

Ancient Irish History Reconsidered

by
Steve Phillips



Table of Contents:

Ancient Irish History Reconsidered	1
Ptolemy's Geography	5
The First Milesian 'Invasion'	7
The Gadelians	11
The Second Milesian Invasion – Migrations from Scythia	12
The Date of Arrival.....	20
The Leginians	23
The Emanians	25
The Numidians.....	28
Heber and Heremon.....	32
Domnians, Demetae, Fir-bolg and Ceraunes.....	37
The Sons of Er	47
Ethan:.....	50
Darda:	51
Heman:	55
Calchol:	56
The Emerald Isle:	59
Niall Noígiallach	61
Brigantia.....	81
The Kingdom of León.....	82
Tuathal Techtmair	84
Lugh and Lughaid.....	86
Spanish influx.....	90
The Use of Calendars.....	91
Irish-Phoenician Alphabet	92
The Milesians.....	94
The Picts and the Scots.....	97
Tuatha Dé Danaan	106
The Ithians	114
Etymology of the Name Íth	116
Nuadhat.....	117

Ollamh Fodhla and the Three 'Queens' of the Tuatha Dé Danaan	120
Simon Breac.....	134
Tuathal Maolgarbh	136
Erca and Oilioll Molt	137
Further Observations	142
Lia Fail – The Stone of Destiny	148
Tea Tephi	153
Teamur, Tara, Tamar	159
Atlantis.....	164
Jadh Morann.....	168
In Conclusion	174
Specimen of the Laws of Eri	177
The Stones on the Breastplate	178
First row:.....	3
Reuben	3
Shimeon.....	3
Levi.....	4
Second row:.....	5
Yehudah.....	5
Issachar.....	6
Zebulun.....	8
Third row:	9
Dan	9
Gad	10
Naphtali	11
Fourth row:.....	12
Asher.....	12
Joseph-.....	13
Benjamin.....	14
In Conclusion:	15
Select Bibliography	16

Ancient Irish History Reconsidered

By Steve Phillips April 2013

(last updated 24/08/2025)

Like the Greek records, the Irish records have been subjected to various stages of rationalisation to the extent that it has become difficult to segregate the facts from the fabrications. What has survived to this day and is presented as Irish history is a confused conglomeration of fantastic stories which often provide us with conflicting information. In most cases the original manuscripts, from which the Irish writers were working, have been lost or destroyed. As we shall proceed to demonstrate, what has survived is a confused mess.

John O'Donovan, for example, informs us:

“Tigernach, who died in the year 1088 [C.E.], and who is the most accurate of the Irish annalists, states that all the monuments of the Scoti to the time of Cimbaeth, are uncertain.”¹

Cimbaeth is said to have lived during the time of Alexander the Great:

“One queen, famous and capable, whom early Ireland boasted was Macha Mong Ruad (the Red-haired), who reigned over the land about three hundred years before Christ. Her father, Aod Ruad was one of a triumvirate – the others being Dithorba and Cimbaoth – who by mutual agreement took seven-year turns at reigning...

“...For many, the reign of Cimbaoth – which synchronises with that of Alexander the Great – marks the beginning of certainty in Irish history – because of the famed remark of the trusted eleventh century historian, Tigernach, that the Irish records before Cimbaoth were uncertain.”²

Despite this bold claim, the reality is that the Irish history is uncertain right up till the 5th Century of the Common Era.

In his book *Early Irish History and Mythology*, the Irish academic Thomas F O'Rahilly has undertaken a most comprehensive study on this subject and has done an excellent job of analysing the Irish records, even if some of his arguments (especially his etymologies³) are somewhat suspect. As we shall proceed to demonstrate, even he, after admitting that the Irish historians and genealogists have fabricated a lot of their early history, cannot himself fully let go of the idea that the Irish nation is of great antiquity. Nevertheless, he presents a lot of rational arguments which are pertinent to our understanding of ancient Irish history and which we will draw on here.

¹ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.72, fn. 1](#).

² *The Story of the Irish Race*, [p.16](#).

³ He spends a considerable amount of effort, for example, trying to justify how the names Britanni and Pritanni (i.e. the names applied by the classical writers to Britain) could possibly be used interchangeably without coming to any firm conclusion (*Early Irish History and Mythology* Chap. X, pp.444-452). He makes great play on the fact that the name Pritanni was used by the early Greeks, yet only one writer actually seems to have used that name – Marcian of Heraclea who used it in his *Periplus maris exteri* (in Greek and Latin), his work being dated around 515-562 CE, this being the earliest attested use of this name. The suggestion that Pytheas used Pretanniké is spurious. The works of Pytheas have not survived and are only quoted in parts by later writers (e.g. Strabo, Pliny and Diodorus) all of whom have either used the name Brittaniké or the name Albion.

Ancient Irish History Reconsidered

He has, for example, demonstrated that the Lagenian history is fabricated:

“Like other pedigrees, the pedigree of the Lagen begins to be trustworthy only when it reaches the fifth century [C.E.], and in its early part it is entirely fictitious. The ‘Milesian’ descent of the Lagen is only one of many such fabrications. The affiliating of the Osraige to the Lagen is no less artificial.

“The genealogists trace the pedigree of the Osraige back to Loegaire Bern Buadach, from whom it is carried back through nine or ten generations to Connla, at whose father, Bresal Brecc, it joins the Lagenian line. This Bresal Brecc is no fewer than thirteen generations earlier than Cathaer Már; and it is obvious that at heart the genealogists had little belief in their own theory that the Osraige and the Lagen were sprung from the same stock when they thought it necessary to push back to so remote a period the alleged common ancestor of both peoples. They go out of their way to assert that the Osraige had the same right to the name *Lagen* as had the Lagen themselves; but their very insistence on this point reveals their consciousness that they were propagating a novel doctrine.”⁴

O’Rahilly goes on to demonstrate that the Osraige and the Lagens were derived from completely different tribes and that the association made between the two is probably attributable to the Osraige, who were originally in subjection to the Erneans, wanting to claim a pedigree. This goes to show how unreliable the Irish records can be.

