

## An Anatomically Correct Translation of Genesis

### Genesis 10:1

The Author of the Torah is intent upon chronicling the lineage of the sons of Noach (Noah) who, having survived the great flood, established seventy nations in the postdiluvian world, <i>and these are</i> the reasons why God chose to document, in the following Torah verses, the	וְאַלֶּהֶם
<i>generations</i> that issued forth from the loins of the	תּוֹלְדֹת
<i>sons</i> of	בְּנֵי
<i>Noach</i> . The names of Noach's sons were	נֹחַ
<i>Sheim</i> (Shem),	שֵׁם
<i>Cham</i> (Ham)	חָם
<i>Yafes</i> (Japheth),	יָפֶת
<i>and</i> in response to God's command to repopulate the postdiluvian world, <i>they</i> fathered many children. Many children <i>were born</i>	וַיִּוְלְדוּ
<i>to them</i> (Sheim, Cham and Yafes). Noach's three sons fathered many	לָהֶם
<i>sons</i> and daughters during the postdiluvian era. Nearly 100 years of age prior to the onset of the flood, Noach's three sons began fathering children	בָּנִים
<i>after</i>	אַחֵר
<i>the flood.</i>	הַמַּבּוּל

### Genesis 10:2

The <i>sons</i> of Noach's (Noah) son	בְּנֵי
<i>Yafes</i> (Japheth):	יָפֶת
<i>Gomer</i>	גֹּמֶר
<i>and Magog</i>	וּמַגּוּג
<i>and Modai</i>	וּמְדַי
<i>and Yavan</i>	וַיָּוָן
<i>and Tuval</i>	וְתֻבַּל
<i>and Meshech</i>	וּמְשֶׁךְ
<i>and Tiras,</i>	וְתִירָס

### Genesis 10:3

<i>and</i> the <i>sons</i> of Yafes' (Japheth) son	וּבְנֵי
<i>Gomer</i> :	גֹּמֶר
<i>Ashkenaz</i>	אֲשֶׁכְּנַז
<i>and Riphaz</i>	וְרִיפָת
<i>and Togarmah,</i>	וְתֹגַרְמָה

### Genesis 10:4

<i>and</i> the <i>sons</i> of Yafes' (Japheth) son	וּבְנֵי
<i>Yavan</i> :	וַיָּוָן
<i>Elishah</i>	אֵלִישָׁה
<i>and Tarshish,</i>	וְתַרְשִׁישׁ
<i>Kittim and</i>	כִּתִּים
<i>Dodanim.</i>	וְדֹדָנִים

### Genesis 10:5

Overpopulation necessitated the sons of Yafes (Japheth) relocating and acquiring new parcels of land to accommodate their ever-growing population. To achieve their relocation objective, the sons of Yafes utilized Noach's (Noah) ark-building knowledge	מֵאַלֶּהֶם
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to build ships, sail to, debark and	
<i>spread</i> out upon	נִפְרְדוּ
<i>the</i> uninhabited <i>isles</i> . Resettlement upon uninhabited island territories was the means by which Yafes' progeny were able to grow and evolve into	אִי
<i>the nations</i> they were destined to become. The clannish leaders comprised of the sons and grandsons of Noach had it in mind to set themselves apart from one another and establish nations of their own, and to achieve their objective, take to dwelling	הַגּוֹיִם
<i>in their own</i> separate <i>lands</i> . A variation of Hebrew dialect is what differentiated	בְּאַרְצֵתָם
<i>each</i> member of a particular clan from another clan. Evolution of a clan's unique dialect was attributable	אִישׁ
<i>to</i> the movement of <i>his tongue</i> when imparting information	לְלִשְׁנוֹ
<i>to</i> and from <i>their</i> respective <i>families</i> . Acquisition and settlement upon land became the catalyst by which seventy new nations came into being. Each nation established sovereignty	לְמִשְׁפָּחָתָם
<i>within</i> the confines of <i>their</i> respective <i>nations</i> .	בְּגוֹיֵיהֶם

