

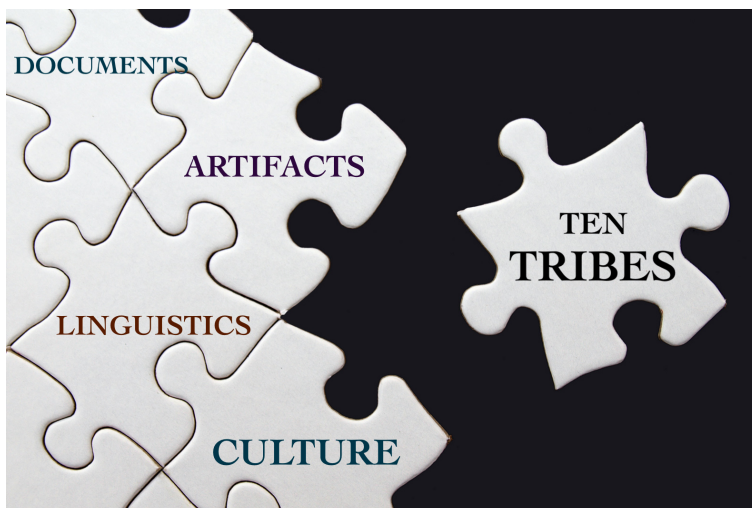
## Chapter 6—Arzareth or Bust!—A New Identity

### The Mystery of Origins

Historians and archaeologists have an extremely difficult time establishing the origins of peoples. The mysterious origins of the world’s peoples remain clouded by the mists of time. Consequently, the best that scholars can do, in these areas of study, is to make “educated” guesses.

When I was studying archaeology at the Hebrew University in Jerusalem, part of our required studies was to examine a set of material remains uncovered by an excavation, read through the opposing opinions that interpreted the discovered facts, then debate them in class. The academic credentials of the authors that had written wildly differing interpretations were impeccable. Yet, the same evidence unearthed in tombs, destruction layers and ancient literary sources was used to tell creatively different stories, each being plausible depending on your set of assumptions. So while such academic debates are rarely boring, they seldom resolve the question in dispute to everyone’s satisfaction. More evidence, more digging always seems to be called for to get at the truth.

Even modern history with its abundance of written sources and still-living eye-witnesses is subject to widely differing interpretations—some being honest differences of opinion, whilst others are coloured by ill-founded prejudices. How much harder it is to establish the truth of what happened 2,700 years ago!



Piecing Together the Evidence

Nevertheless, as the years pass, both archaeological and historic research accumulate a base of information like pieces of a puzzle. The more pieces on the table the easier it becomes to connect the bits of information to make an understandable picture. Detailed archaeological excavations, preserved literary sources, and chance finds yield important material clues as to the mystery of national origins. They help to solve the mystery of who, what, when, where and why. Are there enough pieces of the puzzle available to help solve the mystery of what became of the exiled Ten Tribes of Israel? Consider the following clues.

## What We Know

We know large groups of people have migrated over great distances in relatively short periods of time despite significant obstacles and hardships. It is an undisputed fact that the peoples who today inhabit Western Europe, North America, Australia, and New Zealand flooded into these geographic regions during a number of historic and pre-historic mass migrations. It is accepted as fact that many of the ancestors of today's sophisticated Western democratic nations once lived as wild "barbarian"<sup>1</sup> tribes roaming the vast Eurasian steppe land of antiquity.

The Eurasian steppes, which link Europe and Asia, stretch some 4,350 miles from the base of the Carpathian Mountains in Europe to Mongolia in eastern Asia. These steppes were regularly traversed in antiquity by nomadic tribes who followed their grazing herds and flocks in great cyclical routes during spring, summer and fall, making about three to five miles a day. At that rate of travel a calf newly born at the eastern end of the steppes near China would have become a mature ox by the time it had walked to Europe. But in a different measure of the steppes' distance an ancient version of the Pony Express regularly rode from one end to the other in just one month!<sup>2</sup>

The steppes once formed a single geographical unit of natural grassland that was transformed every spring into spectacular seas of wild flowers stretching as far as the eye could see. This was big sky country perfectly suited to a ranching and grain-raising agricultural economy. But climatic change about 2,000 years ago turned large blocks of the central Asian steppe into desert wastelands unable to support the earlier pastoral lifestyle practiced from 2,700 to 2,100 years ago.<sup>3</sup> The Eurasian steppes were similar to the grasslands of the ancient Near Eastern fertile crescent, whose western arm included the Promised Land of the Israelites. The Eurasian steppes were just colder, and somewhat wetter especially around the Black Sea.



