

The Post-Captivity Names of Israel

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WITH

FOREWORD AND APPENDICES

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FOREWORD

By J. H. HARRISON HILL

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DR. PASCOE GOARD has desired me to check his references and to record the result, which I gladly do, in the Appendices to this book, and to write a short Foreword. All this I have done with pleasure.

For many years I have had, and constantly use, the great privilege of a Reader's Ticket for the Library of the British Museum. That library contains some 5,000,000 volumes and priceless manuscripts, and is up-to-date in Archaeology. To that library I have gone to compare the references.

I here express my deep sense of the unflinching courtesy and helpfulness of all officials, which is a tradition of the British Museum.

In the present volume Dr. Pascoe Goard has given us one of the most useful of the series of books he has written. He takes us a stage further on the highway of history as unlocked by the Monuments. In the light of these, ancient history becomes luminous indeed. Dr. Goard joins with me in appreciation of previous scholarly work done by, among others, the Rev. W. M. H. Milner, M.A. (Oxon), the Right Rev. Bishop Titcomb, D.D., the beloved Professor Odium, M.A., B.Sc., the Rev. and revered Commander Roberts (late R.N.), and Major B. de W. Weldon.

In the present work we are face to face with some

of the facts of history recorded on clay tablets and stone Monuments, docketed, catalogued and numbered.

The Appendices to the present volume furnish quotations from accredited authorities, for which chapter and page are given.

J. H. HARRISON HULL.

CHAPTER I

There is no more important field of study in history than that which will serve to identify the names by which the Israel people were known when and after they were carried away into captivity.

So little is this field understood that many scholarly writers assert that there remained no such people; or if they did remain, as some others say, they were merged among the other nations, and so lost their identity; or, as still others say, they were merged with the House of Judah, and thereafter were all called "Jews."

The fact that different groups of scholars state such opposite theories shows that it is a matter of unfounded opinion on their part. We shall see that none of these theories are at all in accordance with the facts. Information as to the names Israel bore when, and after, she was carried into captivity, is at hand; and in such form that no historian would be justified in passing it over for a moment.

Let us ask first: What were the names which Israel bore *before* being carried into captivity?

Among others, Israel bore the names of:

The House of Israel, The House of Isaac, The House of Omri.

In the seventh chapter of Amos, for instance, the Prophet officially uses both names; "House of Israel" and "House of Isaac," and distinguishes it from Judah. Let us examine these names:

ISRAEL.—This was a name given to denote

Israel's relationship to God. It was a name which had its roots in the religious experience of Jacob, who was renamed Israel after wrestling all night with the Angel of the Lord. (See Genesis xxxv, 1-15.) Later on his household were renamed Israel at the ceremony at Bethel.

ISAAC.—This was a *patronymic*. It was given by the Almighty before Isaac was born, as the name of the "seed" in whom the Covenant should be vested. It was brought down through all the generations, for "In Isaac shall thy seed be called" was the promise and the command of God. Isaac was an older name than Israel. It was and still is the family name for Israel. Israel stands for religious relationship with God. Isaac stands for family relationship.

OMRI.—This is a *dynastic name*. It was a most important dynastic name in Israel after the separation of the nations Israel and Judah.

Omri originated the law-making process in Israel. The name originated with King Omri, who was to Israel what the great lawgivers were to Greece and to Rome. What Malmutius was to the ancient Britons: and what Alfred the Great—the great Saxon lawgiver—was to the Saxons: and what Henry VIII and Elizabeth were to the modern British world as statute makers and reformers, that and more King Omri was to Israel. They all *codified existing law*. Omri *invented the system of Statute making and established it in Israel*. From that has come the legislative system of Democracy.

Israel was a *Divinely-given spiritual name*. Isaac was the *Divinely-given family name*. Omri was a

Dynastic or national name. As we have seen, this name originated in King Omri, who was *the law-maker who displaced Moses*; who substituted the "Statutes of Omri" for "the commandments, statutes, and judgments of the Lord" in Israel. Let us get the proportion of this name. We repeat: What the great lawmakers were to Greece; what the great lawmakers were to Rome; what Charlemagne was to Europe; what Alfred the Great was to the Saxons; what Henry VIII and Elizabeth, as statute makers, have been to our day, that Omri was to Israel. His influence in law-making is with us still. Therefore the people who kept his law were called by his name: Beth Omri. "The Statutes of Omri" superseded the Statutes of Jehovah.

Whatever other names Israel bore in the days of her residence in Palestine, such as Ephraim, etc., she bore out into captivity these two names: Isaac, or Saka; and Omri. The name Israel, which denoted union with Jehovah, was withdrawn from common use when Israel rejected Jehovah and turned to other gods. That name was withdrawn from common use in Israel until the time of her restoration to God and to the faith of the Fathers. The name was still used by the Prophets, by Jesus Christ, and His Apostles, in relation to the spiritual welfare of the people.

Let us now proceed to ask: *By what names was Israel known after being carried into captivity?*

The answer to this question is of importance to the historian and to the Bible student.

Israel was called

"Saka, Scythia, Scythian," etc., or the House of Isaac.

"Beth Omri"; "Bit Kumri," or the House of Omri.

These are two of the names which Israel bore when she was carried into captivity. There are many forms of spelling the same names.

Among the many variations of this name Beth Omri we find Bit Kumri, Kimmerians, Cimmerians, Gimmiri, etc.

The name Isaac has also a score or more of variations, such as Sakai, Sacae,¹ Saksama, etc.

The Sakai are also, as we have seen above, called Kimmerians, Cimmerians, Gimmirians, etc.

But the Sakai, otherwise called Kimmerians, are also called *Scythians*. This fact is established by those inscriptions which are best known, and which have furnished the key to Assyriology.

So then we see that Israel bore the names, Kumri or Kimmerians; Sakai; Scythians. To illustrate the importance of this we call attention to a booklet written by Dr. Goudge, Regius Professor of Divinity at Oxford, wherein he said that :

"The Scythians were one of the greatest Military powers of the day ; while the North Israelites were helpless exiles from a country about the size of Yorkshire."

The Doctor does not say why a nation which could and did try conclusions with all the power of Assyria, and did hold them in check for years before being overthrown, suddenly should have become so helpless a lot, when they changed their domicile to "Halah, Habor, and the Cities of the Medes."

¹ "The Sakai, who in Latin are called Sacae, were an important branch of the Scythian nation" (Sharon Turner, "Hist. of the Anglo-Saxons," Vol. I, p. 100).

A nation, which, at the time of Jeroboam, could put a million fighting men in the field, gathered from within its own boundaries, was not the helpless people the Doctor would have us believe. But when we know that the Bit Kumri were the Israelites from that very land of Canaan, and were the SCYTHIANS who were Israel in captivity, then we so far agree with Dr. Goudge's statement that they were "one of the greatest military powers of the day."

In fact Israel did challenge the power of her captors within comparatively few years of her captivity, defeated the forces of Assyria, and captured and burned the capital city of Nineveh (see Appendix C., p. 97 *Note*) ; just as the Gothic descendants of Israel in later times, under the name of Goths, captured and burned Rome. After defeating Assyria, Israel organized their own government in the region of the Caucasus. Now, we have these names for Israel in their captivity : Sakai—Kumri—Scythians.

This is getting on. We can now take the ancient histories in hand and look for the records of Israel under all these names, with all their variations. When we do this we shall watch to see how the ancient historians use these names, and how they then add other names as synonyms for the same Israel people. So the glossary of names grows, and as it grows, it brings together the scattered references and descriptions of the ancient histories. Without this glossary it has perforce been assumed that the historians were writing of many peoples because they used many names. We now know by the aid of the glossary that they are telling of Israel in captivity under many names. And so we can bring the history of Israel in captivity together into one whole.

We must add another name. It is the name DANAOL.

This is the ancient name, or one of the many names of the ancient Greeks. Remember the following well-known historic facts:

The Danaoi fought the Trojan War.

The Danaoi fought the battles of Thermopylae and Salamis against Persia.

The Danaoi overthrew Xerxes, and conquered Persia.

The Danaoi established the Grecian Empire.

The Danaoi were brothers of the nation of the Jews and were ministered for by the High Priest in the Temple at Jerusalem. (1 Maccabees xii, 19-23. Josephus Ant. Book xii, Chap. 4, par. 10.)

Maccabees records diplomatic correspondence between the King of the Greeks and the High Priest at Jerusalem, quoting documents which show the Greeks to be brothers of the Jews. Both the High Priest and the King agree.

Josephus quotes these documents and adds to them.

St. Paul addresses the Corinthians as brethren, saying: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Then St. Paul proceeds to give them a most vivid exhortation based upon their knowledge of the leading events in Israel history.

During the last feast attended by our Lord, two of His disciples came to Him introducing certain Greeks, who came enquiring to see Jesus. Note the veritable passion of triumph of our Lord when He was thus first officially brought into touch with the cultured Greeks who were a great branch of Israel in Europe.¹

So we see that Israel in captivity and colony bore the names: Sakai, Kumri, Scythians, Danaoi.

* * * * *

We shall, in the next chapter, ask a question which will be in the minds of all, "How do we get this information?" The man in the street and the scholar alike will desire to know the answer to this question. It is a serious question. On the *data* which furnish the basis of the reply—not on the reply—will depend the re-reading and stating of many features of ancient, mediæval and modern history.

Needless to say we can only quote instances to illustrate the field of data available.

¹ See St. John xii, 20-32.

In the latter part of the theme Isaiah uses the name Israel throughout. Take, for instance, the last sentence of the great theme. The vision is truly apocalyptic, and is as far reaching as that of "St. John the Divine" in the Book of "The Revelation of Jesus Christ which God gave unto him . . ."

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

Jeremiah, who wrote at the time of the uprooting of the throne of David from Jerusalem, and the carrying of Judah into captivity, spoke of the transfer of the throne *from the House of Judah to the House of Israel*. He ratified the covenant made with the House of David and confirmed David's rule over the nation Israel for ever. See the New Covenant to be made with the House of Israel "after these days," *Jeremiah xxxi, 33-37*, and the confirmation of the House of David, *Jeremiah xxxiii, 17-26*.

Ezekiel, writing the narrative of current happenings in the captivity, tells us that on occasions there came to his house "the elders of Israel." On other occasions there came to his house "the elders of Judah."

When the elders of Israel came to him, he gave to them the forecasting of the future history of Israel. When the elders of Judah came to him he gave to them, on the other hand, the forecasting of the history of Judah and of Jerusalem. (See *Ezek. iv, 3, 4, 6; Ezek. viii, 1; ch. xvii, Ezek. ch. xx, etc.*)

It seems, therefore, that among the Israelites

CHAPTER II

We saw in the last chapter that ten-tribed Israel before the captivity bore among other names those of the House of Israel (Beth Israel); the House of Isaac (Beth Isaac); Beth Omri.

As all readers of the Old Testament know, there were other names used to denote Israel. But the above are names which are of importance to this particular study. The question now is as to whether Israel bore these names *after being carried away captive*.

The prophets continued to use the name Israel when they spoke of the future of Israel to the end of time.

Isaiah uses the name "Israel" throughout the latter part of his prophetic message. The first thirty-nine chapters deal chiefly with the uprooting of the nations, and the making of "the earth empty, turning it upside down" as *Isaiah* puts it. The second part of *Isaiah* deals with the great redemption of Israel—chapters xlix-lix—and the restoration of Israel at the end of the prophetic period of seven times. So great is the difference of tone and viewpoint between the first section which deals with the breakdown of the nations in the B.C. period and the restoration described as coming at the end of the prophetic period that many have supposed that there were two *Isaias*. However this may be, the theme is one.

themselves, the name *Israel* was still used to denote the ten tribes, as the name Judah was used to denote Judah.

Even as late as the Apostle Paul's time, the name Israel was used to denote and identify Israel of the ten tribes, as we see in the Epistle to the Romans, chapters ix to xi. It will be noted that the Epistle to the Romans like most of the other Scriptures has an *ethnological foundation*. The Epistle is written in separate sections. One part deals with the man of the world. See chapter i. One part deals most strikingly with the Jew. See chapters ii to viii. One part deals with Israel—that Israel of whom Hosea prophesied divorce and final restoration to Divine sonship; that Israel to whom Elijah ministered,¹ and in whom seven thousand men had not bowed the knee to Baal; that Israel of whom Isaiah says "Though the number of the children of Israel be as the sand of the sea a remnant shall be saved," etc. See chapters ix to xi.

Now St. Paul calls these three witnesses, Hosea, Elijah and Isaiah, to prove that it is the *Northern Kingdom of Israel* of whom he is speaking in the Israel section of the Epistle to the Romans.² The references St. Paul there gives are to ten-tribed Israel, and are not to Judah.

Enough has been said to show that in captivity among themselves the people still used the name Israel. But probably this was confined to the field of religion. For national and international purposes Israel bore other names, and those names are used

¹ Elijah did not minister to Judah.

² See the book entitled "The Epistle to the Romans," by the present writer. Covenant Publishing Co., Ltd., 6 Buckingham Gate, London, S.W.1.

in the ancient monuments and histories to denote Israel of the ten tribes.

We are now to turn to an important phase of this study and refer to the information contained in the inscriptions. Up to a short time ago this source of information was not available at all. History, outside of the Bible, halted at about 500 B.C. Now, with the key furnished by the decipherment of the Behistun Rock inscription the whole of past history is an open book. Great progress has been made by excavation and translation, yet the work is only in its infancy. It is a marvel of the Age how the brief statements of the Bible are met by the equally brief inscriptions. There is no piling of statement on statement. As Professor R. D. Wilson well says, "most events of antiquity of which we have any knowledge are mentioned *in but one contemporary source of information*."¹ There are now thousands of tablets in existence, awaiting translation. The translated inscriptions furnish very scanty records of events in the times through which Israel was passing between the close of the Bible narrative of Israel history and the Greek and Latin historians. Wide experience, however, has shown the inscriptions to be trustworthy. In such brief statements danger of error was eliminated, and in all cases the translators are dealing with original documents.

We quote from Professor R. D. Wilson on this point. Perhaps there has not been a man better equipped to form an estimate than he.

"For the history of Assyria and Babylonia, and

¹ "Studies in the Book of Daniel," by Robert Dick Wilson, Ph.D., D.D., W. H. Green Professor of Semitic Languages and O.T. Criticism, Princeton Theol. Seminary (p. 3).

for that of Syria, Phoenicia, and Egypt before 600 B.C. we have no historian, strictly so called, either native or foreign, who was contemporaneous with the events which transpired. For the history of the Hittites and for that of Elam, Lydia, Media, and Persia we have no native historians, of any age, whether contemporaneous or not."¹

Such being the case it is manifest that we must look for our information to the inscriptions which have been unearthed and translated.

The inscriptions are not continuous histories. Neither are they of a general nature. They usually represent the activities of kings, and the subjugation of peoples. There are years, and at times, decades, in which no mention is made, either in the Bible or in the inscriptions, of Israel matters. As a matter of fact *Bible history* concerning Israel ceases when the people moved from the land of Palestine, and our information must be taken from the prophecies, from the inscriptions, from ancient history—and from New Testament references and allusions to Israel.

We are now prepared to follow the inscriptions as to the use of the name "Beth Omri," "Bit Omri," "Bit Cumria," "Bit Humria," and so on, in the various forms through which the name passes in inscriptions and translations.

We quote an illuminating passage from Professor R. D. Wilson in his book "Studies in Daniel," pp. 11, 12.

"The first mention of Israelites on the Assyrian monuments is that by Shalmaneser III in the

¹ Prof. R. D. Wilson, "Studies in Daniel," p. 3.

narrative of his campaign made in 854 B.C.¹ Twelve years later, he received the tribute of Jehu the son of Omri. Then there is silence for about forty years, till Adad-Nirari mentions 'the land of Omri.'² The next notice is more than sixty years later in the records of Tiglath-Pileser, who mentions Jauhazi of the land of Judah as among his tributaries,³ and says that he ruled over all lands from the rising sun to the land of Egypt.⁴ He received also the tribute of Menahem, of the City of Samaria,⁵ and speaks, on a fragment, of the land of Beth-Omri, all of whose inhabitants, together with their possessions, he carried away to Assyria, having killed Pekah their king and set up Hoshea in his place.⁶ Shalmaneser, the king who besieged Samaria, reigned for five years (727-722 B.C.), but has left to us but one inscription.⁷ Sargon⁸ tells of his subjugating Judah⁹; and that he besieged and took Samaria,¹⁰ adding that he carried 27,280 persons away into captivity with 50 chariots, leaving the remainder in possession of their goods, but appointing over them his own officials and imposing on them the tribute which they had formerly paid. He adds, that he plundered the whole land of Bit-Omri;¹¹ that he conquered Samaria and the whole land of Bit-Omri,¹² and

¹ Pinches, *The Old Testament in the Light of Historical Records of*

Babylonia and Assyria, pp. 329-332.

