

FOREWORD

The *ORIGIN* of several peoples in the west today is from Israel. The Bible tells us who really is descended from the Lost Ten Tribes. History, archaeology, mythology, genetics, linguistics, and all other related disciplines confirm this. Scripture is true. This message pertains especially to citizens of the USA, Britain, Canada, Australia, New Zealand, and South Africa all of whom relate to the Patriarch Joseph. Some of the countries of Western Europe have a significant proportion of people descended from Israelites Tribes in their population. The existence of Israel fulfills the purpose of creation. The good of Israel is the good of the world. In Scriptural terms, there are two halves of Israel represented by “Judah” and “Joseph”. Both “Judah” and “Joseph” have their own uniqueness and their own role. Ultimately Judah and Joseph must re-unite with each other. Each side is incomplete without the other and cannot fulfill its own task without the other. Even before reunification the closer the two sides work with each other, recognize each other, and assist each other so much the better: The closer we will come to ultimate Salvation. A prior condition for even beginning the process of Redemption is the recognition and mutual respect each side must acquire towards the other. Most of “Joseph” does not know who he is, nor does Judah know who “Joseph” is. “Joseph” must consciously recognize himself; Judah must be made aware of Joseph. Judah and Joseph must draw together. Present day events have laid the groundwork for this process but it needs to be speeded up. Time is running out Instinctive sympathies need to be recognized as family consciousness. Our organization, *Brit-Am*, has taken upon itself the task of spreading the needed information. In accordance with our purpose we published the books, “The Tribes. The Israelite Origins of Western Peoples” (1993, 1999), “Ephraim. The Gentile Children of Israel” (1995,

2001), “Lost Israelite Identity. The Hebrew Ancestry of Celtic Races” (1996), “Joseph. The Israelite Destiny of America” (2001), and “Biblical Truth. The Lost Ten Tribes in the West According to the Book of Genesis” (2002). We also published the magazines, *Tribesman* and *Brit-Am*, in addition to commentaries, and numerous articles that were posted on our web-sites or sent to our e-mail list subscribers. A great deal of research has been done and much valuable information acquired. This present work, *ORIGIN*, is intended to summarize the most vital points of all research on the subject until now. This what *ORIGIN* does as well as providing important new insights and information. By acquiring knowledge revealed in *ORIGIN*, internalizing it, and helping to spread this awareness you will be serving your people and all Israel. You will realize where you came from and where you should be going. You will know your *ORIGIN*. By “you”, I mean both the individual and the nation of which he is a part.

The first part of *ORIGIN* explains how the majority of Ancient Israelites were exiled, where they went to, what they became, and how we may recognize them through the mists of time. The first part is historical. The second part of *ORIGIN* goes right through the Hebrew Bible according to the literal meaning and also in the light of Rabbinical, linguistic, and other sources. It is proven how according to Scripture the *ORIGIN* of very many individuals and communities in the west today is from Israel. This is your *ORIGIN*. You too are from Israel. You too are the People. Read, see, and know. *ORIGIN* is for you and about you. Your *ORIGIN* is calling you, waiting for you.

In *ORIGIN* we have provided verifying references for statements that are not in accordance with conventional understanding. More detailed references, however, are to be found in our other works.

ORIGIN

Part One:

The History

Chapter One

EXILE BY SEA

The Beginning

The People of Israel descend from the Patriarchs Abraham, Isaac, and Jacob. Jacob was renamed “Israel”. There were twelve sons of Israel who became the forefathers of Twelve Tribes. The Tribe of Joseph was split in two and is usually counted as two separate tribes, Ephraim and Manasseh. Joseph and after Joseph, Ephraim, was given the right of the first-born whereas the leadership was to come from Judah (1-Chronicles 5:1). Israel and his twelve sons descended into Egypt where their descendants were enslaved. Under Moses the Israelites came out of Egypt. They entered the promised Land of Canaan and conquered it. King David, from the Tribe of Judah, established the capital at Jerusalem within which his son Solomon built the Temple. In the reign of King Rehoboam, son of Solomon, ten of the northern most tribes seceded and formed their own kingdom (1-Kings 12: 20-23), which was referred to as “Israel“ (e.g. Hosea 5: 5). The remaining tribes (Judah, Benjamin, and Levi) who remained faithful to the House of David were called collectively “Judah”. From inhabitants of the Kingdom of “Judah” are descended the modern Jews, though many individuals from the northern

seceding tribes also made their way south (e.g. 2-Chronicles 15: 9). In the course of time, these too became part of the Jewish nation. The two kingdoms continued to exist side by side for around two hundred years. At times they co-operated and on other occasions they were hostile to each other. Eventually the Assyrians conquered the northern realm and exiled all of its inhabitants. They disappeared as a recognized Hebraic entity. They are known as the “Lost Ten Tribes of Israel”. The Israelites before their exile had been quite numerous. They had been at times a powerful nation, highly civilized, prosperous, and self-assertive. When they were exiled they were not scattered and dispersed but rather re-settled in several definite locations. We can trace these people through Scripture, history, archaeology, and related studies and this is what we have done. Our findings concerning the identity of the Israelite Tribes correspond with what was prophesied about them in the Bible. Scripture, as we will show, says that a determining element amongst western nations, especially those of North America, and Britain and British offshoots, are of Israelite descent. This is what the Bible says. How Israelites got to these areas is explained below.

Places of Exile

The original Twelve Tribes of Israel had split into two kingdoms. Two tribes comprising “Judah” were in the south. The ten tribes of “Israel” were in the north. The Ten Northern Tribes were entirely taken away by the Assyrians to places in Northern Mesopotamia, to the Caucasus area and to Eastern Iran. The Bible says that,

<<THE KING OF ASSYRIA TOOK SAMARIA, AND CARRIED ISRAEL AWAY INTO ASSYRIA, AND PLACED THEM IN HALA, AND IN HABOR, AND IN THE CITIES OF THE MEDES>> (2-Kings 17:6). The Bible also mentions “Hara” (1-Chronicles 5: 26) in Eastern Iran as a place of exile. The Talmud and archaeological

findings enable the identification of these places of re-settlement. Shortly after the exile and re-settlement every one of the said places became a center for a group of peoples who then appeared for the first time. They are known to history as the Cimmerians, Scythians, and Guti or Goths. All these entities were (at least in part) comprised from the Lost Ten Tribes! In addition to places mentioned as places of exile (such as Halah, Habor, the River Gozan, Cities of the Medes, and Hara) Talmudical sources also recall the Snowy Mountains (Sanhedrin 94a), Caspii (Kiddushin 72a), Mountains of Darkness (Numbers Rabah 16:15), Har-Mannae (Targum Yehonatan on Amos 4:3), Sambation (Numbers Rabah 16:15), Afrikey (Sanhedrin 94a), etc. The said names often prove to be alternative appellations for the same or adjacent locations.

Exile by Sea

Isaiah also spoke about the Exile.

<<BUT THERE WILL BE NO GLOOM FOR HER THAT WAS IN ANGUISH. IN THE FORMER TIME HE BROUGHT INTO CONTEMPT THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BUT IN THE LATTER TIME HE WILL MAKE GLORIOUS THE WAY OF THE SEA, THE LAND BEYOND THE JORDAN, GALILEE OF THE NATIONS>> [Isaiah 9:1] .

The above translation is that of the King James Version. It is one possible rendition of the Hebrew original which however was also understood by Rabbinical Commentators to say something like the following:

<<For the oppression will not be lightened; It will be more burdensome than the relatively light (easier) exile that the Land of Zebulon and the Land of Naphtali experienced. The last exile was [or WILL BE] more burdensome [IT WILL BE?] by way of the sea, across the Jordan, the highlands of the nations.>>

However the verse is to be understood, it is agreed that it involves a comparison of the different stages of exile and comes to teach us something about them. It mentions a stage of exile as being “by way of the sea”.

In addition to exile by land there was also an enforced maritime transportation: Amos (4:3) refers to the “cows of Bashan” “in the mountain of Samaria” (Amos 4:1) many of whom will be taken away in sailing vessels and the rest shall be cast “into the palace” . “Into the palace” has been translated from the Hebrew word “Harmona” which is also translatable as meaning “To the Mountain of Mannae” and so it is understood in the Talmudically-approved Aramaic version of Yehonathan. Mannae was in the general area of Armenia to which Jewish and local sources say the Israelites were taken¹.

Amos said:

<<HEAR, THIS WORD, YE KINE OF BASHAN, THAT ARE IN THE MOUNTAIN OF SAMARIA, WHICH OPPRESS THE POOR, WHICH CRUSH THE NEEDY, WHO SAY TO THEIR HUSBANDS, BRING, AND LET US DRINK.

<<...HE WILL TAKE YOU AWAY IN BIG SHIPS AND THOSE WHO REMAIN IN FISHING BOATS.

<<EACH WOMAN WILL BE CARRIED STRAIGHT OUT THROUGH THE BREACHES AND CAST OUT BEYOND THE MOUNTAINS OF MANNAE” KJ: “into the palace>> (Amos 4:1-3).

The words rendered by us as “BIG SHIPS” [Hebrew: “tsinot”] and as “FISHING BOATS” [“sirot-dugah”] are direct translations from the Hebrew.

The verse in the Hebrew Bible may therefore be understood as saying that one part of the exiles would be taken away in large and small sailing vessels and another part would be exiled to Mannae where the exiled Israelite “Cimmerians” and Scythians indeed appeared.

The Prophet Isaiah foresaw that in the Last Days,

<<THE LORD SHALL SET HIS HAND AGAIN THE SECOND TIME TO RECOVER THE REMNANT OF HIS PEOPLE, THAT SHALL BE LEFT FROM ASHUR, AND FROM MITSRAYIM, FROM PATROS, AND FROM CUSH, AND FROM SHINAR, AND FROM HAMATH, AND FROM THE **ISLES OF THE SEA**>> (Isaiah 11:11).

These places were those to which the Ten Tribed Exiled Hebrews were taken immediately after their exile or which they somehow gravitated towards shortly afterwards and from there moved on. They are not in every case those areas which they are now found in and from which they will directly return. In other words those who were in the above regions in the Last Days will return from wherever they will be at the time. **“Isles of the Sea”** referred here primarily to the Isles of Britain. Getting to the “Isles of the Sea” entails travel by boat.

The expressions “Isles of the Sea” (Isaiah 11:11), “Way of the Sea” (Isaiah 9:10), “large boats”, and “fishing-boats” (Amos 4:1-3) in connection with the exile of Northern Israel is consistent with transportation by sea which was logistically possible at that time and had been effected in other cases by Phoenician seafarers. Israelites had participated in Phoenician seafaring ventures.

The Prophet Hosea spoke of Ephraim together with Phoenician Tyre as if their fates were entwined, and as if part of Ephraim was settled in Tyre, and both suffered from the Assyrian conquest:

<<EPHRAIM, AS I SAW TYRE, IS PLANTED IN A PLEASANT PLACE: BUT EPHRAIM SHALL BRING FORTH HIS CHILDREN TO THE MURDERER>> (Hosea 9:13).

<<EPHRAIM IS SMITTEN, THEIR ROOT IS DRIED UP...

<<MY GOD WILL CAST THEM AWAY, BECAUSE THEY DID NOT HEARKEN UNTO HIM: AND THEY

SHALL BE WANDERERS AMONG THE NATIONS>>
(Hosea 9:16-17).

The Phoenician historian, Sanchuniathon (ca.300 BCE) was cited by Philo, Eusebius and others. He stated that the city of Tyre had been founded by Sameroumous and Ou'soos. Sameroumous was a maker of tents and had the attributes of Jacob (Gen. 26:27). His name is a play on that of "Samaria" meaning the northern Israelite kingdom. This indicates a partial Israelite involvement in Tyrian (i.e. Phoenician) enterprise and settlement. On the other hand, the name "TYRE" sometimes serves as an euphemism for the descendants of Esau. Ousoos who also, said Sanchuniathon, founded Tyre is given the qualities of Esau the brother of Jacob. Esau was ancestor to Edom and an entity of Edom occupied a portion of Tyre on its landward side. Esau is considered the arch enemy of Israel.

In Amos (ch.1.), it is prophesied that the Philistines (Ashkelon, Ashdod, Gaza, Ekron) and Phoenicians (Tyre) will be punished for betraying an entire exile into the hand of Edom who accompanied Assyria. Both the Philistines and Phoenicians were sea-farers. Tyre is upbraided for not remembering the Covenant of brotherhood which once existed between itself and Israel.

<<FOR THREE TRANSGRESSIONS OF TYRE ...I WILL NOT TURN AWAY THE PUNISHMENT THEREOF: BECAUSE THEY DELIVERED UP THE WHOLE CAPTIVITY TO EDOM, AND REMEMBERED NOT THE COVENANT OF BROTHERS>> (Amos 1:9).

The deliverance to EDOM is connected to the transference by sea of a portion of the exiles to the west.

A Midrash names Daphne of Antiochea (on the north Syrian coast) as one of the three places to which the Ten Tribes were exiled. Israelites exiled to "Daphne of Antiochea" represented Israelites of Phoenician culture who disappeared and whose fate was connected with their Phoenician connections².

Chapter Two

SPAIN

The Phoenician Exodus Westward

North of Assyria was the state of “Urartu” (Ararat of the Bible) in present-day Armenia. Urartu became a vassal of Assyria, and was colonized by deportees of lands conquered by Assyria. Urartu rebelled and was reconquered and again rebelled. The Assyrian economy expanded greatly in the late eighth century (i.e. 700s) BCE after defeating Urartu which had controlled the trade routes to the northwest and to Syria. Phoenicia was also attacked in the 740s. The Phoenicians were to be at least partly re-settled and forced to use their experience and know-how to supply Assyria with the greater part of its raw materials and finished manufactures.

The Prophet Isaiah had predicted the destruction of Phoenician Tyre and an exodus to Tarshish:

<<THE BURDEN OF TYRE. HOWL YE SHIPS OF TARSHISH; FOR IT IS LAID WASTE (23:1)...

<<BE STILL YE INHABITANTS OF THE ISLE; THOU WHOM THE MERCHANTS OF SIDON THAT PASS OVER THE SEA HAVE REPLENISHED (23:2)...

<<PASS YE OVER TO TARSHISH; HOWL YE INHABITANTS OF THE ISLE (23:6)...

<<PASS THROUGH THY LAND LIKE A RIVER, O DAUGHTER OF TARSHISH (23:10)...

<<DAUGHTER OF SIDON; ARISE, PASS OVER TO CHITTIM; THERE ALSO SHALT THOU HAVE NO REST (23:12). >>

The ships of Tyre are “ships of Tarshish”. Isaiah predicted that Tyre would be destroyed and an attempted re-establishment made in Chittim. This would be unsuccessful

and from Chittim a move to Tarshish itself (in Spain) would be made. The mass of new immigrant refugees from Tyre and Sidon entering Tarshish were to be as a river overflowing its banks. Tyre and Sidon were the two major Phoenician cities. Tyre was usually the more powerful and most important yet Sidon was older and Tyre was considered a “daughter of Sidon”. The generic term “Sidonian” was interchangeable with “Phoenician”.

“Chittim” is usually understood to refer to the city of “Kition” in Cyprus which was an important Phoenician colony and which the Assyrians were also destined to conquer. Early sources however apply the term “Chittim” to Italy or the Isles of Italy such as Sardinia which the Phoenicians had occupied. Sargon (722-705) said he conquered Anaku and Kaptara in the Atlantic Ocean. “Anaku” is said to mean the Land of Tin and could refer to Britain, which was the major source of tin. “Kaptara” (i.e. Caphtor or “Cyprus” in Assyrian terms) in the Atlantic Ocean apparently means Scandinavia where Bronze Age remains show direct contact with Mediterranean Cyprus, Egypt, and the Middle East. Egyptian descriptions of a Kaptara (i.e. “Cyprus”) in the Atlantic Ocean conform with to what is known about the civilization of Scandinavia at that time. Scandinavian legend said that their ancestral gods had come from the holy island of Asgard. According to Jurgen Spanuth “Asgard” has the same meaning as “The Isle of Caphtor”¹; “Caphtor” being the top of a pillar. Sennacherib (705-681) took Tyre and proceeded with the organized exile and re-settlement of its inhabitants.

Hittite statuettes and Hittite type chariots in the Baltic area close to Scandinavia, and in Scandinavia itself have been found dating from the era following the Israelite exile. These appurtenances would be characteristic of Assyrian auxiliaries. Assyrian-type swords dating from this time have been found in both Scandinavia and Spain. Legends speak of Assyrians in Germany and of refugees

from Assyria reaching Britain and Frisia in Northern Holland. In Britain in the same period there appeared decorations on metalwork which were Assyrian in type. Numerous factors indicate an Assyrian presence in Europe or at least that of those who had been heavily under Assyrian influence.

Tiglathpileser (745-727 BCE), the Assyrian monarch, had subdued most of Phoenicia. His successor Shalmaneser (727-722) began the siege of Tyre which finally fell to Sennacherib (705-681) in 701 and its inhabitants were deported. Indications are that before the final fall of Tyre much of the citizenry had fled overseas eventually reaching Spain where "Tarshish" was situated. Assyrian authority overtook the Phoenicians in their place of refuge, and caused more of their brethren to join them. The Assyrians utilized Phoenician colonization to their own advantage whilst supervising the addition of Israelite exiles in or besides Phoenician areas. The Assyrians must have received the willing co-operation of the Phoenicians in transporting the Israelites since Biblical passages (e.g. Ezekiel ch.28) prophesy against Tyre and Sidon for assisting in the exile. The Babylonians may also have been involved. Babylon had been conquered by the Assyrians who seem to have sought legitimacy for their Empire by projecting themselves as recognized lawful rulers of both Assyria and Babylon and relating to Babylon as a partner. Josephus (Ant.10; 227) quotes Megasthenes (ca.300 BCE) as saying that the Babylonian king, Nebuchadnessar (who inherited much of the former Assyrian Empire), ruled over North Africa and Spain. Linguistic evidence indicates an Assyrian and a Babylonian presence in Spain.

Esarhaddon (681-669) boasted of controlling Yادنانا (i.e. "Isle of the Dananu", meaning Cyprus), Yaman (Yavan meaning Greece), and Tarsis (meaning Tarsis of the Atlantic) in Spain. Assyrian references mention Tarsis as the westernmost extremity of Phoenician

colonization. Avienus and various sources record that the Phoenicians had colonies in Britain. This fact together with other indications suggest that the concept of “Tarshish” as well as intending someplace on the southwest or west coast of Spain also encompassed the British Isles. One understanding of the name “Tarshish” itself is “sea” or “ocean” and therefore it encompasses places or isles in the ocean. The inscription just quoted of Esarhaddon mentioning Yadnana, Yaman, and Tarsis, has been found duplicated in a prism but instead of “Tarsis” the name “Nusi-si” is given. The exact meaning of this name is unclear though it would seem to be cognate with “nes” meaning “island” in Aramaic as well as in Greek. The inscription of Esarhaddon can be understood as saying:

“The kings that are in the midst of the sea, from the Isle of the Dananu [Yadnana = Cyprus], from Greece [Yaman = Yavan], and from the Islands [“Nusisi”] [or from: “Tarsis”] bowed to my feet ...over the four corners of the earth my power was spread.”

Spain before ca. 700 BCE had a relatively low population density with small undefended poorly developed scattered villages possessing a low technological capacity. Development came with the Phoenicians. Iron was completely unknown in the Iberian Peninsula until introduced by the Phoenicians in 750-700 BCE. Metal farming implements did not appear until iron became widely available after 600 BCE.

The province of Baetica in southern Spain experienced a large scale settlement of people bearing a Phoenician type culture in the period immediately following upon the Assyrian conquest of Phoenicia and claimed domination of Tarshish in Spain.

Archaeology has confirmed the existence in Spain of a material culture of “Syro-Palestinian” origin (i.e. from the area of ancient Israel and its neighbors) originating in the decades 750-720 and continuing for two hundred years. In

other words the new settlers brought a culture from the former Israelite area developed by them shortly before the exile of the northern Tribes of Israel which culminated around 720 BCE. The area of settlement was along the southern Spanish coast from Abdera (in the southeast) to Gades which faced the Atlantic Ocean on the west.

The new settlements in Spain were based on the exploitation of mineral resources from the nearby Andalusian mountains regarding which Strabo (3;2;7 8) stated:

“Neither gold, nor silver, nor yet copper, nor iron, has been found anywhere in the world, in a natural state, either in such quantity or of such a good quality”.

The settlement of Toscanos (on the southeast coast of Spain) was the only really fortified settlement in the area. The construction was built of dressed stone (ashlar) in a particular style whose closest parallels are to be found in the Israelite buildings at Samaria and at Ramat Rachel (near Jerusalem) of Judea. The place was abandoned by about 550 BCE which date was that of Carthaginian and North African incursions.

The “Phoenician” (or Israelite) settlements in Spain served as transit points to the east for tin arriving from Portugal, Galicia (Galatia in northwest Spain) and Britain.

According to Strabo (1;3;2 & 3;5;5) and Pliny most of Spain had formerly been settled by the Phoenicians. The Assyrians broke the Phoenician monopoly on tin through conquering the Phoenicians and gaining control over their sources. The Assyrian Empire was then flooded with tin at reduced prices. Western Europe especially Britain and Spain possessed minerals (tin, silver, gold) for which there was an inexhaustible demand in the east. In the eastern Mediterranean Greek merchant colonies were established and encouraged to replace the Phoenicians. The Phoenician and Israelite mercantile operations were transferred westward². Most of the “Syro-Palestinian” finds in Spain

belong to types prevailing on the Phoenician coast, in Syria, and the North Israel area. There were also forms of decorated pottery specifically associated with “Iron Age northern Syria, ancient Hattina, and Que” meaning the once Israelite Northern Syrian areas of Yadi, of the Dananu, and other parts of northern Syria-Israel.

The settlements excavated in Spain revealed the remains of murex shells used in the Phoenician dye industry. Barbara Tuchman wrote that shell-dumps of the particular kind of shell-fish used for “Phoenician Purple” dye have been found along the coasts of Cornwall and Devon³.

THE POSITION OF TARSHISH

Assyrian inscriptions announced their control of Tarsis (Tarshish) in the far west of their domains. Tarsis was on the southwest coast) of Spain, near Gades (Cadiz) to the northwest of Gibraltar. In Classical (Greek and Roman) records Tarsis (Tarshish) is referred to as “Tartessos”. Tartessos once controlled most of Spain and Gaul. Tartessos served as an emporium for goods from Gaul and Britain.

In the Book of Psalms, it says “*The kings of Tarshish and of the isles shall bring presents*” (Psalm 72:10): The Aramaic Targum translates this expression to say, “*The Kings of Tarsis and of the Isles in the Oceanic Sea shall bring offerings*” and by ***Oceanic Sea*** (i.e. “Yam Okyanus”) the Atlantic Ocean is intended (“Ha-aruch HaShalem”, entry: “Okyanus”). “Tarshish” is referred to in connection with the Messianic era and with the return of the exiled tribes of Israel: <<WHO ARE THESE THAT FLY AS A CLOUD AND AS A DOVE TO THEIR WINDOWS? <<SURELY THE ISLES SHALL WAIT FOR ME, AND THE SHIPS OF TARSHISH FIRST, TO BRING THY SONS FROM AFAR, THEIR SILVER AND GOLD WITH THEM, UNTO THE NAME OF THE LORD THY GOD TO THE HOLY ONE OF ISRAEL BECAUSE HE HATH GLORIFIED THEE>> (Isaiah

60:8-9).

The above verse speaks of the exiled of Israel returning to the land of Israel by air, i.e. in aeroplanes: “FLY AS A CLOUD AND AS A DOVE TO THEIR WINDOWS”, and by ship. The “**Ships of Tarshish**” means those plying the Atlantic Ocean (“Yam Okeanus”) and in a future sense it refers to the ships of Britain and North America who will bring the Lost Ten Tribes back. In its historical perspective the location of Tarshish must have been someplace on the Atlantic coast.

