

*Bible Study Series:
The Tribes of Israel*



THE TRUE ROOTS AND ORIGIN OF THE SCOTS



By Craig M. White 2003, 2025
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Bible study articles in this series:

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- *Israel – the Apple of God’s Eye*
- *Modern Identity of the Simeonites*
- *Proposals for British and American World Union*
- *The British Sense of Mission as a Ruling People*
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The True Roots and Origin of the Scots

Authored by Craig Martin White.

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The purpose and desire is 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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INTRODUCTORY REMARKS

Who really are the Scottish peoples? What is their origin? Do tradition, national characteristics and emblems assist? Why are they such great leaders, administrators and inventors? Is there a connection between them and the ancient Biblical tribe of Judah?

We may also ask why did the British Empire succeed in various areas of human uplift when so many other Empires did not? Was it a blessing in fulfillment of prophecies such as that in Gen 12:3? Why were the Scots so influential in the Empire, way beyond their population numbers?

Today book after book; article after article; universities, politicians, social workers spread lies about the British Empire, denigrating it.

How does this impact upon our quest on the Scots and their origin?

Answer: the Scots are probably the most inventive people on earth according to independent observers and historians;¹ additionally they practically ran the British Empire and in proportion to the population of Britain comparative to the English and Welsh, surprisingly more accomplished!² Few seem to be aware of this fact.

When one considers the nature and character of the Scots, one is left a little bewildered. How can such a country, initially so poor and sometimes mistreated, be also the source of so many of major inventions and institutions of the entire world? How can these people be such great administrators, leaders and businessmen?

Truly the Scots are an enigma, brother to the English, yet antagonisms naturally persist between these two peoples³. Why?

Books such as

- *God's Frontiersmen. The Scots-Irish Epic*;⁴
- *The Scottish Empire*;

¹ See for example "So, what have the Scots ever done for us? Just 101 of the innovations Caledonia gave the world", *The Independent*, 15 January 2012; and "Scottish independence vote: A look back at Scotland's greatest inventions" www.news.com, 18 September 2014.

² The Jews were also influential in the Empire, having descended from another branch of Judah. In this regard I recommend Yair Davidiy's paper "The Khazars: Some Notes for Further Study." Although it is true that some Jews have mixed with Palestinians, Lebanese and Syrians according to genetic studies. (*Proceedings of the National Academy of Sciences*, May 2000). See also "Jews are the genetic brothers of Palestinians, Syrians, and Lebanese, study finds", *Science Daily*, 9 May 2000.

³ Many English used to be quite concerned about the influence of the Scots in the Empire and many still hold concerns about Scottish influence in the United Kingdom. For instance, in 1917 a pamphlet was published titled "The Oppressed English" by Ian Hay, which stated: "Today a Scot is leading the British army in France [Field Marshall Douglas Haig], another is commanding the British grand fleet at sea [Admiral David Beatty], while a third directs the Imperial General Staff at home [Sir William Robertson]. The Lord Chancellor is a Scot [Viscount Finlay]; so are the Chancellor of the Exchequer and the Foreign Secretary [Bonar Law and Arthur Balfour]. The Prime Minister is a Welshman [David Lloyd George], and the First Lord of the Admiralty is an Irishman [Lord Carson]."

⁴ The mainstream *ElectricScotland* website in a review of this book even states the following concerning the Scots-Irish: "It was their toughness, virility and **sense of divine mission** that was to help give shape to a new nation, supplying it with such diverse heroes as Davy Crockett and Andrew Jackson. **They were indeed God's frontiersmen, the real historical embodiment of the lost tribe of Israel.**" (www.electricscotland.com/books/paterson/scots_irish.htm) The author may have meant that statement in a metaphorical way.

- *When Scotland Ruled the World. The Story of the Golden Age of Genius, Creativity and Exploration;*
- *How the Scots Invented the Modern World: the True Story of How Western Europe's Poorest Nation Created our World and Everything in it;*⁵
- *To the Ends of the Earth: Scotland's Global Diaspora, 1750-2010.*

- are eye-opening revelations as to the capacity of these people.

I don't like rehashing what others have written. Either my works have to be unique; fill in gaps of other works; or value-add in some way to a doctrine and such like. That is the way that this article is presented, and I trust will be of benefit to the reader.

The article is written from a position that the Scots are primarily descended from Judah, the fourth son of Jacob (renamed Israel in Gen. 32:29), though other tribes are also represented in the country.

We do not discredit other ideas about Lowlander Scottish descent from Manasseh; or that the Scots in general descend from Asher or Gad; or that they descend from Levi or Simeon. Most certainly they are not descendants of Chaldeans which Waddell and others assert. However, that there is some genetic infusion from other tribes cannot be denied. But overall, they are very much Celtic and direct descendants of Judah (with Simeonite and Levite elements also contained within) in the main as this article sets out to prove.

The parallels between the Scots and Judah are uncanny to say the least and even if the reader does not accept the overall thesis of this article, they will probably have to admit to the remarkable parallels between these peoples.

This article is not a history of the Scottish but an attempt to prove Judaic and Scottish tribal linkages.⁶ There are hundreds of works on Scottish history one may seek out and read. One such work is *The Ancient History of Caledonia* (1879) by John Maclaren wherein he indicates that the Scots had an Israelitish origin (pp. 9-10, 19, 29, 67).

Finally, in studying the origin of nations, we must not jump to conclusions just because something looks interesting or there appears to be superficial linkages between peoples. To study the subject properly, we should follow the following rules

⁵ In an interesting article "Empire Games. On imperial power and the vulnerabilities of American power", Dominic Lieven noted:

"Today's world order is the heir of European empire ... Europeans turned the Americas and Australasia into new Europes and, above all, new Englands. That is the geopolitical basis for the domination of the world by the English language and by **political and economic ideologies which are mostly of British origin [especially Scottish]** ... For reasons imbedded in Jewish and European history, many of the leading figures in this new elite [prior to 1914] were Jewish (although in Asia they were often Chinese or Indian) ...

"After 1945 a second phase of globalization ensued, under the US leadership ... some nostalgia for empire is in evidence ... **This nostalgia is now being expressed in Britain with a confidence unthinkable 30 years ago.** A splendid museum of the British empire has opened in Bristol ... Media and academic fashion shadows a broader renewal of interest in empire. One inspiration for this is the belief that most ex-colonies have failed as independent states". (Dominic Lieven "Empire Games. On imperial power and the vulnerabilities of American power", *Australian Financial Review*, 30 May 2003) [emphasis mine] It was not just that many leading figures were Jewish, but that Jewish bankers helped to fund the Empire.

⁶ Some British-Israelite researchers believe this to be the case such as *What happened to Judah?* by Gladys Taylor; "The Celtic Memory – Gaeldom Revisited", *The Ensign Message* by Wayne Laurence; *The Story of the Scottish Highlanders* by John Keyser; *The Modern Descendants of Zarah-Judah* by W. Howard Bennett and John Keyser.

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1. know and understand the Biblical and ancient names for tribes and peoples
2. know their physical appearance anciently, using physical anthropological research
3. try and ascertain their Biblical natures and attributes (or anything that ancient history may reveal)
4. given the above, see if there are any peoples today that are similar in national or tribal names, characteristics and physical appearance
5. after coming to a conclusion that a modern nation or tribe XYZ is probably the descendants of the ancient Middle Eastern nation or tribe XYZ – then try and find the missing link between the Middle East and the modern location using tribal names and movements of people; language continuation or morphing; national emblems that may continue along the way. Mythology may sometimes contain kernels of truth and this can be very carefully used too.

Jumping to conclusions without the above due consideration leads to errors. Let us strive to be as accurate as possible.

Note on appendices: with the exception of the appendices the rear of this article, all others referred to herein are contained in a document on my website [here](#).

NB: much of my research is in storage, including notes and highlighting of critical information in books and papers. I hope that some day I can use that research to ‘flesh’ out this article.

“Wherever the pilgrim turns his feet, he finds Scotsmen in the forefront of civilization and letters. They are the premiers in every colony, professors in every university, teachers, editors, lawyers, engineers and merchants – everything, and always at the front.”
(English writer Sir Walter Besant)

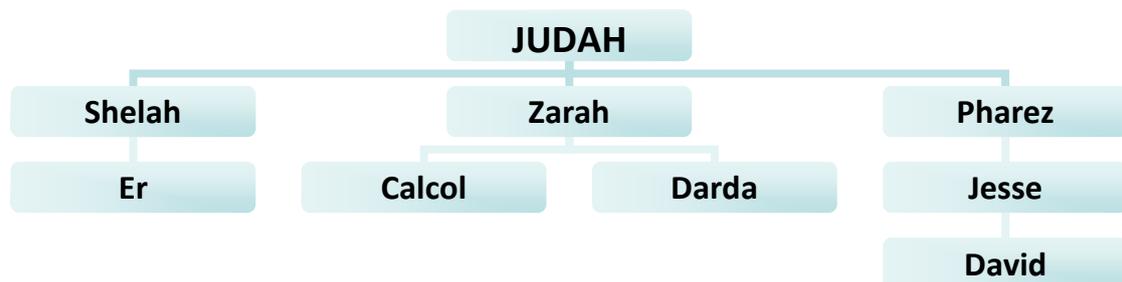
1. ANCIENT JUDAH

To commence this section, we should incorporate an overview of the descendants of Judah via a family tree. Below we trace his immediate descendants who are important to remember in our quest for Judaic migrations.

Descendants of Judah

Note what the scriptures reveal about his descendants in IChron 2:3-15:

“The sons of Judah: **Er**, and **Onan**, and **Shelah**; which three were born unto him of Shua's daughter the Canaanitess. And Er, Judah's first-born, was wicked in the sight of Jehovah; and he slew him.
And Tamar his daughter-in-law bare him **Perez** and **Zerah**. All the sons of Judah were five.
The sons of Perez: Hezron, and Hamul.
And the sons of Zerah: **Zimri**, and **Ethan**, and **Heman**, and **Calcol**, and **Dara**; five of them in all.
And the sons of Carmi: Achar, the troubler of Israel, who committed a trespass in the devoted thing.
And the sons of Ethan: Azariah.
The sons also of Hezron, that were born unto him: Jerahmeel, and Ram, and Chelubai.
And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah;
and Nahshon begat Salma, and Salma begat Boaz,
and Boaz begat Obed, and Obed begat **Jesse**;
and Jesse begat his first-born Eliab, and Abinadab the second, and Shimea the third,
Nethanel the fourth, Raddai the fifth,
Ozem the sixth, **David** the seventh.”



Judah's immediate descendants

What of Judah's descendants which are listed in the aforementioned family tree? Judah had five sons: **Er**, **Onan** and **Shelah** born from the daughter of Shuah the Canaanite (Gen 38:2-5). Er and Onan died but Shelah had a son named Er.

The other two sons, **Zarah (Zerah)** and **Pharez (Perez)**, were twins born of Tamar, his daughter-in-law. Pharez means “breach” and indicates the great rivalry that emerged between the lines of

Zarah and Pharez with the latter gaining the primogeniture per the description in Gen 38:28-30 – this will be discussed in more detail later in this article.⁷

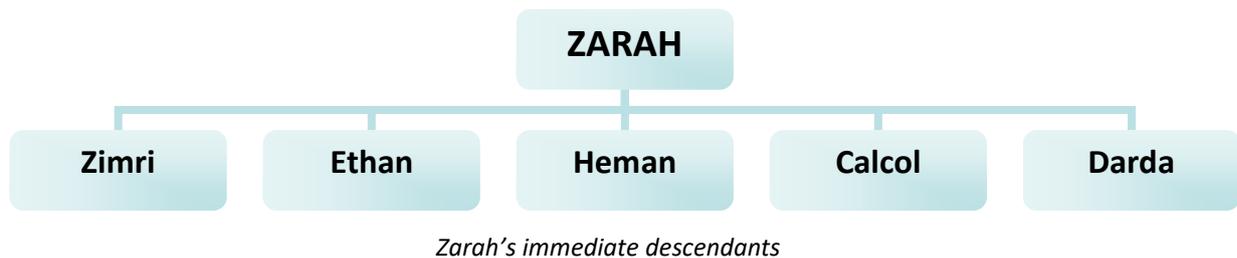
Although Shelah was the firstborn, he was not chosen to carry the sceptre (cp Gen 24:3, 37; Deut 7:1-6; 20:16-18).

Due to the failure of his older brothers and because of his capacity and character, Judah came to be the leader in Israel. From that line comes the Messiah and famous Bible names such as Caleb, Ruth, David, Solomon, Hezekiah, Josiah and Zerubbabel.

“For **Judah prevailed among his brothers, and from him came the chief ruler** [the royal line of David which includes the Messiah, but also political and military leaders], but the birthright was Joseph’s.” (IChron 5:2)

“Yet the LORD God of Israel chose me from all my father’s house to be king over Israel forever. **For he chose Judah as leader**, and in the house of Judah my father’s house, and among my father’s sons he took pleasure in me to make me king over all Israel.” (IChron 28:4)

Now consider this: why does the account in the Bible extend Zarah’s genealogy only to the third generation? Could it be that they had left the area for Europe (Ireland via Spain)? Were these the Milesians which may have sprung from Mahol?



Note what we read in IChron 2:3-15:

“The sons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him. And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah *were* five. The sons of Pharez; Hezron, and Hamul. And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed. And the sons of Ethan; Azariah. The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and

⁷ “The midwife, in this case, names him: “What a breach you have made for yourself [*mah paratzta*]!” So he was named Perez [*Peretz*]” (Gen. 38.29). The term connotes an outburst of water (See 2 Sam 5.20, 1 Chron. 14.11), or, as in this case, to “burst forth from water” (i.e., the womb). It also suggests the making of a breach in a wall (See Amos 4.3; 1 Kg. 11.27; Neh. 6.1; Ps. 144.14; and Job 30.14); in the figurative sense, it implies the act of intercession—“to stand in the breach” (See Ezekiel 13.5), but can also mean, conversely, an outburst of God’s wrath (1 Sam. 68; 1 Chron. 13.11; Job 16.14; and Judges 21.15). See Brown, Drivers, and Briggs, *Lexicon* entry 7877. Most telling, in terms of the role of leader, is the verse from Micah: “He who opens the breach [*ha-poretz*] will go up before them; they will break through [*partzu*] and pass the gate, going out by it. Their king will pass on before them, the Lord at their head” (Mic. 2.13). Tamar and Judah as progenitors of kings, figuratively, “open the breach” and “break through,” so that “their king will pass on before” them (See *Gen. Rab.* 85.29).” (Rachel Adelman, “Ethical Epiphany in The Story of Judah and Tamar”, In *Recognition and Modes of Knowledge: Anagnorisis from Antiquity to Contemporary Theory*, footnote 32, p. 17)

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Chelubai. And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah; And Nahshon begat Salma, and Salma begat Boaz, And Boaz begat Obed, and Obed begat Jesse, And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, Nethaneel the fourth, Raddai the fifth, Ozem the sixth, David the seventh.”

When the tribes of Israel settled down in the Promised Land, Judah occupied the southern regions with Simeon, close to Dan, Ephraim and Benjamin.

Judah was in the forefront of the Israelite army during their march (Numbers 2:9). Their tribe was the first to be allocated territory west of the Jordan River. They were the most numerous tribe at this point, and their area was larger than their numbers justified. They were leading the tribe's retaliation against the Benjaminites shortly after Joshua's death, and they produced the first Judge.

The partition of the territory of Canaan served to emphasise Judah's independence from the northern tribes. The other tribe divisions on this side were in the centre and northern areas, with Judah receiving the southern portion on the west bank of the Jordan.

H Ellison noted:

“As a result when Judah became tributary to the Philistines (Jdg.15:11), he appears not to have appealed to the other tribes, nor do they seem to be concerned ... The failure to maintain a hold on Jerusalem (Jdg.1:8,21), combined with the existence of the semi-independent Gibeonite tetrapolis (Jos.9; 2Sa.21:1-2), created a psychological frontier between Judah and the central tribes...” (“Judah,” *New Bible Dictionary*, p. 628.)

Perhaps, should we be able to locate the location of the Pharez/Zarah branch of Judah today, we might find a similar configuration?

Judah’s Mental Characteristics

To understand who and what is Judah, we need to examine various key Scriptures pertaining to this tribe, which portray something about its character and role, viz:

“And this is *the blessing* of Judah: and he said, Hear, Jehovah, the voice of Judah, And bring him in unto his people. **With his hands he contended for himself**; And thou shalt be a help against his adversaries.” (Deut 33:7)

“And the sons of Israel rose and went up to the house of God and asked counsel of God, and said, Which of us *shall go up* first to the battle against the sons of Benjamin? **And Jehovah said, Judah first.**” (Judges 20:18. see Deut 33:7)

“Gilead *is* Mine, and Manasseh *is* Mine; and Ephraim *is* the strength of My head, **Judah *is* My lawgiver.**” (Ps 60:7)

“And He refused the tabernacle of Joseph, and chose not the tribe of Ephraim; **but chose the tribe of Judah**, the mount Zion which He loved.” (Ps 78:67-68. See IKings 11:36; Zech 8:15)

“Gilead is Mine; Manasseh is Mine and Ephraim is the strength of My head; Judah is My Lawgiver” (Ps 108:8. See Num 21:18; Is 33:22; James 4:12)

“Judah was His sanctuary, and Israel was His kingdom.” (Ps 114:2. See Is 65:9)⁸

What do the aforementioned scriptures tell us? Firstly, that Judah possesses the Royal line or scepter. Secondly, Judah is first among the tribes – this is in leadership capacity and other skills; they are the Lawgiver tribe – excellent at legislation and policy development; and lastly they are associated with God’s sanctuary and religion.

It would appear that all the early forefathers of the nations (Genesis 10) and tribes of Israel imprinted both their physical and mental characteristics upon their descendants.

Judah was no exception.

He was not perfect and in some ways was faithless toward God, even married an idolater (Gen 38:1) and was sensuous, seeking out a prostitute (Gen 28:15-18). Yet possessed a very strong underlying sense of justice as we shall see. He was also self-dependent.

His poor spiritual state may be in part due to the fact that his siblings (11 brothers and 1 sister) were born to two wives of Jacob and two maidservants. Who knows the goings on in the family with such an arrangement!

Judah, despite his leadership and saviour characteristics as we shall take note of below, was no ‘saint’. For instance, he married Shuah, a Canaanitess. From her came three offspring: Er, Onan and Shelah.

Later Er married Tamar (probably an Aramaean) and died due to God not being pleased with him (Gen 38:7). The custom was for a brother (in this case Onan) to marry the widow and have children with her – but he refused (Gen 38:8-10) – and so God killed him. How exactly we do not know.

Next up was Shelah whom Tamar could have married but this was opposed by Judah initially.

It seems that Tamar had enough of the goings on in the family and was desiring to bear a child. It may be that she was running out of time (the ‘clock was ticking’) and in a state of despair and thus desperation. Therefore, she hatched a plot to trick Judah in impregnating her - she was not beyond deviousness and trickery. So, she cleverly disguised herself as a prostitute, enticing him and she then had intercourse with the resultant pregnancy. When Judah discovered Tamar’s trickery, he sought to kill her (given his temperament – not dissimilar to that of Levi and Simeon). But when he found out that he was the father of the unborn child, he did not proceed with the terrible act.⁹

⁸ Even the throne of David is regarded very highly: “Blessed be Jehovah your God, who delighted in you to **set you on His throne** to be king for Jehovah your God. Because your God loved Israel to establish them forever, therefore He made you king over them to do judgment and justice.” (IIChron 9:8)

“And **Solomon sat on the throne of Jehovah as king** in place of David his father. And he was blessed, and all Israel obeyed him.” (IChron 29:23). In effect the throne of Judah, through David, is the Lord’s Throne! Woe to those that oppose or de-emphasise its importance – they bring curses upon themselves.

⁹ “The Rabbis ask by what merit was Judah granted the kingship; for he was singled out as the progenitor of a lineage of kings (anticipated in Jacob’s final blessing/prophecy to his son on his death bed, cf. Gen. 49:10). The Tosefta answers: “because he acknowledged Tamar [*hodeh beTamar*]” (*T. Berakhot* 4.17). The term *hodeh* may refer to the recognition of his sin and confession in neglecting her—*hodeh as hitvadeh* (confession)—when he declared, “she is

Consider this: the firstborn was Reuben followed by Simeon and Levi – yet Judah ended up supreme over the others, including Joseph. Why is this so?

Let us go back to the time when Joseph's jealous brothers (including Judah) (Gen 37:1-11) sold him into slavery. Jacob sent Joseph to find out the progress (or otherwise) his brothers were in shepherding the sheep. It must have been a rough and arduous journey – his brothers had moved on from Shechem to Dotham.

They saw him coming and it became apparent to them that now was the time to act to get him out of the way once and for all – murder him and drop the body into a pit. They would then lie to their father and claim that a wild beast had killed him. The plot was set.

However, the eldest of the brothers, Reuben, protested that they should not kill him, but just put him in a pit (he would then return to the scene to rescue him from such a terrible situation of starving to death and possibly being bitten or stung by insects. Such a plan, however noble, may not have worked).

But Judah spoke out to save Joseph, with a more workable plan – to sell Joseph into slavery. Seemingly, he believed that this was better than death and Joseph might find a good master. Who knows, Judah may have thought, Joseph could even escape such a situation.

“Then Judah said to his brothers, “What profit is it if we kill our brother and conceal his blood?

Come, let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our own flesh.” And his brothers listened to him.

Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. They took Joseph to Egypt.

Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.” (Gen 37:26-28, 36)

Here Judah stepped in as a sort of saviour and leader. Thinking of the needs of others even if it hurt himself. He, in a way, fulfilled the role of a priest and king (priest-king).

Yet God had other plans.

Yes, Joseph was sold as a slave, but the Supreme Power of the universe orchestrated outcomes that completely reversed his fortunes.

Instead of ongoing enslavement, he was given a very high position in Egypt under the Pharaoh around 20 years after the betrayal – a sort of Prime Minister position (Gen 42:8).

In that position Joseph prepared for a famine by gathering food for seven years (Gen 41).

more righteous than I” (Gen. 38.25). It could equally refer to his recognition of paternity through her, *hodeh* as a public declaration of debt or acknowledgment. The broadest understanding of the Hebrew verb *hodeh* is “to acknowledge” the source of truth (either through praise or confession). The term implies a re-evaluation of the past, expressed by both the English, *re-cognition*, and the Greek, *ana-gnosis* (“the recovery of lost knowledge”). It is, in fact, imbedded in Judah's very name, *Yehuda* as Leah declared upon his birth: ““this time I will praise [*odeh*] the Lord.’ Therefore she named him Judah” (Gen. 29.35).” (Rachel Adelman, “Ethical Epiphany in The Story of Judah and Tamar,” in *Recognition and Modes of Knowledge: Anagnorisis from Antiquity to Contemporary Theory*, p. 16)

When food was needed and Joseph's sons had to go to Egypt for supplies, Judah (once again acting as intercessor or a sort of savior) reminded Jacob that Benjamin had to go with the other brothers to Egypt (Gen 42:15). Because Judah was willing to be surety for Benjamin's safety and take the blame should anything happen to him, Judah appeared to be a savior of sorts (Gen 43:2-9).

Joseph decided to test his brothers and framed Benjamin (Gen 44:1-5) by having a cup placed in Benjamin's sack.

Later, due to Joseph's cup having been found in Benjamin's sack, Judah intervened and yet again came to the fore as spokesman, leader and sort of intercessor and savior:

“For your servant became a pledge of safety for the boy to my father, saying, ‘If I do not bring him back to you, then I shall bear the blame before my father all my life.’ Now therefore, please let your servant remain instead of the boy as a servant to my lord, and let the boy go back with his brothers. For how can I go back to my father if the boy is not with me? I fear to see the evil that would find my father.” (Gen 44:32-34)

When the governor of Egypt accused Benjamin of a crime which he could only purchase his life with slavery, Judah took his place instead:

Compare this with Mark 10:42-45:

“But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Judah was also a good negotiator, able to bring about a good deal and outcome (see Gen 43:4; 44:13-44), portraying a future skill inherited by his descendants.

Then compare this with how Judah offered himself as a substitute for Benjamin! This displayed remarkable character, fearlessness and strength. The makings of a true leader and the father of a line that kings would spring from.

But he also had faults. After the selling of Joseph into slavery, it seems that dissatisfaction descended upon Judah.

But he stands faithful and patriotic, standing up for others and even sacrificing himself for them:

Surely this change in attitude struck at Joseph's core. Judah was a changed man! No longer was he the sort of man that would marry a pagan Canaanite (Gen 38:1-5); or would seek out prostitutes (Gen 38:12-15). After all it was he who master-minded the plan to sell his brother into slavery (Gen 37:27-28), though he evidently thought that was better than a slow death in a pit.

Yes! Judah was repentant and Joseph surely would have seen the spiritual growth and overcoming that had developed within him.

Bruce Waltke provides some insights into this strange episode:

“This scene exposes the anatomy of reconciliation. It is about loyalty to a family member in need, even when he or she looks guilty; giving glory to God by owning up to sin and its consequences; overlooking favoritism; offering up oneself to save another; demonstrating true love by concrete acts of sacrifice that create a context of trust; discarding control and the power of knowledge in favor of intimacy; embracing deep compassion, tender feelings, sensitivity, and forgiveness; and talking to one another. A dysfunctional family that allows these virtues to embrace it will become a light to the world.” (Bruce Waltke, *Genesis: A Commentary*, pp. 565-66)

A few chapters later Jacob prophesies that Judah (and thus his descendants) was like a lion. A lion is a fighter which often accepts mauling or death to protect their pride and domain.

All of this should remind us of Christ Himself. Did he not die in our stead, so that we might live? Is He not the true and ultimate leader of God’s people? See Rev 5:5.

Surely Judah acted like a lion and his attributes imprinted into his DNA and were carried forward over the generations. No wonder Christ descended from Judah and not from any of the other tribes despite their positive attributes.

“Judah, your brothers shall praise you; **your hand shall be on the neck of your enemies; your father's sons shall bow down before you.**

Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him?

The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.

Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes.

His eyes are darker than wine, and his teeth whiter than milk.” (Gen 49:8-12 ESV)

“The sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's couch, his birthright was given to the sons of Joseph the son of Israel, so that he could not be enrolled as the oldest son; though **Judah became strong among his brothers and a chief came from him**, yet the birthright belonged to Joseph)” (IChron 5:1-2 ESV)¹⁰

Douay-Rheims version:

“But of the race of Juda, who was the strongest among his brethren, came the princes: but the first birthright was accounted to Joseph.”

¹⁰ “Although Israel and kings from the northern kingdom are not completely absent from Chronicles, **Chronicles clearly presents the kings of Judah as the royal line from David and Solomon, and the people of Judah as being God’s chosen people... The northern kings and their kingdom were viewed as illegitimate by the Chronicler... the Chronicler did not limit his definition of God’s people to those living in Judah. He often uses the concept of All-Israel and gives clear indications that the northern inhabitants were also considered to be part of this identity and that they belonged to the same cultic community that was centered in Jerusalem**” (Louis Jonker, *1 & 2 Chronicles. Understanding the Bible Series*, pp. 5, 17)

Complete Jewish Bible:

“For Y’hudah became greater than his brothers, inasmuch as the ruler came from him; nevertheless, the birthright went to Yosef.”

These Scriptures show us that Judah was to be a fighting people, capable of leading others into war and usually winning (militarily and spiritually) and even the other tribes of Israel will be subject to them – not just under their Royalty – but political and military leadership. They even had lions as national symbols.

Another prophecy provides clarity:

“And this he said of Judah: “Hear, O LORD, the voice of Judah, and bring him in to his people. With your hands contend for him, and be a help against his adversaries.”” (Deut 33:7)

Adam Clarke’s *Commentary on the Bible* explains that Deuteronomy 33 was a blessing to the tribes and in this case, it was a prayer that Judah’s warriors be brought back safely after battle – therefore implying they were meant to be a fighting people for God and His ways – His instruments in battle. We shall encounter more or more of that in the prophecies addressed later in this article.

“Let his hands be sufficient for him - let him have a sufficiency of warriors always to support the tribe, and vindicate its rights; and let his enemies never be able to prevail against him! Three things are expressed here:

1. That the tribe of Judah, conscious of its weakness, shall depend on the Most High, and make prayer and supplication to him;
2. That God will hear such prayer; and,
3. That his hands shall be increased, and that he shall prevail over his enemies”.

‘Born fighting’ for their rights and the rights of others as well as for national sovereignty, let alone for God and His ways, is a deeply ingrained characteristic of these people as we shall see further evidence of.

Reuben was weak and vacillating; Levi could not be trusted and was too rigid and intolerant. Simeon was hot-headed and got into fights. So off Judah went on his own and stood on his own two feet like a solid pillar.

Physical Appearance of Judahites

What did this tribe look like?¹¹ What were their racial features and physiognomy? For, if we know that, then by a simple method of deductive reasoning, we might discover who their descendants are.

¹¹ The Celts of the British Isles are racially different to those of Central Europe which are classified as ‘Alpines’ or ‘Celts-Slavs’. Author Stephen Oppenheimer who authored various works such as “Myths of British Ancestry” (www.prospect-magazine.co.uk) is on to something but certainly takes his views to extremes. Nevertheless, he demonstrates that the European Celts are not the same as those resident in the British Isles: “The orthodox view of the origins of the Celts turns out to be an archaeological myth left over from the 19th century. Over the past 200 years, a myth has grown up of the Celts as a vast, culturally sophisticated but warlike people from central Europe, north of the Alps and the

In lieu of me typing up my own notes, I find that Peter Salemi explains what the tribe of Judah looked like very succinctly:

"Some, though, have argued that Shem's descendants-including Abraham's descendants (Gen. 11:21-32)-are not white. Yet the Bible clearly describes Abraham and Sarah's descendants as "fair" (Heb. *yapheh*--Gen. 12:11; 24:16; 26:7; Esther 2:7 KJV).

There is a description of Sarah, "In the seventh Dead Sea Scroll, whoever wrote this extolled Sarah's perfection from head to foot and while it was written in prose poem, the description as it appeared in the news media was as follows:

'Her skin was pure white;

'She had long lovely hair;

Her limbs were smooth and rounded (her thighs were shapely;)

'She had slender legs and small feet;

'Her hand were slim and long and so were her fingers.'

"Unfortunately as far as is known, no description of Abraham appears in the Dead Sea scrolls, but as Sarah's description is that of her racial attributes, *one can only conclude that Abraham [being a relative of Sarah, see Gen 20:12] would be identical*" (R. Weliland, *God's Covenant People*, p. 340, emphasis added).

As a youth, King David (a Jew) was "*ruddy and of a fair countenance*" (1 Sam. 17:42 KJV). Such words could never be used to describe either Hamites or Japhethites. "Ruddy: red; reddish; of the colour of healthy skin in white-skinned peoples" (*Chambers Concise Dictionary*, 1988, p. 932). Israel's Nazarites are described as being "*purser than snow, they were whiter than milk, they were more ruddy in body than rubies*" (Lam. 4:7 KJV). What peoples might have "*ruby-red cheeks*"? These are words that could never apply to darker-skinned peoples. Black, brown, yellow or even olive-skinned Mediterranean-type people could never be called "*ruddy in body*."

... Now that we know and will get into more detail about the Scythian and the Celtic people being the exiled Israelites, what did they look like? Dr. Hans Gunther, professor of Berlin University in the 1920's in his book, "*Racial Elements of European History*, stated, "... ancient writers, such as Polemon of Ilium, Galienos, Clement of Alexandria, and Adamantios, ***state that the Scythians [Sacae] were like the Kelts and Germans, and describe them as ruddy-fair***. The Scythian tribe of the Alans are also described as having a Nordic appearance. Ammianus [c350 A.D.] describes them as "***almost all tall and handsome, with hair almost yellow, and a fierce look***." This is how the Bible describes the Israelites.)" (Peter Salemi, *The USA & the British Commonwealth in Bible Prophecy*, www.british-israel.ca/USA.htm. This is based mainly on chapter 3 of Raymond McNair's booklet *America and Britain in Prophecy*).

There can be no doubt that the Judahites were Celtic in looks and mental character.

Danube, who invaded most of Europe, including the British Isles, during the iron age, around 300 BC." Indeed – because those Celts that came to Britain came via the sea and not from Central Europe.

