

The Tragic Tale of a Shattered People

By Reed Benson

Where are the Lost Ten Tribes of Israel? What happened to these people? Can they be found? Indeed they can. Using the Bible and careful, honest research, the direct descendants of the Lost Ten Tribes can be identified. They are none other than the Anglo-Saxon Nordic people found primarily in northwest Europe. However, there were actually portions of *all twelve* tribes that were taken away from their original Israelite homeland.

The tragic tale of their forced deportation and painful migration to Europe is possible to reconstruct through research from disparate sources thoughtfully considered. But more than simply proving to skeptics who our ancestors were, it is useful to reflect on what happened to them. We should consider the loss of their independence, the bitter wars that killed hundreds of thousands, the separation from their homeland, the humiliation of slavery, and their desperate attempt to recover a portion of their freedom as they fled to the frontier.

Israel: Ripe for Judgment in the Eight Century B.C.

Israel and Judah, the two nations of Israelites, had been politically separate for about two centuries. The northern kingdom, usually referred to as Israel, was larger in territory, population, and economic resources. Nine of the twelve tribes were spread across a fertile swath of land. (Simeon was somewhat scattered from its original geographical holdings.) The northern kingdom's ruling dynasties were unstable, however, so it had fallen into gross idolatry. It was ripe for God's judgment. The southern kingdom, Judah, was comprised of one large tribe, Judah, a small one, Benjamin, and remnants of Simeon, which had nearly dissolved. Poorer in natural resources, it had a smaller population of mostly pastoralists. However, it did boast the prosperous and historic city of Jerusalem, and its ruling dynasty was unbroken since David. It was a conservative, traditional nation. Elements of the tribe of Levi were found in both the northern and southern kingdoms.

The two great powers of that period were the Assyrians to the northeast and the Egyptians to the south. Both Israel and Judah were forced to play a risky game of diplomacy to play these two great powers off one another as well as form temporary but shifting alliances with their small neighbors in the hope of political advantage. As the century progressed Assyria's power grew, and the goal became one of finding allies to hold the mighty Assyrians back.

Our story begins with the prophets of Jehovah repeatedly warning the northern kingdom of Israel that disaster loomed imminently before them. Of the many prophets that could be cited, consider these words of Hosea: ***“Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD. So he went and took Gomer the daughter of Diblaim; which conceived and***

bare him a son. And the LORD said unto him, Call his name Jezreel; for yet a little while, and will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ru-hamah: for I will no more have mercy on the house of Israel, but will I will utterly take them away” (Hosea 1:2-6). We are going to learn that God meant quite literally that He “would cause to cease the house of Israel” and that He would indeed “utterly take them away.”

Meet the Assyrians

The agent of this distressing prophecy was the Assyrians. The war machine assembled by the Assyrian kings of Ninevah had never been seen before in the history of the world. The Assyrians were the first to use combined arms: that is, infantry, archers, cavalry, and chariots all at the same time. Their army was complete with engineering units to build bridges, tunnel under walls, and invest large cities.

Assyrian war policy was that of terror. If a city surrendered immediately, severe tribute was imposed and the citizens were spared. But if citizens offered any resistance at all, the inhabitants were either executed or carried into slavery. Executions from the Assyrians were uniquely horrific. Typically, thousands of leading citizens of the defeated enemy were impaled like a hot dog on a spit before the eyes of their comrades. Others they killed slowly by staking them naked upon the ground and peeling the skin from their bodies while they were yet alive. Often, the skin of those so flayed would be made into lampshades, umbrellas, or sundry articles so they could be sported in front of other cities were reluctant to surrender.

Those destined for deportation and slavery were organized into gangs and separated from family members. Chained together, they were marched off under the watchful eye of lash-wielding soldiers. Giving new names and forbidding the slaves to speak their native tongue, the Assyrians made every effort to eradicate the identity of those taken into captivity. As an individual, their former life ceased—never to be recovered. As a nation, their collective culture was to be destroyed, and if the Assyrians had their way, the civilization and lifestyle of defeated foes would never be reconstituted, either in their former homeland or their new place of dwelling.

