker, author of the famous, easy-to-read work *Race*, informs us that the Cushites were the main racial population around the Persian Gulf and southern Mesopotamia (Babylonia) anciently.⁷⁹ After God separated the nations at the Babel incident (Gen. 11:4-9) one branch of Cushites migrated southwards. This branch will be discussed fully later.

Herodotus tells us that there were two types of branches of Ethiopians: Indians with wavy or straight hair; and Africans with tightly curly hair.⁸⁰ He called the former “Asiatic Ethiopians”.⁸¹ However

"The tradition of two Ethiopias is much older than Herodotus. In the *Odyssey* the Ethiopians are described as dwelling 'sundered in twain, the farthestmost of men, some where Hyperion sets and some where he rises'. Thus, there were Black men, Aithiopes ... from Western Libya (Africa) to Eastern Mesopotamia."⁸²

It is interesting to note also that the Syriac version of II Chron 16:8 is “Indians” in place of “Ethiopians”.⁸³ Both the Syriac and Chaldee versions of Is 11:11 and Zeph 3:10 read “India” for “Cush”.⁸⁴ Where did these black “Asiatic Ethiopians” originate?

In Babylonia, anciently, between the Tigris and Euphrates Rivers, near the Tower of Babel, a city called Kish, or Kishur⁸⁵, perhaps named after Cush, son of Ham, was located. In addition, the easterly mouth of the Euphrates was called Cush by the Hebrews (Susiana by the Greeks and Latins).⁸⁶ Cush had set himself up as a god, identifying himself with the sun (Gen. 10:1-32; 1 Chron. 1:1-54). In the Aryan *Sanskrit* the sun is called Kisora, implying that it burns one dark⁸⁷. The Hebrew meaning of

Cush is “dark”. No wonder, then, that an ancient Indian god was named Kushi, or Kushuja, for Cush was deified by his descendants.

Where did some of these Cushites flee or migrate after the Babel cataclysm, before commencing the long, hard trek to India? The answer appears to be Cappadocia. The Chaldeans called this land Kus⁸⁸ after the inhabitants there. Others may have journeyed further north to the Colchis, a land bordering the Black Sea, just north of modern day Turkey. From Cappadocia they moved eastwards to the Hindu-Kush mountains, which is named after them. Dr. Herman Hoeh wrote the following statement of these movements:

“to the plains of India moved tens of thousands of Ethiopians, thousands of Egyptians and multitudes from the region of the Hindu-Kush mountains in Bactria.”⁸⁹

Many of these peoples mentioned that Egypt was their original home.⁹⁰ In Gordon Childe's *New Light on the Most Ancient East*, he mentions that the Badarian tribe in central/southern Egypt which averages only about 5 to 5 ¼ feet in height and which have a hint of African and/or South Indian traits. They kept cattle which were given elaborate ceremonial burial; fishing and hunting were important to them and they utilise the boomerang.⁹¹

In any event, perhaps some of those people mentioned above, somehow returned to Egypt for we are told in the book of *So-this* (a record in the time of Amenhotep III) that “the Ethiopians, removing from the River Indus, settled near Egypt”⁹². Also, similar industries of flake, flake-blade, scraper and borer have been found in India to that in East Africa which led one writer to ask the question "Does it all mean another migration?" While it does not necessarily mean that, it does assist us in tracing these peoples.

As the Cushites migrated to Cappadocia and then to India, they left behind them various place-names with which we may trace their movements. For example, a part of Persia is still called Chusistan or Khuzistan, meaning “The Land of Cush”.⁹³ There were also the Kash-iari mountains (modern Tur-‘Abdin) in the Middle East.⁹⁴

A few other tell-tale signs of the movement eastwards of the sons of Cush include a land called Kushian, in modern Pakistan.⁹⁵ Just to the north of India also lay a land Kashgana. And in the south of India ran a river called Kishna.⁹⁶ All of these names are variously derivatives of “Cush”.

