

The  
MIGRATIONS OF ISRAEL

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History and Purpose

**Church of God, The Eternal**

P.O. Box 775  
Eugene, Oregon 97440-0775



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## Foreword

An explanation should be made regarding the various dates referred to in this work. Dates much beyond 4000 BC, cited by various authors, should be discounted as excessive. Archbishop Ussher's chronology which places Creation at 4004 BC is sufficiently accurate. Dates referred to in this work which exceed this figure demonstrate the extent to which modern historians have been tainted by the evolutionary concept. In a number of cases, where protracted dates have been used, we have called the reader's attention to this by a following parenthetical explanation. In other cases we have not done so. Any date given which exceeds the approximate 4000 BC date and does not have an explanation accompanying should be taken for what it is worth.

Various historical "ages" are referred to from time to time. The reader may not be familiar with such terms as Paleolithic, Chalcolithic, or Neolithic. We have, therefore, opted for the more common usage of Old Stone Age, Copper Age, and New Stone Age. The explanation regarding the development and usage of these terms is given on page 9 of this work. Keep in mind these designations refer to cultures rather than ages, as the implementation of various metals and tools which make up a particular culture occurred earlier in some regions than in others. Even today we have underdeveloped cultures existing side by side with modern space-age technology.

Alternate spellings such as Keltoi or Celt, and Cimmerian, Kimmerioi, or Cimmerii are the result of the Greek, Latin, or other sources used by the various authors referred to in this work. We have tried to keep the various spellings of particular peoples consistent, but this is not always easy to accomplish. The reader should not permit these spelling variations to confuse him though, as they are simply different ways of spelling the names of the same people. Also, it is impossible to do a work of this nature without introducing many strange sounding names with which the modern reader is not likely to be familiar. Only a few of these names are important to keep in mind, so the reader needn't be distressed if he feels overwhelmed by various ancient names of tribes or peoples.

Finally, then, the reader who wishes to check the sources referred to in this work will find there has been no attempt to distinguish the author's remarks from the sources *he* originally quotes. In other words, while a particular author may be given credit for a statement or thought, we have not noted that the particular statement or thought may have come from someone other than the author quoted or credited in this work. A perusal of the book or books listed behind the author's name in the bibliography will quickly sort out who is the original source of the idea. The earlier chapters of this work are designed to set the stage for the central question posed herein: Can it be demonstrated historically that the ten tribes of Israel were not lost, and, if not, where are they located today? Read on to find the answers.

# Chapter 1

## In Perspective: The Promises of God

The purpose of this work is to demonstrate the surety of God's promises to Israel. For, if God did not keep His promises of national wealth and power, as well as salvation through Jesus Christ alone, there is no need to concern ourselves with anything found within the pages of the Bible. The test of validity regarding God's Word rests with the surety of these promises to Israel. Some say history draws a blank with respect to the children of Israel following their deportation to Media by the Assyrians—around 721-718 BC. This work demonstrates there is ample historical evidence to refute this notion. Israel has been difficult to locate because shortly after the deportation of the northern kingdom secular history no longer labeled these people Israelites. They became known by other names. Since the Bible says little about them following their deportation, it is an inadequate help. But this was intended. The significance of Israel can be understood only in the light of the fulfillment of God's promises in spite of this loss of national identity.

Israel was preordained to carry out a significant part of God's plan. The culmination of this plan can be seen both physically and spiritually—physically in the fulfillment of the promise of race, spiritually in the fulfillment of the promise of grace. This meant the confirmation of national power and wealth in the case of the former and spiritual grace and salvation in the case of the latter. God, from the beginning, had chosen to work through one family. In the pre-Flood world this was Seth, the ancestor of Noah; in the post-Flood world this was Arphaxad, the son of Shem, the son of Noah. Arphaxad was the forefather of Abraham. Abraham is the pivotal figure of the entire Old Testament. He was, as the Bible states, "the friend of God." God says Abraham was given the promises, which were passed on to his descendants, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5). The Bible uses Abraham as an example of righteousness. Righteousness is defined in the Bible as obedience to the commandments of God (Ps. 119:172). Of Abraham, we read, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" (Jas. 2:21-23). "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:8-10). "And he believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6).

The promises were passed on to the descendants of Israel. God intended Israel—the Old Testament church—to be a type of the New Testament Church. Israel, as a nation, was chosen to be an object lesson for the entire world. The Biblical record, preserved for us as a permanent testimony, tells us of the sufferings and anguish the children of Israel experienced

because of their disobedience to God. This disobedience was due to the weaknesses of the flesh. God intended man to learn that human nature is intrinsically evil, that it does not really improve itself, and that man does not have the power to obey God properly. With the ushering in of the New Covenant, man for the first time was provided with the strength and power from God to live up to the spiritual requirements of the law. This New Covenant is being fulfilled today in the lives of those called to a knowledge of the Truth. When Christ returns, the two houses of Israel will be joined and the New Covenant will be inaugurated. Millions of physical Israelites and Gentiles will enter into a spiritual relationship with God at that time. Spiritual Israel—the Church—will be comprised of physical Israelites as well as millions of Gentiles.

Today, various arguments can be found which have been designed to repudiate the clear Bible teaching regarding the call and purpose of Israel in the plan of God. These arguments vary from explanations which spiritualize the literal meaning of the Scriptures, applying all the promises of Israel to the Church on the one hand, to purely literal interpretations which completely overlook the spiritual intent of the future. Some have applied the promises of Israel to present-day governments of the world without taking into consideration the fact that their real fulfillment will not take place until after the return of Jesus Christ and the establishment of the Kingdom of God during the Millennium. Some oppose a literal meaning of the promises and prophecies which indicate the power and prominence of Israel in the "last days" for one primary reason. They resist obedience to the commandments of God. While they like to regard themselves as Christians, they do not really desire to follow in the footsteps of faithful Abraham. Why was Abraham given the promises? "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Men must come to realize that obedience to the Law of God is a prerequisite for salvation and that the Old Testament lesson regarding Israel's failure was to point out the need for a Messiah and the necessary help to obey God by means of the Holy Spirit. Only then will arguments cease and men truly recognize the significance of Israel in God's plan of salvation.

Ancient Israel is a type of spiritual Israel—the Church. As such, God gave Israel the same law that Abraham obeyed. Israel of the Old Testament was required to keep it physically only. The people were not judged according to its spiritual intent. Jesus Christ came to magnify the law and make it honorable. Spiritual Israel—the Church—is judged today by the spiritual intent of that same law. Man is judged not only by what he does, but by what he thinks in his heart and mind. Spiritual Israel is the antitype of physical Israel. The lesson physical Israel taught: In order to obey God man must receive the Holy Spirit and become a spiritual Israelite. Paul said there was no profit in the flesh. Man must live according to the spiritual intent of God's law, not by the letter of the law only. The Israel of God today is the Church (Gal. 6:16).

The notion that the northern kingdom, called in the Bible "the house of Israel," and the southern kingdom, called "the house of Judah," united after the Babylonian captivity is an attempt to limit the promises of God. Only a remnant of Jews returned from that captivity. History demonstrates that hundreds of thousands of Jews and millions of Israelites from the northern kingdom lost their identity and never returned. Some would have us believe God simply ignored these (lost) people and fulfilled His promises to less than 50,000 Jews. Nothing could be farther from the truth. Prophecy shows the status of Israel in the latter days. This status is not being fulfilled by the modern state of Israel, which is in reality but a small portion of the Jews worldwide. There are more Jews in the United States today than in

the state of Israel. Except for a minority of orthodox Jews, that state is essentially agnostic and atheistic. Its financial support comes largely from other nations. To label the modern state of Israel as the fulfillment of the promises made to Abraham is absurd.

The two houses of Israel will be joined together as one *after* Christ returns. They will enter into the New Covenant relationship with Christ and will become a part of the spiritual Church. This Church will include countless numbers of Gentiles. Israel during the Millennium will be ruled by the resurrected King David and the twelve apostles. Jesus Christ will rule the entire world for 1,000 years, a time of marvelous peace, happiness, prosperity, and salvation. Israel of the Old Covenant was selected to be a light to the world and an example of God's Way of life. Israel of the Old Covenant failed, but Israel of the New Covenant will not. The plan of salvation will be culminated in Israel during the Millennium and in a brief period following. Israel of the Old Covenant was cast off because of disobedience. Israel of the New Covenant will succeed because of obedience. Israel of the Old Covenant did not understand or appreciate the purpose God was accomplishing through them. Israel of the New Covenant will understand and appreciate this purpose. Israel of the Old Covenant did not recognize the gospel message. Israel of the New Covenant recognizes the fulfillment of the gospel through Jesus Christ.

As the reader progresses through this work, he will recognize the reliability of the Word of God. He will see the accomplishments of men who have lived in times past. He will recognize the utter ridiculousness of the theory of evolution. He will discover that God is the author of the several races and that they have been placed in their various locations according to a predetermined plan. He will see that obedience to God leads to blessings and prosperity while disobedience leads to curses and suffering. Above all, he will come to recognize the love and mercy of God toward His people and that His promises are sure. If man cannot rely upon the promises of God made to Israel, he can have no hope in salvation. For, salvation itself is wrapped up in the words of God spoken to the faithful Abraham.

## Chapter 2

### Creation and Chronology

To be accurate and to reflect a proper perspective, any work of a historical nature must be set within a proper time frame. This time frame should be based on what scientific and historical data are available and not upon theories or occult notions. Ideas such as evolution or ancient wisdom which teach that humanity has been evolving through countless ages in the shape of successive root-races, each of which is divided into seven sub-races, and these again into minor-races, have no place in a quest for truth. While many today do not believe in the Bible revelation concerning the origin of man, the humanistic alternative—evolution—is even more unbelievable. As Ricki Pavlu tells us (pp. 101-102), science is the knowledge of facts and natural laws acquired by means of experimentation, measurable observation, and precise testing. When science transgresses these boundaries it becomes speculative and philosophic. The very moment science jumps from the inorganic to the organic, then from the organic to the animate, then from the animate to the rational and moral, it has overstepped its bounds. It has entered into a discussion that is religious in nature. It has entered into evolutionary humanism.

Both creation and evolution, as theories of origin, cannot be subjected to the scientific method. Both are predicated on faith and as such are religious in nature. Creationists believe God created all things. Evolutionists believe in "nature's ability to evolve." Since no human beings were present when the world began, scientific analysis can neither prove nor disprove either belief. What is apparent is that theories of origin do not belong in the domain of science; they belong in religion (Pavlu, 104-105).

At the present time creationism and evolution cannot be other than religious issues. Evolution, by virtue of its total reliance upon the creative power of non-living, non-reasoning matter, requires far more faith than belief in the power of God. There are many educated people today who recognize evolution for what it is—an *atheistic philosophy* which attempts to interpret facts within its own framework. Even the evolutionist Horatio Newman says, "Reluctant as he may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution. The theory of geologic evolution meets with scarcely any opposition today, although its foundations are no more securely based than are those of organic evolution" (quoted in Pavlu, 106-107).

What is not understood by many is that the present viewpoint of history, which excludes God, is of recent origin. It allows for no standard by which to judge chronology. As a result, the interpretation of history is in chaos. Dates differ by wide margins, and no two scholars seem to agree on anything. Cyrus Gordon says pioneering work is often effected by intelligent people who have come to the problem unburdened by the specialized indoctrination of the professional establishment in charge of the subject in the universities, institutes, and museums. The professionals tend to be indoctrinated along the lines of accepted opinion, and had better be if they desire smooth careers (Wuthenau, xii). As a result, evidence that does not conform to the prevailing academic opinion is likely to be set



aside. In brief, the historian is limited by his own temperament and guided by the spirit of his age (Marek, 119).

With respect to geology, one of the major problems with dating the past is that there is no scientific means of determining how fast the various geological deposits were laid down. Rejection of the Bible as a source of ancient history was a major reason for accepting the idea that man existed in prehistoric times. Yet even to the historian prehistory refers to some vague, hypothetical period of time of which little is known. As Donald MacKenzie says, the word "prehistory" should be discarded. Certainly the main outline of events during the "prehistoric" period is known. Relics of the past can be dated sufficiently well to say that the prehistoric period ceases to be prehistoric. Periods labeled "Old Stone Age," "New Stone Age," are without precise chronological significance (MacKenzie, 212). The word "prehistoric" is a supposition in itself. It is the last 5,000 years that are regarded as the historic period of man, verified by records, documents, writings, ruins of ancient cities, and artifacts. Prehistoric refers to the time before there was any historical documentation. The concept of prehistoric times is an assumption used to substantiate the evolutionary notion. Proof which supposedly details "facts" about the so-called ancestors of man cannot be proven or documented. Most of the "ancestors" of man have been conjured up from highly questionable bone fragments (Pavlu, 87-88).

According to the theory of evolution, the geologic column yields a succession of organisms which are simple in the bottom layers but progressively more complex toward the top. Yet, there is no place on the earth where such a geologic column exists. No strata have ever been found which accurately depict this evolutionary column. The evolutionist David Merrell admits, "If it were possible to find a place where deposition of sediments had been continuous since the formation of the earth in its present structure, the strata would form a complete geological column, and the included fossils would furnish a fairly good record of the forms of life that had existed during this period. Although some deposits are thousands of feet thick, no such complete geological column is known" (quoted in Pavlu, 66).

If a complete geologic column does not exist, how do evolutionists substantiate the idea that one should exist? The answer: Evolutionists take fossils from many locations around the world and arrange them in a hypothetical sequence of complexity—simple at the bottom to complex at the top. In brief, the geologic column is used to "prove" the theory of evolution, and the theory of evolution is used to "prove" there is a geologic column. This is a prime example of circular reasoning (Pavlu, 66).

Evolutionary dating methods give us another example of circular reasoning. The geologic column is dated by the use of index fossils, but the age of the fossil is determined by the stratum in which it is found. Evolutionist R. H. Rastall admits, "It cannot be denied that from a strictly philosophical standpoint geologists are here arguing in a circle. The succession of organisms has been determined by a study of their remains embedded in the rocks, and the relative ages of the rocks are determined by the remains of the organisms that they contain" (quoted in Pavlu, 67). What this means is that the age of the strata is determined by the fossils found in the strata, but the age of the fossils is determined by the theory of evolution. The following evolutionary comment illustrates this line of reasoning: "We now know that different kinds of animals and plants succeeded one another in time because life has continuously evolved; and inasmuch as organic evolution is worldwide in its operation, only rocks formed during the same age could bear identical faunas" (quoted in Pavlu, 66-67).

In the different strata there are countless exceptions to this supposed sequence of the geologic column. Yet, on the other hand it is true there are many fossils that do tend to follow a pattern of corals, trilobites, and mollusks at the bottom, with man, elephants, horses, apes, and birds at the top. Between these two are fish and sharks, followed by amphibians, then dinosaurs and reptiles. But, as Pavlu tells us, this is exactly the sequence we would expect to find if there had been a worldwide flood. Corals, trilobites, and mollusks would be found at the bottom in the mud, the first to be covered in the sediments of the Flood. Those found in the waters would be the next to be covered—fish and sharks. The rising waters would then bury those creatures which live in the transition zone of land and water—the amphibians. Next to be entombed would be the land creatures and reptiles. The faster-moving, quicker-thinking land creatures would be the last to be buried. These would include men, horses, elephants, apes, and birds. The geologic column does not prove evolution because there is no record of transition from one kind of organism to another. Yet, the fossil record does prove the deposition of a worldwide flood (Pavlu, 66-69).

We have all heard of fossil men. What we have not heard is that the so-called Piltdown man has proven to be a fraud—the skull that of a human, the doctored jaw and teeth those of an orangutan. The bones of this "fossil" had been deliberately stained in order to make the fossil appear to be of great age. Java man has been rejected as a fossil man because two human skulls of recent origin were found in the same stratum. Java man, therefore, cannot be considered a "missing link" which "evolved" into modern man, while existing at the same time modern man existed. Peking man became such a controversy that all but two teeth disappeared mysteriously. Australopithecines are now viewed by many as chimpanzees. Zinjanthropus is now regarded as an ape. Since reexamination of his skeleton revealed that he was an old man suffering from arthritis, Neanderthal man is now given the status of a man found within the historic period. Cro-Magnon man has not been found to differ from many modern Europeans. The truth is all of the "prehistoric" men have been found to be either extinct apes or monkeys, present-day apes or monkeys, or modern man (Pavlu, 89-96).

In following the evolutionary line of reasoning, geologists place the beginning of the Paleolithic period (Old Stone Age) 240,000 years ago. The Neolithic period (New Stone Age) is said to have begun 10,000 to 20,000 years ago. As Isaac Taylor says, we should view these calculations as rough estimates and take them for what they are worth (Taylor, 57-58).

The four methods used in determining the age of man-like fossils are: (1) direct age determination of the bones; (2) age determination of the stratum in which bones are found by determining the age of the material associated with the bones; (3) determining the age of the stratum or source bed by correlating such beds with a deposit of known age; (4) determining the age of the source bed by correlating such beds with certain geophysical parameters, that is, estimating the ages of deposits with which source beds are to be correlated, the value of the method being limited by the validity of the assumption upon which it is based. Unfortunately, bone is physical and chemically very active, so that fossil bones are likely to be contaminated by all sorts of additions and losses. It is for this reason that *suitable methods of dating human evolution have not been developed* (Hammond, 36-37).

In order to tell time or assign any dates, using any kind of clock—mechanical, radiological, or geological—there must be two assumptions: (1) one must have knowledge of the rate at which the clock runs, and (2) one must know when the clock began operating, that is, the zero point. With respect to radioactive dating, we must know the rate of decay as well

as the original and present amount of radioactive material. It should then be possible to calculate the period of time since the decay began. But the major problem with radiocarbon dating is that the amount of the starting material is unknown. Textbooks fail to emphasize that since the development of radioactive dating there has been no possible way discovered to establish ground zero, and thereby know the accuracy of the method. Geological dating by means of radioactivity is based upon assumptions taken from strata, and other calculated guesswork (*The Spotlight* 1986).

In carbon 14 dating, the first step taken by Dr. Libby, its developer, was to determine the age of an object by radioactive analysis. He then checked his conclusion against the best judgment of the archaeologists. They then corrected some of their opinions on the basis of his readings. Since then his methods have been refined and possible error reduced (Marek, 152). But radiocarbon or carbon 14 dating is accurate only to about 4,000 years into the past. Furthermore, it was assumed that radioactive  $^{14}\text{CO}_2$  and normal  $^{12}\text{CO}_2$  were in equilibrium in the atmosphere. If the earth is billions of years old, the formation of radioactive  $^{14}\text{CO}_2$  in the atmosphere and the rate of decay should have been in equilibrium for æons, since it is calculated that the required amount of time to reach equilibrium is 30,000 years. What has been discovered is that the formation of  $^{14}\text{CO}_2$  is faster than the rate of decay and the system is not yet in equilibrium. This is a major problem to evolutionists because the disequilibrium between radioactive  $^{14}\text{CO}_2$  and normal  $^{12}\text{CO}_2$  in the atmosphere is *less* than 30,000 years old. This is one of the most convincing arguments against evolution since evolution requires æons of time for the various species to have developed (Pavlu, 164-165).

While the *Scientific American* believes that radiocarbon dating has fulfilled its original promises, it admits in detail there are puzzles, contradictions, weaknesses. It will be a long time, they say, before radiocarbon dating will be as straightforward as an electric dishwasher. The radiocarbon time-scale covers only the last few thousand years because the amounts of carbon 14 are so small. Radiocarbon dating cannot be used as a long-term clock and radiocarbon dates are checked with "known dates" (Deevey, 87). The idea that radiometric (carbon 14) dating methods used to date fossils is independent of stratigraphic correlation is not true. Derek Ager, professor of geology at University College, Swansea, Wales, states: "Ever since William Smith at the beginning of the 19th century, fossils have been and still are the best and most accurate method of dating and correlating the rocks in which they occur. . . . As for having all the credit passed to the physicists and the measurement of isotopic decay, the blood boils! Certainly such studies give dates in terms of millions of years, with huge margins of errors. . . . I can think of no cases of radioactive decay being used to date fossils." Thus, it is apparent that fossils, not radiometric dating methods, are used to date rocks (quoted in Gish, 91-92).

Very accurate methods are available for determining the *present* ratios of uranium-lead, thorium-lead, potassium-argon, and other isotopes, but there is no direct method to determine the original ratio of isotopes in these rocks when they were first formed. There is no direct method for determining the age of any rock. Radiochronologists must resort to indirect methods based on assumptions. There is no way to verify these assumptions, but inherent in them are factors which guarantee that the ages calculated will come to millions, even billions of years. The only exception is carbon 14 dating, which is useful in samples limited to a few thousand years of age (Gish, 51).

Another problem with carbon dating is that only comparatively few of the most ancient evidences of man's presence include carbon on which to make the test. At the mysterious

Coclé culture in Panama, where thousands of stone monuments, tens of thousands of pieces of pottery, many bone fragments, and other remains were found, not a single trace of charcoal or carbon was found. Also, it is difficult to be certain that charcoal in association with other remains is of the same age. Charcoal samples may be refuse that is more recent than the oldest remains found at a site (Verrill, 12 fn).

As we have already mentioned, uranium-lead dating has serious flaws. It is impossible to calculate the amount of original lead deposited with the uranium—the original setting of the uranium-lead clock. It is possible for some uranium to be leached out of the stratum by acid water. This results in assigning great age to comparatively young strata. It is admitted that many dates obtained by the uranium-lead method are incorrect and errors as high as 700 million years have been detected (Pavlu, 162-163). Dissident John Kizer says the uranium-lead method of dating can lead to contradictory results by yielding different ages for minerals of the same age and the same age for minerals of different ages. The basic assumption behind radioactive rock dating is that uranium is no longer being created. If there is no new uranium, then all the original uranium is equally aged. But, we have reached the place where we can analyze two separate parts of the same rock and, depending upon the part we analyze using the uranium-lead method, we can conclude that the rock is either newly formed or billions of years old. The reason for this discrepancy is that the geologist must first decide how old the rock is before he can make the correction to measure the age. So, to determine the age of the mineral, we must first know its age. The true source of the inconsistencies in radioactive dating lies in the logic of the method (Valentine, 20-21). To paraphrase Gish, so-called radiometric dates seem to be anything but absolute inasmuch as the data are massaged and dates adjusted to fit the present conventional wisdom (Gish, 173).

Another method of dating is by means of pressure in oil deposits. High pressures require sudden deep burial; the capacity to hold these pressures persists for 10,000 to 100,000 years. The existence of pressure in any measurable amount means that the oil deposits are a maximum of 100,000 years old and probably much younger (Pavlu, 165-166). The helium-4 method of dating the atmosphere, yet another method, makes matters even worse for the evolutionists. Simple calculations yield approximately 12,000 years maximum for the atmosphere (Pavlu, 165). Then there is the potassium-argon dating method, once looked upon with great hope. It has now been discovered that incorrect age determinations could result from the loss of argon from the stratum, or by potassium-40 changing to calcium rather than to argon, or from contamination by high argon content in the atmosphere. Even evolutionists admit the serious objections to the potassium-argon dating method (Pavlu, 163-164).

There is an assumption that civilization today is the result of a slow and gradual growth from the "primeval savage" state of man to that of advanced civilizations. But there is no proof of this supposed original state of savagery leading to civilization. What natural science has done, in this respect, is to take the doctrine of evolution and to apply it to the development of man. While it is true that man often does pass from a savage to a civilized condition, it is also true that the reverse takes place; that is, civilizations decay and deteriorate into a degraded form of civilization. We have proof that savagery and civilization oscillate freely, passing from one to another with equal ease. If outside forces ameliorate, civilization grows. But if the struggle for existence tends to occupy the whole attention of man, civilization disappears and the savage condition prevails. The earliest civilizations

were substantially civilized and only by degrees, due to peculiar circumstances, sank into savagery. The Bible record shows that cities were built before tents, that copper and iron were smelted at the same period, that a state of bliss did at first exist. Apart from the Bible record, we find in Egypt and Babylon high civilizations with no indication of an early period of barbarism (Rawlinson 1883, 1-14).

Among other things, archaeologists characterize cultures by the use of implements. The oldest culture is labeled Old Stone Age because of the use of chipped stone for implements. The New Stone Age is so designated because of the use of polished stone implements. The Mesolithic culture (Middle Stone Age) is a transitional stage between the Old and New. Chalcolithic (Copper Age) is characterized by the first partial use of copper immediately prior to the Bronze culture. While these designations are useful in identifying culture, their use in dating time periods has led to much confusion and inaccuracy. This is due to the fact that the dates of cultures to which they refer differ widely around the world. But these designations are too well established to discard and are useful if used with caution (Langer, 2). What archaeologists have done is to establish a chronological sequence of the ages of stone, bronze, and iron, but these ages are not necessarily synchronous in different countries (Taylor, 56). Certain populations today are still practically in the Stone Age, while others have recently passed out of it (Pittard, 28).

It is impossible to portray any "age" solely on the basis of archaeology; when a deeper historical meaning is attached to any particular age it becomes even less valid. People with varying cultures have existed side by side in different parts of Sweden, for example, during what is labeled the Stone Age. The date commonly selected for the first inhabitants of Sweden is placed at 9000 BC. Dates which place cultures millions of years in the past have neither discoveries nor experiments to support these drastically extended periods of time (Olson, 5, 7). Sir Charles Lyell admitted that we have no distinct geological evidence that the appearance of what are called the inferior races of mankind have always chronologically preceded those of a higher order (Rawlinson 1883, 2 fn). The advance of civilization was unequal. Some nations were still in the Stone Age while others were using bronze or iron (Taylor, 189). At any rate the people of the New Stone Age were not mere wandering hunters. They had a social organization, industry, a system of trading by land and sea. They settled in areas where they could obtain raw materials for their implements, weapons, and coloring materials (MacKenzie, 86).

If sequential cultural ages, as such, do not really exist, how did this designation develop? In 1816 Christian Jorgenson Thomsen, a Danish authority on ancient coins, was appointed by the king of Denmark to the Royal Commission for the Preservation and Collection of National Antiquities. Thomsen came into possession of a mixed-up collection of miscellaneous artifacts of metal and stone which had been recovered from Danish soil and ancient burial mounds, totally without any chronological order. So, Thomsen separated the collection into three lots. One whose artifacts were of stone, a second made up of copper and bronze, a third comprised of iron objects. To these groups he added pottery, wooden instruments, fragments of textiles, and leather garments according to the artifacts with which they had been found. Thomsen then consulted the ancient writings such as Homer's *The Iliad* and *The Odyssey* (thought to have been written around 800 BC) and concluded that bronze was in use before iron, and stone must have been used before either. When Thomsen opened a public display of the artifacts, explanatory labels suggested that a Stone Age had been followed by a Bronze Age, which in turn had been followed by an Iron Age. Coins found with Iron Age artifacts indicated a 400 BC period; therefore, the Bronze Age and Stone

Age were older eras. This method of categorizing artifacts was gradually accepted and has since become the authoritative method of classification. The Iron Age was designated from 400 BC to AD 800. So, today, the entire basis of modern archaeology is based on the three-age system (Fell 1983, 30, 43-45).

In reality, the pre-Flood civilization was advanced. In addition to metalworking, a look at the Biblical record shows musical instruments—both wind and string—were invented. Cities were built. There is no reason to believe that after the Flood the art of shipbuilding was a new innovation. The fact that Noah was highly skilled in the art of building is sufficient proof that these skills were carried through the Flood. When, then, did the notion start that man evolved from an ape and culture required millions of years to develop? In the 1830s Jacques Boucher de Perthes wrote several books to "prove" that man had existed during the "Ice Age," which he assumed to be a duration of one million years. Scientists did not accept this idea of an immensely long human history until Charles Darwin published *The Origin of Species* in 1859. It was Darwin's book that stimulated the idea of prehistoric archaeology (*World Book Encyclopedia*, s.v. "archaeology").

Rawlinson tells us that without too much difficulty we can dispel the illusion fostered by well-known people that the present state of our historical knowledge requires an enormous expansion of the accepted chronology. Such expansions are excessive and there is not sufficient evidence to justify them. The general results of historical inquiry up to the present time render them highly improbable (Rawlinson 1883, 16).

Since the New Stone Age geological and climatic conditions have been generally the same as they are now. At least three existing European types have occupied the same locations they now inhabit. It is believed man must have occupied western Europe since the disappearance of the great ice sheet (Taylor, 54-56). A word of caution on the idea of a great ice sheet: George McCready Price clearly points out that the ice-sheet explanation which evolutionary geologists use is nothing more than an attempt to explain the results of the Flood without acknowledging there was a Flood (Price, 315-316). Furthermore, we might add, the so-called Old and New Stone Ages are found within the historic period and most likely refer to cultures in the pre-Flood world. In the post-Flood world the most ancient rise to a higher civilization occurred in the district of the Nile, the point of contact between Africa and Asia (Peschel, 517).

It is not incorrect to state that the modern historical approach rests on this premise: God has never involved Himself in the course of history, nor is He likely to do so in the future. Historians appear to have all the answers. Yet, as Marek tells us, while the novice student of history may be impressed by the positive way modern historians date events which took place thousands of years ago, an examination of the historical sources reveals how scanty, inaccurate and false the records are, even when they were originally written. Equally bad is the physical condition in which these records are today as a result of wear and abuse. The truth of the matter is: The more that is studied, the less impressed historians are as to the accuracy of these dates. *The framework of chronological history is a purely hypothetical structure* which leads to the inevitable conclusion that every date is subject to question. For example, historians do not even know the correct date for the real beginning of Egyptian history. The correct order of historical events must be built around those which are assured rather than assumed. To secure a proper time scheme, one must possess clear written records which have direct connections with Greek, Persian, and Egyptian events. Events back to about 1000 BC are fairly well known; before that we must deal with myths and narrative

sagas. In the second millennium BC, modern scholars are forced to reckon errors in decades. In the third millennium errors are reckoned in centuries. King lists are only valuable inasmuch as they show a succession without any fixed historical point of reference. They can be very confusing due to the fact that lists which should have been placed side by side are sometimes added one after another. Also, several different king lists have been joined together, thus generating endless confusion (Marek, 133-139).

At one time the conclusions of philology (the study of human speech especially as the vehicle of literature and as a field of study that sheds light upon cultural history) were accepted without question. Today they have had to be revised in the light of the discoveries of geology, archaeology, and anthropology (Taylor, 54). But even archaeology becomes significant for ethnological purposes (a science that deals with the division of mankind into races and their origin, distribution, relations, and characteristics) only when it can be satisfactorily linked with philological data (Speiser 1930, 19). It seldom occurs that an archaeologist is also a philologist with the capability to use linguistic knowledge to exploit his archaeological finds (Marek, 55). In the past, conclusions regarding the movements of conquering peoples into Europe were based on philology, but scholars are now ranking archaeological evidence as the most important in determining the past (Taylor, 129). But, archaeology today is not what it was one hundred years ago. As late as 1879 archaeology meant the science that concerns itself with antiquity, which investigates by studying oral traditions, monuments of all kinds, and written manuscripts. Modern archaeology, however, relies mainly on the discoveries made by excavating the ruins of former human habitations and other traces left by ancient peoples (Fell 1976, 31). Early British chronicles were rejected by modern scholars because there are no contemporary inscriptions to support their ancient tradition. If this idea were universally accepted, it would sweep away the early traditional history of Rome, Greece, nearly the entire Old Testament, and much of the history of the early Christian church (Waddell 1924, 147). While archaeologists have found abundant material, there are still enormous gaps (Marek, 122). Rarely does one find an easy equation between historically named groups and those identified by archaeology (Trump, 214). Ancient languages are not studied by archaeologists in America, and the most pressing reform needed in the field of archaeology is to introduce the study of epigraphy—the art of reading ancient inscriptions engraved or otherwise imprinted on stone or other durable materials (Fell 1976, 12-13).

According to the Biblical record in Genesis one, the recreation of the earth, following a catastrophic destruction, occurred about 4000 BC. The Flood took place 1,656 years later, or about 2350 BC. Rawlinson tells us the Egyptians were without any chronological concept. It was not their habit to consider eras or enter into computations of time. From Egyptian monuments chronology is almost non-existent. Manetho, the Egyptian priest who composed a history of Egypt, claimed to have used records from the archives preserved in the Egyptian temples. Abstracts of his work have come to us through Eusebius, Syncellus, and Josephus. Manetho gave the impression that the Egyptian dynasties were consecutive and formed a single continuous series. Had this been true they would have required a time span of 5,358 years. What Manetho did was to reject the knowledge that many of the dynasties were contemporaneous and instead insisted they were successive. Rawlinson says the truth is that an established monarchy began in Egypt between 2450 and 2250 BC. (Note: The beginning could not have been before 2350 due to the Flood.) Manetho set up a successive arrangement of dynasties because he was attempting to prove that the Egyptians had an older civilization than the Babylonians. Actually Babylon and Egypt would be about contemporary in their

origin. Also, it is quite possible that the Old Stone Age of the west was contemporaneous with early Egyptian civilization (Rawlinson 1887, 22-37, 160).

The Greeks are another case in point. Aside from the Olympic games, they had no method of precise time reckoning. They possessed no historical sense, ignored dates, and massed events and personages together until Greek history was a mass of wild confusion (Marek, 133). Cuneiform scholars confidently place the beginning of Babylon at about 2300 BC, Assyria at 1500, Phœnicia at about the 16th or 17th centuries. In Europe the civilization spoken of by Homer must have commenced around 1200 to 1300 BC (Rawlinson 1887, 148-149). The date of 550 BC or thereabouts is regarded as the time historians can write about "real history" (Trump, 250).

\* Following the Flood, Noah's ark rested on the *mountains* of Ararat (Gen. 8:4). In the Bible Ararat is not the name of a mountain and according to native Armenians it was never so designated by them. There is another peculiarity. If the descendants of Noah settled near a resting place of the ark in Armenia, how could they be said to approach the plain of Shinar from the east (Gen. 11:2)? The precise resting place of the ark is nowhere mentioned in Genesis and while it was stationary for a time over the mountains of Ararat, it is possible it could have been carried a considerable distance to the east before the waters subsided (McClintock and Strong, s.v. "Ararat"). In addition, there are many who believe the Adamic world itself was located in the Hindu-Kush mountains and that the first settlements of the families of Noah were made in the regions between these mountains and the Caspian Sea (Bible Research, serial 60b).

Topological conditions in Persia today would have precluded its being the original center for the dispersion of the human race, but keep in mind that Persia has not always been as it is today. The hypothesis that the origin of the dispersion of mankind was somewhere in Asia has had a long historical tradition. Three centers of very ancient civilization are now conceived by archaeologists as the centers of dispersion. These were along the shores of the Mediterranean (Egypt), the Persian Gulf (Mesopotamia), and the Indian Ocean (northwest India) with the core located at the foot of the western Asiatic mountains (Fasken, 24-25). Much of the Near East was at one time much less arid than it is today. Many areas that once supported vast populations in material wealth and culture are now largely dried up and sustain only meager and backward peoples (Kephart, 179). The earliest known civilization in the world arose north of the Persian Gulf among the Sumerians, so it was Mesopotamia, the broad valley of the Tigris and Euphrates, that was the cradle of civilization in the remotest antiquity (Haddon, 19).

It took many years for the Flood waters to abate entirely. Early inhabitants of northern Europe found it to be wet and uninviting—cold and inhospitable. According to the authority Dalin, Sweden was for a long time an archipelago amid multitudinous islets. Sweden was for all practical purposes a group of islands. Later, after northern Europe was inhabited, weather changes made Scandinavia unsuitable for agriculture. Adverse weather conditions near the end of the Bronze Age (in this case around 500 BC) and the beginning of the Iron Age occurred and Sweden and Finland became drastically depopulated, remaining so for about 500 years. Marshy conditions continued in Sweden for centuries. At the beginning of the AD period, one of Sweden's largest lakes was 23 feet higher than it is today. Wrecks of large ships and remnants of others have been found high upon the settlements, in peat bogs and marshes, on mountains and high places. Salt-lake grass was growing in swampy places far from the sea. Runic stones mention bridges where no bridges appear to be necessary



(Olson, 51-53). That the present ice cap is still melting is seen by the fact that Boston Harbor has a sea level three feet higher than when the Pilgrims landed 350 years ago. Over the past 25 years the rate of sea-level rise has been about an inch every ten years (Fell 1974, 55).

There is a general consensus of opinion that a great shifting of populations took place shortly before 2000 BC and that this shift was due to changes in the weather or climate. This would account for the movement from the east toward the region of Mesopotamia as groups of Aryans established themselves as kingdoms in the Near East. It is due to this movement that Aryan proper names are found in records of the Mesopotamian empire (McGovern, 32).

Strabo, a Greek geographer and historian who lived around the beginning of the AD period, divided the world into four parts. In the east he placed the Indians; the south, the Ethiopians; the west, the Celtæ; in the north, the Scythians. By the time of Caesar, the Scythians had spread themselves over Europe, forcing out the more ancient races before them (Turner, 43-44). Professor Rawlinson tells us that the children of Shem drove the race of Japheth into the holes and corners of the earth in order that they might become the vanguard of Semitic civilization. The Japhetic stock remaining in Europe appear to be Lapps, part of the Finns and Estonians, and possibly the Basques (Capt, 217). The Lapps, an Asiatic or Mongoloid type, have been repressed to the northern regions by a long-headed race from the southwest, as is seen in Scandinavia (Ripley, 462). The Lapps, referred to as the Swedish Indians, had previously inhabited not only southern Sweden, but also the rest of northern and western Europe—Denmark, northern Germany, the British Isles, and parts of France (Olson, 13). It is probable that a Mongoloid race may have been among the earliest occupants of Scotland, but it is not largely represented now (Beddoe, 160). It is certain there was a partial occupation of western Europe by a long-headed Africanoid type during the Stone Age, but an invasion by a broad-headed race of Asiatic affinities took place. This intrusive element is represented by the Alpine type of central Europe and it was not contemporary with the earliest stratum (Ripley, 470). What is generally believed, even today, is that Japheth, the eldest son of Noah, inherited Europe or the "Isles of the Gentiles" and is, therefore, the progenitor of the Gauls (E. Davies, 148).

Archibald Henry Sayce, the English assyriologist, says the three sons of Noah were each assigned a separate place of settlement—Japheth in the north, Ham in the south, Shem in the center. The ethnologist must begin with this assumption, that these three were considered to have settled in each of these three zones of the world and that the nations who inhabit these zones are their children and successors. These zones were bounded on the north by the Caspian, the mountains of Armenia, the Black Sea, and the islands of the eastern Mediterranean; on the south by the Indian Ocean and the highlands of Abyssinia; on the east by the Caspian and the mountains of Media and Elam; on the west by the Lybian desert west of the Nile. The northern zone extended south as far as Cyprus and the ranges of the Taurus; the central zone included all of western Asia except Canaan and western and southwestern Arabia. Canaan and southwestern Arabia were included in the southern zone along with Egypt and the northern portion of the Sudan (Sayce, 42). As noted, the sons and grandsons of Japheth (Gomer and Javan) were given the "Isles of the Gentiles." This is understood to mean Europe and its adjacent islands. This dispersion must have taken place in the time of the patriarchs (most likely during the days of Peleg, Deut. 32:8, Gen. 10:25), as these nations retained their names to the time of Moses and long afterward. Javan is known as the parent of the Greeks but the name *Iones*, which is supposed to come from Javan, was applied to several branches of that nation and extended into Macedonia and Thrace. There we find the *Celtæ* or *Cimmerii*, but these are not from the family of Japheth, and if they were known as

the *Titans* or *natives of the land* in part of their own territories, they must be regarded as intruders (E. Davies, 123-124).

