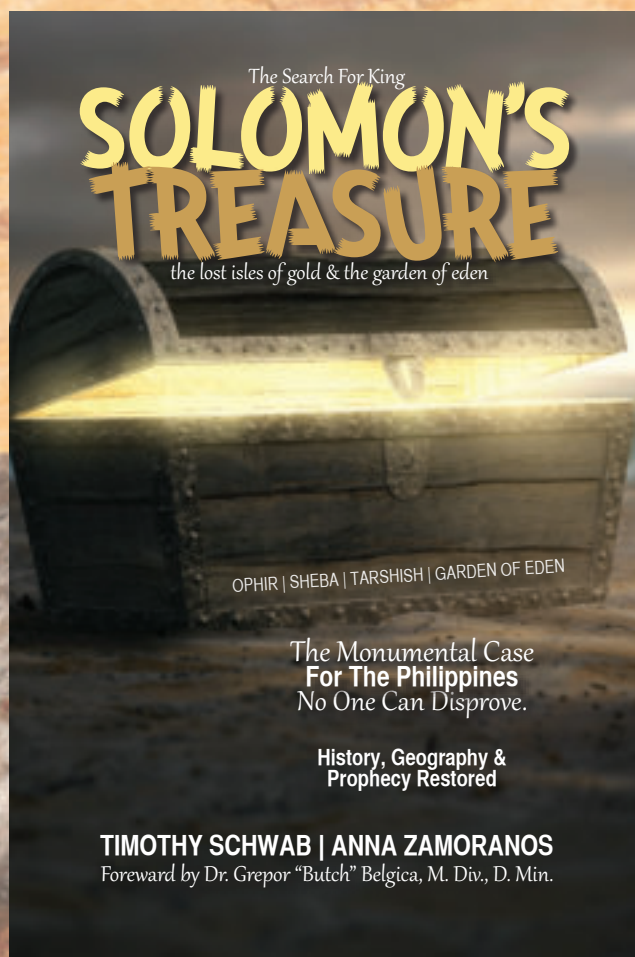


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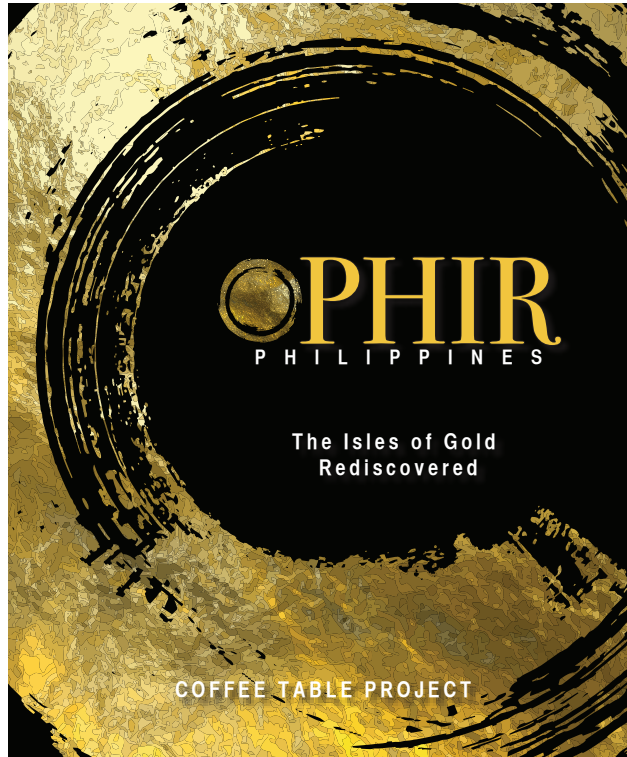
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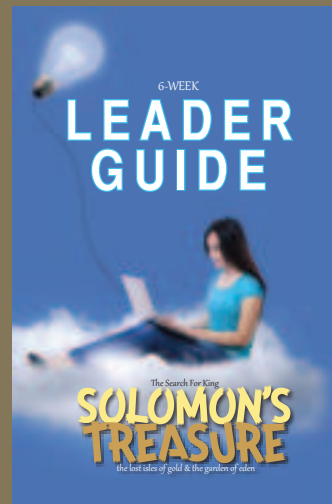
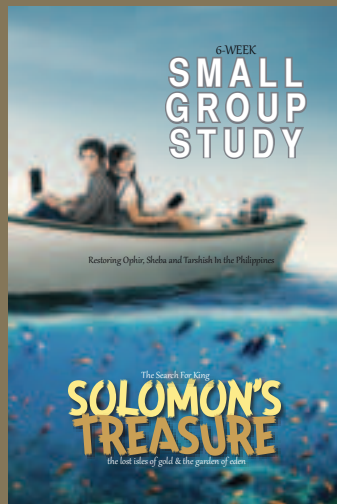
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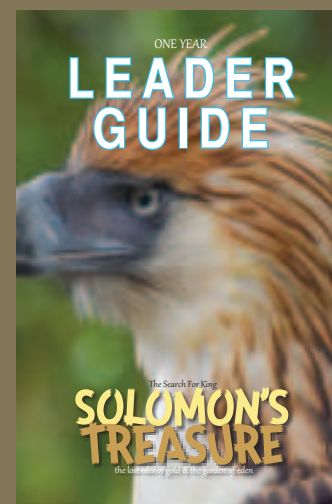
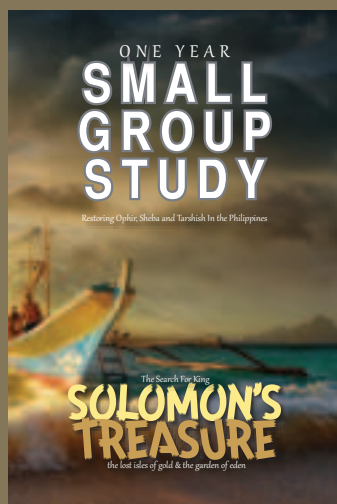
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Sources generally in the order in which they appear in the book. Index in back by Page Number beginning on Page 284.

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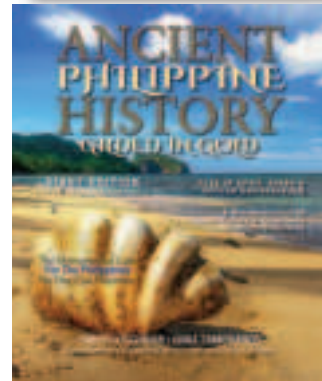
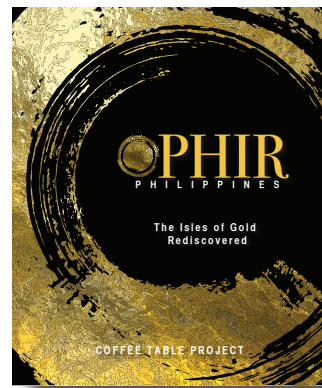
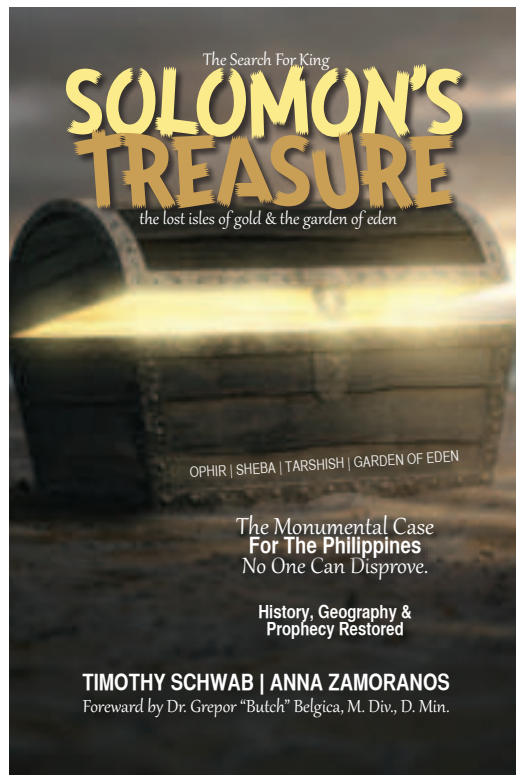
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Foreward by Dr. Grepor "Butch" Belgica, M. Div., D. Min.



TWO HEBREW OSTRACA FROM TELL QASILE

B. MAISLER

DURING the years 1948–50 an excavation of Tell Qasile was carried out by an archeological expedition directed by the writer, on behalf of the Israel Exploration Society and the municipality of Tel-Aviv. Tell Qasile is situated on the northern bank of the Yarkôn River, northeast of Tel-Aviv. The ancient settlement seems to have enjoyed special importance as a port town, like others situated in the vicinity of mouths

tum is represented by architectural remains and by an abundance of pottery, which enabled us to clarify the relative chronology of the site. This may be illustrated by Table 1.

So far no epigraphic material has been unearthed in a stratigraphical context. However, two Hebrew ostraca had been found incidentally on the surface of the southwestern part of the tell before the excavations were made: one, in October

TABLE 1

Stratum and Substratum	Megiddo	Period	Chronology	Biblical History
VI.....	I	Persian	5th–4th cent.	Restoration
VII, 1).....	III	Early Iron II, 2	8th cent. to 732 B.C.	Divided monarchy
VII, 2).....	IV	Early Iron II, 1	9th cent.	Divided monarchy
VIII.....	IVA	Early Iron I, 3	10th cent.	United monarchy (David and Solomon)
IX, 1).....	VA–IVB			Pre-Davidic period (late Philistine)
IX, 2).....	VB			Philistine period
X, 1).....	VIA	Early Iron I, 2	ca. 1000 B.C.	Early Philistine period
X, 2).....	VIB	Early Iron I, 1b	11th cent.	
XI.....	VIA	Early Iron I, 1a	12th–11th cent.	
XII.....				

and deep waters of local rivers, and probably this is the site on the Sea of Joppa where Lebanon timber was brought and from there sent on to Jerusalem (II Chron. 2:16; Ezra 3:7).

In three campaigns, limited areas in the southern and western parts of the tell were laid bare, which proved continuous occupation of the site in the Early Iron I and II periods, from the twelfth to the eighth centuries B.C., and again from the Persian to the Arabic period. The principal value of this excavation lies in the clear stratigraphic sequence of the Early Iron phases. Each stratum and substra-

1945 by Mr. J. Kaplan, a member of the Sheikh Abreiq archeological expedition, and the other, in May 1946 by Dr. R. Hof. An examination of the pottery types and texture of these ostraca as well as the paleographical characters seems to allow the attribution of both to the last period of Israelite occupation in Tell Qasile (viz., Stratum VII—eighth century B.C.).

OSTRACON NO. 1 (PL. XI, A)

The inscription is incised on the bottom (inside) of a ring base vessel covered with a reddish slip. The script, which is in the cursive Hebrew customary in Israel and

480 10. ISRAEL AND JUDAH UNTIL THE REVOLT OF JEHU

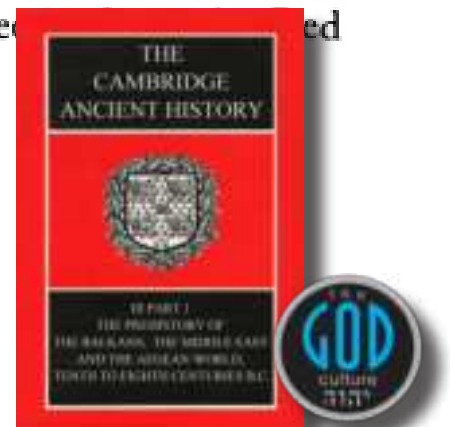
(I Ki. 22: 49 [EVV 48]). It has been suggested that *taršīš* is a noun meaning 'refinery',²⁷⁹ and in this case the sense here would simply be that 'refinery ships' were sent to Ophir. The word is perhaps more appropriate to copper than gold, but there is no reason why the type of ship originally intended for transporting copper should not subsequently have been used for gold. The location of Ophir is not precisely known, but it may have been somewhere on the coast of Eritrea or the Horn of Africa, or possibly the neighbouring part of South Arabia.²⁸⁰ This part of East Africa was roughly the area known to the Egyptians as Punt (Pwene), a land from which gold and also ivory could be obtained. The Egyptians were also able to draw upon areas nearer home for their gold, particularly in the eastern desert,²⁸¹ which may explain why the Hebrews should have sought to go so far down the Red Sea, beyond the Egyptian sphere, for theirs. In this instance, however, nothing came of the enterprise, for the ships were wrecked at Eziongeber before they could go. The sequence of events is not entirely clear from the text but it may have been in the order: (a) trading alliance formed between Jehoshaphat and Ahaziah (I Ki. 22: 49a [EVV 48a]; II Chron. 20: 35–6); (b) ships wrecked (I Ki. 22: 49b [EVV 48b]; II Chron. 20: 37); (c) Ahaziah proposes a (further?) trading alliance, which Jehoshaphat refuses (I Ki. 22: 50 [EVV 49]). This appears, at any rate, to be the way that Josephus understands it.²⁸² It is possible that a new mud-brick double fortification wall with associated gateway, which characterizes level II at Tell el-Khelcifeh (the site of Eziongeber), was erected by Jehoshaphat in connexion with this maritime venture.²⁸³

An ostrakon of the late eighth century from Tell Qasile inscribed with a record of Ophir gold for Beth-horon²⁸⁴ suggests that the gold from this source was of a notable quality, since the location of Beth-horon on a natural route inland from Tell Qasile, argues that the trade in this instance was from the Mediterranean and not directly from the Red Sea.²⁸⁵

2

2. Boardman, John, *The Prehistory of the Balkans: The Middle East and the Aegean World, Tenth to Eighth Centuries B.C., Part 1*, Cambridge University Press, 1982, p. 480.

https://books.google.com.ph/books?id=vXljf8JqmkoC&pg=PA480&redir_esc=y#v=onepage&q&f=false



needed a “3-year” cycle (1 Kgs 9:22). As no distance-indicator is given, Ophir was probably closer to the Gulf of Aqaba than was the “3-year cycle” destination. That it was in fact a reputed source of gold in real life is proven by the well-known Tell Qasile ostracon (8th century BC), recording “Gold of Ophir to/for Beth-Horon, [...]: 30 shekels.”⁴³

On the foregoing basis, along with most modern commentators such as Ryckmans, von Wissmann and Briquel-Chatonnet, it is safest not to seek Ophir beyond the Red Sea and its southern limit at Bab el-Mandeb. If so, our options are immediately limited to East Africa (Sudan, Eritrea, notice about Ophir (1 Kgs 10:11), almug wood is recorded as a product.⁴⁴ Von Wissmann had argued at length that this wood was juniper,⁴⁵ but it is more likely to have been tree-aloe; this is attested in eastern Africa, as well as in western Arabia.⁴⁶ While Briquel-Chatonnet and oth-

⁴³ B. Maisler, “Two Hebrew Ostraca from Tell Qasile” *JNES* 10 (1951) 266-67, pl. 11:2. The phrase “gold of Ophir” (even if it means a quality) must go back to an initial reality for its origin; cf. exactly analogous uses, such as “gold of Koptos” and “of desert of Koptos,” and “gold of Kush” (refs., A. Erman, H. Grapow, *Wörterbuch der Aegyptischen Sprache* (Leipzig, 1928) 2.237:14, 238:1; with *Belegstellen* (Leipzig, 1938) 2.341; and “gold of ‘Amau,” refs., K. A. Kitchen, “Land of Punt,” (see n. 25 above), p. 597 (twice). There is no valid excuse for treating Ophir any differently.

⁴⁴ The attempt to eliminate the MT mentions of Ophir and almug from this verse (on the basis of inferior LXX-readings) by Briquel-Chatonnet, *Les Relations* (see n. 41 above), p. 272, is unfounded, especially as 2 Chr 9:10 should be read as a whole, not artificially sliced up. In 1 Kgs 10:11, the structure in MT regarding Ophir and products is virtually chiasmic: “Now also, the fleet of Hiram that brought gold from Ophir, it brought from Ophir almug-timbers in very great amount, and gemstones.” Omitting (with LXX) the second “from Ophir” makes no difference: the fleet that brought gold from Ophir was the one that brought almug-wood, obviously, by sailing the same sea, not by an unstated miraculous transfer to the Mediterranean. The LXX name-form Suphir is also corrupt.

⁴⁵ Von Wissmann, “Ophir” (see n. 41 above), cols. 971-75.

⁴⁶ Cf. Briquel-Chatonnet, *Les Relations* (see n. 41 above), pp. 271-87, esp. 257-58,



3. Kitchen, Kenneth A.; Handy, Lowell K. (ed.), *The Age of Solomon: Scholarship at the Turn of the Millennium*, BRILL 1997, p. 144. https://books.google.com.ph/books?id=gam10TAOZusC&pg=PA144&redir_esc=y#v=onepage&q&f=false



approximate location. Tell Qasile is the site of an urban settlement founded by the Philistines on the northern bank of the Yarkon River, the Nahr 'Auğa, some 2 km from the sea. "The choice of this site must have been associated with Philistine maritime activity along the Mediterranean coast, as the Yarkon River provided a convenient anchorage"⁴². The town was destroyed in a mighty conflagration, apparently in the 10th century B.C. during Siamun's or Shishak I's campaign in Canaan, but the site was later reoccupied, since the ostracoon dates from the 8th or early 7th century B.C. and should be regarded as Philistine on palaeographic ground⁴³. Now, the inscription mentioning "30 shekels of gold from Ophir" indicates that the metal belonged to or was intended for the temple of Horon or, most likely, for the city of Beth-Horon, an inland town situated 35 km southeast of Tell Qasile, as the crow flies. The logical conclusion is that "the gold of Ophir" was shipped to the anchorage of Tell Qasile in order to be delivered inland, at Beth-Horon. In this case, Ophir had to be reached by the Mediterranean, not by the Gulf of Aqaba or Elat and by the Red Sea.

In fact, the *Yām Sôp* of the early Exodus narratives is a particular area of the eastern Mediterranean⁴⁴ and *Yām Sôp* is not yet identified with the Red Sea in Jer. 49, 21, that refers to it like to a distant place, situated far away from Edom. Now, this chapter of the Book of Jeremiah cannot be dated before the 6th century B.C., while *Yām Sôp* is identified with the Red Sea in the Septuagint translation of the Pentateuch, datable to the 3rd century B.C.⁴⁵ One can assume therefore that this identification is not older than the late 6th or the 5th century B.C. and that the insertion of

cassing the alleged mythical origin of the place, as suggested by M. Görg, *Ophir, Tarschisch und Atlantis. Einige Gedanken zur symbolischen Topographie*, in *BN* 15 (1981), p. 76-86, reprinted in M. Görg, *Aegyptiaca-Biblica* (Ägypten und Altes Testament 11), Wiesbaden 1991, p. 22-32, and in., *Ofir und Punt*, in *BN* 82 (1996), p. 5-8.

⁴² A. MAZAR, *Archaeology of the Land of the Bible, 10,000-586 B.C.E.*, New York 1980, p. 311.

⁴³ J. NAVON, *Writing and Scripts in Seventh-Century B.C. Philistia: The New Evidence from Tell Jemmeh*, in *IEJ* 35 (1985), p. 8-21 and Pls. 2-4 (see p. 16).

⁴⁴ See, for instance, H. CAZILLIES, *Les localisations de l'Exode et la critique littéraire*, in *RB* 62 (1955), p. 321-364 (see p. 340-343); R. DE VAUX, *Histoire ancienne d'Israël* 1, Paris 1971, p. 354-358. The biblical toponym must correspond to the *p3-pw* of the Egyptian documents; the latter should be located in the swampy area to the east of the present-day Menzaleh Lake: A.H. GARDNER, *loc. cit.* (n. 36). The fruitless attempt by B.F. BATTO, *The Reed Sea: Requiem in Pace*, in *JBL* 102 (1983), p. 27-35, at explaining all the biblical attestations of *Yām Sôp* as references to the Red Sea in account for the places Pi-Hahiroth, Migdol, and Baal-Zephon, which the Israel

⁴⁵ *Yām Sôp* seems to be the Gulf of Aqaba in Genesis Apocryphon (col. 21, 18: "the Gulf (*āšōn*) of *Yām Sôp*, which goes forth from the Red Sea

4. Lipinski, Edward (2004), *Itineraria Phoenicia Studia Phoenicia* 18, Peeters Publishers, ISBN 978-90-429-1344-8, p. 197.
https://books.google.com.ph/books?id=SLSzNfdcqoC&pg=PA200&redir_esc=y#v=onepage&q&f=false





Pictured on February 22, a newly excavated Jerusalem site includes a wall claimed to have been built by the biblical King Solomon.

King Solomon's Wall Found—Proof of Bible Tale?

A 3,000-year-old defensive wall might be unprecedented archaeological support for a Bible passage on King Solomon.

2 MINUTE READ

BY MATI MILSTEIN, FOR NATIONAL GEOGRAPHIC NEWS



PUBLISHED FEBRUARY 27, 2010

A 3,000-year-old defensive wall possibly built by King Solomon has been unearthed in Jerusalem, according to the Israeli archaeologist who led the excavation. The discovery appears to validate a Bible passage, she says.

Ancient artifacts found in and around the complex pointed Mazar to the tenth-century B.C. date.

"We don't have many kings during the tenth century that could have built such a structure, basically just David and Solomon," she said.

According to the Bible, King David, of David-and-Goliath fame, was the father of King Solomon, who is said to have built the First Temple of Jerusalem on the Temple Mount.

Ceramics found near the wall helped narrow the date down, being of a level of sophistication common to the second half of the tenth century B.C.—King Solomon's time, according to Mazar.



5. EXCERPTS FROM "King Solomon's Wall Found—Proof of Bible Tale?" By Mati Milstein, NATIONAL GEOGRAPHIC NEWS. Published February 27, 2010.
<https://www.nationalgeographic.com/news/2010/2/100226-king-solomon-wall-jerusalem-bible/>

5



"House of David" inscribed on a victory stele

Dan

Iron Age II, 9th century BCE

Basalt

H: 34, W: 32 cm

Israel Antiquities Authority

IAA:

1996-125, 1993-3162

Archaeology/Israelite & Persian Periods



Photo © The Israel Museum, Jerusalem

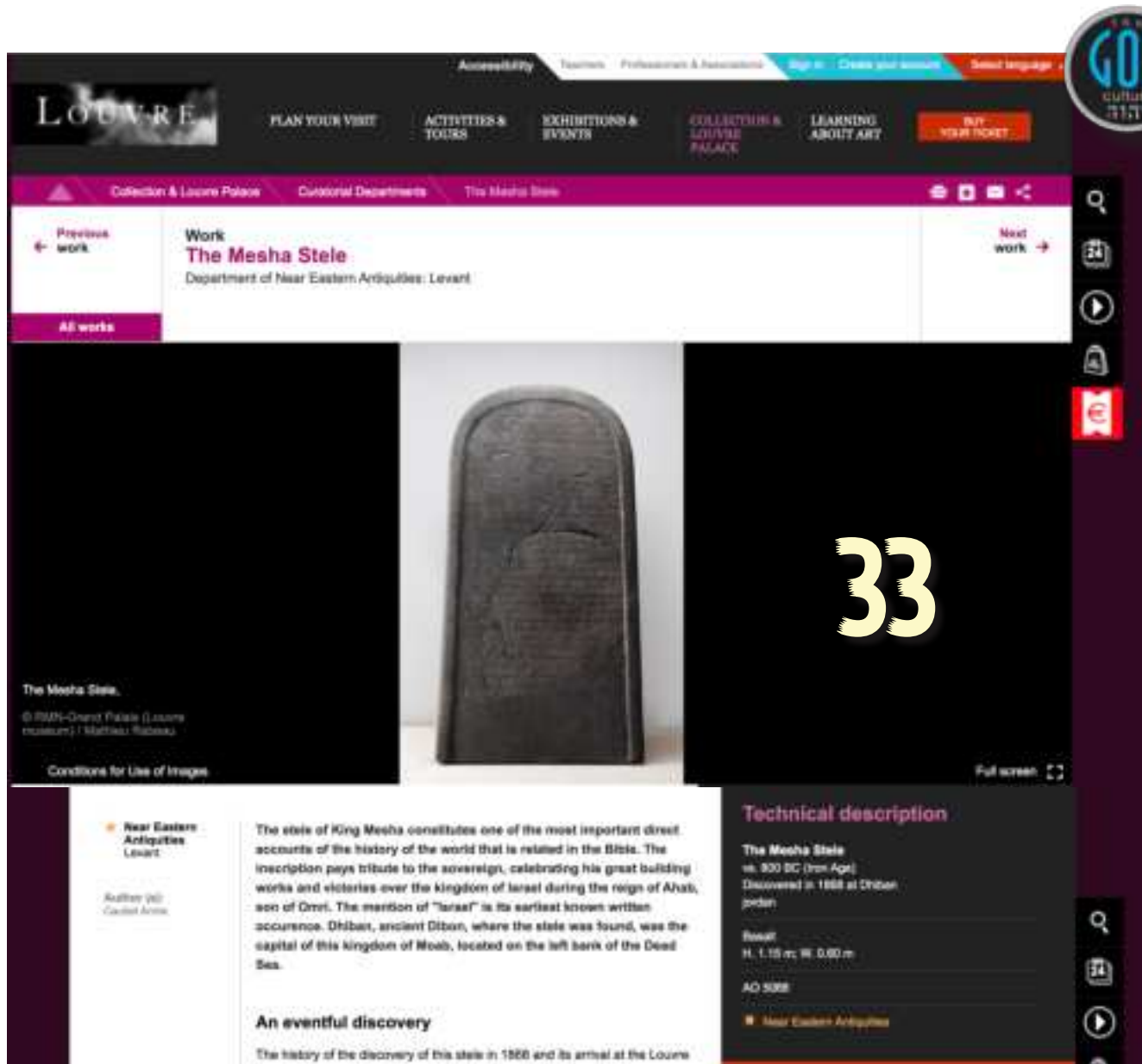
This unique Aramaic inscription, part of a monumental stone slab commemorating the military victories of Hazael, king of Aram, contains the earliest reference to the Davidic dynasty outside the Bible.

In the inscription, the king boasts of killing Joram of Israel and Ahaziah of "the House of David" (Judah). The text contradicts the account in the Book of Kings, according to which Joram and Ahaziah were killed by Jehu, who subsequently seized the throne of Israel. Inscription: [...] and cut [...] my father went up [against him when] he fought at [...] And my father lay down, he went to his [ancestors]. And the king of [is]rael entered previously in my father's land. [And] Hadad made me king. And Hadad went in front of me, [and] I departed from [the] seven [...]s of my kingdom, and I slew [seve]nty kings, who harnessed thou[sands of char]iots and thousands of horsemen (or: horses). [I killed Jeho]ram son of [Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the **House of David**. And I set [their towns into ruins and turned] their land into [desolation ...] other [...] and Jehu ruled over [is]rael ... and I laid] siege upon [...]

From the Israel Museum publications:
The Israel Museum, Publisher: Harry N. Abrams, Inc., 2005

388

388. Basalt Tel Dan Stele affirms the "House of David" dated Iron Age II, 9th century BCE. Israel Antiquities Authority. The Israel Museum, Publisher: Harry N. Abrams, Inc., 2005. IAA: 1996-125, 1993-3162. H: 34; W: 32 cm. <https://www.imj.org.il/en/collections/371407>



geographical location of Roshtkhar clearly demonstrates the importance of this area, and the need for archaeological studies of north-eastern Iran. In particular, it justifies the importance of undertaking regional archaeological research, in order to record the position and shape of topographic features in Roshtkhar, an archaeological field study was carried out, and random sampling of surface findings. In the archaeological exploration of this area, 16 sites belonging to the prehistoric period were identified. The oldest period of settlement dates back to the late Chalcolithic period, but these findings are not definitive, as natural factors such as erosion and sedimentation, along with human factors and potential damage may have affected this area. In this paper,

33. The Mesha Stele, c. 800 B.C. Discovered 1868 Dhiban, Jordan. Department of Near Eastern Antiquities: Levant. The Louvre Museum, Paris. <https://www.louvre.fr/en/oeuvre-notices/mesha-stele>

419. "The Settlement Patterns in Roshtkhar Plain, Northeastern of Iran." By Mohammed Hossein Rezaei, Javad Zanganeh Ebrahimi and Hasan Basafa. Journal of the British Institute of Persian Studies. Vol. 57, 2019 - Issue 2. <https://www.tandfonline.com/doi/full/10.1080/05786967.2018.1557388?scroll=top&needAccess=true>

BLUE LETTER BIBLE


Verse or Word(s) **KJV**

KJV
CLICK TO CHANGE

← COPY COPY OPTIONS STRONG'S RED-LETTER

Lexicon :: Strong's H211 - 'Owphiyr

אֹפִיר

Transliteration	Pronunciation
'Owphiyr	ō-fēr' (Key) 
Part of Speech	Root Word (Etymology)
proper locative noun, proper masculine noun	Of uncertain derivation

Dictionary Aids

TWOT Reference: 50

KJV Translation Count — Total: 13x

The KJV translates Strong's H211 in the following manner: Ophir (13x).

Outline of Biblical Usage [?]

- I. Ophir = "reducing to ashes"
 - A. eleventh son of Joktan
 - B. a land or city in southern Arabia in Solomon's trade route where gold evidently was traded for goods
 - C. characteristic of fine gold

BLUE LETTER BIBLE

HELP QUICKNAV ADV. OPTIONS


Verses or Word(s) KJV

KJV
CLICK TO CHANGE

← COPY COPY OPTIONS ■ STRONG'S ■ RED-LETTER

Lexicon :: Strong's H216 - 'owr

אֹר

Transliteration	Pronunciation
'owr	ōre (Key) 
Part of Speech	Root Word (Etymology)
feminine noun	From אֹר (H215)

Dictionary Aids

TWOT Reference: 52a

KJV Translation Count — Total: 123x

The KJV translates Strong's H216 in the following manner: light(s) (114x), day (2x), bright (1x), clear (1x), flood (1x), herbs (1x), lightning (1x), morning (1x), sun (1x).

Outline of Biblical Usage [?]

- I. light
 - A. light of day
 - B. light of heavenly luminaries (moon, sun, stars)
 - C. day-break, dawn, morning light





Blue Letter Bible KJV

Lexicon :: Strong's H217 - 'owr

אור

Transliteration	Pronunciation
'owr	ore (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From אִיר (H215)

Dictionary Aids

TWOT Reference: 52d

KJV Translation Count — Total: 6x

The KJV translates Strong's H217 in the following manner: fire(s) (5x), light (1x).

Outline of Biblical Usage [?]

flame, light of fire

Strong's Definitions [?] (Strong's Definitions Legend)

אור 'owr, oor; from H215; flame; hence (in the plural) the East (as being the region of light):—fire, light. See also H224.



8



פה

122

Abarim Publications' online Biblical Hebrew Dictionary

פה פאה

Officially not related, the two words פה (ph) and פאה (pā) show a remarkable consistency in usages:

פה

There are two words in Hebrew that are spelled פה (ph), but they are probably unrelated:

פה I

The masculine noun פה (ph) means mouth. It's also spelled פּה (pw) and פֶּה (py). This noun shows up in cognate languages across the Semitic spectrum, and although scholars attest that it has no clear root or origin, here at Abarim Publications we find it pretty clear that it is either formally derived from or else popularly connectable to the verb פּאַר (pa'ar), meaning to cleave (see below). In other words: the mouth is essentially a cleft.

The word פה (ph), meaning mouth is used in much the same fashion as the English word mouth is: as organ with which to eat and drink (Genesis 25:28, Judges 7:6), and as organ of speech (Genesis 45:12, 2 Samuel 1:16). This word is not limited to a human mouth; animals have them too (birds: Genesis 8:11; bear and lion: 1 Samuel 17:35), and God has a mouth as well (Isaiah 1:20, Jeremiah 9:11).

8. Strong's Concordance #H217. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H217&t=KJV>

122. “פה.” Abarim-Publications.com. “PY (פי).”

<https://www.abarim-publications.com/Dictionary/p/p-he.html#.XI5NzZMzbBU>

CHAPTER ONE

INTRODUCTION

Definitive evidence for the earliest use of gold in southern Africa occurs in the form of gold mines in this region, with dates that span the last 1000 years. Gold mining was stimulated by increased trade with the East Coast, that started in the late 1st millennium AD. This resulted in significant economic changes that contributed to the rise of a

Gold first appears in the archaeological record of southern Africa during the Late Iron Age, after about AD 1000 (Hudnison 1984; Phinister 1974, 1976; Summers 1969; Swan 1994). Worked gold of the Late Iron Age has been found in elite burial sites such as at Mapungubwe (Meyer 1998), Tlokweng (Kissel 1992), and political centres such as Great Zimbabwe (Huffman 1996). Gold mines have been identified, such as the Geelang and Aboyne mines in Zimbabwe (Swan 1994). Production sites,

TECHNOLOGICAL, SOCIAL AND ECONOMIC ASPECTS OF GOLD PRODUCTION AND USE BY THE IRON AGE PEOPLE OF SOUTHERN AFRICA

1. Introduction

University of Cape Town

2/26/2020

Brief history of gold mining in South Africa - Mining for schools

BRIEF HISTORY OF GOLD MINING IN SOUTH AFRICA

INCLUDING MAJOR EVENTS

1873	First large-scale production began when alluvial deposits were discovered at Pilgrim's Rest (/index.php)
1884	Gold was discovered in the Witwatersrand which led to an influx of miners from around the world
1886 - 1900	First large gold mining company established and the commencement of the development and the population of Johannesburg increased ten-fold in just four years. A new class, the Randlords, emerged
1887	Africa's largest stock market, the JSE, was started specifically to fund the mining sector

<https://www.miningforschools.co.za/lets-explore/gold/brief-history-of-gold-mining-in-sa>

1/8

9. Department of Archeology, University of Cape Town Rondebosch 7701, Duncan Miller, Nirdev Desai & Julia Lee-Thorp, South Africa Archeology Society Doodwin Series 8, 91-99, 2000 P.1-2.

<https://pdfs.semanticscholar.org/2d89/36d46c4400f059260188d793ebfe000c1e20.pdf> ;

Minerals Council South Africa. Retrieved Feb. 26, 2020.

<https://www.miningforschools.co.za/lets-explore/gold/brief-history-of-gold-mining-in-sa>



Not Secure | hebrewname.org/name/ophira-ofira

←Back

Ophira (Ofira)



Hebrew : אופירה

Gender : ♀

	English	Hebrew
Name	Ophira (Ofira)	אופירה
Historical Period	The Modern Era	התקופה המודרנית
Meaning	The name is composed of the name "Ophir" and the final letter ה which denotes a direction. The meaning of the name is: "to Ophir".	השם "אופירה" מורכב מהשם "אופיר" ומ-ה' הכיוון. משמעות השם היא: "לאופיר".
History	Ophir is the name of a country which was the place of origin of gold, as attested in the verse: "And they came to Ophir (אופירה) and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon." 1 Kings 9, 28	אופיר הוא שם של ארץ ממנה היו מביאים זהב, כפי שכתוב בפסוק: "וַיָּבֹאוּ אֶל-אֹפִירָה, וַיִּקְחוּ מִשָּׁם זָהָב אַרְבַּע-מֵאוֹת וְעֶשְׂרִים כֶּכֶר וַיָּבֹאוּ אֶל-הַמֶּלֶךְ שְׁלֹמֹה." מלכים א ט 28



15. "Ophira." [hebrewname.org](http://hebrewname.org/name/ophira-ofira).
<http://hebrewname.org/name/ophira-ofira>

Spain, largely carried on the Greek tradition about the East, perpetuating stories about Amazons, people without heads, griffins, and other such characters, but adds two lands which lay to the east of India. One was Chryse, said to boast soil of gold, the other Argyre, said to have soil of silver:

NOTE: Tamus = China. Ganges = India but drawn on maps as IndoChina then.

In the vicinity of Tamus is the island of Chryse; in the vicinity of the Ganges that of Argyre. According to older writers, the soil of the former consists of gold, that of the latter is of silver and it seems very probable that either the name arises from this fact or the legend derives from the name.

NOTE: Pomponius Mela locates Chryse and Argyre as 2 islands SE of China in the Philippines between the Malay Tip and China.

Mela was quoting earlier, unknown sources and he goes on to vaguely mention the possibility of a Southeast Asian peninsula: NOTE: Vague? It's the entire context for these quotes. See next page. He doesn't "go on," this is the context Suarez ignores.

Between Colis [southeastern tip of Asia] and Tamus [China] the coast runs straight. It is inhabited by re-

tiring peoples who garner rich harvests from the sea.

NOTE: The islands between Malay tip and China are called Philippines.

Pliny also alludes to a Southeast Asian peninsula. Noting that the Sares (Chinese) wait for trade to come to them, he lists three rivers of China, which are followed by "the

NOTE: Pliny NEVER says Chryse is a Peninsula but islands multiple times.

Mention of Chryse is also made in the *Periplus of the Erythraean Sea*, which describes Chryse as "the last part of the inhabited world toward the east, under the rising sun itself," a land from which comes "the best tortoise-shell of all the places on the Erythraean Sea." The work's anonymous author then described the land of This (China) and city of Thintē, from which raw silk, silk yarn, and silk cloth, acquired through silent barter, were brought overland to India.⁸⁹ Isidore Hispalensis (Isidore of Seville, ca. 560-636 A.D.), in his *Etymologiae*, one of the most popular cosmographies of the Middle Ages, also placed the lands of Chryse and Argyre in the southeastern extreme of the world, along with Taprobana and Tyle (Tile, an island near India).

NOTE: Suarez paraphrases and omits the rest of the directions demonstrating SE of China in fraud.

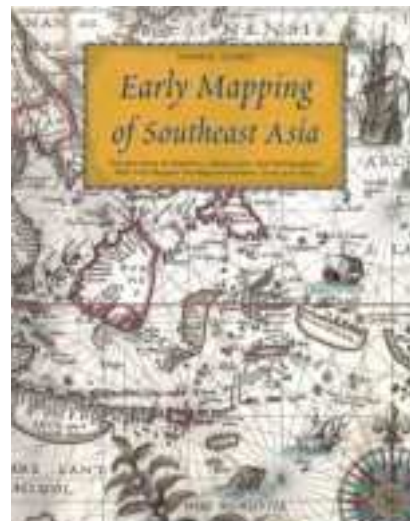
NOTE: Perfect example of British manipulations to this narrative: This Periplus quoted by Suarez is deceptively incomplete omitting important directions. We do not use Suarez in his misrepresentation of part of the directions to Chryse provided by the Periplus of the Erythraean Sea which we instead quote directly. We use his misrepresentation of Mela as an example of such. He totally misrepresented this by removing parts of the 2nd half of the directions which indicate it is the island beyond China and to the Southeast of China in the sea. That cannot be Malaysia but only the Philippines fits. He does so to force the Malay Peninsula into the equation which requires deliberate British fraud. See Next Page for Mela's actual words translated and the following page for the actual Periplus with full directions you will not find with this author. How any author could offer the Periplus and leave out the portion within "After this region under the very north, the sea outside ending in a land called This." [China] can only be fraud. Let's be clear. There is a blogger attempting to capitalize on this fraud by further advancing it and additional fraud of such also ignoring the actual Periplus wording and going right to authors like this who are clearly deceiving and not attempting to represent the truth. Suarez then misinterprets Mela above who located Chryse and Argyre as islands in the South China Sea not the Malay Peninsula, misrepresents the Periplus completely and then, goes on to claim Pliny the Elder and geographer was confused about whether Chryse was an island or a Peninsula thus it must be a Peninsula yet Pliny calls it an island every time. He seizes on directions where Pliny involves 3 rivers in China, a bay and the "Promontory of Chryse." Again, Pliny was a geographer. He knew the difference between an isle and a peninsula. He also knew the word promontory refers to a rocky point and islands can have promontories just as much as peninsulas. Yes the word can be a peninsula but not when the same author calls it an island many times and a promontory only this once which is also a description found on an island. That's deception not scholarship. However, he fraudulently deals with such and concludes Pliny must have meant a peninsula. To make such assumption requires one to believe Pliny did not know the difference and was confused yet his writings are very clear and he was a geographer. This is propaganda.

Fig. 30 The Tiber world map, twelfth century. Of the two islands in the ocean sea immediately above Adam and Eve, the right-hand one represents the Southeast Asian system of Argyre and Chryse. Reproduced from the facsimile in Nordenskiöld, *Facsimile Atlas*, Stockholm, 1889.



Fig. 31 Tiber's world map (Muller), Adam and Eve, the sea, and the island of Chryse and Argyre.

NOTE: Suarez ignores the Philippines ignorantly.



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16. Early Mapping of South East Asia, Thomas Suarez, Fig. 30 & 31 and Chryse & Argyre Entire Chapter.

https://books.google.com.ph/books?id=wQTQAgAAQBAJ&pg=PT162&lpg=PT162&dq=Early+Mapping+of+South+East+Asia,+Thomas+Suarez,+Fig.+30.+Reproduced+from+facsimile+in+Nordenskiöld,+Facsimile+Atlas,+&source=bl&ots=Tc0gOgVL6i&sig=AC-fU3U1mqD6N8ypXfK-JjRDsOsPYVS4pA&hl=en&sa=X&ved=2ahUKEwiAk5ftuL_nAhViF6YKHWixDaQQ6AEwAHOECoAQAv=one-page&q=Early%20Mapping%20of%20South%20East%20Asia%2C%20Thomas%20Suarez%2C%20Fig.%2030.%20Reproduced%20from%20facsimile%20in%20Nordenskiöld%2C%20Facsimile%20Atlas%2C&f=false



MELA'S ACTUAL WORDS (TRANSLATION INTO ENGLISH):

POMPONIIUS MELA, CHOROGRAPHIA

Pomponius Mela, *Chorographia Bk II*, from Pomponius Mela's *Description of the World*, translated by Frank E. Romer, University of Michigan Press, 1998, under copyright, permission requested. This text has 1529 tagged references to 698 ancient places.

NOTE: The context of this entire passage is set between the Malay Tip and China as islands in the sea. That is called the Philippines.

§ 3.67 The **Philibothri** hold the coastline from Point Tamus to the **Ganges**. From the **Ganges** to Point Collis, except where it is too hot to be inhabited, are found black peoples, **Aethiops** so to speak. From Point Collis to the **Indus** the shores are straight, and peoples live there who are **liberosi** and quite prosperous because of the sea's riches.

NOTE: Tamus is China. We know the Ganges in India today. However, ancient maps omit Burma, Malay Peninsula and Indochina and place the Ganges just South of China (Tamus).

§ 3.68 Tamus is a spot that the **Tamas** rises. Collis is the second angle on the eastern part and begins the side that faces south, the **Ganges** and the **Indus** are rivers. The **Ganges** originates from many sources in the **Haemodis** Range, and as soon as it has formed a single bed, it becomes the greatest of all rivers and gets even wider in some places. It is ten miles wide where it flows in its narrowed bed, and it spreads into seven mouths.

NOTE: Tamus is China. Collis is the Malay Peninsula in description though in that time they thought India and China were next to each other on the coast. That's wrong but we just need to understand their mindset.

§ 3.69 The **Indus** rises in the **Propersus** Range and in fact admits other rivers, the most famous being the **Cophes**, **Araxinus**, and **Hydaspes**. It carries in its broad span a single river born of several streams. As a result of this circumstance the **Indus** roughly equals the **Ganges** in size. Later, after it has circumvented a huge mountain chain by making several sweeping bends, the river descends a second time, straight and uninterrupted, until it divides left and right and makes its outlet to the sea through two widely scattered mouths.

NOTE: Notice how they bounce from India to China seamlessly as they were not aware in 43 AD that they were confusing the Malay Peninsula with Burma and India. 16th Century cartographers and Magellan straighten this out.

§ 3.70 Alongside Point Tamus is the island of **Chryse**, beside the **Ganges** the island of **Argyre**. The first has golden soil — so the old writers have handed down — the other has silver soil. Moreover, as seems to be the case really, either the name comes from the fact, or the legend comes from the designation. **Taprobane** is said to be either a very large island or the first part of the second world, but because it is inhabited, and because no one reportedly has circumnavigated it, the latter interpretation is as good as true.

NOTE: Chryse is associated with China just as The Periplus places it Southeast of China and so does Dionysius the Tourist. This is consistent. Argyre beside the Ganges is still consistent with the view of that era which placed Ganges in Indochina essentially.

§ 3.71 Opposite the mouths of the **Indus** are the so-called islands of the **Sun**, so unlivable that the pressure of the atmosphere instantly sucks the life out of anyone who enters, and between the rivers' very mouths is the district of **Patalene**, which is uninhabitable in some places because of the heat and inhabitants. From there the district of **Acave**, itself impassable and deserted, stretches to the beginning of the **Red Sea**. Its land is more like ashes, dust, and that is why the rivers that trickle through it are scarce and scant. We are told that its best-known rivers are the **Tubero** and the **Anaxos**.

NOTE: These islands do not exist in India by the Ganges. They were reporting the Ganges next to China in error which became clear as they were missing an entire land mass in Burma, Malay Peninsula and all of Indochina. No surprise in an age where they were no longer travelling that far yet. Magellan and the 16th century cartographers remedy this.

NOTE: Mela is far more specific in identifying Chryse and Argyre. He is placing Chryse by China specifically so any view he meant the Malay Peninsula is fraudulent deduction. He says Chryse is an island and he knew the difference between a Peninsula and an Island. He NEVER says Chryse is a Peninsula. Suarez is committing fraud to apply such reason inaccurately. Pliny also NEVER says Chryse is a Peninsula as he commits the same fraud there stretching the reference when he even admits Pliny says Chryse is an island multiple times yet we are to believe that Pliny the great Geographer did not know the difference between a Peninsula and an island. He most certainly did. This is British propaganda not relaying facts in interpretation accurately. Mela continues in identifying Argyre next to the Ganges but in the perspective that both isles are placed between Collis (Malay Peninsula Tip) and Tamus (China) which Suarez agrees but then ignores. The Islands between the Malay Peninsula and China are called the Philippines. Suarez then goes back to India in confusion when in the directions, Mela is in the South China Sea just as The Periplus and Dionysius relay. Certainly, Suarez was smart enough to know this but this is propaganda which ignores such reason. Again, the reason Argyre is associated as beside or really East of the Ganges is because it is but it is not right next to it. Mela omits the entire Malay Peninsula, Burma and Indochina. We have centuries of history and the islands Mela is discussing were not found next to the Ganges, they are found right where Mela tells us they were and maps agree. They are found in the Philippines. One cannot ignore the mindset of this era. Suarez and other especially British authors do ignore this. See our maps with this 1st Century mindset following in 17, 18 and 154.

16. 2. "Pomponius Mela, *Chorographia Bk II*, from Pomponius Mela's *Description of the World*." Translated by Frank E. Romer. University of Michigan Press. 1998. Sections 3.67-3.71. <https://topostext.org/work/145>

16 CONT'D



penelope.uchicago.edu/teap/hus/ant-8.html

houses; rather than leading the life of slaves. He appointed also five hundred and fifty rulers over those Canaanites who were reduced to such domestic slavery; who received the entire care of them from the King, and instructed them in those labours and operations wherein he wanted their assistance.

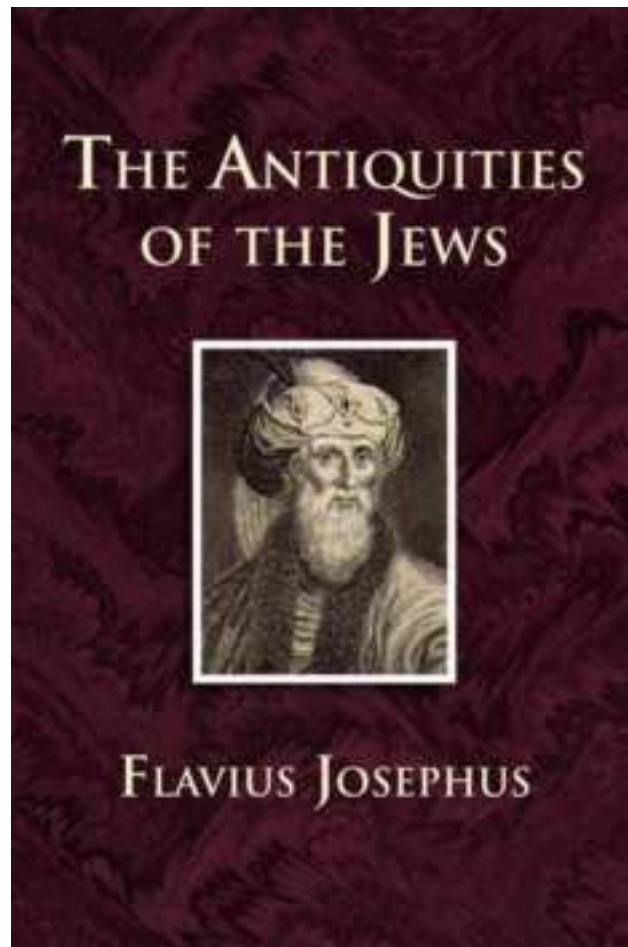
4. Moreover the King built many ships in the Egyptian bay of the Red Sea; in a certain place called *Ezion-geber*. It is now called *Berenice*; and is not far from the city *Eloth*. This country belonged formerly to the Jews; and became useful for shipping, from the donations of Hiram King of Tyre. For he sent a sufficient number of men thither for pilots, and such as were skilful in navigation: to whom Solomon gave this command, that they should go along with his own stewards to the land that was of old called *Ophir*, (27) but now the *Aurea Chersonesus*: which belongs to India: to fetch him gold. And when they had gathered four hundred talents¹ together, they returned to the King again.

penelope.uchicago.edu/teap/hus/ant-8.html

CHAPTER 7.

How Solomon grew rich, and fell desperately in love with women: and how God being incensed at it, raised up Ader and Jeroboam against him. Concerning the death of Solomon.

1. [About An. 1020.] ABOUT the same time there were brought to the King from the *Aurea Chersonesus*, a country so called, precious stones, and pine trees; and these trees he made use of for supporting the temple, and the palace; as also for the materials of musical instruments, the harps, and the psalteries: that the Levites might make use of them in their hymns to God. The wood which was brought to him at this time was larger and



19. Antiquities of the Jews — Book VIII, Chapter 6:4 and 7:1. Flavius Josephus.
<https://penelope.uchicago.edu/josephus/ant-8.html>.

The New York Times

TIONAL BUSINESS

The New York Times

Miners shun mineral wealth of the Philippines

By Donald Greenlees

May 14, 2008



MANILA — When the Australian miner Rusina started to extract nickel from its mining concession on the island of Luzon in March, the first major problem it faced was what to do about a highly organized illegal mining operation.

But miners and mining analysts say the money is still only trickling in to exploration and the opening of new mines. Excessive and slow regulatory procedures, laws that give local governments significant power over the exploitation of mineral resources, the invasion of mining concessions by illegal miners or small-scale mining operators, and security problems surrounding many mines in remote regions are all blamed for discouraging investment.

The Fraser Institute, one of the leading international mining research groups, ranks the Philippines as one of the five most mineral-rich countries in the world, but, in an annual survey, places it near the bottom of the 65 mining regions and countries as an investment destination, only slightly better than Zimbabwe.

The Philippines government estimates mineral wealth of \$1 trillion. It is estimated to have the second-largest gold deposits after South Africa, and one of the largest copper deposits in the world. It is also rich in nickel, chromite and zinc.

"Philippine resources are among the best in the world, so miners have to take an interest," said Peter Wallace, a Manila-based business consultant, who has written extensively on the country's mining industry.

11. NY Times, Miners shun mineral wealth of the Philippines, By Donald Greenlees, May 14, 2008. Citing The Fraser Institute.

<https://www.nytimes.com/2008/05/14/business/worldbusiness/14iht-mine.1.12876764.html>.

Here is a Second Source Citing Frasier Institute for 2014 with Philippines as #3 in Gold and Top 10 in overall resources:

https://books.google.com.ph/books?id=90C4DgAAQBAJ&pg=PA344&lpg=PA344&dq=lusong+dao+philippines&source=bl&ots=x-3Tqn-O8W6&sig=ACfU3U3KDQU5O_3Z7K4vDvht9lpHOTe_w&hl=en&sa=X&ved=2ahUKEwigssXsqe_nAhXaZt4KHSdnDwoQ6AEw-B3oECAwQAQ#v=onepage&q=lusong%20dao%20philippines&f=false






Forbes


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forbes.com/sites/ralphjennings/2015/04/05/trillion-dollar-goldmine-for-philippine-economy-emerging-from-murky-pit/#1189c84925cf

208,022 views | Apr 5, 2015, 10:04pm

Trillion-Dollar Philippine Economic Goldmine Emerging From Murky Pit

 **Ralph Jennings** Contributor @ Asia

 This article is more than 2 years old.

The Philippines holds the world's second largest gold reserves, and applications from foreign mining firms are piling up to tap that plus a list of other metals that basically just sit under the ground now. Mining made up just 0.72 of the impoverished Southeast Asian country's economy in 2012 as gold production fell back 50% to 15,762 tons that year. Access to the \$1.4 trillion Philippine mining sector, rich also in copper and nickel, has been mired since the 1980s in klutzy laws, environmental battles and land rights issues. It may be on its way out of the pit this year.

<https://www.investingnews.com/daily/resource-investing/precious-metals-investing/gold-investing/gold-in-the-philippines/>

NOTE: Though 2nd in untapped gold reserves, the Philippines is typically ranked near the very bottom for investment in just about every category in the past due to corruption, lack of security, legal system, etc. Therefore, production and investment reports will always convey the Philippines much lower on those reports as it does not produce as much and generally, investment is much less. However, this does not change the fact that the Philippines is reported to have the 2nd largest untapped gold reserves in the ground. To the right is an excerpt of the Frasier Institute who reports on investment. In locating Solomon's Gold however, we are uninterested in investment nor production output but actual untapped gold reserves in which the Philippines leads as #2 today. This is another reason why corruption must be rooted out of the Philippines because these crooked officials are hurting the people of the Philippines even in proving this claim and that is evil by any measure.

PHILIPPINES

PHILIPPINE government has focused application from mining/exploration companies already established in PHIL over those lodged by new entrants, despite valid priority applications by the latter.

— An exploration company, Company president

PHILIPPINES

It is well understood and commented behind closed doors that regulatory authorities are exceptionally corrupt and expect large sums of "bribe" to

PHILIPPINES

advance and approve permits. Local, regional, and national politicians are the ones and are quite adept at gaming the system for personal gain. Frivolous lawsuits are the standard and parties can be "persuaded" to hold decisions in abeyance, reverse decisions, or be "influenced" for decisions.

— A producer company with less than 1500000, Vice-president

12. Forbes Magazine. "Trillion – Dollar Philippine Economic Goldmine Emerging From Murky Pit." Ralph Jennings. April 5, 2015. <https://www.forbes.com/sites/ralphjennings/2015/04/05/trillion-dollar-goldmine-for-philippine-economy-emerging-from-murky-pit/#1189c84925cf>. Other sources: <https://investingnews.com/daily/resource-investing/precious-metals-investing/gold-investing/gold-in-the-philippines/>; <https://gulfnews.com/world/asia/philippines/gold-in-the-philippines-how-much-is-it-really-worth-1.1552204923140>



Citing:



13. "Mining for Gold in the Philippines." By Nicole Rashotte. Gold Investing News. September 10th, 2019. InvestingNews.com.

<https://investingnews.com/daily/resource-investing/precious-metals-investing/gold-investing/gold-in-the-philippines/>

Citing: The Wall Street Journal: <https://www.wsj.com/articles/mining-companies-in-philippines-face-many-travails-1431467078>

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Introduction

quios. Duarte Barbosa, who wrote a geographical account of the countries bordering on the Indian Ocean and those within range of the ocean, has this to say of the Ryukyu inhabitants:

From Malaca they take the same goods as the Chins [Chinese] take. These islands are called Lequios [in one version 'Liquil']. The Malaca people say that they are better men, and richer and more eminent merchants than the China. Of these folk we as yet know but little, as they have not yet come to Malaca since it has been under the King our Lord."

The Duarte Barbosa who wrote this book has been identified by some with the Portuguese of the same name who became Magellan's cousin by marriage and accompanied him on his great voyage. Medina has shown that this was probably not the same man, but it makes little difference.²⁶ The Barbosa book was finished by 1516 and was available in manuscript to Magellan as he studied to complete his plan in Portugal before transferring allegiance to Spain. Magellan digested Barbosa's work and with his own hand rewrote one passage, which consisted of a list of places between the Cape of Good Hope and the Lequios that were known but not yet occupied by the Portuguese. Magellan's version substitutes for Barbosa's "Lequios" the words "Tarsis" and "Ofir."²⁷

These are, of course, the biblical Tarshish and Ophir associated with Solomon and his trading partner, Hiram of Tyre. In 1 Kings 10:11 the statement is: "And the navy also of Hiram, that brought gold

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NOWELL'S SOURCE

Magellan's Voyage Around the World

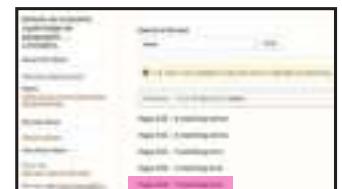
26. *Primo viaggio*, p. 197.
27. *The Book of Duarte Barbosa*, transl. and ed. Mansel Longworth Dames, London, Hakluyt Society, 1921, II, 216.
28. Medina, III, cccl-liii.
29. Denucé, "Les Îles Lequios (Formose et Riu-Kiu) et Ophir," *Bulletin de la Société Royale Belge de Géographie*, XXXI, 1907, 488.
30. "Livro de Duarte Barbosa," *Collecção de noticias para a historia e geografia das nações ultramarinas que vivem nos dominios portugueses*, II, Lisbon, 1867, 575.
31. Medina, *El veneciano Sebastián Caboto al servicio de España*, 2 vols., Santiago de Chile, 1908, I, 421. There are frequent references to Tarshish and Ophir in the Cabot documents.

Note: All 4 of Nowell's sources listed here.



NOTE: Nowell is clearly ignoring Pigafetta located the Lequios as well as several others. They are found on Luzon Island and not Taiwan nor Japan which even in his own book flies in the face of that which he quotes. The Lequios or Lucoes or Lequii of Luzon are called Iloconos from Ilocos and they call their elder males Laki and their males Lalaki. This is a no-brainer when one chooses not to ignore the Philippines as Nowell and most authors seem stuck in such false paradigms.

Nowell's source is out of print but the University of Illinois and University of Michigan allow Limited Search of v. 31 through Hathi Trust Digital Library of the text only of this publishing which affirms on P. 438 the words Nowell is quoting. Here are examples: (<https://catalog.hathitrust.org/Record/000681729>)



148. "Magellan's voyage around the world; three contemporary accounts [by] Antonio Pigafetta, Maximilian of Transylvania [and] Gaspar Correa." Charles E. Nowell. 1962, Northwestern University Press. P. 20. Citing Livro de Duarte Barbosa, 1516. <https://babel.hathitrust.org/cgi/pt?id=uc1.31822013755558&view=1up&seq=9>

Magellan's Voyage Around the World

from Ophir, brought in from Ophir great plenty of alnumg trees, and precious stones." II Chronicles 9:21 says: "For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks." Elsewhere these Old Testament books agree in saying that Solomon received more than four hundred talents of gold from Ophir.

We shall not enter into the centuries-old debate as to what and where these lands actually were. The writer of I Kings certainly meant that the journey to Ophir began by way of the Red Sea, because in connection with Ophir (9:26) he says: "And the king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom." Later Christian writers for centuries associated the gold of Ophir with East Africa, but at the time of the Portuguese discoveries Ophir was thought of as the Aurea Chersonesus (Golden Peninsula) of Ptolemy, in which that Greek geographer also placed Cattigara, mentioned by Pigafetta as the immediate transpacific goal of Magellan. But Magellan connected Solomon's treasure with something else he had read in Barbosa:

Facing this great land of China there are many islands in the sea, beyond which [on the other side of the sea] there is a very large land which they say is mainland, from which there come to Malacca every year three or four ships, like those of the China, belonging to white men who are said to

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NOTE: Nowell admits Magellan located Ophir and Tarshish and then forgets that he landed in the Philippines not Japan nor Taiwan. The Philippines is across to the East of China as well. You will notice he simply ignores the Philippines in drawing conclusions. He even recognizes that Chryse is an island North of the equator and yet, forgets that the Philippines is just North of the equator but skips it to Japan and Taiwan in willing ignorance. These authors ignore the obvious. Anyone who characterizes this as North of Indonesia and skips the Philippines, is simply not interested in representing the truth.



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Introduction

be great and rich merchants: they bring much gold, and silver in bars, silk, rich cloth, and much very good wheat, beautiful porcelains, and many other merchandises.¹⁰

Barbosa, in mentioning this great land across the water from China, might have been referring to Japan. More likely, though, he meant the island of Taiwan, or Formosa, separated by the Gulf of Fukien from mainland China. At the time Barbosa wrote, the Portuguese can scarcely have had information about Japan. They had some regarding Formosa and the Ryukyus, whose exact latitudinal position they did not know but correctly placed northward of Malacca and the Moluccas and hence north of the equator. These are obviously what Magellan took to be Tarshish and Ophir.

If further proof is needed that he sought these places in addition to the Moluccas, we have it in the agreement between the Spanish crown and Sebastian Cabot. On April 4, 1525, less than six years after Magellan sailed, Cabot, now pilot major of Spain, signed a contract to make much the same voyage, though with objectives more concisely stated. He offered to go with three ships through the Strait of Magellan to reach the Moluccas "and other islands and lands of Tarshish and Ophir and eastern Cathay and Cipangu."¹¹ The Spanish government had preferred to leave the names Tarshish and Ophir out of the earlier Magellan contract, but now that the western route to the Orient had been discovered, security regulations could be relaxed to the extent of openly mentioning the biblical lands.

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150. "Magellan's voyage around the world; three contemporary accounts [by] Antonio Pigafetta, Maximilian of Transylvania [and] Gaspar Correa." Charles E. Nowell, Northwestern University Press, 1962. P. 21-22. <https://babel.hathitrust.org/cgi/pt?id=uc1.31822013755558&view=1up&seq=9>

63. After these, the course turns toward the east again, and sailing with the ocean to the right and the shore remaining beyond to the left, Ganges comes into view, and near it the very last land toward the east, Chryse. There is a river near it called the Ganges, and it rises and falls in the same way as the Nile. On its bank is a market-town which has the same name as the river, Ganges. Through this place are brought malabathrum and Gangetic spikenard and pearls, and muslins of the finest sorts, which are called Gangetic. It is said that there are gold-mines near these places, and there is a gold coin which is called *coltis*. And just opposite this river there is an island in the ocean, the last part of the inhabited world toward the east, under the rising sun itself; it is called Chryse; and it has the best tortoise-shell of all the places on the Erythraean Sea.

64. After this region under the very north, the sea outside ending in a land called This, there is a very great inland city called Thinae, from which raw silk and silk yarn and silk cloth are brought on foot through Bactria to Barygaza, and are also exported to Damirica by way of the river Ganges. But the land of This is not easy of access; few men come from there, and seldom. The country lies under the Lesser Bear, and is said to border on the farthest parts of Pontus and the Caspian Sea, next to which lies Lake Maeotis; all of which empty into the ocean.

https://en.wikisource.org/wiki/Periplus_of_the_Erythraean_Sea

38/18

THE PERIPLUS is written by a Greek sailor recording accounts in his travels to India. The Greek Isle of Gold is the same as the Indian Isle of Gold. Both are found East of India and Southeast of China. Where are those islands? In the South China Sea. Today we call them the Philippines. An original of this text is housed at The British Museum.

http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_19391

17

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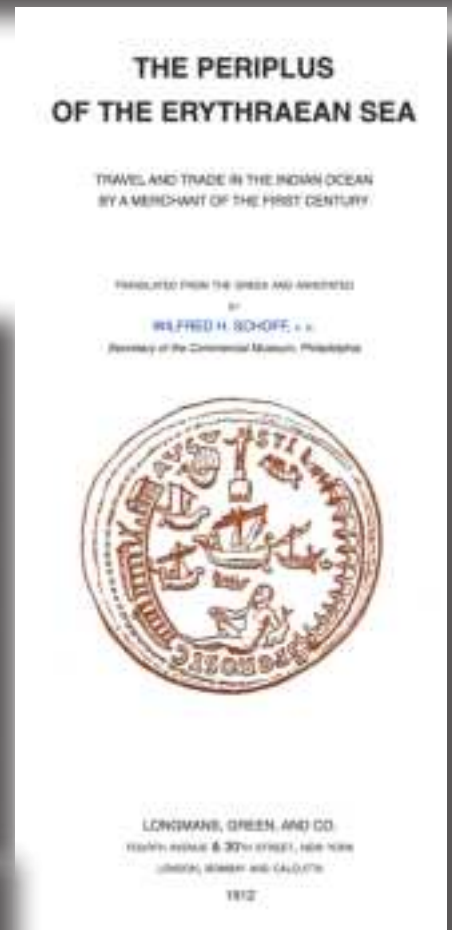
Show link URL

Date	1st quarter of the 14th century
Title	Geographical works
Content	Geographical works, including: Map of the world. Map of the British Isles. Map of

Add MS 19391, ff 9-12

Periplus Maris Erythraei (TLC 0071.001)

Periplus Maris Erythraei (TLC 0071.001)

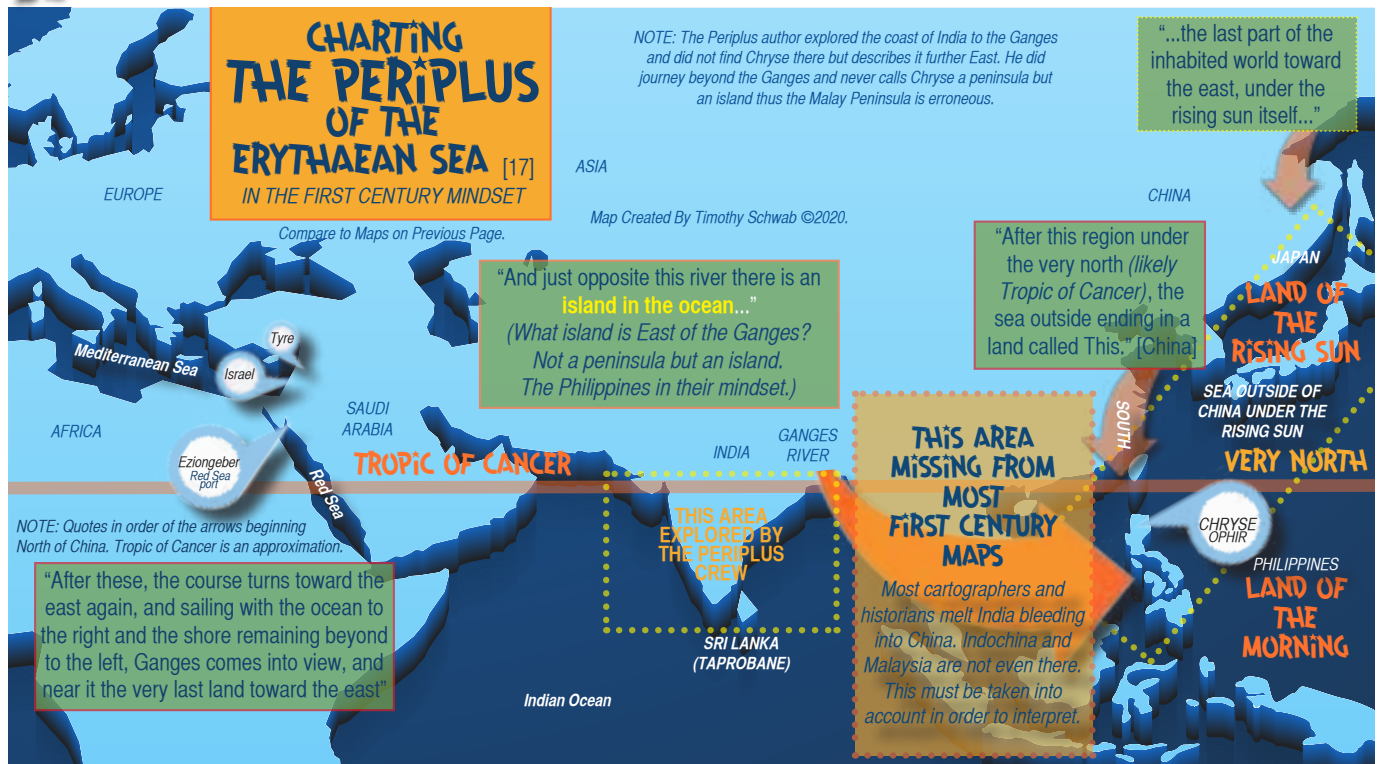



17. 1. THE PERIPLUS OF THE ERYTHRAEAN SEA, TRAVEL AND TRADE IN THE INDIAN OCEAN BY A MERCHANT OF THE FIRST CENTURY, translated from the greek and annotated by WILFRED H. SCHOFF, Secretary of the Commercial Museum, Philadelphia. LONGMANS, GREEN, AND CO., New York. 1912. Section 63-63. 2. Original housed at The British Museum (Add. MS 19391). https://en.wikisource.org/wiki/Periplus_of_the_Erythraean_Sea.

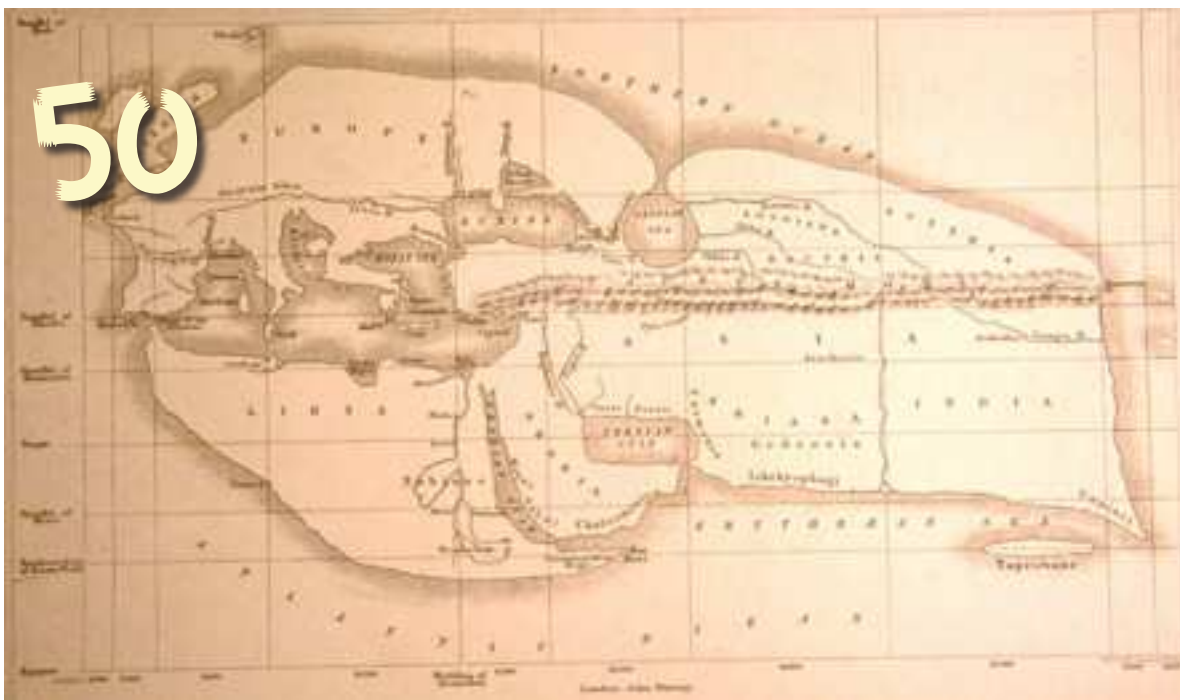


OUR EXPLANATION OF THE PERIPLUS PERSPECTIVE:

17



50



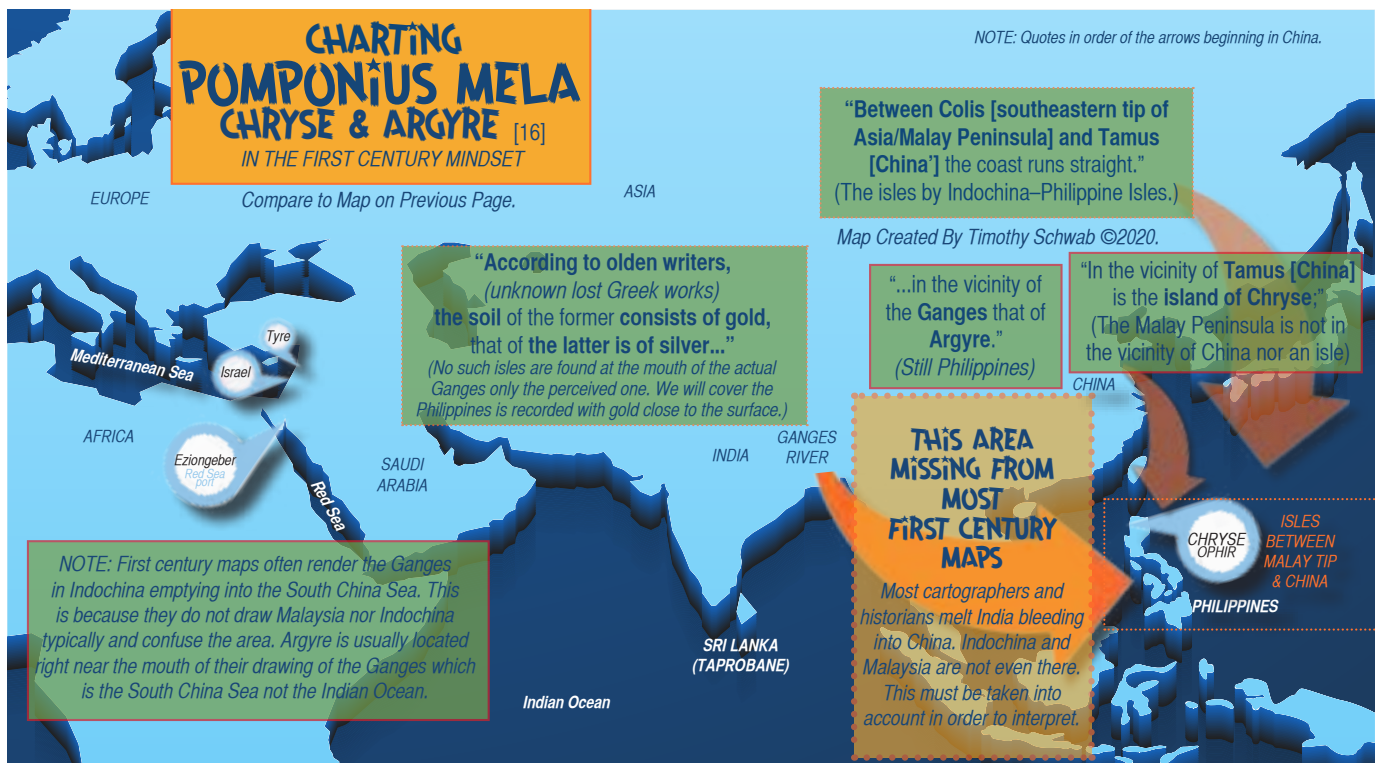
NOTE: SAME 2 ISLANDS ARE SE OF CHINA NOWHERE NEAR INDIA BUT THEY STILL CALLED INDOCHINA INDIA BACK THEN.

50. “19th-century reconstruction of Eratosthenes’ map of the (for the Greeks) known world,” c. 194 BC. Public Domain. Hi Res image from Alamy.

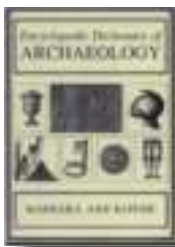


18

OUR EXPLANATION OF MELA'S PERSPECTIVE: (SEE [16] FOR MELA'S WRITTEN DIRECTIONS)



18. World Map of Pomponius Mela, 43 A.D. rotated for north up and be comparable with modern maps. Reconstruction by Konrad Miller (reconstructed in 1898). modified version of File:Karte Pomponius Mela.jpg; form Mappae Mundi Bd. Vi. "Rekonstruierte Karten", Tafel 7. Public Domain. https://commons.wikimedia.org/wiki/File:Karte_Pomponius_Mela_rotated.jpg



Philippines, the: An archipelago of about 7,100 islands and islets lying about 500 miles (800 km) off the southeastern coast of Asia. A firm archaeological sequence began there c. 30,000 years ago, at Tabon Cave on Palawan Island. There are Late Pleistocene stone industries, the spread of a small flake and blade technology after 5000 bc (Holocene), and the arrival and rapid spread of Austronesian-speaking horticulturalists after 3000 bc. Rich jar-burial assemblages occur in the islands from about 1000 bc; bronze and iron appear later.

Note: Gold is found often with these rich jar-burial assemblages. See Source #402.



Mines dating back to at least 1,000 B.C. have been found in the Philippines.

<https://en.wikipedia.org/wiki/Mining>

Classical Philippine civilization [edit]
See also: *Cultural achievements of pre-colonial Philippines*

Mining in the Philippines began around 1000 BC. The early Filipinos worked various mines of gold, silver, copper and iron. Jewels, gold ingots, chains, calombigas and earrings were handed down from antiquity and inherited from their ancestors. Gold dagger handles, gold dishes, tooth plating, and huge gold ornaments were also used.^[20] In Laszlo Legesza's "Tantric elements in pre-Hispanic Philippines Gold Art", he mentioned that gold jewelry of Philippine origin was found in Ancient Egypt.^[20] According to Antonio Pigafetta, the people of Mindoro possessed great skill in mixing gold with other metals and gave it a natural and perfect appearance that could deceive even the best of silversmiths.^[23] The natives were also known for the jewelry made of other precious stones such as carnelian, agate and pearl. Some outstanding examples of Philippine jewelry included necklaces, belts, armlets and rings placed around the waist.

en.wikipedia.org/wiki/Cultural_achievements_of_pre-colonial_Philippines

Mining and Adornment [edit]

Mining in the Philippines began around 1000 BC. Early Filipinos worked in various mines containing gold, silver, copper and iron. Jewels, gold ingots, chains, calombigas and earrings were handed down from their ancestors and passed from generation to generation. Gold dagger handles, gold dishes, tooth plating, and huge gold ornaments were also used.^[20] Death masks made of gold dating back to precolonial times have also been discovered in the Philippines.^[27] In Laszlo Legesza's "Tantric elements in pre-Hispanic Philippines Gold Art", it is mentioned that gold jewelry of Filipino origin was found in Ancient Egypt.^[21] According to Antonio Pigafetta, the people of Mindoro were skilled in mixing gold with other metals, giving it a natural appearance that often deceived even skilled silversmiths.^[21] Indigenous Filipinos were also known for the jewelry made of other precious stones such as carnelian, agate and pearl. Some notable examples of Filipino jewelry include necklaces, belts, armlets and rings placed around the waist.



Pilonides was the currency in pre-colonial times. Gold was prized for many reasons, one of which is for its ornamentation such as the case of the



United States sank further into the Great Depression, positive economic conditions emerged in the Philippines that would affect Wendell and Claude Fertig for life. The Philippines had some of the largest copper, gold, and chromite deposits in the world.² Primitive gold mines date back to at least 1000 B.C. in the Philippines.³ As early as 1524, Spanish explorers had reported the existence of gold mining throughout the scattered archipelago. However, extensive exploration and processing of gold did not begin until the United States invested in the natural resources of the Philippines in the early twentieth century.⁴



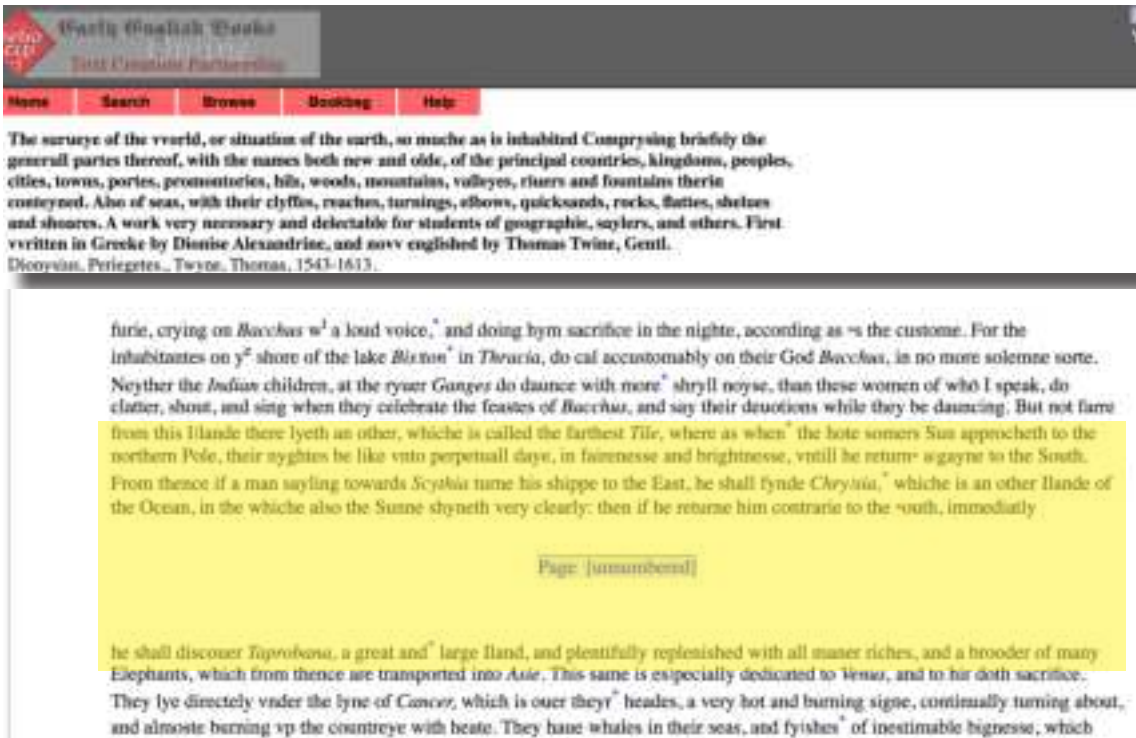
10. 1. "Encyclopedic Dictionary of Archaeology – Philippines, the." Compiled by Barbara Ann Kipfer, Ph.D. Kluwer Academic/Plenum Publishers. New York, London, Moscow. 2000. p. 436. 2. "Philippine Civilization and Technology," By Paul Kekai Manansala. Asia Pacific University. 3. "The Edge of Terror: The Heroic Story of American Families Trapped in the Japanese-occupied Philippines." By Scott Walker. Thomas Dunne Books. St. Martin's Press. New York. Chap. 3 - The Gold Miners, 1901-1937. p. 44. 4. "Ancient Mining: Classical Philippine Civilization." Wikipedia. Extracted August 9, 2019. and "Cultural Achievements of Pre-Colonial Philippines." Wikipedia. Extracted August 9, 2019.

https://books.google.com.ph/books?id=BDKqBgAAQBAJ&pg=PT586&lpg=PT586&dq=archaeology+of+gold+mines+in+philippines+Encyclopedic+Dictionary+of+Archaeology&source=bl&ots=n8onNR7fbj&sig=ACfU3U1fc2akMiR1fi25_bEnynF6eUvVrDA&hl=en&sa=X&ved=2ahUKewjgkeDU66XoAhUUrZQKH-QtnAuYQ6AEwC3oECAKQAQ#v=onepage&q=archaeology%20of%20gold%20mines%20in%20philippines%20Encyclopedic%20Dictionary%20of%20Archaeology&f=false

<https://web.archive.org/web/20071201054321/http://www.geocities.com/Tokyo/Temple/9845/tech.htm#jew>

https://play.google.com/books/reader?id=TrnbMC_q9FsC&printsec=frontcover&pg=GBS.PT43

<https://en.wikipedia.org/wiki/Mining> https://en.wikipedia.org/wiki/Cultural_achievements_of_pre-colonial_Philippines



NOTE: Wheatley quotes these directions and then ignores them to attempt to lead to the Malay Peninsula which was proven false as Ophir especially by the Portuguese who first occupied the area yet continued searching for Ophir elsewhere. Magellen specifically identified the Philippines as Ophir/Chryse and Tarshish/Argyre. So many authors on this topic continue to ignore the Philippines exists yet these directions are obvious. In fact, just about every reference including Ptolemy rule out the Malay Peninsula as it is not an island and this was well known even by him, Josephus and others. They did not know the isles of the Philippines yet before the Common Era but they would. To go backwards in progressing thought and pull out places already eliminated is backwards reasoning. No actual modern scholarship could possibly lead to the Malay Peninsula which was proven not to be Ophir despite the British attempt at academic fraud to continue to propagate a dead claim. The Beatus Map further ties Ophir/Chryse to the Garden of Eden which we see often. Obviously, the Rivers of Paradise cannot be such modern rivers as they originate in precipitation and Gen. 2:5 says there was no rain before the Flood thus they did not exist. Also, it fails to recognize the largest river, the River From Eden itself as most so-called theories do. The Garden of Eden was located when Ophir was found.



G. Dionysius Periegetes (the Tourist) depicts the world in the second century, A.D. The Erythraeum Sea surrounds the known world. Chryse, "the Golden" is shown.

This summary of the world was made in the 2nd century, A.D. by Dionysius Periegetes (Dionysus the Tourist) so that readers might show "their superior knowledge among the ignorant. Precise locations seem less important than the vivid descriptions he gives.

"And when your keel has ploughed the deep waters of the Scythian Main, your route turns toward the Eastern Sea and brings you to the Island of Chryse, situated at the very rising of the sun. . . But if on leaving the northern climes, you direct your vessel across the sea towards the light of the sun at its fiery rising, you will see the Golden Island with its fertile soils."

(Wheatley, p. 131-133)



154. 1. "The surueye of the vworld..." Dionysius, Periegetes. By Thomas Twyne. 1543-1613. Chap. Of the Ilandes in the Oceane. Parts 4 and 5. <https://quod.lib.umich.edu/e/eebo/A20492.0001.001/1:5.4?rgn=div2;view=fulltext>
2. "Monsoon Winds to the "Land of Gold." Authoring Institution: California University, Berkeley. Office of Resources for International and Area Studies." P. 38. citing "The Golden Khersonese." Paul Wheatley, P. 131-133. <https://eric.ed.gov/?id=ED460920>

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Scythian
ANCIENT PEOPLE

ARTICLE


Scythian

ANCIENT PEOPLE

WRITTEN BY: The Editors of Encyclopaedia Britannica
[See Article History](#)

Alternative Titles: Sacae, Saka, Scyth

Scythian, also called **Scyth**, **Saka**, and **Sacae**, member of a [nomadic](#) people, originally of Iranian stock, known from as early as the 9th century BCE who migrated westward from [Central Asia](#) to southern [Russia](#) and [Ukraine](#) in the 8th and 7th centuries BCE. The Scythians founded a rich, powerful empire centred on what is now [Crimea](#). The empire survived for several centuries before succumbing to the [Sarmatians](#) during the period from the 4th century BCE to the 2nd century CE.



151



151. "Scythians." Encyclopaedia Britannica. Last update Nov. 5, 2019.
<https://www.britannica.com/topic/Scythian>

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https://commons.wikimedia.org/wiki/File:Bunbury_Vol_2_Map_07_Dionysius_Periegetes_p_490.jpg



https://en.wikipedia.org/wiki/Dionysius_Periegetes#/media/File:Karte_Dionysius.jpg



20. 1. "The World According to Dionysius Periegetes, from Bunbury's *A History of Ancient Geography Among the Greeks and Romans, From the Earliest Ages Till the Fall of the Roman Empire.*" 1879. High Resolution image from Alamy. Public Domain. 2. "Weltkarte des Dionysios Periegetis." 1898 Reconstruction by Dr. Konrad Miller. *Mappae Mundi* Bd. Vi. "Rekonstruierte Karten." Public Domain. Wikimedia Commons. 3. "This Map Exists Only As A Reconstruction". A. Bunbury, E., *History of Ancient Geography, Volume 2*, p. 490. B. Harley, J.B., *The History of Cartography, Volume One*, p. 172. C. Dilke, O.A.W., *Greek and Roman Maps*, pp. 56, 71, 143-144. Cited by myoldmaps.com.



OUR EXPLANATION OF DIONYSIUS' PERSPECTIVE:

20 CONTINUED

Mining amid decentralization. Local governments and mining in the Philippines

William N. Holden and R. Daniel Jacobson

William N. Holden and R. Daniel Jacobson / Natural Resources Forum 30 (2006) 188–198

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other than iron) such as copper, gold, lead, nickel, silver, and zinc (Jimenez *et al.*, 2002). The Philippines has a history of mining. According to Rovillos *et al.* (2003), by the third century AD, Chinese traders were referring to the island of Luzon as *Lusong Dao* (the island of gold) and in the 14th century, crudely smelted copper was traded by the Chinese (MGB, 2000). Industrialized mining began in earnest during the American colonial period, when a series of US statutes granted American investors access to the Philippine economy, and by 1941, the Philippines was the world's fifth largest gold producer (Oliveros, 2002). In 1980, 45 operating mines were responsible for over 20% of all export revenue (Rovillos *et al.*, 2003).

specifically their requirement for 60% Filipino ownership, were unpopular among international mining firms; many companies were reluctant to invest their time and money without having the decision-making authority (Mining Journal, 1993; USGS, 1996). The Mining Act of 1995 contained incentives to encourage mining such as: a four year income tax holiday; tax and duty-free capital equipment imports; value-added tax exemptions; income tax deductions where operations are posting losses; and accelerated depreciation (Mining Journal, 1995; USGS, 1995). The Act also guaranteed the right of repatriation of the entire profits of the investment as well as freedom from expropriation (Mining Journal, 1995; USGS, 1995). However, the most sig-

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Oliveros, R., 2002. *Philippine History and Government, 2002 Edition*. IBON Books, Manila.

Rovillos, R.D., Ramo, S.B., Corpus, C., 2003. Philippines: When the "Isles of Gold" turn to isles of dissent. In: Colchester, M., Tamyo, A.L., Rovillos, R., Caruso, E. (Eds.), *Extracting Promises: Indigenous Peoples, Extractive Industries, and the World Bank*. Tebtebba Foundation, Baguio City, Philippines.



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Philippine History Hand Out #1 - Philippine History Early...

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Philippine History

Early Names of the Philippines

- **Malu** - Island in the Barter trade
- **Calin-San** - Members of God
- **Lasang** - Land Adjacent to the Mainland

23. "Mining amid decentralization. Local governments and mining in the Philippines." William N. Holden and R. Daniel Jacobson. The Authors. Journal compilation © 2006 United Nations. Published by Blackwell Publishing Ltd., 9600 Garsington Road, Oxford, OX4 2DQ, UK and 350 Main Street, Malden MA 02148, USA. P. 189. https://www.researchgate.net/publication/229002206_Mining_amid_decentralization_Local_governments_and_mining_in_the_Philippines. University of Santo Tomas. "Philippine History Hand Out #1 - Philippine History Early..." PHIL HIST 100. P. 1. <https://www.coursehero.com/file/12029281/Philippine-History-Hand-Out-1/>

The death of gold in early Visayan societies: Ethnohistoric accounts and archaeological evidences

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Date Accepted: August 15, 2014

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UV Journal of Research

During this protohistoric period, either trade items or local crafts, gold objects were deliberately used as burial goods and thus made its way to the contemporary period through archaeological excavations. It is never new in the Visayas, and in fact, it is quite abundant in the whole country. Primarily, this is due to the volcanic nature of the archipelago according to Robert. Poulsen and Dube (1999:210, 214). In addition, a much recent assessment reveals that the Philippines is second to South Africa in gold production per square kilometres [Villegas, 2004:15-16]. Particularly in the islands of the Visayas, its coastal and riverine areas are considered to be one of the archaeologically productive places where gold artifacts are quite a find. No wonder that gold is so commonplace that even the earliest inhabitants in the region made use of this material in their daily lives—even in their

spread of the knowledge with the spread of the material. This is further supported by the idea that there are no historically-documented lode ore sources within the group of islands, in contrast with those larger gold-mining and processing activities in Luzon and Mindanao. A map, showing these large gold-ore sources, appears in Figure 2. Bennett (2009:99) emphasized the abundance through irregularly of such deposits in Luzon and in Mindanao. While Morga (1609) enumerated placers and mines at Pracale in Camarines and Butuan River in Mindanao, Beyer (1947:217,253) supported this account, however identifying two gold mines in the archipelago being in the Bontok, Lepanto and Amburayan sub-provinces and in Camarines Norte as evident with gold mine workings and tools. In any other cases, these areas within certain towns or provinces had a good grasp of this metal and became important sources

116. "The death of gold in early Visayan societies: Ethnohistoric accounts and archaeological evidences." Victor P. Estrella. Archaeological Studies Program. University of the Philippines Diliman. August 15, 2014. P. 234. Citing Villegas, R. N. (2004). Ginto: history wrought in gold. Manila: Bangko Sentral ng Pilipinas. P. 15-16.

<http://uvjor.ph/index.php/uvjor/article/view/62/47>



indexmundi.com/factbook/compare/china.philippines		
Geography		
	China	Philippines
Location	Eastern Asia, bordering the East China Sea, Korea Bay, Yellow Sea, and South China Sea, between North Korea and Vietnam	Southeastern Asia, archipelago between the Philippine Sea and the South China Sea, east of Vietnam
Geographic coordinates	35 00 N, 105 00 E	13 00 N, 122 00 E
Map references	Asia	Southeast Asia
Area	total: 9,596,960 sq km land: 9,326,410 sq km water: 270,550 sq km	total: 300,000 sq km land: 298,170 sq km water: 1,830 sq km
Area - comparative	slightly smaller than the US	slightly less than twice the size of Georgia; slightly larger than Arizona
Land boundaries	total: 22,457 km border countries (15): Afghanistan 91 km, Bhutan 477 km, Burma 2129 km, India 2659 km, Kazakhstan 1765 km, North Korea 1352 km, Kyrgyzstan 1063 km, Laos 475 km, Mongolia 4630 km, Nepal 1389 km, Pakistan 438 km, Russia (northeast) 4133 km, Russia (northwest) 46 km, Tajikistan 477 km, Vietnam 1297 km	total: 0 km
Coastline	14,300 km	36,289 km



22

100 BC onward [cont.]

Iron age finds in Philippines also point to the existence of trade between Tamil Nadu and the Philippine Islands during the ninth and tenth centuries B.C.¹⁰⁰ The Philippines is believed by some historians to be the island of Chryse, the "Golden Ore," which is the name given by ancient Greek writers in reference to an island rich in gold east of India. Ptolemaeus, Mariner of Tyre and the Periplus of the Erythraean Sea mentioned this island in 100 BC, and it is basically the equivalent to the Indian Suvarnadwipa, the "Island of Gold." Josephus calls it in Latin Azores, and equates the island with biblical Ophir, from where the ships of Tyre and Solomon brought back gold and other trade items.

