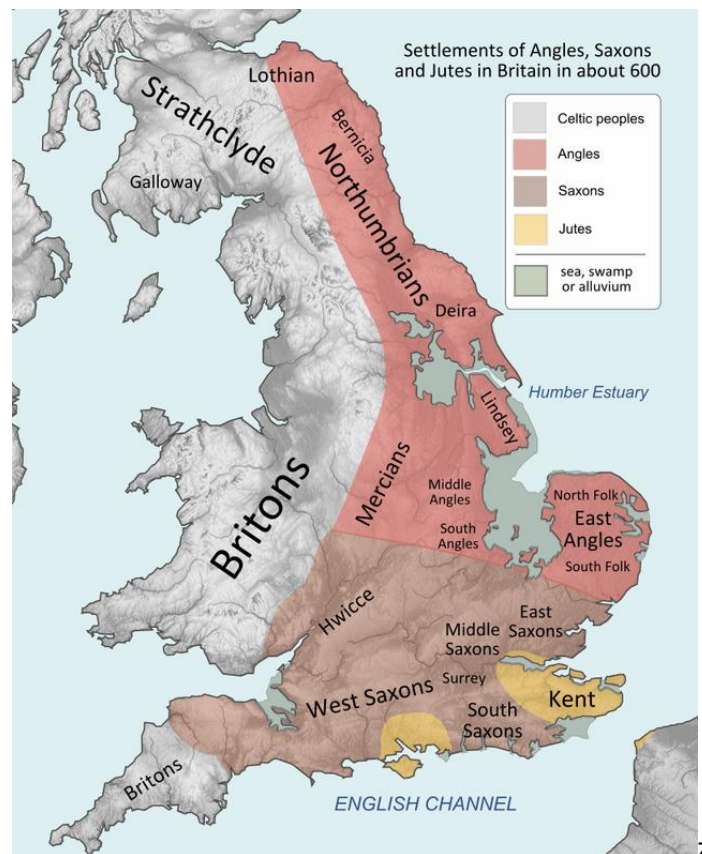


The Jutes

Tracking Their Migration



By Craig M. White
Version 1.1



The Jutes. Tracking Their Migration

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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 Cimmerian Link to the 'Lost' Tribes of Israel* 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

The Jutes were one of the three main peoples (alongside the Angles and Saxons) who migrated from northern continental Europe to Britain in the fifth and sixth centuries AD, after Roman rule collapse according to the Venerable Bede (c. 672-735 AD), who claimed that they settled mainly in Kent, the Isle of Wight, and parts of Hampshire. Their traditional homeland is the Jutland peninsula in modern Denmark, though archaeological evidence also suggests probable connections with Frisia and northern Francia.

The Jutes gradually lost their identity as they merged into the English kingdoms of Kent and Wessex. DNA studies confirm large-scale migration from Denmark, northern Germany, and the Netherlands into early medieval England, but cannot separate “Jutes” genetically from Angles or Saxons as they were closely related peoples sharing similar language, culture, and ancestry. In other words, they were the same peoples or ‘race’ but a sort of sub-set or tribe of the peoples in their region.

Some British-Israelite writers have long claimed the Jutes were the Biblical tribe of Judah, the tribe of Dan or some other tribe such as Naphtali. These British-Israelite writers incorporate this view within their doctrine that identifies the Scythians with the lost tribes of Israel who migrated westward into northern Europe from the cities of the Medes and surrounding areas. This idea also appears in sources ranging from a fifteenth-century Holstein chronicle (*Vetus Chronicon Holsatiae*) to nineteenth - and twentieth-century literature.

Modern scholarship rejects a direct ethnic or linguistic link between the Jutes and the Scythians or Cimmerians who British-Israelites regard as Israelites. They claim that shared ancestry is remote, dating back to Bronze Age steppe migrations that contributed to many European and Eurasian populations. They acknowledge that the Jutes belonged to the Germanic linguistic and cultural realm.

The precise continental origins of the Jutes and any connections to ancient Near Eastern or steppe peoples remain matters of debate among scholars, with traditional British-Israel identifications remaining outside mainstream views or even considerations.

Yet, there are enough clues to suggest that the Jutes descend from ancient Israel.

Introductory Comments

Pastor and researcher Randy Stiver (1952-2026) used the term ‘tribe tracker’ to describe the imprints or tracks one can follow to identify the destination of a people. In this case, the tribes of Israel have tracks that can be followed.

