

MIQDASH BETHEL COVENANT INSTITUTION

Pearl River, Louisiana | miqdashbethel.org | 402-218-9530

DOCUMENT 142

☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
The tzitzit commandment was given to the people of Yisra'el (Israel). This study asks: did the covenant instruction embed itself in every nation through the fringe at the garment edge?	Yeshua wore tzitzit. The garment-edge commandment was never revoked. The evidence that other peoples independently wore fringes speaks to the universal reach of Yahweh's instruction.	The Quran (74:4) commands garment purity. The Tanakh anchors the universal principle: garment edges are covenant boundaries, recognized across peoples and continents.

DOCTRINAL AUTHORITY – STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the Tanakh — the written covenant of Yahweh. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Quran are cited as historical reference and comparative witness — never as superseding authority. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because Yahweh's covenant belongs to every nation that will receive it.

FRINGES AT THE CORNERS OF THE EARTH

A COVENANT DEEP DIVE STUDY

NATIVE AMERICAN GARMENT FRINGE AND THE COVENANT COMMANDMENT

Were the Indigenous Peoples of Turtle Island Observing the Tzitzit Instruction of Bamidbar (Numbers) 15:37–41 and Devarim (Deuteronomy) 22:12?

June 2026 | Miqdash Bethel Covenant Institution

HOW TO READ THIS DOCUMENT

Hebrew book names are used throughout, followed by English in parentheses on first appearance. Yahweh (יהוה) and Elohim (אֱלֹהִים) appear in every place where English translations render 'LORD' or 'God.' Hebrew transliterations appear in *bold italic* with English meaning in parentheses at every occurrence. Strong's numbers appear in bold. Scripture quotations follow the JPS 1985, Robert Alter, and Everett Fox (Schocken Bible) translations, cross-referenced against the Hebrew text.

TANAKH BOOKS CITED IN THIS STUDY

HEBREW BOOK NAME	ENGLISH NAME
Bamidbar	Numbers
Devarim	Deuteronomy
Bereishit	Genesis
Shemot	Exodus
Yeshayahu	Isaiah
Tehillim	Psalms
Melachim Aleph	1 Kings
Zecharyah	Zechariah
Malachi	Malachi

PART ONE

THE QUESTION BEFORE THE COVENANT

When **Yahweh** commanded the people of **Yisra'el** (Israel) in the wilderness of ***Bamidbar*** (**Numbers**) to attach ***tzitzit*** (fringes) to the ***kanaph*** (corners/wings) of their garments, He did not address that instruction exclusively to the twelve tribes gathered at the foot of Sinai. The commandment closes with the seal: **'I am Yahweh your Elohim, who brought you out of the land of Mitzrayim (Egypt) to be your Elohim — I am Yahweh your Elohim.'** (**Bamidbar** [**Numbers**] 15:41). The double

repetition of the covenant self-identification is **Yahweh's** signature across all generations. The command was not time-bound. It was not tribe-bound.

The covenant question this study puts before the record is this: when explorers, missionaries, and historians encountered the Indigenous peoples of North America — peoples who had lived for millennia across the continent known to them as Turtle Island — they found, across dozens of tribes from the Great Plains to the Southwest to the Eastern Woodlands, garments adorned with hanging fringes, twisted cords, and tassels at the edges and corners of clothing. This study examines that evidence through the lens of the covenant commandment, applying the **Devarim (Deuteronomy) 19:15** two-or-three-witness standard, and asks: was this independent cultural practice a convergence with the covenant instruction, a remnant of it, or a human echo of a universal principle that **Yahweh** embedded at creation?

This study does not assert that Native Americans are the Ten Lost Tribes of Yisra'el (Israel). That claim lies outside the scope of this document. MBCI's covenant audit examines the practice on its own evidentiary terms — what the historical record shows, what the tribes themselves said about the meaning of the fringe, and how that witness holds against the Written Tanakh.

