

Common Prophets of the Jews, Christians, Muslims and Hindus in the Indus Valley: A Hypothesis for Exploration

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This paper suggests that Five Prophets (a person who delivers God's message)² of the Old Testament were the same persons as Five Prophets of the Hindus. These Prophets lived in the Indus Valley. Moses led the Exodus from the Indus Valley (Mitsrayim) to Yisrael.

Chronology and Genealogy

The time of the Five Prophets in the Biblical and Hindu traditions is similar.³ The Prophets were also born in the same lineage as shown Figure 1.

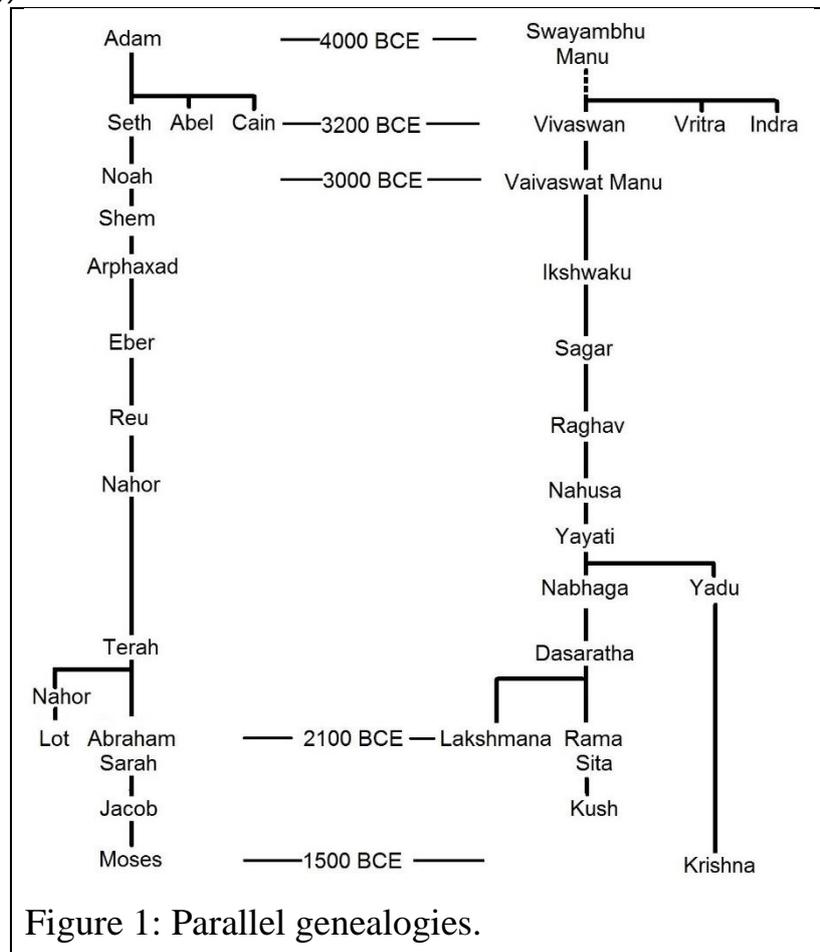
Adam: Rivers of Eden

The Bible says that four rivers named Pishon, Gihon, Perath and Hiddekel flowed out of the Garden of Eden.⁴ The Hindu narrative tells of three rivers named Alaknanda, Saraswati, Sita and an unnamed river flowing out from Mount Meru.

Four rivers indeed flow out of Pushkar as shown in Figure 2. The river

emerging to the south of Pushkar is the Sagarmati. We suggest she is the Pishon of the Bible and Alaknanda of the Hindu texts. She flows near the town of Pisangan. The name Pishon and first part "Pisan" of the name Pisangan both carry the same consonants "p," "s" and "n" and could suggest a common origin of the two names.

The river emerging to the west of Pushkar is the Saraswati. We suggest she is the Gihon of the Bible and the ancient Saraswati of the Hindu texts. The river emerging to the northeast is the Nahar. We suggest she is the Perath River of the



Bible and the unnamed north-flowing river of the Hindu texts. The river emerging to the southeast is the Dai. We suggest she is the Hiddekel of the Bible and Sita of the Hindu texts.

The Biblical and Hindu narratives both indicate a connection of the rivers emerging to the south and west. The Targum says that the Gihon carried the waters of the Pishon;⁵ while the Hindu texts say that the Alaknanda and Saraswati Rivers flow near the Gandhamadan Mountains. This is exactly the situation of the Sagarmati and Saraswati rivers. The Saraswati carries the waters of the Sagarmati

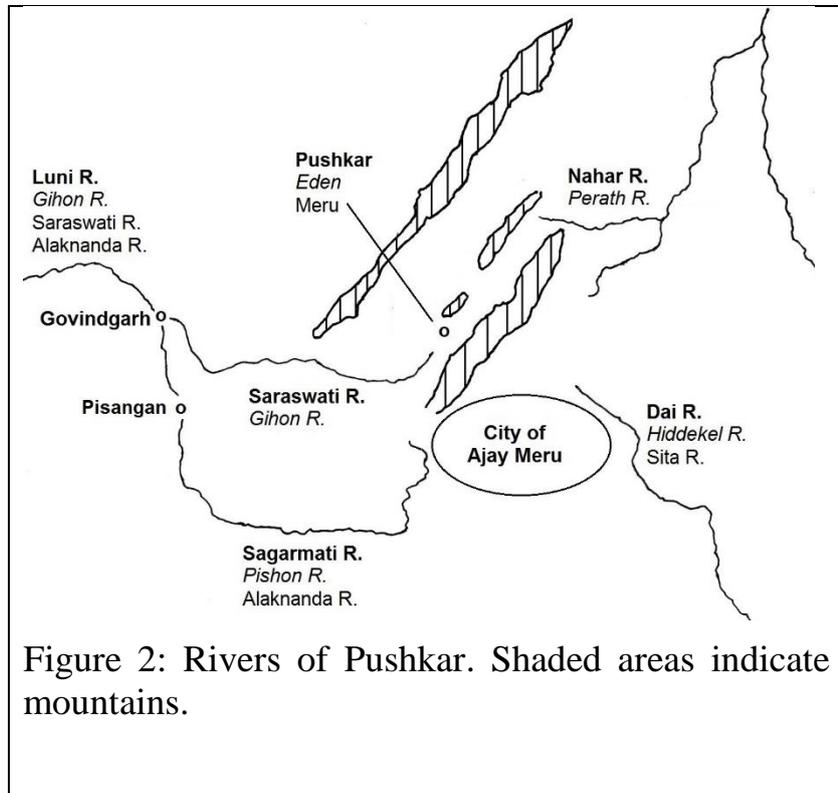


Figure 2: Rivers of Pushkar. Shaded areas indicate mountains.

after Govindgarh where the two rivers join as shown in Figure 2; and the combined river flows near the Aravalli Mountains.

The location of Eden at Lake Van in Turkey⁶ or at Al-Qurnah in Iraq⁷ is often suggested. The suggestion at Lake Van is that the Nahar River is a spring on Mount Sahand, the Hiddekel is the Tigris, the Perath is the Euphrates, the Gihon is the Aras, and the Pishon is the Uwzon River as marked in Google Earth picture in Figure 3.⁸

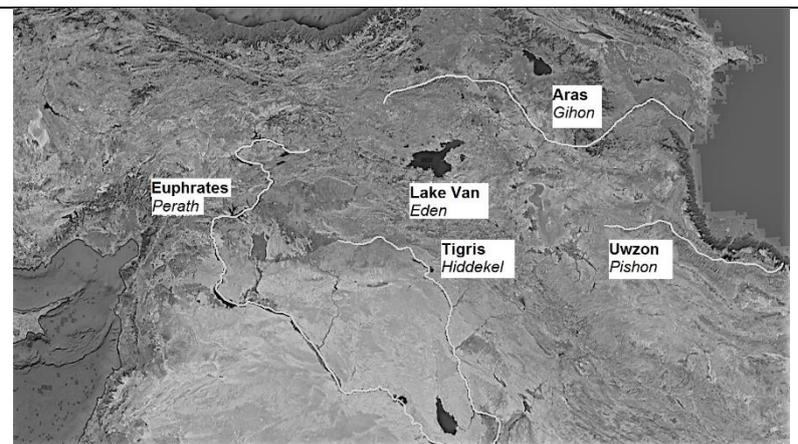


Figure 3: Eden in Turkey. Photo: Traced by Author in Google Earth picture.

These suggestions are largely rooted in the similarity of names. The Perath is suggested to be the Euphrates River because the Biblical name Perath is similar to the name Euphrates. Both names have common consonants “p,” “r,” and “t/th.”

The Gihon is suggested to be the Aras River because the name “Gaihun” used by Islamic scholars for this river is similar to the Biblical name Gihon. The Pishon is suggested to be the Uwzon River because the alphabet “U” in the name Uwzon, if changed to “P,” becomes Pwzon, which is similar to Pishon.

There are several important aspects of the above suggestions we want to consider. One, the Biblical narrative revolves around the Pishon and Gihon Rivers while the Hiddekel and Perath Rivers remain in the background. At Lake Van, on the other hand, the Tigris and Euphrates are mighty rivers while the Aras and Uwzon, relatively speaking, remain in the background. Two, archaeological evidence for habitation at Lake Van at c. 4000 BCE at the time of Adam is not strong. Though the area witnessed the beginning of human habitation and grazing around 6000 BCE, the area was fragile and susceptible to repeated degradation.⁹ Three, Lake Van is a dead and extremely saline lake, which does not support cultivation.¹⁰ Such an area could hardly be a “Garden.”