This was the dreadful foe that had set its sights on Israel.

The First Assyrian Invasion: Taking Bites along the Borders

The first important phase of Assyrian conquest over the Israelite nations was in 741 B.C. During the reign of Israel’s King Pekah, Assyrian King Tiglath-pileser invaded the northern kingdom and captured all of the land east of the Jordan River and the fertile region around the Sea of Galilee. The two and one-half tribes east of the Jordan River, Reuben, Gad, and half of Manasseh, were taken into captivity, as well as portions of the tribes of Naphtali, Asher, and Zebulun who lived in the Galilee hill country. Dan, in the

far north, was also almost certainly taken, as it was quite vulnerable to attack from that direction. The biblical description of this invasion is found in 2 Kings 15:29: ***“In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.”***

The surviving portion of the northern kingdom was Ephraim, Issachar, the western half of Manasseh, and the southern half of Dan, as well as overlooked pockets of other northern tribes. The invasion might have been complete, but Hoshea assassinated Pekah and took the throne, managing to secure a humiliating peace with the Assyrians.

The Bible specifically states where the tribes east of the Jordan River were taken: ***“And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglath-pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day”*** (1 Chronicles 5:26).

The Second Assyrian Invasion: Obliterating the Capital City

The next important advance of Assyrian military might into Israelite areas was completed in 721 B.C. Emperor Shalmaneser sent his forces, led by his commander and co-regent Sargon, to finish the conquest of the northern Israelite nation. After a horrific three-year siege of the capital city of Samaria, all resistance was crushed. An unknown number perished in the siege from famine and disease. All outlying areas that had been missed in the first invasion fell under the terrifying yoke of Assyrian dominion. Many people from these pockets were swept up and deported. Tobit, for example, a man from Naphtali who survived the first invasion, was taken in this one: *“This book tells the story of Tobit . . . of the tribe of Naphtali, who in the days of Shalmaneser of the Assyrians was taken into captivity from Thisbe, which is to the south of Kedesh Naphtali, in upper Galilee . . .”* (Tobit 1:1-2, Apocrypha).

The fall of Samaria was the final act in this successful campaign and is described in II Kings 18:10-11: ***“And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river Gozan, and in the cities of the Medes.”*** Sargon also recorded his activities: *“In the beginning of my reign the city of Samaria I besieged, I captured . . . 27,290 of its inhabitants I carried away”* (The Ancient Records of Assyria and Babylon, D.D. Luckenbill). These miserable survivors, according to the biblical record, joined their countrymen who had been taken away two decades earlier to Halah, Habor, by the River Gozan, and in the cities of Medes.

The Third Assyrian Invasion: Devastating the Judean Countryside

The northern kingdom of the Israelites was no more. To fill the void, the Assyrians had imported *“. . . Thamudites, the Ibadidites, the Marsiminiites, and the Khapaijans”* (ibid.).

These foreign and pagan peoples “*were transported to the midst of the land of Beth-Omri*” (ibid.) Beth-Omri means House of Omri, after one of the more prominent among the kings of the northern kingdom of Israel. The Bible records the importation of foreigners to replace the deported Israelites: “*And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel*” (2 Kings 17:24). The mix of these various peoples in the region became the Samaritans of the New Testament.

But the southern kingdom of Judah still remained essentially intact; however, the Assyrian thirst for conquest had not been slaked. In 701 B.C., Sennacherib led a successful campaign along the coast of the Mediterranean Sea, capturing the Phoenecian city of Tyre and the Philistine cities of Ashkelon and Ekron. He then invaded Judah and captured, according to his records, forty-six walled cities of the southern kingdom. He had hoped to cap off this campaign with the capture of Jerusalem, but righteous Hezekiah appealed to Jehovah, and God mercifully heard his pleas. A death angel was sent to destroy the besieging Assyrian army around Jerusalem, massacring one hundred eighty five thousand (II Kings 19:35-36; II Chronicles 32:1-23). The kingdom of Judah had been preserved, but not without a fearful cost. Sennacherib tries to cast as positive a light as possible on this campaign, stating that he had shut up Hezekiah and his army “*like a bird in a cage,*” and specifically stating that he carried away as captives 200,150 inhabitants of the forty-six Judean cities he captured (ibid).

