



EGYPT'S HIEROGLYPHS CONTAIN CULTURAL MEMORIES OF CREATION AND NOAH'S FLOOD

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ABSTRACT

A survey of standard Egyptian Encyclopedias and earliest mythology demonstrates Egyptian knowledge of Creation and the Flood consistent with the Genesis account.

The Table of Nations (Genesis 10-11) describes how Noah's sons populated the earth after the Babel dispersion. We are told in Genesis 10:6 that Ham was the father of four sons (Cush, Mizraim, Put, Canaan). The MT Text of Scripture does not contain the name 'Egypt' but refers to this territory using the names of Mizraim and Ham. Scripture's first reference to Mizraim as the Eponymous ancestor of Egypt occurs at Gen. 13:1, and following, refers to Egypt as 'Mizraim' 652 times in the OT (cf. Genesis 50:10-11). Ham is referred to poetically as the Eponym of Egypt in Psalms (78:51; 105:23, 27; 106:22) describing Egypt as the 'land of Ham'. Has Scripture revealed that Ham founded Egypt, and his son Mizraim succeeded him, as the first of Egypt's Pharaohs? Gen. 9:28 reveals that Noah lived 350 years after the Flood, and Gen. 11:10-11 reveals Shem lived 502 years after the Flood (even outliving Abraham), and presumably Ham and Japheth lived to great ages also. Could it be that the Flood Patriarchal family were 'deified', and became the first gods of the pagan nations? (Cooper, 1995; Chittick, 1998). If so, would Egypt's hieroglyphic language preserve a knowledge of the Patriarchs as ancient, deified ancestors, Egypt's creators, who handed on their knowledge after the Great Flood? And is the Bible's account of the Flood, the Ark, and Noah and his descendants, preserved in plain sight? The Creationist Flood Model would predict this, and I will attempt to demonstrate this to be so. My search will start with Scripture and continually be guided by Scripture. Firstly, the Egyptian language should be a more consistent and enduring guide compared to Egyptian mythology. MT preserves the meanings of Noah's family's names. Could it be that the onomatology of each name is preserved within Egypt's hieroglyphs as a kind of linguistic footprint? In other words

phonetically similar Egyptian words, carrying the same range of meanings as the MT would demonstrate consistency and deep linguistic connections with Genesis as real history.

I will review Egypt's earliest creation myths to find any points of contact that may reveal consistency with the Genesis account, and Egypt's preservation of it. I will show that Egyptian mythology has suffered 'theological compression', whereby the Creation and Flood accounts have been conflated. Once the connections are recognized, and teased apart, more evidence will quickly follow.

ABBREVIATIONS

Brown-Driver-Briggs Hebrew Lexion (BDB); Theological Wordbook of the Old Testament (TWOT); (BDB; TWOT numbers and definitions taken from BibleWorks® 8.0); Wörterbuch Der Aegyptischen Sprache (Wb); Massoretic Text (MT); Pyramid Text (PT); Coffin Text (CT); Book of the Dead (BD); Memphite Theology (MTheo); E.A. Wallis Budge, An Egyptian Hieroglyphic Dictionary Vols. I, II (BVI/II); Jones' Proper Names of the Old Testament Scriptures (JNS).

INTRODUCTION

For more than a century, Biblical scholarship has maintained that Genesis borrowed its source material from the myths of Babylon, specifically the *Enuma elish*, and that Gen. 1:1-2:4 represented the work of the Priestly editor 'P', during or after the Babylonian Exile. Scholars upholding the DH have described Genesis' Primeval History as being 'indebted to Mesopotamian models', embodying 'Mesopotamian conclusions' (Speiser, 1964, pp. 9, LV), or even was 'lacking almost completely in originality' (Hasel cites Delizsch, 1971, p. 81). However, a minority of scholars, themselves Egyptologists, have long pointed out that Genesis reveals a tighter correlation to the Egyptian cosmology compared to the Babylonian (Johnston, 2008, p. 178-9). Hoffmeier (1983) points out that as early as 1887 A. H. Sayce had detected Egyptian influences in Gen. 1-2 and 'bemoaned the fact that scholars were giving excessive attention to Enuma Elish' (p. 41). Recent scholarship has argued for a closer correlation with Gen. 1-2 to Egyptian cosmology (Hoffmeier, 1983; Currid, 1997), and others have reasoned Gen. 1-2 'designedly polemicizes' (Hesel, 1971, p. 81) against Egyptian mythology, so Gordon (1982); Johnston (2008). Boyd (2008, p. 188) reasons that ancient Bible readers were familiar with ANE cosmologies, but what would have stood out to them would be the differences, 'the author meant for the similarities to be an impetus to the reader to note the contrasts', so Wenham (1987, p. 9) 'It is not merely a demythologization of oriental creation myths, whether Babylonian or Egyptian; rather it is polemical repudiation of such myths'. Hoffmeier (1983) states 'The apologetic or polemical nature of Gen. 1-2 cannot be denied,' concluding his study with a challenge to other workers that they might be 'convinced of the relevance of Egyptian literature to the study of Gen. 1-2 and that Egyptian literature might begin to receive the consideration it rightly deserves,' (pp.

48-9).

My study is partly concerned with Hoffmeier's challenge, but ultimately with defending the early chapters of Genesis by revealing a greater range of relationships with Genesis' account of the Flood and its Patriarchs, and their interaction with Egypt's earliest history, culture and language. We should 'not be surprised,' (Shetter, 2005, p. 49), by a closer correlation between Egypt's cosmologies and Genesis, compared to the Babylonian. Ham's founding of Egypt; Israel's 400 year sojourn; and Moses redaction of Shem's *toledôt* records of Primaeval History (Wiseman, 1949, p. 45) would predict this. Aided by his learning 'in all the wisdom of the Egyptians' (Acts 7:22 NKJ), it is conceivable Moses redacted Gen. 1-11 with an apologetic against Egyptian cosmology in mind. However, Truth, by its very nature, is the ultimate apologetic to all untruth. My study must begin with a summary of what scholars have already shown in their comparisons of Genesis' account of Creation with Egyptian cosmology. Once I have shown these common connections I will then look again through the lens of the Genesis Flood account, to reveal an important set of clues concerning the Egyptian's understanding of the Flood, its Patriarchs, and how Hamitic Cosmology was established as a rival to the Shemitic Cosmology, i.e., YHWH's revealed Truth.

A BRIEF OVERVIEW OF EGYPTIAN COSMOGONIES

Shetter (2005, p. 20) summarizes Egypt's three main cosmogonies which arose in Heliopolis, Memphis and Hermopolis stating 'they all feature similar concepts of a primordial ocean, a primeval hill, and the deification of nature.' These three creation accounts do not discuss the creation of humanity, but a fourth theology did, which described *Khnum* as the creator god (Pinch, 2002, pp. 153-155).

HELIOPOLITAN THEOLOGY

The Pyramid Texts discuss the Great Ennead of Heliopolis, typically understood as a group of nine gods, however (Silverman, 1997, p. 123) points out 'Quite often, the traditional Ennead includes a tenth god, usually Horus...or Re (the sun).' Atum functioned as the creator god from whom the others descended. PT 1655 lists these gods 'Atum, Shu, Tefēnet, Gēb, Nūt, Osiris, Isis, Seth and Nephthys.' Atum emerges or 'self-evolves' (p. 123), from the primordial waters (Nun), ascends the primordial hill and starts creation by an act of 'self-copulation' (see PT 1248). However PT 1652 and 1653a describes Atum as the Scarab who 'sneezes and spits out' Shu and Tēfnut, from these the other gods are descended by natural procreation. Are we being reminded of the creation of Adam and his descendants, the ten pre-Flood patriarchs?

MEMPHITE THEOLOGY

This version of cosmogony originally traced from the 5th Dyn., and was later preserved on the Shabaka stone (716-702 B.C.), which unfortunately, was later used as a grind-stone and was much damaged (Johnston, 2008, p. 181). The Memphite theologians borrowed the Heliopolitan Ennead, where Ptah replaced Atum. Pinch (2002, p. 32) discusses how Atum became the word of Ptah, reconciling both Memphite and Heliopolitan theologies, emphasizing creation by thought and word, which '...has often been compared to the famous opening of St. John's gospel 'In the beginning was the Word, and the Word was with God, and the Word was God.'" Brandon (1982, p. 38) summarizes Ptah's role in creation as one who 'first conceived in his mind that which should be created to form the world, and then brought it into being by pronouncing the necessary command for it to be.'

HERMOPOLITAN THEOLOGY

The eight gods of the Ogdoad were worshiped at their chief cult-centre 'Chumunu Aschmūnēn,' meaning 'eight-town', later named Hermopolis Magna by the Greeks, but preserved in Coptic as *Shmounein*, from which the modern city El Ashmunein is named (Shaw, 1995, p. 125).

Silverman (1997, p. 121) explains the Ogdoad as a group is ancient, 'the name 'Eight-town' goes back to the 5th Dynasty (ca. 2500-2335 BCE) and two of its divine pairs (Nun and Naunet, Amun and Amaunet) appear in the Pyramid Texts from ca. 2350 BCE.' The other pairs were Keku and Kauket and Hehu and Hauhet. The Ogdoad were known from CT Spells 76, 78-80, and PT 301, sometimes represented in human form, or as amphibians, representing chaos from which the creator-god brought order (Pinch, pp. 175-7). Edfu Text I, 289 states the Ogdoad were, 'the august ones who came into being before the Gods... were engendered in the Nun, and born in the flood'.

A VACUUM IN SCHOLARSHIP

Hoffmeier (1983) points out there has been little work done to discover literary connections between Egypt's cosmology and the OT. World-view is a major factor here: scholars concluding the DH is correct, would only expect literary connections with Babylonia, and not Egypt, so 'there would be no advantage of pursuing such an investigation' (p. 42). Thus, scholarly training has focused upon Canaanite and cuneiform sources, rather than mastering Egyptian hieroglyphic and hieratic materials (Hoffmeier cites Williams, 1975). Finally, Egyptian Cosmology is scattered throughout a number of sources: MTheo, PT, CT, BD, various hymns and wisdom texts, and wall bass-reliefs, making it difficult to study Egyptian cosmology, and impossible to identify 'the Egyptian dogma' (p. 42).

WHAT SCHOLARSHIP HAS REVEALED SO FAR...

Some intriguing literary connections between Egyptian and Hebrew cosmogony have been demonstrated by scholarship. Gen. 1:1 uses *bərēʾšīt* (BDB-8834 'beginning, chief') to describe the initiation and moment-in-time of God's creative act. The Hebrew root is *rōʾš*. (BDB-8828 'head, chief'). The exact parallel is seen in the Egyptian word *zp-tp.j* 'first occasion; primeval times' Wb 3, 438.1-6; 5, 278.3-4. The hieroglyphic sign is:-



(note the ideographs for head).

zp-tp.j possesses the root *tp* 'head, beginning; chief' (Wb 5, 263.3-265.10; 266.5-6, 7-11). The hieroglyph is:-



Hoffmeir (1983) points out that 'In both traditions creation marked the beginning of time' (p. 42). Currid (1991, p. 30) points out two common Egyptian terms for creation, '*km3* and *nbi*', are derived from roots meaning 'to hammer out from metal, to cast objects from metal' (See Faulkner, 1991, pp. 129, 278). YHWH on Day 2 of creation formed the 'firmament' which separated the waters above, from the waters below (Gen. 1:6-8). The Hebrew for 'firmament' is *rāqīʿac* which shares its root with *rāq*^{ac} (BDB-9296 'beat, stamp, beat out, spread out' associated with metalworking, cf. BDB-9298). Johnston (1991, pp. 190-191) discusses Egyptian cosmic geography which pictures Geb (deified ground) eternally embraced with Nut (deified sky), who was separated by Shu (deified dry air) to form a habitation for Atum. Johnston rightly points out that Gen. 1 'clearly rejects the Egyptian polytheistic deification of the sky, ground, and air. It does not, however, dramatically distance itself from Egyptian cosmic geography'. Also, 'Just as Shu's strength was required to hold up Nut (sky), the *rāqīʿac* testifies to Yahweh's strength in the sky (Ps. 150:1)'. Currid (1997, p. 67) points out that Gen. 1 uses the verb to separate *bādal* five times to describe God's creative activity, which is a motif clearly used in the Egyptian creation myths 'A parallel exists here. That is to say, both civilizations believed that the separation of natural phenomena was an expression of the creative act'.

Within Gen. (1:2) creation account, four cosmic phenomena are presented, operating at Creation:

1. *tōhū wābōhū* 'formlessness, confusion, chaos, emptiness' BDB-10443.
2. *hōšek*^o 'extreme darkness, obscurity; black' BDB-3550; TWOT-0769.
3. *tāhôm* 'deep, sea, abyss' BDB-10447.
4. *rūḥ*^{ah} *ʾēlōhîm* 'breath, wind, spirit'; 'rulers, judges, divine majesty, power' BDB-8954; 482.

G. von Rad, (1961, p. 49) states *rûʿh ʿēlōhîm* is better understood as 'storm of God', referring to the superlative. Von Rad demonstrates why supposed Hebrew borrowings from the Babylonian dragon god *Tiamat* for *təhôm*, or the Phoenician goddess *Baau* for *ḥōhû* are grammatically untenable, concluding 'it is inappropriate to suppose, as has long been the case, that P had to resort to strange and semi-mythical conceptions to elucidate the primal state of chaos' (p. 50).

The Egyptian equivalent of these four phenomena appear in CT (Spells 75-80), the 'Hermopolitan Ogdoad'. Hoffmeier (1994, p. 43) cites Wilson (1946) who has seen 'similarities' between Gen. 1:2 and these four cosmic forces. 'Hehu and Amun are thought to be 'boundlessness and imperceptibility' and are 'rough parallels to *tohu wavohu* and Keku and Nun are clearly similar to the Hebrew *ḥosekh al-penei tehom*'. Hoffmeier suggests a slight refinement to Wilson's position:

Nun = *təhôm* (the Deep Primal Ocean)

Keku = *ḥōšek*^o (Darkness)

Hehu = *tōhû wāḥōhû* (Formlessness/void)

Amun = *rûʿh ʿēlōhîm* (wind of God)

Johnston (1991, p. 185) also equates Nun with the primeval waters [*hammāyim* ≈ Nun] in his comparison of the Ogdoad 'chaos gods' with Gen. 1:2's four primal elements. Hoffmeier qualifies Hehu, whose root *ḥḥ* means 'millions', hence the idea of 'infinity, boundlessness or formlessness'.