<sup>1</sup> It was the Greeks and Romans who stuck the label "barbarian" on those tribes who dared to challenge their political and cultural hegemony over the "known" world.

<sup>2</sup> The elite Mongol dispatch riders could go from Mongolia to the the Hungarian plains in one month, cf. Renate Rolle, *The World of the Scythians*, B.T. Batsford Ltd., 1989, p. 16.

<sup>3</sup> Tamara Talbot Rice, *The Scythians*, Thames and Hudson, 1958, p. 33

We need to examine the connection some tribes on the Eurasian steppes had with the Ten Tribes of Israel who disappeared from their Near Eastern homeland in the late 8th century BCE, in the 730s and 720s BCE

### **The Sudden Appearance of the Scythians**

In academic circles there are basically three theories to explain the sudden, mysterious appearance on the steppes around the Black Sea of a group of people who were labeled “Scythian,” meaning “nomad” or “wanderer,” by the Greeks. Some scholars say they came from the north, others opine the east, and a third opinion suggests the south.



Scythian and Cimmerian Horsemen

The historian George Rawlinson noted that the term “Scythic” was originally more a designation of a lifestyle rather than a blood relationship. It was used at times somewhat indiscriminately by outsiders like the Greeks and Romans when collectively referring to the various Indo-European and Taranian tribes living on the steppes.<sup>4</sup> This being said, however, the term “Scythian” is being used today to mostly refer to the Saka or Sacae Scyths<sup>5</sup> who were the leading tribes of the Scythian culture. They provided that dynamic lifestyle with its political, artistic, economic, and social leadership. The Saka or Sacae tribes really defined what it meant to be Scythian from the Black Sea all the way to the Altai, better known today as Siberia.

Perhaps the best way for a modern person to understand ancient Scythia would be to look at America. There are people of many different ethnic groups living in that great land mass and participating in its culture. But from the 17th through the 20th centuries it has been significant numbers of white Americans, and more specifically the Anglo-Saxon-Celts who have played the leading role in establishing and inspiring the American experiment.

Up to the early 20th century, it was assumed that the Scythians were Mongoloids. Modern anthropological research has shown that opinion to be false. Also, most scholars are now

---

<sup>4</sup> George Rawlinson, *The Sixth Oriental Monarchy*, p. 20.

<sup>5</sup> The Scythians were called the “Saka” or “Sacae.” The *Encyclopaedia Britannica* says the terms “Saka,” (Sacae) and “Scyths” were regarded as synonymous, cf. Vol. 20, “Scythia,” p. 238.

convinced that no racial links existed between the Scyths and the Slavs.<sup>6</sup> Throughout the European steppes and the Caucasus, the people were “Europids in Scythian times who betray no Mongol characteristics, but who do divide into long and round-skulled types.”<sup>7</sup> The Scythians had powerful bodies. They were tall ranging from 5 ft. 8 in. to commonly over 6 ft. in height. In fact some were 6 ft. 6 in. tall!