Yet another subsequent invasion by Sennacherib’s son Esar-Haddon in 676 B.C. forced Hezekiah’s son Manasseh to yield completely to the Assyrians. However, Jerusalem was not destroyed, and although Judah became a subservient vassal state to the Assyrians, the nation, its institutions, and its people survived.

But what of the 200,150 Judean captives taken by Sennacherib? They were resettled in the northern reaches of the Assyrian empire alongside their brethren from the northern kingdom of Israel. There, in Halah, Habor, by the River Gozan, and in the land of the Medes, the Assyrians resettled all twelve tribes of the children of Israel. This was intended to be their permanent residence; separated from their ancient homeland and having had their former institutions and customs completely disrupted, the Assyrians believed they would remain quiescent.

Where Are Halah, Habor, Gozan, and the Land of the Medes?

This is not difficult to ascertain, for this information is as available as the nearest Bible dictionary. It was a region of the Assyrian Empire to the northwest of their capital city Ninevah. Gozan was a region the Assyrians called *Guzanu* and the Roman historian Ptolemy called *Gauzanitis*. On the banks of this river, the German archaeologist Baron von Oppenheim discovered the ruins of the city of Halah, known today as Tell Halaf. The river today is not called Gozan, but is known as Khabur, after the ancient city of Habor. Today these locations are found in what is now the border area of southeast Turkey and northern Syria. Historians often refer to this area south of the Caucasus

Mountains as Greater Armenia. The Khabur River is a tributary of the Euphrates; the irrigated area was capable of supporting a large population in ancient times. The entire northern portion of the Assyrian empire, of which Halah, Habor, and Gozan were a part, was the land of the Medes. The Medes had been subjugated by the Assyrians and were eager to rebel against their cruel overlords. Later, in the sixth century B.C., along with their cousins the Persians, the Medes established the Medo-Persian Empire.

A Desperate Escape Plan

The Assyrian empire collapsed under a successful revolt of cities in southern Sumeria led by Babylon. The New Babylonian empire was gloriously rich and equally cruel. This exchange of masters meant little for the Israelites living in Halah, Habor, and Gozan along the banks of Khabur River, a tributary of the mighty Euphrates River. But hope sprang anew when the Babylonian empire fell, literally overnight, at the hand of Cyrus the Mede in 539 B.C. This represented yet another empire on the scene, the Medo-Persian.

The Israelites living in Halah, Habor, and Gozan decided to seize the opportunity to launch a desperate escape plan. The idea was simple enough: before the Persians could consolidate their grip on the sundry portions of their newly inherited far-flung empire, the Israelites would flee for the frontier. Beyond the reach of the civilized world, in the wilderness, they hoped they would be free.

The nearest frontier region was to the north on the opposite side of the towering Caucasus Mountains. This massive range, higher than the Colorado Rockies, had been an imposing barrier of rock, snow, and ice since the dawn of civilization. It was the northern edge of the civilized world. One empire after another conquered all territories along its southern flanks but never ventured over because there was nothing on the other side worth taking. Additionally, the few passes that penetrated this immense wall of snow and rock were narrow and treacherous, rising far above timberline into the thin atmosphere, where simply drawing a breath was a challenge.

It was over this range that the Israelites proposed they flee. Once across, they would be forever out of the reach of the Persians or any other cruel empire builders. They would be free!

The massive migration of an entire nation of Israelites up the Euphrates River to the foothills of the Caucasus Mountains and then over them through narrow gorges was a task involving tremendous hardship. Much like our American forbears crossing the Rockies and the Sierra Nevadas—taking women, children, and all needed household tools—this journey was fraught with dangers from snow, cold, hunger, illness, breakdown of wagons, and rockslides.