In the Padma-Puran, an ancient book of the Hindus, the Royal Patriarch, or Noah, allotted Jyapeti (Japheth) all the region north of the Himalayas which extends from sea to sea (E. Davies, 77-78). But, what should be noted is that although Noah divided the parts of the world among his three sons and their descendants, *many of them did not keep their boundaries* and one lineage often settled on the lands of another brother (Gamboa, 21). In Caesar's time from the River Loire in France southwest to the Pyrenees were the Aquitani. Strabo said these people were akin to the Iberians of Spain and were a uniformly dark type of people (Ripley, 163-165). The short, dark Ligurian race appears all over Europe much earlier than do the tall, fair Celto-Slavic people (Taylor, 123). While Ptolemy's map shows England as Javan, he said the western isles were inhabited by the descendants of the Hebrew race who were skilled in smelting operations and excelled in working metal (Haberman, 78). Ptolemy was a great astronomer and geographer who lived in the second century AD. What is seen by his comment is that the original stock who inhabited Europe was driven out by peoples of Hebrew stock, which must include both the broad-headed and long-headed types who belong to the white race.

## Chapter 3

### Travel and Colonization in Ancient Times

Old Stone Age remains demonstrate that climatic changes and physical conditions made various areas uninhabitable, unable to be settled permanently (Minns, 131). For an answer to the great racial migrations of the past, students today look at slow-working social movements. Concepts of cataclysms, whether human or geological, which produced the sudden great results of the past, have been supplanted by the idea of slow-moving causes about us today which act as a constant yet imperceptible force just as profound in their results as sudden changes (Ripley, 237).

Weather changes have been indeed phenomenal, however in their influence on trade and travel. Around 1200 to 1000 BC trade and sea traffic between Scandinavia and Ireland indicate a long period of favorable weather. Storms were infrequent and the weather was comparatively dry. As a result a high civilization developed during the Bronze Age. Near the close of the pre-Christian era the weather changed. Centuries of great storminess, heavy rains, and cold in northern Europe set in. Peat bogs developed on a large scale in France. There was a general recession of civilization and the movements of tribes such as the Cimbri and Teutons began to take place. From approximately AD 150 to 750 a great pattern of dry weather and drought devastated the Mediterranean region. As a result, classical civilization was uprooted. The impact of this weather in northern Europe had an opposite effect. This was the golden age of the Irish, while the arid weather in the south continued intermittently until the 12th century. The shift in civilization became obvious. The Roman Empire of the west became successively French and German entities. As the Dark Ages came to a close, rainfall increased. A cycle of wet and cold set in again, reaching its peak about AD 1350. The civilization of Iceland and the outposts in Greenland were swept away by the ice floes and pestilence. Throughout the history of man, the rise and fall of civilizations appear to have been conditioned by climatic factors. In northern Europe, the dry and warm phase was beneficial to civilization. During these periods the forests retreated and the soil could be used for farming. In the Mediterranean, the dry, hot centuries were times of famine and cultural regression. The developing pattern of leadership with regard to civilization in Europe was due to the climatic cycle (Weyl and Possony, 70-75).

Prolonged rainfall and conditions of moisture did indeed have an effect upon the history of Europe. Wet spells led to disaster in the north and a golden age of plenty in the south. In the Age of Pericles (5th century BC), when Greece reached her pinnacle of civilization, the impact in central and northern Europe was the opposite. The level of Lake Constance rose more than 30 feet and the lake villages were largely abandoned. The rains and cold during this period brought catastrophic results on populations which had been moving toward a sedentary civilization (Weyl and Possony, 69). Ancient settlements in Greenland carried out a thriving trade with Norway until destruction came to Greenland in the form of permanent frost and cold which remains to this day. These settlements were abandoned and completely forgotten, disappearing from history until the second discovery of America by Columbus (Menzel, 273). For some reason the earth's climate became colder at

the end of the Bronze Age; it was at this time the polar ice cap came into being. Sailing westward by the northern route became hazardous until the climate warmed up again just before the Viking period began (Fell 1982, 33-34). Climatic changes along the northern coast of Europe, which are indicated by changes in vegetation, show there were three successive periods (Taylor, 62). In the beginning of the second century BC, a torrent of wandering hordes descended from the Danube to the Styrian Alps (in Austria) looking for land, after having been driven from the North Sea by a flood (Menzel, 68).

Climatic conditions in Greenland were probably better in the tenth century than they are today. In a good year apples were reported to ripen, and birds and fish abounded (N. Davies, 224). In Sweden, the lowering of the water level considerably increased the inhabited area and it was just this circumstance that favored the establishment of the Svionic power. The rising level of dry land increased the opportunity for farming and the art of smelting and working bog iron, which gave military superiority to Svionic expansion (Schütte, 2:406-409). Climatic changes are believed to be responsible for the summer ranges of herring shoals. During the Viking period they were located off the coast of Greenland, while during the cold medieval period they were located in the North Sea (Fell 1974, 2). However, the Viking colony in Vinland (believed to be along the northern coast of the United States) was abandoned for a reason other than climate. This was before the invention of firearms and the Vikings had to fight Indians on even terms. When they were attacked in force the cost to hold it became too great (N. Davies, 231).

The spread of farming from the Middle East took place at an early date. The probable reasons included climatic change, exhaustion of the soil, and overpopulation. While author Nora Chadwick places the appearance of the knowledge of farming in southeastern Europe by 6000 BC (4,000 years too early), it is true that access to desirable soil was gained by means of the middle and upper Danube and the Rhine and its tributaries (Chadwick, 19-20). What is clear is that the movement of peoples from the Middle East was occurring shortly after the Flood and climatic changes were, no doubt, a factor.

Land-sinking should also be considered as a factor in the movements of people. For example, land-sinking and coast erosion have greatly altered the geography of England. The beach on which Julius Caesar landed has now vanished. The dwellings of the Baltic and Iberian settlements have sunk below the English channel. Roman and even more ancient remains found below Tilbury Docks indicate this region has sunk 80 feet (MacKenzie, 70-71). There are indications that many, if not all, of the islands of the East Indian Archipelago were connected, since only in a few places is the water really deep. There is reason to believe earlier immigrants walked across land bridges to new lands (Haddon, 33).

Asia Minor, Mesopotamia, and Persia must be regarded as the seat of the oldest known civilizations, the center of human and cultural evolution ahead of Caucasia (Ripley, 442-443). Pre-Sumerians from Turkestan drove out the original Iranians and established a colony at Susa in Elam. They later took possession of lower Mesopotamia, which history successively labeled as Sumer, Akkad, Shinar, and Babylonia. The statement in Genesis 11:2 bears great relevance in this context. These Nordics, later known as the Sumerians, descended the passes from western Tibet and took possession of eastern Turkestan causing the great Celtic migration westward to Europe. This Celtic migration left a vacuum which caused the pre-Sumerians of western Turkestan to invade the west by crossing Iran and settling in

Mesopotamia. The inhabitants of Elam, Assyria, Babylonia, and southern Anatolia were Sumerians from Turkestan (Kephart, 116-117, 167, 144). Somewhat later, a gradual drying up of central Asia was believed by Pyotr Kropotkin, the Russian geographer, to have been the cause of unrest from 1700-1400 BC when mass movements were taking place (Fasken, 260). It was in approximately 2300 BC that the great Celto-Slavic migration from the Pamirs of central Asia reached Europe, by way of Iran, the Caucasus, on to the Danube valley. Nordics entered eastern Europe soon afterward, pressing the Slavs northward. Geographic and climatic conditions in the north retarded, until relatively late, the migration of races from central Asia to Europe by the route north of the Caspian Sea (Kephart, 182). Both ancient and modern writers attest to the incredible number of different groups of people and languages in the region of the Caucasus (Kephart, 346). In a similar turn of events, the Chinese moved down the Hwang River about 3000 BC (a date that is at least 1,000 years too early), forced the northern Mongolians northward, who in turn forced the Eskimos into the far north. This movement also impelled the emigration of the later northern American Indians, neo-American Indians, and the Tungus tribes or north coast Indians to North America (Kephart, 94, 114).

An Aryan invasion from the north into India sundered its Negro population into two divisions. One moved eastward and settled in the South Pacific islands, the other westward settling into central Africa. Africa was not settled from the north but from the east, below the lighter skinned peoples of North Africa (Kephart, 168). The date of the Aryan invasion of India is generally believed to have taken place some time prior to 1000 BC (McGovern, 34).

The ocean has been the world's earliest highway since the beginning of time, when the continents were covered with marshes and great forests. All travel was along the shorelines where the first settlements were established (Haberman, 79). In the earliest of times Europe had been connected by waterways to Italy, and merchandise was shipped regularly from the Baltic to the Levant and Egypt. A route has been described that went from the Baltic via the Brenner Pass into Italy. It is known merchants from Scandinavia were penetrating into the heart of Russia as early as 1000 BC. This trade had given Scandinavia a high culture (Olson, 57-58). The Danube River was the great highway over which eastern peoples have penetrated Europe for centuries. The primitive civilization of northwestern Europe was derived from the south and southeast (Ripley, 403, 507). The rudiments of agriculture slowly permeated Europe north of the Alps from Susa, Mesopotamia, and Egypt. One of the earliest cultures of Europe, referred to as Robenshausian type after its location in Switzerland where it was first discovered, was in a large measure imported from eastern culture (Kephart, 179-180).

The *Universal History* says the first inhabitants of Scandinavia migrated there directly from where the ark landed following the Deluge (Olson, 10). These were people of Nordic stock who first appear along the coasts of the Baltic at the close of the Old Stone Age. According to Madison Grant, the Nordics originated in the forests and plains of eastern Germany, Poland, and Russia (Grant, 152-153). Keep in mind that what are labeled New and Old Stone Ages, etc., fall within the historical period; these cultures should not be regarded as extending past 4000 BC. MacKenzie tells us these northern fair peoples entered Europe from western Siberia before the beginning of the New Stone Age. These blond hunters settled not only in Denmark, southern Sweden, and Norway, but also in Britain. Both Maglemosian (Baltic) and Azilian (Iberian) peoples reached Britain long before the New Stone Age and appear to have crossed the great land bridge that is now marked by the Dogger Bank. Those who came from the region of the Baltic came with the aid of rafts or

boats. The Maglemosian boat eventually developed into the Viking ship. According to the Carthaginian navigator Himilco, the people of these tin-rich islands had most sea-worthy skiffs made of hide with which they skim around the ocean. It is believed that large tracts of land, remnants of the ancient North Sea land bridge, have been engulfed since about 3000 BC, not only by erosion but by the gradual submergence of the land. Pliny, who served in the Roman army, wrote that in the first century AD there were 23 islands between the Texel and Eider in Schleswig-Holstein. Seven of these are now vanished. Furthermore, according to Clement Reid, we are not dealing with vast amounts of time. We are dealing within the historical time period of the Egyptian, Babylonian, and Minoan civilizations (MacKenzie, 69-70).

What is clear is this: The races now living in Europe since the New Stone Age were preceded by several races from the Old Stone Age that had occupied wide stretches of Europe (Günther, 111). These earlier races were driven out and replaced by those of Nordic stock. Gothic annals claim that the "Gotha" were first led into Scandinavia 62 years after the tower of Babel under King Eric, a contemporary of Saruch (Serug), the great-grandfather of Abraham. Suhm's *History of Denmark*, page 65, says, "And the Gothic kingdom (meaning Dania or Scythia) was founded 762 years after the flood, when Sarugh (ancestor of Abraham) was 95 years old." On page 39, section five of the *History of Denmark*, we read, "both Denmark and Sweden with surrounding areas were, according to the old chronicles, inhabited from Abraham's time and started to have kings when David reigned in Israel" (quoted in Olson, 10). The people of Trier (Germany) claim that their city is the oldest in all Europe on the basis of a medieval tradition. Accordingly, Trier was founded by the son of the legendary Assyrian king, Ninus. On an old house—the Red House—in Trier, an inscription translated from German reads, "Trier already stood 1,300 years before Rome" (Bihl, 69). Commercial relations between the Assyrians and northern Europe took place at an early date according to a cuneiform inscription (Olson, 58-59).

Before bronze was introduced into Britain, its culture was directly influenced by the high civilizations of Egypt and Mesopotamia, especially by their colonies in southwest Europe. A high Oriental culture existed in Spain as early as 2500 BC. (Note: This date is at least a few hundred years too early.) Both Babylonian and Egyptian cultures are found in Spain and it is known that trade was going on with Britain. Early prospectors and traders entered Britain and settled there when the mighty Pharaohs were still reigning in Egypt (MacKenzie, 218, 229). The earliest inhabitants of Britain, traced by means of religious monuments, as well as language and tradition came from Akkad, the southern province of Babylonia. These were the first Aryans who spread over Europe long before the Greeks and Romans (Haberman, 7-8).

Geoffrey of Monmouth believed the first colonization of Britain came from Troy. This colonization was led by Brutus, the son of Aeneas. This same story is found in the Welsh chronicles, and supposedly occurred at the time Eli was judge over Israel (Turner, 63-64 fn). The descendants of Darda or Dardannes (the Dara of I Chronicles 2:6) ruled Troy for several hundred years. After the destruction of Troy, Aeneas, the last of the royal line of Zerah, settled in Italy and by marriage to the daughter of Latinus, king of the Latins, established the beginning of the Roman Empire. Brutus, the grandson of Aeneas, took a large party of Trojans to "The Great White Island," the early name for Britain due to the chalk cliffs. Brutus founded the city of "New Troy" which the Romans later called Londinium, now called London (Capt, 65-66). The Psalter of Cashel makes reference to an even earlier time when it states Nin MacPeil first came to Ireland. This is none other than Belus or Nimrod,

the world's first despot, who ruled over the whole of western Asia and perhaps parts of Europe (Keating, 113 fn). A large number of Welsh names are very similar to Greek names and point to still an earlier tradition that Britain had contacts with Greeks even before the Phœnicians. These ancient Greeks, or Danai, are believed to be descendants of the Israelite tribe of Dan (Stoker, 5). From the evidence it can be concluded that tin has been continuously mined in Cornwall from the Bronze Age until modern times (Fell 1983, 52).

As early as 3100 BC (note: this figure is about 1,000 years too early) the Sumerians, Dravidians, and Phœnicians had large, well-built, well-rigged sea-going ships far more seaworthy than those of Columbus. Ancient Sumerian tablets record that their kings had voyaged to the "Land Beyond the Western Sea" where they established colonies and erected monuments (Verrill, 105). This could be a reference to Britain, or possibly America. It is possible that the peoples known as Baltic, Iberian, and Tardenosian (a culture that came through Italy from North Africa) made considerable progress in navigation. There were boats in the Mediterranean at a very early period. Egyptians were building boats fitted with masts and sails and ancient Egypt was the earliest ship-building country in the world (MacKenzie, 71-73). The ancient Egyptians had a dazzling array of ships available to them. They had the longest unbroken experience of sailing and shipbuilding known in antiquity. They would have had little difficulty crossing the Atlantic in many of these (Jairazbhoy, 13). Phœnician vessels theoretically capable of traveling across the high seas were known as early as 700 BC; Phœnician oceanic voyages are believed to have begun in the sixth century BC (N. Davies, 118, 150).

The popular notion that ships during the time of Columbus represented an advancement over earlier ships should be dismissed. The major inventions used for navigation, which transformed European shipping during the Renaissance, had been made before the time of Christ but were lost during the Dark Ages. The system of latitudinal and longitudinal coordinates was used in China as early as 100 BC, and even as late as the Spanish Conquest had not been acquired in Europe. European navigators could not read longitude until the 18th century. The astrolabe (used to determine latitude by the sun's altitude) was invented by the ancient Greeks, finally arriving in Europe in the 15th century after having been refined by the Arabs. East African trade vessels used for centuries in the Indian Ocean were massive. One was used to transport an elephant as a gift to the court of the emperor of China. Some of these vessels weighed as much as 70 tons (Van Sertima, 55, 61).

Due to immobility during the windless seasons, it could often take a Spanish caravel of the 15th century longer to make the trip from Africa to America than it would take the simplest African boat. Seaworthiness should not be equated with size. On the contrary, the larger the size the greater the chances of breaking up in heavy winds. A fairly well-constructed craft is more likely to survive a long ocean voyage. The notion that a small boat cannot go far afield is a complete fallacy. If adequate water is available, a man can survive for 50 days or longer without food (Van Sertima, 63-64). There have been many instances of Japanese junks drifting to the American coast, many of them having floated helplessly about for many months. From 1783 to 1883, 42 examples of such wrecks were listed, 28 of these after 1850. These junks were carried to America on the Japanese trade current (Bancroft, 5:52). During the 19th and early 20th centuries, 60 Japanese junks were known to have been carried off into the Pacific. Six of these reached North America between Alaska and the Columbia River. Another six of these were found on the Mexican coast or just offshore. Many modern examples can be cited of modern oceanic crossings in tiny craft (N. Davies,

194, 71). The route that Columbus took, by way of the Canary Islands, was the same route taken by the Phœnician navigators in their ancient discoveries (Spencer, 2:16).

It was known from an early date that the earth was a globe. The Greek astronomer and geographer Eratosthenes calculated the circumference to be 28,000 miles. Three hundred years later, Ptolemy attempted to correct what he thought was Eratosthenes' overestimation. Ptolemy's calculations were too small and Columbus, who used Ptolemy's figures, expected to encounter land much earlier than he did (Fell 1974, 8). The Phœnicians, as a result of extensive commercial navigations, colonized many islands. They occupied Spain and founded Cadiz. Nebuchadnezzar, king of Babylon, became king of Spain as a result of pursuing the Phœnicians. The Phœnicians had established trade with the Cassiterides or "islands of tin." Aristotle mentions Celtic tin and it is believed by most authorities that the Cassiterides were some of the British islands. The Phœnicians went to great lengths to preserve the secret of their tin trade, even stranding their own ships if followed, indemnified for the loss out of the public treasury (Turner, 51-52). Some time after 1000 BC the Egyptians established a settlement in Java. Marseilles was founded by the Greeks around 600 BC. Cadiz was founded in 1100 BC. By the time of Claudius and Nero, Greek and Roman captains were sailing to Ceylon and Roman currency flooded the east (Fell 1974, 140-144).

In 340 BC, Aristotle said, "Beyond the Pillars of Hercules (now known as the Straits of Gibraltar) is the ocean which flows around the earth. In it are two very large islands, called Britannic; these are Albion and Ierne [a reference to Britain and Ireland]" (quoted in Rutherford, 23 fn). Seneca, the Spanish philosopher and tutor of the Emperor Nero, said, "Spain will soon be linked with the Indies across the Atlantic Ocean" (quoted in Fell 1983, 138). Barry Fell relates an account by Diodorus Siculus of a Carthaginian settlement in what appears to be Cuba or South America. According to this account the Phœnicians were driven by a violent wind far beyond the Pillars of Hercules, out into the Atlantic Ocean. After many days sailing, to the west of Africa, they discovered an enormous island which was fertile and finely watered by navigable rivers. This discovery was soon known by the Carthaginians and the Tyrrhenians (Etruscans) of Italy. The Carthaginians established a settlement there but the official policies of Carthage forced it to disband and a strict prohibition prevented any further encroachment (Fell 1983, 72-73).

A Greek manuscript by the historian Plutarch discusses an ancient Carthaginian manuscript which he states he found in the ruins of Carthage. This Carthaginian manuscript gave the sailing directions for a voyage across the Atlantic by way of Iceland. In those days of mild weather there was a decided advantage in this northern route, as opposed to the route later taken by Columbus. Plutarch described Greeks who had settled among the barbarians in the Western Epeiros (the continent that rims the western ocean). These Greek settlements were of the same latitude as the Caspian Sea, which would place them in the vicinity of New England, New Brunswick, and Nova Scotia (Fell 1983, 48-49, 64, 70-72, 88). Sailing in the northern latitudes was not all that uncommon. Thule, often mentioned by classical writers, is believed to be the oldest name of any Nordic country. The description of Thule by the navigator Pytheas points to the coast of Norway as far north as the 65th parallel (Olson, 54).

Little by little, evidence is accumulating that there were ancient contacts between the continents. Unmistakeable carvings and sculptures of elephants have been found in America, which precludes their having been brought here by the Spaniards. Ancient inscriptions of the archaic Sumerian Linear Script which could not have been faked have been found and



deciphered here (Verrill, 16). Today there are a large number of books advancing bold theories on American origins. Cautious writers on the subject do not have a great audience since these works are limited mainly to professional publications. But professional opinion is far from united and bitter controversy is the rule of the day, both within and without academic circles (N. Davies, 7). Authors seeking signs of transoceanic contact use the word-list game employing similarities of commonly used words, which merely views the tip of the linguistic iceberg. According to Nigel Davies (p. 11), the word-list game has little value since it relies on superficial likenesses. In addition, a war of words rages between those who credit all human culture to a single source (Adam and Eve) and those who favor parallel development in more than one continent (Adamic race plus other root races here and there). The argument regarding Old World contacts with the New World is a struggle between those who believe in evolution and those who believe in diffusion (peoples scattering from a single location). Subjective judgment is involved as much as science, and the layman who is willing to study details and assimilate the known facts may be just as well-qualified to pass judgment as the specialist. The crucial question is no longer where the first migrants to the New World came from, but whether they were joined by later voyagers before Columbus appeared on the scene. Where proof is not absolute, judgment cannot be entirely objective, and the data are open to many interpretations. Moreover, nothing is ever proved to everyone's satisfaction, no matter how clear-cut the data may be (N. Davies, 16-19). Many, like Bancroft, will admit that it is not impossible that stray ships of many nations and at various times in various places have been cast upon the American coast, or that there were voyages specifically designed for that purpose. The results of these voyages have been noted, but, as such, are no proof of a massive immigration (Bancroft, 5:130).

Those who believe in trans-Atlantic immigration have a long-standing tradition that the Indians came from the east—or the "sunrise." Also, there is abundant evidence in the form of ancient Phœnician records of various sorts, which prove that thousands of years before the Christian era regular voyages were taking place between the Mediterranean and England, around Africa to India, and across the China Sea. It is logical to assume that trips across the Atlantic might just as easily have occurred (Verrill, 9). American Indians, if not indigenous to the New World (they were not), were introduced from the Old long before traditional or monumental records were kept. There is no evidence of any population or civilizing migration across the sea from east to west, north or south within historic times. There is no positive evidence before the appearance of the Northmen in the tenth century, yet the fact that communication did take place between America and the Old World is extremely probable (Bancroft, 5:134).

A thesis published in Algiers in 1930 by a French commandant, Jules Cauvet, points out that the ethnic names of certain Berber groups were the same as those of certain American Indian tribes. These American names are found only among the Berber tribes and nowhere else in the world. Cauvet examined 77 similar tribal names on both sides of the Atlantic. Forty-six of the names appear to have come only from Africa, the other names also appear in the east, in Europe, or in Asia. Anthropologists have often found ethnic names important in following the migrations of people. Like the names of individuals, they are the last linguistic element to go even after the original language has been abandoned, forgotten, or absorbed. Two anthropologists have demonstrated that certain people living in the Sahara possess American Indian traits. Not only do they have similar names and naming methods, but tribal groups are also designated by the same titles, differing only in an occasional prefix or suffix. The women in these tribes could easily be mistaken for American Indians (Van Sertima, 252-254).

There is a long history of recovering ancient coins from American soil, but as Barry Fell notes, an equally long history of persistently ignoring these finds. Our forefathers, who were men of learning, in the early days of our Republic studied Latin and Roman history as required subjects for any college degree. At that time it was commonly believed that Roman ships had crossed the Atlantic to leave behind these unexpected mementos. When the Columbus mystique evolved in the American textbooks and children were taught to believe the world was considered flat until 1492, these finds were dismissed and all new finds ignored (Fell 1983, 27). These finds of ancient coins in America occur at sites in the near vicinity of navigable rivers, along the coast itself, and in the neighborhood of natural harbors (Fell 1983, 64). It was only after 1860 that the dogma developed that all American Indians descend from Asiatics who crossed over the Bering Strait and that no visitors from Europe or Africa came to America before the time of Columbus. As late as 1940 the Norse were not even considered as having come to Vinland, or if considered it was in a most dubious light (Fell 1983, 15).

Barry Fell is not without critics. Some repudiate his linguistics; some say not one single artifact has been found to support his view; some say his works are full of detailed omission; some say that his epigraphy is wrong and his knowledge of the Algonquian tongue is defective, full of errors of analysis and interpretation; some say he uses inscriptions that in some cases are proven frauds; some say his ideas are mere variants of well-worn themes. Also, no leading archaeologist or linguist has taken him seriously, and that he is a champion of the word-list game (N. Davies, 153-156). Yet, in spite of this, Fell says that criticisms against him are no longer valid as, one by one, competent scholars who hold responsible positions in universities and museums are confirming his decipherings (Fell 1983, 24). As the Verrills confirm, the truth of the matter is that man came to America from the Old World by various routes, some by way of Greenland, others across the Atlantic to South America, some by means of the Bering Strait, and others across the Pacific. An intermingling of all these peoples led to the American Indian (Verrill, 11). There is now incontrovertible proof that the Norse site at "L'Anse aux Meadows" in Newfoundland demonstrates pre-Columbian presence of the Vikings in America (Van Sertima, 77).

In May of 1773, Thomas Bullitt suddenly appeared in the village of the Chalahgawtha sept of the Shawnee Indians. His mission—to negotiate peace on behalf of Lord Dunmore, the white father of Virginia, with Chief Black Fish for settlements south of the Ohio River in the land called Can-tuc-kee. After understanding the purpose of Bullitt's visit, Black Fish replied, "The Shawnees cannot tell you that you are allowed to settle in the Can-tuc-kee lands. We have never owned that land. It belongs to the ghosts of the murdered Azgens—a white people from the eastern sea. Their bones and ghosts own and occupy every hill and valley of the country. They protect the game there and have more and better right there than any of the Indian tribes, including our own Shawnee nation, because they do not need or use material food themselves and do not like it. Long ago our fathers and our grandfathers killed off the Azgens, but we now fear more the spirits of these people than our fathers and grandfathers feared them when they were flesh. When our food is all gone and our squaws and children starving, we appeal to the ghosts of the white mothers who were killed there, and by saying the right words, we are allowed to kill an elk or deer or bear or buffalo. But, we are never allowed to kill the game wantonly and we are forbidden to settle in the country of Can-tuc-kee. If we did, these ghosts would not rise from their caves and mounds and slay us, but they would set father against son and son against father and neighbor against neighbor and make them kill one another" (Eckert, 70-74). In a footnote author Allan Eckert

postulates that these Azgens may have been the remnants of Sir Walter Raleigh's lost colony of Roanoke, who disappeared without a trace in 1587.

Some rather unique experiences happened in various parts of the United States when being settled. In 1660 Morgan Jones, a Welsh clergyman on his way from South Carolina to Roanoke, was captured by the Tuscarora Indians. He said his life was spared because he spoke Welsh and some of the Indians understood. He spent four months with them preaching in the Welsh language. It is well known that in early colonial times the Tuscaroras were called "White Indians." Indications of European contact with Amerindians at an early date is seen by the remarks of the painter George Catlin, who lived 30 years among the Mandan Indians. His conclusion was that they were of Welsh origin from the fairness of their skin, the color of their eyes, the manner of building their huts in Druidical circles, their domestic habits, and religious life. The British explorer Captain Vancouver found a tribe in the region of the Columbia whose language differed from that of their neighbors and whose features resembled northern Europeans (Spencer, 14).

While ethnologists agree that the similarity of the type prevailing in the New World points to a common parentage and this parentage is Mongoloid in type from Asia, and that they should be regarded as a branch of the Mongol race, it is also quite feasible to postulate migrations from Europe as well (Haddon, 77). One culture that shows more signs of Old World influence is the Early Woodland Culture which flourished in the region of the Great Lakes (N. Davies, 97). Metalworking began in North America earlier than in any other place in the New World. A copper culture centered in Minnesota and Wisconsin is an example of this remarkable phenomenon, with artifacts dating to about 4000 BC (note: this date is at least 2,000 years too early) (N. Davies, 73). One of the most baffling mysteries in the history of mining technology is found around the northern shore of Lake Superior and on the adjacent Ile Royale where there are approximately 5,000 ancient copper-mine workings. Radiocarbon dating places these operations between 2000 to 1000 BC. These dates correspond to the Bronze Age in northern Europe. Conservative estimates are that 500 million pounds (250,000 tons) of metallic copper were removed over that time period and it is not known where the copper was taken. Since no large number of copper artifacts have been found in North America, it has been concluded that the copper must have been shipped overseas (Fell 1982, 261).

Other examples of pre-Columbian presence in America include the finds of scattered Hebrew shekels in Kentucky and Arkansas dating from the Jewish Revolt in AD 132. Christian relics from the early AD period are widespread in America and, though the religion did not survive, it did influence sun worship in many Indian tribes. A version of the Ten Commandments engraved on a rock near Albuquerque, New Mexico, is, according to the consensus of opinion, an ancient inscription in the north Canaanite script and old Hebrew language. A similar inscription was found on a stone tablet recovered from a burial mound in Newark, Ohio (Fell 1983, 190, 167). Obsidian disks or coins found near Kanab, Utah, contain symbols which are the same type as Hittite glyphs. These are in the archaic so-called Sumerian script. This script was employed in Egypt in the pre-dynastic and early dynastic periods (Verrill, 94).

In 1200 BC the Olmecs suddenly burst onto the scene in the Gulf of Mexico. With their entrance came massive organization of labor, a trade network, ceremonial centers with pyramids, colossal sculpture, relief carving, wall painting, orientation of structures, gods and religious symbolism, an obsession with the Underworld, representatives of foreign types,

hieroglyphic writing and scribes, seals and rings, and the use of iron (Jairazbhoy, 7). It is Jairazbhoy's opinion that this same culture is found in Peru and is Egyptian in nature. The massive monuments and ceremonial centers imply the Egyptians introduced the idea of slavery on a grand scale to the New World. In addition, the Olmecs had a highly developed priesthood and their whole pantheon is of Egyptian origin (Jairazbhoy, 87, 30, 9). What is found in Mexico during the Olmec period were three types of racial stock—Mongoloid, Negroid, and Semitic. Stone sculptures show a Chinese physiognomy, and there is much evidence to show that refugees of the Shang people were established in Mexico. The Negro representations may be explained by the fact that Egyptians commonly held Negroes as slaves and mercenaries. The huge sculptured heads which represent Negroes may well have been military governors in the newly founded Egyptian colony on the Gulf of Mexico. One modern example of this occurred when a party of 16 Negroes were shipwrecked off the Esmeralda Coast. They married with the native women and in a short time were able to control the whole province (Jairazbhoy, 147, 100-102, 112, 18-19).

There appears to be conclusive proof that the pre-Incan civilization brought to Peru was ready-made and fully developed by Sumerian explorers and colonists at about 2500-2000 BC. The idea that ancient man would not dare venture into the oceans because he believed the earth was flat is simply not true. The Sumerians had pottery spheres representing the earth and marked with the equator, tropics, and the parallels of latitude (Verrill, 294-295). In coastal Peru, the earliest temples appeared before 2000 BC (N. Davies, 57, 83). It is probable that the Mayas, Aztecs, and Peruvians were offshoots of an advanced culture that established itself in the coastal areas of South America. Carbon tests have shown that it is in the coastal region where the most ancient of advanced cultures was located. Cultural sites in North, Central, and South America far antedated those of the oldest human remains found in Alaska (Verrill, 11). Urns from two to four feet high going back before 2000 BC have recently been excavated at the site of an ancient Aztec city and disclose connections between that civilization and early Chinese civilization (Kephart, 111).

Among the Indians in America, the Chilians say their ancestors came from the west. The Chippewas have a tradition that they came from a distant land where bad people lived, and that these people crossed a large narrow lake, filled with islands, where ice and snow continually existed. The Algonquins preserve a tradition of a foreign origin and a sea voyage. The Olmec tradition is that they came from the east. The Yucatees have a tradition that they originally came from the east, first passing through a sea which God made dry for them (Bancroft, 5:22).

Bancroft says it is true that the New World was originally peopled by the Old World and that they came from eastern Asia is more reasonable and logical than any other explanation. The theory that the northwestern part of America was peopled by Tatars of northwestern Asia is supported by many authors. The customs, manner of life, and physical appearance of natives on both sides of the straits are almost identical (Bancroft, 5:30, 54). Bancroft's opinion is no doubt true as far as it goes. It does not account for the fact, however, that traditions of origin from the east are not considered, nor does it explain why North American Plains Indians look so "European" in certain of their facial features and so little like the living Asian descendants of their own Asian forebears (Karp, 212). Also, the theory that American Indians were all descendants of Asiatics who crossed to the New World via the Bering Strait does not explain why the Asiatics did not or could not bring food plants and domestic animals with them (Verrill, 9).

When the Spaniards made an expedition to the province of Peten, south of Yucatan, in 1696, they found books written with characters which resembled Hebrew and others which used Chinese characters (Goetz and Morley, 10). What is obvious is that the American Indians were made up of many different migrations to America and consisted of both mixed and unmixed Turanian subraces (Kephart, 103). Some of the ancient American civilizations attained a greatness that equaled or excelled those of the Old World (Verrill, 3). While most anthropologists came to accept the idea that all American Indians entered America by way of the Bering Strait, dissidents such as Harold Gladwin draw attention to the fact that cultural features and material objects such as pottery show a relatively recent contact with the Mediterranean and Orient. His findings point to direct voyages between the Old World and the Americas as late as classical times (Fell 1976, 17).

## Chapter 4

### Significance of Racial Types

Before the theory of evolution became accepted, the view regarding the origin of the human races was that the races were held to be distinct creations of the divine will (Ripley, 110). Whether one accepts evolution or looks to a special creation for the presence of man, it is in remote antiquity that we must look for the origin of the several races. The traits must have been fixed once for all at a time when the essential traits of man were more plastic than they are today. While the ancestors of the various races must have been content to remain within the limits of the geographical area in which they found themselves, when they at last prepared to leave it their special features of race had already been impressed upon them with an indelible stamp (Sayce, 37).

From migrations and dispersion of the human race from a single starting-place, as well as the geographical distribution of animals, the only fitting place for the cradle of humanity is the Old World. It is only in Southern Asia or Africa that there is any prospect of finding the oldest traces of the human race (Peschel, 31-32). The northern zone, listed in Genesis, is a geographical division, not ethnological, and while it includes more than one distinct race, the middle and southern zones were equally the seat of fair-skinned peoples (Sayce, 50-51). This demonstrates that if God intended the races to remain in the various zones, they did not abide by the rule too long.

Identity or family likeness with respect to language proves that all nations included in that particular family of languages at one time must have been united by a social tie. We must conclude that before the separation of their languages, the whole of the Australians (aborigines), the South African Negroes, the Aryan nations, and the Americans (Indians) must have respectively possessed a common home, and migrated from there. While Darwin's theory of the transmutation of species has not been substantiated, he has corroborated the view that all races have sprung from a single primordial form which in turn developed into varieties by the accumulation of small differences (Peschel, 29, 19).

The pluralistic school of anthropologists believes in the multiplicity of human species; that is, that various races of the earth were created in those regions which they now inhabit and, as such, were not descended from a single pair of ancestors (Peschel, 11). There also exists a widespread and faulty belief in the power of environment, as well as education and opportunity, to alter heredity. The origin of this belief comes from the dogma of the brotherhood of man which was derived from the loose thinkers of the French Revolution and their American mimics (Grant, 14). But, this is nothing new. Herodotus and Hippocrates explained different races as a result of environmental influences, although Hippocrates believed that acquired characteristics could become hereditary (Wassermann, 19). Modern examples of this kind of thinking are seen in Kephart's remarks, who says, in referring to one particular tribe, that its members were isolated in a region, subjected to rigorous climate amid snow banks and without sun for a large portion of each year. As a result, their brown complexion was bleached and they finally evolved as the great white race (Kephart, 166).

From antiquity, the color of the skin had been regarded as the primary means of racial identification. Anthropologists have long sought for the cause of the differences in the color of the skin. Some have advanced the idea that heat is the causative factor, but an examination of all the races on the earth, in general, indicates no relationship whatsoever in the color of the skin to the isothermal lines. Other anthropologists have postulated that humidity or humidity with heat were the causative factors for skin color, yet in Africa the darkest blacks are near the Sahara Desert while in the Congo the skin color is distinctly lighter. Another view put forth is that skin color is determined by the influence of the tropical sun to oxygenation which occurs under the influence of exposure to solar rays. The problem with this idea is that exposed portions of the body are no darker than those covered and people who live and work indoors are often darker than those who work outside. And this holds true for people who live in northern Europe, as well as those in the tropics. Tanning, due to sun exposure, is not hereditary. Each of the theories advanced by anthropologists fails as the sole explanation for skin color. The best *human* hypothesis is that skin color is due to the combined influences of a number of factors of environment working through physiological processes which cannot be isolated from the others. In Europe, it is clearly seen that pigmentation is a fixed racial characteristic in spite of climate (Ripley, 61-62, 73).

For some period of time it was believed that external agencies operating in a direct way affected the individual both physically and morally. The Negro was black because the sun had burnt him or his father before him. The Indian was red or brown because of the sun and the wind, as well as the smoke within his wigwam. The dark irises of some people were attributed to the use of coal fires. Irish peasants had large jaws because they ate large quantities of half-boiled potatoes. The problem, though, is that if the types of men portrayed in the ancient Egyptian wall paintings 5,000 years ago (subtract 1,000 years from this figure) are identical with the types presently existing, why would 50,000 years do so much more in terms of type variation? It has been commonly believed by some naturalists that natural selection operated very strongly in the early stages of society in the direction of physical improvement but civilization has now put an end to or greatly restricted its action (Beddoe, 17-18, 25).

In natural selection, groups whose members breed chiefly among themselves and who form a breeding population develop, over a period of time, distinctive hereditary traits which comprise a common genetic heritage. It is this definition that anthropologists apply to race, that is, to breeding populations whose gene pool (the number and variety of genes which have combined and recombined among themselves over the ages) is distinct from that of other populations. In the past the chief obstacle to interbreeding of the various human varieties has been the barriers imposed by geography. The reproductive isolation of the different human varieties, chiefly through geographical barriers, is the key to the formation of race because it permits all the factors which tend to differentiate populations to exhibit their full effectiveness (Karp, 213).

According to Duane Gish, the question which does not have an answer is this: Did God preserve a sufficient genetic potential or gene pool in the survivors of the Flood in order to bring about the various races of today, or was this gene pool created at the time of the Flood? Whatever the case may be, as the various branches of the human race scattered and isolated themselves, these incipient races gave rise to ancient races which are found in fossil form; most have survived to our day. When members of a species disperse into small groups, they not only become geographically isolated but reproductively isolated as well.

Any such group will carry only a small portion of the total gene pool found in the parent stock. Due to its small size, inbreeding will occur and genetic traits will surface which are normally suppressed in large populations due to dilution through intermarriage with the entire population. This is the reason that "tribes" or "races" arise. As a dispersal takes place from the original center, small groups often fail to carry the necessary skills with them and in time they lose what skills they possessed. Because of a lack of competition from other tribes when there is no pressure to fight for territory, they may abandon the production of weaponry. If there is a sufficient area for food gathering, they may abandon agriculture. Ideas and skills are no longer interchanged with neighboring tribes. As a result progress is retarded and a primitive condition may set in. So, while civilization develops rapidly in heavily populated areas, in unsettled areas primitive conditions will exist. This is the reason early fossil men were labeled "uncivilized." The truth of the matter is that Neanderthal man possessed a higher culture than some primitive people that exist today. In the light of genetics, evolution has no satisfactory explanation for the origin of the races. As Theodosius Dobzhansky stated: "It is almost incredible that a century after Darwin, the problem of the origin of racial differences in the human species remains about as baffling as it was in his time" (quoted in Gish, 214).

