

Carthage – Israel’s Colony that became an Empire

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The 1st Year of the 4th Sabbatical Cycle

The 22nd year of the Jubilee Cycle

The 8th day of the 8th month 5853 years after the creation of Adam

The 8th Month in the First year of the Fourth Sabbatical Cycle

The 4th Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Sword, Famines, and Pestilence

October 28, 2017

Shabbat Shalom To the Royal Family,

I am now going to quote pages 129 -144 of [Israel’s Lost Empires](#) by Stephen Collins to now tell you the rest of the story.

Chapter 3

Carthage – Israel’s Colony that became an Empire

The previous chapter asserted that Carthage was a colony of the kingdom of Israel, founded in the ninth century B.C. during the extreme drought caused by the prayer of Elijah. In this chapter, much evidence will be presented to support that assertion. This chapter will also examine Carthage’s history: its rise to empire status, its presence in America, and its eventual

decay and collapse. At one point, Carthage's empire included portions of several continents – Africa, Europe, and the ancient Americas – and it almost destroyed Rome, its arch rival.

Carthage was a great empire; its scope and power has not been appreciated in the modern world.

The Israelite Origins of Carthage

In the ninth century B.C., the Kingdom of Israel was devastated by a prolonged drought. It came as a result of Elijah's prayer for divine punishment on Israel's adoption of the libertine and murderous practices of Baal worship. The drought also affected the Baal worshipping citystates of Tyre and Sidon, which had been allied to Israel since the reign of King David. This alliance was particularly close during this drought, as Israel's King Ahab was married to a daughter of Sidon's king. The Sidonian princess who became queen of Israel was named Jezebel and her name still serves as a synonym for evil even today. The bible describes this period of Israel's history in 1 Kings 16:29 to 22:40.

God did not bring this drought upon Israel in a fit of divine pique. He intervenes personally to punish nations at times in an effort to wake them up spiritually to deliver them from their selfdestructive sins. Israel had embraced Baalism, a religion that eventually destroys its adherents

by its own excesses. Baalism's sexual hedonism destroys the family units on which the strength of any nation is built, and its grisly rites of human sacrifice were especially degenerate. By using the drought to focus Israel's attention on the national cancer of Baal worship, God was doing Israel a favor.

It is indicative of the stubbornness of King Ahab and Israel's leaders that they endured the ravages of the drought for years rather than forsake their evil practices. As noted in the previous chapter, many Israelites rejected Baalism and relocated to the Kingdom of Judah where King Jehoshaphat led his kingdom in obeying Yehovah. In order to avoid starvation for its remaining population during the drought, Israel had to export size-able contingents of its population elsewhere. While Israel, Tyre and Sidon could relocate their citizens anywhere in the Phoenician Empire, which included colonies in Africa, Spain, and British Isles, it would have been difficult and costly to relocate whole communities to distant locations. It was logical to find a closer location that was unaffected by the drought to resettle a large portion of Israel's refugees. Israel, Tyre and Sidon had colonies and trading posts along the North African coast, but none apparently could quickly accommodate so large an influx of people.

Israel needed a new colony, suitable for accommodating large numbers of its hungry population. It needed to be distant enough to be unaffected by the drought, yet close enough to avoid the hardships and risks of long voyages. Since the colony would receive many seaborne immigrants, it had to include harbour facilities that would accommodate many ships simultaneously. The Universal Jewish Encyclopedia states the following about the founding of Carthage:

“It was founded about 840 B.C.E....Dido, the Phoenician Queen who is said to have founded the city, was reported to have been the grandniece of Jezebel, the wife of King Ahab of Israel. The native name of the city was Karta Hadassah...the language of the inhabitants of Carthage was very close to the Hebrew...the names of important Carthaginians are similar to the biblical characters... Barka, the surname of Hamilcar, is the same as Barak, and Hannibal is the same as Hananiah...”

It was during the rule of Ahab and Jezebel that the drought of Elijah occurred, and a Jewish record exists that Dido, a relative of King Ahab and Queen Jezebel of the Kingdom of Israel, founded Carthage! The encyclopedia Britannica states:

“Carthage was founded about 850 B.C., by ... emigrants led by Elissa, the daughter of the Tyrian King...Elissa subsequently received the name Dido.”

It would be normal to have a member of the royal house of a founding kingdom to have one of its members, Princess “Dido” or “Elissa”, serve as the initial head of a new colony. Carthage began as a “crown colony” of Israel-i.e. “Phoenicians.” The above account notes the unmistakable Hebrew nature of the language and names of Carthage. Carthage was likely founded as a temporary camp for refugees from the terrible drought affecting Israel. The need to move many Israelite out of their home country was a very pressing one, and Carthage was much closer to Israel, Tyre and Sidon than the more-distant Phoenician colonies of Spain and the British Isles. The above two accounts date the founding of Carthage to 850-840 B.C., very close to the traditional time of Elijah’s drought and the rule of Ahab and Jezebel over Israel. Because the drought in Israel was the singular event requiring the relocation of many Israelites in the middle of the ninth century B.C., this book concludes it was the motivation for the initial founding of Carthage.

