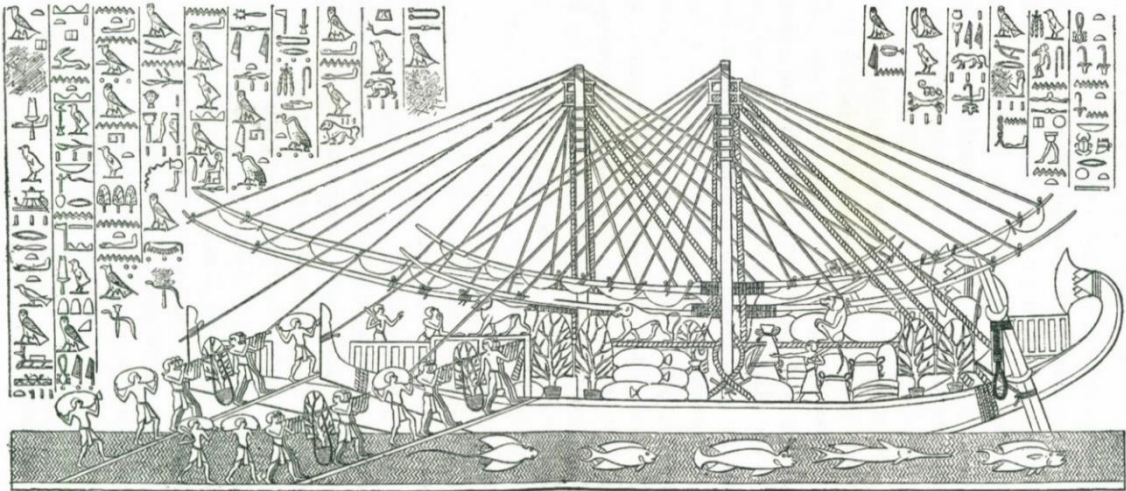


The Forgotten Tribe of Naphtali and the Phoenicians



by
Steve Phillips

Euhemerism (*pronounced ye'he'me'ris*m):

“An attempt to find a historical basis for mythical beings and events. It takes its name from Euhemerus (circa 300 BC), a Greek scholar who examined popular mythology in his *Sacred History* and asserted that the gods originated as heroes or conquerors who were admired and later deified. Though modern scholars do not accept euhemerism as the sole explanation for the origin of gods, it is thought to be valid in some cases.” (Merriam Webster Dictionary.)

1. The theory that gods arose out of the deification of historical heroes.
2. Any interpretation of myths that derives the gods from outstanding men and seeks the source of mythology in history [named after Euhemerus (?300 B.C.). Greek philosopher who propounded this theory.]

(Collins Dictionary of the English Language.)

Allegory:

A story, play, poem, picture, or other work in which the characters and events represent particular qualities or ideas that relate to morals, religion or politics. (Cambridge Dictionary.)

The expression by means of symbolic fictional figures and actions of truths or generalizations about human existence. (Merriam Webster Dictionary.)

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By Steve Phillips ©Dec 2009
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The Bible (the word of the LORD) is:

“precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they [the people] might go, and fall backward, and be broken, and snared, and taken.”¹

In other words, there is a lot of information which is deliberately hidden in the Bible, much of which has been kept closed until these end days. During the course of this work, we shall encounter some of these hidden secrets.

It is an accepted fact that the men of Tyre were Phoenicians. We are informed in the first book of Kings that Hiram king of Tyre, who is called Hiram in the second book of Chronicles, was:

“a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass”.²

This passage has been understood to mean that Hiram’s mother was of the tribe of Naphtali and his father a Canaanite. The Hebrew, however, does not support this interpretation and quite literally translates as “son of a widow woman was he of the tribe of Naphtali”.³ The emphasis here is clearly on the word ‘he’. The Septuagint also quite explicitly states that “he [i.e. Hiram] was of the tribe of Naphtali”.⁴

Seeing that we are told in the second book of Chronicles that he was “the son of a woman of the daughters of Dan”⁵, it follows that, if his mother was of the tribe of Dan, which is what it means by ‘daughters of Dan’, then Hiram himself must have been of the tribe of Naphtali.

Even the Babylonian Talmud informs us that Hiram’s mother belonged to the tribe of Dan:

“And King Solomon sent and fetched Hiram out of Tyre. He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and a Master said: **His mother was of the house of Dan**; and it is written: And I behold I have appointed him with Ohaliab, the son of Ahisamach, of the tribe of Dan.”⁶

When it says that she was of the House of Dan, it means precisely that! She belonged to

¹ Isa. 28:13.

² 1 Kings 7:14.

³ בן-אִשָּׁה אֶלְמָנָה הוּא מִמְטָה נִפְתָּלִי

⁴ “καὶ οὗτος ἀπὸ τῆς φυλῆς τῆς Νεφθαλίμ” – “and he (was) of tribe of Nephtalim”. 3 Kings [7:2](#).

⁵ 2 Chron 2:14.

⁶ Babylonian Talmud, [Arachin 16b](#), Soncino Edition. (Emphasis mine.)

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the tribe of Dan – not Naphtali!

Josephus, however, records:

“Now Solomon sent for an artificer out of Tyre, whose name was Hiram; he was by birth of the tribe of Naphtali, on the mother’s side, (for she was of that tribe,) but his father was Ur [Οὐρίου *Uriou*], of the stock of the Israelites.”⁷

Josephus here errs by saying that his mother was of the tribe of Naphtali, when in reality she was of the tribe of Dan, but more importantly, he identifies Hiram’s father as an Israelite. The name which Whiston translates as Ur is the Greek word Οὐρίου *Uriou*, which is derived from the Hebrew name אֲוִיָּה *Uriah*. Elsewhere, Josephus names his father Abibalus,⁸ which is a variant spelling of Abibaal. This means that Uriah and Abibaal were two different names used by Hiram’s father. In fact, Eupolemus, as quoted by Eusebius, called King Hiram “*Suron*”,⁹ this being a variant spelling of the name Yetser (יֶצֶר *AV Jezer*), which was the name of the family who were descended from the third-born son of Naphtali.¹⁰

Note that the cuneiform spelling of the name which has been transliterated in the books of 2 Samuel, 1 Kings and 1 Chronicles as Hiram and in the second book of Chronicles as Hiram, is Achiram. This name appears in the Assyrian and Egyptian records as either Ahiramu¹¹ (with an aspirated *h*) or Akirum.¹² The name was probably more correctly pronounced *Ach’ram*.

These inconsistencies in the way names were spelt were commonplace in ancient texts. We are so used nowadays to having words conform to certain standards. This was not the case of old. There were no set rules for the way words and names were written. In fact, this was even the case in our own English language until just a few centuries ago.

Knowing this, we have only to consider the names **Rameses** Meri-Amun, who was invariably called **Armeses** Miammoun by the Greeks, and **Ramath**-Gilead, which was called the Geladene city of **Arametha** by Josephus.¹³ Ramath also appears as Iarimuta in cuneiform texts and Yarmuti in the Egyptian texts.¹⁴ Note also that Yehoshua bin Nun (יְהוֹשֻׁעַ בֶּן-נֹחַן *AV Joshua son of Nun*) is called Yeshua (יֵשׁוּעַ *AV Jeshua*) in the book of Nehemiah¹⁵ and Hoshea (הוֹשֻׁעַ) in the book of Deuteronomy¹⁶ with the book of

⁷ Josephus, *Antiquities of the Jews* [viii.iii.4](#) (Whiston) or [viii.76](#) (Thackeray).

⁸ *Ibid.* [viii.v.3](#).

⁹ Eusebius, *Praeparatio Evangelica* [ix.33,34](#).

¹⁰ Gen. 46:24.

¹¹ See, for example, The Bas-Reliefs on the Sarcophagus of Ahiram King of Byblos in the Light of Archaeological and Literary Parallels from the Ancient Near East, M. Haran, *Israel Exploration Journal* Vol. 8, No. 1 (1958), pp. 15-25. In my book, *Ancient History Reconsidered*, I demonstrate that this sarcophagus of King Ahiram dates to the time of Nebuchadnezzar II, but is nevertheless still pertinent to the arguments being presented here. Ahiram was a popular name amongst the northern Israelites. There was, for example, an Ahiram of the tribe of Benjamin who gave his name to a family of Ahiramites. (Num. 26:38) Ashur-nasir-pal II, for example, mentions an Ahiramu son of Iahiri of the land of Salli. (Ancient Records of Assyria and Babylonia Vol. 1, [p.148, §.447](#) Daniel David Luckenbill, Greenwood Press, New York 1968.) Iahiri is the Hebrew name Yair (יָאִיר *AV Jair*) as in Yair son of Menashe (Num. 32:41).

¹² *Excration Texts, Ancient Near Eastern Texts Relating to the Old Testament*, p.328-329. (Edited by James B Pritchard, Princeton University Press 1969.)

¹³ Josephus, *Antiquities of the Jews* [viii. 398](#) – Loeb Classical Library. (written Γαλαδην πόλιν Ἀραμαθᾶν - Geladene city of Arametha. See line 7.)

¹⁴ Fn. L.27, pp.262-263, *The Tell El-Amarna Tablets*, Vol. 1, Samuel A B Mercer, AMS Press, New York 1939.

¹⁵ Neh. 8:17.

¹⁶ Deut. 32:44. In Num. 13:16 we are told that “Moses called Hoshea bin Nun Hoshea”.

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Numbers informing us that “Moses called Hoshea [הוֹשֵׁעַ AV Oshea] son of Nun Yehoshua”.¹⁷ Yechoniah (AV Jeconiah) son of Yehoakim (AV Jehoaikim) is likewise also called Coniah by the prophet Jeremiah.¹⁸ Josephus likewise called Duke Tsibeon (צִבְעוֹן AV Zibeon)¹⁹ Eusebeon (Εὐσεβεῶνος)²⁰ and Dumah (דֹּמָה) son of Ishmael²¹ Idumas (Ἰδομαῖς).²² This practice of adding or dropping of the initial syllable was therefore commonplace.

Archaeologists maintain that the Phoenicians were Canaanites. This is based on a number of misconceptions:

- Tyre was originally a Canaanite city, but the Bible does not specifically state who was occupying the city during the Israelite period of occupation, nor does it say that the city was in the hands of non-Israelites. In fact, the exact opposite is recorded. When a census was taken in the time of King David, both Tyre and Sidon/Zidon were counted as being among the possession of Israel.²³ We should also bear in mind that Asher’s land included both Tyre and Sidon (called Zidon in the AV) which cities formed their border.²⁴
- A coin dated to the reign of Antiochus IV (175-164 BCE) bears the inscription, ‘Laodicea, a metropolis of Canaan’,²⁵ where Phoenicia is referred to as Canaan. Once again, this does not mean that the Phoenicians were themselves Canaanite.
- Hecataeus of Miletus (purportedly 6th Century BCE) wrote that Phoenicia was formerly called *χνα* (*pronounced* Khna),²⁶ this being taken as a variant spelling of the name Canaan.²⁷ If anything, this merely confirms that the Phoenicians displaced the original Canaanite inhabitants and renamed the land after themselves. What this work will demonstrate, however, is that *χνα* is in fact a variant spelling of the name Guni, this being the name of the second eldest son of Naphtali.

Nissim R. Ganor writes:

“Since the Bible associates the Sidonians with Canaan the son of Ham, they are still linked nowadays with the Canaanite race. However, the linguistic and cultural characteristics of the nation that inhabited the region of Sidon, as revealed by archaeological findings, are those of a Semitic people.”²⁸

It should be borne in mind that, as stated above, Tyre was given to the tribe of Asher for

¹⁷ Num. 13:16.

¹⁸ Compare Jer. 22:24 with Jer. 37:1.

¹⁹ Gen. 36:2 & 24.

²⁰ Josephus, *Antiquities of the Jews* [i.265](#). He is called Sebeon (Σεβεῶν) in the Septuagint ([Gen. 36:14](#) and [1 Chron. 1:38-40](#)) where the Hebrew letter *ayin* has been transliterated as a *g*.

²¹ Gen. 25:14 & 1 Chron. 1:30.

²² Josephus, *Antiquities of the Jews* [i.220](#).

²³ See for example 2 Sam. 24:6-7 & 1 Chron. 22: 4.

²⁴ Josh. 19:28-29.

²⁵ *Phoenicia* [p.3](#) and [p.43](#). John Kenrick, London 1855.

²⁶ *Hecataei Milesii Fragmenta* [Fragment 254 on p.114](#), Rudolf Heinrich Klausen, Berolini, Reimer 1831.

²⁷ “The abbreviated form Chna (Χνα) occurs in a fragment of Hecataeus ([Fragm. Histor. Graec. \[Vol. 1\] p.17](#), Paris, 1841), and in Stephanus Byzantinus (s. v.); and the translation of Sanconiatho by Philo, quoted by Eusebius (*Praep. Evang.* i. p. 87, ed. Gaisford) records the change of this appellation into Phoenix. The Septuagint frequently renders the Hebrew Canaan and Canaanite by Phoenicia and Phoenician.” Entry under [Phoenicia on p.605](#). in *Dictionary of Greek and Roman Geography* Vol. 2, Edited by William Smith, London 1872.

²⁸ *Who Were the Phoenicians?* Vol. 1, p.11, Nissim R. Ganor, Kotarim International Publishing, Israel 2009.

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a possession. We must therefore assume that the city would have at least been in their control, if not under the control of Naphtali who were located but a short distance to the east of Asher.²⁹

Josephus, who was quoting an earlier writer by the name of Theophrastus, informs us that “the laws of the Tyrians forbid men to swear foreign oaths”, this originating from the law of Moses, and adds that among those other Jewish laws which Theophrastus enumerates, there was one particular one, “called Corban: which oath can only be found among the Jews, and declares what a man may call ‘A thing devoted to God’.”³⁰ No one seems to have questioned why the men of Tyre were keeping ‘Jewish’ laws!

The book of Amos records, in relation to the kings of Israel and Judah:

“Thus saith the LORD; For three transgressions of Tyre, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and **remembered not the brotherly covenant.**”³¹

What brotherly covenant did the Canaanites have with Israel and Judah? This passage only makes sense if the inhabitants of Tyre were Israelites.

Whichever way you look at it, during the time of King Hiram as well as during the time of Azariah king of Judah, Tyre was under the control of Israel. Is it then reasonable to assume that an Israelite king would be ruling exclusively over a Canaanite people? That there would have been Canaanites assimilated within the Israelite community is, however, indisputable, but as I shall proceed to demonstrate, the Phoenicians were **not** Canaanites. Many of them were descended from the tribe of Naphtali.

The Canaanites were descended from Canaan son of חם Ham.³² The Hebrew word חם also means ‘warm’ or ‘hot’. The related word חום Hum/Chum, which is from the same root, means ‘brown’ (as opposed to white), sunburnt or black. Ham was a son of Kush. The Hebrew word for a black man even today is a Kushi (כּוּשִׁי).

The Greeks called the descendants of Kush, Aethiops or Ethiopians. The Greek word Αἰθίοπες *Aethiopes* likewise means ‘black-faced’. The Babylonians, who were descendants of Nimrod son of Kush,³³ were called Eastern Ethiopians by Herodotus who tells us that, in his day, they were located somewhere in or near Beluchistan in what is today known as Pakistan.³⁴ Josephus simply referred to these Babylonians as Ethiopians as distinct from the people who dwelt in Ethiopia in Africa who he referred to as Western Ethiopians.³⁵ Archaeologists have called these Babylonians, who Josephus says were descended from Nimrod son of Kush, Kassites. These Kassites were referred to by the Assyrians as ‘black-headed people’,³⁶ this having the same meaning as the Greek word *Aethiopes*. Samuel Mercer noted that the term Kasi/Kassite, which term was

²⁹ Josh. 19:32-34.

³⁰ Josephus, *Against Apion* [i.161](#).

³¹ Amos 1:9.

³² Gen. 10:6.

³³ Gen. 10:8.

³⁴ Herodotus, *Histories* [vii.70](#).

³⁵ Josephus, *Antiquities of the Jews* [i.vi.2](#). (Whiston)

³⁶ Shalmaneser I, Tukulti-Ninurta I and Sargon II all referred to the Babylonians as black-headed people. See, for example, *Ancient Records of Assyria and Babylonia* Vol. 1, [p.39, §.113](#), Daniel David Luckenbill, New York 1927 and *Assyrian Royal Inscriptions* Vol. 1, p.102, §.689, Albert Kirk Grayson, Otto Harrassowitz, 1972.

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generally applied to the Babylonians, was also used in the El Amarna letters to refer to the Ethiopians of Africa.³⁷ The name which has been read as Kassite is therefore equivalent to the Hebrew word Kushi or Kushite (כּוּשִׁי Kushi var. Cushite).

Cush was one of the sons of Ham. Many of the tribes dwelling in the land of Israel from the earliest times were of Hamitic stock and were black-skinned. This included the Philistines, Canaanites, Amorites, Hittites, Hivites, Perizzites and Jebusites. Quoting Homer:

“Certainly having suffered many things, and having wandered much, I was brought in my ships, and I returned in the eighth year; having wandered to Cyprus, and Phœnice, and the Egyptians, I came to the Ethiopians and Sidonians, and Erembians, and Libya.”³⁸

As Strabo pointed out,³⁹ this mention of the Sidonians with the Ethiopians is hard to explain as the country of (African) Ethiopia was not located on the Mediterranean coast. Strabo continues by saying:

“Some again would transport Ethiopia into our Phœnicia, and make Joppa the scene of the adventures of Andromeda.”⁴⁰

The footnote to this statement by Strabo in the translation by H.C. Hamilton reads:

“As to this fact, upon which almost all geographers are agreed, it is only rejected by Strabo because it stands in the way of his hypothesis.”⁴¹

Andromeda was the daughter of the Ethiopian king Cepheus and his wife Cassiopeia who was chained naked to a rock on the coast. She was purportedly rescued by the legendary Perseus son of Danaus:

“Being come to Ethiopia, of which Cepheus was king, he [Perseus] found the king's daughter Andromeda set out to be the prey of a sea monster. For Cassiepea, the wife of Cepheus, vied with the Nereids in beauty and boasted to be better than them all; hence the Nereids were angry, and Poseidon, sharing their wrath, sent a flood and a monster to invade the land. But Ammon having predicted deliverance from the calamity if Cassiepea's daughter Andromeda were exposed as a prey to the monster, Cepheus was compelled by the Ethiopians to do it, and he bound his daughter to a rock. When Perseus beheld her, he loved her and promised Cepheus that he would kill the monster, if he would give him the rescued damsel to wife. These terms having been sworn to, Perseus withstood and slew the monster and released Andromeda”.⁴²

Tradition locates this rock at Joppa on the Mediterranean coast, as Josephus testifies:

“Now Joppa is not naturally a haven, for it ends in a rough shore, where all the rest of it is straight; but the two ends bend towards each other, where there are deep precipices, and great stones that jut out into the sea, and where the chains wherewith Andromeda was bound have left their footsteps, which attest to the antiquity of that fable”.⁴³

³⁷ Tell El Amarna Tablets Vol. 2, Excursus 1 – *Babylonia in the Tell El-Amarna Tablets*, p.816.

³⁸ Homer, *Odyssey* [iv. 81](#).

³⁹ Strabo, *Geography* [i.iii.31](#).

⁴⁰ *Ibid.* [i.ii.35](#).

⁴¹ *The Geography of Strabo* Vol. 1, [fn. 2 on p.68](#), Hans Claude Hamilton & William Falconer, London & New York 1892.

⁴² Apollodorus, *Library* [ii.iv.3](#).

⁴³ Josephus, *Wars of the Jews* [iii.ix.3](#) William Whiston, Massachusetts 1985. See also Pliny, *Natural History* [v.14 \(69\)](#).

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Pliny likewise records:

“Ethiopia was worn out by alternate periods of dominance and subjection in a series of wars with Egypt, having been a famous and powerful country even down to the Trojan wars, when Memnon [Amenemhat III] was king; and the stories about Andromeda show that it dominated Syria and the coasts of the Mediterranean in the time of King Cepheus”.⁴⁴

Pliny did not appreciate that these ‘Ethiopians’ were actually Canaanites and Philistines who were, during Homer’s time, occupying this stretch of land. This effectively means that the original inhabitants of Canaan and Philistia were black! The modern Palestinians, on the other hand, are descended from Lot’s two sons, Ammon and Moab.⁴⁵ They are **not** descended from the Biblical Philistines.

Meanwhile, the Phoenicians, of whom the Spanish are descendants, were indisputably white! Herodotus even tells us that the Phoenicians were circumcised.⁴⁶ Why would the Canaanites be circumcised? Circumcision is related to the promise the God of Israel gave to Abraham that he and his sons would inherit the land of Canaan for an everlasting possession.⁴⁷

The first nine chapters of the first book of Chronicles lists all the families dwelling in the land of Israel during the time of David and Solomon. The work is remarkably extensive, detailing the genealogies of the most important and influential people of that period. When it comes to Naphtali, however, we are presented with the following terse statement:

“The sons of Naphtali: Yachtziel, Guni, Yetzer and Shallum.”⁴⁸

This tells us no more than that which is recorded in the book of Genesis.⁴⁹ It therefore means that the compilers of the book of Chronicles had lost track of where Naphtali had gone!

Pliny wrote:

“Marcus Varro records that the whole of Spain was penetrated by invasions of Hiberi (Latin: Hiberos), Persians, Phoenicians, Celts and Carthaginians.”⁵⁰

The Persians (more correctly Israelites from Persia) the Celts and the Carthaginians arrived in Spain from the 4th century BCE onwards, the Celts, according to Livy, having crossed the Alps during the reign of Tarquinius Priscus king of Rome, this king conventionally being dated to 616-578 BCE. (This will be discussed in more detail later in this current work in the Section *Romulus and Remus*.) The Phoenicians and the Hebrews (*Hiberos*), however, arrived during the time of King Solomon.

⁴⁴ Pliny, *Natural History* [vi.35 \(182\)](#) Translated by H Rackham, Loeb Classical Library, Harvard University Press. This includes the original Latin text. There are other translations available, but the numbering is not consistent.

⁴⁵ See *Pride of Moab*.

⁴⁶ Herodotus, *Histories* [ii.104](#).

⁴⁷ This promise has not yet been fulfilled. Abraham, Itzhak and Yaacob were all “sojourners in the land”. (cw Gen. 23:4 & Psalm 39:12.)

⁴⁸ 1 Chron. 7:13.

⁴⁹ Gen. 46:24. Shallum is there called Shillem.

⁵⁰ Pliny, *Natural History* [iii.1 \(8\)](#). ([iii.3](#) in John Bostock’s translation.)

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The Hiberos

Spain was known from the earliest of times by two names: Hiberia and Hispania. Many wild guesses have been made as to the etymology of these two names. According to Lieutenant Colonel Thomas James, the word Hispania is derived from the 'Proto-Canaanite' (more correctly Hebrew) אִי שַׁפָּן (i-shaphan), which would ordinarily mean isle of the rabbit, hare or hyrax (i.e. rock coney).⁵¹ Another suggestion was proffered by Rabbi Solomon ben Virga who claimed that Spain is named after one of Nebuchadnezzar's auxiliary officers by the name of Hispan or Hispanus.⁵² Unfortunately, both of these suggestions are contrived. There is, of course, a much simpler and more logical explanation:

"And king Solomon made a navy of ships in Etzion-Geber, which is beside Elath, on the shore of the Red Sea [Yam Suph], in the land of Edom. And Achiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon."⁵³

Is it not reasonable to assume that Solomon would have put reputable people in charge of this navy? People he knew he could trust? In the first book of Chronicles, we read of two particular people who were sons of Shashak of the tribe of Benjamin, who were "heads of the fathers by their generation", "chief men" who "**dwelt in Jerusalem**" during the time of king Solomon.⁵⁴ The two people in question were "Ishpan and Heber" (יִשְׁפָּן וְהֶבֶר).⁵⁵ From these two people come the two names for Spain, being Hispania and Hiberia/Iberia. This south-western region of Europe is still today referred to as the Iberian Peninsula.

Ishpan and Heber were descended from Ehud 'son' of Gera.⁵⁶ For 'son', we should read 'descendant', as Ehud lived a few hundred years after Gera son of Bela son of Benjamin.⁵⁷ The Greeks called these inhabitants of Spain, who were descended from Gera, grandson of Benjamin, Geryones.⁵⁸

Yachtziel son of Naphtali

The name Yachtziel (יַחֲצִיֵּל – written Jahzeel in the Authorised Version of the Bible) means 'cut off by God', from the Hebrew word *yachatz* – to cut in two, or to halve. Yachtziel was the firstborn son of Naphtali.

"For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory and apes, and peacocks."⁵⁹

Samuel Bochart (1599 - 1667) and Joseph H Hertz (1872 - 1946) identified Tarshish as

⁵¹ *The History of the Herculean Straits* Vol. 1, p.120 Lieutenant Colonel Thomas James, London 1771.

⁵² *Sephardim; Or, the History of the Jews in Spain and Portugal* Chapter 2 *Hebrew Settlements in Spain During the Second Temple* p.15, James Finn, London 1841. See also *The History of the Jews in Spain and Portugal From the Earliest Times to Their Final Expulsion From Those Kingdoms and Their Subsequent Dispersion* p.5, Elias Hiam Lindo, London 1848.

⁵³ 1 Kings 9:26-27. See also 2 Chron. 8:17-18.

⁵⁴ 1 Chron. 8:28.

⁵⁵ 1 Chron. 8:22.

⁵⁶ Compare 1 Chron. 8:6 with Judges 3:15.

⁵⁷ 1 Chron 8:3.

⁵⁸ e.g. Herodotus [iv.8](#), Hesiod, *Theogony* [287-299](#) & [979-983](#), Pausanias, *Description of Greece* [iv.xxxvi.3](#) etc.

⁵⁹ 2 Chron. 9:21 & 1 Kings 10:22.

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Tartessos in Spain⁶⁰ following the Biblical statement in Ezekiel:

“Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin and lead, they traded in thy fairs.”⁶¹

Pliny enlighteningly informs us that:

“Nearly the whole of Spain is covered with mines of lead, iron, copper, silver and gold...”⁶²

The Hebrew letter *ש* *shin*, when transliterated into other languages often became a *t*. Examples of this will be demonstrated shortly. The name Tarshish, when transliterated into Greek, could become Tarses or Tartes, and with the usual Greek *os* ending, would become Tartessos.

Cadiz was originally called Geder by the Phoenicians. Geder is a Hebrew word and **not**, as most archaeologists would have us believe, Proto-Canaanite! This word means a *fence*, a reading which is actually confirmed by Pliny.⁶³ About two hundred and fifty miles to the north east of Geder, the Phoenicians built the city Caslon (sometimes called Cazlona), which Strabo called *Castlon*⁶⁴ and Pliny called *Castulonis*.⁶⁵ This important city was named after Yachtziel, son of Naphtali and later gave rise to the kingdom of Castile. The name Castile is a variant spelling of the Biblical name Yachtziel (יַחֲזִיֵּאל), the first syllable having been dropped in pronunciation. This is in the same way that Joshua son of Nun was also known as Hoshea son of Nun and Yeconiah son of Josiah was also known as Coniah, as discussed earlier.

The Hebrew letter *צ* *tsadi* can be transliterated a number of different ways. The city of *צִידוֹן* *Tsidon* in northern Israel, for example, is transliterated both as Sidon and as Zidon in the Authorised Version, both names being used interchangeably. By Contrast, the city of *צֹר* *Tsor* is transliterated as Tyre, the letter *tsadi* this time becoming a *T*. Josephus translated the name Mizraim (מִצְרַיִם) as Mersaiois (Μερσαίσις) and the land of Egypt Mersen (Μέρσην), but in some copies of his work, these names are written Mestraious (Μεστραίσις) and Mestren (Μέστρην) respectively.⁶⁶ Note the metathesis in the first set of names and the transliteration of the Hebrew letter tsadi as *st* in the latter.

The most common transliterations of this letter tsadi are therefore as an *s* (as in Caslon and Sidon), a *z* (as in Cazlona and Zidon) or as *st* (as in Castile) or as a *t* in Catalonia. (This latter name will be discussed shortly.) Today, these people of Castile are known as Castilians. In fact, our English word *castle* is derived via the Latin from this very name. If you look at the Castilian flag, Castile is even to this day represented by a castle. It is actually now the combined kingdom of Castille and León, the rulers of León having at one time ruled over the Gauls (Israelites) of Portugal. (This also will be explained later in this current work.) The lion rampant, which represents the kingdom of León on their

⁶⁰ <http://en.wikipedia.org/wiki/Tarshish>. See also entry under [Tarshish](#) in *Jewish Encyclopedia* Vol. 12, Isidore Singer, New York 1859-1939.

⁶¹ Ezek. 27:12.

⁶² Pliny, *Natural History* [iii.3 \(30\)](#). ([iii.4](#) in John Bostock's translation.)

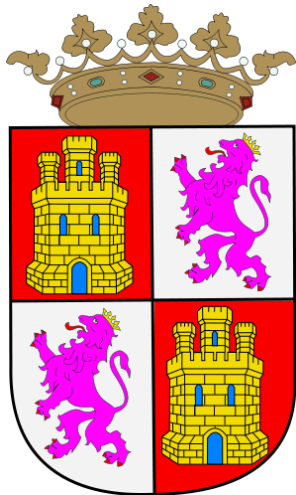
⁶³ Pliny, *Natural History* [iv.22 \(120\)](#). (NB: [In his translation, John Bostock has translated the Latin word as hedge.](#))

⁶⁴ Strabo, *Geography* [iii.ii.3](#).

⁶⁵ Pliny, *Natural History* [iii.3 \(29\)](#). (NB: [Castulonis is transliterated as Castulo in John Bostock's translation.](#))

⁶⁶ Josephus *Antiquities of the Jews* [i.132](#). Note the various footnotes in Thackeray's translation, Vol. 4 of the Loeb Classical Library, London and Cambridge, Massachusetts, 1961.

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Coat of Arms of
Castilla y León

coat of arms, shows that the rulers were of Jewish descent.

The region of Aquitaine (pronounced *Aki-tayne*) in south-western France was also named after Yachtziel son of Naphtali. The Hebrew letter *yod* (י), which is pronounced 'ya' becomes an *A*, the *chet* (ח) a *q*, the *tsadi* (צ) a *t*, the *aleph* (א) an *a* (or even 'ai') and the *lamedh* (ל) an *n*. The Aquitani who gave their name to this region of Aquitaine in France were therefore a breakaway faction of the people of Castile who dwelt in Spain. This connection is as good as confirmed in the following statement by Strabo:

"For speaking in a general way, the Aquitani differ from the Galatic race in the build of their bodies as well as in their speech; that is, they are more like the Iberians."⁶⁷

Those Iberians he was referring to were clearly the Castilani of Spain and this seems to be confirmed by the flags of these regions. The flag of the former administrative region of south-

west France known as Poitou-Charentes (now part of Nouvelle-Aquitaine), for example, has a castle for its emblem. This is where the Pictones and Santones were dwelling. We shall look at the Pictones in more detail later in this current work. Other flags from this region of Aquitaine are all of the same colour red as that on the Castillian flag.



The flag of Poitou-Charentes in western France in the region which was at one time known as Aquitaine.

According to a tradition among the Spanish Jews, there have been Jews in Spain since the time of king Solomon.⁶⁸ This statement is borne out both by Pliny and the historical evidence being provided here which points to the Phoenicians being of Israelite descent.

Guni son of Naphtali

The name Guni (גוני) is derived from the Hebrew word *gan* (גן), which means 'garden'. Guni translates as 'my garden'. Guni was the secondborn son of Naphtali.

According to the conventional timescale (which dates are here being contested), we are told that sometime towards the end of the 9th Century BCE (ca. 825 BCE⁶⁹), a group of Phoenicians under the leadership of queen Elissa (Virgil called her queen Dido⁷⁰)

⁶⁷ Strabo, *Geography* [iv.ii.1](#).

⁶⁸ *Old European Jewries* [p.6](#), David Phillipson, The Jewish Publication Society of America, 1894.

⁶⁹ http://en.wikipedia.org/wiki/Pygmalion_of_Tyre#Dating_of_Pygmalion. I have here adopted the conventional chronology. In *Ancient History Reconsidered*, I demonstrate that the Achaemenid (Persian) Period needs to be reduced by around 150 years thereby reducing this date to sometime towards the beginning of the 7th century BCE.

⁷⁰ P. Vergilius Maro (i.e. Virgil), *Aeneid* [1.335](#) etc.

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abandoned the city of Tyre and settled in North Africa.⁷¹ They established a city which they called *Kereth-hadashot* or *Carth-hadtha* (*Kar-Hadash* in modern Hebrew),⁷² which name means 'New [Hadash] City [Kar or Kiriath when used as a prefix]'. The name is again a Hebrew one. The Greeks called the city *Καρκηδών* (*Kar-Haddon*), which is clearly derived from this Phoenician name. As there is no *sh* sound in the Greek language, they could not accurately transliterate the final letter *shin*. The alternative would have been to call the city *Kar-Hades* (i.e. city of hell), which is hardly a fitting name for a city which was considered by the classical writers to have been a garden city.

The Romans, however, called the city *Cartagena*, *Carthagera*, *Carthagenensis* or *Cartago*,⁷³ which etymologically bears no relationship to the aforesaid names applied by the Phoenicians or the Greeks. *Carthagera* means literally 'City of [i.e. Kiriath] Guni'.⁷⁴ Note that Virgil called Carthage the city of Agenor,⁷⁵ "by which lie [he] alludes to the descent of Dido from Agenor", or so William Smith assumed.⁷⁶ We shall shortly see that Virgil did not err; that Agenor is the name by which the tribe of Guni was known to the Greeks.

"The Carthaginians, like their Phoenician forefathers, were highly successful traders who sailed the Mediterranean with their goods, and such was their success that Carthage became the richest city in the ancient world. Metals, foodstuffs, slaves, and high-quality manufactured goods such as fine cloths and gold jewellery were bought and sold to anyone who could afford them. The Carthaginians became renowned for their mercantile skills and ability to sell anything to anyone, but always at a price.

"From its founding in the late 9th century BCE by settlers from the Phoenician city of Tyre, Carthage almost immediately began to prosper thanks to its strategic location on the trade routes between the western Mediterranean and the Levant. Within a century the city would go on to found colonies of its own, and by the 6th century BCE it had taken over the mantle from Phoenicia as the region's greatest trading power. Carthage's commercial empire included North Africa, the Iberian Peninsula, Sicily, Sardinia, Corsica, Cyprus, Malta, and many other islands of the Mediterranean."⁷⁷

During Roman times, Carthage became "the new 'breadbasket' of the Mediterranean, outproducing even the Nile Valley".⁷⁸ In the time of Julius Caesar (49-44 BCE), the hills were still densely forested and were full of wild beasts.

Concerning the north African coastline, which included Carthage, Strabo informs us that in his day:

"Most of the coast next us is very fertile, more especially about the Cyrenaic and the parts about Carthagera, as far as Maurusia and the Pillars of Hercules [i.e. Strait of

⁷¹ Entry under *Dido* in *Dictionary of Greek and Roman Biography and Mythology* Vol. 1, pp.1006-7 William Smith, Boston 1870. Elissa appears to be a Greek transliteration of the Hebrew name Elisha (אֵלִישָׁא). This realisation is even more intriguing when one realises that the city of Carthage would have been founded about the same time that Elisha was prophet in Israel.

⁷² Entry under Carthago in *Dictionary of Greek and Roman Geography* Vol. 1, p.529, William Smith, Boston 1870.

⁷³ Pliny, *Natural History* v.4 (24). (Refer to the Latin text: "[colonia Carthago Magnae in vestigiis Carthaginiis](#)" (9th line down) – "The colony of Carthage on the site of Great Carthage.")

⁷⁴ Consider Kiriath-Arba (AV Kirjatharba meaning city of Arba), which was named after Arba, "a great man among the Anakim." (Josh. 14:15) There are numerous cities mentioned in the Bible which similarly start with the name Kiriath: Kiriath-Huzoth (Num. 22:39), Kiriath-Jearim (Josh. 15:9), Kiriath-Sepher (Judg. 1:11) etc.

⁷⁵ P. Vergilius Maro, *Aeneid* 1.338.

⁷⁶ *A Dictionary of Greek and Roman Biography and Mythology*, Entry under [Agenor](#) William Smith, Ed, London 1873.

⁷⁷ *Carthaginian Trade on Ancient History Encyclopedia* <http://www.ancient.eu/article/911/> by Mark Cartwright, published 17 Jun 2016.

⁷⁸ *What the Bones Tell Us* p.30, Jeffrey H. Schwartz, The University of Arizona Press, Tucson, USA 1998 (ISBN: 0-8165-1855-6)

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Gibraltar]”.⁷⁹

The city was overlooked by the Atlas Mountain range. These mountains, according to Pliny, were “shaded by dense woods and watered by gushing springs on the side facing Africa, where fruits of all kinds spring up of their own accord with such luxuriance that pleasure never lacks satisfaction”.⁸⁰ It was from here that Rome acquired the large amounts of elephants and rhinoceroses which it supplied for slaughtering in the amphitheatres in Rome in order to satisfy the lusts of the Roman people. The Emperor Augustus stated with pride how he gave the people 3,500 African animals to be killed for their entertainment in twenty-six of his Roman festivals.⁸¹ The Romans ended up ravaging the land and turning it into a barren wilderness.

The region all the way from Carthage to the Strait of Gibraltar was known to the Greeks as *Metagonitis*. Pliny records:

“At the river Ampsaga begins Numidia, a country rendered famous by the name of Masinissa. The Greeks called it Metagonitis, and they named its people the Nomads, from their custom of frequently changing their pasturage, carrying their *mapalia*, that is their home, about the country on waggons.”⁸²

This method of living in wagon trains seems to have been peculiar to the tribe of Menashe and is also how the Scythian tribe of Nomads lived.⁸³ Consider also the way the American settlers arrived in the New World.

As for the name Metagonitis, John Bostock and Henry Riley commented:

“It was not only Numidia that bore this name, but all the northern coast of Africa from the frontiers of the kingdom of Carthage near Hippo Regius to the Columns of Hercules [i.e. the Strait of Gibraltar]. It was thus called from the Greek *metagonos*, a ‘descendant’ or ‘successor;’ as the Carthaginians established a number of small towns and villages on the coast, which were thus posterior in their origin to the large cities already founded there.”⁸⁴

They are therefore understanding this name *Metagonitis* to be derived from the Greek words *meta* (μετά), meaning ‘among’, ‘afterwards’, ‘in common with’ or ‘in connection with’,⁸⁵ and *goné* (γονή), meaning ‘descendant’ or ‘offspring’. As the name refers specifically to the areas of expansion of Carthaginian rule, and if the Carthaginians are descendants of Guni, the secondborn son of Naphtali, it is possible that this name Metagonitis more correctly refers to this Gunite kingdom – hence for *Metagonitis* we should perhaps read *meta-Gunites*. To my knowledge, this name has only ever been used in connection with the expansion of the Carthaginian kingdom.

The fall of Carthage came at the end of the third Punic War in 146 BCE. The Carthaginians, however, had already by this time established a new colony in Spain in an area which likewise was fertile:

⁷⁹ Strabo, *Geography* ii.v.33.

⁸⁰ Pliny, *Natural History* v.1 (6-7). ([Link to John Bostock's translation.](#))

⁸¹ <http://www.biblestudy.org/roman-empire/which-rare-exotic-animals-were-used-in-roman-arena.html>. (See section headed *What about the Animals?*)

⁸² Pliny, *Natural History* v.2 (22).

⁸³ Hippocrates, *De Aere Aquis et Locis* Part 18.

⁸⁴ *The Natural History of Pliny* Vol. 1, fn.10 on p.387, John Bostock and Henry Thomas Riley, Bohn's Classical Library, London 1855.

⁸⁵ *A Greek-English Lexicon*, entry under [μετά](#) on p.945, Henry George Liddell and Robert Scott, New York 1883.

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“The whole coast from the Pillars up to this place [i.e. Tarraco/Terragon] wants harbours, but all the way from here to Emporium, the countries of the Leētani, the Lartolæetæ, and others, are both furnished with excellent harbours and fertile.”⁸⁶

This city of New Carthage (Carthagera Nova) in Spain was founded by the Carthaginian general Hasdrubal in 228 BCE.⁸⁷ These descendents of Guni are today called Aragonians.

Spain, we are told, was at one time split into two regions: Further Spain and Hither Spain, the latter also being known as the Department of Tarraconensis.⁸⁸ Pliny and Strabo called this colony Tarraco, Tarracon or Terraconensis,⁸⁹ the interchange of the *g* and *k* in ancient languages being well-attested.⁹⁰ (Compare these forms of the name Tarragon with Carthago, Carthagera and Carthageneris.) Note that Tarragon is not considered to be a Latin word. William Smith attempted to read it as *Tarchon* saying it is a Phoenician word meaning ‘*Citadel*’.⁹¹ The name appears more correctly to be derived from terra-Guni, meaning ‘land of Guni’.

Pliny tells us that Tarracon was founded by the Roman Scipios:

“the colony Tarragon, which was founded by the Scipios, as Carthagera was by the Carthaginians.”⁹²

Note the subtle cross-reference by Pliny between Tarragon and Carthagera which is easily missed. Pliny is here connecting the region of Tarragon with the Carthaginians. This statement that it was founded by the Scipios is, however, disputed simply because the place is known to have existed under the name of Kesse or Kosse before that date,⁹³ but those who raise this objection are missing the point of what Pliny is telling us; namely that the colony was established by the Scipios. It is possible that the Scipios themselves were of Carthaginian descent.

The actual meaning of the name Aragon is unknown, though it is argued that the name is taken from the River Aragón which arises in the north-western corner of the country.⁹⁴ I believe that the name Aragon, which was first employed in 1035 CE when it was established as a separate kingdom, is a contraction of the name Tarragon, the initial *T* having dropped out of pronunciation. According to Strabo, there was also a River Aragon (Gk. Ἀράγων) in the land of Iberia in Armenia, though the name is usually transliterated as Aragus.⁹⁵ This is one of the regions where the Ten Tribes were planted by the Assyrians after being uprooted from their own land. It is also interesting to note that Aragon is a metathesis of Agenor, the name by which the Greeks knew these Gunites.

⁸⁶ Strabo, *Geography* [iii.iv.8](#).

⁸⁷ Polybius, *Histories* [ii.13](#) & Strabo [iii.iv.6](#).

⁸⁸ Pliny, *Natural History* [iii.1 \(6\)](#). ([iii.2](#) in John Bostock’s translation.)

⁸⁹ Strabo, *Geography* [iii.iv.9](#) & Pliny, *Natural History* [iii.3 \(21\)](#). ([Link to John Bostock’s translation.](#))

⁹⁰ For example, the Cimmerians were called Ghimiri by King Darius in the Behistun inscription. (http://en.wikipedia.org/wiki/Full_translation_of_the_Behistun_Inscription – see line 6.) The name of a certain high official mentioned in the El Amarna Letters is variously written Aitugama, Etakkama, Edagama, Edaqama etc. (See entry under Etakkama under Index of Personal Names on p.884 of Vol. 2 of *The Tell El-Amarna Tablets*, Samuel A. B. Mercer, New York 1939. The kingdom of Gutium (Commagene) was also called Qutium. (http://en.wikipedia.org/wiki/Gutian_people.)

⁹¹ Entry under [Tarraco](#), Dictionary of Greek and Roman Geography, William Smith 1854.

⁹² Pliny, *Natural History* [iii.3 \(21\)](#). ([iii.4](#) in John Bostock’s translation.)

⁹³ Entry under [Tarraco](#), Dictionary of Greek and Roman Geography, William Smith 1854.

⁹⁴ <https://www.ancestry.co.uk/name-origin?surname=aragon>.

⁹⁵ Strabo, *Geography* [xi.iii.2](#).

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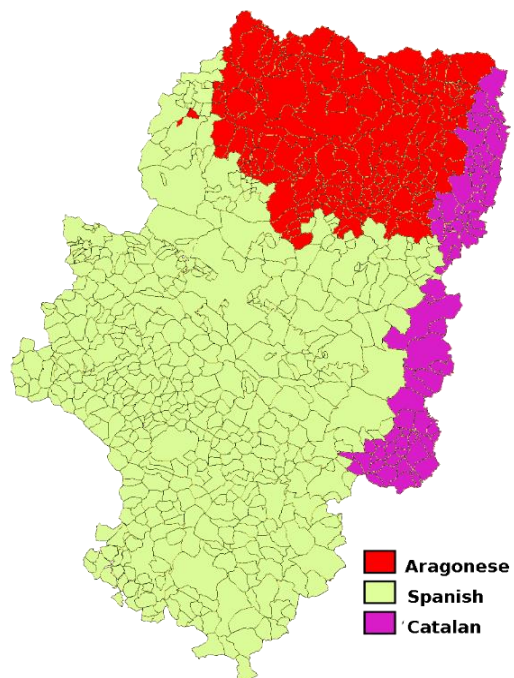
A metathesis is where two or more letters in a word have been transposed. Such occurrences were common in ancient languages and is even evident in the Bible. For example, Hushim (חֹשִׁים) son of Dan⁹⁶ was also called Shuham (שוּחַם) who gave rise to the family of Shuhamites.⁹⁷ Practically the same Hebrew characters, but in a different order. Similarly, the Maonites (מָעוֹן) who are mentioned in the tenth chapter of the book of Judges⁹⁸ were Ammonites (עַמּוֹן).⁹⁹ Solomon's mother, Bathsheba, was called both daughter of Eliam (אֱלִיעִם)¹⁰⁰ and daughter of Ammiel (עַמִּיאל).¹⁰¹ In this instance, we have a fairly significant change in order. The first name means 'God of the people' whilst the second means 'people of God'.

Note also that Tarragon is usually confused with the region of Catalonia, which only became a separate principality around the 11th Century CE. (Labelled Catellonie on the map on the right.) This region of Catalonia did not exist during Ptolemy's day as Ptolemy considered this region to be part of the kingdom of Tarragon. Today, Tarragona forms part of the region of Catalonia along with Catalonia's capital Barcelona. The region of Catalonia is located to the east of the region of Aragon, though part of Aragon is actually considered Catalanian.

The Catalanian language is said to have come from Etruria via Sardinia.¹⁰² This obviously means that the Catalonians are a sub-branch of Phoenicians who came from Italy, as there are known to have been Phoenician colonies



The kingdom (Regnum) of Tarragonie (Tarragon) and Catalan (Catellonie) as depicted on an ancient map of Spain.



Modern language distribution in Aragon. Spanish is spoken in all of Aragon, and is today the only official language.

⁹⁶ Gen. 46:23.

⁹⁷ Num. 26:42-43.

⁹⁸ Judg. 10:12.

⁹⁹ Judg. 3:13.

¹⁰⁰ 2 Sam. 11:3.

¹⁰¹ 1 Chron. 3:5.

¹⁰² http://en.wikipedia.org/wiki/Catalan_language.

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in Genoa¹⁰³ and Sardinia.¹⁰⁴ As will shortly be demonstrated, Genoa was named after the tribe of Guni who were considered a Ligurian tribe. The name Catalan, however, is a further variant phonetic spelling of Yachtziel/Castille.

The name Barcelona, the name of the Catalanian's capital, was called Βαρκινών Barkinon by Ptolemy which I would read as 'sons [from the Aramaic word *bar*] of Guni', where Kinon is a phonetic variant of Gunean – hence of Guni. This name predates the arrival of the Catalanians from Sardinia and the establishment of the separate autonomous state. Rufus Festus Avienus called the city *Barcilonum*.¹⁰⁵ The interchange of the letters *n* and *l* in ancient languages is well attested, hence, for *Barcilonum*, we perhaps should read 'sons of Genonum'. As I shall proceed to demonstrate, the descendants of Guni were variously called Carthaginians (meaning literally 'city of the Genians'), Guneans, Genaunes, Ingnaunes and Ingauni. All of these names are phonetic cognates of the name Guni.

Pausanias records that:

"Aristaeus is said to have been a son of Apollo and Cyrene, and they say that, deeply grieved by the fate of Actaeon, and vexed alike with Boeotia and the whole of Greece, he migrated to Sardinia."¹⁰⁶

Aristaeus is a metathesis of Yetzer, this being the name of the third-born son of Naphtali. Apollo would appear to be a variant spelling of Pallu (son of Reuben) and Cyrene was a city in Libya on the north African coast from whence these tribes arrived. (I shall shortly demonstrate that the Greeks were turning tribal elements, as well as names of cities, into fictitious people. It can also be shown that the city of Cyrene was named after Keran [AV Eran] son of Ephraim.) The Catalanians who came from Sardinia were therefore dwelling alongside these other Israelite tribes.

Pausanias also records that:

"After Aristaeus, the Iberians crossed to Sardinia, under Norax as leader of the expedition, and they founded the city of Nora. The tradition is that this was the first city in the island, and they say that Norax was a son of Erytheia, the daughter of Geryones, with Hermes for his father."¹⁰⁷

As already stated, the Geryones were Benjaminites. They were descendants of Ishpan and Heber of the tribe of Gera, son of Benjamin. Erytheia was the name of a city in Spain, and as already stated above, Aristaeus is a metathesis of the name Yetser, the third-born son of Naphtali. The above passage, like a lot of the Greek legends, is written in allegory. We shall look at some of these allegorical tales in more depth shortly.

Some of these Iberians who settled in Sardinia were Castellians (i.e. descendants of Yachtziel, the firstborn son of Naphtali.) At a later date, the Carthaginians also settled in Sardinia and founded a number of cities on the island.¹⁰⁸ This shows that the island accommodated a number of Israelite peoples, which suggests that the people known as

¹⁰³ <http://en.wikipedia.org/wiki/Genoa#History>.

¹⁰⁴ http://en.wikipedia.org/wiki/Sardinia#Ancient_History.

¹⁰⁵ Rufus Festus Avienus, *Ora Maritima* 520.

¹⁰⁶ Pausanias, *Description of Greece* x.vii.3.

¹⁰⁷ Pausanias, *Description of Greece* x.vii.5.

¹⁰⁸ Pausanias, *Description of Greece* x.vii.9.

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Catalonians, though named after Yachtziel, were composed of more than one tribe.

When, at an even later date, the Spanish arrived in the West Indies, they also gave the name Cartagena to a place in Colombia, by which name the city is known even to this day.¹⁰⁹ These tribes were carrying their family names with them.

Despite fierce wars with Rome, the Phoenicians, Carthagenians and Hebrew descendants of Benjamin were still occupying Spain in the first century of the Common Era when the Apostle Paul visited the country,¹¹⁰ this being just after Strabo and Pliny the Elder wrote their histories.

Yetzer son of Naphtali

Pliny makes mention of “twenty-two people of the Astures”¹¹¹ who dwelt in a region called Asturica in northern Spain.¹¹² (Called Asturias in the map on the right.) This region was located in the part of northern Spain now known as León. Astures is a variant spelling of the Biblical name Yetzer (יֵצֶר), the third-born son of Naphtali. These people have become confused by historians with the Vascones (Basques) alongside whom they at one time dwelt.

The Astures later separated from the Vascones and went on to form the Kingdom of Navarre:

“Pamplona and Navarre were two separate entities. Pamplona is cited in 778 by Frankish accounts as a Navarrese stronghold, while this may be put down to their vague knowledge of the Vasconic territory. They do distinguish Navarre and the Vasconic main town in 806 though (*“In Hispania, vero Navarrensium et Pampelonensis”*), while the Chronicle of Fontenelle quotes *“Induonis et Mitionis, ducum Navarrorum”*.”¹¹³



Iberian Polities circa 1360.

The kingdom of Navarre was formed around 824 CE.¹¹⁴ Navarre is a Hebrew word meaning ‘created’ (נִבְרָא). The modern Hebrew pronunciation is Nivra. The suggestion that the name means ‘brownish’, ‘multi-coloured’ or ‘valley/plain people’, as proposed by the Basque people, is of late date, and, judging by the fact that there is more than the one interpretation, it is obvious that they are contrived. The name Yetzer (יֵצֶר), this being the name of Naphtali’s third-born son, also means ‘created’. In modern Hebrew, however, the names Navarre and Yetzer are not considered interchangeable.

¹⁰⁹ http://en.wikipedia.org/wiki/Cartagena,_Colombia#Colonial_era:_1533-1717.

¹¹⁰ Romans 15:24-28.

¹¹¹ Pliny, *Natural History* [iii.3 \(28\)](#). ([iii.4](#) in John Bostock’s translation.)

¹¹² http://en.wikipedia.org/wiki/Astorga,_Spain#History.

¹¹³ Entry for [Kingdom of Navarre](#) in World Heritage Encyclopedia at worldheritage.org.

¹¹⁴ *Ibid.*

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The rabbinical argument is that the word *nivra* is only used in connection with what God has created, which in itself is intriguing when you consider that Spain went on to receive the blessing given in the Bible which states that Naphtali would “possess the west and the south”.¹¹⁵

Contrary to this rabbinical teaching, in the book of Joshua, the root word **בָּרָא** *bara* is translated in the Authorised Version as ‘cut down’:

“And Joshua answered them [the tribe of Joseph], If thou be a great people, then get thee up to the wood country, and cut down **בָּרָא** for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow [**נָצַץ** meaning to be pressed, urged, hastened or narrow] for thee.”¹¹⁶

This passage would probably make more sense if it was translated as: ‘and create a place for thyself there’. The tribe of Joseph were finding that, whilst they were dwelling in mount Ephraim, they were under pressured attack from the inhabitants of the land. By building their homes in the forest, they were better able to protect themselves. This practice of using forests for protection was commonplace amongst the migrating Celtic and Gallic tribes and is commented on by Julius Caesar a number of times in his Gallic Wars. At one stage, Caesar had to cut some of the forest down in order to overcome the enemy.¹¹⁷ Despite any Rabbinical objection, whichever way you look at it, in Hebrew, *Nivra* (Navarre) and *Yetser* (Asturia) effectively mean the same thing.

A breakaway faction of these Astures of northern Spain were dwelling in southern Spain and were called Ausetani by Caesar.¹¹⁸ Both of these tribes seem to have arrived in Spain via Latium, the region of central Italy in which the city of Rome was founded. They were there called Ausones¹¹⁹ and, whilst there, presumably gave their name to “the river and the island called Astura, [and] the river Nymphaeus [i.e. Naphtali]”.¹²⁰ We shall consider this name *nymph*, which is a slang word for Naphtali, later in this work. Ausones is yet another phonetic cognate of the Hebrew name *Yetser*.

The Osci and Siculi, who, according to Pliny, at one time dwelt alongside the Ausones in Italy, appear to be the Vascones (Greek Οὐασκόνων *Ouaskonun*) who dwelt alongside the Astures in Northern Spain and who ultimately became the Basques. Several coins dated to the 1st and 2nd centuries BCE bear the name *Bar-Scunes*, a name which is variously interpreted to mean ‘mountain people’, ‘tall ones’, ‘proud ones’ as well as numerous other contrived explanations,¹²¹ but seems more correctly to mean ‘Sons of Sicon’.

¹¹⁵ Deut. 33:23.

¹¹⁶ Josh. 17:15.

¹¹⁷ “In the days then remaining, Caesar set to work to cut down the forests, and, to prevent any flank attack on troops unarmed and unprepared, he placed all the timber felled on the side towards the enemy, and also piled it as a rampart on both flanks. With incredible rapidity a great space was cleared in a few days, until the enemy’s cattle and the rearward of their baggage were in our keeping, while they themselves sought the denser forests.” Julius Caesar, *Gallic War* [iii.28](#).

¹¹⁸ Julius Caesar, *Commentaries on the Civil War* [i.60](#).

¹¹⁹ Pliny, *Natural History* [iii.5 \(56\)](#). ([iii.9](#) in John Bostock’s translation.)

¹²⁰ *Ibid.* See the Section *Additional Observations* and sub-section *Nymphs* later in this book for an explanation of this identification of Nymphaeus as a slang term for the tribe of Naphtali.

¹²¹ http://en.wikipedia.org/wiki/Basque_people#Etymology_of_the_word_Basque.

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The language of the Vascones is even called *Euskara*,¹²² which phonetically is a variant spelling of Siculi. The original Basque name for their land is *Euskal Herria*, where Herria translates as 'country, land or people' whilst Euskal is a variant spelling of Euskara, being the name of their language. Notice the interchange of the *l* and *r* and the relationship between the names Euskara, Euskal and Owasconen (Euskonen), all of which are phonetic variations on the names Vascones/Ouskonun, Osci or Sicyon/Sicani. Again, the interchange of the *n* and *l* in ancient languages is well attested, as will shortly be demonstrated. Notice also the interchange of the *l* and *r* and the relationship between the names Euskara, Euskal and Owasconen (Euskonen). Those familiar with the Bible will know that the name Nebuchadnezzar (נְבוּכַדְנֶצַּר)¹²³ can also be written Nebuchadrezzar (נְבוּכַדְרֶצַּר),¹²⁴ demonstrating that the letters *n* and *r* were sometimes interchanged as well.

Pliny also mentions another tribe called Sicani¹²⁵ who were one of a number of tribes who had, in his day, disappeared from Rome without trace. These were all descendants of 'Ascanius son of Aeneas', Aeneas being identifiable as Duke Anah.¹²⁶ They were Edomites. According to Ptolemy, the Vascones of northern Spain were dwelling in a town called Oeasso (Οἰασσῶ),¹²⁷ which (believe it or not) is a Greek transliteration of the name Esau!

Shallum son of Naphtali

In 406 CE, the Germanic tribes of Vandals, Alans and Suevi invaded Spain.¹²⁸ Shortly afterwards, in 418 CE, Emperor Honorius gave the land of Aquitaine in south-west France to the Visigoths,¹²⁹ a people who had previously assisted the Romans in their wars against the Persians. From the time that they were summoned by Emperor Maximian (sometime between 286 CE and 305 CE) to aid the Romans against the Parthians (Persians), the Visigoths were "frequently called upon" to provide arms.¹³⁰

The Roman historian Procopius, in writing about these Persian wars, called these Visigoths "Ephthalite Huns" (Ἐφθαλιτῶν *Ephthaliten*), a name which is sometimes transliterated into English as 'Hephthalite'.¹³¹ The French, however, have transliterated the name as 'Nephtalites'.¹³²

¹²² *Ibid.* See also *A Grammar of Basque* p.2 (Introduction), edited by José Ignacio Hualde and Jon Ortiz de Urbina, Mouton de Gruyter, Berlin and New York 2003 (ISBN: 3-11-017683-1), where we are told that the Basque people refer to their land as Euskal Herria, meaning 'country of the Basque language'.

¹²³ E.g. 2 Kings 24:1-11 & 25:1-22, 2 Chron. 36:6-13 and Ezra 1:7, 2:1, 5:12-14 etc.

¹²⁴ Jre. 21:2-7, 22:25, Dan. 3:26-28, 4:1-37 etc.

¹²⁵ Pliny, *Natural History* iii.5 (69). (iii.9 in John Bostock's translation.)

¹²⁶ See Section *Edom in Italy* in *Legacy of Edom*.

¹²⁷ Ptolemy, *Geography* Book 2, Chap. 6, §.10.

¹²⁸ http://en.wikipedia.org/wiki/History_of_Spain. See section headed Germanic Occupation of Hispania (5th-8th centuries).

¹²⁹ *The Gothic History of Jordanes*, Section XXX. See also http://en.wikipedia.org/wiki/Visigothic_Kingdom.

¹³⁰ *The Gothic History of Jordanes*, Section XXI, Charles Christopher Mierow, London 1915.

¹³¹ <http://en.wikipedia.org/wiki/Hephthalite>.

¹³² Procopius, *Persian Wars* – various passages. <http://remacle.org/bloodwolf/historiens/procope/perses1.htm#III>. Note that the Greek is written Ἐφθαλιτῶν *Ephthaliten*.

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According to the Roman historian Jordanes, the Ostrogoths and Visigoths were divisions of the same Gothic tribe¹³³ and both were originally in the service of Rome.¹³⁴ The Ostrogoths at one time dwelt in the eastern parts of the Scythian lands around the Black Sea (called the Sea of Maeotis by Jordanes) whilst the Visigoths dwelt to the west of them.¹³⁵ The Visigoths had apparently broken away from the Ostrogoths (we are told) “because of some dispute”.¹³⁶



The extent of the Visigothic kingdom shown in three shades of orange starting from the original settlement (dark orange) to the intermediate region (light orange) to the final extent of their kingdom (medium shade of orange) which incorporated most of Spain.

It is interesting to note that Emperor Theodosius, who acted with benevolence towards the Visigoths, was a Spaniard.¹³⁷ When the Visigothic leader Athanaric died, the Emperor honoured him with “a worthy funeral” and thereafter Athanaric’s army “continued in the service of the Emperor Theodosius and submitted to the Roman rule, forming as it were one body with the imperial soldiery”.¹³⁸

In recognition of their support to the Roman cause, the Visigoths were given Aquitaine in Gaul (south-west France) as a possession by Emperor Honorius, but they did not remain long in Aquitaine. They soon extended their rule to the whole of the Iberian (Spanish) Peninsula. The leader of the Visigoths, according to Jordanes, was Alaric I.¹³⁹ The Visigoths went on to force the Vandals, Alans and Suevi out of Spain into North Africa.

The Visigoths were from Armenia. They were known to the Greeks as Thyssagetæ, a word meaning ‘Lesser Goths’, which means that the name Visigoth is a transliteration of the Greek, and does not mean ‘Western Goths’ as is commonly assumed. (It is possible that the name Ostrogoth likewise refers to ‘Goths of Yetser’ [son of Naphtali] rather than eastern Goths as has been assumed.) The Visigoths were at one time located to the east of a larger group of people called Massagetæ,¹⁴⁰ which name means ‘Greater Goths’. Earlier still, the Thyssagetæ were known as Solymi. The Thyssagetæ were therefore descended from the fourth-born son of Naphtali. I would stress, however, that the name Visigoth, as used by writers such as Procopius, was never used

¹³³ *The Gothic History of Jordanes*, [Section XVII](#), Charles Christopher Mierow, London 1915.

¹³⁴ *The Gothic History of Jordanes*, [Section XVI](#).

¹³⁵ *The Gothic History of Jordanes*, [Section XXV](#).

¹³⁶ *The Gothic History of Jordanes*, [Section XXIV](#).

¹³⁷ *The Gothic History of Jordanes*, [Section XXVII](#).

¹³⁸ *The Gothic History of Jordanes*, [Section XXVIII](#).

¹³⁹ *The Gothic History of Jordanes*, [Sections XXIX & XXX](#).

¹⁴⁰ <http://en.wikipedia.org/wiki/Massagetæ>. See also <http://en.wikipedia.org/wiki/Thyssagetæ>.

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in Spanish literature. In the official texts, the Visigoths were known as *Gothus, rex Gothus* or *gens Gothorum*. They simply referred to themselves as “Goths”.

In Hebrew, the name שִׁלֵּם *Shillem*,¹⁴¹ also written שָׁלֵם *Shallum*,¹⁴² means he who is paid or hired. The word *leshalem* means to pay, settle an account or to make peace – from the Hebrew word שָׁלוֹם *shalom* meaning ‘peace’. The Visigoths were given Aquitaine as a payment or reward for services rendered. It was also a peace offering given by Honorius to suppress a rebellion, for, “after [the Roman Emperor] Theodosius [I], the lover of peace and of the Gothic race, had passed from human cares, his sons began to ruin both empires by their luxurious living and to deprive their Allies, that is to say the Goths, of the customary gifts. The contempt of the Goths for the Romans soon increased, and for fear their valor would be destroyed by long peace, they appointed Alaric king over them”.¹⁴³

Shallum was the fourth and youngest son of Naphtali. When they arrived in Spain, the Visigoths did not form their own separate kingdom. They became assimilated within the indigenous peoples of Spain, even amongst their own brethren.

Reconquista

Note that the indigenous population, comprising Phoenicians, Carthaginians and Hiberos (descendants of Ishpan and Heber of the tribe of Benjamin), remained throughout the aforesaid invasions of Spain by the Vandals, Alans and Suevi. Then, in April 711 CE, the Arab governor of Tangiers, Tariq ibn-Ziyad, crossed the strait between Morocco and Spain with an army of nine or ten thousand Berbers and invaded the Iberian lands. For the next 700 years or more, Spain became a Moslem country.¹⁴⁴ Much of the indigenous population, which now included the Visigoths, were forced into exile into the remote areas of northern Spain, the Pyrenees and France.

The Reconquista – the reconquest of Spain – began in the north of Spain in about 718 CE and ended in 1492 CE with the signing of the Treaty of Granada when the final part of Spain was officially handed back to the Spanish people. In that **self-same year** (i.e. 1492), Christopher Columbus set sail for the Americas.¹⁴⁵

“Naphtali is a hind let loose”:¹⁴⁶ A hind, when released from captivity, will go bounding off into the distance. Within a short time of settling in the Promised Land, Naphtali was already shooting off across the seas. Even Herodotus, who called them Phoenicians,

¹⁴¹ Gen. 46:24.

¹⁴² 1 Chron. 7:13.

¹⁴³ *The Gothic History of Jordanes*, [Section XXIX](#).

¹⁴⁴ <http://en.wikipedia.org/wiki/Reconquista>.

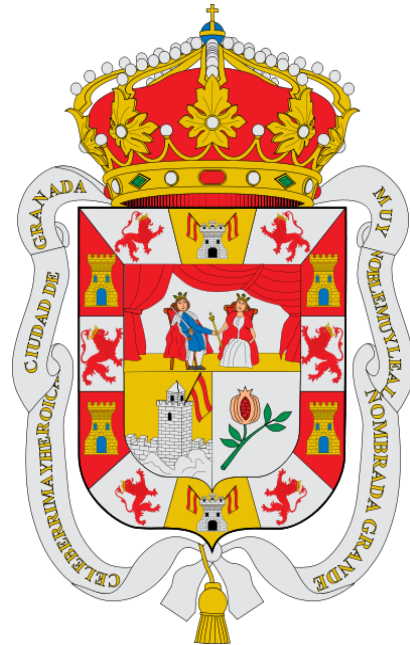
¹⁴⁵ Unfortunately, that self-same year also saw the issue of a royal decree ordering Jews and Muslims to convert to Catholicism or to leave the country. (http://en.wikipedia.org/wiki/Spanish_Inquisition.)

¹⁴⁶ Gen. 49:21.

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commented on this in the very first few lines of his book when he tells us that “No sooner had they settled in the land they still inhabit [i.e. Phoenicia] than they turned to overseas travel”.¹⁴⁷ Now, with the signing of the Treaty of Granada, they were once more bounding off across to the other side of the world – like a hind let loose.

“Naphtali giveth goodly words”:¹⁴⁸ The Phoenicians are renowned for giving the Greeks their alphabet¹⁴⁹ – hence the giving of goodly words! Cadmus son of Agenor (i.e. Guni son of Naphtali), the person who was responsible for bestowing the alphabet on the Greeks, appears to have been a contemporary of Shalmaneser V king of Assyria.¹⁵⁰ In the annals which have been wrongly ascribed to Shalmaneser III, he is called Nikdima.¹⁵¹ In *Ancient History Reconsidered*, I demonstrate that the monuments which have been ascribed to Shalmaneser III were appropriated by Shalmaneser V who added his own inscriptions around 100 years later. Those inscriptions are in fact the combined efforts of Shalmaneser III and of Shalmaneser V.



Coat of Arms of Granada. Although a separate province, the Coat of Arms, comprising the castle and lion rampant, shows that Granada came under the jurisdiction of Castilla y León.

Very few people nowadays understand or appreciate the influence that Spanish literature has had on European culture, an influence which was evident from an early period. In his book, *Spanish Influence on English Literature*, Martin Hume writes:

“The elder Seneca (b. 54 B.C., d. 39 A.D.), profoundly imbued with the tradition of the best period of Latin literature, was a pure Spaniard, and wrote his critical collection of gems of oratory before the florid tendency of his countrymen had corrupted Latin letter. Of his more famous son, the younger Seneca (5 B.C. – 65 A.D.), Mr. John Morley says: ‘There is none of the ancient moralists to whom moderns, from Montaigne downwards owe more than to Seneca. He touches the great and eternal commonplaces of human occasion – friendship, health, bereavement, riches, poverty, and death – with a hand that places him high among the divine masters of life. Men have found more abundantly in his essays and letters than in any other secular writer words of good counsel and import.’ This is true, but already in the beautiful ornate and polished periods of the younger Seneca the Iberian love of fine words to clothe didactic thought began to assert itself.”¹⁵²

Such influence continued throughout Spain’s long history:

“Perhaps the Spaniard whose influence upon European culture was greatest at this period of decadence was Saint Isidore, Bishop of Seville from 600 to 636 A.D., the last of the great Latin writers before the dark curtain [i.e. the Islamic invasion of Spain] fell...

¹⁴⁷ Herodotus, *Histories* [i.1](#).

¹⁴⁸ Gen. 49:21.

¹⁴⁹ Herodotus, *Histories* [v.58](#).

¹⁵⁰ *Ages in Chaos* by Immanuel Velikovsky, Sidgwick & Jackson Ltd., 1977.

¹⁵¹ *Ancient Records of Assyria and Babylonia* Vol. 1, [p.202, §.561](#) (fn.1) Daniel David Luckenbill, University of Chicago Press 1926.

¹⁵² *Spanish Influence on English Literature*, [p.5](#) by Martin Hume, Eveleigh Nash, London 1905.

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...The work of Isidore, didactic above all things, profoundly influenced thought outside the Peninsula, especially in France. Men began dimly to understand, that much as beauty, and harmony, and elegance might be condemned officially, as leading minds to revere other things than the true God, yet that, properly and humbly regarded, they might serve as handmaids to religion itself; and, indeed, might be recognised as good gifts of God to His creatures. This idea, or a development of it, spread from Spain to France and Italy, and made itself felt later in the Italian renaissance.”¹⁵³

Even during the Moslem occupation of Spain, when the Umayyad Moabites (Arabs) and Canaanite Moors (Berbers) controlled Spain, there existed a seat of learning in Cordoba:

“There [in Moorish Spain] one caliph of Cordova after another, polished, enlightened, and learned, gathered around them all that money, taste, and knowledge could obtain of the culture of the ancient peoples. From the first caliph, Abd-er-Rahman, late in the eighth century, through his son, Al Hishám, his grandson, Al Hakám, his great-grandson, Abd-er-Rahman II.; and later still the greatest of the caliphs, Abd-er-Rahman III., and his son for two hundred years down to the end of the tenth century, Cordova alone of European cities it was that kept the ancient learning alive...

...Cordova, in Roman times the patrician colony, had been the home of literature and the birthplace of poets and writers without number. But under the caliphs it became the centre of the learning of the world. Students from all parts of Europe flocked to her private schools, and sat at the feet of the learned men who taught in them: not Arabs alone, but Jews and Mozarabic Christians too. Duns Scotus came to learn and spread through Europe the philosophy of the great Jew poet and philosopher Avicenna (*d.* 1070). Literature, philosophy, and rhetoric were mainly taught at first, and later every branch of science was studied, especially medicine and surgery. Astronomy, geography, chemistry, natural history, horticulture, and the fine arts all had their literature, their teachers, and their devotees.”¹⁵⁴

Averroes, who is considered one of the greatest philosophers of all time, was a Cordovese (1116-1198 CE). According to Hume, Averroes translated Aristotle's works, not from Greek, but from Hebrew into Arabic. The universities of Oxford, Padua and Paris all eagerly sent copyists to turn the revived text into Latin, and all the schoolmen in Europe, in the 13th Century CE were discussing the doctrines which Averroes had deduced from Aristotle. His doctrines were later expanded on by another Spaniard, Ramon Lull whose influence upon the mediaeval universities was “enormous, and to him is due primarily the study of the Oriental languages at Oxford and elsewhere”.¹⁵⁵

It should perhaps here be stressed that the Umayyads were Arabs. They were a Semitic people. According to a Christian chronicle, the Umayyad rulers known as Almoravids were Moabites:

“The Moorish alliance never forgot their moabi origins. Christian chronicles sometimes referred to the Almoravids as ‘Moabites’. There are numerous references to ‘Moabites’ in the *Chronica Adefonsi* (e.g. [35], [42], [53], [96], [127]; The references are to paragraphs), and the reference to ‘Ali’ and ‘Texufinus’ (Tāshufin) as *kings of the Moabites* would seem to support the theory that this term refers to Almoravides ... The moabi origin of the Moorish alliance can explain the reason why the name of the last prince of

¹⁵³ *Ibid.* [pp.8 & 9.](#)

¹⁵⁴ *Ibid.* [pp.10-11.](#)

¹⁵⁵ *Ibid.* [pp.13-14.](#)

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the Banu Marwan family was Abd al-Rahman b. Mucawiya, but 'alRazi' (i.e., his Portuguese translator) gives his name as 'Abder-rahemen filho de Moabia.'"¹⁵⁶

I would stress that the Moors were a black, Hamitic people whilst the Umayyads were a white Arabic people. According to Arab tradition, the Moors were Canaanites.¹⁵⁷ The name Moor is from the Hebrew name Amori, a name which has been transliterated in the Authorised Version as Amorite (אַמֹרִי). These people appear in the Mari Letters as Amurru. The Bible informs us that the Amorites were descendents of Canaan son of Ham.

"And Canaan begot Zidon (Sidon) his firstborn, and Heth and the Jebusite, and the Amorite, and the Girgashite..."¹⁵⁸

The names Canaanite and Amorite were used interchangeably in the Bible:

"And the **Amorites**, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah."¹⁵⁹

In describing this self-same incident:

"Then the Amalekites came down, and the **Canaanites** which dwelt in that hill, and smote them, and discomfited them, even unto Hormah."¹⁶⁰

The Moors (Amorites) who invaded Spain under the leadership of the Arab Umayyads were therefore Canaanites. The Umayyads, however, were not black!

Even during the period of the Spanish Empire, the Spanish were still highly regarded by the royal courts and universities of Europe for their literary contribution to the academic world. Today, this important legacy of Spanish history is regrettably overlooked. It is as though we do not want to acknowledge the important part the Spanish have played in history. Not only did they contribute to the richness of our language, but it was the Spanish who were responsible for the establishment of schools of learning, and it was in Spain that significant advances were made in medicine and surgery. The Spanish literary influence on the world should also not be dismissed lightly. Naphtali is he who "giveth goodly words"!

"Possess thou the west and the south (i.e. the south-west)":¹⁶¹ Christopher Columbus greatly underestimated the distance involved and nearly did not make it to America.

"Columbus's knowledge of the Atlantic wind patterns was, however, imperfect at the time of his first voyage. By sailing directly due west from the Canary Islands during hurricane season, skirting the so-called horse latitudes of the mid-Atlantic, Columbus risked either being becalmed or running into a tropical cyclone, both of which he luckily avoided."¹⁶²

¹⁵⁶ *Egyptian Romany: The Essence of Hispania* p.154, Moustafa Gadalla, Tehuti Research Foundation, U.S.A. 2017. He has pretty well quoted verbatim the entries from *Jews, Visigoths and Muslims in Medieval Spain: Cooperation and Conflict*, pp.49-50, Norman Roth, Brill, Leiden, New York and Köln, 1994. Note that *Chronica Adefonsi* is also known as *Chronica Adefonsi Imperatoris*, meaning "Chronicle of Alfonso the Emperor".

¹⁵⁷ http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0003_0_02599.html. See also *Histoire des Berbères et des Dynasties Musulmanes de l'Afrique Septentrionale* Vol. 3, p.183, M. Le Baron de Slane, Alger 1856.

¹⁵⁸ Gen. 10:15-16.

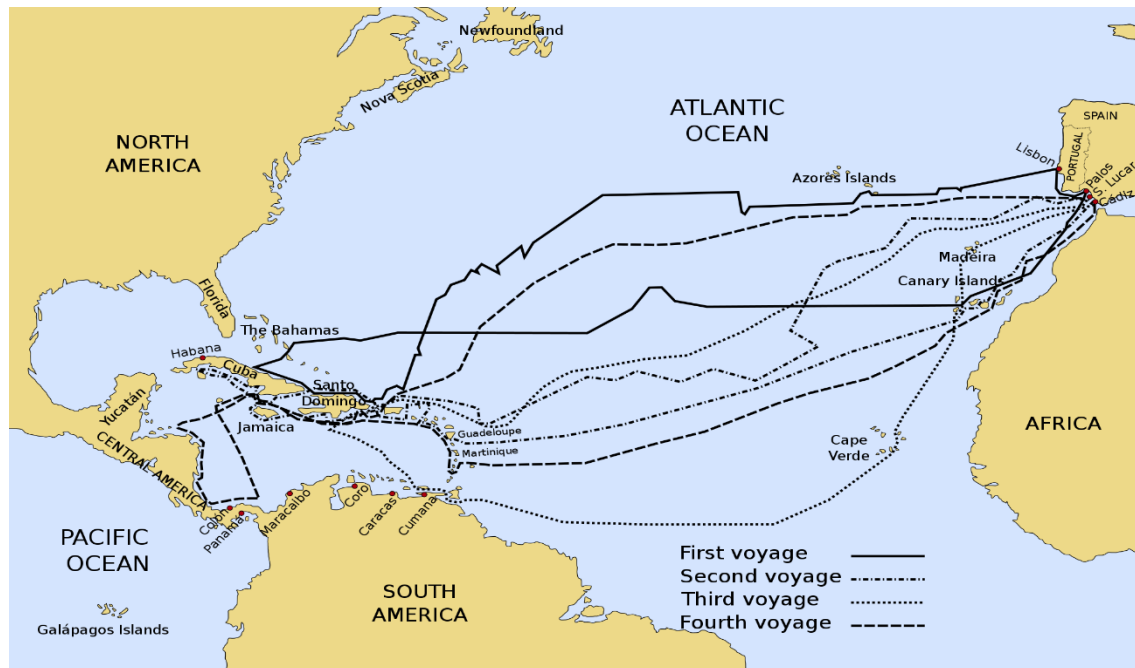
¹⁵⁹ Deut. 1:44.

¹⁶⁰ Num. 14:5.

¹⁶¹ Deut. 33:23.

¹⁶² http://en.wikipedia.org/wiki/Christopher_Columbus#Nautical_considerations.

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Christopher Columbus' various voyages.

The Lord God of Israel, however, had promised that Naphtali would “possess the west and the south”, or, more precisely, the south-west. Not only did the Spanish, descendants of the Phoenicians and Carthaginians, possess south-west Europe, being the most south-westerly of all the Israelite tribes, but they went on to conquer South America, being south-west again of their homeland. They became one of the first modern global empires.¹⁶³ Unfortunately, it was this self-same year (i.e. 1492, when Christopher Columbus set sail for the Americas) that witnessed the eviction of many thousands of Jews from Spain and the start of the Spanish Inquisition.

The Spanish Armada

Spain today should be a warning to us how all power and authority is from the Almighty. Spain's downfall came at the hands of the English, who are descendants of the House of Joseph. (This will be explained later in this current work.) A brief outline of the events leading up to Spain's downfall are presented as follows.¹⁶⁴

The Spanish fleet was delayed by bad weather. Having set sail from Lisbon on 28 May 1588, they were not sighted in England until 19 July.

The English fleet was trapped in Plymouth harbour by the incoming tide. Had the Spanish decided to ride into the harbour on the tide, they would have completely wiped out any English resistance. The Spanish commander Medina Sidonia, however, refused to take any action because he had received strict orders from the king, Philip II, not to

¹⁶³ http://en.wikipedia.org/wiki/History_of_Spain#Imperial_Spain.

¹⁶⁴ The following facts can be found on http://en.wikipedia.org/wiki/Spanish_Armada.

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engage the English fleet until they had rendezvoused with the Duke of Parma's men who were waiting for them at Flanders.

As they sailed past Plymouth, 55 English ships set out in pursuit. After a heavy engagement, where the English had the upper hand, two of the Spanish ships were abandoned to the English after being "severely damaged by accidents". These ships provided the English with much needed supplies of gunpowder!

As stated above, the Spanish fleet was supposed to have rendezvoused with their infantry led by the Duke of Parma who was waiting for them at Flanders. By the time they reached their destination, Parma's 30,000 strong army had already been reduced in number to 16,000 due to dysentery.

Following a fire ship attack from the English, the Armada was forced to abandon the planned rendezvous. They regrouped and fled northwards along the east coast of England, around Scotland, into the Atlantic and past Ireland.

Severe storms forced the ships onto the rocks on the western shores of Ireland. They lost more than 24 ships. In the end, out of the 124 ships that sailed from Lisbon, only 67 ships returned and of the 55,000 men, only 10,000 returned. Many of these who survived were near death from disease. Many more died in Spain, or on hospital ships in Spanish harbours, from diseases contracted on the voyage.

This defeat of the Spanish is seen by specialists in military history as reflecting a lasting shift of the naval balance in the favour of the English.

Many in Spain blamed Medina Sidonia, but Philip II (sometimes written Felipe II) blamed their failure on the weather saying:

"I sent you out to war with men, not with the wind and waves...

"In England the victory was greeted as a sign of divine approval for the Protestant cause. The storms that scattered the Armada were seen as intervention by God. Services of thanks were held throughout the country, and a commemorative medal struck, with the words, '*God blew and they were scattered*' inscribed on it."¹⁶⁵

Note that Sir Francis Drake's ship was appropriately named "***The Golden Hind***"! The hind was a symbol used for the house of Naphtali, hence this event signified the downfall of Naphtali. The blessings which had been given to Naphtali had quickly come to an end.

Poseidon/Neptune

Encrypted in the Greek stories are factual events which have been greatly corrupted and turned into what would seem to be meaningless and often unbelievable myths. Unravelling the information to get to the truth behind the various fanciful legends requires a little background knowledge as well as a lot of lateral thinking. Basically, what the Greeks have left to us is a legacy of misleading information dressed up to make it sound fantastic to the extent that it becomes unbelievable, especially when they talk about how mortals had intercourse with the gods!

¹⁶⁵ http://www.tudorplace.com.ar/Documents/defeat_of_the_armada.htm.

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Let us not fool ourselves. The Greeks actually believed that many of the tribes and nations were born from gods. Putting aside these fanciful tales, we are nevertheless dealing with actual people who gave birth to the various nations, but what the Greeks have left to us, is a distorted view of history. What I shall endeavour to do here is to decrypt at least some of those 'mysteries', which over time have, in some instances, been distorted almost beyond recognition. What I shall reveal is that the early Greek stories were written in allegory, a style of writing which is rarely recognised for what it is. Most scholars have either dismissed the stories as fanciful tales, hence consigning them to the bin labelled 'mythology', or they have tried to read them too literally, with the consequence that they have turned the 'heroes' of the stories into fictitious kings or other fictitious personages.

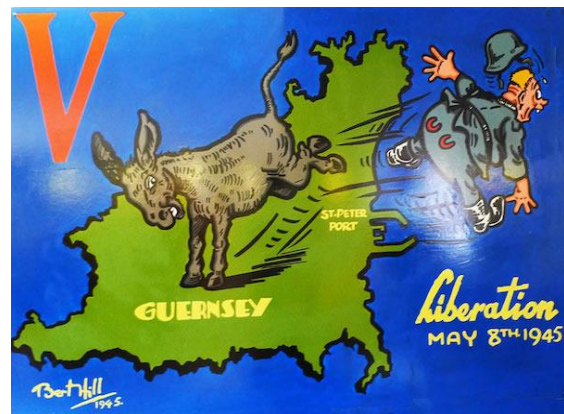
To understand this allegorical style of writing, we need only consider some of the war time cartoons of recent times. In the cartoon on the right depicting a German soldier being kicked off the island of Guernsey by a donkey, the whole German army is represented by the one German soldier, who we could call Jerry. Without knowing the background to this story, the cartoon would probably not make much sense. We therefore need to understand the history behind the cartoon. The same goes for the second cartoon representing the Russo-Japanese War which was fought between the Russian Empire and the Empire of Japan over rival imperial ambitions in Manchuria and Korea. This sort of imagery was used extensively by the Greeks, albeit in a written form, to relate the history of their time.

Consider also the Biblical passage from the book of Amos:

"Hear this word, ye **kine of Bashan**, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say unto their lords: 'Bring, that we may feast'." ¹⁶⁶

This also is allegory. The 'kine of Bashan' being spoken of here were the rulers of the people. This style of writing was popular amongst the early Greek writers.

The primary key to understanding the Greek legends is to realise that many of



Top: The German soldier represents the German army being evicted from the Island of Guernsey at the end of the Second World War.

Bottom: An episode of the Russo-Japanese war is related in allegory.

¹⁶⁶ Amos 4:1.

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the 'gods' were actually either tribal entities or names of towns or cities – not individual characters. Consider, for example, the Jews who are named after the tribe of Judah. Judah was not only the name of a tribe, but was also the name of their progenitor, who was one of the twelve sons of Yaakov (Jacob). The later Greek writers, in relating the history of earlier times, did not seem to appreciate this distinction. Bearing this in mind, let us look at one particular 'god' who is pertinent to our study – the god Poseidon who is to be identified as the personification of the tribe of Naphtali.

Poseidon was the god of the sea, the 'Earth Shaker'¹⁶⁷ who was also associated with earthquakes as well as being ruler of the seas.¹⁶⁸ Pindar called him "the holder of the earth, the immortal earth-shaker".¹⁶⁹ Basically, the Phoenicians, through their expeditions, reshaped the world. They brought civilization to an uncivilized world.

"Poseidon was seen as creating [or more correctly discovering] new islands and offering calm seas."¹⁷⁰

Poseidon was able to offer "calm seas" by maintaining law and order thereby keeping the peace. In Latin, Poseidon was called Neptune. The etymology of both names is unknown, though there are various suggestions as to their meanings. The simplest explanation is that the names were foreign to both Greek and Latin ears.

Poseidon would appear to be a variant transliteration of the name Sidon whilst Neptune is simply a variant spelling of the name Naphtali, the interchange of the *n* and the *l* in ancient languages being well attested and demonstrated in such examples as:

- Nabonidus, the last Chaldean king prior to Cyrus king of Persia taking Babylon, as well as his father Nebuchadnezzar (II) were both called Labynetus by Herodotus.¹⁷¹
- The twelfth dynasty pharaoh Amenemhat III, whose prenomen was Nemare, was likewise variably called Lachares, Lamares, Lampares, Labares, Mares or Moeris by the Greek writers.¹⁷²
- I have already mentioned the Siculi and Sicani both of whom were fundamentally the same people. Both were descended from Ascanius son of Aeneas. The Sicani who settled in the Basque region of northern Spain and who became the Vascones, spoke a language called Euskara. The names Vascone and Euskara are both phonetic variations on the name Siculi/Sicani.

¹⁶⁷ See for example Hesiod, *Works and Days* 665-9.

¹⁶⁸ Diodorus, *Library* xv.xlix.3-4.

¹⁶⁹ Pindar, *Pythian Odes* iv.32-34.

¹⁷⁰ http://en.wikipedia.org/wiki/Poseidon#Worship_of_Poseidon. Words in square brackets are mine.

¹⁷¹ Herodotus, *Histories* i.74 & i.188.

¹⁷² "Proceeding up the Nile, close to a canal leading to the lake of Moeris, the modern Fayyûm, they [the Greeks] were shown a great many-chambered building which they were told was built to serve as his tomb by a king Lamares or Labares, now known to us as Ammenemes III of Dyn. XII." p.2 of *Egypt of the Pharaohs*, Sir Alan Gardiner, Oxford University Press, 1961. Also fn.4 of p.439: "Elsewhere the name is given in a number of different forms, Labares coming closest to the hieroglyphic writing." For Lachares, Lamares and Mares, see [Africanus](#) incl. fn. 3, for Lampares see Armenian version of [Eusebius](#), Manetho, W. G. Waddell, Loeb Classical Library, Massachusetts and London 1964. For Moeris, see Diodorus, *Library* i.51.5 who places him several generations before his father Sesostri!

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- Josephus called Reuben, the son of Yaakov who was born to him by Leah, 'Ρούβηλον Roubelon,¹⁷³ or 'Ρουβήλος Roubelos.¹⁷⁴

Despite the objections by some scholars, the Siculi and the Sicani were the same people. As Hans Claude Hamilton comments:

“Strabo makes a distinct mention of Siculi and Sicani, as if they were different people. Philologists have been much divided as to whether they were different appellations of the same nation.”¹⁷⁵

As already explained, the Vascones who settled in the Basque region of northern Spain were called Ouasconun (Ούασκόνων) by Ptolemy¹⁷⁶ and several coins dated to the 2nd and 1st centuries BCE bear the name *barscunes*, where *bar* is the Celtic-Aramaic word for *son* and Scunes is a variant spelling of Sicani and is equivalent to the Ouasconun used by Ptolemy.

That Sidon (יִדְיָן) can be read as Poseidon can be demonstrated by the fact that both Josephus and the Septuagint have transliterated the name Tsaphnath-Pa'aneach (תִּצְפְּנָת פִּאֲנֵיחַ AV Zaphnath-Paaneah),¹⁷⁷ the name by which the patriarch Joseph was known to Pharaoh, as Psonthom Phanech (Ψονθομφάνηχον) where the initial Hebrew letter *tsadi* (צ) is transliterated into Greek as *psi* (Ψ).¹⁷⁸ Sidon therefore becomes Psidon becomes Poseidon.

Poseidon, 'son' of Cronus, is said to have been the “first to concern himself with sea-faring and to fit out fleets, Cronus having given him the lordship in such matters”.¹⁷⁹ In a moment, I shall demonstrate that Cronus was Hiram king of Tyre and the fitting out of fleets by Poseidon, the 'son' (sic) of Cronus spoken of here, actually refers to the fleet of ships which Solomon had built.¹⁸⁰

The Greek writer Pausanias also informs us that a place in Greece in the Corinthian territory was called Cromyon after Cromus 'son' of Poseidon (i.e. Sidon).¹⁸¹ Cromus is once again a variant spelling of the name Cronus/Hiram, though in this instance their roles have been reversed: Cronus becomes 'son' of Poseidon rather than Poseidon being 'son' of Cronus. Chromius, son of Priam, son of Dardanus¹⁸² is yet another variation on this same theme. We shall encounter many similar examples of this type of allegorical confusion as we progress with this work. In these examples, the word 'son' is not to be taken literally. Chromius was not a biological son of Priam, nor was Priam a biological son of Dardanus. (I shall shortly reveal that Dardanus is a variant spelling of the name Darda, one of the four sons of Zerach of the tribe of Judah.)

¹⁷³ Josephus, *Antiquities of the Jews* [i.xix.8](#). (NB: wrongly showing as i.xix.7 on Perseus Tufts) [i.304](#) in Thackeray's translation (Loeb Classical Library).

¹⁷⁴ *Ibid.* [ii.iii.1](#) or [ii.105](#) in Thackeray's translation.

¹⁷⁵ *The Geography of Strabo* Vol. 1, [p.407, fn. 6, \(6.2.4\)](#), Hans Claude Hamilton, Bohn's Classical Library, London and New York 1892.

¹⁷⁶ Ptolemy, *Geography* [2.6, §.10](#).

¹⁷⁷ Gen. 41:45.

¹⁷⁸ Josephus, *Antiquities of the Jews* [ii.vi.1](#) or [ii.91](#) in Thackeray's translation. Written [Ψονθομφάνηχ](#) in the Septuagint.

¹⁷⁹ Diodorus, *Library* [v.69.4](#).

¹⁸⁰ 1 Kings 9:26-27. See also 2 Chron. 8:17-18.

¹⁸¹ Pausanias, *Description of Greece* [ii.i.3](#).

¹⁸² Homer, *Illiad* [v.159-160](#).

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Apollodorus tells us that Poseidon was the first to arrive in Attica (in southern Greece) and that Athena arrived shortly afterwards.¹⁸³ (As will shortly be demonstrated, the Athenians were named after Ethan son of Zerach of the tribe of Judah.¹⁸⁴) According to Eusebius, who was quoting from an earlier source (i.e. Sanchuniathon), Cronus, the ‘father’ of Poseidon, is said to have built Byblos:

“After this Kronos builds a wall round his own dwelling, and founds the first city, Byblos in Phoenicia”.¹⁸⁵

According to this same source, Cronus was also known as Elus and his auxiliaries were known as Eloim, which is interpreted to mean “Ilus’s men”.¹⁸⁶ El (אֵל), or Elus simply means ‘God’. Elo[h]im (אֱלֹהִים) is yet another variant spelling of the same name, both forms being used interchangeably throughout the Bible for the name of God.

In Eusebius’ day, the stories had become so fantastic and corrupted that they were practically unintelligible. Most of what Eusebius records is nonsense, though he hits the right mark when he says:

“All these stories Thabion, who was the very first hierophant of all the Phoenicians from the beginning, **allegorized** and mixed up with the physical and cosmical phenomena, and delivered to the prophets who celebrated the orgies and inaugurated the mysteries: and they, purposing to increase their vain pretensions from every source, handed them on to their successors and to their foreign visitors: one of these was Eisirius the inventor of the three letters, brother of Chna the first who had his name changed to Phoenix.”¹⁸⁷

The Greek writer Pausanias enlighteningly informs us:

“When I began to write my history I was inclined to count these legends as foolishness, but on getting as far as Arcadia I grew to hold a more thoughtful view of them, which is this. In the days of old those Greeks who were considered wise spoke their sayings not straight out but in riddles, and so the legends about Cronus I conjectured to be one sort of Greek wisdom. In matters of divinity, therefore, I shall adopt the received tradition.”¹⁸⁸

Note that Cronus was **not** a ‘Canaanite’ as suggested by some writers.¹⁸⁹ He may have been a ruler of Canaan, but he was most certainly not Canaanite. It is important to make this distinction. I have already aptly demonstrated that the Phoenicians were Israelites and that Cronus was Hiram king of Tyre. Chna, “the first who had his name changed to Phoenix”, was not a person. ‘He’



A coin depicting a Phoenician ship discovered at Dor in northern Israel. The city of Dor belonged to the tribes of Ephraim and Menashe.

¹⁸³ Apollodorus, *Library* [iii.xiv.1](#).

¹⁸⁴ For more detailed information, see the Section *Sons of Er* in *Ancient Irish History Reconsidered*.

¹⁸⁵ Eusebius of Caesarea: *Praeparatio Evangelica* [Book 1, Chapter 10](#).

¹⁸⁶ *Sanchonatio's Phoenician History* [Part 1, Chap. 1, p.31](#), Rev. Richard Cumberland, London 1720.

¹⁸⁷ *Sanchonatio's Phoenician History* [Part 3, Remark 1, p.93](#), Rev. Richard Cumberland, London 1720. (emphasis mine).

¹⁸⁸ Pausanias, *Description of Greece* [viii.viii.3](#).

¹⁸⁹ <http://www.newworldencyclopedia.org/entry/Cronus>. The inference is from Sanchuniathon.

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was a tribe of people. Chna is a variant spelling of the Hebrew name Guni, this being Guni son of Naphtali. Chna is **not** a variant spelling of Canaan as most archaeologists and scholars of Greek history would have us believe, and Eisirius, the ‘brother’ of Chna, is better known to us as Yetser (AV Jezer), Naphtali’s third-born son. According to this passage, Phoenix was another name for the tribe of Yetser, but even this is allegory and is not to be taken literally.

I have already demonstrated that Hiram king of Tyre belonged to the tribe of Yetser. I shall demonstrate this to better effect in a short while. The Phoenicians who controlled the island of Crete and became known as Minoans were Israelites and Asterius the mythical ‘king’ of Crete was likewise the tribe of Yetser, son of Naphtali. This story of the early inhabitants of Crete is again allegory. You will not find mention of any king of Crete with this name in the archaeological record.

Phoenix, on the other hand, appears to be a reference to the tribe of פִּוּנִי Puni, a name which can also be read Phuni, a family named after Pua (פֹּא or פֹּאָה in 1 Chron. 7:1) son of Issachar.¹⁹⁰ The name Puni/Phuni would become Phuniki in the same way the land of the Astures in northern Spain was called Asturica,¹⁹¹ and the Celts were sometimes called Celtici.¹⁹² We shall shortly see that the Umbri of Italy were also likewise known as Umbrici. This should give you some idea of how confused the stories which have been preserved by the Greek writers have actually become. These tribes were working together, hence the Greeks were unable to separate each of the tribal elements.

According to the Assyrian records, Byblos (also known as Gubla), Sidon and Tyre were all closely related. They were all cities of the Phoenicians. Herodotus likewise considered Sidon to be a Phoenician city.¹⁹³

Concerning Cronus, Diodorus records:

“Cronus [i.e. Hiram/Ahram], since he was the eldest of the Titans, became king and caused all men who were his subjects to change from a rude way of living to civilized life, and for this reason he received great approbation and visited many regions of the inhabited earth. Among all he met he introduced justice and sincerity of soul, and this is why the tradition has come down to later generations that the men of Cronus’ time were good-hearted, altogether guileless, and blest with felicity. His kingdom was strongest in the western regions, where indeed he enjoyed his greatest honour; consequently, down even to comparatively recent times, among the Romans and the Carthaginians, while their city still stood, and other neighbouring peoples, notable festivals and sacrifices were celebrated in honour of this god and many places bore his name.”¹⁹⁴

The word Titan merely means ‘Great One’, referring to the fact that they were powerful and had absolute control. Notice that these Phoenicians “visited many regions of the inhabited earth”, and that their “kingdom was strongest in the western regions”. It has already been demonstrated that the Phoenicians and Hebrews arrived in Spain during

¹⁹⁰ Num. 26:23.

¹⁹¹ Pliny, *Natural History* [iii.3 \(28\)](#). ([iii.4](#) in John Bostock’s translation.)

¹⁹² Pliny, *Natural History* [iii.3 \(28\)](#). ([iii.4](#) in John Bostock’s translation.)

¹⁹³ Herodotus, *Histories* [ii.116](#).

¹⁹⁴ Diodorus, *Library* [v.66.4-5](#).

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the time of King Solomon. This was the ‘Golden Age of Cronos’,¹⁹⁵ when the world was prospering under the reigns of King Solomon and Hiram king of Tyre, when gold was in plentiful supply and when “silver was accounted for nothing”.¹⁹⁶

“And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.”¹⁹⁷

As already stated, Herodotus informs us that the Phoenicians:

“...came to our sea from the Red [Erythrean] Sea, as it is known. No sooner had they settled in the land they still inhabit than they turned to overseas travel.”¹⁹⁸

Note: “No sooner had they settled in the land” – like a hind let loose, they were soon bounding off across the seas! The Erythrean Sea was literally the ‘Sea of Edom’.¹⁹⁹ Pliny likewise believed that the island on which the city of Cadiz stood was “Erythia because the Tyrians, the original ancestors of the Carthaginians, were said to have come from the Erythræan, or Red Sea”.²⁰⁰ Notice then that these **Tyrians**, from the city of Tyre in northern Israel, came from the Red Sea. Is this not what the Bible tells us?

The statement that the Phoenicians came from the Red Sea is supported by the Biblical statement:

“And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea [Hebrew: יָם־סוּף Yam-Suph], in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.”²⁰¹

We are also informed that Solomon “had ships that went to Tarshish with the servants of Hiram/Huram”.²⁰² As already demonstrated, Tarshish is to be identified as Tartessus in Spain, though some scholars, on the authority of Josephus,²⁰³ would identify the Biblical Tarshish as Tarsus in Asia Minor, or a number of other locations, all of which are nevertheless located in the Mediterranean.²⁰⁴ No one seems to have asked the obvious question, namely: “How did Solomon’s ships get from the Red Sea to the Mediterranean?”

To reach the Aegean from the Red Sea, the Phoenicians had to sail around Africa. Herodotus would have us believe that this circumnavigation of Africa (or Libya, as he called it) only took place some four hundred years later during the time of Pharaoh Necho II:

¹⁹⁵ Aristotle, *Athenian Constitution* [xvi.7](#). Pausanias and Hesiod both referred to the people of this era as ‘the Golden Race’ – *Description of Greece* [v.vii.6](#) and *Works and Days* [lines 109-115](#) respectively.

¹⁹⁶ 2 Chron. 9:20 “And all king Solomon’s drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; silver was nothing accounted of in the days of Solomon.”

¹⁹⁷ 1 Kings 5:5.

¹⁹⁸ Herodotus, *Histories* [i.1](#).

¹⁹⁹ See *Legacy of Edom*.

²⁰⁰ Pliny, *Natural History* [iv.22 \(120\)](#). ([iv.36](#) in the online version.)

²⁰¹ 1 Kings 9:26-27 See also 2 Chron. 8:17-18.

²⁰² 1 Kings 10:22 & 2 Chron. 9:21.

²⁰³ Josephus, *Antiquities of the Jews* [i.vi.1](#). Note, however, that, according to [Polyhistor](#) and [Abydenus](#) as recorded by Eusebius, Tarsus in Anatolia was built by the Assyrian king Sennacherib, whilst Strabo, quoting Aristobulus, would have us believe that it was built by Sardanapalus son of Anacyndaraxes (Esarhaddon?) *Geography* [xiv.v.9](#).

²⁰⁴ <http://en.wikipedia.org/wiki/Tarshish>.

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“After all, Libya is demonstrably surrounded by water, except for the bit of it that forms the boundary with Asia. King Necho of Egypt was the first to discover this, as far as we know; after he abandoned the digging of the canal from the Nile to the Arabian Gulf, his next project was to dispatch ships with Phoenician crews with instructions to return via the Pillars of Heracles into the northern sea and so back to Egypt.”²⁰⁵

Herodotus goes on to inform us that the Phoenicians would take over two years to circumnavigate Africa. This would seem to tie up with the Biblical statement that Solomon’s ships would return from Tarshish every three years.²⁰⁶ Not surprisingly, Herodotus also tells us that the Carthaginians (who were also Phoenicians) were another people who had circumnavigated Africa.²⁰⁷

The Phoenicians were Israelites – hence they spoke Hebrew. Diodorus records that there was a dispute as to where the Phoenician alphabet originated. There were those who believed that the first to use the Phoenician letters were the Syrians.²⁰⁸ This is actually correct, because Herodotus included within his definition of ‘Syrians’, the Jews.²⁰⁹ Also, the Phoenician language is merely an early form of Hebrew. (Note, Hebrew – **not** Proto-Canaanite!)

The Phoenicians also practised circumcision:

“The Phoenicians and Palestinian Syrians are the first to admit that they learnt the practice [of circumcision] from Egypt, and the Syrians [i.e. those Israelites of the captivity] who live in the land between the Thermodon and Perthenius rivers, and their neighbours the Macrones [i.e. descendants of Machir son of Menasseh²¹⁰], say that in their case it is a recent import from Colchis.”²¹¹

Herodotus was (as usual) wrong on both these counts! Circumcision is based on the promise given to Abraham that **he** and his sons shall inherit the land of Israel for an everlasting possession. It was most certainly **not** something which the Phoenicians and Syrians learnt from the Egyptians or the Colchians!

“And I will establish My covenant between Me and **thee** and thy seed after thee throughout 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 of thy sojournings, all the



Circumcision depicted in the Tomb of Khonspekhrod in Luxor - 18th Dynasty, this now being the earliest example of circumcision in Egypt.

²⁰⁵ Herodotus, *Histories* [iv.42](#).

²⁰⁶ 1 Kings 10:22 & 2 Chron. 9:21.

²⁰⁷ Herodotus, *Histories* [iv.43](#).

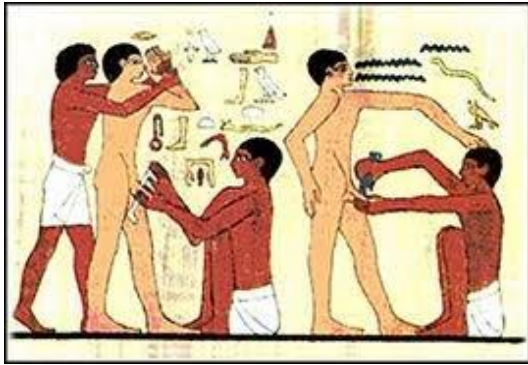
²⁰⁸ Diodorus, *Library* [v.74.1](#).

²⁰⁹ Herodotus, *Histories* [ii.104](#). See also Josephus, *Against Apion* [i.161](#). Notice also what Josephus says about “the laws of the Tyrians forbid men to swear foreign oaths” adding that “Among which he [i.e. Theophrastus] enumerates some others, and particularly that called Corban: which other can only be found among the Jews, and declares what a man may call ‘A thing devoted to God.’” As we are demonstrating that the inhabitants of Tyre were Israelite, this comment becomes of particular relevance.

²¹⁰ Num. 26:29.

²¹¹ Herodotus, *Histories* [ii.104](#). The Macrones appear in the Assyrian records as Mehrani, a people who at one time dwelt to the south of the land of Haran, in the region which we know as the land of Gilead.

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Top: Circumcision being performed on Semites from Tomb of Ankh-Mahor at Sakkara - 6th Dynasty.



Right: A carpenter with circumcised penis from Sakkara - 6th Dynasty.

land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham: 'And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations. **This is my covenant**, which ye shall keep, between Me and you and thy seed after thee: every male among you shall be circumcised.'

²¹²

This promise that Abraham and his sons would inherit the land of Canaan for an everlasting possession has not yet been fulfilled because Abraham, Isaac and Jacob were all sojourners in the land.²¹³ They neither inherited the land, nor saw the fulfilment of this prophecy in their time. Nevertheless, we are told that this promise **will** be fulfilled when the LORD sets his throne in Jerusalem.

It is argued that circumcision is first attested in Egypt during the 6th Dynasty.²¹⁴ In *Ancient History Reconsidered*, I have demonstrated that the 6th Dynasty was contemporaneous with the Ethiopian Period (circa 7th century BCE), hence postdates the covenant with Abraham by over a thousand years. In fact, the scene showing circumcision in the tomb of Ankh Mahor at Sakkara shows circumcision being performed on Semitic people! Also, it is accepted that Sakkara is **not** an Egyptian word. Sakkara is actually a variant spelling of the name Issachar!

None of the 18th Dynasty kings were circumcised.²¹⁵ Now that the Egyptian chronology has been corrected (see *Ancient History Reconsidered*), we find that it is not until the time of Amenhotep III (who has been redated to the 8th century BCE) that circumcision first appears in Egypt and the practice is probably related to the 'Syrians' who started settling in Egypt at that time. Those Syrians would have included Israelites and Edomites. (There is also the strong possibility that the Amenhotep in question was the later Nebmatre-Amenhotep who lived during the Persian Period. Again, see *Ancient History Reconsidered* for more information.)

²¹² Gen. 17:7-10.

²¹³ e.g. Gen. 23:4 & Gen. 37:1.

²¹⁴ See for example http://en.wikipedia.org/wiki/History_of_male_circumcision#Circumcision_in_the_Ancient_world.

²¹⁵ See for example <http://www.nocirc.org/symposia/second/larue.html>.

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As for the land of Phoenicia, even the classical writers could not agree amongst themselves where precisely this land was located. Diodorus referred to “Nysa, a city of Arabia Felix near Egypt” and continued by quoting Homer saying that “There is a certain Nysa, mountain high, with forests thick, in Phoenicê afar, close to Aegyptus’ [Egypt’s] streams”.²¹⁶ Nysa seems to be the Ienysus of Herodotus.²¹⁷ Diodorus places Nysa “between Phoenicia and the Nile”.²¹⁸ Pliny, however, informs us that Nysa was the original name for Scythopolis,²¹⁹ this being the name for Beth-Shean in northern Israel,²²⁰ a place located in the Jezreel Valley.

Strabo, in an attempt to reconcile the above statement by Homer, calls the whole of the Mediterranean coastline from Sidon down to Egypt Phoenicia:

“Beginning from Cilicia and Mount Amanus, we set down as parts of Syria, Commagene, and the Seleucis of Syria, as it is called, then Cœle-Syria, lastly, on the coast, Phœnicia, and in the interior, Judæa. Some writers divide the whole of Syria into Cœlo-Syrians, Syrians, and Phœnicians, and say that there are intermixed with these four other nations, Jews, Idumæans, Gazæans, and Azotii, some of whom are husbandmen, such as the Syrians and Cœlo-Syrians, and others merchants, such as the Phœnicians.”²²¹

According to Strabo, Phoenicia extended as far south as Pelusium on the Egyptian border:

“The whole country above Seleucis, extending towards Egypt and Arabia, is called Cœle-Syria, but peculiarly the tract bounded by Libanus and Antilibanus, of the remainder one part is the coast extending from Orthosia as far as Pelusium, and is called Phœnicia, a narrow strip of land along the sea; the other, situated above Phœnicia in the interior between Gaza and Antilibanus, and extending to the Arabians, called Judæa.”²²²

In the Egyptian records, Phoenicia was called Pont, which name is sometimes transliterated into English as Pwene. The Biblical Queen of Sheba was called “Queen of Egypt and Ethiopia” by Josephus.²²³ Because the Egyptian texts have been translated by comparing with the Greek language using the Rosetta Stone as a starting point,²²⁴ and because the Greek has no *sh* sound, there is a disparity between the Egyptian and Hebrew texts.

The Hebrew letter *shin* ש when transliterated into Greek can become a *sigma* (ς or σ), *tau* (τ) or *delta* (δ). Josephus, for example, called the region of Bashan in northern Israel either Batanidi (Βατανίδι)²²⁵ or Batanaian (Βαταναίαν),²²⁶ the latter being the name (i.e. Βαταναίας Batanaias) employed by Ptolemy.²²⁷ Likewise, the Hebrew name Sheba when transliterated into Egyptian becomes Theba becomes Thebes.

²¹⁶ Diodorus, *Library* [i.15.6-7](#), quoting from [Homeric Hymns, 1.8-9](#).

²¹⁷ Herodotus, *Histories* [iii.5](#).

²¹⁸ Diodorus, *Library* [iv.2.3](#).

²¹⁹ Pliny, *Natural History* [v.16 \(74\)](#).

²²⁰ Josephus, *Antiquities of the Jews* [vi.xiv.8](#).

²²¹ Strabo, *Geography* [xvi.ii.2](#).

²²² Strabo, *Geography* [xvi.ii.21](#).

²²³ Josephus, *Antiquities of the Jews* [viii.vi.5](#).

²²⁴ http://en.wikipedia.org/wiki/Rosetta_Stone.

²²⁵ Josephus, *Antiquities of the Jews* [iv.vii.4](#). (Compare with the Greek *Antiquities* [iv.173](#) – third row down.)

²²⁶ Josephus, *Antiquities of the Jews* [ix.viii.1](#). (Compare with the Greek *Antiquities* [ix.159](#) – fourth line down, third from the left.)

²²⁷ Ptolemy, *Geography* Book 5, 15, §.26. (Chapter 14 in some versions.)

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The following are similar examples of this transposition:

Hebrew

Egyptian equivalent

שׁוֹפָר Shofar - Trumpet (More correctly: ram's horn trumpet)

 **Thupar** – Horn or trumpet.²²⁸

סֹפֵר Sofer – a scribe

 **Thupar** – Scribe, copyist, secretary.²²⁹

שָׂרָף Saraf – Fiery serpent

 **Tharef** – The name of a 'magical' serpent.²³⁰

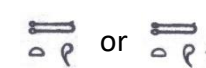
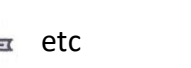
שָׁסָה Shasa – To rob or plunder.

 or  or  etc
Tha-t or Thau-t – Plunder or theft.²³¹

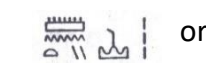
סֻלֶּת Soleth – Bread made from fine flour.

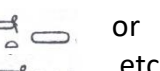
 **Thartâ** – Bread made from fine flour.²³² (NB: There is no letter / in the Egyptian alphabet, so the / becomes and r.)

שׁוֹטֵף Shotef – To pour out (i.e. water), rinse or overflow.

 or  or  etc
Thetef – To pour out, to sprinkle or to pour out by drops.²³³

מְנַשֶּׁה The half tribe of Menasseh who dwelt in the land of Gilead in southern Syria, east of the River Jordan.

 or  or  etc
Mentiu – “Robbers of the desert”

 or  etc

Mentiu nu Satt – “The thievish nomads of the Eastern Desert and Southern Syria.” NB: The name Satt or Setiu is associated with northern Israel. In the Assyrian records, the inhabitants of Syria were called Sutû²³⁴ or Suteans.²³⁵ In the Egyptian, these people were also called  **mentu** or  **mentu**

²²⁸ *An Egyptian Hieroglyphic Dictionary* Vol. 2, [p.853](#), Sir Edgar A. Wallis Budge, Dover Publications, New York 1978.

²²⁹ *Ibid.* [p.853](#).

²³⁰ *Ibid.* [p.852](#).

²³¹ *Ibid.* [p.849](#).

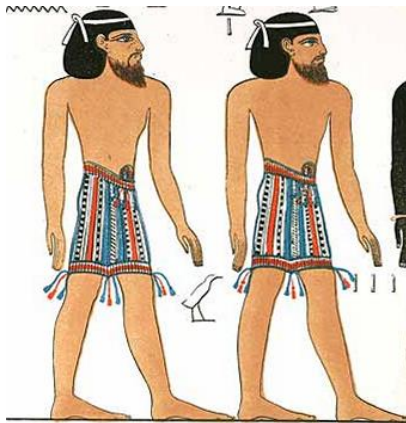
²³² *Ibid.* [p.851](#).

²³³ *Ibid.* [p.862](#).

²³⁴ *Ancient Records of Assyria & Babylonia*, Vol. 1, [p.28, §.73](#), Vol. 2, [p.14, §.31](#), [p.20, §.39, §.40](#) etc, Daniel David Luckenbill, New York 1968. See especially Sennacherib's comment that he “uprooted all the Ahlamû and Sutû (Aramean) tribes.” Vol. 2, [p.147, §.325](#) Esarhaddon also referred to the “Sutû, tent dwellers, whose home is afar off.” Vol.2, [p.210, §.522](#).

²³⁵ *Babylonian Chronicle P* tells us that Kadashman-Harbe “ordered the overthrow of the Suteans from east to west and annihilated their extensive forces”. *Assyrian Royal Inscriptions*, Vol. 1, §.324, Albert Lirk Grayson, Otto Harrassowitz, Wiesbaden 1972. A letter from Ashur-uballit king of Assyria addressed to Amenhotep IV (Akhenaten) king of Egypt likewise complained about the Suteans delaying the king of Egypt's messengers who were on their way to Assyria. *Assyrian Royal Inscriptions*, Vol. 1, §.317.

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Two 'Asiatics' (Aamu) from the land of Israel dating to the time of Seti I (19th Dynasty). Note the fringes with blue threads on their garments as well as the pointed beards, both being in accordance with Biblical commandments.

or *mentiu* etc. The name Mentiu is a variant spelling of the Hebrew name Menashe, the Hebrew letter *shin* becoming a *t* in transliteration.

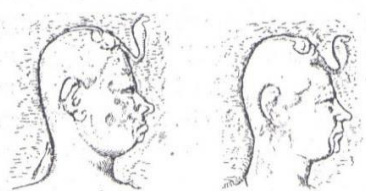
Menthu – “Nomad hunters and robbers of the Eastern Desert and Southern Syria. They were famous for their beards.”²³⁶ Edouard Naville also commented on these beards which the “men of Pont” (i.e. Phoenicians) had when commenting on Hatshepsut’s reliefs at Deir el Bahari:

“The Puntite is a tall, well-shaped man, of a type which certainly belongs to the Caucasian race; his hair is flaxen, and is divided in well-made plaits; his nose is aquiline, his beard long and pointed; he wears only a loin-cloth with a belt in which a dagger is fixed.”²³⁷

The pointed beards are an Israelite practice based on the Law of Moses, which states that we should not cut the corner of our beard.²³⁸

Likewise, the Persian satrap Psamshek, who is mentioned extensively in correspondence dated to the time of Artaxerxes I king of Persia,²³⁹ appears in the Egyptian records as Psamthek and has been wrongly identified as Psammetichus I of the Egyptian 26th Dynasty. He appears on the same bas relief alongside another Persian satrap by the name of Nekhtnebef who likewise has been wrongly identified as Nectanebo I, an Egyptian king who was a contemporary of Artaxerxes II king of Persia.

“Strange portraits of two kings, Psamtik I and Nectanebo I [i.e. Nekhtnebef], are to be found in royal reliefs, and these seem to indicate that the taste for representing



Psamtek I making an offering to his god (left) and his facial features emphasised (top).

individual characteristics had not disappeared in the time between early Dynasty XXVI and the Ptolemaic Period. They appear on basalt slabs, 4 feet in height, which seem to have formed a balustrade for a single monument. It is not easy to visualize the original appearance of this monument or to explain how a large part of it came to be left uninscribed for over 200 years until Nectanebo [Nekhtnebef] took up the work again”.²⁴⁰

²³⁶ *An Egyptian Hieroglyphic Dictionary* Vol. 1, [p.306](#) for all three entries.

²³⁷ *The Temple of Deir el Bahari*, Part III, [p.12](#), Edouard Naville, Egypt Exploration Fund, London 1898.

²³⁸ וּפְאֵת זָקָן לֹא יִגְלַחוּ Lev. 19:19. The word *pe'at* (פְּאֵת), translated as ‘corner’, is in the singular. Those Hasidic Jews who have ‘curls’ known as *peiot* on the sides of their heads are misinterpreting the passage.

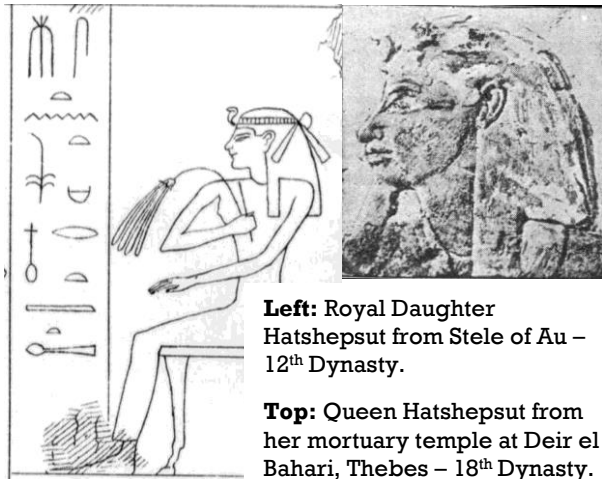
²³⁹ *The Aramaic language in the Achaemenid period: a study in linguistic variation* p.536, (see footnote 1020), Dr Margaretha. L. Folmer, Peeters Publishers, Belgium 1995. ([Excerpt from book...](#))
Scribes, sages, and seers: the sage in the Eastern Mediterranean world, p.199, Leo G. Perdue, Vandenhoeck & Ruprecht, 2008 ([Excerpt from book...](#))

²⁴⁰ *The Art and Architecture of Ancient Egypt* p.416, William Stevenson Smith, Caretaker of Boston Museum, Penguin Books, 1958.

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Of course, the Psamtek spoken of here is the Persian satrap by the name of Psamshek. There was no two hundred year gap between the two people portrayed on the monument.

I have also demonstrated in *Ancient History Reconsidered* that Queen Hatshepsut of the Egyptian 18th Dynasty was the Biblical Queen of Sheba (Thebes). She was the sister of the 12th Dynasty king Amenemhat II who also appears in the Egyptian 11th Dynasty as Mentuhotep III - Sonkhara. The Epic Voyage to the Land of Pont which occurred in Mentuhotep III's reign is that self-same Epic Voyage to the Land of Pont which took place in the reign of Amenemhat II, even that self-same Epic Voyage to the Land of Pont portrayed in Queen Hatshepsut's mortuary temple at Deir el Bahari, a temple which was fashioned on King Solomon's temple.



Left: Royal Daughter Hatshepsut from Stele of Au – 12th Dynasty.

Top: Queen Hatshepsut from her mortuary temple at Deir el Bahari, Thebes – 18th Dynasty.

There were not three separate journeys to the Land of Pont as is commonly assumed, but just the one on such a grand scale the likes of which were not to be repeated throughout Egypt's long history. This was Hatshepsut's visit to Jerusalem to visit King Solomon. She set sail on the Red Sea using ships built specially for her by Solomon's



Phoenician boat builders depicted in Hatshepsut's bas reliefs. These builders have been mistaken by archaeologists for Egyptian workmen. Notice the peculiar skull caps which were typical of the men of Pont and other Israelite peoples who were occupying the Land of Israel at that time.

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shipbuilders and returned by sailing from the Mediterranean (presumably from Tyre) up the River Nile.²⁴¹

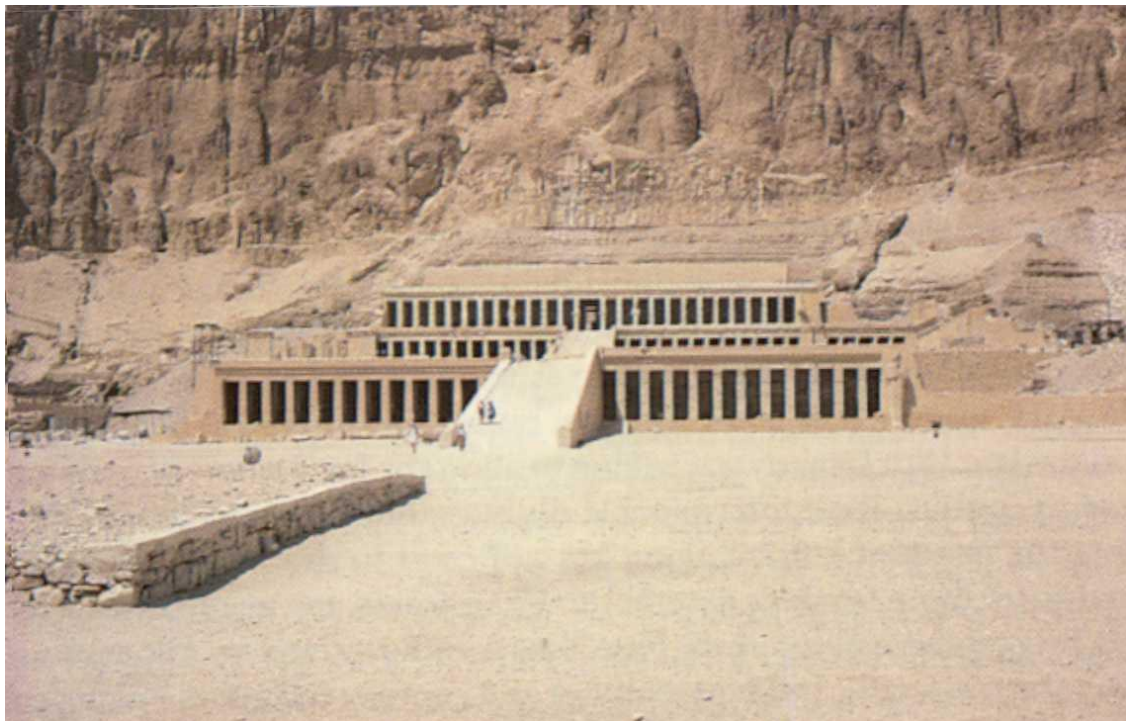
It is from the time of Queen Hatshepsut of the Eighteenth Dynasty that Solomon's proverbs appear in the Egyptian texts, prompting the renowned French Archaeologist Pierre Montet to make the following statements:

"We possess two almost contemporary works which belong to the category of moral and didactic literature - the Maxims of the scribe Ani, whose touching remark about the love each man owes his mother is often quoted, and the Moral Treatise of Amenmopet in thirty chapters, which won instant fame as soon as it was published, because it was almost unanimously recognised as having served as a model for the Proverbs of Solomon".²⁴²

"The maxims of Amenemope ... make it possible to see how much Israel owed to her long contact with Egypt. The earliest commentators were struck by the numerous analogies between the maxims and Solomon's Proverbs, particularly in the third part. The Hebrew sage leaves out the specifically Egyptian elements which abounded in his Egyptian model, but as regards essentials he follows Egyptian teaching".²⁴³

By identifying Queen Hatshepsut as the Biblical Queen of Sheba, we overturn these assumptions and demonstrate that the Egyptians adopted their words of wisdom from King Solomon and not the other way round.

Queen Hatshepsut was called Nitocris by Herodotus who informs us that she was the sister of the Twelfth Dynasty king Amenemhat II.²⁴⁴ She appears in the 12th Dynasty on



Queen Hatshepsut's mortuary temple at Deir el Bahari which was based on the design of Solomon's temple and was built following her epic voyage to the Land of Pont.

²⁴¹ For the disassembly and reconstruction of the Assyrian and Egyptian histories, refer to my book *Ancient History Reconsidered*.

²⁴² *Eternal Egypt* p.220, Pierre Montet, Weidenfeld & Nicholson, London, 1964.

²⁴³ *Ibid.* p.280.

²⁴⁴ Herodotus, *Histories* [ii.100](#).

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the Stele of Au as “Royal Daughter Hatshepsut” (see the pictures above on the previous page but one). Nitocris is a variant spelling of her prenomen Maatkare, where the initial *M* has been replaced with an *N*.

A similar example of this sort of transposition appears in the El Amarna Letters where Amenhotep III, whose prenomen is usually read Nebmaatre, appears variously as Mimmuria,²⁴⁵ Immuria,²⁴⁶ Nimmuria,²⁴⁷ etc.

Any attempt at dating the Phoenician expansion overseas prior to the time of King Solomon is therefore futile!

Cronus and Zeus

According to the Greek writers, on hearing the prophecy from his parents Uranus (Sky) and Gaia (Earth) that he would be overcome by his own son, Cronus ‘devoured’ his own children as soon as they were born:



Cronus.

“But Rhea was subject in love to Cronos and bore splendid children, Hestia, Demeter, and gold-shod Hera and strong Hades, pitiless in heart, who dwells under the earth, and the loud-crashing Earth-Shaker, and wise Zeus, father of gods and men, by whose thunder the wide earth is shaken. These great Cronos swallowed as each came forth from the womb to his mother's knees with this intent, that no other of the proud sons of Heaven should hold the kingly office amongst the deathless gods. For he learned from Earth (Gaia) and starry Heaven (Uranus) that he was destined to be overcome by his own son, strong though he was, through the contriving of great Zeus. Therefore he kept no blind outlook, but watched and swallowed down his children: and unceasing grief seized Rhea. But when she was about to bear Zeus, **the father of gods and men**, then she besought her own dear parents, Earth and

starry Heaven, to devise some plan with her that the birth of her dear child might be concealed, and that retribution might overtake great, crafty Cronos for his own father and also for the children whom he had swallowed down. And they readily heard and obeyed their dear daughter, and told her all that was destined to happen touching Cronos the king and his stout-hearted son. So they sent her to Lyctus, to the rich land of Crete, when she was ready to bear great Zeus, the youngest of her children.”²⁴⁸

This is just a cryptic way of saying that the Phoenicians, under Cronus-Ahram, acquired sovereignty over the lands in which they settled, thereby ‘devouring’ his ‘children’. Note especially the epithet of “father of gods **and men**” which is applied to Zeus.

According to the legend, Rhea, the ‘wife’ of Cronus, secretly ‘gave birth’ to Zeus in Crete. Zeus was hidden in a cave in Mount Ida in Crete to protect him from being ‘devoured’ by his ‘father’ Cronus. He later became the chief god of Olympus:

“But why all this about oak or stone? Come you, let us begin with the Muses who gladden the great spirit of their father Zeus in Olympus with their songs, telling of things that are

²⁴⁵ *The Tell El-Amarna Tablets*, Vol.1, Letters 26.8, 27.14, 27.20 & 27.38, Samuel A B Mercer, AMS Press, New York 1939.

²⁴⁶ *Ibid.* Vol. 1, Letters 24.III.104 & 24.III.106.

²⁴⁷ *Ibid.* Vol. 1, Letters 24.I.84 & 29.6 etc.

²⁴⁸ Hesiod, *Theogony* [453-480](#) (emphasis mine).

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and that shall be and that were aforetime with consenting voice.”²⁴⁹

Diodorus also records:

“Zeus, then, we are told, not only totally eradicated the impious and evil-doers from among mankind, but he also distributed honours as they were merited among the noblest of the gods and heroes and men. And because of the magnitude of his benefactions and his superior power all men accorded to him as with one voice both the everlasting kingship which he possesses and his dwelling upon Mount Olympus.”²⁵⁰

The name Zeus is derived from the Hebrew *יָזַן Esav*, a name which, in our English Bibles, is transliterated as Esau. Knowing this, it is not difficult to see that Ida, the name of the mountain where Zeus was ‘hidden’, is named after Adah, the wife of Esau and that Olympus is a variant spelling of Eliphaz, a tribe who was named after Duke Eliphaz, son of Esau and Adah.²⁵¹ Phonetically, Olympus and Eliphaz are the same name. The Olympians of Greece were therefore Edomites.

Herodotus called the Cretans Carians:

“Harpagos, after subduing Ionia, proceeded to march against the Carians and Caunians and Lykians, taking also Ionians and Aeolians to help him. Of these the Carians came to the mainland from the islands; for being of old time subjects of Minos and being called Leleges, they used to dwell in the islands, paying no tribute, so far back as I am able to



Top Left: A group of male Kuretes

Top Right: A Spartan warrior.

Bottom Left: A Roman Centurion.

Bottom Right: A Greek Hoplite.

Note in each case the crested helmet and in most cases, the type of shield.

²⁴⁹ Hesiod, *Theogony* [35-38](#).

²⁵⁰ Diodorus, *Library* [v.71.6](#).

²⁵¹ Gen. 36:4.

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arrive by hearsay, but whenever Minos required it, they used to supply his ships with seamen: and as Minos subdued much land and was fortunate in his fighting, the Carian nation was of all nations by much the most famous at that time together with him.”²⁵²

Minos was the ‘king’ of Crete.²⁵³ Either he, or the tribe he is supposed to represent, was Israelite, as will shortly be demonstrated in the appropriate section headed ‘Minos’. The statement by the Greek writer Apollodorus that Minos was the son of Zeus²⁵⁴ (i.e. Esau) is wrong, such ‘errors’ being typical of the classical Greek writers. This relationship between Zeus and Minos is actually an allegorical one.

Other Greek writers referred to the Carians as Kuretes (sometimes written Kouretes or Curetes), not realising that they were one and the same people. The Kuretes were the Cretan dancers who supposedly danced around the child Zeus, shouting and clapping their hands to mask the baby’s cries from his father Cronos. The picture above (on previous page), taken from William Smith’s Dictionary of Antiquities (1870), shows a group of Kuretes (also known as Corybantes) dancing. Notice the crested helmets, which I have compared to a Spartan warrior, a Greek Hoplite and a Roman Centurion.

Herodotus informs us:

“And they produced three inventions of which the Hellenes adopted the use; that is to say, the Carians were those who first set the fashion of fastening crests on helmets, and of making the devices which are put onto shields, and these also were the first who made handles for their shields, whereas up to that time all who were wont to use shields carried them without handles and with leathern straps to guide them, having them hung about their necks and their left shoulders.”²⁵⁵

The same design of helmets can be found being used by the Spartans, the Roman Centurions and the Greek Hoplites all of whom are of Edomite descent.

Whilst Herodotus tells us that the Carians were responsible for inventing these peculiar crested helmets, Diodorus tells us that they were invented by the Kuretes:

“The Curetes [i.e. Kuretes] also invented swords and helmets and the war dance, by means of which they raised a great alarm and deceived Cronus.”²⁵⁶

From this, it is therefore evident that the Carians and the Curetes/Kuretes, both of whom came from Crete, were one and the same people. As will shortly be demonstrated, the Romans were also descended from these tribes.

“Then after the lapse of a long time the Dorians and Ionians drove the Carians out of the islands, and so they came to the mainland. With respect to the Carians the Cretans relate that it happened thus; the Carians themselves however do not agree with this account, but suppose that they are dwellers on the mainland from the beginning, and that they went always by the same name which they have now: and they point as evidence of this to an ancient temple of Carian Zeus at Mylasa, in which the Mysians and Lydians share as being brother races of the Carians, for they say that Lydos and Mysos were brothers of Car.”²⁵⁷

²⁵² Herodotus, *Histories* i.171.

²⁵³ <http://en.wikipedia.org/wiki/Minos>.

²⁵⁴ Apollodorus, *Library* iii.i.1.

²⁵⁵ Herodotus, *Histories* i.171.

²⁵⁶ Diodorus, *Library* v.65.4.

²⁵⁷ Herodotus, *Histories* i.171-172.

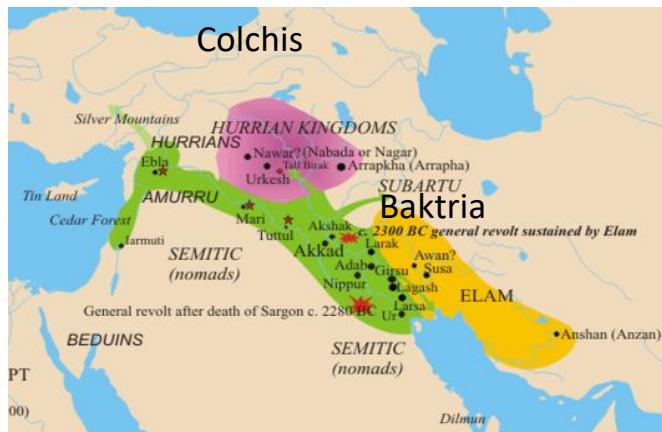
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Car is the Biblical Hori son of Lotan son of Seir.²⁵⁸ The Carians who at one time dwelt in the Zagros Mountains, who archaeologists have decided to call Hurrians, are the Biblical Horites. The Hurrians came from Mount Seir.²⁵⁹ The Mysians and Lydians mentioned above, who “share as being brother races of the Carians”, were also Edomites. The Dorians, however, who some Greek writers have confused with the Carians, were Israelites from the city of Dor in northern Israel. They were from the tribe of Joseph. (This will be explained in a short while.)

Strabo even confirms the identification of Armenia as the homeland of the Carians/Kuretes when he records:

“Others say that the Korybantes, who came from Baktriana, some say from among the Kolkhians, were given as armed ministers to Rhea by the Titanes.”²⁶⁰

It is a known fact that Korybantes (var. Corybantes) was another name for the Kuretes. The region identified by Strabo as being the homeland of the Curetes/Kuretes is that region in which archaeologists tell us the Hurrians dwelt. The Hurrians were a people who dwelt in the northern region of the Zagros Mountains between Colchis and Baktria. (See map on right.)



The Hurrian kingdom comprised the area shaded purple on the above map. This land now forms the north-westernmost part of Iran. This is where Strabo tells us the Kuretes came from. (Map reproduced under GNU Free Documentation License.)

In my work entitled *The Legacy of Edom*, I demonstrate that the Zagros Mountains are the Biblical Mount Seir. The identification of the Hurrians as Kuretes/Horites therefore completes the equation. What we are finding time and again is that we have been presented with a confused picture of history from the Greeks. It has not helped that archaeologists have further muddled the waters with their incorrect interpretations of the archaeological data, which interpretations are based on Manetho's cleverly contrived lists of Egyptian kings. (This is explained in my paper *Manetho on Trial*.) This has resulted in historical events being pushed back to some remote and obscure past. The arrival of the Greeks in Greece, for example, is being dated around 1,000 years too early.

These Horites were also known as Seirites. They were being used by Minos king of Crete to help keep law and order. What may come as a surprise to a lot of people is that both Israel and Judah were using these Seirites to keep law and order both in Judaea and in the land of Israel.

²⁵⁸ Gen. 36:22 & 1 Chron. 1:39.

²⁵⁹ *Legacy of Edom* - see Section headed Mount Seir.

²⁶⁰ Strabo, *Geography* [x.iii.19](#).

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In the second book of Samuel, we read:

“Now Joab [of Judah] was over all the host of Israel; and Benaiah the son of Jehoiada was over the **Cherethites** and over the Pelethites.”²⁶¹

The word here translated as Cherethites is כָּרִי *Cari* (i.e. Carian), though there is a margin note against the Hebrew text with an alternative spelling of כֶּרֶתִי *Kereti* (i.e. Kureti or Cretan). The Septuagint likewise shows κερατίτης (i.e. *Keratini*). The Bible therefore confirms that the Carians and Curetes were one and the same people.

This word Cari also appears in the second book of Kings where it is twice translated in the AV as ‘captains’.²⁶² In the Septuagint, the word is here transliterated as Χορρί *Khorri*, this being a variant spelling of Hori, a name which is translated into English as Horite (i.e. Hurrian). The name given in the book of Genesis for Hori in the Septuagint is likewise Χορρί *Khorri*²⁶³ and the Horites are called Χορραίου *Khorriau*.²⁶⁴ The Jews were therefore at one time using these Carians for keeping law and order. I would point out, however, that the occupation of the island of Crete by Israel took place no earlier than the time of Hiram king of Tyre, which was after the time of King David when they are first mentioned in the Bible. The Carians did **not** come **from** Crete as some commentators have supposed. The evidence shows that they were taken to Crete by Israel – the opposite way round to what has been assumed.

Notice that the words Kari and Kereti in the Bible are written with a letter כ *kaf* whilst the word Horite is written חָרִי with a ח *chet* rather than a כ *kaf*. Some purists would therefore object to this identification of Cherethites as Horites, because they will argue that the two names are written with different Hebrew characters, hence must be referring to two different peoples. Consider, however, the words כָּרָה *kara*, meaning ‘to dig or excavate’ and חֹר *hor* meaning ‘a hole’. They are clearly from the same root even though they begin with different letters.

It does not help that these Carians/Kereti are called Philistines by the prophets Jeremiah²⁶⁵ and Amos²⁶⁶ who both tell us that the Philistines came from Caphtor. In *Legacy of Edom* (Section headed *Carians & Curetes*) I present cogent arguments to show that Caphtor is the land known to the Greek writers as Cappadocia in Asia Minor, this being the translation of Caphtor in both the Septuagint²⁶⁷ and in Targum Onkelos.²⁶⁸ The Taurus Mountains which run through this region known as Cappadocia appear to be named after Etser son of Seir, Taurus being a phonetic variation on the name Etser (אֶצֶר AV Ezer).

The Curetes/Carians were therefore Caphtorim. In fact, I can go so far as to point out that the name Corybantes, as used by Strabo, is a metathesis of the name Caphtor, the interchange of the *p* and *b* in ancient languages being well-attested, as well as the

²⁶¹ 2 Sam. 20:23.

²⁶² 2 Kings 11:4 & 19.

²⁶³ Gen. 36:22.

²⁶⁴ Gen. 36:20-21.

²⁶⁵ Jer. 47:4.

²⁶⁶ Amos. 9:7.

²⁶⁷ [Deut. 2:23](#).

²⁶⁸ See *Encyclopaedia Judaica* (Second Edition) *op. cit.* Vol. 4, entry under Caphtor on p.445.

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dropping of the final *m* and the final letter *s* when transliterated into Greek – hence for Caphtorim, we get the philological progression Cabtori[m], Corybate[s], Corybantes.

A group of these Caphtorim/Seirites migrated from Cappadocia to the land of Philistia (nowadays referred to as the Gaza Strip) at some early period before the time of Moses²⁶⁹ and settled alongside the Philistines. Both of these tribes were Hamitic. They were black-skinned, the Greeks referring to them as Ethiopians. Today, the land of Philistia is occupied by Ammon, Moab and Edom, with the prophet Zephaniah informing us that these three tribes will be destroyed when the Lord comes to set his throne in Jerusalem.²⁷⁰ (NB: The modern-day Palestinians dwelling in the land of Israel are also Ammon, Moab and Edom²⁷¹ – **not** Philistines.) The Philistines and the Curetes have long disappeared from the land of Philistia with Procopius informing us that many of the original inhabitants of the land of Israel had migrated to Egypt and from there spread throughout north Africa:

“In that country [i.e. Palestine] there dwelt very populous tribes, the Gergesites and the Jebusites and some others with other names by which they are called in the history of the Hebrews. Now when these nations saw that the invading general was an irresistible prodigy, they emigrated from their ancestral homes and made their way to Egypt, which adjoined their country. And finding there no place sufficient for them to dwell in, since there has been a great population in Aegypt from ancient times, they proceeded to Libya. And they established numerous cities and took possession of the whole of Libya as far as the Pillars of Heracles, and there they have lived even up to my time, using the Phoenician tongue.”²⁷²

The name Peleti (פִּלְתִּי AV Pelethites) is a variant spelling of the name Philisti. The Peleti were the indigenous Philistine inhabitants of the land. The Philistines themselves did not come from Caphtor (i.e. Cappadocia). The Curetes must therefore have been the Caphtorim from Caphtor. The Curetes, although they gave their name to the island of Crete, were taken to Crete by the northern kingdom of Israel, but this was **after** they had settled in Philistia. They ultimately originated in the Zagros Mountains. The name Zagros is the Greek transliteration of the Hebrew name Seir, a name which appears in the Assyrian records as Zikirtu. The Curetes, who were also known as Carians, are the people archaeologists have decided to call Hurrians.

There is even archaeological evidence which indicates that there were Hurrians at one time dwelling in Jerusalem, though the assumption that Jerusalem was at that time being ruled by Hurrians is based mainly on interpretations of the El Amarna correspondence uncovered at Tell El Amarna in Egypt. Whilst these interpretations are false, the Hurrian influence is nonetheless recognised and is even confirmed by the Bible, but no one has made the connection that the Hurrians were the Biblical Horites. What archaeologists do not realise is that these Hurrians were being used by Jews to maintain the peace. This knowledge has unfortunately not been preserved in any rabbinical writings.

²⁶⁹ Deut. 2:23.

²⁷⁰ Zeph. 2:5-8.

²⁷¹ See my paper *Pride of Moab*.

²⁷² Procopius, *History of the Wars* [iv.10](#).

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The following comment by Diodorus as good as confirms that Zeus (i.e. Esau) was a tribal entity – not a specific person.