Another proposed location for Eden is at Al-Qurnah at the confluence of the Tigris and Euphrates Rivers as shown in Figure 4. Names of the four rivers are circled in this picture. Here, as in the previous proposal, the Hiddekel and Perath are suggested to be the Tigris and Euphrates Rivers. Pishon is suggested to be Wady Ermek,¹² and Gihon is suggested to be the Karun River. But locating Eden at Al-Qurnah demands reconsideration because here the four rivers converge into one river—the Shatt al-Arab—while, according to the Bible, one river divided into four rivers at the Garden.¹³ The place is also not located atop a mountain, as stated in the Book of Ezekiel.¹⁴ No wonder, Wenham examines the above suggestions and concludes that the problem of geography is “insoluble.”¹⁵

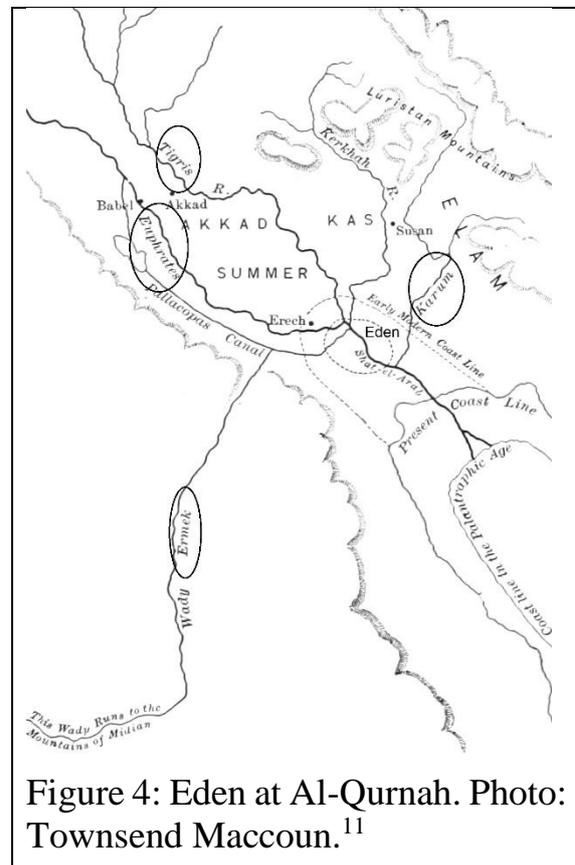


Figure 4: Eden at Al-Qurnah. Photo: Townsend Maccoun.¹¹

Cain: Herdsmen versus Agriculturists

Cain’s killing of his brother Abel, and Indra’s killing of his nephew Vritra may relate to a conflict between herdsmen and agriculturists. It is likely that Cain practiced crop cultivation since he brought the fruit of the ground as an offering to the Lord.¹⁶ Abel, on the other hand, likely practiced animal husbandry since he brought the firstborn of his flock as an offering to the Lord.¹⁷

Indra, like Cain, was an agriculturist. The Rig Veda tells of him working with corn and barley, and undertaking ploughing, threshing, and yoking of animals.¹⁸ He used animals for their draught power which is a part of agriculture.¹⁹ Vritra, like Abel, practiced animal husbandry. The Rig Veda says that Indra had forcibly captured his cows, meaning that Vritra was a herdsman.²⁰

The people of North Gujarat started keeping herds of domesticated animals in the early fourth millennium BCE.²¹ These herdsmen would have had unrestricted control of the land and water until the beginning of crop cultivation around 3300 BCE.²² It appears a conflict arose between them and the agriculturists at this time. This conflict is described in the narratives of Cain and Indra.

Noah: Foretelling the Flood

God was not happy with the doings of the people at the time of Noah. Thus, the Bible says, “The Lord saw that the wickedness of humankind had become great on the earth...”²³ The Bhagwata Purana likewise says, “At the end of the last age [before the Flood], there was a complete destruction of the world.”²⁴

God told Noah that He will bring rains after seven days. Noah should make a boat and get into it when the flood came:

The Lord said to Noah, “Come into the ark... You must take with you seven of every kind of... animal... to preserve their offspring... For in seven days I will cause it to rain on the earth...”²⁶

Similarly, the Fish Incarnation told Vaivaswat Manu:

Seventh day from today the entire world will be submerged in the sea. Then a boat will come for you. You get into the boat with the seven sages and seeds of all the creatures.²⁷

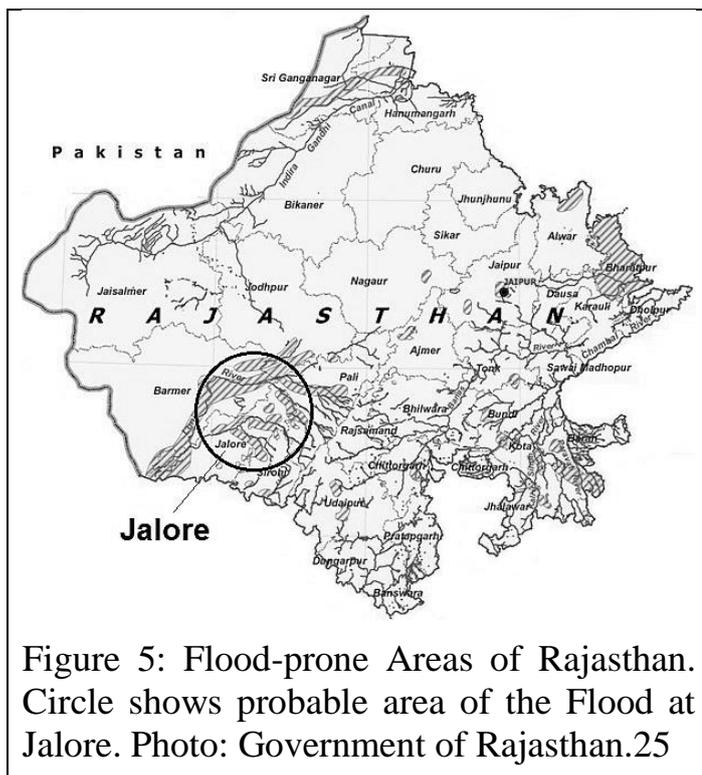


Figure 5: Flood-prone Areas of Rajasthan. Circle shows probable area of the Flood at Jalore. Photo: Government of Rajasthan.²⁵

Both the narratives tell that a flood would come after seven days; and that the Prophet should get into a boat with seeds of all the creatures. We suggest that the Flood took place at in South Rajasthan as shown at Figure 5.

The Jewish tradition holds that the Flood took place in the month of October, the second month of the Jewish Year, which starts in September.²⁸ The rains take place in India between the months of July and October as shown in Figure 6.

The thirst of the land would have been quenched in the heavy rainfall from June to September. Hence the rains in October could have turned into a flood. The main rainfall in Iraq, on the other hand, takes place between November and April as shown in Figure 7. Sarna mentions that the flooding in the Euphrates takes place in spring.³¹ Therefore, timing of the Biblical Flood does not match with the rainfall pattern of Iraq.

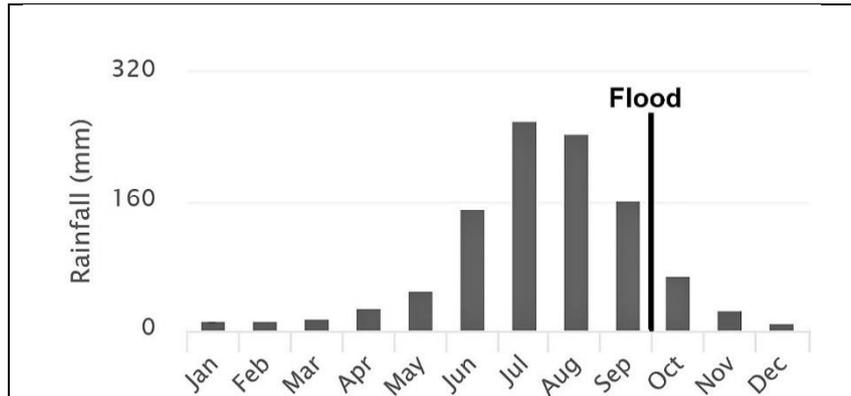


Figure 6: Rainfall pattern in India. Photo: Adapted from World Bank.²⁹

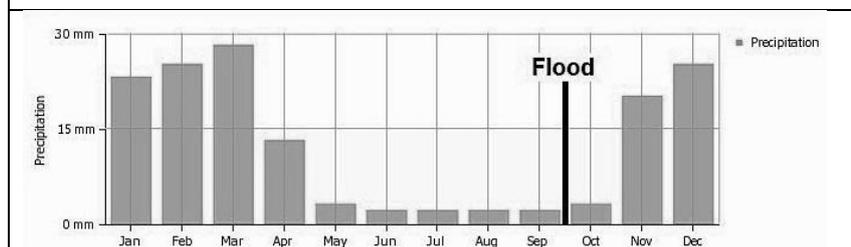


Figure 7: Rainfall pattern in Baghdad, Iraq. Photo: World Weather and Climate Information.³⁰



Figure 8: Ziggurat of Ur. Photo: Michael Lubinski, June 2006.³²

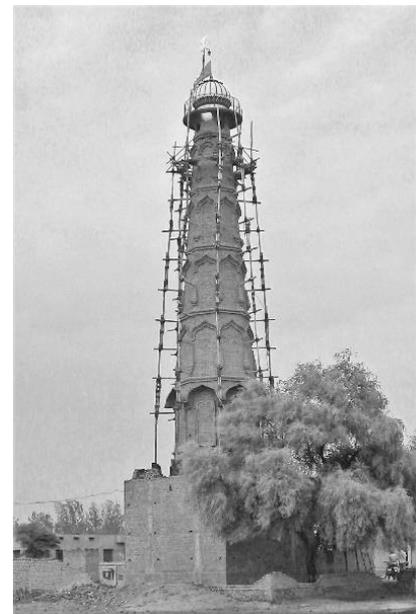


Figure 9: A tower temple under construction with baked bricks near Anupgarh. Photo: Author, February 2008.