Prior to the Assyrian exile, the Israelite Hebrews had had seafaring experience, had co-operated with the Phoenicians, and had become familiar with “Tarshish”. King Solomon had been partner to Hiram king of Phoenician Tyre in an enterprise that circumnavigated Africa and re-entered the Mediterranean after visiting Tarshish somewhere on the European Atlantic shores. This enterprise took three years (1- Kings 9:26-27).

Herodotus (4.42,43) reported that Pharoah Neco who reigned just after Solomon also sent Phoenician sailors to circumnavigate Africa and return via the Pillars of Hercules i.e. the Straits of Gibraltar. He likewise mentions the fact that this trip took three years to complete since he explains the sailors would make a camp on dry land. They would then sow and wait to reap a harvest before continuing. The prophet Ezekiel listed Tarshish amongst the numerous places that were wont to trade with Tyre of Phoenicia: <<TARSHISH WAS THY MERCHANT BY REASON OF THE MULTITUDE OF ALL KINDS OF RICHES; WITH SILVER, IRON, TIN, AND LEAD, THEY TRADED IN THY FAIRS>> (Ezekiel 27;12).

At the period mentioned it was the Bronze Age and bronze was the chief metal in use. Even in the Iron Age, that came later, bronze was still the most important metal in most regions. Tin and copper are essential in the production of Bronze and part of the tin used at the time originated in

Britain. Pliny said that all of their tin came from Britain. The Egyptian (Coptic) word for tin is “pithran” said to be derived from a mispronunciation of Britain.

“Tarshish” may have originally been a Greek settlement whose facilities Israelites and Phoenicians utilized. Around 700 BCE Tartessos (i.e. Tarshish) was ruled by Phoenicians. Tartessus became identified with Gades which was also a city of Phoenician origin. Gades was aided by Carthage. Tartessos established its suzerainty over Phoenician Tyrian colonies in the south and southeast of Spain. At one stage Tartessos ruled over all of Spain and most of Gaul. Samuel Bochart (1681), affirmed that the province of Dertossa in north-east Spanish was actually named after Tarshish, the name being another form for “Tartessa”, i.e. (“Little-”?) “Tartessus”⁴.

The Israelite Connection with Tarshish

Tartessus was conquered by Assyria. The Assyrians had conquered Tyre and Sidon and the rest of Phoenicia as well as the northern Kingdom of “Israel”. They exiled many of the Phoenicians and all of the Israelites. The Israelites were deported to several areas mostly in the north. In addition, a portion of the Israelite deportees were transported together with, or alongside of, Phoenicians to southern Spain. They were forced to further develop their metallurgical operations and trading connections in the area in order to supply the Assyrians with raw materials, especially metals, from Spain and Britain. Biblical references show that the Phoenicians and Philistines acted on behalf of the Assyrians and were instrumental in transferring Israelite exiles overseas. Initially the Phoenicians were concentrated in the south and south east of Spain. In this area, place names and other factors reveal an initial Israelite presence alongside that of the Phoenicians.

Festus Avienus (ca. 400 CE) in a poem (Ora Maritima) based on Carthaginian accounts from around 300

BCE gives information concerning the maritime activities of ancient Tarshish and related matters: In this poem he identifies Gadira (Gades) with Tarshish. He mentions Oestrymnon in Brittany (in Gaul) and the Isles of Oestrymnides (i.e. Britain) that were rich in metals and produced tin and lead. Britain was an Isle of merchants and in the past Tartessos had traded with them. The Hibernians dwelt in the “Holy Island” (Ireland) and the Carthaginians had established colonies on Europe's Atlantic Coast.

The word “Hebrew” (originally used almost exclusively for Israelites) comes from the root “Aber” or “Iber”. The appellation “IBERI” was at first that of the Israelite settlers. The name was later given to natives of North Africa who entered Spain as a result of Carthaginian policy. The term “Iberi” was consequently incorrectly applied to the North African newcomers. The Greeks were apparently responsible for applying the term “Iberian” to the wrong people. They transposed an already existing ethnic definition of another people known to them by that name in the Spanish area. The original “Iberi” (or Hiberi) had from Spain passed into Gaul and the British Isles and the root “Eber” (or “Iber” or “Heber”) is frequently found in the “Celtic” nomenclature of those areas. The overwhelming majority of places bearing the name Iber and its cognates are Celtic and the claim that everywhere the name is found was due to Celtic presence. The inhabitants of Britain and Ireland called themselves “Iberi” meaning Hebrews. “Iberi” is also rendered as “Hiberi”, “Ibernian”, or “Hibernian”.

Justin (44;3) said that,

“The Gallaecians..... took possession of those parts where New Carthage now stands and passing from thence to Gallaecia..”

New Carthage was on the southeast coast of Spain. -Gallaecia was on the northwest. Justin is recording a tradition of migration from the southeast of Spain to Gallaecia in the northwest. “Gallaecia” was named after the

Galatae who settled in Gaul and the British Isles and according to Irish and Scottish mythology arrived via Spain. They called themselves “Hiberi” or “Iberi” and are so named on Ptolemy's Map of Britain. “Galatia” is also the name given to the Celtic area of Northern Gaul often associated with the Belgae. The appellation “Galatia” (whence is derived “Gallacea”) was also rendered as Galadi. “Galadi” is the same as Galaad or Gilead which was the major area of Ancient Israel east of the Jordan and also the name of the major clan amongst the Tribe of Manasseh. The region of Baetica had once been populated by the Mastieni or Massieni and these names are forms of the Israelite “Manasseh”!

Ammianus Marcellinus (15;19) said that the original inhabitants of Tartessos had been called DORIANS. The Dorians in Classical literature were a branch of the Greeks but in this case the intention is to people coming via the port of Dor on the coast of Israel. Dor was the major port on the coast of Central Israel and in Assyrian times it was the name given to a province comprising the whole coastal area. Bochart using Greek and Latin sources demonstrated that the Dorians who migrated to Gades and Tartessus were descendants of a legendary “*Dorus and Phoenicius*” i.e. of Dorians and Phoenicians. Bochart traced them to Dor in Israel and says that originally they were identified as Galicians, i.e. Galatians. The upshot of these records is that the original Dorians of Tartessus, the first settlers of Baetica in southern Spain, and the Galatians were all essentially one and the same people and that amongst them were members of the Tribe of Manasseh. “*Dor and her towns*” had been part of the region inherited by the Tribe of Manasseh whose original Canaanite inhabitants at first could not be driven out but were put to tribute (Joshua 17:11-12, Judges 1:27-28). Later the area was considered Israelite. “All the region of Dor” became one of the 12 administrative districts into which the Land of Israel was divided by King Solomon and

it was governed by Abinadab who “had Taphah the daughter of Solomon to wife” (1-Kings 4:11). When the Assyrians conquered Israel they named the whole coastal region of Manasseh and Ephraim after Dor. Ptolemy records the “Menesthei Portus”, i.e. the Port of the Tribe of Manasseh in the region of the Turdulorum just to the east of Gades off the southwest coast of Spain! The port of Gibraltar is within the area most consistently connected with Tartessos and therefore was Israelite before Spain existed. Gibraltar since 1704 CE has belonged to Britain. This is not a coincidence!

Metal produced in Baetica (in southeast Spain) was called “Samaritan metal” (Pliny N.H.) after Samaria in Israel. There was also a port named “Samarium” in Galatia of northwest Spain. The Samar (Somme) River in north Gaul and neighboring city of Samarobriua (Amiens) and the Sambre River just to their north in Belgium were also named after Samaria in Israel.

After 700 BCE southern Spain had received an influx of settlers of Phoenician culture amongst whom were the Israelite captive-settlers. This settlement became identified with Tartessos. Together with Etruscans from Italy and Phocians from Greece, Tartessus fought in the battle of Alalia (in Corsica) in ca.535 against the Carthaginians. After this encounter Tartessos is no longer heard of.

The Western Celts from Tarshish

The Lost Ten Tribes of northern Israel who were exiled by the Assyrians had been taken mostly to the north. Only a portion was transported overseas apparently as part of Assyrian directed Phoenician re-location. Those who went to the north were re-settled in northern Mesopotamia, in the Caucasus, in what later became known as Persia, and in adjacent regions. Legends, names, inscriptions, and aspects of general history together with archaeological findings enable us to identify the Israelites in their places of

exile and to deduce that they had joined with /or became identifiable as the “Celtic”-Cimmerians, Scythians, and Goths. From those northern regions of Israelite exile there is ample evidence of various groups migrating westward and settling in Spain before later moving out. Archaeological evidence from Spain indicates that the Hebrew-Phoenicians settlers of “Tartessos” in the south had received elements of Celtic culture before moving northward.

There is in addition proof that some of the exiled Israelites at some stage reached North Africa and also from there were movements into Spain. The Celtic legends as well as claiming a Middle Eastern provenance also frequently claim to have passed through North Africa and to have had Scythian origins. These movements may have been part of the continued Assyrian policy of re-settlement. After having been exiled to one area and causing further disturbances there may have been an additional exile of Israelite elements to the west. Irish and Scottish Celtic legends state that their ancestors, the Hiberi, came from the Middle East (generally from Syria, Lebanon, or Egypt) via Gallaecia in Spain. The Scottish Declaration of Independence (1320 CE) sent to Pope John XXII “by the Scottish Estates in Parliament assembled in the Abbey of Aberbrothock under the Presidency of King Robert the Bruce,” declared that: “We know, Most Holy Father and Lord, and from the chronicles and books of the ancients gather, that among other illustrious nations, ours, to wit the nation of the Scots, has been distinguished by many honors; which passing from the greater Scythia through the Mediterranean Sea and Pillars of Hercules, and sojourning in Spain among the most savage tribes through a long course of time, could nowhere be subjugated by any people however barbarous; and coming thence one thousand two hundred years after the outgoing of the people of Israel, they, by many victories and infinite toil, acquired for themselves the possessions in the west which they now hold.” The Celtic-Galatians were derived from the ancient Cimmerians and important sections of them were essentially of Israelite descent. They came overland from the

Middle East via the Danube valley and absorbed Indo-European influences along the way. They invaded Spain and merged with the Hebrew elements already there. Other sources also mention Celts in southern Spain at an early date and since they were to disappear from that area and be driven northwards we may assume that the people they merged with moved with them. This assumption is confirmed by Mythology and the names of peoples and places. In the period 700-500 BCE (or somewhat later) Ireland was settled by a people who employed concentrated hill forts which usage is often associated with Celtic culture. They produced many varied bronze and gold products and had connections as far afield as Scandinavia and the East Mediterranean meaning the Greek Isles and the Syrian coast. After 600 BCE they were influenced directly by European Halstatt ("Celtic") Civilization and from 200 BCE to 300 CE a presumably new group introduced into Ireland ring forts similar to those known in northern Portugal and Spanish Galicia. These findings parallel similar ones in Britain and are consistent with related evidence. The indications are those of migration of one group directly from the Middle East to the west some of whom reached the British Isles almost at once while another sojourned previously in Spain before likewise continuing westward maybe in two major stages one around 500 BCE and another about 200 years afterwards.

IRISH AND SCOTTISH TRADITIONS STATED THAT THEIR ANCESTORS (OR AT LEAST A GOOD PART OF THEM) CAME FROM SOMEWHERE IN THE MIDDLE EAST VIA SPAIN TO THE BRITISH ISLES!

"La Tour d'Auvergne" (1801) quoted Dionysus who spoke of "Bretons" having in ancient times been found close to the Pillars of Hercules (Straits of Gibraltar), i.e. close to Gades and close to the probable site of Tartessos. He reports that the Gauls had once occupied a province of Lusitania (Portugal) which was called "Britonia". Ephoros

of Thyme (350 BCE) said that the Celts had ruled up to Gades. The original Hebraic “Celts” proper due to the increasing pressure left Spain moving to Gaul, Britain, and Ireland. South Britain (especially the southwestern areas of Devon and Cornwall) received “La Tene” immigrants whose type of fortification, pottery, and ornamentation are the same as those known from Spain and Portugal of that time as well as recalling those of Brittany in Gaul. The departing Celts left behind them a population of so called “Celtiberians” who were either mixed Celts and (non-Israelite North African and Spanish misnamed-) “Iberians” or Celticized natives. In Portugal, for instance, were the Lusitani whom Pliny said were Celtic and spoke Celtic but the scholar Henri Hubert considered to be native tribes in which some Celtic families had been assimilated and had come to dominate⁵. The remaining so-called “Celts” (if they were such) in Spain identified by Avienus in the 300s CE comprised a few poor herdsmen. After 573 BCE the east-west connection between the Phoenician settlements of Spain and the Middle East was to disappear. Brigitte Treuman-Watkins reported that the Syrian-Phoenician (Israelite) settlement began some time after 750 BCE, reached a high point in the 600s and by 500 BCE seems to have disappeared and to have been abandoned⁶. These dates coincide with those of the Israelite exile (ca.740-720 BCE) from the land of Israel and with the appearance of the Galatae north of the Pyrenees (in Gaul and Britain) in the 500s BCE. The Galatae had been driven out of Spain by invading Carthaginians and North African natives. Whichever people had been responsible for the Assyrian-induced Israelite-Phoenician cultural presence in Spain disappeared from Spain at the same time and shared the fate of the Galatae. The Galatae were Israelite descendants of Gilead (of Manasseh) from northwest Spain who had culturally been influenced by conquerors of Cimmerian origin. The Cimmerians were also (at least in part) of

Israelite origin. Irish and Scottish Celtic tradition held that their ancestors came from the Middle East, from the area of ancient Israel, and that they had sojourned in Spain and moved to the Galatian region of Spain prior to moving out. Roberts, in “The Brut or The Chronicles of the Kings of Briton”: (Date unknown but claimed to be “one of the oldest histories in the English language”⁷ :)

“He Bartholome the chief of the 30 ships had his name from a river of Spain called Eirinnal, on the banks of which they had lived. This chief related to the king the whole of their adventures, from the time they had arrived from Israel (Palestine) their original country, and the manner and circumstances in which their ancestors dwelt in a retired part of Spain, near Eirnia, from whence the Spaniards drove them to sea to seek another abode”.

“They were called ‘Barclenses’, had been driven from Spain, and were roving on the seas to find a place of settlement...

“Gwrgan(r)t....directed them ...to go to Ireland, which at that time lay waste and uninhabited.

It is stated expressly above that they came originally from “Israel (Palestine) their original country”. Irish and Scottish traditions recorded waves of invaders two of the most important of whom were the People of Dana and the Goidels (Gael) or Milesians. The People of Dana who migrated to Ireland and Britain are in another account traced to Lebanon. Nearly every legend concerning the Gael (“Milesians”) says that their ancestors had been in Egypt at the time of the Exodus and had been linked in the eyes of the Egyptians with the Children of Israel. After leaving Egypt (the legends say) the Hiberi (also known as “Gael”, “Goidhels”, and “Milesians”) sojourned in Spain and after being driven into the northwest of that country had

sailed for Ireland. From Ireland they moved to Scotland. The legendary accounts therefore conform to the conclusions drawn above.

According to “The Book of The Conquests of Ireland” (ca.1171 CE):

“There arose strifes and discords, quarrels and disputes between the various races of Spain and the tribe of Gaedheal, so that many battles and skirmishes were fought between them”.

George Keating (1570-1646):

“Some historians say that it was from Biscay, that the sons of Miledh set sail for Ireland,.... because Miledh was king of Biscay after he had been driven by the overwhelming force of foreign invaders from the heart of Spain into that country, which was secure from foreign attack by its numerous forests and hills, and natural strongholds. ... Miledh having died a short time before. Her husband being thus dead, Scota came to Ireland with her children, as Spain was then a bone of contention between the natives and the many foreign tribes, who had come from the north of Europe to conquer that country” (pp.194, 195).

Chapter Three

STAGES OF THE EXILE

The Exile of the northern tribes to different parts of the Assyrian Empire was in stages. Before the exile of “Samaria” (2-Kings 17;6) meaning Manasseh, Ephraim, and Zebulun, the Tribes to the north (Dan, Asher, Issachar, and Naphtali) had been taken away by the Assyrian monarch who “*carried them captive to Assyria*” (2-Kings 15; 29). Likewise, the tribes east of the Jordan (Reuben, Gad, and half Menasseh) had been carried “*unto Halah, and Habor, and Hara, and to the river Gozan*” (1-Chronicles 5;26).

The place of exile nominated as “**Assyria**” refers to the province by that name which encompassed most of Mesopotamia and extended into the Zagros Mountains in the east, while in the west it reached unto the shores of the Black Sea. **Halah, Habor, the River Gozan**, and many of **the cities of the Medes** were within the confines of “**Assyria**” or close to its fringes. “**Hara**” was much further to the east in the region straddling the borders of present day Iran and Afghanistan.

The exile of all Israel from the northern Galilee is recorded in an inscription of Tiglathpileser who boasts of exiling all of “Bit Khumria” (the Assyrian name for Northern Israel) except for a small remnant which he left around the city of Samaria which city was then the capital and had been built by King Omri. “Bit Khumria” was the name which the Assyrians gave to northern Israel presumably in remembrance of King Omri (“Khumri” in Assyrian) whose son Achab had once fought and defeated the Assyrian forces. Previously the area of Israel and Syria had been referred to in Akkadian inscriptions as “The Land of Amurru”.

Tiglathpileser (745-727 BCE) was followed by Shalmaneser (727-722) and he by Sargon (722-705) and then came Sennacherib (705-681). All of these kings participated in the exile and resettlement of Israelites. After the eastern Tribes and the northern ones had all been exiled, there remained only a rump state centered around the city of Samaria in the south and these too were to be exiled.

“And the king of Assyria did carry away Israel, unto Assyria, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

“Because they obeyed not the voice of The LORD their God, but transgressed his covenant, and all that Moses the servant of The LORD commanded, and would not hear them, nor do them” (2-Kings 18;11- 12).

Completeness of the Exile

An Assyrian inscription recalls the taking of Samaria and the exile of its inhabitants. This inscription says that the king of Assyria took to himself more than 27,000 people and the rest he removed to Assyria. The inscription may be understood to mean NOT (as is commonly claimed) that Sargon took only 27,000 plus people from Samaria into captivity BUT rather that Sargon took ca. 27,000 people for his own (military) purposes and the remainder of the people he settled in Assyria.

The people of Samaria were besieged and exiled after all the rest of their brethren had already been taken away en masse. Part of the exiles of Samaria were taken overseas, as we have noted, and in this they were following in the path of their brother Israelites who had been transported before them. The rest of the exiles of Samaria were taken to the north.

After the exile of Samaria, the Bible says that, *“there was none left but the tribe of Judah only”* (2-Kings 17:18). The Talmud and Midrashim also speak of the Lost Ten Tribes having all been exiled. One Midrash suggests

that one in eight remained. There exist hints that a small percentage of the northern tribes stayed behind and became assimilated amongst the Jews of Judah. Archaeologists have discovered a neighborhood in Jerusalem which apparently was settled by refugees from Northern Israel. These newcomers show the strong influence of Egyptian and foreign culture and for a while appear to have practiced cremation which is forbidden by Jewish Law. Also Levites and other religious refugees had begun to drift southward long before the Assyrian invasion. Nevertheless, SINCE NOTHING REALLY SIGNIFICANT REMAINED OF THEM THE OVERWHELMING MAJORITY MUST HAVE GONE INTO EXILE AS THE BIBLE SAYS THEY DID!!

Archaeological excavations also prove the completeness of deportation. For the period after the Assyrian conquest of Israel there is a gap in archaeological finds everywhere with accompanying traces of burning and destruction. For some time afterwards there is no real new settlement and when organized habitation does begin it is small and impoverished, at least at first and nowhere can it be ascribed to the previous Israelite dwellers.

In addition to the exile of the northern Israelites, Sennacherib boasted of having conquered cities in Judah and deported more than 200,000 people. This event is spoken of in Midrashim and other sources of Jewish tradition even though it is merely hinted at in the Bible:

“Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah and took them” (2-Kings 18:13).

The Prophet Isaiah had predicted that after all the Assyrian exiles of northern Israel and Judah were completed only one in ten of the original population would remain and these apparently would be those in Judah who would later endure an additional exile of their own:

“If there yet remain a tenth in it, it also shall be consumed” (Isaiah 6:13).

The Jews who remained in Judah were destined to be exiled to Babylon and from there to return under the leadership of Ezra and Nehemiah. Those Jews who had been taken into exile previously by Sennacherib remained unheard of. They joined their brothers from the Ten Tribes and became assimilated with them. Even so, in Biblical terms the Lost Ten tribes are referred to as “Israel”, or as “Samaria”, or “Joseph” or “Ephraim”. The Jews are recalled as “Judah”, “Jerusalem”, or “Zion”. Judah is distinct from the Lost Ten tribes who had gone away and were not to return until the End Times. In the census lists of Ezra and Nehemiah only people from the Tribes of Judah, Benjamin, and Levi are recalled. All the others had been exiled by the Assyrians and their identity hidden.

Chapter Four

FATE OF THE EXILES

The exiled Israelites were, along with exiles from other lands, taken to the north. They were brought to Assyria and to lands conquered by Assyria. They were replanted in previously unsettled areas or in regions devastated by warfare whose previous inhabitants had been either massacred or exiled elsewhere. In some cases they were also placed within Assyrian cities. On the whole they were resettled in groups drawn from single communities so that aspects of their previous tribal and family connexions remained. Many of the exiles were settled in border areas and meant to serve as buffers against the enemies of Assyria. The intention was to place these people in areas where they would be dependent on maintaining a niche in Assyria's defense for their own protection. They were supposed to man colonial outposts on a semi-military feudal type arrangement. Correspondence between Tiglathpileser and one of his officials near Tyre shows that the exiles were expected to serve in the Assyrian armies. Armored horsemen were first depicted by the Assyrians in the reign of Tiglathpileser-iii and they were shown as "Aramaeans" (i.e. Syrians or Israelites) using Assyrian equipment. The Israelites had been foremost horsemen and charioteers. King Solomon of Israel had kept *"Forty thousand stalls of horses for his chariots and twelve thousand horsemen"* (1-Kings 4:26).

Sargon besieged and took Samaria in Israel. In an inscription Sargon says, that he took 50 chariots and 27,000 plus people for his own (military) use and the rest he settled in Assyria. Later, a general in Sargon's forces was named "Hilkiyahu" which is a Hebrew name. In Nineveh (one of the Assyrian capitals) have been discovered lists of cavalry units from Israelite Samaria and other records of charioteers

bearing Israelite names. Some of the most important positions in the armies of Sargon were held by Israelite exiles¹.

Sennacherib recorded having exiled more than 200,000 people from Judah. The Bible mentions him having captured all of the unfenced cities in Judah (2-Kings 18:13) and Midrashim also speak of Sennacherib deporting vast numbers from Judah and Simeon. These exiles joined the deported Tribes of northern Israel and shared their destiny. Sennacherib had attacked Judah and exiled many of its people. He then intermittently besieged Jerusalem over a number of years but his army was stricken by an angel and 185,000 Assyrians died. Sennacherib returned to Nineveh where he was assassinated by two of his sons who fled to Ararat (Urartu) (2-Kings 19:37). The King James has "Armenia" instead of Ararat as the place the sons fled to and geographically Ararat was in the region of Armenia.

[Isaiah 9:2] THE PEOPLE WHO WALKED IN DARKNESS HAVE SEEN A GREAT LIGHT: THOSE WHO DWELT IN A LAND OF DEEP DARKNESS, ON THEM HAS LIGHT SHINED.

