

Denmark and the Tribal Question

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MANY and varied have been the arguments about this issue. This article presents NEW FACTS about the subject — and puts the entire question in perspective — a perspective which points toward conclusiveness.

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THE TRIBE OF DAN — few other tribes figure as prominently in the annals of myth and adventure as this one. It has been pointed out by some that the Danes might be the descendants of these the colonizers and traders of the ancient world.

Are they really? What is the evidence on this issue?

It will be necessary for the full understanding of the historic and archaeological evidence, first to propose a basic framework of Danite history — and afterward let the authorities verify it.

Chapter One

DAN'S SEPARATE HISTORY

RIGHT FROM the start the Danites showed to differ in nature from most of the tribes of Israel. Adventure and discovery — shipping and colonizing — was in their blood — and became their history. This was to be one of the red threads going down through the pages of their history. Another such thread was to be their name — DAN — which they branded on any place where they went.

But let us start on page one of the scrap book of Danite history. The Bible does not record this, but Greek historians tell us that a few years before Israel's exodus from Egypt under the leadership of Moses, a group of people called DANNAI — as we shall later see, actually DANITES — came to Greece from Egypt and settled in Argos!

We often tend to forget that during MOST of the time the Israelites were in Egypt, they were in no sense under bondage, but were free to embark on commercial and maritime enterprise. Already here, the tribe of Dan started developing into a shipping and trading people.

In History of the World, Petavius tells us that Danaus, the son of Bela, who was a sojourner in Egypt, for fear that his brother Ægyptus would kill him, fled, taking with him his “daughters,” or followers, and came to Greece three years after the death of Joseph. This brings us up to over a hundred years before the Exodus.

Grecian traditions relate the establishment in Greece of four successive colonies by foreigners.

(Seem to be a page missing here.)

Danaus from Egypt. These men settled in Athens and Argos; Cecrops founded Athens, while Danaus with his family and followers settled near Argos. Here he was so favourably received by the inhabitants that he became their king, and renamed the settlement “Danai.” The Danites became the RULING CLASS.

Again, for historical proof that the Danai WERE in fact Danites, we must wait till next chapter.

THE WESTERN ROUTE

Meanwhile, the Danai did not confine themselves to Greece. Only thirty years after the Exodus a group had left Greece on ships and, via Spain, had taken the western route up to the Isles of the west and landed on the famous Emerald Isle — Ireland!

The historic confirmation of this migration is abundant and undeniable, as we shall see in a later chapter. In Ireland these people called themselves Tuatha de Danan, meaning, simply, “Tribe of Dan!”

Before long a group of these Tuatha de Danan sailed across the North Sea and settled Denmark. The Irish historian of the 18th century, Roderick O'Flaherty, says that at a very early date Scandinavia was settled by a people coming from Ireland who called themselves “Daner,” in English meaning “Dans,” and who gave Denmark its name.

Notice how both in Greece, in Ireland and in Denmark, Dan branded his name on his surroundings.

EXODUS TO PALESTINE

Meanwhile, the remaining part of the tribe of Dan in Egypt went with the other tribes in the Exodus, and after forty years settled in Palestine. This tribe was the second most populous tribe — but this adventurous and expansive people was given one of the smallest areas in the land — the area from Ashkalon to Joppa on the coast just north of Judah.

Two hundred years later, in the time of the Judges, in the days of Barak and Deborah (1233-1193 B.C.), Israel was in war with Jabin, king of Canaan. The Danites did not take part in the fighting, but instead “abode in ships” (Judges 5:17). The indication is that another group of Danites at this time set out on ships and migrated.

This brings us exactly up to the time of the second — and last — migration of Danans into Ireland! But the Irish historian Geoffrey Keating describes at length how these Danans came from Argos in Greece, and left because of a war with the ASSYRIANS.

How come? Where is the connection?

This leads one to assume that the Danites of King Jabin’s time first settled in Argos, the old Danite settlement (incidentally, Ezekiel 27:19 plainly states that the Danites were trading with the Greeks!) — where they soon got involved in a war with the Assyrians and left for Denmark and Ireland.

But what battle was this?

Let us go back a few decades in history, to the founding of the famous city of Ilium, or Troy.

TROY OF THE DARDANIANS

This city was founded by a Dardanius, and its inhabitants called Dardanians. There is a POSSIBILITY that this people may have been a Danite colony, most likely from Argos.

But be that as it may — around 1150 B.C. a bloody war was fought between these Dardanians and the Danai of Argos — the TROJAN WAR.

Troy was taken, and according to many sources, the people of Troy fled in great numbers. It seems they took the usual migratory route, northward through the steppes of Russia, up to Northwestern Europe — following the route by one source described as the “Highway of the Nations.”

But what happened to the victors — the Danai? After this time, their name no more occurs in the Greek history! This is the point Geoffrey Keating comes in and explains what happened to them.

He tells us they left Greece because of a war with Assyrian forces. Ilium had apparently been an Assyrian city — part of the Assyrian Empire. Did an Assyrian army seek to take revenge after the fall of Troy?

In any case, according to Keating, the Danites took to their large fleet of ships, and started migrating northward through the Black Sea, following the Don, Danube, Dnieper, Dniester rivers — leaving their name behind them like SERPENT’S TRAIL wherever they went, leading right up to the two main Danite settlements in the Northwestern Isles — Denmark and Ireland.

Keating describes it thus:

“The Tuatha de Danans . . . came to a resolution of quitting the country, for fear of falling into the hands of the Assyrians; accordingly they set out, and wandered from place to place, till they came to Norway and Denmark . . .” (History of Ireland, Dublin translation, pp. 69-74).

The northern part of the old Danish parts of present-day Sweden sometimes called “Norway.” But why did these migrators stop in Denmark? Because Denmark had been a Danite settlement ever since the coming of the Irish Tuatha de Danan, about two hundred years earlier!

After some time, say the historians, these migrators traveled on to the Emerald Isle, via northern England.

But this is not the end of the story. There were still Danites in Palestine! What happened to them? Remember, this is now after the last of the two Danite migrations to Ireland!

A few decades after the conflict with King Jabin of Canaan, the Danites of Palestine again had outgrown their small territory in Southern Palestine. They decided to expand.

“And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war. And they went up, and pitched in Kirjath-Jearim, in Judah” (Judges 18:11-12).

From this place they took over the area around the city Laish in the north, and called it — you guessed it — “Dan.” Notice how dividing, colonizing, and naming places is the REPEATED THEME in Danite history!

FINAL MIGRATION

Another hundred years went by. We come down to 971 B.C. — to the time of Rehoboam and Jeroboam — to the time when Israel and Judah divided into two separate nations.

The noted Jewish historian Eldad Ben Mahli tells us what happened to the Danites because of the civil war that ensued in Israel:

“Dan refused to shed his brother’s blood; and, rather than go to war with Judah, he left the country . . .”

The last of the Danites decided to leave the country rather than take part in the tribal strife. This seems to be the case for BOTH Southern and Northern Dan, for at the time of the Assyrian invasion of Israel, in 718-721, the Assyrians FOUND NO TRIBE OF DAN IN PALESTINE! Northern Dan was right in the line of march of the invading army. Yet none of the Danites went into Assyrian captivity! (See II Kings chapters 15, 16, 17.)

Yes, in fact, Dan is not mentioned as being in Palestine after 1200 B.C.!

Moses had prophesied: “Dan is a lion’s whelp: he shall LEAP FROM BASHAN.” Bashan was the area of Northern Dan; apparently the Danites “leapt” from this area before Israel was brought into captivity.

But let us finish the previous quotation from Eldad:

The Danites “. . . left the country and went in a body to Javan (Greece) and to Denmark.”