“But there had been also another Zeus, the **brother** of Uranus and a king of Crete, who, however, was far less famous than the Zeus who was born at a later time. Now the latter was king over the entire world, whereas the earlier Zeus, who was lord of the above-mentioned island, begat ten sons who were given the name of Curetes.”²⁷³

Diodorus saw the problem but did not understand what he had uncovered. He did not realise that this ‘other’ Zeus was merely another part of the tribal entity which we know as the tribes of Esau. Nor did he understand that the Kuretes (here transliterated as Curetes) and the Carians were one and the same people. He does, however, tell us that the Kuretes were ‘sons’ of Zeus and Hera, where Hera is yet another variant spelling of the name Hori/Car:

“And Zeus on succeeding to the kingship, married Hera and Demeter and Themis, and by them he had children, the Curetes by the first named...”²⁷⁴

Notice that the Curetes were ‘children’ specifically of Hera. Zeus, Hera and Demeter were all said to have been ‘sons’ and ‘daughters’ of Cronus and Rhea,²⁷⁵ which immediately makes this statement suspect. None of the writers can agree on the list of ‘children’ either, with Hesiod including Hestia and Hades in addition to the above whilst Apollodorus instead has Hestia, Pluto and Poseidon, the latter also being quoted by Pausanias as being a son of Rhea:

“The following story is told by the Arcadians. When Rhea had given birth to Poseidon, she laid him in a flock for him to live there with the lambs, and the spring too received its name just because the lambs pastured around it. Rhea, it is said, declared to Cronus that she had given birth to a horse, and gave him a foal to swallow instead of the child, just as later she gave him in place of Zeus a stone wrapped up in swaddling clothes.”²⁷⁶



Rhea riding a lion (Arieh), Athenian red figure vase. Museum of Fine Arts, Boston.

All of these associations are allegorical. As already demonstrated, Poseidon is the city of Sidon. It is interesting to note that in Hebrew, Rhea (רֵיָה pronounced Ro'eh) means ‘shepherd’²⁷⁷ (though it can also mean ‘friend’, ‘companion’ or ‘mate’). The feminine form, written with exactly the same Hebrew characters, is רֵיָה (pronounced ro’ah), which is more likely to be the word used here, as Rhea will have been regarded as a shepherdess rather than a shepherd. The suggestion that Rhea laid Poseidon “in a flock” to live “with the lambs” is clearly allegorical.

Rhea is often depicted in ancient artwork riding a lion. The Hebrew-Phoenician word for lion is

²⁷³ Diodorus, *Library* [iii.61.1-2](#) (emphasis mine).

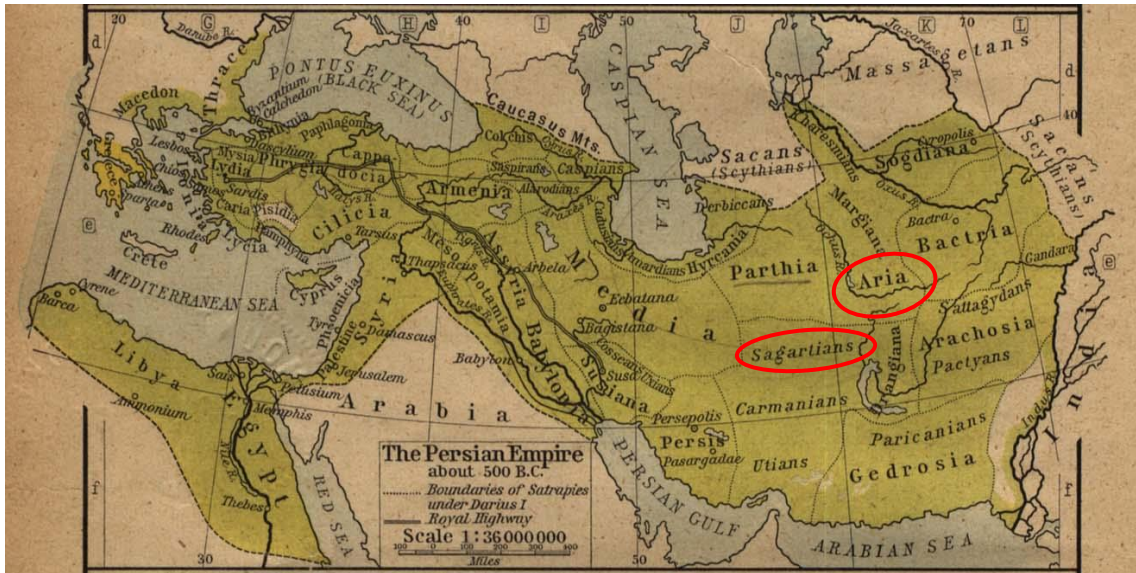
²⁷⁴ Diodorus, *Fragments* [vi.1.9](#).

²⁷⁵ Hesiod, *Theogony* [453-480](#). See also Apollodorus, *Library* [i.i.5](#).

²⁷⁶ Pausanias, *Description of Greece* [viii.viii.2](#).

²⁷⁷ E.g. Gen. 46:34 & Num. 27:17.

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Historical map of the Persian Empire ca. 500 BCE drawn by William Shepherd (1923-26). (Reproduced courtesy of University of Texas, Austin.)

אֲרִיֵּה Arieih,²⁷⁸ which phonetically, is a play on the word Rhea. This is how allegory works. Apollodorus records that Aria (a variant spelling of Arieih) was the ‘mother’ of Miletus who founded the city of Miletus in Anatolia.²⁷⁹ I shall shortly demonstrate that Miletus was the tribe of Menashe, the name Miletus being yet another phonetic variation on the name Menashe. Aria was also the name of a country in northern Afghanistan²⁸⁰ (see map below on next page) where part of this tribe of Menashe once dwelt after they had been taken into captivity by the Assyrians. It was also the name of a place in Samaria in northern Israel.²⁸¹ The Sagartians shown on this map were Seirites – descendants of Hori son of Lotan son of Seir. Herodotus recorded that the Sagartians in his day were dwelling much further west, between the Caspian Sea and the Black Sea.²⁸²

The Greek writer Pausanias enlighteningly informs us:

“When I began to write my history I was inclined to count these legends as foolishness, but on getting as far as Arcadia I grew to hold a more thoughtful view of them, which is this. In the days of old those Greeks who were considered wise spoke their sayings not straight out but in riddles, and so the legends about Cronus I conjectured to be one sort of Greek wisdom. In matters of divinity, therefore, I shall adopt the received tradition.”²⁸³

He therefore recognised that the stories were allegorical. As will shortly be demonstrated, these Greek wise men he refers to were Israelites. The works of the poet Homer are often quoted by the Greek writers. His works *The Iliad* and *The Odyssey* are renowned. Few people seem to realise that Homer (Greek Ὅμηρος *Omeru* or Ὅμηρος *Omeros*) is a variant spelling of the Hebrew name Omri. It is realised in academic circles,

²⁷⁸ E.g. Judg. 14:8.

²⁷⁹ Apollodorus, *Library* [iii.i.2](#).

²⁸⁰ Strabo, *Geography* [xi.x.1](#) and [xv.ii](#). The city of Achaia (built by the Achaeans) was inhabited by Israelites. For the identification of the Achaeans as Israelites, see later in this work.

²⁸¹ 2 Kings 15:25. In the Septuagint, the name is written Ἀρία i.e. *Aria*.

²⁸² Herodotus, *Histories* [iii.93](#).

²⁸³ Pausanias, *Description of Greece* [viii.viii.3](#).

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however, that the works of Homer actually comprise a collection of works by various authors.

The actual identity and homeland of this mythical person by the name of Homer has been the subject of much scholarly debate. Lucian of Samosata gives the following elucidating information in his fictional account of Homer:

“Hardly two or three days had passed before I went Up to Homer the poet when we were both at leisure, and questioned him about everything. ‘Above all,’ said I, ‘where do you come from? This point in particular is being investigated even yet at home.’ ‘I am not unaware,’ said he, ‘that some think me a Chian, some a Smyrniote and many a Colophonian. As a matter of fact, I am a Babylonian, and among my fellow-countrymen my name was not Homer but Tigranes. Later on, when I was a hostage (*homeros*) among the Greeks, I changed my name.’ I went on to enquire whether the bracketed lines had been written by him, and he asserted that they were all his own: consequently I held the grammarians Zenodotus and Aristarchus guilty of pedantry in the highest degree. Since he had answered satisfactorily on these points, I next asked him why he began with the wrath of Achilles; and he said that it just came into his head that way, without any study. Moreover, I wanted to know whether he wrote the *Odyssey* before the *Iliad*, as most people say: he said no.”²⁸⁴

He was echoing the thoughts of the people of his time who likewise were none the wiser. The fact that Homer is associated with Babylon probably ties ‘him’ with the Jews who were dwelling in Babylon at the time of the Jewish Exile.

The story of the birth of Zeus in Crete varies considerably between authors, with Pausanias, Callimachus, and Diodorus claiming he was born in Mount Ida,²⁸⁵ and Apollonius Rhodius and Apollodorus claiming he was born in Mount Dikte.²⁸⁶ The fact that Apollonius also refers to Zeus being raised by “the Kouretes of Ida” suggests that Mount Ida and Mount Dikte were one and the same place. Dikte is the Hebrew word *Da’at* (דַּעַת) meaning ‘knowledge’. It should be noted that Hesiod called the mountain “Mount Aigion” (Αἰγαίω *Aegaiou* also written *Aegeum*)²⁸⁷ a name which means ‘mountain of the goat’, or, more correctly, Seir Mountain. (NB: The Hebrew word *Seir* means ‘goat’.) This story of Zeus being taken to Crete was supposed to have been retained as a historical record for posterity, which is why the story was turned into a theatrical play, but its true meaning has gone way over most people’s heads. Even today, few people understand its true significance.

Apollodorus informs us:

“Rhea repaired to Crete, when she was big with Zeus, and brought him forth in a cave of Dikte [a variant spelling of Dikte]. She gave him to the Curetes and to the nymphs Adrastia and Ida, daughters of Melisseus, to nurse. So these nymphs fed the child on the milk of Amalthea; and the Curetes in arms guarded the babe in the cave, clashing their spears on their shields in order that Cronus might not hear the child’s voice.”²⁸⁸

An alternative version of the story is provided by the Latin writer Hyginus:

²⁸⁴ Lucian of Samosata, *True History* (*Verae Historiae*) [Book 2](#) (p.323).

²⁸⁵ Pausanias, *Description of Greece* [5.7.6](#), Callimachus, *Hymn 1 to Zeus*, Apollodorus, *Library* [i.i.6](#), Apollonius Rhodius, *Argonautica* [Book 2, lines 1231 ff](#) and Diodorus, *Library* [v.60.2](#) & [v.70.2](#).

²⁸⁶ Apollonius Rhodius, *Argonautica* [Book 1, lines 498 ff](#).

²⁸⁷ Hesiod, *Theogony* [480-485](#).

²⁸⁸ Apollodorus, *Library* [i.i.6](#).

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“Juno [i.e. Rhea], however, took Jove [i.e. Zeus] to the island of Crete, and Amalthea, the child’s nurse, hung him in a cradle from a tree, so that he could be found neither in heaven nor on earth nor in the sea. And lest the cries of the baby be heard, she summoned youths and gave them small brazen shields and spears, and bade them go around the tree making a noise. In Greek they are called ‘Curetes’; others call them ‘Corybantes’; these [in Italy?], however are called ‘Lares’.”²⁸⁹

Philologically, the name Lares (i.e. l’Ares) is another variant spelling of Ares/Hera/Car/Hori. Hyginus was unsure whether it was Amalthea’s pet goat who provided the baby Zeus with milk or whether Amalthea was the name of the actual goat:

“But Parmeniscus say that a certain Melisseus was king in Crete, and to his daughters Jove [i.e. Zeus] was brought to nurse. Since they did not have milk, they furnished him a she-goat, Amalthea by name, who is said to have reared him. She often bore twin kids, and at the very time that Jove was brought to her to nurse, had borne a pair. And so because of the kindness of the mother, the kids, too were placed among the constellations. Cleostratus of Tenedos is said to have first pointed out these kids among the stars...

“But Musaeus says Jove was nursed by Themis and the nymph Amalthea, to whom he was given by Ops, his mother. Now Amalthea had as a pet a certain goat which is said to have nursed Jove.”²⁹⁰

Notice that Rhea is now called Ops (var. Opis) a word that means “the Earth, the goddess of abundance, wife of Saturn [i.e. Cronus], and protectress of agriculture”.²⁹¹ The Hebrew word for earth or soil is אֲדָמָה *Adamah*. The word Edom (עֲדוֹם) comes from the same root, this being an alternative name for Zeus/Esau.

Hyginus here calls Minos king of Crete Melisseus. Minos and Melisseus are both phonetic cognates of the name Menashe (AV Manasseh), the interchange of the letters *n* and *l* having already been demonstrated in our discussion on the origin of the name Neptune. All of these ‘gods’ are allegorical creations.

Notice also that Themis is one of the three ‘people’ quoted above by Diodorus who married Zeus. Hera, the sister of Themis and Demeter, supposedly gave birth to the Kuretes! The name Demeter appears to be a variant spelling of the name Edom whilst for Themis, we have two options available.

Themis, which in Greek is written Θέμιν *Themis*, might be identifiable as Duke Teman, one of the sons of Eliphaz/Olympus. This would make sense seeing as how Zeus, when he transferred to Greece, ruled from Mount Olympus. In the Septuagint, this name is written Thaeman (Θαιμάν) in Gen. 36:11. An alternative explanation is that Themis is a variant spelling of Ethan, this being one of the sons of Zerach of the tribe of Judah. In the Septuagint, Ethan the Zerachite is called Gaetan (Greek Γαιθάν)²⁹² in 3 Kings 4:31 and Aetham (Αἰθᾶμ)²⁹³ in 1 Chron. 2:6 and in Psalm 88:1. The interchange of the letters *n* and *m* in Greek is well attested as well as the dropping of the initial syllable. Note that

²⁸⁹ Hyginus, *Fabulae* [139](#).

²⁹⁰ Hyginus, *Astronomica* [2.13](#).

²⁹¹ Entry under Ops in *Cassell’s Latin Dictionary*, [p.384](#), James Robert Vernam Marchant and Joseph Fletcher Charles, London, Paris, New York and Melbourne 1904.

²⁹² [3 Kings 4:31](#).

²⁹³ [1 Chron. 2:6](#) and [Psalm 88:1](#).

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Heman son of Zerach is likewise called both Aenan (Αἰνὰν)²⁹⁴ in the third book of Kings and Aeman (Αἰμὰν)²⁹⁵ in the first book of Chronicles.

This word Themis has come to mean “divine right, law, custom, prerogative, privilege, judicial sentence or tax”²⁹⁶ and this ‘goddess’ “is often represented on coins resembling the figure of Athena with a cornucopia and a pair of scales”.²⁹⁷ I am going to put forward the argument that Athena is a variant spelling of Ethan, so this association of Themis with Athena would make more sense than the identification of Themis as Duke Teman. Nevertheless, this confusion between tribal elements is evident in a number of these legends. In allegory, the mere fact that the tribes were dwelling together made them ‘brothers’ or ‘offspring’. Regrettably, phonetics is not an exact science due to the fact that names were written ‘as heard’ and, quite often, names would be written a number of different ways.

Whilst Hyginus was unsure whether Amalthea was a nurse or the name of a goat, Antoninus Liberalis, who lived sometime between 100-300 CE, authoritatively asserted that Amalthea, who ‘nursed’ the ‘baby Zeus’, actually was a goat:

“When Rhea, fearing Kronos, hid Zeus in the Kretan cavern, a goat [Amaltheia] offered her udder and gave him nourishment. By the will of Rhea a Golden Dog [Kuon Khryseos] guarded the goat.”²⁹⁸

Both the names Amalthea and Melisseus (king of Crete) are variant spellings of the name Melitus, which in turn is a variant spelling of the name Menashe (AV Manasseh), as will be demonstrated in the appropriate place. (See comments later under the heading of ‘Minos and Europa’.) This indicates that Zeus/Esau was under the protection of the tribe of Menashe. The Greek word Χρύσεον *Khryseos* (which has been translated as ‘golden’) in the above passage is clearly a play on the name Kuretes and aptly demonstrates the sloppiness which was endemic amongst these early writers. The word Kuon (var. Kunas), which usually means ‘a bitch’, is translated in Homer’s *Odyssey* as ‘sea-dogs’,²⁹⁹ so someone has taken the phrase ‘Kurete sea-dog’ and has misinterpreted its meaning. Bear in mind that the Kuretes, who were also known as Carians, were a specially trained naval force.

According to William Smith, in his *Dictionary of Greek and Roman Biography and Mythology*, Amalthea was also called Adamanteia,³⁰⁰ though I can find no support for this statement in any of the leading classical works. He seems to refer to Hyginus’, *Fabulae (Fables)*, but all copies of Hyginus’ work clearly show Amaltheia – not Adamanteia.³⁰¹ This is ironic, because the name Adamanteia is a variant spelling of Odomantes, a name the Greeks used for Edomites. The name Amalthea, however, is a

²⁹⁴ [3 Kings 4:31](#).

²⁹⁵ [1 Chron. 2:6](#).

²⁹⁶ Langenscheidt Pocket Greek Dictionary, entry under Θέμις on p.188, Dr Karl Feyerband, Hodder & Stoughton, London 1983.

²⁹⁷ *Dictionary of Greek and Roman Biography and Biology* Vol. 3, entry under [Themis on p.1023](#), William Smith, Boston 1870.

²⁹⁸ Antoninus Liberalis, *Metamorphoses* 36.

²⁹⁹ Homer, *Odyssey* 12.96.

³⁰⁰ Entry on p.136 under heading of [Amaltheia](#) in *A Dictionary of Greek and Roman Biography and Mythology*, William Smith, London 1848.

³⁰¹ Hyginus, *Fabulae* [139 \(Curetes\)](#) (Latin version by Lipsiae, 1857). For the English translation, see <https://topostext.org/work/206#138>.

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variant spelling of the names Melitus, Melisseus, Minos and Menashe.

Zeus was hidden in Mount Ida in Crete and later went on to rule from Mount Olympus. As already stated, Mount Ida takes its name from Ida or Adah the wife of Esau whilst Olympus is a variant spelling of Eliphaz, this being the name of the chief son of Esau and Adah. Hyginus thought that Zeus was “raised by a goat”. This may seem absurd until you realise that the Hebrew word for goat is Seir, which is also the name of an Edomite tribe. The Seirites were also known as Horites³⁰² and the Carians/Cretans were Horites!

All of this may seem contrived until one considers the words of Herodotus concerning the Greek language:

“These Phoenicians who came with Cadmus and of whom the Gephyraeans [i.e. Ephraimites] were a part brought with them to Hellas, among many other kinds of learning, the alphabet, which had been unknown before this, I think, to the Greeks. As time went on **the sound and the form of the letters were changed**. At this time the Greeks who were settled around them were for the most part Ionians, and after being taught the letters by the Phoenicians, they used them with a few changes of form. In so doing, they gave to these characters the name of Phoenician, as was quite fair seeing that the Phoenicians had brought them into Greece. The Ionians have also from ancient times called sheets of papyrus skins, since they formerly used the skins of sheep and goats due to the lack of papyrus. Even to this day there are many foreigners who write on such skins.”³⁰³

The original Hebrew texts were also written on goat’s skin. More importantly, we are told that the Greeks spoke the same language as the Phoenicians. This language was Hebrew. “But as time went on the sound and the form of the letters were changed”, he tells us. In the above story which relates how Zeus was ‘nursed’ by ‘a goat’, Seir became Aega (αἶγα, αἶξ or αἰγός - a goat),³⁰⁴ which name bears little resemblance to the original word. Even the Greek writers had lost sight of its original meaning. Zeus was protected by the Kuretes, who were Seirites. They were descended from Hori son of Lotan son of Seir. The word Seir means ‘goat’!

According to Pindar, Chiron was another of Cronos’ sons.³⁰⁵ Chiron was Cheran of Edomite descent. He was a son of Duke Dishon,³⁰⁶ Dishon being known to the Greeks as Odysseus.³⁰⁷ The city of Edessa in Mesopotamia³⁰⁸ and the city of Odessa on the northern shore of the Black Sea³⁰⁹ both seem to be named after Duke Dishon. The city of Odessa on the Black Sea was sited in the region which used to form part of Thrace, which of old was an Edomite country.³¹⁰ Edessa was also the name of “A city of Macedonia, once the capital and the burial place of the kings”.³¹¹ It was also known as Aegae: “Aegae and Edessa, though some have considered that they were different towns, are no doubt to be considered as identical, the former being probably the older

³⁰² Gen. 36:21.

³⁰³ Herodotus, *Histories* v.58. (Emphasis mine.)

³⁰⁴ Entry under αἶξ on p.38, *Greek English Lexicon*, Henry George Liddell and Robert Scott, New York 1883.

³⁰⁵ Pindar, *Pythian* 4.204-205.

³⁰⁶ Gen. 36:26 & 1 Chron. 1:41.

³⁰⁷ For this and the identifications that follow, refer to my separate work entitled *The Legacy of Edom*.

³⁰⁸ Pliny, *Natural History* v.21 (86).

³⁰⁹ <http://en.wikipedia.org/wiki/Odessa#History>.

³¹⁰ See Section *Edom in Macedonia and Thrace* in *Legacy of Edom*.

³¹¹ Entry under Edessa in *Harpers Dictionary of Classical Literature and Antiquities*, p.568, Harry Thurston Peck, New York 1898.

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form”, wrote William Smith.³¹² Aegae means ‘goat’, means ‘Seir’.

According to the Greek writer Aristotle, Cronus was a Phoenician who lived during ‘the Golden Age’.³¹³ The Romans called him Saturnus (or Saturn), the ‘father’ of Neptune (i.e. Naphtali) and Jupiter (i.e. Zeus).³¹⁴ This ‘Golden Age’ was the time of king Solomon; a time when the world was at peace; a time when Naphtali ruled the seas. It was also a ‘Golden Age’ in Egypt, when Egypt reached its height of prosperity, as demonstrated in my work *Ancient History Reconsidered*.

On this understanding, Cronus is clearly the Greek transliteration of the Hebrew name Hiram. The interchange of the *m* and *n*, especially in the Egyptian records, has already been discussed above. Consequently, Cronus’ father Uranus is to be identified as Hiram’s father who, Josephus tells us, was called Uriou (Οὐρίου) and was of “the stock of the Israelites”.³¹⁵ Uriou is the Greek form of the name אִרְיָהּ Uriah (AV Urijah). The name Uriah means ‘God’s light’ (or ‘light of God’) whilst Uranus means ‘sky’ or ‘heaven’, both meanings having similar connotations to that of the Hebrew. In fact, Uranus is often referred to as “starry Uranus”, thereby placing the emphasis on the fact that the name Uranus is referring to the lights in the sky – hence ‘God’s light’. Saturn likewise is clearly a variant spelling of the name Yetser. Eupolemus, in Eusebius, likewise called King Hiram ‘Suron’,³¹⁶ this also being a variant spelling of the name Yetser. We have all of these connections which show that the Phoenicians were Israelites. This would then mean that Gaia, the ‘mother’ of Cronus, a name which means ‘earth’, must either be a reference to Adam (Heb. אָדָם) or to Edom (עֲדוֹם), both names being derived from the Hebrew אֲדָמָה *adamah*, meaning ‘earth’ or ‘soil’.

The suggestion by Manetho that Saturn alias Cronus was one of the progenitors of the Egyptian people who lived around 4,400 BCE³¹⁷ is therefore shown to be completely false and demonstrates just how unreliable and untrustworthy the Egyptian chronology is:

“But, in truth, the whole rule of which the Egyptians tell — the rule of Gods, Demigods, and Spirits of the Dead — is reckoned to have comprised in all 24,900 lunar years, which make 2206 solar years...

“But, since the Egyptians claim by a sort of prerogative of antiquity that they have, before the Flood, a line of Gods, Demigods, and Spirits of the Dead, who reigned for more than 20,000 years, it clearly follows that these years should be reckoned as the same number of months as the years recorded by the Hebrews: that is, that all the months contained in the Hebrew record of years, should be reckoned as so many lunar years of the Egyptian calculation, in accordance with the total length of time reckoned from the creation of man in the beginning down to Mestraim. Mestraim was indeed the founder of the Egyptian race; and from him the first Egyptian dynasty must be held to spring.”³¹⁸

Two thousand two hundred years before the flood, which flood, according to the Bible, took place around 2700 BCE, means that Cronus alias Hiram purportedly lived around

³¹² Entry under Edessa in *Dictionary of Greek and Roman Geography*, Vol. 1. [p.805](#), William Smith, Boston 1870.

³¹³ Aristotle, *Athenian Constitution* [16.7](#). Pausanias, *Description of Greece* [v.vii.6](#).

³¹⁴ Virgil, *Aeneid* Book 5, lines [779](#) to [801](#).

³¹⁵ Josephus, *Antiquities of the Jews* [viii.iii.4](#).

³¹⁶ Eusebius, *Praeparatio Evangelica* [ix.33,34](#).

³¹⁷ *Manetho* (Loeb Classical Series) [p.3](#), [p.17](#) & [p.23](#), W. G. Waddell, Harvard University Press, Cambridge, Massachusetts & William Heinemann Ltd, London 1964. See especially comments on [p.7](#), [§.6](#) regarding the timeframe.

³¹⁸ *Manetho* [pp.6-7](#).

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4900 BCE.

According to the Greek writers, Cronus castrated his father and cast his genitals into the sea. The testicles produced a white foam from which Aphrodite emerged.³¹⁹ Aphrodite was a 'daughter' of Zeus³²⁰ (i.e. Esau). First of all, I can reveal that the name Aphrodite, whose etymology is supposedly unknown,³²¹ is derived from the Hebrew word whose root is פָּרַד *parad*, which means that which is cut-off, divided or separated. (We get the English words *part*, *apart*, *separate* and *spread*, and possibly even *sprout*, from the same Hebrew root.) This is referring to a part of the tribe of Edom/Esau which had been taken from their homeland, **separated** from the rest of their brethren, and placed on an island in the midst of the sea. This again is allegory!

According to Hesiod, Aphrodite landed first on Cythera (also called Kythira, this being a metathesis of Kereti), an island which lies off the eastern tip of the Peloponnese,³²² and then later on Cyprus:

"And so soon as he [Cronus] had cut off the members with flint and cast them from the land into the surging sea, they were swept away over the main a long time: and a white foam spread around them from the immortal flesh, and in it there grew a maiden. First she drew near holy Cythera, and from there, afterwards, she came to sea-girt Cyprus, and came forth an awful and lovely goddess, and grass grew up about her beneath her shapely feet. Her gods and men call Aphrodite, and the foam-born goddess and rich-crowned Cytherea, because she grew amid the foam, and Cytherea because she reached Cythera, and Cyprogenes because she was born in billowy Cyprus, and Philommedes because she sprang from the members."³²³

Diodorus was of a different opinion:

"Apollo has been called Delian and Lycian and Pythian, and Aphroditê has been called Ephesian and Cretan and Tauropolian and Persian, although both of them were born in Crete."³²⁴

Aphroditê, we note, was 'born' in Crete. He also records:

"Indeed, the majority of the gods, the Cretans say, had their beginning in Crete and set out from there to visit many regions of the inhabited world, conferring benefactions upon the races of men and distributing among each of them the advantage which resulted from the discoveries they had made."³²⁵

This would accord with the identification of Crete as the place where Zeus-Esau 'fled' and where his 'daughter' Aphrodite later emerged. This suggests that Hesiod has confused Cythera (the name of a Greek island) with Kereti (i.e. Crete), Cythera being a metathesis of Kereti. (It might even be a variant spelling of the Hebrew name Caphtor, this being the Hebrew name for Crete.) Note that we are not talking about actual individuals here. We are, as usual, talking of tribal entities; groups of people who are identifiable as Edomites. Notice also that the Cretans "visited many regions of the

³¹⁹ Hesiod, *Theogony* 188ff.

³²⁰ Diodorus, *Library* v.72.5.

³²¹ Society for Classical Studies paper 34.4, [The Etymology and Origins of Aphrodite](#) by Dr. Craig Jendza, University of Kansas, abstract of Annual Meeting dated January 2017. See also <http://en.wikipedia.org/wiki/Aphrodite#Name>.

³²² <http://en.wikipedia.org/wiki/Kythira>.

³²³ Hesiod, *Theogony* 17.

³²⁴ Diodorus, *Library* v.lxxvii.7.

³²⁵ Diodorus, *Library* v.77.4.

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inhabited world". They could only have accomplished this with the assistance of the Phoenicians. In fact, these 'benefactions' which they supposedly poured out "upon the races of men" were conferred by the Phoenicians (i.e. Israelites) – **not** by Zeus-Edom.

Hesiod records:

"But when she [i.e. Rhea] was about to bear Zeus, the father of gods and men, then she besought her own dear parents, Earth [Gaia] and starry Heaven [Uranus], to devise some plan with her that the birth of her dear child might be concealed, and that retribution might overtake great, crafty Cronos for his own father and also for the children whom he had swallowed down."³²⁶

Notice that Rhea's parents are also called Earth [i.e. Hebrew Adamah, which is probably a misreading by the Greeks of the name Edom] and Uranus, where Uranus was the father of Cronus/Hiram. According to Hesiod, Uranus himself, referred to as "starry Heaven" (Οὐρανοῦ ἀστερόεντος *Uranou asteroentos*), was a 'son' of Earth,³²⁷ whilst Herodotus provides further confusion by telling us that Zeus married Earth.³²⁸ This is what happens when we apply literal interpretations to allegory.

It is relevant that, in the Greek language, the name Asterius supposedly means 'starry-eyed', though the name is usually translated simply as 'starry'. The epithet was probably acquired because these Phoenicians used the stars for navigation. In actual fact, Asterius (from which we get the words *asteriod*, *astral*, *astronomy*, *astrology*, *star* etc) is a transliteration of the Hebrew name Yetser, the third-born son of Naphtali, a name which means 'created'. The reference by Hesiod above to "starry Uranus" could therefore be attributed to a confusion over the name Yetser. Asterius (also written Asterion) was also a mythical king of Crete. The name Rhea itself, as well as meaning shepherdess, appears to be an allegorical play on the name Hori/Hera/Ares.

Diodorus tells us that the Carians, who later took over dominion of the seas, were in later times to return to the mainland, a statement confirmed by Herodotus.³²⁹ More importantly, they made their home in a place called Uranium:

"But after the period of the Trojan War Carians seized the island [of Symê], during the time when they were rulers of the sea. At a later time, however, when droughts came, the Carians fled the island and made their home in Uranium, as it is called."³³⁰

Pliny places Uranium on the south west coast of Anatolia,³³¹ in the land which was also known as Caria. Uranium appears also to be a variant spelling of Iran which country is clearly named after Aran, son of Dishan. According to one tradition, Urania was a daughter of Zeus by Mnemosyné.³³² (See the Section entitled Sons of Zerach for a possible identification of Mnemosyné.) I would suggest that the Iranians take their name

³²⁶ Hesiod, *Theogony* 465-475.

³²⁷ Hesiod, *Theogony* 127.

³²⁸ Herodotus, *Histories* iv.59.

³²⁹ Herodotus, *Histories* i.171.

³³⁰ Diodorus, *Library* v.53.2.

³³¹ Pliny, *Natural History* v.29 (107). Note that Uranium has been transliterated as *Euralium* in John Bostock's translation. Pliny also mentions a Uranopolis in Macedonia *Natural History* iv.10 (37). (iv.17 in John Bostock's translation.)

³³² Entry under *Urania* (Οὐρανία) in *Harpers Dictionary of Classical Antiquities* (1898), Harry Thurston. Note that Herodotus named the 8th Book of his work *The Histories* after her, each of his books being given the name of a goddess. (<http://www.greektexts.com/library/Herodotus/index.html>)

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from Duke Aran,³³³ whilst the land of Armenia would have been named after Duke Iram.³³⁴ It has already been demonstrated that the Curetes came from Armenia, which means that they probably named their country in Anatolia after the place from where they originally dwelt.

Strabo records:

“There are others more remote from the subject of this work, which have been erroneously placed by historians under one head on account of the sameness of name: for instance, accounts relating to ‘Curetic affairs’ and ‘concerning the Curetes’ have been considered as identical with accounts ‘concerning the people (of the same name) who inhabited Ætolia and Acarnania.’ But the former differ from the latter, and resemble rather the accounts which we have of Satyri and Silenes, Bacchæ and Tityri; for the Curetes are represented as certain dæmons, or ministers of the gods, by those who have handed down the traditions respecting Cretan and Phrygian affairs, and which involve certain religious rites, some mystical, others the contrary, relative to the nurture of Jupiter [Zeus/Esau] in Crete; the celebration of orgies in honour of the mother of the gods, in Phrygia, and in the neighbourhood of the Trojan Ida.”³³⁵

And again:

“But the Berecynthes, a tribe of Phrygians, the Phrygians in general, and the Trojans, who live about Mount Ida, themselves also worship Rhea, and perform orgies in her honour; they call her mother of gods, Agdistis, and Phrygia, the Great Goddess; from the places also where she is worshipped, Idæa, and Dindymene, Sipylene, Pessinuntis, and Cybele. The Greeks call her ministers by the same name Curetes, not that they follow the same mythology, but they mean a different kind of persons, a sort of agents analogous to the Satyri. These same ministers are also called by them Corybantes.”³³⁶

Strabo was drawing on subtle minor differences to distinguish between the various ceremonies which all celebrated the same story. Such differentiation is not necessary. To use a modern analogy, there are many different stage productions of Peter Pan, but only the one author. The Phrygian tribe of Berecynthes, incidentally, were either named after Berigah (בְּרִיגָה AV Beriah) son of Asher,³³⁷ or Berigah son of Ephraim,³³⁸ as indeed was the name Phrygia itself. Pliny, however, mentions the Phrygian city state of Dorylaus,³³⁹ another use of the name Dor/Dorian, which might lend weight to the suggestion that the Phrygians were in fact Ephraimites.

“But in Crete both these, and the sacred rites of Jupiter [Zeus/Esau] in particular, were celebrated with the performance of orgies, and by ministers, like the Satyri, who are employed in the worship of Dionysus. These were called Curetes, certain youths who executed military movements in armour, accompanied with dancing, exhibiting the fable of the birth of Jupiter [Zeus], in which Saturn [Cronus] was introduced, whose custom it was to devour his children immediately after their birth; Rhea attempts to conceal the pains of childbirth, and to remove the new-born infant out of sight, using her utmost endeavours to preserve it. In this she has the assistance of the Curetes who surround the goddess, and by the noise of drums and other similar sounds, by dancing in armour and by tumult, endeavour to strike terror into Saturn, and escape notice whilst

³³³ Gen. 36:28 & 1 Chron. 1:42.

³³⁴ Gen. 36:43 & 1 Chron. 1:54.

³³⁵ Strabo, *Geography* [x.iii.7](#).

³³⁶ Strabo, *Geography* [x.iii.12](#).

³³⁷ Num. 26:44.

³³⁸ 1 Chron. 7:23.

³³⁹ Pliny, *Natural History* [v.xxxi \(119\)](#). Called [Dorylæum](#) in John Bostock's translation.

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removing his child. The child is then delivered into their hands to be brought up with the same care by which he was rescued.”³⁴⁰

Dionysus is said to have married Ariadne, the daughter of Minos,³⁴¹ so the association between the rites of Dionysus which were presided over by Seirites (i.e. Satyri) with those of Rhea which were presided over by Horites (i.e. Carians/Curetes) who were also Seirites,³⁴² is perfectly understandable.

After Cronus ‘devoured’ or ‘swallowed’ all of his ‘sons’ to prevent them from overthrowing his throne, either Zeus, on his attaining manhood, or his wife Metis, gave Cronus an emetic, causing him to spew out those sons he had swallowed,³⁴³ These ‘sons’ who he purportedly swallowed included Demeter, Hera, Hades, Hestia and Poseidon. Demeter, Hera and Hestia were all otherwise referred to as ‘daughters’ and according to Pausanias, his son Poseidon was not devoured either, Rhea having given Cronus a foal to swallow.³⁴⁴ According to Hesiod, Zeus later went on to fight his father for the throne,³⁴⁵ though Diodorus records:

“Regarding the birth of Zeus and the manner in which he came to be king, there is no agreement. Some say that he succeeded to the kingship after Cronus passed from among men into the company of the gods, not by overcoming his father with violence, but in the manner prescribed by custom and justly, having been judged worthy of that honour.”³⁴⁶

Bearing in mind that we are here talking about tribes or lands rather than actual people (or ‘gods’ as the Greeks would have us believe), these enigmatic stories simply convey the fact that those lands and peoples which the Phoenicians had conquered were later reclaimed from Phoenician sovereignty by Edomites who went on to become their own masters. These Edomites (called Zeus by the Greeks) appear in the main to have been the Carians/Kuretes who (as stated above) took over dominion of the seas from the Phoenicians and the Athenians.

If I were to identify some of these ‘sons and daughters’ which Cronus ‘devoured’, I would suggest that Demeter is Edom, Hera has already been identified as the Biblical Horites, Hades is Odessa or Dishan, Hestia is probably Hatti, which name was pronounced *Hesse* (hence Hesse-ia is Asia), though it could also be a variant spelling of the name Etser (son of Seir), and Poseidon (as already stated) is Sidon, this possibly referring to the original black inhabitants of the city who, in the Bible, were called Sidonians as opposed to the Israelites who displaced them and became known as Phoenicians.

The Phoenicians were slave traders. In Homer’s *Odyssey*, they are twice mentioned as taking slaves,³⁴⁷ with Herodotus recording that they abducted a couple of women priestesses who they sold; one in Libya and the other in Hellas in Greece.³⁴⁸ This

³⁴⁰ Strabo, *Geography* [x.iii.11](#).

³⁴¹ See for example Apollodorus, *Epitome* [E1.9](#) and Hesiod, *Theogony* [945-950](#).

³⁴² Gen. 36:20-22 & 1 Chron. 1:39.

³⁴³ Hesiod (*Theogony* [493-506](#)) says it was Zeus who administered the emetic drug, but according to Apollodorus (*Library* [i.ii.1](#)) it was his wife Metis.

³⁴⁴ Pausanias, *Description of Greece* [viii.viii.2](#).

³⁴⁵ Hesiod (*Theogony* [70-75](#)) talks about Zeus having overcome his father ‘by might’. Pausanias (*Description of Greece* [v.vii.10](#)) says that Zeus wrestled with his father for the throne.

³⁴⁶ Diodorus, *Library* [v.lxx.1](#).

³⁴⁷ Homer, *Odyssey* [14:297](#) & [15:473-483](#).

³⁴⁸ Herodotus, *Histories* [ii.56](#).

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revelation that the Israelites were slave traders is borne out by Josephus:

“for the king [i.e. Solomon] had many ships which lay upon the sea of Tarsus, these he commanded to carry out all sorts of merchandise unto the remotest nations, by the sale of which silver and gold were brought to the king, and a great quantity of ivory, and Ethiopians [i.e. black people – not specifically Ethiopians as we understand the word], and apes; and they finished their voyage, going and returning, in three years’ time.”³⁴⁹

The Ethiopians spoken of here were brought back as slaves. Like it or not, Solomon himself employed slave labour, as Josephus testifies:

“But king Solomon subdued to himself the remnant of the Canaanites that had not before submitted to him; those I mean that dwelt in Mount Lebanon, and as far as the city Hamath; and ordered them to pay tribute. He also chose out of them every year such as were to serve him in the meanest offices, and to do his domestic works, and to follow husbandry; for none of the Hebrews were servants [in such low employments]: nor was it reasonable, that when God had brought so many nations under their power, they should depress their own people to such mean offices of life, rather than those nations; while all the Israelites were concerned in warlike affairs, and were in armor; and were set over the chariots and the horses, rather than leading the life of slaves. He appointed also five hundred and fifty rulers over those Canaanites who were reduced to such domestic slavery, who received the entire care of them from the king, and instructed them in those labors and operations wherein he wanted their assistance.”³⁵⁰

The Phoenicians clearly likewise took slaves of the Edomite settlements. As already demonstrated, some of these Edomites were ‘planted’ on the island of Crete with some returning at a later date to Anatolia and Armenia.

Cronus, we are told, was eventually to be “imprisoned” in Tartarus. It is “a gloomy place in Hades as far distant from earth as earth is distant from the sky,”³⁵¹ Apollodorus informs us. Hesiod describes it as being:

“far beneath the earth as heaven is above earth; for so far is it from earth to Tartarus. For a brazen anvil falling down from heaven nine nights and days would reach the earth upon the tenth: and again, a brazen anvil falling from earth nine nights and days would reach Tartarus upon the tenth.”³⁵²

This highly exaggerated account gives us some idea of how far underground these Phoenicians were digging.

“Look for no term of this your agony until some god shall appear to take upon himself your woes and of his own free will descend into the sunless realm of Death and the dark deeps of Tartarus.”³⁵³

Tartarus is here clearly identifiable as Tartessus in Spain,³⁵⁴ which was where the Phoenicians and Hiberos (i.e. Hebrews) mentioned by Pliny were undertaking their mining operations. It was from here that they obtained the silver and the gold which they transported by ship to Jerusalem to fill Solomon’s coffers. To obtain that gold and silver, they would have had to dig deep mines – hence the cryptic reference above by

³⁴⁹ Josephus, *Antiquities of the Jews* [viii.vii.2](#).

³⁵⁰ Josephus, *Antiquities of the Jews* [viii.vi.3](#).

³⁵¹ Apollodorus, *Library* [i.i.2](#).

³⁵² Hesiod, *Theogony* [720-725](#).

³⁵³ Aeschylus, *Prometheus Bound* [1026-9](#).

³⁵⁴ Strabo likewise realised that Homer was referring to Tartessus when he talked of Tartarus - see *Geography* [iii.ii.12](#).

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Apollodorus to it being worse than Hades (i.e. hell or the grave). The odds are that those slaves who were sent to those mines never returned to their homeland.

Hathor, Osiris and Isis

Diodorus informs us:

“Then Cronus became the ruler, and upon marrying his sister Rhea he begat Osiris and Isis, according to some writers of mythology, but, according to the majority, Zeus and Hera, whose high achievements gave them dominion over the entire universe. From these last were sprung five gods, one born on each of the five days which the Egyptians intercalate; the names of these children were Osiris and Isis, and also Typhon, Apollo, and Aphroditê; and Osiris when translated is Dionysus, and Isis is more similar to Demeter than to any other goddess; and after Osiris married Isis and succeeded to the kingship he did many things of service to the social life of man.”³⁵⁵

The name Osiris in Egyptian is written *wsjr* and can be transliterated a number of different ways.³⁵⁶ Through all this nonsense, we can discern that Osiris is a variant spelling of Yetser, the family to which Hiram/Cronus belonged, and Isis, which in Egyptian is written Aset, appears to be a variant spelling of Esau, hence were Edomites. It has been shown that Zeus and Hera were Esau and Hori (son of Lotan, son of Seir) respectively. Diodorus would have us believe that Isis was another name for Demeter, who I have also tentatively identified as Edom.

Osiris (i.e. the tribe of Yetser, son of Naphtali) is said to have wiped out cannibalism:

“Osiris was the first, they record, to make mankind give up cannibalism; for after Isis had discovered the fruit of both wheat and barley which grew wild over the land along with the other plants but was still unknown to man, and Osiris had also devised the cultivation of these fruits, all men were glad to change their food, both because of the pleasing nature of the newly-discovered grains and because it seemed to their advantage to refrain from their butchery of one another.”³⁵⁷

In *Ancient History Reconsidered*, I demonstrate that, when Jericho was destroyed, the inhabitants of the land were plastering human skulls. The statement that Osiris put an end to cannibalism is therefore actually supported by archaeological evidence and explains the following Biblical verse:

“Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for **the wickedness of these nations** the LORD doth drive them out from before thee.”³⁵⁸

The comment by Diodorus that the name Osiris in Greek means ‘many-eyed’³⁵⁹ is equivalent to the Greek interpretation of Asterius as meaning ‘starry’. Both epithets clearly refer to the fact that the tribe of Yetser were a maritime people who used the sun and the stars to guide them across the seas. It would also explain the comment that

³⁵⁵ Diodorus, *Library* [i.13](#).

³⁵⁶ *Osiris and the Egyptian Resurrection* Vol. 1, [p.24](#), Edgar. A. Wallis Budge, London and New York 1911. Variations on this name include Asar, Asari, Usari, User, Usri and Ausares.

³⁵⁷ Diodorus, *Library* [i.14](#).

³⁵⁸ Deut. 9:4-5.

³⁵⁹ Diodorus, *Library* [i.11](#).

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“Osiris is also represented with the cloak of fawn-skin about his shoulders as imitating the sky spangled with the stars”.³⁶⁰ The association with fawn-skin is more likely to be a reference to the fact that the tribal symbol for Naphtali was a hind. Needless to say, the association of Osiris with the “sky spangled with the stars” echoes the statement that Asterius means ‘starry’ and the association with Cronus/Hiram, who was a son of Ouriou/Uriah/Uranus.

Isis, which name supposedly means ‘ancient’,³⁶¹ was often associated with Hathor:

“The female counterpart of an early Bull-god was the Cow-goddess Hathor, whose attributes were absorbed by Isis before the downfall of the Ancient Empire, probably about the same time that the Bull-god was merged with Isis.”³⁶²

In *Ancient History Reconsidered*, I have demonstrated that the First to Fourth Dynasties (known as the Ancient Empire or Old Kingdom) were the 18th Dynasty in a corrupted form. Consequently, the Fifth and Sixth Dynasties were contemporaneous with the 25th (Ethiopian) Dynasty. The above comments by Edgar A. Wallis Budge to the effect that the attributes of Hathor were absorbed by Isis before the downfall of the Ancient Empire are therefore overturned.

Unas, who is dated to the 6th Dynasty, actually belongs to the time of Shabaka-Pepi II of the Egyptian 25th Dynasty. According to what are known as the Pyramid Texts, it was during the time of Unas that Horus is introduced as a son of Osiris:

“Being identified with Osiris, Horus, who regards him as his father, comes to his ‘two fingers,’ and salutes him, and causes him to rise like the great god on Qebḥu. And the gods say: Assuredly he is Horus, son of Isis, ‘assuredly he is the firstborn god, the son of Hathor, assuredly he is the seed of Kēb.’”³⁶³

Hathor is a variant spelling of Asher, the Hebrew letter *shin* having become a *t* or a *th* in transliteration. Examples of this transition have already been presented earlier in this book where, for example, Bashan has been transliterated as both Batanaian and Batanidi by Josephus. I have also presented a list of Hebrew words with their Egyptian equivalents to further demonstrate that this transposition also occurred when transliterating the Hebrew into the Egyptian language. In the Book of Joshua, we are told that Tyre and Sidon (variant Zidon) belonged to the tribe of Asher.³⁶⁴

Plutarch regarded Osiris as being the god of Byblos.

“One of the first acts related of Osiris in his reign was to deliver the Egyptians from their destitute and brutish manner of living. This he did by showing them the fruits of cultivation, **by giving them laws**, and by teaching them to honour the gods. Later he travelled **over the whole earth civilizing it** without the slightest need of arms, but most of the peoples he won over to his way by the charm of his persuasive discourse combined with song and all manner of music.”³⁶⁵

This statement by Plutarch is dismissed by most scholars as being false, but this research shows

³⁶⁰ *Ibid.*

³⁶¹ *Ibid.*

³⁶² *Osiris and the Egyptian Resurrection* Vol. 1, [p.19](#), Edgar. A. Wallis Budge, London and New York 1911.

³⁶³ *Osiris and the Egyptian Resurrection* op. cit. [p.124](#).

³⁶⁴ Joshua 19:28-31. The AV has Zidon but the Hebrew is Tsidon (צִידֹן) which elsewhere is transliterated as Sidon.

³⁶⁵ *De Iside et Osiride* [13](#).

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that Plutarch was correct. In Egyptian, Osiris is written *wsjr* and can be transliterated a number of different ways. Variations on this name include Asar, Asari, Usari, User, Usri and Ausares.³⁶⁶ All of these are variant spellings of the name Yetser, this being the tribe to which Hiram belonged! The 'laws' which Plutarch is referring to are the laws which were given at Mount Sinai!

Just as Osiris was associated with Cronos king of Byblos, Hathor was also associated with Byblos:

“Interestingly, though, it is Hathor, not Isis, who was best known outside Egypt prior to the first millennium BCE. In fact, Hathor, who eventually received cult in many foreign locales, first appears outside Egypt in Byblos in the third millennium (that is, EB II) on a Sixth-Dynasty alabaster offering plate of King Pepy I as ‘Hathor Mistress of Dendera,’ an ancient Egyptian epithet. More specifically, however, a statuette of a scribe dated to the time of Pepy I includes a papyrus on his lap clearly reading ‘Hathor, Mistress of Dendera, who lives in Byblos.’ From a bit later, several copies of Coffin Texts Spell 61, from the corpus of texts inscribed on the insides and outsides of coffins beginning early in the Middle Kingdom (2061-1640 BCE), tell the deceased that ‘Hathor, Lady of Byblos (*nbt kbn*), makes the steering oar of your bark’ ... while a contemporaneous text from Kahun in Lower Egypt also refers to Hathor as ‘Lady of Byblos.’ Thus it is clear that from the Egyptian point of view, Hathor, a deity who dates from at least the Second Dynasty (2800–2650 BCE) in Egypt, clearly carried the epithet of Lady or Mistress of Byblos by the very early part of the second millennium BCE. In contrast, Isis, who herself is not evident in Egyptian texts until the Fifth Dynasty (2645–2323 BCE), only appears in Byblos in the seventh century BCE, when she is known to have received cult there.”³⁶⁷

As stated above, I have shown that the Egyptian 6th Dynasty was contemporary with the Egyptian 25th (Ethiopian) Dynasty, so the above dates are all way too early. The ‘goddess’ Hathor is the tribe of Asher who seems to have founded the city of Dendera in Egypt. The ‘marriage’ of Osiris to Isis is clearly allegorical, referring to the alliance between Cronus-Hiram and Zeus-Esau. Both Yetser/Asterius of the family of Naphtali and the tribe of Asher were operating from Tyre and Sidon/Zidon in northern Israel. It should be stressed, however, that Isis and Hathor, despite being associated with each other, are often depicted separately and were separate tribal entities. Isis is Zeus-Esau (think Esau = Isis) and Hathor is the Israelite tribe of Ashur.

Isis had a ‘sister’ by the name of Nephthys:

“To satisfy this craving [of knowing a god who possessed a nature akin to themselves] the primitive theologians of Egypt invented the dogma which declared that Osiris and Set, and Isis and Nephthys, appeared on earth in the forms of human beings, and that their mortal bodies were absolutely similar in every respect to the bodies of men born of women.”³⁶⁸

Nephthys likewise is not an Egyptian word. Nephthys must therefore be a variant spelling of the name we know as Naphtali. Bear in mind that there is no letter / in the Egyptian alphabet, hence Naphtali, when transliterated into Egyptian, would become either Nephthyris or Nephthys.

Osiris was supposedly one of the oldest and greatest of the gods in the Egyptian pantheon. He was supposedly slain by his brother Seth, though Diodorus called the

³⁶⁶ *Osiris and the Egyptian Resurrection* Vol. 1, [p.24](#), Edgar. A. Wallis Budge, London and New York 1911.

³⁶⁷ *Hathor and Isis in Byblos in the Second and First Millennia BCE* p.1, Susan Tower Hollis, *Journal of Ancient Egyptian Interconnections* Vol. 1, No.2, 2009.

³⁶⁸ *Ibid.* Preface [xxv](#).

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latter Typhon,³⁶⁹ adding that the city of Busiris in Egypt was named after Osiris.³⁷⁰ Note the addition of the initial letter *beth* – b’yetser becoming Busiris. (The name Busiris in Egyptian is given as *pr Wjsr* [per Wasir], which supposedly means ‘house of Osiris’, which would suggest that the first letter *r* [i.e. in *per*] has inexplicably been dropped when transliterated into Greek. Whilst admittedly this is possible, we should not lose sight of the alternative explanation which is being proposed here.) As additional evidence, we could mention the city of Oetylus (Οἶτυλός) in Greece, a city which was called Baetylus (Βοίτυλος) by Strabo.³⁷¹ Also, it might not seem obvious, but Baetylus would be a variant spelling of Busiris.

The Latin writer Hyginus likewise recorded that Busiris was a son of Neptune,³⁷² where Neptune is another variant spelling of the name Naphtali. The appearance of Israelite names in and in connection with Egypt strongly suggests that there were Israelite settlements in Egypt.

Wallis Budge adds:

“Shu and Tefnut produced Kheb and Nut, and they in turn produced Osiris and Isis, and Set and Nephthys, all of whom were born on the earth at the same time, each having a mortal body. Osiris was white and was the personification of good, Set was black (or red) and was the personification of evil. These two gods fought each other continually and at length Set killed the mortal body of Osiris. Osiris begot by Isis a son called Horus, who avenged his father and slew Set.”³⁷³

Note that Nephthys and Hathor were also both represented as white Semitic gods.

Applying our understanding of things so far, it would appear that Set or Seth is a variant spelling of Esau (i.e. Isis/Aset). These sons of Seth appear in the Egyptian records as Setiu, a people who inhabited the land of Israel, and in Assyrian records as Sutû³⁷⁴ or Suteans,³⁷⁵ a people who dwelt in northern Israel as well as the land of Gilead to the east of the Sea of Galilee.³⁷⁶

The tribes of northern Israel were constantly at war with Edom. The kings of Syria were Edomites; descendants of Hadad the Edomite, who was a constant thorn in the side to King Solomon.³⁷⁷ There was even an earlier Edomite chief by the name of Hadad son of Bedad mentioned as ruling the city of Avith.³⁷⁸ Hadad was an Edomite name. Analysing what Edgar A. Wallis Budge tells us, Seth was more correctly ‘red’ (rather than black) for

³⁶⁹ Notice that Seth, Typhon and Suph (as in Yam Suph, which I have suggested in *Legacy of Edom* means ‘Sea of Esau’) are all variations on the same name.

³⁷⁰ Diodorus, *Library* [i.85](#).

³⁷¹ Strabo, *Geography* [viii.iv.4](#).

³⁷² Hyginus, *Fabulae* [56](#).

³⁷³ *Osiris and the Egyptian Resurrection* Vol. 1, Preface [xxiv](#), Edgar. A. Wallis Budge, London and New York 1911.

³⁷⁴ *Ancient Records of Assyria & Babylonia*, Vol. 1 [p.28, §.73](#), Vol. 2, [p.14, §.31, p.20, §.39, §.40](#) etc Daniel David Luckenbill, New York 1968. See especially Sennacherib’s comment that he “uprooted all the Ahlamû and Sutû (Aramean) tribes.” Vol. 2, [p.147, §.325](#). Esarhaddon also referred to the “Sutû, tent dwellers, whose home is afar off.” Vol.2, [p.210, §.522](#).

³⁷⁵ *Babylonian Chronicle P* tells us that Kadashman-Harbe “ordered the overthrow of the Suteans from east to west and *annihilated* their extensive forces”. *Assyrian Royal Inscriptions*, Vol. 1 §.324, Albert Lirk Grayson, Otto Harrassowitz, Wiesbaden 1972.

³⁷⁶ Called Suti. See for example *Ancient Records of Assyria & Babylonia* op. cit. Vol. 1, [p.28, §.73](#), Vol. 2, [p.31, §.60, p.35, §.68](#) etc.

³⁷⁷ “And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king’s seed in Edom.” 1 Kings 11:14. “And he (Rezon king of Damascus) was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.” 1 Kings 11:25.

³⁷⁸ Gen. 36:35 & 1 Chron. 1:46.

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the simple reason that the name Edom means 'red'.

Budge also informs us that:

"Osiris was, I believe, an African, though not necessarily a Nilotic, god, and the birthplace of his cult seems to have been Upper Egypt. The exact meaning of his name is uncertain, for that of 'Seat-maker,' which is suggested by the Pyramid Texts, is hardly convincing; it is better to admit the fact at once and to say that its meaning is unknown."³⁷⁹

This epithet 'Seat-maker' is actually quite apt when you consider that by 'Seat-maker' the Egyptians clearly meant 'maker of kings'. The Israelite-Phoenicians established kingdoms in many parts of the globe. The assumption by Budge that Osiris was an African is clearly wrong.

We are also told that:

"The Recensions of the Book of the Dead and cognate works prove that, in addition to Osiris, the Egyptians paid divine honours to the Sun-god, Moon-god, Air-god, Water-god, Sky-god, Earth-god, Nile-god, and to a host of spirits, of whom we know the names of about three thousand. What relation all these 'gods' and spirits bore to each other and to Osiris is not at first clear, and it is the realization of the existence of these which has induced some writers to declare that the Egyptian Religion was nothing but a polytheistic cult. And yet it was not, for the Egyptians believed in the existence of One Great God, self-produced, self-existent, almighty and eternal, Who created the 'gods,' the heavens and the sun, moon and stars in them, and the earth and everything on it, including man and beast, bird, fish, and reptile. They believed He maintained in being everything which He had created, and that He was the support of the universe and the Lord of it all. Of this God they never attempted to make any figure, form, likeness, or similitude, for they thought that no man could depict or describe Him, and that all His attributes were quite beyond man's comprehension"³⁸⁰

Shu and Tefnut, we are told, "were produced by God from His own Person, and with Him they formed the first Egyptian Trinity".³⁸¹ What this actually demonstrates is, that what started as teachings based on the Israelite religion, quickly deteriorated into a multi-religious concept.

The city of Sakkara in Egypt likewise seems to be named after the tribe of Issachar. Sakkara is not an Egyptian name. In *Ancient History Reconsidered*, it is demonstrated that the Egyptian 6th Dynasty strata at Sakkara was actually contemporary with the Ethiopian Period, this being contemporaneous with the time of the Assyrian kings Sennacherib, Sargon II, Esarhaddon and Ashurbanipal. As already demonstrated, the bas reliefs at Sakkara, which show Semites being circumcised, are portraying Israelites from this late period. The cities of Sakkara, Dendera and Busiris were clearly cities which had been built by Israelites on Egyptian soil, but archaeologists have not only consistently assigned the artefacts excavated from these sites to a date which is much too early, but they are wrongly calling them Egyptian.

What is constantly being demonstrated here is that Israel played an important part in the establishment of nations and built numerous cities across the globe.

³⁷⁹ *Osiris and the Egyptian Resurrection* Vol. 1 op. cit., Preface [xviii](#).

³⁸⁰ *Ibid.* Preface [xxiii-xxiv](#).

³⁸¹ *Ibid.* Preface [xxiv](#).

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I would here point out that these sons of Naphtali were excellent mariners. They used the stars to guide them at night. The English words 'star', 'asteroid', 'astrology' and 'astronomy' are all derived from the name Yetser, a name which can also be transliterated as Yester. Consider also that the flower we know as the aster is so named because of its star like petals. In fact, the name aster is said to be derived from the Greek word ἀστήρ meaning 'star'.³⁸² Yetser, aster and star are all phonetically related.

Heracles and the Geryones of Spain

Having provided some examples of how allegory works, we can now start examining some of the stories concerning the early periods of history. The Greek hero Heracles (sometimes written Hercules) will likewise have been a tribal element. The name is but a variant spelling of Reuel, a name which was transliterated by Josephus as Raguel.³⁸³ Heracles is here to be identified as the Edomite duke of this name.

Heracles was a tribe – **not** an individual, – even though that tribe was descended from the person of that name. Herodotus puts this succinctly when he writes:

“Besides this, how is it in nature possible that Heracles, being one person only and moreover a man (as they assert), should slay many myriads?”³⁸⁴

Pausanias likewise was of the opinion that Heracles was more than just one person:

“But I cannot think it credible that Heracles would rise to such a pitch of wrath against a daughter of a friend. Moreover, while he was still among men, punishing them for insolence, and especially such as were impious towards the gods, he would not himself have set up a temple and appointed a priestess to himself, just as though he were a god. As a matter of fact this sanctuary seemed to me too old to be of the time of Heracles the son of Amphitryon, and to belong to Heracles called one of the Idaean Dactyls, to whom I found the people of Erythrae in Ionia and of Tyre possessed sanctuaries. Nevertheless, the Boeotians were not unacquainted with this name of Heracles, seeing that they themselves say that the sanctuary of Demeter of Mycalessus has been entrusted to Idaean Heracles.”³⁸⁵

Both of these 'people' by the name of Heracles refer to the same tribe of Edomites who were named after Duke Reuel. Apollodorus even called Heracles a son of Zeus (i.e. Esau).³⁸⁶ The various 'tasks' he was asked to perform are contrived stories of the wanderings of a particular tribe, which is why there is so much disagreement amongst the Greek writers as to the actual extent of 'his' journeyings.

One of his tasks which 'he' was set by 'the gods' to undertake, and which is of particular relevance to us, is 'his' journey to Spain to retrieve the 'red kine' of Geryon.

As the Greek writer Hesiod records:

“And the daughter of Ocean, Callirrhoe was joined in the love of rich Aphrodite with stout-hearted Chrysaor and bore a son who was the strongest of all men, Geryones,

³⁸² *A Greek-English Lexicon*, entry under [ἀστήρ](#) on p.235, Henry George Liddell and Robert Scott, New York, 1883.

³⁸³ Josephus, *Antiquities of the Jews* [ii.i.2](#).

³⁸⁴ Herodotus, *Histories* [ii.45](#).

³⁸⁵ Pausanias, *Description of Greece* [ix.xxvii.7-8](#).

³⁸⁶ Apollodorus, *Library* [ii.iv.8](#).

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whom mighty Heracles killed in sea-girt Erythea for the sake of his shambling oxen.”³⁸⁷

Apollodorus records:

“As a tenth labour he was ordered to fetch the kine of **Geryon** from Erythia. Now Erythia was an island near the ocean; it is now called Gadir. This island was inhabited by Geryon, son of **Chrysaor** by Callirrhoe, daughter of Ocean. He had the body of three men grown together and joined in one at the waist, but parted in three from the flanks and thighs. He owned red kine, of which **Eurytion** was the herdsman and **Orthus**, the two-headed hound, begotten by Typhon on Echidna, was the watchdog. So journeying through Europe to fetch the kine of Geryon he destroyed many wild beasts and set foot in Libya, and proceeding to Tartessus he erected as tokens of his journey two pillars over against each other at the boundaries of Europe and Libya.”³⁸⁸

According to Pliny, Erythia (though he called it Erythrea) was an island off the coast of Spain where the city of Cadiz once stood.³⁸⁹ The ‘pillars’ Apollodorus is referring to are the Straits of Gibraltar.

It has already been demonstrated that the Geryones of Spain were descended from Ishpan and Heber of the tribe of Gera son of Benjamin.³⁹⁰ The ‘red kine’, which Heracles was ordered to retrieve from the Geryones, were not cattle. They were Edomite slaves being used by the Phoenicians to assist in their mining operations. (The “kine of Bashan” mentioned in Amos 4:1 “that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink”, were likewise not cattle.) The above stories related by Hesiod and Apollodorus are once again shown to be allegorical. Bear in mind that the name Edom means ‘red’:

“And Esau said to Jacob, ‘Feed me, I pray thee, with that same red (דָּמָם) pottage; for I am faint’: therefore was his name called Edom (דְּדָמָא).”³⁹¹

These ‘red kine’ were Edomite slaves being used by the Phoenicians to undertake their mining operations. In referring to these ‘red kine’ of Geryon, Apollodorus informs us that Menoetes was: “pasturing the kine of Hades”.³⁹² It should be stressed that ‘Hades’ means ‘hell’ or ‘underworld’ – a reference to the fact that these Edomite slaves were working way below ground. Of course, cattle would not be taken down mines! Menoetes is a phonetic variant spelling of the Hebrew name Menashe (AV Manasseh), hence is once again to be identified as a tribe of people rather than an actual individual. This ‘pasturing’ of the kine suggests that Menashe was responsible for supplying the slave labour. This notion will find support when we come to look at what the Greek writers record concerning Minos king of Crete later in this work.

Eurytion, who is mentioned above as being the ‘herdsman’, is identifiable as Arodi son of Gad. This tribe was responsible for appointing the workmen to their tasks as well as

³⁸⁷ Hesiod, *Theogony* 975f.

³⁸⁸ Apollodorus, *Library* ii.v.10. (Emphases mine.)

³⁸⁹ Pliny, *Natural History* iv.22 (120). (iv.36 on Perseus website.)

³⁹⁰ Ishpan and Heber, the two sons of Shashak who gave their name to Spain, appear to be descended from Ehud son of Gera (1 Chron. 8:6-22). Shashak was son of Elpaal (verses 12-14) who in turn was son of Hushim (verse 11) wife of Shaharaim (verse 8) son of Ehud (verse 6). As stated above, Ehud was a “son” of Gera (Judges 3:15). Note that the similarly named region of Gerenia in Laconia (Pausanias, *Description of Greece* iii.xxi.7) might likewise have been named after this tribe, though there is also the possibility that it may have been named after Eran, son of Shuthelah, son of Ephraim (Num. 26:36).

³⁹¹ Gen. 25:30.

³⁹² Apollodorus, *Library* ii.v.10. See also Aeschylus, *Agamemnon* 870.

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seeing to their day to day needs (which is what a herdsman does), whilst Orthus, ‘the two-headed hound’, is identifiable as Ard son of Benjamin. Both of these ‘people’ were similarly tribes rather than actual individuals. Orthus was clearly in charge of the workforce, making sure that the workers adhered to their tasks and did not turn to the left or to the right – hence the ‘two heads’ of the hound.

The descendants of Arodi became the people Herodotus and Strabo knew as Gaditani.³⁹³ The Oretani who dwelt in southern Spain³⁹⁴ will also have been named after Arod (var. Arodi) son of Gad,³⁹⁵ Oretani (as well as Eurytion) being a phonetic variation (i.e. cognate) of this name Arod/Arodi.

Believe it or not, Chrysaor is a variant spelling of the Hebrew name Yachtziel (AV Jahzeel),³⁹⁶ a name which means ‘cut off by God’. The *tsadi* (צ) in Yachtziel (יַחַצְצִיֵּל) can sometimes be transliterated as an *s*. The kingdom of Sophene in Armenia, for example, is derived from the Hebrew name Tzepho (צִפּוֹ).³⁹⁷ The city of Sidon (צִידוֹן var. Zidon) in northern Israel is yet another example. The interchange of the *l* and *r* is also well attested, making the identification of Chrysaor as the tribe of Yachtziel (i.e. Yachrysaor) reasonably assured.³⁹⁸ According to a tradition related by Sanchoniathon, Chrysaor “was the first of all men that sailed”.³⁹⁹ It should be noted that Geryon was only a metaphorical ‘son’ of Chrysaor, having been transported from Phoenicia to Spain in ships by the tribe of Naphtali. This is how these allegorical tales work. Geryon was not a literal biological son of Chrysaor.

Geryon’s ‘mother’ Callirhoe (Καλλιρρόης) is also a fictitious person. According to Ptolemy, Callirhoe (Καλλιρρόη) was the name of a city to the east of the River Jordan,⁴⁰⁰ and if we follow his co-ordinates, we discover that Callirhoe is the Greek transliteration of the Hebrew name which appears in the English translations of the Bible as Aroer. In Hebrew, Aroer is written אֶרֶר, which name can also be transliterated as *Garoger*, *Karoker* or similar. Phonetically, Callirhoe is a transliteration of this name Aroer.

The co-ordinates Ptolemy gives for the city of Gazorus (Γάζωρος) likewise correspond to the Biblical city of Jazer (יַעֲזָר),⁴⁰¹ a name which can also be transliterated as Yagazer. Using this as a reference point, the identification of Ptolemy’s Aroer as Callirrhoe is assured.

It should be stressed that the city of Aroer/Callirhoe belonged to the tribes of Gad and Reuben⁴⁰² – **not** the tribe of Benjamin. From this, it should be obvious that these allegorical stories are not totally reliable. Callirhoe was more correctly the ‘mother [city]’ of Eurytion, this being Arodi son of Gad – the people who became the Gaditani

³⁹³ Julius Caesar, *Commentaries on the Civil War* [ii.18-21](#) & Strabo, *Geography* [iii.ii.2](#).

³⁹⁴ Pliny, *Natural History* [iii.3 \(25\)](#) and e.g. Strabo, *Geography* [iii.iv.1-2](#).

³⁹⁵ Called Arod (אֶרֶד) in Num. 26:17 and Arodi (אֶרֶדִּי) in Gen. 46:16.

³⁹⁶ Gen. 46:24.

³⁹⁷ See Section *Mount Seir* in *The Legacy of Edom*.

³⁹⁸ Chryse and Chrysogeneia, the “daughters” of Almos mentioned by Pausanias (*Description of Greece* [ix.xxxvi.1](#)) are also variant spellings of the name Yachtziel, the name of the second “daughter” being read as Yachtziel-Guni.

³⁹⁹ *Sanchoniatho’s Phoenician History* [Gen. VII in Chap. 2, p.26](#), Rev. Richard Cumberland, London 1720.

⁴⁰⁰ Ptolemy, *Geography* Book 5, [Chap. 15, §.9](#).

⁴⁰¹ *Ibid*.

⁴⁰² The tribe of Gad built Aroer (Num. 32:34) but the tribe of Reuben also dwelt there (1 Chron. 5:8).

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(i.e. Gadites) of Spain.

Geryon is often stated to be the 'god' of the underworld. This is because these Israelites were mining for gold, silver and other precious metals, often digging deep underground to obtain those metals. Whilst Apollodorus describes Geryon as being "three men grown together and joined in one at the waist",⁴⁰³ a statement which is supported by Aeschylus,⁴⁰⁴ Hesiod describes 'him' as being a man with three heads.⁴⁰⁵ All of these are allegorical references to what is known as a triumvirate. Fundamentally, a triumvirate comprises three people who share a position of authority or power, the word triumvirate being from the Latin tri, three + vir, man. This form of jurisdiction, which has been adopted by a number of countries,⁴⁰⁶ is assumed to be of Roman origin, but was actually a Phoenician-Israelite practice which predates the foundation of Rome.

A triumvirate is based on the law of Moses, which states:

"At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death."⁴⁰⁷

And again:

"One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established."⁴⁰⁸

The "three men" who supposedly 'comprised' Geryon king of Spain, and who were "joined at the waist", symbolises that they were of one judicial 'body'. Our English judicial system also employs this same principle when it considers any case involving minor crimes or offences. Any that are brought before a magistrate's court in England and Wales are usually heard by three magistrates (lay judges) who will decide on the form of punishment and have the authority to issue fines and short custodial or community sentences.⁴⁰⁹

A jury for a serious crime usually comprises twelve people, though fifteen are generally used in Scotland. With three or more people involved in any judgement, a clear-cut decision can be made as to the guilt of the offender and the law of Moses is thereby upheld.

A triumvirate was also at times responsible for the founding of colonies and for the distribution of land.⁴¹⁰ This is precisely what the Phoenicians were doing in their foundation of the Greek states. The Gerenians of Greece mentioned by Apollodorus,⁴¹¹

⁴⁰³ Apollodorus, *Library* ii.v.10.

⁴⁰⁴ Aeschylus, *Agamemnon* 870.

⁴⁰⁵ Hesiod, *Theogony* 285-290.

⁴⁰⁶ See, for example, <https://en.wikipedia.org/wiki/Triumvirate>.

⁴⁰⁷ Deut. 17:6.

⁴⁰⁸ Deut. 19:15.

⁴⁰⁹ [http://en.wikipedia.org/wiki/Magistrates'_Court_\(England_and_Wales\)](http://en.wikipedia.org/wiki/Magistrates'_Court_(England_and_Wales)). See also <http://en.wikipedia.org/wiki/Triumvirate> for a list of countries which have adopted the triumvirate.

⁴¹⁰ *The Constitution of the Roman Republic* p.95, Andrew Lintott, Oxford University Press 2002. (ISBN: 0-19-815068-7)

⁴¹¹ Apollodorus, *Library* ii.vii.3.

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Left: Poseidon, Corinthian plaque (purportedly 6th Century BCE)
Right: Neptune, Museo Archeologico Nazionale, Palermo.

Pausanias⁴¹² and Strabo⁴¹³ might also have been descendants of Gera son of Benjamin. They likewise would have been used for consultation in legal matters.

The name Benjamin is from the Hebrew Ben-Yamin (בֶּן־יָמִין) meaning 'son of my right hand'. The Hebrew words Emunah (אֱמוּנָה), meaning 'honesty, fidelity, integrity, conscientiousness, firmness' and Amen (אָמֵן), meaning 'firm, true, faithful, truly', are from the same root; as is the word מִנָּה *mana*, meaning *to count*. When you swear an oath, whether an oath of allegiance or an oath in court, it is always the right hand which is raised.

The trident, which we see depicted in the hands of the 'gods' Poseidon and Neptune, as well as the 'goddess' Britannia, symbolises the triumvirate. Poseidon is a variant spelling of Sidon (var Zidon) whilst Neptune is a variant spelling of the name Naphtali. It is possible that the name Britannia, which is derived from the name variously written as Brit, Barat and Parat, could be derived from the Hebrew word בְּרִית *Brit* meaning 'covenant'. The trident represents law, order and justice and is an Israelite-Phoenician trademark.

As for Britannia, this goddess was the Barati of the Vedic hymns of the Eastern branch of the Aryan Barats of India:

"In these Vedic hymns all the attributes of Britannia are accounted for; her tutelarship of the waters and of ships, her lighthouse on the sea, her Neptune trident (as well as the origin of Neptune himself and his name), her helmet and shield, as well as the cornucopia, which she sometimes bears upon the Phoenician and Greco-Roman coins, taking the place of the corn-stalk on the Briton coins."⁴¹⁴

In those hymns, it is disclosed that Barat was the 'mother' of "Napat the Son of the

⁴¹² Pausanias, *Description of Greece* [iii.xxvi.8](#).

⁴¹³ Strabo, *Geography* [viii.iv.4](#).

⁴¹⁴ *The Phoenician Origin of the Britons, Scots and Anglo-Saxons* [p.57](#), Laurence Austine Waddell, London 1924.

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Waters”.⁴¹⁵ It is recognised that Napat is a variant spelling of Neptune, which I am claiming is a variant spelling of Naphtali.

The trident was a symbol of authority and was used to mete out judgements:

“Yes, truly the day will come when Zeus, although stubborn of soul, shall be humbled, seeing that he plans a marriage that shall hurl him into oblivion from his sovereignty and throne... ..Such an adversary is he now preparing despite himself, a prodigy irresistible, even one who shall discover a flame mightier than the lightning and a deafening crash to out roar the thunder; a prodigy who shall shiver the trident, Poseidon’s spear, that scourge of the sea and shaker of the land.”⁴¹⁶



Britannia with trident -
Westminster Cathedral, London.

To put this into simple language, Zeus who was ‘himself’ zealous for the law, if he were to make an unapproved alliance, would be punished by Neptune (i.e. Naphtali) by the ‘shaking’ of the trident (i.e. by the enforcement of the law). Note that both Zeus and Naphtali were tribes of people. ‘They’ were **not** actual individuals. Nor was the person Zeus was intending to ‘marry’ an individual. The ‘marriage’ being spoken of was an alliance between two nations which would undermine the alliance that Zeus had already made with the Phoenicians.

The trident was also adopted by many of the nations over which the Phoenicians ruled. In Hinduism, the trident was called a trishul. In the Bhagavad Gita, a 700-verse Sanskrit scripture that is part of the Hindu epic Mahabharata (“Great Epic of the Bharata Dynasty”), it is said that:

“The trident, or the spear with three prongs, is one of the accessories of the Lord [Shiva] and symbolizes His three fundamental powers iccha (will), kriya (action) and jnana (knowledge). It also signifies His power to destroy evil and ignorance. As His weapon and instrument of punishment the trident represents Lord Shiva’s manner of punishing evil doers on all the three planes – spiritual, subtle and physical.”⁴¹⁷

This fanciful explanation serves to demonstrate that the trident was a symbolic representation of a judicial system. The suggestion that the three prongs represent ‘will’, ‘action’ and ‘knowledge’ is contrived, but it nevertheless conveys the fundamental idea that these are three conditions which are required to make a judgement in a court of law. What was the intention (**will**) of the defendant? Were his **actions** legal? What **knowledge** did the defendant have to show that he was breaking the law? (i.e. was he acting in ignorance?) This is all indicative of a judicial system, more specifically, one which is based on the triumvirate.

⁴¹⁵ *Ibid.*

⁴¹⁶ Aeschylus, *Prometheus Bound* [907-925](#).

⁴¹⁷ *The Cosmic Dance of the Lord Shiva* [p.30](#), Philippe L. Coster, B. Th., D.D., Gita Society of Belgium, 2012.

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Agenor

When the Greeks assign to someone multiple genealogies, it is clear that they either did not know what they were talking about, or the 'person' in question was more correctly a tribal entity. According to Apollodorus, Agenor was the son of Poseidon and Libya, with Libya being the daughter of Epaphus king of Egypt and his wife Memphis. Bear in mind that Cadmus came from the city of Tyre, which city was allied to Sidon, and he was of the tribe of Guni, the secondborn son of Naphtali. Bear in mind that it has been proposed that Poseidon is a variant spelling of Sidon. Bear in mind also that Carthage, which was called Agenor by Virgil,⁴¹⁸ was located in Libya. When you make these connections, you can more clearly see where the evidence leads us.

Agenor had a twin brother named Belus.⁴¹⁹ Belus purportedly remained in Egypt and reigned over Egypt, while Agenor departed to Phoenicia and reigned there, though according to other sources, Agenor was the son of Belus and Achiroe⁴²⁰ – not his brother.

Sources differ also as to Agenor's children. He is sometimes said to have been the father of three sons: Cadmus, Cilix and Phoenix⁴²¹ with Pausanias adding a fourth by the name of Thasus.⁴²² Apollodorus and Hyginus both add a daughter Europa to the list.⁴²³ In Homer's *Iliad*, however, Europa is said to have been a daughter of Phoenix,⁴²⁴ whilst Aeschylus makes Belus the son rather than brother or father of Agenor.⁴²⁵ Agenor's wife is also variously given as Telephassa,⁴²⁶ Argiope⁴²⁷ and Cassiopeia.⁴²⁸ Other writers would make Cassiopeia the wife of the Ethiopian king Cepheus who lived in Philistia. Their daughter Andromeda was purportedly chained naked to the rocks at Joppa and rescued from a sea monster by Perseus son of Danaus.⁴²⁹ This is the sort of confused mess which is presented to us in the Greek classics. All of these family relationships are nothing more than allegorical ones, but historians will always try to interpret them literally.

William Smith points out that the Phoenician name for Agenor is Chnas,⁴³⁰ a name which has already been discussed and shown that it has been wrongly identified as Canaan. Bearing in mind that the *g* and the *k* in ancient records, such as in the El Amarna Letters, were fully interchangeable, the name Chnas can also be read as Gunas. As has been aptly demonstrated, Agenor is a variant spelling of the name Guni, the second eldest son of Naphtali.

⁴¹⁸ P. Virgilius Maro, *Aeneid* [1.338](#) "Punica regna vides, Tyrios et Agenoris urbem" where Agenoris is translated as Carthage in most English translations.

⁴¹⁹ Apollodorus, *Library* [ii.i.4](#).

⁴²⁰ E.g. Nonnus, *Dionysiaca* [3.296-297](#).

⁴²¹ Apollodorus, *Library* [iii.i.1](#).

⁴²² Pausanias, *Description of Greece* [v.xxv.12](#).

⁴²³ Apollodorus, *Library* [iii.i.1](#) & Hyginus, *Fabulae* [178 \(Europa\)](#).

⁴²⁴ Homer, *Iliad* [14.321-322](#). See also Hesiod, *Catalogues of Women* [Fragment 19: Europa](#).

⁴²⁵ Aeschylus, *Suppliant Women* [319](#).

⁴²⁶ Apollodorus, *Library* [iii.i.1](#).

⁴²⁷ Hyginus, *Fabulae* [6 \(Cadmus\)](#).

⁴²⁸ Hesiod, *Catalogues of Women* [Fragment 20: Phineus](#).

⁴²⁹ Apollodorus, *Library* [ii.iv.3](#).

⁴³⁰ Entry under [Agenor](#), *A Dictionary of Greek and Roman Biography and Mythology*, William Smith

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We learn that there was a temple of Cronos in Carthage.⁴³¹ This alliance between Cronos (i.e. Hiram king of Tyre) of the tribe of Yetser and the tribe of Guni (Chnas) is to be expected, as they are both descendants of the tribe of Naphtali. The misinformation the Greeks give us concerning the birth of Agenor in Memphis, merely reflects the fact that Agenor, alias Guni, once dwelt in Egypt. He was one of the sons of Naphtali who went down to Egypt with Jacob and his family and whose offspring became slaves to the Egyptians along with the rest of the tribes of Israel. These Israelite-Phoenicians also established colonies in Egypt at a relatively late date, long after the time of King Solomon. As already stated, the towns of Busiris, Denderah and Sakkara in Egypt were all founded by Israelites.

Meanwhile, Belus is understood to be the Greek transliteration of the name Baal. This name in Hebrew means 'lord' and could apply equally to a lord or master of a house as well as to the god itself.⁴³² Baal and Astaroth were the principal gods of the Phoenicians and are mentioned numerous times in the Bible as being the principal gods of the northern Ten Tribes. The worship of the goddess Ashtoreth was a Sidonian influence,⁴³³ but Israel adopted the pagan practices associated with that goddess into their own ceremonies. This was in spite of the warning that they were not to learn the ways of the heathen.⁴³⁴ Baal, however, was the original name of God before the Jewish sages, in their infinite wisdom, changed nearly every occurrence of the word Baal to read as the tetragrammaton יהוה, a name which is often wrongly transliterated as Jehovah, Yahweh or Yahwah. It is, in fact, an acronym for יהוה יהוה יהוה *Yiyeh, Hoveh VaHayah*, which in modern Hebrew means "He will be, He is and He was".

When David became king of Israel, the Philistines came out against him to try and prevent him being king. We are told that the LORD gave the Philistines into David's hand, **"Therefore he called the name of that place Baalperazim."**⁴³⁵ The name Baalperazim means "Baal of the breaches". No one questions why King David should have given Baal the glory. We should bear in mind that Baal was **not** the god of the Philistines. Their god was Dagon.⁴³⁶

Note that the ark of the LORD (i.e. the Ark of the Covenant) was kept at a place known as Baalei Yehudah (בְּעֵלֵי יְהוּדָה),⁴³⁷ a place also known as Kiriath-Yearim (AV Kijathjearim), Baalah and Kiriath-Baal (AV Kirjathbaal),⁴³⁸ the latter name meaning 'City of Baal'. Why then would the place where the ark of God was located be known as the 'City of Baal'? The answer is obvious when you think about it, but such suggestion would typically be considered blasphemous. The reason for changing the name from Baal (בְּעֵל) to יהוה was to prevent confusion, though by doing so, the sages have only succeeded in causing confusion. They must have decided, that because the Ten Tribes had defiled

⁴³¹ *Dictionary of Greek and Roman Geography* Vol. 1, p.538, Entry under [Carthago](#), William Smith, Boston 1870. See also Diodorus [v.66.5](#)

⁴³² <http://en.wikipedia.org/wiki/Baal>.

⁴³³ 1 Kings 11:5 and 11:33 and 2 Kings 23:13.

⁴³⁴ Exod. 34:12-16, Deut. 6:14 & Deut. 7:1-5 & 16.

⁴³⁵ 2 Sam. 5:17-20 & 1 Chron. 14:11.

⁴³⁶ Judg. 16:23.

⁴³⁷ 2 Sam. 6:2.

⁴³⁸ Josh. 15:60.

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God's name, it was better that the original name should be hidden.

Note that, when Israel broke off from Judah, they still kept the Levitical practices,⁴³⁹ but changed the dates and polluted the name of the LORD by worshipping other gods.

"I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols."⁴⁴⁰

Their sin was not the worship of Baal, but rather the polluting of the name of God by worshipping Baal **and** other gods, such as Ashtoreth as well as the worshipping of Baalim, i.e. many gods. (This will be explained more fully in a separate article entitled, *The Ineffable Name of God*.)

Baal was the name of one of the sons of Joel of the tribe of Reuben⁴⁴¹ as well as one of the sons of Benjamin.⁴⁴² The name Balearus used by the Phoenicians is the original of that which is preserved in the Bible as יהוה יִרְאֶה (AV Jehovahjireh),⁴⁴³ a name which should be restored as Baal-Yireh, a name which I believe appears in the Assyrian Records as Mount Ba'li-ra'si [i.e. Baal Yireh-si]. According to Shalmaneser III, this place was located somewhere in northern Israel.⁴⁴⁴ Whilst one can understand the wisdom of the Jewish sages in hiding the original name of God in order to prevent confusion, it has only served in doing the exact opposite by confusing matters further. Having said that, it ironically demonstrates that the Jewish scribes who returned from Babylon and Persia were working from older documents, which immediately rules out any suggestion by sceptics that the Bible is of late manufacture!

Cadmus

Cadmus, 'grandson' of Poseidon, is said to have been responsible for giving the Greeks their alphabet.⁴⁴⁵ Cadmus was a 'son' of Agenor, who I have identified as Guni son of Naphtali. Of Naphtali, it is written that "He giveth goodly words".⁴⁴⁶ It has been demonstrated that the Spanish fulfilled this prophecy in more ways than one. By giving the Greeks their alphabet, Cadmus also fulfilled this same function of giving "goodly words".

The historian and philologist Karl Müller noted that:

"Hecataeus [of Abdera, Greek historian, 4th century BCE] ... tells us that the Egyptians, formerly being troubled by calamities [i.e. the Ten Plagues at the time of the Exodus] in order that the divine wrath might be averted, expelled all the [Israelite] aliens gathered together in Egypt. Of these, some, under their leaders Danaus and Cadmus, migrated into Greece; others into other regions, the greater part into Syria [Canaan]. Their leader

⁴³⁹ "And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah..." 1 Kings 12:32. We shall look at other instances where the Phoenicians likewise kept the original feasts and Levitical practices later in this current work.

⁴⁴⁰ Ezek. 23:30.

⁴⁴¹ 1 Chron. 5:5.

⁴⁴² 1 Chron. 8:30.

⁴⁴³ Gen. 22:14.

⁴⁴⁴ *Ancient Records of Assyria and Babylonia* Vol. 1, [p.243, §.672](#), Daniel David Luckenbill, University of Chicago Press, Chicago, Illinois 1926.

⁴⁴⁵ Herodotus, *Histories* [v.58](#).

⁴⁴⁶ Gen. 49:21.

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is said to have been Moses, a man renowned for wisdom and courage, founder and legislator of the state”.⁴⁴⁷

Of course, this statement is false as both Danaus (the northern Israelites) and Cadmus first settled in the land of Israel. According to my calculations, the Israelite tribes did not arrive in Greece until around the middle of the fifth century BCE, which is after they had been deported by the Assyrians and more than seven hundred years after they had left Egypt.

Cadmus is said to have ‘married’ Harmonia, who, according to one account, was the daughter of Ares and Aphrodite,⁴⁴⁸ another, the daughter of Zeus and Electra,⁴⁴⁹ and yet another, the daughter of Cypris (i.e. Cyprus).⁴⁵⁰

Apollodorus informs us:

“After his servitude Athena procured for him the kingdom, and Zeus gave him to wife Harmonia, daughter of Aphrodite and Ares. And all the gods quitted the sky [οὐρανόν = *Uranus*], and feasting in the Cadmea celebrated the marriage with hymns.”⁴⁵¹

As already stated, Zeus is a variant spelling of Esau. Ares and Aphrodite were both Edomite tribal entities.⁴⁵² The name Harmonia means harmony or accord, and seems to suggest a treaty or pact between two parties rather than an actual person. If we can recall, Aphrodite was a ‘daughter’ of Zeus who came from Crete. Harmonia, however, might possibly be a tribe of people named after Heman son of Zerach, as will be demonstrated in the appropriate place in this work.

In another account, Harmonia was from Samothrace,⁴⁵³ this name being a concatenation of Samo + Thrace.⁴⁵⁴ Thrace, which was pronounced Terakiya, is a variant spelling of Turkey. (Today, however, the name Turkey applies to the region anciently known as Asia Minor.) It can be shown that the name Turk/Terach is synonymous with that of Edom⁴⁵⁵ and seems to be a transliteration of the name Zerach, this being the Edomite duke of that name rather than the Jewish tribe of this name. Zerach was one of the sons of Duke Reuel (i.e. Heracles).⁴⁵⁶

The statement that “all the gods quitted the sky” refers to the breaking up of the various Israelite factions who had been deported from the land of Israel, hence quitting the homeland of the tribe of Naphtali (i.e. the sons of Cronus son of Uranus). If we can recall, Uranus, which is here translated as ‘sky’, was the father of Cronus. It is clear that Apollodorus did not understand the original meaning of this passage.

⁴⁴⁷ “Ex Hecataeo igitur narrat Ægyptios quondam lue vexatos, ut iram divinam averterent, omnes alienigenas qui in Ægyptum confluxissent expulisse. Horum alios Danao et Cadmo ducibus in Græciam, alios in alias regiones migrasse, majorem veri partem in Syriam profectam esse; ductoremque coloniæ fuisse Mosem, virum sapentia et fortitudine insignem, qui civitatis conditor et legislator exstitisset.” *Fragmenta Historicorum Graecorum*, Vol. 2, [p. 385](#), Carolus Müllerus, Parisiis, France 1878.

⁴⁴⁸ Apollodorus, *Library* [iii.iv.2](#).

⁴⁴⁹ Diodorus, *Library* [v.48](#).

⁴⁵⁰ Euripes, *Phoenissae* 5-9.

⁴⁵¹ Apollodorus, *Library* [iii.iv.2](#).

⁴⁵² See *Legacy of Edom* for a fuller discussion of Zeus-Esau.

⁴⁵³ [http://en.wikipedia.org/wiki/Harmonia_\(mythology\)#Origins](http://en.wikipedia.org/wiki/Harmonia_(mythology)#Origins).

⁴⁵⁴ Greek: Σαμοθράκη, pronounced Samo-Traki

⁴⁵⁵ See *Legacy of Edom* – Section headed *Etymology of the Name Turk*.

⁴⁵⁶ Gen. 36:13.

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That Cadmus is connected with Phoenicia is confirmed by the following extract from Euripides:

“O Sun-god [i.e. Helios], you who cut your path in heaven’s stars, mounted on a chariot inlaid with gold and whirling out your flame with swift horses, what an unfortunate beam you shed on Thebes [a city in Greece], the day that Cadmus left Phoenicia’s realm beside the sea and reached this land!”⁴⁵⁷

Herodotus even called him “Cadmus of Tyre”.⁴⁵⁸ As for Helios, the ‘sun-god’ who made a ‘path in heaven’s stars’, this name Helios is a transliteration of the Hebrew word El. According to Eusebius, who was quoting from Philo’s *Phoenician History*, El was an alternative name for Cronus (Hiram king of Tyre):

“Kronos, therefore, whom the Phoenicians call El, who was king of the country, and subsequently, after his decease, was deified and changed into the star Saturn...”⁴⁵⁹

According to the Greek legends, Cadmus killed the dragon which guarded a spring which was sacred to Ares,⁴⁶⁰ though Ovid⁴⁶¹ says that the dragon – not the spring – was sacred to Ares. On the advice of Athena, Cadmus is said to have sown its teeth in the ‘ground’ and:

“...when they were sown, there rose from the ground armed men whom they called Sparti. These slew each other, some in a chance brawl, and some in ignorance. But Pherecydes says that when Cadmus saw armed men growing up out of the ground, he flung stones at them, and they, supposing that they were being pelted by each other, came to blows. However, five of them survived, Echion, Udaeus, Chthonius, Hyperenor, and Pelorus. But Cadmus, to atone for the slaughter, served Ares for an eternal year; and the year was then equivalent to eight years of our reckoning. After his servitude Athena procured for him the kingdom, and Zeus gave him to wife Harmonia, daughter of Aphrodite and Ares.”⁴⁶²

We should bear in mind that when Cadmus ‘planted’ the dragon’s teeth in the ground, he was planting them in the Adamah (אֲדָמָה), where the Hebrew word Adamah means soil or earth. Remember that the original Greek was Hebrew-Phoenician but, as Herodotus informs us, “as time went on, *the sound and the form of the letters were changed*”.⁴⁶³ Cadmus did not plant the dragon’s teeth in the ground, he planted them in **Edom** (עֲדוֹם).

According to Pausanias, the original inhabitants of the Thebaid in Greece were Ektenians, their king being an aboriginal native called Ogygos (i.e. a descendant of Agag the Amalekite). These people are said to have died of a plague and the Hyantes and the Aones (descendants of Duke Aiah?) moved in after them.⁴⁶⁴ It should not go without notice that Hyantes is also a metathesis of Athena[s], which means that the Hyantes might take their name from the descendants of Ethan of the tribe of Judah whose family gave their name to Athens in Greece. (This will be discussed more fully in *Ancient Irish*

⁴⁵⁷ Euripides, *Phoenissae* [1.1-6](#).

⁴⁵⁸ Herodotus, *Histories* [ii.49](#).

⁴⁵⁹ Eusebius, *Praeparatio Evangelica* (Preparation for the Gospel) Book 4, Chap. 16.

⁴⁶⁰ Pausanias, *Description of Greece* [ix.x.5](#).

⁴⁶¹ Ovid, *Metamorphoses* [563 Cadmus and Harmonia](#).

⁴⁶² Apollodorus, *Library* [iii.iv.1-2](#).

⁴⁶³ Herodotus, *Histories* [v.58](#).

⁴⁶⁴ Pausanias, *Description of Greece* [ix.v.1](#).

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History Reconsidered, but will be presented in outline later in this present work.)

Aulis, who Pausanias referred to as ‘daughter’ of Ogyges (Ὠγύγου),⁴⁶⁵ was probably Yoel son of Reuben who will be discussed in more detail in the section *The Arverni*, though there could also be some confusion with the Edomite duke by the name of Elah. Bear in mind that we are dealing with allegory. Neither Yoel son of Reuben nor Duke Elah were descendants of Ogyges (i.e. Agag) who was an Amalekite.

Alalkomenai (Ἀλαλκομεναί), another of Ogygus’ ‘daughters’,⁴⁶⁶ is to be identified as Amalek (i.e. A[l]malek[enai]), Alalkomenai being a metathesis of this name. The Agagites were Amalekites,⁴⁶⁷ Amalek being son of Duke Eliphaz.⁴⁶⁸ Heman, who tried to destroy the Jewish nation, is called an Agagite in the Book of Esther,⁴⁶⁹ but interestingly, the Septuagint calls him a Macedonian.⁴⁷⁰ In *Legacy of Edom*, I demonstrate that Alexander the Great belonged to the tribe of Teman, son of Duke Eliphaz (Amalek being the son of Eliphaz and brother to Teman),⁴⁷¹ and that the Macedonians over which Alexander’s family ruled were descended from Duke Magdiel. Was Heman therefore related to the Macedonian royal household?

It should be stressed that Olympus is the Greek transliteration of the Hebrew name Eliphaz, the father of Amalek. The Olympians who dwelt in Greece were Edomites. The region of Amyclae (Ἀμύκλαι) in the ancient region of Laconia in Greece, which Pausanias informs us was “laid waste by the Dorians”,⁴⁷² will also have been named after Amalek. (Again, note the metathesis.) Apollodorus would have us believe that Amyclas (another variation on the name Amyclae) was one of the ‘sons’ of Lacedaemon and Sparta.⁴⁷³ I shall shortly demonstrate that Lacedaemon is a variant spelling of the name Cadmus and that Sparta was nothing more than the name of a city.

Pliny tells us that “The Boeotians had the name of Hyantes in earlier days. Then came the Locri surnamed Epicnemedii, and formerly called Leleges”.⁴⁷⁴ Herodotus tells us that the Carians were originally called Leleges,⁴⁷⁵ a statement supported both by Pausanias⁴⁷⁶ and Strabo.⁴⁷⁷ (NB: Leleges might be a corruption of Amalek[es] where the *m* has become an *l* and the *k* has become a *g* – hence producing Aleleges, a name which has been shortened to Leleges by the dropping of the first syllable.) The Boeotians, however, belonged to the tribe of Issachar, as will be demonstrated in the appropriate place in this current work.

It has already been demonstrated that the Carians were Edomites who were trained by Israel to keep law and order. The Spartoi, or Spartans, were likewise an elite army which

⁴⁶⁵ Pausanias, *Description of Greece* [ix.xix.6](#).

⁴⁶⁶ Pausanias, *Description of Greece* [ix.xxxiii.5](#).

⁴⁶⁷ Compare 1 Sam. 15:8 with Esther 3:1.

⁴⁶⁸ Gen. 36:12 & 36 and 1 Chron. 1:36.

⁴⁶⁹ Esther 3:1, 3:10, 8:3, 8:5 etc.

⁴⁷⁰ Esther 9:24 – Septuagint only.

⁴⁷¹ Gen. 36:11-12.

⁴⁷² Pausanias, *Description of Greece* [iii.xix.6](#).

⁴⁷³ Apollodorus, *Library* [iii.x.3](#).

⁴⁷⁴ Pliny, *Natural History* [iv.7 \(26-27\)](#). ([iv.12](#) in John Bostock’s translation.)

⁴⁷⁵ Herodotus, *Histories* [i.171](#).

⁴⁷⁶ Pausanias, *Description of Greece* [vii.ii.8](#).

⁴⁷⁷ Strabo, *Geography* [vii.vii.2](#).

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Cadmus formed and trained.

“When the Phoenician army under Cadmus invaded the land these tribes were defeated; the Hyantes fled from the land when night came, but the Aones begged for mercy, and were allowed by Cadmus to remain and unite with the Phoenicians. The Aones still lived in village communities, but Cadmus built the city which even at the present day is called Cadmeia. Afterwards the city grew, and so the Cadmeia became the citadel of the lower city of Thebes.”⁴⁷⁸

The descendants of Cadmus were known as Cadmeans. They were Phoenicians and continued to rule over the Spartans for a number of generations:

“Now, about this same time, Theras, a descendant of Polynices through Thersander, Tisamenus, and Autesion, was preparing to lead out colonists from Lacedaemon. This Theras was of the line of Cadmus and was an uncle on their mother’s side to Aristodemus’ sons Eurysthenes and Procles; and while these boys were yet children he held the royal power of Sparta as regent; but when his nephews grew up and became kings, then Theras could not endure to be a subject when he had had a taste of supreme power, and said he would no longer stay in Lacedaemon but would sail away to his family. On the island now called Thera, but then Calliste, there were descendants of Membliarus the son of Poeciles, a Phoenician; for Cadmus son of Agenor had put in at the place now called Thera during his search for Europa; and having put in, either because the land pleased him, or because for some other reason he desired to do so, he left on this island his own relation Membliarus together with other Phoenicians. These dwelt on the island of Calliste for eight generations before Theras came from Lacedaemon.”⁴⁷⁹

This Theras, who was a regent of Sparta, was a Cadmean by birth. He was a Phoenician. This demonstrates that the Spartans had been ruled over and trained by the Phoenicians. It also helps us to understand the cryptic comment that Cadmus ‘planted’ the dragon’s teeth in the ground, out of which the Spartans were ‘formed’. (NB: In old English, as well as in Greek, the word ‘formed’ could also mean ‘trained’ or ‘educated’.)

The ‘dragon’ spoken of was clearly the tribe named after Duke Lotan, son of Seir,⁴⁸⁰ who went on to rule from Rome. Lotan is the seven-headed beast of Ugaritic Myths,⁴⁸¹ which is associated with the Biblical Leviathan, which in turn is connected with Rome.⁴⁸² The dragon’s ‘teeth’ were therefore those Edomites who were fit for fighting. They were the ‘biting’ force; the people who were trained to tear apart their enemies. Jason of the Argonauts fame likewise employed these soldiers against the mythical King Aetes (i.e. the descendants of Duke Aiah) when he purportedly ‘stole’ the golden fleece.⁴⁸³

Ares, the ‘ruler’ of that part of Edom who insisted on Cadmus staying until the Spartan army was adequately trained, seems to be that fictitious person Herodotus called Car and who appears in the Bible as Hori, son of Lotan.⁴⁸⁴ According to Hesiod, Ares was a ‘son’ of Zeus (i.e. Esau) and Hera (i.e. Hor),⁴⁸⁵ but it seems to me that ‘Ares’ was just a tribal name. If we can recall, Diodorus claimed that the Kuretes were also descended from Zeus and Hera! This name Ares therefore seems to be a variant spelling of the

⁴⁷⁸ Pausanias, *Description of Greece* [ix.v.2](#).

⁴⁷⁹ Herodotus, *Histories* [iv.147](#).

⁴⁸⁰ Gen. 36:20 & 1 Chron. 1:38.

⁴⁸¹ <http://en.wikipedia.org/wiki/Lotan>.

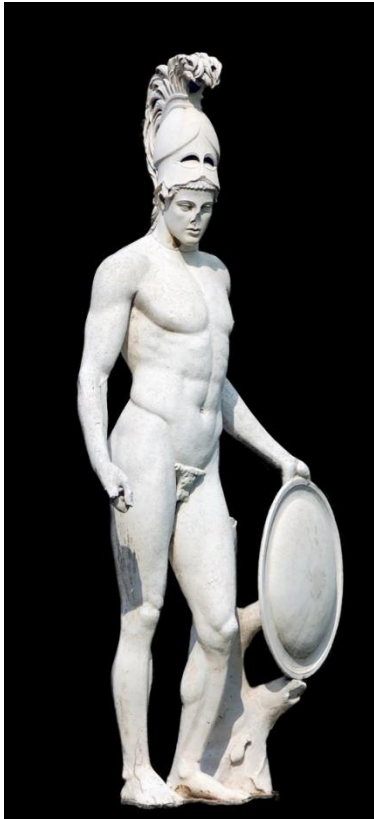
⁴⁸² See the Section *Lotan and Leviathan* in my separate work *Legacy of Edom*.

⁴⁸³ Apollodorus, *Library* [ix.23](#).

⁴⁸⁴ Gen. 36:22 & 1 Chron. 1:39.

⁴⁸⁵ Hesiod, *Theogony* [920-925](#).

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Statue of Ares from Hadrian's Villa, Tivoli, Italy. Note the helmet which is of Carian design.

name Hera/Hori, the 'person' who gave rise to the Horites/Carians/Curetes. According to Stephanus of Byzantium, Ares was the supposed father of Mygdon, who in turn was the father of Edonus, Odomantus and Biston.⁴⁸⁶ All of these gave rise to Edomite tribes.⁴⁸⁷

It has been demonstrated that Ares, the Carians/Kuretes and the Spartans were all Horites. According to Apollodorus, there were some who said that the dragon was an "offspring of Ares".⁴⁸⁸ It could even be argued that it was the opposite way round: that Ares was an offspring of 'the dragon'!

"When male Spartans began military training at age seven, they would enter the *Agoge* system [named after Agag/Ogyges?]. The *Agoge* was designed to encourage discipline and physical toughness and to emphasise the importance of the Spartan state."⁴⁸⁹

The *Agoge* was also the name of a Roman method of training, though there were noticeable differences between the Roman and the Spartan systems.⁴⁹⁰ From what the Greeks tell us, this system was introduced into Edom (i.e. Sparta, Rome and Greece) by Cadmus.

We are informed by Apollodorus that Cadmus and Harmonia were eventually both "turned into a serpent and sent away by Zeus to the Elysian Fields".⁴⁹¹ The Elysian Fields were also called "the Islands of the Blessed, along the shore of deep-swirling Ocean".⁴⁹² Homer describes this place as being somewhere "past the gates of the sun":

"Past the streams of Oceanus they went, past the rock Leucas, past the gates of the sun and the land of dreams, and quickly came to the mead of asphodel, where the spirits dwell, phantoms of men who have done with toils".⁴⁹³

The reference to the "gates of the sun" could just as aptly refer to some remote district in the east as much as in the west. The streams of Okeanus can likewise refer both to the eastern River Okeanus (see comments later) as well as the Atlantic Ocean. The rock Leucas, however, is identified by Strabo⁴⁹⁴ as a peninsula in Arcania,⁴⁹⁵ which suggests

⁴⁸⁶ Aelius Herodianus *De Prosodia Catholica* p.37, 185 & Stephanus of Byzantium entry under Βιστωνία (Bistonía). In contradiction of this, Apollodorus tells us that Diomedes, son of Ares, was king of the Bistones who were "a very warlike Thracian people". Apollodorus, *Library* [ii.v.8](#).

⁴⁸⁷ See *Legacy of Edom* for further details.

⁴⁸⁸ Apollodorus, *Library* [iii.iv.1](#).
<http://en.wikipedia.org/wiki/Sparta#Education>.

⁴⁹⁰ http://en.wikipedia.org/wiki/Agoge#Roman_Agoge.

⁴⁹¹ Apollodorus, *Library* [iii.v.4](#).

⁴⁹² Hesiod, *Works and Days* [170-2](#).

⁴⁹³ Homer, *Odyssey* [24.1 lines 10-14](#).

⁴⁹⁴ Strabo, *Geography* [x.ii.8](#).

⁴⁹⁵ <http://en.wikipedia.org/wiki/Leukas>.

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that Homer is referring to a place in the west – hence referring to the region of the setting sun rather than the rising sun.

Plutarch, in talking about another person by the name of Sertorius, gives us the following additional information concerning the Isles of the Blest:

“But the wind subsided and he [i.e. Sertorius] was borne along to certain scattered and waterless islands, where he spent the night; then, setting out from there, and passing through the strait of Cadiz [i.e. The Straits of Gibraltar], he kept the outer coast of Spain on the right and landed a little above the mouths of the river Baetis, which empties into the Atlantic sea and has given its name to the adjacent parts of Spain. Here he fell in with some sailors who had recently come back from the Atlantic Islands. These are two in number [i.e. Britain and Ireland], separated by a very narrow strait; they are ten thousand furlongs distant from Africa, and are called the Islands of the Blest. They enjoy moderate rains at long intervals, and winds which for the most part are soft and precipitate dews, so that the islands not only have a rich soil which is excellent for plowing and planting, but also produce a natural fruit that is plentiful and wholesome enough to feed, without toil or trouble, a leisured folk. Moreover, an air that is salubrious, owing to the climate and the moderate changes in the seasons, prevails on the islands. For the north and east winds which blow out from our part of the world plunge into fathomless space, and, owing to the distance, dissipate themselves and lose their power before they reach the islands; while the south and west winds that envelope the islands from the sea sometimes bring in their train soft and intermittent showers, but for the most part cool them with moist breezes and gently nourish the soil. Therefore a firm belief has made its way, even to the Barbarians, that here is the Elysian Field and the abode of the blessed, of which Homer sang.”⁴⁹⁶

This identifies the Isles of the Blest as the British Isles, an identification which was long ago realised by the 16th Century English historian William Camden:

“This fertility and pleasantness of *Britain*, gave occasion to some to imagine that these were the *Fortunate Islands*, and those *Seats of the Blessed*, where the Poets tell us, the whole face of Nature smiled with one perpetual spring. This is affirmed by *Isacius Tzetzes*, a writer of reputation among the Greeks: And our own Ancestors, it seems, considered the same notion, as literally true. For when Pope Clement VI. (as we read in *Roberts of Avesbury*) had declared Lewis of Spain, King of the *Fortunate Islands*, and to effect his project, had begun to levy forces in France and Italyl our Countrymen were presently possess'd with an opinion, that the Pope's intent was to make him King of our Island, and that all these preparations were designed for *Britain*, as one of those *Fortunate Islands*.”⁴⁹⁷

Pliny did call the island of Crete the Isle of the Blest (Macron),⁴⁹⁸ though it should be borne in mind, that by this time, the Greek and Latin writers had completely lost track of the true location of the Isles of the Blest. The name Macron, which is translated as “Island of the Blest”, is derived from the Hebrew word מֶכֶר *mecher*, meaning ‘price’ or ‘wealth’. The name of Menashe's son, Machir is from the same root. It is therefore highly possible that this name for Crete is derived from Machir son of Menashe. As will shortly be demonstrated, the tribe of Menashe at one time played an important part in the government of Crete.

Pliny does, however, refer to a group of six islands off the north coast of Spain as the

⁴⁹⁶ Plutarch, *Sertorius* [viii](#).

⁴⁹⁷ *Britannia: Or a Chorographical Description of Great Britain and Ireland, Together With the Adjacent Islands* Vol. 1, [page v](#), William Camden, translated into English with revisions by Edmund Gibson, London 1722.

⁴⁹⁸ Pliny, *Natural History* [iv.12 \(58\)](#). ([iv.20](#) in John Bostock's translation. Note that Macaron supposedly means “Isle of the Blest” – see fn. 2.)

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Isles of Bliss:

“Opposite to Celtiberia [i.e. Northern Spain] are a number of islands called by the Greeks the Tin Islands [*Lat.* “plumbi albi”⁴⁹⁹ *Gk.* *Cassiterides*] in consequence of their abundance of that metal; and facing Cape Finisterre [the most north-westerly point of Spain⁵⁰⁰] are the six Islands of the Gods, which some people have designated the Isles of Bliss [*Lat.* *Fortunatus*⁵⁰¹ from which we get the word ‘fortunate’, but was also used in the sense of Blessed].”⁵⁰²

Whilst this explanation is somewhat vague, by differentiating the Isles of the Blest from the Cassiterides (see the Section on Cassiterides later in this article), the only option we are left with is the identification of the Isles of the Blest as the British Isles. The Elysian Fields is, without doubt, the name the Greeks originally used for the British Isles, and more specifically for Ireland, which was the earliest inhabited isle. Over time, the Elysian Fields has become the Greek equivalent of heaven and the after-life.

As for Cadmus and Harmonia being turned into ‘serpents’, this could be a cryptic reference to the tribe of Dan who is described as “a serpent by the way”.⁵⁰³ The descendants of Dan were very active on the seas, as the Bible records: “why did Dan remain in ships?”.⁵⁰⁴ Cadmus lived a relatively short time prior to the arrival of the first settlers in Ireland, this being the arrival of the Tuatha De Danann. Whilst admittedly only conjectural, this reference could be to the transportation of Cadmus and Harmonia to Ireland by descendants of the tribe of Dan. As will shortly be demonstrated, the first settlers of Ireland comprised the Tuatha de Danaan, Firbolgs and Nemedians who are said to have come from Egypt. After leaving Egypt, before sailing to Ireland, the Milesian ships took a detour to the Dardanelles, where Istanbul now stands, to pick up the Tuatha De Danaan.

According to this interpretation, Cadmus, who was “sent away by Zeus to the Elysian Fields”, might well be referring, not to Cadmus himself, but to a migration of Cadmeans to Ireland.

Akademus

Under the heading of Academus, William Smith’s *Dictionary of Greek and Roman Biography and Mythology* gives the following information:

ACADEMUS: “an Attic hero, who, when Castor and Polydeuces invaded Attica to liberate their sister Helen, betrayed to them that she was kept concealed at Aphidnae. For this reason the Tyndarids always showed him much gratitude, and whenever the Lacedaemonians invaded Attica, they always spared the land belonging to **Academus** which lay on the Cephissus, six stadia from Athens. (Plut. *Theus.* 32.3⁵⁰⁵ ; Diog. Laert. iii.

⁴⁹⁹ Albion, the name for the British Isles, could either be derived from the Latin albi for tin, or from a root word meaning “white” or even from Chalybes, the Greek form of Caleb. (See Section *Edom in Germany* in *Legacy of Edom*.)

⁵⁰⁰ http://en.wikipedia.org/wiki/Cape_Finisterre.

⁵⁰¹ “*quas aliqui Fortunatas appellavere*” (3rd line down).

⁵⁰² Pliny, *Natural History* [iv.22 \(119\)](#). (John Bostock’s translation shows “[Fortunate Islands](#)”.)

⁵⁰³ Gen. 49:17.

⁵⁰⁴ Judg. 5:17.

⁵⁰⁵ Plutarch, *Theseus* [32](#).

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L § 9.⁵⁰⁶) This piece of land was subsequently adorned with plane and olive plantations (Plut. *Cim.* 13⁵⁰⁷), and was called Academia from its original owner.”⁵⁰⁸

According to Herodotus, this plot of land was called Decelea after its owner Decelus,⁵⁰⁹ not Academia after Academus as Diogenes, Plutarch and other late writers have claimed. It has not escaped my notice that Academus is a variant spelling of Cadmus. (Meanwhile, Decelus is a phonetic variation of ‘Duke Elah’.) The evidence, when considered objectively, demonstrates that the Greek Academy (*Hekademia*), which was famed as being the site of Plato’s school of wisdom, would have been named after Cadmus – not after some unknown hero who died in battle.

Cadmus was a tactician, effectively starting the first military academy. Both the Spartan and the Carian armies were highly trained and efficient fighting forces. Taking this argument a stage further, when Cadmus gave the Greeks their alphabet, he would have had to teach them how to use that alphabet. It was not just a case of handing it to them and letting them get on with it. He would effectively have had to show them how to read and to write and how to use that language. As the person responsible for founding the first school of learning on foreign soil, it is therefore only logical that the name Cadmus should have been preserved in the name of Plato’s school.

In the records ascribed to Shalmaneser III, Cadmus appears as Nikdima.⁵¹⁰ (Cadmus was actually a contemporary of Shalmaneser V. On the appropriation by Shalmaneser V of the monuments of Shalmaneser III, refer to my book *Ancient History Reconsidered*.) Whilst some writers inform us that Sparta in Greece was founded by Cadmus, Pausanias informs us that it was founded by Lacedaemon.⁵¹¹ Philologically, the names Nikidima, Lacedaemon, Academus and Cadmus are all phonetic cognates of the self-same name.

Knowing this, it is not difficult to see that the words *academy*, *academia* and *academic* are all derived from the name Cadmus. As it is written: “Naphtali giveth goodly words”.⁵¹²

Illyrians

Appian informs us that the Illyrians were descended from Illyrius, son of Polyphemus:

“They say that the country received its name from Illyrius, the son of Polyphemus; for the Cyclops Polyphemus and his wife, Galatea, had three sons, Celtus, Illyrius, and Galas, all of whom migrated from Sicily; and the nations called Celts, Illyrians, and Galatians took their origin from them. Among the many myths prevailing among many peoples this seems to me the most plausible. Illyrius had six sons, Encheleus, Autarieus, Dardanus,

⁵⁰⁶ Diogenes Laertius, *Lives of Eminent Philosophers* [iii](#). See especially line 7: “Furthermore he said that, according to Homer, beyond all men the Egyptians were skilled in healing. Plato also intended to make the acquaintance of the Magians, but was prevented by the wars in Asia. Having returned to Athens, he lived in the Academy, which is a gymnasium outside the walls, in a grove named after a certain hero, Hecademus, as is stated by Eupolis in his play entitled *Shirkers*.” See also *The Lives and Opinions of Eminent Philosophers* [iii.9](#) by C. D. Yonge, London 1915 for a variant translation.

⁵⁰⁷ Plutarch, *Cimon* [13.8](#). This is actually only an oblique reference to the Academy, a building which was restored in later times by a certain statesman and politician by the name of Cimon who lived during the 5th Century BCE (i.e. the Persian period).

⁵⁰⁸ *Dictionary of Greek and Roman Biography and Mythology*, Entry under [Academus](#).

⁵⁰⁹ Herodotus, *Histories* [ix.73](#).

⁵¹⁰ *Ancient Records of Assyria and Babylonia* Vol. 1, [p.202, §.561](#) (fn. 1), Daniel David Luckenbill, University of Chicago Press 1926.

⁵¹¹ Pausanias, *Description of Greece* [iii.i.2](#).

⁵¹² Gen. 49:21.

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Mædus, Taulas, and Perrhæbus, also daughters, Partho, Daortho, Dassaro, and others, from whom sprang the Taulantii, the Perrhæbi, the Enchelees, the Autarienses, the Dardani, the Partheni, the Dassaretii, and the Darsii. Autarieus had a son Pannonius, or Pæon, and the latter had sons, Scordiscus and Triballus, from whom nations bearing similar names were derived. But I will leave these matters to the archæologists.”⁵¹³

As I shall proceed to demonstrate, the Celts and the Gauls (i.e. Galas or Galatians) were both Israelite tribes. As for some of the other ‘sons’ of Illyrius, we can also recognise other tribes who likewise clearly were not related to the Illyrians. Dardanus [i.e. Darda],⁵¹⁴ for example, was descended from the tribe of Judah. Maedus is clearly a variant spelling of Medes and the Partheni were the Iranian tribe of Israelite-Parthians, a people who were subjects, first of the Assyrians, then of the Medes, and then of the Persians before becoming a great power in their own right in 250 BCE.⁵¹⁵ Pannonius, who gave his name to the Paeones, takes ‘his’ name from Duke Pinon. Taulas is the family of Tolaites (תולַיִט) who take their name from Tola (תולַע) son of Issachar.⁵¹⁶ A close examination of the above passage reveals that there are numerous erroneous relationships contained therein, and as a historical record, it is as good as worthless. We are again looking at allegorical associations.

Polyphemus was regarded as the “one-eyed son of Poseidon”, one of the Cyclopes.⁵¹⁷ This in itself is meaningless, as the name Cyclops was given to the one-eyed king by the name of Votan who lost an eye in battle during the Trojan Wars. Votan (Cyclops) was responsible for relocating families to the far corners of the world.⁵¹⁸ He is mentioned in the Mayan Indians’ holy book, the *Popol Vuh*.⁵¹⁹ At best, assuming that Polyphemus was not an alternative name for Votan, Polyphemus will merely have been one of Votan’s adherents, who were affectionately known as One-Eye’s people, but in the usual Greek style, this has become corrupted to One-Eyed people.

Herodotus records that One-Eye’s people were in his day living somewhere in northern Europe:

“It seems clear that there is gold in exceedingly large quantities to be found in the north of Europe, but again I have no reliable information to pass on about how it is obtained. It is said that one-eyed people called the Arimaspians⁵²⁰ steal it from griffins, but another thing I am not convinced about is that there is a race of one-eyed men who are in other respects identical in nature to the rest of mankind.”⁵²¹

Herodotus later goes on to say that these people still existed in his time,⁵²² though he does admit that he was only going on hearsay. The assumption that the name meant ‘One-Eyed’ people rather than ‘One-Eye’s’ people is an easy enough mistake to make,

⁵¹³ Appian, *Illyrian Wars* [iii.i.2](#).

⁵¹⁴ 1 Kings 4:31. He was called Dara in 1 Chron. 2:6. Josephus called him Dardanus. (Δάρδανος) *Antiquities of the Jews* [viii.43](#). ([viii.2.5](#) in Whiston’s copy where this name has been transliterated as Darda.)

⁵¹⁵ *The Seven Great Monarchies of the Ancient Eastern World*, Vol 4, p.26 George Rawlinson, Qontro Classic Books 2010.

⁵¹⁶ Num. 26:23.

⁵¹⁷ <http://en.wikipedia.org/wiki/Polyphemus>.

⁵¹⁸ See *Ancient History Reconsidered*. See also article on Woden/Wotan/Votan: <http://en.wikipedia.org/wiki/Wōden>.

⁵¹⁹ This is a very sensitive subject and there are many weird interpretations, especially by those who follow the New Age belief that the world will come to an end in 2012, so some caution is called for. Although it contains many errors, the following is nevertheless worth reading: <http://www.burlingtonnews.net/dann3.html>.

⁵²⁰ <http://www.theoi.com/Phylos/Arimaspoi.html>.

⁵²¹ Herodotus, *Histories* [iii.116](#).

⁵²² Herodotus, *Histories* [iv.27](#).

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especially when translating from one language to another. His informants may even have deliberately pulled his leg about the true meaning of the name.

According to Pliny, the Arimaspi were a Scythian tribe dwelling in his day somewhere to the north of the Black Sea near the River Don in Russia,⁵²³ with another break-away group dwelling somewhere between the Caspian Sea and Black Sea.⁵²⁴ Even knowing this, he still could not resist relating the old wives' tale of a mythical land of one-eyed men in the northern-most parts of Europe.⁵²⁵ Those who were dwelling to the north of the Black (Euxine) Sea were also mentioned by Strabo.⁵²⁶ They clearly were not one-eyed monsters!

It is not clear which region in northern Europe Herodotus is alluding to when discussing these Arimaspi. Elsewhere, he suggests that the far northern regions were uninhabited. Bearing in mind that these Arimaspi were dwelling to the north and to the east of the Black Sea during the time of Strabo and Pliny, it is highly unlikely that Herodotus could have been referring to another tribe of Arimaspi who were dwelling much further north.

The one-eyed king known as Odin (also known as Dan I) is said to have been the first king of Denmark.⁵²⁷ He claimed descent from Saturnus of Kirit (i.e. Crete), this being an alternative name for Cronos, whom I have here identified as Hiram king of Tyre. Odin is a variant spelling of Votan, who was a Trojan warrior who lost an eye in battle, which means that he must have prospered sometime shortly after the fall of the city of Troy in Anatolia.

Pausanias records that the Cyclopes built the wall of Tiryns in the Argolid in southern Greece,⁵²⁸ which demonstrates their connection with the Greeks. It will shortly be demonstrated that the Argolid was founded by a tribe of people named after Hanoch son of Reuben (see the section on Argolis) and that the Trojan Wars ended with the fall of Troy, which destruction is usually dated to around 1200 BCE, but which is to be more correctly dated to the time of Nebuchadnezzar II king of Babylon. (For this correction to the date of the destruction of the city, see the Section on *The Fall of Troy* later in this current work.) This then dates the Cyclopes to a time no earlier than the 5th Century BCE. (Again, this earlier date takes into consideration my 'rewriting' of the Persian Achaemenid Period which I have reduced by around 150 years.)

The name Polyphemus (Greek: Πολύφημος) supposedly means 'everywhere famous'. I would, however, contest this interpretation which assumes both a Greek origin and that the person would eventually become 'everywhere famous'. It is hardly the sort of name someone would give to their son! Although the Illyrian language was originally a branch of the 'Indo-European' language group,⁵²⁹ comparison with the Greek shows

⁵²³ Pliny, *Natural History* [iv.12 \(88\)](#). ([iv.26](#) in John Bostock's translation.)

⁵²⁴ Pliny, *Natural History* [vi.18 \(50\)](#). ([iv.19](#) in John Bostock's translation.)

⁵²⁵ Pliny, *Natural History* [vii.2 \(10\)](#).

⁵²⁶ Strabo, *Geography* [xi.vi.2](#).

⁵²⁷ See <http://www.cgca.net/coglinks/wcglit/hoehcompendium/hhc2ch5.htm>. Note that the suggestion made in this article that Odin lived during the time of King Solomon is false. Looking at the genealogy, Odin must have lived around the time the House of Israel was taken into exile.

⁵²⁸ Pausanias, *Description of Greece* [ii.xvi.5](#).

⁵²⁹ http://en.wikipedia.org/wiki/Illyrian_languages.

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there were significant differences in the values of many of the characters.⁵³⁰ It is my belief that Polyphemus is a transliteration of the Hebrew אָהוּלִיבָמָה (ב) *b'Aholibamah* (meaning 'in [or of] Aholibamah'). This is in the same way that pharaoh Merneptah (Egyptian 19th Dynasty), in his '*Israel Stela*', called the land of Canaan Pekanan (i.e. b'Kanaan).⁵³¹ If you can recall, the city of Busiris in Egypt was likewise named after Osiris,⁵³² this being a further example of the letter *beth* being placed in front of a name.

The interchange of the *p* and the *b* in ancient texts is well-attested, with Hammurabi [king of Babylon] also being called Hammurapi,⁵³³ and with the city of Burukuzzi⁵³⁴ in the Assyrian texts also being called Purukuzzi.⁵³⁵ The interchange of the *p* and *b* is also prevalent in the so-called 'Hittite' texts where, as a prime example, the name of one of the kings of Hatti [i.e. Chaldea, Khasdi, Hesse, Asia] appears indiscriminately as Suppiluliuma, Subbiluliuma or Shuppiliuma.⁵³⁶

Apollonius of Rhodes called Polyphemus "son of Eilatus" who fought alongside the Lapiths.⁵³⁷ As I shall endeavour to show, the name Lapith is a variant spelling of the name Naphtali. The name Eilatus, however, appears to be the city of Eilath on the northern extremity of the Gulf of Aqaba. This suggests that these descendants of Polyphemus came from the Land of Edom mentioned in 2 Chron. 8:17.

Apollodorus mentions a certain "Damastes, whom some call Polypemon".⁵³⁸ Damastes would be a variant spelling of Edom whilst Polypemon a variant form of Polyphemus, hence identifiable as Aholibamah. Just to confuse matters, however, Plutarch called him "Damastes, surnamed Procrustes".⁵³⁹

The Illyrians were closely associated with the Paeonians, who were a tribe named after Duke Pinon.⁵⁴⁰ In the Bible, Duke Aholibamah is named with Dukes Elah and Pinon.⁵⁴¹ The Laeeans who dwelt amongst the Paeonians, as well as the Hellenes who settled in Greece can both be identified as tribes descended from Duke Elon.⁵⁴² Outside of this identification which I am here proposing, the name Aholibamah is otherwise unattested. The strange thing to note, however, is that, like Duke Timnah, Duke Aholibamah was one of Esau's wives.⁵⁴³ Perhaps they should more correctly be called Duchess Timnah and Duchess Aholibamah respectively.

According to Apollodorus, Illyrius was a son of Cadmus and his 'wife' Harmonia:

"But Cadmus and Harmonia quitted Thebes and went to the Encheleans. As the Encheleans were being attacked by the Illyrians, the god declared by an oracle that they would get the better of the Illyrians if they had Cadmus and Harmonia as their leaders.

⁵³⁰ http://en.wikipedia.org/wiki/Illyrian_languages#Illyrian_vocabulary.

⁵³¹ *Ancient Records of Egypt* Vol. 3, pp.263-4, §.617 James Henry Breasted, University of Illinois Press, 2001.

⁵³² Diodorus, *Library* i.85.

⁵³³ *Archéologie Mésopotamienne* p.374, André Parrot, Paris 1945.

⁵³⁴ *Ancient Records of Assyria and Babylonia*, Vol. 1, §.143, 149, 164 & 171, Daniel David Luckenbill, Chicago Press 1926.

⁵³⁵ *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, §.221 & 226.

⁵³⁶ See comments on p.73 of *The Hittites People of a Thousand Gods*, Johannes Lehmann, William Collins & Son 1977.

⁵³⁷ Apollonius Rhodius, *Argonautica* i.40.

⁵³⁸ Apollodorus, *Epitome* F1.4.

⁵³⁹ Plutarch, *Theseus* 11.1.

⁵⁴⁰ See Section *Edom in Macedonia and Thrace* in *Legacy of Edom*.

⁵⁴¹ Gen. 36:41 & 1 Chron. 1:52.

⁵⁴² See the Section *Hellenes* in *Legacy of Edom*.

⁵⁴³ Gen. 36:2.

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They believed him, and made them their leaders against the Illyrians, and got the better of them. And Cadmus reigned over the Illyrians, and a son Illyrius was born to him.”⁵⁴⁴

This statement, which is borne out by Appian, suggests that Illyrius, son of Cadmus and Harmonia, was named after the Illyrians.⁵⁴⁵ It is my belief, however, that before Cadmus “reigned over the Illyrians” that they were known as Aholibamahs (Greek: Polyphemos) but afterwards became known as Illyrians. (The Encheleans appear to have been Boeotians, a people who will be discussed in the Section headed Boeotia later in this paper.)

The Illyrians were closely allied to the Paeonians, who were called Pannonians by Strabo and Pliny. As already stated above, these people were named after Duke Pinon. Most sources concur in labelling the Illyrians as pirates:

Strabo: “[Illyria] was formerly neglected, through ignorance, perhaps, of its fertility; but it was principally avoided on account of the savage manners of the inhabitants, and their piratical habits.”⁵⁴⁶

Appian: “The Liburni, another Illyrian tribe, were next to the Ardiæi [named after Ard* son of Benjamin⁵⁴⁷] as a nautical people. These committed piracy in the Adriatic Sea and islands with their light, fast-sailing pinnaces, from which circumstance the Romans to this day call their own light, swift biremes liburnicas.”⁵⁴⁸

(*Notice that Ard is called Addar in the Book of Chronicles.⁵⁴⁹ The Adriatic Sea between Italy and the Balkan peninsula⁵⁵⁰ appears to be named after this tribe, as was the city of Ardea in Rome, the founding of which Pliny accredits to Danae the ‘mother’ of Perseus.⁵⁵¹)

The original inhabitants of Illyria seem to have intermingled with the other nations dwelling around them. They were subjected to varying degrees of Celticization, Hellenization, Romanization, and later Slavicization. As stated above, the Illyrians were closely allied to the Paeonians and even followed the Paeonians in their northward migration. It is not clear what happened to their Phoenician rulers, but it seems that their Edomite subjects eventually turned the tables on them and became their own masters.

Minos and Europa

Minos was the legendary king of Crete who gave his name to a people called Minoans. Most classical writers agree that Minos was one of the ‘sons’ of Europa, who was the ‘sister’ of Cadmus, but there is disagreement as to who Europa’s parents were.

Plato⁵⁵² informs us that Minos was a son of Zeus (i.e. Esau) and Europa whilst Homer

⁵⁴⁴ Apollodorus, *Library* [iii.v.4](#).

⁵⁴⁵ http://en.wikipedia.org/wiki/Illyrians#Illyrians_in_Greek_Mythology, Apollodorus, *Library* [iii.v.4](#) and Appian, *Illyrian Wars* [i.2](#).

⁵⁴⁶ Strabo, *Geography* [vii.v.10](#).

⁵⁴⁷ Num. 26:40.

⁵⁴⁸ Appian, *Illyrian Wars* [iii.i.3](#).

⁵⁴⁹ 1 Chron. 8:3.

⁵⁵⁰ <http://en.wikipedia.org/wiki/Adriatic>.

⁵⁵¹ Pliny, *Natural History* [iii.5 \(56\)](#). ([iii.3](#) in John Bostock’s translation.)

⁵⁵² Plato, *Minos*, [Section 318d](#).

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would have us believe that he was the son of Zeus and Phoenix.⁵⁵³ Pindar makes Europa “daughter of Tityos”,⁵⁵⁴ from which we get the word Titan, whilst Pausanias makes her daughter of Phoenix (from whom the name Phoenicia is supposedly derived) and his consort Perimede (Περιμήδης), the ‘daughter’ of Oeneus (Οινέως).⁵⁵⁵ Apollodorus, on the other hand, makes her daughter of Agenor and Telephassa and makes Phoenix one of her sons.⁵⁵⁶ We must bear in mind that we are talking of tribal entities here – not actual individuals.

Note that the name Perimede is derived from the Greek περί *peri*, meaning “round about, all round, expressing the relation of circumference to centre”,⁵⁵⁷ and μεδέων *medeun*, meaning “guardian of special places”.⁵⁵⁸ Her ‘father’ Oeneus is a play on the Hebrew word הָנִיחַ *oniah* meaning ‘ship’.⁵⁵⁹ This is a typical example of allegory at work. Minos was the legendary ‘king’ of Crete. ‘His’ navy controlled the seas “all round” – hence “guardian of special places”. These are the sorts of play on words we should expect to find in allegory.

Herodotus referred to Europa as the Tyrian Europa, saying that the continent of Europe is probably named after her:

“But as for Europe, no men have any knowledge whether it is bounded by seas or not, or where it got its name, nor is it clear who gave the name, unless we say that the land took its name from the Tyrian Europa, having been (it would seem) before then nameless like the rest. But it is plain that this woman was of Asiatic birth, and never came to this land which the Greeks now call Europe, but only from Phoenicia to Crete and from Crete to Lycia. Thus much I have said of these matters, and let it suffice; we will use the names established by custom.”⁵⁶⁰

We can now begin to get a better understanding of these comments by Herodotus. When he says that Europa was “of Asiatic birth”, we must understand that he was here referring to that part of Asia that we know today as the land of Israel.

Apollodorus records:

“...but Agenor went to Phoenicia, married Telephassa, and begat a daughter Europa and three sons, Cadmus, Phoenix, and Cilix. But some say that Europa was a daughter not of Agenor but of Phoenix. Zeus loved her, and turning himself into a tame bull, he mounted her on his back and conveyed her through the sea to Crete. There Zeus bedded with her, and she bore Minos, Sarpedon, and Rhadamanthys; but according to Homer, Sarpedon was a son of Zeus by Laodamia, daughter of Bellerophon.”⁵⁶¹

For Laodomia, read La Edomia – i.e. The Edomite. I shall shortly put forward the argument that Bellerophon is identifiable as Pallu Reuben – i.e. The family of Pallu of the tribe of Reuben.⁵⁶²

⁵⁵³ Homer, *Iliad* [14.320-325](#).

⁵⁵⁴ Pindar, *Pythian Poem 4*.

⁵⁵⁵ Pausanias, *Description of Greece* [vii.iv.1](#).

⁵⁵⁶ Apollodorus, *Library* [iii.i.1](#).

⁵⁵⁷ *A Greek-English Lexicon* entry under [περί](#) on p.1180, Henry George Liddell and Robert Scott, New York, 1883.

⁵⁵⁸ *Ibid.* entry under [μεδέων](#) on p.929.

⁵⁵⁹ *Langenscheidt Pocket Hebrew Dictionary to the Old Testament*, entry under [הָנִיחַ](#) on p.22, Hodder & Stoughton, London 1905.

⁵⁶⁰ Herodotus, *Histories* [iv.45](#).

⁵⁶¹ Apollodorus, *Library* [iii.i.1](#).

⁵⁶² Exod. 6:14 and Num. 26:5.

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Notice that Europa was conveyed across the sea from the mainland to Crete. Herodotus, on the other hand, tells us that she was taken from Tyre and goes on to inform us that Europa was kidnapped and taken to Colchis:

“In this way, the Persians say (and not as the Greeks), was how Io came to Egypt, and this, according to them, was the first wrong that was done. Next, according to their story, some Greeks (they cannot say who) landed at Tyre in Phoenicia and carried off the king’s daughter Europa. These Greeks must, I suppose, have been Cretans. So far, then, the account between them was balanced. But after this (they say), it was the Greeks who were guilty of the second wrong. They sailed in a long ship to Aea, a city of the Colchians, and to the river Phasis: and when they had done the business for which they came, they carried off the king’s daughter Medea.”⁵⁶³

The land of Colchis in Armenia was originally called Aia,⁵⁶⁴ named after Duke Aiah, son of Duke Tsibeon (AV Zibeon).⁵⁶⁵ These ‘Greeks’ who ‘committed the crime’ were actually Kuretes (i.e. Cretans), a people also known as Edomites or ‘sons of Zeus’:

“On this highway [in Thebes in Greece] is a place called Teumessus, where it is said that Europa was hidden by Zeus.”⁵⁶⁶

This would therefore explain the confusion between the Phoenicians and her Edomite abducters. Of the place Pausanias called Teumessus, we shall encounter this name in various forms in a short while. The city of Tempsa in southern Italy, for example, was called Temese, Tamesa and Tamesus by the Greeks. The River Thames in Britain also bears these same appellations.

There have been some scholars who have argued that Tamesis is a conjunction of the names of Thame and Isis, the River Thames upstream being known from an early date as the Isis. This is refuted by the English historian William Camden who inform us:

“But upon this first mention of the river Thames, it will not be improper to observe, that tho’ the current opinion is, that it had that name from the conjunction of *Thame* and *Isis*, it plainly appears that that river was always call’d *Thames* or *Tems*, before it came near the *Thame*. For instance; in an ancient Charter granted to Abbot *Aldbelm*, there is particular mention made of certain lands upon the east part of the river, *cujus vocabulum* *Temis*, *juxta vadum qui appellatur* Summerford; and this ford is in Wiltshire. The same thing appears from several other Charters granted to the Abby of *Malmsbury*, as well as that of *Enesham*; and from the old Deeds relating to *Cricklade*. And perhaps, it may with safety be affirm’d, that, in any Charter or authentick History, it does not ever occur under the name of *Isis*; which indeed is not so much as heard of, but among scholars: the common people, all along from the head of it to Oxford, calling it by no other name, but that of *Thames*. So also, the Saxon *Temere* (from whence our *Tems* immediately comes) is a plain evidence, that that people never dreamt of any such conjunction. But further; all our Historians who mention the Incursions of *Æthelwold* into Wiltshire, A.D. 905. or of *Canute*, A.D. 1016. tell us, that they pass’d-over the *Thames* at *Cricklade*.”⁵⁶⁷

I should perhaps add that Camden confuses the names Tamar and Thames, both of which are different names and have completely different etymologies.

⁵⁶³ Herodotus, *Histories* [i.2](#)

⁵⁶⁴ “Kolchian Aia lies at the furthest limits of sea and earth.” or as an alternative reading “And Colchian Aea lies at the edge of Pontus and of the world.” Apollonius Rhodius, *Argonautica* [Book 2., lines 417ff.](#)

⁵⁶⁵ Gen. 36:24.

⁵⁶⁶ Pausanias, *Description of Greece* [ix.xix.1.](#)

⁵⁶⁷ *Britannia* Vol. 1, [p.100](#), William Camden, translated by Edmund Gibson, London 1772.

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Continuing with the story of Europa:

“On the disappearance of Europa her father Agenor sent out his sons in search of her, telling them not to return until they had found Europa. With them her mother, Telephassa, and Thasus, son of Poseidon, or according to Pherecydes, of Cilix, went forth in search of her. But when, after diligent search, they could not find Europa, they gave up the thought of returning home, and took up their abode in divers places; Phoenix settled in Phoenicia; Cilix settled near Phoenicia, and all the country subject to himself near the river Pyramus he called Cilicia; and Cadmus and Telephassa took up their abode in Thrace and in like manner Thasus founded a city Thasus in an island off Thrace and dwelt there.

“Now Asterius, prince of the Cretans, married Europa and brought up her children. But when they were grown up, they quarrelled with each other; for they loved a boy called Miletus, son of Apollo by Aria, daughter of Cleochus. As the boy was more friendly to Sarpedon, Minos went to war and had the better of it, and the others fled. Miletus landed in Caria and there founded a city which he called Miletus after himself; and Sarpedon allied himself with Cilix, who was at war with the Lycians, and having stipulated for a share of the country, he became king of Lycia. And Zeus granted him to live for three generations.”⁵⁶⁸

Notice that Apollodorus states that Europa ‘married’ Asterius, prince of the Cretans who “brought up her children”.⁵⁶⁹ This is in complete discord with the above statement that she was abducted. Also, the name Asterius (sometimes written Asterion) supposedly means either ‘starry’ or ‘ruler of the stars’,⁵⁷⁰ but seems more correctly to be a transliteration of the Hebrew name יֶצֶר *Yetser*⁵⁷¹ (written *Jezer* in the Authorised Version), this being the name of the third eldest son of Naphtali who gave his name to the Yetseri (יְצִרִי AV Jezerites),⁵⁷² a name which can also be written Asteri. Asterius was therefore an Israelite tribe – not an Edomite descendant of Zeus! The name Yetser means ‘created’. If we can recall, Hiram king of Tyre belonged to this tribe, with Eusebius recording that Suron (a variant spelling of Yetser) was an alternative name for Hiram.⁵⁷³

Asterius is said to have died without heir.⁵⁷⁴ On his ‘death’, Minos (‘son’ of Zeus and Europa) took over the kingdom of Crete. The name Minos has been compared by John Salverda with the Biblical name Menashe (AV Manasseh).⁵⁷⁵ On this identification, there can be no dispute.

Apollodorus and Hyginus called Minos Milesseus. We are told that Miletus (another variant spelling of the name Minos/Milesseus) also came from Crete,⁵⁷⁶ though Miletus is often portrayed as a separate ‘person’. The names Melid, Milid (Malatya), Miletus (called both Milluwanda and Milawata in the so-called ‘Hittite’ texts⁵⁷⁷) and Malta are all phonetic variants of the name Menashe. Polybius also mentions a city of the

⁵⁶⁸ Apollodorus, *Library* [iii.i.1-2](#).

⁵⁶⁹ Apollodorus, *Library* [iii.i.2](#).

⁵⁷⁰ <http://en.wikipedia.org/wiki/Asterion>.

⁵⁷¹ Gen. 46:24, Num. 26:49 & 1 Chron. 7:13.

⁵⁷² Num. 26:49.

⁵⁷³ Eusebius, *Praeparatio Evangelica* [ix.33,34](#).

⁵⁷⁴ Apollodorus, *Library* [iii.i.3](#).

⁵⁷⁵ <http://www.hope-of-israel.org/europalost.html>.

⁵⁷⁶ Apollodorus, *Library* [iii.i.2](#).

⁵⁷⁷ *The Hittites* p.45, Oliver Robert Gurney, Penguin Books, 1990 reprint. James G. McQueen, however, disagrees with this identification – see *The Hittites and their Contemporaries in Asia Minor* p.40, Thamees & Hudson, London, 2001 reprint.

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Milesians called Myndus,⁵⁷⁸ again a variant spelling of the name Menashe. The Milesians who settled in Ireland are also named after this Biblical tribe of Menashe/Manasseh.

The Milesians came from Crete, hence Miletus and Minos are both referring to the same tribal entity, namely the tribe of Menashe. As already demonstrated, Amalthea who 'nursed' Zeus is also to be identified as the tribe of Menashe. Amalthea is a fictitious person, the product of an allegorical tale. Phonetically, the name Amalthea is also a variant spelling of Miletus. Both Apollodorus and Hyginus tell us that Zeus, instead of being given into the care of Amalthea, was given into the care of the 'daughters' of Milesseus, with Hyginus referring to Milesseus as king of Crete.⁵⁷⁹ The interchange of the letters *n* and *l* has already been discussed, with names such as Labynetus, used by Herodotus, for Nabonidus king of Babylon, and Reuben who was called Roubelon and Roubelos by Josephus being two such examples. The Hebrew letter *shin* ש can likewise become *sigma* (ς or σ), *tau* (τ) or *delta* (δ), with Josephus calling Bashan in northern Israel either Batanidi (Βατανίδι)⁵⁸⁰ or Batanaian (Βαταναίαν).⁵⁸¹ Milesseus, Amalthea, Minos and Menashe are all phonetic variations on the same name, whilst the 'daughters of Milesseus' being referred to by Apollodorus and Hyginus were clearly the Kuretes who were put in the charge of the Minoan fleet.

Some writers claimed that Zeus was nursed by Amalthea's 'goat' (i.e. Seirite) or that Amalthea was the name of the goat.⁵⁸² Again, this 'goat' is to be identified as the Kuretes, who were Seirites from Mount Seir. From this, we can see what sort of confusion has been wrought by the classical writers. Nevertheless, when we see through all their errors, we find that there is actually a logical foundation to their incredible stories.