Another feature of the Biblical narrative of Noah is the making of the Tower of Babel with baked bricks by his descendants. The tower-like temples at Anupgarh may be precursors of the Tower of Babel. They have their “top in the heavens” as said in the Bible.³³ What’s more, these are made with baked bricks, again, as said in the Bible.³⁴ Figure 9 gives the picture of a tower under construction with baked bricks. Some sites in the area had specific areas for making baked bricks.³⁵

Abraham: Wife Taken to the King of the Southern Country

Terah left Ur of the Chaldeans to go to Canaan. He died at Haran and Abraham continued the journey to Ai in Canaan. We suggest Ur of the Chaldeans was located at Anupgarh, where the ancestors of Terah had built the Tower of Babel as described above; Haran was located at Nohar which lies on the way from Anupgarh to

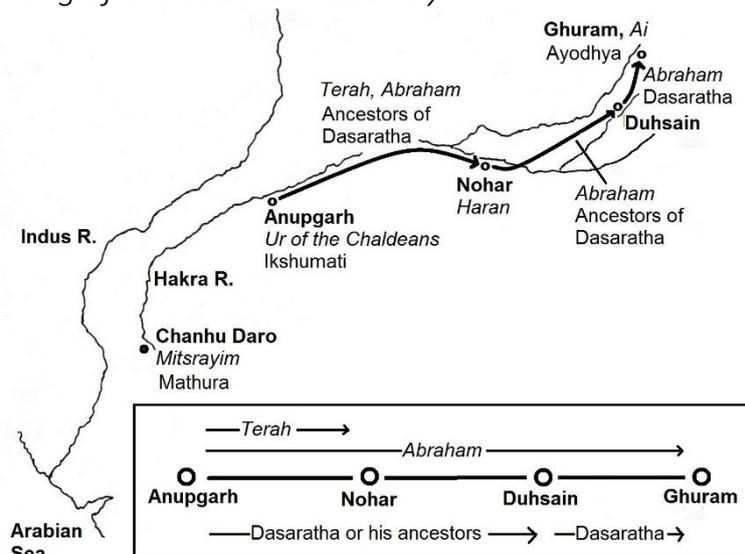


Figure 10: Migrations from Anupgarh to Ghuram.

Ghuram; and Ai was located at Ghuram as shown in Figure 10. The line of Ikshwaku similarly migrated from Ikshumati at Anupgarh to Ayodhya at Ghuram in the land of Kosala.

Scholars place Ur of the Chaldeans at Tell Muqqayyar in South Iraq,³⁶ Haran at the city of that name in Northern Iraq, and Ai in Yisrael as shown in Figure 11. We may recall that Terah had left Ur of the Chaldeans to go to Canaan.³⁷ We may therefore expect him to take a path leading more or less directly to Canaan. However, the travel suggested above involves

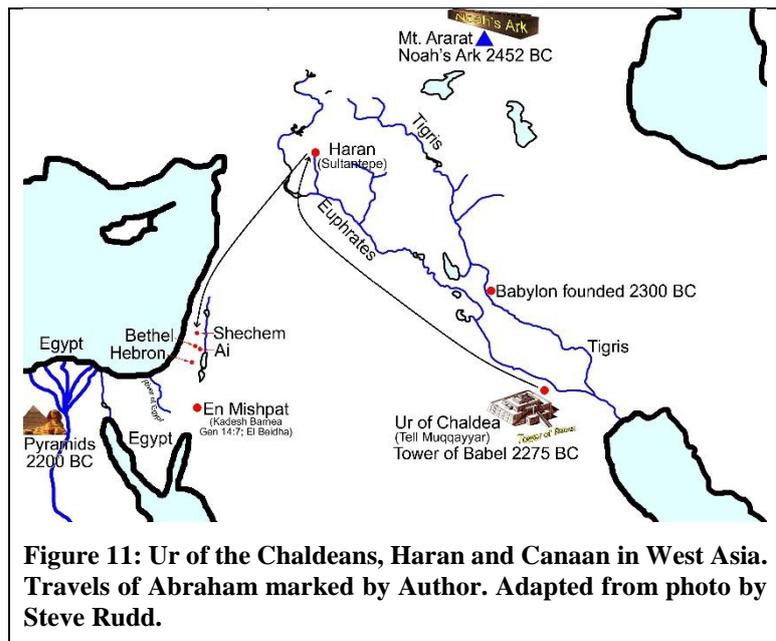


Figure 11: Ur of the Chaldeans, Haran and Canaan in West Asia. Travels of Abraham marked by Author. Adapted from photo by Steve Rudd.

an unnecessary detour of about 1000 kilometers and puts a question mark on the abovementioned identifications of these places.

The Bible describes the geography of Ai as follows:

Then [Abraham] moved to the hill³⁸ east of Bethel and pitched his tent, with Bethel on the west [towards a] river³⁹ and Ai on the east.⁴⁰

The geographical information in this verse is that Bethel and an unnamed river were located on the west, and the hill of Ai was located on the east of the place where Abraham pitched his tent. Thus, the hill of Ai was located east of a river. We found such a place at Ghuram in Punjab. The site is located atop a hill about 50 feet high east of the Ghaggar River as shown in Figure 12 and Figure 13. Accordingly, we suggest that Ghuram could be the Biblical Ai.

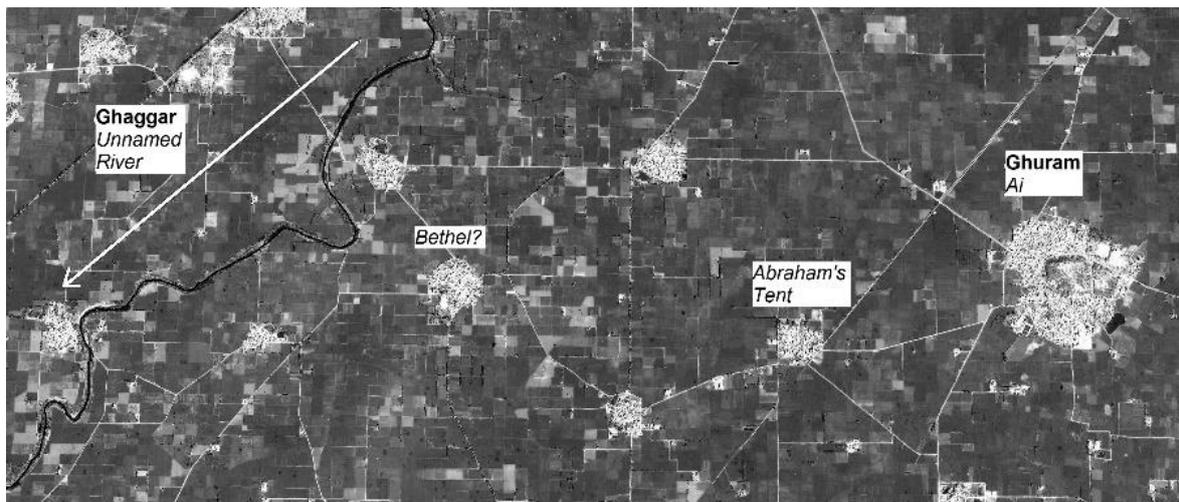


Figure 12: Location of Ai east of the Ghaggar River.

Excavations at Ghuram have found a dump containing “badly mixed” material that included some artefacts from the Harappan period which extended from about 3300 BCE to 1500 BCE.⁴¹ The original name of “Ghuram” was “Kuh-Ram” or Mountain of Ram.⁴² This could be associated with the early name of Abraham, “Ab-ram.”



Figure 13: The mound at Ghuram. Photo: Author, January 2017.

There was a famine in the land of Canaan and Abraham travelled from Ai to Mitsrayim in the south to live temporarily. His wife Sarah and nephew Lot accompanied him in this travel.⁴³ The Hindu narrative similarly tells that a palace intrigue led to King Dasaratha exiling Rama from Ayodhya. Rama then went to the south to spend 14 years in exile. His wife Sita and brother Lakshmana accompanied him.⁴⁴ The Bible says that in the south, Sarah was taken to the palace of the King of Mitsrayim.⁴⁵ The Ramayana similarly says Sita was abducted by Ravana, the King of Lanka from Panchvati.⁴⁶

We have marked the route of the Prophet's travel in Figure 14 according to our understanding of the Hindu narrative because this narrative gives a detailed description of this travel, while the Bible tells of this event in a single verse.

Abraham and Lot separated after their return from Mitsrayim and Lot settled at Sodom. We suggest this place was located at the ancient site of Daulatpur on the banks of the Chautang River in Haryana. The Bible says of this event: "Lot looked up and saw the plains of the Jordan was well-watered..."⁴⁸ The Hebrew word for "well-watered" indicates an association with humans being served their fill of water.⁴⁹ It can also be used for an area where people irrigated the fields to give them their fill of water.

Archaeological evidence for the practice of irrigation in the ancient times is available from Haryana. Figure 15 gives a picture of an ancient moat made at Banawali. This indicates that those people had knowledge of water engineering. They likely used this knowledge for undertaking irrigation as well.

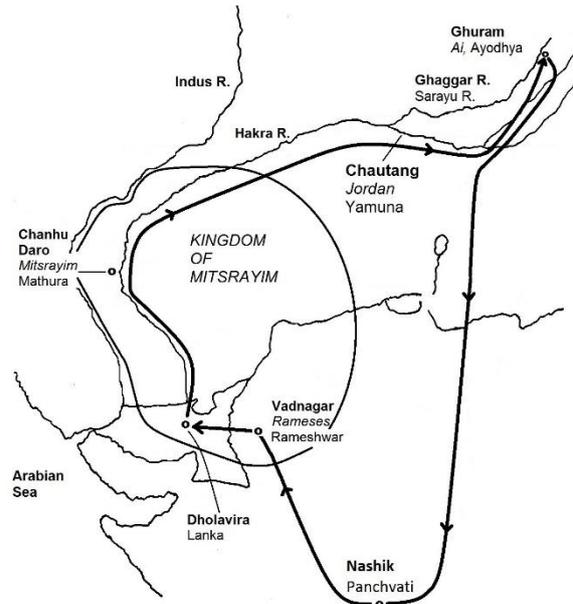


Figure 14: Common southward travels of Abraham and Rama. Circled area marks the area of the kingdom of Mitsrayim.