² Stone inscription of Calah, 12.

³ *Id.*, 3, 4. ⁴ *Annals*, 50.

⁵ K.B. (Keilinschriftliche Bibliothek, Schnader Berlin, 1889) ii, 31, 32.

⁶ This is on a lion's weight, and gives nothing but the words, "Palace

of Shalmaneser, King of Assyria; two minas of the king." (KB ii, 32.)

⁷ Nimrud inscription. ⁸ *Annals*. ⁹ *Display inscriptions*, 24.

¹⁰ Hall XIV. ¹¹ Pavement inscription IV.

finally,¹ that he carried away captive and settled in the city of Samaria the people of Tamud, Ibadidi, Marsimani, Haiapa, and the distant Arbai, who inhabited the wilderness, who knew neither scholar nor scribe, and who never before brought tribute to any king."

We now turn to another author, namely, Luckenbill: "Ancient Records of Babylonia and Assyria," 1926, Vol. I, Paragraph 815, quotation from inscription of Tiglath-Pileser III.

"... on the border of Bit Humria (House of Omri, Israel) . . . the wide land of Naphtali in its entirety I brought within the border of Assyria. My Official I set over them as governor."

Same author, Vol I, page 293, par. 816.

"The land of Bit-Humria, all of its people together with their goods I carried off to Assyria; Pakaha their king they deposed and I placed Ansi' (Hoshea) over them as king. Ten talents of gold, ten talents of silver, as their tribute I received from them, and to Assyria I carried them." (See 2 Kings xv, 30, also 1 Chron. v, 26.)

Enough has been, and will be, quoted to show that the name of Omri, Kumri, Humri, Kimri, Cimmri, Gimmiri; hence Kimmerians, Cimmerians was a well-established name for the people who came from the land of Bit Omri.

We have the name beginning with the letters—O, H, K, C, and G.—Hebrew, Omri, Assyrian Kumri or Humri, Cimmerian, Gimmri, etc.

¹ Annals, 94-97.

Let it be noted that the authors quoted are not British-Israel authorities. They are modern, up-to-date scholars, accepted authorities in their chosen fields of Assyriology and history. They are doing no special pleading in the matter.

We shall now turn to the Behistun Rock inscription. There are two rock inscriptions which have been and are of vital importance to our knowledge of the ancient world. They are the Rosetta Stone and the Behistun Rock inscriptions.

The one furnished the key to Egyptologists, unlocking the treasures of knowledge buried ages ago in the Egyptian hieroglyphs, and the other furnished the key to the ancient Persian, Susian and Babylonian languages.

With these keys the library doors of ancient Egypt and Assyria have been flung wide open to the modern student, and the written records of the past have been laid bare.

Every scholar knows more or less what the Behistun Rock inscription has been in the way of a key to the languages of the East.

That same inscription furnishes a key to the names Israel bore in the Captivity. The record of the conquest of Israel is written there in three languages, and in parallel columns. In the record, the conquest of Israel is indicated by different names, which are synonymous, but are in three languages.

The names are as follows:

Persian form, "Scythia" (or Saka).

Susian form, "Scythia."

Babylonian form, "Land of the Cimmerians" or "Gimmiri."

Here, then, we have the direct information that *Scythia* is the land of the *Cimmerians*. This is found in that inscription which has been the key to all modern Assyriological knowledge.

We turn now to a book published by the British Museum entitled : *The Sculptures and Inscriptions of Darius at Behistun, Persia. A New Collation* (1907). So important is this inscription and the knowledge it unlocks, that the publication of the text, translation and translation, with glossary of names, is costly and excellent, and sells at a guinea a copy.

Page lxxi :

"*Saka*, see *Scythia* ; *Scythian* (*Pers.*).

Page lxxii :

"*Scythia* : province of the Persian Empire."

In *Persian*, *Saka*.

In *Susian*, see *Scythian* (Plur.).

In *Babylonian*, see *Cimmerians*.

Scythian, in *Persian*, *Saka* ; plural *Sakiya*.

In *Susian*, *Sakka* ; plural, *Sakka-pe*.

Page Iv :

Cimmerians, land of the *Gi-mi-ri* (*Babylonian*).

Thus we see the identity in meaning of *Scythians*, *Sakka* and *Cimmerian*.

CHAPTER III

LET us now take the names of Beth Isaac—*Saka*, etc.—*Beth Omri*, etc.—*Scythian*, etc.—*Danaoi*, etc., and see how they are used to indicate the movements of the *Israel* people in the ancient histories.

With this glossary in hand we will turn to a passage in *Herodotus*, and see how this enables us to read with intelligence what before the finding of the key, furnished by the *Behistun Rock*, was hidden.

We see a people, called by *Esdras* "*the Ten Tribes of Israel whom Sannasar carried away captive*," moving up the *Euphrates*, passing through the "narrow passages" (or passes) on their way to a new country hitherto unoccupied by mankind. Again we find a people, called by *Herodotus* the *Scythians*, passing 'beyond the *Araxes*'—i.e., they emerged from the pass of the *Araxes*, and came down to the delta of the river and passing on, they jostled the resident *Cimmerians* settled in the north of the *Araxes* river ; north also of the *Caucasian* mountains.

The *Cimmerians* debated whether to retire before the *Scythians*, but were undecided upon the matter. The leaders (Lords) wished to remain, the people (Commons) wished to retire. They came to mutual blows over the matter and were self scattered.

The *Scythians* who came out of the *Araxes* Pass then moved into the land.

These were different groups of *Israel* people. The

Cimmerians were settled north of the Caucasus. The Scythians moved from the south of the Caucasus. It is not right to say that they attacked the Cimmerians dwelling in the land. They had no need to do so, for the Cimmerians fought over the question as to whether they should await the coming of the Scythians, or move off before them. They fought the question out, and destroyed their power for further fighting. It was an old version of what happened again in Britain, where Saxon fought Briton; Dane fought Saxon; and Norman fought all three, notwithstanding they were all of the same stock and kindred.

The point we are making is that the Sakai, Scythians, Cimmerians, Kimmerians, were all of the same people, under various leaders, dwelling in various districts, and called by various names. The names are important, for they enable the scholar of to-day to determine who the people, indicated in ancient history by the many names, were. Hitherto they have been looked upon as distinct peoples. Now we know them to be groups of the one people, and can read of their movements and recast their history as we find it in the ancient histories in the age which followed that of the monuments.

In doing this piece of work we believe the students engaged are making a real contribution to the unravelling of ancient history.

We shall now quote a passage of Herodotus showing what a vital key this relation of names is to the understanding of ancient history. Book IV Melpomene, XI.

"This is the story which the GREEK inhabitants

of Pontus relate; but there is another to which I am more inclined to give my assent:

The Scythian Nomads of Asia, having been harassed by the Massagetæ in war, passed the Araxes, and settled in Cimmeria; for it is to be observed, that the country now possessed by the Scythians, belonged formerly to the Cimmerians. This people, when attacked by the Scythians, deliberated what it was most advisable to do against the inroad of so vast a multitude. Their sentiments were divided; both were violent, but that of the kings appears preferable. The people were of opinion that it would be better not to hazard an engagement, but to retreat in security; the kings were at all events for resisting the enemy. Neither party would recede from their opinions, the people and the princes mutually refusing to yield; the people wished to retire before the invaders, the princes determined rather to die where they were, reflecting upon what they had enjoyed before, and alarmed by the fears of future calamities. From verbal disputes they soon came to actual engagement, and they happened to be nearly equal in number. All those who perished by the hands of their countrymen were buried by the Cimmerians near the river Tyre, where their monuments may still be seen. The survivors fled from their country, which in its abandoned state was seized and occupied by the Scythians."

Some good scholars and judges of such matters believe that Herodotus here throws a further light on the migration of the people, spoken of by Esdras, who records their migration by way of the narrow

passage of the Euphrates. We shall return to this later.

Now we turn to the Behistun Rock and find that the *Scythians* are *Cimmerians*, and the *Cimmerians* are the same people as the *Scythians*.

We have now in our modern day the same order of things. All the Celto-Saxon people are one, having their place of modern origin in the *British Isles*. Those who dwell in the British Isles are English, Welsh, Scotch, Irish, etc. All who dwell in America *between the borders of Canada and Mexico* are Americans. All who dwell north of the forty-ninth parallel of latitude in the American Continent (Alaska excepted) are Canadians. And so on. These are differing names for the same people, each name standing for a distinct ethnological unit, among the "*εθνοσ*" of Israel.

Thus we find that in Herodotus we are reading of a tribal war between Israel peoples, who are at once "*Bit Humri*," "*Cimmerians*," "*Sakai*," "*Scythians*," and so on.

Having concluded that the people of Israel in captivity bore the above names, and adding the name Danaoi which indicates that Greece is also a *colony* of Israel, larger and more numerous than the Motherland, as America is larger than Britain, we can take the ancient histories in hand and follow the footsteps of the various groups and streams of God's people through the long course of History. We can read in book IV of Herodotus, for instance, the detailed account of the rivers on which the Scythians settled and dwelt, and which they renamed with variations of the root name, Dan.

We can follow with interest the movement of the

people as they spread over Northern Europe, and flowed to the shores of the Baltic and North Sea. In fact the whole of European history is unlocked by the key of the Behistun Rock inscription. The names we knew before. The people indicated by the names stand as much revealed by that key as were the meanings of the letters and words of the ancient languages of the East in which was locked the history of the Ancient world.

DANAOI

We now turn our attention to the name *Danaoi*, which became the name for the Israel colony in Greece. This colony was established long before the captivity of Israel of course.

We see the tribe of Dan declining to accept that part of the land of Canaan which the Prince of Dan drew, when Joshua divided the inheritance. We see them marching away up the Jordan valley to the city of Laish. There they conquered the city and called it, as their manner was, *the city of Dan*.

Thus in marching out from Canaan, and the Israel boundaries, they marched out of Bible history.

We find them coming into Greece and settling among the Pelasgians, taking the ruling part, and giving their name to the people. We find them taking possession of the Ionian Isles and establishing the settlement of Ionia. We note that a branch of the people went to Ireland as the "*Tuatha de Danaan*,"¹

¹ No one need hesitate to use the word *Danaans* to indicate the *Danaoi*, for that is the precise word used in the translation of the Iliad by Andrew Lang, Walter Leaf, and Ernest Myers (1893). Students of traditional Irish History, please note.

and later to Denmark as the Danes : coming eventually into Britain.

We see the Greeks struggling against Persia, and defeating the millions of Persia's invading army. We see them fighting *a land battle* and *a sea battle*, each of which has stood out in history as "Trafalgar" and "Waterloo" have stood out in modern history. The land battle was "Thermopylæ," and the sea fight was "Salamis."

We see them invading Persia in return, overthrowing the Persian Empire and setting up in its place the Grecian Empire of the world.

We look at the laws of Greece ; the philosophy of Greece ; the art of Greece ; and all the classical history of that amazing branch of the Israel people.

We see the "man from Macedonia" (Greece) calling to the Apostle Paul to "come over and help us." We note that St. Paul did not bring the Gospel to Europe. He came to help those who were striving to establish it there.

We enquire *whence Greece was first missionized*, and are reminded that a delegation of Greeks came to Jerusalem and sought a personal interview with Jesus. We note the very passion of triumph which our LORD manifested upon that occasion.

It was the occasion of His first official contact with Israel in Europe. Well He knew what great things that meant for the Kingdom of God, and for the world. We reproduce the passage :

"And there were certain Greeks among them that came up to worship at the feast.

The same came therefore to Philip, which was

of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

Philip cometh and telleth Andrew : and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will *my* Father honour.

Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour.

Father, glorify thy name. Then came there a voice from Heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

The people therefore, that stood by, and heard *it*, said that it thundered : others said, An angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes.

Now is the judgment of this world : now shall the prince of this world be cast out.

And I, if I be lifted up from the earth, will draw all *men* unto me." St. John xii, 20-32.

The history of the Danaoi from the time before Greece was formed as an Israel colony—while Dan was yet with Moses and Joshua in the Sinai desert and

Palestine, down to the Christian era, and even to this day—is one of the most brilliant parts of world history.

SCYTHIANS

Again we take in our hand our key, and we read of the Scythians. We remember that our Behistun Rock inscription tells us that these were the Cimmerians. These are the Bit Omri; the ten-tribed House of Israel.

The Bible narrative tells us that Israel was carried captive to Assyria. This is a well-known fact. We read that their elders sat at the feet of Ezekiel in captivity and that

THE GLORY OF GOD

was manifested in their midst. See Ezekiel i, verses 1-28, and ii, 1, and chapter viii to chapter xi.

Isaiah is made prophetically to issue orders to Israel to march forth out from Babylon. The orders are as follows:

“Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

There is no peace, saith the LORD, unto the wicked.”

Esdas tells us that they did so march forth from that land (which from the time of Cyrus they were

free to do) and that they did go into a land *where never man dwelt*, there to keep their own laws which they had not kept in their own land. This latter is true, for they had substituted the Statutes of Omri for the Law of the Lord. The passage is as follows:

“Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanassar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt.

That they might there keep their statutes, which they never kept in their own land.

And they entered into Euphrates by the narrow passages of the river.

For the Most High then shewed signs for them, and held still the flood, till they were passed over.

For through that country there was a great way to go, namely, for a year and a half: and the same region is called Arsareth.

Then dwelt they there until the latter time; and now when they shall begin to come,

The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.” *Apocrypha, II Esdras* xiii, 40-47.

This passage is well worth a moment's study. It has been called “Apocalyptic.” True it forms part of

an Apocalyptic vision ; but this passage is not so. The passage contains a statement of historic fact in the midst of a prophetic vision ; both history and prophecy referring to the same people. The passage is the natural sequel to what has gone before, and the logical foreground to what is made clear afterward in the course of history.

They went by *the narrow passages* of the Euphrates. That is to say, they followed the passes of the headwaters of the Euphrates upwards through the mountains. They went up the Euphrates. They crossed the height of land. They passed down the valley of the Araxes.

The Lord "wrought signs" for them and stayed the springs of the river till they had passed over. "Nonsense," says the critic. "This is a wild vision of miraculous intervention interfering with the laws of Nature!"

Such critics evidently have done little mountain-eering. We have had the privilege of geologizing around the headwaters of the rivers of the North American watershed and we know the way of such streams. Others have done similar work in the Himalaya, or other ranges. They know, and we know, that one of two things happened. Either there was *frost in summer*—such as I have seen in the Canadian Rockies—which has stayed the springs of the river till late in the summer season ; that is to say, until May was out, and June came in ; or there was *no snowfall in the mountains in the preceding winter*, which would mean little or no run off the following summer, and so the springs would be stayed. The mountain men would be able to tell the leaders what would be the volume of the "run

off" for the coming season, as soon as the snowfall for the winter could be gauged.

There is no interference with the laws of Nature here. God does use meteorological forces to assist His people. This has been the case again and again in the history of our people even in the modern history of Britain. The phenomena mentioned are in keeping with the laws of Nature.

They went to a land where never man had dwelt.

Such being the case, *they went north of the Caucasus mountains into Europe.*

We know sufficient of the history of *all the territory south of the Caucasus* to be able to say that they could find no such unsettled land there. But plains, forests and river valleys of Europe still remained which had not even been explored in the days of Herodotus, three and a half centuries later. To that country they took their way.

The travel of such a people through the well-known passes of the mountains would be a very, very slow proceeding. They went with the wagons in which they lived, as Herodotus tells us. Like the pioneer American and the South African "voortrekkers," they lived in their covered wagons, called in America "prairie schooners." The writer has known families in which children were born and grew to husky boys and girls *en route* to nowhere-in-particular, before such families ultimately settled down.

For such a moving nation to travel, it would take the column days to pass a given spot.

The journey took them a year and a half, and the direction to the unsettled lands was by way of the Crimea up the valleys of the eight rivers named by Herodotus which flow into the Black and Caspian seas.

Now let us recall what Herodotus tells us of the Scythians passing the Araxes, and moving into the land of the Cimmerians. We may see that Esdras and Herodotus are telling of the same disturbed time, and of the same movement of people.

In the next chapter we shall take book IV of Herodotus in hand, and see how he describes the land into which the Scythians moved.

CHAPTER IV

We saw in the last chapter that :

A. The Bible records the carrying away of Israel to Assyria into captivity.

B. Isaiah records God's orders to Israel to march forth from the land of their captivity, out from Babylon, the land of the Chaldeans (Isaiah xlviii, 20, 21, 22).