But his criticism does not end there:

“But the pedigrees previous to the fifth century [CE] are quite as untrustworthy as the corresponding ‘history’ and the succession of kings. Indeed the pre-Christian parts of the pedigrees are little more than a conglomeration of the names of mythical or fanciful personages. Both the pedigrees and the regnal lists may fairly be described as a hotch-potch of names thrown together in what appears to be deliberate confusion.

“Our historians and genealogists made little or no attempt to place events and personages in a rational chronological sequence. We find, for instance, Conn and Eógan, the divine ancestors of the Goidels, appearing two generations later in the pedigrees than Tuathal and Mug Nuadat, respectively, who, as we have seen, represent historical personages. It is obvious that in pagan times, and in the popular tradition of early Christian times, Conn and Eógan would have been the first ancestors, not the descendants, of Tuathal and Mug Nuadat. But it is vain to look for a conscientious adherence to popular tradition in pedigrees which were compiled with the intention of rendering that tradition innocuous. The object of the pedigree-makers was to invent a common Goidelic descent for the non-plebeian portion of the population; and in order to effect this they fabricated pedigrees, going back to the Sons of Míl, in which one-time divinities were freely euhemerised into mortal ancestors.”⁵

Roderic O’Flaherty noticed similar problems with these early Irish genealogies:

“In the family of Heber I have discovered the exuberance of degrees, without any such interval; where Lugad Laigdy, in the year 3478 [*Anno Mundi*], succeeding Duach Ladgar of the Herimonian descent, is ranked the eighth generation from Duach Finn, the successor of Simon Brec, in the year 3473, seven kings of the Heberian family intermediately reigned, being distinguished into so many generations in the genealogy. However, it appears by the genealogy, that Duach Ladgar was the great grandson of Simon Brec; and, in the Heberian line, that Artur Imlec should be the grandfather of Duach Finn, who reigned in the year 3398, is not, by any means, consistent with the

⁴ *Early Irish History and Mythology*, pp.18-19.

⁵ *Early Irish History and Mythology*, pp.200-201.

periodical accounts, that in the space of a century Lugad could be posterior to Duach by eight generations...!

"...I have also detected a greater error in the genealogy of the kings of Leinster, where I plainly evince that Nuad the white, king of Ireland, who is enumerated among their ancestors many degrees back, was their relation and cotemporary; and that he was the great grandson of Crimthann Cosgrach, king of Ireland. Our antiquarians are not to be censured for the superabundant or defective genealogies, who, time immemorial, being employed in this undertaking, have preserved from oblivion the origin of our principal families, and continued to this very time an exact and accurate genealogical table."⁶

Of course, it cannot possibly be "an exact and accurate genealogical table" if it contains a lot of errors!

Thomas Moore states the situation well with the following words:

"So intermixed together are reality and fiction in the first record of most nations, and each, in passing through the medium of tradition, assumes so deceivingly the features of the other, that the attempt to distinguish between them is a task of no ordinary responsibility; more especially where national vanity has become interested in the result; or where, in the case of Ireland, a far deeper feeling of wounded pride seeks relief from the sense of present humiliation and suffering, in such indistinct dreams of former glory.

"As the earliest chroniclers, too, of most countries, have been poets, the duty of stripping off those decorations and disguises in which matter of fact comes frequently arrayed from such hands, is, in general, the first the historian is called upon to perform; and often, in attempting to construct truth out of materials so shadowy, History has become but the interpreter of the dreams of Poesy."⁷

He also adds:

"This apparent exactness, however, in the successions previous to the Christian era, will not stand the test of near enquiry. For the purpose of making out a long line of kings before that period, a deceptive scheme of chronology has been adopted; and all the efforts made by [Roderic] O'Flaherty and others to connect the traditions of those times into a series of regular history, but serve to prove how hopeless, or, at least, wholly uncertain, is the task."⁸

Despite these works of O'Rahilly, O'Flaherty, Moore and others, who all demonstrate that the early Irish records are in many respects contrived, the following comment by Thomas Moore needs to be stated:

"It has thus clearly, as I conceive, demonstrated that our Irish Annals are no forgery of modern times; no invention, as has been so often alleged, of modern monks and versifiers: but, for the most part, a series of old authentic records, of which transcripts have from age to age been delivered down to our own times. Though confounded ordinarily with the fabulous tales of the Irish Bards, these narrations bear on the face of them a character the very reverse of poetical, and as, in itself alone, is a sufficient guarantee of their truth. It has been shown, moreover, that the lists preserved of the ancient Irish kings (more ancient than those of any other country in modern Europe) are regulated by a system of chronology which, however in many respects imperfect, computes its dates in the ancient mode, by generations and successions; and was founded upon the same measures of time – the lunar year, and the regular recurrence of

⁶ *Ogygia* Vol. 1, Letter of the Author, [pp. li](#) & [lii](#).

⁷ *The History of Ireland* Vol. 1, p.98, Thomas Moore. Elibron Classics, New York 2005. ([p.55](#) in the 1843 version.)

⁸ *The History of Ireland* Vol. 1, p.197, Thomas Moore. ([p.95](#) in the 1843 version.)

Ancient Irish History Reconsidered

certain periodical festivals – by which the Greeks, the Romans, and other great nations of antiquity, all computed the earlier stages of their respective careers.”⁹

Seumas MacManus expresses the same sentiments:

“Here let us understand that the ancient historical legends of Ireland are, generally speaking, far from being baseless myths. The Irish people are a people who eminently cling to tradition. Not only were the great happenings that marked great epochs enshrined in their memory forever, but even little events that trivially affected the history of their race, were, and are, seldom forgotten. We know that away back to the remotest antiquity, the *seanachie* (shanachy, the historian) and the poet were honored next to the king, because of the tremendous value which the people set upon the recording and preserving of their history. The poet and the *seanachie* following the fashion of the time, took advantage of their artist privilege to color their narrative to an extent that to the modern mind would seem fantastic. But it was with the details of the story that they were granted this liberty. The big essential facts had to remain unaltered. The things of importance no poet of repute, however highly he might color, could or would dare to falsify.”¹⁰

O’Rahilly himself admits:

“While L.G. [*Lebor Gabála Éirenn*, ‘the Book of the Conquest of Ireland’] in general may be described as a deliberate work of fiction, yet the compilers could not afford entirely to ignore the popular traditions which were current in their day.”¹¹

Just as the Greek records are full of errors, but on careful examination are shown to be invaluable to our understanding of ancient history (see *The Forgotten Tribe of Naphtali & the Phoenicians*), so also the Irish records, although highly corrupt, contain a lot of important historical information. Even O’Rahilly has noticed with the Irish records that “often, the names of ancestors are used to represent the peoples sprung from them”,¹² which is precisely what I have found to be the case with the Greek records. The Irish records also contain hidden knowledge which can be easily overlooked because of the way they have been presented and handled. With this in mind, we shall start our careful analysis of the Irish records, applying what lessons we have learnt from the Greek records.