The name Minos could conceivably also be derived from the Hebrew name Amon אֲמֹן. There was a king of Judah with this name. He was the son of Menashe (AV Manasseh) king of Judah.⁵⁸³ There was also a governor of northern Israel by this name who lived during the time of Ahab and his son Jehoram.⁵⁸⁴ It is possible that this earlier Amon, who may have come from a Phoenician colony in Libya, after becoming governor of Israel, later moved to Crete, where he took control of the affairs of the island which had previously been handled by the tribe of Yetser (Asterius). This might then explain the statement by Diodorus that, before Rhea married Cronus, she married Ammon king of Libya:

"Ammon, the king of that part of Libya, married a daughter of Uranus who was called Rhea and was a sister of Cronus and the other Titans. And once, when Ammon was going about his kingdom, near the Ceraunian Mountains, as they are called, he came upon a maiden of unusual beauty whose name was Amaltheia. And becoming enamoured of her he lay with the maiden and begat a son of marvellous beauty as well as bodily vigour, and Amaltheia herself he appointed mistress of all the region round about, which was

⁵⁷⁸ Polybius, *Histories* [xvi.12](#).

⁵⁷⁹ Apollodorus, *Library* [i.i.6](#) & Hyginus, *Astronomica* [ii.13](#). Hyginus, who did not realise that Milesseus was a variant spelling of Amalthea, quotes both names.

⁵⁸⁰ Josephus, *Antiquities of the Jews* [iv.vii.4](#). (Compare with the Greek *Antiquities* [iv.173](#) – third row down.)

⁵⁸¹ Josephus, *Antiquities of the Jews* [ix.viii.1](#). (Compare with the Greek *Antiquities* [ix.159](#) – fourth line down, third from the left.)

⁵⁸² Diodorus, *Library* [v.lxx.6](#).

⁵⁸³ 2 Kings 21:18-19.

⁵⁸⁴ 1 Kings 22:26 & 2 Chron. 18:25.

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shaped like the horn of a bull and for this reason was known as Hesperoukeras; and the region, because of the excellent quality of the land, abounds in every variety of the vine and all other trees which bear cultivated fruits.”⁵⁸⁵

This statement by Diodorus is taken from an earlier writer by the name of Dionysius of Helicarnassus, who is the only writer to mention this liaison with Ammon king of Libya. The only Ceraunian Mountains which we know of were located in Albania in Europe, which suggests that Diodorus has either got confused, or is misquoting his source. No mountains by the name of Ceraunian are recorded as being in Libya.

Note that Apollodorus comments that Ammon (no apparent relation to Rhea) predicted the deliverance of Andromeda, the daughter of Cepheus, king of the Ethiopians, and his wife Cassiopeia.⁵⁸⁶ I have already demonstrated that these Ethiopians were the people who at one time dwelt in the land of Philistia, Andromeda having been chained to the rocks at Joppa, a statement which is even confirmed by Josephus.⁵⁸⁷ The story related by Apollodorus therefore suggests that the Ammon he was referring to was somehow connected to the land of Israel.

I would therefore suggest that Dionysius has confused Ammon, who was an Egyptian god (the oracle of Ammon was located in the Siwa Oasis in Libya⁵⁸⁸), with the similarly named Amon who was ruler of the land of Israel, whether this be Amon king of Judah, Amon governor of northern Israel, or whoever. This sort of sloppiness is inherent in the Greek accounts.

The Greeks are understood to have arrived in north Africa during the time of Psammetichus I king of Egypt, which is long after the time of Amon governor of Israel, let alone the time of Cronus, who must have lived around two hundred years earlier still. It should be noted, however, that Psammetichus I was a contemporary of Amon king of Judah. Admittedly, all of this is pure speculation and we simply do not know how much reliance we should put on the Greek records. The later the writer, the more distorted the stories generally became.

Despite this, the evidence strongly suggests that Minos was more correctly the tribe of Menashe rather than an actual individual. Note that, according to my research, the ancient region of Numidia, which was on the Libyan coast, was also named after the tribe of Menashe, Numidia being a metathesis of Munedia, the *shin* having become a *d* in transliteration. The first mention of Numidia is supposedly by Polybius in the middle of the second century BCE. He called the inhabitants of this land either Νομάδων (Nomadon) or Νομάσιν (Nomason), both names being used interchangeably, and records their wars against the Carthaginians as early as 262 BCE.⁵⁸⁹ Note that the name Nomason is actually closer to the Hebrew Menashe (AV Manasseh). A fuller discussion of the Numidians, who appear in the Irish records as Nemedians, will appear in *Ancient Irish History Reconsidered*.

According to the Greek writers, Minos deferred in offering his prize bull as a sacrifice,

⁵⁸⁵ Diodorus, *Library* [iii.68.1](#).

⁵⁸⁶ Apollodorus, *Library* [ii.iv.3](#).

⁵⁸⁷ Josephus, *Wars of the Jews* [iii.ix.3](#) William Whiston, Massachusetts 1985. See also Pliny, *Natural History* [v.14 \(69\)](#) .

⁵⁸⁸ Herodotus, *Histories* [i.46](#).

⁵⁸⁹ Polybius, *Histories* [i.19](#).

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offering instead another from among those which were inferior, whereupon Poseidon, becoming angry at Minos, caused his wife Pasiphaë to become enamoured of the bull.⁵⁹⁰ This is reflective of the Biblical commandment:

“If his offering be a burnt-offering of the herd, he shall offer it a male without blemish.”⁵⁹¹

Minos disobeyed the Mosaic commandment and was accordingly punished.

As for Pasiphaë becoming enamoured of a bull,⁵⁹² we have to remember the comments earlier that the original Greek was a form of Hebrew. As the Greeks, in the course of time, ‘changed’ their language, the meaning of many of the original words became lost. The Greek word for bull is Taurus, which seems to be derived from the Hebrew name Yetser.

The name Pasiphaë appears to be a derivation of **פִּיֹּסָה** meaning ‘of Joseph’.⁵⁹³ The very name Pasiphaë therefore demonstrates that there was some connection with the House of Joseph. Asclepiades, on the other hand, recorded that Minos’ wife was someone called Crete, the ‘daughter’ of Asterius.⁵⁹⁴ It has already been demonstrated that the Cretans, called Kuretes by the Greeks, were a tribe of Horites. This once again demonstrates how allegorical tales can cause so much confusion.

The Minotaur, who was supposedly born to Pasiphaë as a result of her copulation with Minos’ bull, was likewise not an actual person or creature. The name seems to be derived from a combination of Minos + Taurus (i.e. bull), again possibly symbolising the relationship between Minos and the tribe of Yetser.

The suggestion that the Minotaur was a creature who was half man, half bull is clearly absurd. Plutarch also considered the story ludicrous:

“Philochorus, however, says that the Cretans do not admit this [that the Minotaur was a mythical creature who ate young children], but declare that the Labyrinth was a dungeon, with no other inconvenience than that its prisoners could not escape; and that Minos instituted funeral games in honor of Androgeos, and as prizes for the victors, gave them these Athenian youth, who were in the meantime imprisoned in the Labyrinth, and that the victor in the first games was the man who had the greatest power at that time under Minos, and was his general, Taurus by name, who was not reasonable and gentle in his disposition, but treated the Athenian youth with arrogance and cruelty. And Aristotle himself also, in his Constitution of Bottiaea, clearly does not think that these youths were put to death by Minos, but that they spent the rest of their lives as slaves in Crete.”⁵⁹⁵

By contrast, Pausanias called the Minotaur “Asterion son of Minos”.⁵⁹⁶ This means that Taurus and Asterion were two phonetic variations of the same name. Both Asterion and Taurus therefore appear to be two different transliterations of the name Yetser, hence

⁵⁹⁰ Diodorus, *Library* [iv.77.2](#).

⁵⁹¹ Lev. 1:3.

⁵⁹² Apollodorus, *Library* [iii.i.4](#).

⁵⁹³ In his “*Israel Stela*”, pharaoh Merneptah (Egyptian 19th Dynasty) likewise called the land of Canaan Pekanan. *Ancient Records of Egypt* Vol. 3, [p.263](#), [§.617](#), James Henry Breasted, University of Illinois Press, 2001. Velikovsky, however, has suggested in an unpublished work that Pekanan refers to land which was named after of Pekah king of Israel. (See *Seti Becomes an Ally to Ashurbanipal* at www.varchive.org/tac/seti.html.)

⁵⁹⁴ Apollodorus, *Library* [iii.i.2](#).

⁵⁹⁵ Plutarch, *Theseus* [16.1-2](#).

⁵⁹⁶ Pausanias, *Description of Greece* [ii.xxxi.1](#).

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the association by the Greeks with a 'bull' (i.e. Taurus) appears to be spurious. I have already discussed the play on words between Rhea (meaning shepherdess) and Ariyeh (meaning lion), thereby demonstrating a possible reason why Rhea is often portrayed as sitting on a lion. These early Greek writers delighted in word play.

The story of the Minotaur is understood to have occurred for the following reason. Minos' 'son', Androgeous, was killed by Aegeus the king of Athens because he kept winning every contest at the Panathenaic festival.⁵⁹⁷ Note that, whilst it can be shown that Athens is named after Ethan son of Zerach, the name Aegeus means 'goat-man'.⁵⁹⁸ He was a Seirite, as (it would appear) was his 'son' Theseus. The Panathenaic festival was a festival held in honour of Pan and Athena, Pan being a satyr. A satyr was a Seirite – half man, because Seir was the name of the father of the Seirites, and half goat, because it was the Hebrew word for goat. The Aegean Sea, which was supposedly named after Aegeus,⁵⁹⁹ therefore means the 'Sea of Seir'. It should be stressed that all of these people mentioned are fictitious characters. They are allegorical representations of the movement of tribal factions.

As punishment for killing Androgeous, we are told that Aegeus king of Athens had to provide Minos king of Crete with seven young men and seven young women every nine years which were then supposedly given "to the Minotaur for him to devour".⁶⁰⁰ In an effort to decrypt this story, I would suggest that the Greeks were providing Minos with slaves who were destined never to return from the island of Crete to which they were taken. To the Greeks, they were being 'fed' to the Minotaur. When we looked at the Geryones of Spain, we noted that 'Menoetes' (i.e. the tribe of Menashe) was 'pasturing' the kine. This ties in with the fact that the Greeks were providing slaves to Minos (i.e. Menashe) 'king' of Crete who will then have sent them to work down the mines in Spain. Theseus, son of Aegeus, later 'slew' the Minotaur, thereby bringing an end to the slavery of his people. According to Greek tradition, he supposedly accomplished this by falling in love with Minos' daughter Ariadne who assisted him in bringing about the end of Minos' dominion over Athens.

John Salverda has suggested that Europa is a symbolic representation of Jeroboam,⁶⁰¹ which I am inclined to agree with, and he also identifies Minos as Menashe. However, he proceeds to argue that Minotaur is a conjugation of Menasseh + Torah (law of Moses), which argument I disagree with, though Pasiphaë's fervent desire to have an association with the 'bull' could effectively be interpreted either way; either as an association with the House of Joseph or a desire to keep the Torah. If, however, the Minotaur was a Yetserite (Jezerites in the King James Authorised Version⁶⁰²), any such argument falls apart.

⁵⁹⁷ Diodorus, *Library* [iv.60.4](#).

⁵⁹⁸ <http://en.wikipedia.org/wiki/Aegeus>.

⁵⁹⁹ See note 4 in Apollodorus Vol. 2, *Epitome* [i.10](#) by Sir James George Frazer, F.B.A., F.R.S. in 2 Volumes. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1921.

⁶⁰⁰ Diodorus, *Library* [iv.61.3](#).

⁶⁰¹ <http://www.hope-of-israel.org/europalost.html>.

⁶⁰² Num. 26:49.

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In my opinion, Zeus (Esau) 'bedded' with Europa **before** they left the land of Israel. We read that Ahab made an alliance with Ben-Hadad, king of Syria:

"And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away."⁶⁰³

Note that Ben-Hadad's father had conquered not only the cities of northern Israel, but he had also taken and built roads in Samaria, the capital of the House of Israel. That is what is meant when Ben-Hadad said "as my father made in Samaria".

The name Ben-Hadad means literally 'son of Hadad'. Concerning Hadad, Josephus informs us:

"When Hadad (Greek Ἀδερὼν *Aderon*)⁶⁰⁴ heard in Egypt that both David and Joab were dead, he came to Pharaoh, and desired that he would permit him to go to his own country; upon which the king asked what it was that he wanted, and what hardship he had met with, that he was so desirous to leave him. And when he was often troublesome to him, and entreated him to dismiss him, he did not then do it; but at the time when Solomon's affairs began to grow worse, on account of his forementioned transgressions and God's anger against him for the same, Hadad, by Pharaoh's permission, came to Edom; and when he was not able to make the people forsake Solomon, for it was kept under by many garrisons, and an innovation was not to be made with safety, he removed thence, and came into Syria; there he lighted upon one Rezon, who had run away from Hadadezer, king of Zobah, his master, and was become a robber in that country, and joined friendship with him, who had already a band of robbers about him. So he went up, and seized upon that part of Syria, and was made king thereof. He also made incursions into the land of Israel, and did it no small mischief, and spoiled it, and that in the lifetime of Solomon. And this was the calamity which the Hebrews suffered by Hadad."⁶⁰⁵

Notice then that many of the kings of Syria were descended from Hadad the Edomite. Notice also, from the following passage, that the House of Israel were closely allied to the House of Edom:

"And Ben-hadad the king of Aram gathered all his host together; and there were thirty and two kings with him, and horses and chariots; and he went up and besieged Samaria, and fought against it. And he sent messengers to Ahab king of Israel, into the city, and said unto him: 'Thus saith Ben-hadad: Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.' And the king of Israel answered and said: 'It is according to thy saying, my lord, O king: I am thine, and all that I have.'"⁶⁰⁶

A tradition preserved by Sanchoniathon records that:

"Astarte [i.e. the goddess mentioned in the Bible under the name of Ashtoreth] call'd the Greatest, and Demaroon [i.e. Edom] entital'd Zeus [i.e. Esau]. And Adodus [i.e. Hadad] nam'd King of the Gods, reign'd over the country by Cronus's consent or authority: And Astarte put on her head, as the mark of her sovereignty, a bull's head".⁶⁰⁷

⁶⁰³ 1 Kings 20:34.

⁶⁰⁴ For the confusion between the Hebrew letters *reish* and *daleth*, see the Section *Exodus Journey in Legacy of Edom*.

⁶⁰⁵ Josephus, *Antiquities of the Jews* [viii.vii.6](#).

⁶⁰⁶ 1 Kings 20:1-4.

⁶⁰⁷ *Sanchoniatho's Phoenician History* [Chap. 4, p.35](#), Rev. Richard Cumberland, London 1720. The translator even made the connection that this use of this term 'bull's head' was to be taken as an expression of royal power.

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Firstly, note that Cronus has been identified as Hiram king of Tyre, who was a contemporary of King Solomon and Hadad king of Syria. The idea that “Astarte put on her head, as a mark of her sovereignty, a bull’s head” might seem a little strange until you realise that this simply means that the House of Israel promoted the religion of Astoreth. The bull (or bullock) was the emblem more specifically connected to the House of Joseph (i.e. Pasephae).

“I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock [עֵגֶל *egel*] unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.”⁶⁰⁸

I should perhaps clarify that the Hebrew word עֵגֶל *egel*, which is translated as ‘bullock’ in the above passage, is translated as ‘calf’ in most other parts of the Bible. Note that, in English, a bullock can also be referred to as a bull calf.

The association of the bull calf is made perfectly clear in the book of Hoshea:

“Thy [bull] calf [עֵגֶל], O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency? For from Israel was it also: the workman made it; therefore it is not God: but the [bull] calf [עֵגֶל] of Samaria shall be broken in pieces.”⁶⁰⁹

That the tribe of Joseph was associated with the Phoenicians is confirmed by Apollodorus:

“The Asopus river was a son of Ocean and Tethys, or, as Acusilaus says, of Pero and Poseidon, or, according to some, of Zeus and Eurynome. Him Metope, herself a daughter of the river Ladon, married and bore two sons, Ismenus and Pelagon, and twenty daughters, of whom one, Aegina, was carried off by Zeus. In search of her, Asopus [i.e. Joseph] came to Corinth, and learned from Sisyphus that the ravisher was Zeus. Asopus pursued him, but Zeus, by hurling thunderbolts, sent him away back to his own streams; hence coals are fetched to this day from the streams of that river.”⁶¹⁰

The river Asopus in Greece is named after the tribe of Joseph. Notice that Apollodorus called the tribe of Joseph (i.e. Asopus) a ‘son’ of Ocean (Greek Okeanus). We shall look more closely at this name Okeanus later in this work. (See Section headed Okeanus.) It should be noted that Sisyphus is a phonetic variation on the name Asopus. If the name Sisyphus had been written Josephus, no one would have questioned the fact that Josephus was an alternative spelling of the Hebrew name Yoseph (AV Joseph), but because the initial letter is an s rather than a j, no one makes the obvious connection.

The Greek writer Pausanias records:

“This Asopus [in Greece] rises in the Phliasian territory, flows through the Sicyonian, and empties itself into the sea here. His daughters, say the Phliasians, were Corcyra, Aegina, and Thebe. Corcyra and Aegina gave new names to the islands called Scheria and Oenone, while from Thebe is named the city below the Cadmea. The Thebans do not agree, but say that Thebe was the daughter of the Boeotian, and not of the Phliasian, Asopus.”⁶¹¹

⁶⁰⁸ Jer. 31:18 or verse 17 in the Hebrew Bible.

⁶⁰⁹ Hoshea 8:5-6.

⁶¹⁰ Apollodorus, *Library* [iii.xii.6](#).

⁶¹¹ Pausanias, *Description of Greece* [ii.v.2](#).

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The city of Thebes in Boeotia was established by Cadmus – not Asopus. It nevertheless suggests that the tribe of Joseph was somehow connected with Cadmus in the foundation of Thebes.

“The other stories about the river are current among both the Phliasians and the Sicyonians, for instance that its water is foreign and not native, in that the Maeander [in Anatolia], descending from Celaenae through Phrygia and Caria, and emptying itself into the sea at Miletus, goes to the Peloponnesus and forms the Asopus.”⁶¹²

Maeander, which is the name of a river which flows through Anatolia (i.e. Asia Minor) past the city of Miletus, and from where we get the English word meander, is a variant spelling of Menashe, where the Hebrew letter *שׁ* *shin* has been transliterated as a *d*. This cryptic story demonstrates that the tribe of Asopus (i.e. Joseph) arrived in Greece from Miletus in Anatolia, the name Miletus, if we can recall, being an alternative spelling of Menashe, one of the two sons of Joseph. This also explains why the Phliasians and Sicyonians considered the waters of the River Asopus in Greece to be ‘foreign’.

Herodotus tells us that the river Asopus in Greece was located close to the river Phoenix (i.e. a river named after Phoenicia):

“The town of Trachis is five furlongs away from this Black river. Here is the greatest distance in all this region between the sea and the hills on which Trachis stands, for the plain is twenty-two thousand plethra in extent. In the mountains which hem in the Trachinian land there is a ravine to the south of Trachis, through which the river Asopus flows past the lower slopes of the mountains...”⁶¹³

“...There is another river south of the Asopus, the Phoenix, a little stream which flows from those mountains into the Asopus. Near this stream is the narrowest place; there is only space for a single cart-way. Thermopylae is fifteen furlongs away from the river Phoenix.”⁶¹⁴

These lands, which were originally named after the tribes of Israel, changed names when the Edomites subsequently overpowered them. Pausanias, for example, informs us that “Asopia was renamed after Sicyon, and Ephyræa after Corinthus”.⁶¹⁵

It should be borne in mind that the inhabitants of Crete were called Cretans for centuries after the Carians/Curetes, who gave their name to the island, had abandoned the place. The modern Egyptians are likewise Carians – not descendants of the Biblical Egyptians, who were black. The descendants of Mitzraim are today to be found dispersed throughout Ethiopia and other regions of Africa as well as various parts of the world to where they were transported as slaves. Similarly, the modern Palestinians are descended from Ammon and Moab – not the Biblical Philistines. (For further information on this statement, see my separate work entitled *The Pride of Moab*.) The Greeks called the Philistines Ethiopians (i.e. blacks) and these likewise are nowadays traceable in part to the Falashas of Ethiopia as well as other groups of black people who have been dispersed, along with the Egyptians, around the globe.

⁶¹² Pausanias, *Description of Greece* [ii.v.3](#).

⁶¹³ Herodotus, *Histories* [vii.199](#).

⁶¹⁴ *Ibid.* [vii.200](#).

⁶¹⁵ Pausanias, *Description of Greece* [ii.i.i](#).

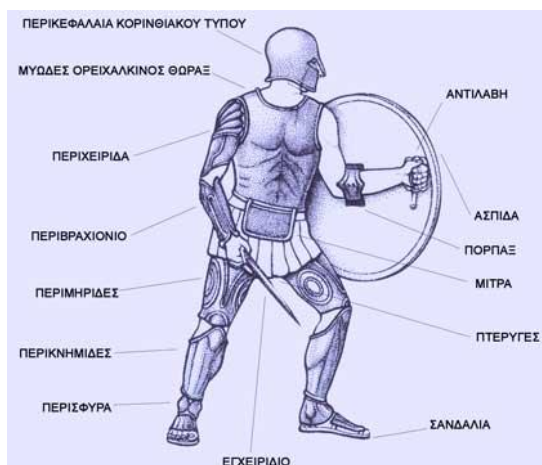
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According to some writers, the shores of the island of Crete were protected by someone called Talos. They did not realise that Talos was a tribal element.

In describing the adventures of Jason and the Argonauts, Apollodorus records:

“Putting to sea from there [i.e. the island where they took refuge from the storm], they [i.e. Jason and his crew] were hindered from touching at Crete by Talos. Some say that he was a man of **the Brazen Race**, others that he was given to Minos by Hephaestus; he was a brazen man, but some say that **he was a bull**. He had a single vein extending from his neck to his ankles, and a bronze nail was rammed home at the end of the vein. This Talos kept guard, running round the island thrice every day; wherefore, when he saw the Argo standing inshore, he pelted it as usual with stones.”⁶¹⁶

When you realise who the Greeks are talking about, things start to make sense, though the truth reveals just how unreliable they were at recording history. The name Talos is either a variant spelling of Taurus-Yetser (hence the reference made above that Talos was a bull), or of Tola (תולע) son of Issachar, who gave rise to a family known as Tolai (תולעי AV Tolaites).⁶¹⁷ Apollodorus has somehow mistranslated the above passage. It was not Talos who ‘ran’ round the island, but rather the watchtowers which ‘ran’ all along the shoreline and which was manned by the tribe of Talos to protect the island from attack.



Greek Hoplite armour.

Note that the story of Talos is very similar to that of Achilles. Just as Talos, who supposedly had a vein extending from “his neck to his ankles” where “a bronze nail was rammed home at the end of the vein”, was killed by the removal of this nail, so also Achilles was killed in a similar manner, having been “shot with an arrow in the ankle”.⁶¹⁸ The names Oxylus, Achelaos and Achilles are all variant spellings of the Hebrew name Yigal who belonged to the tribe of Issachar. (See Section *Boeotia* under *Additional Observations*.) Being “of the Brazen Race”, as stated above in the

quotation from Apollodorus, both Talos and Achilles would have worn bronze armour. The Milesians (who were often wrongly referred to as Ionians) as well as the Carians were considered to belong to this ‘brazen race’:

“Psammetichus did not in the least believe that men of bronze would come to aid him. But after a short time, Ionians and Carians, voyaging for plunder, were forced to put in on the coast of Egypt, where they disembarked in their armor of bronze; and an Egyptian came into the marsh country and brought news to Psammetichus (for he had never before seen armored men) that men of bronze had come from the sea and were foraging in the plain.”⁶¹⁹

⁶¹⁶ Apollodorus, *Library* [i.ix.26](#).

⁶¹⁷ Num. 26:23.

⁶¹⁸ Apollodorus, *Epitome* [v.3](#).

⁶¹⁹ Herodotus, *Histories* [ii.152](#).

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When viewed in this light, the cryptic statement by the Greeks about Talos and Achilles being 'immortal' apart from their unprotected ankles is much easier to understand.

Achilles is said to have been son of Thetis and Peleus⁶²⁰ (i.e. Pallu son of Reuben), Thetis being a 'nymph' (i.e. of, or more correctly, associated with Naphtali); a daughter of the 'sea god' Nereus 'son' of Pontus.⁶²¹ Nereus was a Titan who with Doris (i.e. the Dorians) gave birth to a family of 'sea nymphs' known as the Nereids.⁶²² In *Ancient Irish History Reconsidered*, I demonstrate that Nereus, who was also known as Nileus, was the mythical Niul son of Milesius of Irish legends and was in fact descended from the tribe of Calchol son of Zerach of the tribe of Judah. Thetis likewise is a variant spelling of Titan. Diodorus called her Titaea:

"To Uranus, the myth continues, were born forty-five sons from a number of wives [sic!], and, of these, eighteen, it is said, were by Titaea, each of them bearing a distinct name, but all of them as a group were called, after their mother, Titans. Titaea, because she was prudent and had brought about many good deeds for the peoples, was deified after her death by those whom she had helped and her name was changed to Gê [i.e. earth or Edom]."⁶²³

Of course, no one stops to question the fact that someone could have 45 sons. Very few people recognise the allegorical nature of these Greek legends. Leading scholars either dismiss these stories as pure fantasy, consigning them to the bin labelled 'mythology', or they try and interpret the stories literally, not realising that they are dealing with tribal entities which have been turned into fictitious people.

It is obvious that the Greeks themselves were none the wiser about the origins of the various tribes than we are today and were clearly confused by the evidence made available to them. The matter is certainly not helped when the Greek reports are so full of blatant errors and contradictions.

In the following passage from Apollodorus, Talos is once again either the tribe of Yetser, son of Naphtali, or Tola, son of Issachar. The *Minotaur* is also the combined tribes of Menashe and Yetser:

"Now the Minotaur was confined in a labyrinth, in which he who entered could not find his way out; for many a winding turn shut off the secret outward way. The labyrinth was constructed by Daedalus, whose father was Eupalamus, son of Metion, and whose mother was Alcippe; for he was an excellent architect and the first inventor of images. He had fled from Athens, because he had thrown down from the acropolis Talos, the son of his sister Perdix; for Talos was his pupil, and Daedalus feared that with his talents he might surpass himself, seeing that he had sawed a thin stick with a jawbone of a snake which he had found. But the corpse was discovered; Daedalus was tried in the Areopagus, and being condemned fled to Minos. And there Pasiphae having fallen in love with the bull of Poseidon, Daedalus acted as her accomplice by contriving a wooden

⁶²⁰ Apollodorus, *Library* [iii.xiii.5](#).

⁶²¹ Apollodorus, *Library* [i.ii.6](#).

⁶²² Apollodorus, *Library* [i.ii.7](#). Looking at the offspring mentioned, Erato is Arad son of Gad, Galatea is Gilead son of Machir son of Menashe (the name Galati, Galations, Celts are all variant spellings of this name), Actaea is Yachtziel, Pontomedusa is "Phoenician" Menashe [Medusa], Hippothoe is a phonetic variant of Naphtali, Autonoe of Yetser, and Melite and Nesaea both variants of the name Menashe, whilst Dero is Dor in northern Israel and Evagore is a variant spelling of Ugarit, a Phoenician city which once existed on the Mediterranean coast in north Syria.

⁶²³ Diodorus, *Library* [iii.lvii.1-2](#).

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cow, and he constructed the labyrinth, to which the Athenians every year sent seven youths and as many damsels to be fodder for the Minotaur.”⁶²⁴

I have demonstrated that Menoetes was ‘pasturing’ the kine of Geryon king of Spain. This means that the tribe of Menashe (i.e. Minos) was providing the people of Spain with workers. This is what is meant by the above passage when Apollodorus records that the youths and damsels were being supplied as “fodder for the Minotaur”.

The Minoan occupation of Crete dates no earlier than the time of Hiram (aka Ahiram) king of Tyre who was a contemporary of kings David and Solomon. The Minoans were Israelites. It is therefore interesting to note the following comments concerning the discovery of Minoan wall paintings at Ezbet Helmi (Tell el Daba) in Egypt which have been dated by archaeologists to the time of Thutmose III and Amenhotep II of the Egyptian 18th Dynasty:

“The date of the production of the paintings within the phases of Palace F can be assessed by the stratigraphy of buildings/workshops (I) abutting the already heavily weathered ramp. They date already to the second phase C/2 (str.c) of the palace and can be divided themselves into three subphases which date, according to scarabs and pottery, into the second half of the reign of Tuthmosis III and the reign of Amenophis II (c. second half of the 15th century BC).

“The earliest dumps with wall-paintings were found on top of debris covering the earliest parts of those buildings. This means that they were removed latest at the beginning of the second phase of the palace (ph. C/2, str. c) during the later Tuthmoside Period and that they have been most likely applied on the walls before, during the earlier phase of the palace (ph. C/3, str. d, about 1479-1450 B.C.), during the early part of the reign of Tuthmosis III. It is still a matter of pure conjecture whether the wall-painting fragments inside the later settlement, or on top of it, had been carried upwards by the excavation of pits or whether some of the paintings had stayed on the walls longer and flaked off later, in the era of str. c. The former possibility seems more likely.

“The study and reconstruction of the wall paintings is a task which will take a very long time as only about 5 - 8% of the original wall programme is preserved. The technique of the paintings is typically Aegean. The paintings were applied on damp lime plaster largely in fresco technique. The lime plaster was highly compressed by pounding and mixing with crushed murex shells as also the custom at Knossos and Thera. An open-air workshop was found outside the palace compound at the banks of the former river with basins where the mortar was prepared. Patterns were planned with string impressions in gridwork on the still damp surface. Also the colour conventions were purely Minoan such as blue for grey or blue for green. The motives and the style of the paintings were Minoan.”⁶²⁵

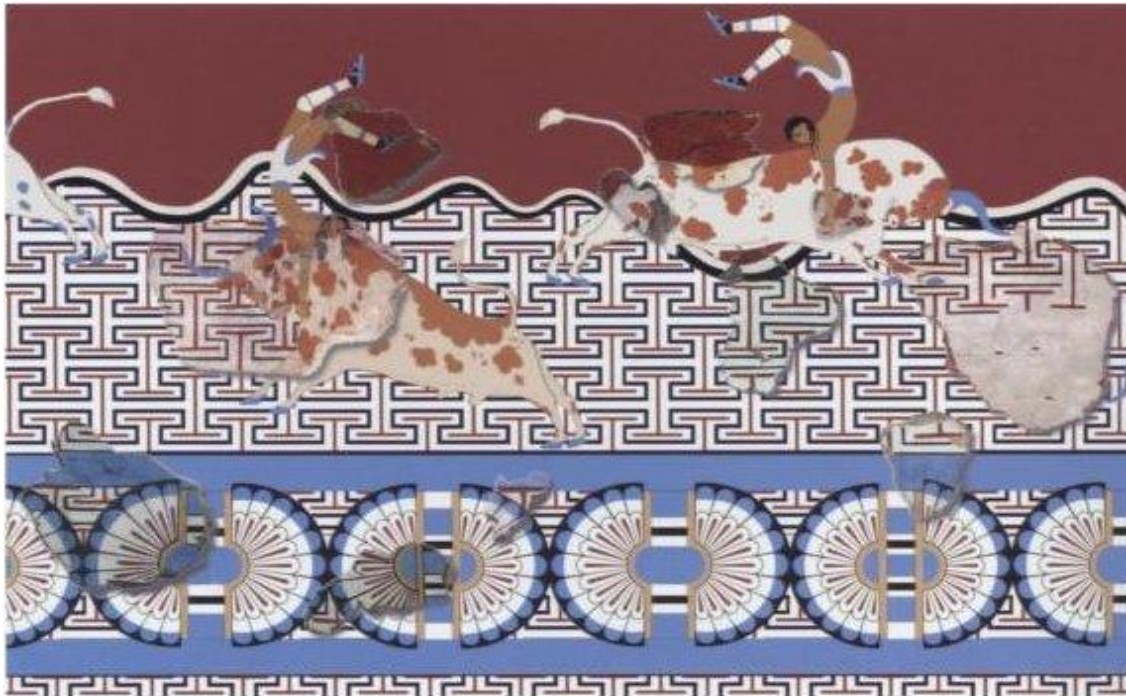
In my main work, *Ancient History Reconsidered*, I demonstrate that the monuments of the 18th Dynasty king Thutmose III were appropriated by Mekheperre son of Penozem I of the Egyptian 21st Dynasty. It seems to me that these paintings were most likely done by Israelites dwelling in Egypt at that later date.

There is strong evidence to show that Israelites were employed as contractors to build temples and monuments in Egypt at the start of the 18th Dynasty. Queen Hatshepsut's fleet of Phoenician ships, which was discussed earlier in this paper, is yet another

⁶²⁴ Apollodorus, *Library* iii.xv.8.

⁶²⁵ See *The Minoan Wall Paintings* at http://www.auaris.at/html/ez_helmi_en.html#8. See also *Hatshepsut, from Queen To Pharaoh* pp.75ff, Edited by Catharine H. Roehrig, with Renée Dreyfus and Cathleen A. Keller, The Metropolitan Museum of Art, New York 2005.

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One of the Minoan frescos from Tell el-Daba in Egypt depicting bull-leaping. This sport was particularly popular among the descendants of Naphtali who I have traced to Spain, and is also still practised today in South-West France in what was once known as Aquitaine. Asterius, the mythical king of Crete, was in reality the tribe of Yetser, son of Naphtali. The name Minoan, however, is derived from the tribe of Menashe who were associated with Yetser/Asterius.

example of Israelite influence. It should be stressed that, throughout their long history, the Egyptians **never once** had a navy of any description. I would also reiterate that Sakkara, the name of one of the Egyptian cities, is not an Egyptian name. It is Israelite. The city would have been named after the tribe of Issachar, who seem to have founded the city at a relatively late date. (The city of Busiris is likewise named after the tribe of Yetser, the third-born son of Naphtali.)

The Minoans were Israelite tribes who occupied the island of Crete from the time of Hiram king of Tyre onwards. They were using Edomite slave labour to control piracy on the seas and to generally keep law and order. Anyone who dates the Minoan civilisation prior to the time of King Solomon is trusting in misinterpretations of the archaeological evidence.

Sarpedon

According to the Greek writers, Sarpedon was the 'brother' of Minos. Herodotus wrote:

"The Lycians were from Crete in ancient times (for in the past none that lived on Crete were Greek). Now there was a dispute in Crete about the royal power between Sarpedon and Minos, sons of Europa; Minos prevailed in this dispute and drove out Sarpedon and his partisans; who, after being driven out, came to the part of Asia called Milyas [Greek: Μίλυαδα⁶²⁶ *Miliada* = *Menasseh*]. Now in antiquity, Milyas was the region

⁶²⁶ Herodotus, *Histories* [1.173](#).

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which is nowadays inhabited by Lycians, and the Milyans were in those days called Solymi.”⁶²⁷

It is tempting to identify the Solymi as a tribe of people who were named after King Solomon (Hebrew: שְׁלֹמֹה *Shlomo*) of Biblical fame. In reality, they were more correctly a family named after Shillem (שִׁלֵּם),⁶²⁸ also called Shallum (שָׁלֹום),⁶²⁹ the youngest son of Naphtali. The Lycians appear to have been named after Leuke (Λεύκη var. Leuce) ‘daughter’ of Okeanus (Ocean) who, according to Servius, was carried off by Pluto.⁶³⁰ (In a short while, I will identify Leuke as a tribe of Israelites named after Yachin son of Shimon. Once again, the Greeks are shown to have provided confused reports involving a number of different tribes.)

Tacitus records:

“As I am about to relate the last days of a famous city [i.e. Jerusalem], it seems appropriate to throw some light on its origin. Some say that the Jews were fugitives from the island of Crete, who settled on the nearest coast of Africa about the time when Saturn was driven from his throne by the power of Jupiter. Evidence of this is sought in the name. There is a famous mountain in Crete called Ida; the neighbouring tribe, the Idæi, came to be called Judæi by a barbarous lengthening of the national name. Others assert that in the reign of Isis the overflowing population of Egypt, led by Hierosolymus and Judas, discharged itself into the neighbouring countries. Many, again, say that they were a race of Ethiopian origin, who in the time of king Cepheus were driven by fear and hatred of their neighbours to seek a new dwelling-place. Others describe them as an Assyrian horde who, not having sufficient territory, took possession of part of Egypt, and founded cities of their own in what is called the Hebrew country, lying on the borders of Syria. Others, again, assign a very distinguished origin to the Jews, alleging that they were the Solymi, a nation celebrated in the poems of Homer, who called the city which they founded Hierosolyma after their own name.”⁶³¹

Notice first of all how Jerusalem (i.e. Hierosolymus) becomes a person who, along with Judah (i.e. Judas), gave their name to the country in which they dwelt. This is a poor attempt at explaining stories which Tacitus had clearly not recognised as being allegorical. The association with the island of Crete is also interesting as this ties the Minoans to the Jews. The reading of Ida as Judæi, however, is an error. As has already been demonstrated, the name Ida is derived from Adah the wife of Zeus-Esau.

Josephus records:

“Cherilus also, a still ancients writer, and a poet, makes mention of our nation, and informs us that it came to the assistance of king Xerxes, in his expedition against Greece. For in his enumeration of all those nations, he last of all inserts ours among the rest, when he says, ‘At the last there passed over a people, wonderful to be beheld; for they spake the Phoenician tongue with their mouths; they dwelt in the Solymean mountains, near a broad lake: their heads were sooty; they had round rasures on them; their heads and faces were like nasty horse-heads also, that had been hardened in the smoke.’ I think, therefore, that it is evident to every body that Cherilus means us, because the Solymean mountains are in our country, wherein we inhabit, as is also the lake called Asphaltitis

⁶²⁷ Herodotus, *Histories* 1.173.

⁶²⁸ Gen. 46:24.

⁶²⁹ 1 Chron. 7:13.

⁶³⁰ A Dictionary of Greek and Roman Biography and Mythology Vol. 2, entry under [Leuce on p.773](#), William Smith, Boston 1870.

⁶³¹ Tacitus, *The History* 5.2.

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[i.e. Dead Sea]; for this is a broader and larger lake than any other that is in Syria: and thus does Cherilus make mention of us.”⁶³²

These Solymeian mountains will have been named after the descendants of Shillum/Shallum who at one time dwelt there. These mountains would have been located in northern Israel around the Sea of Galilee in the land of Naphtali, which is presumably what Josephus was alluding to when he says that it “is a broader and larger lake than any other that is in Syria”. The Sea of Galilee is the only lake other than Asphaltitis, so this is clearly the lake being referred to by Josephus.

Homer informs us:

“But the glorious Earth-shaker [i.e. Poseidon], as he came back from the Ethiopians, beheld him from afar, from the mountains of the Solymi: for Odysseus was seen of him sailing over the sea.”⁶³³

The Ethiopians being spoken of here are the eastern Ethiopians who at one time dwelt in southern Babylonia. This being so, it reinforces the idea that the mountains of the Solymi were located in northern Israel. I would add that Odysseus is known to us from the Bible as Duke Dishon. The city of Odessus in the Ukraine on the northern shore of the Black Sea⁶³⁴ takes its name from this tribe, as does the city of Edessa in Mesopotamia.⁶³⁵

Sarpedon, the name of one of the ‘sons’ of Europas, seems to be a transliteration of the Hebrew name **צָרְפָּת** *Tsorfath* – written Zarephath in the Authorised Version, a city called Sarepta by Pliny.⁶³⁶ This name first makes its appearance in the First Book of Kings during the time of Ahab king of Israel as a city “belonging to Sidon”.⁶³⁷ The city was most probably named after a particular person or tribe, in this case Tsorfath; better known to the Greeks as Sarpedon and to the Latin writers as Sarepta.

In modern Hebrew, Tsorphath/ Zarephath is the name given by Jews to France.⁶³⁸ This probably dates to the time when the Visigoths were given Aquitaine in France. As mentioned earlier in this book, these Visigoths, who were given Aquitaine as payment for services rendered to the Roman Empire in their wars against the Persians, were called Nephtalite Huns by the Latin writer Procopius. These Nephtalite Huns were the same people the Greeks originally called Solymi. Pliny records that the Pisidians who dwelt in Caesarea Antiochia in Pisidia in Asia Minor (now Turkey) were descended from the Solymi,⁶³⁹ though adds that by his day (i.e. the first century of the Common Era) they had ‘disappeared’.⁶⁴⁰ Note that Pisidia is a variant spelling of Poseidon/Sidon. These Pisidians arrived in Asia Minor with the semi-fictional Sarpedon. The name Sarpedon (Hebrew **צָרְפָּת** *Tsorfath* or AV Zarephath) is therefore connected with the tribe of

⁶³² Josephus, *Against Apion* i.172-175.

⁶³³ Homer, *Odyssey* 5.280.

⁶³⁴ <http://en.wikipedia.org/wiki/Odessa#History>.

⁶³⁵ Pliny, *Natural History* v.21 (86).

⁶³⁶ Pliny, *Natural History* v.17 (76).

⁶³⁷ 1 Kings 17:9-10.

⁶³⁸ *Talmud and Hebraica* Vol. 1, p.308, Chap. 2: Sarepta, Sect. 1: Zarephath by John Lightfoot, Cosimo Inc, New York 2007 ISBN: 978-1-60206-406-5.

⁶³⁹ Pliny, *Natural History* v.24 (94). Strabo, when relating the list of people of this district given by Ephorus, tells us that the Solymi at one time dwelt in this region, but nowhere names the Pisidians. *Geography* xiv.v.23.

⁶⁴⁰ Pliny, *Natural History* v.33 (127).

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Shillum/Shallum, the fourth born son of Naphtali.

The Pisidians were mercenaries. In other words, they offered their services for hire or reward. When the Jews made insurrection against Alexander the Great at one of their festivals, we are informed that the Pisidians were used:

“After the reduction of these places [i.e. Gaza, Raphia and Anthedon] to servitude, the Jewish populace rose in revolt against him [i.e. Alexander] at one of the festivals; for it is on these festive occasions that sedition is most apt to break out. It was thought that he would never have quelled this conspiracy, had not his mercenaries come to his aid. These were natives of Pisidia and Cilicia.”⁶⁴¹



A map of Anatolia showing the locations of Miletus and Caesarea Antiochia. (See red dots.)

As already stated, under the name Thyssagetæ, these sons of Shillum (or Shallum) also acted as mercenaries for the Roman Emperor Honorius. If we can recall, the name Shillum/Shallum means ‘he who is paid/hired’.

Returning to the main subject, Pausanias informs us:

“The Milesians themselves give the following account of their earliest history. For two generations, they say, their land was called Anactoria, during the reigns of Anax, an aboriginal, and of Asterius [i.e. Yetser] his son; but when Miletus landed with an army of Cretans both the land and the city changed their name to Miletus. Miletus and his men came from Crete, fleeing from Minos, the son of Europa; the Carians, the former inhabitants of the land, united with the Cretans.”⁶⁴²

Pausanias did not seem to connect this statement with the one made above by Herodotus. Nor did he realise that Miletus is a variant spelling of Minos. The Milesians and the Carians, it transpires, came from Crete with ‘Sarpedon’. The fact that Pausanias believed that the original inhabitants of the land, which was known as Anactoria, were Carians can be explained by the fact that the Carians were being used as law enforcement officers by most of the tribes of Israel. The name Anactoria appears to be derived from the family of Hanoch son of Reuben. This would explain the statement by Pausanias that the Carians were sons of Phoroneus son of Inachos,⁶⁴³ where Phoroneus is a metathesis of Reuphen/Reuben and Inachos, which is the equivalent to the name Enoch, is the Hebrew name Hanoch. We shall be looking at this story of Phoroneus son of Inachos in more detail later in this current work.

Apollodorus makes the following statement:

“Miletus landed in Caria and there founded a city which he called Miletus after himself; and Sarpedon allied himself with Cilix, who was at war with the Lycians, and having

⁶⁴¹ Josephus, *Wars of the Jews* [i.88](#) (or [i.iv.3](#) Whiston).

⁶⁴² Pausanias, *Description of Greece* [vii.ii.5](#).

⁶⁴³ Pausanias, *Description of Greece* [i.xxxix.5](#).

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stipulated for a share of the country, he became king of Lycia.”⁶⁴⁴

Apollodorus also called Sarpedon “son of Poseidon and brother of Poltys”⁶⁴⁵ adding yet another enigmatic name to the list of brothers. (NB: It will shortly be shown that Cilix is Calcol son of Zerach son of Judah⁶⁴⁶ who was called Χάλκεος *Calcheos* by Josephus.⁶⁴⁷)

I would also suggest that the city of Smyrna on the west coast of Anatolia is named after Shimron son of Issachar.⁶⁴⁸ When one looks closely, there are many indications of Israelite presence in Anatolia as well as in Greece and Italy in these early periods of history.

Herodotus makes the following additional comment concerning the descendants of Sarpedon:

“Their customs are partly Cretan and partly Carian. But they have one which is their own and shared by no other men: they take their names not from their fathers but from their mothers, and when one is asked by his neighbor who he is, he will say that he is the son of such a mother, and rehearse the mothers of his mother. Indeed, if a female citizen marries a slave, her children are considered pure-blooded; but if a male citizen, even the most prominent of them, takes an alien wife or concubine, the children are dishonored.”⁶⁴⁹

To my knowledge, the Spanish today are the only known nation to adopt such a system whereby the husband adopts their wife’s surname. In other words, the descendants of Sarpedon became the Visigoths who were given Aquitaine in France as a possession by the Roman Emperor Honorius, a people who in ancient times were known as Solymi. Those Solymi were descendants of Shillum/Shallum, the fourth-born son of Naphtali. These Visigoths ultimately ended up in Spain with the rest of their family.

Rhadamanthys

Another supposed ‘son’ of Europa is given by some writers as Rhadamanthys (sometimes written Rhadamanthus), though it should be stressed that Herodotus does not mention this person in his work. In the *Iliad*, Homer called him son of Phoenix (i.e. Phoenicia):

“Nor of the daughter of far-famed Phoenix, that bare me Minos and godlike Rhadamanthys.”⁶⁵⁰

Plato called him son of Zeus and Europa:

“Then do you know who were their good kings? Minos and Rhadamanthus, the sons of

⁶⁴⁴ Apollodorus, *Library* [iii.i.2](#).

⁶⁴⁵ Apollodorus, *Library* [ii.v.9](#). Poltys appears to be a variant spelling of Pluto, the ‘brother’ of Poseidon (Apollodorus, *Library* [i.i.5](#)). The word Pluto is from πλουτέω *plouteo* meaning “to be rich or wealthy” (*A Greek-English Lexicon* entry under [πλουτέω on p.1229](#), Henry George Liddell and Robert Scott, New York, 1883) Pluto was “god of the netherworld” (*Ibid.* entry under [Πλούτων on p.1230](#)), referring to the precious metals being extracted from the mines by the Phoenicians operating in Spain.

⁶⁴⁶ 1 Chron. 2:6 and 1 Kings 4:31 (1 Kings 5:11 in the Hebrew Bible) - called Chalcol in the Authorised Version. See Section on Colchis later in this current work.

⁶⁴⁷ Josephus, *Antiquities of the Jews* [viii.43](#).

⁶⁴⁸ Gen. 46:13 & Num. 26:4.

⁶⁴⁹ Herodotus, *Histories* [i.173](#).

⁶⁵⁰ Homer, *Iliad* [14.320-325](#).

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Zeus and Europa; those laws were theirs.”⁶⁵¹

Those ‘laws’ were more correctly given by the Almighty to Moses, albeit by this time in a corrupted form.

Pausanias informs us that Rhadamanthus, according to once source, was a son of Hephaestus:

“As to Rhadamanthys himself, Homer says, in the talk of Proteus with Menelaus, that Menelaus would go to the Elysian plain, but that Rhadamanthys was already arrived there. Cinaethon too in his poem represents Rhadamanthys as the son of Hephaestus, Hephaestus as a son of Talos, and Talos as a son of Cres. The legends of Greece generally have different forms, and this is particularly true of genealogy.”⁶⁵²

Putting this into layman’s terms, the Greeks themselves could not agree on who was who in history! As already stated, the name Talos is either a variant spelling of Yetser son of Naphtali or of Tola son of Issachar.

Plutarch seems to hit the right note when he says:

“And yet they say that Minos was a king and lawgiver, and that Rhadamanthus was a judge under him, and a guardian of the principles of justice defined by him.”⁶⁵³

Rhadamanthus was an Edomite. His name seems to be a concatenation of Rhea + Adamanthus, where Rhea is the ‘mother’ of Zeus. The name Adamanthus will be a variant spelling of Odomantes, the Greek name for Edomites. As already mentioned, Rhea is a Hebrew word meaning ‘shepherdess’, hence Rhadamanthus probably means “shepherdess of Edom”. (Alternatively, the addition of the letter *rho* at the beginning of the name can be attributed to the Dorian practice of adding this letter “unnecessarily” to words.⁶⁵⁴)



Rhea riding a lion (lion of Judah?) as depicted on the Pergamon Altar, Pergamon Museum, Berlin.

Keep in mind also the comment that Rhadamanthus was a judge, as this is a very important key to our understanding, which will be discussed shortly. If we can recall, Themis is also depicted holding the scales of Justice. Themis will have been an alternative representation of Athena.

Erythras was supposedly the son of Rhadamanthus:

“The Erythraeans say that they came originally from Crete with Erythrus the son of Rhadamanthus, and that this Erythrus was the founder of their city. Along with the Cretans there dwelt in the city Lycians, Carians and Pamphylians; Lycians because of

⁶⁵¹ Plato, *Minos* [318d](#).

⁶⁵² Pausanias, *Description of Greece* [viii.iii.5](#).

⁶⁵³ Plutarch, *Theseus* [16](#).

⁶⁵⁴ See Strabo, *Geography* [x.i.10](#) by H.C. Hamilton, Esq., W. Falconer, M.A., Ed. – especially fn. 41 (fn. 4 in the online version) which states that it was “a common practice of the Dorians”.

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their kinship with the Cretans, as they came of old from Crete, having fled along with Sarpedon; Carians because of their ancient friendship with Minos; Pamphylians because they too belong to the Greek race, being among those who after the taking of Troy wandered with Calchas.”⁶⁵⁵

Erythras is a Greek word meaning ‘red’ meaning ‘Edom’. The Erythreans who settled in the western parts of Asia Minor were Edomites. Note that the Lycians also came from Crete. As stated above, and which will be expounded on later in this work, the Lycians appear to be descended from Yachin (יָכִין AV Jachin) son of Shimon who gave his name to the family of Yachini (AV Jachinites).⁶⁵⁶

We are told that Rhadamanthus settled in Boeotia in Greece:

“Rhadamanthus legislated for the islanders, but afterwards he fled to Boeotia and married Alcmena”.⁶⁵⁷

As already stated, Alcmena appears to be a metathesis of the name Amalek. Those followers of Rhadamanthus who settled in Boeotia probably founded the city of Erythrae, though Pausanias informs us that Erythrae was named after Erythra son of Leukon son of Athamas,⁶⁵⁸ whilst Strabo accredits the founding of this city to Cnopus, “a spurious son of Codrus”.⁶⁵⁹ Codrus was an Athenian. The name Athamas appears to be a variant spelling of Edom, though it could also be a variant spelling of the name Ethan who is called Aetham (Αἰθᾶμ) in the Septuagint.⁶⁶⁰ The original Athenians were descendants of Ethan son of Zerach son of Judah, though Edom seems to have later wrested the kingdom of Athens from them and adopted the name Athenian for themselves. The Greek city of Thebes, which was located to the north of Erythrae, is said

to have been founded by Cadmus.⁶⁶¹ There is therefore a lot of confusion between the various writers as to the various tribal elements involved in these migrations.

Meanwhile, another group of Edomites settled on the island of Euboea, just off the coast of Greece, and were called Eretrians. The name Eretria is a variant spelling of Erythra. In discussing the Persian invasion of Eretria on the island of Euboea during the time of Darius, king of Persia, Herodotus tells us that “the Persian fleet landed in Eretrian territory, at Tamynae, Choereae, and Aegilia”.⁶⁶² Tamynae was



Map of northern Greece with the island of Euboea in the right hand top corner. The city of Eretria is marked with an arrow. Erythrae is a variant spelling of Eretria.

⁶⁵⁵ Pausanias, *Description of Greece* [vii.iii.7](#).

⁶⁵⁶ Num. 26:12.

⁶⁵⁷ Apollodorus, *Library* [iii.i.2](#).

⁶⁵⁸ Pausanias, *Description of Greece* [vi.xxi.11](#).

⁶⁵⁹ Strabo, *Geography* [xiv.i.3](#). Codrus appears to be a corruption and metathesis of the name Zerach. Compare the Irish word Airgdech, meaning ‘bright’. (See comments concerning Cuchulainn in *Ancient Irish History Reconsidered*.)

⁶⁶⁰ [1 Chron. 2:6](#).

⁶⁶¹ http://en.wikipedia.org/wiki/Theban_Kings_in_Greek_Mythology#The_Rulers.

⁶⁶² Herodotus, *Histories* [vi.101](#).

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named after Duke Timnah (תִּמְנָה),⁶⁶³ Choereae after Duke Korah (קֹרַח) and Aegilia after Duke Ya[g]alam (יַעֲלָם),⁶⁶⁴ the brother of Korah.

Rhadamanthus was a judge. He was, in effect, an officer of the law. He offered out benefactions to the people – just like Zeus. Rhadamanthus was therefore yet another ‘incarnation’ of Zeus!

“He [Zeus] was pre-eminent also in bodily strength and in all the other qualities of virtue and for this reason quickly became master of the entire world. And in general he showed all zeal to punish impious and wicked men and to show kindness to the masses. In return for all this, after he had passed from among men he was given the name of Zên, because he was the cause of right ‘living’ (Greek: ζῆν zen) among men, and those who had received his favours showed him honour by enthroning him in the heavens, all men eagerly acclaiming him as god and lord for ever of the whole universe.”⁶⁶⁵

According to Pausanias, Demeter was another lawgiver.⁶⁶⁶ Demeter, as already suggested, is probably a variant spelling of the name Edom.

We are told that Zeus gave Cronus an emetic causing him to disgorge his ‘sons’:

“But when Zeus was full-grown, he took Metis, daughter of Ocean [i.e. Yaakan, son of Etser], to help him, and she gave Cronus a drug to swallow, which forced him to disgorge first the stone [i.e. Crete] and then the children whom he had swallowed, and with their aid Zeus waged the war against Cronus and the Titans.”⁶⁶⁷

Minos (the tribe of Menashe) would have ruled Crete up until the time when the northern kingdom of Israel was crumbling. Ahab had been deposed, Jehoram his son and the whole of Jehoram’s family had all been put to the sword by Jehu, and the northern territories were being ransacked in turn by Ben-Hadad, the Edomite ruler of Syria, Mesha king of Moab, and Shalmaneser III king of Assyria. This culminated in the collapse of the northern kingdoms when they were finally taken into captivity during the time of Shalmaneser V king of Assyria.

The tribe of Naphtali was no exception. They likewise were starting to see the Almighty’s retribution fall upon their heads. This would explain the comment that Poseidon became angry at Minos for withholding his prize bull and sacrificing one which was inferior. Israel had become self-indulgent and strayed from following their true God. We are told that Zeus caused the rift; that Zeus caused the Phoenician empire to fall.

During the time of Minos:

- Sarpedon (the Solymi) abandoned Crete.
- The Lycians abandoned Crete.
- The Milesians abandoned Crete.
- The Erythreans abandoned Crete.
- Daedalus and Icarus escaped from Minos.⁶⁶⁸

⁶⁶³ Gen. 36:40. Note that duke Timnah was the *wife* of duke Eliphaz.

⁶⁶⁴ Gen. 36:5.

⁶⁶⁵ Diodorus, *Library* iii.61.5-6.

⁶⁶⁶ Pausanias, *Description of Greece* i.xxxi.1.

⁶⁶⁷ Apollodorus, *Library* i.ii.1.

⁶⁶⁸ http://en.wikipedia.org/wiki/Daedalus#Daedalus_and_Icarus.

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- Theseus (who was also an Edomite) ‘killed’ the Minotaur, thereby bringing an end to the slavery of his people.⁶⁶⁹ (Theseus was the son of the Athenian king Aegeus, a name which supposedly means ‘goat-man’, but can also be translated as Seirite.)

The prophecy given to Esau by the patriarch Isaac warned of this time:

“And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And **by thy sword shalt thou live**, and shalt **serve** thy brother; and it shall come to pass **when thou shalt have the dominion**, that thou shalt **break his yoke** from off thy neck.”⁶⁷⁰

These Israelite-Phoenicians were using Edomites for slave labour. In other words, Esau **served** Yaakov (Jacob). The Hebrew word translated as ‘shalt serve’ is תַּעֲבֹד *ta-avod*, meaning literally ‘you shall be a slave’. The Carians/Curetes and Spartans were highly skilled, highly trained fighting forces who had been specially trained by Israel with the intention that they should assist in the enforcement of law and order – as Isaac had prophesied: “by the sword shalt thou live”. These Edomite slaves later turned their fighting skills **against** Israel in order to gain their independence.

Quoting Diodorus:

“However, the Cretans of Sicily, after the death of Minos, fell into factious strife, since they had no ruler, and since their ships had been burned by the Sicani [this is yet another Edomite tribe⁶⁷¹] serving under Cocalus [a variant spelling of Agag?], they gave up any hope they had of returning to their native land; and deciding to make their home in Sicily,⁶⁷² a part of them established on that island a city to which they gave the name Minoa after their king, and others, after wandering about through the interior of the island, seized a place which was naturally strong and founded a city to which they gave the name Engyum after the spring which flowed forth within the city.”⁶⁷³

The Phoenician rule of Crete had come to an end! Zeus-Esau had finally thrown off the shackles of Phoenician domination: “and it shall come to pass when thou shalt have the dominion, that thou shalt break his [Jacob’s] yoke from off thy neck”. As I shall proceed to demonstrate, they were likewise to later throw off Jacob’s hold on them again in the Lacedaemonian-Messenian war, as well as in the war between the Romans and the Celts.

As I have shown, the Phoenicians were Israelites – primarily of the tribes of Menashe, Ephraim, Shimon, Benjamin, Asher and Naphtali. Tyre was therefore an Israelite city. These descendants of Naphtali and Benjamin in particular were guilty of assisting the enemy in sending the Houses of Israel and Judah into captivity:

“Thus saith the LORD: For three transgressions of Tyre, yea, for four, I will not reverse it: because they delivered up the whole captivity to Edom, and remembered not the **brotherly covenant**.”⁶⁷⁴

⁶⁶⁹ <http://en.wikipedia.org/wiki/Theseus#Minotaur>.

⁶⁷⁰ Gen. 27:39-40.

⁶⁷¹ See Section *Edom in Spain* in *Legacy of Edom*.

⁶⁷² These Minoans who settled in Sicily were later to be joined by other Israelite factions including the Messenians and the Dorians who will be discussed in the next section.

⁶⁷³ Diodorus, *Library* [iv.79.5](#).

⁶⁷⁴ Amos 1:9.

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This passage only makes sense if the inhabitants of Tyre were Israelite. How else could they break the 'brotherly covenant'?

The Sons of Zerach

Zerach of the tribe of Judah had four sons, all of whom were considered wise men:

"For he [Solomon] was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about."⁶⁷⁵

The Hebrew word Mahol (מָחֹל *Machol*)⁶⁷⁶ means *dance*:

"Let them praise His name in the dance (מָחֹל *machol*); let them sing praises unto Him with the timbrel and harp."⁶⁷⁷

These 'sons of the dance' (בְּנֵי מָחֹל) were the forefathers of the bardic institution which we will look at more closely in a short while.

In the first book of Chronicles, the name Darda is written Dara:

"And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all."⁶⁷⁸

Josephus, however, called Darda Dardanus.⁶⁷⁹ Note that Zerah is written Ezrah in the first book of Kings.

According to the Irish records, the 'king' of the Tuatha De Danaan was someone variously called Dagda, Deaghda, Daghdha or Δεαδδ (all pronounced Dah-da), a king who was also known as "*In Ruad Rofhessa*", a name which, "shows him to be the god of wisdom" as well as other names "which reveal him as the sun-god".⁶⁸⁰ The Irish word *fiss*, *fess* or *fhessa* (as in *Rofhessa*) is understood to mean knowledge or wisdom.⁶⁸¹ In discussing this Deaghda, Seumas MacManus tells us that: "He was styled Lord of Knowledge and Sun of all the sciences".⁶⁸² We know this mythical 'king' of the Tuatha de Danaan, who was renowned for his wisdom, as the tribe of Darda son of Zerach, whose wisdom is recorded in the first book of Kings. Solomon, however, was wiser still. It should be stressed that the name Zerach means 'bright and shining' – hence the association with the sun-god. Dagda is an allegorical creation – a tribe of people who have been turned into a fictitious king of Ireland.

The Irish historian John Lynch informs us:

"It appears, too, that the 'Dergtinnii' or 'Dergthene,' was another *alias* name for the Ithians. (*Ogygia*, p.268). It is not unlike 'Darnii,' the tribe which Ptolemy places in that part of Ulster, which, according to tradition, was occupied in the second century by the Deagaigh Dalfiatach.

⁶⁷⁵ 1 Kings 4:31. (1 Kings 5:11 in the Hebrew Bible.) 3 Kings 5:11 in the Septuagint where he is called Δεαδδ.

⁶⁷⁶ The Greek Ἡμάνωος Emaunos as recorded by Josephus in place of Mahol is more than likely an error for Heman.

⁶⁷⁷ As in Psalm 149:3.

⁶⁷⁸ 1 Chron. 2:6.

⁶⁷⁹ *Antiquities of the Jews* viii.43. (viii.2.5 in Whiston's copy where this name has been transliterated as Darda.)

⁶⁸⁰ *Early Irish History & Mythology* pp.469 & 320.

⁶⁸¹ *Early Irish History and Mythology* p.318. See also fn. 1 concerning the meaning of *fhessa*.

⁶⁸² *The Story of the Irish Race* p.6, Seumas MacManus, New York 1921.

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“Finally, in the Eireamonian genealogies (*infra*, p.[248]), I find no names to explain how the same tribe could be called ‘Deagaidh’ and ‘Dergtinne;’ but in the Ithian genealogy (*Ogygia*, p.149) we have a ‘Dergene,’ and a ‘Deagaidh δεαγζ,’ which explain the common appellation, if we admit that the Deagaidh were Ithian. The Derga are expressly classed among the Ithians by *Irish Nennius*, p.262.”⁶⁸³

It should be stressed that the Irish have confused the Ithians with the Dardanians. The Ithians are descended from Ethan son of Zerach, whilst the Dardanians are descended from Darda son of Zerach. More importantly, in Gaelic, the letter *g* was often silent. The name Tigernach, for example, is pronounced Tierna.⁶⁸⁴ Consider also the Old English spelling of day was dæg, with Sunday originally being written Sunnandæg. The name Deagaidh will therefore have been pronounced De’ad[a] and Dergtinnii as Dartinii/Dardani and Dergene as Darein’e.

Note that the descendants of Deaghda were known as ‘sons of Daire’. The Irish name Daire is actually pronounced Dara, this being the name of Darda as it appears in the first book of Chronicles.⁶⁸⁵ This name can also be written Derry, Doire or Darragh. County Derry in Ireland is actually named after this tribe. All three of these names for this son of Zerach (i.e. Dara, Darda and Dardanus), as recorded by the Bible and by Josephus, are therefore attested in the Irish records and were used interchangeably.

Note that, whilst the book of Kings only calls Ethan a son of Zerach (this is what is meant by Ezrahite), Ethan, Heman, Darda and Calchol are here, in the book of Chronicles, all called sons of Zerach, and an otherwise unattested Zimri (זִמְרִי), is added as the firstborn, thereby displacing Ethan. The Hebrew word *zimrei* (spelt exactly the same way) means ‘singers’ or ‘musicians’. Bear in mind that the original texts did not have any vowels, hence both zimri and zimrei would have simply been written זִמְרִי, or, if transcribing from Paleo-Hebrew, זרמרי. This means that, despite the assurance that there were five sons of Zerach, when transcribing from an older Hebrew script, someone has misread the word ‘zimrei’ as a name:

“And the sons of Zerach: [the] musicians/singers Ethan, and Heman, and Calcol, and Dar[d]a...”

In the Bible, the word זִמְרָה *zimra*⁶⁸⁶ or זִמְרָא *zemara*⁶⁸⁷ often includes the playing of an instrument, hence, in the book of Daniel is translated as ‘music’, and in the book of Amos as ‘melodies’,⁶⁸⁸ the latter passage referring to the sound made by an instrument known as a psaltry (נָבֶל *nevel*). (NB: Just to confuse matters, there were apparently also two singers of the Levitical house of Kohath with the names Heman and Ethan who lived during the time of King David.⁶⁸⁹)

These sons of Zerach were therefore both ‘sons of the dance’ and ‘sons of music’. They were bards, a people who (besides being highly skilled in the sciences and legal matters) related their history in poetry and song. Those who have read Homer’s *Odyssey* or *Illiad*

⁶⁸³ *Cambrensis Eversus* Vol. 1, [p.509](#).

⁶⁸⁴ *The History of Ireland* Vol. 1, p.138, fn. † Thomas Moore ([p.71 fn. ¶](#) in the 1843 version).

⁶⁸⁵ 1 Chron. 2:6.

⁶⁸⁶ Psal. 81:2 (81:3 in the Hebrew).

⁶⁸⁷ Dan. 3:5, 7 & 10.

⁶⁸⁸ Amos 5:23.

⁶⁸⁹ 1 Chron. 6:18 & 1 Chron. 15:17-19.

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will already be familiar with their descendants' handiwork. Pausanias records that Homer travelled extensively.⁶⁹⁰ Some of his travels involved journeys by boat across the seas. He could only have accomplished this with the assistance of the Israelite-Phoenician fleet. If we follow Horace Leonard Jones' translation of Strabo, we are told that the Phoenicians "were the informants of Homer".⁶⁹¹

Pausanias also tells us that "Peisistratus collected the poems of Homer, which were scattered and handed down by tradition, some in one place and some in another."⁶⁹² The bards likewise were renowned for handing down their poems, which were in the form of songs, by oral tradition, their works being learnt by rote by their children throughout many generations. Homer's work is therefore not the result of one person but rather a collection of writings by various bards. Note that Homer (Greek Ὅμηρου *Omerou*) is a variant spelling of the Hebrew name Omri.

Note that Josephus called the four sons of Zerach Ἰθάνος *Athanos*, Αἰμανὸς *Aimanos*, Δάρδανος *Dardanos* and Χάλκεος *Chalkeos*, but for some odd reason called them "sons of Hemaunus".⁶⁹³ The descendants of Ethan son of Zerach, Ethan being called Athanos by Josephus, gave their name to the city of Athens in Greece. Darda, who was called Dardanos by Josephus, founded the city of Dardanus in the Troad in Anatolia. They became the sons of Daire (pronounced Dara) who settled in Ireland – descendants of the mythical king of the Tuatha De Danaan who was renowned for his wisdom and whose name is preserved in the Irish records as Deaghda (pronounced Darda). (See also the section headed Darda later in this current work.)

Atlas is a phonetic variant of Athanos, the name Josephus gives for Ethan son of Zerach. The interchange of the *n* and the *l* in ancient languages has already been aptly demonstrated – hence Athanos becomes Athalos becomes Atlas. According to Diodorus and Apollodorus, Dardanus was one of the sons of Zeus and Electra,⁶⁹⁴ with Diodorus adding that Electra was an Atlantian.⁶⁹⁵ Apollodorus informs us that 'she' was a 'daughter' of Atlas and Pleione, and that Pleione, the 'mother' of Electra gave 'her' name to the Pleiades star constellation.⁶⁹⁶ In another variation on this allegorical tale, Pleione becomes the 'husband' of 'another' Electra, but is now known by the name Pylades,⁶⁹⁷ where Pylades is a variant spelling of Pleiades. This time Electra becomes the 'daughter' of Agamemnon and Clytemnestra, and sister to Orestes (this being a metathesis of Yetser, the name of the third-born son of Naphtali). It has been suggested that this word Pleione is derived from πλέω meaning 'to sail'.⁶⁹⁸

⁶⁹⁰ Pausanias, *Description of Greece* [i.ii.3](#) ("while Homer, having **gone very far abroad**, depreciated the help afforded by despots in the acquisition of wealth in comparison with his reputation among ordinary men.").

⁶⁹¹ Strabo, *Geography* [iii.ii.14](#) in Vol. 2 of Horace Leonard Jones's copy, Loeb Classical Series. H. C. Hamilton translates the same passage as "I repeat that the Phoenicians were the discoverers [of these countries], for they possessed the better part of Iberia and Libya before the time of Homer". (See [iii.ii.14](#) in Vol. 1 of *Geography of Strabo*.) The Greek words λέγω μηνυτάς (*legu menutas*), which Hamilton has taken to mean 'discoverers', clearly means 'messengers' or 'informants' – λέγω from λογος meaning 'word'.

⁶⁹² Pausanias, *Description of Greece* [vii.xxvi.13](#).

⁶⁹³ Josephus, *Antiquities of the Jews* [viii.43](#).

⁶⁹⁴ Apollodorus, *Library* [iii.xii.1](#).

⁶⁹⁵ Diodorus, *Library* [v.48](#).

⁶⁹⁶ Apollodorus, *Library* [iii.x.1](#).

⁶⁹⁷ Apollodorus, *Epitome* [vi.28](#).

⁶⁹⁸ *A Greek-English Lexicon*, entry under [Πλειάδες](#) on [p.1222](#), Henry George Liddell and Robert Scott, New York, 1883.

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It should be stressed that the name Electra has the same meaning as the Hebrew word Zerach. Both names mean 'bright and shining'. Again, we are looking at allegory, which means that such connections are not to be taken literally. The story simply means that the tribe of Dardanus, who at one time dwelt in Greece alongside the tribe of Ethanites, migrated with the tribe of Zeus/Esau to Samothrace and then on to Anatolia.

Apollodorus makes Electra an 'Oceanid', one of the 'daughters' of Ocean and Tethys⁶⁹⁹ who 'married' Thaumias (i.e. Edom),⁷⁰⁰ as well as one of the 'daughters' (an Atlantean like Electra 'daughter' of Atlas) of Danaos and Polyxo.⁷⁰¹ (The relevance of this title 'Oceanid' will be explained in more detail in the section Okeanos later in this current work.) Note that one of the seven gates at Thebes was likewise called the Electran.⁷⁰² Whilst Apollodorus would have us believe that Electra and Zeus had two sons, Iason and Dardanos, Diodorus adds a third by the name of Harmonia,⁷⁰³ this being the name of the 'wife' of Cadmus mentioned earlier. Harmonia appears to be Heman son of Zerach. All of this, of course, is allegory, but everyone tries to interpret the stories literally.

Moving on, we find that Heman son of Zerach gave his name to the Amanus mountains in southern Anatolia as well as the contiguous region of Eumenia mentioned by Pliny,⁷⁰⁴ the region of Emania in northern Greece, the city of Iamnia on the island of Minorca,⁷⁰⁵ which Pliny referred to as the state of Iamonia,⁷⁰⁶ as well as the city of Emania in Northern Ireland.⁷⁰⁷ According to Pliny, these descendants of Heman, who he called Aeminienses, were located in his day (middle of the first century CE) in the region of Lusitania in northern Portugal, somewhere close to Lisbon.⁷⁰⁸ Anyone who dates the foundation of the city of Emania in Ireland prior to this date is trusting in highly corrupted Irish records.

Calchol, who was called Calcheos by Josephus, was the youngest of the four sons of Zerach, but was the most prolific. One of the many names by which Calchol was known to the Greeks was "Cilix son of Agenor", Cilix being called the 'brother' of Phoenix and Cadmus.⁷⁰⁹ (NB: Agenor is the tribe of people named after Guni son of Naphtali whilst Phoenix is a variant spelling of Phoenicia, which appears to take its name from the tribe of Phuni/Puni who in turn were named after Pua son of Issachar.⁷¹⁰) Herodotus tells us that the Cilicians (Κίλικες *Kilikés*) of Cilicia in southern Anatolia are named after this Cilix,⁷¹¹ a name which was pronounced Kilikh, the x of Cilix being pronounced as the *ch* in the Scottish word loch.

These descendants of Calchol will also have been responsible for building the city of

⁶⁹⁹ Apollodorus, *Library* [i.ii.2](#).

⁷⁰⁰ Apollodorus, *Library* [i.ii.6](#) and Hesiod, *Theogony* [265](#).

⁷⁰¹ Apollodorus, *Library* [ii.i.5](#).

⁷⁰² Apollodorus, *Library* [iii.vi.6](#).

⁷⁰³ Diodorus, *Library* [v.48](#).

⁷⁰⁴ Pliny, *Natural History* [v.31 \(113\)](#). ([v.31](#) in John Bostock's translation.)

⁷⁰⁵ Ptolemy, *Geography* Book 2, [Chap. 6, §.78](#). ([Chap. 5](#) in some copies.)

⁷⁰⁶ Pliny, *Natural History* [iii.5 \(77\)](#). ([iii.11](#) in John Bostock's translation where it is transliterated as Jamnon.)

⁷⁰⁷ For these and the following statements, refer to *Ancient Irish History Reconsidered*.

⁷⁰⁸ Pliny, *Natural History* [iv.22 \(118\)](#), translated by Rackham as Aemia, which was the name of their city. ([iv.35](#) in John Bostock's translation. He called them Ammienses.)

⁷⁰⁹ Apollodorus, *Library* [iii.i.1](#).

⁷¹⁰ "Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites." Num. 26:23.

⁷¹¹ Herodotus, *Histories* [vii.91](#).

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Chalcis (Χαλκίς) in the region of Chalcidice (Χαλκιδικῆς) in Syria. William Smith identifies the place as being identical with the Hamath-Zobah conquered by King Solomon,⁷¹² though I disagree with this on the basis that Hamath-Zobah means the city of Hamath of the land of Zobah, with Josephus informing us that Rezin king of Syria became a robber in the land of Zobah and subsequently settled therein.⁷¹³ Hamath-Zobah therefore refers to the city of Hamath over which Rezin king of Syria became king. It is acknowledged that Hamath was the city known as Epiphanea, which city Ptolemy places further south than Chalcis.⁷¹⁴ This city of Chalcis mentioned by Ptolemy was located just within Israel's northern border in a region which was anciently known as Chalcidice.⁷¹⁵ There was also another city by this name on the island of Euboea as well as somewhere near Baalbek in northern Israel,⁷¹⁶ this latter city possibly being the city mentioned by Pliny "which gives its name to the region of Chalcidene, a most fertile part of Syria".⁷¹⁷ It is recognised that this is the place that Strabo referred to in his Geography.⁷¹⁸

There were a number of places named after this tribe of Chalcol son of Zerach:

"CHALCIS or CHALCEIA (Χάλκισ ἢ Χαλκία: Varásova), an offshoot of [the River] Taphiassus, running down to the Corinthian gulf, between the mouth of the Evenus and Taphiassus. At its foot was a town of the same name. Taphiassus and Chalcis are the ancient names of the two great mountains running close down to the sea-coast, a little west of the promontory Antirrhium, and separated from each other by some low ground."⁷¹⁹

There was a place in southern Greece not far from the source of this river:

"We learn from Leake that the reputed sources of the [River] Achelous [in the Pindus Mountains in Greece] are at a village called Khaliki, which is probably a corruption of Chalcis, at which place Dionysius Periegetes (496) places the source of the river."⁷²⁰

Khaliki is another variant spelling of the name Chalcol. William Smith **assumed** that it is a **corruption** of the name Chalcis when in fact it is just a variant spelling of the name.

According to Strabo, there was a hill not far from Ilium in the Troad called Καλλικολώνη Callicolone,⁷²¹ which hill is also clearly named after this tribe of Calchol. The city of Selge in southern Anatolia is also said to have been founded by Calchas and then later occupied by Lacedaemonians.⁷²² The Lacedaemonians were Dorians. In a short while, it will be demonstrated that the Dorians were Israelites from the city of Dor in northern Israel. I shall also put forward the suggestion that the people of Selge were later to become the Selgovae who Ptolemy records as being in south-east Scotland in the second

⁷¹² *A Dictionary of Greek and Roman Geography*, Entry under [Chalcis](#), William Smith, London 1854. See 2 Chron. 8:3.

⁷¹³ Josephus, *Antiquities of the Jews* [viii.vii.6](#).

⁷¹⁴ Compare Ptolemy, *Geography* Book 5, [Chap. 15, §.16](#) with Bostock and Riley's *The Natural History of Pliny*, Vol.1, [fn.10 on p.440](#), Book 5, Chap. 19, John Bostock and Henry Thomas Riley, Bohn's Classical Library, London 1855.

⁷¹⁵ *A Dictionary of Greek and Roman Geography* Vol. 1, Entry under [Chalcidice](#) on p.597, William Smith, London 1873. See Ptolemy, *Geography* Book 5, [Chap. 15, §.18](#).

⁷¹⁶ *A Dictionary of Greek and Roman Geography* op. cit. Entry under [Chalcis](#) on pp.598-9.

⁷¹⁷ Pliny, *Natural History* [v.23 \(81\)](#).

⁷¹⁸ Strabo, *Geography* [xvi.ii.10](#).

⁷¹⁹ *A Dictionary of Greek and Roman Geography* op. cit., Vol. 1, Entry 5 under [Aetolia](#) on p.63.

⁷²⁰ *Ibid.* Vol. 1, entry under [Achelous](#) on p.18.

⁷²¹ Strabo, *Geography* [xiii.i.35](#).

⁷²² Strabo, *Geography* [xii.vii.3](#).

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century CE.

Unbeknown to Strabo, Calchas is just a variant spelling of Cilix. Cilicia (pronounced Kilikia by the Greeks and Kilakku by the Assyrians) was a region which stretched from Pamphylia (in which the city of Selge was located) all the way to the Amanus mountains (named after the descendants of Heman son of Zerach) in north-west Syria. This region, Strabo informs us, was occupied by Pisidians. These Pisidians (i.e. Sidonians) were also known as Solymi (i.e. Shillumites),⁷²³ the Solymi being descendants of Shillum/Shallum, the fourthborn son of Naphtali. By now you should be getting some idea of just how interrelated these tribes were and how they were slowly dispersing throughout the world. The tribe of Chalcol had split into many family groups, each bestowing the name of their progenitor on the places where they settled.

The tribe who carried the name Chalcol also gave their name to the region on the eastern shore of the Black Sea known as Colchis. Diodorus informs us:

“They say also that those who set forth with Danaus, likewise from Egypt, settled what is practically the oldest city in Greece, Argos, and that the nation of the Colchi [i.e. Colchis] in Pontus and that of the Jews, which lies between Arabia and Syria, were founded as colonies by certain emigrants from their country; and this is the reason why it is a long-established institution among these two peoples to circumcise their male children, the custom having been brought over from Egypt.”⁷²⁴

I shall shortly demonstrate that Argos, “the oldest city in Greece”, was founded by the tribe of Reuben – more specifically, the tribe of Hanoch, son of Reuben.⁷²⁵

The city of Chalcodon in Euboea,⁷²⁶ an island off the east coast of Greece mentioned by Pausanias, will also have been named after this family of Chalcholites. Chalcodon was also known as Chalcis.⁷²⁷ This same family also built the city of Chalcedon in north-west Anatolia, near to where the city of Constantinople now stands. It stood at the mouth of a small river known as both Chalcedon and Chalcis.⁷²⁸ What we shall find is that these sons of Zerach were a large family from a relatively early period and were controlling vast territories throughout Anatolia, Thrace, the Aegean, Greece and Italy. The greater part of these migrations, however, did not occur until **after** the House of Israel had been taken into captivity by the Assyrians.

Chalcitis (var. Khalki or Karki) was the name of an island opposite Chalcedon in Anatolia as well as the name of a tract of land further south in Erythrea.⁷²⁹ A small island west of Rhodes known as Chalcia or Chalce⁷³⁰ (now known as Halki) also carries the name of this tribe. Under the names of Colchians and Chalcidenses, the migratory paths of these sons of Chalcol son of Zerach can be traced through northern Greece and Italy and into western Europe.

⁷²³ Pliny, *Natural History* [v.24 \(94\)](#).

⁷²⁴ Diodorus, *Library* [i.xxviii.2](#).

⁷²⁵ Hanoch, the firstborn son of Reuben, gave his name to the family of Hanochites (Num. 25:5). The Greeks knew this family as Inachos, which is a variant spelling of Enoch.

⁷²⁶ Pausanias, *Description of Greece* [viii.xv.7](#).

⁷²⁷ *A Dictionary of Greek and Roman Geography* Vol. 1, entry under [Chalcis](#) on p.599, William Smith, London 1873.

⁷²⁸ *Ibid.* entry under [Chalcedon](#) on p.596.

⁷²⁹ *Ibid.* entry under [Chalcitis](#) on p.600.

⁷³⁰ *Ibid.* entry under [Chalcia or Chalce](#) on p.597.

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Strabo records:

“Of Jason and his Colchian followers there are traces even as far as Crete, Italy, and the Adriatic.”⁷³¹

The Colchians built the city of Pola in Italy.⁷³² Under the name of Chalcidenses, they also built the cities of Cumae⁷³³ and Regium⁷³⁴ in southern Italy. The Chalcidenses are said to have originated in Euboea, but were later forced to settle in Chalkidiki⁷³⁵ (Chalcidice) in northern Greece, where they are said to have built around thirty cities including the city of Olynthus, and they are also said to have settled in Thrace.⁷³⁶ (See also the section headed Colchis later in this current work.)

These sons of Zerach have left a clear trail of their migratory routes across Europe. Many of their descendants have ended up in Ireland and in Britain, and this will be discussed in more detail in a separate work entitled *Ancient Irish History Reconsidered*. It was only the intention to mention them here to provide a more complete picture, as these musicians, who were also ‘sons of the dance’, wrote their stories in allegorical verse, which stories were often set to music. This style of writing clearly goes way over most people’s heads. Even the later Greek writers have struggled to understand them. As stated previously, scholars studying the Greek Classics either dismiss them as pure fantasy, consigning them to the bin labelled ‘mythology’, or they try to interpret the stories too literally.

It is perhaps pertinent to here point out that, having demonstrated the migrations of the tribes of Zerach son of Judah, there is a problem in that one of the tribes of Shimon (AV Simeon) was likewise named after Zerach son of Shimon and that these people were known as Zerachites.⁷³⁷ It is further complicated by the fact that there was also an Edomite tribe named after Duke Zerach who was one of the sons of Duke Reuel. All three of these tribes were closely related not only to each other, but also to the other Israelite tribes.

A similar problem occurs with Hiram king of Tyre. Hiram, which name can also be written Ahiram, was also the name of a family descended from Ahiram son of Benjamin.⁷³⁸ When the Greeks talk about Cronus, we do not know whether they are talking of the descendants of Hiram of the family of Naphtali or the descendants of Hiram of the family of Benjamin. There is similar confusion between Elon son of Zebulun⁷³⁹ and the Edomite duke, Elon the Hittite,⁷⁴⁰ the descendants of the latter having given their name to the city of Elon/Aelana on the Gulf of Aqaba, a city which, up to the time of Ahaz king of Judah, was known as Eloth or Eilath. When studying the Greek records, it is very difficult to distinguish between these various tribal entities.

⁷³¹ Strabo, *Geography* [i.ii.39](#).

⁷³² Strabo, *Geography* [v.i.9](#).

⁷³³ Strabo, *Geography* [v.iv.4](#).

⁷³⁴ Strabo, *Geography* [vi.i.6](#).

⁷³⁵ <http://en.wikipedia.org/wiki/Chalcidice>.

⁷³⁶ Strabo, *Geography* [vii.Fragments.11](#).

⁷³⁷ Num. 26:13.

⁷³⁸ Num. 26:38.

⁷³⁹ Num. 26:26.

⁷⁴⁰ Gen. 26:34.

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Pretaniké Nesos

Let us next turn our attention to the British Isles. We are told that Pretaniké was the oldest name for Britain, with Edmund McClure commenting:

“But the Britons when they used the word Pict adopted it, as the Saxons did, from the Romans, for the British designation of the Picts and Pictland was *Prydyn*, or earlier *Priten*. The Welsh name for Great Britain, *inis Prydain*, still preserves this word, which is cognate with the term *Cruthni* or *Cruithnech* by which the Irish always named these people. One of the oldest designations of the British Isles is the Greek *Pretanikai Nēsoi*, that is Pretanik islands, which contains the antecedent of both *Cruitheni* and *Prydain*. It has nothing to do etymologically, strange as it may seem, with the Greek term for the British, *Brettanoi*, or with the modern word ‘Britain’ which, owing to similarity of sound, gradually displaced the original form.”⁷⁴¹

John Koch wrote:

“Pritanī means ‘people of the forms,’ and was encountered by Pytheas about 325 B.C. The name survives as Welsh Prydain ‘Britain,’ and its northern variant Pritenī ...”⁷⁴²

On the face of it, this statement that Pytheas called the British Isles either Pritani or Pretanikai Nēsoi might seem reasonable. It is only when you realise that the works of Pytheas have not survived that we begin to run into difficulties.

This teaching, that the British Isles were known as Pretanikai Nēsoi, is a fundamental doctrine amongst Celtic and Gaelic scholars. But where precisely does this doctrine come from? It comes from the works of Pytheas, we are authoritatively told. But the works of Pytheas have not survived! Later writers quote Pytheas, we are told, but whilst they may refer to the works of Pytheas, none of them actually quote him as using the name Pretaniké. In fact, those who do quote him, such as Pliny⁷⁴³ and Rufius Festus Avienus,⁷⁴⁴ used the name Albion.

So, who then used the name Pretaniké? The answer time and again is Pytheas. But the works of Pytheas have not survived!

Barry Cunliffe, Emeritus Professor of European Archaeology at the University of Oxford, has written a whole book on the subject entitled *The Extraordinary Voyage of Pytheas the Greek*. In it, he writes:

“The earliest reasonably comprehensive description of the British Isles to survive from the classical authors is the account given by the Greek writer Diodorus in the first century B.C. Diodorus uses the word *Pretannia*, which is probably the earliest Greek form of the name. The same spelling was also adopted by Strabo throughout his *Geographies* except in Book I where the ‘B-’ spelling is preferred. This apparent inconsistency could have been the result simply of a diligent scribe ‘correcting’ the spelling in the first book

⁷⁴¹ *British Place-Names in their Historical Setting* p.74, Edmund McClure, London 1910.

⁷⁴² *New Thoughts on Albion, Iernē, and the Pretanic Isles* Part 1, p.1 by John T. Koch in *Proceedings of the Harvard Celtic Colloquium* Vol. 6 (1986).

⁷⁴³ Pliny, *Natural History* iv.16 (102).

⁷⁴⁴ Rufius Festus Avienus, *Ora Maritima*, Book 1, §.110. “Ast hinc duobus in Sacram, – sic insulam dixere prisci, – solibus cursus rati est. Haec inter undas multa caespitem iacet, eamque late gens Hiernorum colit; propinqua rursus insula Albionum patet.” Translation: “But from here [i.e. the Isles of Scilly] it is a two-day boat trip to the Holy Island as it was called in ancient times. This is located in the vast ocean and is widely inhabited by the people of Ierne [i.e. Ernai or Errain]. In contrast, the island of Albion is located nearby.”

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and then realizing that Strabo actually meant Pretannia and leaving the rest of the names unchanged.”⁷⁴⁵

On the face of it, this seems simple and straightforward. The problem is that I have meticulously checked a number of different copies of each of these works in the original Greek and can confirm that both Diodorus and Strabo used the name Bretanniké throughout and never once used the name Pretannia, Pretaniké or any other variation of this name. If Barry Cunliffe has a copy of Strabo which shows Bretaniké in the first book and Pretaniké in all subsequent books, it is not Pretaniké which has been changed to Bretaniké in the first book, but rather Bretaniké which has been changed to Pretaniké in all other books. The same goes for the works of Diodorus who never once used the name Pretaniké as asserted by Professor Cunliffe.

The copies I have checked are listed below:

The Geography of Strabo, Horace Leonard Jones, Loeb Classical Library.⁷⁴⁶

Strabonis Geographica Vol. 1, Augustus Meineke, Lipsiae 1877.⁷⁴⁷

Strabonis Geographica Vol. 1, Gustavus Kramer, Berolini 1844.⁷⁴⁸

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Diodorus Siculus Vol. 3, Charles Henry Oldfather, Loeb Classical Library 1979.⁷⁴⁹

Diodori Siculi, Bibliothecae Historicae Libri Qui Supersunt Vols. 2 & 3, Petri Wesselingii, Biponti: Ex Typographia Societatis, Zweibrücken, Germany 1798.⁷⁵⁰

Diodori Siculi, Bibliotheca Historica, Vol. 1 Immanuel Bekker, Lipsiae, Holtze 1853.⁷⁵¹

Diodori Siculi, Bibliothecae Historicae Quae Supersunt Vol. 1, Carolus Müllerus, Paris 1842.⁷⁵²

Diodorus, Bibliotheca Historica Vols. 1 & 2, Fredericus. R. Vogel, Lipsiae 1890.

It is only Volume 2 of the latter copy of Diodorus by Fredericus Vogel where Pretaniké is used, and it appears as this throughout that copy. Volume 1, however, clearly shows Bretaniké where it appears in Book III Chap. 38 v.2.⁷⁵³ All other mainstream manuscripts clearly show Bretaniké without exception. Can we therefore honestly believe that Strabo produced two almost identical copies of his work, using Bretaniké in one and Pretaniké in the other and that Diodorus did likewise? I do not think that I even need condescend to answering that question.

Britain was variously called:

Brettaniken *Βρεττανικήν* or Brettannikes *Βρεττανικής* by Polybius (middle of the 2nd century BCE)⁷⁵⁴

Britanniae by Julius Caesar (middle of 1st century BCE).⁷⁵⁵

⁷⁴⁵ *The Extraordinary Voyage of Pytheas the Greek: The Man Who Discovered Britain* p.94, Barry Cunliffe, Penguin Books 2001.

⁷⁴⁶ See, for example, Vol. 1 [pp.234-236](#) and [p.398ff](#) and Vol. 2 [p.225ff](#) etc.

⁷⁴⁷ See, for example, [pp.82-83](#), bottom of [p.137ff](#), [p.263ff](#) etc.

⁷⁴⁸ See, for example, [pp.71-72](#), [p.129ff](#), [p.219](#) etc.

⁷⁴⁹ See [p.150ff](#) and [p.203](#).

⁷⁵⁰ See, for example, [p.269](#) in Vol. 2 and [p.293ff](#) and [p.335](#).

⁷⁵¹ See [p.434ff](#).

⁷⁵² See [p.152](#) and [p.266ff](#).

⁷⁵³ *Bibliotheca Historica* Vol. 1, [p.322](#), Lipsiae 1890.

⁷⁵⁴ Polybius, *Histories* [34.5](#) and [34.10](#).

⁷⁵⁵ C. Julius Caesar, *Commentaries on the Civil War* [i.54](#).

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Brettaniké *Βρεττανική* by Strabo (middle of the 1st century BCE)⁷⁵⁶

Britanniae by Julius Caesar (middle of 1st century BCE)⁷⁵⁷

Brettaniké *Βρεττανική* by Diodorus (latter part of 1st century BCE)⁷⁵⁸

Britanni by Vergil (latter part of 1st century BCE)⁷⁵⁹

Brettanida *Βρεττανίδα* by Appian (1st century CE)⁷⁶⁰

Britannia by Pliny (middle of 1st century CE)⁷⁶¹

Brettanikai *Βρετανικαί* island of Albion by Pseudo-Aristotle (the date of the work is disputed, but believed to have been written either the latter part of the first century CE or sometime in the second century).⁷⁶²

Brettanen *Βρεττανῶν* by Pausanias (second half of the 2nd century CE)⁷⁶³

Bretanikés *Βρετανικῆς* by Ptolemy (middle of 2nd century CE)⁷⁶⁴

Bretanneson *Βρετάννεσιν* or Bretanides *Βρεττανίδες* by Dionysius Periegesis (either second or third century CE)⁷⁶⁵

It should here be noted that the name Pretaniké in any of its forms is not used even once by any of the classical writers, yet academics keep talking about Priteni being the oldest name for Britain. To quote the renowned Irish historian, Thomas F. O’Rahilly, the Priteni “are, as [Heinrich] Zimmer and other scholars have recognized, the earliest inhabitants of Britain and Ireland to whom a definite name can be given.”⁷⁶⁶ This statement is spurious and is presumably based in part on the corrupted Irish records which would have us believe that the Priteni were in Britain and Ireland from a very early period. The Irish records, which are also in a mess, will be briefly discussed shortly but are more fully dealt with in a separate work entitled *Ancient Irish History Reconsidered*.

The earliest attested use of the name Pretaniké or similar is in the works of Marcian of Heraclea who used the name Πρώτην *Pruten* in his *Periplus Maris Exteri*, his work being dated to around 515-562 CE.⁷⁶⁷ This is long after the supposed first use of this name.

Concerning Pytheas, Norman Davies writes:

⁷⁵⁶ Strabo, *Geography* [iv.v.i](#) and various other passages. For Brettaniké in other copies of Strabo, see for example *Strabonis Geographica* Vol. 1, [p.272](#), Augustus Meineke, Lipsiae 1877.

⁷⁵⁷ C. Julius Caesar, *Commentaries on the Civil War* [i.54](#).

⁷⁵⁸ Diodorus, *Library* v.22.1, C. H. Oldfather, Loeb Classical Library, Harvard University Press, Cambridge, Massachusetts & London, England 1939. See also Diodori Siculi, *Bibliothecae Historicae Libri Qui Supersunt* Vol. 3, Book 5, [Chapter κβ](#), Christian Gottlob Heyne, Biponti: Ex Typographia Societatis, Zweibrücken, Germany 1798 and Diodori Siculi, *Bibliotheca Historica*, Vol. 1, [v.22](#), Immanuel Bekker, Lipsiae, Holtze 1853. (Note that at the time of writing, the Perseus Tufts website is wrongly showing Πρεττανικῆς *Prettaniké*. I queried this with the Perseus webmaster who confirms that this is a typographical error. If you follow the link above, the original clearly shows Brettaniké with a Beta – not a Pi.)

⁷⁵⁹ Publius Vergilius Maro, *Georgicon* [iii.25](#).

⁷⁶⁰ Appian, *Gallic History* [i.5](#).

⁷⁶¹ Pliny, *Natural History* [iv.16 \(102\)](#). ([iv.30](#) in John Bostock’s translation.)

⁷⁶² Pseudo-Aristotle, *De Mundo* [Chap. 3, 25](#). For the English translation, see *Aristoteles De Mundo* [Chap. 3](#), by E. S. Forster, Clarendon Press, Oxford 1914. For the argument that it was written as late as the latter part of the first century CE or maybe even the second century CE, see the comments in the [Preface](#) to Forster’s translation.

⁷⁶³ Pausanias, *Description of Greece* [i.xxiii.4](#).

⁷⁶⁴ Ptolemy, *Geography* Book 2, [Chap. 1](#) and [Chap. 2](#).

⁷⁶⁵ Dionysius Periegetes, *Dionysii Orbis Terrae* [566-570](#).

⁷⁶⁶ *Early Irish History & Mythology* p.15, fn. 1, Thomas F. O’Rahilly, Dublin Institute for Advanced Studies 1999 (first published 1946).

⁷⁶⁷ Marcian of Heraclea, *Periplus maris exteri* (in Greek and Latin), [Book 1, Part 1](#).

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“For several centuries the Carthaginians seem to have maintained a blockade on shipping beyond the Pillars of Hercules [i.e. Straits of Gibraltar] to protect their lucrative metal trade. Nonetheless, at least one Greek sailor, Pytheas of Massilia, sailed through the cordon in the fourth century and left a record of his journey. The names which he noted are clearly Celtic in character – Pretaniké for the Isles as a whole, Ierne for the smaller, western isle, and Nesos Albionon for the larger, eastern isle. This would be decisive except for the fact that the original account of Pytheas was lost and has only survived in fragments of a much later date.”⁷⁶⁸

As the works of Pytheas have not survived, they have become a convenient ‘hook’ for historians to hang their theories on. Fortunately, we have enough evidence to show that Pytheas could not have been responsible for the use of the name Pretaniké. So where precisely does this spurious teaching that Pretaniké was the oldest name for Britain actually originate?

The Scottish historian George Buchanan (1506-1582) wrote:

“Concerning the name of Britain, there was no controversy among the ancients, excepting that the Greeks called it Brettania, and the Latins Britannia, the rest of the nations imitating the one or the other as they felt inclined. Of late, however, some authors who have arisen, more desirous of contention than truth, who, by blackening the most illustrious reputations, imagine they brighten their own, and think it impossible, that the fame of immense erudition can be refused, by the vulgar at least, to men who dare to contend with all antiquity; and, although the dispute be about a matter of no great consequence, yet because the name alone of their country is involved, they think they must fight as if their altars, and their homes, and all the pristine glory of their nation were at stake. Three ancient names, as they are pleased to call them of the island, Prudania, Prytanea, and Britannia, have, it would seem, each their separate assertors. [Humphrey] Lloyd furiously declares for Prudania, Sir Thomas Elliot, a British Knight, more modestly contends for Prytanea, almost every other person endeavours to retain Britain.”⁷⁶⁹

“If any one, however, compare the passages, he will find that the mss. have indisputably been corrupted; and Stephanus himself allows, that Brettania ought to be written with B as the initial, and two Ts.”⁷⁷⁰

Stephanus “was a family of learned printers of this name, in the 16th century, celebrated for the valuable editions of the Greek and Roman classics they published.”⁷⁷¹ Basically, Pretaniké Nesos as the oldest name for the British Isles is an academic invention; a doctrine which scholars in this field of study seem to be embracing without questioning or challenging! The importance of removing this false teaching will shortly become apparent.

The English historian William Camden (1551-1623) made the following comments:

“Sir Thomas Eliot, Kt. a very learned man, derives it [the name for Britain] from a Greek Word, Πρυτανεία [Prutania]; which term among the Athenians signified *their publick revenues*. Humphrey Lloyd, who hath the reputation of one of the best Antiquaries of this Kingdom, with much assurance fetches its original from the British word *Pridcain*, that is to say, of a *white* Colour. Pomponius Latus tells us, that the *Britains* of Armorica (*f*) in France, gave it the name. Goropius Becanus will have it, that the Danes settled themselves here, and called it *Bridania*, i.e. *Free Dania*. Others derive it from *Prutenia* [Prussia,] a part of Germany. Bodin supposes it took its name from *Bretta*, a Spanish word,

⁷⁶⁸ *The Isles: A History* p.47, Norman Davies, Pan Macmillan Ltd, London 2000.

⁷⁶⁹ *History of Scotland* Vol.1, [pp.2-3](#), George Buchanan (1506-1582), translated by James Aikman, Glasgow 1827.

⁷⁷⁰ *Ibid.* [p.7](#).

⁷⁷¹ *Ibid.* [p.6, fn. *](#).

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which signifies *Earth*; and *Forcatulus*, from *Brithin*, which, as it appears in Athenæus, was the name of a sort of drink among the Grecians. Others derive it from the *Bruttii* in Italy, whom the Greeks called Βρέττιοι [Brettians].”⁷⁷²

If nothing else, this demonstrates that the etymology of the name Britain was unknown even at that early date, and any discussion on the origin of the name will be both pointless and fruitless until we know where the Britons actually came from. The argument that Pretaniké was the oldest name is therefore nothing more than speculation based on a lot of unsubstantiated theories. An assumption has been made concerning the origin of the name, and others have blindly followed it, thereby compounding the error. In the case of Pretaniké being the oldest name for Britain, it seems that it is a case of ‘he who shouts loudest gets heard the most’!

As I shall proceed to demonstrate, Britain in its various forms (Brettaniké, Britanniae, Brettanen etc) will most certainly have received its name from the Bruttii/Brettians who arrived from Italy, and it is difficult to see how they could possibly have arrived in Britain prior to their departure from those shores at the beginning of the second century BCE. Despite what is generally accepted, any suggestion that the island was called Britain prior to this date is unsupported by written evidence.

It is worth mentioning here the quotation from Pliny which Professor Cunliffe also relies on. He has quoted Harris Rackham’s translation (Loeb Classical Library):

“It was itself named Albion, while all the islands about which we shall soon briefly speak were called the Britains.”⁷⁷³

The Latin actually reads:

“Albion ipsi nomen fuit, cum Britanniae vocarentur omnes de quibus mox paulo dicemus.”

which translates literally as:

“Albion is its former name, they [i.e the islands] are all called Britanniae about which we shall speak in a little while”.

There is no suggestion here that the islands were **previously** called the Britains. Basically, Harris Rackham, with his ‘Pretaniké is the oldest name for Britain’ mindset has translated the passage according to his understanding. In fact, John Bostock and Henry Thomas Reilly, in their translation, render the self-same passage as follows:

“Its former name was Albion; but at a later period, all the islands, of which we shall just now briefly make mention, were included under the name of ‘Britanniae.’”⁷⁷⁴

Even this is not an accurate translation of the Latin, but serves to demonstrate how a translation of a passage is heavily dependent upon the understanding and interpretation of the translator.

⁷⁷² *Britannia: Or a Chorographical Description of Great Britain and Ireland, Together With the Adjacent Islands* Vol. 1, [page vii](#), William Camden, translated into English with revisions by Edmund Gibson, London 1722.

⁷⁷³ Pliny, *Natural History* [4.16 \(102\)](#).

⁷⁷⁴ Pliny, *The Natural History* Vol. 1, [4.30](#), John Bostock and Henry Thomas Reilly, Bohn’s Classical Library, London & New York 1893.

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This passage by Pliny (ca. 77 CE) is the earliest extant work that I know of which uses the name Albion, of which it is: "Said to have been so called from the whiteness of its cliffs opposite the coast of Gaul".⁷⁷⁵ In his *Ora Maritima*, the Latin writer Avienus, who lived in the 4th century CE, apparently quoting from this handbook of Pytheas, referred to Ireland as Ierne and to Britain as Albion.⁷⁷⁶ A work by pseudo Aristotle known as *De Mundo* which dates no earlier than the latter part of the first century CE, also refers to Ireland as Ierne and to Britain as Albion.⁷⁷⁷ Bede also stated that Albion was the old name for Britain,⁷⁷⁸ though interestingly Polybius (middle of the second century BCE), although he refers to Pytheas, only uses the name Bretanniké. The overwhelming evidence therefore shows, that Britaniké was the most ancient name for Britain with some claiming, that prior to the arrival of the Britons in the middle of the second century BCE, the island was known as Albion. It was most categorically **not** known as Pretaniké, Pretani, Pruten or any other form of this name.

Note that Ialebion [i.e. Albion] was considered by Apollodorus to have been one of the 'sons' of Neptune [i.e. Naphtali].⁷⁷⁹ According to Pomponius Mela (writing circa 43 CE), Heracles fought with Albion and Geryon⁷⁸⁰ and defeated them at a place called Campi Lapidei (i.e. Stony Plains). According to Pliny, this place was located somewhere near Arles in Southern France.⁷⁸¹ (NB: Lapidei is a variant spelling of Lapitae, which, as I shall shortly demonstrate, is a variant spelling of the name Naphtali.)

The truth of the matter is that Polybius, writing in the middle of the second century BCE, is the earliest writer to actually mention the island by the name of Bretanniké, and he could not glean any information concerning its inhabitants from the Gauls of mainland Europe⁷⁸² for the simple reason that the Britons had only recently arrived. They had not at that time become well enough established even to start trading with the continent.

It is only when we remove this false teaching that Pretaniké was the oldest name for Britain, and any reliance on the no longer extant writings of Pytheas, that we can begin to understand who the Britons were and where they came from.

It should be noted that earlier Greek writers may have referred to these islands as the Isles of the Blessed,⁷⁸³ in which case, this will be the earliest known name for the British Isles. To the Greek writers, however, what lay beyond the Pillars of Heracles (Gibraltar) and in the sea beyond was a mystery, consequently there is great confusion evident in their writings as to which places they were actually referring to, with writers even disagreeing amongst themselves as to the location of many of the islands being discussed.

⁷⁷⁵ Pliny, *Natural History* [iv.30, fn. 2](#) (John Bostock's translation only).

⁷⁷⁶ Rufius Festus Avienus, *Ora Maritima*, [Book 1, §.110](#).

⁷⁷⁷ *De Mundo* [3.393](#).

⁷⁷⁸ Bede, *The Ecclesiastical History of the English People* [Book 1, Chapter 1](#), Judith McClure and Roger Collins, Oxford University Press, 1999.

⁷⁷⁹ Apollodorus, *Library* [ii.v.10](#).

⁷⁸⁰ Pomponii Melae, *De Situ Orbis Libri Tres* [ii.v.4](#). He calls Geryon Bergion.

⁷⁸¹ Pliny, *Natural History* [iii.4 \(34\)](#). ([iii.5](#) in John Bostock's translation. See comments under fn. 6.)

⁷⁸² Polybius, *Histories* [34.5](#).

⁷⁸³ Hesiod, *Works and Days* [lines 170-172](#).

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The island of Thule, for example, is the subject of much debate amongst scholars. Barry Cunliffe provides a reasonably good argument for identifying the island of Thule as Iceland, and even provides an explanation for what he considers to be a misleading statement by Strabo which suggests that they had bees and crops on Thule.⁷⁸⁴ Other writers, such as Fridtjof Nansen,⁷⁸⁵ have put forward arguments for identifying Norway as Thule, but this does not tie in with other details such as Thule being six days sailing from northern England with a further one days sailing to reach the frozen north. These details, which are said to be derived from the works of Pytheas, have survived in fragmentary reports contained in the works of later writers such as Polybius, Strabo, Diodorus, Pliny and others. What has been preserved by these writers, however, are full of confused details and are difficult to interpret. From my own perspective, I find it difficult to accept that Iceland was inhabited by man that early, especially as the occupation of northern Europe, as I shall proceed to demonstrate, only began after 300 BCE.

After Polybius, the earliest mention of Britain is first by Julius Caesar in the middle of the first century BCE and then by Diodorus⁷⁸⁶ and Strabo⁷⁸⁷ who both wrote their histories towards the end of the first century BCE.

Concerning the inhabitants of Britain, Julius Caesar, writing around one hundred years after Polybius, informs us:

“The interior portion of Britain is inhabited by those of whom they say that it is handed down by tradition that they were born in the island itself: the maritime portion by those who had passed over from the country of the Belgæ for the purpose of plunder and making war; almost all of whom are called by the names of those states from which being sprung they went thither, and having waged war, continued there and began to cultivate the lands. The number of the people is countless, and their buildings exceedingly numerous, for the most part very like those of the Gauls: the number of cattle is great. They use either brass or iron rings, determined at a certain weight, as their money. Tin is produced in the midland regions; in the maritime, iron; but the quantity of it is small: they employ brass, which is imported.”⁷⁸⁸

From this, some scholars have deduced that the Belgæ had already arrived from Belgica in Europe. Note that, during the time of Julius Caesar, the country of the Belgæ comprised the region now known to us as Brittany.⁷⁸⁹ Note also that Caesar merely stated that these invaders came *from* the country of the Belgæ – not that they *were* Belgæ! It is important that we understand this distinction, as it will shortly be demonstrated that the Belgæ who settled in the south of Britain more correctly came

⁷⁸⁴ “Indeed Strabo’s phrase ‘the things Pytheas said about it *and other places in those parts*’ offers a clear separation between Thule and the inhabited zone. The point may seem self-evident but it has to be made here because some commentators have mistakenly used the mention of crops and bees to argue that Thule could not be Iceland. The two are unconnected even in the mind of the muddled and hostile Strabo.” *The Extraordinary voyage of Pytheas the Greek* p.125, Barry Cunliffe, Penguin Books, 2002.

⁷⁸⁵ *In Northern Mists: Arctic Exploration in Early Times* (in two volumes), Fridtjof Nansen, New York 1911 – as quoted in *The Extraordinary Voyage of Pytheas the Greek* op. cit. p.130.

⁷⁸⁶ Diodorus, *Library* v.21.

⁷⁸⁷ Strabo, *Geography* i.iv.2-3.

⁷⁸⁸ C. Julius Caesar, *Gallie War* Book 5, [Chap. 12](#).

⁷⁸⁹ See for example *Early Irish History and Mythology* p.16, fn.2, Thomas F. O’Rahilly, School of Celtic Studies, Dublin 1999.

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from Ireland – not from Europe. Amongst the tribes Julius Caesar does mention are the Trinobantes and Cenimagni who we shall look at in more detail in a moment.

Julius Caesar also described the coracles being used by the Britons:

“Caesar ordered the soldiers to build some light boats, in imitation of those he had formerly seen in Britain (*Lat.* Britanniae), whose keel and ribs were of wood, and the rest of wicker, covered with leather.”⁷⁹⁰

He is here referring to a coracle, a light boat, whose history can be traced back to Mesopotamia where they appear on sculptured panels in Assyrian palaces said to have been constructed between 700 and 900 BCE.

“The ancient version we know best is the *quffa*, the round coracle of the lower Euphrates. They are depicted in detail in Assyrian reliefs of the ninth to the seventh centuries B.C., they were seen by Herodotus, and the modern versions are still an essential means of river transport.”⁷⁹¹

This link with the Euphrates region is an important connection which will be explored in more detail when we start looking at who these Celtic invaders were and where they came from.

During the time of Julius Caesar, most of the Britons were located in south east England in the region we today call Kent. This part of the country was known of old as Cantium⁷⁹² and its inhabitants as Cantiaci, though Ptolemy called them Cantii (Κάντιοι). Their capital was Durovernum, a name which Camden interpreted as meaning ‘water Lenum’,⁷⁹³ where Lenum is understood to be a variant spelling of the name of the river Lenham. Durovernum is usually identified as Canterbury, but as William Smith points out, variant spellings of Durovernum are recorded as Durobrivae, Durobrovae and Durobrevis, and the geographical distances given between towns indicate that this was the original name for Rochester rather than Canterbury.⁷⁹⁴ Ptolemy even identifies Rochester as Daruernon (Δαρούερνον).⁷⁹⁵ The name Durobrivae might be a derivation of ‘Duoro of Iberia’. Alternatively, it could be from Duro-Aruernon, meaning ‘Duoro of the Arverni’, the Arverni (written Aroerni in Greek) being the name of a Celtic tribe dwelling in central France as well as being the name of a people who dwelt alongside the River Duoro in northern Spain. The name Duro-Aroerni to a foreigner’s ears could very well become Dareurnon. Bearing in mind that the letter *m* in the Gaelic and Brythonic languages quite often became a *b* or a *v*, the name could also be interpreted as Duro-Morini, the Morini being a tribe on the continent, in northern France. Duro could be read as [river] Duoro (a river in Spain), as ‘water’ or even as ‘fort’ (Dur). This aptly demonstrates the problems we encounter in any philological consideration.

We are told that the Cantiaci who settled in Kent were not a single tribe,⁷⁹⁶ but the evidence suggests otherwise. Many attempts at suggesting the meaning of the name

⁷⁹⁰ C. Julius Caesar, *Commentaries on the Civil War* [i.54](#).

⁷⁹¹ [Ships and Seamanship in the Ancient World](#) p.6, Lionel Casson, The Johns Hopkins University Press, 1995.

⁷⁹² See for example Strabo, *Geography* [i.iv.3](#).

⁷⁹³ Britannia Vol. 1, p.228, William Camden, translated by Edmund Gibson, London 1722.

⁷⁹⁴ Entry under [Durobrivae](#) in *Dictionary of Greek and Roman Geography* Vol. 1, [p.792](#), William Smith, Boston 1870.

⁷⁹⁵ Ptolemy, *Geographia* Book 2, [Chap. 3, §.27](#).

⁷⁹⁶ The Princeton Encyclopedia of Classical Sites, entry under [Durovernum Cantiacorum](#), Richard Stillwell, William L. MacDonald, and Marian Holland McAlister, New Jersey Princeton University Press 1976.

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have been made, but there is no consensual agreement. William Camden argues that the name is derived from the French word *Canton*, meaning 'corner', pointing out that part of Scotland is called Cantir, whilst the inhabitants of yet another part of Scotland was called Cantae. He also argues that the word *Canton* is not a French word and is probably borrowed from the Gaelic.⁷⁹⁷ It should be stressed that all of this is also conjectural.

The Cantabrians who dwelt in Cantabria in northern Spain also seem to be a related group. As William Camden recorded, when arguing that the name Canti means 'corner':

"...not to mention the Cantabri, inhabiting a corner among the Celtiberians, who as they had the same original [name], so did they speak the same [Brythonic] language with our Britons".⁷⁹⁸

Strabo informs us that the word *bria* is a Thracian word meaning 'city',⁷⁹⁹ so Cantabria would literally mean 'city of the Canti'. (Compare the name Cantabrian with the name Carthaginian, where Carthagera is a transliteration of the Hebrew Kiriath [city of] Guni.) The Cantabrians are first mentioned as being in northern Spain by Cato the Elder in 195 BCE, which means that their appearance roughly ties in with the invasion of Italy by Hannibal and the subsequent disappearance of the Bruttii/Brettians from southern Italy.

Admittedly, this again is conjectural, but is nevertheless worthy of mention, especially as I am about to demonstrate that the Numantians of this region of northern Spain did in fact come from southern Italy, arriving in Spain around 190 BCE. We should also bear in mind that all other interpretations are nothing more than conjecture. When archaeologists present their interpretations of the evidence, they present it as though their explanations are set in stone. All they are doing is presenting us with what they believe is a correct interpretation, but rarely question or challenge whether that interpretation is the correct one. It should be stressed that, no matter how we interpret the evidence, the facts will demonstrate that these tribes who settled in Britain could not possibly have arrived in Britain prior to the beginning of the second century BCE.

As we progress with the identification of the various migrating tribes, we shall build up a more complete picture which will provide strong support to the claims being made here. Just bear with me as everything will soon become clear in a moment. What we will be looking for are connections which will eventually tie the various migrating tribes together. What the evidence is about to reveal is that these Celtic tribes were large family groups each splitting off into smaller family units.

The Irish Records

Before we proceed any further, we need to consider the Irish history, as this has a bearing on our dating of the Britons. The Irish records would have us believe that the Irish had relations with the Britons from a very remote era, but this, as I shall proceed to demonstrate, is false.

⁷⁹⁷ *Britannia* Vol. 1, pp.215-6, William Camden, translated by Edmund Gibson, London 1722.

⁷⁹⁸ *Britannia* Vol. 1, pp.215-6, William Camden, translated by Edmund Gibson, London 1722.

⁷⁹⁹ Strabo, *Geography* [vii.vi.1](#).

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Thomas F. O’Rahilly had this to say about the Irish history:

“But the pedigrees previous to the fifth century are quite as untrustworthy as the corresponding ‘history’ and the succession of kings. Indeed the pre-Christian parts of the pedigrees are little more than a conglomeration of the names of mythical or fanciful personages. Both the pedigrees and the regnal lists may fairly be described as a hotch-potch of names thrown together in what appears to be deliberate confusion.”⁸⁰⁰

This is no exaggeration either!

“Such pedigrees, of course, are little more than a hotch-potch of the names of faded deities; and it frequently happens that the same deity appears more than once in a pedigree, under different designations. The paternity assigned to any particular deity in a pedigree is for the most part purely artificial, and rarely preserves the tradition of pagan times.”⁸⁰¹

O’Rahilly goes on to demonstrate that many of the kings prior to the 5th century CE appear more than once under different names but at different periods of history:

“The list of the pre-Christian kings of Ireland, found in *Lebor Gebála* and elsewhere, is for the most part a work of pure fiction, and many of the names in it are obviously mythical.”⁸⁰²

It will be demonstrated why this is so in a moment. First of all, let us consider Ptolemy’s map of Ireland.

Ptolemy’s *Geographia* presents us with a snapshot of the world of his time, this being the middle of the second century CE. This work was a monumental undertaking for that time, especially when we consider the number of places which must have been visited and recorded. The problem is that his ‘map’ of Ireland does not correspond to the Ireland which is represented in the Irish records, where the kingdoms of Heber and Heremon were by that time supposed to have been well-established. The city of Emania, which the Irish historians tell us was built during the time of Alexander the Great, as well as the royal city of Teamhuir, the original seat of the kings of Ireland, are both likewise conspicuous by their absence.

As for the date of arrival of the Goidels, this event marking the arrival of Heber and Heremon, O’Rahilly comments:

“From the foregoing discussion we see that the evidence of the regnal lists, the pedigrees and other old documents, regarding the date of the Goidelic invasion is confused and contradictory, and would, if we had to depend on it, leave us uncertain whether the Goidels arrived in the first century B.C. or the second century A.D. But amid this confusion one fact seems to stand out clearly, namely, that in the popular belief the Goidelic invasion was **a comparatively recent event**, which occurred not many centuries before the introduction of Christianity into Ireland.”⁸⁰³

Note that Christianity was introduced to Ireland in the middle of the 5th century of the Common Era.⁸⁰⁴

⁸⁰⁰ *Early Irish History & Mythology* p.200, Thomas Francis O’Rahilly, Dublin Institute for Advanced Studies 1999 (first published 1946).

⁸⁰¹ *Early Irish History & Mythology op. cit.* pp.48-9.

⁸⁰² *Early Irish History & Mythology op. cit.* p.161.

⁸⁰³ *Early Irish History & Mythology op. cit.* p.204. (Emphasis mine.)

⁸⁰⁴ *Early Irish History & Mythology op. cit.* p.211.

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O’Rahilly even admitted that:

“As late as the beginning of the fifth century A.D. the Goidelic conquest was still incomplete.”⁸⁰⁵

The battle for land was still ongoing at the beginning of the sixth century CE:

“It was only in 516 that the conquest of the Midlands was completed, when ‘the Plain of Mide’ (probably lying between Uisnech and Birr) was wrested from the Lagen.”⁸⁰⁶

Is it then logical to assume that these wars continued, according to the Irish records, for a space of around a thousand years? Unable to contend with this thought, O’Rahilly wrote:

“Thus traditional, historical and linguistic considerations all support the conclusion that the Goidelic invasion was a late event in Irish history, an event which must have occurred not long before, **or not long after**, the beginning of the Christian era.”⁸⁰⁷

And yet, he insisted on pushing back the date of their arrival:

“To sum up. The Goidelic invasion occurred not long before 50 B.C. We are safe in placing it within the century preceding that date, i.e. within the years 150-50 B.C. The **Irish evidence** would favour the second half of this period rather than the first.”⁸⁰⁸

But the Irish evidence is corrupted! O’Rahilly even pointed out that: “the fact that the Mug Nuadat legend is ultimately only a variant of the story of Eber’s invasion was implicitly recognised by some early redactors”.⁸⁰⁹ Mug Nuadat supposedly lived in the second century CE!

He was also aware that the dates given for the kings of the first few centuries CE are also suspect:

“According to the reckoning of the Four Masters, Tuathal conquered the *aithechtuatha* and became king of Ireland in A.D. 76; according to another reckoning, in Laud 610, the date would be A.D. 153, Mug Nuadat is represented as a contemporary and rival of Conn Cétchathach, whose reign began in A.D. 123 according to the Four Masters, in A.D. 199 according to Laud 610. It is hardly necessary to add that no credence is to be given to such datings, whether they are based on the fictitious reign-lengths of the fictitious succession of pre-Christian kings or on arbitrary synchronizations with foreign events.”⁸¹⁰

Nevertheless, O’Rahilly just could not let go of the notion that the Irish history was an ancient one. To justify this, he resorts to manipulation of the historical data:

“The conclusion is that Ptolemy’s account of Ireland is considerably older than his account of Britain, which (at any rate so far as Roman Britain is concerned) probably **reflects the Britain of the early second century A.D.** Ptolemy’s Irish names, in fact, must be derived, directly or indirectly, from some geographer **who lived several centuries before** Ptolemy’s time.”⁸¹¹

He continues by arguing that Ptolemy must have used the works of Pytheas. Notice how

⁸⁰⁵ *Early Irish History & Mythology op. cit.* p.204.

⁸⁰⁶ *Early Irish History & Mythology op. cit.* p.204.

⁸⁰⁷ *Early Irish History & Mythology op. cit.* p.207. (Emphasis mine.)

⁸⁰⁸ *Early Irish History & Mythology op. cit.* p.208. (Emphasis mine.)

⁸⁰⁹ *Early Irish History & Mythology op. cit.* p.197.

⁸¹⁰ *Early Irish History & Mythology op. cit.* p.200.

⁸¹¹ *Early Irish History & Mythology op. cit.* p.40. (Emphases mine.)

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we once again fall back on the lost works of Pytheas to explain away any anomalies! But having argued that Pytheas must have been responsible for the map, O’Rahilly then proceeds to well and truly shoot himself in the foot:

“Ptolemy, it is true, fixes the position of the geographical features by latitude and longitude; and while Pytheas, as is known, was sufficiently expert to be able to calculate the latitude of his native town, *it would be impossible to regard him as the author of those measurements of latitude and longitude which we find in Ptolemy*. The solution of the matter appears to be that the text of Pytheas’s lost work contained a map of Ireland, drawn approximately to scale, but without parallels or meridians, and that these *were at a later period* calculated from Pytheas’s map *either by Ptolemy himself or by one of his predecessors*.”⁸¹²

Whoever this later geographer was, he was not only able to identify the old names which Pytheas purportedly used, but *failed to update* the map with the new names! This is a good example of how scholars manipulate the data to fit their interpretations. Would it not be simpler to accept that Ptolemy’s map of Ireland actually represents Ireland of the second century CE?

Of the Leginians, O’Rahilly wrote:

“In the Ireland described by Ptolemy, on the other hand, there is *not a trace* of the Legin or their kin, and those peoples whom we find occupying a subordinate position early in the historical period are in unchallenged occupation of this part of the country.”⁸¹³

The Leginians claim their descent from a certain Labraid Loingsech, who, as O’Rahilly has noticed, has been artificially provided with a royal pedigree from the line of the kings of Tara.⁸¹⁴ O’Rahilly also adds:

“Although the Legin belong to the Southern half of Ireland rather than to the Northern, the genealogists attached them, not to the line of Éber, but to that of Éremón. This may have been suggested by the intimate political relations existing between the Legin and the kings of Tara, who down to the eighth century claimed the Legin as tributaries of themselves.”⁸¹⁵

He continues by informing us that Labraid means ‘speaker’ whilst Loingsech means ‘seafarer’.⁸¹⁶ O’Rahilly was convinced that Labraid was not an actual person, and provided evidence to show that he was in fact a Celtic god:

“Despite his euhemerization at the hands of the pseudo-historians and the storytellers, Labraid was no mere human being, but a divine personage, the ancestor-deity of the Legin. Indeed a couple of poems in his praise go far towards acknowledging his divine character. In ‘Serglige Conculainn’ *Labraid* is the name of a ruler of the Other-world; elsewhere it is the name of the father of the god Nechtan.”⁸¹⁷

The name Labraid was pronounced Labray. When transliterated into Greek, Labraid becomes Laberus, this being the name of a city in south Leinster mentioned by Ptolemy

⁸¹² *Early Irish History & Mythology op. cit.* p.41. (The italics are mine to emphasise the problems which O’Rahilly is causing for himself.)

⁸¹³ *Early Irish History & Mythology op. cit.* p.39. (Emphasis mine.)

⁸¹⁴ *Early Irish History & Mythology op. cit.* p.103.

⁸¹⁵ *Early Irish History & Mythology op. cit.* p.101.

⁸¹⁶ For the latter, see *Early Irish History & Mythology op. cit.* p.106.

⁸¹⁷ *Early Irish History & Mythology op. cit.* p.103.

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in his Geography.⁸¹⁸ Lebraid was therefore a city – not a person!

This challenges the suggestion by O’Rahilly that Labraid was the name of a god.⁸¹⁹ Bear in mind that it is not unknown for the people of a particular city to be named as ‘sons’ of that city,⁸²⁰ hence the Leginians were claiming to be ‘sons’ of the city of Labraid. O’Rahilly clearly did not make this connection when studying the Leginians’ genealogies.

As stated above, the Leginians claimed descent from the kings of Tara, this being an alternative name for the royal city of Teamhuir, a city which still existed up until the fourth century CE. It is therefore strange that Ptolemy does not mention this city of Teamhuir/Tara. Bearing in mind the absence of this name Teamhuir in Ptolemy’s work, and bearing in mind that, from the co-ordinates given, the city of Laberus is recorded by him as being in the vicinity of Teamhuir, there is every likelihood, especially as the Leginians were closely allied to the kings of Tara, that Laberus was a further alternative name for Teamhuir/Tara.

Ptolemy’s map likewise makes no mention of the city of Emania, a city which the ancient Irish work known as *Lebor Gabála Éirenn* (Book of Invasions) claimed was built around 450 BCE.⁸²¹ We are told that the Isle of Man was at one time called Emania or Manann with several places in Ireland also being called Manann.⁸²² None of these names are evident in Ptolemy’s *Geography*.

According to the Irish historian John Lynch, an island in Spain close to Carthage was also called Menaviæ, this also being yet another alternative name for the Isle of Man.⁸²³ He appears to be referring to the island of Minorca on which the town of Iamna, a town mentioned by Ptolemy,⁸²⁴ seems to bear the name of this tribe. Pliny referred to it as the state of Iamonem.⁸²⁵ By the time of Ptolemy, this city state had clearly declined in importance as it was now only referred to as a town.

As already stated, the city of Emania in Northern Ireland is not mentioned in Ptolemy’s map. This is because the people who founded the city had not at that time arrived. Pliny (latter part of the first century CE) informs us that, in his day, there was a tribe by the name of Aeminienses dwelling somewhere to the east of Lisbon in Portugal.⁸²⁶ These Aeminienses were clearly Emanians from the island of Minorca who were slowly making their way northwards towards the British Isles. The generally accepted date of around 450 BCE for the construction of Emania is therefore clearly erroneous.

In the Irish records, Emania was called Emain Macha. The city was built in the region which Ptolemy called the Rhobogdian promontory, informing us that a people called

⁸¹⁸ Ptolemy, *Geography* [Book 2, Chap. 1](#).

⁸¹⁹ *Early Irish History & Mythology* op. cit. p.103.

⁸²⁰ The Boer War Memorial in Cannon Hill Park in Birmingham, England, for example, has inscribed on it the words: “To the glorious memory of the sons of Birmingham who fell in the African War 1899-1902 and to perpetuate the example of all who served in the war this memorial is erected by their fellow citizens”. (See <https://historiceurope.org.uk/listing/the-list/list-entry/1392586>.)

⁸²¹ *Early Irish History & Mythology* op. cit. p.227.

⁸²² *Cambrensis Eversus* Vol. 1, [p.155](#). See also footnote k.

⁸²³ *Cambrensis Eversus* op.cit. Vol. 1, [p.171](#), John Lynch (translated by Rev. Matthew Kelly), Dublin 1848.

⁸²⁴ Ptolemy, *Geography* Book 2, [Chap. 6, §.78](#). ([Chap. 5](#) in some copies.)

⁸²⁵ Pliny, *Natural History* [3.5 \(77\)](#). ([3.11](#) in John Bostock’s translation where it is transliterated as Jamnon.)

⁸²⁶ Pliny, *Natural History* [4.22 \(118\)](#), translated by Rackham as Aemia. ([4.35](#) in John Bostock’s translation. He called them Ammienses.)

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Rhobogdii (Ῥοβογδίους) were, in his day, dwelling in that region. Today, this part of Ireland is known as the County of Armagh. The Irish name for Armagh is Ard Macha, Armagh being the Anglicised form of the name. The Gaelic letter *m* was often pronounced as a *b*, hence philologically, this reading of Rhobogdi for Ard Macha would seem perfectly plausible. Bear in mind that the 'di' ending of Rhobogdi can be ignored. Note, for example, that Josephus called the region of Bashan in northern Israel Βατανίδι *Batanidi*.⁸²⁷ He also, in one place, called the tribe of Naphtali, Νεφθαλίδος *Nepthalidos*.⁸²⁸ Rhobogdi can therefore be read as [A]Robaga, which is closer to Ard Macha and the English rendering of Armagh. We therefore have the phonetical progression Ard Macha ... Arbagha ... Robagh-di.

According to Irish pseudo-history, Ard Macha was named after Macha the wife of Nemedh who supposedly died a short while after arriving in Ireland.⁸²⁹ (Note that this 'death' of principal queens on arrival in Ireland is a recurring theme among the Irish poems.) These Rhobogdi therefore appear to be the people the Irish knew as Nemedians, a people said to be descended from a 'person' (sic!) called Nemedh or Nemeth, these two names being a metathesis of Menade/Menathe (i.e. Menashe). The name Macha itself would appear either to be a variant spelling of the name Maacha (מַעֲכָה) the wife of Machir, son of Menashe, or of the tribe of Machir itself, the final *r* having been dropped in pronunciation. These Nemedians were the same people who gave their name to the region of Numidia on the north African coast. These are the people the Irish writers refer to as African Sea Rovers. The Greeks called the Numidians Nomades, a tribe of people who came from Scythia. (This is covered in more detail in *Ancient Irish History Reconsidered*.) This identification of the Nemedians as descendants of the tribe of Menashe might at first seem a little presumptuous on my part, but as I shall proceed to demonstrate, this identification finds support in other evidence which is presented below.

Domnians, Demetae, Fir-bolg and Ceraunes

Pliny informs us that, in his day, the Silures were the westernmost nation in Britain.⁸³⁰ This means that the Gwyddyls of western Wales must have arrived sometime after that date. The first inhabitants of this part of West Wales appear to be the people Ptolemy called the Demetae, and the evidence shows that they arrived from Ireland. Very little is known about these Demetae, but I would suggest that they are a breakaway faction of the Domnians (Δουμνόνιοι Dumnoni)⁸³¹ who settled in Devon in southern England, and the similarly named Damnonii (Δαμνόνιοι) who settled in Scotland, whose territory, during the time of Ptolemy, lay around Dumbarton and extended southwards into Renfrew, Lanark and Ayr.⁸³² It is possible that the River Devon in Clackmannanshire

⁸²⁷ Josephus, *Antiquities of the Jews* [4.7.4](#). (Compare with the Greek *Antiquities* [4.173](#) – third row down.)

⁸²⁸ Josephus, *antiquities of the Jews* [7.58](#).

⁸²⁹ *Lebor Gabála Éirenn* Vol. 3, [p.133](#), Robert Alexander Stewart Maclister, Dublin 1940.

⁸³⁰ Pliny, *Natural History* [4.16 \(103\)](#). ([4.30](#) in John Bostock's translation) His work is understood to have been completed around 77 CE, though it would have been compiled over a number of years. This statement might have been made before the Ordovices rebelled under the leadership of Caratacus (sometime in the 50's CE), before they migrated into north Wales. Many of the British tribes were trying to escape Roman rule.

⁸³¹ Ptolemy, *Geography* [2.3, §.30](#).

⁸³² *Early Irish History & Mythology op. cit.* p.94.

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was also named after this people, as it is expected that these tribes must have moved around when further settlers arrived.

It is interesting to note that the Domnians of Devon named one of their cities Uxella (Οὔξελλα),⁸³³ this being phonetically similar to the name Uxello (Οὔξελλον), one of the cities of the Selgovae who dwelt alongside the Dumnonii in Scotland.⁸³⁴ What is also remarkable is that the city of the Selgovae in Dumfriesshire called Carbantorigum (Καρβαντόριγον) by Ptolemy means literally city (i.e. Caer) of Bantorigum, which is now recognisable as being a metathesis of Vindogara (called Οὐανδούαρα *Ouanduara* by Ptolemy – note the metathesis), a city of the Dumnonii of Scotland.⁸³⁵ This suggests that the Selgovae were closely allied to the Dumnonii.

The evidence seems to suggest that the Selgovae originally came from the city of Selge in Anatolia. Lawrence Waddell, in his translation of the Newton Stone, an ancient stone monument written in the Ogham script which was found in Aberdeenshire, read the name Siollaggā as being a transliteration of the name Cilicia.⁸³⁶ He did not make the connection with this name Siollaggā and that of the Selgovae (Σελγοοῦαι *Selguai*) of Ptolemy. Whilst his work is often dismissed by most academic scholars, it would seem that a lot of what Waddell said holds true.

Polybius called the people of Selge Σελγέων *Selgé'un*,⁸³⁷ which name is comparable to the Selguai (i.e. Selgovae Gk. Σελγοοῦαι) of Ptolemy. It is possible that Selge (Greek Σελγεῖς – pronounced *Selga-is*) is a transliteration of the Hebrew זלג Tselga/Selga (AV Zelah), this being the name of one of the cities of Benjamin.⁸³⁸ This could then mean that the Selgovae were the people known in the Irish records as Fir Bolg, a name which was often confused with the “Domnanaig [i.e. Domnians], Dál nDruithne and Fir Chraibe” who were all “collectively styled *Fir Bolg*”.⁸³⁹ The name Fir Bolg (vars. Builg, Builc, Bolc, Bulga and Bolga) means ‘sons of Belga’. The Belgae were named after Belga son of Benjamin who gave his name to the family of Belgae (יבִלְגָּ).⁸⁴⁰ Just as the Selgovae settled in Scotland alongside the Dumnonii, so also the Belgae who settled in southern England dwelt on the border of the Domnians of Devon.

The Otadini (Ὀταδινοὶ and Ὀταδηνούς) mentioned by Ptolemy as dwelling in Scotland alongside the Damnonii and Selgovae likewise named two of their cities Coria (Κορία or Κουρία) and Alauna (Ἀλαῦνα),⁸⁴¹ these also being the names of two of the cities of the Damnonii in Scotland. Note that Alauna is a variant spelling of Albion, this being written Ἀλουίωνος by Ptolemy.

⁸³³ Ptolemy, *Geography* 2.3, §.30.

⁸³⁴ Ptolemy, *Geography* 2.3, §.8.

⁸³⁵ Ptolemy, *Geography* 2.3, §.8 & 9.

⁸³⁶ *The Phoenician Origin of Britons, Scots and Anglo-Saxons op. cit.* p.41, Laurence Austine Waddell, Williams & Norgate, London, 1924.

⁸³⁷ Polybius, *Histories* 5.72.10.

⁸³⁸ Josh. 18:28.

⁸³⁹ *Early Irish History & Mythology op. cit.* p.101.

⁸⁴⁰ Num. 26:38. The name is transliterated in the AV as Bela and Belaites, but the Hebrew letter ז ayin can often be transliterated as a ‘g’ as in the names Gaza (חֶזְקֹן) and Gomorrah (חֶמֶד).

⁸⁴¹ Ptolemy, *Geography* 2.3, §.9-10. Note that Alauna is missing from some copies of Ptolemy. See also Klaudiou Ptoemaïou *Geographike Hyphegesis* Vol. 1, pp.92-93, Carolus Müllerus, Paris 1883.

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The Otadini (which name, in some copies of Ptolemy, appears in the corrupted form of Otalini) appear to be descended from the Tadenii of Ireland, a tribe who, according to the Irish academic Roderic O’Flaherty, were descended from the Fir Bolg (i.e. Belgae).⁸⁴² The Tadenii in turn appear to be from the Uaithne of Ireland. This connection between the Otadini of Ptolemy’s Scotland and the Uaithni (Ptolemy’s Autenei) of Ireland, who at one time dwelt to the east of the River Shannon, in land at one time occupied by the Erainn, has already been made by Thomas F. O’Rahilly.⁸⁴³ The Uaithne claimed descent from a certain Fothad who O’Rahilly dismissed as being nothing more than a mythical ancestor. In Gaelic, the name Fothad was pronounced *Votad*, hence comparable to the name Otadini.

The Domnians were descended from the Tuatha de Danaan, the latter name sometimes being written Donann.⁸⁴⁴ We are told in cryptic (allegorical) style that the Danann had mysteriously disappeared from Ireland:

“Though, a quaint tale preserved in the ancient Book of Leinster says that after [the Battle of Tailte] it was left to Amergin, the Milesian poet and judge, to divide Eirinn between the two races, and that he shrewdly did so with technical justice – giving all above ground to his own people, and all underground to the De Danann!”⁸⁴⁵

The Danann had ‘gone underground’. In other words, they had disappeared from sight, or ‘gone into hiding’, which effectively means that the Tuatha de Danaan had left Ireland. The evidence shows that they had moved to Britain. The Domnians who settled in Devon founded the city of Tamara (Ταμαρή) on the river Tamarus.⁸⁴⁶ The name Tamar is a variant spelling of the Irish Teamhuir, this being the name of the ancient city which was established when the Tuatha Dé Danann and Fir-Bolg arrived in Ireland. Tamar is the name of the matriarch of the sons of Zerach son of Judah.⁸⁴⁷

The river in northern Israel between Sidon and Beirut called Tamyras or Tamuras, now known as Nahr-Damur (i.e. River Tamur),⁸⁴⁸ as well as the city of Thamara (Θαμαρώ) in southern Judea mentioned by Ptolemy,⁸⁴⁹ are both named after this Biblical matriarch. The source of this river Tamyras was located somewhere near where the city of Chalcis in the region of Chalcidene once stood, these places taking their name from Chalcol son of Zerach. A number of other places also bear testimony to this name, showing the route by which the tribes who are descended from the four sons of Zerach migrated across Europe. It is accepted that these Domnians/Dumnoni who settled in Scotland and south-west Britain came from Leinster,⁸⁵⁰ in which case they have carried the name of the city

⁸⁴² *Ogygia* Vol. 1, [p.24](#), Roderic O’Flaherty (translated by the Rev. James Hely), Dublin 1793.

⁸⁴³ *Early Irish History & Mythology* op. cit. pp.10-11, fn. 3.

⁸⁴⁴ *Early Irish History & Mythology* op. cit. pp.308 & 315.

⁸⁴⁵ *The Story of the Irish Race* [p.10](#), Seumas MacManus, New York 1921.

⁸⁴⁶ Ptolemy, *Geography* Book 2, [Chap. 2](#). See also *Dictionary of Greek and Roman Geography*, entry under [Tamara](#), William Smith, London 1854.

⁸⁴⁷ Gen. chapter 38.

⁸⁴⁸ *Dictionary of Greek and Roman Geography* Vol. 2, p.1087, entry under [Tamyras or Damuras](#), William Smith, London 1854. See Strabo, *Geography* [xvi.ii.22](#).

⁸⁴⁹ Claudius Ptolemy, *The Geography* [Book 5, Chap. 15](#), Edward Luther Stevenson, New York 1932 (reprinted 1991), though the Greek copy Claudii Ptolemaei, *Geographia* Vol. 2, [Book 5, Chap 16](#) by Carolus Fridericus Augustus Nobbe, Lipsiae, 1845 differs in chapter number.

⁸⁵⁰ *Early Irish History & Mythology* op. cit. p.94.

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of Tamar with them. It is perhaps also significant that the flag of Devon is emerald green, as is that of Leinster.

Jean Baptiste Bourguignon d'Anville, in referring to the Dumnonii of southern England, informs us that their chief city was known as Isca, a name which is preserved in the name Exeter.⁸⁵¹

Isca was also the name of the river as preserved by Ptolemy who called it Isaca (Ἰσάκα),⁸⁵² this being a variant spelling of the Hebrew name Isaac. The Isaca is today known as the River Exe. (Note the metathesis.) Some of these Domnians even settled in Armorica becoming “ancestors of the Bretons of Armorica” taking with them “the district-names *Domnonia* and *Cornubia*”.⁸⁵³ This means that Camden’s suggestion that Cornwall is so named because of the ‘horn’ shape of the country⁸⁵⁴ is wrong.



Flag of Devon



Flag of Leinster

The kings of the Demetae in south-west Wales were regarded as Scots.⁸⁵⁵ This does not mean, however, that the Demetae were Scots, though the Irish would have us believe that the name Scot applied to the Irish long before the Scots actually arrived from Scythia. These Demetae were expelled from Wales in the sixth century CE.⁸⁵⁶ It is therefore important that we understand these distinctions between the various tribal groups in order to understand their movements.

According to William Camden, the name Demetae was pronounced Dyved⁸⁵⁷ (nowadays Dyfed). Even he resorts to contrived etymologies by suggesting that Demetae is derived from Deheu-meath, referring to a champaign country, but his statement is strongly refuted by Edmund Gibson who states that “There is no such word as *Meath* for a *Champaign* Country (either in Manuscripts or common use) nor is this Country such, as is described”.⁸⁵⁸

Basically, no reliable records exist to show where these Demetae came from, though one entry in the *Lebor Gabála* states that they are descended from the “sons of Liethan”,⁸⁵⁹ a statement which is repeated in *Historia Brittonum*.⁸⁶⁰ The Uí Liatháin were Érainn.⁸⁶¹ The Domnians also were Érainn, as demonstrated by the fact that they named their city Tamar after the city of Teamhuir in Leinster from whence they came. The River Tamar, on which their city once stood, today marks the border between Cornwall and Devon, though it should be stressed that these county names did not at that time exist.

⁸⁵¹ *Compendium of Ancient Geography* - Vol. 1, Chap. 3 (Britannia), p.88, Jean Baptiste Bourguignon d' Anville, London 1791.

⁸⁵² Claudii Ptolemaei, *Geographia* Vol. 2, 2.3, §.4, Nobbe op. cit.

⁸⁵³ *Early Irish History & Mythology* op. cit. p.478 & fn.2.

⁸⁵⁴ *Britannia* Vol. 1, p.2, William Camden, translated into English by Edmund Gibson, London 1722.

⁸⁵⁵ *The Four Ancient Books of Wales* op. cit. Vol. 1, p.45.

⁸⁵⁶ *Ibid.* pp.47-48.

⁸⁵⁷ *Britannia* Vol. 2, p.743-4, William Camden, translated into English by Edmund Gibson, London 1722.

⁸⁵⁸ *Ibid.* – note in right hand column.

⁸⁵⁹ *Lebor Gabála Éirenn* Vol. 2, p.250, Robert Alexander Stewart Macalister, Dublin 1939.

⁸⁶⁰ Nennius, *Historia Brittonum* §.14.

⁸⁶¹ *Early Irish History & Mythology* p.81, Thomas F. O'Rahilly, Dublin 1999.