<<THE PEOPLE WHO WALKED IN DARKNESS>>: The Rabbinically-based commentary "MeAm Loaz" says that after the Assyrian King Sennacherib besieged Jerusalem and had his army destroyed by a miracle the Lost Ten Tribes who were already in exile were released from bondage.

One of the cities of Judah that had been captured by Sennacherib was Lachish on the border between Judah and Phillistia. Assyrian bas-relief illustrations show the siege of Lachish and its people being taken into exile. They also illustrate the peculiar uniforms of the Judaeans soldiers defending Lachish. Former Judaeans soldiers from Lachish, *"were enlisted into the bodyguard of Sennacherib, where they were allowed to wear their own uniform"*, i.e. they wore the same (or almost the same) uniform as when they fought for Judah and are therefore still recognizable. They

comprised “*presumably the earliest example in history of a Jewish regiment*”². After Sennacherib's death a revolt took place and the palace was burnt. The depicted face of King Sennacherib in the relief was virtually destroyed. Since the face of Sennacherib alone was mutilated in this way, the researcher R.D. Barnett suggests that the mutineers were Judaeans, one-time Jewish soldiers from Lachish and afterwards probably members of the former king's bodyguard.

The destiny and fate of the soldiers from Lachish is symptomatic on a small scale of what was to happen to the Northern Israelites on a larger one: Just as Judaeans from Lachish in their place of exile were made the bodyguard of the monarch and later revolted and burnt the palace, so too the Northern Israelites were to occupy an important position in the Assyrian forces which must have facilitated the eventual takeover (by Israelite Scythians) of the whole Assyrian Empire.

After Sennacherib (705-681 BCE) came Essarhaddon (681-669) and after him Assurbanipal (669-663). Amongst those forming the bodyguard of Assurbanipal, is depicted a spearman uniformed like an Israelite or Syrian. During the reign of Assurbanipal the Israelite Scythians were destined to eventually take control of the Assyrian Empire. An Israelite presence in the Assyrian armed forces most likely would have been connected to this event and also the assumption of virtual independence by the exiled Israelites that led up to it.

Chapter Five

THE CIMMERIANS

The Lost Ten Tribes of Israel were conquered and exiled mainly by the Assyrian monarchs, Pul and Tiglathpileser. The later Assyrian rulers Shalmaneser, Sargon, and Sennacherib were responsible for exiling the remainder. Tiglathpileser (745-727) had been responsible for transforming the Assyrian Empire from a powerful but decaying entity to the major world power. Prior to his reign Assyria had been seriously threatened by the kingdom of Urartu to the north of Assyria. Urartu (Ararat) occupied the approximate area later known as Armenia. Urartu had been constituted as an Assyrian vassal state populated with deportees from previous Assyrian conquests. The culture of Urartu was an archaic form of the Assyrian. Its ruling elite appear to have been an Assyrianized group of Horite (Hurrian) or Hittite vassals. The earliest documents of Urartu are written in Akkadian which was considered the ancestral tongue of the Assyrian nobility and an official tongue of the Assyrian Empire. Salvini (1978) believed the Urtian ruling class to have been bi-lingual and to have spoken Assyrian.

Urartu was centered around Lake Van (in Armenia), and had exercised suzerainty over Mannae, over the region of Gozan at the headwaters of the Khabur river, and also over parts of Cilicia with its port of Anatolian Tarsis. These were all areas of Israelite settlement or future re-settlement. Tiglathpileser defeated the forces of Urartu and conquered most of its territory. He besieged the capital Van but apparently never completely subdued it. Areas conquered from Urartu were re-settled by the Assyrians with deportees from other areas including those from the kingdom of Israel. Exiles from Israel were also re-settled elsewhere including neighboring regions.

With the death of Tiglathpileser, Urartu made a partial recovery, and attempted to regain control over lands it had once ruled. Some of these regions had meanwhile been resettled by Israelites who thus due to Urartu regaining part of its former domain passed out of Assyrian control. Other Israelites had been taken to the centre of Assyria as well as to the fringes of the Empire. Israelite and Syrian warrior corps were absorbed into the Assyrian armies and quickly began to gain power and influence. The Israelites held very important positions in the Assyrian Army especially in the specialized equestrian corps and as bowmen. In the equestrian corps the Israelites are believed to have been the leading element in the chariotry units whereas at a lower rank Urartian instructors were employed (alongside Israelites) in the cavalry. The Assyrians took their cavalry horses to Mannae for training. Mannae was between Assyria and Urartu and linked to both of them. It was one of the major places to which Israelites had been exiled. Mannae was also one of the first regions from which the Cimmerians were first reported, "*The Cimmerians went forth from the midst of Mannae,*" says an Assyrian inscription. Mannae was also destined to become a Scythian centre. The Scythians were one and the same people as the Cimmerians or at any rate Scythians and Cimmerians were: "...two groups of people who seem inclined to operate in the same geographical zones, and whose names seem to be interchangeable already in the Assyrian sources"¹. There were three main groups of people in the Cimmerian and Scythian forces: Cimmerians, Scyths, and Guti or Goths. Both the Cimmerians and the Scyths of history contained representatives of all three groups though in varying proportions. Later, in the east of Scythia (modern Russia, Central Asia, Siberia, and even northern China) areas associated with the Cimmerians, Scythians, and Goths were those in which there were religious practices of Israelite and pagan Canaanite origin, Aramaic was commonly spoken

Tribal names were those of Israelite Tribal clans already recorded in the Bible, and contemporary reports as well as legends spoke of The Lost Ten Tribes of Israel.

GOMER AND ISRAEL

The exiled Israelites had joined with a group of peoples identified as Gomer in the Bible. The name “Gomer” is applied to a parent figure of the exiled Ten Tribes in the first chapter of Hosea: Hosea the Prophet acts out a kind of allegorical partnership in which he symbolizes the original northern Israelites who link up with “Gomer” and bring forth three groups. Hosea is commanded to marry a loose woman named “GOMER” the daughter of Diblaim. Gomer was also the name of the Cimmerians and company. The coupling therefore may be said to represent Israel joining GOMER (who was already an uncertain combination of peoples) and bringing forth from between them three additional entities (*“children of whoredoms”*) whose identity was uncertain.

The parable is referring only to the northern ten tribed kingdom of “ISRAEL” who became “THE LOST TEN TRIBES”. “Judah” in the south is explicitly excluded from the Gomer parable (Hosea 1:7).

In the Book of Hosea, a union is made with Gomer: three children (2 boys and a girl) of uncertain identity are born. These children represent the northern ten tribes and not the Tribe of Judah. It is prophesied that they will be utterly taken away, i.e. exiled all together. They will be disowned, considered not the people of God and dwelling without God. At the same time they shall become enormously numerous *“as the sands of the sea”* (Hosea 1:10): Ultimately, they shall be reconciled and called *“sons of the living God”* (Hosea 1:10). They shall eventually be re-united with Judah (Hosea 1:11).

These verses are consistent with the idea that the Ten Tribes were exiled, united with an entity called Gomer and became identified with it. They lost all knowledge of

their own identity, all spiritual contact between themselves and Judah and they also lost contact with their God. They became legally considered, in Jewish Law according to the Talmud, to be "*Gentiles, to all intents and purposes*" (Talmud, Yebamot 17). [Even before their exile they may well have been virtually indistinguishable from pagans]. At the same time they were also to become a great, rich, and numerous nation and the world power. In the end, they are destined to be reconciled both to Judah and to God. From the union with Gomer emerged three "children". Similarly another ethnic entity named Gomer is earlier mentioned in the Bible as Gomer son of Japhet son of Noah. Gomer had three sons: "*And the sons of Gomer: Ashkenaz, and Riphath, and Togarma*" (Genesis 10:3). These sons of Gomer son of Japhet became founders of nations that were to settle in Europe and with whom the Lost Ten Tribes of Israel were to be associated. The children of Hosea and Gomer (representing the exiled northern Israelites) are divided into three sections: "*Sons of the Living God*" in Hosea 1:10 (formerly "Jezreel" in Hosea 1:4, meaning "Scattered"), "*My People*" ("Ami") in Hosea 2:1 and "*The Pitied One*" (In Hebrew: "Ruhama" in Hosea 2:1). The Ten Tribes before their exile had been called by the Assyrians, "Khumri". This term in Assyrian could also be rendered "GUMRI". A similar name, "Gimiri" in Babylonian can connote "tribes" and a related term "gamira" can mean mobile exiles. The Israelite "Khumri" ("Gumri", "Gimiri" and/or "Gamira") were in the same region as another group also known as Gimiri, Gamera, or Gomer. The two groups were both used by the Assyrians for the settlement of border areas and both initially supplied equestrian forces to the Assyrian army. The two groups were to combine and thus their separate historical identities for a time were indistinct! This conclusion is consistent with the evidence.

At all events most authorities agree that the Cimmerians of history were composed of several peoples of

differing origins. All signs indicate that **at least some** of these peoples were Israelite!

The Cimmerians had first been reported of by the Assyrians at the earliest in 714 though the more accepted date is ca.707 BCE. In 705 Sargon, the king of Assyria was killed in battle against them. The successor of Sargon, Sennacherib, defeated the Cimmerians in Elam and drove a portion of them into Phrygia, which they conquered in 695 BCE. Those Cimmerians who did not go into Phrygia remained along the boundaries of the Assyrian Empire and by the end of his reign Sennacherib had lost ground to the Cimmerians in Urartu and Mannae. Essarhaddon, who ruled after Sennacherib, at first was hard pressed by the Cimmerians and their allies. An inscription from the time of Essarhaddon says,

“Let the cavalry and Dakku invade the Gimira [i.e. the Cimmerians] who have spoken saying,

~The Mannai pertain to you, we have not interfered!~

Certainly this is a lie, they are the offspring of outcasts: they recognize neither the oath of a god nor any human agreement”.

This inscription records the Cimmerian involvement with Mannae and their being called “*offspring of outcasts*” both of which are interesting since the prophet Amos foresaw the Ten Tribes being cast out (or “out cast”) to Mannae!

<<HEAR, THIS WORD, YE KINE OF BASHAN, THAT ARE IN THE MOUNTAIN OF SAMARIA, WHICH OPPRESS THE POOR, WHICH CRUSH THE NEEDY, WHO SAY TO THEIR HUSBANDS, BRING, AND LET US DRINK...

<<EACH WOMAN WILL BE CARRIED STRAIGHT OUT THROUGH THE BREACHES AND CAST OUT

BEYOND THE MOUNTAINS OF MANNAE* >> (Amos 4:1-3). The Assyrians under Essarhaddon defeated the Cimmerians in Tabal (just north of Cilicia) in ca.679 BCE driving still more of them westward toward Phrygia and Lydia. At the same time some other Cimmerians formed a unit in the army of Esarhaddon. In 676 another group was reported of for the first time. They were known as the Scythians, and appeared as part of the main Cimmerian forces. Towards the end of his reign Essarhaddon lost control of Tabal and Cilicia and so came to terms with the Scythians and gave their king one of his daughters. The Scythians though originally part and parcel with the Cimmerians had separated from the main body and were acting independently. Cimmerians and Scythians essentially consisted of the same elements though in different proportions. Assurbanipal (668-635) followed Essarhaddon. He conquered Egypt and was father-in-law to Gyges king of Lydia in western Anatolia. Assurbanipal helped Gyges against the Cimmerians who were making incursions. In 658-651 the Egyptians rebelled against Assyria and Gyges sent Greek and Carian [Anatolian] mercenaries to assist the Egyptians against Assyria even though Assyria was his ally. Consequently when the Cimmerians attacked Lydia again Assurbanipal tarried in sending help. The Cimmerians overran the capital of Lydia, Sardes, in 652. Gyges was killed and replaced by his son who was reconciled to Assurbanipal. With Assyrian and Scythian help the Cimmerians were

* The rendering "cast out beyond the mountains of Mannae" is based on the Aramaic translation of Yehonathan. This translation was recommended by the Sages in the Talmud. The Hebrew original has "harmonah" which the KJ translates as "to the palaces" but which Yehonathan understands to mean "the mountains ("har") of Mannae" and this explanation is both grammatically more feasible and also possibly based on an historical tradition. There is also a Midrash (Eichah Rabah) which says that the exiles from Samaria were taken by way of "Harmoniah" (i.e. Mannae or Armenia.).

driven out of Lydia and to some extent out of Anatolia altogether into Europe. The Cimmerians had been led by Tugdamne.

CIMMERIANS AND SCYTHS

The Terms

The king of the Cimmerians was referred to in an Assyrian inscription as “King of the Amurru”³. The name “Amuru” was sometimes applied to Israelites and geographically the land of “Amurru” had encompassed the former Israelite areas of “Syria and Palestine”.

Cimmerians and Scythians were roughly speaking different combinations of the same groups of Umman Manda (Cimmerians proper or Gimiri), Sakai (Scyths), and Gutu (Goths). The Cimmerian king, Tugdamne, is sometimes referred to as Lygdamne or Dugdammei. In one inscription he is called “King of the Umman manda: King of the Sakai and Gutu”. UMMAN-MANDA, SAKAI, AND GUTI all composed the Cimmerian forces.

The term “**UMMAN-MANDA**” had previously been applied in Mesopotamia to nomadic entities in northern Syria bearing Semitic names⁴ and would therefore have been also applicable to the Israelites of that area.

The Assyrians of the 600s BCE used the expression “Umman-Manda” for the Cimmerians and Scythians. The Assyrians were later replaced by the neo-Babylonians who employed the designation as a synonym for the Medes who succeeded the Scythians. The earlier “Umman-Manda” recalled (by the Mesopotamians) on the Syrian plateau may have been Israelites from the Tribes of Reuben, Goth (Gad), and half-Manasseh. These Tribes had lived in that region and from time to time gained control over it and of the areas beyond it. The Israelite half tribe of Manasseh (together with Gad [i.e. the Gutu-Goths] and Reuben) had led a semi-nomadic existence in the areas now known as northern

Arabia and as Syria[♥]. After the Cimmerians appeared the name was given to them and to their relations, the Scythians. The term “Umman-Manda” has been understood to imply “barbarian” but actually has ethnic connotations. An Assyrian astrological annotation says expressly that the Umman Manda are Cimmerians. The name “Umman Manda” is said to mean “People of Manda”. This is an archaic expression which was re-applied to the Cimmerians when they appeared. A linkage with ancient Israel and Syria may explain why the Cimmerians were termed “Manda”. Many of the Israelites were to be exiled to areas culturally influenced by Iranian elements such as the Medes, Persians, and other groups. The name “Manasseh” could be pronounced in the Iranian regions as “Manda”[♦]. [The Scythian offshoots of the Cimmerians according to Pliny (77 CE) b: VI. XIX) were originally known as “Arami” or “Syrian”. The term “Syria” in Classical terms encompassed the former lands of Israel].

Cimmerians and Scyths were frequently confused with each other by foreigners and by historians. “SAKAI” is the name later given in Persian inscriptions to the Scyths. In Afghanistan the appellation, “SAK” (from Saka) was much later understood to be a form of the Hebrew “Isaac”⁵. Other names applied to the Scythians such as Zohak (by the Persians), and Ishkuzai (by the Assyrians) support the “Isaac” equation.

Van Loon identifies a people in north Armenia (near Lake Leninkan close to the border with Iberia in Georgia)

[♥]See the analysis of Ptolemy’s Map of “Habor and Co” in “The Tribes” by Yair Davidiy, pp.126-129 where east and northern Syria and northern Arabia are shown to have been peopled by Israelite entities, according to toponymous evidence.

[♦] In Iranian regions the “s” or “z” sound was frequently switched with a “d”. Thus “Zohak” is also referred to as “Dahak”, the “Sacaе” as “Dacae”, and “Manasseh” could have become pronounced as “Manadah” or “Manda”.

named “ISQI-GULU” as Scythians⁶. “ISQI-GULU” is the equivalent of “ISAACI-Golu”! i.e. **“The Exiles of Isaac”** since “Golu” in Hebrew connotes “exiled”. Variations of the name Isaac were applied to the Scythians who in many respects were identical with (or identified as) the Cimmerians. A city named after the Cimmerians and called Gymrias or Gamir was to be found in the ISQI-GULU area. This city in Armenian was later referred to as “Kumayri” and this name is considered a sign of Cimmerian presence as well as being an alternate Assyrian pronunciation of “Omri” which was the name they gave to northern Israel.

Abraham the first Hebrew had been promised, **“In Isaac will your seed be called”** (Genesis 21:13). The Northern Ten Tribed Kingdom of Israel was termed “Isaac” (or **“Ishak”**, Amos 7:9 in the Hebrew Bible). The Sakai (Scythians) of Isaac were also known as Saxe and as Saxon and the Anglo-Saxons are their descendants.

The GUTI, who are frequently mentioned alongside the Gimiri and Sakai, have a name which previously had been used for a group in the Zagros mountains in the very early history of Mesopotamia. This people (i.e. the original Gutu) disappeared and the name fell out of use for centuries. In the time of the Neo-Assyrian Empire (Tiglathpileser-iii and onwards) there was a revival of archaic terminology and the name “GUTI” again came into use. The term GUTI is an alternative form of the name GAD and the Israelite Tribe of Gad was to play an important role in partnership with the Sakai. Later this name and variations of it such as Gutu, Gauth, Geti, Gothi, Gudo, and Gad were applied to the Goths who eventually settled in Sweden. “Gauth”, which is one of the forms for the name Gad, was one of the terms applied to the Goths. “Gauth” was also used until fairly recently by the people of Damascus in Syria as a general designation for nomadic marauder from the area once controlled by Gad. The region of present-day Damascus adjoins the former Israelite territory of Gad and Damascus

itself is well within the borders of the Promised Land, i.e. Damascus is “occupied” territory! The Syrians are illegal squatters. Madyes the Scythian king is called a Cimmerian in one passage by Strabo (1.3.20) and a Scythian in another. Sulimerski and others state that archaeologically the Cimmerians cannot be distinguished from the Scyths. Ivantchik described archaeological claims to distinguish Cimmerians from Scythians as “useless”⁷. In a few inscriptions the Scythians are referred to as Iskuzai (Ishkuzai) or Askuzai (Ashkuzai) though usually they are called either Sakai or Uman Manda or Gimiri like the Cimmerians. M.N. van Loon wished to emphasize this point: “It should be made clear from the start that the terms ‘Cimmerian’ and ‘Scythian’ were interchangeable: in Akkadian the name Iskuzai (Asguzai) occurs only exceptionally. Gimirrai (Gamir) was the normal designation for ‘Cimmerians’ as well as ‘Scythians’ in Akkadian.”⁸

Akkadian was the language employed in Assyrian inscriptions. In Babylonian texts the Scythians (Sakai) are referred to as “Gimmirai” which usually means Cimmerians, Harmatta also said that with regard to language and ethnic origin the Gimmirai (Cimmirians) seem to have been indistinguishable from the Sakai-Scythians. Harmatta noticed that the rank and file of the “Gimirri” (i.e. Cimmerians or Scythians) had Aramaic names⁹. Both Cimmerians and Scyths were combinations in differing proportions of the same groups. The Cimmerians (i.e. West Scythians) were defeated by the Assyrians and disappeared. The East Scythians (Sakai) remained however for a time in the Middle East area, gained control of the Assyrian Empire, and eventually took the leading role in devastating the Assyrian cities. They too were destined to suffer defeat (at the hands of their Median and Babylonian allies who betrayed and ambushed them) and to be driven northwards, beyond the Caucasus Mountains into the steppe areas of southern Russia (“Scythia”) whence they ultimately

continued westward into Europe. Their history in the Middle East as determined by secular sources is parallel to descriptions of the Lost Ten Tribes of Israel in the Bible and Talmud. These parallels are part of the proofs serving to equate the Scyths (at least in part) with the Lost Ten Tribes of Israel.

The Cimmerians were driven westward. They invaded Phrygia, Lydia, and Ionia. These States were all in modern day Turkey. Ultimately the Cimmerians to the west of Assyria were to be defeated and to leave the area of Turkey, crossing the Bosphorus and advancing into Europe. They became the dominant factor of Celtic civilization, the Galatae of Gaul, the Cimbri of Scandinavia, and the Cymry of Britain. Homer and other Greeks reported Cimmerians in Britain at an early date.

A portion of the Cimmerians had not gone to the west of Assyria. Some of these joined the Assyrian forces, while others were with the Scythians to the east of Assyria. The Scythians also were to be driven out of the Middle East and to go northwards.

The Scythians in the north split into two sections, one was to the north of the Caucasus west of the Caspian Sea and the other was east of the Caspian.

The Scythians in the west at an early stage sent offshoots into Europe who joined the Cimmerians already there. Later the Western Scythians migrated to Scandinavia, which at first was named "Scath-anavia" in their honor, and to Germany. The Mesopotamians and Persians called all of the Scythians "Sakae", while the Greeks called them "Scythians". Modern historians in order to distinguish between the two sections of Scythians often use the term "Scythian" to refer to those Scythians from west of the Caspian Sea and north of the Caucasus, while "Sakae" is used for those situated east of the Caspian. The Scythian-Sakae were also known as "Sexe" and as "Saxon" and the Anglo-Saxons emerged from them. The city of Saksin on

the northwest shores of the Caspian Sea was referred to by contemporaries as the “Saxon city”¹⁰. Saksin was one of the capitals of the Khazars who were a Scythian people and traditionally believed to have been descended from the Israelite Tribes of Manasseh and Simeon¹¹.

THE CIMMERIANS IN THE WEST. HALSTATT

The dominating element in Central and Western Europe from ca.1200 BCE had been bearers of the Urnfield Culture, out of which developed Halstatt civilization. The given dates of transition from Urnfield to Halstatt cultures vary from one authority to another, but the usually accepted date is around 700. Even those who use Halstatt as a term for the civilization prior to that date agree that after ca 700 BCE a very significant change took place. This was caused by groups of conquerors from the east identified as Cimmerian. Sometime in the 700s BCE (**or later**, the dates are uncertain) *“there appear in Hungary, and westwards to the southern parts of the North Alpine province, bronze horse bits, and bridle mounts, which are closely related in form to types found across the Pontic steppes in Caucasia and even farther afield, in Iran....It seems on the whole that horsemen with far flung connections over the steppes were in fact involvedTheir contribution was a stimulus in things martial and in improved horse management, and they may even have been veteran mercenaries from the armies of Assyria and Urartu”*¹².

Not too long after the coming of the above group, or together with them other groups similar to the first arrived. Over a period of time they gradually moved their centers of operation westward. They exhibited strong oriental influences and brought an increased emphasis on the use of iron. The newcomers were numerous. They dominated the previous inhabitants and in some areas at least must have replaced them. They came from the Middle

East and had been influenced by Assyrian military practices. Celtic civilization as it is known to history developed from the culture that they introduced.

THE AUSTRIAN CHRONICLE, CIMMERIANS, AND ISRAEL

The early center of Celtic Halstatt civilization was in Austria. A Latin document known as "The Austrian Chronicle" says that Central Europe had been subjected by the Assyrians and that Jews exiled by Sennacherib entered Europe via the Danube River. Beginning in ca. 707 BCE, says the Chronicle, the Jews overcame a certain King Gennan who then became Jewish. Consequently, the Jews intermarried with the local rulers in the regions of Austria and Hungary, the pagans were subdued and the whole country was Jewish until ca. 227 CE. Comparing this legend with other information we have the following: Many Jews from Judah were exiled by Sennacherib and they appear to have joined the northern Lost Ten Tribes in Exile and to have become identified with them. In popular Jewish and non-Jewish literature "Sennacherib" came to represent the Assyrian Monarchs in general and "Jew" could mean Israelite of any kind. There are signs in Europe at this time of Assyrian influence. The Cimmerians (who at the least included Israelites amongst them) did come westward in the period ca. 700-650 BCE and did gain control over the area in question. A Cimmerian-Celtic presence may have remained more or less dominant in the area of Austria up until the late date ascribed to Jewish suzerainty.