Karp is correct when he says that, as the various groups of Homo sapiens settled in different regions of the earth and became isolated from each other by major geographical barriers, they became adapted to their separate environments and the result is the different races today. While classifying races according to blood groups may have a vast potential, first results have proved disappointing. More interesting results have been obtained by calculating the distribution of blood-group genes that are fairly uncommon in the human species as a whole. Rh-negative blood has turned out to be a virtual Caucasian monopoly. The largest differences in blood-group traits have not been between the races but between peoples living east and west of the great central Asian mountain-desert barrier (Karp, 219). As far as blood groups are concerned, the identification of a vast array of different combinations has made it nearly impossible to use this method to consign people to clear-cut ethnic categories. Blood types now seem capable of more rapid mutation than was previously held possible, and, if subject to recent changes, can reveal little about distant generations (N. Davies, 44).

Like East African highlanders, Caucasians in general have lived for great lengths of time in environments characterized by cool, dry air. This correlation indicates that narrow noses have a selective advantage under those atmospheric conditions. It has been demonstrated that high, narrow nasal openings moisturize air better than do low, broad nasal openings. It would appear that broad, flat noses are advantageous in hot environments. With respect to the color of the skin, the more intense the solar radiation, the darker on the average the population will be. Also, the color of the skin varies according to latitude. Mongoloid peoples of Southeast Asia are darker than Mongoloids in northern China. Indians in Central America are darker than Indians farther north. In cloudy, dimly lit northern latitudes people with small amounts of coloring have a distinct selective advantage because dark skin filters out too much of the ultraviolet radiation, resulting in vitamin D deficiencies. This is the reason for the high incidence of fair skin, blue eyes, and blond hair found in northwestern Europe (Karp, 216).

What Karp says in the above paragraph is one thing, but the idea advanced by others, that the tendency toward blondness is the result of living in higher elevations, is completely disproven by the fact that brunet traits are found throughout the Grampian hills of Scotland,



and the wild, mountainous regions of Wales and western Ireland. Even the gradation from east to west is in itself a denial of any climatic influence (Ripley, 319). The idea that races and skin color are the result of environment should be recognized for what it is—the evolutionary answer to the question. Ripley is a case in point. According to him the Teutonic race is a variety of the primitive long-headed type of northern Europe and its blondness and size are the result of the modifying influences of environment, artificial selection, and relative isolation in Scandinavia (Ripley, 467). While "artificial selection" and relative isolation could indeed be factors, the environment factor is a purely evolutionary hypothesis. What should be obvious is that the races, in general, are found *today* where God *intended them to be* and their racial characteristics and features are best suited for those locations. While some races have been driven out of their original areas, in some cases thousands of years ago, and have had to adjust to environments that are not ideal to their make-up, the fact there has not been even the slightest change in their racial characteristics over the years is enough to dispel the notion that they evolved into the racial types they are today.

Even mythology enters the picture in an attempt to explain the origin of the races as well as the disappearance of the so-called extinct races. This ancient idea divided the races into four types, as the earth was divided into four sections, and the color of the cardinal point was assigned to each section—black, white, red, and yellow respectively. "Extinct races" were colored according to the age in which they lived and the colors were then connected to metals. Thus, we have a Yellow or Golden Age; a White Age or a Silver Age; a Red Age or a Bronze Age, and a Black Age or an Iron Age. Though these occult ideas are completely outmoded, the idea of dividing mankind and their history into four sections according to colors and metals is still extant today. Men are still referred to as black, yellow, red, and white. "Prehistoric men" have been divided into two Stone Ages, the Bronze Age, and the Iron Age, and the belief that the men of these "ages" became extinct still persists (MacKenzie, 121-122).

In the Bible neither the mark of Cain nor the curse of Ham is recorded as a skin color. It has been suggested that the Negroid race became black as a result of adaptation to the ultraviolet light from the tropical sun. But this does not explain why people who are equally black are not found in other tropical areas, such as South America. Creationists believe skin color variations are the result of a natural sorting out of preexisting genetic traits which occurred during the formation of the races. Blacks, then, tended to migrate into those areas where black skin offered protection from intense sunlight, while the fair-skinned, blue-eyed Scandinavians migrated to those areas where the sun would have a less harmful effect (Gish, 214-215). While this supposition may be correct it does not explain the part God directed. According to Deuteronomy 32:8, God divided to the nations their inheritance when He separated (segregated) the sons of Adam.

There can be no denying that the Negro is admirably adapted to the heat-loss requirements of the tropics. He has an unusually large amount of skin surface in proportion to the body mass because of the length of fingers, hands, and forearms, which contain about 20% of the sweating potential. This advantage in the tropics is offset by a decided disadvantage in cold climates. During the Korean War, the frostbite rate among American Negro troops was seven times the average. Studies show the Negro's rate of energy production falls off more rapidly than other ethnic groups under conditions of extreme cold. Conversely, when Caucasians are exposed to hot temperatures, little blood gets to the brain since the bodily processes turn to a cooling-off function. As a result white people do not do creative work

well in hot weather. In the tropics blood circulation is often channeled along the emergency route to serve the sweat glands at the extremities rather than to meet the blood needs of the brain required for effective thinking (Weyl and Possony, 49-50).

Too cold a climate is disadvantageous to those who inhabit such regions. Today the Ugrians (Lapps, Hungarians, Siberian Eskimos, for example) are scattered widely over northern Siberia and European Russia as a result of pressure from other tribes. They have stagnated due to the many years spent in the harsh climate near the Arctic circle (Kephart, 98). Likewise, too hot a climate is not good for the advancement of civilization. Negroes who live in the hot and enervating climates of the eastern archipelagoes and in central Africa stagnated and became dormant as far as any social advancement is concerned. The retardation of the Negro race may be attributed, in part, to the enervating effects of its habitation in the torrid climate. This African climate slowly demoralized and disintegrated the Vandals, who were finally defeated by the Byzantines, and its population scattered among the indigenous population. The Vandals are represented by the blond Berbers, among whom blue or grey eyes may still be found (Kephart, 453).

One of the most important characteristics that distinguishes varieties from one another is the shape of the skull. Certain varieties are long-headed (dolichocephalic), while others are round-headed (brachycephalic). These designations relate to the proportion of the length of the skull to its width. The skull shape is one of the most marked and permanent characteristics and it is startling to see how unchangeably the same type of skull is reproduced generation after generation (Sayce, 14-15). The shape of the skull, that is, the general proportions of length, width, and height is one of the best tests of race known. Skulls are rated according to cephalic index, which is the width of the head above the ears expressed in the percentage of its length from forehead to back. As the skull becomes proportionately broader or more fully rounded as viewed from the top down, the cephalic index increases. When it rises above the figure of 80, the head is regarded as brachycephalic. When it falls below 75, it is regarded as dolichocephalic. Indices between 75 and 80 are regarded as mesocephalic (Ripley, 37). The cephalic index, then, is determined by dividing the extreme width of the skull by the length, front to back, and multiplying by 100. If the width is three-fourths of the length, the index is said to be 75. Skulls with indices below 75 are dolichocephalic (long headed). Skulls of 83 and over are brachycephalic (round or broad headed) (Taylor, 64-65).

There are four characteristics which identify the three main racial types of Europe. These are skull shape, eye color, hair color, and stature. These three racial types are called Caucasian and are divided into the Nordic, Mediterranean, and Alpine types. The Scandinavians represent the tall long-headed people of northern Europe and belong to the Nordic type. The Mediterraneans are represented by a shorter in stature but long-headed people such as some of the Welsh and Irish, the Corsicans, and Spanish Basques. The broad-headed people are the Alpines. The Celts are represented by the tall northern broad-headed people such as the Danes, Slavs, and some of the Irish, while the shorter broad-headed Alpines are represented by some of the French (Auvergnats, Savoyards) and Swiss (Taylor, 213-214). Northern Europe is the center of the dispersion of the long-headed or Nordic type and contains more blond traits than any other part of Europe. As far back as archaeology can tell us, men of the long-headed type are identical with living populations today (Ripley, 120).

The current terms used to identify the brown-white race are Caucasian, Indo-European, and Aryan (Kephart, 72). The dominant type anthropologists connect with the Indo-

Europeans is the Nordic (Speiser, 5-6). The Nordic type is characterized by blue or light-grey eyes, and hair that is flaxen, tawny, reddish, or sandy. Such were the Goths, Danes, Norsemen, and Saxons (Ripley, 122). All blue, grey, or green eyes in the world today came originally from the Nordic race of northern Europe. Blond hair comes from the Nordic type alone and from nowhere else (Grant, 21-22).

The distinction between long skulls and round or broad skulls goes back at least to Old Stone Age. The skull characteristics among these early peoples were as clearly defined as they are today. According to Grant, the first round skulls come from the Azilian Period (10,000 to 7000 BC; the reader need not pay attention to this exaggerated date), from southwestern Asia by way of the Iranian Plateau, Asia Minor, the Balkans, and the valley of the Danube, spreading over nearly all of Europe (Grant, 104). This is exactly what we would expect if the migrations to Europe from Mesopotamia occurred as anthropologists assert. Members of the Alpine race were the forebears of the earliest civilizations such as Sumer, Akkad in Mesopotamia, and Susa, Elam, and Media. The bulk of the Mesopotamian civilizations belonged to the Alpine race. The exceptions being Babylonia, Assyria, Persia, and the Kassites (possibly), which were Nordic and Aryan (Grant, 132).

The Pleistocene deposits are generally regarded as post-Flood, since various fossil men have been found in them. Cave men, such as Neanderthal, Cro-Magnon, and Swanscombe, were descendants of Noah's family which scattered around after leaving their ancestral home (Gish, 212). The Cro-Magnon man is extremely long-headed and is not of glacial antiquity (Ripley, 175-176). There is no doubt Cro-Magnon man originally developed in Asia and was in the highest stage of physical development at the time of his first appearance in Europe (Grant, 98). The skin color of prehistoric man is not known (Wassermann, 20), but the physical characteristics of the New Stone Age people in Europe are found in the writings of Greek and Roman writers as well as from prehistoric tombs. The skull shape shows the early inhabitants of Europe are the direct ancestors of the existing races (Taylor, 63).

The Sumerians already had a developed civilization before settling in the Euphrates Valley. An ancient civilization in the Indus Valley, which was similar to that of the Sumerians, indicates the original home may have been between the two valleys (Parker, 65). New evidence proves conclusively that the Sumerians were Aryans in physical type, primarily the long-headed Nordic type with fair complexions and blue eyes. An early sea-going branch of the Sumerians were the Morites or Amorites who left many "prehistoric" inscriptions in the British Isles. The Sumerian origin of the ancient Greeks, Etruscans, and patrician Romans with their language, writing, and religion is also evidenced. Both the Trojans and Ionians with their civilizations are demonstrated to be of Sumerian origin (Waddell n.d., 8). One answer for the origin of the Amorites is that before the time period of the first dynasty of Babylon there was a west Semitic center just to the east of the Tigris (Speiser, 153). The Sumerians are the ancestors of the Hebrews. Abraham migrated from Ur of the Chaldees around 2000 BC, where Sumerians of "European" appearance have been found. Sir Leonard Woolley wrote that the Sumerians came from the east and a study of their bones and skulls shows they were a branch of the Indo-European stock resembling what is called Caucasian man rather than Oriental (Parker, 64). Pictorial representations of the ancient Sumerians show substantially the same physical features of those carried by the later Hebrews, including the prominent nose (Kephart, 150). The Sumerian language is demonstrated to be the parent of the whole family of Aryan or Indo-European languages and

especially the modern English language (Waddell n.d., 471). Carlton Coon, in *Races of Europe*, points out the similarity of the skulls and facial forms between the Sumerians and living Englishmen. Coon identifies the modern British with the Sumerians in head form, though not by skin color. Sir Leonard Woolley identifies the Sumerians with fair Europeans (Parker, 67).

Fasken tells us of the comments made by Roland Dixon, professor of anthropology at Harvard, who said the people of Palestine and adjacent countries in the second and third millennia BC were primarily of the Mediterranean and Caspian (Nordic) types. The Hebrews, Dixon said, probably retained without any changes the physical characteristics with which they came into Palestine, primarily long-headed but with the possibility of some round-headed types (Fasken, 20-21). All indications are that the Philistines were a people racially related to the Achæans, a large-statured Nordic people who ruled over a Mediterranean lower class. The custom of single combat occurs repeatedly among the later Nordic tribes (Günther, 129).

The name Hittite from the Old Testament applied to two peoples. One was the people who lived in Canaan before the arrival of Abraham, with whom Abraham had various dealings. The second applies to a group of kingdoms located to the north of Israel in what is now called Syria. Later Assyrian records designated the entire region, as well as into Asia Minor, as the land of Hatti, though the peoples there belonged to various groups (Capt, 36). The general view is that the Hittites were a Canaanite tribe who dwelt in the vicinity of Hebron along with the Amorites, though as Marek says this idea is basically incorrect (Marek, 4).

The oldest record of an ethnographic pictorial drawing was made in the tomb of the Theban prince Rekh-ma-Ra about a century before the birth of Moses (around 1570 BC). This chart divides mankind into four races—the black Negro, the olive-colored Syrian, the red-skinned Egyptian, and white-skinned Libyan. The races depicted on this drawing 4,000 years ago are still today what they were then (Sayce, 20-21, 24). The identification of lost Israel can be helped by examining the anthropological data regarding the physical types to which the Israelites belonged. There is contemporary monumental evidence that the people of the ten tribes were of the purest Semitic stock. Assyrian obelisks contain bas-reliefs which portray tribute bearers and among them are Israelites. These depict the Israelite as the typical Jew of today. The Israelite of the northern kingdom possesses all the outward traits by which we distinguish the pure-blooded Jew. This is especially remarkable when we realize that the subjects of Rehoboam, prisoners of the Egyptian Shishak, are depicted with the features of the Amorite race (Sayce, 76-77).

Sir Gardner Wilkinson's attempted reconstruction of the features of the ancient Israelites gives us a type very similar to that of a northern European, specifically the Nordic type. Professors Huxley, Haddon, and Carr-Saunders have also looked into the possible racial types of the ancient Israelites as distinct from the modern Jews. Their conclusion was that the ancient Jews should be regarded as long-headed inasmuch as this is a distinct Semitic characteristic. The Jewish nose of today is an Armenoid characteristic. Broadheadedness and the Armenoid or Hittite nose are prominent among the Ashkenazi Jews or central European Jews who are known to be mixed with Idumeans. Those characteristics which have been selected as typical among the Jews come from traits of non-Jewish people with whom the Jews have mixed (Parker, 50, 45, 28-30). Jews who have not intermarried are best represented by the Spanioli of Constantinople and Jerusalem as well as Jews from North

Africa (Parker, 44). The true Semite belongs to the white race. Aside from dark hair, the skull is dolichocephalic (long headed). In central Europe Jews show about 15 percent blond and 25 percent brunet, the rest being intermediate. Broadheadedness occurs almost exclusively among the brunets (Sayce, 78). It is Ripley's opinion that the original Semitic people were long-headed. There is no single uniform type of head peculiar to the Jewish people which may be regarded as racially inherited. Broadheadedness among the Jews is due to mixed marriages (Ripley, 390, 393). What is seen in the examination of Jewish types is that those representing the genuine original Jew are the Assyroid dolichocephalic type (Pittard, 351).

It is doubtful whether the European type has had any kind of modifying changes as far as the peculiarities of the skeleton or more prominent bodily features. The racial characteristics were already so settled and confirmed by the time the European races arrived in Europe, remaining constant under the most powerful modifying agencies, that the time period elapsed since their appearance has not been sufficient to produce even moderate changes (Beddoe, 37-38). The first Europeans of the Stone Age were not Mongoloid but of a dark-complexioned appearance with affinities with the Mediterranean type. This type was once uniform throughout western Europe from Gibraltar to Denmark. They have now been driven out or restricted to the northern and southern outskirts of Europe (Ripley, 463, 466-467). The present populations of central and western Europe are in part descended from prehistoric peoples and in part from people who migrated into Europe from Asia during the historic period (Pittard, 79). The earliest and lowest stratum of population in Europe was long-headed and is represented by the Mediterranean type of today (Ripley, 461).

In dealing with European populations, the best method of determining the type is by a comparison of the cephalic index (Grant, 16). The long-headed Teutonic type is often referred to as Germanic, Cymric, or Nordic. The broad-headed Alpine type is referred to as Celto-Slavic and Sarmatian. The long-headed Mediterranean type is referred to as Iberian, Ligurian, and also as Ibero-insular and Atlanto-Mediterranean, the last two terms seldom used. The Alpine or Celtic type has greyish eyes and the hair is often more brown. Anthropologists generally use the term Celt to refer to the broad-headed, darkish population of the Alpine highlands while philologists apply the term Celt to all who speak a Celtic language (Ripley, 121, 126). In most Slavic-speaking countries the predominant race is clearly Alpine, except in Russia where there is a very large substratum of Nordic stock everywhere throughout. This is the so-called Finnic element, which may be considered proto-Nordic (Grant, 59-60, 154). Keep in mind also that language is often imposed as a result of political unity. For example, within the confines of the Celtic language there are found populations which characterize all the extremes in Europe (Ripley, 22-23).

The English population today, as a whole, must be classified as belonging to the Nordic race on account of the tall stature, fair hair, and longheadedness. Scotland appears to possess the tallest men in the world inasmuch as the Scottish highlanders are among the tallest men in existence. They have always been formidable fighters and the Romans were unable to penetrate their mountain fastnesses (Pittard, 188, 190-191). It has been stated that the English are "a truly multiracial society" because their ancestors included the Angles, Saxons, Jutes, Normans, Belgics, and Celts. What is not realized is that all these peoples belong to one subrace—Nordic. The English are far from being "one of the most mongrel strains of the human race" (Baker, 267).

Modern studies support the opinion that the New Stone Age population of Britain was of the Mediterranean race and that people still living in northwestern Wales and other portions of the British Isles have inherited a sizable portion of the genes of this ancestral stock (Baker, 266). It is justifiable to assume that the darkest population in Britain is the oldest but that it was overlaid by a race of a lighter complexion (Ripley, 322). At the beginning of the Bronze Age a new stock appeared in Britain. They were taller, broad-headed, with wide noses. While they were of European stock, they have not been placed with any existing subrace (Baker, 266). Intrusions of a minority of males rarely leaves any permanent change in the racial type, as intruders of the male sex only are bred out in time (MacKenzie, 123).

Concerning other peoples of Europe, the Nordic strain was predominant even in Greece for a considerable period of time. In the fourth century AD, the Jewish physician and philosopher Adamantius said the Nordic type in the population of Greece was still evident (Günther, 157). The high brain capacity of the Greeks gave the world no less than 14 first rank geniuses in a single century, this out of a population of 90,000 freemen (Grant, 97). The Spartans were spoken of as blond and the Nordic spirit had penetrated them completely, but in Plato's time denordization and degeneration had already made much progress. Pindar, in the middle of the fifth century BC, referred to his countryman as "the blond Danaï" (Günther, 166, 161). Until the middle of the sixth century BC the Persians were still predominantly Nordic, nearly all fair and ruddy like the Greeks. But by the fourth century the main body of Persians had become mixed with Arabic blood (Günther, 142, 150). Today Persia is inhabited by descendants of an Arabic migration which took place in Muslim times, people moving into abandoned territories which had formerly been claimed by a superior white race that had disappeared. The Arabic peoples were not racially identical with the Persians, who vanished (Hannay, 315).

Some of the Asiatic peoples who are descendants of the Tatar tribes occupy the inland parts of Finland. These are the Fenni, Esti, and Lapps, who were pushed out of Sweden when it was occupied by the Goths and Svear. The Tatar tribes are believed to have once inhabited central and western Europe before being pushed north by the Cimmerians (Capt, 177). The pure Lapps, that is, those free of East Baltic or Nordic blood, are very short. The skin is light with a brownish tone. The north of Russia is occupied by Lappish tribes who are related by language to the Finns (Günther, 95, 98). Chinese chronicles mention a people called the Wusun. They were described as light-eyed, ruddy, and fair, and were compared with the people of India and Persia (Günther, 131).

Much has been written about the Huns. They were easily distinguished from the Chinese by their large prominent noses and very hairy bodies. The Huns constituted the bulk of the early population of Mongolia and belonged to the "Turkish" rather than the "Mongol" type; they were white rather than yellow. It can be safely assumed that the Hunnic migrations westward took place when the Turkish type was still the predominant element of their racial composition. The mongolization of Mongolia did not take place until the vast majority of the Huns moved to Turkestan. Great stress should be laid on the difference between the Turkish and Mongol racial types. It has been stated that many books on anthropology confuse the Mongol and Turkish types. The profound differences between the two types cannot be emphasized enough. The facial features of the Turkish people are prominent by comparison to the Mongols. Turkish hair is wavy and oval in section, while Mongol hair is straight and round in section. The Turks have full flowing beards and are among the hairiest people on earth, while the Mongols lack body hair. The Turks are a

highly specialized branch of the Alpine race, affiliated with the white races of Europe, while the Mongols are associated with the yellow races of the Orient. It is now generally believed that it was not until many centuries after the fall of the Hunnish empire that the Mongolian-speaking group ever constituted more than a small minority of the Mongolian population. Even at the height of its power, the Hunnish empire was a confederation of widely divergent tribes and never succeeded in becoming a single homogeneous state. The Hunnish empire included peoples of many races and languages. What is now known about the racial affinity of the early Huns leads to the conclusion that they were both Turks in race and language (McGovern, 95-96, 99, 103).

## Chapter 5

### Deportation of Israel

The Bible and history record that the ten tribes of Israel, descendants of the Patriarch Jacob, were deported from their land by the Assyrians in a series of invasions. But long before the actual ruin of Israel, the tribe of Dan had wholly disappeared and Asher and Gad deserted their brethren in large numbers (Judges 5:17). The sea-faring spirit of Asher and Dan automatically links them to sea trade and the establishment of settlements with their coastal neighbors. Irish historians trace part of the tribe of Dan to Ireland as early as the 12th century BC, or approximately 200 years after the Exodus (Capt, 64). According to Keating, the Danann left Greece, some settling in Ireland, others in Denmark (Danmark), because they did not want to fall into the hands of the Assyrians. The ancient name for the Danes was *Dansk* or *Donsk* (Rutherford, 38). The Danai who lived in Dardania during Trojan times crossed the Dardanelles after the fall of Troy and migrated in a northwestern direction giving their name to the rivers *Danube*, *Donetz*, *Daniester*, *Daniepr*, *Don*, and *Eridanus*. These Danites eventually settled in Norway but were driven out by Odin and the Asir. They finally settled in Scania and became known as the Danes (Hannay, 58).

That the tribe of Dan had a tendency to migrate is seen in the account in Judges 18. They were criticized for their failure to come to the aid of their brethren when Jabin attacked Israel, choosing to remain in their ships (Judges 5:17). They allied themselves closely with the Phoenicians in maritime ventures and do not appear to have remained in Israel in large numbers after the time of Baasha, king of Israel. In the account of the captivity in II Kings 15:29, neither the Danites, nor their towns and territories are mentioned. The indication here is that they had already left the land. There can be no doubt that the Danites were familiar with the western Mediterranean region and beyond. Since Phoenician trade was going on between Palestine and the British Isles, we can assume the Danites were familiar with these isles. A Jewish writer, Eldud by name, of the ninth century AD, wrote that in Jeroboam's time the tribe of Dan, unwilling to shed their brethren's blood, left the country. A fact not disputed is that a tribe by the name of Tuatha De Danann did settle in Ireland. Tuatha De Danann signifies "tribeship of Dan" (Hannay, 34-35, 105, 47-48).

Extracts from ancient records of Assyria and Babylonia relate how Tiglath-Pileser subjected Menahem, the king of Israel, and took the territories of Naphtali, Galilee, and Gilead, and carried away the people. Also, he deposed Pekah and replaced him with Hoshea. Tiglath-Pileser was a military usurper who ascended to the Assyrian throne and took captive the tribes beyond the Jordan. The Bible refers to Tiglath-Pileser as Pul (Bible Research, serials 10 and 27). One of the reasons the Assyrians employed the system of wholesale deportation was to protect their northern frontier from Urartu (Ararat). It was in these locations the Israelites were placed (Capt, 49). An Assyrian inscription of Tiglath-Pileser refers to the captivity of Bit-Humria (house of Omri) and the land of Naphtali (Olson, 65). The Bible relates it was Shalmaneser who besieged Samaria and that the king of Assyria took it after three years (II Kings 17). The Black Obelisk of Shalmaneser catalogues the tribute paid by Jehu, the son of Khumri (Omri), as well as the tribute paid by a number of other subjected



rulers (Bible Research, serial 22b). It is generally thought that the Jehu mentioned in this obelisk was Jehu, the son of Jehoshaphat, the son of Nimshi (II Kings 9:2). The Jehu who became king of Israel, mentioned in II Kings 9:2, lived about 150 years earlier than the one who paid tribute to Shalmaneser. The Jehu, the son of Omri, who paid tribute to Shalmaneser, must have been a governor appointed by the Assyrians after the fall of Israel. Sargon succeeded Shalmaneser and continued the Assyrian policy of deportation. The inscriptions of Sargon list the number of people he deported from the city of Samaria, the number given as 27,280 (Bible Research, serial 24). But this is only a small remnant compared to the total number of Israelites taken away earlier by Tiglath-Pileser and Shalmaneser. The Israelites were removed from Samaria (the northern kingdom) and placed by the River Gozan and in the cities recently taken from the Medes (II Kings 17:6).

But Israelites from the northern kingdom were not the only ones deported. About 15 years later the Assyrian king Sennacherib came against Judah. The Bible states he took all the fenced cities of Judah (II Kings 18:13), but was not able to take Jerusalem. God delivered Jerusalem and Hezekiah the king by a great miracle (II Kings 19:35-36). But what happened to the people in the fenced cities taken by Sennacherib? Sennacherib recorded his expedition against Judah in the days of Hezekiah. It is recorded on the Taylor Prism, now in the British Museum. He says, ". . . I came up against him, and by force of arms and by the might of my power I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. . ." (Rawlinson 1887a, 2:161). What is clear is that large numbers of Jews did not go into the Babylonian captivity which occurred about 120 years later, but followed their brethren from the northern kingdom into Assyria. Evidence shows that the Jews and Benjaminites taken captive at various times were settled in at least three separate areas: (1) Those taken captive by the Syrians during the reign of Ahaz (II Chron. 28:5) were taken to Kir, a region near the Caucasus; (2) the 200,150 taken to Assyria by Sennacherib; (3) the rest taken to Babylon by Nebuchadnezzar during the reign of Zedekiah. In reality, it was a comparatively small number of Jews that were taken to Babylon, the majority going to the same regions as their ten-tribed kinsmen (Bible Research, serial 32c).

A monolith of Shalmaneser III, excavated at Kurkh on the Tigris in 1861, records his victory over ten kings. Among the names is that of Ahab, the Israelite. Though the Bible does not list him, this appears to be an Ahab who reigned during the nine-year absence of Hoshea. What is significant is that this is the last record of the Assyrians using the name Israel in any form when referring to the northern kingdom. All references thereafter call the ten tribes *Ghomri* or *Khumri*, which would be the Assyrian pronunciation for Omri. The Assyrian name Khumri, by which the Israelites were designated, is found in the annals of Tiglath-Pileser III. Khumri appears to be an appellation that was in general usage among the Assyrians even then. When he removed the first Israelites to Assyria he recorded, "The cities of Gilead and Abel-beth-maacah on the borders of the land of Khumri, and the widespread land of Hazael to its whole extent, I brought within the territory of Assyria." Sargon II also mentioned the Khumri, as he calls himself the conqueror of Bit-Khumri—the house of Omri (Capt, 99). It is from this time on that the name of Israel falls out of usage.

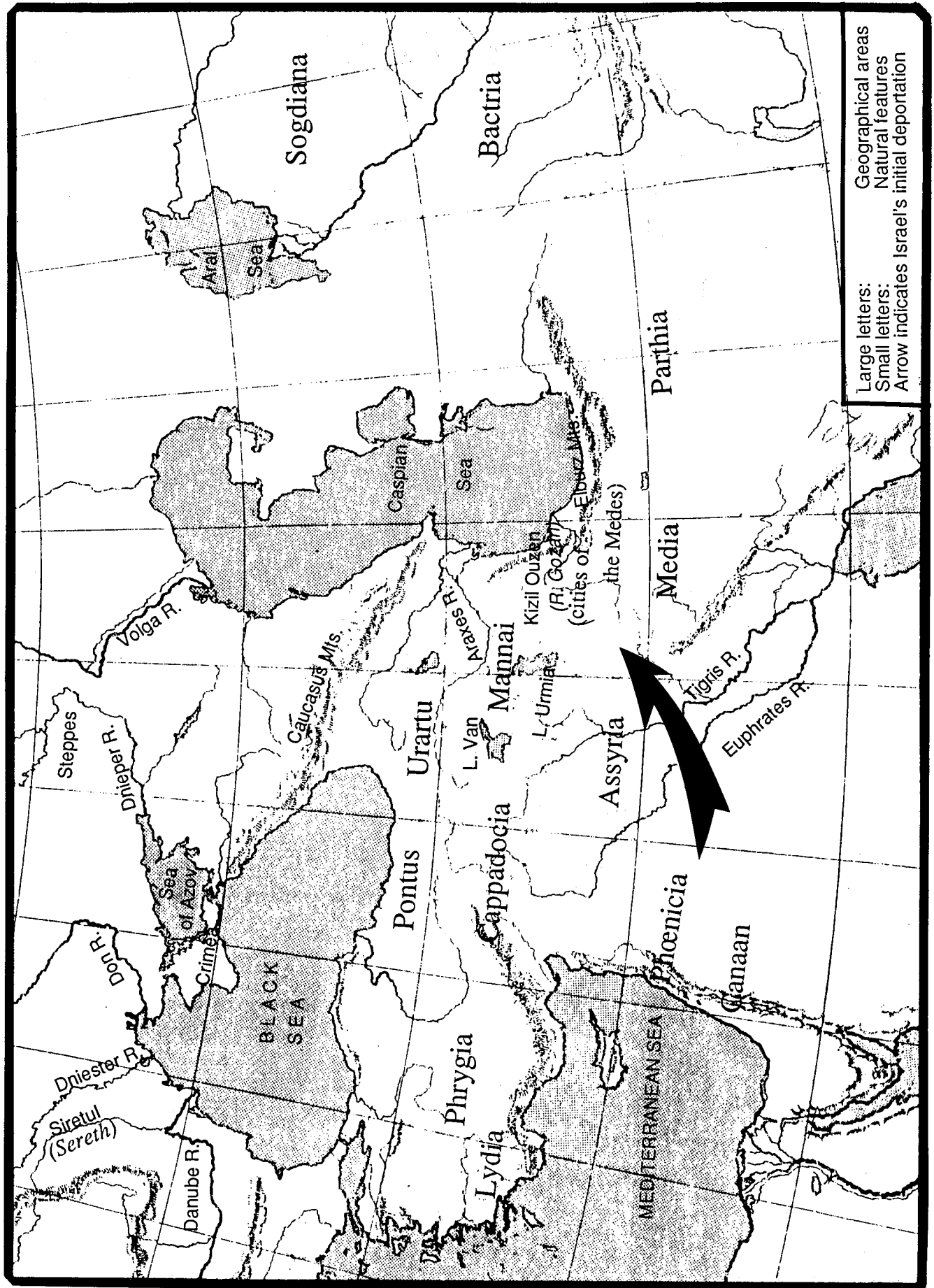
In 1847 Sir Henry Layard discovered the great royal library of the Assyrian kings in which over 23,000 clay tablets written in cuneiform were found. Cuneiform is a curious arrow-headed type of writing. About a dozen of these tablets, which covered the period of

the seventh century BC, referred to the captive Israelites, but translators failed to recognize references to them. This is because they were referred to as *Gamera*, *Gimera* (Assyrian game-ra-a-a) and it is now understood that the Assyrians employed this appellation. Gimera are identified as exiles from another land and the name is easily derived from Khumri (Capt, 101, 120, 123).

Josephus records that the Israelites were placed in Media-Persia (Ant. IX, xiii-xiv). In the main, the Israelites were imported to what is now northwest Persia. Ezra sent messengers to Iddo, the chief of the place called Casiphia "that they should bring unto us ministers for the house of our God" (Ezra 8:17). Henderson's "Russian Researches" named Casiphia as a country bordering on the Caspian Sea (Gawler, 6). The prevailing viewpoint today is that the "Lost Ten Tribes of Israel" were integrated with the peoples of the land of their captivity and are, therefore, "cast away." Even the vast majority of Jews never came back from the captivity, as fewer than 50,000 returned under Ezra and Nehemiah.

The Bible states that Israel was carried away to "Halah, and in Habor by the river Gozan, and in the cities of the Medes" (II Kings 17:6). Where is the location of the places called Halah and Habor by the River Gozan? Authorities are in general agreement as to the location of Habor (Khabor, Hara) but some regard Gozan to be a river, while others regard it as a country. The accepted view is that Halah is identified with the modern Khabour on the River Aborrhas which empties into the Euphrates just south of Carchemish. In a work by G. N. Curzon, *Russia in Central Asia in 1889*, there is a map which shows a river named Kizil Uzen for part of its course and Safid Rud for the rest of its course. Kizil Uzen is Turkish for "Red Uzen," and Safid Rud is Persian for "White River." In *Spuner's Historical Atlas* this river is called Gozan. This ancient Gozan is identical with the Kizil Uzen. Since the Gozan is mentioned in Scripture in connection with the Medes, it must be the Kizil Uzen that is the river referred to in Scripture. There is another river in the vicinity by the name of Abhar Chai, Turkish for Abhar River and a town nearby named Abhar. This could correspond to the Abor of the Septuagint and the Habor and Khavor of the other versions of the Bible. Near the upper courses of a little tributary that flows into the Kizil Uzen is a town by the name of Haran; on some maps it is listed as Hour. In *Stieler's Hand Atlas* it is called Haru and corresponds to the ancient Hara or Ara. It was in these locations of the Elburz Mountains and not in Mesopotamia that the Israelites were placed by the Assyrians.

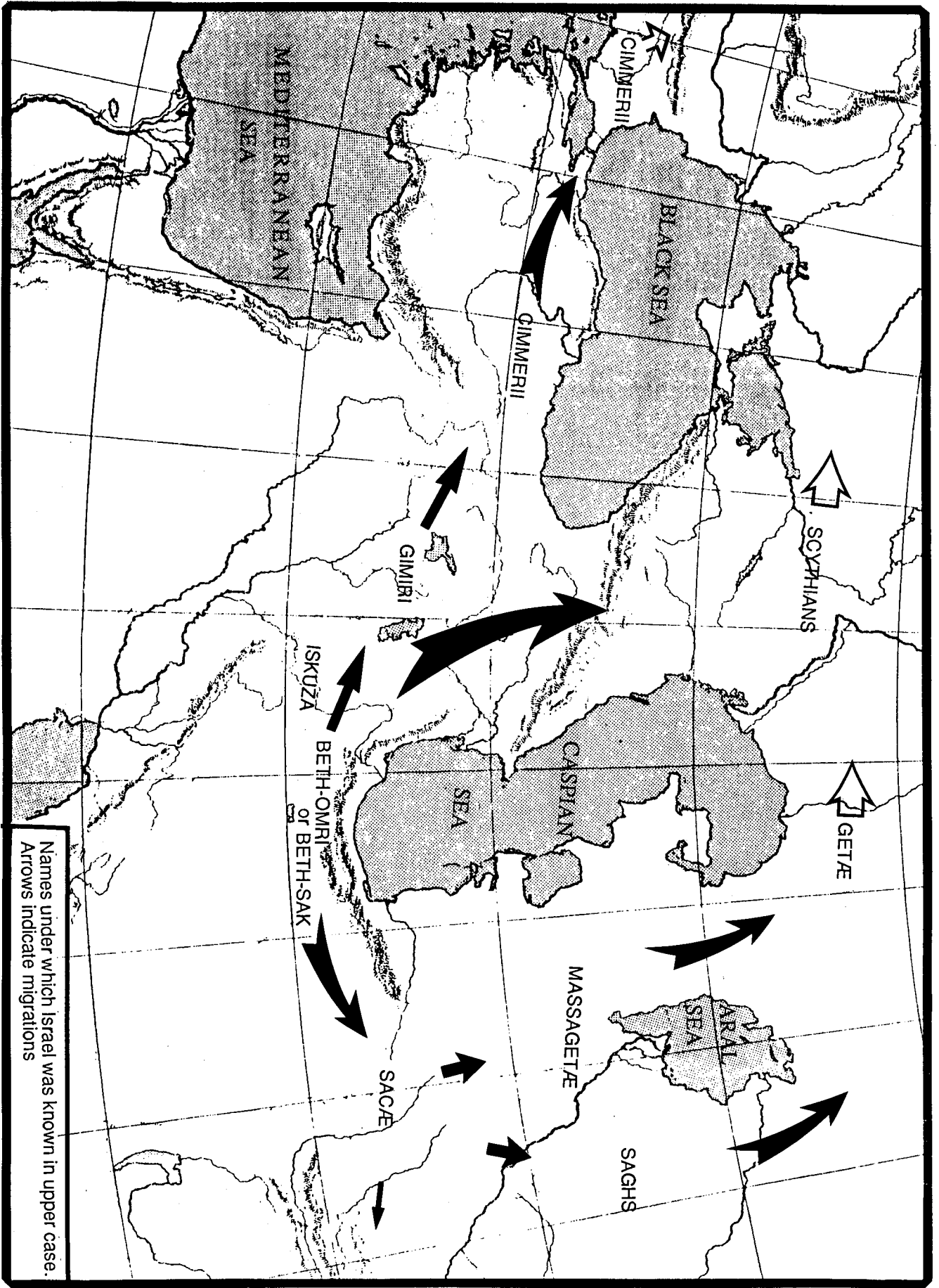
The district in which Iddo was located, when Ezra was seeking help to go to Jerusalem, was Casiphia. This district has been shown to be in the region of the Caucasus (Hannay, 112-115). Furthermore, an examination of any atlas which shows the ancient kingdoms of Assyria and Media, will quickly indicate the Medes did not possess Mesopotamia when Israel was taken captive. The Israelites were placed in the cities of the Medes (II Kings 17:6) which the Assyrians had conquered. The location was north and east of Mesopotamia, close to the southwest edge of the Caspian Sea. Heinrich Ewald confirms this when he states: "On the occasion of this last deportation, the book of Kings specifies Halah, Habor, the river Gozan, and the cities of Media, as the localities to which the exiles were consigned. The two first of these names indicate places north of Nineveh, and south of the lake of Van; the river Gozan still known by the name Ozen, rises south of the lake of Ourmia, and forms approximately the northern boundary of Media, which is mentioned immediately after it. The names of the cities of Media are not stated. One of them was the Rages (afterwards shortened to Rai) known from the book of Tobit, the ruins of which are to be seen not far from the present royal Persian city of Teheran; one of the cities north of Nineveh was Elkosh, the city, according to all trustworthy traces, in which the prophet Nahum lived and wrote.



Large letters: Geographical areas  
 Small letters: Natural features  
 Arrow indicates Israel's initial deportation

Map 1

Map: Southwestern Asia: Places



Map: Southwestern Asia: Israel in captivity

Names under which Israel was known in upper case.  
 Arrows indicate migrations

But we can easily understand that the localities mentioned in the book of Kings are only those to which the stream of compulsory emigration was directed in the greatest strength; numbers may have been banished to entirely different districts of the Assyrian empire, which was then so extensive, for policy would urge the greatest possible separation of the exiles. Thus it seems highly probable that a residence was at that time assigned to many of the exiles in Hamath" (Ewald, 42). See Bible Research, serials 29b and 29c, for a number of authoritative sources and maps which place Halah, Hara, and Gozan in the region near the Caspian Sea.