Ptolemy locates the islands of Chryse east of the Khersonesos, the "Golden Peninsula," i.e. the Malay Peninsula. North of Chryse in the Persian Gulf was Thar, which some consider the first European reference to China. In about the 200 BC, there arose a practice of using gold eye covers, and then, gold facial orifice covers to adorn the dead resulting in an increase of ancient gold finds. During the Qin dynasty and the Tang dynasty, China was well aware of the golden lands far to the south. The Buddhist pilgrim I-Tsing mentions, Chin-Chou, "Isle of Gold" in the archipelago south of China on his way back from India. Medieval Muslims refer to the islands as the Kingdom of Zabang and Wabab, rich in gold, referring, perhaps, to the eastern islands of the Malay archipelago, the location of present-day Philippines and Eastern Indonesia.¹⁰¹

NOTE: I-Tsing describes islands of gold on his return trip from India to China in the area of the Philippines. This was the Philippines as they are the Indian isles of gold as well as the Greeks and Chinese by that era and evidence points to Chinese trade with Philippines for gold especially in that era. Notice, his mention of Kalinga is far more likely Kalinga Province in the Philippines. P'o-li Island could be Polillo Islands rather than Bali as this author interprets. Again, the Philippines is greatly ignored in many writings not even considered. The Greek (Chryse) and Indian (Suvarnadwipa) source of gold was the Philippines as well and i-Tsing came from India even. Chin-lin and Chin-Chou are Suvarnadwipa which is Chryse and Ophir or Philippines also equated by The Periplus and Josephus as we covered. These are the same isles. Sumatra was not Chryse nor Suvarnadwipa or the Portuguese would have found it there. Another author ignores the Philippines.

9. Gold seems to have been abundant. I-tsing once calls Jitidagya "Chin-chou," "Gold Isle." People used to offer the Buddha a lotus-flower of gold. (p. 44). They used golden joss, and had images of gold (pp. 44, 46).

P. 41

chant on board ship, or in their cloths. In fact, the people who honour cocks (i.e. Korea see below) and those who respect elephants (India), as well as the inhabitants of the regions of Chin-lu (lit. gold-neighbours) and Yu-lu (lit. Gem-hill)⁴, come and pay homage at the Imperial Court. Our people manage their affairs peacefully in a peaceful state (or better, "peace and tranquillity are our objects"), and everything is so perfect that there can be nothing to be added.

(Note by I-tsing): Those who respect the cocks are the people of Kauli (Korea) which is called in India Kaksutvara, Kaksuta meaning "cock," levana, "honourable." People in India say that that country honours cocks as gods, and therefore people wear wings on their heads as an ornamental sign⁵. Those who honour elephants are Indians to whose kings the elephant is most sacred; this is so throughout the five parts of India.

As to the Chinese priests who have become homeless, they observe the rules and give lectures, while the students study seriously, and understand the deepest principles taught by their teachers. There are those who, having freed themselves from the bonds of worldly affairs,

⁴ Lit. "as if treading on this lot."

⁵ Siddhakarisa, Pratyakatsakhayisa, and Mahayisa, according to the Dharmasasthra II.

⁶ Chin-lu (lit. Golden Neighbours) is, according to Kasyapa, the same as "Chin Chou" (Is. Golden Island), which corresponds to Sri. Suvarnadwipa. The "Golden Island" is the name once applied, by I-tsing, to Sumatra or at any rate to Jitidagya, where gold is said to have been abundant.

II. The Islands of the Southern Sea (南海諸洲).

One must not confuse what I-tsing calls the Islands of the Southern Sea with what we know as the South Sea Islands. By the term "Nan-hai" is meant the Southern China Sea or Malay Archipelago, and I-tsing includes in it Sumatra, Java, and the then known neighbouring islands. There are, he tells us⁶, more than ten countries, and all are under the influence of Buddhism. The Islands of the Southern Sea are:—

1. Pa-to-shi Island; Palau (婆羅師洲).
 2. Ma-to-yu Country; Malaya (末羅遊州); or, Shih-li-to-shih Country; Srilanka (尸利佛遺國).
 3. Mo-to-ho Island; Malacca (莫訶信洲).
 4. Ho-tung Island; or Po-tung; Kallang (河陵洲).
 5. Tao-tao Island; Nauru (陶祖洲).
 6. P'u-p'u Island; Pen-pen (盆盆洲).
 7. P'o-li Island; Bali (婆里洲).
 8. K'o-lin Island; Palo Cocker (堪倫洲).
 9. Fo-shih-jin-to Island; Bhojapora (佛逝補羅洲).
 10. A-shan Island; or O-shan (阿善洲).
 11. Mo-chia-man Island; Maghman (末迦漫洲).
- There are many more islands, not mentioned here.

P. 39

P. 17

The following places belong to this country: San-sü (=Three islands), Pal-p'u-yen (白蒲延), P'u-li-lu (蒲里魯) Li-kin-tung (里金東), Lin-sin (流新) and Li-han (里漢)².

The products of the country consist of yellow wax, cotton, pearls, tortoise-shell, medicinal betel-nuts (藥檳榔) and yü-to cloth (于達布)³; and (the foreign) traders barter for these porcelain, trade-gold, iron censers, lead, coloured glass beads, and iron needles.

Ma-i, Philippines: Chau Ju-Kua



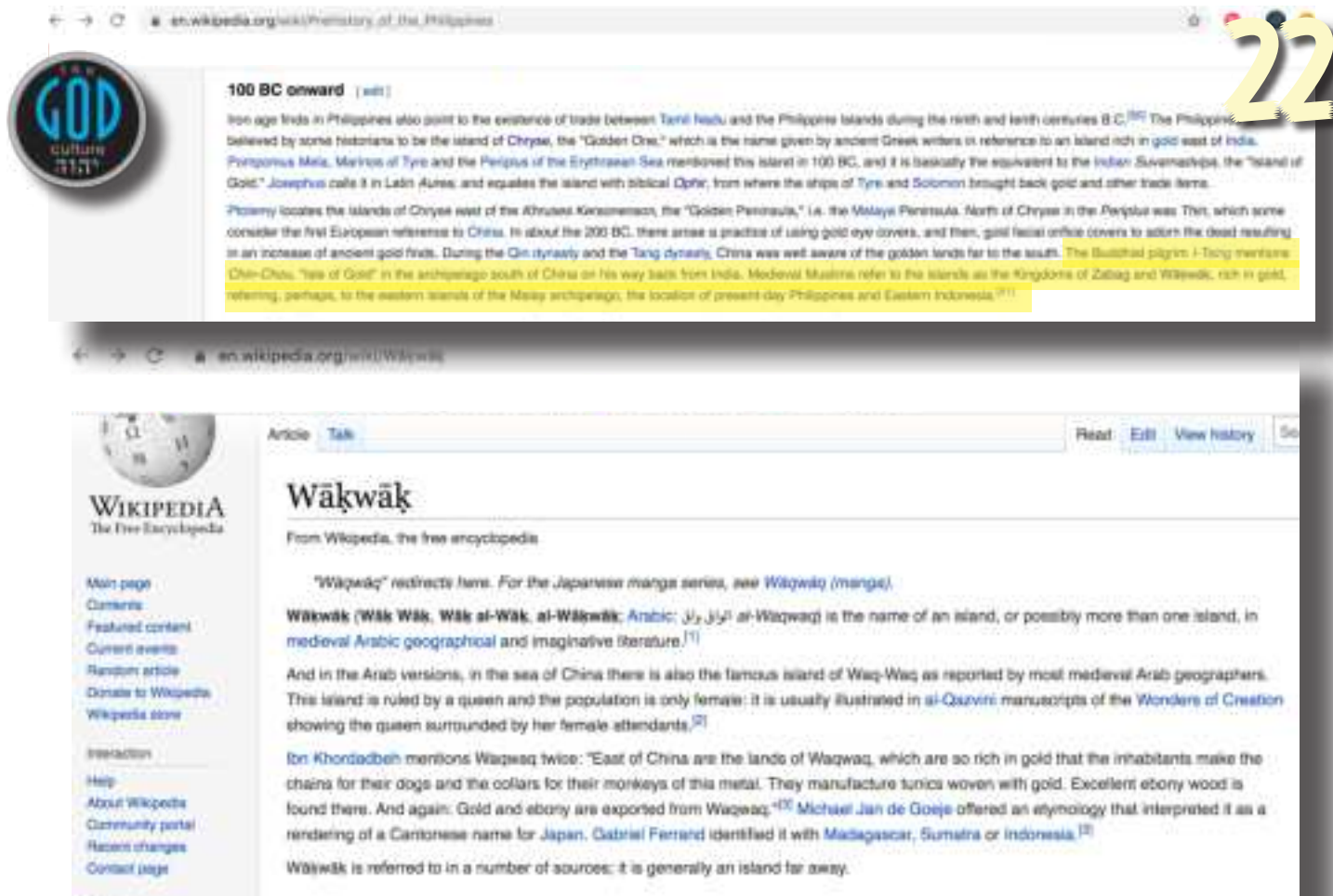
3) On San-sü, see infra, p. 161. Pal-p'u-yen was the Balakana island, off the N. coast of Luzon. P'u-li-lu is Palu Island off the E. coast of Luzon. The other three names are not identified, but Li-kin-tung may be Liapora, an important port on the W. coast of Luzon, Li-sin may be Linao, and Li-han the island of Luang— but this is pure guessing.

4) Yu-to cloth is probably the cloth made from the ramie fiber (Bambusa sinensis), or the cotton, the much-larger fiber of the Moss beetle, i. e. On the term "trade-gold," see supra, p. 82.

22. 1. Wikipedia citing: "A Record of Buddhist Practices Sent Home from the Southern Sea, also known as the Nanhai Jigui Neifa Zhuan and by other translations," Buddhist travelogue by the Tang Chinese monk Yijing (i-Tsing) detailing his twenty five-year stay in India and Srivijaya between the years 671 and 695 ce. P.41;

https://books.google.com.ph/books?id=Bab9qdPftwC&pg=PR41&lpg=PR41&dq=i-tsing+chin-chou&source=bl&ots=-arJf6a0bP&sig=ACfU3U25EGH3XG_DosuzoRia_PgurERZ-w&hl=en&sa=X&ved=2ahUKEWiNjQDRs-7nAhWKAYgKHbgtDS4Q6AEwDHOEaOQAQ#v=onepage&q=i-tsing%20chin-chou&f=false

2. Further support from: Chau Ju-Kua: his work on the Chinese and Arab trade in the twelfth and thirteenth centuries, entitled Chu-fan-chi by Chau Ju-Kua, 13th cent; Hirth, Friedrich, 1845-1927; Rockhill, William Woodville, 1854-1914. p. 160. <https://archive.org/details/cu31924023289345/page/n175/mode/2up/search/159>



WakWak Isles of Gold:

Islands South East of China rich in ebony and gold. The Philippines has native ebony. Japan does not nor is it SE of China. Also, the people are recorded as dark-skinned not Japanese. Madagascar, Sumatra are not East of China. Indonesia is not the Land of Gold in history and is found in Ham's territory not Shem's where Ophir/Chryse must be found. There is a Wakwak Tree which produces human fruit which is likely an expanded reference to the Tree of Life in the garden of Eden in the Philippines we prove out later. Even in modern times Wak Wak is a place in Manila as well as a legend in Philippine lore. Notice above, in the Western mindset, the Philippines was included in the Malay archipelago though not true.

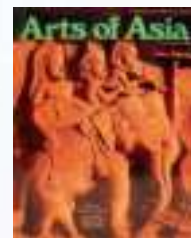
22. Wikipedia citing Wakwak history from G. R. Tibbetts; Shawkat M. Toorawa; G. Ferrand; G.S.P. Freeman-Grenville (22 August 2013). "Waqwaq". In P. Bearman; Th. Bianquis; C.E. Bosworth; E. van Donzel; W.P. Heinrichs (eds.). *Encyclopaedia of Islam* (Second ed.). Brill Online. https://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-2/wakwak-COM_1334.



TANTRIC ELEMENTS IN PRE-HISPANIC PHILIPPINES GOLD ART

P. 129

LASZLO LEGEZA



DECORATIVE TENDENCIES and styles displayed in pre-Hispanic gold of the Philippines show a great and almost confusing variety. They testify to the richness of this indigenous art, the roots of which in places like Butuan reach back to late Hellenistic times (see *Arts of Asia*—abbreviated to *AA* hereafter—editorial note on Butuan in *AA* 1979, no. 1). Through the centuries of undocumented and sparsely documented history of these islands, ornamental styles of imperishable gold artifacts, produced locally by both foreign and native artisans, have their own story to tell. They can reveal hidden artistic connections, document cultural links and even, as demonstrated here, show unexpected motivations. They can guide us firmly and decisively along avenues of exploration, to discover new and interesting dimensions of this art when mere technical aspects, almost exclusively the centre of attention in recent studies on Philippine gold finds, can take us no further.

Historically, our starting-point has to be a brief reference to the rich sources of natural gold in many Philippine islands, like Mindanao and Samar, and the desperate search, mainly by Indian maritime

traders, to find fresh sources of gold as the Hellenistic Roman empire's resources ran dry in West Asia by the first century A.D. Hellenistic trade beads of West Asiatic and Egyptian origin found in early burials in many places in the Philippines, prove that such early trade contacts, no matter how irregular, existed between the Philippine archipelago and West Asia by the first centuries of the first millennium A.D. The earliest Carbon 14 date of A.D. 320 for one of the Butuan *balangay* (native seafaring boats) provides evidence of early Filipino participation in this trade.

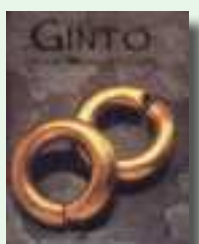
The early phases of this originally gold motivated East-West maritime trade, through Persian and Indian intermediaries, reaching out to both peninsular and insular Southeast Asia before Srivijayan times (seventh to thirteenth century), has been documented by Hellenistic Greek and early Arab geographers, and its history is told at length elsewhere (P. Wiratnety, *The Golden Kowloon*, 1961). The establishment of Indian trading centres and the consequent steady process of Indianisation of the region, including parts of the Philippine archipelago, represent the next major stage, which is still being pieced together

Note: Not only does Legeza record Egyptian and West Asia artifacts in Philippines which he says PROVE the trade, he also defines the East-West route as he believed in a 2-way trade not just one way. This is definitive not speculation.

P. 131

NOTE: Butuan was KNOWN to have EXTENSIVE trade with Saudi which reached Egypt.

Apart from India and China, Butuan is known to have had extensive trading connections with Arabia and in all probability with Sumatra and Java. The locally produced gold necklaces comprising of dense interlocking beads went to have reached Egypt, later to be mistakenly identified by European collectors as Egyptian. Several very fine early Persian cut-glass plectrums, including relief-cut glass (the illustration and disc portion of an example see page 137 in this issue), were on the other hand found at Butuan. Locally produced regional fragments decorated with an all-over pattern in the manner of the Arab



Note: As of the publishing of our book, *Ginto* is available for review at the: Br. Fidelis Leddy Learning Resource Center, De La Salle-College of Saint Benilde, Manila. Below is a dictation from Page 45. "Established fact," "known to have reached" and a factual representation of the trip taken by Filipino seaman to Africa is not speculative but definitive.

P. 45 "Some of the non-Indian borrowed designs found only in their original sources and in the Philippine area suggest direct linkages with other cultural currents from the Indian Ocean. Among these are kamagi necklaces (Aldred 1978: 105) and penannular, barter rings which both show **Egyptian influence** (Aldred 1978: 20, 94). **The earliest insular Southeast Asian products reached the Mediterranean** through a port on the Arabian Gulf, which were transported overland to the **headwaters of the Nile**, then shipped down to Alexandria. **Austronesian traders are also known to have reached Madagascar** (Miller 1969; Taylor 1976), so the **African connection is an established fact.**"

Two views of the cut-glass bottle, actual size

initiated by Hellenistic classical Indian art, especially in jewelry.

Historically, the cut-glass wares of Persia (and Mesopotamia) were already famous in the West in the 9th century and fragments of relief-cut glass have been found at Samarra and at the pre-Islamic city of Ghubeyra in southern Iran destroyed by the Mongols in 1215. It is likely that they were made at a glass workshop centre in Khurasan, probably at Nishapur, the likely place of origin of this fine item too.

Excavations at Fustat of the earliest Islamic settlement in the southern part of modern Cairo produced sufficient evidence for Persian and Mesopotamian glass with relief-cut decoration reaching Egypt by the 9th century.

Excavations at various Southeast Asian maritime trade centres of the Srivijayan period, ranging from the Batang Valley at Kedah in West Malaysia through Kota Cina in North Sumatra in Indonesia and Butuan at the Agusan Delta in northeast Mindanao in the Philippines yielded many Persian and Mesopotamian glass fragments and few surviving perfect pieces, mostly small plectrums to indicate direct maritime trade connections with the Persian Gulf. Cut-glass is well represented among these finds, but relief-cut glass

fragments are rare, much more so perfect or near perfect pieces.

The illustrated neckless bottle here represents a very rare find in Southeast Asia, specifically in the Philippine context. An undocumented chance find at Butuan of the mid 1970s, it could have reached this active Srivijayan maritime trade centre as early as the 8th-11th century as contemporary Persian output via India.

The local contemporary gold art of Butuan, under considerable artistic and cultural influence of Indian Tantra at this time, employed comparable designs and surely gained inspiration from such design elements to transmute it into metalworks which they demonstrated under the Samaran kings in Persia. One may even argue that pre-Islamic Samaran metalworks were already known to Butuan through early Srivijayan maritime contacts with India and the Persian Gulf.

This so far unique relief-cut glass bottle from Butuan interestingly enough employs magic numerical combinations which in Indian Tantra represent the absolute and the paradoxical elements of totality, which as a cosmic symbol of wholeness functions as a paradigm of involution and evolution.

P. 137

Laszlo Legeza

21

Arts of Asia

← → × money.com/10-richest-women-all-time/


Money CREDIT CARDS MORTGAGES INSURANCE RETIREMENT TRAVEL INVESTING BANKING CAREERS SHOPPING

By **KERRY CLOSE** February 1, 2016

The 10 Richest Women of All Time

Money CREDIT CARDS MORTGAGES INSURANCE RETIREMENT TRAVEL INVESTING BANKING CAREERS SHOPPING

9 Hatshepsut



Lived: 1507–1458 BC
Nation: Egypt
Peak Wealth/Global GDP: about 20%

In order to rule as Egypt's first female pharaoh, Hatshepsut worked hard to convince her subjects that her reign was the will of the gods. And who could blame her: **At stake was control of gold mines with an output that would be worth \$2 billion today.** Indeed, Hatshepsut remains the richest female head of state in Egypt's history, says Kara Cooney, an Egyptologist at the University of California, Los Angeles. Hatshepsut rose to power after the death of her husband (and half-brother), Thutmose II, and went on to control one of the largest empires in the ancient world, with lands that extended beyond Egypt's borders into the Middle East. During her two decades of rule, she also exercised control over mines with vast stores of gold, copper, and precious stones.

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24. "The 10 Richest Women of All Time" By Kerry Close. February 1, 2016. Money Magazine. Money.com, Quoting Kara Cooney, Egyptologist, University of California, Los Angeles. <http://www.money.com/10-richest-women-all-time/>



Balangay, an Austronesian word for sailboat, was used for transportation, cargo and trading.

Prof. Adrian Horridge believes that by 200 BCE, Austronesian sailors were regularly carrying cloves and cinnamon to India and Sri Lanka, and perhaps even as far as the coast of Africa in sailboats with outriggers.²⁷ Nine such prehistoric sailboats were excavated in Butuan, Agusan del Norte in 1978, and one *balangay* dated as early as 320 CE.

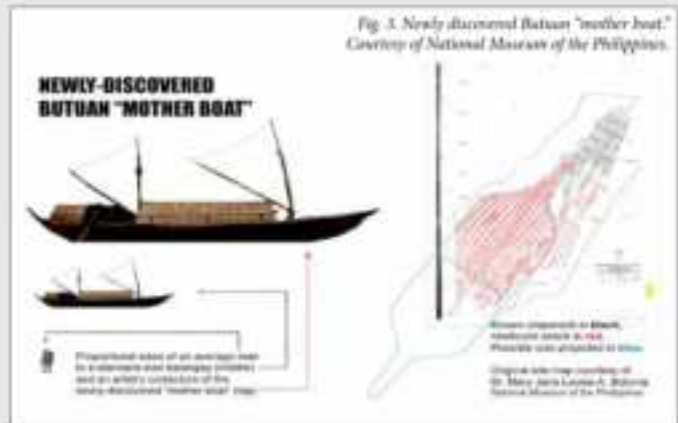
The *balangay* was propelled by *buri* or *nipa* fiber sails. The average size of the *balangay* was 15 meters in length and 3 to 4 meters in width, and carried sixty to ninety people. One Butuan *balangay* was 25 meters in length.²⁸

The Chinese Yuan Dynasty scholar Ma Tuan-lin wrote that in 982 CE, Austronesian traders from the Philippines, whom the Chinese at that time called *Mo-ji* or *Ma-l*, were already travelling to Canton to trade.²⁹

The South China Sea Dispute: Philippine Sovereign Rights and Jurisdiction in the West Philippine Sea



Fig. 4. *Yabonka*, in *Madagascari*, an 1862 poster by Louis J. Ruelens.



NOTE: Justice Carpio accurately quotes Professor Adrian Horridge's belief. Read the entire chapter and one finds he very clearly lays out such factually and not in speculation.

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ORIGIN: Professor Horridge

Theories that Austronesian rigs were derived from those of the Indian Ocean, or even from Egypt, are mistaken because the Austronesians had left Mainland Asia long before contacts spread eastwards. On the contrary, the westward spread of the Austronesian triangular sail into the Indian Ocean about 200 BC provides us with the probable origin of the Arab triangular lateen sail that spread into Egypt and even into the Mediterranean by late classical times, say AD 200.

and Bellwood 1991). Annual trade between China and India through the Malacca Straits had opened by about 200 BC. Perhaps by that time Austronesian sailors were regularly carrying cloves and cinnamon to India and Sri Lanka, and perhaps even as far as the coast of Africa in boats with outriggers. Certainly they have left numerous traces in canoe design, rigs, outriggers and fishing techniques, and a mention in Greek literature (Christie 1957).

THE
AUSTRONESIANS
HISTORICAL AND
COMPARATIVE PERSPECTIVES

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27. "The South China Sea Dispute: Philippines Sovereign Rights and Jurisdiction in the West Philippine Sea" By Philippine Supreme Court Justice Antonio T. Carpio. 2017. The Institute for Maritime and Ocean Affairs. P.3. <https://archive.su.edu.ph/assets/media/2017New%20Folder/Philippine%20Sovereign%20Rights%20and%20Jurisdiction%20in%20the%20West%20Philippine%20Sea%20The%20South%20China%20Sea%20Dispute%20by%20Senior%20Associate%20Justice%20Antonio%20T.%20Carpio.pdf>

407. "The Austronesians: Historical and Comparative Perspectives." By Edited by Peter Bellwood, James J. Fox and Darrell Tryon. (Professor Adrian Horridge). A publication of the Department of Anthropology as part of the Comparative Austronesian Project, Research School of Pacific Studies The Australian National University Canberra ACT Australia. 2006. p. 146. <https://b-ok.cc/book/904288/4e06ba>



2. Period of the Arrival of Islam: 1380

2.1. Arrival of Islam in Southeast Asia

The arrival of Islam in the Philippines has to be seen as part of the process of the general expansion of Islam in the Malay Peninsula, Indonesia and the Philippine archipelago.³³ The expansion of Islam began in Southeast Asia through Arab-Muslim traders. Even in the period of history that is before the specific period of Islamization, there were already contacts and influences from a Muslim presence. Arabs had been trading in this area since the mid-ninth century.³⁴ Arab Muslims were wealthy traders in Canton, China. It was after their expulsion from China in 878 that they established another point for Arab traders in the Malay peninsula in Kalah and then on Sumatra in Palembang. These then became points for the expansion of local trade.³⁵ The present-day Philippines became part of a secondary trade route from Borneo to China when trade with China was resumed near the year 1000.³⁶ There was knowledge of Sulu and Luzon and the other islands, but there was no religious expansion.

A Chinese manuscript of the third century AD records that there were ships arriving in China from different foreign ports. These ships were believed to be Southeast Asian and sailed by Southeast Asian seamen.³⁷ It is asserted that by the third century Filipinos were sailing to Funan on the southern tip of Indochina. The Chinese did not have ocean-going ships until after the eight century. By the year 982, Philippine ships were repeatedly calling on ports in southern China. It is presumed that the initial contact with China was with Filipino seamen sailing a Filipino ship and not an Arab vessel as was previously claimed.³⁸ From 670 to 1025 the kingdom of Srivijaya in Sumatra dominated maritime trade in the Southeast Asia. It was between the 10th and 11th centuries that the Arab traders were able to achieve prominence in the Southeast Asian trade

³³ Majul, *Muslims in the Philippines*, 35. See Appendix II – Maps 3 and 4.

³⁴ Michel, "Islam in Southeast Asia," 1.

³⁵ Cesar Adib Majul, "An Historical Background on the Coming and Spread of Islam and Christianity in Southeast Asia," *Asian Studies* 14/2 (1976): 2-3.

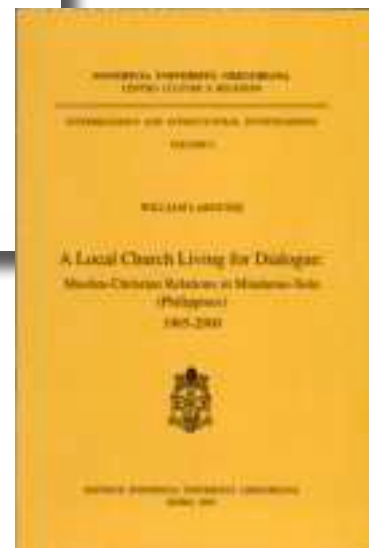
³⁶ Majul, "The Role of Islam in the History of the Filipino People," 308-309. This does not imply the Islamization of Borneo, Sulu or Luzon. This secondary trade route only indicates involvement in international trade.

³⁷ Patanfile, *The Philippines in the 6th to 16th Centuries*, 64-67. The boat in Butuan from 320 AD fits the description of these boats in the document.

³⁸ Patanfile, *The Philippines in the 6th to 16th Centuries*, 66-67.

25. A Local Church Living for Dialogue: Muslim-Christian Relations in Mindanao-Sulu (Philippines), 1965-2000 By William Larousse. 2001. P. 35.

<https://books.google.com.ph/books?id=qyo-Hti0-KAC&pg=PA35&lpg=PA35&dq=A+Chinese+manuscript+of+the+third+century+A.D.+records+that+there+were+ships+arriving+in+China+from+different+foreign+ports.+These+ships+were+believed+to+be+Southeast+Asian+and+sailed+by+Southeast+Asian+seaman.+It+is+asserted+that+by+the+third+century+Filipinos+were+sailing+to+Funan+on+the+southern+tip+of+Indochina.+The+Chinese+did+not+have+ocean-going+ships+until+after+the+eighth+century.+By+the+year+982&source=bl&ots=s8mCERSPTS&sig=ACfU3U0iG-71jhSBUNAJBOF8ADiSyOTaksg&hl=en&sa=X&ved=2ahUKEwjPofCv2PDnAhVUE4gKHQS-3BRAQ6AEWAHoECAkQAQ#v=onepage&q=A%20Chinese%20manuscript%20of%20the%20third%20century%20A.D.%20records%20that%20there%20were%20ships%20arriving%20in%20China%20from%20different%20foreign%20ports.%20These%20ships%20were%20believed%20to%20be%20Southeast%20Asian%20and%20sailed%20by%20Southeast%20Asian%20seaman.%20It%20is%20asserted%20that%20by%20the%20third%20century%20Filipinos%20were%20sailing%20to%20Funan%20on%20the%20southern%20tip%20of%20Indochina.%20The%20Chinese%20did%20not%20have%20ocean-going%20ships%20until%20after%20the%20eighth%20century.%20By%20the%20year%20982&f=false>





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The First Voyage Round the World/Pigafetta's Account of Magellan's Voyage

[← The First Voyage Round the World](#)

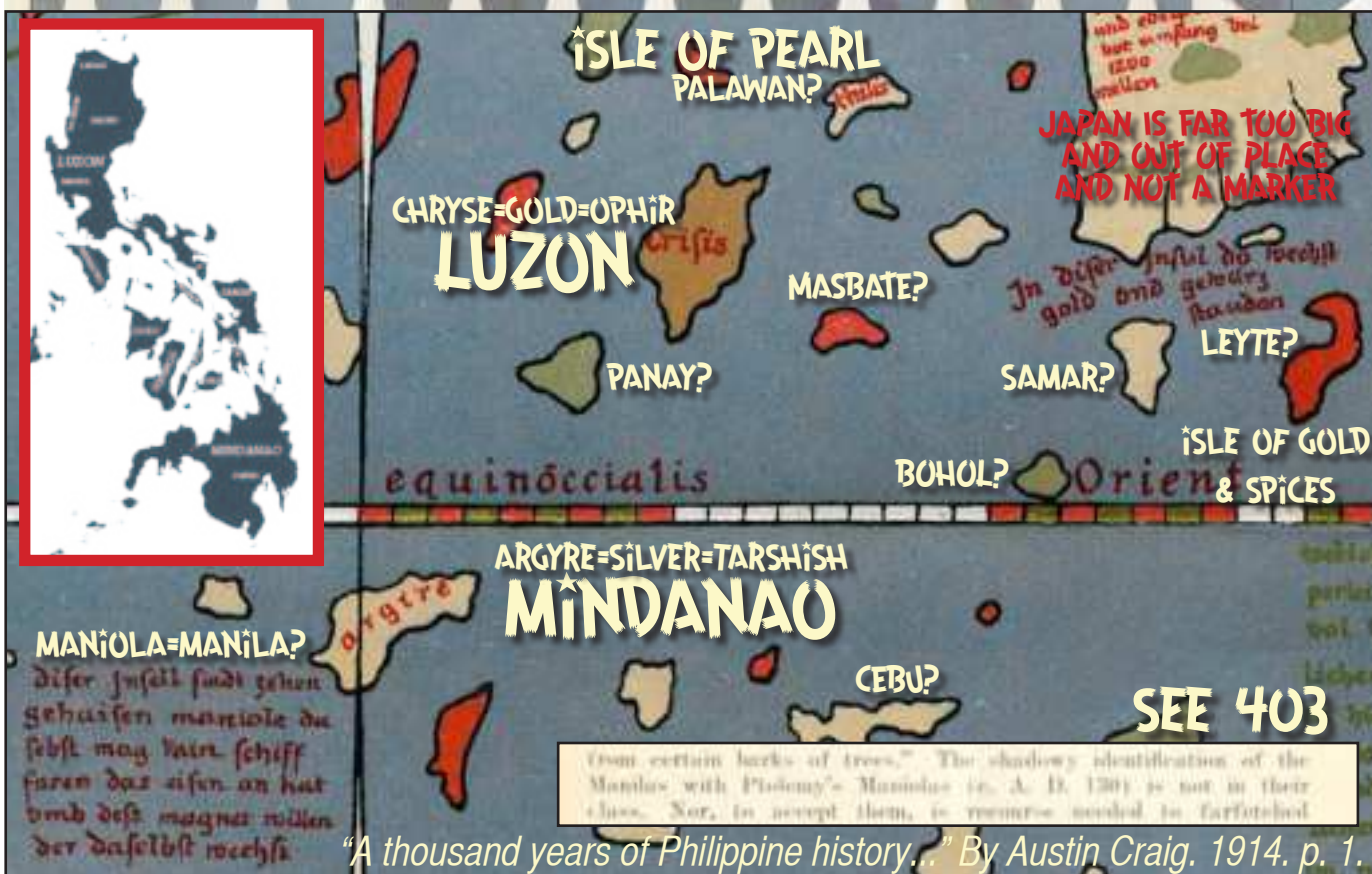
[← Narrative of the Anonymous Portuguese](#) **The First Voyage Round the World by Antonio Pigafetta, translated by Lord Stanley of Alderley** [Pigafetta's Account of Magellan's Voyage](#) [Pigafetta's Treatise of Navigation](#)

Antonio Pigafetta, Pilot of the *San Antonio*, and Knight of Rhodes, to the very illustrious and very excellent
 King Philip or Viceroy of Castile, the famous
 Grand Master of Rhodes, his most
 respected Lord.^[1]

After dinner our captain and some of us went on shore to baptize the queen. She came with forty ladies, and we conducted them on to the scaffolding, then made her sit down on a cushion, and her women around her, until the priest was ready. During that time they showed her an image of our Lady, of wood, holding her little child, which was very well made, and a cross. When she saw it, she had a greater desire to be a Christian, and, asking for baptism, she was baptized and named *Jehovana*, like the mother of the emperor. The wife of the prince, daughter of this queen, had the name of Catherine, the Queen of Morocco, Isabel, and the others each their name. That day we baptized eight hundred persons of men, women, and children. The Queen was young and handsome, covered with a black and white sheet; she had the mouth and nails very red, and wore on her head a large hat made of leaves of palm, with a crown over it made of the same leaves, like that of the Pope. After that she begged us to give her the little wooden boy he put in the place of the child.^[2] This we did, and she went away. In the evening the king and queen, with several of their people, came to the sea beach, where the captain had some of the large artillery fired, in which they took great pleasure.^[3] The captain and the king called one another brother.

At last, in eight days, all the inhabitants of this island were baptized, and some belonging to the neighbouring islands. In one of these we burned a village because the inhabitants would not obey either the king or us. There we planted a cross because the people were Gentiles. If they had been Moors, we should have erected a column, as a sign of their hardness of heart, because the Moors are more difficult to convert than the Gentiles. The captain-general went ashore every day to hear mass, to which there came many of the new Christians, to whom he explained various points of our religion. One day the queen came with all her state. She was preceded by three damsels, who carried in their hands three of her robes: she was dressed in black and white, with a large silk veil with gold stripes, which covered her head and shoulders. Very many women followed her, with their heads covered with a small veil, and a hat above that; the rest of their bodies and feet were naked, except a small wrapper of palm cloth which covered their natural parts. Their hair fell flowing over their shoulders. The queen, after making a bow to the altar, sat upon a cushion of embroidered silk, and the captain sprinkled over her and over some of her ladies rose water and musk, a perfume which pleases the ladies of this country very much. The captain on that occasion approved of the gift which I had made to the queen of the image of the Infant Jesus, and recommended her to put it in the place of her robe, because it was a remembrance of the Son of God. She promised to do all this, and to keep it with much care.

In order that the king might be more respected and obeyed, the captain-general got him to come one day at the hour of mass with his silk robe, and summoned his two brothers, one named *Blondara*, who was the father of the prince, and the other named *Cadary*, and some of his chief men, whose names were *Sirnat*, *Silvaca*, *Silvaca*^[4] Magaliba, and others whom it is unnecessary to name separately; and he made them all swear to be obedient to their king, whose hand they all of them kissed. He then asked the king to swear that he would always be obedient and faithful to the King of Spain, and he took the oath. Then the captain drew a sword before the image of the Virgin Mary, and said to the king that when such an oath had been taken by anyone, he should rather die than be wanting to his oath. After that he himself came to the image, knelt to it, and made the same oath, and then he said to the king that he should do the same, and he did so.



NOTE: Not only is Chryse beginning to take the geographic form of Luzon in 1492 on maps especially at the top but Argyre appears the shape of Mindanao. Both are Northeast of Malaysia. That's called Philippines. SW of Luzon appears as Iloilo in shape. The writing to the right under Japan by a red island similar in shape of Negros or Leyte is identified as an isle of Gold and Spices. Thilis, the famed isle of Pearl is above Luzon likely inappropriately as it is more likely Palawan where the largest pearls are found. It was never Bahrain. SW of Argyre/Mindanao the German text identifies the Magnetic Islands of Maniola. Ptolemy propagated a legend that one could not travel with lead near these magnetic isles. Far more likely, this is a reference to Manila and the many shipwrecks on the dangerous shoals in the South China Sea on the way there. Behaim did not know where everything was but he knew Chryse and Argyre were in the S. China Sea NOT Malaysia. Behaim corrects all of Ptolemy's guesses in geography further to the East because they were not Malaysia as knowledge increased. Magellan, Pinto, Barbosa and the Portuguese especially knew better.

394. A modern facsimile of Martin Behaim's 1492 Erdapfel map. Behaim Globe (1492–1493) Ernst Ravenstein: Martin Behaim. His Life and his Globe. London 1908. Public

Domain. https://en.wikipedia.org/wiki/Chryse_and_Argyre#/media/File:RavensteinBehaim.jpg

Further identifications at: <http://digilib.ub.uni-freiburg.de/document/318545497/>



SUVARNADVIPA AND THE CHRYSE CHERSONĒSOS*

W. J. van der Meulen

3

yadvipa, Kalasapura, Nāgapura, Tondi). However, the weight of this argument depends on whether or not there were regular trade routes and a great deal of communication at home and abroad. These voyages lasted for many months or even years. Traders transferred their goods from one ship to another and together awaited the return monsoon at meeting places--where they were more likely to find lodging, safety, companionship and a vessel for the trip home. In these circumstances, an understanding of each other's nomenclature and even a certain uniformity with regard to the principal aims and landmarks of their voyages, such as the "Gold Land" and "Gold Island," was easily obtained. It also seems to me that with regard to precisely these two features we have some explicit evidence to show that during the first century A.D. they were already generally known as two definite and distinct geographical entities.

During the reign of Augustus, an increasing number of Greeks were trading with the west coast of India. They reached the east coast, probably over land, around the middle of the first century.⁷ One of their pilots, who collected his information in the second half of the first century, but whose personal experience did not reach beyond the west coast, wrote a detailed guide for voyages around the Indian Ocean, the *Periplus*.⁸ His account of the exploration of the mouth of the Ganges and beyond is therefore probably based on information which he gathered in ports along the northwest coast of India.⁹ This information contained only vague indications about the exact location of the places mentioned. The writer was told about a mainland region called "Golden," the most eastern continent toward the orient, situated around, above, beyond (ἄρ' πρὸς αὐτῆς) the Ganges mouth. Downwards from, opposite to or near the same river (κατ' αὐτὸν δὲ τὸν ποταμὸν), however, and also an extreme eastern part of the inhabited world, lying exactly towards sunrise (ἑπὶ αὐτὸν ἀνατέχοντα τὸν ἡλίον), i.e., due east, lay an oceanic island of the same name.

Whatever the value of these indications as sailing directions, the most interesting feature of this passage is the careful stress put on the different character of the two Chrysēs. The first is not simply called *χρυσή* (place, region, country), as in the work of Ptolemy, but specifically *ἡπειρος* (mainland, continent). In the same way, the writer is not content to say simply *νῆσος*. This Greek word would ordinarily be sufficient, but it was sometimes used for a peninsula (as, e.g., in Peloponnesos). In order to avoid any confusion he adds "oceanic" (*Ὠκεανῆος*), an adjective which rules out the possibility of a peninsula, since it indicates exactly the opposite of *cherson-nessos* which means literally "mainland island." Ptolemy, who probably never read the *Periplus*, tried to avoid the same problem by explaining *νῆσος* as *chersonēsos*, merely on the strength of the so-called coastlines on his map. Thus he created precisely the confusion he wished to avoid. We will have to return to this question presently.

7. Sir Robert E. M. Wheeler, *Rome beyond the Imperial Frontiers* (London: Bell, 1954), pp. 141ff.; Max Cary and E. H. Warrington, *The Ancient Explorers* (London: Methuen, 1929), pp. 87ff.; George Woodcock, *The Greeks in India* (London: Faber, 1966), pp. 136ff.; G. Juvenon-Buhreuil, "Les Ruines Romaines de Pondichéry," *Bulletin de l'École française d'Extrême-Orient* (BEFEO), XL (1948), pp. 448-73.

8. Whentley, *The Golden Chersonese*, pp. 129-30; R. Hennig (ed.), *Terrae Incognitae* (2nd ed.; Leiden: E. J. Brill, 1944-56), pp. 335, 389-90.

9. C. Müller, *Geographi Graeci Minores I* (Paris: A. Firmin Didot, 1855), p. 265.





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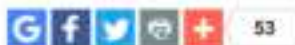
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The name Mesha

There are two different names in the [Hebrew Bible](#) that transliterated into English both turn out as Mesha. But in Hebrew these names are spelled different and pronounced different, and they mean different things as well. We'll call them Mesha I (מישא and משא; the difference between these two is the notation of the vowel, *yo*, which doesn't change the meaning) and Mesha II (מישע).

The name Mesha I: Summary

Meaning

Retreat

Etymology

From the verb מִשָּׁא (mishak), to depart or remove.

Related names

- Via מִשָּׁא (mishak): Chemush, Mash, Meshi



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Flavius Josephus, *Antiquities of the Jews*
William Whiston, A.M., Ed.

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[143] Shem, the third son of Noah, had five sons, who inhabited the land that began at **Euphrates**, and reached to the **Indian Ocean**. For **Elam** left behind him the Elamites, the ancestors of the Persians. **Assur** lived at the city Nineve; and named his subjects Assyrians, who became the most fortunate nation, beyond others. **Arphaxad named the Arphaxadites, who are now called Chaldeans**. Aram had the Aramites, which the Greeks called Syrians; as **Laud** founded the Laudites, which are now called Lydians. Of the four sons of Aram, **Uz** founded Trachonitis and **Damascus**; this country lies between **Palestine** and **Celesyria**. **Uz** founded **Armenia**; and **Gather** the Bactrians; and **Mesa** the Mesaneans; it is now called Charax Spasini. **Sala** was the son of Arphaxad; and his son was **Heber**, from whom they originally called the Jews Hebrews. ⁴ **Heber** begat **Joctan** and **Phaleg**; he was called **Phaleg**, because he was born at the dispersion of the nations to their several countries; for **Phaleg** among the Hebrews signifies **division**. Now **Joctan**, one of the sons of **Heber**, had these sons, **Elmodad**, **Saleph**, **Asermoth**, **Jera**, **Adoram**, **Aizel**, **Decla**, **Ebal**, **Abimael**, **Sabeus**, **Ophir**, **Euliat**, and **Jobab**. These inhabited from **Cophen**, an Indian river, and in part of **Asia** adjoining to it. And this shall suffice concerning the sons of **Shem**.

1 That the Jews were called Hebrews from this their progenitor **Heber**, our author Josephus here rightly affirms; and not from **Abram** the Hebrew, or passenger over **Euphrates**, as many of the moderns suppose. **Shem** is also called the father of all the children of **Heber**, or of all the Hebrews, in a history long before **Abram** passed over **Euphrates**, Genesis 10:21, though it must be confessed that, Genesis 14:13, where the original says that told **Abram** the Hebrew, the Romanist renders it the

2 A.D. 1343

Greek (B. Weiss, 1862)

Places automatically extracted:

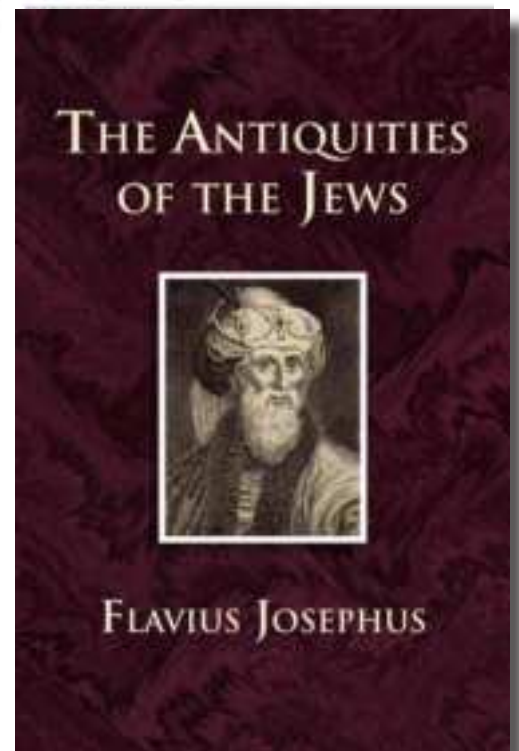
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- Abram (United Kingdom) (4)
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- Sala (Mesopotamia) (1)
- Palestine (1)
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Antiquities of the Jews (this document)



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SEARCH STUDY DEVOTIONALS HELP PRODUCTS MINISTRIES

Blue Letter Bible

Verse of Words: KJV

TOOLS Gen 10:30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

INTERLINEAR

Masoretic Text

ויהי מושבם ממשא באכה ספרה הר הקדם: 10:30

Septuagint Reverse Interlinear

English (KJV) [?]	Strong's	Root & Transliterated	Parsing
And their dwelling	PHRASE	מושב mowshab	
was from Mesha	PHRASE	משא Mesha'	

blueletterbible.org/kjv/2ki/3/4/p0/t_conc_316004

NOTE: These are not the same Hebrew word.

SEARCH STUDY DEVOTIONALS HELP PRODUCTS MINISTRIES

Blue Letter Bible

Verse of Words: KJV

TOOLS 2Ki 3:4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

INTERLINEAR

Masoretic Text

ומישע מלך-מואב היה נקד והשיב למלך-ישראל
מאה-אלף כרים ומאה אלף אילים צמר: 3:4

Septuagint Reverse Interlinear

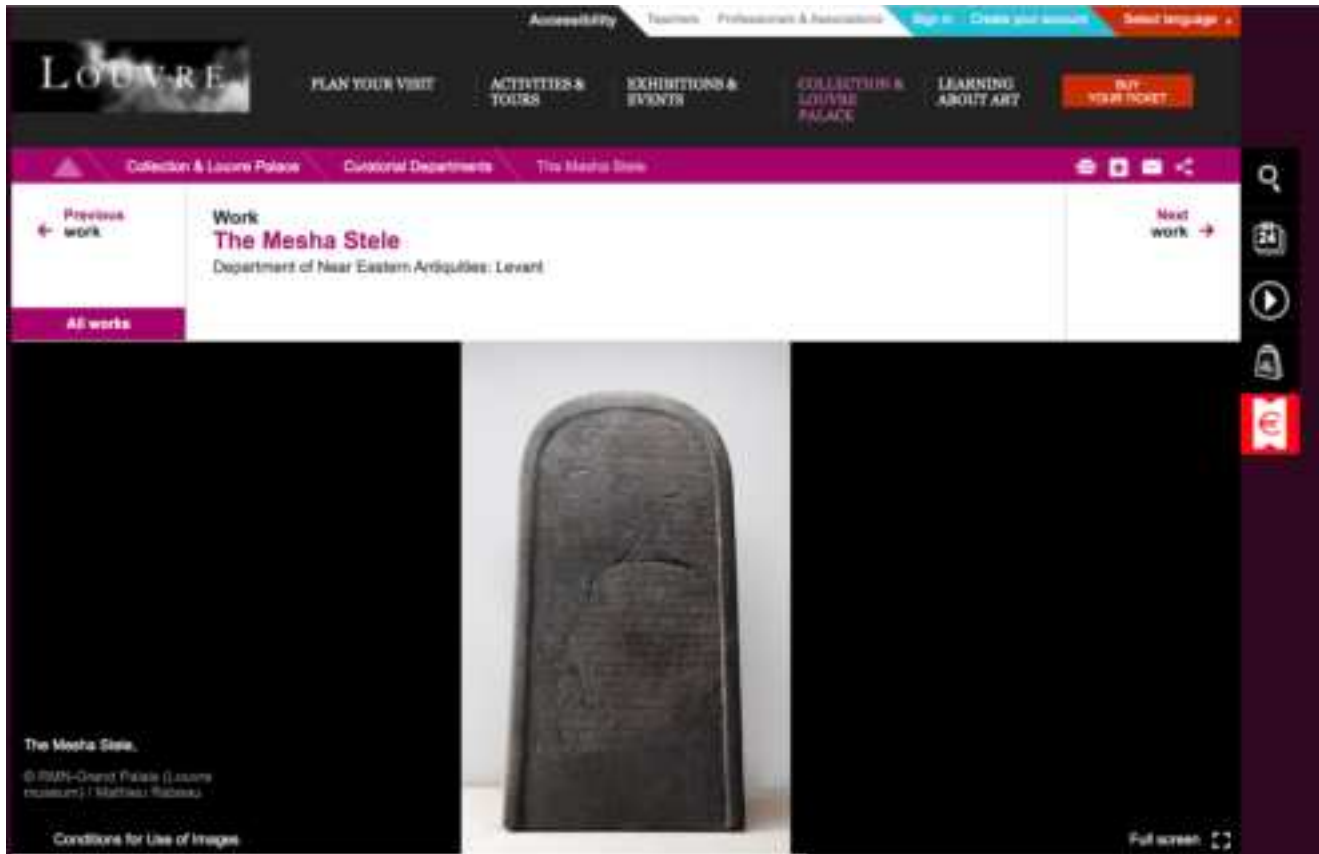
English (KJV) [?]	Strong's	Root & Transliterated	Parsing
And Mesha	PHRASE	מישע Meysha'	
king		מלך molek	

31-32

31. Strong's Concordance #H4852. Blue Letter Bible.
https://www.blueletterbible.org/kjv/gen/10/30/p0/t_conc_10030

32. Strong's Concordance #H4338. Blue Letter Bible.
https://www.blueletterbible.org/kjv/2ki/3/4/p0/t_conc_316004





Near Eastern Antiquities
Levant

Author (s):
Carole Andrieu

The stele of King Mesha constitutes one of the most important direct accounts of the history of the world that is related in the Bible. The inscription pays tribute to the sovereign, celebrating his great building works and victories over the kingdom of Israel during the reign of Ahab, son of Omri. The mention of "Israel" is its earliest known written occurrence. Dhiban, ancient Dibon, where the stele was found, was the capital of this kingdom of Moab, located on the left bank of the Dead Sea.

An eventful discovery

The history of the discovery of this stele in 1868 and its arrival at the Louvre is a colorful one. It should be placed in the context of the period. Researchers and missionaries were only just beginning to access the inland areas of the Holy Land. An expedition on the right banks of the Dead Sea was still full of dangers. In Jerusalem, scholars were competing in a feverish quest for inscriptions and material proofs relating to the Bible, which encouraged a number of antiquities dealers and their intermediaries to produce forgeries. The most famous of these were the Moabite fakes, crudely made items of pottery copied from the inscription on Mesha's Stele, which had just been found. Tribute should be paid to the sagacity of Charles Clermont-Ganneau (1846-1923), a great Orientalist and disciple of Ernest Renan, to whom we owe the stele's rescue. While in Jerusalem, Clermont-Ganneau learnt from an Alsatian missionary, FA Klein, that a large block of black stone covered with characters had been found at Dhiban. He first sent an Arab intermediary from Jerusalem, Selim al-Garim, who, in October 1868, made a schematic copy (today in the Louvre) of the inscription, which enabled Clermont-Ganneau to recognize the importance and early date of the monument. He then sent a second intermediary, Yaqoub Karavica, to make a stamp of the inscription, in December 1868. It is not known exactly how and why this operation aroused the anger of the villagers: in the skirmish, the print was torn (but the pieces reached Clermont-Ganneau and eventually the Louvre) and the stele, hitherto intact, was broken into many pieces, which were sent to the antiquities market in Jerusalem. Thanks to his

Technical description

The Mesha Stele
ca. 800 BC (Iron Age)
Discovered in 1868 at Dhiban, Jordan

Basalt
H. 1.15 m; W. 0.60 m

AO 5082

Near Eastern Antiquities

Practical information

The Louvre is open every day (except Tuesday) from 9 am to 6 pm

Night opening until 9:45 pm on Wednesdays and Fridays

Free admission on the first Saturday of each month from 6 pm to 8:45 pm

Closed on the following holidays: January 1, May 1, December 25

Louvre Museum, 75056 Paris - France
Métro: Palais-Royal Louvre Museum (Lines 1 and 7)
Tel : +33 (0) 1 40 50 50 17

Information in other languages

[Buy tickets](#)



33. The Mesha Stele, c. 800 B.C. Discovered 1868 Dhiban, Jordan. Department of Near Eastern Antiquities: Levant. The Louvre Museum, Paris.
<https://www.louvre.fr/en/oeuvre-notices/mesha-stele>

33



Flavius Josephus of the Antiquities of the Jews — Book I

*Containing the interval of 3833 Years.
From the CREATION to the Death of ISAAC.*

CHAPTER 6.

How every nation was dynominated from their first inhabitants. (22)

penelope.uchicago.edu/josephus/ant-1.html

brethren; but they covered their father's nakedness. And when Noe was made sensible of what had been done, he prayed for prosperity to his other sons; but for Ham, he did not curse him, by reason of his nearness in blood, but cursed his posterity. (24) And when the rest of them escaped that curse, God inflicted it on the children of Canaan. But as to these matters we shall speak more hereafter.

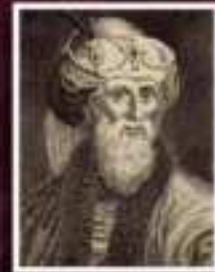
4. Shem, the third son of Noah, had five Sons, who inhabited the land that began at Euphrates, and reached to the Indian Ocean. For Elam left behind him the *Elamites*, the ancestors of the Persians. Ashur lived at the city Nineve; and named his subjects *Assyrians*; who became the most fortunate nation, beyond others. Arphaxad named the *Arphaxadites*, who are now called *Chaldeans*. Aram had the *Aramites*; which the Greeks call *Syrians*: as *Laud* founded the *Laudites*, which are now called *Lydians*. Of the four sons of Aram, *Uz* founded Trachonitis and Damascus: this country lies between Palestine and Calesyria. *Uz* founded Armenia; and *Guthier* the *Bactrians*; and *Mesa* the *Mesureans*. It is now called *Charax* *Spanini*. *Sala* was the son of Arphaxad: and his son was *Heber*; from whom they originally called the Jews *Hebrews*. (25) Heber begat *Joctan*, and *Phaleg*. He was called *Phaleg* because he was born at the dispersion of the nations in their several countries; [An. 2528] (26) for *Phaleg* among the Hebrews signifies division. Now *Joctan*, one of the sons of Heber, had these sons, *Elmodad*, *Saleph*, *Azermoth*, *Jera*, *Adoram*, *Aizel*, *Dechi*, *Ebal*, *Abinael*, *Sabeus*, *Ophir*, *Esilar*, and *Jobab*. These inhabited from Copen, an Indian river, and in part of Asia adjoining to it. And this shall suffice, concerning the sons of Shem.

5. I will now treat of the Hebrews. The son of Phaleg, whose father was Heber, was *Ragau*: whose son was *Serug*; to whom was born *Nahor*; his son was *Terah*: who was the father of *Abraham*: who accordingly was the tenth from Noah: (27) and was born in the two hundred and ninety second year after the deluge. For *Terah* begat *Abram* in his seventieth year. *Nahor* begat *Haran*, when he was one hundred and twenty years old: *Nahor* was born to *Serug* at his hundred and thirty second year: *Ragau* had *Serug* at one hundred and thirty; at the same time also *Phaleg* had *Ragau*: *Heber* begat *Phaleg* in his hundred and thirty fourth year: he himself being begotten by *Sala* when he was an hundred and thirty years old: whom *Arphaxad* had for his son at the hundred and thirty fifth year of his age. *Arphaxad* was the son of *Shem*; and born twelve years after the deluge. Now *Abram* had two brethren, *Nahor* and *Haran*. Of these, *Haran* left a son, *Lot*; as also *Sarai* and *Milcha* his daughters: and died among the Chaldeans, in a city of the Chaldeans called *Ur*; and his monument is shewed to this day. These married their Nieces. *Nahor* married *Milcha*, and *Abram* married *Sarai*. Now *Terah* hating Chaldaea, on account of his mourning for *Haran*, the year he died, [An. 1962] and was buried, when he had lived, to be two hundred and five years: diminished, and became shorter than before, till the birth of *Moses* [An. 1612]: after whom the years; God determining it to the length that *Moses* happened to live. Now *Nahor* had eight sons *Pheldas*, *Jadeph*, and *Bethuel*. These were all the genuine sons of *Nahor*: for *Terah* and *Gaim*, concubine: but *Bethuel* had a daughter *Rebecca*, and a son *Laban*.

CHAPTER 7.

How Abram our fore-father went out of the land of the Chaldeans, and lived in the

THE ANTIQUITIES OF THE JEWS



FLAVIUS JOSEPHUS






→ biblehub.com/topical/s/sephar.htm

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Genesis	10:30	Version	Commentary	Language
Easton's Bible Dictionary Numbering, (Genesis 10:30), supposed by some to be the ancient Himyaritic capital, "Shaphar," Zaphar, on the Indian Ocean, between the Persian Gulf and the Red Sea.			Sepharvaim (6 Occurrences) Kirjathsepher (4 Occurrences) Kirjath-sannah (1 Occurrence) Goat (79 Occurrences) Roli (57 Occurrences) Extended (40 Occurrences) Eastern (22 Occurrences) Direction (128 Occurrences) Parvaim (1 Occurrence) Captures (5 Occurrences) Mountain (298 Occurrences) Sephir (4 Occurrences) Sepharvaim (4 Occurrences) Separations (1 Occurrence) Stretched (234 Occurrences)	
International Standard Bible Encyclopedia SEPHAR se'-far. Only in Genesis 10:30 cepharah, "toward Sephar", as the eastern limit of the territory of the sons of Yoktan (Joktan). From the similarity between the names of most of Yoktan's sons and the names of South Arabian towns or districts, it can hardly be doubted that Sephar is represented by the Arabic Qafar. The appropriateness of the site seems to outweigh the discrepancy between Arabic "z" and Hebrew "s". But two important towns in South Arabia bear this name. The one lies a little to the South of San'a'. According to tradition it was founded by Shammit, one of the Sabeian kings, and for a long time served as the royal seat of the Tubbas. The other Zafar stands on the coast in the district of Shicht, East of Chadramaut. The latter is probably to be accepted as the Biblical site.				
A. S. Fulton				

 Bible Hub

NOTE:

Easton's Bible Dictionary.

When they tell you "supposed by some," they have no firm position. The word Zaphar is NOT Sephar in Hebrew. This is very poor scholarship at the least.

International Standard Bible Encyclopedia.

When one tells you it can "hardly be doubted" and then they doubt their own reference as having a "discrepancy" and then they say "probably," let's not pretend they have a definitive answer especially when Qafar is Sephar in any sense in Hebrew.

35

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THE EARTHLY INHERITANCE SERIES of BIBLE SUBJECTS

Various Bible study guides in subjects pertaining to New Earth prophecy, as taught by Paul Phelps.

For evildoers shall be cut off: but those that wait upon the LORD, **they shall inherit the earth.** Psalm 37:9

ORIENTAL ORIGINS in the BIBLE

Bible quotes are from the **New Revised Standard Version** except for my own translations or as otherwise indicated.

A Bible study guide, which reveals the origins of the Oriental peoples according to the Bible.

A Bible study project by Paul Phelps.
After several years of study this writing was completed in 2000.

The phrase "in the direction of Sephar" is from the **Hebrew word SEPPIARAH**, and literally means **"towards a numerous population."** Instead of a name, if we take word meaning, this word is prophetic of the numerous population in China and throughout the orient.

36

NOTE:

Our use of this source is merely to pinpoint a general direction of East. This becomes far more specific.



globalcitizen.org/en/content/two-thirds-of-the-world-lives-in-asia-and-12-other/

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CITIZENSHIP

Two thirds of the world lives in Asia and 12 other things you need to know

Alex Vinci
Nov 7, 2014



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Asia's global importance has been a hot topic over the last 10-20 years. The region is home to territorial disputes, immense natural resources, massive amounts of people and has been the engine of global economic growth for years.

With the Asia-Pacific Economic Cooperation (APEC) summit going on in China right now, I thought it would be a good time to shed some light on some basic, yet little-known facts about this fascinating and dynamic region of the world.

So let's get to it.

1. Over 60 % of the world's population lives in Asia

1 FEBRUARY 27, 2020
Australia's Opposition Party Just Committed to Net Zero Greenhouse Gas Emissions by 2050

2 FEBRUARY 27, 2020
New Zealand Has Lifted 18,400 Children out of Poverty: Report

3 REWARDS FEBRUARY 27, 2020
These 6 Australians Attended Some of the World's Coolest Concerts for Free Thanks to Global Citizen Rewards

37



37. "Two thirds of the world lives in Asia and 12 other things you need to know ." By Alex Vinci. Nov. 7, 2014. [globalcitizen.org](https://www.globalcitizen.org/en/content/two-thirds-of-the-world-lives-in-asia-and-12-other/).
<https://www.globalcitizen.org/en/content/two-thirds-of-the-world-lives-in-asia-and-12-other/>

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Sefirot

From Wikipedia, the free encyclopedia

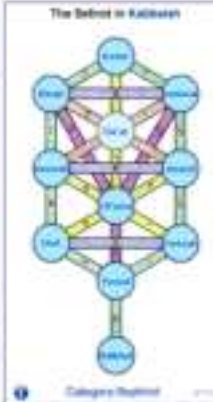
"Sefirot" redirects here. For the Final Fantasy IX character, see *Sephiroth* (Final Fantasy).

Sefirot (se·fir·ot, *sefir·ot*; Hebrew: סְפִירוֹת *sefir·ot*, meaning *emanations*), are the 10 attributes/emanations in Kabbalah, through which Ein Sof (The Infinite) reveals Himself and continuously creates both the physical realm and the chain of higher metaphysical realms (*Seder ha'olam*). The term is alternatively transliterated into English as *sephiroth* or *sefirah*, singular *sefirah* or *sephirah* etc.

Alternative configurations of the sefirot are given by different schools in the historical development of Kabbalah, with each articulating different spiritual aspects. The tradition of enumerating 10 is stated in the *Seder Yetzirah*, "Ten sefirot of nothingness, ten and not nine, ten and not eleven". As altogether eleven sefirot are listed across the different schemes, two (*Keter* and *Daat*) are seen as unconscious and conscious manifestations of the same principle, comprising the ten categories.^[1] The sefirot are described as channels of Divine creative life force or consciousness through which the unknowable Divine essence is revealed to mankind.

The first sefirah, *Keter*, describes the Divine superconscious Will that is beyond conscious intellect. The next three sefirot (*Chochmah*, *Binah* and *Daat*) describe three levels of conscious Divine intellect. The seven subsequent sefirot (*Chesed*, *Gevurah*, *Tiferet*, *Netzach*, *Hod*, *Yesod* and *Malkuth*) describe the primary and secondary conscious Divine Emanations. Two sefirot (*Binah* and *Malkuth*) are feminine, as the female principle in Kabbalah describes a *yesod* that receives the outward male light, then inwardly nurtures and gives birth to lower sefirot. Corresponding to this is the Female Divine Presence (Hebrew: מְלִיצָה, *Shelichut*). Kabbalah sees the human soul as receiving the Divine (after Genesis 1:27, "God created man in His own image, in the image of God He created him, male and female He created them"), and more widely, all creations as reflections of their life source in the sefirot. Therefore, the sefirot also describe the spiritual life of man, and constitute the conceptual paradigm in Kabbalah for understanding everything. This relationship between the soul of man and the Divine, gives Kabbalah one of its two central metaphors in describing Divinity, alongside the other *Or* (light) metaphor. However, Kabbalah repeatedly stresses the need to avoid all corporeal interpretation. Through this, the sefirot are related to the structure of the body and are reformed into *partzufim* (personae). Underlying the structural purpose of each sefirah is a hidden motivational force which is understood best by comparison with a corresponding psychological state in human spiritual experience.^[1]

Tree of life (Kabbalah)



The diagram shows the Tree of Life with 10 sefirot: Keter at the top, followed by Chochmah, Binah, and Daat in the second row. The third row consists of Chesed, Gevurah, and Tiferet. The fourth row has Netzach, Hod, and Yesod. The fifth row contains Malkuth at the bottom. Lines connect the sefirot to form a complex web of relationships.

Ten Sefirot [edit]

Sefirot (סְפִירוֹת, *sefir·ot*, singular סְפִירָה *sefir·ah*), literally means "counting, enumeration", but early Kabbalists presented a number of other etymological possibilities from the same Hebrew root including: *sefer* ("text" - סֵפֶר), *sapir* ("recounting a story" - סִפֵּר), *sappir* ("sapience" - סָפֵר, "brilliance", "summit"), *sefer* ("boundary" - סָפַר), and *sefer* or *safa* ("surface" - סָפַר / סָפָה). The term *sefirah* thus has complex connotations within Kabbalah.^[1]

The original reference to the sefirot is found in the ancient Kabbalistic text of *Seder Rishon*, "The Book of Formation", attributed to the first Jewish Patriarch, **Abraham**.^[1] However, the names of the sefirot as given in later Kabbalah are not specified there. Further references to the sefirot, now with their later-adopted names, are elaborated on in the medieval Kabbalistic text of the *Zohar*, which is one of the core texts of Kabbalah.

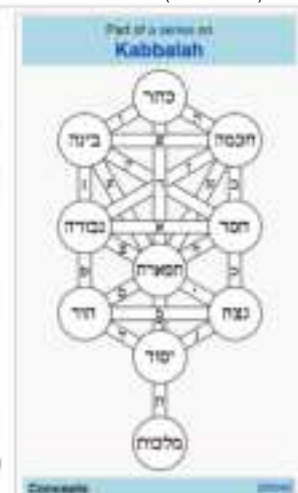
The sefirot are ten emanations, or illuminations of God's Infinite Light as it manifests in Creation. As revelations of the Creator's Will (צִדְקָה *tzidk·ah*),^[2] the sefirot should not be understood as ten different "gods" but as ten different channels through which the one God reveals his will.

In later Jewish literature, the ten sefirot refer either to the ten manifestations of God; the ten powers or faculties of the soul; or the ten structural forms of nature.^[1]

In *Godswoman* Kabbalah, the forces of creation are considered as autonomous forces that evolve linearly from one another. By contrast, in Lurian or Lurianic Kabbalah (the Kabbalah of *Isaac Luria*), the sefirot are perceived as a constellation of forces in active dialogue with one another at every stage of their evolution. Luria described the sefirot as complex and dynamically interacting entities known as *partzufim*, each with its own symbolically human-like persona.^[1]

Keter, the Crown, is the first sefirah. It is the superconscious intermediary between God and the other, conscious sefirot. Three different levels, or "heads", are identified within *Keter*. In some contexts, the highest level of *Keter* is called "The unknowable head".^[4] The

Tree of life (Kabbalah)



NOTE: We do not practice Kabbalah in any sense and reject it as having any association with scripture. However, this Hebrew word has significance in determining Sephar as this is still Hebrew regardless of the religion. The word Sephar originates in the Tree of Life, not the one from Kabbalah but the real Tree of Life.

38



BLUE LETTER BIBLE

HELP EUDENAV ADV. OPTIONS

Verse or Word(s) KJV

KJV
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Lexicon :: Strong's H6924 - *qedem* Aa

קֶדֶם

Transliteration	Pronunciation
<i>qedem</i>	keh'-dem (Key) 
Part of Speech	Root Word (Etymology)
adverb, masculine noun	From קֶדֶם (H6923)

Outline of Biblical Usage [?]

masculine noun

I. east, antiquity, front, that which is before, aforetime

A. front, from the front or east, in front, mount of the East

B. ancient time, aforetime, ancient, from of old, earliest time

C. anciently, of old (adverb)

D. beginning

E. east

adverb

II. eastward, to or toward the East



Rabi-Kohan Shalomim Y. Halahawi Ph.D., D.Div., O.R.Thrpst. *



Yahlas" and "Dyo-Sotori". One ancient Greek language gave it the names "fia-Soqa'tra" and "Soqater". However when seeking the knowledge of the name of the Island from the inhabitants of the island itself, they say that the name was derived from two words, **Al-Souq (meaning the market or Bazaar in Arabic) and "Qatra or Qater" (today meaning a single drop of any liquid).**

This is very unique in identifying the Garden of Eden mentioned in the book Jubilees as Enoch was taken there to live.

Jubilees 4:22-26, ".....And Enoch bore witness against all of them. And he was taken from among the children of Adam, and we led him to the Garden of Eden for greatness and honor. And behold, he is there writing, condemnation and judgment of the world, and all of the evils of the children of men. And because of him none of the water of the flood came upon the whole land of Eden, for he was put there for a sign and so that he might bear witness against all of the children of men so that he might relate all of the deeds of the generations until this day of judgment."

"And he offered incense which is acceptable before Yahwah in the evening at the HOLY place on Mount Qater.

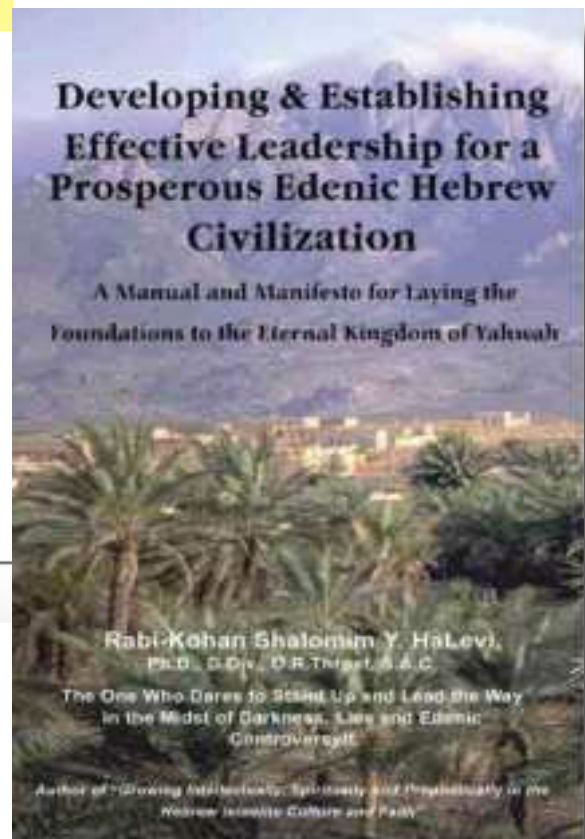
For Yahwah has four sacred places upon the earth: the Garden of Eden and the mountain of the East and this mountain which you (Moshe) are upon today, Mount Sinai, and Mount Zion, which will be sanctified in the new creation for the sanctification of the earth....."

As you study this, Enoch was taken to the Garden of Eden and there he burnt incense upon a Mountain called Qater (or possibly the Mount of Qater). As stated previously Qater means, "the burning of Incense." Adam and Chawwah burned Incense from the Frankincense and Myrrh in which they had taken from the Garden of Eden.

32

40. "Mt. Qatar." "Developing and Establishing Effective Leadership for a Prosperous Edenic Hebrew Civilization. A Manual and Manifest for Laying the Foundations to the Eternal Kingdom of Yahwah." Rabi-Kohan Shalomim Y. HaLevi, Ph. D, D. Div., O.R. Thrpst. S.A.C. 2004. p. 32.

<https://books.google.com.ph/books?id=lxW31nWPURoC&pg=PA32&lpg=PA32&dq=Developing+and+Establishing+Effective+Leadership+for+a+Prosperous+Edenic+Hebrew+Civilization+enoch+burned&source=bl&ots=QpY EJ R8 Caf&sig=ACfU3U1SiubR-EABvH8Wo-QcBFdhNWuGpxQ&hl=en&sa=X&ved=2ahUKEwj8nezB-fDnAhXN3mEKHT8bDVMQ6AEwAhOECAkQAQ#v=onepage&q=Developing%20and%20Establishing%20Effective%20Leadership%20for%20a%20Prosperous%20Edenic%20Hebrew%20Civilization%20enoch%20burned&f=false>



40



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Hitchcock's Bible Names Dictionary

Havilah

that suffers pain; that brings forth

Concordance

Havilah (7)

[Genesis 2:11](#)

The name



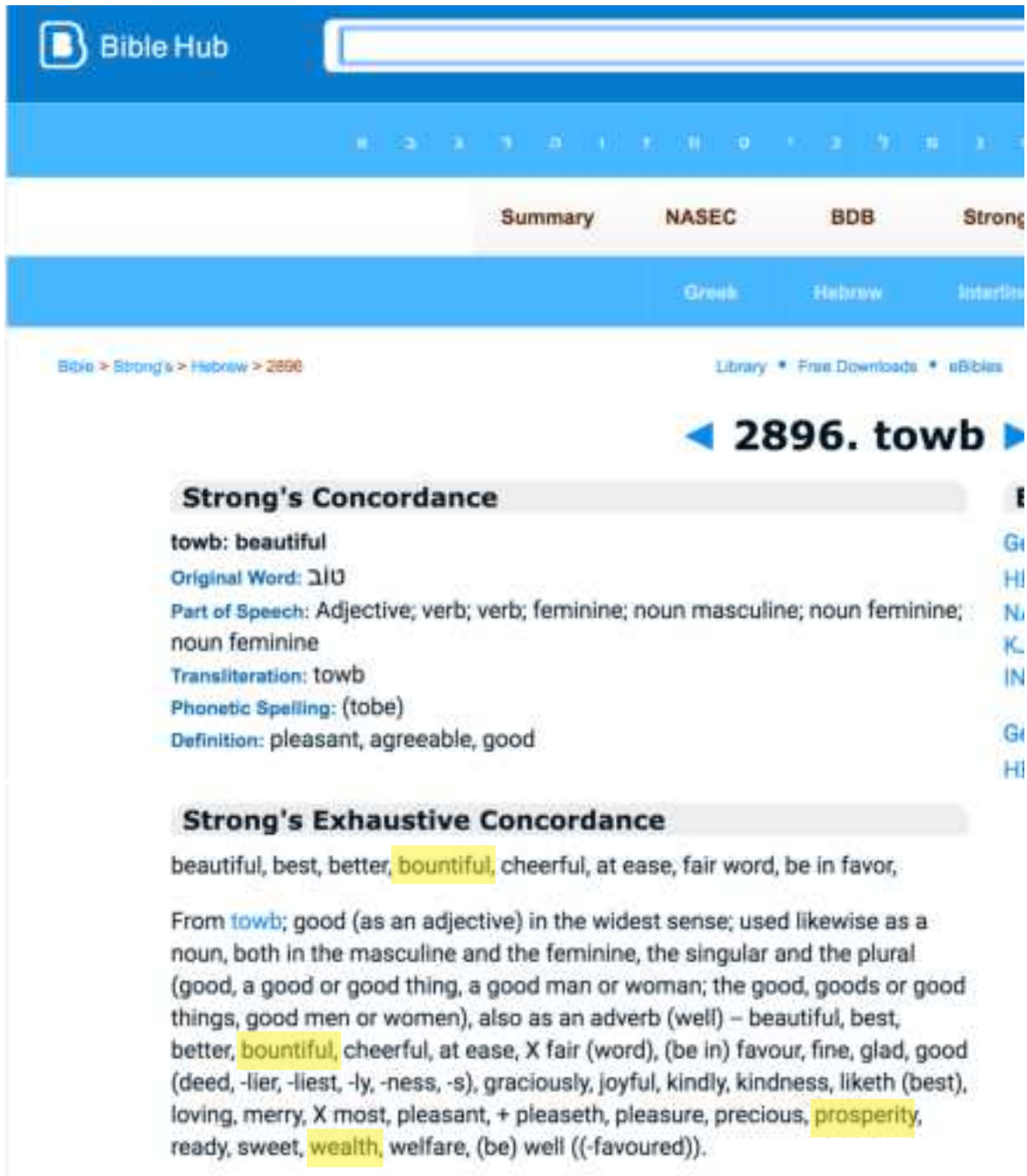
41. "Havilah." Hitchcock's Dictionary of Bible Names from BibleHub.org and KingJamesBibleDictionary.com, Strong's Concordance #H2341 from Blue Letter Bible.

<https://biblehub.com/topical/h/havilah.htm>
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H2341&t=KJV>

42. "Eve - Havah." Strong's Concordance #H2332. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H2332&t=KJV>





Bible Hub

Summary NASEC BDB Strong's

Greek Hebrew Interlinear

Bible > Strong's > Hebrew > 2896 Library • Free Downloads • eBibles

◀ 2896. towb ▶

Strong's Concordance

towb: beautiful
 Original Word: טוֹב
 Part of Speech: Adjective; verb; verb; feminine; noun masculine; noun feminine; noun feminine
 Transliteration: towb
 Phonetic Spelling: (tobe)
 Definition: pleasant, agreeable, good

Strong's Exhaustive Concordance

beautiful, best, better, **bountiful**, cheerful, at ease, fair word, be in favor,

From **towb**; good (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine, the singular and the plural (good, a good or good thing, a good man or woman; the good, goods or good things, good men or women), also as an adverb (well) – beautiful, best, better, **bountiful**, cheerful, at ease, X fair (word), (be in) favour, fine, glad, good (deed, -lier, -liest, -ly, -ness, -s), graciously, joyful, kindly, kindness, liketh (best), loving, merry, X most, pleasant, + pleaseth, pleasure, precious, **prosperity**, ready, sweet, **wealth**, welfare, (be) well ((-favoured)).



Forbes

BUZZOOKS.COM | Aug 23, 2016, 10:04pm

43

This \$100 Million Pearl Is the Largest and Most Expensive in the World



Roberta Naas, Senior Contributor @

Buzzbooks

I write about the world of luxury products, travel and jewelry.

- 1. Just about 10 years ago, a Filipino fisherman made an amazing discovery in the sea off the coast of the Palawan Island, Philippines: a two-foot long (26 inches to be exact) pearl inside a giant clam. He took it home and hid it under his bed – keeping it as a good luck charm. Recently, his tiny home burned down, but the 75-pound pearl survived. Via officials in the Philippines, the pearl has been verified at 26 inches in length, 12 inches in width and weighing nearly 75 pounds. It is valued at \$100 Million.



The nearly 75-pound pearl was found 10 years ago inside a clam, approximately 3 feet long by 1 foot... [4]

Buzzbooks!

143M

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Pinoy in Canada Discovers Strange Family Heirloom is Actually a Giant Pearl Worth \$90 Million

Posted on May 23, 2019 by Buzzbooks in Pinoy and tagged giant pearl, giant pearl worth \$90 million, giant pearl, giant heirloom family heirloom is worth \$90 million, heirloom giant pearl

The family of Abraham Reyes were a rather strange, tooth-shaped white object that looks like a smooth rock. It has been passed on from one generation to another since the grandfather found it in a giant clam he bought from a fisherman back in 1959. It was only recently that the family knew the true value of the 'rock' – a whopping \$90 million (P90M) (P90M is about \$1.4 million USD).

Based in Ontario, Canada, the family had always thought the white 'rock' in the house was nothing but a rock that didn't have much value. They knew their grandfather had gotten it from the Philippines, but he never really gave away that it was a pearl.



44

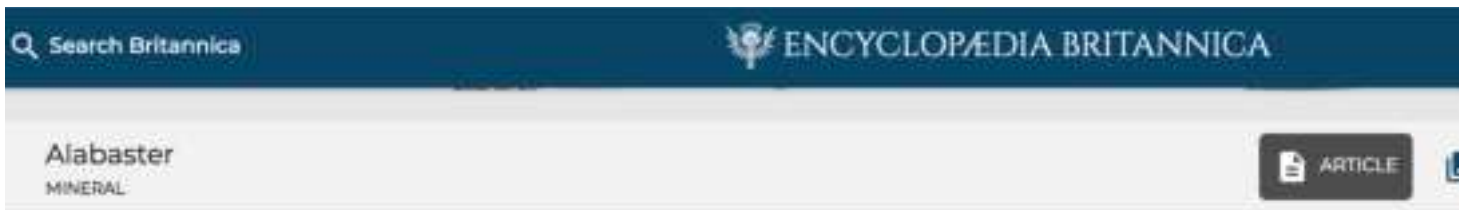
43. "This \$100 Million Pearl Is The Largest and Most Expensive in the World." By Roberta Naas. Forbes Magazine. Aug 23, 2016.

<https://www.forbes.com/sites/robertanaas/2016/08/23/100-million-pearl-hidden-under-bed-sets-world-record-as-largest-most-expensive-pearl-in-the-world/#4056352279b0>

44. "Pinoy in Canada Discovers Strange Family Heirloom is Actually a Giant Pearl Worth \$90 Million ." Buzzbooks.com, May 23, 2019.

<https://buzzbooks.com/posts/pinoy-in-canada-discovers-strange-family-heirloom-is-actually-a-giant-pearl-worth-90-million/>





Alabaster

MINERAL

WRITTEN BY: The Editors of Encyclopædia Britannica

[See Article History](#)

Alabaster, fine-grained, massive [gypsum](#) that has been used for centuries for statuary, carvings, and other ornaments. It normally is snow-white and translucent but can be artificially dyed; it may be made opaque and similar in appearance to [marble](#) by [heat treatment](#). Florence, [Livorno](#), and Milan, in [Italy](#), and Berlin are important centres of the alabaster trade. The alabaster of the ancients was a brown or yellow [onyx](#) marble.

395



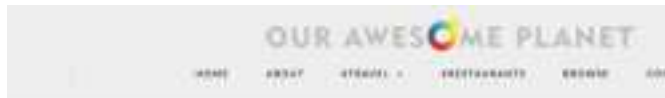
Sometimes the broken fragments are rolled and rounded by the flow of marble under pressure.

The so-called onyx marbles consist of concentric zones of calcite or aragonite deposited from cold-water solutions in caves and crevices and around the exits of springs. They are, in the strict sense, neither marble nor onyx, for true onyx is a banded chalcedony composed largely of [silicon dioxide](#). Onyx marble was the "alabaster" of the ancients, but [alabaster](#) is now defined as gypsum, a [calcium sulfate rock](#). These marbles are usually brown or yellow because of the presence of iron oxide. Well-known examples include the *giallo antico* ("antique yellow marble") of the Italian antiquaries, the reddish-mottled [Siena](#) marble from [Tuscany](#), the large Mexican deposits at Tecali near [Mexico City](#) and at El Marmol, California, and the Algerian onyx marble used in the buildings of Carthage and Rome and rediscovered near Oued-Abdallah in 1849.

395. "Alabaster, Mineral." and "Marble, Rock." By Editors of Encyclopædia Britannica. Updated January 24, 2018.

<https://www.britannica.com/science/alabaster> <https://www.britannica.com/science/marble-rock#ref180303>





Welcome to **ROMBLON**, The Marble Capital of the Philippines. Home to the "Cathedral of Faith" (Basilica) and the closest near to the Country.

Romblon is composed of three major islands that are rich with: Basilan, Taba, and Sibuyan Island.

The province's marble is comparable to the world's best. Trade plays a big role in Romblon's economy because of its location at the center of the archipelago.

The islands are famous with natural playgrounds such as beaches, rivers, mountains, and thermal systems, which offer tourists many opportunities for adventures like scuba diving, trekking, and snorkeling.

45



Onyx Stone:



46



45. "ROMBLON: 8 Awesome Places You Should Visit in Romblon!" Our Awesome Planet. Sept. 7, 2016.
<https://www.ourawesomeplanet.com/awesome/2016/09/romblon-top-8-places.html>

"The Romblon Marble." Ellaneto Tiger Marble Trader, Romblon. 2010. <http://isledreams.com/sub/romblon/marble/>

46. "Marvelous Marble" Manila Standard. By Robert A. Evora. Jan. 16, 2014.
<https://www.manilastandard.net/news/-provinces/138248/marvelous-marble.html>

The Philippine Marine Biodiversity: A Unique World Treasure



[Back to Information Collection](#)

[List of Philippine endemic marine species](#)

The Philippines forms an ocean region that has long been recognized as the world's center of marine biodiversity. With the Malay archipelago, Papua New Guinea and Australia, the country forms the 'Coral Triangle,' so-called because of the abundance of its coral reef life. Some 400-500 species in 90 genera of reef-forming corals are believed to exist in this region. Sulu-Sulawesi Sea, a 900,000-square-kilometer marine eco-region that lies at the apex of the Coral Triangle (70% in the Philippines, 20% Indonesia, 10% Malaysia), is home to some 2,500 species of fish.

A 2005 report (Carpenter 2005) suggests that the Philippines is not only part of the center but is, in fact, the epicenter of marine biodiversity, with the richest concentration of marine life on the entire planet.

Center of the center

The [report](#) is based on a 10-year multi-disciplinary study conducted for the [Food and Agriculture Organization \(FAO\)](#) that involved 101 of world's leading authorities on marine life, and produced 2,983 maps of marine species for the western Pacific Ocean. ([ODU News 2005](#))

Kent Carpenter, [Old Dominion University](#) associate professor of biological sciences who headed the study, says, "Scientists have long known that the area in Southeast Asia that includes Indonesia, Malaysia and the Philippines holds the richest marine biodiversity. I was amazed to discover that the extreme center of this biodiversity is in the Philippines, rather than closer to the equator. However, a geographical information system (GIS)



351. http://oneocean.org/flash/philippine_biodiversity.html citing the Carpenter Report 2005. Carpenter, K.E. and V.G. Springer. 2005. Environmental Biology of Fishes (2005) 72: 467-480. http://oneocean.org/flash/philippine_biodiversity.html#carpenter05
Carpenter Report available at: https://www.researchgate.net/publication/227112122_The_center_of_the_center_of_marine_shore_fish_biodiversity_The_Philippine_Islands



where is the center of marine biodiversity



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Local Biodiversity Outlooks - Indigenous Contributions

Ad www.localbiodiversityoutlooks.net/

Explore indigenous peoples' knowledge and strategies to sustain the environment

The **Philippines** sits at the heart of the Coral Triangle, the global center of marine biodiversity. About halfway between the provinces of Batangas and Mindoro, the **Verde Island Passage** boasts the highest concentration of marine species in the planet. Apr 30, 2012



"Center of the Center" of Marine Biodiversity - CNN iReport
ireport.cnn.com/docs/DOC-783629

About this result • Feedback

NOTE: This is an old search on Google from 4 years ago. CNN has since purged this report and link but here we have it captured. Notice, it is also widely reported by Philippine Star, Manila Times, etc. Our quote is taken from the CNN report but all are similar. We are keeping the one from our original video in which this was very widely circulated and quoted from CNN as you can see from this page.

"Center of the Center" of Marine Biodiversity - CNN iReport

ireport.cnn.com/docs/DOC-783629

Apr 30, 2012 - The **Philippines** sits at the heart of the Coral Triangle, the global center of marine biodiversity. About halfway between the provinces of Batangas and Mindoro, the **Verde Island Passage** boasts the highest concentration of marine species in the planet.

Dive to 'the Center of the Center' of Marine Biodiversity — Positively ...

www.positivelyfilipino.com/.../dive-to-the-center-of-the-center-of-marine-biodiversit...

May 15, 2014 - This was at the Verde Island Passage, a 10-mile wide strait between Batangas in southern Luzon and the island of **Mindoro**, a cauldron of marine life so rich it is known as the center of marine biodiversity.

"Center of the Center" Of World's Marine Biodiversity - Isla Verde ...

wowbatangas.com › Towns and Cities › Batangas City

May 9, 2009 - But then, having the center of the center of marine shorefish biodiversity is a big responsibility. There is a call for all of us to act and save this ...

Expedition to the "Center of the Center" of Marine Biodiversity ...

<https://www.calacademy.org/.../expedition-to-the-center-of-the-center-of-marine-bi...>

In its largest diving expedition, Academy scientists traveled to the Philippines' Verde Island Passage.

RP chosen center of marine biodiversity - Philippine Star

www.philstar.com/news-feature/363044/rp-chosen-center-marine-biodiversity

A description for this result is not available because of this site's robots.txt

Learn more

SOURCE: The center of the center of marine shore fish biodiversity - FAO

www.fao.org/fishery/gisfish/servlet/CDServlet?status...

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Learn more

The Philippine Marine Biodiversity - OneOcean.org

www.oneocean.org/flash/philippine_biodiversity.html

The Philippines forms an ocean region that has long been recognized as the world's center of marine biodiversity. With the Malay archipelago, Papua New ...

'Center of center' - The Manila Times Online

www.manilatimes.net › Weekly › The Sunday Times Magazine

Sep 7, 2013 - We often read that the Philippines is the "center of the center" when it comes to marine biodiversity. What does this mean exactly? And what are ...

352

352. "Center of the Center of Marine Diversity." CNN. April 30, 2012.





100 scientists declare RP as world's 'center of marine biodiversity'



- Katherine Adraneda () - June 8, 2006 - 12:00am

Some 100 scientists have declared the Philippines as the world's "center of marine biodiversity" — not the Great Reef Barrier off east Australia — because of its vast species of marine and coastal resources, according to the World Bank.

However, the scientists raised the alarm that the country's marine diversity is under threat of degradation.


Based on the WB report, "Philippine Environment Monitor 2005," the Philippines appears to be using its coastal resources "in a very inefficient manner" compared to other Southeast Asian countries.



353

353. "100 Scientists Declare RP as World's 'Center of Marine Biodiversity.'" by Katherine Adraneda. June 8, 2006. The Philippine Star reporting on "Philippines Environmental Monitor, 2005" by the World Bank.
<https://www.philstar.com/headlines/2006/06/08/340635/100-scientists-declare-rp-world146s-145center-marine-biodiversity146>

17 Megadiverse Countries in the World

 Varun Kumar · December 22, 2018 · 9 min read

The megadiverse countries are a group of nations that contains more than 75% of the earth's bio-diversity, identified in 1998 by Conservation International (CI), to promote the awareness for biodiversity conservation among the world nations.

5. Philippines



The Philippine rainforest is home to a diverse range of plants, animals and sea creatures. About 100 mammal and 170 bird species found in the country are endemic and are not seen anywhere on the Earth. The Philippines has one of the highest numbers of endemic species with about sixteen new mammal species discovered in just over ten years.

Few endemic bird species including Philippine eagle (national bird) and Blue-winged racket-tail are on the verge of extinction due to deforestation and rapid habit loss. The endemic Philippine freshwater crocodile is among the most critically endangered crocodile species in the world.

4. South Africa

389. "The World's 17 Megadiverse Countries." worldatlas.com, July 25, 2018; rankred.com, Dec. 22, 2018. Data from Conservation International 1998.
<https://www.rankred.com/top-10-megadiverse-countries-in-the-world/>





JULY 15, 2016 | SCIENCE

World's greatest concentration of unique mammal species is on Philippine island

Where is the world's greatest concentration of unique species of mammals? A team of American and Filipino authors have concluded that it is Luzon Island, in the Philippines. Their 15-year project, summarized in a paper published in the scientific journal *Frontiers of Biogeography*, has shown that out of 56 species of non-flying mammal species that are now known to live on the island, 52 live nowhere else in the world. Of those 56 species, 28 were discovered during the course of the project. Nineteen of the species have been formally described in scientific journals, and nine are currently "in the works."

"We started our study on Luzon in 2001 because we knew at the time that most of the native mammal species on the island were unique to the island, and we wanted to understand why that is the case. We did not expect that we would double the number already known," said Lawrence Heaney, the project's leader, who is the Negunee Curator of Mammals at The Field Museum in Chicago.

"All 28 of the species we discovered during the project are members of two branches on the tree of life that are confined to the Philippines," according to Eric Rickart, a team member who is based at the Natural History Museum of Utah. "There are individual mountains on Luzon that have five species of mammals that live nowhere else. That's more unique species on one mountain than live in any country in continental Europe. The concentration of unique biodiversity in the Philippines is really staggering."

Widely Reported in the Science Community by these sources and others:

<https://www.sciencedaily.com/releases/2016/07/160714193411.htm>

<https://twin-cities.umn.edu/greatest-concentration-unique-mammal-species-philippine-island>

<https://ovpaa.up.edu.ph/luzon-has-the-worlds-greatest-concentration-of-unique-mammals/>

<https://www.philstar.com/other-sections/news-feature/2016/07/21/1605157/luzon-has-worlds-greatest-concentration-unique-mammal-species>

<http://theconversation.com/a-philippines-island-has-the-worlds-greatest-concentration-of-unique-mammals-heres-why-62523>

<https://www.smithsonianmag.com/science-nature/philippines-island-unique-mammals-180959823/>

<http://thescienceexplorer.com/nature/28-unique-mammal-species-discovered-heavily-deforested-philippine-island-0>

<https://www.natureworldnews.com/articles/25432/20160718/philippines-luzon-island-world-greatest-concentration-unique-mammal-species.htm>

<https://www.ibtimes.com/luzon-philippine-island-worlds-greatest-concentration-unique-land-mammals-2392208>



390. "World's greatest concentration of unique mammal species is on Philippine island." The Field Museum Press Release. Chicago. July 15, 2016. Also published in *Frontiers of Biogeography*. 15-year Study.

<https://www.fieldmuseum.org/about/press/worlds-greatest-concentration-unique-mammal-species-philippine-island>

◀ Parvaim ▶

[Jump to: Smith's • ATS • ISBE • Easton's • Concordance • Thesaurus • Hebrew • Library • Subtopics • Terms](#)

Smith's Bible Dictionary**Parvaim**

(*Oriental regions*), the name of an unknown place or country whence the gold was procured for the decoration of Solomon's temple. ([2 Chronicles 3:6](#)) We may notice the conjecture that it is derived from the Sanscrit *purva*, "eastern," and is a general term for the east.

ATS Bible Dictionary**Parvaim**

[2 Chronicles 3:6](#), the region of fine gold; probably Ophir; according to Gesenius, the East.

Easton's Bible Dictionary

The name of a country from which Solomon obtained gold for the temple ([2 Chronicles 3:6](#)). Some have identified it with Ophir, but it is uncertain whether it is even the name of a place. It may simply, as some think, denote "Oriental regions."

International Standard Bible Encyclopedia**PARVAIM**

par-va'im (par-vay'im; [Septuagint](#) Pharoaim): The word occurs only in [2 Chronicles 3:6](#), as the place from which Solomon obtained gold for the decoration of his Temple. A derivation is given from the Sanskrit *purva*, "eastern," so that the name might be a vague term for the East (Gesenius, *Thesaurus*, 1125). Whether there was such a place in Arabia is doubtful. *Farwa* in Yemen has been suggested, and also *Saq el Farwain* in Yemamah. Some have considered the name a shortened form of *Cepharvayim* which occurs in the Syriac and Targum Jonathan for the "Sephar" of [Genesis 10:30](#).

A. S. Fulton

Concordance**Parvaim (1 Occurrence)**[2 Chronicles 3:6](#)

He garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

([WBS KJV](#) • [JPS](#) • [ASV](#) • [BBE](#) • [DNT](#) • [WBS PCT](#) • [NAS NIV](#))

Subtopics[Parvaim](#)

[Parvaim: An Unknown Region where Gold Was Found](#)

Related Terms[Parva'im \(1 Occurrence\)](#)[Uphaz \(2 Occurrences\)](#)[Overlayeth \(19 Occurrences\)](#)[Garnished \(4 Occurrences\)](#)

Column II

This fruit was planted by you ... and by no stranger or Watcher or Son of Heaven ... [Why] is your countenance thus changed and dismayed, and why is your spirit thus distressed ... I speak to you truthfully.' 15

Then I, Lamech, ran to Methuselah my father, and [I told] him all these things. [And I asked him to go to Enoch] his father for he would surely learn all things from him. For he was beloved, and he shared the lot [of the angels], who taught him all things. And when Methuselah heard [my words ... he went to] Enoch his father to learn all things truthfully from him ... his will. 20

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BIBLE INTERPRETATION

He went at once to Parwain and he found him there ... [and] he said to Enoch his father, 'O my father, O my lord, to whom I ... And I say to 25 you, lest you be angry with me because I come here ...

VI [I abstained] from injustice and in the womb of her who conceived me I searched for truth. And when I emerged from my mother's womb, I was planted for truth and I lived all my days in truth and walked the paths of eternal truth. And the Holy One (was) with me ... on my ways truth sped to warn me off the ... of lie which led to darkness



48

48. "The Complete Dead Sea Scrolls." by Geza Vermes, Penguin Classics, P. 481-482, Column II.