Another group from Scythia came later and introduced more changes into "Celtic" civilization. They produced the "La Tene" culture on the Middle Rhine after ca. 500 BCE. The center of "La Tene" moved into North France and from there passed over into the British Isles.

According to Wagner,

"Early Celtic civilisation seems to have its roots in

the civilization of the North Balkans (Thrace), Asia Minor, and the adjacent Iranian and Mesopotamian areas. This does not exclude the possibility of certain features of insular Celtic civilization having either a very old Western European background or direct links with North Africa”¹³.

Important elements amongst the Celts (Cimmerians) had originated in the Middle East (i.e. in the Land of Greater Israel), been exposed to Mesopotamian (Assyrian & co.) and Iranian (i.e. Persian and Median) influences, sojourned partly in Asia Minor, and had passed through the Balkans to the west. The “Insular” natives (of Britain and Ireland) before receiving Celtic reinforcements and culture had been associated with the Phoenicians and arrived via North Africa and Spain which was subject to North African influence.

In Spain the Cimmerian-Celts amalgamated with the Hiberi (i.e. Hebrews) of “Tarshish” and influenced their culture. In the 500s BCE the combined Israelite Cimmerians-and-Hiberi (from Spain) were established on the Rhone in southern France. Those Celts who emerged from Spain are roughly speaking those who identified themselves as HIBERI (or “Iberi” i.e. Hebrews) and who were also known as Galatae. They came from Gilead in Israel. The Galatae Celts were thrown back from the Rhone, but partially recuperated, gained control over most of Gaul, and penetrated Britain and Ireland. In Gaul they tended to gravitate towards the north. The Belgae were associated with them.

THE CYMRY AND CIMBRIANS

The Celts were believed to have come from the east and to have advanced via the Danube Valley. Welsh Legend stated that their ancestors, the Cymry, had been led by Hu Gadarn from Drephane opposite Byzantium (on the Bosphorus) across the sea to Britain. This account accords with what is known concerning the Cimmerians and their Celtic offspring who arrived in Europe overland from the

same direction and bearing essentially the same name and culture.

In North Europe there appeared a people called Cimbri. The Cimbri were reported by the Romans in ca.114 BCE at which time they were moving along the Danube but assumedly had already based themselves in Scandinavia which the Romans considered their homeland and wherein place names testify to their presence. The Cimbrians carried a metal bull with them in their migrations. This was admittedly a pagan custom but one which Hebrews had practiced almost from the beginning (Exodus 32:4). Archaeological research shows strong Thracian and Anatolian influences on the Danish Iron Age from this time which connects with the Cimbri and paths of Cimmerian migration.

Diodorus Siculus (32:4 7) linked the Cimmerians of old, the Galatians, and the Cimbri altogether.

Plutarch (in "Marius") reported the opinion that the Cimmerians, Cimbri, and Scythians, were in effect all members of the one nation whom he calls "Celto-Scythians".

Homer placed the Cimmerians in the British Isles as did a poem allegedly written ca.500 BCE by the Greek Orpheus.

The Anglo-Saxon Chronicle (891 CE) begins by saying that the Britons came from Armenia and the Picts (of Scotland) from the south of Scythia. "Armenia" is the land of Urartu wherein the Cimmerians had sojourned and from which as an historically identifiable entity they emerged. The idea that the Scots came from Scythia is found in most legendary accounts of Ireland and Scotland.

Chapter Six

SCYTHIANS

Cimmerians and Scythians

The original Twelve Tribes of Israel had split into two kingdoms. Two tribes comprising “Judah” were in the south, and the ten tribes of “Israel” were in the north. The Ten Northern Tribes were entirely taken away by the Assyrians to places in northern Mesopotamia, to the Caucasus area and to eastern Iran.

The Bible says that the Israelites had been exiled to Hala (Chala), Habor (Chabor), the River of Gozan, the Cities of the Medes (2-Kings 17:6), and to “Hara” (1-Chronicles 5:26). The Talmud and archaeological findings enable the identification of these places of re-settlement. Shortly after the exile and re-settlement every one of the said places became a center for a group of peoples who then appeared for the first time. They are known to history as the Cimmerians, Scythians, and Guti or Goths. These entities were (at least in part) the Lost Ten Tribes of Israel!

Apart from their being in Mannae, the Cimmerians were also reported as at first centered in the region of Iberia in the Caucasus. The Cimmerians killed the king of neighboring Urartu (Ararat) and overran his land. They also defeated and killed Sargon, king of Assyria, in 705. Sargon was replaced by Sennacherib (705-681) who beat off the Cimmerians after which a portion of them invaded the Land of Phrygia in Anatolia.

The Cimmerian king in Phrygia was called by the Assyrians “King of the Umman Manda [i.e. Cimmerians], king of the Sakae [Scyths] and Guti [Goths]”. Umman Manda means “People [Umman] of Menasseh”. The Cimmerians were soon driven out of Anatolia and crossed the Bosphorus into Europe. Jerome (on Zecharia 10: 11), the

translator of the Bible into Latin, had heard from Jewish sages the tradition that Israelites, exiled by the Assyrians, had reached the Bosphorus and from there headed north, i.e. into Europe. These Cimmerians, via the Balkans and Danube valley, eventually reached Gaul, the British Isles, and Scandinavia. They became the major factor in “Celtic” civilization.

Meanwhile, those other of the Cimmerians who had not invaded Phrygia but had remained on the fringes of the Assyrian Empire managed to recuperate. By the end of Sennacherib's reign they had gained control of Mannae. They posed a serious challenge to Sennacherib's successor, Essarhaddon (681-669 BCE).

Scythians

Essarhaddon at first beat the Cimmerians, some of whom joined his forces. In about 676 a new element, known as “Ishkuza” emerged from the Cimmerian ranks. These are identified as the Scythians.

In 673 Esarhaddon slew the Scythian king who was replaced by Bartatua. Bartatua entered into alliance with the Assyrians, and married the daughter of Esarhaddon. The Assyrian Empire at that stage was troubled by rebellious Medes, Mannaeans, Cimmerians, and others. The Scythians from allies of the Assyrians progressed to hold the Assyrians in some type of subservience for 28 years. For a period they took control over much of the Assyrian Empire. According to Herodotos they ruled it. They established a center at Beth Shean in the former territory of Manasseh in northern “Israel”. Archaeological finds testify to their presence throughout the Israelite region. They attacked Egypt and raided the Philistine city of Ashkelon.

Parallels with Judah

At this stage the Jews of Judah in the south who had not been exiled by the Assyrians but had remained on part

of their own land centered around Jerusalem were ruled by king Josiah ben Amon (628-609 BCE). Eusebius and G. Syncellus report that the Scythians were present in the Land of Israel during the reign of King Josiah of Judah. Whilst the Scythians were taking over control from the Assyrians and setting themselves up in Beth-Shean and over portions of the former land of Israel, King Josiah was also extending his influence into that very same area! King Josiah had made himself independent of Assyria, smashed idols which represented Assyria's authority, and established colonies in northern Israel, at Megiddo, in the north near Beth-Shean, and in Philistia on the coast. He also had a presence in Beth-Shean (which was considered the Scythian headquarters) itself! A stone pillar with an inscription testifying to the authority of King Josiah has been found in excavations of Beth-Shean.

The Scythians, as well as King Josiah, attacked Philistia and later also maintained a presence there in addition to the Judean colonies in that place. In other words, the Scythians and Judeans of King Josiah were in the same areas, undertaking the same activities, and must have been working hand in hand. Also at this time, in eastern Iran (in the Scythian-controlled regions of Hara and Bactria), there arose a religious reformer named Zarathustra (Zoroaster) whose original doctrine was monotheistic and even Biblical in character. After Zoroaster's death, his religion was paganized by the Median tribe of Magi, even though the original message had been Hebraic. Zoroaster, according to Iranian tradition had been taught by the prophet Jeremiah or by a pupil of Jeremiah. Zoroaster himself had Scythian familial connections yet some reports identify him as an Israelite. Zoroaster is an additional indication that the historical Scythians were to a significant degree of Israelite origin.

Eventually, after enduring Scythian subjection and witnessing the partial disintegration of their Empire, the

Assyrians attempted to re-assert themselves. At this stage, ca. 616 BCE, the Medes and Babylonians were in open revolt. About two years later, in 614, the Medes began to besiege Nineveh, the Assyrian capital. The Assyrians were supported by part of the Mannaeans and by Egypt. At first, the Scythians supported Assyria. The Medes, Babylonians, Guti, Gimiri (Cimmerians), and others were on the other side. Scythians from the city of Ecbatana were called to Assyria's help. Ecbatana (Hamadan) in Media was THEN a Scythian center but later became the capital of Media. It is one of the "cities of the Medes" to which Israelites were exiled (2-Kings 17:6). When the Scythians arrived at Nineveh they were somehow persuaded to change sides and to join the besiegers. According to a Babylonian inscription, Nineveh was taken and sacked by the allies with the Umman-Manda (meaning in this case, the Scythians) taking the leading role. Shortly afterwards all of the other Assyrian cities received similar treatment. The Assyrian Empire was destroyed.

Meanwhile, an Egyptian army under Pharaoh Neco had been marching to the aid of Assyria. King Josiah of Judah attempted to stop the Egyptian progress but was killed fighting Pharaoh Neco at Megiddo. The Egyptians continued northward, only to be defeated at Carcamish. King Josiah of Judah had died fighting on the Scythian behalf. After having defeated the Assyrians and the Egyptians, the Scythian leaders were invited by the Medes to a feast. The Medes got the Scythians drunk and then massacred them. The Medes and Babylonians then divided the former Assyrian Empire between each other. The Babylonians conquered Judah and exiled its inhabitants to Babylon. Later, the Medes lost control to their allies, the Persians. Cyrus the Persian king conquered Babylon and allowed the Judeans to return to their land. Medes, Babylonians and Persians progressively drove the Scythians out of the Middle East area and into the north. From the

north the Scythians were eventually to continue westward into Europe.

PARALLELS: Were the Scythians, Israelites?

Talmudic sources and connected Commentaries state that King Josiah ben Amon of Judah sent Jeremiah the prophet to bring back the Lost Ten Tribes. They say that SOME FEW OF THEM DID IN FACT RETURN TEMPORARILY! They later left according to the report and returned to their places of exile (Arakin 33a, Megilla 14b, Nachmanides on Gittin). The religious reformer, Zarathustrar, had appeared in Scythian areas in the time of Jeremiah and was linked to Jeremiah in Iranian tradition. The message of Zoroaster was originally Hebraic but after his death the Iranian Magi paganized it. Tradition held that Jeremiah had taught Zoroaster. During the reign of King Josiah of Judah and in the time of Jeremiah the Scythians had temporarily settled for a time in the Land of Israel and had made it a center of theirs. King Josiah of Judah died fighting on the side of the Scythians. After Josiah's death the Scythians departed from the Land of Israel. The Scythians bore Tribal names similar to Israelite ones, they had a cult that was centered on a figure identified as Joseph of Israel¹, and their artwork was of Israelite-Phoenician origin. The events of the Scythian-Assyrian epoch were also echoed in Biblical Prophecy. The prophets largely predicted events that in their fullness will occur in the Messianic era. Nevertheless, they often presented their account of the future in the description of events happening in their own time or not so long afterwards² and thus history may be considered to repeat itself. There are a few Biblical passages concerning the fall of Nineveh, the Assyrian capital, which are also apposite to the Scythian-Judean symbiosis in the reign of King Josiah. The fifth chapter of Micah, for instance, speaks of a ruler coming out of Beth Lehem and King Josiah was a descendant of David, who came from

Beth Lehem. The important verses, for our consideration, are verses 5: 5-8:

<<AND THIS MAN SHALL BE THE PEACE, WHEN THE ASSYRIAN SHALL COME INTO OUR LAND: AND HE [i.e. Assyria] SHALL TREAD IN OUR PALACES, THEN SHALL WE RAISE AGAINST HIM [i.e. against Assyria] SEVEN SHEPHERDS, AND EIGHT PRINCIPAL MEN>>

<<AND THEY SHALL WASTE THE LAND OF ASSYRIA WITH THE SWORD, AND THE LAND OF NIMRUD IN THE ENTRANCES THEREOF

<<AND THE REMNANT OF JACOB SHALL BE IN THE MIDST OF MANY PEOPLE AS A DEW FROM THE LORD>>

<<AND THE REMNANT OF JACOB SHALL BE AMONG THE GENTILES IN THE MIDST OF MANY PEOPLE AS A LION AMONG THE FLOCKS OF SHEEP>>

The main point of these passages may be applicable only to the Messianic era yet it is also descriptive of our explanation of the Israelite-Scythian equation. The Assyrians, at first, came into the land of Israel and trod it down, including the Royal palaces, as archaeological excavations of Samaria have proven. They then exiled all of the surviving inhabitants. From their places of exile, the Israelite-Scythians made peace with Assyria, then became “Shepherds” i.e. allies and protectors of Assyria, and after that graduated to be the effective rulers of the Assyrian Empire, i.e. “eight principal men”. Finally the Israelite-Scythians destroyed the Assyrian cities and wasted “the land of Assyria with the sword”, just as Micah describes. Similarly, the Talmud says (Shabbat 147) that the Lost Ten Tribes came to a calamity because of the “Wine of Phrygia”³, and perhaps the reference is to the same drunken feast that caused the Scythian leaders to be killed and to lose control of the Assyrian empire. Other parallels can be

drawn between descriptions of the exiled Israelites and the Scythians. The evidence is such that it must be acknowledged that at least part of the Scythian hosts was descended from Israel. The only question that remains is what segments of the Scythians were Hebrew in origin, what percentage they were of the total, and what became of them.

Micah and the Lost Ten Tribes in the End Times

We have explained Micah chapter 5 as describing King Josiah and the Scythians. There is a principle that all Prophecy speaks about the latter times. Even when contemporary or historical or soon-to-occur-in-their-own-time events are described by the Prophets an additional application for the Latter Days is also intended.

The Commentary of the Malbim to Micah chapter five explains the passage in light of the tradition that in the Last days there will be two messiahs:

1. Messiah son of Joseph considered head of the Lost Tribes by the Malbim and others and associated more with the material and power-politics aspects of Redemption.
2. Messiah son of David linked with Judah (i.e. the Jews) and connected more to the spiritual side though eventually uniting the material and spiritual aspects into one:

The Malbim (Micah 5:1-2) says:

<<This has already been explained in Ezekiel chapter 37 [about the sticks of Judah and Israel being joined]: At the time of the end the Ten Tribes will first be aroused. Over them will be the Messiah son of Joseph. They shall work mightily. The Tribe of Judah will be scattered amongst the nations, weak and a minority. They will be attached to the Ten Tribes and subservient to them under the rule of the Messiah son of Joseph. After that however the Messiah son of David will arise with the strength of the Almighty. Then they will all receive upon themselves the yoke of the Kingdom of the House of David....

[Micah 5:3] THEREFORE WILL HE GIVE THEM UP, UNTIL THE TIME THAT SHE WHICH TRAVAILETH HATH BROUGHT FORTH: THEN THE REMNANT OF HIS BRETHREN SHALL RETURN UNTO THE CHILDREN OF ISRAEL.

<<All the time up until the end of gathering in the exiles is considered as travailing in child-birth. Until the end of that time the House of Judah will be subservient to the House of Israel. After that,

[Micah 5:4] AND HE SHALL STAND AND FEED IN THE STRENGTH OF THE LORD, IN THE MAJESTY OF THE NAME OF THE LORD HIS GOD: AND THEY SHALL ABIDE: FOR NOW SHALL HE BE GREAT UNTO THE ENDS OF THE EARTH.

<<The Messiah from Bethlehem in Ephratha will arise and overcome the nations and be shepherd to Israel...>>

The Malbim goes on to explain it all as describing the union of Judah with the Ten Tribes and the War against Gog and Magog. At all events we can see that the co-operation and attempted re-union between Judah and “Joseph” that took place in the reign of Josiah ben Amon foreshadowed what will take place with much greater intensity and on a permanent basis in the future.

Did the Scythians Revere Joseph?

One of the places besides which, and beyond of, were said to be found the Lost Ten Tribes was the Sambation River. The Don River was identified with the “Sambation” from early times. The name “Sambation” was recorded as a personal name at Tanais which was a trading center at the Don River mouth. Tanais (“Tanaskvil”) was also important in Scandinavian mythology and Snorre of

Iceland related the area to that from which the ancestral gods of Scandinavia originated. These gods were also those of the Angles and Saxons and their fellows. Tanais was a major trading center from the 300s BCE to the 300s CE. It had worldwide importance as a supplier of grain from the Scythian hinterland and competed with Egypt in this regard. Tanais was on the shores of the Black Sea and in this area Greek colonists had founded several cities. The city may too have been founded by Greek settlers and influenced by Greek characteristics but its population was basically Scythian as described by Irma Haynman (1994). The Greek influence was never really very strong in Tanais and what there was appeared at a relatively late date. Tanais was Scythian in the sense that the Royal Scythes and the Arasacid Parthian rulers were Scythians. The whole area had once been controlled by Royal Scythes and kin. These were being pushed out and moving westward. They were being replaced by Sarmatians and others. The city of Tanais however appears to have retained its original Royal Scythe-type ethnic composition even though the surrounding peoples were no longer close kin of theirs.

Inside Tanais the only cult was that of Zeus Hypsistos, whose name means "The Supreme God". This was a monotheistic religion the same as that prevalent elsewhere in the region especially amongst the Dacae and Getae who were also of Israelite descent. The Dacae were considered a western branch of the Scythian Sakae. The Getae were a branch of the Goths. Some scholars have attributed the cult of Zeus Hypsistos to Jewish influence. The cult is considered to be "monotheistic" according to historians and students of religion who are speaking on a relative level. We would not necessarily so consider it. Along with Zeus Hypsistos they also revered other lesser deities and their belief system was quite pagan. Jews were present in the area, were influential, and some of the Jews did attempt to reformulate their religion in terms more

aligned with the general Hellenized culture of the area. Even so, the overall consensus is that the worship of Zeus Hypsistos in Tanais was of native origin and only marginally influenced by Judaism, if at all. Haynman implies that this cult outside of Tanais may have been due to Jewish, Christian, or other influences but inside Tanais it was unique and indigenous. Haynman quotes J. Ustinova who associated the cult in Tanais with the Sacae-Scythians. The Sacae-Scythians were Israelites, ancestors of the Angles and Saxons and related peoples.

In Tanais they never ate pork even though the surrounding Iranian and Greek peoples did. The Royal Scythians and their kin also did not eat pork according to Herodotos. The Massagetae from east of the Caspian Sea sacrificed horses to a deity named "Tanais" (Maximus Tyranius 8.8). This suggests that the Massagetae worshipped the same deity as that of Tanais. The name "Massagetae" has been interpreted to mean "Great Goths". They too were of Israelite descent. Some of the followers of Zeus Hypsistos in Tanais had Greek names, others had Iranian names, and still others had "Jewish" [i.e. Hebrew] names. The three types of name were about equally distributed. One of the recorded Jewish names is "Sabation" which could be pronounced in that area, as "Sambation". In addition to Zeus Hypsistos in Tanais they revered a "great mother" identified with Astarte.

There was a dynasty in Tanais known as "Aspourgos", as well as a cult by the same name. "Aspourgos" was a name taken by one of the kings when he had himself deified. "Aspourgos" may have also been a name found amongst surrounding peoples. There was a religious and military organization of "Aspourgians" on an island near Tanais. The monarch, <<Aspourgos belonged to the Arsacides-Royal Scythian family from the Tanais [Don] river region, the other branches ruled over Parthia, Arminia, the Kushana Empire (Strabo 11.9.2).>> [The

Arsacides were the rulers of the Parthian Empire in Persia. The Parthians rulers were of Israelite descent.] Some scholars trace the name “Aspourgos” to the Iranian “aspa” meaning horse or to the Akkadian-Syrian “aspuraku” meaning “horseman”. The name however had a different original connotation and any similarity with the word for “horse” and the like deviates from the primary root of the name. Haynman traces the name “Aspourgos” to the Semitic-Hebrew root “asaph” (to gather in) and to “biraka” which she understands to, mean “thy self-creation” or something similar. She points out that the name Joseph has the same origin.

<<AND SHE [Rachel, the mother of Joseph] CONCEIVED, AND BARE A SON; AND SAID, GOD HATH TAKEN AWAY [Hebrew “asaph”, gather in, take away] MY REPROACH:

<<AND SHE CALLED HIS NAME JOSEPH [Joseph connotes both “gather in” and [“add on”, i.e. God has taken away and will add to me more]; AND SAID, THE LORD SHALL ADD TO ME ANOTHER SON>> [Genesis 30:23-24].

The second part of the name Haynman also links to Joseph:

<<AND HE MADE HIM [i.e. Pharaoh made Joseph] TO RIDE IN THE SECOND CHARIOT WHICH HE HAD; AND THEY CRIED BEFORE HIM, BOW THE KNEE [Hebrew: “Avrech”]: AND HE MADE HIM RULER OVER ALL THE LAND OF EGYPT>> [Genesis 41:43].

The word translated as “BOW THE KNEE” in Hebrew is “Avrech” and actually connotes “My Father Reigns” or something similar. Haynam links the name “Aspourgos” to the two elements in names associated with Joseph, “asef” and “avrech”. Haynman says that the cult of “Aspourgos” in Tanais had the same origins as that of the Assyrian-Caucasian Aseph/Savaz, Biblical Joseph “abreh” [i.e. “avrech”] (Gen. 41:43), Bosporan Aspourgos, Thracian Sabazius/Attis, and Central Asian Sijawish...Each of [the]

deities evolved in different ethnical and historical milieu, but retained common features.” [Some, or all, of these cults were associated with peoples of Israelite descent it is natural that they had features in common]. She relates the cult also to “chariots of the sun” worshipped by idolatrous kings of Judah and horses dedicated by them to sun worship (2-Kings 23:11).

<<AND HE [King Josiah son of Amon] TOOK AWAY THE HORSES THAT THE KINGS OF JUDAH HAD GIVEN TO THE SUN, AT THE ENTERING IN OF THE HOUSE OF THE LORD, BY THE CHAMBER OF NATHAN MELECH THE CHAMBERLAIN, WHICH WAS IN THE SUBURBS, AND BURNED THE CHARIOTS OF THE SUN WITH FIRE>> [2-Kings 23:11].

She suggests that Hosea 14:14 also refers to the same superstitions:

[Hosea 14:3] ASSHUR SHALL NOT SAVE US; WE WILL NOT RIDE UPON HORSES: NEITHER WILL WE SAY ANY MORE TO THE WORK OF OUR HANDS, YE ARE OUR GODS: FOR IN THEE THE FATHERLESS FINDETH MERCY.

