

Teia-Tephi or Scota



By
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THERE ARE CURRENTLY TWO OPINIONS IN CIRCULATION ABOUT THE NAME OF ZEDEKIAH'S DAUGHTER, through whom the Royal Descent from David was transferred from Palestine to Britain: was she Tea-Tephi or Scota? The Federation's Committee on Teaching has been looking into this question with a view to clarification and the correction of any erroneous ideas that have been published in the past.

Ever since the publication in 1840 of John Wilson's book *Our Israelitish Origin*, it has been realised that the Royal House of Britain must have been descended from the Biblical House of David to whom God made promises of an enduring dynasty. Since our own royal house can, without difficulty, trace its ancestry back to the ancient kings of Ireland, it was necessary to find a connecting link with Zedekiah, the last king of Judah. The Bible

tells us that all his sons were slain, but that the king's daughters were taken to Egypt with Jeremiah, after which no more was heard of them (Jer. 43:5-7).



Zedekiah is chained and brought before Nebuchadnezzar, from Petrus Comestor's "Bible Historiale," 1670.

According to traditional Irish history Ireland was ruled by the Milesian dynasty for at least a thousand years before the birth of Christ, and before that by sundry "Pre-Milesian" peoples, the last of whom were the Tuatha De Danaan. The Rev. F.R.A. Glover, without proper evidence, jumped to the conclusion that one of Zedekiah's daughters made her way to Ireland along with Jeremiah, and there married the reigning monarch.

In seeking evidence to support his theory in Irish history, he picked on a lady named Tea who married Heremon, the first Milesian king of Ireland. and he made out that she was also called Tephi.

Glover published his theory in 1861, and a second edition of his book, *England the Remnant of Judah*, appeared in 1881 shortly before he died. His ideas were then adopted by an American professor of Military Tactics, C.A.L. Totten, in the first five volumes of *Our Race* published in 1890-92. He was followed by Rev. W.M.H. Milner in *The Royal House of Britain an Enduring Dynasty* in 1902 of which the enlarged edition of 1908 has since been reprinted many times.

About 1953 an alternative view was put forward by W. Parker, and was published in the Federation's *Bible Research Handbook Serials* 113-118. He pointed out that according to Irish history Miletus, father of Heremon, and founder of the Milesian dynasty had married a lady known as Scota in Egypt before he migrated to Spain on the way to Ireland. At least this theory has the merit of locating the lady in Egypt. a feature that is entirely lacking in case of Tea-Tephi.

Glovers Sources

Without any proper evidence that Tea had come from Egypt, Glover claimed to find this in some old Irish tracts on the origin of the name Temor for Tara, the ancient seat of the Irish kings. Three such documents had been published by George Petrie in 1839. and again by O'Connellan in 1846 in the notes to his translation of *The Annals of Ireland (1171-1616)*. Glover refers to both of these sources, but quoted only those parts that suited his purpose, ignoring the first one altogether.

The first of these tracts was composed by Amergin, chief bard of Dermot, monarch of Ireland in the sixth century. It is summarised by O'Connellan thus:

"Teph or Tephi, a daughter of Bachtir, king of Spain, having been married to Canthon, king of Britain, died there, but her body was brought back to Spain. and a mur or mound was erected to her memory, and called Tephi-mur, or the Mound of Tephi. Tea, daughter of Lugaidh, son of Ith, and queen of Heremon, the first Milesian monarch of Ireland, having seen the mound of Tephi while in Spain, she caused a similar mound to be constructed when she came to Ireland, as a sepulchral monument for

herself; and being buried there, it was called Tea-mur, signifying Tea's mound, and hence was derived the name of Tara." (p. 294).

The full text of this tract in Gaelic, with an English translation, is given in Petrie's paper on Tara, pages 129-131 of the Transactions of the Royal Irish Academy', Vol 18 (1839).



The second document produced by Petrie and O'Connellan is a poem attributed to Fintan, a bard of the sixth century. This makes no mention at all of Tephi. but it agrees with the first document in saying that Tea was the wife of Heremon, and the daughter of Lugaidh, and that Teamhair was named after her.