Carthage may have been abandoned when Israel’s drought ended, and its evacuees were able to return home to their usual lives and ancestral properties. However, as the Assyrian threat loomed larger, Carthage later was developed into a permanent colony, offering ready sanctuary to those who fled Israel. As repeated Assyrian invasions sounded the death knell of Israel, the immigration of Israelites into Carthage would have accelerated.

Another traditional date for the founding of Carthage is 814-812 B.C., but it is not known conclusively when Carthage became a permanent colony. Maitland Edey, in *The Sea Traders*, wrote that the earliest known artifacts at Carthage were dated to 735 B.C. This date offers remarkable symmetry with events in the Kingdom of Israel. That date corresponds to the time in Israel when the Assyrians had invaded Israel and carried the tribes of Naphtali, Reuben, Gad and half of Manasseh. (2 Kings 15:27-29) Israel’s demise was then imminent and its people began to flee elsewhere to avoid an Assyrian captivity.

This new colony was planted on the north coast of Africa, and given the Hebrew name Kirjath-Hadeschath, which historian Alfred Church translated as “New Town.” The name “Kirjath” is a Hebrew word for “city,” and it appears frequently in the Bible. Israelite cities in the Bible included Kirjathaim, Kirjath-arba, Kirjath-jearim, Kirjath-sepher and Kirjath-sannah (Number

32:37, Joshua 15:15, 15:49, 20:7 and 1 Samuel 7:1). That this new Israelite colony would be named “New City” or “New Town” was very appropriate. Since the city states of Tyre, Sidon, etc. were closely allied to Israel, there were undoubtedly Tyrians and Sidonians among the colonizers of Kirjath-Hadeschath as well.

The Israelites who settled “kirjath” came from the kingdom of Israel, the ten-tribed Israelite nation to the north of the Jewish kingdom of Judah. As discussed in the previous chapter, Judah was then ruled by King Jehoshaphat, who had banned Baalism. Since the drought was on Baal worshippers, and the Bible confirms that Judah supported a huge influx of Israelites during the drought, it is clear that Judah was not affected by the drought plaguing Israel, Tyre and Sidon. Judah had no need to join Israel in founding Carthage. Therefore, Kirjath-Hadeschath was an Israelite settlement, not a Jewish one. Since both Israel and Judah spoke Hebrew, it is easy to misunderstand the origins of Kirjath unless it is realized that its founders were Hebrews from the northern kingdom of Israel, not the southern kingdom of Judah.

While the immigrants called their new city by the Hebrew word “Kirjath,” the Greeks called it “Karchedon,” and the Romans called it “Carthago.” Greece and Rome were the enemies of Carthage. Since modern concepts about the ancient world come from Greco-Roman sources, we today refer to this ancient Hebrew city as “Carthage,” the name given to it by its enemies.

Many who have written about Carthage’s history, such as Alfred Church, Gilbert and Colette Charles-Pitchard, and B.H. Warmington, have commented that the chief magistrates of Carthage were called “shophetim,” a Hebrew word for “judges.”

Gilbert and Colette Charles-Picard make this observation:

“the executive power was shared by two shofetim. This title which the Romans translated as suffetes, means judges. It was a title borne by the elders of the people of Israel before institution of the monarchy.”

Another historian, R. Bosworth Smith, adds the following:

“two supreme magistrates were called by the Romans suffetes. Their name is the same as the Hebrew Shofetim. The Hamilcars and Hannos of Carthage were, like their prototypes, the Gideons and Samsons of the book of Judges, not so much their judges, as the protectors and the rulers of the respective states.”

Why did Carthage’s leaders have Israelite titles unless they were relocated Israelites? Is it significant that Carthaginian leaders called themselves “judges” instead of “Kings”. This makes sense when one realizes that Carthage began as a crown colony of Israel. Hence its true king for at least the first century of its existence was the reigning king of Israel.

Some Carthaginians rulers called themselves “kings” in the years after the fall of Israel. One Carthaginian with the title “king” was named Malchus. Malchus is a Hebrew name, and it was still in use at the time of Christ. (John 18:10) The name “Malchus” is clearly on the Hebrew

word “melek,” which means, “king”. A prominent member of the Malicars, a ruling family of Carthage, bore a famous Hebrew name. Historian Alfred Church writes:

“One of the Hamilcars....bore the surname of Barca, and Barca is the same as the Hebrew Barak..”

The fact that some Carthaginian leaders were named after prominent Israelite leaders raises the possibility that they were actually descended from the noble families of ancient Israel. That would explain their hereditary prominence in Carthage.

One observation by Church illustrates how deep is the misconception that all ancient Hebrew speaking people were Jews. He notes:

“these resemblances of Carthaginian and Hebrew names are very interesting, and show us how close was the kindred between the Jews and the Phoenician tribes, enemies to each though they mostly were.”

