

Tribes of Israel Series

DRAFT

The Cimmerian Link to the 'Lost' Tribes of Israel

By Craig M. White
Version 1.1



Cimmerians battling early Greeks



The Cimmerian Link to the 'Lost' Tribes of Israel

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Related & Recommended Readings

- *Birthright Blessings Delayed for 2,520 Years* by Tom Robinson.
- *British and American World Union* by Craig White.
- *Chart: The Fulfillments of Genesis 49* by Craig White.
- *Chart: Was Israel Mixed?* by Craig White.
- *Did God want or not want Israel to have a human King?* by Craig White.
- *Feast of the Nations* by Craig White.
- *Israel – the Apple of God's Eye* by Craig White.
- *Notes on the Bible and Genetics* by Craig M. White.
- *The British Sense of Mission as a Ruling People* by Craig White.
- *The Fulfillments of Genesis 49* by Craig White.
- *The Invisible Rulers over the Nations* by Craig White.
- *The Second Exodus and the Last Trump* by Craig White.
- *The Throne of Britain. Its Biblical Origin and Future* by Tom Robinson.
- *The True Roots and Origin of the Scots* by Craig White.
- *What will Israel be doing in the World Tomorrow?* by Craig White.
- *Where is Israel in the Modern World?* by Craig White.

Executive Summary

This paper argues in favour of the British-Israelite theory that connects the Ten Lost Tribes of Israel exiled by Assyria around 722-721 BC to northwestern Iran, with the ancient Cimmerians (referred to as Assyrian *Gimirri/Khumri*). I posit that these groups migrated westward through the Caucasus and Scythian territories into Europe.

Thesis

Partly in response to historian Caleb Howells' video that questions these connections, this paper contests the scholarly consensus which asserts that the tribes completely assimilated without leaving identifiable descendants. It utilises Assyrian records, classical literature, archaeological findings, and 19th to early 20th-century British-Israelite writings to bolster this perspective.

Main Arguments

Historical Context: Biblical and Assyrian evidence situates the Israelite exiles in the same Median regions where Cimmerians emerge around 714 BC. The evolution of names (from *Bit Humri* to *Khumri/Gimirri* to *Kimmerioi*) is highlighted.

Migrations: The Cimmerians, while related to the western Scythians, are distinct and are believed to have migrated from the Black Sea/Caucasus region through Anatolia into Europe. British-Israelite scholars (including Wilson, Hine, Gawler, Milner, and Allen) have traced this lineage to the Cimbri and/or Cymry through etymological and classical references.

Critiques: Greek narratives (such as those by Herodotus) are regarded as partially legendary; however, Assyrian evidence and archaeological findings indicate complexity that mainstream interpretations often overlook.

Scholarly Support

Significant scholarly support is provided by esteemed Danish philologist Anne Kristensen in her 1988 publication, which asserts that the Cimmerians were the exiled Israelites, drawing conclusions from factors such as timing, geography, and Assyrian records. While reviews recognise the ambiguities present in Cimmerian studies, they generally express scepticism of her findings, which is not unexpected from their establishment perspective.

Introductory Comments

I recently commenced writing a paper as a sequel to *Where is Israel in the Modern World?* The paper was in the process of being written because there is a generation that seems to not evaluate properly that which they read - almost entirely leftwing influenced and in turn they influence Church leadership.

With little thought or analysis, they merely accept what they read which is normally written or developed by a Woke or neo-Marxist researchers or professors who write from their perceptions and biases to deliberately influence and bend society to their will. So, this generation reads a bit of this and a bit of that; a blog here and there; perhaps a short article; or skim academic papers and books, accepting their outcomes.

It is this attitude and approach which must be confronted and dispelled. Either our doctrines on various issues - and in this case, the modern identity of the tribes of Israel - is correct, or those sowing doubt and confusion among many, including leadership, are correct. We cannot have it both ways.

So, I commenced writing the sequel paper on the identity of Israel which included utilising modern findings in relation to groups such as Scythians, Cimmerians and similar peoples. The paper delved into all sorts of proofs, Y-DNA, tribal names, bio-directional movements as well as diversity of and changing opinions among academics etc. This is something that I have long wanted to do due to the enormous research and accumulated data over the decades. In so doing I believed that I would add value to the doctrine and not just 'parrot off' previously published positions.

Then recently I was watching a short *YouTube* video *Did the Lost Tribes of Israel Migrate to Britain?* narrated by Caleb Howells (I have watched some of his programs). You can view this episode here <https://youtu.be/bpGmVsyh3yc?si=4uv-arqo7R8iTnTR>

That prompted me to extract information or modules from the paper I was writing and concentrate on the Cimmerians and formulate something shorter. It has been many years that I have sat down and read or re-read British-Israelite writings on the matter, and as such I feel that I come at this issue fresh. This means that I am not overly influenced by the movement's writings yet knowing and trusting the overall traditional doctrine for several reasons. Toward the end of writing this paper, I also discovered additional articles that I had totally forgotten about which I had collected as part of my research many years ago and have used them herein. But much more no doubt would be found in storage in boxes of items containing 100s and 100s of books and papers, but thankfully I have electronic versions of many of the movement's books and booklets.

Piecing together my thoughts, reading again papers and other items (both electronic and hard copies) has occupied a considerable amount of my time, but I trust it is worth it in the end.

In writing this, I must emphasise that the issue is not about the recorded history of the Cimmerians, but rather their geographical place of origin and what became of them after their political structures collapsed.

This research and writing is all so time-consuming, but thankfully I have read enough on the subject over an extended period and pondered upon it, so I thought that I was in a position to put pen to paper. Also, much of what I write is a reaction to what others have written or said – or is a sort of mind ‘download’ of my ponderings or brooding on subjects for extended periods, and this paper represents one of those periods. So, I hope I am in a position to analyse Howell’s views.

Reading or viewing critiques of any doctrine is important to this writer who has been doing so since his teens. Why is this important?

1. To understand what views are “out there” and thus be able to counter error.
2. To be able to make changes, updates or tweaks due to holes that may be found in a doctrine. The doctrine is not abandoned, it is thereby upheld by superior research, filling in gaps or fixing issues with them.
3. Often critique leads to wider and deeper research resulting in findings and additional proofs for doctrines resulting in value adding.

There is nothing to fear or hide from. Rather one must accept that doctrines are open to criticism, discussion and then possible amendment or upgrade – and *not* abandonment. In this regard, I have a number of books, articles and papers criticising the British-Israel doctrine and have learned from them – changes need to be made to eschew any weakness in the argument and thereby strengthen it.

Background

A Minority View on Connections Between Israel with the Cimmerians and Scythians

In the chronicles of ancient history, few stories are as captivating as that of the Ten Lost Tribes of Israel. Deported by the Assyrians around 722-721 BC, these tribes - mainly from the Northern Kingdom - disappeared from Biblical accounts after being relocated to northwestern Iran and the Median cities (2 Kings 17:6). The prevailing view among scholars is that their assimilation was complete, leaving no identifiable descendants. However, a small minority of historians, archaeologists, and linguists, link these captives in northwestern Iran to the Cimmerians and even some of the western Scythians of the Pontic-Caspian steppe, and eventually to the Kelts, Anglo-Saxons and Nordic peoples. This perspective is of course, regarded as fringe, but does rely on archaeological findings, physical similarities, migration route theories, and ancient texts to propose potential links. Although it does not enjoy acceptance among PhD holders, the evidence British-Israelites have been presenting since the 19th century challenges the prevailing belief of a "no connection" between ancient Israel and the northwest Europeans.

The Assyrian Captivity in Northwestern Iran

The Biblical account states:

"In the ninth year of Hoshea, the king of Assyria captured Samaria, and he carried the Israelites away to Assyria and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes." (2 Kings 17:6).

Assyrian inscriptions support this assertion, identifying the area as northwestern Iran, close to present-day Tabriz and the Urmia Basin. In this location, Israelite exiles would have come into contact with local Iranian populations and nomadic groups from the steppes as well as the Medes (descendants of Abraham via the line of Keturah). An excellent work discussing this is *The Last Days of the Kingdom of Israel* (details in the *References*).

Assyrian documentation indicates the presence of Israelites in Media during the period when Cimmerians conducted raids from the north (714-695 BC).¹

Centuries later the Apocryphal work, *2 Esdras* referred to this and adds some interesting and pertinent information:

“⁴⁰these are the nine tribes that were taken away from their own land into exile in the days of King Hoshea, whom Shalmaneser, king of the Assyrians, made captives; he took them across the river, and they were taken into another land. ⁴¹**But they formed this plan for themselves, that they would leave the multitude of the nations and go to a more distant region**, where no human beings had ever lived, ⁴²so that there at least they might keep their statutes that they had not kept in their own land. ⁴³And they went in by the narrow passages of the Euphrates river. ⁴⁴For at that time the Most High performed signs for them, and stopped the channels of the river until they had crossed over. ⁴⁵Through that region there was a long way to go, a journey of a year and a half; and that country is called Arzareth.” (2 Esdras 13:40-45, NRSV) [emphasis mine]

Chapters 3-14 were written between 95 and 100 AD (after the Roman destruction of the Temple in 70 AD), with other chapters added later. This text is a traditional Jewish reference regarding the concept of the 'lost tribes' that are believed to still exist and will eventually return during the end times, reuniting with the remnant in the holy land under the leadership of the Messiah.

The value of this text is that it demonstrates that almost 2,000 years ago there was some recollection of ancient Israelites escaping the clutches of the Assyrians and migrating out of the region.

This brings me to the Sambatyon River issue. This is a river that is referred to in Jewish tradition, serving as the area beyond which the Ten Lost Tribes of Israel were displaced following the Assyrian conquest. Rabbinic literature describes the river as tumultuous waters for six days a week, only calming on the Sabbath, a day when travel was prohibited – thereby preventing the tribes from crossing. Throughout history, Jewish and Christian have considered this as either symbolic or literal.