Tracks include:

- Archaeology.
- Ancient records (e.g. Assyrian).
- Art history.
- Classical writings.
- Physical anthropology
- Folklore and traditions.
- Heraldry.
- Inscriptions.

However, mainstream archaeologists, linguists, and historians do not accept this methodology, treating the Lost Tribes as largely absorbed into local Near Eastern populations and the British peoples as having primarily Indo-European (Celtic, Germanic,¹ etc.) origins.

But if the Bible is true and the prophecies have been Divinely inspired, surely God’s intervention to guide the tribes to their modern locations should be able to be reconstructed from sources at hand and ‘observed’ by modern researchers?

“Those who came over were of the three most powerful nations of Germany - Saxons, Angles, and Jutes. From the Jutes are descended the people of Kent, and of the Isle of Wight, and those also in the province of the West Saxons who are to this day called Jutes, seated opposite to the Isle of Wight.” (Bede, *Ecclesiastical History of the English People*, Book 1, Chapter 15).

The origins of the Jutes are typically associated with Jutland, the Danish peninsula, although the exact location of their homeland is still a matter of debate. Various theories also link them to regions in northern Germany, Frisia, and even southern Scandinavia.

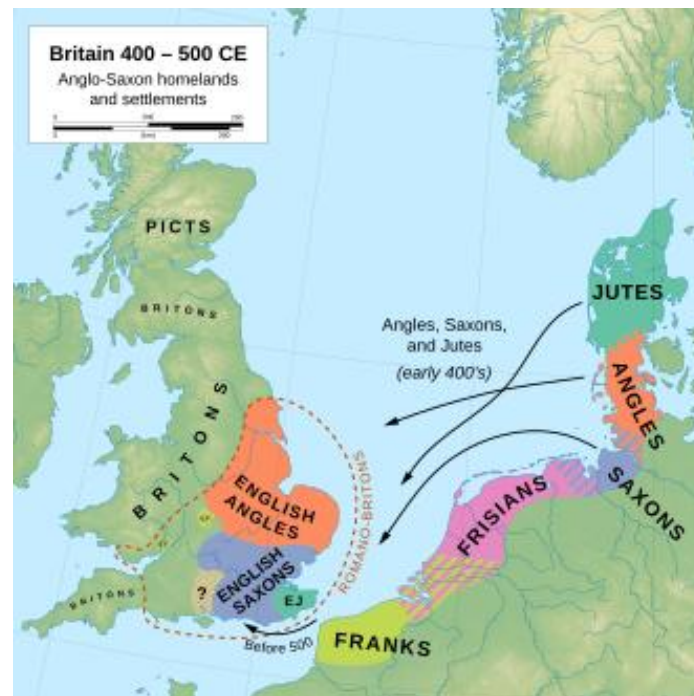
The Jutes coexisted with the Angles and Saxons, sharing the Germanic language, religion, and culture, yet they were still considered a separate people or tribal grouping.

The reasons or motivations for the migration, probably include political instability, competition for land, pressure from other tribes, and environmental changes or flooding along the North Sea coast.

While historical accounts suggest the Jutes originated from Jutland, discoveries in Kent and the Isle of Wight do not indicate a link to that area alone. Instead, aspects of their culture show

¹ By ‘Germanic’ academics mean people who are culturally/linguistically related, and especially those of Northern European appearance.

similarities with Frisia and northern Francia, some scholars have therefore proposed that the Jutes may have migrated through or even originated from the Frisian region.



The early migrations of Germanic peoples from coastal regions of northern Europe to areas of modern-day England. The settlement regions correspond roughly to later dialect divisions of Old English. By mbartelsm - Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=86531831>

Some also consider the contentious theory that the Jutes might have been related to, or even the same as, the Geats of southern Scandinavia, drawing attention to the medieval writer Asser's assertion of a connection between the Jutes and the Goths. But these identifications are still a matter of debate.