We cannot refrain from relating here an experience at church one Sabbath morning. The preacher was a noted scholar, which made the experience seem more extraordinary.

The minister read the chapter in Isaiah, which finishes with the orders to Israel to march forth from Babylon, and to leave the land of the Chaldeans (Isaiah xlviii.) He remarked, "*This refers to the march of Israel out from their captivity in the land of Egypt!*" How marching forth from Babylon could mean the exodus from Egypt was not explained—nor explicable.

C. Esdras records the fact that they did so march forth from Babylonia, and that they went by the head waters, "the narrow passages" of the Euphrates. This, of course, means that they went northward—as closely as the passes would permit (II Esdras, xiii, 40-46).

D. Herodotus, writing of the same period of history, and of the same migration, shows them

going beyond the Araxes, and so farther on in the same direction.

E. We now pass on to a detailed description of the land to which they came, and in which they settled, as it is given by Herodotus.

Esdras calls this land "Arsareth." He adds a description of the land by saying that *never man dwelt* in it up to that time. This, by elimination, indicates the then unexplored rivers and river valleys of Europe. Esdras says this unoccupied territory was at that time "called Arsareth." Dr. Goudge, Regius Professor of Divinity at Oxford, says that is simply a word meaning "another land." This may be the true etymology of the word. But in this case the word is used as a proper name. In such case, according to age-long usage, the original meaning of the word is dropped. So Mr. Smith is not necessarily a *smith* by trade. Esdras states that the land was called Arsareth. The word is therefore a proper name, and the meaning is not essential. In any case, the etymology of the word is not important, seeing *we have the description* of the land named. We know *the direction* taken, the *time occupied* by the journey—"a year and a half"—and the fact that the land was unoccupied territory. Now such territory we all know could not be found south of the Caucasus, and was, in fact, found in Europe.

Herodotus goes on to give the details of the wide lands they settled in, and the occupations in which the colonists engaged upon the many rivers.

We take the present school maps of the same region, as they are now used and taught to the scholars in British schools. My granddaughter's

school geography is before me at the present time. In it we turn to the rivers, the westernmost of which is the Danube, and the most easterly the Don. Central among the rivers named is THE RIVER SERETH.¹ Now a *river Sereth could not be Arsareth*. But *Arsareth* could be *on the river Sereth*. Sereth is *the name of a river*. A *city* on the Sereth would be *Arsareth*, perhaps otherwise named. The highlands from which the Sereth comes could also be Arsareth, for the prefix Ar may mean either *mountain*, or *city*, or *defensible place*.

The description of the country given by Herodotus is of sufficient interest to warrant a full quotation. Herodotus lived and wrote about 400 B. C. His description therefore would be made about the time of the conquest of Persia by Greece.

Cyrus had long before this made his inroad against the people of whom we are now speaking, Israel in captivity. Cyrus had invaded by the Caucasus route, from the South. Thomyris, the Queen regnant, had met him; and had not only defeated, but had slain him, and scattered his army. She was worthy to rank with the later queens of the same people, such as Boadicea, Elizabeth, and Victoria.

Darius invaded the country from the West: crossing the Danube. He was outmanœuvred by the Scythians, and retreated with loss, narrowly escaping destruction. Alexander the Great invaded the country East of the Caspian, crossing the Jaxartes river. His attempt also failed.

The following is the country in which Herodotus says a great body of the Scythian people lived in his time:

¹ The river Sereth traverses Moldavia and Roumania, rising in the Bukovina, and falling into the Danube near Galatz.

HERODOTUS: BOOK IV.—BELOE'S TRANSLATION¹

XIV. It is certain that Europe has not been hitherto carefully examined; it is by no means certain whether to the east and north it is limited by the ocean. In length it unquestionably exceeds the other two divisions of the earth; but I am far from satisfied, why, to one continent, three different names, taken from women, have been assigned. To one of these divisions some have given as a boundary the Egyptian Nile and the Colchian Phasis; others the Tanais, the Cimmerian Bosphorus, and the Palus Maeotis.² The names of those who have thus distinguished the earth, or the first occasion of their different appellations, I have never been able to learn. Libya, or Africa, is by many of the Greeks said to have been so named from Libya, a woman of the country; and Asia from the wife of Prometheus. The Lydians contradict this, and affirm that Asia was so called from Asias, a son of Cotys, and grandson of Manis, and not from the wife of Prometheus; to confirm this, they adduce the name of a tribe at Sardis called the Asian tribe. It has certainly never been ascertained whether Europe be surrounded by the ocean; it is a matter of equal uncertainty whence or from whom it derives its name. We cannot willingly allow that it took its name from the Syrian³ Europa, though we know that, like the other two, it was formerly

¹ Rev. Wm. Beloe (1756-1817), sometime Rector of All Hallows, London Wall; Prebendary of St. Paul's in succession to Paley. Also, for a time, Keeper of Printed Books at British Museum. (*Dicty. of National Biography.*)

² Sea of Azov.

³ Canon Rawlinson has "Tyrian Europa."

without any. We are well assured that Europa was an Asiatic, and that she never saw the region which the Greeks now call Europe; she only went from Phoenicia to Crete, from Crete to Lycia. I shall now quit this subject upon which I have given the opinions generally received.

XLVI. Except Scythia, the countries of the Euxine, against which Darius undertook an expedition, are of all others the most barbarous; amongst the people who dwell within these limits, we have found no individual of superior learning and accomplishments but Anacharsis the Scythian. Even of the Scythian nation I cannot in general speak with extraordinary commendation; they have, however, one observance, which for its wisdom excels everything I have met with. The possibility of escape is cut off from those who attack them; and if they are averse to be seen, their places of retreat can never be discovered; for they have no towns nor fortified cities, their habitations they constantly carry along with them, their bows and arrows they manage on horse-back, and they support themselves not by agriculture, but by their cattle; their constant abode may be said to be in their wagons. How can a people so circumstanced afford the means of victory, or even of attack?

XLVII. Their particular mode of life may be imputed partly to the situation of their country, and the advantage they derive from their rivers; their lands are well watered, and well adapted for pasturage. The number of the rivers is almost equal to the channels of the Nile; the more celebrated of them, and those which are navigable to

the sea, I shall enumerate; they are these: The Danube, having five mouths, the Tyres, the Hypanis, the Borysthenes, Panticapes, Hypacryis, Gerhus, and the Tanais.

XLVIII. No river of which we have any knowledge is so vast as the Danube; it is always of the same depth, experiencing no variation from summer or from winter. It is the first river of Scythia to the east, and it is the greatest of them all, for it is swelled by the influx of many others; there are five which particularly contribute to increase its size: one of these the Greeks call Pyreton, the Scythians Porata; the other four are the Tiarantus, Ararus, Naparis, and the Ordessus. The first of these rivers is of immense size; flowing towards the east it mixes with the Danube; the second, the Tiarantus, is smaller, having an inclination to the west; betwixt these the Ararus, Naparis, and Ordessus, have their course, and empty themselves into the Danube. These rivers have their rise in Scythia, and swell the waters of the Danube.

XLIX. The Maris also, commencing among the Agathyrsi, is emptied into the Danube, which is likewise the case with the three great rivers, Atlas, Auras, and Tibisis; these flow from the summit of mount Haemus, and have the same termination. Into the same river are received the waters of the Athres, Noes, and Artanes, which flow through Thrace, and the country of the Thracian Crobyzi. The Cius, which, rising in Paconia, near mount Rhodope, divides mount Haemus, is also poured into the Danube. The Angrus comes from Illyria, and with a northward course passes over the

Tribalian plains, and mixes with the Brongus; the Brongus meets the Danube, which thus receives the waters of these two great rivers. The Carpis, moreover, which rises in the country beyond the Umbrici, and the Alps, which flows towards the north, are both lost in the Danube. Commencing with the Celtae, who, except the Cynetae, are the most remote inhabitants in the west of Europe, this river passes directly through the centre of Europe, and by a certain inclination enters Scythia.

I. By the union of these and of many other waters, the Danube becomes the greatest of all rivers; but if one be compared with another, the preference must be given to the Nile, into which no stream nor fountain enters. The reason why in the two opposite seasons of the year the Danube is uniformly the same seems to me to be this; in the winter it is at its full natural height, or perhaps somewhat more, at which season there is, in the regions through which it passes, abundance of snow, but very little rain; but in the summer all this snow is dissolved, and emptied into the Danube, which together with frequent and heavy rains greatly augment it. But in proportion as the body of its waters is thus multiplied are the exhalations of the summer sun. The result of this action and reaction on the Danube, is, that its waters are constantly of the same depth.

II. Thus, of the rivers which flow through Scythia, the Danube is the first; next to this, is the Tyres, which, rising in the north from an immense marsh, divides Scythia from Neuris. At the mouth of this river those Greeks live who are known by the name of the Tyritae.

LII. The third is the Hypanis; this comes from Scythia, rising from an immense lake, round which are found wild white horses, and which is properly enough called the mother of the Hypanis. This river, through a space of five days' journey from its first rise, is small, and its waters are sweet, but from thence to the sea, which is a journey of four days more, it becomes exceedingly bitter. This is occasioned by a small fountain, which it received in its passage, and which is of so very bitter a quality that it infects this river, though by no means contemptible in point of size: this fountain rises in the country of the ploughing Scythians,¹ and of the Alazones. It takes the name of the place where it springs, which in the Scythian tongue is Exampæus, corresponding in Greek to the "Sacred Ways." In the district of the Alazones, the streams of the Tyres and the Hypanis have an inclination towards each other, but they soon separate again to a considerable distance.

LIII. The fourth river, and the largest next to the Danube, is the Borysthenes. In my opinion this river is more productive, not only than all the rivers of Scythia, but than every other in the world, except the Egyptian Nile. The Nile, it must be confessed, disdains all comparison; the Borysthenes nevertheless affords most agreeable and excellent pasturage, and contains great abundance of the more delicate fish. Although it flows in the midst of many turbid rivers, its waters are perfectly clear and sweet; its banks are adorned by the richest harvests, and in those

¹ Scythian husbandmen.

places where corn is not sown, the grass grows to a surprising height; at its mouth a large mass of salt is formed of itself. It produces also a species of large fish, which is called the Antacæus; these, which have no prickly fins, the inhabitants salt: it possesses various other things which deserve our admiration. The course of the stream may be pursued as far as the country called Gerhus, through a voyage of forty days, and it is known to flow from the north. But of the remoter places through which it passes, no one can speak with certainty; it seems probable that it runs towards the district of the Scythian husbandmen, through a pathless desert. For the space of ten days' journey these Scythians inhabit its banks. The sources of this river only, like those of the Nile, are to me unknown, as I believe they are to every other Greek. This river, as it approaches the sea, is joined by the Hypanis, and they have both the same termination: the neck of land betwixt these streams is called the Hippoleon promontory, in which a temple is erected to Ceres. Beyond this temple, as far as the Hypanis, dwell the Borysthenites.—But on this subject enough has been said.

LIV. Next to the above, is a fifth river, called the Panticapes; this also rises in the north, and from a lake. The interval betwixt this and the Borysthenes, is possessed by the Scythian husbandmen. Having passed through Hylaea, the Panticapes mixes with the Borysthenes.

LV. The sixth river is called the Hypacryis: this, rising from a lake, and passing through the midst of the Scythian Nomades, empties itself into the sea near the town of Carcinitis. In its course

it bounds to the right Hylaea, and what is called the course of Achilles.

LVI. The name of the seventh river is the Gerrhus; it takes its name from the place Gerrhus, near which it separates itself from the Borysthenes, and where this latter river is first known. In its passage towards the sea it divides the Scythian Nomades from the Royal Scythians, and then mixes with the Hypacrytis.

LVII. The eighth river is called the Tanais; rising from one immense lake, it empties itself into another still greater, named the Maeotis, which separates the Royal Scythians from the Sauromatae. The Tanais is increased by the waters of another river, called the Hyrgis.

LVIII. Thus the Scythians have the advantage of all these celebrated rivers. The grass which this country produces is, of all that we know, the fullest of moisture, which evidently appears from the dissection of their cattle.

* * * *

Those who have been acquainted with the progress of settlement in new countries, such as in America and Canada, will readily understand the kind of geographical descriptions which Herodotus gathered from the people at the coast lines, and at the mouths of the rivers of the far distant sources, districts and peoples. Witness the fabulous rumours concerning the sources of the Nile.

How interesting is the experience of exploration of such rivers and streams, especially when they are not well known to the incoming people.

We can see before us the movement of a migrating

people, and are reminded of the great influx of people into the U.S.A., into Canada, the great trek of the Boers, and the peopling of the wastes of Australia and New Zealand, etc. We can almost hear the voices of the people, the lowing of the cattle, the crack of the whip, and the noise of the wagons. We can share the bustle, and later leisure, of the camp at evening and night.

Herodotus gives some information regarding the manners and customs of peoples of whom he had heard, which one hesitates to accept. Such, for instance, as the race of one-eyed people. This latter, however, has arisen through a misunderstanding and mistranslation of references to the "towers of silence" on which the sacred fires glowed perpetually, so we are told by the editors and commentators of the translations. Such misunderstandings of peoples are inevitable. As for instance, outstanding in this modern day above all such canards which have ever been foisted upon a people is the "generally accepted" statement that the Britons of the time of Julius Caesar, and of the later Roman period, were a race of skin-clad painted savages. The fact is that they were one of the most cultured peoples in the world, vying with the Scythians and Greeks in their civilization and culture. The strange thing is that the hoax has been "put over" upon, and has been accepted by, even the modern scholars of the British people concerning themselves.

One can understand one people misrepresenting another through prejudice against foreigners. But wherever in the world of history was it elsewhere written that a people accepted such a travesty about themselves?

We may question the description of the manners and customs of, for instance, the Cyclops. But we cannot question the geography of the country, which has not changed, nor the identity and history of the people who occupied it. We shall later on quote from Herodotus a description of the people themselves, not given from hearsay, but from actual knowledge of fact. Such description is clothed in all the dignity and truth of history.

CHAPTER V

The fourth century B.C. Israel had now been in captivity for three and a half centuries. They were now known as Sakai, Cimmerians, Kimmerians, Scythians, and by many other names. There was the older Israel colony in Greece, and the already established colonies in Spain, Brittany and the British Isles.

We have as yet not mentioned the primary name of all by which the people were known, namely Hebrews. They were of the original "*Habiru*" of Ur of the Chaldees, in the time of Abraham. They were the same "*Habiru*" who in the time of Abraham disappear from Ur and neighbourhood, and appear in *Haran*.¹ It would seem that the migration of Terah and Abraham carried the name away from Ur, and established it in Haran, in accordance with the Scriptural account of the movement of the family. (See Gen. xii, *et seq.*) They were the "*Abiri*"² of the Tel al-Amarna tablets. They were the "*Hebrews*" of the Bible. They were known by that name in Palestine, in the Colonies and in Captivity.

By the name *Hebrew* they colonized in Spain, e.g. the *Iberian* peninsula, and the *Ebro* river. By that name they colonized in Ireland as the *Hibernians*. But this is a generic name, which was never

¹ See "History and Monuments of Ur," by Prof. Gadd, page 179.

² Abiri, or People of the Bull (H. Bruce Hainan, "European and other Race Origins," p. 1); Khabiri (Brit. Mus. Guide (1922) Babylonian and Assyrian Dept., (Tel al-Amarna Letters), p. 127, iii, "The Khabiri are mighty against us."

restricted to the ten-tribed House of Israel, therefore we have not dealt with it in this series of studies.

We now with the aid of our key take a survey of Israel about the fourth century B.C. when Herodotus wrote. There were still settlements of the people in *Media*, *Armenia*, in *Lydia*, on the slopes of the Caucasus south and north and elsewhere. There were Greeks (Danaoi) in Greece, in Ionia, and the Ionian Isles. That is to say there were important bodies of Israel people scattered throughout the *Middle East*.

The *Scythians* were a pioneering body of Israel people who were busily engaged in settling the lands of Europe, proceeding up the rivers which flow into the Caspian and Black seas, and down the rivers which flow into the Baltic. What the Anglo-Saxons have been busy doing for centuries in America, Canada, Australia, New Zealand, the Africas, and so on, the Scythians—our forefathers—were doing then, and in much the same manner.

In Greece another branch of the same people had achieved a culture the memory of which has shone with classic brilliance down through the ages to the present day. They were then busy doing what Grecian history shows they accomplished in that tremendous age.

In Britain the Hebrew colonists were then established, and had been for ages. Evidently migrations had come into Britain from Israel about 700 B.C. They were refugees from the Assyrian invasion. It is said by tradition that the religious establishment which for centuries before Christ occupied the site of St. Paul's Cathedral, was founded and perpetuated by such a band of refugees.