Once again, we find in the Irish records that there was no consistency in the way names were spelt. I therefore make no apology for the fact that a name will be written a number of different ways in this work, no one way being more correct than any other. Sometimes, the alternative names suggest a different pronunciation. The city of Teamhuir, for example, was also known as Teamrach and Temraidh. Nowadays, this sort of phonetic diversification would be unthinkable, but was commonplace in ancient languages.

Let us start by considering some of the main participants in the various Irish invasions with a view to getting a feel for the timelines involved. What we shall proceed to demonstrate is that these migrations occurred considerably later than the Irish historians would have us believe. When we look at the facts objectively, we will ultimately be able to pin down with reasonable accuracy the dates of arrival of the

⁹ *The History of Ireland* Vol. 1, pp.198-9, Thomas Moore. ([p.95-96](#) in the 1843 version.)

¹⁰ *The Story of the Irish Race* [p.9](#).

¹¹ *Early Irish History and Mythology*, pp.193-4.

¹² *Early Irish History and Mythology*, p.76.

various tribal factions once we wipe the slate clean of all the false assumptions which have been made by the early Irish historians.

Ptolemy's Geography

Ptolemy's *Geographia* presents us with a snapshot of the world of his time, this being the middle of the second century of the Common Era. This work was a monumental undertaking for that time, especially when we consider the number of places which must have been visited and recorded. The problem is that his 'map' of Ireland does not conform to the Ireland which is represented in the Irish records, where the kingdoms of Heber and Heremon were, by that time, supposed to have been well-established. The city of Emania, which the Irish historians tell us was built during the time of Alexander the Great, as well as the royal city of Teamhuir, the original seat of the kings of Ireland, are both likewise conspicuous by their absence.

Ptolemy's work is our prime source for this period of history. Unfortunately, as O'Rahilly has noticed, many of the Irish place names and people given by Ptolemy are unrecognisable. O'Rahilly states that, "In the Ireland described by Ptolemy, on the other hand, there is **not a trace** of the Lagen or their kin, and those peoples whom we find occupying a subordinate position early in the historical period are in unchallenged occupation of this part of the country."¹³ O'Rahilly's argument that the Lagenians are not represented on Ptolemy's map, however, will shortly be shown to be false.

The fact that many names are not recognisable should not come as any surprise. O'Rahilly continues with his assessment by saying:

"The proportion of Ptolemy's geographical and tribal names that can be identified with names occurring in Irish literature is astonishingly small, – only about one in four. This fact would of itself disprove the idea that Ptolemy is describing the Ireland of ca. 100 A.D.; if we possessed a similar number of names relating to the Ireland of that time, there can be little doubt that the great majority of them could be identified with names recorded in our literature. Actually a decidedly larger proportion of the British names noted by Ptolemy has survived than of Ptolemy's Irish names, despite the fact that Celtic speech has long been extinct in the greater part of Britain."¹⁴

Actually, many of the British names quoted by Ptolemy are likewise unknown outside of Ptolemy's work. It is also worth considering the words of John Lynch concerning the work of a certain Irish writer by the name of Nennius:

"The Irish version of Nennius, as given in the Miscellany of O'Dubhagain, (for I have not seen the Latin of Nennius), also states that in the sixth age, the Dalriedi entered Pict-land, and the Saxons Britain. O'Dubhagain follows in minute detail the history of the Dalriedan colony, and the different families descended from the original settlers, what lands they held in Albania [i.e. the land in northern Britain now known as Scotland], and what forces they were able to bring to battle by sea or land. **Of the names of places mentioned by him, I know none, except Ila and Cantire.**"¹⁵

Therefore, just because the places cannot be identified does not mean that they must

¹³ *Early Irish History & Mythology* p.39. (Emphasis mine.)

¹⁴ *Early Irish History & Mythology* p.40.

¹⁵ *Cambrensis Eversus* Vol. 2, [p.9](#). (Emphasis mine.)

Ancient Irish History Reconsidered

belong to some much earlier date.

So, what was O’Rahilly’s conclusion? I produce his arguments in full:

“The conclusion is that Ptolemy’s account of Ireland is **considerably older** than his account of Britain, which (at any rate so far as Roman Britain is concerned) probably **reflects the Britain of the early second century A.D.** Ptolemy’s Irish names, in fact, must be derived, directly or indirectly, from some geographer who lived several centuries before Ptolemy’s time...”¹⁶

He then proceeds to date Ptolemy’s map of Ireland some 400 years or so previous to the time of Ptolemy, arguing that his map of Ireland must have been based on that done by an earlier geographer. As the works of Pytheas have not survived, Pytheas becomes a convenient ‘peg’ on which to hang any such theory:

“...Previous to the Roman conquest of Britain the only Greek geographer who is known to have visited the ‘Pretanic Isles’ is Pytheas of Massalia. The geographical treatise in which Pytheas embodied the results of his observations has unfortunately perished; but he is known to have travelled extensively in Britain, and is believed to have circumnavigated it. For aught we know to the contrary, he may have landed in Ireland too. No such detailed account of Ireland could have been composed by any Greek earlier than Pytheas; nor do we know of any later Greek traveller to whom it might be attributed. Accordingly it is not rash to suppose that Ptolemy’s account of Ireland is based on that of Pytheas, whose voyage took place ca. 325 B.C., a date which would harmonize very well with the antiquity of the account as proved by internal evidence...”