PART TWO

THE COVENANT STANDARD — WHAT THE WRITTEN TANAKH REQUIRES

Before examining Native American evidence, the covenant instruction must stand clearly on its own two textual legs.

WITNESS ONE — BAMIDBAR (NUMBERS) 15:37–41

Yahweh said to Moshe as follows: Speak to the Israelite people and instruct them to make for themselves fringes [tzitzit — צִיצִית, H6734] on the corners [kanaph — כַּנָּף, H3671] of their garments throughout the ages; let them attach a cord of blue [petil techelet — פֶּתִיל תְּכֵלֶת] to the fringe at each corner. That shall be your fringe; look at it and recall all the commandments of Yahweh and observe them, so that you do not follow your heart and eyes in your lustful urge. Thus you shall be reminded to observe all My commandments and to be holy [kedoshim — קְדוֹשִׁים] to your Elohim. I,

Yahweh, am your Elohim, who brought you out of the land of Egypt to be your Elohim: I, Yahweh your Elohim. (JPS 1985)

WITNESS TWO — DEVARIM (DEUTERONOMY) 22:12

You shall make yourself twisted threads [gedilim — גְּדִילִים, H1434] on the four corners of your garment with which you cover yourself. (Robert Alter)

Seven covenant elements were identified in **Doc 141 (The Tzitzit Covenant)**: (1) the *ra'ab* (seeing) trigger; (2) the *zachar* (remembering) activation; (3) the *kedushah* (holiness) outcome; (4) the *lo taturu* (anti-straying) guard; (5) the Exodus identity clause; (6) the *l'dorotam* (generational permanence) declaration; and (7) the **Yahweh** self-identification seal. These seven elements are the measuring rod against which the Native American evidence will be evaluated.

PART THREE

THE HISTORICAL EVIDENTIARY RECORD — FOUR PILLARS

PILLAR ONE: THE UNIVERSAL ANCIENT NEAR EASTERN PRACTICE OF FRINGE

The covenant commandment of *tzitzit* did not arrive into a world without fringes. Historical evidence establishes that fringe on garment-edges was a universal ancient Near Eastern practice attested across Mesopotamia (3000–300 BCE), Egypt (from the time of Pharaoh Thutmose II, c. 1490–1436 BCE), and the Minoan civilization (Middle Minoan III, c. 1700 BCE). The academic study *Tasseled Garments in the Ancient East Mediterranean* (ResearchGate) confirms tassels on borders of garments in Mesopotamian cylinder seals from the third millennium BCE. Fringe adorned the two most basic Mesopotamian garments — the skirt and the shawl — for both men and women across all social classes.

The *Encyclopedia of Fashion, Costume, and Culture* records that in Mesopotamia, 'some men would use the fringe of their shawls as a type of signature for contracts. Instead of using a seal to impress their mark on a clay contract, men would use their unique fringe.' This aligns precisely with what we established in Doc 141: the garment-edge (*kanaph*) was the seat of personal authority, legal identity, and covenant standing in Hebrew idiom. The fringe was a personal seal.

Wikipedia's entry on Tassel records: 'In Egypt, Mesopotamia, and throughout the Arab world tassels were worn by children on hoods or caps to protect them from malevolent spirits and ward off demons.' The protective function of the fringe — as a spiritual boundary-marker at the edge of the garment — was recognized across the ancient world. **Yahweh's** commandment in **Bamidbar (Numbers)** did not invent fringe. He repurposed a universally understood language of garment-edge authority and covenant identity, filling it with specific covenant content: see, remember, observe, be holy.

The Brewminate historical study *Ancient Fashion: Fringed Clothing in Roman Iconography and Written Sources* further notes: 'From the 9th century BCE onwards, fringe and tassels appear on depictions of the clothing of gods, kings and great warriors. The fringes of a garment were considered to be an extension of the wearer's power and character.' This matches the Hebrew *kanaph* (wing/extremity) concept exactly: the fringe extends the wearer's identity, authority, and spiritual standing outward from the body.