In Palestine the nation of the Jews had returned, and had just about finished restoring the City of Jerusalem, the Temple, and the National administration, preparatory to fighting a back to the wall fight for the preservation of "*the oracles of God*," which had been committed to their care. Let the reader read the Book of Maccabees once more, to see what a fight this people put up for the faith. They were at that time the last remnant in the East to preserve the oracles of God, and the worship of God, as delivered to Moses, and as voiced by the prophets.

The British Isles in the meantime had undergone a *great revival in religion and law*. According to tradition, the "Ollamh Fodhla," with Tea Tephi and Simon Brug or Baruch, had arrived in Ireland bringing the "Lia Fail" or "Stone of Destiny," and the sacred Chest. They had preached the true doctrines of the ancient faith and had overthrown the worship of Baal. Here the chart of the Royal House shows the marriage of Eochaid Heremon and Tea Tephi, from which line has descended the Royal House; and distinguished families of Ireland, Scotland, England and Wales.¹

King Malnutius² had come to the throne in Britain and had recodified the Common Law. His code formed the basis of our later codes, yet it was junior to the code of Brutus (Brute) as his was to that of Moses.³ Forty university centres of learning were

¹ See "The Royal House of Britain: An Enduring Dynasty," with Chart (Milner), Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1.

² *Or Malnutius*.

³ See Fortescue, Coke, Blackstone and other authorities. Also "The Law of the Lord, or The Common Law," by W. Pascoe Coard. Covenant Publishing Co., Ltd., 6 Buckingham Gate, London, S.W.1.
See also Appendices G and H in this Book.

then to be found in Britain alone, at which it took a man twenty years to carry away the final diploma. The Druid faith was in the ascendant. This was a singularly pure form of the worship of God, the Unity in Trinity. It was essentially a spiritual worship, having neither idol, nor temple, but was carried on in the open air before the face of the sun.

In spirit and basic truth the Druid faith was nearer to the true Israel faith of the prophets than was the Jewish Talmudistic faith of the time of Christ, against which our Lord strove so mightily.

Britain was a seat of *culture and religion*.

Greece was the seat of culture, art and philosophy. Scythia was the field of colonizing activity, where hard-handed men and women strove with nature and with hostile foes to lay the foundation of civilized communities.

Jerusalem was the place of ritual and Temple worship, and the repository of "the oracles of God."

Thus was constituted the world-wide Israel of the day, in its main divisions. Other colonies were thrusting out in ceaseless adventure all along the way. These were the "diaspora" of the New Testament.

So the Apostle Paul found Israel scattered. Taking his missionary journeys into account, it will be seen that he moved consistently among the "ethnos" of Israel. He went to those in Asia. He passed to those in Europe on the Black Sea. He went to Greece. He passed to Spain. It is not so recorded, but there is, perhaps, no reason to doubt that he went to Britain.¹ We know that he was in intimate relationship with

¹ See "St. Paul in Britain" (Morgan), and "The Early British Church" (Commander Roberts), both published by The Covenant Publishing Co., Ltd.

The present Pope, in a specially prepared address to British visitors to

King Caradoc—or Caractacus as the Latins called him, with Linus, Gladys—renamed Claudia—and Pudens, her husband. St. Paul sent the greetings of these to Timothy as we see in the last chapter of the second Epistle of Paul to Timothy (verse 21). This was the greeting of the British Royal family sent by Paul.

Scythian Israel continued to dwell on the rivers of South Russia,¹ till the eruption of the Huns from the Far East, in the third century A.D., uprooted them, and drove them pell-mell over the Danube, into the Roman Empire.

After forty wild years they made their way to the borders of the North Sea, and little by little into Britain. We refer to such standard works as Gibbon's "Decline and Fall of the Roman Empire," Sharon Turner's "History of the Anglo-Saxons," a standard work published and republished in many editions—as every well-furnished public library should show, Bruce Hannay's "Race Origins," Venerable Bede, "The Anglo-Saxon Chronicles," and many other standard books which tell the same story. Bruce Hannay cites over two hundred authorities, and his Bibliography is very valuable accordingly. We refer also to that invaluable work, du Chailly's "Viking Age," two volumes, for a second-hand set of which three guineas was cheerfully paid for our library's benefit. Gibbon, for instance, shows that these people, under the name of Goths—a modernization of Getæ—being uprooted by the Huns, passed in their three streams—Goths, Visigoths, Ostrogoths—down through the Roman Empire, and their passing

Rome, advanced the theory that it was St. Paul himself and not Augustine, sent by Pope Gregory, who first introduced Christianity into Britain. *Morning Post*, March 27th, 1931.

¹ See Appendix F.

was written deeply on the pages of Roman history. They might have been befriended, and made a bulwark of the Empire. They were deceived, bribed, betrayed, opposed, and finally fought to a finish so that the power of Rome was shaken to its foundations, and those movements started which brought the throne of the Caesars to the dust.

One must always guard against the fallacy that all Israel came to the British Isles. All the RACE of Israel have never been together at one time in the official territory of Israel, since the migration from Egypt. There have always been colonies going out in advance. There always has been a remnant left behind, as the official nation has moved on. There always have been "outcasts"—by which is meant those who have voluntarily or otherwise gone to dwell among other nations, in other lands. This has always been the case, is the case now, and will be the case until all nations shall be found within the scope of the Kingdom of God which is founded upon Israel.

We now for a moment take up the story of the prophets. In the prophets we find official Israel described as *dwelling* in "*the Isles of the sea*." (See Isaiah xli.) We find Israel transplanted from Palestine to "the appointed place" of which God made mention to David in II Samuel vii 10, Israel should be PLANTED therein to move no more. In Ezekiel is "*a high mountain, and eminent, even the mountain of the height of Israel*." This mountain¹ to which the "tender twig" of the House of David was transplanted, was *not in Palestine, not in Egypt, not in Babylon, not in the territory in Europe and Asia*

¹ Government.

which was granted to Nebuchadnezzar and his successors. It was in the Sea. It was in "*the Isles of the sea*." It was at "the uttermost parts of the earth," therefore, beyond the Pillars of Hercules or Straits of Gibraltar. It was "north" and "west" from Jerusalem. Therefore 'by elimination and indication we know that it was in the British Isles.

From thence the nation should carry on its colonizing until the uttermost parts of the earth from Britain had been occupied and the heathen had been received as an inheritance. "The Circle of the earth" should be the foundation of the throne of God in Israel.

The story is sequent, logical, continuous, and gives to History an unity and meaning which God *has exercised* in accordance with the plan prepared and published by the prophets ages ago.

It may be objected that we are building much on few materials from the inscriptions.

We reply: In no case are the materials, as yet supplied by the inscriptions, abundant. As Professor R. D. Wilson has pointed out, where such great stretches of time go by without a single inscription, and such great events without mention, one must not in this field ask for a reduplication of statements. Even *one statement* is unusual, and when found should be accepted at its full value. No argument at all can be built ON SILENCE, WHERE THE RULE IS SILENCE, concerning any major historic happenings. All evidence which put together amounts to proof, tells for the truth herein set forth.

Such being the case, surely it is little short of miracle, indeed it is evidence of miracle, that the *inscriptions should once and again and yet again*

touch the very spot indicated by the corresponding indications of the Bible.

We have this glossary of names. We present them to our readers. They are made clear already. Among *the comparatively small number of inscriptions translated* they are found, and they bear their testimony. The tablets, historic records and prophecies are like the parts of a jig-saw puzzle. Separate, the pieces have little meaning. Once placed in position, the completeness of the picture assures that each part has been assigned to its own place. What we have indicated makes such a complete accord between secular history and the Bible that there remains no doubt in our mind that we have indeed been able to reconstruct the chart of history as it is given, partly in the Bible, and filled out to perfection by secular history.

The whole tells of the great plan of God rapidly nearing conclusion.

We append a quotation from Rollins' History concerning the character Scythian Israel bore, and concerning the economic law of Israel. Later, we shall from time to time bring other information from other authorities on this great course of history.

* * *

THE CHARACTER OF THE SCYTHIANS

Taken from Rollin's Ancient History,¹ Book VI, Chapter I, Section III.

"A digression concerning the Scythians. Formerly there were Scythians, both in Europe and Asia, most of them inhabiting those parts that lie towards the

¹ Charles Rollin (1661-1741) distinguished French Historian. Rector of the University of Paris, 1694.

North. I design now chiefly to treat of the first, namely, the European Scythians. . . ."

We now omit several paragraphs which deal with manners and customs, which are not necessary to our study.

"It is now time to pass to the consideration of their manners and customs, milder and more humane; though possibly in another sense they may appear to be equally savage. The account I am going to give of them is chiefly taken from Justin.¹ According to this author, the Scythians lived in great innocence and simplicity. They were ignorant indeed of all arts and sciences, but then they were equally unacquainted with vice. They did not make any division of their lands amongst themselves, says Justin: it would have been in vain for them to have done it; since they did not apply themselves to cultivate them. Horace, in one of his odes,² tells us that some of them did cultivate a certain portion of land allotted to them for one year only, at the expiration of which they were relieved by others, who succeeded them on the same conditions. They had no houses, nor settled habitation; but wandered continually with their cattle and their flocks from country to country. Their wives and children they carried along with them in wagons, covered with the skins of beasts, which were all the houses they had to dwell in. Justice was observed and maintained amongst them through the natural temper and disposition of the people, and not by any compulsion of laws, with which they were wholly unacquainted. No crime was more severely punished among them

¹ Book ii, c. 2.

² Bk. iii, Ode. 24.

than theft ; and that with good reason. For their herds and flocks, in which all their riches consisted, being never shut up, how could they possibly subsist if theft had not been most rigorously punished? They coveted neither silver nor gold, like the rest of mankind ; and made milk and honey their principal diet. They were strangers to the use of linen or woollen manufactures ; and to defend themselves from the violent and continual cold of their climate, they made use of nothing but the skins of beasts.

‘I said before, that these manners of the Scythians might appear to some people very wild and savage, and, indeed, what can be said for a nation that has lands, and yet does not cultivate them ; that has herds of cattle, of which they content themselves with eating the milk, and neglect the flesh? The wool of their sheep might supply them with warm and comfortable clothes, and yet they use no other raiment than the skins of animals. But, that which is the greatest demonstration of their ignorance and savageness, according to the general opinion of mankind, is their utter neglect of gold and silver, which have always been held in such great request in all civilized nations.

‘But, oh ! how happy was this ignorance ; how vastly preferable this savage state to our pretended politeness ! This contempt of all the conveniences of life, says Justin, was attended with such an honesty and uprightness of manners as hindered them from ever coveting their neighbour’s goods. For the desire of riches can only take place where riches can be made use of. And would to God, says the same author, we could see the same moderation prevail among the rest of mankind, and the like indifference

to the goods of other people ! The world would not then have seen wars perpetually succeeding one another in all ages, and in all countries ; nor would the number of those that are cut off by the sword exceed that of those who fall by the irreversible decree and law of nature.

‘Justin finishes his character of the Scythians with a very judicious reflection. It is a surprising thing, says he, that a happy natural disposition, without the assistance of education, should have inspired the Scythians with such a wisdom and moderation, as the Grecians could not attain to, neither by the institutions of their legislators, nor the rules and precepts of all their philosophers ; and that the manners of a barbarous nation should be preferable to those of a people so much improved and refined by the polite arts and sciences. So much more happy effects were produced by the ignorance of vice in the one, than by the knowledge of virtue in the other !

‘The Scythian fathers thought, with good reason, that they left their children a valuable inheritance, when they left them in peace and union with one another. One of their kings, whose name was Scylurus, finding himself draw near his end, sent for all his children, and giving to each of them, one after another, a bundle of arrows tied fast together, desired them to break them. Each used his endeavours, but was not able to do it. Then untying the bundle, and giving them the arrows one by one, they were very easily broken. Let this image, says the father, be a lesson to you of the mighty advantage that results from union and concord. In order to strengthen and enlarge these domestic advantages, the Scythians used to admit their friends into the

same terms of union with them as their relations. Friendship was considered by them as a sacred and inviolable alliance, which differed but little from that which nature has put between brethren, and which they could not infringe without being guilty of a heinous crime.

"Ancient authors seem to have vied with each other who should most extol the innocence of manners that reigned among the Scythians, by magnificent encomiums. That of Horace I shall transcribe at large. That poet does not confine it entirely to the Scythians but joins the Getæ with them, who were their near neighbours. It is in that beautiful ode, where he inveighs against the luxury and irregularities of the age in which he lived. After having told us, that peace and tranquillity of mind is not to be procured either by immense riches or sumptuous buildings, he adds, 'A hundred times happier are the Scythians, who roam about in their itinerant houses, their wagons; and happier even are the frozen Getæ.¹ With them the earth, without being divided by landmarks, produced her fruits, which are gathered in common. There each man's tillage is but of one year's continuance; and when that term of his labour is expired, he is relieved by a successor who takes his place, and manures the ground on the same conditions. There the innocent step-mothers form no cruel designs against the lives of their husband's children by a former wife. The wives do not pretend to domineer over their husbands on account of their fortunes, nor are to be corrupted by the insinuating

¹ Rather, "the *hardy* Getæ": "rigid Getæ" does not necessarily mean "frozen." See note to this Ode (Book iii, Ode 24) in Wickham's "Horace."

language of spruce adulterers. The greatest portion of the maiden is her father's and mother's virtue, her inviolable attachment to her husband, and her perfect disregard of all other men. They dare not be unfaithful, because they are convinced that infidelity is a crime, and its reward is death.'

"When we consider the manners and character of the Scythians without prejudice, can we possibly forbear to look upon them with esteem and admiration? Does not their manner of living, as to the exterior part of it at least, bear a great resemblance to that of the patriarchs, who had no fixed habitation; who did not till the ground; who had no other occupation than that of feeding their flocks and herds, and who dwelt in tents? Can we believe this people were much to be pitied, for not understanding, or rather for despising, the use of gold and silver? Is it not to be wished that those metals had for ever lain buried in the bowels of the earth, and that they had never been dug from thence to become the causes and instruments of almost every crime? What advantage could gold or silver be to the Scythians, who valued nothing but what the necessities of men actually required, and who took care to set narrow bounds to those necessities? It is no wonder that, living as they did, without houses, they should make no account of those arts that were so highly valued in other places, as architecture, sculpture, and painting; or that they should despise fine clothes and costly furniture, since they found the skins of beasts sufficient to defend them against the inclemency of the seasons. After all, can we truly say, that these pretended advantages contribute to the real happiness of life? Were those nations that had them in the greatest

plenty, more healthful or robust than the Scythians? Did they live to a greater age than they? Or did they spend their lives in greater freedom and tranquillity or a greater exemption from cares and troubles? Let us acknowledge, to the shame of ancient philosophy; the Scythians, who did not particularly apply themselves to the study of wisdom, carried it however to a greater height in their practice, than either the Egyptians, Grecians, or any other civilized nation. They did not give the name of goods or riches to anything, but what, humanly speaking, truly deserved that title; as health, strength, courage, the love of labour and liberty, innocence of life, sincerity, an abhorrence of all fraud and dissimulation, and, in a word, all such qualities as render a man more virtuous and more valuable. If to these happy dispositions we add the knowledge and love of the true God and of our Redeemer, without which the most exalted virtues are of no value, they would have been a perfect people.

“When we compare the manners of the Scythians with those of the present age, we are tempted to believe that the pencils which drew so beautiful a picture were not free from partiality and flattery; and that both Justin and Horace have decked them with virtues that did not belong to them. But all antiquity agrees in giving the same testimony of them; and Homer, in particular, whose opinion ought to be of great weight, calls them ‘the most just and upright of men.’

“But at length (who could believe it?) luxury, which might be thought to thrive only in an agreeable and delightful soil, penetrated into this rough

and uncultivated region; and breaking down the fences, which the constant practice of several ages, founded in the nature of the climate and the genius of the people, had set against it, did at last effectually corrupt the manners of the Scythians, and bring them, in that respect, upon a level with the other nations, where it had long been predominant. It is Strabo that acquaints us with this particular, which is very worthy of our notice; he lived in the time of Augustus and Tiberius. After having greatly commended the simplicity, frugality, and innocence of the ancient Scythians, and their extreme aversion to all deceit and even dissimulation, he owns that their intercourse in later times with other nations had extirpated those virtues, and planted the contrary vices in their stead. One would think, says he, that the natural effect of such an intercourse with civilized and polite nations would only have been that of rendering them more humanized and courteous, by softening that air of savageness and ferocity, which they had before; but, instead of that, it introduced a total ruin of their ancient manners, and transformed them into quite different creatures. It is undoubtedly with reference to this change that Athenæus says, the Scythians abandoned themselves to voluptuousness and luxury, at the same time that they suffered self-interest and avarice to prevail amongst them.

