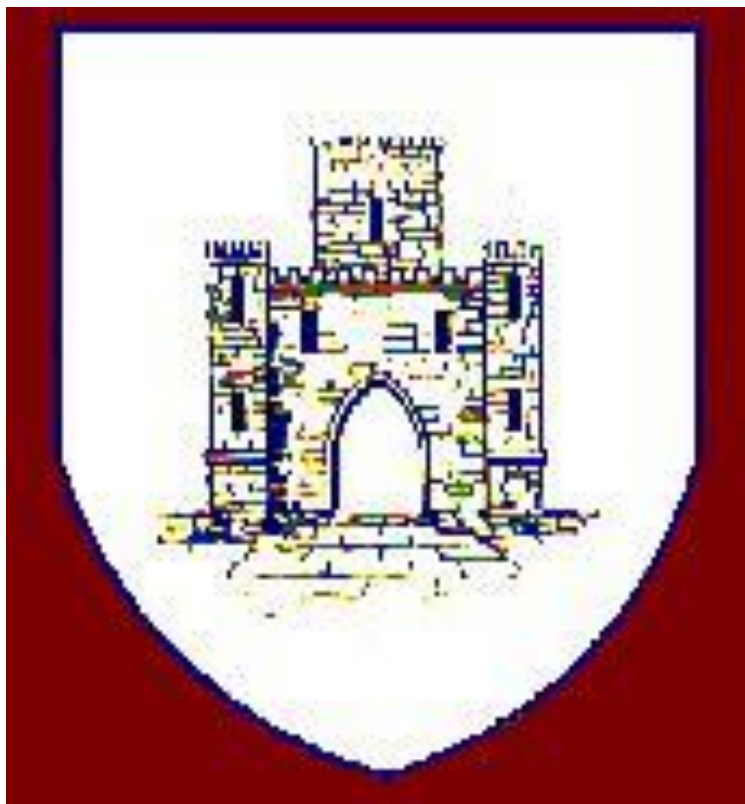


Modern identity of the



Simeonites

By Craig M White
Version 1.4 2022

Modern Identity of the Simeonites

Version 1.1

Authored by Craig Martin White.

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Our purpose and desire are to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

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- *Israel – the Apple of God's Eye*
- *The Fulfillments of Genesis 49*
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“Simeon and Levi are brothers; weapons of violence are their swords.
Let my soul come not into their council; O my glory, be not joined to their
company. For in their anger they killed men, and in their willfulness they
hamstrung oxen.
Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide
them in Jacob and scatter them in Israel.” (Genesis 49:5-7)

Introductory Remarks

In late 2017 I travelled to America and drove across the country over a two-month period. The journey traversed the country from south to north (Los Angeles to Seattle) and then over mountains and plains west to east (Seattle to North Carolina)

During the trip I visited the famous Hearst Castle (named after the deceased media tycoon), an historic estate in San Simeon, south of San Francisco (just over half-way from Los Angeles).

Although it is named after St Simon, it gave me a chuckle. First of all, it is named San *Simeon* and it is a modern castle looking building – castles and city gates or forts were symbols for the Israelitish tribe of Simeon.

Further, William Hearst was chiefly of Scots-Irish (Ulster) and Scottish descent – this article will argue that many or most Simeonites dwell among the Scots and Irish.

As with all attempts at identifying tribal and national identities and tying them back to the peoples mentioned in the book of Genesis, it is not always easy, but should be attempted. Using Biblical principles (including prophecies and tribal characteristics), historical records, migratory tribal names, racial taxonomy and physical anthropology, one can usually come to a reasonable conclusion.

Following on from my articles on Judah and Levi, I believe that I possess sufficient resources and research at hand to give credibility to this subject. Though the vast majority of my papers and research are in storage, I have to rely upon that which I am able to easily access.

I hope to expand upon this article some day when all my research is accessible.

Simeon, a Tribe within Judah

Simeon's birth to Leah, wife of Jacob (Israel), is mentioned in Genesis:

"She conceived again and bore a son, and said, "Because the LORD has heard that I am hated, he has given me this son also." And she called his name Simeon." (Gen 29:33)

A Jewish website explains:

"Simeon and his brother Levi forfeit their prominence by revenging the rape of their sister Dinah by Shechem the Hivite (Genesis 34). Because of this revenge, Jacob decrees that Levi and Simeon's progeny, the tribes of Simeon and Levi, are not to be assigned territory of their own but will forever live within the borders of the other tribes (Genesis 49:7). The Levites regain their prominence by becoming the *kohanim*, the nation's priests and **the Simeonites (שמעוני or שמעני) survive by living among the people of Judah** (Joshua 19:1)." ("The name Simeon: Summary", www.abarim-publications.com/Meaning/Simeon.html) [emphasis mine]

What does his name mean? Most commentators agree that it means *to hear* or *he who hears*:

"The verb שמע (*shama*) means to hear and may also mean to understand or obey. Noun שמע (*shema*) means sound. Nouns שמע (*shoma*) and ועה (*shemu'a*) mean tidings, report or mentions. Noun השמעות (*hashma'ut*) describes that which is caused to be heard. Noun משמע (*mishma*) means rumor or a thing heard. Noun משמעת (*mishma'at*) refers to a group or listeners." (ibid)

If Leah was alive centuries later, she would not have been too happy with the behaviour of her descendants – his nature was obviously imprinted upon them; as were the natures of all the forefathers and patriarchs mentioned in Genesis imprinted on their descendants.

