

HISTORICAL PROOF ISRAEL EXISTED AND MIGRATED TO EUROPE

THREE MAJOR ARCHAEOLOGICAL DISCOVERIES

1) ROSETTA STONE

It was found in 1799 for Napoleon. The Rosetta Stone, which is housed in the British Museum, is a black, possibly basalt slab with three languages on it (Greek, demotic and hieroglyphs) each saying the same thing.

The linguistic experts knew the language of Greek. This stone unlocked the Egyptians hieroglyphs language. Before that time there was no way to read the inscriptions of the Egyptians. As a result of the translation of the Rosetta from Greek to the Egyptian, historians were able to learn Egyptian history.



2) BEHISTUN INSCRIPTION

In 1847 Henry Rawlinson climbed up and copied the inscription off the Behistun Stone. The inscription is approximately 15 meters high by 25 meters wide and 100 meters up a limestone cliff from an ancient road connecting the capitals of Babylonia and Media in western Iran. It was authored by Darius the Great.



The Behistun Stone is the same inscription written in three languages – Persian, Elam and Babylonian languages. The Persian word for “Saka” is called “Gimirri” in the Babylonian language.

Saka = Gimirri were the same people.

The 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. This is important because the Assyrian's referred to the Northern Kingdom of Israel in their records as the "House of Khumri", named after Israel's King Omri of the 8th century BCE. Phonetically "Khumri", "Omri", and "Gimiri" are similar.

George Rawlinson, Sir Henry Rawlinson's younger brother, connected the Saka/Gimiri of the Behistun Inscription with deported Israelites:

"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." - George Rawlinson, note in his translation of History of Herodotus, Book VII, p. 378

ASSYRIAN CUNIFORMS FOUND

In 1847, Austin Layard drove his spade into a mound at Kiyunjik and struck the walls of an Assyrian palace. He had found Sennacherib's palace at the capital of Nineveh. Over 23,000 cuneiform clay tablets were found in two rooms. These were shipped to the British Museum for translation and study.

These Assyrian cuneiform tablets were translated by Professor Leroy Waterman at the University of Michigan. He wrote many articles based on his archaeological and linguistic research. He was a professor at the University of Michigan from 1915 to 1945. He also studied at Oxford University (1900-02), the University of Berlin in (1906-07), and the University of Chicago where he received his Ph.D. degree in 1912.

The texts of the tablets reveal the Israelites, originally known to the Assyrians, as "Khumri" were placed in captivity near the river Habor, (in northern Assyria) in Gozan, and among the Medes in northern Iran. In captivity the Israelites were renamed "Gimira" and "Cimmerians." Although Medes and the Gimira were occupying part of the land of the Mannai, they were a distinct people.

PROOF THAT THE ISRAELITES EXISTED.

Proof 1

Israel is found on a stone of Shalmaneser III excavated in 1861 at Kurkh on the Tigris, in southwestern Turkey. 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.



Proof 2



The black stone, known as the "Black Obelisk," depicts Shalmaneser's victory over several kingdoms. The stone was found by Austin Layard and is housed at the British Museum. 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.

Quote from the Assyrian cuneiform script:

"The tribute of **Jehu (Iaua) son of Khumri (Omri)**: I received from him silver, gold, a golden bowl, a golden vase with pointed bottom, golden tumblers, golden buckets, tin, a staff for a king,(and) purukhti fruits."

The Israelites would pronounced "Omri" as "Ghomri" which became "Khumri" in Assyrian.

PROOF THAT ISRAELITES WERE TAKEN INTO CAPTIVITY BY THE ASSYRIANS.

Proof 1

From the Annals of Assyria, King Tiglath-pileser III, King of Assyria states:



"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.**"

Proof 2

Sargon II (722-705 B.C.) also makes mention of the "Khumri" in his record of the capture of Samaria. He refers to himself as the conqueror of "Bit-Khumri," meaning "house of Khumri".

The Israelites lived the area called Gamir in Assyria according to Van, A.H. Sayce. He also interpreted the cuniforms in 1882. The people of Urartu attacked



the land of Gamir. In around 707 B.C, a people known as "Gimira" lived among the Mannai. Their territory was only a few miles from the Medes, in the very areas where the Scriptures state the northern ten-tribed Kingdom of Israel had been placed just a few years previously.

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197-Sennacharib to King Sargon:



'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.'

To Summarize, after the reign of Sargon II (721-705 B.C.) that name Khumbi is never mentioned again. It is further noted that the Assyrian name "gamira" is translated into "Cimmerian." (Prof. Leroy Waterman – Royal Correspondence of the Assyrian Empire - published by University of Michigan, 1930.)

The obvious observation is that the Israelites living in the land of Assyria were used as a buffer region for Assyria. The nations would have to come through the land of Gamir to reach the rest of the inhabitants of Assyria. These Israelites fought for the King of Assyria.

Wikipedia states,

The first historical record of the Cimmerians appears in Assyrian annals in the year 714 BC. 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*, seems to have been located within the buffer state of Mannae. The later geographer Ptolemy placed the Cimmerian city of *Gomara* in this region. After their conquests of Colchis and Iberia in the First Millennium BC, the Cimmerians also came to be known as *Gimirri* in Georgian. The modern-day Georgian word for hero *gmiri*, is derived from the word *Gimirri*. This refers to the Cimmerians who settled in the area after the initial conquests.