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This effectively means that the Domnians dwelt in Cornwall and Devon. As Thomas F. O’Rahilly points out, the reason why the Érainn are not found in Leinster is “explained by the Leginian conquests in these provinces”.⁸⁶²

As already stated, the name Labraid, when transliterated into Greek, becomes Laberus. The Leginians, who styled themselves ‘sons of Labraid’, were therefore already established in Ireland during the time of Ptolemy (middle of the second century CE) and were possibly the cause of the Domnians and Demetae migrating from Ireland to Britain. What has currently been preserved has been muddled by a highly contrived and overinflated Irish chronology, which has been supplemented by dubious interpretations and incorrect dating of archaeological evidence. It is only when we remove these obstacles that we can begin to see the true course of history.

These “sons of Liethan” who settled in Dyfed in south west Wales are identifiable as the Uí Liatháin of Munster, a people who came from the area of Ireland which is now the south-east of County Cork.⁸⁶³ According to Cormac’s Glossary, an Irish text which is dated to ca. 900, the Uí Liatháin also settled in Cornwall:

“And it is in that part is Dinn map [i.e. son of] Lethain in **the lands of the Cornish Britons**, i.e., the Fort of MacLiathain, for *mac* is the same as *map* in the British.”⁸⁶⁴

This reinforces the argument that the Demetae of Wales were in some way associated with the Domnians. The reference to ‘lands of the Cornish Britons’ suggests some vague geographical area as opposed to the region which we know as Cornwall today. We know that the Domnians inhabited the whole of Cornwall, this being apparent from the naming of Lizard Point by Ptolemy both as Damnonian promontory and Okrinon promontory.⁸⁶⁵ I would here point out that Okrinon is a variant spelling of Kernow, the old name for Cornwall. The name was therefore carried either by the Domnians themselves or by a tribe who were co-dwelling with them.

The Cerones (Κέρωνες), Creones (Κρέωνες), Carnonacae (Καρνονάκαι), Carini (Καρινοί) and Cornauí (Κορνάύιοι) who were dwelling in Scotland to the north of the Damnoni⁸⁶⁶ must likewise have been from this same Gaelic group of people who came from Ireland. Philologically, all of these are variant spellings (cognates) of the same name. The town of the Cornauí in Scotland, who are often referred to as Cornavi, is given by Ptolemy as Deuna (Δηνούνα), which is a variant spelling of Devon. (The Domnians who settled in southern England also gave their name to the county of Devon.) The name Cornavi, which was sometimes written Cornabii,⁸⁶⁷ is clearly a variation on the name Cornubia which name was used by the Romans for Cornwall.

I would even go so far as to suggest that the Celtic tribe of Carnutes who are recorded by Caesar, Strabo and Livy as dwelling alongside the Arverni in south central France

⁸⁶² *Ibid.* p.80.

⁸⁶³ *A Welsh Classical Dictionary, People in History and Legend up to about A.D. 1000*, entry under Cunedda Wledig on p.173, Peter C. Bartrum, National Library of Wales 1993.

⁸⁶⁴ *Sanas Chormaic, Cormac’s Glossary* entry under [Mug-Éime on p.111](#), John O’Donovan, Calcutta (for the Irish Archaeological and Celtic Society) 1868. (Emphasis mine.)

⁸⁶⁵ Ptolemy, *Geography* [2.3, §.3](#).

⁸⁶⁶ Ptolemy, *Geography* [2.3, §.11](#). Note that Ptolemy states that these tribes dwelt “to the east”, but it should be borne in mind that, due to some error, Ptolemy’s co-ordinates place Scotland at an oblique angle to Britain.

⁸⁶⁷ *Dictionary of Greek and Roman Geography* Vol. 1, entry under [Cornabii on p.687](#), William Smith, Boston 1870.

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(called Καρνουντιῖνοι Carnuntinii by Plutarch⁸⁶⁸) are a splinter group of the same people. It can be shown that all of these phonetic cognates are derivatives of the Hebrew name Eran (עֵרָן), the son of Ephraim who gave his name to the family of Erani (AV Eranites).⁸⁶⁹ Bear in mind that the letter ע *ayyin* can be transliterated as a *g* or as a *k*, hence the name Erani can also be transliterated as Kerani, a name which, when transliterated into Greek, would become Keraneus or similar. The phonetic progression to Carneus, Carnute, Ceraune etc would then be a natural one. This would then mean that the people of Cornwall and the people who settled in the far north of Scotland were most likely descended from Eran/Keran son of Ephraim. It can also be shown that these people came from Acarnania in northern Greece. (This is covered in more detail in the section on *Acarnanians* later in this present work.)

I would also point out that some of these Ceraunes (called Ceraunii by Pliny) were still located in Armenia in the first century CE:

“The districts of Thasie and Thriare reach to the Parihedri Mountains, and beyond them is the Colchian desert, on the side of which towards the Ceraunii dwell the Armenochalybes...”⁸⁷⁰

According to the Midrash, each of the twelve tribes of Israel had their own flag, the colour of which matched the colour of their stone on the High Priest’s breastplate. Joseph’s flag was black.⁸⁷¹ It is therefore no coincidence that the flags of Cornwall and of Brittany, as well as the flag of pre-Christian Mercia (named after Machir son of Menashe), are black with white markings.

I should perhaps clarify that Joseph’s stone was a *shoham* (שֹׁהַם), this being understood to be an onyx. When we think of an onyx, we naturally assume this to mean the multi-coloured onyx, basically because of Joseph’s coat of many colours. The Book of Job, however, calls the *shoham* “the precious onyx” (שֹׁהַם יָקָר),⁸⁷² which strongly suggests that we are talking of the more valuable black onyx. This would then tie in with the fact that Joseph’s flag was black.



From left to right: Flags of Brittany, Cornwall and pre-Christian Mercia.

Note that the שֹׁהַם *shoham* was also used on each of the two shoulders of the ephod worn by Aaron.⁸⁷³ This was in addition to the stone which represented the tribe of Joseph on the front of the ephod. The fact that the names of all twelve tribes were

⁸⁶⁸ Plutarch, [Caesar 25](#).

⁸⁶⁹ Num. 26:36.

⁸⁷⁰ Pliny, *Natural History* [vi.11 \(29\)](#). See also [v.27 \(99\)](#).

⁸⁷¹ *Jewish Encyclopedia* Vol. 5, entry under Flag on [p.405](#), Isidore Singer et al, New York 1900.

⁸⁷² Job 28:16.

⁸⁷³ Exod. 28:9-12.

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inscribed on these two shoulder stones represents the fact that the tribe of Joseph would lead and carry the other eleven tribes. (This is also what the prophecy given in Genesis 37:5-9 is saying when Joseph says that he will reign over the rest of the family who will all bow down to him. This was fulfilled in part when his brothers were sent by their father Jacob to Egypt to buy corn, as recorded in the 42nd chapter of the book of Genesis.)

Despite the fact that the Hebrew text clearly states that Joseph's stone and the stones on the shoulders of the ephod were a **שֹׁהַם** *shoham*, the Septuagint correctly tells us that Joseph's stone was an onyx (ὀνύχιον) but then informs us that the stones on the shoulders were emeralds (σμαράγδου *smaragd*).⁸⁷⁴ (The emerald was more correctly the stone which represented the tribe of Judah.) Josephus, on the other hand, clouds the issue further and gives Joseph's stone as an onyx (ὄνυξ *onyx*) but then tells us that the stones on the shoulders were sardonyses (σαρδόονυγες *sardonyses*),⁸⁷⁵ the sardonys being a dull red stone. By contrast, the New Testament book of Revelation gives Joseph's stone as a Jacinth (ὑάκινθος *uakinthos*), which also is a dark red stone. There is therefore a lot of confusion surrounding the actual stones which were used, but the evidence seems to support the identification of Joseph's stone as a black onyx.

Returning to our discussion of the Domnians and Ceraunes, the Coritani, who are recorded by Ptolemy as dwelling in Britain in the region which is now the East Midlands, are therefore most likely another break-away faction of the same people who inhabited Cornwall.

Of the Coriondi, a people placed by Ptolemy in South Leinster in Ireland, O'Rahilly commented that:

“[Coriondi] as a South Leinster tribal name, has left no trace in Irish. We may compare *Coriono-totae*, the name of a people in Britain, known from a Latin inscription at Hexham (in the territory of the Brigantes); this suggests that *Coriondi* may be a corruption of *Corioni*. We may further compare *Corion(n)ion*, the British name of Cirencester. On the Irish side we have the mythical name *Cuirenn*, which might go back to *Corion(n)os* or *Corin(n)os*. *Cuirenn* was ancestor of the *Cuirennrige* ... and is represented as brother of Conn Cétchathach [king of Tara]. We also find an allusion to *Dál Cuirind*, possibly synonymous with *Cuirennrige*. But these names, although they may well be related to the name of Ptolemy's *Coriondi*, throw no light on the fate which overtook the latter, who disappear from history the moment that they enter it.”⁸⁷⁶

The reason they disappeared is because they migrated to Britain!

Ptolemy informs us that Corinium (Κορίνιον i.e. Cirencester) was a town belonging to the Dobuni (Δοβουννοί), this being another variant spelling of Dumnonii, the people who gave their name to the county of Devon. Dobuni, Dumnonii and Devon are again all phonetic cognates of the same name. The important thing to bear in mind is that these were names of related tribes which followed the Domnians across the channel into Britain. When we realise this, we begin to understand what the Irish records are telling us, though this colonisation of Britain by the Irish does not date any earlier than

⁸⁷⁴ [Exod. 28:9](#).

⁸⁷⁵ Josephus, *Antiquities of the Jews* [iii.165](#).

⁸⁷⁶ *Early Irish History & Mythology* op. cit. pp.33-4.

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the latter part of the first century CE. Knowing this, we can begin to produce a more cohesive chronological framework of early Irish and British history. It also explains why Ptolemy is one of the first writers to refer to Ireland as belonging to Britain.

To my knowledge, there is only one other reference which predates Ptolemy and makes Ireland a part of the British Isles and that is *De Mundo* (Of the World), a work which has been attributed to some unknown writer who has been called pseudo-Aristotle.

“In this sea [outside the Pillars of Heracles – i.e. beyond Gibraltar] are situated two very large islands, the so-called British Isles, Albion and Ierne.”⁸⁷⁷

Ierne is the name of Ireland as used by Strabo who named it as being an island distinct from Britain.⁸⁷⁸ In other words, at the beginning of the first century CE, Ireland was not at that time being ruled from Britain.

Concerning the dating of *De Mundo*, the translator, Edward Forster, commented:

“The treatise is addressed to Alexander, who must either be Alexander the Great (in which case the author doubtless wished to have his work attributed to Aristotle, and therefore addressed it to Aristotle’s most distinguished pupil), or else some other Alexander must be intended. From the fact that he is spoken of in 391^b6 [i.e. verse 391 of book 6] as ἡγεμόνων ἄριστος [*egemonun aristos*], it has been supposed that Tiberius Claudius Alexander, nephew of Philo Judaeus and Procurator of Judaea, and in A. D. 67 Prefect of Egypt, is intended. In this case the treatise must be dated early in the second half of the first century A.D. Capelle, however (l. c. p.567), dates it in the first half of the second century A.D.”⁸⁷⁹

The work is therefore attributed to ‘pseudo-Aristotle’. This late date for *De Mundo* accords with the facts being presented here which show that for a period of around 200 years from this time forward (i.e. sometime towards the end of the first century CE and the beginning of the second century CE), Ireland was being ruled from Britain. The country was being ruled by the Domnians who built the city of Tamar on the River Tamar in the counties which are today known as Devon and Cornwall. As these Irish tribes were not in Britain during the time of Pliny or Tacitus, then a date *late* in the second half of the first century or “early in the second half of the first century A.D.” best fits the evidence.

I should, however, mention the following comment by Diodorus:

“The women of the Gauls are not only like the men in their great stature but they are a match for them in courage as well. Their children are usually born with grayish hair, but as they grow older the colour of their hair changes to that of their parents. The most savage peoples among them are those who dwell beneath the Bears and on the borders of Scythia, and some of these, we are told, eat human beings, even as the Britons do who dwell on Iris, as it is called. And since the valour of these peoples and their savage ways have been famed abroad, some men say that it was they who in ancient times overran all Asia and were called Cimmerians, time having slightly corrupted the word into the name of Cimbrians, as they are now called.”⁸⁸⁰

The idea that the Britons and some of the Scythians were cannibals was a popular myth

⁸⁷⁷ *De Mundo* [3.393](#).

⁸⁷⁸ Strabo, *Geography* [ii.i.13](#).

⁸⁷⁹ *De Mundo*, [Preface](#), Edward Seymour Forster, Clarendon Press, Oxford, 1914.

⁸⁸⁰ Diodorus, *Library* [v.xxxii.2-4](#).

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at the time. The Greek word translated above as Iris is Ἴρις *Irin*, which is clearly the Gaelic word Erin, the name for Ireland. Some scholars have interpreted this passage as meaning that Ireland was at that time being ruled from Britain, but this is not what Diodorus is saying. He is talking about Britons who were dwelling in Ireland and we should read nothing more into this than that. The Greek and Latin writers were using names generically. To them, the inhabitants of Ireland were, like all the people of Europe and Asia (including the whole of Armenia), considered Gauls. There is no indication here that Ireland was being ruled from Britain or even that the Irish had settled in Britain.

According to Greek tradition, Iris (i.e. Ἴρις *Irin*) was the daughter of Thaumus and Electra, with Hesiod claiming that Electra was a daughter of the River Okeanus,⁸⁸¹ this being the River Euphrates. Electra is an allegorical reference to the tribe of Zerach whilst Thaumus is either a variant spelling of Edom, the *d* (Hebrew ט dalet) having become a *th* in transliteration, or it is a variant spelling of Ethan (son of Zerach) which name is written Aetham (Αἰθᾶμ) in the Septuagint.⁸⁸²

The Irish records are telling us that the Ghaedels settled in the western parts of Britain and that their area of occupation was as substantial as that of the Britons to the east:

“Thus every [Irish] tribe divided in that side [of Britain], for its property to the east was equal [to that on the west] and they continued in this power till long after the coming of Patrick.”⁸⁸³

What is being revealed here confirms this statement, but this invasion of Britain by the Irish occurred sometime between the time of Pliny (ca 77 CE) and that of Ptolemy (ca 150 CE) and **not** around 2,000 BCE as the Irish historians would have us believe.

The same record reveals that Glastonbury belonged to the Gaels, which part of the country, according to Ptolemy, belonged to the Belgae. In other words, the Belgae were Gaels from Ireland. The evidence being revealed here confirms this statement, though this colonisation of the western parts of Britain dates to some time between the time of Pliny (ca. 77 CE) and the time of Ptolemy (ca. 150 CE) and **not** around 2,000 BCE as the Irish historians would have us believe. The Celts referred to by Appian, who travelled between Britain and Spain,⁸⁸⁴ are clearly these Ghaedels from Ireland who at that time would have had close associations with Galicia in Spain. The city of Corunna in Spain was most likely named by these Ceraunes who settled in Cornwall.

In a moment, it will be demonstrated that Stonehenge was almost certainly built by the Belgae. If Geoffrey of Monmouth can be believed, he relates a tale which suggests that the Belgae of southern Britain came via Kildare in Ireland, a county which was to the south of Leinster:

“In Ireland, in ancient times, there was a collection of stones called the Giants’ Dance that demanded admiration ... and on the plains of Kildare, not far from Naas castle,

⁸⁸¹ Hesiod, *Theogony* 265. Apollodorus, *Library* i.ii.2 makes her daughter of Okeanus and Tethys and sister to Doris, i.e. the Dorians. They were considered to be Titans, that is, “great ones”.

⁸⁸² 1 Chron. 2:6 and Psalm 88:1.

⁸⁸³ *Sanas Chormaic*, *Cormac’s Glossary* entry under [Mug-Éime on p.111](#), John O’Donovan, Calcutta (for the Irish Archaeological and Celtic Society) 1868.

⁸⁸⁴ Appian, *Wars in Spain* [Chap. 1.1](#). (Emphasis mine.)

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[giants] set them up as much by skill as by strength. Moreover, stones just like them, and raised in the same way, are to be seen there to the present day.”⁸⁸⁵

John O’Donovan wrote:

“There is no doubt... ..that such stones existed in the time of [Geoffrey’s history] either near the Castle of Kildare or that of Naas, but I fear they have been long since destroyed.”⁸⁸⁶

This Naas in Kildare, up to the tenth century CE was “the chief residence of the kings of Leinster, and their palace is supposed to have stood at what is now popularly called the north moat of Naas”, wrote John O’Donovan.⁸⁸⁷ We should bear in mind that “The late Dr. O’Donovan, while engaged in the Ordnance Survey, travelled over a great part of Ireland, collecting information on the traditions, topography, and antiquities of the country”.⁸⁸⁸

This suggests that there may have been an ancient tradition that the Belgae of Britain came from Ireland, but that tradition has become confused in Geoffrey of Monmouth’s account so that it became the stones rather than the people who came from Kildare.

The Irish ‘Invasion’ of Britain

When studying the Irish records, it is easy to get carried away with the attempts by the Irish pseudo-historians (as they are referred to by academics) to push back the history of the Irish people. These pseudo-historians, however, did not appreciate that they were dealing with allegorical tales, and because of this, they have turned fictional characters into actual kings of Ireland. Historians today are making the selfsame mistake.

The renowned Irish academic Thomas F. O’Rahilly, in studying Ptolemy’s map which was produced in the middle of the second century CE, noticed that “there is not a trace of any Goidelic tribal name”.⁸⁸⁹ As mentioned earlier in the Section headed *The Irish Records*, he was unable to cope with the idea that the Milesian invasion of Ireland under the Goidels could have occurred at such a late date, so his response was to argue that Ptolemy’s map of Ireland was 400 years older than that of Britain.

In *Ancient Irish History Reconsidered*, I demonstrate the the fictional Eber (Iberian Scythians) and Eremon (Armenian Scythians), ‘sons’ of Scota (i.e. Scythia) were still in Armenia when Ptolemy produced his map of Ireland. I know I keep saying it, but it needs to be stressed, that a lot of Greek history, as well as the Irish history, is preserved in allegorical tales. This is fine provided that you know the history behind the story that they were relating. Unfortunately, the early Irish history is still relatively obscure.

⁸⁸⁵ *Geoffrey of Monmouth and the Stonehenge Bluestones* [p.182](#), article by Aubrey Burl in *The Wiltshire Archaeological and Natural History Magazine* Vol. 79 for 1984 (Published 1985). See also *The Historical Works of Giraldus Cambrensis containing The Topography of Ireland, and The History of the Conquest of Ireland* [Chap. XVIII](#), translated by Thomas Forester, revised and edited by Thomas Wright, London 1894.

⁸⁸⁶ *Ordnance Survey Letters Letters Containing Information Relative to the Antiquities of the County of Kildare Collected during the Progress of the Ordnance Survey in 1837, 1838, and 1839 pp.180-181*, John O’Donovan, Thomas O’Connor, Patrick O’Keeffe, and Michael Herity, Four Masters Press, Dublin 2002. 180-81 (orig. MS.).

⁸⁸⁷ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.496, fn. 2](#), John O’Donovan, Dublin 1849.

⁸⁸⁸ *The Origin and History of Irish Names of Places* Vol. 1, [p.7](#), Patrick Weston Joyce London, New York, Bombay and Dublin 1910.

⁸⁸⁹ *Early Irish History & Mythology* op. cit. p.17.

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According to the Lebor Gebála:

“Fergus Redside [Lethdearg] son of Nemed [i.e. Menashe] and his son, Britan Mael son of Fergus (settled) in Moin Conain, and filled that country with their children. The seed of Brutus son of Ascanius filled the whole island except that part. So the progeny of Britain son of Fergus were in Moin Conain, and the progeny of Brutus son of Ascanius were in the island until the coming of Horsa and Hengist, the two sons of Guietglis, king of the Old Saxons, with the crew of two ships, and these are the names of their leaders, *ut poeta dixit* [according to the poet].

“They drove the Britons on to the borders of the island, and they pressed in on the seed of Britan in Moin Conain; and it is there that Britan left his progeny. From Brutus son of Ascanius moreover, come the Britons, *ut poeta dixit*; It is from Britus that the Britons come, with their expertness in their hands.

“They drove the progeny of Brutus into the borders of the island, and they apportioned the progeny of Britan son of Fergus [in Moin Conain] into another region, and dwelt themselves upon the middle of the island.”⁸⁹⁰

Both Britan son of Fergus and Brutus son of Ascanius are fictional characters. The Irish Ghaedels were **not** Britons. They **became** Britons. It is important that we understand this distinction.

The word Leth (as in Lethdearg), which is translated as ‘side’, means ‘a half’⁸⁹¹ and clearly refers to a break away faction of the tribe of Domnians. The use of the word ‘red’ is possibly a reference to the Red Branch of the Irish royal family who were descended from the tribe of Zerach son of Judah. The tribe of Zerach were represented by a red hand on their coat of arms and sometimes also on their flags.⁸⁹² The name Fergus likewise seems to be a play on ‘men [fer] of Oengus’, where Oengus Bolg (var. Aenghus Bolcc⁸⁹³) is the mythical ancestor of the Fir Bolg.⁸⁹⁴ According to Roderic O’Flaherty, Fergus Redside supposedly arrived in Ireland with his ‘father’ Nemeth⁸⁹⁵ around 2,000 BCE, this according to the reckoning of the Irish historians. Nemeth (sometimes written Nemed or Nemedh) is a metathesis of the name Menashe.

Horsa and Hengist, who are mentioned in the above quotation, were also fictional (allegorical) characters who represented the invasion of the Angles, Saxons and Jutes in the fifth century CE. In fact, William F. Skene has demonstrated that the Saxons who settled in north Scotland were actually Frisians rather than Saxons.⁸⁹⁶ These Frisians, who were regarded as Saxons, arrived from north Germany, having arrived in north Germany by way of France. The Saxons, on the other hand, came from Scythia via north Germany. This aptly demonstrates how the writers of old often confused the various tribes. As I shall proceed to demonstrate, the Silures and Parisi who settled in east Wales were two separate tribes who came from different directions, but because the two

⁸⁹⁰ *Lebor Gabála Éirenn* Vol. 3, pp.149, §.264, Robert Alexander Stewart Macalister, Dublin 1940.

⁸⁹¹ *A Dictionary of the Gaelic Language* Vol. 1, entry under [Leth](#) on p.366, Rev. Dr Norman Macleod and Rev. Dr Daniel Dewar, Glasgow 1839.

⁸⁹² See *Ancient Irish History Reconsidered*.

⁸⁹³ *Early Irish History & Mythology* op. cit. p.49, fn. 2.

⁸⁹⁴ *Early Irish History & Mythology* op. cit. p.189.

⁸⁹⁵ *Ogygia* Vol. 2, p.11, Roderic O’Flaherty, Dublin 1793.

⁸⁹⁶ The names Hengist and Horsa are late additions, first mentioned by Bede. They are not mentioned by Gildas who wrote his history a century and a half earlier. See *On the Frisian Settlements in Scotland* p.170, William F. Skene, Proceedings of the Society of Antiquaries of Scotland Vol. IV, Edinburgh 1863.

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tribes have become totally integrated, the name Cymri, which the Parisi brought with them, has prevailed to the extent that the whole of the Welsh nation now bears that appellation. We should also not lose sight of the fact that these tribes changed names according to circumstance.

Brítan, the fictitious son of Fergus Lethdearg, is nothing more than an allegorical representation of the tribes of Domnians who arrived in southern England and Scotland no earlier than the end of the first century CE. The Scots who gave their name to Scotland, on the other hand, were the Dal nAraidi who arrived around 200 years later, sometime in the middle of the fourth century CE, which is when Constantius II (ca. 350 CE) encountered the “savage tribes of the Scots and the Picts”.⁸⁹⁷ Even Thomas F. O’Rahilly commented that:

“Irish raids on Roman Britain are first heard of in A.D. 297. The main period of such raids, so far as is known, fell within the years 350-440, and Britons brought to Ireland as slaves during this period would have been Christians for the most part, and would have been largely romanized as well”.⁸⁹⁸

It should be stressed that the historians have completely confused the Domnians, who were also known as Cruithnigh, with the Caledonians, Picts and Scots, all of whom were completely separate tribes arriving at completely different times. Again, we have a number of different tribes all taking on the name of the one tribe. (This will be covered in more detail in *Ancient Irish History Reconsidered*.)

It is not clear where Moin Conain, the land mentioned in the above quotation from the Lebor Gebála as being the place in which Fergus Lethdearg settled, was located. The suggestion that it is the Isle of Anglesey, as proposed by historian John Donovan, has already been challenged by Macalister.⁸⁹⁹ The evidence strongly suggests, however, that Cornwall and Devon are intended. I would point out that the word *moína* in the language of the Britons meant ‘tin’.⁹⁰⁰ This may or may not be relevant.

When they “dwelt themselves upon the middle of the island”, this would then refer to the Belgae (who settled in Wiltshire), the Dobuni (whose capital city was Corinium or Cirencester, who settled in Gloucestershire) and the Cornavi (who settled at various places along what is today the border between England and Wales). The name Dobuni is a variant spelling of Domnian, this being the tribe who gave their name to the county of Devon. Dobuni and Devon are phonetic variations on that name. The Cornavi were the same people who gave their name to Cornwall, which land was known to the Romans as Cornubia. The names Cornavi and Cornubia are phonetic variants (i.e. cognates) of the same name. The Cornauí, Cerones and Creones who settled in the far north of the island were descended from the same family.

Having come to the realisation that these tribes came from Ireland, we come to the inevitable conclusion that these Cornauí, Cerones, Creones etc must take their name from some Irish tribe. I have already mentioned a tribe of Cuirenn who disappeared

⁸⁹⁷ Ammianus Marcellinus, *Rerum Gestarum* [xx.i.1](#).

⁸⁹⁸ *Early Irish History & Mythology* p.206, Thomas F. O’Rahilly, Dublin 1999.

⁸⁹⁹ *Lebor Gabála Éirenn* Vol. 3, [p.193, §.245](#), Robert Alexander Stewart Macalister, Dublin 1940.

⁹⁰⁰ *Britannia* Vol. 1, [p.1](#), William Camden, translation by Edmund Gibson, London 1722.

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from Ireland at an early period. One wonders whether the fictional king of Munster known as Conaire (note the metathesis) is nothing more than an allegorical representation of that tribe. From a philological viewpoint, Conaire is a variant spelling of Cernaw (the name for Cornwall – note the metathesis) and the similarly named tribes mentioned above.

According to Irish tradition, the Fir Bolg (the name means ‘sons of Belga’) were of the same stock as the Britons “and that their conquest of Britain and Ireland preceded by a considerable time the Goidelic conquest of Ireland”.⁹⁰¹ The name Goidel is the same as that which is sometimes written Ghaedel, both names being pronounced Gael or Gaul. The *d* in Gaelic was often silent. For Goedelic, we should read ‘Gaelic’ or (with an Irish accent) ‘Goielic’. By ‘considerable time’, we are in reality talking about a couple of centuries.

According to the revisions being presented here, these Fir Bolg arrived in Britain sometime during the latter half of the first century CE or first half of the following century. The teaching that the Belgae first arrived in Ireland from Britain⁹⁰² is clearly false as the evidence shows that they first arrived in Britain from Ireland. In *Ancient Irish History Reconsidered*, I demonstrate that the Goedels (var. Ghaedals) were in Armenia until sometime around 224 CE, which is when the Sassanid Empire took control, which means that they could not possibly have started arriving in Ireland before this date. I have hopefully adequately demonstrated that this mass migration from Ireland to Britain took place either sometime at the end of the first century or the beginning of the second. Although these Irish tribes who settled in the western parts of Britain were in later times referred to as Goedels, the arrival of the Goedels in Ireland from Armenia actually took place more than a century later.

The Leginians were already established in Ireland during the time of Ptolemy (middle of the second century CE) and were presumably, at least in part, the cause of the Domnians and Demetae migrating from Ireland to Britain. (The Brigantes also arrived in Ireland via Britain around the same time. When telling us that the Belgae came from Britain, the Irish historians have probably confused these Brigantes with the Belgae.) What has currently been preserved has been muddled by a highly contrived and overinflated Irish chronology, which has been supplemented by dubious interpretations and incorrect dating of archaeological evidence. It is only when we remove these obstacles that we can begin to see the true course of history.

With this realization that the Irish occupation of Britain occurred either at the end of the first century or beginning of the second century CE, we are now able to explain why Ptolemy is one of the first writers to refer to Ireland as the Britannian island of Hibernia!

Migrations from Scythia

The Irish are as keen as everyone else to demonstrate the antiquity of their nation by trying to tie their history into that of other nations. The Scots who settled in Scotland

⁹⁰¹ *Early Irish History & Mythology op. cit.* p.90.

⁹⁰² *Ogygia* Vol. 2, [p.14](#), Roderic O’Flaherty, Dublin 1793.

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came via Ireland. The name Scotland only applied to the region in northern Britain from around the 10th century CE. Up till that time, Ireland itself was known as Scotland.

“The Scots were the relatives of the Cymri, being another branch of the great Celtic nation, who, at a period far beyond all authentic history, had established themselves in Hibernia, Erin or Ireland. Hence that island, from its predominant population, was generally called Scotia, or Insula Scotorum, by the writers of the sixth and seventh centuries. The name of *Scotia*, or Scotland, as applied to the northern portion of Britain, is comparatively of modern origin.”⁹⁰³

Seumas MacManus likewise wrote:

“SCOTIA (a name transferred to Alba about ten centuries after Christ) was one of the earliest names of Ireland – so named, it was said, from Scota, the daughter of Pharaoh...”⁹⁰⁴

The Arbroath Declaration, which was written to the Pope in 1320 CE on behalf of the barons and community of the realm of Scotland, in support of King Robert Bruce (Bruce I), likewise confirms their journey through Scythia:

“Most Holy Father, we know and from the chronicles and books of the ancients we find that among other famous nations our own, the Scots, has been graced with widespread renown. It journeyed from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage peoples, but nowhere could it be subdued by any people, however barbarous. Thence it came, twelve hundred years after the people of Israel crossed the Red Sea, to its home in the west where it still lives today. The Britons it first drove out, the Picts it utterly destroyed, and, even though very often assailed by the Norwegians, the Danes and the English, it took possession of that home with many victories and untold efforts; and, as the histories of old time bear witness, they have held it free of all servitude ever since. In their kingdom there have reigned one hundred and thirteen kings of their own royal stock, the line unbroken by a single foreigner.”⁹⁰⁵

Notice, however, that the Scots calculate their migration to some 1200 years **after** the Exodus. This would date their arrival to around 200 BCE using conventional dates, but sometime during the first century BCE according to the revised chronology resulting from my reconstruction of the Persian Achaemenid Period which I have reduced by around 150 years.⁹⁰⁶ By contrast, the Irish would have us believe that they arrived around 1300 BCE, which date is far too early. In fact, the date proposed by the Scottish writers is closer to the truth, but is still wrong as they actually arrived in Ireland in the fourth century CE.

Whilst some Errain arrived in Ireland as early as the fourth century CE, another group of Errain were still living in Mesopotamia during the time of Pliny (ca. 77 CE) in land which the prophet Ezekiel⁹⁰⁷ says the Ten Tribes were located:

“Both rivers [the Euphrates and the Tigris] rise in Armenia, and it forms the beginning of Mesopotamia, the tract of country lying between these two rivers; the intervening

⁹⁰³ *The Venerable Bede's Ecclesiastical History of England* fn * on p.5, J. A. Giles, Bohn's Antiquarian Library, London 1859.

⁹⁰⁴ *Story of the Irish Race* p.19.

⁹⁰⁵ <http://www.nas.gov.uk/downloads/declarationArbroath.pdf>.

⁹⁰⁶ See *A Radical Review of the Chaldean and Achaemenid Periods*.

⁹⁰⁷ “Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.” (Ezek. 3:15. cf Ezek. 3:4.) “Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.” (Ezek. 1:1.)

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space is occupied by the Orroean Arabs.”⁹⁰⁸

If you imagine an Irishman pronouncing the name Errain, you can understand why Pliny transliterated the name as Orroean. This shows that in the first century CE, whilst some Errain were already dwelling in Ireland, another group were still in Mesopotamia. As I demonstrate in *Ancient Irish History Reconsidered*, the Turduli and Turdetani who were at that time located in southern Spain were also Errain. The evidence clearly shows that these Israelite families were breaking up into smaller family units each making their own migratory path across Europe.

Note also the comment in the Arbroath Declaration that the Scots “dwelt for a long course of time in Spain”. The evidence shows that some of these tribes resided in Spain for around 600 years before this final stage of their migration.

According to the Latin writer Ammianus Marcellinus, the Scots arrived around 368 CE:

“It will, however, be in place to say, that at that time the Picts, divided into two tribes, called Dicalydones [Dicalydonas] and Verturiones, as well as the Attacotti, a warlike race of men, and the Scots [Scotti], were ranging widely and causing great devastation.”⁹⁰⁹

Note that ‘the Scots were ranging widely’. This throwaway comment underlines the fact that the Scots were at that time establishing themselves in the west. This shows that they had only just started arriving from Scythia via Spain and Portugal. Note that the Scots are the people called Gadelians in the Irish records. This explains why Ptolemy’s map of Ireland does not represent the division of the country which existed during or after the time of Heber and Heremon and shows just how corrupt the Irish records actually are. The reader is encouraged to read *Ancient Irish History Reconsidered* for a more thorough study of the Irish records.

The Bruttii

The Bruttii were a people who at one time dwelt in southern Italy. The name Bruttii is actually the Latin form of the name. The Greek writer Strabo called the Bruttii a number of different names amongst which we have Brettias (Βρεττίας), Brettioi (Βρέττιοι), Brettious (Βρεττίους), Brettian (Βρεττιάν), Brettion (Βρεττίων) and Brettanés (Βρεττανῆς).⁹¹⁰ Notice then how the name which is written Bruttii or similar in the Latin can be written a number of different ways in the Greek. All of these variant spellings are philologically equivalent to the words Britain and Briton as well as their equivalent forms of Breton and Bretagne of the French.

Appian also used the word Brettion (Βρεττίων) for the Bruttii.⁹¹¹ Diodorus used the name Brettanian (Βρεττανίαν) for the name of Britain,⁹¹² and Procopius also called

⁹⁰⁸ Pliny, *Natural History* [vi.9 \(25\)](#).

⁹⁰⁹ Ammianus Marcellinus, *Rerum Gestarum* [xxvii.8.5](#).

⁹¹⁰ All apart from the last name, which appears in *Geography* [vi.i.4](#), appear in [vi.i.5](#).

⁹¹¹ Appian, *Hannibalic War* [9.61](#).

⁹¹² Diodorus, *Library* [v.22](#).

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Britain both Brettanian (Βρεττανίαν)⁹¹³ and Brettanias (Βρεττανίας).⁹¹⁴ You do not need a degree in linguistics to understand that the Britons who settled in Britain and the Bretons who settled in Brittany are the same people, and are consequently related to the Brettians of southern Italy. All of these are variations of the very same name.

When Hannibal made war against Rome, he started by subduing the territories in southern Italy where the Brettians dwelt. Under his leadership, the Carthaginians quickly conquered many of the southern regions of Italy:

“How far that disaster surpassed previous ones is shown by one simple fact. Up to that day the loyalty of our allies had remained unshaken, now it began to waver, for no other reason, we may be certain, than that they despaired of the maintenance of our empire. The tribes who revolted to the Carthaginians were the Atellani, the Calatini, the Hirpini, a section of the Apulians, all the Samnite cantons with the exception of the Pentri, all the Bruttii and the Lucanians. In addition to these, the Uzentini and almost the whole of the coast of Magna Graecia, the people of Tarentum Crotona and Locri, as well as all Cisalpine Gaul.”⁹¹⁵

Unfortunately for these people, Hannibal subsequently abandoned his campaign against Rome, leaving the Bruttians in an awkward predicament. In 199 BCE, the Roman senate punished the Bruttians for their insubordination by removing their civil rights.

Appian gives us the following account:

“When Hannibal had departed from Italy the Senate pardoned all the Italian peoples who had sided with him, and voted a general amnesty except as to the Bruttians, who remained most zealous for him to the end. From these they **took away a considerable part of their land, also their arms**, if there were any that Hannibal had not taken. They were also forbidden to be enrolled in the military forces thereafter, as being **no longer free persons**, and they were required to attend **as servants** upon the consuls and praetors who went about inspecting the affairs of government and the public works of the provinces.”⁹¹⁶

Notice then that they were reduced to the social level of slaves. Despite Geoffrey of Monmouth’s fanciful contrived tale of Brutus and his three sons, there are elements of his story which ring true, such as the claim that Brutus and his party left their original homeland because their people had become reduced to slavery.⁹¹⁷

Livy records:

“Colonies of Roman citizens were established at Tempa and Croton. The land of Tempa had been taken from the Bruttii, who in turn had expelled the Greeks;”⁹¹⁸

This tells us that the Romans confiscated the lands from the Bruttii and re-colonised their cities with Roman citizens. In other words, the original inhabitants were ousted.

By the time of Strabo (end of the first century BCE), these Bruttians or Brettians, along with the neighbouring tribes of the Leucani and Samnitae, had long disappeared from

⁹¹³ Procopius, *de Bellis* [vi.vi.28](#).

⁹¹⁴ Procopius, *de Bellis* [vi.xv.4](#).

⁹¹⁵ Livy, *The History of Rome* [xxii.61](#).

⁹¹⁶ Appian, *Hannibalic War* [9.61](#) (emphasis mine).

⁹¹⁷ *History of the Kings of Britain* Book 1, [Chapter 4](#).

⁹¹⁸ Livy, *The History of Rome* Book [34.45](#), Book [34.53](#) etc.

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Italy:

“As for the Leucani, I have already spoken of those whose territory borders on the Tyrrhenian Sea, while those who hold the interior are the people who live above the Gulf of Tarentum. But the latter, and the Brettii, and the Samnites themselves (the progenitors of these peoples) have so utterly deteriorated that it is difficult even to distinguish their several settlements; and the reason is that no common organisation longer endures in any one of the separate tribes; and their characteristic differences in language, armour, dress, and the like, have completely disappeared; and, besides, their settlements, severally and in detail, are wholly without repute.”⁹¹⁹

Strabo is here guilty of trying to match the peoples of his day with those who are recorded as having previously inhabited the land. As stated above, the lands of the Bruttii, after their defeat, were re-colonised with Roman citizens. Strabo was therefore describing these Roman citizens. Note also that the Samnites, who we shall encounter again in a moment, as well as the Leucani (a variant spelling of Lucani/Luceni), who were related to the Samnites, had also by that time all disappeared from southern Italy. Under the name Leuci, some of these Lucanians are recorded by Julius Caesar and Strabo as inhabiting north-east France alongside a tribe called Nemetes.⁹²⁰ Under the name Lucensii (var. Luceni), another group moved to northern Spain where they were to later migrate with the Concani and Numantians, alongside whom they were dwelling, to Connaught in Ireland. The Luceni settled on the eastern side of the River Shannon and the Concani on the western side.⁹²¹ (The Numantians became the Nagnatae who settled in Ireland and who we shall consider in a moment.)

Even with the similarity of names, it did not occur to Strabo that the Bruttians could by that time have migrated to Britain. For the purposes of this investigation, we should bear in mind that this migration began at the beginning of the second century BCE, this being a pivotal point in the history of the British people.

Before we proceed further, it is necessary to clarify that these Celtic and Gaelic tribes used more than one name. The Oretani of Spain, for example, were also known as Germani (i.e. Germans!).⁹²² The Turduli of Spain were also known as Bardili.⁹²³ The Bituriges of Aquitanian Gaul also known as Vivisci and Cubi.⁹²⁴ The Aquenses were surnamed Taurini.⁹²⁵ The Texuandri “have several names”,⁹²⁶ we are told.

For the next stage of our investigations, I am going to make the bold statement that the Bruttii became the people variously known as Namnetae (of Brittany), Nemetes (of north-eastern France), Numantians (of northern Spain), the Novantae and Trinovantes of Britain, and a people called Nomentani, which Pliny, in his day, placed in central Italy where the Bruttii once dwelt.⁹²⁷ Some of those Numantians who settled in northern

⁹¹⁹ Strabo, *Geography* [vi.1.2](#).

⁹²⁰ Caesar, *The Gallic War* [i.40](#) and Strabo, *Geography* [iv.iii.4](#).

⁹²¹ *The History of Ireland* Vol. 1, pp.112-3, Thomas Moore, Elibron Classics, New York 2005. ([p.61](#) in the 1843 version.) See also *Britannia: or a Chronological Description of Great Britain and Ireland Together with the Adjacent Islands* Vol. 2, [p.1377](#), William Camden, London 1722.

⁹²² Pliny, *Natural History* [iii.3](#) (25) Rackham’s translation. ([iii.4](#) in John Bostock’s translation.)

⁹²³ Pliny, *Natural History* [iv.22](#) (118). ([iv.35](#) in John Bostock’s translation.)

⁹²⁴ Pliny, *Natural History* [iv.19](#) (108-9). ([iv.33](#) in John Bostock’s translation.)

⁹²⁵ Pliny, *Natural History* [iii.5](#) (52). ([iii.8](#) in John Bostock’s translation.)

⁹²⁶ Pliny, *Natural History* [iv.17](#) (106). ([iv.31](#) in John Bostock’s translation.)

⁹²⁷ Pliny, *Natural History* [iii.5](#) (64). ([iii.9](#) in John Bostock’s translation.)

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Spain appear to have become the Nagnatae (pronounced Nannatae) who are recorded as settling in Connaught in Ireland.⁹²⁸ Whilst these connections might not at first be obvious, everything will become clear as we proceed to present our rationale for making these claims.

First of all, it should be noted that Ptolemy places the Samnitae to the north of the river Loire, where it enters the sea at the Bay of Biscay.⁹²⁹ This is immediately to the west of where the Namnetae were located. These Samnitae are the people who, at the beginning of the second century BCE, were dwelling in southern Italy alongside the Bruttii. This is the first of many connections we are about to make.

In the Gaelic and Bretonic languages, the letters *m*, *b* and *v* were often interchangeable, as is demonstrated in part by the following chart of Bretonic place names compared with their corresponding names in French:

Breton	French	Breton	French
Davanieg	Domagné	Pluvaodan	Plumaudan
Doveneleg	Dominelais	Pluvaelgad	Plumaugat
Ervoreg	Erbray	Pluveleg	Plumelec
Ervored	Erbrée	Pluverin	Plumelin
Brelevenez	Merlévénéz	Pluvergad	Plumergat
Plevig	Plémy	Pluvaeg	Plumieux
Pleveleg	Pleumeuleuc	Prevel	Primelin
Pleuveur-Bodoù	Pleumeur-Bodou	Rovenieg	Romagné
Pleuveur-Gaoter	Pleumeur-Gautier	Rovazil	Romazy
Ploveilh	Plomelin	Rovelieg	Romillé
Ploueur	Plomeur	Sant-Vaeg	Saint-Mayeux
Plougouven	Plougoumelen	Treueur	Trémeur

As can be seen, the letter *m* in French is equivalent to a *v* in the Bretonic language. Knowing this, it is not difficult to make the connection that the Novantae and Trinobantes (variant Trinovantes) who settled in Britain are an offshoot of the Namnetae of Brittany.

During the time of Julius Caesar (ca. 50 BCE), the Trinobantes were dwelling to the south of the River Thames. By the time of Ptolemy (middle of the second century CE), they had migrated to the north of the River Thames in what is today known as the counties of

⁹²⁸ *The History of Ireland* Vol. 1, pp.114, Thomas Moore, Elibron Classics, New York 2005. (pp.61-2 in the 1843 version.) See also *Britannia: or a Chronological Description of Great Britain and Ireland Together with the Adjacent Islands* Vol. 2, p.1377, William Camden, London 1722.

⁹²⁹ Ptolemy, *Geography* Book 2, Chap. 8, §.6. Strabo, *Geography* iv.iv.6 merely refers to the 'women of the Samnitae' who inhabited the island now known as Belle Île.

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Hertfordshire and Essex. Concerning the name Thames, this river was known to Julius Caesar as Tamesis.⁹³⁰ It was called Ταμήσα Tamesa by Ptolemy⁹³¹ (though it appears in a corrupted form as Ἰάμησα Yamesa in some copies⁹³²). The French spelling of Thames even today is likewise Tamise. Strabo, who called the Brettian city of Tempa in Italy Τεμέση Temesa, tells us that Temesa and Tamassus are two variant spellings of the same name; “the name is spelled both ways”, he tells us.⁹³³ Pliny likewise confirms that the Bruttian city of Tempa in southern Italy was known to the Greeks as Temese.⁹³⁴ All of these are variations of the same name and is yet another of those many connections which will tie the various groups of Namnetae to the Bruttii of southern Italy. It is also possible to trace their movements prior to their arrival in southern Italy, but this will be dealt with later as it would detract too much from the subject currently under discussion. What is worth mentioning here, however, is that there was a city of Tamassus in Cyprus⁹³⁵ and a place called Teumessus (another variant spelling of this name) in Thebes in Greece.⁹³⁶ These people were carrying these names with them in their migrations leaving a trail for us to follow.

We should here bear in mind the words of Julius Caesar who, in respect of the inhabitants of Britain, recorded that:

“Nearly all of these latter are called after the names of the states from which they sprang when they went to Britain”.⁹³⁷

This not only tells us that the Britons were recent settlers, but that we should look for evidence of these names in the places from whence they emerged.

The name Trinovantes (variant Trinobantes) is understood to comprise two words – Tri + Novantae:

“Of the tribe named Trinovantes we seem to have no survival in our topographical nomenclature. Their capital was Camulodunum (Colchester), and the area occupied by them embraced all Essex and Hertfordshire. The name itself seems to involve the numeral Tri- (three), whatever ‘novantes’ (cf. Ptolemy’s *Novantoi*) may mean. A similar use of this numeral appears in the names of ancient tribes of Gaul, e.g. Tri-cori (Pliny: to be compared with Peter-corii, that is ‘four hosts,’ now Perigord), Tricassi, now Troyes, Tri-boci, Tri-castini, &c. We have also the same numeral in the Gaulish Trinanto (which is glossed Tres-Valles = Three Valleys), and in the Nant tri neint (= Valley of the three Valleys), which appears in the *Book of Llandaff* of the twelfth century.”⁹³⁸

The suggestion by Geoffrey of Monmouth that Trinovatum means New Troy⁹³⁹ is therefore shown to be contrived.

In actual fact, the names Novantes and Trinovantes, when written in Greek, become Nouantae (Νοουάνται) and Trinuantēs (Τρινοοῦάντες) respectively, this philologically

⁹³⁰ Julius Caesar, *The Gallic War* Book 5, [Chap. 11](#).

⁹³¹ *Claudii Ptolemæi Geographia* Vol. 1, Book 2, [§.4](#) and [§.11](#), Carolus Müllerus (Karl Müller), Paris 1883.

⁹³² Ptolemy, *Geography* [Book 2, Chap. 2](#). ([Book 2, Chap. 3, §.22](#) in some copies - see [§.6](#) and [§.22](#) in *Claudii Ptolemaei* Vol. 1, Carolus Fredericus Augustus Nobbe, Lipsiae 1843.)

⁹³³ Strabo, *Geography* [vi.i.5](#).

⁹³⁴ Pliny, *Natural History* [iii.5 \(71-72\)](#) ([iii.10](#) in John Bostock’s translation)

⁹³⁵ Strabo, *Geography* [vi.i.5](#).

⁹³⁶ Pausanias, *Description of Greece* [ix.xix.1](#).

⁹³⁷ Caesar, *The Gallic Wars* Book 5, [Chap. 12](#).

⁹³⁸ *British Place-Names in their Historical Setting* [p.36](#), Edmund McClure, London, Brighton and New York 1910.

⁹³⁹ Geoffrey of Monmouth, *History of the Kings of Britain* Book 1, [Chapter 17](#).

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being an interim transliteration which falls between the two forms of Namnetae and Novantae. This then compares favourably with the Namnetae who settled in France, a people who were sometimes called Nannetes and who founded the city of Nantes.⁹⁴⁰ Here, the letter *m* has been dropped, so that we get the philological progression Namnetes – Novantes – Nouantes – Nannetes – Nantes. This is yet another important connection.

By the time of Ptolemy, the Trinovantes who settled in Britain had split into three separate tribes. According to the Scottish writer, Hector Boetius, the Novantae, who Ptolemy places in Galloway and Carrick in the middle of the second century CE, were called Silures.⁹⁴¹ The name Silures is a variant spelling of Silaro, the name of a river in southern Italy on whose banks the Brettians/Bruttii once dwelt. According to Lawrence Waddell, the name Silures (transliterated by him as Siluyr) is mentioned in the Newton Stone, a “Phoenician monument” erected in Aberdeenshire.⁹⁴² This would then give credence to the argument that the Silures also settled in Scotland. The Novantae who settled in Wales, however, dropped the name Novantae completely and instead adopted the name Silures.

Ptolemy mentions a city of the Brigantes in northern Britain, in the region which is today known as Cumbria. He gives the name of the city as Camulodunum (Καμουνλόδουνον), this also being the name of the city of the Trinovantes, a people who dwelt to the north of the River Thames in what is now Essex.⁹⁴³ This can, however, be explained by the fact that the Novantae, who are a break away faction of the Trinovantes, must have passed through this part of the country in their migration northwards. There is no reason why we should not conclude that these Novantae were responsible for building the city of Camulodonum in Cumbria and that the Brigantes took the city from them. I would also point out that Camelot (of King Arthur fame) is a variant spelling of this name Camelodunum.

This split of the Trinovantae into three separate groups clearly gave Geoffrey of Monmouth the inspiration for his highly-contrived story of Brutus and his three sons, though the names he gives bear no relationship to the three groups which emerged. In reality, it can be shown that the Cambrians, who are represented by him as Camber son of Brutus, actually arrived at a later date, which means that, not only is his story highly contrived, but it is also historically inaccurate.

According to Ptolemy, the Silures, who settled in central Wales, founded the city of Bullayon (Βούλλαιον) or Bullaeum.⁹⁴⁴ Concerning the identification of this city, Edmund McClure writes:

⁹⁴⁰ Originally known as Condivincum, but later as Namnetes or Nantes. See entry under [Namnētae](#) in *Harper's Dictionary of Classical Literature and Antiquities*, Harry Thurston Peck, New York 1898.

⁹⁴¹ *Hollinshed's Chronicles of England, Scotland and Ireland* Vol. 5, *The Description of Scotland* [p.5, Chap. 3](#) by Hector Boetius, London 1808.

⁹⁴² *The Phoenician Origin of Britons, Scots & Anglo-Saxons* (2nd Edition) [p.32](#), Lawrence Austine Waddell, Williams & Norgate, London 1925.

⁹⁴³ Compare Ptolemy, *Geography* Book 2, [Chap. 3, §.17](#) with [Chap. 3, §.22](#). In this copy by Carolus Fridericus Augustus Nobbe being referenced, the latter has undergone a metathesis and appears as Καμυνδόλανον. See, however, [p.100](#), in Vol. 1 of Claudii Ptolemaei by Carolus Müllerus, Paris 1883 where it is more correctly rendered Καμουλόδουνον.

⁹⁴⁴ Ptolemy, *Geography* Book 2, [Chap. 3, §.24](#).

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Map showing the various migrations of the Bruttii and Samnites after being ousted from Italy in the second century BCE. (The actual routes taken to get to these destinations will not necessarily accord with what I have shown above.)

“Ptolemy gives Bullaem as one of the towns of the Silures, and this place has been identified by some with Burrium (cf. *Din-birion* of the *Book of Llan Dav*) of the *Antonine Itinerary*, which, according to the distances there given, would be near Usk, but no distinctively Roman remains, nor a Roman road, have been found here, as far as I know. The *Book of Llan Dav* (printed from a MS. of the twelfth century) gives among the boundaries of the See of Llandaff, ‘Buell’ on the Wye, now printed Builth, but in the sixteenth century Byellt. This is a place of some strategical importance, and may represent Ptolemy’s *Bullaem*.”⁹⁴⁵

⁹⁴⁵ *British Place Names in their Historical Setting* p.29, Edmund McClure, Society for Promoting Christian Knowledge, London, Brighton and New York 1910.

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The dropping of the letter *t* is not unknown. Londoners, for example, have a habit of turning their *t*'s into glottal stops. Consequently, words such as *matter* become *ma'er*, *letter* becomes *le'er*, and so on. (Consider also the English word *butter* and compare it with the equivalent French word *beurre*.) Bullaeum, if we ignore the Latin form of the name, is the equivalent of Builth, which was conveniently, for our benefit, spelt Byellt in the sixteenth century.

Knowing this, it is not difficult to see that Bullaeum is but a variant spelling of Baletum, the name of a river to the south of the Silaro in southern Italy, and which was located in Bruttian territory.

“...Here begins the coast of the Bruttii [*Lat. Bruttium*], with the town of Blanda, **the river Baletum**, the port of Parthenius, founded by the Phocians, the bay of Vibo, the site of Clampetia, the town of Tempsa (the Greek name of which is Temese)...”⁹⁴⁶

Balesium is a further variation on this same name, this being the name of a city located in Calabria towards the far south of Italy mentioned by Pliny, which district formed part of the land of the Bruttii.⁹⁴⁷ Balesium, which is translated as Baleso in H. Rackham's translation, was sometimes written Baletium.⁹⁴⁸ (The Belisama estuary in Lancashire in northern England, now known as the river Ribble, might well be a further variation on this name.) Believe it or not, Blanda, the Bruttian city in southern Italy mentioned above by Pliny, is yet a further variation on the same name. (Try saying Blanda with a blocked nose and you will see what I mean.) Bear in mind that, depending on the writer, the letter *m* on the end of the name was often added or dropped. The tribe of Naphtali, for example, is called Nephthalim in the New Testament.⁹⁴⁹

Strabo records:

“The [River] Loire [*Greek Λίγηρ Liger* from where we get the word Ligurian] discharges itself between the Pictones and the Namnetæ. Formerly there was an emporium on this river named Corbilon, mentioned by Polybius when speaking of the fictions of Pytheas”.⁹⁵⁰

This name Corbilon (translated as Corbilo by Horace Leonard Jones in the Loeb Classical Library series) is most likely derived from *Caer Bullayon*, meaning the “city of Bullaeum”. Having demonstrated that Bullayon is a phonetic variant of the name Baletum, it stands to reason that this emporium being spoken of was named by the Silures who at one time dwelt there before migrating across the channel to Britain.

The Numantians of northern Spain settled on the river Duoro. Pliny informs us that these Numantians were also known as Pelendones.⁹⁵¹ The Numantians were therefore clearly a breakaway faction of Namnetæ, as evidenced both by the name Numanti and the name Pelendone, the latter being a variant spelling of Blanda.

Pliny also records that a tribe of Belendi were dwelling in Aquitaine in his day,⁹⁵² a

⁹⁴⁶ Pliny, *Natural History* [iii.5 \(71-72\)](#) ([iii.10](#) in John Bostock's translation). Emphasis mine.

⁹⁴⁷ Pliny, *Natural History* [iii.11 \(101\)](#). Note that it is translated as Baleso by H. Rackham. ([iii.16](#) in John Bostock's translation.)

⁹⁴⁸ *Dictionary of Greek and Roman Geography* Vol. 1, [p.375](#), William Smith, Boston 1870.

⁹⁴⁹ Matt. 4:13-15 & Rev. 7:6.

⁹⁵⁰ Strabo, *Geography* [iv.ii.1](#). See also Polybius [34.10.6](#).

⁹⁵¹ Pliny, *Natural History* [iii.3 \(26\)](#). ([iii.4](#) in John Bostock's translation.)

⁹⁵² Pliny, *Natural History* [iv.19 \(108\)](#). ([iv.33](#) in John Bostock's translation.)

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people who are not mentioned by Ptolemy. The name Belendi is likewise a variant spelling of Pelendone/Blanda. Unless I am mistaken, these Belendi became the people who called themselves Durotriges. These Durotriges settled in Dorset in southern England and are first mentioned by Ptolemy. The name Durotriges means *inhabitants* (triges) of [the river] Duoro, though William Camden derived the name Durotriges, “which is ancient and purely British”, from Dwr, derived from the word Dour or Dwr, a word which signifies water, and Trig, which signifies inhabitant.⁹⁵³ The Irish historian Roger O’Connor likewise, in referring to River Duoro in Spain, translated Duoro as ‘water’, adding that it was equivalent to the Hebrew word Dor,⁹⁵⁴ this being the name of a city in northern Israel mentioned in the Bible as belonging to the tribe of Joseph.⁹⁵⁵

The city of Blandae in northern Spain⁹⁵⁶ as well as the city of Pallantia of the Aruaci,⁹⁵⁷ who dwelt further south, and the people called Palantini by Pliny, who were part of the neighbouring tribe of Vaccae in Spain,⁹⁵⁸ all carry this same name. The names Aruaci (Ἀρουακοῦς) and Vaccae (Οὐακκαίους *Ouakkai*) appear to be phonetically related. The name Aruaci appears to be a variant spelling of Aroerni, a name which is usually written Arverni, this being the Anglicised form of the Latin. We shall examine this name in more detail shortly. (See the Section headed Arverni later in this current work.)

Note that Livy mentions a city of Blandae in southern Italy, which he says belonged to the Lucanians:

“Blandae, belonging to the Lucanians, and Aecae to the Apulians, were taken after a siege.”⁹⁵⁹

The name Aecae is yet another variant spelling of Vaccae/Ouakkai. The region of Apulia in southern Italy was also known as Daunian after the Daunii (i.e. Trojans) who at one time dwelt there.⁹⁶⁰

We therefore have a lot of connections here which demonstrate that these Numantians of Spain, Brittany, France, Ireland and Britain were all Bruttii, a people who were still in southern Italy as late as the beginning of the second century CE. They were closely allied to (and clearly related to) the Lucanians alongside whom they dwelt. I shall shortly show that many of these tribes ultimately came from the Middle East via Greece. Whilst they were dwelling in Greece, the Lucanians, for example, were known as Laconians. It should be stressed, however, that the classical writers have confused the various tribes. The wars which occurred most probably dispersed the people to the extent that it became difficult to discern who was who, so when, for example, Livy says that the city of Blandae belonged to the Lucanians, we cannot guarantee that they, rather than the Britons, gave their name to that city.

⁹⁵³ *Britannia Abridged* Vol. 1, p.119, William Camden, London 1701.

⁹⁵⁴ *Chronicles of Eri*, Vol. 1, compare [Demonstration clv](#) with [Demonstration clxv](#) and [Demonstration ccl](#), Roger O’Connor, Sir Richard Phillips and Company, London 1822.

⁹⁵⁵ 1 Chron. 7:29.

⁹⁵⁶ Pliny, *Natural History* [iii.3 \(22\)](#). ([iii.4](#) in John Bostock’s translation.)

⁹⁵⁷ Strabo, *Geography* [iii.iv.13](#). The name is transliterated as Arevaci in Appian, *Wars in Spain* [ix.45](#).

⁹⁵⁸ Pliny, *Natural History* [iii.3 \(26\)](#). ([iii.4](#) in John Bostock’s translation.)

⁹⁵⁹ Titius Livy, *History of Rome* [xxiv.xx.6](#).

⁹⁶⁰ Pliny, *Natural History* [iii.11 \(103\)](#). ([iii.16](#) in John Bostock’s translation.)

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Bede informs us that the Britons were the first inhabitants of the island of Britain. According to him, the Britons came from the region now known as Brittany, but which at one time was known as Armorica:

“To begin with, the inhabitants of the island were all Britons, from whom it receives its name; they sailed to Britain, so it is said, from the land of Armorica, and appropriated to themselves the southern part of it.”⁹⁶¹

Now that we have been able to connect the Britons to the Namnetae of southern Brittany, we can begin to understand what Bede is telling us. The Namnetae dwelt on the River Loire in Armorica, though during the time of Julius Caesar (circa 50 BCE), it was not known either as Brittany or as Armorica. It was known to Caesar as Belgica with Caesar merely referring to “a large force of Gauls, from the states called Amoric”.⁹⁶² By the time of Pliny, this designation of Belgica referred to a region much further north. (This will be explained in more detail in the section headed Belgae below.)



The region of Armorica (called Aremorio in the above map) was the region between the Loire (called Liger) and the Seine (called Sequana). Notice that the Namnetae (Namnetes) dwelt in this region of Armorica.

Note that Bede says the Britons who arrived in Britain at first occupied “the southern part” of the island. The evidence shows that they more correctly settled initially in Kent and Essex, and around the river Thames in the south-eastern regions. In fact, Kent was quite possibly named by the people Caesar called Cenimagni.⁹⁶³ It is possible that these Cenimagni are related to the Cenomani, who are recorded by Pliny as living at that time in northern Italy and are said to have come from somewhere near Marseille in southern France,⁹⁶⁴ as well as the Cenomani dwelling in Armorica in Northern France in Caesar’s day.⁹⁶⁵ Pliny records that some of these Cenomani, who were also known as Auleri and were related to the Eburones, were still dwelling in Aquitaine in his day.⁹⁶⁶ It is highly likely that all of these tribes are descended from the people Herodotus called Cynetes, these being the people who were in his day dwelling in Europe furthest to the west of all the Celtic tribes.⁹⁶⁷ Note that, from a philological viewpoint, Kent (Latin Cantium) is a variant spelling of the Greek name Cynetes whilst Auleri is a variation on the name

⁹⁶¹ Bede, *The Ecclesiastical History of the English People* Book 1, [Chap. 1](#). William Smith tells us that Armorica was the region between the Loire and the Seine and adds that the name Armorica in the Middle Ages was limited to Bretagne, that is, Brittany. (*Dictionary of Greek and Roman Geography* Vol. 1, entry under Armoric on [p.218](#), William Smith, Boston 1870.)

⁹⁶² Julius Caesar, *Gallie Wars* [v.53](#).

⁹⁶³ Caesar, *The Gallic War* Book 5, [Chap. 21](#), Henry John Edwards, Harvard University Press, Cambridge Massachusetts and William Heinemann Ltd, London 1958.

⁹⁶⁴ Pliny, *Natural History* [iii.19 \(130\)](#). ([iii.23](#) in John Bostock’s translation.)

⁹⁶⁵ Caesar, *The Gallic Wars* Book 7, [Chap. 75](#).

⁹⁶⁶ Pliny, *Natural History* [iv.18 \(107\)](#). ([iv.32](#) in John Bostock’s translation.)

⁹⁶⁷ Herodotus, *Histories* [iv.49](#).

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Aruaci/Aroerni. As I shall proceed to demonstrate, the Cenimagni (and possibly these other splinter groups) were Samnitae from southern Italy.

From what I can ascertain, the name Silaro/Silures is derived from the name Asriel (note the metathesis), one of the sons of Menashe who gave rise to the family of אֲשֵׁרֵאֵלִי Asrieli (AV Asrielites).⁹⁶⁸ Numantes in its various forms would likewise be a transliteration of the name neo-Menashe (i.e. new Menashe). Whilst in Rome, they were variously known as Manates, Munienses and Numienses, all of whom had disappeared without trace by the time of Pliny.⁹⁶⁹ (As already demonstrated, the transliteration of the Hebrew letter *ש* *shin* as a *t* is well-attested, as is the metathesis demonstrated by the last two forms of the name.)

All of these variant spellings of Namnetae, Numantian, Novantae etc demonstrate that these people were all of the same Celtic group, which had split into various factions. The name Norman, which in French is written Normant and in Latin as Nortmannus, is yet another variant spelling of this self-same name, i.e. Namnetae/Novantae. Scholars often make the same mistake that the classical writers made in trying to draw fine distinctions between the various Celtic groups by slight variations in the name, but time and again the archaeological record shows that such distinctions are unwarranted.

We find that the tribe of Menashe, when we trace them back through time, had an important part to play in the foundation of Rome. From my understanding of the story of Romulus and Remus, the two 'brothers' who are accredited with building Rome, they are allegorical references to the tribes of Menashe and Reuben. The 'wolf' who 'suckled' them would then refer to the tribe of Benjamin who gave them the permission to build. According to the Midrash, the wolf was the tribal symbol for the tribe of Benjamin.⁹⁷⁰ Rabbi Louis Ginzberg likewise informs us that Benjamin's flag also had the picture of a wolf on it.⁹⁷¹ From my understanding of the Greek records, the tribe of Benjamin was generally responsible for administration of the law and for the distribution of land. For Romulus, we can read *rho*-Menashe. (This is in the same way that Rhomnusia, an alternative name used by Nemesis, likewise seems to have been derived from *rho*-Menashe. For clarification of this remark, see the Section on Nemesis later in this work.) Remus, who is also sometimes called Roma and Romanus,⁹⁷² is the tribe of Reuben.

It seems that when the Latini (descendants of the Edomite tribe named after Duke Lotan) and the Sabini (named after Duke Sibeon) ousted the Celts in the Roman-Celtic wars, the true founders of Rome were evicted. In my opinion, these true Romans can be traced to the Remi who settled in northern France, a people who "had equal influence with Caesar".⁹⁷³ It is interesting to note that the Welsh word for Roman is

⁹⁶⁸ Num. 26:31 and Josh 17:2. See also 1 Chron. 7:14.

⁹⁶⁹ Pliny, *Natural History* [iii.5 \(69\)](#). ([iii.9](#) in John Bostock's translation.)

⁹⁷⁰ See Midrash Numbers [Rabba ii](#). See also *Jewish Encyclopedia* Vol. 5, entry under Flag on [p.405](#), Isidore Singer et al, New York 1900.

⁹⁷¹ The Legends of the Jews Vol. 3 (From the Exodus to the Death of Moses), [p.238 – The Camp](#), Louis Ginzberg, Philadelphia 1911.

⁹⁷² Plutarch, *The Life of Romulus* [2](#).

⁹⁷³ Julius Caesar, *The Gallic War* Book 6, [Chap. 12](#).

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Rhufeinig⁹⁷⁴ (pronounced *Ruvenig* or *Ruvenic*⁹⁷⁵), which is equivalent to Reuven-*ici*. This addition of *-ici* on the end of names is well attested and this practice will be discussed in more detail later when we discuss the Belgae. We should bear in mind that, in modern Hebrew, the name Reuben is pronounced Reuven. If we can recall, the letter *m* in the Celtic and Gaelic languages was often pronounced as a *v* or a *b*, hence for Remi, we can read Revi or Rebi.

According to Lawrence Waddell, the name Cassi, which was the name of one of the Scottish tribes mentioned in the Newton Stone, a stone monument found near Aberdeen in Scotland, and which was the name of one of the tribes inhabiting southern Britain in the time of Julius Caesar,⁹⁷⁶ was also the name of a Phoenician tribe.⁹⁷⁷ On this score, it is pertinent to point out that the name of the Bruttians capital city (metropolis) in southern Italy was Κωσεντία Cosentia, a name which was written Consentia by some writers.⁹⁷⁸ It is today known as Cosenza. Cassi could therefore be an abbreviated form of the name Cosentia. Strabo also mentions a city of Caesena in northern Italy,⁹⁷⁹ and in my opinion, this is yet another variant spelling of the same name. There was also a tribe of people called Tricasses (i.e. three Cassi) in Gaul who were dwelling alongside the Parisi during the time of Pliny.⁹⁸⁰ As will shortly be demonstrated, the Parisi were descendants of the tribe of Peresh son of Machir son of Menashe. We should also bear in mind that Scotland, where some of the Novantae settled, is even today known to the French as Écosse, which is a further embellishment on this name Cassi.

Whilst again, some of these associations may be tenuous, we must remember that the mass migration of the Celtic tribes occurred during the fourth and third centuries BCE,⁹⁸¹ and when Hannibal invaded Italy in the third century BCE, it caused a great displacement of peoples. It is no coincidence that the Britons make an appearance in Britain around the middle of the second century BCE, which was not long after the Bruttii/Brettians disappeared from southern Italy.

If we may believe Strabo's report concerning the inhabitants of Britain, we are told that:

"Forests are their cities; for having enclosed an ample space with felled trees, they make themselves huts therein, and lodge their cattle, though not for any long continuance."⁹⁸²

Julius Caesar likewise records:

"Now the Britons call it a stronghold when they have fortified a thick-set woodland with rampart and trench, and thither it is their custom to collect, to avoid a hostile inroad."⁹⁸³

⁹⁷⁴ *Geiriadur Cymraeg a Saesneg: Spurrells' English-Welsh Dictionary*, entry under [Rhufeinig on page 330](#), J. Bodvan Anwyl, Carmarthen 1934.

⁹⁷⁵ The *g* and *c* are interchangeable in Gaelic – hence the Welsh name for Wales can be written either as Cymru or Gymru, as a Google search will reveal

⁹⁷⁶ Caesar, *The Gallic Wars* Book 5, [Chap. 21](#).

⁹⁷⁷ *The Phoenician Origin of Britons, Scots & Anglo-Saxons* (2nd Edition) in particular [p.47](#), Lawrence Austine Waddell, Williams & Norgate, London 1925.

⁹⁷⁸ Strabo, *Geography* [vi.i.5](#). Transliterated as Cosentia in Horace Leonard Jones' translation (Loeb Classical Library). Called Consentia by Pliny, *Natural History* [iii.5 \(72\)](#). ([iii.10](#) in John Bostock's translation) and Consentiamque by Livy, *The History of Rome* [viii.24](#). Appian called it Κωσεντία Kosentian, *The Civil Wars* [v.vi.56](#).

⁹⁷⁹ Strabo, *Geography* [v.i.11](#).

⁹⁸⁰ Pliny, *Natural History* [iv.18 \(107\)](#). See also Ptolemy, *Geography* [ii.viii.13](#).

⁹⁸¹ Appian, *Gallic History* Fragments, [Sections 1 and 2](#).

⁹⁸² Strabo, *Geography* [iv.v.2](#).

⁹⁸³ Caesar, *The Gallic War* Book 5, [Chap. 21](#).

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Earlier, I mentioned that this custom of building homes in the middle of woodland for protection was an Israelite custom, and I quoted the relevant passage from the Bible where Joshua commanded the tribe of Joseph to:

“get thee up to the wood country, and create (i.e. build homes) [בְּרֵאֲתָךְ] for thyself there [in the woods] in the land of the Perizzites and of the giants, if you are under too much pressure in mount Ephraim”.⁹⁸⁴

Here, we see that the inhabitants of Britain also continued this practice of using the wooded areas for protection.

Writing shortly after Strabo, Diodorus also recorded:

“And Britain, we are told, is inhabited by tribes which are autochthonous and preserve in their ways of living the ancient manner of life. They use chariots, for instance, in their wars, even as tradition tells us the old Greek heroes did in the Trojan War, and their dwellings are humble, being built for the most part out of reeds or logs. The method they employ of harvesting their grain crops is to cut off no more than the heads and store them away in roofed granges, and then each day they pick out the ripened heads and grind them, getting in this way their food. As for their habits, they are simple and far removed from the shrewdness and vice which characterize the men of our day. Their way of living is modest, since they are well clear of the luxury which is begotten of wealth. The island is also thickly populated, and its climate is extremely cold, as one would expect, since it actually lies under the Great Bear. It is held by many kings and potentates, who for the most part live at peace among themselves.”⁹⁸⁵

This suggests that the British did not at that time have any major cities to boast of. They would claim that they were autochthonous to avoid any dispute with the Romans. Believing that they had thrown off the Roman yoke, they must have been horrified to find that their enemies had followed them all the way to their new place of refuge! The comparison made by Diodorus of the British with the Trojans is also of interest as many of the inhabitants of southern Italy were, at one time, Trojan.⁹⁸⁶

The fact that the kings of Gaul (France) had sovereignty over part of Britain⁹⁸⁷ shows that, by the time of Julius Caesar (50 BCE), Britain was closely allied to the continent. If Britain was ruled from France (i.e. Gaul), then it must have been ruled from the city of Nantes in Brittany. As already stated, during the time of Julius Caesar, this region of Gaul was known as Belgica. Pliny even records that a tribe of Britanni were dwelling in his day (ca. 77 CE) much further north in what would later become Belgium.⁹⁸⁸ These Britons therefore lived on both sides of the channel, but because they were known by a slightly different name (i.e. Namnetae, Namnetes, Novantae etc), no one has made the obvious connections. Compare the situation in the time of Julius Caesar with that of the time of Polybius when the people of Gaul knew nothing about the inhabitants of Britain!

Returning to the Belgæ, it seems that they arrived in Britain around the time that the Domnain, a people called Dumnonii by Ptolemy, arrived from southern Ireland. Caesar does not actually mention the Belgæ or Domnain when speaking of the inhabitants of

⁹⁸⁴ Josh. 17:15.

⁹⁸⁵ Diodorus, *Library* v.21.

⁹⁸⁶ Strabo, *Geography* vi.i.12-14.

⁹⁸⁷ Caesar, *The Gallic War* Book 2, Chap. 4.

⁹⁸⁸ Pliny, *Natural History* iv.17 (106). (iv.31 in John Bostock's translation.)

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Britain, and the fact that the Belgæ, Dumnonii and Atrebates are not mentioned either by Tacitus or by Pliny suggests that these tribes had not at that time arrived. The English historian, William Camden, quoting from the Latin writer Frontinus, informs us, however, that the Atrebates fled to Britain from northern France during the time of Julius Caesar.⁹⁸⁹ The Atrebates are clearly related to the people of that name who were still dwelling in Belgica (i.e. Brittany)⁹⁹⁰ in Ptolemy's day.⁹⁹¹ Either way, the Atrebates could not have arrived in Britain prior to the time of Julius Caesar. We shall return to the Atrebates later in this paper.

It seems that the Belgæ who settled in Hampshire and Wiltshire in southern England (possibly also extending into Somerset and Avon) were from southern Ireland, a people referred to in the Irish records as Fir-Bolgs. These Fir-Bolgs are said to have arrived in Ireland with the Tuatha de Danann, and in *Ancient Irish History Reconsidered*, I demonstrate that they came from Naucratis in Egypt at the end of the fifth century BCE. Both they and the Belgæ of Europe were separate parts of a tribe of people who are descended from Bel[g]a son of Benjamin.⁹⁹²

When we start analysing the names of the Celtic and Germanic tribes, we find that they were actually descended from only a small group of tribes who had broken up into many smaller family units. The majority of those tribes were of Israelite descent, and yet, because historians have convinced themselves that the Cimmerians were descendants of Gomer son of Yaphet and that the Greeks are a Yaphetic people, this combined with the corrupted and over-inflated Assyrian, Babylonian and Egyptian chronologies, which academics have not questioned or challenged, most western Europeans and Americans today believe that they are of Yaphetic rather than of Israelite ancestry.

Cassiterides

There has been a lot of academic debate over the location of the Cassiterides (Tin Islands) from where tin was mined and exported around Europe. There are those who would contend that Britain was part of the Cassiterides, this despite the fact that Strabo,⁹⁹³ Pliny⁹⁹⁴ and Diodorus⁹⁹⁵ all distinguish between the Cassiterides and Britain. Herodotus, on the other hand, did not know where the Cassiterides were located, nor did he attribute the mining of the tin to the Phoenicians:

“nor do I have any knowledge of Tin Islands [Cassiterides], where our tin is brought from... All we know is that our tin and amber come from the most distant parts.”⁹⁹⁶

The only reason for academics suggesting that Britain formed part of the Cassiterides is to promote the idea that Britain was occupied from a very early period.

⁹⁸⁹ Britannia Vol. 1, p.159, William Camden, translated by Edmund Gibson, London 1722.

⁹⁹⁰ Caesar, *The Gallic War* Book 2, [Chap. 4](#).

⁹⁹¹ Ptolemy, *Geography* Book 2, [Chap. 9, §.4](#).

⁹⁹² “The sons of Benjamin after their families: of Bela, the family of the Belaites.” Num. 26:38. The ayyin of Bela (בֵּלָא) is often transliterated as a ‘g’ or a ‘k’.

⁹⁹³ Strabo, *Geography* [2.5.30](#).

⁹⁹⁴ Pliny, *Natural History* [4.22 \(119\)](#).

⁹⁹⁵ Diodorus, *Library* [5.38.4-5](#).

⁹⁹⁶ Herodotus, *Histories* [iii.115](#).

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Strabo, clearly distinguishing the Cassiterides from the British Isles, wrote:

“Northward and opposite to the Artabri [of Spain] are the islands denominated Cassiterides, situated in the high seas, but under nearly the same latitude as Britain.”⁹⁹⁷

Strabo is our earliest authority for the placement of the Cassiterides and it is clear that he was not including Britain within these islands.

William Camden was convinced, based on other compelling evidence, that the Cassiterides were the Scilly Isles:

“As for *Mictis*, which Pliny (upon the Authority of Timæus) says is six days sail, inward from Britain, and produces white Lead [i.e. tin]; I dare not say it was one of these. Yet I am aware, that the learned *Hermolaus Barbarus* found some Manuscripts that have it *Mitteris* for *Mictis*, and thereupon would read it *Cartiteris*. ... Over-against the Artabri, who are opposite to the west parts of Britain, says Strabo, and north of them, lie those Islands which they call Cassiterides, situate in effect in the same Climate with Britain. The Cassiterides face the coast of Celtiberia, saith Solinus. Diodorus Siculus, In those Islands next the Iberian Sea, call'd from the Tinn, Cassiterides. Eustathius, The Cassiterides are Ten Islands lying close to one another, in the north. Now, considering that these Isles of Silly are opposite to the Artabri, i.e. Galicia, in Spain; that they stand directly north of them; that they lie in the same Climate with Britain; that they face Celtiberia; that the Sea is much broader between them and Spain than between them and Britain; that they lie just upon the Iberian Sea, and close to one another, northward; that there are only ten of any note, viz. St. Maries, Annoth, Agnes, Sampson, Silly, Brefar, Rusco or Trescaw, St. Helens, St. Martins, and Arthur; again, considering, what is far more material, that they have veins of Tinn as no other Isle in these parts has; and lastly, that two of the lesser sort, *Minan-Witham* and *Minuisisand*, seem to derive their names from *Mines*: From so many concurring testimonies, I should rather conclude these to be the Cassiterides, than either the Azores which lie too far westward, or *Cisarga* (with Olivarius) which in a manner joins to Spain; or even Britain it self, with Ortelius; and Dionysius Alexandrinus, after he has treated of the Cassiterides, gives a separate account of Britain.”⁹⁹⁸

These comments make perfect sense, “the Scilly Isles and Cornwall being the principal sources of the tin now [in 1857] employed in Europe” wrote John Bostock and Henry Thomas Riley,⁹⁹⁹ but man nevertheless seems determined to push the history of the British people back to some remote and obscure past. How and Wells, however, argued that there is no tin on the Scilly Isles and argued that these classical writers were ignorant of the actual location, this ignorance being “due to Phoenician exclusiveness”.¹⁰⁰⁰ It is not clear where they obtained this contradictory information. From what I can see, the only justification for the identification of Britain as part of the



Map based on Strabo's *Geography* showing location of Cassiterides off northern Spain. Courtesy of F Philibert. (Picture from Polish Wikipedia.) Public domain via Wikimedia Commons.

⁹⁹⁷ Strabo, *Geography* iii.ii.9.

⁹⁹⁸ *Britannia* Vol. 2, pp.1519ff, William Camden, translation by Edmund Gibson, London 1722.

⁹⁹⁹ *The Natural History of Pliny* Vol. 6, p.212, fn.88 to xxxiv.47, John Bostock and Henry Thomas Riley, London 1857.

¹⁰⁰⁰ *A Commentary on Herodotus* Vol. 1, p.293, Walter Wybergh How and Joseph Wells, Clarendon Press, Oxford 1912.

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Cassiterides is to promote and perpetuate the false teaching that Britain was occupied for thousands of years prior to the actual date of arrival of its first inhabitants. There is absolutely no evidence to show that mining either in Britain or on the Scilly Isles was undertaken by Phoenicians. This is an assumption based on the barest of information and with nothing to support the claim. As stated above, Herodotus did not say who was responsible for the mining of the tin on the Cassiterides.

The proponents of a Phoenician occupation of Britain quote the works of Festus Rufus Avienus known as *Orae Maritimae* (roughly translated as “Sea Coasts”) wherein the writer refers to Ireland as Hiernorum (a variant spelling of Hibernia as well as of Ierne) and to Britain as Albionum or Albion, referring to these islands as the “Sacred Isles”.¹⁰⁰¹ He also mentions as an aside that the Carthaginian general Himilco visited these islands, though nowhere does he state that these Phoenicians settled in Britain or undertook any mining activities there. This assumption is pure conjecture. Pliny simply states that he was despatched “to explore the outer coasts of Europe”¹⁰⁰² and makes no more an elucidating statement than that. He adds that Himilco was a contemporary of the Carthaginian general Hanno. Polybius, who called Himilco Hamilcar, informs us that both of these generals were involved in the Battle of Ecnomus which was fought off southern Sicily in 256 BCE, so the suggestion that these generals lived in the 5th Century BCE, which is what some authorities are saying, is therefore spurious. Appian, who also called him Hamilcar, makes him a contemporary of Hanno (referred to as ‘Hanno the Great’) in the war against Spain in 218 BCE.¹⁰⁰³

Note that Livy makes Himilco a contemporary of Hannibal in the war against Spain in 216 BCE¹⁰⁰⁴ adding that Maharbal, Himilco’s son, was also a contemporary of Hannibal.¹⁰⁰⁵ Appian even tells us that Hannibal left his general Hanno to take over the siege of Tarentum in 212 BCE.¹⁰⁰⁶ There is therefore absolutely no justification for assigning any earlier date for these two generals (Hanno and Himilco) or for claiming that Pliny intended any other two people. As for the periplus (literally ‘circumnavigation’) of Hanno, a work which is usually accredited to Hanno, scholars admit that they do not know when it was written. Once again, like the works of Pytheas, the original periplus of Hanno has not survived. The Greek translation which has survived is abridged and is only 101 lines long. For scholars to claim that the original work dates to the 5th Century BCE is nothing more than guesswork. I doubt very much that Pliny would refer to two Carthaginian generals of the 5th Century BCE without clarifying that they are not to be confused with the more renowned generals of the 3rd Century BCE. The evidence strongly supports a more realistic 3rd Century BCE date for these generals.

That Ireland was occupied by the Errain during the time of the two generals Himilco and Hanno who were contemporaries of Hannibal there can be no dispute. In fact, the Irish records even confirm that the Carthaginians visited Ireland, these Carthaginians being

¹⁰⁰¹ Avienus, *Orae Maritima* [i.108](#).

¹⁰⁰² Pliny, *Natural History* [ii.67 \(169\)](#).

¹⁰⁰³ Appian, *The Wars in Spain* [1.4](#).

¹⁰⁰⁴ Livy, *The History of Rome* [22.19](#).

¹⁰⁰⁵ Livy, *The History of Rome* [21.12](#).

¹⁰⁰⁶ Appian, *The Hannibalic War* [6.33](#).

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referred to in the Irish records as “African Sea Rovers”.¹⁰⁰⁷ Having demonstrated that the first Irish settlers arrived at the beginning of the 4th Century BCE, this information does not contradict what we already now know. As for any suggestion that there was mining undertaken by the Phoenicians in the British Isles, this is pure conjecture. Neither Avienus nor any other writer provide enough information to be able to make any such bold claim. We are told nothing beyond the simple observation that the Carthagenians visited these regions.

We should bear in mind that Avienus lived in the 4th Century CE, around 6-700 years after Himilco. Britain at that time would have been inhabited for around 500 years, though Avienus himself would not necessarily have known this. In his day, Ireland was being ruled from southern Britain, from the counties we today know as Devon and Cornwall. We simply do not know what information Avienus was privy to or how accurate his sources were. As Ireland was, in his day, being ruled from Britain, he may well have assumed that Britain and Ireland were both inhabited by man from around the same time. We simply do not know!

In discussing the people who were mining for tin in Cornwall, referring to this part of Britain as the Belerium promontory, Diodorus quite clearly states that these people were *inhabitants* of that land:

“The *inhabitants of Britain* who dwell about the promontory known as Belerium are especially hospitable to strangers and have adopted a civilized manner of life because of their intercourse with merchants of other peoples. They it is who work the tin, treating the bed which bears it in an ingenious manner. This bed, being like rock, contains earthy seams and in them the workers quarry the ore, which they then melt down and cleanse of its impurities. Then they work the tin into pieces the size of knuckle-bones and convey it to an island which lies off Britain and is called Ictis; for at the time of ebb-tide the space between this island and the mainland becomes dry and they can take the tin in large quantities over to the island on their wagons... ..*On the island of Ictis* the merchants purchase the tin of the natives and carry it from there across the Strait to Galatia or Gaul; and finally, making their way on foot through Gaul for some thirty days, they bring their wares on horseback to the mouth of the river Rhone.”¹⁰⁰⁸

This tells us that the Britons – *not* the Phoenicians – were doing the mining for tin, a statement supported by Julius Caesar who informs us that the Britons mined for tin “in the midland regions” (*mediterraneis regionibus*).¹⁰⁰⁹ By ‘midland regions’, Caesar can only be referring to the Isle of Wight, this being located in the ‘middle regions’ of the south coast. From there, the tin was transported to Galatia (Spain) or Gaul (France)¹⁰¹⁰ where it was sold. These records by Julius Caesar and Diodorus are the only concrete evidence we have that mining for tin was undertaken in Britain at that early a period. Even if we accept that the Cassiterides was an ancient name for Britain, the earliest written evidence shows that it was the Britons, rather than the Phoenicians or Celts from Spain, who were at that time mining for tin.

¹⁰⁰⁷ *The History of Ireland* Vol. 1, p.102, Thomas Moore, Elibron Classics 2005, from original New York 1858. ([p.56](#) in the 1843 version.)

¹⁰⁰⁸ Diodorus, *Library* [v.22](#) (emphases mine).

¹⁰⁰⁹ Julius Caesar, *Gallic War* Book 5, [Chap. 12](#). The Latin word *mediterraneis* means ‘inland’ or ‘remote from the sea’.

¹⁰¹⁰ Diodorus, *Library* [5.22](#).

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As stated above, Diodorus called the island Ictis (Ἰκτίν *Ictin*), this being a variant spelling of the Latin Vectis, the ancient name for the Isle of Wight. Ptolemy called it Ouektis (Οὐηκτὶς),¹⁰¹¹ which is presumably how the Latin is also to be read. Charles Oldfather, however, would have us believe that Diodorus was talking about St Michael's Mount in Cornwall.¹⁰¹²

It is a known fact amongst geologists that the Isle of Wight at one time joined on to the mainland. The Solent River at some early period in history cut its way through the land and split it in two,¹⁰¹³ though geologists would have us believe that this happened around 120 million years ago. Diodorus, however, informs us that, even in his day, there was a passage to the Isle of Wight which was accessible at low tide. He even tells us that at high tide, neighbouring parts also become islands with Oldfather dismissing this statement as a possible reference "to some islands off the north-west headland of France",¹⁰¹⁴ which hardly seems credible. If this was true, they would not have been regarded as "neighbouring". It is much more likely that the reference is to the Isle of Wight and that the topography of the area has since changed.

This statement by Diodorus that there was once a causeway between the Isle of Wight and the mainland is supported by Thomas R. Holmes who, in 1907, wrote:

"But the Isle of Wight has recently found a new champion, – the eminent geologist, Mr. Clement Reid. He affirms that at the time when tin was shipped at Ictis, 'St. Michael's Mount must have been an isolated rock rising out of a swampy wood.' By an interesting process of reasoning, based upon evidence which he collected while revising 'the geological map of the northern part of the Isle of Wight', and afterwards while mapping 'the whole of the adjacent parts of the mainland', he arrives at the conclusion that about 100 B.C. a limestone causeway, over which wagons could pass at low tide, extended from the western side of the river Yar [at Yarmouth on the Isle of Wight] to the coast of Hampshire opposite pennington Marshes. He explains that the tin was transported by this causeway to the Isle of Wight instead of being shipped in one of the Hampshire harbours because the latter 'are all more or less exposed to the prevalent south-west wind, and are sheltered by no high land', and moreover, 'the harbours outside the Solent were probably always rendered dangerous by bars of sand and shingle.'"¹⁰¹⁵

Ironically, a 'Bronze Age' ship carrying copper ingots and tin has been found off the coast of Devon, but it is argued that the copper and tin were both being imported from Europe. Apart from the fact that archaeologists are again dating the find to a ridiculously early period (i.e. 900 BCE),¹⁰¹⁶ we should be asking why a ship was transporting the tin in the opposite direction! Time and again I am finding that archaeologists are working to theories and methods of dating which are fundamentally flawed. In a moment, we shall look at the archaeological results for Stonehenge, which not only calls for a radical reinterpretation of the evidence, but demonstrates that archaeologists are being selective in what evidence they want to accept. When the evidence conflicts with their

¹⁰¹¹ Ptolemy, *Geography* ii.3 §.33.

¹⁰¹² Diodorus Siculus, *Library of History* Vol. 3, [fn.3 on p.157](#), Charles Henry Oldfather, Loeb Classical Library, Harvard University Press, Cambridge, Massachusetts and London, England 1939.

¹⁰¹³ See for example https://en.wikipedia.org/wiki/Southampton_Water.

¹⁰¹⁴ Oldfather's translation of Diodorus op. cit. [fn.4 on p.157](#).

¹⁰¹⁵ *Ancient Britain and the Invasions of Julius Caesar* p.503, Thomas Rice Holmes, Oxford 1907.

¹⁰¹⁶ Bronze Age Shipwreck found off Devon Coast by Jasper Copping in the 13 February 2010 edition of The Telegraph - see <http://www.telegraph.co.uk/news/earth/environment/archaeology/7228108/Bronze-Age-shipwreck-found-off-Devon-coast.html>.

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assumptions, instead of questioning or challenging their original assumptions, they either manipulate the data to fit their theories, or (as in the case of Stonehenge) they ignore the evidence completely.

According to Diodorus, the people mining the tin in Cornwall in the latter half of the first century BCE were Britons. Julius Caesar even confirms this when he informs us that the Britons mined for tin “in the midland regions” (*mediterraneis regionibus*).¹⁰¹⁷ By ‘midland regions’, Caesar can only be referring to the Isle of Wight, this being located in the ‘middle regions’ of the south coast. From there, the tin was transported to Galatia (Spain) or Gaul (France)¹⁰¹⁸ where it was sold. These records by Julius Caesar and Diodorus are the only concrete evidence we have that mining for tin was undertaken in Britain at that early a period. Even if we accept that the *Cassiterides* was an ancient name for Britain, the earliest written evidence shows that it was the Britons, rather than the Phoenicians or Celts from Spain, who were mining for tin.

Writing in the first half of the second century CE, more than two hundred years later, Appian informs us:

“The Pyrenees mountains extend from the Tyrrhenian sea to the Northern ocean. The eastern part is inhabited by Celts, otherwise called Galatians, and more lately Gauls. From this part westward, beginning at the Tyrrhenian sea and making a circuit by way of the Pillars of Hercules [i.e. Straits of Gibraltar] to the Northern ocean, the Iberians and Celtiberians dwell. Thus the whole of Iberia is sea-girt, except the part embraced by the Pyrenees, the largest and perhaps the most precipitous mountains in Europe. In coasting they follow the Tyrrhenian sea as far as the Pillars of Hercules. They do not traverse the Western and Northern ocean, except in crossing over to Britain, and this they accomplish by availing themselves of the tide, as it is only half a day’s journey. **For the rest, neither the Romans nor any of the subject peoples navigate that ocean.**”¹⁰¹⁹

In other words, the Celts were at that time in control of the trade routes. Of course, from Spain to Britain was a lot more than half a day’s journey, but these sorts of error were commonplace amongst these classical writers. Julius Caesar and Tacitus, for example, both place Spain to the west of Britain.¹⁰²⁰ Strabo likewise would have us believe that Ierne (i.e. Ireland) “which lies beyond Britain ... on account of its extreme cold, barely sustains life; beyond this it is thought to be uninhabitable”.¹⁰²¹

Appian does not actually mention what sort of trade the Celts were engaged in and we can only **assume** that they were travelling to and from Britain for the transportation of the tin. Of course, Appian was writing long after the time of Julius Caesar or Diodorus, so any connection with the mining operations in Cornwall mentioned by those two earlier writers were not necessarily by the same people.

It should be stressed that, when Appian wrote his history, Cornwall was occupied by a people called Domnians and these Domnians, who were from Ireland, seemingly had strong ties with Corunna in northern Spain. In fact, I would go so far as to suggest that the name Corunna is a phonetic variation on the name Ceraune, these being the

¹⁰¹⁷ Julius Caesar, *Gallie War* [v.12](#). The Latin word *mediterraneis* means ‘inland’ or ‘remote from the sea’.

¹⁰¹⁸ Diodorus, *Library* [5.22](#).

¹⁰¹⁹ Appian, *Wars in Spain* [Chap. 1.1](#). (Emphasis mine.)

¹⁰²⁰ Julius Caesar, *Gallie War* [v.13](#) and Tacitus, *Agricola* [10](#).

¹⁰²¹ Strabo, *Geography* [ii.i.13](#).

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Ceraunes who gave their name to Cornwall. As stated earlier, a breakaway faction of these Ceraunes settled in the north of Scotland. These are the people of Cuirenn (ancestor of the Cuirennrige) mentioned in the Irish records.¹⁰²²

The comment by Appian that no other nation crosses the ocean to Britain seems to strengthen the argument that the Britons and the Celts were the ones responsible for the mining of tin in Cornwall. We should bear in mind, however, that whilst the designation Celt was applied by the classical writers to specific groups of people, the Celts and Phoenicians were effectively the same people. Appian also informs us that the names Celt, Gaul and Galatian were used interchangeably.¹⁰²³ All of these latter names are variant spellings of the name Gilead.

When we think of Celts, we tend to look at the migrating tribes of southern Europe. We do not consider the Scythians to be Celts:

“Now all the peoples towards the north were by the ancient Greek historians given the general name ‘Scythians’ or ‘Celtoscythians’ [Κελτοσκούθας]”.¹⁰²⁴

The Celts and Scythians were the same people. They were Israelites who had been taken into captivity by the Assyrians and transplanted in the lands between the Caspian Sea and the Euxine Sea, in lands which at one time were controlled by the Medes.

I have put forward compelling arguments to show that the Celts arrived in Britain sometime between 199 BCE, which is when they were stripped of their rights of freedom by the Roman senate, and 150 BCE, which is when they are first recorded as being present in Britain by Polybius.

It is possible that the name Belerium (Βελέριον *Belerion* or Βολέριον), the name Diodorus and Ptolemy give to Cornwall, is derived from the name Bullaeum (Βούλλαιον) or Baletum, in which case the land may have been named by the Novantae (Trinovantes) of Essex who must have obtained their tin from Cornwall. Ptolemy informs us that, in his day, Belerium (Βολέριον *Bolerion*) was also known as Anti-ouestaeion (Ἀντιουέσταιον), a name which might mean ‘over against [i.e. ἀντί *anti*]¹⁰²⁵ Asturia’, one of the regions in northern Spain to where, according to Appian, the Celts crossed over from Britain. (NB: The names Ausone, Ausetani and Astures were used interchangeably for the descendants of Yetser son of Naphtali. Ovestaeion might therefore be a variant spelling of Ausetani.) If this is a reference to Asturia, it might possibly be pointing to the city of Corunna in that region of Spain, though again, any consideration of this problem must remain conjectural. I am just pointing out the possibilities.

The written evidence therefore challenges any suggestion that Britain was ever mined by the Phoenicians. This is an assumption made by certain academics based on the false

¹⁰²² *Early Irish History & Mythology* pp.33-4, Thomas F. O’Rahilly, Dublin Institute for Advanced Studies 1999 (first published 1946).

¹⁰²³ Appian, *Wars in Spain* [i.1](#).

¹⁰²⁴ Strabo, *Geography* [xi.vi.2](#).

¹⁰²⁵ Means “over against” or “opposite” – see *A Greek-English Lexicon*, entry under [ἀντί](#) on [p.140](#), Henry George Liddell and Robert Scott, New York, 1883.

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notion that Britain has been inhabited by man for thousands of years before the Common Era. Such reasoning is here shown to be unsound.

As already stated, Polybius called Britain Βρετανικήν (*Bretanikén*), this being the earliest mention of the island by this name. He gives no information whatsoever concerning the inhabitants of the island and could glean no information about them from the southern Gauls in Europe,¹⁰²⁶ who should in theory have known something about the Britons had they had been there for any length of time. We would have expected there to have been active trade intercourse between Britain and the continent at that time. If, however, the Britons were recent arrivals, then the reason for this absence of information becomes obvious.

Julius Caesar clearly informs us that Britain was being ruled from Gaul and that the inhabitants of Britain were closely related to those tribes dwelling on the continent, even to the extent of having the same names, albeit with slightly different pronunciations. All of this reinforces the arguments that Britain was uninhabited prior to the second century BCE. Anyone who teaches otherwise is ignoring the recorded evidence and is promoting contrived interpretations of the archaeological evidence.

Stonehenge

All of the above evidence shows that Britain cannot possibly have been occupied prior to the second century BCE. This then raises serious objections to the dates which archaeologists are placing on monuments such as Stonehenge, the Bell Beaker pottery culture and the 'Neolithic' graves which they say are all contemporary with Stonehenge.

To put a date on the construction of Stonehenge is not easy. Despite what scientists might tell us, you **cannot** date stone, and radiocarbon dating of bones, antlers and other carbon-based artefacts is fraught with problems. We shall be looking at some of these problems with radiocarbon dating in the next section.

In the case of Stonehenge, being exposed to the elements, there is the added problem of contamination from rainwater and from the chalky acidic soil. Unfortunately, there is no ancient document, no hard written evidence, which specifically mentions these structures at Stonehenge which can give a precise date to the place. We should bear in mind, of course, that the place would not have originally been known as Stonehenge. This is a name given to the site by the early English historians, such as William Camden (1551-1623), **because** of the stones.

Over the years, there have been many wild theories proposed and many attempts at dating the Stonehenge site, with estimates generally in the region of ca. 8000 BCE to ca. 2400 BCE for the placement of the first stones. Firstly, it is necessary to distinguish between the various stones used in the construction as not even archaeologists can agree on the order in which they were erected.

Writing in 1916, Frank Stevens informs us that there were nine different stones used.¹⁰²⁷

¹⁰²⁶ Polybius, *Histories* [xxxiv.10](#).

¹⁰²⁷ *Stonehenge Today and Yesterday* [pp.23-24](#), Frank Stevens, London 1916.

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Stonehenge – the subject of much scholarly speculation.

Today, it is argued that the five large sarsen stone Trilithons were the third stage of construction, having been set in place **after** the bluestones.¹⁰²⁸ These Trilithons are believed to have been sourced locally:

“Most archaeologists believe that these stones were brought from the Marlborough Downs, 20 miles (32km) away.”¹⁰²⁹

The sandstone Altar Stone, as it has come to be known, as well as the Bluestones, so named because of their bluish appearance, are all believed by a number of archaeologists to be part of the **first** stage of construction and to have come from the Preseli Hills in Pembrokeshire, Wales. In 1923, it was alleged that the stones were from Carn Menyn in Pembrokeshire. Darvill and Wainwright, who studied the rock formations at Carn Menyn, noticed that many of the springs around the base of the crags had been altered to create ‘enhanced springheads’ - natural spouts which had been dammed up with short walls to create pools where the water emerged from the rock.

“More important, some of the springheads were adorned with prehistoric art [sic!]. ‘This is very unusual,’ says Wainwright. ‘You get springs that have funny things done to them in the Roman and Iron Age periods, but to see it done in the prehistoric period is rare...’”¹⁰³⁰

In a moment, it will be demonstrated that Stonehenge was built during the period of Roman occupation of Britain. The attempt at trying to push back a practice, which dates to Roman times, to some remote period of antiquity, is typical of archaeologists who

¹⁰²⁸ <http://www.stonehenge.co.uk/history.php>.

¹⁰²⁹ <https://www.english-heritage.org.uk/daysout/properties/stonehenge/discover/building-stonehenge/>.

¹⁰³⁰ <http://www.smithsonianmag.com/history/new-light-on-stonehenge-11706891/?page=2>.

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often manipulate the data to fit their theories.

In December 2011, it was confidently claimed that the precise source of the Bluestones was to be found at an alternative site called Craig Rhos-y-Felin, near Pont Saeson in north Pembrokeshire.¹⁰³¹ In November 2013, it was discovered that the 'true site' was actually a mile from the original suggested location at a place called Carn Goedog.¹⁰³² Who knows where they will suggest next!

Most authorities would have us believe that the giant sarsen stones, which are the largest of the stones and which are understood to have been sourced locally, were the last to be erected, though English Heritage would date the erection of the sarsen stones to the same time as the other eighty bluestones. When we take everything into consideration, this goes against all logic which says that the erection of the sarsen stones must have been the first phase of construction.

This opinion that the large Sarsen Trilithons were part of the first phase was also long ago expressed by Frank Stevens, who, writing in 1916, informs us:

"Contrary to another cherished belief, the Sarsen Trilithons were erected first, followed by the foreign stones. The building of the group was continuous and no gap separates the Trilithon from the foreign upright. Of this abundant ocular proof was forthcoming in 1901, when the foundations of the great Trilithon were laid bare, and the leaning upright restored to its original perpendicular position."¹⁰³³

Chippindale also dates the inner Bluestone horseshoe later than the sarsens, though he makes the sarsens part of the second stage of construction:

"The radiocarbon dates move most [Stonehenge construction] features by, in many cases, as much as 500 years: the initial elements move from about 2500 BC back to 2950 BC; the sarsen circle and trilithons from about 1900 BC back to 2400 BC; the bluestone horseshoe from about 1300 BC back to 1900 BC. These many large moves dislocate and reset also all chronological equations."¹⁰³⁴

I can find nothing which suggests that the Bluestone circle was erected before the giant Sarsen Trilithons. Logic dictates that the Sarsen Trilithons, as they were sourced locally, would have been the first to have been erected.

As already stated, Bede informs us that the Britons were the first settlers to arrive on this island. It has been demonstrated that the Britons started arriving at the beginning of the second century BCE. They, however, settled on the river Thames in the south-eastern part of the island in and around what we know as Kent. When the Romans, from the time of Julius Caesar (50 BCE) onwards, invaded Britain, the inhabitants were forced northwards and westwards with some ending up to the north of the River Thames, some in the northern parts of Britain and others in Wales. There is no evidence that they settled in Wiltshire, therefore it is extremely unlikely that these people were responsible for the construction of Stonehenge.

Whilst any suggestion I make is conjectural, it would nevertheless be based on a

¹⁰³¹ <http://www.telegraph.co.uk/earth/environment/8964899/Scientists-locate-exact-source-of-Stonehenge-stone.html>.

¹⁰³² <http://www.dailymail.co.uk/sciencetech/article-2510487/Origin-Stonehenges-blue-stones-revealed-experts-dont-know-travelled-160-miles-South-Wales.html>.

¹⁰³³ *Stonehenge Today and Yesterday* op. cit. pp.45-6.

¹⁰³⁴ *Stonehenge Complete* pp.220-221, Christopher Chippindale, Ithaca, New York 1983.

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historical timeline which is now concordant with the factual evidence rather than the contrived stories which have been left to us by the likes of Geoffrey of Monmouth, and archaeologists who seem keen to push back history to some remote period.

The Phoenicians may have mined southern England (mainly Cornwall) and Ireland from an early period (though this assumption is heavily disputed), but they were typically seafaring people, and they relied heavily either on sea ports or on rivers for transportation of their goods. The river Avon (not to be confused with the river of this same name which discharges into the Bristol Channel) flows to the south of Stonehenge, and in September 2013, it was revealed, following the closure of the A344 road and subsequent archaeological digging underneath the road, that the Avenue from Stonehenge was a processional way from the river to the site.¹⁰³⁵ (The Avenue is described as being 2,720m [i.e. 2.72km or 1.7 miles] long.¹⁰³⁶) Nevertheless, there is no evidence of mining in the area nor any indication of Phoenician influence, hence I believe we can safely rule out any suggestion that the Phoenicians were responsible for the construction.

Writing in 1876, William Long commented:

“In the case of Stonehenge, however, there is a considerable artistic advance, which is suggestive to many of a later period of construction, and of foreign influence; and accordingly its erection has been ascribed to the Phœnicians, to the Belgæ, to the Romans, to the Romano-British, to the Saxons, and to the Danes.

“However probable it may be that the Phœnicians carried on a direct trade with the south western portion of Britain, it is not an established historical fact that they did so, and any such intercourse would probably have been confined to the sea-coast. If any Phœnician influences reached the interior of Britain it would probably have been through the Veneti, who inhabited Armorican Gaul, the district in which Carnac is found, and who, in the time of Cæsar, were carrying on a brisk trade with the British.”¹⁰³⁷

Having taken the Britons out of the equation, the most likely candidates for the erection of this monument are the Belgæ, who are first mentioned by Ptolemy as dwelling in this region in the middle of the second century CE.¹⁰³⁸ They are not mentioned as dwelling in Britain by either Tacitus or by Pliny (middle of the first century CE), which means that they must have arrived somewhere between these two periods. (NB: Pliny completed his history circa 77 CE.)

William Long was also of the opinion that the monument was built by the Belgæ:

“Let us now revert to the Belgæ, who, as the known occupants of that portion of Britain in which Stonehenge is found, at the time of Julius Cæsar, deserve to have a full and fair consideration. Dr. Guest (whom it would be an impertinence to praise), has paid much attention to the incursions of this people into the south of England, and in his article on the ‘Belgic Ditches and the probable date of Stonehenge’ (Journal of the Arch[aeological]. Institute, vol. viii.), has propounded his views as to their gradual acquisition of territory, their ultimate establishment within the country bounded by the Wansdyke, and their erection of Stonehenge as their ‘*locus consecratus*.’ Dr. Guest was

¹⁰³⁵ See for example <http://www.english-heritage.org.uk/about/news/summer-discoveries-stonehenge/>.

¹⁰³⁶ Stonehenge, the Avenue, and three barrows adjacent to the Avenue forming part of a round barrow cemetery on Countess Farm, Historic England website: <https://historicengland.org.uk/listing/the-list/list-entry/1010140>. (viewed 20/10/2019.)

¹⁰³⁷ Stonehenge and its Barrows pp.94-5, William Long, Devises 1876.

¹⁰³⁸ Ptolemy, Geography Book 2, Chap. 3, 26-8. (Chap. 2 in some copies.)

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not, however, the first to broach this opinion with regard to Stonehenge, for the Rev. Richard Warner, the historian of Bath, was the person, according to the Rev. W. Lisle Bowles, who started the idea – in his opinion, a most happy one – that the Belgæ, having taken this (the southern) part of the country from the Celts as far as Wansdyke, raised this monument of Stonehenge in rival magnificence to that of Abury [i.e. Avebury].”¹⁰³⁹

His suggestion that the Belgæ arrived during the time of Julius Caesar, however, should be treated with caution. Whilst Julius Caesar talks about “those who had passed over from the country of the Belgæ”,¹⁰⁴⁰ he does not actually mention any tribe by the name of Belgæ as inhabiting Britain. The suggestion that the Belgæ had arrived during the time of Julius Caesar does not stand up to close scrutiny.

In fact, Rev. Richard Warner makes the claim that these lands were originally occupied by a people called Haedui.

“A tribe of Gauls, who retained their original name of *Hædui*, had seized upon Somersetshire, the south-western parts of Gloucestershie, and the north-western corner of Wiltshire, in the first migration that was made from the continent. Here they continued unmolested for some centuries, pursuing that vagarious life which they had followed in their own country, and driving their numerous flocks from pasture to pasture, through this extensive district, as occasion required.”¹⁰⁴¹

Rev. Warner seemed to be unaware that these Haedui (also referred to as Aedui) arrived in Britain during the time of Julius Caesar:

“The Bellovaci have always enjoyed the protection of the Aeduan state. They have been incited by their chiefs, who declared that the Aedui have been reduced to slavery by Caesar and are suffering every form of indignity and insult, both to revolt from the Aedui and to make war on the Roman people. The leaders of the plot, perceiving how great a disaster they have brought upon the state, have fled to Britain.”¹⁰⁴²

If, as Rev. Warner argues, the Haedui held the land for “some centuries”, then the Belgæ could not possibly have arrived “within half a century of Caesar’s arrival in Britain”¹⁰⁴³ as he asserts. As will shortly be demonstrated, the Belgæ arrived with the Domnians **from Ireland** either sometime towards the latter part of the first century CE or the first half of the second century CE.

It is my opinion that Stonehenge was used as a temple or place of worship, and this now seems to be supported by new archaeological evidence which shows that it was a place where people gathered for feasting and celebrations.¹⁰⁴⁴ Having moved the date of construction of Stonehenge to Christian times, we are now forced to admit that this monument must have been in use long after Christianity had been introduced into Britain.

The east-west orientation of Stonehenge is well documented. English Heritage, who are responsible for the site, maintain that the site was “built as a prehistoric temple aligned

¹⁰³⁹ William Long op. cit. [pp.103-4](#).

¹⁰⁴⁰ C. Julius Caesar, *Gallie War* Book 5, [Chap. 12](#).

¹⁰⁴¹ *The History of Bath* p.15, Rev. Richard Warner, London 1801.

¹⁰⁴² *Caesar, The Gallie War* Book 2, [Chap. 14](#), Henry John Edwards, Harvard University Press, Cambridge, Massachusetts and William Heinemann Ltd, London 1958.

¹⁰⁴³ *The History of Bath* op. cit. p.15.

¹⁰⁴⁴ Cardiff University. “Prehistoric Britons rack up food miles for feasts near Stonehenge: Landmark study reveals the monumental distances traveled for national mass gatherings.” ScienceDaily, 13 March 2019. www.sciencedaily.com/releases/2019/03/190313140553.htm.

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with the movements of the sun”.¹⁰⁴⁵ It should be stressed that churches (or, to be more precise, the end with the main altar and ‘east’ window) are also aligned so that they face roughly east.¹⁰⁴⁶ Should we then assume, because of this east-west orientation, because they face towards the sunrise, that they were used specifically for sun worship or for observation of the stars? If a later explorer discovered the bare remains of one of these churches, would they be right in assuming that it was tied in to Druidical or similar practices? Yet this is how archaeologists are viewing Stonehenge. Extending this argument further, King Solomon’s temple was built on an east-west orientation. Can it be argued that King Solomon was a sun worshipper?

Lionel Syms of the University of East London has even suggested that Stonehenge was at one time used to demonstrate the movements of the moon.¹⁰⁴⁷ On this score, it is worth mentioning that, writing in the 8th century CE, Bede informs us that the Christians of his time were keeping a lunar calendar:

“For they did not keep Easter Sunday at the proper time, but from the fourteenth to the twentieth moon; which computation is contained in a revolution of eighty-four years.”¹⁰⁴⁸

The Jews were likewise keeping a lunar calendar, which meant observing and keeping watch for the appearance of the new moon. Evidence that something is aligned to the sun or the moon does not indicate that it is connected with sun or moon worship.

The age of barrows is supposedly contemporaneous with the stone monuments such as Stonehenge and dolmens on which archaeologists place such ridiculously early dates. This matter was challenged by James Fergusson as early as 1872 who lists various finds:

“In his ‘Vestiges of the antiquities of Derbyshire,’ published in 1848 by Thomas Bateman, we find the following among other interesting facts...

“On Winster Moor... ...a gold Greek cross—undoubtedly Christian, with a fibula of the same metal richly ornamented, and a quantity of glass and metal ornaments [were excavated].

“[In prehistoric] Pegges Barrow... ...Several Anglo-Saxon ornaments [were found], most probably of the seventh or eighth century [A.D.].

“In a [Neolithic¹⁰⁴⁹] barrow at Long Roods... ...were found two urns, with calcined bones and a brass coin of Constantine, of the type ‘Gloria exercitus.’

“In [the Late Neolithic to Bronze Age¹⁰⁵⁰] Haddon Field Barrow... ...were found 82 brass coins: among them [of emperors] Constantine 9, Constans 17, Constantius II. 9, family of

¹⁰⁴⁵ <http://www.english-heritage.org.uk/about/news/summer-discoveries-stonehenge/>.

¹⁰⁴⁶ Mike Pitts in *British Archaeology* Vol. 94, May/June 2007 would argue otherwise. He has examined the alignment of a number of churches across the country and shows that, although roughly orientated on an east-west alignment, they often vary from true by a number of degrees. This does not, however, invalidate the arguments being put forward here. The builders would not have been too precise when it came to erecting the building. They would most certainly not have used special measuring equipment to check their alignment.

¹⁰⁴⁷ *The ‘Solarization’ of the Moon: Manipulated Knowledge at Stonehenge*, pp.191-207, Lionel Syms, Cambridge Archaeological Journal Vol. 16 (Issue 2), June 2006.

¹⁰⁴⁸ Bede, *Ecclesiastical History* Book 2, Chap. 2.

¹⁰⁴⁹ These barrows are typically dated to the Neolithic Period which supposedly started circa 4000BCE and lasted until around 1000BCE. See <http://list.historicengland.org.uk/resultsingle.aspx?uid=1010445>.

¹⁰⁵⁰ See <http://list.historicengland.org.uk/resultsingle.aspx?uid=1011858>. “In addition, in 1824, a partial excavation carried out by W Bateman and S Mitchell led to the discovery of another cist containing bones from both inhumations and cremations. These were accompanied by the sherds of four urns, some dog’s teeth and a number of Roman coins. Apart from the latter, the finds indicate a Bronze Age date for the barrow. The coins were a later insertion, dating to the Romano-British period.” <http://www.megalithic.co.uk/article.php?sid=18231>.

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Constantine 3, Urbs Roma 1, Constantinopolis 2, Valentinian 5, Valens 12, Gratian 3. The remainder [are] illegible.

“At [Neolithic¹⁰⁵¹] Gib Hill, near Arbor Low... there were found a flint arrow-head 2½ inches long, and a fragment of a basaltic celt [or stone axe]; also a small iron fibula, and another piece of iron of indeterminable form.

“On [Neolithic] Cross Flatts... the weapons found with the skeleton were an iron knife, the blade 5 inches long; a piece of roughly chipped flint, probably a spear-head; and a natural piece of stone of remarkable form....

“In [Neolithic] Galley Lowe... a very beautiful gold necklace set with garnets, and a coin of Honorius; but towards the outer edge of the Lowe, and consequently, as far as position goes, probably later, another interment, accompanied with rude pottery, a small arrow-head of grey flint, and a piece of ironstone.

“In the great [Bronze Age] barrow at Minning Lowe... were found coins of Claudius Gothicus, Constantine the Great, Constantine Junior, and Valentian.

“In a smaller barrow close by were found fragments of a coarse, dark-coloured urn, a flint arrow-head, a small piece of iron, part of a bridle-bit, and several horses' teeth; lower down, a [burial stone] cist with an iron knife, with an iron sheath; and on the outer edge another interment, accompanied by a highly ornamented drinking-cup, a small brass or copper pin, and a rude spear or arrow-head of dark grey flint.”¹⁰⁵²

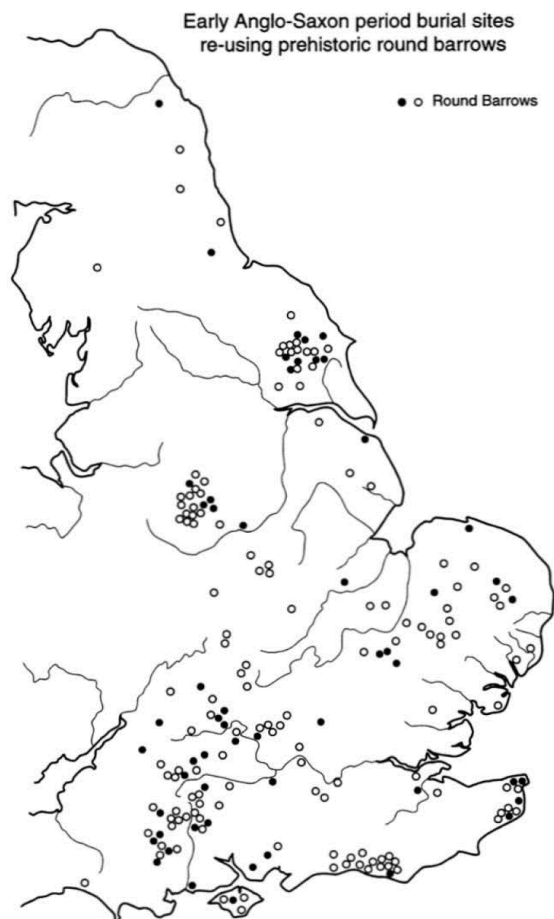


FIG. 1
Distribution of prehistoric round barrows reused by early Anglo-Saxon burial sites
Filled symbols = certain cases; open symbols = probable and possible cases

The distribution of 'prehistoric' tombs which are found in many regions which I have shown to have been uninhabited by humans prior to the first century CE.

The overwhelming evidence then shows that these barrows, dolmens etc date to a relatively late date – most certainly **not** thousands of years BCE!

Noticing all of this vast evidence which shows 'invasive' Romano-British pottery in so many of these so-called 'Neolithic' tombs, Howard Williams of Chester University, in an attempt at reconciling these anomalies, has written a thesis entitled *Ancient Landscapes and the Dead: The Reuse of Prehistoric and Roman Monuments as Early Anglo-Saxon Burial Sites*:

¹⁰⁵¹ A date of around 2500BCE has been fixed for this site. <http://www.peakdistrict-nationalpark.com/arbor-low-hartington-derbyshire.aspx>.

¹⁰⁵² *Rude Stone Monuments in All Countries: Their Age and Uses* pp.11-12, James Fergusson, London 1872.

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“This paper represents the first attempt to review all the available evidence for monument reuse as burial sites in early Anglo-Saxon England. The quality and quantity of the evidence suggests that this reuse **was not fortuitous, accidental or practical**, but the deliberate appropriation of visible and ancient structures and monuments within the ritual context of mortuary practices.

“Why were the dead placed at ancient places in the early Anglo-Saxon landscape? What importance did the landscape context of mortuary practices and the association with ancient monuments hold in early Anglo-Saxon society? In order to approach these questions, evidence will be presented for monument reuse by early Anglo-Saxon burial sites between the 5th and early 8th centuries A.D...

“...[in some cases] it is difficult to ascertain whether early Anglo-Saxon burials in barrows are primary or secondary ... often the primary prehistoric interment could have been destroyed by the later intrusive grave. In other cases, prehistoric material might be residual in a primary Anglo-Saxon monument. As well as ambiguities in the dating of monuments, there are other cases where the dating of the secondary burials is ambiguous, especially those lacking datable grave goods.

“While early Anglo-Saxon burials are often intrusive, others may be close by or adjacent to earlier monuments. Such practices are even more difficult to recognize categorically as monument reuse. Another problem in securely identifying monument reuse is demonstrating that the monument was still visible when early Anglo-Saxon burials took place. This is a particular problem when monuments are no longer standing structures or earthworks when excavated. In such cases, the organization, orientation and depth of the graves can support an association with the monument. This is less problematic in sites which were excavated as visible earthworks in the last two centuries or in cases where textual sources or place names hint at a visible feature into the Middle Ages.”¹⁰⁵³

Instead of questioning or challenging the accepted dates for Stonehenge and these graves, he has proposed that the graves were appropriated and re-used during these later periods. Bearing in mind the marked absence of graves between the end of the so-called Neolithic period of 2,000 BCE and the Roman period of occupation, and bearing in mind that even after only a couple of hundred years, these graves would have become buried in soil and overgrown with grass and weeds, we have to assume that these newly arrived tribes must have consciously sought out the graves and dug them up so that they could re-use them.

This argument simply does not make sense! This practice (if indeed it was a practice) was not a localised phenomenon either. To accommodate this suggestion, we have to assume that it was carried out simultaneously across the country by all of the newly arriving tribes. Would it not be much more logical to accept that the barrows date to the Roman period of occupation? Having demonstrated that these British tribes started arriving from the second century BCE onwards, and bearing in mind that these ‘prehistoric’ graves appear in parts of the country which we have shown to have been uninhabited by man prior to the first century CE, it becomes abundantly evident that these Saxon interments were not made a couple of thousand years or more after the original tombs were constructed. The fact that the Saxons built their tombs **after** the Britons built theirs, thereby ‘intruding’ into the earlier graves, is actually concordant with the facts being presented here. The Saxon burials were relatively late by

¹⁰⁵³ *Medieval Archaeology* 41 (1997): pp.1-31 (emphases mine).

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comparison, though not by hundreds or thousands of years as is being proposed by archaeologists!

In fact, bearing in mind that the Saxons did not arrive in Britain until the middle of the 5th Century CE, Saxon 'reuse' does not fully explain the presence in the tombs of coins belonging to Claudius Gothicus (ruled 268-270 CE), Constantine the Great (ruled 306-337 CE) or Valentinian (ruled 364-365 CE). Whilst it could effectively be argued that the Saxons might still have been using these coins long after these rulers died (though this is actually very unlikely), I shall shortly demonstrate, when we look at the distribution of the Bell Beaker pottery, which archaeologists are consistently dating to around 2,500 to 3,000 BCE to support their early date for Stonehenge, that this also cries out for a late date. Not only can this pottery not be dated any earlier than the second century BCE, but we will see that it was still in use as late as the middle of the fifth century CE, which conveniently coincides with the invasion of Britain by the Saxons.

Even at Stonehenge there were problems, as Christopher Chippindale commented:

"And if [Stonehenge] was early [ca. 3100-2500 B.C.] why were the sets of Y and Z Holes dug in the Iron Age, the best part of a thousand years later, and why was the site so scattered with Romano-British pottery?"¹⁰⁵⁴

The Y and Z holes are understood to date to the final phase of the construction work at Stonehenge. He asks a very valid question; one which everyone who has worked at Stonehenge is quite happy to ignore. If the site was scattered with Romano-British pottery, then it must surely have been occupied during the post Roman period. The fact that there is no graffiti from that period likewise shows that the site was still in use at that time.

Not only was this pottery found scattered about Stonehenge but it was also found in the Y and Z Holes. As Aubrey Burl claims:

"There was a motley of finds in the holes...ware of the Middle Bronze Age, pieces of bluestone and rhyolite, a human tooth as well as Romano-British pottery and other later material..."¹⁰⁵⁵

In discussing the Y and Z holes, Cleal et al commented:

"Following [Lt. Col. William] Hawley's excavations [in 1923] and prior to the excavation of [holes] YH and ZH16 (by Atkinson *et al* in 1953) the Holes were assumed to be of Iron Age date at the earliest (Atkinson 1979, 35). This was largely as a result of the concentration of late pottery at a relatively low level in the Holes (for example in ZH4, and YH11). Early, Middle, and Late Iron Age material was present. Relatively large numbers of Romano-British coarsewares and some finewares (including possible imports) were also recovered from these features, as were small quantities of Early-middle Saxon (fifth-eighth century), and medieval sherds (late twelfth-early fourteenth century)." ¹⁰⁵⁶

The discovery of pottery from Roman times intermingled with the supposedly earlier blue stones demonstrates that Stonehenge was still in use well into historical times, but

¹⁰⁵⁴ *Stonehenge Complete* p.198, Christopher Chippindale, Cornell University Press, Ithaca, New York 1983. (ISBN: 0-8014-1639-6.)

¹⁰⁵⁵ *Stonehenge: A Complete New History of the World's Greatest Stone Circle* p.220, Aubrey Burl, London 2006.

¹⁰⁵⁶ *Stonehenge in its Landscape* p.260, Rosalind M.J. Cleal, Karen E. Walker and Rebecca Montague, English Heritage 1995, Archaeological Report 10.

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archaeologists are not prepared to accept this sort of late date because it means admitting that they have made some serious miscalculations. The discovery of Saxon pottery sherds is also significant. As I shall proceed to demonstrate, Stonehenge was still being used right up to the time of the Saxon invasion.

Chippindale commented that:

“Stonehenge sets a puzzle that has never been solved....

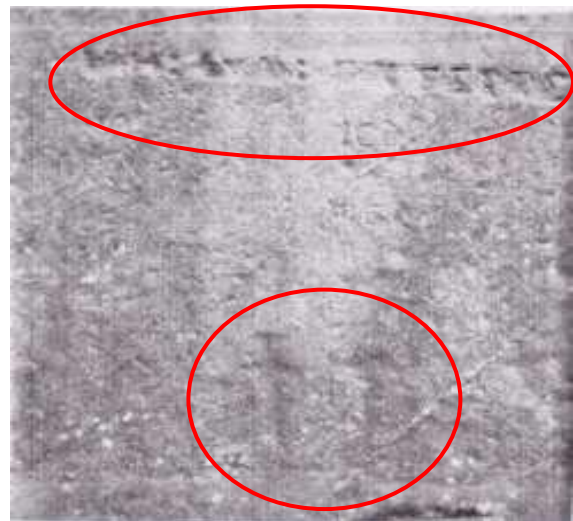
“Imagination has made Stonehenge a field of conjecture ‘where the mazes of wild opinions are more complex and intricate than the ruin’...

“But there have been surprises in recent years. By the 1930s professional archaeologists thought they had at last got the measure of Stonehenge. All those amateurish speculations, Druidical fantasies and the rest of the ‘pow pow nonsense’ were to be swept away by the objective facts contained in a few excavation reports. Not so. The past few decades have been much odder than any that went before. First those sober, cool and objective scholars went chasing after a vision of ancient Greece. When they recovered their composure they found that they had lost their hold on Stonehenge; it had passed metaphorically into the realms of astronomers and alternative archaeologists, and, literally, into the hands of swarms of people who seemed to have no legitimate claim on it—not just modern-day Druids, but ... weirdoes, ... and worse.”¹⁰⁵⁷

Nevertheless, archaeologists simply refuse to let go of the notion that Stonehenge belongs to some remote age before written records began.

Evidence of a late date for Stonehenge is not hard to find. Archaeologists have discovered on one of the standing sarsen stones (stone number 53) carvings of a dagger and an axe, both of which are believed to be around 4,500 years old. Above these is a more modern carving of a name written in Latin believed to be around 350 years old. Both the Latin inscription and the carvings of the dagger and axe exhibit a similar amount of weathering, which precludes any attempt at dating the dagger or the axe to anything like the thousands of years being proposed by archaeologists.

More importantly, the pottery from Stonehenge is of a type of ware which was common throughout many parts of Europe. It has been called the Bell Beaker Culture because of the inverted bell beaker drinking vessel peculiar to this type of pottery. Having demonstrated the various migrations of the Bruttii, when we look at the distribution of the Bell Beaker pottery across Europe, it becomes abundantly clear that this form of pottery correlates to the spread of the British tribes, most of which did not arrive in those areas until a relatively late date. The arrival of the pottery in East Anglia



Graffiti (stone number 53) showing modern carving above dagger and axe which purportedly predates it by around 4500 years.

¹⁰⁵⁷ *Stonehenge Complete* op. cit. pp.6-7.

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Bell Beaker pottery from Städtisches Museum, Bruschal, Germany (Courtesy Thomas Ihle from commons.wikimedia.org.)

in Britain, for example, cannot date any earlier than the time the Iceni arrived there. Under the name Cenimagni, during the time of Julius Caesar, these Iceni were located in Kent, to the south of the River Thames. The introduction of the Bell Beaker pottery in East Anglia cannot therefore date any earlier than the time of Julius Caesar, who invaded Britain in 50 BCE, as the Iceni had not at that time migrated that far north.

The Numantians and Lucensii of Central Spain also seem to have used this style of pottery. When they migrated to Ireland, they settled on the River Shannon. It therefore comes as no surprise to find that this style of pottery likewise has been found in this region. We should bear in mind, however, that this migration from Spain to Ireland occurred either late in the fourth or

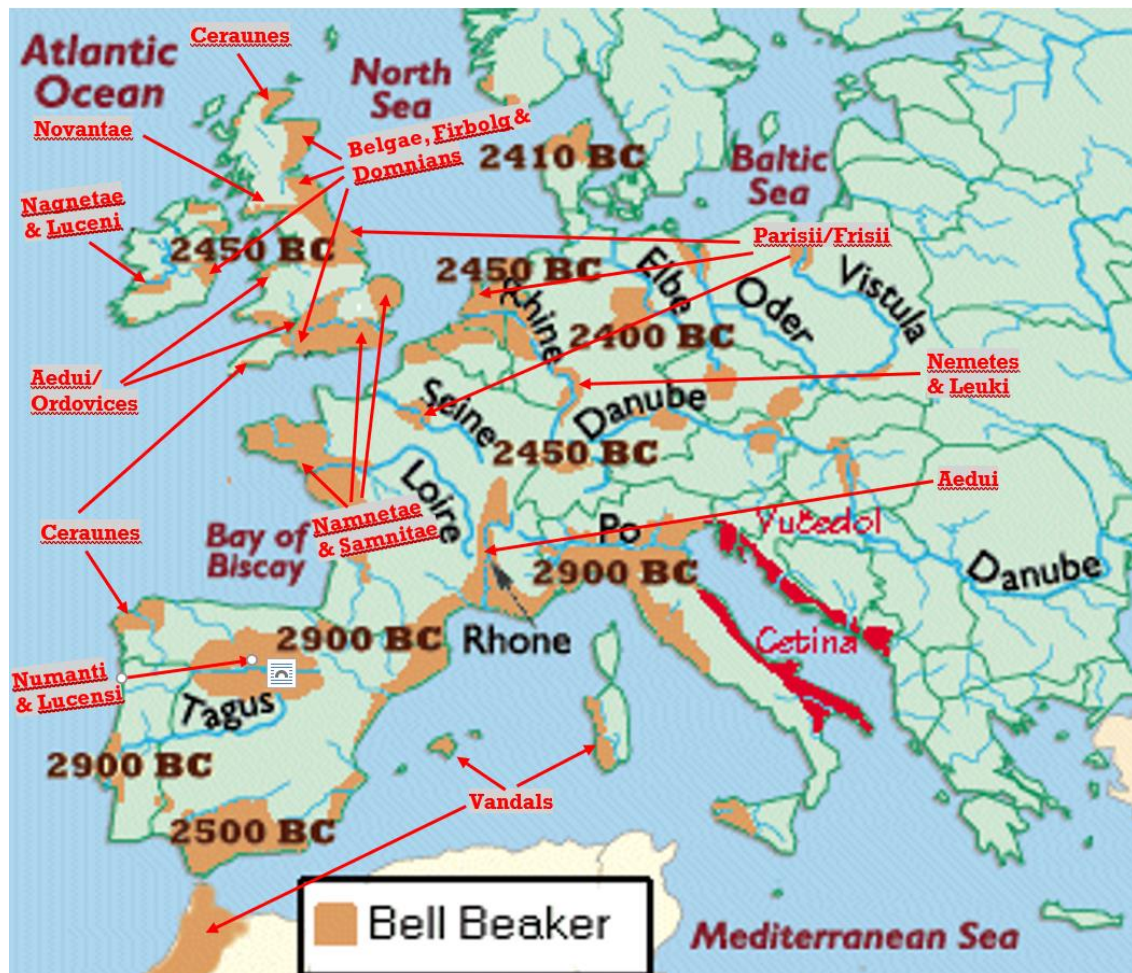
in the fifth century CE. Again, we are looking at a relatively late date for the introduction of this pottery into that part of Ireland.

The Parisii are recorded as still being in Paris, France during the time of Strabo. They arrived in northern Germany around 12 BCE, taking, it seems, this style of pottery with them. They must have crossed the channel into Britain sometime at the end of the first century CE or beginning of the second century CE, initially settling in the regions which are today identified as Lincolnshire and Yorkshire. Any suggestion that the Bell Beaker pottery style reached these regions prior to their arrival is therefore strained.

The distribution map below (on the next page) shows that this style of pottery is attested in southern Britain, namely Dorset, Devon and parts of southern Cornwall. Note also that the pottery is attested in Leinster in Ireland, which is where these Domnians and Ceraunes came from. In the light of the fact that Ireland was at that time being ruled from southern Britain by these Domnians and Ceraunes, it shows that the pottery was most likely introduced into Leinster from Britain. Once again, the date of introduction of the pottery into Leinster cannot have occurred previous to the time these people arrived in Britain. As the argument has been put forward that Corunna in Spain is named after the Ceraunes of Cornwall, it should therefore come as no surprise to learn that this pottery has also been found in Corunna.

The Namnetae and Samnitae of Brittany, who settled around the estuary of the River Loire, and the Nemetes and Leuki, who settled in northern France, and the Britains and Samnitae who settled in Kent, were all likewise using this same style of pottery. The same goes for the Aedui of southern France, the Aedui who settled in the region of Britain now known as Gloucestershire and the Aedui who eventually settled in north Wales where they became known as Ordovices.

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Map showing the distribution of Bell Beaker ware. Notice how the regions generally correlate with the areas occupied by the Britons and can date no earlier than the first century BCE. The Parisii, for example, arrived in Britain sometime late in the first century CE at the very earliest.

The appearance of this pottery in North Africa seems likewise to coincide with the arrival there of the Vandals and Alans, who were forced out of Spain by the arrival of the Visigoths. This event is said to have occurred in 429 CE,¹⁰⁵⁸ which again compels us to redate the Bell Beaker Culture to this late date. The Vandals also extended their rule to Corsica and the Balearic isles in 455 CE and took occupation of Sardinia in 468 CE. Could it be just coincidence that the Bell Beaker ware has also been found in these regions? The appearance of this same style of pottery in southern France likewise correlates with the Ligurian tribes, one of which was the tribe of Ingaunens or Genaunens, the descendants of Guni son of Naphtali who gave their name to the city of Genoa in northern Italy. Some of the Ligurians settled in Leinster in Ireland. Again, the Bell Beaker pottery shows connections with these Celtic tribes.

With all of this evidence, it becomes abundantly clear that the dates being proposed by archaeologists of around 2,500 BCE for the Bell Beaker pottery, and consequently the 3,000 BCE date for Stonehenge, are far too early. When we redate the pottery to the

¹⁰⁵⁸ *Vandal Africa, 429–533* p.124, Roger Collins, *The Cambridge Ancient History. Late Antiquity: Empire and Successors, A.D. 425–600*, Vol. XIV, Cambridge University Press, 2000 (pp. 124-126).

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correct time period, not only do we re-establish the link between Stonehenge and the Belgae who built the place, but we also remove any suggestion that the graves lay untouched for around 2,000-3,000 years before being 're-used' by later settlers. The reason why archaeologists keep finding Romano-British pottery at Stonehenge is quite simply because the place was constructed no earlier than 77 CE, which is when Pliny finished his history (though the evidence actually suggests a later date than this), and the place was still standing and still in use after the Romans had left.

Having made a case for the arrival of the Belgae at the end of the first century CE or beginning of the second century CE, we are now in a position to reassess the evidence. For more than a century, archaeologists have been attempting to locate a place on the River Avon where the Saxons are said to have landed in 514 CE. As Edmund McClure records:

"Cerdices-ora (*ora* = shore) according to Ethelwerd (*Chron.* A.D. 519), was on the Avon, and Mr. Plummer would place it at Char-ford below Salisbury (*Sax. Chron.* ii. 13), but this is a long way to bring five ships up from the sea. As Cerdices-ora is also a landing-place of the West Saxons from three ships in A.D. 514, the place, if it ever existed, was probably somewhere else."¹⁰⁵⁹

First of all, McClure is confusing at least two different places. Presumably, Mr. Plummer, whoever he may have been, is referring to Cerdic's-ford, which has been identified by the English historian William Camden as Charford.¹⁰⁶⁰ Cerdic's-ford appears to be a different location to Cerdic's-ora, a name which suggests a landing place for boats. By contrast, a ford is a river crossing, usually over a shallow stretch of water.

According to a Latin dictionary, the word *ora*, which McClure translates as 'shore', means 'edge, border, rim, boundary, coast, a region, clime, country' or even as 'a cable or hawser by which a ship was made fast to the shore'.¹⁰⁶¹ All of this suggests a landing place for ships rather than a ford. The battle which took place at Cerdic's-ford would have taken place downstream from Cerdic's-ora in an attempt to defend their towns and prevent the Saxon invasion of their land. Due to the shallow waters here, the ford actually seems the most obvious place from a tactical perspective to engage an enemy in battle who were arriving by boat.

The refusal by Edmund McClure to accept a landing place on the River Avon was because no one knew, until relatively recently, of any place suitable for the docking of ships. It was only in 2013 that archaeologists found the avenue which ran down to the river from the Stonehenge site. No one seems to have made the obvious connection with the Cerdic's-ora of the Saxon Chronicles. Bear in mind that this is the **only** known landing place for ships along the whole stretch of that river.

When we think of ships, we automatically assume that the writers are talking of large ships with deep keels. If we are talking of ships the size of the Anglo-Saxon ship found at Sutton Hoo, which had a very shallow keel, and if we are to believe that the bluestones at Stonehenge arrived by similar means, then Stonehenge is now a most

¹⁰⁵⁹ British Place-Names in their Historical Setting, p.144, Edmund McClure, London 1910.

¹⁰⁶⁰ *Britannia* Vol. 1, p.133, William Camden, translated by Edmund Gibson, London 1722.

¹⁰⁶¹ *Cassell's Latin Dictionary* p.385, James Robert Vernam Marchant, London, Paris, New York & Melbourne, 1904.

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Anglo-Saxon ship found at Sutton Hoo in Suffolk.

likely candidate for Cerdices-ora (often written Cerdic's-ore). In fact, it is the **only** place along the whole course of that river where a landing place for boats is known to have existed.

We have to bear in mind, however, that the references to these places appear in the Anglo-Saxon Chronicles, more

specifically in what is known as Ethelwerd's Chronicle, and the information contained therein is extremely sparse. Nevertheless, let us examine what these passages are telling us:

"495 AD. ... Cerdic and his son Cynric sailed to Britain with five ships, to a port called Cerdic's-ore, and on the same day fought a battle against the Britons, in which they were finally victorious.

"500 AD. Six years after their arrival, they sailed round the western part of Britain, which is now called Wessex.

"501 AD. Also after a year Port landed in Britain with his son Bieda." [Another version has, "This year Porta and his two sons, Beda and Mela, came into Britain, with two ships, at a place called Portsmouth. They soon landed, and slew on the spot a young Briton of very high rank."¹⁰⁶²]

"508 AD. Seven years after his arrival, Cerdic with his son slay Natan-Leod, king of the Britons, and five thousand men with him. (Another version adds: "After this was the land named Netley, from him, as far as Charford [i.e. Cerdic's-ford]"¹⁰⁶³)

"514 AD. Six years after, Stuf and Whitgar landed in Britain at Cerdic's-ore, and suddenly make war on the Britons, whom they put to flight, and themselves remain masters of the field. Thus was completed the fifty-sixth year since Hengist and Horsa first landed in Britain.

"519 AD. Five years after, Cerdic and Cynric fought a battle against the Britons at Cerdic's-ford, on the river Avene, and that same year nominally began to reign.

"527 AD. Eight years after, they renew the war against the Britons." (another version has: "This year Cerdic and Cynric fought with the Britons in the place that is called Cerdic's-ley"¹⁰⁶⁴)

The Chronicle proceeds to describe the invasion by Cerdic and his son of the Isle of Wight in 530 CE. Cerdic died in 534 CE leaving the kingdom to his son Cenric (var. Cynric). In 552 CE, Cenric fought a battle against the Britons near the town of Old Sarum, a town which was later rebuilt further south and called Salisbury. (See map on next page.) This would appear to be the first recorded mention of Old Sarum (Salisbury). If Stonehenge existed as a settlement up until the Saxon invasions, then there is every likelihood that the site was abandoned during these wars with the Saxons. This abandonment of

¹⁰⁶² *Anglo-Saxon Chronicles* [p.25](#), transcribed by Douglas B. Killings from translations by Rev. James Ingram (London, 1823) and Dr. J.A. Files (London, 1847), Northvegr and A. Odhinssen, Northern Scholarship Project, 2003.

¹⁰⁶³ *Ibid.* [p.27](#).

¹⁰⁶⁴ *Ibid.*

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Stonehenge seems to coincide with the appearance of Old Sarum (Old Salisbury), which suggests to me that the people simply moved camp. According to one tradition, which was still popular in William Camden's day, Stonehenge was erected as a memorial to mark the deaths of those slain in a bloody battle which occurred there.¹⁰⁶⁵ Whilst the idea that it was **erected** as a memorial is clearly wrong, it could, however, be a place where a bloody battle took place between Cerdic and the Britons and thereby **became** a memorial. It would also explain the burial of Saxons in these so-called "Neolithic" graves, these Saxons having died in the battle.

Admittedly, this is all conjectural, but then again, so is what is presented by archaeologists who have simply interpreted the data according to their own assumed timeline. When viewed in conjunction with all of the other overwhelming evidence, however, we cannot escape the inevitable conclusion that Stonehenge was still being used right up to the time the Saxons invaded Britain, and in the light of this information, it cannot be denied that this, so far, is the best explanation for the demise and abandonment of Stonehenge and its surrounding villages.

Archaeologists have shown that there was a huge settlement at Stonehenge which is said to date from the same period as Stonehenge.¹⁰⁶⁶ These people could not have suddenly completely disappeared from the region. There is no evidence to show that the Saxons completely eradicated the British inhabitants. Despite their many battles, they always left sufficient people to rule over. With this in mind, we are forced to accept that the most likely scenario is that the Stonehenge community must have ultimately ended up in Old Sarum, the same people who later built the town of Salisbury. The consensus of opinion among the academic community, however, is that Stonehenge is either a 'Neolithic' or 'Mesolithic' site, hence **must** be dated to some obscure period of



The location of the places mentioned in the main text.
(From Edmund Gibson's translation of Camden's Britannia.)

¹⁰⁶⁵ Britannia Vol. 1, p.123, William Camden, translated by Edmund Gibson, London 1722.

¹⁰⁶⁶ National Geographic Society. "Huge Settlement Unearthed At Stonehenge Complex", ScienceDaily, 30 January 2007. www.sciencedaily.com/releases/2007/01/070130191755.htm.

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history *before* the Britons actually arrived.

It is even argued that:

“The study, led by Dr Richard Madgwick of Cardiff University, is the most comprehensive to date and examined the bones of 131 pigs, the prime feasting animals, from four Late Neolithic (c. 2800-2400BC) complexes. Serving the world-famous monuments of Stonehenge and Avebury, the four sites -- Durrington Walls, Marden, Mount Pleasant and West Kennet Palisade Enclosures -- hosted the very first pan-British events, feasts that drew people and animals from across Britain.