His brothers were Reuban, Levi, Judah, Issachar, Zebulon.

Simeon's Descendants

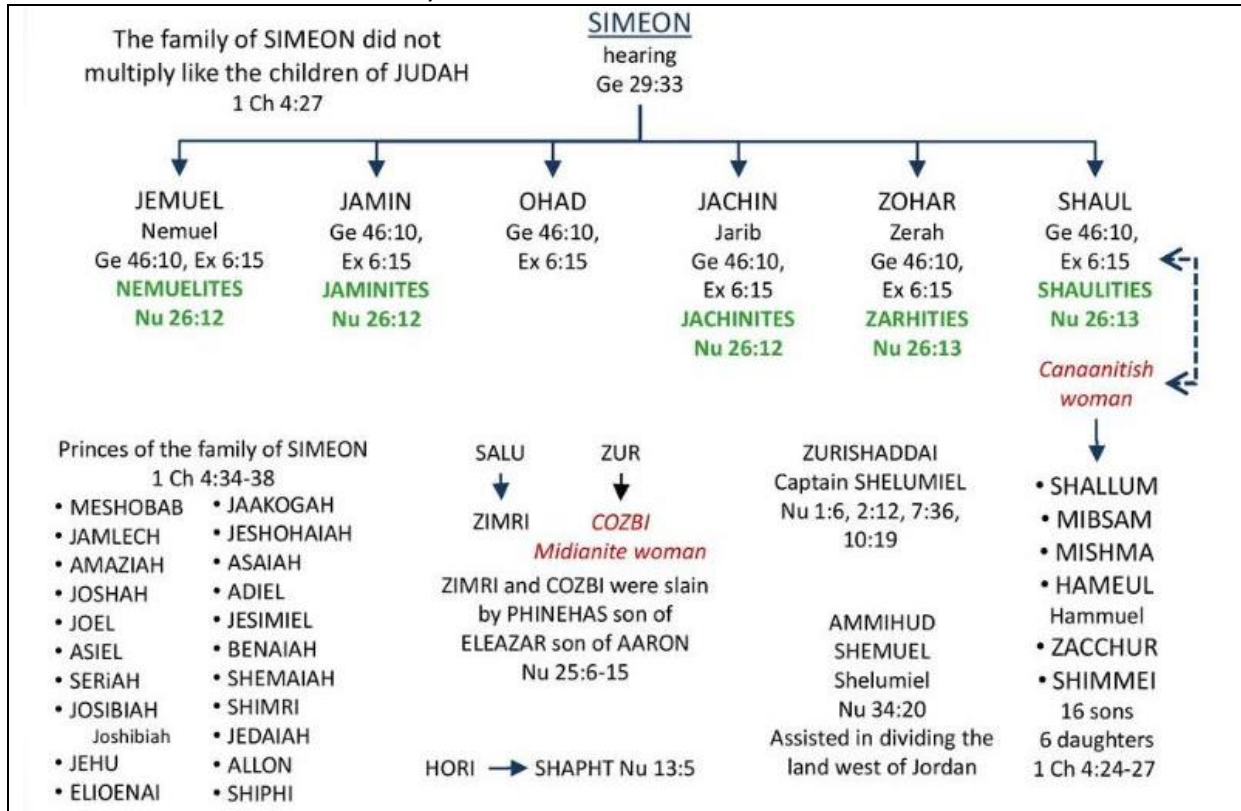
Later, Simeon had several sons: Jemuel, Jamin, Ohad, Jachin, Zohar, Shaul (son of a Canaanitess) (Gen 46:10). However in Num 26:12-14 they are listed as: Nemuel, Jamin, Jachin, Zerah, Shaul. You will notice that Ohad is not mentioned in the latter listing and one can only presume that his descendants had migrated out of the area; or he had none; or that they intermarried with the Judahites (Ohad's name seems to mean *to give praise* or *thanks* similar to *Judah* which similarly means *praise, thanksgiving* or *joy*).

This is iterated in IChron 4:24-27 – in verse 27 special attention is given to Shaul and it specifically states that his descendants did not multiply like Judah's.