### Genesis 10:6

Noach (Noah) named his youngest son 'Cham' (Ham), <i>and</i> the <i>sons</i> fathered by	וּבְנֵי
<i>Cham</i> :	חָם
<i>Cush</i>	כּוּשׁ
<i>and Mitzraim</i>	וּמִצְרַיִם
<i>and Put</i>	וּפּוּט
<i>and Canaan</i> .	וּכְנָעַן

### Genesis 10:7

Cham's (Ham) son Cush had it in mind to procreate, <i>and</i> to achieve his objective, <i>Cush</i> had intimate relations with his wife, <i>and</i> the <i>sons</i> fathered by	וּבְנֵי
<i>Cush</i> :	כּוּשׁ
<i>Seva</i>	סֵבָא
<i>and Chaviah</i> ,	וְחַוִּיָּלָה
<i>and Savtah</i>	וְסַבְתָּה
<i>and Raamah</i> ,	וְרַעְמָה
<i>and Savtechah</i> .	וְסַבְתְּכָה
Cham's (Ham) son Raamah had it in mind to procreate, <i>and</i> to achieve his objective, Raamah had intimate relations with his wife, <i>and</i> the <i>sons</i> fathered by	וּבְנֵי
<i>Raamah</i> :	רַעְמָה
<i>Sheva</i>	שֵׁבָא
<i>and Dedan</i> .	וּדְדָן

### Genesis 10:8

Having fathered six sons, Cham's (Ham) son Cush had it in mind to procreate, <i>and</i> to achieve his objective, <i>Cush</i> had intimate relations with his wife and	וְכוּשׁ
<i>fathered</i> Nimrod. The trouble	יָלַד
<i>with</i>	אֶת
<i>Nimrod</i> was that he aspired to rule over others. As a means of motivating the masses to accept him as their ruler,	נִמְרֹד
<i>he</i> (Nimrod)	הוּא
<i>began</i> demonstrating his hunting prowess calculated to instill fear and awe in the masses that enabled him	הִתְחַל

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<i>to become</i> the most	לְהִיּוֹת
<i>powerful</i> man on planet Earth. <sup>98</sup>	גִּבּוֹר
<b>Genesis 10:9</b>	
Subjugating the collective will of the people to do his bidding was the means by which <i>he</i> (Nimrod)	הָיָא
<i>was</i> able to become the most	הָיָה
<i>powerful</i> man on planet Earth. Nimrod initially captivated the public's attention with his exploits as a	גִּבּוֹר
<i>hunter</i> . Nimrod ate and offered up his prey as sacrifices to strange gods. Nimrod had it in mind to enthrall and intimidate the public into doing his will, and to achieve his objective, hunted animals to demonstrate his formidability and sacrificed animals to demonstrate his piety. To consolidate his power over others, Nimrod had to convince monotheists accepting the One True God through the teachings of Avram (I/k/a Avraham) (a/k/a AdoShem) (Ruler of the Universe) that he was superior to their God. Nimrod snared monotheistic God-observant people with his words and after instilling unfounded fears in them, enlisted their aid to help him build a tower as a means of getting to and killing God before God unleashed another cataclysmic world-ending flood. Nimrod stood fearlessly	צִיד
<i>before</i>	לִפְנֵי
<i>AdoShem</i> and his defiance of The Almighty intimidated the masses into doing his bidding. Nimrod's acquisition and maintenance of power was dependent	יְהוָה
<i>upon</i> events occurring	עַל
<i>thus</i> far during his tenure as the world's first king. Nimrod's reputation for having the temerity to challenge the authority of God was so ingrained in the populace that throughout history,	כֵּן
<i>it is said</i> when someone rebels against God in the selfsame manner	יֵאמָר
<i>as Nimrod</i> , he is equated with 'Nimrod, the	כְּנִמְרֹד
<i>mighty</i> '. A consummate	גִּבּוֹר
<i>trapper</i> of the mind, Nimrod enthralled and held sway over the masses by appearing	צִיד
<i>before</i> and threatening	לִפְנֵי
<i>AdoShem</i> to His face. <sup>99</sup>	יְהוָה