Haynman then concludes that Aspourgios was associated with Joseph by Hellenized Jewish immigrants and by Christians. She also says that the guilds dedicated to Aspourgios in Tanais had ceremonies that recalled (or were later interpreted as recalling) the messianic aspects of Joseph, the selection of Joseph as ruler, and the reconciliation of Joseph with his brothers (Genesis 45:4, 5). [Hynman apparently believes that the story of Joseph was a myth derived from Semitic mythology. It was, she claims, part of a general cultural tradition that also gave rise to the cult of Aspourgios. Since Joseph and Aspourgios had common features and a common origin it was natural that the two should later be identified as one and the same by those who were familiar with the story and traditions

concerning both. That is what Hynman implies. We would say something else. The Scythians were descended from the Lost Ten Tribes. They had been exiled because they worshipped foreign gods and went in the ways of the nations around them. They had been influenced by pagans and pagans by them. They were also apparently largely illiterate and given to superstitious fancies. Nevertheless something of the original beliefs must have remained. They would have revered Joseph the forefather of their two most important tribes and rulers and by whose name they are referred to in scripture. After the synthesizing practice of pagans they would have had no difficulty in adapting their memories of Joseph to general pagan beliefs around them. The people of Tanais did have their own independent form of monotheistic belief, similar to but not derived from Judaism. They did not eat pork. They were part of the Sacae-Scythian people who had Israelite tribal names and are shown for other reasons to have been of Israelite descent. It may therefore be concluded that they revered “Joseph” under the name “Aspourgos” because they were descended from Joseph. The guilds connected with Aspourgos really did have ceremonies commemorating traditions about Joseph. They also retained some degree of monotheistic sentiment because they were of Hebrew origin. This was also the reason they did not eat pork whereas all other peoples in the region at that time did. They were largely illiterate superstitious pagans fighting for their life and often on the move from one place of exile to another, subject to influences and pressures of all the peoples around them who sometimes ruled over them and at other times were subjects of theirs. Even the language they used in their new homes was now a different one. We can expect deviations from the story of Joseph as we know it with the central theme being, to some degree, retained. We know about these features of the people of Tanais because archaeologists and historians have been able to study them.

These researchers have suggested that the features found in Tanais were part of the Sakae-Scythian culture in general. “Aspourgos” is identical with Joseph. He was revered by the most important elements amongst the Scythians who also retained something of their Israelite monotheistic tradition. Yair David(i)y in “The Tribes” (1991) had already remarked on the presence of the root “Asp” in Scythian ethnic names (Aspacarea, Aspageni, Aspassi, etc) and had noted the connection of this root to the name Joseph in the eyes of people in the region. We had noted the additional fact that neighboring and related Scythian peoples bore names that were identical with or very similar to those of important tribal clans belonging to the tribes of Joseph. Tanais was abandoned in the early 400s CE, about the time of the Hun invasion of Europe, and its inhabitants apparently joined their Scythian brothers and moved westward.

The Scythians had been spread over areas extending from Afghanistan, North China, Siberia, and Central Asia into East Europe. They were not the only peoples in these areas but rather dwelt alongside other groups and often ruled over them. They did not intermix very much with the local populations. We know that in Germany the Angles and Saxons and related peoples who came from Scythia forbade intermarriage with the local inhabitants. A Scythian area had been along the shores of the Black Sea. This included the region of Tanais on the Don River. Another Scythian area had been east of the Caspian Sea where historians refer to the Scythian as “Sacae” even though this name is really applicable to Scythians everywhere. In both these regions archaeological findings show similarities with the cultures of Scandinavia and Germany that developed from them. The name “Saxon” comes from the same root as “Sacae”. A Frisian legend from Holland says that the ancestors of the Angles (of Brunswick), Saxons, and Frisians had originally been in Jerusalem before its capture by the Babylonians.

They had then moved to the region east of the Caspian Sea and from there westward into Europe. This same source says that the previous inhabitants of the British Isles had fled from the Assyrians before coming to Britain. The concept of “Jerusalem before its capture by the Babylonians” is a popularized simplification concerning the Northern Israelites who were exiled by Assyrians before the Jews were taken away into captivity in Babylon. Part of the Lost Ten Tribes was amongst the Scythian peoples and these moved westward into Europe.

Chapter Seven

ISRAEL IN EUROPE

MAJOR MIGRATORY MOVEMENTS

★ First Scythian Movements to Europe

Ca. 550 BCE: The movement of Scythians from the Middle East to north of the Caucasus began in earnest with the penetration of Scythia. Offshoots from this movement reached into Western Europe where they adopted Celtic culture.

★ The Retention of Israelite Clan Names

In the Books of Genesis (chapter 46) and Numbers (chapter 26) and elsewhere in Scripture are recalled the names of clans amongst the Israelite Tribes. These clans often became entities in their own right. The Scythian and Celtic groups bore tribal names that are frequently similar to those of the Israelite clans and they are grouped together in ways that recall the original tribal formations. Groups bearing the names of clans belonging to particular Israelite tribes tended to converge on the same areas even though they had forgotten all ancestral connection with each other. This phenomenon is recorded in Scythia, in Europe, and in Britain. When these peoples moved westward the occurrence repeated itself. The process can be traced by comparing the records of archaeology, ancient geographers (such as Ptolemy), Classical historians, and legends. “The Tribes” by Yair David(i)y describes these movements and identifications in some detail.

★ Royal Scythians Move Westward

Climate changes in Scythia caused “Sarmatian” groups to push the Royal Scyths westward in the period 300-100 BCE. They re-settled at first in the area of Bulgaria, then

after renewed pressure continued north, ultimately to reach Scandinavia.

★ **Royal Scythians to Scandinavia**

The Turkish Huns emerging from the Far East after 200-160 BCE attacked the Aseir (Wusun), Goths, and Sacae who also began to war amongst themselves. These events were followed by a climate change which, after 120 BCE, resulted in the desolation of Chorasmia (east of the Caspian Sea) which previously had been heavily populated. Goths and Sacae began to move westward. These movements caused a chain reaction and migrations to Scandinavia included Royal Scythians moving northward from the Balkan area. Scandinavia was re-populated in the period 100 BCE-100 CE. The Baltic coast was also heavily settled in this time, and from there more tribes were to move westward.

★ **The Belgae**

After 200 BCE the Belgae from the East began occupying northern Gaul. They were associated with a group ultimately hailing from the Middle East and Syria and known linguistically as “The Northwest Block.” They arrived in Europe via Anatolia and the Crimean region of southwest Scythia. Culturally these peoples became Celtic-Galatian. The Belgae also occupied parts of Britain and Ireland.

★ **Eastern Scythians Move West**

From eastern Scythia, in the decades 70-50 BCE, the Western Sienbi and the Northern Hun group of Hugie, Dingling, and Gienkun moved westward. The Northern Hun group in Scythia had encompassed several smaller tribes at least some of which began to re-appear from 50 BCE in the Rhine area of Western Europe and within a hundred years had taken over the region. Archaeological evidence shows that in the time of Caesar the area of “Germany” east of the Rhine had had a type of culture (termed the “La-Tene”)

similar to that of the Belgae and Treveri in northern Gaul. Within a hundred years (i.e. by 50 CE) this culture had been completely destroyed and the region resettled by peoples bearing previously unknown names such as the Chatti, Chasuarri, Angrivarri, Ampsivarri, etc. The following examples of peoples who migrated from Scythia to Europe have the name by which they were known in the west followed in brackets by that which they had previously been called in Scythia: The Chauki (in Scythia “Cachage Scythae”), the Tubantes (Tabiene), Bructeri (Bactria), Chatti (Chatae Scythae), and the associated groups of Varni (Varini), Tigorini (Taguri), Angiloi (Augali-Aegeli), Jutes (Iatii), Sasons (Sasones) and Scoti, Esci (Ascotacae), as well as Alans (Alans), Tectosaces (Tectosace Scythae), As (Asi), and quite a few others listed elsewhere. The area of Germany, like Scandinavia, received Tribes coming from Scythia and about to continue westward into Gaul and Britain. [“Gaul” is a term generally inclusive of modern France, Belgium, Switzerland, and Holland].

★ **Suebi and Saxons Move Westward**

From 150-350 CE continuous warfare instigated by the Huns in East Scythia caused many more peoples to move westward amongst whom were the eastern branch of Sienbi in ca. 170 CE [*The western branch of Sienbi had previously gone to Europe in about 60 BCE*]. In Europe the Sienbi were generally referred to as Suebi. This movement out of Scythia to the West caused the existing peoples in Germany in the period 200-300 CE (and in some cases somewhat before that time) to be replaced by bigger groups who absorbed them. The larger groups included the Saxons, Franks, Alemani, and so on and the Suebi. The Suebi appear to be the only major body remaining as an independent entity. They had acted as precursors to the newer arrivals. They were to be closely associated with the Saxons and Alamans who settled Alsace and Switzerland.

Many of the peoples arriving in the west came via Scandinavia or had had components in the Scandinavian region. This explains why some traditions attribute a Scandinavian origin to some of these groups. The Scandinavians themselves believed that they came from (or via) Scythia.

★ The Huns Push Saxons, Franks, and Others Westward

In the years 350-450 CE the Huns moved en-masse out of “Scythia“ (Eurasia) into Europe forcing most of the peoples in Scythia to accompany them or else to flee for their lives. As a result of the Hun invasions the Saxons, Franks, and Alamans received a large augmentation of manpower with the addition of new clans which (in the case of the Saxons) included those identified as Huns proper. In response to Hun pressure these greatly increased bodies overran the Western Roman Empire and settled Gaul and Britain. Goths, Vandals, Visigoths, and others also conquered formerly Roman countries. In most cases however, the conquerors were numerically insignificant when compared to the native populations. The whole process of movement, on the whole, was to continue till about 500 CE with an invasion by the “Vikings” some time later. In this period the white peoples of the East, described by the Chinese, were to disappear almost entirely and re-appear in Europe.

★ The Danites and Naphtalites Move to Scandinavia

In the very far east of Scythia in what is now eastern Siberia and western China a good portion of the Naphtalite horde had remained. In the 450-500 CE period the Naphtalites began to move west eventually entering Scandinavia in the 500's and 600's CE. The Naphtalites themselves settled mainly in Norway. Sweden was populated by Goths and by Suiones descendants of Shuni (pronounceable as “Su-oni”) son of Gad (Genesis 46:16).

The Naphtalites had been accompanied by Danites who ultimately moved into Denmark parts of which had previously been populated by Angles, Jutes, and other Danites. There was a tradition that the Jutes descended from Judah and the Danes from Dan.

★ The Viking Invasions

The continued migrations to Scandinavia resulted in over-population, the pushing outwards of coastal populations, and subsequent overseas colonization. The Scandinavians overseas were known as the Vikings.

★ The Normans

The Vikings settled in England, Ireland, Normandy (France), and elsewhere. In Normandy the Vikings accepted French Culture and were called Normans. From Normandy they invaded England in 1066.

★ The Picts and Khazars

Some groups of Sacae-related Israelites including bands of Goths and Naphtali remained in the Caucasus region and adjoining areas of Scythia. These were eventually to amalgamate with the Agathyrsi and form the **KHAZAR** nation which converted to Judaism. Some (but not necessarily many) of their descendants are to be found today amongst the modern Jews. The real core of the Khazar nation federation was centered on the Akatziri or “Agathyrsy” as the Greeks called them. The Agathyrsi had had at one stage a section on the Baltic coast and another in Pontus by the Caucasus. At some time between 50 BCE-300 CE (more likely closer to the latter date) the Agathyrsi sent a contingent across the sea to Scotland where it became identified with the **PICTS** (*Servius on Aenid 4.v.146*). The Picts were to act more as accomplices than as opponents to the Anglo-Saxon invasion. The Picts were formidable warriors and seriously perturbed all who stood

against them. Similarly, the Agathyrsi (Akatziri) in Europe were described by Jordanes (the Gothic historian) as being an extremely brave people.

The Khazars, who came from the Agathyrsi, were to convert to Judaism and had their own belief in having once been part of the Israelite nation. The Khazars were centered in Southern Russia but a small colony also existed in Sweden. The Khazars in Sweden had connections to the Anglo-Saxon colony of Hedeby in North Germany before the Angles and Saxons moved to Britain. The Khazars and the Goths in early Medieval times were identified by Chroniclers with the **Lost Ten Tribes of Israel**. Similarly, the Historian Gildas in Britain (500s CE) speaks of the Celtic inhabitants of Britain as Israelites. The Anglo-Saxon historian, Bede, identified the English as the Chosen People. The Franks and Visigoths in the 7th century had similar notions. Historically many of the peoples who came westward were considered Gothic though the Goths-proper settled in Sweden. Traditions located Israelite Tribes in areas of Sacae and Gothic habitation and the different Tribal names correspond with those of Israelite entities. The Scyths, Goths, Cimmerians and related groups of Scythia were all one people, from one original stock, which was Israelite. From these nations emerged those of Western Europe. The “Barbarian” nations who invaded Europe derived from forces of the Scyths and Goths, who in turn had once been together with the Cimmerians. The Cimmerians had previously gone west and become part of the “Celtic” peoples whom the “Barbarians” were now conquering. ★ **From Germany to North America**

The Roman historian Tacitus reported the tradition that the Germans were descended from “Mannus”, i.e. from Manasseh of Israel! The Germans, who Tacitus spoke of, in large part moved westward to Britain, France, Holland, and Belgium. Others remained, especially in the west, but were numerically overwhelmed by newcomers from the east.

Nevertheless, many people of Israelite descent remained in Germany, especially in the west, until around the 1800s when there was a massive migration to the USA. The migrants from Germany to America were different physically, sociologically, and ideologically from those who stayed behind. They were on the whole, less anti-Semitic or not anti-Semitic at all; more liberal and independently minded, often of non-conventional, more fundamental religious persuasion and of a different physical type. In Germany they had belonged to groups and social classes that never actually really belonged to the mainstream of historical German society. Similarly, in Britain, the migrants to America either came mostly from the west and north or they belonged to socially distinct elements that had formed a separate grouping alongside the feudal stratifications that had previously existed. In the case of Germany we have descendants of Israelites separating themselves from their non-Israelite neighbors and moving out: Often one village would remain and all inhabitants of the community next door emigrate to America. In Britain, the case is one of descendants of the tribe of Manasseh separating themselves from their Ephraimite brothers. What applies to Britain and Germany has been studied and documented but the same phenomenon appears to have taken place throughout Europe wherever people of Hebrew origin were to be found.

<<FOR, LO, I WILL COMMAND, AND I WILL SIFT THE HOUSE OF ISRAEL AMONG ALL NATIONS, LIKE AS CORN IS SIFTED IN A SIEVE, YET SHALL NOT THE LEAST GRAIN FALL UPON THE EARTH>>
[Amos 9:9]. **EVIDENCE OF SCYTHIAN ORIGINS**

It may be shown that the “Barbarians” emerged from Scythia from several viewpoints: **Demographically**, Germany at that time could not have supported the millions of people in the Barbarian forces. The archaeological and historical evidence indicates that most of Germany was

relatively unpopulated, uncultivated, and not amenable to large groups of settled (non-nomadic) peoples. The same applied for the rest of northern Europe. In east Scythia there had existed settlements of numerous civilized peoples of so-called **“Nordic” appearance** who **disappeared** shortly before the Barbarians were first recorded in Western Europe. The “Barbarians” had **traditions** that they came from Scythia and their **artistic styles** are actually identical to those known from the Scythian areas. They had similar “Shamanistic” Scythian religious beliefs and customs; they wore the same armor, and fought with the same tactics, and they had the same tribal names in the same formations relative to each other as they would later have in the west. The Scythian peoples were destined to disappear from Scythia in the period between 300 BCE to ca. 600 CE. Just as the Scythians were leaving Scythia, they began to appear in the west as “Barbarians” largely after passing through Scandinavia, Pannonia (Hungary), and Germany.

The Romans who encountered the “Barbarians” on their borders, fought against them whilst at the same time enlisting them in their armies, and wrote about them, had essentially correct information concerning their origins. They considered the Goths to be Scyths and the Scyths of Scythia to have become, under different names, the Barbarian nations of the west who were pushing against the Roman frontiers which they often reached via Germany.

In Germany, the Barbarians conquered and/or adjoined Indo-European “natives” with whom they forbade intermarriage though they interacted linguistically and culturally. After the Scythian Barbarians left “Germany”, going to France, Holland, Britain, Switzerland, and elsewhere, the native “Germans” re-asserted themselves. Meanwhile hordes of Slavonic and other peoples swept into Germany in the 500's CE to fill the vacuum left by the evacuating Scythian Israelites. These peoples were “Germanized” through colonies of German natives settling

amongst them, pressures by German Rulers, and the policies of the Catholic Church. The process of Germanizing the Slavonic peoples in Germany, including those of Bavaria, continued into the twentieth century.

The invaders of Britain after 400 CE were headed by the Angles, Jutes, and Saxons. Parallelisms exist between Anglo-Saxon culture and that of Scythia.

The Scythian-Gothic nations had emerged from Scythia. In east Scythia, -at least in the area east of the Caspian Sea whence the Sacae (Anglo-Saxons) were once centered, Aramaic was spoken. Aramaic is closely related to Hebrew. Some of the Israelite Tribes had spoken Aramaic while others used a type of Hebrew influenced by Aramaic, or Aramaic influenced by Hebrew. Aramaic was one of the official languages of the Assyrian Empire. The Old Anglo-Saxon English language is a composite dialect and contains many Hebrew words. Linguistically, the west Barbarians may originally have spoken Hebrew or a related Semitic dialect. There is nothing to obviate such a possibility since new languages were sometimes learnt and old ones forgotten in historical experience. The Normans, for instance, came from Scandinavia and settled en-masse in Normandy, France, but within two generations they had forgotten their parent language and knew only French!

Language

The Germanic languages probably did not exist before 500 BCE. They first appeared in Northern Germany and then spread outwards through conquest and cultural assimilation. It is generally agreed that approximately one-third of all early Germanic vocabulary is of an unknown (non-Indo-European) origin. These languages experienced changes in sounds and grammatical points that are symptomatic of Semitic tongues. Terry Blodgett proved that this additional element was Hebrew¹. Hebrew speakers must have been part of, or absorbed into, whatever originated the

Germanic languages. The people in question had little or no relationship with the present day inhabitants of Germany other than a linguistic connection dating from the time when one group ruled over the other.

FROM THE RECIPIENT VIEW-POINT

The earliest inhabitants of the British Isles were few and primitive. Then came the megalithic stone monument builders. This period relates to the time shortly after the Assyrian Conquest of Northern Israel when bands of Israelites first reached British shores. Stone Henge and similar constructions are similar structures to what once existed in Ancient Israel and can still be seen on the Golan Heights. The dolmens, finds in Britain of Egyptian beads, Egyptian ships, Assyrian type weapons, decorations, and Phoenician remains all relate to this time. After that came the “Celts” (ca. 500 BCE-300 BCE) who reflect mixed groups of people some of whom were Hebrews being pushed out of Spain. Other “Celtic” settlers were dislocated invaders from the Continent. The Belgae and others moved over from Gaul after ca. 200 BCE. Amongst the invaders of Britain were also groups who came directly from Scythia including the Agathyrsi who settled amongst the Picts. The Agathyrsi were also known as Acatziri and as Khazars. They were descended from Israel. Then (after ca. 450 CE) came the Angles, Saxons, and Jutes and a host of other peoples who joined their ranks. They encompassed Vandals, Danes, Getae, and Dacians, and numerous others. A preponderant proportion of the invaders were from the Tribes of Ephraim and Manasseh. This Tribal identification with descendants of Joseph also applies to the “Celtic” (Iberi-Hebrew) peoples they were conquering. After that (in the 700s CE) came the Vikings from Scandinavia, then the Normans, then various groups including Flemings and Walloons, Jews from Judah, and numerous others. Most of these peoples were of Israelite descent.

ORIGIN

Part Two:

Scripture

Chapter Eight

ISAIAH

The Book of Isaiah like all of Scripture is directed primarily to the nation of Israel. “Israel” as a nation is divided into two sections: Judah, i.e. the Jews, and “Joseph” meaning the Lost Ten Tribes.

The Divisions of Israel

Isaiah spoke of the division between Israel (The Lost Ten Tribes) and Judah (7:17-18) (8:8). In Isaiah 7:17 the division is referred to as the worst calamity that ever overcame the Children of Israel. Isaiah also recalls situations in which the various sections of Israel will be opposed to each other:

[Isaiah 9:21] MANASSEH EPHRAIM, AND EPHRAIM MANASSEH, AND TOGETHER THEY ARE AGAINST JUDAH. FOR ALL THIS HIS ANGER IS NOT TURNED AWAY AND HIS HAND IS STRETCHED OUT STILL.

Manasseh is identifiable with the USA, Ephraim with Britain and her daughters, Judah with the Jewish people. There will be some degree of fiction between the divisions of Israel until the Last Days.

The Last Days

✧Isaiah predicted that in the Last days only a few would survive and that disasters would occur:

[Isaiah 10:22] FOR THOUGH YOUR PEOPLE ISRAEL BE AS THE SAND OF THE SEA, ONLY A REMNANT OF THEM WILL RETURN. DESTRUCTION IS DECREED, OVERFLOWING WITH RIGHTEOUSNESS.

<<BE AS THE SAND OF THE SEA>>: Descendants of Israel will be exceedingly numerous towards the end times.

<<DESTRUCTION>>: A great calamity may take place. Only a few may survive. Our survival or the survival of our descendants is dependent on our deeds and intentions. We should endeavor to improve ourselves and influence for good those we can. Zechariah (13:6-9) indicates that two-thirds of the people will perish. The remnant will be saved and reconciled with God. The exiles of Israel who were taken to Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the Isles of the Sea (and from there moved to other regions) will return (Isaiah 11:11). These names in the Hebrew Bible often have double meanings and refer to more than one location. Different places could receive the same name sometimes because of a similarity in sound and sometimes due to ethnic movements or other reasons.

Alternate identifications for the places named based on historical and ethnic studies include:

Assyria = Germany, Western and Central Europe in general.

Egypt ("Mitsrayim" in Hebrew) = Russia

Pathros,

Cush (translated as "Ethiopia") = Central Asia, India, Ethiopia

Elam = Persia, Serbia

Shinar

Hamath

The Isles of the Sea = Britain, North America.

Isaiah foresaw the re-unification and ingathering of "THE OUTCASTS OF ISRAEL, AND GATHER THE

DISPERSED OF JUDAH FROM THE FOUR CORNERS OF THE EARTH” (11:12). The northern Tribes were cast out to specific regions and stayed together whereas the Jews of Judah were dispersed all over the world.

Reconciliation with Judah

There will be an end to anti-Semitism on the part of Ephraim and fiction with Judah:

[Isaiah 11:13] THE JEALOUSY OF EPHRAIM SHALL DEPART, AND THOSE WHO HARASS JUDAH SHALL BE CUT OFF; EPHRAIM SHALL NOT BE JEALOUS OF JUDAH, AND JUDAH SHALL NOT HARASS EPHRAIM.

“EPHRAIM” represents all the Ten Tribes.

“WHO HARASS JUDAH SHALL BE CUT OFF”: Anti-Semites will be punished.

“EPHRAIM SHALL NOT BE JEALOUS OF JUDAH”: A lot of anti-Semitism is due to jealousy.

“JUDAH SHALL NOT HARASS EPHRAIM”: Jewish dogooders and hyper-active individuals etc sometimes antagonize other people.

This verse speaks of “Ephraim” (the Ten Tribes) and “Judah” (the Jews) as remaining separate entities sometimes antagonistic to each other right up to the End Times. Isaiah (11:14) continues and mentions Judah and Ephraim as acting together against the Philistines. The Palestinian people are named after the Philistines. “Palestinian” means Philistine in Latinized English. References in Prophecy to “Philistines” therefore may be understood as referring to Palestinians.

<<THEY [i.e. Judah and Ephraim together, see verse 11:13] WILL CAUSE THE PALESTINIANS TO BE FLOWN AWAY TO THE WEST.>> (Isaiah 11:14).¹

Judah and Ephraim together will plunder the peoples of the east, defeat and subdue certain European nations such as

Edom, Moab, and Ammon (11:14). The Return will be accompanied by great miracles (11:15).

The Exiles Go Westward

Isaiah prophesied before and during the exile of the House of Israel. He described the exile of the northern tribes and the land of Israel being completely emptied out (24:3). The exiles would be taken to the west (24:14) where they are exhorted to glorify God from the fires in the Isles of the Sea (24:15) meaning in the Isles of Britain:

<<The tradition of erecting hilltop cairns and mounds as orientation marks, and of using **beacon fires** for long-distance communication was very strong in Celtic (also Roman) Britain... One trace of that is the occurrence of the Brythonic element tan-'fire' (Welsh tan) in hill names (there are many Tan Hills in England). -- not only in ancient times but all through history down to the invention of the telegraph. For example, a network of beacons set up on hilltops was used in England in 1588 to signal the approach of the Spanish Armada, and once it was spotted off the Scillies the news reached the English commanders in no time at all.>> Piotr Gasiorowski.

