

After the Flood - by Bill Cooper

- [CHAPTER I](#)
- [CHAPTER II](#)
- [CHAPTER III](#)
- [CHAPTER IV](#)
- [CHAPTER V](#)
- [CHAPTER VI](#)
- [CHAPTER VII](#)
- [CHAPTER VIII](#)
- [CHAPTER IX](#)
- [CHAPTER X](#)
- [CHAPTER XI](#)
- [CHAPTER XII](#)
- [CHAPTER XIII](#)

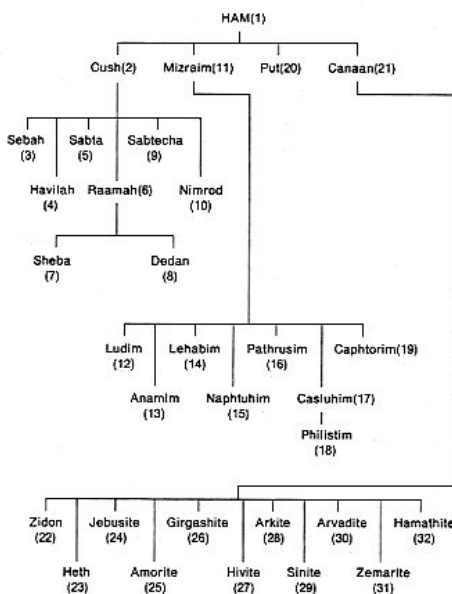
[<< PREV](#)

"The early post-flood history of Europe traced back to Noah"

[NEXT >>](#)

APPENDIX 2

The Nations of Ham



1. **Ham:** 'It is observed that Cham, and his famely, were the only far Travellers, and Straglers into diverse unknowne countries, searching; exploring and sitting downe in the same; as also yt is said of his famely that what country soever the children of Cham happened to possesse, there beganne both the Ignoraunce of true godliness...and that no inhabited countryes cast forth greater multytudes, to raunge and stray into diverse remote Regions.' Thus far the comments of one William Strachey, who added to these words in 1612 the following damning indictment, accusing Ham's posterity of instigating: *the ignorance of the true worship of God...the inventions of Heathenisme, and [the] adoration of falce godes and the Devill...*' cit. Hogden, p. 262. See Bibliography. (Refs: 1DB 2:515. NBD 500. JA 1.vi.2. P 1:27)

2. **Cush:** Josephus writes: '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.' The name of Cush (originally rendered **Chus** in Josephus) is preserved in Egypt's hieroglyphic inscriptions as Kush, these records referring to the country that lay between the second and third cataracts of the Nile. This same land was later known as Nubia. Additional information on this location is gleaned from the records of Esarhaddon, king of Assyria (681-668 BC), who tells us that he made himself king of Musur (see 11), of Paturisi (see 16), and Cush. Some have claimed also that the name of Cush was likewise perpetuated in that of the Babylonian city of Kish, one of the earliest cities to be built after the Flood. (Refs: 1DB 1:751. NBD 284. JA 1, vi.2. P 1:27)

Note: Maps are in Appendix 3.