Yes, to Greece, and then to Denmark! This is very significant, for this was after the Danite migrations into Ireland were OVER! — two hundred years after!

In other words, this apparently leads us to the conclusion that the Danes of today are Danites — provided no other people immigrated and either mixed in with the population — or killed it off. But more of that later.

This concluded the historical framework with which we are going to compare our evidence. Turn now first to the statements of historians and historical sources, confirming this very historical framework solidly.

CHRONOLOGICAL FRAMEWORK

1456 B.C. — First small migration of Tuatha de Danan to Ireland.

1233-1194 — Barak and Deborah reign in Palestine.

1213 B.C. — Second and LAST migration of Danans to Ireland. A Dan leads them from Denmark via Scotland (Northern Britain) to Ireland.

1040-999 — Odin I (Dan I or Scaef), a Trojan prince, leads Trojan migration to Scandinavia. Starts the Danish Skjoldung line of kings.

265-228 — Dan II.

146-77 B.C. — Odin II (or Dan III), often confused with Odin III.

A.D. 256-300 — Odin III (or Bodo), starts the Swedish Yngling line of kings.

(Source: H. L. Hoeh, Compendium, Vol. I, p. 420; Vol. II, P. 43, 52, 197, 201.)

(Migrations of the Tribe of Dan needs to be reproduced.
Map goes here.)

Chapter Two

PROOF ONE: THE EXPERTS SPEAK

A NUMBER of historians who have been interested in “origins” have not let an Anti-“Jew” bias distort their picture of history, but have actually connected the Danner of Denmark with the Danan, Dardan, Danai, and even with Dan.

Let us look at these sources step by step. First of all, the Danai of Greece. The following sources identify them as Danites:

Petavius says in his History of the World: “Danaus was the son of Bela, a sojourner in Egypt. Bilhah was a wife of Israel, and the mother of Dan, who was directed to say to Pharaoh, ‘for to sojourn in the land are we come’” (cp. Genesis 30:4-6).

The ancient Greek records of Hecateus of Abdera, a Greek historian and philosopher of the 4th century B.C., say:

“The most distinguished of the expelled foreigners followed Danaus and Cadmus from Egypt; but the greater number were led by Moses into Judæa.”

Müller comments on this record as follows:

“Hecateus, therefore, tells us that the Egyptians, formerly being troubled by calamities) the ten plagues, of course!), in order that the divine wrath might be averted, expelled all the aliens gathered together in Egypt. Of these, some, under their leaders Danus and Cadmus, migrated into Greece; others into other regions, the greater part into Syria (Palestine). Their leader is said to have been Moses . . .” (Müller, Fragmenta Historicum Graecum, Vol. II, p. 385).

The late British scholar, R. G. Latham says on p. 137-138 of his Ethnology of Europe:

“Neither do I think that the eponymus of the Argive Danai was other than that of the Israelite tribe of Dan; only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites, that we treat them as if they were adscripti glebæ, and ignore the share they may have taken in the ordinary history of the world . . . the seaports between Tyre and Ascalon, of Dan, Ephraim, and Asher, must have followed the history of seaports in general, and not have stood on the coast for nothing. . . . Who would have hesitated to connect the two? Yet with the Danai and the Tribe of Dan this is the case, and no one connects them. . . . a conclusion which would have been suggested if the tribe of Dan had been Gentiles HAS been neglected BECAUSE THEY WERE JEWS.”

The British-Israel writer W. H. Poole informs us about a couple of further sources:

“The Lacedæmonians also claimed relationship with the Hebrews (Josephus xii, iv, 10: I Maccabees, xii), and called attention to the seal — an eagle with a dragon in its claws — which,

according to the Chaldean and Hebrew authorities was the cognizance of the tribe of Dan” (Anglo-Israel, p. 208).

The Bible itself actually shows, as mentioned earlier, that the Danites were trading with the GREEKS (See Ezekiel 27:19).

Beloe’s edition of Herodotus (1833) shows clearly that the Hercules supposed to be of Tyre was none other than the Samson of Dan. He says:

“It has been conjectured by many learned men that Hercules could have been no other than the Israelite Samson.”

The parallels between the two figures are very many. And incidentally — the people of Argos who subdued other parts of Greece were called Heraclidæ, the DESCENDANTS OF HERCULES.

As a final witness, Diodorus Siculus, the historian, is said to say in Book V (although I have not been able to find this reference) that the Danais in Greece were Israelites; that the most distinguished of the expelled foreigners (from Egypt) followed Cadmus and Danaus into Greece, while the greater number were led by Moses into the Promised Land.

All in all — the conclusion is inescapable.

WHO WERE THE DARDANIANS?

Next, then, the connection to the Dardanians. This link is very weak, and must be regarded only as an interesting possibility; however, it constitutes no major link in the origin of the Danish nation, but is merely cited here because it belongs in the entire picture — as a possibility.

The theory is that the Dardanians, the inhabitants of Troy, were a colony either of Argive Danai or of the Northern division of Palestinian Danites. Quoting the British-Israel writer Bailey (and again, bear in mind that this is only guesswork):

“The records and traditions of the Dan-folk show that certain seamen of Dan left Egypt prior to the Exodus under Moses and settled in Greece. The Grecian legends of Danaus, son of Bela, who fled from Egyptus, account for the early settlement of part of Greece by the Danaans . . . the Greeks were called by Homer ‘Danaoi.’ The Trojan War, between the Greeks under Agamemnon and the Dardanoi in Troy . . . would therefore be a tribal war for supremacy between two rival communities of Danites. The result was that the Grecian Danites defeated the Trojan Dar-danites, causing the survivors of these latter to seek safety in flight” (p. 80, A People Noone Knew).

THE TUATHA DE DANAN OF IRELAND

Now move on to the connection to the Irish Tuatha de Danan. The records are abundant and convincing:

History of Ireland, by Moors, says that the Tuatha de Danan came to Ireland from Greece, where they had sojourned for some time.

W. E. Gladstone, the British statesman and scholar of the last century, says in his Juventus Mundi that the Irish Tuatha de Danan were the Danai of Greece.

Next the testimony of the recognized Irish historian, Geoffrey Keating. Note how DENMARK now starts entering the picture:

“The Assyrians . . . challenged the Athenians to a pitched battle . . . fought with great courage, and obtained a complete victory . . . The Tuatha de Danans, perceiving their art (of sorcery) to be ineffectual, came to a resolution of quitting the country, for fear of falling into the hands of the Assyrians; accordingly they set out, and wandered from place to place, till they came to Norway and Denmark, where they were received with great hospitality by the inhabitants, who admired them for their learning and skill in magic . . . The Danes . . . gave them four cities to inhabit . . . When the Tuatha de Danans had continued for some time in this country (Denmark), they thought fit to move, and look for a new settlement; and they arrived in the north of Scotland, where they continued seven years . . . From the four cities which they possessed in Denmark and Norway . . . The Tuatha de Danans continued seven years in the north of Scotland, and then they removed to Ireland.” (History of Ireland, Dublin edition, p. 69-74.)

Next some excerpts from the New York translation of Keating’s work, which varies slightly from the above:

“The Danaans were a people of great learning and wealth; they left Greece after a battle with the Assyrians, and went to Ireland, and also to Denmark, and called it Danmark, Dan’s country” (pp. 195-199).

And from pp. 136-137: “. . . they all fled out of the country (Greece), through fear of those invaders. And they stopped not until they reached the regions of Lochlinn (Scandinavia), where they were WELCOMED by the inhabitants (fellow Danites!), on account of their many sciences and arts. . . .”