Progressing eastward through central Asia, anthropologists discover increasing numbers of skulls of the indigenous Sauromation peoples with their Mongoloid racial characteristics. But the remains of Europid tribes during the Scythian era have been discovered living far into Siberia, and even into today’s Mongolia. Until the 5th or 4th century BCE the inhabitants of western Siberia were mostly “a fair-haired people of European origin, and that it was after that date that an influx of Mongoloids resulted in a very mixed type of population.”<sup>8</sup>

Recent archaeological excavations of ancient graves of this period in the far northwestern corner of China’s desert region have uncovered scores of tombs containing the mummified remains of a tall people, many taller than 6 ft., with high-bridged noses, large, possibly blue eyes. They wore wool clothing bearing an “uncanny resemblance to the tartan-like twill plaids found in prehistoric Central Europe made by the ancestors of the Celts... woven in bright blues, reds and purples”!<sup>9</sup>



Close examination of 20th century archaeological discoveries<sup>10</sup> clearly and consistently portray Saka or Sacae Scythian men with the full beards, hair and facial features of Europids. It would appear that a Saka Scythian—with or without a hair cut and a shave—could walk the streets of today’s Stockholm, Amsterdam, Lausanne, Copenhagen, Strasbourg, Edinburgh, Victoria, Salt Lake City, Auckland, or Sidney and pass as a “local.”

Scythian Ice Princess

© 2021 The Art of James J. Choi

<sup>6</sup> Rice, p. 77.

<sup>7</sup> Rolle, p. 36.

<sup>8</sup> Jettmar, K., “Blonde und Blauaugige in Zentralasien,” *Umschau*, no. 17, 1951, p. 519, cited by Rice, p. 77.

<sup>9</sup> Robert Lee Hotz, “The mystery of China’s tartan-clad mummies,” *National Post*, March 18, 1999.

<sup>10</sup> While numerous examples exist revealing the Saka as having Europid features, some of the best are the 4th century BCE Scythian gold pectoral from the Tolstaya Mogila barrow, the Scythian ritual vessel from the Gaimanova Mogila barrow of about the same time, and the 6th century monumental stone carvings of the Achaemenid Persian kings receiving tribute from Scythic nobility at Persepolis and on the Behistun rock.

While the geographic origin of the Scythians is hotly debated, the time of their first appearance in history is not. The *Encyclopaedia Britannica* states that the earliest recognizable Scythian tombs date from the 7th century (600s) BCE. The *Encyclopedia Americana* concurs adding that Scythians occupied the territory around the Black Sea around 700 BCE and that from their very beginnings they presented a cohesive political entity.<sup>11</sup> Historian Tamar Talbot Rice wrote this about Scythic beginnings:

The Scythians did not become a recognizable national entity much before the eighth century BCE.... By the seventh century BCE they had established themselves firmly in southern Russia... and analogous tribes possibly even related clans, though politically entirely distinct and independent were also centred on the Altai [or Pazirik region where the eastern border of Russia meets the western border of Mongolia and China beginning in about the 6th century BCE]...[and]...**Assyrian documents place their appearance in the time of King Sargon (722-705 BCE) a date which closely corresponds with that of the establishment of the first group of Scythians in southern Russia.**"<sup>12</sup>

During the late 8th century BCE, records from the Caucasian Kingdom of Urartu, which controlled the northern reaches of the Euphrates River, also noted the appearance of a group called Cimmerians:

Cimmerians and Scythians seem to be referred to in Urartean and Assyrian texts, but it is not always clear whether the terms indicate two distinct peoples or simply mounted nomads....

Beginning in the second half of the eighth century BCE, Assyrian sources refer to nomads identified as the Cimmerians; other Assyrian sources say these people were present in the land of the Mannai [or Mannea, south of Lake Urmia] and in Cappadocia for a hundred years, and record their advances into Asia Minor and Egypt. The Assyrians used Cimmerians in their army as mercenaries; a legal document of 679 BCE refers to an Assyrian "commander of the Cimmerian regiment"; but in other Assyrian documents they are called "**the seed of runaways** who know neither vows to the gods nor oaths."<sup>13</sup>

At the same time, the Assyrian crown prince Sennacherib wrote a secret intelligence report that was later found during the archaeological excavation of the royal archives at Nineveh. Sennacherib's report passed on news from his spies that Cimmerian nomads had invaded Urartu and had defeated their forces. On the strength of that report, the Assyrians made preparations to invade their northern rival, Urartu, which they successfully accomplished in 714 BCE. But it was the Scythians who would profit the most from a weakened Urartu. By 700 BCE the Scythians had taken over the territory of the old Urartean kingdom and established there their first capital city-administrative centre at Sakiz, named after the Saka,<sup>14</sup> and had then linked up with Scythians around Lake Urmia (now Lake Riziaiyeh in Iran), which had traditionally belonged to the Medes.