As they migrated toward and into India, some pockets were left behind such as the Brahui tribe in Iran which is clearly Dravidian. Many more are found in Baluchistan in Pakistan which are a part Vedoid strain (pre-Dravidians who are related to the Dravidians but apparently from a different son of Cush).⁹⁷ Hall notes:

"We have at the present day a Dravidian population in Baluchistan, the Brahuīs; the Dravidian type has been noted in Southern Persia; and there can be little doubt that the non-Aryan peoples of ancient Persia ... were of the same race, forming a connecting link between Babylonia and India".⁹⁸

Another notes that

"Whether the straight-haired Ethiopians were these Brahuīs, and whether there was one Dravidian race stretching from India to the Shatt-el-Arab, it is hard to say, but this seems the most likely theory and is supported by classic and medieval writers ... the Khuzis ... an abject, black to copper-coloured race, inhabiting what is now known as Arabistan [ie Elam, near Babylonia], albeit the term Khuzistan still lingers".⁹⁹

The term Khuz no doubt derives originally from Cush. Bryant, writing in 1775 concurs with this belief in quoting Arian:

"The inhabitants upon the Indus are in their looks and appearance, not unlike the Ethiopians. Those upon the southern coast resemble them most ... They who are more to the north, have a greater resemblance to the Egyptians"¹⁰⁰ ... " for they were colonies chiefly of Cuthites, who settled at different times in India ... They extended from Gedrosia to the Indus, and from thence to the Ganges, under the name of Ethiopians, Erythreans, and Arabians".¹⁰¹

There is much evidence to suggest that amongst the earliest inhabitants of Babylonia were Hamites.¹⁰² Concerning this situation, Professor Sayce claims that there are "light enamelled bricks of the Elamite period on which a black race of mankind is portrayed, it may mean that the primitive population of Chaldea was black skinned"¹⁰³

The conqueror of the black peoples of southern Mesopotamia, Sargon, stated: "For forty-five years the kingdom I have ruled, and the black heads [euphemism for the black race] I have governed."¹⁰⁴ On another occasion he declared: "Ishtar loved me ... years exercised dominion ... years I have commanded the black-headed people ... and ruled them .."¹⁰⁵

There can be no doubt that the peoples of inhabiting southern Mesopotamia (Shinar) were black Cushites who later migrated eastwards via the land of Elam and southwards to the shores of Arabia¹⁰⁶ to eventually reach their ultimate habitation.

Mysterious Hungarian Links

The Hungarians have interesting traditions tracing their origin to a period when they served under Nimrod.

The Hungarians are a Finno-Ugric people with Dinarid strains in the west¹⁰⁷ plus a little Slavic infusion on the edges. It has been considered in the past that they were originally a Mongoloid people who became westernised through intermarriage. This theory is now rejected after genetic testing.

Although they are related to the Finns, their languages have been so cut off from each other for more than 1,000 years, they are incomprehensible to each other.

The Hungarians were one of the many nations comprising the Huns and were Turkic in certain aspects of lifestyle, but certainly not by race¹⁰⁸. However, today there is still a tiny Mongoloid enclave in Hungary called the Pussta¹⁰⁹, but the majority of Hungarians are not descended from them. It seems likely that the Pussta are descended from the Avars, a Turkic people who settled in Hungary at one stage possibly formerly associated with the Golden Horde.¹¹⁰

It is most interesting that the Hungarian language belongs to the Finno-Ugric family of languages¹¹¹ as did the Sumerian tongue¹¹², yet both the Hungarians and Sumerians were not Turks (Turanids)¹¹³ although there is some evidence that some Turkic and Mongoloid peoples dwelt among them. Writing of these Sumerians, Williams, an historian, states that attempts have been made to connect them with the Ugro-Finnish branch of the Ural-Altai family¹¹⁴.