PILLAR TWO: THE DOCUMENTED NATIVE AMERICAN FRINGE PRACTICE

Native American fringe-wearing is one of the most thoroughly documented features of Indigenous clothing across virtually every region of the continent.

PLAINS TRIBES (Lakota, Cheyenne, Comanche, Arapaho): Buckskin garments — shirts, dresses, leggings, moccasins — were consistently fringed at the edges and seams. Encyclopedia.com records: 'Native American tribes of the Plains and elsewhere had long created garments with fringe.' The fringe served several acknowledged functions: (1) practical — 'a type of gutter that repelled rainwater from the wearer'; (2) identity — 'communicating tribal affiliation, personal accomplishments, and spiritual connections'; and (3) spiritual — 'some Native Americans believed that the tassels on their clothes had the power to ward off evil spirits' (IndianCountryExtension.org).

WOODLAND TRIBES (Cherokee, Ojibwe/Anishinaabe, Iroquois, Creek, Seminole): Fringed garments were standard across the Eastern Woodlands. The scholarly source knahm.org states that for Native peoples generally, 'fringe symbolized flowing energy' and was included in ceremonial dress as a form of spiritual armor.

PUEBLO AND SOUTHWEST TRIBES (Navajo, Hopi, Zuni): Woven cotton garments included fringed edges. The wamus — a leather tunic or shirt worn by Native Americans — was fringed as a standard feature, functioning both practically and spiritually.

THE GHOST SHIRT (Lakota Sioux, 1889–1890): This specific garment — a fringed shirt believed by certain Lakota factions to carry spiritual protective power — was a direct expression of the principle that the garment itself, specifically its fringe, carried spiritual standing. Though the Ghost Dance movement was a late 19th-century phenomenon, it drew on pre-existing tribal garment theology.

The consistent threefold function across virtually all documented tribes is:

FUNCTION	NATIVE AMERICAN EXPRESSION	COVENANT PARALLEL IN BAMIDBAR (NUMBERS) 15
Practical/Physical	Sheds water; dries faster; wicks moisture from body	The garment is cared for — the physical body of the covenant person is tended
Identity Marker	Communicates tribal affiliation, achievement, clan, and personal story	<i>Kanaph</i> = seat of personal authority; fringe = extension of the covenant person's standing
Spiritual/Protective	Wards off evil spirits; connects to spirit world; marks garment as sacred	<i>Kedushah</i> = holiness; fringe marks the boundary between the ordinary and the set-apart

PILLAR THREE: JAMES ADAIR'S 40-YEAR WITNESS — THE HISTORY OF THE AMERICAN INDIANS (1775)

The most consequential primary-source evidentiary document for this study is *The History of the American Indians* by James Adair, published in London in 1775. Adair (c. 1709–1783) was an Irish-born trader who lived among the southern tribes of North America — particularly the Cherokee, Chickasaw, Muskogee (Creek), Choctaw, and Catawba — for approximately **forty years** before writing his account. His testimony is not that of a brief observer or an armchair theorist. He is a long-resident witness of the quality demanded by **Devarim (Deuteronomy) 19:15**.

Adair identified 23 specific parallels between Indigenous customs and the Hebrew covenant, including:

ADAIR'S PARALLEL	DESCRIPTION
Division into Tribes	Organized familial-clan structures paralleling the twelve-tribe system
Worship of a Single Creator	Monotheistic orientation — a single great Spirit or Master of Life — distinct from polytheistic neighboring peoples
Notions of Theocracy	The Creator as governing authority over the community, not merely a deity to be appeased
Prophets and High Priests	Recognized spiritual intermediaries functioning analogously to Hebrew nevi'im (prophets)
Daily Sacrifice	The best portion of each meal cast into the fire as a sacrifice to the Holy Spirit/Creator
Festivals, Fasts, and Religious Rites	Seasonal covenant-renewal ceremonies with fasting components
Language Similarities	Hebrew root-word cognates noted across multiple tribal languages
Manner of Counting Time	Lunar calendar patterns paralleling the Hebrew month-counting system
Purification Rituals	Immersion and cleansing rites analogous to Hebrew taharah (ritual purity) practices
Matrilineal Descent	Tribal identity passed through the mother — a distinctly Hebrew covenant pattern (Jacob/Rachel/Leah structure)