3. **Sebah:** He founded the nation that was known to later history as the **Sabaeans**. Strabo writes of their city of **Sabai** along with its harbour of Saba (same spelling as in Josephus), which lay on the west coast of the Arabian peninsula (see Map 2). (Refs: 1DB 4:260. JA 1.vi.2)
4. **Havilah:** The progenitor of the Hamitic tribe of Havilah. (There were two tribes of Havilah, one of them Semitic in origin, see Shem 25.) His descendants settled on the east coast of Arabia looking out onto the Persian Gulf. Their land was known to the pre-Islamic writers as **Hawlan**, and to Josephus as **Evilas**. Kautsch renders the name as **Huwaitah**, and confirms their settlement on the east coast of Arabia (see Map 2). (Refs: 1DB 2:537. NBD 506. JA 1.vi.2. P 1:29)
5. **Sabta:** Josephus records the name of his (Sabta's) descendants as the **Sabatani** or **Sabathes**. Ptolemy knew them as the **Saptha**, and Pliny called them the **Messabathi**. They settled on the eastern side of the Arabian peninsula. Sabta's name is also preserved in that of the ancient city of **Shabwat** (modern **Sabota**), the capital of the Hadramaut (Hazarmaveth. See Shem 16). (Refs: 1DB 4:146. NBD i112.JA 1.vi.2. P 1:27)
6. **Raamah:** We know from the inscriptions of ancient Sheba (see 7) that Raamah's descendants settled near to the land of Havilah (see 4), and to the east of Ophir (see Shem 24). They are known from other sources to have traded with the children of Zidon (see 22) in the city of Tyre. Ptolemy agreed with the LXX in the name **Ragma**, which Josephus rendered **Ragmas**. There is still a place called **Raamah** near Ma'in in south-west Arabia (see Map 2). (Refs: 1DB 4:1. NBD 1072. JA 1.vi.2. P 1)
7. **Sheba:** Minaean inscriptions from the north Yemen, and which date to the 9th century BC, tell us that Sheba was that kingdom's southern neighbor. The land of Sheba is also known to us from Assyrian inscriptions of the 8th century BC. Sheba was famous as the Land of Spices (there were four 'spice kingdoms'--Minaea, Kataban, and Hadramaut.) (See Shem 16), and we know from the vast archaeological ruins, some of whose walls still stand some 60 feet above the desert sands, that the land was extremely fertile, being watered by ingenious irrigation systems controlled by a great dam that once spanned the river Adhanat. In the year 542 BC, the dam collapsed after more than a thousand years of service, an event that is recalled in the Koran and described there as a judgment of God upon the people.(Refs: 1DB 4:311-2. NBD 1171.JA1, vi.4. P 1:27)
8. **Dedan:** His posterity are known to have traded with the Phoenicians. Identified from various cuneiform inscriptions, their main place of settlement was the city that is

known today as **Al-ula**, and which lies some 70 miles south-west of modern Taima (see Shem 62 and Map 2). (Refs: 1DB 1:812. NBD 305)

9. **Sabtecha**: Identified by Josephus as the **Sabactens** or **Sabactas**, Sabtecha's descendants appear to have settled in southern Arabia, the modern Yemen (see Map 2). (Refs: 1DB 4:146. NBD 1112.JA 1.vi.2. P 1:27)

10. **Nimrod**: Writing in 1876, George Smith tells us that: '*Nearly thirteen hundred years before the Christian era, one of the Egyptian poems likens a hero to the Assyrian chief Kazartu, 'a great hunter... and it has already been suggested that the reference here is to the fame of Nimrod. A little later, in the BC 1100 to 800, we have in Egypt many persons named Nimrod, showing a knowledge of the mighty hunter there.'* (Chaldean Genesis. p. 313). Nimrod was undoubtedly the most notorious man in the ancient world who is credited with instigating the Great Rebellion at Babel, and of founding the vs, astrology and even human sacrifice. Moreover, there is much evidence to suggest that he himself was worshipped from the very earliest times. His name, for example, was perpetuated in those of **Nimurda**, the Assyrian god of war; Marduk, the Babylonian king of the gods; and the Sumerian deity **Amar-utu**. His image was likewise incorporated very early on in the Chaldean zodiac as a child seated on his mother's lap, and both mother and child were worshipped, she as the Queen of Heaven, and he as her erstwhile sacrificial son, the precursor of today's worship of the Madonna and Child. Nimrod was also worshipped by the Romans under the name of **Bacchus**, this name being derived from the Semitic **bar-Cush**, meaning the son of Cush. A mountain not far from Ararat, has been called **Nimrud Dagh** (Mount Nimrod) from the earliest times since the Flood, and the ruins of **Birs Nimrud** bear the remains of what is commonly reputed to be the original Tower of Babel. The Caspian Sea was once called the **Mar de Bachu**, or Sea of Bacchus, as is witnessed by the map appearing in Sir Walter Raleigh's History of the World, published in 1634. One of the chief cities of Assyria was named **Nimrud**, and the Plain of Shinar, known to the Assyrians as Sen'ar and the site of the Great Rebellion, was itself known as the Land of Nimrod. Iraqi and Iranian Arabs still speak his name with awe, and such was the notoriety of the man that his historical reality is beyond dispute (see Map 2). (Refs: 1DB 3:551. NBD 888. JA 1.vi.2. P 1:27)