“Strabo, in making the remark I have been mentioning, does not deny but that it was to the Romans and Grecians this fatal change of manners was owing. Our example, says he, has perverted almost all the nations of the world; by carrying the refinements of luxury and pleasure amongst them, we

have taught them insincerity and fraud, and a thousand kinds of shameful and infamous arts to get money. It is a miserable talent, and a very unhappy distinction for a nation, through its ingenuity in inventing modes, and refining upon every thing that tends to nourish and promote luxury, to become the corrupter of all its neighbours, and the author, as it were, of their vices and debauchery.

"It was against these Scythians, but at a time when they were yet uncorrupted, and in their utmost vigour, that Darius turned his arms."

CHAPTER VI

We have seen something of the region to which the Israel people removed when they migrated from the land of Assyria. The region is now known as the Ukraine. Its western boundary was the Danube, its eastern boundary—later extended to China and Japan—was the Don.

We have also seen something of the estimate of the character which the Scythians or Israelites bore among the ancients of Greece and the early Latin historians.

We now take up the story as it is illustrated by the meeting of four persons, three of whom stand out among the best known characters in ancient history. The three serve to bring out into the boldest relief the fourth, who was Anacharsis the Scythian Prince and Philosopher (c. 594 B.C.).¹

The four great men who are thus brought together are:

- SOLON, the Athenian law giver;
- ÆSOP, the author of the fables;
- CROESUS, the king of Lydia;
- ANACHARSIS, of the royal family of the Scythians.

That these four persons should have been brought together in personal contact; and that their being together should have resulted in etching the character of this great Scythian scholar and leader, seems to be remarkable at least. It might even be considered to

¹ See Herodotus, IV, 46, "Luncian," "Scythia," "Anacharsis," etc.

illustrate what must often appear to the mind of the thoughtful reader of history, namely, that there is a higher than the human mind influencing the combinations of history.

Let us glance at these men and recall the parts they played in the world of their day. But first let us glance at a much earlier personage.

LYCURGUS.—We must introduce Lycurgus of Sparta,¹ who lived probably about the ninth century B.C. The law system of Lycurgus was established in Sparta; and it prevailed for some five hundred years after the death of the author of the system. Sparta, before Lycurgus arose, was an autocracy limited by the will of the people when abuses led them to give expression to their will.

That system, which is what some of our socialists wish to bring into being in Britain to-day, showed violent swings of the pendulum of power, now to *the King*, and then to *the people*.

Lycurgus established the Senate, or national council—answering to our House of Lords—which by throwing its influence now into this scale and now into that, held the balance true.

Lycurgus found extremes of riches and of poverty. He induced the people to carry out the practice of what in British Law is known as "hotchpot." He induced the people to donate all their land and immovable property to the State; for purposes of redistribution. The land was then subdivided and distributed equally among the families of Sparta.

To meet the unequal distribution of current wealth,

¹ "The Jews and the Lacedæmonians (Spartans) are of one stock and are derived from the kindred of Abraham." (Josephus, Ant. Book xii, Chap. iv, par. 10, Aræus to Onias).

Lycurgus devalued gold and silver, removing both from the list of currency, and of merchantable commodities. Currency he made of iron. This he deflated until it took *a team of oxen and a waggon* to transport money to the value of *an English ten shilling note*; and the same amount required a separate room in which to store it.

Lycurgus banished all luxuries from the land. He made it an offence to provide a meal at home. He caused all to eat at common tables, of the self same kind of food. There remained no use for money. Avarice, and all its accompanying evils, died out among the people.

Lycurgus was truly "Spartan" in his system of law. The system was adopted, and stood for five hundred years after Lycurgus' death.

* * * * *

SOLON was the lawgiver of Athens.

He also found extreme wealth and extreme poverty. He framed his system on the principle of "compromise."

Being rich, he had the sympathy of the rich. Being honest, he had the confidence of the poor.

Athens furnished much the same problem as Sparta, as far as circumstances were concerned. But Athens was peopled by a very different type; and that difference in the mental attitude of the people made the Lycurgus experiment impossible in Athens. At all events thus Solon judged.

Solon formed laws which were a compromise between extreme poverty and extreme riches.

The poor had descended so low in the economic scale that they had sold themselves into slavery in a

hopeless endeavour to meet their debts. This extreme of poverty Solon met by a law removing such a burden of indebtedness from the debtor ; restoring their freedom.

In regard to other matters we read :

"Not venturing to meddle with certain disorders and evils which he looked upon as incurable, he undertook to bring about no other alterations or changes, than such as he thought he could persuade the citizens to comply with by the influence of reason, or bring them into by the weight of authority ; wisely mixing, as he himself said, authority and power with reason and justice. Wherefore, when one afterwards asked him, if the laws which he had made for the Athenians were the best that he could give them : 'Yes,' said he, 'they are the best they are capable of receiving.'

"The soul of popular states is equality. But for fear of disgusting the rich, Solon durst not propose any equality of lands and wealth ; whereby Attica, as well as Laconia, would have resembled a paternal inheritance, divided among a number of brethren. However, he went as far as to put an end to the slavery and oppression of those poor citizens, whose excessive debts and accumulated arrears had forced them to sell their persons and liberty, and reduce themselves to a state of servitude and bondage." (Rollin's History, Book V., Att. viii.)

* * * *

ANACHARSIS.—It is here that there appears Anacharsis, the Scythian, who had come from the heart of Scythia to meet the sages of Greece.

Conversing with Solon upon his laws, Anacharsis said : "Give me leave to tell you, that these written laws are like spiders' webs : the weak and small may be caught and entangled in them ; but the rich and powerful will break through them, and despise them."

Yet, as we shall see later, Anacharsis himself had written upon the laws of the Scythians. In these he seems to have had all confidence. Why was this? Certainly because of the lack of authority behind the one ; and the Divine authority behind the other. For the Scythian laws, according to Esdras, were "their own laws," namely, the laws of Israel. These were supported with Divine authority, and the prestige of history.

The name of SOLON has been a household one in western literature, signifying eminent wisdom, for twenty-five hundred years past, and continues so to this day.

Solon, having set up his system, went away on a ten years' tour, during which he visited Lydia as the guest of King Croesus.

* * * *

CROESUS.—This was the famous king of Lydia. His kingdom was of an *industrial character*. It was the workshop of the middle east. His mines were productive of gold and other values. His accumulated treasure was greater than that of any other man or monarch of his day.

Lydia, over which Croesus reigned, was closely identified with the Gimmeri, and with the Ionian Greeks. In all probability the inhabitants were mixed, being composed largely of Ionian Greeks ; refugees from Israel ; and settlers from among the

Scythian, Sacae, and Gimmeri groups of Israel people. Just so are the British Isles settled by Ancient Britons, Celts, Erse, Scots, Saxons, Danes, Normans all of whom are of the same Israel stock. The prevailing strain at the time of Croesus' kingdom was evidently an Israel one. For long we have considered it most probable that during the twenty years of invasions of Israel and Syria by Assyria, great masses of refugees made their way to Lydia, to be outside the disturbance of the movement. These were "Bit Kumri," "Kimmerians," or "Gimmiri," as they were variously called.

The language spoken was Greek. The place of Lydia among the nations of Asia Minor and Greece was similar to that of Britain to the other nations in the nineteenth century. That is to say, it was the industrial centre of that part of the world.

By the product of his mines, and the results of his industries and commerce Croesus had become the richest of men and of monarchs. He prided himself on his treasures, and enjoyed playing the bountiful to religious shrines, and to the leaders of other nations.

Withal, he was a capable ruler and General, and up to the time of his unexpected overthrow by Cyrus, he ruled wisely according to his light, and well.

We find that Esarhaddon invaded the Lydians and Cimmerians. They are coupled together in the one movement, and apparently in the one country.

Thus it seems to be that in the gathering of these notable men, Solon, Æsop, Croesus, and Anacharsis, we have a gathering of notables of one scattered race, namely, that of Israel, representing four great sections of the same people.

To Croesus SOLON came, and between them there

was carried on a very notable conversation, which later changed the course of history.

Solon argued with Croesus that no man should be esteemed happy until he had peacefully closed a virtuous life. He gave instances of such happy persons.

Croesus considered that he who obtained riches and power should be considered happy.

When Croesus became the prisoner of Cyrus, and was placed on what was intended to be his funeral pile, remembering the argument, he cried out, "Solon ! Solon ! Solon !"

This raised the curiosity of Cyrus, who reversed the order for the death of Croesus. From that time Croesus became the friend and adviser of Cyrus, and so remained until the death of Cyrus.

* * * *

ÆSOP.—Æsop was a Phrygian by birth ; a slave who gained his freedom as to class ; one of the wise men of Greece by ability ; the author of the fables ; and the reputed founder of that system of conveying truth. Æsop came to Croesus by invitation, and became his servant and minister ; was present when Solon and Anacharsis visited Croesus ; and he entered into the conversations and consultations which took place between these four great men, fragments of which conversations have come down to us.

ANACHARSIS, the Scythian :

Certain things about Anacharsis stand out prominently.

He was of the Royal House of the Scythians. Let us remember that the Scythians are of the Bit-

Kumri; they are of the people called "the House of Isaac," or Sacae. They are of Israel.

There was, and is, only one Royal House in Israel. That is the House of David.

Being of the Royal House of the Scythians, Anacharis was probably related to Queen Thomiris, the hero queen of the Massagetæ. She was destined to measure her strength shortly against Cyrus, the King of Medo-Persia, before whose strength Croesus was to fall before that notable event took place.

Anacharis was a bard. He wrote a work on the military system of Scythia in verse. How true to the type of the race is this flashlight upon the princely man. His "Jay" has not come down to us. His military system we know. His people built no cities to defend, amassed no wealth to provoke attack, kept mobile before the foe, stryck effectively at last—and won.

Moreover, while Anacharis criticised sharply the laws of Solon, he wrote a treatise on the Laws of his own land. He had no confidence in the power of the Athenian laws. Manifestly he had confidence in the powers of the laws of Scythia.

What were the laws of Scythia?

Esdra's tells us that the people, the ten tribes of Israel, moved out of Assyria into the new land in order "that they might keep their own laws which they had not kept in their own land."

We know what these laws were, which were inherited by Israel. We know that they were the gift of Divine Wisdom; that behind them was the Divine Authority; that they are in all things in accord with the eternal principles of righteous-

ness; and in accord with the moral and physical laws of nature.

It is from this Scythian source that an important stream of Gothic Common Law has descended. This is not the fountain head of that system of Law. That must be looked for and found in the beginning. Even Moses received a *new code* of the *eternal* law. It is, however, the *emergence of the system* which God has maintained from the beginning.

The same system of Common Law was known, and in part taught, by the Druids of Britain, by the Philosophers of Greece, and by the theocratical teachers of Judea.

It is not to be wondered at that Sparta copied the economic law. But the system of Sparta, instead of regulating the full life of the people by the Law of the Lord, as Israel did, simply circumscribed the life of the people, so that there should be no need of the extensive teaching and operating of the laws. Sparta became almost monastic in refraining from entrance into the full activities of life. The results were good as far as they went. But the Spartan life was more circumscribed than should have been necessary. It was more circumscribed than life will be in the Kingdom of God in which all His laws have full sway.

THE MEETING

We have the rather astonishing spectacle of the meeting of these four great men of the period of that far distant time. It seems to have been by accident that these met together, and still more by accident

that knowledge of their intercourse should have come to us over such a long stretch of historic time. One wonders if these strange happenings of history are as accidental as they seem. For instance, there are a few brief statements in the Bible, which cause us to see the invasion of Israel by Assyria and the deportation of the people. So brief are the statements that the whole matter of the captivity of Israel has been called in question by men of learning, and it might have been hard to settle but for the strange fact that almost every such brief statement in the Bible regarding the captivity is buttressed and established by brief statements in the inscriptions of the time. When we remember that the rule of the Bible and of the inscriptions regarding the details of the history of the time is SILENCE, it is astonishing that where such facts are important for tracing the working of the Divine plan, both the Bible and the inscriptions should tell the same story amidst profound silence regarding other matters of the same periods of history. Why are we, at this late date, taking time and effort to review the gathering of these four men? Let us see.

ANACHARSIS stands for the then existing Scythian civilisation. This is a civilisation which the ancient writers of Greece and Rome denote as being most simple, ethical, and pure of any in the world at the time.

LYCURGUS of Sparta, after travelling to many countries to discover the best system to introduce into Sparta, followed the system of Scythia, and *set aside gold and silver values*; at the same time reducing all money values almost to zero. Thus he removed the cause of strife, individual, domestic, international. SOLON stood for the economic system which

allowed of extremes of wealth and of poverty. He allowed the estimation of the people to set value on gold, silver, and other forms of portable wealth; and he allowed the struggle for the possession of such wealth to be a leading object of individual and nation.

CROESUS stood for the same system and carried success under it to the utmost. He was *the richest man, and the richest king in the world.*

ÆSOP worked heartily with his master Croesus under this rule.

SOLON'S ATHENS fell into confusion within ten years from the time of his having established his laws.

CROESUS' KINGDOM fell before the power of Cyrus, King of Persia, who was attracted by the desire to seize his wealth.

ÆSOP WAS SLAIN because he disappointed the people of Greece of expected donations of wealth.

ON the other hand, SCYTHIA STOOD FOUR SQUARE against Cyrus, against Darius, against Alexander the Great, and against Rome, because she had no cities to defend, no wealth to repay conquest.

SPARTA, true to the laws of Lycurgus, stood four square to all the winds which blew against her for five hundred years; and then fell only when she re-admitted the value of gold and silver, and all that it stands for, and so became demoralized.

These things in themselves are object lessons, held up against the background of history. They should be sufficient to teach wisdom to modern nations.

Our interest, however, lies chiefly in the fact that this striking page of world history gives to us a cross section of the activities of the various branches of the Israel people.

CHAPTER VII

EVIDENCES are now in hand sufficient to satisfy every reasonable demand, as to the names which Israel bore after going out into Captivity.

The ancient records are not very full as we moderns estimate these things; neither are they continuous. The records, however, are *astomshingly full in proportion* to such records covering the time involved. The inscriptions which have come down to us, and the items of information collected and transmitted by the earliest historians are as full as any to be found in regard to any historic matter of that period. The Bible statements are confirmed by inscriptions, as to the actual carrying away of the people, and as to the names under which these people were carried away, and which they bore thereafter.

Enriched by these records we find the following names in use to denote Israel, or portions of the Israel people.

ISRAEL, used by the Prophets in *narratives* of contemporary events—such as the visit of the ELDERS OF ISRAEL to Ezekiel—and in prophecies concerning future events, on to the end of time.

HOUSE OF ISAAC—SAKAI or SACAE, etc., used to denote *Israel colonies* before the Captivities, used to denote *Israel at home* before the Captivity—vide Amos vii—and used as a *synonym* for "*Israel*" after the Captivity.

HOUSE OF OMRİ—BİT KUMRİ—CIMMİRİ, GİM-MİRİ, etc., before and after the Captivity.

THE POST-CAPTIVITY NAMES OF ISRAEL 77

SCYTHIAN, synonymous with Gimmerian, etc.—Scythian is a geographical name. Aboriginal Scythians dwelt in the land before the great Israel trek. The name is therefore not exclusively used of Israel. It is, however, as generally used of Israel as "American" is used of that great branch of our Celto-Saxon people in our time.

These and other synonyms are used to denote the Israel people before and after the captivities; at home; in early colonies; and in captivity.

There is also *the whole cluster of names* by which the Greeks were known in early colonies, and later history.

The generic name was DANAOR. This is a patronymic name from Dan.

A separate name for every division of the Greek people in Greece and elsewhere on the European side, and a similar cluster of names to denote the divisions of the Greeks on the Asiatic side, and in the Ionian Isles, were well known to literature.

When we take these names and read anew the ancient histories, and turn to the earlier inscriptions up to the time of the close of the Bible narrative, we find that it is easy to follow the general outline of the movements of the Israel peoples after their captivity. Let us tabulate some of these things:

Israel was carried away in *the last century of the Assyrian power*.

Within comparatively few years Israel had formed a separate state in the north, and had set up local government. Their city was Arya. This is at once an adoption of "Ariel, the City where David dwelt"—i.e. Jerusalem—and is the fountain head of the so-called "Aryan" race.

Next, we note that Israel carried through their

national trek to the Ukraine,¹ the new country called *Arsareth*, as we have seen in former chapters.