ISRAELITES MOVED TO ARMENIA

In 679 B.C. the Israelites or the Gemira as they were called, fled to the area around the Black Sea. The Greeks gave the same account but called the Germirians. The Assyrian Empire began to weaken. The Israelites moved to the area around the Caucasus Mountains. They fought the Urratu (U ra to).and drove them out and settled the area of Phrygia and Uratu. This is modern day Armenia.

Strabo, the Greek geographer wrote:

"Those Cimmerians whom they also call Trerans, or some tribe of the Cimmerians, often overran the countries on the right of the Pontu (area south of the Black Sea) and those adjacent to them, at one time have invaded Paphlagnia, and at another time Phrygia (frig e a) even, at which time Midas drank bull's blood, they say, and thus went down to his doom."
(Strabo 1,111,21)



The Behistan Rock was had three languages in it -- Assyian, Babylonia and Elam. It gives the same account written in three different languages.

That is how we know the people in Germira were the same people as the Scythians. They are called Saka in the Persian language and Gemira in the Babylonian language.

PROOF THAT ISRAELITES CROSSED THE CAUCASUS MOUNTAINS

Proof 1

A Medieval Jewish historian named Eldad is cited about the ten tribes at the fall of Samaria, “evaded the calamity, going off with their flocks, and turning nomads, and that the chief...whom they appointed could muster 120,000 horse and 100,000 foot.”

To be escorted by 220,000 soldiers, the escaping Israelites must have numbered well over a million people. The Black Sea region to which they are reputed to have escaped is almost straight north of the old kingdom of Israel. Eldad said that the Israelites were accompanied by a army of 220,000 soldiers.

Proof 2

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, 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)

Proof 3

The ancient Greek historian, Herodotus (*Bk 4*), tells us that the Scythians



travelled with their families and belongings in covered wagons. Note the similiarity to the early American pioneers in their covered wagons on the Western frontier. These mountains soared thousands of feet causing some historians to believe that they were impassable. But there was a path

through this mountain range called 'Daryal Pass' sometimes called "*the Pass of Israel*". Many Europeans throughout history used this mountain passage.

Cambridge History Of Iran, (vol. 3:1:522).

Proof 4

There were many tombstones identifying the Israelites in Scythia.

The Universal Jewish Encyclopedia continues,

"tombstones were discovered, dating from the 4th to 5th centuries, one of them bearing an inscription In Aramaic." (VIII:26)

Aramaic was the language of the region of Halah and Habor, where Assyria settled many of the captive Israelites. Aramaic was used by the Assyrians as their language as well as the Babylonian and Persian empire. For the period from 700–320 B.C., Aramaic held a position similar to that occupied by English today.

The *Transactions of the Society of Biblical Archaeology* in 1874 states that there tombstones found from a Hebrew graveyard in the Crimea. This is north of the Caucasus Mts. and above the Black Sea.

One Tombstone reads,

"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."

"In Traces of Dispersion", by Terry M. Blodgett, *Ensign*, February 1994

He states,

"Chwolson and others of the Russian Archaeological Society found more than seven hundred Hebraic inscriptions in the area north of the Black Sea."

"At the turn of the century, Russian archaeologist Daniel Chwolson noted that a stone mountain ridge running alongside this narrow passage bears the inscription Wrate Israila, which he interpreted to mean 'the gates of Israel.'"

"These narrow passages lead through a region called Ararat in Hebrew, and Urartu in Assyrian. Chwolson writes that Arsareth, mentioned in 4 Ezra, was another name for Ararat, a region extending to the northern shores of the Black Sea. A river at the northwest corner of the Black Sea was anciently named Sereth (now Siret), possibly preserving part of the name Arsareth. Since 'ar in Hebrew meant 'city,' it is probable that Arsareth was a city—the city of Sareth—located near the Sereth River northwest of the Black Sea."

Other Additional Sources:

The present translation follows C. Toumanoff's proposed chronologies for the regnal years of kings and other officials, and also his distinction between Iberia (or East Georgia) prior to 1008 and Georgia (the union of East and West Georgia) thereafter. For further information on Iberia/Georgia see C. Toumanoff's *Studies in Christian Caucasian History* (Georgetown, 1963) [especially part II, [States and Dynasties of Caucasia in the Formative Centuries](#), part IV, [Iberia between Chosroid and Bagratid Rule](#), and Part V, [The Armeno-Georgian Marchlands](#)]; his articles "Chronology of the Early Kings of Iberia," in *Traditio*, vol. 25 (1969), pp. 1-33, and "[Armenia and Georgia](#)," [Chapter XIV in *The Cambridge Medieval History*, vol. IV, The Byzantine Empire, part I, (Cambridge, 1966), pp. 593-637]; W.E.B. Allen's *History of the Georgian People* (New York, 1971, reprint of the 1932 edition), and D.M. Lang's *Lives and Legends of the Georgian Saints* (Crestwood, N.Y., 1976).