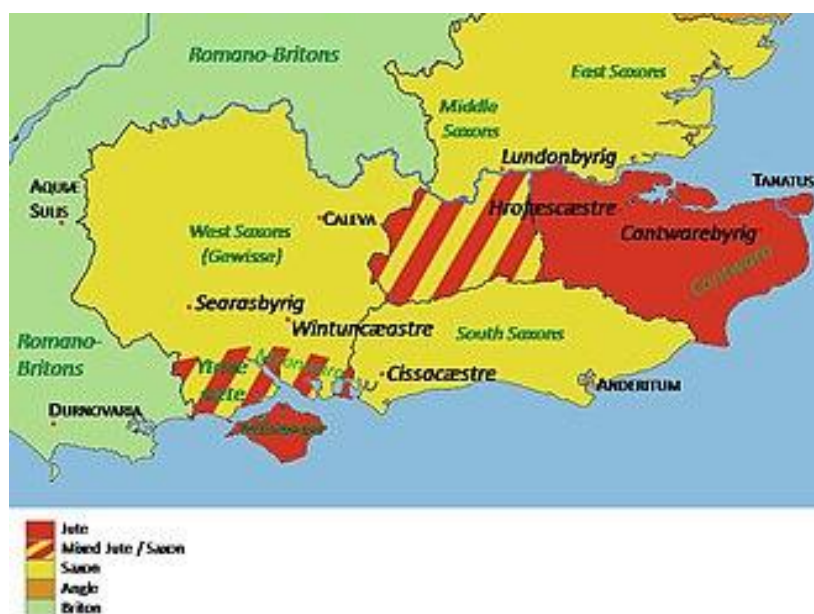
Brief Outline of Jutish History

The Jutes are among the least well-documented of the peoples who migrated from northern Europe to Britain during the fifth and sixth centuries. The major source is the Venerable Bede, writing around 731 AD in his *Historia Ecclesiastica Gentis Anglorum* (*Ecclesiastical History of the English People*) referred to above. In Book I, chapters 14–15, Bede identifies the Jutes as one of three major groups who settled Britain after the end of Roman rule, alongside the Angles and Saxons. He associates the Jutes particularly with Kent, the Isle of Wight and part of southern Hampshire. Archaeological evidence and more recent ancient-DNA research broadly support migration from the North Sea region, though the minutiae are debated. It should be noted that DNA research (including Y-DNA) is based on very limited data.

Surprising to myself after checking all of this, there is no fully documented history of a people called *Jutes* before the *Migration Period*. In fact, the name first appears in British sources written several centuries after the migration and attempts to trace the Jutes through earlier peoples is not necessarily an established fact!

Around 98 AD, the Roman historian Tacitus described several groups in the northern Germanic world in his *Germania*, chapter 40. Among them were the *Eudoses* which some modern historians have suggested may represent an earlier form of the later Jutes, but no substantive proof has been forthcoming (Tacitus never uses the name *Jute*). Other peoples recorded in the same region included the *Cimbri* and *Charudes*. Suggested early names include *Eotenas*, *Eucii*, and *Eotas*, although it is not definitively established that these groups are the same as the Jutes.²

The traditional records of a connection between the Jutes and the Jutland Peninsula is nevertheless a strong one. Bede's description places the Jutes within the Jutland–Schleswig area. The modern name of the peninsula, *Jylland*, is also linguistically connected with the *Iutae* or *Iuti* names.



A map of Jutish settlements in Britain circa 575

By James Frankcom (talk) - I (James Frankcom (talk)) created this work entirely by myself., CC BY 3.0,
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An important component of all of this historical information is understandable given that Roman military rule ended in the early fifth century, around 410 AD, with later Anglo-Saxon tradition presenting the arrival of their warriors as a response to this situation. Bede records that the Britons invited Saxons to help defend them against northern enemies. The *Anglo-Saxon Chronicle*³ gives the date of 449 AD for their arrival. Archaeological evidence indicates, however, that migration was not a single invasion occurring in that year. People from several parts of the continental North Sea zone arrived in Britain over several generations, beginning in the fifth century and continuing into the sixth.

According to the *Anglo-Saxon Chronicle*, Hengest and Horsa arrived in Britain in 449 AD in three ships, invited by the British ruler traditionally known as Vortigern. After their initial success,

² I wonder if the descendants of Ephraim – *Eran* and *Ezer* – may be ancestors of these peoples. Or perhaps Benjamites which, originally dwelling in the southern Kingdom of Judah, somehow adopted the name of Judah which evolved into Jutes?

³ The surviving manuscripts were compiled from the late ninth century onwards.

more warriors came from the continent. The *Chronicle* mentions them as three peoples - “the Old Saxons, the Angles, and the Jutes” - and assigns the Jutes to Kent, the Isle of Wight and Wessex.