Adapted from "Lost Israelite Identity" by Yair Davidiy:

<<"The Chronicles of Eri, being the history of the Gaal Sciot Iber, or the Irish People, translated from the Phoenician dialect of the Scythian language", by Roger O' Connor were published in London in two volumes in 1822.

<<The Chronicle says that the Gaali had been in Armenia, and the Caucasus. They were traders and metallurgists, and archers. Oppressed by the Assyrians they fled via Hamath in northern Syria [*Which incidentally was known later as "Daphne of Antiochia" and was considered one of three regions through which the Lost Ten Tribes were taken into exile. The Jewish historian Nahum Slouschz (1909) regarded the exile of Daphne of Antiochea to represent that of Israelites associated with the Phoenicians*].

<<The Chronicles tells how the Gaali sail to Spain which was then ruled by the Phoenicians who in turn were directed from [Assyrian-controlled?] Hamath. In Spain they moved from the southern area of Tartessos to Galatia in the northwest and shake

off Phoenician control. Together with the Phoenicians from their base in Spain they established mining operations in Cornwall, in Britain. Some of them moved to Aquitaine in Gaul. Due to war and famine, those in Spanish Galatia migrated to Ireland. Though not Phoenicians they worshiped God under the form of baal, received instruction in Phoenician ways, bore Hebrew-sounding names and seemed to have Israelite-values such as an aversion to images and other characteristics.

<<These people (the Gaal of Sciot) had the custom of lighting beacon fires on the coasts.

“All the headlands and promontories belonging to the Gaal of Sciot on the northwest coast of Spain were called in the Phoenician language Breoccean, that is, The Land of Flaming Fires, because of the blaze that was kept up and could be seen at a great distance out to sea. The same custom was observed on the coast of Cornwall and Devonshire after the Gaal of Sciot joined with the Phoenicians in their mining operations there, and that land was called Breotan, Breo meaning Flaming Fire” [cf. “BIAR” = burn in Hebrew].

<<This practice has been used to explain the verse in Isaiah:

<<THEY SHALL LIFT UP THEIR VOICE, THEY SHALL SING FOR THE MAJESTY OF THE LORD. THEY SHALL CRY ALOUD FROM THE SEA. WHEREFORE, GLORIFY THE LORD IN THE **FIRES** [Hebrew: “ba-urim”], EVEN THE NAME OF THE LORD GOD OF ISRAEL IN THE ISLES OF THE SEA>> (Isaiah 24:14-15).

The Exiles

Isaiah says that the nation will be increased greatly and be removed unto the ends of the earth (24:16, 26:15) meaning the geographical extremities of the world such as Britain, North America, Scandinavia, Western Europe, Australia, New Zealand and South Africa. Those who had been exiled by the Assyrians and were lost together with those (of Judah) taken captive to Egypt will return with the blowing of a great shofar. [A shofar is a trumpet made out of the horn of a ram]. The returnees will worship God in the Holy Temple Mount in Jerusalem. (27:13). Isaiah described the “drunkards of Ephraim” (28:1). He may have meant this figuratively as drunk with power and success but a literal explanation is also possible. The British, Americans, and

Australians are amongst the foremost consumers of alcohol in the world. They will not be familiar with Hebrew and will speak with another tongue (28:11). They will be in islands (41:1), in the best places (translated in the KJ as “chief men”), at the ends of the earth (41:8-9). The Lost Ten Tribes (42:6) in the islands will become “A COVENANT OF THE PEOPLE” in Hebrew a “**Brit-Am**”. They will be a “Light to the Gentiles” meaning a civilizing influence. From the “end of the earth” and the “isles” they will be sea-goers (42:10). The enemies of Israel, including those of the Lost Ten Tribes, in their places of Exile are the enemies of God Almighty (42:13). The exiles are fulfilling the purpose of God in this world and even though they do not recognize it and are blind to it they are also His servants and HIS messenger (42:19).

Israel Will Rule Over Egypt, Africa, and India

Egypt shall be subjected to Israel. Cush (translated as “Ethiopia” but also applicable according to the Aramaic translation and related tradition to India and its neighborhood¹. Black Africa (Seba) will be yours.

The Ten Northern Tribes were exiled by the Assyrians. Later, the Babylonians under Nebuchadnezzar conquered Judah and Jerusalem and exiled the Jews to Babylon. Cyrus the king of Persia conquered Babylon and allowed the Jews of Judah to return. Isaiah (44:28) mentioned the name of Cyrus even though he prophesied close to 200 years before his time. The Prophecies of Isaiah concerning “Cyrus” on the whole fit the Persian king of that name though here and there they divert from him on some important points. These prophecies also tend to go off on a tangent, speak of Cyrus and then in the same breath speak about the future of Israel. The Rabbis interpreted the prophecies about “Cyrus” to pertain to a future Messianic being of whom the Persian King Cyrus was a kind of partial prototype. President Truman who assisted the Jews in

creating the present State of Israel once declared to a visiting delegation, “I am Cyrus”. This interpretation fits the message of Scripture. Isaiah begins by speaking about Cyrus and then he addresses himself to Israel. He (45:14) predicts that whatever passes via (Hebrew “yigia” translated as “labor” but really meaning “come unto”) Egypt, and the merchandise of Cush (India not “Ethiopia” as translated in the King James), shall be yours and the tall Sabaean African Negroes will pass over unto you in chains. In the end they will acknowledge that God is with you. There is no other. Previously, Isaiah (43:3) predicted that Cush (India) and Seba (Black Africa) would be subjected to Israel. Isaiah (43:3 and 45:14 and the verses around them) predicted that the Lost Ten Tribes would rule over India, Egypt and much of Negro Africa. The trade with India would be theirs, the recompense arriving (via the Suez Canal) at Egypt would be theirs, and they would transport Negroes (many of whom were large-bodied) across the seas in chains. The whole passage ends on the point that in the Last Days they will return to worship the True God. We identify the Lost Ten Tribes headed by Britain and America as Israel. If we consider Britain and North America as one “Anglo-Saxon” entity then the Prophecy indicates that the Lost Ten Tribes are amongst them. The British ruled India and economically they gained very much from trade with her. They ruled Egypt and controlled the Suez Canal linking the Mediterranean Sea with the East. They also controlled much of Africa. Negro Slaves in chains were sent by them and others acting on their behalf across the Sea to North America and to the West Indies. Isaiah (43:5-6) said that the exiles would be ingathered from the east and west, north, and south, and from the ends of the earth. Only the English-speaking nations have fulfilled these prophecies as they were written. Only they received the Promises.

Exhortations and Signs of Identification

God says (Isaiah 44:6) that HE is the redeemer, the LORD of Hosts, the first and the last and besides HIM there is none other.

Isaiah (chapter 49) speaks of the Isles (49:1), of raising up the Tribes of Jacob (49:6), and of the preserved of Israel who will be a light unto the Gentiles and bring salvation unto the end of the earth. The flag of Britain is called the “UNION JACK” (i.e. union or covenant of Jacob) and the nickname “YANKEE” for North American derives from a form of the name Jacob.

In an aside Isaiah refers to the Jews of Judah (49:7) who were despised in their places of exile. In the last days princes will give them honor and bow down to them because no matter what they did remain essentially faithful to the God of Israel.

Britain, North America, and Australia

Isaiah says (49:8) that the exiled of Israel will be preserved and become “a covenant of people (in Hebrew a “Brit-Am”), who will establish the world and inherit wasted heritages. They will use released prisoners to colonize these heritages (49:9), as the British did at first in North America and Australia. They shall return from the north and from the west, and from the land of Sinim. “Sinim” is interpreted to mean “Land of the South”. In the Vulgate Latin version of the Bible which was translated by Jerome after consulting with Jewish sages, “the Land of Sinim” is rendered as “Australia”. The term “Australia” means “Land of the South”. The Egyptians referred to the southernmost known area of land as “sin-wur”². This corresponds to the Land of “Sinim” meaning Australia. There are reports of Egyptian and Phoenician remains being found in Australia.

The Midrash Speaks of Isaiah and the Ten Tribes

The Rabbis (Numbers Rabah 1;6, -Eichah Rabah 2;9, Jerusalemi Sanhedrin ch.17, L.6,29) agreed that Isaiah 49

was referring to the Lost Ten Tribes. They quoted Isaiah 40 and said that there were three major areas to which the Lost Ten Tribes went: “One to beyond the Sambation River, one to Daphneh of Antiochia, and one to where the Clouds came down and covered them”.

The Sambation River originally referred to the Lower Zab River (in Persia) which is an eastern tributary of the Tigris River. This was the region of Mannae whereto part of the exiled Israelites had been taken and where they became identified with the Scythians. From this first area of SAMBATION the Israelite Scythians were to be forced northwards onto the South Russian Steppe lands. The term “Sambation” was also applied to both the Don and Danaper Rivers (especially the Don) in the Scythian area of Southern Russia. From Scythia the Scythians moved westwards into Europe and the British Isles. A remnant of the Scythians were the Khazars. Abraham Polak in his important study of the Khazars says that early post-exilic Jewish Writings referred to the Don River as the Sambation³.

Daphneh of Antiochia was in Northern Syria besides Hamath. From Hamath, according to the Irish “Chronicles of Eri”, the exiles were taken to Spain.

The Clouds that the Midrash said covered the Lost Ten Tribes are interchangeable elsewhere (Numbers Rabah 17;16) with the “Mountains of Darkness” meaning the Caucasus or Mountains of Snow which was another area to which the exiles were taken (Sanhedrin 94a). The Cimmerians were also associated with locations of “Darkness” (“af tenebrae Cimmeriae”) in Classical Roman writings. From those places to which the Lost Ten Tribes were exiled there emerged the Cimmerians, Scythians, and Gothic ethnic groups.

Judah

Isaiah (49:13) again turns to Judah who feels forgotten (49:14). God will return and comfort Judah and recompense him for all the troubles that passed over them

and greatly increase his population (49:18-20). When Judah sees the Lost Ten Tribes returning (49:21) he will ask, 'Where did these come from? I was alone and persecuted, and driven from country to country. Why did they not help me?' The Zohar confirms that Isaiah is speaking of the Lost Ten Tribes and refers to Isaiah (chapter 11) where he speaks of the re-unification of Judah with Ephraim⁴. Isaiah returns to speak of the comforting of Judah and says that those who oppressed the Jews had in effect denied the existence of the LORD God of Israel (49:26). The "Isles" shall wait for the salvation of God (51:5). The non-Israelite Gentiles shall no longer be allowed to occupy and degrade Jerusalem (52:1) as the Arabs now do. Isaiah predicts that a future Messiah, descendant of David (55:3-4), will come and deliver Israel. Whatever has been prophesied will come to pass (55:11).

The Ingathering of the Exiles

The descendants of non-Israelites who attach themselves with Israel will receive an inheritance alongside their fellow Israelites (55:6). The ingathering will be in stages (56:8). Commentary understood that, Judah will return first of all and rebuild the land and later members of the Lost Ten Tribes will also return⁵. The Lost Ten Tribes will help Judah rebuild the Temple⁶. A redeemer (59:20) will come to Zion (the Jews) and to those who turn away from sin in Jacob, i.e. The Ten Tribes.

Isaiah foresaw reconciliation between Judah and the Lost Ten Tribes. The Lost Ten Tribes would be in areas where the British and North Americans and their kin now are. They would do things that these people did do. They are the only ones who fit the description.

Chapter Nine

JEREMIAH & EZEKIEL

Jeremiah

The Prophet Jeremiah on the simple level was mainly occupied with events occurring in his own time and mainly to Judah. He did however speak of the Lost Ten Tribes and their return.

The Lost Tribes Had Their Membership Suspended

Jeremiah spoke of the northern tribes who were exiled because of their sins (3:6-7 cf. 2-Kings chapters 17 and 18). The exiled tribes had been divorced by God (3:8). Legislatively, their membership in Israel as a collectively obliged body was suspended. Temporarily they were no longer legally obligated by the Mosaic Code (cf. Hosea 1:9, Yebamot 17). This will change in the future.

The Jews of Judah Will Help Bring them back

In the latter Times Jews from Judah shall go unto the Ten Tribes in the “North Country” and urge them to return to the land of Israel (3:18).

<<BEHOLD THOU ART FAIR, MY LOVE, YEA PLEASANT, ALSO OUR BED IS GREEN (Song of Solomon 1:16). “Israel says: Behold thou art fair, my love When you will take retribution from the worshippers of idols. Yea pleasant when you pay the reward of those who fear you. Also our bed...: These are the “Ten Tribes.” [*In Hebrew bed is “eres” while ten is “eser” and uses the same letters, and “our bed” (erseyanu) sounds like “our ten” (esereynu).*] They are those who were exiled beyond the Sambation River. The exiles of Judah and Benyamin [i.e. the present-day “Jews”] are destined to go unto them and bring them back in order to merit with them the Messianic Era and life in the World-To-Come. This is as it says, “In those days the house of Judah shall go unto the house of Israel and they shall come together out of the land of the

north unto the land that I have given for an inheritance unto your fathers” (Jeremiah 3:18).

-Yalkut Shimeoni, Song of Solomon 905.

The verse (3:18) should be read according to the above as:

<<THE HOUSE OF JUDAH SHALL GO UNTO [rather than “WALK WITH”] THE HOUSE OF ISRAEL>>.

People from Judah and Benjamin (i.e. legal Jews) shall go unto the Lost Ten Tribes who are beyond the Sambation River. The Sambation River means Israelite Exiles who migrated to the west. The simple meaning is that Jews from Judah will go unto the Lost Tribes to bring them back. God (Jeremiah 3:22) is calling to the Lost Ten Tribes of Israel in the Land of the North to return to HIM. They will no longer worship the Baal (9:14). Jeremiah refers to the reconciliation of Judah and Israel when God will be worshipped by all the families of Israel (31:1,27). “Watchmen” from the Mount of Ephraim will put out a call to return to Jerusalem. The word for “Watchmen” is “Notsrim” which in Modern Hebrew means “Christians”. The Lost Ten Tribes before their return and reconciliation will be practicing forms of Christianity¹. They will return from the North Country and from the coasts of the earth (31:8). God says, <<I AM A FATHER TO ISRAEL, AND EPHRAIM IS MY FIRSTBORN>> (31:9).

The Return of John Bull

The isles should be aware that God will gather in the scattered ones of Israel (31:10). Rachel (the mother of Joseph) will no longer have to weep over the exile of her children for they will return (31:15-16). Ephraim (31:18) is called a “bullock” or young bull. In Hebrew “bullock” is “aegel”. Historically this very same name, “Aegel”, pronounced in the same way, was an alternative form for the ethnic term “Angle”. The Angles gave England (i.e. “Angle-land”) its name. Together with the Saxons, Jutes, Vandals, and others the Angles conquered from the Celts the land that was

later named England. The Angles were also called “Aegels”. The appellations “Angle” and “Aegel” were employed interchangeably. The Hebrew word for young bull is “Aegel”. Rashi (Rabbi Shlomo Yistchaki 1040-1105 CE) was the foremost Medieval Jewish Commentator. In commentating on this verse (Jeremiah 31:18) Rashi states that the Hebrew word “Aegel” (Young Bull) was a name applied to Ephraim. This was also another name applied to the English. The English now nickname themselves “John Bull”. This is an important point: the verse is strongly indicating that the English (Angles) are to be identified with Ephraim.

The Dolmens

Jeremiah (31:21) refers to dolmens which are large stones set table fashion over others and often covered by large piles of rocks and stone. The dolmens and other related stone monuments form a connecting -link between Israel, Britain, West France, and Scandinavia.

[Jeremiah 31:21] SET THEE UP WAYMARKS, MAKE THEE HIGH HEAPS: SET THINE HEART TOWARD THE HIGHWAY, EVEN THE WAY WHICH THOU WENTEST: TURN AGAIN, O VIRGIN OF ISRAEL, TURN AGAIN TO THESE THY CITIES.

Abarbanel: <<The prophet therefore spoke concerning the Kingdom of Israel [of the Ten Tribes] SET THEE UP WAYMARKS saying that when you go into Exile make signs by the routes and waymarks like piles of rocks [i.e. cairns] or stone monuments [Hebrew: Matzavah, i.e. dolmen] so that you may set your heart to the route and remember in order that you may return in the way you went in, return to your city.>>

The “WAYMARKS” the Prophet is referring to were megalithic monuments. These monuments were set up by Israelites after they were exiled. Some authorities date many of these monuments to a much earlier period. This is a mistake. Even however if the monuments in question were

not set up by Israelites but had existed previously the fact remains that they happened to all lie along the path of Israelite migration westward. It is this fact that Jeremiah is telling the Israelites (i.e. he is telling us) to take note of. According to the “Radak” (Rabbi David Kimchi, 1157-1236) of Narbonne, France, the verse should be understood to say:

<<“**SET YOURSELF UP WAYMARKS**” (Jeremiah 31): This was directed to the Community of Israel, that in the generation when they would be exiled they should set up waymarks [i.e. “tsionim”] such as **PILED-UP STONES OR STONE MONUMENTS**. The purpose of these monuments was to mark the paths [*of migration for the sake of future recognition*]. The meaning was to say that even though you will be exiled, hope is not lost and you are still destined to return to these your cities. “**MAKE YOURSELF HIGH HEAPS**” [Hebrew: “*tamrurim*”]. i.e. <<Set yourself up stone monuments [menhirs, dolmens] and high heaps of stones [cairns] [i.e. “Megalithic” monuments!]. Set your heart towards the prepared way: The way in which you went. Turn back o virgin of Israel, return unto these cities of yours.>>

Jeremiah is saying that (for whatever reason) the exiled Israelites will have stone monuments set up. Through these monuments Jeremiah predicts that it will be possible in the future to learn of the Israelite paths of migration away from the Land of Israel. Once this is learned it will serve as a means by which they may be persuaded to return.

The Future

In the future descendants of King David and of the Levites will be exceedingly numerous (33:22). The seed of Jacob will return and the seed of David will rule over them (33:26). The Children of Israel and the Children of Judah in the Last Days will seek the LORD their God (50:4). Israel is the Battle-ax of God (51:20) which HE uses to punish the non-Israelite nations.

Jeremiah described the Lost Ten Tribes of Israel, especially “Ephraim” as an “Aegel” or Angle, a “John Bull”. Jeremiah said that the path of the dolmens in the future would serve as an archaeological indication of the path of migration by which Ephraim could know where he came from and how he is to return.

Ezekiel

Ezekiel (37:15-28) saw the return of the Ten Tribes as an indispensable requirement for the deliverance of Israel and Judah. The stranger who sojourns with us and identifies with us will have the same rights as us (Ezekiel 47:22). He also has the same responsibilities (14:7-8). God will once again accept Judah and all Israel (16:62). Ezekiel (23:2-3) indicates that from the very beginning the two sections of the Children of Israel, i.e. “Judah” and “Israel” or “Ephraim” were distinct entities with their own predispositions. The Book of Ezekiel at its primary level is mainly concerned with Judah but here and there it contains messages for the Lost Ten Tribes of the greatest importance. Ezekiel refers to the three stages of exile of the Lost Ten Tribes (11:14 according to Commentators). They will be ingathered (11:17). God is still with them (11:16). Ezekiel (11:18) hints that first the exiles will return to the Land of Israel and after that they shall put away their idols and keep the Law (11:2). Ezekiel says that Judah has an obligation to help the Lost Ten Tribes return. The complete return of Judah is dependent upon the return of “Samaria” (16:53, 55, 61) meaning the Ten Tribes especially Manasseh. Manasseh today is mainly the USA. God will renew His covenant with Judah and with Israel (16:62). Ezekiel (chapter 26) describes the movement of Tyre to Tarshish in Spain. He describes the international mercantile connections of Tyre (chapter 27). He recalls Dan and Javan (the Greeks) together (27:19) as trading with Tyre and engaged in metallurgical production.

Ezekiel 37 speaks of dead bodies being resurrected. He then goes on to say that God told him to take the stick (in Hebrew “etz” which can also mean “wood”, or “tree”) and to write upon it, “For Judah and for the Children of Israel who are joined to him”, i.e. “For the Jews”. He was told to take another stick and write upon it, “For Joseph, the stick of Ephraim and for all the House of Israel who are joined unto him” (37:16). He was then told to join them together and they were to be one (37:17). Bystanders saw Ezekiel fulfill these symbolic actions and asked him what their meaning was? He replied that “Judah” and “Israel” (the Lost Ten Tribes) are destined to be (37:19-21) gathered together into the land of Israel and there re-united. They are to become one kingdom and one king shall rule over them (37:22). This King will be either a descendant of David or King David himself. They shall keep the Law (37:24). God will dwell amongst them and the Tabernacle-Temple will be rebuilt (37:27-28).

We learn from this the two entities “Judah” and “Joseph” will remain separate from each other until the end times. Commentators saw the niceties of the Hebrew original in the above passage as indicating that: (a) The re-unification must take place initially through our own initiative. Ezekiel is told to take the sticks and write upon them and join them together in his own hands but then God makes them one in HIS hand (37:19). The Temple will be rebuilt (chapter 43). The land of Great Israel from the Nile to the Euphrates and beyond will be divided up amongst the twelve Tribes of Israel (chapter 47). The non-Israelite stranger who dwells among you will receive an inheritance together with the Tribe he dwelt amongst (47:22).

Chapter Ten

THE MINOR PROPHETS

The “Minor” Prophets are called “minor” not because they were less important but because the Books produced by them are relatively smaller than those of the other prophets. The first of the Minor Prophets was Hosea.

HOSEA

The Israelites and the Cimmerians Combine

Hosea is told to take to wife a loose woman named Gomer (1:2-3). He has three children by this woman who represent three parts of the northern Ten Lost Tribes. The name Gomer was also the name given to the Cimmerians, “Gimeru” in Akkadian. The Cimmerians were a people who first appeared on the fringes of the Assyrian Empire shortly after the Israelites were exiled. From the Cimmerians emerged the Celts, Scythians and Goths. Gomer was also the name of a son of Japhet: “*And the sons of Gomer; Ashkenaz, and Riphah, and Togarmah*” (Genesis 10:3). Places associated by the Rabbis with Gomer of Japhet are also those to which the Lost Ten tribes were recorded as having been exiled. This, together with the Book of Hosea, suggests some kind of combination between the exiles of Israel and the descendants of Gomer. The Welsh call themselves “Gomeru”. In Welsh tradition, they (i.e. Cimmerians) were led by Hu from Drephrobane opposite Byzantium across the sea to Defene in Wales. The name Defene is sometimes rendered as “Daphne” and there was a port named Daphne opposite Byzantium. Jerome quoted a Jewish tradition that the Lost Ten Tribes crossed the Bosphorus near Byzantium (now Istanbul in the European section of Turkey) into Europe and continued northward. Daphne of Antiochea was one of the places to which the Ten Tribes were taken into exile.

Exile and Reconciliation

The three sons of Gomer (i.e. Cimmerians) in Hosea represent three sections of the exiled 10 tribes and do not represent Judah who is separately spoken of (1:7). The first child born to Hosea and Gomer is named “Jezreel” whose name connotes both scattering on one hand and ingathering and sowing on the other. The second child was called “Lo-Ruhamma” meaning “Not-Be-Shown-Mercy”: <<FOR I WILL NO MORE HAVE MERCY UPON THE HOUSE OF ISRAEL; BUT I WILL UTTERLY TAKE THEM AWAY>> (Hosea 1:6). Judah was not to be exiled with the Ten Tribes, <<BUT I WILL HAVE MERCY UPON THE HOUSE OF JUDAH>> [Hosea 1:7]. The third child is called “Lo-Ammi” meaning “Not-My-People”. At first the Ten Tribes will be rejected and exiled but later God will return and accept them.