When it is realized that the “Phoenician tribes” who settled Carthage, with the Hebrew names and titles, were not Jews but rather Israelites of the northern ten-tribes kingdom of Israel, the puzzle is solved. The Bible confirms that Israel and Judah (the Jews) were enemies during most of their common existence. The Jews of the kingdom of Judah we’re not Phoenician allies. However, the Hebrew-speakers of the northern kingdom of Israel were closely joined to Tyre and Sidon in the “Phoenician” alliance. Therefore, the “close kindred” noted above between Carthaginians and Hebrews was because most Carthaginians were Israelites from the northern ten tribes.

Further evidence of the Israelite origins of Carthage is in the name of Carthage’s priests. Carthage’s priests were called the “Kohanim” and the high priest was called the “Rab Kohanim” (called “Cohen” and rab Cohenim” by B.H. Warmington.) In these terms, we can clearly see the Hebrew word for the term Rabbi and such modern Jewish names as Kahn, Cohen and Kahane. The Hebrew-Carthaginian word “Kohanim” simply means priests and the word rab means “great” “mighty” or “elder.”

Gilbert and Colette Charles-Picard note that the sacred priestly law of the Carthaginian Kohanim with its instructions on animal sacrifices, libations, and other priestly rites bear “a very significant resemblance to the book of Leviticus.” They further note that “the great God El was invoked exclusively under the name of Baal Hammon, which means ‘the Lord of the altars where incense burns’...[and many burnt offerings and sacrifices]... correspond exactly to those of the Hebrews.” The divine name “El” is one of the Hebrew names for the God of Israel. *Daily life in Carthage* by Gilbert and Colette Charles-Picard, includes a photograph of a stele depicting (El) sitting on a throne of wing Cherubim. The God of Israel is described as the one who “dwells between the Cherubim.” (1 Samuel 4:4 and Psalm 80:1)

That the Carthaginians included the God of Israel in their pantheon is significant. Since the early settlers of Carthage were aware of the divine origin of the drought upon their homeland

of Israel, they likely tried to appease a God who had such power. Eventually, “El” became just another name in their pantheon of gods, but for a time, the early Carthaginians paid some homage to the God of Israel.

Unfortunately the roots in Baalism were so deep that the laws of Yehovah were eventually subordinated to the customs about Baalism. The sacrificial offerings eventually included human, not just animal, sacrifices due to the contagion of Baalism. Since Baalism was Israel’s religion at the time of the great drought and the founding of Carthage, it is not surprising that Baalism became the dominant religion of Carthage.

The historian George Rawlinson made the following observations on the unity of the Hebrew and Punic (Carthaginian) languages:

“... the Phoenicians spoke a Semitic tongue, very closely allied to the Hebrew... the ancients, Jerome, Augustine and Priscian, state that fact in the clearest terms. The inscriptions that exist confirm it. The... inscriptions are... readily explicable if the Hebrew be assumed as the key to them and not otherwise... A good Hebrew scholar has no difficulty in understanding any legible Phoenician inscription... The passage in the Poenulus of Plautus, commonly called Phoenician, belong rather to the literature of Carthage.

At times Carthaginians-the “Punic” people-were referred to as “Western Phoenicians” because they were Phoenicians who resettled in the western part of the Mediterranean Sea. For this reason, Carthaginians inscriptions are at times called “Phoenician,” as Rawlinson noted above. The *McIntock and Strong Cyclopedia of Biblical Theological and Ecclesiastical Literature* adds:

“there is no doubt that the Carthaginians and Phoenicians were the same race...the Carthaginian extract is undeniably intelligible through Hebrew to Hebrew scholars...the close kinship of the two languages is...strikingly confirmed by the very many Phoenician and Carthaginian names of places and persons which become really significant in Hebrew...”

The above evidence abundantly establishes the Hebrew-Israelite origin of the ancient people we today call the Carthaginians. The *Encyclopedia Judaica* also refers to a Hebrew role in the founding of Carthage, although it makes no differentiation between the two separate Hebrew kingdoms that existed at that time. Biblical accounts of the great drought reveal that the “Hebrew” role in the founding of Carthage came from the northern kingdom of Israel, not the Jews of Judah. The *Encyclopedia Judaica* confirms that there is no evidence of Jews in Carthage during the Punic period (before 146 B.C.E). Given the fact that Carthage’s early history from the ninth century B.C. is permeated with Hebrew names and terms, the avowed absence of a Jewish role during the centuries can only mean that the Hebrew origins of Carthage resulted from his colonization by the ten-tribed kingdom of Israel.

It has been noted that the first two centuries of Carthage were “veiled in obscurity.” Part of that time Carthage (or Kirjath) lived in the shadow of its mother country, Israel. While Carthage was

Israel's colony, it did not possess its own sovereignty. It was "obscure" because it was dominated by Israel. It is only after the end of the kingdom of Israel and Palestine that Carthage asserted an independent identity in world affairs.

