

The search for Noah and the Flood in ancient Egypt—part 3

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Scripture describes the territory of Egypt as the “Land of Ham”, and the *Table of Nations* (Genesis 10–11) describes how several of Ham’s descendants settled in Egypt and North Africa. This article asks, because of Ham’s influence, were the Flood survivors’ names—Noah, Ham, Shem and Japheth—known in Ancient Egypt? It is argued here that, along with the memory of the Flood, the sounds and meanings associated with the names of Noah and sons were preserved within the Egyptian language by Ham. I also investigate if their names were deified, and are comparable to the Ogdoad names (eight creator gods represented by four males and their wives, and worshiped at Ashmunein, “Eight City”, associated with the Primal Ocean of Creation)—covered in parts one and two of this series. Parts three and four build on this, presenting evidence *consistent with* these biblical names being understood the same way as Egyptian personal and divine names. Such evidence is consistent with Ham’s influence, and the deification of Noah and sons within Egypt’s polytheistic culture.

Basic premise of this study

Part three focuses on the name of Ham and will seek to establish the following relationship:

Hebrew Ham (meaning + sound) \approx Egyptian Ham
(meaning + sound) \approx Ogdoad member (religious meaning).

The following discussion will determine how to establish these links, and the meanings of Ham’s name. Firstly, this discussion needs to be placed in biblical context, starting with Babel.

Ham’s influence on Egyptian language, culture, and religion

Genesis 10 provides a broad historical overview of the settling of post-Babel people groups. Ham had four sons—Mizraim, Phut, Cush, and Canaan—whose territories are associated with Egypt, North Africa (for Phut and Cush) and Canaan, respectively. In three Psalms, Egypt is named after Ham (105:23, 27; 106:22, cf. 78:51), and throughout the Old Testament (OT), Egypt is known by the name of Ham’s son, Mizraim, 588 times. Hence, a strong association between Ham and the land called Egypt (despite Hamitic lineages living elsewhere later).

Ham must have influenced the foundations of the Egyptian language, culture, and religion through his shared experience of surviving the Flood (see figure 1). This may be detected in a shared Flood mythology and onomastics (meanings of names).

Figure 1 illustrates how the Flood survivor Ham influenced Egyptian language, specifically for this study, the sounds and meanings of the names of his father Noah and

his brothers. This study asks did the meanings and sounds of Noah and sons’ names cross over into Egyptian (a post-Babel language) via Ham? It surely would have been expected for Ham to preserve the memory of the names of his father and brothers.

This study analyzes the meanings of Noah, Ham, Shem, and Japheth’s names in the biblical context. Next a search will be made for phonetic equivalents to these biblical names from Egyptian sources and their associated meanings. Lastly, their names will be compared to the Egyptian Ogdoad—the eight creator divinities represented by four males and their wives who were associated with the Egyptian flood called the Nun or Nu.

The phenomenon of name derivations

In order for a comparison of the meanings of names in both languages, a brief examination of how biblical names were understood and how their meanings were derived is of primary importance. Within Ancient Near East (ANE) cultures (including Egyptian, see below), explanations of proper names, and connecting places, things and events with the signification of names, is a recurring and striking literary phenomenon. Casanowicz¹ exhaustively lists 502 OT examples of ‘paronomasia’ (play-on-words; puns) in alphabetic order, including 22 significant name puns in Genesis. For instance, the Leah and Rachel passages (Genesis 29–30) are a classic example of an ‘extended paronomasia’, involving Jacob’s 12 sons with explanations of each of their birth names.² The entire process is repeated, polemically, forming the basis of Jacob’s blessings and curses upon each son—again, based upon the meaning of each name (Genesis 49:1–28).

