

A Historical Research of the Ten Tribes Scattered Into the Nations

Part 6

Historical, Archaeological, Tribal, and Ethnic Affiliation Evidence



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versions have been used

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Special Thanks to These Expert Consultants

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2. Re-unification of the Two-Houses of Israel without proselytizing: The publishers of this series recognize the extensive damage done to the Jewish people over the centuries by Christian attempts to convert them to Christianity. We do not support any of these missionary activities, either historically or currently. If you are Jewish, we, the researchers, do not wish to proselytize, to persuade you to accept any other beliefs, or to influence you to abandon your historic and correct faith. Rather, we strive to influence non-Jews to return to the Hebraic Roots of the Original One True Faith, to Jewish Halacha, to Rabbinic authority and to Torah.
3. This research reflects the opinions of the following consultants listed below and they may not necessarily agree with the entire content of this research series.



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The Scientific Method to Prove Hebrews Existed All Along in Iberia...

Introduction¹

Historical method of research comprises the techniques and guidelines by which historians use primary sources and other evidence, including the evidence of archaeology, to research and then to write histories in the form of *accounts of the past*. The question of the nature, and even the possibility, of a sound historical method is raised in the philosophy of history as a question of epistemology. "Epistemology" is the study of knowledge and *justified belief*. The word epistemology is derived from the ancient Greek *epistēmē* meaning "scientific knowledge" and *logos* meaning "speech" or "word".

The study of historical research method and of different ways of writing history is known as historiography. "Historiography" is the study of the methodology of historians in *developing history* as an academic discipline, and by extension encompasses anybody of historical work on a particular subject. The historiography of a specific topic covers *how historians have studied that topic* using particular sources, techniques, and theoretical approaches. Scholars discuss historiography by topic; in this case the researcher argues *the proving of the Israelites' presence in Iberia/Georgia area*. Thus, the term "historiography" meant "the writing of history" and "historiographer" meant "historian".

History as the objective past, history as the records relied upon as evidence of the past, history as the narratives written on the basis of those records, is history as a *professional discipline* and *social practice*. This *confusion between past and practice* allows a researcher a false certainty about the truth of history. It allows him to say that statements about the past can be *true and fallible* without confronting the implication that what he is talking about *is not historical truth but truth claims about the past*.

It is *good and healthy to be skeptical of history* as a repetition, and the researcher wants to effectively demonstrate why the pursuit of truth is a worthy effort, and that *the truth of history must essentially be contested*.

¹ **Kol HaTor:** Leadership & Advisory Board consist of Rabbi Avraham Feld, Rabbi Avraham Greenbaum, OvadYah Avrahami <http://www.kolhator.org.il/> and **Brit Am:** Leadership Yair Davidiy <http://www.britam.org/> are experts in the scattering and regathering of the Ten Tribes. Much of their work will be used during this research series. Please visit their Websites for additional information.

The researcher argues for the possibility of *saying truthful things about history* by directly confronting the ways in which evidence, culture and language *constrain that possibility*. In each case he argues that truth is possible within restriction.

It is important to note that historians from different cultures *may perceive reality differently*, but this *does not mean* that truth is defeated by cultural relativism.

Because there is a *historical reality* that exists *independently of perception and description*, this research argues that there is no need to rely upon various satisfying notions that the truth of history is a matter of *social construction, coherence with already established truths or merely an outcome of a current consensus*. It is the researcher's opinion that the truth and the whole truth of history *may not be possible to achieve*, but we can make statements and treat them as if they are true as long as they are adequately supported by evidence, and are fair. By this, it means that *all of the facts concerning the properties of a historical subject are considered* and that it is, as a result, not misrepresented.

The researcher's argument generally is not about denying the objectivity or reality of the past, but it is about the *obstacles, difficulties, and uncertainties that interfere with accessing and understanding the past*, as well as *including alternative views supporting the realities of the past*.

History can and should be rewritten, if incorrect, as with the case of Christopher Columbus. Today, Christopher Columbus is celebrated as a mythical hero by some – complete with songs, poems, and fictional tales about his great adventure across the Atlantic to explore the majestic land that would eventually be known as the Americas. There are fifty four communities named after the explorer in the United States, including the District of Columbia. “Hail, Columbia” was the United States’ unofficial national anthem until 1931. A federal holiday, “Columbus Day,” is celebrated every second Monday in October, etc.²

Despite all of this, *truthful historians* have begun to tear down the Columbus myth:

² Today I Found Out, *The Truth About Christopher Columbus*: <http://www.todayifoundout.com/index.php/2015/01/real-christopher-columbus/>

- That he discovered America.
- That he proved the world wasn't flat. (This had been well-known for more than a millennium in Columbus' time. In fact, scholars had a pretty good idea of what the circumference of the earth was, which was part of the conflict against Columbus making his trip. Columbus also thought Asia was bigger than it is and the world much smaller.)
- That he came to America in the name of exploration. And, finally, that he came in peace.

Quite simply, most of these "*historical facts*" are *unequivocally false or half-truths*. Columbus sailed the ocean to look for *wealth* and, officially, in the *name of Christianity*. What he mostly did was, *to enslave and rape the natives he met, sold girls* (as young as nine by his own account) *into prostitution, and committed numerous acts so heinous that he was forcibly removed from power and sent back to Spain in chains*. Christopher Columbus was *brutal*, even by the standards of his age, leading Bartolome de las Casa, who accompanied Columbus on one of his voyages, to write in his *The History of the Indies*, "Such inhumanities and barbarisms were committed in my sight as no age can parallel..."

The researcher therefore put himself in the difficult situation of *rejecting the contingency* of the *inaccuracies of truth of history*, and therefore endeavours to search the truth by means of every possible method, source, and means, as a means to help society and be truthful to HaShem.

Summary of Part 5

Overwhelming Scriptural evidence has been presented to the reader in Part 5, including evidence from the Talmud and the Apocryphas, all supporting the fundamental Biblical evidence. In Part 5 we categorised the evidence to derive at a plausible outcome and considered the following areas of the:

- a) **Ebenites**: Iberians, Hebrews,
- b) **Israelites**: House of Israel, Ten Tribe Kingdom, Ephraim, Yosef, Lost Sheep of the House of Israel, Northern Kingdom, Northern Nation,
- c) **Jews**: House of Judah, Two Tribe Kingdom, Southern Kingdom, Southern Nation, as to how they were dispersed into the whole world.

All verses for the scattering to the north (Georgia's geographical area) as well as the whole of the world were considered.

The Ten Tribes of Israel assimilated to the ways of the heathen and lost their identity, thus becoming Yosef (Joseph) of Egypt. In their dispersion process, they eventually reached Western Europe, and from there their descendants populated North America, South Africa, Australia, and other regions.

☞ We noted that 1) *a group of peoples*, 2) *all related to each other*, must be located 3) *that fit ALL of the criteria*.

The list of *Biblical* proofs was given under various categories to give the reader a holistic overview. The Biblical evidence was categorized as:

- A. Geography Category
- B. Recognizable Symbols Category
- C. Historical Behaviour Category
- D. Situation Category
- E. Blessings Category
- F. Ancestral Names in General Category
- G. National Characteristics Category

Overwhelming prophetic evidence with unprecedented accuracy was presented.

Historical Timeline of the Hebrews, Israelites, Jews in the Greater Caucasus Area as Well as Their Whereabouts

In this section we will continue with the evidence to derive a plausible outcome. Historical facts will be considered to establish the settlement of the Hebrews, Israelites and Jews in the land of today called Georgia. We now continue with the second, third, fourth and fifth category:

- 1) Biblical Evidence (TaNaCh, Talmud, Apocryphas)
- 2) **Historical Evidence** (Chronicles, Historiography)
- 3) **Archaeological Evidence** (Diggings, Museums)
- 4) **Evidence of Names of Historical Tribal Entities**
- 5) **Evidence of Ethnic Affiliations** (with Other Entities for whom proof exists)
- 6) Social and Cultural Evidence
- 7) Linguistical Evidence
- 8) National Characteristical Evidence
- 9) Mythological Evidence
- 10) Physical Similarity Evidence
- 11) Scientific Evidence

Introduction

For the purposes of this research grouping, history is taken to mean written history recorded in a narrative format, interpreted and supported by Biblical prophecies, for the purpose of informing future generations about events.

☞ Historiography was more recently defined as "the study of the way history has been and is written – the history of historical writing... When you study 'historiography' you do not study the events of the past directly, *but the **changing interpretations of those events** in the works of individual historians.*"³

³ The Methods and Skills of History: A Practical Guide, 1988, p. 223, ISBN 0-88295-982-4.

The "Jews" of Georgia are divided into three main groups. The presence of "Jews" (strictly from the Tribe of Judah) in Georgia, according to oral traditions and ancient literary works, dates back about 2,600 years. For the "Israelites" (from the Ten Tribes) and "Iberians" (Ebenites known as Hebrews) it is many years before that.

Georgian-speaking Jewry is one of the oldest surviving Diaspora Jewish communities. The origin of these categories known under the umbrella as "Georgian Jews", also known as *Gurjim* or *Ebraeli*, is much debated, and perhaps never properly researched as a whole body. It is therefore the researcher's goal to focus on all "three" these categories, not only on one isolated category, and to find historical, archaeological, tribal, and ethnic affiliation evidence to support their originality in Georgia. The "three" categories that will be researched are:

- A. **Ebenites:** Iberians, Hebrews,
- B. **Israelites:** House of Israel, Ten Tribe Kingdom, Ephraim, Yosef, Lost Sheep of the House of Israel, Northern Kingdom, Northern Nation,
- C. **Jews:** House of Judah, Two Tribe Kingdom, Southern Kingdom, Southern Nation,

Background

In Greco-Roman geography⁴, Iberia was the name for a kingdom of the Southern Caucasus, centered on present-day Eastern Georgia. Around the first centuries BCE and CE the land south of the Greater Caucasus and north of the Lesser Caucasus was divided between Colchis in the west, Caucasian Iberia in the center and Caucasian Albania in the east. Iberia was during Classical Antiquity and the Early Middle Ages a *significant state* in the Caucasus, either as an

⁴ **pre-Hellenistic Classical Greece:** Homer, Anaximander, Hecataeus of Miletus, Massaliote Periplus, Scylax of Caryanda (6th century BCE), Herodotus. **Hellenistic period:** Pytheas (died c. 310 BCE), Periplus of Pseudo-Scylax (4th or 3rd century BCE), Megasthenes (died c. 290 BCE), Autolyclus of Pitane (died c. 290 BCE), Dicaearchus (died c. 285 BCE), Deimakos (3rd century BCE), Timosthenes (fl. 270s BCE), Eratosthenes (c. 276-194 BCE), Scymnus (fl. 180s BCE), Hipparchus (c. 190-120 BCE), Agatharchides (2nd century BCE), Posidonius (c. 135-51 BCE), Pseudo-Scymnus (c. 90 BCE), Diodorus Siculus (c. 90-30 BCE), Alexander Polyhistor (1st century BCE).

Roman Empire period: Periplus of the Erythraean Sea, Strabo (64 BCE - 24 CE), Pomponius Mela (fl. 40s CE), Isidore of Charax (1st century CE), Mucianus (1st century CE), Pliny the Elder (23-79 CE), Natural History, Marinus of Tyre (c. 70-130 CE), Ptolemy (90-168 CE), Pausanias (2nd century), Agathedaemon of Alexandria (2nd century), Dionysius of Byzantium (2nd century), Agathemerus (3rd century), Tabula Peutingeriana (4th century), Alypius of Antioch (4th century), Marcian of Heraclea (4th century), Julius Honorius (very uncertain: 4th, 5th or 6th century).

Byzantine Empire: Hierocles (author of Synecdemus) (6th century), Cosmas Indicopleustes (6th century), Stephanus of Byzantium (6th century).

independent state or as a dependent of larger empires, notably the Sassanid and Roman empires.⁵ Its population, known as the *Caucasian Iberians* (note this word "Iberians"), formed the *nucleus* (the core!) of the Georgians.

In earliest times, the area of Caucasian Iberia was inhabited by several related tribes stemming from the Kura-Araxes culture, collectively called Iberians (or Eastern Iberians) in Greco-Roman ethnography. One of these tribes was Mtskheta (see details further below), the *future capital* of the Kingdom of Iberia. The Mtskheta tribe was later ruled by a prince locally known as Mamasakhlisi (Georgian for "Father of the Household" in). The written sources for Georgian history for the early periods of Iberia are mostly the medieval Georgian Chronicles.

The term Caucasian Iberia (Georgian Iberia) is used to distinguish it from the Iberian Peninsula in Western Europe (Spanish Iberia).

There are various theories for the origin of the name "Iberia". There are two theories that stand out if we consider all the evidence:

1) Iberia as used for the Iberian Peninsula appears to be derived from the Ancient Greek *Ἰβηρος* which meant "beyond the river," the "river" being the modern Ebro. The etymology of the Peninsula Iberia as used in reference to Caucasian Iberia is similarly *uncertain*, but may be linked to a variant of the *Ancient Armenian word* for Georgians *or* to the *Colchian word* "Imer" which meant "beyond the mountains." According to this theory, Iberia is derived "Imer", meaning "country on the other side of the mountain", that is beyond the Likhi Range, which divided Colchis and Iberia from each other. There is also the "Arsiani Ridge" which is "covered with fog and dark clouds" that separates Georgia from Turkey today. This "Arsiani" is directly linked to "Arsareth" which will be explained in detail in this research section.

2) On a large wall map designed by Gerard Valk of Amsterdam, dated 1680, in the Caucasus Mountains were a region marked, "Iveria," which is usually spelled, "Iberia" on more modern maps. This term means, "Iber's land," and refers to the Biblical patriarch Eber whose name is *the source* of the word, "Hebrew." Spain was also known in ancient times as the "Iberian Peninsula" due to Hebrew sea voyages there during the time of King Solomon.^{6 7} The *Iberia people*, in

⁵ Ehsan Yarshater (1983). *The Cambridge History of Iran: The Seleucid, Parthian, and Sasanian periods*. Cambridge University Press. pp. 520–. ISBN 978-0-521-20092-9. Retrieved 18 September 2013.

⁶ Pastor Jory Steven Brooks, *Mapping Israel's Migrations*, CBIA, Canada <http://www.ensignmessage.com/IsraelsMigrations.html>

⁷ Jonah 1:1-17, Ezekiel 27:25, Jeremiah 10:9, Isaiah 23:1, Psalm 72:10, and many others.

Georgia's geographical area, lived *completely apart* (set apart) among the peoples of pre-Christian period. The people settled in Iberia historically *rarely encountered* their surrounding neighboring nations, as to not to infringe on their independence.⁸ No more clear connection between people on the shores of the Black Sea (Georgia) and those on the shores of the western Mediterranean (Spain) could be found than in the name *Iberia*. The two names are *identical* in historic records. They not only are identical in sound, but nearly identical in time as well. Iberia is the *political name* for the people who were known as the Iberi (or Ibrî). We now know the Iberi name to be from the Semitic Hebrew tongue transformed into the English word "Hebrew" – a "Hebrew" person. The name stuck to the land on the shores of the Black Sea and to the Iberian Peninsula and today it is a vivid reminder of the Hebrew presence so many millennia ago.

Holistic Overview of the Formation of the Nations

Before we dig into the historical archives and archaeological jewels we need to understand the formations of the nations...

The sons of Noah were Shem, Ham, and Japheth... these three sons of Noah represented the three great and unique races of mankind: A) Shem (Asia), B) Ham (Africa), and C) Japheth (Europe).⁹

A) Shem means "Name" in Hebrew was Noah's oldest son and part of Noah's family of eight who survived the great flood. Shem and his wife were childless before the flood, but after the flood Shem bore a son at 110 years of age. He was father to five sons who became the fathers of the *five Semitic nations*. Shem was actually *the father of the nations of the ancient Near East including the Israelites and the Jewish religion*, and therefore Judaism, Islam, and Christianity sprang from the line of Shem. The Semites were particularly known for their *great religious zeal*. The Five Semitic Nations are:

- 1) **Elam** (The Persians) settled northeast of the Persian Gulf.
- 2) **Asshur** (The Assyrians) the Biblical name for Assyria, settled between the Euphrates and Tigris Rivers.
- 3) **Arphaxad** (The Babylonians) settled in Chaldea.
- 4) **Lud** (The Lydians) settled in Asia Minor, but some of them sailed across the Mediterranean and settled in northern Africa.

⁸ Michael Sabinin. *Garden Saint Nino*. 1877: http://www.k-istine.ru/sants/our_sants_nina_georgian-04.htm

⁹ Bible History, *The Table of Nations*: <http://www.bible-history.com/maps/2-table-of-nations.html>

5) **Aram** (The Syrians) the Biblical name for Syria, located north and east of Israel.

B) Ham, Hebrew for "hot" or "black", was Noah's second oldest son and part of the family of eight who survived the great flood. Ham and his wife bore four sons who became the fathers of the nations of Africa. Ham's fourth son Canaan was prophetically cursed because "he gazed at his father's nakedness"¹⁰ while he was drunk. This curse would mean later that Canaan would lose his land to the Hebrews and would be subservient to the descendants of Shem. The Hamites were known for their *excellent quality of extreme physical endurance*. The Four Hamitic Nations:

- 1) **Cush** (The Ethiopians) settled in modern-day Ethiopia south of Egypt, also early in their history some of them migrated to an area north of the Persian Gulf (Gen 10:8-10).
- 2) **Mitzraim** (The Egyptians) the Bible name for Egypt settled in northeastern Africa.
- 3) **Phut** (The Libyans) sometimes translated Libya, settled in northern Africa.
- 4) **Canaan** (The Canaanites) settled above Africa east of the Mediterranean (Later was given to the Hebrews).

C) Japheth in Hebrew means "God will enlarge" and was Noah's third oldest son and part of the family of eight who survived the great flood. Japheth and Shem were both greatly blessed for respecting their father Noah. Noah's blessing on Japheth was far reaching for all of his descendants being the European (Caucasian) nations that were mentioned in Genesis 10. The Japhethites were known for their *intellectual activity*. The Seven Japhetic Nations:

- 1) **Gomer**: A People in Asia Minor and Black Sea region who also later settled north of the Black Sea, but afterwards his descendants occupied certain countries in Europe.
- 2) **Magog**: A People in Asia Minor and Black Sea/Caspian Sea region.
- 3) **Madai**: The Medes who settled south of the Caspian Sea.
- 4) **Javan**: The Ionians or Greeks. "Javan" is the Hebrew name for Greeks, they settled in Greece.
- 5) **Tubal**: The Turks who lived south of the Black Sea in Minor Asia. It is also connected the Georgians of today – see further below.
- 6) **Meshech**: A People who lived in Minor Asia and between the Black and Caspian Seas.
- 7) **Tiras**: A People located west of the Black Sea.

¹⁰ Rabbinical material says it is much more than that, it was a sexual activity.

To summarize:

Shem:	Middle-east	Great religious zeal (Elam, Asshur, Arphaxad, Lud, Aram).
Ham:	Africa	Extreme physical endurance (Cush, Mitzraim, Phut, Canaan).
Japheth:	Caucasus Black Sea	Intellectual activity (Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras).

Because of the migration of these people to certain areas we find names attached to their ancestors. Let us look for Hebraic evidence, for example, in geographical locations in the area of the Black Sea that suggest Hebraic origins for the Israelites that migrated there.

a) River names: The names of the four major rivers that empty into the Black Sea seem to have *linguistic ties to the tribal name of Dan*. They are the *Don* (and its tributary the *Don-jets*), the *Dan-jester* (now Dnester), the *Danube* (or *Donau*), and the *Dan-jeper* (now *Dnieper*).

b) City, Town and Village names: North of the Caspian Sea is a city called *Samara* (Samaria). There is also a city of *Ismail* (Ishmael) on the *Danube*, and a little farther upstream is a city called *Isak* (Isaac).¹¹ The Jewish Encyclopedia states: "*It is certain that among the peoples of the Caucasus the Jewish type are everywhere represented and that even among Christian and Mohammedan tribes many Jewish customs and habits have been preserved to the present day. Among the Ossetes the old Mosaic law of levirate marriage still exists, which, according to Chorny, the mountain Jews also strictly observe. Even the outward appearance and the manner of speech of the Ossetes resemble those of the Jews. Many of their villages bear Hebrew names, and the marriage and funeral ceremonies correspond in many respects with those of the ancient Hebrews.*"¹² *The Caucasus Mountain Jews formed many small settlements throughout mountain valleys of Dagestan.*¹³ *One valley, located 10 km south of Derbent, close to the shore of the Caspian Sea, was predominantly populated by Mountain Jews. Their Muslim neighbours called this area "Jewish Valley." The Jewish Valley grew to be a semi-independent Jewish state, with its spiritual and political center located in its largest settlement of Aba-Sava (1630-1800).*¹⁴ *Countries and their Culture states "The original places of their [Ten Tribes] settlement are designated as Babil (Babylonia) and Madae-Peres (ancient Media and Iran up to the eastern Caucasus and southern*

¹¹ Prof Terry M. Blodgett, *Tracing the Dispersion*: <https://www.lds.org/ensign/1994/02/tracing-the-dispersion?lang=eng>

¹² Jewish Encyclopedia, Caucasus: <http://www.jewishencyclopedia.com/articles/4156-caucasus>

¹³ "Еврейское поселение Аба-Сава, Блоги на сайте СТМЭГИ". Stmegi.com. Retrieved 2015-05-22.

¹⁴ "Еврейское поселение Аба-Сава, Блоги на сайте СТМЭГИ". Stmegi.com. Retrieved 2015-05-22.

state, Daghestan). Many formerly Jewish settlements in this region date to ancient times, including those at Kuba (G'ulgatte), Myushkyur, Nyutyug, Orog, Garchok, Khameydi, and Nyugdi. The Jewish presence is indicated by remains of wells, cemeteries with Jewish gravestones, and, in many mountain villages, epigraphic inscriptions, fragments of Jewish sacred books, prayer books, talismans (mezuzah), and other evidence.¹⁵ Mountain Jews of Daghestan had called "Kuba a second Jerusalem"¹⁶; likewise do Georgian Jews call "Mtskheta the second Jerusalem"¹⁷.

c) Family names: As they are generally known, significant parts of the Georgian surnames have the endings 'dze' or 'shvili' which determine their national belonging. However, *the same endings have surnames of the Jews who are living in Georgia and it is due to their living in this country for a long time*, for example, "Isakoshvili". Some of these surnames are common i.e. they can be met in the Jews and in the Georgians as well, *therefore it is impossible to establish their nationality merely by the surnames*. You can see the alphabetical reference surnames of the Georgian Jews which are published in the following works: Ilia Gagulashvili, *Brief dictionary of surnames of the Georgian Jews*, Quthaisi 1998 and Zurab Tchumburidze, *What is your name?* Tbilisi 2003, pp. 111-114. Susanna Luber's study of registration books of the Registered Cossacks contains many surnames that indicate Jewish origin¹⁸ in the Ukraine Black Sea area. Cossack families of Jewish origin include Hertzky, Osypov-Perekhrest, Perekhryst, Kryzhanovsky, Markevych/Markovych, Zhydenko, Zhydok, Zhydovynov, Leibenko, Yudin, Yudaev, Khalayev, Nivrochenko, Matsunenko, Shabatny, Zhydchenkov, Shafarevich, Marivchuk, Magerovsky, Zrayitel' and others.¹⁹

d) Tribal people's names: The Israelite Ten Tribes had a vital part in assisting the attacks made upon Assyria by the Babylonians and the eventual fall of the Assyrian empire, this is proven in this research section. They launched massive attacks on the Assyrian empire. The Israelite Ten Tribes came into repentance and so they looked elsewhere and proceeded further north so as to not come under the Babylonian Empire. They advanced on the western side of the Caspian Sea to the Caucasus Mountains, where many Israelites had already settled earlier. Later, as the kingdoms of Persia took the Babylonian areas, they kept moving on into Armenia and Georgia. Cyrus is recorded as invading these Tribes in 528 BCE, the primary Tribe of which was called, Massagetae (the half Tribe of Manasseh from the west side of the Jordan). In 512 BCE, Darius led an army into the Balkan region and attacked the "Sakka". Darius Hystaspes (Darius

¹⁵ Countries and their Culture, *Mountain Jews - History and Cultural Relations*: <http://www.everyculture.com/Russia-Eurasia-China/Mountain-Jews-History-and-Cultural-Relations.html>

¹⁶ Fannina W. Halle, *The Caucasian Mountain Jews*: <https://www.commentarymagazine.com/articles/the-caucasian-mountain-jews/>

¹⁷ Georgian University: http://en.sangu.edu.ge/index.php?page=362&news_id=670&lang=geo

¹⁸ <http://www.patent.net.ua/intellectus/cossacks/337/ua.html>

¹⁹ Мішалов М. Українські кобзарські думи. До питання виникнення розвитку та сучасного стану українського кобзарського епосу. — Сідней, 1990 (Ukrainian) Mishalow M. Ukrainian kobzar dumy. Regarding the question of the development and contemporary state of Ukrainian kobzar epos - Sydney, 1990.

the Great) made an inscription on a rock-face at Behistun which is on the western frontiers of Media and listed all the provinces which were subject to him in three languages – Old Persian, Elamite, and Babylonian. The Ten Tribes were termed "Sakka" (Scythians) in Persian and Elamite, but in Babylonian they were termed as "Gimiri" (Cimmerians) and termed "land of the Scythians/Cimmerians". So the two terms are interchangeable. Gimiri is the same as Khumri by which name they were known to the Assyrians. The Behistun rock identifies the Gimiri people as the Sak, Sakka or Sacae (Scythia comes from the root word Sacae, Sakea or Sakka) – i.e. the "House of Isaac". Historians identify the Sakae as Scythians who overspread into Europe. He also identifies the Gimiri as Cimmerians who also spread into the same region, causing us to understand that they were one and the same people. By that time they had broken up into many minor tribal divisions within the larger collective group in and around the Black Sea.²⁰

e) Kingdom and country names: Georgia from ancient times was called "Iberia". The origin of this name is from "Eber" in Hebrew as explained in detail before. Many authors, following the Jewish historian Josephus (1st century CE), related the name Tubal to Iber – the Caucasian Iberia. Concerning the question of the ethnic affinity of the population of Tubal, Josephus wrote: *"Tobal gave rise to the Thobeles, who are now called Iberes"* - Caucasian Iberia/Georgia. Thus, the Caucasian Iberians are the ancestors of modern Georgians. Some modern Georgians also claim descent from Tubal, Togarmah and Meshech. A Georgian historian, Ivane Javakhishvili, considered Tabal, Tubal, Jabal and Jubal to be ancient Georgian tribal designations. Tabal was a post-Hittite Luwian state in Asia Minor in the 1st millennium BCE, and is often connected with Tubal (similar to their neighbours, the Mushki, traditionally associated with Meshech). Some historians further connect Tabal and Tubal with the tribe on the Black Sea coast better known to the Greeks as Tibareni.²¹

Meshech Revealed

Concerning this name Meshekh (Meshech), a bizarre misinterpretation is often given, in order to support some pseudo-theological theories. Therefore, it is necessary to make it clear who Meshekh *is not*, before going on with the true identity of this people.

Meshekh is a Hebrew name, equivalent to the Assyrian "Moshkhi". Notice that in Semitic languages only the consonants are written and are essential for every word derivation: any word that has one of the basic consonants changed cannot be related in any way and has a completely different origin. The quite erroneous interpretation that is usually given is that

²⁰ Wikipedia, *The Restoration Process/Dispersion*: https://en.wikibooks.org/wiki/Hebrew_Roots/The_restoration_process/Dispersion

²¹ Wikipedia, *Tubal*: <https://en.wikipedia.org/wiki/Tubal>

Meshekh is the ancestor of Muscovites: such assertion is simply groundless and has not any support either linguistic nor historic or ethnic. MeSHeKH (Meshekh) and MoSKVaH (Moscow) are written in Hebrew in a completely different way. The only letter that both terms have in common is the initial "mem"; then **M**eshekh is written with other two letters: "shin" and "khaf", while in **M**oskvah the following letters are "samek", "qof", "bet" or "vav", and "he" (there are two alternative spellings for the "v" sound). In Hebrew, as well as in any other Semitic language, "shin" and "samek" are not interchangeable, as also "khaf" and "qof" are not. This evidence, so elementary and essential, is enough. There are other overwhelming proofs that demonstrate *how ridiculous it is to identify Meshekh with Moscow*, to make Moscow/Russia the "bad people" in the battle of "Gog and Magog".

Meshekh is closely related to two other Japhetic patriarchs: Togarmah and Tuval (Tubal), whom have shared the same territory in modern-day Turkey. The *"Moshkhi" mentioned by the Assyrians are to be identified with the Massagetas, who were beyond the northern boundaries of the empire, though different groups of them were wandering from Asia Minor to the Central Asia steppes, often associated with the Scythians*. The Moshkhi settled within the land of Tilgarimmu, in the north of Ararat, and their capital was Mtskhet. One of the first Georgian kings, Pharnavaz [few years after Alexander the Great, (Georgian: ფარნავაზი) was also transliterated as Parnavaz or Farnavaz] and was successor of Mtskhetos (Meshekh). There is still today an ethnic group among Georgian people called "Meskhetians". In the travel diaries of Pethahiah of Regensburg²², written in the second half of the 12th century CE, *"the Ararat country" is identified with "Meshekh Land"*, from where some messengers were sent to Baghdad and those messengers related that *"the kings of Meshekh and all their Lands became Jews"* and that there were teachers among the inhabitants of Meshekh *"educating their children in Torah"*. The term "Meshekh" clearly refers to the Georgian tribe of Meskhi. However no support has been found for the theory that this tribe, as a whole or partially, adopted Judaism. The Massagetas became famous for their bellicosity²³ and were often considered as one of the Scythian groups. Their queen Tamyris²⁴ is known for having

²² Pethahiah of Regensburg (Prague 12th century; Petachia of Regensburg, Pethahiah ben Jacob from Regensburg) was a Jewish traveler of the Middle Ages – 1187 CE. Before he undertook from Regensburg via Prague, Poland, Kiev, the Crimea (by the Karaites he brings valuable messages), then via Armenia, Mosul and Baghdad a trip to the Persian Susa. The return journey took him from Palestine and Greece. He was interested primarily in Jewish life and Jewish shrines. After returning he authored several authors, among them Yehudah ben Samuel, on the basis of Petachias notes (truncate) the travelogue Sibbu (Encirclement), which was printed for the first time in 1595 in Prague and other 24 editions experienced. The writing has been translated into several other languages and was published in a Hebrew-German edition 1905.

²³ Bellicosity definition: inclined or eager to fight; aggressively hostile; belligerent; pugnacious.

²⁴ Tomyris, also called Thomyris, Tomris, Tomiride, or Queen Tomiri, was an ancient Massagetean ruler who reigned over the Massagetae, a Scythian pastoral-nomadic confederation of Central Asia east of the Caspian Sea, in parts of modern-day Turkmenistan, Afghanistan, western Uzbekistan, and southern Kazakhstan.

achieved an overwhelming victory over the Persians in 3,231 (529 BCE). They apparently split up into several ethnic branches, like the As (Aorsi), Yazygs, the Roxlans and the Alans, that later became the leading *Sarmatic tribe*. *Josephus Flavius*, for example, *described the Alans*²⁵ *as part of the Scythians* living around the Tanais River (Don) and the Azov Sea, and the *Greek historian Herodotus wrote that the Alans were sometimes difficult to distinguish from the Scythians. Part of the Alanian-Sarmatian tribe settled in Transcaucasia and their descendants are, among others, the present-day Ossetia's north and south Caucasus Mountains (in northern Georgia).*

The Alans were overwhelmed by the Huns about the year 370 CE and became part of the Hungarian nation. Others joined the Vandals and Suebians and invaded Western Europe and North-Africa. *Jordanes*²⁶, the Gothic historian, asserts *that also the Goths are Massagetes by origin, that emigrated from the Caucasus to the Baltic Sea shores, from where they invaded later almost all Europe. Nevertheless, a consistent number of the descendents of Meshekh remained in the Caucasus area and were assimilated by Togarmah in such a way that Mtskhetos is considered one of the founders of the Georgian nation and of the first capital, Mtskheta - tradition has made of him not Togarmah's uncle but his grandson, just because Thargamos is the father of "all Georgians".* Even today, peoples of Daghestan know their Eastern Georgian neighbours as *"Mosok/Masek/Mosoch"*. In historical records, the Kavkaz Mountains (Caucasus Mountains) are also known as *"Moskhan Mountains"*.

Josephus Flavius considered the Moschs, as well as the Iberians, as being of Anatolian origin. In his commentary, he wrote that the Mosoch were derived from the Biblical Meshekh and that they afterwards received the name of Cappadocian, though from the designation of their capital Mazakha, it is obvious that the name of their whole people was

Tomyris led her armies to defend against an attack by Cyrus the Great of the Achaemenid Empire, and defeated and killed him in 530 BCE (although this is debatable since Herodotus mentions that this was only one of many stories relating Cyrus the Great's death). Tomyris is mentioned by several ancient writers, among whom the first is Herodotus. She is also mentioned by Strabo, Polyaeus, Cassiodorus, and Jordanes.

²⁵ The Alans (or Alani) were an Iranian nomadic pastoral people of antiquity. Abraham and the Ten Tribes came from this area.

²⁶ Jordanes, also written Jordanis or, uncommonly, Jornandes was a 6th-century Roman bureaucrat, who turned his hand to history later in life. While he also wrote *Romana* about the history of Rome, his best-known work is his *Getica*, written in Constantinople about CE 551. It is the only extant ancient work dealing with the early history of the Goths. Jordanes was asked by a friend to write this book as a summary of a multi-volume history of the Goths (now lost) by the statesman Cassiodorus. He was selected for his known interest in history (he was working on Rome's), his ability to write succinctly, and because of his own Gothic background. He had been a high-level notarius, or secretary, of a small client state on the Roman frontier in Scythia Minor, modern south-eastern Romania and north-eastern Bulgaria. Other writers, e.g. Procopius, wrote works which are extant on the later history of the Goths. As the only surviving work on Gothic origins, the *Getica* has been the object of much critical review. Jordanes wrote in Late Latin rather than the classical Ciceronian Latin. According to his own introduction, he had only three days to review what Cassiodorus had written, meaning that he must also have relied on his own knowledge. Some of his statements are laconic.

the same (Josephus, Antiq., I, 124-125).²⁷ According to Herodotus²⁸, in the time of the Ionian Revolt (499 BCE) *the Cappadocians* (Ten Tribers) were reported as occupying a region from Mount Taurus to the vicinity of the Euxine (Black Sea). Herodotus tells us that the name of the Cappadocians was applied to them by the Persians, while they were termed by the Greeks as "Syrians" or "White Syrians"/Leucosyri.

As said, one of the Cappadocian tribes he mentions is the Moschoi, associated by Josephus with the Biblical figure Meshech, son of Japheth: "*and the Mosocheni were founded by Mosoch; now they are Cappadocians*".²⁹ Cappadocia appears in the New Testament account given in the Book of Acts 2:9. The Cappadocians, *the Ten Tribers who came to the Feast of Shavuot to Jerusalem*, were named as one group hearing the Gospel account of the Ten Commandments. Each group in Acts chapter 2 is Israelites from their various countries who came to the festival and who heard the Ten Commandments *in their own language where they came from*. Acts 2:5 strongly suggests that the *Cappadocians* in this account were "*God-fearing Israelites*". The region is also mentioned in the Jewish Mishnah, in Ketubot 13:11.

Tubal Revealed

In the same way as it happens with Meshekh, *Tubal* has been erroneously identified to justify pseudo-theological or political bias, with the city of Tobol'sk in Russia. Such (mis)interpretation is hermeneutically and exegetically unacceptable and completely groundless. *Tuval* (usually written "Tubal") is mentioned in early times by the Assyrian king Tiglat-Pileser I about 1100 BCE and refers to them as *a people dwelling close to Togarmah*. They are likely a group of various peoples that followed separate ways in history since early times. Their original homeland was Asia Minor, where they were known as "*Tybarenoi*", and may be related to some of the Sea Peoples coming from the same area as well as with the Hittites. The *Tybareni* moved in two different directions: 1) by the sea towards the west and 2) *to the Caucasus area in a first stage*, subsequently westwards:

1) The emigration of Tybareni towards the west has an interesting similarity with some of the Sea Peoples, who abandoned their seafaring tradition once they found a land to settle. The Tybareni reached the western coast of Italy in early times and it is likely that the names "Tyrrhenian Sea" and "Tiberi" (ancient name of the river Tevere, by which Rome

²⁷ Rabbi Shalom Shabazi, *IM NIN'ALU's BOOK of ORIGINS*: <http://www.imninalu.net/history03.htm>

²⁸ Herodotus, the Histories, Book 5, Chapter 49.

²⁹ Flavius Josephus, Antiquities of the Jews I:6.

was built) have the same origin. Once settled in Italy, they are known in history as "Etruscans" (though they called themselves "Rasenna"). The origin of Etruscans is not completely certain, but this is the most founded hypothesis. The first reasonably scientific account was given by Herodotus in the 5th century BCE. He tells that the *Etruscans originated in Lydia, in Asia Minor*, and that half the population emigrated to the west by sea led by Tyrrhenus, the son of the king. Notice that he asserted that only half the population reached Italy. It has been also suggested that the Etruscans were part of the Pelasgians, or Sea Peoples of Lemnos, although the evidence is that the Pelasgians were a mixture of various peoples including some of the Biblical Canaanites known as Phoenicians. This hypothesis does not exclude that Tybareni were counted among the Pelasgians.

2) The other group of *Tybareni* followed a route that *partially coincides with the Cimmerians*. They were also *closely related to Meshekh* and often both peoples are mentioned together. By their Anatolian origin and relationships with Hittites, they are also referred to as *Hetto-Iberians*. *In ancient Roman sources the whole Transcaucasian Georgia is called Iberia, as well as the Greek name for Georgians, that seems to be connected with the Armenian ethnonym "Ivirk". Such variation from "Tybareni" to "Iberi" is typical of the ethno-toponyms of the Classical times of the Black Sea and the Caucasus areas.* The close relationship between Iberi and Moshkhi is coincident with the frequent mention of Tuval and Meshekh together. The *Iberians* inhabited the land of Togarmah since early times, about year 2000 BCE and also in early times a consistent part of them emigrated westwards, to the west of the Pyrenees, giving their name *to the Iberian Peninsula* (Spain). There their descendants are now commonly known as "Basques"³⁰, though their national name is "Euskadi", whose origin has been a matter of controversy but now it is proved that *they came from the ancient Iberia in Caucasus and their language is still related to some languages spoken in Georgia*. The very name "Basques" applied to them comes from "*Abaski*", *another name given to Iberians of Caucasus in ancient times*. Once settled in their new land, most of *Iberians mixed with Celtic peoples*, giving origin to a new ethnic group, *the Celtiberians*. This fact is not isolated, since *Iberians have previously met Cimmerians in the Black Sea area*. Part of these Celtiberians is thought to have emigrated in Ireland, as that isle was known by Romans as "*Hibernia*".

³⁰ The Basques are an indigenous ethnic group characterized by the Basque language. Basques primarily inhabit an area traditionally known as the Basque Country (Basque: Euskal Herria), a region that is located around the western end of the Pyrenees on the coast of the Bay of Biscay and straddles parts of north-central Spain and south-western France.

Togarmah Revealed

Togarmah is the *father of a complex of Caucasian peoples* that inhabited the vast mountain area between the Black Sea and the Caspian Sea, including all Transcaucasia and the Ararat Mounts, from Anatolia to Media. This territory was in early times shared with other Japhetic peoples, so that even today the term "Caucasian" is used to define a white person, since many of the European peoples (Gomer, Meshekh, Tuval, Ashkenaz, Riphath) have sojourned in the land of Togarmah. Some of these peoples, coming from Asia Minor, were also assimilated up to a certain degree, so that they were included as part of Togarmah's offspring and in turn have contributed with their Anatolian cultural characteristics and influences. In fact, the Hittite³¹ and Hurrian³² elements present in Caucasian peoples are many. The oldest records available about them are the Hebrew Scriptures and the Assyrian chronicles: while in the Bible the names of *Togarmah, Ararat and Minni* refer mainly to the land, Assyrians mention Tilgarimmu, Urartu, Hayassa and Nairi as kingdoms. *These terms refer to the two main nations that have their origin in Togarmah: 1) Armenians and 2) Georgians.*

According to these peoples' own records, their ancestor was "Thargamos", who achieved independence from Nimrod's rule; either history or legend, this tradition matches with others that mention Nimrod as the first one who reigned, leading to prove that all Japhetic nations had the same original homeland. Thargamos was the father of many sons that may correspond to the same number of peoples, though not all of them are clearly identifiable. They were Haik, Karthlos, Bardos, Movakos, Lekos, Heros, Kavkaz and Egros. His first-born Haik (or Hhaos) inherited all the area around Mount Ararat, from the Black Sea to the lakes Van and Urmiah, and is the founder of the Armenian nation, that is still called "Hayastan" and corresponds to the Assyrian Hayassa, in the land of Urartu (Ararat). This civilization was in origin closely related to Hittites and to Hurrites. During the early period, Urartians were organized in a series of tribal states known as Nairi, vassals of Assyria, but about the 9th century BCE, they became a unified kingdom. Since then, the Assyrian chronicles report several campaigns to keep the control over the country. The name "Armenia" appears for the first time in history in the inscription of the Persian king Dareyavesh I. The other sons of Thargamos settled right north, in the

³¹ The Hittites were an Ancient Anatolian people who established an empire centered on Hattusa in north-central Anatolia around 1600 BCE. This empire reached its height during the mid-14th century BCE under Suppiluliuma I, when it encompassed an area that included most of Asia Minor as well as parts of the northern Levant and Upper Mesopotamia. After c. 1180 BCE, the empire came to an end during the Bronze Age collapse, splintering into several independent "Neo-Hittite" city-states, some of which survived until the 8th century BCE.

³² The Hurrians, also called Hari, Khurrites, Hourri, Churri, Hurri or Hurriter, were a people of the Bronze Age Near East. They spoke a Hurro-Urartian language called Hurrian, and lived in Anatolia and Northern Mesopotamia. The largest and most influential Hurrian nation was the multi-ethnic kingdom of Mitanni, the Mitanni perhaps being Indo-European speakers who formed a ruling class over the Hurrians.

Caucasus. Unlike Armenians, the Georgian peoples did not establish a kingdom identified with their own nation since early times. *They shared the land and mixed with other groups, mainly Meshekh and Tuval, but also Ashkenaz*. In fact, while Assyrians called their country "Tilgarimmu", acknowledging Togarmah, Greeks and Romans called it "Iberia", identifying it with the Tybareni. Georgians themselves had Mtskheta as their capital. The complex ethnicity of this area and the predominance of the Scythian-Massagetae group of peoples are well defined by Strabo, who stated that "the region of the Caucasus contained seventy tribes, the greater part being Sarmatian."³³

Truth and History

People are being lied to about history, and especially about ancient history. We base many of our everyday decisions upon what we believe concerning our religion, our origins, and our destiny. This is much more important than may be readily apparent. This research is a reflection of the religious research and historical inquiries of the many "truth-seekers". The purpose of this research is to correct the record with regard to the history and origin of the peoples of the Caucasus region and consider some other parts of Europe.

Many adopted a Christian religion based on their origin and eventual destiny and therefore must keep it, along with their ethnic identity and culture. But what if you were taught wrongly and you built your entire belief system on it? Christianity and traditions tend to argue that the *Scythians were descendants of Noah's son Japheth, not Shem*. The answer offered to such criticism usually highlights Gen 9:27, where it was prophesied that *Japheth would dwell in the tents of Shem*. Thus, it is firmly believed the *Japhetic tribes of the north mingled with or were pushed aside by the House of Joseph*, for "he will push the peoples, all at once, to the ends of the earth."³⁴

The original and later Scythians were never really one pure ethnic group, nor were the Israelites or the Ten Tribes ever truly "pure", but were prone to mixing and even left Egypt originally with a mixed multitude (Egyptians amongst them). Also note that *Ephraim and Manasseh's mother was an Egyptian woman*.³⁵ It is a shocking reality in contrast with the Blessings on the Shabbat taught by Judah, to be like "Ephraim and Manasseh".³⁶

³³ Rabbi Shalom Shabazi, *IM NIN'ALU's BOOK of ORIGINS*: <http://www.imninalu.net/history03.htm>

³⁴ Deut 33:17.

³⁵ Jews and Joes, *The 10 Lost Tribes of Israel*: <http://jewsandjoes.com/the-10-lost-tribes-of-israel/>

³⁶ Chabad.org, *Why do we bless our sons to "be like Ephraim and Manasseh"?*:

http://www.chabad.org/holidays/JewishNewYear/template_cdo/aid/520258/jewish/Why-do-we-bless-our-sons-to-be-like-Ephraim-and-Manasseh.htm

Factual Timeline

A factual timeline has been constructed by the researcher to assist the serious historical and Ten Tribe student to understand the unfolding historical events. The prophetic "future events" will be listed in the following research narratives, but for now, let's start with the timeline. A small font 8 was used so as to fit all the information into the tables.

Historical Timeline of the Hebrews, Israelites, and Jews In the Greater Caucasus Area as Well as Their Eventual Whereabouts

Year	Assyrian Records	Various Historical Records	Hebrew Records
c. BCE ↓ 4,500/ 2,000 BCE		Most historians and scholars of Georgia as well as anthropologists, archaeologists and linguists tend to agree that the ancestors of modern Georgians inhabited the southern Caucasus and northern Anatolia since the Neolithic³⁷ period³⁸ and ends between 4,500 and 2,000 BCE . Most scholars usually refer to them as Proto-Kartvelian (Proto-Georgians such as Colchians and Iberians) tribes. ³⁹ Moktsevai Kartlisai ⁴⁰ (MK: "Conversion of Kartli") mentions that a ruler named Azo and his people came from Arian-Kartli, ⁴¹ in the area of Chaldea. (We will investigate this mystical "Azo" person as well as the "Kartli" kingdom name in more detail at 400 BCE to 301 BCE .) Yair Davidiy states that "Hebrew" in Hebrew is "Ivri" or "ibri" from the root "aver, aber" connoting "other side". This is where the English words "over" and "other" come from. "Hebrew" connotes someone who "moves around", from one place	It is generally assumed that the word "Hebrew" is derived from the "Eber" name. Josephus wrote that the Hebrews were called after Eber. ⁶⁹ Shem's descendant Eber (Heber in the Septuagint) was a Shemite, and the first Hebrew, but not an Israelite or a Jew because neither existed yet. 1

³⁷ The Neolithic Age, Era, or Period, or New Stone Age, was a period in the development of human technology, beginning about 10,200 BCE, according to the ASPRO chronology, in some parts of the Middle East, and later in other parts of the world and ending between 4,500 and 2,000 BCE.

³⁸ David Marshal Lang, *The Georgians*, p. 19.

³⁹ David Marshal Lang, *The Georgians*, p. 66.

⁴⁰ The abbreviation MT will be used from now on in reference to *Moktsevai Kartlisai* (Conversion of Kartli).

⁴¹ Arian Kartli (Aryan-Kartli; Georgian: არიან-ქართლი) was a country claimed by the medieval Georgian chronicle "The Conversion of Kartli" (მოქცევაჲ ქართლისაჲ, mokc'evay k'art'lisay) to be the earlier homeland of the Georgians of Kartli (Iberia, central and eastern Georgia).

		<p>to another, in other words a "<i>Wanderer/Nomad</i>". Ancient Georgians <i>called themselves</i> "Iberi/Iveri".⁴² Abram is referred to as a Hebrew (Ivri), because he was <i>descended</i> from Eber because he came from the "other side" (eber) of the Euphrates River. Iberia is the Georgian political name for the people who were known as Iveria / Iberi / Ibri. Thus in concept, Ebenites = Iberians = Hebrews = Wanderers = Nomads. Iveria in Georgian chronicles is "Uria" in reference to "the Jew"⁴³. "Uria" come from an earlier period and evolved from the name of a Sumerian city "Ur" in Chaldea. The city of Ur was the dwelling place of the tribe called Eberi and this very "nomad" tribe undertook the journey to the Caucasus, to the place where today's Georgia is situated⁴⁴. Since the ancient times in the Georgian language, protojews have been called "Ur-ians", meaning "the comers from Ur". These "nomad wanderers" came and settled and called it the Kingdom of Iberia.⁴⁵ The Georgian chronicle Kartlis Tskhovreba (KT: "Life of Kartli") states in chapter 1 under the heading "The Story of the Eight Brothers" that the Georgians and Armenians originated from Chaldea: "<i>First, let us note that the Armenians, Kartvels, Ranis, Movak'ans, Eris, Lek'is, Megrels and Caucasians, all these kinsmen had one father by the name of Targamos. This Targamos was the son of Tarsh, the grandson of Japheth, Noah's son... Of (all) the sons of Targamos, eight were the powerful and glorious heroes... Targamos divided the country and the tribe between these eight heroes... He gave to Kartlos his part determining its borders as follows: Hereti</i>⁴⁶ <i>Targamos had no lands; there were no people there, the land was uninhabited from the Caucasus range down to the great river that flows into the Derbent Sea... And all the seven brothers went to their domains, each to his own.</i>" Ancient Greeks (Strabo, Herodotus, Plutarch, Homer, etc.) and Romans (Titus Livius, Cornelius Tacitus, etc.) referred to western Georgians as "Colchians" and eastern Georgians as "Iberians".⁴⁷ Iberian in its own right appears in ancient Greek writings that identified early Georgian</p>	<p>Chron 1:4, 17-28 says: "<i>The Sons Of Noah: Shem, Ham and Japheth... The sons of Shem: Elam, Asshur, Arphaxad, Lud and Aram. The sons of Aram: Uz, Hul, Gether and Meshech. Arphaxad was the father of Shelah, and Shelah the father of Eber. Two sons were born to Eber: One was named Peleg, because in his time the earth was divided; his brother was named Joktan. Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab. All these were sons of Joktan. Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah and Abram (that is,</i></p>
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⁶⁹ Antiquities of the Jews I, 6:4.

⁴² Yair Davidiy, The Name 'Hebrew': <http://www.britam.org/Proof/Attributes/roleHebrew.html>

⁴³ Mamistvalishvili, M. 1940: p. 145-156.

⁴⁴ Jinjikhashvili, Z. 1998: p. 53-54.

⁴⁵ In the KT, "Urians" are mentioned many times [K.T. 1955: p. 35, 36, 44, 77, 78, 79, 83, 95, 100, 101, 115 and etc.]; "Ur-ia Mtskheteli", the Jewish settling area, is also mentioned here.

⁴⁶ The Kingdom of Hereti (Georgian: ჰერეთის სამეფო, heretis samepo) was a kingdom in the medieval Caucasus on the Georgian-Albanian frontier. Nowadays it roughly corresponds to the southeastern corner of Georgia's Kakheti region and a portion of Azerbaijan's northwestern districts.

⁴⁷ Braund, David. Georgia in Antiquity: A History of Colchis and Transcaucasian Iberia, 550 BC-AD 562, pp. 17-18.

		<p>(Kartvelian) tribes as Iberoi in Greek. Iberians are also known as "Tiberians" or "Tiberanians".⁴⁸ The area was inhabited in earliest times by several related tribes (Tibareni, Mushki, Saspers, Gugars, Diaokhi, etc.). According to present history, Iberians called their country Kartli after their "mystic" chief Kartlos, and their nation Kartlians⁴⁹ (as said this will be discussed later). It is possible to trace the presence of Caucasian Iberians in the region for several millennia. Iberian in its own right appears in ancient Greek authors who identified early Georgian tribes also as "Iberoi" (Greek for Iberians).</p> <p>Togarmah is a figure in the "table of nations" in Genesis 10, the list of descendants of Noah that represents the peoples known to the ancient Hebrews. Togarmah is among the descendants of Japheth and is thought to represent some people located in Anatolia⁵⁰. Medieval traditions claimed Togarmah as the ancestor of the peoples in the Caucasus and western Asia, including the Georgians, the Armenians and some Turkic peoples (Oghuzes, Khazars, Bulgars). Togarmah is sometimes identified with the Anatolian kingdom called Tegarama by the Hittites and Til-Garimmu by the Assyrians. Prof O.R. Gurney⁵¹ placed Tegarama in southeast Anatolia,⁵² others in central Anatolia near the town of Gürün, Sivas.⁵³ Jewish historian Flavius Josephus⁵⁴</p>	<p><i>Abraham</i>). <i>The sons of Abraham: Isaac and Ishmael</i>". Abraham was Eber's descendant. Abraham was a Shemite and a Hebrew, but not an Israelite or a Jew because neither existed yet. Isaac was Abraham's son. Isaac was a Shemite and a Hebrew, but not an Israelite or a Jew because neither existed yet. Jacob, who HaShem renamed Israel, was Isaac's son. Jacob was a Shemite and a Hebrew, but not a Jew because Jews originated</p>
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⁴⁸ Cyril Toumanoff, *Studies in Christian Caucasian History*: p. 80.

⁴⁹ Wikipedia, *Caucasian Iberians Origin*: https://en.m.wikipedia.org/wiki/Caucasian_Iberians

⁵⁰ Southern area in modern-day Turkey.

⁵¹ Oliver Robert Gurney (28 January 1911 – 11 January 2001) was an English Assyriologist from the Gurney family and a leading scholar of the Hittites. On his return to Oxford in 1945, Gurney accepted the post of Reader in Assyriology, a post he held until his retirement in 1978. In 1948, he joined the council of management of the British Institute of Archaeology at Ankara, founded by his uncle, and maintained his links with the Institute for the rest of his life, serving as President from 1982. From 1956 to 1996 he edited the Institute's journal, *Anatolian Studies*. He was elected a Fellow of the British Academy in 1959 and a Fellow of Magdalen College, Oxford, in 1963. In 1965, the University conferred on him the title of Professor. Gurney wrote the classic text on *The Hittites*, published by Penguin in 1952 and in print for many years.

⁵² Map on inside cover of Gurney, *The Hittites*: Folio Society edition.

⁵³ "Gürün". *Hittite Monuments*. Retrieved 2015-07-26.

⁵⁴ Titus Flavius Josephus (37 – c. 100), born Joseph ben Matityahu was a first-century Romano-Jewish scholar, historian and hagiographer, who was born in Jerusalem—then part of Roman Judea—to a father of priestly descent and a mother who claimed royal ancestry. He initially fought against the Romans during the First Jewish–Roman War as head of Jewish forces in Galilee, until surrendering in 67 CE to Roman forces led by Vespasian after the six-week siege of Jotapata. Josephus claimed the Jewish Messianic prophecies that initiated the First Roman–Jewish War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and interpreter. After Vespasian became Emperor in 69 CE, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius. Flavius Josephus fully defected to the Roman side and was granted Roman citizenship. He became an advisor and

		<p>and the Christian theologians Jerome (347–420 CE) and Isidore of Seville (560–636 CE) regarded Togarmah as the father of the Phrygians. Several ancient Christian authors, including Hippolytus (170–236 CE), Eusebius of Caesarea (26–339 CE), and bishop Theodoret (393–457 CE), regarded Togarmah as a father of Armenians. Medieval Jewish traditions linked Togarmah with Turkic peoples including the Khazars.⁵⁵ The Khazar Jewish ruler Joseph ben Aaron⁵⁶ (c. 960) writes in his letters that Togarmah was linked to medieval Turkic peoples by Jewish-Khazar traditions.⁵⁷ Armenian Moses of Chorene⁵⁸ (480 CE) and then later Georgian Leonti Mroveli⁵⁹ (11th-century CE) regarded Togarmah as the founder of their nations along with other Caucasian people. According to Moses of Chorene's <i>History of Armenia</i> and to Leonti Mroveli's medieval <i>Georgian Chronicles</i>, "Thargamos" was thought to have lived in Babylon, before he received the "land between two Seas and two Mountains" in his possession. He then settled near Mount Ararat [in Turkey] and divided his land among his sons.⁶⁰ ⁶¹ Kartlos was a son of Targamos and, thus, brother of Haos, Movakos, Lekos, Heros, Kavkasos, and Egros from whom other Caucasian peoples took their origin. Kartlos become their chieftain and founded the city of Kartli. The sons of Kartlos are listed as: Mtskhetos, Gardabos, Kakhos, Kukhos, Gachios, Uphlos, Odzrkhos, Javakhos, the respective eponymous founders of Mtskheta, Gardabani, Kakheti, Kukheti, Gachiani, Uplistsikhe, Odzrkhe, and Javakheti.⁶² The present day Georgian or Kartvelian nation is thought to have resulted from</p>	<p>with his son Judah. The first Israelites were the children of Jacob. Judah was one of Jacob's twelve sons. Judah was a Shemite, a Hebrew, and an Israelite. The first Jews were the children of Judah. The descendants of the other eleven of Jacob's sons were not Jews, but were themselves named accordingly e.g. from Levi came the Levites, from Benjamin came the Benjamites and so on. A vitally important fact in understanding Bible Prophecy is that while all Jews are Israelites, not all</p>
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friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem, which resulted—when the Jewish revolt did not surrender—in the city's destruction and the looting and destruction of Herod's Temple (Second Temple).

⁵⁵ Wikipedia, *Togarmah*: <https://en.m.wikipedia.org/wiki/Togarmah>

⁵⁶ Joseph ben Aaron was king of the Khazars during the 950s and 960s. Joseph was the son of Aaron II, a Khazar ruler who defeated a Byzantine-inspired war against Khazaria on numerous fronts. Joseph's wife (or probably, one of many wives) was the daughter of the king of the Alans.

⁵⁷ Wikipedia, *Jewish traditionsTogarmah*: <https://en.m.wikipedia.org/wiki/Togarmah>

⁵⁸ Movses Khorenatsi (ca. 410–490s CE Armenian: Մովսես Խորենացի, also written as Movsēs Xorenac'i and Moses of Khoren, Moses of Choren, and Moses Chorenensis in Latin sources) was a prominent Armenian historian from the period of Late Antiquity and the author of the History of Armenia.

⁵⁹ Leonti Mroveli (Georgian: ლეონტი მროველი) was the 11th-century Georgian chronicler, presumably an ecclesiastic. Mroveli is not his last name, but the adjective for the diocese of Ruisi, whose bishop he probably was. Hence, another modern English transliteration of his name is Leontius of Ruisi.

⁶⁰ "The Georgian Chronicle, History". Rbedrosian.com. Retrieved 2015-07-26.

⁶¹ "Мовсес Хоренаци, История Армении в трех частях. Книга Первая". Vehi.net. Retrieved 2015-07-26.

⁶² Wikipedia, *Kartlos*: <https://en.m.wikipedia.org/wiki/Kartlos>

		<p>the fusion of original, indigenous inhabitants with immigrants who moved into South Caucasus from the direction of Anatolia in remote antiquity.⁶³ Abraham descended from the <i>same genealogy</i>; he was also a "protojew" thus making him of the same family as those in Iberia. Abraham appears at a period of time called the Middle Bronze period, around the 18th century BCE⁶⁴. Human civilization began in the Middle East in the Fertile Crescent, which is where Abraham was born. When we say civilization, we are talking about sophisticated arrangements of people living together, not just simple agricultural settlements, not just a few people living in a few huts. About 5,500 years ago in the Middle East, there occurred an evolution of humanity from hunter/gatherers -- people who spend their whole day looking for food -- to people who were able to domesticate livestock. This meant they could raise animals to eat them or to use them for their milk and their hides, and to plow the land to grow crops. Once this occurred, there was a surplus of food, which led to population growth and people started specializing in types of labour -- you had craftsmen, scholars, priests and warriors. That, in turn, led to the growth of cities. Thus, the earliest civilizations in the world, according to the Bible and most academic opinions, began in the area called the Fertile Crescent. The Fertile Crescent encompasses the area flowed by the Nile in Egypt, the Levant (the middle section where Israel is located), and the area flowed by the Euphrates and Tigris Rivers. Abraham was born in Mesopotamia, in particular in a bustling place called <i>Ur Kasdim</i>, or <i>Ur of the Chaldees</i>, which has been excavated by archaeologists in today's Iraq/Iran area. This was then the center of earliest human civilization, a cosmopolitan center. And it is from here that Abraham's journey begins.⁶⁵ The Georgian chronicles accurately confirms that the Georgians originated from there as well, which make them in turn "Nomad Wanderers" – Hebrews or Iberians – as well. Wikipedia and other sources confirm this: <i>"Georgians arose from the ancient Colchian and Iberian civilizations... The Georgian people in antiquity have been known to the ancient Greeks and Romans as Colchians and Iberians"</i>^{66 67}... According to the numerous scholars of Georgia, the formations of these two early Georgian kingdoms of Colchis</p>	<p>Israelites are Jews. All are Hebrews, but only the descendants of Judah are Jews. Many prophecies apply specifically to the Jewish people of today, while other prophecies apply specifically to the descendants of the other so-called "lost" tribes of Israel. Note: In Jewish tradition, Eber, the great-grandson of Shem, refused to help with the building of the Tower of Babel, so his language was not confused when it was abandoned. He and his family alone retained the original human language, Hebrew, a language named after Eber (Heber), also called <i>lingua humana</i> in Latin. The ancient Jewish chronicle by Josephus mentions Georgians as Iberes who were also called Thobel (Tubal – area in modern-day Turkey).⁷⁰</p>
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⁶³ David Marshal Lang, *History of Modern Georgia*: p. 18.

⁶⁴ Early civilization is characterized by the metals they predominantly used and the Middle Bronze period includes the period of time from 2200 BCE until 1550 BCE.

⁶⁵ Rabbi Ken Spiro, *Jewish History Crash Course #1 - Why Study History*: Tauro Institute.

⁶⁶ Roger Rosen, *Georgia A Sovereign Country of the Caucasus*: p. 18.

⁶⁷ Ronald Grigor Suny, *The Making of the Georgian Nation*: p. 4.

		<i>and Iberia, resulted in the consolidation and uniformity of the Georgian nation.</i> ⁶⁸	
2,500 BCE ↓ 1,001 BCE		The eastern Black Sea region in antiquity was home to the well-developed Bronze Age culture known as the Colchian culture, related to the neighboring Koban culture that emerged towards the Middle Bronze Age 2,500 BCE . In at least some parts of Colchis area, the process of urbanization seems to have been well advanced by the end of the 2nd millennium BCE , centuries before Greek settlement. There is no historical record that this area was called "Colchis" during this time. It was only "culture type" development with similarities and not a Colchis kingdom development.	
Emerging of the Scythian and Cimmerian Cultures			
1,800 BCE ↓ 1,001 BCE		Modern interpretation of historical, archaeological and anthropological evidence of the origin of the Scythians has two hypotheses: 1) The more accepted by Soviet and then Russian researchers, roughly followed Herodotus' (third) account (further below), holding that the Scythians were an Eastern Iranian group who arrived from Inner Asia, i.e. from the area of Turkestan and western Siberia. ^{71 72 73} 2) The alternative view explains the origin of the Scythian cultural complex to have emerged from local groups of the "Timber Grave" (or Srubna) culture from	

⁷⁰ Josephus, *The Complete Works, Jewish Antiquities*, Book 1, p. 57.

⁶⁸ Wikipedia, *Georgians*: https://en.m.wikipedia.org/wiki/Georgians#cite_ref-12

⁷¹ Szemerényi, Oswald (1980) "Four old Iranian ethnic names: Scythian; Skudra; Sogdian; Saka" in: Sitzungsberichte der Österreichischen Akademie der Wissenschaften; 371 = Scripta minora, vol. 4, pp. 2051–93 Azargoshnasp.net

⁷² Sulimirski, T. "The Scyths" in: *The Cambridge History of Iran*; vol. 2: 149–99 Azargoshnasp.net

⁷³ Grousset, René (1989) "The empire of the Steppes". Brunswick, New Jersey: Rutgers University Press; p. 19. Jacobson, Esther. "The Art of Scythians", Brill Academic Publishers, 1995, pg 63 ISBN 90-04-09856-9 Gamkrelidze and Ivanov. *Indo-European and the Indo-Europeans: A Reconstruction and Historical Typological Analysis of a Proto-Language and Proto-Culture (Parts I and II)*. Tbilisi State University., 1984 Mallory, J.P., *In Search of the Indo-Europeans: Language Archaeology and Myth*. Thames and Hudson. Read Chapter 2 and see 51–53 for a quick reference. (1989) Newark, T. *The Barbarians: Warriors and wars of the Dark Ages*, Blandford: New York. See pages 65, 85, 87, 119–139., 1985 Renfrew, C. *Archeology and Language: The Puzzle of Indo-European origins*, Cambridge University Press, 1988 Abaev, V.I. and H. W. Bailey, "Alans", *Encyclopædia Iranica*, Vol. 1. pp. 801–803.; Great Soviet Encyclopedia, (translation of the 3rd Russian-language edition), 31 vols., New York, 1973–1983. Willem Vogelsang *The rise & organisation of the Achaemenid empire – the eastern evidence (Studies in the History of the Ancient Near East Vol. III)*. Leiden: Brill. pp. 344., 1992 ISBN 90-04-09682-5. Sinor, Denis. *Inner Asia: History – Civilization – Languages*, Routledge, 1997 pg 82 ISBN 0-7007-0896-0; "Scythian." (2006). In *Encyclopædia Britannica*. Retrieved September 7, 2006, from *Encyclopædia Britannica Premium Service* Masica, Colin P. *The Indo-Aryan Languages*, Cambridge University Press, 1993, pg 48 ISBN 0-521-29944-6.

		<p>the Late Bronze Age 18th–12th centuries BCE. This second theory is supported by anthropological evidence which has found that Scythian skulls are similar to preceding findings from the Timber Grave culture, and distinct from those of the Central Asian Sacae.⁷⁴ The Srubna occupied the area along and above the north shore of the Black Sea from the Dnieper eastwards along the northern base of the Caucasus to the area abutting the north shore of the Caspian Sea, west of the Ural Mountains to come up against the domain of the approximately contemporaneous and somewhat related Andronovo culture. The name comes from Russian сруб (srub), "timber framework", from the way graves were constructed.</p> <p>The historical Cimmerians have been suggested as descended, also from this Timber Grave Srubna culture from the Late Bronze Age 18th–12th centuries BCE. Some of the first Bronze Age Scythian burials documented by modern archaeologists include the kurgans⁷⁵ at Pazyryk in the Ulagan (Red) district of the Altai Republic, south of Novosibirsk in the Altai Mountains of southern Siberia (near Mongolia). Archaeologists have extrapolated the Pazyryk culture from these finds: five large burial mounds and several smaller ones between 1925 and 1949, one opened in 1947 by Russian archaeologist Prof S.I. Rudenko⁷⁶. Herodotus and other ancient writers referred to the Altay as "the golden mountain". It was there that the impregnable citadel of the Scythians (or "Sacae") lay hidden for centuries.</p>	
<p>C. 1500 BCE</p>		<p>Herodotus presents four different theories of Scythian origins:</p> <ol style="list-style-type: none"> 1) The first one⁷⁷, the Scythians' legend about themselves, which portrays the first Scythian king, Targitaus, as the child of the Sky-god and of a daughter of the Dnieper. Targitaus allegedly lived a thousand years before the failed 	

⁷⁴ Pavel Dolukhanov. The Early Slavs. Eastern Europe from the initial Settlement to the Kievan Rus. Longman, 1996. Pg 125.

⁷⁵ A kurgan is a tumulus, a type of burial mound or barrow, heaped over a burial chamber, often of wood. The earliest kurgans date to the 4th millennium BCE in the Caucasus, and are associated with the Indo-Europeans. Kurgans were built in the Eneolithic, Bronze, Iron, Antiquity and Middle Ages, with ancient traditions still active in Southern Siberia and Central Asia. Kurgan cultures are divided archeologically into different sub-cultures, such as Timber Grave, Pit Grave, Scythian, Sarmatian, Hunnish and Kuman-Kipchak.

⁷⁶ Prof Sergei Ivanovich Rudenko (Russian: Серге́й Ива́нович Руде́нко; January 16, 1885, Kharkov - July 16, 1969, Leningrad) was a prominent Russian/Soviet anthropologist and archaeologist who discovered and excavated the most celebrated of Scythian burials, Pazyryk in Siberia. He participated in the Russian Geographical Society's (IRGO) Map Commission established in 1910. In 1917 he was a founder participant in the Commission for the Study of the Tribal Composition of the Population of the Borderlands of Russia (KIPS), along with several colleagues of the IRGO Map Commission. Rudenko delivered lectures in the Leningrad University from 1921 to 1954. In 1947-1950 and 1954 he was sent by the Soviet Archaeology Institute to explore the kurgans in the Altay Mountains. During the excavation of Pazyryk tombs, he discovered the world's most spectacular tattooed mummy.

⁷⁷ Herodotus Histories Book 4 Paragraph 7.

		<p>Persian invasion of Scythia, c. 1500 BCE. He had three sons, before whom fell from the sky a set of four golden implements – a plough, a yoke, a cup and a battle-axe. Only the youngest son succeeded in touching the golden implements without them bursting with fire, and this son's descendants, called by Herodotus the "Royal Scythians", continued to guard them.</p> <ol style="list-style-type: none"> 2) Secondly⁷⁸, a legend told by the Pontic⁷⁹ Greeks featuring Scythes, the first king of the Scythians, as a child of Hercules and Echidna. 3) Thirdly⁸⁰, in the version which Herodotus said he believed most, the Scythians came from a more southern part of Central Asia, until a war with the Massagetae⁸¹ (a powerful tribe of steppe nomads who lived just northeast of Persia, east of the Caspian Sea (branch of the Scythians) forced them westward. (Also see 800-700 BCE.) 4) Finally⁸², a legend which Herodotus attributed to the Greek bard Aristeeas, who claimed to have got himself into such a Bacchanalian fury that he ran all the way northeast across Scythia and further. According to this, the Scythians originally lived south of the Rhipaeae mountains,⁸³ until they got into a conflict with a tribe called the Issedones, pressed in their turn by the Cyclopes; and so the Scythians decided to migrate westwards. <p>According to Herodotus concerning the Massagetae whom the Scythians fought:</p> <ol style="list-style-type: none"> a) [1.215] <i>"In their dress and mode of living the Massagetae resemble the Scythians. They fight both on horseback and on foot, neither method is strange to them: they use bows and lances, but their favourite weapon is the battle-axe. Their arms are all either of gold or brass. For their spear-points, and arrow-heads, and for their battle-axes, they make use of brass; for head-gear, belts, and girdles, of gold. So too with the caparison of their horses, they give them breastplates of brass, but employ gold about the reins, the bit, and the cheek-plates. They use neither iron nor silver, having none in their country; but they have brass and gold in abundance."</i> 	
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⁷⁸ Herodotus Histories Book 4 Paragraph 8.

⁷⁹ Wikipedia. Pontic: <https://en.wikipedia.org/wiki/Pontic>

⁸⁰ Herodotus Histories Book 4 Paragraph 11.

⁸¹ The Massagetae, or Massagetans (Greek: Μασσαγέται, Massagetai), were an ancient Eastern Iranian nomadic confederation, who inhabited the steppes of Central Asia, north-east of the Caspian Sea (in modern Turkmenistan, western Uzbekistan, and southern Kazakhstan). The Massagetae are known primarily from the writings of Herodotus.

⁸² Herodotus Histories Book 4 Paragraph 13.

⁸³ The Ural Mountains, or simply the Urals, are a mountain range that runs approximately from north to south through western Russia, from the coast of the Arctic Ocean to the Ural River and northwestern Kazakhstan. The mountain range forms part of the conventional boundary between the continents of Europe and Asia.