<sup>98</sup> Nimrod seized power by deceiving the masses into believing God was intent upon destroying every living human being by way of another flood. Nimrod, in the guise as savior, proffered a tower-building scheme that would purportedly gain him and his minions' access to heaven and facilitate the conquering of God prior to God unleashing another devastating flood. As a means of stopping God from destroying the world with another flood, Nimrod planned to build a tower in Bavel (Babylon) high enough to reach God's dwelling place in heaven, ascend the tower, hunt down and destroy God. God foiled Nimrod's plans by interjecting a multiplicity of languages by way of altering the mind of the Hebrew-speaking tower builders. Chaos ensued and the multi-linguistic tower builders, unable to communicate with one another, stopped working on the tower. People gazed upon the ruins situated at Bavel Ground Zero, and when their thoughts turned to the tower builders' blasphemous undertaking and subsequent dispersal, they referred to them as the 'Generation of Separation'.

<sup>99</sup> Nimrod rose to power by deceiving people into believing that God (a/k/a AdoShem) (Ruler of the Universe) intended to unleash another devastating flood. In return for the allegiance of the masses, Nimrod offers to conquer God by way of building a tower to launch a heavenly invasion.

## An Anatomically Correct Translation of Genesis

### Genesis 10:10

Nimrod had it in mind to become the world's first ruler, <i>and</i> to achieve his objective, waged war upon his fellow man to conquer and dominate. <i>It was</i> the	וְתָהִי
<i>beginning</i> of a period in history when one man ruled over many. Nimrod used the descendants of his father Cush to conquer and enslave the descendants of Noach's (Noah) son Yafes (Japheth). Nimrod ruled	רִאשִׁית
<i>from his kingdom</i> comprised of parcels of lands named	מִמְלַכְתּוֹ
<i>Bavel</i> (Babylon)	בָּבֶל
<i>and Erech</i>	וְאַרְךָ
<i>and Akad</i>	וְאַכַּד
<i>and Kalneh</i> , a parcel of land situated	וְכַלְנֶה
<i>in</i> the <i>land</i> of	בְּאַרְצֵי
<i>Shinar</i> . <sup>100</sup>	שִׁנְעָר

### Genesis 10:11

Asshur, son of Sheim (Shem), rejected Nimrod's polytheism and held to the monotheistic beliefs instilled in him by his father. Witnessing his monotheistic neighbors' mass abandonment and migration toward polytheism incentivizes Asshur toward distancing himself <i>from</i>	מִן
<i>the land</i> defined by its leader's fervor to build a tower as a means of getting to and conquering God. While Nimrod's minions are doing their leader's will, Asshur has it in mind to distance himself from	הָאֶרֶץ
<i>the</i> land <i>that</i> Nimrod desecrated with polytheism, and to achieve his objective,	הַהוּא
<i>goes</i> out into the wilderness <i>to</i> acquire a parcel of land upon which to perpetuate a monotheistic lifestyle denied him under Nimrod's polytheistic state rule.	יֵצֵא
<i>Asshur</i> fled from the land controlled by Nimrod because of Nimrod's mass conversion of his monotheistic subjects to polytheism and their commitment to build the God-conquering tower. Asshur lay claim to an uninhabited parcel of land	אֲשׁוּר
<i>and built</i> a city	וַיִּבֶן
<i>with</i> his own resources. Upon the completion of the building of his first city, Asshur names it	אֶת
<i>'Nineveh'</i> ,	נִינְוָה
<i>and with</i> the passage of time, builds two other cities named	וְאֶת
<i>'Rechovos'</i> and	רְחֹבֹת
<i>'Iyr'</i> . Having built three cities, Asshur is intent upon building another,	עִיר
<i>and</i> relying upon knowledge acquired building three cities prior, commences <i>with</i> building another city, and names it	וְאֶת
<i>'Kalach'</i> . Asshur had it in mind to build another city,	כָּלַח

### Genesis 10:12

<i>and</i> relying upon knowledge acquired building four cities prior, commences <i>with</i> building another city, and names it	וְאֶת
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Nimrod convinces the masses to join him in his rebellion against AdoShem. To avoid suffering the fate of Noach's (Noah) 'Generation of the Flood', the masses help build Nimrod's tower.