11. **Mizraim**: A collective name, these people settled in Egypt. Modern Israelis still use the name for that country; it is preserved as **Msrn** in the Ugaritic inscriptions; as **Misri** in the Amarna tablets; and in the Assyrian and Babylonian 4 records as **Musur** and **Musri** respectively. Modern Arabs still know it as **Misir**. Josephus (rendering the name **Mesraites**) relates a curious episode that he called the Ethiopic War, incident that was apparently well-known throughout ancient world. According to Josephus, some six or seven nations descended from the Mizraim were destroyed, clearly a major conflict that would have had profound far-reaching repercussions in the world of those times. Josephus lists those nations as the Ludim (see 12); the Anamim (see 13); the Lehabim (see 14); the Naphtuhim (see 15); the Pathrusim (see 16); the Cashuhim (see 17); and the Caphtorim (see 19). (Refs: 1DB 3:409. NBD 833. JA Lvi.2. P 1:27)

12. **Ludim**: Seemingly known in later records as the Lubim (which Josephus rendered Ludicim) this people settled on the north coast of Africa and gave their name to the land of Lybia. They are known to have provided Egypt on more than one occasion with mercenary troops. The records that tell us this give the Ludim's name as Lebu. Otherwise, Josephus records their destruction, or rather defeat, in the Ethiopic War (see Map 3). (Refs: 1DB 3:178-9. NBD 755.JA 1.vi.2. P 1:28)

13. **Anamim**: Few occurrences of this name can now be found in the surviving records. This may be due to the devastations of the Ethiopic War. However, the Assyrian king, Sargon II, does tell us in his inscriptions of the land of the **A-na-mi** which lay adjacent to that of Kaptara (see 19). Josephus rendered the name **Enemim**. (Refs: 1DB 1:124. JA 1. vi.2. P 1:28)

14. **Lehabim**: The Egyptians recorded this name as '**rbw**', although it is uncertain where they settled. Some authorities (including Josephus who renders the name **Lybyos**) give Lybia (Libya) as their country. This people were, however, destroyed in the Ethiopic War (see Map 3). (Refs: 1DB 3:110. NBD 728. JA 1. vi.2. P 1:28)

15. **Naphtuhim**: This people are known to have settled in Nile delta and the western parts of Egypt, where early cords refer to them as the **p't'mhw**--literally, 'they of the marshland.' Their name also appears as **Na-patob-im** in the same records. Josephus records their destruction in the Ethiopic War (see Map 3). (Refs: 1DB 3:510. NBD 865. P 1:28)

16. **Pathrusim**: The people of this name migrated to Upper Egypt, where the Egyptians recorded their name as the **p't'r** or **Ptores**. The district of Pathros thus bears their name Esarhaddon, king of Assyria from 681-668 BC, records hi conquest of the **Paturisi**, thus showing that this particular tribe at least were not totally destroyed in the Ethiopic War as asserted by Josephus, who renders the name **Phethrosim** (see Map 3) (Refs: IDB 3:676. NBD 938. JA I.vi.2)