[Hosea 1:10] YET THE NUMBER OF THE CHILDREN OF ISRAEL SHALL BE AS THE SAND OF THE SEA, WHICH CANNOT BE MEASURED NOR NUMBERED; AND IT SHALL COME TO PASS, THAT IN THE PLACE WHERE IT WAS SAID UNTO THEM, YE ARE NOT MY PEOPLE, THERE IT SHALL BE SAID UNTO THEM, YE ARE THE SONS OF THE LIVING GOD.

The names shall be changed. The meaning of Jezreel becomes understandable as “ingathered”, and as being sewed in the ground in order to give forth manifold (2:22-23). The Ten Tribes shall join with Judah and be ingathered (1:11). “Lo-Ruhamma” becomes “Ruhamma” (“She-Who-Is-Shown-Mercy”, 2:23) and “Lo-Ami” becomes “Ami” meaning “my people” (2:1, 23). In their place of exile, as well as being extremely numerous, they shall enjoy great bounty: “CORN, AND WINE, AND OIL, AND MULTIPLIED HER SILVER AND GOLD” (2:8).

A False Religion and Repentance

They shall worship the “Baal” (2:8, 2:13, 2:16) like the Celts in Britain and Gaul once did. Baal was a god who died and was resurrected. They shall mistake “Baal” for the God of Israel (2:16). Redemption will come through righteousness, judgment, loving-kindness, and mercies (2:19). In the Last Days they shall Return to God and seek the Kingdom of David (3:5). In their place of exile Ephraim will have given birth to strange children (5:7). Some say this indicates intermarriage with other peoples. In the end times, according to the great commentator, Abarbanel, the returnees will come with their non-Israelite women and their children will be recognized. It will not be as it was in the time of Ezra when the foreign women with their children were sent away. The Exiles will return from the west (11:10). The Lost Ten Tribes in Exile will practice a false religion but Judah will be true.

[Hosea 11:12] EPHRAIM COMPASSETH ME ABOUT WITH LIES, AND THE HOUSE OF ISRAEL WITH DECEIT: BUT JUDAH YET RULETH WITH GOD, AND IS FAITHFUL WITH THE SAINTS.

Ephraim is a merchant, and deceitful (12:7-8). Napoleon called the English a “Nation of Shopkeepers”. The French referred to Britain as “Perfidious Albion”. Ephraim will be rich (12:8). Ephraim will return to the God of Israel and know that there is no other savior but God (13:4).

We see that Hosea described the Ten Tribes as combining with elements that became important in the settlement and civilization of Western Europe. Hosea says the Lost Ten Tribes will be primarily in the west, very numerous, wealthy, trading peoples who are distrusted by others, enjoying agricultural bounty. They will not be “Jewish” in the religious sense but followers of some hybrid pagan-type religion. This fits our overall identification of the Lost Ten Tribes with Western Peoples and of “Ephraim” with the English-speaking nations.

OBADIAH

The Book of Obadiah contains prophecies against Edom. Edom is identified as Germany and ancient Rome and sometimes as Europe in general.

Obadiah says that in the Last Days:

The House of Joseph shall destroy the House of Esau (1:18). The Talmud (Baba Batra 123; b) says that only Joseph is capable of defeating Esau. The British and North Americans have proven themselves capable of defeating the combined forces of Germany, Italy, and other European nations along with Japan. These countries did have descendants of Esau amongst their ruling classes and general population.

[Obadiah 1:20] AND THE CAPTIVITY OF THIS HOST OF THE CHILDREN OF ISRAEL SHALL POSSESS THAT OF THE CANAANITES, EVEN UNTO ZAREPHATH; AND THE CAPTIVITY OF JERUSALEM, WHICH IS IN SEPHARAD, SHALL POSSESS THE CITIES OF THE SOUTH.

According to the Commentators, in the above verse “Canaanites” means Germany, Zarephath means France and Britain, Sepharad means Spain. The verse should be rendered from the Hebrew original and in accordance with the Major Commentators as the following:

[Obadiah 1:20] AND THIS FIRST EXILE OF THE TEN TRIBES OF ISRAEL [Rashi] WHO DWELL FROM GERMANY [=CANAANITES, Iben Ezra], EVEN UNTO FRANCE [=ZAREPHATH, Rashi, Iben Ezra, Radak, Abarbanel, Daat Sofrim] AND ENGLAND [=ZAREPHATH, Abarbanel] AND THE CAPTIVITY OF THE JEWS OF JERUSALEM IN SPAIN [=SEPHARAD, Targum Yehonatan] SHALL POSSESS THE CITIES OF THE SOUTH.

Taking the Classical Commentators as a whole we see that the Lost Ten Tribes were considered to be in the west¹, especially in France and Britain. According to the Geneva Bible of Calvin on Obadiah 1:20:

“By the Canaanites, the Jews mean the Dutchmen, and by Zarephath, France, and by Sepharad, Spain.”

At all events “Zarephath” meant France (Rashi) and the north or France and Britain (Abarbanel) together. The verse was understood as saying that the Lost Ten Tribes were in “Zarephath” (Rashi, Nachmanides).

JONAH

The Book of Jonah relates how God told Jonah to go to the major Assyrian city of Nineveh and there prophesy that after 40 days it would be “overturned”. This meant according to the understanding of Jonah that Nineveh would be destroyed. Jonah did not want to go on this mission and attempted to flee to Tarshish in Spain. A storm arose at sea and the sailors of his ship realized that a supernatural power was causing it. They threw lots and the result fell on Jonah. Jonah told the seamen to cast him overboard.

[Jonah 1:9] AND HE SAID UNTO THEM, I AM AN HEBREW; AND I FEAR THE LORD, THE GOD OF HEAVEN, WHICH HATH MADE THE SEA AND THE DRY LAND.

Here we have the name Hebrew connected with worship of the God of Israel as if the two were mutually relevant to each other. Jonah was a Hebrew going to Tarshish in Spain. Israelites from the Ten Tribes were later exiled to Spain. They were known as Iberi, or as “Hiberi” i.e. as Hebrews. From Spain the Hiberi (Hebrews) moved onwards into Gaul and the British Isles. The Celtic inhabitants of Britain were all referred to as Ibernii or Hebrews by Ptolemy and the name “Iberi” (i.e. Hebrew) frequently occurs in ethnic and place-names of the Western Celtic peoples.

The crew made another futile attempt to continue against the storm after which they reluctantly threw Jonah into the sea. A “fish” (whale or other sea-creature) swallowed Jonah and after three days spew him out onto the shore. He went to Nineveh and prophesied and the people did penitence and were forgiven and no disaster occurred (at that time) to the city.

MICAH

The Ball-Headed Eagle: Symbol of the USA!

Micah prophesies mainly about the Lost Ten Tribes both before and after their exile. Micah says they will be like a ball-headed eagle (1:16). This is a symbol of the USA.

The Israelite-Scythians Described

Micah chapter five describes how the Israelites had been exiled by the Assyrians who destroyed their palaces. The Israelites at first will be used as shepherds or protectors of Assyria and then they will become the chief rulers (5:5). They will then destroy Assyria (5:6). This happened when the Israelite-Scythians from being soldiers in the Assyrian armies, graduated to control the Assyrian Empire and in the end destroyed Assyria.

A World Power; Messiah Son of Joseph

The remnant of Jacob will be amongst the non-Israelite nations as a lion (5:7) amongst the flocks of sheep from none can deliver (5:8). All the enemies of Israel will be cut off. In other words the descendants of Israel will become the major world power. Micah chapter five after the manner of prophecy on the one hand describes historical events that happened. On the other hand, it also is pertinent for the Last Days. The Malbim understands Micah as referring to the Last Days:

<<At the time of the end the Ten Tribes will first be aroused. Over them will be the Messiah son of Joseph. They

shall work mightily. The Tribe of Judah will be scattered amongst the nations, weak and a minority. They will be attached to the Ten Tribes and subservient to them under the rule of the Messiah son of Joseph. After that however the Messiah son of David will arise with the strength of the Almighty. Then they will all receive upon themselves the yoke of the Kingdom of the House of David.>>

This is connected to the tradition that in the Last days there will arise two messiahs:

1. Messiah son of Joseph considered head of the Lost Tribes by the Malbim and others and associated more with the material and power-politics aspects of Redemption.

2. Messiah son of David linked with Judah (i.e. the Jews) and connected more to the spiritual side though eventually uniting the material and spiritual aspects into one.

The Land of Greater Israel

Micah says that when the Israelites return they shall inherit Bashan and Gilead as in former times (7:14). These areas were east of the Jordan and included present day Lebanon, Jordan, and Syria, as well as parts of Turkey and Iraq. The Promises to Jacob and Abraham will be fulfilled (7:20).

[Micah 6:8] HE HATH SHEWED THEE, O MAN, WHAT IS GOOD; AND WHAT DOTH THE LORD REQUIRE OF THEE, BUT TO DO JUSTLY, AND TO LOVE MERCY, AND TO WALK HUMBLY WITH THY GOD?

[Micah 7:20] THOU WILT PERFORM THE TRUTH TO JACOB, AND THE MERCY TO ABRAHAM, WHICH THOU HAST SWORN UNTO OUR FATHERS FROM THE DAYS OF OLD.

ZECHARIAH

Zechariah says that God is angry with the non-Israelite Gentiles because they persecuted Judah. God was a little angry with the Jews and the Gentiles took advantage of it to oppress Judah more than was warranted (1:15). Whoever harms Judah hurts the apple of God's eye (2:8). In the last days the righteousness of the faith of Judah will be acknowledged:

<<IN THOSE DAYS TEN MEN OUT OF ALL THE LANGUAGES OF THE NATIONS, EVEN SHALL TAKE HOLD OF THE SKIRT OF HIM THAT IS A **JEW**, SAYING, WE WILL GO WITH YOU: FOR WE HAVE HEARD THAT GOD IS WITH YOU>> (Zechariah 8; 23).

Zechariah speaks of the rebuilding of the Temple (6:15). He says that those who are "far off" will participate. Commentators (Abarbanel, Malbim) indicate here and elsewhere that the Lost Ten Tribes will be instrumental in rebuilding the Temple. The four major fast days that the Jews of Judah now keep in mourning over the destruction and continued desolation of the Temple will be made feasts of rejoicing (8:19).

[Zechariah 8:22] YEA, MANY PEOPLE AND STRONG NATIONS SHALL COME TO SEEK THE LORD OF HOSTS IN JERUSALEM, AND TO PRAY BEFORE THE LORD.

Ten men out of all nations of the earth will take hold of he who is a Jew and will say, Let us go with you, for we have hold that God is with you (8:23). Judah is a bow and Ephraim is the arrow against the sons of Yavan (9:13). "Yavan" usually means Greece but the term is also applicable to numerous other peoples. Judah and Joseph reunite (10:6). Ephraim shall be a mighty nation (10:7). They shall be delivered from their places of exile and be brought to Gilead (Syria) and Lebanon but there will still not be enough room for them (10:10).

MALACHI

Messiah son of Joseph

God says that HE will send HIS messenger before HIM to prepare the way and apparently rebuild the Temple (Malachi 3:1). Rav Saadia Gaon (b. ca. 890 CE) and Ibn Ezra (1080-1164 CE) said that the “MESSENGER” is the Messiah son of Joseph. The Messiah son of Joseph, according to the Malbim (1809-1879) and others will be the future head of the Lost Ten Tribes when they return to reunite with Judah.

Renewed Tribal Identification in the Messianic Era

Malachi says that in the last Days the Tribe of Levi will be purified (3:2-3). Maimonides said that this refers to the Messianic Era when each Israelite will be informed which Tribe he belongs to (Maimonides, Mishneh Torah, The Laws of Kings, ch. 12, no.3, cf. Talmud, Kiddushin 70;a). We are called upon to give our tithes to God in order that HE may bless us (3:10).

[Malachi 4:4] REMEMBER YE THE LAW OF MOSES MY SERVANT, WHICH I COMMANDED UNTO HIM IN HOREB FOR ALL ISRAEL, WITH THE STATUTES AND JUDGMENTS.

The Lost Ten Tribes will have to return and accept anew the Law of Moses and Israel. This is also mentioned in Jerusalem Talmud and Zohar. They will return however and be reconciled as one group.

[Malachi 4:5] BEHOLD, I WILL SEND YOU ELIJAH THE PROPHET BEFORE THE COMING OF THE GREAT AND DREADFUL DAY OF THE LORD:

[Malachi 4:6] AND HE SHALL TURN THE HEART OF THE FATHERS TO THE CHILDREN, AND THE HEART OF THE CHILDREN TO THEIR FATHERS, LEST I COME AND SMITE THE EARTH WITH A CURSE.

Darrel Conder commented that this verse refers to the Lost Ten Tribes returning and identifying their ancestral fore-fathers from the Tribes of Israel. The Lost Ten Tribes of Israel will be made aware of their “Brit-Am” Hebrew identity. Judah will also know. This will be accompanied by a mutual arousal towards repentance, reconciliation, and reunification.

We have briefly skimmed over what some of prophets said concerning the Lost Ten Tribes. We have used these messages to verify the identification of these missing Hebrews with the English-speaking peoples and their European kin. The Prophets appear in the Bible after the Five Books of Moses. These books are collectively referred to as the Pentateuch or “Chomesh” in Hebrew. They are also known as the “Torah”. The term “Torah” can be used to refer to all learning especially religious instruction. The Five Books of Moses are called “Torah” since they, with their explanation, are the source of all instruction. The Prophets in effect expanded upon the “Torah”. They predicted how aspects of the Torah would be put into practice and what the effects would be of obeying or disobeying Torah injunctions. Keeping in mind all that we have discussed up to here, we may now go to the Torah and see that the outline of everything that was to happen had been drawn from the beginning.

Chapter Eleven

THE FIRST FIVE BOOKS OF THE BIBLE

Genesis

Some time after the creation of Adam and Eve a flood came and wiped out all humanity apart from Noah and his family. Noah had three sons, Shem, Ham, and Japhet. Abraham was a descendant of Shem. God chose Abraham to be blessed and to bring a blessing upon all the peoples of the earth (Genesis 12:2-3, 18:18-19, 22:18 cf. 24:4). Abraham was promised that his seed would be extremely numerous (15:5, 22:17). He was assured that he would inherit the Land of Canaan (15:7, 17:8) from the Nile to the Euphrates (15:8). Nations and Kings would emerge from Abraham (17:6). Sarah the wife of Abraham was blessed that she would become a mother of nations and “kings of peoples” would come from her (17:16, 21): This means the monarchs of several nations ruling at one and the same time, such as the monarchs of Western European countries do now. Only Isaac the son of Abraham would inherit the covenant of Abraham (17:19, 21:12). One of the purposes of the promises was that through the blessings the descendants of Abraham would be enabled to do justice and judgment (18:19). Abraham was told to sacrifice his son, Isaac. He proceeded to do so but at the last moment an angel stopped him. Abraham had passed a test after which the blessings became unconditional (22:16), apart from inheriting the land that remained contingent upon Monotheism and obedience. Abraham was told that his seed would inherit the “gate of his enemies” (22:17 cf. 24:60). Isaac married Rebecca who it was predicted would become the mother of “*alfei revava*” or “thousands of ten thousands” (24:60) and that her seed would possess “the gate of those who hate them” (24:60). These prophecies meant that the promised seed would possess international thoroughfares and vantage points of strategic importance as the USA and Britain (and only they) have done. Obtaining bases and control over international strategic points is still a

fundamental part of American and British foreign policy and military strategy. They are unique in this matter. Isaac was given all the Land of Canaan (26:3). Isaac was to be the ancestor of innumerable descendants through whom all the world would be blessed (24:4, 32:12).

Isaac fathered twins, Esau and Jacob (25:24). Esau was the older. Rebecca had been told that the elder would serve the younger (25:23). Esau sold his birthright to Jacob (25:33). Jacob received the blessing of the firstborn from his father Isaac by pretending to be Esau (27:27). Jacob was promised a healthy climate, agricultural plenty and mineral riches (27:28 repeated in the blessing to Joseph 49:25) and that he would be the master of his brethren and rule over nations (27:29). Jacob was to receive the blessings of Abraham and to inherit the Land (28:4, 35:12). His seed was to spread all over the earth (28:14). Jacob married Leah and Rachel (29:30). From Leah, Jacob begat Reuben (29:32), Simeon (29:33) Levi (29:34), Judah (29:35). Issachar (30:18) and Zebulun (30:20). Rachel bore Joseph (30:24) and Benjamin (35:18). Joseph according to the Talmud is destined to defeat Edom. This probably means a future war against Germany or Europe in general. Britain and the USA are descended from Joseph. The name "Benjamin" means "expression of my right hand". The official motto of the Norman kings (descendants of Benjamin) of England was "God and my right hand". Bilhah was the handmaiden of Rachel. She gave birth to Dan (30:6) and Naphtali (30:8). Zilpah the handmaiden of Leah was the mother of Gad (30:11) and Asher (30:13). Jacob fled from his father-in-law "Laban" the Arami. The name "Laban" means "white-one". Jacob headed towards the Land of Canaan. On the way an angel wrestled with Jacob (32:24). Jacob overcame the angel and received the name "Israel" (32:28). Jacob was promised that a nation and a company of nations and kings would come from him (35:11). Israel (i.e. Jacob) gave his son Joseph a coat of many colors and this

made his brothers jealous (37:3). Joseph was sold into Egypt where he became the virtual ruler of the land and saved the house of his father from famine. Joseph also saved the Land of Egypt and other lands from starvation. Judah through Tamar begat Pharez (38:29) and Zarah (38:30). From Pharez came the House of David and the future Messiah. Joseph married Asenath daughter of Potiphara priest of On (41:50) and begat Manasseh (41:51) whose name in Hebrew means “delegated responsible representation” such as that of the USA. The second son of Joseph was Ephraim (41:52) whose name in Hebrew implies an aristocratic system such as that still found only in Britain¹. Joseph was reconciled to his brothers who went down to Egypt with all their families. The sons and grandsons of Israel numbered seventy souls. The names of the sons and grandsons (ch.46) are similar to the names of descendants of Israelite Tribes who populated much of Western Europe. Jewish tradition and Arab legends trace the Lost Ten Tribes to Western Europe.

Before he died Jacob blessed Joseph (48:3) and made Ephraim and Manasseh full-fledged tribes in their own right (48:5-6). Ephraim and Manasseh would become a multitude in the midst of the earth. The name of Jacob would be called upon them and the name of the forefathers Abraham and Isaac (48:16). This means primarily that the essence of the forefathers would be expressed through the sons of Joseph. It has a secondary meaning that the very names would recall the forefathers. Abraham was known as “The Hebrew” (14:13) and the early inhabitants of Britain called themselves and were termed by others “Iberi” meaning “Hebrews”. Names given to the Scythians and to the Saxons who settled England were derived from the name Isaac. The name “Jacob” is recalled in the Union Jack of Britain meaning the Uniting of Jacob, and in the nickname “Yanki” which is short for Jacob.

Joseph received the rights of the first-born (49:26 cf. 1-Chronicles 5:1) and these were passed onto Ephraim who would be greater than Manasseh. Ephraim would become a multitude of nations (48:19), “malo hagoim” (i.e. “fullness of the nations”) and rule over other peoples (Targum Onkelos). Manasseh would also become great after Ephraim (48:19). Jacob blessed all of his sons concerning their destiny in the Latter Times (49:1). Reuben (France) would be unstable and attempt to conquer the Holy Land. Simeon and Levi would be policemen (49:5) like the Irish in America. Judah would keep the law and teach his brethren who would eventually acknowledge the righteousness of Judah (49:8)^{♦2}. Judah would be like an old lion. Judah (unlike the other tribes) would always be recognizable as descended from Israel. Zebulon would dwell on the seashores (49:13) as the Dutch descendants of the Sabalingoi (“People of Zebulon”) do. Two-thirds of Holland requires the protection of “dykes” to protect it from the Sea. Issachar would be neutral and landlocked in a mountainous area (49:14) like the Swiss. Dan would be a judge of his people (49:16). Gad would become a troop of “Goths” (49:19) who settled in Sweden. Asher would eat dainties and enjoy riches (49:2). Naphtali was to become like a hind in Scandinavia (49:21). Joseph would establish overseas colonies (49:22) and would help Judah re-settle the land. Joseph would have his presence felt in many oceans. Joseph would be blessed with good climate, agricultural plenty and mineral wealth (49:25). Joseph would dwell in separate areas from his brothers (49:26) like the North Americans, British, Australians, New Zealanders, and South Africans do. Benjamin is likened unto a wolf

[♦][Genesis 49:8] JUDAH, THOU ART HE WHOM THY BRETHREN SHALL PRAISE: The expression in Hebrew translated as “shall praise” should more correctly be rendered as “acknowledge the righteousness off”, “own up to”.

(49:27) which was a symbol of the Normans who conquered England. The son of Manasseh was Machir (50:23) whose name in Hebrew embodies the concept of Capitalism. The name Machir evolved into the name of America. The symbol of the USA is a pyramid which was a symbol of Joseph.

The blessings given unto the forefather had to be fulfilled in the Last Days. The only possible peoples who fulfill all the criteria mentioned in the Bible are the nations of Western Europe alongside Britain and her daughters and the USA.

The Book of Exodus describes how the Children of Israel in Egypt became a great multitude and left Egypt where they had been oppressed. Aspects of the Israelite Egyptian experience were reflected in West Celtic mythology and in Anglo-Saxon traditions. Each tribe had its own standard and symbol. These symbols are still to be seen today in the national emblems of western peoples who descended from the Israelite tribes.

The Book of Leviticus is concerned mainly with the giving of laws. Dwelling in the Land of Israel is dependent upon Monotheism and keeping the Law. This was explained by Nachmanides in his commentary on Leviticus 20 and other Biblical sources.

Identity Characteristics from the Book of Numbers

Tribal Standards were set up around the Tabernacle (Numbers 2:2). These standards in most cases depicted symbols similar to those still present on the national coats-of-arms of nations in which the relevant tribe is prevalent. The dominant colors of the Tabernacle and of the Israelite Nation were red, white, and blue. These three colors or at least two of them are still found on the flags of most Israelite-descended nations. Numbers (chapter two) describes the camping arrangements and Order of March.

The geographical arrangement of the Wilderness Encampment is repeated at the present time in the way that nations in which Israelite Tribes are now dominant are located in relation to each other. The Order of March required that the Tribes move together in groups of three. These groupings had historical significance regarding traditional alliances and associations of the peoples concerned. Yair the son of Machir son of Manasseh (Numbers 32:41) and the events around him are repeated in Irish mythology.

The Prophecies of Balaam and the Identity of Israel

We learn about the identification of Israel in the Last Days from the Prophecies of Balaam:

Balaam intended to curse Israel. Rabbi Shimshon Rafael Hirsch explained the Hebrew words used for curse and defy connected with Balaam as implying division and separation. Balaam intended to separate the aspects of “Jacob” from “Israel” (Numbers 23:7). On one level “Jacob” and “Israel” represent in Scripture the two bodies of Judah and the Ten Lost Tribes. Division is a curse. The two halves of Israel (headed by Judah and Joseph) need to be united. They will exist separately from other nations (23:9). They will be so numerous that they cannot be counted (23:10). The blessings to Israel were unconditional (23:19, 23:20). They are likened unto a unicorn (23:22 24:8), and a lion (23:24). A unicorn and a lion are the symbols of Britain. They will dwell in good fertile areas (24:6). Their descendants will be found in many waters (24:7), i.e. abiding by different Seas and Oceans. They will be very powerful (24:7), becoming a universal militarily might and a world power (24:8). The symbol of Manasseh, says the Midrash, was a unicorn. Manasseh (symbolized by unicorns) will become the most powerful tribe and the fullest expression of Israelite might (24:8). The Scottish coat-of-arms depicts two unicorns. Descendants of

Manasseh through Scotsmen and Scots-Irish dominate the USA. Nearly all US Presidents come from their offspring. The lion and unicorn representing Israel in the last days are recalled in juxtaposition (Numbers 24:9) and they are so represented on the British coat-of-arms. Israel shall conquer Edom (24:18) meaning Germany and Europe. In the Last Days there will be a Great Confrontation amongst all the major powers of the earth.