ADAM

Regarding Adam's creation Gen. 2:7 states he was 'formed', a word which frequently applies to a potter making a vessel from clay (cf. Isa. 29:16; Jer. 18:2-6). *yīšer* 'form, fashion, potter' BDB-4093, from the 'dust of the ground' *ʿāpār min-ḥāʾāḏāmāḥ*, where the earthy-clay nature of Adam, whose name means 'red', and *āḏāmāḥ* 'earth', is together emphasized. God is then said to breath life into Adam's nostrils, imparting life to him. The Egyptian creator god, Khnum, is a 'potter god' (Pinch, 2002, p. 154), who forms man and boats PT 445, 522; CT II:43, spell 80, 1130; (cf. PT 524 describes Khnum 'modelling Teti'). Currid (1997, p. 56) mentions the 'Great Hymn to Khnum' which portrays him everything on his potter wheel 'He made mankind, he made gods, he fashioned flocks and herds. He made birds, fishes, and reptiles all'. Shetter (2005, p. 36) discusses Kknum whose name means 'to create,' also citing (Wilson, 1969), the 'Instruction of Amenemope' (25:13-14) states 'For man is clay and straw, and the god is his builder'. Shetter concludes 'In summary, the tradition of Khnum, the potter-god, creating through the means of clay and a potter's wheel is very old and widespread,' (p. 38).

Hoffmeier (1994) points out that the 10th Dyn. *Merikare* wisdom text states 'He made the breath of life for their nostrils. They are his images (*snnw*) which came forth from his body'. (Where *snnw* means 'second, likeness, image' and written using the determinative of a statue). Babylonian cosmogony does not implicitly state man was made in the image of God, but the Egyptian theology of divine-image, is clearly developed. Also CT II, 43 states 'My life is in their nostrils, I guide their breath into their throats,' revealing divine-breath-life connections. Babylonia's cosmogony however is full of violent struggle, in *Atra-Ḥasis* (I, 210ff.), man is created from the flesh and blood of a slain god, then mixed with clay. The Hebrew cosmogony has no hint of violence or struggle, as von Rad (1961, p. 65) points out 'not even a trace of one hostile to God can be traced!' However, no Priestly editor is to be thanked for this. Again we can see the Egyptian Cosmogony is conceptually far closer to the Hebrew than the Babylonian.

The Hebrew for 'ground' *āḏāmā^h* BDB-131 shares its root with *āḏām* 'man, mankind' BDB-130 and BDB-135,6 'reddish'. I have found that the Hebrew for 'red' is phonetically equivalent to the Egyptian: *Tms* (*ṭms*) 'red; ruddy' Wb 5, 369.7-13; FCD 304; Van der Molen, Dictionary of Coffin Texts, 758; *TmH.y* 'a kind of red ochre' Wb 5, 369.4; Harris, Minerals, 154; *ṭms* 'the Red One' Vygyus 1835-6; *ṭms* 'filthy, coloured red' Vygyus p. 1793; 'red, ruddy, violet' Vygyus p. 1794.

Significantly the Egyptian root *tm* is also shared by *tm.w* 'everyone; humankind' Wb 5, 305.7-16; FCD 299; vgl. Wilson, Ptol. Lexikon, 1143 f.; *tm* 'everyone; humankind' Wb 5, 308. This same root *tm* is also shared by the first of the nine Ennead gods, *tm* 'Atum' Wb 5, 301; LGG VII, 411 ff.; *jtm.w* 'Atum' Wb 1, 144.5; LGG VII, 411 ff. Exact phonetic equivalent terms include: *Ad* 'to smear (a vessel with clay)' Wb 1, 25.1; *Ad.w* 'smoothing; lining (of a pot with clay)' MedWb 14; *dmA* 'to clot' (medical) Wb 5, 453.1; MedWb 978. Divine names are known: *Adm.w* 'Ademu' 'a divine being' Meeks, AL 78.0116; 79.0066; LGG I, 90; *Adm.w-m-nfr.w* 'Ademu-em-neferu a divine name' LGG I, 91.

As has already been stated, in the Heliopolitan Theology, Atum is the first of the Ennead gods, who self-created himself, and then gave rise to the other gods. Currid (1997, p. 57) discusses the creation event as the 'primordial hillock rising out of a watery void. On that primeval mound Atum then materialized'. PT-587 gives praise to Atum stating 'this your name High Ground', so equating Atum with the earth of the primordial mound. Atum is both mother and father, and is said to have created the other gods by self-generation, without a consort. However Pinch (2002, p. 111-112) points out, that the myth of Atum's eye, (sent out to bring light to the darkness), was the goddess 'Ra', or sun. Atum's other eye represented the moon. Later myth has Ra-Atum battling Apophis the serpent under the sacred *Ished* tree 'growing in Heliopolis that was linked to the destiny of all beings'. Another myth describes how Atum-Ra in the form of the Great Tom Cat cuts off the head of Apophis under the *Ished* tree. This was enacted by priests who made models of Apophis which were trampled, stabbed and burned. Pinch (2002) explains that Atum and Ra were understood as the primordial and solar aspect of the mother-father creator. However

in NK texts Atum's hand is portrayed as Atum's consort Hathor, or Iusaas. Atum was also portrayed as an aged-divinity 'an elderly man leaning on a stick' (Pinch, 1991, p. 112).



Painting from a tomb at Deir el-Medina of the Great Tom Cat (Atum-Ra) cutting off the head of the Chaos Serpent Apophis (Pinch, 2002, p. 107). This is reminiscent of YHWH's punishment of the Serpent under the Tree of Knowledge, where a curse was pronounced upon his head, which would be 'crushed' Gen. 3:15.

Gen. 3:20 states 'Adam called his wife's name Eve, because she was the mother of all living'.

ḥawwā^h BDB-2872 'Life, mother of every [life]'. Interestingly the feminine form of *tm* (Atum) is:

tmA.t 'ancestress; mother' Wb 5, 308.2-3; Wilson, Ptol. Lexikon, 1145; *itm.t/jtm.t* 'goddess' Wb 1 144.7. And Hathor in NK texts, consort of Atum, means 'living' (Hathor-Isis) Wb 1, 201.9.

It seems *tm* and *tmA.t* could represent the Egyptian Adam and Eve both from the phonetic and semantic evidence, and the mythological elements.

CREATION BY WORD AND ACT

Hoffmeier (1994, p. 45) points out Egyptian familiarity with creation by divine *fiat*. CT II, 23 reveals life is created 'according to the word of Nun in Nu'. The command of Atum in CT II, 42-43 creates animal life. The Memphite theology has Ptah thinking and so creating, recorded on the 18-19th Dyn. stela of Ptah and Sekhmet. The wide-spread Egyptian theology of creation by word stands in stark contrast to the Babylonian cosmology where 'creation of the world by word is not known,' (Hasel, 1971, p. 90 cites Schmidt), although any similarities with Genesis are 'wholly superficial' as Egyptian word-creation is seen in mantic-magic terms (Hasel, 1971, p. 90 cites Sarna), whereas YHWH's Word alone is sufficient to create all things.

Gen. 1:6-8 describes separation of waters from waters with the firmament in between, by the *fiat* command of YHWH. PT 305; PT 1778 reveals the heavens were separated from Nun (the primeval waters), and the air god (Shu) separated heaven (Nut) from earth (Geb) with whom she was eternally embraced. However, compared to Genesis, Hasel (1971, p. 87) states the Egyptian separation was 'forced,' so concluding Gen. 1 is 'opposed to pagan mythology' (p. 88). Also Genesis' avoids naming the sun and moon and merely mentions the 'stars also' 'in view of the prevalent star worship... to emphasize the stars themselves are created things and nothing more' (p. 89). However, this may also be evidence of the Genesis account's great antiquity (Wiseman, 1949, p. 76).

Of particular interest to my thesis, Hoffmeier (p. 46) summarizes Sayce's comparison between the Hermopolitan theology compared to Genesis 1, I offer a slight modification to 4.:

Hermopolis

1. The chaotic deep.
2. The 'breath' (Amun) moving on the waters
3. The creation of light.
4. Emergence of the hill from the waters

Genesis

- The chaotic deep.
The breath of Elohim moving on the waters.
The creation of light.
Emergence of land from the waters.

Johnston, (2008, pp. 183-4) has added to Hoffmeier's work on comparisons of Egypt's cosmogonies and has demonstrated more links between Hermopolitan, CT, PT and Sabaka Stone with Gen. 1:1-2:3. Johnston states 'A few subtle but significant differences occur in the order and framing of events in Genesis 1 account in comparison with the Egyptian version, probably reflecting an ideological redaction or theological polemic against the Egyptian prototype. In the light of the tight parallels Strange concludes, 'The similarities in detail and structure are too close to be accidental'.

Shetter (2005, p. 12) cites Yahuda (1934) who has shown the Egyptians considered fish and birds

were created together from the waters (Nun), which directly parallels Gen. 1:20 '...in Egyptian literature, birds and fishes are always mentioned together...in hymns to the gods [where] reference is made to the origin ...of the gods as creators.'

Scholars have shown there are deep and significant connections between Egypt's cosmogony and that of Genesis 1-2. It is this author's position that such connections are partly due to a direct borrowing, specifically a Hamitic borrowing of Shemite values. Ham opposed to the true faith of his father Noah, and brother Shem, established his own rival belief system.

Hasel (1971, p 84) points out the difference compared to the Hebrew account with Egyptian cosmology. 'It does know of a creation 'in the first time' (*sp tpy*), which, however, is ever repeated in cyclical fashion.' However Hasel does qualify this by recognizing creation was comprehended in terms of the cyclic nature of the sun's rebirth each day and annual receding of the Nile waters (Currid, 1997, p. 35).

THE BABYLONIAN FLOOD AND ITS HEROES

Frazer (1916) discusses several Flood tablets known from antiquity, which name the central Flood hero. In the 7th C BC Gilgamesh Epic, the Flood survivor is known as Ut-napishtim (Tablet 11) (Frazer, p. 237). Borosus knew the Flood hero as Xisuthrus (p. 234), the Ancient Greek historian Hellanicus (c. 5th C BC) knew him as Deucalion, (married to Pyrrha) (Frazer, p. 263). The Greeks thought of three Floods, each with its hero, two of which were known as Ogygus (Frazer, p. 271); and Dardanus (Frazer, p. 275). In another Babylonian version he is called Atrakhasis known from a tablet dating to 1966 BC (Frazer, p. 242). Hilprecht's ancient Semitic tablet c. 2100 BC does not name the hero (Frazer, p. 243). Frazer mentions a Summerian tablet dating to c. 2100 (Poebel, 1912) which names the hero as Ziudsuddu (Frazer, p. 244). Frazer makes general comparisons between these tablets and Genesis' Flood account (Frazer, p. 257), but asks 'if the Hebrews derived the story of the Great Flood from Babylonia, when and how did they do so? We have no information on the subject, and the question can only be answered conjecturally'. Frazer (p. 260) then looks to Egypt for clues. 'However, the theory which would explain the Babylonian and Hebrew tradition of a great flood by the inundations to which the country is annually exposed, may be combated by an argument drawn from the analogy of Egypt. For Egypt from time immemorial has been similarly subject to yearly inundations; yet it has never, so far as we know, either evolved a flood legend of its own or accepted the flood legend of its great Oriental rival. If annual floods sufficed to produce the legend in Babylonia, why, it may be asked, did not the same cause produce the same effect in Egypt?' Where Frazer leaves this question unanswered, I will attempt a solution. A common theme throughout the ANE tablets and Greek legends is that the main Flood hero is named (but differently in each version), however, his family is either not mentioned, or left anonymous. My study will ask, where were the Hebrew Flood Patriarchal names Noah, Shem, Japheth and Ham derived from? Could they be Egyptian names? If this can be demonstrated to be so then, Genesis

history will be firmly established within the most ancient Egyptian history.

A CASE OF 'THEOLOGICAL-COMPRESSION'?

We have the benefit of Moses' careful redaction of the Primaeval History recorded in Genesis 1-11, eye-witness testimonies of Creation, the Fall, approximately 1656 years of pre-Flood history, followed by Noah and his son's accounts of the Flood and post-Babel history, recorded in their *toledôt* tablets, and handed-down the generations (Wiseman, 1949, pp. 52-5). However, these written accounts were preserved through the Shemite line, via Abraham, the Patriarchs and eventually to Moses in Egypt (Phelan, 2005, p. 213-15). A question that should be asked is, what would Primaeval History look like if its retelling was without the benefit of written, historical, eye-witness accounts? I suggest detail would be lost and the main events would be conflated. Specifically the main events of Creation and Flood accounts might be 'compressed', losing 1656 years of detailed history in-between. A comparison of Creation and Fall compared with the Flood and post-Flood accounts reveals some interesting parallels (cf. Currid, 1997, p. 115). I believe there is a hint of this in the Egyptian theological term *zp-tp.j* 'first occasion, primeval times', i.e., the pre-Flood Creation. If so, could one of the Egyptian cosmologues actually be a recasting of the Flood story?

EQUIVALENT THEOLOGICAL THEMES IN GENESIS' CREATION & FLOOD ACCOUNTS

To work this idea out further I present below a thematic comparison of the creation week with the Flood events, and the Fall of Adam compared to Noah's transgression to establish any links.

Ref.	First Creation.	Ref.	Second Creation (re-creation/Flood).
1.2	'And the <i>Wind</i> of God was hovering over the face of the waters'.	8.1	'And God made a wind to pass...and the waters subsided'.
1.9	'Let the waters...be gathered together into one place, and let the dry land appear'.	8.5	'And the waters decreased...the tops of the mountains were seen'.
1.16	'the greater light to rule the day, and the lesser light to rule the night...'	8.22	'While the earth remains...day and night shall not cease'.

1.20	'let birds fly above the earth across the face of the firmament of the heavens'.	8.7	'he sent out a raven, which kept going to and fro until the waters had dried up from the earth'.
1.28	'Be fruitful and multiply; fill the earth...'	8.17	'be fruitful and multiply on the earth'.
1.28	'...have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth'.	9.2	'And the fear of you...shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea...'
1.29	'I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.'	9.3	'Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs...'
	First Fall (1st Adam).		Second Fall (2nd Adam-Noah).
2.8	'God planted a garden...'	9.20	'Noah...planted a vineyard'.
3.6	'gave to her husband...and he ate'.	9.21	'he drank of the wine and was drunk'.
3.7	'the eyes of both of them were opened, and they knew that they were naked'.	9:21	Noah 'became uncovered in his tent... Ham...saw
		9:22	the nakedness of his father'.
3.21	'God made tunics...and clothed them'.	9.23	'Shem and Japheth took a garment...and covered...their father'.
3.17	'Cursed is the ground for your sake; in toil you shall eat of it...'	9.25	'Cursed be Canaan; a servant of servants he shall be...'
5.5	'So all the days that Adam lived were	9.29	'So all the days of Noah were nine hundred and

nine hundred and thirty years; and he	fifty years; and he died'.
died'.	