Red, ginger and red-brown hair



A Celtic redhead

Prolific Jewish researcher and renowned author, Yair Davidiy, provides even further proofs:

"I have blondish hair that is inclined to red and so this question naturally always interested me. Since King David (who was described as "admoni") is a hero of mine I was naturally always in favor of any explanation that said he may have had a similar hair coloring to my own. [This was perhaps some consolation for not being exactly similar to King David in more important ways!]. First of all linguistically:

[Genesis 2:7] AND THE LORD GOD FORMED MAN [ha-ADaM] OF THE DUST OF THE GROUND [ha-ADaMaH], AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE; AND MAN BECAME A LIVING SOUL. The Hebrew word for man [Adam: Aleph-daleth- mem] is linked to the word for ground [Adamah: Aleph-daleth-mem-heh]. The Hebrew word for red is edom [Aleph-daleth-vav-mem] and it may be connected to the same root as the words for man and for ground or earth. On the other hand, Iben Shushan in his Concordance says that the word edom meaning red derives from the same root as dam meaning blood, i.e. red like blood. At all events edom does not mean brown. In Hebrew the word for brown is choom.

"Admoni" according to the Concordance of Iben Shushan means inclined to red. Both Esau and David were described as "admoni". (Yair Davidiy, e-mail to an

online discussion forum 20 July 2003)¹² [further details in the *Appendix. What did Judahites look like?* at the rear]

Given the ruddiness of ancient Judah and red-heads appearing in the descendants of Abraham (even Esau), it should not come as a surprise to find that even around the time of the first century AD that red hair was extant among the Jews:

“Biblical scholar James Tabor examines a rare specimen from the "Tomb of the Shroud"

“One of the more fascinating finds in this tomb, one that has not received much attention, was the preservation of a sample of *Jewish male hair*. The hair was licefree, and was trimmed or cut evenly, probably indicating that the family buried in this tomb practiced good hygiene and grooming. The length of the hair was medium to short, averaging 34 inches. **The color was reddish.**” (James Tabor, “The Only Ancient Jewish Male Hair Ever Found”, www.biblicalarchaeology.org/daily/ancient-cultures/ancient-israel/the-only-ancient-jewish-hair-ever-found/ 27 September 2012) [emphasis mine]¹³

One interesting short article on the subject of red hair described in ancient times is *The Ancient History of Redheads and Ginger Hair* at <https://gingerparrot.co.uk/the-ancient-history-of-redheads-and-ginger-hair/> Even in ancient Thrace – an area that the Israelites migrated through: “many Thracian graves had the inscription ‘Rufus’, meaning redhead, with Thracian often depicted as having red hair, too.”

¹² I have read materials from anthropologists and historians on the physiognomy of the Jews and red hair among them. Pickering (1851, p. xlix) states: “... many Jews may be seen with light hair and beards; and in some parts of Germany the Jews are remarkable for red bushy beards.”

¹³ Other interesting articles are:

““It is said of the Poles that they can always spot a Jew. Redness is one of the criteria used. In Eastern Europe red hair is a trait that is considered Jewish. There are Romanian folk songs of "beautiful Jewish red-haired girls". In Poland and the Ukraine, red hair was always a tip-off that the person was Jewish. The gentile population has an ash blond appearance with none of the ruddiness and strawberry blondness one sees especially among Litvaks *and* Irishmen!” (<http://www.ibiblio.org/pub/academic/languages/yiddish/mendele/vol4.140> *Mendele: Yiddish literature and language*, Contents of Vol. 4, No. 140, 15 October 1994)

“Sholem Aleichem published his contribution to the ever-burgeoning theme:

“The Little Red Jews.” In this short story, a Jew from the Land of Israel visits the "small red Jews" who live beyond the mythical river of the Sambatyon, which, according to medieval Jewish tradition, had been separated from their brothers since the time of Babylonian exile.” (www.wzo.org.il/doingzionism/resources/view.asp?id=174)

“The rise of the redheads has been a long road. Is their battle won?” *Daily Telegraph*, 24 July 2017, by Karen Brooks. “Nine things you probably didn’t know about gingers” 20 November 2014 (www.news.com.au/lifestyle/beauty/nine-things-you-probably-didnt-know-about-gingers/story-fnjcnzww-1227129356731)

Amazingly there is discrimination practised against red-heads. See: “Is gingerism as bad as racism?”, *BBC News Magazine*, 6 June 2007 by Finlo Rohrer.

“Flaming heck, first Brits were redheads. A genetic study has revealed a surprise about our ancestors, *The Sunday Times*, 7 January 2007, by Robin McKie.

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“Tora Bora Girl” in the 2004 National Geographic who lived in the Pashtun Mountain regions in Afghanistan.



A Scottish red-head boy

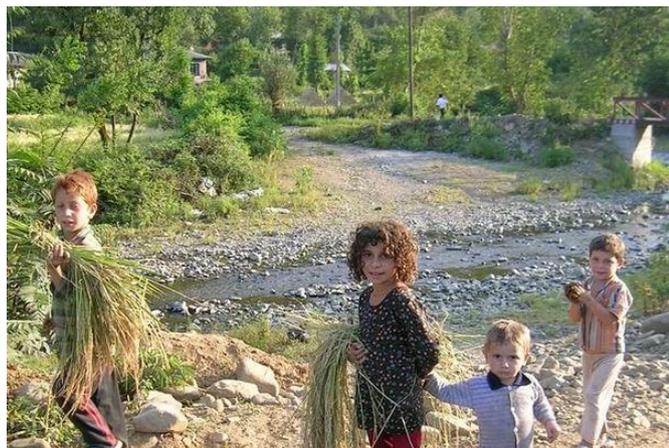
In Central Asia we find the Khazars from the northern Caspian region of Turkic stock with a ruling class of fair people:

"As to the Khazars," an Arab chronicler writes, "they are to the north of the inhabited earth towards the 7th clime, having over their heads the constellation of the Plough. Their land is cold and wet. **Accordingly their complexions are white, their eyes blue, their hair flowing and predominantly reddish,** their bodies large and their natures cold. Their general aspect is wild." (Arthur Koestler, *The Thirteenth Tribe. The Khazar Empire and Its Heritage*, p. 21) [emphasis mine]

Sounds a lot like Judah. As many Askenazim Jews are from this stock, it should be expected to find reddishness amongst them as a result.



A Galesh Woman wearing an Iranian scarf from Golistan in Northern Iran.



Galesh village children. Notice that though clearly mixed, some exhibit reddish hair.

In addition, there is an ethnic group in Russia numbering several hundred thousand that is comprised of red-haired, fair-skinned people: the Udmurts. The *Appendix. Who are the Red-Haired Peoples of Russia?* discusses them.

Leadership Attributes

There are times when these people are praised by the other tribes. We see that more and more nowadays with the Scots being lauded and praised for their awesome achievements which are now beginning to be recognized by various researchers and historians.

Looking at the attributes of Judah in the Bible, we find the following:

1. Perhaps he became more righteous than his brothers (due to overcoming)
2. intercessor or saviour of sorts
3. pioneering and adventurous
4. courageous, independent thinking and brazen¹⁴
5. noble-minded
6. inventive and resourceful
7. uplifting
8. militaristic when necessary (probably possessed a temper he had to control).

Of further interest is that in the camp in the wilderness Judah leads the way! Always full of zeal and of a pioneering spirit, they are out in front, with the other tribes following. The following graphic portrays this leading spirit.

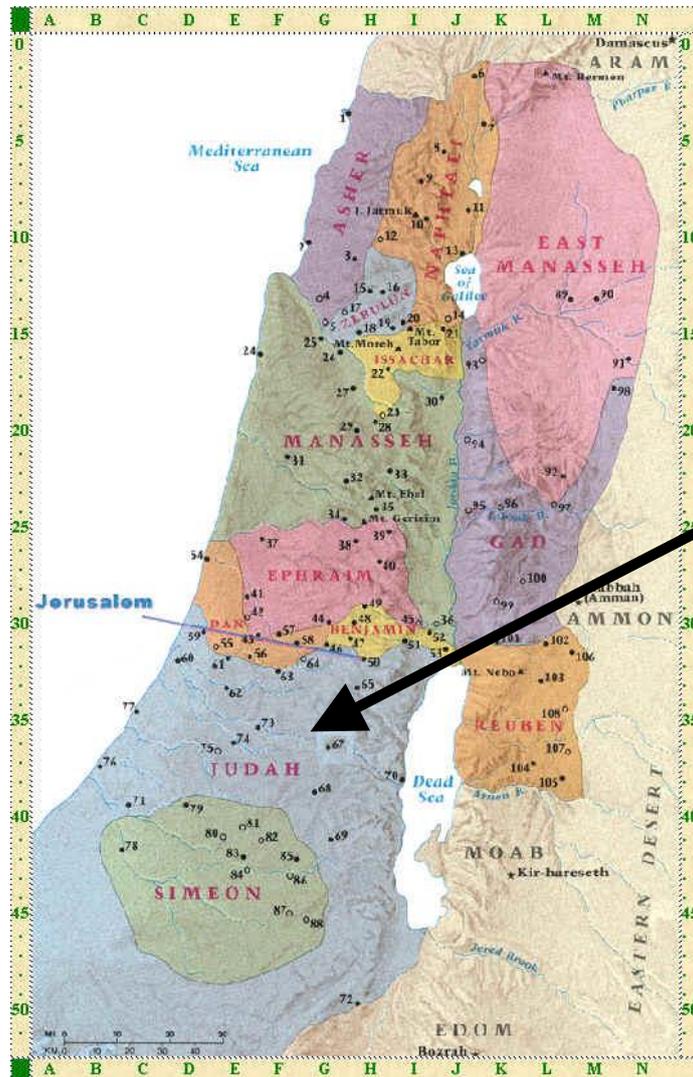
This tabernacle arrangement demonstrates that Judah is charged with leadership and symbolizes a

“monopoly of national honors, giving the Leah descended priests (who in practice are absorbed into Judah) the exclusive right and privilege of administering the relationship between Jehovah and Israel.” (Louis Wallis, *The Bible and Modern Belief*, p. 25)

¹⁴ Based on surnames alone, about 1/3 of the army of George Washington was Irish with others disguised with Anglicized surnames (according to Yair Davidy in his e-mail newsletter *Brit-Am*, 27 May 2004). Washington is quoted at Valley Forge as saying: “If all else fails, I will retreat up the valley of Virginia, plant my flag on the Blue Ridge, rally around the Scotch-Irish of that region, and make my last stand for liberty amongst a people who will never submit to British tyranny whilst there is a man left to draw a trigger.” Historians now know that his claims (and others seeking independence) against the British were tremendous exaggerations, nevertheless this quote just goes to show what the tribe of Judah was all about: born to fight.

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returned.” (Easton's *Illustrated Bible Dictionary*, article “Captivity”) [emphasis mine]¹⁵



This is where Judah settled. Note the proximity to Dan, Ephraim and Benjamin

Original location of Judah in the Holy Land

In his famous *The Life and Times of Jesus the Messiah*, Edersheim similarly remind us that

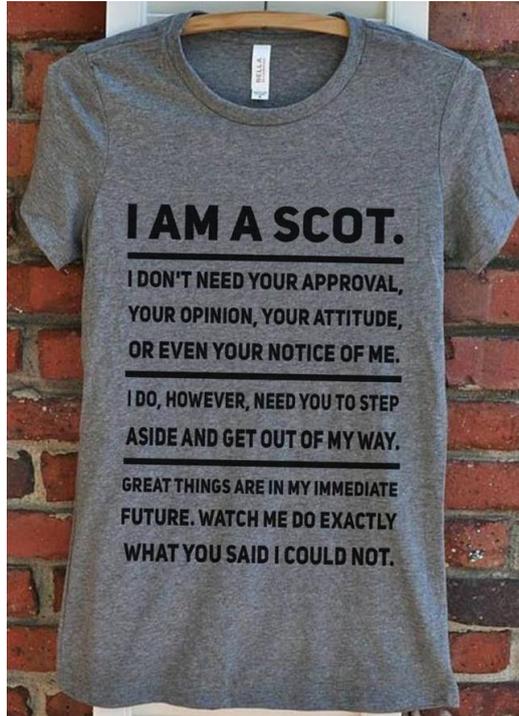
“It is the greatest importance to remember that only a minority of Jews returned from Babylon in Ezra’s time.” (Alfred Edersheim, *Life and Times of Jesus the Messiah*, p. 8)

The tribe of Judah was taken captive by Nebuchadnezzar – yet only a tiny remnant returned to the Holy Land. In fact, less than 49,000 returned (Ezra 2:64; Neh 7:66) of the hundreds of thousands that went into Babylonian captivity!¹⁶

¹⁵ For further proof of this, refer to Lawson Brigg’s article “Was all of Israel really carried captive?” *Good News*, June 1974.

¹⁶ It appears that some would have remained behind and not gone into captivity to Babylon, but were subject to their Babylonian masters (“Deportation and Demography in Sixth Century B.C.E. Judah”, in B.E. Kelle, F. Ames, J.L. Wright (eds.), *Interpreting Exile: Interdisciplinary Studies of Displacement and Deportation in Biblical and Modern Contexts*, p.94).

Given that only a small percentage of Judah ever returned to the Holy Land, we should post the question 'what happened to the rest of the tribe?'



The T-shirt says it all. Get out of the way to permit achievements!

Suggested Further Reading on the Tribes of Israel

- Blodgett, T. M. (1981). *Phonological Similarities in Germanic and Hebrew*. University of Utah. PhD thesis.
- Ferris, A. J. (1941). *The British Commonwealth and the United States of America Foretold in the Bible*. The Clarendon, Blackheath, London.
- Law, D. A. (1992). *From Samaria to Samarkand. The Ten Lost Tribes of Israel*. University of America Press, Lanham, MD.

2. MIGRATIONS OF JUDAH

Historians unanimously agree that the Scoti or Socttias tribe (also known as Gaels) came from north east Ireland in skin covered boats forming the kingdom of Dalriada (Dál Riata) in Argyll¹⁷ around 500AD. It is from this tribe that the entire nation eventually took its name.¹⁸

They conquered the Cymric Brythons (probably of both Levitical and Judaic stock)¹⁹ many who moved thereafter further south and drove out the original Picts (probably descendants of Tiras and/or Magog)²⁰ and, as such, some Scottish tribes became known as Picts as well. This has resulted in misapplication of the term *Pict* and some confusion in the minds of historians.²¹

A theory that has been in circulation is that the descendants of Shelah and Er intermarried with the Canaanites/Phoenicians which created an interwoven mixture which was anti-Israel and anti-Judah. It is this group which gave rise, at least in part, to the anti-British *Sinn-Fein* in Ireland (a name ultimately derived from Phoenician and Fenian). Their attitude seems to be derived from their forefathers (Num 33:55). Indeed, the region of Spain that the Canaanites/Phoenicians settled in Spain was known in ancient times as *Eis Feine*.

Er is possibly why Ireland was known as *Erin* or Erin's Land, named after Er. Later, Ireland was known as *Ierne* or *Hibernia* derived from their ancient forefather, Eber or Heber. The northern islands of Hebrides were originally known as the *Heberides* and the Irish language as *Erse*.

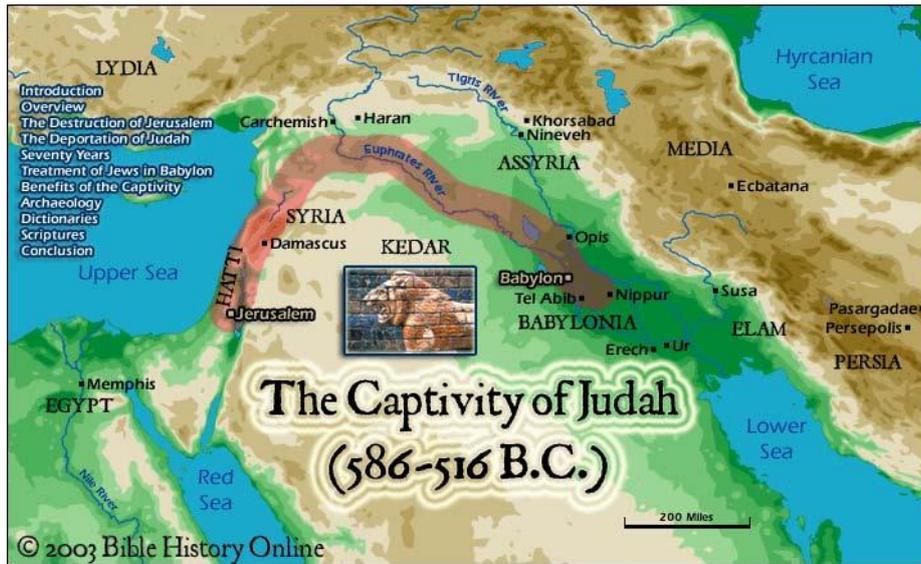
¹⁷ Modern genetic studies have confirmed this migration. See for instance "Clues to Ancient Invasion in DNA", *BBC News Channel*, 2 April 2009.

¹⁸ Some scholars contest this. For example: Ewan Campbell argues that there is insufficient archaeological evidence to substantiate such a migration and maintains that the Scots were an indigenous British population (i.e., post-Roman) who adopted Gaelic language and culture through the influence of a dominant elite and processes of acculturation, rather than through a significant movement of people. The Scots did not migrate from Ireland, he claims. Dál Riata was a native British entity that evolved into a Gaelic-speaking society due to the influence of a small, mobile elite. The narrative proposing an "Irish origin" is a medieval myth that lacks archaeological support, he believes. , "Were the Scots Irish?" *Antiquity*, Vol. 75, No. 288 (2001), pp. 285-92). Alex Woolf, *Ancient Kindred Dal Riata and the Cruithin*, published on Academia.edu on 9 April 2012 argues that the early medieval Gaelic kingdom of Dál Riata encompassed northeastern Ireland, specifically modern Antrim, and western Scotland, known as Argyll. Woolf's work contests the long-standing narratives, especially those based on John Bannerman's influential studies from the 1960s to 1970s, which depicted Dál Riata merely as an Irish colony founded by migrants led by Fergus Mór in the 5th century. Instead, Woolf advocates for the kingdom's development as 'autochthonous' (locally evolved). "I have suggested that the Dál Riata were part of the Cruithni and further that they in turn may have been in some sense derived from Ptolemy's Epidii. The use of the term Cruithni in Ireland but not in Scotland may relate to dichotomization. It is unlikely that Cruithni was ever a self identifying term for these people but rather the term used by their Irish neighbours to designate them." (p.11)

¹⁹ Interestingly the term *nemed* is used among Gauls and also Irish anciently to denote a holy place. "Thus Patrick's *sen nemed*, 'ancient sanctuary,' was at Dunpatrick" (William J Watson, *The Celtic Place Names of Scotland*, p. 245) "In Scotland the *nemeton* has left its mark very distinctly on our place-names" (p. 246). Wilson devotes all of chapter IX to this name and its meaning. Does this indicate that some Levites are among the Scots? Similarly some Judahites are likely scattered among the Welsh and Cornish. For example, there is the ancient Maon family in Cornwall, a name of a city of Judah (Josh 15:55).

²⁰ For more about the Picts, read *From Caledonia to Pictland. Scotland to 795. (vol. 1)* by James Fraser (chapter 2) and *A New History of the Picts* by Stuart McHardy.

²¹ See for instance *Origins of the Picts and Scots*, www.dot-domesday.me.uk/picts.htm; *Origins of the Picts and Scots*, http://hal_macgregor.tripod.com/gregor/Scythia.html.



The Captivity of Judah

To this day southern Ireland is called *Eire*, and the name *Shelagh* is popular there. According to the website *Celtic Female Names of Ireland* other derivations are:

“Sile — (SHEE-la) ... Sheela, Sheelah, Sheila, Shelagh, Sheelagh, Shiela, Sheilag, Cicily, Celia, Selia, Sissy”. (*Celtic Female Names of Ireland* website. www.crosswinds.net/~daire/names/celtirishfem.html)

Thousands of years ago the descendants of Er and Shelah were recorded in I Chron 4:21-23 as being skilled with pottery, plants, hedges and fine linen. Does this not describe the southern Irish? Everyone knows about Irish Linen, the love the Irishman has for his garden and their Belleek Pottery.

Shelah and Er (his eldest sons) descendants are today amongst the southern Irish Catholics, forever a thorn in the side of the British.

Is all this mere coincidence? Surely not as we shall see.

In *The Jews of Ireland*, Louis Hyman noted:

"It is stated in very old copies of *The Book of Invasions*²² and other ancient documents that it was the Mosaic law that the Milesians brought into Errin [Ireland] at their coming; that it had been learned and received from Moses in Egypt by Cae Cain Beathach, who was himself an Israelite, who had been sent into Egypt to learn the language of that country by the great master Fenius Farsaith, from whom the Milesian brothers, who conquered Errin, are recorded to have been the twenty second generation in descent; and it is stated in the preface to *Seanchas Mord* that this was the law of Errin at the time of the

²² The ancient Irish texts such as *Leabhar Gabhla* (the *Book of Invasions*) describes the first settlers of the island as being short and dark, called the Fir Bolgs followed by a White people called Tuatha da Danaan. The book goes on to mention the coming of the Milesians via Spain into Ireland.

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coming of St. Patrick".²³ (Louis Hyman, *The Jews of Ireland*, p. 1)²⁴ [emphasis mine]

Zarah had five sons as we have seen (IChron 2:3-6), but in Gen 46:12 where the descendants of Judah are listed as having accompanied Jacob into Egypt, they are not listed. Why?

“And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

his sons, and his sons' sons with him, his daughters, and his sons's daughters, and all his seed brought he with him into Egypt.” (Gen 46:1-5)

“And the sons of Judah: Er, and Onan, and Shelah, and Perez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul.” (Gen 46:12) [Zarah’s sons appear to be not in the group]

“... and the sons of Joseph, who were born to him in Egypt, were two souls: all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen.” (Gen 46:27-28) [note the Judaic character – the one leading or pioneering the way. Full of zeal and interest in what lay ahead]²⁵

²³ Some professional linguists such as Theo Vennemann has argued for a Semitic substratum in the Celtic languages, although this has not been accepted at this time by most linguists. In a short article Vennemann notes that “The non-Indo-European structural features of Insular Celtic have all been shown by Morris Jones and Pokorny to occur in Hamito-Semitic, and by Gensler to form a characteristic bundle of isoglosses just of Hamito-Semitic and Insular Celtic.” (Theo Vennemann, *Semitic → Celtic → English: The Transitivity of Language Contact*, p. 1)

²⁴ There is even a tradition recorded in the ancient *Book of Leinster* (c.1150AD) that Scotia, a daughter of an Egyptian Pharaoh (and a contemporary of Moses himself!), were exiled to Europe (specifically Iberia) where they travelled to Scotland and Ireland, supposedly founding those nations. But is sometimes the case legends may be based on a kernel of truth – if historians are able to peel away the various layers of toppings to find the core of a legend, truth may be found there. Perhaps she was a daughter of a Pharaoh and she found herself amongst Israelites which she joined and led. Only time and future research will tell.

²⁵ John Sailhamer explains: “Curiously, in the narrative itself it was Judah, not Joseph, who led the sons of Israel into the land of Goshen. Once again it appears as though the writer has singled out Judah for special attention over against Joseph. Although in the Joseph story as a whole it was Joseph who was responsible for the preservation of the sons in Egypt, here, within the detail of the passage, **it was Judah who “pointed the way”** (*lehorot*; NIV, ‘to get directions,’ v.28). To the land of Goshen. Such a special focus on Judah is part of an overall strategy of the writer to highlight the crucial role of Judah in God’s role to bring about Israel’s deliverance. **The prominence of Judah** is seen most clearly in Jacob’s words of blessing to his twelve sons (49:8-12) ... “In these two narratives, Joseph and Judah are placed in marked contrast. **Judah led the brothers** to the land of Goshen, but it was Joseph’s wise plan that resulted in their being able to live there.” (John Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary*, p.263). [emphasis mine]

It would seem that they, or some of them, had already migrated out of the region.

It may be that Zarah's son Calcol (IChron 2:3-6) left the region of Egypt early on in the history of Israel and migrated their way to Spain²⁶ where they founded Saragossa (originally Zaragassa = stronghold of Zarah) which is in the Ebro valley of Spain.²⁷ Ebro may be a derivation of Eber, or is that just a coincidence too?

Later they migrated to Ireland or Hibernia – the original name for Ireland, derived from Eber. Reference to Eber may be found in Gen. 11:14 and Num 26:45.

Here Calcol's descendants settled in Ullader (known as Ulster or Northern Ireland today).

Now remember, it was the hand of Zarah whose wrist had the scarlet thread tied around it and the red hand became a primary heraldic symbol of Ulster to this day. Even in Scotland the symbol was used in the Arms of old families and 14 Clan Chiefs! (Cynthia Murray, *Tracing Our Celto-Saxon Roots*, p. 15)

Another son of Zarah was Darda (see IChron 2:6; IKings 4:31). It appears that they may have given their name to the Dardanelles and they were prominent at Troy about 1500BC prior to the Exodus. In other words, they were among the Hittite Trojans later giving rise to certain European Royal Houses.

About 400 years later a descendant of Darda, Brutus of Troy, sailed to Britain and founded New Troy or Londenium (London). Here a branch of the Judahite Royal Throne was established.²⁸

²⁶ Many British-Israelites believe this to be the case because the genealogy of the Zarah line disappears from the Bible after the third generation which would be unusual unless these people migrated suddenly by flight from the oppressions of Egypt and found their way to 'saftey' setting up colonies and probably leaving their genes infused with others along the way to their new Inds. Even the term Colla (= high king) may derive from Calcol. Other Gaelic names that may have transliterated Calcol into Cúchulainn, Conchulainn, Congcullion, Cuchullin according to some British-Israelite researchers. The website www.placenamesni.org/index.php may assist with further research.

²⁷ Much information is available on the migration of the Scots from Spain. For instance, Thomas Moore in his classic work *The History of Ireland* (1837) records this history on page 61. Further resources and proofs are available in libraries and on the internet.

²⁸ The following is extracted from Raymond F McNair's booklet *King David's Everlasting Dynasty*:

"Smith's *Dictionary of the Bible* says that Flavius Josephus equates *Darda* with the Greek *Dardan*:

"**DARDA**...*Joseph[us] DARDANOS; Darda*" (vol. 1, p. 397). "**Dardan**...mythical founder of *Dardanus* on the *Hellespont* [i.e. the *Dardanelles*] and ancestor of the **DARDANS** of the Troad [area ruled by the Trojans]...became **the founder of the royal house of TROY**" (*Ency. Brit.*, 11th ed., Vol. V11, p. 829).

The "Hebrews" built "ancient Troy"! According to Scottish historian *John MacLaren*, certain Israelites had settled in Asia Minor in ancient times. [Note At that time Western Asia Minor was then inhabited primarily by *Greek colonists*, but some of those "Greeks" were in fact Israelites who lived among the Greeks]. "The **HEBREWS** then built an altar to the Lord thanking Him for their deliverance from the Egyptians. The king of Greece visited their camps with his Hebrew servant, telling them to build a city and fortify themselves against their enemies...[they then] **commenced to build the city of TROY**" (*The History of Ancient Caledonia*, 1879 ed., p. 4). Furthermore, *Josephus* and the first book of *Maccabees* both mention that some Israelites had lived in *Southern Greece* many years before Christ. He quotes the Spartan *King Areus* as saying, "We have discovered that both the *Jews* and the *Lacedemonians* [of S. Greece] are of *one stock*, and are derived from the kindred of Abraham" (bk. 12, chap. 4, sec. 10, pp. 296-297).

A book entitled *Hellosemitica* says, "And already *Hecataeus* of Abdera [c. 4th century B.C.] represented both the *Jewish Exodus* and the Greek migration of *Danaos* and *Cadmus* as episodes of one and the *same event*.... Thence the assertion...that the **SPARTANS** (whose kings...claimed descent from *Danaos*) are **brothers of the JEWS and descend from Abraham's kindred**" (*Hellosemitica*, 1965, p. 98)." (Raymond McNair, *King David's Everlasting Dynasty!*, pp. 16-17)

A researcher in an article *Just who were and are the English, Welsh, Scottish and Irish?* <http://hubpages>, 17 Nov 2015 mentions how there is evidence for their origin in the Asia Minor area.

King Alfred the Great reigned 871-899AD and during that period the famous chronicles of the Anglo-Saxons were assembled. One particular portion of it is of interest to us:

“The island Britain is 800 miles long, and 200 miles broad. And there are in the island five nations; English, Welsh (or British), Scottish, Pictish, and Latin. **The first inhabitants were the Britons, who came from Armenia, and first peopled Britain southward. Then happened it, that the Picts came south from Scythia,** with long ships, not many; and, landing first in the northern part of Ireland, they told the Scots that they must dwell there. But they would not give them leave; for the Scots told them that they could not all dwell there together; "But," said the Scots, "we can nevertheless give you advice. We know another island here to the east. There you may dwell, if you will; and whosoever withstandeth you, we will assist you, that you may gain it." Then went the Picts and entered this land northward. Southward the Britons possessed it, as we before said. And the Picts obtained wives of the Scots, on condition that they chose their kings always on the female side; which they have continued to do, so long since. And it happened, in the run of years, that some party of Scots went from Ireland into Britain, and acquired some portion of this land. Their leader was called Reoda, from whom they are named Dalreodi (or Dalreathians).” (*The Anglo-Saxon Chronicle*) {emphasis mine}

The *History of Britain* was written by the historian Nennius in the 8th century in which he evidently had access to ancient records and traditions:

“15. **According to the most learned among the Scots, if any one desires to learn what I am now going to state, Ireland was a desert, and uninhabited, when the children of Israel crossed the Red Sea, in which, as we read in the Book of the Law, the Egyptians who followed them were drowned. At that period, there lived among this people, with a numerous family a Scythian of noble birth, who had been banished from his country, and did not go to pursue the people of God. The Egyptians who were left, seeing the destruction of the great men of their nation, and fearing lest he should possess himself of their territory, took counsel together, and expelled him.** Thus reduced, he wandered forty-two years in Africa, and arrived with his family at the altars of the Philistines, by the Lake of Osiers. Then passing between Rusicada and the hilly country of Syria, they travelled by the river Malva through Mauritania as far as the Pillars of Hercules; and crossing the Tyrrhene Sea, landed in Spain, where they continued many years, having greatly increased and multiplied **Thence, a thousand and two years after the Egyptians were lost in the Red Sea, they passed into Ireland,** and the district of Dalrieta. At that period, Brutus, who first exercised the consular office, reigned over the Romans; and the state, which before was governed by regal power, was afterwards ruled, during four hundred and forty-seven years, by consuls, tribunes of the people, and dictators.

The Britons came to Britain in the third age of the world; and in the fourth, the Scots took possession of Ireland.

The Britons who, suspecting no hostilities, were unprovided with the means of defence, were unanimously and incessantly attacked, both by the Scots from the west, and by the Picts from the north. A long interval after this, the Romans obtained the empire of the world.

“16. From the first arrival of the Saxons into Britain, to the fourth year of king Mermenus, are computed four hundred and twenty-eight years; from the nativity of our Lord to the coming of St. Patrick among the Scots, four hundred

and five years; from the death of St. Patrick to that of St. Bridget, forty years; and from the birth of Columcille to the death of St. Bridget four years." [emphasis mine]

This account differs by 200 years with that of the *Declaration of Arbroath*²⁹ regarding the migration from Spain to Ireland. And given that Scythians were not known by that name for over 700 years after the Exodus, there may be a mix-up in the story and, as such, could rather be a story of the flight from Jerusalem about 586 BC instead. (W. Edmund Filmer, *Who were the Scots?* p. 2)³⁰ It is difficult to know for sure at this time and further investigation is required. However, one excellent article that may resolve the matter is *Does the Name Scot Derive from Scyth?* by John Hemingway. It may be found by a simple search on the internet and Mr Hemingway also has a YouTube channel that discusses all of this and more.

Calcol may have given his name to the Colchis region near the Black Sea. If Calcol gave his name to the Colchis region by the Black Sea, what other information from the area may be gleaned?

Theophanes (1st century BC), a companion to famous General Pompey, wrote about a people known as the Iberi that lived in the region. Strabo quotes Theophanes and it is from him that some of his knowledge is available (no known original writings of his have been preserved).