		<p>b) [1.216] <i>"The following are some of their customs; – Each man has but one wife, yet all the wives are held in common; for this is a custom of the Massagetae and not of the Scythians, as the Greeks wrongly say. Human life does not come to its natural close with this people; but when a man grows very old, all his kinsfolk collect together and offer him up in sacrifice; offering at the same time some cattle also. After the sacrifice they boil the flesh and feast on it; and those who thus end their days are reckoned the happiest. If a man dies of disease they do not eat him, but bury him in the ground, bewailing his ill-fortune that he did not come to be sacrificed. They sow no grain, but live on their herds, and on fish, of which there is great plenty in the Araxes River. Milk is what they chiefly drink. The only god they worship is the sun, and to him they offer the horse in sacrifice; under the notion of giving to the swiftest of the gods the swiftest of all mortal creatures."</i></p> <p>Concerning the death of Cyrus the Great of Persia, Herodotus writes about the Massagetae and Scythians [1.201]: <i>"When Cyrus had achieved the conquest of the Babylonians, he conceived the desire of bringing the Massagetae under his dominion. Now the Massagetae are said to be a great and warlike nation, dwelling eastward, toward the rising of the sun, beyond the river Araxes, and opposite the Issedones. By many they are regarded as a Scythian race."</i></p> <p>There are many historical theories stating who these Massagetae really were: Alans,⁸⁴ Huns,^{85 86} and Sacea.^{87 88} If they were part of the Scythians / Sacea at one stage they, most likely as a sub tribe forming this eastern group, surely rebelled against the Western Scythians and at a later stage war against them. Getting back to the Scythians, the Persians and other peoples in Asia referred to the Scythians living in Asia as "Sakas". Herodotus (4.64) describes them as Scythians, although they figure under a different name: <i>"The Sacaе, or Scythys, were clad in trousers, and had on their heads tall stiff caps rising to a point. They bore the bow of their country and the dagger; besides which they carried the</i></p>	
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⁸⁴ Ammianus Marcellinus: "iuxtaque Massagetae Halani et Sargetae"; "per Albanos et Massagetas, quos Alanos nunc appellamus"; "Halanos pervenit, veteres Massagetas".

⁸⁵ Procopius: History of the Wars. http://en.wikisource.org/wiki/History_of_the_Wars/Book_III

⁸⁶ Ecclesiastical History. Book 3. http://www.tertullian.org/fathers/evagrius_3_book3.htm

⁸⁷ Rishi, Weer Rajendra (1982). India & Russia: linguistic & cultural affinity. Roma. p. 95.

⁸⁸ Sulimirski, Tadeusz (1970). The Sarmatians. Volume 73 of Ancient peoples and places. New York: Praeger. pp. 113–114. The evidence of both the ancient authors and the archaeological remains point to a massive migration of Sacian (Sakas)/Massagetan tribes from the Syr Daria Delta (Central Asia) by the middle of the second century B.C. Some of the Syr Darian tribes; they also invaded North India.

		<i>battle-axe, or sagaris. They were in truth Amyrgian (Western) Scythians, but the Persians called them Sacae, since that is the name which they gave to all Scythians."</i>	
c. 1,500 BCE ↓ 701 BCE		The Colchian Late Bronze Age 15th to 8th century BCE saw the development of significant skill in the smelting and casting of metals. Sophisticated farming implements were made, and fertile, well-watered lowlands and a mild climate promoted the growth of progressive agricultural techniques. Colchis area was inhabited by a number of related but distinct tribes whose settlements lay along the shore of the Black Sea. Chief among those were the Machelones, Heniochi, Zydretae, Lazi, Chalybes, Tabal/Tibareni/Tubal, Mossynoeci, Macrones, Moschi, Marres, Apsilae, Abasci, ⁸⁹ Sanigae, Coraxi, Coli, Melanchlaeni, Geloni and Soani (Suani). These Colchian tribes differed so completely in language and appearance from the surrounding Indo-European ⁹⁰ nations that the ancients provided various wild theories to account for the phenomenon. There is no historical record that this area was called "Colchis" during this time. It was only "culture type" development with similarities and not a Colchis kingdom development.	
1,350 BCE ↓ 1 BCE		It appears that the western Georgian tribes (Moschians, Suanians, Mingrelians and others) established the first Georgian state of Colchis c. 1350 BCE before the foundation of the Iberian Kingdom in the east. ⁹¹ According to the scholar of the Caucasian studies Cyril Toumanoff: " <i>Colchis appears as the first Caucasian</i>	

⁸⁹ According to some scholars, ancient tribes such as the Absilae (mentioned by Pliny, 1st century CE) and Abasgoi (mentioned by Arrian, 2nd century CE) correspond to the modern Abkhazians (Chirikba, V., "On the etymology of the ethnonym 'apswa' "Abkhaz", in The Annual of the Society for the Study of Caucasia, 3, 13-18, Chicago, 1991; Hewitt, B. G., "The valid and non-valid application of philology to history", in Revue des Etudes Georgiennes et Caucasiennes, 6-7, 1990-1991, 247-263; Grand Dictionnaire Encyclopédique Larousse, tome 1, 1985, p. 20). However, this claim is controversial and no academic consensus has yet been reached. Other scholars suggest that these ethnonyms instead reflect a common regional origin, rather than emphasizing a distinct and separate ethnic and cultural identity in antiquity. For example, Taniel Putkaradze, a Georgian scholar, suggests, "In the 3rd-2nd millennia BC the Kartvelian, Abhaz-Abaza, Circassian-Adyghe and Vaynakh tribes must have been part of a great Ibero-Caucasian ethnos. Therefore, it is natural that several tribes or ethnoses descending from them have the names derived from a single stem. The Colchian Aphaz, Apsil, Apšil and north Caucasian Apsua, Abazaha, Abaza, existing in the 1st millennium, were the names denoting different tribes of a common origin. Some of these tribes (Apsils, Apshils) disappeared, others mingled with kindred tribes, and still others have survived to the present day." (Putkaradze, T. The Kartvelians, 2005, translated by Irene Kutsia).

⁹⁰ According to the widely accepted Kurgan hypothesis, the Indo-European language and culture spread in several stages from the Proto-Indo-European Eurasian homeland at the Pontic steppes, into western Europe, central Asia and India. This process started with the introduction of cattle at the Eurasian steppes around 5200 BCE, which led to a new kind of culture. Between 4500 and 2000 BCE, this "horizon", which includes several distinctive cultures, spread-out over the Pontic steppes, and outside into Europe and Asia.

⁹¹ Cyril Toumanoff, *Studies in Christian Caucasian History*: p. 80.

		<p><i>State to have achieved the coalescence of the newcomer, Colchis can be justly regarded as not a proto-Georgian, but a Georgian (West Georgian) kingdom... It would seem natural to seek the beginnings of Georgian social history in Colchis, the earliest Georgian formation.</i>⁸²</p> <p>The kingdom of Colchis, Kolkhis or Qulha which existed from the c. 13th to the 1st centuries BCE is regarded as an early ethnically Georgian polity; the name of the Colchians was used as the collective term for early "Kartvelian" tribes which populated the eastern coast of the Black Sea in Greco-Roman ethnography.⁹³ The Kingdom of Colchis was formed as a result of the increasing consolidation of the tribes inhabiting the region. Colchis was known to the Urartians as Qulha (Kolkha, or Kilkhi). A second South Caucasian tribal union, Colchis, emerged in the 13th century BCE on the Black Sea coast.^{94 95}</p> <p>According to most classic authors, a district which was bounded on the southwest by Pontus, on the west by the Black Sea as far as the river Corax (probably the present day Bzyb River, Abkhazia, Georgia), on the north by the chain of the Greater Caucasus, which lay between it and Asiatic Sarmatia, on the east by Iberia and Montes Moschici (now the Lesser Caucasus), and on the south by Armenia. There is some little difference in authors as to the extent of the country westward: thus Strabo makes Colchis begin at Trabzon, while Ptolemy, on the other hand, extends Pontus to the Rioni River. It appears that this was the formation of tribal unity for the "Colchis" kingdom.</p>	
1,300 BCE ↓ 1,201 BCE		<p>The classical period saw the rise of the early "Georgian state". Diauehi in the 13th century BCE⁹⁶. The exact date is unknown. Although the exact geographic extent of Diauehi is still unclear, many scholars place it in the Pasinler Plain in today's north-eastern Turkey, while others locate it in the Turkish–Georgian marchlands as it follows the Kura River.⁹⁷ (See 1,200s BCE to 1,101 BCE and 1,112 BCE and 845 BCE and 790 BCE and 760 BCE and 750s BCE to 742 BCE for more details.)</p>	
1,200s BCE	Diauehi or Diaokhi, Daiaeni ⁹⁸ (Georgian:	Diauehi according the Assyrian sources and Taochi source in Greek, lived in the north-eastern part of Anatolia. ¹⁰³ This ancient tribe is considered by many	

⁹² Cyril Toumanoff, *Studies in Christian Caucasian History*: p. 69, 84.

⁹³ Georgia in Antiquity: A History of Colchis and Transcaucasian Iberia, 550 BC-AD 562, David Braund Oxford: Clarendon Press, 1994. Pp. 359.

⁹⁴ D. Braund, Georgia in Antiquity: A History of Colchis and Transcaucasian Iberia 550 BC–562 AD, Oxford University Press, 1996.

⁹⁵ James Stuart Olson, *An Ethnohistorical Dictionary of the Russian and Soviet Empires*, p. 242.

⁹⁶ David Marshall Lang (1997). *Lives and Legends of the Georgian Saints* (2 ed.). St. Vladimir's Seminary Press. ISBN 978-0913836293.

⁹⁷ G. L. Kavtaradze. An Attempt to Interpret Some Anatolian and Caucasian Ethnonyms of the Classical Sources, p. 80f.

⁹⁸ Henri J. M. Claessen, Peter Skalnik, Walter de Gruyter (Jan 1, 1978). *The Early State*. Mouton Publishers. p. 259. Retrieved 27 June 2014.

<p>↓ 1,101 BCE</p>	<p>დაიხი) was a coalition of tribes, or kingdoms, located in north-eastern Anatolia, others argue that that was formed in the 12th century BCE in the post-Hittite period. It is mentioned in the Urartian inscriptions.⁹⁹ It is usually (though not always) identified with Daiaeni of the Yonjalu inscription of the Assyria king Tiglath-Pileser I's third year (1118 BCE). Diauehi is a possible resistance to Anatolia government of proto-Kartvelian; it has been described as an "important tribal formation of possible proto-Georgians".¹⁰⁰ The Colchians are first mentioned in the Assyrian annals of Tiglath-Pileser I and in the annals of Urartian king Sarduri II, also included the western Georgian tribe of the Meskhetians.^{101 102}</p>	<p>scholars as ancestors of the Georgians. The Georgians of today still refer to this region, which now belongs to present-day Turkey, as Tao-Klarjeti, an ancient Georgian kingdom. Some people there still speak the Georgian language.¹⁰⁴ Although the exact geographic extent of Diauehi is still unclear, <i>many scholars place it in the Pasinler Plain in today's northeastern Turkey, while others locate it in the Turkish–Georgian marchlands as it follows the Kura River</i>¹⁰⁵ <i>in Georgia where Mtskheta is.</i> The proto-Georgian tribes first appear in written history in the 12th century BCE.¹⁰⁶</p>	
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¹⁰³ Anatolia (from Greek Ἀνατολή, *Anatolḗ* — "east" or "(sun)rise"; in modern Turkish: Anadolu), in geography known as Asia Minor ("small Asia"), Asian Turkey, Anatolian peninsula, or Anatolian plateau, is the westernmost protrusion of Asia, which makes up the majority of the Republic of Turkey. The inhabitants of this region predominantly spoke Greek until the region was conquered first by the Seljuk Turks and later by the Ottoman Empire.

⁹⁹ A. G. Sagona. *Archaeology at the North-East Anatolian Frontier*, p. 30.

¹⁰⁰ Ronald Grigor Suny (1 January 1994). *The Making of the Georgian Nation*. Indiana University Press. pp. 6–. ISBN 978-0-253-20915-3. Retrieved 25 August 2013.

¹⁰¹ Cyril Toumanoff, *Studies in Christian Caucasian History*: p. 80.

¹⁰² David Marshal Lang, *The Georgians*: p. 59.

¹⁰⁴ David Marshal Lang, *The Georgians*: p. 58.

¹⁰⁵ Wikipedia, *Diauehi*: <https://en.m.wikipedia.org/wiki/Diauehi>

¹⁰⁶ Charles Burney and David Marshall Lang, *The Peoples of the Hills: Ancient Ararat and Caucasus*: Phoenix Press; New Ed edition (December 31, 2001).

<p>1,200 BCE ↓ 301 BCE</p>		<p>The Cimmerians north of the Caucasus at the end of the Bronze Age correspond with the early Koban culture (Northern Caucasus) in 12th to 4th centuries BCE.</p> <p>Herodotus says in his first detailed description of the Scythians, that the Cimmerians are a distinct autochthonous tribe, meaning the Cimmerians formed or originated in the place where they were formed by various peoples coming together. Herodotus says here that the Cimmerians were expelled by the Scythians from the northern Black Sea coast¹⁰⁷ meaning that they were originally one but the Cimmerians were expelled by the Western Scythians in the same sense as the Eastern Scythians (Massagetae) expelled the Western Scythians. Herodotus also states¹⁰⁸ that the Scythians consisted of the Auctatae, Catiaroi, Trasprians, and Paralatae or "Royal Scythians". For Herodotus, the Scythians were outlandish barbarians living north of the Black Sea in what are now Moldova, Ukraine and Crimea.¹⁰⁹</p> <p>Theoretical Observation by the Researcher:</p> <p>It is a plausible theory that the "better/more moral people" moved constantly away from the more "immoral group": Main Scythians in Asia area → some moved to north east of Caspian Sea, they are the Eastern Scythians (Massagetae) → some Scythians then moved to the west to the area north of Black Sea in the Russia area, they are called the Western Scythians → the Cimmerians then broke away from the Western Scythians and located to the Caucasus Mountains and south of Caucasus between Black and Caspian Sea, and even as far as modern-day Turkey.</p>	
<p>1,100 BCE ↓ 101</p>		<p>Scythia was a region of Central Eurasia (Western Scythians) in classical antiquity, occupied by the Eastern Iranian Scythians,^{110 111 112} encompassing parts of Eastern Europe east of the Vistula River and Central Asia, with the eastern edges of the region vaguely defined by the Greeks. The Ancient Greeks</p>	

¹⁰⁷ Herodotus History Book 4 Paragraph 11–12.

¹⁰⁸ Herodotus History Book 4 Paragraph 6.

¹⁰⁹ Michael Kulikowski, Rome's Gothic Wars from the Third Century to Alaric, pg. 14.

¹¹⁰ "Scythian". Encyclopædia Britannica Online. Retrieved 16 May 2015.

¹¹¹ "Scythia". Columbia Electronic Encyclopedia. Columbia University Press. Retrieved 16 May 2015.

¹¹² "The Scythians". history-world.org.

BCE		gave the name Scythia (or Great Scythia) to all the lands north-east of Europe and the northern coast of the Black Sea. ¹¹³ The (Western) Scythians – the Greeks' name for this initially "nomadic" people – inhabited Scythia from at least the 11th century BCE to the 2nd century CE . ¹¹⁴	
1,100 BCE ↓ 400s BCE		The Koban culture, c. 1100 to 400 BCE , is a late Bronze Age and Iron Age culture of the northern and central Caucasus. It is preceded by the Colchian culture of the western Caucasus and the Kharachoi culture further east. It is named after the village of Koban, Northern Ossetia, where in 1869 battle-axes, daggers, decorative items and other objects were discovered in a kurgan. Later, further sites were uncovered in the central Caucasus. In the article " <i>Medieval chronicles of David Soslan</i> ", the Ossetian specialist scientist Y.S. Gagloyti links the Ossetian Dynasty to the Tribe of Ephraim, ¹¹⁵ to the Ten Tribes. Others say the Ossetians descend from the Alans, ¹¹⁶ a Sarmatian tribe (Scythian subgroup of the Iranian ethnolinguistic group). ¹¹⁷ (See 800 to 701 BCE and 750 BCE and 400 BCE to 301 BCE and 300 BCE and c. 901 CE to 1,000 CE for more detail on the Ossetians and Mountain Jews.)	
1,112 BCE		Diauehi was powerful enough to counter the Assyrian forays, although in 1,112 BCE King Sien was defeated by Tiglath-Pileser I. He was captured and later released on terms of vassalage. (See 1,300 BCE to 1,201 BCE and 1,200s BCE to 1,101 BCE and 845 BCE and 790 BCE and 760 BCE and 750s BCE to 742 BCE for more details.)	
1,000 BCE ↓ 1 BCE		Some historians stressed that "Scythian" was a very broad term used by both ancient and modern scholars to describe a whole host of otherwise unrelated peoples sharing only certain similarities in lifestyle (nomadism), cultural practices and language. The 1st millennium BCE ushered a period of unprecedented cultural and economic connectivity amongst disparate and wide-ranging communities. A mobile, broadly similar lifestyle would have facilitated contacts amongst disparate ethnic groupings along the expansive Eurasian	

¹¹³ Sinor, Denis (1990). *The Cambridge History of Early Inner Asia*. Cambridge. ISBN 978-0-521-24304-9, p. 97) "All contemporary historians, archeologists and linguists are agreed that since the Scythian and Sarmatian tribes were of the Iranian linguistic group..."

¹¹⁴ Bonfante, Larissa (2011). "The Scythians: Between Mobility, Tomb Architecture, and Early Urban Structures". *The Barbarians of Ancient Europe: Realities and Interactions*. Cambridge University Press. ISBN 978-0-521-19404-4, p. 110.

¹¹⁵ Y.S. Gagloyti, *Medieval chronicles of David Soslan // Literary Ossetia*. № 33, 1969. S. 120 – 127: <http://iarir.ru/node/98>

¹¹⁶ "Ossetians". Encarta. Microsoft Corporation. 2008.

¹¹⁷ James Minahan, "*One Europe, Many Nations*", Published by Greenwood Publishing Group, 2000. pg 518: "The *Ossetians*, calling themselves *Iristi* and their homeland Iryston are the most northerly Iranian people. ... They are descended from a division of *Sarmatians*, the *Alans* who were pushed out of the Terek River lowlands and in the Caucasus foothills by invading Huns in the 4th century CE.

		steppe from the Danube to Manchuria, leading to many cultural similarities. From the viewpoint of Greek and Persian ancient observers, they were all lumped together under the etic category "Scythians".	
900 BCE ↓ 1 BCE		<p>The Scythians, also known as Scyth, Saka, Sakae, Sacae, Sai, Iskuzai, or Askuzai, were a large group of Iranian^{118 119 120 121} Eurasian nomads who were mentioned by the literate peoples surrounding them as inhabiting large areas in the central Eurasian steppes from about the 9th century BCE until about the 1st century BCE.¹²² (This is the Eastern and Western Scythian Tribes/people combined that is mentioned here.)</p> <p>a) The "classical Scythians" known to ancient Greek historians were located in the northern Black Sea and fore-Caucasus region. This is what we can call the Western Scythians.</p> <p>b) Other Scythian groups documented by Assyrian, Achaemenid and Chinese sources show that they also existed in Central Asia, where they were referred to as the Iskuzai, Askuzai, Saka (Old Persian: Sakā; New Persian: اکاس; Greek: Σάκα; Armenian: սկյութները; Latin: Sacae, Sanskrit: शक Śaka), and Sai (Chinese: 塞; Old Chinese: *sʰək), respectively.¹²³ This is what we can call the Eastern Scythians.</p> <p>Archaeological remains of the Scythians include kurgan tombs (ranging from simple exemplars to elaborate "Royal kurgans" containing the "Scythian triad" of weapons, horse-harness, and Scythian-style wild-animal art), gold, silk, and animal sacrifices, in places also with suspected human sacrifices.^{124 125}</p> <p>Mummification techniques and permafrost have aided in the relative preservation</p>	

¹¹⁸ "Scythian". Encyclopædia Britannica Online. Retrieved 31 December 2014.

¹¹⁹ Waldman, Carl; Mason, Catherine (2006). Encyclopedia of European Peoples. Infobase Publishing. ISBN 1438129181. Retrieved January 16, 2015, pp. 719–724.

¹²⁰ West, Barbara A. (January 1, 2009). Encyclopedia of the Peoples of Asia and Oceania. Infobase Publishing. ISBN 1438119135. Retrieved January 18, 2015, pp. 713–717.

¹²¹ Sinor (1990, p. 97) "All contemporary historians, archeologists and linguists are agreed that since the Scythian and Sarmatian tribes were of the Iranian linguistic group..."

¹²² Bonfante, Larissa (2011). "The Scythians: Between Mobility, Tomb Architecture, and Early Urban Structures". The Barbarians of Ancient Europe: Realities and Interactions. Cambridge University Press. ISBN 978-0-521-19404-4, p. 110.

¹²³ Drews, Robert (2004). Early Riders: The Beginnings of Mounted Warfare in Asia and Europe. Routledge. ISBN 978-0-203-07107-6, pp. 86–90.

¹²⁴ Hughes, Dennis. (1991) Human Sacrifice in Ancient Greece. Routledge pp. 10, 64–65, 118.

¹²⁵ Baldick, Julian. (2000) Animals and Shaman: Ancient Religions of Central Asia. I.B. Tauris. pp.35–36.

		<p>of some remains. Scythian archaeology also examines the remains of North Pontic¹²⁶ Scythian cities and fortifications.¹²⁷ The spectacular Scythian grave-goods from Arzhan, and others in Tuva have been dated from about 900 BCE onward. One grave find on the lower Volga gave a similar date, and one of the Steblev graves from the East European end of the Scythian area was dated to the late 8th century BCE.¹²⁸ Archaeologists can firmly distinguish three periods of ancient Scythian archaeological remains:</p> <ul style="list-style-type: none"> • 1st period – pre-Scythian and initial Scythian epoch: from the 9th to the middle of the 7th century BCE. • 2nd period – early Scythian epoch: from the 7th to the 6th centuries BCE. • 3rd period – classical Scythian epoch: from the 5th to the 4th centuries BCE. <p>From the 8th to the 2nd centuries BCE, archaeology records a split into two distinct settlement areas: a) the older in the Sayan-Altai area in Central Asia, and b) the younger in the North Pontic area in Eastern Europe.¹²⁹</p>	
<p>900 BCE ↓ 701 BCE</p>		<p>The origin of the Cimmerians is unclear according to various sources. They are mostly supposed to have been related to either Iranian or Thracian speaking groups which migrated under pressure of the Scythian (Western) expansion of the 9th to 8th century BCE.^{130 131 132} There is a tradition in archaeology to apply the name of the Cimmerians to the archaeological record associated with the earliest transmission of Iron Age culture along the Danube to Central and Western Europe, associated with the Cernogorovka of the 9th to 8th century BCE and Novocerckassk of the 8th to 7th century BCE between the Danube</p>	

¹²⁶ Pontic, from the Greek pontos, or "sea", can refer to: 1) The Pontic colonies, on its northern shores. 2) Pontus, a region on its southern shores. 3) The Pontic-Caspian steppe, steppelands stretching from north of the Black Sea as far as the east as the Caspian Sea. 4) The Pontic Mountains, a range of mountains in northern Turkey, close to the southern coast of the Black Sea. 5) Pontic Greeks, all Greek peoples from the shores of the Black Sea and Pontus.

¹²⁷ Tsetskhladze, Gocha R. (2001) North Pontic Archaeology: Recent Discoveries and Studies. BRIL. pp. 5–474.

¹²⁸ Some problems in the study of the chronology of the Ancient Nomadic Cultures in Eurasia (9th to 3rd centuries BC). A. Yu. Alekseev, N. A. Bokovenko, Yu. Boltrik, et alia. Geochronometria Vol. 21, pp 143–150, 2002. Journal on Methods and Applications of Absolute Chronology.

¹²⁹ A. Yu. Alekseev et al., "Chronology of Eurasian Scythian Antiquities ..."

¹³⁰ Gordon, Bruce. "Regnal Chronologies". Retrieved 8 May 2013.

¹³¹ "The origin of the Cimmerians is obscure. Linguistically they are usually regarded as Thracian or as Iranian, or at least to have had an Iranian ruling class." "Cimmerian", in Encyclopædia Britannica, 2006, Retrieved August 30, 2006. Quote: "The origin of the Cimmerians is obscure. Linguistically they are usually regarded as Thracian or as Iranian, or at least to have had an Iranian ruling class."

¹³² J.Harmatta: "Scythians" UNESCO Collection of History of Humanity: Volume III: From the Seventh Century BC to the Seventh Century AD, Routledge/UNESCO. 1996, p. 182.

<p>859 BCE ↓ 824 BCE</p>	<p>The black stone, known as the "Black Obelisk",¹³³ depicts Shalmaneser III's victory over several kingdoms 859–824 BCE, one victory was over the Northern Kingdom of Israel and the deportation of the Ten Tribes.</p> <p>The quote from the <i>"Annals of Assyria,"</i>¹³⁴ King Tiglath-pileser III states: <i>"The cities of Gilead and Abel-beth-maacah on the borders of the land of Khumri, and the widespread land of Hazael to its whole extent, I brought within the territory of Assyria." In the Annals of Sargon the Israelites are called Beth-Khumri, and their city is called Khumree.</i>¹³⁵ An old marble tablet says: "Sargon, King of</p>	<p>and the Volga. This is connecting the Cimmerians to the Western Scythians.</p> <p>Way before the Ten Tribes were exiled, the Assyrians already knew the Israelites as:</p> <ul style="list-style-type: none"> • "Khumri" Gimirrai (Gamir) in Assyrian (Cimmerians'). • Iskuzai (Asguzai) in Akkadian ('Scythians'). • 'Cimmerian' and 'Scythian' were the same people and interchangeable. <p>The Origin of the Names Scythians and Cimmerians: Shalmaneser III was king of Assyria during 859–824 BCE, and son of the previous ruler, Ashurnasirpal II.¹³⁶ The Israelites are found on a stone of Shalmaneser III,¹³⁷ excavated in southwestern Turkey. This is also the geographical area where Togarmah settled. On the stone monument, Shalmaneser III records his victory at the Battle of Qarqar, near Hamath, on the Orontes River. The defeated armies included 2,000 chariots and 10,000 foot soldiers from Ahab, the king of the Northern Kingdom of Israel. This is the last record of the Assyrians referring to the "Israelites" by that name. The black stone, known as the "Black Obelisk", depicts Shalmaneser III's victory over several kingdoms 859–824 BCE. In the second row from the top is a carving of Jehu bowing to the ground, while his servants present gifts. In the text, Jehu is called the "Bit of Omri" meaning "House of Omri". The Assyrians in this period of time used the term "House of Omri" to refer to the Northern Kingdom of Israel. Jehu was the son of Omri, an Israelite king. This is a quote from the Assyrian cuneiform script: <i>"The tribute of Jehu (laua) son of Khumri (Omri)..."</i> The Israelites would pronounce "Omri" which became "Khumri" in Assyrian.¹³⁸ The Encyclopedia Americana: <i>"Black Obelisk - Jehu son of Omri or Jehu's ambassador, kneeling at the feet of Shalmaneser III, it should be made clear</i></p>	
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¹³³ The Black Obelisk of Shalmaneser III is a black limestone Neo-Assyrian bas-relief sculpture from Nimrud (ancient Kalhu), in northern Iraq, commemorating the deeds of King Shalmaneser III (reigned 858-824 BCE). Wikipedia, *Black Obelisk of Shalmaneser III*: https://en.wikipedia.org/wiki/Black_Obelisk_of_Shalmaneser_III

¹³⁴ JSCHOLARSHIP, *Annals of the kings of Assyria. The cuneiform texts with translations, transliterations, etc., from the original documents in the British Museum*: <https://jscholarship.library.jhu.edu/handle/1774.2/390>

¹³⁵ *Did the Welch CYMRY Come From the Crimea?*: <http://www.british-israel.us/27.html>

¹³⁶ "Black Obelisk of Shalmaneser II". Mcadams.posc.mu.edu. Retrieved 26 October 2012.

¹³⁷ The Kurkh Monoliths are two Assyrian stelae that contain a description of the reigns of Ashurnasirpal II and his son Shalmaneser III. The Monoliths were discovered in 1861 by a British archaeologist John George Taylor, who was the British Consul-General stationed in the Ottoman Eyalet of Kurdistan, in a town called Kurkh, which is now known as Üçtepe, in the district of Bismil, in the province of Diyarbakir of Turkey. Both stelae were donated by Taylor to the British Museum in 1863.

Wikipedia, *Kurkh Monoliths*: https://en.wikipedia.org/wiki/Kurkh_Monoliths

¹³⁸ 1968 edition, p.44 Langer's Encyc. of World History; Moabite Stone.

<p>Assyria, came up against the city of Samaria, and against the tribes of Beth-Khumri, and carried into captivity into Assyria 27,280 families."</p>	<p>from the start that the terms 'Cimmerian' and 'Scythian' were interchangeable: in Akkadian the name Iskuzai (Asguzai). Gimirrai (Gamir) was the normal designation for 'Cimmerians' as well as 'Scythians' in Akkadian."¹³⁹</p>	
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Holistic Overview for Understanding the Greater Scythians Before Commencing With the Timeline:

Various Assyrian records confirm the Biblical account and other history resources. One of the Assyrian records proving their early departure is the Black obelisk of Shalmaneser in the British Museum which reports the *"Tribute of Iaua of Bit Humri"*, that is the *"Tribute of Jehu of the House of Omri"*. Omri was one of the kings of Northern Israel and he is shown on this Assyrian monument kneeling in submission before the Assyrian king. It is by studying monuments like these and the many thousands of Assyrian letters and documents in the British Museum that Israel Twelve Tribe Kingdom restorer scholars have solved the mystery of exactly what happened to deported Israel.

As seen from Shalmaneser's Obelisk, the Assyrians called the Israelites "Humri" or "Khumri," their way of saying "Omri". Within 15 years of the deportations in precisely the identical area into which Israel had been placed, we have the first appearance of a people called "Gimira" in the Assyrian records. This name "Gamira" or "Gamir" is evidently a corruption of the Assyrian "Khumri", formed by reversing some of the letters, in this case IR for RI. Such inversions were common in the writings of the time. Omri in Hebrew characters would start with the letter ayin which in old Hebrew was pronounced Ghayin with a soft sound as in the Scottish "loch". So "Omri" would have been pronounced Ghomri by the Israelites themselves and written by the Assyrians Khumri and then later inverted to Khumir or Gamir.

In the year 707 BCE an Assyrian frontier port reported that armed forces of Uratu¹⁴⁰ were invading the area into which the deported Israelites had been placed 15 years earlier. The attack was halted by the eastern group of Gimira who put up a strong resistance. So here we have some of the Ten Tribes of Israel - in Media - very much alive and well. The report states, *"When the king of Uratu came into the land of Gamir (or Gamira) his army was routed."* In the reign of Sargon II, an Assyrian intelligence report told the King that there were people called Gimira (deported Israelites) located just west of the upper Euphrates, north of the Taurus Mountains. Others were further east in Media. In the Apocrypha (2 Esdras 13) we are told how some of the Ten Tribes escaped from Assyrian control via the upper Euphrates valleys. Later they became infamous in Asia Minor when they overthrew King Midas of Phrygia.¹⁴¹ These were the western group of Gimera or Cimmerians, called Kimmeroi by the Greeks - another version of the Assyrian Khumri. In the second year of Esar Haddon of Assyria (679 BCE) another group of Gimera were defeated by his forces and were pursued westward into Asia Minor. Some of them settled in the Sinope area on the Black Sea, some migrated to the northwest of the Black Sea to settle in the Crimea and in Arsareth (see 2 Esdras 13) in Georgia. On one of their forays they captured the city of Sardis.

¹³⁹ Encyclopedia Americana, Vol. 24, "Scythians," p.471.

¹⁴⁰ Urartu, corresponding to the biblical Kingdom of Ararat (Armenian: Արարատյան Թագավորություն) or Kingdom of Van (Armenian: Վանի Թագավորություն, Urartian: Biaj, Bianili was an Iron Age kingdom centered on Lake Van in the Armenian Highlands.

¹⁴¹ In antiquity, Phrygia was a kingdom in the west central part of Anatolia, in what is now Turkey, centered on the Sakarya River.

	<p>Finally about 600 BCE, King Alyattes of Lydia drove them out of Asia Minor altogether. Their movements were westward. Now we have seen that most of the Western group of the "lost" Israelites were forced right through Asia Minor into Central Europe and finally to the shores of the North Sea; but the Eastern group were still dominated by Assyrian powers and their successors, being threatened by Babylonians and Medes from the south. This eastern part of Israel although known as Gimira was also known to the Assyrians as Iskuza, a name derived from the name Isaac - one of the names ancient Israel used to describe themselves, "sons of ISSAC".</p> <p>In 573 BCE, Iskuza are mentioned for the first time in any historical document, locating them in Media in the very place where some of Israelites had been put in captivity. Since the Gimira and the Iskuza appear in the same place at the same time, it is reasonable to conclude that they were one and the same people. And of course the Greeks had a word for these Iskuza - they called them Scythae or Scythian. The Persian name for the Iskuza was Sakka also based on Isaac with the emphasis on the last syllable "Iss-Saak".</p> <p>The inscriptions on the great rock carving at Behistun in northern Iran are repeated in three languages, Old Persian, Susian (Elamite) and Babylonian. The people who are called "Sakka" in Persian are called "Gimira" in Babylonian, thus proving the two be one and the same people. The root SK derivatives are: Isaac, Sakka, Iskuza, Skuthae, Scythians. The Israelites did call themselves the <i>House of Issac</i> or <i>Isaaka</i>. The basic root of Isaak, Sakka, Skuthae, Iskuza and Scythian <i>is SK in each case</i>.</p> <p>After the fall of the Assyrian capital Nineveh in 612 BCE, the main body of Scythian Israelites came under such pressure from the Medes that they were forced northwards to modern-day Georgia's geographical area and also through the Dariel Pass in the Caucasus Mountains and into the steppe region of southern Russia. As wave after wave of these people were forced through the Caucasus, the leaders in the west crossed the rivers Don and Dnieper and came into contact with Cimmerian Israel groups who had earlier moved across the Black Sea, thus pushing them westward along the valley of the Danube into Central Europe.</p> <p>The majority of the Scythians established themselves in the area of southern Russia from the 6th to the 3rd centuries BCE.</p>		
<p>850 BCE ↓</p>		<p>Homer is best known as the author of the Iliad and the Odyssey. Herodotus estimates that Homer lived no more than 400 years before his own time,¹⁴² which would place him at around 850 BCE or later. A people named Kimmerior is described in Homer's Odyssey¹⁴³ as living beyond the Oceanus, in a land of fog and darkness, at the edge of the world and the entrance of Hades.¹⁴⁴ The Greeks considered the Black Sea eastern area as the edge of the world where the sun rises.</p>	
<p>845 BCE ↓</p>		<p>In 845 BCE, Shalmaneser III finally subdued Diauehi and downgraded its king, Asia, to a client ruler. King Asia of Diauehi (850–825 BCE) was forced to submit to the Assyrian king Shalmaneser III in 845 BCE, after the latter had overrun Urartu and made a venture into Diauehi. (See 1,300 BCE to 1,201 BCE and</p>	

¹⁴² Herodotus Histories, Book 2, sections 53.

¹⁴³ Homer's Odyssey Book 11.

¹⁴⁴ "Cimmerians" (Κιμμέριοι), Henry Liddell & Robert Scott, Perseus, Tufts University.

		1,200s BCE to 1,101 BCE and 1,112 BCE and 790 BCE and 760 BCE and 750s BCE to 742 BCE for more details.)	
First Central Asian Nomadic Empire Established			
800 BCE ↓ 701 BCE		<p>First Central Asian Nomadic Empire: As said, the Scythians (original from the Asia area) were among the earliest peoples to master mounted warfare.¹⁴⁵ In the 8th century BCE they (Eastern Scythians) possibly raided Zhou China.¹⁴⁶ Soon after they (now the Western Scythians expelled by the Eastern Scythians (Massagetae tribe)), expanded westwards and then dislodged the Cimmerians from power on the Pontic Steppe.¹⁴⁷ At their peak, Scythians (Western and Eastern) came to dominate the entire steppe zone,^{148 149} stretching from the Carpathian Mountains in the west to central China (Ordos culture) and the south Siberia (Tagar culture) in the east,¹⁵⁰ creating what has been referred to as the first Central Asian nomadic empire.^{152 153}</p> <p>Early 8th Century BCE Cimmerians and Scythians Invaded Colchis Together: Encyclopædia Iranica states that at the beginning in the 8th century BCE</p>	

¹⁴⁵ "Scythian". Encyclopædia Britannica Online. Retrieved 31 December 2014.

¹⁴⁶ "The Steppe". Encyclopædia Britannica Online. Retrieved 31 December 2014.

¹⁴⁷ "History of Central Asia". Encyclopædia Britannica Online. Retrieved 31 December 2014.

¹⁴⁸ Beckwith, Christopher I. (March 16, 2009). Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present. Princeton University Press. ISBN 1400829941. Retrieved December 30, 2014, p. 117 "The Scythians, or Northern Iranians, who were culturally and ethnolinguistically a single group at the beginning of their expansion, had earlier controlled the entire steppe zone."

¹⁴⁹ Beckwith, Christopher I. (March 16, 2009). Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present. Princeton University Press. ISBN 1400829941. Retrieved December 30, 2014, pp. 377–380 "... conquest of the entire steppe zone by the Northern Iranians—literally, by the "Scythians"-in the Late Bronze Age or Early Iron Age"

¹⁵⁰ Davis-Kimball, Jeannine (1995). "The Scythians in southeastern Europe". Nomads of the Eurasian Steppes in the early Iron Age (PDF). Zinat press. ISBN 1-885979-00-2, pp. 27–28.

¹⁵¹ Bonfante, Larissa (2011). "The Scythians: Between Mobility, Tomb Architecture, and Early Urban Structures". The Barbarians of Ancient Europe: Realities and Interactions. Cambridge University Press. ISBN 978-0-521-19404-4, p. 71.

¹⁵² "History of Central Asia". Encyclopædia Britannica Online. Retrieved 31 December 2014.

¹⁵³ Beckwith, Christopher I. (March 16, 2009). Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present. Princeton University Press. ISBN 1400829941. Retrieved December 30, 2014, p. 11.

Colchis suffered heavily in successive Cimmerian and Scythian invasions.

The presence of such invaders is attested by burials and characteristic arrowheads excavated at various 7th-century BCE sites in the region, which apparently served as a base for further incursions to the south and west (Camb. Hist. Iran II, pp. 91-97). Scattered Scythian colonies may have survived in Colchis and adjacent regions for some generations and are possibly reflected in tribal names. **A tribe called Skythēnoi (Skythinoi) living in the Akampsis (Cōruh) valley is mentioned by Xenophon** (Anabasis 4.7.18) **and later authors** (see Pauly-Wissowa, II/2, pp. 946-47, s.v. Scythini). According to an alternative theory, however, the name is a Greek approximation to Zan *škvit- < Kartvelian *švid-, Georgian švid-, Laz šk(v)it- "seven"; a tribe called Heptakōmētai is located by Strabo (12.3.18) in the same region (see Vogt).¹⁵⁴

Later the Cimmerians Broke Away from the Scythians:

One of the great scholars of the ancient Lost Tribes of Israel was E.P. Ingersol of Michigan who wrote a booklet in the 1880s titled, "*Lost Israel found in the Anglo-Saxon Race*". Ingersol said when a scholar like John Heywood of Oxford, explored in depth the histories of Herodotus, Heywood came to one conclusion, yet at the same time exposed Herodotus' surprising identity:¹⁵⁵ "*Herodotus, in his histories, confirms the account given by Esdras [Ten Tribes dispersion] in every particular. And this Herodotus, who is he? Oxonian*¹⁵⁶ (John Heywood) *makes it appear that he (Herodotus) was himself an Israelite of the tribe of Dan.*"¹⁵⁷ Ingersol continues in chapter V: "*In the quotation from Esdras, the account of the captivity of Ten-Tribed Israel is identical with that in II Kings 17: so that we have here the testimony of three witnesses of the captivity of Israel into Assyria, of their sojourn there, and of their removal thence. Of this removal, Herodotus and Esdras use almost the same language in rehearsing the events. But we now have yet more confirmatory evidence of the removal of Israel from Assyria to the 'land uninhabited by man, a year and a half's journey distant.'* The Oxonian (John Heywood), in his history, has given maps in which is traced the line of the wanderings of Israel in all their journey, from their leaving the cities of the Medes

¹⁵⁴ Encyclopædia Iranica, Colchis: <http://www.iranicaonline.org/articles/colchis-ancient-greek-name-of-the-region-at-the-eastern-end-of-the-black-sea-and-south-of-the-caucasus-mountains>

¹⁵⁵ John Heywood, "*Israel's Wanderings, by Oxonian*", pp. 50, 51. Oxford

¹⁵⁶ An Oxonian is a member of the University of Oxford, England.

¹⁵⁷ E.P. Ingersol, "*Lost Israel found in the Anglo-Saxon Race*", Chapter V.

		<p>on the River Gozan, and on the southwest coast of the Caspian Sea, till they reached the end of their journey at Arsareth."¹⁵⁸ Now, the Cimmerians in Assyrian records (also Kimmerians, Greek Κιμμέριοι Kimmerioi) are first mentioned in the late 8th century BCE. According to <i>Herodotus</i>, the <i>Cimmerians inhabited the region north of the Caucasus and the Black Sea during the 8th and 7th centuries BCE</i> (i.e. what is now Ukraine and Southern Russia), although it isn't possible to identify the Cimmerians.^{159 160} According to Herodotus, the Cimmerians had been expelled from their homeland between the Tyras (Dniester) and Tanais (Don) rivers by the Scythians. To <i>ensure burial in their ancestral homeland</i>, the men of the Cimmerian royal family divided into groups and <i>fought each other to the death</i>. The Cimmerian commoners buried the bodies along the river Tyras and fled from the Scythian advance, across the Caucasus through Iberia (modern-day Georgia) to Anatolia (modern-day Turkey)¹⁶¹ Homer also names a number of Cimmerian kings, including Tugdamme¹⁶² (Lygdamis in Greek; mid-7th century BCE), and Sandakhshatra¹⁶³ (late-7th century BCE). During the classical period in 8th century BCE Colchis saw the rise of various peoples.¹⁶⁴</p> <p>More on the 'Scythian' Name: Prof (Dr) O. Szemerényi¹⁶⁵ devotes a thorough discussion to the etymologies of ancient ethnic words for the Scythians in his work <i>"Four old Iranian ethnic</i></p>	
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¹⁵⁸ Robert Mock, *Finding a New Home for the Lost Tribes of Israel*: <http://www.biblesearchers.com/hebrewchurch/primitive/losttribesisrael12.shtml>

¹⁵⁹ Renate Rolle, "Urartu und die Reiternomaden", in: *Saeculum* 28, 1977, 291–339.

¹⁶⁰ Encyclopædia Britannica (2006): "They [the Cimmerians] probably did live in the area north of the Black Sea, but attempts to define their original homeland more precisely by archaeological means, or even to fix the date of their expulsion from their country by the Scythians, have not so far been completely successful"

¹⁶¹ Herodotus, *Histories, Book 4*, sections 11–12.

¹⁶² Tugdamme (also Dugdamma and, in classical Greece, Lygdamis) was Cimmerian king of the mid-seventh century BCE.

¹⁶³ Sandakhshatra, Sandaksatru or Sandakuru was a Cimmerian king in the late 7th century BC. According to the Assyrian inscriptions provided by Ashurbanipal, King of Assyria, he was the son of Tugdamme. These inscriptions show that Tugdamme was killed in battle but that Sandakhshatra survived and thus became the next King of the Saka, a Scythian tribe. It has been speculated that Sandakhshatra was the famed Cyaxares who helped in conquering Assyria. Rea, Cam. *The Assyrian Exile Israel's Legacy in Captivity*, p. 140, 144.

¹⁶⁴ David Marshall Lang (1997). *Lives and Legends of the Georgian Saints* (2 ed.). St. Vladimir's Seminary Press. ISBN 978-0913836293.

¹⁶⁵ Oswald John Louis Szemerényi (7 September 1913 in London – 29 December 1996 in Freiburg) was a Hungarian Indo-Europeanist with strong interests in comparative linguistics in general. He was educated in Hungary, at Eötvös Loránd University, and he studied at the universities of Heidelberg and Berlin. He was influenced by Hungarian linguist Gyula Laziczius. In 1942 he was appointed lecturer in Greek at Budapest University. In 1944 he habilitated with a thesis on Balto-Slavic unity, and in 1947 he was appointed professor of comparative Indo-European linguistics in Budapest. He returned to England in 1948, where he worked for

		<p><i>names: Scythian – Skudra – Sogdian – Saka</i>". In it, the names of Herodotus and the names of his title, except Saka, as well as many other words for "Scythian", such as Assyrian Aškuz and Greek Skuthēs, descend from *skeud-, an ancient Indo-European root meaning "propel, shoot" (cf. English shoot).^{166]} *skud- is the zero-grade; that is, a variant in which the -e- is not present. The restored Scythian name is *Skuda (archer), which among the Pontic or Royal Scythians (some say Pontic is north of the Caucasus others say south in north Turkey at the Pontic Mountains¹⁶⁷) became *Skula, in which the d has been regularly replaced by an l. Saka, on the other hand, Szemerényi relates to an Iranian verbal root, sak-, "go, roam", and hypothesizes that the Achaemenids used "nomad" to refer to the northern tribes, rather than their endonym. The name does appear somewhat further east than the Achaemenid Empire, as the Chinese knew the Asian Scythians as Sai (Chinese character: 塞, Old Sinitic *sak). Whether they adopted the Achaemenid name, or "Saka" came to be an endonym, is not clear. The modern region of Sistan in eastern Iran and southern Afghanistan takes its name from the classical Sakastan ("land of the Sakas").¹⁶⁸ ¹⁶⁹¹⁷⁰ Sakastan was not the only province of Scythian origin on the eastern margin of the Persian Empire. According to Szemerényi, Sogdiana was named from the Skuda form. Starting from the names of the province given in Old Persian inscriptions, Sugda and Suguda, and the knowledge derived from Middle Sogdian that Old Persian -gd- applied to Sogdian was pronounced as voiced fricatives, -γδ-, Szemerényi arrives at *Suyḏa as an Old Sogdian endonym.¹⁷¹</p>	
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Bedford College until 1960. He was professor of linguistics at Freiburg University from 1965 to 1981. He founded the Freiburg Linguistics Circle, influenced by the Budenz Circle, led by Josef Budenz, the founder of Finno-Ugric studies.

¹⁶⁶ Szemerényi, Oswald (1980). Four old Iranian ethnic names: scythian – Skudra – Sogdian – Saka (PDF). Veröffentlichungen der iranischen Kommission Band 9. Wien: Verlag der Österreichischen Akademie der Wissenschaften; azargoshnap.net, pp. 45–46.

¹⁶⁷ Wikipedia. *Pontic*: <https://en.wikipedia.org/wiki/Pontic>

¹⁶⁸ Rosenberg, Donna (1999). *World Mythology: An Anthology of Great Myths and Epics*. McGraw-Hill-NTC Pub. Group. p. 58. Later, in the second century B.C., related Saka tribes moved southwest from Sakastan to the area that become Seistan and Zabulistan on the eastern border of Persia.

¹⁶⁹ Puri, B.N. (1999). "The Sakas and Indo-Parthians". In Dani, Ahmad Hasan; Masson, Vadim Mikhaïlovich. *The Dawn of Civilization: Earliest Times to 700 BC. History of Civilizations of Central Asia I*. Delhi: Motilal Banarsidass Publishers. p. 191. The Indo-Greeks in Kabul impeded further Saka progress and compelled them to move westwards in the direction of Herat and thence to Sistan. This country was finally named Sakastan after them.

¹⁷⁰ Hathaway, Jane (2003). *A Tale of Two Factions: Myth, Memory, and Identity in Ottoman Egypt and Yemen*. Albany: SUNY Press. p. 242. Sistan (Sakastan) takes its name from the Scythians, or Saka.

¹⁷¹ Szemerényi, Oswald (1980). Four old Iranian ethnic names: Scythian – Skudra – Sogdian – Saka (PDF). Veröffentlichungen der iranischen Kommission Band 9. Wien: Verlag der Österreichischen Akademie der Wissenschaften; azargoshnap.net, pp. 26–36.

		<p>Applying sound changes apparent in other Sogdian words and inherent in Indo-European he traces the development of *Suyḏa from Skuda, "archer," as follows: Skuda > *Sukuda by anaptyxis > *Sukuḏa > *Sukḏa (syncope) > *Suyḏa (assimilation).¹⁷² Others say the Scythians first appeared in the "historical record" in the 8th century BCE.¹⁷³ This could be reference to the Western Scythians only.</p> <p>Herodotus on the Scythians: Prof (Dr) T. Sulimirski¹⁷⁴ views the Histories of Herodotus as the most important literary source relating to the ancient Scyths.¹⁷⁵ Herodotus provides a depiction that can be related to the results of archaeological research, but apparently knew little of the eastern part of Scythia (Eastern Scythians dominated by the Massagetae tribe). Herodotus did say that the ancient Persians called all the Scyths Σάκαι (Sacaē)¹⁷⁶. Their principal tribe, the "Royal Scyths", ruled the vast lands occupied by the nation as a whole¹⁷⁷, calling themselves Σκώλοτοι (Scōloti)¹⁷⁸. Herodotus reported four versions as to the origins of the Scythians (see c. 1500 BCE), but placed greatest faith in this version:¹⁷⁹ <i>"There is also another different story, now to be related, in which I am more inclined to put faith than in any other. It is that the wandering Scythians once dwelt in Asia, and there warred¹⁸⁰ with the Massagetae, but with ill success; they therefore quitted their</i></p>	
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¹⁷² Szemerényi, Oswald (1980). Four old Iranian ethnic names: Scythian – Skudra – Sogdian – Saka (PDF). Veröffentlichungen der iranischen Kommission Band 9. Wien: Verlag der Österreichischen Akademie der Wissenschaften; azargoshnap.net, p. 39.

¹⁷³ Szemerényi, Oswald (1980) "Four old Iranian ethnic names: Scythian; Skudra; Sogdian; Saka" in: Sitzungsberichte der Österreichischen Akademie der Wissenschaften; 371 = Scripta minora, vol. 4, pp. 2051–93 Azargoshnap.net

¹⁷⁴ Tadeusz Sulimirski (1 April 1898 – 20 April 1983) was a Polish historian and archaeologist, who emigrated to the United Kingdom soon after the outbreak of World War II in 1939. He is best known for his works on the ancient Sarmatians. He studied in Lwow University (now Lviv, Ukraine), where he received his doctorate for his work in prehistory and anthropology. He was a lecturer of prehistory in Lwow University from 1933 to 1936, and then became professor of prehistoric archaeology at the Jagiellonian University in Kraków.

¹⁷⁵ Sulimirski, T (1985). "Chapter 4: The Scyths". In Gershevitch, Ilya. The Cambridge History of Iran 2. Azargoshnap.net. pp. 149–99, pp. 149–150.

¹⁷⁶ Herodotus Book 7 Paragraph 64.

¹⁷⁷ Herodotus Book 4 Paragraph 20.

¹⁷⁸ Herodotus Book 4 Paragraph 6.

¹⁷⁹ Herodotus Book 4 Paragraph 11, trans. G. Rawlinson.

¹⁸⁰ A conflict carried on by force of arms, as between nations or between parties within a nation.

		<p>homes, crossed the Araxes,¹⁸¹ and entered the land of Cimmeria." The researcher agrees with this version of Herodotus. <u>To have crossed the Araxes River the Scythians had to put their feet on modern-day Georgian soil.</u> Accounts by Herodotus of "Scythian origins" have been discounted recently; although his accounts of "Scythian raiding activities" contemporary to his writings have been deemed more reliable.¹⁸² Moreover, the term Scythian, like Cimmerian, was used to refer to a variety of groups from the Black Sea to southern Siberia and central Asia. "They were not a specific people", but rather variety of peoples "referred to a variety of times in history, and in several places, none of which was their original homeland."¹⁸³ According to Herodotus, the Cimmerians inhabited the region north of the Caucasus and the Black Sea during the 8th and 7th centuries BCE.¹⁸⁴ ¹⁸⁵ The Cimmerians are also known as Kimmerians or Kimmerioi (Greek). The Scythians (Western) also ruled from the Caucasus Mountains north- and eastwards into Russia.¹⁸⁶</p>	
<p>800 BCE ↓ 701 BCE</p>	<p style="text-align: center;">Caucasus Mountain Jews, Ossetians, and the "Pure" Scythians:</p> <p>It is believed that the "Mountain Jews" (Ten Tribers) had reached Persia from Ancient Israel as early as the 8th century BCE, and even before that. They continued to migrate east, settling in mountainous areas of the Caucasus.¹⁸⁷ Mountain Jews or Caucasus Jews also known as Juhuro, Juvuro, Kavkazi Jews or Gorsky Jews (Hebrew: Yehudim Kavkazim or Yehudim he-Harim) are Jews of the eastern and northern slopes of Caucasus, mainly Azerbaijan and Dagestan. They are the descendants of Persian Jews from Iran.¹⁸⁸</p> <ul style="list-style-type: none"> - The Mountain Jews are known as the "Pure Scythians." - The Mountain Jews survived numerous historical changes by <i>settling in extremely remote and mountainous areas</i> and thus never really experienced Anti-Semitism. 		

¹⁸¹ Also called the Aras River. The rivers Kura (in Georgia) and Araxes drain Armenia and eventually join together (in modern Azerbaijan and flow out into the Caspian Sea.

¹⁸² Drews, Robert (2004). Early Riders: The Beginnings of Mounted Warfare in Asia and Europe. Routledge. ISBN 978-0-203-07107-6, p. 92.

¹⁸³ K Kristiansen. Europe Before History. Cambridge University Press. 1998, p 193.

¹⁸⁴ Renate Rolle, "Urartu und die Reiternomaden", in: Saeculum 28, 1977, 291–339.

¹⁸⁵ Encyclopædia Britannica (2006): "They [the Cimmerians] probably did live in the area north of the Black Sea, but attempts to define their original homeland more precisely by archaeological means, or even to fix the date of their expulsion from their country by the Scythians, have not so far been completely successful".

¹⁸⁶ The Scythians, also known as Scyth, Saka, Sakae, Sacae, Sai, Iskuzai, or Askuzai, were a large group of Iranian Eurasian nomads (wanderers) who were mentioned by the literate peoples surrounding them as inhabiting large areas in the central Eurasian steppes from about the 9th century BCE until about the 1st century BCE. The Scythian languages belonged to the Eastern branch of the Iranian languages. The "classical Scythians" known to ancient Greek historians were located in the northern Black Sea and fore-Caucasus region. Wikipedia, Sythians: <https://en.wikipedia.org/wiki/Scythians>

¹⁸⁷ Mountain Jews: customs and daily life in the Caucasus, Le'ah Miḳdash-Shema'ılov, Liya Mikdash-Shamailov, Muze'on Yiśra'el (Jerusalem), UPNE, 2002, page 19.

¹⁸⁸ "Mountain Jews - Tablet Magazine – Jewish News and Politics, Jewish Arts and Culture, Jewish Life and Religion". Tablet Magazine. Retrieved 2015-12-27.

- Mountain Jews are distinct from the Georgian Jews of the Caucasus Mountains. The two groups are culturally and ethnically different, speaking different languages and having many differences in customs and culture.
 - They were known to be accomplished warriors and horseback riders.¹⁸⁹ A song of the Mountain Jews reads as follow: "*And we, the Tats¹⁹⁰ We, Samson warriors, Bar Kochba's heirs... we went into battles and bitterly, heroically struggled for our freedom*" – "*The Song of the Mountain Jews.*"¹⁹¹
 - Mountain Jews are known for their military tradition and have been historically viewed as fierce warriors. Some historians suggest that the group traces its beginnings to Persian-Jewish soldiers who were stationed in the Caucasus by the Sasanian kings in the 5th or 6th century.¹⁹² Men were typically heavily armed and some slept without removing their weapons.¹⁹³
- (See **1,100 BCE to 400s BCE** and **750 BCE** and **400 BCE to 301 BCE** and **300 BCE** and **c. 901 CE to 1,000 CE** for more detail on the Ossetians and Mountain Jews.)

Archaeological and Historical Evidence of the Caucasus Mountain Jews/Ossetians/"Pure" Scythians:

The *Encyclopaedia Iranica* states the following which has been paraphrased by the researcher: The Cimmerians are a nomadic (wandering) *people*, most likely of Iranian origin, flourished in the **8th and 7th centuries BCE**.¹⁹⁴ The first mention of Cimmerians in western sources is in *The Odyssey of Homer*,¹⁹⁵ (11.14), where they are described as inhabitants of the opposite side of the Oceanus river surrounding the earth, **a country forever deprived of sunshine, which is a country very limited to sun due to obviously much dark clouds. Prevailing opinion among the ancients was that the Cimmerians had once inhabited the steppes on the northern shore of the Black Sea.**

The first surviving evidence of this view is found in the poem Arimaspaëa by Aristeas of Proconnesus (c. 550 BCE), in which the Scythians are said to have driven the Cimmerians from their country in southern Russia.¹⁹⁶ According to Herodotus,¹⁹⁷ the Cimmerian aristocrats, reluctant to abandon their homeland, **killed one another and were buried in a tumulus beside the river Tyres (modern Dniester), after which the**

¹⁸⁹ Mountain Jews: customs and daily life in the Caucasus, Le'ah Miḳdash-Shema'ilov, Liya Mikdash-Shamailov, Muze'on Yiśra'el (Jerusalem), UPNE, 2002, page 9.

¹⁹⁰ The language of the Mountain Jews, Juhuri, also referred to as Judeo-Tat is an ancient Southwest Iranian language. Judeo-Tat or Juhuri is the traditional language of the Mountain Jews of the eastern Caucasus Mountains, especially Azerbaijan and Dagestan, now mainly spoken in Israel. The words Juvuri and Juvuro literally translate as "Jewish" and "Jews". Judeo-Tat at Ethnologue (18th ed., 2015)

¹⁹¹ The Mountain Jews of Daghestan, Jewish Communities in Exotic Places by Ken Blady (Northvale, NJ: Jason Aronson Inc., 2000), pages 158.

¹⁹² Blady (2000), The Mountain Jews of Daghestan, pp. 158-159.

¹⁹³ "DAGHESTAN - JewishEncyclopedia.com". Retrieved 15 September 2014.

¹⁹⁴ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

¹⁹⁵ Homer (Ancient Greek: Ὅμηρος [hómēros], Hómēros) is best known as the author of the Iliad and the Odyssey. He was believed by the ancient Greeks to have been the first and greatest of the epic poets. Author of the first known literature of Europe, he is central to the Western canon. When he lived, as well as whether he lived at all, is unknown. Herodotus estimates that Homer lived no more than 400 years before his own time, which would place him at around *850 BCE or later*.

¹⁹⁶ A. Bernabé, ed., *Poetae Epici Graeci I*, Leipzig, 1988, p. 151, fr. 2; cf. Herodotus, 4.11-13; cf. 1.15, 1.103-04, 4.1, 7.20.

¹⁹⁷ Herodotus 4.11-12

common people migrated to "Asia" to escape the Scythians, proceeding along the Black Sea coast of Caucasia to the peninsula of Sinope¹⁹⁸ and leaving traces in the form of toponyms¹⁹⁹ on the shores of the Cimmerian Bosphorus.²⁰⁰ [This escape could only happen by boat over the Black Sea or **via land through the "Israel Pass" in the Caucasus in modern-day Georgia.**] The idea that the Black Sea steppes had been the former homeland of the Cimmerians was probably already current at the beginning of the period of the Ionian colonisation of Scythia, in the second part of the 7th century BCE. Initially two different versions about the starting point of the Cimmerian flight were current among the colonists, that of the Tyrirts and that of the Bosporans. Later these were combined by the historians, as in the work of Herodotus. Later authors, **influenced by the large number of "Cimmerian toponyms" in the region of the Bosphorus, connected the Cimmerians mainly with that region, as mentioned by Strabo.²⁰¹**

It seemed natural to consider that Homer in his *The Odyssey* had depicted this cold northern area in poetic imagery as **deprived of sunshine** and near Hades.²⁰² This opinion has been accepted by the majority of scholars in modern times. **Archeologists have logically drawn a conclusion that finds dating from before the appearance of the Scythians** (i.e., the culture of Scythian type) **in southern Russia must be Cimmerian.** Especially since Prof (Dr) A. I. Terenozhkin²⁰³ published his work on these pre-Scythian finds, Soviet archeologists, as well as many from abroad, **have identified a nomadic (wanderers) culture that flourished mainly in the Ukraine during the period of transition from the Bronze to the Iron Age as that of the Cimmerians.** Two chronological phases have been recognized: Chernaya Gora (c. 900-750 BCE) and Novocherkassk (c. 750-700 BCE; for this dating see Il'inskaya and Terenozhkin, p. 19; for a more convincing dating of the second phase to the **9th-8th centuries²⁰⁴**).

¹⁹⁸ Sinope (today Sinop) owed its development since the most ancient times to its position at the most northern point of the Anatolian coast which facilitated the crossing of the Black Sea to reach the Crimean peninsula. The town lies on a narrow isthmus linking the mainland to a peninsula, which protects the resulting bay from the Black Sea's strong northern winds. A high range of coastal mountains made it rather difficult to reach Sinope from the Anatolian plateau and these same mountains aided in protecting the town from attacks.

¹⁹⁹ Toponymy is the study of place names (toponyms), their origins, meanings, use, and typology.

²⁰⁰ The Bosporan Kingdom, also known as the Kingdom of the Cimmerian Bosphorus (Greek: Βασίλειον του Κιμμερικού Βοσπόρου Basileion tou Kimmerikou Bosporou), was an ancient state located in eastern Crimea and the Taman Peninsula on the shores of the Cimmerian Bosphorus, the present-day Strait of Kerch. (It was not named after the more famous Bosphorus beside Istanbul at the other end of the Black Sea.) The Bosporan Kingdom was the longest surviving Roman client kingdom. The 1st and 2nd centuries BCE saw a period of renewed golden age of the Bosporan state.

²⁰¹ Strabo 1.1.10, 1.2.9, 3.2.12, 7.4.3, 11.2.5.

²⁰² Strabo 1.1.10; 1.2.9.

²⁰³ Terenozhkin Alexei Ivanovich (born October 26, 1907, Nikolaevsk -. May 19 1981, Kiev.) - Soviet archaeologist, doctor of historical sciences, professor, head of the archeology department of the Early Iron Age archeology of the Institute of Ukrainian Academy of Sciences. Alexey Terenozhkin is the creator of the concept of culture Early Iron Age in Ukraine. He conducted archaeological excavations in the forest-steppe, and the steppe zone of Ukraine. Author of many scientific works, among them "in the Dnipro right bank forest-steppe Scythian period."

²⁰⁴ J. A. G. Kossak, "Von den Anfängen des skytho-iranischen Tierstils," in Skythika, Abh. Bayerischen Akademie der Wissenschaften, Philosophisch-historische Klasse, N.F. 98, I, Munich, 1987, pp. 35ff., 84.

More important is archeological evidence that both shores of the strait, as well as the lower D(a)niester, were largely uninhabited from the **10th century BCE** until the arrival of the Scythians, the period of the Novocherkassk culture²⁰⁵ previously associated with the Cimmerians.²⁰⁶ It is clear that the Greeks ascribed to the Cimmerians a tumulus²⁰⁷ beside the river Tyres, just as, for example, they ascribed various ancient buildings to the half-mythical Pelasgians.²⁰⁸ A similar interpretation was given to some ruins that were reminiscent of defensive structures, Kimméria teíkhea.²⁰⁹ Excavators of the Bosporan settlement Kimmerikon (**late 6th century BCE-3rd century CE**) discovered a stratum dated to the second half of the **2nd millennium BCE**, which had been disturbed by Greek colonists (Kruglikova; for dating, see Sharafutdinova, pp. 115-16); the name of the later settlement is evidence that the Greeks considered these antiquities to be Cimmerian. The assertion that Cimmerians had lived there was founded partly on findings of this sort and was reflected in the name of another locality on the Bosphorus, Kimmeriē khōre.²¹⁰ Just as the Thracian Bosphorus received its name from adjoining Thrace, the Cimmerian Bosphorus took its name from Cimmeria. Only artifacts of early Scythian type have been found in those areas.²¹¹ As the Cimmerians cannot be differentiated archeologically from the Scythians, it is possible to speculate about their Iranian origins. In the Neo-Babylonian texts (according to D'yakonov, including at least some of the Assyrian texts in Babylonian dialect) Gimirri and similar forms designate the Scythians and Central Asian Saka, reflecting the perception among inhabitants of Mesopotamia that Cimmerians and Scythians represented a single cultural and economic group.²¹² The ingenious etymology proposed for the ethnonym itself, from Iranian *gāmīra- / *gmīra- "mobile unit",²¹³ cannot be verified, but no other satisfactory suggestion has been put forward. The widely held opinion that the Cimmerians were of Thracian origin depends in fact only on the confused information of Strabo: "*The Cimmerians, who are also called Treres, or some people of them*,"²¹⁴ "Treres, a Cimmerian people."²¹⁵ In all other references, however, Strabo and other authors treated Treres and Cimmerians as separate peoples.²¹⁶

²⁰⁵ The Chernogorovka and Novocherkassk cultures (ca. 900 to 650 BCE) are Iron Age steppe cultures in Ukraine and Russia, centered between the Prut and the lower Don. They are pre-Scythian cultures, associated with the Cimmerians. In 1971 the Vysokaja Mogila kurgan (graves number 2 and 5) was excavated in the Lower Dnieper River basin. Grave number 5 dates to the late Chernogorovka period (900-750 BCE) and grave number 2 to the younger Novocherkassk period (750-650 BCE). The Novocherkassk culture expands to a larger area between the Danube and the Volga and is associated with the Eastern European Thraco-Cimmerian artefacts.

²⁰⁶ Yu. G. Vinogradov, "Polis v Severnom Prichernomor'e," in Antichnaya Gretsya I, Moscow, 1983, pp. 370ff.; S. R. Tokhtas'ev, "Scythica v Trudakh II Vsesoyuznogo simpoziuma po drevnei istorii Prichernomor'ya (Tskhaltubo, 1979)," VDI, 1984a, pp. 142-43.

²⁰⁷ A tumulus (plural tumuli) is a mound of earth and stones raised over a grave or graves. Tumuli also are known as barrows, burial mounds, or kurgans.

²⁰⁸ cf. P. K. Uslar, Drevneishie skazaniya o Kavkaze, Tiflis, 1881, p. 277; D'yakonov, 1956, p. 239.

²⁰⁹ "Cimmerian fortifications"; Herodotus, 4.12; Tokhtas'ev, 1984b, pp. 144-45.

²¹⁰ "Cimmerian land"; Herodotus, 4.12; cf. Tokhtas'ev, 1984b, pp. 142ff.

²¹¹ Kossak, pp. 47-48, 63, 66, 67; D'yakonov, 1981, pp. 133ff.; Kleiner et al., p. 94, 135ff.

²¹² I. M. D'yakonov (Diakonoff), Istoriya Midii, Moscow and Leningrad, 1956, 1981, pp. 118ff.; M. A. Dandamayev, "Data of the Babylonian Documents from the 6th to the 5th century B.C. on the Sakas," in J. Harmatta, ed., Prolegomena to the Sources on the History of Pre-Islamic Central Asia, Budapest, 1979, pp. 95-105.

²¹³ D'yakonov, 1981, pp. 131-32.

²¹⁴ Strabo 1.3.21.

²¹⁵ Strabo 14.1.40.

²¹⁶ Strabo, 1.3.21, 12.3.24, 12.8.7, and 13.4.8; cf. Callisthenes, in Jacoby, Fragmente, no. 124, fr. 29; for more detail, see U. Cozzoli, I Cimmeri, Rome, 1968, pp. 75ff.

Prof (Dr) G.R. Tsetsckhladze²¹⁷ in "The Circle of Ancient Iranian Studies" says the following (article left in its origin): "Ancient Georgian tribes had close cultural contacts with Near Eastern civilizations from the 18th century B.C.E., as evidenced by the gold figurine of a stag (Sumerian influence) and the silver bowl with two friezes of relief decoration of a procession, and "tree of life" and animals (Hittite artistic traditions) from the Trialeti mound (Miron and Orthmann, pp. 30, 32). Iranian elements appeared from the middle of the 2nd millennium B.C.E., as they did in the art of the entire Caucasian region. Some objects, such as a bronze rhyton from eastern Georgia (Miron and Orthmann, p. 270, n. 196) were brought from the territory of ancient Iran, while bronze animal- and disc-headed pins, as well as pendant bells and openwork birds, were derived from ancient Iranian styles (Miron and Orthmann, pp. 248, 264-66). Daggers, swords, axes, adzes, pick-axes, and bidents also have close Iranian parallels (Miron and Orthmann, pp. 243-45, 322-24; Moorey, pls. 1-7; Haerinck, pl. 65).

*Iranian elements continued to appear in weapons, horse harnesses, and bronze ornaments until the end of the 2nd and the beginning of the 1st millennium B.C.E. (Pogrebova, 1977, pp. 33-84; Tsetsckhladze, 1999, pp. 478-82). **but the vast majority of objects date from the 8th-7th centuries B.C.E.** when the influence of the Luristan bronzes is clearly noticeable (Pogrebova, 1984). On bronze belts there are fantastic animals, people, and hunting scenes (Miron and Orthmann, pp. 118-19, 286-87; Urushadze, pp. 128-35; Mikeladze, 1995), and the image of two animals facing one another is found on pendants (Miron and Orthmann, p. 249; Pogrebova, 1984, p. 133).*

*From Vani (western Georgia) originate clay figurines of two- or three-headed fantastic animals, animal-headed axes, etc. (Miron and Orthmann, pp. 144, 284, n. 230; Mikeladze, 1990, pl. xviii; Lordkipanidze, 1995, pp. 41-48; Moorey, p. 233; Muscarella, pp. 270-72). In this period a very distinctive shape of pottery, namely jugs with tubular handles (Mikeladze, 1990, pl. xv, which is well-known from **northwestern Iran** (Ghirshman, p. 128; Dyson, 1965, fig. 7; Tuba Ökse, pp. 55, 59), appeared in Colchis (western Georgia). Another type of pottery, legged pots with wave ornament, must also have come to Colchis from Iran (Carter, p. 90). Gold beads, earrings, plates with animal decoration and pendants with granulations from Georgia, dating from the 10th-6th centuries B.C.E., have many features in common with gold objects of the same type from **northern and western Iran** (Gagoshidze, 1985, pp. 48-57).*

*It is **very difficult to demonstrate** how these Iranian elements penetrated Georgian art. **It is possible that there was some Iranian migration to the territory of ancient Georgia**, but it seems more likely that these elements came through the neighboring state of Urartu (to*

²¹⁷ Prof (Dr) Gocha Tsetsckhladze (2016) (Ph.D. Moscow, D.Phil. Oxford) is a classical archaeologist who specializes in ancient Greek colonization and the archaeology of the Mediterranean, the Black Sea, Caucasasia, Anatolia, and Central and Eastern Europe in the first millennium B.C. For more than twenty years he has excavated several Greek colonial sites around the Black Sea (in Georgia, Russia, and the Ukraine), and in 2009 he became director of the excavation at Pessinus in central Anatolia. Prof. Tsetsckhladze was born in (Soviet) Georgia and was educated in Kharkov, Ukraine; Moscow, Russia; and Oxford, England. From 2004 to 2015 he taught Mediterranean, Anatolian, and Black Sea archaeology at Melbourne University, Australia. Prior to moving there, Prof. Tsetsckhladze had resided in England for fourteen years, where he taught classical archaeology at the University of London. He has now returned to Britain and is affiliated with Linacre College, Oxford, the University of Nottingham, as well as the International Hellenic University in Thessaloniki and the University of Bucharest. In May 2015, Prof. Tsetsckhladze was awarded the Gold Medal of Charles University, Prague, in recognition of his academic achievements. He has long been active in the Archaeological Institute of America and has lectured extensively at universities in North America. Prof. Tsetsckhladze led the inaugural departure of this Georgia and Armenia tour in 2014, and also received excellent reviews as the AIA lecturer on a 2007 circumnavigation of the Black Sea. He is an Associate Professor and Reader in Archaeology at the University of Melbourne

Urartu can be traced the appearance of red-clay pottery in eastern Georgia; Muskhelishvili, pp. 17-30), and **later through the Scythians who returned from the Near East by way of Colchis, some of them settling there** (Pogrebova, 1984, p. 206; Tsetskhladze, 1995, pp. 314-15). At the end of the 6th century the Colchian kingdom was established in western Georgia, and in the 4th century B.C.E. the Iberian state was formed in eastern Georgia (O. Lordkipanidze, 1979, pp. 48-73; Melikishvili, pp. 245-60). According to Herodotus (3.97, 7.79), **Colchis was not directly incorporated into the Persian Empire as one of its satrapies, but it paid tributes and was required to render gifts. It also provided auxiliary troops when required to do so.** Probably, Colchis was used by Persians as a buffer state between their empire and **the nomads of the southern Caucasus**; Persian kings gave luxurious diplomatic gifts (Tsetskhladze, 1993-94, pp. 26-31; cf. Herodotus, 3.20-21, 7.116, 9.20; Xenophon, Anabasis 1.2.27, 1.8.28-29; idem, cyropaedia 8.2.7, 8.3.1, 8.3.3) **to the Colchian rulers and elite. This is witnessed by the finds in the rich graves of the local elite in Vani and Sairkhe**: gold Achaemenid bracelets, earrings, a pectoral, a phiale and bridle ornaments (three round cheek-plates with schematic depictions of Ahura Mazda; see Nadiradze, pp. 55-57), silver phialai, cups, a jug and a rhyton, a glass perfume-bottle and phiale (Makharadze and Saginashvili, bronze and iron armor, bridle bits, etc. (Gigolashvili).