The kingdom of Urartu (the ancient kingdom of Van and the Biblical Ararat) was located to the north of Assyria. The area south of Lake Urmia, and adjacent to Media, was called the land of Gamir. Large numbers of Israelites and Jews had been placed there by the Assyrians. Translations of letters in the royal Assyrian library refer to a disastrous rout of the Urartians which took place in the land of Gamir. Sargon had previously depopulated this region by removing to the west the people of Mannai who were living there. It is likely the Israelites would have resisted an invasion by the Urartians which demonstrated the practicality of the Assyrian policy of placing captive nations as buffer states. Letter 112 in the Assyrian archives identifies the people of Gamir as Gamera and further recognizes them as Cimmerians. The Israelites were occupying portions of the land of the Medes and Mannai, but were distinct from them (Capt, 115-116). The Assyrian policy of deportations and settlement of their denuded territories accomplished a short-range goal, but it eventually proved fatal to the empire. Exiled peoples in remote areas, who were left alone for considerable periods of time, were able to develop into states of their own with considerable power (Hannay, 104). The cities of the Medes where the Israelites were placed were in the northern part of modern Persia. The book of Tobit, in the Apocrypha, tells of Israelite communities in Rhages and Ecbatana (Tobit 1:1-14; 14:14), now the modern locations of Teheran and Hamadan (Bible Research, serial 29c). The book of Tobit, chapter one, describes the freedom the Israelites enjoyed in the land of their captivity. Permission was granted to journey from one part of the empire to another in order to visit relatives.

In 721-718 BC the Israelites were deported to Media by the Assyrian king Sargon. Assyrian documents, as we have seen, referred to the Israelites as Khumri or Khomri prior to their captivity. After the reign of Sargon II, the appellation Israel is not used again. Then, about 707 BC, a people known as the Gimera or Gamera are recorded as living among the Mannai in a territory close to the land of the Medes, where the Israelites had been placed a few years earlier. The Assyrian cuneiform tablets show the connection between the Israelites and the peoples of western Europe via the Scythians and Cimmerians. Another people suddenly to appear in the adjacent land of Mannai was the *Iskuza*. It is accepted by modern historians that the *Iskuza* were called *Skuthai* by the Greeks and *Sacæ* by the Persians. Herodotus tells us the Persians called the *Sacæ* "Scythians." A trilingual inscription found in the tomb of Darius lists three separate groups of Sakkas (*Sacæ*)—Amyrgian Sakkas, Sakkas with pointed caps, and Sakkas who are beyond the Sea. In each case the Babylonian text has the name Gimiri for the Persian Sakka. Since the *Iskuza* were called Sakkas by the Persians, the logical conclusion is that the *Iskuza*, Sakka, and Gimiri are the same people (Capt, 122-123, 140).

Located on the old caravan road from Babylon to Ecbatana, the ancient capital of Media, is a carved memorial 100 feet high and 150 feet long. It is known as the Behistun Rock and was cut by order of Darius the Great in about 515 BC. It contains an identical inscription in three languages—Babylonian, Elamite, and Persian. Henry Rawlinson suc-

cessfully deciphered the Old Persian. The rock lists 23 nations over whom Darius ruled. Among those over whom Darius ruled were the Sakkas. Both the Persian and Elamite texts used the form Sakka, but the Babylonian text called the same people Gimiri. This proves that the people the Assyrians and Babylonians called the Gimiri were the same people called Sakkas by the Persians and Elamites. Another inscription written on a gold tablet about a foot square located the Sakkas beyond Sogdiana and proves a branch of the Gimiri (Sakkas to the Persians) had already migrated beyond Bactria (the present Afghanistan) to the eastern edge of the Persian empire (Capt, 139-140). Sir Henry Rawlinson, the father of Assyriology, regarded the Gimiri or Cimmerians and the Sacæ as the same people and said they were Israelites. Rawlinson's statement was, "we have reasonable grounds for regarding the Gimiri, or Cimmerians, who first appeared on the confines of Assyria and Media in the seventh century (B.C.), and the Sacæ of the Behistun Rock, nearly two centuries later, as identical with Israel" (quoted in Hannay, 286). Hannay states his opinion that the mass of the so-called Hebrew race consisted of the Israelites, or house of Isaac, sometimes called the house of Omri (Beth Omri), the Assyrian equivalent being Bit-Khumri, or Ghumri, or Humri, and the Babylonian equivalent as Gimera (Hannay, 19).

The metamorphosis of the name Gimiri into Kimmerioi/Cimmerii is well known (Hannay, 288). There is also a connection between the Cimmerii and the *Umman-Manda*, a name the Babylonians and Assyrians gave the Cimmerii. This is because the leaders of the Cimmerii had come out of the Manda country and were Mandas. It was Sayce's opinion that the Manda of Ecbatana were the Scythians of classical history (Fasken, 58-59). Kephart tells us the name Manda was applied to the Cimmerian nation of Scythia. The Medians were called Manda in ancient writings and the appellation was applied to the Cimmerian chieftains of ancient Scythia (Kephart, 274, 342). In the annals of Esarhaddon (now in the British Museum) it is recorded that south of Lake Van roving bands of Gimiri were defeated by Esarhaddon's Babylonian troops. This was not too long after Israel was taken captive by Assyria (Rutherford, 26-27).

The first appearance of the Scythian tribes in Europe may be placed in the seventh century BC. Scythians crossed the Araxes River, passed out of Asia, and suddenly appeared in Europe. The area around the Araxes is the region where the Israelites were last heard of before departing for Europe (Rutherford, 21). A general uprising in the vicinity of Urartu, Mannai, and Nairi in 710 BC afforded ample opportunity for a people called the *Sak-Geloths* to abandon their settlements near the Gozan and move to more secluded territories of Urartu, just north of the Araxes River. The word "captivity" or "body of captives" was *galutha* in Babylonian and probably Assyrian; the Hebrew form was *geloth*. The Geloths (captives) of the Beth-Sak (Beth-Omri, Bit-Khumri) were, as we have noted, deported from northern Palestine and settled in the hill country southwest of the Caspian Sea, in the region watered by the Gozan (the modern Kizil Uzen), in the various Median cities nearby. These captives referred to themselves as *Sak-Geloths*, or "the captives of Sak," while the Assyrians called them the *Sakhi*. The original Hebrew was modified by Medic, Avestan, and Turanian. Thus the name by which they were first known—Sakh, or Sak—became transmuted into forms such as *Sagh*, *Sough*, *Sugh*, *Sogh*, and for some time called themselves *Saghadhu*, *Sughaudhu*, *Sughaudu*, *Sugudu*, or *Sughdu*, and their country *Saghadha*, *Sughudha*, *Sughuda*, or *Sughda*. Eventually, in Macedonian times it took the form with which we are well familiar—Sogdiana (Hannay, 269-271, 307-308). Diodorus Siculus wrote that the Scythians came originally from the region of the Araxes, multiplied into a great people, extended their territory, and such people as the Sacæ, Massagetæ, and Arimaspani were derived from them (Rutherford, 10). In the fifth century BC, Herodotus placed the Scythians in southern Russia,

occupying an area from the Don to the Carpathian Mountains (Capt, 159). Herodotus said Scythian territory extended 4,000 furlongs, or a distance of 500 miles (Rutherford, 9).

The Khumri or Sak-Geloths did not go further west from their location just north of the Araxes until about 600 BC. It is likely that an alliance between the kings of Urartu and the Assyrians, which opened up the way for an attack upon Sakland, precipitated their exodus. Herodotus tells us a people identified with the Scythians drove the Cimmerians out of their territories and caused great problems for the Medes. These people were the Khumri or Sak-Geloths who had not yet abandoned Urartu. They defeated Cyaxares and destroyed Nineveh before departing for Europe (Hannay, 291-292). This general time period was about 620-600 BC when the Assyrian empire was crumbling before the Babylonians (Rutherford, 9). The so-called revolt of the Medes during this time period was in reality a revolt of the various exiled people of Van (called Khaldisians) as well as the peoples of Mannai and Nairi, since Media was under the subjection of the Assyrians until the end of the reign of Esarhaddon, which ended in 668 BC (Hannay, 276).

## Chapter 6

### Israel Migrates Westward

Ample proof exists to demonstrate the extensive travel and colonization that took place in ancient times. Yet, for generations archaeologists have had the notion that only the navigational techniques introduced into Europe during the 15th century made it possible for Europeans to cross the Atlantic (Fell 1976, 17). Commercial relations between Palestine and the British Isles were established as early as 1600 BC. Sir Flinders Petrie found goldworks at Gaza that were made in Ireland (Bible Research, serial 49c). Shortly after the Flood, that is, before 2000 BC, something was known of the natural riches found in western Europe. What is now known is that the cause of the megalithic culture there was precipitated by the search for certain forms of material wealth. It appears eastern visitors to western Europe exploited its virgin riches for a considerable period of time, possibly for as long as 1,000 years. Their colonies in Spain were broken up by an intrusion of a bronze-using people from central Europe (MacKenzie, 99, 102, 106).

The Phœnicians were well-known sea-farers and traders. The name Phœnician has been applied to what was really a confederation consisting of the Hebrew tribes of Dan, Asher, and probably Zebulun, as well as the Phœnicians proper and other Canaanites who lived in the general area (Hannay, 21). The Bible points out that both Solomon and Hiram maintained an eastern and western navy (I Kings 10:11, 22, II Chron. 8:18; 9:10, 21). There were extensive settlements of Canaanites in North Africa and southwest Europe, as well as along the coasts and islands of the Mediterranean (Hannay, 24). Procopius of Caesarea, a Byzantine historian, related that in his day there was at Tigisis (Tangiers) two columns of white stone upon which was engraved in the Phœnician language, "We are they who fled before the face of Joshua, the robber, the son of Nun" (Bible Research, serial 9). Ships of Tarshish carried on regular trade with Britain and Spanish colonies in tin and lead. Ancient writers locate Tarshish at the mouth of the Guadalquivir in Andalusia. Gold was a much-sought-after metal and the Bible indicates extensive mining and trading in gold was extant in early times. II Chronicles 9:13 tells us Solomon received 12,066 talents of gold annually. An ancient Hebrew inscription found in Spain commemorates an official by the name of Adoniram who was sent by Solomon as a high official to collect tribute (Hannay, 26-27).

With the exception of Greek and Latin, no other language was so widely known and spoken throughout antiquity as Phœnician. The decline of the Phœnician language and the rise of Aramaic appears to date from the eighth century BC and coincides with the deportation of the Beth-Sak or Khumri by the Assyrians (Hannay, 6). The oldest Phœnician colony in Spain is Gadeira, or Gades—the modern Cadiz. Its traditional founding date is regarded as 1100 BC, but it is likely that its zenith coincided with the time of Solomon and Hiram. Carthage, across the Mediterranean on the coast of Africa, was founded in 813 BC when the Golden Age of Phœnicia had already passed. Neither Tyre nor Carthage amounted to anything when the Golden Age of Phœnicia flourished. They came on the scene 500 years later. The Golden Age of Phœnicia came to an end with the disintegration, collapse, and



disappearance of the Beth-Sak. It was around 1000 BC when the Hebrews (Israelites) achieved their highest and most brilliant and beautiful expression during the reigns of Solomon and Hiram. The Phœnicians of Kaft, in partnership with the Beth-Sakian tribes of Asher, Dan, and Zebulun were the ones who made up the Hebrew-Phœnician confederacy of explorers, mariners, colonists, miners, and merchants generally associated with the name Phœnician (Hannay, 45-46, 20, 28-34).

British ores were carried to Spain and Carthage. After the Greek mariner Pytheas visited Britain, an overland route to Marseilles was opened up. After surface supplies of tin were exhausted, mines were opened up in Cornwall. Trade with Britain was an exclusive Celtic monopoly as the Celts had acquired their shipbuilding skills and navigation from easterners. Evidence now accumulated is sufficient to prove that Britain had inherited from centers of ancient civilizations a high degree of culture and technical skill in metalworking many centuries before Rome was built. The culture of the Celtic-speaking tribes was veined with Aegean and Asiatic influences and some centuries before the Roman occupation a system of gold coinage was established in England (MacKenzie, 223). Coins do have a way of getting around. Coins from Carthage have been found in America in Kansas, Connecticut, Arkansas, and Alabama. These coins came to America by routes known to Plutarch either to serve as currency for distant colonies, or to be presented as gifts to hospitable Indian chiefs (Fell 1983, 3).

Settlements in Scotland began in the middle of the second millennium BC. By 1500 BC agricultural colonies had been established along the Atlantic sea-ways for four or five centuries. Settlements were founded in the Hebrides, Orkneys, Shetland Islands, and in the North Sea areas of Inverness. Within the first quarter of the second century BC, Scotland and eastern England were receiving immigrants from between the Elbe and Rhine rivers in Germany (Wainwright, 54-55). There is evidence to show that Jews driven out of Judea by Nebuchadnezzar had settled north of the Caucasus, as well as in Spain. Long before the time of Christ, Hellenized communities with synagogues in the Balkans and along the shores of the Black Sea had been established (Bible Research, serial 58b). Achievements by the Bronze Age people of northern Europe have been greatly underrated. Ancient shipwrights made sound vessels, whose skippers and crews sailed them across the ocean. While Nordic seamen were traversing to America by the northern route, mariners from the Mediterranean were travelling the route later used by Columbus. During the warm period in the middle Bronze Age, the northern route could be travelled comfortably, but when the climate cooled the northern route became ice-bound and too dangerous to use. It was not until about 700 AD that the climate ameliorated and the northern route could be used by the Vikings. After 1200 AD the climate cooled again, and during this time a thousand vineyards of William the Conqueror were destroyed by the cold. The old routes to America were closed and forgotten until Columbus awakened interest again. During the Bronze Age Europeans were literate and educated. They left engraved rock inscriptions in their Teutonic and Celtic tongues with alphabets that have survived to this day, though in usage they died out after the Roman script became the predominate alphabet in Europe (Fell 1982, 288-289, 11).

As far as Britain is concerned, the first name given to it after it was inhabited was *Vel ynys*, or "the island of Bel" (E. Davies, 190). Those who first arrived in Britain spoke Hebrew. This is demonstrated by the fact that ancient Hebrew inscriptions have been found in many parts of Ireland and Britain. Adam Rutherford tells us that a work entitled *A Comparative Vocabulary of Forty-Eight Languages, Comprising One Hundred and Forty-Six Common English Words, with Their Cognates in Other Languages Showing Their Affinities*

*with the English and Hebrew*, by Jacob Tomlin, shows that the early literature in Britain was largely Hebrew with several modifications. Even today the Welsh language closely resembles Hebrew. The relationship is so close that it would be difficult to adduce a single article or form of construction in the Hebrew grammar but that the same can be found in the Welsh. Many whole sentences of both languages have exactly the same words. Dr. Davies, author of a Welsh grammar book, says that almost every page of the Welsh translation of the Bible is replete with Hebraisms in the time, sense, and spirit of the original. The Welsh so corresponds with the Hebrew that the same syntax might serve both (Rutherford, 40).

The "book of Conquests" relates that the first settlers in Ireland were called Firbolgs and that they came from Iberia (Spain). Hebrew colonies were located in Spain at a very early period and this can be seen by the places named for them. For example, the River Ebro is the Romance form of Eber. Saragossa, sometimes spelled Zaragoza, means the "stronghold of Zara." Zara was a son of Judah. Historians place the arrival of Hebrews in Ireland prior to the Exodus. Hebrews from the land of Egypt left during the period of slavery. Camden's *Historia Britannica* states that Calcol (the great-grandson of Judah) sailed from Egypt to Spain, and on to Ireland where he founded Ulladh (Ulster). It was from Calcol that the subsequent kings from Ulster and Ireland were descended (Rutherford, 32-33 fn).

Rutherford, quoting other sources, says the Tuatha De Danann, after sojourning in Greece, set sail for Ireland. They ruled in Ireland for about 200 years, had relations with the Phœnicians, and were skilled in architecture and other arts as a result of their long stay in Greece. Records and ethnologists agree that Phœnicians accompanied the Tuatha De Danann and settled with them in southern Ireland. The word Fenian is a contraction of Phœnician (Rutherford, 31-32). When the Danites arrived in Erin (Ireland) they fought for possession of territory with the Firbolgs, who according to Hannay appear to have been Phœnicians (Hannay, 50).

Others who came to Britain include Brutus, who in about 1130 BC drove the giants into the mountains. Brutus, a descendant of Aeneas of Troy was the forefather of the British kings (Lewis, 31-32). The Welsh Triads confirm the immigration of the Cimmerii (Cymry) from the Ukraine and indicates their two divisions—the Goidelic and Brythonic branches. Plutarch said the Cimmerii who inhabited Scythia were Danes (Kephart, 352).

The movement of peoples can be determined by two main factors—food shortages and overpopulation. When a large area becomes arid, large scale migrations become inevitable. Evidence now demonstrates that various regions of the earth have undergone slow climatic changes. The drying up of central Asia, for example, had a profound effect on history both in Europe and Asia. Nations find it very difficult to abandon their homelands, and it takes a particularly hard set of circumstances to force them to leave. While social, political, or religious bondage have led to migrations, the main reason by far is geographical conditions (Haddon, 1-2, 4-5). Central Asia has not always been what it is today. At one time it was thickly populated, not with its present population, but with a virile white race, the Saghs and Persians, the ancestors of the enlightened and progressive nations who have made Europe what it is now (Hannay, 428-429). Protracted drought in central Asia was the principal cause of the destruction of the Roman Empire. One nomadic horde after another hurled itself against the sedentary regions of western Europe (Weyl and Possony, 65).

Movement into Europe from the southeast is seen in the number of loan words found in northern European languages. The Baltic nations obtained them by means of a trade route through the Dnieper to the Black Sea (Taylor, 143). The Danube basin itself had been a center of industry and art for the Celtic Iron Age culture. Grave diggings in the area show an association between Nordic crania and Iron Age artifacts (Baker, 248). It is now widely accepted that extensive migrations have taken place from Asia into Europe from the seventh century BC up to the time of the Hunnish invasion in the 300-400 AD period (Bible Research, serial 70a).

Furthermore, it is now accepted and proved beyond doubt that all the languages of Europe, as well as many of those of Persia, India, and western Asia were derived from a common source, except Finnic, Basque, Magyar, and Turkish (Ripley, 477). Franz Bopp, the German linguist, proved there existed a group of languages called Indo-European because they included the languages of India, central and western Asia, and most of Europe. These languages bore astonishing similarities in vocabulary and form. For example, the English *father*, German *Vater*, French *père*, Spanish *padre*, Latin *pater*, Greek *pater*, Old Irish *athir*, Gothic *fadar*, Sanskrit *pitar*, and Tocharian *paçar* (an extinct central Asian language). The older the language the closer the agreement. Related or cognate languages come from a common source regardless of how they differ today. The original home of the Indo-Europeans is generally thought to be somewhere between south Russia and central Europe (Marek, 77), though some authorities are more definite. Peschel tells us that every geographer will probably agree that the home of the Indo-Europeans was on both slopes of the Caucasus as well as the gorge of Dariel (Peschel, 507). A perusal of the subject will show that wherever the original location, the present peoples of western Europe received their language and a large part of their culture from various groups who migrated from central Asia. Even ancient languages such as the Hurri-Mitanni or Vannic disclose affinities with some of the modern Caucasian languages. Ancient sources point to the Caucasus as the center and the Indo-European tongue originated with the Nordics (Speiser, 10). As has already been pointed out, northern nomads who lived in the region north of the Caspian and Aral seas, very similar in type to the modern inhabitants of northern Europe, spoke the Indo-European tongue.

Another consideration in the movement of peoples is the trail of dolmens from Syria to North Africa, through Spain, into western Europe (Bible Research, serial 60c). Megalithic structures occupy a very remarkable position along a vast sea coast, which includes the Mediterranean coast of Africa and the Atlantic coast of Europe. Since this was a natural sea route, the indication is these megaliths belonged to a race which spread far and wide. Great movements of races by sea was not unusual in these ancient times and there is nothing impossible or improbable in the suggestion that a great immigration brought megalithic monuments from Sweden to India or vice versa. History is full of such migrations (MacKenzie, 91-92). The word *megalith* is from the Greek and means "big stone." Megaliths set as pillars are called *menhirs*, from the Breton (a Celtic dialect), which means "long stone." When menhirs occur in circles they are called *cromlechs*, again from the Breton, which means "curved stone." When found in rows they are called alignments. A *dolmen*, another Breton word, refers to a kind of megalithic monument or tomb in the form of a chamber. In most cases the completed dolmen was buried under a mound. On the basis of scholarly evidence the megaliths date to the second and third centuries BC (these dates may be excessively long). The primary reason for the dolmen was its use as a collective grave—used repeatedly over a long period of time. Their origin was in the eastern Mediterranean and spread throughout the New Stone Age settlements in the west due to the

activities of traders, settlers, missionaries, prospectors, and adventurers (Karp, "Who Raised the Megaliths?").

What is unique about the megalithic monuments is that they are distributed in those areas where pre-Roman and pre-Greek mine workings and metal washings have been traced. These areas do not appear to have had sufficient or rich enough ground for agriculture in order to sustain the labor required for mining, but it is reasonable to conclude precious metals were found near the sites. Stonehenge, for example, is located in a semi-barren area, but it is a location where tin and gold were once found. The men who worked these diggings were not hunting folk who lived off the land. The searchers who came for gold or silver must have come from centers of eastern civilization or from colonies of skilled people who had been established in Europe. Southern Spain contained numerous settlements of easterners who searched for minerals long before bronzeworking was introduced into western Europe. It is believed this early mining occurred during the "Stone Age" and that the people who did this mining were from the Syrian coast (MacKenzie, 94-97). The Bible makes numerous references to megalithic monuments or heaps of stone. In this light it is interesting to see Jeremiah's instruction to scattered Israel, "Set thee up waymarks, make thee high heaps. . ." (Jer. 31:21).

It is generally believed that central Asia was the home of Mongoloid peoples, but skeletal remains indicate the people who originally belonged to this area were Caucasoid or of the white race (McGovern, 28). Nordics became a populous nation in central Asia, particularly in western Turkestan (Kephart, 167). Archaic objects found in Scandinavia do not come from western Europe but from southeastern Europe, on the northern coast of the Black Sea, from the middle and lower Danube, and from Corinthia (Olson, 61). Madison Grant says many of the races of Europe, both living and extinct, came from the east via Asia Minor. Asia was the chief area for the evolution and differentiation of man and the various groups had their main development there and not in Europe (Grant, 11). Many of the arts of civilization entered western Europe from the east (Ripley, 474). There was an explosive expansion of Kurgan culture (a burial-mound culture) from the area that is now the Ukraine to the Caucasus, Asia Minor, the Balkans, and central and northern Europe (Christopoulos, 372). What is now clear is that such people labeled "Beaker Folk," "Bell-beaker people" by archaeologists are now proven to be Europeans of our own stock, speaking and writing in early variant forms of languages which are closely related to the classical Teutonic, Celtic, and other tongues of Europe during the Roman period (Fell 1982, 290). It is easy to understand why such cognate names as Cimmerii, Cymrian, Cimbri, and Cymry, as well as Danann, Danube, Danzig, Denmark have been found across Europe from the Ukraine and Aegean regions to Denmark, Wales and Ireland. These were the names of ancient invaders of southwestern Asia (Kephart, 371).

Some authorities say there are two European cultures that came from Asia—one by way of the Caucasus north of the Black Sea, and the other across Asia Minor and up the Balkan Peninsula. These two cultures merged as the Hallstatt culture. The Korban culture (from the Caucasus) and Hallstatt culture are derived from a common root in the neighborhood of Chaldea. The first people of the Hallstatt culture appear to be allied, both in physical type and culture, to the Greeks and other classical people of the east. An Alpine type from the direction of Asia swept over them. The Hallstatt culture in Austria, which was characterized by both bronze and iron, existed by at least 1000 BC and carries a certain Oriental (Scythian) affinity. These affinities are linked to Greek elements, to the culture of the Caucasus, and to the pre-Etruscan civilization of northern Italy (Ripley, 502, 494-495).

Occurrences of similarities between Europe and the east are seen by the announcement of Professor Linus Brunner who in 1981 stated that the newly identified Rhætic language of ancient Switzerland contained Semitic vocabulary (Fell 1982, 290). Another example is the system of law possessed by the Milesian Scots. The likeness between its penalties for willful murder and contract violation and that of the ancient Hebrews is quite marked (Kephart, 388). Also, according to Waddell, about 50% of the most common English words are discovered to be Sumerian (Waddell 1983, xi).

In Scandinavia, the Sagas tell us that all the sayings in the tongue of the Northmen began when men from central Asia (*Tuyrkir* and Asia-men) settled in the north (du Chaillu, 20). It is thought that the ancient Scandinavian alphabet, called the runes (or futhork), is of Latin origin. Evidence, however, indicates it was used in the far northeast where Roman influence could hardly have reached. It is more likely that the runes are a corruption of an old Greek alphabet used in some colonies on the northwest coast of the Black Sea (Bradley, 18). The runes of the north are much like the characters of archaic Greek. The knowledge of rune writing is so remote there is a great possibility it was brought to the north by men who migrated from the southeast and had obtained their knowledge from Greek colonies mentioned above. The date for the use of runes can be placed as early as the second or third centuries AD. From facsimiles of Etruscan, Greek, and the earliest Roman inscriptions, one would have little difficulty in observing how the earlier runes resemble the archaic Greek and Etruscan inscriptions rather than the Latin ones (du Chaillu, 154-155, 188-189). Hannay goes one step farther and says the futhorks used by the various tribes in Europe are traceable to the early Hebrew alphabet used by the colonial Saghs (Hannay, 306).

The Assyrians were noted for resettling denuded territories with peoples who were loyal to them or unable to revolt. It is likely that the territories known as Urartu, Van, and Mannu were made up of exiled peoples referred to in the apochryphal book of Judith as "the sons of Chelod," that is, the people of Khaldis. During the reign of Sargon II there were numerous rebellions throughout the empire, including a revolt in Urartu, Mannu, and Nairi. All this worked toward the independence and establishment of the Beth-Sak (Sak-Geloths or captives of Sak) north of the Araxes River (Hannay, 266-267, 108). Urartu was the ancient name of the kingdom of Van. In the Assyrian annals the term Uruatri (Urartu) referred to a loose league of tribes or countries. This appellation was superseded by the designation "land of Nairi" which also included the region around Lake Van, which was called the "Sea of Nairi." The Urartians appear first in history in the 13th century BC, and from 713 BC onwards a struggle for control of the area took place between the Assyrians and the Urartians. There was also a serious struggle for control over the country of Mannai, located to the south of Lake Urmia. After Sennacherib's death in 681 BC, an invasion by the Cimmerians and Scythians took place during which they were allied with the Mannai. The Cimmerian advance took them to Lake Van where they settled for some time. Excavations have shown that Scythian artifacts common to the Dnieper area and the northern Caucasus have been found in the territory of Urartu. The Urartian kingdom was destroyed in the sixth century BC by the Medes. One very interesting fact is that the citadel of Teishebaini in Urartu was laid out in such a manner as to suggest that the whole city was built in advance for occupation by peoples transferred from other areas (Piotrovsky, 50, 87-88, 130-131, 178).

Armenian and Georgian historians record that after the destruction of the first Temple, Nebuchadnezzar transported numbers of Jewish captives to Armenia and the Caucasus.

These exiles were later joined by Jews from Media and Judea. By the end of the fourth century BC various Armenian cities had Jewish populations as high as ten to thirty thousand (McBirney, 34). Hebrew tombstone inscriptions found in Russia are in the pre-captivity script. One gravestone reads, "May his rest be in Eden at the time of the Salvation of Israel.—In the year 702 of the years of our exile" (Rutherford, 9). Jews coming through the Caucasus from Babylonia and Persia were in Russia by the first century AD, and the type represented among the Russian Jews is derived from the various Assyrian, Armenian, Iranian, and Caucasian peoples among whom they dwelled during the centuries following their captivity, as they worked northward (Beddoe, 134). There is some truth to those authorities who say that a large portion of the Jews residing in Poland came by a direct route from the east. Judging from the dispersion of racial types, the theory of an immigration directly from Palestine and north of the Black and Caspian seas is certainly valid (Ripley, 377). There is not the slightest doubt that many of the settlements of the Diaspora in the time of Christ were made up of those who had never returned to the land of their fathers since the time of both the Assyrian and Babylonian captivities, and who were descendants not only of the Jews but of the twelve tribes scattered abroad (Baron, 32). In a letter dated November 8, 1918, the office of the Chief Jewish Rabbi, J. H. Hertz, in response to a question by Captain Merton Smith, stated that the ten tribes have been absorbed among the nations of the world and that the modern Jews are comprised only of the tribes of Judah, Benjamin, and a certain number of Levites (Bible Research, serial 7).

Khumri, also rendered Ghumri or Humri, was the Assyrian equivalent for Omri. The Assyrians called the kingdom of Israel (the Beth-Sak) the Bit-Khumri, possibly because Samaria became the seat of Omri's power. Sir Henry Rawlinson points out that the Jehu in the Assyrian inscriptions was not the son of Omri, but since Omri was regarded as the founder of the kingdom of Samaria, the kingdom of Israel was called the country of *Beth-Omri* (Hannay, 53). The other possibility for the appellation Beth-Omri has already been discussed on page 37. But what are the origins of the appellations Celts, Galatai, Gauls? According to Hannay they come from the Khelodic or Khaldisian state of Urartu, with Van or Biania as the capital. This state was founded by captive communities which had been deported by the Assyrians from Sumer and Chaldea, and later by captives from Tyre, Zidon, and the Orontes valley in Syria. Eventually these peoples carried out a successful revolt against the Assyrians which enabled the Bit-Khumri or Sak-Geloths to escape to territories beyond the Araxes. These Sak-Geloths migrated in a westerly direction via the Bosphorus and the Danube valley, arriving in Europe under the Roman name of *Bituriges* or *Bit-Vriges*. At about 599 BC Sak-Geloths entered Europe from Sakland and expelled the Gimirra from "Cimmerian Land," settling in a place called Arsareth (Hannay, 124-125, 173).

The apocryphal book of II Esdras 13:39-45 describes an emigration from Media by the captive Israelites to a place called Arsareth, a journey of a year and a half. The location of Arsareth is placed at the western edge of the Ukraine, and northeast Rumania. With families, baggage, and livestock this would not be too long a journey. Hannay describes the route through the Caucasus mountains and on across the Crimea to the western Ukraine on pages 338-339. There are several reasons the Sak-Geloths abandoned Asia for Europe: (1) Reports that a mass of barbarians from the east were headed their way; (2) the threat of the rising power of Babylon; (3) trade contacts with the west indicated promising opportunities were awaiting them there; and, (4) news of the treacherous massacre of Sakian troops by so-called friendly Medes (Hannay, 338).

From about 705 BC and onwards the Saghs, Sughudhu, or "Descendants of Sak" (*Sakai, Sacai, Sougdioi, Sogdii*), known as the Sak-Geloths, began colonizing Airyan (Hannay's term for central Asia) and central Asia from their territory in Sakland (later called Sakesani) located north of the Araxes in Urartu. Among the names they went by were *Parthi* of Ansik, Bactrians, Sakai, *Æglai*, Sogdians, and *Yu-chi*. Around 600 BC they crushed the kingdom of Van and the power of Media and Nineveh. They retained power over Western Asia for about 20 years, expelling the Gimirra (Cimmerians) from the western Ukraine (Moldavia and Bukhovina). Between 598 and 544 BC they became known as the *Skolotoi*, which was the Greek rendering for Sak-Geloths, and their country was called *Skuthia* (Scythia). The Persian name for these Saghs was Sakai and this was true as well of their colonial off-shoots in Airyan and parts of Turan (Hannay, 259). The country of ancient Bactria, now the modern Turkestan, was entirely occupied by the Nordic Sacæ and the closely related Massagetæ. The Sacæ and Massagetæ were, like the ancient Persians, blond and dolichocephalic. The Sacæ were the most eastern dwelling of the Nordic race. The Chinese referred to them as "green-eyed devils" and called them by their Tatar name *Wu-suns*, or the tall ones (Grant, 223, 225). By the time of Alexander the Great, some of the Sakai were on the confines of India (Gawler, 7). Ancient Bactria remained a Nordic country long after the time of Alexander. It did not become otherwise or receive the name Turkestan until the seventh century AD. Evidence is accumulating that central Asia contained a large Nordic population in the centuries preceding the Christian era (Fasken, 32). It was elements of the Sak-Geloths, whom the Assyrians called the Sakhi, that swept down from the north to destroy Nineveh and the Assyrian empire in 619 BC (Hannay, 124).

Actually, the "s-k" sound found in *Sacæ, Saka*, etc., has been around a long time. Notice Amos 7:16. Here we find mention of "the house of Isaac." The Hebrew for house is "beth" and for Isaac "Yis-khawk." It is possible the "sahak" sound evolved from "Yis-khawk," and then eventually into *Sacæ* since the *Sacæ* came from the same area to which the *Sahak* were deported (Bible Research, serial 55a). Hannay's statement that the name Sak is derived from the Hebrew Isaac (p. 301) would meet with disdain in some circles, but a number of writers concur with Hannay. Gawler, for example, says that the word Sakai is translatable as "Isaacites." Herodotus says the Persians called the Scythians Sakai, and other writers refer to the Sakai as *Sakans, Saccassani, Saccassuni*, and *Saxones*. Gawler goes on to say that a work by Wilson says that inscriptions from Nineveh record the rebellion of a people called the *Esakka* who called themselves "Beth Isaac" in their own country. Strabo said that *Saccasena* was a district in Armenia and that the Sakai had gained possession of a more fertile tract in Armenia and had called it after their own name (Gawler, 6). Ptolemy, speaking of the *Sacæ*, called them *Saxones*. The historian Albinus said the Saxons were descended from the ancient *Sacæ* from Asia and that in process of time came to be called Saxons (Rutherford, 11). An important fact is this: The old idea that the *Sacæ* belonged to a group of barbarous Turanian or Mongolian peoples is now generally discarded (Bible Research, serial 55a).

The Sak-Geloths of Sakland colonized toward the east where they became known as Saghs, Soghs, Sughudhu of Sogdiana, and the Saghs of Bactria. The only Saghs the Persians could have come into contact with were those colonial Saghs whom the Persians called *Skuthai* (Scythians), rendered by the common name of *Saghva*, and *Sughan* or *Soghan*. The Greek and Latin forms were Sakai and *Sacæ*. When the bulk of the Saghs migrated westward the colonial Saghs remained in the Airyan region. This is seen in the statement of II Esdras 13:48-50, which indicates some of the ten tribes did not migrate to Arsareth (Hannay, 387-388). In Airyan and parts of Turan the old Hebrew alphabet developed into a form of

calligraphy, which came to be called futhork from its first six letters. It was not until about 115 BC that the races of Europe possessed the futhork in its various forms, nations such as the Asen, Goths, and Germans, who derived it from a common source (Hannay, 331).

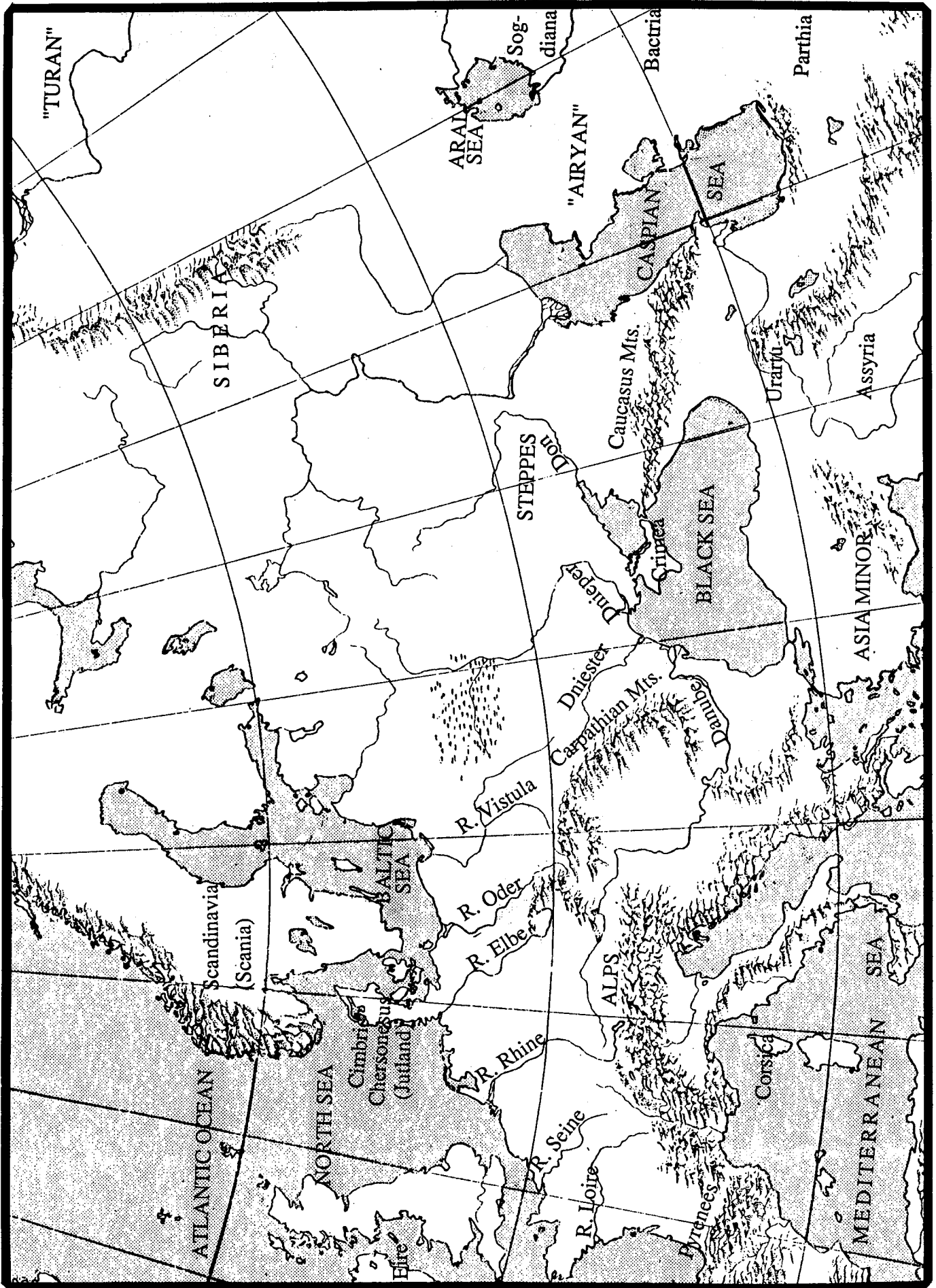
Prior to the captivity of the Beth-Khumri, the names Skuthai or Skolotoi were not known and it was under the name Sak-Geloths that the Beth-Khumri arrived in Arsareth (Hannay, 309). The names *Skolotoi* and *Skuthai* were first mentioned by the poet Hesiod (8th century BC). Homer, who mentions the *Kimmerioi*, lived about the same time as Hesiod (Hannay, 127-129). He appears to have been placed several centuries too early by most historians, although Hannay's dates appear to be about 200 years too late.