Hallo cites Garsie, who has collected ‘literally hundreds’ of examples of implicit etymologies in the Bible, calling them

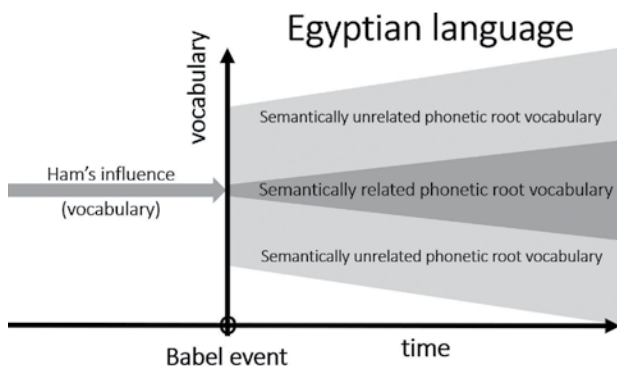


Figure 1. Influence of Ham on Egyptian language (vocabulary)

‘Midrashic Name Derivations’ (MNDs) which are not ‘scientific etymologies’, but none-the-less were comprehended by those who gave or received names, or who read the Hebrew text.³ Krašovek lists 50 examples of naming etymologies from Genesis and states:

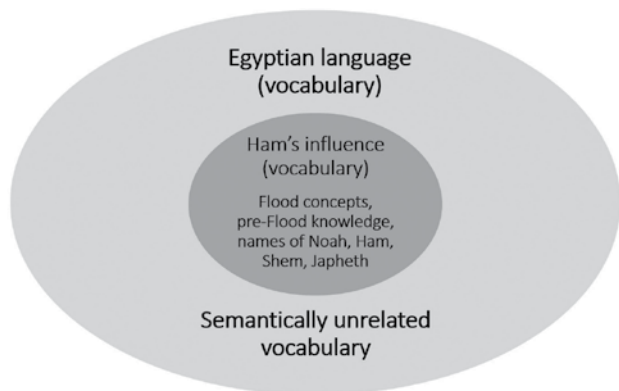
“The book of Genesis is the richest source of examples in which the naming of a place or person is followed by an etymological explanation of the naming, or at least allusion to etymological meaning of the naming: Eve (3:20), Cain (4:1), Seth (4:25), Noah (5:29) [etc.] ...”⁴

Casanowicz states this kind of naming practice prevailed in various times, cultures, and languages. Both Semites and Greeks paid great attention to sounds and significations of names, which possessed “solemn and religious significance for them”.⁵

Casanowicz cites Brugsch, who recognized that Egyptian mythological writings also expound “theological names and expressions ... frequently [and] catch-words of myths [function in linguistic and etymological ways, in order to] prove their contents from their form and signification”.⁵

In summary, the evidence demonstrates great significance was held for meanings and derivations of names to those who gave them and those who received them, both in biblical and ANE literature. Typically, the immediate surrounding text offers readers the context by which names are understood, via phonetic markers or allusions within the literary context.

For this study, the meanings of Noah and sons’ names are derived from phonetic and semantic connections (meanings of words) within the biblical text. Within Scripture at a fundamental level, the prophetic pronouncements of Noah to his sons were comprehended because of shared language and experience. Noah’s family knew what their names meant, in the way similar-sounding words of specific meanings were drawn upon. Were these phonetic and semantic connections passed on from Ham into the Egyptian language? Is there evidence that these biblical names were comprehended by Egyptians in the same way?



Noah and sons’ names—not equivalent to mythological ANE flood heroes

For more than a century, liberal biblical scholars maintained that ‘anonymous editors’ of Genesis borrowed their source material for the Flood account from ANE myth, specifically the 7th century BC *Gilgamesh Epic*. This theory forms part of the *Documentary Hypothesis (DH)*, published in 1883 by Karl Heinrich Graf and Julius Wellhausen. If their DH were correct, among other objections, why aren’t Noah and sons’ names discernible within *Gilgamesh*—whose Flood hero is called ‘Utnapishtim’ (Tablet 11)? In another Babylonian version (1966 BC) he is called ‘Atra-Hasis’. A Sumerian tablet (c. 2100 BC) names the hero as ‘Ziusudra’,⁶ and a Chaldean account (660 BC) names him ‘Sisit’.⁷