Note that all of this is conjecture. Having made this bold claim, O’Rahilly then proceeds to well and truly shoot himself in the foot:

“Ptolemy, it is true, fixes the position of the geographical features by latitude and longitude; and while Pytheas, as is known, was sufficiently expert to be able to calculate the latitude of his native town, **it would be impossible to regard him as the author of those measurements of latitude and longitude which we find in Ptolemy.** The solution of the matter appears to be that the text of Pytheas’s lost work contained a map of Ireland, drawn approximately to scale, but without parallels or meridians, and that these **were at a later period** calculated from Pytheas’s map **either by Ptolemy himself or by one of his predecessors.**”¹⁷

Firstly, notice how a brilliant academic such as O’Rahilly flatly refuses to accept the facts when presented to him. He cannot let go of the notion that the Irish history is of great antiquity, so he manipulates the evidence to fit his expectations. To get around his difficulty, he invents a connection to an earlier geographer, Pytheas, whose work is no longer extant, which means that we have nothing to either support or refute his arguments. More importantly, he accepts that whatever map was done by Pytheas could not have been used directly by Ptolemy because it would not have included the measurements of longitude and latitude required for Ptolemy’s work, hence it must, he argues, have been updated by some later geographer who somehow identified the names in the earlier list, names which by that time would (according to O’Rahilly’s own arguments) have fallen into disuse. That being so, who was this later geographer, and more importantly, **why did he not update the map with the more modern names?** How

¹⁶ *Ibid.* (emphasis mine).

¹⁷ *Early Irish History & Mythology* pp.40-41. (The italics are mine to emphasise the problems which O’Rahilly is causing for himself.)

would that later geographer have identified any of the original place names if they no longer existed?

O’Rahilly’s arguments are based on a shaky foundation, especially as, by his own admission, the Goidels arrived at a relatively late date. Is it not much simpler to accept that Ptolemy’s map of Ireland represents Ireland of the second century of the Common Era?

As already stated, Ptolemy’s map does not represent the geographical distribution of land which existed from the time of Eber and Eremon onwards. Irish historians keep trying to assert that Eber and Eremon arrived centuries before this date. As we shall proceed to demonstrate, these fictitious kings were still in Iberia (Eber) and Armenia (Eremon) in Scythia (Scota) up until the beginning of the third century CE. Anyone who tries to date the arrival of these tribes prior to their departure from those shores is trusting in the pseudo-interpretations of Irish history which have been preserved by the Irish historians.

Note that Eber and Eremon are fictitious people. They were more correctly two tribal elements. The Irish historians argue that Eber (var. Heber) and Eremon (var. Heremon) were part of the first Milesian invasion and that Eremon was the first king of Ireland. I shall proceed to demonstrate that they were more correctly part of the second Milesian invasion which arrived in the middle of the fourth century of the Common Era, around 800 years after the first Milesian invasion!

The First Milesian ‘Invasion’

Having demonstrated how Ptolemy’s map of Ireland correctly represents Ireland of the second century of the Common Era, we can now start to piece together the early history of these Irish settlers. I would first of all stress that none of the historians have got the correct story. They have all worked to a distorted version of the story, so we need to prise the information apart and make sense of what has been preserved.

Geoffrey Keating informs us that Sru son of Easru sailed from the Nile to Crete.¹⁸ It seems to me, however, that there is a greater likelihood that they landed on the island of Ceos, one of the smaller islands just a short distance north of Crete, rather than Crete itself. This party of migrant settlers appear to have been responsible for naming the ancient city of Carthaea on this island of Ceos.¹⁹ Carthaea means literally “city of Tea”. Queen Tea is understood to have been the very first queen of Ireland, so this name Carthaea will have been bequeathed on the place where they landed in her honour. The ancient maritime city of Carteia in southern Spain, which Strabo described as being at one time an arsenal of the Iberians,²⁰ will also have been named after this first party of Milesian settlers. Again, Carteia means literally ‘City of Teia’.

This raises the question as to why they went in that direction rather than straight towards Spain. The answer is provided by the statement that they went to Trepofane,

¹⁸ *General History of Ireland*, pp.110-111, and p.112, Geoffrey Keating.

¹⁹ Mentioned by Strabo, *Geography* x.v.6.

²⁰ Strabo, *Geography* iii.i.7.

Ancient Irish History Reconsidered

this being understood by William Hennessey in his translation of *Chronicum Scotorum* to be Taprobane, though he wrongly identified Taprobane as being the old name for Sri Lanka (formerly known as Ceylon),²¹ an island off the south eastern tip of India, leaving everyone scratching their heads as to how and why this first party of settlers travelled all the way to the Indian Ocean and back in order to get to Ireland.

Mac Firbis seemed more confused than most in this respect, making Miledh, who was supposedly one of the people who formed part of this first Milesian party, travel from Spain to Scythia and then from Scythia to Egypt via the island of Taprobane (i.e. Ceylon, now Sri Lanka,), which is a few thousand miles out of the way, then on to the Red Sea until they came to Pharaoh king of Egypt. Miledh is then said to have remained eight years under the pharaoh's tuition, and whilst there he met and married the pharaoh's daughter Scota. They then set sail, once more travelling past the island of Taprobane, in which they stayed a month, before rowing "round Scythia to the "Inbher" of the Caspian Sea. After being enchanted by mermaids [sic], they proceeded on to Dacia where they stayed a month.²² They then went via Gothland (i.e. Scandinavia) through Germany and then to Spain.²³ All of this is contrived nonsense!