In any event, Theophanes tells us that the Iberi had a nobility, soldiers, farmers, priests, towns and markets. They were organised on patriarchal lines and the property of each family was administered by the eldest member. Could they be connected to the Middle Eastern *Haberi* or Hebrew *Iberi*? Did some of them settle in Spain, becoming known as the Iberi in the Iberian Peninsula?³¹

The first we hear about the Iberians in Spain is from Hecataeus who wrote about them in the 5th century BC. Alas, his writings have not survived the scourge of time, but Roman and Greek historians refer to him. Hecataeus claims that the Iberians lived in Iberia, Spain. Similarly,

²⁹ Detailed information is available on the official Scottish government website at www.nrscotland.gov.uk/Declaration. It is acknowledged to have a large influence on American Declaration of Independence and the concept of "popular sovereignty" ("Declaration of Arbroath to become a Unesco 'memory of the world'", www.thenational.scot, 5 July 2016 by Martin Hannan).

³⁰ Even the *Chinese Daily* takes the Scythian-Scottish link seriously in "What the Irish and Scots don't want you to know", 16 January 2006.

³¹ Genetic investigation demonstrates that the Scots left behind some of their genes and culture in northwest Spain, thereby confirming the historical record ("DNA Research Links Scots, Irish and Welsh to North-western Spain", *The Herald* (Glasgow), 10 September 2004 by Brian Donnell). Racially, although they look different to the English, they are of the same racial stock ("DNA study shows Celts are not a unique genetic group" By Pallab Ghosh, *Science correspondent*, BBC News, 18 March 2015). The differences are more tribal than racial: "The modern-day English gene pool contains 50 to 100 percent Germanic Y-chromosomes, says Mark Thomas, a geneticist at University College London. The reason can be traced back to a medieval segregation system, set up some 1,600 years ago to keep Anglo-Saxon overlords separate from the native Celts, Thomas says in a new study, co-authored with German academics. The apartheid theory explains why the English don't share more genes with their Scottish and Welsh compatriots, even though Anglo Saxons came to Britain in fairly small numbers, Thomas said in a telephone interview. "We wrote a computer simulation to see if it could actually explain the discrepancy," he said. "We found that apartheid is just the perfect explanation." The 10,000 to 200,000 Anglo Saxons who began coming to Britain in the fifth century used their military and economic might to force the majority Celts into a system of servitude, similar to the one that recently ended in South Africa, Thomas said. "We believe that they also prevented the native British genes getting into the Anglo-Saxon population by restricting intermarriage," he said. The Anglo Saxons' superior social standing allowed more of their children to survive into adulthood, populating the land with people who speak a primarily Germanic language, he said." The English have the closest genetic ties with people living in Friesland in the northern Netherlands, Thomas said." ("English and Germans, Combative Cousins, Share Genes, Study Says", *Bloomberg.com*, 19 July 2006, by Alex Kuli). Another enlightening article is "English, Irish, Scots: They're All One, Genes Suggest", *New York Times*, 5 March 2007 by Nicholas Wade.

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Herodotus (485-425BC) refers to the Iberians on two occasions in his works. In Book II.163 he connects the Iberia with Tartessus (a city near the straits of Gibraltar in Spain) and mentions them again in Book VII.165.

Strabo informs us that

“the migration of western Iberians [was] to the region beyond the Pontus [Black Sea] and Colchis.”³² (*Geography*, 1.3.21) [note he mentions the Colchis region]

In the 17th century a writer known as Purchas wrote a work *Pilgrimage* (published 1614AD) in which we find the following:

“The Iberians, saith Montanus [a Christian heretic in the 2nd century], dwelt near to Meotis; certain Colonies of them inhabited Spaine and called it Hiberia.”



Declaration of Arbroath

Meotis was the original name for the Sea of Azov north-east portion of the Black Sea. It seems from this record, that a part of the tribe migrated into Spain from that region – quite a journey!

The book *Le Triomphe de la Providence et de la Religion* (1723) by Dr Jacques Abaddie (1654-1727), who was a Huguenot refugee and Dean of Killaloe, Ireland contains the following:

³² I have also read accounts of Canaanites from the region apparently migrating to Scotland and Ireland before being driven out. In fact, the nineteenth century author, Joseph Ritson wrote that the Picts (whether the original or those latter named so), came from the Colchis region (*Annals of the Caledonians, Picts, and Scots*, p. 79)

"Certainly, unless the Ten Tribes have flown into the air, or been plunged to the earth's centre, they must be sought in that part of the North which, in the time of Constantine, was converted to the Christian Faith - **namely among the Iberians, Armenians, and Scythians**; for that was the place of their dispersion-the wilderness where God caused them to dwell in tents, as when they came out of the land of Egypt... Perhaps, were the subject carefully examined, it would be found that the nations who in the fifth age made irruption into the Roman Empire, and whom Procopius reduces to ten in number, were in effect the Ten Tribes, who kept in a state of separation up to that time, then quitted the Euxine and Caspian, the place of their exile, because the country could no longer contain them. Everything fortifies this conjecture; the extraordinary multiplication of this people, marked so precisely by the prophets, the number of the tribes, the custom of those nations to dwell in tents, according to the oracles, and many other usages of the Scythians similar to those of the children of Israel." (pp. 77-78) [emphasis mine]

How ancient this truth is!

A famous old work (known as *Camden's Britannia* (1789)) by William Camden on the history of the British Isles was published in the 18th century which recorded that Calcol migrated out of Egypt to Ulster via Spain.³³ Camden was appointed to be the Clarencieux King-at-arms in 1597 and died in 1623.

This work went through many editions and was eventually enlarged by Richard Gough to include further discoveries. He published it in three volumes in 1789 which included maps and copper plates. Further updates led to it being published in four volumes in 1806.

The Ossettians

The original ancient land of Iberia was directly next to the area of the Colchis.

Surely the Israelites and Judahites would have left behind some genes in the native populations during their temporary settlements and migrations? Directly next to these areas dwell a people known as the Ossettians in the country of Georgia.³⁴

Though not Israelites, they do seem to represent a link in the saga of the migrations of Israel some of Judah.

³³ Perhaps this may be a reason for many of the ancient Scots mummifying their dead, in similarity to the Egyptians at that time? Refer to "Ancient Scots mummified their dead", *Archaeology News*, by Jennifer Viegas.

³⁴ Right next to Georgia is the small country of Azerbaijan. The famous explorer Thor Heyerdahl actually believed that the ancestry of the Scandinavians can be traced to that country and that the ancient 'myths' of Scandinavia are based on real people and events. You can read this in according to "Scandinavian Ancestry. Tracing Roots to Azerbaijan", *Azerbaijan International*, Summer 2000, pp. 78-83.

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Source: Wikipedia

In this regard, I was amazed to read the following in a religious publication:

“From time to time you have one of those moments. I was traveling to Hastings in Kent, listening to BBC Radio 4. My ears could not believe what they were hearing. “From Our Own Correspondent,” is a weekly compilation of vignettes by BBC reporters from all over the world. This particular report, “Ossetia’s Connection to Scotland,” was from Tim Whewell, who covered the August 2008 skirmish between the Georgians and South Ossetians in Asia’s Caucasus region. The report began, “When the nights draw in, in the high Caucasus... there is nothing the people like better than to settle down on the settee to watch an old DVD of *Braveheart*.” Why? The Ossetians told Whewell their stories of migrations from their home. He continued, “Centuries ago, possibly during the great migration of the Dark Ages, some of their ancestors went down from the Caucasus and set sail through the Black Sea, the Mediterranean, the Atlantic and arrived eventually in a landscape they recognised: Caledonia.” He continued, “But the Ossetians are not just like the medieval Scots. As far as they are concerned, they are the Scots. And the Scots are them.” Whewell’s information from his hardy Caucasian friends is not as far-fetched as some might like us to think. Much of what we learn about the origins of the people of Europe is skewed toward a Greco-Roman bias. What does that mean? (“Who are the Scots?” *Tomorrow’s World*, May-June 2009, p. 14)³⁵

The Ossetian claims are bit far-fetched, but it does show that Judahites (like all Israelites) left behind genes in the locals.

³⁵ “Ossetia’s connection to Scotland”, *BBC News*:

“Hundreds of years ago, Ossetians roamed all over Western Europe, from the Caucasus to Scotland. As Tim Whewell reveals, the folk memories of these wanderings have lingered down the centuries, so that it can be hard to tell where myth ends and history begins” (http://news.bbc.co.uk/go/pr/fr/-/2/hi/programmes/from_our_own_correspondent/7701614.stm, 1 Nov 2008)

“... when teams of geneticists led by Professor Bryan Sykes took DNA samples in the Celtic regions of Britain they discovered ancestries in the Caucasus, which lay within ancient Scythia, and Mediterranean Europe.” (R. Hutchinson, “Book review: *The Highland Clans*, by Alistair Moffat,” *The Scotsman*, 26 April 2010 <http://news.scotsman.com/>)

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On the appearance of Ossetians refer to *Ossetia and Ossetians* by Kazbek Chelakhsaty translated by Zarina Gipaeva (<http://ossetians.com/eng/news.php?newsid=435>) Physical anthropologists debate whether they descend from Alan, Scythian or Sarmatian tribes, related to wandering Iranians. If Alans, they may be partial descendants of Hul, son of Aram – a people very similar to the true, ancient Israelites. After all, during the Middle Ages, the Alans established the powerful Kingdom of Alania in the North Caucasus, roughly in the location of modern North Ossetia–Alania.

They are generally of medium height and considered slender, with a variety of features similar to Europeans, including hair and eye color. Genetic studies support this complex background.



Ossetian women wearing traditional dress

Turning to the science of linguistics, the most compelling evidence linking Ossetians to the Scythian-Sarmatian heritage is linguistic in nature. From my readings, I have found that contemporary Ossetian exhibits linguistic characteristics with ancient Scytho-Sarmatian, including the suffix "-ta" for pluralization. The Ossetians identify themselves as *Iron* or *Irættæ*, which represents an Eastern Iranian variant of the Old Iranian word for "Aryan".

Also, the connection between Ossetian and Persian is comparable to the roots of English and German: both languages stem from a common ancestor, yet they have diverged for such an extended period that they are no longer mutually comprehensible. The Ossetian language exhibits considerable Persian influence and includes approximately 20% Persian vocabulary. Furthermore, their culture maintains ties to ancient Iran through their common Alanic and Scythian lineage, as illustrated by their epic tales, which bear similarities to the Persian Shahnameh.

Following the Mongol invasions in the 13th century, Alans who remained in their Caucasian homeland were compelled to retreat into the mountain valleys, ultimately becoming the forebears of the present-day Ossetians.

Of further interest are the *Chalybes* dwelling along the south-east coast of the Black Sea that were referred to by ancient historians:

- Ammianus Marcellinus mentions the tribe of the Chalybes as dwelling in northern Asia Minor, near or in Armenia (Marcellinus xxxi.8.21)

- While Pliny refers to the tribe of the Chalybes and Armeno-chalybe tribes as dwelling in or near Georgia (Pliny vi.x.29; vi.iii. 11-12). See also *Lempriere's Classical Dictionary*, pp. 27,114,142, 292.

Modern researchers debate whether they are native Georgians or Scythians. But perhaps these Chalybes descended from the Calebites of the tribe of Judah (Num 13:6; 14:24; Deut 1:36).

Another is *Migration Possibilities in the Historical Period* by Roy Banks, which mentions possible Jewish (ie Israelite) migrations into that area many centuries ago (<http://ossetians.com/eng/news.php?newsid=612&f=39>).

Surely there can be no doubt that the Iberi or the Hibernians were none other than the people descended from Calcol and Zarah. The ancient Irish *Leabhar Gadhala* (= *Book of Conquests*) states that these Iberii were the earliest inhabitants of Ireland. *Hibernia* is the Latin form of *Iberne* or *Erne*. The book also refers to descendants of Magog who occupied the land, after the Noahic flood (section 122). Although garbled like so much ancient mythology, the book nevertheless contains truths which should not be quickly dismissed.



Migrations of the tribes of Israel into the British Isles

Keating's famous *The History of Ireland* similarly relates that Mongoloids were amongst the earliest settlers in the isles after the flood known as the Partholians and later the Nemedians (Geoffrey Keating, *History of Ireland*, p. 124). They were followed by Hamites (the Fomorians – probably descendants of Canaan). The ancient *Annals of Clonmacnois* confirms these claims that the Fomorians were:

“descended from Cham, the sonne of Noeh, and lived by pyracie and spoile of other nations, and were in those days very troublesome to the whole world.”
(Quoted in Jennifer Westwood, *Albion*, pp. 270-75, 289)

The *Giant's Gateway* in Ireland (*Cloch-an-na-bh-Fomharigh* = causeway or stepping-stones of the Fomorians) was identified with giants and hence is also known as the *Giant's Causeway*.

After them arrived the dark Fir-Bolgs (Canaanites) and finally the Tuatha De Danaan who brought the Lia Fail or Stone of Destiny with them (ibid, pp. 130-31)³⁶. In the ancient *Book of the Genealogies* by MacFirbis,

“Every one who is white (of skin) and brown (of hair), bold, honourable, daring, prosperous, bountiful in the bestowal of property, wealth, and rings, and who is not afraid of battle or combat: they are the descendants of Milesius in Erin ...
“Every one who is black-haired, who is a tattler, guileful, tale-telling, noisy ... the disturbers of every council and every assembly, and the promoters of discord among the people, these are the descendants of the Firbolgs.” (James Heron, *The Celtic Church in Ireland*, p. 6)

According to *The Story of the Irish Race* on the website www.ireland.org

“The Irish race of today is popularly known as the Milesian Race, because the genuine Irish (Celtic) people were supposed to be descended from Milesius of Spain, whose sons, say the legendary accounts, invaded and possessed themselves of Ireland a thousand years before Christ.

The races that occupied the land when the so-called Milesians came, chiefly the Firbolg and the Tuatha De Danann, were certainly not exterminated by the conquering Milesians. Those two peoples formed the basis of the future population, which was dominated and guided, and had its characteristics moulded, by the far less numerous but more powerful Milesian aristocracy and soldiery. All three of these races, however, were different tribes of the great Celtic family, who, long ages before, had separated from the main stem, and in course of later centuries blended again into one tribe of Gaels - three derivatives of one stream, which, after winding their several ways across Europe from the East, in Ireland turbulently met, and after eddying, and surging tumultuously, finally blended in amity, and flowed onward in one great Gaelic stream.

The possession of the country was wrested from the Firbolgs, and they were forced into partial serfdom by the Tuatha De Danann (people of the goddess Dana), who arrived later. Totally unlike the uncultured Firbolgs, the Tuatha De Danann were a capable and cultured, highly civilised people, so skilled in the crafts, if not the arts, that the Firbolgs named them necromancers, and in course of time both the Firbolgs and the later coming Milesians created a mythology around these.

In a famed battle at Southern Moytura (on the Mayo-Galway border) it was that the Tuatha De Danann met and overthrew the Firbolgs. The Firbolgs noted King, Eochaid was slain in this great battle, but the De Danan King, Nuada, had his hand cut off by a great warrior of the Firbolgs named Sreng. The battle raged for four days. So bravely had the Firbolgs fought, and so sorely exhausted the De Danann, that the latter, to end the battle, gladly left to the Firbolgs, that

³⁶ There are several accounts and variations to this story. See for instance *The Flowering of Ireland: Saints, Scholars & Kings* by Katherine Scherman p. 55).

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quarter of the Island wherein they fought, the province now called Connaught. And the bloody contest was over.

The famous life and death struggle of two races is commemorated by a multitude of cairns and pillars which strew the great battle plain in Sligo - a plain which bears the name (in Irish) of "The plain of the Towers of the Fomorians". The Danann were now the undisputed masters of the land. So goes the honoured legend."³⁷ [emphasis mine]

Ancient Roman historian, Ammianus Marcellinus wrote of a Gaelic tribe in Ireland as "Scoti-per diversa vagentes" which described their wandering and pirate ways. They entered the British Isles several hundred years prior to Christ.

A Gaelic tribe was known as Skyths and the Welsh historian, Gildes, for instance, records "the Skythic Vale" which the Clyde and Forth rivers originate. Another area they occupied is the Isle of Skye which later became known as Sgia or Syiath.

In Gaelic it is known as "An t-Eilean Sgiathanach" and later as Scotia. The Scots were also known as Gaels, Scithae, Scitae, Scuitae and Scotae to the old writers.³⁸ Indeed, as the Greeks called the Scythians *Skuthes*, this should give us some clue as to the place from whence they made their way to the British Isles: the lands of the western Scythians in parts of western Russia exactly where the Israelites migrated to.

Other names for the early Scots included Picts (Cruithne = "painted men") and Caledonians. While the earliest settlers in the area after Noah's flood were also known as Picts who were Mongoloids, they were defeated and driven out by the incoming Scots. As such, they appropriated the name of the Picts (this appropriation often happens in history).³⁹

Physical Anthropology of the Scots

I must confess that decades years ago I first considered the Highlander Scots⁴⁰ as Simeon and the Lowlanders as Judah. But over time I began to notice the Judaic character of the Highlanders as well.⁴¹

³⁷ Further details are contained within Appendix 12.

³⁸ "According to "The Descent of the Gaels" by James Grant, and *Edinburgh Advocate*, and published in 1814, the early Scots were known as Scyths. That, according to Grant, was the confirmed opinion of such old Roman writers as Radulphus, Claudian, Isidore and others. This particular Gaelic branch of the Celtic incomers is supposed to have come direct to Scotland through Scandinavia, and acquired the designation of Scyths because they were nomads, wanderers, without a settled home" (J. McCormick, *The Origin of the Scots*, pp. 2-3).

Another work is by Seumas MacManus, *The Story of the Irish Race. A Popular History of Ireland*:

"The legendary account of the origin of the Gaels and their coming to Ireland is as follows:

They came first out of that vast undefined tract, called Scythia —a region which probably included all of Southwest Europe and adjoining portions of Asia. They came to Ireland through Egypt, Crete, and Spain. They were called Gaedhal (Gael) because their remote ancestor, in the days of Moses, was Gaodhal Glas. When a child, Moses is said to have cured him of the bite of a serpent and to have promised, then, that no serpent or other poisonous thing should infest the happy western island that his far posterity would one day inhabit." (p. 8)

³⁹ This is explained in Lloyd Laing, *Celtic Britain and Ireland, AD 200-800*.

⁴⁰ Historians and anthropologists have long held the view that Scotland can be divided into several areas: Highlands; Central Lowlands; Southern Uplands; Inner & Outer Hebrides (off the west coast) and the Orkney Isles & Shetland Isles off the far northern coast. Each area has its own flavour.

⁴¹ By some strange coincidence, Robert Miller's book on ancient Israel is titled *Chieftains of the Highland Clans. A history of Israel in the twelfth and eleventh centuries B.C.* He does not draw parallels to the Scottish Highlanders, but the use of that term draws parallels in one's mind. An excellent map of the Scottish clans can be found in www.electricscotland.com/webclans/geog/clanmap_es.jpg

Some helpful information on the variations amongst the Scots are discussed in the anthropological work *The Origin and Distribution of Racial Types in Scotland* by John Brownlee, M.D., D.Sc. The earliest peoples that settled the land were Mediterranean by race (ie Canaanite or even earlier settled by descendants of Tiras or Magog). Brownlee says that were represented by peoples extant in North Africa such as the Berbers⁴² or even Asia Minor! (John Brownlee, *The Origin and Distribution of Racial Types in Scotland*, p. 10)

Racially, the Highlanders, Gaels and Picts are the same people (though the very earliest Picts may have been Mongoloid). The Britons are virtually the same as the Gaels, but a different tribe (Levites and Simeonites) and the Angles or Lothians settled the south-east.



Concerning the native people dwelling in the land today, Scotland has a mix of fair hair and light eyes; red hair⁴³ and any coloured eyes; darkish (brown-red) hair and eyes – yet there is no significant difference in the cephalic index or stature indicating a mainly composite ethnic group with much less external genetic infusion than was once thought. Although over the centuries

⁴² There is just 1% Berber or Tuareg DNA among the Scots (*Study reveals 'extraordinary' DNA of people in Scotland*, www.bbc.com.com, 17 April 2012)

⁴³ According to "Caledonians", <https://en.wikipedia.org/wiki/Caledonians>: "Tacitus in his *Agricola*, chapter XI (c. 98 AD) described the Caledonians as red haired and large limbed, which he considered features of Germanic origin: "The reddish (*rutilae*) hair and large limbs of the Caledonians proclaim a German origin." Jordanes in his *Getica* wrote something similar:

...The inhabitants of Caledonia have reddish hair and large loose-jointed bodies.

Eumenius, the panegyrist of Constantine Chlorus, wrote that both the Picts and Caledonians were red haired (*rutilantia*). Scholars such as William Forbes Skene noted that this description matches Tacitus' description of the Caledonians as red haired in his *Agricola*."

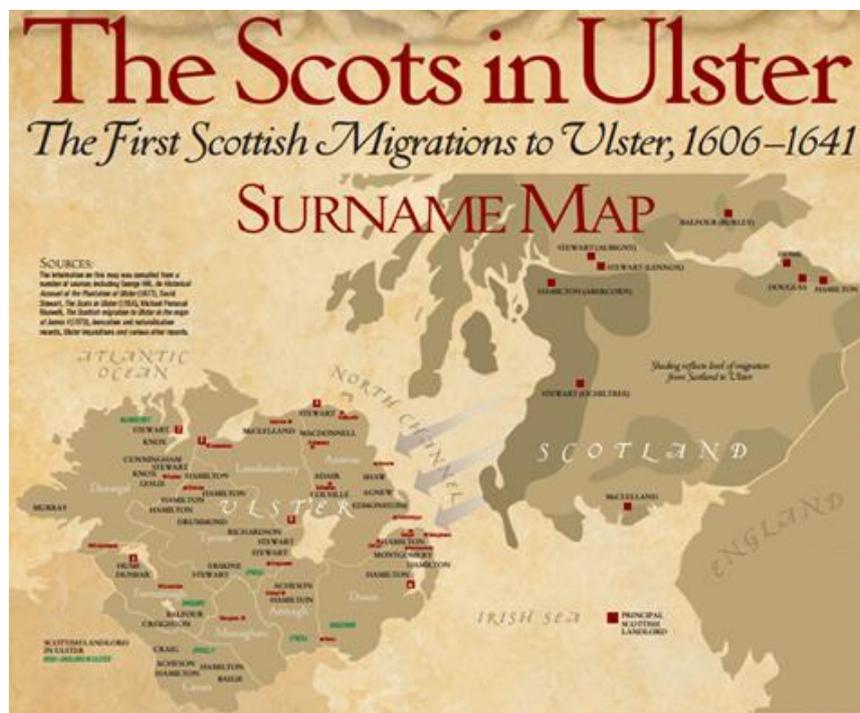
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there has been some intermarriage between the Scottish ruling classes and the northern French ruling classes and later the English ruling classes.

To this day the Celtic-Gaelic portion of Scotland is the foundational ethnic component of the nation. There are also infusions or mixes with Angles (Manassah) in the south-east (ie the Angle Lothian tribe); Norse (Benjamin) in small measure in parts of the north, northwest and Shetland Islands. But the majority are true Celtic - both Highlander and Lowlander Celtic remain overwhelmingly dominant: the early Picts are the same people as the Highlanders, but in Scotland before the later Gaels. Culturally there were differences. The Lowlanders are Gaels mixed with Britons or Brythons and some English. All of the House of Israel, but some tribal mixing as we find anywhere in Israel.

Further information on this may be found in the *Appendix. Additional Notes on the Scots*.

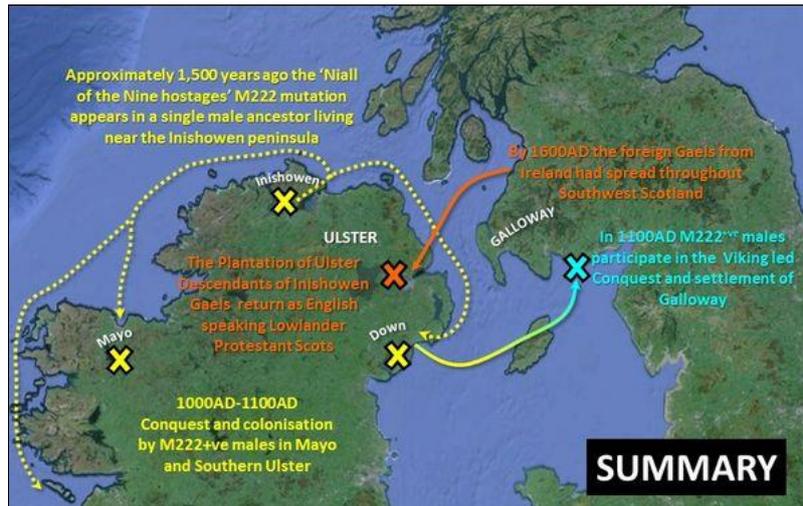
In 1609 many Scots returned to Northern Ireland in the *Great Plantation* during the seventeenth century, as it became known.



Migration of the Scots back to Northern Island

Another branch of Judah may have been the Jutes which overran Kent, whom it is thought, were the descendants of the deportees under Sennacherib about 705-681 BC.⁴⁴

⁴⁴ Additional information in addition to that contained in this chapter may be found in Appendix 5.



Genetic map of the Great Plantation

Highlander and Lowlander Similarities and Differences – Additional Information

In this section we shall discuss the similarities and distinctions between the two major groups of Scots: the Gaelic-speaking Highlanders who were predominantly secluded in the mountainous areas, whereas the Lowlanders, spoke a semi-Germanic tongue, resided in the fertile plains and had more frequent interactions with England.

The question is whether they are distinct or similar peoples. We shall see.

Author Stephen Lewis notes:

“How so few Anglo-Saxons managed to make their Germanic language the sole language for the millions of Britons in what is now England has still yet to be satisfactorily explained. But that this happened is beyond dispute.

So suddenly it seems that by adopting the 'Old' English language these millions of British 'Celts' instantly became English, and what's more by some mysterious and unexplained process they then became particularly aggressive and expansionist too.

As the great American historian Howard Zinn used to say, No! The confusion in my view comes from the choice of groups historians make and have to make. Much if not all of history is about what some people did to other people, or better said what some groups of people did to other groups of people. Berresford Ellis's choice of groups is explicit in his title: Celts and Saxons. But linguistic and cultural groups are not the only shapers of history. In fact they are nowhere near the most important or explanatory groups. Much more important, and I would argue relevant, are positional groups. Since the appearance of the first town-based civilisations, societies all over the world have been stratified. Powerful, dominant and usually brutal elites emerged, particularly 'kings' and priests, and always at the point of a sword. The concern of these elites has always been the maintenance and extension

of their position, power and privileges.” (Stephen Lewis, “Celt and Saxon”, *The Wild Peak* blog, 25 February 2014) [emphasis mine]

Indeed.

Portions of history here and there have and are being rewritten, including that dealing with the British Isles and the Anglo-Saxon vs Keltic influences and origins.

This author has seen media articles papers and books which explore the settlement of England by the Anglo-Saxons, Jutes and Normans and how there has been a major reconsideration by historians of their influences upon a dominantly Keltic settled island consisting of what we call nowadays England, Scotland and Wales.

What has and is being discovered is that the Anglo-Saxon influences were far less than previously thought and that, in fact, the basic Keltic template was inherited and continued by them. This is now being uncovered and published on more and more. If only the researchers understood ethnic origins based on the Scriptures and used that as a template and foundation for their studies, a lot of the confusion would be avoided. The contamination of science by evolutionary belief would be eliminated from the research process.

UK Genetic Ancestry

A notable study was featured in the article titled “UK mapped out by genetic ancestry. Finest-scale DNA survey of any country reveals historical migrations,” by Ewen Callaway published in *Nature*, 18 March 2015.

This article posits that northern England possesses a more substantial Keltic heritage than previously recognized, with findings indicating a significant population of native Keltic Britons and a more intricate ancestry than the conventional "Anglo-Saxon" narrative suggests. While the English populace does exhibit influence from Anglo-Saxon migrations, especially in the eastern, central, and southern regions of England, it possesses considerably more notable Keltic roots.

The article illustrates that the contemporary English population is significantly shaped by the native Keltic Britons, in addition to Anglo-Saxon migrations, and emphasises that there is no singular, cohesive Keltic genetic group; rather, the genetic composition varies across different areas of the British Isles.

These findings contest the oversimplified view of a solely "Anglo-Saxon" or "Keltic" origin for the English, underscoring the intricate and multifaceted history of the British Isles during its multi-century settlement by tribes of Israel commencing from the time of Israel's captivity in ancient Egypt when some Israelites slipped away to journey to the British Isles – centuries prior to their later captivities by the Assyrian and Babylonian Empires.

This leads me to continue to believe what has been obvious and what has been written about and promulgated: the more brunette or reddish-brown hair types descended from the native inhabitants of England are either original Brythonic stock or from Scottish (Gaelic and Pictish) stock.

Anthropologically the Anglo-Saxons, Jutes and Normans are Nordic (ie Germanic) peoples with overwhelmingly blonde hair and blue eyes. The Kelts were predominantly red/red-brown hair and green/hazel or sometimes blue/blue-grey eyes.

So, it is easy to see that many 'English' are in reality Kelts – this helps one to understand the tribal origins of the peoples of the British Isles because, to be quite frank, it is not an easy job to just draw a line around a nation or between nations and make an uneducated assumption that all that fall within those boundary lines are 100% of a certain tribe. Anthropologically, biologically, in physiognomy and in mentality that is not the case.

This includes Scotland where they have been Scandinavian settlements in ancient times in the Shetland Islands as well as along the northwest coastlands of the country – these people are mostly blondish in hair. Nevertheless, the overwhelming majority of Scots are reddish or reddish-brown brunettes with the fairest skin tone on the planet. How Judaic!

This leads me to a discussion on the Highlander and Lowlander Scottish variations.

Differences and Similarities

First of all, historians write as if the Highlanders and Lowlanders are completely different ethnic groups dwelling together in semi-harmony. The Highlanders were primitive, divided into clans, agrarian and probably were, up until 200 or so years ago, the poorest country in Europe. Later, the Lowlanders looked down upon them as crude and backward which was due to their isolation and constant clan conflicts.

The Lowlanders have been regarded as Germanic because of the supposed settlement of Angles in the region, especially their Lothian branch and language which demonstrates English influences. In addition the Lowlands are more densely populated and prosperous. [footnote: refer to *The Perception of Scots-English and Gaelic words by Native Speakers of English*, by Jana Kolesová, Master's Thesis, Dept of English Studies, University of South Bohemia, 2012.]

To the average person various images of Scotland pop up such as bagpipes, kilts, clans and dance competitions. However, it is important to note that these aspects are primarily representative of Highland culture, rather than the entirety of Scottish culture! Not too long ago, it would have been unthinkable for a Lowlander to don a kilt or play a bagpipe.

In the nineteenth century, the literary works of Sir Walter Scott, particularly his novel *Rob Roy*, played a significant role in romanticizing Highland culture, making it appear quite appealing. During the mid-1800s, Queen Victoria and her husband, Prince Albert, acquired Balmoral Castle in the northwest Highlands. She embraced the Royal Stewart tartan as the official tartan of the Royal family and initiated an annual ball where she donned a tartan sash. Her fondness for bagpipes led to a surge in their popularity among the public.

Regarding religion, many Highlanders remained steadfast Catholics for an extended period, which contributed to their support of the Jacobite Rebellions, but today most are Protestant as are the Lowlanders.

While the economic and cultural aspects of this is all true, what of the anthropological/biological aspects which are the determinants of race and origins?

A look at the Highlanders will reveal clear Keltic biological features. The Lowlanders are very similar to the Highlanders but are shorter and with more blondism.

What does this tell us? The two are quite close genetically and not as different as presented to us by modern historians. They are closely related and genetically overwhelmingly Keltic, but like other tribes of Israel, there are intermixtures too.

Enter the Lothian's

Following on from the prevailing view that the Anglo-Saxons replaced the Britons, an associated modern perspective is that certain Angles (known as Lothians) settled the Lowlands, outnumbering the original Kelts in the area.

This myth or semi-myth that has developed over time is that although Highland Scots are of Keltic (Gaelic) heritage, Lowland Scots trace their ancestry to Germanic (Angles) origins. It has been taught that in the seventh century AD, those Angles known as Lothians migrated from Northumbria, located in what is now northern England and southeastern Scotland, to the vicinity of Edinburgh and surrounds.