A common theme throughout these ANE accounts is that the Flood hero is named, but his family remains anonymous. The DH has singularly failed to demonstrate that the names of Noah and sons derive from ANE flood mythology. Only the Bible preserves the inerrant history of the Flood, along with the names of the Flood survivors. Ham, in some measure, would also have preserved the memory of the Flood, his father and his brothers in terms of their names and what they meant. Noah’s family, as real people and founding figures of civilization, must have left discernible cultural and linguistic footprints in history, which for this study will involve the analysis of Egyptian names and vocabulary.

Liberal scholarship, blinded by the secular presuppositions of the DH, would not seek evidence in ancient Egypt for links to Noah and sons, having denied their existence in all but myth.⁸ However, the fundamental presupposition advanced by this study is that the inerrant Genesis record represents true history. The working hypothesis is that the ancient Egyptians knew the names of the Flood patriarchs via Ham who then deified them. Based on this premise, four research questions are set out below:

Do Noah and sons have ‘sound-alike’ personal names in Egypt?

The sounds and meanings of Noah and sons’ names were faithfully preserved, along with the pre- and post-Flood history. These were finally collected and edited by Moses, under Divine Inspiration, into the first book of the Bible, called Genesis. Because of Ham’s influence on Egypt, this study asks, how should the original biblical names of Noah and sons be compared to Egyptian names? It must be recognized that Noah and sons’ names—familiar to us from our English Bibles—have been ‘anglicised’. Furthermore, some Hebrew sounds are not directly equivalent to Egyptian sounds. This is relevant when it comes to comparing vowels, as modern scholarship does not know how most Egyptian vowels were vocalised (which typically were not annotated within hieroglyphic script). Egyptologists standardise Egyptian vowels with an ‘e’ for convenience within transliteration convention.⁹ It is also needful to consider how certain consonants are understood as being equivalent between Egyptian and Hebrew. To these ends, each biblical name will be assessed phonetically (i.e. the spoken sounds of words).

A standard work on Egyptian linguistics by Antonio Loprieno⁹ will inform the Egyptian phonetic considerations of this study—which will necessitate the use of technical notation to describe phonetic sounds. Nevertheless, when it comes to the sounds of the biblical names of Noah and sons we can be confident these were preserved in Scripture, which included the trained editorial hand of Moses.

Determining meaning—‘semantic range’

An accurate understanding of Noah and sons’ Hebrew names must first be established in order to determine whether they have equivalent meanings to Egyptian names—that sound the same (phonetic counterparts). This will be done by comparing the Hebrew roots, associated with their names to similar-sounding Hebrew words within the biblical text. Supplemented with Hebrew lexicons,¹⁰ semantic connections with these names can be established—a standard method employed by biblical commentators.¹¹ The semantic (or lexical) range can be defined as a set of words grouped by meaning that refer to a specific subject—in the case of this study, the meaning of Noah and sons’ names. This study will determine if ‘sound-a-like’ Egyptian names share the same meaning as the names of the Flood patriarchs. Sounds of words in both Hebrew and Egyptian are expressed by the consonants that make up words. The ‘sibilant’ core structure of any given word is called a ‘root’. Leprieno defines the Egyptian root thus:

“The basic structure of an Egyptian word is a lexical root, an abstract phonological entity consisting of a sequence of consonants or semiconsonants which vary in number from one to four with an overwhelming majority of biconsonantal and triconsonantal

[examples]... ”¹²

Simply put, if these names and associated vocabulary sound the same and mean the same, then a linguistic connection can be claimed between the biblical Hebrew names and any potential Egyptian counterpart. However, it must be considered that the human vocal system is capable of producing a wide range of sounds, so these phonemes will occur in different languages, but will obviously carry different meaning. Figure 1 predicts Ham’s influence upon the Egyptian language in terms of the names of Noah and sons and their semantic meanings. Conversely, phonetically equivalent-sounding words bearing no semantic relationship to the original spoken language of Noah’s family are expected from the de novo creation of the new post-Babel language.