When both Creation and Flood accounts are compared there are several apparent parallel themes.

1. A wind hovering over the waters (1:2 cf. 8:1).
2. Emergence of land from the waters (1:9 cf. 8:5)
3. Establishing the sun and moon (1:16 cf. 8:22)
4. Birds flying over the waters (1:20 cf. 8:7); (cf 1. 'wind hovering over the waters').
5. Multiplication after waters have receded (1:28 cf 8:17).
6. Dominion over nature (1:28 cf 9:2).
7. Laws of food established (1:29 cf. 9:3).
8. Consuming fruit results in nakedness (3:6 cf. 9:21).
9. Eyes see nakedness leads to shame, need to be clothed (3:7 cf 9:22, 25)
10. Fall from grace and curse (3:7 cf. 9:25)
11. Living to tremendous ages before death (5:5 cf. 9:29).

Possibly some deeper connections between Gen. 1:2's four cosmological powers and the Flood Patriarchs can be suggested:

Genesis 1:2

Flood Patriarch Comparisons

- | | |
|--|---|
| 1. <i>təhôm</i> 'deep' | Noah 'rest, comfort.' |
| 2. <i>rû^{ah} ʾĕlôhîm</i> 'wind/spirit of God' | Shem 'Name, glory, representative' (root 'heaven'). |
| 3. <i>tôhû-wābôhû</i> 'formlessness, emptiness' | Japheth 'spacious, wide, open.' |
| 4. <i>hōšek^o</i> 'extreme darkness, black' | Ham 'black.' |

My comparison is unusual, but reveals a deeper level of design and interconnectivity within Scripture's text, which I will further explained below:

1. Noah (rest) and his company went into the Ark (Gen. 7:15), which then 'moved about (*yalak*) on the face of the waters' (Gen. 7:18). Comparing with Gen. 1:2 which describes the action of YHWH's wind hovering (*raḥēp*) over the face of the waters, 'hover' (BDB-9040-1 'to grow soft, relax; hover, move gently.' Noah's moving over the face of the waters, and YHWH's creating wind hovering over the face of the waters can be seen as conceptually parallel.

2. The wind/spirit of God parallels Shem, which shares its root with 'heaven, sky' *šāmāyîm*

(BDB-10062), i.e., the source of the wind. Shem directly means 'name, representative, fame, glory' *šēm* (BDB-10046-7), i.e., representative and image of his father Noah, which parallels the wind/spirit of God, i.e., the agent and representative of God. At Gen. 9:27 Shem is blessed as being YHWH's priestly representative 'God of Shem' Who would dwell (*shakan*) BDB-9939 literally 'tabernacle' in the tents of Shem. Shem was therefore the carrier of YHWH's *ruah* (or *shakinah*).

3. The 'formless and emptiness' of the earth parallels Japheth, who's name means 'space, spacious, open' BDB-7931-6.

4. The extreme darkness and blackness is directly linked with Ham who's name includes the meaning 'black' (attested in JNS-138, from Sahidic, Coptic and hieroglyphic meaning 'black').

To summarize, Genesis 1:2 reveals four agents of God's creation: *təhôm; rûʾh ʔēlōhîm; tōhû-wābōhû; hōšekʔ*. My comparison shows four agents of God's post-Flood re-creation: Noah, Shem, Japheth, Ham. I will further test the idea that the Egyptians saw these four agents of creation as personified, specifically within the Ogdoad.

My thematic comparison also demonstrates the possibility of compression and conflation of the accounts of the Creation and Flood. These comparisons may also provide hermeneutical keys to understanding Egyptian theology. Could at least one of the creation accounts of the Egyptians be a re-telling of the Flood story? I will start my investigation with the Ogdoad of Hermopolis, Nun's family of eight, startlingly reminiscent of Noah's family of eight.

A LINGUISTIC COMPARISON

I must offer a note of caution at this stage, the Egyptian encyclopedias offer a massive data-set of vocabulary, so criticisms of statistical inevitability, 'coincidence', or even 'selectivity' in the data could be leveled at my study. I cannot therefore speak of 'proof'. However any such parallels will be '*consistent-with*' a linguistic link between the Flood Patriarch's names and Egyptian vocabulary. I will show that the cumulative case is a strong one, 'specificity' rather than 'selectivity' is key, but language by its very nature is specific.

My main sources are the Berlin-Brandenburgische Akademie der Wissenschaften, Altägyptisches Wörterbuch; with Lemmata search engine, and digitized images available online:

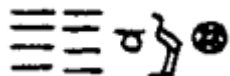
<http://aaew.bbaw.de/tla/servlet/TlaLogin>.

OGDOAD OF HERMOPOLIS

xmn.t; xmn.yw 'Ogdoad (divine names)' Wb 3, 282.13-14; 283.3.

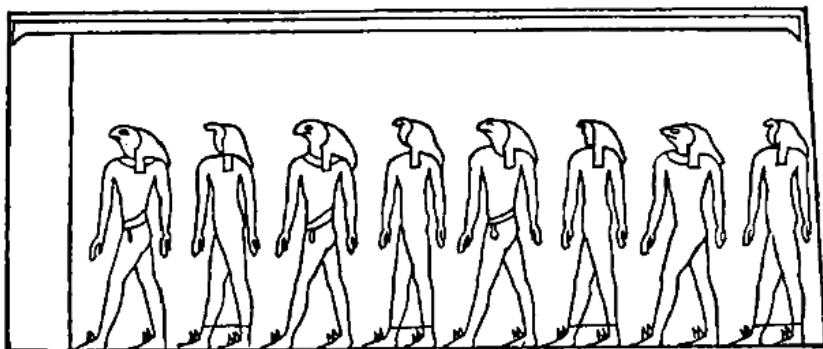


Also: *hmn* 'eight; Hermopolis' Wb 3, 283.1.



WHO WERE THE OGDOD?

The Ogdoad were known from CT Spells 76, 78-80, and PT 301 as four males and their female consorts: Nun, Naunet; Amun, Amaunet; Keku, Kauket; Hehu, Hauhet. What if these names are the Egyptian versions of Noah, Shem, Japheth, Ham and their wives? I will compare the Hebrew semantic range of each Biblical name and compare it to the hieroglyphic name to demonstrate any cognate links. *Khemenu* 'the eight elemental deities: Nu, Nut, Heh, Hehit, Kek, Keket, Amum, Amaunet' BVI, p. 548. Also known as eight ape gods (BVI, p. 25).



'The Oldest Company of the Gods' (Budge, 1904, p. 282), clearly showing four male and four female gods.

NOAH

The semantic range for Noah is given by the standard Hebrew sources: *nōḥ* BDB-5966 'Noah' shares a root with BDB-5965-8; 'quietness, quiet attitude', 'quieting, soothing, tranquillizing', 'a giving of rest' 'resting place'. Also *nōḥ* TWOT-1320-1322c 'eminency, distinction, beautify, keep at home, pasture, abode of shepherd, habitation, dwelling, abiding, pasture, meadow'. Cf. Gen. 5:29 'And [Lamech] called his name Noah, saying, 'This one will comfort [*naḥām*] us concerning our work and the toil of our hands, because of the ground which the LORD has cursed'. (Gen. 5:29 NKJ). Isaiah 54:9 uses the expression 'waters of Noah' to refer to the Flood, and a phonetically similar word *nāḥār* means 'flow, stream, river' BDB-5935-6.

From the standard hieroglyphic sources we get these phonetically and semantically similar words, where *nw* is a 'divine name' and *nw, nnw* 'primal waters', Nun (god) Wb 2, 214.18-215.4; *nw.w, nw.w.-wr, nn.w* 'primeval waters' (divine name); *nw.n* 'primal waters' Wb 2, 222;

Wb 2, 214.18-215.4-6, 215.13-17; 218.18; 274 (multiple examples); 'water' (gen.); (flood) 'water(s), wave' Wb 2, 221.3-13; FCD 127; Lesko, Dictionary II, 11; Wilson, Ptol. Lexikon, 496; *nw.yt* 'water; flood; wave' Wb 2, 221.14-19; FCD 127 (multiple examples of flood and flood related terms).

Nw is the root of the following words: *hnw* 'resting place'; Wb 3, 288.5 *xnw* 'abode (lit. resting-place); storehouse' Wb 3, 288.12-15; *wnw* 'nights sleep'; *hwt* 'beauty, elegance, comeliness' Vygus, p. 82, 201, 207; Wb 1, 315.13; *nw* 'to be weak' Wb 2, 217.13.

Summary: Noah and *nw* possess the same semantic range and are phonetically equivalent, so by any linguistic standard they are the same. Noah is associated with the Flood, and *nw* is associated with the Primaeval waters by multiple Flood epithets, Noah is a Patriarch, *nw* is a deity, thematically, they are also equivalent. Therefore *nw/nu* is Noah. Nu's female counterpart was Naunet (Pinch, 1991, p. 172) *nn.t* 'goddess of darkness, as a primeval force' Wb 2, 274.8; LGG IV, 246.

SHEM

The semantic range for Shem is given by the standard Hebrew sources: *šēm* 'name, brand, mark, reputation, representative, glory' BDB-10046; 'name, name of a god, renown, fame' BDB-10047; 'name, celebrated and distinguished' JNS, 329-30; related by root to: *Shema* 'hearing, fame' cf. *šama* 'hear, (perceive by ear), hearing (report), sound' BDB-10097-10101. The Hebrew root is also shared by: *šām* 'heaven, sky' BDB-10062; also *šēmeš* 'sun' BDB-10154.

AMUN

The next member of the Ogdoad is: Amun (*jmn* Wb 1, 84.15-85) which possesses the root *mn* and semantic range: *jmn-rn=f* 'Imen-renef he whose name is hidden (esp. Amun)'; Wb 1, 84.2-3; *jmn-rn* 'Hidden-of-name' Wb 1, 84.1; *mn.t* 'heaven' Wb 2, 69.2; *jmn-raw* 'Amun-Re sun-god' Wb 1, 85; LGG I, 320 ff. (root *jm* possesses multiple references to sun, sun-god etc.); *jm.j-Agb=f* 'He-who-is-in-his-flood' Roulin, Livre de la Nuit I, 326-27; II, 150. Amun shares some important cognate vocabulary with the semantic range of Shem, and also possesses a Flood epithet. Amun's consort was *jmn.t* 'Amaunet (counterpart of Amun)' Wb 1, 85.3-7.

JAPHETH

The semantic range for Japheth is given by the standard Hebrew sources: *yāpēṭ* BDB-7931, 7936; TWOT-7015 'provide ample space'; BDB-7931 'be spacious, wide, open (eyes to see, mouth to speak), youthful'; BDB-7935 'open minded, simple, enticed, deceived'; JNS-176 'enlargement.' Possibly related to *Japhia* 'illustrious'; *Japho* 'to be beautiful, to adorn'; cf. *yəpāṭ*

BDB-4060-1 'fair, beautiful'; 'pretty.'

HEH

The next member of the Ogdoad is Heh: *HH.w* 'one of the eight primeval gods of Hermopolis' Wb 3, 152.11. The root *HH* shares the following semantic range: *HH* 'millions, many, a great number, innumerable' Wb 3, 152.14-153.24; *HHy* 'to search, to look' Wb 3, 151.3-152.4; *HH*, *HjHj*, *HHy* 'to seek' Wb 3, 151.3-152.4; *HH.wj* 'pair of ears' Wb 3, 152.8; *HHi* 'to go, to tread' Wb 3, 152.5-6. The root is also shared with flood terminology: *HH* 'to flood' Wb 3, 152.9-10; 'inundation water' Wb 3, 152.13; *HwHw* 'Flood (primeval god)' Wb 3, 56.15. Heh's wife is called Hauhet: *HH.wt* 'Hauhet (the primeval goddess)' Wb 3, 152.12. Heh shares important semantic parallels with Japheth, and possesses a Flood epithet. *HH.wt* 'Hauhet (the primeval goddess)' Wb 3, 152.12 was Heh's wife.

HAM

The semantic range for Ham is given by the standard Hebrew sources: *hām* BDB-3137-9 'Noah's son; husband's father; warm, hot'; TWOT-674a-c 'father/mother-in-law', 677a-b 'heat, hot, warm'; FBD-1459.01 'black'; East-1601 'black'; JNS-138 'noisy'; 'heat, black' (from Coptic and Sahidic 'hot, black'); BDB-2425 'wailing'; *hēmû* BDB-2428 'murmur, growl, roar, be boisterous'; TWOT 505.0 *hāmâ* 'cry aloud, mourn, rage, roar, sound; make noise, tumult; be clamorous, disquieted, loud, moved, troubled, in an uproar'; *hem²yaṭ* BDB-2430 'sound, music, of instruments.'

KEK

The next member of the Ogdoad is Kek: *kk.w* 'divine name'. Kek shares the root *kk* with the following words: *kki* 'to be dark' Wb 5, 144.7-12; *kk.wt*, *kk.yt* 'darkness' Wb 5, 144.6; *kk.w* 'darkness' Wb 5, 142-143.15; Vygus, pp. 421, 478, 1460, 1698 *kk.w* 'flood, water' Wb 5, 144.15; Wilson, Ptol. Lexikon, 1092; *kkw* 'twilight, Primaeval darkness' Vygus, p. 2098; *kk* 'tinkling (of sistra)' Meeks, AL 77.4583; Wilson, Ptol. Lexikon, 1091. Kek shares some striking semantic parallels with Ham and has a flood epithet. Kek's female consort is *kk.t* 'Kauket divine name' Wb 5, 144.14.

Shared divine epithets will establish the link between Keku (*kk*) and Horus beyond doubt. One of the epithets of Horus is: *h₂kst* 'injured eye' (of Horus) Vygus, p. 448; (as apposed to *w₂ḏ3t* 'the uninjured eye of Horus' Vygus p. 657). *nknkt* 'injured eye' Vygus, p. 1260; *nknt* 'the damaged eye (of the Sun god) Vygus, p. 1260; *ḵni* 'hurt, injure (Horus eye)' Vygus, p. 1166; and significantly: *nkkt* 'the injured eye' Vygus, p. 1260; *kkw* 'darkness, an eye disease' Vygus p. 2098, where the root *kk* is shared with the 'injured eye' epithet of Horus.