<sup>100</sup> Terach, Nimrod's second-in-command and idol maker, fathered a son named Avram (I/k/a Abraham). God destined Avram to become the proponent and promulgator of monotheism (I/k/a Judaism).

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'Resen'. Resen is located	רֶסֶן
<i>between</i>	בֵּין
<i>Nineveh</i>	נִינְוָה
<i>and between</i>	וּבֵין
<i>Kalach</i> . That which differentiates Resen from other cities is its size, and	כָּלַח
<i>that</i> is why people refer to	הוּא
<i>the city</i> as	הָעִיר
' <i>the great</i> city'.	הַגְּדֹלָה

### Genesis 10:13

Cham's (Ham) son Mitzraim <sup>101</sup> had it in mind to procreate, <i>and</i> to achieve his objective, <i>Mitzraim</i> had intimate relations with his wife, and	וּמִצְרַיִם
<i>fathered</i> many children who established clans known by the names of Ludim, Ananim, Lehavim, Naftuchim, Pasrusim, Kasluchim and Plishtim (Philistines). Constrained by overpopulation, these aforementioned clans sought unclaimed parcels of land upon which to resettle. One particular clan	יָלַד
<i>with</i> blood ties to Mitzraim: the	אֶת
' <i>Ludim</i> '.	לִיּוּדִים
<i>And</i> another clan <i>with</i> a blood ties to Mitzraim: the	וְאֶת
' <i>Ananim</i> '.	עֲנָנִים
<i>And</i> another clan <i>with</i> blood ties to Mitzraim: the	וְאֶת
' <i>Lehavim</i> '.	לְהַבִּים
<i>And</i> another clan <i>with</i> blood ties to Mitzraim: the	וְאֶת
' <i>Naftuchim</i> '.	נַפְתָּחִים

### Genesis 10:14

<i>and</i> another clan <i>with</i> blood ties to Mitzraim: the	וְאֶת
' <i>Pasrusim</i> '.	פְּתָרְסִים
<i>and</i> another clan, <i>with</i> blood ties to Mitzraim: the	וְאֶת
' <i>Kasluchim</i> '. The Kasluchim and the Pasrusim, procreating with one another's wives, gave rise to a new clan known as the 'Plishtim' (Philistines). Out of the descendants of the Kasluchim and Mitzraim	כְּסָלְחִים
<i>who</i> procreated with one another's wives,	אֲשֶׁר
<i>came</i> the 'Plishtim'. The concept of two clans procreating with one another's wives originated	יָצָאוּ
<i>from there</i> and their progeny evolved into the	מִשָּׁם
<i>Plishtim</i> nation. The Torah documents a seventh clan descended from Mitzraim	פְּלִשְׁתִּים
<i>and with</i> regard to the name of that particular clan with blood ties to Mitzraim, they called themselves the	וְאֶת
' <i>Kaphtorim</i> ' (pygmies).	כְּפָתְרִים

### Genesis 10:15

After fathering the first child born in the postdiluvian world, Noach's (Noah) youngest son Cham (Ham) named his son 'Canaan'. Cham's son matured and had it in mind to procreate, <i>and</i> to achieve his objective, <i>Canaan</i>	וּכְנַעַן
<i>fathered</i> a son whom he named 'Sidon.' Canaan had intimate relations	יָלַד

<sup>101</sup> The Torah, in later chapters, denoting the Egyptians as Mitzraim, may evidence that Mitzraim, son of Cham (Ham), was the progenitor of the Egyptian civilization.