<https://epdf.pub/the-complete-dead-sea-scrolls-in-english.html>



Uphaz

[Jump to: Hitchcock's • Smith's • ATS • ISBE • Easton's • Concordance • Thesaurus • Hebrew • Library • Subtopics • Terms](#)

Hitchcock's Bible Names Dictionary

Uphaz

pure gold; gold of Phasis or Pison

Smith's Bible Dictionary

Uphaz

(Jeremiah 10:9; Daniel 10:5) [OPHIR]

ATS Bible Dictionary

Uphaz

A region producing fine gold, [Jeremiah 10:9](#) [Daniel 10:5](#). In Hebrew it differs from Ophir by only one letter, and it is thought to denote the same region.

Easton's Bible Dictionary

Probably another name for Ophir ([Jeremiah 10:9](#)). Some, however, regard it as the name of an Indian colony in Yemen, southern Arabia; others as a place on or near the river Hyphasis (now the Ghana), the south-eastern limit of the Punjab.

International Standard Bible Encyclopedia

UPHAZ

u'-faz (uphaz): A gold-bearing region, mentioned in [Jeremiah 10:9](#) [Daniel 10:5](#), otherwise unknown. Perhaps in both passages Ophir, which differs in one consonant only, should be read. In the second passage, instead of "gold of Uphaz," perhaps "gold and fine gold" (uphaz) should be read. The Jerusalem Talmud states that there were seven kinds of gold, good gold, pure, precious, gold of Uphaz, purified, refined, and red gold of Paryaim ([2 Chronicles 3:6](#)). That of Uphaz, which is so called from the place from which it comes, resembles "flashes of fire fed with pitch" (M. Schwab, The Talmud of Jerusalem, V, 207).

Thomas Hunter Weir

Strong's Hebrew

210. Uphaz – a region where gold is found

... 209, 210. Uphaz. 211 , a region where gold is found. Transliteration: Uphaz Phonetic Spelling: (oo-fawz') Short Definition: Uphaz. ...

[/hebrew/210.htm - 5k](#)

Concordance

Uphaz (2 Occurrences)

[Jeremiah 10:9](#)

There is silver beaten into plates, which is brought from Tarshish, and gold from Uphaz, the work of the artificer and of the hands of the goldsmith; blue and purple for their clothing; they are all the work of skillful men.

(HSE HJV JPS ASV VBE DEX WEB YLT NAS RSV NIV)

[Daniel 10:5](#)

I lifted up my eyes, and looked, and behold, a man clothed in linen, whose thighs were girded with pure gold of Uphaz:


(HSE HJV JPS ASV DEX WEB YLT NAS RSV)

Subtopics


[Uphaz](#)

[Uphaz: A Country Famous for Gold](#)

Related Terms




Bible Hub

 **OpenEdition Journals**

ArcheoSciences

Revue d'archéométrie



33 | 2009 :
Authentication and analysis of goldwork
Studies of Objects: manufacturing skills and alloy selection

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The mine shafts were reported to be extremely waterlogged and unexposed since the time they were first used.

4 Most of the gold in the prehistoric and early historic periods would, however, undoubtedly have been extracted by panning alluvial sediments, a technique requiring little capital investment in equipment and no specialist technology, but unfortunately leaving no discernable archaeological signature. Many of the secondary deposits, which are today regarded as containing too little gold to be worked commercially, would have been quite successfully panned in the past. Today, the economic viability of gold panning will in part be determined by the extent of gold in the sedimentary rocks.

Gold in early Southeast Asia

1 In 2008/2009 there has been some revival of gold mining in Thailand, and one or two old locations a

(...)

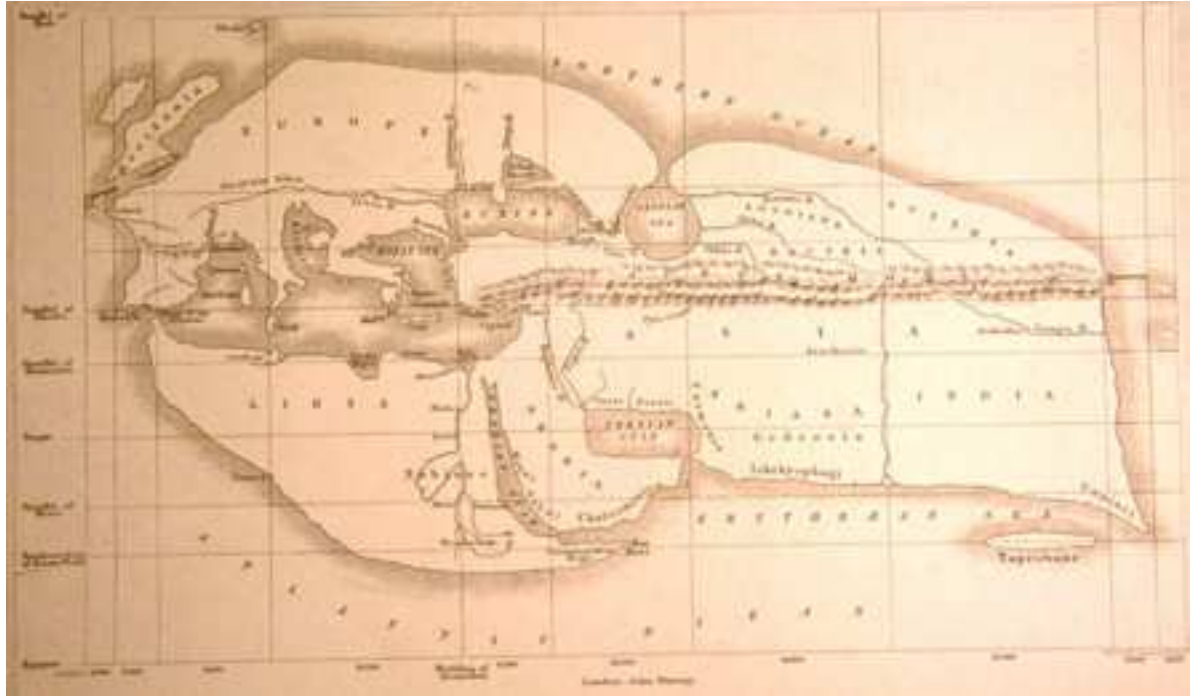
417

49. "Uphaz." Hitchcock's Bible Names Dictionary, ATS Bible Dictionary, Easton's Bible Dictionary, International Standard Bible Encyclopedia, biblehub.com, Strong's #H210 and #H211. <https://biblehub.com/topical/u/uphaz.htm>

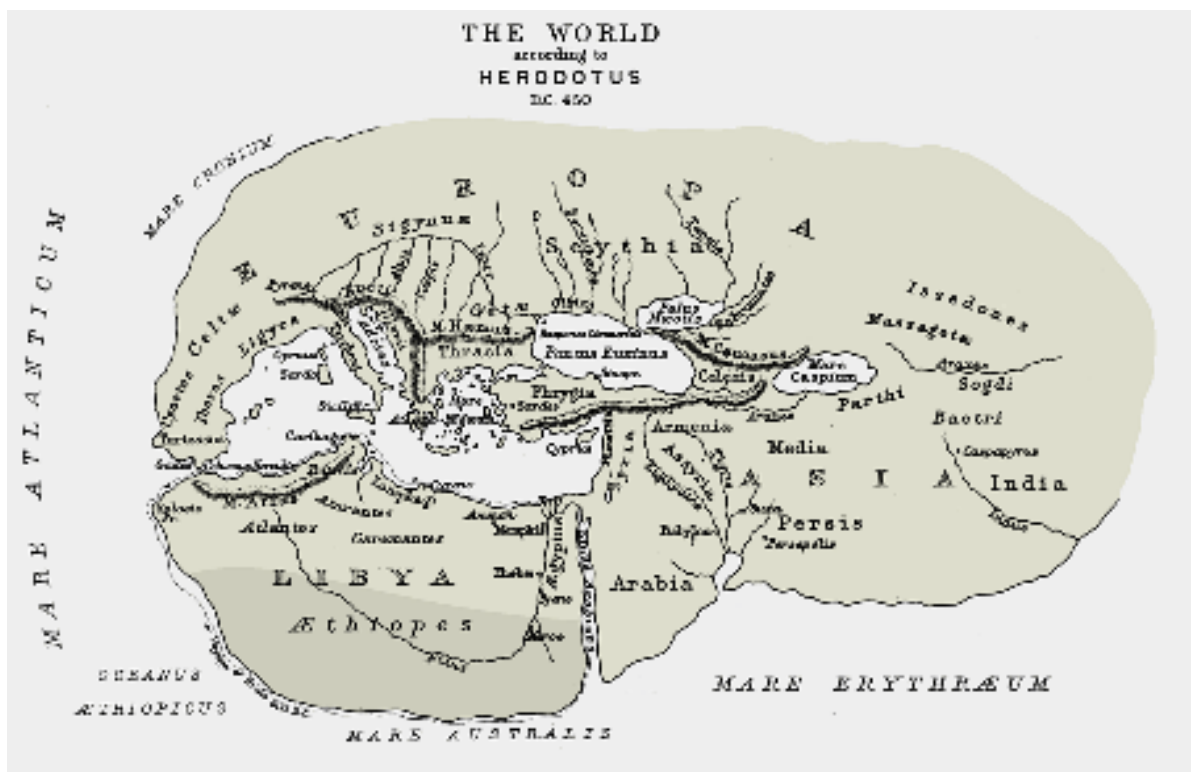
417. "Gold in early Southeast Asia." By Anna T. N. Bennett. ArcheoSciences, 33. 2009, 99-107. <https://journals.openedition.org/archeosciences/2072>



50



289



50. "19th-century reconstruction of Eratosthenes' map of the (for the Greeks) known world," c. 194 BC. Public Domain. Hi Res image from Alamy.

289. Herodotus' Map of the World. 450 B.C. Library of Congress, Washington, D.C. Public Domain.

Etymology and meaning of the name Sheba II

This name Sheba is according to Jones' Dictionary of Old Testament Proper Names comparable with an *Ethiopic* word meaning 'man'. And so, for a meaning of this name Sheba, Jones' Dictionary of Old Testament Proper Names reads **Man**.

BDB Theological Dictionary sees relation with a verb that means **to make campaign or expedition**, but lists **שָׁבָה (shaba)**, meaning **to imbibe (use the name Sheba)**.

The name may even have to do with **שָׁבָה (shaba)** **to take captive**.

The word **שָׁבָה** is used in the *Aramaic* Talmud to mean **updater**, a possible derivative (says BDB Theological Dictionary) from the unused **שָׁבָה (shaba I & II)**, which yields **שָׁבָה (shaba from root I)**, **updater**, and **שָׁבָה (shaba from root II)**, **Rest**.

And then, there are scholars (I'm innocent those who compiled the NJOSE Study Bible Name List), who seem to assume that the name **שָׁבָה** is nothing but the name **שָׁבָה (Sheba I)** spelled slightly different but nevertheless with the unaltered meaning of **Seven or Oath**.

NOTE: Saba is Seba meaning to make campaign or expedition or imbibe which is English for assimilate or conquer essentially. These denote Saba/Seba as a territory of Sheba. Even Shaba is take captive. None of this would be in the Roman Empire sense however as Sheba was not such a conqueror but Saba was her territory.

61. "Sheba." Abarim-Publication.com.

<https://www.abarim-publications.com/Meaning/Sheba.html#.XnMpLpMzbBU>

Today: Thursday, February 27, 2020

- INDUSTRY UPDATE
- POLICY
- ONLINE APPLICATION
- SICA
- BID CORNER



HISTORY

The sugar industry of the Philippines has had a colorful and vibrant history. The industry started some two to four thousand years before the Christian era where vessels from the Galadon brought sugarcane cuttings to Mindanao. Eventually, these plants spread further north to the Visayan Islands and Luzon, such that by the time of the European contact with the archipelago early in the sixteenth century, sugarcane plants could be found in various localities where the soil was liked by the native inhabitants.

By the time Ferdinand Magellan, a Spaniard who discovered the islands, reached the Philippines in 1521, the cultivation of sugarcane was widespread in many of the islands. The extraction of juice for the cane was done in a primitive manner, that is, by the pressure exerted by hand or foot-operated lever on a wooden stationary surface. The use of wooden rolls, two in a vertical position came later. The substitution of stone cylinders came after the influx of Chinese immigrants to the islands during the first decades of the Spanish occupation. Carabao and water buffalo supplied the motion power for these crude extractors in the Philippines up to the nineteenth century. The pressing of the cane is performed by means of two coarse stone cylinders placed on the ground and moved in opposite directions by the slow and uneven pace of a carabao. The juice is conveyed to an iron quadrat containing slay and in this the other operations of bottling, skimming and clearing take place till the crystallization is completed. The boiled sugarcane juice near crystallization is poured into a setting clay jar called pion which has a hook at the bottom through which excess molasses pass on to a smaller jar.

The arrival of the Spaniards in Manila in 1572 and the increase in their numbers because the city was made the capital of the islands resulted in the shortage of rice, sugar and other foodstuffs. Chinese traders, always sensitive to commercial trends, began importing these items to remedy the shortages.

Meanwhile, sugarcane was planted in large numbers in nearby areas such as Bulacan, Pangasinan and Laguna. Sugar was so sought after that in a valley between two mountains in northeastern Pangasinan, the area was devoted to the cultivation of sugarcane. The Visayan islands kept pace with this development. By the middle of the seventeenth century, practically every region of the archipelago had small plantations devoted to sugarcane. Primitive mill for the manufacture of muscovado and molasses numbered by the scores such that one may buy 25 pounds of sugar for one tesson (a Spanish silver coin with the sovereign's head on one side and equivalent in value to the English shilling).





368. Sugar Regulatory Administration. REPUBLIC OF THE PHILIPPINES. Department of Agriculture. Retrieved Dec. 17, 2019.
<https://www.sra.gov.ph/about-us/history/>

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Research Article | Open Access

Volume 2018 | Article ID 7920724 | 18 pages | <https://doi.org/10.1155/2018/7920724>

Sugarcane Landraces of Ethiopia: Germplasm Collection and Analysis of Regional Diversity and Distribution

Esayas Tena Gashaw¹,[✉] Firew Mekbib,² and Amsalu Ayana³[Show more](#)

Academic Editor: Clifford Gold

Received
08 May 2018Revised
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19 Jul 2018Published
14 Aug 2018

Abstract

Sugarcane has been cultivated by smallholder farmers since 16th century in Ethiopia and preceded the commercial production. However, as far as this study is concerned, no exploration and collection have been conducted to know the landraces and study the regional diversity of the crop. Therefore, the objectives of this study were to collect native sugarcane landraces in Ethiopia and to assess phenotypic diversity and analyze regional distribution among landraces collected from different geographical regions. More than 300 sugarcane genotypes were collected. The landraces were analyzed for 21 quantitative stalk and juice quality characters and 16 qualitative characters. Phenotypic diversity among landraces was high as expressed by the large range of variation for mean quantitative traits and the high (0.80) Shannon–Weaver diversity index. Our results provided experimental evidence on occurrence of geographical variation and significant within region variation where it was high in the regions of Amhara, Benshangul Gumz, and SNNPR. Wide variability of agronomically important characters in sugarcane such as millable stalk count at harvest, single cane weight, and plant height was observed among regions. These characters also demonstrated high correlation with cane and sugar yield and the altitude of the collection sites. Therefore breeders can utilize accessions of regions showing variability for these characters in selection programs and in design breeding strategies to produce varieties with best commercial merits. The present study contributes to updating sugarcane descriptors adopted from USDA ARS as well as Biodiversity passport data for the future collection and evaluation. The paper discussed insinuation of the results with regard to plant breeding, germplasm collection, and

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369. “Research Article: Sugarcane Landraces of Ethiopia: Germplasm Collection and Analysis of Regional Diversity and Distribution.” Hindawi Advances In Agriculture, August 14, 2018. Volume 2018, Article ID 7920724, 18 pages.



<https://www.hindawi.com/journals/aag/2018/7920724/>




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THE SEARCH FOR KING SOLOMON'S TREASURE SOURCEBOOK

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General site search 

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Acorus calamus

Go to Plants of the Week Advanced Search

Acorus calamus L.

Family: **Acoraceae**


Common names: sweet-flag (Eng.), makkaimoes (Afr.); ikalamuzi (Zulu)

View other plants in this family


View other plants in this genus

QR code link

Acorus calamus is a reed-like, aquatic plant with a pungent smell that has been used medicinally since biblical times. It has many traditional uses all over the world and is well-known as a digestive and carminative.




shaped like swords, are more than 15 mm wide and have a distinctive midrib and reddish colour at the base. The small flowers are grouped together in a small, oblong spike.



Plant Attributes:

- Plant Type: Aquatic
- Perennial
- SA Distribution:
- Soil type:
- Flowering season:
- pH:
- Flower colour: Green

Horticultural zones



- Zone 1 Coastal summer rainfall, frost free
- Zone 2 Coastal winter rainfall, frost free
- Zone 4 Summer rainfall Karoo and Highveld, Frost in winter

Distribution and habitat

This plant originated from Asia but has been cultivated in South Africa since early colonial times along stream banks and in wetlands. It is now distributed countrywide and has become naturalized.

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Strong's Concordance

Lebanah

Transliteration	Pronunciation
Lebanah	lee-ban' (m)
Part of Speech	Noun Word (Phonology)
Strong's root	From (לָבַן) <i>lavan</i>

Dictionary Aids

TWOT Reference: H3828

KJV Translation Count — Total: 1x

The KJV translates Strong's H3828 in the following manner: frankincense (1x), incense (0x).

Outline of Biblical Usage [?]

- frankincense
- a white resin burned as fragrant incense
- ceremonially



370. "Acorus calamus L." South African National Biodiversity Institute. Joseph Khangela Baloji & Linette Ferreira. Pretoria National Botanical Garden. March 2005.
<http://pza.sanbi.org/acorus-calamus>

267. "Lebownah." Strong's Concordance #H3828. Blue Letter Bible.
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H3828&t=KJV>



Family • Araceae

Lubigan

Acorus calamus L.

SWEET FLAG

Chou pu

Scientific name	Common names
<i>Acorus angustatus</i> Raf.	Bueng (Pamp.)
<i>Acorus angustifolius</i> Schott.	Dalau (Ilk.)
<i>Acorus belangeri</i> Schott.	Dalaw (Ilk.)
<i>Acorus calamus</i> L.	Daraw (Ilk.)
<i>Acorus calamus-aromaticus</i> Clairv.	Dengau (Bon.)
<i>Acorus casia</i> Bertol.	Lubigan (Tag., Bis.)
<i>Acorus elatus</i> Salisb.	Calamus (Engl.)
<i>Acorus flexuosus</i> Raf.	Flag root (Eng.)
<i>Acorus odoratus</i> Lam.	Myrtle grass (Engl.)
<i>Acorus undulatus</i> Stokes	Sweet calamus (Engl.)

Distribution

- Along streams in mountains, creeks other moist places with running water, on boulders, etc., at low and medium altitude in Luzon (Laguna).
- Also found in Bontoc and Benguet provinces in swamps, at an altitude of about 1,300 meters, as a naturalized element.
- Also occurs in the temperate to subtemperate regions of Eurasia and the Americas.

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BLUE LETTER BIBLE

HELP QUICKNAV ADV. OPTIONS

Verse or Word(s)

KJV

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Lexicon :: Strong's H3715 - *kēphiy*
Aa

כְּפִיר

Transliteration <i>kēphiy</i>	Pronunciation kef·ēr' (Key) 🔊
Part of Speech masculine noun	Root Word (Etymology) From כָּפַר (H3722)

Strong's Definitions [?]
(Strong's Definitions Legend)

כְּפִיר *kēphiy*, kef-eer'; from H3722; a village (as covered in by walls); also a young lion (perhaps as covered with a mane):—(young) lion, village. Compare H3723.

52



Havilah

From Wikipedia, the free encyclopedia

For other uses, see [Havilah \(disambiguation\)](#).

This article's **lead section does not adequately summarize key points of its contents.** Please consider expanding the lead to provide an accessible overview of all important aspects of the article. Please discuss this issue on the article's [talk page](#).
(September 2018)

Havilah ([Hebrew: חָוִילַח] Havilā) refers to both a land and people in several books of the **Bible**: the one mentioned in [Genesis 2:10–11](#), while the other place thought to be in Africa and mentioned in [Genesis 10:7](#).

Extra-biblical mentions (edit)

In extra-biblical literature, the land of Havilah is mentioned in [Pseudo-Philo](#) as the source of the precious jewels that the Amoritess used in fashioning their [idols](#) in the days after Joshua, when Kenaz was judge over the Israelites.

There is an extra-biblical tradition found in the Kitab al-Magali (Clementine literature) and the Cave of Treasures. According to this tale, in the early days after the Tower of Babel, the children of Havilah, son of Jaktan built a city and kingdom, which was near to those of his brothers, Sheba and Ophir.

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51. “kephiyr.” Strong’s Concordance #3715 and #3722. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=s3715&t=KJV>

52. Kitab al-Magall (Clementine literature) and the Cave of Treasures. Wikipedia.
<https://en.wikipedia.org/wiki/Havilah>

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The Queen Of Sheba

By Michael Wood
Last updated 2011-02-17



Michael Wood explores the historical background to the legend of the Queen of Sheba, and discusses the role she plays in the cultural traditions of the Red Sea region.

On this page:

- Layers of the legend
- Jewish legend
- Unraveling the clues
- Ethiopian tradition
- Islamic tradition
- An enigma

Layers of the legend

The Queen of Sheba – an exotic and mysterious woman of power – is immortalised in the world's great religious works, among them the Hebrew Bible and the Muslim Koran. She also appears in Turkish and Persian painting, in Rabbinistic treatises, and in medieval Christian mystical works, where she is viewed as the embodiment of Divine Wisdom and a forerunner of the cult of the Holy Cross. In Africa and Arabia her tale is still told to this day and, indeed, her tale has been told and retold in many lands for nearly 3,000 years.

Ethiopian tradition

Of all the stories of the Queen of Sheba, those of Ethiopia and the Horn of Africa are those that probably retain the most resonance today with the people who tell them. The stories are immortalised in the Ethiopian holy book – the *Kebra Nagast* – where we find accounts of the queen's hairy foot, her trip to Jerusalem and her seduction. But these tales go further.

Here, the queen returns to her capital, Aksum, in northern Ethiopia, and months later gives birth to Solomon's son, who is named Menelik, meaning 'Son of the Word'.



Temple of Menelik, whose walls show a 19th-century BC trade mission to the land of 'Punt'. Monarchs before the kingdom was located in what is now Ethiopia. ©

The story goes that years later Menelik travelled to Jerusalem to see his father, who greeted him with joy and invited him to remain there to rule after his death. But Menelik refused and decided to return home. Under cover of darkness he left the city – taking with him its most precious relic, the Ark of the Covenant. He took it back to Aksum, where it still resides today, in a specially built treasury in the courtyard of St Mary's Church.

The importance of the queen, the Ark of the Covenant and the *Kebra Nagast* in Ethiopian history cannot be overstated. Through their reading of the *Kebra Nagast*, Ethiopians see their country as God's chosen country, the final resting place that he chose for the Ark – and Sheba and her son were the means by which it came there. Thus, Sheba is the mother of their nation, and the kings of the land have divine right to rule because they are directly descended from her. Emperor Haile Selassie even had that fact enshrined in the Ethiopian Constitution of 1955.

Haile Selassie was not, however, the first Emperor to publicly declare the importance of the *Kebra Nagast*. London's National Archives contain letters dating from 1872, written by Prince Kassa (later King John IV) of Ethiopia to Queen Victoria, in which he writes (translated):

An enigma

But the story must be based on something. If the Bible version was written down centuries after Sheba's time, so many there, to glorify Israel and the reign of King Solomon, it may represent a time of great expansion, a time when the world was opening up for the very first time. Could Sheba's embassy to Israel be the reflection of one of the first great trade missions in the world?

Interestingly there are ancient texts that do talk about powerful queens of northern Arabia in the seventh and eighth century BC – the time that some historians in Israel are tempted to place the material King Solomon.

As for the queen herself, her history remains an enigma. She was a woman of power, an aspiring mother and a mysterious lover – also a founder of nations and a woman with a cloven foot. It is perhaps these many strands to her tale that are in the end the real key to her popularity.

Find out more

Books

The Queen of Sheba by H St John Philby (Quartet Books, 1981)

From The Desert to the Jungle by Marina Warner (Vintage, 1995)

53

Islamic tradition

Even more interesting are the current excavations of an ancient temple in the old market town of Ma'rib – in the lands thought to have once been part of the ancient kingdom of Saba. The temple is known as the *Mahram Bilqa* or Temple of Bilqa – and Bilqa is the name given to the Queen of Saba in the later stories in the Islamic tradition. In the Koran, written earlier, the Queen of Saba is *Namrus*. Her story there shares some of the familiar lines of the Bible version, but adds a few of its own.

God, we are told, had enabled Solomon to converse with birds and one day noticed that the Capwing was missing. When the bird returned, she explained that she had been travelling in a foreign land, known as Saba, which was ruled over by a queen who was immensely rich and sat on a throne of gold and silver. Solomon then invited the queen to visit him.

On arrival she entered the palace but he had had specially built for her: The walls and floor of the building were made of glass, and water flowed over the floor. She picked up her skirt to walk over the floor and so revealed her legs, which were covered with hair, like a goat's.

[A later Arabic tale tells of how the Queen of Sheba came to have a goat's foot as a foot. While pregnant, her mother saw a handsome goat which she loved for, after the murder of women who are with child, and when her own daughter was born, the child had one normal foot and one goat's foot.]



The ruins of Ma'rib, the capital of the ancient kingdom of Saba. The Queen of Sheba has been said to have ruled here. ©

44 [Sheba's] child had one normal foot and one goat's foot.

44

44 Could Sheba's embassy to Israel be the reflection of one of the first great trade missions in the world?

44

Too

Hairy legs... and hoof of a goat? Child with Solomon?
The Wrong Sheba!!! The Wrong Story!!!
How did this story infiltrate seminaries??? Not Bible!



53. "The Queen Of Sheba." By Michael Wood. BBC News. Last updated 2011-02-17
http://www.bbc.co.uk/history/ancient/cultures/sheba_01.shtml

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Archaeology

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Archaeologists strike gold in quest to find Queen of Sheba's wealth

A British excavation has struck archaeological gold with a discovery that may solve the mystery of where the Queen of Sheba derived her fabled treasures

A British excavation has struck archaeological gold with a discovery that may solve the mystery of where the Queen of Sheba or biblical legend derived her fabled treasures.

Louise Schofield, an archaeologist and former British Museum curator, who headed the excavation on the high Ghersita plateau in northern Ethiopia, said: "One of the things I've always loved about archaeology is the way it can tie up with legends and myths. The fact that we might have the Queen of Sheba's mines is extraordinary."

On a mountain nearby she found parts of columns and finely carved stone channels from a buried temple that appears to be dedicated to the moon god. The main deity of Sheba, an 8th century BC civilisation that lasted 1,000 years. It revealed a victory in a battle nearby, where Schofield discovered ancient bones.

Although local people still pan for gold in the river, they were unaware of the ancient mine - its shaft is buried six feet deep in a hill slope which is 100 metres away. An ancient human's nail is embedded in the entrance's wall, which bears tubular chiselling.

Now she has the funds and hopes to establish the precise size of the mine, whose entrance is blocked by boulders.

Tests by a gold prospector who alerted her to the mine show that it is extensive, with a proper shaft and tunnel big enough to walk along.

NOTE: Accept she found a civilization from 1000 years after the Queen of Sheba which had no gold. The temple and archaeology is dated to 200 AD not 1000 BC. This is misleading and fraudulent.

NOTE: They never found a gold mine. They did not enter as the entrance was blocked and after 8 years, no follow up on this story because it is not the Queen of Sheba.

NOTE: Panning in rivers does not net 4.5 tons of gold one used for a gift as 10% of their net worth.

NOTE: She did not enter nor test the mine for gold. There are other mines for other purposes. Gold panning in nearby rivers does not prove this cave has gold. For that cave to have a shaft just means perhaps there was some mining there but it does not indicate gold.

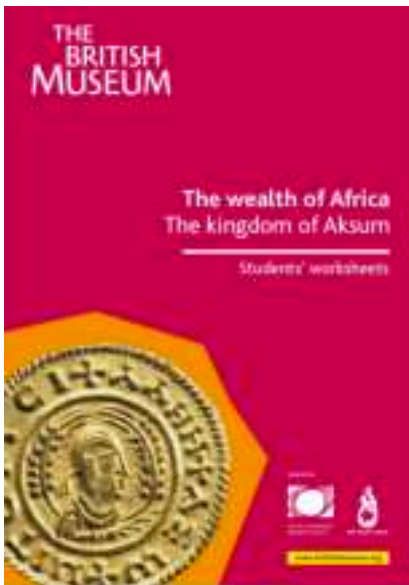
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NOTE: This find is dated to 200 AD not 1000 BC. What she proved is that the Queen of Sheba did not live there. There is no archaeology at this site prior to 200 AD. This is very misleading and fraudulent. See next page.

54. "Archeologists strike gold in quest to find Queen of Sheba's wealth," By Dalya Alberge. The Guardian. Feb. 12, 2012.

<https://www.theguardian.com/science/2012/feb/12/archaeologists-and-quest-for-sheba-goldmines>





NOTE: This British archaeology of the Ethiopian Kingdom is dated 275 AD and later not 1000 BC. There is no archaeology to support such a claim as the Queen of Sheba.





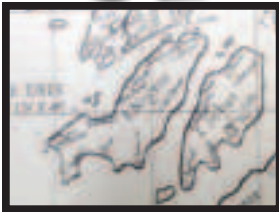
56



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56. Netherlands Map. 1893 Nederlandsch Indie Map. Public Domain. <https://www.pinterest.ph/pin/252342385344638241/?lp=true>

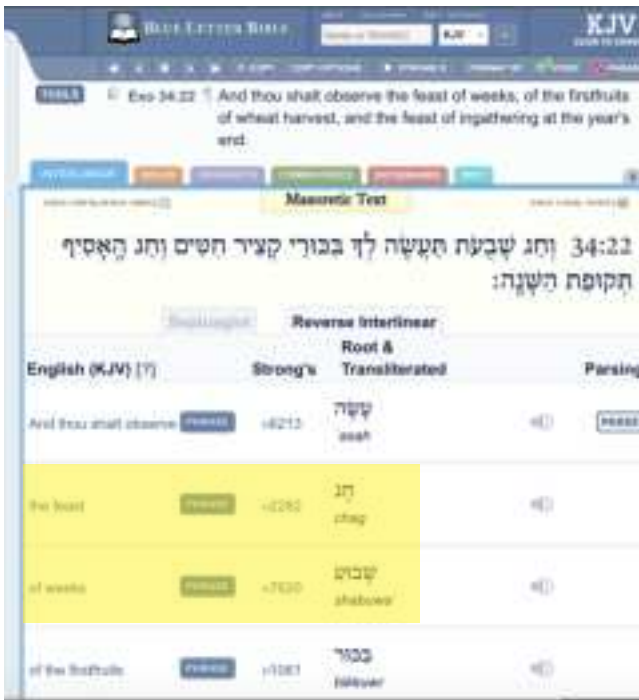
57. Dated and copyrighted to J. H. Colton, 1855. Published from Colton's 172 William Street Office in New York City. Issued as page no. 31 in volume 2 of the first edition of George Washington Colton's 1855 Atlas of the World.

https://commons.wikimedia.org/wiki/File:1855_Colton_Map_of_Asia_-_Geographicus_-_Asia-colton-1855.jpg

58. "A New Map of the Philippine Islands Drawn from the Best Authorities", Kitchin, Thomas, 1769.

<https://www.raremaps.com/gallery/detail/26090/a-new-map-of-the-philippine-islands-drawn-from-the-best-aut-kitchin>

62. Philippine Map by Dudley's Dell Arcano de Mare, 1646 [Detail with Cebu Island as Isle of Sebat]. Public Domain. Full map available online at: <https://www.crouchrarebooks.com/maps/view/dudley-robert-carta-particolare-dellisole-fillipine-e-di-luzon>



Abarim Publications' Seder Dictionary: The Old Testament, Hebrew word roots

In the Aramaic (later) parts of the Hebrew Bible, as well as in the Talmud, occurs the verb שָׁבַע (shaba'), which is spelled the same as the Hebrew verb listed above but which probably came from or is related to the Hebrew root שָׁבַע (shaba'). This Aramaic verb means to wish (presumably from wishing something that's beautiful) but it may very well mean to curse, gather or conclude and be related to the identical Hebrew. It occurs exclusively in Daniel. A derived noun, namely שָׁבָע (shaba'), means 'Victory thing' (or perhaps connected things and success since, in Daniel 6:17).

<https://www.abarim-publications.com/Dictionary/ts/ts-b-he.html#.Xlj6DZmZZo>



https://www.blueletterbible.org/kjv/dan/6/17/t_conc_856017

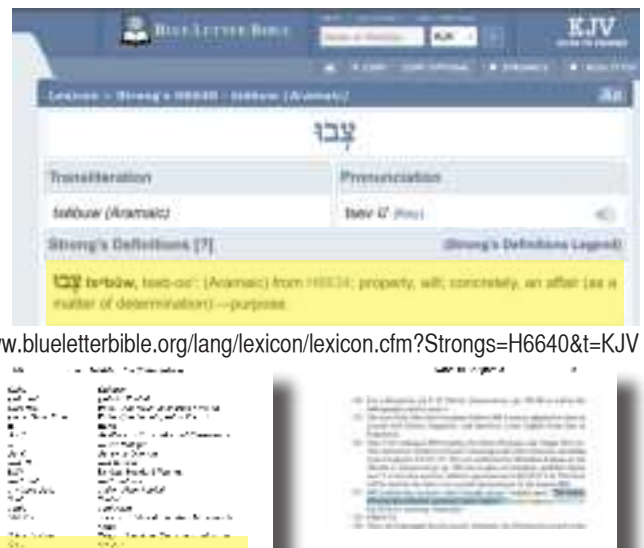


<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H7620&t=KJV>

All is the same family of derivatives. Oath for Shebua and Sheba is very similar to take captive, will, an affair (determined), purpose. These are the same and Sebu is equated to Sebu'ot of Shebua, the Feast of Weeks. This is no coincidence and very strong linguistic evidence for Sebu as Sheba.

59. "Shebua." Strong's Concordance #H7620. Blue Letter Bible. Exodus 34:22 KJV.

60. "Sebu, Sebuyim." Abarim-Publications.com, Strong's Concordance #H6640. Blue Letter Bible. "From Tradition to Commentary. Torah and Its Interpretation in the Midrash Sifre to Deuteronomy." By Steven D. Fraade. Dec. 15, 2016. Pgs. 168 & 211.




<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H6640&t=KJV>

<https://www.scribd.com/document/334257806/Steven-D-Fraade-From-Tradition-to-Commentary-Torah-and-Its-Interpretation-in-the-Midrash-Sifre-to-Deuteronomy>

59-60





Discover the meanings of thousands of Biblical names in Abarim Publications' Biblical Name Vault: Sheba

Sheba meaning

Sheba in Biblical Hebrew

שבע
שבא


Biblical names






- Baby names: boy or girl?
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- Translating Bible names
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שבע	שבע
שבא	שבא
שב	שב
שב	שב
שב	שב
שב	שב
שב	שב
שב	שב
שב	שב
שב	שב

Browse names by form:

- Names that start with שב
- Names that end on שב
- Names that start with ש
- Names that end on ש
- Names that start with ש
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- Names that start with ש
- Names that end on ש
- Names that start with ש
- Names that end on ש


LOVE IS WAITING FOR YOU
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The two names Sheba

There are two completely different names in the Bible that both transcribe into English as Sheba — something similar happens with the names שבע (Sheba I) and שבא (Sheba II), or שבע (Sheba I) and שבע (Sheba II).

We'll call our two different names Sheba I (שבע, spelled with an ayin) and Sheba II (שבא, spelled with an aleph).

The name Sheba I: Summary

Meaning:
Seven, Oath

Etymology and meaning of the name Sheba I

This name Sheba is identical to the words שבע (sheba'), meaning seven and שבע (sheba'), meaning to swear (an oath).

Excerpt from Abarim Publications' Biblical Dictionary

שבע

The root שבע (shb'), which in modern medieval times became pointed as שבע (sheba'), has to do with the number seven and the act of binding with an oath (i.e. with a proverbial seven oaths or seven bonds).

Nouns שבע (sheba') and שבע (sheba') mean 7 and their plural שבע (sheba') means 70. The dual form שבע (sheba'), means secondfold or seven times. Adjectives שבע (sheba') and שבע (sheba') mean seventh.

The noun שבע (sheba'), meaning seven, became the verb שבע (sheba'), meaning to bind with an oath. Subsequent nouns שבע (sheba') and שבע (sheba') mean oath.

The identical root שבע (shb'), which in modern medieval times became pointed as שבע (sheba'), means to be satiated or satisfied, either with food and such or with any act, deed, quality or phenomenon. Nouns שבע (sheba'), שבע (sheba'), and שבע (sheba' or shba') mean satiety, fullness, contentment and so on.

See the full Dictionary article

Etymology and meaning of the name Sheba II

This name Sheba is according to Jones' Dictionary of Old Testament Proper Names comparable with an Ethiopic word meaning 'man'. And so, for a meaning of this name Sheba, Jones' Dictionary of Old Testament Proper Names reads **Man**.

BDB Theological Dictionary sees relations with a verb that means **to make campaign or expedition**, but into שבע (sheba), meaning to imbibe (see the name Sheba).

The name may even have to do with שבע (sheba) to take captive.

The noun שבע is used in the *Arames* Talmud to mean splendor, a possible derivative (says BDB Theological Dictionary) from the unused שבע (shb I & II), which yields שבע (sheba) from root I, splendor, and שבע (sheba) from root II, flame.

And then, there are scholars (for instance those who compiled the NABSE Study Bible Name List), who seem to assume that the name שבע is nothing but the name שבע (Sheba I) spelled slightly different but nevertheless with the usual meaning of **Seven or Oath**.

NOTE: Shebu'a is the singular of Shavuot the Feast Day in which the first Sabbath was established on the 7th day of Creation. It is the day Adam entered covenant with Yahuah and he did so in the Land of Creation where he was exiled after. Today we call this land the Philippines and the name Sheba still alive in Sebu or Cebu commemorating this event.

NOTE: It is medieval times that the Ethiopian fraud began from the Kebra Negast claiming to be the Queen of Sheba in error.

NOTE: Saba is Seba meaning to make campaign or expedition or imbibe which is English for assimilate or conquer essentially. These denote Saba/Seba as a territory of Sheba. Even Shaba is take captive. None of this would be in the Roman Empire sense however as Sheba was not such a conqueror but Saba was her territory.



WORLD FACTS

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How Many Islands Are There In The Philippines?

The Philippines is made up of around 7,641 islands, the seventh highest number of islands in the world.



The Philippines is an Asian country that has an area of approximately 300,000 square kilometers. The Philippines has the **seventh highest number** of islands in the world after Sweden, Finland, Norway, Canada, Indonesia, and Australia. For quite a long time, the number of islands in the Philippines was estimated to be 7,107. However, a recent report by the National Mapping and Resource Information (NAMRIA) has discovered 534 more islands, increasing the number of islands to 7,641. The discovery of these new islands has increased the geographic area and the coastal economic zone of the Philippines.

The Major Islands In The Philippines

As stated earlier, the Republic of the Philippines is made up of 7,641 islands, of these islands, only 2,000 are inhabited. Most of the islands have not yet been named. To clearly define these islands, they have been subdivided into three major groups, i.e., Luzon, Visayas, and Mindanao.





Energy Resources

► Coal

► Petroleum

Sectoral Roadmaps 2017-2040

Upstream Oil and Gas
Roadmap 2017-2040

Oil and Gas History



Petroleum Exploration History

Petroleum exploration in the Philippines dates back to 1896 with the drilling of Toledo-1 well in Cebu Island by Smith & Bell. Widespread exploration activities were carried out from the 1950s to 1970s. At that time, exploration was governed by Republic Act No. 387 known as the "Petroleum Act of 1949" which ushered in the era of the concession system.

64. Republic of the Philippines Department of Energy, [doe.gov.ph](https://www.doe.gov.ph), retrieved November 26, 2019.
<https://www.doe.gov.ph/oil-and-gas-overview>

65. "Ayit." Strong's Concordance #H5861, #H376. Blue Letter Bible.
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H5861&t=KJV>
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H376&t=KJV>



11/17/2019

The largest eagle in the world - The Haribon Foundation



<https://doi.org/10.1016/j.sbsbs.2020.100001>

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HOME ([HTTPS://HARRISON.ORG.PH/](https://harrison.org.ph/)) - THE LARGEST EAGLE IN THE WORLD

THE LARGEST EAGLE IN THE WORLD

July 22, 1979

By Steve B. Talbot and J. J. Frowd, *Journal of Experimental Psychology: Applied*, 2010

Norma Scott-Foxett of Audubon-Parana, a fellow BirdLife International Global Council member (1999-2004), was shocked when I told her that, as far as I know, she's Harpy Eagle (Harpya harpyja) is the largest eagle in the world! "What?" she responded incredulously. "I thought all along that your Philippine Eagle (Pithecophaga jefferyi) is the largest in the world!" Hun? Really!

Since then I started to doubt what I used to know and gladly suspected that she was right. I began to believe that the Haring Ibex is the largest eagle in the world even without any solid basis yet, save for my hazy recollection of two specimens displayed in the Smithsonian Museum in Washington, D.C.

Who is what authority proclaims which eagle is the largest in the world, anyway? What would be the basis? I personally had no access to any documents about it. Or perhaps, I was not looking hard enough in the right places.

Then on September 26, 2004, Haribon Executive Director Anabelle Planilla and I had a meeting with Dr. Robert Kennedy at the Harvard University Museum of Natural History in Boston. (Dr. Kennedy is the principal author of the book *A Guide to the Birds of the Philippines*. He has extensively studied the Haring Ibon with excellent video documentation. He is a founding member of the Haribon Foundation).

[illegible]

What is the length of the bar? The bar is the farthest extending part of the

The egg data are shown in table 1. Based on a city-block weighted number of specimens per site (see original manuscript), we have the same

Read enough poems by all sorts of men of various and sundry nations.

1. Morning flight (average) = 1111 tons or 1333 people
2. Morning flight (average) = 166.67 tons or 20833 people
3. Morning flight (average) = 666 tons
4. Morning flight (average) = 833 tons
5. Morning flight (average) = 833 tons

Willy Dierker

1. Heating time = 15 min
2. Temperature = 100°C
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99. Sample size = 100 mg
100. Sample size = 100 mg

800-451-7000

1. Spring (late) - 11-15 years
2. Spring (late) - 15-20 years
3. Spring (late) - 20-25 years
4. Spring (late) - 25-30 years
5. Spring (late) - 30-35 years

Full copyright:

1. Herring Gull = 30-40 mm
2. Bonaparte Eagle = 40-45 mm
3. American Bald Eagle = 44 mm
4. Osprey Eagle = 33 mm
5. Osprey Eagle = 17 mm

Harvest blood samples

- L. Spring Engine = 140 mm
L. Winter Engine = 125.25 mm

Abstract

The Paper exists in the world... The Medical Foundation

3. Atlantic herring = 1.5 mm
4. Atlantic herring = 1.0 mm
5. Atlantic herring = 0.5 mm
- Trout-related fish species
1. Young herring = 0.5 mm
2. Young herring = 0.5 mm
3. Young herring = 0.5 mm
4. Young herring = 0.5 mm
5. Young herring = 0.5 mm

Figure 1

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- Number of pages = 1000 words
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TABLE 1. MATERIALS AND METHODS. Species in parentheses are new records; 1 = single type; asterisk (*) = by the author; no circled numbers refer to the AMNH collection. 20, 2003. 1-27 lengths of the 5 species could not be taken from the specimens. Measurements are taken for type of those whose lengths are known.

Species	est. year collected year	est. year released year	wing length (mm) year	tarso- metatarsal length (mm) year	total length mm	Notes (other than from specimen)
<i>Philohelaena jaffroyi</i> (Philippine Eagle)	12					
1900-01 (12100) (male)	17	01	014	140	371	Given by P. Winckler
<i>Philohelaena jaffroyi</i> (Philippine Eagle)	17					
1900-01 (12100) (male)	17	01	014	140	384	1917
January 11, 1900	15					Goodland Dec.
<i>Philohelaena jaffroyi</i> (Philippine Eagle)	12					
1900-01 (12100) (male)	40	00	000	140	384	2000
December 10, 1900						Dec. 10, 1900, Wm. 1900
January 10, 1900						
<i>Philohelaena jaffroyi</i> (Philippine Eagle)	40					
1900-01 (12100) (male)	40	40	000	140	371	2000
January 10, 1900						Goodland December 10, 1900
<i>Philohelaena jaffroyi</i> (Philippine Eagle)	10					
1900-01 (12100) (male)	40	01	014	140	384	2000
January 10, 1900						Goodland December 10, 1900

The timing tool used is a string of several measurements, mostly total length, tail-gape, culmen, tail length and tarsus. The string used is 1 to the wing measurement or wing chord. During that is only covered four items, data is like:

Well, this is just a simple painting to illustrate that we must have a basis for predicting that "firing" due to the phenomenon is the target.



66. "THE LARGEST EAGLE IN THE WORLD" By Blas R. Tabaranza Jr., July 22, 2019. The Haribon Foundation. <https://haribon.org.ph/the-largest-eagle-in-the-world/>

In the island belonging to the king who came to the ship there are mines of gold, which they find in pieces as big as a walnut or an egg, by seeking in the ground. All the vessels which he makes use of are made of it, and also some parts of his house, which was well fitted up according to the custom of the country, and he was the handsomest man that we saw among these nations. He had very black hair coming down to his shoulders, with a silk cloth on his head, and two large gold rings hanging from his ears, he had a cloth of cotton worked with silk, which covered him from the waist to the knees, at his side he wore a dagger, with a long handle which was all of gold, its sheath was of carved wood.^[159] Besides he carried upon him scents of storax and benzoin. He was tawny and painted all over. The island of this king is named Zuluan and Calagan, and when these two kings wish to visit one another they come to hunt in this island where we were.^[160] Of these kings the painted king is called Raia Colambu, and the other Raia Siani.^[161]

https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage

67



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Nella yfola de questo re que conduffi ale naui se troua pezi de oro grandi como noce et oui criuelando la terra tutti li vafio de questo re sonno de oro et anche alguna parte de dela casa sua cofi ne referite Lo medesimo re se gondo lo fue costume era molto in ordine et Lo piu bello huomo que vedeffemo fra questi populi haueua li

Pieces of gold, of the size of walnuts and eggs are found by sifting the earth in the island of that king who came to our ships. All the dishes of that king are of gold and also some portion of his house, as we were told by that king himself. According to their customs he was very grandly decked out (*molto in ordine*).²³⁷ and the finest

[123]



67. "The First Voyage Round the World by Antonio Pigafetta." 1522, translated by Lord Stanley of Alderley. P. 80. https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage
68. The Project Gutenberg EBook of The Philippine Islands, 1493-1898, Volume XXXIII, 1519-1522, by Antonio Pigafetta. Editor: Emma Helen Blair. Translator: James Alexander Robertson. P.123. <https://www.gutenberg.org/files/42884/42884-h/42884-h.htm>

MINING FOR GOLD: THE NICHE CONCEPT AND THE SURVIVAL OF TRADITIONAL SMALL-SCALE MINERS

EVELYN J. CABALLERO

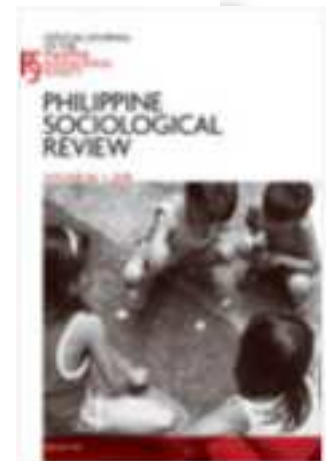
Visiting Researcher, Social Development
Research Center, De La Salle University

The Kankana-ey of Benguet Province engage in small-scale gold mining, a tradition that is over 400 years old and distinct from the mercury-using gold rush mining found elsewhere in the country. Applying the concept of "niche," the paper describes this system and explains how it has survived through generations, even in the presence of a big gold mining corporation.

Small-scale gold mining has become a major income-generating activity in the Philippines. Major gold rush areas by small-scale miners are located throughout the Archipelago, primarily in the Mindanao area. This phenomenon is generally perceived as "recent" in terms of Philippine history, with the gold rush areas receiving all the attention. This perception is false. Small-scale gold mining has existed in the Philippines for hundreds of years. This paper examines small-scale gold mining and focuses on the traditional small-scale gold miners of Benguet Province. The biological concept of niche is utilized to help us understand how the tradition of small-scale gold miners has survived through the generations.

The exact antiquity of gold artifacts in the Philippines is unknown. Based on the archaeological evidence, gold artifacts appear as early as 400 to 250 BC in the Philippines. The earliest site with gold artifacts is in Luzon where burials with gold earrings are associated with the Novaliches Pottery Complex. Beyer dates this complex from 250 BC to the 4th century AD,

while Solheim dates this complex from 400 BC to 250 AD. The Novaliches Pottery Complex sites excavated by Beyer contain a considerable amount of gold artifacts used for ornamentation and jewelry along with other metal artifacts (Solheim 1964: 173, 210; Beyer 1947: 234; 1936; 1948: 5; Scott 1968: 38). Other excavations like the ones at Guri Cave, Palawan have a jar burial assemblage that date between 300 and 500 BC (Peralta 1983). Among the artifacts recovered were gold beads. Although Palawan does not have any known gold mines, there are many placer and lode deposits located throughout the archipelago. These areas may have been the source for the gold used in the artifacts. Archaeological excavations during the late 1970s provided evidence of the metal's abundance in the Philippines. Large quantities of gold ornaments were recovered from northeastern Mindanao and northern Samar. These artifacts were associated with Chinese tradeware from the Five Dynasties (907 AD to 960 AD) through the Ming Dynasty (1368 AD to 1644 AD).



402

402. "Mining for Gold: The Niche Concept and the Survival of Traditional Small-Scale Miners." By Evelyn J. Caballero. Philippine Sociological Review. Vol. 39, No. 1/4, 1991 PSS CONVENTION (January-December 1991), pp. 17-23. Philippine Sociological Society. p. 17.

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The death of gold in early Visayan societies: Ethnohistoric accounts and archaeological evidences

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Date Submitted: July 15, 2014

Date Accepted: August 15, 2014

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UV Journal of Research

During this protohistoric period, either trade items or local crafts, gold objects were deliberately used as burial goods and thus made its way to the contemporary period through archaeological excavations. It is never new in the Visayas, and in fact, it is quite abundant in the whole country. Primarily, this is due to the volcanic nature of the archipelago according to Robert. Poulsen and Dube (1999:210, 214). In addition, a much recent assessment reveals that the Philippines is second to South Africa in gold production per square kilometres (Villegas, 2004:15-16). Particularly in the islands of the Visayas, its coastal and riverine areas are considered to be one of the archaeologically productive places where gold artifacts are quite a find. No wonder that gold is so commonplace that even the earliest inhabitants in the region made use of this material in their daily lives—even in their

spread of the knowledge with the spread of the material. This is further supported by the idea that there are no historically-documented lode ore sources within the group of islands, in contrast with those larger gold-mining and processing activities in Luzon and Mindanao. A map, showing these large gold-ore sources, appears in Figure 2. Bennett (2009:99) emphasized the abundance through irregularly of such deposits in Luzon and in Mindanao. While Morga (1609) enumerated placers and mines at Pracale in Camarines and Butuan River in Mindanao, Beyer (1947:217,253) supported this account, however identifying two gold mines in the archipelago being in the Bontok, Lepanto and Amburayan sub-provinces and in Camarines Norte as evident with gold mine workings and tools. In any other cases, these areas within certain towns or provinces had a good grasp of this metal and became important sources

116. "The death of gold in early Visayan societies: Ethnohistoric accounts and archaeological evidences." Victor P. Estrella. Archaeological Studies Program. University of the Philippines Diliman. August 15, 2014. P. 234. Citing Villegas, R. N. (2004). Ginto: history wrought in gold. Manila: Bangko Sentral ng Pilipinas. P. 15-16.

<http://uvjor.ph/index.php/uvjor/article/view/62/47>



THE DATU WHO BECAME A TORTOISE

Buyung Abaw often went to collect gold in the shallow areas of the sea...

Buyong Abaw will go collect gold from the shallow waters with Matang Ayaon...

Source: ChoosePhilippines.com. Ancient Philippines Sotries Reality Myths. Published July 2016.

Now with his 2 wives, Buyung Abaw and Poringgong Bulan

The first wife is Matang Ayaon and Poringgong Bulan is name of the second wife.



Buyung Abaw and Poringgong Bulan

During that time, gold can be seen in shallow areas, this is why Abaw likes to rise alone. One day, Matang Ayaon wanted to go with Abaw on his trips.

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PEARLS OF MINDANAO

pearls of mindanao

Once there was two lovers, the girl was from a muslim tribe and the man worshipped the old gods of his tribe he was a Visayan. They would meet each night in under moonlight, in the beach where they promised that they would either elope or get married with permission someday. The young man was a fisherman and he also collected gold from the shallows he was saving what he got for their marriage. When ever the moon is full they would meet in the same beach at the same time. The young man told his love that the moon was one of their deities and the moon is his witness he will marry her one day. The man had finally collected enough gold for the girl's dowry, for him to be able to marry her. The young couple were very happy; he told her to meet her at the same spot where they would always meet. The moon was high in the night sky and the girl waited, the man never showed up but still she waited.

Source: Ancient Philippines Sotries Reality Myths. Published August 3, 2016.

he also collected gold from the shallows...

GOLD AT THEIR FINGERTIPS

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69. The Datu Who Became A Tortoise. ChoosePhilippines.com. ABS-CBN. Ancient Philippines Sotries Reality Myths. Published July 2016. ChoosePhilippines.com.

70. Pearls of Mindanao. Ancient Philippines Sotries Reality Myths, Published August 3, 2016. <http://www.ancientphilippinesotriesrealitymyths.com>

THE CAVE OF TREASURES

TRANSLATION

(Brit. Mus. MS. Add. 25875.)

2-49

Now Adam and Eve were virgins, and Adam wished to know Eve his wife. And Adam took from the skirts of the mountain of Paradise, gold, and myrrh, and frankincense, and he placed them in the cave, and he blessed the cave, and consecrated it that it might be the house of prayer for himself and his sons. And he called the cave "ME'ARATH GAZZE" (i.e. "CAVE OF TREASURES") [Fol. 8a, col. 1].

So Adam and Eve went down from that holy mountain [of Eden] to the slopes which were below it, and there Adam knew Eve his wife. [A marginal note in the manuscript says that Adam knew Eve thirty years after they went forth from Paradise.] And Eve conceived and brought forth Cain and Lebbudhâ, his sister, with him; and Eve conceived again and she brought forth Hâbhill (Abel) and Kellmath, his sister, with him. [The *Book of the Bee* makes Kellmath the twin sister of Cain, and Lebbudhâ the twin sister of Abel.] And when the children grew up, Adam said unto Eve, "Let Cain take to wife Kellmath, who was brought forth with Abel, and let Abel take to wife Lebbudhâ, who was brought forth with Cain." And Cain said unto Eve his mother, "I will take to wife my twin sister Lebbudhâ, and let Abel take to wife his twin sister Kellmath"; now Lebbudhâ was beautiful. When Adam heard these words, which were exceedingly displeasing unto him, he said, "It will be a transgression of the commandment for thee to take [to wife] thy sister, who was born with thee. Nevertheless, take ye to yourselves fruits of trees, and the young of sheep, and get ye up to the top [Fol. 8a, col. 2] of this holy mountain. Then go ye into the Cave of Treasures, and offer ye up your offerings, and make your prayers, and then ye shall consort with your wives." And it came to pass that when Adam, the first priest, and Cain and Abel, his sons, were going up to the top of the mountain, Satan entered into Cain [and persuaded him] to kill Abel, his brother, because of Lebbudhâ; and because his offering was rejected and was not accepted before God, whilst the offering of Abel was accepted, Cain's jealousy of his brother Abel was increased. And when they came down to the plain, Cain rose up against his brother Abel, and he killed him with a blow from a stone of flint. Then straightway Cain received the doom of death, instead of curses, and he became a fugitive and a wanderer all the days of his life. And God drove him forth into exile in a certain part of the forest of Nôdh, and Cain took to wife his twin sister and made the place of his abode there.

[NOTES.—Adam carried Abel to the Cave of Treasures and buried him therein, and he set by the side of the body a lamp which burned day and night. Abel was fifteen and a half years old when Cain, who was seventeen and a half years old, murdered him. Adam and Eve mourned for Abel, in great grief, for one hundred and forty days. *Book of Adam and Eve* (II, 1.)]

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The Forgotten Books of Eden, by Rutherford H. Platt, Jr., [1926], at sacred-texts.com

CHAP. VIII.

13 "For the place where my body shall be laid, is the middle of the earth; God shall come from thence and shall save all our kindred.

14 "But now, O Seth, my son, place thyself at the head of thy people; tend them and watch over them in the fear of God; and lead them in the good way, Command them to fast unto God; and make them understand they ought not to hearken to Satan, lest he destroy them.

15 "Then, again, sever thy children and thy children's children from Cain's children; do not let them ever mix with those, nor come near them either in their words or in their deeds."

16 Then Adam let his blessing descend upon Seth, and upon his children, and upon all his children's children.

17 He then turned to his son Seth, and to Eve his wife, and said to them, "Preserve this gold, this incense, and this myrrh, that God has given us for a sign; for in days that are coming, a flood will overwhelm the whole creation. But those who shall go into the ark shall take with them the gold, the incense, and the myrrh, together with my body; and will lay the gold, the incense, and the myrrh, with my body in the midst of the earth.

18 "Then, after a long time, the city in which the gold, the incense, and the myrrh are found with my body, shall be plundered. But when it is spoiled, the gold the incense, and the myrrh shall be taken care of with the spoil that is kept; and naught of them shall perish, until the Word of God, made man shall come; when kings shall take them, and shall offer to Him, gold in token of His being King; incense, in token of His being God of heaven and earth; and myrrh, in token of His passion.

19 "Cold also, as a token of His overcoming Satan, and all our foes; incense as a token that He will rise from the dead, and be exalted above things in heaven and things in the earth; and myrrh, in token that He will drink bitter gall; and feel the pains of hell from Satan.



397. "SECOND BOOK OF ADAM AND EVE." The Forgotten Books of Eden, by Rutherford H. Platt, Jr., [1926], at sacred-texts.com. CHAP. VIII. V. 16-19. P. 66. <https://www.sacred-texts.com/bib/fbe/fbe092.htm>.

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72. "700,000-year-old Butchered Rhino Pushes Back Ancient Human Arrival in the Philippines." By Jason Daley, May 4, 2018, Smithsonian.com.

<https://www.smithsonianmag.com/smart-news/butchered-rhino-puts-human-ancestors-philippines-700000-years-ago-180968959>

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SECTIONS Tuesday, March 26, 2019
INQUIRER.NET

A Jesuit elephant in 17th-century Manila

*Source:
Philippine Daily Inquirer
Makati City, Manila
March 26, 2019*

By: Anabeth R. Oranges - @inquirerdotnet Philippine Daily Inquirer / 2019 AAP June 04, 2019

Based on remains excavated by archaeologists in various sites in Luzon, the Visayas and Mindanao, we now know that we once had **stegodon**, **elephants**, and **rhinos** in the Philippines. In the Fort Bonifacio area they found remains of **Rhinoceros philippinensis** as well as **Stegodon luzonensis**; in a mining tunnel in Balamban, Cebu, were found remains of a dwarf buffalo **Bubalus cebuensis**; and the remains of a **dwarf elephant** were found in Cabarruyan Island in Luzon that were named in honor of the pioneering anthropologist H. Odley Beyer as **Elephas beyeri**.





ELEPHANTS IN THE PHILIPPINES?



75. "Jesuit Elephant in 17th-century Manila." By Ambeth R. Ocampo. Retrieved March 26, 2019, Philippine Daily Inquirer. Original June 4, 2014.

<https://opinion.inquirer.net/75278/a-jesuit-elephant-in-17th-century-manila>



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Elephas beyeri

From Wikipedia, the free encyclopedia

Elephas beyeri is an extinct species of dwarf elephant belonging to the Elephantidae family. It was named after the anthropologist H. Otley Beyer.^[1] The type specimen was discovered on Cabarruyan Island in The Philippines but has since been lost. Further fossils were found in Visayas and at a number of sites in Luzon. It is unclear if these belonged to *Elephas beyeri* or *Elephas namadicus* due to their fragmented nature and the missing holotype.^[2]

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Elephas beyeri

Temporal range: **Pleistocene**

Scientific classification

Kingdom: **Animalia**

Phylum: **Chordata**

Class: **Mammalia**

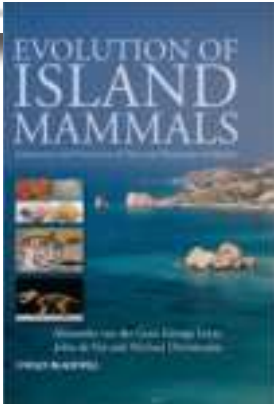
Order: **Proboscidea**

Family: **Elephantidae**

Genus: ***Elephas***

Species: ***E. beyeri***

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EVOLUTION OF ISLAND MAMMALS
Adaptation and Extinction of Placental Mammals on Islands

Alexandra van der Geer, George Lyras, John de Vos, Michael Dermitzakis

John Wiley & Sons

76. Wikipedia citing: Alexandra van der Geer; George Lyras; John de Vos; Michael Dermitzakis (2011). Evolution of Island Mammals: Adaptation and Extinction of Placental Mammals on Islands. John Wiley & Sons. p. 223.
https://en.wikipedia.org/wiki/Elephas_beyeri





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State of Archaeological Research in Cagayan Valley, Northern Luzon, Philippines

Wilfredo P. Ronquillo
Discipline: History

TOOLS
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ABSTRACT:

The significance of the Cagayan Valley as an archaeological area was first reported by H. Otley Boyer in 1947, when the presence of fossilized remains of elephants were found during a mining prospecting activity. In the early 1970s, the Cagayan Valley Archaeological Project was launched by the National Museum, resulting in the discovery and recording of over 100 sites in the anticlines and synclines at Cagayan, Kalinga and Apayao Provinces.

77



77. Philippine E-Journals. State of Archaeological Research in Cagayan Valley, Northern Luzon, Philippines by Wilfredo P. Ronquillo. The Journal of History, Vol. 46. No. 1 - 4 (2000). <http://www.ejournals.ph/article.php?id=5164>

TheScientist
EXPLORING LIFE, INSPIRING INNOVATION

NEWS & OPINION MAGAZINE SUBJECTS M 78 CA

Home / Archive / July 2008 / Notebook (20)

A Sultan's gift?

SYNTHETIC

How C

Corona
Reveal
Travels

Lab-Ma

Their theory goes like this: The sultan of Java gifted a few hundred elephants native to the island of Java (now part of Indonesia) to the sultan of Sulu more than 600 years ago. The sultan of Sulu kept the Javan elephants on Jolo island, the capital of Sulu, which is an archipelago that is now part of the Philippines. The elephants were presumed extinct on Java by the end of the 18th century, but the small population sent to Sulu ended up in Borneo, and the six- to seven-foot-tall animals persist there today.

"It's a very appealing theory," says Michael Stuewe, a World Wildlife Federation biologist who studies Borneo's elephants and coauthored the 2003 paper. "If it turns out that [the Javan elephant] really made it in one little corner of Borneo, it would be a remarkable discovery."

2008/001

The First Voyage Round the World/Pigafetta's Account of Magellan's Voyage - Wikisource, the free online library

Find

When we arrived at the city, we were obliged to wait about two hours in the prahu, until there came thither two elephants covered with silk, and twelve men, each of whom carried a porcelain vase covered with silk, for conveying and wrapping up our presents. We mounted the elephants, and those twelve men preceded us, carrying the vases with our presents. We went as far as the house of the governor, who gave us supper with many sorts of viands. There we slept through the night, on mattresses filled with cotton, and covered with silk, with sheets of Cambay stuff. On the following day we remained doing nothing in the house till midday, and after that we set out for the king's palace. We were again mounted upon the elephants, and the men with the presents preceded us as before. From the governor's house to that of the king, all the streets were full of men armed with swords, spears, and bucklers, the king having so commanded. We entered the palace still mounted upon the elephants; we then dismounted, and ascended a staircase, accompanied by the governor and some of the chief men, and entered a large room full of courtiers, whom we should call the barons of the kingdom; there we sat upon a carpet, and the vases with the presents were placed near us.

79



78. "A Sultan's gift?" By Bob Grant. Jul 1, 2008. the-scientist.com.

<https://www.the-scientist.com/notebook-old/a-sultans-gift-45001>

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P. 112. https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage

In the assemblies, marriages, and feasts of the natives of these islands, the chief thing consists in drinking this wine, day and night, without ceasing, when the turn of each comes, some singing and others drinking. As a consequence, they generally become intoxicated without this vice being regarded as a dishonor or disgrace. [65]

The weapons of this people are, in some provinces, bow and arrows. But those generally used throughout the islands are moderate-sized spears with well-made points, and certain shields of light wood, with their armbolts fastened on the inside. These cover them from top to toe, and are called *corasas* [*kulisan*]. At the waist they carry a dagger four fingers in breadth, the blade pointed, and a third of a vara in length; the hilt is of gold or ivory. The pommel is open and has two cross bars or projections, without any other guard. They are called *bararaos*. They have two cutting edges, and are

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kept in wooden scabbards, or those of buffalo-horn, admirably wrought, [66] With these they strike with the point, but more generally v When they go in pursuit of their opponent, they show great dexterity in seizing his hair with one hand, while with the other they cut off one stroke of the bararaos, and carry it away. They afterward keep the heads suspended in their houses, where they may be seen; and of make a display, in order to be considered as valiant, and avengers of their enemies and of the injuries committed by them. [67]



80

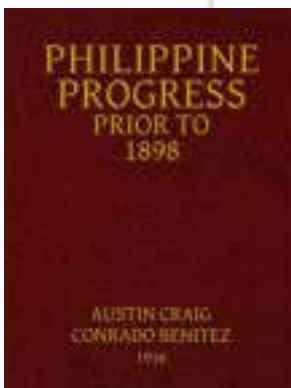
Title: Philippine progress prior to 1898, by Austin Craig and Conrado Benitez.

Author: Craig, Austin, 1872-

Collection: The United States and its Territories, 1870 - 1925: The Age of Imperialism

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~8

PHILIPPINE PROGRESS PRIOR- TO 1898

Chief among the industries connected with the various kinds of palms found in the Philippines was the distillation of the sap into alcohol, a process known to the Filipinos long before Spanish arrival. "They draw a great quantity of wine from the palm-trees; one Indian can in one forenoon obtain two arrobas of sap from the palm-trees that he cultivates. It is sweet and good, and is used in making great quantities of brandy, excellent vinegar, and delicious honey." "Their drink is a wine made from the tops of coco and nipa palm, of which there is great abundance. They are grown and ivory. The pommel is open and has two cross bars or projections, without any other guard. They are called bararaos. They have two cutting edges, and are kept in wooden scabbards, or those of buffalo-horn, admirably wrought."

(This weapon has been lost, and even its name is gone. A proof of the decline into which the present Filipinos have fallen is the comparison of the weapons that they manufacture now, with those described to us by the historians. The hilts of the talibones now are not of gold or ivory, nor are their scabbards of horn, nor are they admirably wrought.-Rizal.)

81

80. The Philippine Islands, 1493-1898: Volume XVI, 1609 Author: H.E. Blair. Quoting Antonio De Morga, 1609. Chapter 8. ebook: p. 81 and note 65.

<http://www.gutenberg.org/ebooks/15157>

81. Rizal's Note to de Morga. Philippine progress prior to 1898, by Austin Craig and Conrado Benitez. Author: Craig, Austin, 1872. Collection: The United States and its Territories, 1870 - 1925: The Age of Imperialism. P.8. <https://quod.lib.umich.edu/p/philamer/afj2101.0001.001?view=text&seq=38>




BLUE LETTER BIBLE HELP QUERIES ADV. OPTIONS Verse or Word(s) KJV CLICK TO CHANGE

← → COPY COPY OPTIONS STRONG'S RED-LETTER

Lexicon :: Strong's H6971 - qowph Aa

קוף

Transliteration	Pronunciation
qowph	kōfe (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	Probably of foreign origin

Dictionary Aids

TWOT Reference: 2000

KJV Translation Count — Total: 2x

The KJV translates Strong's H6971 in the following manner: apes (2x).

Outline of Biblical Usage [?]

1. ape

Strong's Definitions [?] (Strong's Definitions Legend)

קוף qôwph, kofe; or קף qôph; of foreign origin, a monkey:—ape.

Gesenius' Hebrew-Chaldee Lexicon [?]

קוף m. an ape, 1 Ki. 10:22; Sanscr. and Mala-bar, *kapi*, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆβος, κῆβος, words used to denote apes, and especially monkeys with tails.

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wall panel / relief

Object type wall panel / relief

Museum number 124552

Description Gypsum wall panel relief carved and showing tribute bearers. One has a North West Syrian type turban and wears clenched hands in token of submission; the second may be Phoenician and brings a pair of apes. There is an inscription written in cuneiform script with partial white filling in some of the signs. Originally with traces of black paint at the top.

Authority [Ruler Ashurnasirpal II](#)

Culture/period [Neo-Assyrian](#)

Date 858/8 BCE

Findspot [Excavated/Pindopt: North West Palace, Court D \(throne room\) Panel 7 \(Ass. Inv. North Iraq Museum \(Iraqi North West Palace\)](#)

Materials [Gypsum](#)

Technique [painted \(originally\)](#) [carved](#)

Dimensions Height: 262.84 centimetres
Width: 245.52 centimetres

Inscriptions Inscription Type
Inscription
Inscription Script
cuneiform

Curator's comments This panel was part of the frieze of the throne room. Layard (1848, Nineweh) and de Boinville, vol. 1, p. 110 refers to how at the time of discovery there were extensive traces of black pigment covering the face of the man with the monkeys, and he speculated that this was either from a deliberate attempt to depict a negro or that the paint had washed down from the man's hair. No

Bibliography [Budge C A W 1914 pt. XXXVIII](#)
[Grayson, RMA 2 RMA 2.101.33-44](#)
[Layard A H 1848 vol. 1, 110](#)

Location On display: 63F

Condition Fair, missing both upper corners; diagonal break running through the sculpture from top right to bottom left, with silver in the centre secured with a pair of dowels.

Subjects [monkeys](#)

Acquisition name [Excavated by: Sir Austen Henry Layard](#)

Acquisition date 1850

Department Middle East

BM/Obj number 124552

Bibliography [Budge C A W 1914 pt. XXXVIII](#)
[Grayson, RMA 2 RMA 2.101.33-44](#)
[Layard A H 1848 vol. 1, 110](#)

Location On display: 63F

Condition Fair, missing both upper corners; diagonal break running through the sculpture from top right to bottom left, with silver in the centre secured with a pair of dowels.

Subjects [monkeys](#)

Acquisition name [Excavated by: Sir Austen Henry Layard](#)

Acquisition date 1850

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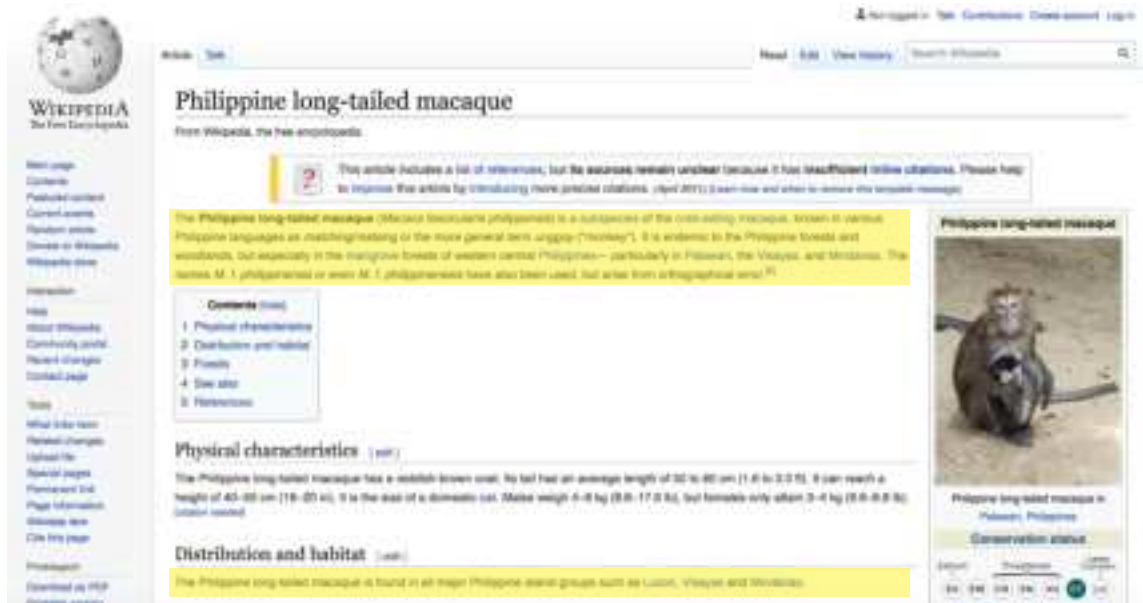
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83. Phoenician Sailors Bringing Monkeys (right) from Ophir. From court D, panel 7, the north-west palace of the Assyrian king Ashurnasirpal II at Nimrud (ancient Kalhu; Biblical Calah). From Mesopotamia, modern-day Iraq. Neo-Assyrian period, 865-860 BCE. The British Museum, London. Photo Public Domain.
https://research.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=367049&partId=1





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2. Philippine Long-Tailed Macaque (*Macaca fascicularis philippensis*). Project Noah.
<https://www.projectnoah.org/spottings/10264549>



85

The First Voyage Round the World/Pigafetta's Account of Magellan's Voyage - Wikisource, the free online library

Afterwards there came nine men to the governor's house, sent by the king, with as many large wooden trays, in each of which were ten or twelve china dishes, with the flesh of various animals, such as veal, capons, fowls, peacocks, and others, with various sorts of fish, so that only of flesh there were thirty or thirty-two different viands. We supped on the ground on a palm mat; at each mouthful we drank a little china cup of the size of an egg full of the distilled liquor of rice; we then ate some rice and some things made of sugar, using gold spoons made like ours. In the place in which we passed the two nights there were two candles of white wax always burning, placed on high chandeliers of silver, and two oil lamps with four wicks each. Two men kept watch there to take care of them. The next morning we came upon the same elephants to the sea shore, where there were two prahus ready, in which we were taken back to the ships.

https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage

41/79

2020/03/08

The First Voyage Round the World/Pigafetta's Account of Magellan's Voyage - Wikisource, the free online library

The next day the king of that island sent a prahu to the ships; it was very handsome, with its prow and stern ornamented with gold; on the bow fluttered a white and blue flag, with a tuft of peacock's feathers at the top of the staff; there were in the prahu some people playing on pipes and drums, and many other persons. Two almadias followed the prahu; these are fishermen's boats, and a prahu is a kind of fusta. Eight old men of the chiefs of the island came into the ships, and sat down upon a carpet on the poop, and presented a painted wooden vase full of betel and areca (fruits which they constantly chew), with orange and jessamine flowers, and covered over with a cloth of yellow silk. They also gave two cages full of fowls, two goats, three vessels full of wine, distilled from rice, and some bundles of sugar cane. They did the same to the other ship; and embracing us they departed. Their rice wine is clear like water, but so strong that many of our men were intoxicated. They call it arak.



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Palawan peacock-pheasant

From Wikipedia, the free encyclopedia



This article **needs additional citations for verification**. Please help improve this article by adding citations to Unsourced material may be challenged and removed.

Find sources: "Palawan peacock-pheasant" – news · newspapers · books · scholar · JSTOR (August 2013) (Learn how and when to remove this template message)

The **Palawan peacock-pheasant** (*Polyplectron napoleonis*) is a medium-sized (up to 50 cm long) bird in the family Phasianidae.

The Palawan peacock-pheasant is featured prominently in the culture of the indigenous peoples of Palawan. The bird is also depicted in the official seal of the city of Puerto Princesa.

Distribution and habitat [edit]

Endemic to the Philippines, the Palawan peacock-pheasant is found in the humid forests of Palawan Island in the southern part of the Philippine archipelago.

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SECTIONS Saturday, February 25, 2012 INQUIRER.NET TODAY'S PAPER

EDITORS' PICKS

In The Know: The Philippines' mining industry

Philippine Daily Inquirer / 1:00PM AM JULY 10, 2012

Liaison row
02:18 | Presented by **Trinity Acos**



AGASSI IN THE TUMBLE, UNDER 60 FT, small-scale miners like the one above in Benguet, will be confined to the "Minahan ng Dagat." They are also banned from using mercury to process the mineral ore. (INQUIRER/DAVID S. LACOR)

Of the country's total land area of 30 million hectares, some 9 million ha. have been identified as having "high mineral potential," said the Mines and Geosciences Bureau (MGB).

As of January 2012, the bureau estimated that some 3.8 percent (around 1.14 million ha) of the Philippines' total land area was covered by mining tenements.

87

Nickel mines are located in Zamboanga, Palawan, Agusan del Sur, Surigao del Norte and Surigao del Sur, while the gold with silver mines are in Benguet, Masbate, Camarines Norte, Davao del Norte and Agusan del Sur.

The copper with gold and silver mines are located in Benguet, Cebu and Zamboanga del Norte. The copper mine with gold, silver and zinc is in Albay, while the metallurgical chrome mines are in Surigao del Norte and Eastern Samar. The iron mine is in Leyte.

THE PRIMITIVE AND THE MODERN
Ignorant mountaineers grinding gold ore by their primitive "sub-trail" method. None but rich selected the way shown by them.
Batters of wooden hull walls. The ore is then crushed in great size in jaw and cone crushers. It is then fed into ball mills where small balls in revolving steel cylinder pound the ore to dust fineness in a solution of cyanide at the rate of hundreds of tons per day. The pulp is then passed to agitator and thickeners tanks for completion of the process of dissolving the gold and silver in the cyanide solution.
[REUTERS]

Page 17

BRIDGE OF PRINCIPAL GOLD PRODUCTION
There are five principal districts in which gold mining operations are now being carried on, three in Luzon and one in the small island of Mindanao. A brief historical review of these districts, together with a principal description taken from published reports of the Division of Mines, Bureau of Science, follows:
Benguet, Mountain Province, Luzon. Unexplored, and its hidden riches quite unsuspected prior to the American regime, except by the ignorant tribesmen who were its sole inhabitants. It attracted the attention of prospectors and miners to explore the rugged and precipitous mountains of Benguet, a sub-province of the Mountain Province, and to determine the riches of what has now become the leading gold-producing province of the Islands. During the ten years from 1925 to 1935, inclusive, one hundred and ten million pesos in value of gold and silver was taken from the mountains of Benguet, only a few million from the beautiful Cebu of Negros. Of the total of sixteen million and above ounces which were producing gold and silver bullion in appreciable quantities at the close of 1935, some are situated in the Benguet mining district. Their continued production for 1937 amounted to about thirty million pesos in bullion, and five of the new mining companies paid to their stockholders twelve and a half million pesos in dividends.
[REUTERS]

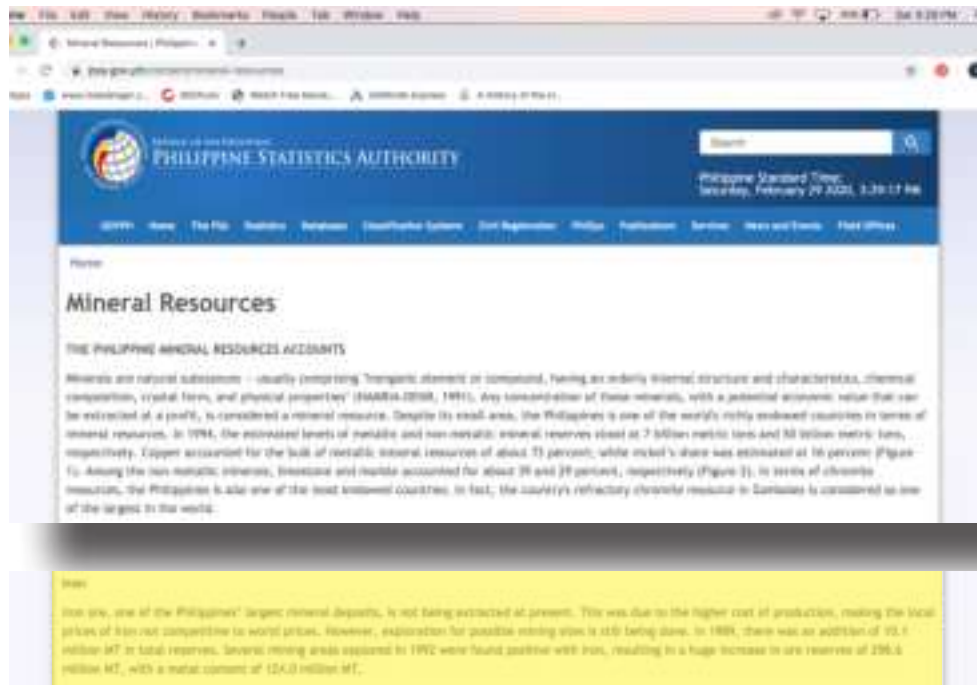
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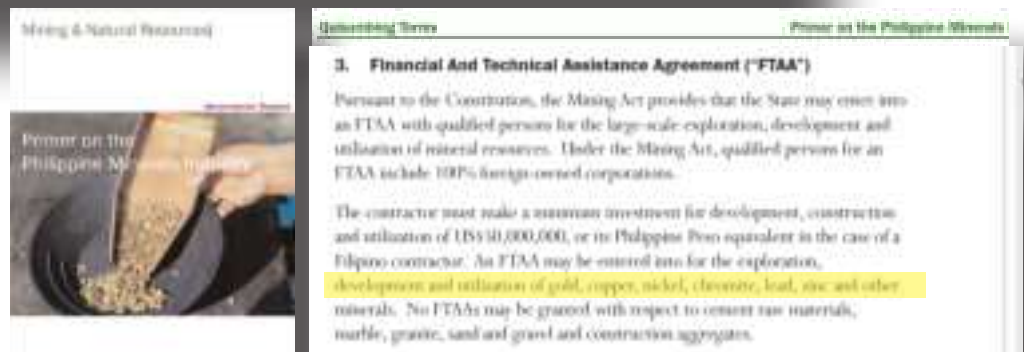
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98

DEVELOPMENT OF THE JEWELRY INDUSTRY (source: Board of Investments)

The Philippines is endowed with an abundant supply of gold. Gold and silver, the two most important raw materials used in fine jewelry production, are sourced from Camarines Norte and other parts of Mindanao. In the world of gold mine production, the Philippines is the 25th highest gold-producing country, with a total production of 33 tonnes of gold in the year 2001. Aside from gold deposits, the Philippines is also rich in gemstones such as opal, jasper, quartz, tektite, Zambales and Mindoro jade, garnet, epidote, jadeite, and blue and green schist.

94

DTI Business Development Manager for Fashion and Jewelry
c/o Bureau of Export Trade Promotion
DTI International Building
375 Sen. Gil Puyat Ave., Makati City

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Lists of Gemstones and Non-Metallic Minerals Found in the Philippines

By OKD2 Admin February 12, 2018 Miscellaneous 0 Comments

99

The following are the lists of gemstones and other precious and semi-precious non-metallic minerals that can be found in the Philippines according to several data from mining companies.

- Agate
- Amethyst - Businesswoman Sylvia Mariano who deals with precious stones claimed to found amethyst-like crystals in Southern Mindanao
- Calcite
- Garnet
- Hematite
- Jade
- Pearl (non-mineral but still a gemstone)
- Pyrite (also called fool's gold)
- Quartz
- Sphalerite

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 Permanent Mission of the Republic of the Philippines to the United Nations



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The Philippines at a Glance

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Brief History of the Philippines
Early History
 Historians believe the Philippines dates back to the Paleolithic age. Based on the archaeological artifacts recovered, Filipino society and culture were fairly developed prior to contacts with other countries.
 Filipinos had commercial relations early on with China, Indo-China, Malaysia, India and Arab countries. Chinese silk, porcelain, jars, gold ivory, and beads were traded for wax, bird's nest, teakwood, rattan, pearls, precious stones and other marine and forest products.

100

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<https://www.un.int/philippines/philippines-philippines-glance>





Almug Or Algum

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Encyclopedias - International Standard Bible Encyclopedia - Almug Or Algum
ALMUG or ALGUM

al'-gum, (algumim) (*2 Chronicles 2:8; 9:10 f.*); (almuggim, *1 Kings 10:11 f.*);

It is generally supposed that these two names refer to one kind of tree, the consonants being transposed as is not uncommon in Semitic words. Solomon sent to Hiram, king of Tyre, saying, "Send me also cedar-trees, fir-trees, and algum-trees, out of Lebanon" (*2 Chronicles 2:8*). In *1 Kings 10:11* it is said that the navy of Hiram "that brought gold from Ophir, brought in from Ophir great plenty of almug-trees and precious stones." In the parallel passage in *2 Chronicles 9:10* it is said that "algum-trees and precious stones" were brought. From this wood "the king made ... pillars for the house of Yahweh, and for the king's house, harps also and psalteries for the singers;

there came no such almug-trees, nor were seen, unto this day" (*1 Kings 10:12*). The wood was evidently very precious and apparently came from East Asia—unless we suppose from *2 Chronicles 2:8* that it actually grew on Lebanon, which is highly improbable; it was evidently a fine, close grained wood, suitable for carving. Tradition says that this was the famous sandal wood, which was in ancient times put to similar uses in India and was all through the ages highly prized for its color, fragrance, durability and texture. It is the wood of a tree, *Pterocarpus santalinus* (N.O. Santalaceae), which grows to a height of 25 to 30 feet; it is a native of the mountains of Malabar.

E. W. G. Masterman

NOTE: You may want to check the National Tree of the Philippines.

377



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Inflection of נערה

Na'arah – kattle pattern, feminine

Root: נ - ר - א

The middle radical of this word is guttural; this affects the adjacent vowels.



101

Meaning

girl, young woman

Forms without pronominal affixes

	Singular	Plural
Absolute state	נערה na'arah girl	נערות na'arot girls
Construct state	נערות na'arah- girl of ...	נערות na'arot- girls of ...



Name: Naara

No. of characters: 5

Gender: Girl

Origin of Naara:

Hebrew

How to pronounce Naara

naa-ra

What does my name mean?

Meaning of Naara:

Admirable, Wonderful, She who Must be Admired, Worthy of Admiration

THE NAME BOOK • 217

NARAH, Naara, Naari (see also
☞ **Naaria, Nara**)

Language/Cultural Origin: **Hebrew**

Inherent Meaning: **Young Woman**

Spiritual Connotation: **Respectful**

Scripture: **1 Timothy 5:2 NLT**

Treat the older women as you would your

*mother, and treat the younger women
with all purity as your own sisters.*

*Thy word I have treasured in my heart,
that I may not sin against Thee.*

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“Naara.” The Name List. <https://www.nameslist.org/english/names-meaning/Naara>



PHILIPPINE MEDICINAL PLANTS

Family • Fabaceae

Narra

Pterocarpus indicus Willd.

ROSEWOOD

Tzu lan

Distribution

- In primary, and in some regions, secondary forests at low and medium altitudes throughout the Philippines.
- Grown from seeds and cuttings.
- Found in calcareous soil. Grows well in bottom lands.
- Occurs in Guangdong, Taiwan, India, Indonesia, Malaysia, Myanmar, Papua New Guinea, Thailand and Vietnam.
- Listed as "vulnerable" in the IUCN Red List of Threatened Species (1998). (21)

Constituents

- Yields "kino," containing kinotannic acid.
- Wood yields red coloring constituents: namin, santalin and angolensin.

- **Timber:** Old narra is a much sought-after wood for its durability and use in floorings, cabinetry, construction, furniture making, decorative carvings, and musical instruments. A preferred wood for boat-making because of resistance to seawater.



THE WOOD DATABASE

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NARRA

Search



Narra (*Pterocarpus indicus*)



View more
images below

Common Name(s): Narra, Amboyna (burl)

Scientific Name: *Pterocarpus indicus*

Distribution: Southeast Asia

Tree Size: 65-100 ft (20-30 m) tall, 3-5 ft (1-1.5 m) trunk diameter

Average Dried Weight: 41 lbs/ft³ (655 kg/m³)

Specific Gravity (Basic, 12% MC): .54, .66

Janka Hardness: 1,260 lbf (5,620 N)

Modulus of Rupture: 13,970 lbf/in² (96.3 MPa)

Elastic Modulus: 1,724,000 lbf/in² (11.89 GPa)

Crushing Strength: 8,270 lbf/in² (57.0 MPa)

Shrinkage: Radial: 2.8%, Tangential: 4.0%, Volumetric: 6.9%, T/R Ratio: 1.4

Common Uses: Veneer, furniture, cabinetry, boatbuilding, plywood, turned objects, and small specialty wood items.

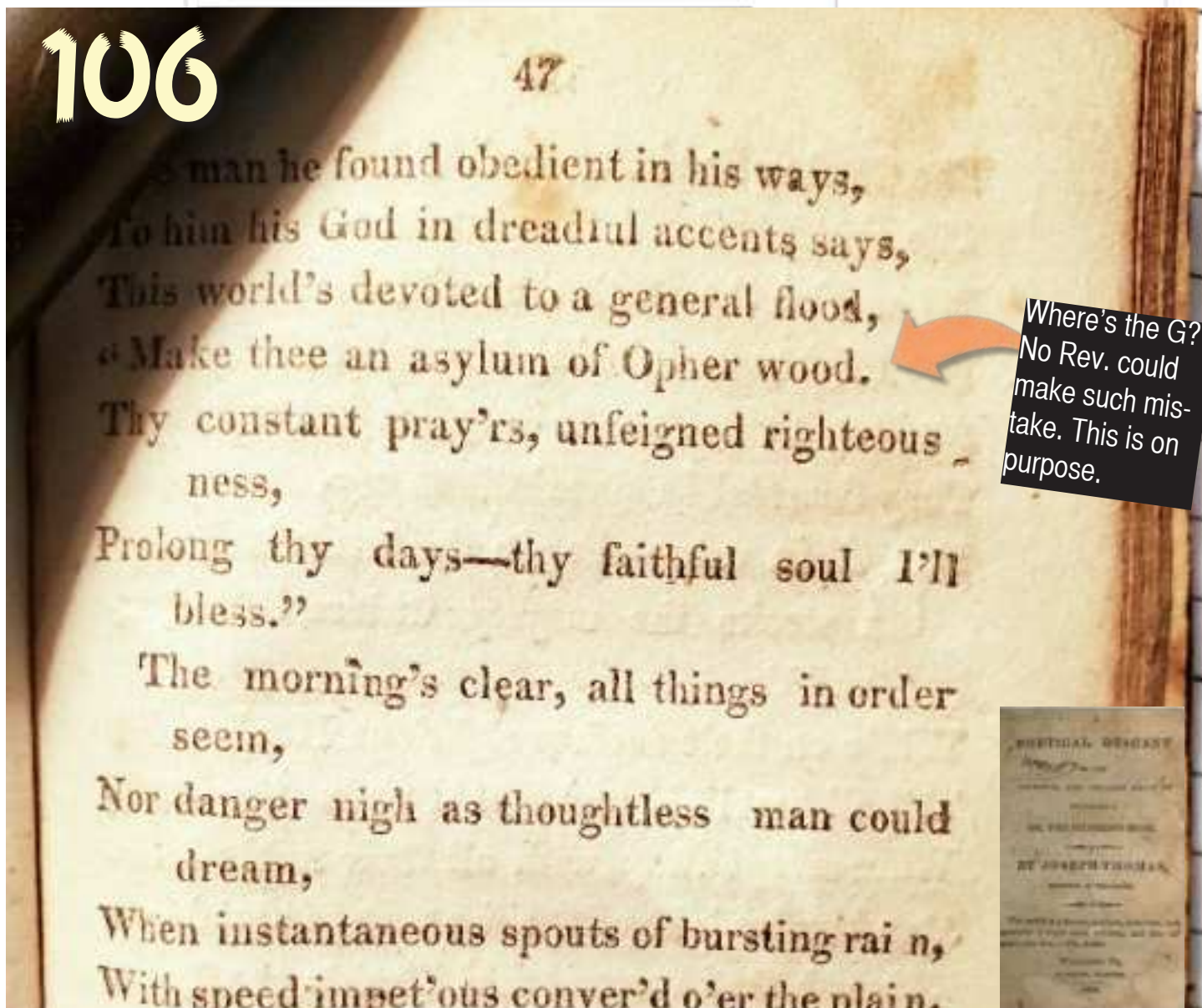


THIS
WEBSITE
IS ALSO
A BOOK

102. 1. "Narra." Godofredo Stuart Jr., M.D. StuartXchange. stuartxchange.org.

<http://www.stuartxchange.com/Narra.html> 2. "Narra." The Wood Database. <https://www.wood-database.com/narra/>





105. "Opher Wood." Noah Webster's American Dictionary 1828 according to studylight.org.

<https://www.studylight.org/dictionaries/web/o/opher-wood.html>

106. "Opher Wood." A Poetic Descant on the Primeval and Present State of Mankind; or The Pilgrim's Muse, Published 1816 by J. Foster Printing, Winchester, VA, Rev. Joseph Thomas, P.47.

Only available in print. This is a rare book in which this is a photo of page 47.

103

Bible Hub

Summary NASEC DOB Stop

8645. **tirzah**

Strong's Concordance

tirzah: (a tree) perhaps cypress

Original Word: תִּרְזָה

Part of Speech: Noun Feminine

Transliteration: tirzah

Phonetic Spelling: (teer-zaw')

Definition: (a tree) perhaps cypress

104

Blue Letter Bible

KJV

Lexicon: Strong's H1613 - gopher

Transliteration: gopher

Pronunciation: gō' fer (Key)

Part of Speech: masculine noun

Root Word (Etymology): From an unused root, probably meaning to house in

Dictionary Aids

TWOT Reference: 374

KJV Translation Count — Total: 1x

The KJV translates Strong's H1613 in the following manner: gopher (1x).


Outline of Biblical Usage [?]

- 1. cypress?, gopher, gopher wood
- 2. wood of which the ark was made
- 3. meaning and exact type unknown



103. "Tirzah." Strong's Concordance #H8645. BibleHub.com. <https://biblehub.com/hebrew/8645.htm>

104. "Gopher." Strong's Concordance #H1613. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexiconcfm?Strong's=H1613&t=KJV>



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Nineveh

From Wikipedia, the free encyclopedia

For other uses, see *Nineveh* (disambiguation).
 "Ninevites" redirects here. For the South African resistance movement, see *Umkhonto We Sizwe*.