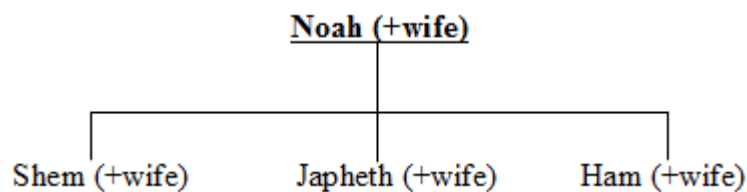


The Ogdoad were sometimes depicted as baboons heralding the first sunrise over the Primeaval mound, as in this papyrus from c. 1350BC, showing seven of the Ogdoad and Horus, the falcon form of the sun god Ra-Harakhty. It seems one of the Ogdoad members has been replaced with Horus.

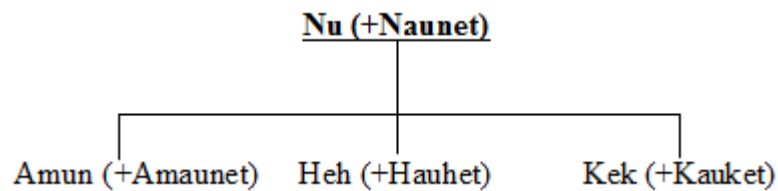
SUMMARY

There appears to be a deep correlation with the Hebrew and Egyptian semantic ranges for the Flood Patriarch's names compared with the Ogdoad.

8 FLOOD PATRIARCHS



8 OGDOAD MEMBERS



The family relationships are identical and the Hebrew semantic range maps convincingly onto its

Egyptian counterpart thus: Noah = Nu; Shem = Amun; Japheth = Heh; Ham = Kek (= Horus)
My next investigation seeks both Hebrew-Egyptian semantic ranges with their phonetic equivalents for Shem, Japheth and Ham, (I consider Noah/nw is already established). My criterion must include that these Egyptian equivalents appear as divine names, and are associated with 'flood.'

SHEM

From the standard hieroglyphic sources we get these phonetically and semantically similar words for Shem: *sm* 'image; likeness' Wb 4, 121.11-12; *smn* 'image' Wb 4, 135.9-13 *smx* 'image' Wb 4, 141.11; *śm* 'form, image, likeness; form of a god' Wb 4, 121, 135.9-13; *sSm.w* 'statue; image; likeness' Wb 4, 291.6-16; *sSm.w* 'seshemu, personal name' RPN I 320.22; *smnx* 'to make distinguished; to make effective; to embellish; to endow' Wb 4, 136.7-137.25; *smnx (m)* 'to perpetuate a name' Wb 137.24-25; *smt.t* 'hear' LGG VI, 359; *smt* 'Semty, the Hearer' Wb 4, 144.9-10; *Sm.w* 'Shemu, Summer' Wb 4, 480; *smHi* 'to water; to flood' Wb 4, 140.5-7; *sm3-nw.w* [*zmA-nw.w*] 'water (of the inundation)' Wb 3, 448.7; LGG VI, 311; *sm3-n3* [*zmA-r*] 'waters' Wb 3, 448.8.

sm is phonetically equivalent to; and shares semantic parallel meanings with Shem, and also appear as Flood epithets, and divine-names.

HAM

From the standard hieroglyph sources we get these phonetically and semantically similar words for Ham: *hm* 'to burn; to be hot' Wb 2, 489.15-16; (cf. Arabic 'hot' حام ham) *hmhm* 'roar'; 'to rumble' Wb 2, 491.1, 491.2; *hmhm.t* 'roar, war-cry' Wb 2, 490.9-17; *hmhm.tj* 'Roarer, divine name' Wb 2, 491.3; *hm* 'Hem, divine name' Hornung, Amduat II, 512; *hm* 'the low-trodden, divine name' Goyon, Pap. Imouthès, Col. 35.9; *aam* 'Nile flood' Wb 1, 169.16; *wHm-anx* 'flood water' Wb 1, 344.1-2.

km 'black' Wb 5, 124.10-12; *kmm* 'to be black; to be dark' Wb 5, 124.6-8; (multiple examples); *km.y* 'black one, divine name' Wb 5, 130.8-9; *skm* 'to make dark; to blacken' Wb 4, 318.2-3; *k3i km* 'brown clouded' Vygus 152; *km.t* 'Black-land (Egypt)' Wb 5, 127.4-127.17; *km.ti* 'Egyptians' Wb 5, 127, 128; *kmkm* 'Kemkem, divine name' Hornung, Totenbuch, 155; LGG VII, 288; *kmk* Wb 5, 131.7 'falcon-headed god'; *S-kamkam* 'cause of, to flood, inundate' BVII, p. 626; *skmkm* 'destruction' Wb 4, 318.8.

The Egyptian *hm/km* shares the same semantic range as the Hebrew Ham and is phonetically equivalent, and also possesses a Flood epithet, and divine name.

JAPHETH

From the standard hieroglyph sources we get these phonetically and semantically equivalent words for Japheth (*yāpēf*): *wbA.t* 'opening' Wb 1, 291; *wbA-tA* 'He-who-opens-the-earth, divine name' Hornung, Amduat I, 116; *wpi* 'to divide; to open; to judge' Wb 1, 298.7-301.12; *pḏ* 'to stretch out; to spread out' Wb 1, 567; *ptH* 'to open' Wb 1, 565.12-15; *Hpd* 'to open (the mouth)' Wb 3, 72.12; *pD* 'to stretch out; to spread out' Wb 1, 567.8-568.13; 'to stride widely' Wb 1, 568.5; 2, 271.17; 'go far' Wb 5, 204.18; *pH* 'ends (of the country, of the earth)'; *pH* 'to reach; to attack'; Wb 1, 533.12-535.12, 538.4; *pD.w* 'flood' Wb 1, 571.9; *wbA* 'to pour out' Wb 1, 291.17; *wp-n.t* 'He-who-divides-the-flood, divine name' Hornung, Amduat I, 139; *wbs* 'swell (of water, of the inundation)' Meeks, AL 78.0930; *Hbbt* 'water of the inundation' Wb 3, 63.1-5.

wp/pD/pH shares phonetic and semantic parallels with Japheth, and also possesses a Flood epithet, and divine name.

SUMMARY

Vocabulary, along with Flood epithets and divine names appear in the hieroglyphics that are semantically and phonetically parallel to the names and onomatology of Shem, Japheth and Ham.

PATRIARCHAL AGES

Genesis records the extraordinary lengths of the pre-Flood and post-Flood Patriarchs. Gen. 9:29 states 'So all the days of Noah were nine hundred and fifty years; and he died.' (NKJ). From Gen. 11:10-11 Shem lived six hundred years, I assume Ham and Japheth lived to similar ages. Gen. 10 demonstrates Patriarchal ages decreased with each successive generation (Lopez, 2000), so that Shem lived on into at least the 10th generation, placing him within Abraham's life time, and possibly overlapping with Jacob by 50 years (Phelan, 2005, p. 403). The Flood Patriarchs would therefore have left a legacy of immense ages within world history. Is this detectable within Egypt's hieroglyphs as names of elder-deities? I will investigate each Egyptian hieroglyphic phonetic equivalent of Noah, Shem, Japheth and Ham for their connections with 'old', 'elder', 'ancient', etc.

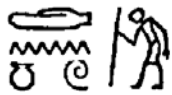
Egypt boasted of a dynasty of kings who reigned for fantastic periods of time. Manetho the Egyptian priest and historian of the 3rd century BC called them 'demigods', his history is lost, but appears as fragments in later works. Eusebius of Caesarea (c. AD 263–339) the Roman Christian historian wrote a commentary of Manetho and explains:

'the whole rule of which the Egyptians tell, the rule of Gods, Demigods, and Spirits of the Dead, is reckoned to have comprised in all 24, 900 lunar years, which make 2206 solar years. Now, if

you care to compare these figures with Hebrew chronology, you will find that they are in perfect harmony (sic)...the whole time from Adam to the Flood was, according to the Hebrews, 2242 years (sic) [according to LXX]. But, since the Egyptians claim by a sort of prerogative of antiquity that they have, before the Flood, a line of Gods, Demigods, and Spirits of the Dead, who reigned for more than 20,000 years, it clearly follows that these years should be reckoned as the same number of months as the years recorded by the Hebrews...' (Waddell, 1964, pp. 7-8).

NOAH

As has already been discussed *nw* is the Egyptian Flood god Nu. The root *nw* also occurs in words for age, with a determinant depicting an old man leaning on a stick, and as aged divine names.



wn wnw 'old age, old man; distinguished great nobleman, divine name' Wb 1, 328; BVII, 882; *nw* 'of the poor, weak, limp (as a sign of age)' Wb 2, 217; *nw* 'time, moment, to spend time' Wb 2, 219.1-16; *nw* 'condition of the mouth with age' Wb 2, 220.4; *Tennu* 'old age, old man' BVII, p.882.

SHEM

The same situation occurs for phonetically equivalent sounds for Shem, *sm*, also occurring as aged divine names.



sms 'to be old; to become old' Wb 4, 143.5-6; *sms.w* 'oldest; older; elder' Wb 4, 142.8-11; 17-143.1; 'Oldest-one' (divine name) Wb 4, 142.12-16; LGG VI, 347 f.; *sms.w* 'elder' Ward, Titles, no. 1305; vgl. Wb 4, 143.1; *sms.w* 'generation' Van der Molen, Dictionary of Coffin Texts, 497; *sms.wtj* 'elder' Van der Molen, Dictionary of Coffin Texts, 498; *smsm* 'the oldest' Wb 4, 143; *smsw* 'elder, eldest, senior' Vygus pp. 1423, 1616 (multiple examples); *Shem* 'wise man, knowing, skilled tradesman' B.V.II, p. 739.

JAPHETH

The phonetic root of Japheth is *ph* which is also a root for age related terms:



pH 'old age' DZA 23.435.170; *pH* 'to attain old age' Wb 1, 534.10; *pH* 'to grow old' Wb 1, 534.11.

HAM

The phonetically equivalent root *km* occurs with elder titles and aged divine names:



skm 'grow old, be wise; turn gray' Wb 4, 317; *skm* 'balding; greying (of the hair)' Wb 4, 318.1
skm.yw 'The Old One, divine name' Wb 4, 318.5; *skm.w* 'Gray Haired, divine name' Hornung, Amduat III, 826; *Skami*; *Skam* 'the gray haired god'; 'to be old and gray haired, old man, the aged' BVII, p. 626.

SUMMARY

nw, *sm*, *pH*, *km* are all roots for Egyptian terms relating to age and aged-divinities, and are phonetic equivalents to Noah, Shem, Japheth and Ham. This is consistent with an historic Egyptian cultural memory of the Biblical Flood Patriarchs, who were deified as ancient divine-rulers. It is particularly noticeable that varieties of *sm/šm* elder-titles are multiple, consistent with Shem's 600 year post-Flood life-span.

HAM, RULER OF EGYPT

Scripture describes Egypt as the 'Land of Ham' Psalms (78:51; 105:23, 27; 106:22). Hieroglyphs show the national symbols for Egypt:



kmt 'Black-land (Egypt)' Wb 5, 127.4-127.17

As I have already noted *hm/km* share semantic parallel meanings with Ham and are phonetically equivalent, also possessing Flood-epithets, and divine-names. Egypt is also known as 'two banks' (i.e., the two banks of the Nile (Wb 1, 153.5-6). Pharaoh was known as 'one of the two banks (the king)' Meeks, AL 77.0532; '...lord presiding over his two banks' Jones, Titles OK, no. 238.

Several divine epithets are related to the 'two banks' of Egypt: 'Those-who-belong-to-the-two-banks' Roulin, Livre de la Nuit I, 155; II, 49; 'She-who-protects-the-two-banks' Hornung, Amduat III, 764; WbZ; LGG IV, 258; 'preeminent of his two banks' Jones, Titles OK, no. 2523; 'guardian of the two banks' Hornung, Amduat II, 403; LGG VI, 128.

The most famous deity to be connected with Egypt's 'two banks' is Horus:



jdb.wj-Hr.w 'the two banks of Horus (Egypt)' Wb 1, 153.7; GDG I, 127; Vygus, p. 511.

This epithet is striking in that it describes Egypt as Horus. A number of other epithets make this connection clear:

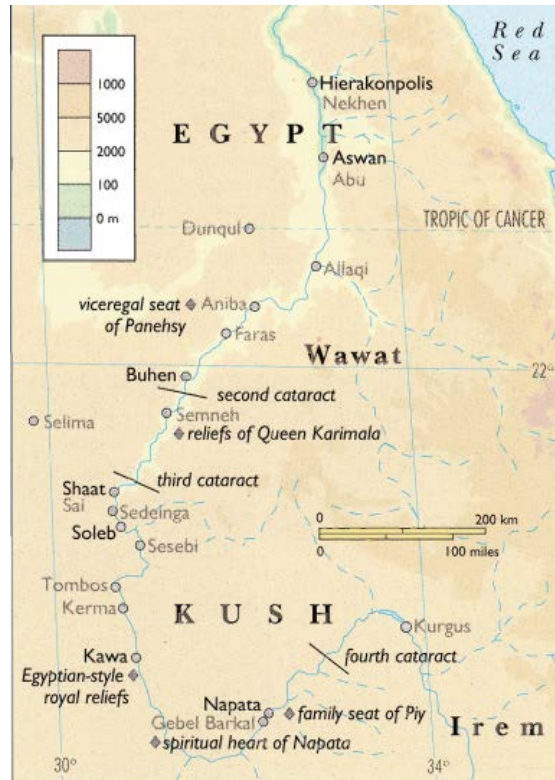
kmk 'name of a god with a falcon head' Wb 5, 131.9; *hmhm* 'epithet of Horus of Edfu, and name of the crown' Wb 2, 491.5; *h3m* 'Horus eye' Wb 3, 31.6; *hm.t ntr* 'royal title and title of Horus' Wb 3, 78.3; *hm* 'king' Wb 3, 79.2; *hm.t* 'king, name of god' Wb 3, 80.2; *hm* 'divine name' Wb 3 280.1,2; *km3* 'epithet of Horus' Wb 5 37.4; *km3tj* 'robes of Horus' Wb 5 38.9; *3m* 'name of god, king, and Horus'; *im3h* 'a name of the god Horus' Wb 1 10.5; *hnm.t* 'epithet of Horus' Wb 3, 381.2; *knj* 'the injured eye of Horus' Wb 5 52.5; (*kn* 'Egypt' Wb 5 48.2); *kn* 'epithet of Horus' Wb 5 57.2. Horus was also known for his age: *Hr.w-wr* 'Haroeris (Horus the elder)' Wb 1, 327.10; 3, 123.5.