## An Anatomically Correct Translation of Genesis

<i>with</i> his wife and fathered	אֶת
' <i>Sidon</i> ',	צִידֹן
<i>his firstborn</i> . Canaan had it in mind to father more children	בְּכֹרוֹ
<i>and</i> to achieve his objective, had intimate relations <i>with</i> his wife and fathered a second child (a son) whom he named	וְאֶת
' <i>Cheis</i> ' (Heth). Cham's (Ham) son Canaan fathered nine sons,	חֵת:

### Genesis 10:16

<i>and with</i> regard to the nine sons fathered by Canaan, all were inclined toward forming their own clans. One of Canaan's sons sought and gained independence by establishing a clan known as	וְאֶת
<i>the Yevusite</i> clan.	הַיְבוּסִי
<i>And</i> concurrent <i>with</i> the establishment of the Yevusite clan, another of Canaan's sons established a clan known as	וְאֶת
<i>the Amorite</i> clan.	הָאֲמֹרִי
<i>And</i> concurrent <i>with</i> the establishment of the Amorite clan, another of Canaan's sons established a clan known as	וְאֶת
<i>the Girgashite</i> clan.	הַגִּרְגָּשִׁי

### Genesis 10:17

<i>And</i> concurrent <i>with</i> the establishment of the Girgashite clan, another of Canaan's sons established a clan known as	וְאֶת
<i>the Chivite</i> clan.	הַחִיטִי
<i>And</i> concurrent <i>with</i> the establishment of the Chivite clan, another of Canaan's sons established a clan known as	וְאֶת
<i>the Arkite</i> clan.	הָעַרְקִי
<i>And</i> concurrent <i>with</i> the establishment of the Arkite clan, another of Canaan's sons established a clan known as	וְאֶת
<i>the Sinite</i> clan.	הַסִּינִי

### Genesis 10:18

<i>And</i> concurrent <i>with</i> the establishment of the Sinite clan, another of Canaan's sons established a clan known as	וְאֶת
<i>the Arvadite</i> clan.	הָאַרְוָדִי
<i>And</i> concurrent <i>with</i> the establishment of the Arvadite clan, another of Canaan's sons established a clan known as	וְאֶת
<i>the Tzemarite</i> clan.	הַצִּמְרִי
<i>And</i> concurrent <i>with</i> the establishment of the Tzemarite clan, another of Canaan's sons established a clan known as the	וְאֶת
<i>Chamasite</i> clan. Crop yields at the onset of the aggregation of clans comprised of Canaan's progeny sustained them until the Canaanite population grew exponentially,	הַחֲמָטִי
<i>and afterwards</i> , the crop yields, failing to sustain the masses, made it imperative for them to	וְאַחֵר
<i>branch out</i> from within the confines of their own land and seek unclaimed territories to accommodate their ever-growing population. Outsiders coexisting with	נִפְצְאוּ
<i>the families</i> whose progenitor is Canaan collectively referred to them as	מִשְׁפָּחוֹת
<i>the Canaanite</i> clan.	הַכְּנַעֲנִי

### Genesis 10:19

Prior to enabling His covenant-observant people to establish a permanent settlement	וְיָהִי
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## An Anatomically Correct Translation of Genesis

upon His holy land, The Author of the Torah utilizes this Torah verse to document its metes and bounds. God contemplates apportioning His holy land to His covenant-observant people, <i>and it is</i> God's will that one day, ownership of His holy land presently occupied by the Canaanites will come into the possession of His covenant-observant people.	
<i>The boundaries</i> of the land occupied by	גבול
<i>the Canaanites</i> stretched	הכנעני
<i>from Sidon</i> to	מצידון
<i>within striking</i> distance of	באֶמְקָה
<i>Gerar</i> and continued	גֵרָרָה
<i>as far as</i>	עַד
<i>Gaza</i> to	עֲזָה
<i>within striking</i> distance of	באֶמְקָה
<i>Sedom</i> (Sodom)	סְדֹמָה
<i>and Amorah</i> (Gomorrah)	וְעַמְרָה
<i>and Admah</i>	וְאַדְמָה
<i>and Tzevoyim</i> and continued	וְצִבְיִים
<i>as far as</i>	עַד
<i>Lasha.</i>	לְשַׁע