“The results show pig bones excavated from these sites were from animals raised as far away as Scotland, North East England and West Wales, as well as numerous other locations across the British Isles. The researchers believe it may have been important for those attending to contribute animals raised locally at their homes.”¹⁰⁶⁷

Having demonstrated that the northern parts of Britain were uninhabited prior to around the second century CE, these remarks take on greater significance now that we have moved the date of Stonehenge forward in time so that it was still occupied at the time of the Saxon invasions.

Unfortunately, there is a lot of kudos attached to proving the great antiquity of the human race, and pushing back history to some remote and obscure point in history is the quickest way of getting the attention of the media which seems to lap up this sort of story. Regrettably, this only encourages archaeologists to promote their wild theories, even presenting them as fact. Is it not time that we put an end to this dubious practice? All it is succeeding in doing is promoting a false history and clouding the truth behind a web of wild theories which are based on nothing more than a lot of personal interpretations of the archaeological data.

In short, the monument at Stonehenge was first erected by the Belgæ who must have arrived around the same time as the Dumnonii, sometime either towards the end of the first century CE or the beginning of the second century CE. It is commonly believed that the Belgæ arrived from Germany, but seeing as how the Dumnonii (Δουμνόνιοι) who settled in Devon and Cornwall, came from southern Ireland, it is more likely that the Belgæ are the people called Fir-Bolg in the Irish records who at one time also dwelt in southern Ireland alongside the Dumnonii.

Interestingly, Geoffrey of Monmouth records that, with the assistance of Uther Pendragon (father of King Arthur), Merlin the magician arranged for the stones, which he called Giants' Dance, to be brought from “Killaurus, a mountain in Ireland”¹⁰⁶⁸ adding that “the giants of old brought them from the farthest coasts of Africa and placed them in Ireland”.¹⁰⁶⁹ Notice first of all that he is referring to the large sarsen Trilithons. It is believed that Killaurus was the medieval name for the mountains around Kildare and Wicklow.

¹⁰⁶⁷ Cardiff University. “Prehistoric Britons rack up food miles for feasts near Stonehenge: Landmark study reveals the monumental distances traveled for national mass gatherings.” ScienceDaily, 13 March 2019.
www.sciencedaily.com/releases/2019/03/190313140553.htm.

¹⁰⁶⁸ *The British History* Chap. X, Geoffrey of Monmouth.

¹⁰⁶⁹ Ibid. Chap. XI.

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Quoting from Gerald of Wales (Giraldus Cambrensis):

“In Ireland, in ancient times, there was a collection of stones called the Giants’ Dance that demanded admiration ... and on the plains of Kildare, not far from Naas castle, [giants] set them up as much by skill as by strength. Moreover, stones just like them, and raised in the same way, are to be seen there to the present day.”¹⁰⁷⁰

Whilst this story about bringing the stones from Africa is heavily contrived, if the Belgæ were the ones responsible for constructing Stonehenge, which identification, on the basis that the monument was still being used post-Roman times, seems certain, then it is quite possible that they were the people known as Fir-Bolgs who arrived in Ireland with the Tuatha Dé Danaan. The name Fir-Bolg means literally ‘sons of Bel[g]a’ (AV Bela).¹⁰⁷¹ They came via southern Spain from the Milesian city of Naucratis in Egypt. This would then explain the African connection as Naucratis was sited on the Canopic branch of the Nile, which river was the border between Egypt proper and Africa. This being so, then this story by Geoffrey of Monmouth conceals the fact that the people who built the monument (as opposed to the actual stones) came via southern Ireland.

Concerning these stones in Ireland, the respected Irish historian John O’Donovan wrote:

“There is no doubt... ..that such stones existed in the time of [Geoffrey’s history] either near the Castle of Kildare or that of Naas, but I fear they have been long since destroyed.”¹⁰⁷²

This Naas in Kildare, up to the tenth century CE was “the chief residence of the kings of Leinster, and their palace is supposed to have stood at what is now popularly called the north moat of Naas”, wrote John O’Donovan.¹⁰⁷³ We should bear in mind that “The late Dr. O’Donovan, while engaged in the Ordnance Survey, travelled over a great part of Ireland, collecting information on the traditions, topography, and antiquities of the country”.¹⁰⁷⁴

This suggests that there may have been an ancient tradition that the Belgæ of Britain came from Ireland, but that tradition has become confused so that it became the stones rather than the people who came from Kildare. By redating Stonehenge, we are reinforcing the statement that Stonehenge was still in use during the time of King Arthur, possibly under the direction of Merlin as suggested by Geoffrey of Monmouth, this being sometime in the first half of the sixth century CE.

The Irish historian Geoffrey Keating informs us that the Nemedians, Fir-Bolgs and Danaans were all descended from Sru son of Easru.¹⁰⁷⁵ Keating goes on to say that Easru set sail from Egypt with four ships after being forcibly expelled.¹⁰⁷⁶ This means that the

¹⁰⁷⁰ *Geoffrey of Monmouth and the Stonehenge Bluestones* [p.182](#), article by Aubrey Burl in *The Wiltshire Archaeological and Natural History Magazine* Vol. 79 for 1984 (Published 1985). See also *The Historical Works of Giraldus Cambrensis containing The Topography of Ireland, and The History of the Conquest of Ireland* [Chap. XVIII](#), translated by Thomas Forester, revised and edited by Thomas Wright, London 1894.

¹⁰⁷¹ Num. 26:38.

¹⁰⁷² *Ordnance Survey Letters Letters Containing Information Relative to the Antiquities of the County of Kildare Collected during the Progress of the Ordnance Survey in 1837, 1838, and 1839 pp.180-181*, John O’Donovan, Thomas O’Connor, Patrick O’Keeffe, and Michael Herity, Four Masters Press, Dublin 2002. 180-81 (orig. MS.).

¹⁰⁷³ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.496, fn. z](#), John O’Donovan, Dublin 1849.

¹⁰⁷⁴ *The Origin and History of Irish Names of Places* Vol. 1, [p.7](#), Patrick Weston Joyce London, New York, Bombay and Dublin 1910.

¹⁰⁷⁵ *General History of Ireland*, [p.75](#), Geoffrey Keating.

¹⁰⁷⁶ *General History of Ireland*, [p.110](#), Geoffrey Keating.

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arrival of the Nemedians (a metathesis of Menadeh/Menashe), Fir-Bolgs and Tuatha Dé Danann marked the **first** Milesian ‘invasion’ of Ireland, though I would stress that this first ‘invasion’ was actually a peaceful settlement. In *Ancient Irish History Reconsidered*, it is demonstrated that the Irish pseudo-historians have confused the details of two separate Milesian invasions. The wars that they talk about actually occurred during the **second** Milesian invasion in the fourth century CE. The Nemedians, Fir-Bolgs and Tuatha Dé Danann all arrived in Ireland in the fifth century BCE around one thousand years earlier.

The evidence therefore all points to Stonehenge having been erected by the Belgae and that those Belgae were the Fir-Bolgs (sons of Belgæ) who came from Ireland. This occurred sometime no earlier than the latter part of the first century CE and **not** thousands of years BCE as argued by the archaeologists. The fact that the place is not listed by Ptolemy indicates that it was built after his time. This mass migration of Irish tribes, which is discussed in more detail in *Ancient Irish History Reconsidered*, shows a transfer of rule from Ireland to Britain. For the next few centuries after Ptolemy’s record of their arrival in Britain, Ireland was being ruled from Britain. This would explain why Ptolemy is the first person (besides the work of pseudo-Aristotle which is dated to roughly the same period) to refer to Ireland as “the Britannian island of Hibernia” (Ἰουερνίας νήσου Βρετανικῆς).

These amendments clearly have a knock-on effect on other areas of archaeological research. The Halstatt culture in Central Europe, which is being dated to the 8th to 6th centuries BCE,¹⁰⁷⁷ for example, cannot possibly predate the arrival of the Celtic peoples who are recorded as arriving on the scene from the 4th to 3rd centuries BCE. Consequently, the La Tené culture, which succeeded it, must also be moved forward in time. The whole of the accepted archaeological foundation suddenly starts to crumble.

During the time of Herodotus (who I have redated to the latter half of the 4th century BCE¹⁰⁷⁸), the Celtic tribes had not yet migrated into Northern Europe and only a few Scythian tribes and the Celtic tribe of Neuroi were living along the the Borysthenes (Dnieper).¹⁰⁷⁹ According to Livy, assuming that we can rely on the date given for Tarquinius Priscus king of Rome, these tribes reached southern Germany and southern France in 390 BCE, which is shortly before the time of Herodotus, but archaeologists have applied their own interpretations, using radiocarbon dating and other questionable pseudo-scientific dating methods to support their assumptions, thereby pushing the arrival of these Celtic and Germanic tribes back to some distant remote period in the past. To accomplish this, they have even manipulated and ignored essential archaeological evidence, such as the Romano-British pottery which litters the site at Stonehenge.

¹⁰⁷⁷ See https://en.wikipedia.org/wiki/Hallstatt_culture.

¹⁰⁷⁸ See Chapter 13 – *In Conclusion of Ancient History Reconsidered* and my paper *A Radical Critical Review of the Chaldean and Achaemenid Periods*.

¹⁰⁷⁹ Herodotus [iv.17](#).

Radiocarbon Dating

All of this means that radiocarbon dates for Stonehenge are out by around **three thousand years**, which is no insignificant margin of error. We are repeatedly told that radiocarbon dating is both accurate and reliable. Radiocarbon dates are often used by archaeologists to substantiate what they have already assumed, and because it is presented as a 'science', it lends an air of authority to their proposed dates for any given site of excavation. What most people do not realise is that radiocarbon dating is far from accurate or reliable.

Since its discovery by Professor Willard Libby of the University of Chicago in the late 1940's, radiocarbon dating, also known as Carbon-14 dating (C-14), has become one of the main scientific methods for chronological dating used by archaeologists. This method is based on calculating the ratio of the carbon isotope 14 to the total amount of carbon in an object which was once alive. The most common objects tested are bone, teeth, ivory and carbonised wood, though it is argued that most organic materials can be used. It should be stressed, however, that Libby has assumed that the level of C-14 has remained constant throughout history. This reasoning is fundamentally flawed.

Libby himself noted that the Earth's atmosphere did not appear to be in equilibrium. This troubled him because he believed the world was billions of years old and enough time had passed to achieve this equilibrium. Libby's calculations showed that if the earth started with no C-14 in the atmosphere, it would take up to 30,000 years to build up to a steady state (equilibrium), but admitted that this state of equilibrium had still not been reached. He nevertheless chose to ignore this anomaly.

It is also recognised that the Earth's magnetic field has an effect on the production rate of C-14. It is known that this magnetic field, which helps protect us from harmful radiation, is getting weaker. The stronger the field is around the earth, the less effect the cosmic rays have on the production of C-14 in the atmosphere, which means that C-14 production in the past would have been lower, which in turn means that radiocarbon dating is going to produce dates which are too early.

In discussing this problem of C-14 production, Stuiver and Suess inform us:

"The cause for the long term variation of the C-14 level is not known. The variation is certainly partially the result of a change in the cosmic ray production rate of radiocarbon. The cosmic-ray flux, and hence the production rate of C-14, is a function not only of the solar activity but also of the magnetic dipole movement of the Earth."¹⁰⁸⁰

J. Roach likewise states:

"Earth's magnetic field is fading. Today it is about 10 percent weaker than it was when German mathematician Carl Friedrich Gauss started keeping tabs on it in 1845, scientists say."¹⁰⁸¹

We are also told that radiocarbon results are consistent. This is actually false. Anyone who is involved in the dating of samples knows that the laboratory will keep testing and

¹⁰⁸⁰ M. Stuiver and H. Suess, On the relationship between radiocarbon dates and true sample ages, *Radiocarbon*, Vol. 8, 1966, 535.

¹⁰⁸¹ J. Roach, *National Geographic News*, September 9, 2004.

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retesting until it arrives at the date which is expected.

“In general, dates in the ‘correct ball park’ are assumed to be correct and are published, but those in disagreement with other data are seldom published nor are the discrepancies fully explained.”¹⁰⁸²

This statement is true, not only of radiocarbon dating, but of dating methods in general. This includes radiometric dating methods such as the lead isochron method:

“The most reasonable age can be **selected** only after careful consideration of independent geochronologic data as well as field, stratigraphic and paleontologic evidence, and the petrographic and paragenetic relations.

“In an effort to evaluate a discordant age sequence, therefore, the data are **adjusted** in one of several ways until the lead-uranium and lead-lead ages are in agreement.”¹⁰⁸³

In other words, after evaluating what date is expected, they will then ‘adjust’, or, more correctly, ‘manipulate’ the data until they arrive at that date. This, however, is not science. It is manipulation of data to fit a theory in order to give scientific credibility to dates that have already been assumed to be correct!

It is not unknown for the people who undertake such radiometric tests to arrive at a wide range of results. Using an age-spectrum analysis of some tuff (a light, porous rock formed by consolidation of volcanic ash), one particular laboratory (Fitch and Miller) took 41 samples and came back with an age of 2.6 million years.

“The calculated date was quickly refined to be 2.61 ± 0.26 million years, which, to anthropologists unfamiliar with the procedures of radiometric dating, has a ring of comforting precision about it...

“...after the first determination, they never again obtained 2.61 from their experiments. For instance, at a conference in Nairobi held in September 1973 they presented 41 separate age determinations on the KBS Tuff, which varied between 223 million and 0.91 million years. Only seven of those 41 measurements came within a quarter of a million years either way of the original 2.61 number, while eight were as close to 1.9. Richard Leakey remained steadfast in his public support of Fitch and Miller’s date throughout the affair and abandoned it only in the late 1970’s, when its thread of credibility had worn very thin indeed.”¹⁰⁸⁴

This is how it works. They just picked the date closest to what was expected.

When a sample is sent to the laboratory for testing, they actually ask on the submission form what date you are expecting and they will keep testing until they arrive at a reading which is close to that date. Whilst the above example is not specifically radiocarbon dating, the same principles nevertheless apply to both methods.

These are not the only factors to consider when looking at radiocarbon dating results. In 1963, Keith and Anderson announced that radiocarbon dating of live molluscs showed that they were around 2,000 years old.¹⁰⁸⁵ Since then, radiocarbon dating of a freshly

¹⁰⁸² R. L. Mager, University of Wyoming, *Dissenters Ejected*, (University of Wyoming) Contributions To Geology, Vol.15 (1): Winter 1977, pp.17-41, p.37.

¹⁰⁸³ *Algebraic and Graphic Methods for Evaluating Discordant Lead-Isotope Ages*, p.E1, L. R. Stieff, T. W. Stern and R. N. Eicher, United States Geological Survey Professional Paper 414-E (1963). (Emphases mine.)

¹⁰⁸⁴ *Bones of Contention: Controversies in the Search for Human Origins* (Second Edition) pp.194-5, Roger Lewin, The University of Chicago Press, Chicago and London 1987.

¹⁰⁸⁵ M.L. Keith and G.M. Anderson 1963. Radiocarbon dating: fictitious results with mollusk shells. *Science* 141(3581): 634–7.

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killed seal showed that it was 1300 years old.¹⁰⁸⁶ Shells from living snails were likewise 27,000 years old. With the exception of the snails, of which A.C. Riggs wrote, "Recognition of the existence of such extreme deficiencies is necessary so that erroneous ages are not attributed to fresh water biogenic carbonates,"¹⁰⁸⁷ it is argued that calcium carbonates were generally responsible for the anomaly, and the effect it has on radiocarbon dating is known as the freshwater reservoir effect.

Live aquatic plants also exhibit this same phenomenon. The problem also extends to anyone eating the fish from the river.

Bente Philippsen records:

"The freshwater reservoir effect can result in anomalously old radiocarbon ages of samples from lakes and rivers. This includes the bones of people whose subsistence was based on freshwater fish, and pottery in which fish was cooked. Water rich in dissolved ancient calcium carbonates, commonly known as hard water, is the most common reason for the freshwater reservoir effect. It is therefore also called hardwater effect."¹⁰⁸⁸

Calcium carbonates in their most common natural forms are chalk, lime and marble. It is understood that approximately 4% of our planet's soil actually comprises calcium carbonates. We should bear in mind that the soil in and around Stonehenge is chalky.

This reservoir effect has far-reaching implications:

"One of the basic assumptions in radiocarbon dating is that a sample incorporates carbon in equilibrium with the atmosphere. This can be directly, e.g. in a plant via photosynthesis, or indirectly, e.g. when an animal feeds on plants. This type of sample is called *terrestrial*. If a sample obtains its carbon from another reservoir with a lower ¹⁴C level than the atmosphere, the basic assumption is no longer valid. The measured ages can be too old. This is typically the case for *aquatic* samples, originating in the sea (*marine* samples) or in freshwater systems such as lakes and rivers. This is of particular concern to archaeologists, as aquatic resources were an important contribution to human nutrition in Northern Europe, from Mesolithic hunter-gatherer-fishers to medieval Christians.

"The marine reservoir effect is well-acknowledged among archaeologists, although the knee-jerk subtraction of 400 years from radiocarbon dates of marine samples might be too simplistic in some cases."¹⁰⁸⁹

Bearing in mind that radiocarbon readings of live molluscs and aquatic plants are showing that they are around 2,000 years old, I find it worrying that scientists are arguing that older samples only need to be adjusted by a few hundred years. Clearly, something is wrong with this reasoning.

Philippsen even found that different locations gave different results, which means that there is no standard formula which can be used to adjust the dates scientifically.

"There are two possible explanations for this discrepancy: on the one hand, higher ages in the [river] Alster could be caused by mineralisation of old organic matter, such as

¹⁰⁸⁶ *Mummified Seals of Southern Victoria Land* in Antarctic Journal Vol. 6 Sep-Oct 1971, p.211, Wakefield Dort Jr., Department of Geology, University of Kansas.

¹⁰⁸⁷ *Major Carbon-14 Deficiency in Modern Snail Shells from Southern Nevada Springs* in Science Vol. 224, pp.58-61, Apr 1984 A. C. Riggs.

¹⁰⁸⁸ *The Freshwater Reservoir Effect in Radiocarbon Dating*, p.1 (Abstract), Bente Philippsen, Heritage Science, 2013, 1:24.

¹⁰⁸⁹ *The Freshwater Reservoir Effect in Radiocarbon Dating*, p.1, Bente Philippsen, Heritage Science, 2013, 1:24.

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peat. On the other hand, lower ages in the [river] Trave could be caused by the fact that the Trave flows through the shallow lake Wardersee; this leads to a comparatively long residence time of the water, which facilitates exchange with atmospheric CO₂.¹⁰⁹⁰

The C-14 values were also affected by rain. The more rain in the period before sampling, the younger the C-14 age and conversely, during periods with less precipitation, the relative amount of groundwater with ancient dissolved carbonates appears to be larger in the rivers.¹⁰⁹¹

There were also problems with the dating of pottery. Where pottery utensils were used for cooking fish or other marine products, a food residue on the inside of the pot will give a wrong reading:

“An interesting case is the potsherd AAR-11481 of which both inner and outer crust have been dated. If one assumes that the outer crust is soot from the cooking fire, then it should give the date of cooking, or an older date in case old wood had been used. The reservoir effect would, in this case, be approximately 2000 years, or more, if the outer crust had been affected by an old wood effect. As this outer crust is younger than all the other terrestrial samples, it could be suspected to be influenced by modern contamination. However, if it had been modern contamination from the burial environment, from the handling during the excavation or later during storage in the archives, this contamination would be expected to have affected both sides of the sherd equally, if the carbon content of both samples was the same. Here, the carbon yield of the outer crust is with 4.8% significantly higher than that of the inner crust (1.7%). The outer crust would therefore be affected *less* by contamination. It is therefore unlikely that its surprisingly young age is caused by modern contamination.”¹⁰⁹²

In other words, even the dating of the pottery itself is dependent upon this reservoir effect and tests making allowance for this reservoir effect have often shown that the pottery is a lot younger than originally assumed, though these younger dates are often dismissed as being attributable to contamination of the specimen. Even so, archaeologists do not seem prepared to challenge their original proposed dates or to move them forward by more than a few decades.

I would here point out that any adjustment made to the radiocarbon dates now relies on the dates supplied by archaeologists being accurate. This is a circular argument. The archaeological dates rely on the accuracy of the radiocarbon dates which now rely on the dating of the archaeological evidence. Like Dr Howard Williams, who would rather argue for a re-use of ancient graves than to question or challenge the date of the so-called ‘Neolithic’ burials, we are trying to massage the radiocarbon dates to satisfy the proposed archaeological dates.

We should also bear in mind that chalk and lime have a dramatic effect on the decomposition of a body. By its very nature, anything buried in lime or chalk will produce invalid radiocarbon dates. In the case of Stonehenge, which is built on chalky soil, we are demonstrating that radiocarbon dates are out by around 3,000 years, which is no insignificant margin of error. Consider what was happening three thousand years ago today and you will begin to appreciate just how serious this problem is.

¹⁰⁹⁰ *The Freshwater Reservoir Effect in Radiocarbon Dating*, p.7, Bente Philippsen, Heritage Science, 2013, 1:24.

¹⁰⁹¹ *The Freshwater Reservoir Effect in Radiocarbon Dating*, p.7, Bente Philippsen, Heritage Science, 2013, 1:24.

¹⁰⁹² *The Freshwater Reservoir Effect in Radiocarbon Dating*, p.12, Bente Philippsen, Heritage Science, 2013, 1:24.

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The argument that radiocarbon dating is reliable and accurate is therefore simply wrong, but a lot of people will suddenly be out of a job if this is admitted. Radiocarbon and Radiometric dating services are a lucrative business, and if it can be demonstrated that these methods are unreliable, then a lot of laboratories will suddenly be forced to close and a lot of people made redundant. Consider also the effect that this will have on our understanding of ancient history, as all dating will suddenly be open to dispute.

Robert E. Lee expresses the difficulties with radiocarbon dating well when he writes:

“The troubles of the radiocarbon dating method are undeniably deep and serious. Despite 35 years of technical refinement and better understanding, **the underlying assumptions have been strongly challenged**, and warnings are out that radiocarbon may soon find itself in a crisis situation. Continuing use of the method depends on a ‘fix-it-as-we-go’ approach, allowing for contamination here, fractionation here, and calibration whenever possible. It should be no surprise, then, that **fully half of the dates are rejected**. The wonder is, surely, that the remaining half come to be accepted. ...No matter how ‘useful’ it is, though, **the radiocarbon method is still not capable of yielding accurate and reliable results**. There are gross discrepancies, the chronology is uneven and relative, and **the accepted dates are actually selected dates**.”¹⁰⁹³

Those who would argue that radiocarbon dating is both accurate and reliable will quote one or two instances where it has ‘hit the mark’. What they do not tell you is that a vast number of cases produce dates which are simply unverifiable or are wide of the mark. As both Meager and Lee say, many of the results are simply discarded in the laboratory and are not even quoted.

Due to the reservoir effect, many further tweaks are having to be made to the results in order to achieve the expected dates, but to accomplish this, we are assuming that the dates set by archaeologists are correct in the first place. I would argue that this is not a valid scientific approach. From what I can ascertain, no one seems to have even begun to look at the effects of lime and chalk on terrestrial samples. It should be a foregone conclusion that, if lime and chalk (i.e. calcium carbonates) affect marine samples, then they will most certainly affect samples taken from soil which contains these calcium carbonates. Even bones contain calcium! By demonstrating that Stonehenge is less than two thousand years old, it shows that radiocarbon dating is far from being accurate.

The Belgae

Writing shortly after the same time of Julius Caesar, Strabo mentions the Belgæ as follows:

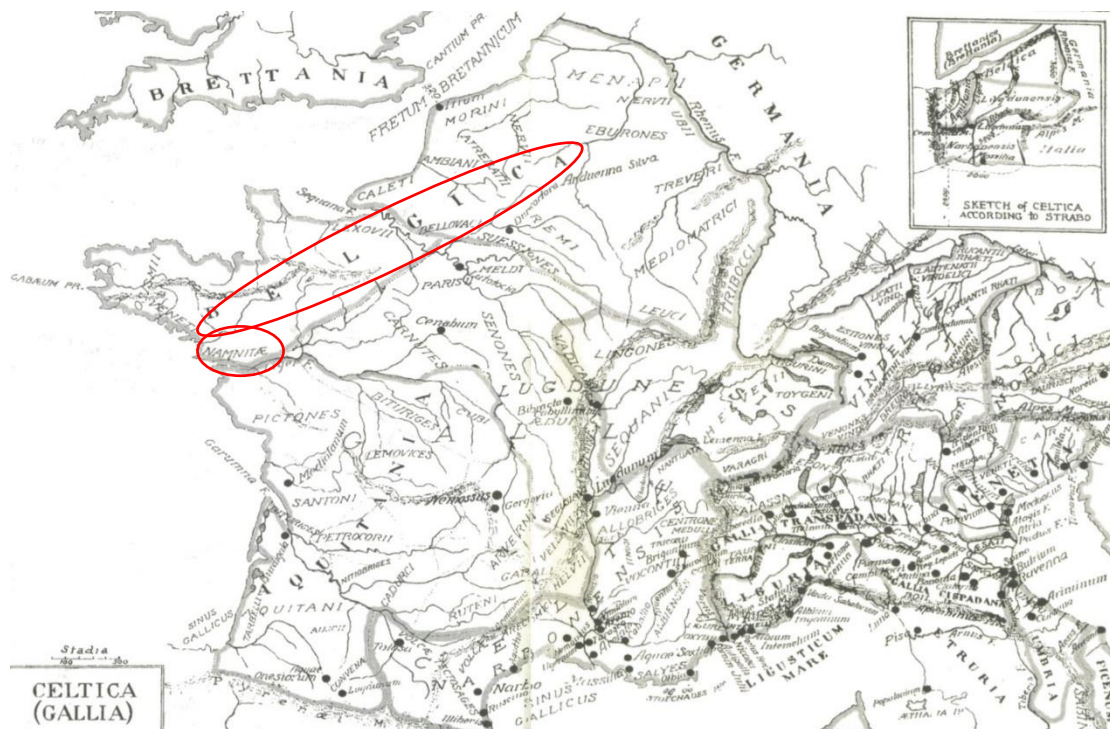
“After the nations mentioned come those of the Belgæ, who dwell [in Europe] next the ocean. Of their number are the Veneti, who fought a naval battle with Cæsar. They had prepared to resist his passage into Britain, being possessed of the commerce [of that island] themselves.”¹⁰⁹⁴

This shows that, whilst the Belgæ carried on commerce with Britain, they themselves had not at that time settled in Britain. The Belgæ were connected to the land referred to by Julius Caesar as Belgica, a name which was used specifically for a region of Gaul. It

¹⁰⁹³ Robert E. Lee, "Radiocarbon, Ages in Error," *Anthropological Journal of Canada*, Vol. 19, No.3, 1981, pp. 9, 29. (Emphases mine.)

¹⁰⁹⁴ Strabo, *Geography* [iv.iv.1](#).

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Map showing the location of the land of Belgica during the time of Julius Caesar (50 BCE).

was never used for any region in Britain. It should be stressed that during the time of Julius Caesar, this region of Belgica, as can be seen from the map below on the next page, was located in what is today known as Brittany and is located much further south to the land which, by the time of Strabo, was to become known as Belgica.

Having made these connections, we now need to identify which of the tribes gave their name to this land of Belgica in mainland Europe. Which tribe was known as Belgae?

Strabo gives the impression that the Belgae comprised a number of tribes. He does say, however, that the bravest of the Belgae was a tribe known as Bellovaci.¹⁰⁹⁵ Julius Caesar also gives the impression that the Bellovaci were the leading Belgic tribe and this understanding is endorsed by William Smith:

“The part designated by the term Belgium or Belgae in [Caesar’s *Gallic Wars*] 5.24, is the country of the Bellovaci (5.46).”¹⁰⁹⁶

“BELLO’VACI, a Belgic people, the first of the Belgae in numbers and influence.”¹⁰⁹⁷

I would point out that Bellovaci is the Anglicised form of the Latin. In Latin, the letter *v* was pronounced as a *u*, hence Bellovaci was pronounced Bellouaci. The Greek, which is closer to the Hebrew, is likewise Βελλοάκους Belloacus. The ‘ci’ suffix was a common occurrence. The Umbrians of northern Italy, for example, were called Ὀμβρικῶν Ombrikun, or Ὀμβρικός / Ὀμβρικής Ombrici by Strabo.¹⁰⁹⁸ The Celts were called Celtici

¹⁰⁹⁵ Strabo, *Geography* [iv.iv.3](#).

¹⁰⁹⁶ *Dictionary of Greek and Roman Geography* Vol. 1, [p.386](#), entry under Belgae, William Smith, Boston 1870.

¹⁰⁹⁷ *Dictionary of Greek and Roman Geography* op. cit. [p.388](#), entry under Bellovaci.

¹⁰⁹⁸ See for example Strabo, *Geography* [v.i.7](#) and [v.i.10](#).

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by Pliny.¹⁰⁹⁹ The Tamarites of northern Spain, who dwelt on the River Tamar (Ταμάρα) mentioned by Ptolemy,¹¹⁰⁰ were likewise called Tamarci by Pliny.¹¹⁰¹ Other examples could be quoted.

The Bellovaci were, in fact, named after a tribe called Bela, a name which can also be transliterated as Belga. These Belgae were more specifically descended from the family of בִּלְעָל Bel[g]a son of Benjamin. A strict transliteration of the Hebrew would be:

“The sons of Binyamin after their families: of Belga, the family of the Belgaii (or Belgae).”

The Authorised Version, however, has decided to translate this passage as follows:

“The sons of Benjamin after their families: of Bela, the family of the Belaites...”¹¹⁰²

The Hebrew letter ע *ayyin* is a peculiar character in that, because it is a guttural and has no similar value in the majority of the European languages. When transliterated into other languages it can become either a *g* or a *k* or a vowel such as an *a* or an *o*. Omri (עֲמֹרִי) king of Israel, for example, is written with this letter *ayyin* as the first letter. Josephus calls him Amarinos (Ἀμαρῖνος) or Amarinon (Ἀμαρῖνον).¹¹⁰³ The Septuagint calls him Ambri (Ἀμβρί). In the Assyrian records, the name is written Khumri. Gomorrah (עֲמֹרָה) is written with the selfsame Hebrew characters as Omri apart from the final character which is a ה *hay* in Gomorrah and a י *yod* in Omri. The city of Gaza (עֲזָה) is likewise written with an *ayyin*, which is why the city is called Azzah in Deut. 2:23, 1 Kings 4:24 and Jer. 25:20.

Bellovaci and Belgae are two variant spellings of the same name. The Belgae who settled in Ireland, who were known as Firbolgs,¹¹⁰⁴ are said to have come “from Greece, where they had been long enslaved, and whence they escaped in the captured ships of their masters”.¹¹⁰⁵ This being so, then I can only suggest that the Belgae were the people who the Greeks called Polyaon, the ‘husband’ of Messene¹¹⁰⁶ and son of Boutas (*var* Butas).¹¹⁰⁷ The Messenians take their name from the tribe of Menashe. I shall shortly identify Boutas as Baasha, a tribe named after Baasha king of Israel who was of the tribe of Issachar. Pausanias tells us, that all of Polyaon’s descendants had died out within five generations.¹¹⁰⁸ In other words, these Belgae had disappeared from Greece. The majority of these Celtic tribes we are discussing here seem to have arrived in Europe from Greece.

¹⁰⁹⁹ Pliny, *Natural History* [iii.3 \(28\)](#). ([iii.4](#) in John Bostock’s translation.)

¹¹⁰⁰ Ptolemy, *Geography* [ii.6, §.2](#).

¹¹⁰¹ Pliny, *Natural History* [iv.20 \(111\)](#). ([iv.34](#) in John Bostock’s translation)

¹¹⁰² Num. 26:38. The Hebrew letter ע *ayyin*, which is a guttural, often transliterates as a ‘g’ or a ‘k’. The Hebrew word translated as Belaites in the Authorised Version is בִּלְעָלִי which in Hebrew is pronounced Balgee (with a hard *g*).

¹¹⁰³ Josephus, *Antiquities of the Jews* [viii.309](#). (Thackeray’s copy only. Whiston transliterates as Omri.)

¹¹⁰⁴ *Early Irish History and Mythology*, p.55-56, Thomas F. O’Rahilly, Dublin 1999. He equates the Fir-Bolg with the Belgae.

¹¹⁰⁵ *The Story of the Irish Race* [p.2](#), Seumas MacManus, New York 1999 (originally published 1921).

¹¹⁰⁶ Pausanias, *Description of Greece* [iv.i.2](#).

¹¹⁰⁷ Pausanias, *Description of Greece* [iv.ii.1](#).

¹¹⁰⁸ Pausanias, *Description of Greece* [iv.ii.2](#).

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The Arverni

Before this interpretation is contested, let us consider another Celtic tribe. The Arverni are recorded as dwelling in south-central France by a number of writers. Bear in mind that Arverni is once again the Anglicised form of the Latin. As the letter *v* in ancient Latin inscriptions was pronounced as a *u*, it means that the name was more correctly pronounced Aruerni, thereby agreeing with the Greek form of Aroernii (Ἀρουέρνιοι). This reading of the name might now be familiar to those who study their Bibles. In fact, the addition of the letter *n* is a known Celtic practice, so you can further amend the reading of this name to Aroeri or even Aroerite.

The city of Aroer mentioned in the Bible was located on the river Arnon to the east of the river Jordan. The city is said to have been built by the tribe of Gad:

“And the children of Gad built Dibon, and Ataroth, and Aroer.”¹¹⁰⁹

The cities of Dibon and Aroer also belonged to the tribe of Reuben.¹¹¹⁰ Although most maps show a clear delineation between the regions occupied by Gad and Reuben, the truth of the matter is that they shared the same land:

“And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon;”¹¹¹¹

The Book of Samuel calls the river Arnon the river of Gad.¹¹¹² A close analysis of the Biblical texts shows that we are talking of one and the same city.

The river Yabbok (AV Jabbok) is usually identified as the river Zarqa, but this should be challenged. The Yabbok was the border which separated the tribes of Gad and Reuben from the lands belonging to Menashe to the north. I would suggest that the river Yabbok is more correctly the river known as Yarmuk, the interchange of the letters *m*, *v* and *b* being well attested in the Assyrian, Persian, Celtic, Brettonic and Gaelic languages as well as in the Hebrew. The Chaldean king known as Marduk-apla-iddina in the Assyrian records, for example, appears as Merodach-Baladan in the book of Isaiah,¹¹¹³ but as Berodach-Baladan in the second book of Kings.¹¹¹⁴ The Moabite



Map showing the locations of the city of Aroer and the River Yabbok/Yarmuk.

¹¹⁰⁹ Num. 32:34.

¹¹¹⁰ For Aroer, see Deut. 2:36, 3:12, 4:48 etc. For Dibon, see Josh. 13:15-17.

¹¹¹¹ Deut. 3:16.

¹¹¹² 2 Sam. 24:5.

¹¹¹³ Isaiah 39:1.

¹¹¹⁴ 2 Kings 20:12.

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city of Dibon was also called Dimon.¹¹¹⁵ In the Talmud, we are told that, after the destruction of Jerusalem, the Sanhedrin moved to a place which is called both Yabneh/Jabneh and Yamnia/ Jamnia.¹¹¹⁶ The phonetic progression of Yarmuk to Yarbuk to Yabbok is therefore perfectly plausible.

This identification of the Yarmuk as the Yabbok seems to be confirmed by the following passage:

“And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families. And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah... ..the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth (Sea of Galilee) on the other side Jordan eastward.”¹¹¹⁷

This will tie in with the river Yarmuk/Yabbok (AV Jabbok) being their northern border, the river Zarqa being located much too far south to have reached “to the edge of the sea of Chinnereth”, the sea of Chinnereth being better known as the Sea of Galilee. The only reason why the Zarqa is nominated is because of the city of Amman to the east, a city which is understood to have been the ancient city of Rabbath-Ammon, a city also called simply Rabbah¹¹¹⁸ or Rabbath.¹¹¹⁹

In discussing the land assigned to the tribe of Gad, the book of Joshua informs us:

“And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah.”¹¹²⁰

In Hebrew, the name Aroer is written עֲרֹעֶר or עֲרֹעֶר¹¹²¹ and due to the two *ayyins*, can also be transliterated as either Geroger, Gergor or Gergo'er. It is no coincidence that one of the cities of the Aroerni of France was a city called Gergovia (i.e. Gergouia) by the Roman writers,¹¹²² and Gergouian (Γεργούσιαν) by the Greek writer Strabo.¹¹²³ Bear in mind that, in those days, spelling was not standardised. Names were written ‘as heard’. The dropping of the final *r* in pronunciation is perfectly understandable. We have only to consider the way most English people pronounce the month names *September*, *October*, *November* and *December*. Many other examples could be cited.

When we were considering the story of the Geryones of Spain, it was mentioned that Ptolemy called the city of Aroer Callirrhoe (Καλλιρρόη).¹¹²⁴ Notice how the first occurrence of the letter *ayyin* has become a hard *c* (actually a *k* or *kappa* in the Greek) and the second consonant, which is a *reysh*, has become an *l*. The suggestion by Jean Baptiste Bourguignon D’Anville that Callirrhoe, which he wrongly placed much further north along the shores of the Dead Sea, signifies ‘limped fountain’¹¹²⁵ in the Greek

¹¹¹⁵ Called Dibon in Num. 21:30, 32:3, 32:34-5 etc and in Josh. 13:9 and 13:17 but Dimon in Isa. 15:9.

¹¹¹⁶ See for example *Rosh HaShana* 31a and footnote 49 thereto in the Soncino translation of the Babylonian Talmud.

¹¹¹⁷ Josh. 13:24-27.

¹¹¹⁸ Josh. 13:25, 2 Sam. 11:1 etc.

¹¹¹⁹ Duet. 3:11 & Ezek. 21:20.

¹¹²⁰ Josh. 13:25.

¹¹²¹ As in 1 Sam. 30:28.

¹¹²² e.g. C. Julius Caesar, *Gallic Wars* [vii.34](#) and Livy, *The History of Rome* [107](#).

¹¹²³ Strabo, *Geography* [iv.ii.3](#).

¹¹²⁴ Ptolemy, *Geography* Book 5, [Chap. 15, §.9](#).

¹¹²⁵ *Compendium of Ancient Geography* Vol. 1, [p.417](#), Jean Baptiste Bourguignon d’Anville, London 1791.

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language, is clearly contrived, especially as Aroer is not a Greek word.

The city of Gazorus, which Ptolemy locates to the north-east of Callirrhoe, is likewise the city of Ya'azer יַעֲזָר *Yagazer* – transliterated as Jazer in the Authorized Version.¹¹²⁶

Gergovia, the name of the capital city of the Aroerni, is therefore a transliteration of the name Aroer. In other words, the Aroerni named the city after themselves, but due to linguistic differences, no one has recognised the connection. The city of Nantes was likewise named after the Namnetae who founded the city. The land of the Belgae was likewise named after the Bellouaci who dwelt there. Philological considerations are demonstrating that these tribes were either carrying their family names around with them, naming themselves after the places from where they had previously come, or even at times a combination of both.

Strabo informs us that the Vellavii (*variant* Vallæi) who were dwelling to the south of the Arverni in France were once considered part of the Arverni.¹¹²⁷ Once again, the names Vallæi and Vellavii are the Anglicised forms of the Latin. The Greek is Ouellai (Ὀυελλάιοι), which is a variant spelling of the Hebrew name Yoel (AV Joel). (NB: The Vallæi who are recorded by Pliny as dwelling in Macedonia will also have been named after this same tribe.¹¹²⁸)

In the first book of Chronicles we read:

“And Bela the son of Azaz, the son of Shema, the son of Yoel [AV Joel], who dwelt in Aroer...”.¹¹²⁹

These descendants of Yoel of the tribe of Reuben who ‘dwelt in Aroer’ clearly named themselves Yoelites after their progenitor.

Strabo did not make the connection that the Helvii (Greek Ἑλαιοὶ Elui),¹¹³⁰ who were dwelling alongside the Ouellai, were also related to the Ouellai. The Elui were clearly also named after Yoel son of Reuben. The Helvetii (Greek Ἑλουήττιοι *Elouettioi*),¹¹³¹ who dwelt slightly further to the north-east of the Ouellai, were also Yoelites. As we can now see, these Reubenites comprised a large group of individual tribes. The classical writers were all making the mistake of trying to differentiate between these various tribal factions relying on slight regional variations in pronunciation, even though they were effectively all one and the same people. It seems that scholars today are still making the very same mistake.

So, where did this large tribe of Yoelites come from prior to arriving in France? The answer has already been provided by comparing what Strabo, Herodotus and Livy have told us. They arrived by crossing from Transalpine Gaul; “for about all the Celti that are in Italy migrated from the transalpine line, just as did the Boii and Senones”.¹¹³² The Boii were Boeotians from Boeotia in Greece. The Arverni, or more correctly the Aroerni,

¹¹²⁶ Josh. 21:39 (21:37 in the Hebrew Bible). See also 1 Chron. 6:81 (1 Chron. 6:66 in the Hebrew Bible).

¹¹²⁷ Strabo, *Geography* [iv.ii.2](#).

¹¹²⁸ Pliny, *Natural History* [iv.10 \(34\)](#). ([iv.17](#) in John Bostock's translation.)

¹¹²⁹ 1 Chron. 5:8.

¹¹³⁰ Strabo, *Geography* [iv.ii.2](#).

¹¹³¹ Strabo, *Geography* [vii.i.5](#).

¹¹³² Strabo, *Geography* [iv.iv.1](#).

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were the people previously known as Aeolians, the name Aeolus being a variant spelling of Ouellai, this being a variant spelling of the Hebrew name Yoel.

A recent discovery announced in June 2020 shows that a pair of Proto-Aeolic capitals were found in the City of David in Jerusalem and are believed to belong to King David's palace.¹¹³³ Similar columns were found at Samaria and Megiddo.¹¹³⁴ Archaeologists have not yet explained how Greek Aeolic columns appear in Israelite towns during the time of the Israelite kingdom, let alone how the style supposedly *pre-dates* those of Greece which are classed as being of an earlier date! The obvious solution to this conundrum is in the realisation that the Aeolians were Israelites and that this Aeolic 'Greek style', which has been dated some 800 centuries too early, is more correctly Israelite! The capitals found in Jerusalem are likely, however, to belong to King Solomon's palace, this being the one Josephus was describing when he commented that it was of Corinthian style.¹¹³⁵



One of the two Proto-Aeolic capitals found in the City of David in June 2020.

This Aeolic style is more likely to be a style of architecture attributable to the tribe of Joseph rather than the tribe of Reuben. We should bear in mind that the tribes of Reuben and Menashe were dwelling alongside each other, and the second book of Kings suggests that Menashe also dwelt in Aroer:

"In those days the LORD began to cut Israel short; and Hazael smote them in all the borders of Israel: from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of Arnon, even Gilead and Bashan."¹¹³⁶

We are also told that Jephthah of the tribe of Gilead (son of Machir son of Menashe) defended the lands of Menashe, Gad and Reuben when the Ammonites declared war on Israel:

"And he smote them from Aroer until thou come to Minnith..."¹¹³⁷

Even in Greece, the tribe of Reuben was closely allied to the tribes of Joseph. As William Smith commented:

"[the Aeolians were] one of the four races into which the Hellenes are usually divided, are represented as descendants of the mythical Aeolus, the son of Hellen. (*Dict. of Biogr. s. v. Aeolus.*) Hellen is said to have left his kingdom in Thessaly to Aeolus, his eldest son. (*Apollod. 1.7.3.*) A portion of Thessaly was in ancient times called Aeolis, in which Arne was the chief town. It was from this district that the Aeolian Boeotians were driven out by

¹¹³³ See *Magnificent stone remains of a 2,500-year-old royal palace from the time of the Kings of Judah are found carefully buried outside the walls of Jerusalem*, Daily Mail article dated [4 Sep 2020](#) and *Proto-Aeolic Column Points to King David's palace* by Eleanor Clarke dated 21 June 2020 at <https://watchjerusalem.co.il/970-proto-aeolic-capital-points-to-king-davids-palace>.

¹¹³⁴ Watchjerusalem.co.il op. cit.

¹¹³⁵ Josephus, *Antiquities of the Jews* [viii.v.2](#).

¹¹³⁶ 2 Kings 10:32-3.

¹¹³⁷ Judg. 11:33.

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the Thessalians, and came to Boeotia. (Hdt. 7.176; Diod. 4.67; Thuc. 1.12.) It is supposed by some that this Aeolis was the district on the Pagasetic gulf; but there are good reasons for believing that it was in the centre of Thessaly, and nearly the same as the district Thessaliotis in later times. (Müller, *Dorians*, vol. ii. p. 475, seq.) We find the Aeolians in many other parts of Greece, besides Thessaly and Boeotia; and in the earliest times they appear as the most powerful and the most numerous of the Hellenic races. The wealthy Minyae appear to have been Aeolians; and we have mention of Aeolians in Aetolia and Locris, at Corinth, in Elis, in Pylus and in Messenia. Thus a great part of northern Greece, and the western side of Peloponnesus were inhabited at an early period by the Aeolian race. In most of these Aeolian settlements we find a predilection for maritime situations; and Poseidon appears to have been the deity chiefly worshipped by them. The Aeolians also migrated to Asia Minor where they settled in the district called after them Aeolis [AEOLIS], and also in the island of Lesbos. The Aeolian migration is generally represented as the first of the series of movements produced by the irruption of the Aeolians into Boeotia, and of the Dorians into Peloponnesus.”¹¹³⁸

As I shall proceed to demonstrate, many of these places mentioned above were occupied by other Israelite tribes. Thessaly, for example, takes its name from Shuthelah son of Ephraim. (Note the metathesis – Shuthelah becomes Thessalah/Thessaly.) The Thessalians capital city Arne mentioned by William Smith above is a variant spelling of Eran, a name which, as already demonstrated, can also be read as Keran. This Eran/Keran was a son of Shuthelah son of Ephraim.¹¹³⁹ I shall shortly show that the Boeotians were descendants of the tribe of Issachar.

As can be seen, this large family of Yoelites (i.e. Aeolians) were therefore at one time widely spread throughout Greece, Thessaly and Anatolia, and were closely allied with other Celtic-Israelite tribes before they crossed the Alps into southern France.

Whilst Apollodorus would have us believe that Aeolus, the progenitor of the Aeolians, was a son of Hellen and the ‘nymph’ Orseis, his ‘brothers’ being Dorus and Xuthus,¹¹⁴⁰ Homer called Aeolus “son of Hippotas”.¹¹⁴¹ Orseis is a metathesis of the name Osiris, which I have shown to be a variant spelling of Yetser, this being the name of the thirdborn son of Naphtali, whilst Hippotas (believe it or not) is a phonetic variation of the name Naphtali. According to the *Homeric Hymn to Apollo*, we are told that Macar was the son of Aeolus (written Αἰολίωνος, this being closer to the name Yoel) and Chios.¹¹⁴² Macar is Machir son of Menashe, whilst Chios is the island of that name.

According to Apollodorus, Xuthus, one of the three sons of Hellen and Orseis, married Creusa who gave birth to Achaeus and Ion, the former (Achaeus) giving rise to the Achaeans and the latter (Ion) giving birth to the Ionians.¹¹⁴³ Euripides, however, tells us that Xuthus was an Achaean, a son of Aeolus son of Zeus.¹¹⁴⁴ Once again, we are looking at allegory. Xuthus appears to be an allegorical reference to the **land** of Chet (חֶת AV Heth), these being the Biblical Hittites – not to be confused with the Hattians of Anatolia

¹¹³⁸ *Dictionary of Greek and Roman Geography* Vol. 1, entry under [Ae'oles on pp.50-1](#), William Smith, Boston, 1870.

¹¹³⁹ Num. 26:35-6.

¹¹⁴⁰ Apollodorus, *Library* [i.vii.3](#).

¹¹⁴¹ Homer, *Odyssey* [x.1-4](#).

¹¹⁴² Homer, *Hymn 3 to Apollo* [lines 38-9](#).

¹¹⁴³ Apollodorus, *Library* [i.vii.3](#).

¹¹⁴⁴ Euripides, *Ion* [60-64](#).

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which archaeologists have wrongly identified as Hittites. As will shortly be demonstrated, Sisyphus, one of the 'sons' of Aeolus,¹¹⁴⁵ is the tribe of Joseph.

The Cymri, Parisii and Brenni

The Cimmerians, who gave their name to Wales and to north-west England, arrived long after the Britons. These Cimmerians were the people Ptolemy called Parisi. Recognising the Welsh as descendants of the Brenni, William Harrison wrote:

"Appianus talking of the Brenni calleth them Cymbres, and by this I gather also that the Celts and the Britons were indifferentlie called Cymbri in their own language, or else that the Britons were the right Cymbri, who vnto this daie doo not refuse to be called by that name."¹¹⁴⁶

Strabo informs us that "some say that the Brennus, who led an expedition to Delphi, was a leader of the Prausi (Gk. Πραῦσον)",¹¹⁴⁷ from which we can deduce that the Parisi (Gk. Παρίσιοι) mentioned by Ptolemy,¹¹⁴⁸ and who were at that time dwelling in that part of the country which is today known as Lincolnshire, are from the same tribal stock. Prausi is but a variant phonetic spelling of Parisi. This means that the Parisi, who were also known as Cimmerians, must have, at some point either during or shortly after the second century CE, have moved into Wales. This expedition against Delphi is understood to have occurred in 278 BCE, which means that the arrival of the Parisii in France cannot be dated any earlier than this.

Ptolemy even mentions a city in north-east Wales by the name of Brannogenium (Βραννογένιον), which was under the control of a people he called Ordouiki (Ὀρδοούικες), but who are known to us from the Anglicised form of the Latin as Ordovices. These Ordovices were related to the Aedui of France and will be discussed shortly in the section headed Aedui. It is highly likely that this city of Brannogenium was named after the Brenni (who were Parisi) who were dwelling with and alongside the Ordovices in France.

William Smith has this to say about Brannogenium:

"BRANNOGE'NIUM (), a place in Britain, mentioned by Ptolemy (2.3.18) as a town of the Ordovices. H. Horsely agrees with Camden in considering it to be Branonium, and also the Bravinnium, of the Itinerary, but differs from him in fixing it in the parts about Ludlow, rather than at Worcester."¹¹⁴⁹

In the entry under Bravinnium, however, the writer contradicts himself by saying that it is "probably *Leintwardine*, in Shropshire" and continues by saying that it is also placed "at *Ludlow* and *Worcester*."¹¹⁵⁰ The trouble is that all of these suggested places are located far too far east to accord with Ptolemy's co-ordinates.

Under the name Aulerci Brannovices (pronounced *Brannou-iki* – also referred to as

¹¹⁴⁵ Homer, *Iliad* [Book 6 lines 150-154](#).

¹¹⁴⁶ *An Historical Description of the Island of Britaine*, [Book 1, Chapter 6](#), William Harrison (1534-1593), London 1807 (copied from the original dated 1577) – part of Holinshed's Chronicles of England series.

¹¹⁴⁷ Strabo, *Geography* [iv.i.13](#).

¹¹⁴⁸ Ptolemy, *Geography* Book 2, [Chap. 3, §.17](#).

¹¹⁴⁹ Entry under [Brannoge'nium \(p.428\)](#) in *Dictionary of Greek and Roman Geography* Vol. 1, William Smith, Boston 1870.

¹¹⁵⁰ *Ibid.* Entry under [Bravinnium \(p.428\)](#).

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Brannovii¹¹⁵¹), some of these Parisi were located on the River Loire further upstream in south central France alongside the Aedui during the time of Julius Caesar.¹¹⁵² This reinforces the idea that the Ordovices (i.e. Aedui) and Brenni were confederates¹¹⁵³ and that the city of Brannogenium in north Wales, which belonged to the Ordovices, was probably established by a splinter group of these Brenni. The name Aulerci, incidentally, is another variant spelling of Aroer, the initial *r* being transposed as an *l* and with the usual addition of the *-ci* ending. The Brenni, however, were only considered Aroerites whilst they dwelt alongside the Arverni.

Strabo¹¹⁵⁴ and Pliny¹¹⁵⁵ located the Parisii in their day on the Seine in what would later be the site of the modern city of Paris. Pliny also mentions a tribe of Frisiavones, who were dwelling much further north in north Germany,¹¹⁵⁶ a people related philologically to the Frisii who dwelt nearby.¹¹⁵⁷ Both Frisiavone and Frisii are variant spellings of Parisii. The first mention of the Frisii being in Germany is in Lucius Cassius Dio Cocceianus' *Roman History* who records that Drusus encountered them in 12 BCE.¹¹⁵⁸ The reason why Strabo possibly makes no mention of these tribes is because they had only recently in his day reached that far north. (He seems to refer to them under the name Cimbri.¹¹⁵⁹) As mentioned above, by Ptolemy's day, a sub-group of Parisii/Frisii had reached Britain and had settled in northern England. These must have crossed over from Germany sometime after 12 BCE.

The Welsh Triads has this to say about the arrival of the Cymri:

"There are three pillars of the nation of the Isle of Britain. The first was Hu the Mighty, who brought the nation of the Cambrians first to the Isle of Britain; and they came from the Summer Country, which is now called Defroban; [that is, where Constantinople now stands,] and they came over the Hazy Sea* to the Isle of Britain, and to Armorica,† where they settled."¹¹⁶⁰

* The German Ocean.

† Bretagne in France.

In other words, they came from the Troad (Hellespont) in Anatolia, crossed to Britain from Germany (i.e. the Hazy Sea or German Ocean) with some settling in Armorica (now Brittany). This generally accords with the migratory path of the Parisii as described above and who were in north Germany in the middle of the first century CE and are first mentioned as being in Britain by Ptolemy in the the second century CE.

The migration under their leader Brennus to the Hellespont in Anatolia is recorded by Polybius:

"These Gauls had left their country with Brennus, and having survived the battle at Delphi [in Greece] and made their way to the Hellespont, instead of crossing to Asia,

¹¹⁵¹ *Ibid.* Entry under [Brannovices \(p.428\)](#).

¹¹⁵² C. Julius Caesar, *Gallie War* Book 7, [Chap. 75](#).

¹¹⁵³ For the understanding that the Aulerci Brannovices were clients of the Aedui, see entry under [Aulerci \(p.341\)](#) in *Dictionary of Greek and Roman Geography* op. cit.

¹¹⁵⁴ Strabo, *Geography* [iv.iii.5](#).

¹¹⁵⁵ Pliny, *Natural History* [iv.18 \(107\)](#).

¹¹⁵⁶ Pliny, *Natural History* [iv.17 \(106\)](#).

¹¹⁵⁷ Pliny, *Natural History* [iv.15 \(101\)](#).

¹¹⁵⁸ Lucius Cassius Dio Cocceianus, *Dio's Roman History* [liv.32](#).

¹¹⁵⁹ Strabo, *Geography* [vii.i.3](#) and [vii.2](#).

¹¹⁶⁰ *The Ancient Laws of Cambria*, Chap. *Triads of the Isle of Britain* [p.374](#), Translated from Welsh by William Probert, London 1823.

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were captivated by the beauty of the district round Byzantium [i.e. Constantinople], and settled there.”¹¹⁶¹

Note that the cities of the Troad were established by Israelite tribes under the leadership of tribes naming themselves after their progenitors Darda and Chalcol (of the tribe of Judah). Note also that this statement by Polybius accords with the Welsh Triads which states that the Cymry (i.e. Parisii) came from Defrobani (i.e. Constantinople – today known as Istanbul).

Elsewhere in the Welsh Triads, we read:

“There were three social tribes of the Isle of Britain. The first was the tribe of the Cambrians, who came to the Isle of Britain with Hu the Mighty, because he would not possess a country and lands by fighting and pursuit, but by justice and tranquility. The second was the tribe of the Lloegrians* who came from Gascony; and they were descended from the primitive tribe of the Cambrians. The third were the Brython†, who came from Armorica, and who were descended from the primitive tribe of the Cambrians. These were called the three peaceful tribes, because they came by mutual consent and tranquility; and these tribes were descended from the primitive tribe of the Cambrians, and they had all three the same language and speech.”¹¹⁶²

* “The ancient name of the Loire was Liger. Did the Lloegrwys give their name to that river, or did they take their name from the river?”

† “A term implying persons of warlike habits.”

This tells us that, although they came in different waves, the inhabitants of the Isle of Britain were all derived from the selfsame Israelite stock. Note that the three social tribes mentioned above are presented in reverse order. The Lloegrians (Ligurians) arrived after the Brython/Bruttii and despite the objections from the Welsh, the Cambrians also arrived after the Bruttii. Whilst Geoffrey of Monmouth gives the name of the three fictional sons of Brutus as Locrinus (i.e. Lloegrians), Albanactus and Camber (var. Kamber), the latter being the first legendary king of Cambria, Jean François le Petit has Albinactus, Locrinus and Caber,¹¹⁶³ where Caber is clearly an error for Camber. Albinactus, however, is not represented in the Welsh Triads’ version of events and Brutus is represented by the Brythons, the people called Locrians by Geoffrey of Monmouth. This demonstrates how contrived things have become!

The ancient Welsh and British historians have clearly confused these Cimmerians with the Novantae who arrived before them. It is nonetheless ironic that both the Parisi and the Novantae appear to be descended from the tribe of Menashe. The name Parisi appears to be derived from Peresh son of Machir, son of Menashe,¹¹⁶⁴ whilst Asriel, from whom the Silures were descended,¹¹⁶⁵ was also one of the sons of Menashe,¹¹⁶⁶ hence a brother to Machir.

The Parisii are the people who gave their name to the city of Paris in France. The Meldi,

¹¹⁶¹ Polybius, *Histories* [iv.46](#).

¹¹⁶² *The Ancient Laws of Cambria*, op. cit., Chap. *Triads of the Isle of Britain* [p.374-5](#).

¹¹⁶³ La Grande Chronique Ancienne et Moderne, de Hollande, Zelande, West Frise, Utrecht, Frise, Overysseel & Groeningen, jusques à la fin de l’An 1600 Vol. 1, [p.8](#), Jean François le Petit, Dordrecht 1601.

¹¹⁶⁴ 1 Chron. 7:16.

¹¹⁶⁵ See the comments presented earlier in the Section headed The Bruttii.

¹¹⁶⁶ Num. 26:31, Josh. 17:2 & 1 Chron. 7:14.

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who are recorded by Ptolemy as dwelling alongside the Parisii and Tricassi,¹¹⁶⁷ were also Parisii. The name Meldi is a variation on the name Melid, this being a variant spelling of Miletus, which in turn (as already demonstrated in the section headed Minos and Europa) is a variant spelling of Menashe. The Tricassi were clearly related to this tribe of Menashe, which confirms our identification of the Cassi, who are mentioned by Julius Caesar as being one of the tribes dwelling at that time in southern Britain, as Brutti.

It should be stressed that neither Tacitus, Pliny nor Ptolemy mention any people by the name of Cambri or Gauls in the British Isles. When studying history, we nowadays try to be precise with what names we apply to people and places. Unfortunately, the ancient chroniclers were not nearly so careful. Imagine, for example, the name England. It would be wrong to refer to the Britons who first arrived in the country as English or to the country as England, as these names were only applied after the Angles arrived in the fifth century CE. We therefore have to know when these people arrived to be able to distinguish between the various tribal factions involved.

When, for example, Herodotus relates the story of Midas king of Phrygia,¹¹⁶⁸ it would be wrong to assume that Midas was a Phrygian. We learn from the Assyrian records that Midas, who was known to the Assyrians as Mita, was in fact a king of Mushki.¹¹⁶⁹ These inhabitants of the land of Mushki became the Moschians, a people who, in Herodotus' day, were located much further east.¹¹⁷⁰ Herodotus was therefore using the geographical designation of his day. The Phrygians, who displaced the Moschians, arrived long after the time of Midas.

It has been noted that the earliest Welsh historical records date mainly to around the twelfth century CE,¹¹⁷¹ which is centuries after the Britons and the Cymri arrived. As already stated, the Cymri and the Britons were two separate tribal factions who arrived at separate times, yet by the time these records were made by the Welsh, the name Silures had long been forgotten, and the two tribes, who by now were fully integrated, were known indiscriminately by the names of Cymry and Briton, both names being used interchangeably. Consequently, in an ancient document known as Welsh Laws, London was referred to as belonging to the nation of the Cymry.¹¹⁷² The suggestion that London belonged to the Cymry can only be understood in the context that the Novantae who settled in Wales and became known as Silures were an offshoot of the Trinobantes who at first settled to the south of the river Thames in what is today south London but who later re-established themselves in Hertfordshire and Essex to the north of the river Thames. The Cymry, however, arrived in Wales after the Silures.

It has already been demonstrated that the people Ptolemy called Novantae, who were at that time (i.e. second century CE) dwelling in Galloway and Carrick in Scotland, were the people called Silures by Hector Boetius. From the Welsh records, we learn that these

¹¹⁶⁷ Ptolemy, *Geography* [ii.viii.15](#). These were the people called Neldi by Pliny, *Natural History* [iv.18 \(107\)](#).

¹¹⁶⁸ Herodotus, *Histories* [i.14](#).

¹¹⁶⁹ E.g. *Ancient Records of Assyria & Babylonia* Vol. 2, [p.4, §.8](#), [p.8, §.18](#), [p.41, §.80](#) etc, Daniel David Luckenbill, Greenwood Press, New York 1968.

¹¹⁷⁰ Herodotus, *Histories* [iii.94](#).

¹¹⁷¹ *The Four Ancient Books of Wales* Vol. 1, [p.19](#), William Forbes Skene, Edinburgh 1868.

¹¹⁷² *The Four Ancient Books of Wales* Vol. 1, [p.64](#), William Forbes Skene, Edinburgh 1868.

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people were called Cymri by the Welsh historians.¹¹⁷³

It should be stressed that the Cymri dwelt alongside the Silures in the **eastern** parts of what we today know as Wales. The **western** regions, however, were occupied by a people known as Gwyddyls,¹¹⁷⁴ this name being the equivalent to the Irish Goidels (var. Gaedheals). From this, the name Galloway is probably (though not necessarily) derived, the name Galloway meaning 'way of the Gauls' or 'way of the Goidels'. Thus, it becomes clear that the Welsh historians, like the Irish historians, did not have a good understanding of the history of their own people. It is only when we consider the movements of the Celtic tribes with an open mind that we can discover the truth and correct the mistakes that these early historians have made.

The Cambri who gave their name to Wales (i.e. Cymru which is pronounced Kumri) and the north-west of England (i.e. Cumbria) were named after Omri king of Israel. Keep in mind that the Cambri were actually the people called Parisii (Παρισιοί) by Ptolemy¹¹⁷⁵ and were a separate entity to the Silures who had arrived long before the Parisii. In the Assyrian records, the House of Omri was variously called Bit-Humri or Bit-Khumri.

Hew B. Colquhoun was not mistaken when he wrote:

“The names Khumri and Kymri found on the Assyrian monuments, are probably derived from ‘Omri’ the founder of Samaria. Professor Rawlinson says, ‘The identity of the Cymry (pronounced Khumri) of Wales with the Cimbri of the Romans is worthy of all acceptance as an historical fact, upon the grounds as stated by Niebur and Arnold.’ Further he believed that the Cimbri were Celts, in support of which he said that the name Cimbri has so near a resemblance to Cymry (the ‘b’ in Cambria being a usual Roman addition) that this was perhaps as good evidence as any in favour of the Celtic affinities of the race. (See Nature,¹¹⁷⁶ Vol. XIV, p.82)

“He based his belief also on the following additional grounds: The name Cimbri, which they identified with the term Cymry or Cymraeg, which was still the native name of the Welsh. The individual names of the Cimbri were Celtic. Their manners and customs were Celtic. (See *ibid.*, Vol XII, p.466)”¹¹⁷⁷

It should be stressed that Cimbri and Cimmerian are the same words, “for the Greeks call the Cimbri Cimmerii”, Strabo confidently informs us.¹¹⁷⁸ The Cimmerians are not to be confused (as a lot of people seem to do) with the descendants of Gomer son of Yaphet (AV Japheth) who can today be traced to the Khmer people of Cambodia.

Leonnorius and Brennus (after whom the Brenni who settled in Wales presumably took their name) were two Celtic leaders who led large scale invasions into Macedonia, Greece, Thrace and Asia Minor in the third century BCE.¹¹⁷⁹ As mentioned above, the Brenni were also known as Parisi.

The Frisii, who remained behind in north Germany when the Parisii crossed the channel,

¹¹⁷³ *The Four Ancient Books of Wales op. cit.* Vol. 1, [p.43](#).

¹¹⁷⁴ *Ibid.*

¹¹⁷⁵ Ptolemy, *Geographia* [ii.3, §.17](#).

¹¹⁷⁶ From what I can ascertain, Nature is an “international weekly journal of science”, which, to my knowledge, is still being published to this day. (See <http://www.nature.com/nature/archive/index.html>.)

¹¹⁷⁷ *Our Descent from Israel Proved by Cumulative Evidence*, p.86, Hew B. Colquhoun, Kessinger Publishing, USA 1931.

¹¹⁷⁸ Strabo, *Geography* [vii.ii.2](#).

¹¹⁷⁹ <http://en.wikipedia.org/wiki/Leonnorius> & [http://en.wikipedia.org/wiki/Brennus_\(3rd_century\)](http://en.wikipedia.org/wiki/Brennus_(3rd_century)).

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later joined the laeti, who became the Jutes, and ended up in Flanders and Kent and the Isle of Wight, whilst under the name Frisiavones, the Frisii appear to have settled in the Netherlands. Another group of Frisians, to whom were applied the generic term of Saxons, arrived in Britain from Germany in 374 CE and settled in Scotland, their settlements extending from “the northern shore of the Firth of Forth, and extending along the shore of Forfarshire, and perhaps Kincardine, as far as Stonehaven”.¹¹⁸⁰

The Germanic (northern) migrations seem to have begun sometime towards the latter half of the second century BCE as they are not mentioned by Polybius whose works cover the period 264 to 146 BCE. The first inhabitants of southern Germany according to Livy arrived in southern Germany in 390 BCE,¹¹⁸¹ which means that any suggestion that the land was occupied prior to this date should be heavily challenged. The Urnfield Culture,¹¹⁸² for example, which supposedly dates from 1300 BCE, more correctly belongs to around 390 BCE onwards, with the subsequent Halstatt¹¹⁸³ and La Tène¹¹⁸⁴ Cultures likewise needing to be moved forward in time.

Geoffrey of Monmouth

Geoffrey of Monmouth, in his *Historia Regum Britanniae*, records that the first Britons to arrive in England came with someone called Brutus:

“At last Brutus called the island after his own name Briton, and his companions Britons; for by these means he desired to perpetuate the memory of his name. From whence afterwards the language of the nation, which at first bore the name of Trojan, or rough Greek, was called British.”¹¹⁸⁵

According to the legend, Brutus was expelled from Italy after accidentally killing his father Sylvanius, who is said to have been son of Ascanius son of Aneas.¹¹⁸⁶ Ascanius was actually a city in Anatolia whilst his ‘father’ Aneas is a tribe of people named after Duke Anah, a people who at one time dwelt in Anatolia. (See *Legacy of Edom* for more information.)

The suggestion by the Welsh monk Nennius that Britain was named after a Roman consul by the name of Brutus¹¹⁸⁷ can also be shown to be contrived. According to the *Lebor Gabála* (the Irish *Book of Invasions*), the north of Britain was named after Britan Mael, the son of Fergus Lethderg (Red-Side),¹¹⁸⁸ who is said to have been a son of Nemed mac Agnomain,¹¹⁸⁹ who supposedly arrived in Ireland as part of the **first** Milesian invasion. It should be stressed that this Nemed was associated with County Cork in southern Ireland from whence the sons of Liathan (i.e. Uí Liatháin) emerged, these

¹¹⁸⁰ *On the Frisian Settlements in Scotland* pp.173-4, William F. Skene, Proceedings of the Society of Antiquaries of Scotland Vol. IV, Edinburgh 1863.

¹¹⁸¹ Livy, *The History of Rome* v.34.

¹¹⁸² https://en.wikipedia.org/wiki/Urnfield_culture.

¹¹⁸³ https://en.wikipedia.org/wiki/Hallstatt_culture.

¹¹⁸⁴ https://en.wikipedia.org/wiki/La_T%C3%A8ne_culture.

¹¹⁸⁵ Geoffrey of Monmouth, *History of the Kings of Britain* Book 1, [Chapter 16](#).

¹¹⁸⁶ *History of the Kings of Britain* Book 1, [Chapter 3](#).

¹¹⁸⁷ Nennius, *Historia Brittonum* §.7.

¹¹⁸⁸ *Lebor Gabála Éirenn* Vol. 3, [p.127, §.245](#) and [p.149, §.264](#), Robert Alexander Stewart Macalister, Dublin 1940.

¹¹⁸⁹ *Early Irish History & Mythology* op. cit. pp.77-8.

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becoming the Demetae of south-west Wales.

This story of Fergus son of Nemed mac Agnomain and his 'son' Britan is once again an allegorical tale. It is an attempt by the early Irish historians at explaining the arrival of the Domnians from Ireland, a people who settled in the northern regions of Britain, in west Wales and in Cornwall, Devon and Somerset. These settlers, however, were Irish. They were not Britons. They arrived in Britain long after the Britons had arrived.

As for Ascanius son of Aeneas, the following account, left to us by Appian, is all allegory:

"ÆNEAS, the son of Anchises, the son of Capys, flourished in the Trojan war. After the capture of Troy he fled, and after long wandering arrived at that part of the Italian coast called Laurentum, where his camping-place is shown to this day, and that shore is called, after him, the Trojan beach. The Aborigines of this part of Italy were then ruled by Faunus, the son of Mars [i.e. Ἄρεως = Ares], who gave to Æneas his daughter Lavinia in marriage, and also a tract of land four hundred stades in circuit. Here Æneas built a town, which he named after his wife, Lavinium. Three years later, at the death of Faunus, Æneas succeeded to the kingdom by virtue of his marriage relationship, and he called the Aborigines Latins, from his father-in-law, Latinus Faunus. Three years later still, Æneas was killed by the Rutuli, a Tuscan tribe, in a war begun on account of his wife Lavinia, who had been previously betrothed to their king. He was succeeded in the government by Euryleon, otherwise called Ascanius, the son of Æneas and Creusa, a daughter of Priam, to whom he had been married in Troy. But some say that the Ascanius who succeeded to the government was the son of Æneas and Lavinia."¹¹⁹⁰

Faunus, who is usually represented as a creature which is half man and half goat, is also known as Pan. (Notice how the letter *P* becomes an *F* so that Panus becomes Faunus. We know these satyrs as Seirites.) I have already shown that Ares, the name which is translated as 'Mars' in the above passage and is presented as the 'father' of Faunus, is the tribe of people named after Hori, son of Lotan, son of Seir. Latinus Faunus likewise refers to the descendants of Duke Lotan. (Pan/Faunus, however, appears more specifically to refer to the descendants of Duke Pinon.¹¹⁹¹) We also know this tribe as Horites, Kuretes, Corybantes etc.

Lavinia, the 'wife' of Aeneas, is Duke Alvan. In fact, Appian continues by informing us that "Ascanius died four years after the founding of Alba (for he also built a city and gave it the name of Alba, and settled it with a colony from Lavinium), and Silvius succeeded to the throne".¹¹⁹² The name Alba is also a phonetic variation on the name Lavinia. The country of Albania was also named after this Edomite tribe. The identification of these Edomite tribes is dealt with in more detail in *Legacy of Edom*.

The Irish historian Thomas Moore wrote:

"It is worthy of remark, too, that the same British writer, Nennius, who furnished Geoffrey of Monmouth with his now exploded fables of the descent of the Britons from king Brute and the Trojans, was the first also who put forth the tale of the Scythian ancestors of the Irish, and of their coming, in the fourth age of the world, by the way of Africa and Spain, into Hibernia."¹¹⁹³

¹¹⁹⁰ Appian, *Kings* [Fragment 1](#).

¹¹⁹¹ Gen. 36:41 & 1 Chron. 1:52.

¹¹⁹² Appian, *Kings* [Fragment 2](#).

¹¹⁹³ The History of Ireland Vol. 1, p.185, Thomas Moore, Elibron Classics 2005, New York 1858 ([p.155](#) in the 1838 version).

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Hibernia was the ancient name for Ireland. Quoting from Nennius, Rev. Matthew Kelly wrote:

“Thus, because the Romans, who conquered Britain, were descended from Æneas, the Britons soon discovered that their own ancestor, Britus, belonged to the same family. – *Irish Nennius*, p.35.”¹¹⁹⁴

Of course, Britus, Brutus and Aeneas were different tribes. The Bruttii were Israelites and Britus an adopted name used by the Irish settlers, whilst the descendants of Aeneas were Edomites. The important fact to bear in mind, however, is that Brutus is here said to have been of Roman descent – i.e. ‘they’ came from Rome.

This Brutus is said, along with someone called Assaracus (a metathesis of Issachar? a variant spelling of Zerach?), to have assembled the Trojans together and retired to the hills and woods:

“Brutus, general of the remainder of the Trojans, to Pandrasus, king of the Greeks, sends greeting. As it was beneath the dignity of a nation descended from the illustrious race of Dardanus, to be treated in your kingdom otherwise than the nobility of their birth required, they have betaken themselves to the protection of the woods. For they have preferred living after the manner of wild beasts, upon flesh and herbs, with the enjoyment of liberty, to continuing longer in the greatest luxury under the yoke of slavery.”¹¹⁹⁵

Note that Brutus is said to have been of Trojan (i.e. Greek) stock; a descendant of “the illustrious race of Dardanus”. In other words, Geoffrey of Monmouth was claiming that Brutus was a descendant of Darda son of Zerach/Ezrach son of Judah.¹¹⁹⁶ If we can recall, Diodorus, when describing the customs of the British people, tells us that they used chariots similar to those used by the Greek heroes in the Trojan Wars.¹¹⁹⁷

Geoffrey of Monmouth has assumed that Pandrasus, who is otherwise unattested outside of the letter he was purportedly quoting from,¹¹⁹⁸ was a king of Greece. The letter he quotes from, however, only refers to him as “king of the Greeks” and could just as easily refer to one of the Greek states dwelling in Italy. Assuming that the above is an extract from an actual letter which he had read, the date is also open to dispute. The unidentifiable city of Sparatinum, which is also mentioned by him, must clearly be Sparta, and Pandrasus is too much like Pandora to be dismissed as coincidence. At any rate, Pandrasus appears more likely to be a misreading of Pandosia, a Greek city in southern Italy located somewhere north of the Bruttian city of Cosentia.¹¹⁹⁹

There was another city in Epirus in northern Greece which was also called Pandosia.¹²⁰⁰ Geoffrey of Monmouth also refers to Brutus’ relations to “Pyrrhus son of Achilles” who supposedly lived a short time earlier.¹²⁰¹ He has therefore probably confused Pyrrhus

¹¹⁹⁴ Cambrensis Eversus, Vol. 1, [p.506](#) (Appendix written by Rev. Matthew Kelly), John Lynch, Dublin 1848.

¹¹⁹⁵ *History of the Kings of Britain* Book 1, [Chapter 4](#).

¹¹⁹⁶ Compare 1 Chron. 2:6 where he is called Dara and 2 Kings 4:31 (5:11 in the Hebrew Bible) where he appears as Darda. The name Zerach is also written Ezrach or Ezrachite in the latter.

¹¹⁹⁷ Diodorus, *Library* [v.xxii.5](#).

¹¹⁹⁸ The only person with a name remotely like this is Pandrosos the *daughter* of Cecrops king of Athens. See entry under [Pandrosos](#), *Harpers Dictionary of Classical Antiquities*, Harry Thurston Peck, New York 1898.

¹¹⁹⁹ Strabo, *Geography* [vi.i.5](#).

¹²⁰⁰ Strabo, *Geography* [vii.vii.5](#).

¹²⁰¹ *History of the Kings of Britain* Book 1, [Chapter 3](#).

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son of Achilles with Pyrrhus II king of Epirus, as the Bruttians “are mentioned as sending auxiliaries to the army of Pyrrhus”.¹²⁰² Whatever information he was following was clearly unreliable.

In obedience to an oracle, Brutus is said to have alighted on the English shores where he and his men are said to have settled:

“Brutus, having thus at last set eyes upon his kingdom, formed a design of building a city, and with this view, travelled through the land to find a convenient situation, and coming to the river Thames, he walked along the shore, and at last pitched upon a place very fit for his purpose. Here, therefore, he built a city, which he called New Troy; under which name it continued a long time after, till at last, by the corruption of the original word, it come to be called Trinovantum.”¹²⁰³

Trinovantum is actually an incorrect spelling of Trinovantes, the name of the tribe of Britons who, in the time of Julius Caesar, were dwelling to the south of the river Thames. They later migrated to the north of the Thames and settled in what was later to become the county of Essex. Caesar called them Trinobantes.¹²⁰⁴ In Ptolemy’s day, their capital was Camulodunum,¹²⁰⁵ which city later became known as Colchester. As already aptly demonstrated, the name Trinovantes has nothing to do with ‘New Troy’, this being a contrived interpretation by Geoffrey of Monmouth.

By Ptolemy’s day, two splinter groups of these Trinovantes had established themselves in Wales and in southern Scotland. This division of the Trinovantes into three groups is clearly what provided Geoffrey of Monmouth with inspiration for his contrived story of Brutus and his **three** sons Kamber (Silures), Albanact (Novantae, a people apparently also known as Siluyr or Silures, as mentioned above¹²⁰⁶) and Locrin (Trinovantes).¹²⁰⁷ Bearing in mind that Kamber was actually the name of the Parisii who arrived at a later date, it shows how historically inaccurate his story actually is.

Through this fantastic story provided by Geoffrey of Monmouth, a few threads of truth are inherent. Firstly, that ‘Brutus’ came from Italy. Brutus was **not** a person; Brutus was an Israelite tribe dwelling in southern Italy. Livy called them Bruttii, a tribe who were forced out of Italy in the second Century BCE.

If we are identifying Brutus as the Bruttii who dwelt in southern Italy, it is worth comparing the above extract with what Diodorus tells us:

“... in Italy there gathered in Lucania a multitude of men from every region, a mixture of every sort, but for the most part runaway slaves. These at first led a marauding life and as they habituated themselves to out-of-door life and making raids they gained practice and training in warfare; consequently, since they regularly had the upper hand with the inhabitants in their battles, they reached a state of considerably increased importance. First they took by siege the city Terina and plundered it completely; then, having taken Hipponium, Thurii, and many other cities, they formed a common government and were

¹²⁰² *Dictionary of Greek and Roman Geography* Vol. 1, Entry under [Bruttii on p.449](#), William Smith, Boston 1870.

¹²⁰³ *History of the Kings of Britain* Book 1, [Chapter 17](#).

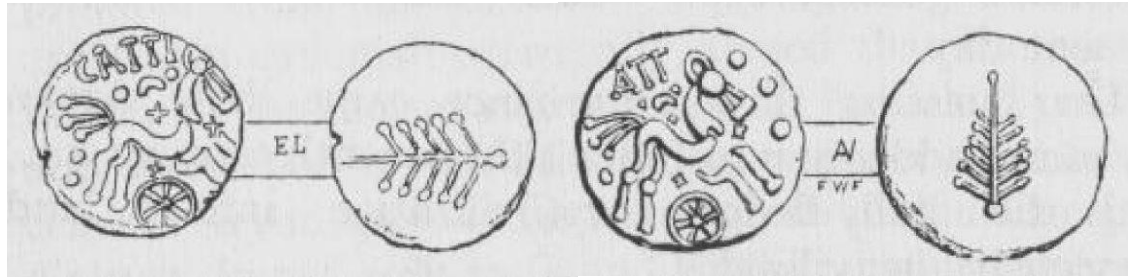
¹²⁰⁴ *Caesar, The Gallic War* Book 5, [Chap. 20ff](#), Henry John Edwards, Harvard University Press, Cambridge Massachusetts and William Heinemann Ltd, London 1958.

¹²⁰⁵ Ptolemy, *Geography* Book 2, [Chap. 3, §.17](#).

¹²⁰⁶ *The Phoenician Origin of Britons, Scots & Anglo-Saxons*(2nd Edition) [p.32](#), Lawrence Austine Waddell, Williams & Norgate, London 1925.

¹²⁰⁷ *History of the Kings of Britain* Book 2, [Chapter 1](#).

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Two British coins (obverse and reverse) dated to the second century BCE (which date is not necessarily correct) with sun and moon symbols. Note that the coin on the left contains the name Catti, which some have seen as a variant spelling of Chatti. (NB: Chatti was transliterated into German as Hesse and into Greek as Asia.) On the edge of the coins is written the words EL on the first coin and A/ on the second. It is believed that EL stands for electrum alloy of gold and A/ stands for Aurum or gold, this being the metals of which the coins are composed. The conifer tree, as depicted on the reverse, was associated with Baal worship. Of particular interest is the fact that the words are written in Latin characters thereby furnishing evidence that the Bruttii arrived from Italy. The coins would otherwise have been written in one of the Celtic or Gaelic scripts.

called Bruttians from the fact that most of them were slaves, for in the local dialect runaway slaves were called 'bruttians'." ¹²⁰⁸

The Hebrew word בָּרַח (*barach*) means to flee or run away, with the feminine form בִּרְחָת (*borachat*) possibly becoming *brutti*. ¹²⁰⁹ This argument that the name Bruttii means a runaway is followed to some extent by Strabo, who remarks that:

"The nation received its appellation from the Leucani, for they call runaways Bruttii, and they say that formerly they ran away from them when employed as shepherds, and that afterwards their independence was established through the weakness [of the Leucani]", ¹²¹⁰

This belief, however, is not universally accepted. William Smith points out that the word Brutus was sometimes used to signify an 'idiot', whilst in old Latin, the name was synonymous with *Gravis* (i.e. heavy, weighty, serious...), suggesting that Bruttii could be connected with a similar Greek word βάρυς (*Barys*) meaning heavy, weighty etc. ¹²¹¹ This interpretation, however, is also somewhat contrived and etymologically unsound. Cicero even dismisses this idea that Bruttii means slaves when he refers to "an imaginary war of runaway slaves". ¹²¹² It is much more likely that the name Bruttii (and consequently the name Brit) is derived from the Hebrew word בְּרִית *brit*, meaning 'covenant'.

Pliny mentions an island called Brattia, ¹²¹³ now known as Brac, located in the Adriatic. This alone challenges any suggestion that the name Bruttii means slaves. Furthermore,

¹²⁰⁸ Diodorus, *Library* [xvi.15](#).

¹²⁰⁹ An alternative explanation could be derived from the Hebrew word used in the Book of Ezekiel when the LORD says he "will purge out" the rebels from among the people, the word translated as "I will purge" being *baroti* (בָּרוּתִי). (Ezek. 20:38.)

¹²¹⁰ Strabo, *Geography* [vi.i.4](#).

¹²¹¹ Entry under *Brutus*, *A Dictionary of Greek and Roman Biography and Mythology*, William Smith, London 1873. Compare with what William Camden wrote concerning the meaning of Britain: "But those pedants are by no means to be endur'd, who would have it call'd Britain, from the brutish manners of the Inhabitants." *Britannia: Or a Chorographical Description of Great Britain and Ireland, Together With the Adjacent Islands* Vol. 1, [page vi](#), William Camden, translated into English with revisions by Edmund Gibson, London 1722.

¹²¹² Tertius Cicero, *Against Verres* [ii.v.39](#).

¹²¹³ Pliny, *Natural History* [iii.26 \(152\)](#). ([iii.30](#) in John Bostock's translation).

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a Phoenician coin discovered at Carthage clearly shows the name Brati (a variation on the name Brutti), which means that the name Brutti had a much wider application than students of archaeology are prepared to accept.

Basically, after Hannibal's failed attempt at conquering Rome, the Bruttii were stripped of their civil rights and they became nothing better than slaves. The contrived idea, which was prevalent amongst the classical writers, that the name Bruttii means slaves also accords with the information given by Geoffrey of Monmouth that 'Brutus' was made a slave. His suggestion that the Bruttii arrived around the time that Eli was priest in Judea,¹²¹⁴ before even the prophet Samuel was governor,¹²¹⁵ is pure fantasy based on a rationalisation of the facts as he saw them. He even admitted in the very first part of his book that there is very little evidence, if any, of any kings of Britain prior to the first century of the Common Era other than what was recorded in the book he was presented with by the archdeacon of Oxford:

"Whilst occupied on many and various studies, I happened to light upon the History of the Kings of Britain, and wondered that in the account which Gildas and Bede, in their elegant treatises, had given of them, I found nothing said of those kings who lived here before the Incarnation of Christ, nor of Arthur and many others who succeeded after the Incarnation, though their actions both deserved immortal fame, and were also celebrated by many people in a pleasant manner and by heart, as if they had been written. Whilst I was intent upon these and such like thoughts, Walter, archdeacon of Oxford, a man of great eloquence, and learned in foreign histories, offered me a very ancient book in the British tongue, which, in a continued regular story and elegant style, related the actions of them all, from Brutus the first king of the Britains, down to Cadwallader the son of Cadwallo."¹²¹⁶

The reason why he could not find anything on the history of the Britons prior to this time outside of this one source is because they had only arrived on these shores in the second century before the Common Era! The book he was relying on for the early history of Britain is clearly suspect. (We should also bear in mind that Julius Caesar recorded that Britain was at that time being ruled from Gaul (i.e. Brittany/France)).

If we examine the "twenty sons and thirty daughters" of Ebraucus who Geoffrey of Monmouth dates to the time of Solomon,¹²¹⁷ we find that Regin represents the Regini who settled in southern England, Gaul and Darden are Gauls and Dardanites respectively, Oudas is the tribe of Judah, a branch of which became the people known as Jutes, and Gael and Gaelas are further variations on the name Gaul. The writer betrays himself when he records that "Aganippus, king of the Franks, having heard of the fame of Cordeilla's beauty, forthwith sent his ambassadors to the king [of Britain] to demand her in marriage".¹²¹⁸ This Aganippus, who supposedly lived around 1,000 BCE, proceeds to tell the British king that he already "possessed the third part of Gaul".¹²¹⁹ The Franks did not control this huge an area of Gaul until 496 CE,¹²²⁰ thereby

¹²¹⁴ *History of the Kings of Britain* Book 1, [Chapter 18](#).

¹²¹⁵ *Ibid.* Book 2, [Chapter 6](#).

¹²¹⁶ *Ibid.* Book 1, [Chapter 1](#).

¹²¹⁷ *Ibid.* Book 1, [Chapter 8](#).

¹²¹⁸ *Ibid.* Book 1, [Chapter 11](#).

¹²¹⁹ *Ibid.*

¹²²⁰ *Dictionary of Greek and Roman Geography* Vol. 1, [p.913](#), entry under [Franci](#), William Smith, Boston 1870.

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demonstrating just how untrustworthy and contrived Geoffrey of Monmouth's story of the early history of Britain actually is.

Samothēs

We find similar false reports among the early British historians, who also seem determined to fabricate the antiquity of the British nation. In Holinshed's *Chronicles*, for example, we find the statement twice recorded that, before it was known as Albion, Britain was named after a certain person by the name of "Dis otherwise called Samothēs, one of the sonnes of Japhet was the Saturne or original beginner, and of him thenceforth for a long while called Samothea".¹²²¹ This fabrication continues:

"SAMOTHEs the sixt begotten sonne of Iaphet called by Moses Mesech, by others Dis, receiued for his portion (according to the report of Wolfgangus Lazius) all the countrie lieng betwene the riuer of Rhene and the Pyrenian mountains, where he founded the kingdome of Celtica ouer his people called Celtæ. Which name Bale affirmeth to haue bene indifferent to the inhabitants both of the countrie of Gallia, and the Ile of Britaine, & that he planted colonies of men (brought forth of the east parts) in either of them, first in the maine land, and after in the Iland... ..Of this king and his learning arose a sect of philosophers (saith Annius) first in Britaine, and after in Gallia, the which of his name were called Samothei. They (as Aristotle and Secion write) were passing skilfull both in the law of God and man : and for that cause exceedingly giuen to religion, especiallie the inhabitants of this Ile of Britaine, insomuch that the whole nation did not onelie take the name of them, but the Iland it selfe (as Bale and doctor Caius agree) came to be called Samothea, which was the first peculiar name that euer it had, and by the which it was especiallie knowne before the arriual of Albion."¹²²²

Having demonstrated that the Novantæ were among the first inhabitants of Britain, and that they arrived sometime towards the beginning of the second century BCE, we can see just how highly contrived the above information is.

So where did this teaching originate?

"Vpon these considerations I haue no doubt to deliuer vnto the reader, the opinion of those that thinke this land to haue bene inhabited before the arriual here of Brute, trusting it may be taken in good part, sith we haue but shewed the coniectures of others, till time that some sufficient learned man shall take vpon him to decipher the doubts of all these matters. Neuertheless, I thinke good to aduertise the reader that these stories of Samothēs, Magus, Sarron, Druis, and Bardus, doo relie onelie vpon the authoritie of Berosus, whom most diligent antiquaries doo reiect as a fabulous and counterfet author, and Vacerius hath laboured to prooue the same by a special treatise latelie published at Rome."¹²²³

The truth of the matter is that this story comes, not from Berosus, but from an Italian monk by the name of Giovanni Nanni (1432-1502 CE), also known as Annius of Viterbo (or Annius Viterbiensis).¹²²⁴ This monk was guilty of blatant forgery:

"The crowning irony was that classical scholars recognized the forgery as such almost immediately, yet many of them who must have known better continued to invoke it as

¹²²¹ *Holinshed's Chronicles of England, Scotland and Ireland* Vol. 1, [p.6](#), London 1807.

¹²²² *Holinshed's Chronicles of England, Scotland and Ireland* Vol. 1, [pp.428-9](#), London 1807.

¹²²³ *Holinshed's Chronicles of England, Scotland and Ireland* Vol. 1, [p.436](#), London 1807.

¹²²⁴ See Giovanni Nanni, [Book 14, Folio 111](#) and [Book 15, Folio 120](#) in *Antiquitatū varariū* Vol. 17, Johann Pruess, 1512.

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Gospel truth about ancient history, and to defend it as somehow authentic, long after the forger's ineptitude had become proverbial."¹²²⁵

The paper by Walter Stevens from which this quote is taken goes on to say that Annius was guilty of forging a number of other ancient works. Yet, amazingly, his forgeries are still being quoted by some as factual even to this day.

Katrina B. Olds adds:

"Annius's texts, first published in 1498, combined biblical and classical narratives to endow several European dynasties with impressively ancient origin myths. His wildly ambitious literary forgeries included eleven chronicles attributed to eleven separate authors, in what one scholar has called 'the most elaborate complex of authorial pseudo-identities the world had seen.'"¹²²⁶

Having demonstrated that the Britons arrived no earlier than the beginning of the second century BCE, and having made a case for showing that the island of Britain was uninhabited prior to that date, any suggestion that Britain was ever known as Samothia has to be abandoned as such claims are shown to be spurious. There are, however, a number of interesting points which arise from these false stories.

They say that there is no smoke without fire. Even though the stories are fabricated, they are nonetheless based on an element of truth. Annius had to include a small amount of truth in order to deceive people. Trying to disseminate the truth from the false teachings, however, is not always easy, but, having 'rewritten' the history of the Britons, we can now look at the story of Samothia with a little more enlightenment.

William Harrison gives us a most elucidating explanation of where the name Samothia comes from:

"In lyke maner, it shoulde seeme that Sarron sonne unto the sayde Magus, diligently followed the steppes of hys father, and thereto opened Schwles of learning in sundrie places, both among the Celtes and Britaines, whereby such as were his Auditours [i.e. people who listened to him], grewe to be called Sarronides, notwithstanding, that as well the Sarronides as the Magi, (otherwise called Magufei) and Druiydes, were generally called Samothei, or Semnothei, of Samothies stil among the Grecians, as Aristotle in his Magia, doth confesse, and calling them Galles, hée addeth thereunto that they first brought the knowledge of Letter, and good learning unto the Greekes."¹²²⁷

Notice that the Samothia, the people who supposedly gave the name Samothia to this island of Britain long before the arrival of the Britons, were also known as Semnothei. The name Semnothei is a variant phonetic spelling of Samnitae, the people who followed the Namnetae to the Loire delta in Brittany. This is where the Novantae and the Cenimagni came from. These Cenimagni, who are mentioned by Julius Caesar, became the Icenii who eventually settled in Norfolk. As already mentioned, those Icenii were called Simeni by Ptolemy, this being another variant spelling of the Hebrew name Shimon. (Note that this connection between the Cenimagni, Icenii and Simeni was made

¹²²⁵ *From Berossos to Berosus Chaldeus: The Forgeries of Annius of Viterbo and Their Fortune* p.277, Walter Stephens (John Hopkins University) in *The World of Berossos: Proceedings of the 4th International Colloquium on >>The Ancient Near East between Classical and Oriental Traditions*" Hatfield College, Durham 7th-9th July 2010, Johannes Haubold, Giovanni B. Lanfranchi, Robert Rollinger & John Steele, Harrassowitz Verlag, Wiesbaden, 2013.

¹²²⁶ *Forging the Past: Invented Histories in Counter-Reformation Spain* p.11, Katrina B. Olds, Yale University 2015.

¹²²⁷ *The Firste Volume of the Chronicles of England, Scotlande, and Irelande: The Description of Britain* p.7, William Harrison, Raphael Holinshed, London 1577.

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long ago by William Camden, but he assumed that Ptolemy had erred in calling them Simeni.¹²²⁸) In other words, the Samoths were these Samnitae who settled in Norfolk. Notice, however, that they arrived at the same time as the other Britons! The suggestion that Britain was known as Samothea long before it was known as Britannia is simply false.

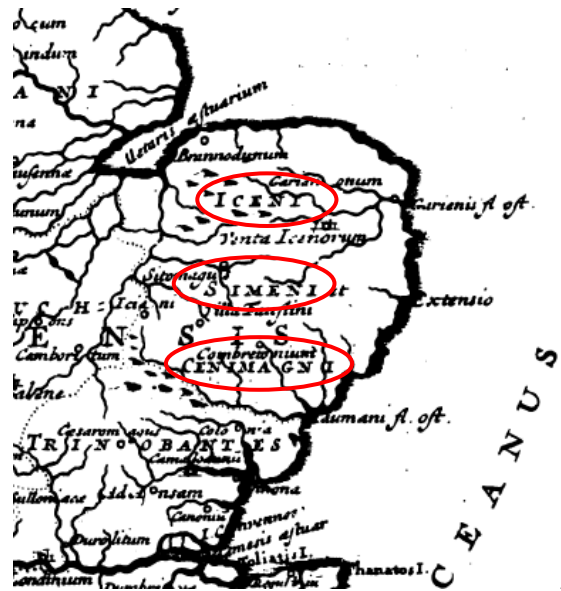
According to these ancient historians, who were all working to these forged works of Annius, Samoths was also known as Dis. Is it perhaps just coincidence that Diss is the name of a town in Norfolk where the Iceni settled? Notice that this town was called both Disce and Dis in Camden's *Britannia*.¹²²⁹

Bear in mind that Annius lived 1432-1502 CE, which means that the town of

Diss would have existed in his day. Whether or not Diss is Old English for 'place at the ditch or dyke' as suggested by Norfolk Heritage¹²³⁰ or whether it was named after some chief of the Iceni is debatable. It is sufficient for the purpose of this argument that Diss existed in Annius' day and that he made a connection with the Semnothei who dwelt there. As you can see, the evidence all stacks up, but the facts have been heavily distorted.

Ptolemy mentions a city belonging to the Simeni of Norfolk called Venta or Ouenta (Οὔεντα). There was also a city of the same name belonging to the Belgae in Hampshire. This name Ouenta is said by some to be an old Bretonic word for 'place' or 'town',¹²³¹ though there are those who strongly refute this claim.¹²³² Whatever may be the correct interpretation, the name Ouenta was used both for a city of the Iceni and for a city of the Belgae, the latter city being known today as Winchester. This suggests that Winchester may have originally been built by the Britons rather than by the Belgae.

The name Simeni is a variant spelling of the Hebrew name Shimon (שִׁמְעוֹן AV Simeon), whilst Iceni is a variant spelling of Yachin (יָכִין AV Jachin), one of the sons of Shimon



Map of Norfolk showing the supposed distribution of the tribes of Iceni, Simeni and Cenimagni – taken from William Camden's *Britannia*. Camden realised that these three names all belonged to one and the same tribe.

¹²²⁸ *Britannia* Vol. 1, pp.433-4, William Camden, translated by Edmund Gibson, London 1722.

¹²²⁹ *Britannia* Vol. 1, pp.459-460, William Camden translated by Edmund Gibson, London 1722.

¹²³⁰ <http://www.heritage.norfolk.gov.uk/record-details?uid=%27TNF178%27>.

¹²³¹ *Etymological Dictionary of Proto-Celtic*, p. 413, Ranko Matasović, Vol. 9 in the Leiden Indo-European Etymological Dictionary Series, Brill 2009.

¹²³² For example: A. L. F. Rivet & C. Smith, *The place-names of Roman Britain*, p.262-5; R. Coates, *Remarks on 'pre-English' in England: with special reference to *uentā, *ciltā and *cunāco*, *Journal of the English Place-Name Society* 16 (1983-4) 1-7 and T. S. Ó Máille *Venta, Gwenta, Finn, Guen*, *Nomina XI* (1987), 145-152.

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who gave his name to the family of Yachini (יָכִינִי),¹²³³ a name which has become Icenī in transliteration.

To further confirm this identification, William Camden records:

“However, of the name Icenī there are several remains in these parts ; such as Ikenfworth, [Ikworth,] Ikenthorpe, Ikborrow, Iken, Ikfning, Ichlingham, Eike, &c. and that Confular way which led from hence, frequently call’d by the Chorographers of the last Age, Ichenild-ftreat, as if one should say, the freet of the Icenī.”¹²³⁴

The name Ichen is closer to the Yachin of the Bible. Note, however, that according to Camden, the name Icenī would often be written with a *k* showing that the name was originally pronounced Ikenī. Note also that the name Ikenī was often abbreviated to Iken or simply Eike. The reason for mentioning this will become apparent in a moment.

The Lucanians of southern Italy are said by Pliny to have been a break away faction of Samnites who were named after their leader Lucius,¹²³⁵ in which case they would have been descendants of the tribe of Shimon (AV Simeon). Strabo likewise identified these Lucanians, who he called Leucani (Λευκανοί), as Samnites.¹²³⁶ Despite the confident claim by Pliny that the Lucanians were named after their leader, it can be shown that they were known by this name long before they actually arrived in Italy. The Laconians of Greece, for example, were named after this Israelite tribe. The names Lucan, Lucani, Luceni, Laconi and Leuke are all variant spellings of Yachin, the addition of a letter *l* in the front of the name possibly being attributable to the French word *le* or *la* before nouns – hence becoming *l’Yachini* (or *les Ikeni*).

There are other examples of the addition of the letter *l* at the beginning of words which could be quoted. For example, whilst Pausanias accredits the foundation of the city of Sparta in Greece to someone called Lacedaemon, who purportedly built it for his ‘wife’ Sparta,¹²³⁷ other writers accredit the founding of the city to Cadmus son of Agenor who is said to have planted the “teeth of the dragon” in the ground, meaning that he settled the Spartans in the land. Both of these stories are allegorical. Lacedaemon was called ‘son’ of Tegea because the Lacedaemonians came from the land of Tegea. It should not go without notice that Lacedaemon (le Cadmean?) is a variant spelling of Cadmus. These Cadmeans continued to control the land of Lacedaemon and the city of Sparta for many generations, as testified by Herodotus:

“Now, about this same time, Theras, a descendant of Polynices through Thersander, Tisamenus, and Autesion, was preparing to lead out colonists from Lacedaemon. This Theras was of the line of Cadmus and was an uncle on their mother’s side to Aristodemus’ sons Eurysthenes and Procles; and while these boys were yet children he held the royal power of Sparta as regent; but when his nephews grew up and became kings, then Theras could not endure to be a subject when he had had a taste of supreme power, and said he would no longer stay in Lacedaemon but would sail away to his family. On the island now called Thera, but then Calliste, there were descendants of Membliarus the son of Poeciles, a Phoenician; for Cadmus son of Agenor had put in at the place now

¹²³³ Num. 26:12.

¹²³⁴ *Brittania* Vol. 1. pp.433-4, William Camden, translated by Edmund Gibson, London 1722.

¹²³⁵ Pliny, *Natural History* 3.5 (71). (3.10 in John Bostock’s translation.)

¹²³⁶ Strabo, *Geography* 5.3.1.

¹²³⁷ Pausanias, *Description of Greece* 3.1.2. This naming of the city of Sparta after the wife of lacedaemon is also hinted at by Apollodorus, *Library* 3.10.3.

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called Thera during his search for Europa; and having put in, either because the land pleased him, or because for some other reason he desired to do so, he left on this island his own relation Memblarius together with other Phoenicians. These dwelt on the island of Calliste for eight generations before Theras came from Lacedaemon.”¹²³⁸

The original Lacedaemonians were therefore Cadmeans. It can also be shown that the names Lares, Ares and Mars are all phonetic cognates of the same name.¹²³⁹ The Lucanians of southern Italy, as well as the Laconians who gave their name to the region of Laconia in Greece, were descendants of Yachin son of Shimon.

These Samnitae of the tribe of Yachin son of Shimon became:

- The Leuci who are recorded by Julius Caesar and Strabo as dwelling alongside the Nemetes (a variant spelling of Namnetae/Nannetes) in north-eastern France.¹²⁴⁰ (If we can recall, William Camden mentions an English town with the name Eike, showing that the name Ikeni can be abbreviated in the same way that l’Yachini can be abbreviated to l’Yachi – hence Leuci or Leuki.)
- The Samnitae who dwelt in Brittany alongside the Namnetae.¹²⁴¹
- The Cenimagni/Iceni/Simeni/Semiothes/Semnothei who dwelt alongside the Novantae in Britain.
- The Lucensii who dwelt alongside the Numantians in Spain. As previously mentioned, these Lucensii became the Luceni who settled alongside the Nagnetae in Connaught in north-west Ireland. The Nagnetae (pronounced Nannetae – compare the Namnetae of Brittany who were also known as Nannetes) are descended from the Numantians of Spain.¹²⁴²

According to Servius, Leuke (Λεύκη var. Leuce) was a nymph, a ‘daughter’ of Okeanus (Ocean) who was carried off by Pluto.¹²⁴³ It is believed that Leucippe is another variant spelling of this name.¹²⁴⁴ Ephyra (Ephraim) and Nemesis (Menashe) were also considered to be ‘daughters’ of Okeanus. The origin of this name Okeanus will be discussed shortly when it will be shown that Okeanus was an alternative name for the River Euphrates, this being the region from where these tribes emerged. Once again, we are looking at allegory.

The word Pluto is from the Greek πλουτέω *plouteo* meaning “to be rich or wealthy”.¹²⁴⁵ Pluto was “god of the netherworld”,¹²⁴⁶ referring to the precious metals being extracted

¹²³⁸ Herodotus, *Histories* 4.147.

¹²³⁹ Whilst, for example, Apollodorus refers to “Cycnus, son of Ares” (*Library* ii.v.11), Hyginus refers to “Cycnus son of Mars” (*Fabulae* 31). (See fn. 2 on p.221 in the copy of Apollodorus, *Library* Vol. 2, by Sir James George Frazer, Loeb Classical Library, London and New York, 1921.) Similarly, the word translated as ‘Mars’ in Appian’s “*Concerning the Kings*” [Fragment 1](#), being Book 1 of his *Roman History*, is the Greek word *Areus* (Ἄρεως), that is, Ares.

¹²⁴⁰ Caesar, *The Gallic War* 1.40 and Strabo, *Geography* 4.3.4.

¹²⁴¹ Ptolemy, *Geography* 2.8, §.6. Strabo, *Geography* 4.4.6 merely refers to the ‘women of the Samnitae’ who inhabited the island now known as Belle Île.

¹²⁴² *The History of Ireland* Vol. 1, pp.112-3, Thomas Moore, Elibron Classics, New York 2005. (p.61 in the 1843 version.) See also *Britannia: or a Chronological Description of Great Britain and Ireland Together with the Adjacent Islands* Vol. 2, p.1377, William Camden, London 1722.

¹²⁴³ A Dictionary of Greek and Roman Biography and Mythology Vol. 2, entry under [Leuce](#) on p.773, William Smith, Boston 1870.

¹²⁴⁴ See <http://www.theoi.com/Nymphe/NympheLeuke.html>.

¹²⁴⁵ A Greek-English Lexicon entry under [πλουτέω](#) on p.1229, Henry George Liddell and Robert Scott, New York, 1883.

¹²⁴⁶ *Ibid.* entry under [Πλούτων](#) on p.1230.

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from the mines by the Phoenicians operating in Spain.

Returning to the inhabitants of Britain, Julius Caesar mentions only four other tribes dwelling in Britain in his day: the Segontiaci, Bibroci, Ancalites and the Cassi.¹²⁴⁷ It can be shown that all of these tribes arrived at the same time as the Novantae and Samnitae. The name Bibroci appears to be a variant spelling of Auraci, hence would have been a breakaway faction of the Novantae. Segontiaci appears to be a variant spelling of Tachan (תַּחַן), one of the sons of Ephraim who gave rise to the family of Tachani (תַּחְנִי).¹²⁴⁸ In the First book of Chronicles, he is called Tachat (תַּחַת).¹²⁴⁹ The interchange of the *s* and the *t* is well attested. We have already mentioned that Josephus called Bashan in northern Israel Batanaian and Batanidi. Consider also the word ‘*besser*’ which is the German word for ‘*better*’. Consider also the fact that Josephus called Hebron חֶבְרוֹן Γιβρώνα *Gibrona*,¹²⁵⁰ Gibrona where the Hebrew letter ח *chet* has been transliterated as a *g*. The reading of Tachanti-ici for Segontiaci is therefore perfectly plausible from a phonetical perspective.

The Ancalites were clearly a break-away faction of Tectosages who came from the city of Ancara in Anatolia, the name Ancali being a variant spelling of Ancari. (As already demonstrated, the interchange of the letters *l* and *r* in ancient languages was commonplace.) These Tectosages will be discussed in more detail shortly. They also were named after Tachat son of Ephraim.

The Cassi appear to be related to the Novantae. Bear in mind that one of the Bruttian cities in southern Italy was known as Cosentia (var. Cosenza). The French name for Scotland even today is Écosse, this more likely being a variation on the name Cassi rather than of Scotti as is usually assumed. The name Cassi (or Kazzi) appears on the Newton Stone, a stone monument discovered near Aberdeen.¹²⁵¹ As this mention of Cassi predates the arrival of the Scots, it means that the name Écosse, used by the French for Scotland, is more likely to be derived from this more ancient name of Cassi, a people mentioned by Julius Caesar as dwelling in his day in southern England. The name Cassi seems to refer to the Novantae who migrated to Scotland sometime towards the end of the first century CE.¹²⁵² The Tricassi (i.e. three Cassi), who are recorded by Ptolemy as dwelling alongside the Parisii in France in the middle of the second century CE, were another break away faction of these Cassi. They likewise appear to be descendants of Tachat son of Ephraim. (See the entry under Tectosages later in this current paper.)

If we consider all the other British tribes, we see that there is no evidence that any of them arrived any earlier than the second century BCE. In fact, many of them arrived after the time of Julius Caesar (50 BCE). Having identified all of the tribes mentioned by Caesar, any suggestion that Britain was inhabited by man prior to 199 BCE, which is when the

¹²⁴⁷ Caesar, *The Gallic Wars* Book 5, [Chap. 21](#).

¹²⁴⁸ Num. 26:35

¹²⁴⁹ 1 Chron. 7:20.

¹²⁵⁰ This is only one of many ways Josephus transliterated the name Hebron. See the note in *Josephus with an English Translation* by H. St. J. Thackeray, Vol. 4, *Jewish Antiquities, Books I-IV*, [p.84, fn. a](#), Loeb Classical Library, London and Cambridge, Massachusetts, 1961. See also *Ibid.* Vol. 5, *Antiquities* [viii.22](#), and Book VII, Ancient Table of Contents on [p.807](#).

¹²⁵¹ *The Phoenician Origin of Britons, Scots & Anglo-Saxons* (2nd Edition) in particular [p.32](#), Lawrence Austine Waddell, Williams & Norgate, London 1925.

¹²⁵² Alternatively, they were another sub-group of Tectosages. See the Section *Tectosages* for a further discussion of this tribe.

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Britons were last recorded as dwelling in southern Italy, is baseless. The only evidence that Britain was occupied earlier than this is derived from the contrived interpretations of the archaeological evidence. People seem to have an inborn desire to push back history to some remote and obscure past, and there is a lot of kudos involved in producing 'evidence' which demonstrates the great antiquity of the human race, especially if it undermines the authority of the Bible. In recent years, archaeologists have added to the confusion by introducing erroneous methods of dating into the equation; such as radiometric dating and the highly erroneous Stone Age – Bronze Age – Iron Age progression, all of which are proved to be spurious methods of dating. Time and again, I am finding that archaeologists are either ignoring important archaeological evidence or are simply manipulating the data to fit their theories and preconceived ideas. This statement may seem harsh, but unfortunately it is the truth.

The Dorians

The Spartans were referred to indiscriminately by the Greek writers both as Spartans and Lacedaemonians. Quoting the passage in Josephus, which states that correspondence took place between the king of the Lacedaemonians and the High Priest Onias during the time of Seleucus Soter:

“To him [i.e. Onias] it was that Areus, king of the Lacedaemonians, sent an embassy, with an epistle; the copy whereof here follows:

“Areus, king of the Lacedemonians, to Onias, sendeth greeting. We have met with a certain writing, whereby we have discovered that both the Jews and the Lacedemonians are of one stock, and are derived from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us about any of your concerns as you please. We will also do the same thing, and esteem your concerns as our own, and will look upon our concerns as in common with yours. Demoteles, who brings you this letter, will bring your answer back to us. This letter is four-square; and the seal is an eagle, **with a dragon in his claws**.”¹²⁵³

The eagle appears to be the tribal symbol used by the tribe of Menashe,¹²⁵⁴ whilst the dragon “in its claws” represents the Spartans who were under their control. I have already demonstrated that the Spartans were Edomites who had been trained in warfare by the Phoenicians under the leadership of the Cadmeans. More specifically, the Spartans were Horites, a people known to the Greeks as both Carians and Curetes. The Latini who settled in Rome, for example, were descended from Duke Lotan, who was a Horite.¹²⁵⁵ This letter from Areus king of the Lacedemonians was written in the beginning of the second century BCE, which was around five to six hundred years after the time of Cadmus. By this time, Sparta had undergone a number of changes of rulership.

These Lacedaemonians who wrote to the Jewish High Priest were Dorians:

¹²⁵³ Josephus, *Antiquities of the Jews* [xii.iv.10](#) or [xii.225-7](#). (Emphasis mine. NB: Wrongly numbered on the Perseus site.)

¹²⁵⁴ The Hebrew word for eagle is נָשֶׁר *nasher* or נֶשֶׁר *neshar*, which could be a phonetic play on the name Menashe, which itself is from the root Nasha. The addition of the letter ר *reysh* to words was a Dorian practice. Even today, the eagle is a symbol of the America nation, the Americans being predominantly descended from the tribe of Menashe.

¹²⁵⁵ Gen. 36:20.

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“[Croesus] next turned his mind to investigating which was the most powerful Greek state, so that he could gain them as his allies. As a result of his enquiries, he discovered that Lacedemon was populated by Dorians while Athens was populated by Ionians.”¹²⁵⁶

The Dorians, who were supposedly named after Dorus (Δῶρος) ‘son’ of Hellen (this is again allegory!),¹²⁵⁷ came from Dor in northern Israel, a place called either Δῶροις Dorois¹²⁵⁸ or Δῶρων Doron¹²⁵⁹ by Josephus. The Dorians were famous for their impressive temples built of white stone with their characteristic Doric-style fluted columns as well as for inventing the Dorian Scale in music.¹²⁶⁰

The city of Dor belonged specifically to the House of Joseph:

“and by the borders of the children of Manasseh, Beth-shean and the towns thereof, Taanach and the towns thereof, Megiddo and the towns thereof, Dor and the towns thereof. In these dwelt the children of Joseph the son of Israel.”¹²⁶¹

The Dorians also seem to have contributed to the building of Solomon’s temple and palace. Josephus will not have seen the original temple built by King Solomon, which temple was destroyed by Nebuchadnezzar, but he does say that the roof of Solomon’s royal palace, which clearly was still standing in his day, was built in the Corinthian [i.e. Doric] style:

“This house was a large and curious building, and was supported by many pillars, which Solomon built to contain a multitude for hearing causes, and taking cognizance of suits. It was sufficiently capacious to contain a great body of men, who would come together to have their causes determined. It was a hundred cubits long, and fifty broad, and thirty high, supported by quadrangular pillars, which were all of cedar; but its roof was **according to the Corinthian order**, with folding doors, and their adjoining pillars of equal magnitude, each fluted with three cavities: which building was at once firm and very ornamental.”¹²⁶²

As already mentioned, capitals possibly belonging to this building have been found in Jerusalem, with similar capitals having been found in Samaria and Megiddo in northern Israel, though archaeologists are calling the style Proto-Aeolic.

Josephus also likened the feet of the table, on which were placed the shewbread in the temple, to “those which the Dorians put to their bedsteads”.¹²⁶³

We should bear in mind that, during the time of David and Solomon, Ephraim and Menashe were dwelling in Jerusalem:

“And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh”.¹²⁶⁴

That which is being called Corinthian style by archaeologists is in fact Dorian-Israelite.

¹²⁵⁶ Herodotus, *Histories* [i.56](#).

¹²⁵⁷ Apollodorus, *Library* [i.vii.3](#).

¹²⁵⁸ Josephus, *Wars of the Jews* [i.50](#).

¹²⁵⁹ Josephus, *Antiquities of the Jews* [v.83](#).

¹²⁶⁰ http://en.wikipedia.org/wiki/Dorian_Mode#Greek_Dorian_Mode.

¹²⁶¹ 1 Chron. 7:29.

¹²⁶² Josephus, *Antiquities of the Jews* [viii.v.2](#).

¹²⁶³ Josephus, *Antiquities of the Jews* [iii.vi.6](#).

¹²⁶⁴ 1 Chron. 9:3.

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The Lacedaemonians, whose letter to Onias the High Priest contained a seal depicting an eagle with a dragon in its claws, were therefore Israelites from the tribe of Joseph. The eagle symbolises Menashe, whilst the dragon clearly symbolises the Spartans who were Edomites. They were descended from the Horites who Cadmus had taken and trained, having taken them from the “teeth of the dragon” and planted them “in the ground”. These Horites were also known as Seirites.

It should therefore come as no surprise to learn that Herodotus considered the Corinthians to be Dorian:

“The Lacedaemonians provided sixteen ships, the Corinthians provided the same number as they had at Artemisium, the Sicyonians gave fifteen, the Epidaurians ten, the Troezenians five, and the Hermioneans three. The inhabitants of all these states apart from Hermione are of Dorian and Macedonian stock...”¹²⁶⁵

The name Corinth seems to take its name from the Edomite descendants of Duke Cheran, these being some of the original inhabitants of the city who took control from an earlier Israelite group of settlers. According to a number of writers, amongst which we have Apollodorus, Pausanias and Pliny, Corinth was originally known as Ephyra.¹²⁶⁶ Ephyra is a variant spelling of the name Ephraim, the final letter *m* having been dropped. In the *New Testament*, Naphtali appears in three places as Nephthalim (Νεφθαλίμ), twice as the name of the land¹²⁶⁷ and once as the name of one of the twelve tribes.¹²⁶⁸ (Those familiar with Whiston’s translation of Josephus will know that Whiston also transliterated the name Naphtali as Nephthalim.¹²⁶⁹) The Dorians themselves, however, were not native Corinthians:

“Thoas begat Damophon, Damophon begat Propodas, and Propodas begat Doridas and Hyanthidas. While these were kings the Dorians took the field against Corinth, their leader being Aletes, the son of Hippotas, the son of Phylas, the son of Antiochus, the son of Heracles. So Doridas and Hyanthidas gave up the kingship to Aletes and remained at Corinth, but the Corinthian people were conquered in battle and expelled by the Dorians.”¹²⁷⁰

Just to confuse matters, despite the fact that Herodotus (who called the original inhabitants of Corinth Gephyraeans) dates the arrival of the original Ephraimite population in Greece to the time of Cadmus,¹²⁷¹ and despite the fact that the original inhabitants of Corinth were themselves Dorians, the people who were specifically called Dorians by the classical writers actually arrived at a much later date. (Archaeologists would have us believe that these Dorians arrived around 1200 BCE. They more correctly arrived during the time of Nebuchadnezzar II king of Babylon.)

It is interesting to see that Ptolemy mentions a city of Gephyra which was located in his day in northern Israel.¹²⁷² In the absence of any other candidate, this city would appear

¹²⁶⁵ Herodotus, *Histories* [viii.43](#).

¹²⁶⁶ Apollodorus, *Library* [i.ix.3](#) & [ii.vii.6](#), Pausanias, *Description of Greece* [ii.i.1](#) and Pliny, *Natural History* [iv.4 \(11\)](#).

¹²⁶⁷ Matt. 4:13 & 4:15.

¹²⁶⁸ Rev. 7:6.

¹²⁶⁹ Josephus, *Antiquities of the Jews* [i.xix.7](#) (or [i.305](#) in the Loeb Classical Library series). The Greek is actually Νεφθαλεις *Nephthaleis*, whilst in *Antiquities of the Jews* [v.i.24](#) (or [v.91](#)), Josephus has used the Greek word Νεφθαλίδος *Nephthalidos*.

¹²⁷⁰ Pausanias, *Description of Greece* [ii.iv.3](#).

¹²⁷¹ Herodotus, *Histories* [v.57](#).

¹²⁷² Ptolemy, *Geography* Book 5, Chap. 15, [§.15](#).

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to be the “city called Ephraim” in the New Testament book of John,¹²⁷³ and which would have undoubtedly been named after the Ephraimites who at one time dwelt there. If it were not for this reference by Ptolemy to a city in northern Israel, I would have said that Gephyra was more correctly a transliteration of גֶּפְרָה Gephra, a name which appears in the AV as Ophrah. It was both the name of a city of Benjamin, located somewhere near the city of Jordan,¹²⁷⁴ as well as a city of Gideon of the tribe of Menashe, located somewhere close to Shechem.¹²⁷⁵ The city of Gephyra mentioned by Ptolemy, however, was located much too far north to be identified as either of these places.

This northern city of Ephraim appears to be mentioned in the second book of Chronicles where it appears in the Hebrew as גֶּפְרוֹן *Gephron*, though there is a margin entry correcting this to גֶּפְרַיִן *Gephraim*.¹²⁷⁶ Despite the initial letter ג *ayyin*, the King James translators had no hesitation rendering the name as Ephraim in the Authorised Version, even though Ephraim is usually written אֶפְרַיִם with an *aleph*. (By contrast, the name is transliterated as Ἐφραὴν *Ephron* in both the Septuagint and Latin Vulgate.)

This brings us to a consideration of the Hebrew words אֶפְרָר *aphar* and אֶפְרָר *gepher*. Both words mean ‘ashes or dust’.¹²⁷⁷ This is despite the fact that the two words are used together in the book of Genesis:

“And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the LORD, who am but dust [אֶפְרָר] and ashes [אֶפְרָר].”¹²⁷⁸

The word אֶפְרָר *epher* is almost always consistently translated in the Authorised Version as ‘ashes’, though in the book of Job, we read:

“So Satan went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot even unto his crown. And he took him a potsherd to scrape himself therewith; and he sat among the ashes [אֶפְרָר].”¹²⁷⁹

In this instance, the ‘ashes’ are flakes or peelings of skin.

That the word אֶפְרָר *epher* means ‘ashes’ is demonstrated by the following passage from the book of Numbers:

“[After making a burnt offering of a heifer:] a man that is clean shall gather up the ashes [אֶפְרָר] of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of sprinkling; it is a purification from sin.”¹²⁸⁰

A few verses later, however, we read:

¹²⁷³ John 11:54.

¹²⁷⁴ Josh. 18:23.

¹²⁷⁵ Judg. 6:11 & 8:27. (See Judg. 6:15 for Gideon’s connection to Menashe.) There was also a Hittite chief named גֶּפְרוֹן Gephron/Ephron, but he dwelt in Hebron in southern Judea. (Gen. 23:1-20.)

¹²⁷⁶ 2 Chron. 13:19.

¹²⁷⁷ See, for example, *A Complete Hebrew-English Dictionary of the Old Testament* entries under אֶפְרָר on p.25 and אֶפְרָר on p.255 Prof. Karl Feyerabend, Berlin, London and New York 1930.

¹²⁷⁸ Gen. 18:27.

¹²⁷⁹ Job 2:7-8.

¹²⁸⁰ Num. 19:9.

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“And for the unclean they shall take of the ashes [אֶפְרָיִם] of the burning of the purification from sin, and running water shall be put thereto in a vessel.”¹²⁸¹

This shows that the two words were used interchangeably and proves that the names Gephyra, Ephyra and Ephraim are all phonetically equivalent.

I should perhaps clarify that I am not saying that the name Ephraim is derived from either of the above two words. The name (אֶפְרָיִם) Ephraim was bestowed upon the child by Joseph because, “God hath made me fruitful [הַפְרֵנִי] in the land of my affliction”.¹²⁸² The name Ephraim is therefore derived from the root Hebrew word פָּרַי *pri* meaning ‘fruit’. In fact, when the inhabitants of Ephyra (Corinth) abandoned the city, half the population went to northern Greece where they gave their name to the land of Epirus. Note that Epirus is closer to the original reading of *pri* meaning ‘fruit’. The Epirotes built the city of Ambracia, this being a variant spelling of the name Omri, the famed king of Israel, who appears in the Septuagint as Ambri (Ἀμβρί). Those who went to Rome were likewise variously called Umbri, Ombri and Ombrici. Other Ephraimites, who Strabo called Ephyri, settled in Aetolia and in Macedonia, those in Macedonia being known as Crannonians¹²⁸³ after Keran (כֶּרָן AV Eran), a son of Ephraim who gave his name to the family of Kerani/Cerani/Erani.¹²⁸⁴ Herodotus even informs us that some of these Ephyraeans, who he called Gephyraeans, moved from the “lands of Tanagra” in Greece to Athens.¹²⁸⁵ What is being demonstrated in this paper is that there were large Israelite tribes breaking off into smaller family units. There were in fact a number of cities and rivers bearing the name Ephyra after this Israelite tribe showing just how widespread this tribe’s migrations became.

Strabo informs us that the Gephyraeans of Greece were also known as Tanagreans.¹²⁸⁶ The name Tanagra is a transliteration of the Hebrew name טַנְגָרָא a name which can be transliterated as *Shinar*, *Shingar* or *Tingar*. Targum Pseudo-Jonathan identifies Shinar as Pontus (i.e. the Black Sea) in Genesis 10:10, 14:1 and 14:14 (14:9 in the English translations) but as Babel in Genesis 11:2. Fragmentary Targum VNL¹²⁸⁷ also renders Shinar as Pontus (the Black Sea) in Genesis 14:9.¹²⁸⁸ This is the region from where these Ephraimites emerged before arriving in Greece. (See section headed *Okeanus* later in this current work.)

What we have taken to be ‘Doric-Greek’ actually turns out to be Israelite in origin. Archaeologists excavating the ancient city of Dor in northern Israel, for example, have noticed that Greek influences appeared in Dor long before the Greeks arrived!

“The first Greek imports to Dor date as early as the tenth century BCE. This trickle is greatly enhanced after Assyrian occupation, and, by the fourth century BCE, most of the table ware at Dor is imported from Greece. By the mid-fourth century, Hellenic-type wares are probably locally produced and distributed. Figurines of the Persian period show deities with Greek-type attributes alongside traditional Phoenician ‘fertility

¹²⁸¹ Num. 19:17.

¹²⁸² Gen. 41:52.

¹²⁸³ Strabo, *Geography* viii.iii.5.

¹²⁸⁴ פָּרַי Num. 26:36.

¹²⁸⁵ Herodotus, *Histories* v.57.

¹²⁸⁶ Strabo, *Geography* 9.2.10.

¹²⁸⁷ MSS Vatican Ebr. 440, Nürnberg and Leipzig B.H. Fol. 1.

¹²⁸⁸ See *Targum and New Testament: Collected Essays* p.48, Martin McNamara, Mohr Siebeck, Tübingen, Germany 2011.

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goddesses' and types associated with the ruling Persian cosmology. Ostraca and graffiti show that the locally spoken language was changing from Phoenician to Greek decades before the political fact of Alexander's occupation. On the other hand, some aspects of traditional Phoenician culture persist well into the Hellenistic period and even later, betraying the true nature of this 'Hellenized' society."¹²⁸⁹

In reality, this 'Greek' influence might not extend back as far as the tenth century BCE (i.e. the time of king Solomon) as suggested above, as the Phoenician strata at Dor has been dated far too early. This corruption of the archaeological data has been tackled in my separate work entitled *Ancient History Reconsidered*. As demonstrated above, these Dorians built King Solomon's palace in the Dorian-Greek style. As building contractors, they will have been responsible for constructing many of the 12th, 13th and 18th Dynasty Egyptian temples, as many of them are of Proto-Doric style. This is presumably how Queen Hatshepsut of the 18th Egyptian Dynasty would have learnt of Solomon's wisdom. The Dorians obviously took this 'Greek style' with them to Greece, as a great many of the Greek temples in Greece, southern Italy and Anatolia were also of Doric-Greek design.

I would here issue a word of caution. The name Dorian was applied to other tribes besides the House of Joseph. Herodotus, for example, records a certain Lacedaemonian who insisted that he was not Dorian, but Achaean,¹²⁹⁰ whilst Plato tells us that the Dorians were originally called Achaeans:

"So they, being again driven out, migrated by sea; and because Dorieus was the man who then banded together the exiles, they got the new name of 'Dorians,' instead of 'Achaeans'."¹²⁹¹

The suggestion that the Dorians took their name from an actual person, however, is spurious. Plato clearly did not understand allegory!

The Dorians were regularly confused by the Greeks with the Edomite Spartans over whom they ruled, the names Sparta and Lacedaemonia being used indiscriminately for both peoples. Homer, who informs us that the Dorians came from Crete, refers to their "waving plumes",¹²⁹² referring of course to the plumes worn by the Carians/Kuretes. It is possible that these were invented by Dorians to make these Carians/Kuretes stand out and be distinctive (in a similar way that soldiers and sailors can be recognised by their uniforms) though the Carians and Kuretes were **not** themselves Dorians. This sort of confusion is rife in the Greek accounts. Note also that, if the Dorians came from Crete, as claimed by Homer, then they would have been descendants of the tribe of Menashe, this being the mythical king of Crete known to us as 'Minos' or 'Milesius'.

Pausanias likewise informs us that "the Megarians changed their customs and dialect and became Dorians, and they say that the city [of Megara in Greece] received its name when Car the son of Phoroneus was king in this land."¹²⁹³ The name Megara is derived from the Hebrew מֵעָרָה (ma[g]ara) meaning 'cave' – not 'chambers' as some have assumed. The Megarians (i.e. 'cave-dwellers') were Edomite descendents of king

¹²⁸⁹ Dor – Hellenization of the East http://dor.huji.ac.il/HL_east.html.

¹²⁹⁰ Herodotus, *Histories* v.72.

¹²⁹¹ Plato, *Laws* 3.682e.

¹²⁹² Homer, *Odyssey* 19.175.

¹²⁹³ Pausanias, *Description of Greece* i.xxxix.5.

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Pandion,¹²⁹⁴ Pan and Pandion being variant spellings of [Duke] Pinon. This fictitious king Pandion was given the city of Megara by Pylus king of Athens, the city having at one time having belonged to Athens.¹²⁹⁵ The Athenians were descended from Ethan son of Zerach whilst Car “son of Phoroneus”, who was purportedly the father of the Carians/Kuretes, is, of course, a variant spelling of Hori from which we get the name Horite. Phoroneus, however, is a metathesis of the name Reuben as will shortly be demonstrated, Reuben being the firstborn son of Israel (i.e. Jacob).

Pausanias also tells us that the Sicyonians “became Dorians”.¹²⁹⁶ The Sicyonians appear to be descended from Ascanius son of Aeneas,¹²⁹⁷ which ‘Aeneas’ would have been an Edomite tribe named after Duke Anah, the name Sicyon being a variation on the names Sicani and Siculi. This practice of taking on the name of another people, or the land in which they resided, was commonplace and still occurs today. Consider the make-up of the English population today as an example. Consider also the Cherethites (i.e. Carians/Curetes/Horites) who were discussed earlier and who were considered to be Philistines.

As for the House of Israel, the LORD states categorically that:

“I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.”¹²⁹⁸

When grain is sifted, it is inevitable that some will spill onto the ground. This prophecy, however, states that, even though the House of Israel will be dispersed among *all* the nations, yet they shall remain together, “like as corn is sifted in a sieve”, with not “the smallest grain” going astray or falling “upon the earth”. The ancient records left to us by the Greek and Roman writers show that, even in their places of exile, they remained in their separate tribal units. Even the Roman writer Tacitus recorded that “the peoples of Germania have never been tainted by intermarriage with other nations, and stand out as a race distinctive, pure and unique of its kind”.¹²⁹⁹ Each of these Germanic tribes therefore retained their individual identities long after they had been removed from the land of Israel. What I am demonstrating here is that the Celts likewise remained in their family groups.

Strabo informs us that “After the foundation of Rome, Demaratus arrived here [i.e. in Rome], bringing with him people from Corinth.”¹³⁰⁰ These Corinthians were predominantly Ephyreans, that is, Ephraimites. Pausanias also records that the Epirots (i.e. Ephraimites) settled in Italy.¹³⁰¹ These Epirots came from the same family group who gave their name to Epirus in northern Greece, these being the original inhabitants of Corinth. As already pointed out, Epirus is a variant spelling of Ephyra/Ephraim.

¹²⁹⁴ <http://en.wikipedia.org/wiki/Megara>.

¹²⁹⁵ Pausanias, *Description of Greece* [i.xxxix.4](#).

¹²⁹⁶ Pausanias, *Description of Greece* [ii.vii.1](#).

¹²⁹⁷ See Section *Edom in Italy* in *Legacy of Edom*.

¹²⁹⁸ Amos 9:9.

¹²⁹⁹ Tacitus, *Germania* [4](#).

¹³⁰⁰ Strabo, *Geography* [v.ii.2](#).

¹³⁰¹ Pausanias, *Description of Greece* [vi.iii.12](#).

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The name of the region of Ombricia in northern Italy¹³⁰² is a variant spelling of Ambracia, this being the capital city of Epirus in northern Greece. These names are in turn a variant spelling of Omri, the famed king of Israel. The Umbrians (var Ombrians or Umbrici) of northern Italy were therefore named after Omri king of Israel, a king who is called Ambri in the Septuagint. (See section The Umbri later in this current work for further clarification.) The city of Ravenna in northern Italy was likewise named after the tribe of Reuben. Israelites were the true founders of Rome!

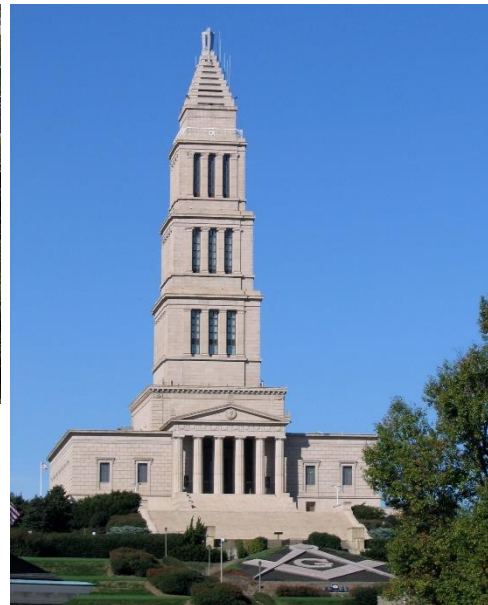
What is being called Roman Architecture and which owes much to the Greek influence turns out to be Israelite. As previously stated, many of the Egyptian 12th, 13th and 18th Dynasty temples also show Dorian-Israelite influence. In *Ancient History Reconsidered*, I have demonstrated that the Egyptian 12th/18th Dynasty was contemporary with the Davidic-Solomonic period, with Thutmose III being identifiable as the Biblical Shishak king of Egypt who was a contemporary of King Solomon's son Rehoboam. Queen Hatshepsut of that period was the Biblical Queen of Sheba. It is therefore pertinent to point out that there were strong ties between Israel and Egypt during this said period of history.

The modern Americans are descended predominantly from the tribe of Menashe. The *Lincoln Memorial*¹³⁰³ in Washington DC and the *George Washington Masonic National Memorial*¹³⁰⁴ in Alexandria, Virginia, just outside Washington DC, are prime examples of the Israelite-Dorian style of architecture.



Top: Lincoln Memorial.

Right: George Washington Masonic National Memorial.



The Lacedaemonians

According to Herodotus, the Lacedaemonians traced their ancestry back to Perseus son of Danaus:

¹³⁰² Strabo, *Geography* v.ii.1.

¹³⁰³ http://en.wikipedia.org/wiki/Lincoln_Memorial.

¹³⁰⁴ http://en.wikipedia.org/wiki/George_Washington_Masonic_National_Memorial.

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“The Lacedaemonians are the only Greeks who tell this story. But in what I write I follow the Greek report and hold that the Greeks correctly recount these kings of the Dorians as far back as Perseus son of Danae - they make no mention of the god - and prove these kings to be Greek; for by that time they had come to be classified as Greeks. I said as far back as Perseus, and I took the matter no further than that, because no one is named as the mortal father of Perseus, as Amphitryon is named father of Heracles. So I used correct reasoning when I said that the Greek record is correct as far back as Perseus; farther back than that, if the king's ancestors in each generation, from Danae daughter of Acrisius upward, be reckoned, then the leaders of the Dorians will be shown to be true-born Egyptians.”¹³⁰⁵

As already stated, these Lacedaemonians, to which Herodotus refers, belonged to the tribe of Menashe, which means that Perseus “son of Danaus” is to be identified as Peresh son of Machir,¹³⁰⁶ with Danaus being the generic name the Greeks gave to the inhabitants of northern Israel. The name Danaus is derived from the tribe of Dan, whilst Acrisius, the ‘father’ of Danaus, is a variant spelling of Machir son of Menashe, the initial letter *M* having been dropped, though Ovid records that Acrisius was the son of Abas, “of the Cadmean race”.¹³⁰⁷ Abas seems to be a variant spelling of the Hebrew name Yoab (AV Joab), though whether Yoab belonged to the tribe of Menashe is debatable. (These descendants of Yoab might more correctly have been descended from Yoab, the son of King David’s sister Tseruyah [צְרוּיָהּ AV Zeruiah]¹³⁰⁸ as the tribe of Judah played a large part in the formation of many of the European kingdoms.) The Greek island of Euoboa, which was named after these descendants of Abas, is so named because it is the ‘island’ [oa = Hebrew יָּ ee] of ‘Yoab’. (See the Section headed Euboea later in this current work.)

This confusion between the descendants of Yoab, the tribe of Menashe and the Cadmeans, who were descended from Cadmus son of Agenor/Guni of the tribe of Naphtali, seems to have been caused by the fact that the Spartans were ruled over by a number of different tribes including the Cadmeans, the tribe of Reuben and the tribe of Menashe.

The following passage by Apollodorus reveals his ignorance on this subject:

“When Acrisius inquired of the oracle how he should get male children, the god said that his daughter would give birth to a son who would kill him. Fearing that, Acrisius built a brazen chamber under ground and there guarded Danae. However, she was seduced, as some say, by Proetus, whence arose the quarrel between them; but some say that Zeus had intercourse with her in the shape of a stream of gold which poured through the roof into Danae’s lap. When Acrisius afterwards learned that she had got a child Perseus, he would not believe that she had been seduced by Zeus, and putting his daughter with the child in a chest, he cast it into the sea. The chest was washed ashore on Seriphus, and Dictys took up the boy and reared him.”¹³⁰⁹

Seriphus was an island in the Cyclades whilst Dictys is a variant spelling of the name

¹³⁰⁵ Herodotus, *Histories* [vi.53](#). Hyginus likewise made Danae the daughter of Acrisius, *Fabulae* [63](#).

¹³⁰⁶ 1 Chron. 7:16.

¹³⁰⁷ Publius Ovidius Naso, *Metamorphoses* iv lines [604-620](#).

¹³⁰⁸ 1 Chron. 2:16.

¹³⁰⁹ Apollodorus, *Library* [ii.iv.1](#).

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Dikte with Apollodorus claiming that Zeus was born in Mount Dikte.¹³¹⁰ As Zeus was supposedly born in Crete, it is clear that Dictys in the above account refers to the tribe of Carians, who were also known variously as Kuretes, Spartans and Corybantes, a people who were settled in Crete by the tribe of Menashe. As already stated, Acrisius is a variant spelling of Machir, this being the secondborn son of Menashe. The above story is a contrived narration of how these sons of Peresh son of Machir (i.e. Acrisius) son of Menashe arrived on the island of Seriphus!

Lacedaemonia in Greece was closely related to the neighbouring region of Messenia. Knowing that the rulers of the Lacedaemonians were Israelites from the tribe of Menashe, we can safely assume that the name Messenia is a metathesis of the name Menashe, which is written Menasseh in the Authorised Version of the Bible. Pausanias tells us that “The common people of the old Messenians were not dispossessed by the Dorians, but agreed to be ruled by Cresphontes and to divide the land with the Dorians.”¹³¹¹ The Messenians clearly became confused with these Dorian settlers because Pausanias informs us that the Messenians spoke a “Dorian dialect”.¹³¹² Aristomenes, a leader of the Messenians, is recorded as having had an eagle on his shield.¹³¹³ As already stated, the eagle was one of the emblems used by the tribe of Menashe.

Pausanias informs us:

“Aphareus then founded the city of Arena in Messenia, and received into his house his cousin Neleus the son of Cretheus, son of Aeolus (he was also called a son of Poseidon), when he was driven from Iolcos by Pelias. He gave him the maritime part of the land, where with other towns was Pylos, in which Neleus settled and established his palace.”¹³¹⁴

Cretheus represents the Kuretes, who (as already demonstrated) are the Biblical Horites, whilst Aeolus represents the tribe of Aeolians, who were Yoelites descended from the tribe of Reuben, though the Aeolic style of architecture is actually a variation on the Doric-Israelite style. Aphareus is a variant spelling of the name Ephraim and Arena a variant spelling of Eran, this being one of the sons of Ephraim. The tribes of Ephraim and Menashe were clearly closely allied even in those days. In *Ancient Irish History Reconsidered* I demonstrate that Neleus belonged to the tribe of Calchol son of Zerach, consequently Neleus was not a biological son of any of these tribes. Nevertheless, allegory pays no regard to biological associations.

¹³¹⁰ Apollonius Rhodius, *Argonautica* [Book 1, lines 508 ff](#): “while Zeus, still a child and with the thoughts of a child, dwelt in the Dictaeon cave”. Dikte appears to be a variant spelling of Taygete, the “mother” of Lacedaemon (Pausanias, *Description of Greece* [iii.i.2](#)) and appears to be derived from the Hebrew word Da’at דַּאֵת meaning “knowledge”.

¹³¹¹ Pausanias, *Description of Greece* [iv.iii.6](#).

¹³¹² Pausanias, *Description of Greece* [iv.xxvii.11](#).

¹³¹³ Pausanias, *Description of Greece* [iv.xvi.7](#).

¹³¹⁴ Pausanias, *Description of Greece* [iv.ii.5](#).

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There was a city in Sicily which was also named Messana (the modern Messina) which is clearly named after the Milesians who Herodotus says arrived there during the time of Darius I king of Persia¹³¹⁵ as well as the Messenians who later arrived there from the Peloponnese.¹³¹⁶ Pausanias tells us that those who arrived there from the Peloponnese joined “their kinsmen in Sicily”, though quite a number, he continues to tell us, also went to Libya.¹³¹⁷ Those who settled in Libya became known as Numidians. The name of the first king of Numidia is variously written Masinissa, Masensen, Massinissa and Massena.¹³¹⁸ All of these names are phonetic cognates of the name Messene which in turn is a metathesis of Menashe! Numidia is also a metathesis of the name Menade/Menashe. (This is explained further in the section headed *The Numidians in Ancient Irish History Reconsidered*.)



The regions of Messenia and Lacedaemon in Greece. Note that Macaria (purportedly named after a spring) is ultimately named after Machir son of Menashe. Mount Ithome is named after Edom, Ithome being a phonetic variation of this name.

Herodotus records that:

“The Lacedaemonians sent a task force under one of their foremost citizens, a man called Anchimolius the son of Aster [i.e. Yetser son of Naphtali], to expel the Pisistratidae from Athens; they did this despite the fact that they and the Pisistratidae were close guest-friends and allies, because for them divine matters took precedence over human ones. Ships were provided to transport the task force.”¹³¹⁹

Aster/Yetser was a Phoenician. The Phoenicians were experienced sailors, which is presumably why the Lacedemonians made good use of them.

I can disclose that the Molossians who dwelt in Epirus in northern Greece were also descendants of Menashe, the name Molossoi is yet another variant spelling of the name Menashe, the letter *n* having become an *l* in transliteration. The early historians were clearly not accustomed to these variant spellings of the same name and, in their ignorance, have invented spurious lineages for each of the various tribal factions. The Molossi, were regarded as an Epeirotic (i.e. Ephraimite) tribe by Strabo.¹³²⁰ They were

¹³¹⁵ Herodotus, *Histories* vi.22. (See in particular the footnote.)