A Scythian military expedition on the largest scale swept out from the northern mountains and carried their power over northern Assyria, which country they ruled over for twenty years. They marched through the old home land of Israel to Egypt in the time of Psammaticus. Returning, a part of the expedition settled in "the ancient lands of Manasseh," founding the city of *Scythopolis*. The remainder of these Scythians finally joined with the Israel-Greek population of Lydia, where they were received with open arms.

Settlements of the people were found to the south of the Caucasus mountains, even as far south as Babylonia. These, under the name of *Sacae*, joined with Cyrus in the conquest of the city of Babylon at the end of the Nebuchadnezzar dynasty.

Settled in Scythia, they undertook *wide enterprises of colonization*, which they carried eastward to Lake Baikal, and even to China. It was during this period of history that the Samurais established the Mikado rule in Japan. It is more than probable—as many Japanese scholars believe—that they were of Israel stock. Herodotus describes the *Massagetæ* section of them as "a great and powerful nation, whose territories extend beyond the river Araxes, TO THE EXTREME PART OF THE EAST."

The last act of Cyrus was to attempt to extend the authority of Persia over the Scythians in Southern Europe. But he was met by the *Massagete* branch of the people under Queen *Tomiris* at the river *Araxes*, between the Black and Caspian Seas.

¹ See Appendix F. *Olbia*, specially pp. 107-110 (*Ukraine*).

Cyrus refused to keep the peace in spite of the very moderate appeal of Queen *Tomiris*, who sent him the following message:

"Sovereign of the Medes, uncertain as you must be of the event we advise you to desist from your present purpose. Be satisfied with the dominion of your own kingdom, and let us alone, seeing how we govern our subjects. You will not, however, listen to this salutary council, loving anything rather than peace. If, then, you are really impatient to encounter the *Massagetæ*, give up your present labour of constructing a bridge. We will retire three days' march into our country, and you shall pass over at your leisure. Or if you had rather receive us in your own territory, do you as much for us."¹

On hearing this Cyrus called a council of his principal officers. . . . Herodotus, B'k. I (*Chio*), par ccvi.

A battle was fought on the *Araxes* river, west of the Caspian sea, on the southern frontier of Scythia, in which the army of Cyrus was routed, and Cyrus himself was killed. Thus the Persian power was beaten back by one section only of the Scythian forces, from the southern border of Scythia.

Darius was unwise enough to try to overrun the

¹The *Massagetæ*. Concerning the *Massagetæ*, William Baloe, the translator, whose version is herein used, has the following footnote:—

"Herodotus, as Major Rennell observes, does not seem to have been decided in his opinion, whether or not the *Massagetæ* were to be regarded as a Scythian nation. But subsequent writers have almost universally reckoned them so; so that the proper Scythians of Herodotus were of the *Eurine*, and those of the succeeding writers on the Caspian or rather *Araxes* and *Jaxartes*."

Scythians. He approached through the Grecian states which lie to the west of Scythia. The Greeks accompanied him to the river Danube, and undertook to defend the bridge against the Scythians should they attempt an eruption for a period of sixty days.

The Scythians employed their usual tactics. They constantly outmarched, and retired before Darius and his forces, keeping ever one day's march ahead. They led Darius a chase through countries which had refused to bear arms to oppose his invasion of Scythia.

At last, wearied out, Darius sent messages to the King of the Scythians, demanding to know why he did not stand and fight, or make peace by surrender. The Scythian leader replied that such was not his purpose. He did not retreat because of fear, but to wear out his enemy. But he sent to him an emissary bearing a bird, a mouse, a frog, a bunch of arrows. This was interpreted to mean that unless the armies of Darius took to the air like a bird, tunneled into the ground like a mouse, or leaped into the water like a frog, they would never escape the arrows of the Scythians. They had no cities to defend; no wealth to lose, and no obstacle to a wearing-out conflict, which would destroy the armies of Darius.

So evidently true were these warnings, and so sad the plight of the Persian army, that, leaving his feeble and sick behind, Darius and his army stole away from their camp at night, leaving the fires burning and the asses braying at the loneliness to which they were left. Favoured by this start, and by aid of the Greeks, Darius and his army escaped across the Danube.

The Persian Dynasty passed.

ALEXANDER THE GREAT also sought to invade the Scythians by the Jaxartes river, which flows in from the east of the Caspian Sea. To him Elders of the Scythians came. They chided him for his ambitions; and pointed out that they could carry out the same tactics until his army should be destroyed. They besought him to modify his ambition and to leave them in peace, who had no desire for war. A synopsis of the Scythian address is quoted here from Rollin's "Ancient History," Book XV, sect. xiii:

"As everything was ready for the passage of the river, several Scythian ambassadors arrived, to the number of twenty, according to the custom of their country, who rode through the camp, desiring to speak with the king. Alexander, having sent for them into his tent, desired them to sit down. They gazed attentively upon him a long time, without speaking a single word, probably being surprised (as they formed a judgment of men from their air and stature) to find that his did not answer the high idea they entertained of him from his fame. The oldest of the ambassadors addressed him in a speech, which, as Quintus Curtius relates it, is pretty long; however, as it is very curious, I shall present my readers with the greatest part of it.

"Had the gods given thee a body proportionable to thy ambition, the whole universe would have been too little for thee. With one hand thou wouldst touch the east, and with the other the west; and not satisfied with this, thou wouldst follow the sun, and know where he hides himself. Such as thou art, thou yet aspirest after what it will be impossible for thee to attain. Thou crossest over from Europe

into Asia ; and when thou shalt have subdued all the race of men, then thou wilt make war against rivers, forests, and wild beasts. Dost thou not know, that tall trees are many years agrowing, but may be torn up in an hour's time ; that the lion serves sometimes for food to the smallest birds ; that iron, though so hard, is consumed by rust ; in a word, that there is nothing so strong, which may not be destroyed by the weakest thing?

“What have we to do with thee ? We never set foot in thy country. May not those who inhabit woods be allowed to live, without knowing who thou art, and whence thou comest ? We will neither command over, nor submit to, any man. And that thou mayest be sensible what kind of people the Scythians are, know, that we received from heaven, as a rich present, a yoke of oxen, a ploughshare, an arrow, a javelin, and a cup. These we make use of, both with our friends, and against our enemies. To our friends we give corn, which we procure by the labour of our oxen ; with them we offer wine to the gods in our cup : and with regard to our enemies, we combat them at a distance with our arrows, and near at hand with our javelins. It is with these we formerly conquered the most warlike nations, subdued the most powerful kings, laid waste all Asia, and opened ourselves a way into the heart of Egypt.

“But thou, who boastest thy coming to extirpate robbers, thou thyself art the greatest robber upon earth. Thou hast plundered all the nations that thou hast overcome. Thou hast possessed thyself of Lydia, invaded Syria, Persia, and Bactriana ; thou art forming a design to march as far as India,

and now thou comest hither to seize upon our herds of cattle. The great possessions thou hast, only make thee covet more eagerly what thou hast not. Dost thou not see how long the Bactrians have checked thy progress ? Whilst thou art subduing these, the Sogdians revolt, and victory is to thee only the occasion of war.

“Pass but the Jaxartes, and thou wilt behold the great extent of our plains. It will be in vain for thee to pursue the Scythians ; and I defy thee ever to overtake them. Our poverty will be more active than thy army, laden with the spoils of so many nations ; and, when thou shalt fancy us at a great distance, thou wilt see us rush suddenly on thy camp ; for we pursue, and fly from our enemies with equal speed. I am informed that the Greeks speak jestingly of the Scythian solitudes, and that they are even become a proverb ; but we are fonder of our deserts than of your great cities and fruitful plains. Let me observe to thee, that fortune is slippery ; hold her fast, therefore, for fear she should escape thee. Put a curb to thy felicity, if thou desirest to continue in possession of it.

“If thou art a god, thou oughtest to do good to mortals, and not deprive them of their possessions ; if thou art a mere man, reflect always on what thou art. They whom thou shalt not molest, will be thy true friends ; the strongest friendships being contracted between equals ; and they are esteemed equals, who have not tried their strength against each other : but do not imagine, that those whom thou conquerest can love thee ; for there is no such thing as friendship between a master and his slave, and a forced peace is soon followed by a war.

“To conclude, do not fancy that the Scythians will take an oath in their concluding an alliance. The only oath among them is to keep their word without swearing. Such cautions as these do indeed become Greeks, who sign their treaties, and call upon the gods to witness them ; but, with regard to us, our religion consists in being sincere, and in keeping the promises we have made. That man who is not ashamed to break his word with men is not afraid of deceiving the gods ; and of what use could friends be to thee whom thou couldst not trust ? Consider that we will guard both Europe and Asia for thee. We extend as far as Thrace, and we are told that Thrace is contiguous to Macedonia. The river Jaxartes alone divides us from the Bactrians. Thus we are thy neighbours on both sides. Consider, therefore, whether thou wilt have us for friends, or enemies.”

Alexander made a sudden dash across the river, fought a border skirmish, which, because of surprise, he won; and then thought it well to make peace with this vile people. He released the few men who had been taken prisoners, and retired to other parts of his domains.

Thus we see that these people were attacked by three of the world's greatest military leaders—Cyrus, Darius and Alexander. Cyrus attacked by the Caucasus route, Darius from the west, Alexander in the east. All failed because the simple people, tied to no cities, having no fortresses, simply out-marched their heavy armed foes.

Pushing their development work in a country almost as large as America, and under similar con-

ditions, the Scythians dwelt in their land until the third century A.D. Then the eruption of the Huns from the east sent them pell-mell over the Danube into the Roman Empire as Goths, Ostrogoths and Visigoths. From this point all the standard historians, such as Gibbon in his *Decline and Fall of the Roman Empire*, take up the story of their exploits and progress. There we may leave that branch of the Israel people to travel as they did across Europe, into the British Isles, and the lands adjacent thereto.

DANAIOI

In the meantime we go back and pick up the story of the Danaoi. They had before then made history in the Trojan war.

Croesus led Asiatic Greeks, stiffened by Egyptians, against Cyrus. Croesus lost the battle which cost him his Empire, and made him the prisoner of Cyrus.

After the fall of Lydia, the other Grecian states in Asia submitted to Cyrus. So the Asiatic Greek States became part of the Persian Empire.

So matters stood until the later Emperors of Persia invaded European Greece.

Then the Danaoi showed their mettle, at Marathon on land, and at Salamis on the sea, and in the general conduct of the campaign which brought the destruction of the Persian power.

Then came the invasion of Persia by Alexander the Great and his Danaan forces, and we are off on the full tide of history.

* * * * *

As to the constant infiltration of Europe and Britain by the migrations of Israel peoples, or the

peoples whom we have in this booklet identified as being of Israel stock, we may turn to such books as Du Chailu's *Viking Age*. This furnishes a veritable treasure house recovered by ten years or more of expert research into the archeology of Scandinavia, of Denmark, of Britain, etc. The costly two volumes of this set will well repay the student the price. Or the public libraries will furnish them to their readers.

Bruce Hannay will furnish a bibliography with hundreds of references. He, in spite of himself, was driven to the conclusion that the peoples of whom we have been writing were the scattered peoples of Israel.

Sharon Turner's *History of the Anglo-Saxon Peoples*, published in many editions, from two to ten volumes each, will tell the same story.¹

If we would pick up the various threads of this story from the time when Israel was uprooted from that vast region over which the Huns swept, driving the Scythians before them, the libraries of the world will furnish the facts. Gibbon, among them, will tell of their crossing the Danube from the East into the Roman Empire. He will show their FORTY YEARS of wandering and fighting as Goths, etc., in European Rome, and of their crossing into Britain as Saxons, Jutes, Danes, etc.,—descendants of the ancient Scythians, Sakai and Dan.

Thus, reading backwards against the stream of history, we find that modern history is conjoined to medieval and ancient history. This in turn is dependent upon the inscriptions; and finally we come to the Bible story, which carries us back to the Joshua campaign—the Exodus; the birth of Israel, and Isaac, and the call of Abraham. All these combine

¹ See Appendix I, page 121, Sharon Turner.

to make a chain of data worthy of the careful study of the best informed and most capable minds of the age.

In closing this study we now turn to the New Testament, and see how the Lord uses this people as the basis of the spread of the Gospel in the Christian age.

* * * * *

Jesus came "to His own." He declared, "I am not sent save unto the lost sheep of the House of Israel."

As a well known matter of history, Jesus confined the scope of His personal Ministry to the geographical boundaries of Palestine. Once we find Him going into the region of Tyre and Sidon. There came to Him a Syrophenician woman beseeching Him and crying "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." His disciples came to Him and said, "Send her away; for she crieth after us." Jesus replied, "I am not sent but unto the lost sheep of the house of Israel." Still she persisted and Jesus said to her, "It is not meet to take the children's bread and to cast it to dogs." With great humility the woman assented, saying, "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table." Jesus responded with: "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

Jesus then hastened to return within the boundaries of Israel. There they brought all the sick of the neighbourhood to Him and He healed them all.

As a rule His direct contact was with Israel and Judah only.

How great were the privileges of Judea and Galilee in having enjoyed the direct ministry of Jesus.

Concerning that Ministry we have the four Gospels, which have indeed *immortalized the land*.

Jesus sent a direct message to the Greeks in Asia of whom we have been writing, as will be seen by turning to the second chapter of Revelation. There was a message to each of the seven churches.

Let us take a map of the time, and find the following centres: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. These were capital cities of the Greek communities of Asia Minor.

Now take the writings of the Apostle Paul and see how he writes to the Ephesians. He passes on eastward to the Galatians; and to Colosse. He turns to Greece in Europe and writes to the Corinthians, the Thessalonians, the Philippians; all peoples of Hellenistic stock.

He writes further west to THE STRANGERS at Rome, but not to the Romans. We find by the list appended that the "strangers" at Rome were Israel peoples.

From Rome the Apostle sent his message of greeting to Timothy on behalf of *himself* and of *the Royal family of Britain*; *Pudens, Linus, and Claudia*: the son, daughter, and son-in-law of King Caradoc, renamed Caractacus, of Britain.

The General Epistles are to *The Hebrews*, to the twelve tribes scattered abroad, and *the strangers scattered abroad*.

As we have seen, the Apocalypse was addressed to the seven churches in Grecian Asia.

So, like the Old Testament, we find that the New Testament is produced by, and written to, the Israel peoples.

How strangely it will appear to some that the Bible, Old Testament and New Testament, should be

thus addressed to the Israel peoples almost exclusively. But is it strange, or is it a part of the unchanging Divine plan that "IN THEE AND IN THY SEED SHALL ALL THE FAMILIES OF THE WORLD BE BLESSED."

Is it not in pursuance of the same plan that our Lord declared, "I AM NOT SENT BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL." But He also said, "AS THE FATHER HATH SENT ME"—(to Israel)—SO SEND I YOU"—(to the world)—"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL UNTO EVERY CREATURE."

He gave the Gospels through His homeland people. He sent the Written Revelation of Jesus Christ to the Asiatic Greeks. He sent the Gospel to the British Isles, straight from Jerusalem, within ten years of the Resurrection. It was there long before it was carried to Rome.

Then He sent Israel from Scythia to Britain, where they "returned and sought the Lord and David their King." They found the Lord manifested in Jesus Christ their Saviour; and they found David their King in the ruling House of Britain. So the great plan marches on. It is now nearing fulfilment when the Gospel shall be known in all lands; and the Kingdom of God shall embrace all peoples.

* * * *

To consider the beginnings and development of the Israel colonies in Britain from the far past, before the exodus to the present day, is another branch of the same story. Already it has been told by many authors, yet another historian will arise to rehearse this great epic of Israel history. We cannot bring that field within the compass of this volume.

APPENDICES

J. H. HARRISON HILL
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APPENDIX A

BRUCE HANNAY ON NAMES OF ISRAEL

From "European and Other Race Origins" by Herbert Bruce Hannay, Esq., of The Inner Temple, Barrister-at-Law, Advocate of the High Court of Judicature, Calcutta, and author of "A Grammar of the Tibetan Language."

"When the tribes of Israel other than the tribe of Judah, or subsequently . . . other than Judah *cum* Benjamin and Levi, are specially intended, then the following distinctive names are generally used in the sacred record.