Do Egyptian personal names occur as divine names?

The next question asked is, do these personal names occur as divine names? This question stems from the likelihood that Noah and his family were worshipped. Specifically, the phenomenon of ancestor worship is well known within Egyptian scholarship.¹³ Such a prospect arises when the Flood survivors’ immense lifespans are considered. Furthermore, they were sole survivors of the Flood, and possessed the sum total of human knowledge of both pre- and post-Flood worlds. Within the polytheistic thinking of the ancient Egyptians, such privilege necessarily conferred on Noah’s family a guaranteed divine status.¹⁴ If Noah and family were worshipped as divine ancestors in Egypt, these ‘sound-alike’ Egyptian personal names would naturally transfer to divine names—including the Ogdoad.

Are these names equivalent in meaning to the Ogdoad names?

Lastly, the meanings of Noah and sons’ names will be compared to the Ogdoad names. The Ogdoad names are Nu, Amun, Kek, and Heh, and the female names are simply the feminine form of the male names. The meanings were established in parts 1 and 2 of this study, and are well known within Egyptian scholarship. Do the names of Noah and sons share the same meanings as the Ogdoad names? If this can be established, *then* it greatly strengthens the hypothesis that these gods are the polytheistic version of Noah’s family.

Methodological caution

The methodological control employed in this study is to: 1) Stay as close to the Hebrew meanings of the names of Noah and sons and their phonetic sounds as possible, compared to any Egyptian counterparts; and 2) The oldest examples of Egyptian names and vocabulary are considered most significant.

To investigate whether Noah and sons’ names occur in Egyptian onomastics, Egyptian lexicons¹⁵ and a modern scholarly internet database, *Thesaurus Linguae Aegyptiae*

Table 1. Representatives of *hm/hm/km/hm* personal and divine names. (OK = Old Kingdom, MK = Middle Kingdom, NK = New Kingdom).

RPN#	personal name	Hieroglyph	date
I, 240.7	<i>hm</i>		OK
I, 233.14	<i>hzm</i>		OK
I, 229.16	<i>hmnn</i>		OK?
I, 344.27	<i>km (also km.t)</i>		MK
I, 269.13	<i>hm</i>		MK
Wörterbuch#	divine name	hieroglyph	date
III, 82.2	<i>hm.i ("sky god")</i>		OK
IV, 881	<i>hm</i>		NK
V, 125.4	<i>km.t</i>		MK
III, 280.16	<i>hm</i>		MK

(*TLA*), were used to search for names and vocabulary that are close phonetic matches to Noah and sons' names. Because Egyptian vocabulary is vast, it could be charged that there will always be some likelihood of contriving connections. This article has no way to prove or disprove this charge—statistically. However, what is offered is evidence *consistent with* the names of the Flood survivors being known in ancient Egypt, and being equivalent to divine and Ogdoad names. It will be a matter of opposing views as to whether the evidence is considered merely a statistical artefact of a large data set,

or evidence of the linguistic influence of historical people.

Introducing *Thesaurus Linguae Aegyptiae* (*TLA*)

The online *TLA* search engine (figure 2) currently accesses approximately 1,400,000 words,¹⁶ including the *Wörterbuch der Aegyptischen Sprache*, and other scholarly standard lexicons. This is a modern computer database resource used by Egyptology researchers and provides the ability to sift through huge datasets of vocabulary quickly. Results are linked to original, dated primary source material.