All of these date from the middle 5th to early 3rd century B.C.E. and were probably manufactured in one of the satrapal production centres. Gold diadems from Vani have plaques with relief scenes of animals fighting, a motif so common in Iranian art (Tsetskhladze, 1993-94, pp. 11-49 with illustrations). These burials also contain seals and gems in the Graeco-Persian style (M. Lordkipanidze, 1975, pp. 109-12). Excavation of Sairkhe yielded a stone Doric capital decorated in relief with broad water lily leaves (Kipiani, pp. 15-22; Shefton, pp. 179-86). Here another capital, a bull-protome, was found (Kipiani, pp. 12-15). Both capitals date from the 5th-4th centuries B.C.E. and probably indicate the presence of **some Achaemenid architects who decorated buildings for the local elite in the style of Persian court art.** A 3rd century B.C.E. stamp on Colchian amphorae, representing the impression from a seal and depicting a horseman with a star, the crescent moon, and bird, demonstrates the penetration of the cult of Mithras into Colchis (Tsetskhladze, 1992, pp. 115-22). From the 4th century B.C.E. jar burials began to appear in Colchis **and throughout Transcaucasia including Iberia, which may serve as an indication of Achaemenid expansion in this region** (Noneshvili, pp. 12-54). **The culture of Iberia shows a much stronger Achaemenid influence than Colchis does. Although it is not clear whether Iberia was part of one of the satrapies of the Achaemenid Empire** (Cook, pp. 78-79), **archeological material enables us to suppose that it was.**

Some scholars, not without grounds, suppose the existence of local Iberian Achaemenid provincial workshops for the production of metal objects, including jewelry (Gagoshidze, 1996). It is possible that the so-called palace of the 5th-4th centuries B.C.E. **with Achaemenid stone column bases** (Furtwängler, pp. 190-91, figs. 10-11), which has been investigated in Gumbati, **was the residence of the local Iberian satrap** (Knauss, pp. 85-92).

The well-known Akhagori treasure, as well as treasures from Tsinskaro and Kazbegi, **contain many Achaemenid objects** (Smirnow, pp. 5-20; Survey of Persian Art, Pls. 118-19; Melikishvili, pp. 248-50). **Achaemenid phialai are found in rich burials** (Gagoshidze, 1964, pp. 66-69). Excavation of recent years has yielded glass perfume-bottles as well (Kacharava, p. 85, fig. 11). **Ancient Iranian silver and clay vessels had a strong influence on Iberian local pottery.** Clay imitations of **Achaemenid phialai and rhytons are found at many sites** (Narimanishvili, pp. 47-50; Gagoshidze, 1979, pp. 81-84; Furtwängler, pp. 197-98, figs. 13.3, 14.1).

From the 4th century B.C.E. large and small red painted vessels became widespread; they were decorated with animals, hunting and fighting scenes, geometric patterns (this type of pottery is also known from the Colchian hinterland not far from the Iberian border; Miron and Orthmann, pp. 133, 159-60; Gagoshidze, 1979, pp. 88-95; Narimanishvili, pp. 69-79). The shape of pottery jugs with pairs of animal handles is

another indication that Iberia was one of the Achaemenid satrapies in the classical period (Narimanishvili, pp. 282-83). This shape survived in Iberia until the 1st century B.C.E., e.g., the ram-shaped handle from Samtavro (Miron and Orthmann, p. 171). It is thought that in the 5th century B.C.E. there were **special workshops that produced gems in the Achaemenid style** (M. Lordkipanidze, p. 116). **The architecture of Iberia provides further examples of the presence of Iranian elements.** Examples include a bull-protome capital from Tsikhiagora and capitals decorated in relief with lotus leaves from Dedoplis Mindori, Shiogvime, and Sarkine, all of which date from the Hellenistic period (Kipiani, pp. 6-11, 49-58; Miron and Orthmann, p. 170). It is thought that the capitals were used in temples dedicated to fire-worship (Gagoshidze, 1979, pp. 21-23; Kimsiasvili and Narimanishvili).

Excavation in Dedoplis Mindori yielded even more important material dating from the 1st-2nd centuries C.E., including a royal palace complex with a temple complex where fire was worshipped and bone plates for playing cards, with depictions of animals, hunting scenes, **and Aramaic inscriptions** (Gagoshidze, 1992, pp. 27-48). Another temple for fire-worship was found in Samadlo, dating from the 4th-2nd centuries B.C.E. (Gagoshidze, 1979, pp. 25-30, 65-66). **An important find there was limestone fragments with relief scenes of mounted hunters pursuing a ram.** Stylistically, it probably belongs to the end of the Achaemenid period. This relief was used to **decorate either the walls of a monumental building or an altar in a temple for fire-worship** (Gagoshidze, 1979, pp. 65-66; idem, 1981, pl. xix, no. 236). **Iranian elements are visible also in palace architecture, e.g., in Mtskheta, capital of the Iberian kingdom, where capitals in the royal palace show Iranian influence** (Lezhava, pl. lix, no. 5).

From the first centuries C.E., the cult of Mithras and Zoroastrianism were commonly practised in Iberia. Excavation of rich burials in Bori, Armazi, and Zguderi has produced silver drinking cups with the impression of a horse either standing at a fire-altar or with its right foreleg raised above the altar (Machabeli, pls. 37, 51-54, 65-66). The cult of Mithras, distinguished by its syncretic character and thus complementary to local cults, especially the cult of the Sun, gradually came to merge with ancient Georgian beliefs. It is even thought that Mithras must have been the precursor of St. George in pagan Georgia (Makalatia, pp. 184-93).

Step by step, **Iranian beliefs and ways of life penetrated deeply the practices of the Iberian court and elite:** the Armazian script and "language," **which is based on Aramaic** (see Tsereteli), **was adopted officially (a number of inscriptions in Aramaic of the Classical/Hellenistic periods are known from Colchis as well; Braund, pp. 126-27);** the court was organized on **Iranian models,** the elite dress was influenced by Iranian costume, the Iberian elite adopted Iranian personal names (Braund, pp. 212-15), and the official cult of Armazi (q.v.) was introduced by King Pharnavaz in the 3rd century B.C.E. (connected by the mediaeval Georgian chronicle to Zoroastrianism; Apakidze, pp. 397-401). Iranian elements in ancient Georgian art and archeology gradually ceased from the 4th century C.E. when Christianity became the official religion of the Georgian states."²¹⁸ [Pharnavaz (Georgian: ფარნავაზი) also transliterated as Parnavaz or Farnavaz.]

Questions that beg answers:

- 1) Who migrated from the Achaemenid northwestern Iran area, spoke Aramaic, dominated the Near East, and did not submit to the Persian Empire, and flourished in the 8th-7th centuries BCE in the Colchis and Mtskheta area?

²¹⁸ Gocha R. Tsetskhladze, IRANIAN ELEMENTS IN GEORGIAN ART & ARCHAEOLOGY: http://www.cais-soas.com/CAIS/Culture/impact/iranian_elements_georgian_arch.htm

	<ol style="list-style-type: none"> 2) Who had the power to control the other nomads of the southern Caucasus? 3) Why was Colchis not directly incorporated into the Persian Empire as one of its satrapies, but it paid only tributes and was required to render gifts? 4) Why did the Persian kings give luxurious diplomatic gifts to the "Colchian rulers and elite"? 5) Who were the top mounted hunters during this time and why were there relief scenes of mounted hunters pursuing a ram (Aries)? 6) This Aries relief was used to decorate the walls of a monumental building, an Aries lamb was used during Pesach, who performed Pesach? 7) Who migrates from "Iranian", whose beliefs and ways of life were so strong, to penetrate deeply the practices of the Iberian court and elite? 8) Why was Mtskheta dominated by Israelites? 		
790 BCE ↓		In the early 8th century , Diauehi became the target of the newly emerged regional power of Urartu. Both Menua ²¹⁹ (810–785 BCE) and Argishti ²²⁰ I (785–763 BCE) campaigned against the Diauehi king, Utupurshi (c. 810–770 BCE), annexing his southernmost possessions and forcing him to pay tribute, which included copper, silver and gold. (See 1,300 BCE to 1,201 BCE and 1,200s BCE to 1,101 BCE and 1,112 BCE and 845 BCE and 760 BCE and 750s BCE to 742 BCE for more details.)	
770 BCE		Modern scholars have surmised that the sacking of the Western Zhou capital Haojing in 770 BCE might have been connected to a Scythian raid from the Altai ²²¹ before their westward expansion ²²² .	
760 BCE		Diauehi was finally destroyed by Colchian incursions by about the 760s BCE .	
Assyria War Against Northern Kingdom of Israel The Captivity of the Ten Israel Tribes Initiated			
c. 750 BCE		The Twelve Israel Kingdom split into two separate Kingdoms and some of the Israelites, shortly after c. 926 BCE when Solomon died, started to migrate "freely" and "spontaneously" ²²³ to the Iberian Peninsula (Spain) while others join	It only took a few years after the death of Solomon, between 926

²¹⁹ Menua (Armenian: Մենուա) was the fifth known king of Urartu from c. 810 BCE to approximately 785 BCE.

²²⁰ Argishti I (Armenian: Արգիշտի), was the sixth known king of Urartu, reigning from 785 BC to 763 BCE.

²²¹ Altai is situated in the very center of Asia at the junction of the Siberian taiga, the steppes of Kazakhstan and the semi-deserts of Mongolia. Forests cover about 25% of the republic's territory.

²²² "The Steppe: Scythian successes". Encyclopædia Britannica Online. Retrieved 31 December 2014.

²²³ There is vast evidence – books and Internet – such as this article "*Who Really Discovered America?*": <http://hope-of-israel.org/hebinusa.htm> **These articles as well as this research, backed by Biblical reference, prove that secular history is not always correct, and answer questions such as: Did ancient Hebrews reach the shores of**

		<p>their nomad wanderer "Western Scythian and Caucus Cimmerian" brothers who <i>were already settled in the very fertile and productive Caucasus region</i>. (Some Israelites left already in Solomon's time, when he was alive, to the far corners of the earth with the Phoenician fleet.)</p> <p>These nomad-wanderer "Western Scythian and Caucus Cimmerians" migrated years before from the Chaldea region and are summarised in the "Development on Caucasus People Before the Ten Tribes Arrived" nearly at the end of this table. From now on we will refer to these nomad-wanderers as the "Western Scythian and Cimmerian Israelites".</p> <p>Those Scythians and Cimmerians that stayed behind in Asia and the eastern side of the Caspian Sea we will call from now on "Eastern Scythian and Cimmerian Israelites".</p> <p>The Northern Ten Israelite Tribes that left Israel are also known as:</p> <ul style="list-style-type: none"> • House of Israel (sometimes just Israel), • Lost Sheep of the House of Israel, • Ten Tribe Kingdom, • Ten Israel, • Ephraim, • House of Yosef (sometimes just Yosef), • Northern Kingdom, and • Northern Nation. <p>As said, many of these of the Ten Tribes (and from the Judah Tribe) left Israel freely years before the Assyrian captivity and deportation. We will call them from now on "Free Israelite Tribe Members".</p> <p>There were also two groups of Cimmerians:</p> <p>1) The Cimmerians that branched from the Western Scythians which in turn originated from the Iran Chaldea region, which we will from now on call the</p>	<p>and 922 BCE, when the Ten Northern Tribes refused to submit to his son, Rehoboam²²⁴, and revolted. The Jewish kingdom divided and became two separate kingdoms. The Ten Northern Tribes made their own government and were called the "House of Israel" with their capital the city of Samaria. The Two Southern Tribes, Judah and Benjamin, remained loyal to the "House of David" centered in Jerusalem. They became known as the "Kingdom of Judea" (from whence the word "Jew" originated). This division continued for approximately c.160 years until the Assyrians defeated the Kingdom of Israel in 722 BCE, the Assyrians conquered Israel, deporting them into captivity, which we will call "Captive Ten Israel Scythians / Cimmerians" from now on for better understanding. That left only the Kingdom of</p>
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the North and South American continents thousands of years before Christopher Columbus? What evidence is there today for Hebrew and Israelite occupation of the Western Hemisphere even a thousand years before CE? Was trans-Atlantic commerce and travel fairly routine in the days of king Solomon of Israel?

²²⁴ 1 Kings 11:43.

		<p>"Western Scythians Leaving Cimmerians".</p> <p>2) Then there is the captive and deportee to northern Assyria Ten Israelite Tribes which the Assyrians also called Cimmerians, which we will call from now on "Captive Ten Israel Cimmerians".</p> <p>Summarising the seven main groups for understanding:</p> <ol style="list-style-type: none"> 1) "Eastern Scythian and Cimmerian Israelites" 2) "Western Scythian and Cimmerian Israelites" 3) "Free Israelite Tribe Members" 4) "Captive Ten Israel Scythians/Cimmerians" 5) "Captive House of Judah Tribes" 6) "Western Scythians Leaving Cimmerians" 7) "Captive Ten Israel Cimmerians" 	<p>Judea, which itself existed just another c.160 year until the Babylonians conquered them and took them captive into Babylon, which we will call "Captive House of Judah Tribes" from now on.</p>
<p>↓ 750 BCE</p>	<p style="text-align: center;">Historical and Archaeological Evidence that Israelites Moved into the Caucasus Area:</p> <p>A Medieval Jewish historian named Eldad HaDani²²⁵ of the 9th century CE wrote about the <i>Ten Tribes at the fall of Samaria</i>, who sent his memorial (page 20-21) to Spanish Jews regarding the Ten Tribes, stating the following: <u>"evaded the calamity, going off with their flocks, and turning nomads</u> [wanderers], <i>and that the chief or prince whom they appointed could muster 120,000 horse and 100,000 foot.</i>" Eldad said that the Israelites left the land of Israel and were accompanied by their own army of 220,000 soldiers. To be escorted by 220,000 soldiers, <u>the escaping Israelites must have numbered well over a million people.</u> [Evidence 1] [Emphasis in square brackets added by the researcher from now on.]</p> <p>The Bible also has an account which indicates that Eldad's report is factual. In Jeremiah 3, HaShem sent a message of reconciliation to the Ten Tribes of Israel even as He proclaimed that the end of the kingdom of Judah <i>was near</i>. These messages to Israel and Judah were given approximately a century <i>after the Ten Tribes went into exile</i>. It is most noteworthy that HaShem told Jeremiah that <i>the message to the "captive Ten Tribes"</i> <u>should be sent to the north</u>. HaShem knew exactly where the "Free Israelite Tribe Members" and captive Ten Tribes ("Captive Ten Israel Scythians/Cimmerians") were a <i>century after their exile</i>, and He told Jeremiah that they lived <u>"to the north" of Jeremiah's location</u>. Jeremiah at that time lived in Jerusalem. Draw a line northward from Jerusalem and you will come to the Black Sea region, <u>exactly where ancient sources place a large body of migrating Israelites</u>. Assyria and the Mede cities are definitely not north where they were first</p>		

²²⁵ Eldad ha-Dani or Eldad HaDani or Eldad ben Mahli ha-Dani was a Jewish, Hebrew-writing merchant and traveler of the ninth century. He professed to be a citizen of an "independent Jewish state" in eastern Africa, probably in the Gihon region, inhabited by people claiming descent from the tribes of Dan (hence his name, "ha-Dani" = "the Danite"), Asher, Gad, and Naphtali. Starting from this state, Eldad visited Babylonia, Kairouan, and Iberia, causing everywhere a great stir among the Jews by his fanciful accounts of the Ten Lost Tribes, and by the halakhot which he claimed he had brought from his native country. These halakhot, written in Hebrew, deal with the slaughtering and subsequent examination of animals (see Koshet).

taken to. Historical sources indicate that some of the escaping free Israelites migrated north to Turkey, Armenia, Georgia, the Caucasus Mountain area, as well as the Black Sea region. Many ancient historians note that the Black Sea region acquired the names of "Iberia" and "Scythia" (the "Saciae"). [Evidence 2]

Isaiah clearly states that a remnant will **escaped first as "free Ten Tribes" rather than to be led away by the Assyrians** (10:20-23) and upon these "Free Israelite Tribe Members" also would the truth triumph and they become the **Gospel missionaries to the Gentile heathen** (Isaiah 66). They received this message before the destruction came and therefore many fled: *"20 And it shall come to pass in that day, that the remnant of Israel, **and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them**; but shall stay upon HaShem, the Holy One of Israel, in truth. 21 The remnant shall return, even the remnant of Jacob, unto the mighty Elohim. 22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: **the consumption decreed shall overflow with righteousness. 23 For the Adonai Elohim of hosts shall make a consumption, even determined, in the midst of all the land.**" [Evidence 3]*

The Universal Jewish Universal Encyclopedia, Wikipedia and many other resources render fascinating articles documenting the **early presence** of Israelites in the Caucasus Mountains, listed below are to mention a few:

Wikipedia in conjunction with *The Jewish Universal Encyclopedia* states that the first Israelites fled as "free" immigrants, *years before the Assyrian invasion took place*: *"The Jewish Universal Encyclopedia records that the **first migration of Israelites into the Trans-Caucasus region was in the 7th century BC** [between 700 and 601 BCE]. **This is also recorded by the Georgians themselves who claim that they were taken by Shalmenezer of Assyria in 726-722 B.C.**" (*Jewish Encyclopedia*). As well as the migrations by land, many who had access to shipping on the Mediterranean went by sea and **they fled to known Israelite colonies**, many going by sea to Spain, France and Britain. It is recorded in the Jewish Encyclopedia that because Britain was known to the Israelites, many sought refuge there **between 762-676 B.C.** (Vol. 1: p316). **This early date** [at 762 BCE already] **indicates that many saw the impending invasion years before it took place.**"²²⁶ [Evidence 4]*

The Jewish Universal Encyclopedia (VIII:26.) further states: *"The **first immigration of Israelites into the Trans-Caucasus (supposed to have taken place in the 7th century, B.C., during the reign of the Assyrian kings)** is recounted in ancient Armenian and Georgian chronicles. According to these [Armenian and Georgian] chronicles, [Israel] arrived in these regions as early as the beginning of the 6th century, B.C. [600 – 501 BCE]. **The first arrivals were probably free merchants** [7th century, BCE], **while the later partly came as captives** [6th century, BCE]." Thus, the first "free" immigrants therefore *had to arrive before* the main "captive" arrivals in the 6th century BCE as per their chronicles. It is also logical to conclude that individual or small group arrivals would not be recorded by the historians. Only the "main historical inflow" into the Caucasus region will be recorded in the chronicles. [Evidence 5]*

The Jewish Universal Encyclopedia states that classical writers connect the Georgians to the Ten Tribes: *"Some of the Caucasian Jews claim to be descendants of the Lost Ten Tribes of Israel, which were taken captive by Nebuchadnezzar; **while others (particularly the Georgians) are equally certain of their descent from the Israelites who were taken from Palestine by Shalmaneser.** It is hard to determine whether this belief is based upon valid tradition or whether it is of later origin, and an attempt, by means of bad philology, to connect the "Habor," near*

²²⁶ Wikipedia, *The Dispersion of the Northern Kingdom of Israel*: https://en.wikibooks.org/wiki/Hebrew_Roots/The_restoration_process/Dispersion

which river the exiles were settled, with "Iberia," the name by which the Caucasus is known to classical writers. **In the Georgian language the Jews are called "Huria," a term which is related to "Iberia"** (Koch, "Reise Durch Russland," Preface, p. ix.)."²²⁷ [Evidence 6]

The *Ensign Message* states Georgia is known to its inhabitants by its native name of '**Sakartvelo**': "There are many evidences of Hebrews in the Caucasus. The *Jewish Encyclopedia* states, "...the Caucasus Jews claim to be descendants of the Lost Ten Tribes of Israel ... **the Georgians are equally certain of their descent from the Israelites who were taken from Palestine by Shalmanesar [726-722 B.C.]**." (111.628). Do we have any proof that Hebrews were in the Caucasus and that they were in fact lost tribes of the house of Israel? The *Universal Jewish Encyclopedia* carries a fascinating article documenting **the early presence of Hebrews in the Caucasus Mountains**. It states, "The first immigration of [Israelites] into the Trans-Caucasus (supposed to have taken place in the 7th century, B.C.E., during the reign of the Assyrian kings) is recounted in ancient Armenian and Georgian chronicles. According to these chronicles, [Israel] arrived in these regions as early as the beginning of the 6th century, B.C.E. The first arrivals were probably free merchants, while the later partly came as captives." (VIII:26) **What Israelites were in captivity in the 6th and 7th centuries B.C.? [700 – 501 BCE]. These were the lost ten tribes of the house of Israel, found in the Caucasus Mountains** of Eastern Europe a few short years after their dispersion, according to the ancient Armenian and Georgian Chronicles. It is also significant that the Caucasus Mountain nation we call **Georgia, is known to its inhabitants by its native name of 'Sakartvelo,'** and another early town there is called, '**Sachkhere,**' perhaps revealing the presence of the '**Saka** **in that region in early times**."²²⁸ [Evidence 7]

The *Jewish Universal Encyclopedia* states that the Arab historical writings give evidence that the Hebrews/Israelites in the Caucasus Mountains are descendants from the Chaldeans: "From the Arabic writers Mas'udi, Ibn Haukal, and from the "Derbend Nameh" (a Persian history of Derbend) it is evident that the Arabs, when they conquered Daghestan **in the eighth century [800 – 701 BCE], found a large number of Jews there**. According to Pantyukhov (probably following Quatrefages, "Observations Anthropologiques au Caucase," Tiflis, 1893, cited in "Archiv für Anthropologie," xxvii. 448,) the Caucasian Jews may be considered descendants of the Chaldeans (early Babylonians), who originally dwelt on the upper Euphrates and in the vicinity of Lake Van, but who in later, though even still remote, times intermixed with the native Caucasians. In the course of time many of these Jews renounced Judaism and embraced Mohammedanism. It is probable that the Khevsurs and a portion of the Swanetes and of the Lesghians are of Jewish descent. **In the fifth century the rulers of Georgia claimed that their ancestors came from Jerusalem.**"²²⁹ [Evidence 8]

The Rostov State Pedagogical University²³⁰ Scientific and Methodological Center Archaeology, in their report "International Relations in the Black Sea basin in antiquity and the Middle Ages", under the heading "Romans used roads that were in Georgia since ancient times" states that the Romans used roads in Georgia in 66 BCE that were *centuries old*. We already know from evidence in this research that the Scythians dominated the trade routes for many years. (Report translated from Russian to English by the author): "*The Black Sea city of Colchis was*

²²⁷ Richard Gottheil and Herman Rosenthal, CAUCASUS or CAUCASIA (Russian, "Kavkazski Krai" = the country of the Caucasus):

<http://www.jewishencyclopedia.com/articles/4156-caucasus>

²²⁸ J.S. Brooks, *The Two Houses of Israel*: <http://www.ensignmessage.com/archives/twohouses.html>

²²⁹ Richard Gottheil and Herman Rosenthal, CAUCASUS or CAUCASIA (Russian, "Kavkazski Krai" = the country of the Caucasus):

<http://www.jewishencyclopedia.com/articles/4156-caucasus>

²³⁰ Southern Federal University in Russia.

oriented in the Roman time, mainly on short sea shipping, as the Colchis coast was passable by land only with difficulty. The path was not the only one, but the most convenient way of Colchis in the south. It passed through the pass in Samtskhe Meskheti ridge in the north-eastern province of Meskheti (Moskhike Mozhyse) in the Kura River Valley, where **for centuries were well-trodden roads** to Pontus, Syria, Armenia ... It was **on this path** that Eupator of Pontus ran²³¹, pursued by Mithridates Pompey in 66 BC. This is the route chosen by Pompey himself, bound with the troops from Colchis to Albania in 65 BC.²³² The Scythians already dominated these trade routes centuries before 66 BCE. In the **7th century BCE** the Scythians crossed the Caucasus and frequently raided the Middle East together with the Cimmerians ("Western Scythian and Cimmerian Israelites"), **playing an important role in the political developments of the region.**²³³ The Scythians established and **controlled a vast trade network connecting Greece, Persia, India and China, perhaps contributing to the contemporary flourishing of those civilizations.**²³⁴ [Evidence 9]

Inga Saffron reports "*Where the **Mountain Jews came from is a source of much scholarly speculation. Many of these Jews, who sometimes call themselves Tats, insist that they are descendants of Israel's Lost Tribes who began their wanderings after the destruction of Jerusalem's first temple in 722 B.C.***"²³⁵ [Evidence 10]

Wikipedia records that the Caucasus Mountain Jews were there from anytime from the 8th century BCE [800 – 701 BCE]: "*Mountain Jews or Caucasus Jews also known as Juhuro, Juvuro, Kavkazi Jews or Gorsky Jews are Jews of the eastern and northern slopes of Caucasus, mainly Azerbaijan and Dagestan. They are the descendants of Persian Jews from Iran.*"²³⁶ *The Mountain Jews community came established [as organized communities] in Ancient Persia, from the 5th century AD onwards; their language of Juhuri is an ancient Southwest Iranian language and a Persian dialect which integrates many elements of Ancient Hebrew.*"²³⁷ *It is believed that **they had reached Persia from Ancient Israel as early as the 8th century BCE** ["free Israelites" in the beginning]. **They continued to migrate east** [from this time already], **settling in mountainous areas of the Caucasus.** The Mountain Jews survived numerous historical vicissitudes by settling in **extremely remote** [uninhabited areas] and mountainous areas. They were known to be accomplished warriors and horseback riders. Mountain Jews ["free Israelites"] are distinct from Georgian Jews [that came with Nebuchadnezzar's captivity] of the Caucasus Mountains. They are culturally and ethnically different [meaning Ten Tribes versus Judah], speaking different languages and having many differences in customs and culture.*"²³⁸ ... **Mountain Jews have an oral tradition, passed down generation after generation, that they are descended**

²³¹ 135–63 BCE.

²³² Scientific and Methodological Center Archaeology: "International Relations in the Black Sea basin in antiquity and the Middle Ages", *Ways of Colchis messages in Roman times*: http://annales.info/life/mobcm11.htm#_20

²³³ "History of Central Asia". Encyclopædia Britannica Online. Retrieved 31 December 2014.

²³⁴ Beckwith, Christopher I. (March 16, 2009). *Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present*. Princeton University Press. ISBN 1400829941. Retrieved December 30, 2014, pp. 58–70.

²³⁵ "*The Mountain Jews of Guba*" by Inga Saffron, in *The Philadelphia Inquirer* (July 21, 1997), page 1. (<http://www.khazaria.com/mountainjews.html>)

²³⁶ "Mountain Jews - Tablet Magazine – Jewish News and Politics, Jewish Arts and Culture, Jewish Life and Religion". Tablet Magazine. Retrieved 2015-12-27.

²³⁷ "Mountain Jews: customs and daily life in the Caucasus, Le'ah Mikdash-Shema", Liya Mikdash-Shamailov, Muze'on Yiśra'el (Jerusalem), UPNE, 2002, page 17.

²³⁸ Mountain Jews: customs and daily life in the Caucasus, Le'ah Mikdash-Shema"ilov, Liya Mikdash-Shamailov, Muze'on Yiśra'el (Jerusalem), UPNE, 2002, page 9.

from the Ten Lost Tribes which were exiled by the king of Assyria (Ashur), who ruled over northern Iraq from Mosul (the ancient Nineveh).²³⁹
[Evidence 11]

The Encyclopedia Judaica says "**It is uncertain** when Jews first arrived in the area. Jewish as well as non-Jewish traditions of the Caucasus, as also the ancient historical literature of *Armenia and *Georgia, **relate that the Jews there originated from the exiled Ten Tribes** or the exiles from Judah. Aristocratic Christian families in Armenia and Georgia regarded themselves as descendants of these exiles. Other traditions, for which there is some vague support in the Talmud, trace the beginning of Jewish settlement in the Caucasus to the Second Temple era and following its destruction. Yet other traditions found in the works of the **Armenian historians Moses of Chorene** (5th to 6th centuries) and **Faustus Byzantinus** (4th century) mention a **large Jewish settlement in Armenia, from which Jews emigrated to Babylonia and Persia.**"²⁴⁰ If the Israelites already had a large settlement in Armenia in 600 BCE, then when did they arrive there? [Evidence 12]

Countries and their Culture reports: "The Mountain Jews **have preserved almost no written records of their arrival and settlement in the Caucasus and Daghestan.** But from generation to generation they have passed on the tale of their descent from the Israelite captives of the Assyrian-Babylonian conquest of **the eighth [800 BCE] and seventh centuries B.C.**, known as the "Eastern Captivity... The influx of Jews **from** Iran and the eastern Caucasus into Daghestan took place throughout the entire period of the Achaemenid dynasty (seventh to fourth centuries B.C.) and Sasanid Persia (third century B.C. to the sixth century A.D.)."²⁴¹ [Evidence 13]

Fannina W. Halle wrote in 1946: "For many centuries, the so-called Caucasian Mountain Jews have been **living isolated** in their remote and lofty auls, or villages. Until recently, they were **almost unknown to the outside world, their extraordinary history waiting to be unearthed.** These unique people—formerly oppressed, now awakening to a new existence—first came to my attention in 1933, when in Moscow I happened upon a series of photographs depicting their peculiarly biblical and patriarchal life... Moscow specialists in Jewish history and culture encouraged me. 'You will be the first Western European visitor to our mountaineer brothers,' they said. 'Gather as much material as you can on the spot. At the present pace of development, it is highly probable that **in two or three years you will find almost no traces of the old life.**' Soviet officials and scientific organizations helped arrange my trip."²⁴² Perhaps the time has arrived to know the truth that the Ten Tribes have been in this region way before recorded history? Halle continues to say: "**No one has yet been able to establish definitely the origins of the 40,000 Daghestan or Mountain Jews** ("Dagh Chufut" in the native language), or of the Georgian Jews, another group about equal in size. These latter live in western Georgia, close to the Black Sea, and call themselves "Hebraeli," or "Israeli." Little research has been done on the Caucasian Jews, but there is **no doubt that both groups are among the oldest inhabitants of the country, that they once formed a homogeneous mass, and that their numbers were once very great.**... In contrast to other Jewish groups, there are no Cohonites or Levites among the Mountain Jews, and most of the names of both men and women **date back to the epoch of the wanderings of Israel in the Arabian desert** [c. 1,446 BCE] **or to the period of the Judges** [c. 1,406 BCE] **and Kings** [c. 1,050 BCE]. **In these facts,**

²³⁹ Wikipedia, Mountain Jews: https://en.wikipedia.org/wiki/Mountain_Jews

²⁴⁰ Encyclopedia Judaica: The Caucasus Mountains: http://www.jewishvirtuallibrary.org/isource/judaica/ejud_0002_0004_0_04079.html

²⁴¹ Countries and their Culture, Mountain Jews - History and Cultural Relations: <http://www.everyculture.com/Russia-Eurasia-China/Mountain-Jews-History-and-Cultural-Relations.html>

²⁴² Fannina W. Halle, The Caucasian Mountain Jews: <https://www.commentarymagazine.com/articles/the-caucasian-mountain-jews/>

some Russian orientalists are inclined to see a confirmation of the Mountain Jews' own oral tradition of descent from the lost ten tribes of Israel... They further declared that **their forefathers did not participate in the rebuilding of the Second Temple**²⁴³ of Jerusalem, and finally they strongly stressed the fact that they were not responsible for the crucifixion of Christ."²⁴⁴ Many of the Ten Tribe Israelites were already out of the Land of Israel and settled in the Caucasus region, centuries before the Second Temple was rebuilt in 530 BCE. [Evidence 14]

The ancient Greek historian, *Herodotus* (Histories Book 4), tells us that **the Scythians travelled with their families and belongings in covered wagons**, these were probably the **"free Israelite" Ten Tribers in the 8th and 7th century BCE before the Assyrian captivity started**. (Note the similarity to the early American and South African pioneers in their covered wagons on their frontiers). [Evidence 15]

Flavius Josephus was a Jewish military commander, a Pharisee, and an historian of the first century CE, and states that the Israelites were "beyond Euphrates" in Asia, which tells us that the Israelites were then located north and east of the Euphrates River, which is the Georgia region. He also mentions that the Ten Tribes were an **"immense multitude"**: "...the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, **while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers.**"²⁴⁵ [Evidence 16]

The Caucasus Mountains tower 5,642 m causing some historians to believe that they were impassable. But *there was a gorge path through this mountain range from Georgia to Russia called the "Darial Pass" sometimes called the "Pass of Israel"*. Many Europeans throughout history used this mountain passage²⁴⁶. The name Darial or Daryal originates from Dar-e Alān (الان در) meaning **"Gate of the Alans"** in Persian - **The Alans (or Alani) were an Iranian nomadic (wanderers) pastoral people of antiquity**^{247 248 249 250 251}. The Alans held the lands north of the pass in the first centuries CE. The gorge, alternatively known also as the **Iberian Gates** or the **Caucasian Gates**, is mentioned in the *Georgian annals* under the names of **Darialani**; Strabo calls it **Porta Caucasica** and **Porta Cumana**; Ptolemy, **Fortes Sarmatica**; it was

²⁴³ The accession of Cyrus the Great of the Persian Empire in 559 BCE made the re-establishment of the city of Jerusalem and the rebuilding of the Temple possible. According to the Bible, when the Jewish exiles returned to Jerusalem following a decree from Cyrus the Great (Ezra 1:1-4, 2 Chron 36:22-23), construction started at the original site of Solomon's Temple.

²⁴⁴ Fannina W. Halle, *The Caucasian Mountain Jews*: <https://www.commentarymagazine.com/articles/the-caucasian-mountain-jews/>

²⁴⁵ Flavius Josephus. *Antiquities of the Jews* (Book XI Ch.5 Sect.2).

²⁴⁶ Cambridge: *History of Iran* (vol. 3:1:522).

²⁴⁷ "Alani". *Encyclopædia Britannica Online*. 2015. Retrieved 1 January 2015.

²⁴⁸ "ALANS". *Encyclopædia Iranica*. Bibliotheca Persica Press. 2015. Retrieved 16 May 2015.

²⁴⁹ Waldman, Carl; Mason, Catherine (2006). *Encyclopedia of European Peoples*. Infobase Publishing. ISBN 1438129181. Retrieved January 16, 2015. pp. 12–14.

²⁵⁰ Brzezinski, Richard; Mielczarek, Mariusz (2002). *The Sarmatians, 600 BC-AD 450*. Osprey Publishing. ISBN 184176485X. Retrieved 7 June 2015. pp. 10–11.

²⁵¹ Zadneprovskiy, Y. A. (1 January 1994). "The Nomads of Northern Central Asia After The Invasion of Alexander". In Harmatta, János. *History of Civilizations of Central Asia: The Development of Sedentary and Nomadic Civilizations, 700 B. C. to A. D. 250*. UNESCO. pp. 457–472. ISBN 9231028464. Retrieved 29 May 2015. pp. 467–468.

sometimes known as **Porta Caucasica** and **Portae Caspiae** (a name bestowed also on the "gate" or pass beside the Caspian Sea at Derbent); and the Tatars call it **Darioly**.²⁵² Josephus wrote that Alexander the Great **built iron gates**²⁵³ at an unspecified pass²⁵⁴ which some Latin and Greek authors identified with **Darial**.^{255 256} The **Darial Pass** was historically important as **one of only two crossing of the Caucasus mountain** range (the other being the *Derbent Pass*²⁵⁷, and has been long fortified — at least since 150 BCE²⁵⁸). The **Darial Pass** served as a *hub point* for many roads connecting North and South Caucasus and remained open for traffic for most of its existence. This was also the main trade route. The gorge has been immortalized in Russian poetry, notably by Lermontov in *The Demon*; it has become known as one of the *most romantic places* in the Caucasus. E. Raymond Capt was an archeologist who wrote many books and produced 14 films mostly concerning what he discovered from the *physical evidence left by people of the past*. He found some information that he had been looking for in a used bookstore in Santa Barbara, California. He then took that information to the *British Museum* and asked to see *certain of the tablets that had been unearthed from old Assyria*. The tablets had been translated and then stored. When Capt showed the museum personnel the list of tablets he was interested in their response was that the tablets had been stored in the basement and had not been looked at for seventy five years. Prof (Dr) Waterman²⁵⁹ from Michigan had translated them, but had missed one very important part. What had been missed were **the name changes**. When the Assyrians took Israel into captivity *they did not call them "Israel"*. In the tablets many different types of records are found, but the interesting thing that Capt was looking for was the proof that *Israel escaped from Assyria*. This he found. What has been gathered is that **the vast majority of Israelites escaped Assyria**. Many went to Greece and other lands, but **most went through a pass in the Caucasus Mountains**. That pass is still called the **"Pass of Israel"** today (see facts further below). History tells how a **large number of people showed up on the north side of the Caucasus Mountains**. Here is an excerpt from the book's description: **"Some of the tablets found were dated around 707 B.C.** [the tablets' recording date, meaning the escape had to take place before this 707 BCE date] **and reveal the fate of the Israelites as they escaped from the land of their captivity and "disappeared" into the hinterland [vicinity] of Europe.**

²⁵² One or more of the preceding sentences incorporates text from a publication now in the public domain: Chisholm, Hugh, ed. (1911). "Darial". Encyclopædia Britannica 7 (11th ed.). Cambridge University Press. p. 832.

²⁵³ During the Middle Ages, the Gates of Alexander story was included in travel literature such as the Travels of Marco Polo and the Travels of Sir John Mandeville. The identities of the nations trapped behind the wall are not always consistent, however; Mandeville claims Gog and Magog are really the Ten Lost Tribes of Israel, who will emerge from their prison during the End Times and unite with their fellow Jews to attack the Christians. Wikipedia, *Gates of Alexander*: https://en.wikipedia.org/wiki/Gates_of_Alexander

²⁵⁴ Van Donzel, Emeri; Andrea Schmidt (2010). Gog and Magog in Early Syriac and Islamic Sources: Sallam's Quest for Alexander's Wall. Brill Academic Publishers. p. 11. ISBN 978-9004174160.

²⁵⁵ Reynolds, Gabriel Said (2007). The Qur'an in its Historical Context. Routledge. p. 186. ISBN 978-0415428996.

²⁵⁶ Wikipedia, *Darial Gorge*: https://en.wikipedia.org/wiki/Darial_Gorge#cite_note-EB1911-1

²⁵⁷ Derbent (in Persian نند دربند Darband, meaning "closed gates"), was established in the end of the 5th or the beginning of the 6th century, when the city was *re-founded* by Kavadh I of the Sassanid dynasty of Persia.

²⁵⁸ One or more of the preceding sentences incorporates text from a publication now in the public domain: Chisholm, Hugh, ed. (1911). "Darial". Encyclopædia Britannica 7 (11th ed.). Cambridge University Press. p. 832.

²⁵⁹ Professor Leroy Waterman (July 4, 1875 – May 9, 1972) - University of Michigan.

	<p>These tablets form the "Missing Links" that enable us to identify the modern-day descendants of the "Lost Tribes of Israel". In doing so, we increase our knowledge of Bible history and experience a dramatic revision of our preconceived ideas of Bible prophecy [and history].²⁶⁰ [Evidence 17]</p> <p>David Ben Melekh (Jirkvalidze).²⁶¹ "<u>The Caucasus Ossetians</u> together with the other nomads were called by the ancient Greeks throughout the history, Scythians and Sarmatians. The ancestors of Ossetians appear in the North Caucasus before the 7th century BCE. They came through the Daryal Gorge and begin to penetrate the Caucasus Mountains who are called the "Ossetians" of today. The name "Daryal" goes back to the Iranian Daryal "Alan gates". (Klimov. GA Caucasian languages. M., 1965.)" "...In the 7th century BCE the Caucasus saw warlike hordes of new Iranian-speaking tribes, the Scythians, who won their predecessors the Cimmerians ..." (Doctor of Historical Sciences Vladimir Kuznetsov. "What talk archaeological sites in North Ossetia" was .1968 (98, pp. 16-22).") (See 1,100 BCE to 400s BCE and 800 to 701 BCE and 400 BCE to 301 BCE and 300 BCE and c. 901 CE to 1,000 CE for more detail on the Ossetians and Mountain Jews.) [Evidence 18]</p> <p>Now that we have established with <i>overwhelming historical evidence</i> that a <i>multitude of free Israelites left Israel years before the captivity to the Black Sea and Caucasus region</i>, we can continue with our timeline.</p>	
<p>750s BCE ↓ 742 BCE</p>		<p>During this time Colchis was in permanent wars with the neighbouring nations, the Colchians managed to absorb part of Diauehi in the 750s BCE, but lost several provinces (including the "royal city" of Ildemusa) to the Sarduri II of Urartu following the wars of 750-748 and 744-742 BCE. (See 1,300 BCE to 1,201 BCE and 1,200s BCE to 1,101 BCE and 1,112 BCE and 845 BCE and 790 BCE and 760 BCE for more details.)</p>
<p>740 BCE ↓</p>	<p>In the "Western Asiatic Inscriptions of the British Museum" vol. 3 p. 10 occurs a fragmentary inscription of Tiglath-Pileser II who reigned in Assyria in 740 BCE: "<i>The land of Beth Khumri (Samaria) ... the population ... the goods of its people... I sent to Assyria. Their king, Pekah, had been slain. I appointed</i></p>	<p>Notice the striking phonetic similarity between "Samaritan" and "Cimmerian" (dictionaries confirm the "c" should be pronounced like an "s"). That these "Cimmerians" were recent arrivals in Media adds weight to the identification as Israelite captives from the city of Samaria. The transplanted Samaritans of Israel would be anti-Assyrian, and would logically join an anti-Assyrian alliance.²⁶³</p>

²⁶⁰ Here is the link to a page where you can find Mr. Capt's work. Artisan Publishers: <http://www.artisanpublishers.com/missing-links-discovered-assyrian-tabletsbr-capt-crowning-achievement-p-25628.html?osCsid=fnjea4nt6imjtmml1fv6v0t66>

²⁶¹ David Ben Melekh (Jirkvalidze) *Book of Books*: May 2016. jirkvalidze@gmail.com (Translated from Russian to English by the researcher.)

	<i>Hosea over the kingdom... I placed them under the Magian religion</i> ²⁶² .		
739 BCE ↓ 720 BCE	In c. 732 BCE, the Assyrian king, Tiglath-Pileser III sacked Damascus and Israel, annexing Aramea and the territory of the tribes of Reuben, Gad and Manasseh in Gilead including the desert outposts of Jetur, Naphish and Nodab. People from these tribes including the Reubenite leader, were taken captive and resettled in the region of the Khabor River system in Assyria/Mesopotamia. Tiglath-Pileser also captured the territory of Naphtali and the city of Janoah in Ephraim and an Assyrian governor was placed over the region of Naphtali. According to 2 Kings 16:9 and 15:29, the population of Aram and the annexed part of Israel was	The Scythians "Royal Scyths" Ruled: As said before, the Scythians ("Eastern Scythian and Cimmerian Israelites") were among the earliest peoples to master mounted warfare. In the 8th century BCE (800-701BCE) they possibly raided Zhou China. Soon after they ("Western Scythian and Cimmerian Israelites") expanded westwards and then they dislodged the Cimmerians ("Western Scythians Leaving Cimmerians") from power on the Pontic Steppe ²⁶⁴ . At their peak the Scythians came to dominate the entire steppe zone, stretching from the Carpathian Mountains in the west to central China (Ordos culture) and the south Siberia (Tagar culture) in the east, creating what has been referred to as the first Central Asian nomadic empire. Based in what is modern-day Ukraine, Southern European Russia, and Crimea, the western Scythians ("Western Scythian and Cimmerian Israelites") were ruled by a wealthy class known as the Royal Scyths. The Scythians established and controlled a vast trade network connecting Greece, Persia, India and China, perhaps contributing to the contemporary flourishing of those civilizations. ²⁶⁵ Settled metalworkers made portable decorative objects for the Scythians ("Western Scythian and Cimmerian Israelites"). These objects survive mainly in metal, forming a distinctive Scythian art. ²⁶⁶ Theory Why the Israelites Migrated to the Caucas Area?: Solely to connect and enjoy protection from their dominant brothers, could be one of the very reasons why the "Free Israelite Tribe Members" and later the "Captive Ten Israel Scythians / Cimmerians" migrated to the Caucasus area. During this time the Scythians were a force to be reckoned with.	The book of Esdras, as discussed in detail in the previous parts of this research, is <i>one of the original twenty books</i> of the Apocrypha, compiled in the Septuagint, the Greek Old Testament, in 250 BCE. The book of Esdras describes the journey of the Israelites out of Palestine to the Black Sea area: " <i>Those are the tribes which were carried away captives out of their own land in the time of Oseas (Hosea) the king, whom Shalmanezzer, the king of the Assyrians, took captive, and crossed them beyond the river; so were they brought into another land. But they took counsel to themselves, that they would leave the multitude</i>

²⁶³ Maurits Nanning Van Loon (1966). "Urtarian Art. Its Distinctive Traits in the Light of New Excavations", Istanbul, p. 16.

²⁶² 2 Kings 15:29; 17:6, 22-23; 1 Chron 5:26.

²⁶⁴ The Pontic–Caspian steppe is the vast steppeland stretching from the northern shores of the Black Sea (called Euxeinus Pontos in antiquity) as far east as the Caspian Sea, from Moldova and western Ukraine across the Southern Federal District and the Volga Federal District of Russia to western Kazakhstan, forming part of the larger Eurasian steppe.

²⁶⁵ Beckwith, Christopher I. (March 16, 2009). Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present. Princeton University Press. ISBN 1400829941. Retrieved December 30, 2014, pp. 58–70.

²⁶⁶ "Scythian Art". Encyclopædia Britannica Online. Retrieved 31 December 2014.

<p>deported to Assyria. Israel continued to exist within the reduced territory as an independent kingdom subject to Assyria</p>	<p>Colchis Destroyed: While Assyria focussed to invade Israel; another battle took place in the Black Sea area. During this time <u>Colchis was overrun by the Cimmerians and Scythians in the 730s-720s BCE and the Colchis kingdom disintegrated.</u> The following Georgian historians, professors and academics published by them on the "History of Georgia" confirmed that Colchis was destroyed by the Cimmerians and Scythians: NA Berdzenishvili, VD Dondua, MK Dumbadze, YM Kacharava, GA Melikishvili, Sh Meskhia, PK Ratiani according to David Ben Melekh (Jirkvalidze)²⁶⁷</p> <p>Middle-East Down to Egypt Destroyed: It is a fact that the <i>Cimmerians and Scythians destroyed not only Colchis</i>, but made a military campaign in Asia Minor, the Media and even went as far as Egypt.²⁶⁸ The Scythians at that time, "Western Scythian and Cimmerian Israelites" and "Eastern Scythian and Cimmerian Israelites", due to their extreme effectiveness and dominant military campaigns from China and south Siberia all the way down to Turkey, even as far as Mede, and Egypt would most certainly dominate the entire Colchis Iberia area as well. Prof R.G. Suny (2016) is a director of the Eisenberg Institute for Historical Studies, the Charles Tilly Collegiate Professor of Social and Political History at the University of Michigan, and Emeritus Professor of political science and history at the University of Chicago. He was the first holder of the Alex Manoogian Chair in Modern Armenian History at the University of Michigan, after beginning his career as an assistant professor at Oberlin College. He is a 2013 Berlin Prize Fellow at the American Academy in Berlin and he states the following: <i>"The eminent Soviet prehistorian, Igor D'iaikonov, believes that Georgian-speaking tribes were already in eastern Pontus (Colchis) in the ninth century B.C. Homer mentions the Halizones in Pontus, and it is supposed that this tribe is the same as the later Chalybes, a proto-Georgian tribe.</i>²⁶⁹ <i>The fragility of the various empires of the eighth century became evident about 720 B.C. when nomadic peoples from the northern shore of the Black Sea, the Cimmerians, swept down the coast, passing through Colchis and into Urartu. About the same time, the Scythians poured through the</i></p>	<p><i>of the heathen, and go forth into a further country where never man dwelt, that they there might keep their statutes, which they never kept in their own land. And they entered in at the narrow passage of the river Euphrates. For the Most High then showed them signs, and stayed the springs of the flood till they were passed over. For through the country there was a great journey, even of a year and a half, and the same region is called Arsareth. Then dwelt they there until the latter time, and when they come forth again, the Most High shall hold still the springs of the river again, that they may go through."</i> (2 Esdras 13:39-45, The Apocrypha.) Arsareth's distance from Assyria, as proven in this research, takes us to Land of Iberia (Georgia).</p>
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²⁶⁷ David Ben Melekh (Jirkvalidze) *Book of Books*: May 2016. jirkvalidze@gmail.com (Translated from Russian to English by the researcher.)

²⁶⁸ "Scythian". Encyclopædia Britannica Online. Retrieved 31 December 2014.

²⁶⁹ I. M. D'iaikonov, *Predistoriia armianskogo naroda: Istoriia armianskogo nagor'ia s 1500 po 500 g. do N. E. Khurrity, Luviitsy, Protoarmiane* (Erevan, 196 . pp. 119-20. Recently an English translation has appeared: I. M. Diakonoff, *The Pre-history of the Armenian People*, trans. Loni Jennings (Delmar, N.Y.: Caravan Book., 1984).

Daryal Pass into central Georgia and down the western coast of the Caspian into Urartu. The Cimmerians destroyed the southern Colchian state, known as Kulkha in Urartian inscriptions. Whole regions were emptied of people as the Cimmerians moved south to Syria, Palestine, and the borders of Egypt. Some Mushki and Tibal, pushed aside by the Cimmerians, moved northeast into the Pontic regions, where by the fifth century they had made contact with Greek colonists. For a short time a distinct "kingdom of the Mushki" to the west, a state closely connected with the Phrygians, reigned as the strongest state in Asia Minor. Ruled by Mitas, whom some scholars identify with the legendary Midas of the golden touch, the kingdom of the Mushki had its capital at Gordion, and its people spoke Phrygian, an Indo-European language. The brief ascendancy of the Phrygian-Mushki state came to an end at the hands of the Cimmerians, who were probably allied with Rusa II of Urartu (685-645 B.C.)²⁷⁰ Some of the Mushki assimilated with local peoples, but others moved northwest out of the area known as Speri, taking with them their Hittite religion and culture... Tempting as this theoretical model of **Georgian social evolution may be, it must be remembered that there is little available evidence to illuminate the social structure of the tribal societies of this ancient period. It is known that the proto-Georgian tribes (then centered in the Chorokhi basin north of Erzerum) and the proto-Armenian tribes (probably located to the south in the region bordering the Murad-su) were not under a central, unified political authority once the Cimmerians had swept throughout the area²⁷¹. "²⁷²**

It is clear from historical Soviet and other Professors that the "Western Scythian and Cimmerian Israelites" did indeed conquer and control the entire area which we call modern-day Georgia, including Colchis during this time. This is also confirmed by many other sources such as *Real History Worldwide*:

"In about 730 B.C, Colchis was overrun by the White Kurgan tribes called Cimmerians and Scythians."²⁷³

Scythian Names in Israel:

The fact that the city of Beit She'an (Beth-Shan) in north-eastern Israel was later called *Scythopolis*²⁸¹ may indicate a period of Scythian occupation (1 Sam 31:11-12). The Hellenistic period saw the reoccupation of the site of Beit She'an under the new name "Scythopolis" (Ancient Greek: Σκυθόπολις), possibly named after the Scythian mercenaries who settled there. Little is known about the city.²⁸² Some archaeologists believe that the name Ashkenaz found at Jer 51:27 is the equivalent of the Assyrian Ashguzai, a term that was applied to the Scythians. Cuneiform tablets cite an alliance between this people and the Mannai in

²⁷⁰ Melikishvili, K istorii drevnei Gruzii, pp. 112, 225-29. Melikishvili says that this kingdom was known as Phrygia to the Greeks but as the "kingdom of the Mushki" to the Urartians (p. 255).

²⁷¹ G. A. Melikishvili, Nairi-Urartu (Tbilisi, 1954), pp. 418-19. The Armenian area was known as Sokhmi or Sukhmi and is the source of the Georgian words t-07 Armenian (somekhi) and Armenia (sompkheti).

²⁷² Ronald Grigor Suny, The Making of the Georgian Nation: Indiana University Press, 1994, p 7.

²⁷³ Real History World Wide, *Colchis and the Eastern Kingdom of Iberia*:

http://realhistoryww.com/world_history/ancient/Misc/Colchis_East_Iberia/Colchis_and_East_Iberia.htm

	<p>Mountain Caucasus Jews, Ten Tribes and the Scythians: Inga Saffron²⁷⁴ states concerning the Mountain Jews: <i>"Where the Mountain Jews came from is a source of much scholarly speculation. Many of these Jews, who sometimes call themselves Tats, insist that they are descendants of Israel's Lost Tribes who began their wanderings after the destruction of Jerusalem's first temple in 722 BCE. Others say the Tats migrated north from Persia a mere 300 years ago, at the invitation of a local khan, or chieftain and were cut off from their cousins in Iran as the borders of empires shifted. An altogether different theory suggests that the Tats are what remain of the mighty Khazar nation, an indigenous Caucasian people who converted en masse to Judaism in the eighth century, in a vain attempt to fend off Christian Russians and Islamic Arabs. In appearance, the Tats are indistinguishable from their Azeri neighbors, who are themselves a mix of Turkish, Persian, Arab and Caucasian stock."</i>²⁷⁵</p> <p>Phyllis Ellen Funke writes concerning the Mountain Jews: <i>"According to Kings II - and oral tradition - when ancient Israel was destroyed, some citizens headed, in the eighth century BCE, to the conquering land of Assyria and beyond to Media on the Caspian's southern shores. A hundred or so years later, descendants of these exiles, along with other monotheists, were joined by Jews of the Babylonian diaspora. They laid the foundations for Persian Jewish society, some of whom apparently headed north to the Caucasus, with those in the areas that would become Azerbaijan and Dagestan eventually acquiring the identification of Mountain Jews."</i>²⁷⁶</p> <p>Ken Blady²⁷⁷ says concerning the Mountain Jews:</p>	<p>a revolt against Assyria in the 7th century BCE. Just before Jeremiah began to prophesy, the Scythians harmlessly passed by the land of Judah on their way to and from Egypt.</p> <p>Mountain Jews Oral Tradition: Mountain Jews have an Oral Tradition, passed down generation after generation, that they are descended from the Ten Lost Tribes which were exiled by the king of Assyria (Ashur), who ruled over northern Iraq from Mosul (across the Tigris River from the ancient city of Nineveh). The reference, most likely is to Shalmaneser, the King of</p>
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²⁸¹ Also known as Scythopolis, Tel Bet Shean/Beth-Shean, Tel/Tell el-Husn, Tell el-Hosn, 'As'annu(?), Beisan, Bet Shan, Bet Shean, Beth Shan, Beth-shan, Beth-shean, Bethshan, Bethshean, Nysa, Scythopolis Nysa, Skythopolis. Located 17 miles (27 km) south of the Sea of Galilee, Beth Shean is situated at the strategic junction of the Harod and Jordan Valleys. The fertility of the land and the abundance of water led the Jewish sages to say, "If the Garden of Eden is in the land of Israel, then its gate is Beth Shean." It is no surprise then that the site has been almost continuously settled from the Chalcolithic period to the present.

²⁸² Wikipedia, *Beit She'an*: https://en.wikipedia.org/wiki/Beit_She%27an

²⁷⁴ Inga Saffron (born November 9, 1957) is an American journalist who won the 2014 Pulitzer Prize for Criticism while writing for the Philadelphia Inquirer.

²⁷⁵ Inga Saffron, "The Mountain Jews of Guba" in The Philadelphia Inquirer (July 21, 1997), page 1.

²⁷⁶ Phyllis Ellen Funke, "The Jewish Traveler - Azerbaijan" in Hadassah Magazine (October 1999). (Author at Hadassah Magazine.)

²⁷⁷ Ken Blady is a Jewish educator, public speaker, writer, and Yiddish translator. Grew up in Chassidic Brooklyn, where I attended yeshiva and rabbinical seminary. Has a B.A. in History from the University of California at Berkeley, and an M.A. in Clinical Counseling from California State University, East Bay. Some of his works: "Jewish Communities in Exotic Places" (Jason Aronson Publications, 2000), "The Jewish Boxers' Hall of Fame" (Shapolsky, 1988), and translator or collaborating translator of five works from Yiddish. Attained popularity as a lecturer on a variety of Jewish themes at colleges, synagogues, elder hostels, adult educational institutions, and youth groups. Featured on The History Channel, on local Bay Area cable television, and on a variety of radio talk shows, including "The Voice of

"They spoke among themselves... Judeo-Tat... As the language is based on Persian elements, Persia is the tribe's most likely geographical origin. Scholars speculate that the Mountain Jews originally migrated to the lowlands of southern Caucasia from Persia, **where they had lived long enough to acquire local customs and the Tat dialect.** During the Middle Ages the Derbent region was known as Cufut-Dagh, or 'Mountain of the Jews.'... According to their own traditions, **the Mountain Jews were led or pushed into this region by the conquering Assyrians or Babylonians...** The Talmud mentions the existence of a Jewish community in Derbent, and some prominent talmudic sages are known to have either come from or established yeshivot in Derbent and other cities in the North Caucasus. It is possible that the **Mountain Jews are descendants of Persian-Jewish soldiers** who were stationed in the Caucasus by the Sasanian kings in the fifth or sixth century... Under the impact of the invading Turkic hordes, later generations of Jewish inhabitants of the Caucasian lowlands were forced to migrate even further north to Daghestan. Eldad Hadani, the Jewish traveler who visited this region in the late ninth century C.E., mentioned that the Jews of the Caucasian mountains lived harmoniously among neighbors who worshipped fire, and married their mothers, daughters, and sisters.... Some historians believe that the Jews of the Caucasus **introduced Judaism into the kingdom of the Khazars in the eighth century.**"²⁷⁸

Lev Gorodetsky writes concerning the Mountain Jews:

"The **distinct identity of Mountain Jews is believed to have crystallized by the eighth century, when waves of Jewish immigrants began migrating to the Caucasus from Persia.** Members of the community spoke Dzhuhuri - a kind of 'Persian Yiddish' - a Farsi dialect with **a heavy mixture of Hebrew.** Another piece of evidence supporting a Persian origin is the fact that Mountain Jewish synagogues face west - the direction from Persia to Jerusalem - not south, as is customary in many synagogues in the former Soviet Union."²⁷⁹

Léon Alhadeff recorded concerning the Mountain Jews:

Assyria who is mentioned in 2 Kings 18:9-12. According to local Jewish tradition in the Caucasus, some 19,000 Jews departed Jerusalem (used here as a generic term for the Land of Israel) and passed through Assyria, Babylonia, and Persia and then, heading north, entered into Media²⁸³ Mountain Jews are neither Sephardim (from the Iberian Peninsula) nor Ashkenazim (from Germany and Eastern-Europe) but rather come *directly by way of Persia.* Mountain Jews tenaciously held to their religion throughout the centuries, developing their own unique traditions and religious practices.²⁸⁴ The language of the Mountain Jews, Juhuri, also referred to as Judeo-Tat is an ancient Southwest Iranian language, which integrates

Israel." Currently (2016) a lecturer at Diablo Valley College's Emeritus College, CSU OLLI, Concord and San Francisco, and at American Jewish University's Whizen Center.

²⁷⁸ Ken Blady, *Jewish Communities in Exotic Places*, (Northvale, NJ: Jason Aronson Inc., 2000), pages 158-159.

²⁷⁹ Lev Gorodetsky, "For Jews from the Caucasus, freedom poses existential threats", Jewish Telegraphic Agency (June 5, 2001).

²⁸³ Wikipedia, Mountain Jews: https://en.wikipedia.org/wiki/Mountain_Jews#cite_ref-autogenerated19_9-0

²⁸⁴ Cnaan Liphshiz. (2013). "Jewish shtetl in Azerbaijan survives amid Muslim majority." <http://www.jta.org/2013/08/29/news-opinion/world/jewish-shtetl-in-azerbaijan-survives-amid-muslim-majority#ixzz2kSt0TdaT>; Accessed at November 12, 2013.

	<p><i>"Concerning the Georgian Jews to the West: "Or perhaps, as the tradition of Georgian Jews has it, they really are the descendants of the Lost Ten Tribes of Israel, or of the Khazars, a Turkic people who converted en masse to Judaism in the eighth century C.E." - John D. Klier, review of Facing West: Oriental Jews of Central Asia and the Caucasus, in The Historian (Summer 2000). And here's another opinion: "Il y a aussi des traces historiques de liens étroits entre les juifs géorgiens et ceux de l'empire des Khazars entre les 9ème et 11ème siècles." ²⁸⁰</i></p>	<p>many elements of Ancient Hebrew.²⁸⁵</p>
<p style="text-align: center;">The "Israel Pass":</p> <p>According to the account in 4 Ezra (referred to in some editions as 2 Esdras), the fleeing captives <i>"entered into Euphrates by the narrow passages of the river"</i> and travelled a year and a half to a region called <i>"Arsareth."</i> (4 Ezra 13:43–45.) Some scholars agree that the "narrow passage" refer to the Darial Pass, also called the Caucasian Pass, which begins near the headwaters of the Euphrates River and <i>leads north through the Caucasus Mountains</i>. At the turn of the century, Russian Jewish archaeologist Dr Daniel Chwolson²⁸⁶ noted that a stone mountain ridge running alongside <i>this narrow passage bears the inscription "Wrate Israila"</i>, which he interpreted to mean the <i>"Gates of Israel"</i>.^{287 288}</p> <p>The Dariali Gorge (Georgian: დარიალის ხეობა, Darialis Kheoba; Russian: Дарьяльское ущелье; Ossetian: Арвыком, Arvykom) is the gorge on the border between Russia and Georgia. It is at the east base of Mount Kazbek, pierced by the river Terek for a distance of 13 km (8 miles) between vertical walls of rock (1800 m/5900 ft)²⁸⁹ and is located south of present-day Vladikavkaz. As said before the name Darial originates from Dar-e Alān (الان در) meaning "Gate of the Alans" in Persian, referring to the "nomads / wanderers / Hebrews" coming from the Chaldea area. The gorge, alternatively known as the "Iberian Gates" or the "Caucasian Gates", is mentioned in the Georgian annals under the name</p>		

²⁸⁰ Léon Alhadeff, "Les Ethnies Marginales du Judaïsme", in Los Muestrros No. 39 (2000).

²⁸⁵ "Mountain Jews: customs and daily life in the Caucasus, Le'ah Mikdash-Shema", Liya Mikdash-Shamailov, Muze'on Yisra'el (Jerusalem), UPNE, 2002, page 17.

²⁸⁶ Daniel Abramovich Chwolson or Chwolsohn or Khvolson (December 3 1819 [O.S. November 21]) – March 23 1911 [O.S. March 12]) was a Russian-Jewish orientalist. Chwolson was born at Vilna, which was then part of the Russian Empire. As he showed marked ability in the study of Hebrew and Talmud, his parents, who were very religious, destined him for the rabbinate, and placed him at the yeshiva of Rabbi Israel Günzburg. Up to his eighteenth year he did not know any other language than Hebrew, but in three years he acquired a fair knowledge of German, French, and Russian. Chwolson went to Breslau in 1841, and, after three years' preparation in the classical languages, entered Breslau University, where he devoted himself to the Oriental languages, especially Arabic. There he studied until 1848, and in 1850 he received the degree of doctor of philosophy at Leipzig University. On his return to Russia he settled in St. Petersburg.

²⁸⁷ Izvestia o Chozarach i Russkich, as quoted and translated by Joseph C. Littke in Utah Genealogical and Historical Magazine, Jan. 1934, pp. 7–8.

²⁸⁸ Linda Watson, *Historical Proof Israelites Existed*: <http://12tribehistory.com/historical-proof-israelites-existed/>

²⁸⁹ One or more of the preceding sentences incorporates text from a publication now in the public domain: Chisholm, Hugh, ed. (1911). "Darial". Encyclopædia Britannica 7 (11th ed.). Cambridge University Press. p. 832.

of **Darialani**; Strabo calls it **Porta Caucasica** and **Porta Cumana**; Ptolemy, **Fortes Sarmatica**; it was sometimes known as **Porta Caucasica** and **Portae Caspiae** (a name bestowed also on the "gate" or pass beside the Caspian Sea at Derbent); and the Tatars call it **Darioly**.²⁹⁰

Josephus wrote that Alexander the Great built iron gates at an unspecified pass²⁹¹ which some Latin and Greek authors identified with **Darial**.^{292 293} The Gates of Alexander was a legendary barrier supposedly built by Alexander the Great in the Caucasus to keep the "uncivilized barbarians" of the north from invading the land to the south. The story also appears in the Qur'an, Surat al-Kahf 83-98. During the Middle Ages, the Gates of Alexander story was included in travel literature such as the *Travels of Marco Polo* and the *Travels of Sir John Mandeville*. The identities of the nations trapped behind the wall are not always consistent, however; Mandeville claims it is really the **Ten Lost Tribes of Israel, who will emerge from their prison during the End Times and unite with their fellow Jews to attack the Christians**.²⁹⁴ [The researcher agrees with the Israelite Ten Tribes uniting with Judah, but Jews have never persecuted Christians and there is no prophecy to substantiate this.]

Archaeological Evidence:

Scythian material, culture, and genetics **in the South Caucasus of the territory of Colchis**, undoubtedly proves their existence there, despite the fact that the language of communication remained the Colchian language.^{295 296}

Encyclopaedia Iranica states: "It is **in central Georgia that archeologists have found the greatest concentration of materials of the Scythian type**.²⁹⁷ the earliest dating from about 700 BCE.²⁹⁸ The Homeric evidence for the Cimmerians (see above) was apparently drawn from a more ancient Greek epic, *Argonautica*,^{299 300} **which may have recorded the actual presence of Cimmerians in the general region**

²⁹⁰ One or more of the preceding sentences incorporates text from a publication now in the public domain: Chisholm, Hugh, ed. (1911). "Darial". Encyclopædia Britannica 7 (11th ed.). Cambridge University Press. p. 832.

²⁹¹ Van Donzel, Emeri; Andrea Schmidt (2010). *Gog and Magog in Early Syriac and Islamic Sources: Sallam's Quest for Alexander's Wall*. Brill Academic Publishers. p. 11. ISBN 978-9004174160.

²⁹² Reynolds, Gabriel Said (2007). *The Qur'an in its Historical Context*. Routledge. p. 186. ISBN 978-0415428996.

²⁹³ Wikipedia, *Darial Gorge*: https://en.wikipedia.org/wiki/Darial_Gorge

²⁹⁴ Wikipedia, *Gates of Alexander*: https://en.wikipedia.org/wiki/Gates_of_Alexander

²⁹⁵ History of Georgia for classes VII-X, Publisher "Ganatleba", Tbilisi, st. Mardzhanishvili 5, 1973, p. 11.

²⁹⁶ History of Georgia for classes IX-XI, Publisher "Tsodna", Tbilisi, 1963, p. 15.

²⁹⁷ D'yakov, 1981, p. 135; Esayan and Pogrebova, p. 20 map.

²⁹⁸ Kossak, pp. 43-48.

²⁹⁹ P. von der Mühl, "Die Kimmerier der Odyssee und Theopomp," Museum Helveticum 16, 1959, pp. 148ff.

³⁰⁰ The *Argonautica* (Greek: Ἀργοναυτικά *Argonautika*) is a Greek epic poem written by Apollonius Rhodius in the 3rd century BCE. The only surviving Hellenistic epic, the *Argonautica* tells the myth of the voyage of Jason and the Argonauts to retrieve the Golden Fleece from remote Colchis. Their heroic adventures and Jason's relationship with the Colchian princess/sorceress Medea were already well known to Hellenistic audiences, which enabled Apollonius to go beyond a simple

	<p><u>immediately to the east of Colchis, in the Iberia area, in the 8th century BCE. This would be the arrival of the first free uncontrolled Ten Tribers fleeing from the Northern Kingdom of Israel before the actual invasion of the Assyrians took place, meaning in the build-up for the Captivity War before they were actually taken captive by the Assyrians.</u>³⁰¹</p>	
<p>725 BCE ↓ 720 BCE</p>	<p>In 725-720 BCE the northern Kingdom of Israel was again invaded by Assyria and the rest of the population deported. 722 BCE was the deportation of Israelites and Samaria being besieged by Sargon II.</p>	<p>Encyclopaedia Iranica states: "According to another Assyrian intelligence report,³⁰² the Cimmerians did invade Urartu from the territory of Mannea³⁰³ (the country south of Lake Urmia in north-western Iran where the Assyrian took the Ten Tribes captive); the document is datable to the same years (720-14 BCE), but, as the context differs from that of Rusā's campaign against the "country of Cimmerians," it is probable that it deals with a different phase of the conflict. Thus, <u>Transcaucasia, Iberia, was in fact the base from which Cimmerian troops marched</u>, probably until the beginning of the reign of Aššurbanipal (668-ca. 625 BCE)."³⁰⁴ According to Herodotus the <u>Colchians and Saspies</u> (east Georgian tribes) <u>immediately bordered on Media in the area where the Arsiani Mountain Range is located</u>: (cf 1.104): "from the Colchi it is an easy matter to cross into Media: there is but one nation between, the Saspies"; (6.84): "the Scythians themselves should essay to invade Media by way of the river Phasis."³⁰⁵</p> <p>The Saspies and the Location: Saspers (Georgian: სასპერები, sasp'erebi, other names include Saspeirs, Saspines, Sapinians, and Sapirians) are a <u>people of uncertain origin mentioned by Herodotus</u>.³⁰⁶ Their origins have been <u>attributed to Scythian people</u>.³⁰⁷ The toponym İspir (Sper) is thought by some to be derived from their name.³⁰⁸ After its establishment, <u>they constituted a significant part of the</u></p>

narrative, giving it a scholarly emphasis suitable to the times. It was the age of the great Library of Alexandria and his epic incorporates his researches in geography, ethnography, comparative religion and Homeric literature.

³⁰¹ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

³⁰² Lanfranchi and Parpola, no. 145; Deller, no. 2.1.

³⁰³ The Mannaeans (country name usually Mannea; Akkadian: Mannai, possibly Biblical Minni) were an ancient people who lived in the territory of present-day northwestern Iran south of lake Urmia, around the 10th to 7th centuries BCE. At that time they were neighbours of the empires of Assyria and Urartu, as well as other small buffer states between the two, such as Musasir and Zikirta.

³⁰⁴ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

³⁰⁵ OTAR LORDKIPANIDZE: Vani: An Ancient City of Colchis, p.170.

³⁰⁶ The Persian Army and Tribute Lists in Herodotus, A. G. Laird Classical Philology Vol. 16, No. 4 (Oct., 1921), pp. 305–326.

³⁰⁷ Armenia as Xenophon saw it, Vahan M. Kurkjian, 1958.

³⁰⁸ T. A. Sinclair, "Eastern Turkey an Architectural and Archaeological Survey", Volume 2, 1989, p272.