### Genesis 10:20

The progeny of <i>these</i>	אֵלֶּה
<i>sons</i> of	בְּנֵי
<i>Cham</i> (Ham) kept	חָם
<i>to their</i> own <i>families</i> in clannish fashion and adhered	לְמִשְׁפּוּחֵיהֶם
<i>to</i> speaking <i>their</i> own <i>language</i> that evolved into distinct dialects by virtue of their sequestration	לְלִשְׁנֵיהֶם
<i>inside</i> the boundaries of <i>their</i> respective <i>lands</i> . Each respective clan grew into a nation and remained	בְּאַרְצֵיהֶם
<i>within</i> the boundaries of <i>their</i> respective <i>nation</i> . Although the descendants of Cham shared a common language (Hebrew), there were distinct, dialectical variations that came about by virtue of the clans' separation from one another. Noach's (Noah) son Sheim (Shem) contributed toward repopulating the world during the postdiluvian era,	בְּגוֹיֵיהֶם

### Genesis 10:21

<i>and to Sheim</i>	וּלְשֵׁם
<i>were born</i> five sons.	וַיֵּלֶד
<i>In addition to</i> being the progenitor of Eiver's (Eber) descendants, Sheim was the progenitor of all the Sheimites (Semites) living on the other side of the river. <sup>102</sup>	גַּם
<i>He</i> (Sheim) is the <i>great</i>	הוּא
<i>grandfather</i> of	אָבִי
<i>all</i> the	כָּל

<sup>102</sup> When speaking of the clan whose progenitor was Eiver (Eber), people referred to them as the 'Ivri' (a derivation of Eiver's name). A dual meaning of 'Ivri' (people from the other side of the river) came about by virtue of the Ivriim's location in relation to their clannish neighbors. The modern English words 'Hebrew' and 'Hebrews' are derived from the Hebrew words 'Ivri' and 'Ivriim'

## An Anatomically Correct Translation of Genesis

<i>sons</i> fathered by	בְּנֵי
<i>Eiver</i> (Eber) and the younger	עֵבֶר
<i>brother</i> of	אָחִי
<i>Yafes</i> (Japheth),	יָפֶת
<i>the elder</i> of Noach's (Noah) three sons. <sup>103</sup>	הַגָּדוֹל

### Genesis 10:22

The <i>sons</i> of	בְּנֵי
<i>Sheim</i> (Shem):	שֵׁם
<i>Elam</i>	עֵילָם
<i>and Asshur</i>	וְאַשּׁוּר
<i>and Arpachshad</i>	וְאַרְפַּכְשָׁד
<i>and Lud</i>	וְלֹוד
<i>and Aram,</i>	וְאַרָם

### Genesis 10:23

<i>and</i> the <i>sons</i> of Sheim's (Shem) son	וּבְנֵי
<i>Aram:</i>	אַרָם
<i>Uz</i>	עֹוז
<i>and Chul</i>	יָחוּל
<i>and Geser</i>	וְגֶסֶר
<i>and Mash,</i>	וְמָשׁ

### Genesis 10:24

<i>and Arpachshad</i> . Arpachshad had it in mind to procreate, and to achieve his objective	וְאַרְפַּכְשָׁד
<i>fathered</i> a son. Arpachshad had intimate relations	יָלַד
<i>with</i> his wife and fathered a son whom he named	אֶת
' <i>Shelach</i> ,'	שֵׁלַח
<i>and Shelach</i>	וְשֵׁלַח
<i>fathered</i> a son whom he named 'Eiver' (Eber). Shelach had intimate relations	יָלַד
<i>with</i> his wife and fathered a son whom he named	אֶת
' <i>Eiver</i> '.	עֵבֶר