Thomas Jefferson, in correspondence, mentioned Adair's work and noted: 'He believed all the Indians of America to be descended from the Jews: the same laws, usages, rites and ceremonies, the same sacrifices, priests, prophets, fasts and festivals, almost the same religion, and that they all spoke Hebrew.' Jefferson added the caution that Adair's theory required the reader to be on guard against the author's confirmation bias — a valid scholarly observation that MBCI applies here: Adair's data is the witness; his interpretive theory (direct descent from the Ten Tribes) is a separate claim that MBCI neither confirms nor denies.

Benjamin Franklin recommended Adair's book to its publisher. The Harvard University Bulletin (1892) called it 'customs of the Indians having a striking resemblance to those of the Jews.' The London Magazine (1775) noted 'an amazing similarity between their rites and customs.' These are not fringe voices (no pun intended) — they represent the mainstream scholarly and political observation of the 18th century.

What Adair does not do, and what MBCI does not claim on his behalf, is identify a specific tzitzit-parallel in the fringed garment. Adair's contribution to this study is structural: he establishes that the covenant-practice matrix (sacrifice, purification, festival, prophecy, single-Creator worship, clan structure, matrilineal descent) was already present in Native American life. Fringe at the garment edge, within a culture that already demonstrates multiple other covenant-practice patterns, is not a casual coincidence.

PILLAR FOUR: THE ORAL TRADITION WITNESS — CHIEF RIVERWIND AND ANISHINAABE MEMORY

Israel365 News (October 2022) recorded testimony from Chief Riverwind, an Indigenous leader, who stated: 'Another Native American story tells of a time when the world was all one land mass, and we were all one tribe. We tried to build a sky tower to the Creator. These are pre-missionary oral traditions. They are passed down through specially trained storytellers who are forbidden from changing a single word.'

This oral tradition, independently preserved within Indigenous communities before European missionary contact, parallels the **Migdal Bavel (Tower of Babel)** account in **Bereishit (Genesis) 11** — the same passage studied in Doc 131. Chief Riverwind further noted that some Anishinaabe (Chippewa/Ojibwe) people believe they are from the tribe of **Ephraim**. He noted that 'Anishinaabe' is remarkably similar to the Hebrew phrase *anshe navi* — 'people of the prophet.'

The Anishinaabe are one of the largest Indigenous groupings in North America, occupying the Great Lakes region. Their oral tradition preserved — across isolation from the Hebrew world — an account of a sky-tower attempt, a single original people, and a single Creator. If this oral tradition is pre-missionary (as Chief Riverwind asserts, and as the trained-storyteller prohibition against alteration supports), it represents a second independent witness that covenant memory — including the Creator's governance and the consequence of unified human rebellion — survived the geographic separation.

The fringe, within this context, is not an isolated practice. It is one data point within a larger pattern of covenant-adjacent custom.

PART FOUR

THE COVENANT AUDIT — APPLYING THE STANDARD TO THE EVIDENCE

Using the seven covenant elements of **Bamidbar (Numbers)** 15:37–41 identified in Doc 141, MBCI now applies each element as an evidentiary measure against the documented Native American fringe practice:

COVENANT ELEMENT (BAMIDBAR 15)	NATIVE AMERICAN EVIDENCE	VERDICT
1. Visibility — <i>ur'item</i> (see it)	Fringe placed on outer garments, sleeves, hems, moccasins — consistently visible and in motion	PRESENT
2. Memory — <i>uzchartem</i> (remember)	'Fringe symbolized flowing energy'; communicated tribal identity, personal story, and spiritual connection — a tangible mnemonic of identity	PRESENT
3. Holiness — <i>kedoshim</i> (be set apart)	Fringe marked garments as ceremonially set apart; ceremonial dress specifically identified as sacred; fringe = spiritual armor and boundary-marker	PRESENT
4. Anti-straying — <i>lo taturu</i>	'Tassels believed to ward off evil spirits'; fringe as protective boundary against negative spiritual forces — functioning as a guard at the edge of the person	PARTIAL CONVERGENCE