		<p><u>population of the early Georgian kingdom of Iberia and played a large role in the ethnogenesis of the Georgian nation.</u>³⁰⁹ The Saspies were <u>originally associated with the Iberians</u> and appear to have <u>emerged from the Lesser Caucasus to the east [Arsiani area]</u>. The Saspies occupy the space in the line between Matiene and Colchis. The Saspies must have extended through the space between the western bank of the river Cyrus and the Armenian Highland. The Saspies should have occupied, in modern geography, the eastern part of Greater Armenia. The Alarodians and Saspies were joined in one command, and both were dressed like the Colchians, thus implying <u>strong connection between the three</u>.³¹⁰ The Colchians themselves, <u>were not classified as belonging to any Satrapy</u>. The Colchians, however, <u>attended the army of Xerxes as auxiliaries. This means that these tribes were of great number. The incredible number of tribes of Mount Caucasus is spoken by ancient as modern historians</u>.³¹¹⁻³¹² The Armenia of Herodotus (in Terpsichore, 52) extended westward to Euphrates in the quarter towards Cilicia, and southwards to Mount Masius in Mesopotamia³¹³ <u>and from the position given to the Saspies</u>. It should be confined on the east by the mountains which separate the course of the Araxes from the eastern sources of the Euphrates, amongst which is Mount Ararat. Herodotus assigns the valley traversed by the Araxes to the Kartvelian saspies. <u>They constituted a significant part of the population of the early Georgian Kingdom of Iberia and played a large role in the ethnogenesis of the Georgian nation.</u>³¹⁴</p>	
<p>721 BCE</p>	<p>The Cimmerians ("Gimira" lived among the Mannai) is now in war against Rusa, king of Urartu-Tilgarimmu (Ararat). The "Cimmerians" here are the "Captive Ten Israel Scythians / Cimmerians". These</p>	<p>The Mannaeans (country name usually Mannea; Akkadian: Mannai) were an ancient people who lived in the territory of present-day north-western Iran south of lake Urmia, around the 10th to 7th centuries BCE. At that time they were neighbours of the empires of Assyria and Urartu. <u>The deported Ten Israelites Tribes, who were settled as a buffer force amongst the Mannaeans, are also called "Cimmerians" "because their origin is also from the land of Beth Khumri in Samaria in Israel. These Minnians / Cimmerians</u> (see right column), <u>which were already here in this area are none other than the</u></p>	<p>In the Bible (Jer 51:27) the <u>Mannaeans are called Minni</u>. In the <u>Jewish Encyclopedia (1906), Minni is identified with Armenia</u>.^{323 324} but it could refer to one of the provinces in ancient</p>

³⁰⁹ Grammenos, Dēmétrios; Petropoulos, Elias (2007). Ancient Greek colonies in the Black Sea 2, Volume 2. Archaeopress. pp. 1113–1114. ISBN 9781407301129. Retrieved 2015.

³¹⁰ Polym. 79.

³¹¹ Mr. Tooke's Russia, vol. 2.

³¹² Memoir of the Map of the Countries between the Euxine and the Caspian, 1788.

³¹³ Clio. 18.

³¹⁴ Reisner, Oliver; Nodia, Ghia (2009). Identity Studies, Vol 1. Ilia State University Press. p. 51. Retrieved 2015.

<p>"Captive Ten Israelites Tribes" fought for the King of Assyria, most likely under force. Sennacherib³¹⁵ wrote to King Sargon³¹⁶: "When he (King of Urartu) went to the land of Gamir, his army (met) with a debacle. Three of his officers, together with their troops, were slain. He himself escaped (and) entered his own land. His camp has not yet been attacked." After the reign of Sargon II (721-705 BCE) the name "Khumbi" is never mentioned again. It is further noted that the Assyrian name "Gamira" is translated into "Cimmerian."</p>	<p><u>Cimmerians that broke away from the Western Scythians</u>. As said before, according Herodotus, the Cimmerians had been expelled from their homeland between the Tyras (Dniester) and Tanais (Don) rivers by the Western Scythians. To <i>ensure burial in their ancestral homeland</i>, the men of the Cimmerian royal family divided into groups and <i>fought each other to the death</i>. The Cimmerian commoners buried the bodies along the river Tyras <u>and fled from the Scythian advance, across the Caucasus through Iberia</u> (modern-day Georgia) <u>to Anatolia</u> (modern-day Turkey)³¹⁸ Homer also names a number of Cimmerian kings, including Tugdamme³¹⁹ (Lygdamis in Greek; mid-7th century BCE), and Sandakhshatra³²⁰ (late-7th century BCE). During the classical period in 8th century BCE (800-701 BCE) <u>Colchis saw the rise of by various people</u>.³²¹ Thus, the nations would have to come <u>through the land of the Gamir</u> (Mannea/Minni) to reach the rest of the inhabitants of Assyria. Assyria used them and forced them to fight for them. <u>This land was then called Gamir because of the Gamira (Cimmerians) that settled here. This is the same area as Arsiari³²²/Arsareth on the border of Armenia and Colchis</u> which is explained at 714 BCE below.</p>	<p>Armenia; Minni, Ararat and Ashkenaz^{325 326} which was also on the border of the Assyrian Empire. The people from Minni are called Minnians.</p>
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³²³ Jewish Encyclopedia, Leopold Zunz, Moritz Steinschneider, Solomon Schechter, Wilhelm Bacher, J.L. Rapoport, David Zvi Hoffman, Heinrich Graetz, etc; Funk and Wagnalls, 1906; <http://www.jewishencyclopedia.com/articles/1787-armenia>

³²⁴ The Biblical Geography off Central Asia: With a General Introduction to the Study of Sacred Geography, including the Antediluvian Period, Volume 2, Ernst Friedrich Carl Rosenmüller, 2011, Nabu Press, ISBN 978-1245629010.

³¹⁵ Sennacherib (Akkadian: Sîn-ahhī-erība, "Sîn has increased the brothers"), king of Assyria 705 BCE–681 BCE, is remembered for his military campaigns against Babylon and Judah and for his building programs, notably at his capital, Nineveh. The primary preoccupation of Sennacherib's reign was the so-called "Babylonian problem", the refusal of the Babylonians to accept Assyrian rule, culminating in his destruction of the city in 689 BCE. Further campaigns were carried out in Syria (notable for being recorded in the Bible's Books of Kings, in the mountains east of Assyria, against the kingdoms of Anatolia and against the Arabs in the northern Arabian deserts. Sennacherib was also a notable builder: it was under him that Assyrian art reached its peak. His building projects included the beautification of Nineveh, a canal 50 km long to bring water to the city, and the "Palace Without Rival", which included what may have been the prototype of the legendary Hanging Gardens of Babylon.

³¹⁶ Sargon of Akkad, also known as Sargon the Great "the Great King" (Akkadian: Sarru-kinu, meaning "the true king" or "the king is legitimate"), was a Semitic Akkadian emperor known for his conquest of the Sumerian city-states in the 24th and 23rd centuries BCE. The founder of the Dynasty of Akkad, Sargon reigned during the penultimate quarter of the third millennium BCE. Cuneiform sources agree that he was cup-bearer (official in charge of wine) of king Ur-Zababa of Kish, and some later historians have speculated that he killed the king and usurped his throne before embarking on the quest to conquer Mesopotamia. He was originally referred to as Sargon I until records concerning an Assyrian king also named Sargon (now usually referred to as Sargon I) were unearthed.

	The two words are pronounced the same! ³¹⁷		
714 BCE	Sir Henry Layard's discoveries in the royal archives at Nineveh and Calah included Assyrian <u>primary records of the Cimmerian</u> ("Captive Ten Israel Scythians / Cimmerians") invasion of Urartu. ³²⁷ These records appear to place the Assyrian homeland, <u>Gamir, south rather than north of the Black Sea.</u> ^{328 329 330}	Cimmerians in Transcaucasia and the Near East: A movement ("Western Scythian and Cimmerian Israelites") likely originating in the Pontic Steppe and <u>invading Urartu by means of the Caucasus. These describe how a people termed the Gimirri</u> helped the forces of Sargon II to defeat the kingdom of Urartu. Their original homeland, called Gamir or Uish desh, seems to have been located within the buffer state of Mannae. ³³⁴ In the Jewish Encyclopedia (1906), Mannea is Minni and is identified with Armenia. ³³⁵ ³³⁶ Armenia is interpreted by some as HAR-Minni, that is, "the mountainous region of the Minni". The name " Armenia " is connected to the Indo-European root "Ar-" meaning "assemble/create" which is frequently used in names regarding "light," found in names such as " Ararat, Aryan, Arsiani, Arsareth, " etc. The Arsiani Range (Georgian: არსიანის ქედი, arsanis k'edi) or Yalnızçam	

³¹⁸ Herodotus, *Histories, Book 4*, sections 11–12.

³¹⁹ Tugdamme (also Dugdamma and, in classical Greece, Lygdamis) was Cimmerian king of the mid-seventh century BCE.

³²⁰ Sandakhshatra, Sandaksatru or Sandakuru was a Cimmerian king in the late 7th century BC. According to the Assyrian inscriptions provided by Ashurbanipal, King of Assyria, he was the son of Tugdamme. These inscriptions show that Tugdamme was killed in battle but that Sandakhshatra survived and thus became the next King of the Saka, a Scythian tribe. It has been speculated that Sandakhshatra was the famed Cyaxares who helped in conquering Assyria. Rea, Cam. *The Assyrian Exile Israel's Legacy in Captivity*, p. 140, 144.

³²¹ David Marshall Lang (1997). *Lives and Legends of the Georgian Saints* (2 ed.). St. Vladimir's Seminary Press. ISBN 978-0913836293.

³²² Prof G Lortkipanidze, who is the head of the History and Judaism/Jewish Studies Faculty at the Tbilisi State University, gave the following very insightful information (2016): "*In your book you talk about "Arsareth," which is in your research a territory described as "an area, covered with clouds," and you come to the conclusion that it might be the "Caucasian mountain area". I think that that description more than likely fits the historic South Georgia area, specifically the Yalnızçam Mountains water basin between the Kura River and the Chorokhi River "*, which is on the border of modern Georgia and Turkey." Prof Lortkipanidze referred to the Yalnızçam Mountains which is also called the Arsiani Mountains.

³²⁵ Missionary Researches in Armenia: Including a Journey Through Asia Minor, and Into Georgia and Persia, with a Visit to the Nestorian and Chaldean Christians of Oormiah and Sarmas, Smith, Eli; Conder, Josiah and Dwight, Harrison Gray Otis, ISBN 9781147547535.

³²⁶ Cyclopaedia of Biblical, theological, and ecclesiastical literature Volume 1, John McClintock, James Strong; (orig. 1923, 2010), Nabu Press, ISBN 978-1177267625.

³¹⁷ Prof Leroy Waterman – *Royal Correspondence of the Assyrian Empire*: Published by University of Michigan, 1930.

³²⁷ K. Deller, "Ausgewählte neuassyrische Briefe betreffend Urartu zur Zeit Sargons II.," in P.E. Pecorella and M. Salvini (eds), *Tra lo Zagros e l'Urmia. Ricerche storiche ed archeologiche nell'Azerbaigian Iraniano, Incunabula Graeca 78* (Rome 1984) 97–122.

³²⁸ Cozzoli, Umberto (1968). *I Cimmeri*. Rome Italy: Arti Grafiche Citta di Castello (Roma).

³²⁹ Salvini, Mirjo (1984). *Tra lo Zagros e l'Urmia: ricerche storiche ed archeologiche nell'Azerbaigian iraniano*. Rome Italy: Ed. Dell'Ateneo (Roma).

<p><i>Encyclopaedia Iranica</i> states: "According to intelligence reports sent to the Assyrian king Sargon II between 720 and 714 BCE, King Rusā I of Urartu marched his troops to KUR Gamir(ra) "land of the Cimmerians" but was defeated³³¹; a modern attempt at more precise dating of these events to August-September 714 (Lanfranchi) is hardly convincing. <u>KUR Gamir(ra) was reliably localized by D'yakonov on the territory of modern Georgia, most probably in its central part;</u>³³² the opposing view of Mirjo Salvini (pp. 45-46) and his arguments for a</p>	<p>Mountains (Turkish: Yalnızçam Dağları) is a mountain range in the Eastern Anatolia Region, northeast Turkey, <u>and one of the provinces of Georgia, Adjara in southwest Georgia.</u> The range, continuing the Lesser Caucasus to the Armenian highlands, <u>forms the watershed between the river valleys of Çoruh/Chorokhi and Kura/Mtkvari which also runs pass Mtskheta. The Kura/Mtkvari River and the Aragvi connect at Mtskheta. Zanavi is a spring less than ten kilometers from Mtskheta which was discussed in great detail in Part 3. The spring, which is called Zanavi [Curtain] is the area the Israelites occupied on condition of paying tribute, is now called Kherk'i – from 'khark'i' (tribute). The Arsiani, Mtskheta, Zanavi and Herki are all firmly connected by one valley and river system! The researcher is firmly convinced by the overwhelming historical, archaeological and tribal formation evidence, that this area is "Arsareth" where the Ten Tribes migrated to!</u> The later geographer Ptolemy placed the Cimmerian city of Gomara in this region of Armenia.</p> <p><i>Wikipedia</i>,³³⁷ paraphrased by the researcher, states that the <u>Cimmerians moved to Iberia which is called Georgia today</u>... The Cimmerians (also Kimmerians, Greek Κιμμέριοι Kimmerioi) are an ancient people, first mentioned in the late 8th century BCE in Assyrian records. The first historical record of the Cimmerians appears in Assyrian annals in the year 714 BCE. These describe how a people termed the Gimirri helped the forces of Sargon II to defeat the kingdom of Urartu. Their original homeland, called Gamir or Uishdish,</p>	
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³³⁰ Kristensen, Anne Katrine Gade (1988). Who were the Cimmerians, and where did they come from?: Sargon II, and the Cimmerians, and Rusa I. Copenhagen Denmark: The Royal Danish Academy of Science and Letters.

³³⁴ The Mannaean (country name usually Mannea; Akkadian: Mannai, possibly Biblical Minni, מִנִּי) were an ancient people who lived in the territory of present-day northwestern Iran south of lake Urmia, around the 10th to 7th centuries BCE. At that time they were neighbours of the empires of Assyria and Urartu, as well as other small buffer states between the two, such as Musasir and Zikirta. In the Bible (Jer 51:27) the Mannaean are called Minni. In the Jewish Encyclopedia (1906), Minni is identified with Armenia, but it could refer to one of the provinces in ancient Armenia; Minni, Ararat and Ashkenaz.

³³⁵ Jewish Encyclopedia, Leopold Zunz, Moritz Steinschneider, Solomon Schechter, Wilhelm Bacher, J.L. Rapoport, David Zvi Hoffman, Heinrich Graetz, etc; Funk and Wagnalls, 1906; <http://www.jewishencyclopedia.com/articles/1787-armenia>

³³⁶ The Biblical Geography off Central Asia: With a General Introduction to the Study of Sacred Geography, including the Antediluvian Period, Volume 2, Ernst Friedrich Carl Rosenmüller, 2011, Nabu Press, ISBN 978-1245629010.

³³¹ Parpola, 1987, nos. 30-32; Lanfranchi and Parpola, nos. 92, 144, 174; Deller, pp. 98ff. (G. B. Lanfranchi and S. Parpola, State Archives of Assyria V. The Correspondence of Sargon I, pt. 2, Helsinki, 1990.)

³³² D'yakonov, 1984, pp. 90, 175 n. 253; Idem, "The Cimmerians," in Monumentum Georg Morgenstierne I, Acta Iranica 21, Leiden, 1981, pp. p. 108; Idem and S.M. Kashkai, Geographical Names According to Urartian Texts, Wiesbaden, 1981, p. 71.

	<p>location south or southeast of lake Urmia do not seem well founded."³³³ The central part is where Mtskheta is!</p>	<p>seems to have been located within the buffer state of Mannae. (After the Cimmerians' conquests of Colchis and Iberia in the First Millennium BCE, the Cimmerians also came to be known as Gimirri in Georgian.) The modern-day Georgian word for "hero", (გმირი) gmiri, is derived from the word Gimirri. This refers to the Cimmerians who settled in the area after the initial conquests. According to Georgian national historiography, <u>the Cimmerians, in Georgian known as Gimirri, played an influential role in the development of the Colchian and Iberian cultures.</u>³³⁵</p>	
<p>714 BCE</p>	<p style="text-align: center;">Scythians and Israelites at their "New Jordan River" (Kura River):</p> <p>This fascinating summary article from the book "Book of Books" by David Ben Melekh (Jirkvalidze) gives vivid insight of the Scythians and Israelites at the Kura River in Georgia:³³⁹ <u>"The Scythians organized the lineage of Jacob in Georgia, as they were engaged in trade at the mouth of the Kura River, and supplied them with goods.</u> According to genetic studies, still in Soviet times, the genetic Jews lived along this river.</p> <p><i>Therefore, in addition to Mtskheta, the Israelis, as seen as a "buffer" settled on the shore of one of the South Caucasus rivers named "Kura," now called the river "Mtkvari" which <u>flowed along the trade routes</u>, including the <u>"Shchelkovo way" to the north</u>. The <u>Mtskheta area was the center of the trade routes in all four directions and engaged heavily in trade</u>. Therefore, <u>this area with its people was useful to the Scythians and provided them with all the necessary goods, which were not in the Caucasus mountains. The Israelites resettled here where all social interaction took place. It was the place the Scythians used to control the people and connect between the Israelites' (tribal) links.</u></i></p> <p><i>The Israelites referenced this Kura River to their native river "Jordan," in the sunny warm Israel, as the Israelites considered themselves already fully protected and "at home." Prof I. Javakhishvili,³⁴⁰ a Georgian Academic of the Soviet Socialist Republic, wrote: <u>"We know that the Assyrian and Babylonian kings resettled a large colony of Jews from Palestine in Transcaucasia. Muslims have always and still call the Jews' Jordan River "Hur" (Gu-ra, Kura) and Iberians, i.e. resettled Jews "Gurdjieff" and their country "Gurdzhistan".</u>"³⁴¹ [Note that "G" and "H" are pronounced as the same sound – note by the researcher.]</i></p>		

³³⁷ Wikipedia, *Cimmerians*: <https://en.wikipedia.org/wiki/Cimmerians>

³³³ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

³³⁸ Berdenishvili, N., Dondua V., Dumbadze, M., Melikishvili G., Meskhia, Sh., Rationi, P., *History of Georgia* (Vol. 1), Tbilisi, 1958, pp. 34–36.

³³⁹ David Ben Melekh (Jirkvalidze) *Book of Books*: May 2016. jirkvalidze@gmail.com (Translated from Russian to English by the researcher).

³⁴⁰ Prince Ivane Javakhishvili (Georgian: ივანე ჯავახიშვილი) (1876-1940) was a Georgian historian and a linguist whose voluminous works heavily influenced the modern scholarship of the history and culture of Georgia. He was also one of the founding fathers of the Tbilisi State University (1918) and its rector from 1919 to 1926.

³⁴¹ I. Javakhishvili. 233, p. 168 - 169.

Iranians called Palestine "Gur-ji," the Scythian people "Gur-gi-ag," and these are the people who inhabit the territory of this Jordan/Hur river at the Mtskheta area. For greater clarity, we give an example of the same "Hur" word in Scythian/Ossetian: The term "Gur" is an altered form of the Iranian/Scythian term "Hur," which is a reference to "sun /heat/light." **The Scythians in the Middle East experienced the extreme Palestinian sun/heat/light, and saw the fleeing Israelites from the Sun-heat river (Jordan river) in Palestine, now as settlers at the "sunny side" of this river, and called it the Sun /heat/light river** = Hur river = Gur river = Gura river = Kura river, which is also now called the "Mtkvari" river.

Incidentally, in the Scythian/ Ossetian language the 19th century "Gurji-ag" was associated with the "notion of a slave", before this it was not the case. But a slave in any case in Scythia, and later in Ossetia, had always been seen as a free man as when a company today hires/contracts your skills and employs you. You are then an "employee/contract hired free slave" of the company and can leave any time you want. The Scythians always had a democratic attitude towards peasants.

When the Scythians invaded and defeated Assyria and destroyed the capital Nineveh, a certain number of Jews moved to the coast of the Kura River in the South Caucasus and the southern slopes of the Central Caucasus. In the Caucasus, they were in relative freedom and security, and with their ability to trade, they were useful to local tribes and the Scythians assisted them to provide them with the necessary supply of goods³⁴²

In 2008, during excavations in Igoeti **an image of Aries, the lamb, which is the sacrifice³⁴³ of Judah,³⁴⁴ and dates from the 7th century BCE, was found. The Aries of Judah links the Israelites directly to this area.** May 15, 2009 along the roads of the same Igoeti, large graves were found by archaeologists. The graves turned out to be a lot of Semitic anthropological remains, which were genetically Jewish skulls. Many Semitic skulls were found in Abastumani.

Archaeological evidence also suggests that the ancient city Mtskheta's strategic position was dictated by easy access to Daryal's gorge - the main trade road through the Greater Caucasus, **on which the Scythians invaded the ancient Middle East.**

The Scythians, in their origin, were of Iranian origin, they came via the Persian nation that is proved on the basis of linguistic material by Prof Vaso (Basil) Abaev.³⁴⁵ Their original homeland was not the shores of the Black Sea. They migrated to the coast of the Black Sea and the

³⁴² See *Scythians with Iberia*. Archaeological excavations can be seen from the surroundings of Mtskheta and other historical materials. See *The heroism*, t. IV of, p. 108; Kartlis tskhovreba, 1, ed. S. Kaukhchishvili. Tb., 1955, p. 23 - 24.

³⁴³ Nissan is the first month of the Jewish Year. Its sign is T'leh - the lamb (Aries). When the Jewish People were about to leave Egypt, Elohim commanded them to take a lamb (Aries).

³⁴⁴ M. R. Molnar, *The evidence for Aries the Ram as the astrological sign of Judea*: Journal for the History of Astronomy (ISSN 0021-8286), Vol. 34, Part 3, No. 116, p. 325 - 327 (2003).

³⁴⁵ Prof Vaso (Vasily) Ivanovich Abaev (15 December 1900 – 18 March 2001) was an ethnically Ossetian Soviet linguist specializing in Iranian, particularly Ossetian linguistics. Abaev was born in тхе вилларе оф Kobi, Georgia, Russian Empire. He studied at the Gymnasium of Tiflis in 1910-1918 and graduated from the Leningrad University in 1925. He studied Iranian philology under Friedman's direction and, as many other young linguists, fell under the influence of the controversial Nicholas Marr, joining Marr's Yaphetic Institute in 1928. Starting with the 1950s, Abaev became internationally famous as the leading authority on Scythian and Sarmatian

	<p><i>Caucasus, passing through Central Asia (Persia) and the Russian steppes. <u>In Georgia, we found much of Scythian cultural material that allowed the Georgian scientists to draw the corresponding conclusion of their presence. In the territory of Colchis of Georgia, much Scythian cultural material was also found.</u> During this period, Armazi, next to Mtskheta, was controlled by a traditional "pitiahsh" (about the same position as the satrap or governor of the king). The Pitiahsh was second in the hierarchy of persons in Iberia's kingdom. During the excavation of the cemetery of the ruling dynasty two engraved stones of the two pitiahsh were found: 1) Asparuh (probably a contemporary of the Roman emperor Hadrian, who ruled in 117-138 years BCE), 2) Zevachim (reigned in 150 BCE), <u>a rare example of an authentic pre-Christian Georgian life. Inscriptions in Aramaic</u> tell us of the king's architect and epitropos ("steward, overseer"). Hebrew/Aramaic writings were found on many graves. This confirmed not only the existence of Jewish settlements in Iberia and Mtskheta, but also the use of the Hebrew language during the time on the social and state level in the country. Prof G. Melikishvili³⁴⁶ emphasizes that in the 3rd century BCE, due to the deteriorating international situation, Iberia's position deteriorated as well."</i></p>	
<p>707 BCE</p>	<p>Sargon II makes mention of the "Khumri" in his record of the capture of Samaria. He refers to himself as the conqueror of "Beit-Khumri" meaning "House of Khumri". The Israelites lived the area <u>called Gamir in Assyria</u> according to Prof A.H. Sayce,³⁴⁷ who also interpreted the cuneiforms in 1882. The people of Urartu attacked the land of</p>	

linguistics. Assisted by his friend, Georges Dumézil, Abaev demonstrated connections between the Scythian languages and modern Ossetian. He also pointed out some striking similarities between Ossetian and Celtic mythology. His magnum opus, the Etymological Dictionary of Ossetian Language, which is based on the material of 190 languages and dialects, was published in four volumes between 1959 and 1989 and became known outside the USSR as well. He died at the age of 100 in Saint Petersburg. Several years later, a monument to him was unveiled in Tskhinval.

³⁴⁶ Prof Giorgi Melikishvili (December 30, 1918 – March 27, 2002) was a Georgian historian known for his fundamental works in the history of Georgia, Caucasia and the Middle East. He earned an international recognition for his research of Urartu. He was born in Tbilisi and graduated in 1939, from the Tbilisi State University and earned a professor's degree (1956). From 1954 to 1988, he chaired the Department of Ancient History at the Institute of the History of Georgia. From 1965 to 1999, he directed this Institute and remained its Honorary Director until his death. He was also the first Soviet historian to be awarded a Lenin Prize. He probed ancient Georgia's connection to the Anatolian and Mesopotamian worlds and made an invaluable contributions to the studies of Urartu. His Russian-language К истории древней Грузии (Towards the History of Ancient Georgia; 1959) to this day remains a standard reference in the ancient history of Georgia. Some of Melikishvili's most influential essays were published, in the early 2000s, in the collection Researches in the Ancient History of Georgia, Caucasia and the Near East.

³⁴⁷ The Rev. Archibald Henry Sayce (25 September 1845 – 4 February 1933), was a pioneer British Assyriologist and linguist, who held a chair as Professor of Assyriology at the University of Oxford from 1891 to 1919.

	Gamir. In around 707 BCE , <u>a people known as "Gimira" lived among the Mannai.</u>		
706 BCE	706 BCE Sargon II fights the Cimmerians that were attacking Assyria's northern borders. ³⁴⁸ It was most likely the "Western Scythian and Cimmerian Israelites" assisted their "Captive Ten Israel Scythians / Cimmerians" to free them.		
705 BCE		In 705 BCE , Sargon fell while driving the Cimmerians ("Captive Ten Israel Scythians/Cimmerians") from Ancient Iran, where they were attacking Sargon's Persian and Median vassals. ³⁴⁹ The Cimmerians later ravaged the kingdoms of Urartu and Phrygia (modern-day Turkey), before being finally subdued by the Assyrians. Sargon was succeeded by his son Sennacherib. ³⁵⁰ <u>The Assyrians recorded the migrations of the Cimmerians</u> ("Captive Ten Israel Scythians / Cimmerians"), as the former people's king Sargon II was killed in battle against them in 705 BCE . ³⁵¹ The migration would obviously be to the area their brothers controlled outside the borders of the Assyrian / Persian Empire, to benefit their protection. Again this brings us to the modern-day Georgian area and further north.	
700 BCE ↓ 601 BCE		Scythian War Machine and Headoffice: In the 7th century BCE (700-601 BCE) the Scythians (the main Western dominant group) <u>crossed the Caucasus and frequently raided the Middle East along with the Cimmerians, playing an important role in the political developments of the region.</u> ³⁵² The classical period saw the rise of Speri in the 7th century BCE - İspir (Georgian: სპერო Speri; Armenian: Մսլէր Sber or	

³⁴⁸ "Sargon II, King of Assyria (721-705 BC)", The British Museum.

³⁴⁹ Wikipedia, Sargi II: https://en.wikipedia.org/wiki/Sargon_II#cite_ref-tbm_1-0

³⁵⁰ "Sargon II, King of Assyria (721-705 BC)", The British Museum.

³⁵¹ Wikipedia, Cimmerians: <https://en.wikipedia.org/wiki/Cimmerians>

³⁵² "History of Central Asia". Encyclopædia Britannica Online. Retrieved 31 December 2014.

		<p>Sper), (Kurdish: Espîr), is a town and district of Erzurum Province in the Eastern Anatolia region of Turkey.³⁵³ Ispir is the historical Speri for Georgians and Sper for Armenians.^{354 355 356} Sper is known from the 3rd millennium BCE. The name Sper is thought by some to be derived from Saspers,³⁵⁷ a tribe mentioned by Xenophon:³⁵⁸ <i>"The illustrious dynasty of the Bagrationi originated in the most ancient Georgian district – Speri (today Ispir)."</i>³⁵⁹ <i>Through their farsighted, flexible policies, the Bagrationi achieved great influence from the sixth through eighth centuries. One of their branches moved out to Armenia, the other to Georgian Kingdom of Iberia, and both won for themselves the dominant position among the other rulers of Transcaucasia.</i>³⁶⁰ Speri was part of the Georgian Kingdom of Tao-Klarjeti. In the 4th-3rd centuries BCE <i>it was organized into a province of the Iberian Kingdom as noted by Strabo</i>, and during subsequent centuries it frequently changed hands between Georgians and Armenians. Alexander the Great sent one of his generals Menon to conquer Speri, but Menon and his forces were defeated and killed by this ferocious war machine. Saspers' origins have been <i>attributed to Scythian people</i>.³⁶¹ East Georgian tribes of Tibarenians-Iberians formed their kingdom in 7th century BCE.³⁶² The question is who were these people forming their kingdom in Iberia? Would the "Western Scythian and Cimmeric Israelites" who already dominated the area north of the Caucasus with all the trade routes all the way down to Turkey allowed a new separate kingdom or was it their own people? Demosthenes³⁶³ wrote that about 400,000 medimns (63,000 ton) of grain was exported annually from the Northern Black Sea Bosphorus to Athens, showing how powerful they really were. <i>The</i></p>	
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³⁵³ David Marshall Lang (1997). *Lives and Legends of the Georgian Saints* (2 ed.). St. Vladimir's Seminary Press. ISBN 978-0913836293.

³⁵⁴ E. Takaishvili. "Georgian chronology and the beginning of the Bagrationi rule in Georgia". - *Georgica*, v. I, London, 1935.

³⁵⁵ Al. Manvelichvili. "Histoire de la Georgie", Paris, 1955.

³⁵⁶ K. Salia. "History of the Georgian Nation", Paris, 1983.

³⁵⁷ Donald Rayfield. *Edge of Empires: A History of Georgia* Reaktion Books, 2013 ISBN 978-1780230702 p 18.

³⁵⁸ T. A. Sinclair, "Eastern Turkey an Architectural and Archaeological Survey", Volume 2, 1989, p272.

³⁵⁹ Centered on the modern-day district of Ispir, northeastern Turkey, this province is sometimes thought to have been the cradle of the Georgian people (Sunny [1994], p. 11). It lay in what is frequently referred to as the Armeno-Georgian marchlands where the two communities coexisted and intermingled for several centuries, but the Georgian Speri and the Armenian Sper may not always be absolutely identical (cf. Tao and Tayk, Rapp [2003], p. 14).

³⁶⁰ Berdzenishvili et al., *История Грузии*, p. 129, cited in: Sunny (1994), p. 349.

³⁶¹ Armenia as Xenophon saw it, Vahan M. Kurkjian, 1958.

³⁶² Cyril Toumanoff, *Studies in Christian Caucasian History*: p. 80.

³⁶³ Demosthenes (384–322 BCE) was a prominent Greek statesman and orator of ancient Athens. His orations constitute a significant expression of contemporary Athenian intellectual prowess and provide an insight into the politics and culture of ancient Greece during the 4th century BCE.

		<p><u>Scythian nomadic aristocracy not only served a middleman role, but also actively participated in the trade of grain produced by dependent farmers as well as slaves, skins and other goods.</u>³⁶⁴</p>	
<p>700 BCE ↓ 601 BCE</p>	<p style="text-align: center;">Archaeological Evidence:</p> <p>The Pazyryk culture flourished between the 7th and 3rd century BCE in the area <u>associated with the Sacae</u>. The Pazyryk <i>culture is a Scythian</i>³⁶⁵ <i>Iron Age archaeological culture</i> (c. 6th to 3rd centuries BCE) identified by excavated artefacts and mummified humans found in the Siberian permafrost, in the Altay Mountains, Kazakhstan and nearby Mongolia ("Eastern Scythian and Cimmerian Israelites"). The mummies are buried in long barrows (or kurgans) <i>similar to the tomb mounds of western Scythian culture in modern Ukraine</i>. Ordinary Pazyryk graves contain only common utensils, but in one, among other treasures, archaeologists found the famous Pazyryk Carpet, the oldest surviving wool-pile oriental rug. Another striking find, a 3-metre-high four-wheel funerary chariot, survived superbly preserved from the 5th century BCE.</p> <p>The Scythians "headquarters" (capital city) was located north of the Caucasus Mountains. Herodotus wrote about an enormous city called Gelonus.³⁶⁶ Recent digs in a Bilsk village near Poltava (Ukraine) have uncovered a "vast city", with the largest area of any city in the world at that time (Bilsk settlement). It has been tentatively identified by a team of archaeologists led by Prof (Dr) B. Shramko³⁶⁷ as the site of Gelonus. <i>The city's commanding ramparts and vast area of 40 square kilometers exceed even the outlandish size reported by Herodotus.</i> Its location at the northern edge of the Ukrainian steppe would have <i>allowed strategic control of the north-south trade-route</i>. Judging by the finds dated to the 5th and 4th centuries BCE, craft workshops and Greek pottery abounded. The Scythians established and <i>controlled a vast trade network connecting Greece, Persia, India and China, perhaps contributing to the contemporary flourishing of those civilizations.</i>³⁶⁸</p> <p>Archaeological finds and references in ancient sources reveal elements of early political and state formations characterized by advanced metallurgy and goldsmith techniques in the Colchis/Iberia area that date back to the 7th century BCE and beyond.³⁶⁹ <i>The Scythian incursion into Colchis at the end of the 7th century BCE both introduced Colchians to iron metallurgy and gave rise to a lacuna in the material</i></p>		

³⁶⁴ TITI TODURANCEA, *Scythia*: <https://www.titudorancea.net/z/scythia.htm>

³⁶⁵ "Pazyryk". Encyclopædia Britannica Online. Encyclopædia Britannica. Retrieved March 2, 2015.

³⁶⁶ Herodotus Book 4 Paragraph 108.

³⁶⁷ Boris Shramko (born 1921 – 8 July 2012) was a Ukrainian historian and professor of history. Excavations at Bilske Horodyshche (Більське городище) near the village of Bilsk (between Poltava and Sumy) in the Ukraine have led to suggestions by archaeologist Boris Shramko and others identifying it as the Scythian capital Gelonus. It is strategically situated on the exact boundary between the steppe and forest-steppe.

³⁶⁸ Beckwith, Christopher I. (March 16, 2009). *Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present*. Princeton University Press. ISBN 1400829941. Retrieved December 30, 2014, pp. 58–70.

³⁶⁹ "The Law of Georgia on Occupied Territories (431-lls)" (PDF). State Ministry for Reintegration. 23 October 2008. Retrieved 1 February 2015.

	<p><u>culture of the area.</u> New tribes in the Eastern Black Sea in the middle of the 6th century BCE revived the iron industry, but it never again reached the scale of production achieved in the 7th century BCE.³⁷⁰</p> <p>One of the strangest of mysteries, about unknown, but advanced cultures that resurrected itself in Central Europe in the 2nd and 1st century BCE, <u>was the Hallstatt Culture (7th to 3rd century BCE)</u> and the La Tene Culture (3rd to 1st century BCE). Most historians agree to the <u>invasions of the Celtic-Scythians</u> who moved from the regions of the <u>Black and the Caspian Sea</u> that were later known to the Romans as the Celtic and the people of Gaul. When they had arrived, they were pushed or eventually took the divine notion to continue moving westward, one of the branches eventually <u>became known as the Cimmerians, for they were the ancient Ghomerians from the House of Omri in the Northern Kingdom of Israel.</u> They headed north of the Carpathian Mountains³⁷¹ and continued in a north-west path along the Vistula River to the "Low Countries" of Belgium and Holland and the north-western sectors of modern Germany. <u>There along the North Sea and the Black Sea, known to them as the "German Ocean" the "Cimri" nestled into their new homes in the Jutland peninsula region that was called "Cimbric Chersonesus".</u> It was Putarch³⁷² who wrote in his "Life of Marius" the following: <u>"They were called at first Cimmerians and then, not inappropriately, Cimbr"</u> (Plutarch, cited by E. Raymond Capt, "Missing Links Discovered in Assyrian Tablets", 1985, Artisan Sales, p. 141). This fact was collaborated by Poseidonius³⁷³, the Stoic philosopher when he noted how the <u>Cimbr were dwelling along the Black Sea where they had been formerly known to the Greek as the "Cimmerians"</u>. A larger part of the <u>entering Scythian Israelite hordes</u> into Europe moved south below the Carpathian Mountains along the Danube River westward through Hungary and Austria into the southern regions of France and Germany. They became known as the Celts but to the Romans as Gauls. As early as the 7th to the 6th centuries, martial warrior groups of these Celtic tribes, according to Capt, first settled in Bohemia and Bavaria. <u>There they left their imprint for with their deceased royalty and warriors they entombed them under wooden built chambers beneath earthen mounds with their bronze and iron swords.</u> It is regarding these remains that archeologists have been in dispute, but have collectively given them the name of the <u>"Hallstatt Culture" between the years of 700 to 500 BCE.</u></p>	
<p>700 BCE ↓ 675</p>		<p>Encyclopaedia Iranica: The Cimmerians were also in Anatolia.³⁷⁴ Strabo³⁷⁵ synchronized the suicide of King Midas of Phrygia with the invasion of his country by the Cimmerians. Owing to contradictory and dubious reports about the date of Midas's death, however, it is impossible to date this event more</p>

³⁷⁰ Gocha R. Tsetskhladze, *Oxford journal for Archaeology: DID THE GREEKS GO TO COLCHIS FOR METALS?*; <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-0092.1995.tb00066.x/abstract;jsessionid=84A899BFC356775DED8436406FC4333B.f02101?userIsAuthenticated=false&deniedAccessCustomisedMessage=>

³⁷¹ The Carpathian Mountains or Carpathians are a mountain range system forming an arc roughly 1,500 km (932 miles) long across Central Europe, into Eastern, and in Southeastern Europe, making them the second-longest mountain range in Europe (after the Scandinavian Mountains, 1,700 km (1,056 miles)).

³⁷² 46–120 CE. An ancient Greek biographer and philosopher, noted for his Parallel Lives of distinguished Greeks and Romans and ethical insights. He evaluated the character and conduct of many Greek and Roman rulers in his major work, popularly known as Plutarch's Lives.

³⁷³ Poseidonius (Greek: Ποσειδώνιος, Poseidonios, meaning "of Poseidon") "of Apameia" (ὁ Ἀπαμεία) or "of Rhodes" (ὁ Ῥόδιος) (c. 135 BCE – c. 51 BCE), was a Greek Stoic philosopher, politician, astronomer, geographer, historian and teacher native to Apamea, Syria. He was acclaimed as the greatest polymath of his age. His vast body of work exists today only in fragments. Writers such as Strabo and Seneca provide most of the information, from history, about his life.

³⁷⁴ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

³⁷⁵ Strabo 1.3.21.

BCE		precisely than 700-675 BCE . The apparent synchronism most likely results from chronographic speculations, in which ancient and popular conceptions about Midas and Homer as contemporaries were connected with the no less widely accepted synchronism between Homer and the Cimmerian invasion. Other evidence about the arrival of the Cimmerians in Phrygia (Stephanus Byzantius, s.v. Syassós) offers no grounds for dating.	
700 BCE ↓	<p style="text-align: center;">Archaeological Evidence:</p> <p>An <u>ancient grave</u> in the Russian city of Rostov-on-Don, near the Sea of Azov just north of the Black Sea, <u>affirms the connection between the Sarmatian and Scythian to the Israelites</u> by Russian archaeologists. The ancient grave contained the remains and grave goods of a <u>noblewoman of the Sarmatians</u>, a people <u>historically associated with the Scythian confederation of tribes</u>. She was obviously of noble heritage as her grave contained gold adornments, jewelry and artifacts. The link relates that her grave was discovered in an undisturbed state while the grave of her apparent husband had previously been looted. Steven M. Collins writes,³⁷⁶ <i>"Back to the archaeological discovery. The gem with a Phoenician/Aramaic inscription <u>cements the ties between the Sarmatian/Scythians and the ancient Israelites, and confirms the origin of the Sarmatians/Scythians was in ancient Israel's kingdoms</u>, not from somewhere deep in Asia. The presence of this <u>ancient Phoenician-inscribed gem in the Sarmatian burial site indicates that it had great familial and historical significance to whoever was buried in that grave. It affirms the ancient roots of that buried female were known to be in the Phoenician/Aramaic world. No group from deep in Asia or Mongolia had any Phoenician/Aramaic roots or valued heritage. <u>This artifact and burial site confirms the Israelite origins of the Sarmatian/Scythian tribes</u>."</u>³⁷⁷</i></p> <p>The <u>oldest Sarmatian culture</u> goes only to the 7th century BCE, according to the leading Soviet historian/archaeologist Boris Grakov,³⁷⁸ which culture was defined <u>by the late Kurgan graves</u>³⁷⁹ (buried within earthwork mounds) and part of the nomadic steppe culture stretching from the Black Sea eastward to beyond the Volga River, and is especially evident at two of the major sites at Kardaielova and Chernaya in the</p>		

³⁷⁶ Mihai Andrei, Spectacular tomb of Sarmatian Warrior woman found in Russia: <http://www.zmescience.com/science/archaeology/sarmatian-warrior-tomb-18082015/>

³⁷⁷ Steven M Collins, *Ancient Grave Affirms Sarmatian/Scythian-Israelite Connection*: <http://stevenmcollins.com/WordPress/ancient-grave-affirms-sarmatianscythian-israelite-connection/>

³⁷⁸ Boris Nikolaevich Grakov (Russian: Борис Николаевич Граков) (December 13, 1899 in Oнега — September 14, 1970 in Moscow) was a Soviet Russian archaeologist, who specialized in Scythian and Sarmatian archeology, classical philology and ancient epigraphy. Grakov graduated from the Faculty of History and Philology of the Moscow State University in 1922. He became the Doctor of Science in history in 1939 and was a professor of the university since then. Since 1925 he performed excavations near Volga and Ural mountains and since 1937 in the Ukraine. Grakov systematized the huge amount of information on ceramic stamps of the Ancient Greece and created the full catalog of such stamps from the Northern Black Sea region. In 1938-41 and 1944-52 he excavated Kamenskoe Gorodishche near Nikopol, a large center of the Bronze Age and Iron Age culture of Scythians. He worked out issues of the Scythian ethnic geography and on social structure and industries of Scythians and Sarmatians. He pointed out main milestones of the 6th to 4th century BCE Sarmatian culture in Volga and Ural regions. In particular, between 1945 and 1947 he proposed the four-phase periodization scheme for history and culture of Sarmatian tribes in those regions. Grakov was awarded the Order of the Red Banner of Labour and various medals.

³⁷⁹ A kurgan (Russian: курáн) is a tumulus, a type of burial mound or barrow, heaped over a burial chamber, often of wood.

	<p>trans-Uralic steppe. Grakov defined four phases: 1) Sauromatian, 7th–5th centuries BCE, 2) Early Sarmatian, 4th–2nd centuries BCE, 3) Middle Sarmatian, late 2nd century BCE to late 2nd century CE. While <u>"Sarmatian" and "Sauromatian" are synonymous as ethnonyms</u>, they are given different meanings purely by convention as archaeological technical terms. <u>Archaeological evidence suggests that Scythian-Sarmatian cultures may have given rise to the Greek myth of Amazons</u>. Graves of armed females have been found in southern Ukraine and Russia. David Anthony notes, "About 20% of Scythian-Sarmatian "warrior graves" on the lower Don and lower Volga contained females dressed for battle as if they were men, a phenomenon that probably inspired the Greek tales about the Amazons." ³⁸⁰ Strange as it seems, <u>this Kurqan culture appears to be identical to the Israelite-Scythian culture of the same era between the 7th to the 4th century BCE</u>. This Samatian nomadic steppe culture is not older as this tribe was birthed from the Scythians (see below).</p>	
<p>700 BCE ↓ 675 BCE</p>		<p>Sarmatians: A Group Birthed from Scythian Hebrew Men and Foreign Pagan Wives:</p> <p>These <u>nomadic Sarmatians people like the Scythian Israelites</u> "wore trousers" and pointed caps. (Jews don't like wearing short pants based on Psalm 147:10.) Their (pagan non-Hebrew) wives retained the 'ancient Amazon' mode of living, joining their husbands in the hunt and in war, and wearing the same dress (pants) as the men. ³⁸¹ According to classical authors, <u>the Sarmatians migrated from Central Asia, as the Scythians</u>, and emerged in the <u>7th century BCE</u> in a region of the steppe to the east of the Don River and south of the Ural Mountains ³⁸² in Eastern Europe. <u>It is generally accepted that the Sarmatians and the Cimmerians were sub-tribes or the greater Scythian group due to the vast similarities</u>, although they also fought each other at times. For centuries they lived in relatively peaceful co-existence with their <u>western neighbours the Scythians</u>. <u>It was from Herodotus in his Histories 4.21 who wrote of the legendary Sauromatians that claimed that they were a race which mixed the Scythian male warriors with the Amazon female warriors in which their descendants were blond, stout and tanned akin to the appearances of the Scythians and the Thracians.</u> ³⁸³ These young Amazon women <u>learned the Hebrew Scythian language</u> and even agreed to enter into a marriage agreement under one condition: <u>they had to move away and not</u></p>

³⁸⁰ Anthony, David W. (2007). The Horse, the Wheel, and Language: How Bronze-Age Riders from the Eurasian Steppes Shaped the Modern World. Princeton University Press. ISBN 0-691-05887-3.

³⁸¹ Jews don't like wearing short pants based on Psalm 147:10.

³⁸² The Ural Mountains, or simply the Urals, are a mountain range that runs approximately from north to south through western Russia, from the coast of the Arctic Ocean to the Ural River and northwestern Kazakhstan. The mountain range forms part of the conventional boundary between the continents of Europe and Asia. Vaygach Island and the islands of Novaya Zemlya form a further continuation of the chain to the north into the Arctic Ocean.

³⁸³ Robert Mock, *Finding a New Home for the Lost Tribes of Israel*: <http://www.biblesearchers.com/hebrewchurch/primitive/losttribesisrael12.shtml>

		<p><u>follow the customs of the Scythian-Israelite women.</u> According to Herodotus, <u>the descendants of this Scythian-Amazon union returned back to the northeast beyond the Don River and there became Sauromatians.</u> According to Herodotus, the language of the Sauromatians was <u>an impure form of the Hebrew Scythian language.</u> As the Jewish cleric scribe Ezra commanded the Jews to return their <u>foreign wives</u> back to their homelands³⁸⁴ in disgrace, so the Israelite males may have chosen to leave their tribal Israelite Scythian families and live separately with their new Amazonian wives.³⁸⁵</p> <p><u>Sarmatae</u> probably originated as just one of several tribal names of the Sarmatians, but one that Greco-Roman ethnography came to apply as an exonym to the entire group. Strabo in the 1st century names as the main tribes of the Sarmatians the Lazyges, the Roxolani, the Aorsi and the Siraces. The Greek name Sarmatai sometimes appears as <u>"Sauromatai"</u>, which is almost certainly no more than a variant of the same name. Archaeologists habitually use the term 'Sauromatian' to identify the earliest phase of Sarmatian culture. Any idea that the name derives from the word lizard (sauros), linking to the Sarmatians' use of reptile-like scale armour and dragon standards, is almost certainly unfounded.³⁸⁶</p> <p>Both Pliny the Elder (Natural History book iv) and Jordanes recognised the Sar- and Sauro- elements as interchangeable variants, <u>referring to the same people.</u> Greek authors of the 4th century (Pseudo-Scylax, Eudoxus of Cnidus) mention <u>Syrmatae as the name of a people living at the Don,</u> perhaps reflecting the ethnonym as it was pronounced in the final phase of Sarmatian culture. Prof (Dr) Oleg Trubachyov³⁸⁷ derived the name from the Indo-Aryan *sar-ma (n) t (feminine – rich in women, ruled by women), the Indo-Aryan and Indo-Iranian word *sar- (woman) and the Indo-Iranian adjective suffix –ma (n)t/wa(n)t. By this derivation was noted the unusual high status of women (Matriarchy) from the Greek point of view and went to the invention of Amazons (thus the Greek name for Sarmatians as Sarmatai Gynaikokratoumenoi, ruled by women).³⁸⁸</p>	
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³⁸⁴ Ezra 10:3.

³⁸⁵ Robert Mock, *Finding a New Home for the Lost Tribes of Israel*: <http://www.biblesearchers.com/hebrewchurch/primitive/losttribesisrael12.shtml>

³⁸⁶ Richard Brzezinski and Mariusz Mielczarek (2002). *The Sarmatians 600 BC-AD 450* (Men-At-Arms nr. 373). Oxford: Osprey Publishing. p. 6. ISBN 978-1-84176-485-6.

³⁸⁷ Oleg Nikolayevich Trubachyov (Russian: Олѐг Николаѐвич Трубачѐв; 22 October 1930, Stalingrad – 9 March 2002, Moscow) was a Russian doctor in philology. He was an academician of the Russian Academy of Sciences and served as the editor-in-chief of the *Etimologiya* yearbook. His works are on the etymology of Slavic languages and on East Slavic onomastics. He graduated from Dnipropetrovsk University in 1952. He became deputy director of the Russian Language Institute in 1966 and served as the head of the institute's sector on etymology and onomastics.

³⁸⁸ Gluhak, Alemko (1990), *Podrijetlo imena Hrvat* [The origin of the ethnonym Hrvat] (in Croatian), Zagreb: Jezik (Croatian Philological Society), pp. 131–133.

696 BCE		In 696/5 BCE the <u>Cimmerians turned towards Anatolia</u> (in modern-day Turkey) and conquering Phrygia.	
680 BCE ↓		The Ziyiye hoard, a treasure of gold and silver metalwork and ivory found near the town of Sakiz south of Lake Urmia, ³⁸⁹ an endorheic salt lake in Iranian Azerbaijan, Iran and near Iran's border with Turkey, and dated to between 680 and 625 BCE , includes objects with Scythian "animal style" features. One silver dish from this find bears some inscriptions, as yet un-deciphered and so possibly representing a form of Scythian writing. This means that the Scythians were active in this area.	
679 BCE		In 679 BCE <u>the Ten Tribe Israelites from Assyria, or the Gemira as they were called, fled to the area around the Black Sea</u> . The Greeks gave the same account but <u>called them Cimmerians</u> . The Assyrian Empire began to weaken and with the Scythian Empire getting stronger, this gave the Ten Tribe Israelites a prime opportunity to flee the land of the Medes. The Ten Tribe Israelites migrated to the area around the Caucasus Mountains. They fought the Uratu and drove them out and settled the area of Phrygia and Uratu. This is modern day Armenia/Georgia. Strabo ³⁹⁰ , the Greek geographer wrote: " <i>Those Cimmerians... often overran the countries on the right of the Pontu</i> ³⁹¹ (area southeast of the Black Sea) <i>and those adjacent to them, at one time have invaded Paphlagnia, and at another time.</i> " (Strabo 1,111,21.) In 679 BCE during the reign of Esarhaddon of Assyria (681–669 BCE), the Scythians attacked Cilicia ³⁹² and Tabal ³⁹³ under their new ruler Teushpa. ³⁹⁴ Esarhaddon defeated them near Hubushna (Hupisna).	

³⁸⁹ Lake Urmia (Persian: Daryāche-ye Orūmiye; Azerbaijani: Urmiya gölü) is an endorheic salt lake in Iranian Azerbaijan, Iran and near Iran's border with Turkey.

³⁹⁰ Strabo (Greek: Στράβων Strabōn; 64/63 BCE – c. CE 24), was a Greek geographer, philosopher, and historian. Strabo was born to an affluent family from Amaseia in Pontus (modern Amasya, Turkey), a city that he said was situated the approximate equivalent of 75 km from the Black Sea.

³⁹¹ The extent of the region varied through the ages but generally extended from the borders of Colchis (modern Georgia) until well into Paphlagonia in the west, with varying amounts of hinterland. Pontus Greek: Πόντος, "sea") is a historical Greek designation for a region on the southern coast of the Black Sea, located in modern-day eastern Black Sea Region of Turkey. The name was applied to the coastal region and its mountainous hinterland (rising to the Pontic Alps in the east) in antiquity by the Greeks who colonized the area and derived from the Greek name of the Black Sea: Πόντος Εύξεινος Pontos Euxeinos ("Hospitable Sea"), or simply Pontos.

³⁹² In antiquity, Cilicia (or less often Kilikia (Armenian: Կիլիկիա; Greek: Κιλικία; Middle Persian: Klikiyā, Parthian: Kilikiyā, Turkish: Kilikya), was the south coastal region of Asia Minor.

³⁹³ Tabal (c.f. Biblical Tubal) was a Luwian speaking Neo-Hittite kingdom of South Central Anatolia. According to archaeologist Kurt Bittel, the kingdom of Tabal first appeared after the collapse of the Hittite Empire.

		Encyclopaedia Iranica states: ³⁹⁵ <i>"In 679 the Cimmerian king Teušpa was defeated by the Assyrians near the city Ḫubušnu³⁹⁶; in the same year Cimmerian detachments of individual soldiers were serving in the Assyrian army.³⁹⁷"</i> Encyclopaedia Iranica: ³⁹⁸ <i>"The Cimmerians were defeated by the Assyrians in eastern Anatolia as early as 679 BCE, but in the reign of Esarhaddon (680-69 BCE) they remained active, mainly on the northern and eastern borders of Assyria."</i>	
676 BCE		Encyclopaedia Iranica: ³⁹⁹ <i>"An Assyrian oracular text of 676-60 BCE has been interpreted as referring to a conjectural alliance between the Cimmerians and Phrygians against Melitene, URU Melidi.⁴⁰⁰ It is equally difficult to determine when the Cimmerians appeared in the region of Sinope."⁴⁰¹</i>	
675 BCE ↓ 667 BCE		Encyclopaedia Iranica: ⁴⁰² <i>"In 675 they were present on the border of Mannea⁴⁰³ and in about 667 on Mannean territory.⁴⁰⁴ Šubria (the country west of Lake Van) was perhaps subject to invasion by the Cimmerians in about 672-669⁴⁰⁵ and probably Ellipi⁴⁰⁶ were open to attack by the Cimmerians, who were allies of the Medes."⁴⁰⁷</i>	

³⁹⁴ Teušpa was an early 7th-century BCE king of the Cimmerians but is also mentioned as king of the Umman-Manda according to King Esarhaddon's inscriptions. In 679 BCE, he commanded the Cimmerians in battle against the Assyrians under Esarhaddon, but lost the battle: Rea, *The Assyrian Exile: Israel's Legacy in Captivity*, p. 91-95.

³⁹⁵ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

³⁹⁶ Perhaps in Cappadocia; see, e.g., R. Borger, *Die Inschriften Asarchaddons, Königs von Assyrien*, Archiv für Orientforschung, Beiheft 9, Graz, 1956, pp. 33 l. 18, 51 l. 43, 100 l. 23; A. Heidel, "A New Hexagonal Prism of Esarhaddon," *Sumer* 12, 1956, pp. 95-99, p. 14, col. 2 ll. 1-3; A. K. Grayson, *Assyrian and Babylonian Chronicles, Texts from Cuneiform Sources* 5, Locust Valley, N.Y., 1975, p. 125, chron. 14.9.

³⁹⁷ D'yakonov, 1984, p. 175 no. 259; Idem, ed., *Letters from Assyrian Scholars to the Kings Esarhaddon and Assubanipal*, 2 vols., *Alter Orient und Altes Testament* 5/1-2, Neukirchen-Vluyn, Germany, 1970b-83, 1981, p. 113.

³⁹⁸ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

³⁹⁹ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

⁴⁰⁰ *Modern Eski Malatya in eastern Turkey*; Starr, no. 1, cf. pp. lvii-lviii; see also Starr, no. 17, a document probably related to the same events, mentioning Cimmerians in the same connection with Cilicians.

⁴⁰¹ N. Ehrhardt, *Milet und seine Kolonien*, Frankfurt, 1983, pp. 55, 326ff.

⁴⁰² Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

⁴⁰³ Fales and Lanfranchi; cf. I. Starr, ed., *State Archives of Assyria*, pt. IV. *Queries to the Sungod. Divination and Politics in Sargonid Assyria*, Helsinki, 1990, no. 269.

⁴⁰⁴ S. Parpola, *Neo-Assyrian Toponyms*, *Alter Orient und Altes Testament* 6, Neukirchen-Vluyn, Germany, 1970a, 1983, p. 420.

⁴⁰⁵ Starr, no. 18, referring to an alliance with Urarṭu. In the period of the Median revolt against Assyria (ca. 674-72) even Parsuā (west of Media; Starr, no. 39, 40).

⁴⁰⁶ Between Media and Elam, Starr, nos. 79, 80; cf. nos. 65, 97.

671 BCE		Encyclopaedia Iranica: ⁴⁰⁸ " <i>Cimmerians were serving as contingents in the Assyrian army in 671-670.</i> " ^{409 #410}	
665 BCE		Encyclopaedia Iranica: ⁴¹¹ " <i>The first reliable information about the Cimmerians' permanent establishment in Anatolia is from the early reign of Aššurbanipal: in about 665 BCE they attacked Lydia but were defeated by King Gyges, with Aššurbanipal's support.</i> " ^{#412}	
657 BCE		Encyclopaedia Iranica: ⁴¹³ " <i>In the spring of 657 the Assyrians expected the Cimmerians to march against Lydia, probably from eastern Anatolia (apparently from Cappadocia, which was their base; cf. Arm. Gamirk'), whence they also exercised "hegemony" over at least a part of Syria.</i> " ^{#414}	
654 BCE		In 654 or 652 BCE the Cimmerians reached the height of their power after taking Sardis, the capital of Lydia killing the Lydian king Gyges.	
653 BCE ↓ 612 BCE		David Ben Melekh (Jirkvalidze) says: ⁴¹⁵ " <i>As for the "royal dynasty" of the Caucasian Scythians, it is in all probability the offspring, Madius (Ancient Greek: Μάδιος), Madyes, or Madya, who was the Scythian king after his father Partatua, that invaded and subjugated Media (c. 653 to 612 BCE), and defeated the Assyrians. According to Herodotus, they were the dominant Royal Scythians, the eastern-most of the Scythian tribes bordering the Don with the Sauromats, who also occupied the Crimea steppe.</i> "	
650 BCE ↓ Late		Scythians Take the Near East Over: Around 650–630 BCE , Scythians <u>briefly dominated the Medes of the western Iranian Plateau,</u> ^{416 417} <u>stretching their power all the way to the borders of Egypt.</u> ⁴¹⁸ The Iranian Plateau, or Persian Plateau, is a geological formation in	

⁴⁰⁷ cf. Starr, nos. 36, 43, 45, 48, 50, 51, pp. lxi-lxii; Parpola, 1983, pp. 192-93 and n. 196.

⁴⁰⁸ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

⁴⁰⁹ Starr, nos. 139, 142, 144, p. lxiii.

⁴¹⁰ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

⁴¹¹ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

⁴¹² Cogan and Tadmor, p. 84; Spalinger, p. 402.

⁴¹³ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

⁴¹⁴ Parpola, 1970b, nos. 110, 300; Idem, 1983, pp. 307ff.

⁴¹⁵ David Ben Melekh (Jirkvalidze) *Book of Books*: May 2016. jirkvalidze@gmail.com (Translated from Russian to English by the researcher).

⁴¹⁶ "Ancient Iran: The Kingdom of the Medes". Encyclopædia Britannica Online. Retrieved 31 December 2014.

⁴¹⁷ Beckwith, Christopher I. (March 16, 2009). *Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present*. Princeton University Press. ISBN 1400829941. Retrieved December 30, 2014, p. 49

⁴¹⁸ "Scythian". Encyclopædia Britannica Online. Retrieved 31 December 2014.

615s BCE		<p><u>Western Asia and Central Asia.</u> It is the part of the Eurasian Plate wedged between the Arabian and Indian plates, situated between the Zagros Mountains to the west, the Caspian Sea and the Kopet Dag to the north, the Armenian Highlands and the Caucasus mountains in the northwest, <u>the Hormuz Strait and Persian gulf to the south and the Indus River to the east in Pakistan.</u> <u>This is a vast area!</u> As a historical region, <u>it includes Parthia, Media, Persis, the heartlands of Iran and some of its recently lost territories.</u>⁴¹⁹ After losing control over Media the Scythians <u>continue to intervene in the Middle Eastern affairs, playing a leading role in the destruction of the Assyrian Empire in the Sacking of Nineveh in 612 BCE.</u> The Scythians subsequently engaged in <u>frequent conflicts with the Achaemenid Empire.</u></p> <p>Scythians Take the Cimmerians Over Also: According Herodotus, the Cimmerians had been expelled from their homeland between the Tyras⁴²⁰ (Dniester) and Tanais (Don) rivers by the Scythians (Western Scythians). To ensure burial in their ancestral homeland (to record their acts in history for the future), the men of the Cimmerian royal family divided into groups and fought each other to the death. An extreme noble act! <u>The Cimmerian commoners buried the bodies along the river Tyras and fled from the Scythian advance, across the Caucasus and into Anatolia.</u>⁴²¹ This they did via the "Israel Pass" along the trade route passed Mtskheta towards Turkey. Homer also named a number of these Cimmerian kings, including Tugdamme (Lygdamis in Greek; mid-7th century BCE), and Sandakhshatra (late-7th century). <u>Note that the Cimmerians fled to Anatolia and not to the Colchis/Iberia area as this area was already overrun by the Scythians</u> in the <u>730s-720s BCE</u>, when the <u>Colchis kingdom disintegrated.</u></p>	
644 BCE ↓ 642 BCE		<p>During <u>644 to 642 BCE</u> the Cimmerians returned ten years later to Sardis during the reign of Gyges' son Ardys II; this time they captured Sardis, with the exception of the citadel. The fall of Sardis was a major shock to the powers of the region; the Greek poets Callinus⁴²² and Archilochus⁴²³ recorded the fear that it inspired in the Greek colonies of Ionia, some of which were attacked by</p>	

⁴¹⁹ Old Iranian Online, University of Texas College of Liberal Arts (retrieved 10 February 2007).

⁴²⁰ Tyras (Ancient Greek: Τύρας) was an ancient Greek city on the northern coast of the Black Sea. It was founded by colonists from Miletus, probably about 600 BCE or before. The city was situated some 10 km from the mouth of the Tyras River, which is now called the Dniester.

⁴²¹ Herodotus, Histories, Book 4, sections 11–12.

⁴²² Callinus (Ancient Greek: Καλλίνος, Kallinos) was an ancient Greek elegiac poet who lived in the city of Ephesus in Asia Minor in the mid-7th century BCE.

⁴²³ Archilochus (Greek: Ἀρχιλόχος Arkhilochos; c. 680 – c. 645 BCE) was a Greek lyric poet from the island of Paros in the Archaic period.

		Cimmerian and Treres raiders. The Treres was a Thracian tribe that operated in close connection with the Cimmerians. ⁴²⁴ Encyclopaedia Iranica: ⁴²⁵ <i>"In 644 the Cimmerians defeated the Lydians and took Sardis, the Lydian capital; Gyges died during this battle. It is possible that, when the Treres and the Lycians seized Sardis once again in 637, the Cimmerians were their allies."</i> ⁴²⁶	
640 BCE		Encyclopaedia Iranica: ⁴²⁷ <i>"In the 640s, under the leadership of King Lygdamis (Akkad. Dugdammē) and sometimes in alliance with the Treres under King Kobos, the Cimmerians attacked the Greek city-states of Ionia and Aeolis"⁴²⁸. They were also active in Paphlagonia⁴²⁹, especially in the region of Sinope (cf. above); in Bithynia⁴³⁰; and in the Troad⁴³¹. In about 640 they tried to enter into an alliance with the state of Tabal, a faithless vassal of Assyria, and twice attacked the imperial forces; during the second campaign, in 640, Lygdamis was taken seriously ill and killed himself⁴³², being succeeded by his son Sa-an-dak-KUR-ru."⁴³³</i>	
630 BCE		Encyclopaedia Iranica: ⁴³⁴ <i>"In the 630s or 620s BCE the Scythian king Madyes defeated the Treres,"⁴³⁵ probably in eastern Anatolia, and at the end of the 7th or</i>	

⁴²⁴ Encyclopedia Britanica, *Treres*: www.britannica.com/topic/Treres

⁴²⁵ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

⁴²⁶ A. J. Spalinger, "The Date of the Death of Gyges and Its Historical Implications," *JAOS* 98, 1978, pp. 400-09, pp. 406-09; Cogan and Tadmor, pp. 78-79 nos. 25, 84.

⁴²⁷ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

⁴²⁸ Herodotus, 1.6; Callimachus, *Hymn to Diana* 255ff.; C. B. Welles, *Royal Correspondence in the Hellenistic Period*, New Haven, Conn., 1934, no. 7; Strabo, 1.3.21, 3.2.12, 11.2.5; Kleiner et al., pp. 135ff.

⁴²⁹ Strabo 1.3.21.

⁴³⁰ Arrian, in Jacoby, *Fragmente*, no. 156, frs. 60, 76; scholia in Apollonius of Rhodes, *Argonautica* 1.1126; Heracleides Ponticus, in Wehrli, pp. 103-04, fr. 129.

⁴³¹ Aristotle, in Stephenus Byzantius, s.v. Antandros; in Pliny, *Natural History* 5.123.

⁴³² According to Strabo, 1.3.21, he died in Cilicia.

⁴³³ R. C. Thompson, "The British Museum Excavations at Nineveh, 1931-1932, (3) Inscriptions," *Annals of Archaeology and Anthropology* 20, 1933, pp. 79-109, 1933, pp. 88-89; Idem, "A Selection from the Cuneiform Historical Texts from Nineveh (1927-32)," *Iraq* 7, 1940, pp. 85-131, 1940, pp. 106-07 no. 33 l. 10-11, 109 no. 35 ll. 6-12; A. R. Millard, "Fragments of Historical Texts from Nineveh. Ashurbanipal," *Iraq* 30, 1968, pp. 98-111, pp. 109-10; Cogan and Tadmor, pp. 80-81, 84; A. J. Spalinger, "The Date of the Death of Gyges and Its Historical Implications," *JAOS* 98, 1978, pp. 400-09, p. 407.

⁴³⁴ Encyclopaedia Iranica, *Cimmerians*: <http://www.iranicaonline.org/articles/cimmerians-nomads>

⁴³⁵ Strabo 1.3.21.

↓ 620 BCE		<i>beginning of the 6th century the Lydian king Alyattes defeated the Cimmerians,</i> ⁴³⁶ <u>after which nothing more was heard of them.</u> "Where did the Cimmerians go? See below..."	
C.619 BCE ↓		The Cimmerian occupation of Lydia was brief, however, possibly due to an outbreak of plague. They were beaten back by Alyattes II of Lydia after 619 BCE. ⁴³⁷ <u>This defeat marked the effective end of Cimmerian power. It is likely that the Cimmerians settled in Cappadocia.</u> ⁴³⁸ The Scythian empire still existed and was now at the height of their power. Also, only the name "Cimmerians" disappeared from the Lydia area but the people did not disappear. See column on the right.	There is a verse in the New Testament where Kepha (Peter) <u>specifically wrote to the Tribe exiles in Cappadocia:</u> "...To HaShem's elect, exiles scattered throughout the provinces of Pontus, Galatia, <u>Cappadocia,</u> Asia and Bithynia," (1 Peter 1:1) This was written years later in 69 cE. (See c. 302 BCE and 65 BCE and 69 CE for more information on the exiles.)
614 BCE ↓		Scythians and the Near East and Georgia: David Ben Melekh (Jirkvalidze): ⁴³⁹ " <i>Having won the extended struggle with the Cimmerians in 614-610 BCE, the Scythians during the 28 years had a significant impact on the course of events in the Near East. In their campaigns, they reached Egypt, also took a direct and effective part in the defeat of powerful states such as Assyria, Urartu, Manna.</i> " ⁴⁴⁰ <i>The Scythians, the common name of the general population of the Northern Black Sea coast which consisted of related tribes of the North Iranian language group. The Great Soviet Encyclopedia says, "<u>The Scythians were related to the Sauromates (Sarmatians) Massagets, Saks.</u> The history of the Scythians mentions their war with the Cimmerians, who were driven out by the Scythians of the Northern Black Sea coast to the 7th century BCE, as well as the Scythians and their campaigns</i>	

⁴³⁶ Herodotus, 1.16; Polyaeus, 7.2.1.

⁴³⁷ Herodotus, 1.16; Polyaeus, 7.2.1, Sergei R. Tokhtas'ev "Cimmerians" in the Encyclopedia Iranica (1991), several nineteenth-century summaries.

⁴³⁸ "Cimmerian (people)". Encyclopedia Britannica. Retrieved 8 September 2012.

⁴³⁹ David Ben Melekh (Jirkvalidze) *Book of Books*: May 2016. jirkvalidze@gmail.com (Translated from Russian to English by the researcher.)

⁴⁴⁰ Archeologist, Doctor of Historical Sciences. BV Tekhov .Istoriya CO ASSR. Ordzhonikidze. 1987.

		<p>in Asia Minor. Since the 70s of the 7th century BCE Scythians conquered Media, Syria, Palestine and dominated the Near East. "⁴⁴¹ <u>In these journeys the Scythians passed through the territory of present-day Georgia and the Caspian Sea coast.</u> According to Herodotus, the Scythians prevailed in Asia Minor for 28 years. <u>But in Georgia it lasted much longer, as the descendants of the Scythians and still live in the mountains of Georgia, and their offspring with genetic haplogroup G assimilated into Mingrelian (Colchian) Georgian people.</u> According to Jirkvalidze there are still a vast amount of Scythians (Israelites) in Georgia, most of them unaware of their identity!</p>	
612 BCE		<p>After losing control over Media the <u>Scythians continued intervening in Middle Eastern affairs, playing a leading role in the destruction of the Assyrian Empire in the sacking of Nineveh in 612 BCE.</u> This is the Scythian as well as the "Captive Ten Israel Scythians/Cimmerians" who fled years before from the Assyrian Empire, who now</p> <ol style="list-style-type: none"> 1) most probably are taking revenge, and 2) work <u>to free the rest of their Ten Triber brothers who did not flee from the Assyrian Empire years before and are still present there.</u> 	
600 BCE ↓		<p>Scythians' Life During This Time: During this five hundred years (6th century to the 1st century BCE), the Sakka-Scythian Israelite sons of Isaac, settled in one area in Sarmatia living a nomadic lifestyle with the old men, women and children tending to the flocks and herds and tilling the soil with remarkable skills as farmers. <u>The men as warriors continued to explore and extend the lands under the wandering Israelite control!</u> According to Herodotus: "⁴⁴² <i>About 438 B.C., the Scyths</i> extended their dominion to the eastern side of the Kimmeria Bosphorus, or Straits of Yenckaleh. This territory they held till 304 B.C. From 393 B.C. to 353 B.C., the Scythian corn trade rose to an unprecedented height. The ordinary trade with Athens was 600,000 bushels, and on one occasion as much as 3,150,000 bushels were shipped for the same place from one port in the Crimea (Scythian land on the</p>	

⁴⁴¹ Great Soviet Encyclopedia. Ed. 3rd. T. 23. p. 508.

⁴⁴² "There is also the tradition that Ireland was conquered not only by the Belgae, but by the Scots, and it is certain that a century or so later Ireland was known by the name of "Scotia Major," and retained that name until the ninth century. The word "Scot" is generally considered to be derived from the term "Scuth," or "Scuthse," which the Greeks called the Scythians. For substituting the German or British plural for the Greek the word would become "Scuts" or (i Scutes," and this, according to Camden, was the name by which the Scots were originally known. But if they were Scuths or Scythians, they were also Cymry and of the same race as the Belgic British. These Irish Scutes or Scots also possessed celebrated greyhounds in every respect similar to those of the Belgae, and like the dogs of the Belgae, they were taken by the Romans to Rome for the combats of the amphitheatre." ISRAEL IN BRITAIN:

http://www.forgottenbooks.com/readbook_text/Israel_in_Britain_v5_1000187125/43

		<p><i>Northern Shores of the Black Sea</i>)." (Herodotus, "Histories", cited by Ingersol in "Lost Israel found in the Anglo-Saxon Tribe", Chapter 5).⁴⁴³ The Scythians, also known as Scyth, Saka, Sakka, Sakae, Sacae, Sai, Iskuzai, or Askuzai, were a large group of Iranian.^{444 445 446 447} Eurasian nomads who were mentioned by the literate peoples surrounding them as inhabiting large areas in the central Eurasian steppes from about the 9th century BCE until about the 1st century BCE.⁴⁴⁸ The Scythian languages belonged to the Eastern branch of the Iranian languages^{449 450} from where Abraham originated. The "classical Scythians" known to ancient Greek historians were located in the northern Black Sea and fore-Caucasus region.</p> <p>First Scythian (Western) Kingdom: The first Scythian state arose among Scythians who penetrated in the 7th century BCE from the territories north of the Black Sea <i>into the Near East</i>.⁴⁵¹ <u>This means it was was everything from the Caucasus Mountains down south which included modern-day Georgia</u>. It was dominated by interethnic forms of dependency based on subjugation of agricultural populations in <u>eastern South Caucasia</u>, plunder and taxes, occasionally <i>as far as Syria</i>, regular tribute</p>	
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⁴⁴³ Robert Mock, *Finding a New Home for the Lost Tribes of Israel*: <http://www.biblesearchers.com/hebrewchurch/primitive/losttribesisrael12.shtml>

⁴⁴⁴ "Scythian". Encyclopædia Britannica Online. Retrieved 31 December 2014.