Nineveh (/nɪˈrəvə/; Arabic: نَيْنِوى‎‎ *Naynawā*; Syriac: ܢܝܢܘܐ‎‎; Akkadian: 𒂍𒍪𒍪‎ *ni-ni-ū*) was an ancient Assyrian city of Upper Mesopotamia, located on the outskirts of Mosul in modern-day northern Iraq. It is located on the eastern bank of the Tigris River and was the capital of the Neo-Assyrian Empire. Today it is a common name for the hill of Mosul that lies on the eastern bank of the Tigris and the Nineveh Governorate takes its name from it.

Geography [edit]

The remains of ancient Nineveh, the mound-runs of Kuyunjik and Nabi Yunus, are located on a level part of the plain near the junction of the Tigris and the Khosr Rivers within an area of 750 hectares (1,900 acres)^[7] circumscribed by a 12-kilometre (7.5 mi) brick rampart. This whole extensive space is now one immense area of ruins overlaid in parts by new suburbs of the city of Mosul.^[7]

Nineveh was an important junction for commercial routes crossing the Tigris on the great highway between the Mediterranean Sea and the Indian Ocean, thus uniting the East and the West, it received wealth from many sources, so that it became one of the greatest of all the region's ancient cities,^[8] and the capital of the Neo-Assyrian Empire.

Native Races and their Customs

[This so-called ethnological appendix does not presume to present in exact scientific detail the various races and tribes inhabiting the Philippines; but to give in their own words what the earliest writers especially have themselves observed and experienced concerning some of those races and tribes, in so far as such observations have not hitherto appeared in this series. The accounts contain much of value as showing how the Filipino was gradually transformed in many ways by his contact with his conqueror. For early ethnological information of the Philippines, see Vols. V, VII, XII, XIII, and XVI of this series.]

[Colin in his *Labor evangélica* (Madrid, 1663) devotes pp. 15–19 and 53–75 (comprising chapters iv, and xiii–xvi of book i) to the Filipinos. Those chapters here follow.]

Chapter IV

25. Although these are islands it will not be necessary to fatigue the mind by discussing (as do San Agustín and other authors in respect to other islands and to America) whence and how people and animals came to them. For if some of these islands have been, at any time since the flood, part of a continent, from that time men and animals could remain in them; while if they have always been islands, the nearness of some of them to others, and of some of them to the mainland of Asia, whence began the propagation of the human race and the settlements of the descendants of Noah, is sufficient reason why some of them could come to settle these regions. And that this was really so, and that the principal settler of these archipelagoes was Tharsis, son of Javan, together with his brothers, as were Ophir and Hevilath of India, we see in the tenth chapter of Genesis, which treats of the dispersion of peoples and the settlement of countries, as we establish in another place.



396. "Nineveh." Wikipedia. Citing 1. Mieroop, Marc van de (1997). *The Ancient Mesopotamian City*. Oxford: Oxford University Press. p. 95. ISBN 9780191588457. 2. Geoffrey Turner, "Tell Nebi Yunus: The ekal masarti of Nineveh," *Iraq*, vol. 32, no. 1, pp. 68–85, 1970.

<https://en.wikipedia.org/wiki/Nineveh>. <https://en.wikipedia.org/wiki/Nineveh#Archaeology>

156. *The Philippine Islands, 1493-1898 - Volume 40 of 55, 1690-1691*, By Francisco Colin, Francisco Combos, Gaspar de San Agustín and Dominican Gregorio Garcia located Ophir in Moluccas and the Philippines. Edited By: E.H. Blair J.A. Robertson. Appendix: Ethnological Description of the Filipinos. Chapter IV. ebook: P. 38.

<https://www.gutenberg.org/files/30253/30253-h/30253-h.htm>



'Cargoes'

Quinquireme of Nineveh from distant Ophir,
Rowing home to haven in sunny Palestine,
With a cargo of ivory,
And apes and peacocks,
Sandalwood, cedarwood, and sweet white wine.

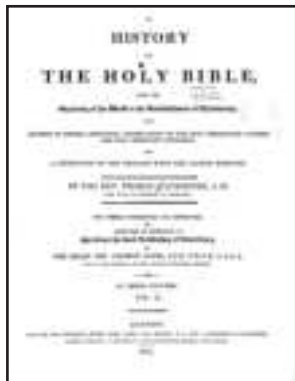
107

Stately Spanish galleon coming from the Isthmus,
Dipping through the Tropics by the palm-green shores,
With a cargo of diamonds,
Emeralds, amethysts,
Topazes, and cinnamon, and gold moidores.

Dirty British coaster with a salt-caked smoke stack,
Butting through the Channel in the mad March days,
With a cargo of Tyne coal,
Road-rails, pig-lead,
Firewood, iron-ware, and cheap tin trays.

John Masefield

A. M. 1846.
 No. 1. 1772.
 Arg. Cl. 1846.
 Vol. 1.
 1772.



A famous Jewish traveller (a) of the twelfth century, and who seems to have undertaken his travels only to discover the state of his dispersed brethren, assigns them a large and spacious country, wherein reigned two brothers, descendants of the house of David. The elder of these (as he tells us) was Amos, who (besides his capital Thema) had many other cities, castles, and fortresses, and an extent of ground which could not be travelled over under sixteen days. The other, whose name was Salmon, had in his dominions forty cities, two hundred boroughs, and an hundred castles. His subjects (who were all Jews) were three hundred thousand; Thami, which was his capital, contained an hundred thousand; and Tilmosa a strong city, situate between two mountains, where he usually resided, as many inhabitants.

Here we have a spacious country of nothing but Jews: but the author who pretends to have been there, has so mistaken the situation of several places that he mentions, and gives us such fabulous accounts of the manner of the Persians fishing for pearls; of the virtue of the prophet Daniel's tomb; and of some Turks who had two holes in the midst of their face instead of a nose; that a man must be very fond of romance, who can give credit to what seems to be calculated on purpose to flatter the pride of a people who are still foolishly vain, through under the rejection of Almighty God.

Another Jewish author (b), in his description of the world, has found out very commodious habitations for the ten tribes, and in many places has given them a glorious establishment. In a country which he calls Perricha, enclosed by unknown mountains, and bounded by Assyria, he has settled some, and made them a flourishing and populous kingdom. Others he places in the desert of Chabor, which (according to him) lies upon the Indian Sea, where they live in the manner of the ancient Rechabites, without houses, sowing, or the use of wine. Nay, he enters the Indies likewise, and peoples the banks of the Ganges, the isles of Bengala, the Philippines, and several other places with the Jews, to whom he assigns a powerful king called Daniel, who had three other kings tributary and dependent on him. But this is all of the same piece, a forged account to aggrandize their nation, and to make it be believed (c), that "the sceptre is not departed from Judah, nor a lawgiver from between his feet," and that Shiloh, consequently, is not yet come.

108

108. "A History of The Holy Bible From The Beginning Of The World To The Establishment Of Christianity; Vol. II" By The Rev. Thomas Stackhouse, M.A., Late Vicar of Beenham in Berkshire. Blackie & Son, 1846. Book VI. P. 430.

https://books.google.com.ph/books?id=2ND10h9jwDgC&pg=PA430&lpg=PA430&dq=Another+Jewish+author,+in+his+description+of+the+world,+has+found+out+very+commodious+habitations+for+the+ten+tribes,+and+in+many+places+has+given+them+a+glorious+establishment.+In+a+country+which+he+calls+Perricha,+inclosed+by+unknown+mountains,+and+bounded+by+Assyria,+he+has+settled+some,+and+made+them+a+flourishing+populous+kingdom.+Others+he+places+in+the+desert+of+Chabor,+which,+according+to+him,+lies+upon+the+Indian+sea,+where+they+live,+in+the+manner+of+the+ancient+Rechabites,+without+houses,+sowing,+or+the+use+of+wine.+Nay,+he+enters+the+Indies,+the+isles+of+Bengala,+the+Philippines,+and+several+other+places&source=bl&ots=SnivKU328I&sig=ACfU3U11Y_yU6eDepOfJO2f_OwkqEHuR6g&hl=en&sa=X&ved=2ahUKEwjtkoPI_jnAhXKGaYKHdBNBXCQ6AEwAHoECAGQAQ#v=onepage&q=Another%20Jewish%20author%2C%20in%20his%20description%20of%20the%20world%2C%20has%20found%20out%20very%20commodious%20habitations%20for%20the%20ten%20tribes%2C%20and%20in%20many%20places%20has%20given%20them%20a%20glorious%20establishment.%20In%20a%20country%20which%20he%20calls%20Perricha%2C%20inclosed%20by%20unknown%20mountains%2C%20and%20bounded%20by%20Assyria%2C%20he%20has%20settled%20some%2C%20and%20made%20them%20a%20flourishing%20populous%20kingdom.%20Others%20he%20places%20in%20the%20desert%20of%20Chabor%2C%20where%2C%20according%20to%20him%2C%20lies%20upon%20the%20Indian%20sea%2C%20where%20they%20live%2C%20in%20the%20manner%20of%20the%20ancient%20Rechabites%2C%20without%20houses%2C%20sowing%2C%20or%20the%20use%20of%20wine.%20Nay%2C%20he%20enters%20the%20Indies%2C%20the%20isles%20of%20Bengala%2C%20the%20Philippines%2C%20and%20several%20other%20places&f=false

NOTE: Citing Italian Jewish Scholar Farrisol from 1500. At the time of the late 1400s, most world maps showed the Ganges in Indochina. This is clearly a reference to the very same isles the Greek's called Chryse (Ophir) and Argyre (Tarshish). The isles of Bengala next to Indochina are the Indies and that particular portion is the Philippines who also is the only area of the SE Asia isles which has a desert by definition as the LaPaz/Paoay Sand Dunes fit. Behaim's map really corrects this thinking and locates these isles as Luzon and Mindanao as did Mela in 43 AD and Dionysus the Tourist in 124 AD as best they could with the knowledge of that day. This is why Columbus believed some of the Northern Lost Tribes of Israel would be found in Ophir and Tarshish. It all ties and really should not have been a mystery in the first place.





Collins Dictionary Thesaurus Translator

English: quinquereime Trends

Definition of 'quinquereme'

quinquereme

in British English

(ˌkwɪŋkwəˈrɪm 40)

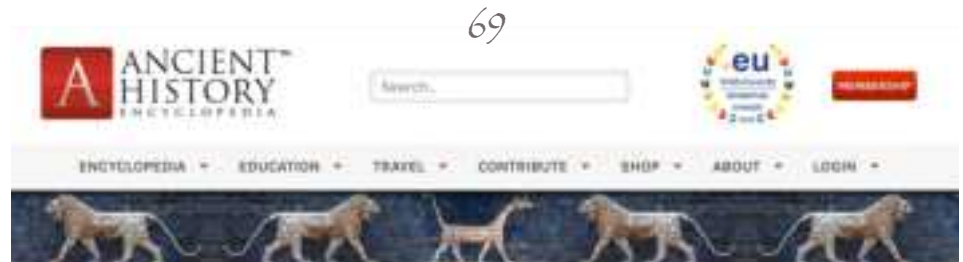
NOUN

an ancient Roman galley with five banks of oars on each side

Collins English Dictionary. Copyright © HarperCollins Publishers



109



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110

The Phoenicians - Master Mariners

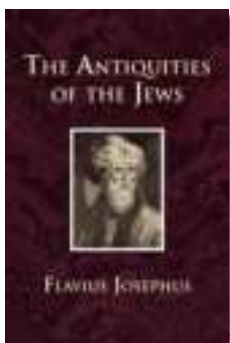


by Mark Cartwright
published on 28 April 2016

Sea Routes

Both Herodotus and Thucydides agree that the average speed of an ancient vessel was around 6 miles per hour, and therefore, taking into account stops for bad weather, rest etc., it would have taken, for example, 15 days to sail (and sometimes row) from Greece to Sicily.

The second ship type was for transport and trade purposes. These were similar to the first type but, with wide, big-bellied hulls, they were much heavier. They perhaps had higher sides too in order to permit the stacking of cargo on deck as well as below, and they had both a convex stern and bow. Their cargo capacity was somewhere in the region of 400 tons. A fleet might consist of up to 50 cargo vessels, and such fleets are depicted in reliefs being escorted by a number of warships.



Antiquities of the Jews — Book VIII

*Containing the Interval of 163 Years,
(From the death of David, to the Death of Ahas.)*

set over the chariots, and the horses; rather than leading the life of slaves. He appointed also five hundred and fifty talents over those Caranians who were reduced to such domestic slavery; who received the taxes exact of them from the King, and instructed them in those labours and operations wherein he wanted their assistance.

8. Moreover the King built many ships in the Egyptian bay of the Red Sea; in a certain place called *Ezion-gaber*. It is now called *Berenice*; and is not far from the city *Bloth*. This country belonged formerly to the Jews, and became useful for shipping, from the donations of Hiram King of Tyre. For he sent a sufficient number of men thither for pilots, and such as were skillful in navigation: to whom Solomon gave this command, that they should go along with his own stewards to the land that was of old called *Ophir*, (27) but now the *Aureo Chersonesus*; which belongs to India: to fetch here gold. And when they had gathered four hundred talents' together, they returned to the King again.

111

109. "Quinquereime." Collins English Dictionary – Complete and Unabridged, 12th Edition 2014.

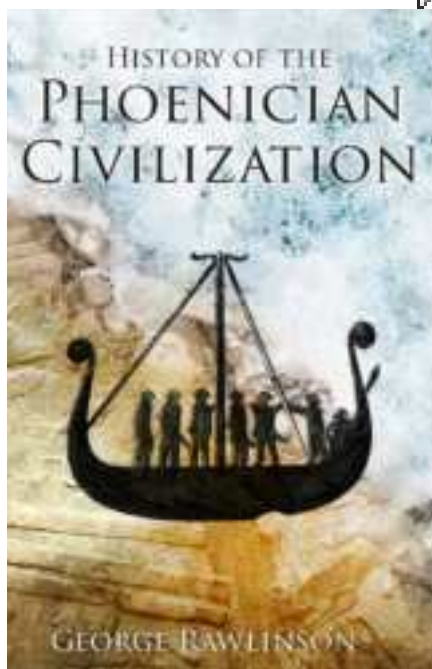
<https://www.collinsdictionary.com/dictionary/english/quinquereme>

110. Mark Cartwright, "The Phoenicians - Master Mariners," Ancient History Encyclopedia, last modified April 28, 2016. <http://www.ancient.eu/article/897/>

111. Antiquities of the Jews — Book VIII . Chapter 6:4. Flavius Josephus. <https://penelope.uchicago.edu/josephus/ant-8.html>



112



The navigation of the Phoenicians, in early times, was no doubt cautious and timid. So far from venturing out of sight of land, they usually hugged the coast, ready at any moment, if the sea or sky threatened, to change their course and steer directly for the shore. On a shelving coast they were not at all afraid to run their ships aground, since, like the Greek vessels, they could be easily pulled up out of reach of the waves, and again pulled down and launched, when the storm was over and the sea calm once more. At first they sailed, we may be sure, only in the daytime, casting anchor at nightfall, or else dragging their ships up upon the beach, and so awaiting the dawn. But after a time they grew more bold. The sea became familiar to them, the

positions of coasts and islands relatively one to another better known, the character of the seasons, the signs of unsettled or settled weather, the conduct to pursue in an emergency, better apprehended. They soon began to shape the course of their vessels from headland to headland, instead of always creeping long the shore, and it was not perhaps very long before they could venture out of sight of land, if their knowledge of the weather satisfied them that the wind might be trusted to continue steady, and if they were well assured of the direction of the land that they wished to make. They took courage, moreover, to sail in the night no less than in the daytime when the weather

112. "History of the Phoenician Civilization." By George Rawlinson. Chapter IX. 2018.

https://books.google.com.ph/books?id=GohjDwAAQBAJ&pg=PT179&lpg=PT179&dq=The+navigation+of+the+Phoenicians,+in+early+times,+was+no+doubt+cautious+and+timid.+So+far+from+venturing+out+of+sight+of+land,+they+usually+hugged+the+coast,+ready+at+any+moment,+if+the+sea+or+sky+threatened,+to+change+their+course+and+steer+directly+for+the+shore.+On+a+shelving+coast+they+were+not+at+all+afraid+to+run+their+ships+aground,+since,+like+the+Greek+vessels,+they+could+be+easily+pulled+up+out+of+reach+of+the+waves,+and+again+pulled+down+and+launched,+when+the+storm+was+over+and+the+sea+calm+once+more.+At+first+they+sailed,+we+may+be+sure,+only+in+the+daytime,+casting+anchor+at+nightfall,+or+else+dragging+their+ships+up+upon+the+beach,+and+so+awaiting+the+dawn.+But+after+a+time+they+grew+more+bold.&source=bl&ots=07lel08bxq&sig=ACfU3U2Yg3pAbwAQZE7dq_Q-TiWzi3P3sA&hl=en&sa=X&ved=2ahUKEwj3YfHnPnnAhXyyYsBHazQBWAQ6AEwAHoE-CAYQAQ#v=onepage&q=The%20navigation%20of%20the%20Phoenicians%2C%20in%20early%20times%2C%20was%20no%20doubt%20cautious%20and%20timid.%20So%20far%20from%20venturing%20out%20of%20sight%20of%20land%2C%20they%20usually%20hugged%20the%20coast%2C%20ready%20at%20any%20moment%2C%20if%20the%20sea%20or%20sky%20threatened%2C%20to%20change%20their%20course%20and%20steer%20directly%20for%20the%20shore.%20On%20a%20shelving%20coast%20they%20were%20not%20at%20all%20afraid%20to%20run%20their%20ships%20aground%2C%20since%2C%20like%20the%20Greek%20vessels%2C%20they%20could%20be%20easily%20pulled%20up%20out%20of%20reach%20of%20the%20waves%2C%20and%20again%20pulled%20down%20and%20launched%2C%20when%20the%20storm%20was%20over%20and%20the%20sea%20calm%20once%20more.%20At%20first%20they%20sailed%2C%20we%20may%20be%20sure%2C%20only%20in%20the%20daytime%2C%20casting%20anchor%20at%20nightfall%2C%20or%20else%20dragging%20their%20ships%20up%20upon%20the%20beach%2C%20and%20so%20awaiting%20the%20dawn.%20But%20after%20a%20time%20they%20grew%20more%20bold.&f=false

113



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PUERTO DE MAZARRÓN, SPAIN

Phoenician Ships of Mazarrón

Two 2,500-year-old Phoenician boats found on the coast of Spain, giving incredible insight into the ancient maritime traders.



8



58



197



About 50 yards from the shore at the Playa de la Isla in Puerto de Mazarrón is a submerged metal structure built to protect the remains of a 2,500-year-old boat.

Top Places in Spain



FÁBRICA DE ORBAITZETA,
SPAIN

Munitions Factory of Orbaizeta

43.0090, -1.2274

VALENCIA, SPAIN

Parque Gulliver

39.4634, -0.3597

REGOVIA, SPAIN

In fact, two ancient Phoenician ships were discovered on the coast of Spain, believed to be the oldest ever found in the Mediterranean, dating from the 7th century BC. The discovery site is now celebrated with both a small interpretation centre and a large model of one of the ships, and, more aesthetically, by some fantastic steel sculptures on a roundabout on the road into town from Cartagena.



93 Av. de Bolnuevo
Puerto de Mazarrón
Spain

WEBSITE



How Much Of The Ocean Have We Explored?

114

6. How Much Of The Ocean Is Still Unexplored?

Even though humans have explored and mapped large parts of the planet Mars and the moon in outer space, only a small part of the oceans of the world have been explored till now. It is said that humans have managed to explore only about 5% of the ocean floor. The remaining 95% of the ocean still remains a mystery. Why is deep sea exploration such an arduous task, considered by some experts to be more difficult than exploring outer space objects? In fact, more men have stepped on the surface of the moon than dived into the depths of the Mariana Trench in the Pacific Ocean, one of the deepest parts of the world's oceans.

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CoinWeek Ancient Coin Series – Coinage of the Phoenicians

By Mike Markowitz · February 29, 2016 · 12 min read

One of the earliest coins of Sidon (c. 450 BCE) is a tiny 1/16 shekel depicting a ship with a triangular sail on the obverse, as well as the stepped stone platform of the **Temple of Eshmun**, which still stands as one of the oldest surviving Phoenician sites. An example of this very rare coin sold for US\$7,000 in a 2015 auction[8].



115

114. "How Much Of The Ocean Have We Explored?" By Oishimaya Sen Nag. WorldAtlas.com.

<https://www.worldatlas.com/articles/how-much-of-the-ocean-is-still-unexplored.html>

115. "CoinWeek Ancient Coin Series – Coinage of the Phoenicians." By Mike Markowitz. February 29, 2016.

<https://coinweek.com/ancient-coins/coinweek-ancient-coin-series-coinage-of-the-phoenicians/>

After midday, as I wished to return to the ships, the king, with the other chief men of the island, deemed it necessary to see to the same balangay, going by the same river; on its right bank I saw on an eminence those men hanging to a tree, the branches of which had been cut off. I asked of the king what those unhappy people were, he answered me that they were murderers and thieves. Those people go naked like their neighbours. In this island are found pigs, goats, cows, rice, ginger, and other things which were common to the islands named before. That which is most abundant is gold. They showed me certain valleys, making signs that there was more gold there than here on the land, but that as they had not iron to dig it out, it required great labour to acquire it, and which they did not choose to undergo. The king is named Raja Calanua.

This part of the island called Claput is the same land as Retran and Calagan, it passes above Robet, and borders on Mosera. Its port is good enough; it is in 8° N. latitude, and 127° of longitude from the line of demarcation; it is fifty leagues distant from Zabie. Towards the North-west is the island of Lauer,^[117] which is at two days' distance; a large island, to which come to trade every year six or eight parts of the people called Lapan.^[118]

https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage

P. 108



Thursday, the fifth of March, having seen the night before fire upon an island, at the morning we came to anchor at this island, where we saw a small boat which they call Bahalo, with eight men inside, which approached the ship of the captain-general. Then a slave of the captain's, who was from Sumatra, otherwise named Teyprohama, spoke from afar to these people, who understood his talk,^[119] and came near to the side of the ship, but they withdrew immediately, and would not serve the ship from fear of us. So the captain seeing that they would not trust to us showed them a red cap, and other things, which he had tied and placed on a little plank,^[120] and the people in the boat took them immediately and joyously, and then returned to advise their king. Two hours afterwards, or thereabouts, we saw come two king boats, which they call balangay, full of men. In the largest of them was their king sitting under an awning of mats, when they were near the ship of the captain-general, the said slave spoke to the king, who understood him well, because in these countries the kings know more languages than the common people. Then the king ordered some of his people to go to the captain's ship, whilst he would not move from his boat, which was near enough to us. This was done, and when his people returned to the boat, he went away at once. The captain gave good entertainment to the men who came to his ship, and gave them all sorts of things, on which account the king wished to give the captain a rather large bar of solid gold, and a chest^[121] full of ginger. However, the captain thanked him very much but would not accept the present. After that, when it was late, we went with the ships near to the houses and streets of the king.

P. 76

When I had landed, the king raised his hands to the sky, and turned to us two, and we did the same as he did; after that he took me by the hand, and one of his principal people took my companion, and led us under a place covered with vines, where there was a balangay, that is to say, a boat, eight feet long or thereabouts, resembling a trough. We sat with the king upon its poop, always conversing with him by signs, and his people stood up around us, with their spears, spears, and bucklers. Then the king ordered to be brought a dish of pig's flesh and wine.^[122] Their fashion of drinking is in this wise, they first raise their hands to heaven, then take the drinking vessel in their right hand, and extend the left hand closed towards the people. This the king did, and presented to me his fist, so that I thought that he wanted to strike me; I did the same thing towards him; so with this ceremony, and other signs of friendship, we intimated, and afterwards supped with him.

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We set out from Zabie at midnight, we were sixty men armed with crossbows and firearms; there were with us the Christian king, the priest, and some of the chief men, and many others besides among twenty or thirty balangay. We arrived at Matan three hours before daylight. The captain before attacking wished to attempt gentle terms, and sent on shore the Moorish merchant to tell those islanders who were of the party of Calapulaga, that if they would recognise the Christian king as their sovereign, and obey the King of Spain, and pay us the tribute which had been asked, the captain would become their friend, otherwise we should prove how our lances wounded. The islanders were not terrified, they replied that if we had lances, so also had they, although only of woods, and wood hardened with fire. They asked however that we should not attack them by night, but wait for daylight, because they were expecting reinforcements, and would be in greater number. This they said with cunning, to excite us to attack them by night, supposing that we were ready, but they wished this because they had dug ditches between their houses and the beach, and they hoped that we should fall into them.

P. 100



117. "The First Voyage Round the World by Antonio Pigafetta." 1522. translated by Lord Stanley of Alderley. ebook: P. 108, 76, 78, 100.

https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage

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Most of the high-fired ceramic shards analyzed were used for utilitarian purposes as jars, plates, saucers and jarrers.

Evidence of Metal Working at the Butuan Sites

That metal working was a craft specialization at the Butuan sites is indicated by ample archaeological evidence. It is unfortunate, however, that a large number of the finds were the product of unsystematic post-looting.

In May 1986, gold panners in search of worked and unworked gold fragments in the area of the Butuan sites invariably encountered archaeological materials, the presence of which is indicative of metal working and glass bead working and reworking. The recovered materials include:

- 1) More than 100 pieces of intact clay crucibles,
- 2) Wooden tools in the shape of a pincer, a pick and a knife,
- 3) Fragments of worked, unworked and (possibly) reworked glass beads,
- 4) Metal artifacts made of iron, bronze, lead and gold in the form of an adze, a basin, bells, a blade, a buckle, a cymbal, ear pendants and others,
- 5) Worked stone and clay artifacts in the form of gold melting slag,
- 6) Iron slag,
- 7) Lead waste, and
- 8) Gold fragments (worked and unworked).

The crucibles, direct evidence of smelting activities at the Butuan sites, are of two kinds:

- 1) Type I: This is bowl-shaped with a spot on the rim. From 6-10 cm in diameter and 6-8 cm in height, these are formed without the aid of a wheel and are found in black, brown or gray color. The clay is mixed with fine or coarse sand and shell fragments. The surface of the exterior wall is rough as a result of mineral drippings characterized by red, yellow, black and brown colors. The interior walls are normally black or gray, and the texture of the surface is smooth.
- 2) Type II: This is dish-like in shape, and the functional part is formed by a shallow and concave depression, sometimes elliptical in shape. These are basically fragments of shards used as melting discs. The size is smaller than the first type, 4-6 cm in diameter and 1 cm or less in thickness.

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- 1) More than 100 pieces of intact clay crucibles,
- 2) Wooden tools in the shape of a pincer, a pick and a knife,
- 3) Fragments of worked, unworked and (possibly) reworked glass beads,
- 4) Metal artifacts made of iron, bronze, lead and gold in the form of an adze, a basin, bells, a blade, a buckle, a cymbal, ear pendants and others,
- 5) Worked stone and clay artifacts in the form of gold melting slag,
- 6) Iron slag,
- 7) Lead waste, and
- 8) Gold fragments (worked and unworked).

The International Journal of Nautical Archaeology (1993) 22.2: 143-159

The Butuan Two boat known as a *balangay* in the National Museum, Manila, Philippines

Paul Clark

Northern Territory Museum of Arts and Sciences, Conacher Street, Fannie Bay, Northern Territory 0820, Australia

Jeremy Green, Tom Vosmer

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Ray Santiago

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Introduction

To date, nine ancient wooden boats have been discovered by locals searching for alluvial gold on land near the Masao River, west of Butuan City, Libertad District, Mindanao (Fig. 1). The vessels have been called variously the Butuan Boats, *balangay* or *balahay*; in common with current Philippine usage, we have chosen to use the term Butuan boats in preference to *balangay*. Of the nine vessels recorded, three (One, Two and Five) have been excavated by the National Museum and are at present preserved. The Butuan Boat One, discovered in 1976 (Fig. 2), has been radiocarbon dated to AD 320 (Ronquillo, 1987). The Butuan Boat Two (Fig. 3), the subject of this report, has been dated to AD 1250. The Butuan Boat Five (Figs 4 and 5) has been dated to AD 1215 and was the subject of a joint ASEAN National Museums Conservators 3rd International Archaeological Excavation and Conservation Conference excavation in 1986 (Abinon, 1989).

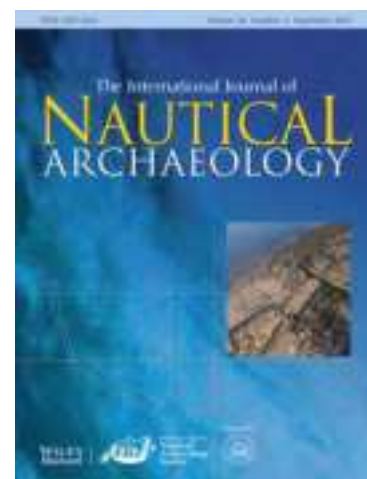
Recording of the Butuan Two boat

In February 1988, two of the authors (Green and Clark) were invited by the National Museum of the Philippines to take part in a survey of maritime archaeological sites in the northern part of the Philippines (Clark *et al.*, 1989). During this visit, the remaining planking of the Butuan Two boat was noted laid out on display in the National Museum in Manila (Fig. 3). Although

a number of publications have discussed the discovery of the Butuan boats and the rudiments of their construction, no accurate construction drawings have been published (Peralta, 1980; Scott, 1981; Horridge, 1982; Ronquillo, 1987; Abinon, 1989). It is known that these vessels were edge-joined with dowels and had a lashed-lug construction, but the shape of the vessels or how they were propelled is uncertain. Careful examination of the remains revealed some interesting details that had not previously been described. It was therefore considered worthwhile to record the remaining planking in detail with the objective of conducting a detailed study at a later date.

With the permission of the Museum, a number of days were involved in documenting the boat. As time was limited, it was decided to record the planking photographically and to supplement the photographs with measurements.

The remains consisted of a keel-plank and two strakes on one side and five strakes on the other. Each plank had a series of lugs that had been created by carving the plank so that the lugs were left projecting from the body of the plank. The remains suggest there were at least 14 sets of lugs on each strake and the keel-plank, set in rows across the vessel. The lugs were rectangular, about 320 mm long and 30 mm thick, their width slightly smaller than, and dependent on, the width of the strake. The only exceptions were the keel-plank lugs which were double and those



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118. "The Butuan Two boat known as a *balangay* in the National Museum, Manila, Philippines". Clark, Paul; Green, Jeremy; Santiago, Rey; Vosmer, Tom (1993). *The International Journal of Nautical Archaeology*. 22: P. 143-159.

<https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1095-9270.1993.tb00403.x>

27. "The South China Sea Dispute: Philippines Sovereign Rights and Jurisdiction in the West Philippine Sea" By Philippine Supreme Court Justice Antonio T. Carpio. 2017. The Institute for Maritime and Ocean Affairs. P.3.

<https://archive.su.edu.ph/assets/media/2017New%20Folder/Philippine%20Sovereign%20Rights%20and%20Jurisdiction%20in%20the%20West%20Philippine%20Sea%20The%20South%20China%20Sea%20Dispute%20by%20Senior%20Associate%20Justice%20Antonio%20T.%20Carpio.pdf>



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Prof. Adrian Horridge believes that by 200 BCE, Austronesian sailors were regularly carrying clove and cinnamon to India and Sri Lanka, and perhaps even as far as the coast of Africa in sailboats with outriggers. Nine such prehistoric sailboats were excavated in Butuan, Agusan del Norte in 1976, and one *balangay* dated as early as 320 CE.

The *balangay* was propelled by bark or split-bamboo sails. The average size of the *balangay* was 13 meters in length and 3 to 4 meters in width, and carried sixty to ninety people. One Butuan *balangay* was 23 meters in length.⁶

The Chinese Yuan Dynasty scholar Ma Huan wrote that in 982 CE, Austronesian traders from the Philippines, whom the Chinese at that time called *Ma-ye* or *Ma-l*, were already travelling to Canton in trade.⁷

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The Austronesians: Historical and Comparative Perspectives

which were placed edge-to-edge and then sewn. These additional techniques must have been very ancient but they are linked to the use of bronze tools.

The fixed mast, dowelling techniques,¹ the quarter rudder and the trapezoid sail appear to have spread eastwards into Indonesia from the Indian Ocean during the past 2000 years, since the initiation of trade through the Straits of Malacca. Before the arrival of western explorers these details spread no further than the early trade routes to the Philippines and New Guinea.

Theories that Austronesian rigs were derived from those of the Indian Ocean, or even from Egypt, are mistaken because the Austronesians had left Mainland Asia long before contacts spread eastwards. On the contrary, the westward spread of the Austronesian triangular sail into the Indian Ocean about 200 BC provides us with the probable origin of the Arab triangular lateen sail that spread into Egypt and even into the Mediterranean by late classical times, say AD 200. A thousand years later the Portuguese adopted the lateen on the mizzen masts of their caravels, enabling them to manoeuvre closer to the wind and reach the Pacific.

Although influences from the Indian Ocean were too late to influence the Pacific Austronesians, Sanskrit words and possibly some rigging techniques could have started to spread east of Peninsular Malaysia by 200 BC. Trade routes were also open between Vietnam and eastern Indonesia about 200 BC, as shown by the distribution of the Dong Son bronze drums along the natural sea route dictated by the monsoons in the South China and Java Seas. Recent excavations at Sembiran in Bali have also revealed evidence of drum casting and deposits of South Asian rouletted ware pottery, most likely dated before AD 200 (Ardika and Bellwood 1991). Annual trade between China and India through the Malacca Straits had opened by about 200 BC. Perhaps by that time Austronesian sailors were regularly carrying cloves and cinnamon to India and Sri Lanka, and perhaps even as far as the coast of Africa in boats with outriggers. Certainly they have left numerous traces in canoe design, rigs, outriggers and fishing techniques, and a mention in Greek literature (Christie 1957).

About 1300 years ago or less (Adelaar, this volume). Austronesian-speaking

THE AUSTRONESIANS

HISTORICAL AND
COMPARATIVE PERSPECTIVES

ORIGIN: Professor Horridge

Theories that Austronesian rigs were derived from those of the Indian Ocean, or even from Egypt, are mistaken because the Austronesians had left Mainland Asia long before contacts spread eastwards. On the contrary, the westward spread of the Austronesian triangular sail into the Indian Ocean about 200 BC provides us with the probable origin of the Arab triangular lateen sail that spread into Egypt and even into the Mediterranean by late classical times, say AD 200.

before that. The incomplete coverage suggests that the Malay wanderers did

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407. "The Austronesians: Historical and Comparative Perspectives." By Edited by Peter Bellwood, James J. Fox and Darrell Tryon. (Professor Adrian Horridge). A publication of the Department of Anthropology as part of the Comparative Austronesian Project, Research School of Pacific Studies The Australian National University Canberra ACT Australia. 2006. p. 146.

<https://b-ok.cc/book/904288/4e06ba>



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Republic of the Philippines

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Balangay bill passage seen before Victory in Mactan revelry

By Filane Mikee Cervantes December 5, 2019, 4:39 pm

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MANILA – A lawmaker on Thursday lauded the early approval of a bill declaring the Balangay as the national boat of the Philippines as it came right in time for the launch of the 500-day countdown to celebrate the 500th anniversary of the Victory in Mactan and the First Circumnavigation of the World in 2021.

Agusan del Norte Rep. Lawrence Fortun, the principal author of House Bill 4953, said the measure aims to recognize the historical and cultural significance of the Balangay, as well as the ideals, values, and traditions it embodies.

"We are most hopeful that once the bill reaches the Senate, our good Senators will promptly approve the measure next year, just in time for the Quincentennial celebration in 2021," Fortun said.

"The Balangay shall now have its rightful place not only in the museums but most importantly, in the hearts and minds of every Filipino. The Balangay, from which the word 'barangay' was derived will now be an official symbol of community, camaraderie, courage, bravery, ingenuity, and resilience that every Filipino can identify with," Fortun added.

The bill seeks to declare the Balangay, also known as the Butuan Boat, including all other similar boats that may be discovered later elsewhere in the country, as the national boat of the Philippines.



A Balangay Boat (Photo courtesy of Lewig Katawhan FB page)

Related Stories

The Balangay was the first-ever and the oldest wooden watercraft excavated in Southeast Asia demonstrating early Filipinos' boatbuilding genius and seafaring expertise in the pre-colonial times.

The ancient boat was utilized by early Filipinos to maintain trade relations and friendship with neighboring countries and empires in Southeast Asia and as far as China as early as the 10th and 11th centuries.

Replicas of the Balangay will sail on a symbolic voyage as part of the launch of the 500-day countdown to the quincentennial celebration where the boat has been officially included part of the program by the Philippine National Quincentennial Committee.

The House of Representatives also approved on final reading a bill declaring the Walingwaling orchid as the National Orchid of the Philippines.

The bill mandates the Department of Environment and Natural Resources, in coordination with the National Historical Commission of the Philippines, to promulgate the rules and regulations governing the acquisition, care, protection, conservation and propagation of Walingwaling, known scientifically as *Vanda Sandersonii*.

Davao City Rep. Vincent Garcia, principal author, said the Walingwaling flower is symbolic of the Filipino traits and characteristics.

"The majestic plant perched atop a tall tree and enjoying the elements of the earth symbolizes the high aspirations of the Filipino. It is never choosy in its growing environs," Garcia said.

"Such quality can be a resiliency of the Filipinos. It does not shy away from symbolic relationships with the dipterocarps (tall forest trees). Such characteristics are symbolic of Filipino independence," he added.

Both bills were unanimously approved on third reading on Wednesday. (PNA)

119. "Balangay bill passage seen before Victory in Mactan revelry". By Filane Mikee Cervantes. Republic of the Philippines, Philippine News Agency. December 5, 2019. <https://www.pna.gov.ph/articles/1087990>



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A THOUSAND YEARS OF PHILIPPINE HISTORY BEFORE THE COMING OF THE SPANIARDS.

The Philippine History of which one is apt to think when that subject is mentioned covers hardly a fourth of the Islands' book-recorded history.

These records are not the romantic dream of a Paterno that under the name Ophir the Philippines, with their gold enriched

Solomon (10th century B. C.). They are solid ground than any plausible explanations that Manila hemp (abaka) was Strabo's (A. D. 21) "ta seerika," the cloth made of "a kind of flax combed from certain barks of trees." The shadowy identification of the Manilas with Ptolemy's Maniolas (c. A. D. 130) is not in their class. Nor, to accept them, is recourse needed to farfetched

deductions like Zarage = the chief's ten foot tribes, and the archipelago was peopled. To accept such references to the Arabian Nights, Night his voyages in this region to note that the great fleet "ghost" of the Thousand and that the palm-covered island's fortune because where the Philippine maps indicate frequent.

The records hereafter to be cited the precise kind, all the more reliable are inclined to be dry and matter-of-fact demand upon imagination as Europe's instance the sixteenth century chart inhabited by headless people with eyes in the chest.

The British Museum's oriental scholar (Douglas: Europe and the Far East, Cambridge, 1904) states that by the beginning of the Chou dynasty (B. C. 1122-255) intercourse had been established at Canton with eight foreign nations. Duties as early as 990 B. C. were levied, and among the imports figure birds, pearls and tortoise shell, products of the Philippines, but the origin of

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limits were foreigners. During the Shang dynasty (1766-1154 B.C.) we learn from the native records that travellers from the neighbourhood of Canton came bringing fish-skin cases, sharp swords and shields. These men wore their hair

2 Early Intercourse [en.

short, we are told, and their bodies were tattooed. Other companies arrived bringing pearls, tortoise-shells, elephants' teeth, peacocks' feathers, birds and small dogs.

At the beginning of the next dynasty - the Chou (B.C. 1122-255) - intercourse had been established with eight foreign nations; and it was at Canton that the merchants of these

states exchanged their goods for the products of Cathay. A duty was first levied on imported goods in 990 b.c. During the T'ang dynasty (a.d. 618-907) a regular market was opened at Canton and an officer was sent thither to collect the government dues on sales. As time went on and the trade

NOTE: We have seen some misunderstand this writing by Sir Douglas claiming this pertains to the next dynasty mentioned but Sir Douglas wrote what he wrote and this clearly occurred at the beginning of the Chou Dynasty (BC 1122) accurately portrayed by Dr. Austin Craig who was not making a case for Ophir even. During the T'ang Dynasty trade was opened but it did not start there especially since the levy was 990 B.C. not 600 or so A.D. These are the kinds of manipulations we have run into in this research and had to sort thru such as the Karakoa, even illustrated as a very large ship by Alcino and others, characterized as a large junk by de Morga yet, to some modern historians and even on a stamp now shrunk to a canoe. That is manipulation and fraud in interpretation which is exactly how this narrative has been so obscured. Most of you will review this entire book in which our conclusions are incredibly solid. Some will attempt to pick apart points like this and they will fail.

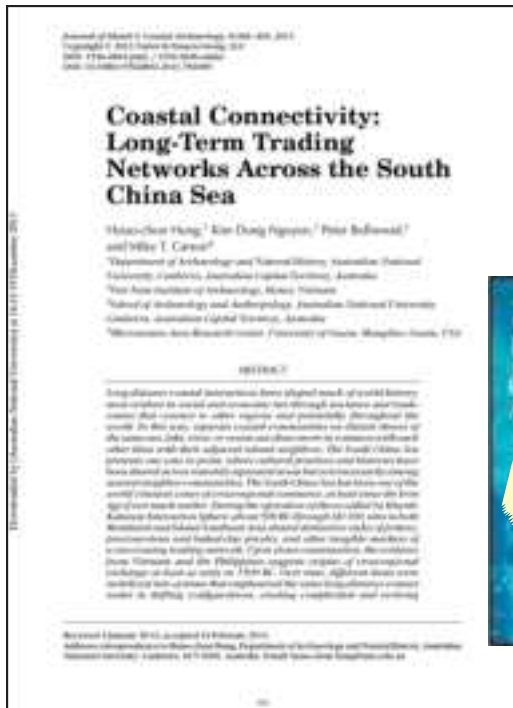
Citing:



403. "A thousand years of Philippine history before the coming of the Spaniards." By Austin Craig. Associate Professor of History. University of the Philippines. 1914. p. 1. Citing "Europe and the Far East." By Sir Robert K. Douglas. Cambridge University Press, 1904. Chap. 1. p. 2-3.

<https://archive.org/stream/thousandyearsofp00craigich#page/n7/mode/2up/search/1000+b>

http://www.archive.org/stream/europefareast15000dougrich/europefareast15000dougrich_djvu.txt



p. 384

precious-stone and baked-clay jewelry, and other tangible markers of a sea-crossing trading network. Upon closer examination, the evidence from Vietnam and the Philippines suggests origins of cross-regional exchange at least as early as 1500 BC. Over time, different items were mobilized into systems that emphasized the same long-distance contact nodes in shifting configurations, creating complicated and evolving

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cross-regional interaction across the South China Sea. The examples from Nagsabaran and Magapit in the Cagayan Valley of northern Luzon are dated roughly between 1500 and 500 BC. Others were present during the first millennium BC at Anaro and Savidug Dune Site in Batanes (Bellwood and Dizon, in press), and the Tabon Caves on Palawan. The distance between Thach Lac and the Cagayan Valley is about 1,600 km. The journey may have been longer if it involved multiple

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Philippines, and extend into coastal Vietnam. At Savidug, on Sabtang in the Batanes Islands, red-slipped pottery and clay earrings occur that are similar to specimens dated about 700–500 BC in certain Vietnamese sites (see more discussion below). There is also a possible prototype for the three-pointed *lingling-o*, of nephrite, dated about 500 BC, from Savidug (Figure 4; Bellwood and Dizon in press). Similar prototypes for with inner projecting sharp angles, the *Bun Chau* and *Bau Tram* assemblages resemble

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assemblages from northern Luzon, as well as Middle Neolithic assemblages in eastern and southern Taiwan to a certain degree, all dated prior to 1000–1500 BC (Hung 2008) (Figure 13).

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These specific kinds of jar burials reveal a geographic distribution and chronology that are similar to those of Taiwan nephrite artifacts in Southeast Asia. The oldest of these jar burials can be traced at least as early as 1500 BC, yet the overall popularity and widespread distribution across the South China Sea strengthened significantly after 500 BC. The coastal areas of northern

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The earliest Neolithic pottery traditions around the South China Sea conceivably may have shared distant origins about 2000 BC or earlier, but they soon thereafter developed mostly independently in Vietnam, the Philippines, and elsewhere. We begin to see stronger connectivity again after 800 BC, and most especially after 500 BC, with the successive Binh Chau and then Sa Huynh pottery traditions in Vietnam bearing close relations with contemporary traditions such as Kalanay in the Philippines.

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Within the Austronesian-speaking world, the oldest jar burials occur in Taiwan and the Philippines, but other equally ancient occurrences can be found in regions as far apart as China, India, and Thailand.

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The Pre-Sa Huynh assemblages and earlier Neolithic assemblages in central coastal Vietnam reflect a certain degree of cultural relationship with the Austronesian island world to the east, commencing most likely around 1500–1000 BC, demonstrated for instance by the similar baked clay earrings from Thach Lac, Savidug, and Nagsabaran. These relationships long



CULTURE

The Adventurers at the Helm of the Last Voyage of the Balangay

With this voyage, they hope to remind Filipinos of our heritage as a seafaring people.



By ANGELICA GUTIERREZ | Mar 21, 2018



MANOE, Ping To

Back in 2006, Art Valdez organized the first all-Filipino team to conquer Mt. Everest. Having made history once, he now has his sights set on accomplishing a different feat: sailing a traditional balangay all the way to China.

The expedition will involve sailing over 800 nautical miles of open sea, in boats built using the same methods as those of our ancestors. Valdez's goal is to retrace the journey of Sulu ruler Sultan Paduka Batara on his way to pay tribute to Ming dynasty emperor Yong Le—sailing along the Philippine coastline from Sulu to Manila and La Union, then docking at Hong Kong, Shantou, and Quanzhou.

While the sultan, his family, and 300 followers were well-received by the imperial court, the sultan fell ill and died in Dexhou, Shandong. Upon hearing of Sultan Paduka Batara's demise, the emperor arranged for a royal funeral and granted citizenship to the sultan's family. To this day, descendants of the Sultan of Sulu's clan reside in Dexhou.

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NOTE: Full article is a must read as it tells the complete story and well-written. You can review the below link. If anyone has difficulty accessing at a later date, we have a pdf of the full article. We also cover this full article in the Lost Tribes Series Part 2C.



121. "The Adventurers at the Helm of the Last Voyage of the Balangay" By Angelica Gutierrez, Mar. 21, 2018, Esquire Magazine Philippines.

<https://www.esquiremag.ph/culture/the-filipino-team-who-conquered-mt-everest-is-sailing-three-balangays-all-the-way-to-china-a00225-20180321-lfrm2>

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Home - Beauty of the Philippines - Butuan's ancient Balangay boat replicas sail to start 500-day countdown to Mactan...

BUTUAN'S ANCIENT BALANGAY BOAT REPLICAS SAIL TO START 500-DAY COUNTDOWN TO MACTAN QUINCENTENNIAL CELEBRATIONS

By The Good News Pilipinas Team - November 8, 2019

The Balangay Voyage continues as the replicas of the ancient Balangay boats of Butuan City have been included in the official program of the Philippines' National Quincentennial Committee (NQC) for the commemoration of the 500th anniversary of the Victory in Mactan and the First Circumnavigation of the World.

The Balangay Voyage team announced early November that two Balangay boats will set sail on a symbolic voyage to the 500-day countdown to the 500th anniversary of the Victory at Mactan in 2021 that begins on December 14, 2019.

"Balangay Lahi ng Maharlika" will be temporarily renamed "Balangay Raya Kolambu" (King of Mazzaua) and "Balangay Sultan sin Sulu" to "Balangay Raya Siayo/Siagu" (King of Butuan) for the journey that starts from San Vicente, Palawan where the boats are currently berthed.

120. "Butuan's ancient Balangay boat replicas sail to start 500-day countdown to Mactan quincentennial celebrations". By The Good News Pilipinas Team. November 8, 2019.

<https://www.goodnewspilipinas.com/butuan-ancient-balangay-boat-replicas-sail-to-start-500-day-countdown-to-mactan-quincentennial-celebrations/>



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After midday, as I wished to return to the ships, the king, with the other chief men of the island, desired to accompany me to the source *Adungai*, going by the same river; on its right bank I saw on an enormous tree men hanging to a tree, the branches of which had been cut off. I asked of the king what those unhappy people were, he answered me that they were malefactors and thieves. These people go naked like their neighbours. In this island are found pigs, goats, fowls, rice, ginger, and other things which were unknown to the islands named before. That which is most abundant is gold. They showed me certain valleys, making signs that there was more gold there than here on the beach, but that as they had not time to dig it out, it required great labour to acquire it, and which they did not choose to undergo. The king is named Rapa Caluan.

This part of the island called Chipo is the same level as Butuan and Calagan, it passes above Bohol, and borders on Misoreu. Its port is good enough; it is in 8° N. latitude, and 124° of longitude from the line of demarcation; it is fifty league distance from *Tuleu*. Towards the North-west is the island of *Laron*,^[108] which is at four days' distance; a large island, to which come to trade every year six or eight junks of the people called *Lagun*.^[109]

https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage

10/10

On leaving this island—that is to say, the port which is at the extremity of it—we met a junk which was coming from Butuan. We made signs to it to strike its sail, but as it would not obey we overtook it, captured and pillaged it. It had on board the Governor of Palawan, with a son and a brother of his. We made them all prisoners, and put them to ransom to give within seven days four hundred measures of rice, twenty pigs, as many goats, and four hundred and fifty fowls. They caused all this to be given us, and besides added spontaneously coconuts, figs, sugarcanes, and vessels full of palm wine. We, in

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The junks constructed several times above are their largest vessels, and they are constructed in this manner. The lower part of the ships and that which to a height of two spans above water-line are built of planks joined together with wooden bolts, and these are well secured fast together. The upper works are made of very loose staves for a counterpane.^[110] One of these junks carries as much cargo as our ships. The vessels are of bamboo, and the sails of bark of moss. This island is so large that it is surrounded with a perfect forest beyond those mountains. It is in 12° 15' north latitude and 129° 40' of longitude from the line of demarcation.^[111]

P. 118

On Monday, the sixth of July, we saw sailing towards us more than a hundred galleons, divided into three squadrons, and in many *bergallies*, which are their smaller kind of boats. At this sight, and hearing roundery, we hurriedly set sail, and left behind us anchors in the sea. Our suspicions increased when we observed that behind us were certain junks which had come the day before. Our first operation was to turn ourselves from the junks, against which we fired, capturing four and killing many people. Three or four other junks went around us encircling. In one of those which we captured was a son of the king of the Isle of Laron, who was captain-general of the King of Borneo, and who was coming with the junks from the conquest of a great city named Loco, situated on a headland of this island opposite Java Major. He had made this expedition and sacked that city because its inhabitants wished rather to obey the King of Java than the Moorish King of Borneo. The Moorish king having heard of the ill-treatment by us of his junks, hastened to send to say, by means of one of our men who was on shore to traffic, that those vessels had not come to do any harm to us, but were going to make war against the Gentiles, in proof of which they showed us some of the heads of those they had slain.

P. 115



117. "The First Voyage Round the World by Antonio Pigafetta." 1522. translated by Lord Stanley of Alderley. ebook: P. 76, 78, 100, 108, 115, 118, and 120.

https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage

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OF FERDINAND MENDEZ PINTO.

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the coast, we discovered a good haven eastward where in the Island of *Camboia*, distant some six leagues from the firm land, we met with a junk of *Lequios*, that was going to the kingdom of *Siam*, with an embassadour from the *Nautanquin* of *Lindau*, who was Prince of the Island of *Tosa*, and that had no sooner discovered us, but he sent a message by a *Chinese* pilot to *Antonio de Faria*, full of complements, whereunto was added those words from them all: *That the time would come when as they should communicate with us in the true love of the Law of God, and of His infinite clemency; who by His death had given life to all men, and a perpetual inheritance in the house of the good, and that they believed this should be so, after the half of the half time was past.* With this complement they sent him a courtelas of great value, whose handle and scabbard was of gold, as also six and twenty pearls in a little box likewise of gold, made after the fashion of a salt-seller, whereat *Antonio de Faria* was very much grieved, by reason he was not able to render the like unto this prince as he was obliged to do, for when the *Chinese* arrived with this message, they were distant above a league at sea from us. Hereupon we went ashore, where we spent 3 dayes in taking in fresh water, and fishing. Then we put to sea again, labouring to get to the firm land, there to seek out a river named *Pullo Cambin*, which divides the State of *Camboia* from the kingdom of *Champas*; in the height of nine degrees, where arriving on a Sunday, the last of *May*, we went up three leagues in this river, and anchored just against a great town called *Catimparu*, there we remained 12 dayes in poace, during the which we made our provision of all things necessary. Now because *Antonio de Faria* was naturally curious, he endeavoured to understand from the people of the country what nation inhabited beyond them, and whence that mighty river took its source; whereunto he was answered, that it was derived from a lake, named *Pinator*, distant from them eastward two hundred and sixty leagues in the kingdom of *Quitirvan*, and that it was environed with high mountains, at the foot whereof, upon the brink of the water, were eight and thirty villages, of which thirteen were very great, and the rest small, and that only in one of the great ones, called *Xinca-leu*, there was such a huge myne of gold, as by the report of

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THE VOYAGES AND
ADVENTURES OF FERDINAND
MENDEZ PINTO,
THE PORTUGUESE.

FROM THE ORIGINAL
BY HENRY COGAN.

WITH AN INTRODUCTION
BY ARTHUR HILL VAN DER
BEEK.

IN THREE VOLUMES.

LONDON: T. FISHER UNWIN, 1, NEW
SCOTLAND-YARD, & CO. 1888.

124. "The Voyages and Adventures of Fernando Mendez Pinto, The Portuguese." Done Into English By Henry Cogan. London: T. Fisher Unwin. New York: Macmillan & Co.. 1888. P. 77.

<https://archive.org/details/cu31924077183410/page/n14/mode/2up>

DE MORGA, 1609

are so long as the vessel, and securely fastened on. They skim the water, without hindering the rowing, and serve as a counterpoise, so that the ship cannot overturn nor upset, however heavy the sea, or strong the wind against the sail. It may happen that the entire hull of these vessels, which have no decks, may fill with water and remain between wind and water, even until it is destroyed and broken up, without sinking, because of these counterpoises. These vessels have been used commonly throughout the islands since olden times. They have other larger vessels called caracoas, *lapis*, and *tapaques*, which are used to carry their merchandise, and which are very suitable, as they are roomy and draw but little water. They generally drag them ashore every night, at the mouths of rivers and creeks, among which they always navigate without going into the open sea or leaving the shore. All the natives can row and manage these boats. Some are so long that they can carry one hundred rowers on a side and thirty

<https://www.gutenberg.org/files/15157/15157-8.txt>

soldiers above to fight. The boats commonly used are barangays and vireys, which carry a less crew and fighting force. Now they put many of them together with iron nails instead of the wooden pegs and the joints in the planks, while the helms and bows have beaks like Castilian boats. [71]

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The PHILIPPINE ISLANDS 1493-1898

Explorations by Early Navigators, Descriptions of the Islands and their Peoples, their History and Records of the Catholic Mission, as related in contemporary Books and Manuscripts, showing the Political, Economic, Commercial and Religious Conditions of these Islands from their earliest relations with European Nations to the close of the Nineteenth Century.

TRANSLATED FROM THE ORIGINAL

Edited and corrected by EMMA HELEN BLAIR and JAMES FRANCIS BLAIR, with historical introduction and additional notes by EMMA HELEN BLAIR. With maps, portraits and other illustrations.



The Arthur H. Clark Company
Cincinnati, Ohio
1898

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RIZAL'S RESPONSE

[71] The Filipinos, like the inhabitants of the Marianas--who are no less skilful and dexterous in navigation--far from progressing, have retrograded; since, although boats are now built in the islands, we might assert that they are all after European models. The boats that held one hundred rowers to a side and thirty soldiers have disappeared. The country that once, with primitive methods, built ships of about 2,000 toneladas, today [1890] has to go to foreign ports, as Hong-Kong, to give the gold wrenched from the poor, in exchange for unserviceable cruisers. The rivers are blocked up, and navigation in the interior of the islands is perishing, thanks to the obstacles created by a timid and mistrusting system of government; and there scarcely remains in the memory anything but the name of all that naval architecture. It has vanished, without modern improvements having come to replace it in such proportion as, during the past centuries, has occurred in adjacent countries....--Rizal.



125. The Philippine Islands, 1493-1898: Volume XVI, 1609. H.E. Blair. Citing "Sucesos de las Islas Filipinas." Antonio de Morga; Mexico, 1609. ebook: P. 35.

<https://www.gutenberg.org/files/15157/15157-8.txt>

126. Rizal's note to Morga. The Philippine Islands, 1493-1898: Volume XVI, 1609. H.E. Blair. Citing "Sucesos de las Islas Filipinas." Antonio de Morga; Mexico, 1609. ebook: P. 158. Print P. 84.

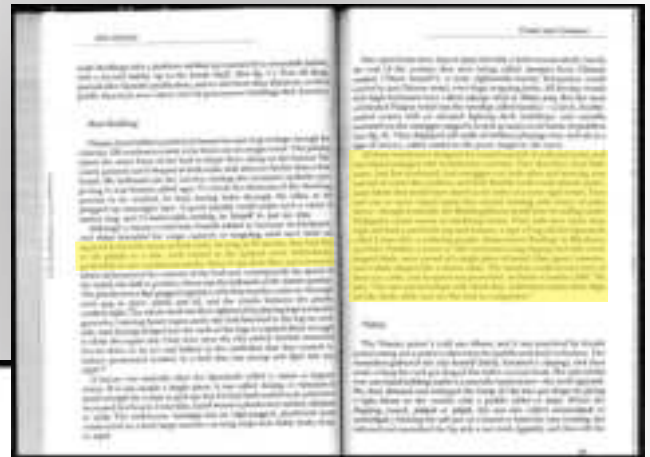
<https://www.gutenberg.org/files/15157/15157-8.txt>

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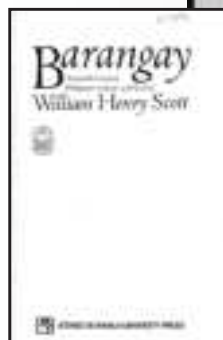
sign of victory, called *simon* on the prow, *longos* on the stern.

All these vessels were designed for coastal seas full of reefs and rocks, and interisland passages with treacherous currents. They therefore drew little water, had low freeboard, had outriggers on both sides and steering oars instead of center-line rudders, and their flexible hulls could absorb underwater blows that would have stayed in the sides of a more rigid vessel. They had one or more tripod masts that carried matting sails woven of palm fibers—though ironically, the Manila galleons would later be sailing under Philippine canvas woven on backstrap looms. Their sails were wider than high and had a yard both top and bottom, a type of lug sail the Spaniards called *Lutaw* after a seafaring people (*lutaw* meant floating) in Mindanao and Sulu. Paddles, a meter or 120 centimeters long (*bugsay*) and with a leaf-shaped blade, were carved of a single piece of wood. Oars (*gaor*), however, had a blade shaped like a dinner plate. The *karakoa* could mount forty of them on a side, and its speed was proverbial. As Father Combés (1667, 70) said, “The care and technique with which they build them makes their ships sail like birds, while ours are like lead in comparison.”



real ships intended for cargo capacity or seagoing raids were built on squared keels with stems at both ends. As long as 25 meters, they had five or six planks to a side, each carved to the desired curve beforehand, preferably in one continuous stroke. Since it was their flare and curvature which determined the contour of the hull and consequently the speed of

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127. 17th-century depiction of a Visayan karakoa from *Historia de las islas e indios de Bisayas* (1668) by Francisco Ignacio Alcina. Public Domain. https://commons.wikimedia.org/wiki/File:Visayan_karakoa.jpg
 128. “Barangay. Sixteenth-Century Philippine Culture and Society.” William Henry Scott (1994). Ateneo de Manila University Press. “Karakao.” p. 62-65.

<https://ia800102.us.archive.org/4/items/BarangaySixteenthCenturyPhilippineCultureAndSociety/Barangay%20-%20Sixteenth%20Century%20Philippine%20Culture%20and%20Society.pdf>





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SANTA CRUZ JUNK

The wreck itself is one of the best preserved junks ever found, with an important part of the hull still intact. The junk is 25 metres long and 5.8 metres at the beam. Careful studies of the remaining hull architecture have been carried out. One of the most interesting results of the study - which has been supported by wood identifications performed on numerous samples taken from the remains - is that there is clear evidence that this ship was built in the Philippines. Due to the extent of the vessel's preservation, the archaeologists have also been able to understand how the ship was loaded and what kind of goods were stored in its different parts and compartments.

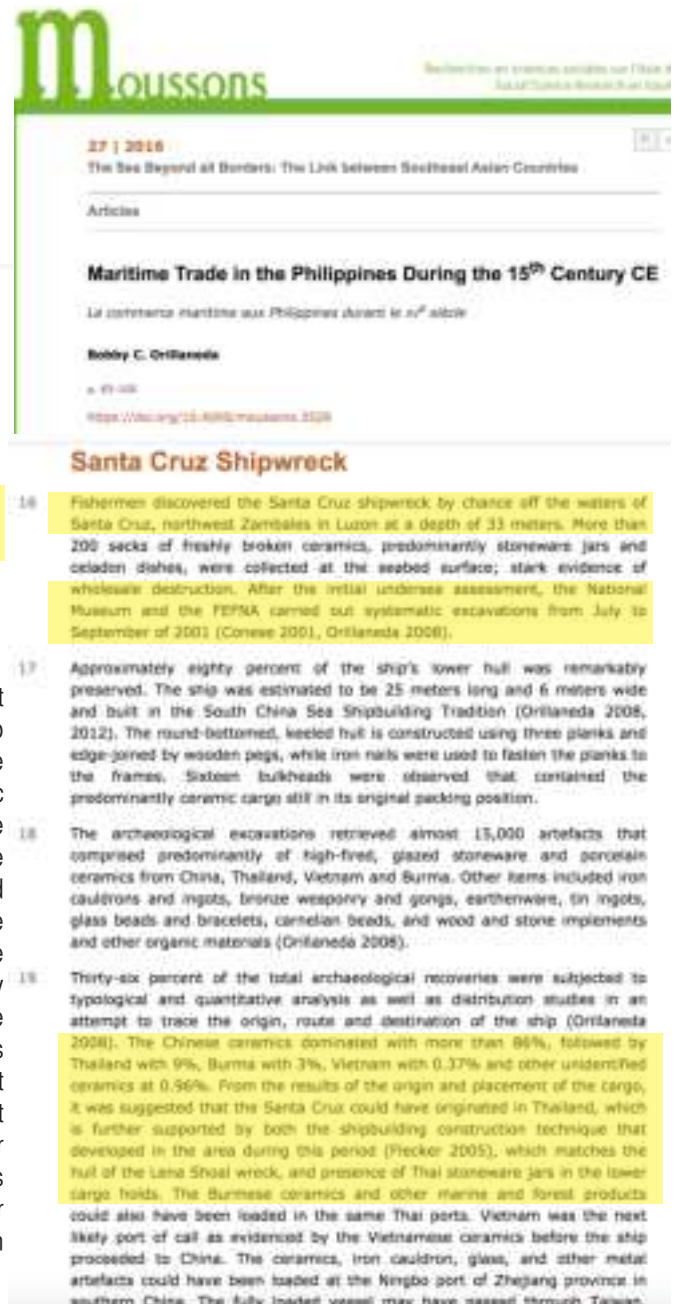
NOTE: Archaeologist Goddio above writes that there was "clear evidence that this ship was built in the Philippines." He could be wrong yet he continues to publish this 19 years later on his website indicating he did not see evidence which changed this perhaps. It leads us to question this. Using a bit of logic the conclusion already seems to have no basis. If Thai cargo is found in the lower cargo holds, it means they were the first stop on this very clear extensive international route of the Far East. Trade cargo from the nation of origin would not likely be found on the bottom as they would off-load it at every port from the furthest point which sounds inefficient to us logically. It makes far more sense we are looking at a fully loaded ship returning to the Philippines in which it likely got caught in a storm and could not make it to shore. It is very odd that all the junks found in the Philippines are dismissed away as belonging to other countries and the Philippine history ignored by their own community of archaeologists it appears. It begs whether they have accurately attributed most of these in fact including the Lena Shoal. We have not examined these but this is worth further research. This is a discipline which typically sticks in it's paradigm and interprets only based on such paradigm. This is how they lost Ophir and cannot find it nor will they ever until one comes along outside of the box and thinks things through outside of such false paradigms. Good news, that someone is here.

412. 1. "Ancient Trade Routes: Santa Cruz Junk." Underwater Archaeologist Franck Goddio. The Hilti Foundation.

<https://www.franckgoddio.org/projects/ancient-trade-routes/santa-cruz.html>.

2. "Maritime Trade in the Philippines During the 15th Century CE." By Bobby C. Orillaneda. Moussons. 27 | 2016, 83-100. [Online], 27 | 2016, Online since 17 May 2016, connection on 01 June 2020. <https://journals.openedition.org/moussons/3529?lang=en>

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moussons
Revue de sciences sociales de l'Asie du Sud-Est

27 | 2016
The Sea Beyond all Borders: The Link between Southeast Asian Countries

Articles

Maritime Trade in the Philippines During the 15th Century CE

La circulation maritime aux Philippines durant le 15^e siècle

Bobby C. Orillaneda

27 | 2016
<https://journals.openedition.org/moussons/3529>

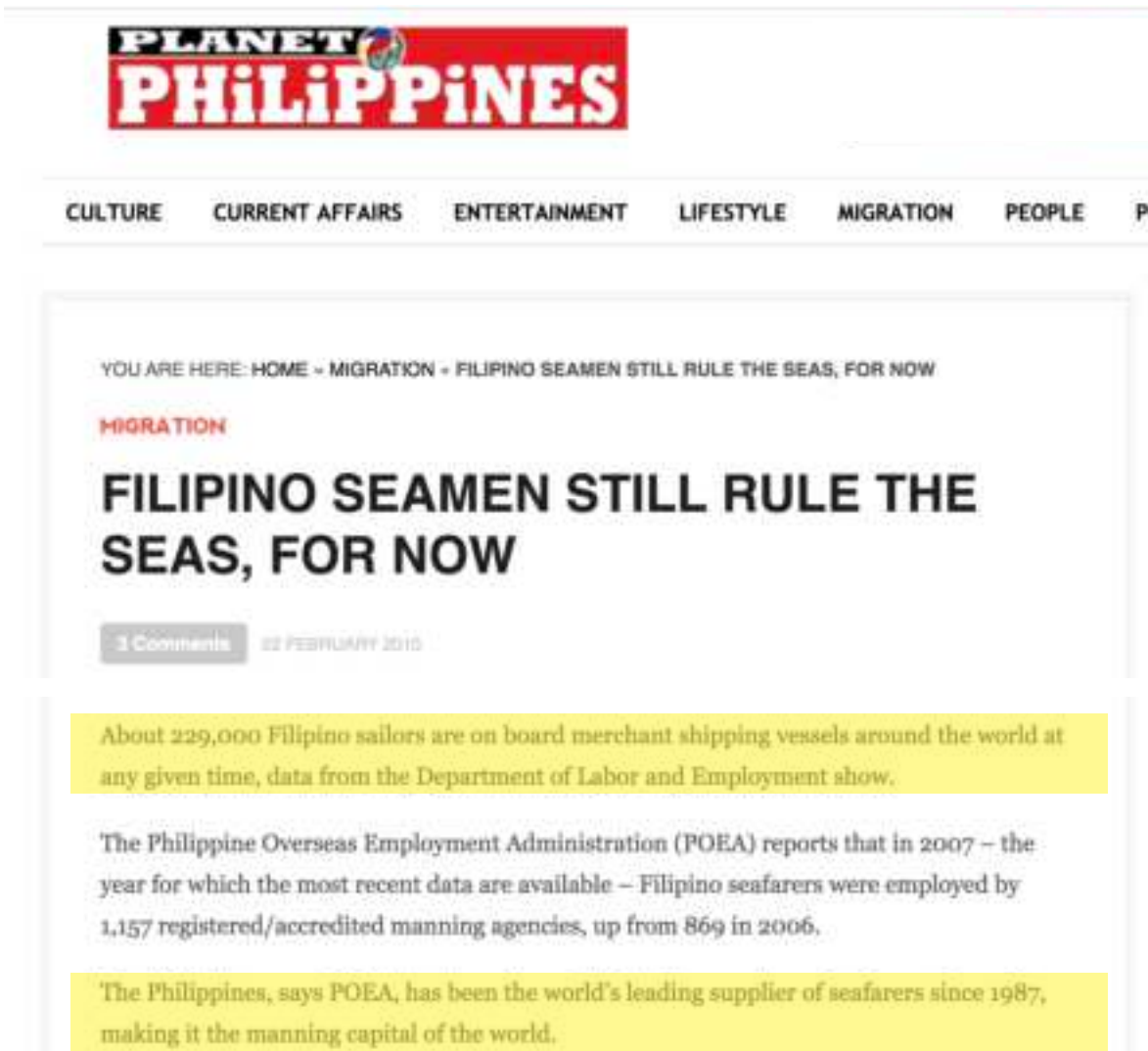
Santa Cruz Shipwreck

- Fishermen discovered the Santa Cruz shipwreck by chance off the waters of Santa Cruz, northwest Zambales in Luzon at a depth of 33 meters. More than 200 sacks of freshly broken ceramics, predominantly stoneware jars and celadon dishes, were collected at the seabed surface; stark evidence of wholesale destruction. After the initial underwater assessment, the National Museum and the FEPA carried out systematic excavations from July to September of 2001 (Conrads 2001, Orillaneda 2008).
- Approximately eighty percent of the ship's lower hull was remarkably preserved. The ship was estimated to be 25 meters long and 6 meters wide and built in the South China Sea Shipbuilding Tradition (Orillaneda 2008, 2012). The round-bottomed, keeled hull is constructed using three planks and edge-joined by wooden pegs, while iron nails were used to fasten the planks to the frames. Sixteen bulkheads were observed that contained the predominantly ceramic cargo still in its original packing position.
- The archaeological excavations retrieved almost 15,000 artefacts that comprised predominantly of high-fired, glazed stoneware and porcelain ceramics from China, Thailand, Vietnam and Burma. Other items included iron cauldrons and ingots, bronze weaponry and gongs, earthenware, tin ingots, glass beads and bracelets, carnelian beads, and wood and stone implements and other organic materials (Orillaneda 2008).
- Thirty-six percent of the total archaeological recoveries were subjected to typological and quantitative analysis as well as distribution studies in an attempt to trace the origin, route and destination of the ship (Orillaneda 2008). The Chinese ceramics dominated with more than 86%, followed by Thailand with 9%, Burma with 3%, Vietnam with 0.37% and other unidentified ceramics at 0.96%. From the results of the origin and placement of the cargo, it was suggested that the Santa Cruz could have originated in Thailand, which is further supported by both the shipbuilding construction technique that developed in the area during this period (Precker 2005), which matches the hull of the Lena Shoal wreck, and presence of Thai stoneware jars in the lower cargo holds. The Burmese ceramics and other marine and forest products could also have been loaded in the same Thai ports. Vietnam was the next likely port of call as evidenced by the Vietnamese ceramics before the ship proceeded to China. The ceramics, iron cauldron, glass, and other metal artefacts could have been loaded at the Ningbo port of Zhejiang province in southern China. The fully loaded vessel may have passed through Taiwan,





As this is a side note as to what became of the Karakoa, we do not require a citation here. Anyone wishing to research this further may do so. We do not find this questionable as obviously the Karakoa disappeared from history under the Spanish control according to Dr. Rizal thus there is nothing to question in logic. Their own writings address it as a threat at sea. However, this point is not about what the Spanish did or didn't do as much as that the Karakoa was erased from history and most certainly by the conquering power who left none for museum purposes that anyone has found. However, the Spanish record they existed with illustrations even thus they did and they most certainly were far larger than the postage stamp of a Karakoa canoe. That is a false history.



130. "Karakao" Wikipedia. Last Edited on 10 November 2019. <https://en.wikipedia.org/wiki/Karakoa>

131. "Filipino Seaman Still Rule The Seas, For Now." Choudhury, Perla Aragon. 2 February 2010. Citing Department of Labor and Employment of the Philippines and Philippine Overseas Employment Administration (POEA). <http://planetphilippines.com/migration/filipino-seamen-still-rule-the-seas-for-now/>



REPUBLIC OF THE PHILIPPINES
HOUSE OF REPRESENTATIVES
18th Congress
First Regular Session

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PRESS RELEASES

SOURCE: Press and Public Affairs Bureau

Protect seafarers from pirates - solon

Writer: Eduardo A. Galvez, Media Relations Service-PRIB
27 May 2013 09:23:06 AM

Alarmed by the increasing number of attacks and hijacking by Somali pirates, re-elected Congressman Rufus Rodriguez today said it is high time for the government to come up with measures or guidelines to ensure the safety and protection of Filipino seafarers in the open seas.

"The International Maritime Bureau-Piracy Reporting Centre (IMB-PRC) reported last July 16, 2012 that there were a total of 180 attacks and 20 hijackings by Somali pirates where 212 hostages and 11 vessels were held captive," Rodriguez disclosed.



Rodriguez, who just won his last term as representative of the second legislative district of Cagayan de Oro City, also urged the Department of Foreign Affairs (DFA) to make representations with the IMB-PRC, the world's only manned centre receiving and disseminating reports of piracy and armed robbery 24 hours a day across the globe, to come up with guidelines that could help protect and provide assistance to Filipino seafarers in cases of attacks by pirates in the seas.

"Filipino seafarers are always in danger of being victims of Somali pirates," Rodriguez said.

DFA records show that about 45 Filipino seafarers on board five ships were held captive by Somali pirates on July 3, 2012 with some reportedly in detention since March 29, 2012. Last March 26, 2012, eight Filipino seafarers on board the Iranian-owned Eglantine ship were held hostage when the ship was hijacked by pirates off the south-western coast of India.

This remains a significant threat resulting in estimated worldwide losses of US\$13 to \$16 billion per year and loss of lives due to piracy in the seas, according to Rodriguez.

Rodriguez said the country is the world's main supplier of seamen since 1987. Filipino seamen comprise more than 25 percent of 1.5 million mariners worldwide, the "single biggest nationality bloc" in the shipping industry.

"Filipino seamen are often recruited to man tankers and sea vessels from countries, including those from North America, South America, Europe and Asia, such as Japan, the United States, Panama, Liberia, Cyprus, Bahamas, Jamaica, Greece, Malta, Singapore, Norway and the Republic of Germany," Rodriguez said.

"It is imperative for the government to act and urge IMO, the United Nations and other agencies responsible to ensure the safety and security of the shipping industry and the prevention of maritime pollution by ships," Rodriguez added.

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299. 1595 Boxer Codex. Lilly Library, Indiana University, Bloomington, Indiana (U.S.A.), Catalogue Record of the Boxer Codex. p. 119, 115, 23, 70, 123. C.R. Boxer. Free download available at:
<http://webapp1.dlib.indiana.edu/metsnav3/general/index.html#mets=http%3A%2F%2Fpurl.dlib.indiana.edu%2Fid%2Fgeneral%2Fmets%2FVAB8326&page=3>

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SUCESOS DE LAS ISLAS FILIPINAS

(concluded)

By Dr. Antonio de Morga. Mexico: at the shop of Geronymo Balli in the year 1609; printed by Cornelio Adriano Cesar.

Source: The translation is made from the Harvard copy of the original printed work.

TRANSLATION: This is made by Alfonso de Salvio, Norman F. Hall, and James Alexander Robertson.

thigh; these are called *bahoques*.⁷ They go with legs bare, feet unshod, and the head uncovered, wrapping a narrow cloth, called *ponang*,¹⁰ just below it, with which they bind the forehead and temples. About their necks they wear gold necklaces, wrought like spira wax,¹¹ and with links in our fashion, some larger than others. On their arms they wear armlets of wrought gold, which they call *colombigan*, and which are very large and made in different patterns. Some wear strings of precious stones—cornelians and agates, and other blue and white stones, which they esteem highly.¹² They wear around the legs some strings of these stones, and certain cords, covered with black pitch in many foldings, as garters.¹³

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All these islands are, in many districts, rich in placers and mines of gold, a metal which the natives dig and work. However, since the advent of the Spaniards in the land, the natives proceed more slowly in this, and content themselves with what they already possess in jewels and gold ingots, handed down from antiquity and inherited from their ancestors.⁷² This is considerable, for he must be poor and wretched who has no gold chains, *colombigans* [bracelets], and earrings.

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There are also many gold mines and placers in the other islands, especially among the *Panados*, on the Botman River in Mindanao, and in *Sebit*, where a mine of good gold is worked, called *Taribon*. If the industry and efforts of the Spaniards were to be converted into the working of the gold, as much would be obtained from any one of these islands as from those provinces which produce the most in the world. But since they attend to other means of gain rather than to this, as will be told in due time, they do not pay the proper attention to this matter.

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there they exchange it for rice, swine, carabao, cloth, and other things that they need.⁷³ The *Ylocos* complete its refining and preparation, and by their medium it is distributed throughout the country. Although an effort has been made with these *Ygolotes* to discover their mines, and how they work them, and their method of working the metal, nothing definite has been learned, for the *Ygolotes* fear that the Spaniards will go to seek them for their gold, and say that they keep the gold better in the earth than in their houses.⁷⁴

page 2087



134. HISTORY OF THE PHILIPPINE ISLANDS From their discovery by Magellan in 1521 to the beginning of the XVII Century; with descriptions of Japan, China and adjacent countries, by Dr. ANTONIO DE MORGA. Alcalde of Criminal Causes, in the Royal Audiencia of Nueva Espana, and Counsel for the Holy Office of the Inquisition. Completely translated into English, edited and annotated by E. H. BLAIR and J. A. ROBERTSON Antonio de Morga, SUCESOS DE LAS ISLAS FILIPINAS By Dr. Antonio de Morga. Mexico: at the shop of Geronymo Balli in the year 1609; printed by Cornelio Adriano Cesar. Source: The translation is made from the Harvard copy of the original printed work. TRANSLATION: This is made by Alfonso de Salvio, Norman F. Hall, and James Alexander Robertson..- The Philippine Islands, 1493-1803, 1569-1576 by Edward Bourne, E.H. Blair, and J.A. Robertson. Vol. 16, pp. 76-77. ebook: Chapter 8. P. 2064, 2086, 2087, 2088.

<http://www.bohol.ph/books/PhilippineIslands/PhilippineIslands.html>



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7/3/2020 The Philippine Islands, 1493-1803: explorations by early navigators, descriptions of the islands and their peoples, their history and records of the Catholic missions, as related in contemporary books and manuscripts

are rich, in others farmers, in others merchants, in others miners; and, again, in others they live by robbery and assault. So the late governor taxed this bay of Manila and its vicinity—being informed of, and having seen with his own eyes, the quality and fertility of the land, and the wealth of its natives—two fanegas each of unwinnowed rice for a year's tribute, and a piece of colored cloth of two varas in length and one in breadth; and, in default of this, three mases of gold—in gold, or in produce, as they prefer. This said tribute is so moderate, that with six silver reals, which an Indian gives to his encomendero each year, he pays his tribute entirely. A mase of gold is commonly worth two reals, and, when gold is worth more, the mase is worth two reals and a half; so, even at that, it is not half the tribute that the Indians pay in Nueva España. The Moros pay this tribute of three mases as being more wealthy people, and because they are excellent farmers and traders. They are so rich that, if they would labor and trade for four days, they would gain enough to work off the tribute for a year. They have various sources of gain and profit; and so they have an abundance of rich jewels and trinkets of gold, which they wear on their persons. There are some chiefs in this island who have on their persons ten or twelve thousand ducats' worth of gold in jewels—to say nothing of the lands, slaves, and mines that they own. There are so many of these chiefs that they are innumerable. Likewise the individual subjects of these chiefs have a great quantity of the said jewels of gold, which they wear on their persons—bracelets, chains, and earrings of solid gold, daggers of gold, and other very rich trinkets. These are generally seen among them, and not only the chiefs and freemen have plenty of these jewels, but even slaves possess and wear golden trinkets upon their persons, openly and freely. To say, then, that the Indians are so wretched that they live on roots during part of the year, and in some places are accustomed to support themselves for a certain part of the year on sweet potatoes, sugo bread, and other vegetables they find, is wrong. It

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135. Reply to Fray Rada's 'Opinion.' Guido de Lavezaris and others;" Manila, June, 1574.- The Philippine Islands, 1493-1803 — 1569-1576 by Edward Bourne, E.H. Blair, and J.A. Robertson Vol. 3. P. 241.
<https://www.gutenberg.org/files/13616/13616-h/13616-h.htm>



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nothing could be more blameworthy than falsehood. The Moro saluted low, and said that he would not be, and that they would fulfil their promise, little by little. And so they did, for, on that same day, four more messengers came with gold, and all entreated and begged the master-of-camp not to be offended at the delay, if there should be any. With these flatteries and promises the Moros detained us about five days, during which time we had friendly dealings and intercourse with them, although they mistrusted us to a certain extent. They had already abandoned the first town on the shore and had withdrawn to a hill about two hundred paces away. There most of them had taken their wives, children, and part of their goods, although the best part of their property was kept farther inland. This hill was so well fortified by nature, that, had it not been for the two ladders, which the Moros kept in two places, one could have ascended it only with wings. Notwithstanding all these difficulties, our Spaniards paid them friendly visits. On this little fortified spot the Moros had built their huts, as high as Mexican market-tents. They resembled a crowd of children with their holiday toys. During these five days, the Moros had, little by little, given two hundred bars of impure gold, for they possess great skill in mixing it with other metals. They give it an outside appearance so natural and perfect, and so fine a ring, that unless it is melted they can deceive all men, even the best of silversmiths. While in this port of Mindoro the master-of-camp sought information concerning the distance to Manila and the towns which would be found on the journey. Our interpreter disagreed with the Moros of Mindoro as to the number of days it would take; but they all agreed that it was far, and that perhaps the weather would not permit us to sail thither. The natives of Mindoro added also that the Spaniards were crazy to go to Manila with so small a force, and that they pitied us. They recounted so many wonders of Manila that their tales seemed fabulous; they said that there were very large oared boats, each carrying three hundred rowers, besides the warriors; that the people were well armed and excellent bowmen, that the ships were well equipped with artillery, both large and small, and that any one of those vessels could attack two *praus*, and sink them when within range. With these accounts the Moros tried to discourage the Spaniards; but the more they attempted to frighten them with such things the more desirous they all became to set foot in Manila. In view of this, the

341. Excerpts From: The Philippine Islands, 1493-1803 — Volume 03 of 55 / 1569-1576. P.65.
<https://www.gutenberg.org/files/13616/13616-h/13616-h.htm>



Baths in 16th-century Philippines

By: Andrew N. Chavez - @magadventurist | [Philippine Daily Inquirer / 04-25 PM July 30, 2013](http://philippine Daily Inquirer / 04-25 PM July 30, 2013)

In another place and time, I was a Benedictine known as Dom Ignacio Maria. Those years

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Title: The Philippine Islands, 1693-1698; Volume III, 1693-1698
 Explorations By Early Settlers, Descriptions Of The Islands And
 Their Peoples, Their Customs And Beliefs Of The Catholic Missionaries,
 As Related In Contemporary Books And Manuscripts, Showing The
 Political, Economic, Commercial And Religious Conditions Of These
 Islands From Their Earliest Settlements And European Relations To The
 Close Of The Nineteenth Century

Abstract Edited by Kline and Romarano
Release Date: December 11, 2008 (EJOL #10021)
Keywords: ...

[illegible]

Before Christen (1852-1933) served in the Philippines for 12 years. He arrived in May 1890 and left in July 1902, and thus saw and described the Philippines and the Filipinos during the early years of the Spanish conquest. Perhaps the most cited chapter in his work concerns the pre-Spanish writing of *baybayin*. There Christen stated that "So accustomed are all these Islanders to writing and reading that there is scarcely a man, and much less a woman, who cannot read and write as letters proper to the island of Manila, very different from those of China, Japan, or India." He even drew the various letters of the *baybayin*, explaining how this was written and read.

5/9/2020

When Did Philippine History Begin? | AHA

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In This Section

- What is a Filipino?
- When Did Philippine History Begin?
- How Did America Enter the Picture?

When Did Philippine History Begin?

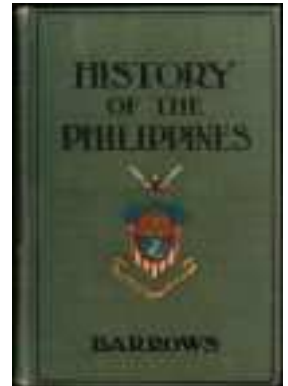
The written record of the Philippine Islands starts with the coming of the Spaniards. Not that the country had not had a history and a culture and a literature before! But the Spaniards, in their religious zeal, destroyed the earlier records as completely as possible. Therefore much of what is known about pre-Spanish days—and there is still much to be uncovered—comes from the records of other countries which were in touch with the islands.

411. 1. "Baths in 16th Century Philippines." By Beth Ocampo. Philippine Daily Inquirer. July 30, 2013. <https://opinion.inquirer.net/57767/baths-in-16th-century-philippines>

2. “When Did Philippine History Begin?” American Historical Association.
[https://www.historians.org/about-aha-and-membership/aha-history-and-archives/gi-roundtable-series/pamphlets/em-24-what-lies-ahead-for-the-philippines-\(1945\)/when-did-philippine-history-begin](https://www.historians.org/about-aha-and-membership/aha-history-and-archives/gi-roundtable-series/pamphlets/em-24-what-lies-ahead-for-the-philippines-(1945)/when-did-philippine-history-begin)



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Result of this Intercourse and Commerce.—This intercourse and traffic had acquainted the Filipinos with many of the accessories of civilized life long before the arrival of the Spaniards. Their chiefs and datos dressed in silks, and maintained some splendor of surroundings, nearly the whole population of the tribes of the coast wrote and communicated by means of a syllabary; vessels from Luzon traded as far south as Mindanao and Borneo, although the products of Asia proper came through the fleets of foreigners; and perhaps what indicates more clearly than anything else the advance the Filipinos were making through their communication with outside people is their use of firearms. Of this point there is no question. Everywhere in the vicinity of Manila, on Lubang, in Pampanga, at Cainta and Laguna de Bay, the Spaniards encountered forts mounting small cannon, or “lantakas.”¹⁰ The Filipinos seem to have understood, moreover, the arts of casting cannon and of making powder. The first gun-factory established by the Spaniards was in charge of a Filipino from Pampanga.

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A Golden Discovery in the Philippines

September 11th, 2015

When Filipino worker **Berto Morales** was digging on a government irrigation project in 1981, he literally struck gold. But what he found that day was worth more than its weight—he had uncovered evidence of a lost civilization.

On Friday, Asia Society New York unveiled its exhibition *Philippine Gold: Treasures of Forgotten Kingdoms*, displaying more than 100 gold artifacts on loan from the Ayala Museum and the Central Bank of the Philippines in Manila. Most objects trace back to the Kingdom of Butuan — a still scarcely understood civilization centered on the island of Mindanao that rose to prominence in the 10th century before mysteriously declining in the 13th. But it took more than seven centuries for the objects to be found, and once they were, they wouldn't be seen in the West for another several decades.

Gold has always factored into the history of the Philippines, a country still estimated to have as much as \$1 billion worth of untapped deposits beneath its surface. And despite what little is known about Butuan some aspects of its society clearly revolved around the precious metal.

Many artifacts were first unearthed in the 1970s during the construction of a network of drainage canals. Among them were ceramics from around Southeast Asia and China, as well as boats that were apparently used as trade vessels. These details were corroborated by records from China's Song Dynasty, whose officials had contact with Butuan from the early 11th century. In 1011, a flamboyant Butuan ambassador reportedly even presented China's emperor with an engraved gold tablet, sparking interest within China about the kingdom. Evidence shows that an educated and wealthy seafaring civilization existed in the Philippines centuries before explorer **Ferdinand Magellan** arrived in 1521 and kicked off the Spanish colonial period.

Philippine Gold Treasures of Forgotten Kingdoms

Asia Society Museum's exhibition *Philippine Gold: Treasures of Forgotten Kingdoms*, which runs from September 11, 2015, to January 3, 2016, in New York, features recently discovered gold artifacts from little known Philippine cultures that flourished between the 10th and 13th centuries.

[Learn More](#)

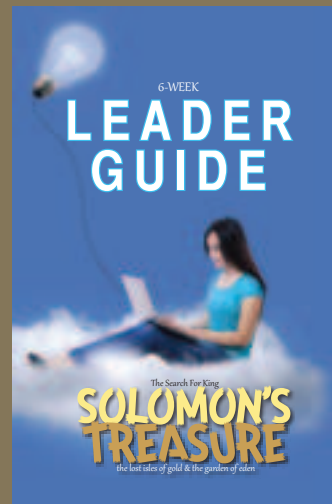
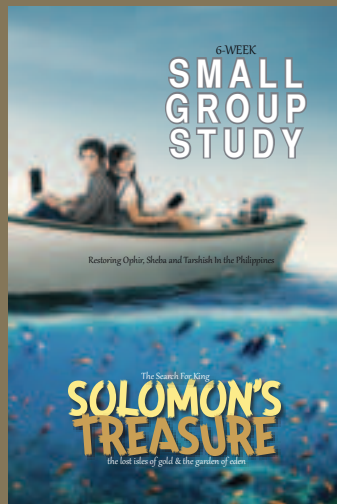
138

142. “A History of the Philippines.” Dr. D. P. Barrows. Chapter 5. pp. 101-102.
<https://www.gutenberg.org/files/38269/38269-h/38269-h.htm>

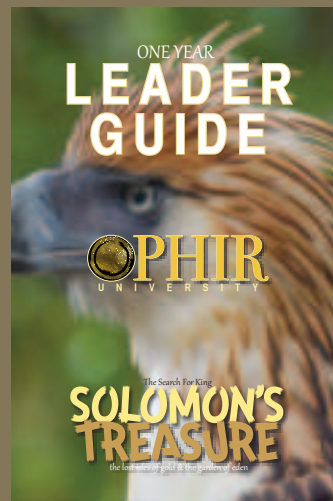
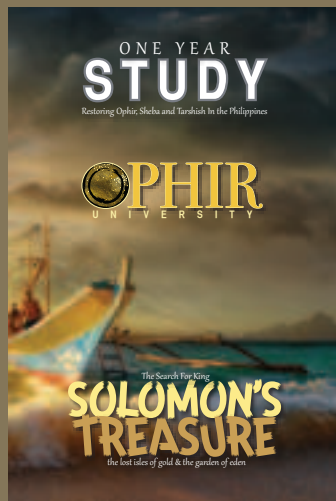
138. “A Golden Discovery in the Philippines,” Asian Society, Sept. 11, 2015.
<https://asiasociety.org/blog/asia/golden-discovery-philippines>



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139220 The Philippine Islands, 1493-1803: explorations by early navigators, descriptions of the islands and their peoples, their history and records of the early missions, as related in contemporary books and journals...
 two yards wide. It is a thin cloth used by the natives for their clothing. Moreover, there must also be given two sarobas of rice, and one hen. It must be understood that this can be levied without difficulty, as there is an abundance thereof, and everyone possesses these articles. There are many people, so it is evident that there will be some very important opportunities, yielding good profit.

In this island, there are many gold mines, some of which have been inspected by the Spaniards, who say that the natives work them as is done in Mexico with the mines of silver; and, as in those mines, the run of ore here is continuous. Assays have been made, yielding no great results, but I shall endeavor to describe them, lest I be accused of lying.² Time will prove the truth.

The natives use this gold and mix it with copper, so skilfully as to produce the best imitation of Spanish.

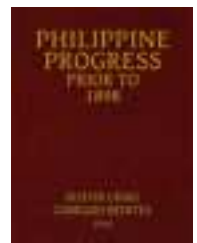
Many wonders have been excavated in this land; so, it is plain, the country will have them and the best trade which has been or may be discovered in all the Indies.

With the service of God and that of your Majesty in mind, as soon as the ships left the Haven of Spain, I despatched Captain Juan de Salcedo in July, seventy-five, with one hundred and twenty soldiers in vessels like those used by these natives, to win over and conquer the River and the province of Los Camarines, on the east side of this island of Luzon. He brought under the dominion and obedience of your Majesty all that region, with about twenty thousand of its natives, with as little injury as possible. Some villages paid their tribute in gold. They have abundant stores of food, and possess goldmines. The people are the most valiant yet found in these regions; they possess much good armor—as iron corselets, greaves, shields, helmets, and helmets—and some armbrasses and cutlasses. They are the best and most skilful artificers in jewels and gold that we have seen in this land. Almost all the people of Los Camarines possess this handicraft. Close upon the province of Los Camarines and the River are the mines of Panacot. As soon as the ships arrive, I shall try to effect a settlement near those mines with the people that may come, for I consider it a matter of importance for the service of

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The early Filipinos did not only know how to work mines, but also knew the art of metal working. From the precious metals they made jewelry and all kinds of ornaments.²² They also used metal for some of their weapons.²³ And the most noteworthy evidence of their progress in working metals was their use of firearms.²⁴

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which the people make Ylocan blankets, lampotas, white cloth, medinagapas, material for hose, and other useful fabrics. In many (indeed in most) islands are found amber and civet, and gold mines these especially in the mountain ranges of Pangasinan and Panacot, and in Pangasinan; consequently, there is hardly an Indian who does not possess chains and other articles of gold. Besides these products (which are peculiar to the country), others are brought to Manila from Great China, Japan, and numberless other kingdoms and islands of this archipelago.

Page 202



139. "Las nuevas quescriven de las yslas del Poniente, Hernando Riquel y otros. Mexico, News from the Western Islands by Hernando Riquel and Others." January 11, 1574.- The Philippine Islands, 1493-1803 —1569-1576 by Edward Bourne, E.H. Blair, and J.A. Robertson. Vol. 3, p. 217. <https://www.gutenberg.org/files/13616/13616-h/13616-h.htm>

140. "Two Letters from Guido de Lavezaris to Felipe II." Manila, July 17, 1574.- The Philippine Islands, 1493-1803 — Volume III, 1569-1576 by Edward Bourne, E.H. Blair, and J.A. Robertson. Vol. 3, p. 247. <https://www.gutenberg.org/files/13616/13616-h/13616-h.htm>

141. Philippine Progress Prior to 1898 . By Austin Craig and Conrado Benitez. Of the College of Liberal Arts Faculty of the University of the Philippines. Philippine Education Co., Inc., Manila, 1916. P. 27. <https://quod.lib.umich.edu/p/philamer/afj2101.0001.001?view=text&seq=38>

143. The Philippine Islands, 1493-1898. Translated from the Originals. Edward Bourne, E.H. Blair, and J.A. Robertson. Vol. 36, p. 201. Vol. XXXVI 1649-1666. The Arthur H. Clark Company. <https://quod.lib.umich.edu/p/philamer/AFK2830.0001.036?rgn=main;view=fulltext>



English Translation by Google Translate:

THE INDIAN OF THE INDIAN ISLANDS ARE HEBREWS.

[Col. Munoz, vol. 42, fol. 6th sq., In the Library of the Royal Academy of History story in Madrid.]