17. **Casluhim**: The precise whereabouts of their country is uncertain, although the book of Genesis does record that the Philistines came from this people. Some cite Crete as their possible place of settlement, which, if true, would make the Ethiopic War of Josephus a truly international conflict, as he records the destruction of the Casluhim in that war. This, however, only serves to make Crete a most unlikely place for their settlement, the northern areas of Egypt being a far more reasonable proposition (but see 18 and 19 and Map 3). Josephus gives their name as the **Chesloim**. (Refs: 1DB 1:541. NBD 201. JA 1.vi.3. P 1:28)

18. **Philistim**: Better known to us as the Philistines, they were known to the Assyrians as the **Palashtu** and the **Pilisti**, and to the Greeks as the **Palastine**--hence the later name of Palestine. After the Assyrian conquests of the 8th century BC, the Philistines effectively disappear as a coherent nation. It is currently but wrongly believed that the Philistines did not appear until the 13th century BC, and that they are to be identified as the 'Sea Peoples' of Egyptian literature. But this view is erroneous. The Genesis record states emphatically that the Philistim occupied parts of Canaan as early as the time of Abraham, and far from implying that their place of origin was Crete, as currently taught, it is much more likely to have been northern Egypt (but see 19 and Map 3). (Refs: IDB 3:791-5. NBD 'Philistines' 988-991. JA 1.vi.2. P 1:28)

19. **Caphtorim**: Some confusion has reigned in recent years over the question of the geographical location of Caphtorim. This is mainly due to modernist efforts to identify **Caphtor** as Crete. This would allow the assertion that the Philistines (see 18) were the Sea Peoples of the 13th century BC, and that the Genesis record therefore errs when it speaks of the Philistines as the 19th century BC contemporaries of Abraham. In opposition to this view, however, the Genesis record gives the common sense and verifiable place of the Caphtorim's settlement as Egypt, or Mizraim (see 11) where the name of the Caphtorim was rendered **Keftiu** in a record that is conventionally dated to ca 2200 BC. Genesis tells us that the Caphtorim were descended from the Mizraim, and, through the absence of any qualifying remarks, leaves us with the strong implication that the Caphtorim therefore dwelt on the mainland of Egypt or North Africa either amongst, or in close proximity to, their forebears the Mizraim. Only the descendants of Japheth are said to have occupied the isles of the sea, e.g. Cyprus or Crete et al, whereas this qualification is entirely absent with either the Semitic or Hamitic race. The early Cretans, we know, were not a Hamitic people, but rather were Indo-European in race, language and culture, which confirms their descent from Japheth (and not Ham) as provided in the Genesis account. Furthermore, Josephus relates the involvement and subsequent defeat of the Caphtorim (whom he names the **Cephtorim**) in the Ethiopic War, a conflagration that was confined to the borders of Egypt and Ethiopia, and which did not, as far as we know, involve the isles of the sea. Moreover, Jeremiah 47:4 describes the Philistines as the '*remnant of the country of Caphtor*', thus implying that by his own day the Caphtorim were a depleted nation. There is also strong evidence of a direct etymological link between the **ai-Kaphtor** of the Old Testament and the **Aiguptos** of Greek literature, **Aiguptos** being merely the archaic form of the western name for Egypt. That Caphtor's descendants were mainland dwellers is also confirmed in the Assyrian inscriptions in which they are named as the **Kaptara**; and in the Ugaritic inscriptions as the '**kptr**'. Later, Egyptian records speak of the '**kftyw**' or **Kaphtur**, a term that was used in relation to **Phoenicia**, not Crete. Intriguingly, the Septuagint translates the name as **Kaphtorim** in Genesis 10:14; whereas in the book of Deuteronomy (2:23) the name is rendered **Kappadokes** or **Cappadocians**. Likewise, the Latin Vulgate gives the rendering Caphtorim in Genesis 10:14, thus following the original Hebrew; whereas in Deuteronomy 2:23 it follows the Greek Septuagint in the rendering **Cappadoces** and **Cappadocia**--Cappadocia, of course, referring to mainland Asia Minor. Thus, to identify the Caphtorim

as early Cretans is clearly untenable. (Refs: 1DB 1:534. NBD 199. JA 1.vi.5. P 1:28)