Colonization toward the east by the Sak-Geloths began in about 705 BC and was actively pursued during the time of their ascendancy. In the north and east they were known as the "People of Asha," and after their contacts with the Aryans or Devatas, their sacred books came to be called Edd-ha, which survived in Scandinavia as Edda, according to Hannay (p. 331). In the old Hindu sagas, gods and heroes were always "the Blonde." The Hindu Vedas show traces of a winter solstice festival, which can only be explained by a northern European origin. In the oldest Hindu writings there are descriptions of intrusive tribes who are depicted as "tall," "white," "blond," "fair-nosed," and the original people depicted as "small," "black," and without a nose or "noseless." The Hindu word for caste means "color" and those Brahmins who have kept themselves racially pure are fair-skinned, fair-haired, and blond or ruddy like Europeans (Günther, 134-135, 140).

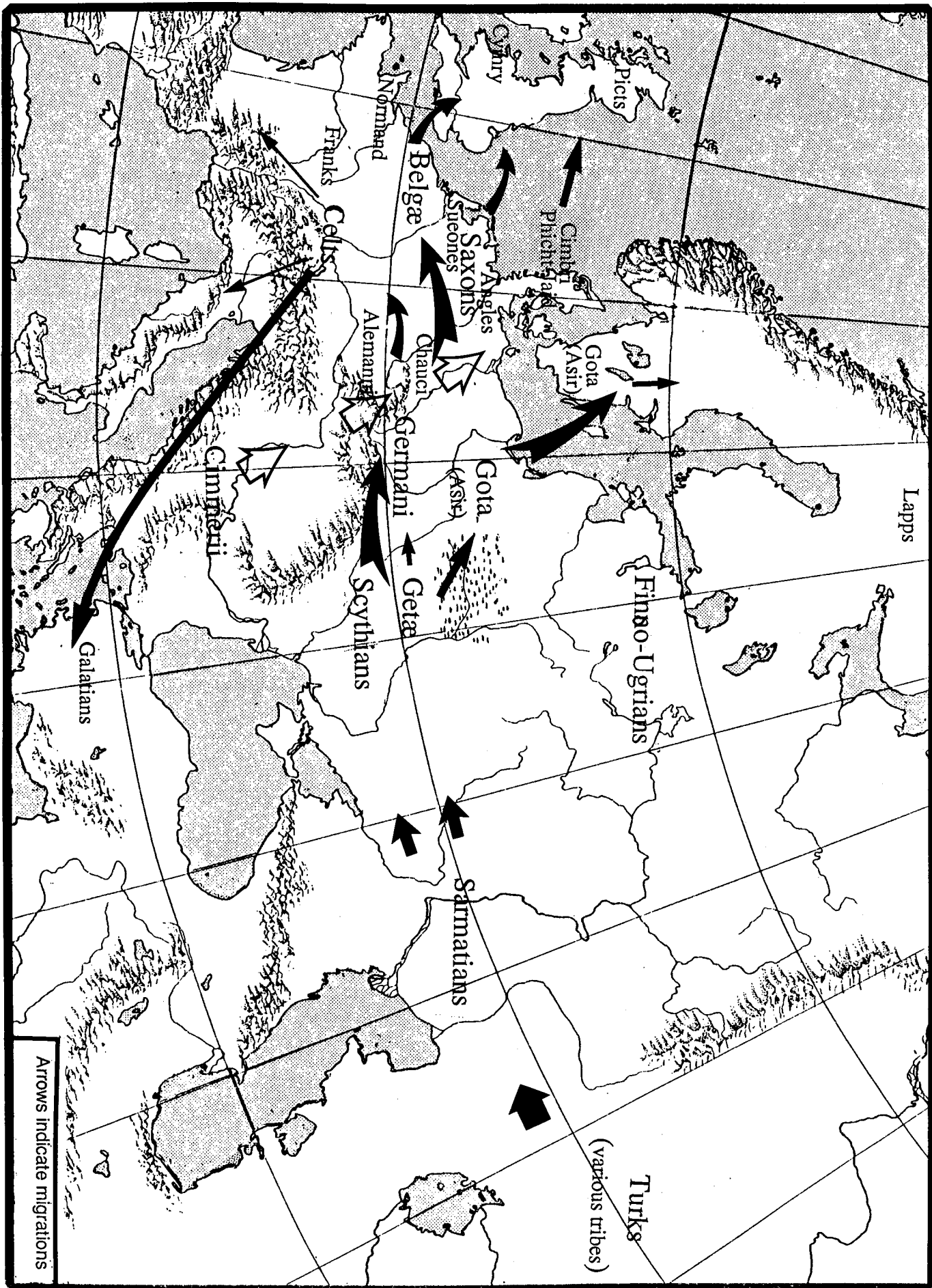
Deep in China, the Saghs acquired the name *Yu-chi* or *Yuti*. As Tatar bowmen they appear pink and white in complexion. They were expelled from the Chinese provinces by the Hiung-nu. One group migrated west and dispossessed the *Su* or *Sak*, now known to have been the Sakas. In Europe the Yu-chi or Yuti turn up as the *Yota*. They had been dwelling in Sogdiana. The Han Annals relate that the race of "Sok" spread themselves far and wide and established a succession of states (Hannay, 400-404, 422, 427). The Sacæ and Tokhari were Nordic tribes who travelled farthest to the east and the upper classes in China portray a decidedly long skull and almost white skin, combined with European features (Günther, 132).

Justin said Alexander the Great fought with the *Ambri* and *Sigambri* in India, and was successful in defeating them. Some authorities were so taken aback when these names appeared later in Europe they believed there had been some mistake. Also, the *Silei*, whom Alexander attacked on the River Sillis (Jaxartes) appear later in Europe as the *Salli*, and the *Sicambri* are found with them. That the Skolotoi of Arsareth and the *Saghadhu* of Airyan were identical racially is seen by the fact that when Darius attacked the Scythians in Europe he did so on the grounds that the Skolotoi had formerly been in Asia and had ravaged it. Keep in mind it was Herodotus who said the Persians called all Skuthai by the name Sakai. When classical writers referred to peoples other than themselves as barbarians, the meaning was that these people were uncivilized. Yet, the Skolotoi were regarded by the civilized world as a highly civilized people. The word "barbarian" in its rightful sense applied to the Turanian nomads who were coming out of the northeast under the general name of *Tatars*, but under the specific names of Mongols, Tungusians, Turks, and Ugrians or Ungrians. The name Scythian was also applied to all these tribes because they were nomadic wanderers (Hannay, 416-417, 310, 448). The truth is ancient Europeans were not barbarians. They spoke the chief dialects of the Indo-European tongue. They could write and the languages in which they wrote are as comprehensible as the principal tongues of modern Europe (Fell





Map: Europe/Western Asia: Natural features



Map: Peoples (mostly Israel) and migrations

Arrows indicate migrations

Map 4

1982, 289). According to the Greeks, civilization was equated with city-dwelling and those people who had no cities were, therefore, barbarian (N. Davies, 82).

The ten tribes of Israel were, as we have seen, called Khumri or Kumri by the Assyrians, Ghimri or Gimiri by the Babylonians, and Sacæ by the Persians. After their wanderings they were called Scythians by the Greeks, the name Herodotus employed. According to the chronology of the Lydian and Median monarchies, furnished by Herodotus, the Scythians crossed the Araxes and migrated into Europe in the early part of the latter half of the seventh century BC. Herodotus says the Scythians claimed to be one of the youngest nations and that their national existence had lasted only 1000 years up to the time Darius invaded their country. Darius invaded Scythia at the end of the sixth century BC. This would place the beginning of their existence in the fifteenth century BC, the same time Israel left Egypt for the Exodus. Herodotus also said the Scythians did not eat swine flesh nor did they breed swine for profit (Rutherford, 8).

Northern Turkestan is associated historically and culturally with the steppes of southern Russia. The Greeks who had settled along the northern shores of the Black Sea provided the knowledge regarding the inhabitants of northern Turkestan and their colleagues in southern Russia. The Greeks called all peoples who inhabited the steppe region during this period by the name Scythian (McGovern, 35-36). Herodotus identified the Sacæ with the Scyths (Minns, 71) and said that the Persians called all the Scythians (northern nomads) Sacæ (Fasken, 28). The Scythians of whom Herodotus wrote called themselves Skolotoi, and were Scythians only in the eyes of their neighbors. They were intruders who had come from an independent Tatar. There is no evidence the Skolotoi had ever been ejected from Europe or extinguished as a people. One fact that is known for certain is that names of populations in portions of Europe did change. The history of populations from the fifth century AD forward is in the main a continuation of the history of the Scyths of the fourth century BC (Latham, 209, 212).

To repeat, the Scythians called themselves Skolotoi. Variants include such names as *Skuthes*, *Skuthai*, *Sakhi*, *Saca*, *Sacæ*, *Sukhu*, *Suktas*, *Sughuda*, *Sagetai*, *Sagh*, *Sogdii*, and *Sigynnæ*. The Behistun Rock lists *Suktas* as the phonetic equivalent of *Sogdiana*. Keep in mind Gimira was the Babylonian equivalent of Scythian and Saka. The Gimirri were also referred to the Manda. Sayce said the Manda of Ecbatana were Gimirri, and therefore, the Scythians of classical history (Bible Research, serial 55c). The meaning of the appellation Scythian varies according to the time period in which it was used. It originally applied to the peoples dwelling between the Carpathians and the Caspian Sea. Later it came to be applied to almost all peoples living east of that territory. Thus, there were both European and Asiatic Scythians. Some were Nordic and long-headed and others were round-headed, that is Alpine and Mongoloid (Bible Research, serial 55c). Even the Hebrews and Iberians were regarded as Scythians (Milner, 13). The word Scythian had no ethnological meaning even to Herodotus. He appeared to view it as a political designation, but other classical authors regarded it as geographical. To most Greeks a Scythian was a northern barbarian from the east of Europe and a *Galates* (Gaul) was a barbarian from the west (Minns, 35). Greek usage of the appellation Scythian throws little light upon the origin of the people to whom it was applied. Some authors applied it to fifty nations, many of whom, no doubt, were strangers to it (E. Davies, 133). Sir Henry Rawlinson said, "From the mere term Scyth, therefore, we cannot conclude anything as to the ethnic character of a people" (quoted in Hannay, 300).

In the time of Herodotus, Scythian proper was described as the land between the Don and the Danube, but there were peoples there who lived among the Scythians but were not classified as Scythians by language or tradition (Gawler, 4). The first hint of Scythian civil existence as a state and of their progressive rise to power was to the east of the Araxes. Diodorus said the Scythians formerly possessed a narrow region of the Araxes but gradually became numerous and powerful. The Sacæ, Massagetæ and Arimaspioi are said to have originated from them. It was emigrating Scythians who crossed the Araxes, passed out of Asia, and invaded the Cimmerians (Turner, 96-98). Scythian culture is not really found, though, until the sixth century BC (Artamonov, 13). According to Greek tradition, the earliest known inhabitants of southern Russia were the Cimmerians, who appear in the Assyrian records as Gimirri. When the Scythians moved out of Turkestan they drove the Cimmerians out of southern Russia. While it is unknown when this invasion took place, the Scythians did become the masters of southern Russia and at one period of time had settlements in what is now Rumania and Hungary. When the Scythians left central Asia, they spread out in all directions. Some went west, some went east, and some went south into Armenia, allying themselves with the Assyrians against the Medes. From the seventh to the fifth centuries BC, the center of the Scythian empire was the eastern portion of southern Russia, where Scythian kings held court in the steppe-lands northwest of the Crimea (McGovern, 36-37). An attack by Cyaxares upon the Scythians, who had come to the northern shores of the Black Sea in pursuit of the Cimmerians, led to his defeat. The Scythians ravaged and ruled western Asia for the next 28 years and were the probable cause for the fall of the Assyrian empire (Kephart, 328). The Scythian language remained largely Hebrew until reasonably late. Hundreds of Hebrew inscriptions have been found in southern Russia. Scythians who later became known as Goths used a language which connects Hebrew and Old English (Rutherford, 41).

Josephus tells us the Greeks designated Scythia by the name of *Magogia* (bk. I, 6). This most likely means that the territory occupied by the Scyths once belonged to the descendants of Magog. We have already seen that the descendants of Shem drove the children of Japheth to the outer regions of the earth. Keating's idea that the Scythians are of the race of Magog is just as misleading. Since the appellation Scythian was applied to over fifty nations, the race of Magog could have been at one time included in the appellation, but not limited to it. Eusebius said that from the Flood to the building of the Tower of Babel Scythism prevailed. Since the meaning of Scythian is "nomad" or "wanderer," the obvious meaning is that the mode of life called "Scythian" prevailed over the earth immediately after the Flood. Scythia must have meant the whole of the inhabited earth. As Keating admits, the word Scythian cannot have a precise meaning as indicative of any peculiar race or breed of human beings (Keating, 105, 150 fn, 151 fn). The idea that Scythians were Mongols originated with Hippocrates, who was attempting to prove the influence of environment upon races. There is a question of whether or not he twisted facts to fit his theory. He supposed that Scythia had a cold climate the entire year. He said the cold made their color reddish-brown, the color that fair people get from being in the open. But this is not any kind of yellow. The Tatars, for example, were far from reddish. Kublai Khan had a white complexion and most of these people had blue eyes and red hair. Also, the Chinese described the five tribes of the Hiung-nu (Huns) as fair (Minns, 45).

Ornaments found in Scythian tombs are very similar to the northern beast style associated with the early middle ages. Not only that, barrow remains include a dagger and sheath of Scythian form but of Assyrian style (Minns, 167, 171). This should be expected when it is realized the original movement of the Scythian people was from south of the

Caucasus toward the north. As Minns relates, based on the conclusions of the Russian authority I. N. Smirnov, many customs among the Finns recall Scythian usage (Minns, 106). In the ancient Scythian language "Soma-land," "Sma-land," "Some," "Soami," "Suima," "Suoma" mean "a lake" or "marshy land." This is still the meaning in the Finnish language. The Finns still call themselves *Suomi* in spite of the fact that other nations call them Finns, Wends, or Winds (Olson, 53-54). We are told the Scythians did not domesticate swine due to some religious or social taboo. Scythian methods of war required extensive use of cavalry and it is believed the Celts copied these same methods since they were in contact with the Scythians at a very early time. Riding horseback had an influence on clothing styles. Trousers were developed which permitted free use of legs while on horseback. Trousers were absent from every great cultural center of antiquity, including the Sumerians, Babylonians, and Assyrians. The only Europeans to use trousers in any form were the Celts. While the Celts in Britain continued to use kilts, there can be no doubt that the continental Celts adopted trousers as a result of their long contact with the Scythians. It is highly probable that leather shoes and boots, along with trousers, originated in Asia (McGovern, 44-49). Another Scythian custom was that women are depicted wearing a tall conical head-dress with a kind of trailing veil, the kind of headdresses depicted so often in medieval times (Minns, 62).

Both Professor George Rawlinson and his brother Sir Henry held the view that the Scythians were related to the people of northern Europe (Bible Research, serial 70b). The most remarkable of the Asiatics who migrated into the Nordic settlement were the Scythians and the Gother, who came a great distance from a southeasterly direction (Olson, 64). The skulls in the Scythian tombs are mostly long, though at a later time there is an increase in broadheadedness. Slavs and Finns (Ugrians) seem to have become broad-headed only during the last few centuries (Minns, 47). This could mean, among other things, that Scythian burial tombs were used by the Sarmatians as they moved into areas the Scyths had abandoned and were not the original stock. It has been supposed that the Scythians who overran western Asia were Sacæ from east of the Caspian, but the Assyrian evidence shows that the Scythians came through the Caucasus, though subsequent incursions indicate a Caspian Sea origin (Minns, 42).

The rich grasslands of the southern Russian steppes were a desired location for the dispossessed people of central Asia, people who had been driven westward by the growing aridity of the climate and the expansion of the Chinese empires. The first intruders into Scythian territory were the Sarmatians. As the Scythians were pushed westward they divided into northern and southern branches. The larger of the two migrated northwest. Strabo, who lived shortly before the Christian era, wrote that the Scythians inhabited the regions toward the north and the ocean, indicating they were north of the Sarmatians as far as the "ocean," that is, the Baltic or North Sea. Pliny mentioned islands in the "Northern Ocean" off the coast of Scythia, indicating the Scythians had migrated as far north as the Baltic (Capt, 167-170). There were no natural barriers to impede a northwestern movement. To the south was the Black Sea, to the east was the Caspian Sea, to the west were the Carpathian Mountains. The only open road was over the plains adjoining the Baltic and North seas (Rutherford, 12-13).

In 619 BC the Sak-Geloths overwhelmed Van, defeated the Medes under Cyaxares, and destroyed Nineveh and the power of Assyria. These Sak-Geloths later became known to the Greek and Roman world as Skolotoi or Skuthai (Hannay, 192). The Assyrian empire fell and suddenly a new race appears on the scene, but Greek historians were unable to explain

their origin (Olson, 67). At about 600-598 BC the Sak-Geloths migrated into southeastern Europe, settling near the Dniester at Moldavia and Bukhovina (near Rumania), the seat of their power located at Arsareth. There they founded a mighty state known to the Greeks as Skuthia, its people as Skuthai, and later to the Romans as *Scuthia* and *Scuthæ*. The Sak-Geloths called themselves Skolotoi and remained in the area of Kiev until AD 220. These Saghs divided into two streams: (1) the European Scythia or Ashan (People of Asha) who carried such names as Asen, Asir, Asgard, Asaland; and (2) the Germanic stream who became known as the Saxons, Ængli, Frisii, and Yota (Hannay, 301, 261).

One school of anthropologists believes that the modern inhabitants of Europe are the descendants of indigenous races of the New Stone Age, especially the Nordics, who have lived in their domain since the beginning of time. A number of scholars disagree with this viewpoint, Hannay among them, who believes that the ancestors of the present inhabitants of Europe were, within verifiable times, immigrants from Asia. It is his hypothesis that the Skuthai or Skolotoi, the Saghs of Airyan and Turan, and the Gimirra of Kobusna, previously known as the Beth-Sak, but in the Assyrian inscriptions as Bit-Khumri, are the descendants of the lost ten tribes of Israel. When the kingdom of Van revolted against the Assyrians, the Beth-Sak or Sak-Geloths made their escape into the hill country north of the Araxes. What is significant is that shortly after this revolt there appeared in this region, north of the Araxes, a people of non-Turanian stock known as the Sakhi, whose descendants, found later in Russia, called themselves Skolotoi, but were known to the Greeks as Skuthai (Hannay, 255-259).

In India's antiquity the warrior caste changed its religion (Olson, 109). Whatever the change, the central theme of the colonial Saghs was the doctrine of *Asha*—signifying "righteousness" or "purity." The followers of Asha eventually became known as "the People of Asha," that is, the Ash-an or Asas, and their country collectively as Asia (Hannay, 196). As a result of this change the warrior caste was forced to leave India and migrate. Their direction was north and northwest. Bactria, Persia, and the regions of the Caucasus were conquered. One division remained south of the Caucasus; a second, the Alans, spread out of the Caucasus region; a third division, the Asa, moved in around the Don and the northern coast of the Black Sea. They eventually migrated to Scandinavia (Olson, 109). The territories of the Asen extended much farther to the north than what had been the case when they were called the Scythians or Skolotoi. Their home was Kiev, known as Asgard, and was no mythological location; it was a thriving city founded by the "People of Asha." These Skolotoi had easy access into central Europe by way of the northern edges of the Carpathians (Hannay, 237). During the Augustan age and up to AD 220 Scythian national life was centered around Asgard, the region identified as modern Kiev and its environs. Knowledge regarded as accurately depicting the Scythians was based on what was known about outlying districts and southern boundaries only. Also, modern historians have confused the *Skolotoi* and the *Asen* with the *Scytho-Tatars* who were Scythians in the sense that they were nomads. The Arsareth of the Apocrypha appears to be two rivers by the name of Sereth, one larger than the other. The larger of the two empties into the Danube, the smaller into the Dniester. Nearby is a town by the same name. This area is 1500 miles from Sakland and now is known as Bukhovina and Moldavia (Hannay, 449, 346).

The time when Asgard flourished was when Odin ruled as the chief of the Asen. The Tyrkland where he formerly ruled and had great possessions was Turkestan, the distant home of the Saghs for many centuries. Odin or Woden was later deified by the descendants of his pagan subjects and merged into a god, whose name he bears. About AD 210, under the leadership of Odin, the Asen abandoned Asaland due to what appears to have been a Roman

threat, and moved to Yota-land in Scandinavia. According to Hannay, there were eight tribes of Israel represented among the Khumri at the time of their captivity and they reunited in European Scythia or Asaland under the name Asen. When Odin arrived in Scandinavia, he found a people in the territory he wanted to occupy who had come, like himself, from Swithiod, at a time so remote it could not be fixed. These people, the Gota, were so strong Odin was forced to make a compact with them so he could settle in their land. Sweden was the country where the Asir settled among the Gota, where they ultimately became known as Northmen. Later Odin invaded Norway and drove out the Donsk (Danai or northern Danites). These dispossessed Danites eventually settled in Denmark as the Danes. In the *Vetus Chronicon Holsatiæ*, the Danes and Jutes who united with the Donsk immigrants are said to be descendants of the tribe of Dan. What is known is that the impelling force that drove the Goths out of the Baltic was the arrival of the Asen who had been augmented by Saghs from Airyan and parts of Turan. The Asen drove out the Goths, which precipitated their southward march toward the Danube and Roman frontier (Hannay, 452, 457, 459-464, 184, 454).

The unknown period of Sweden's history is from 400-100 BC, a period marked by few discoveries. What is known is that the Romans were becoming increasingly intolerant toward the region of the Black Sea and this tension produced a movement toward the north by the Scythians who inhabited this region. Tribes such as the *Budini* and *Neuri*, of Scythian stock, were included in this migration. In earlier times, the Neuri had travelled for a year and a half to reach a place called Arsareth. The Neuri regarded the beginning of the year to be in March and their Sabbath to be Saturday, venerating it much more than Sunday. The languages of the old Finns, Lapps, and Estonians agree with the Hebrew to a large extent. In the 1700s some believed the Finns and Lapps must have been remnants of the nine or ten tribes carried away by Shalmaneser. One work demonstrated that 200 words in the Lappish language resembled Hebrew. Many villages in Finland bear the same names as various places in Persia (Olson, 63-64). Shortly after AD 200 the Asen—the united Skolotoi and Saghs—abandoned Asaland and moving toward the northwest drove out the Vandali and other peoples of the north. The Asen amalgamated with the Frisii, Saxones, Ængli, and Yota to become known as the Northmen. It was Northmen who permanently settled in England. The arrival of the Asen aggrandized the Saxon name and gave rise to the Saxon pirates so feared by the Roman colonies. The Asen settled throughout the Baltic and to the west, including the Chersonesus (Jutland) which was being abandoned by the Cimbri (Picht-Jaid). This amalgamation of the various tribes with the Asen under the name of the Saxon confederacy led to the eventual loss of nominal distinctions for all of them (Hannay, 262, 445). The Saxon, Norman, and Hanoverian houses were all descended from Odin (Milner, 32).

Ptolemy was the first to mention the Saxons, a people who inhabited the north side of the Elbe. This was before 141 BC and the Saxons were not a significant people at that time as there were at least six other tribes living in the same general area. The Saxons were a Scythian tribe and it can be inferred with the least violation of probability that they were descended from the Sakai or Sacæ. The Sakai were an important branch of the Scythian nation. Strabo placed them east of the Caspian Sea and they made many incursions on the Cimmerians, seizing both Bactria and the most fertile part of Armenia. From them the name Sakasian is derived. Ptolemy also mentions a Scythian people by the name of Saxones who were derived from the Sakai. In addition, there was a people on the Black Sea called the Saxoi (Turner, 101).



By the middle of the first century BC Scandinavia was inhabited by the *Yotar* (or *Gotar*). According to their own tradition, they came from a place in Tyrkland called Swithiod. They did not attempt to live in Jutland because it was occupied by the Cimbri or Phicht-Jaid. To the southeast of Jutland the Angli or Ængli lived in the territory called Anglen. In the southwest part of Jutland the Saxones lived. In the watershed of the Weser were the *Cherusci* and the *Chauci*. To the east of them were the *Fosi*. Between the Ems River and the eastern mouth of the Rhine were the *Frisii*. All of these peoples can be reasonably identified as Saghs. Take the Gota or Yota of Sweden, for example. We see in them the central Asian descendants of the *Yotan*, those whom the Chinese called the Yu-ti or Yu-chi and who dwelt near the Æglai of Bactriana. The descendants of the Æglai are the Angli or Ængli of Anglen. The Saxones are the descendants of the *Sakasani* of Armenia Major. The Cherusci are more properly the Kheruski, the Slavonic form of *Khazurem-am* or *Chorasm-an*, the name borne by the Saghs of Khiva. A confederacy dominated by the Cherusci was replaced by the confederacy of the Franks (Hannay, 436-439, 442).

To distinguish between the true Scythians and the Sarmatians, the Romans dropped the name Scythian and began using the names "Sarmatæ" and "Germani," *germanus* being the Latin form for "genuine." Strabo attempted to explain the name change but confused the Scythians with the Galatæ. The Anglo-Saxons who came to England were called Germans by the Romans. They had come from the region of the Elbe and from the base of the Jutland Peninsula, from the region that was called Scythia. When the Saxons called for reinforcements during their conquest of England, "messengers were sent to Scythia." The name "genuine Scythians" (Germani) persisted for some time in northern Europe. Archaeological evidence indicates that the Angles and Saxons comprised the western fringe of the great Scythian horde that extended as far as the Vistula (Capt, 173, 175).



## Chapter 7

### The Wandering of the Peoples

The migration of Israel to Europe was but part of a general movement that had been occurring off and on for centuries. The Biblical record shows that the cradle of civilization was in Asia and the Middle East, in spite of the fact that some historians attempt to convince us that it was Africa or Europe. In addition, fantastic numbers of years are purported to represent the time frame in which the movement of peoples was occurring. Kephart is a case in point. He says about 27,000 years ago the Brunn and Cro-Magnon nations moved from central Iran and emigrated into Europe. While the direction of movement and the starting location are correct, the time here is an evolutionary concoction. Kephart rightly says, however, that these peoples migrated through the region of the Caucasus, as is seen by the artifacts found in the region (Kephart, 81-82). Another protracted date by Kephart is seen in his statement that an expansion of Turkic tribes in western Tibet impelled some Celts to undertake a long migration, overrunning Europe in large numbers by way of the Danube valley. Those who settled in the Kirghiz mountain region at about 7700 BC later became known as the Gete (Kephart, 115-116). This is about 5500 years too early, as the Flood itself did not end until about 2351 BC. Hebrew peoples settled in Europe shortly after the Flood, which would place the correct date in the vicinity of 2250 BC.

Günther tells us archaeological discoveries show that northwest Germany is the oldest seat of the New Stone Age culture and it was from there that both central and southern Germany were settled. In addition, he adds, it was from northwest Germany that all of Europe became Indo-European (Günther, 122). This statement does not take into consideration the settlements established in Europe in what is called the Old Stone Age. According to Grant, Nordics appeared along the coast of the Baltic at the close of the Old Stone Age, coming from the forests and plains of eastern Germany, Poland, and Russia. Indo-Europeans, therefore, did not originate in northwest Germany, but they may have established power centers there and then migrated elsewhere. Günther cites the roads taken by the Nordics as they pushed in different directions. The Phrygians to Troy and Asia Minor, the Hellenes to Greece, the Romans to Italy, the Celts to France and Spain. There were conquests even into Asia and North Africa. In all regions of the world today where Indo-European tongues were spoken there was at one time a Nordic ruling class (Günther, 122-123).

From the languages prevailing in Europe, there were three distinct and successive waves of peoples who entered the region from Asia. The oldest languages are the ones found farthest to the west. So, the Cimmerians were the first to inhabit Europe, followed by the Scythians, and finally by the Sarmatian or Slavonic peoples. These three stocks are the main source of the indigenous population of Europe today. These languages are reflected in the Celtic, Gothic, and Slavonic languages represented by the Cimmerian, Scythian, and Sarmatian peoples. The Celtic source includes Welsh, Gaelic, Irish, Cornish, Armorican, and Manx. The Scythian source includes Anglo-Saxon, Franco-German, Middle Gothic, Old Icelandic, Modern German, Swabian, Swiss, Dutch, Swedish, Danish, Norwegian, Orkneyan,

English, and Lowland Scotch. The Slavonic source includes ancient Sarmatian and modern Slavonic as it appears presently in Poland and Russia. Scythian (German or Gothic) tribes entered Europe out of Asia but Herodotus mentioned a main Scythia in Europe as well as an Asiatic Scythia beyond the Caspian Sea (Turner, 25-26, 93). This statement by Herodotus may account for the opinion that Mongols were included among the Scythians.

The forces that overthrew the Roman Empire came from central Asia. Included in this mass of peoples were the Goths, Suevi, Vandals who later occupied Spain, Burgundians, who moved into central France, and the Angles and Saxons who took over Britain. It appears these people forsook central Asia for fear of the Huns, who were moving in a westward direction. Whatever the case, what is known is that the migration of the Germanic tribes west coincided both in time and place with the Hunnic invasion. The west Goths, for example, came into the boundaries of the Roman Empire as refugees, after having been overwhelmingly defeated by the Huns (McGovern, 12). It was a series of events that led to the mass migration of the peoples of Asia into Europe. The rise of the Parthian power with its westward sweep, the rush of the Sags toward the west, the pressure created by the Turanian races all contributed. Medes, Parthians, most of the dominant Persians and several other trans-Tigris communities poured like a flood into Europe (Hannay, 261). Both Pliny and Herodotus were aware that over the years the region of the Caucasus contained an enormous number of heterogeneous peoples. The pass through the Caucasus is the only break between the Black Sea and the Caspian (Ripley, 438).

Central Asia was inhabited by two separate racial and linguistic groups—the Scythians and Huns. "Scythian" applied to those who belonged to the white race and spoke Indo-European. "Hun" applied to those who lived more to the east and had absorbed Mongolian blood, but they were not of the yellow race and spoke a language known as Turanian or Ural-Altai (McGovern, 7). Latham classifies all the tribes who came from Asia as Turks—Scythian, Alan, Hun, Avar, Khazar, Uz, Petchineg, and Kumanian. All these names were found on both continents and all have the same history, that is, they all were not indigenous to Europe but were European from the time of Herodotus on down (Latham, 219-220). A general movement of racial types is seen even in southern Siberia. It is now inhabited by Mongols, but contains the remains of a long-headed stock quite the opposite of the round-headed Mongolians of today. Chinese records say the original inhabitants had white faces, red hair, and green eyes (McGovern, 94-95). The fair-haired, blue-eyed Nordic people known by the Chinese as Usun or Wu-sun had the tradition that their early homeland was in Sogdiana and vicinity (Kephart, 230). The Chinese describe wholesale population changes which occurred between the times of Aristeeas and Ptolemy, from approximately 275 BC to AD 150 (Minns, 110).

Herodotus said the Cimmerians were in Europe before the Scythians. Homer mentions the Cimmerians of Europe in *The Odyssey*. As the Scythians pressed westward the Cimmerians retired to the more remote regions of Europe as far as the Baltic (Turner, 27-29). Sarmatian pressure forced the Scythians farther west and they in turn forced the Cimmerians west where they became known as Celts and Gauls (Capt, 141). Posidonius, the Greek historian, as well as Diodorus, understood the Cimmerians and Cimbri to be the general name for all the hordes of people emanating from northern Europe (Schütte, 1:11). Furthermore, Arrian, Diodorus, and Plutarch all regarded the Keltoi to be Cimmerians. Their territory is said at one time to have extended to the Sea of Azov, and all classical authors located them in

the western regions of Europe (Turner, 420-421). What this means is that very early after their captivity these Cimmerians or Gimirra had moved away from the land of their captivity and had established themselves in Europe. When the land of the Cimmerians was invaded by the Sak-Geloths around 600 BC, the Cimmerians divided into two bodies—east and west Cimmerians. The western Cimmerians retreated into western Europe by way of the Danube valley while the eastern Cimmerians passed into Asia Minor. As long as these two groups of Cimmerians remained on the European continent they did not unite (Hannay, 349).

The western Cimmerians were identical with the "first race of the Kymry," who had come to Britain from "the country of the summer, where Constantinople now is." These British Cymry were made up of three divisions—the Senones (also called the Cymry), the Llœgrwys, and the Brythons. About the fifth century BC, another group of Cymry, identical with the Senones, arrived in western Europe, north of Celtica, after having travelled through Germany. They settled in the upper courses of the Seine and by the time of Julius Caesar the territories held by these Cymry were called Belgica (Hannay, 349-350). Waves of Cimmerians from the Ukraine reached western Europe during the 7th and 4th centuries, where they absorbed and transmitted the Celtic language and customs of Gaul to the British Isles (Kephart, 285). A Cymric invasion took place between 300 and 100 BC. They occupied northern France as the Belgæ and invaded the British Isles under the name Brythons. Their conquest of Gaul and Britain was checked only by the legions of Caesar. The Cymry and their Teutonic successors were the Goths, Vandals, Burgundians, Helvetians, Alemanni, Saxons, Franks, Lombards, Danes, and Northmen—all Nordics of the Teutonic group (Grant, 157, 131). It was the Cimmerian nation that produced the Merovingian, Carolingian, Franconian, Luxembourg, Hohenstaufen, and Wittelsback dynasties. All of them in some way claim descent from Odin (Kephart, 454).

One branch of the Cimmerians migrated from the region of the Black Sea and settled in what is now Holland, Belgium, northwest Germany, and Denmark. Jutland was first called the Cimbric Chersonesus and the people Cimbric. Plutarch said these people were first called Cimmerians, and then, not inappropriately, Cimbric. After settling in Europe, particularly in southern Germany and France, they acquired the name Celts from the Greeks and Gauls from the Romans (Capt, 141). Due to overpopulation the Senones invaded Italy and continued east, crossing the Hellespont into Asia Minor and settling in the area called Galatia. Large numbers of them migrated into European Scythia in 240 BC and were absorbed by the Skolotoi. Only a residue remained by the time the Apostle Paul visited Asia Minor (Hannay, 352).

French anthropologists applied the name *kymrique* (Cymric) to Germanic invaders from the northeast, a warlike people who lived on both sides of the Rhine. Caesar's Belgæ were included as a part of this race. The French were in effect applying *kymrique* to Nordics who spoke the Celtic language (Baker, 256). It is quite likely that Germanic stock should be included in the overall appellation of Cimmerian. The name, like that of Scythian, appears to have been applied in a general sense to all the peoples moving in or occupying Europe during this time period. Ripley says anthropologists designate the tall, blond people of northern France and Belgium as Gauls or "Cymri," while the broad-headed people of middle and southwestern France are designated Celts. Caesar insisted, however, that the Celts and Gauls were the same (Ripley, 127). The Cimbric and the Cimmerii (English *Cimmerian* and Greek *Kimmerioi*) are regarded as the same people by numerous historians and early writers. A work entitled *Literature of the Kymry* identifies the Kimmerioi of Homer and the ancient Cimbric of Germany as the same race. Also, archaeologists agree that Cimmerii and Gimirra

are the same people (Rutherford, 24). As noted, Germanic stock should not be excluded from the general appellation, but neither should Israelitish stock. Hannay, for example, insists that while the Greeks and Romans gave the names Galatai and Keltoi to all the peoples of western Europe and that scholars confused these peoples with the Cimmerians or Gimirra, the Cimmerians were made up of such tribes as the Cimbri, Belgæ, Senones, Brythons, and Llœgrwys and are not a part of the Celtic family.

*Celtæ* was the original name given to the people who inhabited Europe between the Atlantic and the Black Sea, wandering hordes who settled at times in France, Germany, and Spain. Their name appears to be derived from Celtus, a son of Hercules (Lemprière, s.v. "Celtæ"). Classical literature informs us that the mother of the Celtæ was Galatea, and the Gauls said that *Pluto* or *Dis* was their common progenitor (E. Davies, 142-144, 147). According to Hislop (p. 153) the name Pluto is a synonym for *Saturn*, which means "the Hidden One." Sanchoniathon, the Phœnician historian who is believed to have lived before the Trojan war, records that the ancestor of the Phœnicians was *Kronos*, that is, Saturn, whom the Phœnicians call Israel. Kronos (Israel) had a son named Ieoud, that is, Judah (Bible Research, serial 41a). This statement is perfectly logical when we realize Jacob (Israel) hid from his brother Esau and that the Israelitish tribes of Dan, Asher, and Zebulun were an integral part of the Phœnician league.

Celt was the general name for the ancient people who inhabited the central and western part of Europe. They fall into two groups: (1) the northern, long-headed blond Celts who were called Teutonic, and (2) those of Alpine stock found more to the south (Ency. Brit., s.v. "Celts"). A range of mountains separates central Europe from northern Europe (Taylor, 84-85), which acted as a barrier keeping these two groups separate. It was shortly before 578 BC that the first certain appearance of the Celts occurred in Europe (Hannay, 281). But by the end of the third century, the Celts filled the whole of central Europe and northern Italy, all the way from the Apennines to Brittany (Capt, 145).

In the period between 600-500 BC, groups of Celts settled in Bohemia and Bavaria. The remains of their tombs are labeled the "Hallstatt culture." Modern archaeology has identified the Hallstatt culture as Celtic and found that it had been in existence for some period of time before the Cimmerians migrated from Asia Minor (Capt, 142-143). The Hallstatt culture, as revealed by the artifacts found in the general region, parallels that of the Achæans, described in *The Iliad*, and agrees with the historic description of the Keltoi or Galatai. Homer's Achæans were Celts who invaded Greece from the north (Hannay, 73). During the Iron Age at Hallstatt, the people as a whole were long-headed (Pittard, 266). But about the fifth century BC the La Tène culture began to infiltrate Hallstatt and at about 390 BC a profound change took place. A new culture began, but who brought it there? Also, the question arises: What name should be given the people who buried the art-treasures at Hallstatt? Professor Moritz Hoernes, professor of prehistoric archaeology at the University of Vienna, defined four groups of people who participated in the Hallstatt culture. As for the Celts, Hoernes concluded that they were those people who occupied a particular geographical area and who produced objects that were essentially similar. The Celts, then, in his view, were not any people of a particular nation or ethnic classification (Baker, 252, 251). Madison Grant is more specific. He says the spread of the La Tène culture is associated with the Cymry, who constituted the last wave of Celtic-speaking invaders into western Europe.

Furthermore, Grant says all of the original Celtic-speaking tribes were purely Nordic (Grant, 120, 157).

It has been argued that the Romans were incorrect in attaching the name *Galli* to the Celts who occupied France. Some authorities believe the true Celts were short, brown-haired, broad-headed people who occupied a huge area from the Danube and on across southern Germany and France. Greek statues of the time show the Gauls were Alpine or broad-headed. For some reason the Celts in France liked to consider themselves closely related to the Celts in Germany, going to great lengths to dye their hair blond. Gauls taken prisoner by the Romans were required to dye their hair blond in order to represent *Germani* in the triumphal procession before the emperor Caligula (Baker, 256-257).

Bronze culture antedates the earliest appearance of the Celtic-speaking Nordics in western Europe. In western and central Europe the Alpine race has been conquered and completely swamped by Celtic- and Teutonic-speaking Nordics (Grant, 123-125). The great unrest and movements of the Celtic world during the 6th and 5th centuries BC were caused by an intrusion of Nordic peoples into western Europe. These Cimmerians adopted the dialects and customs of the Celtic peoples they invaded, so much so that by the time of Caesar all the inhabitants of Europe west and south of the Rhine and of the British Isles had become Celtic in speech, except the Danish Cimmerians. The main reason for the adoption of the customs of the people they had overrun was due to the fact that they appeared in Europe as a shattered nation and not an organized one, and since there was no rigid leadership the Cimmerians tended to cooperate with the Celts (Kephart, 374). So, what developed in Europe was a large number of Celtic-speaking peoples of different ethnic origins. According to Hannay, in the names *Keltoi*, *Keltai*, *Galatai*, and *Celtæ* or *Galatæ* we see nothing but the *Khelod* and *Galutha* originals rendered by Greek and Roman orthography. The only original name we see is in the name *Bituriges*, described by Livy as living in France near the present Bourges. They were the *Bit-Bhryges* of Van and as such were *Khelods* or *Galuthas* (Hannay, 125).