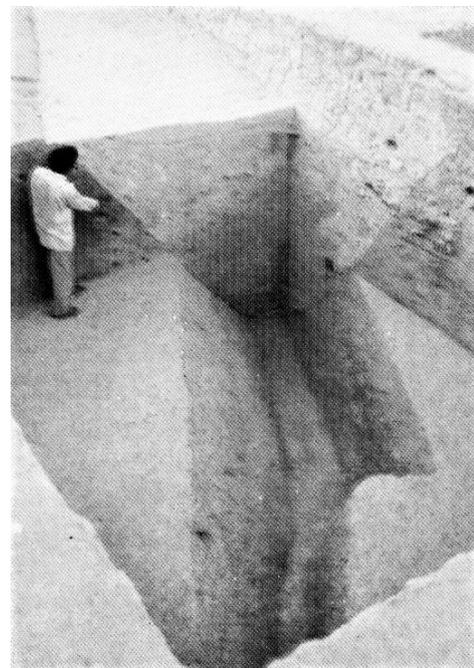


Figure 15: Moat at Banawali. Photo: R S Bisht.⁴⁷

The term “well-watered” does not match with the Jordan River of Yisrael in our assessment. The water of the Jordan of Yisrael is saline.⁵⁰ It leaves a salt residue in the soil when used for irrigation.⁵¹ The area was primarily rain-fed.⁵² People made only limited complementary irrigation in the area from springs.⁵³ People do undertake irrigation in the area at present, but do so using arrangements and technology made only in the last century.⁵⁴

Wenham suggests that the term “well-watered” refers to the springs near Jericho, Ain Feshka and Engedi.⁵⁵ However, springs are relatively small sources of water than rivers. They provide water to small areas that sit between the larger barren landscapes. But the Bible defines the term “well-watered” with reference to the Jordan River.

Lot was taken captive at a war that took place at Siddim or the “Salt Sea.”⁵⁶ The Sambhar Lake has a thriving industry of manufacture of salt from the saline water of the lake. Figure 16 gives a picture of salt being produced here today.



Figure 16: Salt production from saline waters of the Sambhar Lake, Rajasthan. Photo: Author, March 2016.

The Bible uses the phrase “emeq Siddim” for Siddim. “Emeq” indicates lowlands, plains or fields.⁵⁷ Figure 17 gives a picture of the flatlands near the lake. The horizon across the lake is plain.



Figure 17: Sambhar Salt Lake. Photo: Author, March 2013.

Siddim is located near the Dead Sea in the conventional perspective.⁵⁸ However, the Dead Sea is surrounded by mountains on all sides and does not match with the Biblical description of its location in the “plains.”

The Bible says that the defeated kings fell into “chemar” pits as they fled.⁵⁹ We suggest these were lime pits.⁶⁰ Limestone was dug near the city. This digging led to the formation of shallow pits that are hundreds of feet long as shown in Figure 18.

The Biblical description of the destruction of Sodom could be due to the dust storms that take place in the Indus Valley. The Hebrew word for brimstone indicates an association with “hot dust” as discussed at the endnote;⁶¹ and with amber colour.⁶² The three words that describe the destruction of Sodom are, therefore, heat, dust, and amber color. The dust storms that take



Figure 18: Pit created from mining of limestone, Village Sapon-ki-dhani, Sambhar. Photo: Author, March 2016.

place in the summers in North India are made of hot dust and their color is amber. They can be devastating. Seven persons died in such a dust storm in the adjacent State of Rajasthan in May, 2015.⁶³

The subsequent Biblical narrative of Abraham tells of places named “Beer,” first of these being Beersheba. The word “Beer” means “well, pit, spring.”⁶⁴ “Sheba,” means “seven.”⁶⁵ Thus “Beersheba” may be written as “seven wells.”

People of the Thar Desert make a well they call “beri.” They dig a well of about four feet diameter as shown in Figure 19. Many such wells are made in close proximity in the bed of a dry seasonal pond. These wells continue to provide water after the surface water in the pond has dried out.

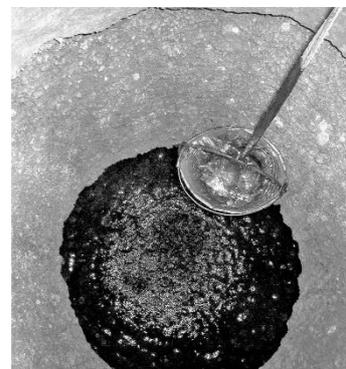


Figure 19: Drawing a bucketful of water from a Beri. Photo: Gravis, September 2005.

Owners of the beri close up the mouth of the well with stones before the onset of the next monsoon as shown in Figure 20. The beri remains submerged in water during the monsoons. There is a good chance that a newly made beri may collapse at this time. Therefore, owners refill a newly made beri with sand before the monsoon, and dig it up again after the monsoon has receded. The well becomes stable after doing such refilling and redigging for one or two years.⁶⁶

The Biblical descriptions of the wells of Beersheba match with the beri. Abraham had expelled Hagar while he was living at Beersheba. She was helplessly wandering in the wilderness trying to find some water for her thirsty son. At this time, an angel appeared, “God opened her eyes, and she saw a well of water, and gave the boy a drink.”⁶⁷



Figure 20: Mouth of a Beri covered with stone. Photo: Gravis, May 2005.

The above descriptions indicate that Hagar could not see the source of water. The angel, however, knew of it. He removed the overlying earth, and she took water from it. This description matches with the beri. A person with foreknowledge of its location alone can remove the overlaid sediments and open it as shown in Figure 21.

The topography of the Rohri Hills is suitable for making a beri. The area is marked by ponds on the banks of which ancient sites are located.⁶⁸

Moses: The Exodus

The Pharaoh ordered the Mitsrite midwives to kill all the newborn sons of the Hebrews at Goshen.⁶⁹ Kamsa ordered demoness Putna to do the same. She “used to roam in the villages and settlements of the cowherds to kill the male children.”⁷⁰



Figure 21: Beri being uncovered. Photo: Gravis, September 2005.

The “cowherds” were the Yadavas who lived at Gokul within the Kingdom of Mathura.

The Bible says that his mother was not able to hide baby Moses from the Mitsrites. She put him in a basket and laid the basket by the bank of the River of Mitsrayim.⁷¹ Moses’ sister stood watching to see what happened to the basket. The Pharaoh’s daughter recovered the basket. Then Moses’ sister approached the Pharaoh’s daughter and suggested she might get a wet nurse from among the Hebrews to bring up the infant. The Pharaoh’s daughter agreed to the suggestion. Moses’ sister then brought her mother to the Pharaoh’s daughter, who gave infant Moses to his natural mother to wet nurse for her. In this way, Moses’ biological mother brought up her own child by posing as his foster mother.⁷² Krishna’s life was similarly saved by taking him across the Yamuna River in a basket and he was brought p by his foster parents Nand and Yashoda.

After becoming an adult, Moses killed a Mitsrite who was beating a Hebrew and fled to Midian. Similarly Krishna killed Kamsa who was tyrannizing the

Yadavas.⁷³ Moses joined the household of Jethro the Priest after killing the Mitsrite. Similarly Krishna stayed with Sage Sandipani at Avantipur after killing Kamsa.⁷⁴

Moses led the Hebrews from Mitsrayim after the Pharaoh allowed them to leave. Krishna similarly led the Yadavas from Dwarka after ill omens appeared there. We have marked the suggested route of the Exodus from the Indus Valley to Yisrael in Figure 22. We suggest that the Hebrews travelled from the Rameses at Vadvnagar to the Confluence of the Gihon and the sea at Sanchore, and onwards to Sukkur as shown in Route (1) in the figure.

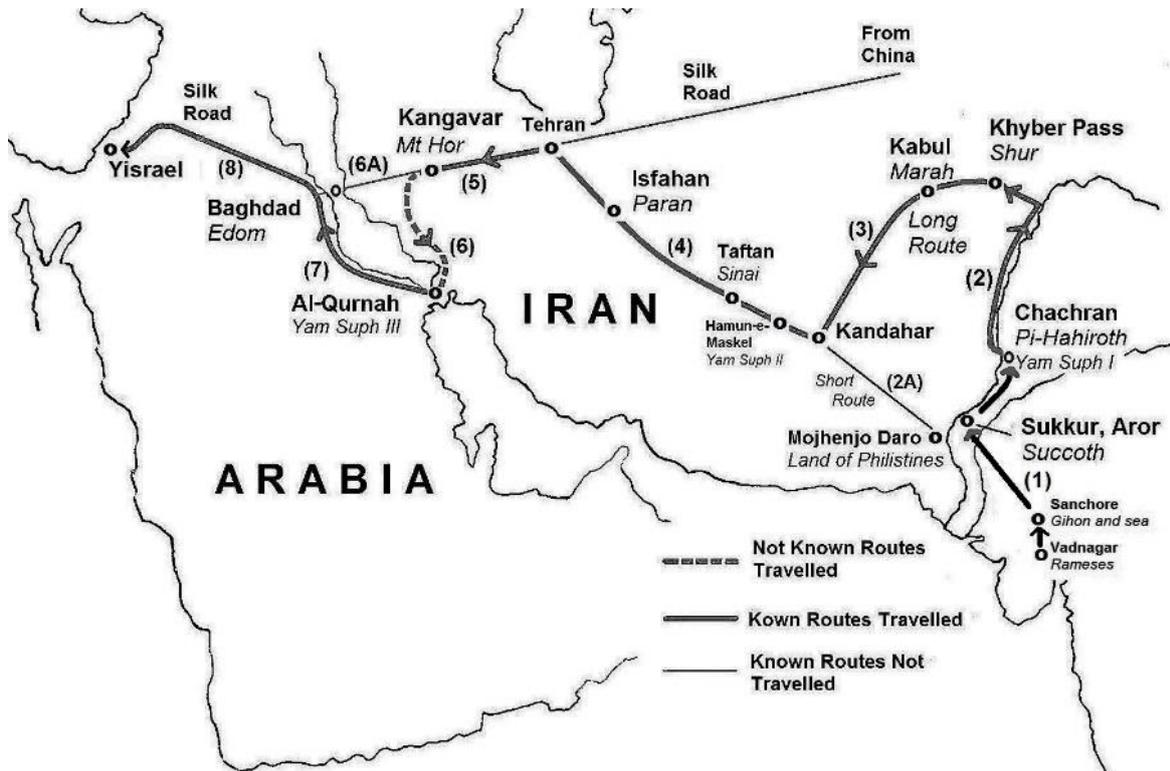


Figure 22: Route of the Exodus. (1) Vadvnagar to Chachran. (2) Chachran to Kabul. (2A) Short Route avoided by Hebrews. (3) Kabul to Kandahar. (4) Kandahar to Tehran via Hamun-e-Mashkel, Taftan and Isfahan. (5) Tehran to the Kangavar along the Silk Road. (6) South along the east bank of Tigris River to Al-Qurnah. (6A) Proposed travel through Baghdad not permitted by King of Edom. (7) North from Al-Qurnah along west bank of the Euphrates River. (8) West of Baghdad to Yisrael along the Silk Road.⁷⁵