⁴⁴⁵ Waldman & Mason 2006, pp. 719–724.

⁴⁴⁶ West, Barbara A. (January 1, 2009). Encyclopedia of the Peoples of Asia and Oceania. Infobase Publishing. ISBN 1438119135. Retrieved January 18, 2015. 2009, pp. 713–717.

⁴⁴⁷ Sinor, Denis. The Cambridge History of Early Inner Asia. Cambridge. ISBN 978-0-521-24304-9. "All contemporary historians, archeologists and linguists are agreed that since the Scythian and Sarmatian tribes were of the Iranian linguistic group..." 1990, p. 97.

⁴⁴⁸ Bonfante, Larissa. *The Scythians: Between Mobility, Tomb Architecture, and Early Urban Structures*. The Barbarians of Ancient Europe: Realities and Interactions. Cambridge University Press. ISBN 978-0-521-19404-4. 2011, p. 110.

⁴⁴⁹ Beckwith, Christopher I. *Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present*. Princeton University Press. ISBN 1400829941. Retrieved December 30, 2014. p. 61.

⁴⁵⁰ "Scythians". Encarta. Microsoft Corporation. 2008.

⁴⁵¹ Near East is a geographical term that roughly encompasses Western Asia. The scholars in the field of studies that eventually became Biblical archaeology attempted to define it on the basis of archaeology. The regions in their inventory were Assyria, Chaldea, Mesopotamia, Persia, Armenia, Egypt, Arabia, Syria, Palestine, Ethiopia, Caucasus, Libya, Anatolia and Abyssinia. According to the National Geographic Society, the terms Near East and Middle East denote the same territories and are 'generally accepted as comprising the countries of the Arabian Peninsula, Cyprus, Egypt, Iraq, Iran, Israel, Jordan, Lebanon, Palestinian territories, Syria, and Turkey'. The Food and Agriculture Organization (FAO) of the United Nations defines the region similarly, but also includes Afghanistan while excluding the countries of North Africa and the Palestinian territories.

		<p>(Media), tribute disguised as gifts (Egypt), and possibly also payments for military support (Assyria). The Scythian social structure was much decentralized. The main features of the Scythian social organization developed <u>before the 7th century BCE</u>⁴⁵² before 700 BCE which means they were already well established during this time in the 6th century BCE. Alcman⁴⁵³ in the 7th century BCE⁴⁵⁴ wrote that the Scythians stated they were produced from the time of their origin by the first king Targitaos, and founder Koloksai, a legendary founder of this royal dynasty. World Ancient History records: "<i>The earliest records of the Scythian Empire including a royal lineage of Scythians rulers are found in the records of Herodotus and Alcman, the Greek historians. In around the seventh century BC, the Scythians expanded from their homeland near the Black Sea and crossed the Caucasus Mountains. King Koloksai is believed to have founded the royal dynasty of the Scythians. Other kings whose records have been found are Madius and Partitava</i>⁴⁵⁵. <u>Herodotus records of a line of royal kings who ruled Scythia in the seventh and sixth centuries BC.</u>"⁴⁵⁶</p> <p>Life in the Near East During This Time: Prof R.G. Suny states: "<i>Early in the sixth century BCE, the Urartian empire fell to the Medes, Scythians, and Sasperi, and the Median empire replaced it as the principal political power in Asia Minor.</i>⁴⁵⁷ <i>The destruction of Assyria, Urartu and, not long afterward, of Media created a fluid situation in which tribes of language groups migrated and settled in new areas that proved to be relatively permanent homes. Armenian tribes moved eastward and occupied Hurrian lands west of Lake Van and to the south of what is today the city of</i></p>	
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⁴⁵² World Map / World Ancient History, *Scythia Map*: <http://www.mapsofworld.com/world-ancient-history/scythia-map.html>

⁴⁵³ Alcman (Greek: Ἀλκμάν Alkmán; fl. 7th century BCE) was an Ancient Greek choral lyric poet from Sparta. He is the earliest representative of the Alexandrian canon of the nine lyric poets.

⁴⁵⁴ Royal Military Academy, *Royal Scythian Noble Armored Lancers*:

http://www.honga.net/totalwar/rome2/unit.php?l=en&v=radios&f=rom_scythia&u=Ste_Royalscythia_Noblearmored_Lancers

⁴⁵⁵ "It is likely that the same dynasty ruled in Scythia during most of its history. The name of Koloksai, a legendary founder of a royal dynasty, is mentioned by Alcman in the 7th century BC. Prototi and Madis, Scythian kings in the Near Eastern period of their history, and their successors in the north Pontic steppes belonged to the same dynasty. Herodotus lists five generations of a royal clan that probably reigned at the end of the 7th to 6th centuries BC: prince Anacharsis, Saulius, Idanthyrsus, Gnurus, Lycus, and Spargapithes." TITI TODURANCEA, *Scythia*: <https://www.titudorancea.net/z/scythia.htm>

⁴⁵⁶ World Map / World Ancient History, *Scythia Map*: <http://www.mapsofworld.com/world-ancient-history/scythia-map.html>

⁴⁵⁷ Melikishvili, *K istorii drevnei Gruzii*, p. 231; B. B. Piotrovskii has established that Teishebaini (Karmir Blur) was destroyed by the Scythians.

		<p><i>Mush. These lands had been called Arme or Armeni by Urartians, and this may be the source of the name by which Armenians are known to the world.</i>⁴⁵⁸ Sometime in the 6th and 5th centuries BCE some Georgian-speaking tribes, probably the Mushki⁴⁵⁹ and Tibal, made their way northeast and <u>settled in the Kura valley</u> [years after the Scythians were already here – note by the researcher], where they formed the nucleus of the Iberian or east Georgian nation.⁴⁶⁰ Burney and Lang note the <u>violence that accompanied this migration: "To judge by the abundance of warrior graves of the period the supremacy of the Iberians over the Scythians, Cimmerians and other Indo-European invaders of the Kura Valley was not won without a struggle. Living in troglodytic towns like Uplistsikhe (near Gori), the Iberians moved later to Mtskheta on the Kura. This capital was defended by the fortresses of Armazi on Mount Bagineti and Sevsamora on the Aragvi River."</u>⁴⁶¹ The researcher questions Burney and Lang's suggestion of the "Iberians' supremacy over the Scythians" as the <u>Scythians completely dominated the entire Near East at this period</u> and Iberia was only in the rise and not even close to a kingdom according to Burney and Lang.</p> <p>The <u>classical period</u> saw the rise of Iberia in the <u>6th century BCE</u>.⁴⁶² As tribes of language groups migrated from various places, the <u>"Captive Ten Israel Scythians/Cimmerians" migrated from Assyria to settle in new safe areas for permanent homes under the control of their own Scythian leaders already in the Iberia and the Caucasus region, dominating the trade routes and the Near East.</u></p> <p>Life in Colchis During This Time:</p> <p>The advanced economy and favourable geographic and natural conditions of the Colchian area attracted the Milesian Greeks who colonized the Colchian coast establishing here their trading posts at Phasis, Gyenos, and Sukhumi in the <u>6th-5th centuries BCE</u>. It was considered "the farthest voyage" according to an</p>	
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⁴⁵⁸ Melikishvili, K istorii drevnei Gruzii, p. 234; see also Toumanoff, Studies, pp. 61-62 n. 58.

⁴⁵⁹ The Mushki (Muški; Georgian: მუშკები, Mushkebi) were an Iron Age people of Anatolia, known from Assyrian sources. They do not appear in Hittite records.

⁴⁶⁰ On the complex question of whether the Mushki were proto-Georgians or proto-Armenians (Melikishvili and D'iakonov disagree) see the discussion in D'iakonov, Predistoriia, pp. 214-24.

⁴⁶¹ Ronald Grigor Suny, *The Making of the Georgian Nation*: http://www.conflicts.rem33.com/images/Georgia/Suny%203_19.htm (excerpt from the book "The Making of the Georgian Nation"/Indianapolis/1994) Maps: Andrew Andersen / 2003-20100, Friedrich W. Putzgers / 1929 and Ronald Grigor Suny / 1994.

⁴⁶² David Marshall Lang (1997). *Lives and Legends of the Georgian Saints* (2 ed.). St. Vladimir's Seminary Press. ISBN 978-0913836293.

		<p>ancient Greek proverbial expression, the easternmost location in that society's known world, where the sun rose. Phasis and Dioscurias were the splendid Greek cities dominated by the mercantile oligarchies, sometimes being troubled by the Colchians from the hinterland (surroundings), before seemingly absorbed totally. Note that the Scythians had very good trading relations with the Greeks and would welcome the Greeks in this area. <u>The Colchian Royals were most probably the Royal Scyths as they controlled the trade routes.</u></p>	
<p>500 BCE ↓ 301 BCE</p>	<p style="text-align: center;">Archaeological Evidence:</p> <p>There were <u>many tombstones identifying the Israelites in Scythia</u>. The Universal Jewish Encyclopedia states: <u>"tombstones were discovered, dating from the 4th to 5th centuries, one of them bearing an inscription in Aramaic."</u> (VIII:26.) <u>Aramaic</u> was the language of the region of Halah and Habor, <u>where Assyria settled many of the captive Ten Tribe Israelites</u>. Aramaic was used by the Assyrians as their language as well as the Babylonian and Persian Empire. For the period from 700–320 BCE, Aramaic held a position similar to that occupied by English today. The Transactions of the Society of Biblical Archaeology in 1874 also states that there <u>were tombstones found from a Hebrew graveyard in the Crimea</u>. This is north of the Caucasus Mountains and past Iberia (Georgia).</p> <p>One Tombstone reads: <i>"This is the tombstone of Buki, the son of Isaac the priest; may his rest be in Eden, at the time of the salvation of Israel. In the year 702 of the years of our exile."</i> The book "Tracing the Dispersion" by Prof Terry M. Blodgett⁴⁶³ (Ensign, February 1994) states: <u>"Chwolson and others of the Russian Archaeological Society found more than seven hundred Hebraic inscriptions in the area north of the Black Sea."</u> According to Chwolson, one of these inscriptions refers to the Black Sea as the "Sea of Israel."⁴⁶⁴</p> <p>On the Crimean Peninsula was a place referred to as the "Valley of Jehoshaphat," a Hebrew name, and another place was called "Israel's Fortress."⁴⁶⁵ According to the Russian archaeologist Vsevolod Mueller, there was an "Israelitish" synagogue at Kerch (a city on the Crimea) long before the Christian era.⁴⁶⁶ It is difficult to date these inscriptions, <u>but some of them contain information relating to the fall and captivity of Israel</u>. Others appear to have been written about the 1st century CE and even later, indicating that the area north of the Black Sea contained an Israelite population for many centuries. <u>One of these inscriptions mentions three of the tribes of Israel as well as Tiglath-pileser, the first Assyrian king to transport large segments of the population of Israel to Assyria.</u>⁴⁶⁷ <u>Another inscription mentions King Hoshea, who reigned in Israel during the years of Israel's fall.</u>⁴⁶⁸</p>		

⁴⁶³ Terry M. Blodgett is a professor of languages and linguistics at Southern Utah University, where he teaches German language, German literature, German history, and Hebrew. Thank you to his fascinating article of which parts were paraphrased by the researcher.

⁴⁶⁴ Izvestia o Chozarach i Russkich, as quoted and translated by Joseph C. Littke in Utah Genealogical and Historical Magazine, Jan. 1934, pp. 8.

⁴⁶⁵ William H. Poole, The Saxon Race (Toronto: Briggs, n.d.), p. 452.

⁴⁶⁶ Materialy dlia isoutchenia Evreiskago-Tatarskago yazyka (St. Petersburg: n.p., 1892), as quoted by Littke, in Utah Genealogical and Historical Magazine, p. 8.

⁴⁶⁷ Chwolson, Pamiatniki drevnei pismennosti (St. Petersburg: n.p., 1892), as quoted by Littke, in Utah Genealogical and Historical Magazine, p. 9.

⁴⁶⁸ Chwolson, Pamiatniki drevnei pismennosti (St. Petersburg: n.p., 1892), as quoted by Littke, in Utah Genealogical and Historical Magazine, p. 9.

The Russian archaeologists also found mounds, or heaps of earth, dotting the landscape.⁴⁶⁹ These mounds, stretching across the entire region north of the Black Sea where the Hebraic inscriptions were found, turned out to be **elaborate burial chambers**, often containing a **leader of the people with some of his possessions**. Although mound building was not a typical type of burial in the Middle East, **"high heaps" or "great heaps" are described as a means of burial in several TaNaCh passages**.⁴⁷⁰ Furthermore, **the people of Ephraim were commanded in the TaNaCh specifically to build up "high heaps" as "waymarks" as they traveled**.⁴⁷¹ These Black Sea mounds contain not only inscriptions but also drawings, jewelry, and other artifacts indicative of **Hebrew origin**. The mounds stretch from the Black Sea northward through Russia to the top of the Scandinavian Peninsula, then southward to southern Sweden—where thousands of mounds are found.⁴⁷² Similar burial mounds are also found in Britain and western Europe, indicating other migrations in westerly and northwesterly directions. **Herodotus identified the first of the mound builders in the Black Sea area as Kimmerioi**;⁴⁷³ the Romans referred to them as **Cimmeri**, from which we have the name **Cimmerians**. They called themselves **Khumri**, which refers to "the Dynasty of King Omri." Omri was king of northern Israel about 900 BCE. He founded Samaria and established the capital of Israel there. His mode of government made him popular throughout the Middle East, and Northern Israel came to be known by his name, politically, from that time on.

There are other peoples throughout Europe and Asia whose origins trace from this area and whose names seem to have a Hebrew root. Among these are the Galadi (the root word probably comes from the biblical Gilead, the region east of the Jordan River, pronounced Galaad in that region and in Assyria and the Celts (a Germanic pronunciation of Galadi); the Gallii (or Gali, root word probably from the biblical Galilee), also called Gals, Gaels, and Gauls; the Sacites, or Scythians (the word comes from Assyrian captives, Esak-ska and Saka, comparable to the Hebrew Isaac); the Goths, or Getai (the root probably from the biblical Gad, pronounced Gath); the Jutes of Jutland (from the tribe of Judah); and the Parsi (from Hebrew Paras, which means "the dispersed ones"), who settled in Paris and whose name in Germanic territory sound-shifted to Frisians.⁴⁷⁴

Thus, **the imprint of the Lost Israelites living in the Crimean Region at the Black Sea was discovered in these ancient cemeteries in**

⁴⁶⁹ For information regarding these mounds, see Russian Antiquities, Book I (Copenhagen: n.p., 1850); The History of Herodotus, trans. George Rawlinson, in Great Books of the Western World, 54 vols. (Chicago: Encyclopaedia Britannica, 1952), 6:126; Heinrich Schurtz, "The Scythians, Cimmerians, and Sarmations," The Book of History, 18 vols. (New York: The Grolier Society, 1915–21), 6:2443–50; and Paul B. Du Chaillu, The Viking Age (New York: Charles Scribner's Sons, 1889), pp. 216, 299.

⁴⁷⁰ Joshua 7:26, 8:29; 2 Sam 18:17.

⁴⁷¹ Jer 31:21.

⁴⁷² For information regarding these mounds, see Russian Antiquities, Book I (Copenhagen: n.p., 1850); The History of Herodotus, trans. George Rawlinson, in Great Books of the Western World, 54 vols. (Chicago: Encyclopaedia Britannica, 1952), 6:126; Heinrich Schurtz, "The Scythians, Cimmerians, and Sarmations," The Book of History, 18 vols. (New York: The Grolier Society, 1915–21), 6:2443–50; and Paul B. Du Chaillu, The Viking Age (New York: Charles Scribner's Sons, 1889), pp. 216, 299.

⁴⁷³ George Rawlinson, trans., History of Herodotus, in Great Books, 6:126.

⁴⁷⁴ Prof Terry M. Blodgett, article is based on the author's doctoral dissertation, "Phonological Similarities in Germanic and Hebrew" (University of Utah, 1981) and subsequent studies: https://www.lds.org/ensign/1994/02/tracing-the-dispersion?lang=eng#footnote22-94902_000_032

which numerous tombstones with Hebrew-Phoenician/Aramaic inscriptions engraved were found. Seven hundred of these inscriptions were deciphered by a Professor Chwolsenof⁴⁷⁵ (Chwolson) of Petrograd [St Petersburg's old name] and recorded in the archeological records. These striking tombstones that gave their Hebrew names and dates today reside in the Museum of St. Petersburg. The script as noted by Haberman⁴⁷⁶ was "not square Hebrew but **marks a transition from the Phoenician characters to the later Hebrew**". These tombstone engravings include:

- 1) "This is the tombstone of Buki, the son of Izchak, the priest. May his rest be in Eden at the time of the salvation of Israel. In the year 702 of our exile."
- 2) "To one of the faithful in Israel, Abraham ben Mar-Sinchah of Kertch, in the year of our exile 1682, when the envoys of the Prince of Rosh Meschek came from Kiou to our Master Chazar Prince David, Halmah, Habor and Gozan, to which place Tiglath Pileser had exiled the sons of Reuben and Gad, and the half tribe of Manasseh, and permitted to settle there, and from which they have been scattered through the entire coast, even as far as China." Here again was archeological confirmations of the "wanderings" of the Ten Tribes of Israel, except the date would have to have been from the date of the Exodus (1486 BCE) of which would give us a date of the tombstone in the year of 197 CE.
- 3) "Rabbi Moses Levi, died in the year 726 of our exile."
- 4) "Zadok the Levite, son of Moses, died 4000 after the creation, 785 of our exile."⁴⁷⁷

These tombstones were not from the descendants of the Russian Jews who were driven out of Spain in the 5th century CE, **but were descendants of the Ten Israelite Tribes** who were known by a multitude of names: Sakasuni, Saki, Guti, Getai, Sak-Geloths, Skuthai, Skoloti, and the Scythians. **These names were also confirmed by Herodotus who identified that the Scythians** rose from the loins of the Sakai, or the Saxones, who "came from the country of the Medes".

It was Aeschylus, the Greek poet who wrote: "**The Sacae were noted for good laws, and were predominately a righteous people.**" Another

⁴⁷⁵ Daniel Avraamovich Khvolsen (Joseph Abramovich , November 21 1819, - March 23 1911, St. Petersburg) - Corresponding Member of the Imperial Academy of Sciences in the category of Oriental Languages (elected December 5 1858). Worked on the history of East and Eastern European nations, according to the history of Christianity, the history of written language Arabic, Hebrew, and Assyriology. Was one of the editors of the scientific translation of the Bible in the Russian language. He was born in Vilna in a poor Jewish family. Got a Jewish religious education in cheder and yeshiva at the Rabbi Israel Günzburg where he studied the TaNaCh, Talmud and Talmudic commentators. He self-learned German, French and Russian. Under the influence of Haskalah he decided to continue his education and lived for 22 years in Germany. He attended a course at the University of Breslau. He received his Ph.D. from the University of Leipzig and later returned to Russia. The result of his research was published in St. Petersburg in 1856. He took orthodoxy and held the chair of Hebrew, Syriac and Chaldean literature since 1855 on the Oriental Department of St. Petersburg University. From 1858 to 1883 he was Professor of the St. Petersburg Theological Academy. He also taught Hebrew and Biblical archeology from 1858 to 1884 in St. Petersburg Roman Catholic Academy.

⁴⁷⁶ Frederick Haberman (born Frederick Habermann 18 July 1881 in Sagan, Germany - 1944) was a German-Canadian-American historian, theologian, lecturer and publisher. He was an early proponent of Christian Identity and published one of the first books on the subject entitled *Tracing Our Ancestors* (1934, Kingdom Press, St. Petersburg, Florida). He emigrated from Germany to St. John, New Brunswick, Canada in 1902 and settled in Newcastle, New Brunswick (now Miramichi), and emigrated from Canada to the United States in 1918, eventually becoming a naturalized Citizen of the United States.

⁴⁷⁷ Frederick Haberman, *Tracing our Ancestors*: 1930s, p. 130.

Greek poet, Albinus also confirmed this: "The **Saxons were descended from the ancient Sacae of Asia**, and **that in process of time they came to be called Saxons**."⁴⁷⁸

In the region of Southern Russia, there were discovered many tumuli or kurgans that archeologists have now excavated and are now known to be the burial places of the Royal Scythians. In many of them, the interiors were lined with white marble. Haberman wrote about these excavations and the exquisite reliefs, furnishings, golden jewelry as reported in the American Journal of Archeology of 1914, Vol. XVIII and the Illustrated London News in January 3 and February 14, 1914: "*In these (tumuli) were found chariots, pottery, jewelry, bracelets, gold, and precious stones of the finest workmanship of greatest abundance. The finest of those tumuli is that of the Solokha in the Crimea, **which served as a mausoleum for the Scythian kings for several centuries**. This tomb contained magnificent furnishings of silver and gold. One of the royal skeletons found in it wore a heavy golden necklace with lion headed ends. Couching lions are also very prominent on the exquisite repousse relief work of solid gold, adorning the walls and on the various gold and silver ornaments found, as well as on the handles and sheaths of the swords, which themselves were made of fine steel. The repousse relief work pictured mostly battle and hunting scenes, on which the warriors appear in chain mail coats. It is also noteworthy that they are not bare-legged like the Greeks of that period were, **but are wearing trousers**."⁴⁷⁹ All the ornamental design is of most unusual excellence. "⁴⁸⁰*

It was Historian Professor Hebert Bruce Hannay, who wrote in his 1915 book titled, "*European and other Race Origins*"⁴⁸¹, about a **Hebrew manuscript** that was excavated from one of these tumuli in the Crimean region above the Black Sea, which stated: "*I am Jehudi the son of Moses, the son of Jehudi the Mighty, **a man of the Tribe of Naphatali, which was carried captive with the other tribes of Israel**, by the Prince Shalmaneser, from Samaria during the reign of Hoshea, King of Israel. They were carried to Halah, to Habor – which is Cabul – to Gozan and to the Chersonesus – which is the Crimea.*"^{482, 483}

In one original archeological site was found a primary manuscript of antiquity, found in its original site and location. It reported that the grandson of one of the Israelites deported from Samaria was sent to the region of the River Gozan. **His father was part of the migration to the region of Arsareth in the northwestern land of Sarmathia**. He was now living in the region of the Crimean peninsula along the northern border of the Black Sea, when **he gave his testimony and historical identity**.

Jews From the Tribe of Judah Arrive in The Black Sea and Caucasus Region After Their Deportation

597 BCE	The Assyrian Empire was eventually conquered. The Scythians played a leading role in the destruction of the Assyrian Empire and in the sacking of Nineveh. The
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⁴⁷⁸ Frederick Haberman, *Tracing our Ancestors*: 1930s, p. 130.

⁴⁷⁹ Jews don't like wearing short pants based on Psalm 147:10.

⁴⁸⁰ Frederick Haberman, *Tracing our Ancestors*: 1930s, p. 130.

⁴⁸¹ "European and other Race Origins": (Sampson, Low & Co.)

⁴⁸² Hannay, Herbert B. *European and Other Race Origins*: London, 1915.

⁴⁸³ Cited by Frederick Haberman in his book "Tracing our Ancestors", 1930s, p. 129.

<p>↓ 586 BCE</p>		<p>Medo-Persian Empire came and they were then taken over by the Babylonian Empire. During the Babylonian Empire domination, the Israel's Southern Nation's Two Tribes were taken to Babylon.</p> <p>Dates according to Wikipedia: In 605 BCE, Nebuchadnezzar, the king of Babylon, besieged Jerusalem. The first deportations started in 597 BCE.⁴⁸⁴</p> <p>Dates according to Eerdmans Commentary on the Bible: The first deportations started in 587/586 BCE, and 582/581 BCE.⁴⁸⁵</p> <p>Dates according to The History of the Georgian Jews: In 597 BCE Nebuchadnezzar II king of Babylon fought against Jerusalem and took the Jews to Babylon. By 586 BCE he took most of the Jews into captivity.⁴⁸⁶ The Georgian chronicle Kartlis Tskhovreba [KT] says "Then the king Nebuchadnezzar II destroyed Jerusalem and Urians [Jews] left the city and came to Kartli (Georgia)..."⁴⁸⁷</p>	<p>Dates according to Chabad.org: The First Temple's destruction in the year 3338 (from creation) and the Babylonian exile until the construction of the Second Temple in year 3408.⁴⁸⁸</p>
<p>c. 550 BCE</p>		<p>Colchis, which was controlled by the Scythians, took hands with the Achaemenid Persian Empire towards the mid-6th century BCE (c. 550 BCE). The Colchis tribes living in the southern Colchis (Tibareni, Mossynoeci, Macrones, Moschi, and Marres) were incorporated into the 19th Satrapy of Persia, while the northern tribes submitted "voluntarily" and sent to the Persian court 100 girls and 100 boys every five years. The influence shared with Colchis by the vast Achaemenid Empire with its thriving commerce and wide economic and commercial ties, with other regions, accelerated the socio-economic development of the Colchian land. Note that the <u>Scythians already controlled all the main trade routes</u>. The Colchis people appear to have overthrown the Persian Authority, and to have formed an independent state. This western Georgian state was federated to Kartli-Iberia, and its kings ruled through skeptukhi ("Royal Governors") who received a staff from the king.⁴⁸⁹ <i>The "Royal</i></p>	

⁴⁸⁴ Babylonian captivity, Wikipedia: https://en.wikipedia.org/wiki/Babylonian_captivity#cite_ref-3

⁴⁸⁵ Dunn, James G.; Rogerston, John William (2003). Eerdmans Commentary on the Bible. Wm. B. Eerdmans Publishing. p. 545. ISBN 978-0-8028-3711-0.

⁴⁸⁶ Prof Elder Mamistvalishvili (2014), The History of the Georgian Jews. Georgian Academic Book. P. 21. ISBN 978-9941-9372-7-9.

Dunn, James G.; Rogerston, John William (2003). Eerdmans Commentary on the Bible. Wm. B. Eerdmans Publishing. p. 545. ISBN 978-0-8028-3711-0.

⁴⁸⁷ Kartlis Tskhovreba [KT] (History of Georgia – an ancient Georgian written source) 1955: p. 15.

⁴⁸⁸ Babylonian Exile, Chabad: http://www.chabad.org/search/keyword_cdo/kid/18084/jewish/Browse-by-Subject.htm

⁴⁸⁹ The Making of the Georgian Nation: 2nd Ed, Ronald Grigor Suny, p 13.

<p>539 BCE</p>		<p><u>Governors" were most probably the elite "Royal Scyths" who already ruled the entire Near East.</u></p>	<p>Certain scholars think that there is an allusion to the Scythians at Jer 50:42, which read: <i>"Bow and javelin they handle. They are cruel and will show no mercy. The sound of them is like the sea that is boisterous, and <u>upon horses they will ride; set in array as one man for war against you.</u> O daughter of Babylon."</i> Others say this verse applies primarily to the Medes and the Persians, who conquered Babylon in 539 BCE.</p>
<p>538 BCE ↓ 516 BCE</p>			<p>According to the Book of Ezra, the Persian Cyrus the Great <u>ended the exile of Judah in 538 BCE</u>⁴⁹⁰ the year after he captured Babylon.⁴⁹¹ The exile ended with the return under Zerubbabel the Prince (so-called because he was a descendant of the royal line of David) and Joshua the Priest (a descendant of the line of the former High Priests of the</p>

⁴⁹⁰ "Second Temple Period (538 BCE. to 70 CE) Persian Rule". http://www.biu.ac.il/js/rennert/history_4.html Biu.ac.il. Retrieved 2014-03-15.

⁴⁹¹ Harper's Bible Dictionary, ed. by Achtemeier, etc., Harper & Row, San Francisco, 1985, p.103.

			Temple) and their construction of the Second Temple in the period 521–516 BCE .
520 BCE		According to Herodotus the <u>Colchians and Saspies</u> (east Georgian tribes) <u>immediately bordered on Media</u> : " <i>from the Colchi it is an easy matter to cross into Media: <u>there is but one nation between, the Saspies</u>" (cf 1.104). Then Herodotus later says in 6.84: "<i>the Scythians themselves should essay to invade Media by way of the river Phasis.</i>" Herodotus⁴⁹² appears to reflect the period of the heyday of the Median state, at any rate until the 520s BCE when Media became an Achaemenid satrapy after the defeat of Fravartish's rebellion (521 BCE). Under the Achaemenids <u>the Saspies</u> with the Hurrian-Urartian populations of Mana and Media-namely, the Matieni (Hurrians) and Allarodians (Urartians)-formed the eighteenth satrapy, <u>directly bordering on Colchis</u> (3.94).⁴⁹³</i>	
c. 515 BCE	The term "Gimirri" in the Behistun inscription (c. 515 BCE), which is a Babylonian language equivalent for the Persian language "Saka". <u>Both Gimiri and Saka variants appeared proving yet again the Cimmerians and the Scythians were the same people.</u>		
Archaeological Evidence:			
Behistun Stone or Rock: During the reign of King Darius the Great of Persia (Darius I), a famous inscription was created called the Behistun Stone or Rock. ⁴⁹⁴ It was built adjacent to an ancient road connecting the capitals of Babylonia and Media in western Iran. In 1847 Henry Rawlinson ⁴⁹⁵ scaled the			

⁴⁹² Herodotus Book 4 Paragraph 77.

⁴⁹³ OTAR LORDKIPANIDZE: Vani: An Ancient City of Colchis, p.170.

⁴⁹⁴ Wikipedia, *Behistun Inscription*: https://en.wikipedia.org/wiki/Behistun_Inscription

⁴⁹⁵ In 1827, having become proficient in the Persian language, he was sent to Persia in company with other British officers to drill and reorganize the Shah's troops. Disagreements between the Persian court and the British government ended in the departure of the British officers. Rawlinson began to study Persian inscriptions, more particularly those in the hitherto undeciphered cuneiform character. He was in the vicinity of the great cuneiform inscription at Behistun, near the city of

limestone cliff and copied the inscription off the Behistun Stone. The inscription is approximately 15 meters high by 25 meters wide and 100 meters high up the cliff face.

It was significant because it contains the **same inscription written in three different languages** – Persian, Elamite and Babylonian languages. On the inscription Darius mentions the empires he conquered. The **Israelites are mentioned among the captured nations**. The **Persian word for Israelites was "Sakka" but in the Babylonian language they are called "Gimiri"**. As a result of the stone, we now know that the people we called **Gimiri were the same people as the Sakka**. The **Sakka in history were the people from Scythia**. **The inscription connects the people known in Old Persian as Sakka, Sacae or Scythian with the people known in Babylonian as Gimirri or Cimmerian**. Thus, **Sakka and the Gimirri were the same people**.

Prof George Rawlinson⁴⁹⁶ (Sir Henry Rawlinson's younger brother) was a well-known Professor in Ancient History, translation of the History of Herodotus and was the author of the article "Herodotus" in the 9th edition of the Encyclopædia Britannica. **undoubtedly connected the Sakka/Gimiri of the Behistun Inscription with the deported Ten Israelite Tribes**: *"We have reasonable grounds for regarding the Gimirri, or Cimmerians, who first appeared on the confines of Assyria and Media in the seventh century B.C., and the Sacae of the Behistun Rock, nearly two centuries later, as identical with the Beth-Khumree of Samaria, or the Ten Tribes of the House of Israel."* (Prof George Rawlinson, note in his translation of History of Herodotus, Book VII, p. 378.)

The Behistun Stone proves that the Ten Tribe Israelites were called Gimiri by the Babylonians and Sakka by the Persians. We know that the **Sakka was the name for the Scythians** who lived above the Black Sea and later moved into Western Europe and Scotland.

According to E. Raymond Capt⁴⁹⁷ in his extensively documented book, titled, *"Missing Links Discovered in Assyrian Tablets"*, wrote about the Behistun Stone Inscriptions and states: *"The dominant feature of the Behistun Rock inscriptions is King Darius, in royal attire and surrounded*

Kermanshah in western Iran, for two years. He began to transcribe the Old Persian portion of the trilingual inscriptions in Old Persian, Elamite and Babylonian (a later form of Akkadian) written by Darius the Great sometime between his coronation as king of the Persian Empire in the summer of 522 BCE and his death in autumn of 486 BCE.

⁴⁹⁶ Canon George Rawlinson (23 November 1812 – 7 October 1902) was a 19th-century English scholar, historian, and Christian theologian. Having taken his degree at the University of Oxford in 1838, he was elected to a fellowship at Exeter College, Oxford, in 1840, of which from 1842 to 1846 he was fellow and tutor. He was ordained in 1841, was Bampton lecturer in 1859, and was Camden Professor of Ancient History from 1861 to 1889. His chief publications are his translation of the History of Herodotus (in collaboration with Sir Henry Rawlinson and Sir John Gardiner Wilkinson), 1858–60; The Five Great Monarchies of the Ancient Eastern World, 1862–67; The Sixth Great Oriental Monarchy (Parthian), 1873; The Seventh Great Oriental Monarchy (Sassanian), 1875; Manual of Ancient History, 1869; Historical Illustrations of the Old Testament, 1871; The Origin of Nations, 1877; History of Ancient Egypt, 1881; Egypt and Babylon, 1885; History of Phoenicia, 1889; Parthia, 1893; Memoir of Major-General Sir HC Rawlinson, 1898. His lectures to an audience at Oxford University on the topic of the accuracy of the Bible in 1859 were published as the apologetic work The Historical Evidences of the Truth of the Scripture Records Stated Anew in later years. He was also contributor to the Speaker's Commentary, the Pulpit Commentary, Smith's Dictionary of the Bible, and various similar publications. He was the author of the article "Herodotus" in the 9th edition of the Encyclopædia Britannica.

⁴⁹⁷ E. Raymond Capt (M.A., A.I.A., F.S.A. Scotland) Capt was a Biblical Archaeologist, Christian historian, and author of several books. His works support the great historical truths contained within the Bible. Some of his works also contain technical information in an easy to understand format for the layman. Capt has steadfastly

by captives. Around the captives are five main panels, twenty in all. The first panel contains 19 paragraphs and 96 lines. Each paragraph commences with the words: "I am Darius, the king of kings, the king of Persia." The second panel has 16 paragraphs and 96 lines; over each figure is a brief history of the man and the tribe he represents. The tenth panel is most interesting to a Bible student because it speaks of "Sarocus, the Sacan", **who has the Hebrew form of head-dress**.

The Behistun Rock inscriptions (Evidence 1) are confirmed in two other places: (2) Darius' Tomb,⁴⁹⁸ and (3) Darius' Gold Tablets.⁴⁹⁹

The **gold tablet again mentions the conquering of the Sakka**, while the tomb inscription expands the evidence by talking about three different kinds of Sakka. In all cases, the same name in Babylonian was Gimiri. Most noteworthy on the Behistun Rock relief is that it shows two Persian courtiers, Intaphrenes and Gobryas, and king Darius in a victorious pose, standing in front of a line of **defeated enemies**. From the sky, the supreme god Ahuramazda (Mazda) looks benevolently down upon Darius. The relief shows King Darius standing before nine persons united by a rope around their necks and their hands fastened behind their backs. A tenth man [Ten Tribes?] is prostrate on his back; the right foot of the king is upon his body. No two of the prisoners are dressed alike. Some of them have short tunics, others have long flowing robes. **They are evidently the head chiefs of the ten tribes of Israel.**

The word "Kana" occurs 28 times in the inscription and the word "Armenia" also occurs frequently. This is the area when the tribes of Israel had been placed by the Assyrians. As said, the first Ten Tribes arriving in the Caucasus Mountain area in a "land that nobody dwelled" **were free**, the second group arriving there were most probably **displaced there by the Assyrians**.

The inscriptions on the Stone include a list of 23 nations over whom Darius ruled and named among these are the "Sakkas". In both the Persian and Elamite versions, the original word used is "Sakka", but in the Babylonian version the same people are called "Gimiri." (Verified on behalf of the British Museum by L.W. King and R.C. Thomson, "Sculptures and Inscriptions of Behistun", pg. 161).⁵⁰⁰

To conclude, the Behistun Inscription is often cited as **a key missing link between the deported Israelites and the Cimmerians or Scythians**. Prof Rawlinson wrote: "We have reasonable grounds for regarding the Gimirri, or Cimmerians, who first appeared on the confines of Assyria and Media in the seventh century B.C., and the Sacae of the Behistun Rock, nearly two centuries later, **as identical with the Beth-Khumree of Samaria, or the Ten Tribes of the House of Israel!**"⁵⁰¹ It is now accepted that the Behistun Inscription connects the people known in Old Persian and Elamite as Saka, Sacae or Scythian with the people known in Babylonian as Gimirri or Cimmerian.

kept to his conviction that the ancient Israelities of the Bible are in fact the Anglo-Saxon-Celtic-Germanic-Scandinavian peoples of Planet Earth, a profound truth which the worldview has been trying to smother, at all cost. He claimed that there were similarities between King Jehu's pointed headdress and that of the captive Saka king seen to the far right on the Behistun Inscription. He also posited that the Assyrian word for the House of Israel, Khumri, after Israel's King Omri of the 8th century BCE, is phonetically similar to Gimirri (Cimmerian).

⁴⁹⁸ Wikipedia, *Tomb of Darius I*: https://en.wikipedia.org/wiki/Tomb_of_Darius_I

⁴⁹⁹ Warren Aston, Scripture Study: <http://ldsmag.com/the-gold-plates-of-king-darius/>

⁵⁰⁰ E. Raymond Capt, "Missing Links Discovered in Assyrian Tablets", 1985, Artisan Sales, p. 139.

⁵⁰¹ George Rawlinson, notes in his translation of Histories of Herodotus, Book 7, p 378.

Darius' Tomb:

The second evidence during this time of King Darius the Great, identifying of the Gimiri and the Sakka, was found upon a *trilingual inscription found on the Tomb of King Darius*. The tomb of is one of the four tombs of Achaemenid kings at the historical site of Naqsh-e Rostam located about 12 km northwest of Persepolis, Iran.

On King Darius' tomb inscription was also a list of the nations over which King Darius ruled. These nations included the identity of three separate groups of "Sakkas"; the "Amyrgian Sakkas", the "Sakkas with the pointed caps" and the "Sakkas who are beyond the sea."⁵⁰²

The Babylonian text inscriptions again do not record them as *"Sakka" as the Persian and Elam languages did, but by the name of "Gimiri" or "Ghomeri" with the identity to King Omer* (Omri in Hebrew). King Omri was the king over the *Israel Ten Tribes*, he was also the father of King Ahab and father-in-law to Queen Jezebel, who was the princess granddaughter of the Phoenician King and ally of King David; King Hiram of Tyre. According to the Archeologist E. Raymond Capt, *the "Iskuza," "Sakka", "Scythians", the "Cimmerians" and the "Gimiri" were all Israelites but all did not migrate into Europe proper in the same migration pathways*.

Darius' Gold Tablets:

The third evidence is Darius' Gold Tablets... One of the world's greatest archaeological treasures is Persepolis⁵⁰³ in south-eastern Persia, the modern Iran. Persepolis was the crowning highlight of Parsa, the capital city of the Persian kings of the Achaemenid dynasty. In the late 6th and early fifth centuries BCE, Darius the Great built much of Persepolis on a large rock terrace overlooking the city; after his death it was completed by his son and successor, Xerxes.

At the highest point on the terrace a huge Audience Palace, the Apadana, was built to receive visiting leaders. Its massive roof was supported by 72 stone columns of which only 14 still stand. Over each of the Apadana's four corners rose a 4-story tall tower and in the foundation of each Darius placed a stone box, each containing a "foundation inscription" inscribed on gold and silver plates. Each plate is tri-lingual, meaning the inscription was repeated in cuneiform script *in three languages*, Babylonian, Elamite and Persian. The short text essentially describes the extent of Darius's kingdom and asks for the gods to protect him.

However, the invasion by Alexander the Great of Macedon in 330 BCE, brought an end to the largely tolerant and progressive Persian Empire. The capital, Parsa, was destroyed and Persepolis was plundered of its treasures and then burned. At some point, then or later, two of the stone boxes were discovered and looted of their contents. But, as kingdoms swirled around them and earthquakes toppled more of the structure, the other two remained hidden and untouched for two millennia longer. The finely-inscribed gold and silver plates of Darius the Great remain an example par excellence of ancient record-keeping using metal plates. Buried for millennia, they were discovered by German architect Friedrich Krefter in 1933 in the northeastern and southeastern corners of the central hall.⁵⁰⁴

The tablets vividly made the point that keeping records on gold plates was not at all strange, as gold, silver, bronze and other metals have

⁵⁰² E. Raymond Capt, *"Missing Links Discovered in Assyrian Tablets"*, 1985, Artisan Sales, p. 140.

⁵⁰³ Wikipedia, *Persepolis*: <https://en.wikipedia.org/wiki/Persepolis>

⁵⁰⁴ Encyclopaedia Iranica, *HERZFELD, ERNST iii. HERZFELD AND PERSEPOLIS*: <http://www.iranicaonline.org/articles/herzfeld-ernst-iii>

	<p>been used <u>to preserve the important texts of ancient cultures</u>, many of them stored in stone boxes. <u>The same identity between the "Gimiri" (Ghumerians, Ghomerians, Cimmerians) and the "Sakkas" was found in these gold tablets</u> that was a 250 mm square of which King Darius wrote that gave <u>evidence that as late as 500 BCE a part of the Sakka were living beyond the regions of Bactria</u>⁵⁰⁵ and dwelt all the way into the far eastern regions of the Upper Jaxartes Basin⁵⁰⁶.</p> <p>King Darius wrote on the Gold Tablet: "<i>This kingdom that I hold is from Sakka (Gimiri in the Babylonian language) which is beyond Sogdiana⁵⁰⁷ to Kush (modern-day Ethiopia) and from India to Sardis.</i>"⁵⁰⁸ The Ghomerians were the "people of Omer" (Omri in Hebrew) that were under the rule of King Omer/Omri, in the Northern Kingdom of Israel, the father of King Ahab. <u>The Gimiri and the Sakka became known as the Ghomerians, Ghumerians or Cummerians, Cimmerians and was the same people as the Scythians.</u></p>	
<p>512 BCE</p>		<p>In 512 BCE, when King Darius the Great of Persia attacked the Scythians, he allegedly penetrated into their land after crossing the Danube. Herodotus relates that the nomadic Scythians frustrated the Persian army by letting it march through the entire country without an engagement.⁵⁰⁹ According to Herodotus, Darius in this manner came as far as the Volga River.⁵¹⁰ During their time, the Scythians lived in confederated tribes, a political form of voluntary association which regulated pastures and organized a common defence against encroaching neighbours for the pastoral tribes [by now perhaps also the Israelite deportees] of mostly equestrian herdsmen. While the productivity of domesticated animal-breeding greatly exceeded that of the settled agricultural societies, the pastoral economy also needed supplemental agricultural produce, and stable nomadic confederations developed either symbiotic or forced alliances with sedentary peoples – in exchange for animal produce and military protection. Herodotus</p>

⁵⁰⁵ Bactria is the ancient name of a historical region, one of the ancient civilizations of Iranian peoples.

⁵⁰⁶ JAXARTES, IAXARTES (ὁ δὲ Ἰαξάρτης), the river of Central Asia which now bears the name of Syr-Daria, or Yellow River (Daria is the generic Tartar name for all rivers, and Syr== "yellow"). A century after Herodotus, the physical geography of this river-basin became well known to the Greeks, from the expedition of Alexander to Bactria and Sogdiana. In BCE 329, Alexander reached the Jaxartes, and, after destroying the seven towns or fortresses upon that river the foundation of which was ascribed to Cyrus, founded a city, bearing his own name, upon its banks, ALEXANDREIA ULTIMA (Khojend). (Q. Curt. 7.6; Arrian, Arr. Anab. 4.1.3.)

⁵⁰⁷ Sogdiana or Sogdia (Old Persian: Suguda) was the ancient civilization of an Iranian people and a province of the Achaemenid Empire, eighteenth in the list on the Behistun Inscription of Darius the Great (i. 16). Sogdiana is "listed" as the second of the "good lands and countries" that Ahura Mazda created. This region is listed second after Airyanem Vaejah, "homeland of the Aryans", in the Zoroastrian book of Vendidad, indicating the importance of this region from ancient times. Sogdiana, at different times, included territory located in present-day Tajikistan and Uzbekistan (such as Samarkand, Bukhara, Khujand, Panjikent and Shahrissabz).

⁵⁰⁸ E. Raymond Capt, *"Missing Links Discovered in Assyrian Tablets"*, 1985, Artisan Sales, p. 140.

⁵⁰⁹ Grousset, Rene (1970). *The Empire of the Steppes*. Rutgers University Press. p. 9. ISBN 0-8135-1304-9.

⁵¹⁰ The Volga (Russian: Во́лга) is the longest river in Europe; it is also Europe's largest river in terms of discharge and watershed. It flows through central Russia and into the Caspian Sea, and is widely viewed as the national river of Russia.

		relates that three main tribes of the Scythians descended from three brothers: 1) Lipoxais, 2) Arpoxais, and 3) Colaxais. ^{511 512} Herodotus said: <i>"In their reign a plough, a yoke, an axe, and a bowl, all made of gold, fell from heaven upon the Scythian territory. The oldest of the brothers wished to take them away, but as he drew near the gold began to burn. The second brother approached them, but with the like result. The third and youngest then approached, upon which the fire went out, and he was enabled to carry away the golden gifts. The two eldest then made the youngest king, and henceforth the golden gifts were watched by the king with the greatest care, and annually approached with magnificent sacrifices."</i> ⁵¹³	
500 BCE ↓ 201 BCE		During the 5th to 3rd centuries BCE , <u>the Scythians evidently prospered.</u> When Herodotus wrote his Histories in the 5th century BCE (c. 484–425 BCE) that the Greeks distinguished 1) Scythia Minor in present-day Romania and Bulgaria, 2) from a Greater Scythia that extended eastwards for a 20-day ride from the Danube River, across the steppes of today's East Ukraine to the lower Don basin. The Don, then known as Tanaïs, has served as a major trading route ever since. <u>The Scythians apparently obtained their wealth from their control over</u> 3) the slave trade from the north 4) to Greece through the Greek Black Sea colonial ports of 5) Olbia, ⁵¹⁴ 6) Chersonesos, ⁵¹⁵ 7) Cimmerian Bosphorus, ⁵¹⁶ and 8) Gorgippia. ⁵¹⁷	

⁵¹¹ Traces of the Iranian root xšaya – "ruler" – may persist in all three names.

⁵¹² Or Colaxes, an ancient king of the Scythians, a son of Targitaus, who, according to the Scythian tradition, reigned about 1000 years previous to the expedition of Darius into Scythia. (Herod. iv. 5, &c.; Val. Flacc. vi. 48.)

⁵¹³ Herodotus. History. Book IV, verse 5.

⁵¹⁴ Olbia is a city in northeastern Sardinia (Italy), in the Gallura sub-region. Called Olbia in the Roman age.

⁵¹⁵ Chersonesus, also rendered as Chersonese, Chersonesos, is an ancient Greek colony founded approximately 2,500 years ago in the southwestern part of the Crimean Peninsula. The colony was established in the 6th century BCE by settlers from Heraclea Pontica. The ancient city is located on the shore of the Black Sea at the outskirts of Sevastopol on the Crimean Peninsula.

⁵¹⁶ The Bosphoran Kingdom, also known as the Kingdom of the Cimmerian Bosphorus, was an ancient state located in eastern Crimea and the Taman Peninsula on the shores of the Cimmerian Bosphorus, the present-day Strait of Kerch. The Bosphoran Kingdom was the longest surviving Roman client kingdom. The 1st and 2nd centuries BCE saw a period of renewed golden age of the Bosphoran state. The prosperity of the Bosphoran Kingdom was based on the export of wheat, fish and slaves.

		<p>They also grew grain, and shipped wheat, flocks, and cheese to Greece. <u>If Herodotus says the Scythians were powerful and dominated the trade routes, even in this time, then we need to accept undoubtedly that these Scythian as well as the "Captive Ten Israel Scythians/Cimmerians" still dominated in the Middle Eastern affairs, even perhaps with the help now of the "Captive House of Judah Tribes" that fled to Mtskheta in Iberia.</u></p> <p>Gelonus, the purported capital of Scythia, with commanding ramparts and a <u>vast area of 40 square kilometers exceeded even the outlandish size reported by Herodotus.</u> Its location at the northern edge of the Ukrainian steppe would have allowed <u>strategic control of the north-south trade-route.</u> Judging by the finds dated to the 5th and 4th centuries BCE, craft workshops and Greek pottery abounded. Scythian élites had kurgan tombs: high barrows heaped over chamber-tombs of larch-wood – a deciduous conifer that may have had special significance as a tree of life-renewal, for it stands bare in winter. Burials at Pazyryk in the Altay Mountains have included some spectacularly preserved Scythians of the "Pazyryk culture" – including the Ice Maiden of the <u>5th century BCE.</u> The Samatian tribal peoples also roamed from the Vistula River to the mouth of the Danube and eastward to the Volga River. This is the region where the Don (Dan) River, the D(a)niester River and the D(a)nieper Rivers feed into the Euxine Sea, today known as the Black Sea flourished from about the era of Herodotus in the <u>5th century BCE.</u></p>	
<p>486 BCE ↓ 465 BCE</p>		<p><u>"East of Iberia and reaching to the Caspian Sea was Albania, of which the eastern part, Caspiana, sat at the mouth of that same Araxes river where the Scythians are placed at the earliest times."</u> Herodotus mentions⁵¹⁸ the Caspians at Histories 7.67, and in company with the Bactrians in Xerxes' Persian army (<u>486-465 BCE</u>). In Strabo we have seen <u>the relationship of the Bactrians and Scythians mentioned.</u>⁵¹⁹ Caspiana must be, as Dr. George Moore agrees in his <i>"The Lost Tribes And The Saxons Of The East And The Saxons Of The West"</i>, that same district mentioned at Ezra 8:17, <u>Casiphia, to which Ezra sent for Levites to come to Jerusalem after the rebuilding of the Temple.</u> Moore wrote as much in the 1870's, when his book was first published. So while we see</p>	<p>Jewish historian Josephus' wrote that the <u>Parthians receive an account of the events which resulted in the destruction of Jerusalem, since they and the other "Upper Barbarians" were of his nation (in the ethnic, and</u></p>

⁵¹⁷ Anapa is a town in Krasnodar Krai, Russia, located on the northern coast of the Black Sea near the Sea of Azov. The area around Anapa was settled in antiquity. It was originally a major seaport (Sinda) for the Natkhuay tribe of the Adyge people and then the capital of Sindica. The colony of Gorgippia was built on the site of Sinda in the 6th century BCE by Pontic Greeks, who named it after a king of the Cimmerian Bosphorus. In the 2nd and 3rd centuries BCE, Gorgippia flourished as part of the Bosporan Kingdom, as did its guild of shipowners, which controlled maritime trade in the eastern part of the Black Sea.

⁵¹⁸ Herodotus Book 7 Paragraph 86.

⁵¹⁹ Strabo Book 11, Chapter 8, Paragraph 2.

	<p>here in the research that the <u>ancient historians surely made some mistakes in certain places, or offered fanciful conjectures where the truth of a matter was obscured by time or language</u>, we have a consistent pattern of testimony among many ancient accounts that the Parthian, Scythian, Samantian, Cimmerian and other "Indo-European" tribes shared a common origin in and around the regions of ancient Media, Armenia and northern Assyria, and from there soon spread themselves east as far as the borders of India and Tibet, and west to Thrace and the Danube river. And we <u>can tell their descent from the Israelites not only because they first appear in places where the Bible tells us that the Israelites were brought to by the Assyrians, and not only because they fulfilled the many prophecies which were foretold of the Israelites, but also from the testimonies such as those of Ezra</u> (Ezra 8:17; 2 Esdras 13:39 ff.), <u>Josephus</u> (Antiq. 11.5.2), and <u>Shaul</u> (Col 3:11), <u>who certainly wrote to no one but the "lost" Israelites. There was indeed an immense multitude of people – Scythians – in those regions, under the many names that we see the various Scythian tribes had adopted, such as Parthians, Iberians, Massagetae, etc.</u> And these were strong enough not only to withstand the subjugations attempted by the Persians, but that a portion of them came to subjugate Persia, and to keep Rome from bringing its empire north of the Danube or east of the Euphrates.</p>	<p><u>not in the geographical sense), should certainly seal our assurance of the certainty of these testimonies.</u> Josephus wrote in the preface of his historical work "<i>The Wars of the Jews</i>" in paragraph 1: "<i>I have proposed to myself, for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue, which I formerly composed in the language</i> [Hebrew/Aramaic] <u>of our country</u> [Israel], <i>and sent to the Upper Barbarians; Joseph, the son of Matthias, by birth a Hebrew, a priest also, and one who at first fought against the Romans myself, and was forced to be present at what was done afterwards, [am the author of this work].</i>" Notice the fact that he wrote "<i>The Wars of the Jews</i>" formerly in the language of his country and sent to it the "Upper Barbarians". We read that Josephus translated it into Greek for the sake of such as live under the government of the</p>
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			<p>Romans. Josephus wrote "<i>The Wars of the Jews</i>" in two languages. Josephus states one reason (below) why he translated Jewish Wars from his language into Greek. "<i>The Wars of the Jews</i>" 1 Preface, Paragraph 2 - "<i>I thought it therefore an absurd thing <u>to see the truth falsified in affairs of such great consequence</u>, and to take no notice of it; but to suffer those Greeks and Romans that were <u>not in the wars to be ignorant of these things</u>, and to read either flatteries or fictions, while the <u>Parthians, and the Babylonians, and the remotest Arabians, and those of our nation beyond Euphrates, with the Adiabeni, by my means, knew accurately both whence the war began</u>, what miseries it brought upon us, and after what manner it ended."</i></p> <p><u>Notice the fact that Parthians, Babylonians, remotest Arabians, and those of his nation beyond Euphrates with Adiabeni knew accurately about</u> "<i>The Wars of the Jews</i>" through Josephus. This easily</p>
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			<p>concludes that Josephus first wrote <i>"The Wars of the Jews"</i> in his tongue Hebrew or Aramaic which was very close to Hebrew, due to the fact that the language of Parthians, Babylonians, etc. during this time period was Aramaic. Who these "Upper Barbarians" were, Josephus himself informs us in paragraph 2, "the Parthians and Babylonians, and remotest Arabians [of the Israelites among them]; besides the Israelites beyond Euphrates, and the Adiabeni, or Assyrians." <u>We learn that these Parthians, Babylonians, the remotest Arabians, [or at least the Jews among them], as also the Israelites beyond Euphrates, and the Adiabeni, or Assyrians, understood Josephus' Hebrew/Aramaic books of "The Wars of the Jews"</u>; before they were put into the Greek language. His first work in Rome therefore was an account of the <i>"The Wars of the Jews"</i>, addressed to certain "Upper Barbarians". <u>The "Upper</u></p>
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			<p><u>Barbarians" were none-other than the deported Ten Tribe Israelites known as the Scythians (Sakka). No academic today could possibly approach the truth without risking his or her career, and who among them would have such courage to challenge the false accounts of history being presented to us as a people?</u></p>
<p>484 BCE</p>		<p>While this entire eastern world, once predominately Caucasian, has been overrun and mongrelized by Arabs, Turks and Mongols over the past 1,500 years, <u>the Armenians and Georgians seem to never have forgotten their Israelite background.</u> An Armenian quarter was maintained in Old Jerusalem City even in the 20th century and the Georgian Christians embrace their Jewish connections because of St Nina who was very close to the Jews. The Armenians and Georgians accepted Christianity even before Constantine, and this was noted by them in later accounts. <u>In Strabo's time, sandwiched between Armenia to the south and the Caucasus Mountains to the north were three small districts occupying much of the land known today as Georgia: 1) Colchis which bordered the Black Sea, 2) Iberia which was landlocked, and 3) Albania which bordered the Caspian Sea.</u> The eastern portion of Albania (not to be confused with the later Albania in the Balkans) contained a <u>region called Caspiana.</u> Colchis was an ancient district, <i>certainly first settled by some of the Japhethite tribes</i>, known to the Greeks at the earliest times, and by their myths even before the Trojan War. Jason and the Argonauts, a story which supposedly took place a couple of generations before the Trojan War, sailed through the Black Sea to Colchis in search of the Golden Fleece. Here Jason met Medea, daughter of the king, who ran off with him after helping him steal the fleece from her father, and then married him in Greece, as the myth generally goes. Herodotus tells us that the <u>Colchians practiced circumcision,</u> however</p>	

		<p>there appears <i>the odd statement</i> that the Colchians were black and wooly-headed,⁵²⁰ a statement which Herodotus' most <i>famous translator, Prof George Rawlinson, disputed in a footnote.</i> Herodotus claimed that the Colchians were related to the Egyptians, from whence they received their circumcision custom, and also called the Egyptians black and wooly-headed. Since Egypt was overrun and ruled for nearly a century by Nubians⁵²¹, from about 750-661 BCE, Herodotus, writing about 200 years later (c. 484–425 BCE), may well have seen some Egyptians of this sort, <i>yet such could not be said of the Colchians.</i> <i>It may be speculated that Herodotus, if the statement is not an interpolation, only imagined that the Colchians should look like certain "Egyptians", if they were indeed related.</i> As Rawlinson states in his footnote, <i>the paintings, monuments and mummies show the original Egyptians to be neither black nor wooly-headed.</i> While not mentioning this particular statement of Herodotus, <i>Strabo scoffed at "some writers, wishing to show forth a kinship between the Colchians and the Egyptians."</i>⁵²² Euripides⁵²³, a contemporary of Herodotus and just as acquainted with the region as the historian was, in his account of Jason's voyage in his play <i>Medea</i>, described the title character's "snow-white neck", a description <i>much more agreeable to the historical and archaeological records.</i> <i>It is most likely that Colchis was inhabited by free and deported Israelites in Herodotus' time who would practise circumcision, a custom which began among them before the stay in Egypt.</i>⁵²⁴ Yet here the testimony found in Herodotus Histories of "black" appears to be tainted, and if not by a later hand. His statement concerning <i>all Colchians being black and all circumcised appear to be one of his graver errors</i>, while most of his other testimonies are worthy of great respect. Bordering Colchis to the east was Iberia. <i>Strabo calls the Iberians of the Caucasus "both neighbours and kinsmen" of the Scythians and Sarmatians, and "they assemble many tens of thousands,</i></p>	
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⁵²⁰ Herodotus, Histories 2.104.

⁵²¹ The term Nubian describes an ethnic group that originated in modern-day Sudan and Egypt. Today, people of Nubian descent primarily live in Sudan, and inhabit the region between Wadi Halfa in the north and Al Dabbah in the south. The main Nubian groups from north to south are the Halfaweyen, Sikut, Mahas, and Dongola. They speak a variety of Nilo-Saharan languages in the Nubian language family. Nubian people have a long history dating back to dynastic Egypt, and Nubians even founded a dynasty that ruled upper and lower Egypt during the 8th century BCE. Ancient Nubians were famous for their skill and precision with the bow.

⁵²² Strabo Book 11, Chapter 2, Paragraph 17.

⁵²³ Euripides (c. 480 – 406 BCE) was a tragedian of classical Athens. His contemporaries associated him with Socrates as a leader of a decadent intellectualism, both of them being frequently lampooned by comic poets such as Aristophanes.

⁵²⁴ Gen 21:4 (JPS) "And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him." Starting with Abraham, the Israelite men were circumcised even before the Israelites time in Egypt.

		<p><u>both from their own people and from the Scythians and Sarmatians, whenever anything alarming occurs.</u>^{†b25} <u>This makes them definitely Ten Tribers as the Iberians of Georgia's geographical area and the Scythians (Cimmerians) as well as the Samaritans were one and the same people and kinsmen</u>⁵²⁶ Strabo (64 BCE – CE 24) also says that "the greater part of Iberia is so well built up in respect to cities and farmsteads that their roofs are tiled, and their houses as well as their market-places and other public buildings are constructed with architectural skill."⁵²⁷ <u>This is the fruit of years and years of the Ten Tribes (and Judah later), of developing the infrastructure of Iberia.</u> Anciently there were two lands named Iberia, and such is certainly no coincidence: the one the peninsula later known as Spain and settled by Hebrew-Israelite-Phoenicians, and the other this one here in the Caucasus Mountains, settled by Hebrew-Israelite-Scythians. In the Hebrew language, "Hebrews" would be "Iberi", or as Strong's has it, "Ibriy" (#5680). <u>Strabo, unsure why Iberia was called such,</u> imagined that both lands were so called from gold mines said to be in each country.⁵²⁸ Even that would require both peoples, so far apart, to have a common word related to gold mines, <i>which is not the case in any of the regions' languages, and so Strabo's conjecture here must be dismissed.</i></p> <p>David Ben Melekh (Jirkvalidze) explains the Iberia name:⁵²⁹ "As for the distribution of the name "Iberia", the Semites (Jews), in pure form or mixed with various indigenous tribes of the Iberian Peninsula and of the South-Central Caucasus: the Semite migrant arrivals gave this name to the country of resettlement and eventually shaping the main ethnic group. This happened because of their trade relations (which were already very strong in Solomon's time) and voyages which penetrated the world. The name change to "Iberia" is so that the rest of the known world at that time would then learn about 1) this country and 2) the migrated people from Israel. This of course did not change all the tribal (ethnic) languages, although it created a dominant language culture."</p>	
<p>c. 410 BCE ↓</p>		<p>Second Scythian (Western) kingdom: Scythia's social development at the end of the 5th century BCE (c. 410 BCE) and in the 4th century BCE <u>involved its privileged stratum in trade with Greeks, efforts to control this trade,</u> and consequences partly stemming from</p>	

⁵²⁵ Strabo Book 11, Chapter 3, Paragraph 3.

⁵²⁶ A man sharing the same racial, cultural, or national background as another.

⁵²⁷ Strabo Book 11, Chapter 3, Paragraph 1.

⁵²⁸ Strabo Book 11, Chapter 2, Paragraph 19.

⁵²⁹ David Ben Melekh (Jirkvalidze) *Book of Books*: May 2016. jirkvalidze@gmail.com (Translated from Russian to English by the researcher.)

<p>301 BCE)</p>		<p>these two: aggressive external policy, intensified exploitation of dependent population, progressing stratification among the nomadic rulers. Trading with Greeks also stimulated sedenterization⁵³⁰ processes. <u>The proximity of the Greek city-states on the Black Sea north coast</u> (Pontic Olbia, Cimmerian Bosphorus, Chersonesos, Sindica, Tanais) <u>was a powerful incentive for slavery in the Scythian society</u>, but only in one direction: the sale of slaves [people with skills yet they stay free citizens] to the Greeks, instead of use in their economy. [This is a Torah concept and is equivalent to open a labour agency where you sell skills to the corporate world and make money. Nothing has changed since Scythian times; they were the first to do it effectively out of the land of Israel.]</p>	
<p>400 BCE ↓ 339 BCE</p>		<p>The <u>Scythian state reached its greatest extent in the 4th century BCE</u> during the reign of king Ateas. Isocrates believed that the Scythians, and also the Thracians and Persians, are <u>"the most able to power, and are the peoples with the greatest might."</u> Would they not totally control Colchis and Iberia? In the 4th century BCE, under Ateas, the tribune structure of the state was eliminated, and the ruling power became more centralized. The later sources do not mention three basileuses⁵³¹ anymore. Strabo tells that Ateus ruled over the majority of the North Pontic barbarians. Written sources tell that expansion of the Scythian state before the 4th century BCE was mainly in the western direction. In this respect Ateas continued the policy of his predecessors in the 5th century BCE. During western expansion, Ateus fought the Triballi. A part of the Thracians was subjugated and levied with severe duties. During the 90-year life of Ateas, the Scythians firmly settled in Thrace and became an important factor of political games in the Balkans. At the same time, both the nomadic and agricultural Scythian populations increased along the Dniester. <u>A war with the Bosporian Kingdom increased Scythian pressure on the Greek cities along the North Pontic littoral</u>.⁵³² Materials from the site near Kamianka-Dniprovsk, purportedly the capital of the Ateas' state, show that <u>metallurgists were free members of the society</u>, even if burdened with imposed obligations [the slave</p>	

⁵³⁰ Essentially, sedentism means living in groups permanently in one place.

⁵³¹ Basileus is a Greek term and title that has signified various types of monarchs in history. In the English-speaking world it is perhaps most widely understood to mean "King" or "Emperor". The best known use of the title is by the Byzantine emperors, but the title also has a longer history of use by sovereigns and other persons of authority in ancient Greece, as well as for the kings of modern Greece.

⁵³² TITI TODURANCEA, *Scythia*: <https://www.titudorancea.net/z/scythia.htm>

		<p>concept]. The <u>metallurgy was the most advanced and the only distinct craft specialty among the Scythians</u>. From the story of Polyaeus⁵³³ and Frontin,⁵³⁴ it follows that in the 4th century BCE Scythia had a <u>layer of dependent population</u>, which consisted of impoverished Scythian nomads and local indigenous agricultural tribes, socially deprived, dependent and exploited, who did not participate in the wars, but were engaged in servile agriculture and cattle husbandry. <u>The year 339 BCE was a culminating year for the Second Scythian Kingdom</u>. The war with Philip II of Macedon ended in a victory by the father of Alexander the Great, the Scythian king Ateus fell in battle well into his nineties. Many royal kurgans (Chertomlyk, Kul-Oba, Aleksandropol, Krasnokut) are dated from after Ateas' time and previous traditions were continued, <u>and life in the settlements of Western Scythia shows that the state survived until the 250s BCE</u>.⁵³⁵ Gold clothing appliqué for kingship, showing two Scythian archers, 400 BCE to 350 BCE were found. Probably from Kul-Oba, Crimea [British Museum]. Kul-Oba means "hill of ash" in Crimean Tatar and is an ancient archaeological site, a Scythian burial tumulus (kurgan), located near Kerch in eastern Crimea. <u>The rich burials of Scythian kings in tumuli</u> (often known by the Turkic name <i>kurgan</i>) <u>are solid evidence for the existence of a powerful elite</u>.⁵³⁶ Herodotus also mentions a <u>royal tribe or clan, an elite which dominated the other Scythians</u>: "<i>Then on the other side of the Gerros</i>⁵³⁸ <i>we have those parts which are called the "Royal" lands and those Scythians who are the bravest and most numerous and who esteem the other Scythians their slaves.</i>"⁵³⁹ Herodotus says: "<i>The elder brothers then, acknowledging the significance of this thing, delivered the whole of the kingly power to the youngest.</i>"</p>	
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⁵³³ Polyaeus or Polyenus ("much-praised") was a 2nd-century Macedonian author, known best for his *Stratagems in War*, which has been preserved. The Suda calls him a rhetorician, and Polyaeus himself writes that he was accustomed to plead causes before the emperor. He dedicated *Stratagems in War* to Marcus Aurelius (161–180) and Verus (161–169), while they were engaged in the Parthian war (162–165), about 163 CE, at which time he was too old to accompany them in their campaigns.

⁵³⁴ Sextus Julius Frontinus (c. 40 – 103 CE) was one of the most distinguished Roman senators of the late 1st century CE. He is best known to the post-Classical world as an author of technical treatises, especially *De aquaeductu*, dealing with the aqueducts of Rome.

⁵³⁵ TITI TODURANCEA, *Scythia*: <https://www.titudorancea.net/z/scythia.htm>

⁵³⁶ Wikipedia, Kul-Oba: <https://en.wikipedia.org/wiki/Kul-Oba>

⁵³⁷ TITI TODURANCEA, *Scythia*: <https://www.titudorancea.net/z/scythia.htm>

⁵³⁸ The Gerros – the Ancient Water Way from the Dnieper to the Sea of Azov.

⁵³⁹ Herodotus. *History*. Book IV, verses 19–20.

		<p>From Lixopais, they say, are descended those Scythians who are called the race of the Auchatai;⁵⁴⁰ from the middle brother Arpoxais those who are called Catiaroi and Trasprians, and from the youngest of them the "Royal" tribe, who are called Paralatai: and the whole together are called, they say, Scolotoi.⁵⁴¹ after the name of their king; but the Hellenes gave them the name of Scythians. Thus the Scythians say they were produced; and from the time of their origin, that is to say from the first king Targitaos, to the passing over of Dareios [the Persian Emperor Darius I] against them [512 BCE], they say that there is a period of a thousand years and no more."⁵⁴² ⁵⁴³ Thus the Scythians say they were produced, and from the time of their origin, that is to say from the first king Targitaos, and founder Kolokhsai, a legendary founder of this royal dynasty, is mentioned by Alcman⁵⁴⁴ in the 7th century BCE.⁵⁴⁵ Protot⁵⁴⁶ and Madis, Scythian kings in the Near Eastern period⁵⁴⁷ of their history, and their successors in the north Pontic steppes belonged to the same dynasty. Although scholars have traditionally treated the three Scythian tribes as geographically distinct, Georges Dumézil⁵⁴⁸ interpreted the divine gifts as the symbols of social occupations, illustrating his trifunctional vision of early Indo-European societies:</p>	
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⁵⁴⁰ "The oldest brother, Lipoxais, became the forefather of the Auchatai..." George Hinge, *Scythian and Spartan Analogies in Herodotus' Representation Rites of initiation and Kinship Groups*: <http://herodot.glossa.dk/analog.html> ([This article was published in the festschrift *The Cauldron of Ariantas*, ed. by P.G. Bilde, J.M. Højte & V.F. Stolba, Aarhus 2003, 55-74; for a pdf version with footnotes and references see academia.edu.]

⁵⁴¹ "Scythians (or Skythians or Scolotoi): The old story is that they called themselves the "Scythians" after the name of their legendary first king, Scythês. A spelling variation on "Scythês" is "Skoloxais." The current theory is that the word "Scythian" is derived from the Proto-Indo-European word "skeud-o," meaning "shooter" or "archer."" Stephen W. Richey, *Nomadic Horse People of Central Asia*: <http://www.horsenomads.info/section1.html>

⁵⁴² Herodotus. *History*. Book IV, verses 6–7.

⁵⁴³ PHILIP SEIFI, *Earliest history of Russia: Scythians*: <https://lingualift.com/blog/history-russia-scythians/>

⁵⁴⁴ Alcman (Greek: Ἀλκμάν Alkmán; fl. 7th century BCE) was an Ancient Greek choral lyric poet from Sparta. He is the earliest representative of the Alexandrian canon of the nine lyric poets.

⁵⁴⁵ Royal Military Academy, *Royal Scythian Noble Armored Lancers*: http://www.honga.net/totalwar/rome2/unit.php?!=en&v=radious&f=rom_scythia&u=Ste_Royalscythia_Noblearmored_Lancers

⁵⁴⁶ Prototi - Scythian warrior, an Isqz ruler/king in the seventh century BCE. Assyrian cuneiform writings Partatua referred to as: Prototi Midia has been an ally of Assyria during the attack.

⁵⁴⁷ The history of the ancient Near East begins with the rise of Sumer in the 4th millennium BCE though the date it ends varies: the term covers the Bronze Age and the Iron Age in the region until either the conquest by the Achaemenid Empire in the 6th century BCE or that by Alexander the Great in the 4th century BCE.

⁵⁴⁸ Georges Dumézil (4 March 1898 – 11 October 1986, Paris) was a French comparative philologist best known for his analysis of sovereignty and power in Proto-Indo-European religion and society. He is considered one of the major contributors to mythography, in particular for his formulation of the trifunctional hypothesis of social class in ancient societies.