The *TLA* supplemented with Egyptian lexicons was used to test for close phonetic and semantic matches of Egyptian names and vocabulary compared to the Hebrew names of Noah and sons. The following discussion analyses the results of these database

text searches. Transliteration convention is required for *TLA* text searches,¹⁷ specifically, the *Manuel de Codage*¹⁸ (*MdC*) where the following relevant phonemes are coded thus: (*h, h, h, h, s, s, s = H, h, x, X, S, z, s*).¹⁹

First test case: Ham—an Egyptian-sounding name

It is appropriate to start this investigation by comparing the Hebrew understanding of the phonetic sound and meaning of Ham's biblical name, compared to any Egyptian

Figure 2. Online *Thesaurus Linguae Aegyptiae* (*TLA*) search engine

counterparts that may exist. Ham will be the first test case in order to assess the method outlined above. The Hebrew name Ham (חַם) is pronounced *hām*. The initial ‘pharyngeal fricative’ <ħ> is grouped with the guttural fricatives: <ħ>, <ħ>, <ħ>. Phonetically similar ‘voiceless stops’ /k/ and /kʰ/ coexisted in Egyptian, and survived into Coptic—for instance **ⲕⲙⲉ** and **ⲕⲙⲓ** represent two forms of *km.t* (‘Egypt’).²⁰ Egyptian lexicons were consulted for the following group of related phonemes to see if they occur as personal and divine names equivalent to biblical Ham. The following results are offered as representative examples (table 1).

Discussion of results

RPN lexicon records: 2 *hm*, 44 *hm*, 14 *hm*, 0 *hm*, and 33 *km*, variant personal names. LGG lexicon records: 230 *hm*, 13 *hm*, 100 *hm*, 2 *hm*, and 47 *km* variant divine names. Table 1.1 offers representative examples of *hm/hm/km/hm* personal and divine names ranging from OK to NK, demonstrating these names are common, ancient, and consistent with Egypt being founded by Ham as per biblical testimony.

Ham: meaning of the biblical name Genesis 6:10–11

¹⁰ וַיֵּלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃

¹¹ ... וַתִּמָּלֵא הָאָרֶץ הַחָמָס׃

“And Noah begat three sons, Shem, Ham (*hām*), and Japheth ... and the earth was filled with violence (*hāmās*)” (Genesis 6:10–11).

At Genesis 6:11 the reason for the Flood is given, because the earth is full of ‘violence, wrong’ *hāmās*, (HALOT-2980)—the first occurrence of this word in Scripture. A phonetic correspondence with the name ‘Ham’ is apparent in vs. 11 (note grey-highlighted Hebrew text). Garsiel states: “The pun ... does not serve here merely as sound play but implies a connection between Ham and ‘lawlessness’. Later on (9:22–27), this son indeed displays the inferiority of his nature compared to his brothers.”²¹

Table 2 lists Hebrew words that share their phonetic root with the name Ham. Each word is the first occurrence in Scripture, thereby offering a minimum semantic range.

Is the meaning of Hebrew Ham the same as Egyptian ‘Ham’?

Table 3 lists related Egyptian words containing phonetically equivalent *km/hm/hm/hm* roots. It is offered as evidence consistent with the Egyptians’ understanding these

Table 2. Theoretical semantic range for the name ‘Ham’

TWOT#	translit.	translation	ref.	first biblical example
0678/a	<i>hāmas</i>	“wrong, do violence to, treat violently”	Genesis 6:11, 13	“... the earth was filled with violence (חָמָס).”
				theoretical lexical field
677a–c	<i>ham</i>	“heat, be hot, warm”	Genesis 8:22	“... While the earth remains ... cold and heat (חֶמֶד), summer and winter ... shall not cease.”
625a	<i>hūm</i>	“darkened, dark brown or black”	Genesis 30:32	“... every speckled and spotted sheep and every black (חֹמֶם) lamb ... shall be my wages.”
507	<i>hom</i>	“break, consume, crush, vex, destroy, discomfit, trouble”	Exodus 14:24	“... the LORD looked ... and troubled (חָמָה) ... the Egyptians.”
505	<i>hāmū</i>	“loud, mourn, rage, roar, sound, make noise, tumult”	Psalms 46:6	“... The heathen raged (חָמָה) ...”

phonetically equivalent names in the same way as biblical Ham was understood.