---

<sup>11</sup> *Encyclopaedia Britannica*, vol. 20, "Scythia," p. 237; *Encyclopedia Americana*, vol. 24, "Scythians," p. 471.

<sup>12</sup> Tamara Talbot Rice, pp. 19-20, 44; The Assyrians called the Scyths "ashkuzai" or "iskuza." The Cimmerians were called "Gimmirri," Renate Rolle, *The World of the Scythians*, B. T. Batsford Ltd, London, 1989, pp. 69-70.

<sup>13</sup> Boris Piotrovsky, *From the Lands of the Scythians*, The State Hermitage Museum, Leningrad, The Metropolitan Museum of Art, The Los Angeles County Museum of Art, exhibition book., pp. 15, 18.

<sup>14</sup> Rice, p. 45.

## YOUR ROOTS YOUR DESTINY

The Scythians formed on the territory of Transcaucasia a kind of tribal alliance which was called the Scythian kingdom, with its center in the country of Manna near Lake Urmia.<sup>15</sup>

The Scythians had come to learn how to traverse the steep Caucasus Mountains that presented a formidable barrier separating the first areas settled by Scyths near the Black Sea from the Near East. They used the central Kreuzberg Pass (also called the Caucasus Gate), which was passable most of the year being relatively ice free even though its elevation is higher than many passes in the Alps. The Scyths remarkable ability to move large armies back and forth through this pass led to it being renowned in antiquity as the “Scythian route.”<sup>16</sup>

At the beginning of the 8th century BCE, the Ten Tribes of Israel would have been fully aware of the Kingdom of Urartu and its strategic location. Why? Because in the first half of the 8th century BCE Israelites were heavily invested in export-import and Urartu was a key to trade. Urartu had made an alliance with the small states of northern Syria that bordered on the expanded Israel of Jeroboam II. Many of those Aramaeans were later allied with King Pekah during his invasion of Judah about 735 BCE. During this time, the Urartians had gained the strategic domination of the Euphrates down to its western bend. **This allowed them to control the main trade route to the Mediterranean from the southern Caucasus!**<sup>17</sup> As a direct consequence of this transportation route archaeological excavations in Urartu have turned up artifacts from Egypt, Assyria, and Persia, as well as, the Mediterranean region.

### Near Eastern Art Reflected in Earliest Scythian Artifacts



Scythian Tree of Life Motif

The earliest recognizably Scythian artifacts (early 7th century BCE) are spread from as far north as Kiev on the Dnieper River, to the northeastern shore of the Black Sea, the Caucasus, Iran, and deep into the Near East. Art historians recognize that the earliest Scythian artifacts show a strong Near Eastern artistic influence. Many of these artifacts are distinctive Scythian horse equipment bearing figures of griffins, birds' and animal heads, trihedral and forked arrowheads, and the Scythian short swords, two and a half feet long, called *akinakes* with their scabbards. Scyths also carried *akinae*, short, double-edged daggers attached to the left leg with a strap in much the same manner as a Scot carried his dirk.

<sup>15</sup> Piotrovsky, Galanina, Grach, *Scythian Art*, Oxford, 1987, p. 12.

<sup>16</sup> Rolle, p. 71.

<sup>17</sup> *From the Lands of the Scythians*, p. 15.

