

# Origin of Irish Monarchy of King Heremon

By Jeannette Holland Austin

**Ephraim, The Northern Kingdom.** The divided Israel went among those persons who were Israel. In other words, the twelve sons of Jacob constituted the Nation of Israel. After King David's Jerusalem kingdom broke into pieces under Solomon's sons, a territorial division occurred between the twelve tribes. The tribes of Benjamin and Judah remained in Jerusalem, while the others occupied old Samaria. This territory was known as "Ephraim" and was ruled by the two sons of Joseph, Ephraim and Manassah.

**After first Assyrian Invasion (ca 800 B. C.)** when the Israelites were taken into Saudi Arabia, a wide dispersion of the tribes occurred. The Princes of Ephraim fled to the protection of the Caucasus Mountains to establish a refuge for those who were to follow. It was there that they secured control of the Gentile tribes and inhabited the land now called Armenia, imposing their government and language upon them. The land which they crossed was the corridor separating the Black Sea from the Caspian, which northwardly stretched across the plains of southern Russia. Thus, the remaining population in Samaria were deprived of leadership. When Israel attempted to liberate itself, Shalmanezzar attacked the eastern borders of Samaria where he raged a number of cities and took more than 30,000 captives into Assyria.

**Judah, the Southern Kingdom.** Meanwhile, the tribes of Judah and Benjamin (and part Levi) whose territorial residence of Jerusalem, shifted political winds from Egypt to Assyria, each time resulting in heavy taxation and captivity.

**800 B. C. King Hezekiah** sat on his throne in Jerusalem determined to throw off the yoke of taxation and regain the independence of his people. While his counsellors urged him to make an alliance with the kings of Egypt, Moab, Edom, Ammon, and several other small nations and refuse to pay tribute to Assyria, the Babylonians pressed for an alliance between Babylon, Egypt and Judah against the Assyrians. When Sennacherib, the king of Assyria, heard of this rebellion he sent a mighty army to the lands of his enemies. He defeated the King of Egypt, and then turned his fury on Judah, burning one city after another. The population of Jerusalem gathered in the Temple and began offering sacrifices for God to stay the conqueror. To prevent further damage, Hezekiah removed all the money from the treasury, gold from the doors and pillars of the Temple, precious stones, and sent thousands of slaves as a peace offering to Sennacherib. The Assyrians accepted the tribute and withdrew from the city.

**586 B. C.** So now we arrive at one of the most important eras of ancient history. King Zedekiah sat on the throne of Judah. It was time of great immigration throughout the continent. Peace was not to last long as the Chaldeans dominated the plains of Judah and then the Medes and Persians defeated the Chaldeans driving them southward. But Nebuchadnezzar, King of Babylon, lurked in the shadows. He soon defeated the Medes, Persians and Egyptian armies. The people of Judah were unaware that Nebuchadnezzar would soon invade Judah. King Hezekiah made a very bad political move. He allied with Egypt, Edom and Moab, refusing to pay tribute to Babylon. In those days, the prophet Jeremiah was in Jerusalem. He warned the king against this foolish alliance.

**A major turn of events occurs.** All of the prophets warnings came true at this period. To better understand what was to occur, let us rely on **Biblical History** to learn more about the spectacular life of **Jeremiah**.

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The Lord told Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:5).

Notice that God knew Jeremiah before he was born when he ordained him to be a prophet unto the "nations". Not one nation (Judah), but the nations.

Although not listened to by the Jewish fathers, Jeremiah was known as a statesman and was well respected in other lands. When Babylon came against Jerusalem, the captain of the army was advised to allow Jeremiah to go his way. Thus, Jeremiah was free to refugee out of Jerusalem with the Ark of the Covenant and two princesses of the royal house. Nebachadnessar brought a large army into the city, removed its treasures and captured its King. Zedekiah was held upside down while his eyes were punched out, then taken captive to Babylon. And all of his children were murdered. Except the two daughters and one son, named Mulek, who was believed to be in the womb of a mother who escaped to South America. But that is another story.

From biblical accounts, we know that Jeremiah first refugee with the Ark of the Covenant and his princesses to a nearby village of where he was rebuked and compelled to leave. The next reference is that he went into Egypt. An old landmark in Egypt specifies a house as being the temporary abode of the king's daughters. Also, a legend survives of the great chest which was brought to Egypt by an aged prophet, identified as the Ark of the Covenant.

Here is where the Biblical account of Jeremiah's migration ends, and a long series of oral accounts pass down through generations of Irish history and genealogy. Jeremiah went into Spain where the other tribes had mixed with the Gentile (teutonic) tribes and there he gave in marriage a Jewish princess to a Teutonic prince. From Spain, he travelled to Ireland where he gave the other princess, called Tea Telphi, in wedlock to King Heremon, a descendant of the princes of Ephraim.