The third document is a poem attributed to Cuan O'Lochain who died in 1024, but Petrie points out that the language shows it to be some centuries older than that. It comprises eighteen stanzas or 72 lines of which Glover appears to publish 42, but actually only 38, since he quotes verse 8 a second time with a different translation of the first line.

The first four stanzas relate that Heremon provided a mound for Tea when she died. Verses 5-15 then give an account of the marriage of Tephi, daughter of Cino Bactir, to Canthon, a British king, and the return of her body to Spain when she died, and the building of her sepulchre there. Verse 16 explains that this was the model from which Temor, or Tara, was copied. It reads:

“It was in that place, according to arrangement They nobly constructed the first model For that of Temor, of unrivalled form And of delightful and elegant aspect.”

Petrie gives a similar translation, and in a footnote (p. 135) says, "The meaning is, that the tomb which was erected in Spain for Tephi was the

model after which Heremon built the monument or mur of Tea on the hill of Temur, from which it took its name."

Immediately following the poem O'Connellan gives the following summary: "it appears from the foregoing poem that Tephi, therein mentioned, daughter of Cino Bactir, king of Brigantia in Spain, was married to Canthon, king of Britain, and as a guarantee that her body should be restored for burial in Spain, the chief idol of the Britons, called Etherun or Taran, was left as a pledge with the king of Spain; and Canthon, king of Britain, having restored the body of Tephi, she was buried in a sepulchral mound, from which was taken the model of queen Tea's tomb, called Tea-Mur, from which was derived the name of Temor or Tara" (p.295).

It is evident from these old sources that Tea and Tephi were two different women. Tephi, the daughter of the leader of the Celtic settlement in Spain, had been married to Canthon a British king. She is otherwise unknown to Irish history. Tea, on the other hand, is a well known person. She is always said to be the daughter of Lugaidh, the son of Ith, the son of Breogan. She married Heremon, son of Miletus, in Spain before the sons of Miletus migrated to Ireland. Since her ancestry is well known, she cannot have been a daughter of Zedekiah.

The Story of Scota

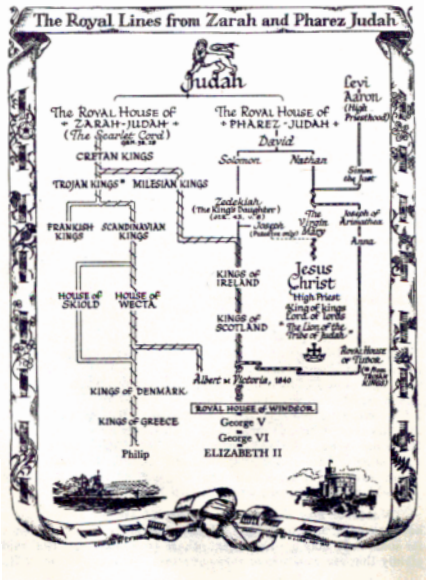
In an article on "Who were the Scots?" published in The National Message, June 1970, W.E. Filmer pointed out that there were at least two separate groups of Israelites migrating along the Mediterranean Sea from Asia Minor to Spain. The first group to arrive founded a city called Brigantium in the northwest, after passing through the Straits of Gibraltar. The leader of this group is given the eponymous name Breogan in the Irish histories; he was the great-grandfather of Tea.

Another group of Israelites travelled by way of Egypt. Their leader Gaythelus, or Miletus, went to Egypt and assisted Pharaoh Psammitichus in his war against the Ethiopians, and received in reward Scota, said to be the daughter of Pharaoh, to wife, after which they migrated to Spain. Scota

was probably the daughter of Zedekiah who had been taken to Egypt by Jeremiah.

Miletus had six sons by Scota, one of whom was Heremon who married Tea in Spain. It is suggested that Miletus had been among the Cimmerian group of Israelites ravaging Asia Minor at that time. Since these Cimmerians included captives taken by Sennacharib in 701 B.C., some of them would be of the tribe of Judah, for Sennacharib came "up against all the fenced cities Judah and took them" (2 Kings 18:13). It is possible, therefore, that Miletus could have been a Judahite. This is important, since inheritance through the female line could take place only if the lady married one of her own tribe.

The table on the left illustrates the suggested relationship between the two ladies Scota and Tea:



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