Connected with the Scythians' stay in the Near East are the objects thought to have been found... in a fortress at Zawiyeh [south of Lake Urmia], in Iranian Kurdistan. These pieces fall into three categories: Assyrian works of the eighth century BCE, seized as booty; local objects; and pieces combining ancient Near Eastern and Scythian styles. In the latter, one encounters Near Eastern motifs—such as the adoration of the sacred tree... Especially characteristic of Zawiyeh objects is a strongly stylized tree of life... Sacred trees similar to the Urartean ones are also represented on some Scythian objects, such as the gold sheaths for *akinakes* found in the North Caucasus... and in the Ukraine.<sup>18</sup>

Most art historians assume the Scythians received their first introduction to Near Eastern art through their contact with Urartu, since they believe the Scyths came from either northern Russia or eastern Siberia. But such speculation does not account for either the locations of the earliest recognizably Scythian tombs, or the strong influence of Near Eastern art found on the artifacts.



4th Century Scythian Scabbard

These earliest Scythian tombs are found in the eastern extremity of the European part of the Eurasian steppes (just east of the Sea of Azov around the Kuban River), some in southern Russia just north of the Black Sea, and at the tombs of Sakiz (circa 681-668 BCE). The Scythian art in all these early sites appears already fully developed, showing remarkable influences of the Near East and Mediterranean world.<sup>19</sup> It is important to note the Scythic material found in tombs in the Altai, Siberian region, are about a century younger (6th century BCE) than the Scythic material discovered east of the Black Sea and Caucasus.<sup>20</sup> This archaeological evidence suggests the Scyths appeared first in the Caucasus and western Eurasian steppes and only later spread out eastward.

Traditional Scythian art mostly avoided the representation of the human figure—an unusual prejudice in an era that commonly loved to make idols out of the human form. Art objects found in Scythian tombs having human representations in their decorative motifs are mostly the work of Greek artists living in Black Sea trading colonies who sold to Scythian upper class customers. Classic Scythic decorative art portrays remarkable, dynamic portraits of animals.

---

<sup>18</sup> *From the Lands of the Scythians*, pp. 16-17.

<sup>19</sup> Jewelry found at Sakiz is Assyrio-Scythian in style. “A sword sheath from Melgunov [north of Black Sea] shows the successful fusion of the native and Assyrian elements, for the sword itself is Persian in shape, and the decorations on the sheath also display strong Assyro-Persian trends. The main design thus consists of a row of Persian-looking winged quadrupeds, alternately human- and lion-headed, advancing with drawn bows. Their wings are, however, essentially Scythian,” Tamara Talbot Rice, pp. 22-23, 153-154; *From the Land of the Scythians*, p. 9.

<sup>20</sup> Rice, pp. 24, 42.

The types of animals thematically repeated in Scythian art were ingrained in a culture common to ancient Egypt and Mesopotamia<sup>21</sup> to which the Scyths fused their own individuality and interpretation.

Right from their first appearance on the world's stage, the Scythians had an extraordinary ability to appreciate and assimilate the best art of their day.<sup>22</sup> They could not have been crude barbarians who had just ridden out of the remote wilds of the Russian north or Asian east. If that had been the case, they would have had neither significant experience nor dynamic contact with the high cultures of Near Eastern civilization. As a result, the art of a people coming from a remote region to the north or east would have reflected very different influences. But that is not the case!

The evidence clearly indicates that the Scythians had been thoroughly enculturated in the ancient Near East and had migrated from the southern grasslands of the ancient Fertile Crescent to the northern grasslands of the Eurasian steppes via the Scythian route through the Caucasus Mountains, having defeating the Urartean forces who had tried to block their migratory path.



Scythian Gold Craftsmanship

Was the tribal confederation of Saka Scythians the relocated clans of the Ten Tribes of Israel? The Scriptures plainly say that those Israelites who were forcibly deported by the Assyrians were relocated “in Halah, on the Habor, the river of Gozan (the southern Caucasian foothills), and in the cities of the Medes” (south of Lake Urmia).

Could a “*seed of runaways*” have linked up with “free” Scythian-Cimmerian forces who according to both Urartean and Assyrian records had suddenly appeared in both areas or just to the north of them in the late 8th and early 7th centuries BCE?

Remember what God had promised to Israel through His prophets. The God of the house of Isaac (Amos 7:16) promised to greatly multiply the Israelites' population (Hosea 1:10), and to show them loving kindness because of His covenant mercy. They would not be destroyed (Amos 9:8, 14; Hosea 11:9; 14:4-7).