On the other hand, genetic studies have indicated that contemporary Highland Scots exhibit closer genetic ties to populations in Ireland and the western regions of Scotland, while Lowland Scots are supposedly more closely related to populations in northern England. It is essential to recognize that these findings represent general patterns, and there exists some genetic diversity even within both Highland and Lowland Scotland as with all peoples.

Additionally, the Norse settlers who arrived in Scotland have also influenced the genetic composition of Lowland Scots, as demonstrated by place names such as Stornoway, which have Norse origins.

But these initial conclusions that Lowlanders are Angles are now disputed. Just *take a look* at the Lowlanders - while one can see differences to the Highlanders, the differences are not acute overall.

The University of Oxford's website *People of the British Isles (PoBI)* tells us that.

“The homogeneity of the east, central and southern British cluster (red squares) with no obvious differences in the Danish contribution (EU18 dark red) between them and the more northern English populations, strongly suggests that the Danish Vikings, in spite of their major influence through the ‘Danelaw’ and many place names of Danish origin, contributed little of their DNA to the English population.”
(www.peopleofthebritishisles.org/population-genetics)

There is a lack of archaeological proof indicating the presence of any *significant* Anglian settlement in Lothian areas. Furthermore, there is no indication that Edinburgh is connected to Edwin of Northumbria from whence it supposedly drew its name. According to an informational display at Edinburgh Castle, the city acquired its name in the twelfth century based on the traditional belief that it was established by Edwin. No wonder one can tend to be rather pejorative toward these historians.

It is peculiar that while the majority of historians and archaeologists readily recognize the significant absence of evidence for substantial Anglo-Saxon settlements north of the Tees, discussions regarding Scottish history often reference a considerable Anglian presence in Lothian areas.

Moreover, the limited information available for Lothian from the PoBI project indicates a minimal presence of Anglian ancestry. The PoBI map lacks the characteristic red squares that are prevalent in Central and South Eastern England, extending only as far as Newcastle. The data from PoBI suggests that Northern England, particularly the area north of the Tees, is distinct from the rest of England and thus Keltic or Brythonic.

Additionally, the study titled “The Genetic Landscape of Scotland and the Isles”, which followed the PoBI research, revealed that the genetic differences noted in Northern England were not a result of isolation within an Anglian population. Instead, it was the earlier Brythonic kingdoms of Rheged and Gododdin in northern England that were influencing these genetic signals. The findings from PoBI, in conjunction with the *Scotland and the Isles* study, indicate that the North East and South East of Scotland are quite similar to Cumbria in northwest England which has strong Keltic roots. Current theories suggest that the Lothians were speaking their “Scots language” during the Roman Empire, which was therefore not introduced by the Angles but rather evolved naturally in the eastern part of Britain. This implies that it was a prominent and enduring language in the region prior to the arrival of what Bede referred to as the Irish.

Thus, it can be concluded that a proto-English/Scots language emerged in eastern Britain during the Roman occupation.

The most rational explanation for this shift is that a considerable number of Britons ceased to use Keltic and began to adopt English following the Anglo-Saxon conquest of Britain. It was the entry of the Lothians into the Lowlands that awakened a sleeping Keltic giant, which led to them becoming such great inventors and leaders within the British Empire. Perhaps God Himself prevented their rise until the last days?

The spread of the Scots/English language across Scotland took approximately fourteen hundred years. In contrast, Old English, as evidenced by King Æthelberht of Kent’s *Law Codes* from the 7th century and the 8th century, was able to permeate England in no more than two hundred years.

By the year AD600, Old English was already in use in Kent, if not earlier. The notion that a distinct dialect of Old English merely fifty years after significant immigration appears to be unlikely. This implies that the English language (or a formative version of it) was not introduced but was already present when Cerdic (a prominent leader of the West Saxons) arrived (AD495), with the invaders later adopting English!

The present linguistic landscape, with Scots extending all the way to the Hebrides, contrasts sharply with the language map from seven centuries ago, when Gaelic was the dominant language and had a presence in the Lowlands. Such linguistic shifts typically do not coincide with genetic changes. In this instance, the transition occurred as people gradually adopted Scots, which was the language of the politically influential Lowlands.

In contrast, a millennium ago, the arrival of the Gaels from Ireland marked a different process. They established themselves in regions such as the Hebrides and Inverness. The influence of Gaelic extended further as the Gaelic Kingdoms expanded, supplanting the Keltic Pict Kingdoms. Although Gaelic emerged as the primary language, there is no evidence to suggest a genocide of the Picts, but rather their absorption into the similar Gaels and Brythons.

Highlanders and Lowlanders not that different

One may hypothesise that the most pronounced genetic differences within the country would be observed between Edinburgh and the Hebrides. The distinction is not merely a matter of

Highlands versus Lowlands, particularly due to the significant migrations from the Highlands during the cruel Clearances. The majority of Edinburgh's immigrants originated from the Eastern Highlands near Aberdeen, with fewer Gaelic speakers relocating to the city.

Moreover, although Highland and Lowland Scots both possess a shared Scottish heritage influenced by Keltic, some Viking, and Anglo-Saxon elements, genetic research indicates minor regional variations. Lowland Scots tend to have some more Angle ancestry than the Highland Scots. The latter display more ruddiness along with some Norse influences along the edges. However, these differences are relatively minor and significantly less pronounced than previously suggested by historians. Overwhelmingly the two are closely related.

To iterate, Keltic tribes have always existed alongside or intermingled with their few Anglo-Saxon settlers. From what I have written before, the likely tribal allocations per the tribes of Israel below:

- Highlander Scots – Judah with some Simeonites (possibly the Picts were Simeonites) [footnote: “Scotland, the main focus of our analysis, is defined by a southwest versus northeast division near the River Forth (geographically located between the Tayside-Fife and Sco-Ire clusters in Fig. 1A). This division also echoes the historical distributions of Gaels versus Picts.” (Edward Gilbert (et al), “The Genetic Landscape of Scotland and the Isles,” *PNAS (Proceedings of the National Academy of Sciences of the United States of America)*, Vol 116, No. 38 (2019), www.pnas.org/cgi/doi/10.1073/pnas.1904761116, p. 6).
- Lowlander Scots – Judah, Levi mixed with some of Manasseh.
- Welsh and Cornish – Levi (with some Simeonites).
- English (Saxons, Jutes, Normans) – Ephraim.
- English (Angles) – Manasseh and probably Ephraimites.

One thing that springs forth from the Scriptures and history is that Judah, Simeon and Levi more-or-less associate together and are Keltic in stock. All the other tribes are Nordic/Germanic in looks.

We can become too simplistic and even irrational when attempting to determine which ethnic group belongs to a certain tribe of Israel. But the Bible, genetics, history, anthropology etc are not simple – they are complex, requiring a lot of research and pondering. In-depth perception is developed when one uses some sort of methodology and mature approach to the subject.

Continental Celts not British Celts

It is important to know that the term of *Celt* applied to the Brythons, Scoti etc of the British Isles is a misnomer (much like American *Indian* is a misapplication). It was due to trade that the Brythons and Scoti acquired some Central European Celtic art and culture. As such employing *Celt* is a misnomer for the Irish, Welsh and Scots⁴⁵ but for the sake of expediency I shall continue to employ use of that term in this article.

⁴⁵ “In antiquity writers did not describe tribes in ancient Britain and Ireland as Keltoi or Celtae, although they have acquired that label in modern times and some Celtic languages or their derivatives” (Mark Cartwright, “Celts”, *Ancient History Encyclopedia* website, 22 July 2016). See also John Collis, “Celts Ancient and Modern: Recent Controversies in Celtic Studies,” *Studia Celtica Fennica*, Vol. 14 (2017), pp. 58-71; and Patrick Sims-Williams, “An Alternative to ‘Celtic from the East’ and ‘Celtic from the West’,” *Cambridge Archaeological Journal*, Vol. 30, Issue 3, August 2020, pp. 511 - 529.

Rather these early tribes which came to Britain were of the Nordic variety according to anthropologist John Baker (*Race*, p. 257).⁴⁶

They were tall, dolicecephalic and fair-skinned. The early 'Celts' spoke the Q dialect of the Gallo-Celts but are racially distinct. It was the Romans who confused the matter by calling both peoples *Galli*.⁴⁷ The latter 'Celts' who invaded Britain spoke the P dialect of the Nordic Celts and who were also Nordic by race (Baker, *ibid*, p. 258). A few Gallo-Celts who invaded Britain with the Nordic Celts in the first invasions (the Q speaking Celts), were later driven out of south-western England into Breton in France (Griffith Taylor, *Environment, Race and Migration*, pp. 172-73).

Prior to the Q Celtic invasion of Britain by Nordic Celts and Gallo-Celts, a Mediterranean element existed in Wales and southern Ireland known as Silurians (Baker, *ibid*, p. 177). The blood type of some of the olive-skinned tribes of the extreme north-west of Wales and extreme south-west of Ireland are almost identical to the Canaanites of the Mediterranean rim, North Africa, Corsica, Sardinia, Sicily and southern Italy (Baker, *ibid*, p. 265), but the vast majority of Irish and Welsh are from the Nordic Celts (called Celtae or Belgae) and who have maintained their identity (Baker, *ibid*, p. 766).

Now that we have located the tribe of Judah in general, let us discover their royal line. Could it be true that the European royalty, and in particular the British Royalty descend from Judah himself?

We shall find out in the following chapter.

Suggested Further Reading on the Scots and Celts

- | | |
|------------------------------|---|
| Cunliffe, B. (et al) (2001). | <i>Penguin Atlas of British and Irish History</i> . Penguin Books Ltd, London. |
| Ferguson, N. (2003). | <i>Empire: The Rise and Demise of the British World Order and its Lessons for Global Power</i> . Basic Books, New York, NY. |
| Fitzpatrick, R. (1989). | <i>God's Frontiersmen. The Scots-Irish Epic</i> . Peribo Publishers, Sydney. |
| Fry, M. (2001). | <i>The Scottish Empire</i> . Birlinn Ltd, Edinburgh, Scotland. |
| Hirschman, E. C. (2013). | <i>When Scotland was Jewish</i> . McFarland and Company, Inc, Jefferson, NC. |
| Yates, D. N. | |
| Laurence, W. (c2000). | <i>The Celtic Memory. Gaeldom Revisited</i> . Page Plus Desktop Publishing, Whangarei, New Zealand. |
| Morgan, R. W. (1860). | <i>St. Paul in Britain</i> . Covenant Publishing, London. |
| NN. (2001). | "Highland Clearances", www.novembre.tartans.com . |
| NN. (2001). | "The Covenanters", www.tartans.com . |
| Skene, W. F. (1836). | <i>The Highlanders of Scotland</i> . John Murray, London. |

⁴⁶ Nowadays we have genetic clustering samples from Ireland and Britain which proves that these Celts (both modern and ancient) are very close genetically to North Europeans and only in a limited proportion with peoples from the south of France, Basques or Galicians (John Novembre (et al), "Genes mirror geography within Europe", *Nature*, Dec 2008, no. 456, pp. 98-101).

⁴⁷ These people labelled as Celts by the Romans were never a united group racially or linguistically (Owen Jarus, "History of the Celts", *Live Science* website, 7 April 2014)

3. BRITISH ROYAL THRONE

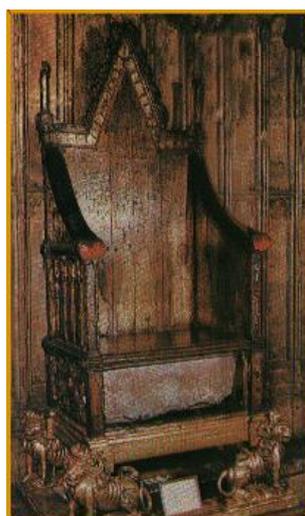
One of the best papers ever written on the subject is *The Throne of Britain: Its Biblical Origin and Future* by Tom Robinson.⁴⁸ It is highly recommended reading and available for free on the internet. You can also read more about the British Royal Throne in works such as *Britain's Secret Identity* by Stephen Spykerman.⁴⁹

Scripture records a breach between Zarah and Pharez. From Pharez came the line of kings that are recorded as having ruled Israel in the Old Testament including the famous King David.

After the Kingdom of Israel split between the northern 10 tribes and southern 2 tribes, the Davidic line did not cease but was still ruling over the southern tribes.

When the northern tribes were taken into terrible captivity by the Assyrians, many of Judah including the Royalty went into captivity with them (IIKings 18:13-16).

Centuries later these may have become known as the Jutes who occupied the Danish peninsula at one stage prior to entering Britain. And don't forget the Judahites that initially dwelt in Iberia.



The Coronation Chair (St Edward's Chair)

⁴⁸ Other helpful papers found on other websites are *The Trojan Origins of European Royalty* and *The Story of the Scottish Highlanders*, both by John Keyser.

⁴⁹ According to the website www.scotlandroyalty.org, the royal families of Europe believe in their Davidic roots:

"Royal Families of Europe

Genealogy on Royal families can sometimes be a confusing and difficult task to undertake. The good thing is that most of the genealogical records kept on the various families are quite excellent and have been researched by the finest Genealogists found anywhere in the world. Queen Victoria spent over a million English pounds to have her lineage put down on paper.

Most of the European Royalty is directly traceable to Biblical times, as a matter of fact many of the European Royal families claim in some way to be directly descended from King David son of Jesse and the Royal house of Judah. Hebrew genealogy which is the finest in the world, is traceable over 6000 years! I have researched my own family ties to the Royal House of David, which is through two of his sons. His sons Nathan, and Solomon. So in fact King David was my 68th Great Grandfather! ...

All of the current English Monarchy bases its supreme rule on the premise that they descend from King David; this is indeed why the 3 lions are on the English Royal crest, as the symbols of the Lion of Judah. (Genesis 49:8)" [emphasis mine]

Jacob's Pillar

For centuries the Kings and Queens – until 513AD followed by those of Scotland – until 1296AD - were crowned on the Stone of Scone, believing in the old saying that “wherever the Stone is found the Scottish race will reign”. Edward I of England appropriated the stone in 1296AD, placing it in the coronation chair in Westminster Abbey. Three centuries later, James I of Scotland became the King of England, crowned on this stone! Their national records were also removed to London and in this way, Edward attempted to show that he had annexed the Scottish lands.

The Scottish resisted and after they were victorious over the English in 1316AD at Bannockburn, they hoped to be left in peace. But the English king continued the fight and events led to Robert the Bruce (1274-1329AD)⁵⁰ and later the Scottish nation being excommunicated by the Pope. In turn, they formulated the *Declaration of Arbroath* or Independence (1320AD).⁵¹ It is nowadays accepted that this famous Declaration became a model for the American *Declaration of Independence*.⁵²

Was not this Declaration centuries ahead of its time? For it establishes that the King could be forced out of power if he did not uphold the freedoms of the people! Such is a form of early populism.

Until 1999, the Stone had sat in the lower portion of the coronation chair. By decree of the Queen, it has been returned to the Scots. However, it has been stipulated that it must be returned for the next Monarch's coronation ceremony.

Of course, the last time that a crowning was performed was for Queen Elizabeth II herself. The stone weighs over 300 lbs and is about 26" long, 16" wide and 10.5" deep.



The Stone in Scotland

I now quote extensively from a famous book *Jacob's Pillar* by Raymond Capt. It is difficult to better his research on this subject:

"The modern part of the story from Westminster back to Ireland, rests on a succession of well authenticated Irish, Scottish and English historical documents which may be regarded as practically undisputed. Writers on the subject, quoting

⁵⁰ From the bloodline of Robert the Bruce and William Wallace (1270-1305AD) that gave rise to King James VI who ordered the translation of the Bible into English.

⁵¹ This is fully laid out in appendix 3.

⁵² Refer also to *America's Founding Secret: What the Scottish Enlightenment Taught Our Founding Fathers* by Robert Galvin. And *The Scot in America* by Peter Ross.

The True Roots and Origin of the Scots

from such works as *The Chronicles of Eri*, *The Annals of the Four Masters*, *The Annals of Clonmacnoise*, etc., locate the Stone originally at Tara, County of Meath, Ireland. Naturally, such early records as these are uncertain as to dates, but from the "MS Cambrensis Eversus" (by Dr. Lynch), published in Latin in 1662 and translated in 1848, the year circa 584 B.C. may be taken as the Tara starting date.

"Scota was one of the earliest names of Ireland - so named, it was said, from Scota, the "daughter of the Pharaoh" one of the ancient female ancestors of the Milesians. These people were commonly called "Scotti" or "Scots," both terms being frequently used by early Latin historians and poets. ...

"The *Chronicles of Scotland* by Hector Boece (translated into Scottish by John Bellenden, 1531), tell us ... the story of Gathelus, recording that he left Egypt with his wife (Scota), his friends and a company of Greeks and Egyptians rather than "to abyde ye manifest wengenance of goddis" (reference to "God's" judgment on the remnant that had fled to Egypt to escape Nebuchadnezzar) and, traveling by sea (Mediterranean), after, "lang tyme he landit in ane part of Spayne callit Lusitan" (later called Portingall). After ... peace having been secured, "Gathelus sittand in his chayr of merbel within his citie."

"This chair of "marble" had such fortune and omen that wherever it was found in any land the same land "shall become the native land of the Scots": ...

"The Scots shall brook that realm as native ground "if words fail not, where'er this chair is found."

"It should be noted that *The Students English Dictionary* defines "marble" as "any species of calcareous stone susceptible of a good polish." It is reasonable to assume the "marble chair" referred to was the Coronation Stone or the Bethel Stone, still in the hands of the sons (descendants) of Jacob when in the care of Gathelus and his Queen Scota.

"Many of the ancient Irish records, when making reference to an "eastern king's daughter," also mention an old man; "a patriarch, a saint, a prophet," called "Ollam Fodhla" and his scribe-companion called "Simon Brug, Brach, Breack, Barech, Berach," as it is variously spelled. Reportedly, they carried with them many ancient relics. Among these were a harp, an ark or chest, and a stone called, in Gaelic, "Lia-Fail (pronounced Leeah-Fail), meaning "Stone of Fate" or "Hoary of Destiny."

"Tradition asserts that Ollam Fodhla was none other than Jeremiah, the prophet; that the king's daughter was the heir of Zedekiah, the last king of Judah. Simon Brug (Baruch) was Jeremiah's scribe who figures prominently in Biblical history, and the harp was the one belonging to King David. The ark or chest was the Ark of the Covenant. Finally, that the stone, "Lia Fail" was the stone that Jacob anointed with oil at Bethel. ... " (Raymond Capt, *Jacob's Pillar Stone. A Biblical Historical Study*, p. 32)



The Stone of Scone today

To this day, Devenish Island off western Scotland shows the ancient traditional Jeremiah's Tomb to visitors and tourists. And those traveling north of Dublin may find the area of Tara, north of Dublin in County Meath, where Tamar Tephi was apparently interred.

Capt quotes the following:

"The Coronation Stone that reposes in St. Edward's Chapel in Britain's sacred Abbey of Westminster [it has now been given back to Scotland] has stirred men's imaginations for centuries. In light of Bible history no other inanimate object on earth has been given such honored use and glorious purpose as that given to this block of sandstone known as the "Stone of Destiny". What is its origin? What enshrines it with an importance far beyond its intrinsic value?

"In his essay on *Certain Monuments of Antiquity*, Weaver says (p. 118): ...

"Although a microscopic test of the sample Bethel stone matched perfectly with the same test made of the Coronation Stone, the Professor wanted to make chemical tests of both stones. to dispel all doubts as to the source of Britain's treasured relic. To save time, Odium cabled a geologist friend in England and said:

"Will you do all you possibly can to get a piece of the Coronation Stone no bigger than a pea, in order that we may submit it to a chemical test." The geologist friend made application to the Dean of Westminster Abbey to be allowed to take a piece, no bigger than a pea, from the Coronation Stone. The Dean said: "I daren't let you have permission. The only way you can get permission would be from the Archbishop of Canterbury."

"Application was made to the Archbishop of Canterbury, and this was the reply of the Archbishop: "To take a piece from that stone no bigger than a pea would require a special Act of Parliament to be passed by the House of Commons,

endorsed by the House of Lords and signed by the King; and if you get that," said the Archbishop, "I won't give you permission." (Raymond Capt, *Jacob's Pillar Stone. A Biblical Historical Study*, pp. 57-58) [further details are contained in the *Appendix. Jacob's Pillar*]⁵³

Another work on the subject of the stone of scone notes:

"A song about the Stone was composed in England, probably shortly after the death of Edward I in 1307. In this it is stated that Scota, Pharaoh's daughter, brought the stone directly from Egypt to Scotland, to a place close to Scone. Twenty years later William de Rishanger offered further elaboration when he wrote that [Scottish King] John Balliol sat on 'the royal stone which Jacob placed under his head when he was going from Beersheba to Haran'". (David Breeze, *The Stone of Destiny: Symbol of Nationhood*, p. 16)⁵⁴



The famous MacGregor Crest

⁵³ It should be noted that one theory exists that when the Scots stole the Stone it was not the original that was returned, but a fake (this may account for the rock type being similar to that found in Scotland). Who knows? See "Stone me it's a fake," *The Telegraph*, 30 Nov 1997; "On this day in 1996 the Stone of Destiny was finally returned to Scotland," British Monarchist League 2012; "Stone of Destiny is fake, claims Alex Salmond," *The Telegraph*, 16 June 2008; "Did Monks of Scone trick Edward?" *Express*, 13 Jan 2008; "Is the Stone of Destiny a Fake?" *The Scotsman*, 25 March 2016.

⁵⁴ One researcher presents us with further information:

"For some time I'd been wondering: why, if the Stone of Scone (Lia Fail, Stone of Destiny, whatever) really came from the high place where Jacob slept near Bethel, it is composed of sandstone and not limestone? Limestone is the rock out of which the hill country of central Israel and Judah is made. Sandstone is found much deeper in the ground (so deep that you have to get down toward the Jordan or the Dead Sea to find it, or further south in the Negev). Readers with retentive memories of various versions of =The US&BC In Prophecy= and other sources (like lectures by Raymond F. McNair) will recall that the Stone of Scone is made of "purple calcereous sandstone", and that there have been reports of similar sandstone near the Dead Sea in the land of Moab. But why drag a 300-pound rock all the way from there to Bethel (then Luz)? Is there an outcropping of sandstone in the area that isn't normally remarked on? Even Dr. David Livingston, archaeologist at the Associates for Biblical Research who has dug much in the area of Bethel, told me such an outcropping would be most unusual. He personally didn't seem to know of any. Well, I'd like to cite for you an old letter (dated December 21, 1991) written to me by E. Raymond Capt on the subject, when I asked him about this very thing. I cite the letter exactly as I received it, spelling errors and all.

(...) There is several outcropping of sandstone among the limestones near Bethel. My authority is George Thompson of Glastonbury who also showed me the laboratory reports on tests they did on samples of the sandstone from Bethel and samples from England and Scotland. They also did microscopic photos of the samples of which I have copies. Their verdict – as near as I can remember what was written was – (When comparing them with samples taken directly from the Stone of Destiny by the mason in Scotland when dowels were installed between the two pieces of the stone before given back to England by the Scots) The sample (from Bethel) is closely related in time and space as that from the (Coronation Stone) The laboratory did not know what samples came from where – they were only numbered for them. (...)" (John Wheeler, e-mail posted on an internet forum, 20 April 2003)

Is the Throne of David still with us today?

David was a man after God's own heart (1Sam. 13:14). Because he was a man with a tender conscience toward his Creator, God made a separate and distinct covenant with him in addition to the one He had made with Israel. When David wanted to build a house for God, He sent a message to David through the prophet Nathan:

“When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name and I will establish the throne of his kingdom forever. I will be his Father and he shall be My son. If he commits iniquity, I will chastise him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. **YOUR THRONE SHALL BE ESTABLISHED FOREVER**” (2 Samuel 7:12-16).

This promise is again repeated in Psalm 89:

“I have made a covenant with my chosen, I have sworn unto David my servant, your seed [dynasty – Moffatt] will I establish for ever and build up your throne to all generations” (verses 3-4).

So far as the world knows the last king to sit on the throne of David was Zedekiah of Judah when the Babylonians conquered Judah and took them off captive to the land of Babylon about the year 586 BC. The throne of David was never restored when the Jews returned to the land of Palestine after their captivity.

But God promised to David that his throne would last to all generations or **FOREVER**. If God has not failed to keep His word we need to look for David's throne (incredibly described as the throne of the Eternal in 1Chronicles 29:23) elsewhere than the land of Palestine where the Jewish state of Israel is today.

When Judah was taken by Babylon into captivity, Nebuchadnezzar killed Zedekiah and all his sons (Jer. 37:1-9), seemingly destroying the royal dynasty. Former King Jeconiah (Jehoiachin) was at that time, in the dungeons of Babylon and he had sons to continue David's line. It was through his line of descendants that Jesus Christ was born (Matt. 1:12-16). God decreed the following about Jeconiah:

“Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, **SITTING UPON THE THRONE OF DAVID, AND RULING ANY MORE IN JUDAH**”! (Jer. 22:30).

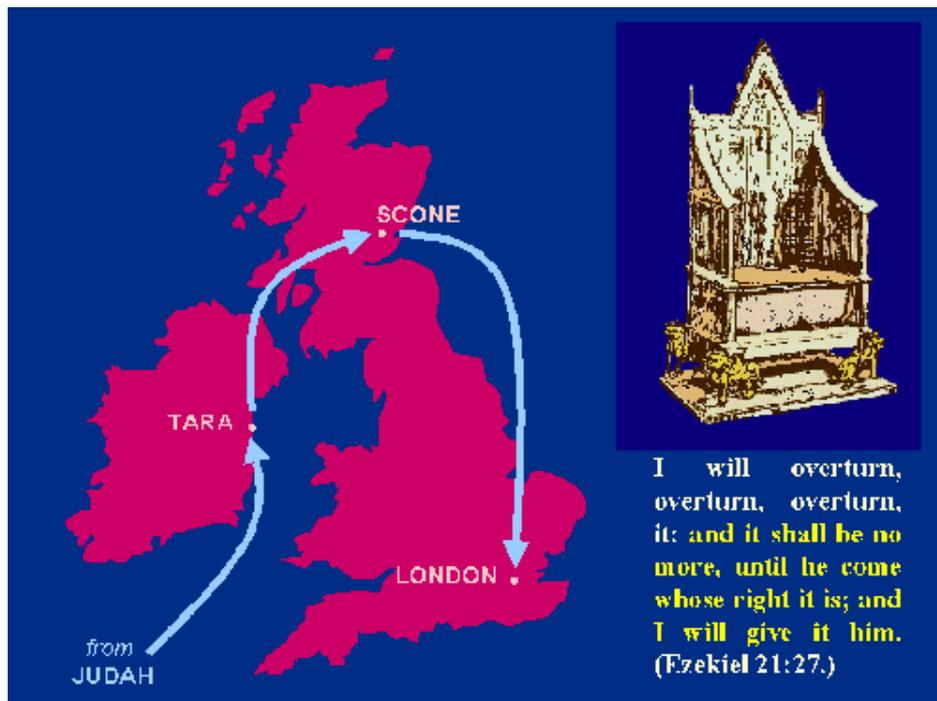
Concerning the throne of David, he was now considered childless for God had determined that none of Jeconiah's children would ever occupy the throne. However, God's commission to the prophet Jeremiah was to be set:

“over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, to build, and to plant” (Jer. 1:10).

God would use him to help keep the royal line alive and plant it in another land. Nebuchadnezzar did not kill the King Zedekiah's daughters who escaped with Jeremiah (Jer. 43:5-7; Isa. 37:32-33). It would therefore have to be through one of the daughters of Zedekiah that God would keep the throne of David alive. What land did God lead them to? In Ezekiel 17 God says:

“I will also take of the highest branch of the high cedar, and will set it; I will crop it from the top of his young twigs a tender one [a daughter] and will plant it upon a high mountain [nation] and eminent. In the mountain of the height of Israel will I plant it and it shall bring forth boughs, and bear fruit” (verses 22-23).

God directed them to northwest Europe (Is. 49:12) to where the House of Israel had migrated to which, of course, would be logical.



The transportation of the Stone of Scone from the Near East to the British Isles

One work well worth studying in this regard is Professor Megalommitis' paper "Elizabeth II on the Throne of David and Solomon", *Origin of Nations* magazine (details in the *Bibliography*).⁵⁵

You can also read a fascinating account of the "Spiritual Significance of the Coronation" in chapter 11 of Brian Williams' book *Britain's Royal Throne*. Williams explains the following steps in the coronation ceremony in detail:

- The Preparation
- The Entrance into the Church

⁵⁵ Another work which proves to be useful in tracing the various royal lines descended from Zarah-Judah among the European Royals is *Judah Scepter* by Brian Arundell Howard. While the British Royals represent the primary Royal line of Pherez, there are various lines that have sprung from Zarah and intermixed with others in continental Europe. In Gen 17:6; 35:11 it was prophesied that kings would spring from Abraham and Jacob – I have long thought that "kings" (plural) may refer to kingly lines rather than only to a single royal line as this book by Howard seems to demonstrate, including the mixed Hittite-Zarah line of Troy. It is interesting to note that he has as references Herman L Hoeh's *Compendium of World History* (vol 2), John Allen's *Judah's Sceptre and Joseph's Birthright* and W. Howard Bennett's *Symbols of Our Celto-Saxon Heritage*.

The True Roots and Origin of the Scots

- The Recognition
- The Oath
- The Presenting of the Holy Bible
- The Beginning of the Communion Service
- The Anointing
- The Presentation of the Spurs and Sword
- The Investiture
- The Putting on of the Crown
- The Benediction
- The Enthronement
- The Homage
- Te Deum Laudamus hymn
- The Recess

Further information and beautiful pictures are contained in John Fox's *The World's Greatest Throne*. In fact, many decades prior to the modern rise of British-Israelism, an article appeared in the *London Sun* newspaper in June 1837, at the time of Queen Victoria's coronation:

"This chair, commonly called St. Edward's chair, is an ancient seat of solid hardwood, with back and sides of same variously painted, in which the Kings of Scotland were in former periods constantly crowned ... Between the seat and this board is enclosed a stone, commonly called Jacob's, or the fatal marble stone ... History relates that it is the stone whereon the patriarch Jacob laid his head in the plains of Luz." (Charles Lawter, *The Lineage of the Scarlet Thread*, p. 90)

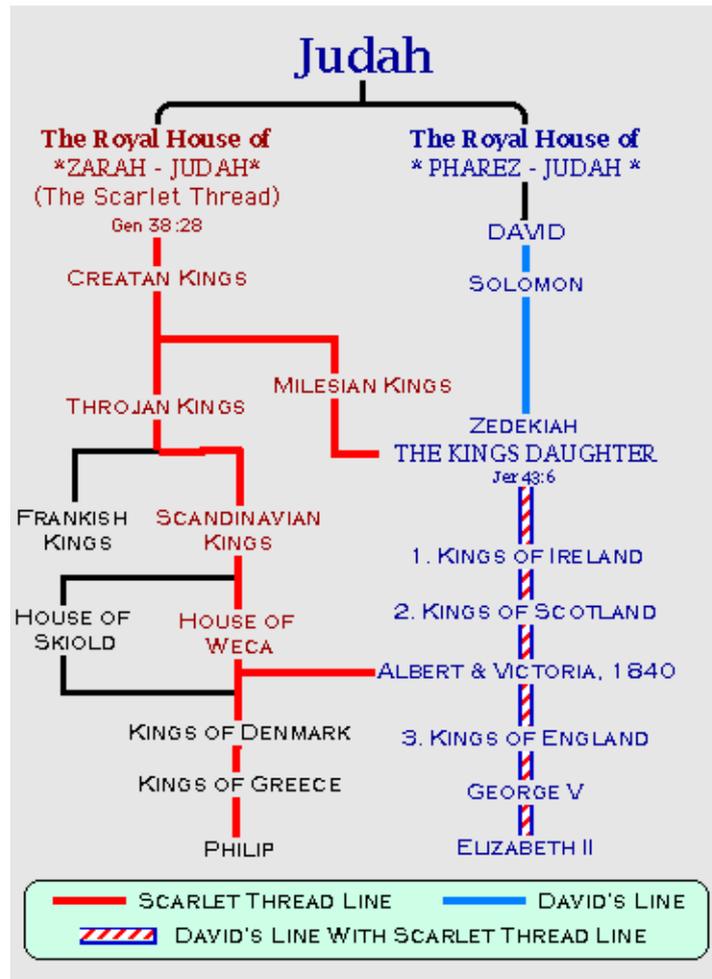
Although various royal lines are jealous of each other and in continuous contention, when Christ returns He shall take over the throne of David that God has continued to preserve since the days of His promise to King David (Luke 1:32, Gen. 49:10) and all contention will cease.