The "Sumerian origin" theory for the Hungarians goes something like this:

Sumerian was the oldest written language of mankind as far as we know, and used a cuneiform notation which is reminiscent of the writings of the proto-Hungarians. Linguists agree that Sumerian belonged to the basic Ural-Altai language family, which includes Ugric, Magyar and Turkic.

Also of interest is that these neo-Sumerians were associated with the Elamites and had a similar

culture to them¹¹⁵. Could the Hungarians be descended from particular peoples dwelling in the neo-Sumerian empire? In this light, nineteenth century Hungarian romantic historian Count Bertholdi, who became Foreign Minister of Austro-Hungary, traced strong parallels between the modern Hungarians and the Sumerians. Opinions are divided ranging from the Hungarians being directly related to early Sumerians to the ancient tribe of Sabirs, migrating out of Mesopotamia in central Asia influenced the tongue of the people that became known as Hungarian. While others say that they are mixed Mongoloid, Turkic, Slavic and others.

One Hungarian tradition is that they descend from Nimrod, but this is not possible due to their Caucasian race and Nimrod's Hamitic origins¹¹⁶. Rather, this seems to be a national recollection or tradition of serving under Nimrod who was the Lugalzaggessi of ancient southern Mesopotamia, the son of Ukush (Cush), which became muddled over the centuries. He was conquered by the northern leader, Sargon of Akkad, probably Assur himself. Tradition also traces the Hungarians to a Persian province of Evilath while others attempt to identify Evilath with the city of Eiulath or Edessa (Urfa)¹¹⁷. Either way, they definitely are traceable to the Middle East and are, in all likelihood, descendants of Riphath in similitude to the other Finno-Ugric peoples.

Its agglutinating grammar demonstrates that it has many structural similarities to Hungarian which is similarly agglutinating and lacks genders, use of prefixes and suffixes and so on. What is an 'agglutinative' tongue?:

According to *Webster's Revised Unabridged Dictionary* (1913):

“Agglutinative \Ag*glu"ti*na*tive\, a. [Cf. F. agglutinatif.]

1. Pertaining to agglutination; tending to unite, or having power to cause adhesion; adhesive.
2. (Philol.) Formed or characterized by agglutination, as a language or a compound.

In agglutinative languages the union of words may be compared to mechanical compounds, in inflective languages to chemical compounds. --R. Morris.

Cf. man-kind, heir-loom, war-like, which are agglutinative compounds. **The Finnish, Hungarian, Turkish, the Tamul**, etc., are agglutinative languages. --R. Morris.

Agglutinative languages preserve the consciousness of their roots. --Max M[“u]ller.”
[emphasis mine]

The Finnish, Hungarian, Turkish (alongside whom dwelt the Hungarians) and Tamils of southern India and Sri Lankan languages have similarities – because of their ancient proximity in Sumeria. I have before me a paper by Fred Hamori *The Early History of the Hungarian Ethnic Designations*. The following highlights are useful in our search for their origin:

“Starting with the oldest references and advancing to the newest are the following [tribal names] at different times and different languages:

- (1) Sabar-toi Asfali, Subar, Sbir, Savar, Sawardiya
- (2) Mas-ar, Masgar, Mazar, Madjara, Magor, Magar, Magyar, Makar
- (3) Onogur, Hunugur, Ugor, Ungar, Hungar, Uhor, Venger

... The ancient Sumerians referred to their northern neighbours who lived all the way to the southern Caucasus mountains as “Subar-Ki” meaning the “Subar Land” [their goddess was Shubure and the land Subartu] ... The earliest Akkadians ... called the nation of Subar-Ki in northern Mesopotamia by the name of Subar-Tu ... one of the kingdoms of the Subarian people was known as “Hurri, Gurri” [who spoke a language like Sumerian] ... **Hungarian also has some words in common with both Sumerian, Hurrian and Elamite. Elamite is considered a sister tongue of**

Dravidian who are now constricted to southern India ... It is no accident that Hungarian also shares many words also with Dravidian and Turkic languages also ...