ORIGIN OF THE DANES

Finally, consider what historians say about the connection to the Daner of Denmark:

First, quoting the well-known scholar Paul du Chaillu:

“The manly civilization the Northmen possessed was their won, which from their records, corroborated by find in Southern Russia, seems to have advanced north from about the shores of the Black Sea; and we shall be able to see . . . how many Northern customs were like those of the ancient Greeks” (pp. 4-5).

Continue on pp. 25-26: “. . . we find in the neighbourhood of the Black Sea, near to the old Greek settlement, graves similar to those of the north, containing ornaments and other relics remarkably like those found in the ancient graves of Scandinavia. The Runes of the North remind us strikingly of the characters of Archaic Greek.”

Th. Thorfeus, the Danish historian of the 1700's, says that Odin was the first to bring Runes and magical letters into the North. The Runes are believed to have come from Greek letters. The Danish historian P. F. Suhm says:

“. . . Odin, who came from Tanais (river Don) and the Black Sea, where there were Greek colonies . . . many of our old monuments ascribe the introduction of runes to Odin . . . Thunman must himself admit that the runes look more like Greek than Phoenician letters” (Danmark, Vol. II, p. 638).

Again, from Vol. I, p. 86: “. . . some say that Anthenor (The King of Troy) fled with 1500 men from Troy and came to Germania, which then had no inhabitants, and later moved to the lands further away and reigned there, and as he descended from a king Dana then he called the kingdom Dannemarch.”

On pages 50 and 53 of the same volume, Suhm cites three sources that say that the Danes came from the Danaï of Greece: Erci Chron. Lind. P. 1; Den Skrevne Danske Krønike; and Th. Geysmar Mss. Witichindus ap. Meib., Vol. I, p. 629.

The world-known Danish historian of the 12th century, Saxo Grammaticus, wrote the following:

“. . . the French chronichler Dudo holds that the Danes descended from the Greeks, or, as they were also called, the Danaï, and had their name after them” (Danmarks Krønike, p. 1).

DUDO was a Norman historian who wrote around 1000 A.D. This particular reference can be found in his In Duchesnir Scr. Norman, Vol. I, p. 2-63.

The Irish historian O'Flaherty shows that there were two — and just two — migrations of Tuatha de Danans into Ireland, and that the people of the first settlement soon “sailed into Scandinavia” (Ogygia, Vol. I, p. 97). For full understanding of this passage, its chronology, and how his testimony ties in with that of KEATING, as quoted earlier, see pages 95, 105, 117-118 of Vol. I, and p. 392-393 of Vol. II.

According to Suhm (Folkenes Oprindelse, Vol. II, p. 7), O'Flaherty elsewhere says that Scandinavia was inhabited before Moses. He says that these people came from Ireland and afterward returned there (this “return” was actually the second Tuatha de Danan migration which came VIA Denmark, as we read from Keating's work). O'Flaherty calls them Daner.

DIRECT CONNECTION

But some historians even connect the Danes directly with the Israelite tribe of Dan!

Peter Suhm, writing year 1774, cites in his Denmark (Vol. I, pp. 187-188) three authors who hold that the ancestor of the Danes was the Patriarch Dan of Israel. The authors are: Worm. Mon. (149, 165); Spelman (ibid., 159) and Pont. H. Dan. (p. 639-640). (I have been unable to trace these further).

The writer Hertzholm (ob. N. 3, N. 4, Birch Arctos p. 30) says that the Danish NAME comes from the Hebrew DAN, meaning “judge.”

The ancient chronicle, Vetus Chronicon Holsatiæ says:

“The Jutes are JEWS OF THE TRIBE OF DAN, and the Jutes, Angles and Saxons were kindred nations” (p. 54).

Ireland was once called JURIN, and many of the Irish even called Jutes (Jews)! Notice how the House of Israel, when identified, were thought to be “Jews!”

Eurenus says in his Atlantica Orientalis (C. 7, p. 98) that the Swedes and Goths descended from the ISRAELITES, who became Scythians. He goes on with the statement that a part of the Jews (i.e. Israelites!) SETTLED IN SCANDINAVIA as the Aser under Odin. This identifies the Swedes as Israelites, as we shall see later — and not specifically the Danes.

The same is the case with the Finns. Suhm tells us that many authorities believe the Finns to have descended from Israelites. The following quote from Dalin’s Svea-Rikes Historia, pp. 49-53 gives one such example:

“The Neurer, toward the Finns, Lapps and Estonians, are as one should take note of, REMNANTS OF THE TEN TRIBES OF ISRAEL, who Shalmanessar, king of Assyria, took captive from Canaan . . . and after another half year’s travel, moved to a country where no man had yet dwelt, called ARFARETH (in Skythia) . . . these people figured the beginning of the year from the first day in March . . . they kept SATURDAY as their Sabbath . . . so the Neurer have in all probability this descent.”

As quoted earlier, the Jewish historian of the ninth century A.D., Eldad Ben Mahli, says in his work that during the reign of Jeroboam,

“Dan refused to shed his brother’s blood; and, rather than go to war with Judah, he left the country and went in a body to Javan (Greece) and to Denmark.”

As a final sidelight, the British-Israel writer Cook states that when Jeremiah brought the king’s daughters to the Isles of the West,

“Their intended destination was DENMARK but they were shipwrecked and eventually landed on the north-east coast of Ireland” (Have You Ever Thought? p. 76).

I have not been able to trace his source, but the implication of this curious piece of information would be that Denmark, rather than Ireland, was at that time the MAJOR Danite settlement of the North! It is safe to assume that Jeremiah was being sailed from Spain to the north on a Danite vessel.

But leaving vague possibilities like this one aside, it is pretty obvious that the belief that the Danes descended from the Danai of Greece, from the Danan of Ireland or even from the Danites of Palestine — has been held by many scholars, some of them of great esteem in the world. The conclusion is inescapable — the Danes must be identified as modern representatives of the tribe of Dan, along with a portion of the Irish nation.

Chapter Three

PROOF TWO: SCANDINAVIAN HISTORY

GO BACK IN TIME — way back to the earliest beginnings of human civilization in the North. Who were the people that first inhabited Scandinavia?

Says well-known Danish historian of the 1700's, Peter Frederik Suhm, Northern Scandinavia:

“. . . in the oldest times, just as partly now, was inhabited by Finns and Lapps who from the earliest times had inhabited the Finn- and Lapp-areas, and had come in from the present Russia . . .” (Danmark, Vol. I, p. 3).

Who were these people? There are various possibilities — there even seems to be more than one type of Finns or Lapps. We shall see later that archaeologists tell us these people were roundheaded fisher-hunters.

Suhm explains (Danmark, Vol. I, p. 25) that there was a difference between sea and mountain Lapps, of which the former live at one place, the latter are Nomadic.

The writer MESSENIUS says that they were the same as the “Giants” that Saxo speaks of. Nordic mythology calls the aborigines “Jætter,” and sometime describes them as dwarfs, sometimes giants.

Suhm also refers to two historians, Arngrim Jonaeson (Icelander), and Messenius (Scondia, Vol. I, p. 4, 1, 2) who claim that the Lapps were CANAANITES, driven out of Palestine by Joshua!

This possibility should not be surprising, since it seems to have been a general trend that wherever Israel migrated, they had to go through the TEST of again driving Canaanites out of their lands!

“The religion of Scandinavia was in ancient times a form of WORSHIP OF BAAL . . .” (Otté, Scandinavian History, p. 10).

COMING OF THE NORDICS

But very early the Nordics started coming into Scandinavia. In parts of the North they were even the earliest inhabitants of any significance, as the following excerpt shows:

The Nordics “were the oldest inhabitants of the North, and not the Finns, except perhaps for the most northerly region of Sweden and Norway and certain mountain regions, because the Finns have never inhabited the valleys and the coastal regions and the fiords, at least not in southern Scandinavia, and because from the earliest times they never were used to the sea and to agriculture, but only to cattle breeding, primarily with reindeer” (Suhm, Danmark, Vol. I, p. 197).