It is then that we shall find the final conclusion to the "Lord's Throne" with the Messiah Himself claiming and sitting upon it in glory and authority. Under Him will reign the saints, Israel and the physical descendants of Judah, including those of royal blood.



Turning to the current Queen, she is officially “Elizabeth Alexandra Mary, officially Elizabeth II, by The Grace of God, of The United Kingdom of Great Britain and Northern Ireland and of Her Other Realms and Territories Queen, Head of The Commonwealth, Defender of The Faith (b. April 21, 1926, London, Eng.), Queen of the United Kingdom of Great Britain and Northern Ireland from Feb. 6, 1952”.

A chart summarising her illustrious ancestry appears below.⁵⁶



The Kingly Line of Judah

The constitutional monarchy system of limited and contained government has many benefits which have been explored in detail in several works. The *Book of Royal Lists* Peregrine Worsthorne’s lists of ten blessing of constitutional monarchy:

- Focus for national unity and symbol of national continuity
- Long stop in the event of some threat to the constitution
- Excuse for pageantry, ritual and ceremony
- Model of family life as it ought to be lived (usually)
- Focus for the loyalty of the armed forces, who owe allegiance to the Crown

⁵⁶ Appendices 9, 10, 11 go into further detail. It is said that a copy of this genealogy may be viewed at Hatfield House, Hertfordshire and also in the Royal Archives, Windsor Castle.

- Wins foreign admiration for Britain
- Attracts foreign tourists and therefore mammoth income to both the private and public sector
- Induces humility in politicians
- Provides political wisdom and experience

Finally, from time-to-time, information comes out on how some members of the British royal family have believed in their descent from David. Prince Charles for instance has stated such.⁵⁷

Suggested Further Reading on Britain's Royal Throne

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- Robinson, T. (2002). *The Throne of Britain: Its Biblical Origin and Future*. UCG, Cincinnati, OH.
- Williams, B. (1973). *Britain's Royal Throne*. Brian Williams Evangelistic Association, England.

⁵⁷ And many of the kings of England and Scotland have been anti-Catholic Masons. A minority belief amongst some of these key Masons has been the belief that they inherited the throne of David which was transferred to Britain. So some Masons (but only a very small minority) believe in the Davidic origin of British Royalty. Like all Biblical doctrines, many have acquired them and then put a twist on them. It appears that the anti-RCC, pro-Protestant faction of some European ruling classes, brought this idea into the Masonic movement. The British-Israel belief of many (but not all) Masons is similar to, but not identical to, traditional British-Israel belief.

Of course, there are Masons and Masons - they are divided into various competing factions and groups. The US founding fathers were predominantly deists and Masons linked to anti-Catholic protestants. Their power and influence has shrunk the last 30 years as agnostics, new agers and RCCers and other circles gain the ascendancy. Many US Presidents were Masons. Truly, our leaders have mixed paganism with truth and no Christian should dabble with Masonry.

The US constitution was largely framed by deists and some Masons - God certainly works in mysterious ways (Dan 2:21). With this in mind, I recommend Adrian Gilbert's book, *The New Jerusalem*. Gilbert demonstrates that some Masons have had an interest in this great British-Israel truth over the centuries. Unfortunately some researchers get carried away and think Scotland is a new holy land - for instance *The Holy Land of Scotland. Jesus in Scotland and the Gospel of the Grail* by Barry Dunford.

4. NATIONAL AND TRIBAL EMBLEMS

Emblems which have continued in some way over centuries may be helpful in identifying national or tribal origins if they have been continued from the original place of the nation or tribe.

Symbols and heraldry are not taken lightly by specialists:

“Heraldry has been termed the Shorthand of History ... [in Evans’ Grammar in Heraldry] “The antiquity of ensigns and symbols may be proved by reference to Holy Writ – ‘and they assembled all the congregation (of Israel) together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers’ (Num. c. 1, v. 18) – ‘Every man of the children of Israel shall pitch by his own standard, with the ensign of their fathers house’ (Num. c. 2, v. 2).” ... By the use of a certain coat of arms you assert your descent from the person to whom those arms were granted, confirmed or allowed. That is the beginning and end of armoury.” (A Scott-Davies, *A Complete Guide to Heraldry*, pp. 24, 6, 24)

In other words, a coat of arms must prove its historical validity to one of the Kings of Arms: Garter King at Arms (England); Lyon King at Arms (Scotland); Ulster King at Arms (Northern Ireland). It is not some little thing, but an important aspect of national ethnic memory and roots.



The formidable lion – symbol of Judah

1. Lion

The book of Genesis states the following about the future of Judah at that time:

“Judah, may your brothers praise you. May your hand *be* in the neck of your enemies. May your father's sons bow before you [the royal line]. Judah *is a lion's whelp*. My son, you have gone up from the prey. He stooped, he crouched like a **lion**; and like a **lioness**, who shall rouse him? [a warrior people] The **scepter** [the royal line] shall not depart from Judah, nor a **Lawgiver** [administrators and developers of policy] from between his feet, until Shiloh come. And the obedience of the peoples to him.” (Gen 49:8-10)

Various lion symbols are rampant in Scotland and found in royal and family coats of arms, banners, flags and various emblems.⁵⁸

2. Raised Red Right Hand

A tradition amongst the Ulster Scots is that their *right red hand* symbol may find its genesis in the Bible:

"And it came to pass, when she travailed that the one put out his hand, and the midwife took and bound upon his hand a scarlet thread, saying "This came out first" And it came to pass, as he draw back his hand, that behold, his brother came out, and she said, "How hast thou broken forth? This breach be upon thee". Therefore his name was called Pharez. And afterward came out his brother that had the scarlet thread upon his hand, and his name was called Zarah." (Gen 38:28-30)

The Royal line was to continue through Judah, the fourth son of Jacob (Israel) (Gen 49:10). Christ Himself is a descendant of Pharez.

But Zarah left Egypt and founded colonies in Troy, Iberia next to the Colchis and in Iberia (Spain) as we have previously discussed. Further information is contained in W. Howard Bennett's book *Symbols of our Celto-Saxon Heritage* pages 110-114.

Due to the descendants of Zarah being deprived of their prime status, it would appear that they decided to migrate to out of the Near East to Europe, settling initially in Spain.

Later, the descendants of Zarah established the kingdom of Ulster in the 17-15th century BC (the dates depend on which history one decides to accept).⁵⁹ Other members of the line of Pharez brought the other symbols with them including the harp, crown and six-pointed star.

The mythology of the Red Hand is a bit different, however. In this myth two giants were involved in a race from Scotland across the Irish Sea in a contest to possess Ulster. The winner, O'Neill, claimed victory by cutting off his hand and cast it onto the shore at Ulster. However, apparently this was a left hand and demonstrates how mythology can mix up ancient truth over lengthy time periods.

But could the account in Genesis 38 be the true origin of the *Red Hand of Ulster* symbol?

What of the Scarlet Thread which runs through the British Naval Rope – is there a connection clear back to the Scarlet Thread of Zarah? Of further interest is that British official documents are tied with red ribbon (hence the term *red tape*). In addition, the maps of the world showed the British Empire in red or pink and the British troops were known as *Red Coats*.

Further, the Coat of Arms of Northern Ireland contained a scarlet thread surrounding the Red Hand. But, in 1920 when the *Home Rule Act* incorporated the northeast into the United Kingdom of Great Britain and Northern Ireland, this thread no longer appeared around the hand. Possibly, this symbolised the union of Zarah and Pharez.

⁵⁸ For more on the lion heraldry, refer to "Lion (Heraldry)", [Wikipedia](#).

⁵⁹ One theory suggests that the descendants of Zarah migrated out of the Near East under Calcol himself in the 17th century BC.



Red Hand of Ulster

The famous uplifted red Right Hand is a clear symbol of Judah. A depiction of it may still be seen on one of the oldest Irish harps which have been preserved in Trinity College, Dublin.

What could be the derivation of this symbol? Clearly it is Biblical: it is a means to assert "I swear an oath" as if in a covenant relationship. This symbol therefore is a very good reminder of that Covenant with God through their ancestors.

"I will remember the years of the **Right Hand** of the Most High" (Ps 77:10)

"Thy **Right Hand**, O God, has become glorious in power" (Ex 15:6)

One of the best books on the subject of Biblical symbolism and typology is *Dictionary of Biblical Imagery* which explains that

"In social discourse, oaths and agreements were affirmed with the right hand (Gen 14:22; Ezek 17:18; Dan 12:7), expressions of fellowship were sealed with a right-handed handshake (Ezra 10:19), and giving and receiving were done with the right hand (Ps 26:10; Gal 2:9) ...

"The right hand is the preferred one in patriarchal blessings (Gen 48:17-20); solemn oaths are made via the uplifted right hand (Is 62:8; Rev 10:5-7) ... God's right hand is said to be "filled with righteousness" (Ps 48:10) and effective might (Ps 80:15-16; 89:13). With his right hand he delivered Israel out of Egypt ..." (Leland Ryken, *Dictionary of Biblical Imagery*, p. 729)

Christ is Himself at God's right hand (Acts 2:33-34; Heb 1:3). No wonder, then, that the Ulster Scots use this symbol so powerfully, not willing to bow to the globalists, the Church of Rome, or various elites. They are too populist for that.

As we have seen, the main kingly line was to come through Judah:

"Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him?

The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples." (Gen. 49:9-10)

This is reflected in the birth of the two sons that Judah had with Tamar:

"When the time of her labor came, there were twins in her womb. And when she was in labor, one put out a hand, and the midwife took and tied a **scarlet thread** on his hand, saying, "This one came out first."

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But as he drew back his hand, behold, his brother came out. And she said, "What a breach you have made for yourself!" Therefore his name was called Perez.

Afterward his brother came out with **the scarlet thread** on his hand, and his name was called Zerah." (Gen. 38:27-30)

Why scarlet? Because it indicates the royal inheritance for Zerah, but because Perez was born first, his line via King David became the legitimate royal line. Others set up their own kings, but the main line was from Perez through David in lieu of Zerah's.

Many view the scarlet colour as having royal significance (see Daniel 5:7, 16, 29; Matthew 27:28; Mark 15:17, 20; John 19:2) which certainly fits the narrative. It can also symbolise prosperity (2 Samuel 1:24; Proverbs 31:21; Lamentations 4:5; Revelation 18:12, 16); sinfulness and corruption (Revelation 17:3-4; Isaiah 1:18). In addition, it points to Christ and His shed blood and Kingly role – the ultimate fulfillment of the blessing.

Of further significance is that the thread was tied on Zerah's hand – almost certainly the right hand. Why is this so? Because throughout the Bible the right hand symbolizes leadership, strength and covenanting (see Gen. 48:13-14, 18; Ex. 15:6; Deut. 33:1-3; Ps. 18:35; 20:6; 44:1-4; 48:10; 89:9-10, 13; 98:1-3; 118:15-16; Is. 41:13; 49:22; 52:10; 59:1, 16).

"A Psalm. Oh sing to the LORD a new song, for he has done marvelous things! His **right hand** and his holy arm have worked salvation for him." (Ps. 98:1)

"For I, the LORD your God, hold your **right hand**; it is I who say to you, "Fear not, I am the one who helps you." (Is. 41:13)

It seems that Kingship was going to commence with conquest of the Promised Land and in particular, the taking of the city of Jerusalem by David (symbolic of the future reign of Christ on the earth). But Saul interrupted this Judaic promise – or so it would appear – the kings were supposed to come from Judah, not Benjamin, though permitted by God at that time. From Jerusalem the Kings of Judah were to rule and as such, logically that was the time kings were to be appointed (cp Ps. 78:67-70).

In a sense Judah is also at God's right hand because of their character and nature:

"Ephraim *circles* around Me with lying, and the house of Israel with deceit. **But Judah still rules with God, and is faithful with the saints.**" (Hos. 11:12)

In other words, they still remember the covenant, at least to some degree. The Jews today still observe the Sabbath and the Scottish Presbyterians are also known as 'covenanters' who are social conservatives, Biblical literalists and lean strongly toward the Old Testament. From them, in the main, have sprung the school of theonomy and moves toward Hebraic Biblical roots among many Protestants today.⁶⁰

⁶⁰ This early Christian, and possibly ancient Israelite influence, may have been later supplemented by Jewish migrants in Scotland. See *When Scotland was Jewish* by Elizabeth Hirschman and Donald Yates. Interestingly, the Scots seem to have continued more-or-less, the belief in clean and unclean foods and probably other Biblical laws. See *The Laws of Moses and of Caledonia* (<https://britam.org/foodtaboos.html>). Donald Mackenzie in chapter 1 of *Scottish Folk Lore and Folk Life. Studies in Race, Culture, and Tradition* wrote: "Fishermen dislike reference being made to the pig in connection with their work... There are still thousands of Highlanders and groups of Lowlanders who refuse to keep pigs or to partake of their flesh." Refer also to Elizabeth Hirschman's "DNA's Evidence Suggests Many Lowland Scots

In fact, the seventh-day Sabbath observance continued in Scotland for at least 1,000 years after it died out in other parts of Europe.

After the invention of the printing press, many common folk were able to have access to the Bible. In turn, religious thinkers such as Martin Luther arose who started the famous Protestant Reformation in 1517AD.

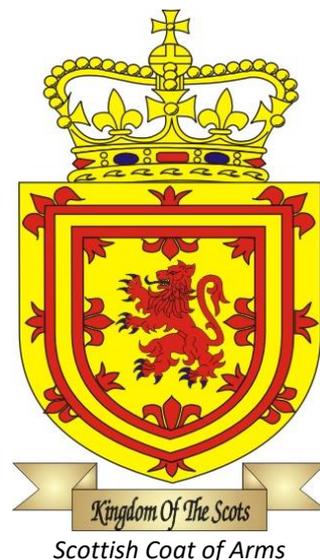
About 20 years later, John Calvin, a French Swiss, refined the philosophy of the Reformation and was joined by John Knox, a Scotsman. Knox took Calvin's teachings back to Scotland from Geneva, Switzerland and before long Reformed communities arose in Scotland, England, Holland and France. After some circuitous adventures fleeing persecution, Knox organized the Presbyterian Church of Scotland. These are the roots of the Presbyterian Church.

Their view is similar to that of the Puritans when we come to the issue of their Sabbath: they observe their day (Sunday) strictly and attempt to utilise Old Testament scriptures to back up their claim that the Sabbath is still relevant and must be kept. In many ways, their exposition of the Sabbath is like the sabbatarian Churches of God. But how unfortunate that they accept that the Sabbath is the seventh day, but transfer it to the first!

The Presbyterians have also figured prominently in American history.⁶¹ For example, Rev William Tennent founded a ministerial college that later evolved into Princeton University. Another was Rev John Witherspoon, one of the signatories to the *Declaration of Independence*. Others were major influences in the Great Awakening of the 18th century.

To this day, the right hand is raised in when taking an oath in courts around the world.

3. Coat of Arms and Banners



Scottish Coat of Arms

Another emblem is the Scottish banner which must be one of the prettiest one can observe.

and Northern Irish have Jewish Ancestry", *Journal of Humanities and Social Science*, June 2021, pp. 22-42. We have to be cautious given the extent of criticism that the article has exaggerated the facts.

⁶¹ One of many works exploring this is *The People with No Name: Ireland's Ulster Scots, America's Scots Irish, and the Creation of a British Atlantic World, 1689-1764* by Patrick Griffin.

The banner is a golden flag with two unicorns. On the left of the flag is the banner of Scotland with a rampant lion with the flag staff supported by a unicorn. On the right you can find another unicorn supporting a flag staff with the flag of Saint Andrew (blue with a white cross). Each unicorn wears a crown on their heads and a golden cornet around their necks and golden chains attached, hanging down to the ground.

Between the two unicorns is a shield with a large red rampant lion. On top of the shield is a crowned knight's helmet. Atop the helmet in turn is yet another lion – but instead of being in the rampant pose – is found holding the sceptre and sword. Next to this lion is the motto “In Defence”. It has been suggested that this lion represents Christ.



The Queen's Royal Banner in Scotland⁶²

At the very bottom of the scroll a motto reads “No one attacks me with impunity”. You cannot get more Judaic than that!

Of further interest is how supportive of the Empire the Jews were. The Rothschilds Coat of Arms, for instance, includes the unicorn and lion prominently.



The Coat of Arms of Great Britain

Note: the above British Coat of Arms is dominated by Judaic symbolisms. The lion of the tribe of Judah; young lions, harp of David; Zarah's red thread; and the motto 'God and my Right',

⁶² Note that the standard includes the Zerah's rampant lion, the Irish emblem of King David's harp and three lions representing the tribe of Judah and its leadership (King William the Conqueror in the 11th century used two lions as his symbol).

sometimes interpreted as meaning 'God and my Birthright [of Joseph]' and/or 'God and my right [to rule].' Or perhaps it has 'God and my right [hand]' as the real meaning?

Finally, we should not forget the famous Scottish Kilt. Prof Isserlin is a retired head of Semitic studies at Leeds University who produced a synthesis of ancient Israelitish religion, culture, chronology and literature.⁶³ In an amazing statement he says:

"they wear their hair long, or a wig, and may be clean-shaven or bearded. Their dress may be long or short tunics **or kilts**, sometimes perhaps a short upper tunic above a long one."⁶⁴ (Benedikt Isserlin, *The Israelites*, p. 98)

An ancient inscription of Israelites wearing plaid (tartan) kilts also appears on that page.⁶⁵



There are other national symbols such as the thistle that could be drawn upon, but the above should suffice for this purpose.⁶⁶ And the bagpipe which may have an origin, in some primitive way, in the ancient Middle East.^{67 68}

⁶³ There are other cultural similarities between the Celts and ancient Israel which is outlined in the article "Celtic-Israelite Commonalities", *Origin of Nations*, Nov-Dec 1995 by Yaacov Levi.

⁶⁴ Thanks to Susan Hermann for bringing this to my attention in an e-mail dated 28 August 2000.

⁶⁵ Plaid can be traced back to red-heads who once occupied the Urumchi area of Central Asia, thousands of years ago (*The Birth of Tartan*, www.tartansauthority.com/tartan/the-birth-of-tartan/ Scottish Tartans Authority (c2018)).

Perhaps that is why some Central Asian Tajiks exhibit red hair – the ancient may have left some of their genes in the area! (Maciamo Hay, "The genetic causes, ethnic origins and history of red hair", *Eupedia*, www.eupedia.com/genetics/origins_of_red_hair.shtml)

⁶⁶ One such symbol is the thistle. In this regard researcher Stephen Spykerman wrote the following to Yair Davidiy:

"I was struck by the entry of my good friend Steve Coneglan re the Thistle, which in Scotland is known as the Royal Thistle. I would like to add what may be a further insight into its undoubtedly Israelite origins.

The 'Thistle' has for many centuries been associated with the Kings of Scotland. The emblem was first shown on silver coins dated 1474 during the reign of James III of Scotland. There are indications that it had been used as the personal badge of the Scottish sovereigns during previous reigns. Then in 1540 the Order of the Thistle was created, and ever since that time the 'thistle' has become uniquely associated with the Royal House of Stewart. As with most other royal emblems the authorities of heraldry are at a loss to explain the origin of the 'thistle' as the pre-eminent heraldic device for Scotland.

Once again it is only when we turn to the Bible that we discover the answer to the mystery. Israel's history book records furious animosity between King Amaziah of Judah and King Joash of Israel in which the King of Judah challenges the King of Israel to battle. King Joash responds by sending Amaziah, the King of Judah a sarcastic and most arrogant reply in which he refers to himself as a Cedar of Lebanon (the king of all trees), whilst at the same time referring to the King of Judah as a 'Thistle!' He goes on to say that a wild beast is going to trample the 'Thistle.' (2Chronicles 25:18 & 2 Kings 14:9) Subsequently, in the inevitable battle that ensued, Amaziah, the King of Judah was taken captive and his

Suggested Further Reading on Scottish National Emblems

- Bennett, W. H. (1976). *Symbols of Our Celto-Saxon Heritage*. Covenant Books, London.
Levi, Y. (1995). *"Celtic-Israelite Commonalities", Origin of Nations, Nov-Dec.*
McWhiney, G. (1989). *Cracker Culture. Celtic Ways in the Old South. University of Alabama Press.*

armies suffered a terrible defeat at the hands of Israel. His enemy King Joash broke down the walls of Jerusalem and took all the articles of silver and gold from the Temple and the King's treasuries in Jerusalem. **Somehow, from that time forth the epithet given to the King of Judah has stuck for evermore and it has thus ended up in Scotland. The likelihood therefore is that the origin of the Royal Thistle of Scotland may well have been derived from the above incident.** It seems that ever since that time the kings of Judah ended up with a new nick-name and it appears they turned the 'thistle' epithet, which was meant as an insult, into a badge of pride instead. Might we thus in this emblem find an indication that the kings of Scotland are descended from that same illustrious Davidic line of the kings of Judah? There are quite a few people with some knowledge of the subject who would certainly say so. The Royal Scottish Thistle currently also features in the official Royal Arms of Great Britain.

... **there is considerable evidence that the tribe of Judah also has more than a minor presence in Scotland.** We have all heard the expression of the 'canny Scots,' and certainly much like the Jews the Scots have a reputation of being awfully good with their money.

Banking, Insurance and Investment Management are major industries in Scotland, with Edinburgh being an important financial centre in the British Isles second only to the City of London." (*BritAm Now* newsletter, no. 854, February 2007) [emphasis mine]

⁶⁷ See for example www.hendersongrouppltd.com/resources/history-of-bagpipes/ and www.britam.org/HebrewBagpipes.html

⁶⁸ Although Scottish history like all national histories have room for improvement and calibration after further investigation and research, it is difficult to accept some of the assertions by Trevor-Roper in his *The Invention of Scotland: Myth and History* has been successfully critiqued and fueled further research. This short article shows that many traditions and 'myths' have foundations in ancient knowledge that must not be lightly dismissed. See also Appendices 6 and 7 for further information.

5. SCOTTISH CHARACTER AND ATTRIBUTES

“If the Irish possess charm, the Welsh the gift of poetic utterance; and the English be noted for their composure and calmness of manner; the Scots, whether dour Lowlanders or lively Highlanders, are the most loved characters in the British Isles. Their influence has gone far beyond the border; far, far beyond these shores”. (Norman Court, *Scotland’s Glorious Heritage*, p. iii)

Outline of Scottish History

Various tribes are mentioned early on as dwelling in Scotland from the period we would regard as post-Noah’s flood. By the 19th century BC, the residents of the land had begun to make bronze weapons yet continued to live in huts that were simple in creation. The first post-flood peoples were mainly Mongoloids (given anthropological research) and Canaanites. Yet they also assembled arrangements of huge stones in a circular design.

These peoples were known as Picts, thoroughly pagan, painting their bodies and living primitively. They grew all sorts of wheat crops, gathered fruits (especially berries) and raised sheep, pigs and cattle.

Later, various Caucasian peoples (Simeonites) found their way into the land and also became known as Picts, causing confusion in the minds of historians as to whom is whom in the area. Then the Brythons entered the area (Levites and Judahites).

Later, in 80AD, the Romans invaded under the leadership of Agricola and by 84AD defeated the Picts but gradually the Picts pushed back and by 124AD the Romans began to build the famous Hadrian’s Wall and further north, after another try to take Scotland, they built the Adrian’s Wall which they were forced to abandon in 196AD and to withdraw back to the Hadrian Wall. After further attempts to take Scotland in 209AD but were unsuccessful yet again and a few decades later (around 367-68AD), these Picts decided to teach the Romans a lesson and raided parts of Roman Britain.

The following century the Judaic Scoti tribes from north east Ireland poured into Scotland forming the Kingdom of Dalriada in the northwest.

By 563AD many of the people dwelling in the south-west of Scotland converted to Christianity due to the missionary work of Columba. He later founded a monastery on the Isle of Iona. Just about all of Scotland was Christian by the end of the seventh century.

In the early years of the seventh century the tribe of Manasseh (Angles) decided to move into southeast Scotland. This particular group was known as the Lothians and although have adopted Scottish language and customs, are tribally different (more blonde than brunette or ruddy).

Meanwhile Viking raids in the ninth century saw these Scandinavians settle the western coast and also the Hebrides archipelago, Caithness and Sutherland.

Hundreds of years later the Normans conquered England (1066AD) and in 1069AD King Malcolm III of Scotland married Margaret, and English women and due to her efforts, Norman ways were

promoted to the Scottish court. Over the following century some Normans migrated into Scotland.

It should be noted that Scottish kings never possessed the power exerted by their contemporaries in England or elsewhere in Europe which gave rise, over time, to modern national-populism and anti-elitism.

“The mystery of Keltic thought has been the despair of generations of philosophers and aesthetes ... He who approaches it must, I feel, not alone be of the ancient stock ... but he must also have heard since childhood the deep and repeated call of ancestral voices urging him to the task of the exploration of the mysteries of his people ... He is like a man with a chest of treasure who has lost the key”.

(*The Mysteries of Britain* by Lewis Spence)

Wars between the Scottish and English pursued which created national heroes such as William Wallace and Robert the Bruce. These wars continued on-and-off into the 16th century.

Yet that century saw the rise of Protestantism with these ideas quickly penetrating Scotland and in 1557AD various nobles came together to sign an agreement to uphold the Protestant faith. Just three years later the Scottish Parliament decided to sever links with the Pope and even the Catholic mass and other practices contrary to the teachings of John Knox were banned (he was the leader of the Scottish reformation).

In 1567AD Protestant nobles captured their monarch (the Catholic Queen Mary) and she was forced to abdicate in favour of James VI (he was just a babe at that time) of the Stewart Dynasty. Twenty years later she was beheaded by Queen Elizabeth I. Upon the latter's death, James VI of Scotland also became King James I of England because Elizabeth was heirless and he was her nearest living relative.⁶⁹

A convoluted and complex series of events led to the Scottish Parliament accepting the *Treaty of Union* with England which formed the Kingdom of Great Britain commencing 1 May 1707 (the union of the Parliaments occurred after the union of the Crowns). This meant a single kingdom with the same monarchy and succession. Also economic union was part of the deal.

⁶⁹ Interestingly, one journalist commented on Pope Benedict's visit to the United Kingdom in 2010: "This was the end of the British Empire. In all the four centuries from Elizabeth I to Elizabeth II, England has been defined as a Protestant nation. The Catholics were the other; sometimes violent terrorists and rebels, sometimes merely dirty immigrants. The sense that this was a nation specially blessed by God arose from a deeply anti-Catholic reading of the Bible. ... Rebellion against the pope was the foundational act of English power. And now the power is gone, and perhaps the rebellion has gone, too" (Andrew Brown, *The Guardian*, 9 Sept 2017).

NB: this was a pope's first official visit to Britain since the Reformation!



The British Imperial Lion in Toronto

This, in effect, united much of Judah with Ephraim (plus much of Levi and Simeon), the leading tribe of the House of Israel.

Later, in 1800AD, the *Act of Union* merged the Kingdom of Great Britain with Ireland to form the United Kingdom of Great Britain and Ireland 1 January 1801. However, in 1922 the Irish Free State formally seceded from the United Kingdom of Great Britain and Ireland but 6 counties (in the Protestant north) removed themselves. In the 1937 constitution the 26 southern counties became known as Southern Ireland.

Two hundred years before this, many Highlanders were rebellious, and laws were passed to permanently eliminate their way of life (eg kilt and bagpipes banned and lands confiscated). The Highland clearances were cruel (ie eviction of the Gaels from their lands) commenced from around 1750 lasting until 1860 resulting in famines and deaths. A diaspora took place with tens of thousands migrating to Canada, Australia, New Zealand as well as the growing Scottish cities. Nova Scotia alone received 50,000 Highlanders from 1815-1870.

Many more from the Lowlands also migrated to the colonies and became very successful.

Concerning the Brythonic Lowlanders (a people who occupied most of Britain with the exception of the area occupied by the Picts): they entered the area we call Scotland prior to the Scoti tribe (Gaels) and encountered the Picts. Their Celtic dialect was different to the Gaels, but over time even spoke some Gael, but this retreated into the north as the influence of Angles and Normans morphed their language over time and it became more of a Middle English.

But both Highlanders and Lowlanders were racially 'Celts'. The Picts (or rather those that inherited the name) are also regarded as racial kin to the Brythons.

Scottish Attributes – Similarities to Judah

One major attribute are their deep religious convictions and in particular the concept of “covenanting” with God. So fiercely independent⁷⁰ are these people that for centuries after the English church surrendered to Rome, the Scottish churches maintained their independence.

The Presbyterian Church is a strange one, mixing truth with error like the other churches but seem to have held on to more truths than most if not all other Protestant churches. Refer to the website *The Covenanters*⁷¹ for further information on the background to this denomination.

Many do not realise that the term ‘Red Neck’ is of Scottish origin, referring to the supporters of the ‘National Covenant’ and ‘The Solemn League and Covenant’ (ie the “Covenanters”) which were Lowlanders, in the main, of Presbyterian heritage. Many fled Scotland to Ulster to escape persecution. But by 1638 and again in 1641, they declared that they preferred the Presbyterian form of church governance to that of the Church of England. They simply refused to accept the Anglican Church as their state religion.

Because many of them signed in their own blood and around their neck wore red cloth, the term ‘Red Neck’ arose which was a slang word for dissenter. Because so many Ulster Scots were Presbyterian, this term was placed on their descendants in the southern states of the USA.⁷²

Indeed, it is these that have led the charge for centuries on behalf of the anti-Papists, screaming against the Roman Catholic Church and at one stage even planning to invade Europe to wipe out the Catholic Church.

These people have gone to the Old Testament and realised that it was not ‘done away’. But rather utilised it to the extent that they understood it, identifying themselves with Israel and banning Christmas, Halloween, pilgrimages to holy wells and such like. The Catholic Church was regarded as Babylon and Anti-Christ. Oppressors were likened to the Pharaoh, some of their leaders to Moses.

With the defeat of the Catholics, the Orange Order was born⁷³ which yielded immense political power. The particular faction of Scottish Rite Freemasons were also mainly Protestants and anti-Catholic, more-or-less a boy’s club with strange, ancient traditions which they either didn’t understand or attempted to provide ‘Christian’ interpretations to in many cases. However, the differences between the Orange Order and Freemasons led to their occasional clashings (Rory Fitzpatrick, *God’s Frontiersmen. The Scots-Irish Epic*, p. 183).

“Orangeism never reached the position in Australia which it held in certain Canadian provinces. There were lodges and Twelfth of July processions but little of

⁷⁰ Even the Roman Empire could not conquer these strong-willed and warlike Scots. See “Why couldn’t the Romans hold and conquer Scotland?”, *The Scotsman*, 5 August 2016, by Alison Campsie; and “The Romans assaulted Scotland with a larger force than they used to hold ALL of England and Wales - but still failed to subdue savage tribesmen”, *Daily Mail*, 5 April 2012 by Rob Waugh.

⁷¹ www.tartans.com/articles/covmain.html

⁷² See *Rediscovering the South’s Celtic Heritage* by Barry Vann. Also, *Scots and Scots’ Descendants in America* by Donald MacDougall. Also, *Scotland’s Mark on America*, by George Fraser Black.