“The Hurrian descendants also founded the kingdom of Urartu as well as the central Asian kingdom of Khwarezmia, next to the Aral Sea ... (Some Russian researchers claim that Khwarezmia and its area was the possible origin of the Finno-Ugrian and Altaic nations!). The people of Subartu (Hurrians and Subars) lived predominantly in northern Mesopotamia but in very ancient times also in southern Mesopotamia.

“The country of the Hurri ... was also called the kingdom of en-Merkara ... Another name of their ... land was Mada.”¹¹⁸ (emphasis mine)

Hamori goes on to explain the demi-god and founder of the land of Khwarezmia was called Siev-us, probably a corruption of Sabir.

“Magyar” or “Megye” in Hungarian means province as did Megala in early Parthian. This term later evolved into Magyar which means man of the province or country. Of further interest is that there are Egyptian references to the territory of the Mada or Mitanni as Magor. This indicates that the early Hungarians dwelt alongside the ancestors if the Ukrainians and Byelorussians.

In addition, asserts Hamori, Herodotus referred to the Sapir or Sabir and their neighbours as the Makr-on (Magar) and Matiene. To this day, there is still a mountain called Magar in the southern Caucasus and a mountain called Nimrud.

Further, he says that the modern *Arab Encyclopedia* says that these people which were found in the Caucasus, were the ancestors of the Hungarians and Magyars, who were also the famous weapon smiths of the Persians. Others who mentioned these people in ancient times were:

- Greek general and historian, Xenophon who referred to the Makars living in the Caucasus region about 44 BC, also known as the Makr-on and Machar.
- Pliny called them Machor-on and the Saspeir in the Caucasus
- Ptolemy mentions the Mazara and Siavara living near the Euphrates
- Armenian Patriarch wrote of the Sievor-tik who lived in the province of Udi (Otene)
- Amongst the subject people of old Persia, are listed the Sapardia and Hunae, written on the walls of Persepolis
- Jordanedes (c550 BC) claimed that the Sabirs and Hunuguri were one people
- Marquart (c583 AD) referred to the Mager-an tribe near the source of the Tigris.

From the above there can be no doubt, the Magyar peoples of modern Hungary are descendants of Riphath and dwelt in the Middle East – Sumeria - alongside other sons of Japheth and the descendants of Cush.

There we have it, the King of the North and King of the South conflict outlined in Daniel chapter 11 may be traced right back to the years after the great flood of Noah and will become a major source of international conflict in years to come.