When the northern kingdom of Israel fell, a dispute arose between Judah and Carthage over rights to Israel's former territory. The *Encyclopedia Judaica* records that the "Africans [Carthaginians] are also described as disputing with Israelites the title to the ownership of Erez [the land of] Israel. The *Judaica* account refers to Jewish residents of Judah as the "Israelites" who disputed with Carthage over rights to the land of Israel. The Jews were Israelites in a racial sense as they were one of the tribes who descended from "Israel," the man whose origin original name was Jacob. But in a political sense, the Jews of Judah had not been known by the term "Israel" for centuries. That term referred to the northern ten tribes of Israel.

Judah's claim to the land of Israel was based on the fact their Davidic dynasty had ruled over that land before Israel and Judah became separate nations. Carthage's claim to Israel's territory was understandable since they were the relatives of the Israelites who had abandoned the land to Assyria's army. Judah's claim was based on dynastic precedent; all Carthage's claims are based on the rights of kinsman. Both claims were moot, however. Neither Carthage nor Judah could challenge Assyria, and Assyria decided to populate Israel's abandoned land as they saw fit. (II Kings 17:24-31)

Carthage rallies Israel's colonies to oppose Greece

After the fall of their mother country, Israel, Carthage had to fend for itself in the world. As the largest Israelite colony in the Mediterranean region, Carthage assumed a leadership position among the remaining "Phoenician" settlements. With Israel's power absent from the Mediterranean, many Phoenician-Israelite settlements soon became untenable and were absorbed by a new power.

The new power in the Eastern Mediterranean was Greece. One account states of this time: "The Greeks took advantage of this eclipse [in Phoenician power] and from 750-500 B.C., against little opposition they drove out the Phoenicians and poured thousands of their own immigrants into Eastern Sicily, into the south of Italy, into southern Provence and even into Andalusia and Cyrenaica, thus completely encircling the Carthaginian territory." The "eclipse" of Phoenician power coincides precisely with the decline and fall of the kingdom of Israel, which was in its death throes from 750-721 B.C. When Israel fell Greece filled the void.

The areas vacated by the Phoenicians give us an insight into just how widespread was the Israelite dominance of the Mediterranean prior to Israel's demise. Carthage grew in strength, as it became the redoubt to which displace "Phoenicians" fled. This infusion of refugees into Carthage is described as follows:

"The Carthaginians... had already been reinforced on several occasions by refugees from the besieged metropolis of Tyre and now rallied all the colonists driven from Lixus and Gades beyond the Pillars of Hercules, to Malta, by way of Sardinia and Western Sicily in organized resistance to the common enemy."

Since historians acknowledge Carthage received refugees from Tyre when it was threatened, it is equally apparent that Carthage has also received waves of Israelite refugees from the kingdom of Israel, Tyre's ally, during its calamity at the hand of Assyria.

Due to the influx of many "Phoenician" refugees, Carthage became strong soon after the fall of Israel. Gilbert and Colette Charles-Picard cite Herodotus in asserting that Carthage had attained by 650 B.C. a "rich and powerful...adult status." In other words, Carthage became an independent power within one lifetime of the fall of Samaria. Smarting from their expulsions from former colonies, the Mediterranean Israelites fought back, with allied refugees from Tyre and Sidon. In the 6th century B.C., Carthaginian counterattacks against the Greeks took back Corsica and Western North Africa. Sicily became a frequent battleground for the Greco Carthaginian wars. In 409 B.C., the Carthaginians conquered a Greek city in Sicily using classic Assyrian war tactics. The Carthaginians used siege towers and battering rams, and Carthage's mercenaries were as cruel as the Assyrians after their victory. Historian B. H. Worthington wrote the following about this battle:

“...the Carthaginians had inherited from their Phoenician homeland the techniques of siege warfare which had been a feature of the ancient Assyrian empire.”

Where did Carthage learn about Assyrian battle tactics? The answer is simple. Carthage's ancestors in the kingdom of Israel had been the frequent targets of the Assyrian battle tactics. The Carthaginian generals remembered and copied them.

Carthage became so dominant in the Western Mediterranean that they barred Greek passages through the Pillars of Hercules (Gibraltar), making Carthage "the Queen of the Western Seas". Carthage's ability to prevent Greek access to the Atlantic ocean had a very significant impact on both the ancient and modern world, as we shall see later in this chapter.

The picture below shows you just how narrow this sea gate is at the Western End of the Mediterranean Sea. It is just 8 nautical miles across, and this was the gate Carthage controlled which prevented both Greece and Rome from access to the Atlantic Ocean and all destinations beyond.