Ancient writers speak of this sudden migration. In 2 Esdras 13:40-45 we find this: *“These are the nine tribes that were taken away from their own land into exile in the days of Hoshea, whom Shalmaneser king of the Assyrians, made captives; he took them across*

the river, and they were taken into another land. But they formed this plan for themselves, that they would leave the multitude of the nations and go to a more distant region, where no human beings had ever lived, so that they might keep their statutes that they had not kept in their own land. And they went by the narrow passages of the Euphrates river. For at that time the Most High performed signs for them, and stopped the channels of the river until they had crossed over. Through that region there was long way to go, a journey of a year and a half; and that country is called Arzareth.”

In following the “*narrow passages of the Euphrates river,*” these Israelites went northward, following the gorges of the Euphrates, gradually moving into “*Arzareth,*” a place “*where no human beings had ever lived.*” It would take “*a year and a half*” to travel there in a northward direction. Where was Arzareth?

As stated, the natural northern boundary of empires in the Middle East was the large range of mountains called the Caucasus. This range separated the settled and populated regions to the south from the empty plains to the north. Prior to Christ, permanent towns did not exist in these northern steppes. Although many nomadic people traversed them, no one permanently dwelled there until later. During the period under discussion (the sixth century B.C.), these prairies in what are now Russia and the Ukraine were analogous to a sea, with sundry groups passing through on their way to somewhere else. Even in recent centuries, the steppes have fostered empty, nomadic lifestyles as illustrated in the Russian Cossack culture.

Writing in the first century A.D., the historian Josephus stated that the Israelite tribes of the northern kingdom were not lost to the world or absorbed amongst other people, but were found beyond the perimeters of the Roman Empire on the other side of the Euphrates river, i.e., to the north: “*So there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates until now, and are an immense multitude, and not to be estimated by numbers*” (*Jewish Antiquities, Book 11; 5:2*). By “*Asia,*” Josephus, like other ancient writers, meant what we now call the Middle East. If the ten tribes he referred to were not in the portions of Europe and Asia controlled by the Romans, but were “*beyond the Euphrates,*” the location is the region the Greeks and Romans then called “*Scythia.*” Arzareth, therefore, was Scythia, or the plains of southern Russia and the Ukraine.

Hurry! Before They Catch Up!

In addition to the natural tribulations associated with crossing high mountains, there was another factor that complicated this escape. Cyrus, the great Medo-Persian king, was not pleased that some of his subjects had chosen to leave his new empire without his consent. Determined to stem this flow, he mounted a campaign into the Caucasus to compel the return of the fleeing Israelites. According to the great historian James Ussher, who quotes Herodotus and Valerius Maximus in his tome *Annals of the World*, Cyrus “*was decapitated by Tomyris, the queen of the Scythians or Massagatae*” (p.119). Tomyris is the Greek form of *Tamar*, a common Israelite name. The ruins of a castle known by her

name still can be observed guarding this pass. With Cyrus dead and his force repulsed, the Israelites continued their painful trek across the mountains.

Cyrus's successor, Darius, organized another force to capture the escaping Israelites and to avenge his death, but this, too, was unsuccessful. Since then, this famous gap in the mountains has been called *Dariel Pass*. However, local inhabitants also call in the *Pass of Israel*. On the northern slope is a prominent mountain adjacent to the pass the villagers call *Zion*. In 1856, the pass was widened into a modern roadway.

The Israelites Become Known As Scythians

The *Jewish Encyclopedia* states this: “. . . the Sacae, or Scythians, who, again, were the *Lost Ten Tribes*” (Volume 12, p.250). This is a plain assertion that the Israelites, subsequent to their deportation, moved into the region called Scythia and indeed were called Scythians. Notice that the Sacae and the Scythians are used synonymously. Many scholars have determined they were one and the same people.

Sir Henry Rawlinson, the renowned archaeologist and linguist who deciphered the Behistun Rock, asserted the following: “*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...*” (Rawlinson, *The Origins of the Nations*).