⁷³ Also, the name of *Orangemen* became applied to the Scots-Irish. It derives from the Dutchman William III, Prince of Orange who was victorious over tyrants and due to his efforts, the the foundation for a constitutional and democratic system was laid. After all it was he who, during the Glorious Revolution of 1688, seized the throne of the Catholic King James II who seized the thrones of Catholic King James II. In 1690 at the Battle of Boyne he finally defeated him securing Protestantism in Ireland.

the political influence which the Order wielded in Ireland and in Canada.” (Fitzpatrick, *ibid*, p. 239)

According to Michael Fry

“a reading of scripture (Romans xi, 25-6) that the Second Coming would not occur till God’s chosen people were converted to Christianity, turned into a minor obsession of Scots”. (Michael Fry, *The Scottish Empire*, p. 390)

“Some citadels of global capitalism – Montreal, Hong Kong, Calcutta, Singapore – **owe their existence largely to Scots**, who have seldom been absent from any of the others either ... Some diaspora belongs to the history of a people who have always been inventive, energetic, adaptable and mobile”. (Fry, *ibid*, p. 489)⁷⁴

“In 1899 one French monk, Father Louis Navarre, reported in apparent panic that by now all the island’s officials and traders were Scots, Presbyterians and freemasons of the Scottish rite, the most frenzied enemies of Rome”. (Fry, *ibid*, p. 237) [emphasis mine]

Of additional interest is that in effect the Scots ran the British Empire on behalf of the other British tribes.⁷⁵

A highly recommended reading that supports the belief of the Judaic thinking of the Scots is *God’s Frontiersmen. The Scots-Irish Epic* by Rory Fitzpatrick. Other characteristics include (see Fitzpatrick, *ibid*, p. 123):

- Strength⁷⁶
- Acuteness and inquisitiveness
- Inventive turn of mind
- Quick to find expedients
- Restless and nervous energy
- Dominant individualism
- Highly developed sense of personal honour⁷⁷

⁷⁴ The term diaspora (= scattering) is often used of the huge Scottish migrations to many countries where they naturally gravitated up to become leaders in many areas (America, Australia, South Africa, Canada, New Zealand etc). Over 50 millions around the globe claim to be of Scottish descent. Professor Tom Devine noted: “The Scottish exodus helped shape far flung nations and also characterised Scots as pragmatic, yet adventurous, unafraid to cross the globe - or to roll up their sleeves and get the job done... These emigrants helped develop the brand of the Scot as a pioneering settler and empire builder. “It’s true, they did punch above their weight,” he says, and one of the main reasons was education. “Many would have experienced the rigorous Scottish grammar school system. The hours and work were truly draconian and more than twice the average of French schools,” says Prof Devine. “Such was the discipline that they were able to cope with enormous volumes of dedicated work later in life and be adept at activities like administration, accounting, and commercial management.” (“Scottish diaspora helped shape nations worldwide, says leading Scots historian”, www.scotlandnow.com/, 21 March 2014). One notable work is *To the Ends of the Earth: Scotland’s Global Diaspora, 1750-2010* by Thomas Devine which is worth a read in this regard.

⁷⁵ In fact researcher Ian Bradley sees the Scots as the inventors of the concept of Britishness (ie a united Kingdom). Refer to his article “Britishness: A Scottish Invention”, *History Today*, 10 April 2014.

⁷⁶ Scottish men were even voted the most masculine on the planet (www.bluebeards-revenge.co.uk/blog/scotland-named-manliest-nation-on-the-planet/)

⁷⁷ In Beddoes’s *Races of Britain* we find the following attributes listed: Quick in temper; Clear thinking; Fertile imaginations; “love the absolute in thought”; “dislike expediency and doubt”; “Sympathetic with the weak, patriotic, chivalrous”; “hopeful and sanguine”; “Often witty and eloquent”; “lovers of the animal kingdom”.

- “...comparatively well-schooled and skilled, with a tendency to practical and commercial ability, with a liking for reading about foreign parts.” (Malcolm Prentis, *The Scots in Australia*, p. 22)
- Better educated than the English which was “based on a philosophy of common sense and was traditionally broad in scope ... shaping the Scots as adaptable and practical, especially in handling money, and as articulate speakers” (Prentis, *ibid*, p. 157)
- “Scots are good with finance” (Prentis, *ibid*, p. 157)
- “stubbornness in pursuit of a principle” (Prentis, *ibid*, p. 158)
- “rugged, dogged ... determination ... but could be generous”⁷⁸ (Prentis, *ibid*, p. 159)

According to the research of Fitzpatrick, during the American Old West,

“the Scots-Irish people provided most of its pioneers ... the American War of Independence ... One contemporary summed up the whole revolution as ‘an Irish-Scotch Presbyterian Rebellion’” (p. 2)⁷⁹

“On each succeeding frontier to the Rocky Mountains, the Scots-Irish were prominent either as groups or as individuals. **They spearheaded the thrusts through the Appalachians into Western Pennsylvania, Kentucky and Tennessee** ... In both Australia⁸⁰ and New Zealand educated Ulster Scots were providing a remarkable proportion of the professional people – doctors, lawyers, engineers – on which the new colonial societies were built ... [they were] a distinct racial group ... A people who in many ways were the epitome of mobility and change”. (p. 3) [emphasis mine]

He goes on to describe the Scots as restless (p. 5).⁸¹

Michael Hall in Ulster, *The Hidden History* notes:

He quotes a James Logan who “complained that “a settlement of five families from the north of Ireland gives me more trouble than fifty of any other people”” (p. 54) He quotes from *The Ulster-American Connection*. The people had an independent streak and hatred of aristocratic landlordism (*ibid*) – the beginnings of modern conservative national-populism.

In North America, the first armed clash was in 1771 when the settlers from Scotch-Irish descent went into battle against their British kinsmen. And in 1775, it were these people, based in Mecklenburg, who wanted independence. Fierce and willing to take the initiative, regardless of the outcome. Out in front, taking lead.

Even during the highland clearance campaign, the Highlanders survived and those that moved to North America were rather successful.⁸²

⁷⁸ For instance: “... the Scot has possibly a more marked character than many other peoples and may have retained more of the old than some other peoples. That he has kept so much of the old in spite of absorption in Britain is testimony to the strength of his type.” (Wallace Notestein, *The Scot in History*, p. 319)

⁷⁹ ‘Call it not an American Rebellion, it is nothing more nor less than an Irish-Scots Presbyterian Rebellion’ – Captain Johann Heinricks, German mercenary serving with the British c.1780. Also read “The Scottish Contribution to Freedom in Revolutionary America”, *The Barnes Review*, Jan-Feb 2008, pp. 4-11, by John Tiffany.

⁸⁰ These included Highlanders who came to Australia due to the terrible Highlander clearance policy – many of these women arrived at the Hyde Park Barracks in Sydney before being sent elsewhere to work (Edward Washington, “Beannachd leat, Alba – Goodbye, Scotland”, *Unlocked. The Sydney Living Museums Gazette*, Summer 2021-22, pp. 24-27).

⁸¹ See Appendix 4 for more information on the Scots.

A further characteristic of these people was their strong language (written and verbal), yet they were generally tolerant of other views which they engaged admirably with talented responses and insights (p. 8) In other words they had a flair for argument and debate. Fitzpatrick continues:

“In the last quarter of the sixteenth century the corrupt and disorganized Roman Catholic Church in Scotland had been overturned by the fanatical zeal of Calvinist reformers like Andrew Melville and John Knox ... **a return to the primitive purity of Christ’s Apostolic Church ... seventeenth-century Scots saw close comparisons with ancient Israel ...**

“The idea of a people sworn or covenanted to God and living according to his rules has been brilliantly expounded down the years by charismatic preachers, first to the Scots and then to the Scots-Irish peoples ... It was this vision which engrained in the future **Scots-Irish people their hunger for a Promised Land. This land has always remained beyond the next horizon but the words ‘Zion’, ‘the land of Canaan’ and ‘Eden’ have appeared again and again in text and political speech throughout Scots-Irish history**, whether in Ulster, on the Pennsylvanian frontier or in the early wilderness of Upper Canada.” (p. 17) [emphasis mine]

Perhaps there was something deep in their mental psyche motivating them to realise their true roots?

He continues to state that

“The certainty that God was watching over them was as strong with the new Scots settlers **as with the Israelites of old**”. (p. 22) [emphasis mine]

“.. they were the most successful settlers ... they could cope better ... with frontier conditions ... The English settlers who had come earlier had, after their initial thrust, been unenterprising, clinging for over a century to the Atlantic coastlines and river estuaries. The Ulster people, on the other hand, penetrated far and fast into the wilderness, **having little fear of the unknown.**” (p. 67) [emphasis mine]

Their style was fearless, quick and effective – more rapid than any other immigrant group.

A further characteristic was their “abiding hatred for totalitarian power”, as well as unfairness, inequity, bullying and abuse.

Another work that provides insights into this mosaic we are entering into is *In Search of Ulster-Scotland. The Birth and Geotheological Imagings of a Transatlantic People, 1603–1703* by Barry Aron Vann. He demonstrates that these people forged a Scottish community with conservative values, patriotism and fierce independence (ie populism) that has affected and influenced American sociologically and politically to this day – the very fabric of the American landscape. It was they who developed the famous ‘Bible Belt.’

Michael Fry’s monumental work, *The Scottish Empire*, is one of several regaining the true attributes and contribution of the Scots to the world for the purpose of historical accuracy. As he

⁸² See the website on Highland Clearances www.tartans.com/articles/highclearmemmain.html and

noted, so much of Scottish history is inadequately presented and much of it not even published (Michael Fry, *The Scottish Empire*, p. vii). Note also "Though always a richer, more advanced and more powerful country, England has somewhat paradoxically always had something to gain from Scotland" (Malcolm Prentis, *The Scots in Australia*, p. 12).

His basic thesis is that the various experiences associated with the Reformation, union with England, the famous Scottish Enlightenment and their role in the Empire, were forces that contributed to forming the Scottish character and modern nation.

The 18th century Enlightenment which was led by universities at Glasgow and Edinburgh. The embodiment of the Enlightenment may be found in such names as thinkers as Adam Smith (modern capitalism), David Hume and Francis Hutcheson (rebellion against tyrants and political liberty).

The capacity, social forces and intellectual ability of the Scots developed independently of the English and pre-dated Union, as did, of course, the Scottish Enlightenment and industrialization. It was James Watt who perfected the steam engine which became necessary for the industrial revolution.

However, once Union with England occurred, they had an outlet for these immense pent-up energies. Now they had access to the Empire's vast marketplace. Out of all proportion to their numbers, they supplied large numbers of leaders, sailors, soldiers, colonists, administrators and engineers for the Empire.

Yet, simultaneously, on American soil, they were most prominent in the rebellion against the Empire!

Another recommended work is David Hackett Fischer's *Albion's Seed: Four British Folkways in America*.

His thesis is summarised by the following: the independence of the Scotch-Irish in the Appalachians may be traced to the centuries of warfare along the border of Northern Ireland with the south and also the southern Scottish borderlands with England. It is from these areas that the settlers in the Appalachian chain settled in the mid-1600s.

The traditional suspicion of government and associated institutions as well as an intense loyalty to clan and tribe, led to a sense of social and cultural conservatism, clinging to folkways and traditions with very deep roots.

In addition, claims Fischer, this produced a passion for religion that was so zealous and evangelistic. However, the Scots were always like this – their American experience merely provided a further step in their religious zeal.⁸³

⁸³ Appendix 16 contains further details. Notice the following regarding Billy Graham: 'Scotland is a little country', said Mr. Billy Graham, at a Press conference, upon his arrival in Glasgow,' but it is an important country far beyond the statistics of its population because there are Scots all over the world. The United States owes a great spiritual debt to Scotland. My part of the country (North Carolina) is inhabited almost altogether by Scots, and we are called the "Bible belt". Our Scots forefathers brought their faith with them, and I am a Christian because of my heritage. So we do owe you as a nation and as Christians a great debt of gratitude, and if we can do the slightest thing to repay you we will count it great privilege' ("I am a Christian Because of my Heritage", *Say's Graham*", *The Glasgow Herald*, 21 March 1955).

This work is a highly recommended reading, putting for rest the notion that the Empire was English, for indeed it was British as its name suggests, including the Scots to a large degree and also the Welsh. As Fry points out, the Scottish basically ran the Empire.

Yair Davidiy writing in *The Tribes* notes:

“The Scots are **considered amongst the most intelligent people on earth and many scientific breakthroughs may be attributed to Scotsmen – the Jews are in a similar position.** Scottish individuals are amongst the wealthiest and most influential people in Britain – the Jews in many continental European countries once held a parallel status. Some modern Jews may descend from the Khazars whose national core derived from the Agathyrsi, a colony of whom had settled in Scotland.” (Yair Davidiy, *The Tribes*, p. 294)⁸⁴ [emphasis mine]

The inventiveness of the Scots is becoming more and more known and acknowledged around the globe, although long recognised⁸⁵.

Another book on the subject of Scottish genius and creativity, is Stewart Lamont’s *When Scotland Ruled the World* – a celebration of Scotland’s overwhelmingly dominant capacity for inventiveness and administration. Lamont argues that while the Scots are few in number, their influence has been absolutely massive on the world stage.

The book is arranged into chapters on men of science, their influence in North America, writers, pioneers, medicine, prime ministers and such like. Within each chapter he presents a biography of the major Scottish contributors to world civilization. In the final chapter *The Scots Psyche*, he makes some very interesting observations and I list some below:

- “Scots are fighters. Their belligerence may or may not take a violent or military form. **It might simply be the wish to fight for rights or a principle**” (Stewart Lamont, *When Scotland Ruled the World. The Story of the Golden Age of Genius, Creativity and Exploration*, p. 233) [emphasis mine]
- “Scots are proud of being fighters, but they are also sentimental” (Lamont, *ibid*, p. 234)
- Scots have “a reputation for being quarrelsome over religion” (Lamont, *ibid*, p. 235)
- Their motto ‘Who dares meddle with me?’ “is more than an echo ... in the motto ‘Who Dares, Wins’ adopted by the crack troops of the Special Air Service (SAS), founded by a Scot, David Stirling” (Lamont, *ibid*, p. 235)
- “We do not like money to be wasted, nor do we admire those who have it in abundance” (Lamont, *ibid*, p. 239)
- Their “fighting instincts are defensive rather than provocative, and he is at his best when fighting to defend a principle than to enlarge his power or dominion” (Lamont, *ibid*, p. 236.) Have a read of *Born Fighting* by James Webb:

⁸⁴ Interestingly, Yair Davidiy wrote the following of the Irish in an e-mail 3 May 2023: “. Vincenzo Galilei (1520 - 1592) reported that the Irish claimed to be descended from King David of Judah ...” My comment: these are probably the component that is related to the Scots.

⁸⁵ For example, *Proceedings of the Scotch-Irish Congress in Columbia, Tennessee May 8-11, 1889* by A. C. Floyd. In the chapter “The Scotch-Irish Congress, its Objectives and Results” he wrote: “The Scotch-Irish people have been second to none in their influence upon modern civilization. Their impress upon American institutions has been especially strong. They have been leaders in every sphere of life, both public and private. They were the first to declare independence from Great Britain, and foremost in the revolutionary struggle; leaders in the formation and adoption of the Constitution, and its most powerful defenders; most active in the extension of our national domain, and the hardest pioneers in its development.”

“We were born fighting. And if the cause is right, we will never retreat.”

Writing in *The Celts*, Jean Markale remarks that the Celts possessed:

“no fear of death [and consequently] they could envisage the future with serenity and devote their thoughts to imagining the world beyond ... With their well-developed sense of imagination the Celts had an extraordinary ability to fly above the real and even to despise it. No other race has ever refused so determinedly to confront the material realities besetting it.” (Jean Markale, *The Celts. Uncovering the Mythic and Historic Origins of Western Culture*, p. 297)

In a landmark work *How the Scots invented the Modern World. The True Story of how Western Europe's Poorest Nation Created our Modern World and Everything in it*, Arthur Herman became famous because he “created the biggest stir on both sides of the Atlantic” according to *The Scotsman* newspaper.

Among his credentials, Herman is Coordinator of the *Western Heritage Program* at the world renowned Smithsonian Institution and a consulting historical editor for Time-Life Books. He was also associate professor of history at George Mason University and received his doctorate in history from John Hopkins University.

Herman, who says that he has no Scottish blood, points out that it was the Scots who invented the idea of ‘modernity’ in the late 1700s. The following century, due to their characteristic ‘traveling itch’, they took these concepts abroad. This was the basis for capitalism, fascination with technology, democracy, individualism – the Scots transformed the world into elections and free markets that we know today. America and the West still uphold these basic values to this day.

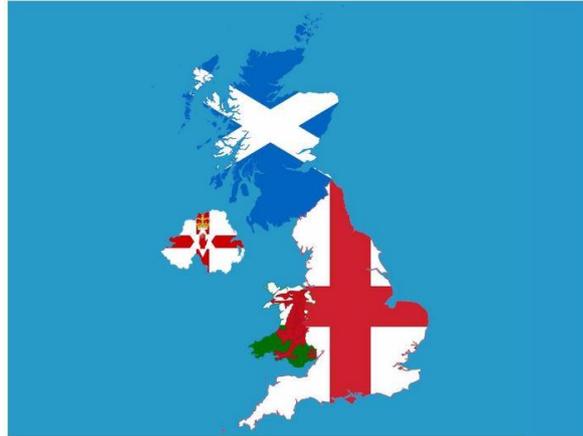
Famous Scottish Americans such as Andrew Carnegie, Francis Scott Key, John Paul Jones changed their nationality but obviously maintained their ethnic character. What of Alexander Graham Bell, Simon MacTavish, Charles James Napier and so on? Inventors, warriors, diplomats, bureaucrats, engineers – you name it, the Scots either succeeded very well at these tasks or invented systems and technology which the world later enjoyed.

The book celebrates Scottish creative imagination and capacity to inventiveness and administrative leadership. It simply elucidates basic historical data, setting them out in a simple format that is easy to understand.

They prized the ideal of progress by utilizing the measure of “by how far we have come from where we once were”.

There are many also some similarities between the Scots and Jews which include being very good with money, occupy chief banking circles and tremendous military capacity.

The True Roots and Origin of the Scots



The United Kingdom: Scots, English, Welsh and Ulster Scots

Herman states that

“... This is the story of how the Scots created the basic idea of modernity. It will show how that idea transformed their own culture and society in the eighteenth century, and how they carried it with them wherever they went. Obviously, the Scots did not do everything by themselves: other nations—Germans, French, English, Italians, Russians, and many others—have their place in the making of the modern world. **But it is the Scots more than anyone else who have created the lens through which we see the final product. When we gaze out on a contemporary world shaped by technology, capitalism, and modern democracy, and struggle to find our place as individuals in it, we are in effect viewing the world as the Scots did ...** The story of Scotland in the eighteenth and nineteenth centuries is one of hard-earned triumph and heart-rending tragedy, spilled blood and ruined lives, as well as of great achievement.” [emphasis mine]

The Scots are also known as great travelers – always on the go and moving a lot.

Even the American Founding Fathers have a lot to be grateful to the Scots. In *America's Founding Secret. What the Scottish Enlightenment Taught Our Founding Fathers*, Robert W. Galvin argues that the contributions of Scottish migrants to America have been neglected. Their influence on America's political culture is now, at last, being acknowledged.

He tracks their influence back to the Scottish Enlightenment which was based around the Glasgow and Edinburgh Universities. Galvin shows that both the people and works that came out of that Enlightenment found their way into American colonies which influenced greatly those that founded the new Republic. Indeed, many of their actual philosophies and words may be found in the Constitution of the United States and many of the State governments as well as in the *Declaration of Independence*.

Much more information is available from the The Ulster-Scots Agency.⁸⁶

⁸⁶ Web address: www.ulsterscotsagency.com The site contains several very interesting brochures which are worth downloading and reading such as *Presidents with Ulster connections who helped shape America*; *The Ulster-Scots and America's proudest moment - the signing of the Declaration of Independence*; and *Famous Americans with Ulster-Scots backgrounds*. The website also contains the following information:

- Voyage to the New World - How the Ulster-Scots or Scots-Irish came to America

They were famous for many pioneering attributes. Here are some examples according to the BBC's survey of Scottish achievements:

- David Livingstone, explorer in Africa
- Alexander MacKenzie – discovered Canada
- McDowall Stuart – first man to cross Australia
- John Paul Jones - Founder of the US Navy
- Nathanael Gordon – founder of the Russian Navy
- William Paterson – founder of Bank of England
- John Law – founder of the Bank of Scotland
- Scots also provided the bodyguard for the King of France for centuries
- Thousands of others rose to high service to the kings of Prussia, Sweden and the Netherlands
- They have risen to be US Presidents and Prime Ministers of Britain, Canada, Australia and New Zealand (see "The Scots – who are they?" BBC's survey of Scottish achievements, *The Caledonian*, Nov 1958 (quoted in *These are Ancient Things*)).

We can thank the Scots for the world's first modern nation which has become a model for the rest of the world; it is also they that created the world's first literate society; and it is they that invented both modern capitalism and democracy.

The Scottish Enlightenment inspired the American Revolution and Constitution; hundreds of thousand went forth to the colonies to become administrators in Hong Kong, to populate and farm the Australian outback, created the American frontier, and also settled in Canada, New Zealand and South Africa.

All those years ago back in 1989 I read a remarkable article in the *South African Panorama* magazine, "Our Scottish Heritage", which reinforced my belief in the Judaic heritage of the Scots. I quote from it below:

"It was the English writer Sir Walter Besant who wrote of the Scots in an English journal:

'Wherever the pilgrim turns his feet, he finds Scotsmen in the forefront of civilization and letters. They are the premiers in every colony, professors in every university, teachers, editors, lawyers, engineers and merchants – everything, and always at the front.'" (E. McDonald, "Our Scottish Heritage", *South African Panorama*, February, p. 20)

In Africa, the article explains, the Scots were great explorers, missionaries and merchants. Over the next several pages the author cites among these major achievers as James Bruce (explorer),

-
- Ulster-Scots and Washington's Generals - How men with Ulster connections helped shape America through battle
 - Ulster-Scots and United States Presidents - Presidents with Ulster connections who helped shape America (over a quarter of Presidents were from this stock)
 - Ulster-Scots and the Presbyterian Church - How Ulster-Scots defined church life in America
 - From Folk to Country - How the Ulster-Scots influenced music in America
 - The Ulster-Scots Legacy - Famous Americans with Ulster-Scots backgrounds
 - The Ulster-Scots in the USA Today - How the bond remains....
 - The Declaration of Independence - The Ulster-Scots and America's proudest moment - the signing of the Declaration of Independence.

Robert Hart (missionary), ministers with the Dutch Reform Church such as George Thom (due to the close affinity between the Dutch Reform Church and the Presbyterians).

The first steam locomotive in South Africa was built and designed by a Scottish company (Hawthorn & Co). The very advanced South African railways, harbours, airports and road transport systems are all attributable to just six Scottish entrepreneurs.

Scottish academics left their mark upon South Africa including world authorities on tropical and infectious diseases, anthropology etc. The famous Stellenbosch University was even founded by a Scot.

Others that made their mark on the country include the famous David Livingstone and Robert Moffat. Governors include Sir George Grey and Lord Gladstone of Lanark. There are too many examples of Scottish achievement to quote from the article.

“Scottish immigrants and their descendants have had a widespread and profound influence on every sector of South African society, and our educational and legal systems as well as the church have acquired a decidedly Scottish flavour.” (McDonald, *ibid*, p. 30)

In Australia, an entire book has been devoted to the Scots contribution to the country titled *The Scots in Australia* which covers the period 1788-1900. The author, Malcolm Prentis, refers to various other works on the Scottish influence in early America, Canada and New Zealand which may be useful to follow up for further research.

In any event, he meticulously examines the immigration officials, convicts and other immigrants. He analyses their contributions to commerce, industry, politics, the press, law, education, culture, the church and so on. Up to 1900, the Scots occupied a disproportionate number of seats in the Parliaments of the States of New South Wales, Queensland and Victoria. Similarly, a disproportionate number of Premiers in these States were Scottish.

Amazing achievements for a country with a small population. Yet, if we were to recognise their Judaic roots, perhaps we would not be so surprised after all.⁸⁷

The Scots are famous for dozens of achievements to the modern world whether they be in America, Canada, Australia, New Zealand, France, India, Poland, Russia, Scandinavia. Their contributions include arts and architecture, banking and finance, inventions, electronics, publishing and literature, medicine, politics and military.

Among the Scottish accomplishments and inventions include:

- Raincoat
- Road surfaces

⁸⁷ Well might those without knowledge of the Judaic origin of the Scots attempt to demonstrate environmental forces that drove the Scots on to these accomplishments. However, we must not forget a Divine force working through Judaic blood. This reminds me of Paul Johnson's *Offshore Islanders* which I read back in 1979 or thereabouts, in which he also argues similarly for the development of the English character. He is a tremendous historian, but when he makes statements in the epilogue such as "it is the function of [political] liberalism to redress the weakness of nature by reason. This is what civilisation is about", demonstrates that even fine historians like him do not understand God's Word. Yet such historians make a fine contribution to furthering our knowledge and understanding of the British peoples.

- Rubber tyres
- Adhesive stamps
- Telephone
- Bicycle
- Television
- Breech-loading rifle
- Penicillin
- Anesthetic
- Grand piano
- First British War Memorial
- Logarithms and decimal point
- Modern capitalism (Adam Smith)
- First ever savings bank
- Co-op dividend principle of distributing dividends
- ... and one could go on for pages listing the firsts in exploration, adventurers, inventions, literature and medicines.

Another landmark work is Kevin Phillips' *The Cousins' Wars: Religion, Politics and the Triumph of Anglo-America*. His primary thesis is that Anglo-American history occurred in three overlapping explosions of energy:

- English Civil War
- American Revolution
- American Civil War

He states that in each of the above wars, the Calvinistic/egalitarian/entrepreneurial spirit clashed with the older forces of politics (eg hierarchy, high church etc). His argument is that these forces created the means to British world power which was inherited by America. It was mainly the religion of Calvinism, Puritanism and the Yankees which provided the fortitude behind the victorious armies.

It is interesting that he notes:

"Compared with the weak or lackadaisical approach of the British Crown in putting down rebellion in 1642 and 1775, the Republican government of the United States was fast off the mark in 1861 -- and just as fast to suspend democratic procedures ... In Maryland, which had to choose a governor and a legislature in November, 1861, federal troops were used to prohibit voting by anyone who sympathized with the South." (Kevin Phillips, *The Cousins' Wars: Religion, Politics and the Triumph of Anglo-America*, p. 453) [emphasis mine]

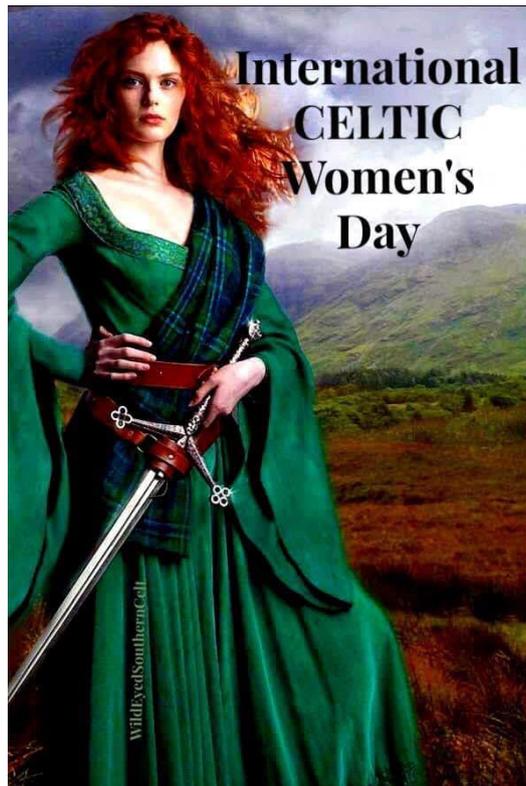
There are so many myths about the British in North America, that a good book should be written on the subject, which the above only touches upon.

Over 250,000 Scotch-Irish migrated to America extending from the Pilgrim era through to about 1800. These Judaic Celts settled in large number in the American south, producing a different mentality to the north and a new Celtic civilisation. Others did settle in the north, becoming great

entrepreneurs, businessmen and financiers. They possessed very strong moral and Protestant values.⁸⁸

After the Civil War,

“The South was not only defeated, it was destroyed and plundered. During the reconstruction, the best of the South [according to the author] left for the western territories. It is there that we find the vibrancy of the old South in Texas, California, the Northwest, and the Cowboy states ... Celtic blood is showing itself again in the American resistance to the Global elite.” (J Stiver, *Bible Terranomics. The Holy Conspiracy*, p. 29)



Celts: Populists and Egalitarian

George Washington himself said of those troops of his which were of Ulster origin:

“If defeated everywhere else, I will make my last stand amongst the Scots-Irish of the native Virginia.”

Many of his generals were of that stock including General Harry Know, General Dan Morgan and at least seven more.

The Judaic-Celtic mentality, when stirred, will take on anything, no matter how large, powerful or influential the opposition. Even when the odds are overwhelmingly against them, the Celtic peoples will have a go at any bully. Defeat is not a loss to them. It is a victory for them, for if you dare – you win. Just trying is a victory; while a victory in the traditional sense is a bonus.⁸⁹

⁸⁸ See Mike Conrad, “The American Civil War: The Celts Last Stand,” *American Thinker*, 13 April.

⁸⁹ Refer to Appendix 2 for recent media reports about the Scots; Appendix 14 for a humorous account of Scottish inventiveness; and Appendix 15 for more information about the Scots.

"I am a Scotsman, therefore I had to fight my way into the world." - Sir Walter Scott

"No people so few in number have scored so deep a mark in the world's history as the Scots have done." - Victorian historian John Anthony Froude

"To believe that we can penetrate the Celtic mind and share the Celts' psychological condition and feelings, is a pure waste of time" – Stuart Piggott, *The Druids*

Suggested Further Reading on the Scots

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6. FUTURE OF THE SCOTS

JUDAH'S UNION WITH THE REST OF ISRAEL

There are obviously different types of competing globalisms abounding and being touted in the world today. It is a shame that the term globalism is being mis-understood. There is no single globalism, but many competing varieties. Here are some:

- Old Marxism
- American and British capitalism
- United Nations and subsidiaries
- New Age religions numbering in the hundreds, all squabbling amongst themselves
- Green movement
- Radical Islam
- Fabian Society and the Socialist International
- Leftwing of Catholicism

... they compete with one another, yet there are sometimes overlaps and cooperation when expedient – the one thing they have in common is to mix the world into one under global governance. The convergence of these forces is leading to such an outcome and if reached, will not last long but will fall apart along civilizational fissures and come to blows.

A time of great world wars will ensue with the Israelitish nations suffering greatly. This will be followed by Christ (the Messiah) rescuing Israel and bringing them into the Holy Land where the tribes of Israel will be reunited.

The coming Exodus

The Bible clearly prophesies that both Israel and Judah will be reunited after a future exodus and return to the promised land:

“And there shall be a highway for the remnant of His people, **those left from Assyria; as it was to Israel in the day that he came up out of the land of Egypt.**”
(Is 11:16)

“And it shall be, in that day the great ram's horn shall be blown [the 7th Trumpet – symbolised by the Feast of Trumpets], **and those perishing in the land of Assyria shall come**, and the outcasts in the land of Egypt shall come and shall worship Jehovah in the holy mountain at Jerusalem.” (Is. 27:13)

“But now so says **Jehovah who created you, O Jacob, and He who formed you, O Israel**; Fear not, for I have redeemed you; I have called *you* by your name; you *are* Mine.

When you pass through the waters, I *will be* with you; and through the rivers, they shall not overflow you [ie disasters will not totally destroy them]. When you walk through the fire, you shall not be burned; nor shall the flame kindle on you.

For I *am* Jehovah your God, the Holy One of Israel, your Savior; I gave Egypt *for* your ransom, Ethiopia and Seba for you [these peoples will be ruled by Israel].

Since **you were precious in My sight**, you have been honored, and I have loved you; therefore I will give men for you, and people for your life.

Fear not; for I *am* with you. **I will bring your seed from the east, and gather you from the west.**

I will say to the north, Give up; and to the south, Do not keep back; bring My sons from far and My daughters from the ends of the earth;

everyone who is called by My name; for I have created him for My glory, I have formed him; yea, *I have* made him.

Bring out the blind people who have eyes, and the deaf who have ears.” (Is. 43:1-8)⁹⁰ [physical and spiritual blind and deaf]

During this time, Israel and Judah will, at last, be united!⁹¹

In Dan. 9:27 it indicates that Christ has 3 ½ years of His ministry to complete. As He was sent to the lost sheep of the House of Israel, it figures that He will complete His ministry to them after His initial 3 ½ years ministry (Matt. 15:24). Why? Because it is through Israel that Christ and the spirit-born children of God will rule and reign.

First, the rebels must be purged out (Ezek. 20:35-38; Joel 3:20-21).

“As I live, says the Lord Jehovah, surely with a mighty hand, and with a stretched out arm, and with fury poured out, I will reign over you.

And I will bring you out from the people [second Exodus], and I will gather you out of the lands in which you are scattered among them [captivity in foreign lands], with a mighty hand and with a stretched out arm and **with fury poured out.**

And I will bring you into the wilderness of the people, and there I will enter into judgment with you face to face.