The Phoenician colony at Gades in Iberia (Spain) allied itself to Carthage when Carthage rescued Gades in a local war. This was a logical alliance as both Gades and Carthage shared a Phoenician-Israelite origin. When Tyre fell to King Nebuchadnezzar in 574 B.C., more refugees migrated to Carthage. For centuries, Carthage served as a refuge for Semitic people who fled Palestine by sea to avoid an Assyrian or Babylonian invasion.



The Greco-Carthaginian conflicts divided the Mediterranean Sea into separate spheres of influence, with Carthage dominant in the West and Greece dominant in the East. As the centuries passed, the Romans supplanted the Greeks, becoming the new archenemy of the Carthaginians. In the early centuries of the rivalry, Carthage had the upper hand. Early treaties between the two show the stronger Carthaginians arrogantly dictating terms to the weaker Romans. In a treaty dated 348 B.C. Carthage forbade the Romans even to trade with certain Western Mediterranean areas and ordered the Romans not to land in Sardinia and parts of Africa unless it was to take on provisions or repair their ships. Carthage could be haughty even with his own allies. This propensity for arrogance would become a factor in Carthage's undoing.

Carthage continued to block the Pillars of Hercules with its powerful navy, permitting neither Greeks nor Romans to sail into the Atlantic Ocean. In fact, when one Greek mariner named Pytheas finally sailed into the Atlantic around 300 B.C., it was an unprecedented event! It has

been suggested that the Carthaginians permitted Pytheas to make his voyage in order to placate the Macedonian empire founded by Alexander the Great. Another explanation is that the Carthaginian ships guarding Gibraltar had left to join an immense fleet of ships supporting an invasion of Sicily. Carthage pioneered the tactic of amphibious invasions of a seacoast from a naval fleet. There is a record that the Carthaginians once invaded Sicily with a force of 100,000 soldiers who disembarked from 1,500 transfer vessels escorted by 60 warships. This huge maritime invasion was an ancient counterpart to the sea-borne invasion performed in World War II by the Allies in Normandy and all across the Pacific theater by the American Navy.

Whatever the reason for his unusual access to the Atlantic, Pytheas sailed to western and northern Europe coasts previously unvisited by the Greeks. Pytheas marveled that the positions of the constellations changed as he traveled north giving the Greeks a hint that the world was a sphere. As Dr. Barry Fell noted:

“Never before had any great navigator been able to sail so far north; Carthaginian commercial interests would not permit it.”

In the ancient world, Carthage was so powerful that when a Greek mariner gained access to the Atlantic ocean it was an historic event! What was remarkable new knowledge to the Greeks – that the earth was spherical – had been common knowledge to Carthage and to Phoenicia for about a millennium! After the voyage of Pytheas, Greco-Romans were again barred from the Atlantic, and later Greek cartographers came to regard the observation of Pytheas as fictional. Phoenician-Carthaginian knowledge in the fields of world geography, maritime navigation and astral science was approximately 1,000 years ahead of the Greeks. Modern history text teach as fact the ancient Greco-Roman propaganda that they were the civilized nations and all others were “barbarians.” Our history texts are wrong. In some fields of scientific knowledge, other nations were far superior to Greece and Rome.

Because Carthage long denied Greece and Rome any access to the world’s oceans, the Greeks and Romans had a very limited view of the world. The geographical knowledge of Greece and Rome was limited to the Mediterranean region, and those parts of Asia and Europe within marching



distance of their armies. This has immense implications for modern perceptions about ancient civilizations.

Modern versions of ancient history are taught almost exclusively from a Greco-Roman perspective. People are taught to assume that no one in the ancient world knew anything until someone in the Greco-Roman world learned it for the first time. This assumption has given the modern world woeful misunderstandings about the ancient world.

Since Greece and Rome were land empires rather than maritime empires like Phoenicia and

Carthage, the Greeks and Romans were profoundly ignorant of knowledge long possessed by Israel, Tyre, Sidon and Carthage. Greece and Rome were unfamiliar with North America, South America, and Northern European regions and other places reachable only by longrange ocean travel. Modern history texts teach the false notion that nobody in the ancient world knew about these places until the Greeks or Romans finally learned about them. **In fact, Carthage and Israel-Phoenicia before them explored, colonized and exploited the ancient Americas centuries before the Greeks and Romans had access to the New World.**

The Carthaginians did not want the Greeks or Romans to learn about the wealth of North America and other places accessible only to a maritime power. That is why they went to great pains to keep the Greeks and Romans “shut out” of the Atlantic Ocean. They retain the obvious commercial advantages that a monopoly over the Atlantic coastlands gave them. If the ancient Carthaginians could have known that over two millennium into the future, nations would be teaching their schoolchildren that no one in the ancient “Old World” knew about the New World because of the Greeks and Romans didn’t know about it, the Carthaginian’s would have roared with laughter! Indeed, if Carthage had defeated Rome, instead of vice versa, later European civilizations would never have heard the unscientific Greco-Roman belief that the world is flat!