		<ul style="list-style-type: none"> ✓ the plough and yoke symbolised the farmers, ✓ the axe – the warriors, ✓ the bowl – the priests.⁵⁴⁹ <p>According to Dumézil, "the fruitless attempts of Arpoxais and Lipoxais, in contrast to the success of Colaxais, may explain why the highest strata were not that of farmers or magicians, but rather that of warriors."⁵⁵⁰ Royal Scythia is the "Royal" land populated by Scythians who are the bravest and most numerous and who esteem the other Scythians their vassals. This royal clan is also named in other classical sources the "Royal Dahae". Eldest brother Lixopais headed the Auchatai tribe and the magicians, priests. Middle brother Arpoxais headed the Catiaroi and Trasprians tribes and the agriculturalists. Youngest brother Colaxais headed the Paralatai tribe and the warriors.⁵⁵¹ (See c. 20 BCE for more tribal information by Strabo as well as information on the "Daheans".)</p> <p>Prof R.G. Suny states:</p> <p><i>"Turning to Iberia, Strabo is full of praise for the country ("fruitful," "exceedingly good pasture"), its towns ("their roofs are tiled, and their houses as well as their market-places and other public buildings are constructed with architectural skill"), and the people. "The plain of the Iberians is inhabited by people who are rather inclined to farming [farmers] and to peace [priests], and they dress after both the Armenian and the Median fashion; but the major, or warlike [warriors], portion occupy the mountainous territory, living like the Scythians and the Sarmatians, of whom they are both neighbors and kinsmen; however, they engage also in farming." Most revealing of all in Strabo's account of eastern Georgian society is his brief description of its four strata: "There are.... four castes among the inhabitants of Iberia. One, and the first of all, is that from which they appoint their kings; the appointee being both the nearest of kin to his predecessor and the eldest, whereas the second in line administers justice and commands the army. The second caste is that of the priests, who among other things attend to all matters of controversy with the neighboring peoples. The third is that of the soldiers and the farmers. And the fourth is that of the common</i></p>	
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⁵⁴⁹ The first scholar to compare the three strata of Scythian society to the Indian castes, Arthur Christensen, published *Les types du premiere homme et du premier roi dans l'histoire legendaire des Iraniens*, I (Stockholm, Leiden, 1917).

⁵⁵⁰ Quoted in Wouter Wiggert Belier. *Decayed Gods: Origin and Development of Georges Dumézil's "Ideologie Tripartite"*. Brill Academic Publishers, 1991. ISBN 90-04-06195-9. Page 69.

⁵⁵¹ Royal Military Academy, *Royal Scythian Noble Armored Lancers*:

http://www.honga.net/totalwar/rome2/unit.php?!=en&v=radius&f=rom_scythia&u=Ste_Royalscythia_Noblearmored_Lancers

people, who are slaves of the king and perform all the services that pertain to human livelihood. Their possessions are held in common by them according to families, although the eldest is ruler and steward of each estate."⁵⁵² Using Strabo and later Georgian and Armenian sources, scholars have developed a picture of Georgian society in classical time*. At the **top**, according to Toumanoff, stood "the dynastic aristocracy of Iberia," which included the royal family (sepe) as well as the supreme judge of the land and the commander – in - chief of the army. Immediately below the aristocracy was the pagan priesthood, which played a diplomatic and probably a judicial role but disappeared with the conversion of Kartli-Iberia to Christianity in the early fourth century. The third class was made up of free agriculturalists and soldiers, the class that in time became the Georgian nobility or aznaureba.⁵⁵³ Akin to the Armenian azat class, these small landholders and warriors survived, along with the dynastic aristocracy, **well into the twelfth century.** The freemen, who lived in territorial communes and held their land as individuals, provided military service and were later known in Georgian as eri. For a long time this term meant both "people" and "armed force."⁵⁵⁴ The lowest stratum of society was, in Strabo's terms, laoi, semi dependent agriculturalists who lived in tribal communes and held their land in common. **Both Toumanoff and Melikishvili contend that these people were not slaves in the full juridical sense of that word.** They were not the chattel or property of their overlords but were obliged to pay dues in cash and kind and to provide the muscle required by the primitive agrarian economy [tax payers]. They were the glekhni, the peasants. Toumanoff asserts that "the rural peasantry, obviously the largest group in Iberian society, had, exactly as in Armenia, come by this time to depend on great landed proprietors, as tenants or coloni, and had started on the way towards serfdom." Strabo does not mention artisans, merchants, or real slaves, and it may be that these groups, particularly the latter two, were largely comprised of foreigners.^{555, 556}

⁵⁵² Jones, Geography of Strabo, pp. 217-21.

⁵⁵³ Toumanoff, "Introduction to Christian Caucasian History: The Formative Centuries," pp. 43, 45, and Studies, pp. 91, 93-94.

⁵⁵⁴ Melikishvili, K istorii drevnei Gruzii, p. 315; and Berdenishvili et al., Istoria Gruzii, p. 68. The coincidence of identical terms for "people" and "armed force" was widespread in the early societies; cf. the Indo-European languages: the German Volk and the Slavic polk.

⁵⁵⁵ Toumanoff, Studies, pp. 94—95; and Melikishvili, K istorii drevnei Gruzii, pp. 312-13.

⁵⁵⁶ Ronald Grigor Suny, *The Making of the Georgian Nation*: http://www.conflicts.rem33.com/images/Georgia/Suny%203_19.htm (excerpt from the book "The Making of the Georgian Nation"/Indianapolis/1994) Maps: Andrew Andersen / 2003-20100, Friedrich W. Putzgers / 1929 and Ronald Grigor Suny / 1994.

<p>400 BCE ↓ 301 BCE</p>		<p>Strabo described the Scythian modus operandi in great detail here in Iberia.</p> <p>The classical period saw the rise of a more formal Iberia in the 4th century BCE as a unified kingdom of Georgia – an early example of advanced state organization under one king and an aristocratic hierarchy – was established.⁵⁵⁷ The <u>Mtskheta tribe was ruled by a prince locally known as Mamasakhlisi</u> ("Father of the Household" in Georgian). The Georgian chronicle, Mokssevai Kartlisai (Conversion of Kartli) <u>claims that a ruler named Azo and his people came from Arian-Kartli</u> – the initial home of the proto-Iberians, which had been under Achaemenid rule until the fall of the Persian Empire – and settled on the site where Mtskheta was to be founded.</p> <p>Another Georgian chronicle, Kartlis Tskhovreba (History of Kartli) <u>claims Azo to be an officer of Alexander the Great, who massacred a local ruling family and conquered the area</u>, until being defeated at the end of the 4th century BCE by Prince Pharnavaz I,⁵⁵⁸ at that time a local chief. Pharnavaz I then became king and ruled from 299 BCE - 234 BCE and was the first king of the Kingdom of Iberia. [Pharnavaz (Georgian: ფარნავაზი) also transliterated as Parnavaz or Farnavaz.]</p> <p>Wikipedia states:</p> <p>"Azo, Azoy or Azon (Georgian: აზო; აზოა; აზონი) was a ruler of Georgians of ancient Kartli (Iberia of the Classical authors) <u>claimed by medieval Georgian annals to have been installed by Alexander the Great, king of Macedon</u> (r. 336–323 BC). <u>His name and origin are differently given by the medieval Georgian chronicles</u>. While The Conversion of Kartli calls him Azo(y) and makes <u>him the scion of a preexisting dynasty in Arian-Kartli</u>, The Life of Kartli knows <u>him as Azon and brands him a Macedonian outsider</u>. Azo and Azon unquestionably represent the same figure and both sources credit his position to Alexander's <u>mythic expedition</u> into inner Georgia.⁵⁵⁹ According to The <u>Conversion of Kartli</u>, Azo was the son of an <u>unnamed king of Arian-Kartli</u>, who was brought, together with followers, to Kartli proper by Alexander and installed as the <u>first king</u> (მეპ'ე, მფევე) <u>at Mtskheta after the conquest of this city</u>. He also transplanted the cults of Gatsi and Gaim to Kartli. The <u>Life of Kartli</u> enshrines <u>no such tradition</u>. Rather, it maintains that Azon, <u>son of Iaredos</u> (unattested in The Conversion of Kartli), <u>was neither a king nor even a Georgian</u>. He is reported to have conquered</p>	
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⁵⁵⁷ David Marshall Lang (1997). *Lives and Legends of the Georgian Saints* (2 ed.). St. Vladimir's Seminary Press. ISBN 978-0913836293.

⁵⁵⁸ Pharnavaz I: 299 BCE - 234 BCE: The 1st king of the Kingdom of Iberia.

⁵⁵⁹ pp. 269-270. p. 270.

Mtskheta with 100,000 Macedonians ("Romans"). In addition, Alexander commanded Azon to worship seven celestial bodies (the Sun, the Moon, and five "stars", i.e., planets) and to serve the "invisible God, the creator of the universe". This version has Azon, depicted as a tyrant, subsequently deposed and killed by Pharnavaz, the member of the local ruling clan (P'arnavaziani), whose father and uncle were killed by Azon.⁵⁶⁰ **The identification of Azo/Azon is one of the most complex and contentious enigmas of early Georgian history.**... Several modern scholars believe Azo's story indirectly suggests the migration of the early Georgian tribes to the northwest and blending of Anatolian elements with the tribes living in Kartli proper.⁵⁶¹ On the other hand, the version of The Life of Kartli, which *anachronistically refers to Azon's entourage as "Romans", might well have reflected the Roman activities in Iberia*, presumably those of the Flavian period (CE 69–96), **which have surprisingly been ignored by the Georgian annals.**^{562 563} *Some modern historians have also attempted to equate Azon (note that the name terminates in the Greek suffix –ou) with the Jason of the Argonautic cycle.*⁵⁶⁴ According to the Roman historian **Tacitus**, the Iberians "claimed Thessalian origin, dating from the time when Jason, after leaving with Medea and their children, returned to the empty palace of Aeëtes and the kingless Colchians"^{565 566}. Brill Historical Books says there is no lecture material on Azo: "Not many medieval authors have quoted Azo's so-called *Lectura Codicis* [lecture codes]. Those who did referred to it as a work of Alexander (de Sancto-Egidio). A passage in Jacques de Revigny's lecture on the Code shows that he knew it as Alexander's gloss."⁵⁶⁷ Dr Stephen H Rapp Jr states Azo was the first king and Pharnavaz the second: "In the former, Alexander appointed Azo, "son of the [existing] king of Aryan K'art'li", as the **first K'art'velian monarch** to rule in Mc xet'a (cf. P'arnavaz in *The Life of the Kings*). There Azo worshipped the idols Gac'i and Ga. At the beginning of the subsequent Royal List I, **its second king**

⁵⁶⁰ Rapp, Stephen H. (2003), *Studies In Medieval Georgian Historiography: Early Texts And Eurasian Contexts*. Peeters Bvba ISBN 90-429-1318-5, pp. 269-270.

⁵⁶¹ Toumanoff, Cyril (1963), *Studies in Christian Caucasian History*, p. 89. Georgetown University Press.

⁵⁶² Kavtaradze, Giorgi L. *Georgian Chronicles and the raison d'être of the Iberian Kingdom (Caucasica II)*., pp. 177-237. *Orbis Terrarum, Journal of Historical Geography of the Ancient World* 6, 2000.

⁵⁶³ Lerner, Constantine B. (2001) *The 'River of Paradise' and the Legend about the City of Tbilisi: A Literary Source of the Legend*, p. 76. *Folklore Vol.* 16.

⁵⁶⁴ Rapp, Stephen H. (2003), *Studies In Medieval Georgian Historiography: Early Texts And Eurasian Contexts*. Peeters Bvba ISBN 90-429-1318-5, pp. 269-270.

⁵⁶⁵ Grant, Michael (1973), *The Annals of Imperial Rome*, p. 217. Penguin Classics, ISBN 0-14-044060-7.

⁵⁶⁶ Wikipedia, Azo of Iberia: https://en.wikipedia.org/wiki/Azo_of_Iberia

⁵⁶⁷ Brill Online, Book and Journals: <http://booksandjournals.brillonline.com/content/journals/10.1163/157181907782912462>

		<p>P'arnavaz "erected a great idol on the ledge of a mountain and gave it his [own] name Armaz"⁵⁶⁸</p> <p>Conclusion by the researcher:</p> <ul style="list-style-type: none"> ✓ The two chronicles' history contradict each other and are not consistent. ✓ Two different versions of the origin concerning Georgia's first king are given. ✓ There is no other historical record outside the two Georgian chronicles to confirm the "mystery" of Kartli's so-called "first king" Azo, Azoy or Azon. ✓ His name is spelled differently in the two chronicles. ✓ Georgia's current historians claim Pharnavaz I to be their first king; there cannot be two "first" kings. ✓ Was Azo, Azoy or Azon Greek or Roman as the chronicles contradict each other? ✓ Azo/Azoy/Azon is a complex and contentious enigma and cannot be proven as there are virtually no historical records of him. ✓ Azo, Azoy or Azon could be a created "mystical figure" that perhaps never existed. If this is the case then the integrity of the chronicles of Georgia is at stake. <p>The Scythians subsequently engaged in frequent conflicts with the Achaemenid Empire in the 4th century BCE.⁵⁶⁹ The western Scythians suffered a major defeat against Macedonia in the 4th century BCE,⁵⁷⁰ and were subsequently gradually conquered by the Sarmatians, a related Iranian people from Central Asia.⁵⁷¹ The Sarmatians (including the Alans and finally the Ossetians) counted as Scythians in the broadest sense of the word – as speakers of Eastern Iranian languages, and are considered mostly of Iranian descent.⁵⁷² Meaning it was a so-called "internal clan fight" between the Sarmatians and the Scythians. The Ossetes, the only Iranian people presently resident in Europe, call their country Iriston or Iron, though North Ossetia now officially has the designation Alania. They speak an Eastern Iranian language Ossetic, whose more widely spoken dialect, Iron or Ironig (i.e. Iranian), preserves</p>	
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⁵⁶⁸ Dr Stephen H Rapp Jr, *The Sasanian World through Georgian Eyes: Caucasia and the Iranian Commonwealth in Late Antique Georgian Literature*: Ashgate Publishing, Ltd., Sep 28, 2014, p. 147.

⁵⁶⁹ "Scythian". Encyclopædia Britannica Online. Retrieved 31 December 2014.

⁵⁷⁰ "Scythian". Encyclopædia Britannica Online. Retrieved 31 December 2014.

⁵⁷¹ "Sarmatian". Encyclopædia Britannica Online. Retrieved 31 December 2014.

⁵⁷² Bernard S. Bachrach, *A History of the Alans in the West, from their first appearance in the sources of classical antiquity through the early Middle Ages*, University of Minnesota Press, 1973 ISBN 0-8166-0678-1.

		<p>some similarities with the Gathic Avestan language, another Iranian language of the Eastern branch.⁵⁷³</p> <p>Prof (Dr) O Bubenok says:</p> <p>"...B. Kaloev showed that ethnographic documents can also be an important source for clarifying questions about the Ossets' ethnogenesis. The researcher came to the rather interesting conclusion that ethnographic and folklore sources show the participation of two components in the Ossets' ethnogenesis: <u>the ancient Caucasian and the Scythian-Sarmato-Alanian</u>. In so doing, he showed that it is difficult to say which traditions prevail.⁵⁷⁴ The conference on the ethnogenesis of the Ossets ultimately gave researchers reason to believe that two components participated in forming this nation—the alien Iranian and the local Caucasian. But they were unable to draw a final conclusion on which of these components was the determining one, that is, <u>no consensus could be reached on whether the Ossets in the Caucasus were autochthons or newcomers</u>... Over the past decades, the <u>second approach has become dominant</u>. In so doing, some researchers, for example, N. Berlizov and M. Abramova even went as far as <u>giving the leading role in the formation of the Ossets to the Scythians</u>. ...the Ossets are divided into three sub-ethnic groups, the representatives of which call themselves <u>Irons and Digors in North Ossetia and Tualag in South Ossetia, that is, Tuals</u>. In this respect, we recall the following statement by V. Abaev: "The tribal names Digor, Iron, and Tual cannot be explained by means of the Iranian language, but are associated with the ethnic names of the pre-Ossetian population that still held on after Iranianization."⁵⁷⁵ ... There is the opinion that the name the South Ossets call themselves, Tualag, and the designation of the medieval ethnic group of the South Caucasus, "Dvals," are genetically associated with each other, that is, they are versions of the same ethnicon. Consequently, the origin of the South Ossets should be correlated not only with migration of the Osi-Alans to the Southern Caucasus, but also with the local Caucasian Dvals."⁵⁷⁶</p>	
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⁵⁷³ Wikipedia, *Scythians*: <http://euler.math.uga.edu/wiki/index.php?title=Scythians>

⁵⁷⁴ B. Kaloev, "Dannye etnografii i folkloro o proiskhozhdenii osetin," in: Proiskhozhdenie osetinskogo naroda, pp. 98-124.

⁵⁷⁵ V. Alexeev, "Antropologicheskie dannye k proiskhozhdeniiu osetinskogo naroda," in: Proiskhozhdenie osetinskogo naroda, pp. 142-173; idem, Istoricheskaia antropologia i etnogenez, Moscow, 1989, pp. 199, 272-277.

⁵⁷⁶ Oleg Bubenok, D.Sc. (Hist.), chief researcher at the Department of Historiography and Source Studies of the A. Krymsky Institute of Oriental Studies, National Academy of Sciences, Ukraine (Kiev, Ukraine), *THE OSSETS IN THE SOUTHERN CAUCASUS: NATIVES OR NEWCOMERS?*: http://www.ca-c.org/c-g/2007/journal_eng/c-g-3/12.shtml (This article takes a look at the formation of the Ossetian ethnos in the Southern Caucasus. The author attempts to analyze the different approaches to

		<p>In the words of David Ben Melekh (Jirkvalidze):⁵⁷⁷</p> <p><u>"The Ossetians are divided between the real descendants of the Scythians, and the descendants of Jacob, which are assimilated into the Scythian language and culture. The first are the Digorian Ossetians. The second of them are the Ironian Ossetians, who are Jewish with a genetic haplogroup J2. They are the descendants of Jacob, which in ancient times assimilated into the culture of the Ossetian people. Presently no one of these Ossetians think that they are actually mountain Jews, except those who are in the Jewish religion. But, as they say in the TaNaKh (Bible), the offspring of Jacob will return to their genetic people and the religion of their ancestors – to the real moral and legal culture of Judaism. By the way, the Ossetians have always lived by observing the Ten Moral Commandments of Moses, without realizing it."</u> According to Jirkvalidze there is a <u>connection between the pure Scythians and the Ossetians that live in the Caucasus, known as the "Mountain Jews."</u> (See 1,100 BCE to 400s BCE and 800 to 701 BCE and 750 BCE and 400 BCE to 301 BCE and c. 901 CE to 1,000 CE for more detail on the Ossetians and Mountain Jews.)</p>	
<p>359 BCE ↓</p>		<p>Strabo reports that King Ateas⁵⁷⁸ united under his power the Scythian tribes living between the Maeotian marshes and the Danube. His westward expansion brought him into conflict with Philip II of Macedon (reigned 359 to 336 BCE in the Ancient Greek kingdom of Macedon), who took military action against the Scythians in 339 BCE. Ateas died in battle, and <u>his Scythian empire disintegrated</u>. In the aftermath of this defeat, <u>the Celts seem to have displaced the Scythians from the Balkans</u>; while in <u>south Russia, a kindred tribe, the Sarmatians, gradually overwhelmed them</u>. Encyclopædia Britannica states: <u>"The western Scythians suffered a major defeat against Macedonia, and were subsequently gradually conquered by the Sarmatians, a related Iranian people from Central Asia."</u>⁵⁷⁹ When in 331 BCE Zopyrion, Alexander's viceroy in Thrace, "not wishing to sit idle", invaded Scythia and besieged Pontic Olbia, <u>he suffered a crushing defeat from the Scythians and lost his life.</u>⁵⁸⁰ In 329</p>	

this issue, particularly those relating to the ethnogenesis and identification of the Ossets, and to coordinate these processes with possible ways to settle the South Osset-Georgian ethnopolitical conflict.)

⁵⁷⁷ David Ben Melekh (Jirkvalidze) *Book of Books*: May 2016. jirkvalidze@gmail.com

⁵⁷⁸ Ateas (ca. 429 BCE – 339 BCE) was described in Greek and Roman sources as the most powerful king of Scythia, who lost his life and empire in the conflict with Philip II of Macedon in 339 BC. His name also occurs as Atheas, Ateia, Ataias, and Ateus.

⁵⁷⁹ "Sarmatian". Encyclopædia Britannica Online. Retrieved 31 December 2014.

⁵⁸⁰ TITI TODURANCEA, *Scythia*: <https://www.titudorancea.net/z/scythia.htm>

		BCE Philip's son, Alexander the Great came into conflict with the Scythians at the Battle of Jaxartes. ⁵⁸¹ A Scythian army sought to take revenge against the Macedonians for the death of Ateas, as they pushed the borders of their empire north and east, and to take advantage of a revolt by the local Sogdian satrap. ⁵⁸² However, the Scythian army was defeated by Alexander at the Battle of Jaxartes. <u>Alexander did not intend to subdue the nomads</u> ; he wanted to go to the south, where a far more serious crisis demanded his attention. He could do so now without loss of face; and in order to make the outcome acceptable to the Saccæ, he released the Scythian prisoners of war without ransom in order <u>to broker a peace agreement</u> . This policy was successful, and <u>the Scythians no longer harassed Alexander's empire</u> .	
c. 302 BCE		After the fall of the Persian Empire, a significant part of <u>Colchis locally known as Egrisi was annexed to the recently created Kingdom of Iberia</u> in c. 302 BCE , which in turn was controlled by the <u>"Father of the Household"</u> , <u>which was most probably a Scyth</u> . However, soon Colchis seceded and broke up into <i>several small principdoms ruled by sceptuchi</i> ("Royal Governors"). They retained a degree of independence until conquered c. 101 BCE by Mithridates VI of Pontus. The next king of Iberia was Sauromaces I, Son of Pharnavaz ⁵⁸³ who ruled from 234 BCE to 159 BCE.	There is a verse in the New Testament where Kepha (Peter) specifically wrote to the Tribe exiles in Pontus: "... <i>To HaShem's elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia,</i> " (1 Peter 1:1) (See after 619 BCE and 65 BCE and 69 CE for more information on the exiles.)
300 BCE ↓		Then, in the 3rd century BCE , <u>the Sarmatians fought with the Scythians on the Pontic steppe to the north of the Black Sea</u> . The <u>Sarmatians were to dominate these territories over the next five centuries</u> . The <u>fall of the Second Scythian Kingdom came about in the second half of the 3rd century BCE (250 BCE)</u> under the onslaught of Celts and Thracians from the west and <u>Sarmatians from the east</u> . With their increased forces, <u>the</u>	

⁵⁸¹ The Syr Darya is a river in Central Asia. The second part of the name (Darya) means river. Prior to the coming of Islam to Central Asia, the river's name is recorded by several sources, including those relating to Alexander the Great as the Jaxartes River. The Syr Darya originates in the Tian Shan Mountains in Kyrgyzstan and eastern Uzbekistan and flows for 2,212 kilometres (1,374 mi) west and north-west through Uzbekistan and southern Kazakhstan to the remains of the Aral Sea.

⁵⁸² Sogdiana, at different times, included territory located in present-day Tajikistan and Uzbekistan (such as Samarkand, Bukhara, Khujand, Panjikent and Shahrisabz).

⁵⁸³ Saumag as the son and successor of Parnavaz I, a Hebrew.

	<p><u>Sarmatians devastated significant parts of Scythia</u> and, "annihilating the defeated, transformed a larger part of the country into a desert".⁵⁸⁴ Cultural unity was influenced by political unification and fragmentation. In the southern and eastern regions, the state of Kartli (Iberia) united tribes that spoke the Kartvelian language. <u>The first attempt to unite the country occurred under King Parnavaz I of Iberia at the beginning of the 3rd century BCE</u>, King Parnavaz I was the first "formal" king of the Kingdom of Iberia, and ruled from 299 BCE to 234 BCE. [NB. The toponym "Kartli" first emerges in written accounts in the 5th-century CE in the <i>Martyrdom of the Holy Queen Shushanik</i>, the earliest surviving piece of Georgian literature. According to the medieval Georgian Chronicles, Kartli derives its name from Kartlos, the "mythic" Georgian ethnarch. The researcher presents to you that during this time the kingdom was still called Iberia.] Thus, the development of the nation is linked to the attempt to unite Georgia by King Parnavaz I. However, at that time different parts of the country spoke different languages and had little in common. Western Georgia was inhabited by Colchian, proto-Abkhazian and proto-Svan tribes, with Greek settlements along the Black Sea shore, while in the eastern and southern regions the language was closer to contemporary Georgian, although part of the territory was inhabited by Turkic, Armenian, Alan, and Albanian tribes. Migration of eastern Georgian tribes to the west and the <u>gradual assimilation of other ethnic groups in the east were accompanied by religious unity and unification under the Bagratid dynasty</u>⁵⁸⁵ <u>at the end of the tenth century</u>. During several centuries of common statehood, the Abkhaz, Armenians, Turks, and Ossetians partly preserved their cultural identities, while Albanians were fully assimilated.⁵⁸⁶</p> <p>David Ben Malikh (Jirkvalidze) states: "In the book "Ossetian" the scientist Y.S. Gagloyty in 1969 speaks of the <u>Jewish origin Ironian (Ossetian) people which are integrated with the Scythian culture</u>."⁵⁸⁷ (See 1,100 BCE to 400s BCE and 800 to 701 BCE and 750 BCE and 400 BCE to 301 BCE and c. 901 CE to 1,000 CE for more detail on the Ossetians and Mountain Jews.)</p>	
250 BCE	<p>Scythia's later history is mainly <u>dominated by farming and city elements</u>. As a result of the defeats suffered by Western Scythians <u>two separate states were formed</u>, two Lesser Scythians, one in Thrace (Dobrudja), and the other in the</p>	

⁵⁸⁴ TITI TODURANCEA, *Scythia*: <https://www.titudorancea.net/z/scythia.htm>

⁵⁸⁵ The Bagratuni or Bagratid royal dynasty was a royal family of Armenia that formerly ruled many regional polities of the medieval Kingdom of Armenia.

⁵⁸⁶ History and Ethnic Relations: <http://www.everyculture.com/Ge-It/Georgia.html>

⁵⁸⁷ David Ben Melekh (Jirkvalidze) *Book of Books*: May 2016. jirkvalidze@gmail.com

		<p>Crimea and the Lower Dnieper area.</p> <p>Third Scythian (Western) kingdom: Having settled this Scythia Minor in Thrace, the former Scythian nomads (or rather their nobility) <u>abandoned their nomadic way of life, retaining their power over the agricultural population.</u> This little polity should be distinguished from the Third Scythian Kingdom in Crimea and Lower Dnieper area, whose inhabitants likewise underwent a massive transformation. The inter-ethnic dependence was <u>replaced by developing forms of dependence within the society.</u> The hatred of the Third Scythian Kingdom centred on Scythian Neapolis, towards the Greek settlements of the northern Black Sea steadily increased. The Scythian king apparently regarded the Greek colonies as unnecessary intermediaries in the wheat trade with mainland Greece. Besides, the settling cattlemen were attracted by the Greek agricultural belt in Southern Crimea. The later Scythia was both culturally and socio-economically far less advanced than its Greek neighbours such as Olvia or Chersonesos.</p>	
<p>250 BCE</p>	<p style="text-align: center;">Archaeological Evidence:</p> <p>Many royal kurgans⁵⁸⁸ (Chertomyk, Kul-Oba, Aleksandropol, Krasnokut) are dated from after Ateas' time and previous traditions were continued, and <u>life in the settlements of Western Scythia show that the state survived until the 250s BCE.</u>⁵⁸⁹</p>		
<p>247 BCE ↓</p>		<p>The Parthia Kingdom Rises and Grows Into a Vast Empire: A number of groups have claimed possible descent from the Scythians, including the Ossetians, Pashtuns (in particular, the Sakzai tribe) <u>and the Parthians</u> (whose homelands lay to the east of the Caspian Sea and <u>who were thought to have come there from north of the Caspian.</u>⁵⁹⁰ The Scythian kindred and sub-tribe names changed during history; some disappeared and some grew stronger even dominating the others. Such was the case with the Parthians. In the middle 3rd century BCE the <u>Parthians started to arise over the entire eastern world, ruling over much of the Old Persian Empire,</u> a position they</p>	

⁵⁸⁸ A kurgan is a tumulus, a type of burial mound or barrow, heaped over a burial chamber, often of wood. The earliest kurgans date to the 4th millennium BCE in the Caucasus, and are associated with the Indo-Europeans. Kurgans were built in the Eneolithic, Bronze, Iron, Antiquity and Middle Ages, with ancient traditions still active in Southern Siberia and Central Asia. Kurgan cultures are divided archeologically into different sub-cultures, such as Timber Grave, Pit Grave, Scythian, Sarmatian, Hunnish and Kuman-Kipchak.

⁵⁸⁹ TITI TODURANCEA, *Scythia*: <https://www.titudorancea.net/z/scythia.htm>

⁵⁹⁰ Wikipedia, *Scythians*: <https://en.wikipedia.org/wiki/Scythians>

held **for about four hundred years.**

Overwhelming Evidence from Roman, Greek and Other Historical Sources that the Parthians Are Indeed the Scythians:

In the wake of Alexander of Macedonia's conquest of Persia in the late **4th century BCE**, the Achaemenid (Medo-Persian) Dynasty ended. However **within a hundred years** a new group, **the Parthians, were able to re-establish an Iranian Empire which rivalled Rome in the Near East.** This is recorded **in Rome's own history.** Listed below is a Roman description of the Parthians from "*Justin's History of the World*", which indicates that the Parthians **were a nomadic people who established an imperial dynasty.** Apart from Justin the Roman's own historical work, the fact that Parthia was the number one enemy of the Roman Empire, was confirmed by other historians who confirmed the same fundamental fact that the **Parthians and Scythians are one and the same people,** and that they dominated half of the world during that time.

Let's start with the Jewish historian, Flavius Joseph, who was under the authority of the Roman Empire when he recorded the history in the 1st century CE. As said before, in the preface to Josephus' Wars, he explains that he originally wrote his historical records...

- 1) in **"the language of our country"**, i.e. Hebrew/Aramaic, and
- 2) **sent it to the "Upper Barbarians,"** among whom he then names *"the Parthians ... Babylonians ... remotest Arabians ... and those of our nation beyond Euphrates, with the Adiabeni."* Meaning to those **north of Jerusalem in Josephus' time under the name Parthians.**
- 3) **Except for the Parthians, Josephus' designations here are geographical, where it is clear from the pages of his Antiquities that many of the Israelites of the Assyrian and Babylonian deportation still dwelt around Babylonia in his time,**⁵⁹¹ and this would include the "remotest" part of Arabia adjacent to Babylonia.⁵⁹²
- 4) Also, Josephus attests that many Israelites of the Assyrian deportations were **"beyond Euphrates until now"**
- 5) where they were **"an immense multitude, and not to be estimated by numbers."**⁵⁹³ Meaning there were **still thousands and thousands of Israelites present under the name new name "Parthians" north of Jerusalem in the 1st century CE when Josephus wrote the book!**
- 6) **Adiabene** is that part of Assyria which, according to Strabo in his Geography, is not in Mesopotamia but which consists of the **plains beyond the Tigris bordering Babylonia to the south and Armenia to the north.**⁵⁹⁴ **Media borders Adiabene on the east.** It is interesting that the **Arsiani Mountain range is in north Armenia and South Georgia which starts the hidden Arsareth area as proven previously in this research.**

Here we have *six fundamental facts* which must be met by *all historians*, Roman, Greek, Jewish, Persian, Assyrian, Georgian or any other, if not, *if one is out of sync, then we know that history is erroneous or even flawed.* The researcher will present the reader with the facts from all

⁵⁹¹ Josephus 15.3.1.

⁵⁹² New Testament references give more information - Acts 2:11; 1 Peter 5:13.

⁵⁹³ Josephus 11.5.2.

⁵⁹⁴ Strabo 16.1.1, 19.

historians, but the reader will make a rational observation and decide for himself.

Herodotus (Greek historian) listed **the Parthians** among those who fought under the Persians in Xerxes⁵⁹⁵ famous invasion of Greece, and like the Arians and Sogdians, says that *they were equipped like the Bactrians "in all respects"*.⁵⁹⁶ The Parthians had a district immediately east of Media, southeast of the Caspian Sea, which they obtained by force. Strabo (Greek historian) says of Parthia that in the Persian and Macedonian periods *"in addition to its smallness, it is thickly wooded and mountainous, and also poverty-stricken,"* and that at that time its people paid their tribute along with the Hyrcanians to the west.⁵⁹⁷ Justin (Roman historian), as we will see later, describe them also in this manner. Strabo then says that **"Arsaces (Ἀρσάκης), a Scythian, with some of the Däae ... invaded Parthia [land area] and conquered it. Now at the outset Arsaces was weak, being continually at war with those who had been deprived by him of their territory, both he himself and his successors, but later they grew so strong, always taking neighboring territory, through successes in warfare, that finally they established themselves as lords of the whole of the country inside the Euphrates..."**⁵⁹⁸ to which Diodorus Siculus (Greek historian) and Justin agrees (see further below). Elsewhere Strabo tells us that the Däae, along with the **Massagetæ and Sacæ, are Scythians.**⁵⁹⁹ So we see that **the Parthians now of the Parthian Empire were Scythians,** and Josephus surely indicates to us that **they were Israelites** as he wrote specifically in Hebrew/Aramaic to them to share his history with them.

In the 2nd century BCE **the Parthians arose over the entire eastern world, ruling over much of the old Persian Empire, a position they held for about four hundred years, which even takes us 200 years after the time Josephus wrote his history.** All of their kings, according to Strabo, were given the surname **"Arsaces."**⁶⁰⁰ Justin mentions this name as well. There are various interpretations concerning this name:

- 1) According to some scholars it comes from the words "ar" and "Saka", meaning *"highest of the Saka,"* or *"head of Saka."*
- 2) The name "Arsaces" is also connected to the Indo-European root "ar"- meaning "assemble/create" which is vastly used in names of or regarding the "sun, light, or fire", found in **Ararat, Aryan, Arta,** etc.⁶⁰¹ Looking at "Saces;" the *Cambridge History of Iran's* older editions (Iranian/Persian history) states, when referring to the eastern parts of the Sassanian Empire, it refers to the antagonism between the Scythians settled to the east and south-east of the Caspian sea and the rulers in Central Iran. The word Scythian is not the actual name of the so called Scythian people. The Scythians were called **"Sace, Secs, Shak,"** etc. The main locality where they were settled on the eastern coast of Caspian sea was known as Sace-Sithan (the "place or Sthan where Sace live") or modern day "Sistan". The Greeks adopted the word Scythian as a distortion of Sistan to refer to the **Sace** or Sesh or Shak people.
- 3) The researcher added to 2) and says, we can therefore translate the name "Arsaces" in English as follow: *"Assemble (Ar) Place (sace)"*, or

⁵⁹⁵ Darius the Great's son.

⁵⁹⁶ Herodotus 7.66.

⁵⁹⁷ Strabo 11.9.1.

⁵⁹⁸ Strabo 11.9.2.

⁵⁹⁹ Strabo 11.8.2.

⁶⁰⁰ Strabo 15.1.36.

⁶⁰¹ T. V. Gamkrelidze and V. V. Ivanov, The Early History of Indo-European (aka Aryan) Languages, Scientific American, March 1990;[page needed] James P. Mallory, "Kuro-Araxes Culture", Encyclopedia of Indo-European Culture, Fitzroy Dearborn, 1997.

"Assemble (Ar) the Scythians (saces)", more literally: "Assemble the Ten Tribe People" or "Assembler of the Ten Tribe People"
4) The researcher also reminds the reader that "Sace" is derived from "Isaac" the patriarch, and therefore could also mean "Assembler Head of the Isaac People".

Thus the name "Arsaces" surely has an interesting connection to it.

Today we have, Old Persian: Sakā; New Persian/Pashto: ساکا; Sanskrit: Śaka; Greek: Σάκα; Latin: Sacae; Chinese: 塞; pinyin: Sāi; Old Chinese: *Sək versions, which was the term used in Persian and Sanskrit sources for the Scythians, the large group of Eastern Iranian nomadic tribes on the Eurasian Steppe.^{602 603 604} Names change but the people remain.

Now, the Parthian kingdom grew from a weak group and expanded, and while the Euphrates was generally the border between the Parthian and Roman empires, often the two clashed along it. The Parthians were at various times also **involved in the affairs of Syria and Judaea**⁶⁰⁵ and also **contended with the Romans for Armenia**,⁶⁰⁶ where Rome prevailed.

Going back in time, while the Assyrians resettled various groups of deported Ten Tribe Israelites along the northern frontiers of their empire,⁶⁰⁷ and later much of Judah and Benjamin as well,⁶⁰⁸ the **Assyrian records** (Assyrian History) **themselves tell us that these tribes began migrating to the north, nearly as soon as they were settled**, for which see the Apocalypse of Ezra, or 2 Esdras in the King James Apocrypha, 13:39-50. One branch (much later) of these Israelites that broke away from the Scythians, the Cimmerians, ravaged much of Anatolia and destroyed ancient Phrygia before crossing into Europe and settling north of Thrace and around the Black Sea (who also later migrated westward where they became known as the Celts). But here we shall discuss the larger portions, the Scythians, **who stayed behind in the Caucasus and Asia areas**.

In his *Library of History* at 2.43.1-5, Diodorus Siculus says of the Scythians who are also the Parthians:

"But now, in turn, we shall discuss the Scythians who inhabit the country bordering upon India. This people originally possessed little territory, but later, as they gradually increased in power, they seized much territory by reason of their deeds of might and their bravery and advanced their nation to great leadership and renown. At first, then, they dwelt on the Araxes River [a river in and along the countries of Turkey, Armenia, Azerbaijan, and Iran], altogether few in number and despised because of their lack of renown; but since one of their early kings was warlike and of unusual skill as a general they acquired territory, in the mountains as far

⁶⁰² West, Barbara A. (January 1, 2009). *Encyclopedia of the Peoples of Asia and Oceania*. Infobase Publishing. ISBN 1438119135. Retrieved January 18, 2015, pp. 713–717.

⁶⁰³ "Scythian". *Encyclopædia Britannica Online*. Retrieved January 18, 2015.

⁶⁰⁴ P. Lurje, "Yärkand", *Encyclopædia Iranica*, online edition.

⁶⁰⁵ Josephus, *Wars* 1.13.1 ff.; *Antiq.* 14.13.1 ff.

⁶⁰⁶ Josephus *Antiq.* 18.4.4.

⁶⁰⁷ 2 Kings 17:6.

⁶⁰⁸ 2 Kings 18:19-35.

as the Caucasus [Arsareth area and Ossetians in the mountains], and **in the steppes along the ocean and Lake Maeotis** [sea of Azov today] and **the rest of that country as far as the Tanaïs River** ... But some time later the descendants of these kings ... **subdued much of the territory beyond the Tanaïs River as far as Thrace** [Western Scythians]... for this people **increased to great strength** and had notable kings; **one of whom gave his name to the Sacae**, another to **the Massagetae**, another to **the Arimaspi**, and **several other tribes received their names in like manner**..." (Loeb Library edition).

So while Diodorus described the naming of the various related Scythian tribes fancifully, **he surely is accurate in the description of the origins and growth of these people, and corroborates Herodotus concerning their relationship and locations**. The Araxes river was the ancient boundary between **Media and Armenia**. Herodotus, describing the Persian King Cyrus' expedition **against the Massagetae**, describes the Caspian Sea, the Araxes river which empties into it from the west, and the **Caucasus Mountains which bind the Caspian there**, and places Cyrus' expedition in this very place. Herodotus describes the Massagetae: "*In their dress and mode of living [they] resemble the Scythians*", and, as he says later that the Scythians carry, "*their favorite weapon the battle-axe*".⁶⁰⁹ Later Herodotus describes the Persian King Darius' expedition against the Scythians, and to get there Darius crossed the Bosphorus, and then going through Thrace crossed the Danube to attack them.⁶¹⁰ Herodotus also described how **these Scythians had migrated into Europe from Asia**,⁶¹¹ as Diodorus tells us, and he says that **the Scythians of the east who were once subject to the Persians, the Scythians of the Caucasus mountains, and the Scythians of Europe were all related**,⁶¹² meaning they are **huge numbers**.

Herodotus says of the Scythians that **"the Persians called them Sacae, since that is the name which they give to all Scythians"**⁶¹³ Strabo says only that the **Sacae are of Scythian stock**,⁶¹⁴ but elsewhere that the **Dāae, Massagetae, and Sacae are Scythians**, and **that the inhabitants of Bactriana and Sogdiana** (districts which border upon India), **if not Scythians themselves, are ruled over by Scythians, and also that the Asii, Tocharians, and Sacarauli** (found east of the Caspian near to Tibet) **appear to be Scythians**.⁶¹⁵ **Again huge numbers covering vast areas!** Note the occurrence of the "saka" sound in so many names related to the Scythian tribes, such as Arsaces, Massagetae, Sacarauli, and also Sacasene as we shall see below.

It must be noted that there was no "Armenia" in the time of the Assyrian deportations of the Israelites. It is apparent that the name may have evolved from a Hebrew phrase meaning "mountain regions." Armenia is interpreted by some as HĀR-Minni, that is, "the mountainous region of the Minni". (See **714 BCE** and Strong's Hebrew lexicon #'s 2022, 4480 and 4482.) In earlier times the land was partly occupied by the Urartu,

⁶⁰⁹ Herodotus 1.201, 215.

⁶¹⁰ Herodotus 4.97.

⁶¹¹ Herodotus 4.11, 48.

⁶¹² Herodotus 7.64.

⁶¹³ Herodotus 7.64.

⁶¹⁴ Strabo 7.3.9.

⁶¹⁵ Strabo 11.8.2.

who seem to be related to the Medes and the upper portions of this "Armenia" by the Moschi (Muski) and Tibareni, as declared by Strabo and others. Note that the east Georgian area tribes of Tibarenians-Iberians formed their kingdom in 7th century BCE⁶¹⁶ already and Iberia is associated with Tibareni. (See 700 BCE to 601 BCE.)

Speaking of the time around the fall of Assyria, Herodotus tells us that the Scythians conquered all of Asia,⁶¹⁷ of which Strabo relates that "In ancient times Greater Armenia ruled the whole of Asia."⁶¹⁸ Yet both men are correct, where we have seen from Diodorus Siculus the Scythian origins along the Araxes river in part of what later became known as Armenia, and their presence there in Persian times as Herodotus describes Cyrus' expedition against the Massagetae there. Strabo tells us that Sacasene, a district in Armenia, was so named for the Sacae who dwelt there.⁶¹⁹ Aqain we see the Empire growing with more numbers!

NB: In Strabo's time, sandwiched between Armenia to the south and the Caucasus Mountains to the north were three small districts occupying much of the land known today as Georgia:

- 1) Colchis which bordered the Black Sea,
- 2) Iberia which was landlocked in the center, and
- 3) Albania which bordered the Caspian Sea. The eastern portion of Albania (not to be confused with the later Albania in the Balkans) contained a region called Caspiana.

1. Colchis:

Colchis was an ancient district, certainly first settled by some of the Japhethite tribes, known to the Greeks at the earliest times, and by their myths even before the Trojan War. Jason and the Argonauts, a story which supposedly took place a couple of generations before the Trojan War, sailed through the Black Sea to Colchis in search of the golden fleece. Here Jason met Medea, daughter of the king, who ran off with him after helping him steal the fleece from her father, and then married him in Greece, as the myth generally goes. Colchis with these tribes were later totally destroyed by the Scythians (see 739 BCE to 720 BCE) The Scythian group, now in Colchis, had good relations with the Greek market and secured the sea trade routes.

2. Iberia:

Bordering Colchis to the east was Iberia. Strabo calls the Iberians of the Caucasus "both neighbors and kinsmen" of the Scythians and Sarmatians, and "they assemble many tens of thousands, both from their own people and from the Scythians and Sarmatians, whenever anything alarming occurs."⁶²⁰ Vast numbers in Iberia where the seat of Arsareth is! The various historians *indeed confirm the absolute accuracy and exactness of the Apocryphal books of the Bible as well as what the ancient sages wrote about the land where "there*

⁶¹⁶ Cyril Toumanoff, *Studies in Christian Caucasian History*: p. 80.

⁶¹⁷ Herodotus 1.104.

⁶¹⁸ Strabo 11.13. 5.

⁶¹⁹ Strabo 11.8.4.

⁶²⁰ Strabo 11.3. 3.

descended a cloud which covered them"! Strabo also says that "the greater part of Iberia is so well built up in respect to cities and farmsteads that their roofs are tiled, and their houses as well as their market-places and other public buildings are constructed with architectural skill."⁶²¹

This is obviously a well advanced Scythian reserve force and society, and this Scythian group focused on the land trade routes and to secure it from the east to the west as well as from the north to the south at Mtskheta, which was the epicenter of all. These Scythians also acted as a back-up fighting force. Vast numbers had to be present here, as Strabo rightfully says, as Mtskheta was the trade headquarters of the world and a vast force had to protect it!

3. Caspiana:

East of Iberia and reaching to the Caspian Sea was Albania, of which the eastern part, Caspiana, sat at the mouth of that same Araxes river where the Scythians are placed at the earliest times. Herodotus mentions the **Caspians at 7.67, and in company with the Bactrians in Xerxes' Persian army at 7.86.** In Strabo we have seen **the relationship of the Bactrians and Scythians mentioned above.**⁶²² **Caspiana must be,** as Dr. George Moore⁶²³ agrees in his "The Lost Tribes And The Saxons Of The East And The Saxons Of the West," **that same district mentioned at Ezra 8:17, Casiphia, to which Ezra**⁶²⁴ (Greek name version Esdras) **sent for Levites to come to Jerusalem after the rebuilding of the Temple.**

How sad is it that modern day history and archaeological scholars *don't see and confirm the accuracy* which the Greek, Roman, Assyrian, Jewish, Iranian, and other historian scholars so desperately recorded in the annals of history. Even more so, Christian historians refuse to correct their inaccurate interpretation of history, which should, by definition, in fact strengthen their faith if corrected. Non-believers however, such as the Assyrians, Greek, Romans, Iranians, and others insist on the undeniable correctness, but Christian historians willfully resist the truth. It is heart-breaking as the Christian faith is rooted in Judaism and should support their Jewish brothers with unrestrained effort...

We will now refer to the Roman's version (Roman history) of the Parthians, who were the chief enemy, as recorded in "Justin's History of the World" BOOK XLI. The Parthians actually divided the known world at that time into two, controlling one part, and was a direct opposition to the mighty Roman Empire. Only the most important areas are given by the researcher of historian Justin's records, with the researcher's explanations given in square brackets:

⁶²¹ Strabo 11.3.1.

⁶²² Strabo 11.8.2.

⁶²³ Dr. George Moore MD (1803–1880) was a physician and British Israelite. Moore wrote as much in the 1870s, when his book was first published.

⁶²⁴ Ezra (480–440 BCE), also called Ezra the Scribe and Ezra the Priest in the Book of Ezra, was a Jewish scribe and a priest. According to the Hebrew Bible he returned from the Babylonian exile and reintroduced the Torah in Jerusalem (Ezra 7–10 and Neh 8). According to 1 Esdras, a Greek translation of the Book of Ezra still in use in Eastern Orthodoxy, he was also a high priest. It's important to note that Rabbinic tradition holds that he was only a common priest. Several traditions have developed over his place of burial. One tradition says that he is buried in al-Uzayr near Basra (Iraq), while another tradition alleges that he is buried in Tadir near Aleppo, in northern Syria. His name may be an abbreviation of עזריהו Azaryahu, "God-helps". In the Greek Septuagint the name is rendered Ésdrás (Ἑσδράς), from which the Latin name Esdras comes. The Book of Ezra describes how he led a group of Judean exiles living in Babylon to their home city of Jerusalem (Ezra 8.2-14) where he is said to have enforced observance of the Torah. He was described as exhorting the Israeli people to be sure to follow the Torah Law so as not to intermarry with people of particular different religions (and ethnicities), a set of commandments described in the Pentateuch. Ezra, known as "Ezra the scribe" in Chazalic literature, is a highly respected figure in Judaism.

"The Parthians, in whose hands the empire of the east now is, having divided the world, as it were, with the Romans, were originally exiles from Scythia. This is apparent from their very name; **for in the Scythian language exiles are called Parthi.** ... Subsequently, too, when the empire of the east was transferred from the Medes to the Persians, **they** [the original deported Israelites] **were but as a herd without a name,** and fell under the power of the stronger. ... **when they conquered the east; so that it must seem wonderful to every one** [but why not by modern historians today?], **that they should have reached such a height of good fortune as to rule over those nations under whose sway they had been merely slaves** [they not only conquered these nations but actually ruled over them!]. The government of the nation, **after their revolt from the Macedonian power, was in the hands of kings.** Next to the **royal authority** is the order of the people, from which they take generals in war and magistrates in peace. Their **language is something between those of the Scythians and Medes,** being a compound of both. Their dress was formerly of a fashion peculiar to themselves... The fashion of their arms is that **of their own country and of Scythia.** They have an army, not like other nations, of free men, **but chiefly consisting of slaves, the members of whom daily increase,** the power of manumission being allowed to none, and all their offspring, in consequence, **being born slaves.** [See the Scythian concept of slaves at 410 BCE to 301 BCE.] These bondmen⁶²⁵ they **bring up as carefully as their own children, and teach them, with great pains, the arts of riding and shooting with the bow.** As any one is eminent in wealth, **so he furnishes the king with a proportionate number of horsemen for war. Indeed when fifty thousand cavalry encountered Antony** [Roman], **as he was making war upon Parthia, only four hundred of them were free men.** Of engaging with the enemy in close fight, and of taking cities by siege, they know nothing. **They fight on horseback,** either galloping forward or turning their backs. Nor are they able to fight long; **but they would be irresistible, if their vigour and perseverance were equal to the fury of their onset.** Their armour, and that of their horses, is formed of plates, lapping over one another like the feathers of a bird, and covers both man and horse entirely. ...After the death of Alexander the Great, when the kingdoms of the east were divided among his successors [his four generals], **the government of Parthia was committed to Stasanor,**⁶²⁶ **a foreign ally, because none of the** [four generals⁶²⁷ of] **Macedonians would deign to accept it.** [Ask yourself why did the four mighty Greek generals refuse to rule the Parthian area?] Seleucus being then recalled into Asia by new disturbances, and despite **being thus given to Arsaces,** he settled the Parthian government, levied soldiers, built fortresses, and strengthened his towns. He founded a city also, called Dara⁶²⁸ [Dahi, Daha, Dahistan]... **Thus Arsaces, having at once acquired and established a kingdom, and having become no less memorable among the Parthians** than Cyrus among the Persians, Alexander among the Macedonians, or Romulus among the Romans, **died at a mature old age; and the Parthians paid this honour to his memory, that they called all their kings thenceforward by the name of Arsaces** [why do Christians and modern historians not revive the history with Arcases, who is actually Hebrew, as others do with Alexander or Romulus?]. **His son and successor on the throne, whose name was also Arsaces, fought with the greatest bravery against Antiochus,** the son of Seleucus, **who was at the head of a hundred thousand foot and twenty thousand horses,** and was at last taken into alliance with him. [Vast numbers again.] **The third king of the Parthians**

⁶²⁵ Concept: A person who agrees to make a payment if a prisoner who is released from prison does not return.

⁶²⁶ Stasanor (in Greek: Στασάνωρ; lived 4th century BCE) was a native of Soli in Cyprus who held a distinguished position among the officers of Alexander the Great.

⁶²⁷ When Alexander the Great's died, his empire was divided between his four generals: Cassander, Ptolemy, Antigonus, and Seleucus (known as The Diadochi or 'successors'). Seleucus got the Asia and Turkey area and this part was known as the Seleucid Empire.

⁶²⁸ Pliny the Elder identified Dara, Pliny in Natural History vi. 18/16 states, "Lying to the east of the Caspii is the region known as Apavortene (also Apavareticene / Apavarktikene), in which there is a place noted for its singular fertility, called Dareium."

was Priapatus; but he was **also called Arsaces**, for, as has just been observed, **they distinguished all their kings by that name**, as the Romans use the titles of Caesar and Augustus. He, **after reigning fifteen years**, died, leaving two sons, **Mithridates and Phraates**, of whom the elder, **Phraates**, being, according to the custom of the nation, **heir to the crown, subdued the Mardi**,^{629 630} **a strong people**, by force of arms, and died not long after, leaving several sons, whom he set aside, and left the throne, in preference, **to his brother Mithridates, a man of extraordinary ability**, thinking that more was due to the name of king than to that of father, and that **he ought to consult the interests of his country rather than those of his children**... During the course of these proceedings among the Bactrians, a war arose between the **Parthians and Medes**, and after fortune on each side had been some time fluctuating, **victory at length fell to the Parthians**; when **Mithridates, enforced with this addition to his power**, appointed **Bacasis over Media**, while **he himself marched into Hyrcania**. On his return from thence, **he went to war with the king of the Elymaeans**, and **having conquered him, added this nation also to his dominions, and extended the Parthian Empire, by reducing many other tribes under his yoke** [now this Parthian Empire is a vast empire with a tremendous amount of people], **from Mount Caucasus to the river Euphrates**. Being then taken ill, he died in an honourable old age, and **not inferior in merit to his great-grandfather Arsaces**."

Conclusion:

Fact 1:

We see a *consistent pattern of testimony among ALL the ancient accounts* that the Parthians are indeed the Scythians. The regions that they controlled are also the same.

Fact 2:

We can also tell the Parthians' descent is from the Israelites, not only because they first appear in places where the Bible tells us that the Israelites were brought to by the Assyrians, and not only because they fulfilled the many prophecies which were foretold of the Israelites, **but also from the testimonies such as those of Ezra** (Ezra 8:17; 2 Esdras 13:39 ff.), **Josephus** (Antiq. 11.5.2), and **Shaul** (Col 3:11), who certainly wrote to no one else *but the "lost" Israelites*.

Fact 3:

There was an "immense multitude" of Israelites beyond the Euphrates in the time of either Josephus (say, 70 CE), or Ezra (say, 450 BCE), or the contemporary historians who described those entire regions, **surely they are the mighty Scythian/Parthian Empire that Herodotus** (about 450 BCE), **Diodorus** (about 50 BCE), **and Strabo** (before 25 CE) **wrote about**. **Which other group during this entire period could**

⁶²⁹ The district of Mardistan, in historic Armenia, corresponds to Artaz, west of the modern Maku, Iranian Azerbaijan. The district of Mardali (Mardaghi) must have been located to the south of Erzurum, north of the Bingöl sources. The Mards of this section of the country were evidently immigrants from the South, says Adontz.

⁶³⁰ Pliny NH (b), pp. 46-48. (VI. XVIII): "Next comes the Margiane country, famous for its sunny climate – it is the only district in that region where the vine is grown; it is shut in all round by a beautiful ring of mountains, 187 [Roman] miles [277 km] in circuit, and is difficult of access on account of sandy deserts stretching for a distance of 120 miles [178 km]; and it is itself situated opposite to the region of Parthia. In Margiane Alexander had founded a city bearing his name, which was destroyed by the barbarians, but Antiochus son of Seleucus re-established a Syrian city on the same site intersected by the river Murghab, which is canalized into lake Zotha; he had preferred that the city should be named after himself. Its circuit measures 8¼ miles [13 km]. This is the place to which the Roman prisoners were brought by Orodes. From the heights of Merv across the ridges of the Caucasus ridge on to the Bactrians extend the fierce tribe of the Mardi, an independent state."

represent masses of Israelites if it was not the Scythian/Parthian Empire?

Fact 4:

There was indeed an immense multitude of Scythians in the region above the Euphrates as mentioned by Josephus. Perhaps not under the name as Israelites, **but indeed under the many names that we see the vast amount of various Scythian names and tribes they have adopted, such as Parthians, Iberians, Massagetae, Ossetians,** etc. (See the comprehensive list further below.)

Fact 5:

These were strong enough, not only to withstand the subjugations attempted by the Persians, but:

- a) that a portion of them came to **subjugate Persia,**
- b) **Also to divide the world between them and the Roman Empire.** And
- c) to **keep Rome from bringing its empire north of the Danube or east of the Euphrates,** or
- d) to **keep Rome from bringing its empire to take over Iberia as a kingdom.**

Fact 6:

Wikipedia writes according to *The Cambridge History of Iran*:

"Iberia, also known in Georgian as Kartli (Georgian: ქართველი), after its core province, was during Classical Antiquity and the Early Middle Ages a significant state in the Caucasus, either as an independent state or as a dependent of larger empires, notably the Sassanid and Roman empires."⁶³¹ There are **no historical records that Rome ever controlled Iberia** even when they penetrated Iberia.

Wikipedia continues:

"This close association with Armenia and Pontus brought upon the country an invasion (65 BC) by the Roman general Pompey, who was then at war with Mithradates VI of Pontus, and Armenia; but Rome did not establish her power permanently over Iberia. Nineteen years later, the Romans again marched (36 BC) on Iberia forcing King Pharnavaz II to join their campaign against Albania. While another Georgian kingdom of Colchis was administered as a Roman province, Iberia freely accepted the Roman Imperial protection. A stone inscription discovered at Mtskheta speaks of the 1st-century ruler Mihdrat I (AD 58-106) as "the friend of the Caesars" and the king "of the Roman-loving Iberians". Emperor Vespasian fortified the ancient Mtskheta site of Arzami [at Mtskheta] for the Iberian kings in 75 AD. [Justin says the Scythians/Parthians were absolutely ferocious and divided the known world... A person should realise why the mighty Roman Empire rather preferred peace with Iberia than war and to help fortify the trade route] The next two centuries saw a continuation of Roman influence over the area, but by the reign of King Pharsman II (116 – 132) Iberia had regained some of its former power."

⁶³¹ Ehsan Yarshater (1983). *The Cambridge History of Iran: The Seleucid, Parthian, and Sasanian periods*. Cambridge University Press. pp. 520–. ISBN 978-0-521-20092-9. Retrieved 18 September 2013.

Wikipedia defines who this **Mihdrat I ruler** was:

"Two inscriptions unearthed at Armazi, Georgia. One bilingual in **Aramaic** and Greek. The Greek inscription identifies **Mithridates I** as the son of the **"great king"** Pharasmanes (P'arsman), **apparently the Pharasmanes I of Iberia of Tacitus's Annals**⁶³² (in the same work Tacitus also mentions Mithridates I himself) [Taitus's Annals = Roman History]. The stone inscription in Greek speaks of Mithridates I as "the friend of the Caesars" and the king "of the Roman-loving Iberians". It also reports that the Roman emperor Vespasian fortified Armazi for the Iberian king in 75.⁶³³ His mother was an **unnamed Armenian Princess** of the Artaxiad Dynasty being the daughter of the Artaxiad Armenian Monarchs Tigranes IV and his sister-wife Erato."⁶³⁴ Here we see the names "**Mithridates**" and "**great king**" used, as it were dominantly used by the Parthians who controlled Iberia (see Justin's records above and summary of the Parthian kings below from **247 BCE**), **which connects Iberia to the Parthians!**

But this is ignored by the medieval Georgian chronicles written centuries later in the 9th to the 14th century CE. Wikipedia records:

"Mithridates I is ignored by the medieval Georgian chronicles which instead, report a joint rule of Kartam (Kardzam) and Bartom (Bratman) – in the time when Vespasian's destruction of Jerusalem in 70 spurred a wave of the refugee Jews to Iberia – and then of their sons – Parsman and Kaos – and grandsons – Azork and Armazel. Several modern scholars, such as Cyril Toumanoff, consider the Iberian diarchy a pure legend and a **"deformed memory of the historical reign of Mithridates I"**. Of these royal pairs, Professor Giorgi Melikishvili identifies "Azork" as Mithridates I's possible local name and "Armazel" as a territorial epithet, meaning in Georgian "of Armazi"."

Finally Wikipedia concludes with the following which the researcher leaves to the reader to decide which facts and options are true:

"There is another Greek inscription found in Rome. This Epigram of **Amazaspus** names **Amazaspus** as **brother of King Mithridates I of Iberia**. The inscription records **Amazapus's death at Nisibis**, while accompanying the emperor Trajan on **his Parthian campaign of 114-117**.⁶³⁵ Some modern scholars identify Mithridates I with the King Flavius Dades, known from a single Greek inscription around the edge of the base of a large silver dish found at Armazi. The dish was part of the inventory of a rich Roman-era burial conventionally known as "the Bersoumas burial" after the high dignitary Bersoumas to whom, the inscriptions say, this piece was presented by the King Flavius Dades. **There is no mention of him in the medieval Georgian written tradition and appears to be the only Roman name attested in the Iberian ruling house**, evidently indicating that he held Roman citizenship. **The identification of this monarch and his place in the Iberian royal dynasty remains problematic**, however.⁶³⁶ Mithridates I was succeeded by his son, Amazaspus I."

⁶³² The Annals (Latin: Annales) by Roman historian and senator Tacitus is a history of the Roman Empire from the reign of Tiberius to that of Nero, the years CE 14–68. The Annals are an important source to modern understanding of the history of the Roman Empire during the 1st century CE. The Annals is Tacitus' final work, and modern historians generally consider it his greatest writing. Historian Ronald Mellor considers it "Tacitus's crowning achievement" which represents the **"pinnacle of Roman historical writing"**. Tacitus' Histories and Annals together amounted to thirty books; although some scholars disagree about which work to assign some books to, traditionally fourteen are assigned to Histories and sixteen to Annals. Of the 30 books referred to by Jerome about half have survived. Modern scholars believe that as a Roman senator, Tacitus had access to Acta Senatus—the Roman senate's records—**thus providing a solid basis for his work**. Although Tacitus refers to part of his work as "my annals", the title of the work Annals used today was not assigned by Tacitus himself, but derives from its year-by-year structure. The name of the current manuscript seems to be "Books of History from the Death of the Divine Augustus" (Ab Excessu divi Augusti Historiarum Libri).

⁶³³ Suny, Ronald Grigor (1994), The Making of the Georgian Nation, p. 15. Indiana University Press, ISBN 0-253-20915-3.

⁶³⁴ Wikipedia, *Mihrdat I of Iberia*: https://en.wikipedia.org/wiki/Mihrdat_I_of_Iberia#cite_note-Suny-1

⁶³⁵ Braund, David (1993), King Flavius Dades. Zeitschrift fur Papyrologie und Epigraphik 96; 46–50.

⁶³⁶ Braund, David (1993), King Flavius Dades. Zeitschrift fur Papyrologie und Epigraphik 96; 46–50.

	<p>Fact 7: Josephus' concern that <u>the Parthians receive an account of the events which resulted in the destruction of Jerusalem, since they and the other "Upper Barbarians" were of his nation</u> (in the ethnic, and not in the geographical sense), <u>should certainly seal our assurance of the certainty of these testimonies.</u></p> <p>Fact 8: According to Esdras, the Ten Tribes of Israel will be present in the Arsareth area and will return to Israel from there in the last days. This will possibly be the catalyst to start awakening a world process. This process has already started as many Jews from Iberia (Georgia) have already returned to Israel according to Beit Hatfutsot in Israel: "<i>During the 1970s, mass emigration took place. About 30,000 Georgian Jews left for Israel, and some to other countries, approximately 17% of the Soviet Jewish emigrants during that period. The number of Jews in Georgia decreased from 28,300 in 1979 to 24,800 in 1989. In 1991, Georgia declared its independence. Several thousands of Georgian Jews have emigrated to Israel since then. In 1993, the number of Jews in Georgia was estimated at 14,500. Tbilisi has a Jewish population of about 10,000 out of a general population of 1.5 million.</i>" The time has arrived for Ephraim, the unrecognised Yosef of Egypt, to open their eyes. Here the researcher is referring to his beloved Christian friends, to open their eyes.</p> <p>No academic today could possibly <u>argue or resist the truth</u> after considering all the historical facts at face value. Christians should also have a serious relook at their current history as proposed by modern historians.</p> <p>We will now look at a summary of the Parthian Kingdom from 250 BCE, and only focus on the more important events and bring focus to the "Mithridates", "great king", Philhellene ("friend of the Greeks") names and titles (emphasized with *).</p>
<p>247 BCE</p> <p>211 BCE</p>	<p>Throne name: King Arsaces I Titles: King, Karen, Autokrator Family Relations: A descendant of Arsaces son of Phriapatius who was probably son of Artaxerxes II Original Name: Tiridates I or Arsaces Other Name Variants: Arsaces or Ashk (Persian: ارشک Arshak, Greek: Ἀρσάκης) was the founder of the Parthian Empire also called the Arsacid Dynasty, and after whom all 30+ monarchs of the Arsacid empire officially named themselves. The celebrated descent from antiquity (the Bagratid "line"⁶³⁷) <u>begins with Arsaces.</u>⁶³⁸ He has also given name to the city of Ashkabad. The line of succession is unclear, since his successors <u>adopted the name Arsaces</u></p>

⁶³⁷ The Bagratuni or Bagratid (Armenian: Բագրատունի) royal dynasty was a royal family of Armenia that formerly ruled many regional polities of the medieval Kingdom of Armenia, such as Syunik, Lori, Vaspurakan, Vanand, Taron, and Tayk until the 8th century.

⁶³⁸ A 1st century CE tradition (preserved by Arrian) casts Arsaces as descending from the 5th-century BCE Achaemenid monarch Artaxerxes II. The Seleucids (and virtually everyone else after them) propagated the same myth, and such contrived genealogies were used as a justification of the right to rule.

		<i>as well</i> , making it difficult to distinguish them from the founder of the dynasty. From legend and secondary accounts, it seems that, at least from 246 BCE onwards, Arsaces' brother Tiridates I either ruled in Arsaces' name or co-ruled with him, or Tiridates I is in fact Arsaces himself.	
211 BCE ↓ 185 BCE		<p>Throne name: King Arsaces II Family Relations: Brother or Son of Arsaces I Original Name: Artabanus I Variants: Greek 'Arsaces' appears as 'Artabanus' in Latin sources, and both forms appear in history books. Persian: دیم ارشک (دیم ار شک), of the Arsacid dynasty was King of Parthia between 211 BCE and 185 BCE.^{639 640} During the 2nd century BCE (200 to 101 BCE) the Eastern Scythians of the Asian Steppe were attacked by the Yuezhi, Wusun and Xiongnu in the, <u>prompting many of them to migrate into South Asia</u>,^{641 642} where they became known as Indo-Scythians.⁶⁴³ This is to the area where their Parthian kindred ruled. The continuity of the Western Scythian "royal line" is less clear in the Lesser Scythians of Crimea and Thrace than it had been previously. In the 2nd century BCE, Pontic Olbia (north of the Black Sea) became a Scythian dependency. That event was marked in the city by minting of coins bearing the name of the Western Scythian king Skilurus (or Scylurus). He was the best known king of Western Scythia in the 2nd century BCE. He was a son of a king and a father of a king, but the relation of his dynasty with the former dynasty is not known. Either Skilurus or his son and successor Palakus were buried in the mausoleum of Scythian Neapol that was used from c. 100 BCE to c. 100 CE. However, the last burials are so poor that they do not seem to be royal <u>indicates a change in the dynasty or royal burials in another place</u> (Parthia). Later, at the end of the 2nd century BCE, Pontic Olbia was taken over from the Scythian kindred domination, and <u>became a subject to "Mithradates the Great" who is non-other than King Arsaces VI of Parthia.</u> (See 165 BCE to 132 BCE.)</p>	
185 BCE		<p>Throne name: King Arsaces III Family Relations: Grandson of Tiridates I</p>	

⁶³⁹ "Assar_2005" <http://parthian-empire.com/articles/Genealogy-and-Coinage-of-Early-Parthian-Rulers-II.pdf>

⁶⁴⁰ "Assar_2006".

⁶⁴¹ Benjamin, Craig (March 2003). "The Yuezhi Migration and Sogdia". *Ērān ud Anērān Webfestschrift Marshak*. Retrieved March 1, 2015.

⁶⁴² "Chinese History – Sai 塞 The Saka People or Soghdians". Chinaknowledge. Retrieved March 1, 2015.

⁶⁴³ Beckwith, Christopher I. (March 16, 2009). *Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present*. Princeton University Press. ISBN 1400829941. Retrieved December 30, 2014, p. 85 "The Saka, or Śaka, people then began their long migration that ended with their conquest of northern India, where they are also known as the Indo-Scythians."

↓ 170 BCE		<p>Original Name: Phriapatius Other Variants: Sometimes called Phriapites, was the king of the Parthian Empire from 185 BCE to 170 BCE.</p>	
170 BCE ↓ 168 BCE		<p>Throne name: King Arsaces IV Family Relations: Great-grandson of Arsaces I Original Name: Unknown Evidence from Nisa suggests that a great-grandson of Arsaces I reigned briefly after Priapatius' death in 170 BCE. In this reconstruction, this previously unknown "Arsaces IV" reigned from c. 170-168 BCE.</p>	
168 BCE ↓ 165 BCE		<p>Throne name: King Arsaces V Family Relations: Son of Phriapatius Original Name: Phraates I Other Variants: Parthia (Persian: بیکم فرهک), ruler of the Parthian Empire from c. 168–165 BCE. He subdued the Amardians (Latin, Amardis), mountaineers occupying eastern portion of the Elburz range, south of the Caspian Sea. He died relatively young, and appointed as his successor not one of his sons, but his brother *Mithridates I. The exact date of his ascension is the subject of some confusion. He may have succeeded his father Phriapatius (185–170 BCE) on the throne.⁶⁴⁴ However, recent evidence from Nisa suggests that a great-grandson of Arsaces I reigned briefly after Priapatius' death in 170 BCE. In this reconstruction, this previously unknown "Arsaces IV" reigned c. 170-168 BCE and was then succeeded by Phraates I (which would make Phraates "Arsaces V").</p>	
165 BCE ↓ 132 BCE		<p>Throne name: King Arsaces VI Family Relations: Son of Phriapatius Titles: The Great King, Theos, Theopator, Philhellen Original Name: *Mithridates I Other Variants: Parthian: Mihrdat, Persian: مهردادبیکم, Mehrdād, was king of the Parthian Empire from 165 BCE to 132 BCE, succeeding his brother Phraates I. <i>*Mithridates I made Parthia into a major political power by expanding the empire to the east, south, and west. During his reign the Parthians took Herat (in 167 BCE), Babylonia (in 144 BCE), Media (in 141 BCE) and Persia (in 139 BCE), a vast empire consisting of thousands and thousands of people. Mithridates I even took the West Scythian controlled Greek Pontic Olbia city over, which was founded in the 7th century BCE. Its harbour was</i></p>	

⁶⁴⁴ "Assar_2005" <http://parthian-empire.com/articles/Genealogy-and-Coinage-of-Early-Parthian-Rulers-II.pdf>

		<p><u>one of the main emporia on the Black Sea for the export of cereals, fish, and slaves to Greece, and for the import of Attic goods to Scythia.</u>⁶⁴⁵</p> <p>Because of his many conquests and religious tolerance, *Mithridates I has been compared to other Iranian kings such Cyrus the Great (c. 530 BCE), founder of the Achaemenid Empire.⁶⁴⁶ Therefore many Lineage kings adopted his great name! King Mithridates first expanded Parthia's control eastward by defeating King Eucratides of the Greco-Bactrian Kingdom. This gave <u>Parthia control over Bactria's territory west of the Arius river, the regions of Marqiana and Aria</u> (including the city of Herat). Strabo records: "<i>The satrapy Turiva and that of Aspionus were taken away from Eucratides by the Parthians.</i>"⁶⁴⁷ These victories gave <u>Parthia control of the overland trade routes between east and west. This included the vast Silk Road and the Persian Royal Road. This control of trade became the foundation of Parthia's wealth and power and was jealously guarded by the Parthians, who attempted to maintain direct control over the lands through which the major trade routes passed.</u> After defeating the Greco-Bactrian Kingdom in the east, Mithridates then focused on the Seleucid realm, <u>he invaded Media and occupied Ecbatana in 148 or 147 BCE</u>; the region had been destabilized by a recent Seleucid suppression of a rebellion there led by Timarchus.⁶⁴⁸ This victory was followed by the <u>Parthian conquest of Babylonia in Mesopotamia</u>, where Mithridates had coins minted at Seleucia in 141 BCE and held an official investiture ceremony.⁶⁴⁹ While <u>Mithridates retired to Hyrcania,</u>⁶⁵⁰ <u>his forces subdued the kingdoms of Elymais</u>⁶⁵¹ <u>and Characene</u>⁶⁵² <u>and occupied Susa</u>^{653 654}. By this time, <u>Parthian</u></p>	
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⁶⁴⁵ Encyclopedia Of Ancient Greece (ed. by Nigel Guy Wilson). Routledge (UK), 2005. ISBN 0-415-97334-1. Page 510.

⁶⁴⁶ "katouzian_2009_41".

⁶⁴⁷ Strabo 11.11.2.