One of Shaul's sons was Shimei who

"... had sixteen sons and six daughters; but his brothers did not have many children, nor did all their clan multiply like the men of Judah." (IChron 4:27)

The chart below outlines his family tree:



Source: the internet

Little is revealed about Simeon throughout the Scriptures, but we can extrapolate a certain amount from his nature, geographical position of the tribe and their exploits. The main prophecy that we can latch upon is found in Genesis 49:

“Simeon and Levi are brothers; weapons of violence are their swords.
 Let my soul come not into their council; O my glory, be not joined to their company.
 For in their anger they killed men, and in their willfulness they hamstrung oxen.
 Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them
 in Jacob and scatter them in Israel.” (Gen 49:5-7)

Jacob pronounces a curse on their anger – as a figure of speech for the person from whence the anger permeates and this finds itself upon Simeon’s descendants. In fact, his was the smallest tribe listed in Numbers with only 22,000 (Num 26:14).

A Tribe within Judah

From these prophecies/blessings contained among Judah in Genesis 49, we know that the Simeonites are scattered within Israel, though most resided within the geographic area of Judah as we shall discover. The temperament would be similar, though Judah was not as murderous. However, what other tribe would be able to contain them and keep them under control or use them in warfare?

“Gen 49:5-7. Simeon and Levi.

Simeon and Levi were associate in wickedness, and the same prediction would be equally applicable to both their tribes. Levi had cities allotted to them (Jos 21:1-45) in every tribe. On account of their zeal against idolatry, they were honorably “divided in Jacob”; whereas the tribe of Simeon, which was guilty of the grossest idolatry and

the vices inseparable from it, were ignominiously “scattered.”” (“Genesis 49”, Jamieson, Faussett & Brown, *Critical and Explanatory Commentary on the Whole Bible* online)

The long historical connection between the two tribes is revealed in Joshua 19:1-9

“The second lot came out for Simeon, for the tribe of the people of Simeon, according to their clans, and **their inheritance was in the midst of the inheritance of the people of Judah.**

And they had for their inheritance Beersheba, Sheba, Moladah, Hazar-shual, Balah, Ezem, Eltolad, Bethul, Hormah, Ziklag, Beth-marcaboth, Hazar-susah

Beth-lebaoth, and Sharuhem—thirteen cities with their villages; Ain, Rimmon, Ether, and Ashan—four cities with their villages, together with all the villages around these cities as far as Baalath-beer, Ramah of the Negeb. This was the inheritance of the tribe of the people of Simeon according to their clans.

The inheritance of the people of Simeon formed part of the territory of the people of Judah. Because the portion of the people of Judah was too large for them, the people of Simeon obtained an inheritance in the midst of their inheritance.”

Their inheritance within Judah (Josh 19:1) included 17 cities (vv 2-8).

They seemed to be united with Judah in war:

“And Judah said to Simeon his brother, “Come up with me into the territory allotted to me, **that we may fight against the Canaanites.** And I likewise will go with you into the territory allotted to you.” So Simeon went with him.” (Judges 1:3)

Continuing in this tradition, it seems that centuries later, these two tribes worked together to resist the Roman advance into Scotland.

Their ruthless nature is further described in IChron 4:38-43

“The men listed above by name were leaders of their clans. Their families increased greatly, and they went to the outskirts of Gedor to the east of the valley in search of pasture for their flocks. They found rich, good pasture, and the land was spacious, peaceful and quiet. Some Hamites had lived there formerly.

The men whose names were listed came in the days of Hezekiah king of Judah. They attacked the Hamites in their dwellings and also the Meunites who were there and completely destroyed them, as is evident to this day. Then they settled in their place, because there was pasture for their flocks. And five hundred of these Simeonites, led by Pelatiah, Neariah, Rephaiah and Uzziel, the sons of Ishi, invaded the hill country of Seir. **They killed the remaining Amalekites who had escaped,** and they have lived there to this day.”

Like the Levites, this tribe was destined to be scattered around Israel, though concentrated within Judah. Over time their numbers shrank and when one compares the census and became the smallest of all the tribes as we read earlier: In Num 1:22-23 Simeon had 59,300 males whilst in the wilderness who were 20 years and older. However, just 40 years later toward the end of the circuitous journey

through the wilderness, we find only 22,000 (Num 26:14). With so short a time-span, one wonders whether many of them moved out, even to the British Isles.¹

Later, during the time of Hezekiah some even migrated to the Edomite region of Gedor (IChron 4:38-43) and one can only speculate what happened thereafter.

Did many of them migrate to the British Isles during the Exodus? – because, being so different, they couldn't get along with the other tribes and migrated out? This has long been a view held by many within the Israel identity movement.

¹ It is not only the British-Israelites that have written about this census, so has researcher and author Steven Collins (and also Yair Davidiy). We come from different directions, but our conclusions are similar. The article *The Missing Simeonites* can be viewed online at <https://stevenmcollins.com/articles/the-missing-simeonites/>

Simeonite Characteristics

Let us now explore the characteristics of people similar to that of Simeon, described in the Bible. Why the similarity? Is there a connection?

A Personal Encounter

In 1982, I recall well the local elder in my Church. His name was Russell Couston who migrated to Australia some years earlier.

I got to know his two sons Roy and Ross – we spent time together including regular weight training. But the two sons decided to move to America to attend a theological college (I was encouraged to as well, but did not feel drawn to do so). I only saw one of them years later when he visited Australia. Sadly, Ross died of a heart attack in 2013 at the tender age of 53.