The Hebrews had to cross the Indus River in order to move west towards Yisrael. The short route was to cross the Indus River at Sukkur and get on to the ancient trade route that started at Mohenjo Daro and travel toward Kandahar as marked at Route (2A) in Figure 22. However, while camping at Sukkur, God advised them to avoid the shorter route through the land of Philistines, which we locate at Mohenjo Daro.⁷⁶ We suggest that they then moved north from Sukkur, crossed the Indus River at Pi-Hahiroth⁷⁷ at Chachran to continue their journey to Yisrael

as marked at Routes (2) and (3) in the figure. This was the long route that they followed as directed by God.

Pi-Hahiroth means a “place where sedges grow.”⁷⁹ Sedges are hardy grasses with triangular stems. They grow in marshes, river banks and sides of streams, among other places. The banks of the Indus River provide such a habitat for them. Figure 23 gives photos of sedges growing on the banks of the Indus River.

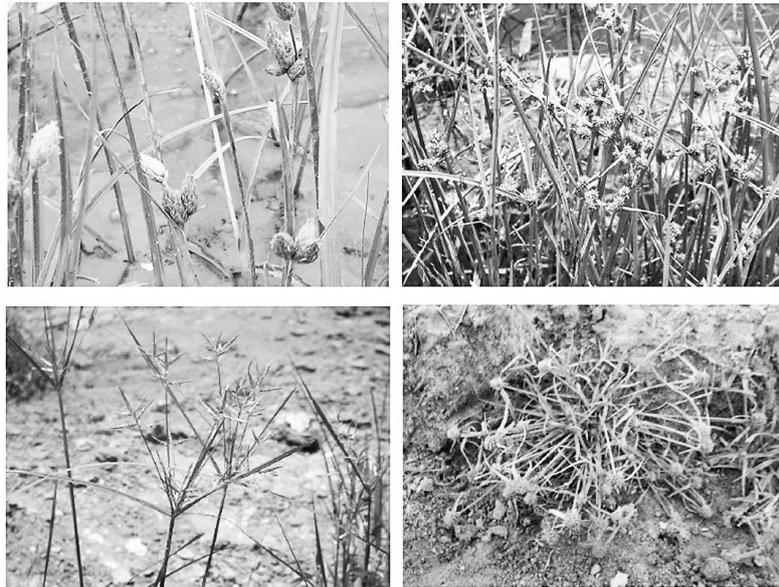


Figure 23: Sedges on banks of the Indus River. Photo: Sarfaraz Khan Marwat and Mir Ajab Khan.⁷⁸

The Hebrews then reached the shores of a water body called Yam Suph that they had to cross.⁸⁰ Although the common English translation of “yam” is a sea, “yam” can actually mean “to roar,” likely referring to the sound a large water body makes. And, “Suph” is translated as reeds.⁸¹ “Yam Suph,” therefore, refers to a water body which makes noise and near which reeds grow. We suggest that the Indus River was the Yam Suph. We refer to the Indus River as Yam Suph I in order to distinguish it from another instance when the Hebrews encountered another water body named Yam Suph. Evidence for the growing of reeds along the Indus River is available. People make boats with reeds here.⁸² Reeds grow along the Nara Canal that emerges from Sukkur Barrage on the left bank of the river.⁸³

A momentous event happened at the river:

God asked Moses to lift his staff. Thereupon the water was divided (and formed) a wall for (the Hebrews) on their right and on their left.⁸⁵



Figure 24: Hingol Mud Volcano, Pakistan. Photo: Mabdullah.⁸⁴

We suggest that a mud volcano obstructed the path of the Indus River. Figure 24 gives a photo of the Hingol Mud Volcano.

This verse is generally understood as God having pushed the waters apart and they became like a wall on the right and the left. The Hebrew text, however, does not tell of the waters “dividing.” It uses the word “halak,” which usually means “walking” and can more broadly mean “going.”⁸⁶ We interpret this as the waters going downstream while the inflow of waters from the upstream was blocked by a mud volcano. It could be that a mud volcano erupted upstream and blocked the flow of the Indus River. The water of the river flowed down and the Hebrews crossed the river on dry land. Then the mud volcano eroded, the waters came back and drowned the Pharaoh.

A natural phenomenon similar to the mud volcanoes is not known in West Asia. Thus, Durham, author of the Exodus volume of the Word Biblical Commentary, de-emphasizes the physical reality of this event and says that the Book of Exodus is “a book of faith, about faith, and directed primarily to those with faith.”⁸⁷ We suggest on the other hand that the Exodus is as much a record of actual events which are described using the available language, as it is a book of faith.

Yam Suph I is not likely to be located at the Bitter Lakes, Red Sea or the Gulf of Aquaba. The Bitter Lakes would not have provided much protection from the pursuing army of the Pharaoh. The Pharaoh could easily circuit around these lakes with his horse-driven chariots and catch up with the Hebrews on the other side, who were traveling on foot. Second, the Bitter Lakes are located at the north end of the Red Sea exactly on the shortest route from Egypt to Yisrael.⁸⁸

The Red Sea would not provide much protection from a pursuing army either. The Pharaoh could easily circuit around the Red Sea through the Isthmus of Suez and catch up with the Hebrews on the other side. Sedges and reeds also do not grow along its banks since these are freshwater plants, and the Red Sea is one of the saltiest seas in the world.⁸⁹ Sarna recognizes that “Yam Suph would not be an appropriate designation for the present Red Sea because the latter is saline...”⁹⁰

The Gulf of Aquaba would also not provide much protection from a pursuing army. The Pharaoh could easily circuit around the north end of the Gulf. This would have been easy because the Egyptians had access to Arabia along the Incense Route that passed through that area.⁹¹ Further, sedges and reeds are not reported to grow along its banks. In conclusion, all three suggested locations do not provide protection from the pursuing Pharaoh. The Bitter Lakes additionally do not match with the requirement of a location away from the shortest route from Mitsrayim to Yisrael. The Red Sea and Gulf of Aquaba additionally do not match with the requirement of growing of reeds and sedges on their coasts. In contrast, the Indus River at Chachran matches with all the three requirements. It forms a natural barrier that would provide protection from the pursuing Pharaoh, it is

located away from the shortest route from Chanhu Daro to Yisrael, and reeds and sedges grow on her banks.

The next stop of the Hebrews was at Mount Sinai.⁹² The Net Bible describes an eruption here in the following terms:

On the third day... ..there was thunder and lightning and a dense cloud on the mountain, and the sound of a very loud horn... Moses brought the people... and they took their place at the foot of the mountain. Now Mount Sinai was completely covered with smoke... and its smoke went up like the smoke of a great furnace...⁹³

These descriptions may evoke a volcanic eruption. However, we find no true volcano on the route from the Indus Valley to Yisrael. Thus we considered alternative meanings of certain Hebrew words in the quote above and explained at the endnote⁹⁴ and render the verse as follows:

On the third day... there was sound like a human voice and flowing material and a dense cloud on the mountain, and the sound of a very loud pleasing sound... Moses brought the people... and they took their place at the foot of the mountain. Now Mount Sinai was completely covered with smoldering material... and its smoke went up like the smoke of a great conquered fire...

This description matches with the eruption of molten sulphur, which last flowed out of the Taftan Volcano in 1993.⁹⁵ Mount Sinai could not be located in the Sinai Peninsula in West Asia because there is no volcano here and because the area was largely under Egyptian control.

WE suggest that the Hebrews then travelled crossed the Tigris and Euphrates Rivers downstream of their confluence at Al-Qurnah as marked at Route (6) in Figure 22 on Page 12. This was the second “Yam Suph” encountered by them.⁹⁶ Recall that the word “Suph” refers to reeds. These grow on the banks of the Tigris River as shown in Figure 25.

Scholars identify the Gulf of Aqaba as Yam Suph III with the assumption that the Hebrews moved south from the Negev Desert to touch the Gulf of Aqaba, and then turned back north as shown in Figure 26. This interpretation may be plausible but still does not explain why the Hebrews would undertake such an



Figure 25: Reeds growing on the banks of the Tigris River. Photo: Spc Gul A. Alisan.⁹⁷

arduous journey without any purpose. Further, reeds do not grow on the banks of the Gulf of Aquaba. Thus, Durham admits that it has not been possible to unravel these travels “because of literary problems as well as because of lack of geographical information.”⁹⁸

Thus was completed the momentous journey of the Hebrews from the Indus Valley to Yisrael.

The Hebrew Language

The Hebrew language should have its origins in the Indus Valley if the Hebrews migrated from here to the Yisrael.

It is difficult to reach a conclusion on this possibility because the Harappan script that was in use in the Indus Valley from c. 3000 BCE to c. 1500 BCE has not been deciphered. Still, we examine the signs used by the two languages.