When we read the old histories, again and again we are confronted with the statement that the North “. . . began to have kings when David reigned in Israel” (Danmark, Vol. I, p. 39). See for example both the Swedish and the Danish Rhyme Chronicle. By this time — around 1000 B.C. — the Nordic people must have been in Scandinavia already for some time.

These original Nordic settlers were called JOTER by later invaders (the Odins). Jutland today has its name from them. Some sources say this name, “Joter,” is derived from “Jøder,” Danish for JEWS (more of this later). Were these Joter the Danite settlers? As we shall see immediately, archaeology shows that they were agriculturalists and TRADERS, who primarily CAME FROM THE WESTERN ISLES, and brought with them, of all things, IRISH ART!

ARE THE DANES “JOTER?”

What became of these Joter? Surprisingly, they are today the Danes! The Danes, just like the Tuatha de Danan, were the first settlers of Scandinavia! Notice this quote:

“Therefore, even if those who are now called Danes have come from, and that which is now called Denmark has first been inhabited from, the country which was later called Gotland, and which now belong to Sweden, it would be erroneous to say that they DESCENDED from the Goths, EVEN LESS from the Swedes, but must they have come from anybody, IT MUST BE THE JOTER” (Suhm, Danmark, Vol. I, p. 67).

Further confirmation of this relationship between the Joter and the Danes is that both are said to be of giant height by Jordanes (The Goths) and by Saxo (Danmarks Krønike) — and the same is even said about King Dan, the mythological “first king” of the Danes!

The next two quotations lead us to the same conclusion — that the Joter became the Danes, and the Nordic Goths became Swedes and Norwegians:

“. . . it is more reasonable that the SWEDES DESCENDED FROM THE LATER ARRIVED GOTHs THAN FROM THE OLDEST INHABITANTS, THE JOTER, BECAUSE the teaching of Odin was primarily adopted by the Swedes . . .” (Danmark, P. F. Suhm, Vol. I, p. 75).

And on pp. 30-31: “. . . Joter were the first inhabitants of the North . . . Zealand did at least before the birth of Christ belong to the Swedes, we do not know for how long, and they were NORDIC GOTHs. Moreover, the Nordics must have gone over into the peninsula of Jutland, because its inhabitants became Nordic, and no longer German, in the course of time . . . after the Cimbrians emigrated. Since also the correct name of the Jutes and of Jutland has always been Joter and Jotland, it is also reasonable that the INHABITANTS OF THE ISLANDS AND THOSE WHO WENT OVER THERE WERE THE REAL JOTER, and not Goths . . .”

Suhm also shows that BECHANUS (Orig. Ant., p. 695-707) believes that the Danes are older in the North than the Goths.

ENTER THE GOTHs

After the Joter, the Goths came in — the first group probably with the first Odin, and the last group with the last of the Odins.

“The followers of the historic Odin were the Svear, known unto Tacitus under the name of Suiones; and the inhabitants whom they found in the country were another tribe of Goths, who had migrated thither at a remote period, veiled from the eye of history. The PRIMATIVE people by whom it was occupied were . . . GRADUALLY EXPELLED, AND DRIVEN FURTHER NORTH, towards the arctic circle, by the Goths and the Svear . . .” (The historian WHEATON, quoted by Historians History of the World, Vol. 16, p. 6).

Again from Suhm’s Danmark, Vol. I, p. 124:

“Leibnitz . . . lets the Danes BORDER the Finns, by which nobody must think of the Finns in . . . Finland, but of the ones who inhabit Scandinavia proper, and now, as far as the Swedish Finns are concerned, are commonly called Lapps, who in earlier times lived MUCH FURTHER DOWN in Scandinavia than in our times . . .”

Otté says in his Scandinavia: “When Odin (III) arrived . . . he is said to have found that (a) great part of the land (Sweden) was occupied by a people who, like himself, had come from Swithiod, but in such long ages past that, according to their own account, no one could fix the time. These people, who call themselves ‘Göta’ or ‘Gauta,’ Goths . . .” (page 59).

Let us go on, then, to the history of the ODINS.

THE COMING OF ODIN

Three persons have left a deep impression upon Scandinavian ancient history. All three were great religious leaders. And all three called themselves ODIN.

This obviously has created problems. Historians have since the earliest times confused these three. Only to a certain extent is it possible today to discern which Odin the records are speaking of. In most cases it is the LAST Odin, Odin III, although the facts are often simply mixed up.

Look briefly at the most important ones of the basic historical sources about Odin. The most reliable one is no doubt Snorri Sturlason’s Icelandic Prose Edda. Quoting from pages 26-28 of this work:

“For this reason he (Odin) decided to set out on a journey from Turkey (From Asgard, which is thought to have been situated in the present-day Kiev-region in Skythia, or Southern Russia). He was accompanied by a great host of old and young. . . . They did not halt their journey until they came to the north of the country now called Germany. There Odin lived for a long time taking possession of much of the land and appointing three of his sons to defend it. . . . Then Odin set off on his journey north and coming to the land called Reigotaland TOOK POSSESSION of everything he wanted in that country. He appointed his son Skjöld to govern there; his son was Fridleif; from thence has come the family known as Skjöldungar; they are kings of Denmark and what was then called Reidgotaland is now named Jutland. There-after Odin went north to what is now called Sweden. There was a king there called Gylfi and, when he heard of the expedition of the men of Asia, as the Æsir were called, he went to meet them and offered Odin as much authority over his kingdom as he himself desired. . . . Siguna. There he appointed chieftains after the PATTERN OF TROY (Odin was a descendant of the Jewish royal house of Troy), to administer the laws of the land. . . . After that, he traveled north until he reached the sea, which

they thought encircled the whole world, and placed his son over the kingdom now called Norway. . . . The Æsir . . . became so numerous in Germany and thence over the north that THEIR LANGUAGE, that of the men of Asia, BECAME THE LANGUAGE PROPER TO ALL THESE COUNTRIES” (pp. 26-28).

Here we see the birth of the Nordic language. Look now at Snorre’s account in his Heimskringla (pp. 7-10):

“. . . the land or home of the Æsir, and the capital of that country they called Asgareth (identical to the “Arfareth” of the migrations of the Ten Tribes?). In this capital the chieftain ruled whose name was Othin . . . And because Othin had the gift of prophecy and was skilled in magic, he knew that his offspring would inhabit the northern part of the world. Then . . . he himself and all his, and many other people, departed. . . .”

The same account says the following about Odin’s reception in Sweden:

“. . . Gylfi came to an agreement with him, because he did not consider himself strong enough to withstand the Æsir.”

THE FIRST ODIN

Of the FIRST Odin, very little is known. According to Dr. Herman L. Hoeh’s reconstruction of Scandinavian chronology, Odin I reigned 1040-999 B.C. He came from the Black Sea region, and led with him to Scandinavia a group of people called the Göter (Nordic Goths). He subdued Scandinavia and made his son Skjold the first king of the Danes.

This Odin was also called Dan I (Odin = Wodan = Dan), by many reckoned as the first king of Denmark (Saxo; Erics Pomerani Chronicle; Cornerus, p. 475).

THE MIDDLE ODIN

The one distinguishing factor about the second Odin is this: He drove the Danes (Joter) out of the Swedish area — limited them to Scania in Southern Sweden, and the “Danish lands.”