The Irish historian Geoffrey Keating informs us:

"Some antiquaries are of opinion, that when Sru and his followers set sail from Egypt, he steered west and by north into the Ægean sea, and left Trepofane, by some called Tarobain, and Asia Minor upon his right hand, and so sailed round the coast of Asia northwards upon the left, and from thence westwards to mount Riffe, on the west and by north side of Asia; he steered then into the narrow sea that divides Europe from Asia, and thence into Scythia. But it is certain, that this was not the course by which Sru attempted to steer from Egypt into Scythia; for he began his voyage from the mouth of the Nile, and so sailed to the island of Crete, now called Candia, where he continued till he died."²⁴

Candia was the name by which Crete was known from the time of the Venetian conquest (1205-1212) until its fall to the Ottoman Empire during the Cretan War (1645-1669). Note that Keating places Trepofane, a place also called Tarobain, in the Aegean sea. Note also that he does not refer to Trepofane as being an island.

In respect of this island of Ceos, William Smith records:

"According to the legend, preserved by Heraclides Ponticus (Pol. c. 9), Ceos was originally called Hydrussa, and was inhabited by nymphs, who afterwards crossed over to Carystus, having been frightened away from the island by a lion; whence a promontory of Ceos was called Leon."²⁵

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the nymphs were Phoenicians who were descended from the tribe of Naphtali. The name Nymph is actually a slang word for Naphtali, in the same way that the Australians are today called Ozzies or Aussies and the people of Judah are called Jews. The suggestion that a lion

²¹ *Chronicum Scotorum. A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, [p.10, fn.3.](#), William M. Hennessey, London 1866.

²² *Chronicum Scotorum. A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, [pp.11-13.](#)

²³ *Chronicum Scotorum. A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, [p.13.](#)

²⁴ *General History of Ireland*, [p.112](#), Geoffrey Keating.

²⁵ Entry under [Ceos on p.686](#) in *Dictionary of Greek and Roman Geography* Vol. 1, William Smith, London 1872. In this entry, Smith refers to *Politiarum Quae Extant* Chap. [IX.11-14](#) by Heraclidis of Pontus.

landed on an island in the middle of the sea makes no sense until you realise that we are talking about the tribe of Judah, whose tribal emblem is a lion. Later in this current work, I shall demonstrate that the Kingdom of León in northern Spain was formed by the Jews who settled in that region, these being the people called Iadovi by Pliny. (See the Section headed The Kingdom of León.) The name León means 'lion'. I shall proceed to demonstrate that this first Milesian party comprised Jews who had been uprooted from the land of Israel following the destruction of Jerusalem.

This brings us back to the name Trepofane or Tarobain. The suggestion by William Hennesey that they travelled to the Indian Ocean is clearly wrong, but so is Thomas Moore's suggestion that it was in the Aegean. Both writers were clearly making assumptions as to its actual location. According to the Welsh Triads, Constantinople (now known as Istanbul) was originally called Defrobani.²⁶ It has not escaped my notice that Defrobani is a variant spelling of Taprobane.

With this in mind, note Keating's statement above that they "sailed round the coast of Asia northwards upon the left" with them subsequently steering "into the narrow sea that divides Europe from Asia". This would then have taken them through the Dardanelles Strait and past the city of Constantinople. I would, however, contest Keating's claim that they went on to Scythia. By claiming that Heremon was the first king

of Ireland, the Irish historians have confused the details of the two Milesian invasions. It took me a while to realise this, but once I had made this connection, everything fell neatly into place. This idea that they went to Scythia results from them believing that the first Milesian party also came from Scythia whereas the Scythians (i.e. Heber and Heremon) actually arrived 800 years later as part of the **second** Milesian invasion.

Bear in mind that this part of Asia Minor where the first party of Milesians landed was at one time known as Dardania, a land also referred to as The Troad. This is where the city of Troy was located, a city whose inhabitants were Trojans and who, according to Greek writers, were descendants

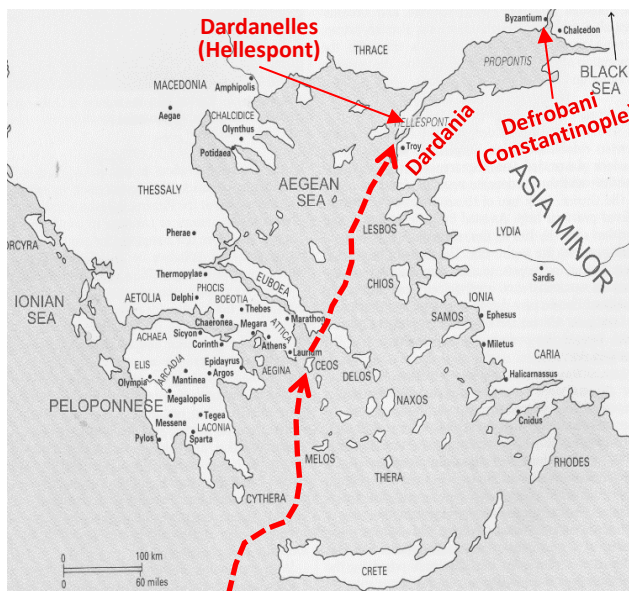


Fig. 21. The First Milesian Invasion would probably have travelled past Crete to Ceos where they will undoubtedly have given their name to the city of Cartheia. From there, they will have travelled to Defrobane (now known as Istanbul) to land which will at that time have been occupied by Dardanians (i.e. sons of Darda/Deaghdha).

²⁶ "Defrobani; [that is, where Constantinople now stands]". *The Ancient Laws of Cambria*, Chap. *Triads of the Isle of Britain* p.374. Translated from the Welsh by William Probert, London 1823. The words in square brackets are in the original. Note that Constantinople was also at one time known as Byzantium.

Ancient Irish History Reconsidered

of Dardanus.²⁷ These Trojans (i.e. the inhabitants of the city and land of Troy in this north-west corner of Asia Minor) were also known as Danaan²⁸ – hence the Tuatha De Danaan, who were part of the **first** Milesian invasion, came from this region.

The Hellespont (which opens out on to the sea of Marmara on which the city of Istanbul lies) is a narrow, natural strait which was once an important international waterway in north-west Asia Minor (now Turkey). This strait was referred to anciently as the Dardanelles, named after the tribe of Dardanians who at one time dwelt there. Diodorus even refers to the city of Dardanus which at one time stood on this strait.²⁹

These Dardanians or Danaan were part of the **first** Milesian invasion, therefore this detour to Asia Minor makes perfect sense. We can only postulate as to why this party went to this place before travelling to Ireland, but we would probably be safe in surmising that they went there to collect Queen Tea's future husband whose name is preserved in the Scottish records as Gede Ollgothach.³⁰ (The suggestion by the Irish that Queen Tea married Heremon, who arrived in the second Milesian invasion around 800 years later, can be shown to be false.)