⁶⁴⁸ Curtis 2007, pp. 10–11; Bivar 1983, p. 33; Garthwaite 2005, p. 76.

⁶⁴⁹ Curtis 2007, pp. 10–11; Brosius 2006, pp. 86–87; Bivar 1983, p. 34; Garthwaite.

⁶⁵⁰ Hyrcania or Verkâna was a satrapy located in the territories of the present day Gilan, Mazandaran and Golestan provinces of Iran and part of Turkmenistan, lands south of the Caspian Sea. To the Greeks, the Caspian Sea was the "Hyrcanian Sea".

⁶⁵¹ Present-day region of Khuzestan, Iran (Susiana).

⁶⁵² At the head of the Persian Gulf in southern Iraq. Characene's capital was Charax Spasinou. The city was an important port in the trade from Mesopotamia to India, and provided port facilities for the great city of Susa, further up the present day Karun River.

⁶⁵³ One of the most important cities of the Ancient Near East. It is located in the lower Zagros Mountains about 250 km (160 mi) east of the Tigris River, between the Karkheh and Dez Rivers.

⁶⁵⁴ Curtis 2007, pp. 10–11; Brosius 2006, pp. 86–87; Bivar 1983, p. 34; Garthwaite.

		<p><u>authority extended as far east as the Indus River</u>,⁶⁵⁵ which flows through western Tibet, Indian-controlled Jammu and Kashmir region and across the whole length of Pakistan. After having gained <u>full control</u> over the recently conquered regions, <u>Mithridates established royal residences at Seleucia, Ecbatana, Ctesiphon</u> and his newly founded city, <u>Mithradatkert</u> (Nisa, Turkmenistan), where the <u>tombs of the Arsacid kings were built and maintained</u>.⁶⁵⁶ Ecbatana became the main summertime residence for the Arsacid royalty.⁶⁵⁷ It became the site of the royal coronation ceremony and the representational city of the Arsacids, according to Brosius.⁶⁵⁸ The Seleucids were unable to retaliate immediately as general Diodotus Tryphon led a rebellion at the capital, Antioch, in 142 BCE.⁶⁵⁹ However, by 140 BCE Demetrius II Nicator was able to launch a counter-invasion against the Parthians in Mesopotamia. Despite early successes, <u>the Seleucids were defeated</u> and Demetrius himself was captured by Parthian forces and taken to Hyrcania. There <u>Mithridates treated his captive with great hospitality; he even married his daughter Rhodogune of Parthia to Demetrius</u>.⁶⁶⁰ Here we find the Greek connection also associated with the Armenian royal line. However, Demetrius was restless and twice tried to escape from his exile in Hyrcania on the shores of the Caspian sea, once with the help of his friend Kallimander, who had gone to great lengths to rescue the king: he had traveled incognito through Babylonia and Parthia. When the two friends were captured, <i>the Parthian king did not punish Kallimander but rewarded him for his fidelity to Demetrius</i>. The second time Demetrius was captured when he tried to escape, Mithridates humiliated him by giving him a golden set of dice, thus hinting that Demetrius II <i>was a restless child who needed toys</i>. It was however for <u>political reasons that the Parthians treated Demetrius II kindly</u>. Demetrius was held captive for ten years while Mithridates was consolidating his conquests. <u>Parthian victories broke the tenuous link with Greeks in the west that had sustained the Hellenistic kingdom of Greco-Bactria, yet Mithridates I actively promoted Hellenism in the areas he controlled and titled himself *Philhellene</u> (**"friend of the Greeks") on his coins. The coins minted during his reign show the <i>first</i></p>	
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⁶⁵⁵ Garthwaite 2005, p. 76; Bivar 1983, p. 35.

⁶⁵⁶ Brosius 2006, pp. 103, 110–113.

⁶⁵⁷ Kennedy 1996, p. 73; Garthwaite 2005, p. 77.

⁶⁵⁸ "brosius_2006_103"/>

⁶⁵⁹ Bivar 1983, p. 34

⁶⁶⁰ Brosius 2006, p. 89; Bivar 1983, p. 35.

		appearance on Parthian coinage of a Greek-style portrait showing the royal diadem, <u>the standard Greek symbol for kingship</u> . *Mithradates I resumed the striking of coins, which had been suspended ever since Arsaces II of Parthia (211–191 BCE) had been forced to submit to the Seleucid Antiochus III (223–187 BCE) in 206 BCE.	
132 BCE ↓ 126 BCE		<p>Throne name: King Arsaces VII Family Relations: Son of Mithridates I Titles: *The Great King, Philopator, Theopator, Nikephoros Original Name: Phraates II</p> <p>Was king of the Parthian Empire from 132 BCE to 126 BCE. <u>He is mostly known for his attempt to reconquer Babylon</u>. Because he was still very young when he came to the throne, his mother Ri-'nu initially ruled on his behalf. In 130 BCE the Parthian empire was attacked from the west. Antiochus VII Sidetes (138–129 BCE), ruler of the Seleucid Empire attacked in the west to reconquer territory lost earlier. After three battles he reclaimed Babylonia and Media. After this he offered a peace, by which he would regain Mesopotamia and large parts of Iran. Phraates II attacked the Seleucid army in its winter quarters, <u>Antiochus VII was defeated</u> and killed or committed suicide, ending Seleucid rule east of the Euphrates.⁶⁶¹ Syria, which was now the Seleucid rump state, lacked military power and Phraates II apparently planned to invade it. <u>But on the eastern front, the nomadic kindred Saka and Tochari destroyed the Greco-Bactrian Kingdom, penetrated to the borders of the realm in 129 BC, and threatened the Parthians kingdom</u>.⁶⁶² The king had to rush to the eastern front, installing Himeros as governor of Babylon, who quickly became a tyrant. Phraates II marched east, his army including a large force of captured Seleucid soldiers from the army of the late Antiochus VII Sidetes. These ultimately refused to fight for the Parthian king, and he was defeated and killed in battle. Traditionally, it is assumed that Phraates' uncle, Artabanus I succeeded him as King. However, cuneiform and numismatic evidence suggests that his older uncle, Bacasis, reigned for less than a year in 126 BCE before Artabanus took the throne.⁶⁶³</p>	
126 BCE ↓		<p>Throne name: King Arsaces VIII Family Relations: Son of Phriapatius Original Name: Bacasis (Bagasis)</p>	

⁶⁶¹ Kay Ehling, Untersuchungen zur Geschichte der späten Seleukiden (164-63 v. Chr.), Stuttgart 2008, p. 204 ISBN 978-3-515-09035-3.

⁶⁶² Grousset, Rene (1970). The Empire of the Steppes. Rutgers University Press. p. 31. ISBN 0-8135-1304-9.

⁶⁶³ "Assar_2005" pg. 47-8.

126 BCE			
126 BCE ↓ 122 BCE		<p>Throne name: King Arsaces IX Family Relations: Son of Phriapatius Titles: King Original Name: Artabanus II</p> <p>Ruled the Parthian Empire from c. 126 BCE to 122 BCE. It was originally believed that he succeeded his nephew Phraates II in 126 BCE; however, new evidence suggests that he succeeded his brother Bacasis, who reigned briefly in 126 BCE. Just like Phraates II, Artabanus died in battle against the <u>nomads in the East</u>, namely the <u>Tochari</u>, a name commonly identified with the Yuezhi of the Chinese sources,⁶⁶⁴ who had fled from Gansu in northwest China, via the Ili River and Issyk Kul region and then through Dayuan (Ferghana) into Daxia or Bactria, and apparently also invaded the eastern territories of Iran. Friedrich W. K. Müller called the Tochari languages "Tocharian" (German Tocharisch), <u>linking this toxri with the ethnonym Tókharoi</u> (Ancient Greek: Τόχαροι, Ptolemy VI, 11, 6, 2nd century AD) <u>applied by Strabo to one of the Scythian tribes</u> that overran the Greco-Bactrian kingdom (present day Afghanistan-Pakistan) in the second half of the 2nd century BCE. Strabo records: "<i>Most of the Scythians, beginning from the Caspian Sea, are called Dahae Scythae, and those situated more towards the east Massagetae and Sacae; the rest have the common appellation of Scythians, but each separate tribe has its peculiar name. All, or the greatest part of them, are nomads. The best known tribes are those who deprived the Greeks of Bactriana, the Asii, Pasiani, Tochari, and Sacarauli, who came from the country on the other side of the laxartes, opposite the Sacae and Sogdiani</i>".⁶⁶⁵ <u>Here we clearly see that the Tochari Scythians attacked their kindred Parthians.</u></p>	
122 BCE ↓ 121 BCE		<p>Throne name: King Arsaces X Family Relations: Son of Artabanus I Original Name: Unknown</p>	
121 BCE ↓		<p>Throne name: King Arsaces XI Family Relations: Son of Phriapatius Titles: *The Great King, Philopator, Theopator, Nikephoros</p>	

⁶⁶⁴ Grousset, Rene (1970). The Empire of the Steppes. Rutgers University Press. p. 31. ISBN 0-8135-1304-9.

⁶⁶⁵ Strabo, 11. 8. 2.

91 BCE		<p>Original Name: *Mithridates II</p> <p>Was king of Parthian Empire from 121 to 91 BCE.⁶⁶⁶ He was known as “the Great” in antiquity by Justin.⁶⁶⁷ He is the first Parthian ruler to call himself King of Kings on his coinage and thereby attach himself to the Achaemenids. He also referred to himself on his coinage with the Greek titles Epiphanes (God manifest) and *Philellen (Friend of the Greeks).⁶⁶⁸ *Mithridates II is counted as the greatest of the Parthian kings, <u>under whom the empire reached its greatest extent</u>. Traditionally, it is believed that Mithridates II was the son of his predecessor Artabanus II, who died in battle against eastern enemies in c. 124 BCE. However, new cuneiform and numismatic evidence suggests that Mithridates II was the youngest son of Phriapatius and succeeded Artabanus' young son, Arsaces X.⁶⁶⁹ At the time of his succession, the Parthian Empire was reeling from military pressures in the West and East. Several embarrassing defeats <u>at the hands of eastern nomads</u> had sapped the strength and prestige of the kingdom. However, <u>Mithridates II proved him to be a capable king and was soon able to reincorporate Babylonia into the kingdom</u>, which had been lost to Characene a short time before. As a sign of victory he had the coinage of Hyspaosines overstruck, although he had already died in 124 BCE. The whole of Mesopotamia was taken in a rush and he reached Dura-Europus in 113 BCE. <u>Mithridates II then attacked Armenia</u>, then ruled by Artavasdes I and took hostage the Armenian king's son, the future Tigranes the Great. This was <u>the first time that the Parthians actively interfered in Armenian politics</u>. The Armenian King Tigranes I died in 95 BCE and Mithridates put the Armenian heir Tigranes II, who had hitherto lived among the Parthians, on the Armenian throne.⁶⁷⁰ <u>Soon after this Mithridates II attacked Adiabene</u>.⁶⁷¹</p>	
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⁶⁶⁶ "Assar_2005" pg. 49-51.

⁶⁶⁷ Justin 42.2.

⁶⁶⁸ <http://www.parthia.com/mithradates2.htm>

⁶⁶⁹ "Assar_2005" pg. 48-52.

⁶⁷⁰ Strabo, 12.14.15.

⁶⁷¹ Adiabene (from the Ancient Greek Ἀδιαβηνή, Adiabene, itself derived from Syriac: ܐܕܝܒܝܢܐ, Ḥday'āb or Ḥday'āb, Old Persian: Nodshirakan, Armenian: Նոժիրական, Nor Shirakan) was an ancient kingdom in Assyria, with its capital at Arbela (modern-day Erbil, Iraq). **Its rulers converted to Judaism from Ashurism in the 1st century CE. Queen Helena of Adiabene (known in Jewish sources as Heleni HaMalka) moved to Jerusalem where she built palaces for herself and her sons, Izates bar Monobaz and Monobaz II at the northern part of the city of David, south of the Temple Mount. According to the Talmud, both Helena and Monobaz donated large funds for the Temple of Jerusalem.**

		<p><u>Gordyene and Osrhoene⁶⁷² and conquered these city states, bringing the western border of the Parthian realm to the Euphrates.</u> Here the Parthians encountered the Romans for the first time. In 96 BCE Mithridates sent a certain Orobazos as an envoy to Sulla. Negotiation followed in which Sulla apparently gained the upper hand and Orobazos made himself and the Parthians look like suppliants. The actual result of the negotiations is not known, but it can be assumed that the border was set at the Euphrates. Orobazos would later be executed.⁶⁷³ In 121 BCE the Chinese under Emperor Wu of Han had defeated the Xiongnu in the east and were expanding westwards in force. In Ferghana <u>the Chinese sphere of influence encountered that of the Parthians.</u> A Chinese delegation to the Parthian court was attested for the year 120 BCE. <u>In the following year the Silk Road was opened.</u> According to Strabo's account, the <u>Crimean Scythians (Western) had created a separate kingdom extending from the lower Dnieper to the Crimea. The kings Skilurus and Palakus waged wars with their Parthian kindred under the rulership of Mithridates the Great (120 BCE) for control of the Crimean littoral, including Chersonesos Taurica and the Cimmerian Bosphorus.</u> Their new capital city, Scythian Neapolis, stood on the outskirts of modern Simferopol, covering the lands between the lower Dnieper river and Crimea.</p>	
<p>93 BCE ↓ 87 BCE</p>		<p>Throne name: King Arsaces XII – first reign Family Relations: Son of Mithridates Original Name: Sanatruces I, first reign as a usurper Other Variants: Sanatruk ruled the Parthian Empire from c. 93/2 BCE to 88/87 BCE during his <i>first reign</i> and c. 77 BCE to 70 BCE during his <i>second reign</i>. He was a member of the Arsacid house, who proclaimed himself king in Susiana and attempted to usurp the throne of *Mithridates II. Ultimately, Gotarzes I forced him to flee to the Central Asian steppe.</p>	
<p>91 BCE ↓ 87 BCE</p>		<p>Throne name: King Arsaces XIII Titles: *The Great King, Epiphanes, Philhellen, Euergetes, Autokrator Family Relations: Son of Mithridates II Original Name: Gotarzes I Other Variants: Gōtarz, Ancient Greek: Γωτάρκης Gōtarzēs, was the ruler of parts of the Parthian Empire from c. 91 BCE to 87 BCE. He came to power during the troubled times around the end of the reign of *Mithridates II.</p>	

⁶⁷² Osroene, also spelled Osrohene and Osrhoene (Ancient Greek: Ὀσροηνή; Syriac: ܩܘܪܘܢܐ ܕܒܝܬ ܐܘܪܗܐ Malkūtā d-Bayt ʿŌrhai) and sometimes known by the name of its capital city, Edessa (modern Şanlıurfa, south east Turkey), was a historical Neo-Assyrian kingdom located in Upper Mesopotamia.

⁶⁷³ Plutarch, Life of Sulla 5.4.

		Numismatic evidence suggests that he began his reign in control of the northern and eastern lands of the Parthian Empire. He seems to have regained the southern lands from the usurper, Sinatruces, by 88/87 BCE and forced him to flee to the Central Asian steppe, after which he soon died.	
87 BCE ↓ 67 BCE		<p>Throne name: King Arsaces XIV Titles: *The Great King, The Great King of Kings, Dikaios, Euergetes, Philhellen, Autokrator, Philopator, Epiphanes Family Relations: Son of Mithridates II Original Name: *Mithridates III</p> <p>During this time, Mithradates VI suppressed an uprising in the region in 83 BCE and <u><i>gave Colchis to his son Mithridates</i></u>, who was soon executed being suspected in having plotted against his father. During the Third Mithridatic War, <u><i>Mithridates VI made another of his sons Machares king of Colchis, who held his power but for a short period.</i></u></p>	
80 BCE ↓ 75 BCE		<p>Throne name: King Arsaces XV Titles: *The Great King, Euergetes, Epiphanes, Philhellen Family Relations: Son of Mithridates II Original Name: Orodes I</p> <p>Ruled the Parthian Empire from c. 85 BCE to 80 BCE. He <u><i>reigned during the "Parthian Dark Age", which was a period of internal turmoil and civil war for the Parthian Empire.</i></u> Coins bearing Orodes' likeness were issued from the Median mints of the cities of Ecbatana and Rhagae. The history of Parthia is quite obscure during this period, but Orodes' reign seems to have ended, as it had begun, <u><i>in civil war with an unknown claimant.</i></u> The name of his successor, Arsaces XVI, is also unknown, and it is only with the beginning of the reign of Sanatruces, c. 77 BCE, that the line of Parthian rulers can again be reliably traced. Orodes is mentioned as king of kings of the Arsacid dynasty in a Babylonian report of the lunar eclipse of 11 April 80 BCE.</p>	
77 BCE ↓ 70 BCE		<p>Throne name: King Arsaces XII - second reign Title: *The Great King, Theopator, Euergetes, Epiphanes, Philhellen Family Relations: Son of Vologases (I) Original Name: Sanatruces I</p> <p>Sanatruk ruled the Parthian Empire from c. 93/2 BCE to 88/87 BCE during his <i>first reign</i> and c. 77 BCE to 70 BCE during his <i>second reign</i>. He was a member of the Arsacid house, who proclaimed himself king in Susiana and attempted to usurp the throne of Mithridates II. Ultimately, Gotarzes I forced him to flee to the Central Asian steppe. Years later, according to work attributed to Lucian, <u><i>he regained the throne with the aid of the Sacaraucae Scythians or Saka, an Indo-European tribe akin to the Parthians who had invaded Iran in about 77</i></u></p>	

		<u>BCE</u> ^{674 675} Makrobioi ⁶⁷⁶ says: " <i>Sinatroces, king of Parthia, was restored to his country in his eightieth year by the Sacauracian Scyths, assumed the throne and held it seven years.</i> " He died c. 70 BCE ⁶⁷⁷ and was succeeded by his son Phraates III. <u>Thus the Parthians are also called the Scythians by the Sacauracian Scyths.</u>	
70 BCE ↓ 66 BCE		Throne name: King Arsaces XVI Title: The Great King, Theopator, Euergetes, Epiphanes, Philhellen, Eusebes Family Relations: Unknown Original Name: Unknown	
70 BCE ↓ 57 BCE		Throne name: King Arsaces XVII Title: The Great King, Theos, Euergetes, Epiphanes, Philhellen Family Relations: Son of Sanatruces I Original Name: Phraates III Ruled the Parthian Empire from 70 BCE to 57 BCE . He was called "the god" because of his coins that were ideal for sailors because they were polished with gold dust, so that people from other countries considered their value higher than their actual value. When Phraates III came to the throne in 70 BCE, the Roman general Lucullus was preparing to attack Tigranes the Great, king of Armenia, who was supreme in western Asia and had wrested Mesopotamia and several vassal states from Parthia. Naturally, Phraates declined to assist *Mithradates VI of Pontus and Tigranes against the Romans. Instead, he supported his son-in-law, the younger Tigranes, when he rebelled against his biological father, and invaded Armenia in 65 BCE in alliance with Pompey, who abandoned Mesopotamia to the Parthians. But the desperate Pompey soon overrode the pompous treaty; he acknowledged the elder Tigranes, took his son prisoner, occupied the vassal states Gordyene and Osroene and the Romans, and denied the title of "king of kings," which Phraates had adopted again, to the Parthian king. About 57 BCE Phraates was murdered by his two sons, Orodes II and Mithridates III.	

⁶⁷⁴ "Les villes du sud-ouest de l'Afghanistan. C. Baratin. In: Afghanistan, ancien carrefour entre l'est et l'ouest, p. 181, ISBN 2-503-51681-5.

⁶⁷⁵ "The Commerce of Kapisene and Gandhāra after the Fall of Indo-Greek Rule." K. Walton Dobbins. Journal of the Economic and Social History of the Orient, Vol. 14, No. 3 (December , 1971), p. 286.

⁶⁷⁶ The Makrobioi or 'Long Life'.

⁶⁷⁷ Grousset, Rene (1970). The Empire of the Steppes. Rutgers University Press. p. 31. ISBN 0-8135-1304-9.

⁶⁷⁸ The Parthians, p. 35. (1967). Malcolm A. R. Colledge. Frederick A. Praeger, New York; Washington.

<p>66 BCE ↓ 63 BCE</p>		<p>Throne name: King Arsaces XVIII Title: *The Great King, Philopator, Euergetes, Epiphanes, Philhellen Family Relations: Son of Arsaces XVI Original Name: *Mithridates III (or IV)</p>	
<p>65 BCE ↓ 54 BCE</p>		<p>Throne name: King Arsaces XIX Title: *The Great King, The Great King of Kings, Dikaios, Epiphanes, Theos, Eupator, Theopator, Philhellen Family Relations: Son of Phraates III Original Name: *Mithridates III (or IV) Ruled the Parthian Empire c. 57 BCE–54 BCE. Mithridates was a son of Phraates III, whom he murdered in 57 BCE, with the assistance of his brother Orodes. Orodes became king of Parthia and made Mithridates king of Media, a Parthian client state. On account of his cruelty, Orodes turned on his brother and deposed him. Mithridates was forced to flee from Media to Roman Syria. He took refuge with Aulus Gabinius, the Roman proconsul and governor of Syria. <u>Mithridates then returned to invade Parthia with Gabinius in support. The Roman proconsul marched with Mithridates to the Euphrates, but turned back to restore another ruler, Ptolemy XII Auletes of Egypt, to his throne. Despite losing his Roman support, Mithridates advanced into Mesopotamia and managed to conquer Babylonia.</u> He ousted Orodes and briefly restored his reign as king in 55 BCE, minting coins in Seleucia until 54 BCE. However, king Mithridates was besieged by Orodes' general, Surena, in Seleucia, and after a prolonged resistance, offered battle to Orodes' forces and was defeated. Mithridates was taken prisoner and executed in 54 BCE by Orodes. During this time, the Roman general Pompey arrived in Iberia in 65 BCE. <u>During his war with *Mithridates VI of Pontus and Armenia, Rome did not establish her power permanently over Iberia. Colchis was occupied by Pompey,</u>⁶⁷⁹ <u>who captured one of the local chiefs (sceptuchus: Royal Governors) Olthaces,</u> and installed Aristarchus as a dynast (65–47 BCE). On the fall of Pompey, <u>Pharnaces II, son of Mithridates, took advantage of Julius Caesar being occupied in Egypt, and released Colchis, Armenia, and some part of Cappadocia, defeating Gnaeus Domitius Calvinus, whom Caesar subsequently sent against him.</u> His triumph over Colchis was, however, short-</p>	<p>A minority of scholars have argued that the "Galatia" is an ethnic reference to a "Celtic people" living in northern Asia Minor, but most agree that it is a geographical reference to the Roman province in central Asia Minor, which had been settled by immigrant Celts (Scythians) in the 270s BCE onwards even to Shaul's time (1st century CE), and retained Gaulish features of culture and language. <i>Galatia literally means "the Exiles of Yah"</i>. The Hebrew root for "Diaspora" is "<i>galut</i>," hence the term "<i>GalutYah</i>". According to Kepha (Peter), these were the <i>People of the Dispersion (Ten-Tribes)</i> scattered through <i>modern Turkey and the former area of Aramea</i> (1 Peter</p>

⁶⁷⁹ Pompey, Nic Fields p. 29.

		<p>lived. Under Polemon I (Roman Client King of Cilicia), the son and heir of Zenon, Colchis was part of the Pontus and the Bosporan Kingdom. After the death of Polemon I (8 BCE), his second wife Pythodorida of Pontus retained possession of Colchis as well as of Pontus itself, though the kingdom of Bosporus was wrested from her power. Her son and successor Polemon II of Pontus was induced by Emperor Nero to abdicate the throne, and both Pontus and Colchis were incorporated in the Province of Galatia⁶⁸⁰ and later in Cappadocia.⁶⁸¹ [Please read the column on the right concerning "<i>Galatia</i>".] Phasis,⁶⁸² Dioscurias,⁶⁸³ and the other Greek settlements of the coast of the Black Sea did not fully recover after the wars of 60-40 BCE and Trebizond⁶⁸⁴ then became the economical and political centre of the region.⁶⁸⁵ <u>During this time Iberia was not controlled by Rome.</u> (See the facts at 38 BCE to 2 BCE.)</p>	<p>1:1). (Rabbi Moshe Koniuchowsky.)⁶⁸⁶ The English term "<i>gentile</i>" probably comes from the word "<i>galut</i>" (<i>exile</i>) by reversing the L and the T and adding an N thus the word "<i>gentile</i>," which even etymologically has ties to the exiles of Israel. Ezra 4:1, I Chron 5:6, Ezek 25:3 all use "<i>galut</i>," or a form of that word to describe <i>exiles of both houses of Israel. <u>The area of Galatia had major remnants of House of Israel (Ephraim) up to the first century.</u></i></p>
<p>57 BCE ↓ 38 BCE</p>		<p>Throne name: King Arsaces XX Title: King of Kings, Philopator, Eupator, Euergetes, Dikaios, Epiphanes, Philhellen, Ktistes Family Relations: Son of Phraates III Original Name: Orodes II Other Variants: Also called Hyrodes Anaridius; was the king of the Parthian Empire from 57 BCE to 37 BCE. Orodes was a son of Phraates III, whom he</p>	

⁶⁸⁰ The first scholar to compare the three strata of Scythian society to the Indian castes, Arthur Christensen, published Les types du premiere homme et du premier roi dans l'histoire legendaire des Iraniens, I (Stockholm, Leiden, 1917).

⁶⁸¹ Adamantius. Physiognomica. 2. 37.

⁶⁸² Phasis was an ancient and early medieval city on the eastern Black Sea coast, founded in the 7th or 6th century BCE.

⁶⁸³ Dioscurias is an ancient city on the shore of the Black Sea on the site of the modern city of Sukhumi. Founded in the 6th century BCE. Sukhumi or Sokhumi is a city in northwestern Georgia and the capital of Abkhazia.

⁶⁸⁴ Trabzon is a city on the Black Sea coast of northeastern Turkey and the capital of Trabzon Province. Trabzon, located on the historical Silk Road, became a melting pot of religions, languages and culture for centuries and a trade gateway to Persia in the southeast and the Caucasus to the northeast.

⁶⁸⁵ Rayfield, Donald (2013). Edge of Empires: A History of Georgia. ReaktionBooks. p. 28. ISBN 9781780230702.

⁶⁸⁶ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

murdered in 57 BCE, assisted by his brother *Mithridates. **He married a Greek Princess from the Kingdom of Commagene, called Laodice who was a daughter of King Antiochus I Theos of Commagene and Queen Isias Philostorgos of Commagene.** Orodes' brother Mithridates was made king of Media; but, soon afterwards, Mithridates was deposed by Orodes and forced to flee to Syria. Mithridates then returned to invade the Parthia, restoring his reign as king briefly in 55 BCE. However, king Mithridates was besieged by Orodes' general, Surena, in Seleucia on the Tigris: after a prolonged resistance, Mithridates was captured and slain.⁶⁸⁷ Meanwhile, the Roman general and triumvir Marcus Licinius Crassus had made an attempt to extend his share of Roman territory by eastward conquest, and in the event had been decisively defeated and killed in 53 BCE, in the Battle of Carrhae, along with his son and with the loss of most of his army, by Orodes' general Surena. **Orodes himself had invaded Armenia and forced King Artavasdes, the son of Tigranes the Great to submit and abandon his alliance with the Romans. The victory at Carrhae secured for the Parthians the countries east of the Euphrates.**

Then, the next year they invaded Syria, but with little success, for Surena, whose achievements had made him too dangerous, was killed by Orodes,⁶⁸⁸ and Pacorus, the young son of the king was defeated by Cassius in 51 BCE. Sometime later, when the Roman consul Marcus Calpurnius Bibulus was appointed the governor of Syria, he tried to incite the Parthians against each other; he had close friendship with a Parthian satrap who harbored a grudge against Orodes II, and made him crown the young Pacorus as rival-king of the Parthian Empire and made a campaign against Orodes. Even coins with the portrait of Pacorus were briefly minted. However, Orodes II and his son reconciled to each other and coins with the portrait of Pacorus were stopped minting. The Parthian satrap who was behind the plot was probably shortly executed. During the Roman Republican civil wars the Parthians sided first with Pompey and then with Brutus and Cassius, but took no action until 40 BCE, when Pacorus, assisted by the Roman deserter Quintus Labienus conquered a great part of Syria and Asia Minor. In Judea, the Parthian commander Barzapharnes deposed king Hyrcanus II and appointed the latter's nephew Antigonus as king in his place. **During this period, the Parthians restored their territory almost to the limits of the old Achaemenid Empire and controlled all of Asia Minor except for a few cities, but the Parthian**

⁶⁸⁷ Bivar, A. D. H. (1983), "The Political History of Iran under the Arsacids", in Yarshater, Ehsan, Cambridge History of Iran 3.1, London: Cambridge UP, p. 49.

⁶⁸⁸ Schippmann, K. (1987), "Arsacid ii: The Arsacid Dynasty", Encyclopaedia Iranica 2, New York: Routledge & Kegan Paul, p. 528.

		<p><u>successes were not long-lasting.</u> In 39 BCE, a Roman counterattack under Ventidius in Asia Minor defeated Labienus, who was subsequently captured and executed. Orodes' son Pacorus was himself later killed by Ventidius in 38 BCE. Orodes, who was deeply afflicted by the death of his gallant son, appointed his son Phraates IV successor, but was soon afterwards killed by him. Plutarch relates that Orodes understood Greek very well. After the death of Crassus, the Bacchae of Euripides was presented at Artavasdes' court, with the head of Crassus, himself allegedly being used as an accessory for a scene actually including a severed head, on the order of the king.</p>	
<p>50 BCE ↓ 38 BCE</p>		<p>Throne name: King Arsaces XXI Title: King of Kings, Euergetes, Dikaios, Epiphanes, Philhellen Family Relations: Son of Orodes II Original Name: Pacorus I</p> <p>It is possible that Pacorus was co-ruler with his father for at least part of his father's reign. <u>His wife was an unnamed Armenian princess, who was one of the daughters of King Tigranes the Great of Armenia and his wife, Queen Cleopatra of Pontus.</u> Pacorus is first mentioned in 51 BCE, then probably about 12 years old, as the head of a Parthian army during an invasion of the Roman province of Syria. However, because of the young age of Pacorus, the Parthian operations were probably led by the Parthian commander Osakes. According to the Roman historian Cassius Dio,⁶⁸⁹ the Parthian army besieged Antioch, but were unable to capture the city and withdrew. During this event, Osakes was killed during a Roman counter-attack under the Roman general Gaius Cassius Longinus, which made the Parthian troops under Pacorus retreat back to their homeland. Sometime later, when the Roman consul Marcus Calpurnius Bibulus was appointed the governor of Syria, he tried to incite the Parthians against each other. He had a close friendship with a Parthian satrap who harbored a grudge against king Orodes II, and made him crown the young Pacorus as rival-king of the Parthian Empire and made a campaign against Orodes. Even coins with the portrait of Pacorus were briefly minted. However, Pacorus and his father reconciled to each other and coins with the portrait of Pacorus were stopped minting. The Parthian satrap who was behind the plot was probably shortly executed. In 42 BCE, Quintus Labienus, a Roman rebel, began serving the Parthians.^{690 691} Later in 40 BCE, the Parthians under Pacorus and Labienus</p>	

⁶⁸⁹ Cassius Dio, xlviii–xlix. 40, 28–30.

⁶⁹⁰ Morello, Antonio (2005). Titus Labienus et Cingulum, Quintus Labienus Parthicus Volume 9 of Nummus et historia. Circolo numismatico Mario Rasile.

⁶⁹¹ "Coins of Rome about Parthia: Quintus Labienus (42-39 B.C.)". Retrieved 5 February 2013.

invaded the Roman territories. The Parthian army crossed the Euphrates and attacked Apamea. The attack on Apamea failed but Labienus was able to entice the Roman garrisons around Syria to rally to his cause. ***The combined Romano-Parthian army then proceeded to defeat Mark Antony's governor L. Decidius Saxa in a pitched battle and took Apamea.*** After the Roman defeat at Apamea, the Parthians split their army. ***Pacorus turned south and conquered the Levant from the Phoenician coast through Palestine.*** **This was not an attack against the Jews but against the Romans that controlled the land Israel.** Labienus turned north to follow Saxa, whom he defeated and killed in Cilicia. ***In Judea, Pacorus' deputy Barzapharnes deposed king Hyrcanus II and appointed the latter's nephew Antigonus as king in his place. Under Labienus and Pacorus, the Parthians restored their territory to nearly the limits of the old Achaemenid Empire and controlled all of Asia Minor except for a few cities but the Parthian successes were not long-lasting.*** In 39 BCE, a Roman counterattack under Publius Ventidius Bassus in Asia Minor defeated Labienus, who was subsequently captured and executed. After the disastrous campaign in Asia minor, the Parthians launched another invasion into Syria in 38 BCE, led by Pacorus. Ventidius, in order to gain time, leaked disinformation to Pacorus implying that he should cross the Euphrates River at their usual ford. Pacorus did not trust this information and decided to cross the river much farther downstream; this was what Ventidius hoped would occur and gave him time to get his forces ready.⁶⁹² The Parthians faced no opposition to their river crossing and proceeded to the town of Gindarus in Cyrrhestica, confident in their belief that their Roman foes were weak or cowardly, since they did not attempt to prevent the river crossing. When the Parthians got to the town, which sat on a small hill, they encountered Roman legions confidently formed in battle order on the slopes. The Parthians rushed to attack - whether this order came from Pacorus or was a spontaneous charge is unknown. In any case, Ventidius ordered his troops, who had the advantage of high ground, to attack the horse-archers advancing up the slope. The horse-archers were forced into close-quartered combat against the legionaries and suffered heavily for it, for they were unsuited to such combat. The Parthian cavalry's will eventually broke and panic spread, many of the horse archers being driven down the slope where they crashed into their fellows in their desperation to escape. The horse-archers eventually fled or fell. Parthian heavy cavalry, which was stationed at the bottom of the hill, was enveloped and

⁶⁹² Smith, Dictionary of Greek and Roman Biography and Mythology, pp. 1239.

		<p>surrounded by the legionaries. Instead of immediately attacking with the legionaries, Ventidius made use of his slingers to rain down projectiles on the Parthian heavy cavalry, which included Pacorus himself. After the barrage was lifted the legionaries moved in and were quickly able to identify Pacorus because of his standard and expensive armor. Pacorus was eventually slain along with his bodyguards, and the remaining cavalry broke and attempted to flee from their entrapment, which not all managed to do. Overall the Roman army had achieved a complete victory.⁶⁹³ Pacorus' father Orodes II, overwhelmed by the sadness about his son's death, chose now his oldest remaining son Phraates IV as his successor.</p>	
<p>38 BCE ↓ 2 BCE</p>		<p>Throne name: King Arsaces XXII Title: King of Kings, Euergetes, Dikaios, Epiphanes, Philhellen Family Relations: Son of Orodes II Original Name: Phraates IV Ruled the Parthian Empire from 37 BCE – 2 BCE. He was appointed successor to the throne in 37 BCE, after the death of his brother Pacorus I. He soon murdered his father and all his thirty brothers. Phraates was attacked in 36 BCE by the Roman general Mark Antony, who marched through Armenia into Media Atropatene, and was defeated and lost the greater part of his army. Antony, believing himself betrayed by Artavasdes, king of Armenia, invaded his kingdom in 34 BCE, took him prisoner, and concluded a treaty with another Artavasdes, king of Media Atropatene. But when the war with Octavian broke out, Antony could not maintain his conquests; Phraates recovered Media Atropatene and drove Artaxias, the son of Artavasdes, back into Armenia. But by his many cruelties Phraates had roused the indignation of his subjects, who raised Tiridates II to the throne in 32 BCE. <i>Phraates was restored by the Scythians, and Tiridates fled into Syria.</i> The Romans hoped that Augustus would avenge the defeat of the Roman general Marcus Licinius Crassus on the Parthians, but he contented himself with a treaty, by which Phraates gave back the prisoners and the conquered eagles; the kingdom of Armenia also was recognized as a Roman dependency. Soon afterwards Phraates, whose greatest enemies were his own family, sent five of his sons as hostages to Augustus,⁶⁹⁴ thus acknowledging his dependence on Rome (the hostages included Tiridates III, whom the Romans later tried to install as a vassal king in CE 35). <i>This plan he adopted on the advice of an Italian woman, a gift of Caesar, "Thea Muse"</i></p>	

⁶⁹³ Dando-Collins, Stephen. Mark Antony's Heroes, pp. 36–39. Published by John Wiley and Sons, 2008.

⁶⁹⁴ Tacitus, The Annals 2.1.

		<i>whom he made his favoured wife; her son Phraates V, commonly called Phraataces</i> (a diminutive form), <i>his appointed successor. About 2 BCE he was murdered by Musa and her son.</i> Nineteen years later after the 65 BCE attempted invasion of Rome, <i>the Romans again marched in 46 BCE on Iberia, forcing King Pharnavaz II to join their campaign against Albania as their ally. While another Georgian kingdom of Colchis was administered as a Roman province, Iberia freely accepted the Roman Imperial protection and became her ally.</i> ⁶⁹⁵	
30 BCE ↓ 25 BCE		Throne name: King Arsaces XXIII Title: King of Kings, Euergetes, Dikaios, Epiphanes, Philhellen, Autokrator, Philorhomaiois Family Relations: Probably a descendant of Mithridates (III) Original Name: Tiridates II Tiridates II of Parthia was set up by the Parthians against Phraates IV in about 32 BCE, but expelled when Phraates returned with the help of the Scythians. Tiridates fled to Syria, where Augustus allowed him to stay, but refused to support him. During the following years Tiridates invaded Parthia again; some coins dated from March and May, 26 BCE, with the name of a king "Arsaces Philoromaiois," belong to him; on the reverse they show the king seated on the throne, with Tyche stretching out a palm branch towards him. He was soon expelled again, and brought a son of Phraates into Spain to Augustus. Augustus gave the boy back to his father, but declined to surrender "the fugitive slave Tiridates."	
12 BCE ↓ 9 BCE		Throne name: King Arsaces XXIIIV Title: Unknown Family Relations: Probably a descendant of Mithridates (III) Original Name: *Mithridates (V)	
2 BCE BCE ↓ 4 CE		Throne name: Musa Title: Queen of Queens, Thea, Urania Family Relations: Queen of Phraates IV Original Name: Musa Musa was Queen of the Parthian Empire from c. 2 BCE to 4 CE. <i>She is called Thermusa by Josephus</i> and is also known as <i>Thea Urania (Astarte).</i> She was a concubine given by the Roman Emperor Augustus (27 BCE – 14 BCE) to King Phraates IV of Parthia (37 BCE–2 BCE). Around the same time, Augustus	

⁶⁹⁵ Wikipedia, *Caucasian Iberians History*: https://en.m.wikipedia.org/wiki/Caucasian_Iberians

		<p>recovered the eagle standards (Aquilae) lost by Marcus Licinius Crassus in the Battle of Carrhae in 53 BCE.</p> <p>Phraates IV made her his favoured wife; her son Phraates V (2 BCE – 4 CE), commonly called Phraataces (a diminutive form), he appointed successor. <u>She persuaded Phraates IV to send his other sons to Rome as hostages.</u> With all rivals out of the way, she and Phraataces poisoned the king and assumed the throne in 2 BCE. They appear together on their coins, and <u>were apparently co-rulers. Josephus alleges that Musa then married Phraates V, and, this being unacceptable to the Parthians,</u> [it is against Torah to marry your own mother and this was totally unacceptable by the Israelite Parthians] <u>they rose up and overthrew them, offering the crown to Orodes III</u> (who ruled briefly in 6 CE).</p>	
<p>c. 20 BCE ↓</p>	<p style="text-align: center;">Summary of Strabo's Extensive Description of the Scythians</p> <p>Let's recap what the 1st century BCE Greek-Roman geographer Strabo, recorded in an extensive description of the <u>Scythians</u>, whom he located in <u>north-eastern Asia beyond Bactria and Sogdiana, who were actually the Parthians.</u>⁶⁹⁶</p> <p><i>"Then comes Bactriana⁶⁹⁷, and Sogdiana⁶⁹⁸, and finally the Scythian nomads."</i> The reach of the <i>Scythian civilization varied over time</i>, but <i>Scythia expanded to cover Sarmatia, Bactria, Sogdiana, and Margu.</i>⁶⁹⁹ Strabo went on to list the names of the <i>various tribes among the Scythians, making an amalgam with some of the tribes of eastern Central Asia</i> (such as the Tocharians⁷⁰⁰).⁷⁰¹ <i>"Now the greater part of the Scythians, beginning at the Caspian Sea, are called Daheans,"⁷⁰² but those who are situated more to the east than these are named</i></p>		

⁶⁹⁶ "Strabo, "Geography", 11.8.1". Perseus.tufts.edu. Retrieved 2012-09-13.

⁶⁹⁷ Bactria is the ancient name of a historical region, one of the ancient civilizations of Iranian peoples. Ancient Bactria was located between the Hindu Kush mountain range and the Amu Darya river, covering the flat region that straddles modern-day Afghanistan and Tajikistan.

⁶⁹⁸ Sogdiana was the ancient civilization of an Iranian people and a province of the Achaemenid Empire, eighteenth in the list on the Behistun Inscription of Darius the Great (i. 16). Sogdiana lay north of Bactria, east of Khwarezm, and southeast of Kangju between the Oxus (Amu Darya) and the Jaxartes (Syr Darya), corresponds to the modern provinces of Samarkand and Bokhara in modern Uzbekistan as well as the Sughd province of modern Tajikistan.

⁶⁹⁹ World Map / World Ancient History, *Scythia Map*: <http://www.mapsofworld.com/world-ancient-history/scythia-map.html>

⁷⁰⁰ The Tocharians or Tokharians were Indo-European peoples who inhabited the medieval oasis city-states on the northern edge of the Tarim Basin (modern Xinjiang, China) in ancient times.

⁷⁰¹ "Strabo, "Geography", 11.8.1". Perseus.tufts.edu. Retrieved 2012-09-13.

⁷⁰² Daha also referred to a dasyu tribe in Margiana. Dahistan (east of the Caspian Sea/Gorgan) derives its name from this tribe. The Greek historians Q. Curtius Rufus (8,3) and Ptolemy (Geography: 6,10,2) located the region of the Dahas on the river Margos (modern Murghab) or in Margiana (Parpola 1988). The Dahas are also mentioned by Pomponius Mela (3,42) and Tacitus (Ann. 11,10).

Massageteans⁷⁰³ and Saceans⁷⁰⁴, whereas all the rest are given the general name of Scythians, though each people is given a separate name of its own. They are all for the most part nomads. But the best known of the nomads are those who took away Bactriana from the Greeks (i.e. Greco-Bactrians), I mean the Asians, Pasians, Tocharians,⁷⁰⁵ and Sacarauls,⁷⁰⁶ who originally came from the country on the other side of the Jaxartes River that adjoins that of the Sacae and the Sogdians and was occupied by the Sacae. And as for the Daëans,⁷⁰⁷ some of them are called Aparns,⁷⁰⁸ some Xanthians, and some Pissures. Now of these the Aparni are situated closest to Hyrcania⁷⁰⁹ and the part of the sea that borders on it, but the remainder extend even as far as the country that stretches parallel to Aria."

This was actually the vast Parthian Empire which Strabo describes. Many other historians give the same account but use the name Parthians. Why? because they are from the same Lineage.

It "appears" that the *classical Scythians* may have largely disappeared by the **1st century BCE**, but Eastern Romans continued to speak conventionally of "Scythians", or better "Parthians", to designate Germanic tribes and confederations⁷¹⁰ or *mounted Eurasian nomadic barbarians in general*. No, they certainly did not disappear, they simply adopted other names, the names changed but the people remained.

This *mighty Persian Empire* with its *vast numbers* was controlled by non other than the *Lost Sheep of the House of Israel*.

⁷⁰³ The Massagetae, or Massageteans (Greek: Massagetai), were an ancient Eastern Iranian nomadic confederation of people (Scythian tribe) who inhabited the steppes of Central Asia, north-east of the Caspian Sea (in modern Turkmenistan, western Uzbekistan, and southern Kazakhstan). The Massagetae are known primarily from the writings of Herodotus.

⁷⁰⁴ The Saka (Old Persian: Sakā; New Persian/Pashto: ساکا; Sanskrit: Śaka; Greek: Σάκαι; Latin: Sacae; Chinese: 塞; pinyin: Sāi; Old Chinese: *Sək) was the term used in Persian and Sanskrit sources for the Scythians, a large group of Eastern Iranian nomadic tribes on the Eurasian Steppe. The regions of Tashkent, Fergana, and Kashgar were inhabited by the people known to the Chinese under the name Sse (ancient pronunciation, Ssek), to the Persians and Indians as Saka, or Shaka, and to the Greeks as Sakai: our Sakas. They were in fact the 'Scythians of Asia.' They formed a branch of the great Scytho-Sarmatian family.

⁷⁰⁵ The Tocharians or Tokharians were Indo-European peoples who inhabited the northern edge of the Tarim Basin (modern Xinjiang, China) in ancient times.

⁷⁰⁶ Sacarauls (Latin Sacarauli , Greek Σακαραῦλοι) were a nomadic people from Central Asia allegedly belonging to the group from the Altai. Ptolemy mentions as Sagaraucae (Σαγαραῦκαι).

⁷⁰⁷ The Dahae, also known as the Daae, Dahas or Dahaeans (Latin: Dahae; Ancient Greek: Δάοι, Δάαι, Δαι, Δάσαι Dáoι, Dáai, Dai, Dasai; Sanskrit: Dasa; Chinese Dayi 大益) were a people of ancient Central Asia. A confederation of three tribes – the Parni, Xanthii and Pissuri – the Dahae lived in an area now comprising much of modern Turkmenistan. The area has consequently been known as Dahestan, Dahistan and Dihistan.

⁷⁰⁸ The Parni (Ancient Greek: Πάρνοι, Parnoi) or Aparni (Ἀπαρνοι, Aparnoi) were an east Iranian people of the Ochus (Ancient Greek: Ὦχος Okhos) (Tejen) River valley, southeast of the Caspian Sea. The Parni were one of the three tribes of the Dahae confederacy. In the middle of the 3rd century BCE, the Parni invaded Parthia, "drove away the Greek satraps, who had then only just acquired independence, and founded a new dynasty", that of the Arsacids.

⁷⁰⁹ Hyrcania or Verkāna was a satrapy located in the territories of the present day Gilan, Mazandaran and Golestan provinces of Iran and part of Turkmenistan, lands south of the Caspian Sea. To the Greeks, the Caspian Sea was the "Hyrcanian Sea".

⁷¹⁰ See Zosimus, *Historia Nova*, 1.23 & 1.28, also Zonaras, *Epitome historiarum*, book 12. Also the title "Scythika" of the lost work of the 3rd-century Greek historian Dexippus who narrated the Germanic invasions of his age.

Common Era Starts

<p>1 CE ↓ 100 CE</p>		<p>Regarding <i>the Samathians</i>, the Scythian and Parthian kindred, <i>their greatest reported extent</i> was reached by the 1st century CE. <i>These tribes ranged from the Vistula River to the mouth of the Danube and eastward to the Volga</i>, bordering the shores of the Black and Caspian seas as well as the Caucasus to the south. According the Roman historian Pliny the Elder (23–79 CE), these tribal peoples roamed from the Vistula River to the mouth of the Danube and eastward to the Volga River. This is the region were the Don (Dan) River, the D(a)niester River and the D(a)nieper Rivers feed into the Euxine Sea, today known as the Black Sea.</p>	
<p>30 CE</p>		<p>A "Torah-observant Messianic Movement" was birthed out of Judaism in c. 30 CE in which a division of Jews/Israelites believed that Yeshua is the Promised Messiah from the prophecies out of the TaNaCh (Old Covenant). The first adherents of this movement were all Jewish and Torah-observant believers and stayed like this for nearly 300 years till Roman Catholicism was created in 325 CE. This Torah-observant Messianic Movement has grown exponentially around the world ever since, and Judah views this group as "the Ephraimites" that must reunite with them to complete the Twelve Israel Tribe Kingdom, according to Biblical prophecies.</p>	
<p>60 CE ↓ 62 CE</p>			<p>The New Testament includes a single reference to <i>Scythians</i> written by Shaul to the Colossians Messianic Torah-observant believers in Minor Asia (modern-day Turkey) in Col 3:11: "<i>Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Messiah is all, and is in all.</i>" This undoubtedly proves that the <i>Scythians</i> still existed during circa 60-62 CE and are none other than "<i>Israelite Ten</i>"</p>

			<p><i>Tribes</i>" to whom Shaul was called and commanded to return. The Colossians to whom Shaul wrote is also in the area where <i>Togarmah</i> resettled as well as where the Sages say the <i>Ten Tribe Israelites split up into three groups: Sambation (Bosporus), Daphne of Antioch</i> and to the <i>Caucasus region</i>. Luke and Kepha (Peter) also mention these areas in the New Testament: Acts 2:9-11 (KJV): "<u><i>Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome</i></u> [Ten Tribers], <i>Jews [Judah] and proselytes [converted believers], <u>Cretes and Arabians</u>, we do hear them speak in our tongues the wonderful works of HaShem</i>" and 1 Peter 1:1: "Peter, an apostle of Yeshua Messiah, to the <u><i>STRANGERS scattered throughout Pontus,</i></u></p>
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			<p><u>Galatia, Cappadocia, Asia, and Bithynia</u>. These were all scattered Ten Tribers.</p>
<p>37 CE ↓ c. 100 CE</p>	<p style="text-align: center;">Final Summary What Josephus Recorded During His Lifetime</p> <p>Titus Flavius Josephus (37 CE to c. 100 CE), born Joseph ben Matiyahu was a first-century Romano-Jewish scholar, historian and hagiographer, who was born in Jerusalem—then part of Roman Judea—to a father of priestly descent and a mother who claimed royal ancestry. He initially fought against the Romans during the First Jewish–Roman War as head of Jewish forces in Galilee, until surrendering in 67 CE to Roman forces led by Vespasian after the six-week siege of Jotapata.</p> <p>Josephus claimed the Jewish Messianic prophecies that initiated the First Roman-Jewish War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and interpreter. After Vespasian became Emperor in 69 CE, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius. Flavius Josephus fully defected to the Roman side and was granted Roman citizenship. He became an advisor and friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem, which resulted—when the Jewish revolt did not surrender—in the city's destruction and the looting and destruction of Herod's Temple (Second Temple).</p> <p>Josephus recorded Jewish history and recorded that the Ten Tribes Israelites <i>lived across the border of the Euphrates River</i>. He clearly identifies Parthia as the location for the Ten Tribes of Israel. <u>At the time of Josephus (100 CE) the Euphrates was still the border between Parthia and the Roman Empire.</u> The famous Mark Anthony⁷¹¹ <u>was responsible for pushing the Parthians out of Palestine, as the Parthians reoccupied Israel in (100 CE) and establishing the Euphrates as the border between the Roman Empire and Parthia.</u> It was the peoples of Parthia that lived beyond the Euphrates. <u>The Parthians controlled that area of Asia.</u> Josephus wrote: "The <i>ten tribes are beyond the Euphrates till now, and are on immense multitude and not to be estimated by numbers.</i>" (Josephus, Antiquities of the Jews, XI, V, 2.)</p> <p>In the preface to Josephus' "War of the Jews", the historian explains that he originally wrote the book in "the language of our country", i.e. Hebrew or perhaps Aramaic,⁷¹² and sent it to the "Upper Barbarians", among whom he then names as "the Parthians... Babylonians... remotest Arabians... and those of our nation beyond Euphrates, with the Adiabeni." Except for the Parthians, Josephus' designations here are geographical, where it is clear from the pages of his Antiquities that many of the Israelites of the Babylonian deportation still dwelt around Babylonia in his time during the 1st century CE (15.3.1), and this would include the "remotest" part of Arabia adjacent to Babylonia.</p>		

⁷¹¹ Marcus Antonius (January 14, 83 BC – August 1, 30 BC), commonly known in English as Mark or Marc Antony, was a Roman politician and general who played a critical role in the transformation of the Roman Republic from an oligarchy into the autocratic Roman Empire.

⁷¹² William Finck, *Classical Records of the Origins of the Scythians, Parthians, & Related Tribes*: <http://christogenea.org/essays/classical-records-origins-scythians-parthians-related-tribes> (The researcher wants to thank William R. Finck Jr for his thorough work on this research essay. It was divided and paraphrased into various facts as to highlight various point).

	<p>Josephus also attests that many Israelites of the Assyrian deportations were "beyond Euphrates <u>until now</u>", where they were "an <u>immense multitude</u>, and <u>not to be estimated by numbers</u>" (11.5.2). Adiabene is that part of Assyria which, according to Strabo in his Geography, is not in Mesopotamia but which consists of the plains beyond the Tigris bordering Babylonia to the south and Armenia to the north (16.1.1, 19). Media borders Adiabene on the east. Herodotus listed Parthians among those who fought under the Persians in Xerxes' famous invasion of Greece, and like the Arians and Sogdians⁷¹³, says that they were equipped like the Bactrians⁷¹⁴ "in all respects" (7.66). The Parthians had a district immediately east of Media, southeast of the Caspian Sea, which they obtained by force.</p> <p>So we see that the <u>Parthians of the Parthian empire were Scythians, and Josephus surely indicates to us that they were Israelites.</u></p>	
69 CE ↓		<p>Despite the fact that all major fortresses along the Black Sea seacoast were occupied by the Romans, their rule was relatively loose. In 69 CE, the people of Pontus and Colchis under Anicetus staged a major uprising against the Romans which ended unsuccessfully. <u>The lowlands and coastal area were frequently raided by fierce mountain tribes, with the Soanes and Heniochi⁷¹⁵ being the most powerful of them.</u> Paying a nominal homage to Rome, <u>they created their own kingdoms and enjoyed significant independence.</u></p>
100 CE		<p>By about the 1st century CE, <u>the Scythians (Parthians) had migrated to the Indus Valley to the northwest of India</u>, and were known as the Sakas. They migrated into the Punjab, Rajasthan, and Kashmir provinces of India.⁷¹⁶</p>
101 BCE		<p><u>Scythia</u> was the first state north of the Black Sea to collapse with the <u>invasion of the Goths</u> in the 2nd century CE. In Late Antiquity, the notion of a Scythian</p>

⁷¹³ Sogdiana was the ancient civilization of an Iranian people and a province of the Achaemenid Empire, eighteenth in the list on the Behistun Inscription of Darius the Great. Sogdiana is "listed" as the second of the "good lands and countries" that Ahura Mazda created.

⁷¹⁴ Bactria is the ancient name of a historical region, one of the ancient civilizations of Iranian peoples. Ancient Bactria was located between the Hindu Kush mountain range and the Amu Darya river, covering the flat region that straddles modern-day Afghanistan and Tajikistan. Bactria was the birthplace of Zoroastrianism, and later also hosted Buddhism before becoming Muslim after the arrival of the Rashidun and the Umayyad Caliphates in the 7th century. Bactria was also sometimes referred to by the Greeks as Bactriana.

⁷¹⁵ The Heniochi (Georgian: ჰენიოხეზი Heniochebi; Greek: Ἠνιοχοί, Heniόchoi) "charioteers") were an ancient tribe inhabiting northwest shores of Colchis (present-day Abkhazia) and some say Phasis area. They are attested by a number of ancient historians and others alike, namely: Aristotle, Artemidorus Ephesius, Ovid, Pliny the Elder, Arrian, Strabo and others. It is pointed out that they lived in a quite wide area from Dioscurias (Διοσκουριάς), to Trabzon. The first mention of this people is contained in the cuneiform inscriptions found in Urartu, which date back to the 8th century BCE. Sources from the 5th to 4th century BCE till the 1st century CE note the Heniochs lived from modern Sochi till Pitiunt - Dioskuria. This may make them one of the oldest Georgian tribes. The Georgian tribe of Heniochs according to Artemidorus of Ephesus, occupied in the 5th - 1st cc. BCE, the Black Sea littoral that is part of present-day Abkhazia: - from the environs of Pitiunt or Pityus (Bichvinta) to the river Achaeuntus (the Shakhe river near present-day Tuapse).]

⁷¹⁶ World Map / World Ancient History, *Scythia Map*: <http://www.mapsofworld.com/world-ancient-history/scythia-map.html>

<p>↓ 200 CE</p>		<p>ethnicity grew vaguer and outsiders <u>might dub any people inhabiting the Pontic-Caspian steppe as "Scythians", regardless of their language.</u> Thus, Priscus, a Byzantine emissary to Attila, repeatedly referred to the latter's followers as "Scythians". But Eunapius, Claudius Cladianus and Olympiodorus usually mean "Goths" when they write "Scythians". <u>The Goths had displaced the Sarmatians in the 2nd century from most areas near the Roman frontier, and by early medieval times, the Early Slavs (Proto-Slavs) marginalized Eastern Iranian dialects in Eastern Europe as they assimilated and absorbed the Iranian ethnic groups in the region.</u>^{717 718 719}</p> <p>⁷²⁰ The Turkic migration assimilated the Saka linguistically in Central Asia.</p>	
<p style="text-align: center;">Destiny of Ten Tribes 1: Scythians → Parthians → Gothians → Nations</p> <p>There are two theories as to conclude if the Parthians are indeed the Gothians or not. Both are left in their original format.</p> <p>Theory 1: The Encyclopædia Iranica records.^{721*}</p> <p><u>"ALANS, an ancient Iranian tribe of the northern (Scythian, Saka, Sarmatian, Massagete) group, known to classical writers from the first centuries A.D. (see, e.g., Seneca, Thyestes 630; Annaeus Lucan, Pharsalia 8.223, 10.454; Lucian, Toxaris 51, 54, 55, 60; Ptolemy, Geographia 6.14.3, 9, 11; and other sources below). Their name appears in Greek as Alanoi, in Latin as Alani or Halani. The same tribes, or affiliated ones, are mentioned as the Asaloi (Ptolemy 5.9.16), Rhoxolanoi, Aorsoi, Sirakoi, and Iazyges (Strabo 2.5.7, 7.2.4; 11.2.1, 11.5.8; 7.2.4). In early times the main mass of the Alans was settled north of the Caspian and Black seas. Later they also occupied the Crimea and considerable territory in the northern Caucasus. The invasion of the Huns split the Alans into two parts, the European and the Caucasian. Some of the European Alans were drawn into the migration of peoples from eastern into western Europe. With the Germanic tribes of Visigoths and Vandals they passed into Gaul and Spain, some even reaching North Africa. The Alans fought on</u></p>			

⁷¹⁷ Brzezinski, Richard; Mielczarek, Mariusz (2002). The Sarmatians, 600 BC-AD 450. Osprey Publishing. p. 39. (..) Indeed, it is now accepted that the Sarmatians merged in with pre-Slavic populations.

⁷¹⁸ Adams, Douglas Q. (1997). Encyclopedia of Indo-European Culture. Taylor & Francis. p. 523. (..) In their Ukrainian and Polish homeland the Slavs were intermixed and at times overlain by Germanic speakers (the Goths) and by Iranian speakers (Scythians, Sarmatians, Alans) in a shifting array of tribal and national configurations.

⁷¹⁹ Women in Russia. Stanford University Press. 1977. p. 3. (..) Ancient accounts link the Amazons with the Scythians and the Sarmatians, who successively dominated the south of Russia for a millennium extending back to the seventh century B.C. The descendants of these peoples were absorbed by the Slavs who came to be known as Russians.

⁷²⁰ Slovene Studies 9–11. Society for Slovene Studies. 1987. p. 36. (..) For example, the ancient Scythians, Sarmatians (amongst others), and many other attested but now extinct peoples were assimilated in the course of history by Proto-Slavs.

⁷²¹ The Encyclopædia Iranica, ALANS: an ancient Iranian tribe of the northern (Scythian, Saka, Sarmatian, Massagete) group, known to classical writers from the first centuries CE: <http://www.iranicaonline.org/articles/alans-an-ancient-iranian-tribe-of-the-northern-scythian-saka-sarmatian-massagete-group-known-to-classical-writers-from>

the side of the Romans in the battle of the Catalaunian Fields (A.D. 451), when Aetius defeated Attila, chief of the Huns. In 461 and 464 they made incursions into Italy. After Attila's death they struggled, together with the Germanic tribes, to free themselves from Hun domination. Large Alan hordes settled along the middle course of the Loire in Gaul under King Sangiban and on the lower Danube with King Candac (the historian Jordanes sprang from the latter group). Another settlement is indicated by the name of the Spanish province Catalonia, which is but a slight deformation of Goth-Alania, "province of the Goths and Alans." The French proper name "Alain" and English "Alan" are an inheritance from the tribe. The Alans also left an imprint on Celtic folk-poetry, e.g., the cycle of legends concerning King Arthur and his knights of the Round Table (see M. Hesse, "Iranisches Sagengut im Christlichen Epos," Atlantis 1937, pp. 621-28; J. H. Grisward, "Le motif de l'épée jetée au lac: la mort d'Arthur et la mort de Batradz," Romania 90, 1969, pp. 289-340). Part of the European Alans remained in the lands bordering the Black Sea, including the Crimea.

The Caucasian Alans occupied part of the Caucasian plain and the foothills of the main mountain chain from the headwaters of the Kuban river and its tributary, the Zelenchuk (in the west), to the Daryal gorge (in the east). They became sedentary and took to cattle-breeding and agriculture. Towns developed, elements of state organization appeared, and political and cultural ties were established with Byzantium, Georgia, Abkhazia [see Abkáz], the Khazars, and Russia. Dynastic marriages were concluded with these countries. From the 5th century on, Christian propaganda was conducted, first by Byzantine, later also by Georgian, missionaries. The Alans adopted Christianity in the 10th century, and an Alan episcopal see [papal see] was created. The Goths were according to some scholars an East Germanic tribe of Scandinavian (Denmark, Norway, Sweden) origin but the ancient Greeks considered the Goths to be Scythians (Herodotus 440 BCE).⁷²²

Theory 2: Article by Cam Rea on Yair Davidiy's Website "Brit-Am".⁷²³

"The Setting Stage:

Sometime around 208 A.D. a non-Parthian Persian man by the name of Ardashir I rose to power due to the weakened state of Parthia, and began with taking the throne of Balkh a vassal state within the Parthia from his brother in 208 A.D. This very act began his rise to power. Ardashir I then took advantage by taking the provinces of Kerman, Isfahan, and Susiana because of the Parthians weakened state due to the wars with Rome.⁷²⁴ This very act by Ardashir I would not go unnoticed because by 216 A.D. Artabanus IV King of Parthia had to do something, or face losing everything. Artabanus IV began first by defeating the Romans near Nisibis. Parthia won a great victory over the Romans in 217 A.D. near the town of Nisibis in which the Roman commander Macrinus was now the new acting Emperor due to the murder of Caracalla who started the war with Parthia to begin with. Even though the Parthians defeated the Romans, Parthia had received its very own death blow. Although Rome was wounded, and would continue so for some time, Parthia lay in the sand bleeding, and the vultures were coming down to take their pick, and Ardashir I was one of them. After the war with Rome, Parthia did well in the peace treaty.

⁷²² http://www.sydhav.no/giants/georgia_history.htm

⁷²³ <http://britam.org/PARTHIANS.html>

⁷²⁴ Christensen, A. 1965: "Sassanid Persia". The Cambridge Ancient History, Volume XII: The Imperial Crisis and Recovery (A.D. 193-324). Cook, S.A. et al, eds. Cambridge: University Press, pp 109-111, 118, 120, 126-130.

Macrinus emperor of Rome had to pay 200 million sesterces to Artabanus IV. Artabanus IV made a good deal, but it was in money and not men. Due to the wars with Rome Parthia had lost much of the manpower that was loyal to Parthia and to the Arsacid throne.⁷²⁵

Then in 224 A.D., Artabanus IV turned what was left of his forces and their morale towards Artashir, and his dreams of a centralized Persian Empire. Artabanus IV, and Artashir I, clashed swords three times in which Artashir won all three battles, and at Hormizdegan, which was the third battle between the two, resulted in the death of Artabanus IV. After the battle Artashir had the head of Artabanus hung in the temple of Anahita which is near Persepolis.⁷²⁶ Artashir then put his full weight into conquering the western portion of the Parthian Empire, and by 226 A.D. Artashir I was the sole ruler of Persia, **ending the 400 year Arsacid rule**, and establishing the 400 year rule of the Sassanid Empire, and crowning himself with the title Shahanshah or King of Kings at Ctesiphon.⁷²⁷

Parthian Expulsion and Migration:

Parthia was defeated and defunct and **had to look west for survival**. They would find this rest and comfort **in the land of Armenia**. **Armenia was under Arsacid** [Arsace Kingship] **rule at the time Parthia fell**. **The Parthian families and princes could thus flee into the arms of their cousins without a fight**. For if any Parthian prince or royalty, for that matter, stayed behind, then death would be brought to them.⁷²⁸

The situation in Parthia was a bloody mess for anyone that was in relation by blood or by friendship within the borders, but even outside the borders there was no rest. **Armenia and their Arsacid King Khosrov also known as Trdat II, had now to prepare to face the coming Persian armies**. Artashir wanted Armenia for it to be a part of the Persian Empire, and also there was an Arsacid sitting on the throne which posed a treat to Artashir's throne in his newly founded Persian Empire.⁷²⁹ **King Khosrov of Armenia opened the gates of the Caucasus to his nation, and allowed their Scythian kin to enter as well as opening his doors to the Romans and receiving their support**. **He allowed in the refugees from the former lands of Parthia which included the sons of the slain Parthian king Artabanus IV**.

In 226 Artashir and his armies **marched towards Armenia only to be met by Roman and Scythian forces and what, was left of Parthia too**. For two years Persia smashed this coalition in a series of battles, and bribed others to stop fighting. Because of this Roman and **Scythia grew tired and left the scene**. **The Kushan King** [Parthian] **could do no more and left**. Armenia was now left alone to continue the fight and for nearly 12 years Armenia fought alone against the mighty Persian army of Artashir and won.⁷³⁰

⁷²⁵ Dio Cass. lxxviii . 26 f.

⁷²⁶ Freya Stark, Rome on the Euphrates, p. 259.

⁷²⁷ Encyclopedia Britannica, 11th Edition, Vol 2 , p. 449.

⁷²⁸ Encyclopedia Britannica, Vol. 17, Persia, Subhead: the Sassanian Empire, p.580.

⁷²⁹ Rostovtzeff, op. Cit., p.110; Rene Grousset, Histoire de l'Armenie (Paris, 1946), pp.112-13; Toumanoff, p. 205.

⁷³⁰ Frye, The Heritage of Persia (Weidenfeld and Nicolson, 1965).

Then in 252 A.D. the Sassanian Shapur I **had King Khosrov assassinated and then conquered Armenia**. This resulted in a new war with Rome. With the death of King Khosrov not **all hope was lost with this branch of the Arsacid dynasty as his son was smuggled out of Armenia and was educated in Rome for the next 20 years. His name was Tiridates**.⁷³¹

With Parthia gone and Armenia conquered, what was left? What was left was the continuation of the Arsacid dynasty. The infant Tiridates was smuggled into Rome and was spared from the sword **to later rule Armenia again, and make it the first Believer Kingdom in the east**. The Arsacid dynasty that came from Parthia that fled to Armenia eventually went north through the Caucasus to escape the oncoming Persians. So where did the Parthians settle down and with whom? Rawlinson gives us a hint, and cites the classical historians of Strabo, Justin, and Arrian in stating:

"The manner of **the Parthians**, they tell us, **had much that was Scythic in them**. Their language was half-Scythic, half-Median. They armed themselves in the Scythian fashion. **They were, in fact, Scyths in descent**, in habits, in character".⁷³²

The statement above shows **where we can find the Parthian refugees that escaped the Persian slaughter**. We can find them **around the Black Sea region**, and **living among the group called the Scythians**.

But why did the Parthians not stay in Armenia to fight it out completely? They did for a short time but I think Steven M. Collins gives the best answer for this. In his book "Israel's Tribes Today" Mr. Collins states:

"There is no way that mountainous Armenia, with limited arable soil, could have supported the great mass of Parthian refugees seeking a new homeland".⁷³³

The Parthians had to move into new lands with recognizable kin in order to survive. Also they needed vast land, and rich soil that is found **in the Black Sea region to rebuild their population**, and to rebuild their army that was mostly made of Cavalry because of the short grass, and steep like environment. **Scythia was an excellent place to graze horses and plan a future war with Rome**.

Reuniting With Family:

As a few decades passed **the terms Parthian and Scythian were no longer heard**, and became all but unrecognizable even to the Romans. The Romans **called the Scythians "Getae"** not knowing for sure who the Scythians were even before Parthia fell due to the fact that so many Barbaric tribes had been passing by and settling around Rome's eastern borders. Now that Parthia fell, and decades passed, **the Parthian refugees intermingled with the Getae**, or **Gauthei**, or **Goths** as the **Romans called them**. It seems that Americans of today have the same problem as the Romans did then. Who is who, and what is their name again? **But what is most interesting is the fact that the different groups that met around the Black Sea region did not declare war upon one another!** But, that is not to say they did not

⁷³¹ Chahin, The Kingdom of Armenia, p.252.

⁷³² Rawlinson, Sixth Great Oriental Monarchy, p.19.

⁷³³ Collins, Israel's Tribes Today, p. 19.

have their battles. They just did not go into full blown war. Instead it seems that they mingled amongst one another without finding fault. This is odd to most, but not too odd. **The reason for the mingling is because they're all kin! The Goths, Getae, Germans, etc.... are all kin!**⁷³⁴

But before we go on, I want to make a point about the word Goth. The word **Goth in Hebrew is pronounced as Gad. Gad is one of the Lost Ten Tribes.** In the Bible we read about Gad in Genesis 49:19 as being a warlike tribe.⁷³⁵ This would make sense since the Goths were warlike, and a troop composed of many other tribes and they had an agenda.

Now in what region nearest to the Roman border would they get called by such names? The answer is Dacia! Dacia is a province in South Eastern Europe, and was once under Roman control. It was conquered by Trajan in 106 A.D. after five years of battles! Dacia had always been a hot spot of military activity **due to the Scythian migration** into the province, and their settling alongside the locals. Now after the conquest of Dacia by Trajan in 106 A.D., Trajan wanted a massive Romanization of Dacia in order to keep the population down. But the locals retained their way of life, until one day a massive wave of Roman citizens began to settle amongst them. This disturbed the locals' way of life, and upset the balance between the two groups causing many to flee to the **northern province called Free Dacia.** Here the locals could retain their ways of life, and not be disturbed by the Roman ways of life.⁷³⁶

The **Dacia people were also a part of the vast Scythian tribes as well, and so were the Goths, Sacae, Getae, and Gauthei to name but a few.** The **Dacians were really called Davi,** and if one adds a "d" at the end of Davi you get **David,**⁷³⁷ Was this subgroup of Scythians named after King David? Let's take a look at the name Arsacid. The name Arsacid is from Sacae or Saka. A family name, a name that means Issac. So here we have the names of David and Isaac. Steven Collins in his book Parthia which I recommend everyone to read, gives us a small chart of names on page 22.

Israel/Judah: Judah = **Phares** = David
Iberia/Scythia: King **Pharesmenes**
Parthian/Saka: King Gond**ophares** (India)
Parthia/Sacae: Kings **Phraates, Phraortes, Phraataces**
Phares = David⁷³⁸

From this small scale of names we can see a connection with family lines. To give another example, take my name for instance. My last name is Rea it was changed to Rae after the Jacobite rebellion in Scotland. Before the rebellion it was Macrae. Before my family came to

⁷³⁴ Collins, Israel's Tribes Today, p. 23.

⁷³⁵ Yair Davidiy, The Tribes, p. 190.

⁷³⁶ <http://www.usd.edu/~clehmann/pir/dacia.htm>

⁷³⁷ Turner, Sharon, The History of the Anglo-Saxons, pp. 100-101.

⁷³⁸ Collins, Parthia, p. 22.

Scotland from Ireland it was Mcgrath or Mcraith. Now I don't want to get off track but to give another example of the name Phares. There was in an invasion of Assyria 653 B.C. by a leader of the Scythian-Cimmerian and Median alliance named Phraortes⁷³⁹ As we can see the P H R S in the name again. The same name applied to the house of David. Now let's get back to Dacia. In the 3rd century A.D. vast waves of Barbarians, as the Romans would call them, began to build up on the borders of Rome mainly in the area called Free Dacia, which was just the stepping stone for the Gothic invasion of the Roman Empire.