The Indians of the Indies islands and the mainland of the ocean sea that are the present of the Lordship of the Red Crown these Kingdoms of Castile are Hebrews and people of the ten tribes of Israel, which Salman King of the Assyrians captured and trans migrated in Asia at the time of King Hezekiah, there may be 2,200 years or so that they were taken captive in Assyria. This is tested for five reasons.

The first by reason of the room and site of the **part of the world where they live and dwell.** This is cover of an **authority of Ezra** (2 Esdras 13 cited below), * where it says that these ten tribes of Israel trusted there from Assyria later far away in a region and depopulated part of people who it had never been inhabited, year and a half way. Well walking from Assyria from the Cibdad de Ninive, where there was **Tobias who was of that transmigration and people**, and the rest of his nation walking to the part of the east because they didn't walk to the western part because they beat again to the land of promise.

They couldn't walk to the northern part of the north such a long way to the half-day part, taking out the Saturday and Easter that the Hebrews did not walk, I walk twenty miles each day as the rights provide, or seven leagues which is one more mile, pay attention to the Cosmographs where Ninive is, in the globe and circuit of the earth, also made the account, comes to be concluded so long road to the said mainland, or near where are these people who dwell, because they walked so much overland here the east that speak them going here...

FOOTNOTE: Esdras, iv. ch. 13 = 2 Esdras 13

NOTE: Some ask for the original text for sources. We have no issue quoting De Morga and others out of the Encyclopedia series on the Philippine Islands history which are well vetted sources of longevity. However, rather than quote this from another source in English, let's go to the original book in Spanish and use Google Translate direct. Columbus was using 2 Esdras to locate the Lost Tribes of Israel along with Isaiah, etc. and we have done the same in our Lost Tribes Series. He thought he found these isles just North of the Equator in SE Asia but he was in the Americas sadly for him. However, Columbus' research did not lead to the Americas but SE Asian isles just north of the equator. These really are no mystery at all. It's the Philippines. Indonesia is in Ham's territory. Sabah Malaysia (state accounting for 1/2 the isles of Malaysia today) was known as Philippine territory in history. And then there's the first globe from Behaim in 1492 indicating these islands of Chryse (Ophir) and Argyre (Tarshish) right where Columbus had researched as well. America is also missing from this map.



144. "Christopher Columbus and the participation of the Jews in the Spanish and Portuguese discoveries." by Kayserling, Meyer, 1829-1905; Gross, Charles. P. 153. Hard Copy in Original Spanish. Google Translate translation to the right.

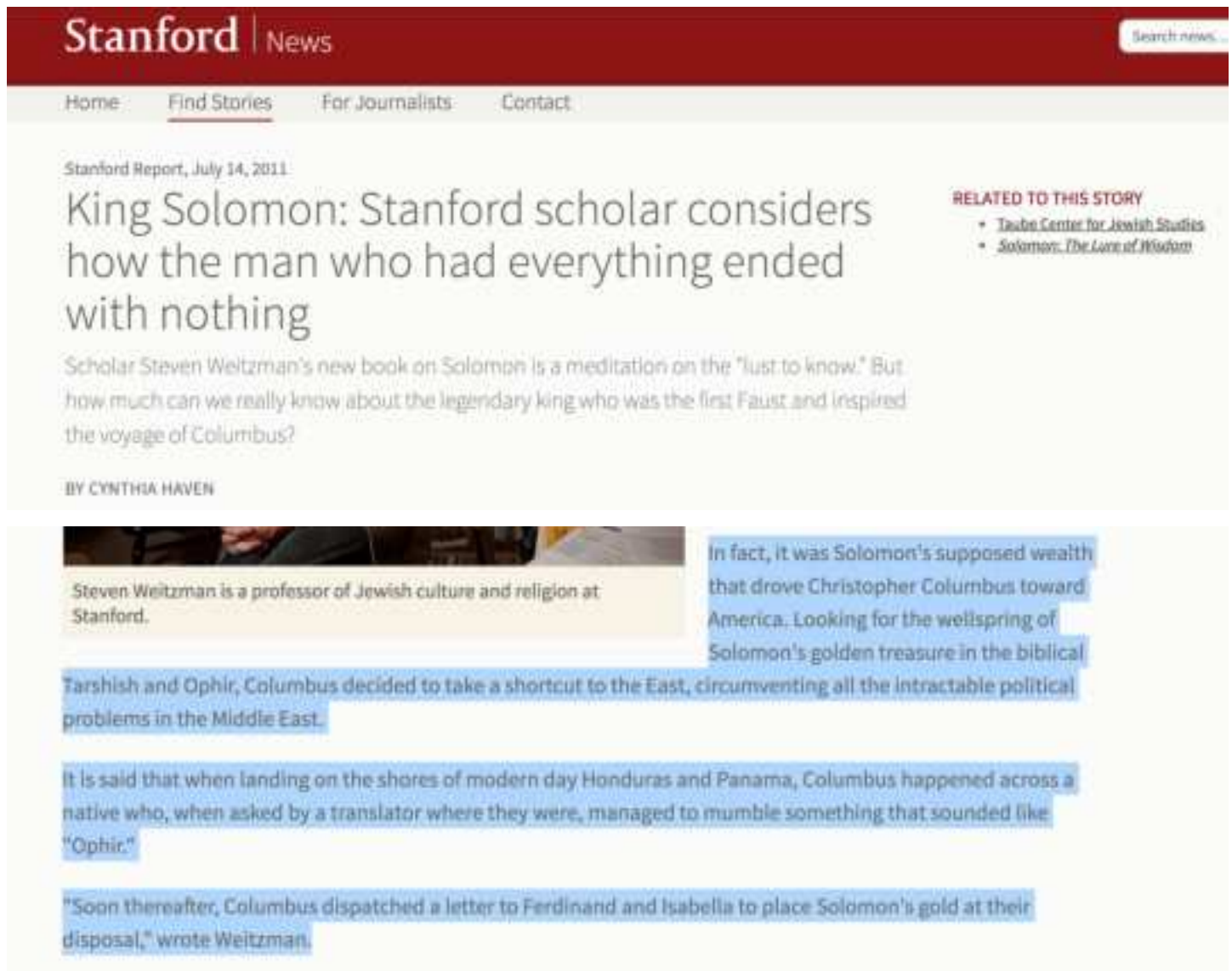
https://server.knosys.es/sefarad_pdf/1894_Christopher_Columbus_participation_jews.pdf

394. A modern facsimile of Martin Behaim's 1492 Erdapfel map. Behaim Globe (1492-1493) Ernst Ravenstein: Martin Behaim. His Life and his Globe. London 1908. Public Domain.

https://en.wikipedia.org/wiki/Chryse_and_Argyre#/media/File:RavensteinBehaim.jpg



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Stanford Report, July 14, 2011


King Solomon: Stanford scholar considers how the man who had everything ended with nothing

Scholar Steven Weitzman's new book on Solomon is a meditation on the "lust to know." But how much can we really know about the legendary king who was the first Faust and inspired the voyage of Columbus?

BY CYNTHIA HAVEN

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 Steven Weitzman is a professor of Jewish culture and religion at Stanford.

In fact, it was Solomon's supposed wealth that drove Christopher Columbus toward America. Looking for the wellspring of Solomon's golden treasure in the biblical Tarshish and Ophir, Columbus decided to take a shortcut to the East, circumventing all the intractable political problems in the Middle East.

It is said that when landing on the shores of modern day Honduras and Panama, Columbus happened across a native who, when asked by a translator where they were, managed to mumble something that sounded like "Ophir."

"Soon thereafter, Columbus dispatched a letter to Ferdinand and Isabella to place Solomon's gold at their disposal," wrote Weitzman.

145. "King Solomon: Stanford Scholar considers how the man who had everything ended with nothing." Stanford Report, July 14, 2011. By Cynthia Haven.

<https://news.stanford.edu/news/2011/july/king-solomon-book-061411.html>





Columbus' Confusion About the New World

The European discovery of America opened possibilities for those with eyes to see. But Columbus was not one of them

By **Edmund S. Morgan**

SMITHSONIAN MAGAZINE | [SUBSCRIBE](#)

OCTOBER 2009

Columbus made four voyages to America, during which he explored an astonishingly large area of the Caribbean and a part of the northern coast of South America. At every island the first thing he inquired about was gold, taking heart from every trace of it he found. And at Haiti he found enough to convince him that this was Ophir, the country to which Solomon and Jehosaphat had sent for gold and silver. Since its lush vegetation reminded him of Castile, he renamed it Española, the Spanish island, which was later Latinized as Hispaniola.

Unfortunately Española was not Ophir, and it did not have anything like the amount of gold that Columbus thought it did. The pieces that the natives had at first presented him were the accumulation of many years. To fill their quotas by washing in the riverbeds was all but impossible, even with continual daily labor. But the demand was unrelenting, and those who sought to escape it by fleeing to the mountains were hunted down with dogs taught to kill. A few years later Peter Martyr was able to report that the natives "heare this yoke of servitude with an evill will, but yet they heare it."



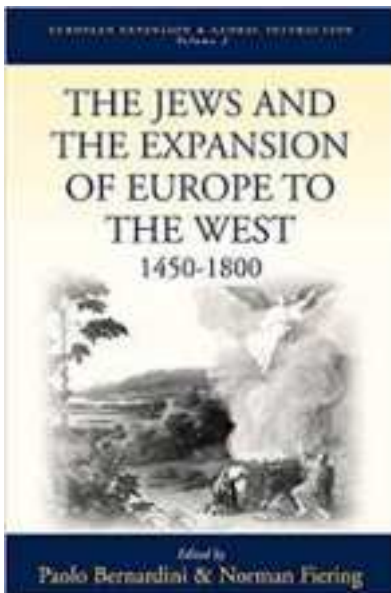


30 | James Romm

must be so vast as to require more than a year's travel between Jerusalem and its eastern edge (more precisely, a year and thirteen days, the figure he cites elsewhere in the *Imago Mundi* based on the biblical commentary of Jerome).⁹ With so much of the globe taken up by Asia, he reasoned, the space left for the Atlantic Ocean must be narrow indeed. The same verse from Chronicles, moreover, is quoted by Columbus in a postil to the *Historia rerum*, along with a long excerpt copied out of Josephus's discussion of Solomon's fleet and its voyages to Ophir. Evidently, Columbus had done considerable research on the location of Ophir and Tarshish in an effort to prove to himself that the two places were one and that they lay so far to the east that a ship sailing westward could reach them.

After he had himself made that westward crossing, moreover, Columbus remained focused on King Solomon and Ophir in his thinking about where he had gone and what he had found. According to Peter Martyr, Columbus identified the island of Hispaniola with Ophir very early on in this thought process, perhaps at the first moment of discovery.¹⁰ And other evidence attests that the idea stayed with him over the course of his life. In an undatable postil he wrote in his copy of Pliny's *Natural History*, he spoke of the first place he had found in the New World as "Feyti, or Ofir, or Cipangu, to which I have given the name Spagnola."¹¹ This note reveals Columbus's remarkable ability to entertain numerous diverse and conflicting geographic hypotheses at the same time; Ophir, traditionally located near India, could hardly be the same place as Cipangu, the name Marco Polo had given to the island of Japan. Moreover, the idea that either place would need to be renamed by Columbus—since both were well known and written of under their original names—also raises troubling questions. But what concerns us here is his readiness to identify as Ophir the island called Feyti by its inhabitants (the origin of the modern name Haiti). Moreover, in a letter to the Pope dated February 1502, Columbus repeats the identification of Hispaniola as both Ophir and Cipangu, and also adds two new identities, "Cethia" or Cethim and Uphaz—two more placeless biblical toponyms, the former an obscure island (Isa. 23:1–2, 23:12, Jer. 2:10–11), the latter, more significantly, a land from which gold is brought (Jer. 10:9).¹²

Columbus's ten-year insistence that Hispaniola was really Ophir, or Uphaz, or Cipangu—all places which were known to be rich in gold or other rarities—were on one level good public relations; after all, the sovereigns who were financing Columbus's journeys, Ferdinand and Isabella, had to be convinced that their efforts were worthwhile even though very little precious cargo had in fact returned to their shores. But it would be wrong to see Columbus as a mere self-promoter in his use of biblical names for his own discoveries. He was, after all, a man of deep piety and Christian faith who earnestly desired the universal triumph of the Catholic Church under the leadership of the Spanish monarchs—monarchs who had already struck a great blow on behalf of the Church by reconquering Granada from the Muslims, just before the first voyage to the New World.



147. "The Jews and the Expansion of Europe to the West, 1450 to 1800." Edited by Paolo Bernardini and Norman Fiering. Berghahn Book. 2001. Chapter 1. p. 30.

https://books.google.com.ph/books?id=kRTdCwAAQBAJ&pg=PR20&lpg=PR20&dq=The+Jews+and+the+Expansion+of+Europe+to+the+West,+1450+to+1800,+edited+by+Paolo+Bernardini,+Norman+Fiering,+p.+30.&source=bl&ots=8Fb7XURbGm&sig=ACfU3U0q6G8IRfmcibQNVoh9FaZvW02_hQ&hl=en&sa=X&ved=2a-hUKEwjdxYD_9f3nAhW3yYsBHY93BJQ6AEwDHoECAoQAQ#v=onepage&q=The%20Jews%20and%20the%20Expansion%20of%20Europe%20to%20the%20West%2C%201450%20to%201800%2C%20edited%20by%20Paolo%20Bernardini%2C%20Norman%20Fiering%2C%20p.%2030.&f=true

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Introduction

quios. Duarte Barbosa, who wrote a geographical account of the countries bordering on the Indian Ocean and those within range of the ocean, has this to say of the Ryukyu inhabitants:

From Malacca they take the same goods as the Chins [Chinese] take. These islands are called Lequios [in one version 'Liquil']. The Malacca people say that they are better men, and richer and more eminent merchants than the Chins. Of these folk we as yet know but little, as they have not yet come to Malacca since it has been under the King our Lord."

The Duarte Barbosa who wrote this book has been identified by some with the Portuguese of the same name who became Magellan's cousin by marriage and accompanied him on his great voyage. Medina has shown that this was probably not the same man, but it makes little difference.²⁶ The Barbosa book was finished by 1516 and was available in manuscript to Magellan as he studied to complete his plan in Portugal before transferring allegiance to Spain. Magellan digested Barbosa's work and with his own hand rewrote one passage, which consisted of a list of places between the Cape of Good Hope and the Lequios that were known but not yet occupied by the Portuguese. Magellan's version substitutes for Barbosa's "Lequios" the words "Tarsis" and "Ofir."²⁷

These are, of course, the biblical Tarshish and Ophir associated with Solomon and his trading partner, Hiram of Tyre. In I Kings 10:11 the statement is: "And the navy also of Hiram, that brought gold

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NOWELL'S SOURCE

Magellan's Voyage Around the World

26. *Primo viaggio*, p. 197.

27. *The Book of Duarte Barbosa*, transl. and ed. Mansel Longworth Dames, London, Hakluyt Society, 1921, II, 216.

28. Medina, III, cccl-liii.

29. Denucé, "Les Îles Lequios (Formose et Riu-Kiu) et Ophir," *Bulletin de la Société Royale Belge de Géographie*, XXXI, 1907, 458.

30. "Livro de Duarte Barbosa," *Collecção de noticias para a historia e geografia das nações ultramarinas que vivem nos dominios portugueses*, II, Lisbon, 1867, 575.

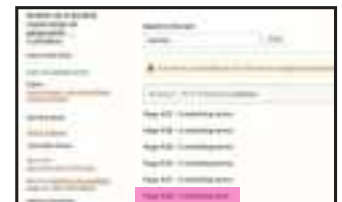
31. Medina, *El veneciano Sebastián Caboto al servicio de España*, 2 vols., Santiago de Chile, 1908, I, 421. There are frequent references to Tarshish and Ophir in the Cabot documents.

Note: All 4 of Nowell's sources listed here.



NOTE: Nowell is clearly ignoring Pigafetta located the Lequios as well as several others. They are found on Luzon Island and not Taiwan nor Japan which even in his own book flies in the face of that which he quotes. The Lequios or Lucoes or Lequii of Luzon are called Iloconos from Ilocos and they call their elder males Laki and their males Lalaki. This is a no-brainer when one chooses not to ignore the Philippines as Nowell and most authors seem stuck in such false paradigms.

Nowell's source is out of print but the University of Illinois and University of Michigan allow Limited Search of v. 31 through Hathi Trust Digital Library of the text only of this publishing which affirms on P. 438 the words Nowell is quoting. Here are examples: (<https://catalog.hathitrust.org/Record/000681729>)



148. "Magellan's voyage around the world; three contemporary accounts [by] Antonio Pigafetta, Maximilian of Transylvania [and] Gaspar Correa." Charles E. Nowell. 1962, Northwestern University Press. P. 20. Citing Livro de Duarte Barbosa, 1516. <https://babel.hathitrust.org/cgi/pt?id=uc1.31822013755558&view=1up&seq=9>



Magellan's Voyage Around the World

from Ophir, brought in from Ophir great plenty of almag trees, and precious stones." II Chronicles 9:21 says: "For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks." Elsewhere these Old Testament books agree in saying that Solomon received more than four hundred talents of gold from Ophir.

We shall not enter into the centuries-old debate as to what and where these lands actually were. The writer of I Kings certainly meant that the journey to Ophir began by way of the Red Sea, because in connection with Ophir (9:26) he says: "And the king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom." Later Christian writers for centuries associated the gold of Ophir with East Africa, but at the time of the Portuguese discoveries Ophir was thought of as the Aurea Chersonesus (Golden Peninsula) of Ptolemy, in which that Greek geographer also placed Cattigara, mentioned by Pigafetta as the immediate transpacific goal of Magellan. But Magellan connected Solomon's treasure with something else he had read in Barbosa:

Facing this great land of China there are many islands in the sea, beyond which [on the other side of the sea] there is a very large land which they say is mainland, from which there come to Malacca every year three or four ships, like those of the China, belonging to white men who are said to

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NOTE: Nowell admits Magellan located Ophir and Tarshish and then forgets that he landed in the Philippines not Japan nor Taiwan. The Philippines is across the East of China as well. You will notice he simply ignores the Philippines in drawing conclusions. He even recognizes that Chryse is an island North of the equator and yet, forgets that the Philippines is just North of the equator but skips it to Japan and Taiwan in willing ignorance. These authors ignore the obvious. Anyone who characterizes this as North of Indonesia and skips the Philippines, is simply not interested in representing the truth.



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Introduction

be great and rich merchants: they bring much gold, and silver in bars, silk, rich cloth, and much very good wheat, beautiful porcelains, and many other merchandises."⁶

Barbosa, in mentioning this great land across the water from China, might have been referring to Japan. More likely, though, he meant the island of Taiwan, or Formosa, separated by the Gulf of Fukien from mainland China. At the time Barbosa wrote, the Portuguese can scarcely have had information about Japan. They had some regarding Formosa and the Ryukyus, whose exact latitudinal position they did not know but correctly placed northward of Malacca and the Moluccas and hence north of the equator. These are obviously what Magellan took to be Tarshish and Ophir.

If further proof is needed that he sought these places in addition to the Moluccas, we have it in the agreement between the Spanish crown and Sebastian Cabot. On April 4, 1525, less than six years after Magellan sailed, Cabot, now pilot major of Spain, signed a contract to make much the same voyage, though with objectives more concisely stated. He offered to go with three ships through the Strait of Magellan to reach the Moluccas "and other islands and lands of Tarshish and Ophir and eastern Cathay and Cipangu."⁷ The Spanish government had preferred to leave the names Tarshish and Ophir out of the earlier Magellan contract, but now that the western route to the Orient had been discovered, security regulations could be relaxed to the extent of openly mentioning the biblical lands.

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150. "Magellan's voyage around the world; three contemporary accounts [by] Antonio Pigafetta, Maximilian of Transylvania [and] Gaspar Correa." Charles E. Nowell, Northwestern University Press, 1962. P. 21-22.

<https://babel.hathitrust.org/cgi/pt?id=uc1.31822013755558&view=1up&seq=9>

De importancia importante es el documento, núm. 98, rotulado de «Descripción geográfica desde el Cabo de Buena Esperanza hasta China, y cuyo cabeza original dice así: «Estos son los lugares y puertos e yslas principales que hay del Cabo de Buena Esperanza hasta las lequios que es lo que hasta agora no se ha descubierto, lo que más noticia tienen en Portugal». Carece de firma y de fecha; pero no ofrece duda, por lo que se desprende de algunas frases del texto, que sea notable trabajo debido a

COLECCIÓN GENERAL DE DOCUMENTOS

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quien, sin embargo de lo que hasta entonces tenían escrito y verificado verbalmente los portugueses sobre sus expediciones por aquella parte del mundo que les pertenecía, acordó a condensar en unas pocas pliegos la suma de conocimientos geográficos. El colector de la colección ha asignado la fecha 1520-1528, creyendo que fundándose en el lugar que este precioso manuscrito se ocupa en el legajo de que forma parte; pero en nuestro sentir debió de ser redactado antes de 1522. Describe con cierta minuciosidad el litoral asiático desde la parte lavada por las aguas del mar Rojo hasta el nacimiento del correspondiente a China; da noticias de todos los reinos que a la sazón eran más o menos conocidos, así como de las islas de Ceilán, Java, Molucas, Célebes, Banda y otras hasta Giloio; de aquí se pasa a tierra firme de Asia, no sin aludir a Borneo, y concluye con una vaga alusión al Japón, a Lequios, como tal nombre se decía. Por el archipiélago filipino no hay la menor alusión concreta, siendo así que el autor menciona grupos de islas situadas a no gran distancia de aquí. Esto nos persuade de que el trabajo de que tratamos fue escrito con anterioridad al año de 1522, en que llegó a España la nave Victoria, al mando de Indar, dando la vuelta al mundo. En ese mismo año, los portugueses se apoderaron en Molucas la nave Trinidad, que como la Victoria, formó parte de la expedición de Magallanes. Los portugueses se apoderaron de las libras de derrota y de muchos documentos llevaban las tripulaciones de la Trinidad, y es de suponer que al siguiente año de 1523 se hallaron ya en Portugal, en preciosas manuscritos. Por tales razones, esta rotula de «Descripción geográfica», creemos que debió de ser redactada antes de 1522.

Poco falta por contar y decir para el biógrafo de los héroes que con Magallanes asistieron al descubrimiento de las islas (Filipinas), como se llamaron después, que es el año 1521 quedaron incorporados a la Compañía de España, como el documento núm. 88, que trata por título «Relación del socorro que se dio a los portugueses, guerreros y pajes de la armada de Magallanes de complemento al núm. 118, «Relación del socorro que se dio a los portugueses en la armada de Magallanes».



NOTE: In other words, don't pay attention to conclusions of authors or historians who draw from antiquated information as this identifies. That is so 1520 when we are now beyond 1521's find by Magellan. Why is this document from the Spanish so adamant about this being the thinking before 1522? Because Magellan found the Lequios again documented by Pigafetta and others following as Luzon Island Philippines is fully confirmed not Japan nor Taiwan who are proven false. To think otherwise, is simply a false paradigm of willing ignorance. Of largest note, that out-dated thinking ignored the Philippines which you can find in British writings especially even today. We find it in Nowell, Suarez and other authors whom we even quote as well which is why we do as this Spanish document suggests, we ignore their antiquated paradigm of bias in conclusions which they clearly have and this document condemned in this writing as well in characterizing it as stuck in an old paradigm. The Lequios are not a scholarly mystery as you will find many who cite one quote after another and maps but all before Magellan and then actually use those in drawing a conclusion ignoring Magellan, Pigafetta and many others and ignoring the Philippines. Why is it that the Philippines must be ignored? Well, in reading this entire book, that reason is obvious. It is the only option as Ophir as there is no other and we are not supposed to know this.

149. "COLECCION GENERAL DE DOCUMENTOS RELATIVOS A LAS ISLAS FILIPINAS EXISTENTES EN EL ARCHIVO DE INDIAS, DE SEVILLA." By W. E. RETANA. P. 54-55. Original in Spanish to left. Google Translate translation to the right. <https://www.scribd.com/document/399553318/Coleccion-General-de-Documentos-Relativos-a-Las-Islas-Filipinas-Existentes-en-El-Archivo-de-Indias-de-Sevilla-III>

COLECCIÓN GENERAL DE DOCUMENTOS

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COLECCIÓN GENERAL DE DOCUMENTOS RELATIVOS A LAS ISLAS FILIPINAS EXISTENTES EN EL ARCHIVO DE INDIAS, DE SEVILLA. "Descripción geográfica desde el Cabo de Buena Esperanza hasta China, y cuyo cabeza original dice así: «Estos son los lugares y puertos e yslas principales que hay del Cabo de Buena Esperanza hasta las lequios que es lo que hasta agora no se ha descubierto, lo que más noticia tienen en Portugal».

English Translation by Google Translate:

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GENERAL DOCUMENT COLLECTION (Pgs. 54-55)

Of undeniable importance is document no. 98 labeled Geographic description from the Cape of Good Hope to China, "and whose original head says: "These are the places and ports and yslas principales that woe to the Cape of good.

They wait until the Lequios which is what until now is more discovered and that more news has in Portugal. It lacks

signature and date; but it offers no doubt, so it follows of some sentences of the text, that this remarkable work was due to GENERAL DOCUMENT COLLECTION 55

who, knowing what they had written until then and verbally referred the Portuguese about their expeditions for that part of the world that belonged to them, he managed to condense in a few sheets that sum of knowledge geographical The collector has assigned the date "1520-1528", we believe that based on the place that this precious manuscript occupies in the file of which it is part; but in our feeling It must have been written before 1522. Describes with some thoroughness the Asian coast from the water-washed part from the Red Sea until the beginning of the one corresponding to China; gives news of all the kingdoms that at the time were more or less

known, as well as from the islands of Ceylon, both Javas, Molucas, Celebes, Banda and others, to Giloio; from here bias to ground firm of Asia, not without referring to Borneo, and concludes with a vague allusion to Japan, or Lechios, as it was said then. For the archipelago Filipino there is no concrete allusion, being so that the author mentions groups of islands located not far away of that one. This persuades us that the work we are dealing with It was written before the year of 1522, in which I am

Spain was Victoria, after having gone around the world. In that same year, the Portuguese arrested in Molucas the Trinidad, which, like the Victory, was part of the squad of Magellan. The Portuguese seized the books of defeat and how many documents the crew of the Trinity, and presumably that the following year of 1523 you already found in Portugal such beautiful manuscripts. For such reasons, this remarkable description, we repeat, we believe it should of being written before 1522.

DOCUMENTO NÚM. 98

1520-1528

DESCRIPCIÓN GEOGRÁFICA DESDE EL CABO DE BUENA ESPERANZA HASTA CHINA

DOCUMENTOS DEL ARCHIVO DE INDIAS

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geres e tienen los ojos muy pequeños y quanto mas pequeños los ojos los tienen por mas hermosos vistense muy bien de paños de seda y algodón e los trajes casi como alemanes y calzados con calças y botas e çapatos como gente de tifa fria tienen lengua sobre si comen en mesas altas como nosotros comen buen pan de trigo y muchas viandas y beuen vinos de muchas maffas comen carnes de peRos e tienenla por muy buena vianda son ombres de verdad no son ombres mucho por las armas son muy grandes mercaderes e muy Ricos tieen muy grandes naos q llaman juncos en q navegan de tres y quatro mastes las velas traen destera de verga muy fuertes y de lo mesmo traen toda la otra cordoalla y enxarcia y cabres con q se amaRan tan fuertes q cada vno terna tres naos ay en esta tifa mucha seda e muy buena de q hazen paños de damascos de todas las suertes y cetis y otros paños de Raso de muchas maffas e brocadillos ay tambien en la china mucho Raybarbo y mucho almizque e plata mucho fina y aljofar y perlas no muy buenas hazen muchas porcelanas y muy buenas y otras muchas cosas fermosas cofres muy Ricos y otras muchas cosas sotiles y de obras enseñosas e llevan hieRo e salitre que ay en la tifa e muchas sedas y Retros de colores e muchas cosas menudas muy gentiles y toman a cargar sus naos de pimienta y otras muchas droguerías de canbaya las quales son anfiama q llamamos *(en blanco)* y ençenpio y algalias de levante y çacho y pocho açafrañ coral labrado y por labrar y fño de çanhaya y vermillion y azogue e grana y otras muchas cosas gastase mucha pimi vale el quintal xvi xvi *(sic)* cruzados esta tifa de china confina con tarteria por la vante del norte.

(lequios ofir)

— de frente desta dicha china y sus tiffas estan muchas yslas a la mar y aliende de

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DOCUMENTOS DEL ARCHIVO DE INDIAS

las dichas yslas va vna tifa muy grande q dizen q es tifa firme otras yslas donde venian a malac cada año tres o quatro juncos de gentes blancas q son muy grandes mercaderes e muy Ricos traen mucho oro en vaRas y plata e seda y mucho e muy buen trigo y muy fermosas porcelanas y otras mercaderías e llevan mucha pimienta y todas las otras cosas q los dichos chinos llevan a los quales llaman lequios dizen los de malac q es mejor gente q mayores mercaderes e mas Ricos e vestidos y onRados q los chinos de la qual gente hasta agora no tenemos noticia porq nunca vinieron a malac despues q alli fueron portugueses.

English Translation by Google Translate:

GENERAL DOCUMENT COLLECTION, Doc. 98 (Pgs. 137-138)

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...crossed This after of China borders tarteria by the north vantadel.

(Note: From China, Tartaria is North and the directions head Southeast into the sea. Note this is the same language of the Periplus as This is China and then Northern China is identified and then Tartaria. What these are not doing is heading North however.)

(lequios - in front of this Chinese saying and its after ofir) there are many isles to the sea (Note: Not Indonesia and Source 149 is clear not Japan!) and The sayings are very large and it is after that is other firm where three or four reeds of white people came to malaka each year that are very great merchants and very rich in much gold and silver and silk and much pearl. Good wheat and very famous porcelain (Note: All Philippine merchandise) and other merchandise stores carry a lot of pepper and all other things that Chinese sayings lead to what are called lequios dizen those of malaka which are better people than older merchants and more rich and dressed and onRados that the Chinese (Note: Quoting Barbosa likely.) of the people until now have no news because they never came to malac after they were Portuguese.

NOTE: This whole chapter progresses from Spain to Lequios and Ofir. Not a perfect translation but one can easily understand this is identifying the Philippines. It is not Japan which 149 clarifies. Taiwan is not a group of isles. This is the Philippines especially since Pigafetta and others found the Lequios in Luzon Philippines. Here are some of the markers along the way from Doc. 98. You can view the entire document at the link below (or let us know if you cannot view and we will put up a pdf on our website) as there are many more markers along the way and we are just pulling out general directions as we state in our book:

“...from Spain, passing the African Cape of Good Hope in Africa, then India and Sri Lanka, to Burma, to Sumatra, to Moluccas, to China, [below] then finally to Tarsis (south of Ofir) and then, Lequios and Ofir or Ophir.” [Left. Notice Lequios and Ofir are the same place.]

p. 112 Spain

(cajala)

p. 135 Moluccas

(melsa)

p. 123 India

(cmonor)

p. 136 China

(china)

p. 128 Sri Lanka

(ysla de ceylon)

p. 137 Tarsis

(tarsis)

p. 131 Burma

(Reyno de Jaga)

p. 138 Ofir/Lequios

(lequios ofir)

p. 133 Sumatra

(sumatra)

152. “Coleccion General de Documentos Relativos a las Islas Filipinas” 1519-1522, p. 112-138, Doc. # 98. Directions: Entire Chapter. Tarsis and Lequios/Ofir on P.137-138.

<https://www.scribd.com/document/399553318/Coleccion-General-de-Documentos-Relativos-a-Las-Islas-Filipinas-Existentes-en-El-Archivo-de-Indias-de-Sevilla-III>

8 *The ancient Discoveries*

Alceus were captains general. Some say they went from the Isle of Creta, others from Græcia. But whence soever departed, they sailed through the Proponticke sea, and S. Georges Slæue vnto the Euxine sea, where some perished and Iason thereupon returned backe into Greece. Alceus reported that he was byrinen with a tempest to the lake Mætis, where he was forsaken of al his company, and they escaped with great trauaile, passed through by land vnto the Ocean sea of Almaine, where they toke shipping, passing the coasts of Saxonie, Friland, Holland, Flanders, France, Spaine, Italie, and so returned vnto Peloponessus and Greece, discovering the most part of the coast of Europe.

The lake Mætis,

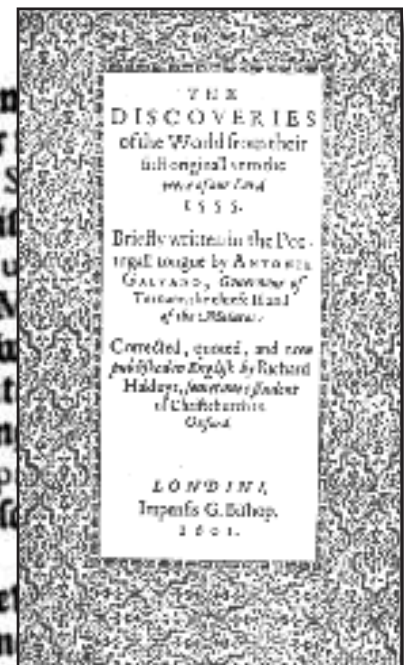
Shipping of great antiquitie in the Germanie sea.

Strabo lib. 1. pag 16.

Strabo, alluring Aristonius the Grammarian, that after the destruction of Troy Menelaus the king came of the Straights of the Leuant seas into the sea Atlantick and coasted Africa and Guinea, and doubled the Cape of Bona Sperança, and so in time arrived in India. Of which voyage of his there may be many more particulars gathered out of the histories. This Mediterrane sea was also sometimes called The Adriaticke, The Egean, and the Herculean sea, with other names, according to the lands, coasts & Islands which it passeth by, running into the great sea Atlanticke, along the coast of Africa.

1. of Kings. 9.
2. Chron. 8.

In the yeere 1300. after the flood Solomon caused a nauie to be prepared on the Red sea, at an hauen called Ezion Geber, to saile to the East India, where by opinion stande the Islands called Tharhis and Ophir. This nauie was three yeeres on this voyage, and then returned, and brought with them gold, silver, cypres, &c. Whereby it seemeth that those places, and Islands were those, which now be called the Luchones, Lequeos, and Chinaes. For we know few other parts from whence some of those things are brought, or wherein navigation was so long since vled.

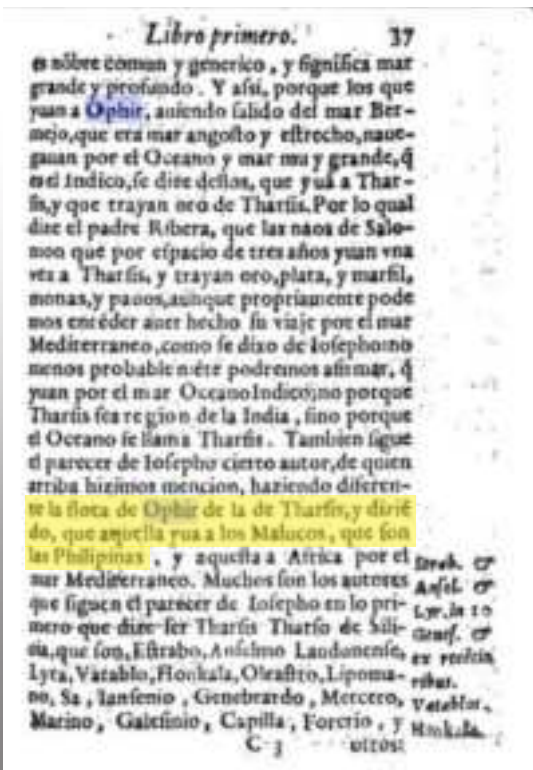
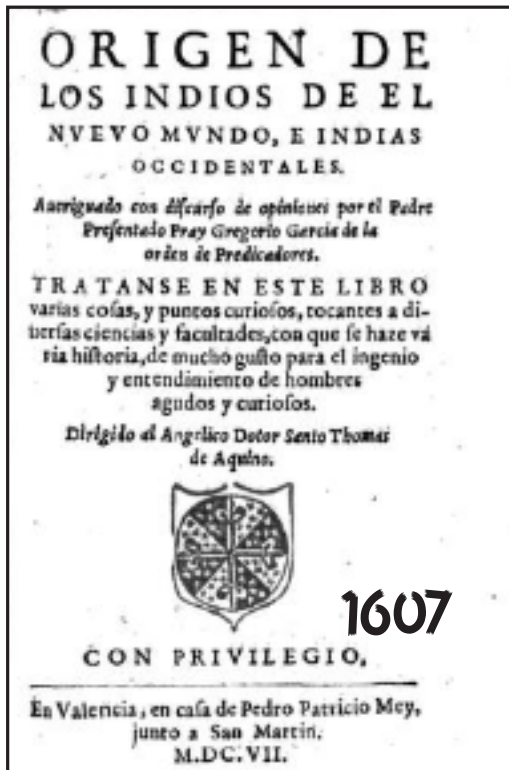


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Native Races and their Customs

[This so-called ethnological appendix does not presume to present in exact scientific detail the various races and tribes inhabiting the Philippines; but to give in their own words what the earliest writers especially have themselves observed and experienced concerning some of those races and tribes, in so far as such observations have not hitherto appeared in this series. The accounts contain much of value as showing how the Filipino was gradually transformed in many ways by his contact with his conqueror. For early ethnological information of the Philippines, see Vols. V, VII, XII, XIII, and XVI of this series.]

1663

[Colin in his *Labor evangélica* (Madrid, 1663) devotes pp. 15-19 and 53-75 (comprising chapters iv, and xiii-xvi of book i) to the Filipinos. Those chapters here follow.]



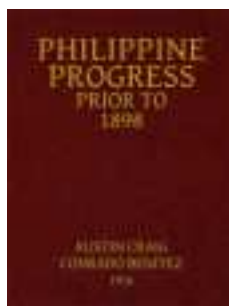
Chapter IV

25. Although these are islands it will not be necessary to fatigue the mind by discussing (as do San Agustin and other authors in respect to other islands and to America) whence and how people and animals came to them. For if some of these islands have been, at any time since the flood, part of a continent, from that time men and animals could remain in them; while if they have always been islands, the nearness of some of them to others, and of some of them to the mainland of Asia, whence began the propagation of the human race and the settlements of the descendants of Noah, is sufficient reason why some of them could come to settle these regions. And that this was really so, and that the principal settler of these archipelagoes was Tharsis, son of Javan, together with his brothers, as were Ophir and Hevilath of India, we see in the tenth chapter of Genesis, which treats of the dispersion of peoples and the settlement of countries, as we establish in another place.

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155. Origen de los indios de el Nuevo Mundo e Indias Occidentales. By Gregorio Garcia. Con Priviligio. P. 37. 1607
https://archive.org/details/bub_gb_OmizA2j2bK8C/page/n7/mode/2up/search/ophir

156. The Philippine Islands, 1493-1898 - Volume 40 of 55, 1690-1691, By Francisco Colin, Francisco Combos, Gaspar de San Aguston and Dominican Gregorio Garcia located Ophir in Moluccas and the Philippines. Edited By: E.H. Blair J.A. Robertson. Appendix: Ethnological Description of the Filipinos. Chapter IV. ebook: P. 38.
<https://www.gutenberg.org/files/30253/30253-h/30253-h.htm>



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A THOUSAND YEARS OF PHILIPPINE HISTORY BEFORE THE COMING OF THE SPANIARDS

By Austin Craig

The Philippine History of which one is apt to think when that subject is mentioned covers hardly a fourth of the Islands' book-recorded history.

These records are not the romantic dream of a Paterno that under the name Ophir the Philippines with their gold enriched Solomon (10th century B. C.). There are solid grounds than any plausible explanations that Manila hemp (abaka) was Strabo's (A. D. 21) "ta seetika," the cloth made of "a k



Notes and Documents

The Reputation of Sebastian Cabot

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THE CONTRIBUTION OF Sebastian Cabot to the discovery of North America and his voyage of exploration to Arctic regions in the reign of Henry VII in search of a passage to Cathay have long been a subject of debate among historians. Nineteenth-century writers eulogized Sebastian as the discoverer of North America until the publication of documents from the archives of Venice and Milan drew attention to his father's leading role in the voyages of 1497 and 1498. An extensive search in English archives failed to produce a shred of evidence of any voyage led by Sebastian. His stock sank very low in consequence. Henry Harrisse, in particular, conceived an almost paranoiac hatred of the Venetian, lambasting him as an unfilial son who stole his father's glory—a cheat, a liar and a charlatan.¹ The rehabilitation of Sebastian Cabot was begun by one of his own countrymen, Carlo Errera, then a young scholar at the beginning of his career. Following the publication of an extract from a *relazione* in the Venetian Senate in 1536 by Marcantonio Contarini, the Venetian ambassador to Spain, Errera showed the voyage discussed by Sebastian with the ambassador must have been made in 1508-9, long after the death of his father.² Since then, Sebastian has generally been credited with an expedition to high latitudes in 1508-9, during which voyage, according to a statement he made in his old age to Richard Eden, he was compelled to turn back through the faint heart and cowardice of Thomas Spert.

Nevertheless, there are still grave doubts about the truth of Sebastian's claims. Charters for exploration and grants of pensions for discoveries made by the members of an Anglo-Portuguese syndicate in Bristol in the first decade of the sixteenth century have emerged from English archives, but no such charter or reward for Sebastian has hitherto been found—merely the grant of an annuity of £10, dated 3 April 1505, for services to the king about the port of Bristol.³ Moreover, the accounts of his voyage

¹ For example, see H. Harrisse, 'The outcome of the Cabot quater-centenary', *American Hist. Rev.*, iv (1898), 61; Harrisse, 'Sebastien Cabot, pilote-major de Charles-Quint', *Revue historique*, cii (1909), 1-16 and other writings by the same author.

² C. Errera, 'I viaggi di Giovanni e di Sebastiano Caboto nell'Atlantico settentrionale', *Bollettino della società geografica italiana*, 3rd ser., vi (1893), 387-414, 751-2. Anglo-Saxon historians have always given the credit for establishing the date of Sebastian's 1508-9 voyage to G. P. Winship, but he acknowledged Errera's publication in 'Sebastian Cabot, 1508', *Geog. Jour.*, xiii (1899), 205.

³ A. P. Newton, 'An early grant to Sebastian Cabot', *Eng. Hist. Rev.*, xxvii (1922), 364-5.



NOTE: We use this as this is a perfect example of what is called scholarship but merely represents scoffing in ignorance. Cabot sailed for England and that is not up for debate. However, why would they attack his record? That is because he sailed for the Spanish after leaving Britain and to locate Ophir and Tarshish in Southeast Asia just North of Moluccas and South of Japan and China. Not really difficult but notice that is not British territory. It is not Malaysia nor India for certain and their claims proven wrong by their own. However, this is the kind of muddying of the waters that continues in British scholarship because it is the only tactic they have to discredit and confuse because they cannot prove any of their shallow claims. They cannot disprove the Spanish documentation nor have they really attempted to so they attempt to discredit one who proves them wrong. It is deflection. This book however will cause them to deal with the weight of this overwhelming evidence and expect they will be continuing the same tactics as they have nothing in way of truth to build a foundation for a case. Let's see what the British Encyclopedia has to say.

157. Philippine Progress Prior to 1898 . By Austin Craig and Conrado Benitez. Of the College of Liberal Arts Faculty of the University of the Philippines. Philippine Education Co., Inc., Manila, 1916. P. 92. Citing Works on Conjectural Anthropology, Former Prime Minister Pedro A. Paterno. Mojares 2006, p. 85.

<https://quod.lib.umich.edu/p/philamer/ASF9826.0001.001?rgn=main;view=fulltext>

159. "The Reputation of Sebastian Cabot". By Ruddock, Alwyn A. (1974). Institute of Historical Research. University of London. 47: 95–99. <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1468-2281.1974.tb02183.x>



Sebastian Cabot
BRITISH NAVIGATOR

WRITTEN BY: The Editors of Encyclopædia Britannica
[See Article History](#)

Sebastian Cabot, (born c. 1476, [Bristol](#), Gloucestershire, Eng., or Venice—died 1557, London), navigator, explorer, and cartographer who at various times served the English and Spanish crowns. He may have accompanied his father, [John Cabot](#), on the first English voyage to [North America](#) (1497), which resulted in the discovery of the Labrador coast of Newfoundland (mistaken at the time for the coast of China).

Although facts concerning his early life remain obscure, Cabot was a cartographer to King [Henry VIII](#) in 1512, when he accompanied the English army sent to aid King [Ferdinand II](#) of Aragon against the French. Because of his knowledge of the northeast coast of North America, he was commissioned a captain in the Spanish navy, but Ferdinand's death canceled a voyage he was to command in 1516. His services were retained by the Holy Roman emperor Charles V, and in 1518 he

NOTE: They can question whether he sailed for Britain but he most certainly was a British cartographer who, then, sailed for Spain to go to Ophir and Tarshish in essentially the Philippines. Of course, he never made it there. Even the previous report clarifies that he was on the payroll of the British government regardless of how much. For a British cartographer to leave Britain upending their position on Ophir and Tarshish and to sign a contract with Spain specifically to go to East Asia especially to Ophir and Tarshish is monumental. It is clear the British had no coherent position when their own knew better especially a mapmaker and explorer.

133. "Sebastian Cabot, BRITISH NAVIGATOR." Encyclopædia Britannica. Last Updated Nov. 5, 2018. <https://www.britannica.com/biography/Sebastian-Cabot-British-navigator>





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After midday, as I wished to return to the ships, the king, with the other chief men of the island, desired to accompany me in the same *balongoi*, going by the same river; on its right bank I saw on an eminence three men hanging to a tree, the branches of which had been cut off. I asked of the king what those unhappy people were, he answered me that they were malefactors and thieves. These people go naked like their neighbours. In this island are found pigs, goats, fowls, rice, ginger, and other things which were common to the islands named before. That which is most abundant is gold. They showed me certain valleys, making signs that there was more gold there than hairs on the head, but that as they had not iron to dig it out, it required great labour to acquire it, and which they did not choose to undergo. The king is named Raja Calanao.

This part of the island called Chipit is the same land as Butuan and Calagan, it passes above Bohol, and borders on Massava. Its port is good enough; it is in 8° N. latitude, and 167° of longitude from the line of demarcation; it is fifty leagues distance from Zubu. Towards the North-west is the island of Lozon,^[197] which is at two days' distance; a large island, to which come to trade every year six or eight junks of the people called Lequi.^[198]

https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage

11/79

117. "The First Voyage Round the World by Antonio Pigafetta." 1522. translated by Lord Stanley of Alderley. ebook: P. 108.

https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage

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who ought to have more care of it. For this is certain, that either the power of the King of Achem is utterly to be ruined, or by it we shall be miserably expelled out of the countries we have conquered all along the southern coast, as Malaca, Bauda, Maluco, Sunda, Borneo, and Timor, and northwards China, Japan, and the Leguios, as also many other parts and

P. 61

OF FERDINAND MENDEZ PINTO.

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the coast, we discovered a good haven eastward where in the Island of Cambogia, distant some six leagues from the firm land, we met with a junk of Leguios, that was going to the kingdom of Siam, with an embassadour from the Nawlatuquin of Lindau, who was Prince of the Island of Tosa, and that had no sooner

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storm would never suffer us after to recover it again, we were forced to make with full sail towards the islands of the Leguios, where the pirate, with whom we went, was well known, both to the King, and those of the country; with this resolution we set our selves to sail through the Archipelage of these islands, where notwithstanding we could not make land, as well for that we wanted a pilot to steer the vessel, ours being slain in the last fight, as also because the wind and tide was against

P. 259

of our country. The first thing he propounded was, how he had learned from the Chineses and Leguios, that Portugal was far richer and of a larger extent, then the whole empire of China, which we confirmed unto him. The second, how he

P. 262

whole island of Jappan there were above three hundred thousand harquebuses, and that they alone had transported of them in the way of trade to the country of the Leguios, at six several times, to the number of five and twenty hundred; so

P. 265

dise, but above all an infinite number of commodities, which were come thither from the Indiaes in above an hundred vessels of Cambaya, Achem, Melinda, Ceilam, and of all the Streight of Mecqua, of the Leguios, and of China. As for gold, silver, precious stones, and jewels, that were found

P. 308

211

THE VOYAGES AND
ADVENTURES OF FERDINAND
MENDEZ PINTO, THE PORTUGUESE.

DONE INTO ENGLISH
BY HENRY COGAN.

LONDON: T. FISHER UNWIN.
NEW YORK: MACMILLAN & CO.

MOORE, KERR, SMITH, & CO.
PRINTERS, 15, N. BROADWAY, N.Y.

211. "The Voyages and Adventures of Fernando Mendez Pinto, The Portuguese." Done Into English By Henry Cogan. London: T. Fisher Unwin. New York: Macmillan & Co.. 1888. pp. 61, 77, 259, 262, 265 and 308.

<https://archive.org/details/cu31924077183410/page/n14/mode/2up>

course was shifted one point to the north, but reaching 13 degrees N the next day, the squadron again headed due west. Clearly Magellan was striking for a landfall north of the Moluccas...his target could have been Luzon...Lequios"=

Author Tim Joyner felt that Magellan had mistakenly believed that Lequios was Luzon of the Philippine islands, but could it also have been an accident that he had Black Henry with him, a slave Magellan had acquired from Malaysia years earlier, who could speak the dialect of the natives of that island? It seems more like Ferdinand Magellan had set a very specific course for a very specific island.

Explorer and writer Ferdinand Mendes Pinto who travelled in service to the Portuguese crown and in association with the Jesuit Missionaries, recounted in his journal, how he had been shipwrecked on the island of Lequios while passing through the Malay Archipelago. He described the Lequios as a land belonging to a large group of islands that had abundant resources of gold and silver. In his journal he had the audacity to give details on Lequios, putting it in the latitude of 8N20 on a meridian similar to that of Japan. Given these directions, Lequios would be at the very heart of the Philippines. The story of his shipwreck on Lequios was deemed so outrageous that it was omitted from his book when it was first published. =

The historicity of the Phoenician civilization reaching as far east as the Philippines is currently not recognized. According to the Phoenicians.info website, "Nothing of a positive nature appears to be known of any Phoenician settlement on the Red Sea, or in countries further east; but, considering the importance of Phoenicia's commerce in those parts, and the enterprise of its traders, it is by no means improbable that such may have existed." Such thinking as this remains the common consensus, however, the statement that there is no evidence of Phoenician settlement east of the Red Sea is no longer true. "It appears that the Persian Gulf had been opened out to Phoenician navigation as three places were found there which bore similar if not identical names with those of Phoenicia, Tylos or Tyros, Aradus, and Dora (Strab. xvi. pp. 786, 784, comp. l. p. 42), in which were temples resembling those of Phoenicia (comp. Kennick, *Phoenicia*, p. 48)." =

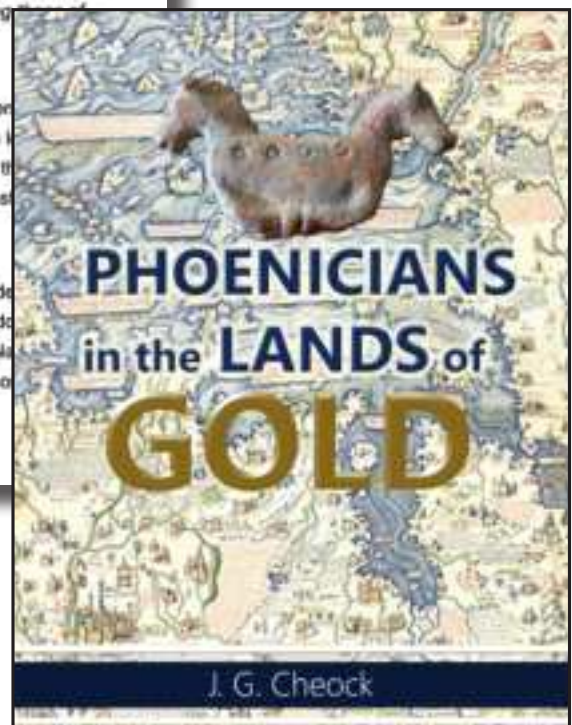
The most logical way for Phoenician ships to have reached the Persian Gulf would have been launching from an accessible Red Sea port, such as that of Berenice. Then sailing down the Red Sea, they would have exited through the Gulf of Aden and into the Indian Ocean. From the Indian Ocean, it would have taken as much effort to sail into the Persian Gulf as it would to coast the shores of India that were full of exotic trade goods of high demand in the Western lands.

Phoenician ships would have passed numerous kingdoms of India, offering their various trade goods down south to the Cape of Comorin and Ceylon (Sri Lanka), where the maritime Kingdom of Chryse carried the gold from Chryse. Iron age archaeological evidence shows that the Tamil Nadu had been carrying on Trade with the Philippines since 1000 BC, around the same time as Solomon's reign.

Phoenicians in the Lands of Gold

Shout out to local author in the Philippines. Though we do not agree with Ms. Cheock on a host of things such as China being Tarshish especially which has no Biblical root whatsoever, we appreciate her efforts. This book is worth reading for everyone. Notice, she goes on to frame this chapter was removed from Pinto's first printings. Why? Well, you can decide why anyone would wish to censor history in such a manner. We keep finding that as a theme as one would typically find with control paradigms. The same goes for the many authors especially British on this topic who have muddled the waters for centuries with nonsense as they read the history and then ignore what it says just as many use the Bible unfortunately. However, when you remove the layer of smoke, the conclusion is not debatable but extremely obvious.

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398. "Phoenicians in the Lands of Gold." By J.G. Cheock. P.11. Citing Rebecca Catz, trans. The Travels of Mendes Pinto by Fernao Mendes Pinto. University of Chicago Press. 1989.

<https://www.scribd.com/document/395865025/Phoenicians-in-the-Lands-of-Gold>

198

Google Translate Portuguese to English:

P. 91

How Jorge Mazcarenhas foyed the land of the Lequios odo that passed there **After Fernao Perez (PINTO) was in Cantao (CANTON) I knew that past the city of Catao there was a very big land in the south-east called Lequia very rich land of gold & silver silks loose & woven porcelain & other goods like in China & so auu there**

P.92

great merchants And let me know if it was so Jaa lorge Mazcarenhas who foyed having the city called Chincheo in which it seems that there are more wealthy people than in Canton & that more police are coming & I knew that there was a cadan in the four jungles to Malacca before q out of the rey of Portugal loaded with gold & silver in bars & dogs other goods richer qa from China & return goods from India & in fear of ours will not be there anymore & the Chinese will be the best of these goods & so they will buy well the ones that lorge mazcarenhas leuaua & he prouocado them to say that hiriao from there to Malacca But they will not do it then but in that place esteue found a lot of friendship & good cooperation in the people of that land that he gia & alua & all feriosa & treated muyto good

LIVRO III. CAPITULO XL. 91
 eadas porq os q as fazião fugirão sabêdo q se tornaua.
 E vdo ele q nã vinha ho senhor Darracão nem seu recado não quis mais esperar & partiose pera a ilha de Ceilão onde sabia q ho Governador auia de ir fazer hũa fortaleza. E partido leuantouelhe Iohão fidalgo, & tornou-se aa boca deste rio Darracão a fazer presas e naos que sabia q auião de sair delle, & pera dissimular maldou hũ presente ao senhor Darracão por deus dos nossos, mandandolhe dizer que ho capitão mór ho deixara ali pera assentar paz coele por quanto não podera esperar sua vinda por ser tarde & ter muyto q fazer e outra parte. E vendo ho senhor Darracão os nossos que lhe leuário este recado com ho presente mandou os logo matar: & ja que se não pode vingar no capitão mór quilo fazer e Iohão fidalgo, maldando muytas lancharas & calaluzes com gente de guerra pera que ho tomassem, q assi ho ouuerão de fazer se nosso senhor ho não liurara milagrosamente, pelejando com os inimigos quasi todo hũ dia em que quasi ho tenerão entrado & lhe ferirão corêta dos seus, & não teue outro remedio se não cortar as amarras com que estava surto, & com ho vento que ventaua acolheose sem os inimigos ho poderem alcançar, & dali se foy & andou por outras muytas partes em que lhe matário algũs homẽs & catigarão outros sem fazer nenhũa presa, & por derradeyro tornou-se a India onde gouernaua Diogo lopez de sequeyra que lho perdoou.

CAPITULO XL.

De como Iarge mazcarenhas foy a terra dos Lequios & do que lá passou.

Depois de Fernão perez estar em Cantão soube que passada a cidade de Cãtão hia hũa terra muy grande ao sueste q se chamaua Lequia: terra muyto rica dourro & de prata, sedas soltas & tecidas, porcelanas & outras mercadorias como na China: & por isso auia lá

M 2

92 DA HISTORIA DA INDIA.
 grandes mercadores. E pera saber se era assi mandou-lha lorge mazcarenhas que foy ter a hũa cidade chamada Chincheo, em que lhe pareceo que auia mais rica gente que em Cantão, & que vauado de mais polieia, & soube que dali hãdo cadũo quatro jungos a Malaca antes q fãsse del rey de Portugal carregados doura & de prata em barras, & cõ outras mercadorias mais ricas q a da China, & trazião em retorno mercadorias da India, & com medo dos nossos não forão las mais: & da China se prouio das suas mercadorias, & por isso cõperão bem as que lorge mazcarenhas leuaua, & ele os prouocou a dizerem que hiriao dali por diante a Malaca. Mas não ho fizeram depois assi, parem em quillo ali esteue achou muyta amizade & boa cõuerção na gente daquela terra, que ho gétia & alua & toda fermeza, & tratasse muyto bem.



198. Historia do descobrimento e conquista da India pelos Portvgveses, Volumes 4-5. By Fernao Lopes de Castanheda. Chapter 40. pp. 91-92. Lisbon. Na Typographia Rollandiana. 1883.

<https://books.google.com.ph/books?id=0UcbAAAAYAAJ&pg=PA319&lpg=PA319&dq=castanheda,+IV,+XL,+91+lequios&source=bl&ots=Oux-gYLhCH&sig=AC-fU3U0pdoB7ww35izZF1bEMc6-kud-Fpg&hl=en&sa=X&ved=2ahUKEwi9yZ2T4ozoAhXFGKYKHareDhQQ6AEwA3oECAoQAAQ#v=onepage&q=castanheda%2C%20IV%2C%20XL.%2091%20lequios&f=false>



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JAPAN

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Among the *Legujs* Malacca wine is greatly esteemed. They load large quantities of one kind which is like brandy, with which the Malays make themselves [so drunk as to run] amuck. The *Legujs* bring swords worth thirty *craxulas* each, and many of these.

[JAPAN]

The island of Japan (*Jampon*⁴), according to what all the Chinese say, is larger than that of the *Legujs*, and the king is more powerful and greater, and is not given to trading, nor [are] his subjects. He is a heathen king, a vassal of the king of China. They do not often trade in China because it is far off and they have no junks, nor are they seafaring men.

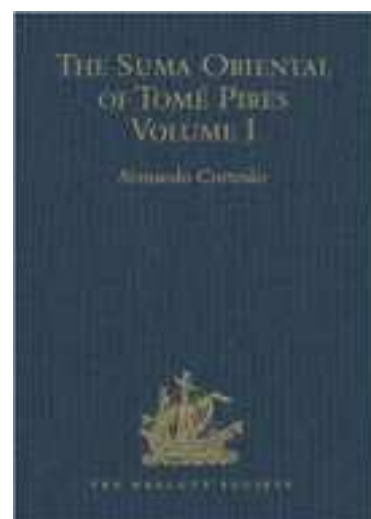
The *Legujs* go to Japan in seven or eight days and take the said merchandise, and trade it for gold and copper. All that comes from the *Legujs* is brought by them from Japan. And the *Legujs* trade with the people of Japan in chulks, fishing-nets² and other merchandise.

Island of
Japan
(Jampon)

² *Pirand*, or *pirandus* as written by Pires, is an Indian cotton cloth.

⁴ This is the first European reference to the Philippine Archipelago, called *Japão* from its largest and north-westernmost island, Luzon. The Philippine Islands are called 'by the Indians *Lapon*, from the principal island which is called *Lapon*', as Pyrard de Laval (II, 171) says he learned from the Portuguese. Galvão (p. 239) informs us that in June 1545 a Portuguese called Pero Fidalgo left the city of Borneo on a junk, and by contrary winds was driven towards the north, where he found an island in nine or ten degrees, which they called *das Lapes*, because its inhabitants were thus named. This voyage is recorded in the atlases of Luis and Doumdo, in an inscription on a fanciful drawing named *Costa de Lapa* (Luis, 1569) or *COSTA LAPON* (Dourado, 1580), which reads: *costa de lapaes e lapa por onde p^o fidalgo vindo de borneo saiu junto do chis e correu com temporal ao longo della até tomar Borneo* (Luis; similarly in Dourado). Assuming with the possible representation of Luzon by the *Moaqui* inscribed by Rodrigues (map fol. 36) as a part on the north coast of Borneo (see Appendix II), this is the first time *Lapues* appears on a map, though the south-east part of the Philippines had already been represented on Torreda's map of 1522, as a consequence of Magellan's expedition. After that the Pentrose map and the map of c. 1540 have a much better representation of the southern part of the archipelago, which gradually improved in successive maps. Galvão gives the date of the first known Portuguese visit to Luzon, but it is quite likely that some other Portuguese ship on the China voyage had called before at the *Lapes*, either on purpose or by accident. The 'Account of the Genoese Pilot' (Leone Pancalifo) says that when, in March 1521, Magellan's expedition arrived at the small island

of Malhou, in the south-eastern Philippine Islands, the natives informed them that 'they had already seen there other men like them', which suggests that possibly even before 1521 the Portuguese had visited the archipelago. (Cardinal Bursiva edition, *Obras completas*, VI, 126).





LEQUIOS
LUCOES
LEQUH
HEBREW

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Blue Letter Bible KJV

Lexicon :: Strong's H3948 - *leqach*

לקח

Transliteration	Pronunciation
leqach	leh'-kakh (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From לקח (H3947)

Dictionary Aids

TWOT Reference: 1124a

KJV Translation Count — Total: 9x

The KJV translates Strong's H3948 in the following manner: doctrine (4x), learning (4x), fair speech (1x).

Outline of Biblical Usage [?]

- I. learning, teaching, insight
- A. instruction (obj)
- B. teaching (thing taught)
- I. teaching-power
- II. persuasiveness

Blue Letter Bible KJV

Lexicon :: Strong's H3947 - *laqach*

לקח

Transliteration	Pronunciation
laqach	lä-kakh' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1124

KJV Translation Count — Total: 965x

The KJV translates Strong's H3947 in the following manner: take (747x), receive (61x), take away (51x), fetch (31x), bring (25x), get (6x), take out (6x), carry away (5x), married (4x), buy (3x), miscellaneous (26x).

Outline of Biblical Usage [?]

- I. to take, get, fetch, lay hold of, seize, receive, acquire, buy, bring, marry, take a wife, snatch, take away

Blue Letter Bible KJV

Lexicon :: Strong's H3949 - *liqchiy*

לקחי

Transliteration	Pronunciation
Liqchiy	lik-khee' (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	From לקח (H3947)

KJV Translation Count — Total: 1x

The KJV translates Strong's H3949 in the following manner: Likhi = "learning"

Outline of Biblical Usage [?]

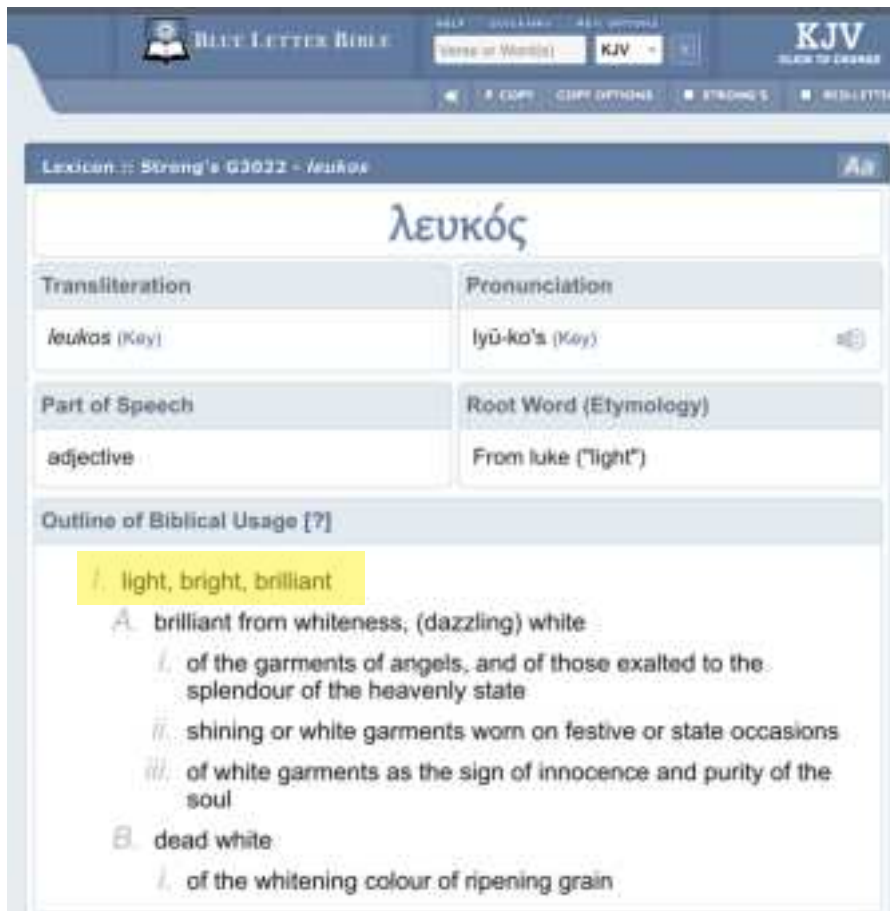
- I. Likhi = "learning"
- A. son of Shemida and grandson of Manasseh

Strong's Definitions [?]

לקחי Liqchîy, lik-khee', from H3947; learned; Likchi, an Israelite:—Likhi.

162. Strong's Concordance "Leqach" #3948. "Laqach" #3947, "Liqchiy" #3949. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=H3948&t=kjv>
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=H3947&t=kjv>
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=H3949&t=kjv>



Lexicon :: Strong's G3022 - λευκός

λευκός

Transliteration	Pronunciation
leukos (Key)	lyū-ko's (Key)
Part of Speech	Root Word (Etymology)
adjective	From luke ("light")

Outline of Biblical Usage [?]

- I. light, bright, brilliant
 - A. brilliant from whiteness, (dazzling) white
 - i. of the garments of angels, and of those exalted to the splendour of the heavenly state
 - ii. shining or white garments worn on festive or state occasions
 - iii. of white garments as the sign of innocence and purity of the soul
 - B. dead white
 - i. of the whitening colour of ripening grain



LEUKOS GREEK

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Tagalog-Dictionary.com

hiram •

* manghiram, humiram, hiramín (mang-um--in) to borrow, to ask for a loan. Humiram ng pera sa bangko ang negosyante. The businessman borrowed money from the bank.

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TAGALOG LANG

Learn Tagalog online!

Ilokano is a language very distinct from **Tagalog**. Various spelled as *Ilocano*, *Ilokano*, *Ilocano*, *Iloko*, *Iloko* or *Iloko*, it is the third most-spoken language in the Philippines.

The ancestors of the Ilokano people arrived in the Philippines by *viray* or *birog*, meaning 'boat'. The word *Ilokano* comes from *ilo* ('from') and *loco* ('bay'). The Ilocanos are 'people of the bay.' Today they refer to themselves as *Santo*, a contraction of the Ilokano phrase *sao mi diloy*, "our language here".

163. "Leukos." Strong's Concordance #G3022. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=k-jv&strong=g3022>

164. "Hiram." tagalog-dictionary.com.

<https://www.tagalog-dictionary.com/search?word=hiram>

165. "Ilokano." tagaloglang.com.

<https://www.tagaloglang.com/ilocano/>



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167. "Ancient chicken DNA reveals Philippines home to Polynesians." By Rosalinda L. Orosa. The Philippine Star. March 18, 2014. <https://www.philstar.com/breaking-news/2014/03/18/1302318/ancient-chicken-dna-reveals-philippines-home-polynesians>

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Researchers discover fossil of human older than Tabon Man

Published August 1, 2010 9:07pm

By **HOWIE SEVERINO**, GMAnews.TV 
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Move over, Tabon Man. Callao Man is here. Evidence has emerged that the islands comprising the Philippines could have been inhabited by humans more than a dozen millennia before the so-called Tabon Man of Palawan, long thought to be the archipelago's earliest human remains. A team of archaeologists led by Dr. Armand Mijares of the University of the Philippines-Diliman has confirmed that a foot bone they discovered in Callao Cave in Cagayan province was at least 67,000 years old. Tabon Man's remains were a relatively young 50,000 years old.

"So far this could be the earliest human fossil found in the Asia-Pacific region. The

advertisement

WE PUT CELEBRITIES


The foot bone discovered in Callao Cave was a mere 61 millimeters or 2.4 inches. Photo courtesy of Dr. Armand Mijares.

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168. "Researchers discover fossil of human older than Tabon Man." By Howie Severino. GMAnews. August 1, 2010. <https://www.gmanetwork.com/news/news/nation/197541/researchers-discover-fossil-of-human-older-than-tabon-man/story/>

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Science

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Ancient DNA has revealed the origins of the first Polynesians, who settled remote Pacific islands in outrigger canoes. STEPHEN ALVAREZ/NATIONAL GEOGRAPHIC CREATIVE

'Game-changing' study suggests first Polynesians voyaged all the way from East Asia

By Ann Gibbons | Oct. 3, 2016, 11:00 AM

In the new study, an international team extracted ancient DNA from the skeletons of four ancient women from the islands of Vanuatu and Tonga, dated to 2300 to 3100 years ago, including three directly associated with the Lapita culture. The team sequenced the DNA at up to 231,000 positions across the genomes of each skeleton and compared the sequences to those of nearly 800 present-day people from 83 populations in East Asia and Oceania.

“All the evidence from different disciplines has come together ... the genomics has clinched it.”

Peter Bellwood, archaeologist, Australian National University in Canberra

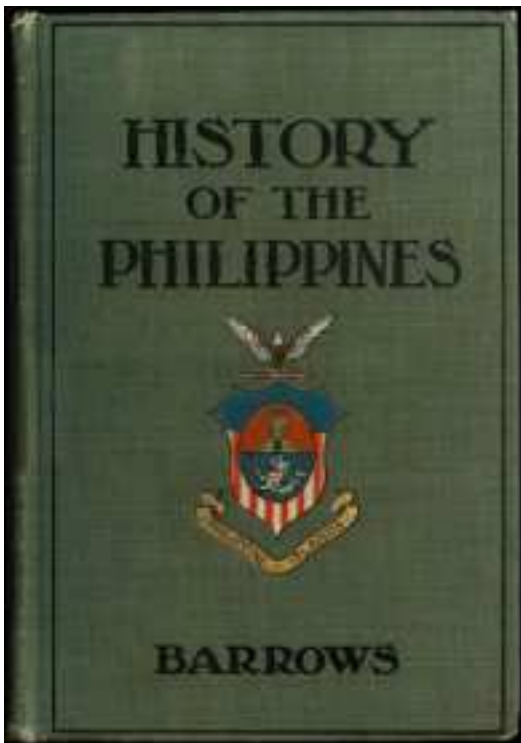
The four women were from a distinct population that had no evidence of mixing with the ancestors of people living in Papua New Guinea today, as the team reports in *Nature* this week. Instead, the women shared all their ancestry with the indigenous Atayal people in Taiwan and the Kankanaey people in the Philippines. “The Lapita have no evidence for Papuan ancestry,” says co-author Pontus Skoglund, a postdoc in David Reich’s lab at Harvard Medical School in Boston. That suggests that their ancestors rode the fast train, sweeping all the way to Oceania without mixing with Melanesians on the way.

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123. “‘Game-changing’ study suggests first Polynesians voyaged all the way from East Asia.” By Ann Gibbons. Science Magazine. American Association for the Advancement of Science. Oct. 3, 2016.

<https://www.sciencemag.org/news/2016/10/game-changing-study-suggests-first-polynesians-voyaged-all-way-east-asia>



169

The Tagalog Language.—It should be a matter of great interest to Filipinos that the great scientist, Baron William von Humboldt, considered the Tagalog to be the richest and most perfect of all the languages of the Malayo-Polynesian family, and perhaps the type of them all. "It possesses," he said, "all the forms collectively of which particular ones are found singly in other dialects; and it has preserved them all with very trifling exceptions unbroken, and in entire harmony and symmetry." The Spanish friars, on their arrival in the Philippines, devoted themselves at once to learning the native dialects and to the preparation of prayers and catechisms in these native tongues. They were very successful in their studies. Father Chirino tells us of one Jesuit who learned sufficient Tagalog in seventy days to preach and hear confession. In this way the Bisayan, the Tagalog, and the Ilocano were soon mastered.

[91]

In the light of the opinion of Von Humboldt, it is interesting to find these early Spaniards pronouncing the Tagalog the most difficult and the most admirable. "Of all of them," says Padre Chirino, "the one which most pleased me and filled me with admiration was the Tagalog. Because, as I said to the first archbishop, and afterwards to other serious persons, both there and here, I found in it four qualities of the four best languages of the world: Hebrew, Greek, Latin, and Spanish; of the Hebrew, the mysteries and obscurities; of the Greek, the articles and the precision not only of the appellative but also of the proper nouns; of the Latin, the wealth and elegance; and of the Spanish, the good breeding, politeness, and courtesy."²



Contextualising the Teaching of Biblical Hebrew¹

Stephen H. Levinsohn
SIL International



1. Introduction

Last autumn, I was in the Philippines for a 'discourse for translation' workshop on Exodus 1-12. All the Filipino MTTs in the workshop had previously studied Hebrew at seminary in Manila and I was already aware, from previous workshops in the country, of two important features that N.W. Austronesian languages of that country share with Biblical Hebrew:

- they are VS/VO languages (see §2);
- they are aspect-prominent languages (see §3).

In addition,

- they are pro-drop languages (see §4).

My starting point in the workshop was therefore the above points of similarity between Hebrew as the source language (SL) and the participants' mother tongues as receptor languages (RLs). They analysed the RL texts they had brought to the workshop and found that variations in the order of constituents were indeed consistent with the way constituents are ordered in VS/VO languages. They also learnt that the same variations are found in Biblical Hebrew. In similar fashion, they observed that verbs in their texts were marked for aspect, rather than tense, and that the same is true of Hebrew.

Although the participants observed these parallels between the SL and their mother tongues, they also brought to the workshop certain contradictory assumptions that they had internalised about Hebrew—assumptions that I had to keep on countering. It eventually transpired that their seminary professors had made little or no reference to the similarities between Biblical Hebrew and Philippine languages. Instead, they had taught Hebrew from the same textbook (Weingreen 1959) that I had studied in the 1960's and, consequently, had employed traditional terms developed for tense-prominent SVO languages of Northern Europe that are not pro-drop and do not relate readily to languages of the Philippines.

At the end of the workshop, one mother tongue translator (MTT) remarked that, had he known of the parallels between Philippine languages and Biblical Hebrew, he would have found the learning of the latter much easier. His remark led me to raise the matter with a couple of seminary professors who teach Hebrew in Manila. It also prompted me to offer this paper to BT2010, since it may well be the case that others who are responsible for teaching Hebrew to aspiring translators of the Old Testament have not thought of exploiting similarities with the RLs, either. I am thinking particularly of countries in Africa and the Indian sub-continent where languages are spoken that are aspect-prominent, as well as Mexico, with its many minority languages of the VS/VO type.

I start, then, with a brief discussion of constituent order in VS/VO languages. I then turn to Bhat's (1999) distinction between tense-prominent, aspect-prominent and mood-prominent languages, before making some brief remarks about pro-drop languages. Each section includes some observations about how a valuable course book such as John Dobson's (2005) *Learn Biblical Hebrew* could be adapted to different language situations around the world.

¹ This paper was presented at the 2010 Bible Translation (BT2010) conference held at Horsleys Green, UK in July 2010 under the auspices of the European Training Programme (ETP) of SIL International.



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Verb form	Person	Masculine	Feminine	Masculine	Feminine
	1st	נִחַלְתִּי - נִחַלְתְּ pulagti I was divided	נִחַלְתְּ - נִחַלְתְּ pulagti I was divided	נִחַלְתִּי - נִחַלְתְּ pulagti I was divided	נִחַלְתְּ - נִחַלְתְּ pulagti I was divided
Past tense	2nd	נִחַלְתָּ - נִחַלְתָּ pulagti you m. sg. were divided	נִחַלְתְּ - נִחַלְתְּ pulagti you f. sg. were divided	נִחַלְתָּ - נִחַלְתָּ pulagti you m. pl. were divided	נִחַלְתְּ - נִחַלְתְּ pulagti you f. pl. were divided
	3rd	נִחַל - נִחַל pulag he / it was divided	נִחַל - נִחַל pulag she / it was divided	נִחַל - נִחַל pulag they were divided	נִחַל - נִחַל pulag they were divided
Present tense / Participle		נִחַל - נִחַל pulag I am / you m. sg. are / he / it is divided	נִחַל - נִחַל pulag I am / you f. sg. are / she / it is divided	נִחַל - נִחַל pulag we / you m. pl. / they m. are divided	נִחַל - נִחַל pulag we / you f. pl. / they f. are divided
	1st	נִחַל - נִחַל pulag I will be divided	נִחַל - נִחַל pulag I will be divided	נִחַל - נִחַל pulag we will be divided	נִחַל - נִחַל pulag we will be divided
Future tense	2nd	נִחַל - נִחַל pulag you m. sg. will be divided	נִחַל - נִחַל pulag you f. sg. will be divided	נִחַל - נִחַל pulag you m. pl. will be divided	נִחַל - נִחַל pulag you f. pl. will be divided
	3rd	נִחַל - נִחַל pulag he / it will be divided	נִחַל - נִחַל pulag she / it will be divided	נִחַל - נִחַל pulag they m. will be divided	נִחַל - נִחַל pulag they f. will be divided

PULAG

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was Peleg	PELAG	+335	פֶּלֶג	Peleg	PELAG
for to his days	PELAG	+3117	וְעַד	peleg	PELAG
was the earth	PELAG	+776	וְעַד	peleg	PELAG
divided	PELAG	+335	פֶּלֶג	peleg	PELAG
and his brother's	PELAG	+251	וְעַד	peleg	PELAG
years	PELAG	+2334	וְעַד	peleg	PELAG
was Joktan	PELAG	+335	וְעַד	peleg	PELAG

Peleg and Pulag are the same word. Take out the vowel points added by the Masoretes in 1000 AD which Hebrew NEVER needed for thousands of years yet was still read, spoken and understood without such. They are both rendered PLG. Pulag, in fact, is the variant which fully represents the meaning of Peleg's name which is define in Gen. 10 not any concordance in origin. His name means "it was divided" or in Hebrew, Pulag is that variant. This is indisputably Hebrew and direct. Many scholars, linguists, rabbis, theologians, etc. have reached out to us on this word especially as they cannot understand how this Hebrew name branded this ancient Philippine mountain unless if it were Ophir with a connection to Israel. Notice, in this passage defining Peleg as Pulag in meaning, Ophir's father Joktan is mentioned as well. That is no coincidence.

171. "Pulag." pealim.com#1635. Gen. 10:25 KJV in Hebrew. Blue Letter Bible.

<https://www.pealim.com/dict/1635-lefaleg/>

https://www.blueletterbible.org/kjv/gen/10/25/t_conc_10025



172

HEBREW = EBER

173

Joktan and Peleg (Pulag) are the sons of Heber called out in Gen 10:21 separated from the other lineages as “all the children of Eber.” This is because the identification “Hebrew” is the very word “Eber” as Hebrews are “from Eber.” Even Josephus agrees with this yet modern Rabbis attempt to confuse many times. All the children of Eber include Joktan’s sons Ophir, Sheba and Havilah who migrated to the Philippines. They would not be Israelite Hebrews from Jacob necessarily, though there is a track for that too separately, but they would be Hebrews none-the-less just as Abraham was called the Hebrew.

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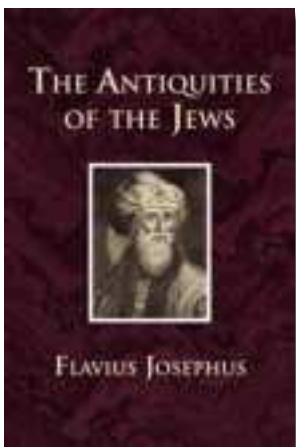
Flavius Josephus of the Antiquities of the Jews — Book I

Containing the interval of 3833 Years.
From the CREATION to the Death of ISAAC.

CHAPTER 6.

How every nation was denominated from their first inhabitants. (22)

4. Shem, the third son of Noah, had five Sons, who inhabited the land that began at Euphrates, and reached to the Indian Ocean. For Elam left behind him the *Elamites*, the ancestors of the Persians. Ashur lived at the city Nineve; and named his subjects *Assyrians*: who became the most fortunate nation, beyond others. Arphaxad named the *Arphaxadites*, who are now called *Chaldeans*. Aram had the *Aramees*, which the Greeks call *Syrians*: in *Lam* founded the *Laudites*, which are now called *Lydians*. Of the four sons of Aram, Uz founded Trachonitis and Damascus: this country lies between Palestine and Celestria. Uz founded Armenia, and Gubber the *Bactrians*; and Mesa the *Meusians*. It is now called *Charrat*. Spanish. Noh was the son of Arphaxad: and his son was *Heber*, from whom they originally called the Jews *Hebrews*. (25) Heber begat *Joktan*, and *Phaleg*. He was called *Phaleg* because he was born at the dispersion of the nations to their several countries; [An. 2528] (26) for *Phaleg* among the Hebrews signifies *division*. Now *Joktan*, one of the sons of Heber, had these sons, *Elmodad*, *Soleph*, *Aseroth*, *Jera*, *Aderus*, *Azel*, *Decla*, *Eluf*, *Abimael*, *Sabur*, *Ophir*, *Eulal*, and *Jobab*. These inhabited from Cephon, an Indian river, and in part of Asia adjoining to it. And this shall suffice, concerning the sons of Shem.



172. “Eber.” Strong’s Concordance #H5677. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H5677&t=KJV>

173. “Hebrew.” Strong’s Concordance #H5680. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H5680&t=KJV>

174. The Antiquities of the Jews — Book I . Chapter 6:4. Flavius Josephus.

<https://penelope.uchicago.edu/josephus/ant-1.html>



The Philippine Marine Biodiversity: A Unique World Treasure



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[List of Philippine endemic
marine species](#)

The Philippines forms an ocean region that has long been recognized as the world's center of marine biodiversity. With the Malay archipelago, Papua New Guinea and Australia, the country forms the 'Coral Triangle,' so-called because of the abundance of its coral reef life. Some 400-500 species in 90 genera of reef-forming corals are believed to exist in this region. Sulu-Sulawesi Sea, a 900,000-square-kilometer marine eco-region that lies at the apex of the Coral Triangle (70% in the Philippines, 20% Indonesia, 10% Malaysia), is home to some 2,500 species of fish.

A [2005 report](#) ([Carpenter 2005](#)) suggests that the Philippines is not only part of the center but is, in fact, the epicenter of marine biodiversity, with the richest concentration of marine life on the entire planet.

Center of the center

The [report](#) is based on a 10-year multi-disciplinary study conducted for the [Food and Agriculture Organization \(FAO\)](#) that involved 101 of world's leading authorities on marine life, and produced 2,983 maps of marine species for the western Pacific Ocean. ([ODU News 2005](#))

Kent Carpenter, [Old Dominion University](#) associate professor of biological sciences who headed the study, says, "Scientists have long known that the area in Southeast Asia that includes Indonesia, Malaysia and the Philippines holds the richest marine biodiversity. I was amazed to discover that the extreme center of this biodiversity is in the Philippines, rather than closer to the equator. However, a geographical information system (GIS)



351. http://oneocean.org/flash/philippine_biodiversity.html citing the Carpenter Report 2005. Carpenter, K.E. and V.G. Springer. 2005. Environmental Biology of Fishes (2005) 72: 467-480.

http://oneocean.org/flash/philippine_biodiversity.html#carpenter05

Carpenter Report available at: https://www.researchgate.net/publication/227112122_The_center_of_the_center_of_marine_shore_fish_biodiversity_The_Philippine_Islands



where is the center of marine biodiversity



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Local Biodiversity Outlooks - Indigenous Contributions

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The **Philippines** sits at the heart of the Coral Triangle, the global center of marine biodiversity. About halfway between the provinces of Batangas and Mindoro, the **Verde Island Passage** boasts the highest concentration of marine species in the planet. Apr 30, 2012



"Center of the Center" of Marine Biodiversity - CNN iReport

ireport.cnn.com/docs/DOC-783629

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"Center of the Center" of Marine Biodiversity - CNN iReport

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Apr 30, 2012 - The **Philippines** sits at the heart of the Coral Triangle, the global center of marine biodiversity. About halfway between the provinces of Batangas and Mindoro, the **Verde Island Passage** boasts the highest concentration of marine species in the planet.

Dive to 'the Center of the Center' of Marine Biodiversity — Positively ...

www.positivelyfilipino.com/.../dive-to-the-center-of-the-center-of-marine-biodiversit...

May 15, 2014 - This was at the Verde Island Passage, a 10-mile wide strait between Batangas in southern Luzon and the island of **Mindoro**, a cauldron of marine life so rich it is known as the center of marine biodiversity.

"Center of the Center" Of World's Marine Biodiversity - Isla Verde ...

wowbatangas.com » Towns and Cities » Batangas City

May 9, 2009 - But then, having the center of the center of marine shorefish biodiversity is a big responsibility. There is a call for all of us to act and save this ...

Expedition to the "Center of the Center" of Marine Biodiversity ...

<https://www.calacademy.org/.../expedition-to-the-center-of-the-center-of-marine-bi...>

In its largest diving expedition, Academy scientists traveled to the Philippines' Verde Island Passage.

RP chosen center of marine biodiversity - Philippine Star

www.philstar.com/news-feature/363044/rp-chosen-center-marine-biodiversity

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www.fao.org/fishery/gisfish/servlet/CDServlet?status...

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The Philippine Marine Biodiversity - OneOcean.org

www.oneocean.org/flash/philippine_biodiversity.html

The Philippines forms an ocean region that has long been recognized as the world's center of marine biodiversity. With the Malay archipelago, Papua New ...

'Center of center' - The Manila Times Online

www.manilatimes.net » Weekly » The Sunday Times Magazine

Sep 7, 2013 - We often read that the Philippines is the "center of the center" when it comes to marine biodiversity. What does this mean exactly? And what are ...

NOTE: This is an old search on Google from 4 years ago. CNN has since purged this report and link but here we have it captured. Notice, it is also widely reported by Philippine Star, Manila Times, etc. Our quote is taken from the CNN report but all are similar.

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352. "Center of the Center of Marine Diversity." CNN. April 30, 2012.



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NOVEL CORONAVIRUS IN THE PHILIPPINES TAAL'S UNREST EXP

100 scientists declare RP as world's 'center of marine biodiversity'



- Katherine Adraneda () - June 8, 2006 - 12:00am

Some 100 scientists have declared the Philippines as the world's "center of marine biodiversity" — not the Great Reef Barrier off east Australia — because of its vast species of marine and coastal resources, according to the World Bank.

However, the scientists raised the alarm that the country's marine diversity is under threat of degradation.

Based on the WB report, "Philippine Environment Monitor 2005," the Philippines appears to be using its coastal resources "in a very inefficient manner" compared to other Southeast Asian countries.



353. "100 Scientists Declare RP as World's 'Center of Marine Biodiversity.'" by Katherine Adraneda. June 8, 2006. The Philippine Star reporting on "Philippines Environmental Monitor, 2005" by the World Bank.
<https://www.philstar.com/headlines/2006/06/08/340635/100-scientists-declare-rp-world146s-145center-marine-biodiversity146>

FILIPINOS IN CHINA BEFORE 1500

WILLIAM HENRY SCOTT

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According to Chinese records, Filipinos went to China before the Chinese came to the Philippines.¹ As late as the Tang Dynasty (618-906), the Chinese had no knowledge of any land between Taiwan and Java — unless an undescribed place called Polo, southeast of Cambodia is to be identified with Borneo. The farther reaches of the South China Sea were considered the end of the world, a mysterious and dangerous region containing only a few legendary islands inhabited by dwarfs and people with black teeth.² But by the tenth century, a luxury trade in foreign exotica coming up the Champa coast (Vietnam) from Srivijaya (Palembang) and the Strait of Malacca had become such an important part of China's economy that the first emperor of the Sung Dynasty (960-1279) took steps to control it.³ An edict of 972 indicates that Mindoro (Ma-i) was part of that trade:

In the fourth year of the K'ai Pao period [972], a superintendent of maritime trade was set up in Kwangchow, and afterwards in Hangchow and Mingchow also a superintendent was appointed for all Arab, Achen, Java, Borneo, Ma-i, and Srivijaya barbarians, whose trade passed through there, they taking away gold, silver, strings of cash, lead, tin, many-colored silk, and porcelain, and

1

FILIPINOS IN CHINA BEFORE 1500

3.

The first Philippine tribute mission to China appears to have come from Butuan on 17 March 1001.⁷ Butuan (*P'u-tuan*) is described in the *Sung Shih* (*Sung History*) as a small country in the sea to the east of Champa, farther than Ma-i, with regular communications with Champa but only rarely with China. Where the text gives the sailing time to Ma-i as two days and Butuan as seven, it is obviously erroneous: there is no land east of Vietnam for 1,000 kilometers. Judging from other Sung sailing directions, Ma-i would more likely be 30 days away, and Butuan 17 days beyond that. It appeared on tribute missions again during the next five years, together with such other outlanders as Arabs, *Sannalan* [Samals?], Syrians,





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Han Nationality

As the largest ethnic group in both China and world wide, Han nationality has a population of about 1.16 billion accounting for 19% of the world's total population. Over 99% of them live in China while others live abroad in other countries like Singapore, Australia, Malaysia, Thailand, North America and many countries in Europe such as the United Kingdom of Great Britain. Han Chinese has become one of the main ethnic groups in those countries.

► Language and Character:
Chinese belongs to the Sino-Tibetan family of languages and is their language. The language is divided into seven dialects namely Mandarin, Wu Dialect, Xiang Dialect, Gan Dialect, Min Dialect, Cantonese and Hakka. In different regions, the standard of Chinese varies. The Mandarin is the standard designated language on the Chinese mainland and Taiwan; while Cantonese is the prime dialect of Hong Kong.

Chinese is written in two forms by the Han people - the traditional and simplified Chinese characters. The latter is derived from the former and is now widely and frequently used.

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Phonetic script (Hanzi Pinyin):	
Listen to pronunciation: (Mandarin = standard Chinese without accent)	 Note: This Chinese character can also be pronounced mǎi. However with a different pronunciation, the meaning of the character will change so we just put it available in this dictionary.
English translation:	MAI, MANDARIN, PULSE, VEIN
Chinese character and stroke order animation:	Character: Chinese Simplified Pronunciation: Mai (Pinyin) (Mandarin = Standard Chinese)  脉
Tags and additional information: (Meaning of individual character, character components etc.)	MAI - 脉



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Technically, the Han Chinese speak Chinese through one of seven primary dialects, which are not mutually intelligible. The most common is Mandarin.

MAI - Mandarin, pulse, arteries and veins

Mandarin: 脉 (mai) lifeline, artery

337. "Han Nationality." Travel China Guide. Last Modified Jan. 24, 2019.

<https://www.travelchinaguide.com/intro/nationality/han/>

338. "Mai Mandarin." dictionary.hantrainerpro.com.

https://dictionary.hantrainerpro.com/chinese-english/translation-mai_pulse.htm



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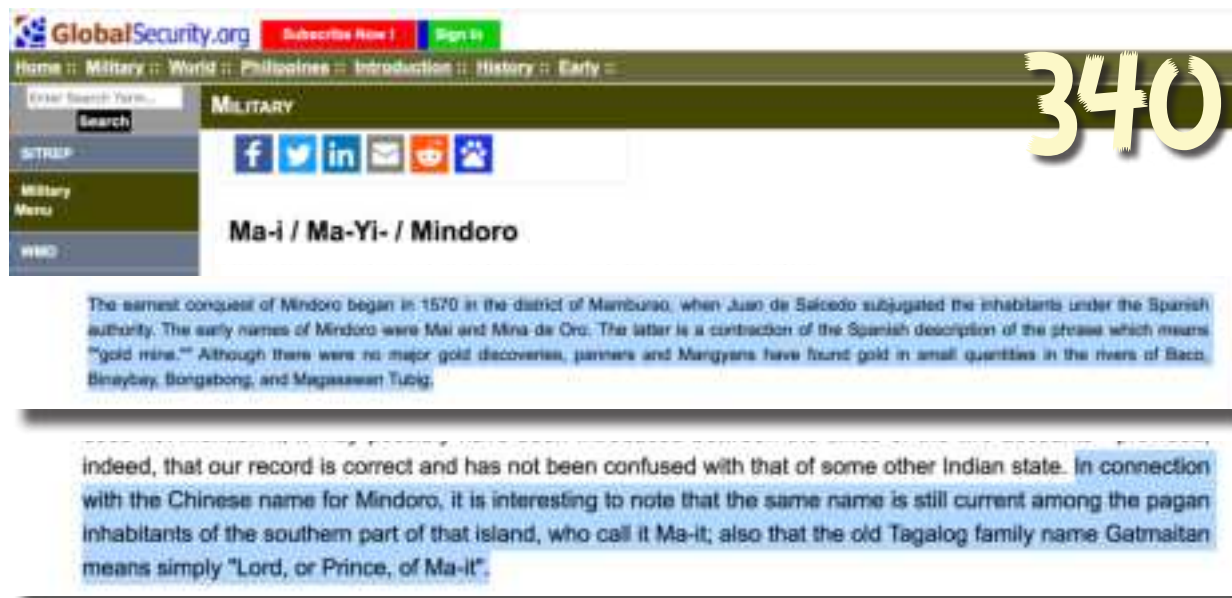
MILITARY

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Maynila / Ma-li-lu / Ma-Ni-Lu- / Manila / Luzon

Luzon ships were also plying the Manila, Fujian, Timor, and Malacca route during this period. By this time, the tung-yang chen-lu, the eastern route from the South China Sea to Sulu, Borneo, and the Moluccas was fairly well established.

Patanne noted that : "Toward the end of the Yuan dynasty (1280-1368 AD) Ma-i / Mait is replaced on Chinese maps with Lu-song (probably referring to Luzon, the biggest island in the Philippines), which during the previous period the Ming Annals recorded (as having) sent tribute missions to China." Lu-song - Luzon sent a tribute envoy named Ko-cha-lao in 1405, as recorded in the Ming Shih.(Annals of the Ming Dynasty). In "The Chinese in the Philippines, 1570-1770," historian Milagros C. Guerrero wrote: "Although the Chinese lost a large part of the Philippine trade during the middle of the 14th century, at the time when the Javanese and Madjapahit empires were most powerful, they nevertheless regained the trade during the reign of the Ming Emperor Yung Lo (1402-1424).