The development of bronze revolutionized the world and led to the Alpine intrusion into Europe. This invasion poured through Asia Minor, the Balkans, the Danube Valley, and into Italy from the north. This Alpine type was clearly of eastern and Asiatic origin and the Himalayas were probably the center of original evolution and dispersion (Grant, 121). The Alpine type entered Gaul (France) from the northeast and later from across the Alps. The extent of Alpine occupation of Europe was once widespread, but has been greatly reduced and limited to central Europe. Eastern Europe contains mainly Alpine peoples who reflect a gradual overflow from the direction of Asia. France today still possesses a good representation of the prehistoric Alpine type. The broad head is the most permanent characteristic of the Alpine race, which is bounded on the north by the Nordic type and on the south by the Mediterranean type. The Alpine type has been confined to areas of isolation and economic disadvantage (Ripley, 471-473, 131, 137, 142).

The French are a very mixed nation. In the north it is primarily Germanic as a result of Frankish settlements during the AD 240-496 period. In the center the population is primarily Celtic with a mixture of Phœno-Canaanitish. In the south the population is made up of descendants of the Iberians or Silurians (Hannay, 134). While the origin of the broadheads in France is unknown, there is every reason to believe they came from Asia via the shores of the Black Sea and the Danube Valley. These people were not of the yellow race. Upon their arrival in Europe they already possessed the traits we see in their descendants today (Pittard,

123). One Alpine country—Switzerland—received the name Schweiz, which is identical with that of the Suevi of Swabia, whose inhabitants originally came from the same region. These people have a tradition that they were driven out of Sweden due to famine (Menzel, 134). According to Justin, Alexander the Great defeated the Ambri and Sigambri in the Punjab. Both the Hiacensanæ and Silei were associated with them. Many years later we find the Romans calling a people in Europe by the name of Sali and still in the company of the Sicambri (Hannay, 443-444). The Sicambri are well-known as German Franks (Menzel, 6).

Aryan is a racial term and was first used as a tribal name by the *Arii* of ancient Persia who lived near the Arius River. Aryan signifies "noble stock" and the *Arii* were a division of the Massagetæ of Bactria, a powerful branch of the Getæ (Goths). The Sanskrit form is *Arya*, the root word of Aryan, and referred to the Nordic conquerors of western India (Kephart, 72). The general consensus of opinion today is that the home of the Indo-Europeans was north of the Black Sea in southern Russia. The culture identified as Indo-European has been given the name Kurgan, the Russian word for "burial mound." These Kurgan people possessed the horse, wheel, and bronze weapons; with these they conquered various areas of Europe, including the northwest (Lehman, 88-89). European warrior cultures, like those of Britain, were affiliated with those from northern Europe to southern Russia and these cultures represent an early dispersal of the people who spoke Indo-European dialects (Wainwright, 56). Archaeology indicates that the tribes who first settled along the North Sea from Holland to Denmark arrived there between 300-250 BC. Tacitus and Pliny referred to them as a single ethnic group which they called the *Ingævones*, but in reality they appear to have been Frisian, Chauci, and Cimbri (Capt, 144). The 300 BC date for the arrival of these tribes in the region of the North Sea may be correct, but there were colonies of previous peoples established much earlier in this same general area.

As far as Sweden is concerned, its population is made up of the basic elements of previous ages, including various immigrations. The entirety of Sweden is 87% long-headed and 13% broad-headed, the broadheads confined to Lapland. More than half of the Swedish population consists of people with light eyes and blond hair. Dalin, whose history was published in 1763, said that an ancient people by the name of *Scyther* or *Geter* (Swedish for Scyths and Getæ) became known in both Europe and Asia about the eighth century BC, and these two groups were the same people who lived north of the Black and Caspian Seas. An ancient manuscript states that the names *Svear* (Suevi) and *Goter* are derived from *Swithi* and *Gete*. The Swedish historian, Ericus Olai, said that while the Svea-kingdom is the most significant, the Svear and Gotar were originally one people (Olson, 31, 11). It is believed by at least one Swedish archaeologist that the Roxalani, the mighty men in scale-armor who came into contact with the Romans on the Danube, were the ancestors of the true Swedes, as distinct from the Goths. This concept fits well into the old beliefs about Asgard and Woden (Beddoe, 92-93). The records of the Northmen, as well as findings in southern Russia, corroborate the fact that northern civilization advanced north from the shores of the Black Sea (du Chaillu, 4). Sweden today represents one of the few countries in which there has been a single racial type from the beginning. This nation is unique for its unity of race, language, religion, and social ideals (Grant, 151). Keep in mind Grant wrote this in 1916, long before the "wonders of socialism" took over in Sweden.

The earliest appearance in the history of Aryan-speaking Nordics was the Sacæ introducing Sanskrit into India; the Cimmerians, pouring through the passes of the Caucasus into

Media; the Achæans and Phrygians, conquering Greece and the Aegean coast of Asia Minor. Around 100 BC Nordics entered Italy as the Umbrians and Oscans. Soon afterward they crossed the Rhine into Gaul via the Low Countries. As Goidels they spread into Britain. As Gauls they conquered France and Spain. Others pushed into the Danube area and by the time the Romans came on the scene the Alpine peoples living there had been thoroughly nordicized. This swarming out of Germany by the Nordics took place during the closing phases of the Bronze Age (Grant, 155-156). It was not until the second and third centuries AD that iron began to supplant bronze in northern Europe (Ripley, 510). During the Iron Age, expansion of the Nordic race took place over nearly all of Europe (Pittard, 78). The last wave of Nordic blood is known as "the wandering of the peoples" (Günther, 201). The Teutons drove the Alpine stock from the open plains into the uplands and mountainous regions, where their descendants are found to this day (Ripley, 237). Ancient writers such as Polemon of Illium, Galienos, Clement of Alexandria, and Adamantius state that the Sacæ were like the Celts and Germans, fair- or ruddy-haired. The Scythian (Sacæ) tribe of the Alans was described as having a Nordic appearance. Ammianus (AD 330-400) described the Alans as "almost all tall and handsome, with hair almost yellow, and a fierce look" (quoted in Günther, 131).

The Teutonic invaders were alike in physical type. A Swede can hardly be distinguished from a Dane or a native of Schleswig-Holstein or Friesland, which was once the home of the Jutes, Angles, and Saxons. They are all described as tall, tawny-haired, fiercely blue-eyed barbarians (Ripley, 311). Silius Italicus described the Britons as having golden hair. Vitruvius, apparently referring to the same people, said they had huge limbs, grey eyes, and long straight red hair. The Celtic tribe of the *Coritavi* was described by Strabo as having yellow hair. Tacitus mentioned the red hair and huge limbs of the Caledonians. The Belgic Gauls are uniformly described as tall, large-limbed, with red or yellow hair. Diodorus Siculus described the Galatians as yellow-haired. Ammianus Marcellinus describes the great stature, white skin, and red hair of the Gauls. Silius refers to the huge limbs and golden hair of the *Boii*. Strabo said the Germans resembled the Gauls, but were taller, more yellow-haired, and more savage (Taylor, 77). The swarms of Sueones and so-called Saxons and Franks could not have come from a small country. The only logical conclusion is that the Sueones, Franks, and Saxons belonged to one people. The followers of William the Conqueror were called Franci, and were recognized as coming from the north (du Chaillu, 12, 15). About a century after the time of Ptolemy, Eutropius mentioned that the Saxons had united with the Franks and had become formidable enemies to the Romans due to their piracy (Turner, 121). Teutonic people across the Rhine were pressing the Celtic peoples, but this movement was stopped by the Romans during the time of Julius Caesar and lasted until the fall of the Roman Empire (Haddon, 43).

The Teutonic race has two main branches—the Scandinavian and Germanic. Suhm's history traces the forefathers of the Teutonic peoples from the Tanais (Don) through Russia and Finland to Sweden (Olson, 68). The Burgundians were a tall, blond race of Teutonic lineage who came to France from the north. They were celebrated for their great height, and the tall stature of the teutonized portion of France is simply a matter of race (Ripley, 143-144, 148). That the Burgundians were of Nordic stock is proven by the fact that their skeletal remains are long-headed (Pittard, 81). The last vestige of the Teutonic language still persists in Flemish. Charlemagne was a German, as were all his courtiers. He lived and governed outside France. Antagonism against the French aristocracy during the French Revolution was, "Let us send them back to their German marshes whence they came." Franco-German hatred is nothing more than a family quarrel (Ripley, 157, 163). Hannay tells us it may not

be surprising to find that the "White Syrians" of Pontus can be traced to streams of Benjaminite immigrants from Babylonia which either accompanied Cyrus as allies on his expedition against Lydia or, after the fall of Croesus, took possession of the outlying provinces. They eventually ended up in Norway and took possession of the lonely bays and islets of the Norwegian coast to become pirates (Hannay, 468-470). At any rate Scandinavia is the home of the Teutonic race in its maximum purity, made up of the same peoples as the Lithuanians and Finns across the Baltic (Ripley, 205-206).

During the Bronze Age, Germany was a wild forest land inhabited by Teutons (Fell 1974, 392). Little is known about the German tribes until about 100 BC when they suddenly appear as aggressive foes of the Romans (Ripley, 229-230). Tribes later classified as German were formerly known under separate names, but it is now impossible to distinguish them. The Scythians were in part German, but also included Slavonic and Tatar tribes (Menzel, 5-6). While it may be accidental the *Eudusii*, who migrated to southern Germany have an assonance with the name of the *Eudusiano*i on the Black Sea (Schütte, 2:297). Tacitus says he heard from the Germans on the Rhine that the common ancestor of their people was called *Thuisko* or *Thuisto* and his son Mammus had three sons from whom the principle tribes of Germans came. Thuisko appears to be an epithet derived from *thuit*, *thiot*, which means "the people."

Tacitus also mentions all the Suevian nation went by the name *Hermiones*, a name that later appears as *Hermunduri*. The Suevi who remained in upper Germany were given the name Alemanni (Menzel, 4, 8, 13-14). The phonetic similarity between the name *Erminus*, the primeval ancestor of the Bavarians, and the name Armenian fostered the idea that Erminus was born in Armenia soon after the landing of Noah's Ark. The Suevi formed an important sub-division of the *Erminones* of Pliny (Schütte, 2:70, 40). But who were the Suevi? According to Hannay they were the Asir or Scythians who under Odin in the middle of the third century AD conquered the Germans of East Saxony, northern Bavaria, and Westphalia. They crossed over into Scandinavia and amalgamated with a people of their own blood called the *Yota* or *Gota*. The Gota were not Goths. The settlement in Scandinavia was called Lesser Swithiod to distinguish it from Greater Swithiod which was located in Turkland, that is, Airyan (central Asia) and Turan. The name Sweden simply means "the country of the Swi," or Swe, or Svi people, locally shortened to *Swiar* or *Sviar*. It was from Swiar or Sviar that the Latin name *Suiones* was derived. The Suiones were the backbone of a confederacy to which Germanic tribes such as the Hermunduri were admitted. The Goths were thrown out of their ancient Baltic territories by the Asen and it was this event that began their southern movement toward the borders of the Roman Empire (Hannay, 181-182). The followers of the historic Odin were the Svear, known to Tacitus as the Suiones. The Goths, who held Scandinavia before the arrival of the Svear, had migrated there at some remote period of time. The Fenni (Lapps) of Tacitus had occupied Scandinavia even before the arrival of the Goths and Svear but were driven towards the Arctic Circle by the latter (Rutherford, 96).

The ancestors of the Bavarians were the Marcomans. Local traditions derive them from Armenia, from the Erminones. After the second century AD, the Erminones ceased to exist as an ethnic entity and were absorbed into other main tribes. Also, the name Alemanni disappears after the Middle Ages and the only name that remains is Swabian (Schütte, 2:91, 100). The racial map of Germany was completely changed during the time of the Anglo-



Saxon and Norman invasions of England. The difficulty now is in finding any portion of Germany that could be called Nordic (Morant, 126-127). Pittard says it is the population of northern Germany that is classified with the other northern peoples of Europe found from Finland to the British Isles (Pittard, 172). Long before the time of Caesar, there was contact between Germans and southern civilization. Augustus Caesar attempted to extend the Roman frontier beyond the Rhine and was temporarily successful. Nero Claudius Drusus crossed the Weser and received submission from the *Chatti*, among others. The upper basin of the Weser was inhabited by the Chatti (Ency. Brit., s.v. "Germany").

In 612 BC the Medes and Babylonians sacked Nineveh and the Assyrians disappeared from history (Trump, 238). Recently, however, British archaeologists have found traces of Assyrian culture north of Iraq. The results of excavations of two kurgans in north Iraq refute the commonly accepted idea that the Assyrians died out. Artifacts, both of clay and metal, as well as decorations and household utensils, prove the Assyrians preserved their lifestyle and culture after the invasion. They created small, closed communities and widened their occupation into Syria, Palestine, Persia, and Egypt. But due to their small numbers they were not able to maintain control for very long (*Izvestia*, May 3, 1987).

What, then, happened to the Assyrians? Pliny lists the *Assyrani* among the tribes located in the region of the Crimea during his time period (Pliny, IV, xii, 85). Ruins found in Asia Minor attest to the fact that a third great power with the Greeks and Romans existed for more than 2,000 years. The Assyrians spoke often of the "Land of Hatti" or "Khatti." Thutmose III had been forced to pay tribute to a certain people of the Hittites. The Assyrian king Tiglath-Pileser spoke of victorious battles in "Hatti Land," which was swallowed up by the Assyrian empire after the battle of Carchemish (Marek, 26-27). There is much to support the statement that the later Assyrians have indeed been well described as Hittites who had adopted the civilization of Babylon (Bible Research, serial 22a). We have seen that during the time of the Romans the Khatti or Hatti are found in Germany. So similar is the ancient Hittite language to the present day German that a Frisian living on the north coast of Germany and a Pennsylvanian Dutchman living in eastern America could have understood a Hittite's cry for thirst. The Hittite clay tablets found at Boghazköy were in a borrowed Assyrian script (Marek, 93-94). The people of ancient Khatti (Hittites) are the principle people who inhabit the area of modern Hesse-Darmstadt, Hesse-Kassel, Hesse-Homburg, and Holland. According to history, Drusus, the Roman general, conquered a people called the Catti or Chatti. The Batavi may be regarded as the same people, according to Tacitus, who said they were originally a tribe of the Chatti (Hannay, 221-225).

The fearful struggle between the Romans and Germans, which lasted for nearly 500 years, extended along the shores of the Black Sea and followed the course of the Danube and the Rhine as far as the Baltic. At first, the opposition the German tribes met from the Romans forced them to turn toward the east, but these fierce nations continued to pour with fury from the north. Opposition proved to be of no avail and Goths, Alani, Vandals, Burgundians, Longobardi, Alemanni, Franks, Angli, and Saxons spread like a torrent over the Roman Empire (Menzel, 62, 10-11). The church father Jerome said the whole country between the Alps and the Pyrenees, and between the Rhine and the ocean had been laid waste by hordes of Quadi, Vandals, Sarmatians, Alans, Gepids, Herules, Saxons, Burgundians, Alemanni, even Pannonians, and that *Assur* (the Biblical name for Assyria) was joined with them (Jerome, vol. VI, letter cxxiii). What is remarkable is that in 162 BC the Roman Empire was simultaneously attacked on the Rhine and Danube by the Germans and in Asia by the Parthians (Menzel, 105). The time of the Germanic wanderings is set between 120 BC

and AD 600, although the last Nordic wave was the Normans which lasted until AD 1100 (Günther, 203).

The Parthians were a Scythian group who had moved southward out of Turkestan around 247 BC and established political control over the agricultural people who inhabited the Persian Plateau. They took the name Parthian from the name of the province they conquered, though classical authors say they were a branch of the Dahæ, which was a branch of the Massagetæ (McGovern, 7-8, 67-68). The Daci, found in Thrace, were descendants of the Eastern Daghi or Dahæ, and ancestors of the later Alemanni (Hannay, 183). In the tenth century AD, Dudo, who wrote the earliest history of the Normans, said they were descended from the Dacian branch of the Goths. Duchesne, who collected the Norman chronicles, in the 17th century said the Normans were Dacians (Rutherford, 18).

Herodotus spoke of the Parthians as a people subject to the Persians in the reign of Darius and that they took part in the expedition of Xerxes against the Greeks in 480 BC. Those who came into contact with the Parthians believed they were Scyths and that their name meant "exiles." According to Diodorus, the Parthians passed from the dominion of the Assyrians to that of the Medes, and from the Medes to the Persians (Rawlinson 1887b, 16, 19, 26). As Hannay notes, it is important to distinguish between the original Parthians and the dominant race who went by the same name. The original Parthians were an Iranian tribe, not identical with the Persians. The later Imperial Parthians were of Sakian descent and bore the name *Parni* or *Aparni*. The Saghian Parni superimposed themselves upon the original Parthians and became the dominant race (Hannay, 394, 414). The Parthians were descendants of the conquering nomads (Minns, 61). The connection between the Parthians and the nomads of central Asia was that whenever a Parthian monarch lost his throne he always took refuge with the nomadic Dahæ or Sakas and was frequently restored to power by them (McGovern, 73). Armenia was annexed by the Parthians and part of it was renamed Sakasina, after the ancient homeland of the Sak-Geloth forefathers, that is, Sakland or Sakesani (Hannay, 423).

The language of the Parthians was a strange mixture of Scythian and Median. Aramaic words such as nouns, verbs, numerals, particles, and demonstrative and personal pronouns stand side by side with Persian vocables. Often the Semitic words are compounded in un-Semitic ways or have Persian terminals. Such a linguistic phenomenon is what would be expected in view that the original Sak-Geloths were northern Israelites. Scythian, then, must have been partly Semitic and partly Medic, while Parthian must have been partly Scythian, partly Elamitic, and partly Aryan. Josephus said the Parthians were so familiar with Hebrew that he had a large number of readers among them. He also stated that after the decline of Greek influence Parthian coins carried Semitic legends and some of them read from right to left (Hannay, 397-398).

During the time period when Parthia was second only to Rome, a general exodus from Asia to Europe occurred. This "Volkwanderung" (wandering of people) involved the principle white races who had been dwelling between central Asia and Europe, including the areas of Syria, Asia Minor, and Armenia. These people poured through the Caucasus and settled in both central and northern Europe and involved both broad-headed and long-headed types. Included were numerous Jews who had been dwelling in central Asia after choosing not to return to Palestine. In 112 BC, Pærisades, king of Bosphorus in the Crimea, appealed

to the king of Pontus for aid in order to stop the nomadic incursions which were pouring past his dominion from east to west. It is from this general time that the Saghs in central Asia are not heard of again, while the subsequent entrance of vast numbers of people into Europe is historically demonstrated. With their sacred Edd-ha the Saghs, now called the Ashan or people of Asha, were admitted into the community of the Skolotoi and at this time acquired the name of Asir and their land that of Asa-land with its capital at Asgard. Such names just mentioned were unknown when Herodotus visited Scythia in about 450 BC and we can assume Asgard was not heard of at the time the Sak-Geloths escaped Assyrian domination (Hannay, 430-433). That the Parthians had crossed the Caucasus into Europe is seen by the fact that several groups of people in southern Russia were referred to as Parthians (Latham, 216).

The general movement of peoples in the 112-88 BC period included Scyths and "Medi"; the route taken was through the Bosphorus (Hannay, 424). One thing that can be said is that the populations east of the Elbe, which Tacitus called German in his day, were totally Sarmatian by the tenth century. Everything was by then Sarmatian (Latham, 194). The Sarmatians are the descendants of the ancient Medes, who came into Europe from Asia as early as the close of the sixth century BC. The Sarmatai, Budini, Neuri, Melanchlæni, and Agathyrsi gradually amalgamated to become known as the Sarmatians. It is from the Sarmatians that the Slavs developed, the people who constitute the bulk of the populations of eastern Europe (Hannay, 188-189). The progenitor of the Medes was Madai, recorded in Genesis 10:2. From some center of dispersion Slavic-speaking peoples expanded until all eastern Europe became Slavic, from the Adriatic and Aegean seas to the Arctic Ocean (Ripley, 403). Both the Scythians and Sarmatians spoke an Aryan tongue and the name Sarmatian was a general name for a great number of different, yet similar, tribes (McGovern, 38, 43). The early departure of the northern Medes from Asia precluded their acquisition of the system of writing from the Saghs of Airyan called the futhorks and used among the Anglo-Saxons, Norsemen, and Germanic tribes. The Slavs did not possess these forms of the alphabet and later chose to adopt one from Moravian missionaries—a mixture of Greek, Roman, a few Asiatic, and several invented characters (Hannay, 201). The present population of Greece is essentially Slavonic, having occupied Greece in the eighth century AD and learned the language of the Greeks (Taylor, 209). As for racial type, most people who speak Slavic are broad-headed and their hair and eyes are mostly light in color, though darker than the Teutons (Ripley, 345-346).

The Huns were made up of different types of peoples, even to the extent that in AD 391 the European Goths joined with them. The name Hun was given to at least four peoples whose identity cannot be regarded as certain. One of these tribes was the Nephthalite or white Huns. The *Modern Universal History*, volume 13, page 206, states that some critics have come to believe that the Nephthalite Huns were the descendants of the tribe of Naphtali, carried away by Tiglath-Pileser to the frontiers of Persia where they had been settled for many years. In the sixth century Nephthalite (White) Huns living in India were overthrown. Archaeology confirms that they eventually migrated to Scandinavia. The Saga of Olof Tryggvason records the great changes that took place in the north as a result of immigration from "the eastern parts of the world." This becomes significant when the writer Saxo refers to Asgard as "Bysantium." Many tribes were linked closely with the movement of the Huns. These included the Gepidæ, Alans, Lombards, Visigoths, Ostrogoths, Vandals, and Rugians (Olson, 103, 109, 111-113). Procopius said that Attila the Hun invaded the Roman domain

with a great army of Massagetæ and other Scythians—the Massagetæ whom they now call Huns (Procopius, 41, 105). The army of the Huns consisted of a half million men belonging to all the nations the Huns had subdued on their way west. Many Teutonic tribes formed a part of this vast host (Bradley, 111). The *Encyclopedia Britannica* (s.v. "Hun") says that the Turkish forms of the name "Hun" may contain the cryptic meaning "ten tribes."

The drying up of the region of central Asia forced the Scythians to move into the region between the Don and the Danube. They had previously settled on the plateau of Iran, then in northwest India, Sogdiana, and the northwest corner of China. In Asa-land they took the name Goths. Edward Gibbon says the name Goth was the Latin version of the Greek name for Scythia (Fasken, 89). There is much more to the story of the Goths than this, however. The Goths in remote times pushed their way northward and westward from their old homes in the East until they reached the shores of the Baltic Sea, or German ocean. They settled in this region after driving out the earlier inhabitants (Olson, 13). There are very early traces of their presence north of the Danube (Minns, 122). While they did reside in the north for a considerable period of time, the Asiatic origin of the Goths is seen in the affinity of their language with the Sanskrit and Persian. It is believed the link between Sanskrit and Gothic is found in the modern Teutonic dialects (Hannay, 181). Around 300 BC, Pytheas, a Greek from Marseilles, visited the Baltic. He found a people known as the *Guttones* living in what is now East Prussia. Pliny, who died in AD 79, said they were in the same location in his day. Tacitus, who lived one generation after Pliny, mentions them twice but uses the name *Gotones*. It was these people who later were known as the Goths (Bradley, 1-2). Goths lived in the central and southern portions of the Swedish peninsula, but the area was overpopulated and with limited resources. During the second century they left in considerable numbers, crossing the Baltic, then up the Vistula, over to the Dnieper or the Danube (Cronholm, 45-46).

The Gothic historian Jordanes identified the Goths with the Getæ and the Scythians. As we have seen, Scythian was a vague term which was used to describe all the tribes who lived east of the Vistula and Danube and north of the Black Sea (Mierow, 16). Herodotus said the Getæ were a branch of the Scythians who lived the closest to Greece. They were regarded as an off-shoot of the Massagetæ. They developed into a great power in the fourth and fifth centuries. When they were finally driven out of Italy they went north and were lost from the pages of history (Rutherford, 16-18). Procopius described the Goths as tall and handsome with white skin and fair hair (Taylor, 109). As we have already seen they were driven from their home in the north by Odin and the Asen. It was this displacement that unleashed their assault on the borders of the Roman Empire. But who were the Goths? Writers believe that the Goths are descended from Gether, a son of Aram (Olson, 11), who was the son of Shem (Gen. 10:22-23). This would make them Semitic in race. What happened to the Goths? By the ninth century AD, the Goths had been absorbed by the Prussians (Schütte, 2:22-23).

The *Annals of the Kingdom of Ireland, by the Four Masters* (see O'Donovan), relates that the race of Heber gave Ireland thirty kings. There is the tradition that Hu Gadarn led a contingent of Hebrew people into Britain in about 1800 BC (Williams, 27). There are some who believe Hu Gadarn is the Celtic name for Joshua and that 1800 BC is about 400 years too early for this immigration. Ireland was occupied by at least two races at a very early time. One was the Firbolgs, who had dark hair and dark eyes, small stature, and slender

limbs. They are classified as Silures, descendants of the Iberian race who came to Ireland before the Celts. The other group was the Tuatha De Danann, who were tall, golden- or red-haired, fair-skinned with blue or blue-grey eyes. They correspond to the Caledonians of Tacitus (Taylor, 78). The customs of the Danann were distinctly Scythian. The tradition of their migration from Greece is easily explained by their frequent raids into southwestern Asia, where much booty was taken. This booty was brought with them when they settled in Ireland (Kephart, 355). As far as the Scots are concerned, all parties agree they are of Scythian origin and that they followed the Firbolgs and Tuatha De Danann in the occupation of Ireland. These Celto-Scythians came from the region of the Black Sea and entered Ireland via Spain. These Scots, called Milesians, settled in northern Ireland and mixed with the Hebrew stock already there, and eventually invaded western Scotland, which was named after them (Rutherford, 33-34).

The Iberians were the primitive inhabitants of Britain, while the Celts were later invaders who were not only more powerful but possessed a higher civilization. The indication is that the Iberians were cave dwellers, as the long barrows (graves) are the remains of cave dwellings. Celtic remains show bronze weapons. The dominant race in Britain during the Bronze Age was a broad-headed type (Taylor, 92). An Irish manuscript praises the fair, tall people but refers to the darker peoples, the Firbolgs, as descendants of slaves and churls, the promoters of discord among the people (MacKenzie, 90). During the long-barrow period, only one race was found in Britain and is identified as the Silures or Iberians. They were a short, dark, long-headed type, the same as the Mediterranean type of today. Some French writers refer to this type as Cro-Magnon, from a skull that appears to be from the Old Stone Age period (Taylor, 92, 69).

The first people in Britain were the Cro-Magnons. These were followed by the Maglemosian culture (Baltic), then later by a culture brought in by the Iberians. Still later, Britain was invaded by an Alpine stock from Asia Minor, who introduced the round-barrow method of burial. During the four centuries of Roman occupation no permanent change in racial stock took place in Britain, although the Alpine type vanished. The Celts who filtered into Britain from Gaul and imposed their rule on the people they subjected appear to have come from the area of the Danube (MacKenzie, 125-127, 111). The round-barrow builders who occupied Britain were a tall, muscular, broad-headed type with reddish hair. It is believed they were the builders of Avebury and Stonehenge and the ones who brought Aryan speech. This race has been identified as Celtic and was called Cimbric because these people resembled the broad-headed type of the New Stone Age in Denmark, the old Cimbric Chersonesus. The Iberian and Celtic types can be clearly distinguished by their skeletal remains (Taylor, 69-70). Those Celtæ and Belgæ who settled in Britain were essentially Nordic and their skulls scarcely differ from those of the Anglo-Saxons who later dominated them. The Celts who came to Britain were not the short, brown-haired Alpine stock of France, southern Germany, and Switzerland; those who came to Britain were Germanic Celts, not Gallic Celts (Baker, 257).

During the fifth century BC, the people of the Hallstatt culture had moved into Britain, working iron in south Wales. The characteristic La Tène culture did not reach Britain until about 250 BC, but there is no reliable evidence that any of the Iron Age invaders called themselves Celts (Baker, 268). La Tène art reached its climax in Britain. While these people were referred to as "barbarian" by classical writers, the enameling of metal was invented and perfected by people of the La Tène culture, and nowhere did the La Tène artists show greater skill than in Britain (Baker, 261, 268). The French anthropologist Broca maintained there

were never any true Celts in Britain. The British people did not call themselves Celts, nor were they called so by any ancient writers. The true Celts, according to Broca, are the people of central France and a small portion of the Bretons who speak the Celtic language. The popular usage of the word Celtic has been unfortunately misused and the real Celts of history and ethnology have only a linguistic link to the Celts of philology. The true Celts of history are the Auvergnats; what is called the Celtic speech was the original speech of the Belgic Gauls (Taylor, 110-113, 224). As Minns says, modern writers have compared the name Cymry and supposed that these people were the same as Celts (Minns, 40). The Irish are as much Nordic as the English, the great bulk of them being of Danish, Norse, and Anglo-Norman blood, in addition to earlier pre-Teutonic elements (Grant, 59).

The Irish perpetuated the name Celt, but the Scottish, while known as Celts, were called Gaels. They were the ones who came to Scotland by way of Iberia (Jowett, 47). The name Gael has been confused with that of Celt, Gaul, Galatia, among others. But Gael has nothing to do with any of these. Gael is the modern pronunciation and writing of Gaidheil, or Gwyddyl, the former still in use among the Gael of the Western Highlands of Scotland and the Gael of Ireland. Gaidheil and Gwyddyl are variants of the name used by the Gadelians who migrated from Spain and then came on to Ireland, subjugating the Danann (Hannay, 135-136). Hector Boëtius, in his *History of Scotland*, says that the Gaels were in Egypt at the time Moses ruled the children of Israel there, and this same statement is made in all the books that deal with the conquests of Ireland. There can be no doubt that the Gaels, Scots, and Iberi were all of the same stock (Keating 152, 178 fn).

How, then, did the name Gaul arise? Hannay says when the large-limbed, fair-skinned, blue-eyed, yellow-haired Senones, Brythons, and Llœgrwys settled in the north among the Celts they were given the name *Gaelic*, *Gaoill*, *Gall*, or *Gouailles*—all meaning "strangers." Later, when the Senones, Brythons and Llœgrwys invaded Italy, it was assumed they came from the land of the Celts and the name Galli was attached to them. The name Cymri was forgotten. The Romans had a loose and careless way of indiscriminately attaching the name Celt, Galatai, and Gauls to all the peoples of western and northern Europe. Even the Germanic tribes were designated Celts until the first century BC when the distinction was finally drawn and the name Celt applied to those peoples who lived between the Rhine and the Pyrenees (Hannay, 139-140).

It is agreed that the most ancient inhabitants of Britain were the Cymry (pronounced "koomri"). It is safe to assume that the Cymry of Britain are derived from the continental Cimmerians. The Welsh Triads say that Hu Gadarn, or Hu the Mighty, led the nation of the Cymry into Britain from the eastern parts of Europe where Constantinople now stands (Turner, 34-36). This could be, as previously mentioned, a reference to Joshua. Perhaps this is the place now to comment on the confusion that arose over the Cymry and the Picts. The Romans used the name *Picti* as a single appellation for all tribes north of the Antonine Wall and took it to mean "the painted people" from the custom of painting and tattooing their bodies. Isidore of Seville, around AD 600, wrote that the Picts took their name from the designs pricked into their skin by needles. Writers came to distinguish tattooing, as distinct from merely applying paint, and said that the tattooing was done in northern Britain (Wainwright, 12, 1-2). It was the *Maiatai* who were the true Picti or "Painted People," the name that was carelessly applied later to the Cymri. In AD 210 the Cimbri, a branch of the Cimmerians, under the name *Phicht-Jaid* or Picts arrived from Jutland and settled in Albion (Britain). By then the Caledonians (original inhabitants) and the Picti were crowded into the extreme north. The name Phicht-Jaid or Picts became confused with Picti, who appear to

have been massacred along with the Caledonians in AD 843. The true Picts were made up of these Caledonians and Maiatai, pastoral peoples who lived in rough tents, wore scant clothing, had a community of wives, and painted or tattooed their bodies. The Maiatai were a dark, long-headed race of Silurian (Iberian) stock. These were the ones the Romans had dealings with and were in the true sense the genuine Picts or painted people. The name Pict did not arise until around AD 300 or later and was applied to the Cimbri who had arrived in Albion with a name something like Picti. These newcomers went by the name *Piks*, *Peohtas*, *Pyhtas*, *Pihtum*, *Pehiti*, *Pikar*, *Piochtar*, *Piaghtar*, and *Peughtar*, referred to in the Welsh Triads as *Phicht-Jaid*. They were also referred to by the Icelanders as *Pets*. It is likely the name Picts was attached to the Cimbri because some of the northern peoples of western Europe worshipped the eastern thunder-and-rain god *Picker* or *Picken*. The name Cimbri fell into disuse and was replaced by Picts. The Caledonians were classified as European broadheads or people of the round barrows and were tall, large-limbed, and red-haired. They were possibly Turanian Celts who occupied Britain before the arrival of the Cymry (Hannay, 363, 367).

The confusion regarding the identity of the true Picts is seen in the statement of Wainwright, who says the name Pict is without racial content. He goes on to say that today philologists, archaeologists, and historians would probably agree that the historical Picts were a heterogeneous people and that their paternity should not be sought in a single culture, since they represent a number of racial and cultural groups superimposed upon one another. Wainwright refers to a statement by Eumenius (AD 297) which provides a clue. In AD 297 the Picts were associated with the Hiberni (Iberians) and both were hostile to the Britanni. After AD 360 the Picti are usually associated with the Scotti and Saxones and hostile to the Romans (Wainwright, 12, 2). Various other suggestions concerning the origin of the Picts can be found. For example, the racial name for the Picts is thought to be from the Norse *Pettr*, the Old English *Peohta*, and the Old Scot *Pecht*. Or, the name *Pecti* cannot be separated etymologically from *Pictones*, a Gaulish tribe on the Bay of Biscay. Or, an Irish myth says the Picts were from Scythia and were called the Agathyrsi. Or, the Picts appear to have come to Scotland from the province of Poitou in France (MacKenzie, 131-132, 135). All of these may be true if we realize the Cimbri were the people being referred to by these remarks.

Who were the Picts before they came to be known as Picts? Bede says they came from Scythia and first landed in northern Ireland (Wainwright, 10). Haydn's *Dictionary of Dates* says the Picts were Scythians who landed in Scotland (Rutherford, 34). The original settlements of the Picts in northeast Albion became known territorially as *Cruithen-Tuaith*. *Cruithne* was another name for Phicht-Jaid. But with the arrival of the Phicht-Jaid, another name was introduced into Ireland—the name *Sguit*. The name *Sguit* was a variant or corruption of the name *Sagetai*, *Sughudhu*, and *Skuthai* (Scythians). In time, *Sguit* was extended to the Dalriada in northern Ireland and took on the form *Skuit*. Both *Sguit* and *Skuit* ultimately became transformed into the familiar *Scot* (Hannay, 370-372). There is the well-known hypothesis that an Indo-European people known as the Illyrians migrated widely over Europe and came to Scotland as Picts (Wainwright, 132). All of the above makes sense when we realize the Cimbri, a branch of the Cimmerians, were the people to whom the name Pict was given after their arrival in Britain. The Illyrian home is one of the last places we find the Cimbri.

The Cimmerii or Cymry came from the region of the Black Sea to Britain after having travelled in a northwesterly direction, through the Low Countries, and across the North Sea.

It was from the region between Jutland and the River Somme that the Cymry migrated to England (Rutherford, 25). Paul B. du Chaillu tells us that "a careful perusal of the Eddas and Sagas will enable us, with the help of ancient Greek and Latin writers, and without any serious break in the chain of events, to make out a fairly continuous history which throws considerable light on the progenitors of the English-speaking people, their migrations northward from their old home on the shores of the Black Sea. . ." (du Chaillu, 6). Hannay tells us the Khumri (the Omric [northern] tribe of Simeon identified with the Gimirra) after suffering defeat by Esarhaddon, entered Asia Minor from the northeast, ravaged Lydia, then crossed the Bosphorus and took possession of territory around the Dniester. They were expelled from this land by the Sak-Geloths. The Khumri divided, one branch made up of the Senones, Belgæ, Brythons, and Llœgrwys later entering Albion at about 100 BC as the Cymri. The other branch remained in Asia Minor and southeastern Europe where they became known as Cimbri. They eventually united with the Teutoni and terrorized Italy and Gaul until about 100 BC when they were defeated. They then retreated to the Cimbric Chersonesus (Jutland) where they acquired the name Picts, that is, the worshippers of Picken, the eastern thunder-and-rain god *Parganya*. When the Yota arrived in large numbers the Cimbri abandoned the Chersonesus and migrated to east Albion and amalgamated with the Skuits or Scots. They now constitute the Scottish race. Under the name Picts they are to be differentiated from the barbarous Picti (Hannay, 259-260). The Cimmerians, that is, the Welsh or Cymry, were descendants of the tribe of Simeon, known to the Romans as the *Simeni*, the Latin form for Simeonites (Rutherford, 28). The Welsh people do not call themselves Welsh but prefer to go by the name Cymry (Wainwright, 1).

The richest part of pre-Christian civilization found in northern Gaul, Britain, and Ireland was brought there by the Skolotic Cimmerians from the Ukraine following the contacts they had made with western Asiatic and Grecian civilizations. The Skolotic settlements in Britain took place from the mainland around 290 BC and increased during the next two centuries until most of Britain was under their control, except Pictland (Kephart, 375, 377). The old Celtic type—tall, powerful, red-haired, ruddy complexioned, and inclined to freckle can still be recognized among some of the Scotch clans such as the MacGregors and Camerons (Taylor, 78). Keep in mind Broca's statement that there were never any true Celts, as such, in Britain. There were Celtic-speaking peoples who were essentially Nordic. The Celtic speech today is represented by Gaelic or Goidelic, still used commonly in some parts of Scotland and Ireland. Its representation is Cymric or Brythonic in Wales. It should also be noted that the darkest complexioned people form the nucleus of each of the Celtic areas (Ripley, 321). The Goidels came from Asia, as artifacts recovered from hut-circles, lake-dwellings, and so forth demonstrate. These items, such as hand-mills, are still used in the east today. The swords of the Danann correspond to those found in lower Bavaria and illustrate the course of their migration (Kephart, 377).

Numbers of Nordic types entered Britain in large numbers following the AD period. The Massagetæ were the main branch of the eastern Scythians. Herodotus traced the name back to the time they were still dwelling in the region of the Araxes. Their migrations took them eastward where they spread to the east and northeast of the Caspian Sea. As they grew larger, segments took on tribal names and the general name Massagetæ fell into disuse. Two of the main branches took the names *Æglæ* and *Angæ*. Later, when they migrated west the two names merged into *Englai* or *Anglæ*. The Romans called them Angli but our history books call them Angles or Engles. The name Massagetæ was Angles before they migrated into England (Rutherford, 14-15). About the middle of the fifth century AD, as a result of an invitation by the British king Vortigern, seafaring Jutes under Hengist and Horsa landed in



England to assist in the fight against the Scots and Britons of Pictavia who had penetrated to the south following the Roman departure. After the Picts were repulsed the Jutes saw the advantage of settling in Britain themselves. In a battle with the Britains Horsa was killed, and the Jutes called upon their brothers in northwest Europe to come to their aid. Jutes, Frisians, Saxons, and Angles from Jutland, Schleswig, Frisia, and Holstein began a general conquest of Britain (Kephart, 450). The Jutes, Angles, and Saxons came from the northern coast of Germany close on the heels of the Roman departure. The Danes came about AD 850 and the Norwegians a little later, settling in the northern and western coasts of Scotland. The Normans were the last of the Germanic type to enter England (Ripley, 312-317). The Angles who settled in the Cimbric Chersonesus absorbed a portion of the Dansk people. These Anglo-Dansk people became known as the Jutes and their territory, Jutland (Rutherford, 15). The true Saxons are those who came to England with the Angles (Schütte, 2:77). The Jutes must, therefore, be regarded as near relatives of the Anglo-Saxons (Ripley, 322).