{Brethren, do you see what is taking place here? A propaganda lie was spread among the Greeks and then the Romans in order to secure the trading routes Carthage had with the rest of the world, with North and South America, Northern Europe and Africa. This propaganda lie that they spread to the Greeks and Romans was that the earth was flat and once you passed the Straits of Gibraltar you would fall off the ends of the earth. The Greeks and the Romans

believed it and stayed away from venturing out past the Pillars of Hercules. It is this same propaganda lie conceived by Israelite-Phoenicians that many today are arguing over instead of studying their Torah.}

Once Carthage fell after the third Punic war Carthaginian refugees began to flee to these colonies that they had established around the world in North and South America.

Continuing now with aftermath of the falling of Carthage we read in Israel's Lost Empire by Stephen Collins Page 162 to 165:

Historical evidence indicates some Carthaginians sought refuge in ancient America via Carthage's old maritime routes across the Atlantic Ocean. We have already seen that Carthaginian coins, artifacts and inscriptions have been found in a wide area of North America. Petroglyph's honoring the Carthaginian goddess, Tanith, have been found in Colorado, Oklahoma, Kansas and North Carolina. Dr. Fell was earlier cited as noting that the Carthaginian coins in ancient America date to "the fourth and third century B.C.", a time including the First and Second Punic Wars between Roman and Carthage. This presence of Carthaginian coins from that period confirms that Carthage was still linked to its North American colony, and many could have sought it as a place of refuge from the Romans.

A stone was found in Massachusetts with an ancient Punic inscription, which Dr. Fell translated as:

"A proclamation of annexation. Do not deface. By this Hanno takes possession."



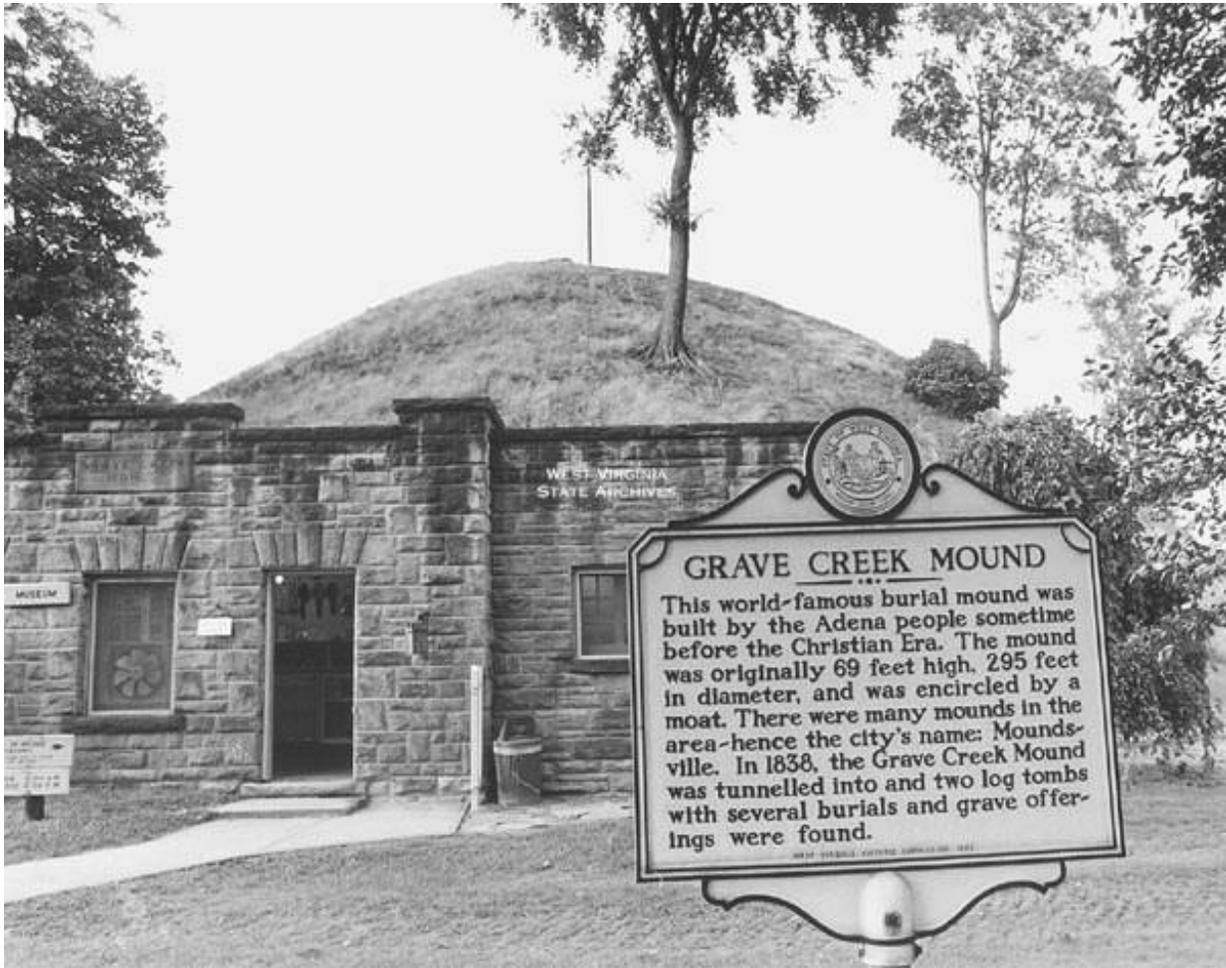
Hanno was a common name of the Carthaginian nobility, but there was a famous Carthaginian explorer (circa 520 B.C.) named Hanno who led large exploration fleets into the Atlantic Ocean.