From there, if we follow the Irish and Scottish writers, this first Milesian party would have retraced their steps back to the islands of Crete, followed the coast around to the 'boot' of Italy, possibly on to Numidia in north Africa (where the Nemedians dwelt – though the writers may have confused the details of this part of the journey which might only have occurred as part of the second Milesian migration), and then on to the island of Sardinia and subsequently to Spain. From there they travelled directly to Ireland. Note that the inhabitants of this land of Numidia were known as Numidians to the Romans, Nomades to the Greeks and Nemedians to the Irish.

Whilst O'Connor informs us that the Irish people travelled from Numidia to Spain and then to Ireland, MacLaren's story includes another stage which is not included in the Irish records. From Africa (or, more correctly, from the region of Numidia in north Africa), they travelled to Sicily:

"During some time the Trojans were tossed upon the sea, not knowing where they were to land; but at last they were driven ashore upon a beautiful country near to the burning mountain of Etna."³¹

As these Trojans were the Tuatha de Danaan who had come from Dardania, it is likely that this part of the story is correct.

When they reached Spain, they likewise would have given their name to the city of Carteia (var. Carthaea), a city located somewhere in southern Spain. As I have already stated, the names Carteia and Carthaea both mean 'city of Tea'. Pliny and Strabo both

²⁷ See, for example, *Dictionary of Greek and Roman Biography* Vol. 1, entry under [Dardanus on pp.939-940](#), William Smith, Boston, 1870.

²⁸ Homer referred to the Trojans as Danaans, Argives and Achaeans. See, for example, the comments under para. 25 at <https://www.uh.edu/~cldue/texts/introductiontohomer.html>.

²⁹ Diodorus, *Library* 13.45.

³⁰ *On the History and Antiquities of Tara Hill* p.153. in Vol. 18 of *The Transactions of the Royal Irish Academy*, George Petrie, issued 1 Jan 1839.

³¹ *The History of Ancient Caledonia* p.17, John MacLaren, private publication, 1879.

identified this city of Carteia in southern Spain as Tartessus,³² though William Smith argued that it was somewhere much further south, close to Gibraltar.³³

This disparity between recorded accounts seems to reflect the fact that the Irish historians were filling in the gaps by fabricating parts of the story. The important thing to note here in Keating's version is that this party sailed with "Asia Minor upon his right hand", meaning that they sailed along the west coastline of Asia Minor, sailing "round the coast of Asia northwards upon the left [i.e. keeping Asia Minor to their right]", hence on through the Strait known as the Dardanelles, this being "the narrow sea that divides Europe from Asia", into the Sea of Marmara. It is only when you put all the pieces together that they form a cohesive picture.

Note that Sru is called Sru son of Easru by Keating.³⁴ Both Sru and Easru appear to be phonetic variants of the name Israel. The Osraige (pronounced Osrays) who settled in southern Ireland are clearly descendants of this Sru/Easru. These are the people Ptolemy called Οὐδοῖαι *Ouodiai* (i.e. Judahs or Jews).³⁵ These people are presumably the reason for a promontory on the island of Ceos being called Leon (i.e. lion). Knowing this, we can date this first Milesian invasion no earlier than the time of destruction of King Solomon's temple. Bear in mind that I have demonstrated in my paper *A Radical Review of the Chaldean and Achaemenid Periods* that the Persian Achaemenid period needs to be reduced by 150 years. This results in the movement of the date for the destruction of Solomon's temple, which is said to have occurred in 586 BCE, to around 430 BCE.

The Gadelians

The names Celt and Gaul are both derived from the name Gilead, who was the son of Machir son of Menashe. The Gauls were also called Galatae or Galatians.³⁶ The Irish, however, called them Gaedhals (sometimes written Goidels, though Keating preferred the name Gadelians), this being a metathesis of the name Gilead. It is highly probable that Glas is a variation on this same name – the letter *d* having been transliterated as an *s* – though Glas is usually nowadays taken to mean *green*.³⁷ As we shall shortly see, the emerald, which is green, was the stone which represented the tribe of Judah



Fig. 6. The emerald green Flag of Leinster depicting the harp, an instrument which the Milesians brought with them from Egypt.

³² *The Natural History of Pliny* [iii.3](#). Note particularly fn. 6 & 7 in Vol. 1 of the translation by John Bostock and Henry Thomas Riley, Bohn's Classical Library, London and New York 1893.

³³ *Dictionary of Greek and Roman Geography* Vol. 1, entry under [Carteia on p.527](#), William Smith, Boston 1870.

³⁴ *General History of Ireland*, [p.75](#), Geoffrey Keating.

³⁵ Ptolemy, *Geography* Book 2, [Chap. 1, Sect. 7](#). Note that *Ouodiai* is incorrectly translated as Coriondi in most English translations.

³⁶ Strabo, *Geography* [i.iii.21](#) and Appian, *Wars in Spain* [i.1](#). (Galatians in Greek is Γαλάται Galatae.)

³⁷ *General History of Ireland*, [p.157](#), Geoffrey Keating.

Ancient Irish History Reconsidered

on the High Priest's breastplate. The claim made by Josephus that the Galatians were descendants of Gomer son of Yaphet (AV Japheth)³⁸ is false and demonstrates that Josephus did not have a clue what he was talking about.