¹ Many of the nations listed in Genesis 10 migrated outward from the Middle East via Anatolia, some leaving a trail of peoples or remnants behind. Some other Biblical scholars suggest phonetic connections, such as *Gimirri* being similar to *Gomer*, a descendant of Japheth. For example Edwin Yamauchi, *The Scythians - Who Were They? And Why Did Paul Include Them in Colossians 3:11?* *Priscilla Papers*, Vol. 21, No. 4 (Autumn 2007): “The Cimmerians may be associated with biblical Gomer (Gen. 10:2–3; Ezek. 38:6). They were known in Akkadian as *Gimmiraia* and in Greek as *Kimmerioi*. They went westward into Asia Minor (Turkey), while the Scythians proceeded southward into Median territory (in northwestern Iran). In central Anatolia about 675 b.c., they devastated the city of Gordium, the capital of the legendary Midas, an event corroborated by Assyrian sources, who called him *Mita*.” (pp. 13-14)

John Hulley took a deep analysis of this in his article "Did any of the Lost Tribes go north?" *Origin of Nations*, Vol. 1, No. 3 (May-July) 1995, pp. 12-18.² In the article, Hulley suggests that the legendary Sambatyon River *may* be identified with the Bosphorus Strait. He proposes that certain Israelite exiles could have crossed from Asia to Europe via this strait. He notes that the Bosphorus sometimes experiences unusual reversals or pauses in its currents, which he interprets as a basis for the Sambatyon myth. He argues that following the Assyrian deportation of the Ten Tribes, some of these tribes became associated with the Cimmerians (Gimirri/Gamir) which later migrated through Anatolia, crossing the Bosphorus into Europe, with subsequent migrations leading their descendants further into northwest Europe. However, Hulley himself regards the evidence as circumstantial rather than conclusive.

In tracing all of this, we need to examine the linguistic relationship between the Scythians and Cimmerians. According to scholarship, both appear to have spoken closely related Iranian languages, probably belonging to the Eastern Iranian group. As Askold Ivantchik notes in *Les Cimmériens au Proche-Orient* (pp. 53–79), Cimmerian names "are purely Iranian and belong to the eastern branch of Old Iranian." János Harmatta likewise concludes in UNESCO's *History of Humanity* (p. 182): "The Cimmerian language belongs to the Iranian branch... closely related to Scythian."

Archaeology points in the same direction where material culture is virtually indistinguishable. Maurits van Loon, in *Reallexikon der Assyriologie* (pp. 167–68), described the Cimmerians as "Western Scythians" and the Scythians as "Eastern Scythians." Ivantchik later observed that "Cimmerian and early Scythian material culture in the North Pontic region is identical" (*Ancient Civilizations from Scythia to Siberia*, p. 321).

In my readings on Scythians since the 1970s, it became clear that this was a sort of 'umbrella' term for a range of ethnic groups from the Far East and into southern Russia: Mongoloids, Slavic and Germanic. Peoples came and went under that umbrella term, adopting facets of the Scythian culture and languages, causing confusion in the mind of historians as to who is who and where they migrated to.

As Damgaard et al state in "137 Ancient Human Genomes from Across the Eurasian Steppes," *Nature*, No. 557 (2018), pp. 369–74 there were various groups under the heading of Scythian.³

Yet the ancient sources distinguish them politically. Herodotus (*Histories* 4.11–12) describes the Scythians driving the Cimmerians westward, while the Assyrian annals (Daniel Luckenbill, *Ancient Records of Assyria and Babylonia*, Vol. 2, p. 207, 557) consider the *Gimirrai* and *Iškuzai* as separate powers. The *Encyclopædia Iranica* similarly describes the Cimmerians as Iranian nomads closely related to the Scythians but as cousins rather than identical peoples.

Originally, the Cimmerians may have lived in southern Ukraine, where the Crimea is, according to many scholars. Archaeologists have attempted to identify them with the Novocerkassk culture

² John Hulley (or Yochanan Ben David, 1921–2014) earned a Bachelor of Arts in Economics from Harvard University and served as a senior economist at the World Bank for a decade. He wrote articles on topics such as geophysics to trade in journals such as *Nature* and *World Politics*. He and I corresponded from time-to-time.

³ Refer also to Gneccchi-Ruscione et al. "Ancient Genomic Time Transect from the Central Asian Steppe Unravels the History of the Scythians," *Science Advances*, Vol. 7, Issue 13 (2021), article eabe4414. The discussion of the western Scythian/Cimmerian-related groups appears in the Results and Discussion sections of the paper. Note: as an electronic journal, *Science Advances* uses an article number (eabe4414) rather than conventional page numbers.

on the grass plains between the river Prut and the Lower Don (ca. 900-ca. 650 BC) but there is no hard and fast evidence. Their most precious possessions were their cows, and one must imagine them as roaming across the plains with their cattle!

In the Near East (ca. 714-650 BC) Assyrian records frequently reference them. They conquered the kingdom of Urartu; conducted raids in Phrygia (whose king Midas is traditionally linked to this era); invaded Lydia in western Anatolia; and posed threats to Assyria on a number of occasions.

Later they were defeated in Lydia. Their dominance began to wane under the Lydian monarchs, particularly Alyattes, who triumphed over them around 610-600 BC. Following this victory, their political structure vanished and Assyrian records ceased to mention them. Greek authors no longer regarded them as an independent entity. This is widely considered the conclusion of the Cimmerians as a distinct nation.

But what happened to them?

British-Israelite belief on Cimmerians and Scythians

British-Israelite literature of the 19th and early 20th centuries

This literature developed a distinctive historical view claiming that the Lost Ten Tribes of Israel, deported by the Assyrians in the 8th century BC, migrated northward and westward, followed by descendants of Judah, Benjamin and Levi. Though it is believed that there were earlier settlements in northwest Europe and the British Isles. The Israelites became identified with the Cimmerians (Assyrian *Gimirri* or *Khumri*, sometimes linked etymologically to the Welsh *Kymry* or *Cymry*)⁴ and Scythians (especially the *Sacae* or *Saka*, derived from “Isaac’s sons” or *Sac’s sons*, evolving into the Saxons). These tribes, according to the doctrine, traveled from captivity through Media, the Caucasus and Black Sea/Caspian regions, the Carpathians, and Central Europe, eventually settling in the British Isles and forming the ancestors of most northwestern European nations, particularly the British nations.

One of the earliest works came from Rev. John Wilson in *Lectures on Our Israelitish Origin* (1840, with later expanded editions up to the 1870s). Like all British-Israelites thereafter, Wilson traced the Israelites from Assyrian exile into Scythian regions and onward into Europe, laying the groundwork for the movement’s beliefs. He identified the Assyrian *Khumri/Gimiri* with the Greek *Cimmerii*, then connected them to the *Cimbri* and *Cymry* as descendants of the Ten Tribes.

Colonel John Cox Gawler further advanced the Scythian identification in his 1875 pamphlet *Our Scythian Ancestors Identified with Israel*. Gawler noted that “Our Scythian Ancestors” was a phrase sometimes used in British origin histories but argued the missing link was their identity with Israel. He referred to the *Sakai* (a Scythian group) as possessing fertile grounds in Armenia and being among the most outstanding Scythian peoples and equating the *Sacae* with descendants of Isaac.

Edward Hine popularised and expanded these ideas in *Forty-Seven Identifications of the British Nation with the Lost Ten Tribes of Israel* (various editions 1874–1878). Hine’s work linked the

⁴ This view extends back centuries in non-British-Israel sources such as “On the Origin of Juries,” *The London University Magazine*, Vol. 1, pp. 177–178.

Sacae/Scythians with Isaac's descendants and the Cimmerians with Israelites. He built directly on Wilson's arguments, ensuring that the Cimmerian -> Cimbri -> Cymry linkages were central proofs of the British-Israel movement.

William Henry Poole brought the theory to North Americans. In *Anglo-Israel, or the British Nation the Lost Tribes of Israel* (1879) he connected Israelites with Scythians, Sacae, and Saxons in the tradition of his predecessors, providing research concerning the Sacae, Scythians, and Cimmerians migrating across Central Asia into Europe.

Walter Metcalfe Holmes Milner⁵ contributed to the theory *Israel's Wanderings; or, The Scüths, the Saxons, and the Kymry: A Connected Account Tracing the Lost Tribes of Israel into the British Isles* (1881), offering additional Scythians, Saxons, and Kymry connections. He assembled extensive quotations from Herodotus, Strabo, Diodorus, Pliny, Tacitus, and others to argue for the historical continuity of Cimmerians → Cimbri → Cymry through the Caucasus and Scythian territories into Europe. This became one of the fullest British-Israel syntheses and one of the most famous British-Israelite publications. It is used and referenced to this day, having undergone a number of editions. The same author also produced *The Royal House of Britain an Enduring Dynasty* (1902).

John Harden Allen's *Judah's Sceptre and Joseph's Birthright* (1902) discussed Israelites as Scythians/Sacae before becoming known as Saxons, reinforcing the position of the movement's arguments and can be regarded as one of the more solid works espousing the narrative.

Others included Charles Adiel Lewis Totten who explored this in his multi-volume *Our Race* series (1890s) and the compilation *These Are Ancient Things: Selected Articles* (published by the British Israel Association of Greater Vancouver)^{6, 7}

Historians who supported the Cimmerian -> Cymry Link

British-Israel writers frequently drew on and cited non-Israelite historians to bolster their case.

For example Amédée Thierry's *Histoire des Gaulois* (1835) wherein he identified Cimmerians with Cimbri and early Celts. Robert Williams Morgan in *The British Kymry* (1857) argued the Kymry were successively known as *Cimmerioi*, *Cimbri*, *Umbri*, and *Kymry*. Samuel Lysons in *Our British Ancestors* (1865) maintained that Cimmerians⁸ and Gauls were the same people, with the Welsh known as the *Cymry*.⁹

⁵ He frequently wrote under the pseudonym "Oxonian."