Baruch, the faithful scribe of Jeremiah, accompanied Jeremiah to Ireland and took the lead in government as a prophet-legislator unto the nations. The preservation of Jeremiah, Baruch and the king's daughters was a preservation of the lineage of David and of the Law of Israel.

Back to established facts. During this same time period the trail leads to Ireland and a great legislature known as Olam Fodhla who'd arrived on that island with two beautiful young princesses and a companion named Simon Baruch in the year of 586 B. C. This party had in their possession the great Mergech (the Law) which was contained in a huge chest. Olam Fodhla, whose name was translated into the English from its Hebrew form means "Wonderful Prophet". He became a leader among the people, and speaking to a council of representatives of the people, said:

"It is known unto you that the Criumtear (priests) have feigned nine laws from Baal. The foundation is laid in deceit, the work hath been raised by imposture, and propped up by ignorance on this lie and fear on that."

Then he suggested an adoption of new laws for the good of Eri, which laws closely resemble the Ten Commandments. The council approved five of them:

- "Let not man slay his fellows" (Thou shalt not kill)
- "Let not man take the belongings of another privily" (Thou shalt not steal)

- "Let not the lips utter what the hind knoweth to be false." (Thous shall not bear false witness)
- "Man be Merciful.
- "Let man do even as he would be done by."

When Jeremiah arrived in Ireland there was a hill called Cofinn named after one of the kings of Ireland. At the coronation ceremony it was proposed that this mound be called the Hill or Tobrad or Tara, a name closely resembling that of the Torah, or the Law of ancient Israel. Many ceremonies occurred at Tara's hall and were immortalized in the Irish bards.

Olam Fodhla established a school of the prophets which he called the Four Masters, patterned after the organization in Jerusalem. The organization was later called the Mur Ollamha or House of Ollam or the House of the Prophets. The King of Eri (Eochaid) was invited to the ceremonial opening. As he approached the door, Olam made way for him to enter, but Eochaid said: "Nay not so; let the Olam enter." The annuals of the Four Masters' first year was dated ca 586 B. C.

In the historic Four Courts of Dublin there are two medallion portraits, one of Moses and the other of the great Irish legislator. These remarkable portraits accompany a copy of the ancient laws instituted at Eri. Olam Fodhla has been honored by the Irish for over 2500 years as being the lawgiver. Many commentators have guessed at his identify, with some scholars concluding that he could have been a Jew. A statue of the prophet-legislator is found in the Four Courts. His burial place is known to be on Devenish Island in lower Lough Erne two miles from Enniskillen and is marked as the burial place of the great legislator.

Tea Tephi married King Eri's son, Heremon and thus planted the tender twig once more in the high mountain of Israel. Irish pedigrees show them to be descended from the tribes of the Northern Kingdom. King Heremon's lineage is traced through ancient Scottish and Irish lines to Ailbi-bin, the trans-Caucasion district of Albania. The Nordic people who first inhabited this land were of the same origin as the Gaels (or Israel) that immigrated into western Europe and Britain. It is unknown whether they are connected to the people who remained in the land following the flight of the Princes of Ephraim, known as the Cimmerians.

Tea Telphi is found in numerous references of Irish history as being the wife of King Heremon. Her tomb is a stone structure sixty feet in diameter and is said to hold her body and the great Mergech (the Law which Jeremiah brought to Ireland). The royal families of Britain trace their origin to this slight and tender twig, Tea Telphia, a daughter of King Zedekiah of Jerusalem.

The other daughter whose name is unknown, a sister to Tea Telphi, married into the Spanish royalty. References to her are found in Irish history, rather than in the unestablish Spanish genealogies and histories.

The rights of the sceptre or lawgiver or ruler were promised by Abraham to Judah's descendants until Shiloh comes. In other words, the law would be carried forth until the coming of Jesus. There is no Jewish king in Israel today, but the sceptre and law thrives in Great Britain. In a very remarkable way, the princes of Ephraim and other tribes crossed Scandinavia, settled Europe and the isles and spread the lineages of Judah and Ephraim throughout its houses. From ancient days, these lineages were criss-crossed as royal houses intermarried in order to gain dominion, power and peace.

The blarney stone is believed to have been brought to Ireland by Jeremiah as the

**Israelite coronation stone upon which Judah's kings stood to be crowned.**



**Twelve emblems embrace the shield of Great Britain. They may be construed as the symbols used by each tribe of the House of Israel. Prominent is the lion anciently representing Judah and the unicorn anciently representing Ephraim. Notice that the unicorn is chained. The unicorn is believed to have been a large boar or cow. The blood of Ephraim were wild, untamed and adventurous. The harp could refer to David's harp; the dove to the Holy Ghost; etc.**

**Later in the history of Britain there is a second fusion of the blood of Judah in the person of Anna, the cousin of the Virgin Mary.**

**\*Ultimately it was the teutonic tribes (a mixture of Gentiles and Israelites) who persecuted the Jews more than anyone else.**

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