Discussion of results

From the TLA a search returned the following vocabulary listed here by phonetic root: *km* – 29; *hm* – 10; *hm* – 41; *hm* – 116 words. Table 3 lists all root words discovered, that share meaning with biblical Ham. (Theoretically representing the influence of Ham himself, see figure 1.3). The closest phonetic equivalent root to Hebrew Ham (*hm*), surprisingly, demonstrates only two semantic connections. However, vocabulary containing the phonetic roots *hm*, *hm*, *km*, demonstrate strong semantic connections with biblical ‘Ham’. The semantic range is spread across these three specific aspirated stops from OK to NK. It should be noted that the word ‘violence’ (*hmt*) has been imported back into Egyptian from Semitic (*hāmas*), by the time of the MK, demonstrating a semantic link already existed, which from the evidence in table 2 suggests points back to the OK.

Figure 3 represents the minimal biblical semantic range for the name ‘Ham’, alongside the lexical fields for vocabulary with phonetically similar roots. The Egyptian lexicons reveal 196 words which are mostly unrelated to the lexical field for biblical Ham. However, Egyptian words that are semantically equivalent, with equivalent phonetic sounds can theoretically represent the influence of Ham on the Egyptian language.

From the evidence presented here, phonetically similar Egyptian names (*hm*, *hm*, *km*) when compared with biblical

Table 3. Comparing Hebrew and Egyptian vocabulary containing *hm/hm/km/* roots

Wörterbuch#	Egyptian	translit.	translation	date
III, 281.1–4; (CT II, 117n)		<i>hmtj; hmm</i>	"destroy, overturn, attack, destroyer"	OK
III, 281.5; 285.13		<i>hmt; hmj.w</i>	"power (?), violent act (?)" (Sem. loan word), evil"	MK
III, 96.9–10		<i>hms</i>	"to slay, to slaughter"	MK
II, 490.9–17, 491.2–5, 5–6; V, 130.5.		<i>hmhm; hm; km</i>	"roar, to rumble, war-cry, lament"	OK; MK; NK
V, 122–124.5;		<i>km, kmm</i>	"black, dark"	OK (PT)
I, 345.4; VI, 536.13		<i>whm</i>	"charcoal"	NK
II, 489.15–16		<i>hm</i>	"to burn, to be hot"	NK
V, 122.7; 127.4–127.17; 127.18–20; (LGG VII, 284)		<i>km.t; km.ti</i>	"crown of Lower Egypt, Egypt, Egyptians"	MK; OK

Ham, share semantic connections, offering evidence consistent with these names being influenced by Ham and understood in the same way the biblical Ham was understood.

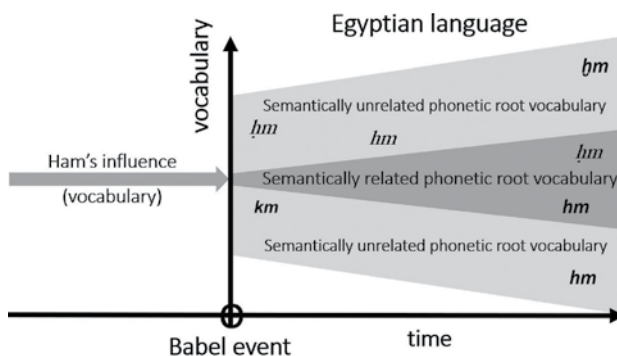
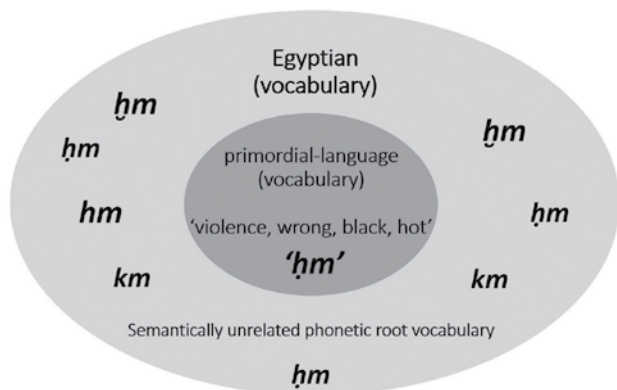
Biblical Ham corresponds to a member of the Ogdoad