⁶ A twentieth-century compilation rather than a nineteenth-century work; the exact original publication year depends on the edition consulted.

⁷ And Herbert Aldersmith who linked the migrations to monumental symbolism in *The Great Pyramid in Fact and Theory* (1890).

⁸ Later John Pym Yeatman (*The Shemetic Origin of the Nations of Western Europe*, 1879) and Edward Wheler Bird (various lectures and pamphlets, 1880s–1890s) extended the argument. John O'Hart reviewed the Cimbrians and Britons debate in *Irish Pedigrees, Vol. II* (1892).

⁹ A Baptist website speculated on the Welsh identity by using the following linkages similarities: "Other names for the Cimmerians: Gimirrai {KMR} (Assyrian), Gamir {KMR} (Assyrian), mat bit-Humri {KMR} (Assyrian), bit-Khumri {KMR} (Assyrian), Khumri {KMR} (Assyrian), Ghomri {KMR} (Assyrian), Gamir {KMR} (Babylonian), Gimri {KMR} (Babylonian), Gimirri {KMR} (Babylonian), Gimri {KMR} (Babylonian), Kymris {KMR} (Gallic), Cymry {KMR} (Greek), Kimmerrii {KMR} (Greek), Kimmerroi {KMR} (Greek), Kimbri {KMR} (Greek), Kimbroi {KMR} (Greek), Kimbron {KMR} (Greek), Cimbres {KMR} (Latin), Cimbri {KMR} (Latin), Kimbri {KMR} (Latin), Kymbrians {KMR} (Latin), Tauri (Russian?), Cymry {KMR} (Welsh), and Cumri {KMR} (Welsh)." (*Who Were The Cimmerians/Welsh? Tribe of Levi*, by admin, 12 February 2014).

Within the British-Israel movement with authors such as Gawler, Hine, Wilson, Poole, Milner, Allen, Aldersmith, Totten etc, the view contains the following arguments:

- Scythians (Saka/Sacae) as the exiled northern tribes of Israel.
- Cimmerians (Gimirri) from Assyrian records as the deported Israelites.
- The migration path: Assyria → Media → Caucasus → Scythia → Central Europe → Britain and northwest Europe.
- Etymological proofs (Sacae becoming Isaac/Saxons; Gimirri/Khumri becoming Kymry/Cymry/Cimbri).
- Basis on various Biblical prophecies.

These identifications, are, *not* accepted by mainstream historians, archaeologists, linguists, or Biblical scholars. That does not mean, of course, that the theory is incorrect.

Historical Influencers

In the period spanning the 1830s to the 1850s, a number of French historians promoted the theory that the ancient Cimmerians, referred to by Assyrian and Greek sources, were synonymous with the Cimbri, a Germanic tribe that invaded Roman Italy in the late 2nd century BC. This concept connected Near Eastern and Classical references to Celtic origins and migrations.

One proponent was Amédée Thierry – whose work is regarded as the most significant articulation of this theory in his multi-edition work *Histoire des Gaulois*, which was first published in 1835 and saw subsequent editions through the mid-19th century. He asserted that the Cimmerians migrated westward and became known as the Cimbri, who were, in turn, the ancestors of the Celtic (Gallic) peoples. This gained considerable support in France and contributed to the popularisation of this identification among Celtic scholars of the time.

A similar perspective emerged in Britain with historian Sharon Turner's *History of the Anglo-Saxons*, with early editions dating from the late 18th to early 19th century. Turner proposed that the Cimmerians, Cimbri, and Cymry might represent different branches of the same migrating peoples. His theories definitely influenced British-Israelite writers who aimed to establish connections between the ancient Near East and the British Isles.

“The Saxons were a German or Teutonic, that is, a Sakai Gothic or Scythian tribe; and of the various Scythian the nations which have been recorded, the Sakai, or Saxons. Sacæ, are the people from whom the descent of the Saxons may be inferred with the least violation of probability. **Sakai-suna, or the sons of the Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon.** The Sakai, who in Latin are called Sacæ, were an important branch of the Scythian nation. They were so celebrated, that the Persians called all the Scythians by the name of Sacæ; and Pliny, who mentions this, speaks of them as among the most distinguished people of Scythia. Strabo places them eastward of the Caspian and states them to have made many incursions on the Kimmerians and Treteres, both far and near.” (Vol. 1, p. 87) [emphasis mine]

He examines the *Cimmerii* (Cimmerians) and their movements on pages 74 to 76, comparing the *Cimmerii*, *Cimbri*, and *Cymry* on pages 76 to 80, where he notes the potential connections

among these migratory populations. He then focuses on the *Sakai* (*Sacae*) on pages 87 to 89, stating that, among the different Scythian nations, they are the most likely ancestors of the Saxons.

Modern consensus is that there is no such link, but historical views do ebb and flow - one should not expect too many modern historians to acknowledge such a link.

***Did the Lost Tribes of Israel Migrate to Britain?* by Caleb Howells**

Let us discuss and evaluate the recent YouTube video by Mr Howells who is a historian, author and copywriter – the video was referred to at the outset of this paper and is the reason for drafting this paper. He holds a degree in Education and has produced many fine historical videos.

I do not know why he had a look at the theory of 'lost' tribes, Cimmerian and Khumri links, but one can only assume that he did so due to someone contacting him about it. I came across this video as I subscribe to his channel.¹⁰

Howell's Four Criticisms

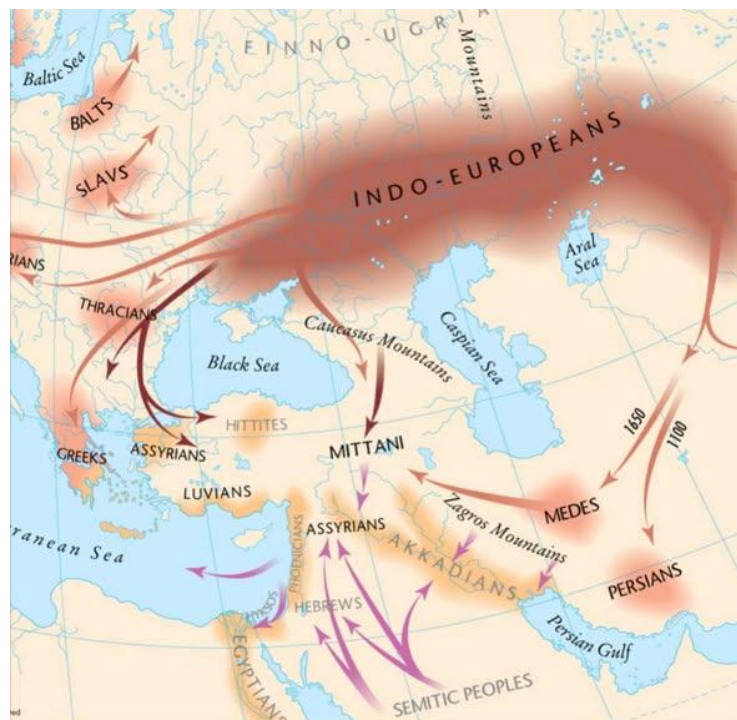
Caleb Howells argues that the Cimmerians are not the ancestors of the Cymry through four main viewpoints:

1. The similarity in names between *Khumri* and *Cimmerians* can be misleading. The Assyrians referred to the Kingdom of Israel as *Bit Humri* (*House of Omri*), which pertains to the Israelite king Omri and not to the ethnic identity of the Israelites. And that, he believes, there is no indication that the Greeks adopted this Assyrian designation for the Israelites, as Greek texts concerning Jews and Israelites do not refer to them as *Cimmerians* (*Κιμμέριοι*, *Kimmerioi*).
2. Ancient sources indicate that the Cimmerians originated from a different location – such as Greek historians who characterise the Cimmerians as having come from the area north of the Black Sea, rather than from Israel or the territories where the Israelites were relocated to by the Assyrians.
3. Assyrian records differentiate between the Israelites and the Cimmerians as distinct groups. The Assyrians apparently reference both populations separately: *Bit-Humri* = the Kingdom of Israel (*House of Omri*) and the *Gimirri* = the Cimmerians.
4. The Welsh term *Cymry* is of a later date and has a different origin. The designation *Cymry* for the Welsh does not emerge until the Medieval era. Earlier Roman and Greek texts do not utilise this term for the Britons. In fact, scholarly interpretation is that *Cymry* may have developed from a Brythonic term meaning "fellow countrymen," rather than being a remnant of the ancient Cimmerians.

¹⁰ I found an article by him on the subject here <https://greekreporter.com/2025/07/17/israelites-cimmerians-ancient-greek-records/>

In summary, Howells argues that the theory is founded on superficial similarities among the names Cimmerians (*Kimmerioi/Gimirri*), and Cymry. When one analyses the historical, linguistic, and chronological evidence, it becomes evident – to him - that each suggested link falls short. He concludes that there is no substantial evidence to suggest that the Lost Tribes of Israel migrated to Britain and became the Welsh.

However, not all is what it seems. First of all, concerning the geographical reality, the prevailing stance is for the Cimmerians' historical homeland to have been in the Eurasian steppe, directly north of the Black Sea and the Caucasus Mountains. Due to pressures by the Scythians, they are postulated as migrating via the Caucasus mountain regions into Anatolia. They are regarded as culturally similar to but politically separate from the Scythians.



Map typifying modern views

Source: *The Map Archive. Indo-European Migration Map [digital map].*
ca. 2017–2020. Publisher and exact date uncertain.