COVENANT ELEMENT (BAMIDBAR 15)	NATIVE AMERICAN EVIDENCE	VERDICT
5. Covenant Identity Seal	Fringe as personal identifier, tribal marker, authority extension — analogous to the Mesopotamian fringe-as-signature function; garment edge = identity boundary	STRUCTURAL PARALLEL
6. Generational permanence — <i>l'dorotam</i>	Fringe practice transmitted across generations through oral tradition and craft apprenticeship with strict prohibition on alteration; pre-contact practice confirmed archaeologically	PRESENT
7. Yahweh's Name/Identity	Monotheistic Creator orientation present (Adair's witness); 'Great Spirit' or 'Master of Life' — single creator; not the explicit name Yahweh — this element is not fully demonstrable from the evidence	INCOMPLETE

Six of the seven covenant elements are either fully present or structurally paralleled in the documented Native American fringe practice. The seventh — the explicit identification of the Creator as **Yahweh Elohim** by covenant name — is not demonstrable from the evidence available, and MBCI does not manufacture what the record does not provide.

PART FIVE

THE UNIVERSAL PRINCIPLE — YAHWEH'S COVENANT AS EMBEDDED INSTRUCTION

The Written Tanakh establishes that **Yahweh** did not confine Himself exclusively to formal covenant-transmission at Sinai. Consider these witnesses:

Bereishit (Genesis) 1:1 — Yahweh Elohim created all humanity, not only later Israel. The covenant commandments flow from the character of the Creator, not from the accident of geography.

Bereishit (Genesis) 9:9 — Yahweh's covenant with **Noach (Noah)** was made '**with you and your descendants after you, and with every living creature**' — it was a universal covenant with all humanity and all creation. The instruction encoded in the fringe — see, remember, observe, be holy — is a covenant principle that preceded **Yisra'el** (Israel) as a named people.

Zecharyah (Zechariah) 8:23 — '**In those days, ten men from the nations of every tongue shall take hold — they shall take hold of the skirt [*kanaph*] of a Hebrew man, saying, let us go with you, for we have heard that Elohim is with you.**' The *kanaph* — the fringe-bearing wing/corner of the garment — is the physical contact point by which all nations reach toward **Yahweh**. This is not a metaphor. The prophet names the garment-edge as the covenant bridge between Yisra'el (Israel) and the nations.

The covenant principle that emerged from this research can be stated as follows: **Yahweh** embedded the principle of garment-edge holiness into human cognition before the formal Sinai covenant was given. Every civilization that dressed the garment-edge in sacred significance — whether Mesopotamian, Egyptian, Minoan, Native American, or Israelite — was touching the same principle from different entry points. The Sinai covenant named the principle, specified the material (*techelet*), **identified** the Creator (**Yahweh Elohim** who brought you out of *Mitzrayim* [Egypt]), and anchored the practice in covenant remembrance (*l'dorotam, throughout your generations*). The Native Americans were practicing the principle without having received the specification or the Name.

PART SIX

THE THREE-RELIGION COVENANT AUDIT

FOR JUDAISM

The rabbinic tradition correctly preserved and maintained the *tzitzit* commandment across 3,500 years of exile, dispersion, and persecution. The evidence that other peoples independently arrived at garment-edge spiritual practice does not diminish the covenant — it validates that the principle is universal and that **Yahweh's** instruction through Moshe (Moses) named what humanity already

sensed. The obligation of Yisra'el (Israel) to wear *tzitzit* specifically — with *techelet* (blue cord), with *gedilim* (twisted construction), at the four *kanafot* (corners) — remains in full force per the Written Tanakh. What this study adds is the covenant testimony of the nations: the fringe was never foreign to humanity. It belongs to the covenant people most fully when they receive the specification.