Anyway, Mr Russell Couston and I got on well, but then he heard lies from the local pastor (1986 and from others 1988/89) who was overwhelmed with jealousy when he heard that I was planning to have a book published on the origins of nations and commenced a non-stop campaign against me – including slander and lies as he “was a minister of Jesus Christ” and inspired to do so! This man was not a Simeonite, but a wolf used by Satan.

These sort of abuses we found out extended back many years and affected many scores of people in various places he ‘pastored’. Rather, he was a wolf, devouring and scattering the flock. The envy was beyond compare. Mr Couston, being affected by these and other lies, abused me horribly in 1989 and perhaps he was a Simeonite?

Later, after finding out the truth, he apologised to me for his disgraceful behaviours and for believing the untruths from certain ones. He confessed to me that he was affected by the lying campaign and was very sorry for what he did. In fact he went further – he told me that he used to be very abusive toward people and repented to God literally in tears. Unfortunately, too many ministers have practiced shocking abuse and then denied it or were covered up by their colleagues. But Mr Couston repented.

In talking with him, he told me that he felt that many Scots, particularly those from the area of Glasgow, were Simeonites! He outlined the antics of these people and their similarity to Simeon.

Tribal Nature

First of all, we need to understand the Simeonite nature. It is rather obvious from the Scriptures that his nature was one for action, fighting and to speculate whether they are also these days among the motor-bike gangs – that is what one would expect.

Remember that he had a violent nature (Gen 34:25-31) and later Joseph bound him (Gen 42:24) – possibly because of what he was capable of doing and probably being the chief instigator against Joseph as some commentaries discuss!

You can see more of this violent nature mentioned in Judges 1:1-4, 17 which leads one to wonder why they were provided land within Judah (Joshua 19:1; IChron 4:39-43). Was it because of similar natures

and/or because the fierce Judahites could contain them like no other tribe could? Either way, they seemed to be in cooperation.

In the 19 September 2005 *Times Online* a very interesting article by Katrina Tweedie appeared which I reproduce in full below:

"A UNITED Nations report has labelled Scotland the most violent country in the developed world, with people three times more likely to be assaulted than in America.

England and Wales recorded the second highest number of violent assaults while Northern Ireland recorded the fewest.

The study, based on telephone interviews with victims of crime in 21 countries, found that more than 2,000 Scots were attacked every week, almost ten times the official police figures. They include non-sexual crimes of violence and serious assaults. Violent crime has doubled in Scotland over the past 20 years and levels, per head of population, are now comparable with cities such as Rio de Janeiro, Johannesburg and Tbilisi.

The attacks have been fuelled by a "booze and blades" culture in the west of Scotland which has claimed more than 160 lives over the past five years.

Since January there have been 13 murders, 145 attempted murders and 1,100 serious assaults involving knives in the west of Scotland. The problem is made worse by sectarian violence, with hospitals reporting higher admissions following Old Firm matches.

David Ritchie, an accident and emergency consultant at Glasgow's Victoria Infirmary, said that the figures were a national disgrace. "I am embarrassed as a Scot that we are seeing this level of violence.

Politicians must do something about this problem. This is a serious public health issue. Violence is a cancer in this part of the world," he said.

Detective Chief Superintendent John Carnochan, head of the Strathclyde Police's violence reduction unit, said the problem was chronic and restricting access to drink and limiting the sale of knives would at least reduce the problem.

The study, by the UN's crime research institute, found that 3 per cent of Scots had been victims of assault compared with 1.2 per cent in America and just 0.1 per cent in Japan, 0.2 per cent in Italy and 0.8 per cent in Austria. In England and Wales the figure was 2.8 per cent.

Scotland was eighth for total crime, 13th for property crime, 12th for robbery and 14th for sexual assault. New Zealand had the most property crimes and sexual assaults, while Poland had the most robberies.

Chief Constable Peter Wilson, president of the Association of Chief Police Officers in Scotland, questioned the figures. "It must be near impossible to compare assault figures from one country to the next based on phone calls," he said.

"We have been doing extensive research into violent crime in Scotland for some years now and this has shown that in the vast majority of cases, victims of violent crime are known to each other. We do accept, however, that, despite your chances of being a victim of assault being low in Scotland, a problem does exist." ("Scotland tops list of world's most violent countries", *Times Online*).

This goes to show us that there is something about elements within the Scottish nation which is very strangely so like Simeon that it cannot be mere coincidence.

But there is more to explore about the possible modern location of these people.

Where are the Simeonites Located Today?

A modern-day example may be the highly successful rock singer Jimmy Barnes. Although born in Scotland he resides in Australia.