ENDNOTES

- 1 Josephus *Antiquities*, I.vii.4
- 2 *ibid* : 188
- 3 Pfeiffer 1966:499; see Hawkes 1962:13
- 4 Bibby 1962:13
- 5 Knap 1988:83
- 6 Starr 1974:45
- 7 Childe 1964:150
- 8 Pfeiffer 1966:27; Clarke 1977:83
- 9 Hawkes 1973 : 69-70
- 10 Hall 1924:185
- 11 *ibid*:186
- 12 *ibid*:188
- 13 Hawkes 1973:69
- 14 Waddell 1929:275
- 15 Pritchard 1969:266
- 16 Livingston 1974:114
- 17 Oppenheim 1964:98
- 18 Waddell 1929:211
- 19 *ibid*:214
- 20 *ibid*:220
- 21 *ibid*:221
- 22 Gen 10:10; 11:2; 14:1; 14:9; Is 11:11; Dan 1:2; Zech 5:11
- 23 Rohl 1998: 135
- 24 Garraty and Gay (1972:61) mention that later barbarians from the east swept away the house of Sargon. It took more than 100 years to reunite Mesopotamia.
- 25 *International Standard Bible Encyclopedia*, article "Calneh"
- 26 Gayre: 1973: 58.
- 27 Orr 1906: 401
- 28 Custance: 1975: 75.
- 29 Unger 1966: 442
- 30 Pilkey 1981:189, 177.
- 31 Edwards 1975 (vol.1, pt.2):421
- 32 Hallo & Simpson 1971:59
- 33 "Lugalzagesi had no trouble in finding allies. Practically all the Sumerian cities came to his aid and had to be conquered at least once, and their fortifications were dismantled" (Larson 1979:111)
- 34 *ibid* :110
- 35 Hall 1924:186
- 36 Orr 1906:41
- 37 quoted in Ragozin 1887:205-207
- 38 Williams 1908 (vol.2);360
- 39 Sayce 1887:185
- 40 Bottero 1967:63
- 41 *ibid*
- 42 This indicates that the Assyrians were more interested in the economic/commercial, political and racial aspects of their ideology than the religious. See Larson 1979:301. They were also more interested in enterprise and merchandising than state monopoly (page 206).
- 43 Lloyd 1984:137. See also Larsen 1979:109-113 for similar references.
- 44 Waddell 1929:xv
- 45 Edwards 1971(vol.1, pt.2):447
- 46 *ibid*
- 47 Hallo 1971:61
- 48 *ibid*
- 49 Hall 1924:190
- 50 Woolley writes of the Martu (Amuru or Amaraeans): "To the north and east of them [the Assyrians], in the Zagros hills and across the plain to the Tigris, there lived a very different stock, fair-haired and speaking a 'Caucasian' tongue, a hill-people akin to the Guti ... they failed to gain a footing in the new delta and remained in what was afterwards, Assyria, the neighbour land of Akkad." (Woolley 1929:5)
- 51 Larson 1979:113
- 52 Rohl 2002: 109-111
- 53 Rawlinson: 1878: 212-3.
- 54 Sayce: 1928: 199-200

55 Baker: 1974: 510. Unfortunately, many still wish to wrestle with the evidence, according to Douglas: c1975: 1057. See also the *New Funk & Wagnalls Encyclopaedia*, vol 12, 1950-51: 4199-4200.

56 Huart 1927: 26

57 Wiseman: 1955: 14.

58 Field 1939: 126. He continues that "in Susiana there are traces of dark-skinned population who, from the monuments, indicate a Pre-Dravidian ... stock" (page 236) which means a Veddoid/Australoid stock. Later he states "Ethiopians" once dwelt to the southeast of the land and "some may be related to the Dravidians of India" (page 155).

59 Custance: 1975: 152, 74.

60 Ibid: 72. Their conqueror, Sargon, himself said, "For forty-five years the kingdom I have ruled, and the black heads [ie, black race] I have governed" (in Ragozin: 1887: 205-7). And researcher George Smith in *Chaldean Genesis* says that Sargon ruled the people of the "black face" (p. 82).

61 Hoeh: 1957: 21.

62 *Christadelphian Expositor*: c. 1970: 145.

Also, French archaeologist Francois Lenormant wrote the following: "We may perceive the remembrance of a powerful empire founded by the Cushites in very early ages, apparently including the whole of Arabia Felix, and not only Yemen proper" (quoted in "Africoid Populations in Early Asia", c1995, page 3, internet article).

63 Although Bab-el Mandeb now means "gate of tears" or "waters" in Arabian, it may have derived from Babel! As Babel can also mean "gate of God". And perhaps the "Mandeb" derived from Sargon's son, Manishtisu. Interestingly, several Australian tribes appear to bear this name: Mandandanji, Mandara, Mandi, Mandjil-djara, Mangala, Mangaraai (Tindale: 1974: 162).