1. All-Israel (2 Sam. ii, 9; v, 5; xv; xviii; 1 Kings xii, 18-20; 2 Chron. xxx, 1); or
2. Israel (Isa. xlix, 3; 2 Kings xvii, 1-6)
3. All the people the men of Israel.
4. All the men of Israel.
5. All the tribes of Israel.
6. The tribes of Israel.
7. The men of Israel.
8. Isaac. } (Amos vii, 9, 16);
9. House of Isaac } or
10. Joseph and all the house of ' } (2 Sam. ii, iii, v, xv-xviii); or
11. Ephraim and the tribes of } (Ezek. xxxvii, 16-19); or
- Israel his companions.
12. Ephraim (Jer. vii, 15; Isa. vii; xi, 13; xxvii, 1; Hos. v, 13).
13. Samaria (Isa. vii, 9; Ezek. xvi; xxiii, 4; Mic. i, 1).
14. Oholah (Aholah) (Ezek. xxiii, 4).

In none of these special appellations is the HOUSE OF JUDAH (i.e. Judah, Benjamin and Levi) ever included.

Attention is specially drawn to the above-mentioned names of ISAAC and HOUSE OF ISAAC (*Beth-Sakh*); for . . . they played a singularly prominent, though hitherto strangely neglected, part in the subsequent history of the world."

HOUSE OF ISAAC (*Beth Sakh*).

Bruce Hannay proceeds to tell us (p. 19) that the ISRAELITES or HOUSE OF ISAAC are also sometimes called the HOUSE OF 'OMRI (*Beth 'Omri*), the Assyrian equivalent for which was *Bit-Khummri*, *Ghummri*, or *Hummri*, and that the Babylonian equivalent was *Gimmirra*.

Moreover, he makes it clear that *the great mass of the twelve-tribed people whom we call Hebrews consisted of the ISRAELITES, or HOUSE OF ISAAC (Beth-Omri).*

APPENDIX B

THE DARIUS INSCRIPTIONS ON THE ROCK AT BEHISTUN, PERSIA

It was not till 1846 that the Darius tablets were translated by Sir Henry Rawlinson. The extreme importance of these famous inscriptions in identifying the various names of Northern Israel has not appeared so clearly in any form until the publication of the wonderful book issued by the British Museum entitled, "The Sculptures and Inscription of Darius the Great," quoted by Dr. Goard in this book. It is illustrated with many large photographs in detail, with the Inscriptions in cuneiform, Transliteration and Interpretation, with Glossary of Names occurring on the Rock at Behistun (price £1).

Those who possess the British Museum Half-Crown Guide to the Assyrian and Babylonian Department (1922) will find a picture (Plate XII, opp. p. 40) of the scene from the Rock, representing Darius receiving the submission of the chiefs. The last figure (in peaked cap) on the right is that of SKUNKHA, or ISKUNKA, the leader of the SCYTHIAN revolt; Scythia, Saka, and Cimmeria (*Gimmirra*) being variants of the people or country of the House of Isaac (*Beth-(I)Sakh*, *Beth-Omri*, *Bit-Khummri*); all of which, again, is confirmed by Luckenbill (*Ancient Records*).

JEHU (IAVA) SON OF KHUMRI (OMRI)

"Israelitish territory was called 'Bit-Khumri.' See *British Museum Guide to Babylonian and Assyrian Antiquities*, 1922, p. 46 (and Plate xviii), describing the Black Obelisk," (*Nimrud Central Saloon*, No. 98).

APPENDIX C

ASSYRIAN CHRONOLOGY

The reader of this book will note with great interest the information quoted by Dr. Pascoe Goard from the works of the eminent Orientalist, Professor R. Dick Wilson. This should be read together with the fuller and later work entitled, "The Ancient Records of Babylonia and Assyria," (two volumes), by Professor D. D. Luckenbill (Chicago University Press), whose Assyrian King List from 911 B.C. to 606 B.C. is herein quoted.

THE FALL OF NINEVEH, 612 B.C.

Chapter XIV, Luckenbill, Vol. II, page 417, par. 1166, refers to the "newly discovered Babylonian Chronicle (B.M. 21,901) which fixes the date of the fall of Nineveh at 612 B.C."

The text, transliteration, and translation were published in "The Fall of Nineveh," by Mr. C. J. Gadd, M.A. (See Next Page.)

ASSYRIAN CHRONOLOGY

from 911 B.C. to 606 B.C., according to Dr. Luckenbill, the latest authority on this subject :

	B.C.
Adad-nirâri II	911-891
Tukultu-Urta II	890-884
Assur-nâsir-pal II	883-859
¹ Shalmaneser II	858-824

¹ Should be Shalmaneser III.

	B.C.
Shamshi-Adad V	823-810
Sammuramat	809-806
Adad-nirâri III	805-782
Shalmaneser IV	781-772
Assur-dân III	771-754
Assur-nirâri V	753-746
Tiglath-pileser III	745-727
Shalmaneser V	727-722
Sargon II	721-705
Sennacherib	705-681
Essarhaddon	680-669
Assurbanipal	668-626
Assur-etil-îlâni	626-621
Sin-shar-ishkun	620-612
Assur-uballit II	611-606

NOTE ON THE FALL OF NINEVEH.

Mr. Cyril J. Gadd, M.A., F.S.A., of the Department of Egyptian and Assyrian Antiquities, British Museum, read (11th July, 1923) a short paper on "The Fall of Nineveh" (6 pp.) before the British Academy, and it is published in the Proceedings of that Academy and as a separate pamphlet.

"Who were the destroyers of Nineveh?" asks Mr. Gadd, and from one of the original documents, a clay tablet now in the British Museum, he gives the reply.

"The answer of the chronicle, which is precise, completely confirms tradition upon this point, for it brings upon the scene Nabopolassar of Babylon, Kyaxeres the Mede, and the king of the *Ummam-Manda, or Scythians*" (italics ours). "Being the work

of a Babylonian scribe, it naturally attributes the chief importance to Nabopolassar." This, however, Mr. Gadd discounts as patriotic rather than correct, for "the Babylonian had already suffered one or two serious reverses at the hands of Assyria." Mr. Gadd believes "that Kyaxeres, in spite of the chronicle, was the leading figure among the besiegers."

Of the versions given by Diodorus and Herodotus Mr. Gadd decides that the truth lies somewhere between the two.

MR. DAVIDSON'S VIEW.

Mr. Davidson has his own independent view of the Assyrian Chronology (see "The Great Pyramid: Its Divine Message"), indexed under "Assyria." Also see "Old Testament Chronology" (G. W. Gayer), Covenant Publishing Co., Ltd., 6 Buckingham Gate, London, S.W.1.

APPENDIX D

(a) THE JEWISH CHRONICLE ON THE TEN TRIBES

In the year 1879 (and there has been nothing since to invalidate the opinion) the *Jewish Chronicle*, in its issue of 2nd May, said: ¹

"While not a link is missing of the historical chain, so far as the remnant of the House of Judah is concerned, *the Israelites, who were subjugated by the Assyrian Power*, disappear from the pages of history as suddenly and completely as though the land of their captivity had swallowed them up.

.

"There has always been, however, an unwillingness to admit that a fate which had befallen so many nations has overtaken the Ten Tribes. Why should they have been less tenacious of life than their brethren of Judah? Nay, the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to its simplest form. *The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them*" (the italics are ours).

It is necessary, however, that the people representing them should respond to the marks of identification placed upon Israel in the prophetic Scriptures.

¹ Quoted in Chap. V. of "British-Israel Truth" (Covenant Publishing Co., Ltd.)

(b) WELLHAUSEN ON ISRAEL AND JUDAH

"The political importance of the people of Jehovah was reduced to a minimum when Judah only was left." (Wellhausen, art. "Israel" in Ency. Brit., IXth Edition.)

Inversely, therefore, this gives us the political importance of Northern Israel when and after the Ten Tribes were deported into Assyria.

(See also articles on Wellhausen in Jewish Ency., Ency. Brit., and other works of reference.)

(c) JEWISH PRAYERS

FOR THE WHOLE HOUSE OF ISRAEL

Extracted from "The Authorized Daily Prayer Book of the United Hebrew Congregations of The British Empire; with a New Translation by the late Rev. S. Singer. Published under the sanction of Chief Rabbi Dr. Nathan Marcus Adler. Fourteenth Edition, Revised and Corrected under the Direction of Dr. J. H. Hertz, Chief Rabbi. London: Eyre and Spottiswoode, Ltd., His Majesty's Printers. 5689-1929."

MORNING SERVICE

Page 44. O Rock of Israel, arise to the help of Israel, and deliver, according to Thy promise, Judah and Israel.

Page 70. May it be the will of our Father Who is in Heaven, that tidings of Salvation and comfort may be heard and published and that He may gather our

banished ones from the four corners of the earth; and let us say Amen.

AS FOR OUR BRETHREN, THE WHOLE HOUSE OF ISRAEL, SUCH OF THEM AS ARE GIVEN OVER TO TROUBLE OR CAPTIVITY, WHETHER THEY ABIDE ON THE SEA OR ON DRY LAND, MAY THE ALL-PRESENT HAVE MERCY UPON THEM AND BRING THEM FORTH FROM TROUBLE TO ENLARGEMENT, FROM DARKNESS TO LIGHT, AND FROM SUBJECTION TO REDEMPTION NOW, SPEEDILY AND AT A NEAR TIME; AND LET US SAY AMEN.

There are several other prayers to like effect, for Judah *and* Israel, as on page 53—"Grant peace, welfare, blessing, grace, loving kindness and mercy unto us and unto all Israel, Thy people." On page 253 this: "And it shall come to pass on that day that a great Shofar shall be blown; and they shall come who were lost in the land of Assyria . . . " etc., etc.

APPENDIX E

THE SCYTHIANS

"If you run over every ancient and modern name you will find that every nation has been called by different names by themselves and by foreigners. . . . So the Greeks called Galatæ those who called themselves in their own language Celtae" (Camden (1551-1623), "Britannia" (Gough's ed., 1789, Vol. I, Sect. Britain, p. xvii).

GIBBON ON SCYTHIANS AND GOTHs

"Zozimus and the Greeks give the name of Scythians to those whom Jornandes¹ and the Latin writers constantly represent as Goths" (Gibbon, "Decline and Fall," Dr. Bury's ed. Vol. I, 267, footnote 143).

THE GOTHs.

" . . . that great people who afterwards broke the Roman power, sacked the Capitol, and reigned in Gaul, Spain and Italy. So memorable was the part which they played in the subversion of the Western Empire that the name of GOTHs is frequently, but improperly, used as a general appellation of rude and warlike barbarism" (Gibbon, "Decline and Fall," Vol. I, 239).

Again, in the same work, Gibbon (Campaign of Decius against the Goths, A.D. 250) says that "this is the first considerable occasion in which history mentions that great people." Yes, *under that name*, but he quotes Zozimus and the Greeks to the effect

¹ Or Jordanis.

that the Goths were the Scythians, and the Behistun Rock has recorded their other names. Change of name does not necessarily mean difference of race. In our own day, for example, the Bohemians are known as Czechs.

THE SCYTHIANS DISAPPEAR.

"That the Scythians disappeared from history, when history itself was at its lowest ebb, is no proof that they exist nowhere now."

Herodotus, by George C. Swagyme, M.A., late Fellow of Corpus Christi College, Oxford, 1870. Article "Scythia," p. 87.

THE GOTHs DISAPPEAR.

"The wonderful thing is that a people who played so great a part for several ages should have wholly passed away. The Goths have not for many ages existed anywhere as a distinct nation." (Freeman: Article "Goths," Ency. Brit., IXth Edition.)

THE NORMANS DISAPPEAR.

NORMANS (Northmen). Colonists from Scandinavia; settled in Gaul, founded the Norman Duchy, set forth on new errands of conquest, chiefly in the British Islands, Southern Italy and Sicily. "The settlers in Gaul became French, the emigrants from Gaul became English, Irish, Scottish, and whatever we are to call the present inhabitants of Sicily and Southern Italy. Everywhere they gradually lost themselves among the people whom they conquered."

"To this quality" (of adaptation) "is perhaps to be

attributed the fact that a people who did so much, who settled and conquered in so large a part of Europe, *has practically vanished from the face of the earth.*"

"In England he" (the Norman) "made himself, though by rougher means, more truly at home, *among unacknowledged kinsmen.*" (Freeman: Article, "Normans," Ency. Brit. IXth Edition.)¹

SCYTHIA INCLUDED MANY NAMES AND NATIONS.

Gibbon again (Gothic War A.D. 322) says: "Exploits like these were no doubt honourable to Constantine and beneficial to the State; but it may surely be questioned whether they can justify the exaggerated assertion of Eusebius that ALL SCYTHIA, as far as the extremity of the north, *divided as it was into so many names and nations* of the most various and savage manners, had been added by his victorious arms to the Roman Empire" ("Decline and Fall," Vol. I, 436).

This does not mean that *all* Scythians were of Beth-Isaak (Israelites). Large numbers of them undoubtedly were.

SHARON TURNER ON SCYTHIANS, SAKAI, SAXONS.

"The names Scythians and Scoloti were, like Galli and Kimmerians, not so much local as generic appellations. The different tribes of the Scythians, like those of the Kimmerians and Gauls, had their peculiar distinctive denominations."

¹E. A. Freeman (1823-1892), D.C.L., LL.D., Regius Prof. Hist. Oxford; English Historian. "His reputation as a historian will chiefly rest on his 'History of the Norman Conquest.'" (Ency. Brit. art. Freeman, E.A.), Dict. Nat. Biog. (Supplement), Brockhaus, Meyer, etc., etc.

"... of the various Scythian nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred with the least violation of probability. . . . The Sakai, who in Latin are called Sacae, were an important branch of the Scythian nation" (Sharon Turner,¹ "History of the Anglo-Saxons," 5th ed., Vol. I, 100).

¹ See Appendix I, page 121.

APPENDIX F

OLBIA AND THE RIVERS OF HERODOTUS

The object of this Appendix is to suggest that Albion (Olbion) the most ancient name of Britain, may derive from the Scythian OLBIA, now OCHAKOFF a fortified town of Russia, at the entrance to the Dnieper. As OLBIA it is found on maps of Scythia (Rawlinson's Herodotus, Book III) and article "Scythia" in Ency. Brit. XIVth (most recent) edition.

As Ochakoff it is found on modern maps of Southern Russia, near to the fortified Promontory of Kinburn on the Black Sea. (See Ency. Brit. IXth ed., article *Ochakoff*.)

The following Olbias are shown in the *Everyman Classical Atlas*, and indexed in that useful work:

1. OLBIA (probably *Eoubes*, near Hyères), a colony of Massilia (now Marseilles), on the coast of Gallia Narbonensis, on a hill called Olbiannus, East of Telo Martius (*Toulon*).
2. (Probably *Terra Nova*), a very ancient city, near the North end of the East side of the island of Sardinia, with the only good harbour on this coast; and therefore the usual landing place for persons coming from Rome. A mythical tradition ascribed its foundation to the Thespiadae.
3. In Bithynia (Astacus). The gulf of Astacus was also called from it, Sinus Olbiannus.
4. A fortress on the West frontier of Pamphylia on the coast, West of the river Catarractes, which descends from the mountains of Taurus, in a great broken waterfall (whence its name, *Cataract*).
5. BORYSTHENES (*Smith's Classical Dicty. (Olbia)*).

Visitors to the French Riviera know the lovely town of Hyères.

Eoubes may probably indicate a colony from Euobea (*Euobea*), *Negropont*, the largest island of the Aegean Sea. See interesting articles on Euobea in *Smith's Classical Dicty., Ency. Brit.*, and other works of reference.

If it should be objected that these Olbias were Greek settlements, the following indicates the line of reply:

The Early Greeks. Dan was a maritime nation, possessed of ships in the time of Deborah (Judges v, 17). "Why did Dan remain in ships?" "*That is, 'Why was Dan so intent upon his ships and merchandise?' The port of Joppa belonged to Dan.*" (Paraph Bible on this text).

A former colony of Danites came out of Egypt, and went into Greece as Danaoi (see Aeschylus, *Suppliants*) saying they had been slaves in Egypt, were the seed Divine, and fled from their brother Egyptus. Compare also I Macc. xii, 1-23 (The Lacedemonians were Israelites). The Lacedemonian seal and Dan's symbol are the same, an eagle with a dragon in its claws. (Josephus Ant. xii, 4, 10). Dr. Latham ("Ethnology of Europe" p. 137,) says: "I think that the eponymus of the Argive Danaoi was no other than that of the Israelitish tribe of Dan." "In the reign of Pelagos, Danaos comes to Greece" (W. E. Gladstone, "Juventus Mundi," page 106). Space forbids extending these indications, but much more evidence might be adduced.

In Canon George Rawlinson's "Herodotus" (he was the brother of Sir Henry, of Behistun fame), in Vol. III, p. 208, there is an interesting identification of the rivers mentioned by Herodotus in Book IV and quoted in this book. Thus:

Ister = The Danube.
 Porata = The Pruth.
 Tyrasi = The Dniester (Rawlinson adds, *Damas-Tyr*).
 Hypanis = The Boug.
 Borysthenes = The Dnieper (Rawlinson adds, *Dama-Bor*).
 Tanais = The Don.