Deuteronomy: Characteristics of Israel

The Hebrews were divided into administrative groups of tens, fifties, hundreds, and thousands (Deuteronomy 1:15) such as practiced by the Anglo-Saxons in former times. The principle of equality before the law was enjoined upon them (1:17). The French and American revolutions were fought over this principle. It has also been an underlying element in British tradition from the very beginning. The conquest of the land of the Amorites (1:2) led to Israelites being referred to as “Amurru” by strangers and this term was also applied to the Cimmerians from whom many of the Celts descend. Yair (Deuteronomy 3:14) gave rise to the Iari who formed a powerful entity in the land of Israel are later traced by the same name to Ireland and Scotland. The Israelites were destined to number at least 600 million males plus family (6:11). They were forbidden to adopt pagan customs of the peoples around them (12:30). If they did, they would be exiled. The Ten Tribes indeed did practice idolatry and were exiled. Idolatrous customs described in the Bible remained with them in their places of exile and help identify them. The Israelites would lend to other nations and not borrow (15:6 28:12). The term “Arami” (translated as “Syrian”) could be used as another name for Israel (26:5)⁴: “Arami” according to Pliny was the original name applied to the Scythian Sacae from whom the Anglo-Saxons and kin derive. Each Tribe had its own peculiar uniqueness (29:10). Judah was known

for keeping the law and Northern Israel with Joseph for social justice⁵. If they did not keep the Law they would ultimately be cast into “another land” (29:28). The words used for “another land” can also be translated as “New World”. This expression (“The New World”) was later applied to America after it was discovered by Europeans and given that title. The seventy clans of Israel are juxtaposed to the seventy nations of the earth (32:8).

Regarding the identity of the Lost Ten Tribes the Blessing of Moses (Deuteronomy chapter 33) tells us that **Joseph** will be blessed with agricultural plenty and mineral resources (33:15-16). He will dwell in regions that are physically separated from the other Israelites (33:16). Joseph is likened unto a young bull and to a unicorn (33:17). England is nick-named “John Bull”. Joseph will defeat other peoples all over the world until the ends of the world. The Midrash tells us that in the Latter Times, Anointed Leaders (i.e. “Messiahs”) will arise from Manasseh, Ephraim, and Judah, along with the coming of Elijah.

Issachar will call other nations to the mountain for “sacrifices of righteousness” (33:19) just like mountainous Switzerland is an international place for gatherings and good purposes such as peace talks, the Geneva Conference, organizations like the Red Cross and so on.

Zebulon will feed on the abundance of the seas (33:19) just like Holland does and also find treasures in the sand like the Dutch-descended Boers of South Africa with their diamonds do.

Gad will be noted for the symbol of a lion like that of Sweden and the characteristic use of an ax-like weapon (33:20) such as that which a branch of the Goths were

noted for. The name “Goth” is another way in Ancient Hebrew for pronouncing the name Gad.

Dan will be a young lion leaping from Bashan (33:22) which was also known as “Basilia”, and “Basilia” became another name from Scandinavia. The Danes represent that branch of Dan that went to Scandinavia and their symbol is a lion.

Asher will dip his foot in oil (33:24) which can refer to petroleum and the North Sea petroleum fields concern areas associated with Asher, such Scotland and Scandinavia.

All the peoples of Israel on the whole will be militarily powerful (33:27 33:29), enjoy relative security, agricultural bounty and healthy climates (33:28).

These promised blessings are in the Bible. They are there in black and white. Most of them are quite clear even in simple English translation. The niceties of the Hebrew language and the oral traditions of the sages together with results of historical research further enhance the directness and forcefulness of the message. The Lost Ten Tribes of Israel are amongst the English-speaking peoples and related nations of Europe. The USA with Britain and her daughters embody the descendants of Joseph. In light of these researches no other explanation can be honestly proposed. For whatever reasons one may or may not be pleased with these results but they have to be faced up to. The Origin of many people in the West today is to be traced to Israel.



Chapter Twelve

NATIONAL IDENTIFICATIONS

Britain, South Africa, Canada, Australia& New Zealand,

Arab sources derived from Jewish tradition said that the Sons of Moses and the Lost Ten Tribes were in France and Britain. The Arabs referred to the Lost Northern Israelites as the Sons of Ad who because of their sins had been blown away to “The Happy Isles of the West” meaning, in Classical parlance, to the British Isles. Ad was the brother of Hud who represented the Jews of Judah. The Jews of Judah did retain their identity and basic loyalty to the laws of Moses. It was the Lost Ten Tribes (Sons of Ad) who departed from the true path, were exiled, and lost their identity and eventually reached the British Isles and after that North America and similar places.

A rabbinical work known as “The Zohar” says that Israel is represented by a rose with thirteen red and white petals and five green leaves around it. The Tudor Rose is a rose with five red petals and five larger white petals around them (i.e. ten petals altogether) and five green leaves. The Tudor Rose is an official emblem of the British monarchy. The Tudor Rose admittedly has only ten petals whereas the “Rose of Israel” described in the Zohar has thirteen but then Britain being dominated by the tribe of Ephraim represents only ten out of the original thirteen Israelite Tribes.

Britain is dominated by Ephraim. An “Ephrati” in Hebrew is someone from Ephraim and the name also implies aristocrat and in Britain the aristocratic social principle still applies. The word “England” means “Angle-land” and the Angles were also known as Aegli (meaning “bull-calf” in Hebrew,) which was a nickname for Ephraim, Jeremiah 31;17(18). The English are still represented by John Bull. The word for England in French, “Angleterre”, means “corner of the world” and Britain is at the end of the earth,

in islands, sea-farers, did rule over other peoples (as predicted of Ephraim), and did possess strategic “gates” of international importance. Ephraim is also amongst the “daughters” of Britain such as Australia which is the Land of “Sinim” or the Great South Land” prophesied of by Isaiah (49:8). Other countries belonging to Ephraim include New Zealand, Canada, and South Africa. In addition to this many descendants of Ephraim dwell in the USA which however is dominated by Manasseh.

The USA

“**AMERICA**” was named after Amerigo (or “Americus”) Vespucci (1451-1512) who mapped part of the North American coast. The name “Amerigo” or (as it was also rendered) Americo was a Latinised permutation of the Hebrew name “Machir” or “HaMachiri”. “Machir” was the first-born son of Manasseh son of Joseph (Genesis 50:23). America is in effect indirectly named after the firstborn son of Manasseh. Machir had received his territorial portion in Israel on the other side of the Jordan and America is over the Ocean. One of the meanings of “Machir” in Hebrew is selling or the principle of Capitalism. The USA is dominated by Manasseh. Ephraim was to become greater before Manasseh (Genesis 48:20) who would then become the paramount power in the world. This is hinted at in the reference of Balaam to “unicorns” (Numbers 24:8) and the unicorn, says a Midrash, is the symbol of Manasseh. The symbol of Joseph (Ephraim and Manasseh together) was a picture representing Egypt and the USA does use such a sign (the pyramid) as an official symbol on the Great Seal of the USA. The USA through its enjoyment of mineral resources, agricultural plenty, wealth, and power fulfils the blessings promised to descendants of Joseph. By its international policies and aid to others the USA fulfils the promise of Abraham to become a great and mighty nation in order to do justice and judgment (Genesis 18:19).

Rabbinical tradition says that two Messiahs will arise in the End Times: The Messiah son of Joseph and the Messiah son of David. The Messiah son of Joseph will lead the Ten Tribes. He will be followed by the Messiah son of David who will lead Judah at first and after that all of Israel and the entire world. The Messiah Son of Joseph is depicted as both an individual leader who will ultimately appear and a national phenomenon. Descriptions concerning the Messiah Son of Joseph and the activities associated with him point in the direction of Britain and the USA. The Messiah Son of Joseph belongs to the Lost Ten Tribes and leads them. He will also help free the Jews from oppression, assist them to return to the land of Israel and rebuild the land. Britain and the USA despite a lot of internal resistance and backtracking have been fulfilling in some measure the role of the Messiah Son of Joseph.

France

France is dominated by Reuben. The symbols of France and the French included a cock, the fleur-de-lis, and the sun. These are linked to Reuben. Reuben inherited part of Israel adjoining the Euphrates River. The **Ribuari** (Franks) settled in Gaul. "Ribuari" means Reubeni. They were also known as the **Rubi**. Sons of Reuben were Hanoch, and Phallu, and Hezron, and Carmi (Genesis 49:6). These gave their names to different peoples who settled in France. The meaning of their names denotes something of French character: Hanoch =Education, Inauguration, Ceremony. Phallu = Distinction; Hezron = Provincial Ruler, Peasant; Carmi = Vineyard. Other characteristics associated with Reuben such as romantic inclinations and impetuous instability are also those attributed to the French. The French were the first to achieve greatness and fulfilled the role prophesied for Reuben.

Ireland

Ireland is dominated by Simeon with many from Dan and elements of Ephraim. The southern Irish have characteristics of both Simeon and Dan. They are jealous of Ephraim, and have tendencies to fanaticism and violence along with Israelite sympathies in potential and a sense of fair-play and justice.

Belgium

Belgium is pertinent to Benjamin. Belgium received its name from the Belgae. Bela was a son of Benjamin and this name in Ancient Hebrew could be pronounced as “Belagh”.

Holland

Holland pertains to Zebulon as proven by its dependence on protection from flooding with its population dwelling on the “Shores of the Sea”. The names of peoples who settled in Holland (such as the “Sabalingoi”) recall Zebulon and clans of Zebulon. The traditional symbol of Holland was a ship which was also the symbol of Zebulon.

Denmark

Denmark is the nation of the Danes descendants of Dan.

Norway

Norway was colonized by Naphtalite Huns and other groups of Naphtali.

Sweden

Sweden was founded by the Goths and Svea or Suiones. The Goths were named after Gad and the Suiones after Shuni the son of Gad. Other groups associated with Sweden and the Goths have names similar to those of clans of Gad. The Arodi of Gad became the Harudi and Hreadgoths of Scandinavia. The Areli of Gad became the Erules of Sweden.

Finland

Finland was settled by peoples from the Israelite tribes of Gad, Simeon, and especially Issachar. The earliest written histories of Finland repeat the tradition that they were descended from the Lost Ten Tribes of Israel.

Switzerland

Descendants of several Israelite tribes are to be found in Switzerland. Issachar judging from tribal names and national characteristics prevails. Issachar according to Scripture and tradition was to be republican in sentiment; of warrior potential but neutrally-inclined; dwelling in a place of international meetings and striving for the good of the world; intellectual and precise yet of a peasant nature; and dwelling in a land-locked mountainous region. All of these characteristics (and more like them) are to be found in Switzerland and amongst the Swiss. In addition, <<The children of Issachar, were men that had understanding of the times, to know what Israel ought to do>> [1-Chronicles 12:32]. They had “understanding of the times” and we have all heard of Swiss watches.

The Geopolitics of Family and Geography

The above national identifications mentioned a few out of the many pieces of evidence that substantiate the equations made. With each of the listed nations marked by whatever tribe dominates it we obtain a relative positioning of one tribe to another parallel to what existed with the Tribal Divisions in the Land of Israel. Furthermore, we find additional parallelism in the traditional international alliances of each country. The twelve tribes descended from one father and four different matriarchs. Those tribes that were descended from Leah the wife of Jacob tended to be closer to each other than those who were not. Those who came from Zilpah the maidservant of Leah were also close to those of Leah, to a degree. A similar relationship existed

concerning descendants of Rachel, the other wife of Jacob, and her maidservant, Bilhah.

The Lost Ten Tribes were exiled to certain areas in which we can identify them and through history trace their migration westward. The Bible says that the Lost Ten Tribes led by Joseph will be mainly in the west and north. They will be situated at the geographical extremities of the earth. They will possess international strategic points giving them an edge over all their potential adversaries. They will number hundreds of millions. They will be wealthy and healthy and possess vast mineral and agricultural resources. They will be represented by a lion and a unicorn and a bull and a bald-headed eagle. They will be nicknamed after a “bull” or “Aegel” which was another name for “Angle”. They will be a Brit-Am, sea-farers, living in islands, in many oceans, world powers, and connected to “Sinim” meaning Australia. The path of megalithic monuments leading from the Land of Israel into Western Europe will be one of the paths they must look to in order to realize where they came from and how they will return. They will assist Judah to return to the land of Israel and rebuild it, as the USA has done, and as Britain did before her. All of these and many other identifying features are to be found amongst the peoples of Britain, North America, and their kinfolk overseas.

<<BLESS YE GOD IN THE CONGREGATIONS, EVEN THE LORD, FROM THE FOUNTAIN OF ISRAEL>> [Psalms 68:26] . This is Israel! These are the Lost Children of Israel! This is your ORIGIN! We need to acknowledge this Origin to know who we are and what we should do.

Chapter Thirteen

National Symbols and “Ends of the Earth”

All the nations that we identified as having significant proportions of Israelite descendants amongst them have tribal namesakes and symbols that justify the identifications we made. For the sake of example, we will briefly examine aspects concerning the USA and U.K.

The United States of America

The official symbol of the USA (as seen on a Dollar Bill) is the Great Seal which has a Shield and a Pyramid. The Shield of the U.S.A. contains the motto: “*Out of many, one*” (E Pluribus Unum). On one side it has an eye over a pyramid. On the other side, it has 13 Stars arranged in the formation of the Star of David. Stars featured in the dream of Joseph son of Israel (Genesis 37:9) and were preminiscent of his future greatness. The Great Seal depicts an eagle with a Shield with 13 stripes. There were 13 Tribes of Israel since Joseph was blessed with two tribes, Ephraim and Manasseh (Genesis 48:5). This fact was especially important for Joseph, cf. <<JOSEPH SHALL HAVE TWO PORTIONS>> (Ezekiel 48:13). Jacob blessed Joseph:

[Genesis 49:22] JOSEPH IS A FRUITFUL BOUGH, EVEN A FRUITFUL BOUGH BY A WELL; WHOSE BRANCHES RUN OVER THE WALL: <<BY A WELL>>: In Hebrew “ali ayin” which can also mean “by the eye” or “overseen by the eye”. The eye of Providence overlooks the pyramid on the Great Seal. The pyramid represents Joseph. A pyramid is a typical representation of Egypt. According to Rabbinical tradition (Numbers Rabah 2;5) the Tribe of Joseph had a picture of Egypt for their Tribal Standard. When you see a pyramid you think of Egypt. In one claw the eagle holds a branch with thirteen leaves and in the other he holds thirteen arrows.

The blessing of Jacob to Joseph continues: “*The archers have sorely grieved him, and shot at him, and hated him: “But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty god of Jacob;*

from thence is the shepherd, the stone of Israel” [Genesis 49:23-24]. Archery and a bow were connected with the blessing of Joseph. In Zechariah (9:13), Judah is the bow but the arrows represent Ephraim: *“When I have bent Judah for me, filled the bow with Ephraim”*. The bald-headed eagle represented those Israelites and Judeans who were taken into captivity by the Assyrians (Micah 1:16). These became the Lost Ten Tribes. The Founding Fathers of the USA considered giving the Mosaic Law constitutional status and making Hebrew the official language.

The U.K.

Moses (Deuteronomy 33) prophesied concerning Joseph, (33:13): *“And of Joseph he said, Blessed of the LORD be his land (for the precious things of heaven, for the dew, and for the deep that croucheth beneath, And for the precious fruits...And for the chief things of the ancient mountains of the everlasting hills...of the earth and fullness thereof...the good will of HIM that dwelt in the bush.. His glory is like the firstling of his BULL, and his horns, are like the horn of a unicorn with them he shall push the people together unto the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Menasseh”*. Joseph is described as the firstborn son of bull with the horns of a unicorn. The official symbol of Britain depicts a lion and a unicorn. England is nicknamed “John Bull” and popularly represented by a figure known by that name. A Midrash says that a bull represented “Ephraim”. Jeremiah (31:18) says that Ephraim is a “bullock”, i.e. young bull, an “aegel” in Hebrew. “Aegel” on the Continent was an alternate way of saying “Angle”. The name “England” means “Angle-Land”.

Ends of the Earth

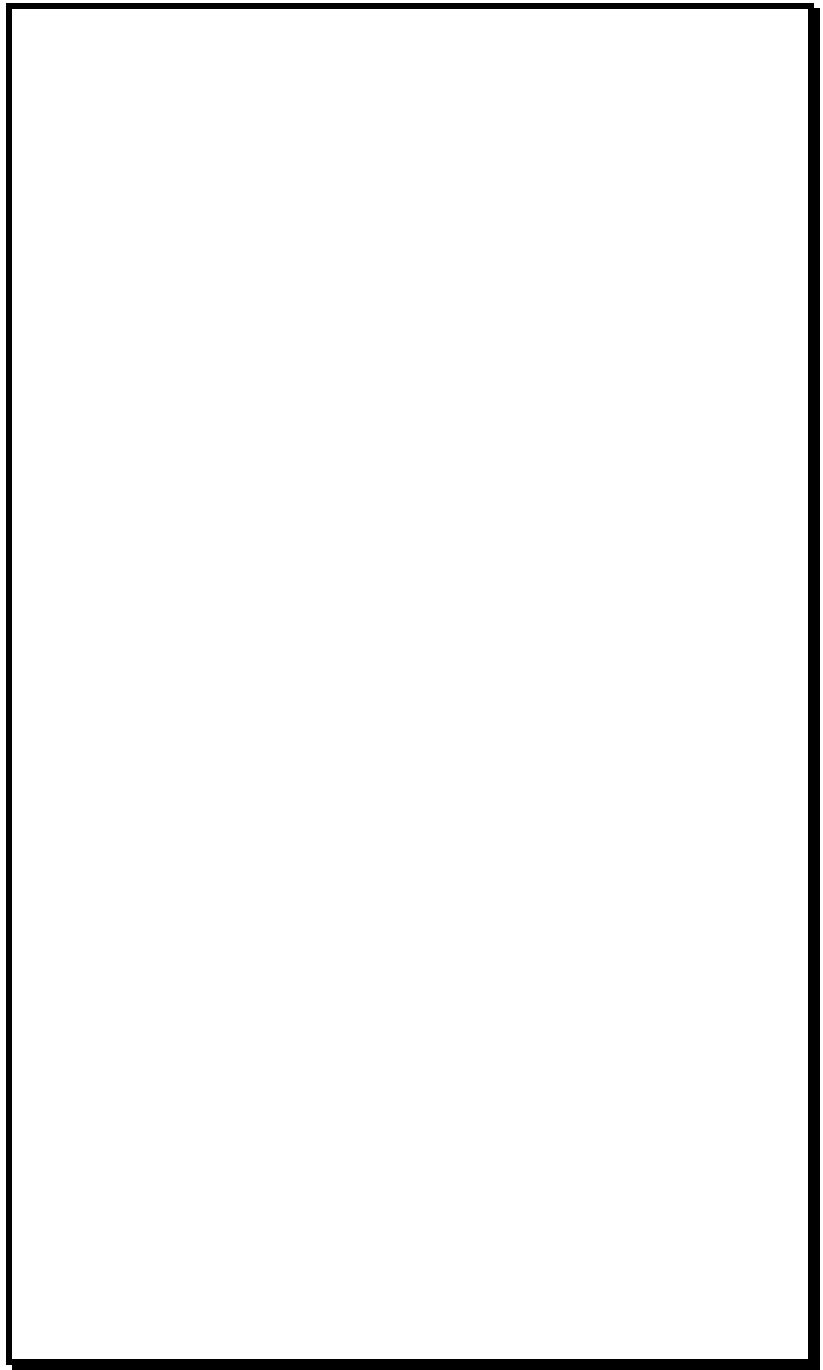
Joseph was promised (Deuteronomy 33) agricultural bounty, mineral resources, and favorable climate. He was

associated with a people being pushed together unto the ends of the earth. “Ends of the Earth” when considered from the Land of Israel means the continents of America and Australia and the geographical extremities of South Africa and Northwest Europe. The very name of England (“Angleterre” in French) can be understood as meaning “Corner of the Land”, i.e. Angle-Land, or “End of the Earth”. The prophet Isaiah appears several times to have located the Lost Tribes of Israel in the “Ends of the Earth” e.g. *“But thou Israel, my servant Jacob whom I have chosen, the seed of Abraham my friend...Whom I have strengthened (taken) from the ENDS OF THE EARTH and called thee from the CHIEF [i.e. best] parts hereof”* (Isaiah 41:8-9). A similar reference to World's ends is found in another passage: *“I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ENDS OF THE EARTH”* (Isaiah 43:6).



Two Different Representations of “JOHN BULL”

Symbols of Joseph on the Dollar Bill



**THE CHOSEN PEOPLES
AT THE "ENDS OF THE EARTH"**

Isles of the Sea. The North Country. The Richest and Best Places. Coastlands of the earth. Seafarers. Ends of the Earth (Geographical Extremities) with the Land of Israel in the center. Mineral Resources. Agricultural Plenty. Sheep. Cattle. Corn. Wine. Gold. Military Prowess. World Power and Authority. A "Policeman" of the Globe. A Colonizer of "Waste" Places. An enabler of Jewish Re-settlement in Israel. A World Example ("Light to the Gentiles"). A Confederation "Brit-am" of Peoples). Union Jack (i.e. covenant of Jacob-Israel) John Bull: Joseph -a young bull, "GATE OF YOUR ENEMIES": Strategic Points and Passes. "Heights of the Earth".

saiah 49:5] AND NOW, SAITH THE LORD THAT FORMED ME FROM THE WOMB TO BE HIS SERVANT, TO BRING JACOB AGAIN TO HIM, THOUGH ISRAEL BE NOT GATHERED, YET SHALL I BE GLORIOUS IN THE EYES OF THE LORD, AND MY GOD SHALL BE MY STRENGTH.

[Isaiah 49:6] AND HE SAID, IT IS A LIGHT THING THAT THOU SHOULDEST BE MY SERVANT TO RAISE UP THE TRIBES OF JACOB, AND TO RESTORE THE PRESERVED OF ISRAEL: I WILL ALSO GIVE THEE FOR A LIGHT TO THE NATIONS, THAT THOU MAYEST BE MY SALVATION UNTO THE END OF THE EARTH.

The United Kingdom of Great Britain and Northern Ireland has a lion and unicorn on its Royal Arms. A lion represents the Kingdom of David and Judah. A

lion can also represent the exiled “remnant of Jacob” (Micah 5:8) meaning the Lost Ten Tribes. Moses (Deut. 33:17) compared Joseph to a bull and to a unicorn. In the Blessing of Balaam the strength of all Israel is compared to that of a unicorn (Numbers 23:22). A Unicorn (Raem) was represented on the Standard of Manasseh and a bull on that of Ephraim, according to the Midrash (Numbers 2:7). The two Mottoes on the British Coat of Arms mean: “God and My Right” (Benjamin) and “Shame be to he who evil thinks”. This last expression is reminiscent of the fact that according to the Talmud, the Evil Eye (i.e. the power of suggestive malicious thought) has no influence over the seed of Joseph (Berachot 10).

The Standard of Scotland depicts two Unicorns. From Scotland and Scots-Irish came a large proportion of the determining elements in the USA.

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Britain

The Royal Arms of

Scotland

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