20. **Put**: The country in which the descendants of Put settled is well known to us from Egyptian records, which render the name **Put** or **Punt**. (Josephus calls it **Phut**.) It is always spoken of as closely associated with Egypt, and its close geographical proximity to Egypt is confirmed by an inscription from the archives of Darius the Great, king of Persia from 522-486 BC. Here the land of **Put** is shown as lying in the proximity of Cyrenaica, i.e. on the North African coast to the west of Egypt. This same land was known as **Put** to the Babylonians, and as **Putiya** in the Old Persian inscriptions (see Map 3). (Refs: 1DB 3:971. NBD 1066. JA 1.vi.2. P 1:27)

21. **Canaan**: The posterity of Canaan settled in the land that was later to be given to Israel. At the time of the Israelite conquest of Canaan, the population consisted of all the tribes descended from Canaan (see 22-32). Both Sanchuniathon and Phylo of Byblos confirm the fact that the Canaanites derived their name from their founder. The Greeks and Phoenicians rendered the name **Kna'an**; the Egyptians knew it as **Ku'nw** and **Kyn'nw**; the Assyrians rendered the name **Kinnahu**; and the Hurrians described certain dyed cloths as **Kinahne** or Canaanite cloth. In spite of their Hamitic descent, however, the Canaanites spoke a Semitic language (see Map 4). (Refs: 1DB 1:494. NBD 183-6. JA 1.vi.2. P 1:27)

22. **Zidon**: He settled, with his descendants, on the Mediterranean coast of Canaan, where his name is still perpetuated in the modern-day city of **Sidon**. Originally known as **Zidonians**, his posterity were later known as Phoenicians. They are known to us from many and various inscriptions of the old world, the Akkadians, for example, rendering the name **Sidunu**, and the Armana tablets as **Sa'idunu** (see Map 4). Josephus adopted this spelling when he rendered the name **Sidonius**. (Refs: 1DB 4:343-5. NBD 'Sidon' 1184-5. JA 1.vi.2. P 1:28)

23. **Heth**: Heth was the progenitor of the Hittite nation, whose name was known to the Assyrians as the **Khatti**. The Hittites were apparently the first nation to smelt iron on any appreciable scale. The Armana tablets contain letters that were sent between the Hittite emperor Subbiluliuma and Amenhotep IV of Egypt. Rameses II tells us how he engaged the Hittites in what was the earliest recorded battle involving massed battle chariots. This was the famous battle of Kadesh, and it appears that the Hittites got the better of the Egyptian forces. Heth's name was perpetuated in the Hittite capital of **Hattushash**, modern Boghazkoy in Turkey (see Map 4). (Refs: 1DB 2:597. NBD 'Hittites' 528-9. P 1:28)

24. **Jebusite**: The posterity of **Jebus** (whom Josephus knew as **Jebuseus**) settled in the mountainous regions of Judea where, due to their strong and natural fortifications they were able to withstand the armies of Israel. The chief city of the Jebusites came later to be known as Jerusalem, the **Urusalimmu** of the Armana tablets. (Refs: 1DB 2:807. NBD 601-2. JA 1.vi.2. P 1:28)

25. **Amorite**: Known to the Sumerians as the **Martu**, and to the Akkadians as the **Ammurru**, this people settled in the land of Canaan. They appear to have initially adopted a nomadic way of life, although they were soon to organise themselves into a very powerful and aggressive nation. Indeed, the Amorites later came to conquer Babylonia, subsequently producing one of the most famous of Babylonian kings, Hammurabi, whose name perpetuates the designation **Annurru**. Josephus the name as **Amorreus** (see Map 4). (Refs: 1DB 1:115. NBD 31-2. JA 1.vi.2. P 1:28)