SUMMARY

Hieroglyphic roots (*hm/km/kn*) are found representing Egypt, divine names and specifically the epithet of one of Egypt's chief deities, Horus, the falcon god. Scripture names Egypt as the Land of Ham, the hieroglyphs are consistent with this. Gen. 1:2 records the wind of God, hovering over the waters; cf. Gen. 8:1's wind over the Flood waters. Gen. 1:20 records newly created birds flying across the sky and Gen. 8:7, 9 records Noah sending out birds to scout for land. Hovering wind and birds are very strong motifs in both accounts of Creation vs. re-creation. Could it be Ham saw himself as one of the creators of Egypt? What more natural and commonly observed emblem than a hawk, hovering over the Nile floods could he have chosen for himself as Egypt's national founder?

THE CHILDREN OF HORUS

Horus had four sons who are known from the Pyramid Texts which describe them ferrying the deceased Osiris in a barque to the eastern horizon in the morning. 'O Hapy, Imsety, Duamutef, Kebhsenuf, bring me this boat which Khnum built, which is in this waterway of the Htm-bird' (PT 522, 505). All four sons are named together in PT 215, 338, 505-6, 544-5, 688, 690 and described as four youths in PT 519, but in PT 263 are termed elders. They are also described as the four columns of heaven in PT 264, 556. The New Kingdom Papyrus of Ani Ch.17, plate-9 describes them guarding Osiris' coffin and joining the 'seven blessed ones,' i.e., the constellation of Ursa Major in the northern sky. The functions of the sons were to restore deceased pharaohs to life and hold their internal organs within their four canopic jars (Pinch, 2004, p. 204). Could it be that the astrological mythology represents the four sons of Horus being divinized along with Noah (Osiris) and the seven other members of his family? If Horus is the deified Ham, Horus's



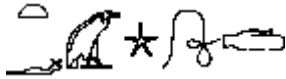
(Image: Manley, 1996, p. 106). The Cataract region refers to the geographic area known as Kush. Therefore, Qebehsenuf, one of the four sons of Horus, is strongly associated with Kush, the first son of Ham.

sn.w refers to 'siblings' Wb 4, 151.1-3; *sn.wt* 'brethren; siblings' Wb 4, 152.1; *sn.wj* 'two gods in pairs' Wb 4, 148.8. Finally: =*f* (*uf*) 'he; him; his (suffix pron., 3rd. per. masc. sing.)' Wb 1, 572.1. We can understand Qebehsenuf as literally meaning: 'Kush, he [of] two-pairs [of] brothers.' Allen (2005, p. 439) suggests 'Qebehsenuf *qbḥ-snw:f* 'He Who Cools His Brothers, representing the cardinal direction west'.

PUT

The semantic range for Put is given by the standard Hebrew sources: *pūt* BDB-7591 'Libyans'; JNS-302 suggests 'extension, Phut, Libyans, Libya'; related to *pīš* BDB-7602 'scatter, arrows, lightning'; HOL-6738 'strew, scatter, arrows.' (Cf. Jer. 46:9; Eze. 27:10; 38:5 associates Put with implements of warfare, battle and Lydia's archers).

dwA-mw.t=f



'Duamutef one of the four sons of Horus' Wb 5, 429.15-17; LGG VII, 516 ff.

Taking the root *dwA* 'to praise; to worship' Wb 5, 426.6-428.7, (uses Gardiners A30 'man with arms outstretched'; also 'hymn', 'rise early', 'early morning.' *dw* refers to the following words: *dwn* 'to stretch out; to be stretched out (taut)' Wb 5, 431.1-432.13; *dwn-a.wj* 'Extended-of-arms' Wb 5, 432.15; *dwn-mAa.t* 'He-who-extends-the-cord' Hornung, Amduat II, 367; *dwn-HA.tjw.t* 'The outstretched front cords' CT VII, 418a; *dwn.tj* 'victor' Wb 5, 433.6-9; *dwn* 'impale' Wb 5, 433.2-4. (Wörterbuch cross-references with: *sti* 'shoot, send' Wb 4, 326.1-327.14). Also *mw.t* refers to the following words: 'Mut, divine-name' Wb 2, 53.16-17; *mw.t* 'mother' Wb 2, 54.1-10.

We can understand Duamutef as literally meaning: 'outstretched arms [of] his mother', the first sense is in worship, but also possibly an allusion to archery and warfare. The semantic evidence indicates Duamutef may well be Put. Allen (2005, p. 429) translates Duamutef as 'He Whom His Mother Worships', who represents the cardinal direction east.

CANAAN

The semantic range for Canaan is given by the standard Hebrew sources: *kānāʿan* BDB-4545-6 'Canaan, Phoenicia; merchants, traders, land of traders'. Also related to: *kāna* BDB-4543 'be humble, contracted, wrinkled; also fold wings'; BDB-4550-2 'fence in, enclose, collect, assemble; cornered'; JNS-81 suggests 'merchant, servant, from the root *kaná* to be humbled, subdued, brought low'. Faussets-727.07 includes 'lowland'. Genesis 9:25 states Canaan would be a 'servant of servants', (i.e., slave). Related words also include: *kan* BDB-4551 'wing (of birds/insects, swarms of flies); extremity, ends of the earth.'

Hp.y



'Hapi one of the four sons of Horus' Wb 3, 70.5-7; LGG V, 119 f.; LÄ II, 951 f.

From the root of this name we get the following words: *Hpp*, *HpHp* 'be retained' Wb 3, 70.12-13, Wb 3, 71.2; *Hp.t* 'hiding place' Wb 3, 70; *Hp.tj* 'extreme limits (of the earth)' Wb 3, 69.11-14; *HpHp* 'extreme limits (of the earth)' Wb 3, 69.11-14; *HA* 'to stretch out (wings protectively)' Wb 3, 13.2; *Abu* 'to brand (cattle, slaves)' Wb 1, 6.18-22; *ap.y* 'winged one (sun as a winged scarab, Horus)' Wb 1, 179.22; *api* 'to fly' Wb 1, 179.17-21; *aff* 'fly' Wb 1, 182.14-16; *abb* 'winged one (winged scarab, Horus)' Wb 1, 178.10-12; *Hapj* 'Nile, flood (divine-name)' Wb 3, 42.11-43.4, 13-14.

Hapi was also the name of a Flood god, whom Egyptologists maintain was a separate deity. We can understand Hapi as literally meaning: 'extreme limits,' or possibly 'extreme limits' [of the Flood]'; which also shares cognate vocabulary with Canaan. Allen (2005, p. 432) translates Hapi as 'He of Haste', representing the cardinal direction north'.

MIZRAIM

The semantic range for Mizraim is complex and given by the standard Hebrew sources: *miš'ráyim* BDB-5580 'Egypt, Egyptians'; JNS-255 suggests: 'two distresses, twofold Egypt' with *misor* being the singular form. The root *mēšar* means the following: BDB-8370 'straits, pressure, distress'; the root *š'r* means: BDB-8371-3 'hostility, adversary, foe, rival'; related to *məšū* 'fastness, stronghold, hunting-place' BDB-8050; also 'siege-works' BDB-8051; 'hunting implement, net' BDB-8052-3. Further cognate vocabulary includes ideas of 'neck' and 'encircling': *šawwā'r*; *šawwār* BDB-8094-5; *məšûrā^h* 'bind, besiege, siege-works'; *māšôq* BDB-8096-8; 'constrain, narrow, straitness, stress.

jms.tj



'Amset 'one of the four sons of Horus' Wb 1, 88.11-13.

Taking *mst* as the root we get the following related words: *mstH* 'trap; snare Semitic loan word' Wb 2, 152.4; *mstḥ* 'pitfall, trap, snare' Vygus, p. 805. Budge follows archaic pronunciations, but the following may apply: *Metcher-t* 'pressure, urgency' BVI, 338; *Metcher* 'to press, to urge, to be strenuous, to strike' BVI-338; *Metchet-t-at* 'a god' BVI-338; *Metcha* 'name of a god' BVI-337; *Metch*; *Metchut* 'deep, doubly deep, deep place...' BVI-332, 337; *wmt* 'wall of a fortification' Wb 1, 307.5. The *mst* root as a title is associated with Osiris and Horus: *mst* 'staff, rod (of Osiris)' Vygus p. 565; *msT.w* 'offspring, descendant' Wb 2, 151.10-13; *msT.w-n-raw-Hr.w-Ax.tj* 'Descendant of Re-Horus (Osiris)' LGG III, 444; *mz.t-n-wsjr* 'Staff-of-Osiris' Hornung, Amduat I, 193; LGG III, 399.

We can understand Amset as literally meaning: 'rod of Osiris' and connected to Mizraim with parallel semantic vocabulary.

HAM'S SONS WITNESSED IN THE HIEROGLYPHICS

Having shown Horus' four sons are linked to the Hebrew etymology of Ham's four sons' names, I must now investigate any direct links with Ham's four sons and their hieroglyphic equivalents.

PUT

pD.t 'bow' Wb 1, 569.7-18; 'bow-people' Wb 1, 570.1-3; 'troop (of soldiers)' Wb 1, 570.10-571.6; *pD.tj* 'bowman' Wb 1, 570.8-9; 'bowman god' CT II, 21f; '*iri pD.t* 'bow makers' Wb 1, 569; *spd* 'a Libyan tribe' Vygus, p. 1710; *pwyd* 'Libyans' Vygus, p. 1528; *pD* 'extend (oneself in effort), draw (bow)' Dickson, 181. Therefore Put is strongly attested in the hieroglyphs as the phonetically equivalent *pD* and the exact cognate semantic range.

KUSH

kAS 'Nubia' Wb 5, 109.1; *kS* 'Nubia' Wb 5, 109.1; *ksks* '(Nubian) dancer' Wb 5, 142.4; *Keshitt* 'a deity who presided over the products of Cush' BVII-798; '*Kesh* the vile, or Nubia the impotent' BVII-1048. Therefore Cush is strongly attested in the hieroglyphs as *kAS*.

CANAAN

kA=j-jnn 'Kai-inen, personal-name' Hassan, Mastabas of Ny-ankh-Pepy, 3; *knn* 'Kenen, personal name' RPN I 346.9; *knan* 'Kanaan' Ahituv, Canaanite Toponyms, 83 ff.; *km* 'also as Canaanite' Wb 5, 122; *Hm* 'servant, slave' Wb 3, 87.13-88.8; *Kanāna* 'Canaan' BVII-1046; *kns.ti* 'a god' Wb 5, 134.5; *Qenna* 'merchant' BVI-lxxxv; *Kennam'u* 'Canaan' BVII-1048; *Knaww* 'Canaanites' Dickson, 270; Faulkner, 286; *Hm.t* 'servant, slave' Wb 3, 88; *ḫn* 'a personal name' Wb 5, 57; *ḫnd* 'the Furious, as an epithet of Horus of Sobek' Wb 5, 57; *kn* 'Creator' Wb 5, 131.9. Therefore Canaan is strongly attested in the hieroglyphs and strongly links with Ham and Horus *kn/km/Hm*.

MIZRAIM, AN IMPORTANT CASE

Josephus states in Antiquities 1:13 'The memory also of the Mesraites is preserved in their name, for all we who inhabit this country [Judea] called Egypt Mestre, and the Egyptians Mestrians,' (Whiston, 1911, p. 34). Eusebius also makes the clear connection of the first Egyptian king with Mizraim 'Mestram, who is by Manetho called Menes...' (Manetho, 233). Also Budge found an alternate name for Amset one of Horus' son: 'the four sons of Horus, viz., Mesta, Hapi, Tuamutef and Qebhsenuf.' BVI-323; BVII-744.

It is apparent that Amset and Mesta are phonetically equivalent by their root *mst*, modern pronunciation may have confused these names as being different, when they are the same. Budge noticed *Metcher* referred to 'a walled district; compare מצור [*mizar* fortification]'. Budge stated 'the name מִצְרַיִם [*Mizraim*] may have been given to Egypt in respect of its double wall' BVI-388. Even today, modern Egyptians know their country as 'Misr' which is depicted in their national title: 'The Arab Republic of Egypt' (*Ġumhūriyyat Miṣr al-ʿArabiyyah*). An apparent link becomes clear between the Jewish pronunciation of 'Mestre', the archaic Egyptological 'Mesta' and modern Egyptological pronunciations (*jms.tj*) 'Amset', i.e., the shared consonants *mst*.

Having demonstrated the links between Amset and Mizraim, are there semantic links between

Mizraim and Menes? Taking the root *mn*, the following semantically equivalent vocabulary becomes apparent:

zni (*mn.t*) 'distress; calamity, illness' Wb 3, 455.20; *smn* 'Fortification' Wb 4, 135.2-3; *mn.w* 'fortress' Wb 2, 72, 82.2-7; *mnn.w* 'fortress (also metaph.)' Wb 2, 82.2-7; *mn.w* 'suffering' Wb 2, 67.19; *mn.t* 'malady; suffering' Wb 2, 67.6-18; *mnfr.t* 'bracelet; anklet' Wb 2, 80.11-12; *mnx* 'to string beads' Wb 2, 87.8-11; *mnj.t* 'menat-necklace' Wb 2, 75.18-76.3; also some important divine-epithets: *mnw-jmn-raw* 'Min-Amun-Re' LGG III, 291; *mnw-Hr.w* 'Min-Horus' LGG III, 293 f. Therefore Menes (*mn*) shares the same cognate vocabulary as Mizraim, suggesting they are one and the same.

FLOOD-EPITHETS.

Scripture names Cush, Mizraim, Put and Canaan as the sons of Ham, to whom Ham would have passed-on his version of the Flood account. It would be reasonable to assume that each son would have influenced Egypt's hieroglyphic language in terms of Flood vocabulary (possibly including maritime terms, from their memory of Noah's Ark). The hieroglyphs reveal the following links:

Cush: *kAS* (root *kA*)

kA xnp 'flood water'; *xnp-kA* 'flood water' Wb 3, 291.4; *kA* 'Ka-water (a branch of the Nile)' Meeks, AL 79.3196; *kApw* 'Lake, surface' Meeks, AL 77.4510; *kA* 'part of a boat' Wb 5, 96.13; *kAj* 'a Nubian boat' Wb 5, 101.12; *kk.w* 'flood water' Wb 5, 144.15; *ks* 'ship' Wb 5, 189.