FOR CHRISTIANITY

Yeshua wore *tzitzit*. The garment-edge commandment was never revoked. The evidence that Indigenous peoples of North America independently wore fringes — ascribing to those fringes spiritual protection, identity, remembrance, and sacred function — removes any remaining argument that the *tzitzit* commandment is a tribal peculiarity or a culturally-conditioned Israelite custom. It is a universal covenant principle, present in human culture across every continent. The Christian reader who understands that **Yahweh's** covenant belongs to every nation is invited to recognize that the fringe at the garment edge is not a Jewish ceremony but a covenant instruction embedded in creation itself.

FOR ISLAM

The Quran (74:4) — *Wa-thiyabaka fa-tabbir* (And your garments purify) — instructs garment holiness without specifying the fringe at the corner. The worldwide convergence of cultures on garment-edge spiritual practice — from Mesopotamia to Egypt to North America — witnesses that **Yahweh's** principle of garment sanctity is not culturally local. The Tanakh provides the specification: *tzitzit* at the *kanaph*, twisted *gedilim* at the four corners, a cord of *techelet*. The covenant reader within Islam is invited to recognize that the purification of garments commanded in the Quran draws from the same source that **Yahweh** gave explicitly through **Moshe** (Moses).

FIVE COVENANT DECLARATIONS

MIQDASH BETHEL COVENANT INSTITUTION — STANDING RULINGS FROM THIS STUDY

ONE. The documented Native American practice of garment-edge fringe — across the Plains, Woodland, Pueblo, and other tribal groupings — demonstrates six of the seven covenant elements embedded in the *tzitzit* commandment of **Bamidbar (Numbers) 15:37–41: visibility, remembrance, holiness-marking, anti-straying protection, identity-sealing, and generational transmission.** The seventh element — explicit identification of **Yahweh** by covenant Name — is not demonstrable from current evidence and is not claimed.

TWO. James Adair's 40-year witness among the southern tribes (1735–1775, *The History of the American Indians*, 1775) identified 23 structural parallels between Indigenous custom and Hebrew covenant practice — including sacrifice, purification, prophecy, theocracy, festival, monotheism, matrilineal descent, and calendar counting. Fringe-wearing exists within this already covenant-adjacent cultural matrix, not in isolation.

THREE. The fringe at the garment-edge (*kanaph* — wing/extremity, H3671) was recognized across Mesopotamia, Egypt, Minoan civilization, Native America, and ancient Israel as the seat of personal authority, spiritual identity, and covenant standing. **Yahweh's** instruction at Sinai did not create this recognition — He specified it, named it, anchored it to the Exodus, and commanded it ***l'dorotam*** (**throughout the generations**).

FOUR. The **Zecharyah (Zechariah)** 8:23 prophecy — 'ten men from nations of every tongue shall take hold of the *kanaph* of a Hebrew man' — identifies the garment-corner as the universal covenant contact point between all nations and **Yahweh**. The Native American fringe tradition witnesses exactly this: people who had not received the Sinai specification nonetheless reached for the garment-edge as the place of spiritual connection, protection, and identity.

FIVE. Miqdash Bethel Covenant Institution declares to every nation and people who read this study: the fringe at the corner of the garment is not a religious ceremony belonging to one tradition. It is a covenant principle embedded by **Yahweh Elohim** in the fabric of human consciousness from creation. Every person who wears fringes — regardless of the name they gave the Creator who instructed them — was touching the same edge. The Tanakh names the Creator, specifies the cord, identifies the corner, and commands the generations. **The invitation stands: receive the specification, and the fringe becomes the flag of the redeemed.**

MIQDASH BETHEL COVENANT INSTITUTION

Document 142 | Fringes at the Corners of the Earth | June 2026

PO Box 762, Pearl River, Louisiana 70452 | miqdashbethel.org | miqdashbethel@gmail.com |
402-218-9530