1316 Strabo, *Geography* vi.ii.3.

1317 Pausanias. *Description of Greece* [iv.xxvi.2](#).

1318 See for example <https://en.wikipedia.org/wiki/Masinissa>.

1319 Herodotus, *Histories* v.63.

1320 Strabo, *Geography* vii.vii.1.

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actually of the tribe of Menashe rather than of Ephraim. This sort of confusion amongst the classical writers was commonplace.

Can we then deduce from where the name Lacedaemon is derived? Apollodorus tells us that Lacedaemon was a son of Taygete and Zeus.¹³²¹ Taygete appears to be Tahat son of Ephraim¹³²² whilst Zeus is Esau. Pausanias, however, furnishes us with a better explanation:

“Having no male issue, he [i.e. Eurotas – better known to us as the tribe of Arodi son of Gad¹³²³] left the kingdom to Lacedaemon, whose mother was Taygete, after whom the mountain was named, while according to report his father was none other than Zeus. Lacedaemon was wedded to Sparta, a daughter of Eurotas. When he came to the throne, he first changed the names of the land and its inhabitants, calling them after himself, and next he founded and named after his wife a city, which even down to our own day has been called Sparta.”¹³²⁴

Notice that Lacedaemon was ‘married’ to Sparta and ‘founded’ the city of Sparta – or so we are told! The formation of the Spartan army has already been discussed. The city of Sparta was established by Cadmus. This then means that the name Lacedaemon is a variant spelling of Cadmus, who appears as Nikdima in the Assyrian records.¹³²⁵ The transposition of the *n* and the *l* have already been discussed with examples provided on a number of occasions throughout this work. Cadmus, Akademos, Lacedaemon and Nikdima are all phonetic variations of the selfsame name.

Apollodorus furnishes us with the following additional information:

“Taygete had by Zeus a son Lacedaemon, after whom the country of Lacedaemon is called. Lacedaemon and Sparta, daughter of Eurotas (who was a son of Lelex, a son of the soil, by a Naiad nymph Cleocharia), had a son Amyclas and a daughter Eurydice, whom Acrisius [i.e. Machir son of Menashe] married. Amyclas and Diomedes, daughter of Lapithus [i.e. Naphtali], had sons, Cynortes and Hyacinth [Greek Hakinthos = Yaakan].”¹³²⁶

Eurotas is a variation on the name Arodi, a tribe named after Arod¹³²⁷ son of Gad. Lacedaemon’s ‘daughter’ Eurydice, which name was pronounced Eury-di-ké, is possibly to be identified as Duke Hori (Hori + Duke). If we can recall, Eurytion, who was ‘herdsman’ to the ‘red kine’ of Geryon ‘king’ of Spain, was likewise the tribe of Gad. Eurytion is a variant spelling of Eurotas. As already stated, Taygete appears to be a transliteration of the name Tachath (AV Tahath), this being one of the sons of Ephraim,¹³²⁸ whilst Amyclas is a metathesis of the name Amalek. The city of Amyclae in Greece will also have been named after this last-named tribe.

I would likewise suggest that the island of Rhodes was named after Arod/Arodi son of Gad.¹³²⁹ According to Diodorus:

¹³²¹ Apollodorus, *Library* [iii.x.3](#).

¹³²² 1 Chron. 7:20.

¹³²³ Num. 26:17.

¹³²⁴ Pausanias, *Description of Greece* [iii.i.2](#).

¹³²⁵ *Ancient Records of Assyria and Babylonia* Vol. 1, [p.202, §.561 \(fn. 1\)](#), Daniel David Luckenbill, University of Chicago Press 1926.

¹³²⁶ Apollodorus, *Library* [iii.x.3](#).

¹³²⁷ Gen. 46:16 & Num. 26:17.

¹³²⁸ 1 Chron. 7:20.

¹³²⁹ Arodi in Gen. 46:16 and Arod in Num. 26:17.

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“Danaüs together with his daughters fled from Egypt, and when he put ashore at Lindus in Rhodes and received the kindly welcome of the inhabitants, he established there a temple of Athena and dedicated in it a statue of the goddess. Of the daughters of Danaüs three died during their stay in Lindus, but the rest sailed on to Argos together with their father Danaüs. And a little after this time Cadmus, the son of Agenor, having been dispatched by the king to seek out Europê, put ashore at Rhodes. He had been severely buffeted by tempests during the voyage and had taken a vow to found a temple to Poseidon, and so, since he had come through with his life, he founded in the island a sacred precinct to this god and left there certain of the Phoenicians to serve as its overseers.”¹³³⁰

Danaus and ‘his daughters’ who ‘fled’ from Egypt is a reference to the Exodus of the Israelites. Rhodes was therefore a Phoenician-Israelite stronghold. Herodotus even referred to Rhodes as a Dorian city¹³³¹ with Strabo adding that “like the people of Halicarnasus, Cnidus, and Cos, the Rhodians are of Doric origin.”¹³³² It therefore had Israelite connections from an early period.

“It is related of the Rhodians that their maritime affairs were in a flourishing state, not only from the time of the foundation of the present city, but that many years before the institution of the Olympic festival, they sailed to a great distance from their own country for the protection of sailors. They sailed as far as Spain, and there founded Rhodus, which the people of Marseilles afterwards occupied; they founded Parthenope among the Opici, and Elpiæ in Daunia, with the assistance of Coans. Some authors relate, that after their return from Troy they colonized the Gymnasian islands.”¹³³³

The Rhodians who settled in Spain were clearly the people other writers referred to as Gaditani – descendants of Arod son of Gad. The Gymnesian Islands are now known as the Balearic Islands, Majorca and Minorca being the largest and best known. It should be stressed, however, that the name Rhodian would have applied equally to the inhabitants of Rhodes who were not of Dorian-Israelite extraction. The Gymnasian islands were more correctly named after Guni son of Naphtali, the name Gymni being a phonetic variation on the name Guni.

This work shows a westerly migration of these and other Israelite tribes both through Greece and Italy and through the Balkans into western Europe. Some, however, temporarily returned to Anatolia to join their brethren there. Some of these groups formed part of the Germanic migrations whilst others were considered Celtic (i.e. Galatian). As a rough guide, the majority of the western European nations today are of Israelite descent whilst most of the eastern European nations are Edomite.

Before leaving the subject of the Lacedaemonians, I would recommend that the dating of Areus, the Lacedaemonian king who wrote to Onias the High Priest during the reign of Seleucus Soter, be reconsidered. It is generally accepted that the Areus in question was Areus I who purportedly ruled from 309 BCE until his death in 265 BCE.¹³³⁴ Seleucus III Soter, who is also known as Ceraunus, is understood to have ruled from 226 to 223 BCE, therefore starting his rule 39 years **after** Areus I died. Josephus informs us that Onias

¹³³⁰ Diodorus, *Library* v.lviii.1-2.

¹³³¹ Herodotus, *Histories* ii.178.

¹³³² Strabo, *Geography* xiv.ii.6.

¹³³³ Strabo, *Geography* xiv.ii.10.

¹³³⁴ *A Dictionary of Greek and Roman Biography and Mythology* Vol. 1, p.279, entry under *Areus I*, William Smith, Boston 1870. See also http://en.wikipedia.org/wiki/Areus_I.

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actually became High Priest during the reign of Ptolemy Eurgetes, whom he (i.e. Onias) provoked to anger.¹³³⁵ Ptolemy III Eurgetes ruled from 246 to 222 BCE,¹³³⁶ again 25 years **after** Areus I died. It does not take much to realise that the present chronology is in need of revision. Having reduced the Persian Achaemenid Period in *A Radical Review of the Chaldean and Achaemenid Periods*, however, there is now room for this sort of adjustment to the chronology.

As a word of warning, it should be stressed that the Lacedaemonians who rebelled against the Messenians were Edomites who continued to carry the name of the country in which they dwelt, hence the wars which occurred between the Lacedaemonians and the Messenians were actually between Edomites and Messenians. The Edomite-Lacedaemonians started to enslave the Messenian population,¹³³⁷ thereby fulfilling the prophecy of the patriarch Isaac:

“And by thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass **when thou shalt break loose**, that thou shalt shake his yoke from off thy neck.”¹³³⁸

According to Pausanias, the Messenians were forced out of Greece by the Lacedaemonians (sometimes called Lakonians), though he uses the names Lacedaemonians and Spartans interchangeably.¹³³⁹ These Edomites had by this time thrown off the shackles of Israelite domination, though they still retained the name of the country in which they dwelt.

After their expulsion, the Messenians were at some later date to return to Greece. Pausanias tells us that, under the leadership of Aratus, with the assistance of the Achaians, they captured Sparta, and, for a time, the Messenians ruled over the Lacedaemonians.¹³⁴⁰ This supposedly occurred around 222 BCE, though I would suggest that it might have occurred at a slightly later date than this. The name Aratus might be a variant spelling of Areus, this being the name of the king who wrote to Onias the High Priest. If so, then having returned to Greece, one can well understand Aratus' excitement and misplaced confidence in the recovery of his land which (assuming I am right) would have prompted him to write to his original homeland offering assistance to his fellow countrymen in Jerusalem. Such recovery was, however, short-lived as, within the space of a few years, the Achaians rose up against the Messenians forcing them once again to abandon their towns and villages in Greece.¹³⁴¹

As mentioned, the Messenians were Dorians.¹³⁴² They came from Dor in northern Israel. The name Messenia is a metathesis of Menashe.

¹³³⁵ Josephus, *Antiquities of the Jews* [xii.iv.1](#). (NB: wrongly referenced on Perseus site.)

¹³³⁶ http://en.wikipedia.org/wiki/Ptolemy_III_Euergetes.

¹³³⁷ Pausanias, *Description of Greece* [iv.viii.2](#), [iv.xvii.9](#) & [iv.xxi.6](#).

¹³³⁸ Gen. 27:40.

¹³³⁹ E.g. Pausanias, *Description of Greece* [iv.vii.7](#), [iv.x.1](#) etc.

¹³⁴⁰ Pausanias, *Description of Greece* [iv.xxix.9](#).

¹³⁴¹ Pausanias, *Description of Greece* [iv.xxix.11](#).

¹³⁴² Pausanias, *Description of Greece* [iv.xxvii.11](#).

The Normans

The commonly accepted opinion amongst academics is that the Normans came from Scandinavia in northern Europe. This assumption is untenable, simply because the Norman style of architecture, which is labelled 'Romanesque' (i.e. of Roman style), is unattested in Scandinavia until the 13th century, long after the Normans arrived in northern France and Britain!

"Romanesque architecture was the first distinctive style to spread across Europe since the Roman Empire. With the decline of Rome, Roman building methods survived to an extent in Western Europe, where successive Merovingian, Carolingian and Ottonian architects continued to build large stone buildings such as monastery churches and palaces. In the more northern countries, Roman building styles and techniques had never been adopted except for official buildings, **while in scandinavia they were unknown.**"¹³⁴³

This is confirmed by Knut Helle who informs us that the "Romanesque style dominates in Scandinavian art between c. 1100-50 and c. 1225-75" and that the first evidence of Romanesque architecture in Scandinavia appears in the form of Romanesque stone churches erected from "the mid-twelfth to the mid-thirteenth centuries" CE.¹³⁴⁴ This is well after the time of the Norman invasions of France and Britain. The Norman style of architecture is called Romanesque, meaning that it is from Rome. The Normans came from the south, hence the suggestion that Norman means 'man of the north' is clearly erroneous. What archaeologists do not seem to realise is that this Romanesque architecture is actually of Dorian-Israelite origin.

The southern part of Italy was called Magna Graecia being "the name of the coastal areas of Southern Italy on the Tarentine Gulf that were extensively colonized by Greek settlers; particularly the Achaean colonies of Tarentum, Crotona, and Sybaris, but also, more loosely, the cities of Cumae and Neapolis to the north. The colonists, who, we are told, began arriving in the 8th century BCE, brought with them their Hellenic civilization, which was to leave a lasting imprint in Italy, particularly on the culture of ancient Rome".¹³⁴⁵ Many of these settlers clearly included Dorians, though the suggested 8th century date is far too early. A late fifth or early fourth century date seems more plausible.

The Normans carried with them the art of making buildings out of stone. Prior to their arrival in England, the Celts and the Saxons were all building houses mainly out of wood and thatch.¹³⁴⁶ The name Normans is said to be a plural of the name Normant, whilst the Latin name was Nortmannus.¹³⁴⁷ Pliny mentions a couple of tribes in Italy, one which used to dwell in Rome called Numinienses (who had by his time disappeared)¹³⁴⁸ and the other which, in his day, were dwelling in central Italy near Naples called Nomentani.¹³⁴⁹ These Nomentani were dwelling in land which at one time was occupied

¹³⁴³ http://en.wikipedia.org/wiki/Romanesque_Architecture#Origins.

¹³⁴⁴ *The Cambridge History of Scandinavia* Vol. 1, p.524, Knut Helle, Cambridge University Press, 2003. (ISBN: 0 521 47299 7.)

¹³⁴⁵ http://en.wikipedia.org/wiki/Magna_Graecia.

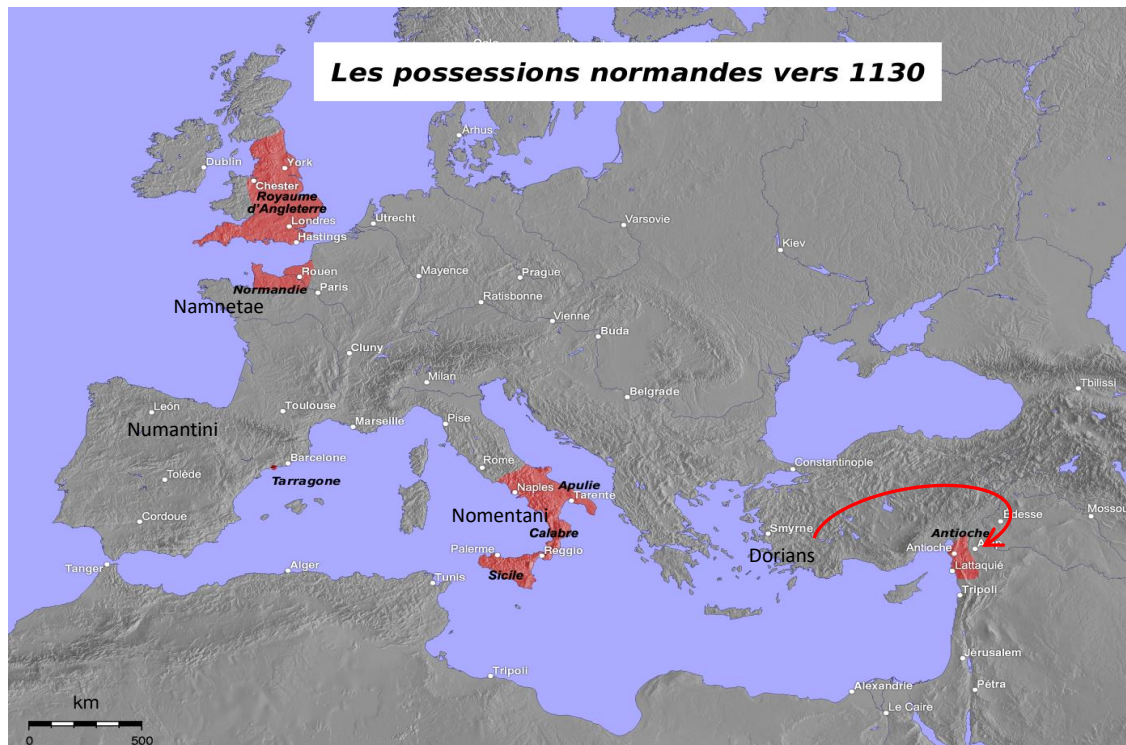
¹³⁴⁶ http://en.wikipedia.org/wiki/Anglo-Saxon_Architecture.

¹³⁴⁷ <http://en.wikipedia.org/wiki/Normans#Etymology>.

¹³⁴⁸ Pliny, *Natural History* [iii.5 \(69\)](#). ([iii.9](#) in John Bostock's translation.) The Manates mentioned just previous to this entry were likewise Menashites – i.e. named after the tribe of Menashe.

¹³⁴⁹ Pliny, *Natural History* [iii.5 \(64\)](#). ([iii.9](#) in John Bostock's translation.)

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Regions of Norman occupation circa 1130 CE marked in red. The region in northern Israel which is marked in red will be where the Dorians who settled in Anatolia (Pausanias, *Description of Greece* [iv.v.3](#)) would have ended up.

by the Bruttii. What I am claiming here is that the Nomentani and Bruttii were one and the same people.

Naples itself is said, by Pliny, to be a colony of Chalcidians.¹³⁵⁰ The name Naples, written Neapolis in the Latin, is most likely a variant spelling of the name Naphtali. I have already identified the Chalcidians as descendants of Chalcol son of Zerach of the tribe of Judah.

There was a similarly named Celtic tribe, who we discussed earlier, called Numantini who were at one time dwelling in northern Spain.¹³⁵¹ Their city of Numantia was destroyed by the Roman general Scipio around 133 BCE and its inhabitants sold as slaves.¹³⁵² These Numantians were a Celtic people who came from Italy sometime during the first half of the second century BCE. Note that Numantia in Spain was heavily fortified with thick stone walls.¹³⁵³ Many of the other Celtic tribes relied on wooden ramparts and trenches for defences. The founders of Rome, who were descendants of the tribe of Menashe, were skilled in the use of stone. Any Numantians who survived this destruction at the hands of Scipio would have later migrated to Ireland where they became known as Nagnetæ, a name which would have been pronounced Nannetæ. The Namnetæ who settled to the north of the river Loire in France and who were also

¹³⁵⁰ Pliny, *Natural History* [iii.5 \(62\)](#). ([iii.9](#) in John Bostock's translation.)

¹³⁵¹ Pliny, *Natural History* [iii.3 \(26\)](#). ([iii.4](#) in John Bostock's translation.)

¹³⁵² Appian, *Wars in Spain* [Chap. 15](#).

¹³⁵³ Appian, *Wars in Spain* [Chap. 9](#). "Nobilior advanced at once against the city walls, where the battle raged fiercely, until one of the elephants was struck on the head with a large falling stone..." *Ibid.* [Sect. 46](#). The Celtiberian tribe known as Belli who are mentioned in this chapter of Appian's are probably related to the Bellovaci of Belgium who appealed to Julius Caesar on behalf of the Aedui. (Gallic War, Book 2, [Chap. 14](#).)

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known as Nannetes and who gave their name to the city of Nantes, were of the same Israelite stock.

The names Numinienses, Nomentani, Numantini and Namnetae all appear to have the meaning of neo-Menashe, that is New (Greek *Neo*, Latin *Nova* – pronounced Nou-a) Menashites. The phonetic progression from these names to Normant or Norman is a natural one, especially as the insertion of the letter *r* (Greek *ρ rho*) in words was a well-known Dorian practice.¹³⁵⁴

By the 12th Century CE, some of these Numantes, who were related to the Namnetae of Brittany, were known as Normants and were located in Normandy in northern France where they were joined by various northern factions such as the Danes, Norwegians, Hiberno-Norse and Vikings.¹³⁵⁵ The Norsemen were Vikings who came from Scandinavia in the north, whilst the Normans came from Italy in the south, bringing with them the 'Romanesque' building style for which they were famous. This confusion has resulted in the name Norman being interpreted as 'north men' or 'men of the north'. As commented above, Norman architecture does not make an appearance in any of the Scandinavian countries until well after the Norman invasions!

Italian Place Names

The Ætolians who gave their name to the country (i.e. Italy) were considered to be Greeks. They came from the region of Aetolia in northern Greece and appear to be named after Ethan son of Zerach, this being a further example of the interchange of the letters *n* and *l*.

The city of Eburum located on the River Silaro is a variant spelling of Eber/Hebrew. (Compare Eboracum, the ancient name of the city of York in northern England.) This city of Eburum in southern Italy seems to have been named by the Silures.

The city of Paestum on the coast of Italy, called Posidonia by the Greeks, is named after Poseidon/Sidon. (Etymologically, Paestum is a variant spelling of Poseidon.) It was built by Greek colonists in a typically Doric Greek style. In other words, it was built by Phoenician-Israelites.

Slightly further south of Posidonia was another bay which contained the Phocæan city of Hyela:

"The promontory of the island projects opposite the Sirenussæ, forming the bay of Posidonium. After having made this cape there is another contiguous bay, on which is built the city which the Phocæans called Hyela when they founded it, but others Ela **from a certain fountain**. People in the present day call it Elea."¹³⁵⁶

Bearing in mind the interchange of the *n* and the *l* in ancient languages, it is significant that the Phocæan name Hyela is equivalent to the Hebrew word ayin (אֵינַן) meaning

¹³⁵⁴ See Strabo, *Geography* [x.i.10](#) by H.C. Hamilton, Esq., W. Falconer, M.A., Ed. – especially fn. 41 (fn. 4 in the online version) which states that it was "a common practice of the Dorians".

¹³⁵⁵ <http://en.wikipedia.org/wiki/Normans#Normandy>.

¹³⁵⁶ Strabo, *Geography* [vi.i.1](#). (Emphasis mine.)

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The Temple of Poseidon (also known as Temple of Hera) at Paestum in southern Italy – built by Phoenicians.

fountain.¹³⁵⁷ Ela and Elea are both regional variations on the name Hyela.

A region of southern Italy was known as Rhegium:

“Rhegium was founded by certain Chalcidenses, who, as they say, were decimated as an offering to Apollo in a time of scarcity, by order of an oracle, and afterwards removed hither from Delphi, taking with them certain others from home. As Antiochus says, the Zancleans sent for the Chalcidenses, and appointed Antimnestus chief over them. Certain fugitives of the Messenians of Peloponnesus accompanied this colony, who had been compelled to fly by those who refused to give satisfaction to the Lacedæmonians for the violation of the virgins at Limnæ, whom they had abused when attending the religious festival, and had slain those who assisted them. However when the fugitives had removed to Macistus, they sent to the oracle complaining against Apollo and Diana for suffering these things to happen notwithstanding they so greatly honoured them, and inquiring how the devoted might be saved. Apollo commanded to send them with the Chalcidenses to Rhegium, and to be grateful, therefore, to his sister Diana for that they were not lost but saved, as they should not be destroyed with their country, which would be annihilated shortly after by the Spartans. They acted in accordance with the oracle, and thus it was **that the rulers of the Rhegini were all of Messenian race** until the time of Anaxilaus.”¹³⁵⁸

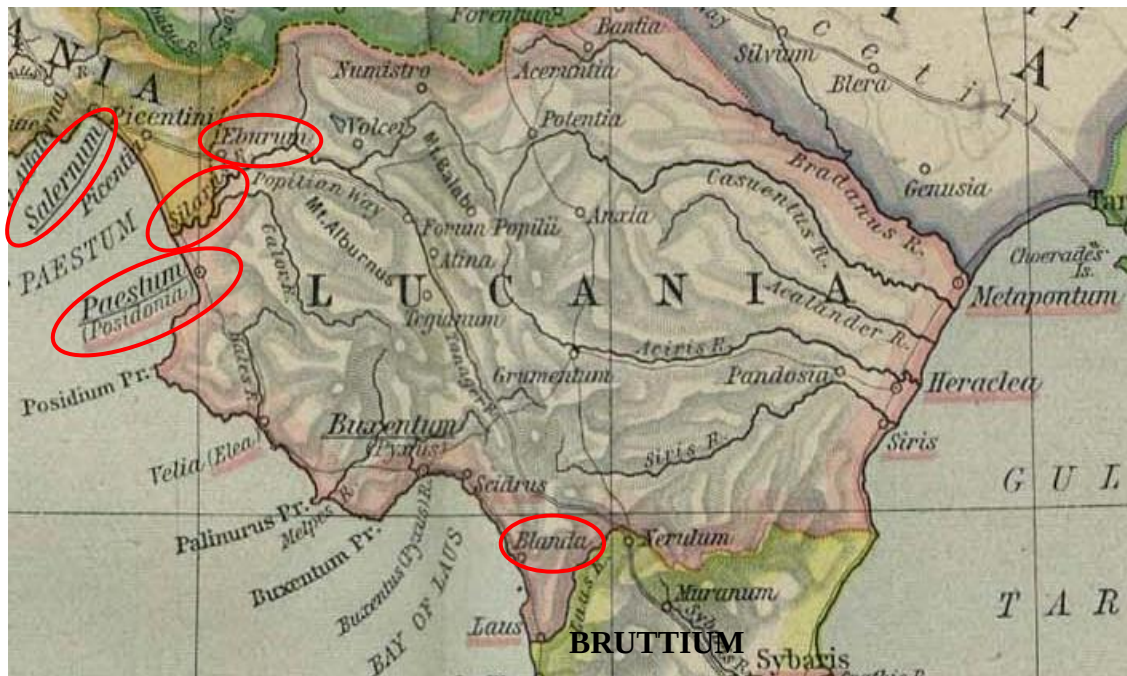
Notice that Strabo called these inhabitants of Rhegium, Rhegini. The relevance of this will be revealed shortly. Rhegium was located at the southern end of the Bruttian peninsula on the east side of the Sicilian straits.¹³⁵⁹ The Messenians were descended from the tribe of Menashe whilst the name Chalcidenses is a variant spelling of Colchis (i.e. they were Colchians). The Colchians were named after Chalcol/Calcol of the tribe of

¹³⁵⁷ As in Gen. 16:7.

¹³⁵⁸ Strabo, *Geography* vi.i.6. (Emphasis mine.)

¹³⁵⁹ *Dictionary of Greek and Roman Geography* Vol. 2, entry under [Rhegium p.703](#), William Smith, John Murray, London 1872.

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Map roughly showing the regions of Campania (orange region in top left corner), Samnium (green region at the top), Lucania (centre) and Bruttium (bottom). I have marked cities located around the River Silaro (Asriel) which are discussed in the main text. Note that the city of Blanda belonged to the Bruttii.

Judah.¹³⁶⁰ Pliny likewise records that “the Lucanians...” [of the Lucanian territory in Central Italy] “...were subdued by Calchas”.¹³⁶¹ As already demonstrated, Calchas is a variant spelling of Calchol, who was called Calcheos (Χάλκεος) by Josephus.¹³⁶² The Chalcidenses, who are said to have built a number of cities in southern Italy, were therefore descended from this tribe of Calchas. Pliny, who must have read an allegorical version of the story, referred to the Chalcidenses by the name of their progenitor, Calchas.

The migratory route of the Colchians can be traced by the names of places through which they travelled, starting with northern Israel, through Armenia and on to the west through northern Greece, Italy and Spain. Pliny also mentions two towns Monadi (Lat. Monadorum) and Dardi (Lat. Dardorumque) in southern Italy.¹³⁶³ Monadi is a variant spelling of the name Menashe whilst Dardi is a variation of the name Darda, who was one of the sons of Zerach, son of Er, son of Judah.

As already stated, the Messenians likewise were Dorians. Thucydides records that the “Greek nation within Sicily”, shortly before his time were likewise “all Dorians and free states”.¹³⁶⁴

¹³⁶⁰ 1 Kings 4:31 and 1 Chron. 2:6.

¹³⁶¹ Pliny, *Natural History* [iii.11 \(104\)](#). ([iii.16](#) in John Bostock’s translation.)

¹³⁶² Josephus, *Antiquities of the Jews* [viii.43](#).

¹³⁶³ Pliny, *Natural History* [iii.11 \(105\)](#). ([iii.16](#) in John Bostock’s translation.)

¹³⁶⁴ *History of the Peloponnesian War* [vii.58](#).

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Strabo goes on to argue that many writers claimed that the name Rhegium is derived from the fact that there were many earthquakes in that region:

“It was called Rhegium either, as Æschylus says, because of the convulsion which had taken place in this region; for Sicily was broken from the continent by earthquakes, ‘Whence it is called Rhegium.’ Others, as well as he, have affirmed the same thing, and adduce as an evidence that which is observed about Ætna, and the appearances seen in other parts of Sicily, the Lipari and neighbouring islands, and even in the Pithecussæ, with the whole coast beyond them, which prove that it was not unlikely that this convulsion had taken place.”¹³⁶⁵

This being the case, Rhegium would be derived from the Hebrew word *ragam* (רָעַם) meaning ‘thunder’ or ‘roar’.

In contrast to this interpretation, Strabo records that the Samnites maintained that the name was derived “from the Latin word *regium*, which signifies royal, on account of its importance, for their chieftains participated in the privileges of citizenship with the Romans, and generally used the Latin language”.¹³⁶⁶ Does this, however, invalidate the first argument?

A king usually had the final say in matters, and whether or not he was right, his subjects would be expected to comply with his commands. You could loosely argue that when he issued orders that he ‘thundered’ or ‘roared’. Words have a habit of changing their meaning. You need only look at some old English words and compare them with their modern-day equivalents to understand this.¹³⁶⁷ If we bear in mind that from the Latin word Rhegium we get the words regime, regimen, regiment, regal, regnal, reign, region, royal and regalia, it does not take much to realise how greatly words can diversify from their original forms.

The town of Hipponium in the land of Bruttium (see above below on the next page), “which Antiochus called Napitinus”,¹³⁶⁸ is said to have been “founded by the Locrians”.¹³⁶⁹ Napitinus is a variant spelling of Naphtali. This means that Hipponium [i.e. *Nipholium*?] is another phonetic cognate of the name Naphtali. The Locrians were a Greek tribe from the region of Locris in Greece.¹³⁷⁰

Lawrence Waddell has noticed that the Indians’ holy book, the Rig Veda, mentions the Phoenicians in the following lines:

¹³⁶⁵ Strabo, *Geography* vi.1.6.

¹³⁶⁶ *Ibid.* See especially *The Geography of Strabo* Vol. 1, p.387, fn. 1, Hans Claude Hamilton and William Falconer, Bohn’s Classical Library, London and New York 1892 : “It appears from the more ancient coins of Rhegium, that the original name was RECIION. In these the epigraph is REC. RECI. RECINOS, in characters partaking more of the Oscan than the Greek form; those of more recent date are decidedly Greek, PHT. PHTINQN, being inscribed on them. A note in the French translation shows that the inhabitants of Rhegium did not participate in the rights of Roman citizens till about 90 years before the Christian era.”

¹³⁶⁷ The study of linguistics falls outside the scope of this present work. Examples of such changes to meanings, however, are easily found: **Prevent** - from the Old English Pre-event, meaning *to anticipate or precede*. We nowadays use it to mean *to keep from happening*, or *to hinder* or *to impede*; **Meat** - This was used for food in general, i.e. a meal and not just for animal flesh. This is clearly what is meant in 2 Sam. 13:5-10 in the Authorised Version. Similarly, *to break bread* likewise meant to have a meal. In the Hebrew Bible (Tanakh) the word *lechem* (לֶחֶם) meaning bread was likewise used when meal was intended. In 1 Kings 5:2-3, the word *lechem* is translated as *provisions*, such *lechem* including “ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, beside harts, and gazelles, and roebucks, and fatted fowl.” **Awful** - from awe-ful or full of awe, originally meaning something which inspired reverence or fear. Nowadays it denotes something nasty or ugly.

¹³⁶⁸ Strabo, *Geography* vi.i.4.

¹³⁶⁹ Strabo, *Geography* vi.i.5.

¹³⁷⁰ <http://en.wikipedia.org/wiki/Locris>.

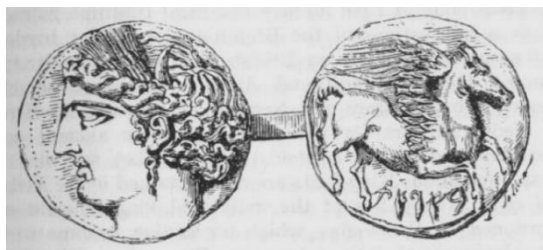
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A map showing the Bruttian territory in southern Italy with the main Bruttian towns circled. Mount Etna is also circled to show the proximity of the volcano to the city of Rhegium.

“‘And King *Barat* gave his name to the Dynastic Race of which he was the founder; and so it is from him that the fame of that Dynastic People hath spread so wide.’ – *Rig Veda*.”¹³⁷¹

The name Barat is a variation on Brutus/Brutti. Waddell saw this as a link to the Indian language which he argued is, like the English language, descended from Aryan.



Phoenician coin discovered at Carthage with the word Barat (reading from right to left) on the reverse. The head on the obverse is believed to be Barat, hence an early representation of Britannia. The winged horse is Pegasus of Greek legends.



Phoenician coins from Lycaonia in Anatolia (third century CE) depicting Britannia

- from Barata City – Barata is a variant form of Bruttii.
- from Iconium City. (Note the sun-cross of St George's Red Cross as shield under the throne.)

¹³⁷¹ *The Phoenician Origin of Britons Scots & Anglo-Saxons* Discovered by Phoenician & Sumerian Inscriptions in Britain, by Pre-Roman Briton Coins & a Mass of New History, 2nd Edition, [p.52](#), Lawrence Austine Waddell, Williams & Norgate Ltd, London 1925.

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“‘The able Panch [‘Phoenicians’] setting out to invade the Earth, brought the whole World under their sway.’ - Maha-Barata Indian Epic of the Great Barats.”¹³⁷²

Waddell goes on to argue that the Indians must at one time have dwelt in Asia Minor.¹³⁷³ This seems to be confirmed by the fact that Pliny mentions a River Indus in Caria in southern Anatolia.¹³⁷⁴ I would suggest, however, that the Phoenicians were responsible for settling the Indians in their new land as well as giving them their alphabet and teaching them to read and to write. The suggestion that the Barats of India can be dated before the 4th Century BCE, however, can be shown to be false.

The Phoenician Patronymic titles ‘Parat’ and ‘Prydi’ or ‘Prudi’ have also been discovered in tombstones in Sardinia.¹³⁷⁵ Britannia is long associated with Britain, yet coins from Lycaonia of the third century CE clearly show the same Britannia of the British coins of the Roman era. (NB: Saint George, who is considered the patron saint of England, was born in Lydda in Israel, but his father was born in Cappadocia in Anatolia.¹³⁷⁶ He is also depicted on the Coat of Arms of the ancient kingdom of Georgia in Armenia. It was therefore not unusual for an insignia from one country to appear in the insignia of another.)

𐤐𐤕𐤕 = PaRaT PRaT
𐤐𐤕𐤕𐤓 = PRYDi

Phoenician Patronymic titles “Parat” and “Prydi” or “Prudi” have been found on Phoenician tombstones in Sardinia. (Date unknown.)



Greater Coat of Arms of Georgia with St George slaying a dragon in the middle of two lions of Judah.

There is therefore every indication that the name Brit attaches to the Phoenician tribes, though those tribes were Israelite. Having already demonstrated that the name Aria is connected with Israel (see Section headed Cronus and Zeus), this being the name of a city in northern Israel, a tribe of people who came from Crete as well as a district in Bactria where the House of Israel at one time dwelt, this statement by Waddell therefore finds plenty of support in all the written evidence. The name Brit appears more correctly to be derived from the Hebrew word בְּרִית brit, meaning ‘covenant’.

¹³⁷² *Ibid.* [p.1](#).

¹³⁷³ “On analysing this early Aryan Civilization thus suddenly introduced into India, in regard to its culture, social structure, customs, folklore and religion, and the traditional topography and climate of its ancestral homeland as described in the Vedas-descriptions wholly inapplicable to India-I was led by numerous clues to trace these ‘Aryan,’ or as they called themselves ‘Arya,’ invaders of India back to Asia Minor and Syria-Phoenicia.” *Ibid.* [p.5](#).

¹³⁷⁴ Pliny, *Natural History* [v.28 \(103\)](#). ([v.29](#) in John Bostock’s translation.)

¹³⁷⁵ Waddell *op. cit.* [p.53](#).

¹³⁷⁶ http://en.wikipedia.org/wiki/Saint_George.

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Acarnanians

Pausanias informs us that the cult of Apollo Carneus in Greece was named after Carneus the Arcanian:

“The cult of Apollo Carneus has been established among all the Dorians ever since Carnus, an Acarnanian by birth, who was a seer of Apollo. When he was killed by Hippotes the son of Phylas, the wrath of Apollo fell upon the camp of the Dorians; Hippotes went into banishment because of the bloodguilt, and from this time the custom was established among the Dorians of propitiating the Acarnanian seer. But this Carneus is not the Lacedaemonian Carneus of the House, who was worshipped in the house of Crius the seer while the Achaeans were still in possession of Sparta.”¹³⁷⁷

This suggestion that there were two cults both called Apollo Carneus, both being founded by someone called Carneus, is too incredible to believe. In my opinion, this demonstrates that we are again dealing with allegory. Bear in mind that the Dorians, as well as the rulers of the Lacedaemonians, who were themselves Dorians, were from the tribe of Joseph.

So, who then was Carneus? The Acarnanians appear to be a break away faction of the Epirotic tribes (the people who came from the city of Ephyra, a city which in later times was known as Corinth), who, as I have shown, belong to the tribe of Ephraim. The names Acarnania, Cerones, Carnutes and similar cognates appear to be derived from the name Eran (עֵרָן), the son of Ephraim who gave his name to the family of Erani (AV Eranites).¹³⁷⁸ Bear in mind that the letter ע *ayyin* can be transliterated as a *g* or as a *k*, hence the name Erani can also be transliterated as Kerani, a name which, when transliterated into Greek, would become Keraneus or similar. The phonetic progression to Carneus, Carnute etc would then be a natural one. This would then substantiate the claim that the people of Cornwall and the people who settled in the far north of Scotland were descended from Eran/Keran son of Ephraim.

The ancient city of Arenê in Elis in northern Greece likewise would have taken its name from the Kerani. According to Pausanias, who was quoting from an allegorical tale concerning the Eleans, a spring known as Arene was supposedly named after a ‘wife’ [sic] of Aphareus,¹³⁷⁹ where Aphareus is yet another variant spelling of Ephyra-Ephraim. The city of Cyrene in Libya would also have taken its name from this Israelite family.

Pliny informs us that, among the colonists of Rome, there were, “the Cereatini who have the surname of Mariani, the Corani descended from the Trojan Dardanus...”.¹³⁸⁰ The name Mariani is a variant spelling of Morini, a people who are recorded as dwelling, from at least the first century BCE onwards, in the country which would later become known as Belgium.¹³⁸¹ The Coritani, who are recorded by Ptolemy as dwelling in Britain in the region which is now the Midlands, would therefore most likely have been a break away faction of these Cereatini/Morini. The Cornavi (Greek Κορνάριοι *Kornarii*) and

¹³⁷⁷ Pausanias, *Description of Greece* [iii.xiii.4](#).

¹³⁷⁸ Num. 26:36.

¹³⁷⁹ Pausanias, *Description of Greece* [5.5.6](#).

¹³⁸⁰ Pliny, *Natural History* [iii.5 \(63\)](#). ([iii.9](#) in John Bostock’s translation.)

¹³⁸¹ Strabo, *Geography* [iv.iii.5](#) and Ptolemy, *Geography* Book 2, [Chap. 9, §.8](#).

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related tribes Cerones, Carini etc of north Scotland, are all variant spellings of the same name. They are all splinter groups of the same tribal family.

The Celts referred to by Appian, who travelled between Britain and Spain,¹³⁸² are clearly these Ghaedels from Ireland who at that time would have had close associations with Galicia in Spain. As already demonstrated when looking at the date of Stonehenge, the appearance of the Bell Beaker pottery ware in Corunna in northern Spain ties in with these sons of Carneus who were transporting the tin from Cornwall.

Brigantia in Galicia in Northern Spain was the gateway between Spain and the British Isles. Brigantia was also known as Corunna, a city which is probably first mentioned by Pliny under the name of Clunia¹³⁸³ or Cluniensum.¹³⁸⁴ This reinforces the suggestion that Corunna takes its name from the people variously known as Cuirren, Cerones, Creones etc., though the evidence suggests that this people migrated from Corunna to Ireland and from there to Britain.

Not only have we made a lot of connections here, which have been overlooked by historians, but this reconstruction even provides us with a more coherent picture and much better understanding of this period of history, which, up till now, has been poorly understood, being based on a lot of wild assumptions and corrupted interpretations of archaeological data.

The Umbri

The Umbrians, who were known to the Greeks by the various names of Ombri (Ὀμβροί), Ombrun (Ὀμβρων), Ombrici (Ὀμβρικοί) and Ombrikous (Ὀμβρικούς), were a people who settled in central and northern Italy. The region of Ombricia (now Umbria) in central Italy takes its name from these people. Philologically, all of these names are cognates of the name Omri, this being the name of one of the kings of Israel. Note that, in the Septuagint, the name Omri is likewise written Ambri (Greek Ἀμβρί).

Strabo informs us that: "After the foundation of Rome, Demaratus arrived here [i.e. in Rome], bringing with him people from Corinth."¹³⁸⁵ We are also told that Corinth was originally called Ephyra,¹³⁸⁶ for "Ephyra, the daughter of Okeanus, first dwelt in this land".¹³⁸⁷ Ephyra is a variant spelling of Ephraim. There were a number of cities with this name:

"On the [River] Sellêeis [in Elis in southern Greece] is situated a city Ephyra, which is to be distinguished from the Thesprotian, Thessalian, and Corinthian Ephyras; it is a fourth Ephyra, and is situated on the road that leads to Lasion, being either the same city as Boenoa (for thus Oenoe is usually called), or else near that city, at a distance of one hundred and twenty stadia from the city of the Eleians."¹³⁸⁸

¹³⁸² Appian, *Wars in Spain* [Chap. 1.1](#). (Emphasis mine.)

¹³⁸³ Pliny, *Natural History* [iii.3 \(27\)](#).

¹³⁸⁴ Pliny, *Natural History* [iii.3 \(26\)](#).

¹³⁸⁵ Strabo, *Geography* [v.ii.2](#). Demaratus appears to be a variant spelling of Idamareiz [i.e. Edom-Erez, meaning "Edom land"] this being the land of Edom in Armenia mentioned in the Mari letters.

¹³⁸⁶ Apollodorus, *Library* [i.ix.3](#) & [ii.vii.6](#), Pausanias, *Description of Greece* [ii.i.1](#).

¹³⁸⁷ Pausanias, *Description of Greece* [ii.i.1](#).

¹³⁸⁸ Strabo, *Geography* [viii.iii.5](#).

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Strabo, quoting from Homer, also mentions a city of Ephyra in “the inmost parts of the the Argolid”, which is close to where Corinth is located in southern Greece.¹³⁸⁹ This will be the city which was later known as Corinth:

“There is a city Ephyre in the heart of Argos, pasture-land of horses, and there dwelt Sisyphus that was craftiest of men, Sisyphus, son of Aeolus.”¹³⁹⁰

Pliny mentions an Umbrian town by the name of Butrium in northern Italy,¹³⁹¹ this being a metathesis of Bruttium.

According to Strabo:

“Between them [Altinum and Ravenna] is Butrium, a small city of Ravenna, and Spina, which is now a village, but was anciently a celebrated Grecian city.”¹³⁹²

This shows that the Bruttii had long ago abandoned the city of Butrium. A lot of these Celtic tribes ended up in southern Italy having been forced out of Rome by its Edomite inhabitants. In *Legacy of Edom*, I demonstrate that the Latini, Sabini and Ruteli who settled in northern Italy were Edomite tribes – descendants of Dukes Lotan, Zibeon and Reuel respectively. The Etruscans who inhabited the region of Etruria (also known as Tyrrhenia) in northern Italy were also Edomites. The name Etruria is a metathesis of Eretria/Erythras, a name which means ‘red’.

There were constant wars between the Umbrians and the Tyrrhenians and Romans. The Umbrians were at one stage (295 BCE) in league with the Samnites and the Gauls against Rome:

“The attention of the senate was diverted from these matters to the growing seriousness of the outlook in Etruria. There were frequent despatches from Appius warning them not to neglect the movement that was going on in that part of the world; four nations were in arms together, the Etruscans, the Samnites, the Umbrians, and the Gauls, and they were compelled to form two separate camps, for one place would not hold so great a multitude.”¹³⁹³

These wars resulted in many of the Celtic tribes abandoning their cities in Italy and moving to pastures new. This overthrow of the tribes of Jacob saw the start of the fulfilment of the Biblical prophecy:

“And by thy sword shalt thou [Esau] live, and shalt serve thy brother; and it shall come to pass **when thou shalt have the dominion**, that thou shalt **break his yoke from off thy neck**.”¹³⁹⁴

Rome was built on the site of a town originally called Saturnia.¹³⁹⁵ As Virgil records in prosaic verse:

“Then King Evander, he who builded first on Palatine, spoke thus: ‘These groves erewhile their native nymphs and fauns enjoyed, with men from trees engendered and stout heart of oak. Nor laws nor arts they knew; nor how to tame burls to the yoke, nor fill great barns with store and hoard the gathered grain; but rudely fared on wild fruits

¹³⁸⁹ Strabo, *Geography* [viii.vi.9](#).

¹³⁹⁰ Homer, *Iliad* [150-4](#).

¹³⁹¹ Pliny, *Natural History* [iii.15 \(115\)](#). ([iii.20](#) in John Bostock’s translation.)

¹³⁹² Strabo, *Geography* [v.i.7](#).

¹³⁹³ Livy, *The History of Rome* [Book 10, 21](#).

¹³⁹⁴ Gen. 27:40.

¹³⁹⁵ Pliny, *Natural History* [iii.5 \(68\)](#). ([iii.9](#) in John Bostock’s translation.)

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and such food as hunters find. Then Saturn from Olympian realms came down, in flight from Jove's dread arms, his sceptre lost, and he an exiled King. That savage race he gathered from the mountain slopes; and gave wise laws and statutes; so that latent land was Latium, 'hid land', where he hid so long."¹³⁹⁶

According to one fragmentary text, ascribed to Polybius, Palatine was founded by Pallas (i.e. Pallu son of Reuben) son of Heracles (Duke Reuel) and Lavinia (Duke Alvan who gave his name to the Albani).¹³⁹⁷ Saturn is, of course, the tribe of Yetser, the thirdborn son of Naphtali as already demonstrated earlier in this paper.

The city of Ravenna in northern Italy is said by Strabo to have been founded by Thessalians:

"Ravenna is reported to have been founded by Thessalians, who not being able to sustain the violence of the Tyrrheni, welcomed into their city some of the Ombrici [Umbrians], who still possess it, while they themselves returned home."¹³⁹⁸

In another place, Strabo claims that Ravenna is "an ancient colony of the Umbri".¹³⁹⁹ Ravenna is a variant spelling of the name Reuben, the firstborn son of Yaakob/Jacob. Thessaly is a region of northern Greece which was originally known as Aeolis. The name Thessaly [*Theshelachi?*] is a metathesis of Shuthelach (שׁוּתֶלַח written Shuthelah in the Authorised Version), this being the name of one of the sons of Ephraim who gave his name to the tribe of Shuthelachi.¹⁴⁰⁰ As already pointed out, Aeolis is a variant spelling of Yoel, one of the sons of Reuben who dwelt in the land to the east of the River Jordan. (See the section *The Arverni*.) Arne, the capital city of the Thessalonians, is likewise a variant spelling of Eran, this being one of the sons of Shuthelah son of Ephraim.¹⁴⁰¹

I would also suggest that the Greek tribe named after Sthenelos [Σθενέλας variant Sthenelus], were also descendants of Shuthelach (Septuagint: Σουθαλά *Suthela*), the firstborn son of Ephraim.¹⁴⁰² According to Pausanias, Sthenelos was 'son' of Crotopos 'son' of Agenor¹⁴⁰³ [NB: Agenor is a variant spelling of Guni, this being the name of the second born son of Naphtali] but according to other writers was either 'son' of Perseus,¹⁴⁰⁴ 'son' of Kapaneus¹⁴⁰⁵ (a variant spelling of Carneus), or 'son' of Androgeus son of Minos.¹⁴⁰⁶ (For Sthenelos, read Sh'the[n]lahos. The Erani/Kerani were sons of Shuthelach.) Ephraim, alongside the tribes of Menashe, Naphtali, Reuben and Benjamin, had a large part to play in the establishment of the Greek and Roman states.

The tribes of Israel were represented on the breastplate of judgment worn by the High Priest by twelve stones. Being the firstborn, Reuben's stone was the first one

¹³⁹⁶ Virgil, *Aeneid* [viii.306](#).

¹³⁹⁷ Polybius, *Histories* [Fragments A.III](#).

¹³⁹⁸ Strabo, *Geography* [v.i.7](#).

¹³⁹⁹ Strabo, *Geography* [v.i.11](#).

¹⁴⁰⁰ Num. 26:35-6.

¹⁴⁰¹ *Ibid*.

¹⁴⁰² Num. 26:35 & 1 Chron. 7:20.

¹⁴⁰³ Pausanias, *Description of Greece* [ii.xvi.1](#).

¹⁴⁰⁴ Apollodorus, *Library* [ii.iv.4-5](#), Homer, *Iliad* [xix.116](#) etc. According to Homer, Sthenelos was a 'son' of Perseus who was in turn a descendant of Zeus 'son' of Cronos. Hera in this passage is the tribe of Horites/Kuretes, Alcmene is the tribe of Amalekites and Eileithyia, "the goddess of childbirth", is the tribe of Yoelites of the tribe of Reuben (i.e. the people who in later times became the Arverni, Helvi, Vallaei and Helvetii of south-central France).

¹⁴⁰⁵ Homer, *Iliad* [v.108](#).

¹⁴⁰⁶ Apollodorus, *Library* [ii.v.9](#).

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mentioned, this being a ruby (Hebrew **דָּמָדָם** i.e. *odem* meaning red), though it is translated in the Authorised Version as Sardius.¹⁴⁰⁷ The English word ruby is more than likely derived from the name Reuben. In German, the stone is known as a rubinstein, meaning literally ‘the stone of Rubin’. In fact, the Book of Revelation records Reuben’s stone as being a *yaspis* (Greek ἵασπις), a word which is translated as ‘jasper’. The jasper is an opaque dull red stone, yet the Book of Revelation describes the *yaspis* as being “as clear as crystal”,¹⁴⁰⁸ hence can only be referring to a ruby.

The river Rubicon in Italy, which runs close by the city of Ravenna, will likewise have been named after the tribe of Reuben. Rubicon, which name denotes *Red River*, is assumed to be so named because of “the redness of the gravel in the bed of the stream, from which it was supposed to have derived its name”.¹⁴⁰⁹ This interpretation is, however, contrived. Rubi, “a city of Apulia, situated on the branch of the Appian Way between Canusia and Butuntum, and about 10 miles distant from the sea-coast”¹⁴¹⁰ also carries the name of Reuben.

“All allow that Ombrica extends as far as Ravenna, as the inhabitants are Ombrici. From Ravenna to Ariminum they say is about 300 stadia. Going from Ariminum to Rome by the Via Flaminia, the whole journey lies through Ombrica as far as the city of Ocricli and the Tiber, a distance of 1350 stadia. This, consequently, is the length [of Ombrica]; its breadth varies. The cities of considerable magnitude situated on this side the Apennines along the Via Flaminia, are Ocricli on the Tiber, Laroloni, and Narnia, through which the Nera flows.”¹⁴¹¹

This River Nera, which runs through the land once occupied by the Umbrians, was called Nar by Livy.¹⁴¹² Nera/Nar is a Hebrew word (**נָהָר** *nahar*) meaning river. There is also a River Nar in Norfolk, England which is a tributary of the Great Ouse.¹⁴¹³ William Camden, in his *Historia Brittanica*, also mentions a River Neor in Ireland, commonly called the Neure, which divided the county of Kilkenny in two.¹⁴¹⁴

The Umbrians (and the Ausones of central Italy, who later became the Astures who settled in northern Spain) were Celts, as already noticed by James Browne.¹⁴¹⁵ The Umbrians would have given their name to the River Humber in northern England, the region to the north of the river being known as Northumbria (i.e. North Umbria). Some of the Umbrians have taken the name of Angles from which the name England (i.e. *Angle-land*) is derived. This changing of names was commonplace in the ancient world and we have already met with a number of examples of this practice throughout this work. It is possible that some of the Umbrians from northern Italy followed the Boii northwards into Germany where they could theoretically have united with the Anglo-Saxons who were at that time migrating from Armenia. As already noticed by William

¹⁴⁰⁷ Exod. 28:17.

¹⁴⁰⁸ Rev. 21:11. Compare with Rev. 21:19.

¹⁴⁰⁹ Entry under [Rubicon](#): *Dictionary of Greek and Roman Geography* William Smith, London 1854.

¹⁴¹⁰ Entry under [Rubi](#): *ibid*.

¹⁴¹¹ Strabo, *Geography* v.ii.10.

¹⁴¹² Livy, *The History of Rome* [Book 10, 10](#).

¹⁴¹³ http://en.wikipedia.org/wiki/River_Nar.

¹⁴¹⁴ *Historia Britannica*, [The County of Kilkenny](#), William Camden.

¹⁴¹⁵ *A History of the Highlands and of the Highland Clans*, Vol. 1, Preliminary Dissertation [p.xii](#), James Browne, London, Edinburgh & Dublin 1852.

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Skene, the ‘Saxons’ who settled in Scotland were in fact Frisians from Germany.¹⁴¹⁶ The Frisians were therefore classed as Saxons by Bede, Nennius and others even though they were Celts who came via France.

According to Bede, the Angles dwelt either side of the Humber.¹⁴¹⁷ Ptolemy, who wrote his Geography around the middle of the second century CE, supposedly basing his work mainly on maps provided by an earlier geographer by the name of Marinus of Tyre, does not mention North-Umbria in his Geography, though he seems to have called the River Humber the Abi,¹⁴¹⁸ which, although similar in sound, is not necessarily the same name. (NB: The name Abi appears to be derived from the Hebrew name Yoab.)

Pliny informs us that a stretch of the River Po in northern Italy was called “the Padusa, its name previously being Messanicus”. Messanicus is a variant spelling of Messene/Menashe. It is possible that Padusa is a variant spelling of the Hebrew name Padatsur (פְּדָטְסוּר AV Pedahzur), the name of one of the influential sons of Menashe mentioned in the Book of Numbers.¹⁴¹⁹

Quoting from Robin Waterfield’s translation of Herodotus, we are informed that the Ambracians (a variant spelling of Umbri/Ombrici), and the Lucanians (who he called Leucadians) who were dwelling in Greece during the time of Darius I were Dorians from Corinth:

“The Megarians supplied the same number of ships as at Artemisium, while the Ambraciots and the Leucadians (both originally of Dorian stock, from Corinth) came with seven ships and three ships respectively.”¹⁴²⁰

That the Ambracians of Greece were ‘Corinthians’ is confirmed by Strabo:

“But the Corinthians who were despatched by Cypselus and Gorgus, obtained possession of this coast, and advanced as far as the Ambracian Gulf. Ambracia and Anactorium were both founded.”¹⁴²¹

Gorgus (Γόργου) mentioned in this passage is a variant spelling of Aroer. As for Anactorium, Pausanias informs us that this was the original name of Miletus in Asia Minor:

“The Milesians themselves give the following account of their earliest history. For two generations, they say, their land was called Anactoria, during the reigns of Anax, an

¹⁴¹⁶ *On the Frisian Settlements in Scotland*, William F. Skene, Proceedings of the Society of Antiquaries of Scotland Vol. IV, Edinburgh 1863.

¹⁴¹⁷ Bede, *The Ecclesiastical History of the English People* [Book 1, Chapter 25](#), Judith McClure and Roger Collins, Oxford University Press, 1999. Note that in many translations, including the one in the link above, the Latin word [Anglorum](#) (click on link for Latin copy) is wrongly translated as Saxons.

¹⁴¹⁸ Ptolemy, *Geography* [Book 2, Chap. 2](#).

¹⁴¹⁹ Num. 1:10. Here the Hebrew letter צ tsadi has been transliterated as an s as in the name Sidon (AV צִידֹן).

¹⁴²⁰ Herodotus, *Histories* viii.45 A New Translation by Robin Waterfield, Oxford World’s Classics, Oxford University Press 1998. Other translators have interpreted this passage differently. A.D. Godley, for example, has “The Megarians provided the same number as at Artemisium. The Ampraciots came to help with seven ships, and the Leucadians, who are Dorians from Corinth, with three.” [viii.45](#). This suggests that only the Leucadians were Dorians. G.C. Macauley likewise provides the following ambiguous translation: “The Megarians furnished the same complement as at Artermision; the Amprakiots came to the assistance of the rest with seven ships, and the Leucadians with three, these being by race Dorians from Corinth.” <http://www.sacred-texts.com/cla/hh/hh8040.htm>.

¹⁴²¹ Strabo, *Geography* [x.ii.8](#).

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aboriginal, and of Asterius his son; but when Miletus landed with an army of Cretans both the land and the city changed their name to Miletus.”¹⁴²²

These names Anax and Anactoria both appear to be derived from the family of Hanochi, who were named after Hanoch son of Reuben.¹⁴²³ When these tribes migrated from Asia Minor to Greece, they continued using the same family names.

The Ambracians who were dwelling in Epirus in Western Greece were descended from the tribe of Joseph. The Umbrians who dwelt the other side of the Adriatic in northern Italy were clearly descended from the same people as those dwelling in Thesprotia in Transalpine Gaul. Strabo even informs us that all the Celts in Italy came from these Transalpine lands.¹⁴²⁴ William Smith has noticed that the Chones who were dwelling on the Gulf of Tarentum in southern Italy were the same as the Chaones in Chaonia in the northern parts of Epirus in Greece, and “although we find no mention of the Thesprotians in Italy, we have there a town Pandosia, and a river Acheron,

as in Epirus. There are good reasons for supposing that the Italian Oenotrians, to whom the Chonians belonged, were of the same race as the Epirots”.¹⁴²⁵ The variant spellings of the name are insignificant and the change of names was also commonplace.

Ambracia is a variant spelling of Umbrici. Thucydides regarded the inhabitants of Leucas as “a Corinthian colony”,¹⁴²⁶ meaning that they came from Corinth with the tribe of Epireans, who were Ephraimites. These people of Leucas were clearly related to the Lucanians of southern Italy as well as the Laconians of southern Greece, the latter also being wrongly referred to as Lacedaemonians. I have already demonstrated that the Lacedaemonians were named after Cadmus son of Agenor, but the Laconians, as already stated, were descended from the tribe of Yachin, son of Shimon. Just to confuse matters,



Map of northern Greece showing the location of Epirus, Chaonia, Thesprotia and Acarnania. (Map courtesy of Wikimedia Commons.)

¹⁴²² Pausanias, *Description of Greece* vii.ii.5. Asterius is Yetser son of Naphtali and Miletus is Menashe.

¹⁴²³ Num. 26:5.

¹⁴²⁴ Strabo, *Geography* iv.iv.1.

¹⁴²⁵ *Dictionary of Greek and Roman Geography* Vol. 1, entry under [Epeirus or Epirus on p.832](#), William Smith, Boston 1870.

¹⁴²⁶ Thucydides, *The Peloponnesian War* i.30.

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the people who eventually became known as Lacedaemonians were Edomites who were originally ruled over by these Israelite tribes.

The Celtic tribe of people known as Ambrones were also named after the Ombrians of northern Italy. They are recorded as spreading throughout southern Gaul and Spain:

“The Cimbri, who in their great migration westward had been joined by the Teutoni, the Ambrones, the Tigurini, and various other tribes, after sweeping the upper valley of the Danube and spreading over Southern Gaul and Northern Spain, after defeating four Roman consuls, Carbo, Silanus, Cassius, Manlius, together with the proconsul Caepio, and destroying five Roman armies, were now preparing to pour down on Italy.”¹⁴²⁷

The Cimbri and Teutones were considered Germanic tribes, though by Germanic, the classical writers did not mean ‘German’ according to our modern understanding of the name. The Ambrones and Tigurini, on the other hand, were considered to be Gallic tribes.¹⁴²⁸ No one knows where these Ambrones came from simply because they have not associated the name Ambrone with the Umbri, Umbrici and Ambraci all of which are phonetic cognates of the same name.

According to Plutarch:

“Besides, the most warlike division of the enemy, by whom at an earlier time the Romans under Manlius and Caepio had been defeated (they were called Ambrones and of themselves numbered more than thirty thousand), had sprung up from their meal and were running to get their arms. However, though their bodies were surfeited and weighed down with food and their spirits excited and disordered with strong wine, they did not rush on in a disorderly or frantic course, nor raise an inarticulate battle-cry, but rhythmically clashing their arms and leaping to the sound they would frequently shout out all together their tribal name Ambrones, either to encourage one another, or to terrify their enemies in advance by the declaration. The first of the Italians to go down against them were the Ligurians, and when they heard and understood what the Barbarians were shouting, they themselves shouted back the word, claiming it as their own ancestral appellation; for the Ligurians call themselves Ambrones by descent.”¹⁴²⁹

These Ligurians came from Liguria in north-west Italy, a land which adjoined that of the Umbrians. The Ligurians seem also to have been of Israelite descent, with Strabo telling us that, although they were “of a different race”, they closely resembled the Celts “in their manner of life”.¹⁴³⁰ In fact, Strabo, in quoting Polybius, mentions two different sub-groups of Ligurians called Oxybii and Deciastes,¹⁴³¹ the former also being called Oxybians (Ὀξυβίων).¹⁴³² These Oxybian (i.e. Achabean) Ligurians would have been named after Achab the son of Omri who was king of northern Israel. The name Deciastes (Δεκιστῶν) appears to be a variant spelling of Daci/Dacian/Dahae, a people we have identified in *Legacy of Edom* as Shuchamites, that is, descendants of Shucham son of Dan.¹⁴³³

Another Ligurian tribe, the Taurini,¹⁴³⁴ will undoubtedly have been named after Yetser son of Naphtali. If we can recall, Taurus (as in the Minotaur) was a variant spelling of

¹⁴²⁷ *Dictionary of Greek and Roman Biography and Mythology* Vol. 1, entry under [Catalus on pp.654-5](#), William Smith, Boston 1870.

¹⁴²⁸ *Dictionary of Greek and Roman Geography* Vol. 1, entry under [Helvetii on p.1041](#), William Smith, Boston 1870.

¹⁴²⁹ Plutarch, *Caius Marius* [xix.2-4](#).

¹⁴³⁰ Strabo, *Geography* [ii.v.28](#).

¹⁴³¹ Strabo, *Geography* [iv.vi.2](#).

¹⁴³² Strabo, *Geography* [iv.i.10](#).

¹⁴³³ See the section *Edom in Macedonia and Thrace* in *Legacy of Edom*.

¹⁴³⁴ Strabo, *Geography* [iv.vi.6](#).

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Yetser. The tribe called Ingauro by Strabo¹⁴³⁵ but Ingaunians by Livy¹⁴³⁶ will similarly have been named after Guni son of Naphtali, their maritime colony Albium Gaunum¹⁴³⁷ being a variation on Albion of Guni. Genoa, a “maritime city of the Ligurians”,¹⁴³⁸ seems also to have been named after this tribe of Guneans. This demonstrates that the Ligurians, called Lyges by some writers, comprised a number of different tribes.

The city of Geneva in Switzerland may likewise have been named after this Israelite tribe, Julius Caesar referring to it as Genava.¹⁴³⁹ William Smith wrote:

“Since the time of Aldus the editors have kept the reading “Geneva” in Caesar’s text; but there is hardly any good MSS. authority for it. The best MSS. have “Genua,” which reading Schneider has in his edition of the Gallic War. The authority for Geneva is an inscription of doubtful age, which has GENEVENS. PROVINCIA: but two other inscriptions have GENAVENSIBVS. The Greek version of Caesar has Γενοία [Genoia] and Γενουία [Genouia]. (Schneid. ed. Caesar.) In the Antonine Itin. the form Cenava occurs, and Cennava or Gennava in the Table. Neither Strabo nor Ptolemy mentions Geneva. The French form of the name is Genève, and the German is Genf. After Caesar’s time we hear no more of Geneva for about 400 years. There is no authority for naming it Colonia Allobrogum.”¹⁴⁴⁰

Note that Genua (for Geneva) is a variant spelling of Genoa. Note also that, during the time of Pliny, a group of these Genaunes, who he called “the second race Inguaeones” were dwelling in north Germany,¹⁴⁴¹ this being a break-away faction of the Ligurian tribe of southern France called Ingaunes (hence Pliny’s use of the term “second race”). All of these names are clearly cognates of the name Guni, this being the second-born son of Naphtali.

The Genauni, who were associated with the Breuni, would have been another faction of Gunites. Strabo referred to the Breuni and the Genauni as Illyrian tribes,¹⁴⁴² though, as we have already demonstrated, the Breuni (variant Brenni) were also considered to be Cimmerians.

According to Bede, the Britons came from a region of northern France which formed part of Gaul (now known as Brittany) which was at one time known as Armorica:

“To begin with, the inhabitants of the island were all Britons, from whom it receives its name; they sailed to Britain, so it is said, from the land of Armorica, and appropriated to themselves the southern part of it.”¹⁴⁴³

Armorica¹⁴⁴⁴ could well be a variant spelling of Umbri/Ombri/Ombrici, though the accepted meaning is that of ‘war vor’, Brythonic for ‘By the Sea’ (*Ar y Môr* in Welsh), which interpretation appears to be contrived. Thomas F. O’Rahilly, suggests that the *Fer*

¹⁴³⁵ Strabo, *Geography* [iv.vi.2](#).

¹⁴³⁶ Livy, *The History of Rome* [xxviii.46](#).

¹⁴³⁷ Strabo, *Geography* [iv.vi.2](#). See fn. 1.

¹⁴³⁸ Strabo, *Geography* [v.i.3](#).

¹⁴³⁹ See for example C. Julius Caesar, *Gallic War* [i.6](#).

¹⁴⁴⁰ *Dictionary of Greek and Roman Geography* Vol. 1, [entry under Geneva on p.987](#), William Smith, Boston 1870.

¹⁴⁴¹ Pliny, *Natural History* [iv.14 \(99\)](#).

¹⁴⁴² Strabo, *Geography* [iv.vi.8](#).

¹⁴⁴³ Bede, *The Ecclesiastical History of the English People* Book 1, [Chap. 1](#).

¹⁴⁴⁴ The region of Brittany known as Côtes-d’Armor is located where Armorica used to be located, but this name only dates to 1990 and is understood to mean “the sea” (i.e. *ar mor*) in the Bretonic language. (<http://en.wikipedia.org/wiki/Côtes-d’Armor>). It is unlikely, however, that the original name of Armorica meant “the sea”.

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Morca (i.e. 'people of Morca') mentioned in the Irish records is a variant spelling of *Armorica*.¹⁴⁴⁵ This being so, both *Fer Morca* and *Armorica* would more correctly mean 'sons of Machir'. (Note the metathesis.) The ancient Kingdom of Mercia in central England would have taken its name from this same Celtic tribe.

The Welsh Triads are a collection of ancient writings left to us by the British bards comprising fragments of Welsh folklore, mythology and traditional history.¹⁴⁴⁶

"The primitive *British Bards* constituted one of the most respected order of men in the ancient British States: they were the *Fathers of Sciences*; the national instructors, musicians, legislators, priests, prophets, and often princes. They assuaged savage men to knowledge, with their oratory, and polished human nature by their *Music and Poetry*. These *Beirdd*, or Bards, were afterwards a branch of the Druidical institution in Britain, and in ancient Gaul; and were called *Derwyddveirdd*, or Druid-Bards: they also kept an account of the descent of families, and composed *Songs* to commemorate the actions of the worthy and the brave; which they sang and accompanied on the *Harp*, and on the *Crwth*;¹⁴⁴⁷ consequently they were the national chroniclers; and from their *songs* our ancient Annals have been collected; and not only ours, but all ancient histories of all nations were gathered from a similar kind of materials."¹⁴⁴⁸

Although attempts have been made to push back the date of arrival of the British people, the Welsh Triads actually seems to support a late date:

"There were three names given to the Isle of Britain from the first: before it was inhabited, it was called the Sea-girt Green Space; after it was inhabited, it was called the Honey Island; and after the people were formed into a common-wealth, by Prydain the son of Aedd the Great, it was denominated the Isle of Britain. And no one has any right to it but the tribe of the Cambrians, for they first took possession; and before that time there were no persons living in it, but it was full of bears, wolves, crocodiles, and bissons. There were three primary divisions of the Isle of Britain: Cambria, Lloegria, and Alban, and the rank of sovereignty belongs to each of the three."¹⁴⁴⁹

Note the statement that crocodiles once existed in Britain. To the ancient world, the word crocodile would mean any reptile, serpent or beast with sharp teeth, and can refer to creatures which we nowadays call dinosaurs.

Lloegria was named after the Ligurians who were invited to England by the Cambri. The claim that the Cambrians were the first to take possession of the island is false, as it has been shown that the Cambrians, who were also known as Parisii, arrived after the Novantae. These Novantae, who were also known both as Silures and Britons, were still dwelling in southern Italy at the beginning of the second century BCE, whilst the Cambrians were still in north Germany as late as the middle of the first century CE. All of this demonstrates how unreliable these ancient records are, but by the same token, it shows that Britain was uninhabited by man prior to the arrival of these tribes being discussed here.

¹⁴⁴⁵ *Early Irish History & Mythology* p.113, Thomas F. O'Rahilly, Dublin Institute for Advanced Studies 1999 (first published 1946) .

¹⁴⁴⁶ http://en.wikipedia.org/wiki/Welsh_triads

¹⁴⁴⁷ An ancient Celtic instrument that was played like a violin.

¹⁴⁴⁸ [Introduction](#) to *The Bardic Relicks*, The Bardic Museum of Primitive British Literature and Other Admirable Rarities, Edward Jones, London 1802.

¹⁴⁴⁹ *The Ancient Laws of Cambria*, Chap. *Triads of the Isle of Britain* [p.373](#), Translated from the Welsh by William Probert, London 1823.

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The Regni and Atrebates

Jean Baptiste Bourguignon d'Anville, in discussing the original inhabitants of the island of Britain, after discussing the people of Kent, travelling west along the south coast, mentions the Regni and Belgæ:

“Thence, after traversing the territory of a people named Regni, we find the Belgæ ; and their principal city, called Venta Belgarum, retains its name in Wint-chester... Vectis, or the Isle of Wight, which is adjacent to this canton which the Belgæ inhabited, was subjected by Vespasian under the reign of Claudius. The Atrebates, whose name we find also among the people of Belgic Gaul, were contiguous to the Belgæ of Britain in inclining towards the Thames.”¹⁴⁵⁰

I would here point out that the Belgæ were not mentioned by Suetonius in his book on the life of Vespasian. It has been **assumed** that the Belgæ were already inhabiting this part of the country.¹⁴⁵¹ Notice also that the name Regni is an Italian appellation. If we can recall, Strabo referred to the inhabitants of Rhegium as Rhegini,¹⁴⁵² this being a variant spelling of Regni.

The name of the Italian city Rhegium can also be written Regni or Reggio. There was a second city in northern Italy called *Regienses a Lepido* by Pliny.¹⁴⁵³ Lepido or Lepidus was Marcus Aemilius Lepidus, a Roman consul who built the city. He was at one time the governor of the Dorian states in Sicily. It is therefore possible that he was a Messenian or maybe even a Chalcidian (i.e. a descendant of Calchol son of Zerach) – hence an Israelite. This city of Regienses in northern Italy was also referred to as Regium and is today known as Reggio Emilia.¹⁴⁵⁴ The name Regni, the name of a people who were inhabiting Britain, was therefore most likely an alternative name for the Bruttii, thereby reinforcing their connection with Tempsa and Rhegium in the Bruttian region of southern Italy.

Ptolemy is our sole source for the placement of these three tribes – the Regni, Atrebates and Belgæ – in England.¹⁴⁵⁵ Apart from the similarly named Island of Riginia mentioned by Pliny as being located somewhere in the channel between Britain and Ireland,¹⁴⁵⁶ these names were not used by Bede, Tacitus, Strabo or Pliny when speaking of the inhabitants of Britain. In fact, Bede never referred to the Irish or the Welsh as Celts or Gauls either. Whenever he used the name Gaul, it was always in reference to those Gauls who were dwelling across the Channel on the European continent. Bede also

¹⁴⁵⁰ *Compendium of Ancient Geography* - Vol. 1, Chap. 3 (Britannia), p.88, Jean Baptiste Bourguignon d' Anville, London 1791. See also [p.vi of The Translator's Preface](#): “About 300 years before our era, the island of Britain was peopled with Gauls from the neighbouring continent, in consequence of the Scythian pressure on the east. We find among these a powerful people occupying a considerable section of the island, and even settling in Ireland, under the name of Belgæ; doubtless of the same race, whatever it were, with the people of the same name on the continent.”

¹⁴⁵¹ Suetonius only mentioned that, when Vespasian arrived in Britain, he “reduced to subjection two powerful nations, more than twenty towns, and the island of Vectis [Isle of Wight], near Britain”. (The Life of Titus Flavius Vespasianus 4, Suetonius.) The fact that he only attacked ‘two powerful nations’ suggests that these would have been further east around the London area. According to this reconstruction, the Belgæ had not at that time arrived.

¹⁴⁵² Strabo, *Geography* vi.i.6.

¹⁴⁵³ Pliny, *Natural History* iii.15 (116). (iii.20 in John Bostock's translation.)

¹⁴⁵⁴ [http://en.wikipedia.org/wiki/Marcus_Aemilius_Lepidus_\(consul_187_BC\)](http://en.wikipedia.org/wiki/Marcus_Aemilius_Lepidus_(consul_187_BC)).

¹⁴⁵⁵ Ptolemy, *Geography* Book 2, Chap. 2. See also entry under *Regni*, *Dictionary of Greek and Roman Geography*, William Smith, London 1854.

¹⁴⁵⁶ Pliny, *Natural History* iv.16 (103). (iv.41 in Karl Friedrich Theodor Mayhoff's copy.)

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always referred to the Irish as Scots and to their land (i.e. Ireland) as Scotland.¹⁴⁵⁷

The name Regni, mentioned above, once again links the ancient Britons to southern Italy, whilst the name Belgae, the name of the people who dwelt in Wiltshire and Somerset, is connected to the Fir Bolg of Ireland as well as the inhabitants of what was once known as Belgic Gaul, a region which, during the time of Julius Caesar and Strabo, included the region now known as Brittany and extended all the way to the Rhine.

Pliny is also the only person of that era to mention the people called Britanni or Bretons who were dwelling in northern France. They were dwelling alongside the Ambiani and the aforesaid Atrebatas.¹⁴⁵⁸ The fact that Brittany was considered part of Belgic Gaul suggests that the earlier migrations occurred from this region which was to the north of the River Loire (called Liger by the classical writers). The association of the Novantae who settled in Britain with the Namnetae who were dwelling in Brittany immediately north of the river Loire, combined with the comment by Bede that the Britons came from Armorica, supports the arguments being presented here and shows that the colonisation of Britain could not possibly have started prior to the second century BCE, the Namnetae having arrived from southern Italy where they were dwelling until 199 BCE. (NB: The Nemetes, who are recorded as being in north-eastern France,¹⁴⁵⁹ would have been another splinter group of these Namnetae.)

The Atrebatas are mentioned by Ptolemy as being, in the middle of the second century CE, both in Britain (they settled in Berkshire) and in northern France. Pliny also mentions a similarly named tribe of Artabres who at one time are said to have dwelt in the Nerium Promontory in northern Spain but had disappeared in his day,¹⁴⁶⁰ though they had seemingly moved further west to the Celtic Promontory (modern Portugal) where they appear under the name of Arrotrebae.¹⁴⁶¹ (Note the metathesis.) They reappear in the Nerium Promontory during Ptolemy's day,¹⁴⁶² which suggests that Pliny knew them under a different name – presumably as Tamarci, i.e. Tamarites.¹⁴⁶³ In *Ancient Irish History Reconsidered*, I demonstrate that these Artabres/Arrotrebae were descendants of Calchol son of Zerach.

The name Atrebatas is an unusual one. Bearing in mind the large-scale migrations from Anatolia and Armenia (e.g. Strabo noticed that the Tectosages who were dwelling in the Pyrenees in France were from Anatolia¹⁴⁶⁴ and the Celts and Germans likewise came from the same regions), the Atrebatas were clearly named after Atropates who is said to have been governor of the land of Atropatene in Armenia to the east of the River Araxes in the fourth century BCE.¹⁴⁶⁵ This land of Atropatene in Herodotus' day appears

¹⁴⁵⁷ See for example *Bede's Ecclesiastical History* [iii.19](#).

¹⁴⁵⁸ Pliny, *Natural History* [iv.17 \(106\)](#). ([iv.31](#) in John Bostock's translation.) Notice that the Menapii and Morini mentioned in Pliny's list of people dwelling in Belgium are the same people who gave their name to the Isle of Man - called Monapia by Pliny [iv.6 \(103\)](#). ([iv.30](#) in John Bostock's translation.)

¹⁴⁵⁹ Pliny, *Natural History* [iv.17 \(106\)](#). ([iv.31](#) in John Bostock's translation.) Called Νεμήτων *Nemeton* by Ptolemy, *Geographia* Book 2, Chap. 9, §.17.

¹⁴⁶⁰ Pliny, *Natural History* [iv.22 \(114\)](#). ([iv.35](#) in John Bostock's translation.)

¹⁴⁶¹ Pliny, *Natural History* [iv.20 \(111\)](#). ([iv.34](#) in John Bostock's translation.)

¹⁴⁶² Ptolemy, *Geography* Book 2, [Chap. 5](#). (Book 2, [Chap. 6, §.2](#) in some translations.)

¹⁴⁶³ Pliny, *Natural History* [iv.20 \(111\)](#). ([iv.34](#) in John Bostock's translation.)

¹⁴⁶⁴ Strabo, *Geography* [iv.i.13](#).

¹⁴⁶⁵ Entry under [Atropatene](#), *Dictionary of Greek and Roman Geography*, William Smith, London 1854.

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to have been occupied by the Massagetae¹⁴⁶⁶ and Dardanians.¹⁴⁶⁷ The name Massagetae means Greater Goths (i.e. Gadites), a name which is a little misleading, as it was used indiscriminately to refer to a number of Israelite tribes who had settled in that region. As already demonstrated, the Dardanians were descended from Darda son of Zerach¹⁴⁶⁸ of the tribe of Judah, Darda being called Dardanus by Josephus.¹⁴⁶⁹ As also mentioned earlier, the English historian, William Camden recorded that the Atrebates arrived in England from northern France during the time of Julius Caesar,¹⁴⁷⁰ this being around 50 BCE.

Gauls

As for the Welsh, no one would question the fact that they are descended from the Gauls,¹⁴⁷¹ but the Welsh never referred to themselves by this name. (They called themselves Cambrians or Kumri/Cymru.) Appian informs us that the Celts were known to the Romans as Gauls.¹⁴⁷² Gaul is just another name for the Celts and Cambri or Kumri are further alternative names for the same people. This is in the same way that Germany is called Allemagne by the French but Deutschland by the native inhabitants of that country.

We must remember that names were not applied consistently by the writers of old. If the Welsh are descended from the Bruttii of southern Italy, then they can hardly be referred to as Gauls – or can they? The Messenians who occupied the Bruttium territory were clearly named after the tribe of Menashe. It does not mean, however, that all Messenians were of the tribe of Menashe. Even the Greek and Roman writers had difficulty distinguishing the various tribal elements and often referred to them by generic names which only serves to confuse the issue further.

The works of the Greek writer Appian have, in the main, survived to this day, though some of it only in a fragmentary state. In the first chapter of his book recording the Wars in Spain, he records:

“The Pyrenees mountains extend from the Tyrrhenian sea to the Northern ocean. The eastern part is inhabited by Celts, otherwise called Galatians, and more lately Gauls.”¹⁴⁷³

In actual fact, the names Celt, Galatian and Gaul are all variant spellings of the self-same name.

“And now it will be useful to draw a distinction which is unknown to many: The peoples who dwell in the interior above Massalia, those on the slopes of the Alps, and those on this side the Pyrenees mountains are called Celts, whereas the peoples who are

¹⁴⁶⁶ Herodotus, *Histories* [i.201](#).

¹⁴⁶⁷ Herodotus, *Histories* [i.189](#).

¹⁴⁶⁸ 1 Kings 4:31. He was called Dara in 1 Chron. 2:6.

¹⁴⁶⁹ Josephus, *Antiquities of the Jews* [viii.43](#).

¹⁴⁷⁰ Britannia Vol. 1, [p.159](#), William Camden, translated by Edmund Gibson, London 1722.

¹⁴⁷¹ Wales was known as *Pays des Galles* (i.e. Land of the Gauls) by the French. *Compendium of Ancient Geography* - [Vol. 1, Chap. 3 \(Britannia\)](#), [p.92](#), Jean Baptiste Bourguignon d'Anville, London 1791.

¹⁴⁷² Appian, *Preface to the Foreign Wars*, [Book 1, 3](#). Quoting from Hipparchus, Strabo informs us that the people Hipparchus called Celts, he believed to be Britons. (*Geography* [ii.i.18](#).)

¹⁴⁷³ Appian, *Wars in Spain* [Book 1, 1](#).

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established above this land of Celtica in the parts which stretch to the north, both along the ocean and along the Hercynian Mountain, and all the peoples who come after these, as far as Scythia, are known as Gauls; the Romans, however, include all these nations together under a single name, calling them one and all Gauls.”¹⁴⁷⁴

Some of these Galatians came from that region of Asia Minor where the Ten Tribes were planted by the Assyrians after being uprooted from their original homeland in Israel. Other groups arrived there from Greece with Strabo referring to this region of Anatolia as Gallo-Græcia:

“The Galatians took possession of this country [i.e. Galatia in Asia Minor/Anatolia] after wandering about for a long period, and overrunning the country subject to the Attalic and the Bithynian kings, until they received by a voluntary cession the present Galatia, or Gallo-Græcia, as it is called. Leonnorius seems to have been the chief leader of these people when they passed over into Asia.”¹⁴⁷⁵

Concerning these Galatians, Diodorus wrote:

“And since the valour of these peoples and their savage ways have been famed abroad, some men say that it was they who in ancient times overran all Asia and were called Cimmerians, time having slightly corrupted the word into the name of Cimbrians, as they are now called. For it has been their ambition from old to plunder, invading for this purpose the lands of others, and to regard all men with contempt. For they are the people who captured Rome, who plundered the sanctuary at Delphi, who levied tribute upon a large part of Europe and no small part of Asia, and settled themselves upon the lands of the peoples they had subdued in war, being called in time Greco-Gauls, because they became mixed with the Greeks, and who, as their last accomplishment, have destroyed many large Roman armies.”

The Greek origins of these people have already been discussed. The fact that they are said to have mixed with the Greeks is significant. We are even told that “in Caesar’s day the Celts (Gauls) who dominated France used Greek writing in almost all their business, public or private”.¹⁴⁷⁶

In *Legacy of Edom*, I have demonstrated that the Jewish historian Josephus made a lot of statements which are simply false. Whilst his identification of the Hamitic tribes is reliable, his comments on the Gauls are way off the mark:

“Japheth, son of Noah, had seven sons. These, beginning by inhabiting the mountains of Taurus and Amanus, advanced in Asia up to the river Tanais [i.e. the Don] and in Europe as far as Gadeira [i.e. Cadiz in Spain], occupying the territory upon which they lit, and, as no inhabitant had preceded them, giving their own names to the nations. Thus those whom to-day the Greeks call Galatians were named Gomarites, having been founded by Gomar. Magog founded the Magogians, thus named after him, but who by the Greeks are called Scythians.”¹⁴⁷⁷

It should be stressed that the descendants of Gomer did at one time dwell in the Taurus Mountains, but they went the opposite direction. In *Legacy of Edom*, I put the case for identifying these Gomarites as Cambodians. The people Josephus is calling Gomarites were more correctly Israelites who had been planted by the Assyrians in these regions once occupied by Gomarites. The same goes for the descendants of Magog who can

¹⁴⁷⁴ Diodorus, *Library* [v.xxxii.1](#).

¹⁴⁷⁵ Strabo, *Geography* [xii.v.1](#). “Inland is the Phrygia which contains that portion of Gallo-Græcia styled Galatia,” *ibid.* [ii.v.31](#).

¹⁴⁷⁶ *The Story of the Irish Race*, [p.8](#), Seumas MacManus, Barnes & Noble, New York 1999. See Caius Julius Caesar, *Gallic War* [vi.14](#).

¹⁴⁷⁷ Josephus, *Antiquities of the Jews* [i.122-3](#).

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today be traced to the Koreans and the people of southern China. The Scythians were again Israelites. As for the whole of Europe up to and including Cadiz being occupied by the descendants of Yaphet, this is simply nonsense, as has been demonstrated here in this paper. The colonies in Spain were established by Israelites who arrived during the time of King Solomon. These were the very first settlers in Spain and the country is even today occupied by these sons of Naphtali, Gad and Benjamin. It is therefore essential that we test everything we are told.

Despite Josephus' contrived explanation, the names Celt and Gaul are both derived from the name Gilead, this being the name of the land belonging to Gilead, son of Machir, son of Menashe. Strabo informs us that the Gauls were also called Galatae or Galatians.¹⁴⁷⁸ The Irish, however, called them Gaedhals, which is a metathesis of the name Gilead. According to Irish tradition:

"They were called Gaedhal (Gael) because their remote ancestor, in the days of Moses, was Gaodhal Glas. When a child, Moses is said to have cured him of the bite of a serpent – and to have promised, then, that no serpent or other poisonous thing should infest the happy western island that his far posterity would one day inhabit".¹⁴⁷⁹

This is clearly an allusion to the time when the LORD sent fiery serpents among the people and bit them so that many died:

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."¹⁴⁸⁰

Like Geoffrey of Monmouth's account, hidden in the Irish records there is a thread of truth, but it has been corrupted and distorted beyond recognition. Among the names given in Geoffrey Keatings *History of Ireland*, for example, we read of a certain "Onaoi, a harper who came with the sons of Milidh to Ireland".¹⁴⁸¹ The Irish did not realise that O Naoi is a transliteration of the Hebrew word (חֲנִיָּה *oniah*) meaning a ship or a boat. In other words, the harp was brought to Ireland by the Milesians on a ship.

Thomas Moore also makes an interesting comparison between the Irish and Phoenician alphabet putting forward the argument that they have many things in common, including the same limited number (sixteen) of letters:

"Thus, while all the more recent and mixed forms of language adopted the additional letters of the Greeks, the Irish alone continued to adhere to the original number".¹⁴⁸²

The Celts appear in the El Amarna Letters variously as Kelti, Kelte, Kielte etc.¹⁴⁸³ Archaeologists date the El Amarna letters typically to somewhere between 1500 to

¹⁴⁷⁸ Strabo, *Geography* [i.iii.21](#) and Appian, *Wars in Spain* [i.1](#) (Galatians in Greek is Γαλάται Galatae).

¹⁴⁷⁹ *The Story of the Irish Race* [p.8](#), Seumas MacManus, Barnes & Noble, USA 1991 (orig 1921).

¹⁴⁸⁰ Num. 21:6-9.

¹⁴⁸¹ *General History of Ireland* [p.145](#), Geoffrey Keating (translated by Dermot Kelly), Dublin 1861.

¹⁴⁸² *The History of Ireland* p.81, Thomas Moore, New York 1858 ([p.48](#) in the Philadelphia 1843 edition).

¹⁴⁸³ The Tell El-Amarna Tablets Vol. 2, Letters 279:12, 280:11 & 17, 287:11, 289:28 & 290:10 & 18 Samuel A B Mercer, AMS Press, New York 1939.

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1300 BCE. In *Ancient History Reconsidered*, I demonstrate that they are more correctly to be dated to the time of Ahab and Jehoshaphat, kings of Israel and Judah respectively, this being sometime towards the end of the 8th century before the Common Era.

Appian (second century CE) informs us that the Celts made regular trips by sea from Spain to Britain.¹⁴⁸⁴ The name Portugal literally means 'Port of the Gauls'. The suggestion has already been put forward that Corunna in northern Spain takes its name from the Ceraunes who settled in Cornwall, these Ceraunes being identified as descendants of Keran son of Ephraim. The evidence clearly shows that the Celts were Israelites.

The Greek Perspective

As has been amply demonstrated throughout the previous pages, the Greek accounts are either greatly distorted or are of an allegorical nature. When, for example, Apollodorus tells us:

"Of the daughters of Coeus, Asteria in the likeness of a quail flung herself into the sea in order to escape the amorous advances of Zeus, and a city was formerly called after her Asteria [i.e. after Yetser, son of Naphtali], but afterwards it was named Delos. But Latona [i.e. Duke Lotan] for her [sic!] intrigue with Zeus [i.e. Esau] was hunted by Hera [i.e. Hori, son of Lotan] over the whole earth, till she came to Delos and brought forth first Artemis, by the help of whose midwifery she afterwards gave birth to Apollo."¹⁴⁸⁵

Artemis was not a person. 'She' was a tribe who, over time, has become deified as a goddess. Like Aphrodité, Artemis is a tribe of people who have been turned into a fictitious person to form part of an allegorical tale. It should be mentioned, incidentally, that the above passage is in contradiction to the statement by Diodorus that Apollo's birthplace was Crete.¹⁴⁸⁶ Apollo appears to be a variant spelling of Pallu, the son of Reuben who gave his name to the family of Pallui.¹⁴⁸⁷

Asteria is a variant spelling of Yetser, the third son of Naphtali. They were Phoenicians, hence were skilled sailors. A quail (*Greek: ὄρτυγι ortegi*) is a small timid game bird which lives on land. In English, the verb 'quail' means 'to shrink back with fear', or 'to cower'.¹⁴⁸⁸ When therefore we are told that Asteria "flung herself into the sea" to escape the "amorous advances of Zeus", it becomes clear that the Phoenicians, rather than risk an engagement with the sons of Esau (i.e. Zeus), set sail without battle. The Greek writers, especially the poets, made excessive use of this type of allegorical imagery, so much so that later writers have misconstrued the true meaning of the passages.

Pliny informs us that three of the alternative names for the island of Delos to where Asteria fled were Cynthia or Cynthus (a variant spelling of *Xnas* [Guni]), Ortygia, a name which is translated as Quail Island, and Asteriam, a name which is translated as Star

¹⁴⁸⁴ Appian, *Wars in Spain* [i.1](#).

¹⁴⁸⁵ Apollodorus, *Library* [i.iv.1](#).

¹⁴⁸⁶ Diodorus, *Library* [v.lxxvii.77](#).

¹⁴⁸⁷ Num. 26:5.

¹⁴⁸⁸ *Collins English Dictionary*, Patrick Hanks et al, London & Glasgow 1979. Tacitus also used the word quail in this sense. See, for example, *Annals* [i.59](#), [ii.14](#) etc.

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Island,¹⁴⁸⁹ but which we have more correctly identified as meaning (island of) Yetser. There was another island called Ortygia at Syracuse off Sicily¹⁴⁹⁰ and we are informed by Pliny that the city of Ephesus in Asia Minor also at one time had this name.¹⁴⁹¹ Ephesus, however, was a mainland city rather than an island. This suggests that the name Ortygia followed the tribe of Yetser around the globe. The fact that the Phoenicians were constantly moving around probably also explains the cryptic comments made by the classical writers that the island of Delos/Ortygia “floated adrift”, a statement that even Pliny believed.¹⁴⁹²

Hyginus gives an even more elaborate interpretation of the above story:

“Jupiter [Zeus-Esau] loved Asteria, Titan’s daughter, but she scorned him. So he turned her into an *ortyx* bird (what we call a quail) and threw her into the sea, and from her an island arose called Ortygia. At one time the island used to wander over the sea. Later Latona [i.e. Duke Lotan, who gave rise to the Latini of northern Italy] was brought there by the North Wind [Aquilo] under orders from Jupiter [another name for Zeus-Esau] (at the time Python was pursuing her) and there gave birth to Apollo and Diana while clutching an olive tree. This island was thereafter called Delos.”¹⁴⁹³

In general, the later the work, the more corrupted the story seems to get, although, when Apollodorus tells us:

“Lynceus excelled in sharpness of sight, so that he could even see things underground.”¹⁴⁹⁴

we actually find a more rational explanation provided by Hyginus who lived a century later:

“They say that one of these, Lynceus, saw things hidden underground, not hindered by any darkness. Others say that Lynceus saw nothing by night. (Var. Others say that he was the first to see at night by using a lamp.¹⁴⁹⁵) He was said to see underground because he knew gold mines; when he went down and suddenly showed gold the rumor spread that he could see beneath the earth.”¹⁴⁹⁶

This use of lamps to see underground clearly makes a lot more sense than the previous comment by Apollodorus.

Some of the stories tell of how people ‘turned’ into a deer or a stag, such as the story of Actaeon, ‘son’ of Aristaeus [a metathesis of the name Asterius] and Autonoe [another variant spelling of the name Asterius] and grandson of Cadmus,¹⁴⁹⁷ who turned into a stag and was killed by his own dogs.¹⁴⁹⁸ Pausanias, however, would have us believe that Aristaeus was son of Apollo and Cyrene¹⁴⁹⁹ whilst Ovid called Actaeon a Hyantian,¹⁵⁰⁰

¹⁴⁸⁹ Pliny, *Natural History* [iv.12 \(66\)](#). ([iv.22](#) in John Bostock’s translation.)

¹⁴⁹⁰ Diodorus, *Library* [v.iii.5](#).

¹⁴⁹¹ Pliny, *Natural History* [v.31 \(115\)](#).

¹⁴⁹² Pliny, *Natural History* [iv.12 \(66\)](#). ([iv.22](#) in the online version.)

¹⁴⁹³ Hyginus, *Fabulae* [53 \(Astereus\)](#).

¹⁴⁹⁴ Apollodorus, *Library* [iii.x.3](#).

¹⁴⁹⁵ p.102, *Apollodorus Library and Hyginus’ Fabulae*, Translation by R. Scott Smith & Stephen M. Trzaskoma, Hacket Publishing Co, Inc. USA 2007.

¹⁴⁹⁶ Hyginus, *Fabulae* [xiv.13](#).

¹⁴⁹⁷ Apollodorus, *Library* [iii.iv.3](#).

¹⁴⁹⁸ Apollodorus, *Library* [iii.iv.4](#) & Ovid, *Metamorphosis* [iii.131-242](#).

¹⁴⁹⁹ Pausanias, *Description of Greece* [x.xvii.3](#).

¹⁵⁰⁰ Ovid, *Metamorphoses* [iii.138](#).

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i.e. a descendant of the Hyantes who were dwelling in the land before Cadmus supposedly arrived. The deer and the stag were both emblems of the tribe of Naphtali, who the Bible describes as a “hind let loose”.¹⁵⁰¹ In the case of Actaeon, the person (or tribe) became so much like their Phoenician masters who trained ‘him’ that ‘he’ was mistaken for a Phoenician and was slaughtered when ‘his’ own people rebelled against what they regarded as Phoenician oppression. If we can recall, the Phoenicians were using Edomite-Greeks for slave labour.

Actaeon was killed, according to the legends, on Mount Cithaeron in Greece,¹⁵⁰² a mountain range which stretches between Boeotia in the north and Attica in the south. Note that Actaeon is a variant spelling of Cithaeron and that according to Pseudo-Plutarch, Cithaeron was originally called Asterion.¹⁵⁰³ Actaeon is said to have been torn to pieces by his own ‘dogs’, whose names vary depending on author. An examination of the names reveals that the dogs are all named after ‘people’ from the same era as Actaeon. The dog named Oxyrhoe, for example, is named after Ocyrhoe, the ‘daughter’ of Chiron (i.e. Duke Cheran).¹⁵⁰⁴ According to the legend, Actaeon was trained by the centaur Chiron. Acamas (the name of another of the dogs) was the son of Theseus, Melampus was a legendary soothsayer and healer who was king of Argos, Lynceus was supposedly a contemporary of Cadmus’ son, while Spartos¹⁵⁰⁵ was the Spartan army. From this, it becomes abundantly clear what the Greeks were doing. These ‘dogs’ were all names of tribal elements. Whilst Apollodorus and Ovid claimed that Actaeon turned into a deer or a stag, in another version of the story preserved by Pausanias, we are told that the goddess Artemis “cast a deer-skin round Actaeon to make sure that his hounds would kill him”.¹⁵⁰⁶ The same story, but related in a different way.

The same story, but in yet another form, is related by Plutarch who called Actaeon “son of Melissus” [i.e. Menashe] telling us that he “had many lovers, chief of whom was Archias, of the family of the Heracleidae, in wealth and general influence the most outstanding man in Corinth”.¹⁵⁰⁷ According to this alternative version of the legend, when Archias “could not gain the boy by persuasion, he determined to carry him off by force. So he got together a crowd of friends and servants, went as in a drunken frolic to the house of Melissus, and tried to take the boy [Actaeon] away. But his father and his friends resisted, the neighbours also ran out and pulled against the assailants, and so Actaeon was pulled to pieces and killed”.¹⁵⁰⁸ This is the very same story which was related above, where Actaeon was torn to pieces by his own dogs, as well as the story of how he had “turned into a stag” and was killed by his own dogs, those ‘dogs’ being his own kinsmen.

Note, however, that Diodorus tells us that Actaeon had died while “in the hands of his defenders”:

¹⁵⁰¹ Gen. 49:21.

¹⁵⁰² Apollodorus, *Library* [iii.iv.4](#).

¹⁵⁰³ Pseudo-Plutarch, *De Fluviiis* [2-Ismenus](#).

¹⁵⁰⁴ <http://en.wikipedia.org/wiki/Chiron#history>.

¹⁵⁰⁵ Apollodorus, *Library* [iii.iv.4](#).

¹⁵⁰⁶ Pausanias, *Description of Greece* [ix.ii.3](#).

¹⁵⁰⁷ Plutarch, *Amatoria Narrationes* (also known as *Morals*) [Chapt. 2](#).

¹⁵⁰⁸ *Ibid*.

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“Archias the Corinthian, being seized with love for Actaeon, first of all dispatched a messenger to the youth, making him marvellous promises; and when he was unable to win him over to act contrary to the honourable principles of his father and to the modesty of the youth himself, he gathered together the greater number of his associates, with the intention of using force on the youth who would not yield to favour or entreaty. And finally once, when Archias had become drunken in the company of the men he had called together, his passion drove him to such madness that he broke into the house of Melissus and began to carry off the boy by force. But the father and the other inmates of the house held fast to him, and in the violent struggle which ensued between the two groups the boy was found, without any knowing it, to have given up the ghost while in the arms of his defenders.”¹⁵⁰⁹

They are all variant allegorical tales of the same event. According to my understanding, Archias of the third version of the story, who was of the family of the Heracleidae, was an Edomite; a descendant of Duke Reuel.

It is worth quoting the final words of Diodorus regarding this story:

“Consequently, when we reflect upon the strange turn of the affair, we are forced both to pity the fate of the victim and to wonder at the unexpected reversal of fortune. For the boy **came to the same manner of death as did he whose very name he bore** [referring to the Actaeon who was devoured by his own dogs], since they both lost their lives in a similar manner at the hands of those who had aided them most.”¹⁵¹⁰

Diodorus saw the obvious connection between the two stories but clearly did not know that he was dealing with allegory!

There are a number of examples of people being ‘*changed*’ into deer. Artemis for example “changed herself into a deer” and ran between the Aloids on the isle of Naxos causing them to fire at each other, thereby making them kill each other.¹⁵¹¹ In this example, I would suggest that ‘Artemis’ (a tribe rather than an actual person) played two armies off against each other whilst pretending to be allied to each of them. Exactly the same pay-off is described by Pausanias who tells us that the Lakonians (Lacedaemonians) bribed Aristokrates the Arkadian¹⁵¹² who caused his men to abandon the battlefield deserting the Messenians in the middle of fighting. He got his men to run straight through the Messenian ranks throwing them into confusion.¹⁵¹³

It is of interest to learn that another of Cadmus’ ‘daughters’ by the name of Ino married Athamas who went mad and killed their oldest son Learchos thinking that he also was a deer.¹⁵¹⁴ Cadmus ‘son of Agenor’ belonged to the Phoenician tribe of Guni. Ino, on the other hand, is said by Hesiod to have been ‘daughter’ of Cadmus and his ‘wife’ Harmonia, who in turn was daughter of Zeus and Aphrodite,¹⁵¹⁵ whose origins have already been discussed. (NB: Aphrodité means “that which is cut off”.) As for Athamas, I have already suggested that this was a variant spelling of the name Edom. Harmonia, however, is likely to have been a tribe named after Heman son of Zerach of the tribe of

¹⁵⁰⁹ Diodorus, *Library* [viii.10](#).

¹⁵¹⁰ *Ibid.*

¹⁵¹¹ Apollodorus, *Library* [i.vii.4](#).

¹⁵¹² Pausanias, *Description of Greece* [iv.xvii.6](#).

¹⁵¹³ Pausanias, *Description of Greece* [iv.xvii.7](#).

¹⁵¹⁴ Apollodorus, *Library* [iii.iv.3](#).

¹⁵¹⁵ Hesiod, *Theogony* [975f](#).

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Judah.

Lykaon king of the Arkadians, we are told, “turned into a wolf”.¹⁵¹⁶ We are also told that Lykaon was a “son of Zeus”.¹⁵¹⁷ The wolf was the symbol of the tribe of Benjamin, which suggests that the name Lykaon is a variation on the name Polycaon, who I am tentatively identifying as the tribe of Belgae; named after Belga son of Benjamin. (Alternatively, Lykaon could also be a variant spelling of Leucas/Laconia and identified as the Luceni, a break-away faction of the Samnitae or, more pertinently, the Israelite tribe of Shimon.)

By applying some simple rules of phonetics, and when you realise the allegorical nature of these stories, it opens up a whole new world of understanding. The name Naphtali appears quite a lot in the Greek records. The problem is that it is in such a garbled form that it is not that easy to recognise. I have already demonstrated that the Hebrew letter *nun* can be transliterated as a *lambda*, the names Malta, Melid and Melitus being variant spellings of the name Menashe. The people the Greeks called Lapithae, a name which is sometimes written Lapiths,¹⁵¹⁸ were likewise Naphtalites (i.e. Laphitha[l]e). The mountain Lapithus in Arcadia will therefore have been named after Naphtali.¹⁵¹⁹ Laconians, under the leadership of a Lacedaemonian called Praxander,¹⁵²⁰ are said to have founded the city of Lapathus in Cyprus.¹⁵²¹ Note that Lapathus is a variant spelling of Lapithus. By Lacedaemonian, the writers probably mean the people who emigrated from the region of Lacedaemon in Greece, a region named after Cadmus of the tribe of Naphtali. Nephalion ‘son’ of Minos¹⁵²² and Nauplius ‘son’ of Poseidon¹⁵²³ would both be further variations on this name. Nauplius apparently gave his name to the region of Nauplia in Corinth.¹⁵²⁴ As already demonstrated, this region was established by the tribe of Ephraim, a people called both Ephyraeans and Gephyraeans by the classical writers.

Okeanus

It does not help that the Greeks had a nasty habit of confusing the tribal groups:

“Afterwards Trochilus, the priest of the mysteries, fled, they say, from Argos because of the enmity of Agenor, came to Attica and married a woman of Eleusis, by whom he had two children, Eubuleus and Triptolemus. That is the account given by the Argives. But the Athenians and those who with them . . . know that Triptolemus, son of Celeus, was the first to sow seed for cultivation. Some extant verses of Musaeus, if indeed they are to be included among his works, say that Triptolemus was the son of Oceanus and Earth.”¹⁵²⁵

As already demonstrated on more than one occasion, Agenor is the Dorian spelling of the name Guni, who was the second-born son of Naphtali. For Okeanus, we should read

¹⁵¹⁶ Pausanias, *Description of Greece* [viii.ii.3](#).

¹⁵¹⁷ Homer, *Iliad* [Book 2, 5.100-110](#).

¹⁵¹⁸ See Perseus, *Encyclopedia* entry [Lapith](#) and *A Dictionary of Greek and Roman Biography and Mythology*, Entry under [Lapithes](#), William Smith, London 1873.

¹⁵¹⁹ Pausanias, *Description of Greece* [v.v.8](#).

¹⁵²⁰ Entry under [Cyprus](#), *Harpers Dictionary of Classical Antiquities*, Harry Thurston Peck, New York 1898. See also entry under [Lapathas](#), *Dictionary of Greek and Roman Geography*, William Smith, London 1854.

¹⁵²¹ Strabo, *Geography* [xiv.vi.3](#).

¹⁵²² Apollodorus, *Library* [iii.i.2](#).

¹⁵²³ Apollodorus, *Library* [ii.i.5](#).

¹⁵²⁴ Pausanias, *Description of Greece* [ii.xxxviii.2](#).

¹⁵²⁵ Pausanias, *Description of Greece* [i.xiv.2-3](#).

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Iakin (variants: Yaakan or Akan) who was an Edomite, a son of Etzer son of Seir,¹⁵²⁶ though I shall proceed to demonstrate that the River Okeanus is the River Euphrates and that these ‘sons’ and ‘daughters’ of Okeanus were tribes who came from the Euphrates region. Meanwhile, for Earth (Hebrew: *Adamah*) I would suggest that we should read either Adam or Edom.¹⁵²⁷ Very often, the Greek writers refer to someone as being ‘son of the soil’ (Greek: αὐτόχθων *autochthen* meaning ‘sprung from the land’) as in “Coresus, an aboriginal” (var. “of the soil”)¹⁵²⁸ or “Anax, an aboriginal” (var. “of the soil”).¹⁵²⁹ I would suggest that by the use of the words ‘of the soil’, the Greeks actually originally meant ‘of Edom’ a designation which later writers have misconstrued and misused.

The same interpretation could be put on the statement that Triptolemus was the son of Okeanus and Earth (i.e. Edom). The name Triptolemus appears to be a variant transliteration of the name Neptolemus – possibly derived from the word *tri* – meaning three (as in a triumvirate?) – prefixed to the name [Ne]ptolemus. This is in the same way that the name Trinovantes, the name of the people who settled in Britain, means ‘three Novantae’ and Tricassi means ‘three Cassi’ as demonstrated earlier. The dropping of the first letter or part of a name is well attested in ancient texts.

It seems to me that Tlepolemus is another phonetic cognate of the same name, Tlepolemus purportedly being a ‘son’ of Heracles and either Astyoche, ‘daughter’ of Phylas king of Ephra,¹⁵³⁰ or of Astydemeia who is called both ‘daughter’ of Amyntor¹⁵³¹ and of Ormenus.¹⁵³² As already demonstrated, Hercules is a fictitious character. The many ‘wives’ of Heracles, as recorded by Apollodorus, and who begat more than 65 sons,¹⁵³³ many of these having purportedly been produced as a result of his ‘intercourse’ with the 50 daughters of Thespius king of Thespieae over the course of 50 successive nights,¹⁵³⁴ were all allegorical representations of tribal elements who were connected with this tribe of Reuelites known as Heraclids, that is, descendants of Heracles. (We are told that Heracles was totally unaware that he was going to bed with a different daughter each and every night. People actually try to interpret these stories literally! Bear in mind that, even if Thespius had his 50 daughters from different wives, their ages and looks would have differed considerably.)

Astyoche (the name of one of Heracle’s ‘wives’) is a phonetic cognate of Aster-ici or Yetser-ici, the letter *rho* having dropped in pronunciation. The *-ici* ending on names has already been discussed. Astydemeia (another of Heracle’s ‘wives’) is likewise more correctly either Etser-Edom or Yetser-Edom. Etser was a son of Seir whilst Yetser was the third-born son of Naphtali. Although it might not be obvious, the names Amyntor and Ormenus, the ‘two fathers’ of Astydemeia, are yet further variant spellings of the name Menashe. As will shortly be demonstrated, in the Section headed *The Fall or Troy*,

¹⁵²⁶ 1 Chron. 1:42.

¹⁵²⁷ See my separate work entitled *The Legacy of Edom*.

¹⁵²⁸ Pausanias, *Description of Greece* [vii.ii.7](#).

¹⁵²⁹ Pausanias, *Description of Greece* [vii.ii.5](#).

¹⁵³⁰ Homer, *Iliad* [ii.653-70](#).

¹⁵³¹ Pindar, *Olympian* [7](#).

¹⁵³² Ovid, *The Epistles of Ovid* – [Deianira to Hercules](#).

¹⁵³³ Apollodorus, *Library* [ii.vii.8](#).

¹⁵³⁴ Apollodorus, *Library* [ii.iv.10](#).

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all of the 'heroes' of the Trojan War were likewise in reality tribes who have been turned into allegorical characters by the early Greek writers.

Concerning Okeanus, from which we get the word ocean, Pausanias records:

"Of this marble Pheidias made a statue of Nemesis, and on the head of the goddess is a crown with deer and small images of Victory. In her left hand she holds an apple branch, in her right hand a cup on which are wrought Aethiopians. As to the Aethiopians, I could hazard no guess myself, nor could I accept the statement of those who are convinced that the Aethiopians have been carved upon the cup because of the river Ocean. For the Aethiopians, they say, dwell near it, and Ocean is the father of Nemesis."¹⁵³⁵

After explaining that, by Ocean, the Atlantic Ocean was not intended, Pausanias even goes on to say that the Ethiopians did not live by a river.¹⁵³⁶ This is because he was looking at the wrong Ethiopians!

In the Assyrian records, Okeanus appears as Bît [i.e. House of] Iakin,¹⁵³⁷ a people who were also called Chaldeans. These descendants of Iakin were originally dwelling in southern Babylonia on the River Euphrates, but during the time of Tiglathpileser III and Sargon II kings of Assyria, they were located much further east around what the Assyrians called "The Bitter Sea". Sargon II claimed to have conquered "Bît-Iakin on the shore of the Bitter Sea as far as the border of Dilmun".¹⁵³⁸ He goes on to inform us that Dilmun was located somewhere "in the sea of the east", meaning the Persian Gulf, and that the king of Dilmun's abode "is situated in the midst of the sea".¹⁵³⁹ This is also described elsewhere as being "in the midst of the sea of the rising sun".¹⁵⁴⁰

Pausanias clearly did not appreciate any of this. He did not realise that the Ethiopians, who at one time dwelt near the river Ocean, were in fact the eastern Ethiopians discussed by Herodotus,¹⁵⁴¹ a people who, Josephus informs us, were descended from Nimrod son of Kush.¹⁵⁴² Archaeologists have called them *Kassites*, a name which is also applied in the El Amarna Letters to the African Ethiopians,¹⁵⁴³ a people who are called Kushites in the Bible.¹⁵⁴⁴

According to Hesiod, Ocean gave birth to around 3,000 'daughters' and an innumerable number of 'sons'.¹⁵⁴⁵ No one seems to realise that this is allegory. These 'sons' and 'daughters' of Okeanus were tribes who emerged from this region through which the River Euphrates flows. This is where many captives from the Ten Tribes were planted by the Assyrians after they had been deported from their own land. Further east, the Euphrates traversed the land of the house of Iakin and continued through the ancient

¹⁵³⁵ Pausanias, *Description of Greece* [i.xxxiii.3](#). "for Zeus went yesterday to Oceanus, to the blameless Ethiopians for a feast, and all the gods followed with him." Homer, *Iliad* Book 1, Lines [423-4](#).

¹⁵³⁶ Pausanias, *Description of Greece* [i.xxxiii.5](#).

¹⁵³⁷ See for example Luckenbill, *Ancient Records op. cit.*, Vol. 1, [p.283, §.787](#), Vol. 2, [p.21, §.41](#), [p.23, §.45-46](#), [p.26, §.54](#) etc.

¹⁵³⁸ Luckenbill, *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 2, [p.26, §.54](#).

¹⁵³⁹ *Ibid.* Vol. 2, [p.22, §.43](#).

¹⁵⁴⁰ *Ibid.* Vol. 2, [p.36, §.70](#).

¹⁵⁴¹ Herodotus, *Histories* [vii.70](#).

¹⁵⁴² Josephus – *Antiquities of the Jews* [i.vi.2](#).

¹⁵⁴³ The Tell El Amarna Tablets - 2 Vols; Samuel A. B. Mercer, The MacMillan Company of Canada Ltd., Toronto 1939 - Vol. 2, Excursus 1 - *Babylonia in the Tell El-Amarna Tablets*, p.816.

¹⁵⁴⁴ A fuller discussion can be found in the Section entitled "*Kassites or Kushites?*" on p.71 of *Ancient History Reconsidered*.

¹⁵⁴⁵ Hesiod, *Theogony* [360-370](#).

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region of Babylonia where the Kassites once dwelt. This then was the River Okeanus!

These 'sons' and 'daughters' of Okeanus could not possibly have emerged from the Euphrates region prior to having been taken into captivity by the Assyrians. According to the Greek writers, these early Greek settlers arrived after the Flood of Deucalion had wiped out the original population. As demonstrated in my paper *An Analytical Review of the Campaigns of Sennacherib from a Biblical Perspective*, the Flood of Deucalion occurred during the time of Sennacherib.

Nemesis

The Greeks did not have a very good grasp of linguistic changes. Even in the El Amarna Letters, correspondence unearthed at Tell El Amarna in Egypt, names were not spelt consistently. The Egyptian king Nebmatre-Amenhotep III was variously called Nibmuaria, Nimmuria, Immuria and Mimmuria¹⁵⁴⁶ to name but one example. The Assyrian texts likewise reveal similar inconsistencies. The names Lullumi and Lullubi were used interchangeably, as were the names Shubaru, Shubartu, Shubru and Shuprê. The Greek writers would have regarded these as names of separate people or tribes.

It should not go without comment that the name Nemesis, one of the many 'daughters' of Okeanus, who was regarded as the 'goddess' of retribution, is a metathesis of the name Menashe! The Septuagint transliterates the name Menashe as Μανασση *Manasseh* whilst Josephus variously transliterates as Μανασσίδος *Manassidos*, Μανασσίτιδος *Manassitidos* and Μανασσῆς *Manasses*,¹⁵⁴⁷ the latter being closer to the name Nemesis. This 'goddess' Nemesis was also called Rhamnusia or Rhamnusia,¹⁵⁴⁸ a name which is again a variation on the name Menashe, but this time with the *Rho* added in accordance with the Dorian practice (i.e. *Rho*-Menasheh. Note that there is no letter in the Greek alphabet to produce a *sh* sound). Ephyra, who clearly gave 'her' name to the city of Corinth before it was renamed, was also a 'daughter' of Okeanus.¹⁵⁴⁹ We know Ephyra as Ephraim.

Concerning Nemesis (i.e. Menashe):

"Nemesis is a personification of the moral reverence for law, of the natural fear of committing a culpable action, and hence of conscience, and for this reason she is mentioned along with Αἰδώς [*Aidos*], i. e. Shame...

"...She is frequently mentioned under the surnames Adrasteia and Rhamnusia or Rhamnusis, the latter of which she derived from the town of Rhamnus in Attica, where she had a celebrated sanctuary."¹⁵⁵⁰

As for Adrasteia, the other name for Nemesis/Rhamnusia, this was the name of one of the 'nymphs'; one of the 'daughters of Melisseus' [i.e. Menashe], who guarded the baby Zeus when 'he' was 'hidden' in Mount Ida in Crete.¹⁵⁵¹ It is possible that the name is

¹⁵⁴⁶ The Tell El Amarna Tablets Vol.1, p.3, Letter 1, p.67, Letter 19, p.117, Letter 24, Col. III & p.149, Letter 26.

¹⁵⁴⁷ Josephus, *Antiquities of the Jews* ii.92.

¹⁵⁴⁸ [http://en.wikipedia.org/wiki/Nemesis_\(mythology\)](http://en.wikipedia.org/wiki/Nemesis_(mythology)). See also the entry in *Dictionary of Greek and Roman Biography and Mythology* for *Nemesis* in Vol. 2, p. 1152, William Smith, Boston 1870.

¹⁵⁴⁹ Pausanias, *Description of Greece* ii.i.1.

¹⁵⁵⁰ *Dictionary of Greek and Roman Biography and Mythology* Vol. 2, [entry for Nemesis on p. 1152](#), William Smith, Boston 1870.

¹⁵⁵¹ Apollodorus, *Library* i.i.6.

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formed from a conjugation of Adar and Yetser, where Adar is the metathesised form of Ard son of Benjamin,¹⁵⁵² and Yetser was the third-born son of Naphtali.

It is interesting to note that the *Collins Dictionary of the English Language* gives the origin of *retribution* as being from the Latin *retribuere*, meaning ‘to repay’.¹⁵⁵³ The word literally means to return tribute, where tribute is defined either as “a gift or statement made in acknowledgement, gratitude or admiration” or as “any tax levied for such payment”. The Hebrew root word נָשָׂה *nasha*, from which we get the name Menashe (AV Manasseh) means not only ‘to forget’ (which is the Biblical interpretation, when we are told that Joseph called the name of the firstborn son Manasseh because, “GOD, said he, hath made me *forget* all my toil, and all my father’s house”¹⁵⁵⁴), but also means ‘to loan’ or ‘lend on usury’.¹⁵⁵⁵ The names Menashe and Nemesis therefore both fundamentally signify the same thing – a payback!

Romulus and Remus

We have so far considered the migrations of many of these tribes from the time they left southern Italy. We find that the tribe of Menashe, when we trace them back through time, had an important part to play in the foundation of Rome. As already stated, when talking about the Bruttii, whilst in Rome, these people were variously known as Manates, Munienses and Numienses, all of whom had disappeared without trace by the time of Pliny.¹⁵⁵⁶ After migrating to southern Italy, where they became known to the Romans as Bruttii and to the Greeks as Brettians, they emerged under the names Numantes, Namnetes, Namnetae, Novantae etc having been dispersed throughout western Europe.

The River Macra in northern Italy¹⁵⁵⁷ – now known as Maira – was probably named after Machir son of Menashe from when they dwelt in that region. This part of Italy through which the River Macra flows is said to have at one time been occupied by Umbrians.¹⁵⁵⁸ I have shown that the Umbrians were also Israelites, the name Umbri being a variant spelling of Omri, a king who is called Ambri in the Septuagint.

From my understanding of the story of Romulus and Remus, the two ‘brothers’ who are accredited with building Rome, are allegorical references to the tribes of Menashe and Reuben. The ‘wolf’ who ‘suckled’ them would then refer to the tribe of Benjamin who gave them the permission to build. The wolf was the tribal symbol for the tribe of Benjamin, who were generally responsible for administration of the law and for the distribution of land. For Romulus, we can read *rho*-Menashe. (This is in the same way that Rhomnusia, an alternative name used by Nemesis, would have been derived from *rho*-Menashe.)

¹⁵⁵² In the Bible, Ard son of Benjamin (אֲדָר Gen. 46:21) is also called Adar (אֲדָר 1 Chron. 8:3).

¹⁵⁵³ Entry under *retribution* in *Collins Dictionary of the English Language*, London and Glasgow 1980.

¹⁵⁵⁴ Gen. 41:51.

¹⁵⁵⁵ See entry under נָשָׂה in the *Langenscheidt Pocket Hebrew Dictionary to the Old Testament*, Dr Karl Feyerabend, Hodder and Stoughton 1905.

¹⁵⁵⁶ Pliny, *Natural History* [iii.5 \(69\)](#). ([iii.9](#) in John Bostock’s translation.)

¹⁵⁵⁷ Strabo, *Geography* [v.ii.5](#).

¹⁵⁵⁸ Pliny, *Natural History* [iii.5 \(50\)](#). ([iii.8](#) in John Bostock’s translation.)

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The ‘brother’ of Romulus is variously given as Roma, Romus, Romanus or Romis.¹⁵⁵⁹ All of these names are apparently variant spellings of Reuben (Robanus), where the letters *m* and *b* have been transposed, though the name Romanus could effectively also be a further variant spelling of the name [Rho]Menashe, which might suggest some further confusion on the part of the Greek and Latin writers. These descendants of Reuben will also have built the city of Ravenna in northern Italy. It is interesting to note that the Welsh word for Roman is Rhufeinig¹⁵⁶⁰ (pronounced *Ruvenig*), which is equivalent to Reubenici. We should bear in mind that, in Hebrew, the name Reuben is pronounced Reuven.

Vergil called Latinus, the mythical king of Rome, ‘son’ of Faunus (i.e. Seir) and Marica (i.e. Machir son of Menashe).¹⁵⁶¹ It seems that, when the Latini (descendants of Duke Lotan/Latinus) and Sabini (Duke Tsibeon/Zibeon) ousted the Celts in the Roman-Celtic wars, the true founders of Rome were evicted.

Romulus, the mythical king of Rome, was therefore a tribe – **not** a person. They were descended from the tribe of Menashe. The Hispal colony of Romulensis, who dwelt on the Guadalquivir river in Spain in Pliny’s day,¹⁵⁶² were most likely descended from this ‘Romulus’. Likewise, the Remi, who are recorded as being in central France in the middle of the first century BCE,¹⁵⁶³ are likely to have been descendants of ‘Remus’ and will have been the true co-founders of Rome:

“...the Sequani had lost the chieftaincy. To their place the Remi had succeeded; and as it was perceived that **they had equal influence with Caesar**, the tribes which, by reason of ancient animosities, could in no wise join the Aedui were delivering themselves as dependents to the Remi. These tribes the Remi **carefully protected**...”¹⁵⁶⁴

If the Remi were Reubenites, then this demonstrates how the firstborn (i.e. Reuben) was protecting the rest of the family. Note that they had equal influence with Caesar. One wonders how this was possible, unless of course it was recognised that the Remi were the true founders of Rome.

Very little is actually known from the Classical writers about this tribe of Remi. One of their cities was called Bibrax.¹⁵⁶⁵ This is the Latin form of the name. The French form is understood by Harry Thurston Peck¹⁵⁶⁶ and William Smith¹⁵⁶⁷ to be preserved in the name of the modern city of Bièvre. As already demonstrated, the letter *v* in ancient Latin was pronounced as a *u*, but on occasions, this letter *v* would become a *b*. Hence the name of the people of Britain who were called Trinobantes by Caesar was called Trinouantes by Ptolemy. Even the name Bièvre would have been pronounced *Bieura*. J.B. Greenough et al comment that, “this town has been variously identified as Vieux Laon, about the proper distance to the northwest, and Beaurieux to the west, more

¹⁵⁵⁹ Plutarch, *Romulus* [ii.1](#).

¹⁵⁶⁰ *Geiriadur Cymraeg a Saesneg: Spurrells’ English-Welsh Dictionary*, entry under [Rhufeinig on page 330](#), J. Bodvan Anwyl, Carmarthen 1934.

¹⁵⁶¹ Virgil, *Aeneid* [vii.45](#).

¹⁵⁶² Pliny, *Natural History* [iii.1 \(11\)](#). ([iii.3](#) in John Bostock’s translation where the name is transliterated as Romuliensis.)

¹⁵⁶³ See, for example, Strabo, *Geography* [iv.iii.5](#) and Tacitus, *The History* [iv.69](#).

¹⁵⁶⁴ Julius Caesar, *The Gallic War* Book 6, [Chap. 12](#). (Emphasis mine.)

¹⁵⁶⁵ Julius Caesar, *The Gallic War* Book 2, [Chap. 6](#).

¹⁵⁶⁶ *Harpers Dictionary of Classical Literature and Antiquities* entry under [Bibrax on p.209](#), Harry Thurston Peck, New York 1898.

¹⁵⁶⁷ *Dictionary of Greek and Roman Biography and Mythology* Vol. 1, entry under [Caesar on p.545](#), William Smith, Boston 1870.

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probably the latter”.¹⁵⁶⁸ Both Bièvre and Bearieux appear to be variant spellings of the name Beerah (בְּאֵרָה), this being the name of a “prince of the Reubenites” when Tiglathpileser III took them into captivity.¹⁵⁶⁹ It is extremely likely that these people continued to honour their forefather by carrying his name.

According to Plutarch, one of the many legends concerning the foundation of Rome relates that the Romans came from Troy:

“Others say that at the taking of Troy some of its people escaped, found sailing vessels, were driven by storms upon the coast of Tuscany, and came to anchor in the river Tiber; that here, while their women were perplexed and distressed at thought of the sea, one of them, who was held to be of superior birth and the greatest understanding, and whose name was Roma, proposed that they should burn the ships; that when this was done, the men were angry at first, but afterwards, when they had settled of necessity on the Palatine, seeing themselves in a little while more prosperous than they had hoped, since they found the country good and the neighbours made them welcome, they paid high honours to Roma, and actually named the city after her, since she had been the occasion of their founding it.”¹⁵⁷⁰

This suggestion that the city was named after a woman is, as usual, highly contrived. It nevertheless supports the suggestion that the founders of Rome were of Israelite descent. When they were forced out of Rome, the true Romans appear to have maintained the name Roma, the change to Remi being a phonetically acceptable progression. These Israelite founders of Rome had been forced out by the Edomite tribes of Latini, Sabini and Ruteli who had started to shake Jacob’s yoke from off their shoulders:

“And by thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt break loose, that thou shalt shake his yoke from off thy neck.”¹⁵⁷¹

The classical Greek and Latin writers show almost complete ignorance of the origins of many of the tribes. The later the writer, the more unreliable the information becomes. I have already demonstrated that the Greeks were turning tribal elements into fictitious kings. Latinus king of Rome was, for example, the tribe of Lotanites who were named after Duke Lotan. Aneas was the Edomite tribe who were named after Duke Anah. Lavinia, who was supposedly the ‘daughter’ of king Latinus,¹⁵⁷² who, according to Virgil, married Aneas,¹⁵⁷³ was in reality the tribe of Albani who settled in Rome¹⁵⁷⁴ and who were named after Duke Alvan.¹⁵⁷⁵ Albania in eastern Europe appears also to be named after these Albani.

These Romans, who took control of the country from its original Celtic occupiers, were Kuretes – descendants of Lotan, son of Seir the Horite. As Livy states, quoting a prayer of Decius, a commander of the Roman army:

¹⁵⁶⁸ *Cæsar’s Gallic War* [note 53.1 on p.320](#), Allen and Greenough’s edition, re-edited by James Bradstreet Greenough, Benjamin Leonard D’Ooge and Moses Grant Dannel, Ginn and Company, Boston 1898.

¹⁵⁶⁹ 1 Chron. 5:6.

¹⁵⁷⁰ Plutarch, *Romulus* [i.2-3](#).

¹⁵⁷¹ Gen. 27:40.

¹⁵⁷² Virgil, *Aeneid* [vii.45-80](#).

¹⁵⁷³ Virgil, *Aeneid* [xi.225-242](#).

¹⁵⁷⁴ Strabo, *Geography* [v.iii.4](#). See also Pliny, *Natural History* [iii.5 \(69\)](#), ([iii.9](#) in John Bostock’s translation.)

¹⁵⁷⁵ Gen. 36:23.

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“I crave your grace and favour that you will bless the Roman People, the Quirites, with power and victory, and visit the enemies of the Roman People, the Quirites, with fear and dread and death. In like manner as I have uttered this prayer so do I now on behalf of the commonwealth of the Quirites, on behalf of the army, the legions, the auxiliaries of the Roman People, the Quirites, devote the legions and auxiliaries of the enemy, together with myself to the Divine Manes and to Earth.”¹⁵⁷⁶

The word Quirites, this being an alternative name for the Roman people (i.e. the people who took control of Rome), is a variant spelling of Kuretes (var. Curetes). The Curetes were descendants of Hori son of Lotan (i.e the Latini) son of Seir.

Our prime source for the dating of the Roman kings is the Latin writer Livy, but he was born in 59 BCE and is understood to have died in 17 CE. We do not know how reliable his sources were and he himself admits that there were differing accounts of that nation’s history:

“That the same consuls were re-elected in the following year, Julius for the third time, and Verginius for the second time, I find in Macer Licinius. Valerius Antias and Quintus Tuberо state that Marcus Manlius and Quintus Sulpicius were the consuls for that year, But notwithstanding such varying accounts, both Tuberо and Macer cite the linen books as their authority; neither of them denies that it was reported by ancient historians that there were military tribunes in that year. Licinius is of opinion that we should unhesitatingly follow the linen books; Tuberо is uncertain as to the truth. But this also is left unsettled among other points that cannot be ascertained from length of time.”¹⁵⁷⁷

Having reduced the Persian Achaemenid Period by 150 years (see my paper *A Radical Review of the Chaldean and Achaemenid Periods*) and having dated the arrival of the first settlers in Greece to sometime no earlier than that of Esarhaddon king of Assyria, who I have redated to the middle of the sixth century BCE, the earliest possible date for the foundation of Rome must of necessity be later than that. The date usually proposed for the foundation of Rome of 753 BCE simply cannot be supported by the evidence being presented here.

Strabo informs us that settlers from Corinth arrived in Rome during the time of Ancus Marcius, who is regarded as the fourth king of Rome and is authoritatively dated to 640-616 BCE:

“But it was after the founding of Rome that Demaratus arrived, bringing with him a host of people from Corinth; and since he was received by the Tarquinians, he married a native woman, by whom he begot Lucumo. And since Lucumo had proved a friend to Ancus Marcius, the king of the Romans, he was made king, and his name was changed to Lucius Tarquinius Priscus.”¹⁵⁷⁸

These settlers from Corinth were the group of people known as Umbrians. As already demonstrated (see the Section *The Umbri*), the Umbrians were a breakaway faction of the people of Epirus who named one of their cities Ambracia. These Umbrians (or Umbrici) were descended from the tribe of Ephraim. Not only does this tell us that Tarquinius Priscus belonged to the tribe of Ephraim, but that he is to be dated to some time **after** the foundation of Corinth. It has been demonstrated that Corinth, which was originally called Ephyra, **cannot** have been built prior to 550 BCE, this being about the

¹⁵⁷⁶ Livy, *The History of Rome* [viii.9](#).

¹⁵⁷⁷ Livy, *The History of Rome* [Book 4, Chap. 23](#).

¹⁵⁷⁸ Strabo, *Geography* [5.2.2](#).

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year that Esarhaddon became king of Assyria. (In reality, it would have been even later than this seeing that I have identified Kandalanu king of Babylon as Nabopolassar, the father of Nebuchadnezzar II.)

Ambracia is first mentioned in the First Pelopponesian War, which is usually dated to 460-445 BCE, this being when Darius I and his son Xerxes I invaded the west. In my paper *A Radical Review of the Chaldean and Achaemenid Periods*, I demonstrate that Darius I and Xerxes I were co-ruling and that both kings were engaged in the self-same war. This war actually occurred around 335 BCE, which gives us a window of 200 years (i.e. from 550 BCE to 335 BCE) for the arrival of these Umbrians in northern Italy and northern Greece. It should be noted that the second Pelopponesian War is usually dated 431-404 BCE, which raises serious objections to the whole sequence of events as recorded by the classical writers. Having shown that Darius II Ochus was an alternative name for Darius I son of Hystaspes, this “second Pelopponesian War”, when Darius II supposedly once more led a Persian army into Ionia, turns out to be the very self-same war fought by Darius I, which means that the first and second Pelopponesian wars were one and the same event!

The conventional teachings concerning the history of Rome would have us believe that the Roman kings were overthrown in 509 BCE, which is when the last of the kings, Lucius Tarquinius Superbus, was killed, and that Rome was thereafter ruled by consuls right through to the beginning of the Roman Empire in 27 BCE. This period of rule was known as the Roman Republic. Basically, this period is grossly overinflated. According to my calculations, Tarquinius Priscus must have started ruling sometime in the middle of the fourth century BCE. It is interesting to note that Herodotus, although he mentions Tyrrhenia (i.e. Etruria) and the Umbrians,¹⁵⁷⁹ makes no mention at all of Rome in his *Histories*, which makes me suspicious as to why he is silent on this matter. He also tells us that the Celts who were dwelling at the source of the Ister were the westernmost people in Europe, so the suggestion that they arrived there much earlier than 320 BCE, which is when we have shown Herodotus to have still been alive (see *A Radical Review of the Chaldean and Achaemenid Periods*), cannot be supported by the evidence. Livy's protracted work, which would have us believe in the great antiquity of Rome, is therefore unreliable and needs to be subjected to a much closer analysis.

Argolis

The story of how Io turned into a white cow, as presented in the writings of Apollodorus, Pausanias and Ovid, is another typical example of how the classical writers have corrupted the original story beyond recognition. They do not even agree on who her parents were:

“Argus [Duke Reuel] and Ismene [Shimeon], daughter of Asopus [Joseph], had a son Iasus [Joshua? Esau?], who is said to have been the father of Io. But the annalist Castor and many of the tragedians allege that Io was a daughter of Inachus [Enoch/Hanoch, son of Reuben]; and Hesiod and Acusilaus say that she was a daughter of Piren [Phoroneus – a metathesis of the name Reuben]. Zeus seduced her while she held the priesthood of

¹⁵⁷⁹ Herodotus, *Histories* [1.94](#).

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Hera, but being detected by Hera he by a touch turned Io into a white cow and swore that he had not known her; wherefore Hesiod remarks that lover's oaths do not draw down the anger of the gods. But Hera requested the cow from Zeus for herself and set Argus the All-seeing to guard it. Pherecydes says that this Argus was a son of Arestor [Yetser son of Naphtali]; but Asclepiades says that he was a son of Inachus [Hanoch], and Cercops says that he was a son of Argus and Ismene, daughter of Asopus; but Acusilaus says that he was earth-born [i.e. of Edom]. He tethered her to the olive tree which was in the grove of the Mycenaeans. But Zeus ordered Hermes to steal the cow, and as Hermes could not do it secretly because Hierax had blabbed, he killed Argus by the cast of a stone; whence he was called Argiphontes [i.e. Slayer of Argus]. Hera next sent a gadfly to infest the cow, and the animal came first to what is called after her the Ionian gulf. Then she journeyed through Illyria and having traversed Mount Haemus she crossed what was then called the Thracian Straits but is now called after her the Bosphorus. And having gone away to Scythia and the Cimmerian land she wandered over great tracts of land and swam wide stretches of sea both in Europe and Asia until at last she came to Egypt, where she recovered her original form and gave birth to a son Epaphus beside the river Nile.”¹⁵⁸⁰

Comparing this with what the more level-headed Herodotus says:

“The Phoenicians came to Argos, and set out their cargo. On the fifth or sixth day after their arrival, when their wares were almost all sold, many women came to the shore and among them especially the daughter of the king, whose name was Io (according to Persians and Greeks alike), the daughter of Inachus. As these stood about the stern of the ship bargaining for the wares they liked, the Phoenicians incited one another to set upon them. Most of the women escaped: Io and others were seized and thrown into the ship, which then sailed away for Egypt.”¹⁵⁸¹

Argos was an Edomite colony established by ‘Poseidon’ (i.e. Phoenicians of Sidon). The suggestion that Io was seduced by Zeus and turned into a white cow is allegory. Whilst there is an element of truth in the story, there is also a great deal of fabrication, most of which has been added over the course of time. It should be stressed that the first colonisation of Egypt by Greeks occurred during the time of Psammetichus I king of Egypt in the 6th Century before the Common Era. (NB: Psammetichus I is usually dated to the 7th Century BCE, but with the ‘rewriting’ of the Persian Achaemenid chronology, we are looking more correctly at a 6th Century date.) The Greek writers were mixing events which in reality occurred over a long period of time.

The Greeks disagree as to the origin of Argos (var. Argus), who supposedly gave his name to the ancient land of Argos in southern Greece. Apollodorus called him son of Zeus and Niobe (a variant spelling of Nahbi of the tribe of Naphtali¹⁵⁸²):

“But Niobe had by Zeus (and she was the first mortal woman with whom Zeus cohabited) a son Argus, and also, so says Acusilaus, a son Pelasgus, after whom the inhabitants of the Peloponnese were called Pelasgians. However, Hesiod says that Pelasgus was a son of the soil [i.e. of Edom]. About him I shall speak again. But Argus received the kingdom and called the Peloponnese after himself Argos; and having married Evadne, daughter of Strymon and Neaera, he begat Ecbasus, Piras, Epidaurus, and Criasus, who also succeeded to the kingdom.”¹⁵⁸³

Niobe appears to be the Hebrew word Nachbi (נַחְבִּי AV Nahbi), this being the name of

¹⁵⁸⁰ Apollodorus, *Library* [ii.i.3](#).

¹⁵⁸¹ Herodotus, *Histories* [1.1](#).

¹⁵⁸² Num. 13:14.

¹⁵⁸³ Apollodorus, *Library* [ii.i.1-2](#).

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one of the twelve princes who were selected to spy out the land of Israel during the time of Moses. Nachbi belonged to the tribe of Naphtali.¹⁵⁸⁴

The statement that Argos was son of Zeus and Niobe is supported by Pausanias,¹⁵⁸⁵ though he does suggest in another place that the land of Argos was under the control of Agenor (i.e. Guni son of Naphtali):

“Afterwards Trochilus, the priest of the mysteries, fled, they say, from Argos because of the enmity of Agenor”¹⁵⁸⁶

Whilst most writers claim that Argos was a ‘son’ of Zeus, the Roman historian Hyginus called Argus “son of Agenor”.¹⁵⁸⁷

Pausanias informs us:

“The oldest tradition in the region now called Argolis is that when Inachus was king he named the river after himself and sacrificed to Hera.”¹⁵⁸⁸

The fact that Argos was established by Phoenicians is confirmed by Pausanias:

“There is also another legend which says that Phoroneus [Reuben] was the first inhabitant of this land, and that Inachus [Hanoch], the father [sic!] of Phoroneus, was not a man but the river. This river, with the rivers Cephissus [Huppim¹⁵⁸⁹ or Hupham,¹⁵⁹⁰ son of Benjamin] and Asterion [Yetser], judged concerning the land between Poseidon [Sidon] and Hera [Hori]. They decided that the land belonged to Hera, and so Poseidon made their waters disappear [i.e. the Phoenicians abandoned the place]. For this reason neither Inachus nor either of the other rivers I have mentioned provides any water except after rain. In summer their streams are dry except those at Lerna. Phoroneus, the son of Inachus, was the first to gather together the inhabitants, who up to that time had been scattered and living as isolated families. The place into which they were first gathered was named the City of Phoroneus (Greek *Phoronikon* Φορωνικόν).”¹⁵⁹¹

First of all, Inachos (Ἰναχόν) is the Greek transliteration of the Hebrew name Hanoch or Enoch (Septuagint: Ἐνώχ), both names being written the same in the Hebrew (i.e. אֶנֶךְ). The family of Hanochi (Inachos) was named after Hanoch son of Reuben.¹⁵⁹² Phoroneus is a metathesis of the name Reuphen or Reuben. Inachos was therefore the son, and not the father, of Phoroneus, which means that “Phoroneus son of Inachos” should be more correctly rendered as “the tribe of Phoroneus (i.e. Reuben) of the family of Inachos (i.e. Hanoch)”. The inhabitants of the city of Phoronikon were to eventually become the Phoroniki/Pharnaki/Frankii, better known to us as Franks, a people who settled in France.

There is the possibility that Argus, “the son of Zeus and Niobe, daughter of Phoroneus”,¹⁵⁹³ who gave ‘his’ name to the land of Argos, a land also called either Argolis or the Argolid, is a variant spelling of Heracles, which in turn would be a variant

¹⁵⁸⁴ Num. 13:14.

¹⁵⁸⁵ Pausanias, *Description of Greece* [ii.xxxiv.4-5](#).

¹⁵⁸⁶ Pausanias, *Description of Greece* [i.xiv.2](#).

¹⁵⁸⁷ Hyginus, *Fabulae* [275](#).

¹⁵⁸⁸ Pausanias, *Description of Greece* [ii.xv.4](#).

¹⁵⁸⁹ Gen. 46:21 & 1 Chron. 7:12.

¹⁵⁹⁰ Num. 26:39.

¹⁵⁹¹ Pausanias, *Description of Greece* [ii.xv.5](#).

¹⁵⁹² Exod. 6:14.

¹⁵⁹³ Pausanias, *Description of Greece* [ii.xxii.5](#).

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spelling of the name Reuel. Note that Duke Reuel was called Raguel by Josephus.¹⁵⁹⁴ As if to confirm this association, Pausanias tells us that Heracles at one time dwelt in Tiryns in the Argolid.¹⁵⁹⁵ We have encountered similar examples of this type of linguistic change, where the the initial syllable was either added or dropped, throughout this work. (Yachtziel and Castille being one such example. As mentioned at the beginning of this paper, Josephus likewise called Duke Tsibeon [צִבְעוֹן AV Zibeon¹⁵⁹⁶] Esebeon (var. Eusebeon)¹⁵⁹⁷ and Dumah [דּוּמָה]¹⁵⁹⁸ son of Ishmael Idumas.¹⁵⁹⁹) The Greeks did not understand the linguistic changes which occurred between different tribes or differences in regional accents, consequently they would not know that the names Argolis and Argolid were variant spellings of Heracles and Heraclid.

Additional Observations

The Graces:

The Graces were supposedly the goddesses of charm, beauty, nature, human creativity and fertility.¹⁶⁰⁰ In Greek, the word Graces is written Charis (Χάρις) or Charites (Χάριτες), this being a variant spelling of Carian/Curetes. In Latin, it is written Gratis or Gratia,¹⁶⁰¹ again a variation on the name Curetes/Kuretes. We are told by Pausanias that the Greeks prayed to three Graces (though “the Spartans say there are two of them, and Lakedaemon, son of Taygete, founded their cult and named them Clea and Phaenna”¹⁶⁰²). The names of the three worshipped in Pausanias’ day (2nd Century CE), we are told, were Euphrosyne, Aglaia and Thalia.¹⁶⁰³ Pausanias informs us that “the Graces belong more to Aphrodite than with any other goddess”.¹⁶⁰⁴ As already demonstrated, the term Aphrodite refers to the Edomite tribes who were ‘cut off’ from their brethren and placed on the island of Crete by Israelites. The expression Graces was therefore applied to the Curetes, thereby reinforcing the suggestion that the name Graces is derived from the Curetes of Crete.

If we can recall, these sons of Zeus/Esau were used by Israel to keep law and order.

“Zeus, then, we are told, not only totally eradicated the impious and evil-doers from among mankind, but he also distributed honours as they were merited among the noblest of the gods and heroes and men. And because of the magnitude of his benefactions and his superior power all men accorded to him as with one voice both the everlasting kingship which he possesses and his dwelling upon Mount Olympus.”¹⁶⁰⁵

¹⁵⁹⁴ Josephus, *Antiquities of the Jews* [ii.i.2](#).

¹⁵⁹⁵ Pausanias, *Description of Greece* [v.ii.2](#).

¹⁵⁹⁶ Gen. 36:24.

¹⁵⁹⁷ Josephus, *Antiquities of the Jews* [i.xviii.4](#).

¹⁵⁹⁸ Gen. 25:14.