Mizraim: *mn*

mn.t 'Origin of the Water' Wb 2, 69.6; *mndf.tj* 'Author of the flood' Wb 2, 92.9; *mn.w* 'boat' Wb 2, 72.10; *mn.tj* 'funerary boat' Meeks, AL 77.1713; *mn-anx* 'Men-ankh (bark)' Van der Molen, Dictionary of Coffin Texts, 166; *mn.j* 'to moor; to steer; to die (metaph.)' Wb 2, 73.13-74.10; *mnjw.t* 'harbour' Wb 2, 74.14; *mnS* 'barge, galley' Wb 2, 89.7-10; *mtr* 'flood' Wb 2, 174.8-9.

Put: *pD*

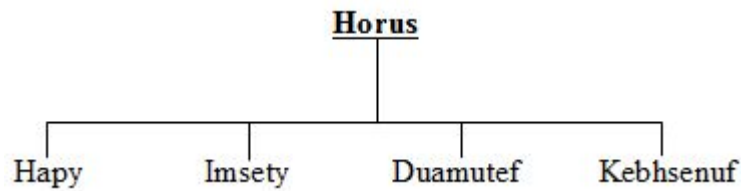
pD.w 'flood' Wb 1, 571.7; *Pet* 'flood, inundation' BVI-253; *dp.t* 'boat' Wb 5, 446.1-16; *jdp* 'boat' Wb 1, 153.13.

Canaan: *knan* (root *kn*)

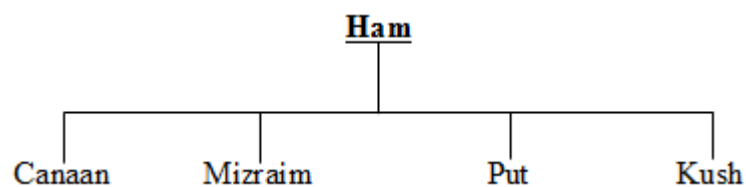
kn 'flood' Wb V, 48; *kn* 'ship' Wb V, 134; *kn* 'ship' Wb V, 61.

SUMMARY

Put, Kush, Mizraim and Canaan are all thoroughly Egyptian names, and influence Flood and maritime words. The family tree of Horus is represented thus by the Hieroglyphic evidence:



The family tree of Ham is represented thus from the Biblical evidence:



The family relationships are identical, and the semantic range of each Hebrew name maps strongly onto its Egyptian counterpart thus:

Ham = Horus; Canaan = Hapy; Imsety (Amset/Mestre) = Mizraim; Put = Duamutef; Kush = Kebhsenuf

OSIRIS'S FAMILY AND THE HIEROGLYPHICS

'Osiris and his family- parts of which occur in the popular New Kingdom story known as *The Contendings of Horus and Seth*- derive from the earliest periods and persisted throughout ancient Egyptian history,' (Silverman, 1997, p. 108). In Egyptian mythology Osiris was the father of Horus (Wilkinson, 2003, p. 105), who 'according to allusions in early religious texts, and later literary and artistic references... taught the people how to take advantage of the Nile by giving them the arts of cultivation and civilization' (Silverman, 1997, p. 18). A divine epithet of Horus as the son Osiris makes the relationship clear: *Hr.w-zA-wsjr* 'Horus, Son of Osiris' LGG V, 285 f. If Horus is Ham, then are there vestiges of Noah in Osiris? A linguistic analysis must be of first priority.

EPITHETS OF OSIRIS

wsjr 'Osiris' Wb 1, 359.5; *km.y* 'black one (Osiris, Min)' Wb 5, 130.8-9; *km.wr* 'great black one (Osiris)' Wb 5, 126.1-2; *wsjr-Hr.w* 'Osiris-Horus' Burkard, Papyrusfunde Asasif, 63; vgl. LGG II, 556; *wrD.w-jb* 'weary-hearted (Osiris)' Wb 1, 338.7; *Xz.tj* 'the weak one (Osiris)' Wb 3, 400.14; *jm.j-bAg* 'one who is in weariness (Osiris)' Wb 1, 431.13; *mH.w* 'drowned one (Osiris)' Wb 2,

122.14; *dbn.j* 'He-who-is-in-the-box (Osiris)' Wb 5, 437.17; *nSm.t* 'neshmet-bark (of Osiris)' Wb 2, 339.15-17; *rwD-pXr.yt* 'long-lived (the sun; Osiris)' Wb 1, 548.8-9. These epithets of Osiris link him with Horus as 'black' and particularly: 'weary', 'weak', 'drowned', 'in-the-box', and 'long-lived,' which, from a Biblical perspective, are all appropriate metaphors for Noah.

From the Book of the Dead - Four Torches, Papyrus of Nu, Sheets 26 and 27 states 'Hail, ye sons of Horus...ye have given your protection to your divine Father Osiris Khenti-Amenti, give ye your protection to the Osiris Nu, whose word is truth.' Another epithet of Osiris is *wnw.y* (which clearly contains the root *nw*) meaning 'Osiris (divine-name)' Wb 1, 315.8.

Tirard (1910, p. 91) comments on this Osiris-Nu connection. 'In one of the lists of the Ennead the name of Osiris is replaced by that of Nu, the primaeval water, and this is one of the proofs that Osiris, who becomes later the embodiment of good, was probably originally regarded as the water of the Nile, and Isis as the land of Egypt, enriched and fertilized by the water of the inundation'. Therefore Osiris is a later name for the Flood god Nu.

HIEROGLYPHS FOR NU REVEALS BIBLICAL LINKS

nw 'Primeval Water' Wb 2, 214.5.



Gardiner's signs are defined thus: A7 'man sinking to ground from fatigue'; 'rest' BV1 c; V1 'coil of rope, numeral 100'; N1 'sky'; N35 'ripples of water'; N36 'channel filled with water'; N23 'irrigated land/canal'.

From a Biblical perspective the *nw* glyph could be interpreted thus: Glyph A7 'man sinking to ground from fatigue, weak,' 'rest', is phonetically redundant (silent, not pronounced), purely symbolic, yet integral to the ideograph *nw*, we are reminded that Noah was prophetically named 'rest' from the hard labor of the cursed ground (Gen. 5:29). Next, V1 'hundred' Wb 4, 399; and 'cord measure' BV1 cxxxiv. Possibly the use of the 'hundred/cord measure' glyph reminds us of YHWH's measuring of man's remaining years upon the earth of 120 years before the Flood (Gen. 6:3). N1 'sky', we are reminded that the 'windows of heaven' (Gen. 7:11b) opened with catastrophic rain causing the Flood (N35 three waves), (see *n.t* 'water; flood' Wb 2, 198.10-15 etc.) N36 'water-channel' and N23 'irrigated land/canal' reminds us of the draining Flood waters (cf. Gen. 8). As previously discussed *nw* is a common ideograph and divine epithet relating to

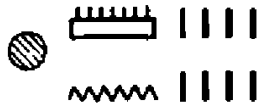
age, elder, and statesman reminding us that Noah lived 950 years (Gen. 9:29).

Currid (1997, p. 242) points out Egyptian mythology depicted Osiris as the god of the Nile flood and therefore the source of resurrection. Rameses IV extolling Osiris' majesty stated 'Thou art the Nile...gods and men live from thy outflow.' Egyptian mythology speaks of the entombment of Osiris within a chest thrown into the Nile, followed by his re-creation (Pinch, 2002, p. 79). Is this a corrupted re-telling of the redemption of Noah in the Ark?

Currid (1997) discusses the parallels between Moses and Noah's 'ordeal by water' and salvation (re-creation) in their arks. MT strikingly uses the term *tēbāh*, which is a Egyptian word meaning 'chest or coffin' (p. 114), *tbj*; *tb.t* 'box' Wb 5, 261.11; 6; *db.t* 'box' Wb 5, 434.10; *DbA.w* 'a wooden box' Posener-Kriéger/Cenival, Abu Sir Pap., 686. Gen. 6:16's use of *tēbāh* (BDB-10425 'ark, chest, box, coffin') for Noah's ark, is an ancient and irrefutable linguistic link.

NOAH'S ARK IN THE HIEROGLYPHS?

As previously discussed, the Ogdoad is depicted in the hieroglyphs with the sign *hmnw* (*xmn*)



which also means the numeral 'eight' and significantly 'ship.' *xmn.t*; *xmn.yw* 'Ogdoad (divine names)' Wb 3, 282.13-14; 283.3; *hmn* 'eight; Hermopolis' Wb 3, 283.1; *hmn.tj* 'ship' Vygus, p. 2240. Examples can be multiplied, representatives of which are below:



hmnw the eight Primeval gods of Hermopolis Wb 3 283.3; *hmn.yw* Ogdoad Vygus p. 2119



hmnw 'eight - 8' Vygus p.2118; 'Hermopolis'; Ogdoad Vygus p. 2119

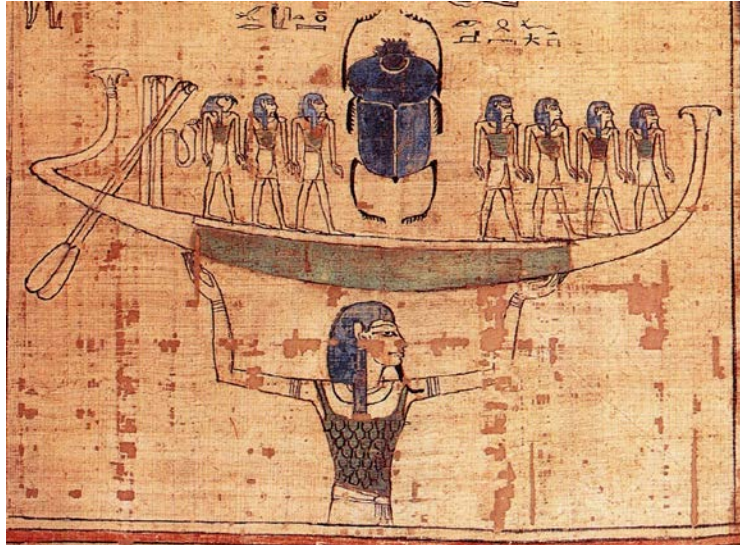


hmntyw 'members of the eight' Vygus p. 2119

hmntyw 'ship' Vygus p. 2119



Is the *mn* symbol representing the Solar Bark of the Ogdoad? In Biblical terms, is this *mn* sign representing Noah and his family in the Ark?



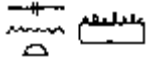
Nu holding up the 'solar-bark' containing the Ogdoad is an image seen on temple walls and is depicted in the Book of the Dead (Wilkinson, 2003, p. 117). Could this image be depicting the Egyptian theological understanding of Noah and his family of eight in the Ark? Noah is seen deified as Nu, upholding his Solar bark with the other seven members of the Ogdoad, a striking image, in deed.



'Souls of the deceased traveling with the sun' (Tirard, 1910, p. 149), Pap. 9900 Brit. Museum. The Solar bark clearly contains four males and their female consorts.

But, Surely *mn* Just Represents a Draftboard?

Modern Egyptology requires the *mn* sign to mean 'draftboard' (Gardiner-Y5). *mn* does 'appear' to serve as the 'draught-board' determinant:



zn.t 'senet (board game)' Wb 3, 453.8.

mn also appears as the root for a large boat:



mnS 'barge; galley' Wb 2, 89.7-10; 'riverboat, warship' Vygus, 2227-8.


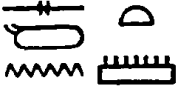
But then *mnS* appears as the unpronounced determinant of cargo-ship where *sb.t* is 'cargo':

	<p>(<i>zb.t</i>) <i>sb.t</i> Wb 3 432 'cargo, burden'; Faulkner 219; Vygus, 1464.</p>
	<p><i>sb.t</i> Wb 3, 432 'ship load, ship transport.'</p>
	<p><i>sb.t</i> DZA 28.594.790</p>
	<p><i>Sebi-t</i> 'freight, cargo of a boat or ship, a loader of ships' BVII-594.</p>

As can be seen, the first three symbols spell out phonetically the word 's-e-b-t'. The legs represents action. The symbol *mnš* appears as the determinative, i.e., a 'large sea-going boat' (including a small boat symbol). (Three dashes, right, acts as the plural for 'freight/cargo', or three people).

So both the 'sh' and the 'mn' are acting as the determinative, therefore both the 'sh' and 'mn' are aspects of the same ideograph, i.e., a 'large sea going boat', therefore either symbol shown singly above the 'n' ('water', Gardiner-N35) is likely to be a boat ideograph.

In English we have a similar example of an homograph: 'draught' can mean a 'man' on a draught-board, and also the vertical dimension of a ship, context tells us which one is meant. It appears here that *mn* can be considered a homoglyph, when shown by the side of *n*, it means draught-board, (where *n* is only used phonetically), but when shown 'floating' above the 'water' sign, (used in an ideographic way), it means 'a large ship'. The context tells us which meaning is relevant.

	<p><i>mn</i> 'floating' above <i>n</i> 'water' = large boat. (<i>mensh</i>)</p>		<p><i>mn</i> by the side of <i>n</i> = draught-board. (<i>sen-t</i>)</p>
<p style="text-align: center;">sebi-t</p> <p style="text-align: center;">'freight, cargo of a boat, or ship, a loader of ships'.</p>		<p style="text-align: center;">sen-t, senat</p> <p style="text-align: center;">'draughtboard and draughts, to play at draughts'.</p>	

Gardiner (1979, p. 534) admits 'for unknown reasons' *mn* forms the root of fundamental words such as 'remain', and is integral to the divine-epithet of Amun. Gardiner hints at a difference of interpretation suggesting when *mn* 'has the draught-board as det.[erminative], this is much more elaborately made than the sign for *mn*...'

Budge presents a well drafted(!) form, BVII-604; (cf. Wb 3, 453.8).



A survey of Budge's 1908 Kings of Egypt Volumes I&II reveals cartouches of Pharaohs, royalty and high-priests who incorporate *mn* into their name, after Menes, who was the first to use the symbol. I counted 229 examples spanning dynasties 1-30. Are we to assume draughts was the national past-time of gods and kings? It appears modern Egyptology may be slightly adrift on this sign. The draftboard sign (*sn.t*) is very similar to, but not the same as the *mn* sign.

mn is integral to 'remain; to endure; to be established' Wb 2, 60.6-62.26 'mountain, mountain-range' Wb 2, 69.3-6, as well as the previously discussed vocabulary, all cognate with the semantic range of Mizraim's name. If Amun is Shem and Menes is Mizraim, the use of *mn* within their cartouches would signify their ideal kingship as those who came through the Flood (Shem, first-hand), and Mizraim as descendant, and those who 'created' Egypt.