19th century historian, Alfred Church, wrote of this expedition:

"It was decreed by the Carthaginians that Hanno should sail beyond the Pillars of Hercules and found cities...Accordingly he sailed with 60 ships of 50 oars each and a multitude of men and women to the number of 30,000, and provisions and other equipment."

This is likely the same voyage of 60 ships and 30,000 men women cited above by Nigel Davies. Dr. Davies dates the voyage to 500 – 480 B.C., while Church assigned it to 520 BC. Church suggests that the 60 ships were military escort vessels (military ships were oared ships) and that the 30,000 colonist sailed on a separate fleet of transport vessels. What is known is that the Carthaginians did send huge fleets of colonists westward into the Atlantic

Ocean towards destinations unknown to the Greeks. Obviously the Carthaginians would not send thousands of families into the Atlantic to new colonies unless they had already explored and secured the sites to be settled.



Perhaps the “Hanno” who claimed possession of America was the very Hanno who led this ancient Carthaginian fleet into the Atlantic Ocean; it cannot be known for certain. **However this does give physical evidence that a Carthaginian named Hanno claimed North America for Carthage 2000 years before later European explorers claimed portions of America for “King and country.”**

Earlier, it was shown that the Israelite-Phoenicians had founded the “Adena” culture in the Ohio River region of ancient America. Carthage and the Adena colony were both founded by Israel-Phoenicia, so the Adena culture served well as a refuge for Carthaginian refugees. The Adena colony in North America received a major infusion of new immigrants known as the Hopewell people in 300-200 B.C. The *Encyclopedia Americana* states the Hopewell culture reached its peak between 200 B.C. and 400 A.D.

The above dates for the infusion of new people into the Adena colony coincides with the First and Second Punic Wars (264-241 B.C. and 218-201 B.C.) and the period of time in which the Carthaginian coins were infused into North America as cited by Dr. Fell. Who else could the Hopewell People have been but Carthaginians merging with the Adena colony (of Phoenician origin)? Even as Carthage was founded by Israelites seeking refuge from successive Assyrian wars, the New World received refugees from Carthage who fled the Roman wars. The

Adena/Hopewell People were mound builders. A tablet found in their Grave Creek Mound of West Virginia was inscribed in:

“Punic written in the form of an alphabet used in Iberia in the first millennium BC. The Grave Creek Mound is believed to be the largest of the Adena mounds and according to Don W. Dragoo in *Mounds for the Dead*, was of the late Adena period coincident with the arrival of the Hopewell People, 300-200 B.C.”

That a large burial mound in West Virginia dating to the time of the Punic Wars included a Punic (i.e. Carthaginian) inscription supports the view that the Hopewell infusion into the Adena culture of North America was comprised of Punic refugees. The fact that it was Iberian Punic indicates the maker of the inscription was from the Spanish portion of the Carthaginian Empire.

Also, numerous gravestones have been found in Pennsylvania with Carthaginian inscriptions. Dr. Berry Fell states the following about one grave marker:

It is written **in Carthaginian script about the first or second century A.D.** It carries four rows of neatly executed Punic letters...The grave marker makes it clear also that **he was also an early Christian** who died lacking the rights of the church.”

This confirms not only that Carthage’s Punic culture survived among the Hopewell culture, but also that Christianity, an old world religion, later followed them across the Atlantic Ocean to the New World! A Punic gravestone “with neatly executed Punic letters” indicates that the Punic culture in North America was still well-established three or four centuries after the fall of Carthage and in the second century after the birth of Christ. The presence of Christianity in the late Hopewell culture also confirms that the maritime routes between the Old and New Worlds were still active at this time.