¹⁵⁹⁹ Josephus, *Antiquities of the Jews* [i.xii.4](#). ([i.220](#) in Thackeray’s translation, Loeb Classical Library.)

¹⁶⁰⁰ <http://en.wikipedia.org/wiki/Graces>.

¹⁶⁰¹ A *Greek-English Lexicon* entry under [Χάρις](#) on [p.1715](#), Henry George Liddell and Robert Scott, New York, 1883. See also entries under [grātis](#) and [grātia](#) on [p.243](#) of Cassell’s Latin Dictionary, James R.V. Marchant and Joseph F. Charles, London, Paris, New York and Melbourne, 1904.

¹⁶⁰² Pausanias, *Description of Greece* [ix.xxxv.1](#).

¹⁶⁰³ Pausanias, *Description of Greece* [ix.xxxv.5](#).

¹⁶⁰⁴ Pausanias, *Description of Greece* [vi.xxiv.7](#).

¹⁶⁰⁵ Diodorus, *Library* [v.71.6](#).

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Zeus handed out “benefactions” to the people. In other words, he showed them grace! This is clearly where the word grace has come from. Its etymological root is derived from these Curetes who were handing out justice. Those Curetes were Horites from Mount Seir, a people also known as Seirites

The Iamidai:

Pausanias mentions a family of priests called Iamidai who dwelt in the land of Elis in the western part of the Peloponnesian peninsula of Greece. These particular priests were Dorian and used Dorian in their songs.¹⁶⁰⁶ He also informs us that some of their temples were of the Doric style.¹⁶⁰⁷

Theoklos son of Eumantis of the family of Iamidai was brought to Messenia by king Cresphontes to prophesy whether or not to go into battle.¹⁶⁰⁸ Thrasyboulos son of Aineias likewise prophesied for the Mantineans,¹⁶⁰⁹ who were an offshoot of the tribe of Menashe, Mantinea being a variant spelling of Menashe. Pausanias does not say which god the Iamidai worshipped, but Pindar, who tells us that the Iamidai were descended from Iamus “grandson of Poseidon” who “received the art of prophecy”, recorded that they worshipped Zeus.¹⁶¹⁰ Even Pindar cannot be trusted on this point because these priests appear to be descended from the prophet Amos who was a shepherd from the land of Tekoa in northern Israel, chosen to prophesy against the House of Israel.¹⁶¹¹ He was attached to the northern tribes of Israel. His descendants therefore seem to have settled in Elis in Greece.

These descendants of the prophet Amos were highly respected by the rulers of Lacedaemonia:

“It was Tisamenus who sacrificed for the Greeks, for he was with their army as a diviner; he was an Elean by birth, a Clytiad of the Iamid clan, and the Lacedaemonians gave him the freedom of their city. This they did, for when Tisamenus was inquiring of the oracle at Delphi concerning offspring, the priestess prophesied to him that he should win five great victories.”¹⁶¹²

It has been demonstrated that the Lacedaemonian rulers were Israelites from the tribe of Menashe. The prophet Amos was chosen by the Almighty to prophesy against the House of Israel. His family must therefore have been held in high esteem by the rulers of the house of Menashe who would have seen Amos’ prophecies come true.

Josephus makes an interesting comment concerning the ephod which was worn by Aaron and all other High Priests after him:

“Above these vestments he [the High Priest] puts on yet a third, which is called an *ephod* and **resembles** the Grecian *epômis*...”¹⁶¹³

¹⁶⁰⁶ Pausanias, *Description of Greece* [v.xv.12](#).

¹⁶⁰⁷ Pausanias, *Description of Greece* [vi.xxiv.2](#) & [vi.xxiv.5](#).

¹⁶⁰⁸ Pausanias, *Description of Greece* [iv.xvi.1](#).

¹⁶⁰⁹ Pausanias, *Description of Greece* [vi.ii.4](#).

¹⁶¹⁰ Pindar, [Olympian 6](#).

¹⁶¹¹ Amos 1:1.

¹⁶¹² Herodotus, *Histories* [ix.33](#).

¹⁶¹³ *Ibid.* [iii.162](#). (Emphasis mine.)

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The Greek word here transliterated as *epômis* is ἐπωμίδι *epomidi* and I am surprised that Josephus did not recognise this as being a variant spelling of ephod! He does not even question why the Greeks should have a similar garment to that used by the High Priest in Jerusalem. This tells us that these Israelites, when they reached Greece, still continued to adhere to the Mosaic practices.

The description by Pausanias of the sacrifices made by these Eleian priests shows that they were influenced by the sacrifices made by the Levitical priests:

“The sacred enclosure of Hades and its temple (for the Eleians have these among their possessions) are opened once every year, but not even on this occasion is anybody permitted to enter except the priest.”¹⁶¹⁴

Although we see here pagan practices, there is a similarity between this and the Levitical practice of making atonement for the priests and for all the people of the assembly once a year when the high priest (and only the high priest) entered the holy place.¹⁶¹⁵

Pausanias continues by informing us:

“Once a month the Eleians offer sacrifice at every altar on this list. They sacrifice in an antique style; they burn frankincense with honey-kneaded wheaten cakes on the altars, and lay branches of olive on them and pour wine. It is only to the Nymphs and the Mistresses and on the common altar of all the gods that the practice is to pour no wine. The performance of the sacrifices is under a priest who holds that honour for a month, also prophets and wine-carriers, a sacred guide and a flute-player and the woodman.”¹⁶¹⁶

By contrast, the Jewish priests held office for two weeks at a time, nevertheless, the similarities are unmistakable. However, the pagan elements soon superceded the Mosaic ones. Pausanias records how one Elisean priest, “Thrasybulus apparently established a method of divination peculiar to himself, by means of the entrails of dogs”.¹⁶¹⁷

The Muses:

The Muses are supposed to be the collective name for the goddesses Study (*Melete* Μελέτην), Memory (*Mneme* Μνήμην) and Song (*Aode* Ἀοιδήν).¹⁶¹⁸ These goddesses supposedly taught the arts and culture wherever they went. I would suggest that the name Muses (Greek *Mousas* Μούσας¹⁶¹⁹) is derived from the name Moses, and were possibly at one time even adherents of the teachings of Moses. Note that the name Moses is likewise written Μωυσῆς *Mousés* in the Septuagint as well as by Josephus. Philologically, these two forms are the same. Despite there being a number of different words derived from this one word (e.g. muse, amuse, music, museum), the original has no actual etymological meaning other than being the name of a group of people. This

¹⁶¹⁴ Pausanias, *Description of Greece* [vi.xxv.2](#).

¹⁶¹⁵ Lev. 16:32-34.

¹⁶¹⁶ Pausanias, *Description of Greece* [v.xv.10](#).

¹⁶¹⁷ Pausanias, *Description of Greece* [vi.ii.5](#).

¹⁶¹⁸ Pausanias, *Description of Greece* [ix.xxix.2](#).

¹⁶¹⁹ Compare the name Mooses (Μούσης) for Muses as written by Aristophanes ([Ecclesiazusae, 972](#)) with Mooses (Μωυσῆς) for Moses as written in the Septuagint (<http://www.elopos.net/elpenor/greek-texts/septuagint/chapter.asp?book=2&page=2>).

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suggests that the name was foreign even to the ears of the Greek writers.

The sorts of riddles which the Muses were renowned for are reminiscent of Solomon's proverbs, i.e.:

"And having learned a riddle from the Muses, she [the sphinx] sat on Mount Phicium, and propounded it to the Thebans. And the riddle was this:- What is that which has one voice and yet becomes four-footed and two-footed and three-footed?

... Oedipus found the solution, declaring that the riddle of the Sphinx referred to man; for as a babe he is four-footed, going on four limbs, as an adult he is two-footed, and as an old man he gets besides a third support in a staff."¹⁶²⁰

The Muses are said to have sung at the wedding of Cadmus and Harmonia.¹⁶²¹ These 'Muses' would have accompanied the Israelites who arrived in Greece with Cadmus.

There is disagreement amongst writers as to who the Muses actually were and even to the number involved, with some saying that there were three, others that there were nine.¹⁶²² To confuse matters further, there were said to have been other Muses who were supposedly born later:

"There are some who say that Pierus [king of Macedon] himself had nine daughters, that their names were the same as those of the goddesses, and that those whom the Greeks called the children of the Muses were sons of the daughters of Pierus. Mimnermus, who composed elegiac verses about the battle between the Smyrnaeans and the Lydians under Gyges, says in the preface that the elder Muses are daughters of Uranus, and that there are other and younger Muses, children of Zeus."¹⁶²³

If the Muses were Israelites, then this throws interesting light on our understanding of Greek culture. Note that Pliny refers to "the Moesic races" who dwelt in his day (middle of the first century CE) somewhere in Macedonia.¹⁶²⁴

Chaldeans:

The Greeks were unable to distinguish between the various peoples who dwelt in any one particular area. One such confusion arises from the identification of the Chaldeans, who are said to have been highly skilled in the sciences and astrology. First of all, let me clarify that the people the Greeks were calling Chaldeans included those Jews who had been taken captive to Babylon by Nebuchadnezzar II:

"And the king spoke unto Ashpenaz his chief officer, that he should bring in certain of the children of Israel, and of the seed royal, and of the nobles, youths in whom was no blemish, but fair to look on, and skilful in all wisdom, and **skilful in knowledge**, and discerning in thought, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans."¹⁶²⁵

¹⁶²⁰ Apollodorus, *Library* [iii.v.8](#).

¹⁶²¹ Pausanias, *Description of Greece* [ix.xii.3](#).

¹⁶²² Calliope, then Clio, Melpomene, Euterpe, Erato, Terpsichore, Urania, Thalia, and Polymnia – Apollodorus, *Library* [i.iii.1](#); Hesiod and Homer also said that there were nine Muses. (Hesiod, *Theogony* lines [915-920](#) and Homer, *Odyssey* [Book 24 line 60](#).)

¹⁶²³ Pausanias, *Description of Greece* [ix.xxix.4](#).

¹⁶²⁴ Pliny, *Natural History* [iv.1 \(3\)](#). (Called Moesia by John Bostock [iv.1](#).)

¹⁶²⁵ Dan. 1:3-4.

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“As for these four children [i.e. Daniel, Hananiah, Mishael and Azariah], God gave them knowledge and skill **in all learning and wisdom**: and Daniel had understanding in all visions and dreams.”¹⁶²⁶

“And in all matters of wisdom **and understanding**, that the king inquired of them, he found them **ten times better** than all the magicians and enchanters that were in all his realm.”¹⁶²⁷

In other words, it was the Jews who were skilled in the sciences and in astrology.

Josephus may have misinterpreted the facts, but he might not have been too far off the mark when he records:

“For whereas the Egyptians were formerly addicted to different customs, and despised one another’s sacred and accustomed rites, and were very angry one with another on that account, Abram conferred with each of them, and, confuting the reasonings they made use of, every one for their own practices, demonstrated that such reasonings were vain and void of truth: whereupon he was admired by them in those conferences as a very wise man, and one of great sagacity, when he discoursed on any subject he undertook; and this not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for before Abram came into Egypt they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also.”¹⁶²⁸

Pliny records:

“The Phoenician race itself has the great distinction of having invented the alphabet and the sciences of astronomy, navigation and strategy.”¹⁶²⁹

Strabo says the same about the Sidonians who, in his time, were dwelling on the Persian Gulf:

“The Sidonians are said by historians to excel in various kinds of art, as the words of Homer also imply. Besides, they cultivate science and study astronomy and arithmetic, to which they were led by the application of numbers (in accounts) and night sailing, each of which (branches of knowledge) concerns the merchant and seaman; in the same manner the Egyptians were led to the invention of geometry by the mensuration of ground, which was required in consequence of the Nile confounding, by its overflow, the respective boundaries of the country. It is thought that geometry was introduced into Greece from Egypt, and astronomy and arithmetic from Phœnicia. At present the best opportunities are afforded in these cities of acquiring a knowledge of these, and of all other branches of philosophy. If we are to believe Poseidonius, the ancient opinion about atoms originated with Mochus, a native of Sidon, who lived before the Trojan times.”¹⁶³⁰

It can be shown that many of the Egyptian temples and pyramids were built by Israelite contractors working in Egypt. Many of the 12th and 18th Dynasty temples, for example, are of Proto-Doric style. Also, these Sidonians to whom Strabo was referring were Israelites.

“On sailing further [up the Euphrates towards Babylonia], there are other islands, Tyre and Aradus, which have temples resembling those of the Phoenicians. The inhabitants of

¹⁶²⁶ *Ibid.* verse 17.

¹⁶²⁷ *Ibid.* verse 20.

¹⁶²⁸ Josephus, *Antiquities of the Jews* [i.166](#).

¹⁶²⁹ Pliny, *Natural History* [v.13 \(67\)](#).

¹⁶³⁰ Strabo, *Geography* [xvi.ii.24](#).

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these islands (if we are to believe them) say that the islands and cities bearing the same name as those of the Phœnicians are their own colonies.”¹⁶³¹

Aradus in northern Israel as well as this island of Aradus in the Persian Gulf were both named after Arodi son of Gad. Before anyone pulls me up on this statement, I would quote the following Biblical passage:

“And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.”¹⁶³²

This is the translation given in the Authorised Version from which one would assume that the city was named after this Canaanite king. The Hebrew, however, does not mention any king by the name of Arad. In fact, the Hebrew more correctly translates as:

“And the Canaanite, the king of Arad (מֶלֶךְ-עֲרָד), who dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive.”¹⁶³³

The king's name is therefore not recorded. The use of the name Arad in this passage, as well as in Num. 33:40, is an anachronism. The city will not at that time have been known by this name.

The sciences were therefore of Israelite origin. The Arabs, the Chaldeans, the Greeks and the Egyptians all seem to have received their learning on these subjects from Israel.

Likewise:

“The primitive *British Bards* constituted one of the most respected order of men in the ancient British states: they were the *Fathers of Sciences*; the national instructors, musicians, legislators, priests, prophets, and often princes. They assuaged savage men to knowledge, with their oratory, and polished human nature by their *Music and Poetry*.”¹⁶³⁴

According to Strabo:

“Amongst [the Gauls] there are generally three divisions of men especially revered, the Bards, the Vates, and the Druids. The Bards composed and chanted hymns; the Vates occupied themselves with the sacrifices and the study of nature; while the Druids joined to the study of nature that of moral philosophy. The belief in the justice [of the Druids] is so great that the decision both of public and private disputes is referred to them; and they have before now, by their decision, prevented armies from engaging when drawn up in battle-array against each other. All cases of murder are particularly referred to them.”¹⁶³⁵

The Welsh records inform us that:

“These three classes were, the *Bards*, as before mentioned, who were the national Preceptors, Poets and Musicians. The *Ofyddion*, (*Offwyr*, or *Ovates*,) composed and performed sacred and prophetic hymns, and were also national philosophers, astronomers and magicians. The Druids were the priests, moral philosophers, and

¹⁶³¹ Strabo, *Geography* [xvi.iii.4](#).

¹⁶³² Num. 21:1. See also Num. 33:40.

¹⁶³³ See <http://www.mechon-mamre.org/p/pt/pt0421.htm> and <http://www.mechon-mamre.org/p/pt/pt0433.htm#40>.

¹⁶³⁴ *The Bardic Museum of Primitive British Literature; and Other Admirable Rarities, Forming the Second Volume of the Musical, Poetical and Historical Relicks of The Welsh Bards and Druids – Introduction to the Bardic Relicks* [p.iii](#), by Edward Jones, Bard to the Prince, London 1802.

¹⁶³⁵ Strabo, *Geography* [iv.iv.4](#).

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physiologists, which last name, (Druids) was frequently given to the whole order, and sometimes appropriated only to a particular class.”¹⁶³⁶

Julius Caesar adds that:

“Throughout all Gaul there are two orders of those men who are of any rank and dignity ... But of these two orders, one is that of the Druids, the other that of the knights. The former are engaged in things sacred, conduct the public and the private sacrifices, and interpret all matters of religion. To these a large number of the young men resort for the purpose of instruction, and they [the Druids] are in great honor among them. For they determine respecting almost all controversies, public and private; and if any crime has been perpetrated, if murder has been committed, if there be any dispute about an inheritance, if any about boundaries, these same persons decide it; they decree rewards and punishments; if any one, either in a private or public capacity, has not submitted to their decision, they interdict him from the sacrifices.”¹⁶³⁷

We are further informed that:

“These [Druids] assemble at a fixed period of the year in a consecrated place in the territories of the Carnutes, which is reckoned the central region of the whole of Gaul. Hither all, who have disputes, assemble from every part, and submit to their decrees and determinations. This institution is supposed to have been devised in Britain, and to have been brought over from it into Gaul; and now those who desire to gain a more accurate knowledge of that system generally proceed thither for the purpose of studying it.”¹⁶³⁸

There are three things pertinent to these statements. Firstly, that this institution is understood to have originated in Britain (though it should be stressed that this is a supposition on Caesar’s part), secondly, that the general assembly of the druids involved all of the Celtic tribes in Gaul, demonstrating that these Gallic tribes were closely allied, and thirdly, that these people were autonomous. In other words, prior to their conquest by the Romans, the Celts were not governed by any other nation. Those Celtic nations were Israelite.

From the above descriptions, one can recognise an institution based loosely on the Levitical priesthood during the times of the Sanhedrin. The meeting at a “fixed period in the year” seems to tie in with the time when the Jewish high priest made atonement for the people; when the high priest entered the Holy of Holies.¹⁶³⁹ We do not know how much trust to place in the reports which have been passed down to us by the Greek and Roman writers, much of which we have shown to be highly contrived, but from what has been preserved, it seems that these Israelite tribes had retained in part the things which were taught to them by Moses, but (as would be expected) have added pagan elements to their ceremonies.

Tacitus records:

“The Semnones give themselves out to be the most ancient and renowned branch of the Suevi. Their antiquity is strongly attested by their religion. At a stated period, all the

¹⁶³⁶ *The Bardic Museum* op. cit. [p.iv](#).

¹⁶³⁷ Julius Caesar, *Gallia War* [vi.13](#).

¹⁶³⁸ *Ibid*.

¹⁶³⁹ Exod. 30:10 and Lev. 16:34. “Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of GOD. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.” Heb. 9:6-8.

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tribes of the same race assemble by their representatives in a grove consecrated by the auguries of their forefathers, and by immemorial associations of terror. Here, having publicly slaughtered a human victim, they celebrate the horrible beginning of their barbarous rite. Reverence also in other ways is paid to the grove. No one enters it except bound with a cord [vinculo, meaning band, cord or noose], as an inferior acknowledging the might of the local divinity. If he chance to fall, it is not lawful for him to be lifted up, or to rise to his feet; he must crawl out along the ground.”¹⁶⁴⁰

Again, we read that the people assembled at “a stated period”, this typically being the Day of Atonement according to the Hebrew calendar, though the Celtic nations probably kept it on a different date. When the Ten Tribes split off from Judah, for example, Jeroboam changed the dates of the feasts of the seventh month so that they fell in the eighth month.¹⁶⁴¹

According to a Jewish tradition traceable to Zohar,¹⁶⁴² who lived in the 13th Century CE, the high priest was likewise attached with a golden rope around his ankle whenever he entered the Holy of Holies in case he dropped dead. (This tradition, however, is not widely accepted even by Jews.¹⁶⁴³) Nevertheless, Tacitus shows that the Semnones did have a similar practice as that recorded by Zohar.

The influence that these Celtic tribes had on western civilisation should not be underestimated. Nor should we overlook the origins of these laws and practices which they have introduced the world to. Athenian law provided the world with a set of laws and a judicial system which is loosely based on the Law of Moses. What many people do not seem to realise is that the nations did not previously have any law of their own. Each nation did whatever seemed good in their own eyes. On this score, I would clarify that the Hammurabi Law Code, which is often quoted as being a precursor to the Mosaic Law, was actually based on Hammurabi’s close association with the Israelite population dwelling at Hazor. In *Ancient History Reconsidered*, I demonstrate that Hammurabi was a contemporary of Ahab and Jehoshaphat, kings of Israel and Judah.

The LORD said to Isaac:

“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.”¹⁶⁴⁴

And to Jacob:

“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.”¹⁶⁴⁵

Notice that “all the families of the earth” shall be blessed. The fulfilment of this blessing is aptly demonstrated in what we are revealing here in this current work, only we are repeatedly being told that these people were either Canaanites or Japhethites. Whenever you read any book on ancient British or Irish history, we are constantly

¹⁶⁴⁰ Tacitus, *Germania* 39.

¹⁶⁴¹ 1 Kings 12:32.

¹⁶⁴² Parshas Acharei Mos 67a and Parshas Emor 102a.

¹⁶⁴³ See the discussion on the Orthodox Union site by Rabbi Dr. Ari Zivotofsky at <https://www.ou.org/torah/machshava/tzarich-iyun/tzarich-iyun-the-kohen-gadols-rope/>.

¹⁶⁴⁴ Gen. 26:4.

¹⁶⁴⁵ Gen. 28:14.

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bombarded with the teaching that the inhabitants of these countries are descended from the tribe of Yaphet (AV Japheth). This blindness is upon all of the tribes of Israel.

We should likewise not lose sight of the impact Israel has had on Assyrian art and architecture either. Quoting the words of Daniel Luckenbill:

“When the people of Chaldea, the Aramaeans, the Mannai, the people of Kue and Hilakku, of Philistia and Tyre, who had not submitted to Sennacherib’s yoke, were snatched away from their lands and made to carry the basket and mold bricks, are we sure that they were merely put to the task of carrying out the plans of Assyrian architects? Sennacherib takes great pride in his Bît-hilanu, a Syrian portico, which was one of the show features of his great palace. Was the change from brick to stone as building material just an inspiration of Sennacherib? Has [Harry Reginald] Hall ever laid down Sennacherib’s building inscriptions and taken up the Old Testament with its account of Solomon’s temple? The writer has derived much benefit from such a procedure. Sennacherib was not loath to have Phoenician shipbuilders provide him with a fleet; why should we think it impossible for him to have borrowed ideas on art and architecture from every available source?”¹⁶⁴⁶

Israel’s influence, when you pull back the dark veil which envelops us, is abundantly evident wherever you look.

Inachos:

As demonstrated above, Inachos of the Greek records was the tribe of Hanochi who were named after Hanoch son of Reuben. Phoroneus son of Inachos, who built the city of Phoronikon (Φορωνικόν) in the Argolid,¹⁶⁴⁷ is more correctly the tribe of Reuben (Phoroneus) of the family of Hanoch (Inachos). (Note the metathesis.) Hyginus called Inachos ‘son of Ocean’, which means that they must have arrived in Greece from the Euphrates region **after** being taken into captivity by the Assyrians. Apollodorus likewise claimed that Inachus was a ‘son’ of [the River] “Okeanus [the River Euphrates] and Tethys [i.e. Titans]”.¹⁶⁴⁸ This means that they probably arrived in Anatolia from Greece sometime during the reign of Nebuchadnezzar II. These Phoroniki later became the Heniochi, who, for a while, dwelt on the eastern shores of the Black Sea (i.e. Euxine Sea, also referred to as the Pontic Sea) in the land of Colchis.¹⁶⁴⁹

The city of Pharnacia (pronounced Pharnakia – a variant spelling of Phoronikon), which was located on the southern shores of the Black Sea to the south west of Colchis,¹⁶⁵⁰ will also certainly have been named after this tribe of Reuben. It is **assumed** that the city was named by Pharnaces I, and whilst this is a possibility, there is no evidence to support such assumption.¹⁶⁵¹ Either way, both the names Pharnaces and Pharnacia are variations on the name Phoronikon/Reuben.

(Note that the region of Raphana [*var. Rhaphana*] to the east of the River Jordan

¹⁶⁴⁶ *The Annals of Sennacherib* p.19, Daniel David Luckenbill, The University of Chicago Press, Chicago, Illinois 1924.

¹⁶⁴⁷ Pausanias, *Description of Greece* [ii.xv.5](#).

¹⁶⁴⁸ Apollodorus, *Library* [ii.i.1](#).

¹⁶⁴⁹ <http://en.wikipedia.org/wiki/Heniochi>.

¹⁶⁵⁰ <http://en.wikipedia.org/wiki/Pharnacia>.

¹⁶⁵¹ “A flourishing city of Asia Minor, on the coast of Pontus, built near or actually on the site of Cerasus, probably by Pharnaces, the grandfather of Mithridates the Great.” *Harper’s Dictionary of Classical literature and Antiquities*, entry under [Pharnacia on p.1224](#), Harry Thurston Peck, New York 1898.

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mentioned by Pliny¹⁶⁵² likewise seems to carry the name of Reuben. The interchange of the *b*, *p* and *ph* in ancient languages is well attested.)

It is quite possible that the region of Phanaroea, which was around 80 miles to the west of Pharnacia, would have been named by the same tribe, Phanaroea being another phonetic variant (i.e. a double metathesis) of the name Pheroneus/Reuben. The city of Phanagorea mentioned by Strabo, which he locates somewhere near the Bosphorus,¹⁶⁵³ might also be a variation on the same name. The neighbouring city of Cepi might also be named after a family of Epeirots who settled there, Cepi being a variant phonetic spelling of Epi. (This is in the same way that Herodotus called the Ephyraeans Gephyraeans.) At the city of Phanagorea, there was a temple to Aphroditê Apaturus,¹⁶⁵⁴ showing their connection with the other Greek tribes.

When Jason (of Jason of the Argonauts fame) arrived in Colchis, 'he' brought with 'him' a number of different tribes. According to Dionysus (as recorded by Apollodorus), their leader was Heracles.¹⁶⁵⁵ Bearing in mind that Heracles came from the Argolid, it strongly suggests that their ship, the Argo, takes its name from the Argolid in southern Greece. Apollonius of Rhodes records that the ship was 'fashioned' by Tritonian Athena (i.e. by the seafaring Athenians) with the assistance of "Argus, son of Arestor",¹⁶⁵⁶ meaning the tribes "of Argus" who had been transported to the land of Argos in southern Greece by the tribe of Yetser (Arestor). Argus is called "son of earth" by Aeschylus.¹⁶⁵⁷ For "earth" read "Adamah" (אֲדָמָה) read "Edom" (עֲדוֹם). I have already put forward the argument that Argus (the 'person' who gave his name to the Argolid) is a variant spelling of the name Heracles and that Heracles is a variant spelling of the name Reuel, a name written Raguel by Josephus.

I would also point out that Jason (Ἰάσων) is called son of Aeson (Αἴσονος) of lolcus (Ἰωλκοῦ),¹⁶⁵⁸ this being a city in Thessaly. Apollodorus did not realise that Iason and Aeson were variant spellings of the same name or that this story is allegory. Hesiod, who called Jason "the hero Iasion" informs us that he came from Crete¹⁶⁵⁹ – hence the association with Arestor-Yetser. Bearing in mind that these 'travellers' on the Argos were tribes rather than individuals, we are more than likely dealing with a large fleet of ships rather than the one vessel as the Greek writers would have us believe.

"Castor and Pollux" were accomplished charioteers. They were always mentioned together by the Greek writers. These became the Heniochi who settled in Anatolia and Colchis along the shores of the Black Sea.

"They say that the Phthiotic Achaei in Jason's crew settled in this Achaea [in Greece], but the Laconians in Heniochia [in Colchis], the leaders of the latter being Rhecas and

¹⁶⁵² Pliny, *Natural History* [v.16 \(74\)](#).

¹⁶⁵³ Strabo, *Geography* [xi.ii.10](#).

¹⁶⁵⁴ Strabo, *Geography* [xi.ii.10](#).

¹⁶⁵⁵ Apollodorus, *Library* [i.ix.19](#).

¹⁶⁵⁶ Apollonius Rhodius, *Argonautica* [i.18-19](#) and [i.109-112](#).

¹⁶⁵⁷ Aeschylus, *Suppliant Women* [305](#).

¹⁶⁵⁸ Apollodorus, *Library* [i.viii.2](#). See also Pindar, [Pythian 4](#).

¹⁶⁵⁹ Hesiod, *Theogony* [970-5](#).

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Amphistratus, the “heniochi” of the Dioscuri [i.e. Castor and Pollux], and that in all probability the Heniochi were named after these.”¹⁶⁶⁰

Notice that Castor and Pollux are now called Rhecas (Ῥέκας) and Amphistratus (Ἀμφίστρατος), though some manuscripts show Krekas (Κρέκας) in place of Rhecas. Is it possible that Rhecas is a variant spelling of Argos? Is it possible that Amphistratus is a play on Epi (as Epeiros) and στρατιά *stratia* meaning “army, land force, host, company, band or expedition”?¹⁶⁶¹ Note that they were called Laconians (Greek Λάκωνας *Lakonas*) by Strabo.

The suggestion that the name Heniochi means ‘charioteers’ is contrived. These Heniochi were descendants of Hanoch son of Reuben. These ‘Laconians’ were called “sons of Zeus and Leda, from Lacedaemon” by Apollodorus¹⁶⁶² with Carleton L. Brownson calling them “the especial protectors of the Lacedaemonians”.¹⁶⁶³ The Laconians take their name from Yachin son of Shimon – hence for Laconians (i.e. Λάκωνας *Lakonas*) we should read “I’Yachinas. The Lucanians of southern Italy were a break away faction of these Laconians, the name Lucani being a variant phonetic spelling of Laconas. Xenophon also tells us that “the Dioscuri, Castor and Pollux, were putative sons of Tyndareus of Sparta”.¹⁶⁶⁴ These “sons” being referred to were the Heniochi, a tribe named after Hanoch son of Reuben.

Note that Electra, who is called a “child of Tyndareus”, is the tribe of Zerach, son of Judah who is said to have been “Queen of the land of Argos”.¹⁶⁶⁵ Electra means “bright and shining” and has exactly the same meaning as the Hebrew word Zerach. As Henry George Liddell commented: “*Tyndarus*, will hardly be found in classical Greek”.¹⁶⁶⁶ This is therefore not a Greek word. Tyndareus appears to be a concatenation of the name Ethan [i.e. *Tyn*] and Dorians (i.e. *darus*) – the Dorians were supposedly sons of Dorus [son of Hellen] where Dorus is identifiable as the city of Dor. This is a reference to the tribe of Judah named after Ethan son of Zerach, a people who gave their name to the city of Athens. They were regarded as Dorians. Note that in the Irish records, these Ethanites are variously called Ithians, Ethne, Ethlenn, Etain and Tain (see *Ancient Irish History Reconsidered* for more detailed information), the latter name being the equivalent of Tyn, the first part of the name Tyndareus. Again, this is speculation, but nevertheless worthy of mention.

The region around the Black Sea was therefore occupied by Israelite tribes, many of which had been planted there by the Assyrians. In the case of “Castor and Pollux”, however, these tribes had returned from Greece where they had temporarily settled after they had been taken into captivity by the Assyrians, the Assyrians having originally settled them in Armenia.

¹⁶⁶⁰ Strabo, *Geography* xi.ii.12. (For ‘Dioscuri’, see footnote 5.)

¹⁶⁶¹ Entry under στρατιά on p.1437 in *A Greek-English Lexicon*, Henry George Liddell and Robert Scott, New York 1883.

¹⁶⁶² Apollodorus, *Library* i.viii.2.

¹⁶⁶³ Xenophon, *Anabasis*, Books IV-VII, vi.vi.34 – see fn. 1 on p.252. Carleton L. Brownson, William Heinemann, London and Harvard University Press, Cambridge, Massachusetts, 1947.

¹⁶⁶⁴ Xenophon, *Hellenica* vi.iii.5.

¹⁶⁶⁵ Euripides, *Electra* line 988.

¹⁶⁶⁶ Entry under Τυνδάρεος on p.1589 in *A Greek-English Lexicon*, Henry George Liddell and Robert Scott, New York, 1883.

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The Galatian city of Amasia (called Amaseia by Strabo)¹⁶⁶⁷ in Anatolia is also Hebrew in origin. There was an Amasiah (אַמַּסְיָה) son of Zichri of the tribe of Judah mentioned in the Bible dating to the time of Jehoshaphat king of Judah.¹⁶⁶⁸ There was also a king of Judah called Amaziah (אַמַּזְיָה),¹⁶⁶⁹ a name which can be transliterated a number of different ways, amongst which we have Amatiah, Amatzia, Amastia, Amapsia or Amasia. It is interesting to note that Strabo says that he himself came from this city of Amaseia in Anatolia. He is therefore likely to be of Israelite descent. It should be noted that the Apostle Peter, in his first epistle, addresses his letter to “the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia”.¹⁶⁷⁰ These ‘strangers’ he was addressing were descendants of the ten tribes who had been “scattered abroad”.

The city of Zela in this region of northern Anatolia was an important meeting place of the Israelite tribes. If we can recall, I have argued that Selge in southern Anatolia, which was founded by Lacedaemonians, takes its name from the Biblical city of Selga (צֶלַע AV Zelah).¹⁶⁷¹ This similarly named city of Zela in northern Anatolia (bear in mind that the Hebrew letter צ *ayyin* can be transliterated a number of different ways) was considered an important meeting place for the Sacae, the people who were to later emerge as Saxons:

“The Sacae, however, made raids like those of Cimmerians and Treres, some into regions close to their own country, others into regions farther away. For instance, they occupied Bactriana, and acquired possession of the best land in Armenia, which they left named after themselves, Sacasene; and they advanced as far as the country of the Cappadocians, particularly those situated close to the Euxine, who are now called the Pontici... ..and they instituted an annual sacred festival, the Sacaea, which the inhabitants of Zela (for thus the place is called) continue to celebrate to the present day.”¹⁶⁷²

“The whole of the country around is held by Pythodorus, to whom belong, not only Phanaroea, but also Zelitis and Megalopolitis. Concerning Phanaroea I have already spoken. As for Zelitis, it has a city Zela, fortified on a mound of Semiramis, with the temple of Anaitis, who is also revered by the Armenians. Now the sacred rites performed here are characterized by greater sanctity; and it is here that all the people of Pontus make their oaths concerning their matters of greatest importance.”¹⁶⁷³

The name Zelah was therefore carried around by some of the Israelite tribes after their dispersion.

Pharnaces I was an Israelite who was acting as a Persian satrap. (In the book of Nehemiah, we are similarly told that Nehemiah the Jew was governor [that is satrap] over Judea having been appointed by Artaxerxes the king.¹⁶⁷⁴ This means that Persian satraps did not have to specifically be Persians or Medes. According to Herodotus, there was an Artabazus son of Pharnaces (pronounced Pharnakes – a variant spelling of Phoroniki) who was in charge of the Parthian and Chorasmian contingencies of King

¹⁶⁶⁷ Strabo, *Geography* [xii.iii.15](#).

¹⁶⁶⁸ 2 Chron. 17:16.

¹⁶⁶⁹ 2 Kings 14:1.

¹⁶⁷⁰ 1 Peter 1:1.

¹⁶⁷¹ Josh. 18:28 & 2 Sam. 21:14.

¹⁶⁷² Strabo, *Geography* [xi.viii.4](#).

¹⁶⁷³ Strabo, *Geography* [xii.iii.37](#).

¹⁶⁷⁴ Neh. 5:14.

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Xerxes' army. Whilst this Pharnaces could have been the actual father of Artabazus, the word 'son' can also mean descendant in the wider sense of the word, including (as demonstrated in *Ancient History Reconsidered*) son-in-law, grandson etc. Cadmus 'son' of Agenor, for example, was more correctly a descendant of the family of Agenor/Guni. No matter how you interpret it, there is a strong possibility that Artabazus son of Pharnaces belonged to the tribe of Reuben/Phoroniki.

It is interesting to note that this 'son' of Pharnaces, who was in charge of a contingent of the Persian army, refused to get involved in a war with the Lacedaemonians,¹⁶⁷⁵ presumably because he knew that they were blood-related. The Persian rulers themselves were said to be descended from Perseus [i.e. Peresh son of Menashe] son of Danaus,¹⁶⁷⁶ and amongst the tribes on which the Persians depended, the Pasargadae were the chief tribe. The name Pasargadae means 'sons of Gad',¹⁶⁷⁷ and a sub-tribe of the Pasargadae, who were known as Achaemenids, would have been a sub-branch of the Achaeans as demonstrated in *Legacy of Edom*. The Parthians from this region of Persia will likewise have been named after Peresh son of Machir.

Whilst Artabazus was reluctant to take on the Lacedaemonians, he had no qualms about slaughtering the Edomite Bottiaeans who had rebelled against Persian rule.¹⁶⁷⁸ The Bottiaeans were descendants of those slaves who had supposedly escaped from the Minotaur in Crete.¹⁶⁷⁹ Artabazus was in control of the Greek contingency of the Persian army and may therefore well have been Greek himself:

"So Artabazus and his army turned that way. All the rest of the Greeks who were on the king's side fought badly on purpose, but not so the Boeotians; they fought for a long time against the Athenians."¹⁶⁸⁰

After escorting the Persian king Xerxes as far as Asia, Artabazus returned to Greece:

"Artabazus son of Pharnaces, who was already a notable man (*var*: highly regarded) among the Persians and grew to be yet more so through the Plataean business, escorted the king as far as the passage with sixty thousand men of the army that Mardonius had chosen. Xerxes, then, was now in Asia, and when Artabazus came near Pallene in his return (for Mardonius was wintering in Thessaly and Macedonia and making no haste to come to the rest of his army), he thought it right that he should enslave the people of Potidaea, whom he found in revolt. When the king had marched away past the town and the Persian fleet had taken flight from Salamis, Potidaea had openly revolted from the barbarians and so too had the rest of the people of Pallene."¹⁶⁸¹

Pallene and Potidaea were located in the Chalkidiki region of northern Greece,¹⁶⁸² a region which took its name from the descendants of Chalcol of the tribe of Judah who had moved there from Armenia. Pallene appears to take its name from the family of

¹⁶⁷⁵ Herodotus, *Histories* [ix.66](#).

¹⁶⁷⁶ Herodotus, *Histories* [vii.61](#).

¹⁶⁷⁷ "La tribu des Pasargades, à laquelle appartenait la famille achéménide, porte un nom qui donne beaucoup de poids à la tradition persane: "Pasar-Gad", c'est-à-dire "les fils de Gad" dans le dialecte araméo-iranien de la Perside..." [p.4, Chap. 1](#): Origine de Darius 1^{er}, et commencements de son règne, Book 4: Les Achéménides, Vol. 2: Histoire des Perses d'après les Auteurs Orientaux, Grecs et Latins, Le Comte de Gobineau (Joseph Arthur Gobineau), Paris 1986.

¹⁶⁷⁸ Herodotus, *Histories* [viii.127](#).

¹⁶⁷⁹ Plutarch, *Theseus* [16.2](#).

¹⁶⁸⁰ Herodotus, *Histories* [ix.67](#).

¹⁶⁸¹ Herodotus, *Histories* [viii.126](#).

¹⁶⁸² http://en.wikipedia.org/wiki/Pallene,_Chalcidice.

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Pallui of the tribe of Reuben.¹⁶⁸³ Artabazus was ordered to assist the Persian general Mardonius in subduing the remaining Greek states who refused to submit to Persian rule. Following a disastrous battle at Platea where Mardonius was killed and the Persians were routed, Artabazus and his troops fled to Thessaly and then on through Thrace before arriving 'home' in Asia Minor.¹⁶⁸⁴

Pharnaces is said by Strabo to have crossed the Bosphorus from Thrace and to have besieged the city of Amisus in Asia Minor.¹⁶⁸⁵ The Bosphorus, also known as the Istanbul Strait, is a strait that separates Europe from Asia Minor.¹⁶⁸⁶

The Milesian city of Sinope, which was located close to Pharnacia, was built by Milesians, but ruled over by Pharnaces and his successors:

"Next is Sinope itself, distant from Armene 50 stadia, the most considerable of all the cities in that quarter. It was founded by Milesians, and when the inhabitants had established a naval force they commanded the sea within the Cyanean rocks, and were allies of the Greeks in many naval battles beyond these limits. Although this city was independent for a long period, it did not preserve its liberty to the last, but was taken by siege, and became subject first to Pharnaces [183 BCE], then to his successors, to the time when the Romans put an end to the power of Mithridates [VI] Eupator."¹⁶⁸⁷

The Greeks being referred to were presumably Israelites from Greece. There was quite a significant amount of movement of Greeks back and forth between Greece and Asia Minor/Anatolia from an 'early' period, even from the time that they first arrived in those parts (supposedly in the late 8th/7th century BCE). Many ended up settling either in the Balkans, in Thrace or in Asia Minor. These movements are hard to follow, but having identified Israelite tribes in Asia Minor, particularly in the region to the north and to the east of the River Halys where the House of Israel had been planted by the Assyrians, and in the south-west of Asia Minor, where the Milesians and Solymi were at one time located, it suggests that some strong inter-relationship must have existed between those Israelite tribes based in Asia Minor with those in Greece. This seems to be borne out to some extent by Strabo who called Galatia in Asia Minor "Gallo-Graecia styled Galatia".¹⁶⁸⁸

Macrones, Becheri and Takheti:

The Macrones, the Bechri and the Takheti who dwelt between the Caspian Sea and the Black Sea (Euxine Sea) are to be identified as the tribes of Machir son of Menashe, Becher son of Ephraim¹⁶⁸⁹ and Takhat (AV Tahat) of the tribe of Ephraim¹⁶⁹⁰ respectively, with Herodotus even recording that the Macrones practised circumcision.¹⁶⁹¹ The Macrones appear in the Assyrian records where they are called Mehrani or Mahirâni.

¹⁶⁸³ Num. 26:5.

¹⁶⁸⁴ Herodotus, *Histories* ix.89-90.

¹⁶⁸⁵ Strabo, *Geography* xii.iii.14.

¹⁶⁸⁶ <http://en.wikipedia.org/wiki/Bosphorus>.

¹⁶⁸⁷ Strabo, *Geography* xii.iii.11. See http://en.wikipedia.org/wiki/Mithridates_Eupator for details of Mithridates.

¹⁶⁸⁸ Strabo, *Geography* ii.v.31. (See also xii.v.1.)

¹⁶⁸⁹ Num. 26:35.

¹⁶⁹⁰ 1 Chron. 7:20.

¹⁶⁹¹ Herodotus, *Histories* ii.104.

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In the time of Adad-nirari II king of Assyria, the Macrones were located (as would be expected) somewhere to the south-east of Harran¹⁶⁹² in Syria, Adad-nirari II having conquered the land of the Mahirâni (Macrones) first because they were closest to Assyria:

“In that year, and in the month *Ululu*, during an expedition against the land of Arime [Hebrew Aram meaning Syria], in the city of Murarir(?), which is in the land of Shuprê [named after Duke Shobal], he fought a battle. In that year and in the month ... from the land of Mahirâni to the city of Shuppâ(?), which is in the land of Harran, he raided.”¹⁶⁹³



Bekhyria (named after Becher son of Ephraim), Iberia (i.e. Hebrew land – after the Hebrews who at one time dwelt there), Heniocheti (after Hanoch son of Reuben) and Colchis (after Calchol son of Zerach). Taokheti likewise would have been named after Tachath, the name of two of the descendants of Ephraim.

These Mahirâni were at that time dwelling in the land known to the Assyrians as the land of Mehri. The name Mehri is familiar to us from the Bible as Machir (מָכִיר). His son Gilead is said to have settled in the land of Gilead. In other words, the “land of Mehri” referred to in the Assyrian records is better known to us as the land of Gilead.

“And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.”¹⁶⁹⁴

When Adad-nirari II informs us that he conquered as far as the “Rûru River, (which is in the) land of Mehri”,¹⁶⁹⁵ the Rûru River would appear to be the River Arnon. The name Rûru seems to be a transliteration of the name Aroer, this city being sited on the River Arnon.¹⁶⁹⁶ That the land of Gilead is intended can be demonstrated by the fact that Tukulti-Ninurta I king of Assyria claimed to have conquered the lands of Mesopotamia (often referred to in the Assyrian records as lands of Nairi or of Namri) as far as the land of Mehri:

“On my accession to the royal throne, in my first year of reign, I carried off 28,800 Hittite warriors from the other side of the Euphrates, and in the Iauri mountains, my hand conquered the Kurtî and Ukumanî as far as Sharnida (and) Mehri.”¹⁶⁹⁷

In the Bible, Sharnida appears as Sharon, a place located in Bashan in northern Israel around Mount Carmel.¹⁶⁹⁸ My research shows that the Ukumanî were Achabaeans¹⁶⁹⁹ (also known as Achaeans), a people named after Achab (AV Ahab) king of Samaria.

¹⁶⁹² For the location of Harran, see <http://en.wikipedia.org/wiki/Harran>.

¹⁶⁹³ *Ancient Records of Assyria & Babylonia* Vol. 1, [p.121, §.390](#), Daniel D. Luckenbill, University of Chicago Press, 1926.

¹⁶⁹⁴ Num. 32:40.

¹⁶⁹⁵ *Ancient Records of Assyria & Babylonia op. cit.*, Vol. 1, [p.117, §.382](#)

¹⁶⁹⁶ Deut. 2:36, 3:12 & 4:48, Josh. 12:2, 13:9 etc.

¹⁶⁹⁷ *Ancient Records of Assyria & Babylonia op. cit.*, Vol. 1, [p.57, §.164](#).

¹⁶⁹⁸ 1 Chron. 5:16. See also Isa. 33:9 and Isa. 35:2.

¹⁶⁹⁹ *Ancient Records of Assyria and Babylonia op.cit.*, Vol. 1, [p.223, §.611](#). Written Aḥabbu in the Assyrian.

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It should be stressed that these places in Armenia, where these Israelite tribes are recorded as dwelling, were located in the “land of the Medes” spoken of in the Bible. This was land confiscated from the Medes by the Assyrians as demonstrated in my book *Ancient History Reconsidered*.

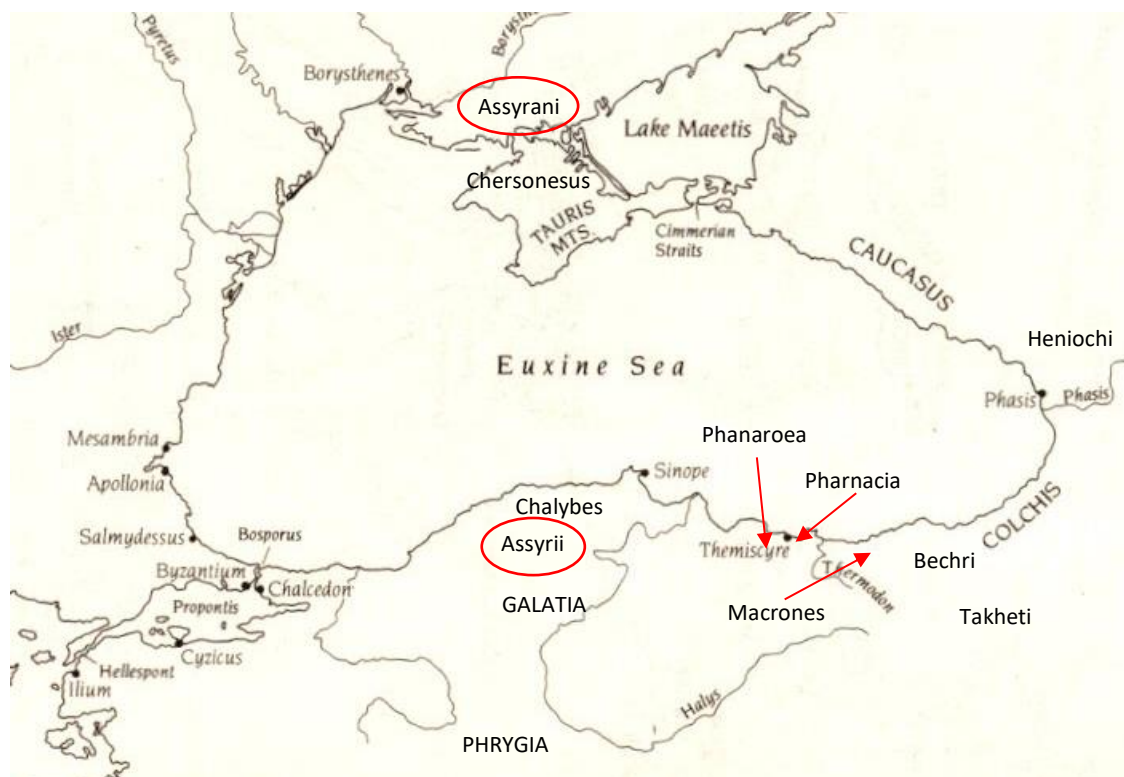
This region of Anatolia was also known as Pontus, this being a variation on the name Phoenicia. Pontus was also used as an alternative name by the Romans for the Black Sea, a sea which was also referred to as the Euxine Sea. The region of Galatia in Anatolia will likewise have been named after Gilead son of Machir son of Menashe.¹⁷⁰⁰

According to Herodotus:

“For the boundary of the Median and Lydian empires was the river Halys, which flows from the Armenian mountains first through Cilicia and afterwards between the Matieni on the right and the Phrygians on the other hand; then, passing these and still flowing north, it separates the Cappadocian Syrians on the right from the Paphlagonians on the left.”¹⁷⁰¹

The Macrones came from the land of Gilead which belonged to the tribe of Machir son of Menashe.¹⁷⁰²

The Assyrii shown alongside the Chalybes on the map below, to the south of the Euxine Sea, were the people we know as Assyrians. These likewise arrived sometime after the fall of Assyria. This accords with the comment by Diodorus that the Assyrians were



Map of the Black (Euxine) Sea showing the places being reference in the main text.

¹⁷⁰⁰ Num. 26:29. See also 1 Chron. 7:14 where we are told that his mother was a Syrian (Aramitess).

¹⁷⁰¹ Herodotus, *Histories* [1.72](#).

¹⁷⁰² Num. 32:39.

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dwelling in this region:

“It was by these [Scythian] kings that many of the conquered peoples were removed to other homes, and two of these became very great colonies: the one was composed of Assyrians and was removed to the land between Paphlagonia and Pontus, and the other was drawn from Media and planted along the Tanais, its people receiving the name Sauromatae.”¹⁷⁰³

Pliny mentions another group of Assyrians, called Assyrani,¹⁷⁰⁴ who were located further north on the northern shore of the Black Sea (NB: the Black Sea is called Euxine Sea in the above map). He places them somewhere in the location of the Chersonesus,¹⁷⁰⁵ also known as the Crimean Peninsula. (The Taurus or Tauris Mountains in the Chersonesus shown in the above map appear to have been named after Etser son of Seir. Some of these people would have become the Taurisci who settled in Austria.)

Tectosages:

The Tectosages (variant Tectosagi), who are attested in southern France in the first century BCE, would also have come from Anatolia:

“But the Tectosages dwell near to the Pyrenees, bordering for a small space the northern side of the Cevennes; the land they inhabit is rich in gold. It appears that formerly they were so powerful and numerous, that dissensions having arisen amongst them, they drove a vast multitude of their number from their homes; and that these men associating with others of different nations took possession of Phrygia, next to Cappadocia, and the Paphlagonians. Of this those who are now called the Tectosages afford us proof, for [Phrygia contains] three nations, one of them dwelling near to the city of Ancyra, being called the Tectosages”¹⁷⁰⁶

In this, Strabo assumes that the Tectosages travelled from France to Anatolia – the opposite way round to what actually happened. He furthermore informs us that:

“The Tectosages occupy the parts towards the greater Phrygia near Pessinus, and the Orcaorci. They had the fortress Ancyra, of the same name as the small Phrygian city towards Lydia near Blaudus.”¹⁷⁰⁷

For the record, the name Orcaorci is a variant spelling of Aroeri whilst Blaudus is a variant spelling of Blanda/Pelendone.

Concerning those who dwelt in Anatolia, Livy informs us that:

“The coast of the Hellespont was given to the Trocmi, the Tolostobogii took Aeolis and Ionia, and the Tectosagi received the inland districts. They levied tribute on the whole of Asia west of the Taurus [mountains], but fixed their own settlement **on both sides of the [river] Halys**.”¹⁷⁰⁸

The Tectosages therefore emerged from the people of Taokheti who were dwelling in

¹⁷⁰³ Diodorus, *Library* ii.43.

¹⁷⁰⁴ Pliny, *Natural History* iv.12 (85). (iv.26 in John Bostock's translation, though he has for some unknown reason translated as *Lagyvani*.)

¹⁷⁰⁵ [http://en.wikipedia.org/wiki/Chersonesus_\(Crimea\)](http://en.wikipedia.org/wiki/Chersonesus_(Crimea)).

¹⁷⁰⁶ Strabo, *Geography* iv.i.13.

¹⁷⁰⁷ Strabo, *Geography* xii.v.2.

¹⁷⁰⁸ Livy, *The History of Rome* Book 38, Chap. 16, §.12 (emphasis mine).

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the ancient region of Taokhia (variants Diauehi Diauhi or Diaokhi) in Armenia,¹⁷⁰⁹ and before that, they seem to have migrated from the region anciently known as Hyrcania, a region located to the south of the Hyrcanian Sea, this being the name of the Caspian Sea as it was known to the Greeks. These are all regions where the Ten Tribes were planted by the Assyrians. Note that Ancyra/Ancara is a metathesis of Hyrcania.

Julius Caesar informs us that a splinter group of these Tectosagi, who were dwelling in southern France, migrated to the Hyrcanian Forest in southern Germany:

“Now there was a time in the past when the Gauls were superior in valour to the Germans and made aggressive war upon them, and because of the number of their people and the lack of land they sent colonies across the Rhine. And thus the most fertile places of Germany round the Hercynian forest (which I see was known by report to Eratosthenes and certain Greeks, who call it the Orcynian forest) were seized by the Volcae Tectosages, who settled there, and the nation maintains itself to this day in those settlements, and enjoys the highest reputation for justice and for success in war.”¹⁷¹⁰

From the facts being presented here, it is not difficult to work out which tribe was responsible for naming the Hercynian Forest or that Hercynia is a variant spelling of Hyrcania. This statement that the Tectosages were still present in Julius Caesar's day, combined with the comment that they had the highest reputation for justice and for success in war, leads us to query who they were otherwise known as.

Strabo tells us that the forest was occupied by the Suevi (Greek Σοήβων Suebon), these being descendants of Yashub (AV Jashub), son of Issachar.¹⁷¹¹ Some would add another smaller group of people called Quadi, as in the translation of Strabo by Hans Claude Hamilton and William Falconer,¹⁷¹² though the mss has Coldui (Κολδούων). Note that, philologically, both Coldui and Quadi are phonetic variants of the same name. These Quadi/Coldui were mentioned by Tacitus in his *Germania*¹⁷¹³ as being, along with the Marcomanni, a powerful tribe, though very little is known about either of these last two tribes. The Marcomanni are said by Tacitus to have settled in territory which was previously occupied by the Boii. If the name Quadi is to be restored in Strabo, then we are told that their capital city was Bujæmum, the Greek name for which is Βουίαμιον *Bohemaian*, which is clearly named after the Boii who once dwelt there. This suggests that the Marcomanni and Quadi, who were both dwelling in the same region, were closely allied to the Boii, a people who were also known as Boeotians.

The Quadi were clearly the Tectosages being referred to by Julius Caesar and the name would appear to be a variant spelling of Taquadi, which in turn is a phonetic derivation of the name Takheti. The dropping of the initial syllable is well attested and a number of examples have already been presented in this current work. Take for example the kingdom of Aragon in Spain. The name Aragon is a variation on the ancient name Tarragon. Similarly, the Temanites who are recorded by Adad-nirari II king of Assyria as

¹⁷⁰⁹ A. G. Sagona. *Archaeology at the North-East Anatolian Frontier*, Vol. 1, p.30, *An Historical Geography and a Survey of the Bayburt Province*, A. G. Sagona, Peeters Press, Louvain: (Ancient Near Eastern Studies Supplement Series 14), 2004. ISBN 90-429 1390-8.

¹⁷¹⁰ C. Julius Caesar, *The Gallic War* Book 6, [Chap. 24](#).

¹⁷¹¹ Num. 26:24.

¹⁷¹² *The Geography of Strabo*, Vol. 1, [vii.i.3 on p.444 \(see comments in fn. 9\)](#), Hans Claude Hamilton and William Falconer, Bohn's Classical Library, London & New York 1892.

¹⁷¹³ Tacitus, *Germania* [42](#).

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dwelling in the land known as Hanigalbat¹⁷¹⁴ between the Caspian Sea and the Black Sea, were the people called Thamanaeans by Herodotus.¹⁷¹⁵ The Assyrian kings Sennacherib, Sargon II and Esarhaddon, however, in their conquests of this same region, called them Manneans.¹⁷¹⁶

The name Marcomanni appears to be derived from the name Machir, son of Menashe, in which case, Caesar has clearly confused the two separate tribes, who were, for a while, closely associated. On this score, it should be noted that the Tectosages at one time dwelt in Anatolia alongside the Macrones, these being the Mehrani of the Assyrian records, a people who at one time dwelt in the land of Gilead to the east of the River Jordan, a land which was called Mehri in the Assyrian records.

As recorded by Julius Caesar above, the names Orcynian and Hercynian were two variations on the same name, this being the name of the forest in Germany where the Tectosages were at that time dwelling. Both of these names are metatheses of the word Ancara. The Tectosages (and possibly one or two other tribes) seem to have carried this name around with them. They are clearly telling us that they came from the region of Hyrcania to the south of the Caspian Sea.¹⁷¹⁷

There was also a Jewish fortress of this name in the Judean desert in the West Bank,¹⁷¹⁸ said to have been named after a Maccabean leader by the name of John Hyrcanus. There are a number of suggestions as to where the surname Hyrcanus came from, but the most credible is that proposed by Jacob Neusner, who informs us that a large number of Jews were transported to Hyrcania in Armenia purportedly around 340 BCE by the Persian king Artaxerxes III Ochus:

“As to the Jewish name Hyrcanus, found for example as John Hyrcanus and Eliezer b. [i.e. son of] Hyrcanus, Marquart holds that this has nothing to do with the territory of Hyrcania, but is an Aramaic form. But compare Schuerer..., ...who holds that a Jew belonging to a family settled in Hyrcania, returning to Palestine, would at first be distinguished by the personal designation ‘the Hyrcanian,’ and thus the name would come to be a distinctive designation of the family, by analogy to the names Yaddua the Babylonian and Nahum the Median.”¹⁷¹⁹

This region of Hyrcania around the south of the Caspian Sea therefore contained a Jewish as well as a number of Israelite settlements. This was one of the regions where the Ten Tribes had been planted by the Assyrians. By carrying the name Hyrcania around with them, the Tectosages have left us a massive big clue as to where they came from.

Strabo could not tell us where these Tectosages of Asia Minor came from previously, but we are able to identify them as the descendants of Tachath son of Ephraim who at

¹⁷¹⁴ Daniel David Luckenbill, *Ancient Records of Assyria and Babylonia op. cit.*, Vol. 1, [p.111](#), [§.363](#), [p.112](#), [§.365](#) & [§.366](#).

¹⁷¹⁵ Herodotus, *Histories* [iii.93](#). See also Herodotus [iii.117](#).

¹⁷¹⁶ See for example Luckenbill, *Ancient Records of Assyria and Babylonia op.cit.*, Vol. 2, [p.8](#), [§.19](#), [p.27](#), [§.56](#), [p.161](#), [§.364](#) etc.

¹⁷¹⁷ <https://en.wikipedia.org/wiki/Hyrcania>. It is argued that the name means ‘Wolf-land’. (See the section on Etymology.) The similarly named Hercynia, however, according to Julius Pokorny is supposedly derived from the Celtic word *perk^u-s* meaning ‘oak’. (See *Indogermanisches Etymologisches Wörterbuch [Indo-European Etymological Dictionary]* [p.822](#), Julius Pokorny, Francke Verlag Bern und Münche, 1959.) Again, these etymologies are contrived. The tribes of old would either name themselves after some great leader, their family name, or the place in which they previously dwelt.

¹⁷¹⁸ [https://en.wikipedia.org/wiki/Hyrcania_\(fortress\)](https://en.wikipedia.org/wiki/Hyrcania_(fortress)).

¹⁷¹⁹ *A History of the Jews in Babylonia*, Vol. 1, The Parthian Period, [pp.11-12, fn.2](#), Jacob Neusner, E.J. Brill, Leiden 1969. In reality, this transportation of Jews to Hyrcania must have occurred during the reign of Artaxerxes II Arsaces around 320 BCE. In a paper entitled *A Radical Review of the Chaldean and Achaemenid Periods*, I demonstrate that Artaxerxes III Ochus is a spurious king.

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one time were dwelling in the region of Taokheti next to Bekhyria in land which at one time belonged to the Medes. (This region lay between the Caspian Sea and the Black Sea. For further information, including a map showing the region of Taokheti, see the Section *Macrones, Becheri and Takheti* above.)

As for the latter part of the name, 'sages' might refer to the woollen tops that they wore. This coat was called a 'sagus' or 'sagum', a name which seems to be derived from the Hebrew word for hair, being שֵׁעַר *se'ar* (or *se[gar]*), the final letter *r* having dropped in pronunciation. (Consider how the letter *r* at the end of words such as September, October, November and December are barely pronounced by the English.) Most of the Gallic tribes wore this top:

"The Gallic people wear the 'sagus', let their hair grow long, and wear tight breeches...
...The wool of their sheep, from which they weave the coarse 'sagi' (which they call 'laenae'), is not only rough, but also flocky at the surface."¹⁷²⁰

It is more likely, however, that these people were named after the region in Armenia from whence they emerged rather than after the type of clothing that they wore, therefore it is significant that the region of Taokheti was in the land known to the Assyrians as Zakirti or Zakirtu after the Seirites who dwelt in that region, a people known to Herodotus as Sagartians.¹⁷²¹ The name Tectosages therefore probably more correctly means "the tribe of Tachat from the land of Seir". Bear in mind that this name Seir (Hebrew שֵׁעַר) is spelt the same way as the Hebrew word שֵׁעַר '*se'ar*' meaning 'hair' apart from the absence of the י *yod* in the latter word.

The Ancalites, a people inhabiting Britain during the time of Julius Caesar, are very likely to have been a break away faction of Tectosages. We have already encountered the interchange of the letters *l* and *r* (the river Neri in northern Spain was, for example, called Nelo by the Celts¹⁷²²), so the reading of Ancyra as Ancala is philologically sound.

There was also a city of Acara mentioned by Strabo, which, according to him, was located close to Caesena in northern Italy,¹⁷²³ though this place is unattested elsewhere, being mentioned only by Strabo. Acara is a variant spelling of Ancara. It is interesting to note that, according to Pliny, one of the cities of the Volcae Tectosages in southern France was called Carcassonne, sometimes written Carcasum. This name means 'city [i.e. caer] of Caesena'.¹⁷²⁴

Colchis:

According to Appollonius of Rhodes, the land of Colchis was originally called Aea or Aia after its mythical king Aeëtes.¹⁷²⁵ Pliny tells us that the "famous city of Aea" was on the River Phasis "15 miles from the sea, where two very large tributaries join the Phasis from

¹⁷²⁰ I have quoted from the translation by Horace Leonard Jones. In Hamilton and Falconer's copy, they have translated as *sagum* and *saga* respectively: Strabo, *Geography* [iv.iv.3](#).

¹⁷²¹ Herodotus, *Histories* [iii.93](#).

¹⁷²² Pliny, *Natural History* [iv.20 \(111\)](#). ([iv.34](#) in John Bostock's translation.)

¹⁷²³ Strabo, *Geography* [v.i.11](#). I have already suggested that Caesena might be a variant spelling of Cosentia, in which case Caesena would have been built by the Bruttii/Brettians.

¹⁷²⁴ Pliny, *Natural History* [iii.4 \(36\)](#).

¹⁷²⁵ Kolchian Aia lies at the furthest limits of sea and earth." Apollonius, *Argonautica*, [ii.417](#).

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opposite directions, the Hippos and the Cyaneos".¹⁷²⁶ The name Colchis, however, is derived from the name Chalcol, a family who are descended from the tribe of Zerach son of Judah.¹⁷²⁷ Josephus called him Chalkeos (Χάλκεος).¹⁷²⁸

The Greeks called him Cilix,¹⁷²⁹ a name which was pronounced Kilikh. The city of Chalcis in Syria would have been named after this family. This city falls just within Israel's northern border as defined in the Bible. This region in which the city was located was known to Ptolemy as Chalcidice.¹⁷³⁰

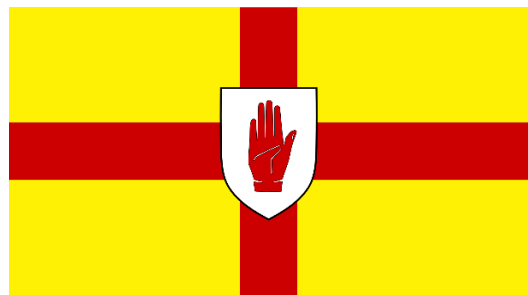
Chalcitis (var. Khalki or Karki) was the name of an island opposite Chalcedon in Anatolia as well as the name of a tract of land further south in Erythrea.¹⁷³¹ Under the names of Colchians and Chalcidenses, the migratory paths of these people can be traced through northern Greece and Italy into the western shores.

According to Homer, the Cilicians were for a time located much further to the west around the city of Troy in northern Anatolia¹⁷³² in a region of Bithynia known as Chalcedon.¹⁷³³ Pliny also records two cities of Dalmatia, one called "Olcinium, previously called Colchinium, having been founded by the Colchians",¹⁷³⁴ and "Oricum [Ericho], founded by the Colchians".¹⁷³⁵ I have already mentioned the region of Chalkidiki (Chalcidice) in northern Greece. Strabo tells us that Rhegium in Italy was also founded by Colchians, though he called them Chalcidenses.¹⁷³⁶ Notice that Herodotus informs us that the Macrones and the Colchians both practised circumcision.¹⁷³⁷ This is because they were both Israelite tribes.

Colchis formed part of what was later known as Abkhazia. It is no coincidence that the flag of Abkhazia has a hand on a red background as its symbol.¹⁷³⁸ A hand in the same pose can be seen on the Red Hand of Ulster,¹⁷³⁹ the county flag of Ulster in Ireland.



Flag of Abkhazia.



Flag of the Red Hand of Ulster.

¹⁷²⁶ Pliny, *Natural History* vi.4 (13).

¹⁷²⁷ 1 Kings 4:31. Called Calcol in 1 Chron. 2:6.

¹⁷²⁸ Josephus, *Antiquities of the Jews* viii.43. (viii.ii.5 in Whiston's translation where he has transliterated as Chalcol.)

¹⁷²⁹ Apollodorus, *Library* iii.i.1.

¹⁷³⁰ *Dictionary of Greek and Roman Geography*, Entry under [Chalcidice](#), William Smith, London 1854.

¹⁷³¹ *Dictionary of Greek and Roman Geography*, Entry under [Chalcitis](#), William Smith, London 1854.

¹⁷³² http://en.wikipedia.org/wiki/Cilicia#Early_History.

¹⁷³³ <http://en.wikipedia.org/wiki/Chalcedon>.

¹⁷³⁴ Pliny, *Natural History* iii.22 (144). (iii.26 in John Bostock's translation.)

¹⁷³⁵ Pliny, *Natural History* iii.23 (145). (iii.26 in John Bostock's translation.) Note that Ericho is most likely a variant spelling of Jericho (יְרִיחוֹ Yerecho in Hebrew).

¹⁷³⁶ Strabo, *Geography* vi.i.6.

¹⁷³⁷ Herodotus, *Histories* ii.104.

¹⁷³⁸ <http://en.wikipedia.org/wiki/Abkhazia>.

¹⁷³⁹ http://en.wikipedia.org/wiki/Red_Hand_of_Ulster. See also the article [The red hand of O'Neill](#) for information concerning the myths relating to the origin of the red hand.

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As already stated, the first Milesian settlement in Ireland involved the Tuatha de Danaan, Firbolg and Nemedians and occurred around the end of the fifth century BCE (ca. 420 BCE). Keating informs us that the Nemedians, Fir-Bolgs and Danaans were all descended from Sru son of Easru,¹⁷⁴⁰ hence were all related family groups. We are even told that Sru son of Easru came from Egypt.¹⁷⁴¹

The second Milesian settlement occurred sometime in the middle of the fourth century CE under the mythical kings Heber, Heremon and Niall Noígíallach. The Irish clearly did not realise that the Milesians came from Miletus in Anatolia and that their 'leader', who was known as either Miled or Milesius,¹⁷⁴² was merely the name of the place from where they had originated. Like the Greeks, the Irish bards were turning tribal names into fictitious people. A variant origin is provided in the form of Mil of Spain who "was primarily ancestor of the dominant Goidels", who the pseudo-historians used as an excuse to push back the history of Ireland even further to 2,000 BCE.¹⁷⁴³

As mentioned earlier, the land of Colchis once formed part of the land of the Medes, as did the region to the east of Colchis known as Iberia, which name is derived from the Hebrews who once dwelt there. In the Irish records, the Iberian Scythians became the mythical Heber son of Scota whilst the Armenian Scythians became Heremon son of Scota where Scota is the Irish spelling of Scyth.

The Dardanelles, also known as the Hellespont (i.e. Sea of the Hellenes), is a narrow strait in northwestern Turkey connecting the Aegean Sea to the Sea of Marmara, Marmara being the inland sea which also connected to the Black Sea. The city of Troy once stood at the western entrance to this strait in Anatolia on the southern shore. The ancient region of Moesia, in which the Scythians and Dardani are said to have lived,¹⁷⁴⁴ was located in Thrace on the northern shore of the strait. The Dardani were named after Chalcol's brother Darda.¹⁷⁴⁵

The Colchians were Israelites. They were descended from Calchol son of Zerach of the tribe of Judah. Danaus was likewise the tribe of Dan. Diodorus confirms:

"They say also that those who set forth with Danaus, likewise from Egypt, settled what is practically the oldest city in Greece, Argos, and that the nation of the Colchi in Pontus and that of the Jews, which lies between Arabia and Syria, were founded as colonies by certain emigrants from their country; and this is the reason why it is a long-established institution among these two peoples to circumcise their male children, the custom having been brought over from Egypt."¹⁷⁴⁶

When we examine the facts, we find the evidence overwhelmingly in support of a major migration of Israelite tribes across Europe from these regions where we have identified Israelite occupation.

¹⁷⁴⁰ *General History of Ireland*, [p.75](#), Geoffrey Keating, (translated by Dermot O'Connor), Dublin 1861.

¹⁷⁴¹ *Ibid.* [p.112](#).

¹⁷⁴² *The Story of the Irish Race*, [p.8](#), Seumas MacManus, Barnes & Noble, New York 1999.

¹⁷⁴³ *Early Irish History and Mythology* p.15, Thomas F. O'Rahilly, Dublin 1999.

¹⁷⁴⁴ Pliny, *Natural History* [iii.26 \(149\)](#). ([iii.29](#) in John Bostock's translation.)

¹⁷⁴⁵ 1 Kings 4:31. Called Dara in 1 Chron. 2:6.

¹⁷⁴⁶ Diodorus, *Library* [i.28](#).

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Boeotia:

Thucydides informs us:

“Thus in the sixtieth year after the fall of Troy, the Boeotian people, having been expelled from Arnè by the Thessalians, settled in the country formerly called Cadmeis, but now Boeotia: a portion of the tribe already dwelt there, and some of these had joined in the Trojan expedition. In the eightieth year after the war, the Dorians led by the Heraclidae conquered the Peloponnesus.”¹⁷⁴⁷

It will shortly be demonstrated that Troy probably fell sometime during the reign of Esarhaddon or Ashurbanipal, kings of Assyria. If we are to believe this report of Thucydides, the arrival of the Boeotians from Arnè in Thessaly to Greece might have occurred during the time of Nabopolassar king of Babylon. The Dorians must then have arrived during the time of Nebuchadnezzar II – **not** around 1200 BCE as is usually quoted in textbooks. Note that Diodorus makes Boeotus, the mythical progenitor of the Boeotians, the son of Arnê and Poseidon.¹⁷⁴⁸ When Thucydides informs us that the Boeotians were expelled from Arnê, we see that the city of Arnê becomes the ‘mother’ of the Boeotians. This is how allegory works.

The name Boeotia appears to be a transliteration of the Hebrew name Baasha (בַּעֲשָׂא), where the *Shin* (שׁ) has become a *t*. Baasha king of Israel was of the tribe of Issachar.¹⁷⁴⁹ The city of Ascrea in Boeotia, which Pausanias says was founded by Ephialtes and Otus, also seems to be named after Issachar:

“The first to sacrifice on Helicon to the Muses and to call the mountain sacred to the Muses were, they say, Ephialtes and Otus, who also founded Ascrea. To this also Hegesinus alludes in his poem Atthis:-

“And again with Ascrea lay Poseidon Earth-shaker, who when the year revolved bore him a son Oeoclus, who first with the children of Aloeus founded Ascrea, which lies at the foot of Helicon, rich in springs.”¹⁷⁵⁰

It is difficult to understand what Pausanias is trying to say in this passage (i.e. was the city built by Ephialtes and Otus or by Oeoclus?), nevertheless, Oeoclus would be a transliteration of the Hebrew name Yigal (יִגָּל). Of the twelve people who were sent by Moses to spy out the land of Israel, the tribe of Issachar was represented by a certain Yigal son of Yoseph.¹⁷⁵¹ Yigal must therefore have been the forefather of a separate tribe of Issacharites.

In another part of his work, Pausanias informs us that Boeotia was named after Boeotus son of Itonus and Melanippe.¹⁷⁵² As stated above, Diodorus makes Boeotus the son of Arnê and Poseidon,¹⁷⁵³ Euripides, in his *‘Melanippe the Prisoner’*, the son of Melanippe and Poseidon¹⁷⁵⁴ and Pseudo Plutarch, the son of Neptune.¹⁷⁵⁵ The consensus of opinion

¹⁷⁴⁷ Thucydides, *History of the Peloponnesian War* [i.12](#).

¹⁷⁴⁸ Diodorus, *Library* [iv.67](#). Notice that Arnê was the name of the place from where these Boeotians are said by Thucydides to have been expelled. (See the opening quotation to this section.) This is another good example of how allegory works.

¹⁷⁴⁹ 1 Kings 15:27.

¹⁷⁵⁰ Pausanias, *Description of Greece* [ix.xxix.1](#).

¹⁷⁵¹ Num. 13:7.

¹⁷⁵² Pausanias, *Description of Greece* [ix.i.1](#).

¹⁷⁵³ Diodorus, *Library* [iv.67](#).

¹⁷⁵⁴ Strabo, *Geography* [vi.i.15](#) – see fn. 7.

¹⁷⁵⁵ Pseudo-Plutarch, *De Fluviiis* [2-Ismenus](#).

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is that the region was named after a Phoenician (i.e. Israelite) faction.

Other variant spellings of the name Oeclus include Achelous, the name of an ancient river in western Greece as well as the name of a god (sic!). According to Apollodorus, Achelous “assumed the likeness of a bull”:

“And having come to Calydon, Hercules wooed Deianira, daughter of Oeneus. He wrestled for her hand with Achelous, who assumed the likeness of a bull; but Hercules broke off one of his horns. So Hercules married Deianira, but Achelous recovered the horn by giving the horn of Amalthea in its stead. Now Amalthea was a daughter of Haemonius, and she had a bull's horn, which, according to Pherecydes, had the power of supplying meat or drink in abundance, whatever one might wish.”¹⁷⁵⁶

Note that Oeneus is a variant spelling of the Hebrew Oniah, which is not only the Hebrew word for ship (אֹנִיָּה)¹⁷⁵⁷ but is also the name of the Jewish High Priest to whom Areus king of the Lacedaemonians wrote. The name is a Hebrew one. In fact, Deianira ‘daughter of Oeneus’ appears to be an allegorical reference to the tribe of Dan who, we are told, ‘remained’ or, more correctly, ‘dwelt’ (Heb. נָגַד) in ships.¹⁷⁵⁸

Amalthea has already been identified as the tribe of Menashe. Haemonius appears to be the tribe of people named after Heman son of Zerach. Achelous, who, we are told, “wrestled with Heracles” (i.e. Duke Reuel), was therefore a tribe of Yigalites who were closely allied at that time to the tribe of Menashe. The bull was one of the symbols of the tribe of Joseph of which Menashe was a part.

The English word ‘horn’ is derived from the Hebrew ‘keren’ (קֶרֶן) meaning both ‘horn’ and ‘might and power’. The word used in the Greek is similarly ‘Keras’ (κέρας),¹⁷⁵⁹ which is clearly from the same root. When therefore Heracles ‘broke off’ one of Achelous’ horns, the intention of the passage is clearly that the might and power of Achelous was broken. ‘He’ (i.e. the tribe of Yigalites) later received military assistance (might and power) from the tribe of Menashe [i.e. Amalthea].

The city of Ochelia in Greece will also have been named after these Yigalites. By the time of Strabo and Pausanias, its actual location was unknown,¹⁷⁶⁰ though Apollodorus places it in Boeotia.¹⁷⁶¹ We are told that the city was destroyed by Heracles. This, of course, echoes the story of the ‘wrestling’ mentioned above of Achelous with Heracles. These Boeotians seem to have become the Celtic tribe later known as Boii, a people who are clearly connected with the region of Boiai (*var* Boeae Βοιαί), also called Boeatae (Βοιατῶν),¹⁷⁶² in Lacedaemonia in Greece.¹⁷⁶³

The ancient regions of Baeturia and Baetica in Spain, as well as the River Baetis¹⁷⁶⁴ after

¹⁷⁵⁶ Apollodorus, *Library* ii.vii.5.

¹⁷⁵⁷ See for example Prov. 30:19.

¹⁷⁵⁸ Judg. 5:17.

¹⁷⁵⁹ The Greek word Cornucopia, for example, means literally the Horn (keren) of Plenty (kopia). The English word copious is derived from this word kopia, this in itself being derived from the Hebrew word *kaph* (כַּף) meaning amongst other things (cupped) “hand”, “hollow” or “spoon”. Copious is another way of saying “handfuls” or “spoonfuls”. The word “cope” (to manage or to handle) is also from this same root.

¹⁷⁶⁰ http://en.wikipedia.org/wiki/Capture_of_Oechalia.

¹⁷⁶¹ Apollodorus, *Library* ii.iv.11.

¹⁷⁶² Pausanias, *Description of Greece* iii.xxiii.2.

¹⁷⁶³ Pausanias, *Description of Greece* iii.xxi.7.

¹⁷⁶⁴ Baetis is the ancient name for the River Guadalquivir.

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which the region of Baetica was supposedly named,¹⁷⁶⁵ also seem to have been named by these Boeotians who for a time dwelt there. These regions in Spain in Pliny's day were occupied by Celts, though Appian informs us that the Romans called the Celts Gauls and that these Gauls were originally called Galatians.¹⁷⁶⁶ Some of these Galatians came from Asia Minor, from the region where the Ten Tribes were planted by the Assyrians. As already stated, the names Celt and Galatia are both variant spellings of the name Gilead, a family who were named after Gilead son of Machir son of Menashe. (Note that the classical writers used these generic names indiscriminately.)

According to an ancient Irish document written by Eolus and quoted by the Irish Historian Roger O'Connor, "*Fiallaoc*, the son of *Gaio-ata-eolac*" and his company:

"moved on the waters of the deep to the entrance of *Iber* thereinto, and therefrom did they come to land, and thereon did they abide, calling the land *Buaisce*."¹⁷⁶⁷

Buaisce is the Irish name for Baetica. According to this document, these sons of *Gaio-ata-eolac* therefore gave their name to the land of Buaisce in Spain and that they were of the same (i.e. Scythian) race as the 'sons of Daire'¹⁷⁶⁸ who came from Mesopotamia, from the very regions where some of the Ten Tribes had been planted by the Assyrians. The name *Gaio-ata-eolac* is the Gaelic form of Yigal-ici. They were Yigalites. These Boeotian inhabitants of southern Spain are the people the Greek and Latin writers called both Bastetani and Bastuli, these being variant phonetic spellings of Boeotia which in turn is a variant spelling of the Hebrew name Baasha. The region of Baecula (pronounced Ba'asula?) which belonged to the Bastetani¹⁷⁶⁹ is yet another phonetic variation of this same name and is the equivalent of Buaisce, the name used by the Gael-Sciot for the region of Baetica in southern Spain.

These Boeotians who settled in the land of Baecula in southern Spain appear more correctly to have arrived from Greece and not from Iberia in Scythia (i.e. the region between the Caspian Sea and the Black Sea) as O'Connor would have us believe. They were, however, of the same Israelite stock. Mention is also made in O'Connor's work, in reference to the inhabitants of Spain, of the Naiomaideis (i.e. Numidians), a people who are listed alongside the "men of *Ib-er*".¹⁷⁷⁰ According to Polybius, the Numidians arrived in Spain around 255 BCE,¹⁷⁷¹ which means that the arrival of the Gael-Sciot in Spain must be dated to sometime after this.

O'Connor starts his *Chronicles of Eri* by relating the records of Eolus, which records come to an end on page 32 of Volume 1 of O'Connor's book:

"To the eighteenth year of *Eolus*, the writing was his work; henceforward the history is the compilation of the writings of the several *Ard Olam* of Gaelag [i.e. Spain] and Ullad in Eri."¹⁷⁷²

¹⁷⁶⁵ Pliny, *Natural History* [iii.1 \(6\)](#) and [iii.2 \(17\)](#) ([iii.2](#) and [iii.3](#) in John Bostock's translation). Strabo (*Geography* [iii.i.6](#)) tells us that the river Baetis was also called Turdetania after the people who were inhabiting the land in his day.

¹⁷⁶⁶ Appian, *Wars in Spain* [i.1](#). Strabo (*Geography* [iv.iv.2](#) – see also fn. 1) also called them both Gallic and Galatic.

¹⁷⁶⁷ *Chronicles of Eri*, Vol. 1, [p. 27](#), Roger O'Connor, Sir Richard Phillips and Company, London 1822.

¹⁷⁶⁸ *Chronicles of Eri* Vol. 1, [p.28, fn. \(m\)](#).

¹⁷⁶⁹ Polybius, *Histories* [xi:20](#) and Livy, *The History of Rome* [xxviii.13](#).

¹⁷⁷⁰ *Chronicles of Eri*, Vol. 1, [p. 35](#).

¹⁷⁷¹ Polybius, *Histories* [i.31](#).

¹⁷⁷² *Chronicles of Eri*, Vol. 1, [fn f on p.38](#).

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After this point in history, he resorts to filling in the gaps with the accepted pseudo-Irish legends and traditions, which legends and traditions are contrived. (See *Ancient Irish History Reconsidered*.) Despite O'Connor's assumption that the migration to Ireland continued immediately after the death of Eolus, it was actually around another 400 to 500 years before they decided to migrate from Spain to Ireland. This lengthy sojourn in Spain is actually confirmed by the Arbroath Declaration, which states:

“...and [we] dwelt **for a long course of time** in Spain among the most savage peoples, but nowhere could it [the Scottish people] be subdued by any people, however barbarous.”¹⁷⁷³

The writings of Eolus place the Gadelians, whose leader was Calma ‘son’ of Daire, to the south of the River Duoro in the land of Buaisce,¹⁷⁷⁴ this being the land in which the Greek and Latin writers place the Turdetani and Turduli.

The Turdetani of Spain, who were also called Turduli, were a bardic race of people. Pliny even informs us that the Turduli were also known as Bardili,¹⁷⁷⁵ meaning that they were Bards! These are clearly the people the records of Eolus refer to as ‘sons of Daire’. (The fourteen tribes of Varduli recorded by Pliny as inhabiting north-west Spain were also more than likely Bards as well.¹⁷⁷⁶)

Concerning these Turdetani and Turduli of southern Spain, Strabo records:

“From this river the country has received the name of Bætica; it is called Turdetania by the inhabitants, who are themselves denominated Turdetani, and Turduli. Some think these two names refer to one nation, while others believe that they designate two distinct people. Of this latter opinion is Polybius, who imagines that the Turduli dwell more to the north than the Turdetani. At the present day however there does not appear to be any distinction between them. These people are esteemed to be the most intelligent of all the Iberians; they have an alphabet, **and possess ancient writings, poems, and metrical laws** six thousand years old, as they say.”¹⁷⁷⁷

Notice the exaggeration even then of the dates. This region of Baetica is the very same region which is called Buaisce in O'Connor's work. The names Turdetani and Turduli are variant spellings of Dardani, a people named after Darda (Dardanus) son of Zerach, the interchange of the letters *l* and *n* in ancient languages being well attested as demonstrated a number of times throughout my various works. The interchange of the letters *t* and *d* is also well attested. I would suggest that these ‘ancient writings, poems and metrical laws’ were taken with them to Ireland.

The Boeotians, who were variously referred to as Boii, Boiai, Boeatae etc., could not possibly have arrived in Spain prior to the time of Herodotus, who I have shown to have still been alive in 320 BCE.¹⁷⁷⁸ The Irish records show that they arrived shortly before the Turdetani. Polybius is the first writer to mention these Turdetani, his *Histories* covering the period from 264 BCE to 146 BCE, but simply comments that the Turdetani were

¹⁷⁷³ <http://www.nas.gov.uk/downloads/declarationArbroath.pdf> (emphasis mine).

¹⁷⁷⁴ *Chronicles of Eri*, Vol. 1, p.26.

¹⁷⁷⁵ Pliny, *Natural History* iv.22 (118). (iv.35 in John Bostock's translation.)

¹⁷⁷⁶ Pliny, *Natural History* iii.3 (26).

¹⁷⁷⁷ Strabo, *Geography* iii.i.6. (Emphasis mine.)

¹⁷⁷⁸ See *Ancient History Reconsidered* as well as my paper entitled *A Radical Review of the Chaldean and Achaemenid Periods*.

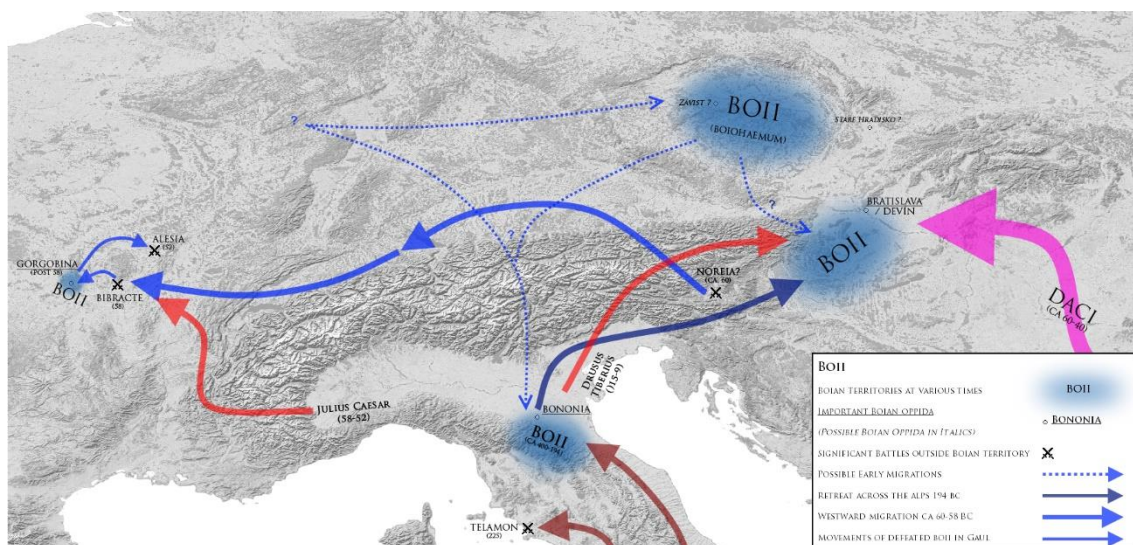
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dwelling in Boetica¹⁷⁷⁹ without giving any indication as to when they arrived. The city of Baecula, however, is mentioned twice in his accounts of the Second Punic War, dated to around 208 BCE.¹⁷⁸⁰

This then places the arrival of the Boeotians in Spain to some time between 210-320 BCE (i.e. the time of Herodotus). The records of Eolus show that the “sons of Daire” (i.e. the Turdetani) arrived in Spain shortly after the Boeotians (i.e. “sons of *Gaio-ata-eolac*”) and that the Numidians (called Naiomaideis) were already at that time dwelling in Spain, being listed alongside the “men of *Ib-er*”.¹⁷⁸¹ According to Polybius, the Numidians arrived in Spain around 255 BCE,¹⁷⁸² which means that the arrival of the Gael-Sciot in Spain must be dated to sometime after this.

Ptolemy records that these Turdetani and Turduli were, in the middle of the second century CE, still dwelling in Spain,¹⁷⁸³ though under the name Darini, another family of these Dardanians were already dwelling in South Antrim and North Down in Northern Ireland.¹⁷⁸⁴ Those who were already in Ireland arrived with the first Milesian invasion, which I have dated to around 420 BCE.

According to Pliny, the Boii are “said by Cato to have comprised 112 tribes”.¹⁷⁸⁵ They therefore seem to have comprised a number of Israelite tribes. He informs us that they arrived in northern Italy “coming from the tribes across the Alps”.¹⁷⁸⁶ In discussing the places mentioned in the triumphal arch, which Pliny tells us was erected in the Alps in



Map showing the known movements of the Boii through Europe. This map does not show the region in southern Spain where some of these Boii dwelt for a time.

¹⁷⁷⁹ Polybius, *Histories* [34.9](#).

¹⁷⁸⁰ Polybius, *Histories* [10.38](#) and [11.20](#).

¹⁷⁸¹ *Chronicles of Eri*, Vol. 1, [p. 35](#), Roger O'Connor, London 1822.

¹⁷⁸² Polybius, *Histories* [i.31](#).

¹⁷⁸³ Ptolemy, *Geography* [ii.4, §.5](#).

¹⁷⁸⁴ Ptolemy, *Geography* [ii.2, §.9](#).

¹⁷⁸⁵ Pliny, *Natural History* [iii.15 \(116\)](#). ([iii.20](#) in John Bostock's translation.)

¹⁷⁸⁶ Pliny, *Natural History* [iii.17 \(124\)](#). ([iii.21](#) in John Bostock's translation.)

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honour of Augustus Ceasar,¹⁷⁸⁷ the Boii are not mentioned, but the name Isarchi is mentioned alongside the Illyrian tribes of Breuni and Genaunes.¹⁷⁸⁸ The name Isarchi, who are not mentioned by any other writer, is a metathesis of Issachar. The river Iscar (called Oescus by Pliny) in the Balkans in Thrace¹⁷⁸⁹ will likewise have been named after this tribe. This indicates a westward migration of the tribe of Issachar. The Isarchi of Augustus Caesar's list were therefore clearly the people other writers called Boii.



Top: The Coat of Arms of Bavaria.



Right: The Coat of Arms of the Bohemian king and Kingdom.

Note the split tails which is peculiar to the Boii and Kumans as well as the Jews from this region who use this symbol of Judah on their Torah scrolls.

The Breuni are understood to have been named after Brennus, who led the Prausi in an assault on the city of Delphi, the name being a variant spelling of Brenni, the people mentioned earlier who became known as the Cymbres who settled in Wales and north-west England, whilst Genaunes appears to be a variation on the name Guni.

It is believed that the names of the countries Bohemia¹⁷⁹⁰ and Bavaria¹⁷⁹¹ are both derived from the Boii, with some of this tribe recorded as migrating with the Suebi (named after Yashub son of Issachar¹⁷⁹²) northwards into Switzerland.



Detail of a Torah curtain from Berlin dating to 1774 showing lions with two tails. (Jewish Museum, Berlin.)

¹⁷⁸⁷ This arch cannot be identified, but writing in 1942, H. Rackham reports that an arch with a portion of this inscription remaining, stood, in fairly recent times, near Nicaea in Albania. ([fn. g, p.100](#), Pliny, *Natural History* Books 3-7, Loeb Classical Library, Harvard University Press, 2006 edition.)

¹⁷⁸⁸ Pliny, *Natural History* [iii.20 \(137\)](#). ([iii.24](#) in John Bostock's translation.)

¹⁷⁸⁹ Pliny, *Natural History* [iii.26 \(149\)](#). ([iii.29](#) in John Bostock's translation.)

¹⁷⁹⁰ <http://en.wikipedia.org/wiki/Bohemia#Etymology>.

¹⁷⁹¹ <http://en.wikipedia.org/wiki/Bavaria#History>.

¹⁷⁹² Num. 26:24 & 1 Chron. 7:1.

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Darda:

According to legend, the family of Darda[nus] settled first in the land of Atlas in Arcadia in southern Greece, but on account of a great flood (most likely the Flood of Deucalion which occurred during the reign of Sennacherib king of Assyria), 'he' (i.e. the Dardanians) travelled first to the island of Samothrace, which was at one time known by the name of Dardania,¹⁷⁹³ and then, after establishing a colony there, they moved "to Phrygia" where 'he' was given land in what became known as the Troad.¹⁷⁹⁴ Dardanus was the 'forefather' of the people known as Trojans, a people called Danaan by Homer.

The family of Darda[nus] built the city of Dardanus in the Troad. Dardanus was called 'son' of Zeus and Electra, having been given permission to settle in Anatolia by King Teucer.¹⁷⁹⁵ According to Diodorus, Electra, the mother of Dardanus, was an Atlantian,¹⁷⁹⁶ a 'daughter' of Atlas, meaning simply that the Dardanians were at one time allied with the Athenians, who were sons of Ethan son of Zerach. Atlas and Athens are both variant spellings of Athanos (Ἀθανος), the name Josephus applied to Ethan son of Zerach, the interchange of the *n* and *l* in ancient languages being well attested – hence Athanos becomes Athalos becomes Atlas. The Atlas mountain range in north Africa was also named by a breakaway faction of these descendants of Ethan who arrived in Libya during the time of Psammetichus I king of Egypt. These Athenians/Ethanites appear in the Egyptian records as Tehenu.

Teucer gave rise to the people called Teucrians, a people who appear in the Assyrian records as Bît-Dakkuri and are classed as a Chaldean tribe.¹⁷⁹⁷ The name Teucer is derived from Zerach, this being the name of a tribe of Judah as well as being the name of one of the sons of the Edomite duke known as Reuel.¹⁷⁹⁸ Teucer is a metathesis of Zerach, the Hebrew letter *zayin* having become a *t* in transliteration. This would explain the confusion between Dardanus son of Zerach and the Edomite tribe of Zerach who they recognised as Dardanus' 'father' Zeus.¹⁷⁹⁹ As mentioned earlier, Zeus is the Greek form of the name Esau. As mentioned earlier, the name Electra, this supposedly being the name of the 'mother' of Dardanus, means 'bright' or 'shining'¹⁸⁰⁰ and has exactly the same meaning as the Hebrew word Zerach.

Teucer, who permitted Dardanus to settle in the Troad, is called both "son of the river Scamander and the nymph Idaea"¹⁸⁰¹ where Idaea is either a variant spelling of Adah, this being the name of one of the wives of Esau, or of Judah – most likely the latter, seeing as how Dardanus son of Zerach belonged to the tribe of Judah. The river Scamander is also artificially turned into one of the 'heroes' who, along with Teucer and his 'brother' Aias (Αἴας i.e. Duke Aiah), was involved in the Trojan Wars. This name Aias

¹⁷⁹³ Pausanias, *Description of Greece* [vii.iv.3](#).

¹⁷⁹⁴ *A Dictionary of Greek and Roman Biography and Mythology* – entry under [Dardanus](#), William Smith, London 1848.

¹⁷⁹⁵ Apollodorus, *Library* [iii.xii.1](#).

¹⁷⁹⁶ Diodorus, *Library* [v.48](#).

¹⁷⁹⁷ *Ancient Records of Assyria and Babylonia* Vol. 2, [p.213, §.535](#), Daniel D. Luckenbill, Greenwood Press, 1968.

¹⁷⁹⁸ Gen. 36:13 and 1 Chron. 1:37 written Zerach in the AV.

¹⁷⁹⁹ The name Turk might also be a metathesis of this name Zerach of Edomite origin.

¹⁸⁰⁰ *A Dictionary of Greek and Roman Biography and Mythology* – entry under [Electra](#), William Smith, London 1848.

¹⁸⁰¹ Apollodorus, *Library* [iii.xii.1](#). See fn. 3 for the comment concerning Stephanus of Byzantium.

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is often transliterated as Ajax.¹⁸⁰² The name Scamander, which was also written Menderes-Tschai,¹⁸⁰³ appears to be a phonetic variation on Meander (i.e. Menashe) + Sacae (i.e. Itzhak/Isaac). This is explained in a little more detail in the section *The Fall of Troy*.

Batia, the 'daughter' of Teucer, is said to have 'married' Dardanus, though Stephanus Byzantius would have us believe that she was the daughter of Tros, the grandson of Dardanus.¹⁸⁰⁴ (As to how a daughter of Tros could possibly have married her great grandfather is beyond comprehension! Of course, the simplest solution is to **assume** that there were two daughters with this name.) Batia would appear to be a variant spelling of Boeotia, which is the name given to a region in Greece. It has already been shown that Boeotia is a variant spelling of the name Baasha, this being the name of one of the kings of Israel who belonged to the tribe of Issachar.¹⁸⁰⁵ I have also put forward the suggestion that Achilles, another 'hero' of the Trojan War, was a Boeotian. It is perhaps therefore significant that there was another River Scamander in Boeotia in Greece¹⁸⁰⁶ in addition to the one in the Troad.

The confusion between Zerach son of Duke Reuel and Zerach of the tribe of Judah is further expressed by Strabo when he writes:

"Others say, that a certain Teucer came from Attica, who belonged to the Demus of Troes, which is now called Xypeteon, but that no Teuceri came from Crete. They adduce as a proof of the intermixture of Trojans with Athenians, that an Erichthonius was a founder of both people."¹⁸⁰⁷

The Athenians and Dardanians were the offspring of Ethan and Darda sons of Zerach. Teucer was considered by William Smith to be the first king of Troy¹⁸⁰⁸ with Ovid claiming that the Trojans were descendants of Teucer.¹⁸⁰⁹ Erichthonius is usually considered the 'son' [sic!] of Dardanus and Batia and was said to have been the father of Tros, the founder of the city of Troy.¹⁸¹⁰ Pausanias seemed to think otherwise:

"Men say that Erichthonius had no human father, but that his parents were Hephaestus and Earth."¹⁸¹¹

This tells us that Erichthonius (*var.* Erechtheus) was not a person but a tribe of people.

A further person by the name of Teucer, who supposedly lived a few hundred years after the fall of Troy, was, we are told, an Achaean, the 'son' of Telamon and that "the land of Salamis" nurtured him.¹⁸¹² By land of Salamis, the writers were referring to the island of Salamis off the Greek coast. Pausanias tells us that Teucer was also the founder of

¹⁸⁰² e.g. Apollodorus, *Library* [iii.x.8](#).

¹⁸⁰³ See H. C. Hamilton's comments in his translation of Strabo, *Geography* [xiii.i.7](#), [fn.21](#) and John Bostock's comments in his translation of Pliny, *Natural History* [v.33](#), [fn.8](#) where he uses the name Mendereh-Chai.

¹⁸⁰⁴ Apollodorus, *Library* [iii.xii.1](#).

¹⁸⁰⁵ 1 Kings 15:27.

¹⁸⁰⁶ Plutarch, *Quaestiones Graecae* [Question 41](#).

¹⁸⁰⁷ Strabo, *Geography* [xiii.i.48](#).

¹⁸⁰⁸ *Dictionary of Greek and Roman Biography & Mythology* Vol. 3, [p.1014](#), William Smith, Boston 1870.

¹⁸⁰⁹ Ovid, *Metamorphoses* [xiii.705](#).

¹⁸¹⁰ Apollodorus, *Library* [iii.xii.1-2](#).

¹⁸¹¹ Pausanias, *Description of Greece* [i.ii.6](#).

¹⁸¹² Euripides, *Helen* lines [80-89](#).

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Salamis in Cyprus.¹⁸¹³ (Salamis was more likely to have been named after the Solymi, who were descendants of Shillum/Shallum son of Naphtali.)

According to Homer, this Teucer son of Telamon was involved in the Trojan Wars, which supposedly occurred some few hundred years after Dardanus.¹⁸¹⁴ Apollodorus likewise dates this Teucer to the time of Priam,¹⁸¹⁵ grandson of Tros, hence five generations after Dardanus.¹⁸¹⁶ All of this, however, is allegory.

More importantly, Strabo tells us that Teucer travelled to Spain:

“That some of those who followed Teucer in his expedition settled among the Gallicians; and that two cities were there, the one called Hellenes, the other Amphilochi; but Amphilochus having died, his followers wandered into the interior. He adds, that it is said, that some of the followers of Hercules, and certain also of the inhabitants of Messene, settled in Iberia [i.e. Spain].”¹⁸¹⁷

In this instance, Strabo may have confused the tribe of Zerach son of Judah with that of Zerach (i.e. Teucer) son of Reuel (i.e. Heracles). This [tribe of] Teucer is said to have settled in the city of Ulysea (now Lisbon) in Portugal. I have shown that the Messenians who inhabited the region of Messene mentioned above, belonged to the tribe of Menashe. Strabo is telling us that some of these Messenians settled in Spain. They will have been connected to the Numantes who settled in that region. The argument already put forward earlier in this paper is that these Numantians of Spain, Brittany and Britain were descended from the tribe of Menashe.

According to Diodorus, the Dardanians “ruled over **many nations** throughout Asia and that the Dardani who dwell beyond Thrace were colonists sent forth by him [i.e. Dardanus].”¹⁸¹⁸ These Dardanians, who were also known as Teucrians, were therefore a strong and powerful nation. Some of these Dardanians were actually from other Israelite tribes.



Map of Thrace and Macedon showing the location of the Dardanians who, according to Strabo (c. 50 CE), once dwelt there, but by his time they had disappeared from the region. The region of Haemonia must likewise have been named after Heman son of Zerach.

¹⁸¹³ Pausanias, *Description of Greece* [viii.xv.7](#).

¹⁸¹⁴ Homer, *Iliad* Book 13, [Card 170-5](#).

¹⁸¹⁵ Apollodorus, *Epitome* [v.1-5](#).

¹⁸¹⁶ See family tree on http://en.wikipedia.org/wiki/Priam#Family_Tree.

¹⁸¹⁷ Strabo, *Geography* [iii.iv.3](#).

¹⁸¹⁸ Diodorus, *Library* [v.48](#). (Emphasis mine.)

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Erichthonius (also known as Erechtheus¹⁸¹⁹), who Strabo claims was a founder of both people, is the 'person' (more correctly a tribe of people) responsible for establishing many nations. Erichthonius is a metathesis of the name Teucer-*onius* and a variant spelling of the Gaelic word Airgtech (i.e. Air[i]gtech-*onius*). Both names are, in turn, metatheses of the name Zerach.

Strabo also confused the Dardani, who at one time dwelt in the land of Dardania in the Central Balkans, with the Edomite inhabitants who remained behind after they had left:

"The Dardanii are entirely a savage people, so much so that they dig caves beneath dungheaps, in which they dwell; yet they are fond of music, and are much occupied in playing upon pipes and on stringed instruments."¹⁸²⁰

This description of the Dardani is in complete contradiction to other reports which say that they were an advanced civilized race. The Dardanii who lived in caves spoken of here by Strabo were in fact the Edomite population over whom the Dardani once ruled, but continued to retain the name of their original masters.

The Dardani were considered, alongside the Ardiæi, to be an Illyrian tribe.¹⁸²¹ The Ardiæi were a family named after Ard son of Benjamin. In Strabo's day, however, these Dardani, who were "formerly very powerful", had disappeared from these regions having become (to use Strabo's words) 'extinct' or 'reduced to the lowest condition'. He was not aware that, under the name of Turduli or Turdetani, the Dardanians had migrated to and settled in Spain¹⁸²² from where they were later to migrate to and settle in Ireland.

Aedui:

Livy places the arrival of the Gauls in southern France during the reign of Tarquinius Priscus:

"Concerning the migration of the Gauls into Italy we are told as follows: While Tarquinius Priscus reigned at Rome, the Celts, who make up one of the three divisions of Gaul, were under the domination of the Bituriges, and this tribe supplied the Celtic nation with a king. Ambigatus was then the man, and his talents, together with his own and the general good fortune, had brought him great distinction; for Gaul under his sway grew so rich in corn and so populous, that it seemed hardly possible to govern so great a multitude. The king, who was now an old man and wished to relieve his kingdom of a burdensome throng, announced that he meant to send Bellovesus and Segovesus, his sister's sons, two enterprising young men, to find such homes as the gods might assign to them by augury; and promised them that they should head as large a number of emigrants as they themselves desired, so that no tribe might be able to prevent their settlement. Whereupon to Segovesus were by lot assigned the Hercynian highlands [upland districts of southern Germany]; but to Bellovesus the gods proposed a far pleasanter road, into Italy. Taking out with him the surplus population of his tribes, the Bituriges, Arverni, Senones, Haedui, Ambarri, Carnutes, and Aulerci, he marched with vast numbers of infantry and cavalry into the country of the Tricastini."¹⁸²³

¹⁸¹⁹ *Dictionary of Greek and Roman Biography and Mythology* – entry under [Erechtheus](#), William Smith, London 1848.

¹⁸²⁰ Strabo, *Geography* [vii.v.7](#).

¹⁸²¹ Strabo, *Geography* [vii.v.6](#).

¹⁸²² Strabo, *Geography* [iii.ii.6](#).

¹⁸²³ Livy, *The History of Rome* [Book 5, Chap. 34](#).

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Tarquinius Priscus is usually dated to the 6th Century BCE, which is far too early a date. As already demonstrated (see Section *Romulus and Remus*), the foundation of Rome cannot possibly date any earlier than the middle of the sixth century BCE, which means that Tarquinius Priscus must have been king around 400 BCE.

The country of the Tricastini mentioned above was the region now known as Provence in south-eastern France. This means that the river Aude in southern France was probably named after these Aedui, who were called Haedui by Livy. They eventually settled in eastern France, somewhere between the Loire and Rhône rivers. Notice how these tribes, which came across the Alps, were at first located in southern France and southern Germany. From there, they slowly migrated northwards through the interior regions of France and into north Germany. The suggestion that they arrived before this date is based on contrived interpretations of the archaeological evidence.

Herodotus informs us that central Europe was in his day uninhabited:

“for the Ister traverses the whole of Europe, rising among the Celts, who are **the most westerly dwellers in Europe**, except for the Cynetes, and flowing thus clean across Europe it issues forth along the borders of Scythia.”¹⁸²⁴

“But it is plain that none have obtained knowledge of Europe’s eastern or northern regions, so as to be able say if it is bounded by seas; its length is known to be enough to stretch along both Asia and Libya.”¹⁸²⁵

Herodotus is usually dated to the 5th century BCE, however, with the corrections we have made to the Persian Achaemenid Period,¹⁸²⁶ we are able to demonstrate that Herodotus was still alive in 320 BCE, which revelation completely overturns our understanding of the Celtic migrations. By moving Herodotus forward in time, we restore integrity to Livy’s report. Consequently, the Urnfield Culture, which name comes from the custom of cremating the dead and placing the ashes in urns, a culture which supposedly arrived in Central Europe around 1300 BCE, and the subsequent Hallstatt Culture which sprang therefrom and supposedly lasted from the 8th to 6th centuries BCE as well as the La Tène Culture which supposedly lasted from around 450 BCE to the first century BCE, are all shown to be misplaced by centuries!

Although the Aedui originally settled in eastern France, a group of Aedui are recorded by Pliny as dwelling much further downstream on the Loire between the city of Tours and the land of the Pictones:

“To Lyonesse Gaul belong the Lekovii, Vellocasses, Galeti [variant spelling of Gaul/Gilead/ Celt], Veneti, Abrincatui, Ossismi, the famous river Loire, and also the still more remarkable peninsula [i.e. Brittany ending in Cape Finistère] that runs out into the ocean from the boundary of the Ossismi and measures 625 miles round and 125 miles across at its neck. Beyond that neck are the Namnetes, and in the interior the **Aedui** [Ard son of Benjamin] (federated), Carnuteni [Eran son of Ephraim] (federated), Boii [i.e. Boeotians of the tribe of Issachar], Senones [Shimeon], Aulerici (both those named Ebuovices and those named Cenomani), Neldi (free), Parisii [Peresh son of Machir son of Menashe?], Tricasses, **Andicavi**...”¹⁸²⁷

¹⁸²⁴ Herodotus, *Histories* [iv.49](#).

¹⁸²⁵ Herodotus, *Histories* [iv.45](#).

¹⁸²⁶ See *A Radical Review of the Chaldean and Achaemenid Periods*.

¹⁸²⁷ Pliny, *Natural History* [iv.18 \(107\)](#). ([iv.32](#) in John Bostock’s translation.) Emphases and insertions mine.

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The name Senone is a variant spelling of Samnite. Despite the works of Annius of Viterbo being forgeries, he does actually confirm that the Silures were also known as Samnites and that they were known to the Greeks as Saunites,¹⁸²⁸ this latter name being a variation of Senones. This seems perfectly acceptable from a philological standpoint (the m having become a u in transliteration) and if this statement was untrue, then Annius' readers would have immediately spotted that it was false. The truth is, however, that the Samnites and Silures were two different tribes. The Samnites were descended from Yachin son of Shimon whilst the Silures were descended from Asriel son of Menashe.

The last named tribe in the above quotation from Pliny called Andicavi, who are also mentioned by Tacitus,¹⁸²⁹ are clearly the people Julius Caesar called Andes.¹⁸³⁰ The names Aedui, Andes and Andecavi are phonetic cognates of the same name. They are all variant spellings of Ardiæi, a tribe which came from Illyria, a region which was at one time located in the western part of the Balkan Peninsula. As already stated, Livy tells us that the Haedui crossed the Alps into southern France during the time of Tarquinius Priscus king of Rome,¹⁸³¹ this purportedly being around 400 BCE. The Ardiæi were descendants of Ard son of Benjamin, a person who is called Addar in the Book of Chronicles.¹⁸³² They were considered to be an Illyrian tribe who came from Greece. The Illyrians were purportedly descended either from Illyrius 'son' of Polyphemus and Galatae (the latter purportedly 'giving birth' to the Celts), or as the 'son' of Cadmus and Harmonia.

Another group of Aedui clearly gave their name to the forest of Arduenna in northern France.¹⁸³³ It more than likely received its name from the people Julius Caesar called Aduatuci who lived in this region.¹⁸³⁴ The Aduatuci were also known as Tungri, a name which is derived from the Hebrew word Shinar (שִׁנְעָר *Shingar*). We shall consider this breakaway faction of the tribe of Benjamin in a moment.

Strabo adds that the Aedui "are related to the Romans"¹⁸³⁵ whilst Julius Caesar goes so far as to record that the Aedui "were often hailed by the senate as brethren and kinsmen".¹⁸³⁶ This means that the Aedui came from Rome. In actual fact, the Aedui would have given their name to the cities of Ardea and Atrea (note the metathesis) in Italy.

One of the mouths of the River Po in northern Italy runs past the ancient city of Ravenna, which city is named after the tribe of Reuben. This mouth of the river, Pliny informs us, was originally called Eridanus (either after Arodi son of Gad or Ard son of Benjamin), whilst another mouth discharged "into the marshes of the Atriani called the Seven Seas, with the famous harbour of the Tuscan town of Atria which formerly gave the name of

¹⁸²⁸ Giovanni Nanni, *Auctores vetustissimi nuper in lucem editi, Sempronius*, Venice, 1498. See also [Book 9, Folio 78](#) in *Antiquitatū variū* Vol. 17, Johannes Pruess, 1512.

¹⁸²⁹ Tacitus, *The Annals* [iii.41](#).

¹⁸³⁰ C. Julius Caesar, *Gallie Wars* Book 8, [Chap. 26](#).

¹⁸³¹ Livy, *The History of Rome* [Book 5, Chap. 34](#).

¹⁸³² 1 Chron. 8:3.

¹⁸³³ Strabo, *Geography* [iv.iii.5](#).

¹⁸³⁴ See for example C. Julius Caesar, *The Gallic War* Book 5, [Chap. 38](#).

¹⁸³⁵ Strabo, *Geography* [iv.iii.2](#).

¹⁸³⁶ C. Julius Caesar, *Gallie War* Book 1, [Chap. 33](#).

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Atriotic to the sea now called the Adriatic".¹⁸³⁷ Atria is a variant spelling of Ard,¹⁸³⁸ one of the sons of Benjamin who is called Addar in the first Book of Chronicles.¹⁸³⁹ It is interesting to note that, like Atria, the city of Ardea in Latium was surrounded by marshes.¹⁸⁴⁰ Atria and Ardea are both phonetic variations (metatheses) of the same name.

According to Pliny, the founding of the city of Ardea in Italy is accredited to Danae the 'mother' of Perseus,¹⁸⁴¹ Danaus being the generic name the Greeks gave to migrants from northern Israel. The "colony of Antium" mentioned by Pliny as dwelling close to Ardea will likewise have received its name from this same tribe. Note that Antium is a phonetic variation of the name Andes. What has actually been preserved by these classical writers is a confused mess. They clearly had little idea of who was who in the ancient world. The evidence shows that these Celtic tribes were all closely allied both in trade and in war. Perseus 'son' of Danaus, who is often referred to by the Greek writers, was **not** a person. Once again, we are dealing with an allegorical representation of a tribe of people, this time a family of Perseus named after Peresh, son of Machir, son of Menashe.¹⁸⁴² Along with the tribe of Benjamin, the tribe of Menashe appear to have had an important part to play in establishing the Israelite colonies in Italy and elsewhere.

During the time of Julius Caesar, a small group of Aedui, because they had been reduced to slavery by Rome, fled to Britain:

"The Bellovaci have always enjoyed the protection of the Aeduan state. They have been incited by their chiefs, who declared that the Aedui have been reduced to slavery by Caesar and are suffering every form of indignity and insult, both to revolt from the Aedui and to make war on the Roman people. The leaders of the plot, perceiving how great a disaster they have brought upon the state, have fled to Britain."¹⁸⁴³

There is no evidence that Julius Caesar caused these Aedui to return when he invaded Britain. They seem to be first mentioned as dwelling somewhere in north Wales, to the north of the Silures, by Tacitus, who called them Ordovices,¹⁸⁴⁴ a name which is written Ὀρδούκες *Ordoukes* by Ptolemy.¹⁸⁴⁵ The addition of the 'ki' at the end of the name was common in ancient languages. Examples of this have already been provided. The Umbri of northern Italy, for example, were also called Ombrici. The Celts likewise were called Celtici by Pliny.

The "territory of the Ordovices" is first mentioned by Tacitus as being a region invaded by the Romans under Publius Ostorius,¹⁸⁴⁶ who was governor of Britain around 47 CE. This does not mean, however, that they were at that time dwelling in the area of north Wales where Ptolemy later placed them. In fact, Alfred John Church and William Jackson

¹⁸³⁷ Pliny, *Natural History* [iii.16 \(120\)](#). ([iii.20](#) in John Bostock's translation.)

¹⁸³⁸ Gen. 46:21.

¹⁸³⁹ 1 Chron. 8:3.

¹⁸⁴⁰ Strabo, *Geography* [v.iii.5](#).

¹⁸⁴¹ Pliny, *Natural History* [iii.5 \(56\)](#). ([iii.3](#) in John Bostock's translation.)

¹⁸⁴² 1 Chron. 7:16.

¹⁸⁴³ Caesar, *The Gallic War* Book 2, [Chap. 14](#), Henry John Edwards, Harvard University Press, Cambridge, Massachusetts and William Heinemann Ltd, London 1958.

¹⁸⁴⁴ Tacitus, *Annals* [xii.33](#).

¹⁸⁴⁵ Ptolemy, *Geography* Book 2, [Chap. 3, §.18](#).

¹⁸⁴⁶ Tacitus, *Annals* [xii.33](#).

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Brodribb believed that the war with the Ordovices occurred much further to the east, though they argued that they were already dwelling in regions which spanned both Montgomeryshire and Merionethshire.¹⁸⁴⁷ I would suggest, however, that they were at



Map of Wales showing Montgomeryshire in yellow and Merionethshire in pink. The precise location of the Ordovices during the time of Tacitus is unknown.

that time (i.e. 50 CE) confined to living much further to the east and that the Roman armies, after routing them, eventually pursued them into the far northern parts of Wales.

Because Tacitus is extremely vague in his descriptions of Britain, any considerations of this nature have to remain conjectural. What he does tell us, however, is that the Romans had to fight them at a river:

“The army then marched against the Silures, a naturally fierce people and now full of confidence in the might of Caractacus, who by many an indecisive and many a successful battle had raised himself far above all the other generals of the Britons. Inferior in military strength, but deriving an advantage from the deceptiveness of the country, he at once shifted the war by a stratagem into the **territory of the Ordovices**, where, joined by all who dreaded peace with us, he

resolved on a final struggle. He selected a position for the engagement in which advance and retreat alike would be difficult for our men and comparatively easy for his own, and then on some lofty hills, wherever their sides could be approached by a gentle slope, he piled up stones to serve as a rampart. A river too **of varying depth was in his front**, and his armed bands were drawn up before his defences.”¹⁸⁴⁸

The only major rivers of any note are the River Severn and the River Dee, these being the most logical rivers to use as a defence against the invading armies from the west. This would then place the “territory of the Ordovices” much further east than most scholars would accept, but it nevertheless supports the statement by Pliny that the Silures were at that time the most westerly nation in Britain – **not** the Ordovices.¹⁸⁴⁹

If we can recall, when discussing Stonehenge, Rev. Richard Warner made the claim that these Aedui originally dwelt in Somerset and parts of Gloucester and Wiltshire.¹⁸⁵⁰ This seems extremely likely to have been the case in the light of all the evidence.

Angles

The Aegels were Ephraimites who later became the Angles who settled in Anglia in England.¹⁸⁵¹ The addition of the letter *n* in words is a well-known Celtic practice. The

¹⁸⁴⁷ *Annals of Tacitus* p.409, Alfred John Church & William Jackson Brodribb, London 1921.

¹⁸⁴⁸ Tacitus, *Annals* xii.33. (Emphases mine.)

¹⁸⁴⁹ Pliny, *Natural History* iv.16 (103).

¹⁸⁵⁰ See *The History of Bath* p.15, Rev. Richard Warner, London 1801.

¹⁸⁵¹ <http://www.britam.org/Proof/Joseph/joBull.html>.

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Aegli of Armenia who are mentioned by Herodotus were a sub-group of these Aegels.¹⁸⁵² Ptolemy, who called them Augeli, informs us that they were in his day dwelling with the Iati and Tochares.¹⁸⁵³ The Iati (a name which can also be read as Iadi) were Jews, a people who later emerged as Jutes, and the Tochari, who were called Attacorae by Pliny,¹⁸⁵⁴ were Issacharites who were to eventually settle in Finland. (Note that the Hebrew letter ψ *sin* is here transliterated once again as a *t*, but interestingly, the name Issachar [יִשָּׂשכָר] is written with a double *sin* [ש], yet only the one letter is pronounced. Attacorae is likewise written with two *t*'s.)

According to the *Gesta Danorum*, compiled by the 12th century CE author Saxo Grammaticus, Angul was the 'brother' of Dan.¹⁸⁵⁵

The Hebrew for bull calf is Aegel (אֵגֶל) whilst a heifer is Aegla (אֵגְלָה).¹⁸⁵⁶ The name Aegel or Aegla was attached to Ephraim by the prophet Hoshea:

"And Ephraim is as an heifer (*aegla*) that is taught, and loveth to tread out the corn; but I passed over her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods."¹⁸⁵⁷

Whilst in their land of captivity, a group of these Ephraimites clearly decided to name themselves Aegli, possibly in reference to this prophecy.

Veneti:

Strabo, in discussing the tribe of Veneti (sometimes called Heneti or Eneti) who had settled in Britain, "being possessed of the commerce [of that island]", had heard that they came from Paphlagonia in Anatolia and that they were Celts who once dwelt in Italy:

"In my opinion these Veneti were the founders of the Veneti in the Adriatic, for almost all the other Keltic nations in Italy have passed over from the country beyond the Alps, as for instance, the Boii and Senones. They are said to be Paphlagonians [i.e. from Asia Minor where the House of Israel was planted] merely on account of a similarity of name. However, I do not maintain my opinion positively; for in these matters probability is quite sufficient."¹⁸⁵⁸

Note that the Veneti, who were also called Venetians, had given their name to Venice. Pliny records that, in his day, many Greeks (more correctly Israelites of Greek origin) were located in northern Spain:

"After the Cileni, in the jurisdiction of the Bracae are the Helleni, the Grovi and Tyde Castle, all people of Greek Stock."¹⁸⁵⁹

The name Bracae is a metathesis of Becher, this being the name of one of the sons of

¹⁸⁵² Herodotus, *Histories* [iii.93](#).

¹⁸⁵³ Ptolemy, *Geography* Book [vi.xii](#).

¹⁸⁵⁴ Pliny, *Natural History* [vi.20 \(55\)](#) - Attacorum in the Latin. The Tochari and Attacori were one and the same people.

¹⁸⁵⁵ *Gesta Danorum* [Book 1](#).

¹⁸⁵⁶ The Hebrew word פָּרָה *parah* or פָּרָה *farah* is variously translated throughout the Bible as 'kine', 'heifer' and 'cow'. It should be noted that the English word 'heifer', whose etymology is unknown, is a metathesis of this Hebrew word.

¹⁸⁵⁷ Hos. 10:11.

¹⁸⁵⁸ Strabo, *Geography* [iv.iv.1](#).

¹⁸⁵⁹ Pliny, *Natural History* [iv.20 \(112\)](#). ([iv.34](#) in John Bostock's translation.)

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Ephraim¹⁸⁶⁰ as well as one of the sons of Benjamin.¹⁸⁶¹ Most of these Celtic tribes are said to have come either from Asia Minor, Greece, Macedonia or Thrace, from regions where we have identified an Israelite presence.

As for the Veneti of Italy, who were also known as Heneti, Strabo further comments:

“Others say that they are descended from the Veneti of Paphlagonia, who took refuge here with Antenor after the Trojan war; and they give as a proof of this the attention these people bestow on rearing horses; which, though now entirely abandoned, was formerly in great esteem among them, resulting from the ancient rage for breeding mules, which Homer thus mentions: ‘From the Eneti for forest mules renowned.’ (Iliad ii.857)”¹⁸⁶²

This reminds us of the Biblical statement that “This was that Anah that found the mules in the wilderness, as he fed the asses of his father Tsibeon”.¹⁸⁶³

Livy gives another version of this story in which he actually tells us indirectly that the Enetians were descended from Aeneas, this being a variant spelling of [Duke] Anah:

“To begin with, it is generally admitted that after the capture of Troy, whilst the rest of the Trojans were massacred, against two of them —Aeneas and Antenor —the Achivi refused to exercise the rights of war, partly owing to old ties of hospitality, and partly because these men had always been in favour of making peace and surrendering Helen. Their subsequent fortunes were different. Antenor sailed into the furthest part of the Adriatic, accompanied by a number of Enetians who had been driven from Paphlagonia by a revolution and after losing their king Pylaemenes before Troy were looking for a settlement and a leader. The combined force of Enetians and Trojans defeated the Euganei, who dwelt between the sea and the Alps and occupied their land. The place where they disembarked was called Troy, and the name was extended to the surrounding district; the whole nation were called Veneti. Similar misfortunes led to Aeneas becoming a wanderer but the Fates were preparing a higher destiny for him. He first visited Macedonia, then was carried down to Sicily in quest of a settlement; from Sicily he directed his course to the Laurentian territory. Here, too, the name of Troy is found, and here the Trojans disembarked, and as their almost infinite wanderings had left them nothing but their arms and their ships, they began to plunder the neighbourhood.”¹⁸⁶⁴

Neither Strabo nor Livy made the connection between the names Aeneas and Eneti. The association of Aeneas and Antenor seems to confirm this connection. Firstly, bear in mind that Aeneas and Antenor were tribes – they were not individuals. Secondly, we need to ask ourselves where Antenor ‘found’ these Enetians to be able to conquer the Euganei in order to settle in Italy.

The Heneti/Veneti would therefore appear to be descendants of Duke Anah. They seem to have followed the Israelite tribes in their movements into north Germany. Tacitus, for example, records a tribe of Veneti dwelling between the Bastarnae in north Germany and the Fenni who were dwelling in Finland.¹⁸⁶⁵

It is possible that the Veneti, who are said to have settled in Britain, were merely Israelites who were named after the region of Rome in which they at one time dwelt.

¹⁸⁶⁰ Num. 26:35.

¹⁸⁶¹ Gen. 46:21 and 1 Chron. 7:6-8.

¹⁸⁶² Strabo, *Geography* [v.i.4](#). Homer’s actual words were: “From the Heneti, whence is the race of wild mules.”

¹⁸⁶³ Gen. 36:24.

¹⁸⁶⁴ Livy, *History of Rome* [i.i.1-5](#).

¹⁸⁶⁵ Tacitus, *Germany and its Tribes* [46](#).

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Our prime source for placing the Veneti in Britain comes from the statement by Julius Caesar that:

“The influence of this state is by far the most considerable of any of the countries on the whole sea coast, because the Veneti both have a very great number of ships, with which they have been accustomed to sail to Britain, and [thus] excel the rest in their knowledge and experience of nautical affairs; and as only a few ports lie scattered along that stormy and open sea, of which they are in possession, they hold as tributaries almost all those who are accustomed to traffic in that sea.”¹⁸⁶⁶

According to William Camden, the county of Gwynedd in north west Wales takes its name from these Veneti:

“But now this whole tract (except one small County) is call'd in Latin Gwynedhia, and Venedotia, and in British Gwynedh, from the Veneti in Armorica as some imagin, who (as Cæsar writes) were us'd to sail often into Britain.”¹⁸⁶⁷

As to whether these Veneti were Israelite or Edomite is open to speculation. It is sufficient to note that they formed part of the major migration of Israelite tribes across Europe.

Picts and Turones:

Julius Caesar, Pliny and Ptolemy mention a tribe of people called Turones or Turoni who were dwelling on the river Loire in central France.¹⁸⁶⁸ Ptolemy called them Tourogeias (Τουρογίαις).¹⁸⁶⁹ These people gave their name to the city of Tours. Strabo does not mention these people, which is a rather unusual omission seeing as how the Romans are recorded as having a legion there.¹⁸⁷⁰ This and the fact that the Turones are only recorded as inhabiting one very small region suggests that they must have been known by another name. The most obvious people to identify them with are the Pictones who dwelt to the west.¹⁸⁷¹

Turogeias most probably means ‘nation of Turones’, where *geias* is the Hebrew word גִּי *goi* meaning nation or people. This word *goi* is sometimes translated as ‘gentiles’ in the Authorised Version of the Bible.¹⁸⁷² The Sabalingii (Σαβαλίγγιοι) mentioned by Ptolemy,¹⁸⁷³ a people who settled in Holland, were likewise a people (גִּי *goi*) named after the Israelite tribe of Zebulun.

To the south of the Pictones, dwelling on the Atlantic coast, Caesar, Pliny and Strabo mention a tribe called Santoni.¹⁸⁷⁴ It might not be immediately obvious, but the name Santoni would be yet another variation on the name Yetser. I have already shown that the Asturians of northern Spain were known by the name Ausones by the Romans when

¹⁸⁶⁶ Julius Caesar, *Gallie War* [iii.8](#).

¹⁸⁶⁷ *Britannia* Vol. 2, [pp.777-8](#), William Camden, translated by Edmund Gibson, London 1722.

¹⁸⁶⁸ C. Julius Caesar, *Gallie Wars* [ii.35](#) and [vii.4](#), Tacitus, *Germania* [iii.41](#) and [iii.46](#), Pliny, *Natural History* [iv.18 \(107\)](#).

¹⁸⁶⁹ Ptolemy, *Geography* Book 2, [Chap. 8, §.14](#).

¹⁸⁷⁰ C. Julius Caesar, *The Gallie War* Book 2, [Chap. 35](#).

¹⁸⁷¹ C. Julius Caesar, *Gallie Wars* [vii.4](#). See also *Dictionary of Greek and Roman Geography*, entry under [Tu'rones](#), William Smith, London 1854.

¹⁸⁷² See for example Gen. 10:5 and Isa. 60:3 and 60:5.

¹⁸⁷³ Ptolemy, *Geography* Book 2, Chap. [11, §.11](#).

¹⁸⁷⁴ Strabo, *Geography* [iv.ii.2](#) and Pliny, *Natural History* [iv.19 \(108\)](#) ([iv.33](#) in John Bostock's translation) and C. Julius Caesar, *Gallie Wars* [i.10](#).

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they dwelt in Italy. The Hebrew letter ט *tsadi*, when transliterated, can, amongst other permutations, become an *s*, *t* or *st*. The name Ausone can easily become Stone or Sitone, and with the addition of an *n*, which was a common occurrence, can become Santone. Applying this understanding, the Sitones of north Germany and the Santones of France were clearly related tribes. On this score, it is interesting to note that Tacitus, who is the only writer to mention these Sitones, informs us that they were ruled by a woman. We shall see the relevance of this statement in a moment.

Around 368 CE, we are told that the Picts, who settled in the land which we now know as Scotland, separated into two tribes:

“It will, however, be in place to say, that at that time the Picts, divided into two tribes, called Dicalydones [Dicalydonas] and Verturiones, as well as the Attacotti, a warlike race of men, and the Scots [Scotti], were ranging widely and causing great devastation.”¹⁸⁷⁵

The Dicalydones were the people also known as Caledonians. They were not Picts. They were a separate tribal entity. They arrived in Britain around a century before the Picts. They had by now broken away from the Picts, but we find that the Picts were henceforth known as Verturiones and the Caledonians as a tribe of Picts. It has been noted that Verturiones is a variant spelling of Fortrenn, “one of the seven ancestral provinces of the Picts; and the title ‘king of Fortrenn’ occurs in the later regnal lists”.¹⁸⁷⁶ Fortrenn appears to be a variation on Fir (i.e. sons of, or men of) Turoni, a connection which has already been made by Francis G. Diack¹⁸⁷⁷ and Thomas F. O’Rahilly.¹⁸⁷⁸ The name Pict would therefore be a variant spelling of Pictone, and the Pictones of southern France, despite being treated by the classical writers as a separate people, were clearly related to the Santones and Turones who dwelt alongside them.

The Picts had a system of succession known as *mutterrecht* (i.e. ‘Mother’s right’: where the right of inheritance was passed down through the maternal line),¹⁸⁷⁹ which supports the identification of the Turoni as Yetserites, Yetser being the name of the third-born son of Naphtali. The Solymi, who were descended from Shillum (var. Shallum) son of Naphtali, were considered by Herodotus to be unusual as being the only people he knew who operated such a system whereby the men claimed their lineage through the maternal line.¹⁸⁸⁰ The Spanish also operate a similar system where their children take the surname of both their father their mother. This practice of carrying the name of the maternal line appears to be peculiar to the tribe of Naphtali.

Another faction of Turoni are recorded by Ptolemy as being in north Germany in his day.¹⁸⁸¹ These are clearly the people called Istiaeaones by Pliny¹⁸⁸² and Istvaeones by Tacitus.¹⁸⁸³ Again, the evidence shows that the Turoni were descendants of Yetser son

¹⁸⁷⁵ Ammianus Marcellinus, *Rerum Gestarum* xxvii.8.5.

¹⁸⁷⁶ *Picts and Ancient Britons: An Exploration of Pictish Origins* p.24, Paul Dunbavin, Third Millenium Publishing, Nottingham, England 1998.

¹⁸⁷⁷ *Place-Names of Pictland* p.122, Francis G. Diack in *Revue Celtique* Vol. 38, Paris 1920-1.

¹⁸⁷⁸ *Early Irish History & Mythology* p.463, Thomas F. O’Rahilly, Dublin Institute for Advanced Studies 1999 (first published 1946).

¹⁸⁷⁹ Bede, *The Ecclesiastical History of the English People* Book 1, Chap. 1. See also *Early Irish History & Mythology* p.353 incl. fn. 2.

¹⁸⁸⁰ Herodotus, *Histories* i.173.

¹⁸⁸¹ Ptolemy, *Geographia* Book 2, Chap. 11, §.22.

¹⁸⁸² Pliny, *Natural History* iv.14 (100). (iv.28 in John Bostock’s translation who calls them Istvaeones.)

¹⁸⁸³ Tacitus, *Germania* Chap. 2.

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of Naphtali as the name Istiaeones is philologically identical to the name Ausones. We are told by Tacitus that the Bastarnae who were dwelling in Germany were also known as Peucini.¹⁸⁸⁴ The name Bastarnae is clearly another variation on B'Yetser whilst Peucini would be a variation on the name Pict/Pictone.

The Taurini who dwelt in northern Italy, who were regarded by Strabo as being a Ligurian tribe,¹⁸⁸⁵ were also Yetserites. They built the city of Turin. Taurini and Turin are phonetically the same name.

The Puecini of north Germany were clearly an offshoot of the Pictones of south-west France. During the time of Ptolemy, some of these Peucini were located in the region known as Peuce at the mouth of the Danube in Thrace.¹⁸⁸⁶ This region as well as an island of the same name (i.e. Peuce) is also mentioned by Pliny.¹⁸⁸⁷ Ammianus called these people Peuci.¹⁸⁸⁸ In 298 CE, the Peucini, along with a number of other tribes, invaded the Balkans, which at that time was considered Roman territory. Later that year, Claudius II Gothicus became Roman emperor. The Peucini were regarded as a Scythian tribe,¹⁸⁸⁹ thereby reinforcing the statement by Bede that the Picts came from Scythia.¹⁸⁹⁰ The people of the ancient region of Central Italy which was variously called Piceni, Picentes and Picenum as well as the tribes of Picentini¹⁸⁹¹ and Peucetii, were further break-away factions of these Pictones.

Concerning the Peucetii, who gave their name to the region of Peucetia in southern Italy, Strabo informs us:

“As the inhabitants of the district, except in ancient times, have never been particular in speaking of the Peucetii or Daunii precisely, and as the whole of this country is now called Apulia, the boundaries of these nations are necessarily but ill defined: wherefore we ourselves shall not be very exact in treating of them.”¹⁸⁹²

Once again, Strabo is guilty of referring to the inhabitants of a country by the name of a people who had long disappeared from that region. In his day, neither the Peucetii nor the Daunii were still dwelling in Apulia.

Strabo also records:

“The Picentini proceeded originally from the land of the Sabini. A woodpecker led the way for their chieftains, and from this bird they have taken their name, it being called in their language Picus, and is regarded as sacred to Mars.”¹⁸⁹³

This idea that the name Picentini – hence the name of a people – is derived from a woodpecker is a typical contrived interpretation. Nevertheless, note that they migrated

¹⁸⁸⁴ Tacitus, [Germania 46](#).

¹⁸⁸⁵ Strabo, [Geography iv.vi.6](#).

¹⁸⁸⁶ Ptolemy, [Geography](#) Book 3, Chap. 10, [§.2](#) and [§.13](#).

¹⁸⁸⁷ Pliny, [Natural History](#) iv.12 (79) - translated as Piczina by Rackham. ([iv.24](#) in John Bostock's translation.) The island of Peuce is also mentioned in [iv.13 \(93\)](#). ([iv.27](#) in John Bostock's translation.)

¹⁸⁸⁸ Ammianus Marcellinus, [Rerum Gestarum xxii.viii.43](#). See also comments in [Dictionary of Greek and Roman Geography](#) Vol. 2, Entry under [Peuci'ni](#) on p.585, William Smith, London 1872.

¹⁸⁸⁹ Trebellius Pollio, [The Deified Claudius vi.2](#).

¹⁸⁹⁰ Bede, [Ecclesiastical History i.1](#).

¹⁸⁹¹ [Dictionary of Greek and Roman Geography](#) Vol. 2, entries for [Picentini and Picenum](#) on pp.626-7, William Smith, London 1872. The place called Picentum in Pannonia will also have been named by this people.

¹⁸⁹² Strabo, [Geography vi.3.8](#).

¹⁸⁹³ Strabo, [Geography v.iv.2](#).

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from the land of the Sabini in northern Italy, which is where many of these Celtic tribes were at one time located.

All of these names – Istiaeanes, Sitones, Santones, Turini, Turoni, Astarnae – are phonetic variations of the same name. They are variations on the Hebrew name Yetser (יֶצֶר AV Jezer), this being the name of the third-born son of Naphtali. If I were to guess the origin of the name Pict in its various forms, I would suggest that it is a metathesis of the name which in Hebrew is written נַחְבִּי and transliterate in the Authorised Version as Nahbi.¹⁸⁹⁴ It is more correctly pronounced *Nachbi*, the *ch* being pronounced as the *ch* in the Scottish word loch. The interchange of the *p* and *b* in ancient languages is also attested, so *Nachbi* when reversed becomes *Bachini*, *Peucini* etc. This, however, is purely speculation on my part, but if I am right, the fact that Nachbi was one of the chiefs of the tribe of Naphtali who was chosen to spy out the Promised Land during the time of Moses, would suggest that his family name lived on.

Bituriges:

The name Bituriges seems to be derived from Boii-triges, where *triges*, according to William Camden, is the Celtic word for ‘inhabitants’.¹⁸⁹⁵ Strabo informs us that their “emporium was Burdegala”,¹⁸⁹⁶ this being a metathesis of Bituriges. This region is now known as Bordeaux. The suggestion by Stanley Alexander Handford that Bituriges is from the Celtic *bitu riges*, meaning ‘kings of the world’, is therefore shown to be contrived, as is the suggestion that it might be from *vita riges*, meaning ‘kings of life’.¹⁸⁹⁷

Livy informs us that the Bituriges:

“...used to furnish the king for the whole Celtic race. Ambigatus was eminent for his own personal courage and prosperity as much as for those of his dominions. During his sway the harvests were so abundant that the population increased so rapidly in Gaul that the government of such vast numbers seemed almost impossible. He was now an old man, and anxious to relieve his realm from the burden of over-population. With this view he signified his intention of sending his sister’s sons Bellovesus and Segovesus, both enterprising young men, to settle in whatever locality the gods should by augury assign to them. They were to invite as many as wished to accompany them, sufficient to prevent any nation from repelling their approach. When the auspices were taken, **the Hercynian forest was assigned to Segovesus**; to Bellovesus the gods gave the far pleasanter way into Italy.”¹⁸⁹⁸

As already stated, the original inhabitants of the Hercynian forest were the Boii, who, according to Tacitus, were ousted prior to the arrival there of the Marcomanni.¹⁸⁹⁹ This statement by Livy therefore seems to support the identification of the Bituriges as Boii.

¹⁸⁹⁴ Num. 13:14.

¹⁸⁹⁵ *Britannia Abridged* Vol. 1, p.119, William Camden, London 1701.

¹⁸⁹⁶ Strabo, *Geography* iv.ii.1.

¹⁸⁹⁷ <http://www.historyfiles.co.uk/KingListsEurope/BarbarianBiturices.htm>.

¹⁸⁹⁸ Livy, *The History of Rome* 5.34.

¹⁸⁹⁹ Tacitus, *Germany and its Tribes* 42.

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Euboea:

According to Aristotle, as recorded by Strabo, the island of Euboea was named by a certain Thracian by the name of Aba.¹⁹⁰⁰ These are the people most writers referred to as Abantes. The name Aba is a transliteration of the Hebrew name Yoab (AV Joab יואב). The island of Euboea (Greek Εὐβοέων *Yoab-oion* or Εὐβοία *Yoab-oia*) was occupied by a number of Israelite and Edomite tribes, including the tribe of Menashe, the tribe of Calchol son of Judah (the city of Calchas was named after this tribe) and the tribe of Yetser son of Naphtali, which makes it difficult to identify to which of the tribes these Abantes belonged. One of the ancient names for Euboea was Macris, taking its name from Machir son of Menashe, and **not** from a word denoting its “narrowness and length” as argued by Strabo.¹⁹⁰¹ I would suggest that the ‘*oion*’ or ‘*oia*’ on the end of Yoab-oia is from the Hebrew word יָּהּ *ee* meaning ‘island’.

According to Nonnus of Panopolis, Poseidon pursued Asterion (i.e. Yetser, son of Naphtali) and ‘she’ became the island of Euboea.¹⁹⁰² Pausanias even makes Euboea the ‘daughter’ of the river Asterion,¹⁹⁰³ whilst Hyginus makes ‘her’ a ‘daughter’ of Macareus¹⁹⁰⁴ (i.e. Machir son of Menashe). These writers clearly had no idea who these Yoabites were. We can only surmise that they belonged to the tribe of Machir, son of Menashe, especially as the earliest names for the island were Euboea and Macris.

According to Stephanus of Byzantium, there were a number of places by the name Euboea,¹⁹⁰⁵ with one in Boeotia, one in Argos in southern Greece and one in Macedonia.¹⁹⁰⁶ This shows a movement of these people from Thrace to Euboea to Greece and Macedonia and then across the Alps into France.

Just to confuse matters, the Bituriges of France were split into two separate tribes – those surnamed Cubi and those surnamed Vivisci.¹⁹⁰⁷ The name Cubi appears to be a corruption of Yaacubi (i.e. Jacobites) whilst the name Vivisci, which is the Latin form of the name, is written Οὐιβίσκοι *Ouibiskii* by Ptolemy,¹⁹⁰⁸ this seemingly being a variant spelling of the name Yoab-isci. As I have already put forward the hypothesis that the Bituriges were Boii, who in turn were descended from the tribe of Issachar, this suggests that there is some further confusion between the naming of the various tribes. It should be noted that Strabo called the Vivisci Ὀϊσκῶν *Ouiscon*, which appears to be a different name yet again and would appear to be a variant spelling of the name Isaac. The Ouibiskii of Ptolemy might even be a phonetic variation on the Ouiscon of Strabo.

I have to admit that I do not understand the philological mechanics resulting in the addition of the *-ici* and *-isci* suffixes to names, only that this practice was common. The only explanation I can offer (and this is pure speculation on my part) is that it is a contraction of the Hebrew word אֲנוּכִי *anochi* meaning ‘I am’ – as in Celtici (i.e. Celt

¹⁹⁰⁰ Strabo, *Geography* [x.i.3](#).

¹⁹⁰¹ Strabo, *Geography* [x.i.2](#).

¹⁹⁰² Nonnus of Panopolis, *Dionysiaca* [Book 42, 405-410](#).

¹⁹⁰³ Pausanias, *Description of Greece* [ii.xvii.1](#).