Marine archaeologist S R Rao has demonstrated the similarity of these signs as shown in Figure 27. Column 2 in this figure gives the Late Harappan signs up to 1500 BCE while Column 3 gives the Hebrew signs beginning 1500 BCE.

For example, the sign “□” at No 1, the sign “Y” at No 5, and the signs at Numbers 6, 8, and 10 to 14 are identical in the Harappan and Hebrew. These similarities indicate a possible connection of the two languages.

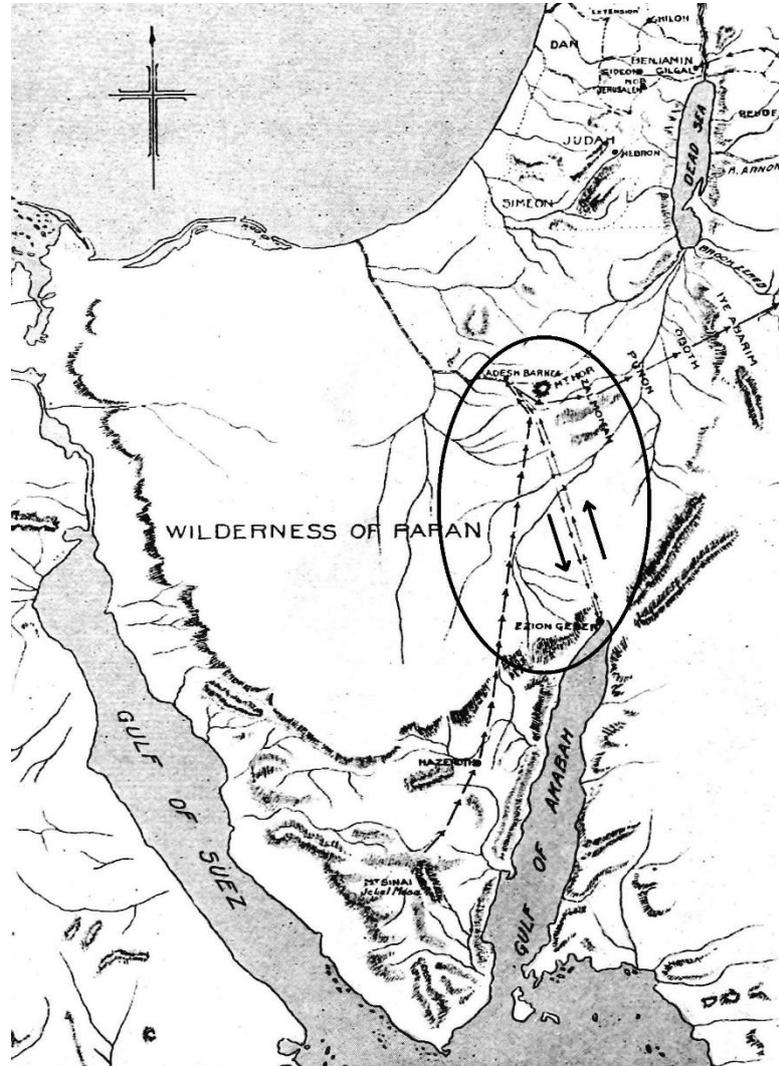


Figure 26: Yam Suph III (Shatt al-Arab). Back and forth travel of the Hebrews from the Negev to Yam Suph III in the conventional perspective. Circle and arrows marked by author. Photo: W Shaw Caldecott.⁹⁹

Genetic Evidence

The R-M124 Project seeks to explore Jewish ancestral origins by collecting and analyzing genetic, geographic, and surname data of Jews carrying this particular gene. The gene appears to have its origins in India:

Ashkenazi Jews who test as R-M124 are sometimes surprised by their result because it is rare among Jews (only about 1% of all Jewish men who have their Y-DNA tested belong to R-M124).

Today's members of the R-M124 haplogroup are present in northern India, Pakistan, and southern Central Asia at high frequencies.

LNO.	2500-1900 BC HARAPPAN SIGNS (BASIC)	1900-1500 BC LATE HARAPPAN SIGNS (BASIC)	1500-1000 BC NORTH SEMITIC SOUTH	PHONETIC VALUE	1500-1400 BET DWK BC	1400-800 BC MEGALITHIC SANURETC	3RD CENT. E ASOKAN BRAHMI GIRNAR
1	□	□	□	h			□
2	∧	∧	∧	g			∧
3	∇	∇	∇	d			∇
4	↖	↖	↖	n			↖
5	Y	Y	Y	r			Y
6	≡	≡	≡	h			≡
7	⊙	⊙	⊙	th			⊙
8	↓	↓	↓	k			↓
9	↘	↘	↘	n			↘
10	≠	≠	≠	s			≠
11	○	○	○	(ay)			○
12	○	○	○	p			○
13	△	△	△	r			△
14	W	W	W	s			W
15	X	X	X	t			X
16	↑	↑	↑	s			↑
17	+	+	+	h			+
18	X	X	X	m			X
19	U	U	U	a			U
20	↑	↑	↑	r			↑
21	↗	↗	↗	s			↗
22	∞	∞	∞	z			∞
23	∞	∞	∞	y			∞
24							

Figure 27: Signs of the Indus Script and Hebrew, 1500 BCE. Photo: S R Rao.¹⁰⁰

The R-M124 lineage began in South Asia. It and its descendants spread there and west to Central Asia and Southeastern Europe.¹⁰¹

The frequent presence of the gene in India and its finding among the few Ashkenazi Jews suggests that there was a connection between these Jews and India. One possibility is that this gene entered the Jewish gene pool at the time of the Exodus from India.

Humble Submission

We have tried to show that the time, the genealogy, geographical location and the life events at the time of these Five Prophets match in the Biblical and Hindu traditions. This similarity leads us to suggest that these were the same Prophets. The fact that the geographical descriptions match with the Indus Valley suggests that their narratives travelled from the Indus Valley to West Asia and not from West Asia to India. The Hebrews may have carried the memory of the earlier Four Common Prophets with them from the Indus Valley to Yisrael. The Hindus may have carried the memory of the same Five Common Prophets with them from the Indus Valley to the Ganges Basin. In course of time both have lost memory of their original home in the Indus Valley.

This hypothesis, if accepted, make possible a deeper interfaith dialogue. The teachings of these Five Common Prophets would be the same if they were the

same Prophets. We can arrive at a common understanding by comparing their teachings in the two traditions. For example, Abraham's and Rama's teaching would be the same. This paper lays the foundations of such a dialogue.

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² Merriam-Webster Dictionary, <https://www.merriam-webster.com/dictionary/prophet>, Retrieved September 7, 2015.

³ The Open Bible suggests the period for Adam as circa 4000 BCE (*The Open Bible*, The New King James Version, Thomas Nelson Publishers, New York, 1985, Page 1). The date for Noah suggested by Gerhard F. Hasel, Professor of Old Testament and Biblical Theology at Andrews University is between 3402 and 2462 BCE (Andrews University, "The Meaning of the Chronogenealogies of Genesis 5 And 11, 1980," www.bible.ca/b-bible-chronology-hasel.htm, Retrieved July 9, 2016). The Open Bible gives the birth date of Abraham as before 2090 BCE (Page 52). The Open Bible says that the Exodus took place at 1445 BCE. Moses was 80 years old at this time (*Bible, Exodus 7:7*).

⁴ *Bible, Genesis 2:10-14*.

⁵ *Targum Pseudo Jonathan, Exodus 13: 17*.

⁶ Krausz, Tibor, "Paradise Found," The Jerusalem Report, February 1, 1999, <http://tiborkrausz.com/html/features/Paradise%20Found.html>, Retrieved October 12, 2010.

⁷ Townsend Maccoun, Mechanical Curator Collection, British Library, 1899, https://commons.wikimedia.org/wiki/File:MACCOUN%281899%29_p019_GARDEN_OF_EDEN.jpg, Retrieved April 20, 2016.

⁸ David Rohls Presentation on the Garden of Eden, <http://www.british-israel.ca/Eden.htm>, Retrieved April 2, 2016.

⁹ "The pollen record of subzone 2b shows a contradictory picture. Whereas the ongoing spread of arboreal vegetation suggests a further increase of moisture supply, the decline of grass steppe... proclaim increasingly arid conditions. Possible factors that triggered these vegetation shifts include... *changes in vegetation resulting from the interference of man and his animals*... The introduction of domestic cattle in these grasslands readily leads to *disturbance and degradation of the vegetation*... The *interference of man and his animals with the fragile balance* of the early Holocene steppe ecosystem in Central Anatolia probably started the decline of the grass steppe and the establishment of seemingly xeric plant communities.... Pollen values suggest a substantial expansion of deciduous oaks and *declining agricultural activity towards the end of the 5th millennium BP*" (Woldring, H, and S Bottema, The Vegetation History of East-Central Anatolia in Relation To Archaeology: The Eski Acigol Pollen Evidence Compared with the Near Eastern Environment, Groningen Institute of Archaeology, Groningen, Netherlands, <http://rjh.ub.rug.nl/Palaeohistoria/article/view/25111>, Retrieved April 11, 2017, italics added). Subzone 2b refers to the period 8600-7900 BP, or about 6000 BCE.

¹⁰ "Its brackish waters aren't suitable for drinking, irrigation, or supporting life... There is only one fish that survives there – the Pearl Mullet." (Kelly, Daniel, Saline Lake Van is Largest in Turkey, <http://www.lakescientist.com/saline-lake-van-turkey/>, March 29, 2014, Retrieved July 28, 2015).

¹¹ Townsend, Mechanical...

¹² Other writers identify Wadi Batin with the Pishon (Hill, Carol A., The Garden of Eden: A Modern Landscape, *Perspectives on Science and Christian Faith*, 52, March 2000, Page 31-46, <http://www.asa3.org/ASA/PSCF/2000/PSCF3-00Hill.html>, Retrieved July 28, 2015). It is not clear whether Wady Ermeck is another name of Wadi Batin or it is another Wadi.