According to Irish tradition:

"They were called Gaedhal (Gael) because their remote ancestor, in the days of Moses, was Gaodhal Glas. When a child, Moses is said to have cured him of the bite of a serpent – and to have promised, then, that no serpent or other poisonous thing should infest the happy western island that his far posterity would one day inhabit".³⁹

This is clearly an allusion to the time when the Almighty sent fiery serpents among the people which bit them so that many died:

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."⁴⁰

Geoffrey Keating, however, makes Gaodhal, who he calls Gadelas, the 'son' of Scota who supposedly lived much later.⁴¹

Like Geoffrey of Monmouth's account of the History of the Britons, which we have analysed in *The Forgotten Tribe of Naphtali & the Phoenicians*, hidden in the Irish records there is a thread of truth, but it has been corrupted and distorted beyond recognition. Among the names given in Geoffrey Keating's *History of Ireland*, for example, we read of a certain "Onaoi, a harper who came with the sons of Milidh to Ireland".⁴² The Irish were not aware that Onaoi (variant O Naoi) is a transliteration of the Hebrew word (אֹנִיָּה *oniah*) meaning a ship or a boat. In other words, the harp was brought to Ireland by the Milesians on a ship. It became the national symbol for the county of Leinster.

The Second Milesian Invasion – Migrations from Scythia

The Irish are as keen as everyone else to demonstrate the antiquity of their nation by trying to tie their history into that of other nations. In his *Chronicles of Eri*, Roger O'Connor describes the migrations of the Gael-Sciot from Scythia, which event he dates to around the 14th century before the Common Era. He takes their journey through north Africa, on to southern Spain and then on through the Straits of Gibraltar, the latter being colourfully described as follows:

"the ships moved as the sun was a going, nor changed they their course, till they passed through the flood gates, that divide the world of water from the world of land."⁴³

³⁸ Josephus, *Antiquities of the Jews* [i.122](#).

³⁹ *The Story of the Irish Race* [p.8](#).

⁴⁰ Num. 21:6-9.

⁴¹ *General History of Ireland*, [p.110](#), Geoffrey Keating.

⁴² *General History of Ireland* [p.145](#), Geoffrey Keating, (translated by Dermot O'Connor), Dublin 1861. *Harper* is translated as *musician* in O'Connor's version, but is correctly translated on p.124 in <http://www.exclassics.com/ceitinn/foras.pdf>.

⁴³ *Chronicles of Eri*, Vol. 1, [p.26](#) (Chap. IV).

The 'world of water' is the Atlantic Ocean, in contrast to the 'world of land' which is the Mediterranean. The 'flood gates' are the Straits of Gibraltar. We are told that these intrepid migratory tribes came from the region of Armenia which the Greeks called Scythia. O'Connor refers to his ancestors who lived in these lands as Gaal of Sciot. When we closely examine the source of his information, however, it is evident that it is describing events which occurred during the 5th, 4th and 3rd Centuries BCE and not, as O'Connor has supposed, the 14th century BCE.⁴⁴

The Scots who settled in Scotland came via Ireland. The name Scotland only applied to the region in northern Britain from around the 10th century CE. Up till that time, Ireland itself was known as Scotland.

"The Scots were the relatives of the Cymri, being another branch of the great Celtic nation, who, at a period far beyond all authentic history, had established themselves in Hibernia, Erin or Ireland. Hence that island, from its predominant population, was generally called Scotia, or Insula Scotorum, by the writers of the sixth and seventh centuries. The name of *Scotia*, or Scotland, as applied to the northern portion of Britain, is comparatively of modern origin."⁴⁵

Seumas MacManus likewise wrote:

"SCOTIA (a name transferred to Alba about ten centuries after Christ) was one of the earliest names of Ireland – so named, it was said, from Scota, the daughter of Pharaoh..."⁴⁶

If the name Scotland only attached to the land we today know as Scotland from the tenth century CE onwards, then the Scots must have arrived at a relatively late date. They could not possibly have arrived around 2,000 BCE to 1,000 BCE as the Irish records would have us believe.

The Arbroath Declaration, which was written to the Pope in 1320 CE on behalf of the barons and community of the realm of Scotland, in support of King Robert Bruce (Bruce I), likewise confirms their journey through Scythia:

"Most Holy Father, we know and from the chronicles and books of the ancients we find that among other famous nations our own, the Scots, has been graced with widespread renown. It journeyed from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage peoples, but nowhere could it be subdued by any people, however barbarous. Thence it came, twelve hundred years after the people of Israel crossed the Red Sea, to its home in the west where it still lives today. The Britons it first drove out, the Picts it utterly destroyed, and, even though very often assailed by the Norwegians, the Danes and the English, it took possession of that home with many victories and untold efforts; and, as the histories of old time bear witness, they have held it free of all servitude ever since. In their kingdom there have reigned one hundred and thirteen kings of their own royal stock, the line unbroken by a single foreigner."⁴⁷

Notice, however, that the Scots calculate their migration to some 1200 years **after** the Exodus. This would date their arrival to around 200 BCE using conventional dates, but sometime during the first century BCE according to the revised chronology resulting from

⁴⁴ *Chronicles of Eri*, Vol. 1, [Demonstration part VIII](#).

⁴⁵ *The Venerable Bede's Ecclesiastical History of England* fn * on p.5, J. A. Giles, Bohn's Antiquarian Library, London 1859.

⁴⁶ *Story of the Irish Race* p.19.

⁴⁷ <http://www.nas.gov.uk/downloads/declarationArbroath.pdf>.

Ancient Irish History Reconsidered

my reconstruction of the Persian Achaemenid Period which I have reduced by around 150 years.⁴⁸ By contrast, the Irish would have us believe that they arrived around 1300 BCE, which date is far too early. We shall shortly discover that the date proposed by the Scottish writers is closer to the truth, but is still wrong as they actually arrived in Ireland and in Britain in the fourth century of the Common Era.

Note also the comment that they “dwelt for a long course of time in Spain”. O’Connor, in his *Chronicles of Eri*, has wrongly assumed that these tribes migrated to Ireland shortly after their arrival in Spain. What we shall proceed to demonstrate is that some of these tribes resided in Spain for around 600 years before these final stages of their migration.