Another remarkable bit of information are the gravestones from antiquity found in the Crimea, a peninsula in the Black Sea and an adjunct of ancient Scythia. According to Professor Chirolson of St. Petersburg, over seven hundred have been deciphered. One translation reads: “*I am Jehudi, the son of Moses, the son of Jehudi the Mighty, carried captive with other tribes of Israel by Shalmaneser . . . to Halah and Habor, to Gozan and to the Cheresonesus.*”

Much more solid information could be presented, but it becomes redundant. The summation of our story thus far is this: the Israelite tribes, after their deportation, made their way northward into what is now the steppes of Russia and the Ukraine along the shores of the Black and Caspian Seas, into a region called Scythia. They were numerous enough to interact with powerful neighbors to their south who called them variously Beth-Khumree (means House of Omri, after a notable king of the northern Israelites), Gimirri, Cimmerians, Scythians, Sacae, Massagatae or Gatae.

Westward Ho! Into Europe!

Reaching the relative calm of the Russian steppes on the northern flanks of the Caucasus range, the Israelites began to slowly spread out in divergent groups. Each group was identified by a different name and went to distinctly different areas, so their destinies diverged. Some went eastward, but most went west and formed the future core of the population of Europe. There is abundant evidence that identifies the Nordic race of

Europe as direct descendants of the aforementioned people found first in Greater Armenia, the region south of the Caucasus, and later in Scythia, the region north of the Caucasus. That is why the white race is called Caucasian. Furthermore, since the Scythians were Hebrew, we can state that white Europeans are Hebrews. A few sources will demonstrate this, although many more could be cited.

One of the most intriguing statements that identifies a settled group in Europe as having a genetic connection to the ancient Hebrews is the following taken from the *Apocrypha*: “*This is a copy of the letter that they sent to Onias: King Arius of the Spartans, to the high priest Onias, greetings. It has been found in writing concerning the Spartans and the Jews that they are brothers and are of the family of Abraham*” (1 Maccabees 12:19-21). This plain statement is proof that the Greeks were Hebrew. Consider now historic evidence that proves that other white people of Europe were of Hebrew descent.

The *Anglo-Saxon Chronicle* is one of the few major primary sources that narrates the events of pre-Norman Britain. Compiled in the ninth century during the reign of Alfred the Great, it states the following about the original inhabitants of Britain: “*The first inhabitants were the Britons, who came from Armenia, and first peopled Britain southward. Then happened it, that the Picts came south from Scythia, with long ships . . .*” (p.1). This remarkable piece of information reveals that the two dominant ethnic strains of the British race prior to the Romans came from the region exactly where the deported tribes of Israel had been. Is this coincidental?

Hardly, for the *Declaration of Arbroath* makes a very similar argument, but with the added usefulness of a timeline. Also known as the *Scottish Declaration of Independence*, this intriguing document was written to the Pope in 1320 A.D. to ask for his recognition of Scotland as a nation distinct from England and English ambitions. In describing their long history of independent activity, the Scots stated, “*Most Holy Father and Lord, we know and from the chronicles and books of the ancients we find that among other famous nations our own, the Scots, has been graced with widespread renown. They journeyed from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage tribes, but nowhere could they be subdued by any race, however barbarous. Thence they came, twelve hundred years after the people of Israel crossed the Red Sea, to their home in the west where they still live today.*” Not only does this place the ancestors of the Scots in Scythia, but also it indicates that this migration was completed from Scythia to Scotland via Spain no later than 291 B.C., for the Israelites crossed the Red Sea in 1491 B.C. Although the elapsed time in Spain is unstated, the movement out of Scythia is identical to the period when a broad movement of Scythians (i.e. Israelites) westward into Europe was occurring, as will be shortly discussed. And although the document does not state that the Scots are directly descended from the Israelites, we can deduce that they must be. They were in Scythia when the Israelites were there. Furthermore, why else would the Scots mention such a landmark event as Israel’s crossing of the Red Sea if they were not Israelites?