The name *Jute* gradually disappeared from use. In Kent, the settlers became the people of the Kingdom of Kent, whose royal dynasty is associated with Hengest and Horsa. In Hampshire and on the Isle of Wight, the Jutish communities were eventually absorbed into the expanding West Saxon grouping.

This does not mean that the Jutes themselves suddenly vanished. Like many early medieval “tribes,” they were communities whose political and cultural identities changed over several generations through intermarriage, alliances and further migration.

The Identical Stock as the Angles & Saxons

In the biological and cultural sense the Jutes, Angles and Saxons were very closely related Germanic peoples. What separated them was merely tribal identity, regional origin and the different areas of Britain in which they settled.

From all that can be made out, these three groups therefore possessed different tribal names, yet they belonged to the same ethnic, cultural and linguistic realm.

Modern genetic research reinforces this. A 2022 study of 460 ancient genomes, published by Joscha Gretzinger and colleagues in *Nature* (Vol. 610, No. 7930, pp. 112-119), found substantial continental northern-European ancestry among early medieval people in eastern and southern England. The closest were with populations from areas including modern Denmark, northwest Germany and the Netherlands. In eastern England some individuals derived as much as 76% of their ancestry from this continental North Sea population. The study demonstrates large-scale migration but cannot simply label genetically distinct individuals as “Jutes,” “Angles” or “Saxons.”

Once these migrants had settled in England, it is apparent that the original distinctions in their homeland became blurred as they formed around the emerging kingdoms of Kent, Wessex, Mercia, Northumbria.

Links to the Ancient Scythians

There is a very ancient connection between the ancestors of Germanic-speaking Europeans and the peoples of the Eurasian steppe. Historians believe that they took part in the great prehistoric population movements associated with Steppe ancestry: beginning roughly 3000–2500 BC (in their opinion), populations related to the Yamnaya and later Steppe cultures expanded westwards into Europe.

In other words historians conflate the ante-diluvian peoples with those after the flood. I supposed one cannot blame them because they do not believe in the Bible. And, even though many may deny it, they look through a glass darkly when it comes to ancient history.

Outline of Historians' Movement of Peoples

In any event, based on their findings, we can sketch the cultural development roughly as follows:

Steppe populations

↓

Bronze Age European populations

↓

Northern European populations

↓

Proto-Germanic populations

↓

Iron Age Scandinavian and North Germanic populations

↓

Jutes

Remote Cimmerian or Scythian Ancestry?

Now it should also be acknowledged that ancestry is not the same as ethnic identity.

The differentiation is essential when considering populations separated by millennia. For instance, if a group existing around 2000 BC contributes to the ancestry of both population B and population C, and if B later becomes part of the lineage of Germanic peoples while C mixes with Scythian groups, we cannot claim that "the Germans descended from the Scythians." It is possible that both populations share ancestry from a much older common group. This situation is similar to one claiming that two contemporary European populations are related due to their shared Bronze Age ancestors: while this assertion is accurate, it does not mean that one is a descendant of the other.

So, can we link the Jutes back to the Cimmerians and the Western Scythians? It is a possibility, yet establishing the connection is challenging. The Cimmerians inhabited areas surrounding the Black Sea and the Caucasus, later migrating into Anatolia and the Near East during the early first millennium BC (refer to the paper [*The Cimmerian Link to the 'Lost' Tribes of Israel*](#)).

Documenting their lineage viz Cimmerian (or even the Western Scythians) → eastern Europe → northern Germany → Jutland → Jutes is difficult but probable. After all, both are Israelites.

Perhaps some historians would at least acknowledge that in broad historic terms it is quite plausible that the Jutes carried, at the minimum, some Cimmerian or Scythian-related ancestry.

So, they might admit a link of:

Yamnaya (steppe) → Corded Ware (Baltic, c. 2900 BC) → Battle-Axe / Boat-Axe culture (Sweden and Baltic coast) → Nordic Bronze Age (Denmark) → Jastorf culture (northern Germany) → Angles, Saxons and Jutes (c. 400 AD) → Anglo-Saxons and Jutes in England (450–550 AD).

Linking Massagetae, Getae, Jats and Jutes

In the late 19th and into the 20th century, some authors connected the *Jats* of northern India and Pakistan with the ancient *Getae*, the *Massagetae* (being a part of the Scythians), the *Goths* and the *Jutes*. Their historical theory equated *Massagetae* as *Great Jats*.