As has previously been discussed in parts 1 and 2 of this series,^{22,23} inscribed within cartouches written above the

heads of the Ogdoad are their names, the meanings of which are firmly established by Egyptian scholarship. To investigate if there are correspondences to the biblical name of Ham with a member of the Ogdoad, the most appropriate Ogdoad name will be investigated to see if it shares an equivalent semantic field comparable to biblical Ham. As is already known, Ogdoad member Kek means 'darkness',²⁴ which corresponds, in part, semantically to the Hebrew name Ham and Egyptian phonetic roots which convey concepts of 'darkness', 'dark colour', and 'black'. Table 4 lists vocabulary containing the root 'kk' in order to see if there are further correspondences.

Discussion of results

The comparison between biblical Ham and Kek demonstrates shared concepts 'aggression', 'noise', and 'darkness' (but not 'hot') occurring in the OK. Kek also shares a significant connection with Ham—being a toponym for Egypt: *kk.t* appears on the Tuthmosis list at Karnak referring to Middle Nubia, which was the seat of one of the earliest civilizations of ancient Africa—a parallel concept to Ham naming the land of Egypt. Kek appears as a personal name dating from the OK (Gisa, Central Field), of which 16 variants are recorded, and 10 divine name variants—including Ogdoad member Kek. There are therefore significant parallels between the biblical name Ham and Egyptian Kek, thereby offering evidence consistent with Ham being deified as Kek within the Ogdoad.

**Figure 3.** Influence of Ham on Egyptian language

Representative text examples sharing km/kk phonetic roots in context

Listed below are examples of Egyptian inscriptions that reveal in context the occurrence of root words associated with *km* and *kk*. The inscriptions chosen are to represent key vocabulary associated with the meaning of Ham's name, and the Ogdoad member theoretically linked with his name—Kek. (Hypertext links are accessible after log-in; username and password 'user' are sufficient to get past login-screen.)

NK. Papyrus of Nu, Tubingen 134, line 8.

hmi.yw hmi, yt hmi.t (j) = sn m wsjr —NN— m3c-hrw m wj3 n jti = f r^c, w

"The **invaders** and **attackers** who ought to ostracize Osiris NN in the bark of his father Re."

OK. Deir el-Gebrawi, tomb of Henqu II, east wall, middle register, large inscription, line 21.

hm (hm) = j s n wsr = j r = f šjwi = f hr

"I've never **roared** at a man (**warlike**) because I'm stronger than him ..."

OK. Saqqara, Teti Cemetery, Nicausesi's mausoleum, Mastaba of Nikausesi, facade, door reveal, right soffit, line 11.

s3 = f šmś w mry = f šmr-w^c.t (j) n (j) -k3 (Ni-k^cu-Teti) km šmśw

"His eldest son, his lover, the only friend Ni-kau-Teti, the **dark**-skinned and the elderly."

18th Dyn. Papyrus of Nu, BM EA 10477, line 108.

jm.j hm = f rn = f

"The one with his **fever** [hot] is her ... name."

MK. Papyrus Berlin P 10499, Recto: *The Eloquent Peasant*, version R, line 1,3.

m = t w j m h3i.t r km.t r b jni b.t c^q.w jm n hrd.w = j

"Behold, I am going down to **Egypt** to fetch / buy food for my children."

Text examples for *Kek*

OK. Pyramid of Teti, PT 362, line 605a-b.

jt (j) n (j) ttj m kk.w jt (j) n (j) ttj (j) tm (.w) m kk.w

"Father of Teti in the **dark**! Father of Teti, Atum in the **dark**!"