The others, he says, are not so easily identified. Then follows this significant note:

"Of places Herodotus notices but few in Scythia. Olbia, at the mouth of the Hypanis, is the only town mentioned by him. Its site is marked by mounds and ruins, and determined beyond a question by coins and inscriptions. It lies on the right hand of the river, near its embouchure in the *liman* of the Dnieper, and is now (1858-1860) called *Stomogil* or '*the Hundred Mounds*.'"²

The "Crimea" is Herodotus's Taurica, the peninsula of Kertch his "rugged Chersonese" (Greek: *Kersonesos* = a peninsula).

In the sixth to the fourth centuries B.C. we find

¹ "When the Goths (Getae) conquered the region about this river, they received the name of Tyri-Getae." (Strabo VII) quoted in Rawlinson's *Herodotus*, Vol. III, p. 45.

² Herodotus himself visited Olbia (Rawlinson's *Herodotus*, *Appx. Bb 10*, *Essay iii*).

our islands, especially England, known by their earliest recorded name ALBION: see article "Albion" in the most recent (14th Edition, 1929) *Encyclopaedia Britannica*; Pytheas of Massilia (Marseilles), fourth century B.C., and other earlier writers. The passage in the "De Mundo," attributed to Aristotle, says: "Beyond the Pillars of Hercules . . . are two very large islands called British . . . Albion and Ierne."

Then come to Elizabeth's days in England. Michael Drayton "adopted the extraordinary resolution of celebrating all the points of topographical or antiquarian interest in Great Britain." He spent many years on this his greatest work. In 1613 he published the first part of his famous "POLY-OLBION," to which the learned Selden supplied notes (*Ency. Brit. IXth Ed.*, article, "Drayton,") (Olbia in Scythia; Olbion is England).

Drayton consistently calls it Poly-Olbion in the title and page headings, and Albion in the text.

Come now to the very latest information about Olbia, in the most recent edition (the XIVth, 1929) of the *Encyclopaedia Britannica*, article "Ukraine" (Archaeology of):

"The Ukrainian Steppes and South Russia are of peculiar interest historically and archaeologically.

"In the course of the eighth and seventh centuries B.C. the mouths of the Dniester, Bug¹ and Dnieper were occupied by Milesian fishing colonies, Tyras on the Dniester and Olbia on the Bug and Dnieper. Olbia became the outlet for the furs, slaves and amber of the north, and an inlet for Greek influences which penetrated as far as the Kama. The Milesian

¹ Or Boug.

power decayed in the fifth century B.C., and Athens took its place in trading relations with Olbia, the corn of South Russia being increasingly needed for the Mediterranean civilisations. With the advance of the Sarmatians to the steppe between the Don and the Dnieper in the second half of the third century B.C., the Scythians moved farther to the north and west, as evidenced by their remains in Kiev and Poltava, but their advance was checked by Germanic tribes, and anarchy began to prevail in the steppe. From their first appearance on the Dnieper the Sarmatian Alans allied themselves with the Germanic tribes in a struggle against Rome, and destroyed Olbia and the Roman fortresses on the Crimea.

Celtic civilisation in the region is represented in the basin of the Dnieper by La Tene finds, probably remains of the Galatian tribes. Roman influence was felt in the Black Sea region under Hadrian and his successors, who established a fort at Olbia, but in the third century A.D. Roman influence declined on the Ukrainian shore" (Ency. Brit., XIVth Ed., 1929), article "Ukraine" (Archæology)).

The whole article "Ukraine," from which the above extract is taken, with acknowledgments, is of extreme interest. A short Bibliography is attached to the article. The Encyclopædia Britannica XIVth and earlier editions may be consulted at the greater and many district Reference Libraries in most countries. The standard German Konversations Lexikons, both Meyer and Brockhaus, confirm: especially Meyer (article "Olbia" in each). "Olbia (Borysthenes) founded by the Milesians 655 B.C." (Meyer, Konver. Lexikons, art. "Olbia").

There was another Olbia, as to which, look up "Astacus" in Smith's Classical Dictionary. Astacus was a celebrated city of Bithinia, at the S.E. corner of a bay in the Propontis (Sea of Marmora).

It was re-named Olbia by colonists from Athens.

Now look up Lycaonia, Lycia and Lydia in the Encyclopædia Britannica, IXth Edition, with the adjacent Plate II (map), or in any other good work of reference; read the geography and history of these places and the district. Read the article "Pamphylia" in Ency. Brit. IXth Edition, "The chief towns on the coast are Olbia, the first town in Pamphylia, near the Lycian frontier," and so on. Compare Acts ii, 9-11; xxvii, 5; etc.

WHAT DOES "OLBIA" (ALBION) MEAN?

Liddell and Scott, Greek-English Lexicon, place this beyond doubt:

olbios, olbion, or olbia, happy, best, prosperous, wealthy, rich. Lat., *beatius*: generally *happy, blessed*.

Were these blessings promised to Joseph? Read again the 49th chapter of Genesis, especially verses 22 to 26 inclusive:

"Joseph is a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

"The archers have sorely grieved him, and shot at him, and hated him:

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel):

"Even by the God of thy father, who shall help

thee ; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb :

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills : they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

APPENDIX G

ANTIQUITY OF THE COMMON LAW

Dr. Pascoe Goard refers to Fortescue, Coke and Blackstone. I have therefore looked up the works of these great lawyers, and give the following references :

SIR JOHN FORTESCUE (c. 1394-c. 1476), Chief Justice and titular Chancellor of England under Henry VI. Refer to Fortescue's "Commendation of the Laws of England" (translation of his famous "De Laudibus Legum Angliæ") (London, 1917). Of Chancellor Fortescue, John Lord Campbell writes : "He laid the foundations of parliamentary privilege to which our liberties are mainly to be ascribed" (Campbell, "Lives of the Lord Chancellors," Vol. I, 373).

Again, the same Lord Campbell writes : "Sir John Fortescue, one of the most illustrious of Chief Justices, for ever to be had in remembrance for his judicial integrity and for his immortal treatise 'De Laudibus Legum Angliæ'" (Campbell, "Lives of the Chief Justices," Vol. I, 141).

FORTESCUE ON THE COMMON LAW.

"The 'De Laudibus Legum Angliæ' was written for Prince Edward. . . . The Chancellor explains to the Prince the difference between an absolute and a limited monarchy. He then goes on to compare the English common law with the civil law, greatly to the advantage of the former. Indeed, it is to these characteristic differences that he ascribes all the

superiority of Englishmen. . . ." (Holdsworth, "History of English Law" (quoted in Introduction to Francis Grigor's translation of "De Laudibus")).

Chancellor Fortescue refers his royal pupil to the source of all good law, thus: . . . "the greatest lawgiver of his time, MOSES, invites you more effectually than JUSTINIAN, when, by divine inspiration, he commands the kings of ISRAEL to read the laws all the days of their life. . . ." I wish it were possible to quote here the conversation between the Chancellor and his royal pupil, for whose guidance the "Commendation" was written.

FORTESCUE ON BRUTUS AND THE TROJANS.

"So the kingdom of England had its original from BRUTE and the TROJANS who attended him from ITALY and GREECE, and became a mixt kind of Government, compounded of the *regal* and *political*" ("Commendation," p. 22). Both in the "Commendation" and in his "Difference between an Absolute and Limited Monarchy," Fortescue repeats this statement, and in both books goes on to say that the same *regal* and *political* form of government obtained in *Scotland* and (quoting Diodorus Siculus, Books 2 and 4) in *Egypt*, *Ethiopia*, and *Saba in Arabia Felix*.

WHAT SIR EDWARD COKE SAYS CONCERNING THE TROJAN BRUTUS, THE COMMON LAW, AND GREEK-SPEAKING BRITONS.

"But if you will give any faith to them, let it be in those things they have published concerning the antiquity and honour of the common laws: first

they say that Brutus the first King of this land, as soon as he had settled himself in his kingdom, for the safe and peaceable government of his people, wrote a book in the Greek tongue, calling it the Laws of the Britons, and he collected the same out of the laws of the Trojans: this king, say they, died after the creation of the world 2860 years, and before the incarnation of Christ 1103 years, Samuel then being Judge of Israel. I will not examine these things in a *quo warranto*, the ground thereof I think was best known to the authors and writers of them; but that the laws of the ancient Britons, their contracts and other instruments, and the records and proceedings of their Judges were wrote and sentenced in the Greek tongue, it is plain and evident by proofs luculent and uncontrollable."

Here Coke quotes Cæsar, "whose relations," he says, "are as true as his style and phrase is perfect." His reference is to "De Bello Gal. VI, 14," where, certainly, Cæsar does say that the Druids "in their public and private accounts (*rationibus*), make use of Greek letters." He proceeds, "Add secondly to this the daily commerce and traffick betwixt those Britons and French so much spoken of by Cæsar, Strabo and Pliny; and therefore no doubt but they used one and the same form of covenanting by writing; which that it was in Greek Strabo plainly affirmeth, for that the Massilienses, a Greek colony and, as histories report, the chiefest merchants in the world next the Phœnicians, so spread abroad the desire of learning their language that, instancing the French nation, they did write, saith he, their deeds and obligation in Greek; and that there passed continual traffick likewise betwixt

these very Massilians and the Britons, Strabo in the same place directly affirmeth, in that, saith he, they used to fetch tin from the British islands to Massilia (*Marsilles*).” (Coke, Reports, Vol. II, Preface.)

SELDEN ON COMMON AND STATUTE LAW.

The learned John Selden (1584-1654) in his “*Jani Anglorum Facies Altera*”—see Redman Westcot’s English translation, 1682, “The English Janus”—has much to say of the antiquity of the Common Law, but like Coke and Blackstone after him, he is somewhat doubtful of the story of the Trojan Brutus, and (herein Coke followed him, see Preface to Part III, Reports) he referred his readers to Geoffrey of Monmouth, whose credit, however, he calls in question (cf. “Blackstone Commentaries” (1830 edition), Vol. I, p. 64).

The main thing is, however, that all these learned lawyers agree as one man upon the IMMEMORIAL ANTIQUITY OF THE COMMON LAW.

“That ancient collection of unwritten maxims and customs which is called the common law, however compounded, or from whatever source derived, had *subsisted immemorably in this Kingdom*; and, though somewhat altered and impaired by the violence of the times, had in great measure weathered the rude shock of the Norman conquest. This had endeared it to the people in general, as well because its decisions were universally known as because it was found to be excellently adapted to the genius of the English nation. . . .

“The clergy in particular . . . like their predecessors, the British Druids (“*Cesar de Bello Gal.*

9, 12”) were peculiarly remarkable for their proficiency in the law. . . .

“The judges, therefore, were usually created out of the sacred order” (Blackstone, “*Commentaries*” (Introd.), Vol. I, p. 17).

BLACKSTONE’S COMPARISON OF CIVIL AND COMMON LAW.

“Far be it from me to derogate from the study of the civil law . . . but we must not carry our veneration so far as to sacrifice our Alfred and Edward to the mānes¹ of Theodosius and Justinian . . . nor prefer the rescript of the Roman Emperor to our own immemorial customs” (Blackstone, “*Commentaries*” (Introd.), Vol. I, p. 5).

SHARON TURNER ON THE TROJAN BRUTUS.

That careful historian Sharon Turner² (1768-1847) discusses “that history of Britain which in former times so much occupied the public mind . . . the first colonization of Britain from a Trojan source . . .” alludes to the story in “the Welsh Chronicles which are ascribed to Tyssilio . . .” regards the “composition or translation from Breton manuscripts of Jeffrey” as “obviously fabulous,” admits that Nennius (ninth century) says that “the opinion of this descent was in Britain in his time.”

“TALIESIN, in his poems, frequently mentions Troy, and seems to allude to the tradition of such a descent. All this is too vague for history. But it is remarkable that there should have been in Europe

¹ Mānes, according to the Romans, the souls of the departed, regarded as gods, and worshipped with divine honours. (*Smith’s Cl. Dicty.*)

² See Appendix, p. 121.

several traditions connected both with the conquerors and the conquered, in that celebrated warfare which Homer has immortalized."

Gladstone ("Juventus Mundi") leans toward the opinion that the Homeric Poems had a historic basis, and that "the historical question, which under the legendary veil invites investigation, is one of extreme interest."

THE THREE GREAT APPELLATIVES.

"The Greeks of the Iliad are ordinarily called by Homer :

1. Danaoi.
 2. Argeioi.
 3. Achaioi.
- (Gladstone, "Juventus," II, 33.)

APPENDIX H

MOLMUTIAN OR MOLMUTIN LAWS

"CYMBELINE. Say then to Caesar,
Our ancestor was that Mulmutius which
Ordned our laws. . . .
Mulmutius made our laws,
Who was the first of Britain which did put
His brows within a golden crown, and call'd
Himself a king."

(Shakespeare, "Cymbeline" (Cunobelinus).
Act III, Scene 1. Britain : A Room in
Cymbeline's Palace.)

NOTE.—*The coins of Cunobelinus* are well known to Numismatists.

"Of this prince, whose name under the form of Cymbeline has become a household word since the days of Shakespeare, there is a great variety of coins known in all the metals" (Sir John Evans, "Ancient British Coins").

Sir John Evans devotes no fewer than sixty-four pages (pp. 284-348) of his standard work, to the coins of Cunobelinus (Kymbelinus) and the history of his reign.

Of *Ancient British Coins* Sir John says, after considering the evidence : "We should not greatly err if we assign to the earliest of the British coins a date somewhat between 150 to 200 B.C." (p. 26).

THE LAWS OF DUNVALLO MOLMUTRUS, sixteenth king of the Britons, who reigned above 400 years before the birth of Christ. These were the first published laws in Britain, and together with those

of Queen Mercia, were translated by Gildas into Latin (Usher's "Primord.", 126, quoted in Wharton's "Law Lexicon," XIIITH Edition (1925), p. 569).

The same information plus an important statement appears in "The Law Dictionary":

"THESE LAWS WERE FAMOUS IN THIS LAND TILL THE TIME OF WILLIAM THE CONQUEROR. They were translated out of the British into the Latin tongue." ("The Law Dictionary, Explaining the Rise, Progress and Present State of the BRITISH LAW," by Sir Thomas Edlyne Tomlinson, Kt., of the Inner Temple, Barrister-at-Law, Vol. II (under "Molmutian Laws").

MOLMUTRUS : variations in spelling.

Malmnutius, Molmutius, Malmnutius.
Dunwallo, or Dunwallo Molmutius.
Dyfnwal or Dyfnwal Moelmud.

See *Triads of Dyfnwal Moelmud*, (Translated from the Welsh by W. Probert, 1823; *The Ancient Laws of Cambria, etc. Brit. Mus.* 5805. a.a.4.

APPENDIX I

WHO WAS SHARON TURNER?

Sharon Turner (1768-1847), historian, a learned London solicitor, was the first to explore for historical purposes, the Anglo-Saxon manuscripts in the Cottonian Library of the British Museum.

He defended the authenticity of some of the ancient British poems in his "Vindication of the Ancient British Poems of Aneurin, Taliesin, Leuarch Hen, and Merdin, with Specimens of the Poems" (London 1805). His attention was early attracted to the old Northern literature, and he began the Study of Icelandic and Anglo-Saxon. As the result of sixteen years study he produced in 1799 the first instalment of his "History of England," the first volumes containing the "History of the Anglo-Saxons." "Almost as complete a revelation in its way, as the discoveries of Layard" (*Dictionary of National Biography*, 1909).

In addition to the respect of so great scholars as Hallam and Southey, he won the abiding interest of Scott, and later of Tennyson.

Southey said "So much information was probably never laid before the public in one historical publication" (*Southey: Life and Correspondence*, Chap. xi).

He enjoyed a European reputation among scholars. So recently as 1927 the brilliant French writer, André Maurois in his *Life of Disraeli, Earl of Beaconsfield* (Paris and London) said that it was through Sharon Turner's influence with his friend Isaac

D'Israeli that the D'Israeli children, including Benjamin, then thirteen years of age, were baptised at St. Andrew's, Holborn, 1817.

AUTHORITIES for Sharon Turner's eminence as a historian, *Dicty. of Natl. Biog., Chambers' Encyclopaedia; Nouvelle Biographie G n rale; Brockhaus and Meyer* (two leading German Encyclopedias). *Pierre Larousse, Dict. du XIX Si cle* (Vol. 15). *Ency. Illustrada, Madrid*) some editions of *Ency. Britannica* and other works of reference.

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