Roman accounts of their own conquest and occupation of Britain are meager and unsatisfactory. They do not help much in determining how the settlement of Britain by Northmen occurred. Roman records show that so-called Saxons had settlements in Belgium and Gaul and that even during the Roman occupation of Britain there were Saxon settlements on the island. In the *Skjoldunga Saga*, several Danish and Swedish kings claimed possession of Britain long before the coming of the Danes. Were not the Romans wrong in assigning the names of Saxons and Franks to the maritime tribes of whom they knew nothing? Were not the so-called Saxons and Franks in reality tribes of Sueones, Swedes, Danes, and Norwegians? The Norwegians called themselves Northmen and the Danes and Sueones were called Northmen in the Frankish Chronicles (du Chaillu, 17-19, 22-23). After the Roman departure, disunity set in and Britain broke up into a number of smaller states. This general weakening set the stage for an easy takeover by the Angles, Saxons, and Jutes (Hannay, 379).

The Iron Age saw the introduction of Scandinavian and Teutonic types into Britain, often referred to as the row-grave men due to the way in which the dead were buried. These skeletons are often upwards of six feet in height and resemble Swedes, the tallest existing race in Europe. This row-grave type is found over the whole regions of Gothic, Frankish, Burgundian, and Saxon conquest, as well as in France, England, Spain, Italy, and eastern Europe. They represent the old Teutonic race (Taylor, 102-103). What is unique about Britain is that the skull type is practically uniform from one end of the island to the other. The racial characteristic of the round- or broad-headed Alpine type is totally missing (Ripley, 305). The idea that an extermination of conquered peoples occurred in Britain is not true. There was a general amalgamation of various types, but all belonged to the Aryan race, the greater proportion belonging to the Nordic branch of that race (Kephart, 462).

Some interesting claims include: (1) While Greek and Latin words have contributed to the English language, over 75% of English words come from Hebrew words or their roots, according to Raymond Capt. He says it is claimed that any sentence in Hebrew can be changed into Gaelic word for word, without altering the order of a single word or particle; you will have the correct Gaelic idiom in every case (Capt, 191). (2) The Druidic faith resembles the idolatrous worship of the ten tribes at the time of their captivity. Druidism was the pre-Christian religion of Britain and much of Europe (Williams, 26). (3) A pig-taboo still exists in Scotland. It has no connection with Celtic culture and has been perpetuated by the descendants of intruders from Ireland and Scandinavia (MacKenzie, 223). (4) Most of the Doms (laws) of Alfred the Great were identical with the Law of Moses, while the

Common Law is identical in principle with what is found in the book of Exodus (Rutherford, 43).

In the light of the information given in this chapter, there may be much to agree with in Hannay's statement the hypothesis the British are the modern representatives of the ancient Beth-Sak is one that is hardly open to doubt (Hannay, 216).

## Chapter 8

### Did Israel Not Migrate?

In spite of the vast amount of information available which demonstrates the movement of the Israelites from the area of their captivity to northwestern Europe and the British Isles, thence to America, Canada, Australia, New Zealand, and South Africa, one can read such statements as this: "How unbelievable it is that millions of Israelites in the course of only a few centuries could completely lose their identity and become known to the world as Scythians" (Darms, 139). This loss of identity is not at all inconceivable when we examine the American Negro. How many Negroes know the tribal affiliation of their forefathers or their original language? If millions of Negroes can lose their identity and language as quickly as they did in modern times, why should we assume this could not happen to the captive Israelites in ancient times? History tells us that as nations change their language, they change their names even more easily (Minns, 40). In fact, it is astonishing to see the ease with which people can adopt a foreign language. While language is a criterion for racial contact, it is not necessarily one for migration. Yet, language has been helpful in determining the affinities and movements of peoples (Haddon, 10-11).

It necessary to divorce from the mind the concept that race and language are synonymous. Language is no test of race. The same race may speak different languages and different races may speak the same language. Languages are easily borrowed by one people from another. The attempt to base ethnological conclusions upon philological evidence, to say that those who speak a language are all from the same race, has been the curse of archaeological speculation. It is necessary to recognize that race and language are two wholly different studies (Sayce, 13). The classification of peoples by language and culture may be entirely misleading if accepted as a guide to racial distinctions. In times past, when the evidence of physical characteristics was lacking, attempts were made to identify peoples by cultural evidence. Today, however, peoples are identified by physical anthropology and names such as Nordic, Alpine, and Mediterranean are used and carry no linguistic connotation (Morant, 140).

One language prevails over another because the more civilized race, especially when politically and numerically superior, is able to impose its language on the other. When two nations equally advanced are brought together, the one with the most numerous population will prevail. On the other hand, when a small body of invaders with a higher civilization converges with a "lower" civilization, the language of the higher culture will prevail. Aryan dialects must have at one time prevailed over a vast area and been used by peoples who were not Aryan in race. Change in language takes place easier and more frequently than change in physical type. Language as a test of race is more often than not entirely misleading, as languages are extremely mutable and many countries have repeatedly changed their speech while the race remained the same. Language appears to be almost independent of race (Taylor, 210-211, 197, 204).

The ethnologist should not, however, discount language altogether as a factor in study because in certain cases a common language raises the presumption that the populations

which speak it are from a common ancestry (Sayce, 32). Language and the geographical location of people change, but not race. The history of any race must be evaluated by the progressive changes that occur in language, religion, social custom, and adaptation to environment (Jowett, 38). As for the matter of changing languages, all races under the Roman Empire had to obey one law and to learn the language of the imperial city. By the time the Roman Empire fell, Latin was the common language throughout the entire empire. When the Teutonic barbarians invaded, they soon learned the language of the subject populations, the result being the modern languages of France, Spain, and Italy. The Northmen of Normandy and southern Italy forgot their own languages and adopted those of their subjects. In Britain, though, the subject populations took up the language of the Saxons, and the Scandinavian invaders, and even that of the later Normans. In the east, Hebrew, Phœnician, Assyrian, and Babylonian were all supplanted by the dialect of the Aramæan tribes of Syria and northern Arabia. Aramaic was in turn supplanted by Arabic after the triumph of the Muslims. So, language is not a test of race, but rather of social contact (Sayce, 30-31). It is unwise to draw racial conclusions from the evidence of language alone (Wainwright, 14). To assume the ten tribes of Israel could not lose their language and identity is contrary to the known facts regarding language and race.

Another commonly accepted argument that Israel could not have migrated to Europe is that Josephus tells us the Scythians are descended from Japheth and that the Greeks called the sons of Japheth Scythians (Darms, 143-144). This argument is augmented by statements that the Celtic family had its origin in Gomer, the son of Japheth, and that the Cimmerians and Cimbri are descended from the Celtic family (Darms, 143-144, 134); and, that every ancient historian who connects early European genealogies with those of the Bible shows that the northwestern Europeans are descended from Japheth. Josephus said all areas of Europe (from the Black Sea to the Atlantic) were settled by people from Japheth. There is no history in the ancient world which shows Europeans were Israelites (Justice, 77).

First of all, Josephus' statements concerning the sons of Japheth refer to nations that received their names from their *first inhabitants*. His statement does not say that those inhabitants were there in his day nor should it be so construed to apply to modern times. We have already seen that the descendants of Shem drove the children of Japheth into the holes and corners of the earth, far from their original inheritance. Furthermore, the statement that the children of Japheth had settled from the Black Sea to the Atlantic Ocean is comparable to saying the Atlantic seaboard from New York State to Florida was settled by the English. This does not take into account, for example, states such as Wyoming and Colorado. Who lived there when the English first settled America? Certainly not the English. Japhetic settlements in the areas referred to did not last too long, history tells us.

Furthermore, the appellation Scythian was applied to at least 50 nations and the descriptions of the people who made up those nations were not Mongol, though the appellation could have applied to Mongol stock included as part of the Scyths. Scythian simply meant "nomad" or "wanderer" and was applied to any who adhered to this kind of lifestyle. Historians today generally avoid labeling Scythians as members of the yellow race. The appellation Celt was also generic and applied to all the people inhabiting western Europe. Hannay points out that confusion arose because scholars failed to differentiate between the Cimmerians and Celts, mixing the two (Hannay, 119-120). The Cimmerians were the Cimbri, Belgæ, Senones, Brythons, and Llœgrwys—the first race of the Cymry. The Celts were made up of different peoples, and while it is quite possible some Mongol stock could have been included, the bulk of the Celts were made up of Nordic and Alpine stock of the

white race. It is Hannay's view that the Celts were composed primarily of the peoples who at one time had been held captive by the Assyrians in the general region of Lake Van (Hannay, 125).

Keep in mind most historians prefer to stay in the mainstream of thought and tend to rely on other historians. They also build hypotheses upon previous works, though often with a new twist of their own. The idea goes back to early Catholic historians that all genealogies which connect early European genealogies with the Bible show that the northwestern Europeans are the descendants of Japheth. Keating is a case in point. An examination of his pedigree of Miledh or Milesius of Spain (who brought the Milesian Scots to the British Isles) jumps the track at Azariah or Easru, the great-grandson of Judah and switches it to Gaedal or Glas, the great-great-grandson of Magog. Thus, the genealogy becomes Japhetic rather than Semitic (Keating, 183). The idea that "Cimmerian" is derived from "Gomerian," which was advanced by Professor Rawlinson, was not original with him. It was first advanced by Josephus and many scholars who trusted in his guidance fell into error. Most of them read a meaning into Josephus' words not in his original statement. As one eminent British historian stated, "It is quite a wrong supposition that the Cymbrians should have been so called from Gomer; indeed, it is questionable whether any nation has adopted a patronymic name which can be proved to have been derived from its first individual founder" (Capt, 218). Why did Catholic scholars conceal the true identity of the British people under the subterfuge they are the descendants of Japheth? Lionel Lewis very strongly hints at the reason. He implies the primary reason appears to be that Catholic scholars were unwilling to admit a British Catholic foundation older than that of Rome (Lewis, 41).

According to Charles Kent, the Israelites could not have migrated to Europe because with the fall of Samaria Israel not only lost its identity as a nation, but the character of its people was completely changed due to the foreign populations that surged into the land. Kent continues, Assyria's policy of eradicating by force all national spirit by the assimilation and amalgamation of different races in its vast empire proved to be eminently successful in the case of Israel. The great majority of Israelites who survived the devastating Assyrian wars were allowed to remain in their homes. They mixed with the foreigners brought in, so it is obvious that the wild theories concerning the fate of the "lost ten tribes of Israel" are entirely without foundation (Kent, 105-107). We would have to disagree with Kent. It is *his* wild ideas that are without foundation; they disagree with the Biblical account. The Bible says, "Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. . . . So was Israel carried away out of their own land to Assyria to this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof" (II Kings 17:18, 23-24). This statement by Ezra was written around 450 BC, or 270 years after Israel went into captivity. While remnants of Israelites remained in the land for a time, in the end they were all taken away. They did not lose their identity by mingling with the strangers brought in by the Assyrians. They lost their identity because they lost their language and were called by another name—the Beth-Khumri.

History and archaeology—archaeology predating history—show a continuous picture of tribes appearing and disappearing, crossing and recrossing, assimilating, dividing, colonizing, conquering, or being absorbed (Ripley, 107). Many ancient nations have disappeared from time to time in Asia, not only in name but also in race. Yet, at the same time Europe became a seething wilderness of peoples hailing from the east and generally bearing names

possessing a remarkable resemblance to the names borne by the old Asiatic races that vanished. The principal racial stocks of early Europe are identified with the principal Asiatic stocks of antiquity (Hannay, 223). In ancient times confusion often arose among historians regarding the names of various tribal offshoots. Nations were generally named according to their geography, but tribes took names from patriarchs or heroes such as military leaders. This was the custom when a tribe branched off from a large division or nation (Kephart, 352).

Care should be taken in placing too much importance upon the statements of historical and classical writers with respect to their accounts of migrations and conquests. These early writers were speaking of tribes and not nations, so, they tended to rely on tales of travellers. For example, Pliny describes a people in Africa who had no heads and with eyes and mouth in the breast. Even when a conquest did take place we must not always assume there was a change in the physical type inhabiting the area (Ripley, 29). By Strabo's time, the names of tribes had changed so much that he dismissed all the information given by Herodotus as pure invention, and then went on to give his own description of the population north of the Black Sea. Generally speaking, in most countries the mass of people remained much the same as far back as can be ascertained. Only a succession of conquests in a country that is open to attack can really sweep away an entire population, and this is what happened north of the Black Sea (Minns, 120, 43). As a rule, intruders generally enslave the original inhabitants (MacKenzie, 108).

Beginning about the second century AD, when massive movements of people from Germany poured into the Roman provinces, countless minor tribes disappeared and were replaced by the larger nations such as the Franks, Alemanni, Saxons, and Goths. All the tribes on the lower Rhine gradually became known as the Catti and Sicambri, while those on the Baltic were known as the Frisii, Chauci, and Angli. In southern Germany they became known as Alemanni, Boioarii; in central Germany as the Hermunduri, Longobardi, and Burgundians; in eastern Germany as the Goths, Gepidæ, and Vandali. Smaller communities were uniting and becoming larger communities. Many tribes which settled in Europe were exterminated by internecine wars or during some migration. Some raised themselves from insignificance to considerable power. Some joined with nations to which they did not originally belong. The Lombards, for example, separated from the Suevi and united with the Saxons (Menzel, 104, 10). Modern political boundaries are a superficial product; nationality, as such, bears no constant or necessary relation to race. Half of France is peopled by Teutonic stock which is racially Germanic (Ripley, 32).

Migrations, to be effective, must be domestic and not military. Colonization must be wholesale and include men, women, and children. The Roman conquests had little effect anthropologically because they were military. The Teutons who came to England had great success because they came there by the thousands. A conqueror may excel only if he is more intelligent and if he continually receives reinforcements. Otherwise his adventure is doomed to failure (Ripley, 30-31). Once a tribe or nation determined to migrate elsewhere, it not only had to fight its way through hostile territory, it had to defeat and drive the inhabitants from the region it proposed to take over. Frequently, though, nations would permit migrating tribes to pass through providing they did not stop until beyond the territory (Kephart, 446).

Place names are important because they often remain a permanent witness that the people who spoke a particular tongue came that way. A place name often tends to outlive the spoken language of the particular locality in which it is found. It is a monument to mark the

earlier confines of the language, since it cannot migrate. Newcomers may alter the old name to the peculiarities of the new language but the distinctive quality of age gives it persistence. It is for this reason that after every migration there follows a trail of such place names as to indicate previous occupants. Nowhere is the evidence of place names as apparent as it is in Europe. Each wave of Teutonic invaders can be traced with surety by this means (Ripley, 26, 312). Keep this fact in mind when tracing the route taken by the Danai.

The Germans abandoned their home because of overpopulation and famine, along with warlike propensities and the thirst for adventure (Menzel, 19). Overpopulation was the main reason the swarms of Vikings left Scandinavia (Olson, 117). This began the Viking Age, which lasted from the second century AD to about the middle of the 12th century without interruption (du Chaillu, 26). When shepherd tribes leave grasslands and attack their agricultural neighbors, the reason is prolonged drought—setting the nomadic tribes in motion (Grant, 224-225). At the end of the Roman period, large-scale migrations of tribes did bring about substantial results in cultural changes (Crossland, 6-7).

The above conditions in the previous paragraphs applied to Israel when first removed into captivity and later when they migrated into Europe. The notion that they disappeared among the tribes settled in Samaria by the Assyrian kings is merely a feeble attempt to shove the historical facts under the rug.

The accusation by David Baron that so-called historical proofs used to support the British-Israel theory are derived from heathen myths and fables, as well as philology which traces the word "British" to "Berith-ish" and "Saxon" to "Isaac's-son" (Baron, 10), needs an explanation. Previous chapters in this work advance historical proofs which are anything but heathen myths and fables. Philologies which trace "British" from "Berith-ish" ("covenant man") and "Saxon" from "Isaac's-son" may be less tenable and are only twigs of the argument, not the trunk of the tree. Baron adds that some of these pagan writers believed that the object of worship in the Holy of Holies was the head of an ass, and other absurdities of the same nature (Baron, 78). This is a reference to pagan advocates in the early AD period who were attempting to repudiate Christianity by attaching it to its Jewish paternity. Also, it is an attempt by Baron to lump together all pagan writers and historians as unreliable, without taking into consideration the time and subject of their writings. The question we need to ask is this: Do we reject all the events of Greek and Roman history because the historians who recorded these events believed the sun revolved around the earth or that the phenomena of nature were the result of imaginary gods? Of course not! It is true no tribe is altogether without traditions of the past—most of them founded on actual occurrences, some on imagination. Whatever the origin, traditions are of little value if unsupported by written records. Often the fable in which the historical record is embedded may have assumed a form so changed or childish that it can be passed over as having no historical value (Bancroft, 5:146, 137). Hypercriticism, however, often overshoots the mark and rejects traditions as false altogether when in reality they may be truths clad in exaggerated language and which by further investigation may afford collateral evidence to some historical inquiry (Keating, 186 fn). The Annals of Ulster are a good example of especially reliable information due to the fact that they assumed their present form late in the fifteenth century and follow with remarkable fidelity the earlier, often contemporary material upon which they and other Irish compilations are based (Wainwright, 15-16). It is only in the last century that the Irish legendary origins have been subjected to serious criticism (Ency. Brit., s.v. "Ireland").

The rejection of tradition can even have adverse effects in some cases. The uncertainty of poetical reports, which were the only ancient histories the Greeks and Romans possessed, induced the philosophers to reject history altogether and to frame new theories of their own for the original state of mankind. Since the Greeks were supplied with no authentic history of man's primitive condition, they could only conclude that this progress had continued for an indefinite period. This hypothesis gained great popularity in ancient times and is still with us today. We know it as the theory of evolution (E. Davies, 3-5).

Historians today, by stressing the scientific character of their work, have conveyed the impression that what they have written is strictly scientific, literally. *Nothing could be farther from the truth.* The only branch of historical writing that is scientific is source criticism. Source critics examine chronicles, reports, deeds, charters, letters, and traditions, which are all carefully scrutinized. Scientific methods are used to determine the origin, genuineness, and value of such material. But the *selection of the source material* to be used in any work is a matter of personal discretion of each critic. What he selects depends on his conception of the time period under consideration. In brief, the historian is limited by his own temperament and guided by the spirit of the age. Early source critics, enamored by the "scientific approach," ignored the subjective nature of their work. They attempted to reconstruct the growth and decay of nations out of separate pieces of data in the same manner chemical compounds can be joined from separate elements. As a result, all of the great historians of the world were discarded, men such as Herodotus, Thucydides, Tacitus, and Suetonius. Otto Spengler disagreed with this approach. He said, "historical writing is fiction," because he recognized the interpretive function of the historian (Marek, 119-120).

Some Greek legends sprang from events that actually occurred and contain a kernel of truth. It was not until the epoch known as the first Olympiad, which corresponds to 776 BC, that the Greeks began to employ writing as a means of preserving history. Even so, the mythical age must not be passed over entirely. The traditions of a people are worthy of record and this is especially true of the Greeks (Smith, 11-12). Greek legends fall into two periods: earlier ones that deal with the founding of cities and their ruling families, and later ones that deal with the siege of Troy. While *The Iliad* is a historical novel, it does record actual events (Trump, 189-190). Memory, in the form of rhyme and rhythm, can serve as a source of information for a short time only. Over a long period of time rhyme and rhythm as a historical and analytic means fall into disrepute. Legend consists of transmitted memory, and before the art of writing ancient nations had traditional epic poems. The very outside limit of early history in the form of authentic writing goes back only 4,000 years (Wassermann, intro., 14). With respect to historical evidence, we must be content to make judgments on the evidence we possess. In times past literature was extremely limited; therefore, tradition and general belief are the sources on which we must rely as far as broad facts are concerned; details remain a minor consideration (Morgan, 63).

Traditions found in the Americas include three major events. These are the Deluge, the first migrations, and that giants lived on the earth at some time in the remote past. If we do not reject Greek and Roman historians because they held some ideas that are strange to us today, neither should we reject writings of educated natives, nor should we accuse their writings of being deliberately executed forgeries, as some modern writers have done (Bancroft, 5:138, 146). The Bantu creation myth describes the first people as red. That this is a reference to white people is seen by the common early descriptions of skin color by the dark races. A Fiji myth relates that those who behaved badly turned black and received few



clothes. Moderate sinners became brown in color, while whites, who were well behaved, received the most clothing of all (Wassermann, 15-16).

Hugh MacDougall says in English history two national myths predominate. One is that the early inhabitants were from Troy, a view that was held until the Renaissance and Reformation. The other is that the origins of the English rest with the Teutonic and Saxon peoples. The Gallo-Romans and the Franks also drew upon the Trojan legend (MacDougall, 1-2, 8). MacDougall may be a little free in his interpretation of myth since there is much evidence for the latter tradition. The historian Mallet regarded Odin as Sigge, the son of Fridulph, who can be traced to Priam, king of Troy. Odin, as we have seen, was the king of the Asir. Odin was not a name, but a title which meant "god." It was applied to a number of prominent heroes, the first being Nimrod. The name Odin appears regularly down through history (Olson, 69, 76).

The framework of the Sagas contains the accounts of the voyages of the Northmen to America. The Sagas were produced in their present form a full century before the time of Columbus. Even the old Welsh annals contain an account of a voyage made by Madoc, the son of Owen Gwynedd, prince of Wales to what is believed to be the Carolinas, or possibly Mexico. Indians of Virginia, as well as Guatemala, hold the memory of an ancient and illustrious hero named Madoc. Northmen had been in New England over 150 years by the time Madoc made his voyage. He had knowledge of the New World, as the voyages of the Northmen were well known in Ireland (Bancroft, 5:104-105, 117).

The northern-most part of Central America is known as the Chiapas. The Chiapanecs preserved the names of twenty heroes on their calendar. Imox or Mox and Ninus first settled in Chiapas. This Ninus was the son of Belo, the son of Nimrod, the son of Chus (Cush), the son of Cham (Ham). Votan was a descendant of Imox and derives his origin from Chivim. Chivim is regarded as Hivim or Givim, the name of the country in which the descendants of Heth, the son of Canaan were expelled by the Philistines prior to the time Israel left Egypt (Bancroft, 5:605, 71).

There is ample evidence of a white pre-Columbian civilization in North America, yet the academic community is slow to accept this. Chapter three of this work demonstrated the extent of travel and colonization in ancient times. Celts appear to have been found at an early date in North America. There is the account of Morgan Jones, mentioned in chapter three. In 1801 a Lieutenant Roberts met an Indian chief at Washington who spoke Welsh as fluently as if he had been brought up in Wales. The chief said it was the language of the Asguaws, who lived 800 miles northwest of Philadelphia. The chief knew nothing of Wales, but stated that his people had a tradition that their ancestors came to America from a distant country, which lay far to the east, over the great waters. A Captain Davies related that when he was stationed at a trading-post among the Illinois Indians, he was surprised to find several Welshmen belonging to his company who could converse readily with the Indians in Welsh. Lord Monboddo, a Scotchman, wrote in the 17th century that the Celtic language was spoken by many tribes in Florida (Bancroft, 5:118-120, 122). These tribes must have had close contact with Celts for a long period of time. There is the postulation that many of these Indians were the Maiatai, the painted Indians or Picti of the Romans, who were brought to America from the British Isles for the purpose of establishing trade.

One other interesting account comes from Brazil and involves a farmer who in 1827 discovered a flat stone in one of his fields. It was engraved in Greek writing which read, "During the dominion of Alexander, the son of Philip, King of Macedon, in the sixty-third

Olympiad, Ptolemaios." Beneath the stone were two ancient swords, a helmet, and a shield. On the handle of one of the swords was a portrait of Alexander; on the helmet was a design representing Achilles dragging the corpse of Hector around the walls of Troy (Bancroft, 5:123).

The idea that accounts from pagan historians are not to be relied upon overlooks the original premise of the account. Many of these accounts contain important kernels of truth, and, while details may be confused, they do add a dimension to what is already known. They should not, therefore, be rejected for the reason Baron says they should.

Two questions which need answers are: (1) Were the ten tribes lost? And, (2) are not the names Israel and Judah two names for the same nation? We are told by those who reject the idea of the ten tribes' losing their identity that the leading assumption of this theory is the ten tribes never returned and became lost nationally. One writer says II Chronicles 30:1 proves the ten tribes were not lost because Hezekiah, king of Judah, invited people of Ephraim, and Manasseh to attend the Passover with him in Judah after Israel was supposedly taken captive (v. 6). Attention is also called to the fact that a multitude from Ephraim, Manasseh, Issachar, and Zebulun attended the Passover as seen in II Chronicles 30:18. Were any of the tribes of Israel lost and scattered? Let the Bible answer this question. Read Ezekiel 34:11-13, 16, 30-31, Jeremiah 50:6, 17-19, Matthew 10:5-6; 15:24.

Are the names of Israel and Judah two names for the same people? Those familiar with Old Testament history know that after the death of Solomon, ten of the tribes of Israel revolted and broke away from the kingdom of Israel headed by Rehoboam, Solomon's son. They chose Jeroboam to be their king and organized a kingdom north of the territory of Judah which they called the kingdom of Israel. Three tribes remained loyal to Rehoboam—Judah, Benjamin, and Levi. They united and called themselves the kingdom of Judah. From that time on the children of Israel were divided into two nations—the kingdom of Israel in the north and the kingdom of Judah in the south. While all the tribes of the kingdom of Judah were Israelites, the Israelite tribes in the northern kingdom were not Jews. In much the same way we say all people from the state of California are Americans, but not all Americans are Californians. Therefore, Israel and Judah, in the political sense, are not two names for the same people, although we often see in Ezra and Nehemiah the people of Judah referred to as Israel. And indeed they are. But in the Bible we do not see the children of Israel of the northern kingdom ever referred to as Jews.

The Patriarch Israel had twelve sons. Judah, the father of the Jews, was one son. His descendants have legitimate title to the name Judahites or Jews. When the Benjaminites and Levites joined with the Jews, the name Jew was politically attached to them also, but ethnically they are Israelites, not Jews. So, the names Israel and Judah are not two names for the same people. After the time of Solomon they represent two separate nations. While in the broad sense the appellation "house of Israel" might include the Jews, politically it refers to the ten tribes of the northern kingdom only. The appellation "house of Judah," on the other hand, never includes the Israelites from the northern kingdom.

The statement that II Chronicles 30:1 proves Israel was not lost fails to take three important factors into consideration. One is that Hezekiah's first year of reign, the year he sent the letter to Ephraim and Manasseh, was 723 BC, at least two years before all of Israel was taken into captivity. The northern kingdom was still intact at that time, though portions of it had been carried away earlier by Tiglath-Pileser. The second factor is that the word "escaped" in verse 6 of II Chronicles 30 should be translated "left of you." The verse should

read, ". . . turn ye again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are left of you out of the hand of the kings of Assyria." Only a portion of Israel had gone into captivity at this time. Hezekiah then tells them if they will repent God will spare them. Some did respond and came to Jerusalem for the Passover. The third factor is found in verse 18, which should be translated as follows, "For many of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun had not cleansed themselves, yet did they eat the passover otherwise than it was written. . . ." This text says that, of those who came from Ephraim, Manasseh, Issachar, and Zebulun, many were not cleansed. It does not say a *multitude came* from Ephraim, Manasseh, Issachar, and Zebulun. A multitude of Israelites, no doubt, still resided in those territories, since Shalmaneser had not yet begun his final attack upon the northern kingdom. The statement in II Kings 17:18, 23, that God removed Israel from His sight, is a summary statement made or compiled by Ezra in the middle of the fifth century BC. By that time no Israelites remained in the land, as all had been removed.

What do the Jews themselves say regarding lost Israel? The following quotations are taken from James Mountain's book, *The Triumph of British-Israel* (pp. 106-107).

If the Ten Tribes have disappeared, the literal fulfillment of the prophecies would be impossible. If they have not disappeared, obviously, they must exist under a different name. (*The Jewish Encyclopedia*, 12:249)

The Ten Tribes of Israel were irretrievably lost; and a deep and impenetrable silence clings round their dispersion. The thick folds of the veil have never been lifted. (*The History and Literature of the Israelites*, by C. and A. D. Rothschild, 1:489)

The career of the Jews can be traced without difficulty . . . until the present day. Of that of the Israelites, however, nothing authentic is known after their departure from their fatherland to Halah and Habor . . . and the cities of the Medes. With the beginning of their captivity, they seem to have passed from all human knowledge. (*The Jewish Quarterly Review*, July, 1903)

By this return of the captives—from Babylon—the Israelitish nation was not restored, since the Ten Tribes . . . were yet left in banishment; and to this day the researches of travellers and wise men have not been able to trace their fate. (*The Jewish Religion*, by Isaac Leiser, 1:256)

The Israelites, who were subjugated by the Assyrian power, disappear from the page of history as suddenly and completely as though the land of their captivity had swallowed them up. . . . The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem then is reduced to its simplest form. The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them. (*The Jewish Chronicle*, May 2, 1879)

We are longing to find our lost brethren who for two thousand years have baffled all our efforts to discover their whereabouts, and are at

this day a riddle even to the greatest of our illustrious Rabbis.  
(comment by Rabbi Gershom)

The author of Chronicles—a contemporary of Ezra—says that the captives of Israel are "up to this day" in the lands of their transportation . . . The hope of the return of the Ten Tribes has never ceased among the Jews in Exile. (comment by A. Neubauer in *The Jewish Quarterly Review*)

These comments by educated Jews contradict the opinion commonly held by most theologians. Another viewpoint held by theologians is that the separation of Judah and Israel was not permanent, that Israel and Judah would return from Babylon together, an event which occurred under the leadership of Zerubbabel, Ezra, and Nehemiah, following their 70-year captivity. According to them, this is proven by Jeremiah 3:18 and Hosea 1:11 and a host of other texts.

Anyone who has read literature which either supports or opposes the idea that the ten tribes were lost from sight and are to be found in northwestern Europe will quickly realize that Scriptural support from both pro and con sources is based largely upon vague prophecies—vague in the sense of time. Unless a prophecy specifically states *when* it applies, it is senseless to argue over its intended time setting. Both texts mentioned above—Jeremiah 3:18 and Hosea 1:11 are vague with respect to time. Yet another text—Hosea 3:5—is very specific regarding time. This text, which refers to the time Israel will return and truly seek God, says, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness *in the latter days*." Regardless of arguments, this text specifically pinpoints the fact this prophecy will take place *after* the return of Jesus Christ and the resurrection of King David.

For "proof" that the schism between the house of Israel and the house of Judah was to last but a short time, Ezekiel 37:15-17 is often quoted. "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand." Notice the time setting of this prophecy. Reading further in the chapter, verses 24 and 25 say, "And David my servant shall be king over them . . . and my servant David shall be their prince for ever." Since David had died more than 400 years earlier, this is clearly a reference to the time when David will be resurrected. The resurrection of the dead occurs at the time Christ returns (I Cor. 15:22-23). The house of Israel and the house of Judah will be united when Christ returns, not before then.

Much has been said regarding the return of the Jewish exiles to Jerusalem following their 70-year captivity in Babylon. The figure given in the Bible is slightly over 42,000. When Sennacherib attacked Judah he took 46 fenced cities and deported 200,150 citizens. This represents only one tribe and not all of it, for Jerusalem with thousands of people inside was spared. When the northern kingdom was carried away the number must have run into the millions. To assume that 42,000 plus exiles fulfills the vast majority of the prophecies regarding the restoration of Israel is argumentative perversion. There are specific scriptures which date these future prophecies. We will take a look at them in another chapter. It is stated that since Ezra 6:17 describes a rededication of the house of God, including twelve sacrificial goats representing the twelve tribes of Israel, then all the twelve tribes must have

been present. This is another assumption. In fact, it would have been ceremonially inappropriate not to have included the twelve tribes in this dedication, since this rite was a representation. Not even all the Jews were present, let alone the Israelites from the northern kingdom. As we have seen, vast numbers of Jews had been transported to Assyria by Sennacherib during the reign of Hezekiah.

A similar line of reasoning is employed with respect to the New Testament. Since we read of Anna of the tribe of Asher (Luke 2:36), it is assumed that the appellations Jew and Israelite are interchangeable. Since Ezra refers to the remnant who went up to Jerusalem from Babylon as Jews eight times and Israel 40 times, then Jews and Israelites are supposedly the same people. Nehemiah refers to this remnant as Jews 11 times and as Israel 22 times (Benware, 91). According to Benware it is a fallacy to presuppose that the term Jew stands for the bodily descendants of the tribe of Judah. The actual Biblical usage of terms in question will not allow such a distinction. In both Biblical and secular usage the term "Jew" has far broader meaning than the physical descendants of Judah (Benware, 83). It is also stated that after the return of the exiles the appellations "Israel" and "Jew" are used interchangeably; and this is the only sense in which they are used in the New Testament (Darms, 18). Darms cites various "authorities" such as concordances, Bible dictionaries, and encyclopedias which "prove" that the terms Jew and Israelite are interchangeable (Darms, 29-30). The problem with these "authorities" is the same as that of the various writers who oppose the concept that the Jews are distinct from Israel. They simply do not understand that all Jews are Israelites, but not all Israelites are Jews. We have already seen that Benjamin and Levi joined with Judah to become the house of Judah. In addition, some Israelites from the northern kingdom joined with the house of Judah at the time Jeroboam was made king of the northern territory. All of these exiles became part of the kingdom of Judah, distinct from the northern kingdom. The ten tribes in the north were called the house of Israel. References in both Ezra and Nehemiah are in keeping with the fact that Jews are Israelites, but there is no reference in the Bible which calls the house of Israel Jews. New Testament references to Israel, such as Acts 2:22, 36, are in keeping with the practice already mentioned of referring to Jews as Israelites, as indeed they are.

We are told the idea the Jews are distinct from Israel is disproven by Josephus. This is because Josephus uses the term Jew to apply to all ten tribes from the beginning of their history (Ant. IX, xiv; see also Ant. VI, ii, 2, and iii, 5; Ant. VII, iv, 1; Apion I, xiii and II, ii). Therefore his testimony that in his day only two tribes of the people of Israel were in subjection to the Romans, the rest located beyond the Euphrates as an immense multitude, has no significance since all these people were Jews. Yet, Josephus says the appellation "Jew" was not applied to the Jewish people until after the Babylonian captivity (Ant. XI, v, 7). From the Biblical perspective Josephus is wrong on both counts. The first mention of Jew in the Bible is II Kings 16:6. Here the Jews were at war with Israel, the northern kingdom. This was around 740 BC or a little later. There is no Biblical proof the appellation "Jew" was in use before the division occurred between the house of Israel and the house of David at about 977 BC; it is first seen in Biblical usage around 740 BC. The appellation "Jew" was applied to the southern kingdom from at least this date and gained common acceptance *after* the Babylonian captivity, which occurred around 604-585 BC. Josephus was simply following the secular practice of his day in the usage of the appellation "Jew"—applying it indiscriminately to any descendant of northern Israel—and was entirely wrong in applying it to *any* of the tribes of Israel before the rebellion in Rehoboam's day. It is said the appellations "Jew" and "Israel" became synonymous after the time of the

Babylonian captivity. If so, as the *Biblical* usage demonstrates, all Jews are Israelites but not all Israelites are Jews.

Acts 26:6-7 is often mentioned as proof that Israel is not lost and is found among the Jews. Paul states, "And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly [urgently] serving God day and night, hope to come. . . ." The inference is that the Jews represent the twelve tribes of Israel and are urgently serving God day and night. The Jews were anything but urgently serving God. They had crucified Christ and were opposed to anything taught by the disciples. The entirety of the book of Acts demonstrates the rebellion and obstinacy of the Jews. Paul said of the Jews, ". . . they please not God, and are contrary to all men" (I Thess. 2:15). The Williams translation gives the best rendering for the meaning of Acts 26:6-7. It reads, "And now it is for the hope of the promise made by God to our forefathers that I stand here on trial, which promise our twelve tribes, by devotedly worshipping day and night, hope to see fulfilled for them." What Paul meant was that the twelve tribes could hope to attain the promises made by God when all Israel should be "instantly serving God." The sense of the passage is futuristic, as the Williams translation demonstrates.

Other texts used to "prove" Israel is not lost include James 1:1 and Matthew 10:23. In James 1 we find a reference to the twelve tribes which are "scattered abroad." This is taken to mean the "twelve tribes of the Jews." But, the Jews were not twelve tribes. They were only one, but the house of Judah included the Benjaminites, Levites, and those from the northern kingdom who joined them at the time of Jeroboam's rebellion. The twelve tribes scattered abroad can refer only to the twelve tribes of Israel, which at this time were located in the territory of the ancient Persian empire and in central Asia. Jews were scattered in various areas of the occidental world, including Asia Minor and the Mediterranean region. In Matthew 10:23 Jesus said, ". . . Ye shall not have gone over the cities of Israel, till the Son of man be come." Most theologians interpret this to mean until the destruction of Jerusalem and the temple. This text is in reality a reference to the second coming of Christ and, as such, is a prophecy for a work commissioned by Christ in the last days. What the text demonstrates is that Israel will be in a scattered state at the time very near the end of this age and will not have been entirely witnessed to before Christ returns. It means anything but the destruction of Jerusalem and the temple.

Opponents of the idea that the ten tribes of Israel were lost hold to the amalgamation theory—the notion that the Israelites and Jews fused and came back from the captivity in representative numbers to become God's elect nation. This theory was advanced due to the difficulty in finding the location of the lost ten tribes following their deportation. The most reasonable conclusion, then, was that they returned to their own country along with the Jews following the Babylonian captivity (Mountain, 22-23). Some limited number of families from the house of Israel were resident within the borders of Judah before the captivity (I Kings 12:17, I Chron. 9:3). This included a portion of the Simeonites (Josh. 19:1-9), and probably accounts for Anna of the tribe of Asher (Luke 2:36-38). Also, there were at times religious pilgrimages from the northern kingdom to Jerusalem (II Chron. 11:16-17; 15:9-15; 30:1-27; 34:9), though there is no indication these pilgrims took up permanent residence. The latter portion of II Chronicles 34:9 should read, ". . . and of all the remnant of Israel, and of all Judah and Benjamin; and the inhabitants of Jerusalem."

The accusation is often made that British-Israelism seeks to propagate itself by teaching that Great Britain constitutes the "stone kingdom" set forth in prophecy (Darms, 11).

This charge is not without basis because Daniel 2:34-35 is often appropriated by British-Israelites and applied to the British Empire today. The truth is this text applies to the Millennium after the return of Jesus Christ and has been taken out of its proper time sequence by British-Israelites. On the other hand, opponents of those who believe Israel is located in northwestern Europe contend that when the people of Israel are out of the promised land they are under a curse (Darms, 13). That supposition does not make much sense either in light of what has happened to the Jews since they gained control of Palestine. They are in a constant state of war. Violence and bloodshed are continually prevalent. Their inflation rate is gargantuan. Many Jews who go there in the hope of finding the promised land leave after a few years, disillusioned. There is much racial and religious tension there between the Jews themselves, as well as with the Arabs. The state of Israel is heavily subsidized by the United States and probably could not survive without this help, a point the Arabs have well taken. Today, to live in the "promised land" is certainly not a blessing in the sense the Bible delineates a blessing, though it may be better than living in Russia.