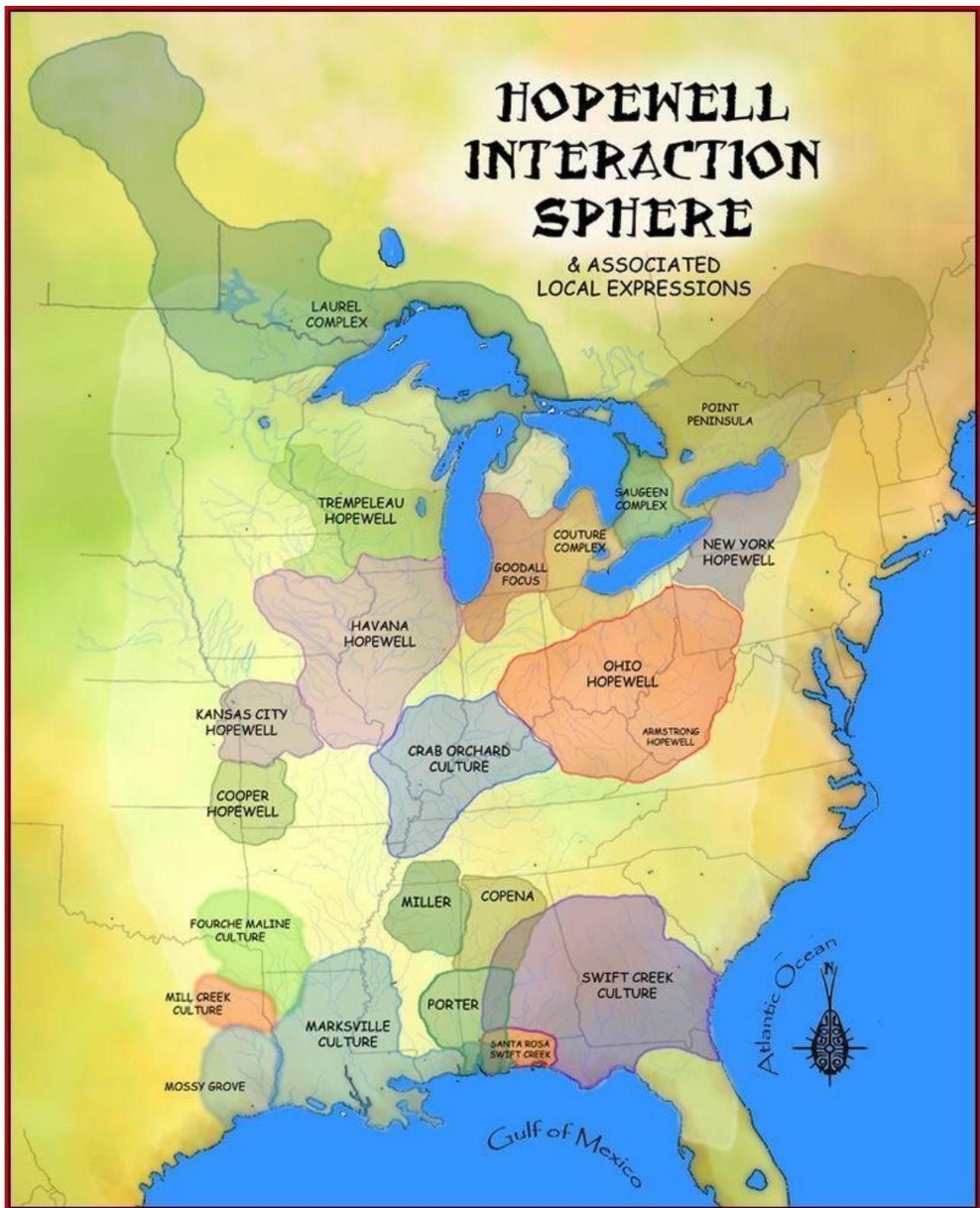
Below is a copy of the Ten Commandment Stone I have from the Indian Mounds of Ohio. It is called the Decalogue Stone, as it is the Ten Commandments in Hebrew letters written around the image of Moses.

Below are two maps of North America showing the Hopewell-Adena cultures and the areas they influenced. From these cultures come what today are known as some of the North American Indians. They were refugees fleeing from the collapse of the Northern Tribes of Israel in 723 B.C. I want you all to know that no mention is ever made of three tribes of Israel being taken into captivity. They fled before the fighting began. One was the tribe of Dan, the other two slip my mind at present. Did they flee to Carthage? Or did they stop along the way to Ireland from Carthage? Did some of them then flee after the Punic Wars to North America? Here now is the last question. When North America is about to fall and that day is very close now, where are you going to flee to?





You can look at this map at the [following link](#) if this is not working for you.



This should show you where the flat earth lie began. Israel started it to protect their trade routes from the Greeks and the Romans.

I will now include an extract first mentioned in

News Letter 5846-049, dated January 8, 2011

Steven Collins wrote and told me about an interview he had done recently on www.trunews.com which you can listen to directly at

[http://www.trunews.com/Audio/m3u/12 29 10 Wednesday trunews2.m3u](http://www.trunews.com/Audio/m3u/12_29_10_Wednesday_trunews2.m3u)

The Part you should pay attention to is the part where Steven is describing the Carthaginians and where they come from as this was a major point in last week's news letter as I showed you how the Israelites continued to worship Molech as you do to this day. But there are many other topics which he mentions that are sure to enlighten you as you listen to this talk. And if you have not yet read his books then I urge you to do so ASAP. You can do so at

<http://stevenmcollins.com/homepage.php>