Upon encountering these people, my readings reveal that the Greek accounts by Homer and Herodotus influenced later legendary origins and their northern colonies.¹¹ They mythologised them in Homer's *Odyssey* as living in a perpetual northern darkness, and later historians described them as inhabiting the plains north of the Black Sea before moving south. This is based on the legends and not first-hand records or experiences.

“All day long her [i.e. the ships'] sails
were full as she held her course over the sea, but when the sun went
down and darkness was over all the earth, we got into the deep
waters of the river Oceanus, where lie the land and city of the
Cimmerians who live enshrouded in mist and darkness which the rays

¹¹ Another possibility is that Homer was referring to some descendants of Gomer rather than the later Cimmerians. Refer to footnote 1.

of the sun never pierce neither at his rising nor as he goes down
again out of the heavens, but the poor wretches live in one long
melancholy night.” [emphasis mine]

However, Assyrian and other Near Eastern records in cuneiform tablets refer to them as *Gimirrāya* assuming that these are the same people and *not* another people with a similar name which became conflated with the *Cimmerians* (this has happened many times in historical writings).

These documents describe the *Gimirrāya* in Urartu (modern Armenia) and Anatolia in 714 BC making incursions. It is thought that they entered the area from a northern homeland in the Ukraine and via an eastern migration. Historians find this confusing. Modern consensus acknowledges that the Cimmerians were a nomadic pastoralist people - that both the northern homeland and the eastern migration routes are historically possible.

Flimsiness of Historians' Positions

In the first instance, it should be realised that the idea from the Greeks claiming that the Cimmerians came from the north (the Pontic Caspian steppe) is not necessarily correct. In fact, the evidence is flimsy and they likely oversimplified a complex migration. Historical and archaeological evidence suggests the Cimmerians lived in both areas, originating as an equestrian nomadic people north of the Black Sea and Caucasus before migrating east and south into Western Asia. See for example Vladimir Elujj “The Archaeological Evidences of The Early Period of Military Contacts Between the Black Sea North Littoral and the Ancient East and the "Cimmerian Problem"” *Cuadernos de Prehistoria y Arqueología de la Universidad Autónoma de Madrid*, Vol. 20 (1993), pp. 133-45.

Here is another example:

“The supposed origin of the Cimmerians north of the Caucasus at the end of the Bronze Age loosely corresponds with the early Koban culture (Northern Caucasus, 12th to 4th centuries BC), **but there is no compelling reason to associate this culture with the Cimmerians** specifically. There is a tradition in archaeology of applying Cimmerian to the archaeological record associated with the earliest transmission of Iron Age culture along the Danube to Central and Western Europe, associated with the Cernogorovka (9th to 8th centuries) and Novocerkassk (8th to 7th centuries) between the Danube and the Volga. This association is "controversial", or at best conventional, and is not to be taken as a literal claim that specific artifacts are to be associated with the "Cimmerians" of the Greek or Assyrian record ... Encyclopædia Britannica (2006): "They [the Cimmerians] probably did live in the area north of the Black Sea, **but attempts to define their original homeland more precisely by archaeological means, or even to fix the date of their expulsion from their country by the Scythians, have not so far been completely successful**” (<https://ancientmesopotamia.org/cultures/cimmerians> NN, ND) [emphasis mine]

Tim Bridgman is an example of highlighting weaknesses in the arguments:

“What does archaeology tell us about the Cimmerians? **The short answer to this question is that archaeology tells us next to nothing about the Cimmerians, since no archaeologist has ever been able to identify a Cimmerian material culture.** Rather, archaeologists have used Hesychius' and the Suda lexicons as a key to Cimmerian archaeology and have interpreted Herodotus' account to equate the Cimmerians with the Scythians (Hdt. 4.11.28-32).⁶⁵ Cimmerian archaeology has also suffered from unclear and misleading terminology, inherited without modification from the nineteenth century.” (“Who were the Cimmerians?” *Hermathena*, No. 164 (Summer 1998), p 46) [emphasis mine]

Marek Olbrycht (2000), "The Cimmerian Problem Re-examined: The Evidence of the Classical Sources" in n Jadwiga Pstrusińska & Andrew Fear (eds.), *Collectanea Celto-Asiatica Cracoviensia*:

“However, **the presently available archaeological materials do not allow any convincing hypothesis about the character of genuine Cimmerian culture. It is due to the fact that archaeological interpretations depend on historical premises and the latter, relying on fragmentary and contradictory testimonies,** still do not enable us to give definitive answers to certain important questions about Cimmerian history.” p. 72

“In his current study, A. Ivancik supports this hypothesis, but at the same time he stresses that the known Cimmerian kings' names have much in common with Luwian, a language from Asia Minor. **Although the hypothesis ascribing Iranian origins to the Cimmerians is the most probable at the present stage of research, it cannot be confirmed without further evidence. In fact, it is highly probable that the term Cimmerians designated a tribal entity which was not homogenous. In a similar way, Herodotus called different steppe peoples Scythians for they were dominated by a tribe designated by this name. As mentioned above, the scholars of antiquity were very interested in the name of the Cimmerians. At present too, there is much debate on this issue.** According to I. M. Diakonoff, the name of the Cimmerians was an autonym and the Assyrian form *Gimirraia* is the most credible.” (p 93) [emphasis mine]

One of the conclusions:

“The Assyrian sources at our disposal locate the first known Cimmerian seat in Transcaucasia. The Cimmerians entered this area **in all probability** from the steppes to the north of the Caucasus. Additionally, we may assume that the Cimmerians were supplanted by the Scythians from the Volga region.” (p. 95) [emphasis mine]

“... in all probability” sums it up as there is *no* hard proof that the Cimmerians came from north of the Black or Caspian Seas and migrated into Asia Minor region.

Olbrycht argues that much of the traditional history of the Cimmerians has been distorted by later Greek literary traditions, particularly Homer's *Odyssey*. He is of the opinion that Homer's

Cimmerians belong to mythology rather than history, as they are portrayed as living in a mist-covered land at the edge of the world near the entrance to the Underworld. He relates how the earliest historical evidence instead comes from Aristaeus, Hecataeus and Herodotus, together with Assyrian records. Olbrycht, however, still makes the mistake by maintaining that the original Cimmerian homeland lay in the north – that is the North Caspian-Volga steppes while other historians make the mistake that it was in the northern Black Sea region, and that the Cimmerians were driven south into Transcaucasia by advancing Scythians before appearing in Assyrian records around 715 BC. He argues that later Greek writers misplaced them in the Pontic region by combining Homeric tradition with local place names and folklore rather than preserving genuine historical memory.

So, we can see how historians' opinions and views change over time and differ between each other.

The chapter also challenges the common use of "Cimmerian" place names around the Bosphorus as proof of a northern Black Sea homeland, arguing that many of these names were coined after Greek colonisation and reflect literary tradition rather than historical reality.

To reiterate, prior to Herodotus (ca. 484-425 BC), there were no known authors who explicitly defined the ethnic *origins* of the Cimmerians in the manner that later historians did. The earliest mentions of the Cimmerians are found in Assyrian royal inscriptions, which depict them as a foreign group *without clarifying their identity*!

The main sources predating Herodotus consist of:

1. Assyrian royal inscriptions (late 8th-7th centuries BC) - Sargon II (reigned 722-705 BC) mentions the *Gimirri*, as a force near Urartu. Followed by Esarhaddon (681-669 BC) who records military actions against the *Gimirri* and names their leader as Teušpa. And Ashurbanipal (669-631 BC) who also refers to the *Gimirri* in a military context. While these inscriptions acknowledge the Cimmerians as a distinct group, sadly they fail to provide insights into their ethnic origins.
2. Historians refer to ancient Greek poets - Callinus of Ephesus (mid-7th century BC) who describes the invading Cimmerians in Asia Minor; and Archilochus may also allude to them. These poets depict the Cimmerians as invaders but do not explore their ancestry. One relevant fragment is Callinus via Strabo who refers to him: He mentions an invasion by the Cimmerians ("now the horde of Cimmerians, with their acts of violence, is advancing"), and the capture of the Lydian capital (*Geographica*, 14.1.40).

Archilochus of Paros (ca. 680-640 BC) is said by Strabo to allude to the Cimmerian invasions that terrorised Ionia. These poets portray the Cimmerians primarily as destructive barbarian invaders from the north (driven by Scythians, per Herodotus), who overran Phrygia, attacked Lydia (killing Gyges ca. 652 BC, capturing lower Sardis ca. 644 BC), and threatened Greek cities in Ionia. They do not discuss Cimmerian ancestry, origins, or ethnography.¹²

However, Herodotus (ca. 484-425 BC) is recognised as the first author to present a comprehensive account about the Cimmerians, claiming that they initially lived in the area

¹² Refer to works such as West, M. L. (ed.). *Iambi et Elegi Graeci ante Alexandrum cantati*, Vol. 2 (2nd ed.); Gerber, D. E. (ed./trans.). *Greek Elegiac Poetry* (Loeb Classical Library); Edmonds, J. M. (trans.). *Elegy and Iambus*, Vol. 1 (Loeb). Includes Callinus and Archilochus.

north of the Black Sea before being driven out by the Scythians. But please note that his account is more of an origin tradition than a direct historical record and has been the focus of ongoing scholarly discussion from what I can make out.

Later, Diodorus Siculus (ca. 90-30 BC) in his *Bibliotheca Historica* (5.24-32; 5.38; 5.4) describes Celts, Hyperboreans, Scythians, and migrations that later writers associated with the Cimmerians.

In the following century, Strabo (ca. 64/63 BC-24 AD) in *Geographica* (1.2.9; 7.2.2; 7.3.17; 11.2.19) discusses the Cimmerians, Scythians, and northern peoples. Pliny the Elder (23/24-79 AD) wrote his renowned *Naturalis Historia* (4.12 (IV.99); 4.25-28; 6) wherein he lists the Cimbri among Germanic peoples and refers to the Cimmerian Bosphorus. Later British-Israel writers connected these references. He is interpreted by later writers as linking Cimmerians and Cimbri, but he does not explicitly identify the Cimmerians with the Cimbri. He mentions the *Cimmerian Bosphorus* in one place and the *Cimbri* among the Germanic peoples in another. It was nineteenth-century British-Israel and related writers who argued that these references pointed to the same people. Plutarch records a tradition that the Cimbri may have been connected with the Cimmerians.