He led a wild life, cooling down later with marriage and age. Much has been written about him due to his fame and very popular music and singing success. One full page article appeared in the *Sunday Telegraph* (Australia):

“Fundamentally, Jimmy Barnes *is* a working class kid from the slums of Glasgow. As a child he came to [the town of] Menzies’ Australia, which was luminous in the post-war mood of prosperity and optimism. Like many migrants, the dislocation cost him his family unit and made him an alien who was forced to fight for acceptance.” (Toby Cresswell, “Too Much Ain’t Enough”, *Sunday Telegraph*, 12 September 1993)

The article was part of a series on Jimmy Barnes, extracts from a book published about him.

I kept this article all these 39 years in a folder on the modern identity of the Simeonites (I have folder collections dating back to the 1970s on this and scores of other subjects).

So, is Mr Barnes a Simeonite? It seems to be the case.

So there seems to be Simeonites in Glasgow and environs. As we saw above, Glasgow was once known as the most violent city in Europe, especially when it came to stabbings.

Similar Tribal Names in History

The following clues are found in Lempriere’s *A Classical Dictionary* (I am grateful for the possession of a copy for some decades and recommend it to anyone): “Simens, a town of Lycia near Chimacra. Plin. 5, C. 27” (p. 585); “Semnones, a people of Italy, on the borders of Umbria – of Germany, on the Elbe and Oder” (p. 572); “Samitae, a people of Gaul” (p. 557); “Samnites, a people of Italy” (p. 557); “Samnium, a part of Italy inhabited by the Samnites” (p. 557).

There are also tribal names similar to those of Jamin and Jachin (two of Simeon’s sons) sprinkled in Scythia or among tribes that moved westward through middle Europe, but one cannot be completely certain as to their origin. Perhaps the *Hecani* found among the Anglo-Saxons could be descendants of *Jachin*.

There are other Simeon sounding place names or tribes in Europe but a word of caution: many different peoples possess similar names or symbols. These are picked up locally or have developed separately from each other and we should not leap to conclusions in such cases. Rather, it takes time and effort to peel back the layers of information, history and mythology to find the truth.

The name *Semeon* shows up in Irish mythology. The secular scholars sometimes try to attribute Shemitic names to tampering by Christian monks, but *Semeon* was an actual people in Munster at one time and possibly in County Wicklow.²

Now remember that Simeon's eldest son was Jemuel or Nemuel (see IChron 4:24) which draws to my attention that tribes with the name of Nem, Nam or Nim may be descendants of his and if so, they are indeed scattered. History also records a *Samnitae* tribe of the *Namnetes* on an island off the coast of France. The *Namnetes* existed during the iron age and Roman periods ("*Namnetes*", *Wikipedia*, 2021)

There is also the Gaulish tribe of the *Nemeti* (from which the town of *Nimes* in southern France is named) part of whom joined the Celtic migrations into Spain. Perhaps it was the Breton tribe of the *Namnites* who gave their name to *Nantes*.

Locations in the British Isles

The following is from William Watson's *History of Celtic Place Names in Scotland*:

"The Fir Domnann were reckoned to be descended from Semion of the race of Nemed which means that they were not, in the opinion of the Irish learned men, of Milesian—i.e. Gaelic or Scotie—origin, but of the same race as the Britons". (p. 25)³

However, there is little genetic difference between the Brythons and Gaels – the major difference being in language. Refer to the **Appendix. Brythonic and Gaelic**.

In footnote 2 he states:

"Gland Semioin dano Galeoin 7 Fir Domnand uile'; 'Now the Galeoin and Fir Domnann are all of them the children of Semion'; LL 8 b 47.
'Sil Semioin ... Galion ... Fir Bolg 7 Fir Domnand; 'the Galion, the Fir Bolg, and the Fir Domnann are the children of Semion'; LL 7 a 52."

History tells us that the Nemedians were oppressed by the Fornorians and leaving Ireland except for a small handful that stayed.

"Now according to the copy of the Leabhar Gabhdla contained in the Book of Leinster (written about 1150), one section of the people of Nemed, who determined to leave Ireland after the trouble with the Fomoir, went to Domon and to Erdomon in the north of Alba." Omitting Erdomon for the moment, we at once recognise in Domon the Dumna of Pliny and of Ptolemy. In the next place, a thirteenth century poem addressed. To Ragnall, son of Gofraigh, king of Mann and of the Isles, including the Outer Hebrides, speaks of Ragnall as having broken the gate of Magh Domhna, 'the Plain of Domon.'

² One wonders if the Hooligan or H³ Strangely the name was known in ancient Egypt in association with a charm against snakes: "Words to be spoken: "Back with thee, hidden snake! Hide thyself! Thou shalt not make King Unis see thee. Back with thee, hidden snake! Hide thyself! Thou shalt not come to the place where King Unis is, lest he tell that name of thine against thee: **Nemi, the son of Nemit**. The servant of the Ennead fell into the Nile.' Turn about, turn about! O monster, lie down!" (James Pritchard, "Charms against Snakes", *Ancient Near Eastern Texts Relating to the Old Testament*, p. 326). [emphasis mine]