Silverman (1997, p. 23) pointed out that Egypt's first rulers during Dynasties 0-2 (conventionally dated c. 3000-2675 B.C.) were known as the 'Horus-kings' (their names were written in a frame, 'palace façade' surmounted by the Horus-god). Narmer ('Baleful Catfish') is credited with the unification of Egypt, and 'commonly identified with the early king Narmer' although not recorded as a 'Horus-king', the name may be a personal-name 'as opposed to the official 'Horus-name'. Silverman (1997 pp. 22-3) states the name Narmer 'might represent a deliberate reversal of the syllables of the god Amun, or Amen, who in Egypt's imperial age came to be seen as the divine 'father' of every pharaoh'.

Lloyd (1988) in his commentary on Herodotus discusses Manetho's history, including Menes who is portrayed as an historical Pharaoh. Lloyd surveys archaeological evidence that demonstrates Menes is Narmer. Lloyd concludes 'Narmer must, therefore, be Menes' (p. 10).

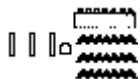
Pharoanic titulary included their throne name (praenomen), written inside a cartouche. Menes



name is known from the Tablet of Abydos:

(Budge, 1903, Kings, V.I, p. xxxi.). The symbol within Menes cartouch is that of Amun, depicting the *mn* symbol floating above *n* 'water', I have suggested previously Amun may have been the deified Shem. (i.e., Mizraim's uncle).

If *mn* is indeed the glyph depicting Noah's Ark (in Egyptological terms the sun-bark of the Ogdoad), it would make sense of the following hieroglyphs:
mnnn 'resin; pitch' Wb 2, 82.9-14.



Three *n* signs consistently represent 'flood-waters' within Wb (multiple examples). The three vertical lines define the plural (Gardiner Z2 'plural stroke'), Gardiner (1979, pp. 535-6) explains '||| as plur.[al] det.[erminant] of |, \, or o in Pyr.[Pyramid Texts] as substitutes for signs representing human figures which were regarded as magically dangerous...common from Dyn.

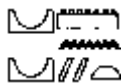
IX onwards, following an ideo.[graph], or det.[erminant], to show that it should be understood three times...'. From a Biblical perspective the *mnnn* glyph could represent Noah's three sons (three dashes) daubing the Ark (*mn*) with pitch prior to the Flood (three waves *nnn*) (cf. Gen. 6:14). The following glyphs only make sense within a Flood framework.

mnj 'to land' Wb 2, 73.13-74.10.



(cf. 'mooring post; post' Wb 2, 72.12-73.11; 'harbor' Wb 2, 74.14).

mnt.j; *mn* 'mountain; mountain ranges' Wb 2, 69.3-6.



mnj 'save (the drowning)' Vygus, 2222.



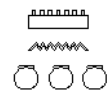
mnj 'death, the dead' Vygus, 2222.



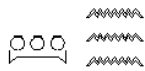
mn.w 'abode' Wb 2, 69.8. (note the three 'pots/bowls', W24 *nw*).



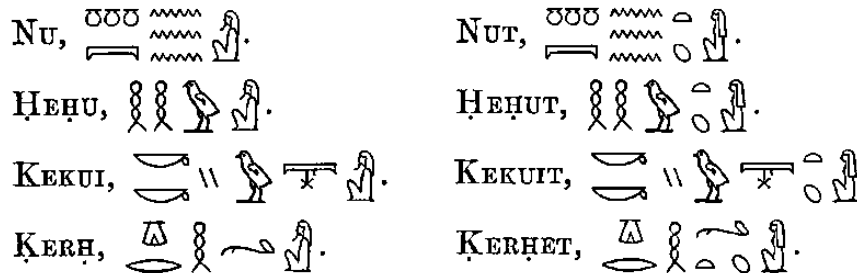
mnw 'monument' Vygus, 2231; Wb 2, 69.9-71.2 (see *mnw* 'fortress').



Gardiner (1979, p. 530) expresses bewilderment at these fundamental hieroglyphs use of three pots/bowls (W24), which also occurs for 'Flood' 'obscure...great difficulty is caused by "Primaeval Waters"'. *nwn* 'Primaeval Waters' Wb 2, 214.18-215.4; Vygus, 1331.



The three bowl motif is shared by Nu and his wife Nut, but not by their three sons or wives:



(Image Budge, 1904, p. 283). Logically the three pots must represent the three sons within the parent god's hieroglyph. Gardiner (1979, pp. 535-6) states of N33 o (substitute symbol for 'person') that 'from Dyn XI [was] increasingly replaced by W24' (p. 538), i.e., 'bowl' *nw*. So the pot/bowl represents a person, and can literally be understood as three people.

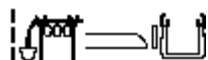
From a Biblical perspective these glyphs make perfect sense: depicting the Ark as an 'abode' of 'salvation', for Noah and his three sons (three pots). Those not on board are 'dead' and 'drowned'. The Ark came to 'land' upon 'mountain ranges.' From these three sons of Noah 'the whole earth was populated' (Gen. 9:19).

SUMMARY

From the evidence above *mn* cannot just mean 'draftboard'. By context it also refers to the eight gods of the 'Ogdoad', the number 'eight' and significantly 'ship'. It also forms the roots of significant and fundamental terminology describing stability, abode, death, to save (from drowning) and makes sense of many obscure glyphs.

NOAH'S FAMILY OF EIGHT AND THE FIRST POST-FLOOD AGRICULTURE

The following verse in Gen. 9:20 states: 'Noah began to be a farmer, and he planted a vineyard', the result of which caused Noah, Ham and Canaan much grief (cf. Gen. 9:21-27). Should we therefore expect to see vineyard, and wine hieroglyphs that are phonetically equivalent to Ham, Canaan and Noah? *kAm* 'vineyard' Wb 5, 106.3.



Phonetically equivalent to Ham (note the three dashes, representing the plural, or three persons). Next M-43 'vine on props'. Next Aa-13 is amongst 'unclassified signs'. Gardiner, (1979, p. 542) suggests 'ribs, side, half, boat'. (The boat glyph is strikingly reminiscent of Noah's Ark). D-28

'arms extended', is significant in covenantal terms where curses and blessings are given (cf. Gen. 14:22; Eze. 20:5). Also: *jrp-HAm.w* 'wine of Hamu' Wb 3, 32.5.

kAn.w 'vineyard' Wb 5, 107.6-7.



kA is a root of Canaan, and *nw* is phonetically equivalent to Noah. Also: *rp-Xnj* 'Wine-of-Kheni (a domain)' Kanawati, El-Hawawish II, fig. 25. That such a significant episode as the curse of Noah would find its way into Egyptian hieroglyphs of 'vineyard' and possibly 'wine' seems perfectly natural.

The Aa-13 'boat' glyph is specified thus: phonetic 'm' (J15), and 'gs' (J13) (See Vygus p. 802) 'ribs, beside', Gardiner (1979, p. 542) explains the shape is an 'ideograph or determinant in the Old Kingdom'. The following words clearly use this symbol:

jmw 'ship' Wb 1, 78.8-10.



gs dpt 'hull' Vygus 804 {J13-Z1-P1} (also side)



im 'ship' Vygus 810;



jm 'side; side of ribs' Wb 1, 77.16-17 (i.e., boat ribs, or animal carcass).



Also the 'boat' appears in significant divine names:

Imseti a son of Horus, Vygus 810.



jm.w 'Imu (personal-name)' RPN I 26.4.



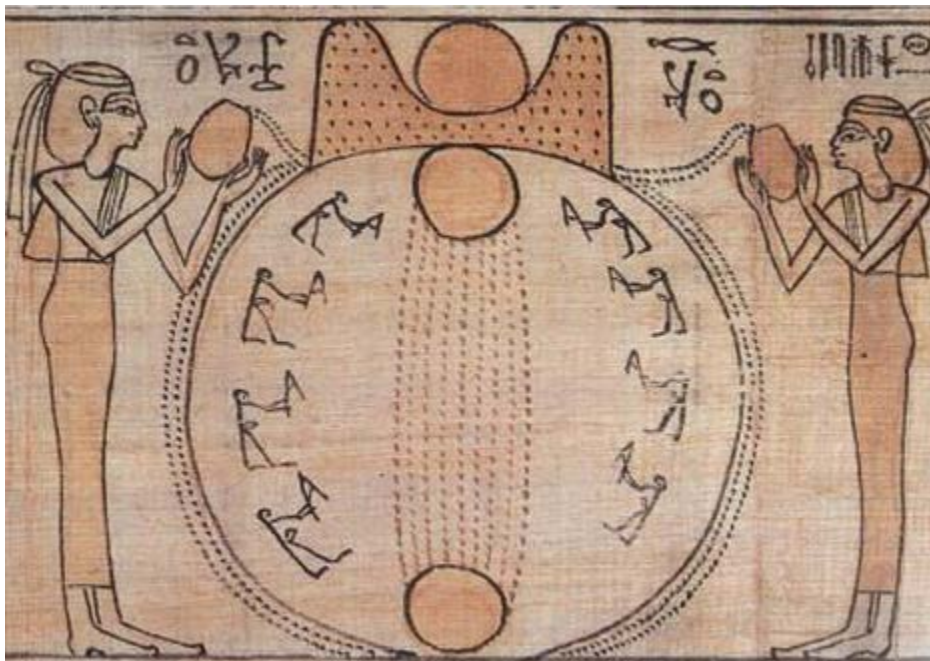
See also: *jm.j-Agb=f* 'He-who-is-in-his-flood (divine-name)' Roulin, *Livre de la Nuit* I, 326-27;

II, 150; *jm.j-jb-Hr.w* 'favorite of Horus' Siut I, 221.

The natural setting of Noah's vineyard would quite possibly be within sight of the Ark, certainly in an ideographic sense the hieroglyph *kAm* (Ham) would naturally contain a referent to the Ark within the idea of vineyard.

THE OGDOAD, AS RE-CREATORS

Silverman, (1997, p. 121) describes the 'creation of the world, from the Book of the Dead of Khenumose, a priest of Amun. On the first day of creation, the sun rises in three stages and finally appears above the horizon of the primeval mound, which is surrounded by waters dispensed by two goddesses associated with the North (right) and the South (left). On the mound itself are eight creator divinities- the Ogdoad- represented as figures hoeing the soil, symbolizing the first acts of creation. Third Intermediate Period, 21st Dynasty (ca. 1075-945 BCE)'.



Noah, along with his three sons and their wives were the recipients of YHWH's new covenant to 'be fruitful and multiply; Bring forth abundantly in the earth And multiply in it'. (Gen. 9:7 NKJ). The above image may well depict Noah's family of eight, tilling the earth after their

disembarkation from the Ark, in response to YHWH's covenant; a striking possibility. Interestingly a fundamental glyph meaning 'to plough' contains the *mn* radical, for 'eight' and the 'Ogdoad'.



Meni 'to plough, to till the earth, to cultivate, to break up'; 'ploughman, labourer, peasant.' BVI, p. 303.

The single wave (*n*) and two diagonal dashes below represents 'pour out water' BVI xcix. When seen from a Biblical perspective the imagery is obvious.

SUMMARY

The Ogdoad were seen as creators, who tilled and ploughed the new world. Noah and his family of eight were also 'creators' of the post-Flood world as they tilled and ploughed the new land.

THE SUMMER NILE FLOOD NAMED AFTER SHEM?

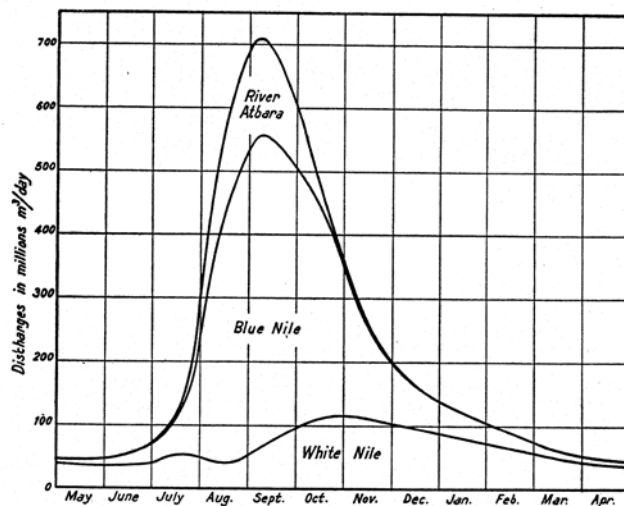


FIG. 16. Discharge of the Nile at Aswan.

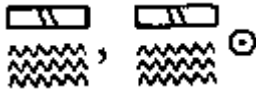
The Nile annual flood occurs during the summer period. Hurst (1952, p. 239) explains the Nile 'began to rise in June, and in the next two months rose about 7 metres, reaching a maximum at the beginning of September, and then fell away more slowly than it rose, to reach a minimum the following May'. Hurst presents his Nile hydrograph showing the seasonal trend (p. 241).

The name of this flood season is most revealing from a Biblical perspective: *Sm.w* 'Shemu, Summer' Wb 4, 480; *smHi* 'to water; to flood' Wb 4, 140.5-7; *sm3-nw.w* [*zmA-nw.w*] 'water (of

the inundation)' Wb 3, 448.7; LGG VI, 311; *sm3-n3* [z mA-r'] 'waters' Wb 3, 448.8; *Shemm* 'to inundate, the summer inundation' BVII, p. 740; *Shemu* 'god of Summer' BVII, p. 740. Could it be the flood of the Nile was named after the Flood patriarch Shem, in memory of the Great Flood? The hieroglyph for this season is: *Sm.w* 'Shemu, Summer-season' Wb 4, 480.5-14



Budge (1920) presents several alternatives: *Shemu* 'Summer inundation' BVII, p. 740





Dotted circle represents the 'sun' or 'day' (Gardiner N5), the 'Ark' like rectangle is the phonetic symbol *sh*.

EGYPTIAN VS. CHINESE FLOOD HIEROGLYPHS


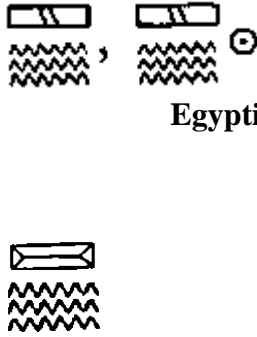
Japheth may well have influenced the founding of China, along with northern Europe (Cooper, 1995). Just like the Egyptian glyph for ship, the Chinese symbol for 'ship' utilizes the number 8 (and a mouth for a person), demonstrating an ancient knowledge of the historical facts of Noah's Flood (Voo, Sheeley, Hovee, 2000).