The name *Massagetae* has often been viewed as two Scythian-Iranian words: *massa* = great or large and *Getae*. This is subsequently interpreted as the “Great Getae.” Interestingly, several non-British-Israelite writers even equated the *Getae* with the *Jats* (= *Jutt*, *Zutt* and *Jute*) based on their phonetic and ethnographic interpretations. It looks like they are onto something.

James Tod is regarded as the most important early exponent of the theory. In *Annals and Antiquities of Rajasthan*, Vol.1, under the heading “Jāts and Getae,” he wrote:

“The Getae, Jut, or Jat, and Takshak races, which occupy places amongst the thirty-six royal races of India, are all from the region of Sakatai” (Vol. 1, p. 75).

He continued that the Jat was widely spread “from the mountains of Jud to the shores of Makran, and along the Ganges.” He therefore argued that the ancestral homeland of the *Getae/Jats/Juts* was around the Jaxartes (the “land of the great *Getae/Massagetae*”) and further linked them with the *Goths* and the *Jutes* of Scandinavia.

In Volume 2 Tod went further, linking the Scandinavian *Jutes* with the same Central Asian source:

“I have elsewhere attempted to trace the origin of the Suevi, Su, or Yeuts of Yeutland (Jutland), to Yute, Getae, or Jat, of Central Asia... There is little doubt that the races called Jotner, Jaeter, Jotuns, Jacts, and Yeuts, who followed the Asi into Scandinavia, migrated from the Jaxartes, the land of the great *Getae* (*Massagetae*) ...” (p. 651)

He also wrote that

“if we can show the Germans to have been originally Scythae or *Goths* (*Getes* or *Jits*), a wide field of curiosity and inquiry is open,” and that “the *Indu-Getae* may be accounted the Gothic races of India” (pp. 72-73, 651).

According to Denzil Ibbetson’s *Panjab Castes*, Alexander Cunningham regarded the *Jats* as Indo-Scythian and identified them with the *Zanthii* of Strabo and the *Jatii* of Pliny and Ptolemy, believing they had come from the Oxus into the Punjab. He summarises the position of both Cunningham and Tod who considered the *Jats* to be of Indo-Scythian stock, although Cunningham did not accept every part of Tod’s *Getae-Goth-Jute* opinion (Ibbetson, *ibid*, p. 99).

John Frederick Hewitt, in *The Ruling Races of Prehistoric Times in India, South-Western Asia and Southern Europe* (pp. 481-487), wrote of “the race of *Jats*, or *Getae*” and of “another tribe of the same stock, called the *Massagetae*, or great (*massa*) *Getae*.”

Calvin Kephart, in *Races of Mankind* (p. 525), stated that “the *Tokhari* were identical with the *Yuechi*, who alternately were called *Getes*”. While Trevaskis, in *The Land of the Five Rivers* (p.

87), observed that “the great mass of the [Scythian] tribes who took more readily to agriculture were called Jats, a name which may possibly be identified with the Latin Getae or Goths.”⁴

It should be noted that current scholarship views the *Massagetae* as an Eastern Iranian/Saka people of Central Asia and does not equate the modern *Jats* as linked to the *Jutes*. However, ancient history is so vague and awkward, subject to changing views and interpretations that who knows what they will come up with in the future. And one can also make a case for Western Scythian elements residing amongst peoples in the east before migrating out of those regions.

Other Sources

Long before the emergence of modern British-Israelism in the nineteenth century, identities of certain nations were circulating in northern European literature: that the Danes descended from the tribe of Dan, while the Jutes were linked to the Jews (or Judah). This tradition is documented in the *Vetus Chronicon Holsatiae* (also known as the *Chronicon Holsatiae vetus*), a chronicle from Holstein written in the fifteenth century. The chronicle itself remained in manuscript form until it was authored later by Gottfried Wilhelm Leibniz. Leibniz included it in the first volume of his collection *Accessiones Historicae quibus potissimum continentur Scriptores Rerum Germanicarum, & aliorum, hactenus inediti*, which was published in 1698 by Nicolai Förster in Leipzig.

The concept had also been researched by the Danish historian Peter Frederik Suhm. In the first volume of his *Critisk Historie af Danmark* (1774), on page 175 Suhm associates the Danes with the tribe of Dan and the Jutes with the Jews. This occurred prior to the modern form of British-Israelism!