Just as I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, says the Lord Jehovah. [this seems to be referring to a purging process during the Tribulation and/or afterward]

And I will cause you to pass under the rod [Amos 5:3; Lev 27:32 – this refers to the ‘Lord’s tithe’ of people set aside by Him], and **I will bring you into the bond of the covenant.**

And I will purge out from among you the rebels and those who sin against Me. I will bring them out from the land where they reside, and they shall not enter into the land of Israel [rebels will be liberated, but will not enter the Holy Land – they will be purged – possibly with the aid of the Priests and Levites]. And you shall know that I *am* Jehovah.” (Ezek. 20:33-38)

⁹⁰ “For there shall be a day *that* the watchmen on Mount Ephraim shall cry, Arise and let us go up to Zion to Jehovah our God!

For so says Jehovah, Sing with gladness for Jacob, and shout among the chief of the nations. Cry out, give praise and say, O Jehovah, save Your people, the remnant of Israel.

Behold, I will bring them from the north country and gather them from the corners of the earth, and with *them* the blind and the lame, the woman with child and she who is in labor with child, together; a great company shall return there.

They shall come with weeping, and with prayers I will lead them. I will cause them to walk by the rivers of waters in a straight way; they shall not stumble in it, for **I am a father to Israel,** and **Ephraim is My firstborn.**

Hear the Word of Jehovah, O nations, and declare *it* in the coastlands afar off. And say, He who scattered Israel will gather him and keep him, as a shepherd *keeps* his flock.” (Jer. 31:6-10)

⁹¹ The major scriptures on this subject are: Jer 31:1, 7-9; 50:4-5; Ezek 11:17; 34:12-13; 37:19-22. Other related scriptures include: Jer 12: 14-15; 16:15; 23:3-4, 7-8; 24:6-7; 30:3, 8-10; 33:6-9; 50:4-5, 19-20; Ps 14:7; 53:6; 68:6; 30:4; Lev 26: 42-46). Other scriptures on the reunion of Israel and Judah include: Jer 3:17-19; Zech 12:10-14; Rom 11:26; Acts 15:16-17; Hos 1:11; 2:14; Mic 2:12; 5:4-7; Zech 8:7-8; 10:9-12.

In Jer. 31:2 and Hos. 2:14 we are told that God will work with Israel in the wilderness – somewhere close to the Holy Land (see also Zech. 13:9; Amos 5:3; Lev. 27:32; Ezek. 20:37). The prophecies show that only 1/3 of Israel will be left after the Tribulation, and only one 10th of that figure will be alive after the cleansing, will be permitted into the Holy Land.

“Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years” (Mal. 3:4). See too Ezek. 44:10-12; 48:11. Levi then will be the tribe carrying out religious duties such as the religious teachers, ministers, executors of the Law as well as probably being the judges.

After her spiritual cleansing, Israel will be brought into the Holy Land to complete her training to be led by the God and the saints via Judah, to colonise and rule the world under Him and the saints (Hos. 2:23; Zech 10:9). If the above analysis of Scripture is correct, then we may find the following occurring at the outset of the Millennium, after the Day of the Lord:

1. Second Exodus from captivity in foreign lands after repentance
2. cleansing of the princes, Judah, Priests and Levites (in accordance with the principles of the Older Testament. See Mal. 3:2-6; IIChron. 29:1-5, 15-16, 34; 30:1)
3. cleansing then follows on to Ephraim and Manasseh (IIChron. 30:1-3)
4. the rest of Israel will then be cleansed
5. the New Covenant will be made after this cleansing (possibly including water baptism)
6. Israel will take certain gentile nations into servitude, at least for a while and colonise their former lands. Gradually, Christ will bring the rest of the world under Him through the children of God and Israel

Then God will restore His people to global leadership as the following scriptures demonstrate⁹²:

“And it shall be in that day, the Lord shall again set His hand, **the second time**, to recover the remnant of His people that remains, from Assyria and from Egypt, and from Pathros, and from Ethiopia, and from Persia, and from Shinar, and from Hamath, and from the coasts of the sea.

And He shall lift up a banner for the nations, and **shall gather the outcasts of Israel and gather together the scattered ones of Judah** from the four corners of the earth.

And the envy of **Ephraim** shall depart, and the foes of **Judah** shall be cut off; Ephraim shall not envy Judah, and Judah shall not trouble Ephraim. [English and Scots will stop their fighting]

But they shall fly on the shoulders of the Philistines to the west; they shall spoil the sons of the east together; they shall lay their hand on Edom and Moab; and the sons of Ammon shall obey them. [God will use them to conquer various nations]

And Jehovah shall utterly destroy the tongue of the Egyptian sea; and with His scorching wind He shall shake His hand over the River, and shall strike it into seven streams, and make one tread *it* with shoes.” (Is 11:11-15)

One of the scriptures I enjoy discussing is Is. 11:13 (above) where Ephraim and Judah vex each other and seems to be a prophecy of English-Scottish conflict and rivalry finally be resolved (ie the English and Scots will stop their opposition to each other).⁹³

⁹² See Appendix 8.

⁹³ “Scots believe they have a better education, a more beautiful country, better natural resources, better whiskey. The English feel a sense of superiority, a pride as the seat of government, a feeling that they can rule the best. Arrogance

Yet, when they cooperated within the United Kingdom (typological of the coming union of Israel predicted in Ezekiel 37), they virtually ruled the entire world.



Some British-Israelites see a partial fulfilment of Ezekiel 37:15-19 in the Scottish & English union (around 2533 years since the division of the Kingdom of Israel)

In fact, together with America, could have virtually taken over the entire world after World War 2 as Ronald Reagan himself stated. But due to the natures of these people they held back.

“And the land of Judah shall be a terror to Egypt [Mizraim]; everyone who mentions it shall be afraid toward it, because of the purpose of Jehovah of Hosts, which He has purposed against it.” (Is 19:17)

“Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the **house of Judah**. For thus saith the LORD; David shall never want a man [of Judah] to sit upon the throne of the house of Israel.” (Jer 33:14, 17)

“And it shall be, in that day the mountains shall drop down new wine, and the hills shall flow *with* milk, and all the rivers of Judah shall flow *with* waters; and a fountain shall come forth from the house of Jehovah, and shall water the valley of Shittim.

Egypt shall be a ruin, and Edom shall be a desolate wilderness, from violence done to the sons of Judah, whose innocent blood they poured out in their land.

But Judah will dwell forever, and Jerusalem to generation and generation.” (Joel 3:18-20) [just as the Scots were the pioneers leading the way so often in the colonies, in bringing tribes and peoples to heel under Israel, so they shall fulfil this function again].

and prejudice exist on both sides in spite of the number of people who cross the border regularly.” (Ross Schroeder, “Scotland seeks independence”, *Worldwide News*, 3 March 1992, p. 2). Refer also to *An Outline of the Relations between England and Scotland (500-1707)* by Robert S. Rait. Refer to Appendix 2 for a modern example of this rivalry.

“For I have bent Judah for me as a bow; I filled it with Ephraim, and I will stir up your sons, O Zion, against your sons, O Greece, and make you as the sword of a mighty man. [see 10:3-7]

And Jehovah shall be seen over them, and His arrow shall go forth like the lightning [how? Via the Ephraimites, led by Judah]; and the Lord Jehovah shall blow the ram's horn [Day of Trumpets – symbolising war?], and shall go out with the windstorms of the south [Judah].

Jehovah of Hosts shall defend them; and they shall devour and trample the slingstones. And they shall drink and be boisterous, as through wine. And they shall be filled like a bowl, and like the corners of the altar.” (Zech 9:13-15)

“My anger was kindled against the shepherds, and I will punish the he-goats; for Jehovah of Hosts has visited **His flock the house of Judah, and has made them as His beautiful horse in battle.**

Out of Him came the cornerstone; out of Him the nail; out of Him the battle bow; out of Him every oppressor together.

And they shall be like mighty ones who trample the mud of the streets in the battle. And they shall fight because Jehovah is with them, and they shall make the riders on horses ashamed.

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will return to save them; for I have pity on them. And they shall be as though I had not cast them off; for I *am* Jehovah their God, and I will answer them.

And Ephraim shall be like a mighty one, and their heart shall rejoice as *by* wine. And their sons shall see and be glad; their heart shall rejoice in Jehovah.

I will hiss for them and gather them; for I have redeemed them. And they shall be many as they were many.

And I will sow them among the peoples, and they shall remember Me in the distances; and they shall live with their sons and return.

I will return them out of the land of Egypt, and I will gather them out of Assyria [second Exodus]; and I will bring them into the land of Gilead and Lebanon; **for room shall not be found for them.**” (Zech 10:3-10) [this population explosion will necessitate them to become colonisers again]

“And **the governors of Judah** shall say in their heart, The people of Jerusalem *shall be* my strength in Jehovah of Hosts their God.

In that day **I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire among cut grain. And they shall devour all the peoples all around,** on the right hand and on the left hand. And Jerusalem shall be inhabited again in her place, in Jerusalem.

Jehovah also shall save the tents of Judah first, so that the glory of the house of David and the glory of the people of Jerusalem may not be magnified above Judah.

In that day Jehovah shall defend around the people of Jerusalem. And it will be, he who is feeble among them at that day *shall be* like David; and **the house of David shall be like God,** like the Angel of Jehovah before them.” (Zech 12:5-8)

“And Judah also shall fight at Jerusalem; and the wealth of all the nations all around shall be gathered, gold, and silver, and clothing in great abundance” (Zech 14:14) [those nations who stole Israel’s wealth in the Tribulation, will have that wealth confiscated]

Judah produced the royal line, a warrior class, lawmakers and leaders in a number of fields. They were fearless pioneers. In other words, they were to be the political leaders as we have seen. It is interesting that the Scots have produced inventions, military leaders and political leaders well above their numbers in the USA, Australia and South Africa. In ancient Israel they led the other tribes in the camp. In the USA they were in the forefront of the colonising people, leading the way in the treks and settlements Westward. They are a very brave people who are willing to take on anything:

"The wicked flee *when* no man pursues; but the righteous are bold as a lion." (Prov 28:1)

Throughout Bible times they dwelt within and in proximity to Jerusalem, the capital city of Jerusalem as the leading tribe. And were fierce defenders of God's capital city and His way together with the Levites; and were associated with the Temple and all that goes with leadership.

During the Millennium these characteristics will still be exhibited.

I now refer to *Covenant People* by Clifford Longley. The author (who is not a British-Israelite believer) draws a lot on Biblical references to God's covenant people and especially the coronation ceremony and relates this to the British and Americans. Their belief in the parallels to Israel by the English, Puritans, Americans, Afrikaners. The influence of the concept in the British Empire and important segments of the American people, continue on to this day.

"An even more celebrated use of typology by Ronald Reagan was his reference to America as a 'shining city on a hill', which is a typological use of Matthew 5:14. It was by no means unique to him ..." (Clifford Longley, *Covenant People*, p. 110)⁹⁴

He mentions that the English had a "soft and benign version of the Chosen People theory - that England's destiny was to shine 'a light unto the gentiles.' " (Longley, *ibid*, p. 259)

And

"... the motivation behind the British Empire, which was based on the view - however inadequately acted out - **that Britain existed for the rest of the world's benefit**. It may be some consolation to know that the original Chosen People wrested with precisely the same difficulty. They were Chosen, but for whose benefit? Early on, it was plainly for their own; as time passed, the truth dawned that it was for the benefit of all humanity." (Longley, *ibid*, p. 279) [emphasis mine]

They will once again be at the forefront of the world, under God and His saints. They will rule the world with justice producing peace and prosperity for all.

⁹⁴ See Appendix 13 for a modern interpretation of America's role today.

CONCLUDING REMARKS

Today the Empire is no more and Britain is but a remnant of its former glory. It was by no means perfect, but the good it brought to the world is still there in some ways.⁹⁵

No military or political power brought down the Empire. Rather, it was the Leftist university professors, media, globalists and Socialists from within. I have coined the phrase 'Left-wing Fascists' and 'Pink Fascists' to aptly describe their minority rule in society – yet immense influence and power. Truly, these new Fascists are the ruling class (sometimes called 'the new class'), controlling the masses through the media, culture, churches etc. And of course, 'cloning' themselves in their bastions of minority will and power: universities. These Fascists seek out their own ilk to promote to tutor or lecturer status or to manoeuvre into positions. And they put down or even harass those that do not fit their mould.

They then clone the next generation of leaders into the media, churches, culture, education, trade unions and politics who, in turn, change society and model it along the lines of their clone creators.

"How an archipelago of rainy islands off the north-west coast of Europe came to rule the world is one of the fundamental questions not just of British but of world history ... It was not conceived by self-conscious imperialists, aiming to establish English rule over foreign lands, or colonists hoping to build a new life overseas". (Niall Ferguson, "The True Cost of Hegemony: Huge Debt. Can a global hyperpower also be a global hyperdebtor?", *New York Times*, 20 April 2003, pp. xii, 4).

"What is less clear is why this expansion [of the Empire] occurred. There never was a plan for imperial expansion ... there seemed little need actually to conquer more territory" (Barry Cunliffe, *The Penguin Atlas of British and Irish History*, p. 186).

This is how they contributed to the destruction of the Empire.

Yet they remain in their 'ivory towers', protected by their allies in the media, never venturing out to experience society and what the majority want. Instead, they know what is best of the rest of us.

They are unaccountable for their actions, teachings and undermining of society – they will remain so until governments around the world establish independent inquiries into their wicked actions and education commissions to monitor their behaviour and educational left-liberal courses.

On the other extreme, both the neo-Nazis and some libertarian Right proclaim the conspiracy theory that the British still secretly rule the world; that the Queen is on top of the drug-pushing

⁹⁵ NB: In 1950 Britain produced 25% of the world's manufacturing exports; over 33% of world merchant shipping launchings; 15% of world steel exports. By 1973 this had slid to 9%, 4% and 5% respectively. Little Britain is still world's 5th largest economy with the 3rd or 4th most powerful military! It is still the centre of world finance and the source of many great inventions.

The British exported thousands of executives and scientists to the United States over the past 50 years helping give America a huge advantage over its rivals.

During the internet/IT boom of the late 1990s, the 10,000s of British moved to Silicon Valley and elsewhere and assisted mightily with America's world technology dominance. What is it about the 'Brits' that they are able to do this?

empire; that the Royals are New World Order Satanists; and that the British seek to destroy or takeover America!

ULSTER'S HYMN

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.



www.theunionist.webs.com

Source: www.theunionist.webs.com⁹⁶

It is now becoming more and more obvious to the declining Anglo-Celtic-phailes amongst the ruling classes that the dismantling of the British Empire has led to a world that is becoming uglier and more unmanageable by the day but can do nothing to revive it to forge world order.

Yet, Judah and Israel will be revived for a world service as the prophecies indicate.

Keith Essex puts it well:

“Ultimately, according to Gen 49:8, it will be Judah, particularly the final ruler from Judah (49:10), whose “hand shall be on the neck of your enemies [the only other use of ‘*ôyeb* in Genesis].” He will be the one whom the peoples will obey and who will lavish blessing to all (49:10-11).⁶² Truly, “all nations of the earth will gain blessing for themselves” (22:18) through obedience to “the lion from the tribe of Judah” (Rev 5:5)” (Keith Essex, “The Abrahamic Covenant,” *The Master’s Seminary Journal*, Vol. 10, No. 2, (Fall), p. 205)

⁹⁶ This 1708AD hymn by Isaac Watts has been adopted by Northern Irish Unionists as a battle song.

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COMING: a new global Commonwealth (typified by the British Empire) with Judah and Israel ruling the world under the Messiah and His saints for the service and benefit of all mankind!

Appendix. What did the Judahites look like?

Yair Davidy, wrote the following in an e-mail to an online discussion forum 20 July 2003:

Concerning the birth of Esau (who was later renamed Edom) it says:

[Genesis 25:25] AND THE FIRST CAME OUT RED [admoni], ALL OVER LIKE AN HAIRY GARMENT; AND THEY CALLED HIS NAME ESAU.

Regarding David: [1-Samuel 16:12] AND HE SENT, AND BROUGHT HIM IN. NOW HE WAS RUDDY [admoni], AND WITHAL OF A BEAUTIFUL COUNTENANCE, AND GOODLY TO LOOK TO. AND THE LORD SAID, ARISE, ANOINT HIM: FOR THIS IS HE.

And again concerning David: [1-Samuel 17:42] AND WHEN THE PHILISTINE [Goliath] LOOKED ABOUT, AND SAW DAVID, HE DISDAINED HIM: FOR HE WAS BUT A YOUTH, AND RUDDY [admoni], AND OF A FAIR COUNTENANCE.

We see that in one case the King James version says that "admoni" means red and in another two cases that it means ruddy. In Hebrew Literature you can find the word admoni used in all kinds of contexts but in the earliest examples it seems to mean someone who is red-haired. In Jewish popular tradition of both Ashkenazim and Sephardim it is generally accepted that David had red-hair. The word "admoni" usually means someone with red hair but in some cases it can also mean someone who is blond or blond inclined to red. It is often taken as synonymous with the Modern Hebrew slang word "gingi" (from ginger) meaning blond or red haired ...

<<Early tradition spoke of the Lost Ten Tribes being in the Scythian area. This has been discussed by Andrew Colin Gow ("The Red Jews. Anti-Semitism in an Apocalyptic Age 1200-1600" NY 1995). The Lost Ten Tribes were called "Red Jews" and were described as all having Red Hair. Red Hair in the Middle Ages especially in Germany was considered a negative characteristic and associated with the Jews and with Judas. The Anti-Christ and Judas were depicted as both having red hair and as both coming from the Tribe of Dan. In Germany the Jews were believed to be in league with the devil and to be plotting with the "Red Jews" meaning the Ten Tribes to overthrow Christendom. >>

<<T. E. Reed (1952) declares simply that "The frequency of red hair in Britain is only about 4%."& << Reaching even farther back, Michelson (1934) found 435 out of 2,397 male subjects "showed a red component in their hair." That's 18%.

<<Subsequent research by others verifies that the proportion of people with any red hair - e.g., ruddy whiskers - hovers between 18% and 20%. << However, Michelson (citation) performed a careful count of the proportion of red hairs in the heads of his subjects. Of 2,361 final subjects (very light hair was excluded), 56 had 50% or more red hairs on the head (2.37%). <<There seems to be a consensus that redheads account for about 4% of the population>> (of Britain). A very High proportion of red-heads amongst Jews were reported in "Galicia" in Eastern Europe. Unconfirmed opinions state that 12% of the Scottish are red-haired and that redhair was especially prevalent amongst the Picts. Red-heads are also common in Ireland, Scotland, Norway and are found in small numbers throughout Europe.

Red-heads were also common in the population of ancient Thrace in which we reported entities from Edom to have settled and from there moved to Germany. Some of the Pharaohs had red hair though most Egyptians were darkish. The Egyptians used to sacrifice red-heads. The Egyptian god Seth was described as red-haired and was associated with the Hyksos and with the Land of Canaan. Seth could be considered to sometimes represent Israel in Egyptian thought.

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Red-hairs used to be associated with Seth. People from the Land of Israel are occasionally depicted as red-haired in Egyptian paintings. Egyptian illustrations of foreign peoples had an element of caricature and ethnic distinctions were emphasized. Red colored hair for Egyptian artists was considered one of the distinguishing characteristics of Semites from the region of Ancient Israel and the Middle east in general.

Red-heads however are found in small numbers all over the world. It is a similar phenomenon to albinism or blond hair. It may be due to genetics interacting with environmental influences. People with red hair have a chance of being related to each other BUT IT IS NOT NECESSARILY SO.

JEWS AND RED HAIR

The Jewish Encyclopedia: Article The Jewish Encyclopedia under the heading "Hair": Anthropology: <<Among Jews the color of the hair has attracted special attention because, while the majority have dark hair, there is found a considerable proportion with blond and red hair, as shown by the appended table (No. 1): see Table No. 1: Color of Hair Among 145,380 Jewish School Children.

From these figures it is seen that the proportion of dark hair (black and brown) is quite high 66 per cent in Germany, and reaching 76.3 per cent in Hungary. The proportion of fair hair is lowest in Hungary (23.7 per cent) and highest in Germany (32 per cent). In a fair proportion of blond-haired children the hair becomes darker as age advances; it is therefore essential to take observations upon adults. In the appended table (No. 2) are given the results of investigations upon Jews of both sexes and in various parts of the world: see Table No. 2: Color of Hair Among 7,505 Jews.

<<Red Hair. The figures in this table show again that dark hair predominates. The percentage of blond Jews varies only slightly, but is greatest in those countries in which the non-Jewish population is blond. Thus in northern Russia (the Baltic Provinces) Blechman found 32 per cent of blonds; in England, according to Jacobs, 25.5 per cent have blond hair.

On the other hand, in Caucasia, where the natives are dark, the Jews show 96 per cent of dark hair. The proportion of red hair is also quite high, reaching 4 per cent in some observations. This has been considered characteristic of the Jews by some anthropologists. It appears to be not of recent origin, and was not unknown among the ancient Hebrews (Esau was "red, all over like a hairy garment"; Gen. xxv. 25).

Races are also differentiated, more or less, by straight, curly, or woolly hair. Among the Jews the distribution of these varieties of hair is shown in the following table (No. 3): see Table No. 3: Variety of Hair Among Jews. The next table (No. 4) shows that the beard is usually darker than the hair:

see Table No. 4: Color of the Beard. By comparing these figures with those in No. 2 it is found that in the beard the proportion of light to dark is much higher. The number of red beards also increases perceptibly."

Peter Salemi wrote the following in *The USA & the British Commonwealth in Bible Prophecy*, www.british-israel.ca/USA.htm. which is based mainly on chapter 3 of Raymond McNair's booklet *America and Britain in Prophecy*:

"Some, though, have argued that Shem's descendants-including Abraham's descendants (Gen. 11:21-32)-are not white. Yet the Bible clearly describes

Abraham and Sarah's descendants as "fair" (Heb. *yapheh*--Gen. 12:11; 24:16; 26:7; Esther 2:7 KJV).

There is a description of Sarah, "In the seventh Dead Sea Scroll, whoever wrote this extolled Sarah's perfection from head to foot and while it was written in prose poem, the description as it appeared in the news media was as follows:

'Her skin was pure white;

'She had long lovely hair;

Her limbs were smooth and rounded (her thighs were shapely;)

'She had slender legs and small feet;

'Her hand were slim and long and so were her fingers.'

"Unfortunately as far as is known, no description of Abraham appears in the Dead Sea scrolls, but as Sarah's description is that of her racial attributes, *one can only conclude that Abraham [being a relative of Sarah, see Gen 20:12] would be identical*" (R. Weliland, *God's Covenant People*, p.340, emphasis added).

As a youth, King David (a Jew) was "*ruddy* and of a *fair* countenance" (1 Sam. 17:42 KJV). Such words could never be used to describe either Hamites or Japhethites. "Ruddy: red; reddish; of the colour of healthy skin in white-skinned peoples" (*Chambers Concise Dictionary*, 1988, p. 932). Israel's Nazirites are described as being "purer than snow, they were whiter than milk, they were more *ruddy in body* than rubies" (Lam. 4:7 KJV). What peoples might have "ruby-red cheeks"? These are words that could never apply to darker-skinned peoples. Black, brown, yellow or even olive-skinned Mediterranean-type people could never be called "ruddy in body."

What color are the majority of today's ethnic Jews--many of whom live in Russia or New York City? White! Many of them could easily pass for British, Scandinavian or other Nordic European types. Notice this quote by Huxley and Haddon in *We Europeans*, concerning the few Nordic type people in Germany: "Hence their physique... is identical: fierce blue eyes, red hair (rutilae comae), tall frames.... It may be noted that **red hair is rare among modern Germans, save among those of Jewish origin**" (p. 36)!

Though some of Shem's descendants are darker because of their intermarriage with darker-skinned peoples, still, it is almost exclusively among the descendants of Shem--such as the Israelites--that we find light-skinned brunets, red-heads and blonds. Therefore the Celts and Scythian Anglo-Saxons must be descendants of Shem! Another indication of this descent is found in the following quote: "**Alfred, king of the Anglo-Saxons** [b. 849 A.D.] was... **the son [descendant] of Sem [Shem]**" (*Church Historians of England*, vol. 2, p. 443). Notice also: "**So the Anglo-Saxons may well have had records of the ancestry of their kings, beginning with Scaef... and calling Scaef the son of Noe, born in the Ark, or even identifying him with the Patriarch Shem**" (Haigh, *Conquest of Britain by the Saxons*, p. 115). This author also says: "The Old Testament book The Song of Solomon appears to confirm this description of Yhshua. Many theologians are convinced that the 'Husband' in this book has a dual fulfillment in both Solomon and, prophetically, in Yhshua [Jesus] the Messiah: 'My beloved [husband] is **white and ruddy**...(Song of Solomon 5:10 KJV)'" (R. Weiland, p. 342, emphasis theirs). This is the same description of David. And since Jesus is a descendant of David and Solomon, its only logical that Jesus looks or resembles David.

Publius Lentrelus, a resident of Judea in Jesus Time wrote about Jesus and said that he had "...eyes bright blue..." (ibid., p.341). Just like David! Jesus most likely had reddish or blond Hair, Maybe even freckles? Many writers like the letter to Caesar himself by Pontius Pilate, and "Gamaliel's interview," about Jesus all describe Jesus with light colored hair and eyes, see ibid., pp.340-341.

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Now also with the Shroud of Turin being proved as genuine, the experts say that the man on the Shroud, who is Jesus is "male Caucasian" (Robert Bucklin M.D., J.D. Las Vegas, Nevada). And that Jesus Had "light blonde hair" (*Unlocking the Secrets of the Shroud*, p. 137, Gilbert Lavoie).

Now that we know and will get into more detail about the Scythian and the Celtic people being the exiled Israelites, what did they look like? Dr. Hans Gunther, professor of Berlin University in the 1920's in his book, "Racial Elements of European History", stated, "... ancient writers, such as Polemon of Ilium, Galienos, Clement of Alexandria, and Adamantios, **state that the Scythians [Sacae] were like the Kelts and Germans, and describe them as ruddy-fair.** The Scythian tribe of the Alans are also described as having a Nordic appearance. Ammianus [c350 A.D.] describes them as **"almost all tall and handsome, with hair almost yellow, and a fierce look."** This is how the Bible describes the Israelites.)" [emphasis mine]

Appendix. Who are the Red-Haired Peoples of Russia?

In March 2025 I stumbled upon a YouTube travel channel, *Eli from Russia*. The owner of the channel is a red-haired Russian woman. The channel name is www.youtube.com/@ElifromRussia. It appears she is an Udmurt who are amongst the ruddiest people on earth. You can read about the Udmurts on various free websites.



Knowing that there were red-haired communities extant in Russia and that they are possibly mixed remnants of a branch of the Kelts (and/or the Aramaeans) who later settled in Ireland and Scotland, I found this fascinating.

One cannot be dogmatic about it, but it is quite likely given Scottish tradition that they came out of Greater Scythia which may bear witness to this.

Here is the actual extract from the *Declaration of Arbroath*, AD1320

“Most Holy Father and Lord, we know and from the chronicles and books of the ancients we find that among other famous nations our own, the Scots, has been graced with widespread renown. **They journeyed from Greater Scythia** by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage tribes, but nowhere could they be subdued by any race, however barbarous. Thence they came, twelve hundred years after the people of Israel crossed the Red Sea, to their home in the west where they still live today.” [emphasis mine]

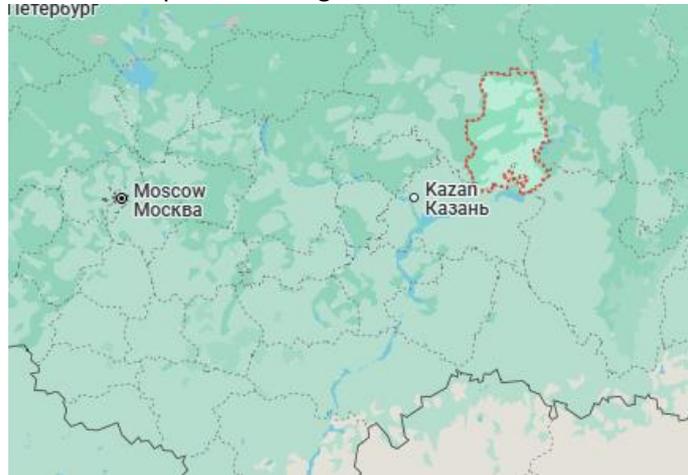
The entire *Declaration* is contained in the *Appendix. Declaration of Arbroath*.



Source: *Wikipedia*

The above map shows roughly where the area of Scythia was, but it should be remembered that various tribes migrated through or from there into other regions. It was not a static ethnic area.

Below is a map of the Udmurt Republic in the general area:



Source: *Google Maps*

Ancient Kelts in Central Asia

In my book *In Search of ... the Origin of Nations* I commented on the

“research undertaken by Dr David Law, Professor of Russian. In his work *From Samaria to Samarkand. The Lost Tribes of Israel*, he provides very powerful arguments for Israelites migrating from south of the Caspian Sea to Samarkand (a derivation of Samaria) in central Asia. The Israelites were initially located in the Harhar province of Persia and were protected by the Assyrian armies and governed by them. There was little option for escape due to the presence of the powerful army and other states in the area.

Within a few years of their exile to Harhar, history records that uprisings occurred there which spread to neighbouring provinces. Sargon, king of Assyria managed to suppress them, but not Harhar. This permitted many Israelites to eventually move out of the region into central Asia, Samarkand, Sogdiana in particular. Here the peoples are recorded as portraying similarities to the Israelites which he details. Later still many of them were known as the Yueh-Chi, described everywhere as White people of Nordish appearance. Nearby were the related Ta-hai or Tocharians who are shown to be Keltic in physical type (pp. 2, 26, 76-77, 95).

“Like the Hebrews of ancient times, who called themselves “the chosen people”, the Yueh Chi, Tokharians, and Sogdians (known by these names) referred to themselves as “the fair people.” This term probably came from a religious connotation, as did that of the Hebrews earlier, as well as from their light skin color. In this way, the term applied to all light-skinned people in contrast to the darker-skinned Turks, who were coming on the world scene from the east at that time.

“The use of the Hebrew term implies a direct connection with the Hebrew language, which the Sogdians knew from their Samarian ancestors ...

“The above reference to the two branches of the Indo-European language family, Iranic and Tokharian, is also significant. The language of the Sogdians (Tokharians)

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was a Median dialect, which the Israelites learned during their long stay in Media” (p. 96)

“It is possible that some of the Samaritans, who became citizens of Parthia, moved with the Parthians into southern Iran”. (p. 100)

For those of you who have studied the Indo-European element which was extant in ancient central Asia and who were knocking on the doors of China, would know that they are described by the Chinese themselves, historians, archaeologists and anthropologists as ‘Indo-European’ or ‘Aryan’ – a Nordish-Keltic physical type. Dr Law’s superb book assists with this evaluation and connection to the Israelites.

Many readers would also have been following the saga of the fair-skinned Nordish-Keltic mummies found in central Asia and China dating back to 2000-3000 BC. Books such as *The Mummies of Urumchi* by Elizabeth Barber provide a wealth of information for any serious researcher in this area.

To Barber’s astonishment, some of the mummies were buried with Scottish-type plaid fabric which she spends some time discussing. They are so strikingly similar to Keltic tartans in the patterns and weave. In fact, when the heads of the mummies were scientifically reconstructed they found a face that is remarkably similar to the Celts and also the Saxons. She speculates (or is it speculation?) that migrant tribes from Iran (where Israel was exiled) moved both westwards and eastwards, taking with them their knowledge of many skills and technology, including weaving and shepherding, later finding themselves in far western China. Of course, she identifies these mummies with the Yueh-Chi or Yuezhi and Tocharians or Tokharians. Concerning their connection, she asks:

“If the Celts indeed came into Central Europe as miners seeking metal ores, might the Tokharians have left the Caucasus area at the same time for the same reason?” (p. 145)

She claims that there were at least two such migrations about 1,000 years apart. As many of these mummies clearly pre-date Israel, they are therefore descendants of Arphaxad who wandered eastwards, (possibly joined later by descendants of Abraham through Keturah) and later still, certainly by Israelites.

There are no Israelites there today, having either migrated out or mixed in with the local population” (pp. 391-92).