Another document of antiquity, *The Brut* or *The Chronicles of the Kings of Briton*, has a remarkable comment regarding a Scottish chief named Bathlome, a commander of thirty

ships who was speaking to Gwrganr, an ancient king of Britain: “*This chief related to the king the whole of their adventures, from the time they had been driven from Israel their original country, and the manner and circumstances in which their ancestors dwelt in a retired part of Spain, near Eirnia, from whence the Spaniards drove them to sea to seek another abode*” (p. 60). This statement corroborates the whole idea that the Scots are Israelites, as is inferred in the *Arbroath declaration*.

Next we shall consider Sharon Turner’s *The History of the Anglo-Saxons from the Earliest Period to the Norman Conquest*. Originally published between 1799 and 1805, it has long been considered the definitive work regarding the early history of Europe. Continuously referring to ancient writers whenever possible, Turner elaborates in painstaking detail the movement of the Saxon race out of Greater Armenia and Scythia into Western Europe.

With respect to the origins of the Saxon race, consider Turner’s comments: “*The Anglo-Saxons, the lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks have all sprung from that great fountain of the human race, which we have distinguished by the terms, Scythian, German, or Goth . . . The first appearance of the Scythian tribes in Europe may be placed, according to Strabo and Homer, about the eighth, or according to Herodotus, in the seventh century before the Christian era . . . Their general appellation among themselves was Scoloti, but the Greeks called them Scythians, Scuthoi, or Nomades . . . the Sakai, the Massagatai drew their origin from them*” (Turner, *History of the Anglo-Saxons*, p. 57).

As can be seen, the timeline that Turner suggests is exactly when the northern tribes of Israel were moving out of Palestine into Greater Armenia and Scythia. Notice also the names he identifies them as: Scythians, Sakai, Massagatai, and interestingly, Scoloti, a name remarkably similar to Scots. Coincidental? Surely not. He continues and identifies the geography more precisely: “*The emigrating Scythians crossed the Araxes, passed out of Asia . . . and suddenly appeared in Europe, in the seventh century before the Christian era*” (ibid., p.58). The Araxes River is a major stream in Greater Armenia, just south of the Caucasus Mountains in what is now the country of Turkey, only a short distance north from the biblical locations of Halah, Habor, and Gozan.

Concerning the etymology of names, Turner states this: “*It would be impertinent to the great subject of this history to engage in a minuter discussion of the Scythian tribes. They have become better known to us, in recent periods, under the name of Getae and Goths, the most celebrated of their branches . . . The Saxons were a German or Teutonic, that is, a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. Sakai-suna, or the sons of the Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon*” (ibid., p. 58-59). Despite Turner’s passing reference to brevity, he has much more to say regarding the Gothic and Saxon tribes of Western Europe as the direct descendants of the Scythians or Sacae from Greater Armenia and

Scythia in the seventh and eighth centuries before Christ. There is just not enough space in this article!

Caucasian Europeans Are Hebrew

As a final observation, consider what the Huguenot scholar and refugee Dr. Jacques Abbadie had to say on the topic in 1723: *“Unless the ten tribes of Israel are flown into the air, or sunk into the earth, they must be those ten Gothic tribes that entered Europe in the fifth century B.C. . . and founded the ten nations of modern Europe”* (*The Triumph of Providence* as taken from the *National Message*, 6/1957, p. 188).

Much more solid information could be presented, but the summation of the matter is this: the twelve tribes of Israel were the parent stock of most of the modern nations of Europe.

Insisting that the lost tribes of Israel were completely absorbed by other nations is simply at odds with historical and archaeological evidence. Other claims regarding the identity of the lost tribes, connecting them to the Japanese, the Meso-Americans, or African tribes, is not merely inaccurate, but either dishonest or incompetent. If you descended from the Anglo-Saxon race of nations of Europe, you have a fabulous inheritance that resides in your genes. Do not let it slip away from you!