“The middle Odin a very long time after (the first coming of the Nordics from the Black Sea region) brought from the same region, about 500 years before the birth of Christ a new multitude (of Goths), first to the Baltic Sea, and later into the North, who were probably of the SAME ORIGIN as the Joter . . .” (Suhm, Danmark, Vol. I, p. 2).

Yes — they were all Israelites! Again, according to Suhm, it is reasonable that the middle Odin came to the North fleeing from a war which Darius, Hystasis’ son, the King of Persia, fought against the Scythians 510 years before Christ.

THE LAST ODIN

When the last of the Odins conquered Scandinavia, the Danes were living in their present area. Again a group of Aser, or Goths, came in, led by an Odin. He was received with open arms by the Swedes:

The Swedish king “Gylfe and his people had believed in the Aser and Gods before the coming of the last Odin, yes, he even believed his descent and kingdom came from an Odin, from whom most Nordic royal families would like to believe they have descended; and this made them and him so willing to receive the last Odin and his company . . .” (Suhm’s Danmark, Vol. I, p. 9).

Mallet says in his Northern Antiquities:

“Odin quickly acquired in Sweden the same authority he had obtained in Denmark. The Swedes came in crowds to do him homage, and by common consent bestowed the regal title and office upon his son Yngvi and his posterity” (p. 81).

The first Odin had brought a new religion to the North — worship of himself as the supreme god. The following two Odins took advantage of this — adopted the name of the supreme “god,” and were accepted as such.

After the last Odin, “. . . it happened in the 3rd century, that the Danish king in Scania, who reigned over the real Danes, also became king over the isles, and his progeny gradually over Jutland, which extended the name Denmark as far as it is now extended” (Suhm, Danmark, Vol. I, p. 42).

ARCHAEOLOGY RESTORED

In the light of this historical framework of ancient Scandinavia, it should now be possible for us to begin to understand the sometimes dark and confusing information, archaeology offers us. The question is, then: Will the presented historical picture hold true, exposed to the impersonal data of archaeology?

Look at what this science reveals about the ancient and present population picture in Scandinavia.

Archaeology records a change of population in Denmark with the beginning of Neolithic (New Stone). Let the recognized Danish historian PALLE LAURING tell the story:

“Until this time the oyster-eaters had stayed happily in the coastal regions . . . a wave of immigration from the south . . . new people merely infiltrated, but they brought something new with them: agriculture” (History of the Kingdom of Denmark, p. 18).

According to Dr. Hoeh, the proper timing of Neolithic in the Northwestern Europe is 2100-1400 B.C. In other words, this information fits exactly with what history has shown us: Around 1400 B.C., Denmark was settled — in a small way — by the Tuatha de Danan from Ireland. The aboriginal inhabitants (Lapps) were GRADUALLY driven toward the north.

The well-known ethnologist C. S. Coon tells us that:

these “invaders found a strong, settled population of fishermen and hunters (which he goes on to call “ABORIGINEES”), located mostly on the coasts, who apparently did not prevent them from establishing their FARMS and TRADING STATIONS” (Races of Europe, pp. 120-121).

The Danites were just that — a TRADING PEOPLE!

There is clear evidence that these people came from the WEST — the British Isles area, as the following three excerpts show. The Danites ALSO came from the West!

“Metal had already made its appearance during the period of the megalithic tombs (i.e. during Neolithic). A couple of half-moon-shaped jewels of pure gold and OF IRISH ORIGIN have ended up in Denmark — just how, nobody knows” (Lauring, Denmark, p. 26).

“The Bygholm find has shown that copper alloys were already in use in the older passage grave period (during the Neolithic), and about the same time gold became known in the North (BROUGHT IN FROM IRELAND).” (Original parenthesis, Vor Tids Leksikon, art. “Bronzealderen.”)

Also from C. S. Coon’s work:

“Most of the people of this type (BRITISH) in Neolithic Scandinavia must have come by the WESTERN ROUTE AROUND BRITAIN” (Races of Europe, p. 122).

He also tells us that these Neolithic invaders were LONGHEADS — Nordic type people.

In what archaeologists term Early Bronze, the SECOND MIGRATION occurred.

“Once again, it was no stormwind that swept the country, obliterating the old inhabitants. The influx of newcomers was more IN THE NATURE OF A TRICKLE” (Ibid., p. 25).

By this time the task of driving out the aboriginal population had progressed to southern Norway and Sweden:

“During the entire Neolithic, almost all of Norway, as well as central and northern Sweden, remained in a food-gathering stage of culture (the aboriginal one). . . . There can be little doubt that to a large extent the northern hunters were direct descendants of Mesolithic (the aboriginal roundheaded population) . . .” (Coon, p. 121). See also the Norwegian historian A. W. Brøgger’s Osebergdronningen, quoted by Starck, p. 21).

Coon goes on with a very significant quote on page 327:

“The brachycephalic Mesolithic population SO TYPICAL OF THE DANISH ISLANDS was less firmly rooted in Sweden, and the successive invasions of Megalithic and Corded people (Odin I-II) passed over into Sweden relatively unaltered, and produced a greater proportionate effect upon the racial composition of this country than upon that of Denmark. . . . The Iron Age invaders, the LINGUISTIC ANCESTORS (Odin III — notice this remarkable parallel with the historical sources!) of the modern Scandinavians, again CHOSE SWEDEN as their especial sphere of colonization, and settled here in greater numbers than in Denmark or in Norway.”

A picture thus emerges which FITS REMARKABLY with the fragments of historical evidence we have quoted earlier. In chart form the whole archaeological framework of Danish history can be represented as follows:

DANISH ARCHAEOLOGY

Archaeological “age” (culture)	Archaeological chronology	ARCHAEOLOGICAL INFORMATION	True chronology (Hoeh)	Historic Event
		Oyster eaters (fishers & hunters. Aborignees — on coasts).		Canaanites & Orientals (Lapps of today),
NEOLITHIC (New Stone Age)	3000 B.C.	Immigration from Black Sea. Relatively peaceful. Longheaded Nordics. Megalithic tombs. Agriculture introduced. Trading stations. Rich culture. Some came from the BRITISH REGION. Gold from IRELAND. Population mixed, but late in period became the same as today	2100-1400. (Actually the immigration started ca. 1400 B.C.)	Tuatha de Danan settlement for trading purposes. Gradually growing population of Joter. Burial mounds.
EARLY BRONZE	2000 B.C. or 1400 B.C.	Immigration “in the nature of a TRICKLE.” SAME RACE OF PEOPLE AS the first, Neolithic people. Same race as is today in Denmark. Norway and Sweden is now settled by farmers.	1400-700 B.C. (Actually c. 1200) (Göths in with Odin I 1040.) King Skjold	Major Danite immigration to Denmark. Göths into Sweden & Norway. Odin brings in cremation (Urn burial).

The remarkable way in which the information of history, archeology and ethnology fit the proposed historical framework of the tribe of Dan thus constitutes our SECOND PROOF the Danes of today are Danites.

Chapter Four

OBJECTIONS

WHEN THE QUESTION, could the Danes be modern-day descendants of Israelite Danites? is raised, there are two objections which immediately come to mind.

First, but are not all Nordics basically one and the same people? And if Norway is Benjamin, Sweden is Naphtali, (which may or may not be true), aren't the Danes part of the same people, Benjaminites or Naphtalites, as the case may be?

ONE PEOPLE IN THE NORTH?

Look at what historians themselves feel about this: P. F. Suhm shows at length how the animosity between the Swedes and the Danes has existed since the dimmest antiquity.

“This enmity between the Danish people and the Gothic people seems to lead us to assume that the Danes either did not come directly from the Goths, or else indirectly from the Swedes” (Danmark, Vol. I, p. 80).