The same idea was raised by the English historian Sharon Turner (1768-1847) in his renowned work *The History of the Anglo-Saxons, from Their First Appearance Above the Elbe, to the Death of Egbert*. The original volume was published in 1799.⁵ On page 130 of Volume 1, Turner references the *Chronicon Holsatiae*.

We can then see that the concept was not created by nineteenth- or twentieth-century British-Israel writers – the entire idea of the Israelitish origin of northern European nations has much more ancient roots. Rather, later British-Israel authors revived and expanded upon an earlier claim.

British-Israelite Views

For more than a century, some writers in the British-Israel tradition have argued that the ancient Jutes were of the tribe of Judah under another name. While others claim that the Danes as the tribe of Dan or even Naphtali.

A more detailed work by the American clergyman Morton Spencer, A.M. was published under the title *The Missing Links; or, The Anglo-Saxons, the Ten Tribes of Israel*. On page 60 Spencer

⁴ Sundeep Jhutti's paper "The Getes", *Sino-Platonic Papers*, No. 127, 2003 gathers these quotations and citations from Tod, Cunningham, Kephart, Hewitt, Trevaskis and others that helps us with this sort of research.

⁵ The first edition was published in London by T. Cadell, Jun. and W. Davies, with subsequent volumes released until 1805. He was a recognised historian of the Anglo-Saxon era, rather than a proponent of British-Israel doctrine.

states that “the word Jutes is ... the equivalent of Jews.” He sets out a series of identifications as follows:

- Dan → Danes
- Judah / Jews → Jutes
- Isaac → Saxons
- Benjamin → Normans

On page 192, he quotes the aforementioned chronicle, the *Vetus Chronicon Holsatiae* (p. 54): “The Danes and Jutes are Jews of the Tribe of Dan.” Spencer then links these peoples to the Getae and Scythians, claiming a westward migration that brings them into northern Europe and Britain.

On 29 May 1920 the *Auckland Star* published an article by J. Liddell Kelly entitled “Britain and Israel.” Kelly asks whether the peoples known as Britons, Celts, Gaels, Angles, Saxons, Jutes, Danes, Scots and Normans are in reality one people. He traces the Anglo-Saxon groups back through the Scythians and Sacae of the Caspian region and identifies them with the dispersed Israelites. The article does not claim that Jutes are Judah, but it places the Jutes as part of the Scythian = Israelite migration understanding that British-Israel writers used.

The British-Israel-World Federation itself repeated the identification in its periodical *The Kingdom Herald*, 8 June 1971:

“Two of the tribes were Judah and Dan, and among the invaders of Britain were the Jutes and Danes.” (p. 8)

I have seen similar claims on the British-Israel.us site (Lesson 15) as well as Yair Davidiy’s Brit-Am/Hebrew Nations site.

Whether Jutes = Judah and Danes = Dan is another issue. It is more likely that they were Ephraimites that took in sub-tribal names in their long journey to England.

And whether these historical and linguistic arguments are accepted by modern scholars is a separate question. The purpose of my writing this is simply to set out the main places where British-Israel writers themselves made the claim.

Concluding Remarks

The Jutes constituted one of the three major Germanic groups (alongside the Angles and Saxons) who crossed the North Sea during the fifth and sixth centuries, helping to form early England. According to Bede’s account, they were primarily located in Kent, the Isle of Wight, and certain areas of Hampshire; archaeological and genetic findings corroborate migration from the continental North Sea region, while also demonstrating that these three groups shared close ties in language, culture, and ancestry. After settling, the tribal designation *Jute* gradually diminished as they integrated into the kingdoms of Kent and Wessex.

Ethnologists from the nineteenth and early twentieth centuries associated the Jutes (via the Getae and Massagetae), with the *Jats* of northern India, which some believed originated around

the Jaxartes River. Traditions, present in the fifteenth-century chronicle *Vetus Chronicon Holsatiae*, equated the Jutes with the Jews (Judah) and the Danes with the tribe of Dan. Writers of the British-Israel movement in the nineteenth and twentieth centuries revived and elaborated on these associations.

However, today mainstream academia sees the *Massagetae* as a group belonging to the Eastern Iranian/Saka peoples, and believes any direct ethnic link with the present-day Jutes to be unsubstantiated.

Nevertheless, the documentary "tracks" which includes classical references, medieval records, linguistic similarities, and the British-Israel tradition remain as very strong indications that the Jutes were indeed descendants of ancient Israel.

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