Gothic Invasions:

The first time the Goths invaded the Roman Empire it was in the province of Dacia around 238 A.D. It was recorded as a mere raid into Thrace and nothing more.⁷⁴⁰ But this raid was just the beginning of the poking and prodding by the Barbaric tides looking for revenge on the people that would not coexist with them. Thus, in the year 251, the Goths alongside the Carpians, and the Gepid, and many other tribes all related to one another, took the might of Rome head on. The Roman army responded by sending an army along with their Emperor Decius to repel the Goths. The end result was a dead Emperor, and a slain Roman army lying upon a battlefield. The Goths knew what they were up against, and had a few generations to prepare for an all out war against the same Empire that once terrorized them from the west. Afterwards the Gothic federation conquered Dacia from the Romans by 256 A.D., and established what was to be the beginning of the fall of Rome.⁷⁴¹

Now the Goths as we have seen are a federation of many tribes combined, and not as one would think as a single element. Later on in history we see them split into east, and west, and establish an identity. But what is most striking about this Barbaric confederation of Goths is the Roman report that was given:

"These people called Goths wore Iranian style armor in combat especially the Kings. They were Semi-Nomadic, and were sometimes confused as being either Scythians, or Alans by the Roman and Greek authors. Neither Romans nor the Greeks knew who the Goths were, but knew there was a connection to these Barbarians, and to the Barbarians in the east. The Parthians were back, and any Roman soldier that fought on the Eastern frontier would recognize the customs of the people, and the style of warfare being brought upon them."⁷⁴²

Now after the conquest of Dacia, the Goths alongside many tribes began an incursion into the Roman Empire that would not be stopped till most of the Roman Empire was destroyed, mainly the western half.

In conclusion, the Goths, from what we read, are a tribe unto themselves, but with many other tribes marching alongside with them. The basis of this essay isn't about what the Barbarians were going to do next, but who these Barbarians were, and where they came from. We see a connection between the Barbarians and the Parthia-Scythia tribes. In the words of Tamar Rice:

⁷³⁹ Culican, The Medes and Persians, p. 50.

⁷⁴⁰ Musset, The Germanic Invasions, p. 36.

⁷⁴¹ Collins, Israel's Tribes Today, p. 64-65.

⁷⁴² Musset, The Germanic Invasions, p. 36.

	<p><u>"Fleeing Goths spread the Scytho-Sarmatian style through Central and Southern Europe as early as 200-300 A.D..."</u>^{#743}</p> <p><i>From these examples we get a much clearer view of who they were and what they wanted. It's possible to think that not only did the <u>Goths bring about the beginning of the fall of the Roman Empire, but also that they carried the rest of Israel's tribes including the remnant of what was left of Parthia into the regions God had planned for them to be settled</u>, and not only that, <u>the Goths could be credited to be the carrier of the other half of King David's throne till it finally came to rest in the west.</u>"</i></p>	
<p>325 CE</p>		<p>Rome with the Council of Nicaea established a new religion called "Roman Universal". "Universal" is defined as <i>"including or covering all or a whole collectively or distributively without limit or exception; especially: available equitably to all members of a society"</i>.⁷⁴⁴ "Catholic" has the exact same definition, because Catholic and Universal are synonyms. "Roman Catholicism/Universalism" Christianity was established by Emperor Constantine in 325 CE. Understanding Emperor Constantine, Mithraism and the fertile Pagan background environment of the Roman Empire will help explain many beliefs and practices seen today. Mithraism is about the <i>worship of the sun</i>, which was titled Mithras Solis Invictus (Mithras, the unconquered sun). The "mysteries" of this religion were revealed ONLY to the initiates, <u>who were predominantly soldiers of the Roman army. They spread this religion all over the civilized world by way of the good Roman roads.</u> Mithraism was <u>the primary religion of the Roman Empire from 222 BCE through the 4th-century CE.</u> Mithraism was compromised severely into Christianity to convert pagans into this new "Roman religious system", that is why the new system is called "Roman Catholic or Universal Religion". It was made universal so that anybody could join no matter what their beliefs are, it catered for all pagans. The doctrines, feast dates, rituals, accouterments, and organizational structure of Mithraism have SCARCELY changed at all since that time. The religion of Mithraism itself was the result of a merger of the astrology of the Chaldean priests of Marduk (Baal) with the Indo-Iranian priests of Mithras. By the 4th-century CE, the sect of Judaism called the N'TZARIM no longer existed openly, and Gnostic clones of it had sprung up and began to compete with Mithraism for dominance. Historians have put this way: <i>"Christianity didn't conquer Mithraic Paganism. Mithraism blended in, and CHANGED NAMES."</i> This was Rome's way to handle the true believers.</p>
<p>334</p>		<p>A few years later something happened in the land of Iberia:</p>

⁷⁴³ Rice, Scythians, p. 25.

⁷⁴⁴ Merriam-Webster Dictionary, *Definition of Universal*: <http://www.merriam-webster.com/dictionary/universal>

CE		<p>"According to the Georgian Orthodox Church tradition, the first preacher of the Gospel in Colchis and Iberia (modern-day Western and Eastern Georgia) was the apostle Andrew, the First-called. According to the official church account, Andrew preached across Georgia, carrying with him an acheiropoieta of the Virgin Mary (an icon believed to be created "not by human hand"), and founded Christian communities believed to be the direct ancestors of the Church.⁷⁴⁵ However, modern historiography considers this account mythical, and the fruit of a late tradition, derived from 9th-century Byzantine legends about the travels of St. Andrew in eastern Christendom.⁷⁴⁶ Similar traditions regarding Saint Andrew exist in Ukraine, Cyprus and Romania. Other apostles claimed by the Church to have preached in Georgia include Simon the Canaanite (better known in the West as Simon the Zealot) said to have been buried near Sokhumi, in the village of Anakopia, and Saint Matthias, and said to have preached in the southwest of Georgia, and to have been buried in Gonio, a village not far from Batumi. The Church also claims the presence in Georgia of the Apostles Bartholomew and Thaddeus, coming north from Armenia. The propagation of Christianity in present-day Georgia before the 4th century is still poorly known. The first documented event in this process is the preaching of Saint Nino and its consequences, although exact dates are still debated. Saint Nino, honored as Equal to the Apostles, was according to tradition the daughter of a Roman general from Cappadocia. She preached in the kingdom of Iberia (also known as Kartli) in the first half of the 4th century, and her intercession eventually led to the conversion of King Mirian III, his wife Queen (later Saint) Nana and their family. Cyril Toumanoff dates the conversion of Mirian to 334, his official baptism and subsequent adoption of Christianity as the official religion of Iberia to 337.⁷⁴⁷ From the first centuries C.E., the cult of Mithras, pagan beliefs, and Zoroastrianism were commonly practised in Georgia.⁷⁴⁸ However, they now started to gradually decline, even despite Zoroastrianism becoming a second established religion</p>	
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⁷⁴⁵ "Patriarchate of Georgia - Official web-site". Retrieved 5 March 2015.

⁷⁴⁶ Rapp, Stephen H., Jr (2007). "Georgian Christianity". The Blackwell Companion to Eastern Christianity. John Wiley & Sons. pp. 137–155. ISBN 978-1-4443-3361-9. Retrieved 11 May 2012, pp. 137–138.

⁷⁴⁷ Toumanoff, Cyril (1963). "Iberia between Chosroid and Bagratid Rule". Studies in Christian Caucasian History. Georgetown UP. Retrieved 30 June 2012, pp. 374–377.

⁷⁴⁸ "GEORGIA iii. Iranian elements in Georgian art and archeology". Retrieved 1 January.

		<i>of Iberia after the Peace of Acilisene in 378, and more precisely by the mid-fifth century.</i> ^{749 n750}	
401 CE ↓		In Eastern Europe, by the early Medieval Ages , ⁷⁵¹ the Scythians and their closely related Sarmatians were eventually assimilated and absorbed (e.g. Slavicisation) by the Proto-Slavic population of the region. ^{752 753 754 755}	
448 CE		Eastern Romans continued to speak conventionally of "Scythians" to designate Germanic tribes and confederations ⁷⁵⁶ or mounted Eurasian nomadic barbarians in general: in CE 448 two mounted "Scythians" led the emissary Priscus to Attila's encampment in Pannonia. The Byzantines carefully distinguished the Scythians .	
c. 860 CE		Byzantine sources also refer to Rus raiders , who attacked Constantinople c. 860 CE in contemporary accounts, as "Tauroscythians" . Patriarch Photius may have first applied the term to them during the Siege of Constantinople in c. 860 CE .	
c. 901 CE ↓ 1,000		The Ossetians remarkably stayed isolated and were not Christianized till the beginning of the 10th century CE by Byzantine missionaries. ⁷⁵⁷ Many of the Ossetians became Eastern Orthodox Christians, but only in the 12th–13th centuries CE ⁷⁵⁸ under the influence of Georgia, ^{759 760} meaning they stayed isolated from religious influence for thousands of years and maintained Judaism.	

⁷⁴⁹ "The Making of the Georgian Nation". Retrieved 2 January 2015.

⁷⁵⁰ Wikipedia, Georgian Orthodox Church: https://en.wikipedia.org/wiki/Georgian_Orthodox_Church#cite_note-10

⁷⁵¹ The Early Middle Ages or Early Medieval Period was the period of European history lasting from the 5th century to the 10th century.

⁷⁵² Brzezinski, Richard; Mielczarek, Mariusz (2002). The Sarmatians, 600 BC-AD 450. Osprey Publishing. p. 39. (..) Indeed, it is now accepted that the *Sarmatians* merged in with *pre-Slavic populations*.

⁷⁵³ Adams, Douglas Q. (1997). Encyclopedia of Indo-European Culture. Taylor & Francis. p. 523. (..) In their *Ukrainian* and *Polish* homeland the *Slavs* were intermixed and at times overlain by *Germanic speakers* (the *Goths*) and by *Iranian speakers* (*Scythians*, *Sarmatians*, *Alans*) in a shifting array of tribal and national configurations.

⁷⁵⁴ Women in Russia. Stanford University Press. 1977. p. 3. Ancient accounts link the Amazons with the *Scythians* and the *Sarmatians*, who successively dominated the south of Russia for a millennium extending back to the seventh century BCE. The descendants of these peoples were absorbed by the *Slavs* who came to be known as *Russians*.

⁷⁵⁵ Slovene Studies 9–11. Society for Slovene Studies. 1987. p. 36. For example, the ancient *Scythians*, *Sarmatians* (amongst others), and many other attested but now extinct peoples were assimilated in the course of history by *Proto-Slavs*.

⁷⁵⁶ see *Zosimus*, *Historia Nova*, 1.23 & 1.28, also *Zonaras*, *Epitome historiarum*, book 12. Also the title "Scythika" of the lost work of the 3rd-century Greek historian *Dexippus* who narrated the Germanic invasions of his age.

⁷⁵⁷ Kuznetsov, Vladimir Alexandrovitch. "Alania and Byzantine". The History of Alania.

⁷⁵⁸ "Ossetians". Encarta. Microsoft Corporation. 2008.

⁷⁵⁹ James Stuart Olson, Nicholas Charles Pappas. An Ethnohistorical dictionary of the Russian and Soviet empires. Greenwood Publishing Group, 1994. p 522.

CE 1,000 CE ↓		See the previous research material for the scattering of the Ten Tribes into the ends of the world.	
<p style="text-align: center;">The Nail in the Coffin: Archaeological Evidence of Scythian Presence in Georgia</p> <p>Princeton/Stanford Working University, Papers in Classics Abstract:⁷⁶¹</p> <p><i>"More than 2,000 "non-sense" inscriptions (meaningless strings of Greek letters) appear on ancient Greek vases. We ask whether some non-sense inscriptions and non-Greek words associated with figures of Scythians and Amazons represent meaningful sounds (phonemes) in foreign languages spoken in "Scythia" (Black Sea-Caucasus region). We analyze the linguistic patterns of nonsense inscriptions and non-Greek words on thirteen vases featuring Scythians and Amazons by otherwise literate vase painters (550-450 BC). Our results reveal that for the first time in more than two millennia, some puzzling inscriptions next to Scythians and Amazons can be deciphered as appropriate names and words in ancient forms of Iranian, Abkhazian, Circassian, Ubykh, and Georgian. These examples appear to be the earliest attestations of Caucasian and other "barbarian" tongues. This new linguistic approach to so-called non-sense inscriptions sheds light on Greco-Scythian relations, literacy, bilingualism, iconography, and ethnicity; it also raises questions for further study... Greeks applied the word "barbarian" to non-Greek-speakers. Greeks made contact with Scythians in the eighth and seventh centuries BC and by the sixth century BC, Greeks had established many colonies around the northern Black Sea coast. (MAP 1) Interactions with various tribes of Scythians along the coast and further inland resulted in exchanges of goods, folklore, people, and languages. Many of the household and public slaves in Athens originated in the lands around the Black Sea. Foreign words, names, and oral traditions entered Greek culture through contacts among traders, sailors, travelers, slaves, and colonists. Some non-Greek names from the Black Sea region are preserved in Greek mythology: examples include Circe, "the Circassian"; Medea of Colchis (now Georgia or the Abkhazian coast), whose name is probably Iranian; and Medea's brother Apsyrtos, whose name is Abkhazian. The Greek trading colony Dioscurias (modern Sukhum, Abkhazia) was established in the mid-sixth century BC on the Black Sea between Colchis and the Taman Peninsula; it was just one of many early Greek outposts where various Scythian dialects could be heard."⁷⁶²</i></p>			

⁷⁶⁰ Ronald Wixman. The peoples of the USSR: an ethnographic handbook. M.E. Sharpe, 1984. p 151.

⁷⁶¹ Princeton/Stanford Working Papers in Classics: *Making Sense of Nonsense Inscriptions Associated with Amazons and Scythians on Athenian Vases*, Adrienne Mayor, John Colarusso, and David Saunders: <https://www.princeton.edu/~pswpc/pdfs/mayor/071202.pdf>

⁷⁶² Circe: Arans and Shea 1994. Apsyrtos (Absyrtos): Apollonius of Rhodes, Jason and the Argonauts. The Abasgoi (Circassian /abeZ-gWe-y/ Abadz(a)-zone/area-ones.of, the ones from the Abadza area) lived north of people known as Apsilae in the mountainous coastal region north of Colchis. Apsurtas means "Abkhazian," derived from the ethnonym /apswa/ meaning "people." Colarusso 2002, 131. Olson 1994, 6-7. Sources of slaves in Athens, Braund 2011; Braund and Tsetskhladze 1989; Tsetskhladze 2008.

The Encyclopædia Iranica: Achaemenid Rule in the Caucasus Region:⁷⁶³

In the classical sources referring to the Achaemenid period [550–330 BCE], the Caucasus region is widely neglected (Lordkipanidze, 2000, pp. 4-7). So historians felt obliged to speculate about the border of the empire in that region during the approximately 200 years of Achaemenid rule that followed. Hewsen (1983, p. 128) expresses doubts that the Achaemenid empire ever extended beyond the Armenian plateau. Lordkipanidze (2000, pp. 9-11) concedes that Kachetia may have belonged to the Persian empire, but not Caucasian Iberia north of the Kura. Gagoshidze (1996, pp. 125 f.), however, is of the opinion that the territory of modern Georgia as a whole belonged to the Achaemenid empire, perhaps as an autonomous region (also Knauss, 1999b, p. 220).

How far the Persian rule in cis-Caucasia extended to the east is completely uncertain. After the conquest, the region must have been included as an administrative sub-unit (Colchis) of the satrapy of Armenia (Jacobs, 1994, p. 184). Reports of the plans of operation formulated by the Scythians and Lacedaemonians against the Achaemenid empire may belong to this same period when the cis-Caucasian territories were under Persian rule: the Lacedaemonians planned to invade Asia Minor starting from Ephesus, while the Scythians were to attack Media following the Phasis (Hdt., 6.84).

The altogether sparse written sources are supplemented by the strikingly rich archeological evidence from the region south of the Great Caucasus. The quantity of Persian objects of luxury is considerable⁷⁶⁴ (Smirnov, 1934, pls. 3.24-25; 8-11; 61-65; Gagoshidze, 1964, pl. 12.74; idem, 1996, pp. 126 f.; Davlianidze, 1976; see also the glass bowls from Sairche and from the Algeti valley in Makharadze and Saginašvili, 1999; Gagoshidze and Saginašvili, 2000, p. 72, fig. 3). However, these do not necessarily signify political sovereignty of the Persians, because it is rarely possible to decide whether they document Persian presence, or bear witness to commercial relations, or reached the area as diplomatic presents. Also, local imitations of sumptuous tableware from Persia (Furtwängler, 1995, pp. 195-203, figs. 13.3, 15.6, 17.8; Gagoshidze, 1996, pp. 127 ff.) may point only to the influence of Persian prototypes exerted across the frontier.

The case of architecture is entirely different; it reflects the influence of the Achaemenid residence with an intensity that is hardly imaginable without Persian presence during a longer period. This opinion is not so much based on the ground plans of buildings, because these either cannot be determined with certainty (Sari-Tepe: Knauss, 1999a, p. 96; cf. Kipiani, 1993, pl. I) or are only partially preserved (Gumbati: Furtwängler and Knauss, 1996, pp. 367-76, fig. 4; Knauss, 1999a, pp. 86-92). More instructive is the formation of individual architectural elements, particularly column bases and capitals, in the region of modern Georgia and through Armenia to Azerbaijan. Here we can mention: **(1)** a capital with antithetic bull protomes from Zichia Gora and a fragment of a bell-shaped column base that presumably belongs with it (Kipiani, 1993, p. 62, pls. II-V; Lordkipanidze, 1991, p. 152, pl. 40.2-3; Zkitischvili, 1995, pp. 88 f. figs. 5-6; Gagoshidze, 1996, pp. 132 f., fig. 4; Gagoshidze and Kipiani, 2000, pp. 62-64 figs. 1.7-8; 2-3); **(2)** fragments of another capital with bull protomes from Sairche (Kipiani, 1987, p. 63, pls. VI-IX; Gagoshidze, 1996, p. 133, fig. 5., pl. 13.2); **(3)** fragments of at least six bell-shaped column bases from Gumbati (Furtwängler, 1995, pp. 188-94, figs. 10-11; Furtwängler and Knauss, 1996, pp. 374-76; Knauss, 1999a, p. 90; idem, 2000, pp. 121-27, figs. 3-4.2); **(4)** column bases and similar fragments from Benjamin (Zardarian and Akopian, 1994, p. 185, fig. 6; Gagoshidze and Kipiani,

⁷⁶³ The Encyclopædia Iranica, *Achaemenid rule in the Caucasus Region*: <http://www.iranicaonline.org/articles/caucasus-iii>

⁷⁶⁴ IBIDEM

2000, p. 60, fig. 1.5), Sari Tepe (Kipiani, 1987, pp. 72 f., pls. I-VII, XV f.; Gagoshidze and Kipiani, 2000, fig. 11), and Qaracamirli Köyi (Furtwängler and Knauss, 1996, pp. 374-76, fig. 9; Gagoshidze and Kipiani, 2000, fig. 1.6). **This evidence supports the assumption that the region belonged to the Achaemenid empire for a longer period and testify to the orientation of the ruling class toward the forms of representation originating from the center of the empire.** Thus, Prof O Lordkipanidze and the The Encyclopædia Iranica both agree that the history of the Caucasus region, especially during the Achaemenid period [550–330 BCE], is widely neglected. Prof Lordkipanidze was a Georgian archaeologist, best known for his studies of the ancient sites of Colchis and Iberia, and the presence of the Achaemenid culture in the South Caucasus.

Georgia National Museum confirms Scythian and later Parthian presence in Georgia dating as far back as 8th century BCE:

"Excavation at Nokalakevi resumed under the collaboration of Dr. Davit Lomitashvili from the Georgian side and Prof. Ian Colvin from the British side."⁷⁶⁵

Typography of the settlement:

Nokalakevi is located in the west part of Georgia at the province of Samegrelo, 15.5km North-East of Senaki. It sits in a loop of the River Tekhuri at the edge of the Colchian plain with hills on its northern and western perimeters. The site consists of an upper citadel, a high hill and a lower town on the river terrace, linked by strongly fortified walls. Nokalakevi settlement once was the center of the kingdom of Colchis.

Site Chronology:

<i>Date</i>	<i>Period</i>	<i>Detail</i>	<i>Nokalakevi</i>
<i>pre-8th century BC</i>	<i>Late bronze/early iron age</i>	<i>'Qulha' mentioned in Urartian sources: including West Georgia & Tao-Klarjeti.</i>	<i>1st 'heroic' age ca. 12th c. BC: Jason & the Argonauts' mythical quest for the Golden Fleece in Colchis; Aetes, his daughter Medea & his capital Aea, captured the imagination of later Greeks & Georgians.</i>
<u>8th-7th centuries BC</u>	<i>Pre-antique (end of early iron age)</i>	<u>Cimmerian and Scythian invasions of East & West Georgia destroy central authority.</u>	<i>Double-headed animal figurines; ritual hearths / squares; bead & metal workshops. First large scale ceramic finds-all produced locally.</i>
<u>6th-4th centuries BC</u>	<i>Early antique</i>	<u>Settlement of Ionian Greeks</u> on East Black Sea coast. Kingdom of Colchis mentioned by Greek geographer pseudo-Scylax.	<i>First imports of amphorae, black slip ceramics, jewellery and glass, from Attica, Ionia and Aegean. Local ceramics strongly represented in finds.</i>

⁷⁶⁵ Georgia National Museum, Anglo-Georgian Expedition at Nokalakevi: http://museum.ge/index.php?lang_id=ENG&sec_id=113&info_id=13167

3rd-1st centuries BC	Hellenistic	Begins with Alexander the Great's semi-legendary contemporaries <u>Parnavaz & Kuji last third of 4th century BC; ends with the Mithridatic wars</u> , Pompey's invasion of the Caucasus 67/66 BC, and the subsequent Roman settlement of the East.	Continued imports & new styles of local production. Clay timber buildings; furnished pot burials, cremations & inhumations. Kuji found Tsikhegoji (Nokalakevi). 2nd Georgian 'heroic' age. 10th c AD Kartlian sources describe a legendary 'liberation' of Georgia from Alexander's Greeks & the unification of East & West Georgia under King Parnavaz & his deputy the West Georgian Eristavi (ruler) Kuji.
1st c. BC - 3rd c. AD	Roman	Pompey the Great's invasion through to Diocletian (284-305AD)/Constantine (308-337) & the conversion of the Caucasus & Roman worlds to Christianity.	Largely absent from Nokalakevi; in West Georgia as a whole <u>the vast majority of finds come from the coastal regions or the Kartli-Iberian borders. Literary sources (Arrian) describe four kingdoms in West Georgia: Lazika, Apsilia, Aqasgia & Saniges"</u>

The Georgia National Museum records some very interesting facts here that totally agree with the researcher's research findings:

- 1) **8th to 7th century BCE:** Cimmerian and Scythian invasions of East & West Georgia routes' destroyed the central authority and took over the ruling. This is when they dominated the trade routes and set their headquarters for the trade routes domination up at Mstkheta. All Scythian pottery was then made locally on Georgian soil.
- 2) **6th to 5th century BCE:** The Scythians still dominated the Colchis/Iberia area during this time and had very firm trade relations with the Greeks and the Scythians who now dominated the entire Near East allowed the Greeks to build Greek cities around the Black Sea area to enhance trade relations. This is the very reason why we see the settlement of Ionian Greeks on the East Black Sea coast. The Greeks never dominated or ruled Colchis or Iberia for one day. That is why Greek presence is only at the Black Sea area of Colchis and not really inland. The Kingdom of Colchis is mentioned by Greek geographer Pseudo-Scylax, but he fails to mention that this kingdom was now ruled by the Scythians, that is why the Persians later also made friendly ties with the Scythians here. Who was Pseudo-Scylax?: The *Periplus of Pseudo-Scylax* is an ancient Greek periplus describing the sea route around the Mediterranean and Black Sea. It probably dates from the mid-4th century BC, specifically the 330s, and its author is often included among the ranks of 'minor' Greek geographers. The only extant, medieval manuscript names the author as "Scylax" (or "Skylax"), but scholars have proven that this attribution is to be treated as a so-called "pseudepigraphical appeal to authority": Herodotus mentions a Scylax of Caryanda, a Greek navigator who in the late sixth century BCE explored the coast of the Indian Ocean on behalf of the Persians.⁷⁶⁶ Many details in the work, however, reflect fourth-century BCE knowledge of the world; since, therefore, it cannot be by the sixth-century Scylax, its author is habitually referred to as Pseudo-Scylax.

⁷⁶⁶ Herodotus. Histories, 4.44.

- 3) **3rd to 1st century BCE:** We already proved that the first king of Iberia was King Parnavaz I and not the Greek Azo, and King Parnavaz I is directly connected to the Parthians. King Kuji (Georgian: კუჯი) (c. 325 BCE - 280 BCE) was a king and eristavi of Colchis.^{767 768} During his reign, his castle of Nokalakevi was built.⁷⁶⁹ Kuji aided Pharnavaz I of Iberia against the tyrannical ruler Azo.^{770 771} Pharnavaz subsequently deposed and killed Azo and Kuji recognized his authority and gave him the throne of Colchis. According to The Georgian Chronicles: *"You are son of the heads of Kartli, and you should reign over me, and your race should be here, and strength you should have, you are our Lord, and I shall be your servant."*⁷⁷² Kuji eventually married Parnavaz's sister.⁷⁷³ This marriage would produce the progeny of Kartam of Colchis. Kartam (Georgian: კართამი) was a Pharnavazid eristavi of Colchis and prince of the Kingdom of Iberia in the 1st century BC.⁷⁷⁴ Kartam was a descendant of Kuji of Colchis from his marriage to a sister of Pharnavaz I of Iberia.⁷⁷⁵ Kartam was adopted by King Pharnavaz II. He married Pharnavaz's daughter and had two sons: **Pharasmanes I and Mithridates, none other than Parthian ruling names!** Kartam died in 33 BCE. Parnavaz, **Kuji and the Mithridatic wars as mentioned by the Georgia National Museum connected at the Nokalakevi site, all firmly confirmed Parthian domination and control here in Colchis and Iberia.**
- 4) **1st century BCE to 3rd century CE:** Literary sources (Arrian) describe four kingdoms in West Georgia: Lazika, Apsilia, Agasgia and Saniges. Lazika rule: Malassas, a king of the Lazi as a vassal of the Roman Emperor Hadrian mentioned by Arrian⁷⁷⁶ in 131 CE. Apsilia rule: Under King Julian (King Apsilia) rules and customs were first codified. The Sanigs (Georgian: სანიგები) were a tribe inhabiting Western Georgian/Abkhazia during antiquity. Their ethnic identity is obscure and is the subject of a controversy.⁷⁷⁷ Scholars say they are Northwest Caucasian stock. They are first attested to in the works of Pliny, Arrian and Memnon of Heraclea⁷⁷⁸. Some scholars consider them to be Zans (ancestors of Mingrelian and Laz peoples), while others maintain that they were proto-Svans.^{779 780} There is also a consideration that they may have been somewhat similar to the Zygii tribe. According to Arrian, they inhabited the area around

⁷⁶⁷ Traditio, Johannes Quasten, Stephan Kuttner, p104.

⁷⁶⁸ The Early State, Henri J. M. Claessen, Peter Skalnik, p263.

⁷⁶⁹ From dynastic principality to imperial district, Kenneth Church, p102.

⁷⁷⁰ Rapp, p. 276.

⁷⁷¹ А.Ф. Смирдин, Библиотека для чтения, Volume 38, p87, r.1840.

⁷⁷² ქართლის ცხოვრება, ყაუხჩიშვილის რედაქცია, ტომი 1, განათლება, თბილისი, საქართველო 1955.

⁷⁷³ Византийский временник, Volume 23 p158.

⁷⁷⁴ Cyrille Toumanoff, Les dynasties de la Caucasic chrétienne de l'Antiquité jusqu'au XIXe siècle: Tables généalogiques et chronologiques, Rome, 1990, p. 424-425.

⁷⁷⁵ Rapp, Stephen H. (2003), Studies In Medieval Georgian Historiography: Early Texts And Eurasian Contexts, p. 284. Peeters Bvba ISBN 90-429-1318-5.

⁷⁷⁶ Arrian of Nicomedia (c. 86/89 – c. after 146/160 CE; Latin: Lucius Flavius Arrianus, possibly Lucius Flavius Arrianus Xenophon; Greek Ἀρριανός Arrianos) was born in Greece, and a historian, public servant, military commander and philosopher of the Roman period. The Anabasis of Alexander by Arrian is considered the best source on the campaigns of Alexander the Great.

⁷⁷⁷ Smith, Graham (1998). Nation-building in the post-Soviet borderlands: the politics of national identities. Cambridge University Press. p. 55. ISBN 978-0-521-59968-9.

⁷⁷⁸ Memnon of Heraclea (/ˈmɛmnon/; Greek: Μέμνων, gen.: Μέμνωνος; fl. c. 1st century) was a Greek historical writer, probably a native of Heraclea Pontica.

⁷⁷⁹ ინგოროვცა პ. გიორგი მერჩულე, თბ., 1954.

⁷⁸⁰ მიქელაძე თ., მიგზანი კოლხეთის და სამხრეთ-აღმოსავლეთი შავიზღვისპირეთის უძველესი მოსახლეობის ისტორიიდან (ძვ. წ. II-I ათასწლეულები), თბ., 1974.

Sebastopolis (modern Sukhumi). In favour of the Sanigs Kartvelian (either Zan or Svan) origin, it is important to mention some modern Georgian surnames such as: Sanikidze, Sanikiani, Sanigiani.⁷⁸¹ These are somehow all linked to the Parthians.

Cimmerians which are also Scythians, placed in Georgia:

The 2006 Encyclopædia Britannica reflects Herodotus, stating, "*They [the Cimmerians] probably did live in the area north of the Black Sea, but attempts to define their original homeland more precisely by archaeological means, or even to fix the date of their expulsion from their country by the Scythians, have not so far been completely successful*",⁷⁸² in recent research academic leading and credible scholars have made use of documents dating to centuries earlier than Herodotus, such as intelligence reports to Sargon, and note that these identify the Cimmerians as living south rather than north of the Black Sea.⁷⁸³ Scholars in the 19th and 20th centuries had relied on Herodotus's account, but Sir Henry Layard's discoveries in the royal archives at Nineveh and Calah have enabled the study of new source material that is several centuries earlier than Herodotus's history.⁷⁸⁴ The Assyrian archeological record shows that the Cimmerians, and the land of Gamir, were located not far from Urartu, (an Iron Age kingdom centered around Lake Van in the Armenian Highland), south of the Caucasus.⁷⁸⁵⁻⁷⁸⁶ Military intelligence reports to Sargon in the 8th century BCE describe the Cimmerians as occupying territory south of the Black Sea.⁷⁸⁷ After their conquests of Colchis and Iberia in the 1st millennium BCE, the Cimmerians also came to be known as Gimirri in Georgian. According to Georgian historians,⁷⁸⁸ the Cimmerians played an influential role in the development of both the Colchian and Iberian cultures.⁷⁸⁹

According to Marek J. Olbrycht and many other scholars, the Cimmerians are placed in Transcaucasia according to Assyrian sources of the last quarter of the 8th century BCE, i.e. in Homeric times. Assyrian records locate the first known country of the Cimmerians in Asia, Gamir, in the Gori area (Georgia) on the eastern borders of Colchis. (Diakonoff/Kashkai 1981, p 71; Tokhtas'ev 1993, p 49; IvanCik 1996, p 30.) The Cimmerians may have appeared south of the Caucasus already in the 720s BCE. This may be supposed on the basis of the fact that the attacks conducted by Urartian kings against Colchis and the adjacent regions in the north were defeated at that time.⁷⁹⁰

⁷⁸¹ R. Topchishvili http://www.nplg.gov.ge/dlibrary/collect/0001/000070/Georgian_Mountain_Regions.pdf

⁷⁸² "The origin of the Cimmerians is obscure. Linguistically they are usually regarded as Thracian or as Iranian, or at least to have had an Iranian ruling class."

"Cimmerian", in Encyclopædia Britannica, 2006, Retrieved August 30, 2006. Quote: "The origin of the Cimmerians is obscure. Linguistically they are usually regarded as Thracian or as Iranian, or at least to have had an Iranian ruling class."

⁷⁸³ Cimmerians Explained: <http://everythingexplainedtoday/Cimmerians/#Ref-10>

⁷⁸⁴ K. Deller, "Ausgewählte neuassyrische Briefe betreffend Urartu zur Zeit Sargons II.," in P.E. Pecorella and M. Salvini (eds), Tra lo Zagros e l'Urmia. Ricerche storiche ed archeologiche nell'Azerbaigian Iraniano, Incunabula Graeca 78 (Rome 1984) 97–122.

⁷⁸⁵ Book: Cozzoli, Umberto. I Cimmeri. 1968. Arti Grafiche Citta di Castello (Roma). Rome Italy.

⁷⁸⁶ Book: Salvini, Mirjo. Tra lo Zagros e l'Urmia: ricerche storiche ed archeologiche nell'Azerbaigian iraniano. 1984. Ed. Dell'Ateneo (Roma). Rome Italy.

⁷⁸⁷ Book: Kristensen, Anne Katrine Gade. Who were the Cimmerians, and where did they come from?: Sargon II, and the Cimmerians, and Rusa I. 1988. The Royal Danish Academy of Science and Letters. Copenhagen Denmark.

⁷⁸⁸ Berdzenishvili, N., Dondua V., Dumbadze, M., Melikishvili G., Meskhia, Sh., Ratiani, P., History of Georgia (Vol. 1), Tbilisi, 1958, pp. 34–36.

⁷⁸⁹ Berdzenishvili, N., Dondua V., Dumbadze, M., Melikishvili G., Meskhia, Sh., Ratiani, P., History of Georgia (Vol. 1), Tbilisi, 1958, pp. 34–36

⁷⁹⁰ Dudarev 1991, 25, similarly Chochorowski 1993, 12.

The first direct references to the Cimmerians in Western Asia are on Assyrian cuneiform records coming from the reign of Sargon (722-705 BCE). This testimony mentions a **Cimmerian attack against Urartu conducted probably from the Manna region** shortly before 714 BCE⁷⁹¹. In 714 BCE, the Assyrian records describe an Urartian expedition against the country of Gamir inhabited by the Cimmerians.⁷⁹² **The most probable location of this region is the area to the north and northwest of Sevan Lake in southern Georgia**⁷⁹³. Other locations are more debatable.⁷⁹⁴ **The incident's setting in southern Georgia seems to be supported by some archaeological materials testifying to a nomadic presence in the region in the second half of the 8th century BCE.**⁷⁹⁵ **The location of the earliest well documented Cimmerian seat in southern Georgia on the river Cyrus is very convincing. The Cyrus**⁷⁹⁶ (in Greek) **is the Kura River**^{797 798} **and the seat is Mtskheta.** In the course of steppe migrations taking place north of the Caucasus, **many nomadic groups infiltrated Transcaucasia, notably Georgia (Iberia).**⁷⁹⁹ The Cimmerians might have taken the route through the Darial Pass which was followed by Sarmatian detachments in the Arsacid period. **The material traces of the nomadic presence in Transcaucasia are very abundant.** For Cimmerian history, it is necessary to take into consideration close parallels with the movements of some nomadic tribes **invading Transcaucasia** and Western Asia, e.g. **Scythians**, Alans, and Huns. It was a natural direction of nomadic migrations by way of the Caucasus.⁸⁰⁰

Was Scythia really in the area of the Cimmerians, or elsewhere?

In 4.11, Herodotus talks about the Massagetae (a tribe from roughly modern Kazakhstan whom he talks about in Book 1) pushing/pressuring the Scythians west and across the Araxes (Volga not Aras) river into "traditional" Cimmerian land which is north-northeast of the Black Sea as most of the maps have related to the Scyths. Why this can be confusing is:

- a. The multiple uses of the name Araxes for different rivers throughout the areas of concern
- b. Some Cimmerians that had extended into Georgia/Caucasian Iberia were pushed into Asia Minor when the Scythians were pushed west by the Massagetae. This probably coincides with when we hear of the Cimmerians fighting the Assyrians in the 8th & 7th Centuries BCE and over running Phrygia and Lydia throughout the 7th century BCE.⁸⁰¹

⁷⁹¹ IvanCik 1996, 50ff

⁷⁹² IvanCik 1996, 21ff.

⁷⁹³ IvanCik 1996, 29f.

⁷⁹⁴ Cf. Parker 1995, 8, who sets the Gamir country near Urmia Lake

⁷⁹⁵ Dudarev 1991, 27.

⁷⁹⁶ Georgian: მტსხეთი, Mt'k'vari; Armenian: Կուր, Kur; Azerbaijani: Kür; Ancient Kurdish: rûbara kur; Turkish: Kura.

⁷⁹⁷ Allen, William Edward David. A history of the Georgian people: from the beginning down to the Russian conquest in the nineteenth century, Routledge & Kegan Paul, 1971, p.8. ISBN 978-0-7100-6959-7.

⁷⁹⁸ Gachechiladze, Revaz. The New Georgia, TAMU Press, 1996, p.18. ISBN 978-0-89096-703-4.

⁷⁹⁹ Olbrycht 1998, 150f.

⁸⁰⁰ Marek J. Olbrycht, The Cimmerian Problem Re-Examined: the Evidence of the Classical Sources:

https://www.academia.edu/1509846/The_Cimmerian_Problem_Re-Examined_the_Evidence_of_the_Classical_Sources p 75.

⁸⁰¹ <http://www.unrv.com/forum/topic/6170-where-were-the-scythians/>

Megalithic structures in Georgia:

"Much of the ancient history of the Caucasus region remains a mystery, simply because relatively little field research has been done because of the remote locations. Megalithic structures are found all over the region and many sites have similarities with other, better-known megalithic structures. Similar to ancient walls in Peru! and on Easter Island! Similar to walls in Peru! Around the world such as the ones at Stonehenge, Malta, Tiahuanaco or Baalbek. On the slopes of the Trialeti mountain range, at an altitude of 1600 metres, cyclopean castles and menhirs dating back to the 2nd and 1st millennium BC extend for tens of kilometres. Near the village of Tejiši there is a 5 metre high menhir, incorporated into a medieval church complex, that is an ideally shaped 5 metre high menhir. Menhir with a flat front and rounded back, and seems be emitting some sort of radiation. Near Lake Paravani, in the region of Akhalkalaki, there is a megalithic fortress at an altitude of 2752 metres. There is another site called Gochnaris Lodovani ("great rocks of Gochnari") near the town of Manglisi, in the Alqeti river valley. Yet another megalithic fortress is located at an altitude of 2800 metres in the Eastern Georgian province of Kakheti, near the village of Patara Abuli. These cyclopic structures are built with huge basalt blocks, some of them 4 metres long. The gates seem too big for humans, and walls are estimated to have been up to 10 metres high. Approximately 3.000 dolmens are known in the Western Caucasus, and more are constantly being found. These dolmens are still of an unknown origin. The dolmens of Abkhazia are typically consisting of four upright stones and a capstone, some of them weighting as much as 50 tonnes. Like in similar places around the world, the people living there today cannot provide any serious information about the civilizations that lived there before them."⁸⁰² See Part 5 of the research with Biblical references HaShem instructed the Ten Tribes to leave Menhir megalithic structures on their migration paths. Arsareth was the beginning of the migration path after they settled here and you can trace their migration journeys from Arsareth all the way to Britain with these huge "indicators".

The End Result of Iberia's Israelites:

Destiny of Ten Tribes 2: Ten Tribes → Scythians/Cimmerians → Parthians → Arsace Dynasty → Christianity/Yosef

Arsacid dynasty of Armenia:

The Arsacid Dynasty known natively as the Arshakuni Dynasty (Armenian: Արշակունիք Aršakuni) ruled the Kingdom of Armenia from 54 CE to 428 CE. They are a branch of the Arsacid Dynasty of Parthia. Arsacid Kings reigned intermittently throughout the chaotic years following the fall of the Artaxiad Dynasty until 62 when Tiridates I secured Arsacid Dynasty of Parthia rule in Armenia. An independent line of Kings was established by Vologases II (Vagharsh II) in 180. Two of the most notable events under Arsacid rule in Armenian history were the conversion of Armenia to Christianity by Gregory the Illuminator in 301 and the creation of the Armenian alphabet by Saint Mesrob in c. 406 CE.

Arsacid dynasty of Iberia:

The Iberian Arsacid or Arshakiani (Georgian: არშაკიანთ) is the name of the dynasty of Georgian kings of Kartli (Iberia) of Parthian Arsacid and Pharnavazid origin that ruled Iberia from c. 189 CE until 284 CE. They were succeeded by the Chosroid dynasty.

⁸⁰² http://www.sydhav.no/giants/georgia_history.htm

Early Arsacids

The first appearance of an Arsacid on the Armenian throne came about in 12 CE when the Parthian King Vonones I was exiled from Parthia due to his pro-Roman policies and Occidental manners.⁸⁰³ Vonones I briefly acquired the Armenian throne with Roman consent, but Artabanus III [a Parthian] demanded his deposition, and as Emperor Augustus did not wish to begin a war with the Parthians he deposed Vonones I and sent him to Syria. Artabanus III did not waste time after deposition of Vonones I; he installed his son Orodes on the Armenian throne. Emperor Tiberius had no intention of giving up the buffer states of the Eastern frontier and sent his nephew and heir Germanicus to the East, who concluded a treaty with Artabanus III, in which he was recognized as king and friend of the Romans.

In 18 CE, Armenia was given to Zeno the son of Polemon I of Pontus, who assumed the Armenian name Artaxias (aka Zeno-Artaxias).⁸⁰⁴ The Parthians under Artabanus III were too distracted by internal strife to oppose the Roman-appointed King. Zeno's reign was remarkably peaceful in Armenian history. After Zeno's death in 36, Artabanus III decided to reinstate an Arsacid over the Armenian throne, choosing his eldest son Arsaces I as a suitable candidate, but his succession to the Armenian throne was disputed by his younger brother Orodes who was previously overthrown by Zeno. Tiberius quickly concentrated more forces on the Roman frontier and once again after a decade of peace, Armenia was to become the theater of bitter warfare between the two greatest powers of the known world for the next twenty-five years.

Tiberius sent an Iberian named Mithridates, who claimed to be of Arsacid blood. Mithridates successfully subjugated Armenia to the Roman rule and deposed Arsaces inflicting huge devastation to the country. Surprisingly, Mithridates was summoned back to Rome where he was kept a prisoner, and Armenia was given back to Artabanus III who gave the throne to his younger son Orodes. Another civil war erupted in Parthia upon Artabanus III's death. In the meantime Mithridates was put back on the Armenian throne, with the help of his brother, Pharasmanes I, and Roman troops. Civil war continued in Parthia for several years with Gotarzes eventually seizing the throne in 45 CE.

In 51 CE Mithridates' nephew Rhadamistus (a.k.a. Ghadam) invaded Armenia and killed his uncle. The governor of Cappadocia, Julius Pailinus, decided to conquer Armenia but he settled with the crowning of Radamistus who generously rewarded him.

Between Rome and Parthia

Unhappy with the growing Parthian influence on their doorstep, Roman Emperor Nero sent General Gnaeus Domitius Corbulo with a large army to the east in order to install Roman client kings. After Tiridates I escaped,

Once the Arsacids, in the person of Vologases II (c. 180-191 CE), had consolidated their hold on the Armenian throne by 180 CE, they gained momentum to interfere in Iberia. According to the medieval Georgian chronicles, the king of Armenia, whom Professor Cyril Toumanoff identifies with Vologases II, helped the rebellious nobles of Iberia overthrow his wife's brother Amazaspus II of Iberia, last of the Pharnabazids, and replaced Amazaspus with his son Rev I, whose reign (189-216 CE) inaugurated the Arsacid Dynasty in Iberia.⁸¹³ Even as the Arsacids sat on the thrones of three Caucasian kingdoms – those of Armenia, Iberia, and Albania – the dynasty was dislodged, in 226 CE, from power in its original homeland and the more powerful and dynamic Sassanid dynasty emerged as new masters of the Iranian Empire. Although the later Georgian chronicles documents this change of power, its account of that period is full of anachronisms and semi-legendary allusions, providing little or no details about the effect of Iranian resurgence on Arsacid

⁸⁰³ Josephus, Jewish Antiquities, 18.42–47.

⁸⁰⁴ Tacitus, Annals, 2.43, 2.56.

⁸¹³ Rapp, Stephen H. (2003), Studies In Medieval Georgian Historiography: Early Texts And Eurasian Contexts, pp. 292-294. Peeters Bvba ISBN 90-429-1318-5.

Roman client king Tigranes VI was installed and in 61 CE he invaded the Kingdom of Adiabene, which was one of the Parthian vassal kingdoms. ***Vologases I considered this as an act of aggression from Rome and restarted a campaign to restore Tiridates I onto the Armenian throne.*** In the following battle of Rhandeia in 62 CE, command of the Roman troops was again entrusted to Corbulo, who marched into Armenia and set a camp in Rhandeia, ***where he made a peace agreement with Tiridates upon which he was recognized as a king of Armenia but he agreed to become Roman client king in that he would go to Rome to be crowned by Emperor Nero. Tiridates ruled Armenia until his death or deposition around 110 CE when Parthian king Osroes I invaded Armenia and throned his nephew Axidares, son of the previous Parthian king Pacorus II, as King of Armenia.***

This encroachment on the traditional sphere of influence of the Roman Empire ended the peace since Emperor Nero's times some half century earlier and started a new war with the new Roman Emperor Trajan.⁸⁰⁵ Trajan marched towards Armenia in October 113 to restore a Roman client king in Armenia. Envoys from Osroes I met Trajan at Athens, informing him that Axidares had been deposed and asking that Axidares' elder brother, Parthamasiris, be granted the throne. Trajan declined their proposal and in August 114 captured Arsamosata where Parthamasiris asked to be crowned, but instead of crowning him he annexed his kingdom as a new province to the Roman Empire.⁸⁰⁶ Parthamasiris was dismissed and died mysteriously soon afterwards.

As a Roman province, Armenia was administered along with Cappadocia by Lucius Catilius Severus of the gens Catilia. The Roman Senate issued coins which had celebrated this occasion and had borne the following inscription: ARMENIA ET MESOPOTAMIA IN POTESTATEM P.R. REDACTÆ, thus solidifying Armenia's position as the newest Roman province. After a rebellion led by a pretender to the Parthian throne (Sanatruces II, son of Mithridates IV), was put down, some sporadic resistance continued and ***Vologases III managed to secure a sizeable chunk of Armenia just before Trajan's death in August 117.*** However, ***in 118 the new Emperor Hadrian gave up Trajan's conquered lands, including Armenia, and installed Parthamaspates as King of Armenia and Osroene, although the Parthian King Vologases held most of Armenian territory. Eventually compromise with the Parthians was reached and Parthian Vologases was placed in charge of Armenia.***

Vologase ruled Armenia until 140 CE. ***Vologases IV, son of legitimate Parthian king Mithridates IV, dispatched his troops to seize Armenia in 161 CE and eradicated the Roman legions stationed there under legatus Gaius Severianus.*** Encouraged by the spahbod Osroes, Parthian troops marched further West into Roman Syria.⁸⁰⁷

Iberia. What we know of that period comes from Classical sources as well as Sassanid inscriptions.⁸¹⁴

By replacing the weak Parthian realm with a strong, centralized state, the Sassanids changed the political orientation of pro-Roman Iberia and reduced it to a tributary state. Shapur I (r. 242-272 CE) placed a vassal, ***Amazaspus III (r. 260-265 CE), on the throne of Iberia, possibly a rival or anti-king of Mithridates II.*** In 284 CE, with the death of Aspatur II, ***the Iberian Arsacid line ended,*** and the Sassanids capitalized on a civil strife in the Roman Empire to establish their candidate, Mirian III, of the Chosroid dynasty, on the throne of Iberia.^{815 816}

Arsacid kings of Iberia:

Rev I, 189–216
Vache (son), 216–234
Bacurius I (son), 234–249
Mithridates II (son), 249–265
(Amazaspus III during 260–265 was his anti-king)
Aspacures I (son), 265–284

⁸⁰⁵ Statius Silvae 5.1; Dio Cassius 68.17.1.; Arrian Parthica frs 37/40.

⁸⁰⁶ Dio Cassius 68.17.2–3.

⁸⁰⁷ Sellwood Coinage of Parthia 257–260, 268–277; Debevoise History of Parthia 245; Dio Cass.71.2.1.

Marcus Aurelius immediately sent Lucius Verus to the Eastern front. In 163 CE, Verus dispatched General Statius Priscus, who was recently transferred from Britain along with several legions, from Syrian Antioch to Armenia. The Artaxata army under Vologases IV's command surrendered to Roman general Priscus who installed a Roman puppet, Sohaemus (Roman senator and consul of Arsacid and Emessian ancestry), on the Armenian throne, deposing a certain Pacorus installed by Vologases III.⁸⁰⁸

As a result of an epidemic within the Roman forces, *the Parthians retook most of their lost territory in 166 CE and forced Sohaemus to retreat to Syria.*⁸⁰⁹ After a few intervening Roman and Parthian rulers, *Vologases II assumed the throne in 186 CE. In 198 CE Vologases II assumed the Parthian throne and named his son Khosrov I to the Armenian throne.* Khosrov I was subsequently captured by the Romans, who installed one of their own to take charge of Armenia. However the Armenians themselves revolted against their Roman overlords, and in accordance with new Rome-Parthia compromise, *Khosrov I's son, Tiridates II (217–252 CE), was made king of Armenia.*

Sassanids and Armenia

In 224 CE the Persian king Ardashir I overthrew the Arsacids in Parthia and founded the new Persian Sassanid dynasty. The Sassanids were determined to restore the old glory of the Achaemenid Persia (Medo-Persian Empire), so *they proclaimed Zoroastrianism as the state religion and considered Armenia as part of their empire.*

To preserve the autonomy of Arsacid rule in Armenia, Tiridates II sought friendly relations with Rome. This was an unfortunate choice, because the Sassanid king Shapur I defeated the Romans and made peace with the emperor Philip. *In 252 CE, Shapur I invaded Armenia and forced Tiridates II to flee. After the deaths of Tiridates II and his son Khosrov II,* Shapur I installed his own son Hurmazd on the Armenian throne. When Shapur I died in 270, Hurmazd took the Persian throne and his brother Narseh ruled Armenia in his name.

Under Diocletian, *Rome installed Tiridates III as ruler of Armenia, and in 287 he was in possession of the western parts of Armenian territory.* The Sassanids stirred some nobles to revolt when Narseh left to take the Persian throne in 293 CE. Rome nevertheless defeated Narseh in 298, and *Khosrov II's son Tiridates III regained control over Armenia with the support of Roman soldiers.*

⁸¹⁴ Rapp, Stephen H. (2003), Studies In Medieval Georgian Historiography: Early Texts And Eurasian Contexts, pp. 292-294. Peeters Bvba ISBN 90-429-1318-5.

⁸¹⁵ Rapp, Stephen H. (2003), Studies In Medieval Georgian Historiography: Early Texts And Eurasian Contexts, pp. 292-294. Peeters Bvba ISBN 90-429-1318-5.

⁸¹⁶ Suny, Ronald Grigor (1994), The Making of the Georgian Nation: 2nd edition, p. 15. Indiana University Press, ISBN 0-253-20915-3.

⁸⁰⁸ HA Marcus Antoninus 9.1, Verus 7.1; Dio Cass. 71.3.

⁸⁰⁹ HA Verus 8.1–4; Dio Cass. 71.2.

Christianization

*As late as the later Parthian period, Armenia was a predominantly Zoroastrian adhering land.*⁸¹⁰ However, this was soon to change. *In 301, Saint Gregory the Illuminator converted king Tiridates III and members of his court to Christianity*⁸¹¹ *traditionally dated to 301 according to historian Mikavel Chamchian's "Patmutiun Hayots i Skzbane Ashkharhi Minchev tsam diarn" (1784).*⁸¹²

The Armenian alphabet was created by Saint Mesrop Mashtots in 405 CE for the purpose of Bible translation, and Christianization and this also marks the beginning of Armenian literature. According to Movses Khorenatsi, Isaac of Armenia made a translation of the Gospel from the Syriac text about 411 CE. This work must have been considered imperfect, because soon afterward John of Egheghiatz and Joseph of Baghin, two of Mashtots' students, were sent to Edessa to translate the Biblical scriptures. They journeyed as far as Constantinople, and brought back with them authentic copies of the Greek text. *With the help of other copies obtained from Alexandria, the Bible was translated again from the Greek according to the text of the Septuagint and Origen's Hexapla.* This version, now used by the Armenian Church, was completed about 434 CE.

Decline

During the reign of Tigranes VII (Tiran), the Sassanid King Shapur II invaded Armenia. *During the following decades, Armenia was once again disputed territory between the Byzantine Empire* and the Sassanid Empire, *until a permanent settlement in 387, which remained in place until the Arab conquest of Armenia in 639. Arsacid rulers intermittently (competing with Bagratuni princes) remained in control preserving their power to some extent, as border guardians* (marzban) *either under Byzantine* or as a Persian protectorate, until 428 CE.

Arsacid controlled kings of Armenia:

Tiridates I 52–58, 62–66, officially 66–88

Tigranes VI 59-62

Sanatruces (Sanatruk) 88–110

Axidares (Ashkhadar) 110–113 (foreign Parthian rule)

Parthamasiris (Partamasir) 113–114 (foreign Parthian rule)

Armenia was declared as a Roman Province by Roman Emperor Trajan between 114-117/8

⁸¹⁰ Mary Boyce. Zoroastrians: Their Religious Beliefs and Practices Psychology Press, 2001 ISBN 0415239028 p 84.

⁸¹¹ Academic American Encyclopedia – Page 172 by Grolier Incorporated

⁸¹² ^ Estimated dates vary from 284 to 314. 314 is the date favored by mainstream scholarship, so Garsoïan (op.cit. p.82), following the research of Ananian, and Seibt (2002).

⁸¹² Estimated dates vary from 284 to 314. 314 is the date favored by mainstream scholarship, so Garsoïan (op.cit. p.82), following the research of Ananian, and Seibt (2002).

Vologases I (Vagharsh I) 117/8–144
Sohaemus 144–161, 164–186
Bakur 161–164
Vologases II (Vagharsh II) 186–198
Khosrov I 198–217
Tiridates II 217-252
Khosrov II c. 252
Sassanid Kingship 252-287
Tiridates III 287–330
Khosrov III 330–339
Tigranes VII (Tiran) 339-c. 350
Arsaces II (Arshak II) c. 350–368
Sassanid Kingship 368-370
Paps (Pap) 370-374
Varasdates (Varazdat) 374–378
Arsaces III (Arshak III) 378–387 with co-ruler Vologases III (Vagharsh III) 378-386
Khosrov IV 387–389
Vramshapuh 389–414
Local Independent Government 414-422
Artaxias IV (Artashir IV) 422–428

**End result: Many of the Armanean and Iberian Arsacid Empire were absorbed into Christianity...
Most of the Ten Tribers today sit in Christian Churches looking like Yosef of Egypt, and do not look like Jews in dress, conduct and manners.**

Development of the Caucasus People from the Time Israel's Twelve Tribe Kingdom Split Into Two

The Sons Of Noah

Shem

Arphaxad, Elam, Asshur, Lud, **Aram**
 Shelah Uz, Hul, Gether, Meshech

Eber

Also called...

↓

Eberi ← -----

Ebenites

Iberians

Aber / Aver

Ibri / Ivri

Iberi / Iveria

Heber / Hebrews (meaning: Wanderers / Nomads / Cross-overs)

Iberoi

Iberes

Uria / Ur-ians / Commers from land of Ur / Arian-Kartli (Iran / Chaldea area)

Thobel / Tubal (Turkey settler dwellers from Ur)

Taochi (Greek) / Diauehi / Diaokhi / Daiaeni / Daiaeni (Assyrian sources) (in Turkey / Georgia area: settler dwellers from Ur via Thobel)

Srubna ("Timber Grave" culture from which nomad dwellers grouped together and formed the Scythians)

Scythians: Theoretical Observation by the Researcher: It seems a plausible theory that the "better/more moral people" moved constantly away from the more "immoral group": Main Scythians in Asia area → North Eastern Scythians (Massagetae) east of Caspian Sea → Western Scythians north of Black Sea/Russia area → Cimmerians in Caucasus Mountains and south of Caucasus between Black and Caspian Sea. This migration process eventually resulted in three groups: 1) Eastern Scythians, 2) Western Scythians, and 3) Cimmerians. The Scythians were called various names by various writers, depending on their area (details in the research); Arimaspi / Dâae / Sacauracian Scyths / Great Scythia / Scyths / Sacaeas / Sakaes / Sakkas / Sakas / Sakas / Sai / Saks / Iskuzai / Askuzai / Asguzai / Skudra / Sogdian (sub tribes: Auchatae, Catiaroi, Traspians, Paralatae (Royal Scythians), Amyrgian (Western Scythians), White Kurgan tribes "Royal Scyths" calling themselves Σκώλοτοι (Scōloti): Assyrian Aškuz and Greek Skuthēs descend from skeud, an ancient Indo-European root meaning "propel, shoot" (English shoot). Skud is the zero-grade; that is, a variant in which the -e- is not present. The restored Scythian name is Skuda (archer), which among the Pontic or Royal Scythians became Skula, and also "Royal Dahae" / White Kurgan tribes / Saspers / sasp'erebi / Saspeirs / Saspines / Sapinians / Sapiriars / Ispir / Sper / Asii / Pasiani / Tochari / Sacarauli.

Sarmatians: Group birthed from Scythian men and pagan women. Latin: Sarmatæ or Sauromatæ / Greek: Σαρμαται, Σαυρομαται / Sauromatians / Sauromates / Sauromats / Sauromatai / Syrmatae.

Sarmatian tribes: 1) Lazyges 2) Roxolani 3,4) Arcaragantes and Limigantes (possibly sub-tribes of Roxolani 5) Aorsi 6) Siraces. 7) Alans (sometimes considered separate from the Sarmatians)

8) Antes (ethnogenetically mixed Slavic speaking people) 9) Basileans 10) Iaxamate 11) lazyges Roxolani 12) "Royal Sarmatians" (or Ourgoi) 13) Saii 14) Serboi 15) Spali 16) Tyrgetae.

Cimmerians: Group broke away from Scythians. White Kurgan tribes / Kimmerians / Kimmerioi (Greek) / Kimmerior / Beth-Khumri / Khumbi / Gimirrai, Gamir - Akkadian designation for 'Cimmerians' as well as 'Scythians' (The Caucasus Cimmerians branched off from the Scythians and started their own group, as Scythia fought against them at one stage).

Ossetians: Koban culture (Village of Koban in Northern Ossetia with the Ossetian people in Caucasus is interconnected with the Cimmerians, Scythians, Alans, Sarmatian Tribe and Ephraim Tribe).

Ossetian subgroups: 1) Iron in the east and south from a larger group of Ossetians. Irons are divided into several subgroups: Alagirs, Kurtats, Tagaurs, Kudar, Tual, Urstual, Chsan. 2) Kudar, the southern group of Ossetians. 3) Tual in the central part of Ossetia (also Dvals). 4) Chsan in the east of South Ossetia. 5) Digoron in the west. Ossetians / Pure Scythians / Mountain Jews / Caucasus Jews / Juhuro / Juvuro / Kavkazi Jews / Gorsky Jews / Yehudim Kavkazim / Yehudim he-Harim / Tats are descendants of Persian Jews. Settling in extremely remote and mountainous areas. Mountain Jews have an Oral Tradition, passed down generation after generation that they are descended from the Ten Lost Tribes.

* Scythians / Cimmerians are a whole host of dweller people sharing "certain similarities" in lifestyle (nomadism), cultural practices and language. They are interchangeable.

* Shemite (all these above are offspring from Shem, Noah's son).

* Some Israelites started to migrate "freely" and "spontaneously" to the Iberian Peninsula (Spain) while others joined their nomad wanderer "Western Scythian and Caucasus Cimmerian" brothers even before the Twelve Tribe Israel split.

Japheth

Tarsh

Targamos (also came from Uria / Ur-ians / Commers from land of Ur / Arian-Kartli (Iran / Chaldea area)

Kartlos (brother: Haos, Movakos, Lekos, Heros, Kavkasos, Egros from whom other Caucasian peoples took their origin)

Miskhetos, Gardabos, Kakhos, Kukhos, Gachios, Uphlos, Odzrkhos, Javakhos,

These people are also called...

Ham

Twelve Tribe Israel Kingdom split into two separate Kingdoms: 1) **Kingdom of Judea** (2 tribes), 2) **Kingdom of Israel** (10 tribes) also known as House of Israel (sometimes just Israel), Lost Sheep of the House of Israel, Ten Tribe Kingdom, Ten Israel, Ephraim, House of Yosef (sometimes just Yosef), Northern Kingdom, and Northern Nation.

Labelling of the seven main groups for understanding:

- 1) "Eastern Scythian and Cimmerian Israelites"
- 2) "Western Scythian and Cimmerian Israelites"
- 3) "Free Israelite Tribe Members"
- 4) "Captive Ten Israel Scythians/Cimmerians"
- 5) "Captive House of Judah Tribes"
- 6) "Western Scythians Leaving Cimmerians"
- 7) "Captive Ten Israel Cimmerians"

* **Scythians / Cimmerians** are the **same people** made up of **various clans**. At some stage the clans fought against each other but most of the time the **Scythians** and **Cimmerians** fought together against the Middle East.

* **Scythians / Cimmerians** continued intervening in the Middle Eastern affairs, playing a leading role in the destruction of the Assyrian Empire in the sacking of Nineveh in 612 BCE. They completely dominated the entire Middle East at one time, including all the countries down from Russia, north and south of the Caucasus to Turkey, even as far as India/Pakistan, China and Egypt. They controlled the trade and routes as well, bringing Armenia, Colchis and Iberia under their control.

* **Scythians / Cimmerians tribes** descended from **three brothers** according to Herodotus. **Kolosai** was the founder and **King Targitaos** was the first king, his **three sons** were:

- 1) **Lipoxais** the clan **Auchatai** arose.
- 2) **Arpoxais** the clans **Catiaroi** and **Traspians** arose.
- 3) **Colaxais** was the youngest brother and from him the elite **Paralatai** clan arose called the "**Royal Scyths**", which **dominated the other Scythians**.

They were all together called "**Scolotoi**".

Strabo named the **Scythian tribes** among the **eastern Central Asia**: **Daheans, Massageteans, Saceans**, whereas all the rest are given the general name of Scythians, though each people is given a separate name of its own. They were all for the most part nomads. But the best known of the nomads are those who took away Bactriana from the Greeks, I mean the Asians, **Pasians, Tocharians**, and **Sacarauls**, who originally came from the country on the other side of the Jaxartes River that adjoins that of the **Sacae** and the Sogdians and was occupied by the **Sacae**. And as for the **Daëans**, some of them are called **Aparns**, some **Xanthians**, and some **Pissures**. Now of these the **Aparni** were situated closest to Hyrcania and the part of the sea that borders on it, but the **remainder** extended even as far as the country that stretches parallel to Aria.

The **Scythians** as a group were once conquered by a **kindred tribe called the Sarmatians**. The **Sarmatians**, including the **Alans** and the **Ossetians**, counted as **Scythians**.

The "**Ossetian**", the Jewish origin Iranian (Ossetian) people were **integrated with the Scythian culture**. The **Ossetes** called their country **Iriston** or **Iron** though **North Ossetia**.

The **Eastern Scythians** of the Asian Steppe migrated into South Asia where they became known as **Indo-Scythians**.

The Assyrians recorded the migrations of the **Cimmerians ("Captive Ten Israel Scythians/Cimmerians")**, as the former people's king Sargon II was killed in battle against **them**.

"**Free Israelite Tribe Members**" and "**Captive Ten Israel Scythians/Cimmerians**" joined themselves to the "**Eastern Scythian and Cimmerian Israelites**".

The **Scythians** and their closely related **Sarmatians** were eventually assimilated and absorbed (e.g. Slavification) by the **Proto-Slavic population** of the region.

"**Rus raiders**" who attacked Constantinople c. 860 CE in contemporary accounts as "**Tauroscyths**".

Conclusion

In this section we addressed the *Historical, Archaeological and Historical Tribal Entities Evidence* to derive at a plausible outcome. The scientific evidence presented in this research is concluded as follow:

- 1) It was proved that not all current history taught today is accurate.
- 2) The Ten Tribes were known as Saka and Gimira or by their eponyms, in Assyrian, Medo-Persian, Babylonian Grecian and Roman Empire historiography.

- 3) The Saka and Gimira are undoubtedly the Scythians and Cimmerians.
- 4) Some of the Scythians and Cimmerians migrated north and west, away from the areas they were deported to, while others stayed behind in these areas as suggested in point 2.
- 5) As they migrated, new sub-tribes and clans were formed, but all were from the same foundational group of people.
- 6) There were many sub-tribes and clans under the umbrella of the Scythians and Cimmerians, one of the more important ones is known as the "Parthians" which became very prominent at a later stage.
- 7) These Scythians, Cimmerians and their various affiliated sub-tribes and clans eventually penetrated the Caucasus region as well as the mysterious "Arsareth" area *south* of the Greater Caucasus Mountains.
- 8) The Caucasus Scythians and Cimmerians established themselves in the Caucasus region and conquered and eventually dominated the areas and kingdoms around them.
- 9) The Caucasus Scythians and Cimmerians later grew so big that they dominated the trade industry with all the trade routes via land and sea in the Near East.
- 10) The Caucasus Scythians and Cimmerians later dominated the entire Near East's geographical area as far as India, China and Egypt for many centuries; this includes the modern-day Georgia's geographical area as well as from where they controlled the trade routes – Mstkheta.
- 11) The vast Scythian and Cimmerian Empire was not recognized by other historians because they were Greek, Persian or Roman historians and they promoted their own ideologies and empires. They, however, gave selected factual information regarding certain matters, and by amalgamating these evidences, the facts arrived at an accurate outcome.
- 12) The deported Scythians and Cimmerians that stayed behind in the Assyrian and Persian Empires eventually followed the modus operandi of their Caucasus Scythian and Cimmerian brothers who migrated before, and their actions birthed the Parthian Empire from within the Persian Empire's geographical area.
- 13) The Parthian Empire grew very powerful and dominated the Near East for 400 years and eventually destroyed the mighty Roman Empire.
- 14) The Georgian histories, with their kings, are directly connected to the Parthian Lineage, which then directly links them to the Bible as a "very important and special Biblical people".
- 15) One Georgian chronicle claims "Azo", a mystical figure with no historical evidence, to be their "first king" while the other chronicle states "Pharnavaz" was the "first king". One chronicle is clearly inaccurate.
- 16) King Pharnavaz is an Arsaca kingship name and is undoubtedly linked to the Parthians, which connects the people to a Biblical "Hebrew", and not Roman mindset and history.

- 17) Azo is a "Greek" mystical figure and St Nina is from a "Roman" background, "a daughter of a Roman". The Greek and Roman perceptions of Georgia's history were written only from the 9th to the 14th century, a colossal thousand years plus after the actual events Herodotus, Strabo, Justin and the other historians wrote about.
- 18) Rome started a Papal system and Georgia founded their own Papal systems with the arrival of St Nina, both created these in the 4th century 300 years after the events of the crucifixion of Yeshua (Jesus) in Jerusalem.
- 19) Herodotus, Strabo, Justin, Josephus and many other credible historians gave factual information about the Scythians, Cimmerians and Parthians that they indeed controlled the Near East, Iberia/Colchis and Mstkheta.
- 20) The researcher specially focused on "non-Hebrew" related historians' recorded facts, so as to ensure the outcome is not biased. Their historians promote a Scythian Empire that controlled the entire Near east.
- 21) Iranian, Assyrian, Grecian, Roman and Georgian historical records were all consulted.
- 22) The conclusion is that the Georgian records contradict themselves in some areas, and also do not mention anything as to what Herodotus, Strabo, Justin and the many other historians recorded about the Scythians and Parthians in their own country.
- 23) The researcher's opinion is that there are a vast amount of people in Georgia, mostly beloved Christians, unaware of the fact that their history and ancestry are actually firmly rooted in Hebrew origin, and not Greek or Roman. This fact should strengthen this Christian nation and make their Biblical beliefs even stronger.
- 24) Destiny of Ten Tribers:
 - Group 1: The Ten Tribers moved to the Caucasus and were known as the "Caucasus Scythians" who were absorbed by their brothers of the "Parthian Empire" whose name later changed to the "Gothians" and they eventually migrated into the various Europe nations and from there to the rest of the world.
 - Group 2: The part of the Ten Tribers that moved to the Caucasus, known as the "Scythians/ Cimmerians", were taken over by the "Parthians" who are know as the "Arsace Dynasty"; they controlled Iberia/Colchis (Georgia) and Armenia and many were eventually converted to Christianity who became like Yosef. End result: Many of the Armanean and Iberian Arsacid Empires were absorbed into Christianity.
- 25) Most of the Ten Tribers today sit in Christian Churches, looking like Yosef of Egypt, and do not appear like Jews in dress, conduct and manners. The ones desiring to return to their Hebrew roots are from Ephraim, a synonym for the Ten Tribes.

Overwhelming Historical, Archaeological and Historical Tribal Entities Evidence has been presented to the reader in the second, third and fourth divisions out of the eleven:

- 1) Biblical Evidence (TaNaCh, Talmud, Apocrypha's)
- 2) **Historical Evidence** (Chronicles, Historiography)
- 3) **Archaeological Evidence** (Diggings, Museums)
- 4) **Evidence of Names of Historical Tribal Entities**
- 5) Evidence of Ethnic Affiliations (with Other Entities for whom proof exists)
- 6) Social and Cultural Evidence
- 7) Linguistical Evidence
- 8) National Characteristical Evidence
- 9) Mythological Evidence
- 10) Physical Similarity Evidence
- 11) Scientific Evidence

We have mainly focused on the *Historical, Archaeological and Historical Tribal Entities Evidence*. When Strabo, Herodotus, Justin, Josephus, etc. are all thoroughly studied together in contexts, they prove undoubtedly that some later and present historians are inaccurate in their perception of history. Combine the *Historical, Archaeological and Historical Tribal Entities Evidence* with the *Biblical Evidence* of Part 4; adds so much weight that some history as presented today, must be re-examined.

In the next part we will focus on the *Ethnic Affiliations, Social and Cultural, Linguistical and National Characteristical Evidence* to reinforce what has been researched already.

Commonwealth of Yisrael ***(Chever HaAmim HaYisraeli)***

Founded upon Ezekiel 37:15-17, bringing together organizations internationally and in Israel which share the vision of reconciliation of the divided Houses of Yehudah and Yoseph (10-Israel leaving spiritual Egypt) in fulfilment of the main theme of the Biblical message and Divine intent, to establish the Sovereign Rule of the G-d of Israel over the earth.

Watch this short 4 minute DVD: <http://www.commonwealthofyisrael.com/>

The Commonwealth of Yisrael project brings together organizations internationally and in Israel which share the vision of reconciliation of the divided Houses of Yehudah and Yoseph (10-Israel leaving spiritual Egypt) in fulfilment of the main theme of the Biblical message and Divine intent, to establish the Sovereign Rule of the G-d of Israel over the earth. This vision is founded in the prophecy of Ezekiel 37:15-17 of the re-uniting of the two Sticks into one and in many prophecies of the Bible and underlies the entire main theme of redemption as defined by the Scriptures. Both Houses of Yisrael will be fully represented in this project in pursuance of the Biblically mandated unification of the nation of Yisrael.

"I will put my law in their inward parts, and write it in their hearts; and will be their G-d, and they shall be my people."
Jeremiah 31:33

Vision Statement

Reconciliation between the historically greatly divided 2 Houses of Yisrael underlies the main theme of all Scripture: i.e. the Final Redemption of Yisrael, which is now in process of fulfilment.

This Vision seeks to promote repair of historical and current breaches between the estranged 2 Houses of Yisrael (Isa. 11:12) by examining Biblical evidence, disseminating knowledge and information about the current developing phenomenon and uncovering areas of commonality and correction that can bring the two divisions of the 'House of the G-d of Yisrael' together in Peace and Covenant Torah unity to establish the re-united 12-Tribed Kingdom of Yisrael. The reconciliation effort seeks to let the world know that the 'dry bones' live, that the G-d of Yisrael is King over the Torah obedient 12-Tribed Kingdom of Yisrael.

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