---

<sup>21</sup> Rice, p. 151.

<sup>22</sup> Rice, p. 22.



At the moment the Ten Tribes of Israel vanished from Eurasian history the Saka Scythian confederation of tribes appeared! Surely this was not an unrelated coincidence!

God had promised He would allure the Israelites to the wilderness (Amos 2:14). The prophets had repeated Moses' warning that the disobedient, rebellious Israelites would be exiled to Arzareth, to another land (Deuteronomy 29:29). They were to be wanderers among the nations (Hosea 9:17).

Did God fulfill His word or not? If the Scriptures are to be trusted, then the exiles of Israel must have become recognized by history under new labeling. They were given a new identity.

I believe historic evidence shows the wrapping changed, but the genetics continued.

Consequently the culture, behaviour, and nature of the people stayed recognizably the same.



## ***Celts and Scythians 400 BCE***

Thomas A Lessman

### Linguistic Links: What's in a Name?

Who are you, nationally, ethnically, linguistically or racially speaking? I think of myself as a *Canadian* with strong ties to the *British Isles*. Perhaps in a broader sense, I'm a *North American* as I have lived half my life in Canada and half in the United States. Some people have considered me a *Californian* as I lived there for a few decades. But I do not. The Latinos there called me an *Anglo* or a *gringo*, but other whites who knew my citizenship might have pinned on me the label of *snowbird* or *Canuck*.

As for our family, in recent centuries they emigrated to the United States and Canada from *England, Scotland, Ireland, Sweden* and *Holland*, five similar and related, yet distinct national groups. People outside of my community might simply call me a *WASP, White Anglo-Saxon Protestant*. No doubt there were *Angles* and *Saxons* in my ancestry. But to look at my body type and disposition others might guess a *Celtic* heritage, and rightly so. Not having delved too deeply into the family history I certainly would not rule out the role the *Normans, Jutes* or *Vikings* might have played in my ethnic make-up. But racially I fill in the *Caucasian* box on all those government forms.

Linguistically, in French class I was the *anglophone* or *l'Anglais*. In Deutschland they called me an *Auslander*, foreigner. But while traveling through Europe, especially in the Balkans, many people assumed I was *German* by the beat-up VW van I drove and my fair hair and skin. The Turks concluded I was *French* especially when I wore a beret and haggled with them in French over prices. But no Frenchman would have made that mistake; to them I was *l'Americain*, or occasionally a *Limey*. In Israel the Arabs always took me for a *Jew*. Perhaps they were right. Even the native-born Israelis assumed I was an *Anglo-Saxonim* immigrant, a Jew from an English-speaking country, when I spoke Hebrew.

So what do we learn from these names or labels? What you call yourself, the labels others apply to you in their language or in transliteration of your own language, whether merely factual or perhaps derogatory in description, the land in which you live, the land from which you came and your ancestry, all these names define for others who you are. Likewise they must all be considered when we attempt to trace the people of Israel through history.

Our English Bible calls the people of Israel, the *sons of Isaac*. God promised that this name *Isaac* spelled simply *SK* or *SC* in its Hebrew consonant-based phonetic equivalents would be preserved (cf. Genesis 21:12). So it is not at all astonishing to see shortly after the exile of the Ten Tribes the rise of the *SaCae* (the name *Isaac* with the Latin plural "ae"; remember most vowels were not written in ancient Hebrew.), as new settlers in the Black Sea region of Scythia. The Assyrians spoke of the emergence of the *iShKuza* and the Persian-Medians of the *SaKa*, both derivations of the name Isaac.

The Behistun Rock, a great mural carved in stone near present day Bisitun, Iran, provides some key linguistic clues.<sup>23</sup> The rock relief created during the reign of Darius I of Persia (522-486 BCE) depicting conquered foreign kings paying homage was inscribed in Old Persian, Elamite

---

<sup>23</sup> Harper, Prudence Oliver, *The Royal City of Susa*, The Metropolitan Museum of Art, 1992.