¹⁹⁰⁴ Hyginus, *Fabulae* [161](#).

¹⁹⁰⁵ See Apollodorus, *The Library* [iii.v.5, fn. 1](#) in Vol. 1 of the Loeb Classical Library, translated by Sir James George Frazer.

¹⁹⁰⁶ Stephani Byzantii, *Ethnicorum Quae Supersunt* Vol. 1, entry under [Εὐβοία](#), Augustus Meineke, Berlin 1849.

¹⁹⁰⁷ Pliny, *Natural History* [iv.19 \(108-9\)](#). ([iv.33](#) in John Bostock's translation.)

¹⁹⁰⁸ Ptolemy, *Geography* Book 2, [Chap. 7, §.8](#).

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anochi) meaning ‘I am a Celt’. The Umbrians of north Italy, for example, were called Ombrici by Herodotus¹⁹⁰⁹ and Strabo.¹⁹¹⁰ The Taurii who settled in Styria in south eastern Austria,¹⁹¹¹ and who gave their name to the land of Austria, were called Taurisci by Strabo.¹⁹¹² Both Taurii and Styria are variant spellings of Etser, this being Etser (AV Ezer) son of Seir. The reading of the name *Ouibiskii* as *Yoab-isci* would therefore be perfectly plausible phonetically.

Incidentally, the name Austria supposedly means ‘eastern realm’ or ‘eastern borderlands’ and is based on the term Ostarrîchi used in what is known as the Ostarrîchi Document.¹⁹¹³ This, however, turns out to be a false interpretation. The River Danube, which was previously known as the Hister and which runs through the land of Austria, is also named after this tribe. The region of Istria in the Adriatic also appears to be a further variation of this name. Ostarrîchi, which has been wrongly equated with the German Österreich, seems more correctly to be a variant form of Osterr-ici or Etser-ici or Hister-ici, whichever reading you want to adopt. This again is in the same way that the Celts were sometimes referred to as Celtici or the Umbrians of northern Italy were sometimes called Ombrici.

The Ubii of Germany as well as the Ambiani of Belgium likewise appear to be descended from these Yoabites. Samarobriua (Greek Σαμαροβριουα *Samaro-brioua*¹⁹¹⁴) was the principal city of the Ambiani. According to Strabo, the word *bria* is Thracian for ‘city’.¹⁹¹⁵ Samarobriua therefore means, “city of Samaria”.

Phrygians:

Phryxos, the mythical ‘son’ of Athamas and Nephele¹⁹¹⁶ (variant spellings of Edom and Naphtali respectively), was purportedly taken to Colchis on the back of a ram (Greek: κριὸν *Kreon* – possibly a variation of the name Cronus), this being the legendary ram with the golden fleece which Jason (of *Jason and the Argonauts* fame) later went to retrieve.¹⁹¹⁷ This Phryxos (*Var*: Phrixus) was, according to Strabo, the father of the Phrygians:

“Above the aforesaid rivers in the Moschian country lies the temple of Leucothea, founded by Phrixus, and the oracle of Phrixus, where a ram is never sacrificed; it was once rich, but it was robbed in our time by Pharnaces, and a little later by Mithridates of Pergamum...

...How great anciently was the celebrity of this country, appears from the fables which refer obscurely to the expedition of Jason, who advanced as far even as Media; and still

¹⁹⁰⁹ Herodotus, *Histories* [i.94](#) and [iv.49](#).

¹⁹¹⁰ See for example Strabo, *Geography* [v.i.10](#) including comments in footnote.

¹⁹¹¹ Strabo, *Geography* [iv.vi.10](#) footnote 10 on p.309 in Vol. 1 of the edition of Strabo by Hans Claude Hamilton and William Falconer, Bohn’s Classical Library, London and New York 1892.

¹⁹¹² Strabo, *Geography* [vii.iii.11](#).

¹⁹¹³ *A History of the Austrian Migration to Canada* [Preface on p.1](#), Frederick C. Engelmann, Manfred Prokop and Franz A.J. Szabo, Carleton University Press 1996.

¹⁹¹⁴ Ptolemy, *Geography* Book 2, [Chap. 9, §.8](#).

¹⁹¹⁵ Strabo, *Geography* [vii.vi.1](#).

¹⁹¹⁶ Apollodorus, *Library* [i.ix.1](#).

¹⁹¹⁷ Pausanias, *Description of Greece* [ix.xxxiv.5](#).

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earlier intimations of it are found in the fables relative to the expedition of Phrixus.”¹⁹¹⁸

These Phrygians were later to return from Colchis to Greece at which time they are said to have founded the cities of Haliartus and Coroneia in Boeotia in Greece.¹⁹¹⁹

Herodotus tells us that the Phrygians, according to the Macedonians, “were called Briges as long as they dwelt in Europe, where they were neighbors of the Macedonians; but when they changed their home to Asia, they changed their name also and were called Phrygians”.¹⁹²⁰ This statement is borne out by Strabo who tells us that the Brygi, Bryges and Phryges were one and the same people.¹⁹²¹ He also claimed that the Berecynes were a tribe of Phrygians not realising that Berecynes is a variant spelling of Briges/Phryges.¹⁹²²

The name Briges (sometimes written Bryges) is derived from the Hebrew name Beri[g]ah (Hebrew: בְּרִיעָה), this being the name of the family of Beriah son of Asher,¹⁹²³ the name of one of the heads of the tribe of Benjamin¹⁹²⁴ as well as the name of one of Ephraim’s sons.¹⁹²⁵ Whilst these Phrygians are most likely to have emerged from the tribe of Asher, it is not clear as to which of the tribes they actually belonged.

I feel that some clarification is required here concerning when precisely the Phrygians arrived in Anatolia from Macedonia. Midas “king of the Phrygians”, who is mentioned by Herodotus, was called “Mita king of Mushki” by Sargon II king of Assyria.¹⁹²⁶ Herodotus, who called him king of Phrygia, was using the geographical designation applicable in his time. Midas was **not** a Phrygian. He was a Moschian; a descendant of Mesekh son of Yapheth/Japheth.¹⁹²⁷ Even the name Mita/Midas is a variant spelling of Matai/Madai/Mede. The Phrygians actually arrived in Anatolia at a later date, though the exact timescale is uncertain. I would suggest that they arrived sometime at the peak of the Chaldean Empire.

The Briges became the tribe known as Brigantes or Brigantii. Some of these Brigantes were called both Brixentes and Brigiani in Augustus Caesar’s triumphal arch,¹⁹²⁸ the former being called Brigantii by Strabo:

“It is narrated, as an instance of the extreme brutality of these robbers [i.e. the Brigantes] towards the people of Italy, that when they have taken any village or city, they not only put to death all the men capable of bearing arms, but likewise all the male children, and do not even stop here, but murder every pregnant woman who, their diviners say, will bring forth a male infant.”¹⁹²⁹

The name Brigantes can be traced through Europe, through northern Spain and into Ireland and Northern England. The English word brigand, meaning an outlaw, robber or

¹⁹¹⁸ Strabo, *Geography* [xi.ii.17-18](#).

¹⁹¹⁹ Pausanias, *Description of Greece* [ix.xxxiv.8](#).

¹⁹²⁰ Herodotus, *Histories* [vii.73](#).

¹⁹²¹ Strabo, *Geography* [xii.iii.20](#).

¹⁹²² Strabo, *Geography* [x.iii.12](#).

¹⁹²³ Gen. 46:17, Num 26:44 & 1 Chron. 7:30.

¹⁹²⁴ 1 Chron. 8:13.

¹⁹²⁵ 1 Chron. 7:23.

¹⁹²⁶ E.g. *Ancient Records of Assyria & Babylonia op. cit.*, Vol. 2, [p.4](#), [§.8](#), [p.8](#), [§.18](#), [p.41](#), [§.80](#) etc.

¹⁹²⁷ Gen. 10:2 & 1 Chron. 1:5.

¹⁹²⁸ Pliny, *Natural History* [iii.20 \(137\)](#). ([iii.24](#) in John Bostock’s translation.)

¹⁹²⁹ Strabo, *Geography* [iv.vi.8](#).

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bandit, is derived from the reputation of this Israelite family. They are first mentioned as being in England in 51 CE when Cartimandua, queen of the Brigantes, turned over the Britannic resistance leader Caractacus to the Romans.¹⁹³⁰ They therefore arrived sometime later than the Bruttii, who Bede tells us were the first to arrive in Britain from France.

There is a dispute over the date that the Brigantes arrived in Spain and whether or not they arrived in Ireland via Britain. Thomas Moore informs us:

“The most probable account of the Brigantes is, that they were a branch of that powerful tribe of the same name in Britain, whose territories extended over no less than five of the present English counties, and who became the most potent and numerous people of all the ancient Britons. On the strength of a mere conjecture, suggested by Camden, the date of their migration into Ireland is fixed so late as the year of our era 76, when Petilius Cerealis was governor of Britain. But for this assumption there appears to be no historical authority whatsoever. The mention, indeed, of the Brigantes in Ptolemy's map of Ireland, where, as we have seen, only the more ancient of her tribes are marked down, sufficiently disproves the recent date thus assigned to their migration.”¹⁹³¹

Moore's objection to such a late date for the arrival of the Brigantes is baseless. Even Thomas F. O'Rahilly flatly refused to accept such a late date, preferring to push their arrival back in time to some ridiculously early period:

“Ptolemy's account of Ireland, like his Geography generally, is presumably based on the lost work of Marinus of Tyre, who lived early in the second century A.D. But the Ireland described by Ptolemy is certainly not the Ireland of ca. 100 A.D., as is commonly thought. In a paper written some years ago I touched on this question briefly, and drew the conclusion that Ptolemy's information concerning Ireland was derived ultimately from 'the work of some geographer or traveller who lived a good 100 years before Ptolemy's time.' This conclusion erred in being an understatement, as we shall see in the course of the following discussion.”¹⁹³²

As already demonstrated, O'Rahilly's arguments for moving Ptolemy's map of Ireland back to some earlier date just do not stack up. It seems that everyone is keen to needlessly push back the dates in order to justify their claims that humans have been around since antiquity!

The Brigantes were still travelling across Europe in Strabo's day, at which point in time they were located in the Alps to the north of Italy where we are told they built the city of Brigantium.¹⁹³³ This city of Brigantium mentioned by Strabo appears to be the city of Bregenz in the westernmost part of Austria. Strabo is understood to have written his *Geography* between 7 BCE and 23 CE. The Brigantes later migrated across France (Briançon in the region of France known as Dauphine was named after them) into Spain where they formed the kingdom of Brigantia (now Bragança) in northern Portugal, a place which is not even mentioned by Pliny, though it is possible that the Bracari, who

¹⁹³⁰ Entry under [Cartimandua](#), *A Dictionary of Greek and Roman Biography and Mythology*, William Smith London 1873.

¹⁹³¹ *The History of Ireland from the Earliest Kings of that Realm down to Its Last Chief* Vol. 1, p.114, Thomas Moore, Elibron Classics, 2005 unabridged from the original printed by Edward Dunigan and Brother, New York 1858 ([p.61](#) in the 1843 edition).

¹⁹³² *Early Irish History and Mythology* p.1 (On Ptolemy's Geography of Ireland) Thomas F. O'Rahilly, School of Celtic Studies, Dublin 1999.

¹⁹³³ Strabo, *Geography* [iv.vi.8](#). See also Pliny, *Natural History* [ix.29](#). (John Bostock's translation.)

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dwelt in Bracarum in central Spain may be an offshoot of this tribe.¹⁹³⁴ (According to Appian, the Bracari are mentioned as being in Spain in 137 BCE.¹⁹³⁵) The region of Brigantia in Strabo's day was known as Lusitania after the Lusitani who were settled there by the Romans.¹⁹³⁶ It was still known as Lusitania in Pliny's day and was not known as Brigantia until Ptolemy's day where the city of Flavius Brigantius first makes an appearance.¹⁹³⁷ The fact that the name Brigantius is preceded by Flavius suggests that the place was founded by Titus Flavius, who was Roman Emperor from 79 CE to 81 CE, in which case the city would have been built towards the end of the first century CE. Any attempt at placing the migration of this people into Britain and Ireland from northern Spain before the beginning of the first century of the Common Era is therefore misguided.

Polybius informs us that nothing was known to the Gauls of France in his day concerning the inhabitants of Britain.¹⁹³⁸ This means that Britain must at that time have been sparsely populated. I would reiterate the comments made by Bede that "at first this island had no inhabitants but the Britons". I have aptly demonstrated that those Britons arrived in Britain in the second century BCE. The earliest possible date the Brigantes could have arrived in Britain is sometime in the first century CE.

Usipii, Bructeri, Tencteri, Tungri and the name German:

The Germanic tribes were from the same Israelite stock as the Celts and Gauls. In connection with those Germans to the east of the River Rhine, Strabo even remarks:

"Now the parts beyond the Rhenus [Rhine], immediately after the country of the Celta, slope towards the east and are occupied by the Germans, who, though they vary slightly from the Celtic stock in that they are wilder, taller, and have yellower hair, are in all other respects similar, for in build, habits, and modes of life they are such as I have said the Celta are. And I also think that it was for this reason that the Romans assigned to them the name 'Germani,' as though they wished to indicate thereby that they were 'genuine' Galatae, for in the language of the Romans 'germani' means 'genuine'." ¹⁹³⁹

Despite Strabo's assurance that the name German means 'genuine', this interpretation is once again contrived. The Israelites living in Carmania in Persia were called Germani by Herodotus.¹⁹⁴⁰ Pliny informs us that the Oretani who were dwelling in Spain were also known as Germani.¹⁹⁴¹ The Oretani were an offshoot of the people other writers called Gaditani. They take their name from Arodi son of Gad.

The name German was therefore used by the Israelite tribes and more correctly appears to be a metathesis of the name Omri/Gomri, the name of one of the kings of Israel.

¹⁹³⁴ Pliny, *Natural History* [iii.3 \(18\)](#). ([iii.4](#) in John Bostock's translation where the region is said to be occupied by the Bracari. In the Latin it is referred to as the region of Bracarum, and is translated by H. Rackham as Braga.)

¹⁹³⁵ Appian, *Wars in Spain* [xii.72](#).

¹⁹³⁶ Strabo, *Geography* [ii.v.15](#) and [iii.i.6](#) paying particular attention to fn. 3.

¹⁹³⁷ Ptolemy, *Geography* Book 2, [Chap 5](#).

¹⁹³⁸ *Ibid*.

¹⁹³⁹ Strabo, *Geography* [vii.i.2](#).

¹⁹⁴⁰ Herodotus, *Histories* [i.125](#).

¹⁹⁴¹ Pliny, *Natural History* [iii.3 \(25\)](#). ([iii.4](#) in John Bostock's translation.)

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Tacitus records:

“The name Germany, on the other hand, they say, is modern and newly introduced, from the fact that the tribes which first crossed the Rhine and drove out the Gauls, and are now called Tungrians, were then called Germans. Thus what was the name of a tribe, and not of a race, gradually prevailed, till all called themselves by this self-invented name of Germans, which the conquerors had first employed to inspire terror.”¹⁹⁴²

The name Tungri appears to be derived from the Hebrew word Shinar (שִׁנְעָר), where the *shin* (ש) has become a *t* and the *ayyin* (ע) has become a *g* in transliteration. As pointed out earlier, when quoting Herodotus,¹⁹⁴³ the Gephyraeans who founded the city of Ephyra in Greece, a city which later became known as Corinth, were also known as Tanagreans. The names Tanagri and Tungri are both variant spellings of the same name, even Shinar, this being the Pontic Shinar mentioned by Targum Pseudo-Jonathan¹⁹⁴⁴ and fragmentary Targum VNL.¹⁹⁴⁵ If the Tungrians in north Germany are named after the land of Shinar (this being by that time the designation applied to the Pontus or Black Sea), then this provides us with clear evidence of where the Tungrians had migrated from. The city of Tanagra in Boeotia in Greece and the river Tanager in southern Italy will also be variant spellings of this name.¹⁹⁴⁶

According to William Smith, the Tungri of Germany “are placed by Ptolemy (ii. 9. § 9)¹⁹⁴⁷ east of the Tabullas river, and their chief place is Atuacutum, which is Aduatuca or Tongern”.¹⁹⁴⁸ The name Aduatuca appears to be derived from the name Ard, son of Benjamin, a people also known as Aedui. The forest of Arduenna in that region is most likely named after this tribe. Tongern is a variant spelling of Tanager/Tungri. The name German therefore attached to these Israelite tribes.

Three tribes who dwelt to the north-east of the River Rhine in north Germany, and who were clearly associated with each other in their wars against Julius Caesar, were the Usipii (var. Usipetes), Tencteri and Bructeri. The Usipii (called Οὐσίπας *Ousipas* by Plutarch¹⁹⁴⁹ and Οὐισποὶ *Ouispoi* by Ptolemy¹⁹⁵⁰) were clearly named after the patriarch Yoseph (Joseph). The Tencteri were named after Tachan (תַּחַן AV Tahan), son of Ephraim, whilst the Bructeri were named after Becher, son of Ephraim.¹⁹⁵¹ (Note the metatheses.) These three tribes were therefore from the same family group.

I would here point out that Tachan is the same person who is elsewhere in the Bible called Takhat (תַּחַת AV Tahath).¹⁹⁵² The addition of ‘teri’ on the end of each of these names might be a transliteration of the name Seiri – meaning Seirite. The transliteration of the Hebrew letter ש *shin* (or ש *sin*) as a *t* has already been discussed.

¹⁹⁴² Tacitus, [Germania 2](#).

¹⁹⁴³ Strabo, [Geography 9.2.10](#).

¹⁹⁴⁴ MSS Vatican Ebr. 440, Nürnberg and Leipzig B.H. Fol. 1.

¹⁹⁴⁵ See *Targum and New Testament: Collected Essays* [p.48](#), Martin McNamara, Mohr Siebeck, Tübingen, Germany 2011.

¹⁹⁴⁶ *Dictionary of Greek and Roman Geography* Vol. 2, entries under [Tanager and Tanagra on p.1067](#), William Smith, London 1872.

¹⁹⁴⁷ Ptolemy, *Geography* Book 2, [Chap. 9, §.9](#).

¹⁹⁴⁸ *Dictionary of Greek and Roman Geography* Vol. 2, entry under [Tungri on p.1239](#), William Smith, London 1872.

¹⁹⁴⁹ Plutarch, *Caesar* [Chap. 22](#).

¹⁹⁵⁰ Ptolemy, *Geography* Book 2, [Chap. 11, §.10](#).

¹⁹⁵¹ Num. 26:35.

¹⁹⁵² Compare Num. 26:35 with 1 Chron. 7:20.

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Concerning these north German tribes, Julius Caesar records:

“In the following winter – the year in which Gnaeus Pompeius and Marcus Crassus were consuls [i.e. 55 BCE] – the Usipetes from Germany, and likewise the Tencteri, crossed the Rhine with a large host of men, not far from the sea into which it flows. The reason for their crossing was that for several years they had been much harassed by the Suebi, who pressed on them by force of arms and prevented them from husbandry. The Suebi are by far the largest and the most warlike nation among the Germans.”¹⁹⁵³

At that time, the Suebi were dwelling in the Hercynian Forest in southern Germany, which was much further south. They likewise were spreading out across Europe, all trying to claim for themselves their own piece of land. All of the evidence shows a steady northward migration of these tribes, which is not what archaeologists would have us believe. They want us to believe that these regions were occupied as early as 1300 BCE and keep coming up with dates even earlier still. The Urnfield Culture, which they are typically dating to around 1300 BCE, cannot possibly date that early.

We earlier considered the regions of Bechyria and Taokheti, which lands were located between the Caspian Sea and the Black Sea. These two tribes were dwelling alongside the people Herodotus called Sagartians, a people known from the Assyrian records as Zikirtians. These Sagartians were Seirites. The Tencteri and Bructeri therefore appear to have come from this land of Seir, hence the suggestion that Tencteri means Tahan of the land of Teri/Seir and that Bructeri means Becher of the land of Teri/Seir seems perfectly plausible.

These sons of Becher and Tachat/Tachan were still dwelling in this region between the Black Sea and the Caspian Sea up to 150 BCE after which point they mysteriously disappeared off the radar. This reconstruction of history shows that they migrated to north Germany. This means that they could not possibly have arrived in north Germany any earlier than 150 BCE. Once again, we find that evidence for an early occupation of northern Europe is greatly lacking. In fact, the written evidence clearly shows that these tribes who settled in north Germany arrived sometime in the second century BCE at the very earliest. This, of course, is contrary to what we are being told by archaeologists. There again, if archaeologists cannot even get the dating of the Bell Beaker Culture right, what hope have we with any of the other dates they are proposing?

Ithome and Neda:

Pausanias informs us that Ithome and Neda nursed Zeus when he was “stolen by the Kuretes owing to the danger that threatened from his father” Cronos.¹⁹⁵⁴ As we know that Zeus was ‘nursed’ by Amalthea and was ‘guarded’ by the Kuretes and that the name Amalthea is a variant spelling of Menashe, then it follows that Ithome is a variant spelling of Edom (Rhadamanthus) and Neda is [Me]nashe where the Hebrew letter *shin* has been transliterated as a *d* and the first syllable of the name has been dropped. Mount Ithome in Messenia in Greece and the town associated therewith were therefore named after Edom.

¹⁹⁵³ Julius Caesar, *Gallie Wars* [iv.1](#).

¹⁹⁵⁴ Pausanias, *Description of Greece* [iv.xxxiii.1](#).

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Nymphs:

The Greek writers made constant reference to a people called nymphs. The word nymph is slang for Naphtali. This is similar to the Galatians being called Gauls by the Romans, or the Australians being called Aussies, or the Judahs being called Jews. As stated above, Neda is a variation on the name Menashe. Pausanias tells us that Neda was a nymph:

"The nymphs, by whom they say that Zeus [Esau] was reared, they call Theisoa [Yetser], Neda [Menashe] and Hagno [Agenor/Guni]."¹⁹⁵⁵

Due to their association with the tribe of Naphtali, the people belonging to the tribe of Menashe (as well other Israelite tribes) were similarly regarded as nymphs. Diodorus, for example, tells us that "The Atlantides were also called 'nymphs' because the natives of that land addressed their women by the common appellation of 'nymph'."¹⁹⁵⁶ In *Ancient Irish History Reconsidered*, I demonstrate that the Atlantids take their name from Ethan son of Zerach of the tribe of Judah. The Greeks, however, used the name Atlantid indiscriminately for all four of the tribes who were descended from the sons of Zerach. Diodorus even tells us that Cronus was "the brother of Atlas", with Atlas being the 'father' of the Atlantids.¹⁹⁵⁷

Nemea:

Heracles, on his return to the Argolid, is said to have killed the Nemean Lion. The land of Nemea, which was located in the land anciently known as Argolis, appears to have been named after the tribe of Naami, a family who were descended from Naaman son of Benjamin.¹⁹⁵⁸ If we can recall, the wolf was the tribal symbol of the tribe of Benjamin.¹⁹⁵⁹ It is no coincidence that the Seal of Argos is a wolf, clearly dating from the time when this tribe of Naaman son of Benjamin dwelt in the land.

Oenomaus, who was called son of Alxion,¹⁹⁶⁰ is a further embellishment of this name Naaman/Naami. In discussing the scenes on the Temple of Zeus at Altis in the Elisean region of Greece, Pausanias records:

"To come to the pediments: in the front pediment there is, not yet begun, the chariot-race between Pelops and Oenomaus, and preparation for the actual race is being made by both. An image of Zeus has been carved in about the middle of the pediment; on the right of Zeus is Oenomaus with a helmet on his head, and by him Sterope his wife, who was one of the daughters of Atlas. Myrtilus too, the charioteer of Oenomaus, sits in front of the horses, which are four in number. After him are two



The Seal of Argos – The wolf was the insignia of the tribe of Benjamin (Gen. 49:27).

¹⁹⁵⁵ Pausanias, *Description of Greece* [viii.xxxviii.3](#).

¹⁹⁵⁶ Diodorus, *Library* [iii.60](#).

¹⁹⁵⁷ Diodorus, *Library* [iii.61](#).

¹⁹⁵⁸ Num. 26:40.

¹⁹⁵⁹ See Midrash Numbers [Rabba ii](#). See also *Jewish Encyclopedia* Vol. 5, entry under Flag on [p.405](#), Isidore Singer et al, New York 1900. Rabbi Louis Ginzberg likewise informs us that Benjamin's flag also had the picture of a wolf on it. (*The Legends of the Jews* Vol. 3 (From the Exodus to the Death of Moses), [p.238 – The Camp](#), Louis Ginzberg, Philadelphia 1911.)

¹⁹⁶⁰ Pausanias, *Description of Greece* [v.i.6](#).

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men. They have no names, but they too must be under orders from Oenomaus to attend to the horses.”¹⁹⁶¹

Remains of this temple have been excavated by German archaeologists; the mass of the work having been done by Georg Treu. According to Peter Levi, the two men who have no names are the two prophets Iamos and Klytios who were the founders of the two resident prophetic families of the Olympic family.¹⁹⁶² It has already been demonstrated that Iamos is a variant spelling of the Hebrew name Amos.

The Nomian mountains in Arkadia in Greece will likewise have been named after this family of Naami. Pausanias records that “Nomia is a nymph’s name”.¹⁹⁶³

Bellerophon:

Bellerophon, who is reknowned for his part in destroying the fire-breathing dragon known as the Chimera,¹⁹⁶⁴ is likewise identifiable as the family of Pallu of the tribe of Reuben (i.e. Bellorophon = Pallu-Reuben).¹⁹⁶⁵ The Chimera is, according to Greek mythology, a monstrous fire-breathing female creature of Lycia in Asia Minor, composed of the parts of three animals: a lion, a serpent and a goat. (Note the movement of the tribe of Reuben between Greece and this part of Anatolia which has already been discussed. Lion = lion of Judah, serpent = tribe of Dan(?) and goat = Seir.)

According to later legends, Bellerophon fought the Chimera riding the winged horse Pegasus. This, however, appears to be a later embellishment as, when speaking of Bellerophon, Homer makes no mention of Pegasus.¹⁹⁶⁶

In Pindar’s *Olympian Ode* we read:

“And the Danaans trembled before Glaucus, when he came from Lycia; he boasted to them that in the city of Peirene lay the rule and rich estate and hall of his ancestor, Bellerophon, who once suffered greatly when beside the spring he wanted to harness Pegasus, the son of the snake-entwined Gorgon; until the maiden Pallas brought to him a bridle with golden cheek-pieces.”¹⁹⁶⁷

Glaucus son of Bellerophon, who is mentioned in the above extract, is to be identified as Graecus, the person who supposedly gave his name to the Greek nation. Notice that Glaucus came from Lycia – where the fire-breathing dragon supposedly lived. Pallas, who “brought to him [Bellerophon] a bridle with golden cheek-pieces” (presumably signifying that ‘she’ gave Bellerophon command of Pegasus), is the tribe of Pallu son of Reuben and the city of Peirene will likewise have been named after Reuben, Peirene being a metathesis of Reuphen/Reuben. I worked out that Pegasus was the name of a fast ship and thought that I was alone in making this connection. I was subsequently surprised to learn that Roderic O’Flaherty had already come to this conclusion more than 200 years before me!

¹⁹⁶¹ Pausanias, *Description of Greece* [v.x.6](#).

¹⁹⁶² Pausanias, *Guide to Greece* Vol. 2: Southern Greece, p.224, fn. 92., Peter Levi, Penguin Classics, 1984.

¹⁹⁶³ Pausanias, *Description of Greece* [viii.xxviii.11](#).

¹⁹⁶⁴ <http://en.wikipedia.org/wiki/Bellerophon>.

¹⁹⁶⁵ Exod. 6:14, Num. 26:5 & 1 Chron. 5:3.

¹⁹⁶⁶ Homer, *Iliad* [vi.152-197](#).

¹⁹⁶⁷ Pindar, *Olympian Ode* [13](#).

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“Glaucus the son of Sisyphus, the father of Bellerophon, who built a ship, whose ensign was a winged courser, called Pegasus, in which far and near he plundered and committed depredations on the maritime coasts.”¹⁹⁶⁸

Pausanias informs us that “The legend about Peirene is that she was a woman who became a spring because of her tears shed in lamentation for her son Cenchrias, who was unintentionally killed by Artemis.”¹⁹⁶⁹ Cenchrias (Greek Κενχρίαν *Khenkrian*) is a variant spelling of Hanoch son of Reuben,¹⁹⁷⁰ the addition of the ‘r’ (*rho*) being accredited to the Dorian practice of adding this letter to words as demonstrated a number of times throughout this work. According to Pausanias, Pallas also gave his name to the city of Pellene in Achaia.¹⁹⁷¹

The following statement by Apollodorus, when we realise who he is talking about, is enlightening:

“To Crius [Cronus/Hiram] and Eurybia [Yereboam/Jeroboam], daughter of Sea (Pontus) [i.e. Phoenicia], were born Astraeus [Yetser], Pallas [Pallu], and Perses [Peresh son of Machir son of Menashe]”.¹⁹⁷²

Note that Pallas is here called ‘brother’ of Yetser and Peresh. The more we delve into the Greek records, the more we discover that Israel played a very significant role in the establishment of the Greek and Italian states. Even the region of Calydonia¹⁹⁷³ in Greece will undoubtedly have been named after Gilead son of Machir son of Menashe.¹⁹⁷⁴ These will be the Caledonians who gave their name to Scotland before the Dál nAraida (i.e. Scots) arrived from Ireland sometime in the 4th Century CE. The Caledonians seem to have arrived in northern Britain sometime in the middle of the first century CE, a relatively short time before the arrival of the Domnians and Ceraunes from southern Ireland.

Note that the name Apollo appears to be a phonetic variant of the name of Pallu (this being the name of one of the sons of Reuben). Pausanias called him “Apollo Musegetes (Leader of the Muses)”¹⁹⁷⁵ According to Apollodorus, Miletus, who we have identified as the tribe of Menashe, was a ‘son’ of Apollo.¹⁹⁷⁶ Another ‘son’ of Apollo, Delphus,¹⁹⁷⁷ gave his name to the city Delphi in Greece. The New Testament mentions, “a certain Jew named Apollos, born at Alexandria”.¹⁹⁷⁸ Now, why would a Jew be named after a Greek god? This only makes sense if Apollo was a Hebrew name.

Apollodorus records that Apollo went to work as a herdsman for Admetus (Edom) king of Thessaly¹⁹⁷⁹ (i.e. the tribe of Pallu of Reuben became Edom’s servants!). This advancement of the Israelite tribes through Greece into Thessaly, the Alps, Macedonia and Thrace, including their intervention in the affairs of Anatolia, supports the general

¹⁹⁶⁸ *Ogygia* Vol. 1, [p.106](#), Roderic O’Flaherty, translated by the Rev. James Hely, Dublin 1793.

¹⁹⁶⁹ Pausanias, *Description of Greece* [ii.i.2](#).

¹⁹⁷⁰ Gen. 46:9, Exod. 6:14, Num. 26:5 & 1 Chron. 5:3.

¹⁹⁷¹ Pausanias, *Description of Greece* [vii.xxvi.12](#).

¹⁹⁷² Apollodorus, *Library* [i.ii.2](#).

¹⁹⁷³ Pausanias, *Library* [ii.xxv.2](#).

¹⁹⁷⁴ E.g. Num. 26:29 & 1 Chron. 2:21-23.

¹⁹⁷⁵ Pausanias, *Description of Greece* [i.ii.5](#).

¹⁹⁷⁶ Apollodorus, *Library* [iii.i.2](#).

¹⁹⁷⁷ Pausanias, *Description of Greece* [x.vi.3](#).

¹⁹⁷⁸ Acts 18:24.

¹⁹⁷⁹ Apollodorus, *Library* [iii.x.4](#).

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picture of mass migration of Israelite tribes which was slowly taking place across Europe.

Pliny records the site of a city in Macedonia, a “former Corinthian colony of Apollonia, 4 miles distant from the sea, in the territory of which is the famous Shrine of the Nymphs [Nymphaeum]”.¹⁹⁸⁰ Apollonia, which is now known as Pollina (i.e. Pallu-ina),¹⁹⁸¹ likewise seems to have been named after this family.

Dionysus

Those slaves who had escaped the clutches of the Minotaur:

“when they were unable to support themselves there [in Delphi], they first crossed over into Italy and dwelt in that country round about Iapygia, and from there journeyed again into Thrace and were called Bottiaeans.”¹⁹⁸²

Strabo says that these slaves were taken by Minos king of Crete to Sicily:

“They say that these Cretans were the party who sailed with Minos to Sicily, and that after his death, which took place at Camici, in the palace of Cocalus, they took ship and set sail from Sicily, but in their voyage they were cast by tempest on this coast, some of whom, afterwards coasting the Adriatic on foot, reached Macedonia, and were called Bottiæi.”

Plutarch, on the other hand, says that these slaves travelled with Theseus and Ariadne.¹⁹⁸³

Yet another version of the story expects us to believe that Ariadne, who supposedly assisted Theseus in freeing these slaves, was taken to the island of Naxos with the slaves. According to Apollodorus, whilst there “Dionysus fell in love with Ariadne and carried her off”.¹⁹⁸⁴ Plutarch tells us that there are many variations on this story as none of the writers can agree on her demise.¹⁹⁸⁵

It has not escaped my notice that the name Dionysus, who, according to some accounts, was Thracian, whilst others make him of Greek origin,¹⁹⁸⁶ is a variant spelling of Edonus, this being the supposed ‘father’ of the Edones. The Edones were called Eordenses by Pliny,¹⁹⁸⁷ which means that Ariadne could also be a variant spelling of this same name. This would then explain the statement that Dionysus was brought up “as a girl”.¹⁹⁸⁸ Dionysus and Ariadne, with whom he purportedly became enamoured, were one and the same tribe. As mentioned above, the slaves who were rescued by Theseus became the Thracian tribe of Bottiaeans. The suggestion that Dionysus represented the Edomite tribe of Edones would therefore not be an unreasonable one.

The name Bottiaean, however, seems to be a phonetic variation of the name Boeotian. These will be the same Boeotians who later migrated from Thrace to Greece. I feel that

¹⁹⁸⁰ Pliny, *Natural History* [iii.23 \(145\)](#). ([iii.26](#) in John Bostock’s translation.)

¹⁹⁸¹ *Ibid.* See fn c in Loeb’s Classical edition and fn. 26 in the online translation by John Bostock.

¹⁹⁸² Plutarch, *Theseus* [16.2](#).

¹⁹⁸³ Plutarch, *Theseus* [xix.1](#).

¹⁹⁸⁴ Apollodorus, *Epitome* [i.9](#).

¹⁹⁸⁵ Plutarch, *Theseus* [20](#).

¹⁹⁸⁶ <http://en.wikipedia.org/wiki/Dionysus>.

¹⁹⁸⁷ Pliny, *Natural History* [iv.10 \(35\)](#). ([iv.17](#) in John Bostock’s translation.) See also the Section *Edom in Macedonia and Thrace* in *The Legacy of Edom*.

¹⁹⁸⁸ Apollodorus, *Library* [iii.iv.3](#).

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I have put forward good arguments for identifying the Boeotians as Israelites – descendants of the tribe of Issachar. These Edomites from Crete seem therefore to have taken refuge with the Bottiaean and in so doing, became known as Bottiaeans. In other words, they were immigrants. A modern analogy would be to call the Chinese immigrants who have settled in England over the course of the past century, English.

The Carians were likewise slaves who had a special relationship to Minos. Instead of supplying tribute, they would man the ships for him on demand.¹⁹⁸⁹ The Carians clearly learnt a lot from this because they eventually became masters of the sea, being “far and away the most important race at that time”,¹⁹⁹⁰ referring to the time when Minos (Menashe) was ‘king’ of Crete.

If we may believe Diodorus:

“The Egyptians, for example, say that the god who among them bears the name Osiris is the one whom the Greeks call Dionysus. And this god, as their myths relate, visited all the inhabited world, was the discoverer of wine, taught mankind how to cultivate the vine, and because of this benefaction of his received the gift of immortality with the approval of all.”¹⁹⁹¹

Evidence has already been provided earlier in this paper to show that Osiris was the tribe of Yetser, the third-born son of Naphtali. (See the Section *Hathor, Osiris and Isis*.) The Israelite-Phoenicians travelled extensively. No other nation is known to have done this. The land of Israel was renowned for the production of wine even from the earliest times. Evidence of wine-making has been found by archaeologists throughout the land of Israel. The suggestion that Dionysus ‘visited all the inhabited world’ suggests that ‘he’ had connections with the Phoenician traders.

Diodorus would have us believe that Dionysus was raised in Nysa,¹⁹⁹² a place located somewhere in Phoenicia. Homer seems to have been the first writer to make this connection with Nysa as the birthplace of Dionysus,¹⁹⁹³ though it is not clear whether he was referring to Nysa in Phoenicia or some other place. (William Falconer believed that Homer was referring to Mount Nysa in Thrace.¹⁹⁹⁴) Nysa might even be an alternative spelling of Menashe in the same way that Neda is a variant spelling of Menashe.

Diodorus has clearly read the name Dionysus as meaning ‘god of Nysa’, from the Greek word Διό Dio meaning ‘god’,¹⁹⁹⁵ which is often used specifically in reference to Zeus,¹⁹⁹⁶ and Nysus from Nysa. The idea that Dionysus was an alternative name for Osiris is, of course, contrived. There may, however, be some connection between the tribe of Yetser and Dionysus. Euripides, who is believed to have lived in the 5th Century BCE, claimed

¹⁹⁸⁹ Herodotus, *Histories* [1.171](#).

¹⁹⁹⁰ *Ibid*.

¹⁹⁹¹ Diodorus, *Library* [iv.1](#). Herodotus also states that the Egyptians believed that Osiris was another name for Dionysus (*Histories* [ii.42](#)).

¹⁹⁹² Diodorus, *Library* [iv.2](#).

¹⁹⁹³ Homer, *Iliad* Book 6, [lines 130-5](#).

¹⁹⁹⁴ *The Geography of Strabo* Vol. 3, [fn.4 on p.76](#), Hans Claude Hamilton and William Falconer, London & New York 1857.

¹⁹⁹⁵ Deus in Latin, Dios in Spanish and Dieu in French.

¹⁹⁹⁶ See entry under [Διο on p.373](#) in *Greek-English Lexicon*, Henry George Liddell & Robert Scott, Harper & Brothers, New York 1883.

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that Dionysus was ‘a son of Zeus’.¹⁹⁹⁷ Diodorus and other writers tell us that Dionysus was the son of Zeus (i.e. Esau) and Semele, the ‘daughter’ of Cadmus.¹⁹⁹⁸ Semele appears to be a variant spelling of Shimon, this being one of the tribes of Israel.

As stated above, there is much disagreement amongst the classical writers as to where this city of Nysa in Phoenicia was located. The Latin writer Pliny identifies it with Scythopolis,¹⁹⁹⁹ this being identified by Josephus as Beth-Shean in northern Israel.²⁰⁰⁰ Beth-Shean belonged to the tribes of Joseph, Issachar and Asher²⁰⁰¹ and was located at the junction of the Jordan River Valley and the Jezreel Valley. Knowing this, it could explain the etymology of the names Ariadne, Eordenses and Edones, all of which could be phonetic cognates of the name Jordan, a name which, in Hebrew, is written יַרְדֵּן and pronounced Yarden – consequently Eorden, from which we get the name Eordenses as used by Pliny, would be a logical phonetic progression. (NB: Pliny called the River Jordan Iordanes²⁰⁰² and Strabo Ἰορδάνη *Iordané* or Ἰορδάνην *Iordanen*.²⁰⁰³) This then raises the question as to whether the Edones were truly Paeonians (var. Pannonians – i.e. descendants of Duke Pinon) as argued by Pliny or whether they were Israelites who had become known as Paenians or an admixture of both. Such are the problems inherent in any philological consideration.

According to Herodotus, the worship of Dionysus was accompanied by a procession of people carrying a phallus. The phallus, as a symbol of fertility, was particularly popular amongst Baal worshippers, though I would suggest that the practice more correctly attaches to the worship of Ashtoreth rather than Baal. The parading of the phallus was generally a springtime festival,²⁰⁰⁴ which is when Ashtoreth was the prominent figure of worship. Herodotus records that the Greeks were taught this practice of holding a procession of the phallus by Melampus who in turn is believed to have “learned the worship of Dionysus chiefly from Cadmus of Tyre and those who came with him from Phoenicia to the land now called Boeotia”.²⁰⁰⁵ Israel and Edom became so firmly interrelated that it is difficult to disseminate the two tribal factions. Even Amaziah king of Judah is recorded as having adopted the gods of the Edomites:

“Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them...

“...But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.”²⁰⁰⁶

¹⁹⁹⁷ Euripides, *Bacchae* [line 1](#).

¹⁹⁹⁸ Diodorus, *Library* [iv.2](#). See also Apollodorus, *Library* [iii.iv.3](#).

¹⁹⁹⁹ Pliny, *Natural History* [v.16 \(74\)](#).

²⁰⁰⁰ Josephus, *Antiquities of the Jews* [vi.xiv.8](#).

²⁰⁰¹ Joshua 17:11.

²⁰⁰² Pliny, *Natural History* [v.15 \(71\)](#).

²⁰⁰³ Strabo, *Geography* [xvi.ii.16](#).

²⁰⁰⁴ *Sex Worship: An Exposition of the Phallic Origin of Religion* [p.44](#), Clifford Howard, Washington D.C., 1897. “In the month of April, when the fertilizing powers of nature begin to operate and its productive powers to be visibly developed, a festival in honour of Venus took place at Rome; in it the phallus was carried in a cart, and led in procession by the Roman ladies to the temple of Venus outside the Colline gate, and then presented by them to the sexual parts of the goddess.” *Ancient Symbol Worship. Influence of the Phallic Idea in the Religions of Antiquity* [p.26](#), Hodder Michael Westropp & Charles Staniland Wake, New York, 1875.

²⁰⁰⁵ Herodotus, *Histories* [ii.49](#).

²⁰⁰⁶ 2 Chron. 25:14 & 20.

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Those gods of Edom (note 'gods' plural) are the gods we are looking at here. They include Dionysus, Pan, Zeus and a myriad of other similar divinities.

Marseille

Marseille is the second largest city in France. It was anciently a Phoenician port. Pausanias informs us that a colony of Phokians arrived there from Asia Minor during the time of Cyrus king of Persia who I have redated to the 5th Century BCE:

“The Massiliots are a colony of Phocaea in Ionia, and their city was founded by some of those who ran away from Phocaea when attacked by Harpagus the Persian. They proved superior to the Carthaginians in a sea war, acquired the territory they now hold, and reached great prosperity.”²⁰⁰⁷

Harpagus the Persian, who was also known as Darius the Mede and as Ugbaru (note the metathesis of the name Harpagus), was a general to Cyrus the Great,²⁰⁰⁸ the king of Persia who conquered Belshazzar king of Babylon.²⁰⁰⁹ Thucydides likewise dates the establishment of Marseille roughly to the time of Cyrus' successor Cambyses.²⁰¹⁰ We are, however, talking here of a difference of only 10-15 years between the two proposed dates.

The Coat of Arms used for Marseille is a bull (which represents the House of Joseph) and a lion rampant (which represents the tribe of Judah). It is possible that the 'crown', which is in fact a castle, represents a Spanish-Castilian influence dating from the time when the Phoenicians took possession of the city.

The motto is 'Actibus immensis urbs fulget Massiliensis' (The City of Marseille is resplendent through its heroic deeds). The word used for Marseilles (i.e. Massiliensis) is very close to the Greek name for the place, this being Massalian (Μασσαλίαν).²⁰¹¹ This name is a metathesis of Molassian, which itself is a variant spelling of Menashe as demonstrated earlier.

Admittedly this Coat of Arms only dates from the end of the 13th or beginning of the 14th Century of the Common Era,²⁰¹² nevertheless it demonstrates the presence of these Israelite tribes from a very early period and shows that they continued to use their tribal insignia many centuries after their arrival.



Coat of Arms – Marseille.

²⁰⁰⁷ Pausanias, *Description of Greece* x.viii.6.

²⁰⁰⁸ <http://en.wikipedia.org/wiki/Harpagus>.

²⁰⁰⁹ Dan. Chap. 5 "In that night, Belshazzar the Chaldean king was slain" (verse 30).

²⁰¹⁰ Thucydides, *The Peloponnesian War* i.13.

²⁰¹¹ Thucydides, *The Peloponnesian War* i.13 (Greek).

²⁰¹² <http://www.marseille-tourisme.com/en/discover-marseille/discover/the-coat-of-arms/>. An even older design of the Coat of Arms can be viewed at <http://cutcaster.com/photo/901560146-marseille-coat-of-arms/>.

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Phokians:

The Phokians (Greek Φωκίων *Phokiu*) at one time dwelt in Phokis in Central Greece.²⁰¹³ The Phokians appear to be named after Huppim, son of Benjamin,²⁰¹⁴ Phokiu being a metathesis of the name Huppim. The adding or dropping of the final letter *m* has been demonstrated a number of times throughout this work. The name Naphtali, for example, was written Nephthalim three times in the New Testament.²⁰¹⁵ The name Ephraim is likewise a variant spelling of the name Ephraim.

If the Phokians were named after Huppim son of Benjamin, then it is probably significant that Machir son of Menashe married Maacah, the sister of Huppim.²⁰¹⁶ This would mean that the family of Huppim may have attached itself to the tribe of Menashe. The Phokians settled in Marseille. The presence of the bull on the Marseilles coat of arms combined with the name Massalia, suggests that the Phokians and the tribe of Menashe were dwelling together.

Apollodorus mentions a certain Orestes (Yetser), son of Neoptolemus (Naphtali), who went to Delphi “to demand satisfaction from Apollo for the death of his father, and that he rifled the votive offerings and set fire to the temple, and was on that account slain by Machaereus the Phocian”.²⁰¹⁷ Neoptolemus is a variant spelling of the name Naphtali, hence the comment by Hyginus, which differs from the accounts of other writers, that “Neoptolemus’ remains were scattered throughout the land of Ambracia in the region of Epirus”.²⁰¹⁸ This is saying that the tribe of Neoptolemus/Naphtali was dispersed throughout the land of Ambracia in Greece. Machaereus is a variation on the name Machir son of Menashe. Ambracia, as I have already demonstrated, is a variant spelling of Omri, who was the famed king of Israel. If we can recall, Omri appears in the Septuagint as Ambri. All of this symbolises the movement of the defeated tribe of Naphtali through Epirus and Ambracia, being lands which at that time were in the possession of the tribe of Ephraim.

The association of Machaereus the Phokian with the tribe of Machir son of Menashe would strongly suggest that the Phokians were closely allied to that tribe. The realisation that Machir married Huppim’s sister strengthens the argument that the Phokians were named after Huppim son of Benjamin. Note that Pliny places some of these Phokians in his day in a city called Emporiae (now Empúries or Ampuras) north of Barcelona in Spain.²⁰¹⁹ Strabo, who called this place Emporium (or more correctly Ἐμπορίου), informs us that “Emporium was founded by the people of Marseilles ... Here is also Rhodope, a small town of the Emporitae, but some say it was founded by Rhodians.”²⁰²⁰ The Rhodians were descended from Arodi son of Gad. It has been shown, however, that

²⁰¹³ [http://en.wikipedia.org/wiki/Phocis_\(ancient_region\)](http://en.wikipedia.org/wiki/Phocis_(ancient_region)).

²⁰¹⁴ Gen. 46:21 & 1 Chron. 7:12.

²⁰¹⁵ Matt. 4:13, 4:15 and Rev. 7:6.

²⁰¹⁶ 1 Chron. 7:15.

²⁰¹⁷ Apollodorus, *Epitome* vi.14.

²⁰¹⁸ Hyginus, *Fabulae* 123.

²⁰¹⁹ Pliny, *Natural History* iii.3 (22).

²⁰²⁰ Strabo, *Geography* iii.iv.8.

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the sons of Arodi son of Gad were present in Spain from the time of King Solomon and were known as Gaditani and Oretani (and possibly also as Carpetani).

The Fall of Troy

I have provided evidence to show that Cadmus lived around the time of Sennacherib and Shalmaneser V, kings of Assyria. The mythical Rhadamanthys must likewise belong to the same era. Heracles is said by Apollodorus to have “quoted a law of Rhadamanthys, who laid it down that whoever defends himself against a wrongful aggressor shall go free, and so he was acquitted”.²⁰²¹ Another passage dates Rhadamanthys specifically to the time of Minos king of Crete.²⁰²² Rhadamanthys married Alcmena,²⁰²³ the daughter of Amphytrion, the same Amphytrion who is said to have taught Heracles to drive a chariot.²⁰²⁴ Cadmus was also a contemporary of Ares.²⁰²⁵ Plutarch even dates Deucalion (i.e. Duke Elah) to the time of Minos king of Crete and Theseus, the mythical king of Athens.²⁰²⁶ I have also provided evidence to show that the flood of Deucalion occurred during the time of Sennacherib king of Assyria, as it was during this period that great ‘natural disasters’ occurred throughout the world. (See Chapter 8 *The ‘Early’ Periods in Ancient History Reconsidered* for more detailed information.)

According to one of the many legends preserved by Pausanias, Makaria was a ‘daughter’ of Heracles and Deianeira.²⁰²⁷ Makaria is to be identified as the tribe named after Machir son of Menashe, whilst his ‘wife’ Deianeira is merely a variant spelling of the name Dan. The Greeks classified the various tribes from northern Israel under the generic name of Danaus.

Heracles purportedly went to war against the Lacedaemonians.²⁰²⁸ Seeing that the Lacedaemonians could not possibly have arrived in Greece prior to the time of Sennacherib, and the Dorians could not possibly have arrived in Greece prior to their being taken into captivity by Assyria, the whole time sequence presented by Apollodorus, Pausanias and other classical writers strongly suggests a date for the destruction of Troy no earlier than the middle of the 6th century BCE. (NB: By reducing the Persian Achaemenid Period by around 150 years,²⁰²⁹ Sennacherib, who is usually said to have died in 701 BCE, will have more correctly die around 550 BCE.)

Herodotus adds the following story concerning Heracles:

“But when the sons born to her [i.e. the creature who was half woman and half serpent with whom Heracles supposedly had intercourse - understood to be Echidna²⁰³⁰] were

²⁰²¹ Apollodorus, *Library* [ii.iv.9](#).

²⁰²² Homer, *Iliad* [14.320-25](#).

²⁰²³ Apollodorus, *Library* [ii.iv.11](#).

²⁰²⁴ Apollodorus, *Library* [ii.iv.9](#).

²⁰²⁵ Apollodorus, *Library* [ii.v.8](#).

²⁰²⁶ Plutarch, *Theseus* [xix.6](#).

²⁰²⁷ Pausanias, *Description of Greece* [i.xxxii.6](#).

²⁰²⁸ Apollodorus, *Library* [ii.vii.3](#).

²⁰²⁹ See my paper *A Radical Review of the Chaldean and Achaemenid Periods*.

²⁰³⁰ *Dictionary of Greek and Roman Biography and Mythology* Vol. 2, [p.3](#), William Smith, Boston 1870. According to Apollodorus, Echidna was the daughter of Tartarus (i.e. Tartessos in Spain) and Ge (i.e. earth or Edom) - Apollodorus, *Library* [ii.i.2](#). Hesiod

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grown men, she gave them names, calling one of them Agathyrsus and the next Gelonus and the youngest Scythes; furthermore, remembering the instructions, she did as she was told. Two of her sons, Agathyrsus and Gelonus, were cast out by their mother and left the country, unable to fulfill the requirements set; but Scythes, the youngest, fulfilled them and so stayed in the land. From Scythes son of Heracles comes the whole line of the kings of Scythia; and it is because of the vessel that the Scythians carry vessels on their belts to this day. This alone his mother did for Scythes. This is what the Greek dwellers in Pontus say.”²⁰³¹

To be fair to Herodotus, he does reject this story adding that there is still another version of events that he personally preferred. According to his alternative source, the Scythians were once a nomadic tribe living in Asia. They were compelled as a result of war against the tribe of Massagetae to flee across the Araxes river into the country of the Cimmerians.²⁰³² The first story is allegory. Basically, the Scythians were Israelites who had been removed from their own land by the Assyrians and transplanted in that land which the Assyrians had conquered from the Medes, even that land which archaeologists are calling Mitanni and which Herodotus called Matiene.²⁰³³ The suggestion that Heracles was responsible for the birth of an Israelite tribe is absurd.

The name Scyth is a variant spelling of the name Scot, which itself might be derived etymologically from the Hebrew word *Succoth*, meaning a temporary dwelling or booth.²⁰³⁴ The word scythe appears to be from the same root, and it is possible that some of these Scythians were called Zancleans:

“As they voyaged to Sicily, the Samians came to the country of the Epizephyrian Locrians at a time when the people of Zancle (Ζαγκλαῖοι) and their king (whose name was Scythes) were besieging a Sicilian town desiring to take it.”²⁰³⁵

Herodotus was clearly unaware that Zancle and Scythe meant pretty much the same thing, so he did not question the fact that their king was called Scythes.

Thucydides records:

“It [i.e. Messina in Sicily] first had the name of Zancle [Ζάγκλη] given it by the Sicels, because the place is shaped like a sickle, which the Sicels call Zancleon.”²⁰³⁶

The Sicels were the Siculi who gave their name to Sicily, a people also known as Sicanians. Compare the above passage from Thucydides with what Strabo wrote:

“Messene [in Sicily] was founded by the Messenians of [Messenia in] the Peloponnesus, who named it after themselves, changing its name; for formerly it was called Zancle, on account of the crookedness of the coast (anything crooked was called ‘zancleon’), having been founded formerly by the Naxians who lived near Catana.”²⁰³⁷

Bear in mind that a sickle and a scythe, although different sizes, have similar shaped cutting blades which are arched. The ‘crookedness of the coast’ Strabo is referring to is

would have us believe that she was a daughter of Chrysaor (i.e. Yachtziel son of Naphtali) and Callirhoe - *Theogony* [285-306](#). This gives us a good indication of what we are dealing with when considering these fantastic tales.

²⁰³¹ Herodotus, *Histories* [iv.10](#).

²⁰³² Herodotus, *Histories* [iv.11](#).

²⁰³³ See Section Mount Seir in *The Legacy of Edom*.

²⁰³⁴ The word Scyth might even literally be derived from the word scythe, especially as some of the Israelite tribes used the Greek word Zancle, meaning scythe. It probably has something to do with the fact that Joseph’s tribal symbol is a sheaf of wheat.

²⁰³⁵ Herodotus, *Histories* [vi.23](#).

²⁰³⁶ Thucydides, *Peloponnesian War* [vi.iv.5](#).

²⁰³⁷ Strabo, *Geography* [vi.ii.3](#).

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the curvature of the island's coastline. Again, this idea that zancion means 'crooked' is a contrived interpretation. I have already put forward the claim that the Messenians, who were Dorians, belonged to the tribe of Menashe. The Samians, who accompanied the Messenians to Sicily, appear to have belonged to the tribe of Shimon (AV Simeon). Notice that the Sicels, who supposedly gave the place its name, are now called Naxians.

One of the cities close to this Sicilian city of Zancle/Messana was called Tauromenia, which name seems to be derived from Yetser, this being the name of the third-born son of Naphtali. According to Strabo, the city of Tauromenium was occupied by a people called Zancleans.²⁰³⁸ Another similarly named city of Tauroentium existed in south-eastern France around the river Rhone in what was then known as Gaul.²⁰³⁹ The names Scyth and Zancle were clearly being used by Israelite tribes after they had been exiled from the land of Israel.

Heracles was purportedly involved in the war against Troy. According to archaeologists, Troy was destroyed in the Late Helladic IIIC period, which destruction they date to around 1200 BCE.²⁰⁴⁰ Archaeologists also date the fall of the city of Miletus to this same period, namely Late Helladic IIIC.²⁰⁴¹

"More important, the town of Miletus was also destroyed; it is not known precisely when this occurred, but it must have been before the end of this (LH IIIC) period, as the earliest reoccupation pottery reflects the period of transition in Athens from sub-Mycenaean to Protogeometric."²⁰⁴²

When Miletus was destroyed, a large number of Milesians along with a large host of other Ionians set sail and were blown off course to Egypt. Herodotus relates that they arrived in Egypt during the time of Psammetichus I:

"Psammetichus did not in the least believe that men of bronze would come to aid him. But after a short time, Ionians and Carians, voyaging for plunder, were forced to put in on the coast of Egypt, where they disembarked in their armor of bronze; and an Egyptian came into the marsh country and brought news to Psammetichus (for he had never before seen armored men) that men of bronze had come from the sea and were foraging in the plain."²⁰⁴³

It is believed that they were "forced to put in on the coast of Egypt" due to a storm.²⁰⁴⁴ It is interesting to note that Alexander and Helen of Troy are also said to have been forced into Egypt by a storm:

"When I inquired of the priests, they told me that this was the story of Helen:— After carrying off Helen from Sparta, Alexandrus sailed away for his own country; violent winds caught him in the Aegean, and drove him into the Egyptian sea; whence (the wind not abating) he came to Egypt, to the mouth of the Nile called the Canopic mouth, and to the Salting-places."²⁰⁴⁵

²⁰³⁸ Strabo, *Geography* [vi.ii.3](#).

²⁰³⁹ Strabo, *Geography* [iv.i.5](#). The Rhone was known as Rhodanus by the Greeks and was probably named after Arod son of Gad.

²⁰⁴⁰ *Cambridge Ancient History*, Vol. 2, Part 2, p.161.

²⁰⁴¹ *Cambridge Ancient History*, Vol. 2, Part 2, pp.668-9.

²⁰⁴² *Cambridge Ancient History*, Vol. 2, part 2, p.667.

²⁰⁴³ Herodotus, *Histories* [ii.152-154](#).

²⁰⁴⁴ <http://en.wikipedia.org/wiki/Naucratis#Background>.

²⁰⁴⁵ Herodotus, *Histories* [ii.113](#).

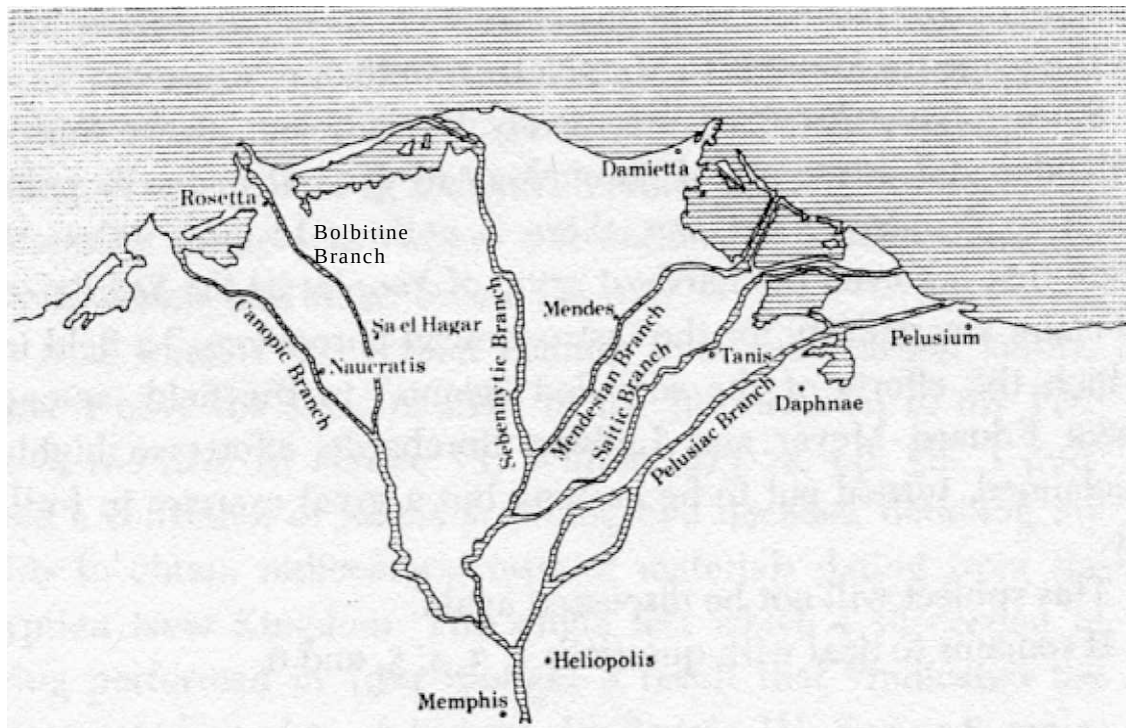
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On the authority of the Egyptians, Herodotus dated this event to the time of Proteus king of Egypt, who I have identified in *Ancient History Reconsidered* as Thutmose IV alias Sebekhotep IV of the Egyptian 18th/13th Dynasty. This, however, is reported only on hearsay, having been informed by the Egyptian priests, who I have shown to be far from reliable. The evidence shows that the information Herodotus was provided with in this case is spurious.

We are told that the Ionians and Carians settled on the Pelusiac branch of the Nile, this being the eastern-most region, located near to the border between Egypt and Israel. These Ionians and Carians settled in Pelusium in a district known as the Encampments.²⁰⁴⁶ They were employed by Psammetichus I to protect the borders of Egypt.

Alexander and his fleet of ships, however, landed, according to the above extract from Herodotus, on the Canopic (i.e. western-most) branch of the Nile. Strabo likewise informs us that the Milesians arrived at the Bolbitine mouth (near Rosetta) at around the same time:

“For in the time of Psammitichus, and when Cyaxares was king of the Medes, some Milesians with 30 vessels steered into the Bolbitine mouth, disembarked there, and built the above-mentioned fortress. Some time afterwards they sailed up to the Saitic Nome. and having conquered Inarus in an engagement at sea, founded the city Naucratis, not far above Schedia.”²⁰⁴⁷



Map of the Nile Delta showing the various branches of the Nile. Naucratis was on the Canopic Branch. The Bolbitine is the branch which flows past Rosetta.

²⁰⁴⁶ Herodotus, *Histories* [ii.154](#). See also *Race Relations in Ancient Egypt: Greek, Egyptian, Hebrew, Roman* p.23, Simon Davis, New York 1952.

²⁰⁴⁷ Strabo, *Geography* [xvii.i.18](#).

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Naucratis was on the western-most Canopic Branch of the Nile,²⁰⁴⁸ the branch of the Nile where Helen of Troy and Alexander purportedly landed!

Meanwhile, another group of Milesians went northwards and formed the city of Abydos in Anatolia “by permission of Gyges, king of Lydia”,²⁰⁴⁹ a king who was ruling during the time of Ashurbanipal king of Assyria.²⁰⁵⁰ We also have a statement by Sargon II king of Assyria that he “smashed Meliddu” the royal city of the Milisian king Tarhunazi,²⁰⁵¹ Meliddu being a variant spelling of Miletus, In other words, all of this was contemporaneous with the settlement of the aforesaid Milesians who settled in Egypt. Any suggestion that Miletus, which city is named after the tribe of Menashe, could have been destroyed before this date is therefore completely erroneous.

We should also bear in mind that, immediately after the Late Helladic IIIc period, there is supposedly a Dark Age of around 350 years in the Greek archaeological records between 1050 BCE and the beginning of the 8th Century BCE when history seems to have come to a standstill.²⁰⁵² My research reveals that this Dark Age is completely unwarranted. Bear in mind also that archaeologists are claiming that the Dorians settled in Greece around 1200 BCE, but this paper shows that they actually arrived sometime during the time of Nebuchadnezzar II king of Assyria around 500 BCE.

Heracles was supposedly involved in this assault on the city of Troy. After the city was captured, Apollodorus informs us:

“After their wanderings the Greeks (i.e. Ἕλληνες Hellenes) landed and settled in various countries, some in Libya, some in Italy, others in Sicily, and some in the islands near Iberia, others on the banks of the Sangarius river; and some settled also in Cyprus. And of those that were shipwrecked at Caphereus, some drifted one way and some another. Guneus went to Libya; Antiphus, son of Thessalus, went to the Pelasgians, and, having taken possession of the country, called it Thessaly. Philoctetes went to the Campanians in Italy; Phidippus with the Coans settled in Andros, Agapenor in Cyprus, and others elsewhere.”²⁰⁵³

The Greeks did not settle in Libya until the time of Psammetichus I, which is when Ashurbanipal was king of Assyria. The evidence is therefore all pointing to this period of history. If we examine the names that Apollodorus gives for the people involved in the assault on Troy, we soon discover that his work, although based on a factual incident, is almost entirely fabricated!

One name which Apollodorus mentions is that of a certain Guneus, which name is a variant spelling of Guni son of Naphtali. He supposedly settled in Libya near the Cinyps river.²⁰⁵⁴ Note that Herodotus, however, attributes this settlement to a Lacedemonian

²⁰⁴⁸ <http://en.wikipedia.org/wiki/Naucratis>.

²⁰⁴⁹ Strabo, *Geography* [xiii.i.22](#).

²⁰⁵⁰ *Ancient Records of Assyria and Babylonia*, Daniel David Luckenbill, University of Chicago Press 1926. Vol. 2, [p.326, §.849](#) & [p.351-2, §.909](#).

²⁰⁵¹ *Ibid.* [p.30, §.60](#).

²⁰⁵² This Dark Age is said to have seen the last destruction of Mycenae in around 1500 BCE (Cambridge Ancient History Book 2 Vol. 2 p.669, Chapter 36 – The End of Mycenaean Civilization and the Dark Age, Cambridge University Press, 3rd Edition, 1975) and order supposedly did not re-emerge until the 8th Century BCE (Cambridge Ancient History, Book 2, Vol. 2, p.699).

²⁰⁵³ Apollodorus, *Epitome* [vi.15](#).

²⁰⁵⁴ Apollodorus, *Epitome* [vi.15a](#).

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by the name of Dorieus.²⁰⁵⁵ These writers seem to be referring to the Phoenician colony which was established at Lepcis. According to the Livius.org website:

“...the Roman historian Sallust, who wrote a *“History of the War against Jugurtha”*,²⁰⁵⁶ stated that Lepcis had been founded by Sidonians, who had left their home town because of civil discord. This statement is not unproblematic. When ancient authors describe migrations, they nearly always mention civil disorder as its cause; and this makes us hesitate whether we must believe Sallust. Things are not made easier by the fact that the Roman author Pliny the Elder, writing more than a century after Sallust, mentions Tyre as Lepcis’ mother town (*Natural History*, 5.76).²⁰⁵⁷

Like many of the names quoted by the Greeks, Neoptolemus was not a person, ‘he’ was a Phoenician tribe. Neoptolemus is a variant spelling of the name Naphtali. The account given by Hyginus differs from that of other writers in that he states that “Neoptolemus’ remains were scattered throughout the land of Ambracia in the region of Epirus”.²⁰⁵⁸ It has already been demonstrated that Ambracia, the Epireaen city in northern Greece, is a variant spelling of Umbria. More correctly, the tribe of Naphtali, after the fall of Troy, was dispersed (amongst many other places) throughout the land of Epirus. Peleus, who was regarded by Pausanias as being the forefather of the kings of Epirus,²⁰⁵⁹ was likewise either a tribe named after Bela son of Benjamin²⁰⁶⁰ or of Pallu son of Reuben,²⁰⁶¹ most likely the latter.

Concerning Guneus, Strabo records what at first appears to be a different story:

“The poet [i.e. Homer] next mentions both Titaresius [also known as the river Europas] and the Perrhaebians, when he says, ‘And Guneus led from Cyphus twenty-two ships. And there followed him the Enienians, and the Perrhaebians steadfast in war, who had established their homes round wintry Dodona [in Thessaly], and dwelt in the fields about lovely Titaresius.’ Now he speaks of these places as belonging to the Perrhaebians, places which fell into their possession as a part of Hestiaeotis [in Thessaly]. And also the cities subject to Polypoetes were in part Perrhaebian. However, he assigned them to the Lapiths because the two peoples lived intermingled with one another, and also because, although the Lapiths held possession of the plains and the Perrhaebian element there were for the most part subject to the Lapiths, the Perrhaebians held possession of the more mountainous parts near Olympus and Tempe, as, for example, Cyphus, and Dodona, and the region about the Titaresius; this river rises in the Titarius Mountain, which connects with Olympus, and flows into the territory of Perrhaebia which is near Tempe, and somewhere in that neighborhood unites with the Peneius.”²⁰⁶²

Here, Guneus is said to have settled in Thessaly. The argument has already been put forward that Lapith is yet another variant spelling of Naphtali. I would even go so far as to suggest that Perrhaebian is a variant spelling of Pyrrha-Yoab. Pyrrha is a variant spelling of Pyrrhus, this supposedly being another name for Neoptolemus son of Achilles who gave his name to the Pyrrhidae who settled in Thessaly.²⁰⁶³ I have also put forward

²⁰⁵⁵ Herodotus, *Histories* v.42.

²⁰⁵⁶ http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Sallust/Bellum_Jugurthinum/1*.html#19.

²⁰⁵⁷ http://www.livius.org/le-lh/lepcis_magna/lepcis01.html. For Pliny’s reference, refer *Natural History* v.17 (76) in Harry Rackham’s translation (Loeb Classical Library) where the city is called Leptis (Lepti in Latin).

²⁰⁵⁸ Hyginus, *Fabulae* 123 (Neoptolemus).

²⁰⁵⁹ Pausanias, *Description of Greece* ii.xxix.4.

²⁰⁶⁰ Gen. 46:21, Num. 26:38 & 1 Chron. 7:6.

²⁰⁶¹ Num. 26:5.

²⁰⁶² Strabo, *Geography* ix.v.20.

²⁰⁶³ Plutarch, *Pyrrhus* i.2.

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the suggestion that the island of Euoboa (Yoab-oa) was so named after the Abantes (Yoabites) who settled there. The mountain of Olympus in Thessaly appears to be named after the Pelasgians who settled there. In *Legacy of Edom*, I make the suggestion that the name Pelasgi is derived from the Hebrew name Eliphaz. As already demonstrated, the name Olympus is also a variant spelling of Eliphaz, one of the dukes who were descended from Esau-Edom.

Pausanias dated the destruction of Troy fifteen generations prior to the time of Pyrrhus king of Epirus²⁰⁶⁴ who is said to have ruled around 297 BCE.²⁰⁶⁵ Even allowing for a generous 30 years to a generation, this places the fall of Troy no earlier than 750 BCE reducing to 675 BCE if we use a more realistic 25 years to a generation, which agrees more accurately with the date being suggested here. (I would stress that this is working to conventional dates which assumes that Esarhaddon started ruling from 701 BCE. The date of 297 BCE for Pyrrhus king of Epirus also needs to be reconsidered following the corrections I have made to the Persian Achaemenid Period which I have reduced by around 150 years.) There is no way that this date for the destruction of Troy can be stretched to an unrealistic 1200 BCE, being the date which is usually proposed. This late date is also supported by Appian who informs us that:

“The Phoenicians settled Carthage, in Africa, fifty years before the capture of Troy. Its founders were either Zorus and Carchedon, or, as the Romans and the Carthaginians themselves think, Dido, a Tyrian woman, whose husband had been slain clandestinely by Pygmalion, the ruler of Tyre.”²⁰⁶⁶

Zorus is merely a variant spelling of Tyre whilst Carchedon is a variant spelling of Kar-Haddon, the Greek transliteration of the Phoenician-Israelite name Kar-Hadash meaning ‘New City’. Dido could be a variant spelling either of Titan or of David.

The founding of Carthage in Africa is usually dated to around 825 BCE, such date being supported by Josephus who dates its foundation 143 years after Solomon,²⁰⁶⁷ whilst Eusebius, quoting from Timaeus, would have us believe that Carthage was founded in the 38th year before the first Olympiad (purportedly ca 814 BCE).²⁰⁶⁸ Philistos, a Greek author who was born around 435 BCE, likewise placed the foundation of Carthage a “man’s life length” before the fall of Troy.²⁰⁶⁹ All of these dates suggest that Troy fell sometime around 750-770 BCE and **not** in the 12th Century BCE as argued by archaeologists. This work demonstrates, however, that the city of Troy actually fell around 550 BCE, when Ashurbanipal was king of Assyria. In fact, the Return of the Heraclids often spoken of by the Greek writers, which event occurred after the fall of Troy, refers to the Heraclid-Edomite Dynasts which included Nabopolassar and his family. Nebuchadnezzar king of Babylon was descended from those Heraclids!

Theseus son of Aegeus, the king of Athens mentioned a moment ago, was purportedly a contemporary of Helen of Troy. His mother Aithra²⁰⁷⁰ is said to have been a slave to

²⁰⁶⁴ Pausanias, *Description of Greece* [i.xi.1](#).

²⁰⁶⁵ http://en.wikipedia.org/wiki/Pyrrhus_of_Epirus.

²⁰⁶⁶ Appian, *Roman History* Book 8, *Punic Wars* [i.1](#).

²⁰⁶⁷ Josephus, *Against Appian* [i.17](#).

²⁰⁶⁸ Eusebius, *Chronicle*, [The Romans 106](#).

²⁰⁶⁹ See article on Aeneas at www.varchive.org/dag/aeneas.htm.

²⁰⁷⁰ Apollodorus, *Library* [iii.xvi.1](#).

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Helen.²⁰⁷¹ 'He' (i.e. Theseus) was also a contemporary of Minos king of Crete, having killed the Minotaur and run away with Minos' daughter Ariadne. This self-same Theseus was also a contemporary of Oedipus,²⁰⁷² Cadmus's successor as well as a participant in the war which saw the downfall of the city of Troy. According to Herodotus, seven hundred years supposedly separated Cadmus from Heracles son of Alcmene who was involved in the fall of Troy.²⁰⁷³ He even dated the fall of Troy 900 years before his own time, which is way off the mark. According to these reports, if Theseus lived shortly after the time of Cadmus and the Trojan War occurred some 700 years later, then this means that Theseus must have lived for seven hundred years in order to participate in that war! In reality, the fall of Troy occurred during the time of Cadmus who in turn was a contemporary of Theseus king of Athens. This shows just how unreliable these Greek writers actually were.

It should be noted that Aithra (the mother of Theseus) is a metathesis of the name Erythra, a name which means 'red', means 'Edom'. Aegeus, the 'father' of Theseus, likewise means 'goat' – hence Seir – hence Edom. If Helen of Troy is to be identified as the tribe of Hellenes (i.e. Greeks),²⁰⁷⁴ then it is highly probable that Aithra is the name of the tribe of Erythraeans²⁰⁷⁵ who dwelt to the south of Troy. This 'Helen of Troy' is said to have been the 'daughter' either of Zeus or of Tyndareus, her mother being either Leda or Nemesis,²⁰⁷⁶ where Nemesis is a metathesis of Menashe. Leda also seems to be a variant spelling of Neda/Menashe.

Helenus 'son' of Priam²⁰⁷⁷ was yet another 'incarnation' of this Helen of Troy who I would suggest should be identified as a tribal element (i.e. the Hellenes). This Helenus is said to have settled in the land of the Molossians.²⁰⁷⁸ After the fall of Troy, these Hellenes (i.e. Helenus and Helen) were dispersed to various places including Epirus in Greece,²⁰⁷⁹ the island of Helene off the coast of Attica,²⁰⁸⁰ Eilethya (named whilst Helen was being 'taken' to Lacedaemon)²⁰⁸¹ and the island of Rhodes²⁰⁸² to name but a few.

During the course of 'her' abduction, Helen was 'wedded' to Theseus,²⁰⁸³ Menelaus,²⁰⁸⁴ Deiphobus²⁰⁸⁵ and possibly also Achilles²⁰⁸⁶ and even had 'intercourse' with Alexander²⁰⁸⁷ (also known as Paris) son of Priam king of Troy.²⁰⁸⁸ I would read this as

²⁰⁷¹ Pausanias, *Description of Greece* [x.xxv.7](#).

²⁰⁷² Apollodorus, *Library* [iii.v.9](#).

²⁰⁷³ Herodotus, *Histories* [ii.145](#).

²⁰⁷⁴ <http://en.wikipedia.org/wiki/Hellenes>.

²⁰⁷⁵ <http://en.wikipedia.org/wiki/Erythrae>.

²⁰⁷⁶ Pausanias, *Description of Greece* [i.xi.1](#) and [i.xxxiii.7](#) where Pausanias rejects the suggestion that Helen was the daughter of Leda, saying that Leda merely suckled and nursed the child, and Apollodorus, *Library* [iii.x.7](#) where her mother is said to have been either Leda or Nemesis.

²⁰⁷⁷ Pausanias, *Description of Greece* [ii.xxiii.5](#).

²⁰⁷⁸ Apollodorus, *Epitome* [vi.12-13](#).

²⁰⁷⁹ Pausanias, *Description of Greece* [i.xi.2](#).

²⁰⁸⁰ Pausanias, *Description of Greece* [i.xxxv.1](#).

²⁰⁸¹ Pausanias, *Description of Greece* [ii.xxii.6](#).

²⁰⁸² Pausanias, *Description of Greece* [iii.xix.9](#).

²⁰⁸³ Pausanias, *Description of Greece* [ii.xxxvii.7](#).

²⁰⁸⁴ Pausanias, *Description of Greece* [ii.xxii.6](#).

²⁰⁸⁵ Euripides, *The Trojan Women* [959](#).

²⁰⁸⁶ Pausanias, *Description of Greece* [iii.xix.13](#).

²⁰⁸⁷ Pausanias, *Description of Greece* [iii.xxii.1](#).

²⁰⁸⁸ [http://en.wikipedia.org/wiki/Paris_\(mythology\)](http://en.wikipedia.org/wiki/Paris_(mythology)).

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meaning that the Hellenes were associated in one way or another with all of these various tribes.

The Greeks cannot even agree on the course taken after Helen's abduction. Herodotus informs us:

"After carrying off Helen from Sparta, Alexandrus sailed away for his own country; violent winds caught him in the Aegean and drove him into the Egyptian sea; and from there (as the wind did not let up) he came to Egypt, to the mouth of the Nile called the Canopic mouth, and to the Salters'." ²⁰⁸⁹

Herodotus mentions another source which says that Alexander and Helen went straight to Ilion:

"These verses and this passage prove most clearly that the Cyprian poems are not the work of Homer but of someone else. For the Cyprian poems relate that Alexandrus reached Ilion with Helen in three days from Sparta, having a fair wind and a smooth sea; but according to the Iliad, he wandered from his course in bringing her." ²⁰⁹⁰

After Egypt, Herodotus says that Alexander and Helen visited Sidon and Phoenicia:

"This, the [Egyptian] priests said, was how Helen came to Proteus. And, in my opinion, Homer knew this story, too; but seeing that it was not so well suited to epic poetry as the tale of which he made use, he rejected it, showing that he knew it. This is apparent from the passage in the Iliad (and nowhere else does he return to the story) where he relates the wanderings of Alexander, and shows how he and Helen were carried off course, and wandered to, among other places, Sidon in Phoenicia." ²⁰⁹¹

Apollodorus gives a different account:

"But Hera sent them a heavy storm which forced them to put in at Sidon. And fearing lest he should be pursued, Alexander spent much time in Phoenicia and Cyprus. But when he thought that all chance of pursuit was over, he came to Troy with Helen. But some say that Hermes, in obedience to the will of Zeus, stole Helen and carried her to Egypt, and gave her to Proteus, king of the Egyptians, to guard, and that Alexander repaired to Troy with a phantom of Helen fashioned out of clouds." ²⁰⁹²

In yet another account recorded by Apollodorus, it was Menelaus – not Alexander – who went to Sidon and Phoenicia. This suggestion that there was a second Helen who was a phantom made by Menelaus out of clouds ²⁰⁹³ is a bizarre attempt at trying to get around the inconsistencies in the various irreconcilable stories. No one has realised that they were dealing with allegory.

Euripides says it was Zeus who made a phantom out of Helen:

"But Hera, indignant at not defeating the goddesses, made an airy nothing of my marriage with Paris; she gave to the son of king Priam not me, but an image, alive and breathing, that she fashioned out of the sky and made to look like me; and he thinks he has me – an idle fancy, for he doesn't have me. And in turn the plans of Zeus added further troubles to these; for he brought a war upon the land of the Hellenes and the unhappy

²⁰⁸⁹ Herodotus, *Histories* [ii.113](#).

²⁰⁹⁰ Herodotus, *Histories* [ii.117](#).

²⁰⁹¹ Herodotus, *Histories* [ii.116](#). For the quote from Homer's *Iliad*, see [Book 6 lines 287-293](#).

²⁰⁹² Apollodorus, *Epitome* [iii.4](#).

²⁰⁹³ Apollodorus, *Epitome* [vi.29](#).

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Phrygians, so that he might lighten mother earth of her crowded mass of mortals, and bring fame to the bravest man of Hellas.”²⁰⁹⁴

And again:

“for she [Helen] has come from Proteus’ house, leaving Egypt, and she never went to Troy; Zeus, to stir up strife and bloodshed among mortals, sent a phantom of Helen to Ilium.”²⁰⁹⁵

The Greeks cannot even agree on where Helen was buried, with claims that she lies in a place called Therapne in Lakonia, the island of Rhodes or even an island in the Black (Euxine) Sea.²⁰⁹⁶

These stories betray the fact that Helen was in a number of places at the same time. This sort of anomaly can only be explained if we accept that Helen was a tribal element – even the tribe of Hellenes who we have come to know as Greeks.

Whilst Pausanias tells us that Helen was brought up in Sparta,²⁰⁹⁷ Herodotus tells us that ‘she’ was abducted from Hellas (in Thessaly in northern Greece²⁰⁹⁸) from amongst the Hellenes of that district.²⁰⁹⁹ Sparta was located much further south in Laconia. The Hellenes were supposedly named after someone called Hellen²¹⁰⁰ son of Pyrrha and Deucalion, though some would argue that Hellen was a son of Zeus.²¹⁰¹ I have identified Dorus ‘son’ of Hellen as the House of Joseph, which demonstrates the fragile foundation for this whole story, which turns out to be nothing more than a contrived tale, albeit based on actual historical facts. For Deucalion we should read ‘Duke Elon’. Decelus, who, according to Herodotus, pointed out the whereabouts of Helen of Troy to her pursuers,²¹⁰² might likewise a variant spelling of this same name (i.e. Deucalion) or it (i.e. Decelus) might even be a variant spelling of Duke Elah, another Edomite tribe.

Troy was located in the Troad in north-western Anatolia. The city of Dardanus to the north east was built by the descendants of Darda, who was called Dardanus by Josephus. The city of Chalcedon (Greek Χαλκηδών), which was located further east was named after



Map showing the location of the city of Troy in relation to the city of Dardanus and the region of Dardania.

²⁰⁹⁴ Euripides, *Helen* [lines 31-41](#).

²⁰⁹⁵ Euripides, *Electra* [lines 1281-1284](#).

²⁰⁹⁶ Pausanias, *Description of Greece* [iii.xix.9](#) & [iii.xix.13](#) (in verses 9-13, Pausanias presents the case that Helen of Troy was married to Achilles rather than Menelaus and lived with him on what was referred to as the “White Island”).

²⁰⁹⁷ Pausanias, *Description of Greece* [x.xii.2](#).

²⁰⁹⁸ <http://www.theoi.com/Nymphe/NympheOrseis.html>.

²⁰⁹⁹ Herodotus, *Histories* [i.3](#). (Note that the word “Ἕλληνι *Ellesi* i.e. Hellenes is translated as Greeks in A. D. Godley’s translation.)

²¹⁰⁰ Apollodorus, *Library* [i.vii.3](#).

²¹⁰¹ Apollodorus, *Library* [i.vii.2](#).

²¹⁰² Herodotus, *Histories* [ix.73](#).

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Chalcol, the brother of Darda. Josephus called Chalcol Chalkeos (Χάλκεος),²¹⁰³ which spelling is not too far removed from the name given to the Greek city.

The tribe of Chalcol built a large number of cities which were named after their forefather. To the Greeks, he was known as “Cilix son of Agenor”, Cilix being called the brother of Phoenix and Cadmus.²¹⁰⁴ Herodotus tells us that the Cilicians (Κίλικες *Kilikés*) of Cilicia in southern Anatolia are named after this Cilix.²¹⁰⁵



The city of Calchas on the island of Euboea as well as the region of Chalchidice (marked in red) in Macedonia are named after the tribe of Chalcol son of Zerach of the tribe of Judah.

goddess he was killed by a thunderbolt. Grieved at his brother's death, Dardanus left Samothrace and came to the opposite mainland. That country was ruled by a king, Teucer, son of the river Scamander and of a nymph Idaea, and the inhabitants of the country were called Teucrians after Teucer. Being welcomed by the king, and having received a share of the land and the king's daughter Batia, he built a city Dardanus, and when Teucer died he called the whole country Dardania. And he had sons born to him, Ilus and Erichthonius, of whom Ilus died childless, and Erichthonius succeeded to the kingdom and marrying Astyoche, daughter of Simoeis, begat Tros. On succeeding to the kingdom, Tros called the country Troy after himself, and marrying Callirrhoe, daughter of Scamander, he begat a daughter Cleopatra, and sons, Ilus, Assaracus, and Ganymede.”²¹⁰⁶

Electra's 'son' Iasion is a variant spelling of Jason – even he whose name is preserved in the story of *Jason and the Argonauts*. Notice that Troy was supposedly named after one of the sons of Darda/Dardanus. Notice also that Dardanus was welcomed into the country by Teucer. Electra, the 'mother' of Dardanus, is a name which means 'bright' or 'shining'. According to the Bible, Darda was one of the sons of Zerach son of Judah.²¹⁰⁷ Zerach is a Hebrew word which means 'bright' or 'shining'! I would point out, however, that Atlas, the 'father' of Electra, is a variant spelling of Ethan, who was in reality the **brother** of Darda. In *Ancient Irish History Reconsidered* I demonstrate that Ethan son of

²¹⁰³ Josephus, *Antiquities of the Jews* [viii.42](#). ([viii.ii.5](#) in Whiston's translation, though he has used the names as they appear in the Bible.)

²¹⁰⁴ Apollodorus, *Library* [iii.i.1](#).

²¹⁰⁵ Herodotus, *Histories* [vii.91](#).

²¹⁰⁶ Apollodorus, *Library* [iii.xii.1-2](#).

²¹⁰⁷ 1 Chron. 2:6.

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Zerach gave his name to the Athenians as well as the Uaithne of Ireland, a people called Αὐτεῖνοί Autenoi by Ptolemy.²¹⁰⁸

Strabo informs us that the Athenians and Trojans both belonged to the same family group. They were both descended from Ericthonius (also called Ἐρεχθέως *Erechtheus*²¹⁰⁹), which name appears to be a metathesis of Zerach, the Hebrew letter *zayin* having become a *theta* in transliteration. This word is comparable to the Irish word Airttech, which also means ‘bright’.²¹¹⁰

Ethan, who was called Athanos by Josephus,²¹¹¹ gave his name to the Athenians of Greece and to the Bithynians of Asia Minor, though Edom, when his offspring shook off the yoke of Jacob, continued using the same Israelite names. As already explained, the Ethanites were also known as Aetolians, a people who gave their name to Italy. They also gave their name to the Atlas Mountains of north Africa.

Agamemnon

It is difficult to know whether or not Agamemnon, who led an army up against the city of Troy, was an actual person or whether, once again, this is an allegorical representation of a tribe of people. There have been many attempts at trying to work out what the name Agamemnon means, with Robert Stephen Paul Beekes suggesting that the name is derived from the Greek words ἄγαν *agan* meaning ‘very much’ and μέδομαι *medomai* meaning ‘think on’,²¹¹² and with Pierre Chantraine suggesting that Memnon is the name of a bird.²¹¹³ Having ‘rewritten’ our understanding of events, I would suggest that the name Agamemnon is more correctly derived from the Greek words ἄγω *agu*, meaning (amongst other things) ‘to lead away’, and μνήμη *mneme* meaning ‘memory’ or ‘remembrance’.

At first, this might seem a random statement to make. I am, however, basing this on the fact that Mnemosyne (another variant spelling of Mneme, meaning Memory) was one of the ‘daughters’ of Uranus (Sky) and Geia (Earth), the parents of Cronus.²¹¹⁴

Hesiod wrote:

“And again, they chant the race of men and strong giants, and gladden the heart of Zeus within Olympus, – the Olympian Muses, daughters of Zeus the aegis-holder. Them in Pieria did Mnemosyne ([Μνημοσύνη] Memory), who reigns over the hills of Eleuther, bear of union with the father, the son of Cronos, a forgetting of ills and a rest from sorrow.”²¹¹⁵

A woman, in those days, ruling over a kingdom? Phonetically, Eleuther is a variant spelling of Erythra, a name which means ‘red’, means ‘Edom’. I have already shown that Cronus was Hiram king of Tyre and that Zeus was Esau. Also, it has not escaped my

²¹⁰⁸ Ptolemy, *Geography* Book 2, [Chapter 1](#). ([Chapter 2, §.5](#) in some copies.)

²¹⁰⁹ *Dictionary of Greek and Roman Biography and Mythology* – entry under [Erechtheus](#), William Smith, London 1848.

²¹¹⁰ *Early Irish History and Mythology* p.6, Thomas F. O’Rahilly, Dublin Institute for Advanced Studies 1999 (first published 1946).

²¹¹¹ Josephus, *Antiquities of the Jews* [viii.43](#).

²¹¹² Entry under Agamemnon in *Etymological Dictionary of Greek* p.8, Robert Stephen Paul Beekes, Brill, Leiden 2009.

²¹¹³ Entry under Memnon in *Dictionnaire Étymologique de la Langue Grecque* Vol. 1, [p.685](#), Pierre Chantraine, Paris 1968.

²¹¹⁴ Apollodorus, *Library* [i.i.1-3](#).

²¹¹⁵ Hesiod, *Theogony* [50-55](#).

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notice that the Hebrew word for ‘memory’ is זֶכֶר *Zecher*, which philologically is a phonetic variation on the name זֶרַח *Zerach* – Zecher being a metathesis of Zerach. Metatheses were far more common in ancient languages than most people realise.

From a philological viewpoint, the fact that זֶכֶר *Zecher* is written with a כ *Kaph* whilst זֶרַח *Zerach* is written with a ח *Chet* is irrelevant. In this instance, both letters have the same phonetic value. (NB: The Hebrew word זֹהָר *zohar*, meaning ‘brightness’, is also a metathesis of *zerach*. Consider also the words נָשָׂה and נָשָׂא, both meaning ‘to loan or to lend on usury’. It has also been demonstrated that חֲרִי *Hori or Horite* and כְּרִיתִי *Curetes*, the people also called כָּרִי *Cari* (AV Cherethites), are referring to the same people, the name being written three different ways. The English words *form* and *morph* also both have the same meanings.)

If we can recall, the original language of the Greeks was Phoenician-Hebrew, but was later changed. Consequently, the name Seir becomes αἰγῆϊος *aegeios* (meaning ‘of a goat or goats’²¹¹⁶), and Zerach becomes Electra, both words Zerach and Electra meaning ‘bright’ or ‘shining’.

With the reading of ‘leading away’ and the realisation that Mnemon is probably a mistranslation of the name Zecher/Zerach, the understanding seems to be that a group of Zerachites had broken away from the main party of Zerachites dwelling in Greece and established themselves elsewhere – possibly an allegorical reference to a group of people fleeing from Mycenae to Sparta, which is what we are told Agamemnon did. Whilst we cannot categorically state that Agamemnon was a fictional character, I thought it appropriate to include here my observations which suggest that Agamemnon is nothing more than an allegorical creation.

In Homer’s version of the story, Electra, ‘daughter’ of Agamemnon, becomes Laodike,²¹¹⁷ this possibly being a variant spelling (metathesis) of the name Lacedaemon, another name for Sparta, which is the place to where Agamemnon is said to have fled. Might this just be coincidence? It is generally accepted that Laodike means ‘justice of the people’, from Λαός meaning people, men or soldiers and δίκη whose original meaning was ‘custom or usage’, but in later times meant ‘good custom, order, fitness, law or judgement’.²¹¹⁸ The alternative interpretation I am suggesting here, however, follows the general play on words which is associated with allegory.

Herodotus records that Laodike was also the name of one of two Hyperborean women who visited the Delphinians – the other being someone called Hyperoche, or, more correctly, Ὑπερόχη *Hyperochen*, a name which is probably a transliteration of *Heber-Achan*. According to the book of Joshua, there was an Achan of the tribe of Zerach who was put to death along with his family for disobeying Joshua’s command.²¹¹⁹ Hyperochen would then translate as “Hebrews of Achan”.

Alternatively, we could be talking about a tribe of people named after Yachan son of Shimon. According to the Irish records, Semeon ‘son’ of Iarbanel ‘son’ of Nemedh “went

²¹¹⁶ *Greek-English Lexicon* [p.32](#), Henry George Liddell and Robert Scott, New York 1883.

²¹¹⁷ Homer, *Iliad* [line 145](#).

²¹¹⁸ *Greek-English Lexicon* [pp.372](#) and [876](#), Henry George Liddell and Robert Scott, New York 1883.

²¹¹⁹ Josh. 7:1-24.

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in the lands of the Greeks. His progeny increased there till they amounted in thousands”.²¹²⁰ In *Ancient Irish History Reconsidered*, I demonstrate that Nemedh is a metathesis of the name Menashe and that many of the Irish kings are likewise allegorical creations. Semeon, of course, is a variant spelling of the Hebrew name Shimon, which appears in the AV as Simeon.

In a moment, it will be demonstrated that the Hyperboreans were ruled over by Atlantians, and, as stated above, Electra, the ‘daughter’ of Atlas and Pleione, was an Atlantian. Atlas is said to have been son of Clymene (Κλυμένην).²¹²¹ It has not escaped my notice that Clymene is most likely a variation on the name Clytemnestra, the ‘wife’ of Agamemnon.

Clymene was an Oceanid nymph loved by Helios (an alternative form of Elus, the name which Eusebius gives for Cronus alias Hiram king of Tyre²¹²²). Hesiod, however, called her Clytia (Κλυτία). Both names Clymene and Clytia supposedly mean ‘famous’ or ‘infamous’.²¹²³ Clytemnestra appears to be a play on Clymene/Clytia of Etser, where Etser could either be identifiable as Etser (AV Ezer) son of Seir or Yetser (AV Jezer) son of Naphtali. It is important that we understand that, when dealing with the Greek tragedies, we are not dealing with real people, but with allegorical creations – tribes which have been turned into fictitious kings and queens. The aforesaid interpretation might at first seem somewhat random and contrived, but, whilst I am not stating categorically that I am right, bearing in mind what has been preserved by the later Greek and Roman writers, I feel that what is being proposed here is perfectly plausible and at least worthy of consideration. These Greek and Roman writers have thrown together a lot of allegorical connections, which is why there is so much confusion and disagreement over the genealogies.

Spanish Flags

According to the Bible, each of the twelve tribes had a stone on the *choshen hamishpat* (breastplate of judgment) worn by Aaron, the colour of which represented that particular tribe. In addition, each tribe had a flag which was the same colour as their stone:

“And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own flag, throughout their hosts.”²¹²⁴

“Every man of the children of Israel shall pitch by his own flag, with the ensign of their father’s house: far off about the tabernacle of the congregation shall they pitch.”²¹²⁵

Note that the Hebrew word דָגֵל *degel*, which means ‘flag’ is translated as ‘standard’ in the King James translation. Rabbi Louis Ginzberg adds the following information:

²¹²⁰ Lebor Gabála Éirenn: The Book of the Taking of Ireland, Vol.3, [p.125, §.244](#) and [p.145, §.258-9](#), Robert Alexander Stewart MacAlister, Dublin 1940.

²¹²¹ Hesiod, *Theogony* [line 507](#).

²¹²² Eusebius of Caesarea: *Praeparatio Evangelica* [Book 1, Chapter 10](#).

²¹²³ *Greek-English Lexicon op. cit.* [p.817](#).

²¹²⁴ Num. 1:52.

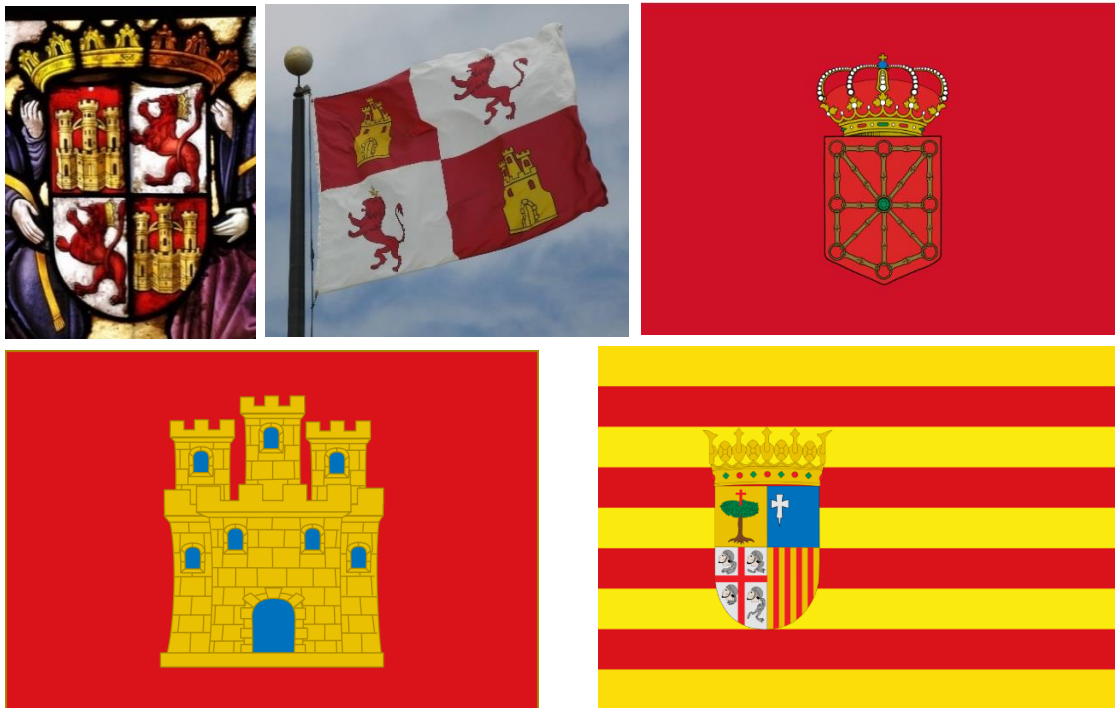
²¹²⁵ Num. 2:2.

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“The different colors of the flags corresponded to the colors of the stones set in the breastplate of the high priest, on which were engraved the names of the twelve tribes. Reuben’s stone had a red color like his flag, Simeon’s flag was green like the color of his stone, and in this way with all the tribes the color of stones and of flags harmonized.”²¹²⁶

This statement is confirmed by the Midrash, which adds that Israel was the first to introduce national flags.²¹²⁷

According to Ginzberg, Naphtali’s flag was “dull red, the colour of wine”,²¹²⁸ a statement which is supported by the Midrash which informs us that Naphtali’s flag “had the peculiar color of a pale reddish wine”. This colour is actually supported by the flags of León and Castile (Castile being a variant spelling of the name Yachtsiel, this being the firstborn son of Naphtali), of Navarre (this being founded by the Asturians, who are descendants of the tribe of Yetser, the third-born son of Naphtali) and of Aragon, which kingdom takes its name from the tribe of Guni, the second-born son of Naphtali. All of these flags, as well as the coats of arms for these countries, are of a wine red colour.



Top row from left to right: Coat of Arms of Castilla y León with red lions, flag of Castilla y León and the flag of Navarre.

Bottom row from left to right: The flag of Castile and the flag of Aragon.

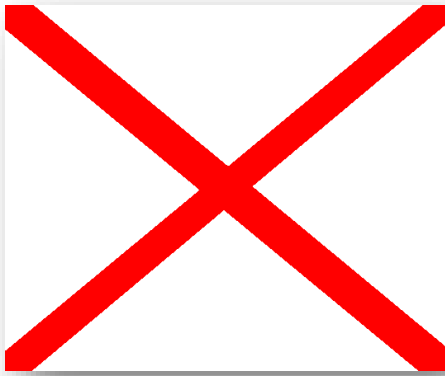
The flag of Aragon has yellow stripes with the wine red. As we know that the Gaditani of Spain, who are recorded as inhabiting this region during the first and second centuries of the Common Era, are descended from Arodi son of Gad, it is quite possible that the yellow represents the tribe of Gad (the yellow agate?).

²¹²⁶ The Legends of the Jews Vol. 3 (From the Exodus to the Death of Moses), p.238 – The Camp, Louis Ginzberg, Philadelphia 1911.

²¹²⁷ See <https://www.sacred-texts.com/jud/mhl/mhl08.htm>.

²¹²⁸ Legends of the Jews op. cit., Vol. 3, p.237 – The Camp.

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Flag of the Visigothic Kingdom which was used between 456-500 CE.

It should be stressed that the flags of Aquitaine, as well as Occitania (a variant spelling of Aquitaine) in southern France, are all of this same colour red. Even when we go back in time, we find that they have historically kept to these same colours. The flag which was used between 456 to 500 CE, for example, was white with a red cross in the shape of an X.

Spain has, however, been occupied over the centuries by a number of different nations. The region of Galicia in northern Spain, for example, was at one time ruled by the Suebi (ca. 409 CE to 585 CE). These Suebi are an offshoot of the Suebi who settled in



Flag of Tours where the Turones dwelt. (They were an offshoot of the Pictones.) Note the Castilian insignia.



Flag of Poitou-Charentes with Castilian insignia. (This is where the Pictones and Santones dwelt.)



Flag of Toulouse



Flag of Occitania

Map showing the extent of the Visigothic Kingdom and the flags of those regions demonstrating the extent of Spanish rule.

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Switzerland. As already stated, they are descended from Yashub son of Issachar. The flag of Galicia has a light blue stripe, which is understood to be the blue of the St Andrew cross used by the Scots in Scotland, St Andrew being one of the most popular saints in Galicia, whilst the dark blue of the coat of arms in the centre of the flag is understood to have been adopted from the former flag of the kingdom of Galicia. This former flag sports the colours of the tribe of Issachar and clearly dates from the time that the Suebi ruled over this part of Spain. A flag of the kingdom dating to the 16th Century is of the same hue of blue.

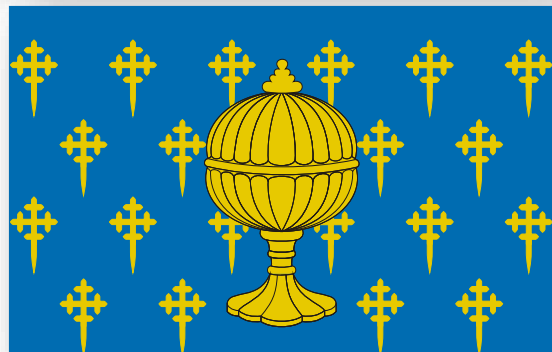


Top left: Flag of Finland.



Top right: Flag of Galicia in northern Spain showing the light blue of the St Andrew's 'cross'. The coat of arms in the centre is believed to be from the original flag of the kingdom of Galicia dating from the time when the Suebi ruled over this region.

Immediate right: Flag of the kingdom of Galicia dating to the 16th Century CE. The design is attributed to King Carlos V 1500-1558 CE.



The Suebi are descended from Yashub son of Issachar. The Finns of Finland are likewise descended from Phua son of Issachar who gave rise to the family of Phuni. In my opinion, it is no coincidence that the coat of arms on the flag of Galicia is the same shade of blue as the flag of Finland.

Meanwhile, the flag of Andalusia in southern Spain is emerald green and clearly dates from the time the Turduli and Turdetani dwelt there, these being the "Sons of Daire" mentioned in an ancient Irish document known as the records of Eolus. This is covered in more detail in my separate work entitled *Ancient Irish History Reconsidered*. The Turduli and Turdetani were descended from Darda son of Zerach of the tribe of Judah whose stone and flag were green.

"Though the current Andalusian flag was first established by the nationalist movement in 1918, the use of green and white in flags can be traced in Andalusia back to the Middle Ages. In the battle of Alarcos (1195), marking the highest point of the Almohad power, the banner was hoisted together with the Almohads' white one atop Seville's main minaret. This is the first time we have an account of green and white waving together – though on different cloths – in Andalusia. There is also a Muslim legend saying that a

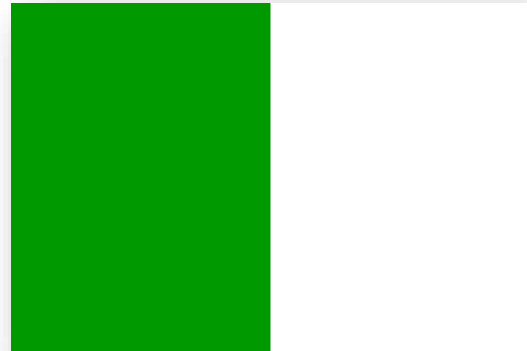
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The region of Spain which became known as Andalusia is the region which was originally known as Baetica. This is where the Turduli and Turdetani dwelt, a people referred to in the Irish records (the records of Eolus) as “sons of Daire”.

holy man preaching in the villages of the Atlas Mountains has a vision of an angel showing him an empire united on both sides of the Straits of Gibraltar, with the green paradise of Al-Andalus and the white Maghreb of the Almohads.”²¹²⁹

The green flag is therefore historic.



Flag of Andalusia in 1642.

That Judah’s stone is an emerald is confirmed not only by the King James translation, which was produced with the assistance of Jewish scholars, but also by the New Testament book of Revelation²¹³⁰ as well as by Rabbi Louis Ginzberg:

“Judah’s stone was the green emerald, that has the power of making its owner victorious in battle, a fitting stone for this tribe from which springs the Jewish dynasty of kings, that routed its enemies. The color green alludes to the shame that turned Judah’s countenance green when he publicly confessed his crime with Tamar.”²¹³¹

This is the sort of teaching which can be most easily retained in memory and is the most effective way of transmitting any oral tradition. We can therefore be certain that this statement is true.

According to the *Jewish Encyclopedia*, both Targum Onkelos and Targum Yerushalmi support this statement that Judah’s stone was emerald and argues that:

“The Hebrew name has the appearance of being a loan-word. W. M. Müller identifies it with Egyptian ‘M-f-k-t,’ and thus in turn with the ‘Iupaaku’ stone of the El-Amarna tablets ... It must have belonged to the green stones, and the Sinaitic peninsula and Philistia have furnished it in quantities.”²¹³²

If we can recall, the flags of Leinster and Devon are emerald green, due to the families of Darda and Ethan, sons of Zerach, son of Er, son of Judah, who ruled those regions. When we discussed the tribe of Calchol, in the section *The Sons of Er*, we demonstrated that the ancient flag of Abkhazia in the land at one time known as Colchis, where the

²¹²⁹ *Historical Flags (Andalusia, Spain)* sourced 06 Mar 2022 from Flags of the World Website https://www.fotw.info/flags/es-an_hi.html.

²¹³⁰ Rev. 21:19.

²¹³¹ *The Legends of the Jews* Vol. 3 (From the Exodus to the Death of Moses), [p.170 – The Stones in the Breastplate](#), Louis Ginzberg, Philadelphia 1911.

²¹³² *Jewish Encyclopedia* Vol. 5, entry under Gems on [p.594](#), Isidore Singer et al, New York 1900.

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tribe of Calchol at one time dwelt, is also green, albeit with white stripes. The flag of Wales is also green. Rhodri Mawr and his family, who established the early Welsh kingdoms, were descended from the House of Judah who at one time ruled over the kingdom of León in northern Spain.

By contrast, the name of Levi's stone, the **בֶּרֶקֶת** *bareket*, is derived from the Hebrew word **בָּרַק** *barak* meaning lightning. "As the Hebrew name etymologically indicates, this was a 'flashing, brilliant' stone."²¹³³ I find it strange that no one seems to make the obvious connection. The dominant colour in a lightning bolt is light (chalcedony) blue. It is no coincidence that the New Testament book of Revelation, which was written more than a century before work was started on the Midrash, gives Levi's stone as a chalcedony (χαλκηδών).²¹³⁴



Levi's colour is clearly light blue – the colour of lightning.

Consider the fact that chalcedony blue is usually one of the colours on the tallit (Jewish prayer shawl) as well as on the Israeli flag. It is known that the Jews used blue as the colour of their standards during the second temple period, but that standard was Levi's colour – **not** Judah's.

In the book of Numbers, we are told that the Almighty instructed the people to make fringes on the edges of their garments and to "put upon the fringe of the borders a ribband [פְּתִיל *p'til* means 'thread'] of blue".²¹³⁵ The reason for putting these fringes on the garments was twofold: Firstly, they were to remind the people of God's laws, statutes, testimonies and commandments. Secondly, the inclusion of the blue thread was to remind the people that the Almighty had chosen the tribe of Levi to be his ministers:

"And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts".²¹³⁶

Bear in mind also that the robe worn by Aaron as High Priest was of the same blue as the thread used in the fringes, the same Hebrew word **תְּכֵלֶת** *t'chelet* being used in both instances:

"And thou shalt make the robe of the ephod all of blue."²¹³⁷

Many of the temple objects were also to be covered with blue cloth.²¹³⁸ This is the same chalcedony blue that appears on prayer shawls. This is the colour of Levi's stone and flag.

²¹³³ *Ibid.*

²¹³⁴ Rev. 21:19.

²¹³⁵ Num. 15:38 & Deut. 22:12.

²¹³⁶ Malachi 2:4.

²¹³⁷ Exod. 28:31.

²¹³⁸ Num. 4:6-12.

The Hyperboreans

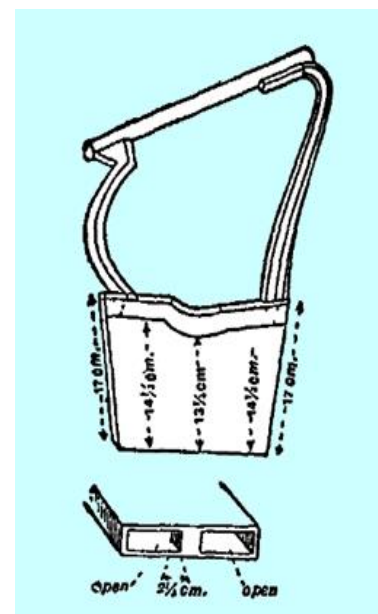
We shall now turn to a controversial statement made by the Greek writer Diodorus:

“Of those who have written about the ancient myths, Hecateus and certain others say that in the regions beyond the land of the Celts there lies in the ocean an island no smaller than Sicily. This island, the account continues, is situated in the north and is inhabited by the Hyperboreans, who are called by that name because their home is beyond the point whence the north wind (Boreas) blows; and the island is fertile and productive of every crop, and since it has an unusually temperate climate it produces two harvests each year... And there is also on the island both a magnificent sacred precinct of Apollo and a notable temple which is adorned with many votive offerings and is **spherical in shape**. Furthermore, a city is there which is sacred to this god, and the majority of its inhabitants are players on the cithara; and these continually play on this instrument in the temple and sing hymns of praise to the god, glorifying his deeds.”²¹³⁹

Charles Henry Oldfather did not hesitate in identifying this ‘spherical’ temple of Apollo as Stonehenge.²¹⁴⁰ Having produced evidence to show that Stonehenge had not at that time been built, we are now forced to reconsider the facts.

First and foremost, the reference by the Greek writers to ‘the regions beyond the land of the Celts’ is extremely vague. Relative to Greece, the land of the Hyperboreans could effectively have been anywhere in the northern hemisphere. The statement by Diodorus that the land of the Hyperboreans was ‘no smaller than Sicily’ should also eliminate Britain as the intended island. (Britain is around eight times larger than Sicily.) Furthermore, Diodorus already by that time knew Britain by its rightful name, so the suggestion that he was talking about a place in Britain can be safely ruled out. Having demonstrated that there was at one time a similar construction to Stonehenge in Naas in Ireland, it could be argued that Diodorus was actually referring to that structure. Even then, Ireland is much larger than Sicily. Nevertheless, there are a number of factors which suggests that this was the intended island, even though Ireland is actually around three times larger than Sicily.

Ireland is renowned for the harp. The cithara was a type of lute. To all intents and purposes, a harp would be considered by the early Greek writers to be a type of lute. They both have similar sounds and both have an array of strings which are plucked. In modern Greek, a guitar is also called a cithara (κιθάρα). We should also bear in mind that the Irish bards related their history in the form of songs and ballads. These factors alone suggest that the Greek writers are referring to Ireland.



Ancient Egyptian cithara from Thebes. (Museum of Antiquities, Leiden.)

²¹³⁹ Diodorus, *Library* ii.xlvii.1-3.

²¹⁴⁰ *Ibid.* fn.2 on [pp.36-7](#) in Book II of Loeb Classical Library, C. H. Oldfather, London 1967.

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Man with an eight-stringed cithara from a vase in the British Museum.

According to Diodorus, the name Hyperborean is derived from the fact that these people dwelt beyond the point where the north winds blow, reading the name boreas as 'north wind'. I would suggest that this interpretation is contrived. Nevertheless, it should be noted that Diodorus is reading the word Ὑπερ Hyper' as 'beyond', hence associating the word with the Greek ὑπέρ *uper*, meaning 'upper', 'over', 'above' or 'beyond'. All of these meanings are identical to the Hebrew word עֵבֶר *ever*, from which we get the word 'Hebrew'. This suggests that the Hyper part of the name is connected with the Hebrew word Heber – as in Hibernia, the ancient name for Ireland.

Diodorus also records:

"The myth also relates that certain Greeks visited the Hyperboreans and left behind them there costly votive offerings bearing inscriptions in Greek letters. And in the same way Abaris, a Hyperborean, came to Greece in ancient times and renewed the goodwill and kinship of his people to the Delians."²¹⁴¹

According to Charles Oldfather:

"Abaris is apparently a purely mythical figure, who in some authors sailed on his arrow, as on a witch's broomstick, through the air over rivers and seas."²¹⁴²

This is clearly allegory. His 'arrow', which 'flew' over 'rivers and seas' (but not land!), will clearly have been a fast boat. Also, Abaris will not have been an actual person. 'He' was more correctly a tribe of people. Note that Abaris is the Greek transliteration of the name Heber – not to be confused with the Scythian branch of Heberians which arrived at a much later date. On this score, it is interesting to note that, even as late as the 17th Century CE, William Camden records a tradition that Ireland was named after a Spaniard by the name of Iberus.²¹⁴³ Bear in mind that, phonetically, Abaris and Iberus are variant spellings of the same name. Bear in mind also that Iberia was the ancient name for Spain. It is still today referred to as the Iberian Peninsula. According to Roderic O'Flaherty, Samuel Bochart also derived the name Hibernia from the Phoenician word Ibernæe.²¹⁴⁴

Despite Diodorus' statement that Boreas means 'north wind', he contradicts himself by saying:

"And the kings of this city [in the land of the Hyperboreans] and the supervisors of the sacred precinct are called Boreadae, since they are descendants of Boreas, and the succession to these positions [i.e. the musicians and dancers] is always kept in their family."²¹⁴⁵

²¹⁴¹ Diodorus, *Library* ii.xlvii.4-5.

²¹⁴² Diodorus, *Library* Vol. 2, [fn.3 on p.39](#), Charles C. Oldfather, Loeb Classical Library, London, Cambridge and Massachusetts 1967.

²¹⁴³ *Britannia* Vol. 2, [p.1309](#), William Camden, translated by Edmund Gibson, London 1722.

²¹⁴⁴ *Ogygia*, Vol. 1, [p.27](#) Roderic O'Flaherty, translated by the Rev. James Hely, Dublin 1793.

²¹⁴⁵ Diodorus, *Library*. [ii.xlvii.6](#).

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Note that the Hyperboreans are now named after a person! Could this be the person the Irish called Simon Breac, one of the mythical kings of Ireland? According to Hector Boethius, Symon Breac “was born in Spain”²¹⁴⁶ and “brought the Stone of Destiny to Ireland”, though both of these statements are strongly rejected by Lynch.²¹⁴⁷ O’Flaherty made Simon Breac grandson of “king Nuad of the Herimonean line”,²¹⁴⁸ this being the king John Lynch called Nuad Fionfail.²¹⁴⁹ In *Ancient Irish History Reconsidered*, I demonstrate that Simon Breac arrived centuries before the fictitious sons of Scota, hence the idea that Simon Breac was of the Herimonean line is false.

Diodorus also informs us that Boreas married Erechtheus and bore a ‘daughter’ (sic!) by the name of Oreithyia.²¹⁵⁰ Oreithyia is a variant spelling of Erythrea, this being the ancient name for Cadiz in Spain. Erechtheus, who was called Erichthonius by Apollodorus,²¹⁵¹ was considered to be a ‘son’ of Dardanus and ‘father’ of Tros, who supposedly gave his name to the country of Troy. If we can recall, Deaghda, the mythical king of the Tuatha De Danaan who arrived in Ireland as part of the first Milesian invasion of Ireland, was the tribe of Darda. These sons of Deaghda were known as sons of Daire, a name which is pronounced Dara, this being the named of Darda son of Zerach as preserved in the first book of Chronicles.

Euripides wrote:

“Now farewell, city and land of Erechtheus! O land of Trozen [i.e. Troy], how many blessings you possess to pass one’s youth in!”²¹⁵²

Pausanias, on the other hand, seemed to think that Erichthonius had no human father:

“Men say that Erichthonius had no human father, but that his parents were Hephaestus and Earth.”²¹⁵³

The trouble with allegory is that it goes way beyond most people’s understanding. As already stated, Erechtheus appears to be a metathesis of the Hebrew word Zerach, meaning ‘bright and shining’. The Irish word Airgtech also means ‘bright’.²¹⁵⁴ Philologically, Airgtech (pronounced Erthech) is a variant spelling (i.e. metathesis) of Erechtheus. As already pointed out, Electra, this being the name of the ‘mother’ of Dardanus, also means ‘bright and shining’.

The aforesaid ‘marriage’ of Boreas to Erechtheus is therefore allegory. The names Trojan, Achaean and Danaan were used interchangeably by Homer. This marriage between Boreas (Simon Breac? Iberia?) and Erechtheus would have been a metaphorical association between Boreas and the Tuatha de Danaan, the latter principally comprising the tribes of Darda and Ethan.

²¹⁴⁶ *Cambrensis Eversus* Vol. 1, [p.433](#).

²¹⁴⁷ *Cambrensis Eversus* Vol. 1, [p.435](#).

²¹⁴⁸ *Ogygia* Vol. 1, [p.140](#).

²¹⁴⁹ *Cambrensis Eversus* Vol. 1, [p.433](#).

²¹⁵⁰ Diodorus, *Library* [iv.xliii.3](#).

²¹⁵¹ Apollodorus, *Library* [iii.xii.2](#).

²¹⁵² Euripides, *Hippolytus* [1094ff](#).

²¹⁵³ Pausanias, *Description of Greece* [i.ii.6](#).

²¹⁵⁴ *Early Irish History and Mythology op. cit.* p.6.

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In respect of the temple of Apollo which Diodorus says existed in the land of the Hyperboreans, it is interesting to note that Oldfather claims that Apollo was the Greek name for the Celtic god Borvon,²¹⁵⁵ where Borvon was supposedly the Celtic god of healing springs. According to Edward Anwyl, the name means ‘the boiler’. Other forms of the name include Borvo, Bormo or Bormānus.²¹⁵⁶ His consort was the goddess Damōna,²¹⁵⁷ which name bears an uncanny resemblance to the name Domnian, the people who settled in southern Britain; a people who previously dwelt in Ireland in the county now known as Leinster. This name Borvon, when transliterated into Greek, would become Borean, Boreas or similar.

Apollodorus adds an interesting piece of information when he refers to “Atlas of the Hyperboreans”.²¹⁵⁸ Atlas is a variant spelling of Ethan, the name of one of the sons of Zerach. The interchange of the *n* and *l* in ancient languages has already been demonstrated on more than the one occasion.

Concerning this land of Atlas, Plato informs us:

“And he [i.e. the ‘god’ Poseidon] begat five pairs of twin sons and reared them up; and when he had divided all the island of Atlantis into ten portions, he assigned to the first-born of the eldest sons his mother’s dwelling and the allotment surrounding it, which was the largest and best; and him he appointed to be king over the rest, and the others to be rulers, granting to each the rule over many men and a large tract of country. And to all of them he gave names, giving to him that was eldest and king the name after which the whole island was called and the sea spoken of as the Atlantic, because the first king who then reigned had the name of Atlas. And the name of his younger twin-brother, who had for his portion the extremity of the island near the pillars of Heracles up to the part of the country now called Gadeira after the name of that region, was Eumelus in Greek, but in the native tongue Gadeirus, – which fact may have given its title to the country... Now a large family of distinguished sons sprang from Atlas; but it was the eldest, who, as king, always passed on the scepter to the eldest of his sons, and thus they preserved the sovereignty for many generations.”²¹⁵⁹

First of all, according to Diodorus, the Atlantians were sons of Electra, the ‘mother’ of Dardanus.²¹⁶⁰ According to one legend, the family of Darda[nus] originally dwelt in the land of Atlas in Arcadia in southern Greece.²¹⁶¹

In the above passage, Plato has provided us with a lot of garbled details. What has been preserved by the Greek writers is generally unreliable, especially when they were reporting information which they had received second-hand. I have already demonstrated that Poseidon was the city of Sidon in northern Israel. The ‘five pairs of twin sons’ mentioned by Plato seems to be a garbled reference to the Ten Tribes of Israel,²¹⁶² who went into captivity during the time of Shalmaneser V king of Assyria. The

²¹⁵⁵ Diodorus, *Library* Vol. 2, [fn.2 on pp.36-7](#), Charles C. Oldfather, Loeb Classical Library, London, Cambridge and Massachusetts 1967.

²¹⁵⁶ *Celtic Religion in Pre-Christian Times* [p.40](#), Edward Anwyl, London 1906.

²¹⁵⁷ *Ibid.* [p.43](#).

²¹⁵⁸ Apollodorus, *Library* [ii.v.11](#).

²¹⁵⁹ Plato, *Critias* [113e-114a](#).

²¹⁶⁰ Diodorus, *Library* [v.48](#).

²¹⁶¹ *Dictionary of Greek and Roman Biography and Mythology* Vol. 1, entry under [Dardanus on pp.939-40](#), William Smith, Boston 1870 – quoting from Dionysius of Helicarnassus, *Ars Rhetorica (Art of Rhetoric)* i.61.

²¹⁶² “But Hesiod says that they had ten sons and ten daughters; Herodorus that they had two male children and three female; and Homer that they had six sons and six daughters.” Apollodorus, *Library* [iii.v.6](#). The names of the sons and daughters given by Apollodorus are contrived.

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‘first-born of the eldest sons’ would appear to refer to Ethan, the first-born son of Zerach. When the matriarch Tamar gave birth, the hand of Zerach appeared from the womb first, so they tied it with a scarlet thread,²¹⁶³ but his brother Peretz (a name which means ‘a breach’) succeeded in being the first out of the womb. King David was of the Peretz line, whilst Ethan was the first-born of the Zerach line.

Note that Psalm 89 is dedicated as: “instruction [i.e. מִשְׁכִּיל *maschil*] for Ethan son of Zerach [i.e. the Ezhahite]”. The psalm in question refers to the covenant made by the LORD with King David and His promise that David’s throne should endure for ever. Why then would a psalm about King David’s throne be dedicated for “the instruction of Ethan son of Zerach”? As commented above by Plato: “but it was the eldest, who, as king, always passed on the sceptre to the eldest of his sons, and thus they preserved the sovereignty for many generations”. Whilst the Egyptian and Assyrian throne frequently changed hands, the throne of Judah constantly remained ‘within the family’. In this instance, the care of the throne has temporarily transferred from the Pharez line to the Zerach line of Judah:

“Thus saith the LORD God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low [i.e. the Zerach line], and abase him that is high [the Pharez line].”²¹⁶⁴

These descendants of Ethan son of Zerach, who was called Athanos (Ἀθανος) by Josephus, gave their name to Athens. They are the people who are variously called Uaithne, Ethne, Ethlenn, Ethnenn, Ethliu, Eithleand, Etain and Tain who settled in Ireland, all of these being variant spellings of the same name. According to Thomas F. O’Rahilly, ‘she’ was a river goddess!²¹⁶⁵ Note that the form of the name which is written Ethlenn is phonetically equivalent to Atlantis.

Plato would have us believe that the island of Atlantis was: “an island larger than Libya and Asia once upon a time, but now lies sunk by earthquakes and has created a barrier of impassable mud”,²¹⁶⁶ and that: “one grievous day and night befell them, when the whole body of your warriors was swallowed up by the earth, and the island of Atlantis in like manner was swallowed up by the sea and vanished; wherefore also the ocean at that spot has now become impassable and unsearchable, being blocked up by the shoal mud which the island created as it settled down.”²¹⁶⁷ It is clear from what he says that he has confused reports about the island of Hibernia (i.e. Ireland) with those of the American continent. He has also furnished us with a lot of contrived information, obviously based on unreliable hearsay. The suggestion that there were elephants on the island,²¹⁶⁸ however, is interesting because we know that mammoths at one time existed in Ireland, and we have evidence to show that mammoths were still living when Newgrange was built as a grave for Ollamh Fodhla and Queen Tea.²¹⁶⁹

Bear in mind that Newgrange was built in the 4th century BCE – **not** 6,000 years ago as

²¹⁶³ Gen. 38:30.

²¹⁶⁴ Ezek. 21:26.

²¹⁶⁵ *Early Irish History and Mythology op. cit.* pp.163-4, fn. 3.

²¹⁶⁶ Plato, *Critias* [108e](#).

²¹⁶⁷ Plato, *Timaues* [25d](#).

²¹⁶⁸ Plato, *Critias* [114e](#).

²¹⁶⁹ [Woolly mammoth was still alive in era of Newgrange, says study](#), Dick Ahlstrom, The Irish Tims, Mon 1 Aug 2016.

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scientists claim. The same goes for the mammoth. They did not become extinct 6,000 years ago, and this comment by Plutarch confirms that mammoths were still living in Ireland in the 2nd century CE. Bear in mind also that a mammoth is simply a hairy elephant. It is only in recent times that we have decided to distinguish these animals from elephants. To the early Greek writers, mammoths were simply elephants.

Like Diodorus, who was talking about the land of the Hyperboreans, Plato emphasises the fact that the climate of Atlantis was conducive to the production of two crops a year:

“And they cropped the land twice a year, making use of the rains from Heaven in the winter, and the waters that issue from the earth in summer, by conducting the streams from the trenches.”²¹⁷⁰

Bear in mind that if you travel much further north, you are not going to get such a temperate climate. Even if we dismiss the words of Plato, it should be noted that, according to William Camden, the earliest name for Ireland was Ogygia:

“If that *Ogygia*, which Plutarch places in the West of Britain, was a matter of real truth, and not a mere dream, one would take *Ireland* to be signify'd by that name; though the stories which are told of it, are all Romantick and idle. Nor is it easie to find a reason, why they should call it *Ogygia*; unless from the Antiquity of it; for the Greeks never attributed that name to any thing that was not particularly antient.”²¹⁷¹

According to Plutarch:

“An isle, Ogygia, lies far out at sea, a run of five days off from Britain as you sail westward; and three other islands equally distant from it and from one another lie out from it in the general direction of the summer sunset.”²¹⁷²

The parallel between this report and Plato's location of Atlantis has already been noticed by W. Hamilton.²¹⁷³ Of course, the only island west of Britain was Ireland. Even with a fast vessel, five days west of Ireland would take you into the middle of the Atlantic Ocean, miles from any land. It is therefore abundantly clear that these writers were working from unreliable sources. The fact that he omits to mention Ireland shows that he is actually referring to Ireland as Ogygia.

Homer informs us:

“There is an isle, Ogygia, which lies far off in the sea. Therein dwells the fair-tressed daughter of Atlas, guileful Calypso, a dread goddess, and with her no one either of gods or mortals hath aught to do...”²¹⁷⁴

This likewise ties the name Atlas to Ireland. Whilst it could admittedly be argued that the early historians, who would have been well aware of Homer's work, may have identified Ogygia with Ireland because of Homer, we have to ask why Britain was not included within this designation. The reason appears to be that Britain was at that time uninhabited by man.

Whilst admittedly not conclusive, all of this strongly suggests that Ireland was the land

²¹⁷⁰ Plato, *Critias* 118e.

²¹⁷¹ *Britannia* Vol. 2, p.1311, William Camden, translated by Edmund Gibson, London 1722.

²¹⁷² Plutarch, *De facie quae in orbe lunae apparet* (*The Face which appears on the Orb of the Moon*) 26.

²¹⁷³ *The Myth in Plutarch's De Facie*, pp.24-30, W. Hamilton in *Classical Quarterly*, Vol 28, Jan. 1934.

²¹⁷⁴ Homer, *Odyssey* vii.240-250.

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of the Hyperboreans. If so, then why would Diodorus specifically mention the circular temple in Ireland but fail to mention Stonehenge in Britain? The obvious and simple solution is that, in the middle of the first century BCE, Stonehenge did not exist.

Edenics

Isaac Mozeson has developed a theory called Edenics in which he has identified over 22,000 English words which can be traced back to their Hebrew roots.²¹⁷⁵ Apart from the fact the Mozeson wrongly refers to the European nations as of Japhetic origin,²¹⁷⁶ when in reality most are of Israelite origin, his suggestion that all the languages can be traced back to one language and that that one language dates back to the Tower of Babel, ignores other important influences and conveniently overlooks the fact that there are many words which just do not have any Hebrew connection. The Hebrew word for *dog* is *caleb*. Working to his theory, the English word *dog* should be connected to the Hebrew word for *fish*, this being דָּג *dag*. I know that there is a fish called a *dogfish*, but this would be stretching things a bit too far. The word *fish* likewise has no etymological derivative in Hebrew. Similarly, the Hebrew word כָּלֵב *caleb* can hardly be compared with the English words *club* or *culvert*.

For the English word *dog*, Mozeson relies on the Spanish word for wolf, which is *lobo*, and demonstrates that this is derived from the Hebrew word *caleb*. The Latin *lupus* also means wolf and is from the same root. This does not take into consideration that the word *dog* is from Old English *docga* a word which superceded the Germanic *hund*,²¹⁷⁷ a word for dog which is used by a number of Scandinavian countries. It is from the Germanic word *hund* that we derive the English word *hound*.

None of this proves any link with the Hebrew through the means suggested by Mozeson, but ironically does validate the argument that the Israelite tribes in their migrations would have picked up a lot of foreign words whilst retaining a significant amount of their Hebrew roots in their own language. Words like *over*, from the Hebrew word עָבַר *over* meaning *to pass* or *to go over*; *through* and *trough* from דֶּרֶךְ *derekh*, meaning *way*, *path* or *route*; *shelf* from שֶׁלַב *shalab* meaning *shelf* or *ledge*; *shield* from שָׁלַט *shelet* meaning *shield*. There are numerous examples which could be quoted as evidence of Hebrew roots, which amply proves the Hebrew origins of the western nations. It can also be shown that some Hebrew words have, to a lesser extent, been assimilated into the languages of other nations, however, I see this merely reflecting the interaction which the House of Israel has had with those nations.

When we look a little more closely at the arguments used, Mozeson's theories, which assumes that all languages can be traced back to the Tower of Babel, quickly fall apart on many counts. We should also bear in mind that when the Normans (i.e. Neo-

²¹⁷⁵ <http://www.edenics.net/what-is-Edenics.aspx>.

²¹⁷⁶ See for example *The Origin of Speeches*, pp.35 & 134 "The Japhetic (or Indo-European), Western-trained mind does not tolerate ambiguities – and their penchant for "precision" demanded that an *H* follows *P* or *S* to indicate the sounds *PH* or *SH*. The Semitic sensibility, on the other hand, which the Edenic Bible is predicated on, thrives on the wordplay and multiple entendres available in these richly versatile symbols of sound and sense" p.134, Isaac E Mozeson, Lightcatcher Books, Springdale, USA 2011. (ISBN 10: 0-9792618-0-5 & ISBN 13: 978-0-9792618-0-0)

²¹⁷⁷ <http://www.etymonline.com/index.php?search=dog>.

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Menashites) arrived in England, they brought with them over 10,000 words which were added to the English language.²¹⁷⁸ Mozeson has simply not taken into consideration the inter-relationships which occurred between Israel and the nations through which they have travelled.

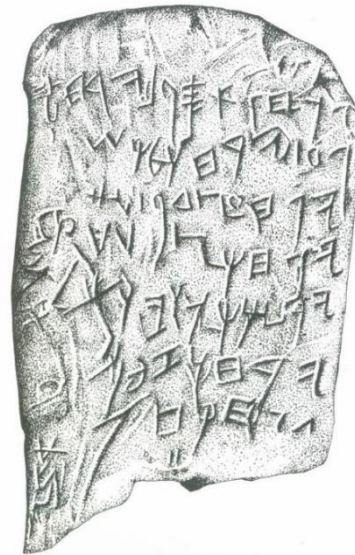


Siloam Inscription from King Hezekiah's tunnel in Jerusalem which clearly shows the old Hebrew script was being used – **not** the Hebrew box script. The latter cannot be dated earlier than the Persian Period.

His argument that the Hebrew box script goes back to the time of Moses²¹⁷⁹ likewise does not hold water. Any suggestion that it predates the Babylonian Period is open to challenge as there is absolutely no justification for making this claim. If, as he argues, the box script is so ideally suited to stone inscriptions, why then is it that no such monumental inscriptions exist? Stone is the

most durable of substances. Where then is his evidence? We have inscriptions in stone from Assyria and Egypt, and when such monumental evidence emerges from the land of Israel, it is shown to be either Paleo-Hebrew or (what is wrongly referred to as) Proto-Canaanite. In fact, the archaeological evidence overwhelmingly shows that these older Hebrew scripts were used. The inscriptions from Hezekiah's tunnel and the Tell Dan stela were both written in the Paleo-Hebrew script. The Moabite Stela and the Gezer Calendar were also both written in this ancient Hebrew script. There was, in fact, a more ancient Hebrew script discovered at Serabit el-Khadim in the Sinai Peninsula which archaeologists are calling Proto-Sinaitic. There is not one solitary piece of evidence to show that the Hebrew square script dates back that far.

We have seen similar arguments put forward for the antiquity of the Egyptian and so-called Hittite hieroglyphs and have demonstrated that they were used contemporaneously with hieratic script even as late as the Persian Period. The argument that the Egyptian Old Kingdom style of hieroglyphs preceded the Middle Kingdom style has been proved erroneous in my book *Ancient History Reconsidered*. In fact, I have demonstrated that the 'Old Kingdom' style actually **succeeded** what is known as the New Kingdom style!



The Gezer Calendar supposedly dates to the tenth century BCE. It is clearly written in the "Phoenician" script rather than the Hebrew box script which was introduced much later.

²¹⁷⁸ http://www.bbc.co.uk/radio4/routesofenglish/storysofar/programme1_3.shtml.

²¹⁷⁹ *The Origin of Speeches*, aforesaid p.97 – Chapter 3 "The Aleph-Bet as Keyboard of Creation".

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In 2005, the Israeli archaeologist Eilat Mazar discovered a bulla in Paleo-Hebrew script bearing the name Yehucal (AV Jucal) in what she believes to be the remains of King David's palace in Jerusalem. A few years later, in 2008, she found another bulla, again in Paleo-Hebrew, this time bearing the name of Gedaliah son of Pashur. Both Yehucal and Gedaliah are mentioned in Jer. 38:1 as seeking the prophet Jeremiah's (Jeremiah's) death.²¹⁸⁰ Again, all of this shows that Paleo-Hebrew was the script being used both for official and written documents of the period.

In the 2012 excavations on the southern wall of the Temple Mount in Jerusalem, Mazar discovered an even earlier Hebrew script. Inscribed on a sherd of pottery, which she dates to around the 10th century BCE, she found evidence that the inhabitants of Jerusalem during the time of kings David and Solomon were using a form of Proto-Canaanite script.²¹⁸¹

Basically, whilst Mozeson's arguments are convincing, his theories quickly fall apart. This does not, however, mean that his argument that many of the European words are of Hebrew origin are wrong. This argument is sound. Having demonstrated that the western European nations are Israelite, we should expect there to be some evidence of their original language in the words that they use. It is his theory that all the languages can be traced back to Babel which is flawed.

One interesting fact I have come across in my research is that, in northern England, the words for 'he' and 'she', especially in the West Yorkshire and South Lancashire dialects, are 'he' and 'hoo', the latter being from the Old English *heo*.²¹⁸² This is the opposite to the modern Hebrew Hoo (He) and Hee (She). In the book of Isaiah Chapter 30 verse 33, in the Hebrew Bible (Tanakh), the word 'hoo' (הוא) appears instead of 'hee' (היא). Similarly, in 1 Chronicles 29 verse 16, the word 'hee' appears in place of 'hoo'. In



Two bullae discovered in King David's palace in Jerusalem by Eilat Mazar. The first (top) in 2005 bearing the name Yehucal (AV Jucal), the second (bottom) in 2008 bearing the name of Gedaliah son of Pashur.



Coin from the Bar-Kokhba Revolt (132-136 CE) demonstrating the Paleo-Hebrew script which was still used right up until 135 CE.

²¹⁸⁰ [Seals of Jeremiah's Captors Discovered!](#) by Jonathan Kantrowitz, Archaeology News Report dated 3 Jan 2012. See also the article on [City of David](#) under Eilat Mazar on The Institute of Archaeology site run by the Hebrew University of Jerusalem.

²¹⁸¹ *Biblical Archaeology Review* Vol. 40, No. 3 (May/June 2014), article entitled [The New Jerusalem Inscription – So What?](#) by Alan Millard, Biblical Archaeology Society.

²¹⁸² Entry "hoo" in Collins Dictionary of the English Language, London & Glasgow 1980.

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both instances, the correct reading is given in a margin note. Admittedly these could merely be copying errors, but it is nevertheless worth mentioning.

In Conclusion...

By removing the false teachings which have become ingrained in the minds of archaeologists, such as Pretaniké being the oldest name for Britain, I have shown that the European nations were actually formed at a relatively late date. It is when we amend our thinking that we can correctly interpret the archaeological evidence, and when we do, we come to the realisation that we are talking of a mass migration of a relatively small number of large Celtic tribes all of which had broken off into smaller family groups, this being in the same way the American settlers broke off into smaller groups to claim their part of the New World. Through the connections made in this book, we have been able to trace many of those tribes back through history to their previous places of sojourn. What we have actually uncovered is a large-scale migration of Israelite tribes across Europe ultimately from the land of Israel, which migration seems to have begun very shortly after the Ten Tribes had been taken into exile by the Assyrians.

This reconstruction of history also demonstrates that the nations of the world have benefited greatly from Israel's arts, technologies and scientific discoveries. This is not to say that they have not made a lot of mistakes along the way. What this work does reveal, however, is that many of the luxuries we take for granted, advancements in building construction, including innovations in architectural design, civil engineering, medicines, hospitals, universities etc, are all of Israelite origin. I am, of course, including Judah in this equation, as they have contributed greatly in this respect – more than most people realise.

In the light of the above, the following prophecy given to the patriarch Isaac takes on greater significance:

“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**,”²¹⁸³

Notice then that it was foretold that all the nations of the world would benefit from the materialistic blessings bestowed upon Israel's descendants. However, **before anyone takes this out of context**, I would stress that it was **not** because of Israel's righteousness that this was bestowed upon them, as the very next line testifies:

“**Because** that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”²¹⁸⁴

This promise was unconditional. Israel became great, not because of their own might or by their own power or their own righteousness, but because of the promise given by the LORD to our forefather Abraham. Note that Ishmael was the firstborn son of Abraham. Note that he was circumcised by Abraham, which means that by right he was the legitimate heir to Abraham's promise. It is because of this that the descendants of Ishmael were also at one time rulers of a great empire which stretched from Persia in

²¹⁸³ Gen. 26:4.

²¹⁸⁴ Gen. 26:5.

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the east to Spain in the west. This was **their** Golden Age, a period which lasted from the middle of the 8th Century CE until around 1258 CE.²¹⁸⁵ Nevertheless, during this long period of rule, this Islamic conquest contributed nothing towards the advancement of civilization. All of the scientific, medical and engineering advancements came from the western nations who are of Israelite descent.

It was foretold that Esau would at first serve his brother Jacob but would later gain dominion:

“And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.”²¹⁸⁶

The Hebrew which is translated as “thou shalt serve” is תַּעֲבֹד *ta'avod*, which can also be translated as, ‘you shall be a slave’. This prophecy is borne out by the facts presented here which demonstrate that Israel used Edomite slaves, but these slaves later turned the tables so that they became the masters over the lands in which they had been settled by their Israelite overlords. They “broke the yoke” of their brother’s dominion forcing Israel to look for newer pastures. Many Israelites even became slaves for a time to those Edomites. We have seen how many of these Edomites became an elite fighting force; soldiers highly trained and educated by Israelites. They later used these skills to their own advantage, turning them against their teachers.

In *Ancient History Reconsidered*, I have corrected the Assyrian and Egyptian chronologies. In so doing, we are able to restore integrity to the histories of other nations. In *Legacy of Edom*, I have demonstrated that Edom was a massive group of tribes who went on to populate Russia, Siberia, Greece, Italy, most of the eastern European states, parts of Germany, the Basque region of Spain, part of Ireland and even Egypt. The House of Israel was likewise a large group of tribes who went on to conquer and inhabit the western parts of Europe, and in time extended their dominion to include, amongst other places, America, Australia and New Zealand.

First Spain (Naphtali) and Holland (Zebulon) became great empires (i.e. the Spanish Empire and the Dutch Empire respectively). Then the blessing passed on to the House of Joseph who went on to establish the British Empire, while the Spanish Empire slowly sank into insignificance. Afterwards, during the latter part of the 19th Century, it was as though a time switch had been flicked in the minds of the people and the various factions which made up the tribes of Menashe decided to emigrate to America *en masse* where they went on to become a great world power in their own right.

In the meantime, we have seen the greatness of the British Empire slowly eroded so that England no longer has world dominance and is no longer feared nor respected. Exactly the same thing is now happening to America, which country belongs predominantly to the tribe of Menashe!

²¹⁸⁵ http://en.wikipedia.org/wiki/Islamic_Golden_Age.

²¹⁸⁶ Gen. 27:39-40.