Tacitus (ca. 90 AD) in *Germania* (2, 37) and *Annals* (2.62-63) also discusses the origin of the Germanic peoples and mentions the Cimbri. Finally, Plutarch (ca. 46-120 AD) in *Life of Marius* 11-27 (especially chs. 11, 19, 25-27) apparently provides the fullest ancient writings of the Cimbrian War and discusses the Cimbri's origins. Later British-Israel authors cited these chapters too.

According to Daan Nijssen, "Cimmerians and Scythians. Herodotus Reconsidered," *Ancient World Magazine*, 27 February 2018 (www.ancientworldmagazine.com/articles/cimmerians-scythians-herodotus-reconsidered/):

"Finally, I should briefly discuss that a people called the *Kimmeroi* are named in Homer's *Odyssey*. These Kimmeroi live in the far west, across the Ocean, in a misty land never touched by the sun. **They appear to be purely mythical.** The name *Kimmeroi* is perhaps derived from the Greek word *kemmeros*, which means mist. When the Greeks came into contact with a people named the Gimirri, however, and noted the similarity in name with Homer's Kimmeroi, **they began to conflate the two.**

Perhaps it was this confusion with the Homeric Kimmeroi that led Herodotus to place the original homeland of the Cimmerians north of the Black Sea, at the edge of the known world. This way, a fictional homeland was invented for a people whose real homeland was unknown to the Greeks."

In any event, the fate of the Cimmerians remains a highly contested topic, as they fade from the historical record over time instead of disappearing in a single occurrence or mass movement. The current historical perspective suggests that they were assimilated into other groups, especially in Anatolia and among Iranian-speaking nomadic tribes, rather than continuing to exist as a separate nation. But that is a mere assumption.

The more deeply I have investigated this issue, the more I find that indicates flimsiness of the historical research we have and little evidence for the hard positions historians take about their origin.

How far back can one trace the word Cymry or similar?

In summary, from what I can make out from my readings, approximately 633 AD we have the first written record of the term which is found in a renowned Welsh praise poem titled *Moliant Cadwallon*. This poem was composed to honour Cadwallon ap Cadfan, a Celtic monarch of Gwynedd (North Wales). The term is prominently featured in the notable political poem *Armes Prydein* (*The Great Prophecy of Britain*) around 930 AD. In this context, it served to unite all native Celtic groups (those dwelling in Wales, Cornwall, and Scotland) against the Anglo-Saxons.

I am no linguist, but they tell us that investigating the etymology of the word leads us to its roots in Common Brittonic, the precursor to Welsh, Cornish, and Breton, which was spoken across Britain prior to and during the Roman era. This term stems from *Kombroges*, which translates to "fellow countrymen" or "compatriots." Apparently this form originates from an unwritten language of the Iron Age, making precise dating impossible, linguists estimate its age to be centuries old. Who knows?

Of note is that the original spelling: for nearly a millennium, both the land (*Cymru*) and its inhabitants (*Cymry*) were referred to by the same spelling: *Kymry* or *Cymry*. It was not until around 1560 AD that writers began to differentiate the spellings for the place and the people.

Historians such as Dr. John Davies suggest that the term may have gained popularity as a spoken expression among the native Britons around 580 AD (*A History of Wales*, p. 69). As the Anglo-Saxons advanced through Britain, they isolated the native Celtic speakers in Wales from their relatives scattered in northern England (*Cumbria*, the Latinised name for Wales)¹³ and south-western Scotland (a region referred to as *Yr Hen Ogledd*, or *The Old North*). Those communities in Wales ceased identifying as *Britons* and began to refer to themselves as the *Cymry*.

Were the Cimbri related to the Anglo-Saxons?

The term *Cimbri* (also known as *Kimbroi*, *Cymbry*, or *Cimbrians*) is documented in history dating back to the 1st century BC, particularly in relation to the Cimbrian War (113–101 BC). One may observe that *Cymbry* closely resembles *Cymry* - the Welsh term for the Welsh people, as well as *Cymru*, the Welsh designation for Wales.

What of the ancient Germanic *Cimbri* tribe? Are the Cymbry related to the tribe known as the *Cimbri* which dwelt in Denmark, roughly where the Anglo-Saxons later emanated from? Delving into this reveals that the words and names *Cimbri* or *Cymbry* (or ancient equivalents) evolve from different language sub-groups.

¹³ The people of Cumbria still possess the genetic traits and physical phenotypes historically associated with Keltic populations because Cumbria's mountains and isolated valleys acted as natural barriers. As a result, its population has mixed very little with outsiders compared to the rest of England.

Around 325 BC the Greek geographer Philemon wrote about the northern seas. Later Roman writers, such as Pliny the Elder (23/24-79 AD), recorded that Philemon mentioned local *Cimbrian* names for those waters. One famous example is *Morimarusa*, which means something similar to *Dead Sea*.

During the 1st century BC (first clear written records) both Greek and Roman historians started using the names *Κίμβροι* (*Kímbroi*) in Greek and *Cimbri* in Latin. They described these tribes as a terrifying force marching toward Rome. Their threat ended when the Roman general Gaius Marius defeated them in 102-101 BC (at the Battle of Vercellae).

There are no hard and fast proofs, but linguists suggest that their name comes from an ancient Germanic root such as *himbra* or *kumb*. This is often interpreted as "people of the coast" or "people of the rim", referring to those living near the sea in what is now Denmark.

Let us now turn our attention to the Cimbri relationship to the Anglo-Saxons. The two peoples were racially or ethnically identical but separated by several centuries in terms of observation or records. But they are not racially different.

The Anglo-Saxons originally lived in areas that are now northern-western Germany/Denmark and the Netherlands. They migrated across the sea and settled in Britain during the 5th century AD, long after the Cimbri had vanished from history.

Or were they the same people?

After all, they shared roots in the same general region - the Cimbric Peninsula (Jutland). The 8th-century historian Bede traced the origins of the Angles and Jutes back to that Danish area.

As Bede wrote in his *Ecclesiastical History of the English People* (where he linked them to the Jutland area):

"...the East Angles, the Middle Angles, the Mercians... **are sprung from the Angli, i.e. from a land which is called Angulus**, and which is said to have remained uninhabited from that time till the present day. It lies between the territories of the Jutes and those of the Saxons." (Book 1, Chapter 15) [emphasis mine]

So, are these Cimbri descendants of the Cimmerians instead of the Cymry?

Modern historians generally reject the link because here is a gap of roughly 500 years between the disappearance of the Cimmerians (ca. 600 BC) and the appearance of the Cimbri (late 2nd century BC). Also, the Cimmerians are attested in Assyrian and Anatolian records, whereas the Cimbri first appear in Roman sources connected with northern Europe. It is rather obvious that they dismiss the link too easily as it does not fit their narrative. After all, clans and tribes are known to have travelled great distances over time, maintaining their identities.

One historian noted:

"Whilst the link to the Sicambri can be discarded, this does seem to point to a specific group of Cimmerians rather than all Cimmerians. The migration story

itself is likely to be an invention to explain to a medieval audience the similarity between the Cambri and Cimmeri names. **Or does it remember very vaguely the Cimmerian or Cimmerian-influenced migration into Jutland...?"**

(*Cimmerians (Indo-Iranians? / West Indo-Europeans?). Incorporating the Gimirrai & Kimmerioi*

(www.historyfiles.co.uk/KingListsEurope/BarbarianCimmerians.htm)

[emphasis mine]

Another is Aryeh Kaplan in his *The Living Torah* wrote:

"The Cimerians were seen as originally having been a Nordic people (*Odyssey* 11:18-19). Some sources identify them with the Cimbri of Jutland (around Denmark), a nation of Teutonized Celts." (p. 21).

The Findings of Anne Kristensen

It would be expected that there would be little interest or support for the Israelitish origin (or part origin) of the Cimmerians by academics.

However, prominent Danish linguist, respected in her field, Anne Kristensen in her work *Who were the Cimmerians, and Where did they come from?: Sargon II, the Cimmerians, and Rusa I* argues for identifying them with the Israelites, admitting that at first she was dubious with this find. This appears to be a unique position amongst scholars.

She is no amateur but a qualified Danish historian/philologist, published with The Royal Danish Academy of Sciences and Letters in its *Historisk-filosofiske Meddelelser* series, an esteemed scholarly publication. Her works include studies on Tacitus, Adam of Bremen, and the Cimmerians, have been trained in historical and philological research.

She noted:

"There is scarcely reason, any longer, to doubt the exciting and verily astonishing assertion propounded by the students of the Ten Tribes that the Israelites deported from Bit Humria, of the House of 'Omri, are identical with the Gimirraja of the Assyrian sources. Everything indicates that Israelite deportees did not vanish from the picture but that, abroad, under new conditions, they continued to leave their mark on history." (pp. 126-127)¹⁴

How does Kristensen get to the place where she comes to such a surprising conclusion for such an eminent linguist?¹⁵ After all, she started off with a sceptical re-examination of Assyrian

¹⁴ See also *Critique of Anne Kristensen's "Who were the Cimmerians ...?"* in *Archiv Fur Orientforschung*, Vol. 37, pp. 143-45.