We have already seen how the Danes are the descendants of the JOTER, and the Swedes and Norwegians of the later Goths. Clearly, two different groups of people!

Although Goths and Joter were definitely RELATED, many things point to the fact that they were, nevertheless, distinct ethnic groups. C. S. Coon shows in his work how the Danes as far as cephalic index (cranial proportions) go, differ from the Swedes and Norwegians — who on the other hand are quite similar. Note what Coon says about this: (p. 333-334):

“In the first place, the Danes are not as tall as the Swedes and Norwegians . . . in general, more heavily built than the common runoff other Scandinavians. . . . Denmark is the least long headed of the three Scandinavian kingdoms . . . Facial measurements on Danes are extremely rare: what there are shows breadth diameters high for Scandinavia.”

Simple observation itself also shows one that there are distinct differences.

Nothing should necessarily lead us to assume that Denmark could not be a different tribe from the Swedes or Norwegians!

NO MORE THAN ONE DANITE NATION?

So much for the first objection. The second one is even more commonly heard: “But isn't it so that IRELAND is Dan? How then can Denmark be Danite ALSO?”

There are three answers to this question.

First — racially the Irish people is definitely a MIXTURE, rather than being “pure” Danite stock. Irish history records the settlement of several other people apart from the Tuatha de Danan. Notice the following quotations:

“Cusack (Mary Frances Cusack, A History of the Irish Nation, 1877, p. 27) also testifies that there are found in Ireland TWO DISTINCT TYPES of people — one, high stature, golden, or red haired, fair skinned, with blue or grey eyes; the other type, dark-haired, dark-eyed, pale, lithe, and less of stature. Our ancient annals show that the Firbolgs, TUATHA DE DANAN and Milesians belong to the former type.” (See Danvers, Israel Redivivus, p. 230.)

Yes, there is more than one race in Ireland! And the “Arian” stock is even made up of three different groups of invaders! It is well-known that there are more than one Irish racial type.

The old histories tell us the Tuatha de Danan selected the northern regions, the region since known as Uladh. Some of the other settlers apparently were Phoenicians, the Danites’ Canaanite trading partners.

The British-Israelite Garnier says in his book, The Ten Tribes (p. 90):

“. . . the Tuatha de Danaans, said to be (he doesn’t quote any source) big, blue-eyed men, and supposed, therefore, by some to have been of SCANDINAVIAN origin; but this COULD NOT HAVE BEEN THE CASE, as they appear to have arrived in Ireland long before Scandinavia was heard of.”

Of course — because the Danans FIRST settled Ireland — then shortly after Denmark! Notice that their racial type definitely was “Nordic!”

Two other reasons there can be TWO nations of Dan today: The Danites were the MOST POPULOUS TRIBE anciently, next to the tribe of Judah (see Numbers 1:39). It is then logical to expect Dan not to be the LEAST in population even today. Yet viewed as Danites on their own, either Ireland or Denmark have a very small population, compared to the other tribes — as far as they have been identified.

And finally — as we have seen already, in the ancient world there were always at least two major groups or nations of Danites in the world. Should we not expect the same to be true today? Seldom do nations that have split up in two, later merge into one integrated people again. Northern and Southern Dan; Argive and Palestinian or Trojan Dan should be expected to still exist as separate groups today.

No — there is no reason to doubt that there could be two Danite peoples in the world today.

Move on now to the third proof:

Chapter Five

PROOF THREE: A CIVILIZED TRIBE

THE DANITES were a trading people, with a highly developed commercial civilization — and in all the probable Danite settlements we have looked at, the historians tell us that the Danites were 1) skilled in magic, 2) highly civilized, and 3) consequently were looked up to and greatly admired by the original population — and often became the ruling class.

The same is true of the ancient colony in the Danish lands — according to secular historians. Let us briefly go through some of these texts; first — the Danai in Greece:

Keating says on p. 68 of his work: “Here (In Achaia) it was that the Tuatha de Danans (of Ireland) learned the art of necromancy and enchantment; and they became so expert in magical knowledge, that they had a power of working wonderful feats, so far as seemingly to raise the dead.”

Move on to Ireland. A work called The Annals of Ireland says:

“The Danans were a highly CIVILIZED people, well skilled in architecture and other ARTS from their long residence in Greece, and their intercourse with the Phoenicians. Their first appearance in Ireland was 1200 B.C., or eighty-five years after the great victory of Deborah.”

The Irish historian O’Flaherty says:

“The Dananns were exceedingly well acquainted with LETTERS, and with MAGIC . . .” “The SKILLFUL nations of the Dannans . . .” (Ogygia, Vol. II, p. 79; Bol. I, p. 393).

THE CIVILIZED NORTH

Note finally the cultural connection between the Argive Danai and the Danes (remember, according to history and archaeology, the Danes were the first “Nordics” to settle Scandinavia). First from du Chaillu’s world know work, The Viking Age (p. 4-5):

“The North was separated from Rome by the swamps and forests of Germania . . . inhabited by a great number of warlike, wild, uncivilized tribes. According to the accounts of Roman writers, these people were very unlike those of the North . . . there is no archaeological discovery to prove the contrary. They were distinct. One was comparatively CIVILIZED, the other was not. The manly civilization the Northmen possessed was their own, which from their records, corroborated by fins in Southern Russia, seems to have advanced north from about the shores of the Black Sea; and we shall be able to see . . . how many Northern customs were like those OF THE ANCIENT GREEKS.”

Continue on p. 25-26: “The mythological literature of the North bears ample evidence of a belief prevalent among the people, that their ancestors migrated at a remote period from the shores of the Black Sea, through south-western Russia, to the shores of the Baltic. This belief seems to be supported by a variety of evidence . . . we find in the neighbourhood of the Black Sea, near to the

OLD GREEK SETTLEMENT, graves similar to those of the north, containing ornaments and other relics remarkably like those found in the ancient graves of Scandinavia. The Runes of the North remind us strikingly of the characters of ARCHAIC Greek.”

A final excerpt from The Viking Age: “We are the more ASTONISHED as we peruse the Eddas and Sagas (preserved by the Scandinavian nations) giving the history of the North . . . a most wonderful collection of antiquities which stand unrivalled in central Northern Europe.”

Next, from a Norwegian scholar, A. W. Brøgger (Osebergdronningen):

“Suddenly and strikingly they (the people who brought agriculture into Denmark) arrive in the Danish districts, from Jutland to Skaane, bringing with them rich and magnificent forms of expression; Megalithic graves, and advanced technique of flint chipping, and pottery rich in form and ornamentation. A HIGH DEGREE OF CULTURE EXISTED; its quality and degree seems ALMOST INCREDIBLE within the limits of a pure Stone Age. It is far less marked in the districts outside this area, i.e. the greater part of Norway and Sweden.”

Finally, the Danish historian Viggo Starchk says:

“During the Bronze Age, the ancient Danish lands reached a CULTURE UNSURPASSED by any country north of the Alps, and the colonization of the middle of the Scandinavian peninsula and the Baltic lands spread along the coasts” (p. 14, Denmark).

THE CONFIRMATION OF ARCHAEOLOGY

The connection is self-evident.

If it then be true that these people were Danites — that Danites lived in Denmark for up to a thousand years or more — are the Danes of today the same people as in those times? Ask Danish history and archaeology that question.