### Genesis 10:25

Noach's (Noah) grandson Eiver (Eber) contributed toward repopulating the world, <i>and</i>	וְלְעֵבֶר
<i>to Eiver</i>	
<i>were born</i>	יָלַד
<i>two</i>	שְׁנֵי
<i>sons</i> , and the	בְּנִים
<i>name</i> Eiver gave to	שֵׁם
<i>the one</i> son (his firstborn) was	הָאֶחָד
' <i>Peleg</i> '. Eiver drew upon prophetic inspiration when naming his firstborn son 'Peleg' (to divide)	פֶּלֶג
<i>because</i> Nimrod's tower building debacle occurred	כִּי
<i>in his</i> (Peleg's) final <i>days</i> . The meaning of Peleg's name alluded to Nimrod's tower	בְּיָמָיו

<sup>103</sup> Noach (Noah) was 500 years old when his first child Yafes (Japheth) was born. Noach was 600 years old when the flood began. Noach's eldest son Yafes was almost 100 years old when the flood began. Noach son Sheim (Shem) was 98 years old when the flood began.



## An Anatomically Correct Translation of Genesis

builders	
<i>dispersed</i> by God to all corners of	נִפְלְגָה
<i>the</i> planet <i>Earth</i> . <sup>104</sup> Eiver fathered his second-born son,	הָאֶרֶץ
<i>and</i> the <i>name</i> Eiver decided upon for his second-born was the prophetically inspired name of 'Yaktan' (he who is small). Drawing upon prophetic insight as regards to naming	וְשֵׁם
<i>his</i> (Peleg's younger) <i>brother</i> , Eiver named him	אָחִיו
'Yaktan'. God favored Yaktan because he comported himself in humble fashion and humbled himself before Him. God blessed	בְּקָטָן

### Genesis 10:26

<i>and</i> enabled <i>Yaktan</i> to	וַיִּקְטָן
<i>father</i> many children. Yaktan's intimate union	בְּלֹד
<i>with</i> his wife resulted in the birth of his firstborn whom he named	אֶת
'Almodad'. Yaktan continued having intimate relations with his wife,	אֶלְמוֹדָד
<i>and</i> God rewarded him <i>with</i> a son whom he named	וְאֶת
'Shelef'. Yaktan continued having intimate relations with his wife,	שֶׁלֶף
<i>and</i> God rewarded him <i>with</i> a son whom he named	וְאֶת
'Chatzarmaves'. Yaktan continued having intimate relations with his wife,	חֲצַרְמָוֶס
<i>and</i> God rewarded him <i>with</i> a son whom he named	וְאֶת
'Yerach'. Yaktan had it in mind to father more children	יֶרַח

### Genesis 10:27

<i>and</i> to achieve his objective, had intimate relations <i>with</i> his wife and fathered	וְאֶת
'Hadoram'. Yaktan had it in mind to father more children	הַדּוֹרָם
<i>and</i> to achieve his objective, had intimate relations <i>with</i> his wife and fathered	וְאֶת
'Uval'. Yaktan had it in mind to father more children	אוּוֹל
<i>and</i> to achieve his objective, had intimate relations <i>with</i> his wife, and fathered	וְאֶת
'Diklah'. Yaktan had it in mind to father more children	דִּקְלָה

### Genesis 10:28

<i>and</i> to achieve his objective, had intimate relations <i>with</i> his wife, and fathered	וְאֶת
'Oval'. Yaktan had it in mind to father more children	עוֹבָל
<i>and</i> to achieve his objective, had intimate relations <i>with</i> his wife and fathered	וְאֶת
'Avimael'. Yaktan had it in mind to father more children	אַבִּימָאֵל
<i>and</i> to achieve his objective, had intimate relations <i>with</i> his wife and fathered	וְאֶת
'Sheva'. Yaktan had it in mind to father more children	שֶׁבָּא

### Genesis 10:29

<i>and</i> to achieve his objective, had intimate relations <i>with</i> his wife and fathered	וְאֶת
'Ophir'. Yaktan had it in mind to father more children	אֹפִיר
<i>and</i> to achieve his objective, had intimate relations <i>with</i> his wife and fathered	וְאֶת
'Chavilah'. Yaktan had it in mind to father more children	חַוִּילָה
<i>and</i> to achieve his objective, had intimate relations <i>with</i> his wife and fathered	וְאֶת
'Yovav'. Cognizant of	יֹבָב
<i>all</i>	כָּל

<sup>104</sup> God punished Nimrod and the tower builders by creating a multiplicity of spoken languages to the one extant language (Hebrew) heretofore spoken by all, and dispersing them to the four corners of planet Earth.