³ Strangely the name was known in ancient Egypt in association with a charm against snakes: "Words to be spoken: "Back with thee, hidden snake! Hide thyself! Thou shalt not make King Unis see thee. Back with thee, hidden snake! Hide thyself! Thou shalt not come to the place where King Unis is, lest he tell that name of thine against thee: **Nemi, the son of Nemit**. The servant of the Ennead fell into the Nile.' Turn about, turn about! O monster, lie down!" (James Pritchard, "Charms against Snakes", *Ancient Near Eastern Texts Relating to the Old Testament*, p. 326). [emphasis mine]

“... as a place name *nemed* seems to be very rare in Ireland” (William Watson, *History of Celtic Place Names of Scotland*, pp. 40-41, 246)⁴

“One of these subject communities is known by the variant name Tuath [ie tribe] Semon, Semenrige, Semrige, and Semaine” (Eoin MacNeill, *Phases of Irish History*, p. 75). How similar to the name of *Simeon*!

McNeill also thought that the name came from *Seim*, a river while others attribute the name to a deity, *Segomo* (pp. 127-28). But *Segomo* was a war god having no etymological relation to *Semon*.

Were these people of Nemed descendants of Nemuel, son of Jemuel?

Here is another consideration:

I referred to Genesis 46:10 earlier which drew attention to Simeon’s son Shaul, part Canaanite. Perhaps this gave rise to the ‘Black Irish’ theory extolled some⁵ - though not black, their hair is and often have black eyes too. This may have been reinforced by later Phoenician traders and marauders.

While it is true that a Spanish ship was shipwrecked off the coast of Ireland during the failed 1588 Armada invasion of England, 1,000 survived only to be massacred by an English garrison. A few escaped but these were not black but likely olive-skinned Spaniards. The Spanish influence would have been tiny and therefore probably does not account for a large genetic input into the local population.

On the balance these Simeonites seem to be drawn to the Catholic religion and the northern Ulster Scots and Brythons mainly to Protestantism.⁶

What about surnames – can they signal one’s ethnic identity – that may be the case. Perhaps surnames such as Simpson, Simons, Simmons, Simonds, Simms and Zimber may possibly belie a Simeon heritage via Zimri? (see Num 25:14)

Perhaps they left their name in the *Simmen* valley in Switzerland. Also *Simonside* hills and *Simonburn* in Northumbria; and *Simonstone* in Lancashire.

In the late 1970s someone from America sent me extracts from maps based on ancient information showing a *Simeni* tribe in the Suffolk area of England and a *Simerte* tribe in northern Scotland where the Picts were located.

I cannot recall the source of this map sent to me but here it is showing these names:

⁴ Often *nemed* means noble while *nemeton* means sacred place.

⁵ Including my own Mother who used to talk or mention this from time-to-time.

⁶ Recall that these southern Irish Simeonites and Danites were greatly discriminated against after the migrations to America in the 1840s that resulted from the terrible Irish potato famine.



There are those within the Israel identity movement who would agree: an example is an article by W. Howard Bennett which mentions the tribe which “was called Semoni” (W. Howard Bennett, “The Iberians”, *The Kingdom Digest*, Sept 1987, p. 21)

Another map is the famous one by Abraham Ortelius (1595AD) that shows a *Simeni* tribe which I have made available here⁷:

⁷ The source is <https://uniquemaps.co.uk/products/old-map-of-british-isles-by-ortelius-1595-england-ireland-wales-scotland-britannia-hibernia>



As I have written in *Who are the Scots?*, many of the early Highlanders were from the tribe of Simeon, though most would be descendants of Judah. The troublesome element within the Highlanders are noted by many. Here is a letter to the editor of *The Australian* almost 40 years ago which gives credence to this (another item I have kept all these years to include in an article some day):

“Your article, “Clan War Erupts And The Nicholsons Are At War Again” was offensive and inaccurate.

My forebears were the true Nicholsons – Lowland Nicholsons – of the House of Lasswade and we are the distant relatives of Lord Carnock.

“So far as we are concerned those Highlanders who call themselves by our name are mere pretenders. They speak a foreign language more like Irish than Scots and whatever their name is I’m sure it’s not Nicholson.

Highlanders are only a tiny minority in Scotland who have made up for a lawlessness and general nuisance value.

They have no real culture – instead they wear tartans (which now brings them the tourist dollar) and whereas you and I wear a towel round our waist when we shave, they wear a strip of tartan (like savages wore skins), then call it kilt to give it an air of distinction, then parade cap in hand for more tourist dollars.

Highlanders have never been respecters of the law. They supported the dissolute (they call him “Bonnie”!) Prince Charlie and by rising in rebellion against lawful authority made themselves traitors.

From your article it appears that Lord Carnock – my distant cousin – is doing no more than exercising his right to go to court. If he succeeds in putting these Highlanders in their place, then good luck to him.” (Letter to the editor from Arthur Nicholson, “Low view of Highlander”, *The Australian*, 20 March 1984) [emphasis mine]

It is quite an entertaining read and it would be interesting what the reaction was, if any, if Highlanders had read this letter!