We saw earlier from Danish archaeology that there were two main immigrations into Denmark — one in Neolithic, and one in early Bronze — coinciding with the two comings of Danans and Danai/Dardanians. After this, archaeologists tell us, the population has STAYED UNCHANGED to this day. The following excerpts will prove this:

First, notice that the two immigrations seem to have consisted of the SAME TYPE people (as we should expect, if they were all Danites):

“The problem,” says Starcke on p. 29 of his work, “as to WHEN the Aryan, Indo-European people, or their language reached Denmark, is still unsolved. Judging by the finds in Europe, the Battle-Axe people (the Bronze immigrants) were mainly longheaded, partly of Nordic type. Such evidence as there is, however, goes to show that THERE WAS NO GREAT PHYSICAL DIFFERENCE BETWEEN THE BATTLE-AXE PEOPLE AND THE MEGALITHIC PEOPLE.” They were the same race — Nordic.

According to all authorities on the subject, this race has remained unchanged and intact all the way down through history. Quoting the same authority, p. 24:

“The physical mixture of long- and round-heads in Neolithic was about the same as in our own time: 30% long-heads, 23% round-heads and 47% medium, or mesocephalic heads. These figures prove that there was no question of any form of racial purity (Coon, C. C.: The Races of Europe, 1939).”

Starcke tells us on the same page, that with the coming of the “Battle Axe” people, “. . . THE TYPE OF THE DANISH PEOPLE HAD BEEN ESTABLISHED, and since then no great immigration of ETHNICAL importance has taken place” (Denmark in World History, p. 29).

With the Early Bronze culture, cremation is introduced in Denmark,

“but oak-coffin graves with burnt bones are found side by side with urn burials even into the fourth period, as evidence that NO CHANGE IN POPULATION or other drastic change has taken place, but only a tranquil development” (Vor Tids Leksikon, art. “Bronzealderen).

The Norwegian historian K. Gjerset says on pp. 36-37 of his History of the Norwegian people:

“Archaeology shows a gradual and unbroken development from the Stone Age to later eras, with no interruption to indicate ANY INVASION OR SUDDEN IMMIGRATION OF ANY PEOPLE. This would tend to prove that the Scandinavians have dwelt in their present home since the Younger Stone Age. Philology holds, on the other hand, that the peoples now living in the Scandinavian North have migrated into these regions at a much later period.”

This is what confuses the archaeologists and modern historians — the Scandinavian language clearly was introduced much later. As we have already seen, however, this has a very natural explanation. As history shows, ODIN was the one who brought the NEW LANGUAGE into the North when he conquered Scandinavia and made his progeny the kings of the North. Odin, however, DID NOT change the population — merely slightly reinforced the Swedish Göths!

Incidentally, P. F. Suhm shows in his Folkenes Oprindelse that the Nordic tongue is still basically the same today and shows no sign of having been MIXED with any later language.

Gjerset goes on about the racial type of the ancient Scandinavians:

“Skeletons found in the graves from early periods show them to have been AT ALL TIMES a tall race, and all early accounts describe them as blue-eyed, with light hair and fair complexion. . . . These characteristics have been well preserved to the present time” (pp. 38-39).

These are genetically RECESSIVE characteristics, and would have been lost in the event of any considerable amount of mixing with other races.

The recognized scholar Coon tells us:

“It is not surprising, therefore, that a population so firmly attached to its milieu as that of pre-Iron Age (i.e. Bronze) Denmark should have SURVIVED the vicissitudes and eventually reemerged in considerable strength” (p. 333, Races of Europe).

Viggo Starcke plainly says: “The Danes are the only Europeans who live in a land where no people other than their OWN ANCESTORS have ever lived. All other nations have migrated and intermingled” (Denmark, p. 11).

And from Scandinavia, by John H. Wuorinen, p. 11:

The explanation for the difference (between peoples inside the Scandinavian nations) appears to be an ancient cross-breeding of different races or types. SINCE THE DAWN OF RECORDED HISTORY, however, these peoples have remained almost UNTOUCHED by the influx of newcomers. This insularity is one of the factors underlying the homogeneity of the Scandinavian populations today. FOREIGN linguistic or ethnic elements are ALTOGETHER INSIGNIFICANT.”

Finally, from the Danish encyclopedia, Vor Tids Leksikon: “The land of Denmark is with its present borders one of the youngest in Europe; but few of the others have had such an unbroken history, so little influence by conquest and mixing of peoples. . . . at the end of the period (Late Stone) Denmark seems essentially to have acquired the type of people it still has” (Vol. VI, pp. 110-111).

Further, on pp. 27-28: “From the Late Stone age many hundred finds of skeletons are known from passage graves etc. that show a population of quite great height, but with somewhat differing cranial shapes: a longskull with a low and broad head (Cro-Magnon-type), a longskull with high and narrow head (Nordic race type) and a shortskull (Borreby-type). The latter is the ORIGINAL population, and in that case the population that was the FIRST FARMERS should be an immigrated people of more or less NORDIC RACE TYPE.”

Yes — we must conclude that the Danes of today are the same as the Danes of 3500 years ago — the Danes of the first Nordic settlement. These were the people which we saw clearly had a connection with the Danai of ancient Argos — who of course were Danites!

What other conclusion can we come to than that the Danes of today are modern representatives of the tribe of Dan!

Go on now to the fourth and final group of evidence.

Chapter Six

PROOF FOUR: BIBLICAL EARMARKS

EACH OF THE tribes of Israel are given a number of EARMARKS in the Bible. The question is now — do the Biblical earmarks of the tribe of Dan fit on DENMARK?

There are seven such earmarks of Dan. The first one of them is this:

“Dan shall judge his people, as one of the tribes of Israel” (Gen. 49:16).

That is, the tribe must continue to exist as a tribe, with its own ruler. The word “Dan” itself means “judge,” or ruler.

The Danish historian Viggo Starcke brings out some amazing, though slightly biased, facts in relation to this earmark:

“The Danes are the only Europeans who live in a land where no people other than their own ancestors have ever lived. All other nations have migrated and intermingled. . . . The Danes are the only people in Europe who have never been subjected to foreign rule as part of another realm (with some important exceptions). The waves have often risen high with foreign armies surging across the frontiers, threatening submersion and subjection, but when the waters ebbed and the surf retreated, the Danes were still there. Even during the German occupation, the independence and integrity of the country were formally guaranteed by the Germans. The king, the flag, the name Denmark and the internal administration remained Danish despite all other encroachments. The Danes are the only people with an unbroken line of kings throughout their history. Far back in the grew twilight of prehistoric times, kingship was the symbol of unity and continuance, bearing the luck, the honour and dignity of the nation above the struggle of conflicting interests, ranks and classes. The Danish flag, called Danebrog, is the oldest of all existing national flags.” (Denmark in World History, pp. 11-13).

THE SERPENT’S TRAIL

Now to the second earmark. Continue with verse 17 of Genesis 49:

“Dan shall be a SERPENT BY THE WAY, an adder in the PATH, that biteth the horse heels, so that his rider shall fall backward.”

Dan’s NAME has, as we have seen, become a “PATH,” a serpent’s trail, which points out the location of present-day Israel. Throughout history the tribe of Dan has exhibited a tendency to name places after itself. The Bible has two examples of this:

“And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem (or Laish) and took it . . . and called Leshem, Dan, after the name of Dan their father” (Josh. 19:47; Judg. 18:28-29).

“. . . Kirjath-Jearim, in Judah: wherefore they called that place Mahaneh-DAN. . .” (Judg. 18:12).

The tendency is clear. But does this earmark also fit on Denmark?

The very word “Denmark,” or, as it is properly spelled, Danmark, means etymologically 1) Dan’s land; or 2) Dan’s outlying area. SUHM shows (Danmark, Vol. I, p. 159) that the word “mark” has three meanings: Border, flat area, and desolate, outlying or elevated area.

In other words, Denmark is either Dan’s (flat) land, or his bordering or outlying area. In both cases — Dan’s AREA!