26. **Girgashite**: The name of the Girgashites has been discovered in the Ugaritic inscriptions as '**grgs**' and '**bngrgs**', in other words **Girgash** and the sons of Girgash. They are also known to us in Hittite documents as the **Karkisa** or **Qaraqisha**; and in Egyptian records as the **Kirkash**. They settled to the east of the river Jordan, between Galilee and the Dead Sea, and their descendants are probably to be identified with the **Gadarenes** of the NT. Josephus rendered the name **Gergesus** (see Map 4). (Refs: 1DB 2:399. NBD 471. JA 1.vi.2. P 1:28)

27. **Hivite**: Known to the ancient Greeks as the **Heuaios**, and to Josephus as **Euus**, this people moved from Canaan to the foothills of Lebanon during the Israelite conquest under Joshua. King Solomon was later to use Hivites as builders (see Map 4). (Refs: 1DB 2:615. NBD 529. JA 1.vi.2. P 1:28)

28. **Arkite**: This people come to our notice in the inscriptions of Shalmaneser II and Tiglath-pileser III, both kings of Assyria, and both of whom describe the Arkites as '*rebellious*'. The Arkites were known also to the Egyptians and are mentioned in the Armana tablets as the **Irkata**. They were known for their worship of Astarte. Their city is known to this day as **Tell-Arqa**, a place known to Thutmose III of Egypt as **Arkantu**. Josephus calls it **Arucas**, and it was known to the Romans as **Caesari Libani** (see Map 4). (Refs: 1DB 1:226. NBD 82. JA 1.vi.2. P 1:28)

29. **Sinite**: The name of this people is still to be found in the modern-day towns of **Nahr as-Sinn** and **Sinn addarb**, which are both in close proximity to Arqa (see 28). The Phoenicians knew the Sinites as the **Usnu**; the Assyrians called them the **Usana** and **Siannu**; and the Ugaritic tablets refer to them as the '**sn**'. Strabo called their town **Sinna**, and Heironymous rendered it **civitas Sini** (which Josephus gave as **Sineus**), (see Map 4). (Refs: 1DB 4:379. NBD 1194. JA 1.vi.3. P 1:28)

30. **Arvadite**: This people settled on the island that bore their founder's name, **Arvad**. Today it is called **Ruad** and lies north of the bay of Tripoli about two miles out to sea. The Arvadites were famed in the old world for their skillful seamanship, drawing for this even the grudging admiration of the Assyrians. Later, the Arvadites were to play an important part in the conquests of Alexander the Great. The Arvadites were known in the Armana tablets as the **Arwada**, to the Akkadians as the **Aruda**, and the Armana tablets as Aruadi. Josephus renders the name **Arudeus** (see Map 4). (Refs: 1DB 1:242. NBD 93. JA 1.vi.2. P 1:28)

31. **Zemarite**: The posterity of Zemar were known to the Assyrians as the **Simirra**, and to the Egyptians as the **Sumur**. The name is still perpetuated in the modern city of **Sumra**, just north of Tripoli. (Refs: 1DB 4:950. NBD 1357-8. P 1:28)

32. **Hamathite**: The city where this people settled lay on the Orontes, and was named after their forebear, Hamath. Sargon II of Assyria tells us how he conquered the city, and it was at Hamath that Nebuchadnezzar defeated the Egyptian armies in 605 BC. The city was known to the Akkadians as **Amatu**, to the Egyptians as **Hmtu**, and to the Arabs as **Hamat**. The Greeks and Romans subsequently knew the city as Epiphaneia, although today it has reverted to its ancient name, **Hamah**. In 853 BC the men of Hamath were able to successfully defeat Assyrian advances in the west by mobilizing an army of no less than 63,000 foot soldiers, 2,000 light horsemen, 4,000 battle chariots and 1,000 camels. This is the Assyrian estimate of their forces, not an exaggerated Hamathite boast! (see Map 4). (Refs: 1DB 2:516. NBD 501. P 1:28)

Note: Maps are in Appendix 3.