God prophesied in the Bible, "In Isaac your seed shall be called" (Gen. 21:12) and the Saxons or Sacasons are, in fact, the sons of (I)saca from which the word Scythian originated. Yusifov actually calls them the Cimmero-Scythians in his work "On the Scythians in Mannea" (pp. 349-356). In footnote 33 he states: "The mention of the Cimmerians with the Scythians in the texts of Esarhaddon in the region of Mannea and Media suggested to I.M. Diakonoff (IM 265) that the sources understood Scythians also under the name Cimmerians." (p. 356)

¹⁵ Of interest is that she was introduced to this concept by *Plain Truth* writer, Robert Boraker. Having read the book, I wrote to Mr Boraker: "Dear Mr Boraker: "At long last I have been able to obtain a copy of *Who Were the Cimmerians, and Where Did They Come from?: Sargon II, the Cimmerians, and Rusa I* by Anne Katrine Gade Kristensen. I notice in

cuneiform tablets and ended with concluding that the Cimmerians were indeed the Israelites, deported to Northwest Iran by the Assyrians. Quite remarkable because British-Israelites have made that claim and been writing about this since the nineteenth century!

Four significant proofs are presented by Kristensen:

First of all, there is timing: Israel falls in 722 BC, and the Cimmerians first appear in Assyrian records in 714 BC - an essential timeframe to connect Israelites with Cimmerians. The next point considered is geographic location where we find that Assyrian records indicate that the new *Gimirri* regiments were located in the Zagros mountains and the "cities of the Medes" - the exact locations where 2 Kings 17:6 states the tribes of Israel were relocated!



Where the Israelites were taken into captivity.

Source: <https://80books.hsites.harvard.edu/blog/june-22-israelpalestine-hebrew-bible>

Name transition is also considered, something which British-Israelites often rely upon. In this case we have Hebrew *Omri* → Assyrian *Khumri* → Babylonian *Gimiri* → Greek *Kimmerioi*.

Another important element relates to military use. The earliest Cimmerians served as Assyrian mercenaries rather than invaders which indicates that the deported Israelites were assigned to border garrisons.

In effect she is saying that *Bit Humria* = Assyrian for *House of Omri*; *Gimirraja* = their spelling of the Cimmerians. And from there we can attempt to trace Cimmerians into Europe.

the Preface and a couple of other places – especially pages 119-120 – you are mentioned. I find it intriguing that you were able to assist and probably influence her research. I find this intriguing. May I ask how this came about and did she come to accept that the NW Europeans are descendants of the House of Israel?" (6 March 2018)
His response: "Yes, I was in correspondence with Anne Kristensen in the past when I provided her with information. That's so far back that I cannot remember how the contact was made. Perhaps she sent us a question that I answered when working in Personal Correspondence. Or it may be because of my research into "Uncovering Scandinavian Roots" that was published in the Norwegian PT in 1984. A copy of the English translation is attached. Thank you again for the information you sent in the past." (17 March 2018)

It is true that almost all historians would disagree with her view just as most theologians would disagree with Sabbatarian views. Historians who have reviewed her work would be careful not to antagonise a Woke establishment by being seen to lean toward a Cimmerian identification that would inevitably lead to a British-Israelite outcome.

The majority maintain the view for a steppe origin of the Cimmerians or that they were Iron Age nomadic tribes known from Assyrian sources. One such is Edwin Yamauchi, *The Scythians—Who Were They? And Why Did Paul Include Them in Colossians 3:11?* *Priscilla Papers*, Vol. 21, No. 4 (Autumn 2007). I am a fan of a number of his writings, but he is wrong in this instance:

“The cuneiform texts of Assyrian kings refer to the invasion of the Cimmerians and the Scythians in the eighth through the seventh centuries b.c. along Assyria’s northern frontier. In a careful examination of these sources, Anne G. Kristensen rejects the classical evidence that the former tribes came from the north and locates *Gamir* in the area of the Mannai (biblical Minni) near Lake Urmia in northwestern Iran. But, she then comes to the curious conclusion that the Cimmerians were the “lost tribes” deported by the Assyrians from the northern kingdom of Israel. (p. 13)

For further discussion refer to the **Appendix. Book Reviewers.**



This map graphically portrays contemporary historians' views on Cimmerian migrations.
Source : https://upload.wikimedia.org/wikipedia/commons/4/4a/Cimmerian_Migrations.jpg

Following on from Kristensen's Conclusions

To iterate, the Biblical account is clear: "In the ninth year of Hoshea, the king of Assyria captured Samaria... and deported the Israelites to Assyria. **He settled them in Halah, in Gozan on the Habor River and in the towns of the Medes**" (2 Kings 17:6). Assyrian records support this account, identifying the area as northwestern Iran, close to present-day Tabriz and the Urmia Basin. In this region, Israelite exiles would undoubtedly come into contact with local Iranian populations and nomadic groups from the steppes.

The minority theory is for that this location placed them among Iranic (Aryan) peoples, which may have led to interactions with the horse-riding Scythian cultures that later became prominent in the steppes. At least one specialist sees them as becoming known as the Cimmerians.

The British-Israelite Research

We have seen that British-Israelite scholars have written on the identification of the Cimmerians (and Scythians) with the 'lost' tribes of Israel since 1840, commencing with John Wilson's *Our Israelitish Origin: Lectures on Our True History and Destiny*. He argues that the exiled Israelites migrated westward, becoming the Cimmerians (Gimirri) and Scythians, progenitors of many Western Europeans including the British; uses Assyrian records to link *Khumri* (House of Israel) to Cimmerians.

Other works referred to earlier include John Gawler's *Our Scythian Ancestors: The Lost Tribes of Israel* (1875); John Allen's *Judah's Sceptre and Joseph's Birthright* (1902); Brigadier-General William Fasken's *The Origin and Migration of the Cimmerians and Scythians* (1936); and William Bennett's *The Story of Celto-Saxon Israel* (1926). This view has continued in subsequent books and articles. We can call this an 'echo' of older research finding its way into later works.

The study *Cimmerians and Scythians* by Brigadier-General Fasken is carefully researched for its time and draws on Assyrian inscriptions, Biblical texts, as well as nineteenth and early twentieth-century scholarship. It places emphasis on Assyrian chronology; discussion of the term *Bit Khumri*; and critiques of Herodotus' account.

In fact, he presents challenges the traditional account of the Cimmerians and Scythians derived largely from Herodotus. Instead of viewing the Cimmerians as a people forced south by the Scythians, Fasken argues that many of the Cimmerians mentioned in Assyrian records were actually the deported Israelites of the northern kingdom following the Assyrian captivities of 734–722 BC.

He maintains that the Assyrian royal inscriptions provide a far more reliable historical framework than Herodotus' account, which was written nearly two centuries after the events. Assyrian records place the *Gimirrai* (Cimmerians) fighting around Urartu and northern Assyria decades before Herodotus claims they fled across the Caucasus before the advancing Scythians. Fasken therefore concludes that Herodotus' account is historically and geographically unlikely.

The geographical location between the Israelite deportations and the earliest appearance of the Cimmerians forms another important part of his booklet. The Bible and Assyrian inscriptions place the exiled Israelites in Halah, Habor, Gozan, and the cities of the Medes in the regions where the *Gimirrai* emerge in the historical record which, he argues, this overlap is unlikely to be coincidental.

Drawing upon the work of T. G. Pinches, Fasken suggests that the Assyrian pronunciation *Khumri* or *Ghomri* developed into *Gimirrai*, the Assyrian name for the *Cimmerians*. He proposes the linguistic sequence *Omri* → *Khumri* (*Ghomri*) → *Gimirrai* → *Kimmerioi* (*Cimmerians*) as an explanation for the appearance of the Cimmerians in Assyrian records immediately after the deportation of Israel.

He also argues that the Assyrian inscriptions describe the Cimmerians as peoples already subject to Assyria who later rebelled, rather than as newly arrived invaders from the Eurasian steppe. He believes this better fits the circumstances of deported Israelite populations settled in the Assyrian frontier provinces.

Finally, Fasken argues that later Greek historians introduced considerable confusion by applying the general term "Scythian" to numerous northern peoples. According to his reconstruction, the deported Israelites gradually lost their national identity and became known successively as *Gimirrai*, *Cimmerians*, *Saka*, and eventually *Scythians*.

Some of what Fasken has proposed needs to be updated because of advances in modern archaeology and assessment, which in no way discounts his overall conclusions.

Consider also that world renowned explorer and archaeologist, Thor Heyerdahl, writing in the Spring 1995 issue of *Azerbaijan International*, placed in print his "growing suspicion" that Scandinavians were descended from peoples who dwelt in the region of Azerbaijan, situated in the Caucasus (where the Israelites passed through). Gradually, as eminent historians and archaeologists such as Heyerdahl and Kristensen prove the movements of Israelites and related peoples into northwest Europe, modern-day historians will be left without excuse as to who the 'lost tribes of Israel' are today.

Cimmerians and Scythians: Kin Peoples

Linguists regard both peoples to be Eastern Iranic speakers with the latter originating from the Pontic-Caspian area – or at least appearing and becoming known there. Scholarly consensus affirms their close relation including scholars such as Ivanchik and others who have been referred to previously in this paper.

In ancient history we look through a glass darkly and it is difficult for historians and specialists in other sciences to not come across belligerent or dogmatic. In fact, some historians claim that the Cimmerians largely vanish from historical records, yet it is possible that they temporarily established themselves in certain regions of Anatolia, such as Cappadocia, where they were referred to as *Gamir*. While some factions may have migrated north or integrated locally, the evidence remains scarce, and there is no documentation of a large-scale movement from southern Russia.

They will assert that there is no direct link between northwestern Europeans (and especially the Anglo-Saxons-Jutes with the Cimmerians and Scythians. The former shared a West Germanic tongue while the latter were Eastern Iranic. Nor can they find shared artifacts at this time between the two peoples.