I wrote about the Picts and the later Highlanders in the paper *Who are the Scots?* mentioning that they would have likely been Simeonites and Judahites. Their fierceness together with their blue painted bodies and screams sent shivers down the spine of the Romans who, though better equipped and trained, ran up against a people who were natural fighters.

Surely these people are the descendants of Simeon, Judah and Levi!

One British-Israelite article adds to our understanding:

“Some people think that they may have representatives in Wales, because in Welsh and Irish literature we find the name of a tribe, “Semoni”. Semuen, son of Isru (Israel?) was said to be their ancestor. There was also a tribe of Semnonnes in what is now northern France.

“During the years in the Wilderness the tribe numbered 60,000, but by the time of the second census their numbers had gone down to 22,000, pointing to departures into the Mediterranean area with those of the tribe of Dan, “who abode in ships”. Simeon’s banner was a sword or a turreted castle gate. The sword was an emblem which Simeon took over from Levi, and the castle gate may refer to the tribes’ capture of the walled city of Shalem (Genesis 34:25). Traces of Simeon were left amongst the people of the Southern House of Judah, after the split from the Northern House of Israel.

“We can find many instances of swords and gates in European heraldry. A castle gate is the coat of arms for the Province of Middelburg in the Netherlands and appears in the arms of several towns. The sword appears in the Royal Arms. Sweden also has a castle gate as the emblem of one of its provinces, and it appears as the arms of Nyborg in Denmark. The sword emblem crops up in Denmark also in the arms of several towns. In Spain the castle emblem is notably on the armorial bearings of Castile, which was obviously named for this reason. The castle and the sword appear in many coats of arms in the British Isles and in those of the Scottish clans. In this way we can follow how members of the tribe of Simeon were “sifted among the

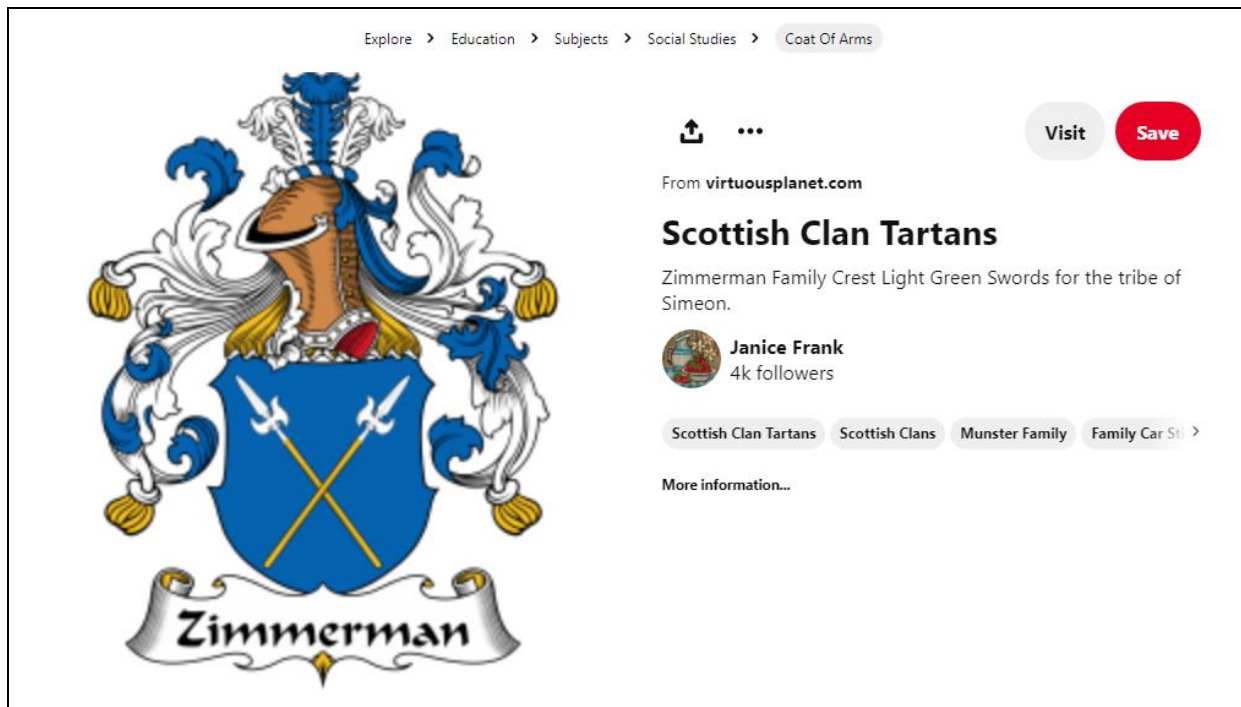
nations". (Valerie Martlew, "Simeon and Levi: Brothers with very Different Destines", *The Ensign Message*).

Note also that Simeon's symbols were primarily a sword and/or a castle or city gates (the sword for their brutality in Gen 34 and the fort or city gates mentioned in Gen 33:18; 34:24) and these appear in the heraldry and crests of various Scottish clans. Although not traceable back more than a few centuries, one has to wonder if there are more ancient roots to these.