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Ma-i / Ma-Yi- / Mindoro

The earliest conquest of Mindoro began in 1570 in the district of Mamburao, when Juan de Salcedo subjugated the inhabitants under the Spanish authority. The early names of Mindoro were Mai and Mina de Oro. The latter is a contraction of the Spanish description of the place which means "gold mine." Although there were no major gold discoveries, miners and Mangyans have found gold in small quantities in the rivers of Bacu, Binaybay, Bongabong, and Magasawan Tubig.

indeed, that our record is correct and has not been confused with that of some other Indian state. In connection with the Chinese name for Mindoro, it is interesting to note that the same name is still current among the pagan inhabitants of the southern part of that island, who call it Ma-it; also that the old Tagalog family name Gatmaitan means simply "Lord, or Prince, of Ma-it".

339. GlobalSecurity.org. Citing The Philippines in the 6th to 16th centuries. By E. P. Patanne. Quezon City : LSA Press, Inc., 1996.

<https://www.globalsecurity.org/military/world/philippines/history-maynila.htm>

340. "Ma-i / Ma-Yi- / Mindoro." GlobalSecurity.org.

<https://www.globalsecurity.org/military/world/philippines/history-ma-i.htm>



332025 The Philippine Islands, 1493-1893: narratives by early navigators, descriptions of the islands and their peoples, their history and records of the catholic missions, as related in contemporaneous books and maps...

After sailing northwest for two days, they arrived at the island of Zibuyan, a high and mountainous land known to possess gold-mines. Without talking to any of the natives, they left that island, which is situated about fourteen leagues from the river of Panay, and went to the island of Mindoro. Among other islands passed was that of Banton, where lived certain Spaniards, who had gone there in vessels belonging to friendly Indians. The island of Banton is about fifteen leagues from Cebu. It is a small circular island, high and mountainous, and is thickly populated. The natives raise a very large number of goats here, which they sell in other places. The natives of this island of Banton, as well as those of Cebu, are handsome, and paint themselves. From the island of Banton to that of Mindoro there is a distance of about twelve leagues. The master-of-camp reached this latter place, and anchored there with all the vessels in his charge. Mindoro is also called "the lesser Luzon." All its ports and maritime towns are inhabited by Moros. We hear that inland live naked people called Chichimecos. As far as could be seen, this island lacks provisions.

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nothing could be more blameworthy than falsehood. The Moro saluted him, and said that he would not lie, and that they would fulfil their promise, little by little. And so they did, for, on that same day, four more messengers came with gold, and all entreated and begged the master-of-camp not to be offended at the delay, if there should be any. With these flatteries and promises the Moros detained us about five days, during which time we had friendly dealings and intercourse with them, although they mistrusted us to a certain extent. They had already abandoned the first town on the shore and had withdrawn to a hill about two hundred paces away. There most of them had taken their wives, children, and part of their goods, although the best part of their property was kept farther inland. This hill was so well fortified by nature, that, had it not been for the two ladders, which the Moros kept in two places, one could have ascended it only with wings. Notwithstanding all these difficulties, our Spaniards paid them friendly visits. On this little fortified spot the Moros had built their huts, as high as Mexican market-stands. They resembled a crowd of children with their holiday toys. During these five days, the Moros had, little by little, given two hundred taels of impure gold, for they possess great skill in mixing it with other metals. They gave it an outside appearance so natural and perfect, and so fine a ring, that unless it is melted they can deceive all men, even the best of silversmiths. While in this port of Mindoro the master-of-camp sought information concerning the distance to Manila and the towns which would be found on the journey. Our interpreter disagreed with the Moros of Mindoro as to the number of days it would take; but they all agreed that it was far, and that perhaps the weather would not permit us to sail thither. The natives of Mindoro added also that the Spaniards were never to go to Manila with so small a force, and that they wished us

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Article Talk

Mindoro

From Wikipedia, the free encyclopedia

History [edit]



1900 map of Mindoro Island

In past times, it has been called Ma-i or Mal by Han Chinese traders. Indigenous groups are called Mangyan. The Spaniards called the place as Mina de Oro (meaning "gold mine") from where the island got its current name. According to the late historian William Henry Scott, an entry in the official history of the Sung Dynasty for the year 872 mentions Ma-i as a state which traded with China. Other Chinese records referring to Ma-i or Mindoro appear in the years that follow.^[4]

The products that Mindoro traders exchanged with the Chinese included "beeswax, cotton, true pearls, tortoise shell, medicinal belemnites and yu-ta [jute?] cloth" for Chinese porcelain, trade gold, iron pots, lead, copper, colored glass beads and iron needles.^[4]

The island was briefly invaded by the Sultanate of Brunei and housed Moro settlements^[5] before the Spanish invaded and Christianized the population. Afterwards, the area was depopulated due to wars between the Spaniards and the Moros from Mindanao who sought to enslave the hispanized people and to re-islamize the island.^{[6][7]} Consequently, most of the



341. The Philippine Islands, 1493-1803 — Volume III, 1569-1576 by Edward Bourne, E.H. Blair, and J.A. Robertson. Vol. 3, pp. 58 and 65. <https://www.gutenberg.org/files/13616/13616-h/13616-h.htm>

336. "Mindoro." Wikipedia. No source indicated for "Mina de Oro." <https://en.wikipedia.org/wiki/Mindoro>

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Gath meaning

Gath in Biblical Hebrew

גת

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The name Gath: Summary

Meaning
Winepress

Etymology
From the noun גַּת (gat), winepress.

Related names

- Via גַּת (gat): Gath-hepher, Gath-rimmun, Gether, Gethsemane, Gittaim, Gittite, Moresbeth-gath

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Mattan in Biblical Hebrew

מתן

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The name Mattan: Summary

Meaning
Gift

Etymology
From the noun מַתָּנָה (matanah), gift, from the verb מָתַן (matan), to give.

Related names

- Via מָתַן (matan): Elmathan, Jonathan, Mattanah, Mattasiah, Mattatha, Matathias, Mamatsah, Matterai, Mathan, Matthat, Matthew, Matthias, Mattithiah, Nathan, Nathanel, Nathan-melech, Nethanel, Nethaniah, Nethinim, Tietenai

GATMAITAN

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205."Gat" and "Mattan." abarim-publications.com.
<https://www.abarim-publications.com/Meaning/Gath.html#.XmloVpMzZ-U>



Inflection of מִן

Noun – masculine

Meaning

type, kind, sex, gender (grammar), species (biology)

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Forms without pronominal affixes

	Singular
Absolute state	מִן min type
Construct state	מִינִי min- type of ...



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Form without pronominal affixes

מִן
min
מִינִי
min
Part. of that, compared to

MINDORO

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Search References or Keywords

Summary HASEC BDB

4327. min

Strong's Concordance

min: kind, species

Original Word: מִן

Part of Speech: Noun Masculine

Transliteration: min

Phonetic Spelling: (moon)

Definition: kind, species

Inflection of דֹּר

Noun – masculine

Root: דָּ - רָ - דָּ

The middle radical of this word disappears or turns into a vowel in inflected forms.

Meaning

generation (a stage genealogical succession)

Forms without pronominal affixes

	Singular	Plural
Absolute state	דֹּר dor generation	דֹּרוֹת dorot generations
Construct state	דֹּרֵי dor generation of ...	דֹּרוֹתֵי dorot generations of ...



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216. "Min." pealim.com#5053. pealim.com#6051. <https://www.pealim.com/dict/5053-min/> <https://www.pealim.com/dict/6051-min/>217. "Min." Strong's Concordance #4327. BibleHub.com. <https://biblehub.com/hebrew/4327.htm>218. "Dor/Dorot." pealim.com#4339. <https://www.pealim.com/dict/4339-dor/>



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PANANALAPING MATATAG, BANSANG PANATAG



BANGKO SENTRAL NG PILIPINAS
Monetary Policy, Bank Supervision, Consumer Protection

Pre-Hispanic Era

Trade among the early Filipinos and with traders from the neighboring islands was conducted through barter. The inconvenience of barter later led to the use of some objects as medium of exchange. Gold, which was plentiful in many parts of the islands, invariably found its way into these objects that included the piloncitos, small bead-like gold bits considered by the local numismatists as the earliest coin of the ancient Filipinos, and gold barter rings.



Back

Spanish Era



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240 PILI PINA

Strong's Concordance
 pili or pali: wonderful, incomprehensible
 Original Word: פִּלִּי
 Part of Speech: Adjective
 Transliteration: pili or pali
 Phonetic Spelling: (pī-ee)
 Definition: wonderful, incomprehensible

Fine Judaica | Hebrew Names x +
 Not Secure finejudaica.com/pages/hebrew_names.htm
 PILI (פִּלִּי): Hebrew name meaning "miraculous."

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Blue Letter Bible KJV
 Lexicon :: Strong's H6438 - pinnāh
 פִּנָּה
 Transliteration: pinnāh
 Pronunciation: pin-nā' (Key)
 Part of Speech: feminine noun
 Root Word (Etymology): From פָּנָה (H6434)
 Dictionary Aids
 TWOT Reference: 1783a
 KJV Translation Count — Total: 28x
 The KJV translates Strong's H6438 in the following manner: corner (22x), chief (2x), sowers (2x), bulwarks (1x), stay (1x).
 Outline of Biblical Usage [?]
 1. corner
 A. corner (of square objects)
 B. corner (of ruler or chief - fig.)
 Strong's Definitions [?]
 (Strong's Definitions Legend)
 פִּנָּה pinnāh, pin-naw'; feminine of H6434; an angle; by implication, a pinnacle; figuratively, a chieftain:—bulwark, chief, corner, stay, tower.
 Gesenius' Hebrew-Chaldee Lexicon [?]
 פִּנָּה fem. (from the masc. פָּנָה, which see) — (1) a corner, Prov. 7:19; 21:9, and frequently, פִּנָּה רִאשׁוֹת Ps. 118:22, and פִּנָּה אֶבֶן Job 38:6, a corner stone.

240. "Pili." Strong's Concordance #6383. BibleHub.com. "Hebrew Names and Meanings. "Pili." Finejudaica.com.
<https://biblehub.com/hebrew/6383.htm> https://finejudaica.com/pages/hebrew_names.htm

241. "Pinnah." Strong's Concordance #6438. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h6438>



The banner features the Province of Batangas logo on the left, the word "BATANGAN" in large green letters in the center, and a "GOD culture" logo on the right. Below the word "BATANGAN" is a large yellow number "179". At the bottom left is an hourglass icon with the word "History". At the bottom right are links for "Home" and "History".

The term *batangan* means a raft, the people used so that they could fish in the nearby Ilog Lake. It also meant the numerous logs found in the Calumpang River, the body of water that runs through the north-eastern portion of the town and assumes the shape of a turning fork.



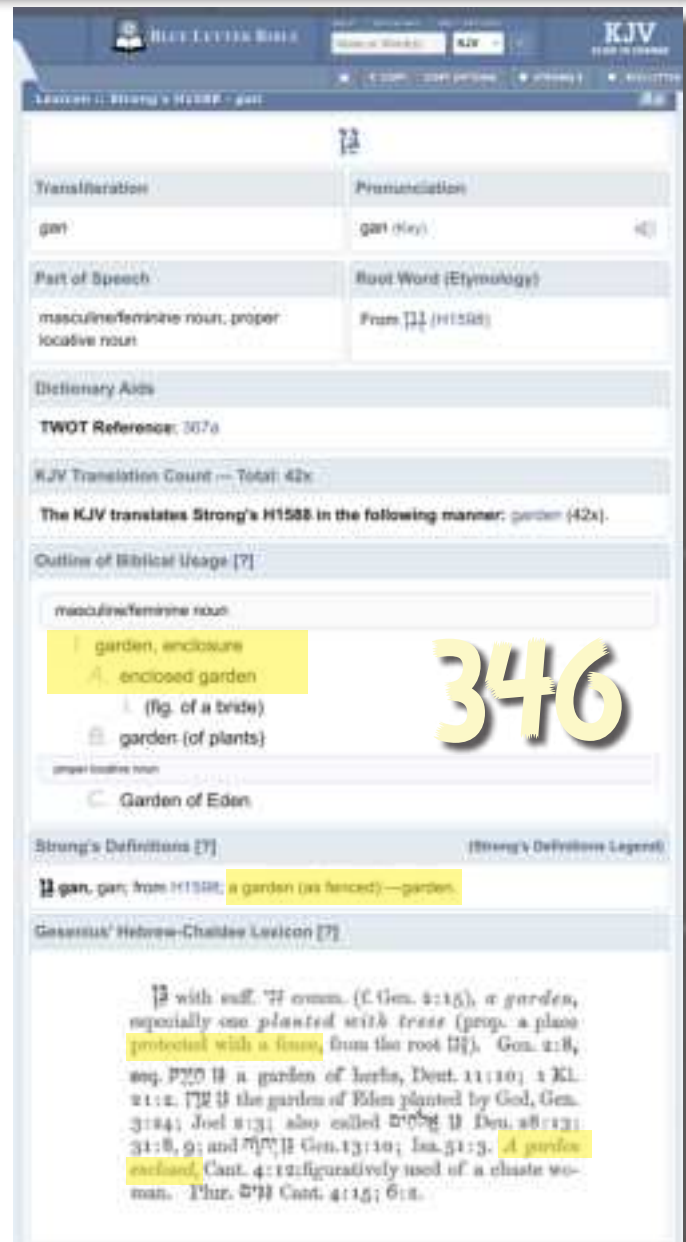
Blue Letter Bible interface for Strong's H1158. The word is **בָּעַה** (ba'ah). The interface shows the following details:

- Transliteration:** ba'ah
- Pronunciation:** bā'ā' (key)
- Part of Speech:** verb
- Root Word (Etymology):** A primitive root.
- Dictionary Aids:** TWOT Reference: 279
- KJV Translation Count — Total: 5x**
- The KJV translates Strong's H1158 in the following manner:** squeeze (2x), boil (1x), sought up (1x), **swelling out**.



Blue Letter Bible interface for Strong's H8565. The word is **טַן** (tan). The interface shows the following details:

- Transliteration:** tan
- Pronunciation:** tān (key)
- Part of Speech:** masculine noun
- Root Word (Etymology):** From an unused root probably meaning to elongate
- Dictionary Aids:** TWOT Reference: 2328a
- KJV Translation Count — Total: 1x**
- The KJV translates Strong's H8565 in the following manner:** whale (1x).
- Outline of Biblical Usage [?]**
 - dragon, maybe the extinct dinosaur the plesiosaurus, whale



Blue Letter Bible interface for Strong's H1588. The word is **גַּן** (gan). The interface shows the following details:

- Transliteration:** gan
- Pronunciation:** gān (key)
- Part of Speech:** masculine/feminine noun, proper locative noun
- Root Word (Etymology):** From **גָּרַן** (H1588)
- Dictionary Aids:** TWOT Reference: 307a
- KJV Translation Count — Total: 42x**
- The KJV translates Strong's H1588 in the following manner:** garden (42x).
- Outline of Biblical Usage [?]**
 - masculine/feminine noun
 - garden, enclosure
 - enclosed garden
 - (fig. of a bride)
 - garden (of plants)
 - proper locative noun
 - Garden of Eden
- Strong's Definitions [?]** (Strong's Definitions Legend)
 - גַּן** gan, gan; from H1588; a garden (as fenced)—garden.
- Genesis' Hebrew-Chaldean Lexicon [?]**
 - גַּן** with suff. **חַד** *chad* (C. Gen. 2:15), a garden, especially one planted with trees (prop. a place protected with a fence) from the root **גָּרַן**; Gen. 2:8, seq. **חַד** is a garden of herbs, Deut. 11:10; 1 Ki. 21:12. **גַּן** is the garden of Eden planted by God, Gen. 3:14; Joel 3:1; also called **חַד** Deut. 28:13; 31:8, 9; and **חַד** Gen. 13:10; Isa. 51:3. A garden enclosed, Cant. 4:12; figuratively used of a chaste woman. Plur. **חַדִּים** Cant. 4:15; 6:2.

179. Batangas Provincial Information Office. Province of Batangas. <http://www.batangas.gov.ph/portal/history/>

Strong's Concordance "Ba'ah" #1158, "Tan" #8565, and "Gan" #1588. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h1158> <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h8565>

346. Strong's Concordance "Gan" #1588. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h1588>



The Romblon Triangle is a region in the central seas of the Philippines which lies near the province of Romblon, where a number of surface vessels are alleged to be a theater of disaster under unexplainable circumstances. Philippine Coast Guard believes that such disasters are due to natural phenomenon like high tides, heavy typhoons among others; outcome of its navigational potentials and topographic features.^[1] The Romblon Triangle covers the whole province of Romblon, and its endpoint lies in Concepcion municipality, in-between of the Dos Hermanas islands (Isabel and Carlota islands) and Sibuyan Island.

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GMA NEWS ONLINE
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Ang Pinaka: Ten popular Pinoy urban legends

Published October 17, 2014 9:33am

The Romblon Triangle

Unexplainable events give rise to countless theories and tales. The Romblon Triangle urban legend is a result of a string of accidents that took place in the waters of Romblon. The triangle is said to cover the area from the Tablas strait up to the Sibuyan passage.

Like the famous Bermuda Triangle, the Romblon Triangle is believed to be a mysterious place that causes accidents or disappearances. However, unlike the inexplicable tales of the Bermuda Triangle, the accidents that took place in the Romblon Triangle seem to be more natural.

347. 1. "Romblon Triangle." March 1, 2012. PhilUrbanLegends.blogspot.com.
2. "Ang Pinaka: Ten popular Pinoy urban legends." GMA News Online. Oct. 17, 2014.
<https://www.gmanetwork.com/news/publicaffairs/angpinaka/383974/ang-pinaka-ten-popular-pinoy-urban-legends/story/>



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An Explanation (Part Two)

by

Kenneth Fortier

TAHAL



As a continuation of the last article of this series, I said that I would show you how the word "church," as it is now used, came to be substituted for the Greek term that was used by Jesus—"ekklesia." And I also said that it was substituted by the power of those in "ecclesiastical" roles. This I will attempt to let you see, if you can.

Where the Hebrew term "tahal" occurs in the Jewish Scriptures, the Greek Septuagint uses the word "ekklesian" as the equivalent term, and it is so translated over ninety times. This is the term that Jesus used three times when talking of the people he would gather out of the Nations. This is the term Jesus used to say what he would build, and which the gates of hades would never prevail against.

Conjugation of לָקַח

SAMAR



Pealim.com

Verb – PA'AL

Root: ל - ב - ו

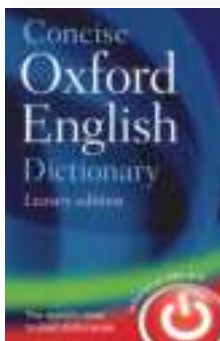
This verb is stative. It is conjugated with a patach in the future tense and imperative.

Meaning

to bristle, to stiffen (of hair)

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Verb form	Person	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
Present tense / Participle		סָמַר samar I / you m. sg. / he / it bristles	סָמְרָה samarah I / you f. sg. / she / it bristles	סֹמְרִים somerim we / you m. pl. / they m. bristle	סֹמְרוֹת somerot we / you f. pl. / they f. bristle
	1st	סָמַרְתָּ samar'ta I bristled	סָמַרְתְּ samar't I bristled	סָמַרְנוּ samar'nu we bristled	סָמַרְתֶּן samar'ten we bristled
Past tense	2nd	סָמַרְתָּ samar'ta you m. sg. bristled	סָמַרְתְּ samar't you f. sg. bristled	סָמַרְתֶּם samar'tem you m. pl. bristled	סָמַרְתֶּן samar'ten you f. pl. bristled
	3rd	סָמַר samar he / it bristled	סָמְרָה samarah she / it bristled	סָמְרוּ samaru they bristled	סָמְרוּ samaru they bristled



brisket | broadside

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brisket ► n. meat from the chest of a cow.— ORIGIN ME: perh. from ON *brisk* 'cartilage, gristle'.**brisling** /brɪslɪŋ, brɪz-/ ► n. (pl. same or **brislings**) a sprat, especially one seasoned and smoked in Norway and sold in a can.

— ORIGIN early 20th cent.; from Norw. and Dan.

bristle /brɪs(ə)l/ ► n. a short, stiff hair on an animal's skin or a man's face. ► a stiff animal hair, or a man-made substitute, used to make a brush. ► v. 1 (of hair or fur) stand upright away from the skin, as a sign of anger or fear. 2 react angrily or defensively. 3 (bristle with) be covered with or abundant in.**brittle bone disease** ► n. another term for **OSTEOGENESIS IMPERFECTA** or **OSTEOFORDS**.**brittlestar** ► n. a marine animal related to a starfish, with long, thin, flexible arms radiating from a small central disc. [Ophiura and other genera, class Ophiuroidea.]**Brittonic** /brɪtənɪk/ ► adj. S n. variant of **BRITANNIC**.**BRN** ► abb. Bahrain (International vehicle registration).**bro** /braʊ/ ► n. informal short for **BROTHER**. ► chiefly N. Amer. a friendly greeting or form of address.**broach**! ► v. 1 raise (a sensitive subject) for discussion. 2 pierce or open (a cask or other container) to draw

212. "An Explanation (Part Two)." "Tahal." by Kenneth Fortier. Ken Fortier Ministries. P.2.

http://kenfortier.com/site/images/articles/An%20Explanation%20_Part%20Two_.pdf

175. "Samar." pealim.com#1380. "Bristle." By Angus Stevenson, Maurice Waite. 2011. Concise Oxford English Dictionary: Luxury Edition. P. 176.

<https://www.pealim.com/dict/1380-lismor/> [https://books.google.com.ph/books?id=sYScAAQAQBAJ&pg=PA176&lpg=PA176&dq=Bristled+in+English:+1.+\(of+hair+or+fur\)+stand+upright+away+from+the+skin,+especially+in+anger+or+fear.+2.+be+covered+with+or+abundant+in.+source=bl&ots=nXhETqNV89&sig=ACfU3U0GAHmJXx314KWQhCNjpuD-vH0h2Q&hl=en&sa=X&ved=2ahUKEwjM4LjgpYfoAHUTat4KHcL3BbMQ6AEwAHoECAKQAQ#v=onepage&q&f=false](https://books.google.com.ph/books?id=sYScAAQAQBAJ&pg=PA176&lpg=PA176&dq=Bristled+in+English:+1.+(of+hair+or+fur)+stand+upright+away+from+the+skin,+especially+in+anger+or+fear.+2.+be+covered+with+or+abundant+in.+source=bl&ots=nXhETqNV89&sig=ACfU3U0GAHmJXx314KWQhCNjpuD-vH0h2Q&hl=en&sa=X&ved=2ahUKEwjM4LjgpYfoAHUTat4KHcL3BbMQ6AEwAHoECAKQAQ#v=onepage&q&f=false)

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Bible Hub

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◀ 4522. mas or mis

Strong's Concordance

mas or mis: body of forced laborers, forced service, taskworkers, taskwork, serfdom

Original Word: מַס

Part of Speech: Noun Masculine

Transliteration: mas or mis

Phonetic Spelling: (mas)

Definition: body of forced laborers, forced service, taskworkers, taskwork, serfdom

En

Gene

HEB:

NAS:

KJV:

INT:

Exod

HEB:

Conjugation of לבוא

Verb - PA'AL

Root: א - ל - ב

The middle radical of this word disappears or turns into a vowel in inflected forms.

The final radical of this word is guttural; this affects the adjacent vowels.



Pealim.com

Meaning

to come

Verb form	Person	Singular			Plural
		Masculine	Feminine	Masculine	
Present tense / Participle		בָּא ba I / you m. sg. / he / it come(s)	בָּאָה ba'a I / you f. sg. / she / it come(s)	בָּאִים ba'im we / you m. pl. / they m. come	
	1st		בָּאתִי bat I came		בָּאתִי batim we came
Past tense	2nd	בָּאתָ bat you m. sg. came	בָּאתְּ bat you f. sg. came	בָּאתֶם batem you m. pl. came	
	3rd	בָּא ba he / it came	בָּאָה ba'a she / it came		בָּאוּ ba'u they came
Future tense	1st	בֹּאֵה bo'e I will come			בֹּאֵה bo'e we will come
	2nd	בֹּאתָ bo't you m. sg. will come	בֹּאתְּ bo't you f. sg. will come	בֹּאתֶם bo'tem you m. pl. will come	

MASBATE



362. "Mas." Strong's Concordance #4522. BibleHub.com. "Batem." pealim.com#28.

<https://biblehub.com/hebrew/4522.htm> <https://www.pealim.com/dict/28-lavo/>

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בוא

Abarim Publications' online Biblical Hebrew Dictionary

בוא

The verb בוא (*bo'*) is the fourth most frequently occurring verb in the Bible, and it means to come.

In English the verbs "to come" and "to go" describe an equal motion and merely differ in regard to the perspective of the observer (an item can be "going" to one observer while at the same time "coming" to another), but in Hebrew there is an additional difference. In Hebrew a coming describes a motion from a situation of dispersion towards one, usually specified focal point, which could be a place, person or situation. This means that in Hebrew a coming describes a motion which is related to gathering (gathering harvest; Leviticus 25:22). Going, on the other hand (יָצָא, *yatsa'*) describes a motion away from a focal point and towards dispersal.

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◀ 2344. chol ▶

Strong's Concordance

chol: sand

Original Word: חול

Part of Speech: Noun Masculine

Transliteration: chol

Phonetic Spelling: (khole)

Definition: sand

Brown-Driver-Briggs

חול noun masculine¹ ^{Gen 22:1} sand (perhaps as turning or whirling; otherwise explained by Sta, see below חולין; Late Hebrew *hd*, Aramaic חולא) — ח' absolute Genesis 22:17 15t; construct Genesis 32:13 6t; — sand Exodus 2:12 (E); set as bound for sea Jeremiah 5:22; Isaiah 48:19 ("שִׁפְנֵי טַמּוּנִי" Deuteronomy 33:19 *hidden treasures of sand*, poetic for *glass* (regarded as mysteriously produced out of sand, see Di and references);

a. usually sand of seashore, simile of numberlessness, vastness, so of Abraham's seed Genesis 22:17 (J; compare Genesis 15:5); Jacob's Genesis 32:13 (E) of a host Joshua 11:4 (JE); Judges 7:12; 1 Samuel 13:5; 2 Samuel 17:11; a people 1 Kings 4:20; Hosea 2:1; Isaiah 10:22; Isaiah 48:19 ("מִצֵּי־חֵמְדֵּי" Jeremiah 33:22; Habakkuk 1:9; of corn gathered by Joseph Genesis 41:49; of days of Job Job 29:18 (on interpretation = phoenix, see Di); of birds כִּנָּף עוֹף (i.e. quails) Psalm 78:27 ("קִנְעָפֹר" of vast extent of Solomon's wisdom 1 Kings 5:9.

Englishman's Concordance

Genesis 22:17

HEB: בְּנוֹכְבֵּי הַשָּׁמַיִם וְכָחֹל אֲשֶׁר עַל־

NAS: of the heavens *and as the sand* whichKJV: of the heaven, *and as the sand* which [is] upon the seaINT: as the stars of the heavens *and as the sand*KJV: the Egyptian, and hid *him in the sand*.INT: the Egyptian and hid *the sand*

Deuteronomy 33:19

HEB: וּשְׁפָנֵי טַמּוּנֵי חוֹל: ס

NAS: And the hidden treasures *of the sand*.KJV: and [of] treasures hid *in the sand*.INT: and treasures and the hidden *of the sand*

Joshua 11:4

HEB: עַם־ רַב כְּחֹל אֲשֶׁר עַל־

NAS: people *as the sand* that is on the seashore.KJV: people, *even as the sand* that [is] upon the seaINT: people them many *as the sand* after and

Judges 7:12

HEB: אִין חֲסָפֹר כְּחֹל שְׁעַל־ שָׁפֵת

NAS: as numerous *as the sand* on the seashore.

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Article [Talk](#)

Eskaya people

From Wikipedia, the free encyclopedia

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Theories and controversies [\[edit \]](#)

The Eskaya community has been the object of ongoing controversy, particularly with regards to its status as an indigenous group and the classification of the Eskayan language. Intense speculation in the 1980s and 1990s on the part of journalists and lay historians generated a number of theories that continue to be elaborated without resolution.

It has been argued variously that the Eskaya are a remnant of the original indigenous settlers on Bohol; that they migrated to Bohol from Sumatra in the seventh century A.D.;^[22] that they are descendants of the resistance groups that fought under Francisco Dagohoy;^[23] that they are a cult or secret society;^{[23][27]} or that they are a conscious reconstruction of an imagined pre-colonial society.^{[1][3]}

Some of the more unusual proposals are that the Eskaya people are a Semitic proto-Christian tribe;^[14] that they possess the lost book of Enoch;^[24] that they are descended from the builders of King Solomon's temple;^[14] that their existence proves the imminence of a second Messiah in Bohol; or that they guard esoteric secrets.^[3]



Statue of Mariano Datuhan outside the Eskaya cultural school, Talay



Eskaya

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The Eskaya is an indigenous tribe found in the hinterlands of the towns of Duero, Guindulman, Pilar and Sierra Bullones, Bohol's southeast interior. The settlement of this tribe is at Bihua, Guindulman, established in the early 20th century by one Mariano Datuhan. Datuhan died in the year 1949.

Theories and Controversies

The Eskaya community is the object of an ongoing controversy with regards to its status as an indigenous group and the classification of their language. Historians say that the group is a remnant of the original indigenous settlers of Bohol who hailed from Sumatra in the 7th century A.D. Others say that they are the descendants of the resistance groups that fought under Francisco Dagohoy; or that they are members of a secret society or a cult; that they are a conscious reconstruction of an imagined pre-colonial society.

Still other historians say that the Eskaya are a Semitic proto-Christian tribe; that they possess the lost book of Enoch; that they are descendants of the builders of King Solomon's temple; and that their existence proves the imminence of a second Messiah in Bohol; or that they guard esoteric secrets.

With regards to their language and script, the Eskayan speech has been associated with either of the Hebrew, Greek, and Etruscan languages. Recent studies reveal though that the syntax of their language is identical to that of Cebuano, leading the researchers to believe that their language is actually an elaborate form of Cebuano coding.



- PANGLAO
- ISLANDS
- BOHOL SEA
- TAGBILARAN
- JAGNA
- TALIBON TOWN
- SAGBAYAN
- CABILAO

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245. Wikipedia citing Tirol, Jes B. (1991). "Eskaya of Bohol: Traces of Hebrew Influence Paving the Way For Easy Christianization of Bohol". *Bohol's Pride*: 50–51, 53. Tirol, Jes B. (1990a). "Bohol and Its System of Writing". *UB Update* (July–September): 4, 7.

https://en.wikipedia.org/wiki/Eskaya_people
<https://www.bohol-philippines.com/eskaya.html>



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Lesson 11: Strong's H6381 - pala

Transliteration: pala'

Pronunciation: pā-lā' (hey)

Part of Speech: verb

Root Word (Etymology): A primitive root

Dictionary Aids

TWOT Reference: 1765

KJV Translation Count — Total: 71x

The KJV translates Strong's H6381 in the following manner: (wondrous, marvelous...) work (16x), wonders (9x), marvelous (8x), wonderful (6x), ...things (6x), hard (5x), wondrous (3x), wondrously (2x), marvelously (2x), performing (2x), miscellaneous (8x)

Outline of Biblical Usage [7]

to be marvelous, be wonderful, be surpassing, be extraordinary, separate by distinguishing action

Lesson 11: Strong's H5770 - awan

Transliteration: awan

Pronunciation: ā-wān' (hey)

Part of Speech: verb

Root Word (Etymology): Denominative from אָוַן (H5769)

Dictionary Aids

TWOT Reference: 1612

Variant Spellings

The following spelling is supported by Strong's: אָוַן

KJV Translation Count — Total: 1x

The KJV translates Strong's H5770 in the following manner: eyed (1x)

Outline of Biblical Usage [7]

to eye, look at

PALAWAN

NOTE: Ancient Hebrew has no V for the WAW. It is W or AWAN nor AVAN. This is being rendered in Yiddish not Hebrew. The Book of Jubilees records Adam's first daughter as AWAN as well.



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Grow deeper in the Word

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Cala'

Bible / Our Library / Lexicons / Old Testament Hebrew Lexicon / Old Testament Hebrew Lexicon - New American Standard / Cala'

The NAS Old Testament Hebrew Lexicon

Strong's Number: 5537

Original Word: כָּלָה

Transliterated Word: Cala'

Phonetic Spelling: kal-ah' (k)

Definition: 1. to weigh, compare, a. (Pass) 1. to be weighed 2. weighed (participle)

NAS Word Usage - Total: 1

weighed 1

Ma'yan

Bible / Our Library / Lexicons / Old Testament Hebrew Lexicon / Old Testament Hebrew Lexicon - New American Standard / Ma'yan

The NAS Old Testament Hebrew Lexicon

Strong's Number: 4599

Original Word: מַיָּאן

Transliterated Word: Ma'yan

Phonetic Spelling: mah-yān' (k)

Definition: 1. spring

NAS Word Usage - Total: 23

Numbers 2, Numbers 2, spring 6, springs 11

176. Strong's Concordance "Pala" #H6381 and "Awan" #H5770. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h6381>

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h5770>

361. Strong's Concordance "Cala" #5537 and "Maya'an." #4599. BibleStudyTools.com.

<https://www.biblestudytools.com/lexicons/hebrew/nas/cala.html> <https://www.biblestudytools.com/lexicons/hebrew/nas/mayan.html>



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Inflection of על פני

Preposition
Derived from על (on, upon, over, about, regarding) and פנים face; surface.

Meaning
over, on the surface of, above

Singular		Plural	
Masculine	Feminine	Masculine	Feminine
על פניך al panich over you m. sg.	על פניך - על פניך al panich - al panich over you f. sg.	על פניהם al panichem over you m. pl.	על פניהם al panichem over you f. pl.
על פני al panay over her	על פניה al panayot over her	על פניהם al panichem over them m.	על פניהם al panichem over them f.

PANAY

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פנה

Inflection of פנים

Noun – feminine, plural

Meaning
face; surface

Forms without pronominal affixes

	Plural
Absolute state	פנים panim face
Construct state	פני pani face of...

Abarim Publications' online Biblical Hebrew Dictionary

פנה פנן

The two verbs פנן (panan) and פנה (pane) are obviously etymologically related, and have such similar meanings that the division seems somewhat contrived. It's doubtful that an ancient Hebrew audience recognized them as two:

פנה

The verb פנה (pane) means to turn toward, or rather to bend or incline: not simply a swirl or arbitrary tilt but rather a deliberate alteration of a course of progression toward a newly declared and desired objective. Our verb is used to describe natural features 'turning' toward a certain direction (Joshua 15:2), a path 'turning' into a better direction (Malachi 3:1), a vine's branches 'turning' toward a tending eagle (Ezekiel 17:6), a person 'turning' into some for onlookers unexpected direction (Song of Solomon 6:1), an enemy 'turning' away from the victim (Zephaniah 3:15), or folks 'turning' toward achieving a situation (Haggai 1:9) or help (Job 5:1).

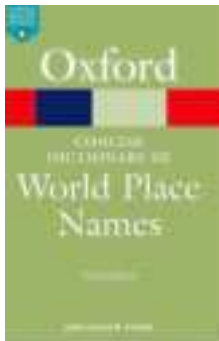
Our verb is also used to describe how people may stop their natural inclination to pursue practical knowledge of creation (both to communicate with the Creator and to take care of his world: Isaiah 45:22) and 'turn' to fake gods (mostly in order to control other people or to shirk responsibility: Leviticus 19:31, Deuteronomy 31:20, Hosea 3:1).

178. "Al Panay." pealim.com#6015. "Panayim." pealim.com#6011. "Pana." Abarim-Publications.com.

<https://www.pealim.com/dict/6015-al-panei/> <https://www.pealim.com/dict/6011-panim/>

<https://www.abarim-publications.com/Dictionary/p/p-n-he.html#.XmMmG5MzYdU>





Bacolod, Negros/Philippines Ciudad de Bacólod Derived from the Old Ilongo *bakólod* 'hill' or 'mound', a reference to the fact that, having been attacked by Muslim raiders, the settlers of a coastal village, Da-an Banwa 'Old Town' moved a little way inland to a hilly area in about 1755. When given the status of a city in 1938 its official name became Ciudad de Bacólod 'City of **Bacolod**' in Spanish.

187

Conjugation of לבקע

Web: PSL
Root: ב - ק - ע
The final radical of this word is guttural; this affects the adjacent vowels.

Meaning
to split, to divide

3rd	<p>לבקע</p> <p>he/she/it will split</p>	<p>לבקעו</p> <p>they will split</p>
Imperative	<p>לבקע</p> <p>split!</p>	<p>לבקעו</p> <p>split!</p>
Infinitive	<p>לבקע</p> <p>splitting</p>	

188

URGENT: You Can Help Terminate

Lod

Bible / Our Library / Lexicons / Old Testament Hebrew Lexicon /
Old Testament Hebrew Lexicon - New American Standard / Lod

Log Lahab

The NAS Old Testament Hebrew Lexicon

Strong's Number: 3850

Original Word
לֹד

Transliterated Word
Lod

Phonetic Spelling
lo-doh

Definition
Lod = "travel" n pr lod
1: a city approx 11 miles (17 km) southwest of Joppa in the plain of Sharon in the territory of Benjamin n pr m
2: head of a family of returning exiles

NAS Word Usage - Total: 4

 **Bible Study Tools**
Grow deeper in the word

189

BACOLOD



187. "Bacolod." The Concise Dictionary of World Place Names. By John Everett-Heath. Oxford University Press. 2017. https://books.google.com.ph/books?id=qgJCDwAAQBAJ&pg=PT347&lpg=PT347&dq=bacolod+ancient+name&source=bl&ots=CBEGgLUO5&sig=ACfU3U1UnTnV5eyYNbRbqt-CZMEwaLyEsg&hl=en&sa=X&ved=2ahUKEwiy9PuJ1q_oAhWiUN4KHZPWDXkQ6AEwEnoECBAQAQ#v=onepage&q=bacolod%20ancient%20name&f=false

188. "Baka." pealim.com#250. <https://www.pealim.com/dict/250-levakea/>

189. "Lod." Strong's Concordance #3850. BibleStudyTools.com. <https://www.biblestudytools.com/lexicons/hebrew/nas/lod.html>

236

Lexicon :: Strong's H1471 - goyim

Transliteration: goyim

Pronunciation: gō' - yim (Key)

Part of Speech: masculine noun, proper masculine noun

Root Word (Etymology): Apparently from the same root as גוֹי (H1463)

Dictionary Aids

TWOT Reference: 329a

KJV Translation Count — Total: 558x

The KJV translates Strong's H1471 in the following manner: nation (374x), heathen (143x), Gentiles (30x), people (11x).

Outline of Biblical Usage [7]

masculine noun

nation, people

237

Lexicon :: Strong's H781 - aras

Transliteration: aras

Pronunciation: ā ras' (Key)

Part of Speech: verb

Root Word (Etymology): A primitive root

Dictionary Aids

TWOT Reference: 171i

KJV Translation Count — Total: 11x

The KJV translates Strong's H781 in the following manner: betroth (10x), marriage (1x).

Outline of Biblical Usage [7]

to betroth, engage

(Piel) to betroth (man or woman)

GUIMARAS

238

Lexicon :: Strong's H4117 - mahar

Transliteration: mahar

Pronunciation: mā har' (Key)

Part of Speech: verb

Root Word (Etymology): A primitive root (perhaps rather the same as מָהַר (H4116) through the idea of readiness in assent)

Dictionary Aids

TWOT Reference: 1153

KJV Translation Count — Total: 2x

The KJV translates Strong's H4117 in the following manner: endow (1x), supply (1x).

Outline of Biblical Usage [7]

to obtain or acquire by paying purchase price, give a dowry

MAHARLIKA

239



Pealim.com

Lexicon :: Strong's H6014 - lecha

Transliteration: lecha

Pronunciation: leh - chah (Key)

Part of Speech: verb

Root Word (Etymology): A primitive root

Dictionary Aids

TWOT Reference: 1153

KJV Translation Count — Total: 2x

The KJV translates Strong's H6014 in the following manner: endow (1x), supply (1x).

Outline of Biblical Usage [7]

to obtain or acquire by paying purchase price, give a dowry

236. "Goyim." Strong's Concordance #H1471. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h1471>

237. "Aras." Strong's Concordance #H781. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h781>

238. "Mahar." Strong's Concordance #H4117. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h4117>

239. "Lecha." Pealim.com #6014. <https://www.pealim.com/dict/6014-le/>





CABALIAN

220

Lexicon :: Strong's H2244 - **חָבָא**

Transliteration:	chaba'
Pronunciation:	khā-vā' (hay)
Part of Speech:	verb
Root Word (Etymology):	A primitive root (compare חָבַת (H2245))

Dictionary Aids

TWOT Reference: 588

KJV Translation Count — Total: 33x

The KJV translates Strong's H2244 in the following manner: hide (31x), held (1x), secretly (1x).

Outline of Biblical Usage [?]

to withdraw, hide

(Niphal) to hide oneself

Lian

Bible / Our Library / Lexicons / New Testament Greek Lexicon / New Testament Greek Lexicon - New American Standard / Lian

What Tweet Save

Lexis Libris

The NAS New Testament Greek Lexicon

Strong's Number: 3029

Original Word

λιαν

Transliterated Word

Lian

Phonetic Spelling

lee-on' ay

Definition

1. greatly, exceedingly, exceedingly beyond measure

NAS Word Usage - Total: 12

exceedingly 1, extremely 1, quite 1, still 1, utterly* 1, very 6, vigorously 1

Check lexicon based on Thayer's and Smith's Bible Dictionary. Use of the word is based on the Greek Bible and the Thayer's Bible Dictionary.



Bible Study Tools

Grow deeper in the Word

219. "Mt. Cabalian(the hidden mountain)" To Climbers and locals: Nov. 1, 2014. lagataw.com.
<http://www.lagataw.com/2014/11/mt-cabalian-hidden-mountain.html>

220. "Chaba." Strong's Concordance #H2244. Blue Letter Bible.
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h2244>

221. "Lian." Strong's Concordance #G3029. BibleHub.com.
<https://biblehub.com/greek/3029.htm>



Conjugation of קָנָה

Verb: -RWAL
Root: K-N-P
The first radical of this word disappears or turns into a vowel in inflected forms.

Meaning
to buy, to purchase

Verb form	Person	Masculine	Singular	Feminine	Plural	Person
Present tense / Participles		קָנָה kane I / you are buying / it bought	קָנִי kani I / you are buying / it bought	קָנִי kani I / you are buying / it bought	קָנִי kani I / you are buying / it bought	קָנִי kani I / you are buying / it bought
	1st		קָנִי kani I bought		קָנִי kani I bought	
Past tense	2nd	קָנִיתָ kanti you are buying / bought	קָנִיתָ kanti you are buying / bought	קָנִיתָ kanti you are buying / bought	קָנִיתָ kanti you are buying / bought	קָנִיתָ kanti you are buying / bought
	2nd	קָנִיתָ kanti you are buying / bought	קָנִיתָ kanti you are buying / bought	קָנִיתָ kanti you are buying / bought	קָנִיתָ kanti you are buying / bought	קָנִיתָ kanti you are buying / bought
	1st		קָנִיתִי kanti I will buy		קָנִיתִי kanti I will buy	

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KANLAON

223

Bible Hub

Summary NASB Thayer's Strong's Englishman's

Strong's Concordance

kan: and if
Original Word: KAN
Part of Speech: Conditional-Kalincrisis
Transliteration: kan
Phonetic Spelling: (kan)
Definition: and if
Usage: and if, even if, even, at least.

Englishman's Concordance

Matthew 21:21 Pnc-C
GRK: ποιησεν ἄλλα κἂν τῷ ὄρει
NAS: was done to the fig tree, **but even if** you say
KJV: but **also** if ye shall say
INT: will you do but **even if** to the mountain

Matthew 26:35 Pnc-C
GRK: ὁ Θεὸς Κἂν ᾤκτω

HEBREW AND GREEK WORD-STUDY FALLACIES

Benjamin J. Baxter¹
Oakridge Bible Chapel, Oakville, ON

BAXTER *Word-Study Fallacies*

15

the fleeting pleasures of sin." This misunderstanding of the word λαός (*laos*) could then lead to the conclusion that Titus 2:14 teaches that only Israelites can be redeemed by the blood of Jesus: "[Jesus] gave himself for us to redeem us from all lawlessness and to purify for himself a people [λαόν, *laon*] for his own possession who are zealous for good works."³⁷ Each word

37. Cf. Barr, *Semantics*, 234–35; Cotterell and Turner, *Linguistics*, 122.

224

222. "Kana." pealim.com#1913. <https://www.pealim.com/dict/1913-liknot/>

223. "Kan." Strong's Concordance #2579. BibleHub.com. <https://biblehub.com/greek/2579.htm>

224. "Laon." HEBREW AND GREEK WORD-STUDY FALLACIES. By Benjamin J. Baxter. McMaster Journal of Theology and Ministry 12. P. 15. Citing Cf. Barr, *Semantics*, 234–35; Cotterell and Turner, *Linguistics*, 122. https://www.mcmaster.ca/mjtm/documents/MJTM_12.1_BaxterFallacies_001.pdf





בין

בין

The verb בין (bin) means to understand (Job 18:23; consider (Deuteronomy 32:7); perceive (Proverbs 7:7); have insight (Jeremiah 49:7); discern (1 Samuel 16:18). In Arabic, this word means to become separated. In Sabra an associated noun means the wine.

Two derivatives of this verb are בנה (bana) and נבנה (nabana), both meaning understanding, which is quite logical, but derivative בין (bin) meaning 'between' is perhaps harder to distinguish.

177

The name Alvah: Summary

Meaning

Rising

Etymology

From the verb אלה (alah), to rise.

Related names

• Via אלה (alah): Aliah, Altan, Aleth, Alvan, Bealeth, Elaleth, El, Eld, Elyon, Tald, Ulla

BINALBAGAN

Blue Letter Bible

KJV

Lexicon: U. Strong's > H1588 - gan

גַּן

Transliteration	Pronunciation
gan	gan (key)
Part of Speech	Root Word (Etymology)
masculine/feminine noun, proper locative noun	From גָּן (H1588)

Dictionary Aids

TWOT Reference: 367a

KJV Translation Count — Total: 42x

The KJV translates Strong's H1588 in the following manner: garden (42x).

Outline of Biblical Usage [?]

masculine/feminine noun

- garden, enclosure
- enclosed garden
- (fig. of a bride)
- garden (of plants)

proper locative noun

- Garden of Eden

Strong's Definitions [?]

גַּן gan, gan; from H1588; a garden (as fenced) — garden.

Strong's Definitions Legend

Glossary: Hebrew-Chaldean Lexicon [?]

גַּן with suff. הָ is common. (C. Gen. 4:15), a garden, especially one planted with trees (prop. a place protected with a fence, from the root גָּן). Gen. 2:8; seq. פֶּתַח הַגָּן is a garden of herbs, Deut. 11:10; 1 Ki. 21:2. הַגָּן is the garden of Eden planted by God, Gen. 3:14; Joel 2:3; also called עֵדֶן Deut. 32:13; 34:8, 9; and הַגָּן Gen. 13:10; Isa. 51:3. A garden orchard, Cant. 4:12; figuratively used of a chaste woman. Plur. גַּנִּים Cant. 4:15; 6:1.

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177. "Bin" and "Alvah." abarim-publications.com.

<https://www.abarim-publications.com/Meaning/Alvah.html#.XmOjGpMza8U>

<https://www.abarim-publications.com/Dictionary/b/b-y-nfin.html#.XmOinpMza8U>

346. "Gan." Strong's Concordance #1588. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h1588>



ABARIM
Publications

Discover the meanings of thousands of Biblical names in Abarim Publications' Biblical Name Vault: Sarai

Sarai meaning

Sarai in Biblical Hebrew

שרי

Biblical names

- Baby names: boy or girl?
- How Bible names are used
- Translating Bible names

The name Sarai: Summary

Meaning
My Princess, My Senate

Etymology
From the noun שַׂרָא (sarā), ruling body, from the verb שָׂרָר (sharar), to retain liquidity.

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Bible Study Tools
Grow deeper in the Word

Ga'al

Bible / Our Library / Lexicons / Old Testament Hebrew Lexicon / Old Testament Hebrew Lexicon - New American Standard / Ga'al

Share Tweet Save

< Ga'ayown Ga'al >

The NAS Old Testament Hebrew Lexicon

Strong's Number: 1350

Original Word
גָּאֵל

Transliterated Word
Ga'al

Phonetic Spelling
gaw-al' (g)

Definition

- to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman
 - (Qal)
 - to act as kinsman, do the part of next of kin, act as kinsman-redeemer 1a
 - by marrying brother's widow to beget a child for him, to redeem from slavery, to redeem land, to exact vengeance
 - to redeem (by payment)
 - to redeem (with God as subject) 1a
 - individuals from death 1a
 - Israel from Egyptian bondage 1a
 - Israel from exile
 - (Niphal)
 - to redeem oneself
 - to be redeemed

Word Origin
a primitive root

TDNT Entry
TWOT - 300

Parts of Speech
Verb

SURIGAO

197

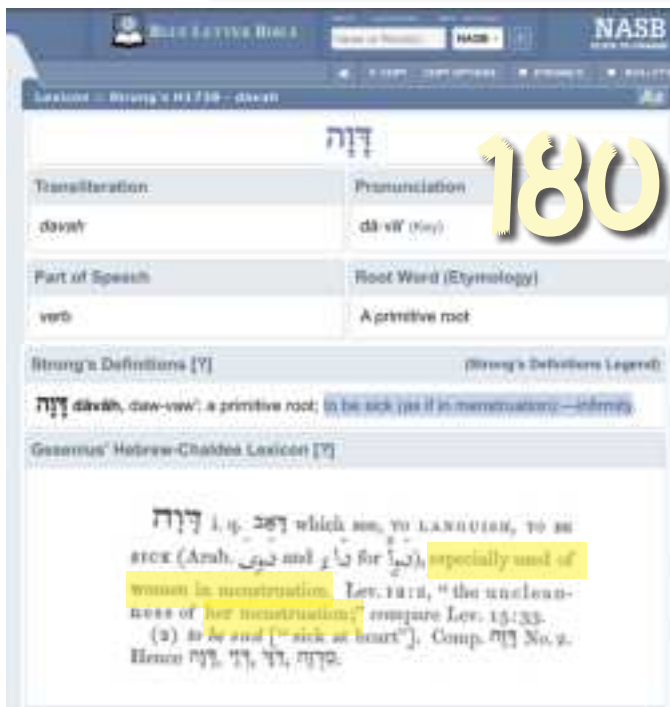
196. "Sarai." abarim-publications.com.
<https://www.abarim-publications.com/Meaning/Sarai.html#XmOlrZMza8U>

197. "Gaal." Strong's Concordance
#1350. BibleStudyTools.com.
<https://www.biblestudytools.com/lexicons/hebrew/nas/gaal.html>





366



180

DAVAH

181



366. "Davao City 75th Anniversary Commemorative Stamps." Philippine Postal Corporation. March 14, 2012. <https://www.phlpost.gov.ph/stamp-releases.php?id=3079>

180. "Davah." Strong's Concordance #H1738. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=nasb&strongs=h1738>

181. "Prophetic Warning To Davao, Philippines and the Whole World! Why on All Saints Day?" Oct. 13, 2019. The God Culture YouTube Channel. <https://youtu.be/bPflZpczybY>



Balashon - Hebrew Language Detective

Monday, January 10, 2011

segen and samal

Categories: Parashat Vaetchanan

In our post discussing *sochen* (סוּחֵן) - "agent" - I wrote that it "is connected to *segen* (סֵגֵן) - in Biblical Hebrew a government prefect, and later in Rabbinic Hebrew a deputy." While *segen* as "deputy" (or "vice", as in "Vice President" - *chav* (חַו) is still used in Modern Hebrew, it was adapted for army use as *segen* meaning "lieutenant." This is an appropriate translation, as lieutenant *originally* meant "one who takes the place of another."

Klausner (Avot HaChachamim (Odayotcha, p. 191) thought that *segen* was the original pronunciation, not *segar*. Aviner (Yad HaSharon, pgs. 403, 460) disagrees, writing that *segen* only appeared in *psukim*, but *segar* was the prominent usage. He says that *segen* was adopted in the army either a) due to similarity to *segen* (see below), or b) to show that this was not specifically the position of a deputy, which *segen* indicated.

Another word created for the Israeli army was *samal* too - "sergeant". However, the word was originally an acronym (including *segen*), as Klein writes:

Originally spelled *Y'no* and formed from the initials of the words *Y'noh* (יְנוֹחַ) *Y'no* (יְנוֹ) corresponding to N.C.O. (= Non-Commissioned Officer); later the word *Y'no samal* was regarded as a derivative of *Y'no samal*.

The word *samal* here refers to the Biblical word (Devarim 4:16, Yeheskel 8:3,5, Chovel HaYamim II 33:7,18) meaning "image, likeness", and in modern Hebrew "symbol". Kutscher writes that this mistaken derivation was due to an assumption that *samal* was inspired by the name "samal", which derives from a French word meaning "symbol". However, Kutscher finds that the earliest usage was indeed the

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About this site

I'm a native English speaker, but live in Israel and love the Hebrew language.

On this site I investigate Hebrew - Biblical, Talmudic, Medieval and Modern - including along related languages like Aramaic, Arabic, Akkadian and Yiddish; and how foreign languages like Greek, Latin and English have entered Hebrew - and how Hebrew has affected those languages as well.

I discuss the meanings of words, with a focus on etymology.

Please feel free to leave a note in the comments or send me an email. I can't promise to reply to every email, but your questions might lead to a future post!

Who is Balashon?

תלמוד אף יתן

Amazon Associates Disclosure

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SAMAL



Inflection of על פני

Preposition

Derived from פָּנָה panay, upon; over; about; regarding and פָּנִים panim face; surface.

Meaning

over, on the surface of; above

Singular			P plural
Masculine	Feminine	Masculine	
על פניך al panach over you m. sg.	על פניך - על פניך al panach over you f. sg.	על פניו al panach over you m. pl.	על פניהם al panim over them
על פני al panay over him	על פניה al panim over her	על פניהם al panim over them m.	



פנה

פנה פנה

The two verbs פָּנָה (panay) and פָּנָה (panay) are obviously etymologically related, and have such similar meanings that the division seems somewhat contrived. It's doubtful that an ancient Hebrew audience recognized them as two:

פנה

The verb פָּנָה (panay) means to turn toward, or rather to bend or incline: not simply a swirl or arbitrary tilt but rather a deliberate alteration of a course of progression toward a newly declared and desired objective. Our verb is used to describe natural features 'turning' toward a certain direction (Joshua 15:2), a path 'turning' into a better direction (Malachi 3:1), a vine's branches 'turning' toward a tending eagle (Ezekiel 17:6), a person 'turning' into some for onlookers unexpected direction (Song of Solomon 6:1), an enemy 'turning' away from the victim (Zephaniah 3:15), or folks 'turning' toward achieving a situation (Haggai 1:9) or help (Job 5:1).

Our verb is also used to describe how people may stop their natural inclination to pursue practical knowledge of creation (both to communicate with the Creator and to take care of his world: Isaiah 45:22) and 'turn' to fake gods (mostly in order to control other people or to shirk responsibility; Leviticus 19:31, Deuteronomy 31:20, Hosea 3:1).



Publications' Biblical Dictionary: The Old Testament Hebrew word: בוא

Translating Bible names

Biography & sources

Old Testament names A-Z

male names

female names

locations people

בוא

בוא

The verb בָּוָה (bo) is the fourth most frequently occurring verb in the Bible, and it means to come.

In English the verbs "to come" and "to go" describe an equal motion and merely differ in regard to the perspective of the observer (an item can be "going" to one observer while at the same time "coming" to



Pealim.com

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Pealim.com

Inflection of פנים

Noun - feminine, plural

Meaning

face; surface

Forms without pronominal affixes

	F plural
Absolute state	פָּנִים panim face
Construct state	פְּנֵי panim face of ...

178. "Al Panay." pealim.com#6015.

"Panayim." pealim.com#6011.

"Pana." Abarim-Publications.com.

<https://www.pealim.com/dict/6015-al-paney/> <https://www.pealim.com/dict/6011-panim/>
<https://www.abarim-publications.com/Dictionary/p/p-n-he.html#.XmMmG5MzYdU>

206. "Bo." abarim-publications.com.

<https://www.abarim-publications.com/Dictionary/b/b-w-a.html#.XmMQ5ZMza8U>

PANAYO

206

Conjugation of לבוא

Verb – **PAAL**
Root: **כ - פ - צ**

The middle radical of this word disappears or turns into a vowel in inflected forms.
The first radical of this word is guttural; this affects the adjacent vowels.

Meaning
to come

Verb form	Person	Singular			Plural
		Masculine	Feminine	Masculine	
Present tense / Participle	1st	אָבא if you m. sg. / he / it comes	קומ if you f. sg. / she / it comes	קומען we / you m. pl. / they m. come	קומען they f. come
	2nd	קומ you m. sg. come	קומי you f. sg. come	קומען you m. pl. come	
	3rd	אָבא he / it comes	קומ she / it comes	קומען they m. come	קומען they f. come

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BAYA

356

NOTE: YAHH adds an extra H or HEY not found in the word. That is called leaven. YAH is the shortened form of YAHUAH. We teach this in full in The Name of God Series restoring His name which cannot be Jehovah which has 2 letters not even found in ancient Hebrew as well. Notice the root of this word is YHWH, YAHUAH. It is NEVER JAH as there is no J in ancient Hebrew, Greek, Aramaic, Latin, Old French, Old German nor Old English or in other words, every language the Bible has been transliterated thru. This stems from Pharisee doctrine from Samaria where they did not pronounce the name of their god Molech but instead simply called him Lord or in Hebrew, Ba'al. It is time we stop allowing such leaven to enter our churches and our worship. We say Yah Bless instead of God Bless for instance and some ask is it appropriate to shorten the name of Yahuah. The answer, Yah exists on a standalone basis in scripture 49 times. You can see all 49 in Blue Letter Bible by clicking the link below. Thus, appropriate and documented in scripture.

Blue Letter Bible KJV

Lexicon: Strong's H3050 - Yah

Transliteration Yah	Pronunciation yā (Yee)
Part of Speech proper noun with reference to deity	Root Word (Etymology) Contraction for יהוה (H1068), and meaning the same.

Dictionary Aids
TWOT Reference: 454b

KJV Translation Count — Total: 49x

The KJV translates Strong's H3050 in the following manner: LORD (48x), JAH (1x).

Outline of Biblical Usage [7]

- Jah (Jehovah in the shortened form)
- the proper name of the one true God

355. "Ba." pealim.com#28. <https://www.pealim.com/dict/28-lavo/>

356. "Yah." Strong's Concordance #3050. Blue Letter Bible.
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h3050>



Blue Letter Bible: KJV

Lexicon: Strong's H6293 - paga

Transliteration: paga

Pronunciation: pā-gah' (kay)

Part of Speech: verb

Root Word (Etymology): A primitive root

Dictionary Aids

TWOT Reference: 1731

KJV Translation Count — Total: 48x

The KJV translates Strong's H6293 in the following manner: fall (12x), meet (11x), reach (7x), intercession (4x), entreat (2x), entreat (1x), miscestratus (9x).

Outline of Biblical Usage [?]

to encounter, meet, reach, entreat, make intercession

364

PAGADIAN

ABARIM Publications

Discover the meanings of thousands of biblical names in Abirim Publications' Biblical Name Vault: Dan

Dan meaning

Dan in Biblical Hebrew

דן

Biblical names:

- Baby names by gender
- How Bible names sound
- Translating Bible names

Browse names by form

... דן names that start with dan

דן ... names that end in dan

... דן names that start with or

דן ... names that end in or

... דן names that start with ab

דן ... names that end in ab

דן names that end in dan

The name Dan: Summary

Meaning: Judge

Etymology: From the verb דן (dan), to judge or govern.

Excerpted from: Abirim Publications' Biblical Dictionary

דן

The verb דן (dan) means to judge or govern. It's an old verb that mostly describes the authority of a naturally superior (because that person is wise, stronger, older, etcetera) in contrast to the governing done by a formal government (by politically favored and appointed officials).

The noun דן (dayyan) describes one such a leader, and noun דן (dan) describes anything pertaining to primitive governing: a judgment, plea, complaint, contention. Noun דן (danah) literally describes a "place or judging" and is synonymous with the contending that goes on in such a place. Noun דן (danah) described the jurisdiction of one judge, and became the word for province.

365

364. "Paga." Strong's Concordance #6293. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h6293>

365. "Dayyan." Abirim-Publications.com.

<https://www.abirim-publications.com/Meaning/Dan.html#.XmR8K5MzaqC>



213

MATUTUM

Bible Hub Enter Reference or Keyword

Summary NASEC BDB Str

Greek Hebrew

Strong's • Strong's • Hebrew • 4131

Library • Free Downloads • sBible

4131. mot

Strong's Concordance

mot: to totter, shake, slip

Original Word: מוּט

Part of Speech: Verb

Transliteration: mot

Phonetic Spelling: (mote)

Definition: to totter, shake, slip

Bible Hub

Summary NASEC BDB Strong

Greek Hebrew InterSe

Strong's • Strong's • Hebrew • 8550

Library • Free Downloads • sBible

8550. Tummim

Bible Hub

Summary NASEC BDB Str

Greek Hebrew

Strong's • Strong's • Hebrew • 8537

Library • Free Downloads • sBible

8537. tom

Strong's Concordance

tom: completeness, integrity, also part of the high priest's breastplate

Original Word: טוֹם

Part of Speech: Noun Masculine

Transliteration: tom

Phonetic Spelling: (tohm)

Definition: completeness, integrity, also part of the high priest's breastplate

Strong's Concordance

Tummim: Thummim

Original Word: טוֹמִיִּם

Part of Speech: Proper Name Masculine

Transliteration: Tummim

Phonetic Spelling: (toom-meem')

NAS Exhaustive Concordance

Word Origin

probably the same as **tom**, q.v.

NASB Translation

Thummim (5).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries
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Strong's Exhaustive Concordance

Thummim

Plural of **tom**; perfections, i.e. (techn.) One of the epithets of the objects in the high-priest's breastplate as an emblem of complete Truth – Thummim.

213. “mot, matu.” Strong’s Concordance #4131. “thummim, tom” Strong’s Concordance #8550 and #8537. BibleHub.com.

<https://biblehub.com/hebrew/4131.htm>

<https://biblehub.com/hebrew/8550.htm>

<https://biblehub.com/hebrew/8537.htm>

Inflection of בָּלוּט

Noun – balut pattern, masculine

Root: ב - ל - ט

This root does not have any special conjugation properties.

Meaning

balut

Forms without pronominal affixes

	Singular
Absolute state	בָּלוּט balut balut



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BALUT

MINDANAO

Inflection of מִין

Noun – masculine

Meaning

type, kind, sex, gender (grammar); species (biology)

Printable PDF [Free]

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Forms without pronominal affixes

	Singular
Absolute state	מִין min type
Construct state	מִינִי min- type of ...

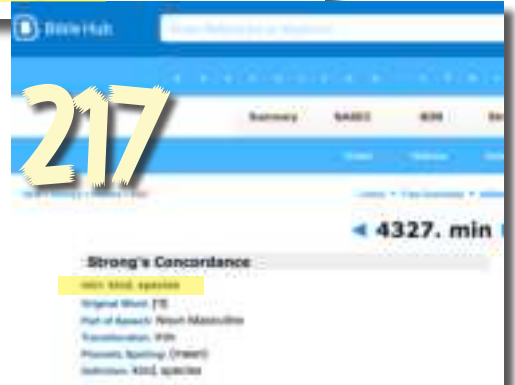


Pealim.com

Form without pronominal affixes

מִן
min
מִינִי
min-
from, of, that, compared to

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Conjugation of לָדוֹן

Verb – PA'AL

Root: ל - ד - נ

The middle radical of this word disappears or turns into a vowel in inflected forms.

The final radical of this word can assimilate with the suffix in inflected forms.

Meaning

to discuss; to sentence

Verb form	Person	Singular		Plural	
		Masculine	Feminine	Masculine	Feminine
Present tense / Participle		לֹדֵן ladan I / you m. sg. / He / It discusses	לֹדֶנֶת dana I / you f. sg. / she / It discusses	לֹדְנִים ladanim we / you m. pl. / they m. discuss	לֹדְנֹת danot we / you f. pl. / they f. discuss



Pealim.com

231

214. "Balut." Pealim.com #3309. <https://www.pealim.com/dict/3309-balut/>216. "Min." pealim.com#5053. pealim.com#6051. <https://www.pealim.com/dict/5053-min/> <https://www.pealim.com/dict/6051-min/>217. "Min." Strong's Concordance #4327. BibleHub.com. <https://biblehub.com/hebrew/4327.htm>231. "Danot/ Dana." pealim.com#417. <https://www.pealim.com/dict/417-ladun/>

Blue Letter Bible KJV

Lexicon: Strong's G575 - apo

ἀπό

Transliteration	Pronunciation
apo (Play)	ə-PO' (Play)
Part of Speech	Root Word (Etymology)
preposition	A primary particle

Greek Inflections of ἀπό [7]

ἀπό — 125x TR 671x in 6 unique form(s) 5,376x in 4 unique form(s)

ἀπό — 125x ἀπό — 1x

KJV Translation Count — Total: 671x

The KJV translates Strong's G575 in the following manner: from (393x), of (129x), out of (46x), for (10x), off (10x), by (9x), at (9x), in (6x), since (with G3739) (5x), on (5x), not in (16x), miscellaneous (31x).

Outline of Biblical Usage [7]

- I. of separation
 - A. of local separation, after verbs of motion from a place i.e. of departing, of fleeing...
 - B. of separation of a part from the whole
 - i. where of a whole some part is taken
 - C. of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed
 - D. of a state of separation, that is of distance
 - i. physical, of distance of place
 - ii. temporal, of distance of time
- II. of origin
 - A. of the place whence anything is, comes, befalls, is taken
 - B. of origin of a cause

Strong's Definitions [7] (Strong's Definitions Legend)

ἀπό ἀπό, apo; a primary particle, "off," i.e. away [from something near], in various senses (of place, time, or relation; literal or figurative)—(X here)-after, apo, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)-on(-ce), since, with.

Thayer's Greek Lexicon [7] (Jump to Scripture Index)

STRONGS NT 575: ἀπό

ἀπό, (from Homer down), preposition with the genitive (Latin a, ab, abs, German von, ab, weg, [cf. English of, off]), **from, signifying now separation, now origin.** On its use in the N. T., in which the influence of the Hebrew יָצָא is traceable, cf. Winers Grammar, 864f (342), 369 (346) ff.; Buttmann, 321 (276) ff. [On the neglect of elision before words beginning with a vowel see Tuf. Proleg., p. 94; cf. Winers Grammar, § 5, 1 a.; Buttmann, p. 10f; WH's Appendix, p. 146.] In order to avoid repetition we forbear to cite all the examples, but refer the reader to the several verbs followed by this preposition.

ἀπό, then, is used

- I. of separation; and
 1. of local separation, after verbs of motion from a place [cf. departing, fleeing, removing, expelling, throwing, etc.; see ἀφίγω, ἀφίρχομαι, ἀπαιτιόσω, ἀπυκνώω, ἀφίστημι, φεύγω, etc.; ἀπεστέθει ἀπ' αὐτῶν, Luke 22:41; βάλε ἀπό σου, Matthew 5:29; ἐκβάλω τὸ κάβδος ἀπό [L. T. Tr. WH ἐξ τοῦ δοξαλμοῦ, Matthew 7:4; ἀφ' [L. WH Tr. text παρ' (which see f. a.)] ἧς ἐπιβλήσκει δαιμόνια, Mark 16:9; καθέλε ἀπὸ θρόνων, Luke 1:52.
 2. of the separation of a part from the whole, where of a whole some part is taken; ἀπὸ τοῦ ἡαγίου, Matthew 11:10; ἀπὸ μελισσοῦ κηρίου, Luke 24:42 [R. G. but Tr brackets the clause]; ἀπὸ τῶν ὀφθαλμῶν, John 21:10; τὰ ἀπὸ τοῦ πλοίου fragments of the ship, Acts 27:44; ἐννοήσατο ἀπὸ τῆς τιμῆς, Acts 9:3; ἐκείνῳ

228 APO



Dictionary.com

Apo | ə-POH | noun (POH-ee-oh)

apo

an active volcano in the S Philippines, on S Mindanao; highest peak in the Philippines, 3090 feet (942 meters).

apo-

a prefix occurring originally in loanwords from Greek, where it was joined to verbs, deverbal forms, and other parts of speech. Among its functions in Greek, apo- has the spatial sense "away, off, apart" (apogee; apocopic; apostrophe); it occurs with deverbals that denote a response or defense (apodosis; apology) and is found on verbs having perfective force relative to a corresponding simple verb (apocope; apocope). In modern scientific coinages in English and other languages, apo- marks things that are detached, separate, or derivative (apocryphal; apocryphal).

ORIGIN OF APO-

A Greek, partial use of apo- with to -f. Sanskrit apa, Latin ab

apo-

away from, off, apocope

indicating separation of apocope

indicating a lack or absence of apocope

indicating derivation from or relationship to apocope

WORD ORIGIN FOR APO-

from Greek apo away, off

apo-

away from, off, apocope

Separate apocope

Without, lacking, not apocope

Related to, derived from apocope

228. "Apo." Strong's Concordance #G575. Thayer's Greek Lexicon. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=g575>

"Apo." Dictionary.com By RANDOM HOUSE UNABRIDGED DICTIONARY. COLLINS ENGLISH DICTIONARY - COMPLETE & UNABRIDGED 2012. THE AMERICAN HERITAGE® STEDMAN'S MEDICAL DICTIONARY. 2002.

<https://www.dictionary.com/browse/apo>



CHAGGIYAH

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Strong's Concordance

Chaggiyyah: "feast of Yah," a Levite

Original Word: חָגִיָּיָה

Part of Speech: Proper Name Masculine

Transliteration: Chaggiyyah

Phonetic Spelling: (khag-ghee-yaw')

Definition: "feast of Yah," a Levite

NAS Exhaustive Concordance

Word Origin

from chag and Yah

Definition

"feast of Yah," a Levite

NASB Translation

Haggiah (1).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries
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Brown-Driver-Briggs

חָגִיָּיָה proper name, masculine (feast of Yah) a Levite, son of Shimea

Chronicles 6:15, 5 אַחֲזַיָּה.

Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database.
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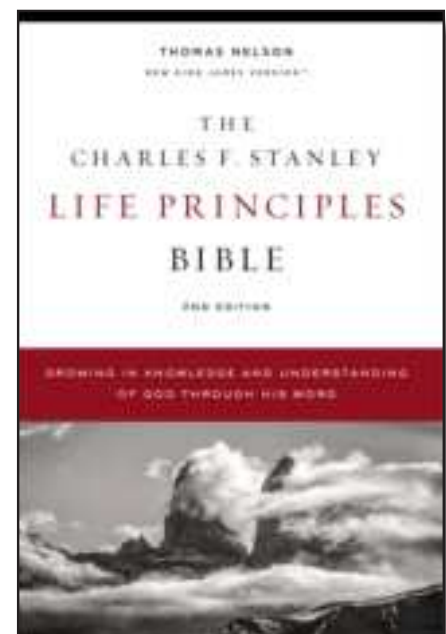
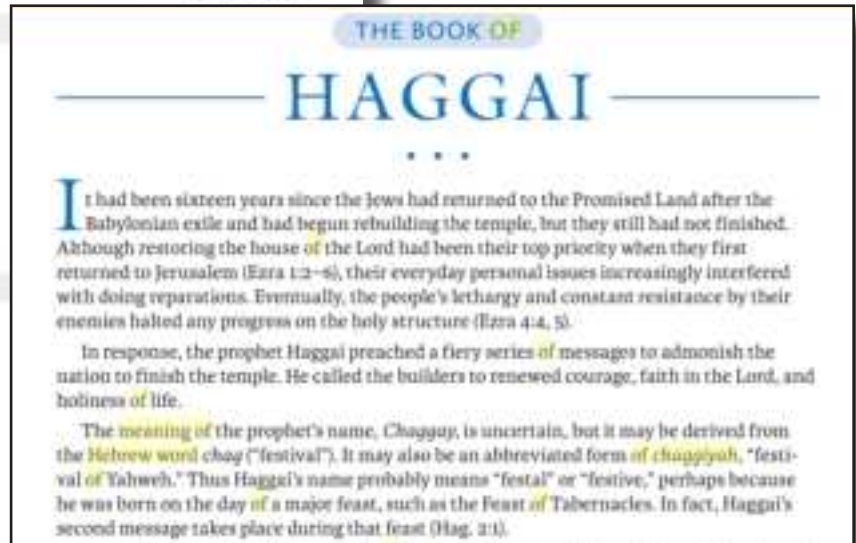
Strong's Exhaustive Concordance

Haggiah

From chag and Yahh; festival of Jah; Chaggiyah, an Israelite -- Haggiah.

see HEBREW chag

see HEBREW Yahh





191. "Chaggiyah." Strong's Concordance #2293. BibleHub.com. <https://biblehub.com/hebrew/2293.htm>

183. "Chaggiyah." The NKJV, Charles F. Stanley Life Principles Bible, 2nd Edition, By Thomas Nelson. Charles F. Stanley, General Editor. 2009. The Book of Haggai. P. 1445.

<https://books.google.com.ph/books?id=Bi53DwAAQBAJ&pg=PA1445&lpg=PA1445&dq=meaning+of+hebrew+word+chaggiyah&source=bl&ots=Jamk7Bf-aO&sig=ACfU3U2JTeSbjYW3gv8FxiCq14NRnSmVw&hl=en&sa=X&ved=2ahUKewi21JXsolroAhUU62EKHQa-0BRsQ6AEwDHoECAQQAQ#v=onepage&q=meaning%20of%20hebrew%20word%20chaggiyah&f=false>




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History of Cagayan de Oro

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CAGAYAN DE ORO AND ITS SURROUNDINGS were occupied by people around 350 AD. Signs of ancient habitation were discovered in 1975 by field researchers of the National Museum. The researchers were exploring Hukaga, a place eight kilometers south of the present Cagayan de Oro City.

Hukaga is a promontory (A promontory is "a high ridge of land or rock, jutting out into a body of water; a headland." — The American Heritage Dictionary, Third Edition.) with two main sections: a set of caves and an Open Site. The Open Site appears to be the village of the original people of Cagayan de Oro.

Inside the caves were skeletons, pots, pottery shards, tools, possibly Indian glass beads, Chinese pot fragments, and vestiges of possibly Austronesian and Thai wares — indications of overseas trading. The Open Site yielded pottery shards, Chinese ceramic sherds, and obsidian flakes.


Researchers sent a skull fragment to Dr. Jeffrey Hanks of the Peabody Museum of Archaeology and Ethnology at Harvard University, where it was subjected to radiocarbon dating. Hanks then wrote a letter to anthropologist Dr. Linda Burton of Xavier University, indicating that the sample came from 350 AD.¹⁹² The Late Neolithic Period.

Etymology

Spanish documents in 1600s already referred to the area around Mindogayan as Cagayan. On January 25, 1571, the Spanish government granted this area, including what is now Northern Mindanao, as an encomienda to Juan Griego. There is also a Cagayan in Luzon and another in Baku. What is the origin of the name?

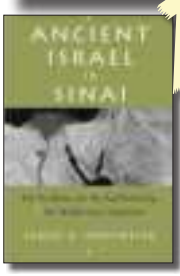
According to Father Miguel Bernad, S.J. of Xavier University, "cagayan" comes from the Malayo-Polynesian word *ag*, which means "water". *ag* is present in words like *agua*, *agusan*, and *kagay*. *Agus* means "flowing water", and *agusan* "place of flowing water". *Kagay* means "river" and *cagayan* is "place with a river".

But according to Dr. Lawrence A. Reid, Professor Emeritus, Department of Linguistics, University of Hawaii, "cagayan" comes from an ancient Philippine word "kaPayaen", which means "river". In an email sent to the Ancient Baybayin Script Network of YahooGroups, Reid explained, "The evidence for the Proto-Philippine word reconstructable for /r/, 'kaPayaen', comes from the Ilokano *kayayan*, Central Agta *kahayan*, Rawla *kayan*, etc. Note that in all the languages that have a reflex of this form, it simply means 'river'. It is not a morphologically complex form. There is no language that reflects a form *kagay*. Nor is there any evidence that either the /r/ was a suffix, or for that matter that the initial *ka-* was a prefix."




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been written with a samek, not shin. The name may derive from the Akkadian word *sulu*, meaning "highway".¹⁹⁴ From the same root comes the noun *sōlālā*, which in Hebrew means "siege and



194



195

192. "History of Cagayan de Oro." Antonio J. Montalvan II, Ph.D., Mindanao anthropologist and ethnohistorian. "A Cagayan de Oro Ethnohistory Reader." March 8, 2004. cagayandeoro.gov.ph. <http://cagayandeoro.gov.ph/about-cdo/historical-background>

193. "Oros." Strong's Concordance #3735. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=g3735>

194. "Ancient Israel in Sinai: The Evidence for the Authenticity of the Wilderness." By James K. Hoffmeier. Oxford University Press. 2011. Chapter IV - Archaeological Exploration in North Sinai: 1970s to the Present.

https://books.google.com.ph/books?id=VnHiBwAAQBAJ&pg=PT145&lpg=PT145&dq=meaning+of+akkadian+word+sulu&source=bl&ots=Vw7qT1jtUH&sig=ACfU-3U0nMmFELL7-Vq7u7Z1mZTkmn2clA&hl=en&sa=X&ved=2ahUKEwJP_7_7rYroAhUFd4KHeVMCcoQ6AEwCnoECAkQAQ#v=onepage&q=meaning%20of%20akkadian%20word%20sulu&f=false

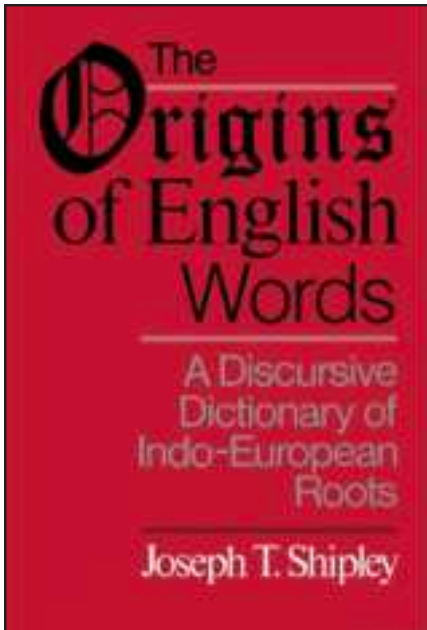
195. "Cilla." Collins Complete Spanish Electronic Dictionary. Harper Collins Publishers 2011. <https://www.spanishdict.com/translate/cilla>

ABIY TAL (אביטל): Hebrew name meaning "my father is dew." In the bible, this is the name of one of David's wives.

ABRA: Short form of Hebrew Abrahamit, meaning "father of a multitude." This name was popular in 17th century England. Also spelled Avra.

ABRAHAMIT (אברהמית): Feminine form of Hebrew Abraham, meaning "father of a multitude." Also spelled Avrahamit.

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ABRA

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for the Christian trinity: *al*: father; *ben*: son; *ruach acadash*: holy spirit. Note, too, that Abra was a favorite concubine of Solomon's. He jokingly protests—in a 1718 poem by Matthew Prior:

Abra was ready ere I called her name,
And though I called another, Abra came.

185. "Female Hebrew Names – Abra." FineJudaica.com, Retrieved November 26, 2019.

https://finejudaica.com/pages/hebrew_names.htm

186. The Origins of English Words: A Discursive Dictionary of Indo-European Roots. By Joseph Twadell Shipley. Section D. The Johns Hopkins University Press. 1984. <https://books.google.com.ph/books?id=zCx4r72uVKQC&pg=PT214&lpg=PT214&dq=abra+solomon+favorite+concubine&source=bl&ots=jYgOiZwTQn&sig=AC-fU3U0QQYyKnM51FZ3vGlXzfgB8MvloiQ&hl=en&sa=X&ved=2ahUKEwjEjLOzzoroAhUGA4gKHeonBqwQ6AEwA3oECAoQAQ#v=onepage&q=abra%20solomon%20favorite%20concubine&f=false>



Blue Letter Bible KJV

Lexicon: Strong's H2244 - chabab

חָבַב

Transliteration: chabab' Pronunciation: khā-bā' (Ray)

Part of Speech: verb Root Word (Etymology): A primitive root [compare חָבַב (H2245)]

Dictionary Aids

TWOT Reference: 508

KJV Translation Count — Total: 33x

The KJV translates Strong's H2244 in the following manner: hide (31x), hold (1x), secretly (1x).

Outline of Biblical Usage [?]

to withdraw, hide

Gender: ♂ Boy

Origin: 🇮🇱 Hebrew

Historical Meaning: God's grace

Popularity: Site: High Birth: 📈 Low

OH NO 🙅

Rate Yan! 5 (10 is best)

BabyNames.ch

Home Names Most Popular Most Prevalent Languages Topics

Name Yan

Meaning: Yahweh is gracious

Name info:

About the name Yan in particular

Gender: male

Languages of use: German

US 2018 rank: not in the Top 1000; other popularity lists see below

Similarly written: An, An, An, Avan, Avan, Can, Dan, Dan, Dan, Ean [Details](#)

Group info:

About John/Johns, the group of names with the same origin as Yan

Meaning/translation: Yahweh is gracious

Language of origin: Hebrew

Info about origin, male: popular because of Saint John, the apostle and evangelist, and Saint John the Baptist very popular through the ages and in many countries until now there were 23 popes with the name John

Words: yahweh = (the name of God) (name of the one God according to the Old Testament) Hebrew

chanan = to be gracious Hebrew

Bible Hub

354

Strong's Concordance

2252. Chabayah

Strong's Concordance

Chabayah: "Yah has hidden," an Israelite

Original Word: חָבַב

Part of Speech: Proper Name Masculine

Transliteration: Chabayah

Phonetic Spelling: (khab-oh-yaw')

Definition: "Yah has hidden", an Israelite

NAS Exhaustive Concordance

Word Origin

from Chabab and Yah

Brown-Driver-Briggs

חָבַב proper name, masculine head of a priestly family

Ezra 2:61 = Nehemiah 7:63 (van d. H. Ezra חָבַב; Nehemiah חָבַב, margin חָבַב, compare Baer's note on Ezra 2:61; ^{H5} Ezra אֲחֵיכֶם, ^{H5} אֲחֵיכֶם, אֲחֵיכֶם, ^{H5} Nehemiah אֲחֵיכֶם, ^{H5} אֲחֵיכֶם, אֲחֵיכֶם).

חָבַב, חָבַב see foregoing.

חָבַב see חָבַב below חָבַב.

Strong's Exhaustive Concordance

Habayah

Or Chabayah (khab-aw-yaw'); from chabab and Yah; Jah has hidden; Chabayah, an Israelite — Habayah.

KABAYAN

199

220. "Chaba." Strong's Concordance #H2244. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h2244>

354. "Chabayah." Strong's Concordance #2252. BibleHub.com. <https://biblehub.com/hebrew/2252.htm>

199. babynames.merchant.com#70864. http://babynames.merschat.com/name-meaning.cgi?bn_key=70864

"Yan – God's Grace." Babynames.ch. <http://www.babynames.ch/Info/Name/naYan> "Chanan." Strong's Concordance #2605. BibleHub.com. <https://biblehub.com/hebrew/2605.htm>

356. "Yah." Strong's Concordance #3050. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h3050>



SAGADA

418

SINAI



"Plan des principaux ports de la Cote d'Ilocos en l'Isle Lucon. (to accompany) Neptune Oriental. De d'Après." Apres de Manneville, Jean-Baptiste-Nicolas-Denis d', 1707-1780. On display at Hotel Felicidad Vigan, Ilocos Sur. Published 1810. Depot Generale de la Marine. Public Domain.



418. <https://www.davidrumsey.com/luna/servlet/detail/RUMSEY~8~1~312749~90081833>
 "Sinai." Strong's Concordance #5514. Blue Letter Bible.

200. "Saga." Strong's Concordance #7679. Blue Letter Bible.
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=esv&strong=h7679>

201. "Yada." Strong's Concordance #3045. Blue Letter Bible.
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h3045>

202. "Da'at." pealim.com#4189. <https://www.pealim.com/dict/4189-daat/>



[illegible]

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h6438>

206. “Bo.” abarim-publications.com. <https://www.abarim-publications.com/Dictionary/b/b-w-a.html#XmMQ5ZMza8U>



207



208

ARAYAT

209



207. "Ara." Strong's Concordance #772. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h772>

208. "Yaat." Strong's Concordance #3271. Blue Letter Bible.

<https://biblehub.com/hebrew/3271.htm>

209. "Pena: Tree planting at Mt. Arayat." By Rox Pena, Sept. 4, 2014, Sun Star Philippines.

<https://www.sunstar.com.ph/article/364876>



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Blue Letter Bible KJV

Lexicon :: Strong's H1129 - Banah

בָּנָה

Transliteration	banah	Pronunciation	bā-nā' (key)
Part of Speech	verb	Root Word (Etymology)	A primitive root

Outline of Biblical Usage [?]

to build, rebuild, establish, cause to continue

בָּנָה bānāh, baw-naw', a primitive root; to build (literally and figuratively)—(begin to) build(-er), obtain children, make, repair, set (up), X surely.

Genesis' Hebrew-Chaldee Lexicon [?]

בָּנָה נִבְנָה, בָּנָה נִבְנָה, with 1 conv. בָּנָה and six times נִבְנָה, נִבְנָה.

(1) TO BUILD, TO REPAIR, as a house, a temple, a city, walls, defences, Jer. 4:1; an altar, Gen. 8:18; a fence, Jer. 7:31; the dock of a ship, Eze. 27:15; one

356

Blue Letter Bible KJV

Lexicon :: Strong's H3050 - Yah

יָהּ

Transliteration	Yah	Pronunciation	yā (key)
Part of Speech	proper noun with reference to deity	Root Word (Etymology)	Contraction for יְהוָה (H3068), and meaning the same.

Dictionary Aids

TWOT Reference: 454b

KJV Translation Count — Total: 48x

The KJV translates Strong's H3050 in the following manner: LORD (48x), JAH (1x).

Outline of Biblical Usage [?]

Jah (Jehovah in the shortened form)

the proper name of the one true God

URGENT: You Can Help Tennessee Tornado Victims, C

Ma'yan

Bible / Our Library / Lexicons / Old Testament Hebrew Lexicon / Old Testament Hebrew Lexicon - New American Standard / Ma'yan

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The NAS Old Testament Hebrew Lexicon

Strong's Number: 4599

Original Word
מַיָּן

Transliterated Word
Ma'yan

Phonetic Spelling
mah-yawn' 40

Definition
1. spring

Word Origin
from (H5869) (as a denominative in the sense of a spring)

TDNT Entry
TWOT - 1613a

Parts of Speech
Noun Masculine

NAS Verse Count

Genesis
Leviticus
Joshua
1 Kings
2 Kings
2 Chronicles
Psalms
Proverbs
Solomon
Isaiah
Hosea
Joel

NAS Word Usage - Total: 23
fountain 2, fountains 2, spring 8, springs 11

361

BANAHAW



210. "Banah." Strong's Concordance #1129. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h1129>

356. "Yah." Strong's Concordance #3050. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h3050>

361. "Maya'an." Strong's Concordance #4599. BibleStudyTools.com.

<https://www.biblestudytools.com/lexicons/hebrew/nas/mayan.html>

Conjugation of נָגַעַת

Verb - PA'AL
Root: נ - ג - ע

The final radical of this word is guttural; this affects the adjacent vowels.
The first radical of this word can assimilate with the second radical in inflected forms.

Meaning

to touch (נָגַעַת)

215

Verb form	Person	Singular	
		Masculine	Feminine
Present tense / Participle	1st	נֹגֵעַ noga I / you m. sg. / he / it touches	נֹגֵעִת nogat I / you f. sg. / she / it touches
	2nd	נֹגַעְתָּ nogat you m. sg. touched	נֹגַעְתְּ nogat you f. sg. touched
Past tense	2nd	נִגַּעְתָּ naga you m. sg. touched	נִגַּעְתְּ naga you f. sg. touched
	3rd	נִגַּעַת naga he / it touched	נִגַּעַת naga she / it touched

Saba'

232

Strong's Number: 7046

Original Word: סָבָא

Transliterated Word: SABAH

Parts of Speech: Verb

Definition: 1. to be satisfied, be sated, be fulfilled, be surfeited
a. (Qal)
1. to be sated (with food)
2. to be sated; be satisfied with, be fulfilled, be filled, have one's fill of (from desire satisfied)
3. to have in excess, be surfeited, be surfeited with



Passive forms Binyan Pu'al

Verb form	Person	Singular			Plural
		Masculine	Feminine	Neuter	
Present tense / Participle		נִסְבָּא nisba I am / you m. sg. are / he / it is split	נִסְבֵּית nisbit I am / you f. sg. are / she / it is split	נִסְבֵּית nisbit I am / you m. pl. / they m. are split	נִסְבֵּית nisbit we are split
Past tense	1st	נִסְבֵּית nisbit I was split	נִסְבֵּית nisbit I was split	נִסְבֵּית nisbit I was split	נִסְבֵּית nisbit we were split
	2nd	נִסְבֵּית nisbit you m. sg. were split	נִסְבֵּית nisbit you f. sg. were split	נִסְבֵּית nisbit you m. pl. were split	נִסְבֵּית nisbit you were split
	3rd	נִסְבֵּית nisbit he / it was split	נִסְבֵּית nisbit she / it was split	נִסְבֵּית nisbit they were split	נִסְבֵּית nisbit they were split
Future	1st	נִסְבֵּית nisbit I will be split	נִסְבֵּית nisbit I will be split	נִסְבֵּית nisbit I will be split	נִסְבֵּית nisbit we will be split

215. "Naga." Pealim.com#1140. <https://www.pealim.com/dict/1140-lagaat/>

232. "Saba." Strong's Concordance #7646. BibleStudyTools.com.
<https://www.biblestudytools.com/lexicons/hebrew/nas/saba.html>

233. "Buka/ Buk'u." pealim.com#250. <https://www.pealim.com/dict/250-levakea/>



Blue Letter Bible KJV

Lexicon :: Strong's H1324 - bath

בַּת

Transliteration	Pronunciation
bath	bath (Key)
Part of Speech	Root Word (Etymology)
masculine/feminine noun	Probably from the same as בָּתָּה (H1327)

Dictionary Aids

TWOT Reference: 298a

KJV Translation Count — Total: 13x

The KJV translates Strong's H1324 in the following manner: bath (13x).

Strong's Definitions [?] (Strong's Definitions Legend)

בַּת bath, bath; probably from the same as H1327; a bath or Hebrew measure (as a means of division) of liquids:—bath.

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BATHALA

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Blue Letter Bible KJV

Lexicon :: Strong's H5967 - 'ala' (Aramaic)

עֲלָה

Transliteration	Pronunciation
'ala' (Aramaic)	al-ah' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	Corresponding to עֲלָה (H6763)

Dictionary Aids

TWOT Reference: 2913

KJV Translation Count — Total: 1x

The KJV translates Strong's H5967 in the following manner: ribs (1x).

Outline of Biblical Usage [?]

rib

234. "Bath." Strong's Concordance #1324. Blue Letter Bible.
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=H1324&t=kjv>

235. "Ala." Strong's Concordance #5967. Blue Letter Bible.
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=H5967&t=kjv>





242

Blue Letter Bible

Lexicon: Strong's #4397 - mal'ak

מַלְאָךְ

Transliteration: mal'ak

Pronunciation: mal-awk (Key)

Part of Speech: masculine noun

Root Word (Etymology): From an unused root meaning to despatch as a deputy

Dictionary Aids

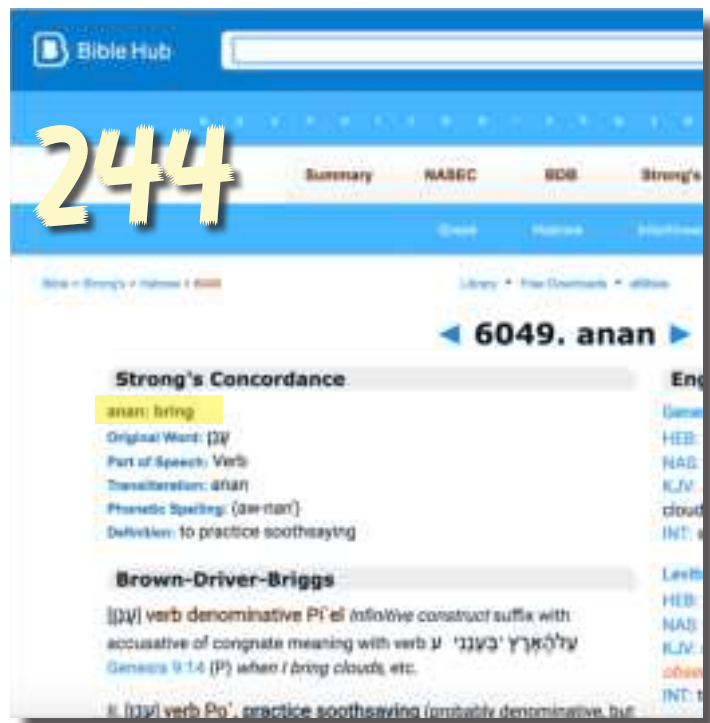
TWOT Reference: 1063a

KJV Translation Count — Total: 214a

The KJV translates Strong's #4397 in the following manner: angel (111x), messenger (95x), ambassador (4x), variant (1x)

Strong's Definitions [?] (Strong's Definitions Legend)

מַלְאָךְ māl'āk, mal-awk'; from an unused root meaning to despatch as a deputy: a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher)—ambassador, angel, king, messenger.