While there is genetic clustering between Anglo-Saxons with the Dutch and Danes (due to their Germanic or Nordic origins), it is too difficult to decide with Scythians and Cimmerians from such a long time ago. One reason is that Y-DNA research is still too young a science and believe it or not, open to interpretation.¹⁶ It is not an open or closed case science at all. Another reason

¹⁶ "One of the criticisms of the skeptics stems from the observation that the date, however impressive, does not speak for itself; it has no intrinsic meaning **but has to be interpreted in order to tell a story; and geneticists do not realize the extent to which their interpretations read into the evidence** more than is really there" (Steven Weitzman, "Can Genetics Solve the Mystery of the Lost Ten Tribes of Israel? *The Bible and Interpretation*, p. 12) [emphasis mine]

is that various nations and ethnic groups came under the umbrella term of Scythian – so which one should be used as part of all this research? And which time period does this or that ethnic group fit within the Scythian umbrella term?

It is like undertaking genetic research for ancient Israelites – which bones does one use of all the different peoples who have occupied the land and come and gone over the centuries? A British-Israelite would know, but someone without that knowledge it would be guess work.

But there are indeed plausible bridges to fill the gap given that history is not a perfect science and keeps on moving or being challenged – and rightly so. Tribal names, phonetics, ancient traditions, language shifts, physical anthropology/human biology of the races of mankind are often ignored in lieu of shifting scientific views based on certain historical or language or Y-DNA data.

A Minority Migration Hypothesis: From the Assyrian Captivity to the North Sea

It is certainly not outside of the realm of possibility for the 'lost' tribes of Israel becoming known as Cimmerians. I think Kristensen demonstrates that very well. And we should expect that once they moved through and north of the Caucasus some of their genes being left behind forming an arc or trace of their migrations in places such as Ossetia and Georgia.

Successive Cultures According to Historians

This displacement contributed to or exerted influence on ancient cultures and ultimately the Anglo-Saxon-Jute migrations to Britain commencing around 450 AD. Below is the way historians and archaeologists currently view the successive cultures:

- The impact on the successors of the Corded Ware complex: The Corded Ware culture (ca. 2900–2350 BC) represented a significant period during the Northern/Central European Bronze Age, exhibiting strong genetic connections to Yamnaya steppe ancestry. Its "successors" encompass various Bronze Age groups in Northern Europe.
- Nordic Bronze Age: This period, from approximately 1700 to 500 BC in Scandinavia and northern Germany, is recognized for its advanced metallurgy, seafaring capabilities, and rock art. It developed from roots associated with the Corded Ware culture.
- Jastorf culture: This Iron Age culture (ca. 600–1 BC) located in northern Germany and Denmark is regarded as a precursor to the Germanic tribes. It serves as a transition between earlier Bronze Age groups and the later expansions of the Germanic peoples. These would have been the 'lost' tribes of Israel.
- Anglo-Saxon-Jute migrations to Britain (around 450 AD and onwards): In the aftermath of the Roman withdrawal, Germanic tribes (the Angles, Saxons, and Jutes) from northern Germany and Denmark migrated into Britain. This migration is regarded as the culmination of a lengthy sequence: ancient displacements from the steppe → effects on the descendants of the Corded Ware culture → Germanic Iron Age cultures (such as Jastorf) → movements during the Migration Period. Historians can see all of this but are unable to superimpose the migration of the tribes of Israel, Assyrians and others onto their understanding of migratory patterns.

So, did Cimmerians migrate westwards?

Occasional discussions surrounding the "Thraco-Cimmerian hypothesis" suggest that there may have been limited cultural or technological exchanges, such as early iron and horse-related equipment, moving westward along the Danube, potentially reaching parts of Central Europe or even Jutland in relation to later Cimbri traditions. These discussions are not widely recognized as indicative of population migrations, and do not alter the established views.

Carola Metzner-Nebelsick revisits the Thraco-Cimmerian issue in the Great Hungarian Plain and surrounding regions, as presented in "Early Iron Age pastoral nomadism in the Great Hungarian Plain – migration or assimilation? The Thraco-Cimmerian problem revisited," found in *Kurgans, Ritual Sites, and Settlements: Eurasian Bronze and Iron Age*, edited by Jeannine Davis-Kimball et al. (BAR International Series 890, Oxford, 2000), pp. 160–184. This work challenges the mass migration views or models believing in cultural exchange and into influx into Central Europe, much less into northern regions such as Germany, Denmark, or Scandinavia.¹⁷

Her studies are referenced in academic discussions about cultural influences rather than mass movements – and that is where they get it wrong. They see the links but due to lack of data, have to make assumptions. They are too close to the trees to see the forest.¹⁸

Overall, the historical hypothesis is for historical continuity and indirect contacts with gradual movement of peoples with shared cultures. However, this is still all at the minimal proof level rather than a direct, well-documented migration. Mainstream archaeology show:

- Scythian/Cimmerian influences were more prominent in Eastern/Central Europe and the Near East, though with some impact farther northwest (due to migratory change I would argue).
- Cultural diffusion (ideas, technologies, trade) was likely more significant than massive gene flow from Scythian displacements into Nordic/Germanic lines by the Iron Age.

Historians need to re-evaluate all of this, including what can be described as echoes of the 'lost' tribes in Nordic sagas and English traditions. These are regarded as mere myths and discredited rather than regarded as distant memories.

The Anglo-Saxons can be archaeologically and genetically traced to the Baltic region. The Angles originated from the Angeln peninsula on the Baltic coast of modern Schleswig-Holstein (Germany/Denmark), while the Saxons inhabited areas along the North Sea and western Baltic

¹⁷ Carola Metzner-Nebelsick, in her work titled *Der "Thrako-Kimmerische" Formenkreis aus der Sicht der Urnenfelder- und Hallstattzeit im südöstlichen Pannonien* (Vorgeschichtliche Forschungen 23, Rahden/Westf.: Verlag Marie Leidorf, 2002), provides a comprehensive analysis of the Thraco-Cimmerians in southeastern Pannonia (Carpathian Basin). She concludes that the previous notion of a huge movement has been replaced by an understanding of gradual integration and local adaptation of eastern cultures over several generations. Historians do tend to swing back and forth, so we shall see if they hold to this position.

¹⁸ Hrvoje Potrebica, "Pontic-Caucasian Influences in Southern Pannonia and the Eastern Hallstatt Culture," in *Древнейшие общности земледельцев и скотоводов Северного Причерноморья (V тыс. до н.э. – V век н.э.)* [Ancient Communities of Farmers and Pastoralists of the Northern Black Sea Region (5th Millennium BC – 5th Century AD)], ed. E. V. Yarovoy [relevant section on Early Iron Age influences] investigates the Pontic-Caucasian (including the so-called Thraco-Cimmerian) influences in southern Pannonia and the Eastern Hallstatt culture and is of a similar opinion to Metzner-Nebelsick. Another with similar views is Tibor Kemenczei in *Funde ostkarpatenländischen Typs im Karpatenbecken*.

coasts from Holstein to the Elbe. But where did they migrate from given their Nordic/Germanic ethnicity?

Anthropologists and historians believe that the Nordic peoples (North Germanic) share ancient steppe ancestry with Iranian groups via descent from the Corded Ware-Battle Axe culture and the Yamnaya culture which later contributed to Iranian-speakers such as Scythians, Saka, and Persians. Modern Scandinavians carry 30-45% Yamnaya-related ancestry - the same ultimate source as ancient Iranians (descendants of Arphaxad and Abraham).

Despite the absence of direct evidence at this time for Cimmerian-Anglo-Saxon continuity, Cimmerians were closely related to the western Scythians. Modern scholarship, integrating linguistics, archaeology, and ancient DNA, classifies both Cimmerians and Scythians as Eastern Iranian (Old Iranian) speakers who were nomads in the vast southern Russian steppes.

While historians currently believe that they originated in the same Pontic-Caspian area and were often archaeologically indistinguishable, the Assyrian and Urartian sources nonetheless distinguish *Gimirri* (Cimmerians) and *Iškuzai/Aškuzai* (Scythians) as separate groupings. It would be silly and most unscholarly to declare that their current positions are beyond question and must not be contested.

Adoption of a Foreign Tongue

East Iranian languages were prevalent in Central Asia, the steppes, and eastern areas, and were associated with the Scythians and seemingly the Cimmerians. In Northwest Iran, Western Iranian languages were primarily dominant, likely due to interactions with nomadic groups, whereas Anatolia only underwent short-lived Scythian influences that did not result in lasting linguistic impact. Ossetic, a variant of East Iranian spoken in the Caucasus, represents the westernmost portion of this language group.¹⁹

One thing I can say is that this scholarly position is based on limited surviving evidence, primarily personal names of their leaders recorded in Assyrian and other sources. These leaders have Iranic etymologies, often linked to Eastern Iranian! Mutual understanding is considered *likely* between Cimmerians and Scythians. But cannot be proven as evidence is sparse. Far too many dogmatic statements concerning them and their culture and relationship to Scythians are made, instead of cautionary statements.

From what can be made out, there is no strong evidence that the Israelite deportees to Media maintained a distinct Hebrew-speaking community long-term and most scholars conclude they assimilated into surrounding populations. Over decades, especially if isolated from other Hebrew/Aramaic speakers, they could have adopted the dominant local Iranic language (Median or related West Iranian dialects) for daily life, trade, and administration. This mirrors other cases in the ancient Near East where deported groups adopted the languages of their new environments (e.g., various peoples in the Assyrian and Persian empires). West Iranian could have been a transitional language for the deportees prior to them adopting East Iranian due to Scythian incursions into Anatolia and their move northwards.

¹⁹ The Ossetes are discussed in the paper *The True Roots and Origin of the Scots*.

Linguists argue that the differences between the two language structures are in language phonetics and grammar structure and certain vocabulary. Understanding each other was similar to how English and German (both Germanic) are related but not mutually understood.

Today, the modern speakers: Western Iranic are Persian and Kurdish, while Eastern are Pashto and Ossetic.