It is said by some that there is no reference to the latter days in the promises (to become a multitude of nations) made to Jacob and his descendants Ephraim and Manasseh. Israel itself, in the Old Testament period, became as multitudinous as the "stars of heaven," according to them. Furthermore, to them the promise of being like the stars of heaven is spiritual in nature and was fulfilled in Galatians 3:29. The promises regarding the land were the lands Jacob saw the night God gave the promise, and securing the "gates of his enemies" is figurative, idiomatic, and means Israel took over the cities of their enemies after being victorious. There was no more to the birthright than two tribal portions and Jacob was simply told that his descendants would become a "body of people" and an "assemblage of peoples." All these promises were supposedly fulfilled in the Biblical period itself because the only place where David's throne has any legitimacy is on Mount Zion in Jerusalem. Nations should be taken to mean no more than little countries such as it was in Canaan; kings means no more than rulers over cities. Israel is spoken of as "nations" because it was made up of different families or tribes. The assigning of material blessings to the birthright and a spiritual blessing to the scepter is manifestly artificial. In brief, the claim is that all the promises made to Israel were fulfilled in Palestine during the Old Testament period.

Most of prophecies referred to by both opponents and proponents of what is called the British-Israel theory are vague and open to subjective interpretation. But there are some that are quite precise and leave no room for doubt. Take Genesis 49:1, 22, for example. Here is a prophecy for "the last days"—the time period just before the return of Jesus Christ. Read the description of Joseph—the eponym for Ephraim and Manasseh. This depicts a people which is extremely wealthy and powerful. This is not a prophecy for the Old Testament Biblical period. It is a prophecy for the time of the end. This text alone is sufficient to refute what has been stated in the previous paragraph. The wealth and power described in Genesis 49:22 require land acquisition and the possession of natural resources far beyond what was available in Palestine (see Rom. 4:14). Turn to Micah 4:1. Here is another prophecy for the "last days." Verse six says the last days are called "in that day," so both expressions are synonymous. Micah 5:7-15 demonstrates the power of Israel "in that day"—the last days—when God will punish His people for their national sins. But look at the tremendous military power of Israel. "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (vv. 8-9). In the light of this text the notion that Galatians 3:29 fulfills Genesis 22:17 seems

rather ludicrous. Opponents of the belief that Israel migrated to northwestern Europe to later comprise the Anglo-Saxon English-speaking world may bicker over the meaning of various Old Testament texts, but the facts of modern times speak for themselves. The historical record overwhelmingly demonstrates that the descendants of Israel migrated to western Europe and it is they who today constitute the world's greatest political and military power.

Jeremiah 31:35-36 states that the seed of Israel shall never cease as a nation before God. While some may argue that this is fulfilled in the Jews, the text does not exclude the rest of the tribes of Israel. If so, what has become of them? The historical record is sufficiently clear to demonstrate they exist in northwestern Europe and in the English-speaking world. If the promises made to Abraham refer to a great nation and if a great nation exists today which is descended from Abraham, how can the promises be limited to the Old Testament time period when nations were relatively small by comparison? The standard explanation for this is that the promises made to Israel now apply to the church. A partial quote from *The Jewish Encyclopædia* was given earlier. The full quote states, "As a large number of prophecies relate to the return of 'Israel' to the Holy Land, believers in the literal inspiration of the Scriptures have always labored under a difficulty in regard to the continued existence of the tribes of Israel, with the exception of those of Judah and Levi (or Benjamin), which returned with Ezra and Nehemiah. If the Ten Tribes have disappeared, obviously they must exist under a different name. The numerous attempts at identification that have been made constitute some of the most remarkable curiosities of literature" (*Jewish Ency.*, 1925 ed., s.v. "tribes, lost ten," quoted in Parker).

Identification of some of the descendants of those who were carried away is not that difficult. For example, the Jews of the Caucasus regard themselves as representatives of the most blue-blooded Israelitish nobility. They claim to be the descendants of the Israelites sent there from Judea by the Assyrian kings between the end of the eighth and the close of the seventh centuries BC (Pittard, 343). One so-called significant factor that supposedly vitiated Jewish blood was that of the wholesale conversion of the Khazars in south Russia. The authority Jacobs has shown that this conversion was of slight importance in altering Jewish blood. This is because the majority of mixed-blood marriages between Jews and Gentiles came about between Christians and Jews and not with Khazars (Ripley, 391). It is admitted by Beddoe that the Khazars were Turks of a high type and may be an Aryan admixture (Beddoe, 62). It has already been pointed out that the Turks are a highly specialized branch of the Alpine race and are closely affiliated with the white races of Europe. This is no doubt why Latham says in the same way the name Hun was succeeded by Avar, the name Khazar was succeeded by that of Petchineg—a Turkish tribe who lived in the northern Ukraine (Latham, 215). The *Velikorusses* (Great Russians) are called Khazars by the Ukrainians (Pittard, 241).

Opponents of British-Israelism tell us that correct prophetic interpretation hinges on the proper understanding of this important doctrine. They then go on to give us *their* interpretation of many vague prophecies regarding Israel. We are told Israel will not come back into prominence in a national way until the Messiah comes to rescue them from a scattered condition. This statement is completely false, because if it applies to the Jews they have already come into not only national but international prominence; if it applies to the ten tribes, the Bible clearly shows they will be a great power which will be punished by Christ shortly before He returns (Micah 5:7-10, clearly a prophecy for the last days). Opponents of British-Israelism make some valid criticisms, though, when they point out some of the prophetic interpretations and weak historical links used by proponents of British-Israelism.



For example, the "seven times" or 2,520-year interpretation in Leviticus 26 of national punishment upon Israel; the "tender twig" of Ezekiel 17:22 as proof a Jewish princess would go to Britain and establish a royal house there; the commission of Jeremiah to plant the throne of David in Ireland; the three overturns in Ezekiel 21:25-27 which move the throne of David from Palestine to Ireland, from Ireland to Scotland, from Scotland to England. This is not to say that these events are not true or did not happen. There are authentic accounts of these events in the works of Keating (p. 137). Modern scholars, however, would demand much more historical evidence than what is presently available. Whatever the case, the crux of the identity of Israel does not hinge on the transference of the throne of David from Palestine to Europe. The perpetuation of David's throne is not the central issue. The central issue is the massive amount of evidence which demonstrates the tremendous movements of peoples from the area of Mesopotamia and central Asia into Europe in the AD period. That the ten tribes were included in these massive movements is hardly a question.

Questions such as: If David shall never want for a man to sit upon the throne of Israel (Jer. 33:17), Why is a queen ruling? and, If the Scythians are Israelites, why did they not circumcise? are easily answered. In the first instance, the Hebrew word for man is "ish." In Bible usage it refers to both men and women. See Job 12:10; 14:12; 15:16; 34:21, Psalms 39:11; 78:25. In the second instance, Israel had abandoned the Law of Moses over 200 years before going into captivity.

The British-Israel claim that the Anglo-Saxons are the lineal descendants of the ten tribes of Israel is true in part, although other nations of northwestern Europe should, no doubt, be included. But there must be a caution in attributing to oneself all the promises of God. The British-Israel claim that they are the recipients of the national promises made to Abraham are well and good, but to lay claim to immunity from destruction and being the executors of the commissions God gave to Israel may be carrying it a little too far. Darms rightly says that anyone who believes that Great Britain is now in the state of promised exaltation and blessedness is drawn into an alliance with the godless world of British society and the demoralizing results that come from such an alliance (Darms, 28). Speaking of commissions—while the English-speaking world may be responsible for making various translations of the Bible available to the world at large, what is called Christianity by those who pass out these Bibles is anything but what Christ and the apostles taught.

A few closing thoughts to this section should be included. Darms admits the book of Ezekiel proves that Israel was still in the land of the Medes at the close of the Babylonian period (around 550 BC) and had not emigrated elsewhere (Darms, 142). Actually, portions of the Israelites had already moved north of the Araxes by then, but certainly they had not returned to Palestine, as Darms notes. Opponents of British-Israelism also tell us that not every Israelite returned to Palestine under Zerubbabel, Ezra, and Nehemiah. Many of them remained in the land of their captivity. Archaeologists have found evidence of their existence in Media, Babylon, Egypt, Parthia, and other places. These scattered people were then labeled "Jews" (*The Bible Advocate*, "The Fallacies of British-Israelism," part 4, pp. 3-4). What is proposed here decidedly did not *not* happen. The Jews retained their identity because they continued to observe the weekly Sabbath. The Israelites lost their identity because they lost this identifying sign and were given the name Gimirra by the Assyrians; they continued to exist under another name. Even Baron admits, "There is not the least possibility of doubt that many of the settlements of the Diaspora in the time of our Lord—both north, south, and west, as well as east of Palestine—were made up of those who had never returned to the land of their fathers since the time of the Assyrian and Babylonian

exiles, and who were not only descendants of Judah, as Anglo-Israelism ignorantly presupposes, but of all the twelve tribes scattered abroad" (Baron, 32). What opponents of British-Israelism attempt to do is take a very small remnant of Jews, along with a very few Israelites, send them back to Palestine, and then make them representative of all the promises given by God to Israel, while excluding literally millions of other Israelites and Jews. According to them, the promises of God were fulfilled by those Jews who returned, and will be fulfilled in the future by the lost ten tribes. There is no consideration for the possibility that the promises could apply to the lost ten tribes after the captivity but before the return of Jesus Christ. As far as the spiritual promises are concerned, the New Covenant will be ratified with the house of Israel *and* the house of Judah (Jer. 31:31). This text clearly states the two houses will be separate until the return of Jesus Christ. And to this day the New Covenant has not yet been ratified with either house.

## Chapter 9

### Where Did The Twelve Apostles Go?

For years Bible students have wondered why only a few of the apostles are mentioned in the book of Acts. The majority are last mentioned in the Gospels and are never heard of again. If, as some say, the ministry of the Twelve was limited to the environs of Palestine, and to the Jews there, who were the "lost sheep of the house of Israel" and why is there no mention of any of their works in the book of Acts? Jesus did tell the Twelve, ". . . Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matt. 10:5-6). This commission certainly includes the Jews but does not exclude millions of both Israelites and Jews scattered abroad. If the Twelve remained in the environs of Palestine, they did not carry the gospel except to a very small minority of the "lost sheep of the house of Israel." Josephus said in his day the ten tribes were located beyond the Euphrates River and were an immense multitude. Remember, it was *The Jewish Encyclopædia* that stated, "If the ten tribes have disappeared, the literal fulfilment of the prophecies would be impossible. If they have not disappeared, obviously, they must exist under a different name." And the *Jewish Chronicle* stated, "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem then is reduced to its simplest form. The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them" (Mountain, 106-107). The key to their identity can be found in the localities ministered to by the missing apostles.

During the time of the apostles, the Roman world was a relatively safe place to live. The Roman Empire was under the protection of one government and roads led everywhere. The Roman world included a wide area of civilization, united and tied together by language and transportation. Travel was safe and frequent. For example, from Paul's writings we see that Paul knew many people in Rome even though he had not yet visited there (McBirnle, 17). A Roman citizen could travel from Babylon to London along the military roads with less inconvenience than, in some respects, is found today. Roman roads until the invention of railroads were without rival. One government and law existed from Babylon to Calais (Morgan, 88). The book of Acts states that Parthians and Medes were among those addressed by Peter on the day of Pentecost, so travel was not restricted to that part of the world.

European tradition consistently affirms that Britain was the first country to receive the gospel and the British church was the most ancient of the churches of Christ. When Augustine came to Britain in AD 596 to introduce Catholicism to the pagan Saxons, the Britons themselves refused to accept Augustine on the basis they could not depart from their ancient customs. According to Gildas, the British historian (AD 516-570), Christianity was introduced into Britain in AD 38, during the last year of the reign of Tiberius Caesar (Morgan, 63-69). The primacy of the British church was never challenged until the Council of Pisa in AD 1409. During this council it was contended that the churches in France and Spain must yield precedent to the British church because it had been founded by Joseph of Arimathæa shortly after the crucifixion of Christ. This ruling was upheld by the Council of

Constance in 1414, Sienna in 1424, and Basle in 1434. The Church in Britain was founded more than 550 years before the coming of Augustine and this British primacy was taken for granted until it was first challenged in 1409. Tertullian (AD 155-222) wrote, "The extremities of Spain, the various parts of Gaul, the regions of Britain which have never been penetrated by Roman arms have received the religion of Christ." The church historian Eusebius (AD 265-340) said, "The Apostles passed beyond the ocean to the isles called the Britannic Isles." The venerable Bede (670-735), wrote "The Britons preserved the faith which they had received, uncorrupted and entire, in peace and tranquility until the time of the Emperor Diocletian" (quoted in Williams, 19, 54-55; Bede, *History of the English Church and People*, bk. 1, chap. 4).

So, the idea that Christianity was introduced into Britain by Augustine is false. This is why the disputes that arose within the Catholic Church over the antiquity of the British church were settled in favor of the Britons. In Ireland, a similar situation arose. A Gallic missionary named Palladius (373-463) tried to revise the form of the Irish Christian church. He was unsuccessful and was expelled. In this independent country the church logically denied that Roman bishops had jurisdiction anywhere outside the Roman Empire. Also, the assertion that St. Patrick visited or represented Rome is mere fiction, not supported by any extant facts, inasmuch as his mother church was in Gaul. Nowhere in Patrick's writings does he refer to Rome (Kephart, 423). During the first half of the seventh century the Christian churches in Ireland and northern Britain were still independent of the churches on the continent which were all subject to the bishoprics within the Roman Empire. In 634 the Britons and Scots said, "All the world errs; Rome and Jerusalem err; only the Scotti and the Britons are in the right." The Irish church itself remained independent and did not yield to Rome until Henry II of England (1154-1189) conquered part of Ireland and forced the church into subjection to Rome. From that time on the Irish became Roman Catholics (Kephart, 429-430).

All evidence testifies that a large portion of the early British people professed Christianity. The British churches were destroyed by the Angles, a fact that is generally overlooked by modern historians who insist that Augustine was the first to preach the gospel to England. Augustine was the first to "convert" the invading Angles to Christianity after they had massacred most of the British Christians (Haberman, 142). The memory of the great and flourishing Celtic church was buried under the waves of heathen Saxons and Danish ravages, as well as the Romish Norman influence, until it was revived during the reign of Henry II, when attention was drawn to the Glastonbury tradition (Lewis, 17).

Cardinal Baronius, an outstanding Catholic historian and curator of the Vatican library, wrote in his *Ecclesiastical Annals* that in AD 36 Joseph of Arimathæa, along with others, was forced into exile. He and those with him were exposed to the sea in a vessel without sails or oars. The vessel finally drifted to Marseilles, where they were saved. After having first preached the gospel there, Joseph and his companions went to England (Jowett, 33). It was during a time of persecution that Joseph and eleven others were cast adrift from Joppa in an open boat (Williams, 18). Though this tradition sounds a little far-fetched, there is, according to some writers, the possibility that the reference to no sails and oars meant the ship had no captain. At any rate William of Malmesbury says it was Philip who sent Joseph of Arimathæa and his companions to England from France and that they landed in Glastonbury. This was the report of Freculphus, the French bishop of Lisieux, who was born about AD 800 (Lewis, 146).

The Talmud says Joseph of Arimathæa was the younger brother of the father of the virgin Mary, that is, the uncle of Mary. There is a speculative argument presented by Williams and others that Joseph of Arimathæa was involved in tin trade with Britain and that he was an official in charge of a tin mine. If this is true it would explain the source of his wealth mentioned in the Bible. Britain had been the main source of tin for many centuries (Williams, 17-18). Upon their arrival in Britain Joseph and his companions were met by King Arviragus who granted them, tax-free, 12 hides of land. Since a hide appears to be 160 acres, the total land grant was 1,920 acres. Whatever the exact events may have been, the account of Joseph of Arimathæa as founder of the church at Glastonbury proved useful in sanctioning the claim that the English church was established in apostolic times and, as such, was less subject to the control of Rome (MacDougall, 14). Accordingly, Christianity was first introduced into Britain by Joseph of Arimathæa. He was followed by Simon Zelotes, who was martyred; then by Aristobulus, the brother of Barnabas, sent by the Apostle Paul; and then by Paul himself (Morgan, 62, and Lewis, 26).

What about the twelve apostles? What happened to them?

James the son of Zebedee was martyred around AD 44. He and Judas are the only two apostles whose deaths are recorded in the New Testament. Peter, after his miraculous delivery from the hands of Herod, "went into another place" (Acts 12:17). We find him writing later from Babylon (I Pet. 5:13). Josephus said in his day one of the largest Jewish colonies was located in Babylon (Ant., XII, ii, 2).

Eusebius said the apostles divided the inhabited world into zones (McBirnie, 43). According to Socrates Scholasticus in his *Ecclesiastical Historie*, the apostles by lot sorted themselves to travel to certain nations (Bible Research, serial 52d). We have already seen Philip's association with Gaul, and this is where Bede assigns him (Lewis, 113). But this was not the only place Philip was found. While tradition assigns him to France, he also spent twenty years in Scythia. Later he preached at Hierapolis in Phrygia and is said to have died there. Keep in mind that Gauls from France had migrated to Galatia, so it would not be unreasonable to assume that Philip went to their kinsmen in France. (McBirnie, 123-127). Luke is also said to have taught in Gaul and to have made frequent trips to Britain (Jowett, 172). As noted, James the brother of John was murdered by Herod. His brother John preached in Gaul and was later banned to the isle of Patmos where he wrote the book of Revelation (Williams, 13).

Eusebius says in a general statement that the apostles passed beyond the ocean to the isles called the Britannic Isles. Andrew, Simon Peter's brother, is traditionally linked to Scotland and is said to have once preached there. He remains the patron saint of Scotland to this day (Williams, 13). Andrew is reputed to have done much travelling. He has been identified in Scythia, near the Black Sea, as well as in Greece or Macedonia, and Asia Minor. It is quite likely he visited these areas at different times. Also, another tradition locates him in the foothills of the Caucasus Mountains where he preached to the Scythians as far as the Caspian Sea (McBirnie, 80-84).

According to William Cave, Simon the Canaanite (Simon Zelotes) preached the gospel in Egypt, Cyrene, Africa, Mauritania, and Libya. He at last went to Britain and was crucified and buried there (Williams, 13). There is one uncertain tradition that places the tomb of Simon the Zealot in the Cimmerian Bosphorus. Several early writers attest to his visit to Britain, but there is some doubt that he was martyred there (McBirnie, 211-212).

Bartholomew labored among the Parthians and the Phrygians of Asia Minor. He and Lebbæus Thaddæus also are said to have preached to the Armenians, where he remained sixteen years. Bartholomew is said to have travelled into Arabia, southern Persia, and to the borders of India (McBirnie, 130-133). Lebbæus Thaddæus is traditionally linked to Assyria and Mesopotamia as well (Williams, 13). Thaddæus, also named Judas, is associated with four other apostles who visited Armenia (Bartholomew, Simon the Zealot, Andrew, and Matthias), but he also preached in Syria, Arabia, and Persia (McBirnie, 198-199, 207).

Matthew preached in a number of countries. Irenæus says he preached among the Hebrews, probably a reference to the Jews in Palestine as well as abroad. Clement of Alexandria said Matthew went to the Ethiopians (that is, Asiatic Ethiopia located south of the Caspian Sea, which was where the kingdom of Parthia was located), and to the Greeks of Macedonia, the Syrians, and the Persians (McBirnie, 174-177). Metaphrastes attested to the same (Williams, 13).

James, the son of Alphæus, is regarded as the first bishop of the Syrian churches (McBirnie, 193), but he is reputed to have preached in Spain and probably Britain (Williams, 13).

Thomas established the first church in Babylon, to then carry the gospel across Parthia and into India. His arrival in India is placed no later than AD 49. He is said to have been accompanied by Judas (McBirnie, 146-147). Judas is also called Thaddæus; see Luke 6:16, Acts 1:13 in conjunction with Matthew 10:3 and Mark 3:18.

The Greek historian Metaphrastes wrote that Peter was not only in the western (Mediterranean) parts, but was a long time in Britain where he converted many nations to the faith (Williams, 11).

John, the last of the original apostles, died peaceably at Ephesus around AD 100, according to Polycarp, one of his disciples. John had been exiled to the isle of Patmos for a time, but the Emperor Nerva revoked the honors of Domitian and permitted all who had been unjustly expelled to return to their homes and to have their goods restored. Augustine reported that John had also preached to the Parthians, near what is now the eastern regions of Turkey (McBirnie, 109-115).

Paul was commissioned to go to the Gentiles, to kings, and to the children of Israel (Acts 9:15). This included the scattered twelve tribes, not the Jews only. Peter's commission was to the Jews (Gal. 2:8). Paul said he intended to visit Spain (Rom. 15:24). The *Epistle of Clement* and the *Muratorii Fragment* both assert that Paul visited Spain (McBirnie, 280-281). But that is not all. Theodoret, bishop of Cyprus, wrote, "Paul, liberated from his first captivity at Rome, preached the gospel to the Britons and others in the West. Our fisherman and publicans not only persuaded the Romans and their tributaries to acknowledge the Crucified and His laws, but the Britons also and the Cymry." Clement of Rome said that Paul went to the utmost bounds of the West. Irenæus, Tertullian, Origen, Mello, Eusebius, and Athanasius all confirm that Paul preached in Britain. Capellus says in his *History of the Apostles*, "I scarcely know of one author, from the times of the Fathers downwards, who does not maintain that St. Paul, after his liberation, preached in every country in Western Europe, Britain included" (Williams, 44).

A copy of the Acts of the Apostles in the Turkish archives at Constantinople contains 29 chapters. Portions of this twenty-ninth chapter read: "And Paul, full of the blessings of

Christ, and abounding in the spirit, departed out of Rome, determining to go into Spain; for he had a long time purposed to journey thitherwards, and he was minded to go from thence into Britain. For he had heard in Phœnicia that certain of the children of Israel, about the time of the Assyrian Captivity, had escaped by sea to the 'isles afar off' as spoken by the prophet, and called by the Roman's [sic] Britain. And the Lord has commanded the Gospel to be preached far hence to the Gentiles, and to the lost sheep of the House of Israel. . ." (Haberman, 141). While this 29th chapter of the book of Acts is, no doubt, spurious, it nevertheless lends supporting evidence to the location of some of the lost ten tribes. Paul, as we know, according to tradition was later martyred in Rome. The Venerable Bede in his *Ecclesiastical History of the English Nation* said that in AD 665 Pope Vitalian sent the relics of Peter and Paul to Oswy, King of Britain. For obvious reasons the report of this final resting place of Peter and Paul is carefully avoided by the Catholic Church (Williams, 11-12).

## Chapter 10

### The Significance of Israel

Both Biblical and secular records attest to the truthfulness of God. In conjunction with the plan He is carrying out, God's Word predicted the rise and fall of Israel. That Word—His Truth—is eternal. God's purpose cannot be altered or changed. Jesus said, "... thy word is truth" (John 17:17). Those who take God's promises and prophesied punishments to be interpreted and understood in the context of human limitation need instead to recognize the clarity and truthfulness of the Scriptures. God's promises stand, "... his truth endureth to all generations" (Ps. 100:5). He is the God "which keepeth truth for ever" (Ps. 146:6). Those who truly worship God must worship Him in spirit and in truth (John 4:24). They must come to recognize that the Scriptures mean exactly what they say. They must never interpret them in such a way as to alter the intended meaning. Those who worship God in spirit and in truth have that Truth dwelling within. They recognize the eternal nature of that Truth (II John 2). This is because that Word emanates from an unchanging God, who inspired Paul to write, "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). For it was Jesus Christ, the God of the Old Testament (I Cor. 10:1-4), who is recorded in the Scriptures as saying, "For I am the Lord, I change not. . ." (Mal. 3:6). But men, as a whole, find it difficult, if not impossible, to accept the intended meaning of God's Word. Rather, as Paul wrote, the world is full of "perverse disputings of men of corrupt minds, and destitute of the truth. . ." (I Tim. 6:5). This becomes readily apparent when one examines the various viewpoints expressed concerning the identity and significance of the twelve tribes of Israel.

In carrying out His purpose, God began manifesting His Way of life to the first human beings. Adam and Eve were told they were made of the dust of the ground; they were subject to death; they did not have an immortal soul (Gen. 2:7). "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:15-17). Adam and Eve chose to reject that Way of life. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6). As a result God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. . . . And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Gen. 3:19, 22-23). The same source of deception responsible for influencing Adam and Eve to reject God's Way (John 8:44) continues to mislead men today by perverting and misrepresenting the object lesson and significance of Israel in God's purpose and plan.



Righteous Abel was obedient to God. He recognized the purpose God was working out now that man had been denied salvation, symbolized by the tree of life. His offering was accepted because it represented an act of believing faith, accepting wholly God's promise of a coming Savior (Gen. 4:4, Heb. 11:4). Not so with Cain. He was a gainsayer under the influence of Satan (Gen. 4:5-7). He was so resentful of not gaining acceptance of his own way he murdered his brother Abel. Cain "was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (I John 3:12). Seth was born to replace the slain Abel (Gen. 4:25). Enoch, a descendant of Seth, followed in the footsteps of Abel. He walked with God. Noah, a descendant of Enoch, was a just man and perfect in his generations, a man who walked with God (Gen. 6:9). It was through Noah and his family that God's purpose continued and mankind was spared from destruction by the Flood (Gen. 7:1; 9:18-19, Heb. 11:7). Of Noah's sons—Shem, Ham, and Japheth—God purposed the continuation of His plan through Shem. Shem and his descendants are listed in Genesis 11. This brings us to the pivotal figure in the carrying out of God's plan—the man Abraham.

God called Abraham out of Ur of the Chaldees. God said to Abram (Abraham), ". . . Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). Here is the first hint of a dual promise. This promise is repeated in Genesis 17:4-8. ". . . Behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Note the perpetuity of this promise. Yet, according to the book of Hebrews we read of Abraham, along with the righteous men who succeeded him, "These all died in faith, not having received the promises. . . . All these, having obtained a good report through faith, received not the promise" (Heb. 11:13, 39). The promises made to Abraham, then, were for a future time.

After Abraham proved his implicit faith in God, that is, in God's promise regarding an heir (Gen 22:1-12, Heb. 11:17-19), God made the promise unconditional. ". . . By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed. . ." (Gen. 22:16-18). Bible commentators recognize the duality of this promise, commonly referred to as the "promise of race and grace"—race referring to the great promises of national wealth and grace to the promise of the coming Messiah.

God had told Abraham He would establish His covenant with him and his seed after him "in their generations" (Gen. 17:7). To Isaac, Abraham's son, God said, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these

countries; and in thy seed shall all the nations of the earth be blessed" (Gen. 26:3-4). So, the promise was confirmed to Isaac. Some years later the same promise was confirmed to Isaac's son Jacob. God appeared in a dream and said to Jacob, ". . . I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:13-14). While it may be argued that the promise given here was for the land of Palestine only, spreading abroad (Hebrew, "break out") implies more than the land "whereon thou liest." Compare Romans 4:13. There would be no need to "spread abroad" if the land was limited strictly to Palestine. After God changed Jacob's name to Israel, He said, ". . . I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" (Gen. 35:11-12). The land of Palestine was indeed confirmed to the offspring of Israel, but does this text say, as some believe, that no other land at any other time outside the Old Testament period could be a legitimate possession of the descendants of Israel? The historical record alone disproves such a notion, as the previous chapters of this work demonstrate.

The Patriarch Israel was instructed by God to take his family and go to Egypt. God said to Jacob, ". . . fear not to go down into Egypt; for I will there make of thee a great nation" (Gen. 46:3). The descendants of Israel long remained in Egypt, during which time they grew into an exceedingly large people. Just prior to Israel's death, he passed the promises of race and grace made him to the sons of Joseph—Ephraim and Manasseh—and to Judah. Jacob said, "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth" (Gen. 48:16). Verse 19 shows that Ephraim was to become a multitude of nations. Did Ephraim at any time during the Old Testament period become a multitude of nations? Of course not! Ephraim was *one* of the tribes of Israel. But it was never any more than one tribe throughout the entire Old Testament period of Israel's history. An examination of Genesis 49:1, 22-26, confirms the magnitude of the wealth and power to be possessed by the descendants of Joseph in the last days. Judah was given the promise that the Messiah should come through him (I Chron. 5:2). The children of Joseph were given the promise of great national blessings, but the Messiah was prophesied to come through Judah.

God chose the children of Israel for a specific purpose. This choosing was not the result of some afterthought or set of circumstances that evolved. It was preordained long before the birth of Jacob. Notice it, "Remember the days of old, consider the years of *many* generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deut. 32:7-8). "And he hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). This land allotment, according to the needs of the children of Israel, was made more than 3,500 years ago. Since that time the descendants of Israel have grown into multitudes of millions. It would be an assumption to limit this allotment to a few million people and restrict it to the land of Palestine during the Old Testament period only.

When God sent Moses to deliver the children of Israel from Egyptian bondage, He was manifesting His intention revealed from the beginning. We read, ". . . and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Ex. 2:23-25). God told Moses, ". . . I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Ex. 3:7-8, 10). Three months later the children of Israel entered into a covenant with God. "And he [Moses] took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said we will do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words" (Ex. 24:7-8). The purpose God had foreordained for Israel was now underway.

Did the children of Israel really understand and appreciate this purpose? Hardly! They utterly failed to comprehend the plan God was carrying out. They did not recognize it as the physical type of the gospel. Paul tells us, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ" (Gal. 3:8-9, 16). Jesus preached the gospel of the Kingdom of God (Matt. 4:23, Mark 1:14-15). This was not a message about the person of Christ. It was a message about the coming government of God, which will be established on the entire earth, first for 1,000 years, then for all eternity (Rev. 19:11-15; 20:4; 21:1-4). To enter that kingdom one must accept Jesus Christ as personal Savior, repent of sin, and obey God's commandments (Acts 16:31; 2:38, Matt. 19:17). The children of Israel were required to obey God's commandments according to the letter of the law. They were not judged for their failure to keep it according to its spiritual application. The entire sacrificial system, which served as a reminder of their sins, pointed to the coming Messiah (Heb. 10:1-4, 12-13). Did Israel live up to the letter-of-the-law requirements?

Paul tells us, "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because *they continued not in my covenant*, and I regarded them not, saith the Lord" (Heb. 8:7-9). Israel failed to live up to the letter-of-the-law requirements; they failed to live up to the covenant agreement. Stephen said, "And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Rempham, figures which ye made to worship them: and I will carry you away beyond Babylon" (Acts 7:41-43). Yes, the time was coming when Jeremiah 22:8-9 would be fulfilled. "And many nations shall pass by this city [Jerusalem], and they shall say every man to his neighbour, Wherefore hath the Lord done

thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them." Yes, indeed, ". . . He taketh away the first, that he may establish the second" (Heb. 10:9).

Was it all an exercise in futility? Did the children of Israel somehow frustrate God's plan? By no means! God knew the outcome when He entered into a covenant relationship with Israel. Read it in Deuteronomy 5:29, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever." After guiding Israel for many years, Joshua wrote, ". . . Ye cannot serve the Lord. . ." (Josh. 24:19). He knew their inability to live up to even the letter-of-the-law requirements.

Why then did God choose Israel and enter into a covenant relationship with them? Why did He permit physical Israel to exist as a national entity? There are some important reasons. One of these is recorded in Deuteronomy 4:5-6, 8: "Behold, I [Moses] have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. . . . For what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" God was, through the nation of Israel, demonstrating the magnificence of His Law to the world. Not only that, the inspired record of that exposure has been preserved for us in the pages of the Bible. That leads to another reason as to why God chose physical Israel. Read it in I Corinthians 10: "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolators, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (vv. 5-11). Israel was an object lesson for the entire world to see, written and preserved in the sacred Scriptures so that we should not repeat their mistakes. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

So, Israel was rejected and cast off. But not permanently. Paul writes, "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. . ." (Rom. 11:1-2). Paul goes on to show in the following verses that for the sake of the Gentiles God has given Israel the spirit of slumber, eyes that they should not see, ears that they should not hear (v. 8). It was because of unbelief (witnessed by the Old Testament record) that they have been cut off (v. 20). But that is only temporary. Blindness in part has happened to Israel until the fullness of the Gentiles comes in, "And so all Israel shall be saved. . ." (v. 26). For the present, God has "concluded them all in unbelief, that He might have mercy upon all" (v. 32). Israel, God's chosen people, were chosen to perform His purpose. To them, Paul says, "pertaineth the adoption [sonship], and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed

for ever" (Rom. 9:4-5). Israel, both the ten tribes and Judah, will yet perform that service. In the meantime, though, God is working through a spiritual church. This is why Paul says, "... For they are not all Israel, which are of Israel" (Rom. 9:6). Physical Israel failed because they could not anticipate the Messiah who would take away their sins. The Jews, on the other hand, sought to attain righteousness by the works of the law (Rom. 9:31-32). Neither have succeeded in pleasing God. Only through a new covenant with the house of Israel and the house of Judah will God's people accept the Messiah as their Savior and bring about a change of heart and mind (Heb. 10:16, 19-20).

Israel's national sins were idolatry and Sabbathbreaking (Ezek. 20). They were recalcitrant. As the Scriptures record, "Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. . . . Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day" (II Kings 17:14-18, 23).

But Judah was not far behind. "Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected *all the seed of Israel* [both the northern kingdom and the Jews of the southern kingdom], and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight" (II Kings 17:19-20). ". . . So Judah was carried away out of their land" (II Kings 25:21). "And them that had escaped from the sword carried he [Nebuchadnezzar] away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia" (II Chron. 36:20). The northern kingdom was carried away by the kings of Assyria. So were 200,150 Jews during the reign of Hezekiah. The remainder, as the Scripture above states, were carried to Babylon by the Chaldeans. The historical record given in chapters five through seven of this work amply demonstrate that the captivities of both the house of Israel and of Judah were temporary in nature. Some of the Jews returned to Palestine, but the house of Israel, as well as vast numbers of Jews, migrated into northwestern Europe where their descendants are found to this day.

God's chastisement or punishment upon His people, Israel and Judah, was just that—punishment, not extermination. Many Scriptures attest to this fact. Notice Hosea 9:17. Speaking of Israel, the prophet says, "My God will cast them away, because they did not hearken unto him: and *they shall be wanderers among the nations.*" This is not extermination; this is chastisement. Amos 9:8-9 states: "Behold, the eyes of the Lord God are upon the sinful kingdom [Israel], and I will destroy it from off the face of the earth; saving that *I will not utterly destroy the house of Jacob*, saith the Lord. 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."

Notice the following passages.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. (Jer. 31:35-36)

Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished. (Jer. 46:28)

And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. (Ezek. 20:38)

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. (Isa. 41:8-9)

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. (Isa. 48:9)

For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. (Ps. 135:4)

For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God. (II Sam. 7:24)

And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. (Judges 2:1)

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. (Mal. 3:6)

The above texts demonstrate the following: While God did not break His part in the covenant arrangement with Israel, Israel did. Though God consigned them to captivity and national punishment, it was punishment and banishment they were forced to endure, not extermination. It is because of His oath to perform His promises to the seed of Israel that the people of Israel were spared as a people and will be restored to a covenant relationship in the future. They did not vanish from the earth, as some believe, but, rather, are identified by other names, as chapters five through seven in this work demonstrate.

The only reason the Jews did not lose their identity is that they kept the identifying sign God gave to His people Israel—the Sabbath and Holy Days (Ex. 31:13-17; 34:27; 13:9). Only a small portion of the Jews returned to Palestine after the Babylonian captivity. This small number constituted the Jewish nation at the time Christ made His appearance. The Bible says, "He came unto his own, and his own received him not" (John 1:11). Jesus Christ,

co-Creator with God the Father, was the God of the Old Testament (John 1:1-3, Col. 1:16, I Cor. 10:1-4). Israel had proven their inability to live up to the physical requirements of the Law of God. Jesus Christ now came to magnify the Law, to make it honorable (Isa. 42:21), to give it a spiritual dimension, and by means of the Holy Spirit give man the power truly to obey. The Old Testament experience with the nation of Israel was necessary to teach man that he does not have the ability to live up to the requirements of God without help. Jesus Christ is "the way, the truth, and the life" (John 14:6). He was the One prophesied to come in Isaiah 2:2-7, the One in whom all power and authority is vested, the One who is the coming world Ruler. The physical nation of Israel was a type of the government of God. That government or kingdom of God will be established in the future and physical Israel will play a major role. Presently, though, by means of a spiritual change in the lives of those called, God is preparing a spiritual people who will rule with Him in that kingdom (Rev. 2:26; 3:21; 5:10).

Rather than a physical kingdom, Jesus Christ is now building a spiritual church. Physical Israel as a nation under the rule of God no longer exists. Those who are called of God today are His spiritual children. Paul says, "For ye are all the children of God by faith in Christ Jesus [such faith was lacking in both the ten tribes of the north and the Jews]. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:26-29). Remember the promise to Abraham, that all nations would be blessed by his Seed, that is, by Jesus Christ (Gal. 3:16). Those who are true Christians today "have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. 3:10-11). Paul goes on to say, ". . . For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children. . . . They which are the children of the flesh, these are not the children of God. . ." (Rom. 9:6-8). "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and the circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28-29). "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. 6:16). And what of the physical descendants of the lost ten tribes? Revelation 7:4-8 tells us 144,000 of them will be sealed and protected by God during the tribulation period.

The prophet Jeremiah foretold the days when God will make a new covenant with His people. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, *and* with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

The two houses of Israel have never been united since the division during the reign of Rehoboam. Commentators recognize Ezekiel 37 as a *future* time of the Resurrection. The Resurrection occurs at the time Christ returns (I Cor. 15:23). And what does Ezekiel 37 say? "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions [Benjamin, Levi, and some Israelites who joined Judah after the division]: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions [the ten tribes of the northern kingdom]: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. . . . And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them" (vv. 16-19, 22, 24). This event will not occur until the Resurrection and the return of Jesus Christ, when the New Covenant will be inaugurated. Until that time the two houses of Israel will remain separate.

After Judah was carried away by the king of Babylon, God said this, "And now therefore thus saith the Lord, the God of Israel, concerning this city [Jerusalem], whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God. . . . And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:36-38, 40). To apply this text to the return of the Jews under Zerubbabel, or to the Zionist movement today, forces the meaning of Scripture. The Jews were cursed and driven from Palestine by the Romans. The Zionist movement today depicts anything but a covenant relationship with God. Modern Jews, as a whole, have refused to accept Jesus Christ as their Messiah. This text is clearly referring to the New Covenant that will be ratified when Christ returns. See also Hebrews 8:8-13.

"At that day" in the Scriptures is generally a reference to the last days. Hosea 1 is set within this time frame (v. 5). Notice what takes place at this time: "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. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land. . ." (Hos. 1:10-11). This text is a reference to the time when the New Covenant will be established and the children of Israel and Judah will be joined together as one people again.

During the Millennium Christ will rule over the nations of the earth (Rev. 19:15). The Bible describes this period: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach



us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4). See also Micah 4:1-4. The twelve apostles, now resurrected, will be ruling over the twelve tribes of Israel (Matt. 19:28, Luke 22:28-30). At that time Christ will be in the midst of Israel (Joel 2:27). "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28-29). This is also the time spoken of by the Apostle Paul in Hebrews 12: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. . ." (vv. 22-24). This is the time spoken of by the prophet Micah: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:19-20).

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