Ptolemaic. Karnak, Opetempel, central hall (VII), south wall, 3rd register, 2nd stage (above door 'S').

dd-mdw jn kk (.w); di = j n = k h^c = k mj r^c; dd-mdw jn kk.t; di = j mn rn = k hr-š3 t3

"Lyrics spoken by **Kekou**; I give you your appearance, like Re. Lyrics spoken by **Keket**; I make your name be established on Earth." (Note: Kekou/ Keket are from the Ogdoad).

Ptolemaic. Karnak, Opet Temple, outer-east walls, basement, first reg. south.

(kysrs) hr = k jni = f n = k hapj kk.w

"Caesar, came near you to bring you the flood, the water **Kekou**."

OK. Unas pyramid, PT 292, line 544.

nk tkk.n tk, j jkn-hj (.w)

"You're one the **attacker** attacked"

Summary

From the linguistic evidence discussed in this article, the following comparison can be made:

Hebrew Ham (violence, dark) ≈ Egyptian Ham (violence, dark) ≈ Ogdoad member Kek/Kek.t (violence, dark).

The evidence is consistent with biblical Ham being understood in the same way as these Egyptian personal and divine names. They are phonetically equivalent to Hebrew Ham, and

Table 4. Egyptian vocabulary with phonetic roots for 'Kek'

Wörterbuch#	Egyptian	translit.	translation	date
V, 336.2–11		tkk	"attacker, aggression, violator, injure"	OK
(DNG, V, 209.5.)		kkt	"Middle Nubia"	NK
V, 142–143.15		kk.w	"darkness, twilight, gloom"	OK (Saqqara)
V, 144.13; (LGG VII, 296); (RPN I 348–349)		kk.w; kk.t	"Kek, Keket, divine names, personal names"	Ptol.; OK
V, 144.15		kk.w	"flood waters"	Ptol.

share an equivalent semantic range. These names transfer to divine names, a late flood epithet, and can successfully be compared to Kek and Kek.t, a divine pair from the Ogdoad, offering strong evidence consistent with Ham influencing Egyptian names, vocabulary, and becoming a deified Egyptian ancestor.

Conclusion

Part 3 in this series, investigating the evidence for Noah and the Flood in ancient Egypt, has focused on a study of Ham's name. A series of four research questions has been laid out that structure the linguistic exploration of Hebrew and Egyptian onomastic sharing. First, how are the Flood patriarchal names understood in biblical context? Through the well-known linguistic phenomenon of paronomasia (punning), meanings of names can be derived from phonetic keys in the immediate biblical text. Scripture contextually links Ham's name with 'lawlessness/violence'. The context of this pronouncement is derived semantically from phonetic connections within the speech unit itself (Genesis 6:10–11), whereby a pun is made upon relevant vocabulary that bears phonetic similarities to the name under consideration. The next question asked is do phonetic counterparts of the name Ham occur as Egyptian personal and divine names? This has strongly been answered in the affirmative, with the following examples of phonetically equivalent personal and divine names—*hm*, *hm*, *hm*, and *km*. It has been shown that several of these names share an equivalent semantic range compared to biblical Ham. Finally, a name of the Ogdoad was tested with the same method to reveal linguistic connections between biblical Ham and the Ogdoad couple Kek and Keket.

Data has been presented consistent with the hypothesis that the biblical name Ham and phonetically equivalent Egyptian names were similarly understood. Such connections are consistent with the influence of Ham as the founder of Egypt and that Ham became a deified ancestor.

Part 4 of this series continues with the method outlined above to analyse the names of Noah, Japheth, and Shem. Evidence will be offered that is consistent with these names existing as personal and divine names in Ancient Egypt, with equivalent meaning and that they are comparable to the Ogdoad names, representing the polytheistic deification of Noah's family. The implications of which corroborate biblical history.

Acknowledgments

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