The coincidence is just too great to ignore or to deny.

<p>Edinburgh Coat of Arms</p>	<p>Skene Family Crest</p>	<p>Barra Island Badge</p>
<p>Colonsay Island & Gigha Island Badge</p>	<p>Clan Maclachlan Crest</p>	<p>Clan Eliott</p>

Of further interest is the item below that I came across on the *Pinterest* website:



Here the German Zimmerman family identifies itself with the tribe of Simeon. I have no further information and can only suggest that the family believes that they descend from Zimri, a prince within the Simeonites (Num 25:14).

Finally, according to rabbinic tradition, green was the tribal colour for Simeon which to this day is found in the Irish national flag and the term *Emerald Island*. In addition, the Danites and Simeonites of Ireland have always resented the English and have continued a long tradition of anti-Joseph (ie anti-Anglo-Saxon) sentiment to this day, disguised by other problems. There are probably a lot more Simeonites in southern Ireland that one may realise.

The tribal struggles and tensions have continued on for centuries with no sign of abating.

Conclusions

We have seen that the descendants of Simeon have taken after their forefather with a cruel and vicious temperament at times. As such, they needed to be scattered throughout Israel though it appears that the majority were concentrated within the confines of Judah.

Today that would mean that most are within Scotland, Northern Ireland but many scattered amongst the southern Irish and throughout the former British colonies.

They can be intellectual, fierce, highly individualistic, quick-tempered and musically gifted. Of course they make good soldiers!

Like all of the tribes of Israel, they will be salvaged from complete extinction during the Tribulation by the Messiah and will enjoy the Millennial blessings (see Ezekiel 48:24) along with the other tribes of Israel and all the repentant nations.

Appendix. Brythonic and Gaelic

Having read extensively on the misnomer of Celtic application to the Brythons and Gaels, I found an excellent summary on the language of these peoples as specialists work through the mists of history and linguistics and reproduce a portion of it here.

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In the 1970's a new theory emerged. This put Goidelic and Brittonic in a new category called Insular Celtic. It says that Brittonic and Goidelic developed together on the islands, and separated from each other at some point. **The term Insular describes their isolation from Continental Celtic. Continental, therefore, would not be related to Brittonic, and would be completely extinct. The implication of this is that the both language groups are indigenous from a much earlier date, like the early Iron Age. The Insular Celtic theory has become the mainstream viewpoint, but there are proponents of the Gallo-Brittonic connection.**

Goidelic is in fact related to the Celtiberian languages. This supports the older theory. It is also intriguing from the standpoint of Irish Legend. Irish Legends were compiled in the 12th century. In them, the eponymous ancestor of the Irish people was an Egyptian princess named Scota. She married a Babylonian and their son was Goidel Glas, the originator of the Goidelic languages. **It describes the adventure his group of people who are called Milesians. They came from Asia, stopped in Iberia, then arrived in Ireland.**

Ancient Irish people during the Roman period were called Scotti. Ireland was called Scotta. In a semi legendary reconstruction, they were the ancestors of the Scots. The Scotti created a kingdom called Dal Riata in the Western Scottish Isles, during the sixth century A.D. It contested with other people like the Angles and Vikings over the next centuries. Dal Riata imparted the Gaelic language and customs onto **the Picts (who were a more savage people)**. It merged with them to create the Kingdom of Alba, c. 900. This was the predecessor to Medieval Scotland, which was a combination of this and Norman settlers.

Picts were described as foreigners by many people. They were often called Huns or Scythians. Their name is derived from the custom of painting their faces. They formed a confederacy in the far north of Britain during the Romano British period. I think they may have previously been the enemies of Brittonic people. They originally spoke a distinct language called Pictish. They had a distinct form of art that was a fusion of La Tene with later influences. They were viewed as the most archaic people of Britain, and this probably wasn't a maligned observation. Nobody knows where they came from.

What I haven't mentioned yet are the Brittonic speakers, which do not deserve to be last. Brittonic speakers were the primary subjects of Roman Britain, thus the name. After the Anglo Saxon invasions, the Brittonic speakers were represented by the Welsh, Cornish ("West Welsh"), and the Bretons. Cornwall was conquered by the Saxons at some point in the 10th century, and were assimilated. (Cornish identity was revived in the 20th century.) Wales was divided into a number of kingdoms which fought with each other. The longest lasting one was the mountainous Kingdom of Gwynedd The Welsh seem to have held on to a remnant of Roman culture for a few centuries. They were a fiercely independent. They introduced the longbow to the English. They were eventually conquered in the 13th century, but most kept their identity and language.

(by John Dee answering a question online *Were/are the Gaels, Picts and Britons physically distinct?* Dated 14 December 2017). [emphasis mine]

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Modern Identity of the Simeonites

By Craig. M White

History Research Projects
GPO Box 864, Sydney, Australia 2001
www.originofnations.org
www.friendsofsabbath.org

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