64 Jarvis: 1960: 167.

65 Lawson: c. 1870: 1: 374.

66 Josephus: *Antiquities*: 1: 6: 2

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

68 Faber 1816: vol 1: 1: 2-110

69 *ibid*

70 Jones, *The Works*: vol 1: 41

71 Pickering 1851: x1

72 Homer: *Odyssey* 1.22

73 Bryant 1775: 42, 180, 184, 191, 194

74 Archer 1964: 212: "There was also an important city near Babylon named Kish, from which Nimrod may have come. Putting all of these evidences together, Unger (AOT, p. 83) suggests that the original home of the Hamitic Cushites was in Lower Mesopotamia, where Nimrod raised them to great power". Pickering 1851: xxxv "... the easterly mouth of the Euphrates, called by the Hebrews *Cush*, by the Greeks and Latins *Susiana*, and now, by the Persians, *Chusistan*, that is, the province of Chus". The *Seventh-day Adventist Bible Commentary* (vol 1) 1953: 275 similarly relates that "The fact that Nimrod, a Hamite, founded the first city states of Mesopotamia suggests that the Sumerians were Hamitic." More on Nimrod may be found in the Jewish traditions recorded in *The Book of Jasher*, chapter 7.

75 Bernal 1991, vol 2: 253

76 Rohl: 1995: 22: "The brutal Assyrian assault crushes all resistance. The Kushites flee south, never to be seen again in the Black Land".

77 Hoeh: 1957: 21.

78 The prophet Amos 9:7 wrote: "Are ye not as children of the Ethiopians unto Me, O children of Israel? Saith the Lord. Have not I brought up Israel out of the land of Egypt [like the Ethiopians]?"

79 Baker: 1974: 510

80 Herodotus: *Polymnia* (Bk 7): sec. 20

81 Herodotus: *Thalia* (Bk 3): Sec. 94. See Rawlinson: 1878: 193

82 Bernal 1991 (vol 1): 254

83 Lawson: c 1870: 374

84 *Ibid*

85 Grant: 1971: 2

86 Pickering 1851: xxxv

87 Kalyanaraman: 1969: 1: 112

88 Bullinger: c.1890: 531 (note on 1 Chron. 1:8)

89 Hoeh: 1969: 1: 335. Some of these must have been African Negroes, for remnants of them remain to this day in southern India (see Kuttner: 1967: 14).

90 Waddell: 1929: 270.

91 Childe: 1952: 175

92 Quoted in Hoeh: 1969: 1: 165.

93 Lawson: c. 1870: 374.

94 Wiseman: 1973: 137.

95 Grant: 1971: 56.

96 Trehane & Fulland: 1938: 2.

97 Huxley: 1974: 127.

98 Hall 1913: 174
99 Field 1939: 119
100 Bryant 1775: 211 quoting Arian
101 Bryant 1775: 211

Dutt wrote similarly: "The anthropology of Harappan skeletons has show a substantial similarity with modern populations from a nearby area, as well as with an ancient series from Iran and one Egyptian population" (1984: 210)

102 Orr 1906:41
103 Sayce 1887:185
104 quoted in Ragozin 1887:205-207
105 Williams 1908 (vol.2);360
106 Schedl writes: "W. Phillips who, in the most adventuresome circumstances, managed to uncover the capital cities of the long forgotten kingdoms of Kataba and Saba, buried in the desert sands of Yemen". In a footnote he adds: "The immigration of the Sabaeans from northern Arabia into Yemen is dated by Albright prior to 1200 B.C." (1972: 316-17)
107 Lundman 1977 : 148
108 Beddoe 1912 : 61
109 Lundman 1977 : 2
110 Liptak 1983 : 92; see Ripley 1899 : 432
111 ibid : 162
112 Hall 1913 : 174; see Mackenzie c1900: 3-4; Hastings 1921 : vol 12 : 40; Linaker 1991 : 93-95
113 Woolley 1929 : 7
114 Williams 1908 : 1 : 342
115 Hall 1913 : 174
116 Endrey 1975 : 7-8
117 ibid : 11
118 Hamori: c1995: 2-3. See also *Magyar Origins and Ancient Europe* by Winters and Bator.

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