In summary, Cimmerians and western Scythians were kin - ethnic cousins sharing the steppe, similar dialects, and culture, yet rivals. From my long-held perspective, the Western Scyths consisted of Israelites, Assyrians and Slavs. Those further east were the Turkic peoples.

Tim Bridgman, "Who were the Cimmerians?" *Hermathena*, No. 164 (Summer 1998):

"Written source material shows that the Cimmerians were a people distinct from the Scythians. Support for this idea is to be found in the names Cimmerians, Tugdamme/Dugdamme, Treres which all analyse as Celtic. **Archaeology has not identified a specific material culture for the Cimmerians, thus they have been linked into every available archaeological culture in the east with no success, yet archaeologists stress the importance of isolated links in the Koban archaeological culture with the Hallstatt culture of central Europe.** If the identification of the Cimmerians on the Clazomenian sarcophagus is to be accepted, it may give us an Urnfield Bronze sword prototype from central Europe. **It is plausible that we are looking at a group of early Celtic peoples, i.e. Cimmerians,** Treres and possibly others, who left their main homeland in central Europe, migrating to the region North of the Black Sea/Sea of Azov. There they came into contact with Proto-Scythians, adopted some of their gear - bow, arrows, bow cases, headress, some of which may have been familiar, and settled in the area around the Black Sea/Sea of Azov, to the north or the east of the Urartian Empire before 714, when they were recorded in Assyrian sources as attacking the northern regions of the Urartian Empire. Diodorus (Diod. Sic. 5.32.4), Plutarch (Plut, Mar. 11.9), the Orphic version of the story of the Argonauts (1122, 1166, 1181) and Josephus (Josephus, AJ 1.123) also agreed that the Cimmerians were Celts." (p. 51)

Bridgman is certainly on to something, but he has unwittingly reversed the migration direction of the Cimmerians.

Instead of the Cimmerians being a subgroup of the Scythians who migrated south into Anatolia and northwest Iran, it appears that the reverse took place. They were groups that migrated north from Northwest Iran into southern Russia, aligning themselves with the European-like western Scythians and incorporating aspects of their culture, way of life, and language.

Concluding Remarks

Having a fresh look at this subject after my readings on it so many years ago has been a good and productive exercise. Reading about the Cimmerians, Cymry and Cimbri has highlighted how

weak history is in places. And how historians willingly ignore the British-Israelite link or do so in ignorance.

History is more undefined or even fuzzier than most realise. In fact, the majority of historians will not let on that this is the case. Their assemblage of records, archaeological items, linguistics and a range of sciences together with whatever has been written or interpreted before them, obviously affects their thinking and views as it would anyone.

Consequently, consensus is developed and upheld no matter what and this is something I have noticed for decades. Do not misunderstand, I do not believe that most of this is necessarily deliberate, but it is a trap that academia fall into, often under pressure. Nor do I believe that most of their consensus is incorrect, but I do believe that some consensus develop and they make a stand against anything that is regarded as too fringe, non-conventional or theologically conservative. They combine the weight of their networks to function against alternative views, and this is difficult to overcome. After all, "knowledge is power."

Regardless of the majority view or consensus, the Cimmerians could have found themselves as ancestors to the *Cymry* or alternatively the *Cimbri* as we read in this paper.

While they were not the same tribal name, the Cimbri and the Anglo-Saxons shared similar roots in the same geographic region (the Cimbric Peninsula). Some historians, such as the 8th-century writer Bede, even linked the geographical origins of the Angles and Jutes back to that same Danish peninsula. However, the Cimbri as a distinct entity vanished from history long before the Anglo-Saxons formed and settled in England, yet being of the same stock and dwelling in the same region offers satisfactory plausibility of their being the same peoples - Israelites.

Finally, let us accept that history is more ambiguous than is frequently recognised and as such this author, while satisfied with the British-Israelite stance, also advocates for a renewed examination of the Cimmerian issue. This theory is consistent with Biblical prophecy, suggesting that the legacy of the Cimmerians persists among northwest European populations, especially in the British Isles.

Given the above, this paper reaffirms conventional British-Israelite doctrine while encouraging additional research and refinement.

NB: the plan is to finalise the paper that this one is extracted one. It will attempt to encompass the westward movements of the Scythians and Cimmerians.

Appendix. Book Reviewers

1. Review by Amélie Kuhrt (extract)

“Review of the book *Who were the Cimmerians, and Where Did They come from?* Sargon II, the Cimmerians, and Rusa I, by A. K. G. Kristensen,”. *Archiv für Orientforschung*, Vols. 36/37 (1989/90), pp. 143–145.

“Despite the enormous achievements of Assyriologists over the last 150 years in painstakingly recovering and piecing together the history and culture of Mesopotamia and adjacent regions, it is unfortunately true that understanding of a number of important aspects remains less than perfect. Such lacunae in knowledge are particularly striking in what is, paradoxically, one of the best documented historical periods, i.e. the Neo-Assyrian empire. Here the density of sources, especially from around the middle of the eighth century onwards, inevitably raises hopes in the scholarly breast that long-standing problems may finally be solved to everyone’s satisfaction. Yet the kind of evidence available (self-glorifying royal texts, letters that are often hard to date, terse chronicle entries, requests for oracles about hypothetical political events) is rarely of a type that allows conclusive, indisputable solutions to problems to be drawn from it.

An example of such a problem that has remained frustratingly elusive is the identity, nature and location of the Cimmerians. Mentioned briefly by classical writers as a horde of northern warriors pushed from the Black Sea region over the Caucasus by the invading Scythians, who took over their territory, and coming into conflict (to devastating effect) with the Phrygian and Lydian kingdoms in the seventh century, their appearance in Assyrian texts from Sargon II’s reign on aroused expectations that it would become possible to pin them down more precisely. But the various attempts to tease out a clearer picture (especially Lehmann-Haupt RE XI (1921); more recently Cozzoli *I Cimmeri* (1968), Kammenhuber RLA 5 (1980), Fales - Lanfranchi in *East and West* 131 (1981), Salvini in *Tra lo Zagros e l’Urmia* (1984)), **have remained fairly inconclusive; neither their socio-political structure and place of origin (archaeological evidence in the Ukraine remains unspecific, cf. Rolle *Sacculum* 28 (1977)) nor their position in relation to Assyria in the late eighth/early seventh century (north-east? north-west? Urartu (north-west? west? south-west?) are certain. Their linguistic affiliation, too, is uncertain attested, as it is, by only a tiny number of chieftains’ names: Teušpa (cf. Teispes) may be Iranian though this has been doubted (Kammenhuber RLA); T/Dugdammē (= Lygdamis, although his association with Cimmerians is shaky, cf. RLA s.v.) would seem not to be Iranian, while his son’s name, Šandakšatru, definitely is; if «Espai, the Kulumaian» is indeed a Cimmerian (cf. Tadmor JCS 1988: 97 n. 311), then the suggested re-reading of his name as «Gurdi» (Millard, cf. SAA I No.76 note to l.7) would suggest an Anatolian connection.**

Kristensen, in the book under discussion, rightly points to all these uncertainties and the resultant fragility of the tacitly accepted image of the Cimmerians and proposes an entirely new solution. Focussing closely on the best contemporary evidence for the Cimmerians — the reports sent to Sargon about the defeat suffered at their hands by Rusa I of Urartu —, she argues that a) the Cimmerians were located south-east of Urartu in Uishdish (Mannaea), b) they had been installed there as part of a series of frontier-garrisons by Sargon himself, c) Uishdish was therefore referred to as Gamir in Assyrian reports, d) thus the battle of Uaush, reported in Sargon’s Eighth Campaign, is identical with the defeat inflicted by the Cimmerians on Rusa I.” [emphasis mine]

2. Summary of Paul Zimansky's Review

Zimansky, P. (1994). "Review of the book *Who Were the Cimmerians, and Where Did They Come from?: Sargon II, the Cimmerians, and Rusa I*, by A. K. G. Kristense," *Journal of Near Eastern Studies*, Vol. 53, No. 1, pp. 51–53.

Paul Zimansky evaluates Anne Katrine Gade Kristensen's 1988 monograph, *Who Were the Cimmerians, and Where Did They Come from?*, which presents a reinterpretation of the origins of the Cimmerians, primarily based on Assyrian cuneiform texts.

Core Thesis of the Book

Kristensen disputes the conventional perspective (originating from Herodotus) that posits the Cimmerians as having emerged north of the Caucasus and subsequently pushed southward by the Scythians in the 7th century BC. Instead, she emphasises Assyrian documents, asserting that:

- The "land of Gamir" (Cimmerians) was situated southeast of Urartu, adjacent to Mannean territory, rather than to the north.
- A thorough reconstruction of the events surrounding Sargon II's eighth campaign (714 BC) leads her to the conclusion that the Cimmerians defeated Urartian king Rusa I and were effectively functioning as Assyrian forces in the same region and timeframe as Sargon's military operations.
- In her concluding chapter, she suggests that the Assyrians deported the Israelites from their fallen (and links "Gamir" etymologically to "Bit-Omri"), relocating them to the Urartian border, becoming known as Cimmerians. She recognises the long-standing nature of this idea among "Ten Tribes" scholars but states that the collapse of traditional beliefs compelled her to accept it.

Zimansky commends the book for its serious engagement with challenging Assyrian letters and its questioning established beliefs. He observes that much about the Cimmerians remains uncertain, and archaeological investigations in the northern Pontic area have not provided substantial corroborative evidence for the traditional view.

Nevertheless, he remains sceptical of Kristensen's conclusions because he (like most historians) believes that the evidence does not convincingly eliminate the possibility of earlier northern movements into Anatolia or exclude other geographical contexts.

To his credit, the review illustrates the complexity of the subject rather than dismissing the author as fringe, thus keeping the door open to the Israel – Cimmerian connection.

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The Cimmerian Link to the 'Lost' Tribes of Israel

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