## An Anatomically Correct Translation of Genesis

<i>these</i> children fathered by Yaktan, people collectively referred to Yaktan's thirteen children as the	אלה
'sons of	בני
<i>Yaktan</i> <sup>105</sup>	יַקְטָן

### Genesis 10:30

The Author of the Torah utilizes this passage to memorialize the Canaanite territory occupied by the Sheimites after God dispersed Nimrod's tower builders. The Sheimites acquired parcels of land upon which to settle, <i>and it</i> (the Sheimites' territory) <i>was</i> located in the following areas:	וְהִיא
<i>Their</i> (the Sheimites') <i>dwelling places</i> covered an area	מוֹשְׁבָם
<i>from Meishah</i> to as far as	מִמֶּשָׁא
<i>within striking distance</i> of	בְּאֶכָה
<i>Sephor</i> and continued as far as the	סִפְרָה
<i>mountain</i> to	הַר
<i>the east</i> . The mass migration caused by God dispersing Nimrod's tower builders forced	הַקֶּדֶם

### Genesis 10:31

<i>these</i>	אלה
<i>sons</i> of	בני
<i>Sheim</i> (Shem)	שֵׁם
<i>to</i> flee with <i>their families</i> and search for new territories upon which to settle. The isolation engendered by Sheimite clans' relocation and resettlement led	לְמִשְׁפְּחֹתָם
<i>to</i> variations in <i>their</i> respective linguistic <i>tongues</i> . Confounding Nimrod's tower builders with a multiplicity of new languages was the means by which God forestalled their tower-building objective. God refrained from confounding the language of the descendants of Sheim. Prior to and after the dispersal of Nimrod's tower builders, the Sheimites spoke the same language (Hebrew). Variations in the Sheimites' Hebrew dialect occurred because of the sequestration of their clans	לְלִשְׁנָתָם
<i>within their</i> respective <i>lands</i> . God's dispersion of the Sheimites and Nimrod's tower builders was the catalyst leading	בְּאַרְצֹתָם
<i>to</i> the establishment of <i>their</i> respective <i>nations</i> .	לְגוֹיֵיהֶם

### Genesis 10:32

The Author of the Torah utilizes <i>these</i> words contained within this and subsequent Torah verses in Genesis Chapter 11 to explicate the evolution of the seventy nations that sprung forth from	אלה
<i>the families</i> of the	מִשְׁפְּחֹת
<i>sons</i> of	בני
<i>Noach</i> (Noah). The postdiluvian patriarchs imparted	נֹחַ
<i>to their descendants</i> the necessity of evolving	לְתוֹלְדֹתָם
<i>into their</i> own respective <i>nations</i> . Sixty-six nations were established in addition to the establishment of four nations issuing forth from the loins of Sheim (Shem), Arpachshad, Shelach and Eiver (Eber). Establishment of seventy nations came to fruition in the postdiluvian era,	בְּגוֹיֵיהֶם
<i>and</i> sprung forth <i>from these</i> descendants of the sons of Noach (the postdiluvian survivors of the antediluvian era). God reacted adversely to Nimrod's tower builders by destroying the tower and	וּמֵאֵלֶּה
<i>separating</i> the tower builders, some of whom established	נִפְרְדּוּ

<sup>105</sup> The 13 sons of Yaktan established 13 of the 70 nations in the postdiluvian era.

## An Anatomically Correct Translation of Genesis

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<i>the</i> seventy <i>nations</i> that came into being	הַגּוֹיִם
<i>on</i> planet <i>Earth</i>	בְּאֶרֶץ
<i>after</i>	אַחֵר
<i>the flood.</i>	הַמַּבּוּל