(Susian), and Babylonian. Skuka, king of the temporarily subjugated Asiatic branch of Scythians, “of the pointed helmets,” was pictured as the last one in line. He was described as the king of the *Scythians, Saka, or Cimmerians* (pronounced “Gimiri” in Babylonian).<sup>24</sup>

The Greek historian, Herodotus (484-420 BCE) wrote that the Persians called all *Scythians, “Sacae.”* Later the Greek writer, Ptolemy (2nd century A.D.) referred to the *Sacae* as “*Saxones.*” These terms were often used synonymously. However while all *Saka* and *Cimmerians* were Scythians not all Scythians belonged to either of these two tribes.

But where did the name *Cimmerian* come from? The Assyrian conquerors of the Northern Ten Tribes called them *Bit Khumri* (or *Ghomri*) meaning the *House of Omri*, a famous or infamous kingly line of the Ten Tribes depending on your point of view. In Greek we find the forms *Kimmerii, Kimmeroi, or Cymry* and in Latin, *Kimbri, Kymbrians* or *Cimbres*, as the equivalents of the Assyrian *Khumri*. According to French historian Thierry:

The most ancient writer who mentions the *Kimbri* was Philemon, a contemporary of Aristotle; according to him, they called their sea *Mori-Marusa*, which is to say the Dead Sea.<sup>25</sup>

Later history records the migration to Europe of some *Celtic* tribes bearing these names, some into Jutland and others into Gaul. The *Gauls* called themselves *Kymris*<sup>26</sup> but the Romans labeled them *Celts, Galli, Gallus, or Galates (Galatians)*. Interestingly the area of *Gilead* once home to the exiled Israelite tribes of *Gad, Reuben* and half of *Manasseh* was renamed *Gaulanitis* by the Hellenistic and Roman conquerors (300BCE-200A.D.)<sup>27</sup>

Curiously the term *Gaul*, whether *gallo* or *gallus* to the Latin, *galler* or *waller* to the Celtic,<sup>28</sup> *waller* or *walah* to the Germanic or finally *gaullois* to the French, seems to carry the same meaning of, “stranger, traveler, or exile.” To the Celts the words *Gael* and *Scythe* both meant “stranger or traveler.”<sup>29</sup>

When we understand that the Hebrew for “carried captive,” as used in describing the Assyrian deportation of the Israelites out of *Gilead* into exile, is the word *galah*<sup>30</sup> and its modern derivatives are *galut, galo* or *gallo*, we have come full circle. This linguistic journey ties together a few of the many labels applied to the exiled Ten Tribes, the House of Omri and the Sons of Isaac.

---

<sup>24</sup> Rolle, Renate, *The World of the Scythians*, B.T. Batsford Ltd., London 1989.

<sup>25</sup> Thierry, *Histoire des Gaulois*, p.56.

<sup>26</sup> Hubert, *Les Celtes*, p.31.

<sup>27</sup> Brentano, *Les Origines*.

<sup>28</sup> Grant, James, *Thoughts of the Origin and Descent of the Gael*, p.156.

<sup>29</sup> Beauford, *Collectanea de Rebus Hebernica*, Vol II, p. 225.

<sup>30</sup> *Strong's Concordance*, word 1540.

## What's In a Name?

### House of Israel - Sons of Isaac

*Hebrew — SK SC*  
*Assyrian — iSHKuza*  
*Persians — SaKa*  
*Latin — SaCae*  
*Greeks — Saxones*

### Behistun Inscription

*Scythians = Saka = Cimmerians*

### House of Omri

*Assyrian — bit Khumri/Ghomri*  
*Greek — Kimmerii/Cymry*  
*Latin — Kimbri/Cimbres*

### Celts - Kymris

*Romans — Celts/Galli/Gallus/Galates*

### Hebrew

*Carried Captive — galah/Gallo/galut*

### Stranger Traveler or Exile

*Celtic — Gael/Scythe*  
*Germanic — galler/waller/walah*  
*French — gaullois*