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Bible Hub

Summary NASEC BDB Strong's

◀ 6049. anan ▶

Strong's Concordance

anan: bring

Original Word: אָנָן

Part of Speech: Verb

Transliteration: anan

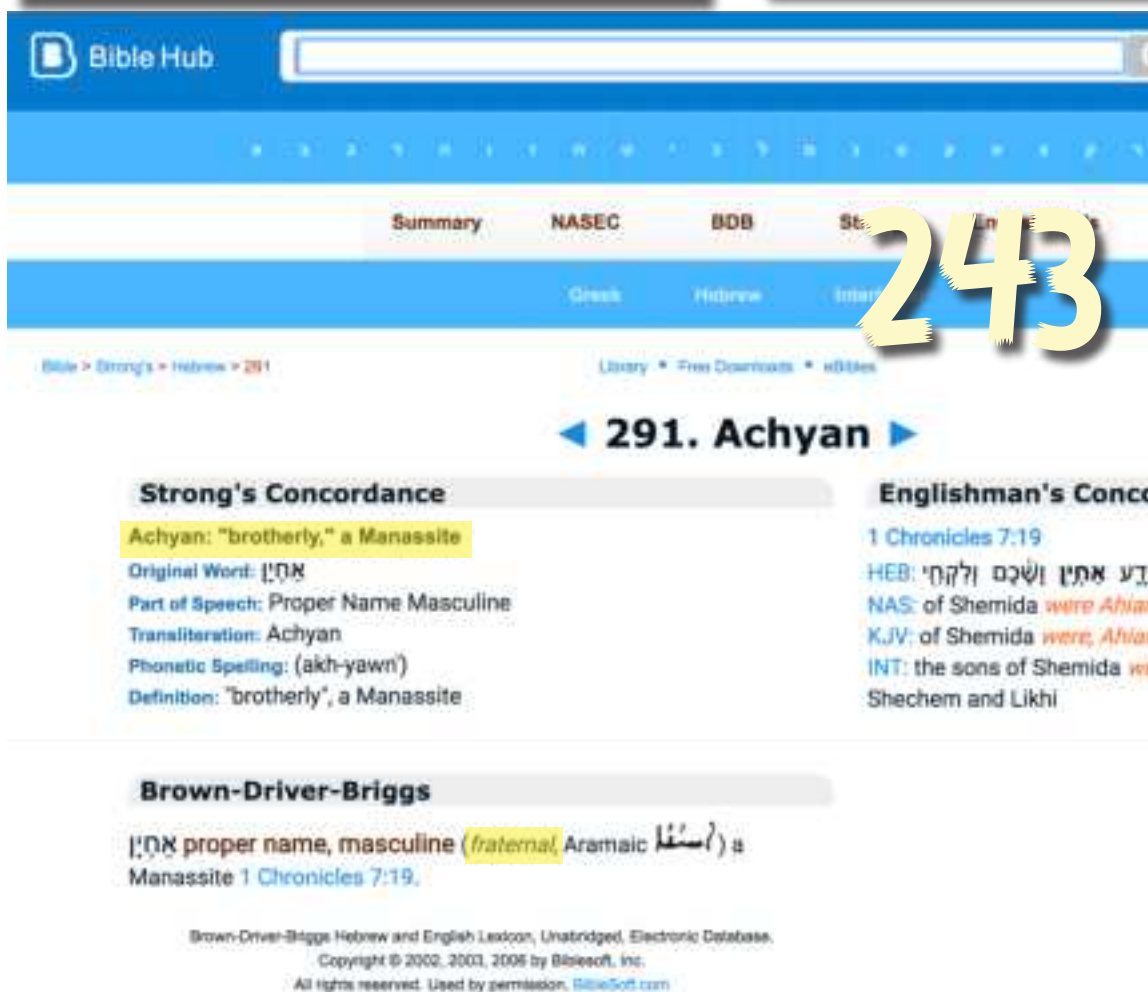
Phonetic Spelling: (aw-nan)

Definition: to practice soothsaying

Brown-Driver-Briggs

[[אָנָן]] verb denominative Piel infolutive construct suffix with accusative of cognate meaning with verb אָנָן 'bring clouds, etc. Genesis 9:14 (P) when I bring clouds, etc.

[[אָנָן]] verb Pa' practice soothsaying (probably denominative, but



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Bible Hub

Summary NASEC BDB Strong's

◀ 291. Achyan ▶

Strong's Concordance

Achyān: "brotherly," a Manassite

Original Word: אַחְיָן

Part of Speech: Proper Name Masculine

Transliteration: Achyan

Phonetic Spelling: (akh-yawn')

Definition: "brotherly", a Manassite

Brown-Driver-Briggs

אַחְיָן proper name, masculine (fraternal, Aramaic אַחְיָן) Manassite 1 Chronicles 7:19.

Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database. Copyright © 2002, 2003, 2006 by BibleSoft, Inc. All rights reserved. Used by permission, BibleSoft.com

MALACAÑANG

242. "Malak." Strong's Concordance #4397. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h4397>

243. "Achyān." Strong's Concordance #H291. BibleHub.com. <https://biblehub.com/hebrew/291.htm>

244. "Anan." Strong's Concordance #033. BibleHub.com. <https://biblehub.com/hebrew/6049.htm>





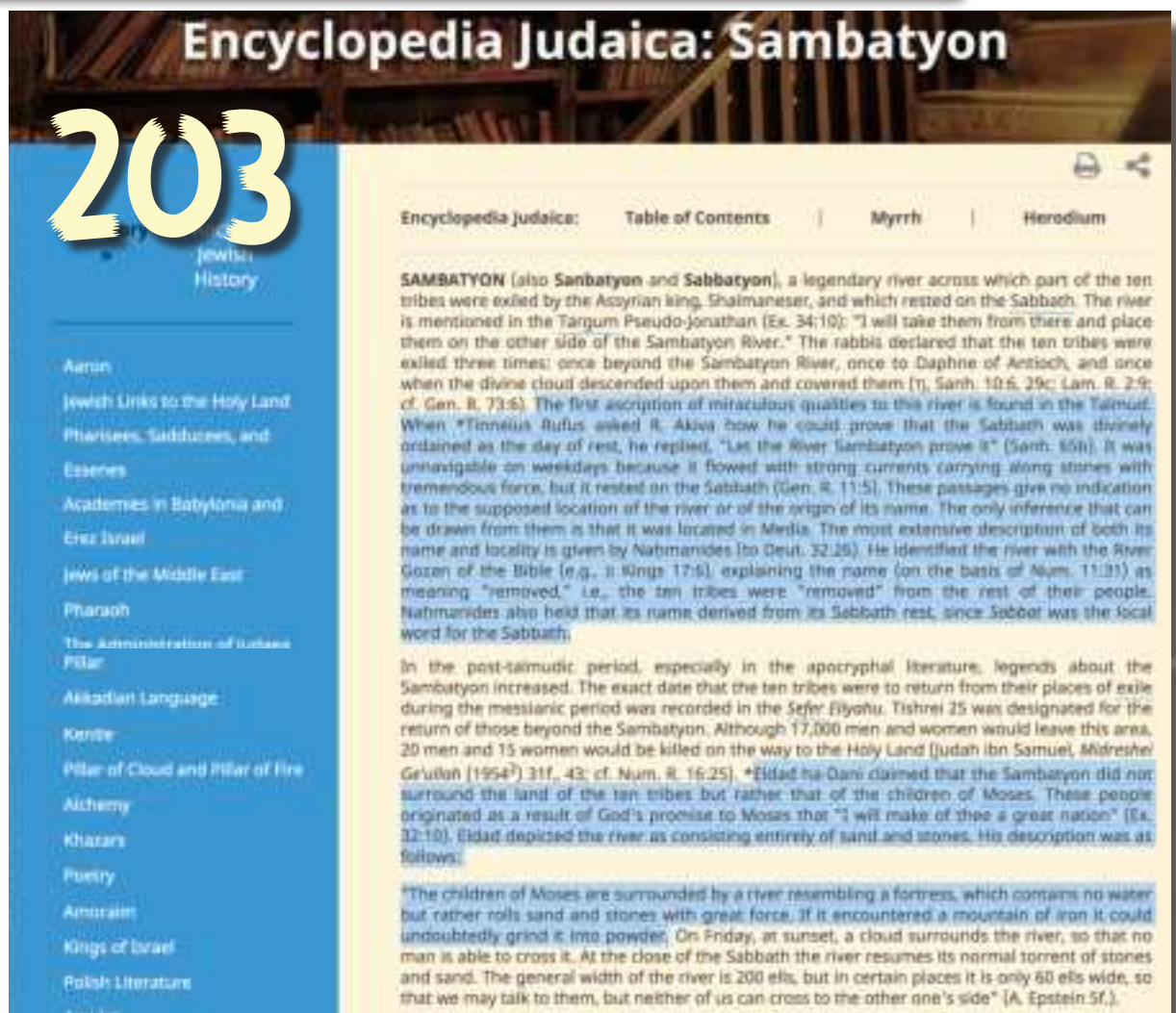
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348

Ancient Jewish History: The Ten Lost Tribes

Agriculture
Kedemites or Easterners
Pillar
Akkadian Language

were exiled beyond the mysterious river *Sambatyon (Gen. R. 73:6), with its rolling waters or sand and rocks, which during the six days of the week prevented them from crossing it, and though it rested on the Sabbath, the laws of the Sabbath rendered the crossing equally impossible. According to the Jerusalem Talmud, however (Sanh. 10:6, 29c), the exiles were divided into three. Only one-third went beyond the Sambatyon, a second to "Caphna of Antioch," and over the third "there descended a cloud which covered them", but all three would eventually return.



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Encyclopedia Judaica: Sambatyon

Encyclopedia Judaica: Table of Contents | Myrrh | Herodium

SAMBATYON (also *Sanbatyon* and *Sabbatyon*), a legendary river across which part of the ten tribes were exiled by the Assyrian king, Shalmaneser, and which rested on the Sabbath. The river is mentioned in the Targum Pseudo-Jonathan (Ec. 34:10): "I will take them from there and place them on the other side of the Sambatyon River." The rabbis declared that the ten tribes were exiled three times: once beyond the Sambatyon River, once to Daphne of Antioch, and once when the divine cloud descended upon them and covered them (T. Sanh. 10:6, 29c; Lam. R. 2:9; cf. Gen. R. 73:6). The first ascription of miraculous qualities to this river is found in the Talmud. When *Tinneius Rufus asked R. Akiva how he could prove that the Sabbath was divinely ordained as the day of rest, he replied, "Let the River Sambatyon prove it" (Sanh. 65b). It was un navigable on weekdays because it flowed with strong currents carrying along stones with tremendous force, but it rested on the Sabbath (Gen. R. 11:5). These passages give no indication as to the supposed location of the river or of the origin of its name. The only inference that can be drawn from them is that it was located in Media. The most extensive description of both its name and locality is given by Nahmanides (to Deut. 32:26). He identified the river with the River Gozan of the Bible (e.g., II Kings 17:24), explaining the name (on the basis of Num. 11:31) as meaning "removed," i.e., the ten tribes were "removed" from the rest of their people. Nahmanides also held that its name derived from its Sabbath rest, since *Sabbat* was the local word for the Sabbath.

In the post-talmudic period, especially in the apocryphal literature, legends about the Sambatyon increased. The exact date that the ten tribes were to return from their places of exile during the messianic period was recorded in the *Sefer Ezyahu*. Tishrei 25 was designated for the return of those beyond the Sambatyon. Although 17,000 men and women would leave this area, 20 men and 15 women would be killed on the way to the Holy Land (Judah ibn Samuel, *Midreshet Gevulot* [1954²] 31f., 43; cf. Num. R. 16:25). *Eldad ha-Dani claimed that the Sambatyon did not surround the land of the ten tribes but rather that of the children of Moses. These people originated as a result of God's promise to Moses that "I will make of thee a great nation" (Ex. 32:10). Eldad depicted the river as consisting entirely of sand and stones. His description was as follows:

"The children of Moses are surrounded by a river resembling a fortress, which contains no water but rather rolls sand and stones with great force. If it encountered a mountain of iron it could undoubtedly grind it into powder. On Friday, at sunset, a cloud surrounds the river, so that no man is able to cross it. At the close of the Sabbath the river resumes its normal torrent of stones and sand. The general width of the river is 200 ells, but in certain places it is only 60 ells wide, so that we may talk to them, but neither of us can cross to the other one's side" (A. Epstein 5f.).

348. "Ancient Jewish History: The Ten Lost Tribes." 2008 The Gale Group. JewishVirtualLibrary.org. Citing Babylonian Talmud, Shabbat 147b, and Numbers Rabba 9:7. The legend is also mentioned by Josephus Flavius (Wars: 7:96-97) and the Greek author Pliny the Elder (Historia Naturalis 31:24).

Beit Hatfutsot, bh.org.il. <https://www.jewishvirtuallibrary.org/the-ten-lost-tribes>

203. "Encyclopedia Judaica: Sambatyon." [A. Ro.]. 2008 The Gale Group. JewishVirtualLibrary.org.

<https://www.jewishvirtuallibrary.org/sambatyon>



Lexicon :: Strong's H6376 - Pison

פִּישׁוֹן

Transliteration	Pronunciation
Pishon	pē-shōn' (key)
Part of Speech	Root Word (Etymology)
proper noun	From פִּישׁ (H6335)

KJV Translation Count — Total: 1x

The KJV translates Strong's H6376 in the following manner: Pison (1x)

Outline of Biblical Usage [7]

Pison = "increase"

one of the four rivers used to describe the location of the garden of Eden



Lexicon :: Strong's H6335 - pish

פִּישׁ

Transliteration	Pronunciation
pish	pūsh (key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1751, 1752

KJV Translation Count — Total: 4x

The KJV translates Strong's H6335 in the following manner: spread (1x), grow up (1x), grown far (1x), scattered (1x)

Outline of Biblical Usage [7]

to spring about

(Qal) to frisk, act proudly (fig.)

(Niphal) to be scattered, be spread

Tagalog-Dictionary.com

Search

Meaning of "pison"

pison

Sp. n.

steam-roller

» synonyms and related words:

steam-roller

" pison

to crush (coll.); dumung, durugin, sumagasa, sagasain, sagasaan



349. "Pison." Strong's Concordance #6376 and #6335. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H6376&t=KJV> <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strong's=H6335&t=KJV>

350. "Pison." Tagalog-Dictionary.com.

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NATIONAL SECURITY > HISTORY > EIC > POINTS TO GREATGAMEINDIA

Controller Houses Of The East India Company: EIC Series Part IV

By: GreatGameIndia | Last Modified on February 20th, 2016 at 11:00am

East India Company's trade was divided into many parts and a particular family owned each part. They were given full control over a nation under consideration. They developed local industrial/business house, through which they exploited the independent nations. So for people of any nation, it is the local industrial house that comes to light as the exploiter and not EICs. Even today these Houses control most

With this background we now study the EICs and MNCs operatives or controller families. EIC trade as mentioned earlier was divided into many parts and a particular family owned a particular part. For example, the growing of opium and collecting taxes in India was owned by EIC and its paid officials or after 1837 by the British government itself, but the House of Sassoon's handled the trading in opium and other goods in India. Thereafter, the House of Jardine and Matheson handled their distribution in China and the House of Incheape handled the shipping of these goods. House of Oppenheimers/Rhodes handled the gold and diamond mining business. The American operations were handled by the House of Rockefellers, Seagraves, Sassoons, Japhets, Jardine - Mathesons etc. The Houses of Rothschilds and Warburgs coordinated the banking aspect of the trade. Apart from these, Houses of Lloyds, Abes and Astors assisted these operations by insuring the business of EICs. Even today these houses control most of the MNCs we see. We do an in-depth study of Rothschilds and Rockefellers and at the end give a list of Indian MNCs, only to show how most of these belong to only one single group run by a single family which was associated with the EIC owners, by either business or marriage.

Notice we do not address all of these as Abhira being Ophir is not scholarship but a lousy guess not worthy of consideration and Serendip has 0 support. These are wild guesses in the face of abundant and overwhelming history. This is how Britain operates on this topic.

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Ophir

From Wikipedia, the free encyclopedia

Not to be confused with *Ophir* or *Opfai*.

This article is about the region mentioned in the Bible. For other uses, see *Ophir* (disambiguation).

Ophir (/ˈɒphɪər/^[d]; Hebrew: אֹפִיר, Modern: *Ofir*, Tiberian: *ʾŌpîr*) is a port or region mentioned in the Bible, famous for its wealth. King Solomon received a cargo from Ophir every three years, 1 Kings 10:22 which consisted of gold, silver, sandalwood, pearls, ivory, apes, and peacocks.^[d]

Theorized or conjectural locations

India [edit]

A Dictionary of the Bible by Sir William Smith, published in 1863,^[d] notes the Hebrew word for parrot, *Thukki*, derived from the Classical Tamil for peacock *Thokai* and Chinese "toki"^[d] joins other Classical Tamil words for ivory, cotton-cloth and apes preserved in the Hebrew Bible. This theory of Ophir's location in Tamilakam is further supported by other historians.^[d]^[d]^[d]^[d]^[d] The most likely location on the coast of Kerala conjectured to be Ophir is Poovar in Thiruvananthapuram District (though some Indian scholars also suggest Beypore as possible location).^[d]^[d]

Earlier in the 19th century Max Müller and other scholars identified Ophir with Abhira, near the Indus River in modern-day state of Gujarat, India. According to Benjamin Walker Ophir is said to have been a town of the *Abhira* tribe.^[d]

In Jewish tradition, Ophir is often associated with a place in India,^[d] named for one of the sons of Jochan.^[d] The 10th-century lexicographer, David ben Abraham al-Fasi, identified Ophir with Serendip, the old Persian name for Sri Lanka (aka Ceylon).^[d]



248. Controller Houses Of The East India Company: EIC Series Part IV". Great Game India Magazine. East India Company Series (Apr-June 2016 Issue). 26 June 2016.

<https://greatgameindia.com/controller-houses-east-india-company-eic-series-part-iv/>

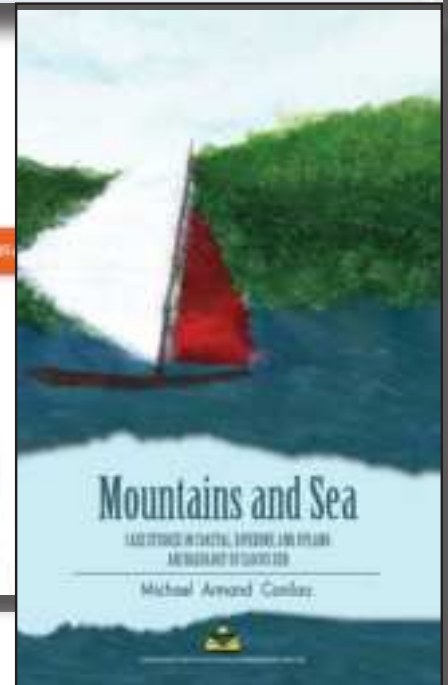
249. "Ophir." Wikipedia citing Smith, William, A dictionary of the Bible, Hurd and Houghton, 1863 (1870), pp.1441. Smith's Bible Dictionary. Ramaswami, Sastri, The Tamils and their culture, Annamalai University, 1967, pp.16. Gregory, James, Tamil lexicography, M. Niemeyer, 1991, pp.10. Fernandes, Edna, The last Jews of Kerala, Portobello, 2008, pp.98. Encyclopaedia Britannica and Fourteenth-century biblical commentator, Nathanel ben Isaiah. <https://en.wikipedia.org/wiki/Ophir>



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251



252

250. "Parrots." Chabad.org. https://www.chabad.org/kids/noahsark/animal_cdo/aid/533896/jewish/Parrots.htm

251. "Peacocks." Strong's Concordance #8500. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H8500&t=KJV>

252. "Unearthing the golden days of Ilocos Sur." By Michael Armand P. Canilao. Rappler, 05 July 2015. Citing "Mountains and Sea: Case Studies in Coastal, Riverine, and Upland Archeology of Ilocos Sur" published by UST Publishing House. 2015. Analysis of Archeological Data Unearthed Through the Ilocos Sur Archaeology Project. <https://www.rappler.com/move-ph/contributions/98407-golden-days-ilocos-sur>



Blue Letter Bible KJV

Lexicon :: Strong's H1912 - Hoduw

הָדוּוּ

Transliteration	Pronunciation
Hoduw	hō'dū (Key)
Part of Speech	Root Word (Etymology)
proper locative noun	Of foreign origin

KJV Translation Count — Total: 2x

The KJV translates Strong's H1912 in the following manner: India (2x).

Outline of Biblical Usage [?]

India = "flee away" or "give ye thanks"

A. the country surrounding the Indus, mentioned as the eastern border of the empire of Ahasuerus

Strong's Definitions [?]

הָדוּוּ Hōdūw, ho'-doo; of foreign origin; Hodu (i.e. Hindustan):—India.

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W. MAHDI

Many have identified Josephus' 'golden land' with Chrysē (Goldland) of the *Periplus* and Suvarṇabhūmi (Goldland) of Sanskrit literature – both encompassing Sumatra and the Malay Peninsula – resulting in a tradition going back to Emanuel Godinho de Eredia's 1616 *Treasure of Ophir* ('Treasure on Ophir', see Mills 1930: 202, 256–59), and surviving as recently as Miller (1969), that the biblical *Ophir* was in Malaya, or Sumatra (Godinho de Eredia located it in Siam, to which at that time more of the Malayan Peninsula belonged). In consequence, two mountains in the region were given the name Ophir: the 1,276-metre Mount Ladang in the north-west of Johore (see Westerhout 1848: 171, and Ophir 1832), and the 2,912-metre almost extinct volcano Talakran in Pasaman County, West Sumatra (see Horner 1839, and Bickmore 1868: 494). However, the arguments in favour of the hypothesis do not withstand closer examination in the light of present knowledge, and sometimes even ignore much older contrary evidence in the literature. Alternative spellings of both variants of the name of the Land of Destination (*Ōphēr*, *Sāphēr*, *Sāphēr*, *Sophrin*) occur in the Septuagint, the earliest Greek translation of the Old Testament (see Oppert 1903: 220). Assuming the historicity of these latter statements, which appears likelier to me than a colonisation of *Kāmarūpa*, Phoenicians were sailing at around the turn of the second to first millennium BC to either *Abhira* (the *Abēria* of the *Periplus*, Ptolemy's *Abiria*) above the Delta of the Indus (first suggested by Lassen 1847: 535), or to *Sopānā* (*Souppara* or *Soripara* of the Greek sources) not far from Baroch (*Barigaza*).

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253. "Hoduw/ India." Strong's Concordance #H1912. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H1912&t=KJV>

254. "The Dispersal of Austronesian boat forms in the Indian Ocean." by Waruno Mahdi . Roger Blench & Matthew Spriggs (editors). *Archaeology and Language III: Artefacts, languages and texts*, *One World Archaeology* 34. pp. 144–179. London & New York: Routledge. 1999. p. 154.

file:///Users/macbook/Downloads/The_Dispersal_of_Austronesian_boat_forms.pdf



255. The Statue of Darius exhibited at the National Museum of Iran Archives de la Maison Archeologie & Ethnologie, Rene-Ginouvès, JP_V03 © Mission de Suse. Delegation archéologique française en Iran / Jean Perrot. India is rendered in Egyptian.

<http://www.achemenet.com/en/visit/?/susa/the-statue-of-darius> https://en.wikipedia.org/wiki/File:Darius_I_statue_list_of_subject_countries.jpg





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Blue Letter Bible KJV

Lexicon :: Strong's G5553 - chrysiōn

chrysiōn

Transliteration: chrysiōn (Key) Pronunciation: khrū-sē-ōn (Key)

Part of Speech: neuter noun Root Word (Etymology): Diminutive of χρῶς (G5557)

Outline of Biblical Usage [?]

- gold, both that which lies imbedded in the earth and is dug out of it
- that which has been smelted and wrought
 - of a gold coin
 - of golden ornaments
 - of precious things made of gold

Strong's Definitions [?] (Strong's Definitions Legend)

chrysiōn chrysiōn, khrōo-sē-ōn, diminutive of G5557; a golden article, i.e. gold plating, ornament, or coin—gold.



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Blue Letter Bible LXX

Gen 10:29 καὶ Ουφίρ καὶ Ευλα καὶ Ιωβαβ πάντες οὗτοι υἱοὶ Ιεκταν

Gen 10:30 καὶ ἐγένετο ἡ κατοίκησις αὐτῶν ἀπὸ Μαιση εἰς Ἰσραὴλ ὁδὸς ἀνατολῶν

Gen 10:31 οὗτοι υἱοὶ Σημ ἐν ταῖς φυλαῖς αὐτῶν κατὰ γλῶσσας αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν ταῖς ἔθνεσιν αὐτῶν

Gen 10:32 αὗται αἱ φυλαὶ υἱῶν Νίωε κατὰ γενέσεις αὐτῶν κατὰ τὰ ἔθνη αὐτῶν ἀπὸ τούτων διανεμήσθησαν νῆσοι τῶν ἐθνῶν ἐπὶ τῆς γῆς με κατακλυσμένῃ

LXX We are indebted to the University of Pennsylvania Center for Computer Analysis of Texts (CCAT) and their Septuagint Greek Old Testament data files. These files have been of great assistance in the preparation of the Blue Letter Bible Septuagint text. They have been used with permission, for non-commercial use only. Absolutely no commercial use is permitted. The Blue Letter Bible is a non-commercial Christian Bible Study website which accepts no advertising or other sources of income.



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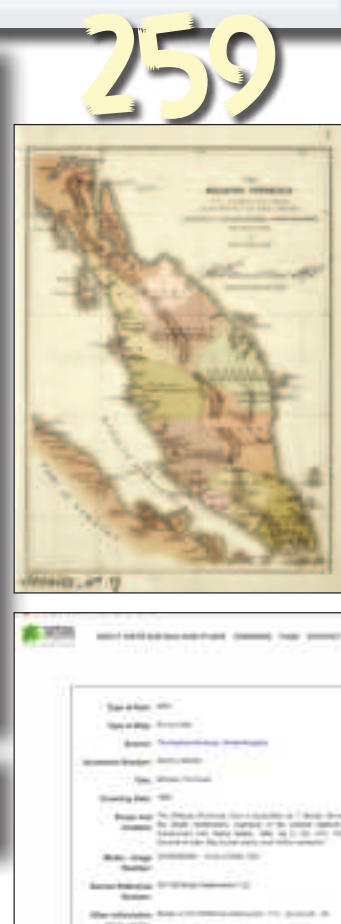
Xploring Johor

Wednesday, 27 November 2019

Gunung Ledang (Mount Ophir)

Mount Ophir (Malay: Gunung Ledang) is a mountain in the Gunung Ledang National Park located in Tangkak District (formerly part of Muar), Johor, Malaysia. The summit is located between the border of Muar and Melaka. Standing at 1,276 m (4,186 ft), it is the 64th highest mountain in Malaysia.

It has been called "Ophir" by British cartographers since at least 1801, based on a map from that year. The name Ophir itself is thought to have originated from any of these languages.



256. "Chrysiōn." Strong's Concordance #G5553. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=g5553>

257. Gen. 10: 29-20. LXX Greek Septuagint in Greek. Blue Letter Bible.

https://www.blueletterbible.org/lxx/gen/10/1/s_10001

258. "Gunung Ledang (Mt. Ophir)". Johor Malaysia Tourism. Nov. 27, 2019.

<http://johor-tourism.blogspot.com/2019/11/gunung-ledang-mount-ophir.html>

259. 1862 British Map of Malaysian Peninsula. T. Moniot. Showing Mt. Ophir. National Archive of Singapore. Public Domain.

https://www.nas.gov.sg/archivesonline/maps_building_plans/record-details/b5364041-57a3-11e6-b4c5-0050568939ad

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BEN JONSON'S *ALCHEMIST* AND EARLY MODERN LABORATORY SPACE

JOHN SHANAHAN

ABSTRACT

This essay argues that The Alchemist played an important but largely unrecognized part in the formation of early modern science. It shows how Jonson's innovative combination of alchemical content and neoclassical form produced a model of space, time, and dexterity useful for the development of laboratory experience. At the same time, the play demonstrates how new ideas about what a stage was and what it could do created a legacy of ambivalence in the development of the (semi-)public laboratory. Reading Jonson's play as exemplary, this essay will also indicate why we ought to consider early modern drama more generally as an important conceptual source of the protocols of experimental natural philosophy.



[Y]et surely to *Alcmy* this right is due, that it maybe compared to the Husband man wherof *Aesope* makes the Fable; that when he died, told his Sonnes, that he had left unto them gold, buried under ground in his Vineyard; and they digged over all the ground, and gold they found none, but by reason of their stirring and digging the mold about, the rootes of their Vines, they had a great Vintage the yeare following: so assuredly the search and stirre to make gold hath brought to light a great number of good and fruitfull inventions and experiments, as well for the disclosing of Nature; as for the use of mans life.

— Francis Bacon, *The Advancement of Learning* (1605)

The Alchemist (1610) would seem to have a trivial role at best in any history of early modern natural philosophy. Other than a vaguely identified “glass” Doll strikes from Subtle’s hands in the opening moments, the play

THE JOURNAL FOR EARLY MODERN CULTURAL STUDIES
Vol. 8, No. 1 | Spring/Summer 2008 | © 2008




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MAMMON. Come on, sir. Now, you set your foot on shore
In *novo orbe*; Here’s the rich *Peru*:
And there within, sir, are the golden mines,
Great SALOMON’S *Ophir*! He was sayling to’t
Three yeeres, but we have reach’d it in ten months. (2.1.1–5)



Gene Savoy and Cosolargy
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About Me



FRIDAY, APRIL 2, 2010

The Biblical Land of Ophir (Peru), , Frances Bacon, Ben Johnson, King Solomon, and Gene Savoy

The possibility that *Thor Hyerdahl* suggests--that man traveled westward across the Pacific--might well explain the expansion of this concept from a Central American culture to a civilization of the East. Also the reverse could just as easily be true that ancient mariners have been shown to have traveled from the Old World to this hemisphere as long ago as 600 BC as demonstrated by the discovery by Gene Savoy in the highlands of Northern Peru at the headwaters of the Amazon River where he found a cave that housed three stone tablets or tables, one of which was roughly six feet long with carvings hewn into the stone in very ancient Hebrew and Phoenician that seems to say (translation of these very ancient Hebrew and Phoenician glyphs is somewhat problematic. It is estimated that they are from around 900 BC at the time of Solomon's Temple construction, so the availability of scholars that are familiar with that old of writing is a problem so we need more research to absolutely verify the literal meaning of the inscriptions). "We have sailed across the big ocean and then traveled up this huge river (the Amazon) and we then traded for gold with these people and are going back to our home now", or words to that effect.

The discovery at Gran Valaya "ship" designs of the Chachapoyas from the tomb walls at "Pueblo de los Muertos"

There was a depth of love by a large body of men toward Bacon, similar to some degree in the manner that disciples love a Master. This is especially true when taking into account his membership (and some say leadership) of secret societies such as the Rosicrucians and Freemasons in the inner esoteric membership, which included Francis Bacon, vows of celibacy for spiritual reasons were encouraged.

and see the play "The Alchemist" by Bacon's friend Ben Jonson, for further clues and evidence that there was secret or esoteric knowledge that a society of brethren were custodians of but at the same time they would release that same knowledge in hidden or symbolic forms through the arts. In the play "The Alchemist" Jonson makes reference to the mysterious "Land of Ophir" the biblical source of the gold for Solomon Temple and the home of the precious and powerful Ark of the Covenant that was housed in the Holy of Holies for the thirty three years of Solomon reign.

ACT THE SECOND
SCENE I: An outer room in Lovewit's House.

[Enter Sir Epicure Mammon and Surly.]

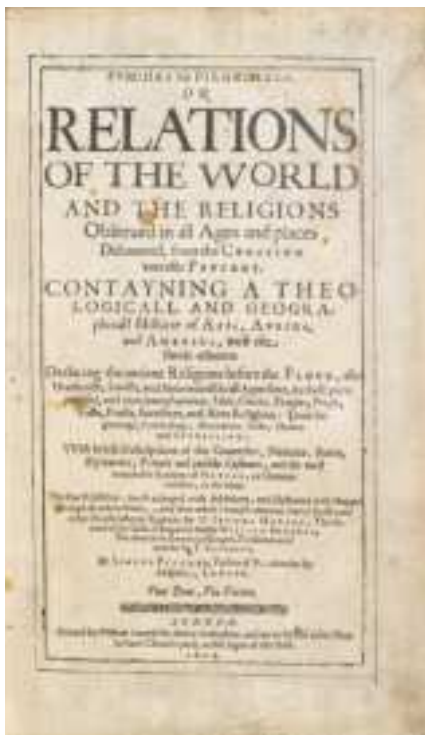
Mammon. Come on, sir. Now, you set your foot on shore
In Novo Orbe; here's the rich Peru:
And there within, sir, are the golden mines,
Great Solomon's Ophir! he was sailing to't,
Three years, but we have reach'd it in ten months.

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261. The Biblical Land of Ophir (Peru), , Frances Bacon, Ben Johnson, King Solomon, and Gene Savoy.
APRIL 2, 2010. genesavoy.blogspot.com.

<http://genesavoy.blogspot.com/2010/04/land-of-ophir-peru-frances-bacon-and.html>



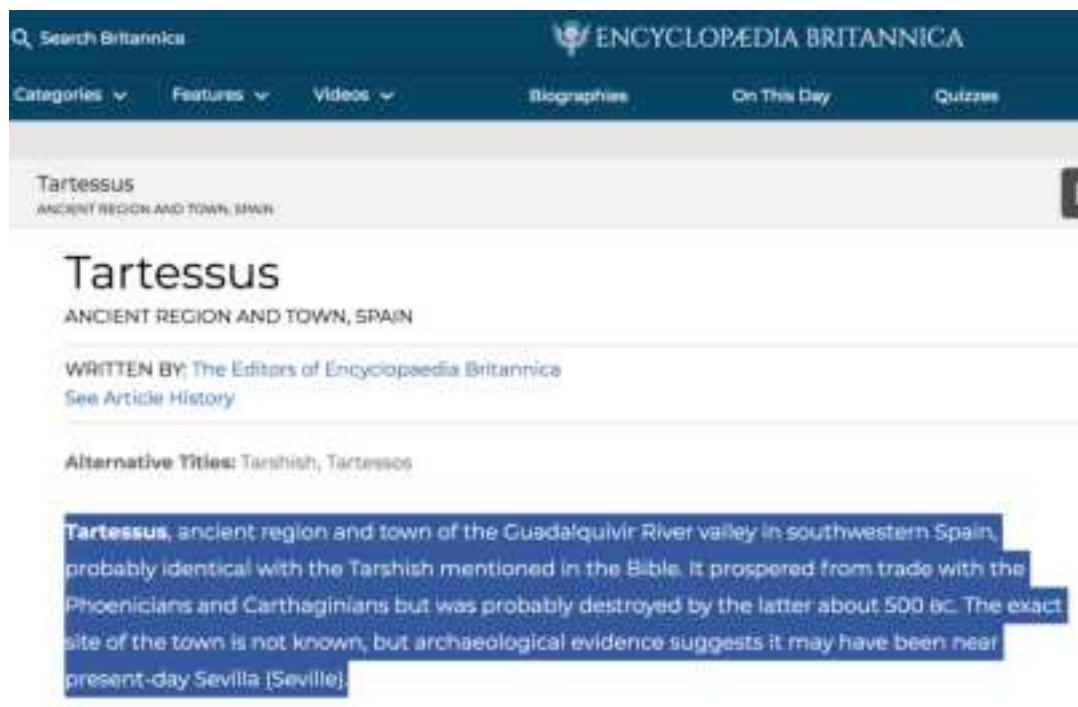
262

Lastly, *Peru* could not be *Ophir*, if wee conceive that *SALOMON* brought thence *Iuorie*; [40] and *Peacocks*. For *Peacocks* they read *Parrots*, and for *Iuorie* they are forced to take it vp by the way in some place of *Africa* or *India*, which distraction must needs prolong the Voyage, which without such lets could not (as before is observed) in three yeares bee performed. As for such (Asse for such, I might haue said) which thinke so huge and vast a tract of Land as that New World, might bee now emptie of Elephants which then it had (for it is confessed by all Classike Authors, that *America* neuer saw Elephant) as *England* is ridde of Wolues, wherewith it hath sometimes abounded; Why should not other kinds of Creatures bee vtterly destroyed as well as these, being more hurtfull to the Inhabitants? I meane, Tigres, Leopards, and other rauenous beasts whereof *America* hath more then a good many. And if they should destroy Elephants for their Iuorie, what piece of Iuorie was euer found in *Peru* or all *America*, before [50] our men came there? If *Salomons* men had destroyed all, it were inhumane to interuert after-ages. The hunting of Wolues in the North of *Scotland* at this day, and the huntings vsed by many Nations, *Tartars*, *Cafres*, &c. easily tell vs how *England* was cleered of Wolues; Armies, or Multitudes in a large Ring, encircling the beasts, & with Fire, Waters, Dogs, Armes, &c. bringing all into a narrow Compasse, and there killing them. But in the New World that would haue required another World to haue done it. I adde that no Elephant could come into *Peru* but by Miracle, the cold and high Hilles every way encompassing, beeing impossable to that Creature, as wee shall see in our *Spanish* entrance with Horses. Yea, I auerre further, that an Elephant could not lue in *Peru*, but by Miracle. For the Hilles are cold in extremitie, and the Valleys, till the *Incas* made artificiall Riuers were without water, it neuer [60] rayning there, whereas the Elephant delights in places very hote and very moist. But I deserue blame to fight with Elephants in *America*, which is with lesse then a shadow, and to lay siege to Castles in the Aire.



262. Purchas his Pilgrimage; or, Relations of the World and the Religions observed in all ages and places discovered, from the Creation unto this present. By Samuel Purchas. Book 1. Samuel Purchas. Printed by William Stansby for Henrie Fetherstone. 1626. All of Chapter VIII. pp. 27.

<https://quod.lib.umich.edu/e/ebo/A68617.0001.001/1:7.1?rgn=div2;view=fulltext> <https://archive.org/details/purchashispilgri00purch/page/50/mode/2up>



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Tartessus
ANCIENT REGION AND TOWN, SPAIN

Tartessus
ANCIENT REGION AND TOWN, SPAIN

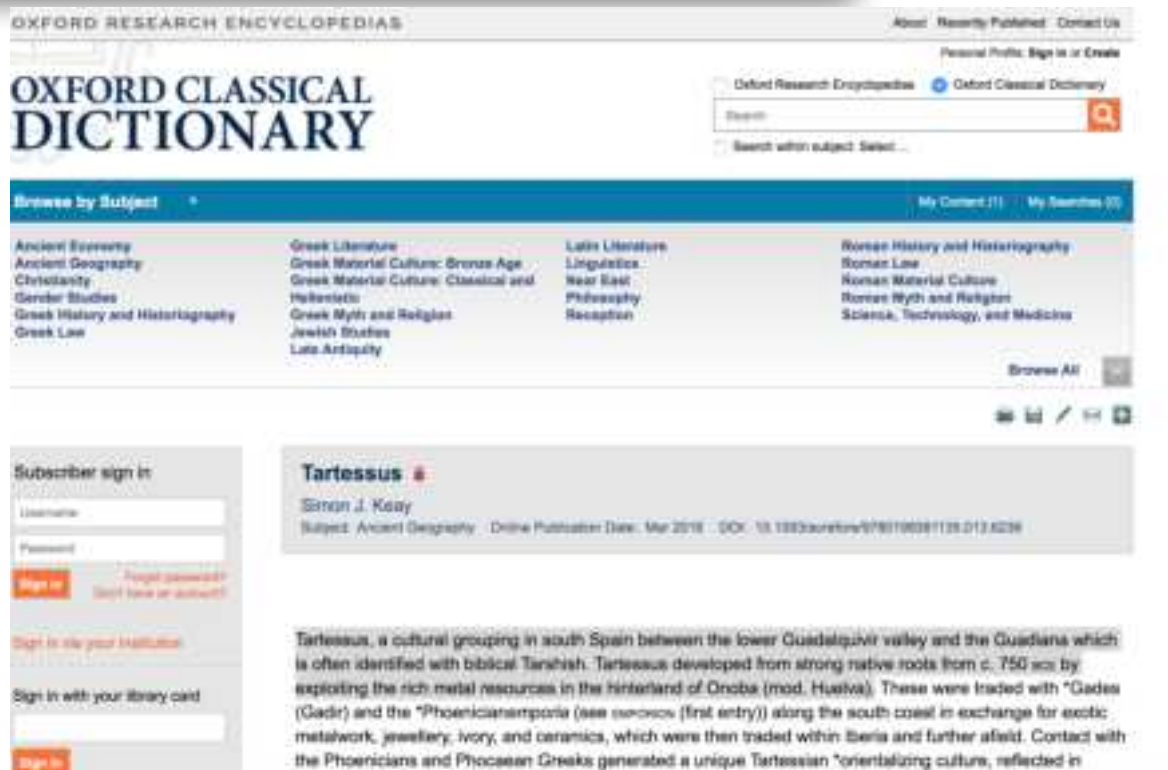
WRITTEN BY: The Editors of Encyclopædia Britannica
[See Article History](#)

Alternative Titles: Tarshish, Tartessos

Tartessus, ancient region and town of the Guadalquivir River valley in southwestern Spain, probably identical with the Tarshish mentioned in the Bible. It prospered from trade with the Phoenicians and Carthaginians but was probably destroyed by the latter about 500 bc. The exact site of the town is not known, but archaeological evidence suggests it may have been near present-day Sevilla [Seville].

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Tartessus

Simon J. Kaey
Subject: Ancient Geography | Online Publication Date: Mar 2016 | DOI: 10.1093/acrefore/9780199381135.013.6236

Tartessus, a cultural grouping in south Spain between the lower Guadalquivir valley and the Guadiana which is often identified with biblical Tarshish. Tartessus developed from strong native roots from c. 750 BCE by exploiting the rich metal resources in the hinterland of Onoba (mod. Huelva). These were traded with Gades (Gadir) and the "Phoenicianemporium" (see *emporion* (first entry)) along the south coast in exchange for exotic metalwork, jewellery, ivory, and ceramics, which were then traded within Iberia and further afield. Contact with the Phoenicians and Phoenician Greeks generated a unique Tartessian "orientalizing culture, reflected in

263. "Tartessus, Ancient Region and Town, Spain." By The Editors of Encyclopaedia Britannica. Last Updated Apr. 17, 2016. <https://www.britannica.com/place/Tartessus>

264. "Tartessus." Oxford Classical Dictionary. Simon J. Kaey. March 2016. <https://oxfordre.com/classics/view/10.1093/acrefore/9780199381135.001.0001/acrefore-9780199381135-e-6236>



Make odors rich and rare;
Then there give, in deep devotion,
Gold, and frankincense, and myrrh.

At Thy glad Epiphany,
Come Thou, with God the Father
And the Spirit, glory be,
A. C. P. Laudate Tu, E. Cantant
Hymnus E. H. Book

64 L. M.

1. When from the East the wise men came, led by the Star of Beth-le-hem,
The gifts they brought to Je-sus were Of gold and frank-in-cense and myrrh. A-men.

2. Bright gold of Ephraim, passing fine,
Proclaims a King of royal line;
For David's son in David's town,
Is born the heir of David's crown.

3. The incense clouds, with fragrant rare,
The presence of a God declare;
Let kings in adoration fall,
For Mary's Son is Lord of all.

4. The myrrh, with bitter taste, forebodes
A life of sorrows, wounds and woes;
The deadly cup, that overran
With anguish for the Son of Man.

5. Our gold upon Thine altar lies;
Our prayers be Thou, as incense, rise;
Accept as myrrh our tears and sighs,
O King, O God, O Sacrifice.

J. H. Hopkins

107. We three kings of Orient are
Del orien-te veni-mos tres

1. When from the East the wise men came,
Led by the Star of Beth-le-hem,
The gifts they brought to Je-sus were
Of gold and frank-in-cense and myrrh.

2. Bright gold of Ephraim, passing fine,
Proclaims a King of royal line;
For David's son in David's town,
Is born the heir of David's crown.

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With anguish for the Son of Man.

5. Our gold upon Thine altar lies;
Our prayers be Thou, as incense, rise;
Accept as myrrh our tears and sighs,
O King, O God, O Sacrifice.

J. H. Hopkins

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BLUE LETTER BIBLE KJV

Lexicon :: Strong's G3030 - λίβανος

Transliteration: libanos (Key)

Pronunciation: lib'-ā-nos (Key)

Part of Speech: masculine noun

Root Word (Etymology): Of foreign origin [לְבָנוֹן] (H3828)

KJV Translation Count — Total: 2x

The KJV translates Strong's G3030 in the following manner: frankincense (2x).

Outline of Biblical Usage [?]

- the frankincense tree
- the perfume, frankincense

Strong's Definitions [?] (Strong's Definitions Legend)

λίβανος libanos, lib'-an-os; of foreign origin (H3828); the incense-tree, i.e. (by implication) incense itself — frankincense.

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BLUE LETTER BIBLE KJV

Lexicon :: Strong's H3828 - לבונה

Transliteration: lebownah

Pronunciation: leb-ō-nā' (Key)

Part of Speech: feminine noun

Root Word (Etymology): From [לָבַן] (H3836)

Dictionary Aids

TWOT Reference: 1074d

KJV Translation Count — Total: 21x

The KJV translates Strong's H3828 in the following manner: incense (6x).

Outline of Biblical Usage [?]

- frankincense
- a white resin burned as fragrant incense
- ceremonially

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265. "We Three Kings of Orient Are (Del orien-te veni-mos tres)." John H. Hopkins, Jr., 1820-1891. Hymn #107. Santo, Santo, Santo. P. 169. "When from the East the wise men came." John H. Hopkins, Jr., 1820-1891. Hymn #64. The Church Hymnal. P. 134. hymnary.org.

https://hymnary.org/text/we_three_kings_of_orient_are <https://hymnary.org/hymn/HPEC1917/page/134>

266. "Libanos." Strong's Concordance #G3030. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3030&t=KJV>

267. "Lebownah." Strong's Concordance #H3828. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=H3828&t=KJV>





Chaim Ben Torah

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HEBREW WORD STUDY – VIOLENCE

by Chaim & Laura | Jun 6, 2018 | Devotionals

Facebook Twitter

HEBREW WORD STUDY – VIOLENCE – CHAMAN – חמאן

Habaikuk 1:2: "O Lord, how long shall I cry, and thou wilt not hear! Even cry out unto thee of violence, and thou wilt not save!"

The word for violence in Hebrew is *chaman* which has extremely broad usages. This is a word that can speak volumes. This word expresses the idea of wealth or pleasure that is obtained through violence, oppression, theft, etc. It includes predatory lending, ponzi schemes, corrupt businessmen who put others out of business to enhance their own. It includes corrupt means of government to obtain funds, like allowing a lottery to move beyond a game to an act of desperation among people. It even includes those who get abortions so they can pursue their own selfish lifestyles. Ultimately, it carries out the idea

חמאן
Not Rich More Rich
(CHAMAN)
"Violence"




BLUE LETTER BIBLE

Version of (Words) KJV

KJV

CLICK TO CHANGE

Lexicon :: Strong's G3030 - *libanos*

λίβανος

Transliteration:	Pronunciation:
<i>libanos</i> (Key)	lē'-bā-nos (Key)
Part of Speech	Root Word (Etymology)
masculine noun	Of foreign origin לבונה (H3828)

KJV Translation Count — Total: 2x

The KJV translates Strong's G3030 in the following manner: frankincense (2x).

Outline of Biblical Usage [?]

- I. the frankincense tree
- II. the perfume, frankincense

Strong's Definitions [?] (Strong's Definitions Legend)

λίβανος *libanos*, lib'-an-os; of foreign origin (H3828); the incense-tree, i.e. (by implication) incense itself:—frankincense.

268. "Hebrew Word Study – Violence – Chaman – חמאן " by Chaim & Laura, Jun 6, 2018, ChaimBenTorah.com.
<https://www.chaimbentorah.com/2018/06/hebrew-word-study-violence/>

269. "Chaman." Strong's Concordance #H2555. Blue Letter Bible.
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h2555>



PHILIPPINE MEDICINAL PLANTS

Family • Burseraceae

Sahing

Canarium luzonicum (Blume) A. Gray

MANILA ELEMI

Caring kuh

Scientific names	Common names
<i>Canarium album</i> Blanco (loganiate)	Alang (Ik)
<i>Canarium canyadum</i> G. Perkins	Alang (Ik)
<i>Canarium luzonicum</i> (Blume) A. Gray	Anang (Ibn)
<i>Canarium obovatum</i> Merr.	Anang (Ik)
<i>Canarium polyanthum</i> G. Perkins	Bakan (Ting)
<i>Canarium thianthum</i> Engl	Bawog (Ik)
<i>Pinakia luzonica</i> Blume Unresolved	Bawog (Tag)
	Belle (Tag)
	Bulau (Pang)
	Malapil (Bk)
	Pagsahing (Tag)
	Pis (Tag, Bk, Bk., Ibn)
	Pingisan (Tag)
	Pisusi (Tag)
	Pine (Tag)
	Sahing (Tag)
	Tugugan (Tag)
	Chinese olive (Engl)
	Elemi century-tree (Engl)
	Elemi (Engl)
	Manila Elemi (English)

Both *Canarium luzonicum* and *C. ovalum* are locally known as pit. The Manila elemi of commerce is derived from both species.

There is a confusing sharing of common names and scientific names between *Canarium ovalum* (28) and *Canarium luzonicum* (sahing).

Some compilations attribute the scientific name *Canarium asperum* subsp. *asperum* to pagsahing or sahing.

Canarium luzonicum (Blume) A. Gray is an accepted name. [The Plant List](#)

Gen. info

Canarium belongs to the family Racecourse with 75 known genera and about 550 species.

Of the *canarium* species, there are 75 known and nine of which are found in the Philippines, with at least four of economic importance: *Canarium ova-tum* (File), *C. indum*, *C. album*, and *C. cutulocimbil* (Sahing-Manila elemi).

Resin called elemi is obtained from members of the family Burseraceae, particularly *Canarium*, *Dacryodes*, and *Protium*.



Although "elemi" used to be generically applied to a large number of oleosins from several botanical species and geographical origins, it is now used to describe Manila elemi from *Canarium luzonicum*, one of the best known and single largest source of the world's supply of elemi. Manila elemi is a soft and fragrant oleosin, oily, pale yellow to greenish, of honey consistency, balsamic in odor and bitter tasting.

The elemi tree is related to frankincense, myrrh and opoponax, all belonging to the Burseraceae family. When incised, the bark yields a sharp, green, and pungent, white or yellow oleosin. (1)

The elemi tree is related to frankincense, myrrh and opoponax, all belonging to the Burseraceae family. When incised, the bark yields a sharp, green, and pungent, white or yellow oleosin. (1)

Elemi has properties and uses similar to Frankincense; ergo, also referred to as "Poor Man's Frankincense." (2)

France has been the largest single market, followed by Germany, and increasingly by Japan.

Distribution

- Common in primary forests at low and medium altitudes from northern Luzon (Cagayan) to Mindoro, Ticao, and Negros.

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Abuse and Plagiarism of the Constitution on Philippine Medicinal Plants Under the Guise of Fair Use

Updated December 2016 / June 2017 / August 2013




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271. "Canarium luzonicum. Manila Elemi." Stuart Xchange. Godofredo U. Stuart Jr., M.D. Updated June 2017.

<http://www.stuartxchange.com/Sahing>





Summary NASEC BDB Strong's

Strong's Concordance

6383. pili or pali

Strong's Concordance

pili or pali: wonderful, incomprehensible

Original Word: פִּלִּי

Part of Speech: Adjective

Transliteration: pili or pali

Phonetic Spelling: (pī-ee')

Definition: wonderful, incomprehensible



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Fine Judaica | Hebrew Names

Not Secure | finejudaica.com/pages/hebrew_names.htm

PILI (פִּלִּי): Hebrew name meaning "miraculous."



BLUE LETTER BIBLE

Version of Wordlist: KJV

KJV

Lexicon: Strong's H7812 - shachah

שָׁחָה

Transliteration	Pronunciation
shachah	shā-khā' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 2360

KJV Translation Count — Total: 172x

The KJV translates Strong's H7812 in the following manner: worship (99x), bow (31x), bow down (18x), obeisance (9x), reverence (5x), fall down (3x), themselves (2x), stoop (1x), crouch (1x), miscellaneous (3x).

Outline of Biblical Usage [?]

to bow down

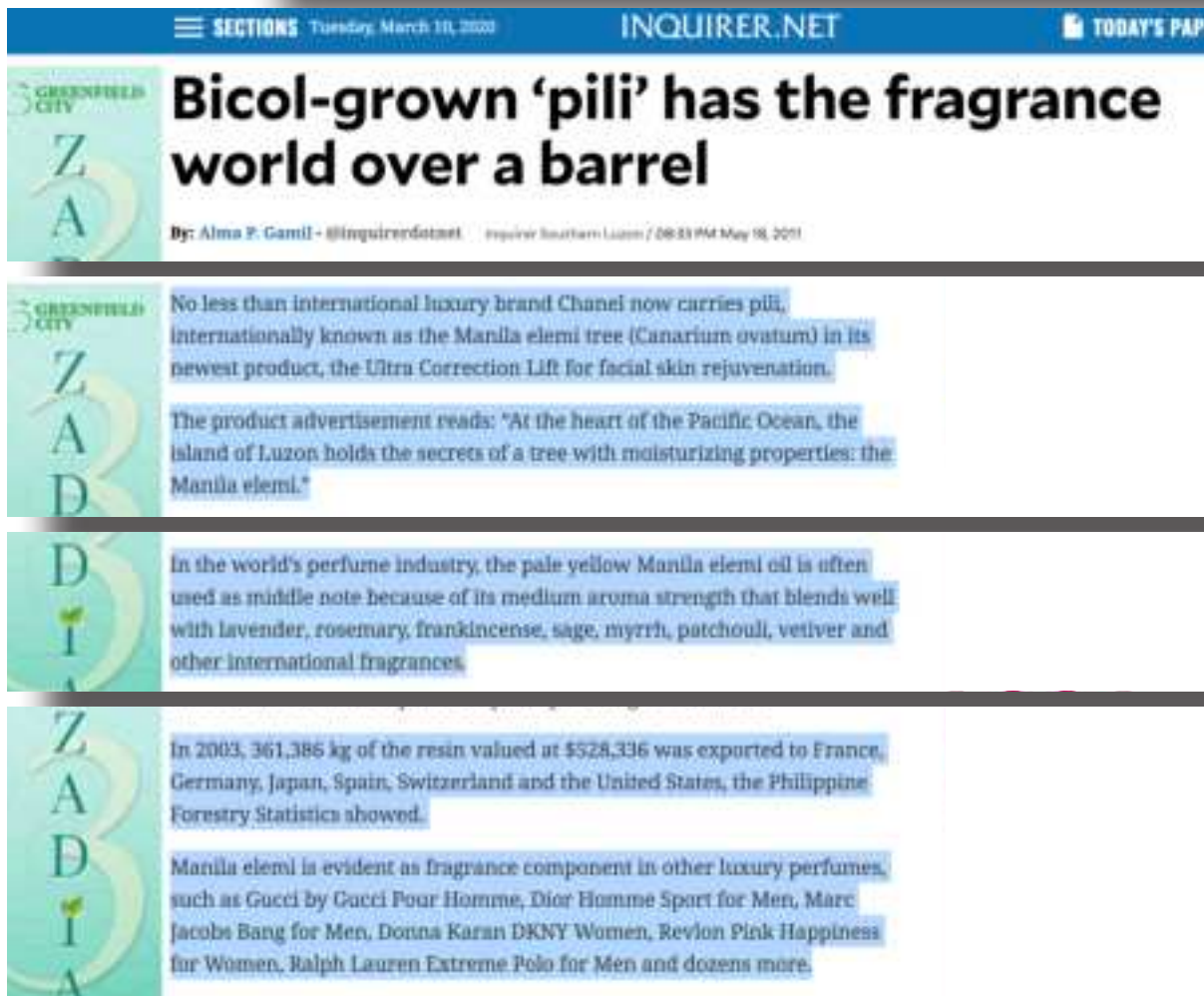
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240. "Pili." Strong's Concordance #6383. BibleHub.com. "Hebrew Names and Meanings. "Pili." Finejudaica.com.
<https://biblehub.com/hebrew/6383.htm> https://finejudaica.com/pages/hebrew_names.htm

372. "Shachah." Strong's Concordance #7812. BibleHub.com.
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h7812>



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374

373. "Perfumery Material: Elemi." By Elena Vosnaki. Perfume Shrine. December 18, 2012.
<http://perfumeshrine.blogspot.com/2012/12/perfumery-material-elemi.html>

374. "Bicol-grown 'pili' has the fragrance world over a barrel." By Alma P. Gamil. Philippine Daily Inquirer. May 18, 2011. <https://newsinfo.inquirer.net/6798/bicol-grown-%E2%80%99pili%E2%80%99-has-the-fragrance-world-over-a-barrel>

Blue Letter Bible KJV

Lexicon :: Strong's H2445 - chakkiym (Aramaic)

חֲכִיִּים

273

Transliteration	Pronunciation
chakkiym (Aramaic)	khah-kâi' (Key)
Part of Speech	Root Word (Etymology)
adjective	From a root corresponding to חָכַם (H2448)

Dictionary Aids

TWOT Reference: 3729a

KJV Translation Count — Total: 14x

The KJV translates Strong's H2445 in the following manner: wise (14x)

Outline of Biblical Usage [?]

wise man, wise

Blue Letter Bible KJV

Lexicon :: Strong's G3097 - magos

μάγος

274

Transliteration	Pronunciation
magos (Key)	mă'-gos (Key)
Part of Speech	Root Word (Etymology)
masculine noun	Of foreign origin Ἰδ. 37 (H7248)

Strong's Definitions [?]

μάγος magos, mag'-os; of foreign origin (H7248); a Magian, i.e. Oriental scientist; by implication, a magician—sorcerer, wise man.

Blue Letter Bible KJV

Lexicon :: Strong's G4680 - sophos

σοφός

275

Transliteration	Pronunciation
sophos (Key)	so-fō's (Key)
Part of Speech	Root Word (Etymology)
adjective	Akin to saphes (clear)

KJV Translation Count — Total: 22x

The KJV translates Strong's G4680 in the following manner: wise (22x)

Outline of Biblical Usage [?]

- I. wise
 - A. skilled, expert, of artificers
 - B. wise, skilled in letters, cultivated, learned
 - 1. of the Greek philosophers and orators
 - 2. of Jewish theologians
 - 3. of Christian teachers
 - C. forming the best plans and using the best means for their execution

Click for Synonyms

Strong's Definitions [?]

σοφός sophos, sof'-os'; akin to σαφής saphes (clear); wise (in a most general application)—wise. Compare G5429.

273. "Magos." Strong's Exhaustive Concordance #3097. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=g3097>

274. "Chakkiym ." Strong's Concordance #2445. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h2445>

275. "Sophos." Strong's Concordance #4680. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=g4680>



Blue Letter Bible KJV

Lexicon :: Strong's H5861 - 'ayit

עֵיט

Transliteration	Pronunciation
'ayit	ah'yit (ay)
Part of Speech	Root Word (Etymology)
masculine noun	From עָיַט (H5590)

Dictionary Aids

TWOT Reference: 1810a

KJV Translation Count — Total: 8x

The KJV translates Strong's H5861 in the following manner: bird (4x), bird (2x), ravenous bird (2x).

Outline of Biblical Usage [7]

bird of prey, a swooper

65

Blue Letter Bible KJV

Lexicon :: Strong's H376 - lysh

לִישׁ

Transliteration	Pronunciation
lysh	lish (Koy)
Part of Speech	Root Word (Etymology)
masculine noun	Contracted for לִישָׁה (H382) [or perhaps rather from an unused root meaning to be extant]

Dictionary Aids

TWOT Reference: 81a

KJV Translation Count — Total: 1,839x

The KJV translates Strong's H376 in the following manner: man (1,002x), man (210x), one (588x), husband (88x), only (27x), miscellaneous (743x).

Blue Letter Bible KJV

Lexicon :: Strong's H4217 - mizrach

מִזְרָח

Transliteration	Pronunciation
mizrach	miz'rah' (ray)
Part of Speech	Root Word (Etymology)
masculine noun	From מִזְרָה (H4224)

Dictionary Aids

TWOT Reference: 581c

KJV Translation Count — Total: 74x

The KJV translates Strong's H4217 in the following manner: east (30x), eastward (20x), sunrise (with H8121) (9x), rising (5x), east side (5x), east end (2x), sunrise (1x).

Outline of Biblical Usage [7]

place of sunrise, east

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Blue Letter Bible KJV

Lexicon :: Strong's H6664 - tsedeq

צֶדֶק

Transliteration	Pronunciation
tsedeq	tahf' dek (hay)
Part of Speech	Root Word (Etymology)
masculine noun	From צָדַק (H6663)

Dictionary Aids

TWOT Reference: 1873a

KJV Translation Count — Total: 118x

The KJV translates Strong's H6664 in the following manner: righteousness (77x), just (11x), justice (10x), righteous (8x), righteously (3x), right (3x), righteous cause (1x), unrighteousness (1x), miscellaneous (2x).

Outline of Biblical Usage [7]

justice, rightness, righteousness

65. "Ayit." Strong's Concordance #H5861 and "lysh." #H376. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H5861&t=KJV>

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H376&t=KJV>

276. Strong's Concordance "Mizrach" #4217 and "Tsedeq" #6664. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong's=h4217>

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong's=h6664>



www.bohol.ph/books/PhilippineIslands/PhilippineIslands.html

The Project Gutenberg eBook of *History of the Philippine Islands*, by Antonio de Morga, 1559–1636

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Title: History of the Philippine Islands

Author: Antonio de Morga, 1559–1636

Release Date: 2003 [EBook Number: 7001]

Language: English (U.S.)

Character set encoding: UTF-8

MORGA'S PHILIPPINE ISLANDS

VOLUME I

Of this work five hundred copies are issued separately from "The Philippine Islands, 1493–1898," in fifty-five volumes.

www.bohol.ph/books/PhilippineIslands/PhilippineIslands.html

cast iron, with which they defended their forts and settlements, although their powder is not so well refined as that of the Spaniards.

Their ships and boats are of many kinds; for on the rivers and creeks inland they use certain very large canoes, each made from one log, and others fitted with benches and made from planks, and built up on keels. They have vireys and barangays, which are certain quick and light vessels that lie low in the water, put together with little wooden nails. These are as slender at the stern as at the bow, and they can hold a number of rowers on both sides, who propel their vessels with *banoyes* or paddles, and with *gones* ²⁹ on the outside of the vessel, and they time their rowing to the accompaniment of some who sing in their language refrains by which they understand whether to hasten or retard their rowing. ³⁰ Above the rowers is a platform or gangway, built of bamboo, upon which the fighting-men stand, in order not to interfere with the rowing of the carmen. In accordance with the capacity of the vessels is the number of men on these gangways. From that place they manage the sail, which is square and made



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Blue Letter Bible KJV

Lexicon: Strong's H6938 - קֶדָר

Transliteration	Pronunciation
Kedar	kā dār' (Kay)
Part of Speech	Root Word (Etymology)
proper masculine noun, proper noun with reference to people	From קֶדָר (H6937)

KJV Translation Count — Total: 12x

The KJV translates Strong's H6938 in the following manner: Kedar (12x).

Outline of Biblical Usage [7]

- Kedar = "dark"
- proper masculine noun:
- a son of Ishmael
- proper noun with reference to people
- the descendants of Kedar

Bible Hub

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Summary NASB BSB

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3715. kephir

Strong's Concordance

kephîr: young lion
Original Word: Kephîr
Part of Speech: Noun Masculine
Transliteration: kephîr
Phonetic Spelling: (kef-ee')
Definition: young lion

Strong's Exhaustive Concordance

young lion village
From kephîr; a village (as covered in by walls), also a young lion (perhaps covered with a mane) - (young) lion, village. Compare kephîr.

279. History of the Philippine Islands, by Antonio de Morga, 1559–1636. ebook: P. 2070. Also, in: The Philippine Islands, 1493–1803 — 1569–1576 by Edward Bourne, E.H. Blair, and J.A. Robertson. Vol. 16, pp. 82–84. <http://www.bohol.ph/books/PhilippineIslands/PhilippineIslands.html>

280. "Kedar." Strong's Concordance #H6938. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h6938>

281. "Kephîr." Strong's Concordance #H3715. BibleHub.com. <https://biblehub.com/hebrew/3715.htm>

2020/200

The First Voyage Round the World/Pigafetta's Account of Magellan's Voyage - Wikisource, the free online library

might adore it, and that if they did thus, neither thunder, lightning, nor the tempest could do them hurt. The kings thanked the captain, and said they would do it willingly. Then he asked whether they were Moors or Gentiles, and in what they believed. They answered that they did not perform any other adoration, but only joined their hands, looking up to heaven, and that they called their God, Abo. Hearing this, the captain was very joyful, on seeing that, the first king raised his hands to the sky and said that he wished it were possible for him to be able to show the affection which he felt towards him. The interpreter asked him for what reason there was so little to eat in that place, to which the king replied that he did not reside in that place except when he came to hunt and to see his brother, but that he lived in another island where he had all his family. Then the captain asked him if he had any enemies who made war upon him, and that if he had any he would go and

P. 82

In the afternoon the king himself with our consent, sent to tell the inhabitants of Matan, that if they would give up to us the body of our captain, and of our other companions who were killed in this battle, we would give them as much merchandise as they might wish for; but they answered that on no account would they ever give up that man, but they wished to preserve him as a monument of their triumph. When the death of the captain was known, those who were in the city to trade, had all the merchandise at once transported to the ships. We then elected in the place of the captain, Duarte Barbosa, a Portuguese, and a relation of the captain's, and Juan Serrano a Spaniard.

P. 103

Our interpreter, who was a slave of the captain-general, and was named Henry, having been slightly wounded in the battle, would not go ashore any more for the things which we required, but remained all day idle, and wrapped up in his mat (Schiavina). Duarte Barbosa, the commander of the flag ship, found fault with him, and told him that though his master was dead, he had not become free on that account, but that when we returned to Spain he would return him to Doña Beatrice, the widow of the captain-general; at the same time he threatened to have him flogged, if he did not go on shore quickly, and do what was wanted for the service of the ships. The slave rose up, and did as though he did not care much for these affronts and threats; and having gone on shore, he informed the Christian king that we were thinking of going away soon, but that if

dead, he had not become free on that account, but that when we returned to Spain he would return him to Doña Beatrice, the widow of the captain-general; at the same time he threatened to have him flogged, if he did not go on shore quickly, and do what was wanted for the service of the ships. The slave rose up, and did as though he did not care much for these affronts and threats; and having gone on shore, he informed the Christian king that we were thinking of going away soon, but that if he would follow his advice, he might become master of all our goods and of the ships themselves. The King of Zulu listened favourably to him, and they arranged to betray us. After that the slave returned on board, and showed more intelligence and attention than he had done before.

P. 104

Wednesday morning, the 1st of May, the Christian king sent to tell the two commanders that the jewels prepared as presents for the King of Spain were ready, and he invited them to come that same day to dine with him, with some of his most honoured companions, and he would give them over to them. The commanders went with twenty-four others, and amongst them was our astrologer named San Martin of Seville. I could not go because I was swelled with a wound from a poisoned arrow in the forehead. Juan Carvalho, with the chief of police, who also were invited, turned back, and said that they had suspected some bad business, because they had seen the man who had recovered from illness by a miracle, leading away the priest to his own house. They had hardly spoken these words when we heard great lamentations and cries. We quickly got up

suspected some bad business, because they had seen the man who had recovered from illness by a miracle, leading away the priest to his own house. They had hardly spoken these words when we heard great lamentations and cries. We quickly got up the anchors and, coming closer to the beach, we fired several shots with the cannon at the houses. There then appeared on the beach Juan Serrano, in his shirt, wounded and bound, who entreated us, as loudly as he could, not to fire any more, or else he would be massacred. We asked him what had become of his companions and the interpreter, and he said that all had been slain except the interpreter. He then entreated us to ransom him with some merchandise; but Juan Carvalho, although he was his gossip, joined with some others, refused to do it, and they would not allow any boat to go ashore, so that they might remain masters of the ships. Serrano continued his entreaties and lamentations, saying, that if we abandoned him there, he would soon be killed; and after that he saw his lamentations were useless, he added God to ask for an account of his life at the day of Judgment from Juan Carvalho, his gossip.^[186] Notwithstanding immediately; and I never heard any more news of him.

P. 104



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282. "The First Voyage Round the World by Antonio Pigafetta." 1522.

translated by Lord Stanley of Alderley. pp. 82, 103 and 104.

https://en.wikisource.org/wiki/The_First_Voyage_Round_the_World/Pigafetta%27s_Account_of_Magellan%27s_Voyage



FactChecker: Does 'Abba' Mean 'Daddy'?

MAY 13, 2013 — GLENN STANTON

This is because, as we shall see, *abba* means either "father" or one's own father. Schelbert explained that Jeremias even adjusted his earlier understanding in the face of critical peers.

Schelbert was followed by Professor Geza Vermes, a most important scholarly voice on the Jewishness of Jesus. In his book, *Jesus and the World of Judaism* (Fortress, 1983), Vermes calls out the "improbability and incongruousness of the theory" and that "there seems to be no linguistic support for it." (p.42). Vermez holds, in agreement with Schelbert, that *abba* can either be understood as "the father" or the more personal, "my father."

Glenn T. Stanton is the director of family formation studies at Focus on the Family and the author of five books on various aspects of the family, including his two most recent, *Secret Daughters Confident Sons: How Parents Guide Their Children into Authentic Masculinity and Femininity* (Waterbrook, 2011), and *The Ring Makes All the Difference: The Hidden Consequences of Cohabitation and the Strong Benefits of Marriage* (Moody, 2011).

99 NAMES OF ALLAH

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99 Names of Allah (Al Asma Ul Husna)

The first pillar of *imaan* (faith) in Islam is **Belief in Allah**. As Muslims, we believe in Allah in accordance with His beautiful names and attributes. Allah has revealed His names repeatedly in the Holy Quran primarily for us to understand who He is. Learning and memorizing the names of Allah will help us to identify the correct way to believe in Him. There is nothing more sacred and blessed than understanding the names of Allah and living by them. How do we expect to worship, love, fear and trust our Lord, The Almighty Allah, if we don't know who He is?

"99 Names of Allah (Al Asma Ul Husna)." Never Abba. Full list available at:
<https://99namesofallah.name/>

406. "FactChecker: Does 'Abba' Mean 'Daddy'?" By Glenn T. Stanton, Focus On The Family. The Gospel Coalition. May 13, 2013.

<https://www.thegospelcoalition.org/article/factchecker-does-abba-mean-daddy/>

413. "99 Names of Allah (Al Asma Ul Husna)." Never Abba.

<https://99namesofallah.name/>



Enrique, 1st Filipino to circumnavigate the world?

By: Ambeth R. Ocampo - @inquirerdotnet Philippine Daily Inquirer / 05:03 AM July 10, 2019

"I desire," Magellan states in his will, "that the sum of 30,000 maravedis be paid to Cristobal Robelo, my page. I bequeath this sum unto him for the services he has rendered me and so that he may pray God for my soul. And by this present will and testament, I declare and ordain free of every obligation of captivity and subjection, and slavery, my captured slave, Enrique, mulatto, native of the city of Malacca, aged 26 more or less, that from the day of my death thence forward said Enrique shall be evermore free, exempt and relieved of every obligation of slavery and subjection, that he may act as he wants and thinks fit; and it is my wish that 10,000 maravedis out of my estate be given to him. This manumission I grant because he is a Christian and so that he may pray God for my soul."

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Duarte Barbosa

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Duarte Barbosa

c. 1480-1521

Spanish explorer who visited Africa and India before meeting his death in the Philippines alongside Ferdinand Magellan (c. 1480-1521). Among Barbosa's writings are a description of the East African coastal trading city of Mombasa, as well as the Indian practice of sati or suttee, the ritual suicide of a widow on her late husband's funeral pyre. Barbosa's uncle Diego, warden of the castle of Seville, was Magellan's father-in-law, and Barbosa himself accompanied the explorer in his famous voyage around the world. Both met their deaths in a battle with Filipino tribesmen on the island of Cebu.

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383. Enrique, 1st Filipino to Circumnavigate the World? By: Ambeth R. Ocampo. Philippine Daily Inquirer. July 10, 2019. <https://opinion.inquirer.net/122506/enrique-1st-filipino-to-circumnavigate-the-world>

384. "Duarte Barbosa." encyclopdeia.com. Oct. 2, 2019.

<https://www.encyclopedia.com/science/encyclopedias-almanacs-transcripts-and-maps/duarte-barbosa>

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We stopped at an island where Magallanes's men were killed, and there the people received us somewhat peacefully; but the following day, after they had placed in safety their wives and children, they said that they did not wish to give us in exchange for our goods anything of what we had asked, namely, their provisions. As we have just said, they declared that not only they would not give us anything, but that they were willing to fight us. Thus we were forced to accept the challenge. We landed our men and disposed the artillery of the ships, which were close to the houses of the town, so that the firing of the artillery from the said ships and the arquebuses on land drove the enemy away; but we were unable to capture any of them, because they had their fleet ready for the sea.

They abandoned their houses, and we found in them nothing except an image of the child Jesus, and two culverins, one of iron and one of bronze, which can be of no service to us; it is believed that they were brought here at the time of Magallanes. We rejoiced, as all Christians ought in like case; for we saw that the Lord had been pleased to place us under his protection and grant us prosperity and favor. We beseech him to guide us in his service and to preserve us in that of his majesty.

The PHILIPPINE ISLANDS 1493-1898

Explorations by Early Navigators, Descriptions of the Islands and their Peoples, their History and Records of the Catholic Missions, as related in contemporaneous Books and Manuscripts, showing the Political, Economic, Commercial and Religious Conditions of those Islands from their earliest relations with European Nations to the close of the Nineteenth Century

TRANSLATED FROM THE ORIGINALS

Edited and annotated by EMMA HELEN BLAIR and JAMES ALEXANDER ROBERTSON, with historical introduction and additional notes by EDWARD GAYLORD BOURNE. With maps, portraits and other illustrations



The Arthur H. Clark Company
Cleveland, Ohio
MCMVI

Also, Child Jesus found on pp. 7, 17, 150, 152, 163, 202, 241, 291 and 304.

<https://www.gutenberg.org/files/13616/13616-h/13616-h.htm>



381. "Letter from Royal Officials of the Filipinas from Cubu, 1665." *The Philippine Islands, 1493-1803* — Vol. 02 of 55, 1569-1576 by Edward Bourne, E.H. Blair, and J.A. Robertson. , pp. ebook: 240-241. Also, Child Jesus found on pp. 7, 17, 150, 152, 163, 202, 241, 291 and 304.

<https://www.gutenberg.org/files/13616/13616-h/13616-h.htm>

Pope at General Audience: You Have an 'Idol'? Take It and Throw It Out the Window

During 1st General Audience since Summer Break, remembers that today marks the Feast Day of Saint Alphonsus Maria Liguori

AUGUST 01, 2018 20:01 • DEBORAH CASTELLANO LUBOV • POPE & HOLY SEE

What is your 'idol'? If God is not at the center of your life, take this idol and throw it out the window.

Pope Francis didn't shy away from giving this advice during today's General Audience of Wednesday, Aug. 1, 2018, as he continued his catecheses on the Commandments, during his first weekly audience since his summer break.

The Pope reflected on idolatry, and on how we are to have no gods other than God, who ought to remain at the center of our lives, always.

CATHOLIC HERALD News Comment America M

'False idols always let you down,' says Pope at general audience

Catholic News Service: 11 January, 2017



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Do Catholic's Worship Statues?

GRAHAM OSBORNE

Seeing Catholics kneeling before statues and other sacred art, some have accused them of idolatry – the giving to another creature or object the worship due to God alone.

These are serious charges, but are completely unfounded. First, let's be clear: Catholics absolutely DO NOT worship statues or images in any form. Worship is reserved for God alone. Idolatry in ANY form is absolutely condemned. The Catechism of the Catholic Church (CCC 2110-2114) spells this out clearly. Anyone who suggests otherwise is mistaken and seriously misrepresents Catholic teaching.



367. 1. "Pope at General Audience: You Have an 'Idol'? Take It and Throw It Out the Window ." By Deborah Castellano Lubovpope. Pope Francis To General Audience at Vatican. Aug. 1, 2018. Zenit.org.
<https://zenit.org/articles/pope-at-general-audience-if-your-idol-isnt-god-take-it-and-throw-it-out-the-window/>

2. 'False idols always let you down,' says Pope at general audience ." Pope Francis To General Audience at Vatican. By Catholic News Service. Catholic Herald. Jan. 11, 2017.
<https://catholicherald.co.uk/false-idols-always-let-you-down-says-pope-at-general-audience/>

3. "Do Catholic's Worship Statues? ." By Graham Osborne. Catholic Education Resource Center. The B.C. Catholic (2012).
<https://www.catholiceducation.org/en/controversy/protestant-objections/do-catholic-s-worship-statues.html>

3/3/2020

Philippine Progress Prior to 1898

himself of soldiers, he found the modern Iligan a settlement of several thousand people; his successors in the conquest of the Upper Kagayan Valley, one of the most backward portions of the archipelago to-day, reported a population of forty thousand in the region lying around the modern Tuguegarao, and so it was quite commonly everywhere on the seacoasts and on the largest rivers. Some very crude deductions have been made as to the conquest period by writers of recent years who assume that the natives were at the beginning mere bands of wandering savages, and that all the improvements visible in their external existence to-day were brought about in these early years." (James A. LeRoy, *The Americans in the Philippines*, Vol. I, pp. 8-10.)

"The first missionaries did not bring about the first settlement and conquests under Legazpi, they did not blaze the way in wildernesses and plant the flag of Spain in outlying posts long in advance of the soldiers, the latter profiting by their marauding conquests to annex great territories for their own plunder; they did not find bloodthirsty savages, wholly sunk in degradation, and in the twinkling of an eye convert them to Christianity, sobriety, and decency. * * * they did not teach wandering bands of hunters or fishermen how to live peacefully in orderly settlements, how to cultivate the soil, erect buildings (except the stone churches), and did not bind these villages together by the sort of roads and bridges which we have today, though they had considerable share in this work, especially in later times. They did not find a squalid population of 400,000 to 750,000 in the archipelago, and wholly by the revolution wrought by them in ways of life make it possible for that population to increase by ten or twenty times in three centuries." (*Ibid.*, pp. 10-11.)

37. *Relacion de las Islas Filipinas*, Pedro Chirino, S. J., Roma 1604.—Bl. and Rb., Vol. 12, p. 18E.

38. Morga's *Sociedad*.—Bl. and Rb., Vol. 16, p. 105.

39. *Census of the Philippine Islands*, 1903, Vol. I, p. 329.

40. In *La Indolencia de las Filipinas*, Rizal continues thus:

"And if this, which is deduction, does not convince any minds imbued with unfair prejudices, perhaps of some avail may be the testimony of the oft-quoted Dr. Morga, who was Lieutenant-Governor of Manila for seven years and after rendering great service in the Archipelago was appointed criminal judge of the *Audiencia* of Mexico and Counsellor of the Inquisition. His testimony, we say, is highly credible, not only because all his contemporaries have spoken of him in terms that border on veneration but also because his work, from which we take these citations, is written with great circumspection and care, as well with reference to the authorities in the Philippines as to the errors they committed. 'The natives,' says Morga, in chapter VII, speaking of the occupations of the Chinese, 'are very far from exercising these trades and have even forgotten much about farming, raising poultry, stock and cotton, and weaving cloth AS THEY USED TO DO IN THEIR PAGANISM AND FOR A LONG TIME AFTER THE COUNTRY WAS CONQUERED.'"

"The whole of Chapter VIII of his work deals with this moribund activity, this *such-forgotten* industry, and yet in spite of that, how long is his eighth chapter!"

"And not only Morga, not only Chirino, Colin, Argensola, Gaspar de San Agustin and others agree in this matter, but modern travelers, after two hundred and fifty years, examining the decadence and misery, assert the same thing. Dr. Hans Meyer, when he saw the unshod tribes cultivating beautiful fields and working energetically, asked if they would not become indolent when they in turn should accept Christianity and a paternal government."

"Accordingly, the Filipinos, in spite of the climate, in spite of their few needs (they were less indolent creatures of our time, and, as we shall see later on, their ethics and their mode of life

<https://www.gutenberg.org/files/41989/41989-h/41989-h.htm>

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PHILIPPINE PROGRESS PRIOR TO 1898

AUSTIN CRAIG
CONRADO BENITEZ
1916

136. Philippine Progress Prior to 1898 . By Austin Craig and Conrado Benitez. Of the College of Liberal Arts Faculty of the University of the Philippines. Philippine Education Co., Inc., Manila, 1916. P. 38. <https://quod.lib.umich.edu/p/philamer/ASF9826.0001.001?rgn=main;view=fulltext>





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Is Allah the Name of God?

Allah is the name of the only God in Islam. Allah is a pre-Islamic name coming from the compound Arabic word *Al-ilah* which means *the God*, which is derived from *al* (the) *ilah* (deity).

The Arabic name for "God" is the word "*Al-ilah*." It is a generic title for whatever god was considered the highest god. Different Arab tribes used "Allah" to refer to its personal high god. "Allah" was being worshipped at the Kaaba in Mecca by Arabs prior to the time of Muhammad. It was formerly the name of the chief god among the numerous idols (360) in the Kaaba in Mecca before Muhammad made them into monotheism. Historians have shown that the moon god called "Hubal" was the god to whom Arabs prayed at the Kaaba and they used the name "Allah" when they prayed.

Today a Muslim is one who submits to the God Allah.



Tag: Origin of Babuyan Islands

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Marami bang babuyan sa "Babuyan Islands"?

11 Serious Answers To Mind-Blowing Pinoy Questions

Among these five, *Corriga-Babuyan* is the highest and northernmost island. It is also the most visible from Luzon and Batanes (where it is known by the natives as *Mabalbal* or "Burning Island," in reference to its semi-extinct volcano). And that explains why the island was named as such: *Corrig* (or *Claro* in Spanish) means "clear" while *Babuyan* is said to have evolved from "mabuy" or "mabuyan" which means "to see; a place which is seen."

Eventually, the island group adopted the name of *Corriga-Babuyan* and became known as *Babuyan* (which literally means "the places which are seen"). It is simply known today as Babuyan Group of Islands.

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Original Spanish Version <i>Marcha Nacional Filipina</i> (1899) ^{[1][2]} performed by José Palma	Official Commonwealth-Era English Version <i>The Philippine Hymn</i> (1938) ^[3]	Official Filipino Version <i>Lupang Hinirang</i> (1958, rev. 1983) ^[1] translated by Felipe Padilla de Luna
Tierra adorada, Hija del sol de Oriente, Su fuego ardiente En ti latiendo está.	Land of the morning Child of the sun returning With fervor burning There do our souls adore.	Bayang magik, Pera ng alanganan, Ako ng puso Sa dibdib mo'y tumay.
Patria de amor y Del heroísmo puro, Los invasores No te hallarán jamás.	Land dear and holy Cradle of noble heroes Ne'er shall invaders Treadle thy sacred shores.	Lupang hinirang, Duyan ka ng magiging Sa manlupig Di ka pasail.

Pre-Commonwealth English version: <i>O Land Beloved</i> (1919) ^{[1][2]} translated by Paz Marquez-Benitez
O land beloved, Child of the sunny Orient, Whose ardent spirit Ever burns in thy breast!
O land of beauty, Cradle of valiant warriors, Tyrant oppressors Ne'er wilt daunt thy sons!
On the blue seas and verdant hills And in the winds and azure skies, Thy immortal voice of Liberty We hear in ringing song arise.
On thy dear banner that has led Thy sons to victory in the fight, Forever shall its sun and stars Uncloaked shew with golden light.
Philippines, O land beloved of the sun, On thy dear bosom life is sweet! (But in the hour when men must die for thee, Gladly our lives we'll lay at thy feet!



386. "Is Allah the Name of God?" Let Us Reason Ministries. 2014. LetUsReason.org.

<http://www.letusreason.org/Islam6.htm>

387. "Origin of Babuyan Islands." filipiknow.net. <https://filipiknow.net/11-serious-answers-mind-blowing-pinoy-questions/>

382. 1. *Lupang Hinirang*." In Tagalog, English and Spanish. 2. "O Land Beloved (1919)." Wikipedia. https://en.wikipedia.org/wiki/Lupang_Hinirang



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The giant undersea rivers we know very little about

• EARTH

By Richard Gray
6th July 2017

Far below the surface of the sea, the seabed is being scoured by rivers of sediment that can flow thousands of miles from land.

The river cascades through steep-sided gorges and churns around isolated towers of rock, before winding across a vast plain beyond. It is a torrent to rival the mighty Colorado River that carved out the Grand Canyon.

"If you drained all the water away, it would look exactly like a river system with bends and meanders, except there are no trees along the banks," says **Dan Parsons**, a sedimentologist at the University of Hull, UK, who travels the world to study undersea rivers.

SIMILAR ARTICLES

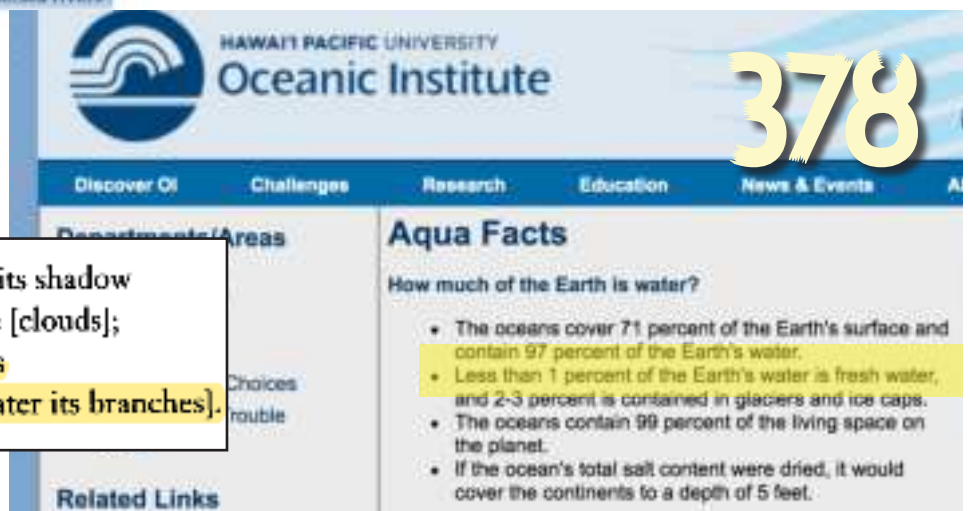
- The plan to drill into a supervolcano
- The mountains whose height a mystery
- The myth of pristine nature
- Secrets of the subterranean world

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NOTE: No one has ever observed below the Flood sediment on the bottom of the ocean floor to see if there were trees next to these river banks. Of course, there was likely vegetation all over the earth before the Flood.

414

It shall cover the whole [earth] with its shadow
[and its crown] (shall reach) to the [clouds];
its roots (shall go down) to the Abyss
[and all the rivers of Eden shall water its branches].



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Aqua Facts

How much of the Earth is water?

- The oceans cover 71 percent of the Earth's surface and contain 97 percent of the Earth's water.
- Less than 1 percent of the Earth's water is fresh water, and 2-3 percent is contained in glaciers and ice caps.
- The oceans contain 99 percent of the living space on the planet.
- If the ocean's total salt content were dried, it would cover the continents to a depth of 5 feet.

Related Links

378

160. "The giant undersea rivers we know very little about" By Richard Gray. BBC News. July 6, 2017.
<https://www.bbc.com/future/article/20170706-the-mystery-of-the-massive-deep-sea-rivers>

378. "Aqua Facts." Hawai'i Pacific University Oceanic Institute. <https://www.oceanicinstitute.org/aboutoceans/aquafacts.html>

414. "The Thanksgiving Hymns (iQH, 1Q36,4Q427-32). Hymn 14." The Complete Dead Sea Scrolls. By Geza Vermes. Penguin Classics. P. 278.

Blue Letter Bible KJV

Search: Strong's H5104 : nahar

Transliteration: nahar Pronunciation: nâ hâr' (ray)

Part of Speech: masculine noun Root Word (Etymology): From נָהַר (H5102)

Dictionary Aids

TWOT Reference: 1315a

KJV Translation Count — Total: 130a

The KJV translates Strong's H5104 in the following manner: river (56x), food (16x), streams (2x), Aramethaham (with H763) (1x), river side (1x).

Outline of Biblical Usage [?]

- I. stream, river
- A. stream, river
- B. (underground) streams

Blue Letter Bible KJV

Search: Strong's H3220 : yam

Transliteration: yam Pronunciation: yâm (yam)

Part of Speech: masculine noun Root Word (Etymology): From an unused root meaning to roar

Dictionary Aids

TWOT Reference: 871a

KJV Translation Count — Total: 386a

The KJV translates Strong's H3220 in the following manner: sea (321x), west (47x), westward (21x), west side (4x), seafaring man (1x), south (1x), western (1x).

Outline of Biblical Usage [?]

- I. sea
- A. Mediterranean Sea
- B. Red Sea
- C. Dead Sea
- D. Sea of Galilee
- E. sea (general)
- F. mighty river (Nile)
- G. the sea (the great basin in the temple court)
- H. seaward, west, westward

Strong's Definitions [?]

yâm, yowm; from an unused root meaning to roar; a sea (as breaking in noisy surf) or large body of water, specifically [with the article], the Mediterranean Sea; sometimes a large river, or an artificial basin, locally, the west, or (rarely) the south; — see (K) -sailing man, (-shore), south, west (-ern, side, -ward).

Bible Hub

Summary NASB BDB

5104. nahar

Strong's Concordance

nahar: a stream, river
Original Word: נָהָר
Part of Speech: Noun Masculine
Transliteration: nahar
Phonetic Spelling: (naw-haw')
Definition: a stream, river

Brown-Driver-Briggs

Nahar Noun masculine stream, river; - absolute? It
Genesis 2:10 +, construct according to Deuteronomy 1:7 +; plural
Nehemiah Isaiah 18:27 4L, construct Nehemiah Isaiah 18:1 2L but
more often Neither Isaiah 18:6 23L; Construct Nehru 2 Kings 5:12 2L
; suffix Nehemiah Ezekiel 32:2, Nehemiah Nahar 44:27,
Nehemiah Daniel 2:4, 15, Nehemiah Esau 7:19, Nehemiah
Ezekiel 22:2, 14; apparently dual Nayaharim Genesis 24:10 2L,
Nayaharayim Judges 2:8 (see below) (all in 'Nayam) -
1 stream, river, Numbers 24:6 (JE), Job 14:11; Job 40:23; Psalm 105:41
(in simile), Isaiah 48:18 (d), Isaiah 59:19 (d) + Often, frequently of
particular rivers; r. of Eden Genesis 2:10 and its branches Genesis 2:13;
Genesis 2:14 (all J); Nhr Egypt Genesis 15:18 (L; in, si vers 1, the Nile)
But probably read ' valley of, whence River through influence of
2MO n 1886, 684
Following the River - compare 2 Kings 24:7 - N5
(alternative), Baal; Nahar of Nile Isaiah 19:5; especially of
Euphrates Nehemiah Genesis 15:18; 1 Deuteronomy 7 (Both + Hgdol,
Hn) Joshua 1:4 8L + 2 Samuel 8:3 (Or 5 and 1 Chronicles 18:3; 40
omz Mirat; - compare also Genesis 2:14 b above); more often (of
Euphrates) without 'the Lord's Prayer', Genesis 31:21 Exodus 23:31;
Numbers 22:5; Joshua 24:2, 3, 14, 15 (all E), possibly also Genesis 36:37
(P; compare D) = 1 Chronicles 1:48, + 13 L, + 2 Samuel 8:3 30 (see above);
and even without article (poetry) Isaiah 7:20; Jeremiah 2:18; Micah 7:12;
Zechariah 9:10; Psalm 72:8, " Haggah " was once of Tigris Daniel 10:4
; Nhr Gozn (uprice) 2 Kings 17:6; 2 Kings 18:11 compare 2 Chron 32:6;
plural Nehru Busch Zechariah 2:10; perhaps of a canal Nehemiah
Ezekiel 1:1, 38L, Ezekiel Hnhr Abloa Ezra 8:23, ' Nhr A. Ezra 8:31;
compare hereafter in Babylon Psalm 137:1; canals possibly Also in '
San Hn Nahum 2:7 (of Nineveh); of canals of Egypt Exodus 7:19 ('
larim etc), Exodus 8:1 ('id).

2 Nharot (Mbei) Job 28:11 usually who understood of (underground)
streamer; Szokl GrMonthly 1887, 410 and Arakom 64
proposes ' n ' nib k, sources of rivers (compare Job 36:16); Wetzel
Hoffm Bu ' n ' Maabuka (not elsewhere) with similar meaning

3 Figurative of ' s favor Psalm 46:11 - On Naharim, ending apparently
dual, see Aram; Arama Tel Na-rim; Na-rim (W) '*, and
Egyptian Wnra (WMM) However point to original ending 'im;
this inconsistent with view of Emay story. That 'im here a Locative
ending (compare Ba Buil, D) Also see

283. Yam." Strong's Concordance #H3220. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h3220>

284. "Nahar." Strong's Concordance #H5104. 1. Blue Letter Bible. 2. Brown Driver Briggs Hebrew and English Lexicon. BibleHub.com.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=h5104&t=KJV> <https://biblehub.com/hebrew/5104.htm>





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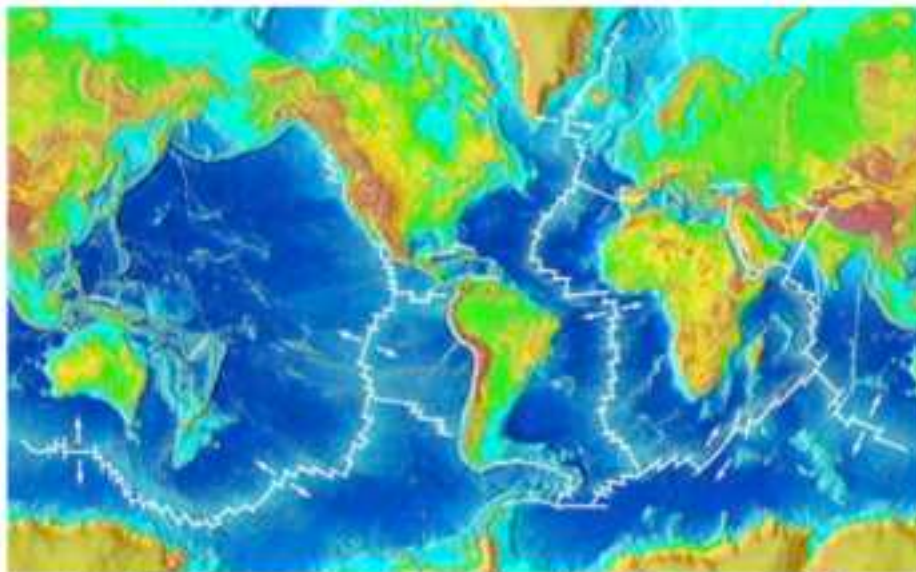
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What is the mid-ocean ridge?

The mid-ocean ridge is the most extensive chain of mountains on Earth, stretching nearly 65,000 kilometers (40,390 miles) and with more than 90 percent of the mountain range lying in the deep ocean.



The nearly continuous global mid-ocean ridge system snakes across the Earth's surface like the seams on a baseball. It is clearly visible on this map of global topography above and below sea level. The ridge makes for the longest and largest mountain range on Earth, winding its way between the continents. Download Image (pg. 128 KB)

The massive mid-ocean ridge system is a continuous range of underwater volcanoes that wraps around the globe like seams on a baseball, stretching nearly 65,000 kilometers (40,390 miles). The majority of the system is underwater, with an average water depth to the top of the ridge of 2,500 meters (8,200 feet).

Mid-ocean ridges occur along **divergent plate boundaries**, where new ocean floor is created as the Earth's tectonic plates spread apart. As the plates separate, molten rock rises to the seafloor, producing enormous volcanic eruptions of basalt. The speed of spreading affects the shape of ridges – slower spreading rates result in steep, irregular topography while faster spreading rates produce much wider profiles and more gentle slopes.