¹³ *Bible, Genesis 2:10*. The word for going out is yatsa (Strong's 03318). The meanings are: out 166, went out 48, left 40, go out 40, brought out 38, came out 26, brought 21, leave 20, go 20...

¹⁴ *Bible, Ezekiel 28:14, 16*.

¹⁵ Wenham, Gordon, *Word Biblical Commentary, Volume 1, Genesis 1-15*, Word Books, Waco, Texas, 1983, Page 66-67.

¹⁶ *Bible, Genesis 4:3.*

¹⁷ *Bible, Genesis 4:4.*

¹⁸ On crop cultivation, please see *Rig Veda*, 1.140.13, 10.131.2, 1.117.21, 4.38.1, 4.57.4-8, 10.48.7. On yoking of animals, please see *Rig Veda*, 10.101.3, 8.21.3 10.149.4.

¹⁹ Agriculture is defined as “the science, art, or practice of cultivating the soil, producing crops, and raising livestock...” Animal husbandry is exclusively associated with raising animals while agriculture includes both crop cultivation and raising animals. The two vocations are distinguished by the inclusion of cultivation of soil in agriculture (Merriam-Webster, Agriculture, <https://www.merriam-webster.com/dictionary/agriculture>, Retrieved May 7, 2017).

²⁰ Indra’s colleagues “cleaved open the stall of cows;” Indra won the “spoil of cattle;” they “burst the cow-stalls;” and Indra found out the “stable of the milk giving cows” (*Rig Veda 2:23:3, 3:31:20, 4:16:8 and 5:30:4*).

²¹ “...domestic cattle were part of the economy of North Gujarat as early as the beginning of the fourth millennium calBC,” (Patel, A K, Occupational Histories, Settlements, and Subsistence in Western India: What Bones and Genes can tell us about the Origins and Spread of Pastoralism, *Anthropozoologica* 44(1): 173-188, Page 181); “Domesticated cattle appear during Phase II at Loteshwar, and an AMS sample taken directly from a domesticated cattle bone dates to 3657...” (Harris, Suzanne, *Mobility and Variation...*, Page 37).

²² The earliest types of Anarta ware “are also associated with the advent of agriculture and pastoralism in Gujarat and provide temporal indicators for this particular period of development (ca. 3300–2900 BC)” (Harris, Suzanne, *Mobility and Variation...*, Page 38).

²³ *Bible, Genesis 6:5.*

²⁴ *Bhagwata Purana 8:24:7.*

²⁵ Government of Rajasthan, Floods, www.dmrelief.rajasthan.gov.in/documents/Floods.docx, Retrieved May 24, 2015.

²⁶ *Bible, Genesis 7:1-4.*

²⁷ The Mahabharata says that Satyavrata picked up the fish from Cheerini River, *Vana Parva 187:6*. I have checked but found no reference to Cheerini River in the Matsya Purana. Perhaps Cheerini was another name for the Ketumala River.

²⁸ Chabad, Noah and the Flood, http://www.chabad.org/library/article_cdo/aid/246609/jewish/Noah-and-the-Flood.htm, Retrieved July 29, 2015.

²⁹ World Bank, Climate Change Knowledge Portal, Average monthly Temperature and Rainfall for India from 1901-2015, sdwebx.worldbank.org/climateportal/index.cfm?page=country_historical_climate..., Retrieved July 2, 2017.

³⁰ World Weather and Climate Information, Average monthly weather in Bagdad, Iraq, <https://weather-and-climate.com/average-monthly-Rainfall-Temperature-Sunshine,Bagdad,Iraq>, Retrieved July 2, 2017.

³¹ Sarna, *JPS, Genesis*, Page 55.

³² Lubinski, Michael, Far away pic of the Ziggurat, June 20, 2006, [Lhttps://commons.wikimedia.org/wiki/File:Ziggurat_of_Ur_-_M.Lubinski.jpg](https://commons.wikimedia.org/wiki/File:Ziggurat_of_Ur_-_M.Lubinski.jpg), Retrieved April 20, 2016.

³³ *Bible, Genesis 11:3-4.*

³⁴ *Bible, Genesis 11:3.*

³⁵ Mughal, M Rafique, “Recent Archaeological Research in the Cholistan Desert,” in Gregory L Possehl, Editor, *Harappan Civilization*, Oxford & IBH Publishing Co. Ltd, New Delhi 1982, Page 92.

³⁶ Paul Y. Hoskisson, “Where Was Ur of the Chaldees?” in *The Pearl of Great Price: Revelations from God*, ed. H. Donl Peterson and Charles D. Tate Jr. (Provo, UT: Religious Studies Center, Brigham Young University, 1989), 119–36.

³⁷ *Bible, Genesis 11:31.*

³⁸ The Hebrew word for “hill” is “har” (Strong’s 02022). The Net Bible translates it as mountain in singular 282 times (mountain 130, Mount 119, hill 33), and as mountains in plural or as a “hill country” 251 times (mountains 125, hill country 88, hills 32, country 3, mountaintops 3). Both renderings are acceptable. We translate it in the singular.

³⁹ The Hebrew word for “west” is “yam” (Strong’s 03220). It means West 77+ times (west 60, westward 12, western 5...) and sea 295+ times (sea 182, Sea 75, seas 24, seashore 9, seacoast 5...). We render “sea” as river here since both are water bodies. Then we combine the two meanings and render “yam” as it as “west [towards a] river.”

⁴⁰ *Bible, Genesis 12:8.*

⁴¹ Batth, Rajinder Singh, *A Report on Trial Excavation at Village & Post Office Ghuram, Police Station: Julkan, Tehsil Dudhan Sadan, District Patiala (Punjab)*, Punjab State Archaeology Department, Chandigarh. Supplied under Right to Information Act on February 25, 2016. This later excavation overrides the finding of an earlier excavation that found evidence of habitation at the site only after 6th century BCE (*Indian Archaeology 1976-77—A Review*, Archaeological Survey of India, Page 44.)

⁴² Telephone discussion, January 16, 2017.

⁴³ *Bible, Genesis 12:10.*

⁴⁴ *Valmiki Ramayana, Ayodhya Kanda 18:17.*

⁴⁵ *Bible, Genesis 12:14-15.*

⁴⁶ *Valmiki Ramayana, Yuddha Kanda 123:45.*

⁴⁷ This photo is taken from Indian Archaeological Review, year not known. It was provided by Shri Amarendra Nath.

⁴⁸ *Bible, Genesis 13:10-11.*

⁴⁹ The Hebrew word “mashqeh” means “properly, causing to drink, i.e. a butler; by implication (intransitively), drink (itself); figuratively, a well-watered region:- butler(-ship), cupbearer, drink(-ing), fat pasture, watered” (Strong’s 04945).

⁵⁰ Murakami, Masahiro, *Managing Water for Peace in the Middle East: Alternative Strategies*, United Nations University Press, Tokyo-New York-Paris, 1995, <http://www.unu.edu/unupress/unupbooks/80858e/80858E06.htm>, Retrieved October 11, 2010.

⁵¹ “The existence of thermal springs, notably in the Tiberias region on the western side of the Sea of Galilee, as well as the concentration of gypsum, give the Jordan's waters a relatively high degree of salinity, which can leave a salt residue in the soil when the water is used for irrigation” (Encyclopedia Britannica, Jordan River, <http://www.britannica.com/place/Jordan-River>, Retrieved October 19, 2015).

⁵² *Bible, Deuteronomy 11:11.*

⁵³ “(Until 1960) Springs in the mountains and Side Wadis were the main water resources... some limited complementary irrigation was possible in summer... Farmers worked both on rainfed areas in the Highlands and on irrigated parcels with earth-made canals along the Side Wadis...” (Philippe, Venot jean, *Reclamation’s history of the Jordan River Basin in Jordan, a focus on agriculture: past trends, actual farming systems and future prospective*, Paris-Grignon National Institute of Agronomy, November, 2003, http://www.iwmi.cgiar.org/Assessment/FILES/word/ProjectDocuments/Jordan/farmingsystem_Jordanbasin-GeneralPresentation.pdf. Retrieved March 15, 2007, Page 19).

⁵⁴ “The Ghawr region was formerly barren, desolate, and uninhabited, but the East Ghor irrigation canal 43 miles... long was completed in 1967 on the east bank and has permitted the cultivation of oranges, bananas, early vegetables, and sugar beets on the Jordanian side of the valley” (Encyclopedia Britannica, Jordan River, <https://www.britannica.com/place/Jordan-River>, Retrieved September 24, 2017).

⁵⁵ Wenham, *Genesis 1-15*, Page 297.

⁵⁶ *Bible, Genesis 14:3.*

⁵⁷ The Hebrew word “emeq” means “lowland, open country” (Strong’s 06010). “Siddiyim” means “field, plain” (Strong’s 07708). The origin of “Siddiyim” is “sadeh” which means “field” (Strong’s 07704).

⁵⁸ Sarna, *JPS, Genesis*, Page 104.

⁵⁹ *Bible, Genesis 14:10.*

⁶⁰ “Chemar” means “slime, pitch, asphalt, bitumen” (Strong’s 02564). The words “slime” and “lime” both have their origin in Old English “lim” hence it is possible that lime is indicated by the word chemar here (Dictionary.com, Brimstone, <http://dictionary.reference.com/browse/brimstone>, Retrieved April 12, 2010; Dictionary.com, Lime, <http://dictionary.reference.com/browse/lime>, Retrieved March 14, 2010).