𦨭	舟	八	口
Ship = boat + 8 + person (mouth) (Voo, p. 100)			

Ancient Chinese Oracle Bone (c. 1000 BC) glyphs when compared to the Egyptian, are highly evocative of the Ark beneath catastrophic rain-fall.

Chinese Hieroglyph	Egyptian Hieroglyph
<p>?</p> <p>Oracle bone symbols (meaning unknown).</p> 	<p><i>nw</i></p> <p>'Flood'</p> 

The Chinese ideograph Zai 'vast flood', (Voo, p. 97) uses three wavy lines and represents water rising up to the sky, where the sun is (dotted circle, identical to the Egyptian glyph). Identical to the ancient Chinese glyph, the Egyptian glyph *shem* (three wavy lines) represents a flood, but includes an ideograph '*sh*' strikingly similar to an Ark shape. The rectangular Egyptian glyph below is 'conventionally' understood as a 'water channel' (Gardiner-N36)

 <p style="text-align: center;">Chinese Hieroglyph</p> <p style="text-align: center;">Symbol from c. 1000 B.C. relic inscribed with China's most ancient ideographs. (Voo, et al, 2005, p. 97).</p>	 <p style="text-align: center;">Egyptian Hieroglyphs</p> <p style="text-align: center;"><i>šmw</i></p>
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šmw (phonetically equivalent to Shem) represents 'Summer Nile flood season', represented by the 'pool of water' symbols N37, N38 above 3 *n* water symbols N35 (flood). Both Chinese and Egyptian glyphs are strikingly similar and both portray flood symbology. Significantly also is the name of the Chinese Flood hero- Nūwa (女媧) (Voo, p. 96), phonetically equivalent to the Egyptian *nw*.

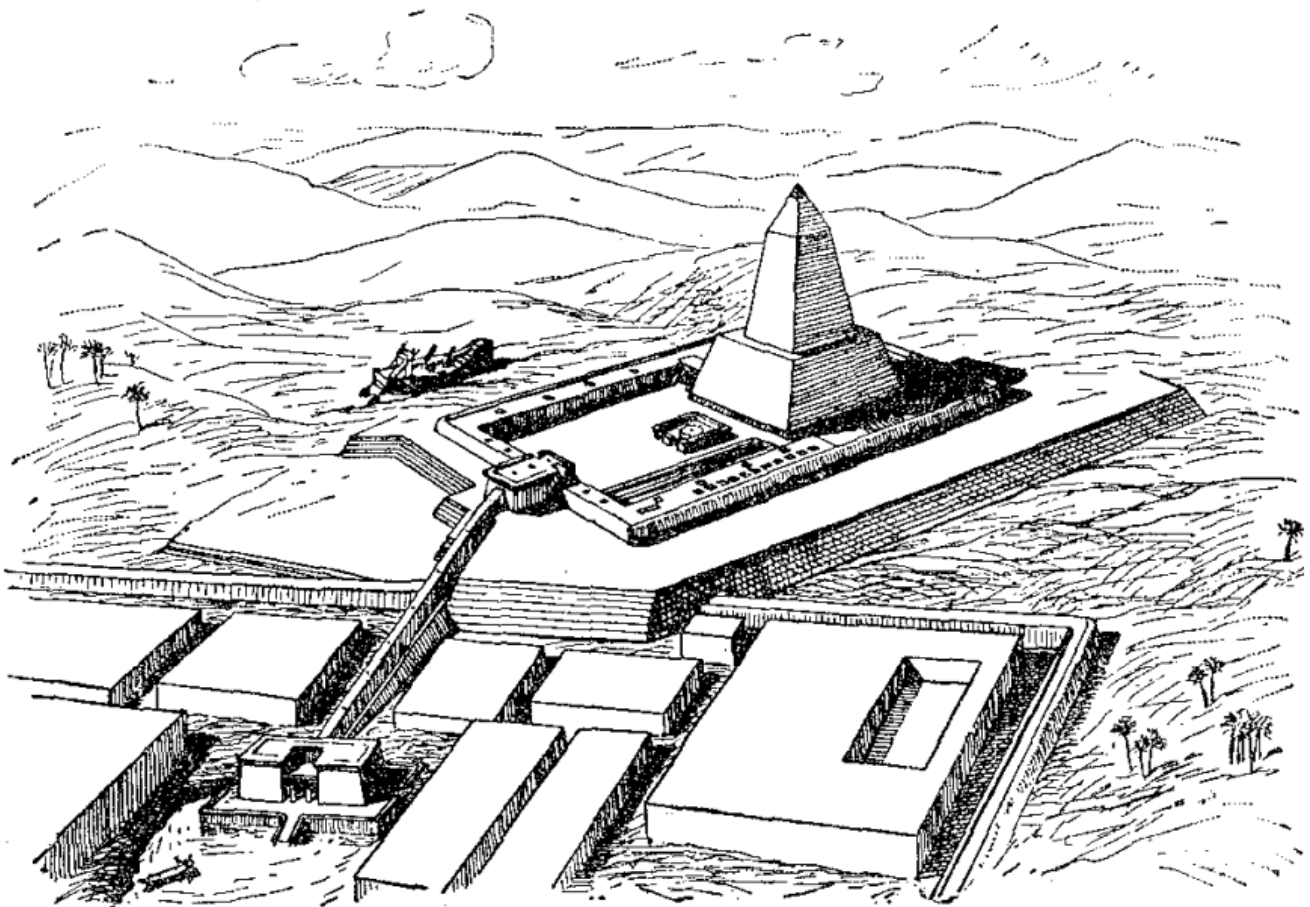
MONUMENTAL EVIDENCE

The Primaeval Mound as the place of creation from the waters of Nun was depicted throughout Egypt's monuments. Allen, (2005, p. 427) explains 'The benben was a pyramid-shaped mound symbolizing the first land that appeared from Nu at the creation'. Silverman (1997, p. 170) continues the solar aspect as the place 'giving the creator sun god a place upon which to come into existence'. The Pyramids themselves were both viewed as tombs for the kings and places of resurrection. In particular the Great Pyramid built by Khufu was believed to be 'the point from which Khufu would rise each day as the sun (Ra)' and would continue his journey into the underworld at night. (Silverman, 1997, p. 171).

(Pinch (2002, p. 227) describes the ubiquitous nature of the Benben within Egyptian architecture as being the 'prototype for the first obelisks and the capstones of pyramids'. In particular the Benben stone was a central feature of the Solar Temples. Silverman (1997) 'the sun temples were constructed, in addition to the pyramids, by six Fifth-Dynasty kings and based on the sun temple of Heliopolis. The focus of each temple was an alter before a *benben*, a squat obelisk with a

pyramid point representing the hill over which the sun rose at the beginning of creation'.

Possibly the best known example of a solar temple comes from Nyuserre (conventionally dated c. 2455-2425 BCE) at Abu Ghurab.



Reconstruction of Solar Temple at Abu Guhrab, (Erman, 1907, p. 42).

In front of the obelisk (Benben) there stood a great altar for animal sacrifices. Decorations within the temple pictured scenes of the three seasons of the year and the king making offerings. To the left can be seen a model Solar-bark, which was made of brick and wood, here Ra was believed to traverse the ocean sky each day and the underworld at night. The Solar temples closely followed the layout of the pyramid complexes, where large Solar boats were buried at the base of the Pyramids, which served the religious function of taking the deceased pharaoh into the afterlife (Silverman, 1997, pp. 158-9).

The religious motifs running throughout the Pyramid complexes and Solar temples are significant when seen in terms of the post-Flood narrative. Scripture records the Ark rested upon

the newly emerged mountains of Ararat (Gen. 8:4). After Noah and his family disembarked from the Ark, animal sacrifices were made (Gen. 8:20), then YHWH made a covenant where He promised dependable seasons and day and night.

Solar Temple Motif	Genesis Flood Motif
Benben stone representing first land arising from Primordial sea (Nun).	Waters recede, 'tops of the mountains were seen'. (Gen. 8:5).
Solar-bark placed near Benben stone.	Ark rested on mountains of Ararat (Gen. 8:4).
Temple animal sacrifices on alter.	Noah made animal sacrifices on alter (Gen. 8:20).
Depiction of scenes from yearly seasons.	YHWH's covenant of the seasons (Gen. 8:22a).
Temple dedicated to the sun.	YHWH's covenant of the sun (Gen. 8:22a).

Even in the major monuments of Egypt, we may catch glimpses of the influence of the Flood and the re-establishment of life post-Flood.

CONCLUSIONS

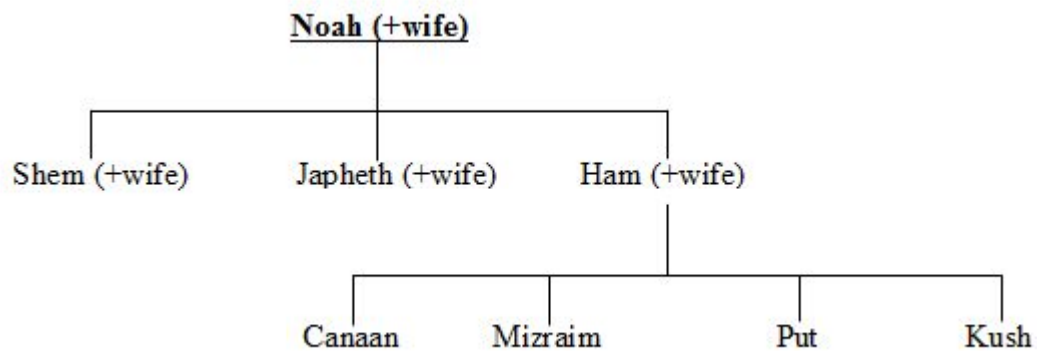
Egypt had several creation theologies, including the Ennead (nine/ten) gods (Heliopolitan Theology) which had Atum as its chief deity, who sprang from the Primaeval waters of Nun and generated nine, possibly ten gods. The Hebrew Adam by its semantic range and phonetic value is the equivalent of the Egyptian Atum. Egyptian mythology surrounding Atum includes the idea of the curse of the serpent, which has some striking similarities to the Biblical Fall narrative. Atum (*tm*) also had a female consort and the female equivalent of Atum (*tmA.t*) who's name meant 'ancestress, mother'. The Heliopolitan Theology therefore seems to be a parallel of the Biblical creation narrative.

The Hermopolitan creation theology, may well be Egypt's Flood myth. I have shown that the Ogdoad family tree including Nu and his three sons Amun, Kek, Heh, and their wives, share strong semantic parallels with Noah, Shem, Ham and Japheth. Egyptian Ogdoad iconography includes images of Nu holding his Solar bark aloft out of the Primaeval Waters holding the other Ogdoad members, strikingly reminiscent of Noah and his Ark of eight persons. That Nu becomes Osiris is certain within Egyptian mythology, and Osiris' son is Horus. Horus seems to replace Kek within the Ogdoad. Horus had four sons Hapy, Imsety, Duamutef, Kebhsenuf which share semantic parallels with Ham and his four sons; Canaan; Mizraim; Put and Cush. I have also shown the Biblical names of Noah and his sons and Ham and his sons are all thoroughly Egyptian names. It is my contention that their names, character, and experiences affected the

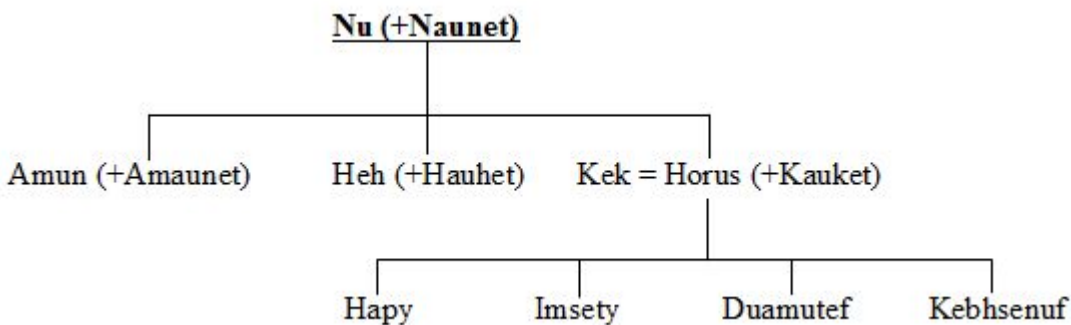
very building blocks of the Egyptian language.

Egypt's hieroglyphs can be seen to testify to the historical accuracy of Genesis' account of Creation including Adam and the Fall, and Noah and the Flood, and his descendants through Ham as they populated the earth post-Flood, and founded Egypt. When presented with the correct Biblical glasses, Egyptian mythology, though hopelessly corrupt and pagan, may come into sharper focus and be shown to reflect shards of truth, even if ever so dimly. However liberal scholarship wedded to the DH will by no means take up the idea that Genesis is a re-hash of Egyptian (rather than Babylonian) mythology. That is far too near the bone, as it comes too close for comfort to an historic Moses and Israel in Egypt.

Noah and Ham's family tree.



Ogdoad & Kek/Horus family tree.



When Noah's family tree through Ham is compared to Nu's family tree through Horus the relationships are the same. The semantic range of each Hebrew name maps onto its Egyptian counterpart in an almost perfect cognate match. This is powerful evidence that the Biblical account of the Flood and its Patriarchal family is witnessed in the Egyptian hieroglyphs and creation myths. It seems that the Hermopolitan theology is a recasting of the Flood story, but due to theological compression of the first creation with the Flood account due to pagan degeneration the links at first may not have been obvious. It is this author's hope that this research paper will break wide-open Egypt's earliest mythology and language to further the creation-Flood model and spur other creation researchers to find more links and evidence in Egypt supporting the Genesis Creation and Flood/Post-Flood accounts.

Further work is required to flesh out more Egyptian mythical links with Biblical history, for instance to show if the Egyptian Osiris myth was understood as an 'ANE water-ordeal' motif, so demonstrating links with Noah in the ark (*tabah*) and Moses in his ark (*tabah*). Also astrological mythology surrounding Horus' four sons, Ursa Major and Flood legends in connection to Egyptian ritual may shed further light on the influences of the Flood and the Patriarchal family. Further work is needed to strengthen the Kek = Horus link.

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