Over 1,200km from the Urumchi is the town of Liqian (modern Zhelaizhai village in Yongchang County, Gansu Province, China). Of fascination to travellers and historians are the mixed people, many with green eyes and light hair. Modern DNA studies demonstrate that these people have a small amount of European heritage.

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Residents of the village of Liqian

To this day there are mixed peoples among the Tajiks of Central Asia, regarded as part Iranic and speaking variety of Persian/West Iranian tongue.



An Iranic Persian Tajik girl in Tajikistan



A Tajik girl of mixed heritage

Aramaean Migrations

So, one possibility is that the Udmurts are remnants (though a bit mixed) of a branch of the Israelite Kelts that once dwelt in the region.

Another possibility is that they are descendants from the ancient Aramaeans who migrated in ancient time into Europe and parts of Russia. This was discussed in my book *In Search of ... the Origin of Nations*, pp. 245-50.

I noted that:

“There once existed in the Middle East, centred around the territory we call Syria today, a nation of

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people called the Aramaeans who are often mistaken with Amorites by historians. Their racial type was Nordic or Neo-Nordic. In other words Aram gave rise to a white, fair-skinned people, often-times with blonde hair.

As Dr Gayre in his work on *The Syro-Mesopotamian Ethnology of Genesis X* wrote:

“... we come to Aram. This refers to the land of the Aramaeans ... These were definitely an Indo-European people, as their features from the Egyptian monuments make plain without any doubt, both as to colour and form.

“They became settled in Syria and in the land of Nahor (Nahoraim) and also in the city of Ur (that which is in Mesopotamia, and not that in Babylon). It was from this city that Abraham emigrated in the first instance ... **This then is the stock from which Israel came.**

“... at the time of the Patriarch there is even reason to believe that as Syrians they were of northern European type ...” (p. 23) [emphasis mine]

The *New Bible Dictionary* concurs, warning that the Aramaeans are called “Syrians” in the English Old Testament where the Hebrew is “Aram”. In other words they were not Arabic-type peoples which are extant today in Syria and who go by that name.”

To summarise what was written in the book, I demonstrate that they are described as fair-skinned, often blonde, and of Nordic or Neo-Nordic racial type, they were distinct from modern Arabic Syrians. The Aramaeans, associated with the biblical term “Aram” (meaning “high” or “exalted”), were linked to figures like Abraham, Rebekah, and Jacob, and settled in areas like Aram-Naharaim (between the Tigris and Euphrates) and Ur in Mesopotamia. Over time, they were displaced by Assyrian conquests, with many taken captive to Kir near Armenia around 732 B.C.”

In my book, the descendants of Aram’s four sons—Uz, Hul, Gether, and Mash—were traced to their modern locations:

- **Uz:** Founded Trachonitis and Damascus, later migrated to northern Mesopotamia, possibly giving their name to the Sea of Azov. Some became the Ozonians/Ausonians in Italy and Spain, while others may connect to the fair-skinned Ussuns/Uzuns in ancient northwest China or the Tocharians.
- **Hul:** Associated with the Alani (or Alans), a tall, blonde people who settled in Armenia after captivity. They later appeared in southern Russia, northern Italy, southeastern France, and northern Spain, possibly linked to the Syanians or Ossettes in Georgia.
- **Gether:** Ancestors of the Goths, who originated in Scandinavia, migrated to Central Asia as the Bactrians, and first appeared in Mesopotamia as the Guti around 2000 B.C. They later split into Visigoths (settling in Catalonia and a few in northern Portugal) and Ostrogoths (settling in northern Italy and some in Austria).
- **Mash:** Linked to the Mesaneans, they settled in Asia Minor near the Moschi (Meshech) and later migrated to southern Russia as the Massagetai. Some became the Moesians/Mazovians in Poland, while others, as Zyrians/Syryenians, live northwest of Moscow, retaining proto-Nordic traits.

The *World Directory of Minorities and Indigenous Peoples* online throws light on the subject:

“According to the 2010 national census, there are 552,299 Udmurts in the Russian Federation. Udmurts are linguistically and culturally close to Komi and Komi-Permyaks and share similar shamanist-animist beliefs with Maris. Their language belongs to the Permian branch of the Finno-Ugric language family. Most Udmurts live in the Udmurt Republic and Tatarstan, Mari-El,

Bashkortostan, Kirov and Perm Oblasts.” (“Russian Federation: Udmurts”, May 2018)

Wikipedia adds to our knowledge:

“Based on linguistic reconstruction, the prehistoric Permians are assumed to have split into two peoples during the first millennium BC: the Komi and the Udmurts. By the 16th-17th centuries, the Komi further divided into the Komi-Permyaks (who remained in the Kama River basin) and the Komi-Zyryans (who migrated north)” (“Komi Peoples”, 25 April 2025).

Dwelling alongside descendants of Riphath and Israel, peoples from different origins have, over time, adopted a single language yet have still, in the main, kept their ethnic identity.

To this chapter of the book, I shall add a section dealing with the Udmurts in some future edition.

The remnants of Aramaeans left behind in their original homeland, mixed with other groups like Greeks and Arabs, and none of the original peoples remain in modern Syria, which is now populated by Arabic and Canaanite descendants. But the bulk of Aram’s descendants, characterised as Nordic or Neo-Nordic, are scattered across Europe.

Finally, note the following: “*An Aramaean ready to perish was my father*” (Deuteronomy 26:5). Of this verse, Rick Aschmann, notes:

“The father of the nation is called a “wandering Aramean” in Deuteronomy 26:5... it is saying that the family is Aramean in origin and ethnicity.” (*God Doesn’t Have Favourite Languages*, p. 5).

The author is on to something – recognising that this verse is not mere metaphor (ie that Israel has been wandering around like early Aramaeans), but literal too – that Israel is related to Aram, though not directly descended from them.

In relation to this, I have written before in articles and tables/charts about the close relationship of Aram to Israel. Following is basically what was written.

Note the following verses:

“And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.” (Gen 24:29)

“And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.” (Gen 25:20)

“And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

Leah was tender eyed; but Rachel was beautiful and well favoured.” (Gen 29:16-17)

The Aramaeans were closely akin to the Hebrews racially. Aram is a son of Shem (Genesis 10:22). The Israelites were even taught to say “A Syrian [Aramaean] ready to perish was my father” (Deuteronomy 26:5). In Genesis 24 and 29 we find that the kinship of the Hebrews and Arameans

was cemented by the marriage of Isaac with Rebekah, the sister to the Aramaean Laban; and later of Jacob with his daughters. In IChronicles 7:14 the Israelite Manasseh marries an Aramaean woman. This demonstrates the ethnic closeness of the descendants of Arphaxad through the generations to Abraham, Isaac and Jacob, with the descendants of Aram.

“Laban (Hebrew: לָבָן, Modern Lavan Tiberian Lāḇān; "White") is the son of Bethuel, brother of Rebekah as described in the Book of Genesis. As such he is brother-in-law to Isaac and both father-in-law and uncle to Jacob. Laban and his family were described as dwelling in Paddan Aram, in Mesopotamia. Though the biblical text itself does not attest to this, Rabbinic sources also identify him as the father of Bilhah and Zilpah, the two concubines with whom Jacob also has children (Midrash Raba, Gen 24)” ([http://en.wikipedia.org/wiki/Laban_\(Bible\)](http://en.wikipedia.org/wiki/Laban_(Bible)))

“And Judah took a wife for Er his firstborn, whose name was Tamar.” (Gen 38:6)

“Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house ...

And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.” (Gen 38:11, 13)

“And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.” (Gen 38:24)

“And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.” (Ruth 4:12)

Some think that Tamar was a Canaanite prostitute – nothing could be further from the truth. The Bible does not explicitly tell us her ethnicity but implies it.

Tamar was the daughter-in-law of Judah. Her husband died and she was left childless because the Lord killed her first husband Er and then her second husband Onan. As a result she disguised herself so thoroughly that she was unrecognisable and seduced Judah, her father-in-law, and bore his children.

Some ancient traditions suggest Tamar was not a Canaanite but an Aramaean (cf *Jubilees* 41:1; *Testament of Judah* 10:1) and this is most likely. However other traditions have her as Israelitish (*Genesis Rabbah* 85:9; *Sotah* 10:9).

Yet another tradition “claims that she was the daughter of Melchizedek, king of Salem, who was “a priest of God Most High” (Gen. 14:18). Consequently, Judah judged her according to the laws pertaining to the daughter of a priest (which are set forth in Lev. 21:9) and ordered that she be burnt when he thought that she had become pregnant as a result of an illicit tryst (*Gen. Rabbah* 85:10).” (<http://jwa.org/encyclopedia/article/tamar-midrash-and-aggadah>)

From all that can be garnered, the fair descendants of Arphaxad (from whence descend the Israelites) and Aram did intermarry. Many of them, particularly the Kelts, were red or red-brown haired peoples. The Udmurts appear to be – at last in part – a remnant of this stock.

Appendix. Declaration of Arbroath

Below is the complete text of the *Declaration of Arbroath*, translated from the original Latin into English. This significant document, dated 6 April, 1320, was a letter dispatched by Scottish nobles to Pope John XXII, affirming Scotland's independence and sovereignty. The translation relies on the most commonly accepted version, although minor discrepancies can be found in various transcriptions.

The part highlighted is of most interest to those who follow the British-Israel belief.

The Declaration of Arbroath, AD1320

“To the most Holy Father and Lord in Christ, the Lord John, by divine providence Supreme Pontiff of the Holy Roman and Universal Church, his humble and devout sons Duncan, Earl of Fife, Thomas Randolph, Earl of Moray, Lord of Man and of Annandale, Patrick Dunbar, Earl of March, Malise, Earl of Strathearn, Malcolm, Earl of Lennox, William, Earl of Ross, Magnus, Earl of Caithness and Orkney, and William, Earl of Sutherland; Walter, Steward of Scotland, William Soules, Butler of Scotland, James, Lord of Douglas, Roger Mowbray, David, Lord of Brechin, David Graham, Ingram Umfraville, John Mowbray, guardian of the realm, Alexander Fraser, Gilbert Hay, Constable of Scotland, Robert Keith, Marischal of Scotland, Henry Sinclair, John Graham, David Lindsay, William Oliphant, Patrick Graham, John Fenton, William Abernethy, David Wemyss, William Mushet, Fergus of Ardrossan, Eustace Maxwell, William Ramsay, William Mowat, Alan Murray, Donald Campbell, John Cameron, Reginald Cheyne, Alexander Seton, Andrew Leslie, and Alexander Straiton, and the other barons and freeholders and the whole community of the realm of Scotland send all manner of filial reverence, with devout kisses of his blessed feet.

Most Holy Father and Lord, we know and from the chronicles and books of the ancients we find that among other famous nations our own, the Scots, has been graced with widespread renown. They journeyed from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage tribes, but nowhere could they be subdued by any race, however barbarous. Thence they came, twelve hundred years after the people of Israel crossed the Red Sea, to their home in the west where they still live today. The Britons they first drove out, the Picts they utterly destroyed, and, even though very often assailed by the Norwegians, the Danes and the English, they took possession of that home with many victories and untold efforts; and, as the historians of old time bear witness, they have held it free of all bondage ever since. In their kingdom there have reigned one hundred and thirteen kings of their own royal stock, the line unbroken by a single foreigner.

The high qualities and deserts of these people, were they not otherwise manifest, gain glory enough from this: that the King of kings and Lord of lords, our Lord Jesus Christ, after His Passion and Resurrection, called them, even though settled in the uttermost parts of the earth, almost the first to His most holy faith. Nor would He have them confirmed in that faith by merely anyone but by the first of His Apostles — by calling, though second or third in rank — the most gentle Saint Andrew, the Blessed Peter’s brother, and desired him to keep them under his protection as their patron forever.

The Most Holy Fathers your predecessors gave careful heed to these things and bestowed many favours and numerous privileges on this same kingdom and people, as being the special charge of the Blessed Peter’s brother. Thus our nation under their protection did indeed live in freedom and peace up to the time when that mighty prince the King of the English, Edward, the father of

the one who reigns today, when our kingdom had no head and our people harboured no malice or treachery and were then unused to wars or invasions, came in the guise of a friend and ally to harass them as an enemy. The deeds of cruelty, massacre, violence, pillage, arson, imprisoning prelates, burning down monasteries, robbing and killing monks and nuns, and yet other outrages without number which he committed against our people, sparing neither age nor sex, religion nor rank, no one could describe nor fully imagine unless he had seen them with his own eyes.

But from these countless evils we have been set free, by the help of Him Who though He afflicts yet heals and restores, by our most tireless Prince, King and Lord, the Lord Robert. He, that his people and his heritage might be delivered out of the hands of our enemies, met toil and fatigue, hunger and peril, like another Macabaeus or Joshua and bore them cheerfully. Him, too, divine providence, his right of succession according to our laws and customs which we shall maintain to the death, and the due consent and assent of us all have made our Prince and King. To him, as to the man by whom salvation has been wrought unto our people, we are bound both by law and by his merits that our freedom may be still maintained, and by him, come what may, we mean to stand.

Yet if he should give up what he has begun, and agree to make us or our kingdom subject to the King of England or the English, we should exert ourselves at once to drive him out as our enemy and a subverter of his own rights and ours, and make some other man who was well able to defend us our King; for, as long as but a hundred of us remain alive, never will we on any conditions be brought under English rule. It is in truth not for glory, nor riches, nor honours that we are fighting, but for freedom — for that alone, which no honest man gives up but with life itself.

Therefore it is, Reverend Father and Lord, that we beseech your Holiness with our most earnest prayers and suppliant hearts, inasmuch as you will in your sincerity and goodness consider all this, that, since with Him Whose Vice-Regent on earth you are, there is neither weighing nor distinction of Jew and Greek, Scotsman or Englishman, you will look with the eyes of a father on the troubles and privations brought by the English upon us and upon the Church of God. May it please you to admonish and exhort the King of the English, who ought to be satisfied with what belongs to him since England used once to be enough for seven kings or more, to leave us Scots in peace, who live in this poor little Scotland, beyond which there is no dwelling-place at all, and covet nothing but our own. We are sincerely willing to do anything for him, having regard to our condition, that we can, to win peace for ourselves.

This truly concerns you, Holy Father, since you see the savagery of the heathen raging against the Christians, as the sins of Christians have indeed deserved, and the frontiers of Christendom being pressed inward every day; and how much it will tarnish your Holiness's memory if (which God forbid) the Church suffers eclipse or scandal in any branch of it during your time, you must perceive. Then rouse the Christian princes who for false reasons pretend that they cannot go to help of the Holy Land because of wars at home with their neighbours. The real reason that prevents them is that in making war on their smaller neighbours they find quicker profit and weaker resistance. But how readily our Lord Jesus Christ and His Vicar would deem the cause just and right, if the King of the English would leave us in peace, and how willingly we would go to fight the enemies of Christ, you may judge from what we have said.

Wherefore we entreat your Holiness to ponder all this with care, and to urge the King of the English to be content with his own possessions, since we seek nothing but our own, and to leave us in peace. Thus may the Almighty direct your Holiness in all things to His honour and to the good of His Holy Church.

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Given at the monastery of Arbroath in Scotland on the sixth day of the month of April in the year of grace thirteen hundred and twenty and the fifteenth year of the reign of our King aforesaid.”

Appendix. Jacob's Pillar

The below is extracted from *Jacob's Pillar* by Raymond Capt:

"The modern part of the story from Westminster back to Ireland, rests on a succession of well authenticated Irish, Scottish and English historical documents which may be regarded as practically undisputed. Writers on the subject, quoting from such works as *The Chronicles of Eri*, *The Annals of the Four Masters*, *The Annals of Clonmacnoise*, etc., locate the Stone originally at Tara, County of Meath, Ireland. Naturally, such early records as these are uncertain as to dates, but from the "MS Cambrensis Eversus" (by Dr. Lynch), published in Latin in 1662 and translated in 1848, the year circa 584 B.C. may be taken as the Tara starting date.

"Scota was one of the earliest names of Ireland - so named, it was said, from Scota, the "daughter of the Pharaoh" one of the ancient female ancestors of the Milesians. These people were commonly called "Scotti" or "Scots," both terms being frequently used by early Latin historians and poets. ...

"The *Chronicles of Scotland* by Hector Boece (translated into Scottish by John Bellenden, 1531), tell us ... the story of Gathelus, recording that he left Egypt with his wife (Scota), his friends and a company of Greeks and Egyptians rather than "to abyde ye manifest wengenance of goddis" (reference to "God's" judgment on the remnant that had fled to Egypt to escape Nebuchadnezzar) and, traveling by sea (Mediterranean), after, "lang tyme he landit in ane part of Spayne callit Lusitan" (later called Portingall). After ... peace having been secured, "Gathelus sittand in his chayr of merbel within his citie."

"This chair of "marble" had such fortune and omen that wherever it was found in any land the same land "shall become the native land of the Scots": ...

"The Scots shall brook that realm as native ground "if words fail not, where'er this chair is found."

"It should be noted that *The Students English Dictionary* defines "marble" as "any species of calcareous stone susceptible of a good polish." It is reasonable to assume the "marble chair" referred to was the Coronation Stone or the Bethel Stone, still in the hands of the sons (descendants) of Jacob when in the care of Gathelus and his Queen Scota.

"Many of the ancient Irish records, when making reference to an "eastern king's daughter," also mention an old man; "a patriarch, a saint, a prophet," called "Ollam Fodhla" and his scribe-companion called "Simon Brug, Brach, Breack, Barech, Berach," as it is variously spelled. Reportedly, they carried with them many ancient relics. Among these were a harp, an ark or chest, and a stone called, in Gaelic, "Lia-Fail (pronounced Leeah-Fail), meaning "Stone of Fate" or "Hoary of Destiny."

"Tradition asserts that Ollam Fodhla was none other than Jeremiah, the prophet; that the king's daughter was the heir of Zedekiah, the last king of Judah. Simon Brug (Baruch) was Jeremiah's scribe who figures prominently in Biblical history, and the harp was the one belonging to King David. The ark or chest was the Ark

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of the Covenant. Finally, that the stone, "Lia Fail" was the stone that Jacob anointed with oil at Bethel. ...

"There are many other variations of the story of the Stone being brought from Egypt to Ireland, which when added together present us with a rather confused story. This is understandable when it is realized that the Irish records are compilations at a late date of very early tribal histories. Each of these, written in a tongue difficult to translate, gives its own aspect of the one great story. However, they all agree in the following: The Stone, known as the "Stone of Destiny," came from Spain, and before that, from Egypt, It came in the company of an aged guardian, who was called "Ollam Folla (Hebrew words that mean "revealer," or "prophet"). Eochaidh (Eremhon) with his Queen Tea Tephi was crowned King of Ireland upon the Stone which remained at the Palace of Teamhair Breagh. It was the Coronation Stone of every "Ard-Righ" (High King) of "Eireann" for a period of about 1040 years.

"There is manifestly a mystery surrounding the burial of Tea Tephi. The great "Mergeth", the name given the tomb of Tephi was once thought to be Celtic, but is now known to be Hebrew and significant. It designates a place of deposit for treasures, secrets, mysteries, etc. Considering the treasures: Ark of the Covenant, Title Deeds to Palestine and various other relics or Hebrew marks of identity that Jeremiah could have had in his custody, the explicitness with which this tomb of Tephi is described is noticeable. Jeremiah 32: 13-44 records "evidences" which God directs Jeremiah and Baruch to bury.

"The actual burial site of Tea Tephi is unknown today. However, the author has seen a stone at Tara with significant markings which suggests that it marks the grave-vault of Ireland's first Queen of the Davidic line. Perhaps, in due time, the grave will be opened and the royal harp along with other relics will provide the evidence to convince all that God kept His Covenant with David. II Sam. 7:13).

"Tradition has it that the Harp of David was brought to Ireland by Jeremiah and is buried with Tea Tephi at Tara. It is a significant fact that the royal arms of Ireland is a representation of the Harp of David, and has been such for 2500 years. This first mention of the Harp is found in the Dinn Leanches, by Mac Awalgain (B.C. 574)." (Raymond Capt, *Jacob's Pillar Stone. A Biblical Historical Study*, p. 32)

"The Coronation Stone that reposes in St. Edward's Chapel in Britain's sacred Abbey of Westminster [it has now been given back to Scotland] has stirred men's imaginations for centuries. In light of Bible history no other inanimate object on earth has been given such honored use and glorious purpose as that given to this block of sandstone known as the "Stone of Destiny". What is its origin? What enshrines it with an importance far beyond its intrinsic value?

"In his essay on *Certain Monuments of Antiquity*, Weaver says (p. 118):

"It appears that the Irish kings, from very ancient times until A.D. 513, were crowned upon a particular sacred stone called 'Liath Fail', 'the Stone of Destiny', that, so also, were the Scottish kings until the year 1296, when Edward I of England brought it here. And it is a curious fact that this stone has not only remained in England unto now, and is existing still under the coronation chair of our British sovereigns in Westminster Abbey, but that all our kings, from James I,

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have been crowned in that chair. This being a fact so curious, we shall quote its particulars in a note taken from Toland, in his *History of the Druids* (pp. 137-9)."

"Toland's statement is this:

"The Fatal Stone (Liag Fail) so called, was the stone on which the supreme kings of Ireland used to be inaugurated, in time of heathenism on the hill of Tarah; it was superstitiously sent to confirm the Irish colony in the north of Great Britain, where it was continued as the coronation seat of the Scottish kings ever since Christianity; till in the year 1300 (1296 A.D.). Edward I, of England brought it from Scone, placing it under the coronation chair at Westminster, and there it still continues. I had almost forgot to tell you that it is now called by the vulgar, Jacob's stone--as if this had been Jacob's pillow at Bethel!"

"Dean Stanley, one-time custodian of the Stone, in his book *Memorials of Westminster Abbey*, sums up its historical importance in these words; 'It is the one primeval monument which binds together the whole Empire. The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness of the English monarchy--an element of poetic, patriarchal, heathen times, which, like Araunah's rocky threshing floor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct; a link which unites the Throne of England to the traditions of Tara and Iona' (2nd Edit. pg. 66).

"In appearance the rugged surface of the Stone of Destiny is of a steely dull-purplish color, varying somewhat, and with some reddish veins. It is composed of calcareous sandstone and imbedded in it are a few pebbles; one of quartz and two others of a dark material (porphyrite or andesite?). Its shape is roughly "pillow-like" being about 26" in length; 16" in. width, and 10 1/2" in depth. Across its surface runs a crack and some **chisel-marks** are still visible on one or two sides. It appears to have been in the process of being prepared for building purposes, but was discarded before being finished. There are two large iron rings (of some rust resistant alloy), one at each end of the Stone which hang loosely from eyes, made of similar metal let into the Stone.

A description of the chisel-marks is, "The Stone has only one inscription, best described as a Latin cross, which gives no clue to the Stones heritage."

"The rings in the ends of the Stone would indicate that porter poles were once used to transport the Stone. At first, it would appear as if two poles were used, one of them passed through the ring at each end, so that four persons would be required to carry it. However, when turned up, these rings protrude above the top of the stone, enabling one pole to be passed through both rings across the top of the Stone, theoretically allowing it to be carried by only two persons.

"In preparation for King George V's coronation, the Stone was temporarily removed from the Coronation Chair, and a photograph was taken of it. This photograph disclosed that a groove runs right across the stone from ring to ring. From its appearance this groove was not cut, but was clearly the result of friction from a single pole being passed across from ring to ring. Such an indentation and wearing away of material indicates the enormous amount of carrying that the Stone was subjected to. If, as it appears, a single pole was used, because of the

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weight of the Stone (about 336 pounds) it is probable that more than two persons actually carried the Stone. Yoke-like cross beams could have been attached to both ends of the pole for the convenience of two or more persons at each end of the pole.

"British, Scotch and Irish records of the Stone of Destiny locate it at Tara, Ireland (some five centuries before Christ), from where it was transported to Scotland in circa A.D. 498 by Fergus the Great. From there it was taken to Iona circa A.D. 563; then to Dunstaffnage from where it was removed to Scone, near Perth, Scotland. Finally it was moved, by Edward I, to Westminster Abbey, London in A.D. 1296. Thus, from Tara to Westminster, covering over 1800 years of history, it was never carried to any appreciable extent. The mere removal from these places could not account for the wearing away of the Stone that was evidently caused by the friction of a pole used in constant carrying. This must have been the result of many months of continuous carrying, prior to its arrival in Tara. The story of its journeying from Bethel, in the time of Jacob, and its accompanying the children of Israel in the Wilderness, would account for its present condition.

"One of the most significant facts about the Coronation Stone is that no similar rock formation exists in the British Isles. Professor Totten, the eminent professor of Science at Yale University, after making a thorough examination of the Stone made the following statement: "The analysis of the stone shows that there are absolutely no quarries in Scone or Iona where-from a block so constituted could possibly have come, nor yet from Tara". Professor Odium, a geologist (and Professor of Theology at an Ontario University), also made microscopic examinations of the Coronation Stone, comparing it to similar stone from Scotland (including Iona and the quarries of Ireland) and found them dissimilar.

"Professor Odium became tremendously interested in the Stone. He was intrigued with the idea that perhaps its source could be found in Palestine, as suggested by the ancient records of Ireland. Determined to make the search, and after several weeks of unsuccessful exploration, Odium discovered a stratum of sandstone near the Red Sea at Bethel, geologically the same as the Coronation Stone. Relating the circumstances of the discovery to a friend upon his return to Britain, the Professor stated:

"I put on my old mackintosh, I stuck my geologist's hammer in my pocket, and I went out for one last look. It was pouring rain. I walked along the same places I had walked over and over again, looking for stone. Suddenly, while I was walking along a certain pathway, with a rocky cliff on either side, the sun shone on the rain-streaked piece of rock, and I noticed a peculiar sort of glitter that I thought I recognized. I climbed up, and I found that wet rock, as far as I could see with the magnifying glass I had, was of the identical texture I had been looking for." I chipped off a piece from the living rock. I took it back to the hotel and examined it as well as I could. I was sure I had got what I wanted".

"Although a microscopic test of the sample Bethel stone matched perfectly with the same test made of the Coronation Stone, the Professor wanted to make chemical tests of both stones. to dispel all doubts as to the source of Britain's treasured relic. To save time, Odium cabled a geologist friend in England and said:

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"Will you do all you possibly can to get a piece of the Coronation Stone no bigger than a pea, in order that we may submit it to a chemical test." The geologist friend made application to the Dean of Westminster Abbey to be allowed to take a piece, no bigger than a pea, from the Coronation Stone. The Dean said: "I daren't let you have permission. The only way you can get permission would be from the Archbishop of Canterbury."

"Application was made to the Archbishop of Canterbury, and this was the reply of the Archbishop: "To take a piece from that stone no bigger than a pea would require a special Act of Parliament to be passed by the House of Commons, endorsed by the House of Lords and signed by the King; and if you get that," said the Archbishop, "I won't give you permission." (Raymond Capt, *Jacob's Pillar Stone. A Biblical Historical Study*, pp. 57-58)

Appendix. Additional Notes on the Scots

The following is from: James Ferguson, "The Celtic Element in Lowland Scotland", *The Celtic Review*, Vol. 1, No. 3 (Jan. 1905), pp. 246-260:

"It is probable that over a great part of England the Celtic element contributed by the ancient Britons is much larger than is generally supposed ..." (p. 247)

"When the Romans reached the region north of the Forth they found themselves face to face with 'new nations,' and the large limbs, blue eyes, and red hair of the Caledonian Pict-seen to this day at many a railway station-struck them as a different type from the Britons of England or even of the country south of the Forth. The generally received opinion is that at the Roman conquest the country between the walls, except Galloway, was occupied by British tribes. But **there may be something in the contention of Colonel James Robertson, in his Gaelic Topography of Scotland, that the place-names of the south indicate in very few instances an affinity with Wales or Cornwall, and suggest that the country was occupied by a Gaelic race, and the Britons came in with the Romans.** ... There are, however, indications that the name of the tribe found in the southern Lowlands being the same as that of one in Cornwall was no mere coincidence ..." (p. 250) [emphasis mine]

The following is from: James Ferguson, "The Celtic Element in Lowland Scotland (Continued)" *The Celtic Review*, Vol. 1, No. 4 (Apr., 1905), pp. 321-332:

"THE broad testimony of history is to the effect that nearly a century after the Norman conquest of England Lowland Scotland remained in a preponderating degree Celtic. At what later period was there any conversion or conquest, eradicating or submerging the existing race? When, and how, were the Celtic families alike among the gentry and the common people converted into Teutons? On the contrary, the evidence of history is supported by topography, by nomenclature, and even by the lingering of the ancient language in unexpected quarters to comparatively recent times." (p. 321)

"There is probably at least an element of truth in the old traditions which impute **a common origin to certain Highland clans and Lowland families.**" (p. 326) [emphasis mine]

"Lothian or Lanarkshire town. The families who recruited the Highland regiments are now to a large extent pushing their fortunes in the great centres of population, a fact indicated by the Highlander Volunteer regiments raised in these cities." (p. 328)

Research indicates

"that without exaggeration the Celtic element in the native population of modern Scotland is very large in the districts south and east of the Highland line." (p. 332)

"The Celtic tongue, whether on the lips of Gael or Cymry, has blessed the land with names of expressive and poetic signification and graceful cadence, all the more appreciated when compared with certain Anglo-Saxon crudities and vulgarities." (p. 332)

The following is from: William F. Skene, *Celtic Scotland: a history of ancient Alban*, Vol. 3, David Douglas, Edinburgh, 1890:

“We have an instance of this form of the legend in the wellknown fable contained in Geoffrey of Monmouth's fabulous history, where Brutus, the eponymus of the Britons, appears as the first colonist in the island, and has three sons, Locrinus, Camber, and Albanactus, **representing the Lloegry of England, the Cymry of Wales, and the people of Alban or Scotland**, as well as in the older form of the legend, where Brutus and Albanus are brothers. In the Irish form Gathelus or Gaidelglas, the eponymus of the Gael, marries Scota the daughter of Pharaoh, by which the settlement of the Gael in Scotia or Ireland is prefigured, and his period is brought back so as to connect his history and that of his race with the Biblical narrative. His descendant Milesius, son of Bile, son of Breogan, is also aid to have married Scota, daughter of Pharaoh, and actually settles the race in Ireland.” (p. 94)

“the descendants of Ir, to whom the name of Rughruidhe especially belongs, and who peopled the north of Ireland, appear throughout the Irish Annals under the name of Cruithnigh, and were no other than the Picts who were settled in Ireland.” (p. 96)

“Alban, or Scotland, is first brought into connection with these legendary narratives of the primitive colonisation of Erin, or Ireland, in the history of the second colony — that of the Nemedians, or sons of Neimead. After a great battle with the sea-robbers termed the Fomoraigh, they were defeated, and none escaped save the crew of one ship, consisting of thirty men under three chiefs, Simon Breac, son of Starn, son of Neimead ; Iobaath, son of Beothuigh, son of Iarbhanicoil, son of Neimead; and Briotan Maol, son of Fergus Leithdearg, son of Neimead” (pp. 104-05)

“The first really historical appearance of the Scots in Britain is in the year 360, when, in conjunction with the Picts, they attacked the Roman province in Britain. The attack was repeated by the Scots and Picts, who were now joined by the Attacotti and Saxons in 364, and they ravaged the whole province till the year 369, when they were driven back by Theodosius, and the province restored.” (pp. 124-25)

“**The twofold division of the Scots**, supposed to have taken place in the reign of Conn of the hundred battles, has also its parallelism in Scotland; and if Bede recognised the division of Ireland into the two Provinces of the Northern and the Southern Scots, he equally viewed the territory occupied by the great Pictish nation as consisting of the two provinces of the Northern and the Southern Picts, who were separated from each other ' by steep and rugged mountain chains, within which the latter had seats,' a description which can only apply to the great chain of the Mounth, extending from the Eastern Sea to the Western Sea, and separating the counties of Aberdeen and Inverness from those of Kincardine, Forfar, and Perth ; and to those minor chains proceeding from it on the south, which, as they terminate in the more level country, form the great barrier of the so-called Grampians. Towards the end of the great Pictish kingdom we find Scone appearing as the principal seat and central point of the monarchy, and Fordun gives as one tradition 'that it had been anciently fixed as the principal seat of the kingdom by both the Pictish and Scottish kings;' and as another 'that the ancient kings, even from the time of Cruithne, the first king of the Picts, had made it the seat of the kingdom of Alban.'” (p. 132-33) [emphasis mine]

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