⁶¹ The Hebrew word “gophriyth” is translated as “brimstone” (Strong’s 01614). “Brimstone” is derived from Old English “brynstān,” which has its roots in Indo-European “g^wher” (The Free Dictionary, “Brimstone,” <http://www.thefreedictionary.com/brimstone>, Retrieved November 15, 2016). The root “g^wher” means “to heat, warm” (The Free Dictionary, “Indo-European root g^wher-,” http://www.thefreedictionary.com/_/roots.aspx?type=Indo-European&root=g%ca%b7her-, Retrieved November 15, 2016). Thus the statement that the Lord rained “gophriyth” means that the Lord rained “heat.” The Hindi word for heat is “garam.” The three words “gophriyth,” “g^wher,” and “garam” have common consonants “g” and “r.” More study is required to assess whether this similarity is etymologically tenable. Further, the Bible repeatedly uses the term “gophriyth” to indicate hot object falling from the sky. For example, “The whole land will be covered with gophriyth” (Deuteronomy 29:23), “over his residence burning gophriyth is scattered” (Job 18:15), “May the Lord rain down burning coals and gophriyth” (Psalms 11:6), “Edom’s streams will be turned into pitch and her soil into gophriyth” (Isaiah 34:9), and “I will rain down... a torrential downpour, hailstones, fire, and gophriyth” (Ezekiel 38:22). The root meaning of “gophriyth” heat, therefore, as to be read as something hot falling from the skies.

⁶² “Brimstone” is derived from “burn.” Its cognate word “brennusteinn” means “amber” (Dictionary.com, Brimstone, <http://dictionary.reference.com/browse/brimstone?&qsrc=>, Retrieved April 12, 2010).

⁶³ Press Trust of India, Dust storm kills at least seven, many houses damaged in Rajasthan, May 19, 2015, <http://www.firstpost.com/india/dust-storm-kills-at-least-seven-many-houses-damaged-in-rajasthan-2252752.html>, Retrieved March 24, 2016.

⁶⁴ *Bible, Judges 9:21*, Strong’s 0875.

⁶⁵ Strong’s 07651.

⁶⁶ Jhunjhunwala, Bharat, *Traditional Agricultural and Water Technologies of the Thar*, Kalpaz, Delhi, 2005, Page 235.

⁶⁷ *Bible, Genesis 21:19.*

⁶⁸ “Hakra/Nara has made numerous flood spill channels into smaller valleys among sand dunes, thus creating many oxbow lakes and providing ample opportunity for prehistoric inhabitants. It is here that several archaeological sites have been documented...” “The most significant aspect of this period was the increase in the number of settlements and the profusion of industrial areas. During this urban phase maximum activity was noticed in the Rohri hills, where a total of 1360 work-shops/quarries are recorded... The primary examination of all these sites indicates continuous occupation from the Kot Dijian period to the Mature Indus period” (Mallah, Qasid H., Nilofer Shaikh and G. M. Veesar, *Complementary Role of the Rohri Hills and the Thar Desert in the Development of Indus Valley Civilization: New Research*, Asia Pacific: Perspectives, February 2002, http://www.pacificrim.usfca.edu/research/perspectives/mallah_shaikh.pdf, Retrieved April 5, 2007).

⁶⁹ *Bible, Exodus 1:16.*

⁷⁰ *Bhagwata Purana 10:6.2.*

⁷¹ *Bible, Exodus 2:3.*

⁷² *Bible, Exodus 2:9.*

⁷³ *Bhagwata Purana 10:44:38.*

⁷⁴ *Bhagwata Purana 10:45:12, 31.*

⁷⁵ Routes 2, 2A, 5, 6A, 7 and 8 have been adapted from Waugh, Daniel C, *The Silk Roads in History*, www.penn.museum/documents/publications/expedition/...3/waugh.pdf, Retrieved July 16, 2015. Route 3 has been adapted from Lendering, Jona and Arjen Bosman, *Edge of Empire: Rome’s Frontier on the Lower Rhine*, <http://www.livius.org/articles/place/silk-road/>, Retrieved December 12, 2015. Route 4 had been adapted from *Encyclopedia Iranica, Isfahan II. Historical Geography*, www.iranicaonline.org/articles/isfahan-ii-historical-geography, Retrieved June 1, 2016. The article mentions an ancient route from Isfahan to Kerman. This has been extended by author to Taftan and Kandahar.

⁷⁶ *Bible, Exodus* 13:17. Please see section “**Error! Reference source not found.**” on Page 137 for the location of the land of Philistines at Mohenjo Daro.

⁷⁷ *Bible, Exodus* 14:9.

⁷⁸ Marwat, Sarfaraz Khan, Marwat and Mir Ajab Khan, Biodiversity Of Sedges In Dera Ismail Khan District, NWFP Pakistan, *Sarhad J. Agric.* Vol. 24, No. 2, 2008, http://www.aup.edu.pk/sj_pdf/BIODIVERSITY%20OF%20SEDGES%20IN%20DERA%20ISMAIL%20KHAN%20DISTRICT,%20NWFP%20PAKISTAN.pdf, Retrieved July 24, 2013, Page 302.

⁷⁹ Strong’s 06367. Sarna suggests association of the name Pi-Hahiroth with the Egyptian deity Hathor; with the Hebrew word “to dig;” or with “freedom” (Sarna, *JPS, Exodus*, Page 70). The stretching of meaning in this manner is unnecessary since a straightforward association of the name Pi-Hahiroth with sedges fits with the situation.

⁸⁰ *Bible, Exodus* 13:18.

⁸¹ Strong’s 05488, 03220.

⁸² Baloch, N A, Boats in the Indus Delta and on the coastline of Sindh: Development in Historical perspective, Paper presented at UNESCO Seminar on Silk Road, Karachi, Pakistan 1990, http://en.unesco.org/silkroad/sites/silkroad/files/knowledge-bank-article/boats_in_the_indus_delta_and_on_the_coastline_of_sindh.pdf., Retrieved December 11, 2015.

⁸³ Phragmite Typha-Saccharum, which is a reed, is reported to grow in wetlands of the Nara Canal (Qureshi, Rahmatullah, Vegetation Assessment of Sawan Wari of Nara Desert, Pakistan, Department of Botany, Pir Mehr Ali Shah Arid Agriculture University, Rawalpindi, *Pak. J. Bot.*, 40(5): 1885-1895, 2008).

⁸⁴ Mabdullah, Hangol Mud Volcano, Hangol National Park, Pakistan, 2007, Wikimedia Commons, <https://commons.wikimedia.org/wiki/File:HangolMudvolcano3.JPG>, Retrieved March 24, 2016.

⁸⁵ *Bible, Exodus* 14:21-22.

⁸⁶ The Hebrew word used is “halak” (Strong’s 01980). It means “to go.” It is interpreted as “to go back, go apart” (Net Bible, Commentaries, Exodus 14:21, <http://classic.net.bible.org/verse.php?book=Exo&chapter=14&verse=21&tab=commentaries>, Retrieved March 30, 2016).

⁸⁷ Durham, *Word, Exodus*, Page xx.

⁸⁸ Elitzur, Yoel, The Sea of Suph, Yeshivat Har Etzion, Geography in the Parasha, etzion.org.il/en/download/file/fid/12188, Retrieved October 18, 2016.

⁸⁹ New World Encyclopedia, Red Sea, http://www.newworldencyclopedia.org/entry/Red_Sea, Retrieved April 15, 2017.

⁹⁰ Sarna, *JPS, Exodus*, Page 69.

⁹¹ “The Incense Route ran along the western edge of Arabia’s central desert about 100 miles inland from the Red Sea coast...” (Department of Ancient Near Eastern Art, “Trade between Arabia and the Empires of Rome and Asia” (*Heilbrunn Timeline of Art History*. New York: The Metropolitan Museum of Art, 2000, http://www.metmuseum.org/toah/hd/ince/hd_ince.htm, October 2000, Retrieved April 16, 2016).

⁹² *Bible, Exodus* 19:2.

⁹³ *Bible, Exodus* 19:16-18.

⁹⁴ The Hebrew word for “thunder” places stress on loud human voice rather than noise from a volcanic eruption (Strong’s 06963). Origin of the Hebrew word for “lightening” means “to lighten (lightning):-cast forth.” The latter indicates the flow of lighted material. The origin of the Hebrew word for “horn” means “to be pleasing, be beautiful, be fair, be comely, be bright, glisten” (Strong’s 07782, 08231) Thus the horn must be read as a pleasing sound such as the hissing flow of molten sulphur. Origin of the Hebrew word for “smoke” is also used in the sense of smoldering or slow burning which matches with the burning of molten sulphur (Strong’s 06227, 06225). The origin of the Hebrew word for “furnace” means, “Subdued, forced, conquer, found necessary to subject, enslave, overcome...” (Strong’s 03536, 03533) The sense is of a subdued and conquered fire, not that of a volcanic eruption.

⁹⁵ “Highly active, sulphur-encrusted fumaroles occur at the summit of the SE cone... In January 1902 the volcano was reported to be smoking heavily for several days, with occasional strong night-time glow. A lava

flow was reported at Taftan in 1993, but may have been a mistaken observation of a molten sulphur flow” ((Smithsonian Institution, Global Volcanism Program, Report on Taftan, Bulletin of the Global Volcanism Network, vol. 18, no. 4 (April 1993), <http://volcano.si.edu/showreport.cfm?doi=10.5479/si.GVP.BGVN199304-232050>, Retrieved June 15, 2016).

⁹⁶ *Bible, Numbers 21:4.*

⁹⁷ Alisan, Spc Gul A, US soldiers on the tigris river.jpg, https://commons.wikimedia.org/wiki/File:US_soldiers_on_the_tigris_river.jpg, Retrieved July 21, 2016.

⁹⁸ Durham, *Word, Exodus*, Page 213.

⁹⁹ Rev W Shaw Caldecott, *The Tabernacle: Its History and Structure*, The Union Press, Philadelphia, 1904, Page 8. Dark arrows and circle added by author.

¹⁰⁰ Rao, S R, Dwarka: The Submerged City of Krishna, xa.yimg.com/kq/groups/3167322/546050894/.../1-Dr+S+R+Rao.pdf, Retrieved July 25, 2013.

¹⁰¹ Paull, Jeffrey, Group Administrator, Jewish R-M124 Project- Background, <https://www.familytreedna.com/public/JewishR-M124/default.aspx>, Retrieved August 17, 2016.