Since this earmark of naming areas after itself has been typical for the tribe, one would EXPECT the modern land of Dan to be NAMED AFTER THE TRIBE. That, again, points us toward Denmark.

THE SYMBOL OF A SERPENT

Now the third earmark. The standard of Dan is said to have been a SERPENT with an inscription on it:

“. . . the annals of Leath Cuin. . . . The author, treating upon this subject, gives the account of the coats of arms of the twelve tribes; the tribe of Reuben had a mandrake . . . Dan, a serpent.” (Keating, Vol. I, p. 209)

The RUNE STONES, chiefly found in old and present Danish lands, are mostly inscriptions on an intertwining SERPENT. Incidentally, as we have seen, this Runic Alphabet comes from Archaic Greek, which again was based on ancient Hebrew characters!

WAITING FOR SALVATION?

The fourth earmark of Dan is found in verse 18 of Genesis 49:

“I have waited for they salvation, O Lord.”

This statement, however difficult to understand, may have reference to the fact that the Danite tribe even separated itself from the rest of Israel in a religious sense. It was one of the first tribes to plunge into idolatry after the Exodus (see Judges 18:24; 30-31; Amos 8:14). Today we find Denmark as one of the LAST groups of Israelites, along with IRELAND, yet to be reached by the Work. (This is only true to the same extent of three other nations or tribes: Norway, Sweden and Finland).

THE TRIBE OF THE NORTH

The organization of the tribes of Israel in their wilderness wanderings provide us with the fifth earmark. In the camp arrangement, which formed a large circle, Dan was the tribe of the NORTH, next to Asher and Naphtali, and was the leader of the North camp (Numb. 2:25).

Throughout history, up to a few decades ago, Denmark was culturally, economically and in many other ways the leading country of the North.

“Throughout the prehistoric period Denmark was the cultural center of Scandinavia, and likewise the center of greatest population . . . During the Iron Age Denmark continued in its CULTURAL LEADERSHIP of Scandinavia, owing largely to its greater proximity to the source to the source of civilized influences farther south, for Denmark was greatly affected by the repercussions of Roman civilization” (Coon, Races of Europe, p. 333).

A DIVIDED TRIBE

Next earmark six. As we have seen, Biblical history shows that the tribe divided in two (Judg. 18:28-29). This seems to have been a consistent tendency; it happened in Palestine; it happened in Egypt when a part went to Argos; it may have happened again when Troy was colonized.

This must lead us to expect the same situation today — a divided Dan. Not just an Irish Dan (part of which incidentally emigrated to the New World), but more than one “NATION” of Dan; a “Northern,” and a “Southern” tribe.

A SEAFARING TRIBE

The seventh and final Biblical earmark is found in Judg. 5:17:

“Dan abode in ships.”

It seems evident that this tribe was a seafaring people — also evidenced by the migration from Egypt to Argos. Southern Dan — of which this particular scripture speaks, being before the settling of Northern Dan — was ON THE COAST. Ezek. 27:19 shows that these Danites TRADED with the Greeks.

There are many indications that the Danites of the Northern division were connected with the famous trading and shipping people of the ancient world, the Phoenicians, the people which occupied the coastal strip of the Northern Danite settlement. The British-Israel writer Bruce Hannay says on p. 46 of his work:

“They became closely connected with the Phoenicians in their extensive maritime business, to such a large extent that SEVERAL WRITERS THINK that in many instances the two became blended in the one name, and that much that is accredited to the Phoenicians is really due to the Danites.”

The evolutionist Charles L. Brace tells us in his Manual of Ethnology, or the Races of the Old World, p. 43:

“The tribe of Dan united with the Phoenicians in commerce . . . though insignificant in a political point of view, they had become the first manufacturing and commercial power in the world.”

They had traversed the whole length of the Mediterranean . . . and had sprinkled the coasts with colonies, and factories and mercantile stations.”

Consequently the Danites branded their name on many areas in the Mediterranean sphere. Mauritania, for example, is Hebrew for “Plains of the Danites.” Lusitania (ancient name of Portugal) means “Settlement, colony, of Dan,” and Sardinia “Emigrant, dispersed, detached Danites” (See Dan: Lost and Found, H. H. Paine).

This ties in beautifully with Denmark. This country has had a history of shipping, trading and colonizing — although we must keep in mind that it is not the only people in Northwestern Europe of which this is true, but is only one of three or four such.

“From the 6th century (A.D.) the Danes are mentioned very frequently; how large an area was reckoned as theirs we are not told, but that they in the actual period of the great migrations were THE LEADING TRIBE ALSO AT SEA, and that the center of gravity then was on Zealand, is probably without doubt” (Vor Tids Leksikon, Vol. VI, p. 112).

Again from the same authority: “Ancient boat finds tell us that the Danes have been at home at sea since the earliest times . . . The Viking ships must be understood as combined war and trading vessels, actually pirate ships” (p. 72).

The Viking Age, 800-1050 A.D., is the obvious example — the age during which the Danes, together with the Norwegians and Swedes, were the masters of the seas.

“These men were not casual venturers upon the sea; they were highly professional and very competent seamen of a kind whose like has now all but vanished from the earth . . .” (Mowat, Westviking, p. 362).

But also later. By the end of the 18th century, tiny Denmark had several colonies all over the world, but later had to give up most of these. One remains today: The continent of Greenland.

In conclusion, then, we see that every single one of these Biblical earmarks of the tribe of Dan fit beautifully on present-day Denmark. Even more so, in most cases, than they do on the Irish nation.

Taken one by one these earmarks could be mere coincidences. But together they form a strong inference that not only Ireland, but Denmark, too, must be considered Danite nations of today.

SUMMARY

NO SCIENTIFIC PROOF, you say? Inconclusive evidence? The fragments of evidence individually viewed — perhaps; but what are you going to do with these great masses of evidence — these many, many independent witnesses, all pointing toward a Danite origin of the Danes?

First, what about the framework of Danite history, verified by numerous reliable sources, which clearly show Denmark was a Danite settlement from 1400 B.C. to at least as late as 1000 B.C.? And what about the fact that the last Danite settlement in Ireland occurred hundreds of years before the last groups of Danites left Palestine for Northern Europe? If they are not in Denmark today — WHERE ARE THEY?

Secondly, what about the recognized ancient history of Denmark, which absolutely, down to the last detail, fits into the framework of Danite settlements? And the fact that Nordic archaeology does exactly the same?

Thirdly, what about the clear cultural linkup between all the Danite settlements, INCLUDING ancient Denmark? And the fact that Scandinavian archaeology, history and ethnology conclusively show us that the Danes of today are exactly the same people as the Danes of 1000 B.C. and even earlier — of the times when Denmark was a Danite colony?

And fourthly, what about the remarkable way in which Denmark fits into the seven Biblical earmarks of the tribe of Dan?

All this coincidence? Hardly. Hardly, according to the indications of history, of archaeology and ethnology, of the Bible itself.

Can we get around it?

Not if we're honest with ourselves.

CONCLUSION

So today again we find the tribe of Dan DIVIDED — half of it living in Ireland, the other half in Denmark. The question now remains — which division is the prophecy referring to when it says, “Declare ye in Judah, and publish in Jerusalem . . . the destroyer of the Gentiles is on his way; he is gone forth to make thy land desolate . . .

“For a voice DECLARES FROM (Northern) DAN, and publisheth affliction from Mount Ephraim. Make ye mention to the nations; behold, publish against Jerusalem, that watchtowers (i.e. an army) come from a far country . . .”

The warning message to Israel of her coming punishment for her sins is to go out from DAN. Which one of the two modern Danite nations? The one which is a closed Catholic country — or the one bearing the very name of Dan?

We must leave that to the future to reveal.

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