Two well-studied mid-ocean ridges within the global system are the Mid-Atlantic Ridge and the East Pacific Rise. The Mid-Atlantic Ridge runs down the center of the Atlantic Ocean, slowly spreading at a rate of 2 to 5 centimeters (0.8 to 2 inches) per year and forming a rift valley that is about the depth and width of the Grand Canyon. In contrast, the East Pacific Rise spreads fast, at rates of 6 to 16 centimeters (3 to 6 inches) per year. Due to the fast spreading rates, there is no rift valley in the Pacific, just a smooth volcanic summit with a crack along the crest that is much smaller than the Atlantic rift valley.

Despite being such a prominent feature on our planet, much of the mid-ocean ridge system remains a mystery. While we have mapped about half of the global mid-ocean ridge in high resolution, less than one percent of the mid-ocean ridge has been explored in detail using submersibles or remotely operated vehicles.

By funding expeditions to spreading centers in the Atlantic and the Pacific, the NOAA Office of Ocean Exploration and Research is helping scientists to draw connections between volcanic, tectonic, hydrothermal, and biological systems in order to better understand the Earth's remarkable, evolving geography.

NOTE: These divergent plate boundaries represent a continuous deep river down the center of this so-called mountain range which dwarfs these mountains up to over 5 miles deep. No one would define such a mega-river by the mountains on the banks but by the actual river itself.

400. "What is the mid-ocean ridge?" Office of Ocean Exploration and Research, National Oceanic and Atmospheric Administration and U.S. Department of Commerce. Retrieved Aug. 16, 2019.

<https://oceanexplorer.noaa.gov/facts/mid-ocean-ridge.html>





Deep-sea trench

GEOLOGY

WRITTEN BY: The Editors of Encyclopædia Britannica
See Article History

Alternative Title: oceanic trench

Deep-sea trench, also called **oceanic trench**, any long, narrow, steep-sided depression in the [ocean](#) bottom in which occur the maximum oceanic depths, approximately 7,300 to more than 11,000 metres (24,000 to 36,000 feet). They typically form in locations where one [tectonic plate](#) subducts under another. The deepest known depression of this kind is the [Mariana Trench](#), which lies east of the [Mariana Islands](#) in the western North [Pacific Ocean](#); it reaches 11,034 metres (36,200 feet) at its deepest point.

A few trenches are partially filled with sediments derived from the bordering continents. The Aleutian Trench is effectively buried east of [Kodiak Island](#) in the Gulf of Alaska. There the ocean floor is smooth and flat. To the west, farther from the sediment supply of Alaska, the floor is rugged. The trench extends 1,100 km (about 4 miles). The Lesser Antilles Trench is buried by sediments originating from the Caribbean Sea.

Oceanic trench

From Wikipedia, the free encyclopedia



This article includes a list of references, but its sources remain unclear because it has insufficient inline citations. Please help to improve this article by introducing more precise citations. (August 2015) [Learn how and when to remove this message](#)

Oceanic trenches are topographic depressions of the sea floor, relatively narrow in width, but very long. These oceanographic features are the deepest parts of the ocean floor. Oceanic trenches are a distinctive morphological feature of convergent plate boundaries, along which lithospheric plates move towards each other at rates that vary from a few millimeters to over ten centimeters per year. A trench marks the position at which the flexed, subducting slab begins to descend beneath another lithospheric slab. Trenches are generally parallel to a volcanic island arc, and about 200 km (120 mi) from a volcanic arc. Oceanic trenches typically extend 3 to 4 km (1.9 to 2.5 mi) below the level of the surrounding oceanic floor. The greatest ocean depth measured is in the Challenger Deep of the Mariana Trench, at a depth of 11,034 m (36,201 ft) below sea level. Oceanic lithosphere moves into trenches at a global rate of about 3 km²/yr.^[1]



There are approximately 50,000 km (31,000 mi) of convergent plate margins, mostly around the Pacific Ocean—the reason for the reference “Pacific-type” margin—but they are also found in the eastern Indian Ocean, with relatively short convergent margin segments in the Atlantic Ocean and in the Mediterranean Sea. Globally, there are over 50 major ocean trenches covering an area of 1.8 million km² or about 0.5% of the oceans.^[2] Trenches that are partially filled are known as “troughs” and sometimes they are completely buried and lack bathymetric expression, but the fundamental plate tectonics structures that these represent mean that the great name should also be applied here. This applies to the Cascadia, Marian, southern Lesser Antilles, and Calabrian trenches. Trenches along with volcanic arcs and zones of earthquakes that dip under the volcanic arc as deeply as 700 km (430 mi) are diagnostic of convergent plate boundaries and their deeper manifestations, subduction zones. Trenches are related to but distinguished from continental collision zones (such as that between India and Asia forming the Himalaya), where continental crust enters a subduction zone. When buoyant continental crust enters a trench, subduction eventually stops and the area becomes a zone of continental collision. Features analogous to trenches are associated with collision zones, including sediment-filled foredeeps, such as those the Ganges River and Tigris-Euphrates rivers flow along.



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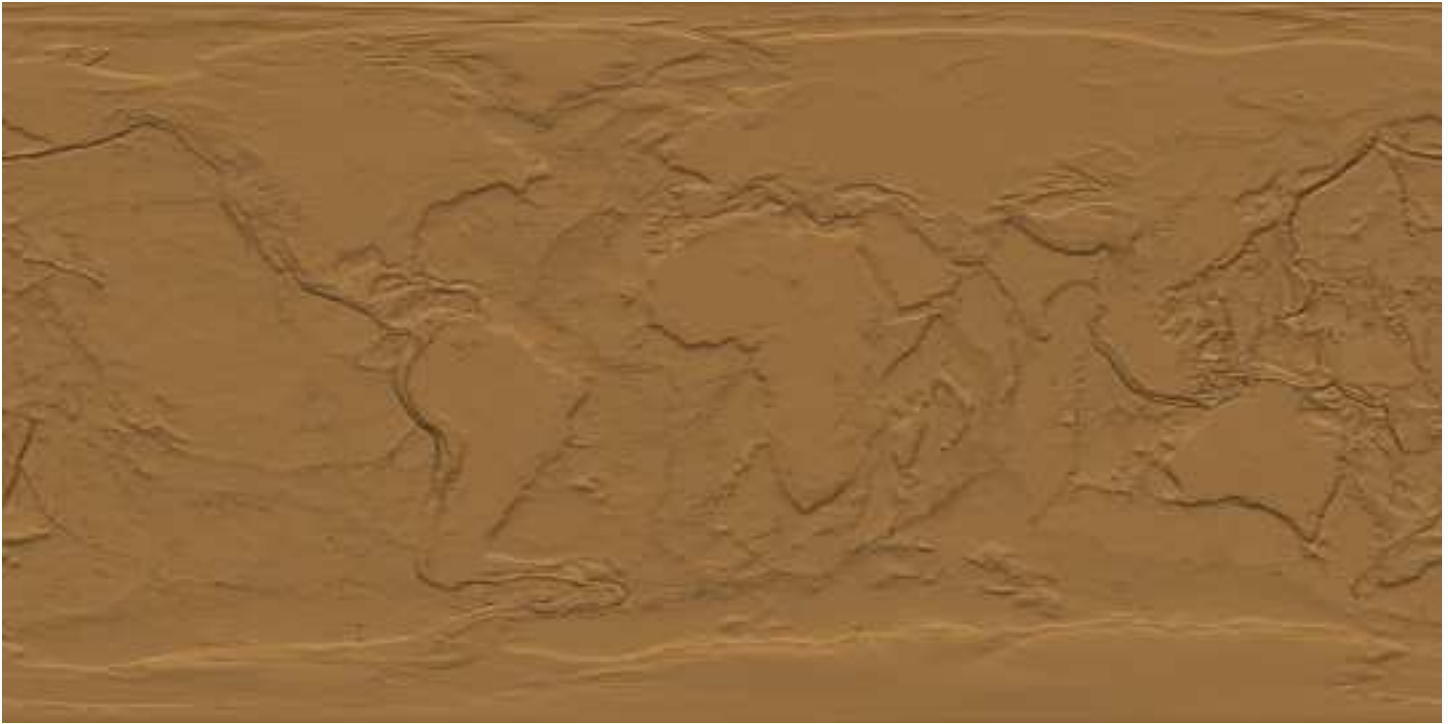


286. 1. “Oceanic Trenches.” The Editors of Encyclopædia Britannica. Last Updated July 25, 2016. 2. “Oceanic trench.” Wikipedia.

<https://www.britannica.com/science/deep-sea-trench> https://en.wikipedia.org/wiki/Oceanic_trench

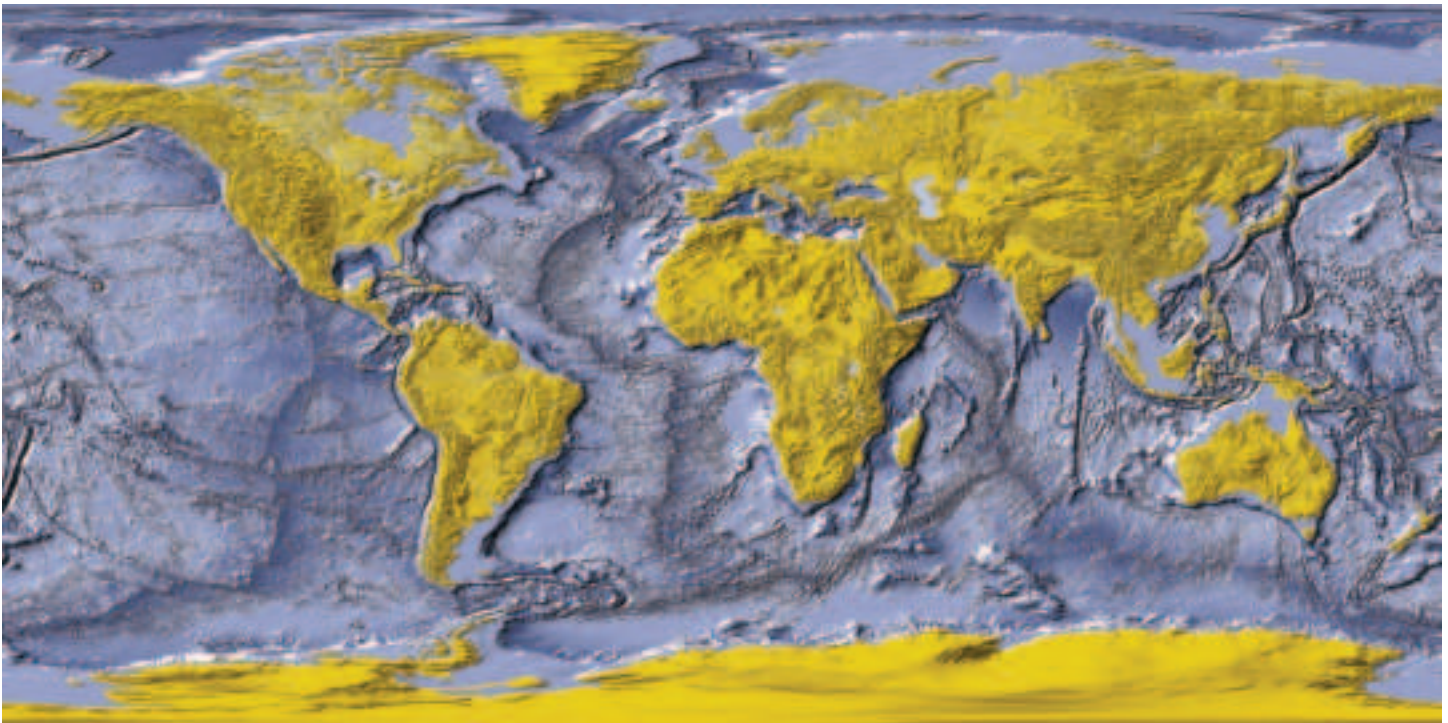
285. NASA/Goddard Space Flight Center Scientific Visualization Studio U.S. Department of Commerce, National Oceanic and Atmospheric Administration, National Geophysical Data Center, 2006, 2-minute Gridded Global Relief Data (ETOPO2v2). Horace Mitchell (NASA/GSFC): Lead Animator.
<http://www.ngdc.noaa.gov/mgg/fliers/06mgg01.html> <https://svs.gsfc.nasa.gov/3487>

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NOTE: ALL ADDITIONS TO THESE TWO MAPS ARE FOR EDUCATIONAL PURPOSES AND BASED ON THE INTERPRETATION OF THE GOD CULTURE DEMONSTRATING THE RIVERS FROM EDEN ON THE BOTTOM OF THE OCEAN FLOOR WHICH WHOLLY FIT THE BIBLICAL DESCRIPTIONS. NO OTHER THEORY OUT THERE MATCHES THESE CHARACTERIZATIONS IN THE BIBLE THUS THEY ARE NOT THEORIES. ONE CANNOT STRAY FROM THE ORIGIN NARRATIVE GENERALLY. THAT IS CALLED WITCHCRAFT NOT SCHOLARSHIP.



401. World map, shaded relief with shaded ocean floor. High Resolution map from Alamy based on National Geographic's "Atlas of World: 8th Ed. Physical Map of Ocean Floor." By National Geographic Society. First published 1974. Compare the two and you will find them the same especially regarding the Mid-Ocean Ridge and Oceanic Trenches which is our application for this map.



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Lexicon :: Strong's H5437 - cabab

קָבַב

Transliteration	Pronunciation
cabab	kab-bab' (play)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1450

KJV Translation Count — Total: 154x

The KJV translates Strong's H5437 in the following manner: (about, turned, etc.) about (54x), compass (41x), turn (34x), turn away (6x), remove (3x), returned (2x), round (2x), aside (2x), turn aside (2x), turn back (2x), beset (2x), down (2x), compass in (2x), miscellaneous (2x).

Outline of Biblical Usage [7]

to turn, turn about or around or aside or back or towards, go about or around, surround, encircle, change direction

288

Lexicon :: Strong's H3568 - kuwsh

כּוּשׁ

Transliteration	Pronunciation
Kuwsh	kush' (play)
Part of Speech	Root Word (Etymology)
proper locative noun, proper masculine noun	Probably of foreign origin

Dictionary Aids

TWOT Reference: 1901

KJV Translation Count — Total: 38x

The KJV translates Strong's H3568 in the following manner: Ethiopia (19x), Cush (8x), Ethiopians (3x).

Outline of Biblical Usage [7]

Cush = "black"

proper masculine noun

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Encyclopædia Iranica

Search Iranica

ARTICLE TABLE OF CONTENTS

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CALENDAR

HINDU KUSH

HINDU KUNIL, the name given to the northwest range of the massive middle and south Asiatic mountain complex lying partly in Afghanistan and partly in Pakistan. The border with the Karakoram and the Hindu Raj is marked in the east by the deep saddle of the Barroghil (Baroghil) Pass (3,804 m) and the valleys of the Yarkun, Murghab, and Chitral (q.v.), which run from there towards the southwest. In the north the Hindu Kush is separated from the mountains of northern Badakhshan by the valley of the Kohistan and from the Pamir by the valley of the Panj or Amu Darya (q.v.). In the west the Hindu Kush stretches into the highlands of central Afghanistan, where the Shikhar Pass and the deep gorge of Darra-ye Zakhedi are to be seen as borders (Grotzbach, 1950, p. 341).

The name Hindu Kush is, from a historical point of view, quite young. It is missing from the accounts of the early Arab geographers and occurs for the first time in Ibn Battuta (ca. 1330; tr., p. 25; Le Strange, *Land, p. 330*). Zahir-al-Din Baber's list of the Hindu Kush passes indicates that the name was restricted to the high mountain range north of Kabul, meaning the west Hindu Kush, over which important trade routes ran from India or Kabul to Qajagan or Turan (Baber-nāma, foll. 130a-31a, 272b. tr. Beveridge, pp. 204-5, 485). Ibn Battuta was the origin of the name Hindu

380

ENCYCLOPEDIA BRITANNICA

Hindu Kush
mountain range, Asia

Hindu Kush

MOUNTAINS, ASIA

WRITTEN BY: Nigel John Roger Allan, Fosco Maraini, Lewis Owen
See Article History

It was through the high passes of the Hindu Kush in about 1500 bc that invaders from Central Asia brought their Indo-European language—a forerunner of the [Indo-Iranian languages](#) spoken throughout the region today. Historically, the passes have been of great military significance, providing access to the northern plains of [India](#) for such conquerors as [Alexander the Great](#), the king of Macedonia; the Mongols [Genghis Khan](#) and Timur (Tamerlane); and their descendant Babur, the first Mughal emperor. During the period of British rule in India, the Indian government was keenly concerned with the security both of these passes and of an associated physical feature to the south, the [Khyber Pass](#). The Hindu Kush range has rarely constituted the frontier between major powers but has usually formed part of an intermediate buffer zone. The name Hindu Kush derives from the Arabic for "Mountains of India." Its earliest known usage occurs on a map published about ad 1000.



287. "Cabab." Strong's Concordance #H5437. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h5437>

288. "Kuwsh." Strong's Concordance #H3568. Blue Letter Bible.

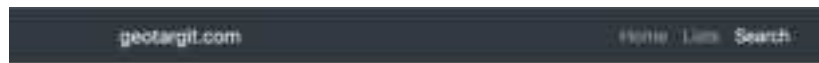
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h3568>

379. "Hindu Kush." By Ervin Grotzbach. Encyclopædia Iranica. Vol. XII, Fasc. 3. 2012 Edition, Original: 2003. pp. 312-315. <http://www.iranicaonline.org/articles/hindu-kush>

380. "Hindu Kush." By Nigel John Roger Allan, Fosco Maraini and Lewis Owen. Encyclopædia Britannica. Last Updated Sep. 2, 2014. <https://www.britannica.com/place/Badakhshan>



291



Cities named Eden: to select only cities, choose "Cities".

There are 70 places called Eden in the world.



Cities named Ararat: to select only cities, choose "Cities".

There are 12 places called Ararat in the world.



Cities named Hell: to select only cities, choose "Cities".

There are 4 places called Hell in the world.



291. "Eden," "Ararat," and "Hell."
geotargit.com.

<https://geotargit.com/called.php?qcity=Eden>

<https://geotargit.com/called.php?qcity=Ararat>

<https://geotargit.com/called.php?qcity=hell>

What Is The Source Of The Tigris River?

The Tigris River begins in Turkey and drains into the Persian Gulf.

Source and Geography

The Tigris begins in Lake Hazar, which is located in the Taurus Mountains. The lake measures 14 miles at its maximum length and has a maximum width of 3.7 miles. The source is located in eastern Turkey, about 16 miles southeast of the city of Elazig and about 50 miles from the origin of the Euphrates. The river has a length of 1,150 miles and a basin area of 144,788 square miles. The Tigris flows for approximately 249 miles through Turkey before forming a 27 mile long portion of the Turkish-Syrian border. The Tigris then splits into a number of channels before joining up with the Euphrates and forming the Shatt-al-Arab near the town of Al-Qurnah in Iraq. The capital city of Iraq, Baghdad, sits on the banks of the Tigris.

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ENCYCLOPEDIA BRITANNICA

Tigris-Euphrates river system
RIVER SYSTEM, ASIA

Tigris-Euphrates river system
RIVER SYSTEM, ASIA

WRITTEN BY: Lewis Owen, McGuire Gibson, Seton H.F. Lloyd
See Article History

Physiography of the Euphrates

The headwaters of the Euphrates are the Murat and the Karasu rivers in the Armenian Highland of northeastern Turkey. Considerably altered in the 20th

293

What Is The Source Of The River Nile?

Sources Of The Nile River

Although the river has multiple sources, the Nile Proper originates from from Lake Victoria. The Nile starts in Jinja, Uganda, at the shore of Lake Victoria and flows

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Sefaria

Book of Tobit 6 -

Chapter 6

TYGRYS

וַיֵּלֶךְ הַנַּעַר לְדַרְכּוֹ הַסֵּלָאֵן רִשְׁמַל עִמּוֹ וְכַאֲשֶׁר נָחַל הַנָּהָר בְּעֵמֶק חֲלִיטָה שָׁם
וַיְהִי כִּשְׁמֹנֶה אֶל הַנָּהָל לְדִרְכּוֹ רִשְׁמַל.

So the young man went on his way, and the angel Raphael with him. And he came to the evening to the river Tygris, and they passed the night there. And Tidiggyah went down to the shore to wash his feet.

295

292. "What Is The Source Of The Tigris River?" By Joseph Kiprop. World Atlas. May 15, 2018.

<https://www.worldatlas.com/articles/what-is-the-source-of-the-tigris-river.html>

293. "Tigris-Euphrates river system." By Lewis Owen, McGuire Gibson, Seton H.F. Lloyd. Encyclopaedia Britannica Last edited Jan. 20, 2016. <https://www.britannica.com/place/Tigris-Euphrates-river-system>

294. World Atlas. What Is The Source Of The River Nile? By John Miaschi. June 2017.

<https://www.worldatlas.com/articles/what-is-the-source-of-the-river-nile.html>

295. Book of Tobit 6:1 in Hebrew. Sefaria.org. https://www.sefaria.org/Book_of_Tobit.6?lang=bi

KJV
King James Version

Strong's H1809 - dālā'

Transliteration Pronunciation
dālā' dā lā' (Key)

Part of Speech Root Word (Etymology)
verb A primitive root (compare דָּלַדְּ (H1802))

Dictionary Aids
TWOT Reference: 433

KJV Translation Count — Total: 8x

The KJV translates Strong's H1809 in the following manner: brought low (3x), shed up (1x), not equal (1x), crushed (1x), laid (1x), impoverished (1x), made thin (1x).

Outline of Biblical Usage [?]
I. to hang; languish, hang down, be low

Gesenius' Hebrew-Chaldee Lexicon [?]

dālā' prot. pl. דָּלִים Isa. 19:6; דָּלוּ Job 28:4, and דָּלוּ Prov. 28:7 (see No. 1); 1 pers. דָּלֵנִי Ps. 115:6.
(1) TO HANG DOWN, TO BE PENURIOUS, TO WANE, TO WAVE, יָדֶעָף בְּרֹאשׁוֹתָיו, תְּחֻמֵּיהֶם וְכִסְמוֹתָם as a bucket hanging in a well, or slender branches, such as those of palms, willows, which are pendulous and wave to and fro. Kindred roots are

Back Letter Bible
KJV
ALL IN ROMANS

Transliterated: **ruw** Pronunciation: **ru' ah (ray)**

Part of Speech: **verb** Root Word (Etymology): **A primitive root**

Dictionary Aids:

TWOT Reference: 1326

KJV Translation Count — Total: 42x

The KJV translates Strong's H5128 in the following manner: shake (6x), wander (6x), move (6x), promise (3x), fugitive (2x), sift (2x), stagger (2x), wag (2x), miscellaneous (13x).

Outline of Biblical Usage [7]:

to quiver, totter, shake, reel, stagger, wander, move, sift, make move, wave, waver, tramble

Gesenius' Hebrew-Chaldee Lexicon [7]:

רוּחַ—(1) TO MOVE TO AND FRO, TO FACILLATE; a word appropriated to this kind of motion. (Gr. Lat. *ruu*, *ruu*, Germ. *ruhen*, *ruhen*, *ruhen*. Kindred is **רוּחַ** specially used of those who are slumbering, like *ruwā*, Pers. *رویدن*). Hence—(a) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(b) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2;

Where Are Most of Earth's Volcanoes?

By Live Science Staff January 18, 2013

The main hub of volcanic activity is an area where eruptions are undetectable.

The mid-ocean ridge is an immense volcanic mountain chain that encircles the planet beneath the sea — the chain is more than 30,000 miles (48,000 kilometers) long and rises an average of 18,000 feet (5.5 kilometers) above the seafloor. This is the spot where Earth's plates spread apart as new crust bubbles up — causing much of the earth's volcanic eruptions.



Ocean Today
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Deep Ocean Volcanoes

Scientists believe that 80 percent of the volcanic eruptions on Earth take place in the ocean. Most of these volcanoes are thousands of feet deep, and difficult to find. But in May of 2009, scientists captured the deepest ocean eruption ever found.

392. Strong's Concordance "Dalai" #H1809 and "Nuwa" # H5128 with Gesenius' Hebrew-Chaldee Lexicon. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H1809&t=KJV>

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H5128&t=KJV>

393. 1. "Where Are Most of Earth's Volcanoes?" By Live Science Staff January 18, 2013. 2. "Deep Ocean Volcanoes?" Ocean Today. NOAA. Retrieved Feb. 9, 2020.

<https://www.livescience.com/32421-where-are-most-of-earths-volcanoes.html> <https://ocean today.noaa.gov/deepoceanvolcanoes/>

MI ULTIMO ADIOS

Adios, Patria adorada, región del sol quando,
Pais del mar de Oriente, nuestro par-bido bidan!
¿Dónde voy a ligar la Divina muerte crida,
Y juro más brillante más fresca, más florida
Fueron por ti la diosa, la diosa por tu bien.

En campos de batalla, luchando con delirio
Otros te dan sus vidas sin dudar, sin pensar;
Miles más importa, capris, laurel o lira,
Cadales o campo abierto, combatir a cruel imperialista.
De mismo es al te pidon la patria y el hogar.

De tuero cuando ves que el cielo se colora
Y al fin anuncia el día tío lithego capon.
Te granas resucitas para vivir tu cuerpo,
Viste la sangre roja, derramada en tuon hora
Y donde un reflejo de su naciencia sea.

Alas suetas cuando apenas muchacho adolecente,
Alas suetas cuando joven ya lleno de vigor,
Fueron el vicio en las fajas del mar de Oriente
De los mejores ojos, alas la tierra fuerte,
Sin casto, sin arrugas, sin manchas de rubor.

Insueta de mi vida, mi ardiente sin anhelo,
Salud te quite el alma que pronto se a parat!
Salud! ah que te hermanen caer por darte vuelo,
Morir por darte vida morir bajo los cielo,
Y en tu brevedad tierra la eternidad dormir.

Si sobre mi sepulcro vienes a pasar un día
Triste la espasa y el viento suavemente fluy
Abriéndolo a tu labio y boca al alma a mi,
Fueron ya en mi frente bajo la trampa fin
De tu ternura el dolor, de tu hielito el calor.

Deja a la luna vorna con las frías y seras
Din que el alma vive en resaca de fuyas,
Deja gemir al viento con sus murmurios graves,
Y te descomen y pora toba un cruz en ave
Deja que el ave autora en cantos de pas.

Deja que el sol ardiente las llamas empore
Y al cielo tornen puras con sus llamas sin par;
Deja que un ser amigo mi fin desampare llora
Y en las carceres terribles muera por un alguien con
Una maldad, de Natur, por mi descomen a Dios!

En un libro suetas murmurio sin ventura,
Por suetas pasaciones tormentos sin igual,
Por suetas pasadas mudas que jirones de angustia,
Por suetas y viudas, por suetas en tortura
Y por por a que vore tu redención final.

Y cuando en tu vida se muera el momento
Y todo este momento quedara en el viento allí
De todas en reposo, no temas el misterio
Y al fin auroa, aigo de diosa y a todos.
Soy ego, querida patria, yo que te canto a ti.

Y cuando ya mi tierra de todos olvidada
No tenga cruz ni piedra que marquen su lugar,
Deja que lo sea el hombre, la espasa con la agada
Y sus cenizas auroa que vore a la nada,
El polvo de tu reformación que vore a formar.

Entonces más importa me porque en el día
En el día de tu repaso, tu velleto fuyas,
Vale a y siempre más con para ti auroa,
Jura, luz, color, vore, canto, gemido,
Con tanto repaso a la escena de mi fe.

Mi patria idolatrada, dolor de mis dolores
Queda Filipinas, ay al pastor atio,
Dile te deja todo, mis padres, mis auroas
Voy donde no hay esclavos, vore, yo auroa
Lo je no mata, donde al que vore a Dios.

Adios, padre y hermano, tío del alma mia
Jura de la infancia en el velleto fuyas,
Del granos que descomen del fatigado día
Adios dulce extranjero, mi amigo mi auroa
Adios, querido, dulce vore a descomen.

English

"My Last Farewell"

translation by Encarnacion Alzona & Isidro Escaze Abeto

Farewell, my adored Land, region of the sun crowned,
Fruit of the Orient Sea, our Dawn land,
With goodness I give you my life, sad and repressed,
And were it more brilliant, more fresh and at its best,
I would still give it to you for your welfare at least.

On the fields of battle, in the fury of fight,
Others give you their lives without pain or hesitancy,
The cause does not matter: oppress, laud, my white,
Southeast, open field, conflict or martyrdom's site,
It is the same if asked by the home and country.

I die as I see time on the sky begin to show
And at last announce the day, after a gloomy night;
If you need a hue to dye your maternal glow,
Pour my blood and at the right moment spread it so,
And gild it with a reflection of your nascent light.

My dreams, when scarcely a lad adolescent,
My dreams when already a youth, full of vigor to attain,
Were to see you, Gem of the Sea of the Orient,
Your dark eyes dry, smooth brow bent to a high plane,
Without frown, without wrinkles and of shame without stain.

My life's fancy, my ardor, passionate desire,
Half! Cries out the soul to you, that will soon part from there;
Half! How sweet 'tis to feel that fullness you may acquire,
To die to give you life, wealth your altar to aspire,
And in thy rhymer land to sleep through eternity!

If ever my lands some day, you would see them,
A simple furrow bow'd amidst thick grasses,
Bring it up to your lips and kiss my soul so,
And under the cool tent, I may feel on my brow,
Warmth of your breath, a whiff of thy tenderness.

Let the moon with soft, gentle light me deary,
Let the dawn send forth its fasting, brilliant light,
In murmurs grave allow the wind to sigh,
And should a bird descend on my cross and slight,
Let the bird inhale a song of peace over my life.

Let the burning sun the raindrops vegetate
And with my mother behind return pure to the sky;
Let a friend shed tears over my early demise;
And on quiet afternoons when one prays for me on high,
Pray too, oh, my Motherland, that in God may rest I.

Pray then for all the hapless who have died,
For all those who unrequited torments have undergone;
For our poor mothers who in bitterness have cried;
For orphans, widows and captives to tortures were shed,
And pray too that you may see your own redemption.

And when the dark night wraps the cemetery
And only the dead to vigil there are left alone,
Don't disturb their repose, disturb not the mystery;
If thou hear the sounds of cithern or psaltery,
It is I, dear Country, who, a song I've mine.

And when my grave by all is no more remembered,
With neither cross nor stone to mark its place,
Let it be plowed by man, with spade let it be scattered,
And my ashes ere to nothingness are restored,
Let them turn to dust to cover thy earthly space.

Then it doesn't matter that you should forget me:
Your atmosphere, your skies, your rains I'll sweep;
Vibrate and clear note to your ears I shall be:
Aroma, light, hues, murmur, song, moonrings deep,
Constantly repeating the existence of the faith I keep.

My beloved Country, for whom I must gravely pine,
Dear Philippines, to my last goodbye, oh, harkan!
There I leave all: my parents, loves of mine,
I'll go where there are no slaves, tyrants or hangmen
Where faith does not fail and where God alone does reign.

Farewell, parents, brothers, beloved by me,
Friends of my childhood, in the home distressed;
Give thanks that now I rest from the wearisome day,
Farewell, sweet stranger, my friend, who brightened my way,
Farewell to all I love, to die is to rest.

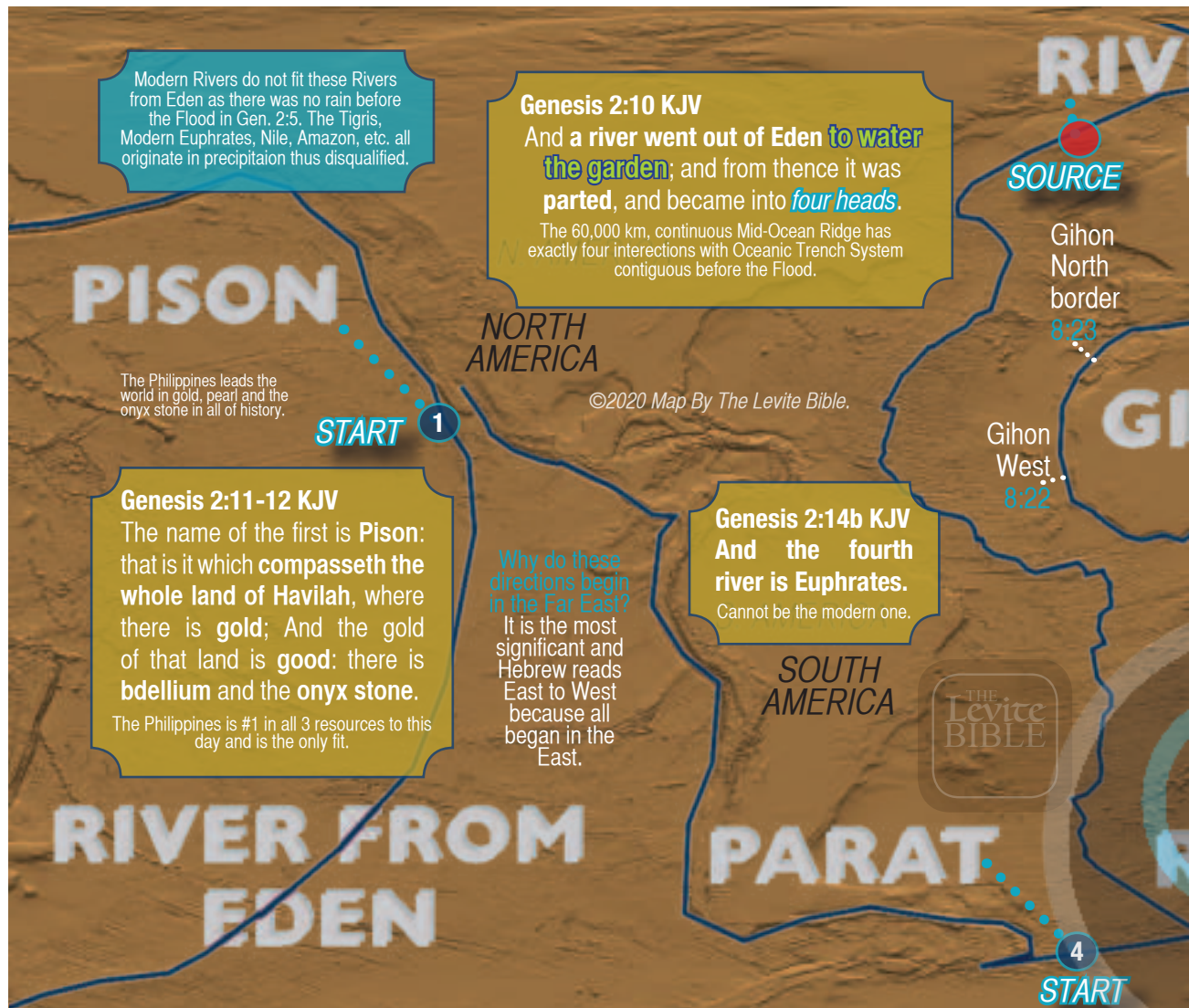


296

296.

1. "The Project Gutenberg EBook of Mi Ultimo Adios, by Jose Rizal." pp. 3-14.
<http://www.gutenberg.org/ebooks/18600>

2. "MY Last Farewell" ("Mi Ultimo adios") By Dr. Jose Rizal, December 30, 1896 (Eve of his execution). Original in Spanish. English translation by Encarnacion Alzona & Isidro Escaze Abeto. Wikipedia.
https://en.wikipedia.org/wiki/Mi_%C3%BA%ltimo_ad%C3%B3%20



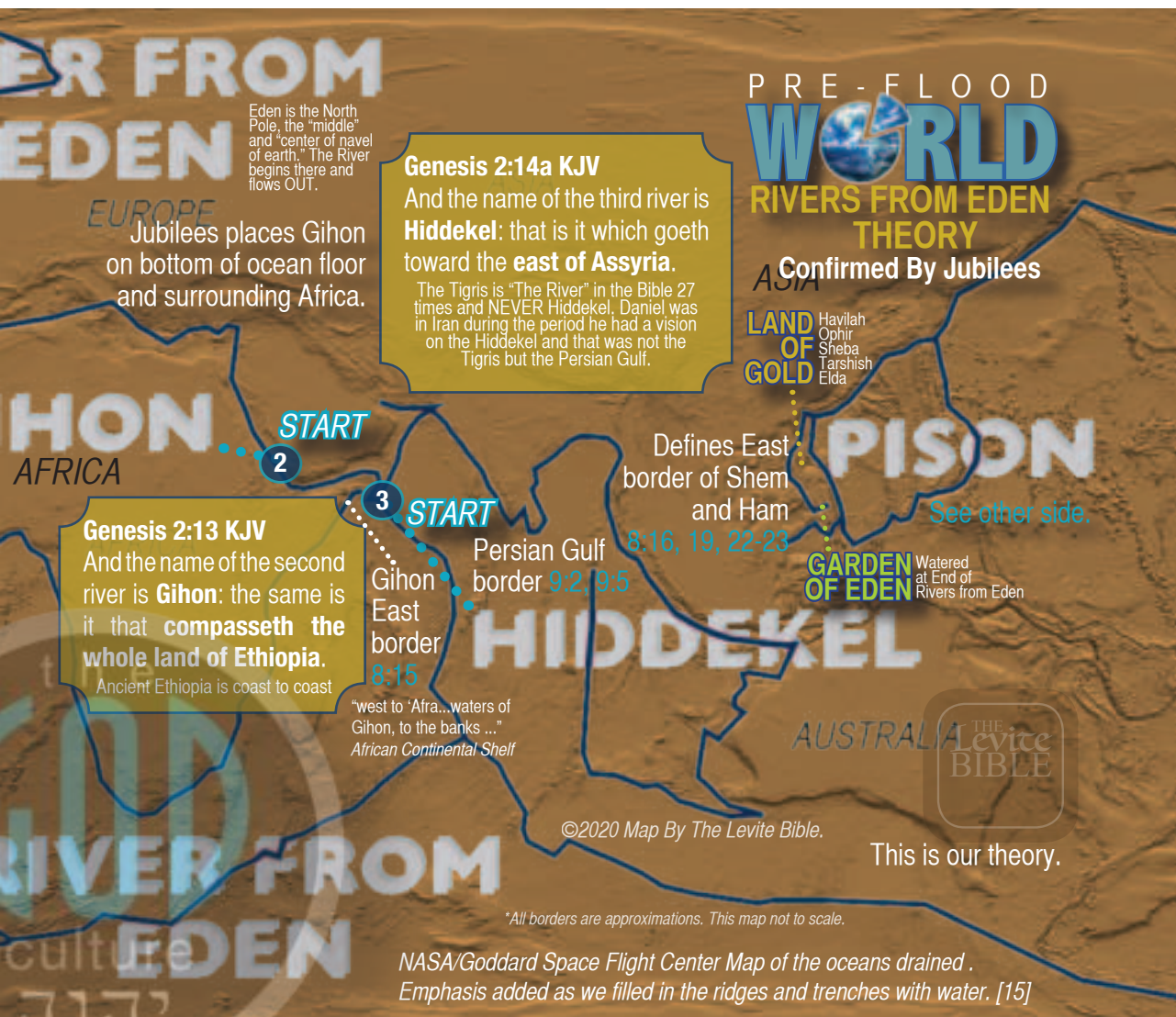
"If you drained all the water away, it would look exactly like a river system with bends and meanders, except there are no trees along the banks..."

— Dan Parsons, PhD, Sedimentologist, University of Hull, UK to BBC News (studies undersea rivers) [41]

"...waters should be gathered in the seventh part of the earth: six parts hast thou dried up..." — 2 Esdras 6:42 KJVA (Cf. 2 Esdras 6:47, 6:49-52)

Only 15% of Pre-Flood World was Water

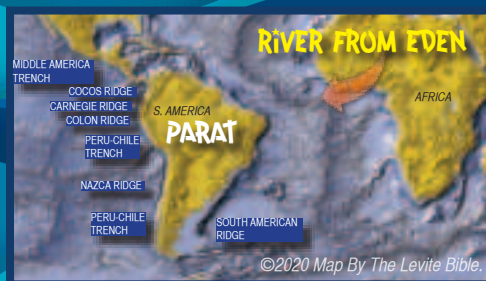


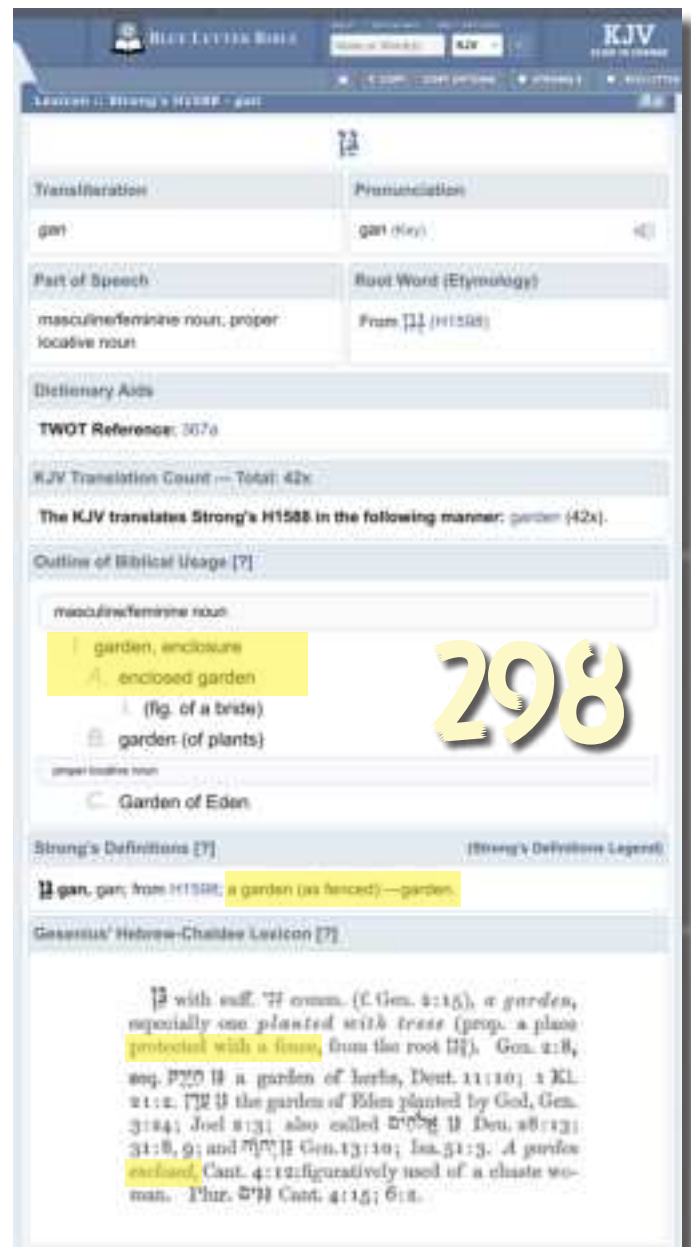
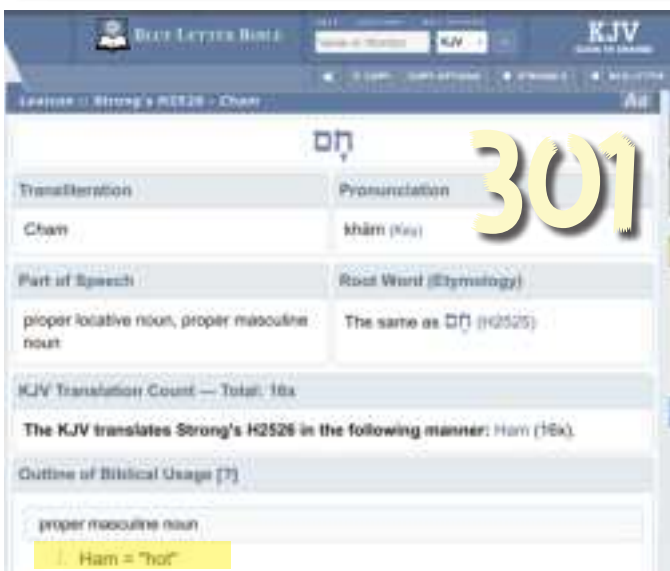
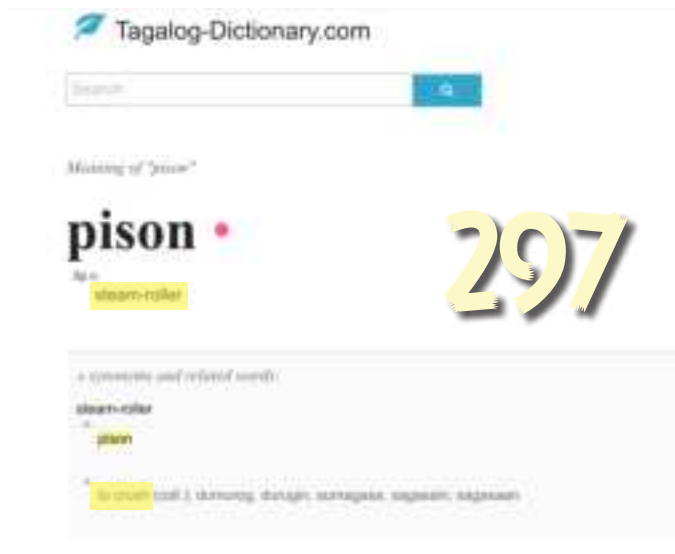


The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up (Brought Low), they are gone away (shake) from men.." — Job 28:4 KJV
...Usually-understood-of (underground) streams. — Job 28:11 KJV

"...its roots (shall go down) to the Abyss [and all the rivers of Eden shall water its branches]."

— Hymn 14, (formerly 10), The Thanksgiving Hymns. Qumran Scrolls (1QH, 1Q36, 4Q427-32) [42]





297. "Pison." Tagalog Lang Dictionary.

<https://www.tagalog-dictionary.com/search?word=pison>

298. "Gan." Strong's Concordance #H1588. Gesenius' Hebrew-Chaldee Lexicon. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h1588>

301. "Ham." Strong's Concordance #H2526. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=h2526&t=KJV>

288. "Kuwsh." Strong's Concordance #H3568. Blue Letter Bible.

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h3568>





303



English:

File:Hereford Mappa Mundi 1300.jpg, edited, some details explained: :

- 0 - At the center of the map: Jerusalem, above it: the crucifix.
- 1 - The Paradise, surrounded by a wall and a ring of fire.
- 2 - The Ganges and its delta.
- 3 - The fabulous island of Taprobana, sometimes (possibly mis-)interpreted as Sri Lanka or Sumatra.
- 4 - Rivers Indus and **Tigris**.
- 5 - The Caspian Sea, and the land of Gog and Magog.
- 6 - Babylon and the Euphrat.
- 7 - The Persian Gulf.
- 8 - The Red Sea (painted in Red).
- 9 - Noah's Ark.
- 10 - The Dead Sea, Sodom and Gomorrah, with River Jordan, coming from Sea of Galilee; above: Lot.
- 11 - Egypt with the River Nile.
- 12 - River Nile (?), or possibly an allusion to the equatorial Ocean; far outside: a land of breakers, possibly.
- 13 - The Azov Sea with Rivers Don and Dnieper; above: the Golden Fleece.
- 14 - Constantinople; left of it the Danube's delta.
- 15 - The Aegean Sea.
- 16 - Overcast delta of the Nile with Alexandria's Lighthouse.
- 17 - A person sailing (?).
- 18 - Greece with Mt. Olymp, Athens and Corinth.
- 19 - Magedon's Gate with Minotaur's circular labyrinth.
- 20 - The Adriatic Sea; Italy with Rome, crowned by a popular heptameter: *Roma caput mundi tenet orbis* (and work).
- 21 - Sicily and Carthage, opposing Rome; right of it.
- 22 - Scotland.
- 23 - England.
- 24 - Ireland.
- 25 - The Balaena.
- 26 - The Strait of Gibraltar (the Pillars of Hercules).

302. "Hereford Mappa Mundi." circa 1300. By Richard of Haldingham. Scanned by Scott Ehardt from *Decorative Maps* by Roderick Barron - ISBN 1851702989. Wikimedia Commons. Public Domain.

https://commons.wikimedia.org/wiki/File:Hereford_Mappa_Mundi.jpg

303. "Hereford Mappa Mundi 1300.jpg, edited, some details explained." By Richard of Haldingham.

Scanned by Scott Ehardt from *Decorative Maps* by Roderick Barron - ISBN 1851702989. Annotations by WolfgangW. Wikimedia Commons. Public Domain.

https://commons.wikimedia.org/wiki/File:Mappa_mundi_Hereford_1300_explained.png









COLD LANDS

International Date Line

Did Noah set that too?

JAPHETH

We do not have a clear track on Fara in history but the directions are extremely clear it is in this region. Especially since Shem is Asia. Fara in Old Norse means "Passage." That could fit the Bering Strait. The process of elimination says so.

Extends to West of Fara.

Fairbanks, Alaska?

Fairweather
R a n g e

***Just Above 37th Parallel
Even With Gadir, Spain
Farallon Islands?***

Note: Hawaii belongs to Ham's descendants not Japheth. Clinton even issued a formal apology but he didn't give the land back.

West into the ocean beyond Gadir to Fara

Return towards Africa

Note: No one can legally unite that which Noah divided.

**Ma'uk
Sea**

HOT LANDS

Ham's lands are hot. Obviously, it becomes cold again further South. There is no indication that Japheth nor Shem would cross through Ham to get to that portion and it is not in their inheritance. It stands to reason by default that Ham received all the way to Antartica to the South.

HAM

*SOUTH
AMERICA*

HAM

SOUTHERN
HEMISPHERE

©2020 Map By Timothy Schwab.



NOAH'S
DIVISION
TO JAPHETH
JUBILEES 8

HOT & COLD

1. GREENLAND (#1)
2. BAFFIN ISLAND, CANADA (#5)
3. GREAT BRITAIN (#8)
4. VICTORIA ISLAND, CANADA (#9)
5. ELLESMERE ISLAND, CANADA (#10)

SIEM

ASIA

SIEM

Philippines
GARDEN
OF EDEN

**Sabah,
Malaysia**

AUSTRALIA
HAM

Note: Noah's directions were so specific, he even divided the waters of the earth.

HAM

*SOUTHERN
HEMISPHERE*

Since Noah already divided the rest of the Earth, Japheth's area is pretty self-explanatory. However, Noah confirms everything yet another time firming up the borders especially the Russian boundary which still stands, the Southern border all the way across the Earth and date line and islands seal this up. Without this geography, no scholar will ever understand Biblical geography.



Home > Featured > Indonesia's Mountains of Fire
Featured Info for Expats Travel

Indonesia's Mountains of Fire

by Daniel Quinn ⌚ June 30, 2014

gunung-gunung api (mountains of fire)

300. "Indonesia's Mountains of Fire." By Daniel Quinn. Indonesia Expat. June 30, 2014. Indonesia's Volcanological Survey. Laporan Kebencanaan Geologi. Apr. 2, 2019. <https://indonesiaexpat.biz/travel/indonesias-mountains-fire/>



MADAI

Madai did not like his inheritance of Great Britain. He begged for land in Shem's territory near Babel. However, there is no record he was given such. Based on history, he may well have stolen land. This land was called Media after him. Descendants from that land would be among the first conquerors. With Britain vacant, it is likely Meshech absorbed it into his territory.

NOAH'S DIVISION GRANDSONS

INITIAL ALLOTMENTS
ASIA - AFRICA - EUROPE
BEFORE BABEL DESTROYED

©2020 Map By The God Culture.

JAPHETH NORTHERN HEMISPHERE

GOG OF MAGOG

SEAT OF POWER
MESHECH & TUBAL
WEST & CENTRAL
EUROPE
EZ. 38:2-3

MADAI

UK

TUBAL

CENTRAL
EUROPE

MECHECH

WESTERN
EUROPE

EUROPE**MAGOG**

RUSSIA

GOMER

RUSSIAN
STEPPE

JAVAN

GREECE

LUD

TURKEY

ASSHUR

ASSYRIA

ARAM

MESOPOTAMIA

ARPHACSD

ISRAEL
STOLEN BY
CANAAN

PUT

LIBYA

MIZRAIM

EGYPT

CANAAN

BECOMES
SLAVE COAST

CUSH

ETHIOPIA

AFRICA

HAM SOUTHERN HEMISPHERE

CANAAN

Canaan received West Africa but he chose to take land from Arphacsd instead. He stole what would become the land of Canaan thus it's name before it was Israel. He was cursed a second time by his father and brothers for doing so. This is why it was referred to as the Promised Land restored to Abraham's descendants but promised in Noah's division of the earth.

SEEM ASIA

NEPHILIM ROAMED MOST OF THIS AREA BUT ESPECIALLY THE NORTH LANDS OF SCYTHIA IN JAPHETH & SHEM'S LANDS. They also migrate in and out of Canaan/Israel and Madai/Media because the inhabitants who stole those 2 lands were cursed.

The Great Wall of China was once called the "Ramparts of Gog and Magog." These are 2 Nephilim giants in ancient folklore. Ezekiel outlines Gog of Magog as a conquering colonial power.

ARPHACSD'S DESCENDANTS, JOKTAN & SONS LIVED IN MESHAD, IRAN AND AFTER BABEL, MIGRATED TO THE LAND OF THE GARDEN OF EDEN - SEPHAR (TREE OF LIFE), THE MOUNT OF THE EAST (HOLY MT. IN GARDEN). IT WOULD BE RENAMED OPHIR, THE LAND OF GOLD. KING SOLOMON WOULD FIND THAT LAND. (GN. 10:26-30)

ELAM

W. IRAN
to INDIA

ELAM

INDIA

Philippines
GARDEN
OF EDEN

Sabah,
Malaysia

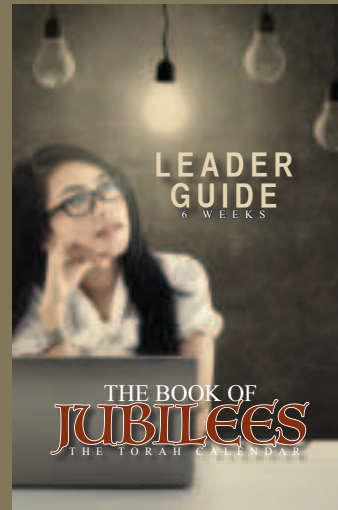
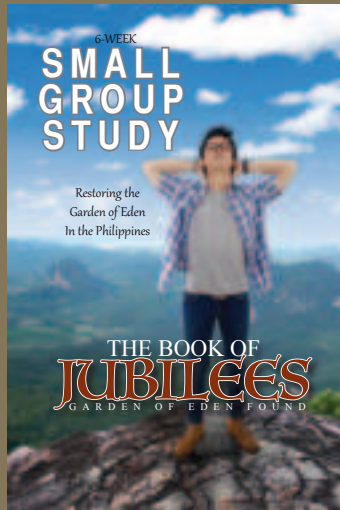
Indian Ocean

Note on Elam: In some translations, there is a typo where Ham is inserted for Elam. Ham is not a son of Shem and Elam, the eldest, cannot be skipped. Shem did not give land to Ham. Ham got plenty of his own and he would be cursed if he took it.

AUSTRALIA

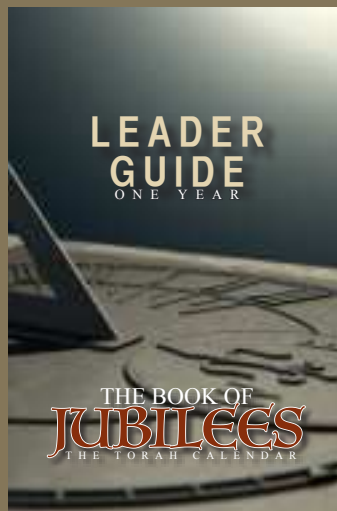
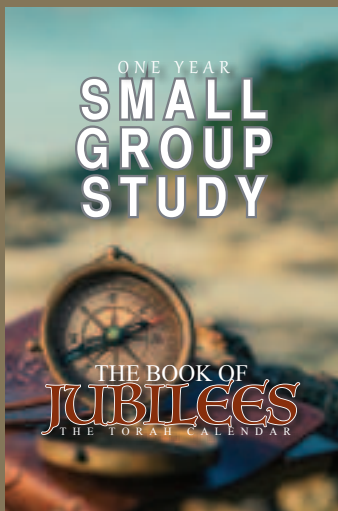
"...Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot." (9:14)

6-WEEK STUDY: COMING SOON!



ONE-YEAR STUDY: COMING SOON!

BOOK OF JUBILEES



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ARK LANDED AT FLOOD PEAK: 150 days = 5 months (Same day Waters Stopped)

GENESIS 7:24 KJV (Cf. 5:27)

And the waters prevailed upon the earth an hundred and fifty days

GENESIS 8:4 KJV (Cf. 5:28)

And the ark rested in the seventh month, on the seventeenth day of the month, upon the **mountains of Ararat**. (150 days, SAME)

15 CUBITS ABOVE TALLEST MOUNTAIN

GENESIS 7:19-20 KJV

And the waters prevailed exceedingly upon the earth; and **all the high hills**, that were under the whole heaven, **were covered**. Fifteen cubits upward did the waters prevail; and the mountains were covered.

JUBILEES 5:26 KJV

Fifteen cubits did the waters rise above all the high mountains

NOAH'S ARK LANDING HIMALAYAS

TALLEST MOUNTAIN
EAST OF SHINAR
AFTER THE FLOOD

GENESIS 11:2 KJV

And it came to pass, as they **journeyed from the east**, that they found a plain in the land of Shinar; and they dwelt there. Cf. 10:19 "For they departed from the land of Ararat **eastward to Shinar**" Cf. 8:21 **Ararat East of Media**.



204

BibleHub

Summary NASB BDH Strong's

2898. tub

Strong's Concordance

tub: good things, goods, goodness

Original Word: טוב

Part of Speech: Noun Masculine

Transliteration: tub

Phonetic Spelling: (toob)

Definition: good things, goods, goodness

Brown-Driver-Briggs

טוב noun masculine Job 20:21 good things, goods, goodness; — טוב Genesis 24:10 טוב; suffix טוב Exodus 33:19, Jeremiah 31:14; טובך Exodus 33:19; טובו Hosea 3:5; טובה Nehemiah 9:36; Jeremiah 2:7; טובים Job 21:15; — not in H P. Chronicles, Ezekiel or post-exilic prophets.

English

Genesis 24:10 טוב

HEB: טוב

NAB: out w

KJV: and de

master

NAB: טוב

KJV: laden

INT: donkey

Exodus 33:19 טוב

HEB: טוב

NAB: will m

KJV: And he

Conjugation of לבוא

Verb – PA'AL

Root: ב-ו-א

The middle radical of this word disappears or turns into a vowel in inflected forms.

The first radical of this word is guttural; this affects the adjacent vowels.

Meaning

to come

355

Pealim.com

Verb form	Person	Singular	
		Masculine	Feminine
Present tense / Participle		בָּא ba I / you m. go, I he / s come(s)	בָּאָה ba'a I / you f. go, I she / s come(s)
	1st		בָּאָה ba'a I come
Past tense	2nd	בָּאתָ ba'ta you m. go, came	בָּאתְּ ba'ti you f. go, came
	3rd	בָּא ba he / s came	בָּאָה ba'a she / s came

305

Blue Letter Bible

KJV

Lesson: Strong's H8372 - חָמָה

Transliteration: ha'

Pronunciation: M (Fey)

Part of Speech: masculine noun

Root Word (Etymology): From (the base of) חָמָה (H8376)

Dictionary Aids

TWOT Reference: 2484

KJV Translation Count — Total: 13x

The KJV translates Strong's H8372 in the following manner: chamber (11x), chamber (2x).

Outline of Biblical Usage [7]

chamber, guardroom

306

HEBLISH – HEBREW LESSONS

HEBREW LESSONS USING ENGLISH ALPHABET

Home: About: Dictionary: Expressions: Lessons: Numbers: Subjects: Videos

Welcome

Free Hebrew For My Good Friend

POSTS TAGGED 'HA'

Heblish Lesson: Day 7

POSTED BY: YARON ON: JANUARY 25, 2010 - CATEGORIZED IN: HEBREW LESSONS

Conjunctions

The

In **Lesson 7** I promised you we would talk about the word "the" like in the sentence: "Where is the toilet?" The word "the" is very useful in every language and now you will learn how to use it in Hebrew. You say "the" in English, and I say "ha'" in Hebrew.

In Hebrew "the" is only one letter, but in Heblish it would be two letters that always connect to the next word. I will explain, so just stay with me...

You already know that "where" is **ma'** and "toilet" is **shatufim**, therefore, for "Where is the toilet?" you're going to say "Ma' ha'shatufim?" Please note that the apostrophe is only to show you the separation between the two words "the" and "toilet." In Hebrew it's considered only one word.

Examples

The hotel – ha'motel
The phone – ha'telephone
The meat – ha'basar
The fish is good – ha'dag tov

TUBBATAHA



204. "Tub." Strong's Concordance #2898. BibleHub.com. <https://biblehub.com/hebrew/2898.htm>

355. "Ba." pealim.com#28. <https://www.pealim.com/dict/28-lavo/>

305. "Ta." Strong's Concordance #H8372. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strong=h8372>

306. "Ha." "Heblish – Hebrew lessons: Day 7, Lesson 3." By Yaron. free-hebrew.com. Jan. 25, 2010. <https://www.free-hebrew.com/tag/ha/>

Bible Hub

308

Summary NASB BDB

2988. yabal

Strong's Concordance

yabal: watercourse, stream

Original Word: יָבַל

Part of Speech: Noun Masculine

Transliteration: yabal

Phonetic Spelling: (yaw-bawl)

Definition: watercourse, stream

Brown-Driver-Briggs

יָבַל (yabal) noun [masculine] watercourse, stream (properly conduit), as irrigating; — only plural construct יָבֵלִים (yabelim) Isaiah 30:25 (יָבֵלִים, yabelim) 44:4.

Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database.
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Strong's Exhaustive Concordance

watercourse, stream


From yabal, a stream — (water-)course, stream.

ROMBLON



<https://biblehub.com/hebrew/7315.htm>

310. "N: Nun." By Jeff A. Benner. Ancient Hebrew Research Center. <https://www.ancient-hebrew.org/ancient-alphabet/nun.htm>



Discover the meanings of thousands of Biblical names in Abarim Publications' Biblical Name Vault: Beth-biri

Beth-biri meaning

Beth-biri is Biblical Hebrew

בֵּית בִּירָאִי

From USD 736

309

Biblical names

- Beth-biri means 'house of god'.
- Five Bible names created.
- Translating Bible names.

The name Beth-biri: Summary

Meaning
House Of My Creation

Etymology
From (1) the noun בֵּית (beth), house, and (2) the verb בִּירָא (bira), to create.

Verb בִּירָא (bira) denotes the creative activity of God, which (as we know from modern cosmology) predominantly has to do with giving elements the freedom to sort themselves into constellations that are deemed stable by the laws that govern creation (and which ultimately describe freedom). Noun בֵּיתָא (betha) denotes a creation, "an entirely new thing".

Noun בֵּיתָא (betha) means covenant and occurs all over the Bible. Although it's not wholly clear how it



BIRINGAN

309. "Beth Biri." Abarim-Publications.com. <https://www.abarim-publications.com/Meaning/Beth-biri.html#Xmo2C5MzbUo>

310. "N: Nun." By Jeff A. Benner. Ancient Hebrew Research Center. <https://www.ancient-hebrew.org/ancient-alphabet/nun.htm>

298. "Gan." Strong's Concordance #H1588. Gesenius' Hebrew-Chaldee Lexicon. Blue Letter Bible. <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=kjv&strongs=h1588>



310 Nun

By Jeff A. Benner

Early Hebrew:  Middle Hebrew:  Late Hebrew:  Modern Hebrew: 

Ancient Name: Nun
Pictograph: Sprouting Seed
Meanings: Continue, Heir, Son
Sound: N

History & Reconstruction

The ancient pictograph  is a picture of a seed sprout representing the idea of continuing to a new generation. This pictograph has the meanings of "continue," "perpetuation," "offspring" and "heir."

The Modern Hebrew name is nun, a Hebrew word meaning to "continue," "offspring" and "heir." This two-letter word is the original name for the letter. The phonetic sound for this letter is "n," as it is in all other languages.



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Transliteration
gan

Pronunciation
gan (key)

Part of Speech
masculine/feminine noun, proper locative noun

Root Word (Etymology)
From גָּן (H1588)

Dictionary Aids
TWOT Reference: 367a

KJV Translation Count — Total: 42x
The KJV translates Strong's H1588 in the following manner: garden (42x).

Outline of Biblical Usage [7]

- masculine/feminine noun
 - garden, enclosure
 - enclosed garden
 - (fig. of a bride)
 - garden (of plants)
- proper locative noun
 - Garden of Eden

Strong's Definitions [7]
גָּן gan, gan; from H1588; a garden (as fenced) — garden.

410

Bible Hub Enter Reference or Keyword

Summary NASEC BDB Strong's

Greek Hebrew Interlinear

Bible > Strong's > Hebrew > 3956 Library Free Downloads eBooks

3956. lashon

Strong's Concordance

lashon: tongue
 Original Word: לָשׁוֹן
 Part of Speech: Noun Masculine
 Transliteration: lashon
 Phonetic Spelling: (law-shone')
 Definition: tongue

Strong's Exhaustive Concordance

babbler, evil speaker, language, talker, tongue, wedge

Or lashon (law-shone'); also (in plural) feminine lshonah (lesh-o-naw'); from *lashan*; the tongue (of man or animals), used literally (as the instrument of licking, eating, or speech), and figuratively (speech, an ingot, a fork of flame, a cove of water) -- + babbler, bay, + evil speaker, language, talker, tongue, wedge.

NOTE: The applications in Hebrew include a poison tongue just as with Tagalog. In fact, Tagalog does not just denote poison but poison to morals or mind. This is exactly what occurred with the eating of the Tree of the Knowledge of Good and Evil. Adam now knew evil. Satan employed an evil, poisonous tongue and the fruit was poison to morals and good. However, Lanzones are no longer poison and we enjoy them greatly.

Tagalog Dictionary

Search

HOME DICTIONARIES TOPICS

Meaning of lason


lason

n. 1. poison; 2. poison to morals or mind

410. 1. "Lashon." Strong's Exhaustive Concordance #3956. BibleHub.com.
<https://biblehub.com/hebrew/3956.htm>

2. "Lason." Tagalog Dictionary. Pinoy Dictionary.
<https://tagalog.pinoydictionary.com/word/lason/>





PHILIPPINATURE 312

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The Legend of Lanzones – Ang Alamat ng Lansones

Lansones grow in clusters like grapes, and have clear, translucent flesh that hides bitter, inedible seeds.

The story goes like this:

Lansones is actually derived from the word lason, which is Tagalog for "poison." There was once a time when the pale yellow globes lived up to their sinister name.

The cream-colored clusters were said to have originated from Paete, Laguna. They were so poisonous that even the ants on its branches died on the spot. But all that changed when a kindly old man named Mang Selo paused to rest under a shady tree while passing through the thick Paete forest on his way home one morning. He looked about for some nuts and berries to eat, but to his dismay, only the notorious lansones trees were nearby.

Faint from hunger, Mang Selo fell asleep and dreamt of a beautiful angel who plucked a fruit from the lansones tree for him to eat. Sensing his reluctance, the heavenly being pinched the tiny fruit to draw out the poison. Mang Selo awakened to find fruit peelings on the ground next to him. His curiosity and hunger soon overcame his fear of the lansones, and he cautiously peeled one and bit into it. His gamble paid off, and he ended up relishing the fruit's sweet, refreshing taste. In gratitude to the angel who had saved him from hunger, he spread the word that the lansones was no longer poisonous, and that the brown spots on its skin were the fingerprints of the benevolent spirit who pinched the poison away.



312. "Why The Pina Has A Hundred Eyes And Other Philippines Folk Tales About Fruits. Makati, Philippines: Ilaw ng Tahanan Publishing." Sta. Romana-Cruz, N. philippinature.com. 1993.

<https://www.philippinature.com/the-legend-of-lanzones-ang-alamat-ng-lansones/>



311. "Lanzones: the sweetest gift to the Island Born of Fire ." By Julius D. Ranoa. SunStar Philippines. December 31, 2015.

<https://www.sunstar.com.ph/article/50300>

304. "Lanzones, Fruit for the Gods." By Renzelle Ann Palma. Choose Philippines, ABS-CBN Corporation. May 23, 2013.

<https://www.choosephilippines.com/eat/local-flavors/172/lanzones-fruit-gods>

Rabi-Kohan Shalomim Y. Halahawi Ph.D., D.Div., O.R.Thrpst. *



Yahlas" and "Dyo-Sotori". One ancient Greek language gave it the names "fia-Soqa'tra" and "Soqater". However when seeking the knowledge of the name of the Island from the inhabitants of the island itself, they say that the name was derived from two words, **Al-Souq (meaning the market or Bazaar in Arabic) and "Qatra or Qater" (today meaning a single drop of any liquid).**

This is very unique in identifying the Garden of Eden mentioned in the book Jubilees as Enoch was taken there to live.

Jubilees 4:22-26, ".....And Enoch bore witness against all of them. And he was taken from among the children of Adam, **and we led him to the Garden of Eden for greatness and honor.** And behold, he is there writing, condemnation and judgment of the world, and all of the evils of the children of men. And because of him none of the water of the flood came upon the whole land of Eden, for he was put there for a sign and so that he might bear witness against all of the children of men so that he might relate all of the deeds of the generations until this day of judgment."

"..And he offered incense which is acceptable before Yahwah in the evening at the HOLY place on Mount Qater.

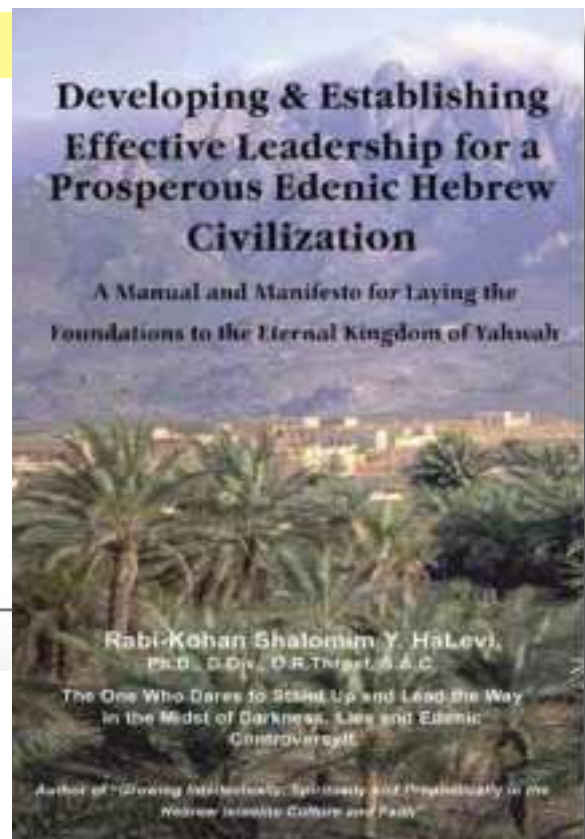
For Yahwah has four sacred places upon the earth: the Garden of Eden and the mountain of the East and this mountain which you (Moshe) are upon today, Mount Sinai, and Mount Zion, which will be sanctified in the new creation for the sanctification of the earth....."

As you study this, Enoch was taken to the Garden of Eden and there he burnt incense upon a Mountain called Qater (or possibly the Mount of Qater). As stated previously Qater means, "the burning of Incense." Adam and Chawwah burned Incense from the Frankincense and Myrrh in which they had taken from the Garden of Eden.

32

40. "Mt. Qatar." Developing and Establishing Effective Leadership for a Prosperous Edenic Hebrew Civilization. A Manual and Manifest for Laying the Foundations to the Eternal Kingdom of Yahwah. 2004. P. 32.

<https://books.google.com.ph/books?id=lxW31nWPURoC&pg=PA32&lpg=PA32&dq=Developing+and+Establishing+Effective+Leadership+for+a+Prosperous+Edenic+Hebrew+Civilization+enoch+burned&source=bl&ots=QpYEJR8Caf&sig=ACfU3U1SiubR-EABvH8Wo-QcBFdhnWuGpxQ&hl=en&sa=X&ved=2ahUKEwj8nezB-fDnAhXN3mEKHT8bDVMQ6AEwAHoECAkQAQ#v=onepage&q=Developing%20and%20Establishing%20Effective%20Leadership%20for%20a%20Prosperous%20Edenic%20Hebrew%20Civilization%20enoch%20burned&f=false>



40

to be embarrassed, confused – Hebrew conjugation tables – להיבוך

7/31/17, 11:17 AM

Conjugation of להיבוך



www.pealim.com



Verb – NIF'AL

Root: ב - ו - ך

The middle radical of this word disappears or turns into a vowel in inflected forms.

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HI BOCH

Meaning

to be embarrassed, confused

		אֲנִי - I	אַתָּה - you	הוּא - he	הֵי - they
		אֲבוֹךָ - I will be embarrassed	תִּבוֹךָ - you will be embarrassed	יִבוֹךְ - he will be embarrassed	יִבוֹכְהֶם - they will be embarrassed
Future tense	2nd	אֲבוֹךָ - you will be embarrassed	תִּבוֹךְ - you will be embarrassed	יִבוֹךְ - you will be embarrassed	יִבוֹכְהֶם - you will be embarrassed
	3rd	יִבוֹךְ - he / it will be embarrassed	יִבוֹךְ - she / it will be embarrassed	יִבוֹךְ - they will be embarrassed	יִבוֹכְהֶם - they will be embarrassed
Imperative		אֲבוֹךָ - do a man be embarrassed	תִּבוֹךְ - do a woman be embarrassed	יִבוֹךְ - do men be embarrassed	יִבוֹכְהֶם - do women be embarrassed
Infinitive		לִּיבוֹךְ - to be embarrassed			

Bible Study Tools

Qatar

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Qatar

The NAS Old Testament Hebrew Lexicon

Strong's Number: 6999

Original Word: קָטַר

Transliterated Word: Qatar

Phonetic Spelling: kaw-ot' (k)

Definition: 1. to sacrifice, burn incense, burn sacrifices, make sacrifices smoke a. (Piel) 1. to make sacrifices smoke

Word Origin: a primitive root (identical with 3700) through the idea of fumigation in a close place and perhaps thus driving out the occupants

TDNT Entry: TWOT - 2311,2311a,2311g

Parts of Speech

NAS Verse Count

Exodus 1 Leviticus 1 Numbers 1 Kings 2 Chronicles 3 Isaiah 6 Jeremiah 1 Haggai 1

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Bible Study Tools

Ma'an

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Ma'an

The NAS Old Testament Hebrew Lexicon

Strong's Number: 4616

Original Word: מָאֵן

Transliterated Word: Ma'an

Phonetic Spelling: mah-on (n)

Definition: 1. purpose, intent prep a. for the sake of b. in view of, on account of c. for the purpose of, to the intent that, in order to do d. in the end that

Word Origin: from 6083

TDNT Entry: TWOT - 1600j

Parts of Speech

NAS Verse Count

Genesis 1 Exodus 1 Numbers 1 Deuteronomy 1 Judges 1 Samuel 1 Kings 2 Kings 3 Chronicles 1

316

315. "Hiboch!" pealim.com #3963-lehiboch. <https://www.pealim.com/dict/3963-lehiboch/>314. "Qatar." Strong's Concordance #6999. BibleStudyTools.com. <https://www.biblestudytools.com/lexicons/hebrew/nas/qatar.html>316. "Ma'an." Strong's Concordance #4616. BibleStudyTools.com. <https://www.biblestudytools.com/lexicons/hebrew/nas/maan.html>

CATARMAN

Conjugation of קָמַל

Verb – PA'AL

Root: ק - ל - פ

The middle radical of this word disappears or turns into a vowel in inflected forms.

Meaning

to get up, to stand up, to arise; to be established, to come into being

Verb form	Person	Singular	
		Masculine	Feminine
Present tense / Participle		קָמַל 1 / 2 you/3 he / 3 she/3 girl/3 up	קָמַל 1 / 2 you/3 he / 3 she/3 girl/3 up

Pealim.com

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KAMAGONG

Bible Hub

318

Summary NABEC Thayer's

Strong's Concordance

73. agón

agón: a gathering, contest, struggle

Original Word: ἀγών, ἀγών, ὁ

Part of Speech: Noun, Masculine

Transliteration: agón

Phonetic Spelling: (ag-one)

Definition: a gathering, contest, struggle

Usage: an (athletic) contest, hence, a struggle (in the soul).

HELPS Word-studies

73 agón (a masculine noun, and the root of the English words, "agony," "agonize") – properly, a contest (struggle), a grueling conflict (fight); (figuratively) positive struggle that goes with "fighting the good fight of faith" (1 Tim 6:12) – which literally states, "Struggle (73 /agón/zoma) the good struggle (73 /agón) of the (life of) faith."

Bible Hub

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Summary NABEC BDB

Strong's Concordance

3996. mabo

mabo: entrance, a coming in, entering

Original Word: מָבֹא

Part of Speech: Noun Masculine

Transliteration: mabo

Phonetic Spelling: (maw-bo)

Definition: entrance, a coming in, entering

MABALO

Bible Study Tools

Lo'

Bible / Our Library / Lexicons / Old Testament Hebrew Lexicon /

Old Testament Hebrew Lexicon - King James Version / Lo'

320

The KJV Old Testament Hebrew Lexicon

Strong's Number: 03808

Original Word: לו'

Transliterated Word: Lo'

Phonetic Spelling: (lo')

Word Origin: a primitive particle

TDNT Entry: TWOT - 1064

Parts of Speech: Adverb

Definition:

1. not, no

a. not (with verb - absolute prohibition)

b. not (with modifier - negation)

c. nothing (autel)

d. without (with particle)

e. before (of time)

King James Word Usage - Total: 75

not, no, none, nay, never, neither, ere, otherwise, before

Reverse Lookup: KJV Verse Count

Genesis: 1

Exodus: 1

Leviticus: 1

Numbers: 1

Deuteronomy: 1

Joshua: 1

Judges: 1

1 Samuel: 1

1 Kings: 1

2 Kings: 1

1 Chronicles: 1

2 Chronicles: 1

Job: 1

Psalms: 1

317. "Kam, Kama." pealim.com#1876. <https://www.pealim.com/dict/1876-lakum/>318. "Agon." Strong's Concordance #73. BibleHub.com. <https://biblehub.com/greek/73.htm>319. "Mabo." Strong's Concordance #3996. BibleHub.com. <https://biblehub.com/hebrew/3996.htm>

320. "Lo." Strong's Concordance #03808. BibleStudyTools.com.

<https://www.biblestudytools.com/lexicons/hebrew/kjv/lo.html>



ABARIM
Publications

Discover the meanings of thousands of Biblical names in Abarim Publications' Biblical Names

Maon meaning

Maon in Biblical Hebrew

מעון

Biblical names

- Baby names: boy or girl?
- How Bible names sound
- Translating Bible names

The name Maon: Summary


Meaning

Abode, Habitation

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MAITUM

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BibleHub

Summary NASEC BDB Strong's

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8537. tom

Strong's Concordance

tom; completeness, integrity, also part of the high priest's breastplate


Original Word: QH

Part of Speech: Noun Masculine

Transliteration: tom

Phonetic Spelling: (tohm)

Definition: completeness, integrity, also part of the high priest's breastplate



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Summary NASEC BDB Strong's

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8550. Tummim

Strong's Concordance

Tummim: Thummim

Original Word: D'DQ

Part of Speech: Proper Name Masculine

Transliteration: Tummim

Phonetic Spelling: (toom-meem')

Definition: Thummim

NAS Exhaustive Concordance

Word Origin

probably the same as tom, q.v.

NASB Translation

Thummim (5).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries
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Strong's Exhaustive Concordance

Thummim

Plural of tom; perfections, i.e. (techn.) One of the epithets of the objects in the high-priest's breastplate as an emblem of complete Truth – Thummim.

321. "Mai: Maon or Main ."

abarim-publications.com.

<https://www.abarim-publications.com/Meaning/Maon.html#XmsK-ZMzbUo>

322. "Thummim, Tom" Strong's Concordance #8550 and #8537.

BibleHub.com.

<https://biblehub.com/hebrew/8550.htm> <https://biblehub.com/hebrew/8537.htm>

The Historical-Cultural Background of the Book of Jubilees

Liliana Rosso Ubigli



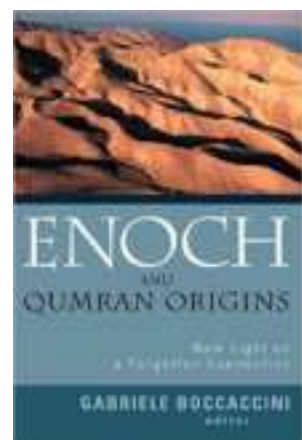
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With fourteen or fifteen attested copies, the book of Jubilees is undoubtedly one of the best-documented texts of the Qumran library. Moreover, it is cited as an authoritative source in a sectarian work, the Damascus Document (CD 16:12–4), and seems to have been equally important to the Qumran community. In fact, the community followed a solar calendar and apparently celebrated the festival of the renewal of the covenant on the occasion of the Festival of Weeks (1QS 1:16–3:12), which in the book of Jubilees is closely connected with the renewal of the covenant (Jub 6:17).

James VanderKam is undisputedly one of the greatest experts on the book of Jubilees, and with his new edition of the Ethiopic text and of the other surviving fragments, he has made a fundamental contribution to contemporary research (VanderKam 1989).

Jubilees and the Enochic Tradition

In his studies on Jubilees, VanderKam has pointed out the author's debt toward the earlier Enochic tradition, which Jubilees refers to explicitly (Jub 21:10; VanderKam 1995, 110). Most important are the Astronomical Book (1 En 72–82), the Book of the Watchers (1 En 6–36), and Dream Visions (1 En 83–90), the last of which serves as a sort of *terminus post quem* for establishing the date of the work. Jubilees 4:19 in fact makes reference to Dream Visions (VanderKam 2001a, 21). However, it is uncertain whether the author of Jubilees knew of the epistle.



137

323. "Enoch and Qumran Origins: New Light on a Forgotten Connection." Gabriele Boccaccini, Editor. William B. Erdemans Publishing Co. Grand Rapids, MI and Cambridge, UK. 2005. P. 137.

https://books.google.com.ph/books?id=nFEF6_RIAYkC&pg=PA139&lpg=PA139&dq=eusebius+book+of+jubilees&source=bl&ots=La_LyeBiwE&sig=ACfU3U068tng-DOYeZQHyU9Q9RJyzBTDTVg&hl=en&sa=X&ved=2ahUKEwjA_rKI45boAhUIGqYKHQqVAM8Q6AEwFnoECAkQAAQ#v=onepage&q&f=false

THE DAMASCUS DOCUMENT

deaf man, and no minor, none of these shall enter into the Community, for the Angels of Holiness are [in their midst] (4Q266, fr. 8 i, 6-9).

(For God made) XVI a Covenant with you and all Israel; therefore a man shall bind himself by oath to return to the Law of Moses, for in it all things are strictly defined.

As for the exact determination of their times to which Israel turns a blind eye, behold it is strictly defined in the *Book of the Divisions of the Times into their Jubilees and Weeks*. And on the day that a man swears to return to the Law of Moses, the Angel of Persecution shall cease to follow him provided that he fulfils his word: for this reason Abraham circumcised himself on the day that he knew.

And concerning the saying, *You shall keep your vow by fulfilling it* (Deut. xxiii, 24), let no man, even at the price of death, annul any binding oath by which he has sworn to keep a commandment of the Law.

But even at the price of death, a man shall fulfil no vow by which he has sworn to depart from the Law.

Concerning the oath of a woman

Inasmuch as He said, *It is for her husband to cancel her oath* (Num. xxx, 9), no husband shall cancel an oath without knowing whether it should be kept or not. Should it be such as to lead to transgression of the Covenant, he shall cancel it and shall not let it be kept. The rule for her father is likewise.

Concerning the statute for free-will offerings

No man shall vow to the altar anything unlawfully acquired. Also, no Priest shall take from Israel anything unlawfully acquired. And no man shall consecrate the food of his house to God, for it is as he said, *Each hunts his brother with a net* (or *votive-offering*: Mic. vii, 2). Let no man consecrate . . . And if he has consecrated to God some of his own field . . . he who has made the vow shall be punished . . . {[with] one sixth of his valuation money} (4Q266, fr. 8 ii, 2-3) . . .

IX¹¹ Every vow by which a man vows another to destruction (cf. Lev. xxvii, 29) by the laws of the Gentiles shall himself be put to death. And concerning the saying, *You shall not take vengeance on the children of your people, nor bear any rancour against them* (Lev. xix, 18), if any member of

11. 4Q266, fr. 8 ii, 8; 270, fr. 6 iii, 15 add: And that which He said:



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Article Talk

Read Edit View history

Book of Jubilees

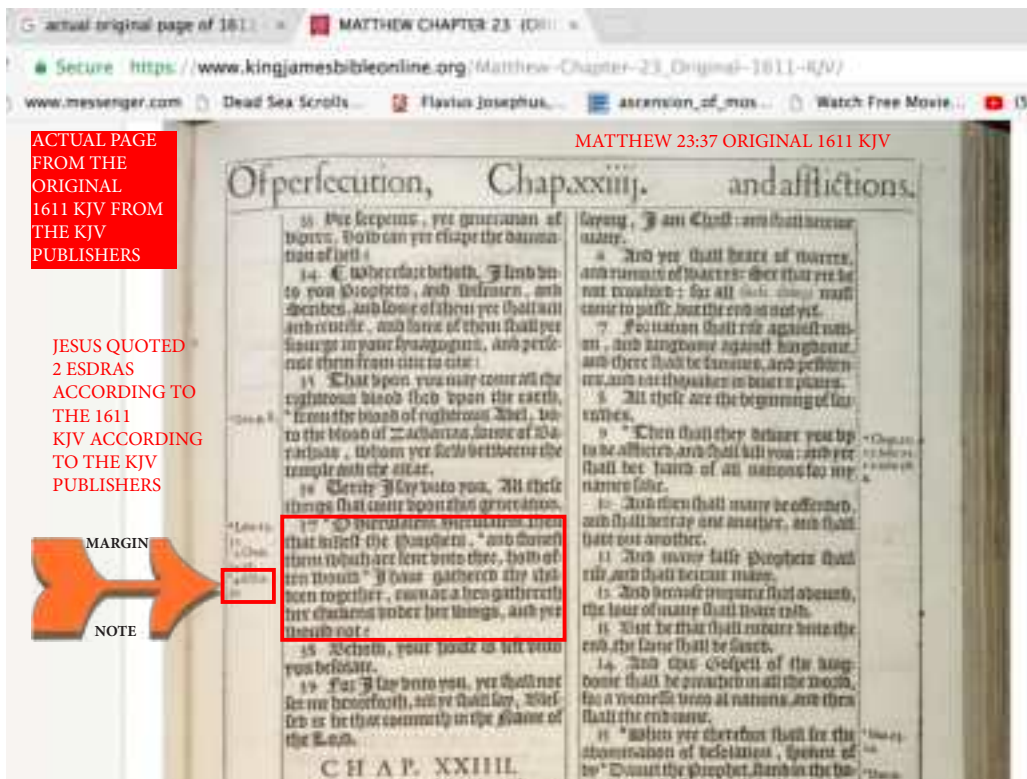
From Wikipedia, the free encyclopedia

"Jubilees" redirects here. For the Jewish legal concept, see Jubilee (biblical).

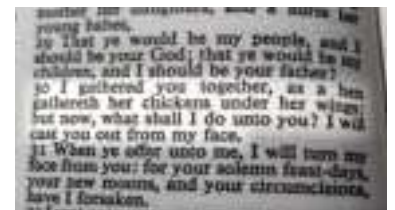
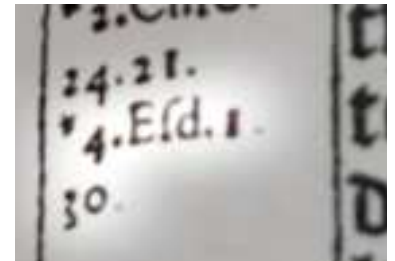
The **Book of Jubilees**, sometimes called **Lesser Genesis** (**Leptogenesis**), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as Beta Israel (Ethiopian Jews), where it is known as the *Book of Division* (Ge'ez: መጽሐፍ ክፍላዊ, *Metsḥafe Kufale*). Jubilees is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches.^[1] It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Justin Martyr, Origen, Diodorus of Tarsus, Isidore of Alexandria, Isidore of Seville, Eutychius of Alexandria, John Malalas, George Syncellus, and George Kedrenos. The text was also utilized by the community that originally collected the *Dead Sea Scrolls*. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.



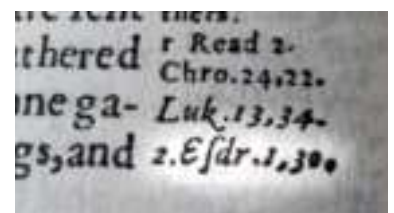
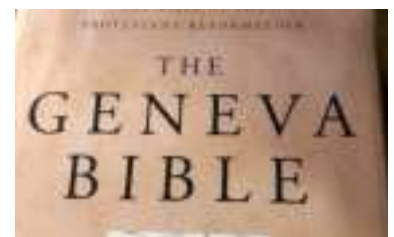
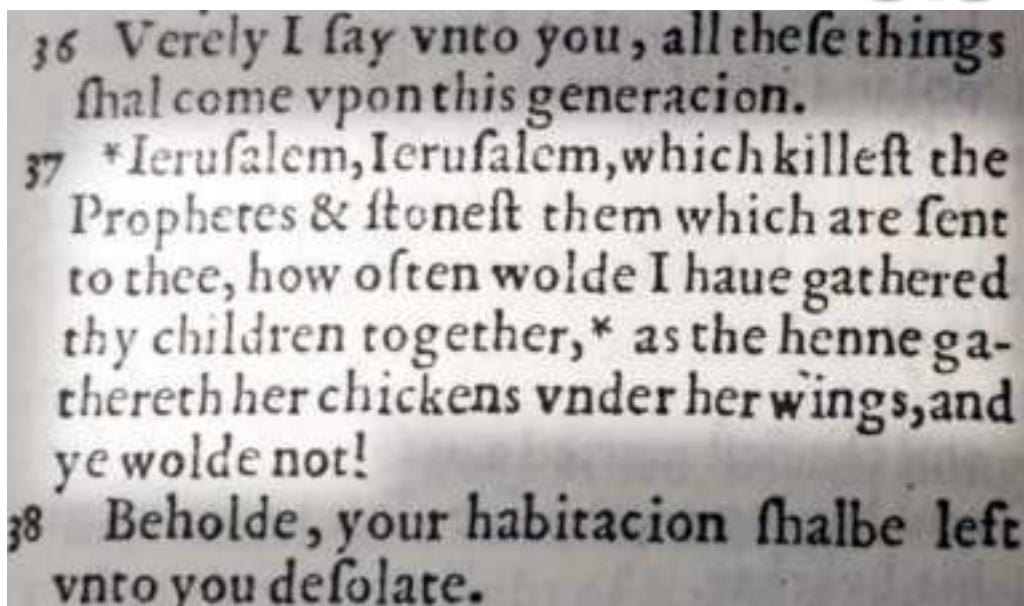


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NOTE: 4 Esdras is the Jewish way to indicate 2 Esdras as in Judaism they label Ezra as 1 Ezra, Nehemiah as 2 Ezra, 1 Esdras and 3 Ezra and 2 Edras as 4 Ezra or Esdras. 4 Esd. is 2 Esdras as you see indicated also in the below Geneva Bible as 2 Esdras. Messiah most certainly quoted 2 Esdras.

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326. Matthew 23:37-38 KJV. Original Authorized 1611 King James Version. Our emphasis added.
https://www.kingjamesbibleonline.org/Matthew-Chapter-23_Original-1611-KJV/

313. Matthew 23:37-38 showing as anchored to 2 Esdras 1:30." The Geneva Bible. 1560 Edition.
 Photos of Physical Copy with Highlighted Emphasis Added.



SUCESOS DE LAS ISLAS FILIPINAS

(concluded)

By Dr. Antonio de Morga. Mexico: at the shop of Geronymo Balli in the year 1609; printed by Cornelio Adriano Cesar.

Source: The translation is made from the Harvard copy of the original printed work.

TRANSLATION: This is made by Alfonso de Salvio, Norman F. Hall, and James Alexander Robertson.

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there they exchange it for rice, swine, carabaos, cloth, and other things that they need.⁷³ The Ylocos complete its refining and preparation, and by their medium it is distributed throughout the country. Although an effort has been made with these Ygolotes to discover their mines, and how they work them, and their method of working the metal, nothing definite has been learned, for the Ygolotes fear that the Spaniards will go to seek them for their gold, and say that they keep the gold better in the earth than in their houses.⁷⁴

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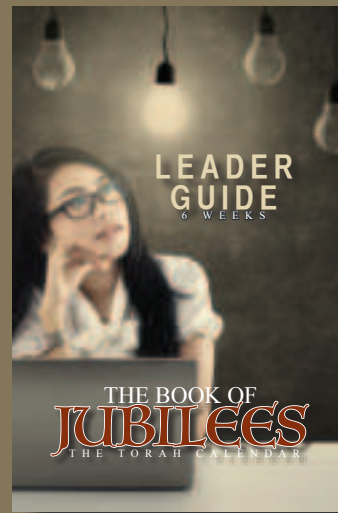
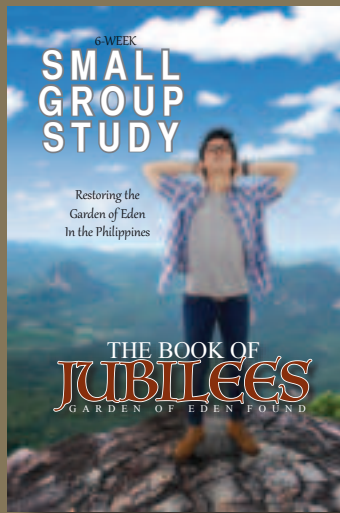
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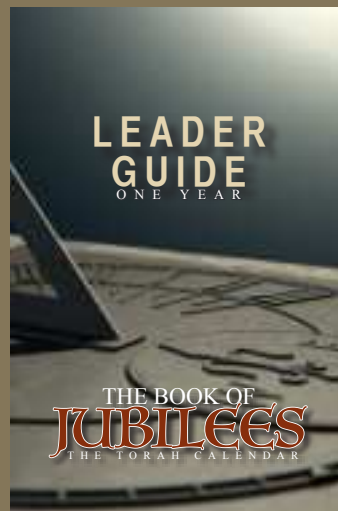
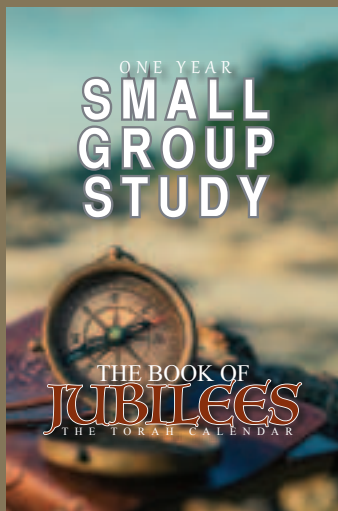
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