When Pul king of Assyria conquered northern Israel, he transplanted the Israelites, relocating them in the lands to the east and west of the River Euphrates. The first book of Chronicles records:

“And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.”⁴⁹

These lands were located to the south and south east of the Caspian Sea. The River Gozan is understood to be the river running through the land of Adiabene.⁵⁰ O’Connor writes:

“And when one thousand three hundred and four rings were completed, then did our fathers of these days pass to this side of *Teth-gris* [River Tigris], and moving towards the sun’s going, reach to the *Affreidg-eis* [Euphrates], and they became lords of all the lands on this side, and on that, they outstretched their arms over all nations, with mercy.”⁵¹

O’Connor interpreted a ‘ring’ to represent a year.⁵² If, however, a ring was a lunar month, then 1,304 rings would equate to around 75 years (1,304 divided by 12 gives 108-9 years and after taking into consideration the ‘leap years’ when an extra Adar month was added,⁵³ this would equate to around 75 years.) A *Ratha*, which O’Connor informs us means an ‘arch’ (perhaps more correctly a crescent?) and represents a ‘quarter of a ring’,⁵⁴ would then equate to a quarter of a month, hence one week. This might also be evident in the words “and in the ring which next was forming”,⁵⁵ perhaps meaning the appearance of the new moon. The only problem with this hypothesis is that many of the rulers will have then only ruled for less than a year. Conversely, if a ring represents a full year in fulfilment, then the periods under consideration are far too long. Either way, something has clearly been lost in translation.

This migration of the Scythians westward across the River Euphrates must have occurred sometime during the reign of Nebuchadnezzar II king of Babylon, around 75

⁴⁸ See *A Radical Review of the Chaldean and Achaemenid Periods*.

⁴⁹ 1 Chron. 5:26.

⁵⁰ See <http://www.britam.org/CamReaAssyria.html>.

⁵¹ *Chronicles of Eri*, Vol. 1, pp.5-6.

⁵² See for example *Chronicles of Eri*, Vol. 1, p.48, where O’Connor equates 16 rings as being from 1220 to 1204.

⁵³ In any 19 year period, there are 7 extra Adar months.

⁵⁴ *Chronicles of Eri*, Vol. 1, p.37, fn. b.

⁵⁵ *Chronicles of Eri*, Vol. 1, p.48.

years after being taken into captivity by Shalmaneser V king of Assyria.⁵⁶ 1,304 rings would therefore need to here be read as months and taken to mean 75 years rather than 1,304 years.

O'Connor comments:

*"That Hiddekel, of the Hebrews, is not the river Tigris, but the country between the rivers Tigris and Euphrates one and the same as Iath-da-col, of Eolus, and Messipotamia of the Grecian Scythians."*⁵⁷

O'Connor is mistaken in saying that the Hiddekel is not the Tigris as the Bible tells us that the Hiddekel is that "which goeth towards the east of Assyria".⁵⁸ In Daniel, it is called the Great River Hiddekel.⁵⁹ Nevertheless, it does not alter the fact that O'Connor's account places the Gael-Sciot in the land where the House of Israel was planted by the Assyrian kings Pul and Tiglathpileser III.

O'Connor's translation of the document informs us that:

*"In the days of Dorca the Nomades filled all the land, between Eis-amhan, and Eri-cean. And when he had ruled four rings he placed Glas his brother over the land of Tu-bhal, calling it Iber."*⁶⁰

This date when the Nomades "filled all the land" is an important key to our understanding. It occurred around 267 rings (approx. 15 years after taking into consideration the leap years) after the 1304 rings mentioned above. We will come back to this point in a moment. First of all, let us consider some of the names presented in the above passage.

Eri-cean appears to be the region known as Hyrcania, this being the land to the south of the Caspian Sea. Eis-amhan, by the process of elimination, must mean the Euxine Sea. We know the Euxine Sea as the Black Sea. The Romans called it Pontus. The land of Tubal (here called *Tu-bhal*), which is called Tubalu in the Assyrian records, was, in the time of Shalmaneser III, located around the Taurus Mountains in north Syria. The land of Iber is the land between the Caspian Sea and the Black Sea which was at one time known as Iberia – not to be confused with Spain which was also known as Iberia.

Note that, whilst other writers would have us believe that Glas died in Egypt, in the above quotation, O'Connor dates him to the time of their sojourn in Scythia. Goidel Glas was supposedly the ancestor of the Gadelians.

O'Connor continues:

"In these days the Gaal filled all the lands between Eis-amhan, and Eri-ceann, and they excelled all people in the use of the bow. And they extended their borders behind them, and southward, and they became expert in working in the bowels of the earth, and forging of swords, and forming vessels of brass. And they moved on the waters of Eri-

⁵⁶ Israel was taken captive by Shalmaneser V in the 6th year of Hezekiah. Esarhaddon became king of Assyria in the 14th year of Hezekiah and ruled for 12 years. His son Ashurbanipal then ruled for 40 years. He was succeeded by Napolassar (aka Kandalanu) who ruled for 20 years. This means that there were 80 years between the time Israel was taken into captivity and the first year of Nebuchadnezzar. (For these corrections to the Assyrian and Biblical chronologies, refer to my main work entitled *Ancient History Reconsidered*.)

⁵⁷ *Chronicles of Eri*, Vol. 1, [Demonstration xi](#).

⁵⁸ Gen. 2:14.

⁵⁹ Dan. 10:4.

⁶⁰ *Chronicles of Eri*, Vol. 1, [p.17](#).

Ancient Irish History Reconsidered

ceann with the works of their hands, and their brethren of *Ard-mionn* opened their arms to them, and hindered them not to pass through the land, whither they listed. And the *Gaal* of *Ib-er* encreased, and they spread themselves northward over the bosoms of *Ailb-bin* – and dwelt in that land.”⁶¹

Ailb-bin is the land known to the Romans as Albania – this being the Caucasian Albania, which is not to be confused with the similarly named country of Albania in south-eastern Europe. Again, the waters of *Eri-ceann* will be the Caspian Sea, the Sea that borders on the land of Hyrcania. Note also that “they became expert in working in the bowels of the earth”, meaning that they worked down mines. According to the Assyrian records, there were gold mines in the lands of Urartu (the Biblical Ararat) somewhere to the west of where these Gaal were dwelling.⁶²

Firstly, Iber, who other writers call ‘Eber, son of Scota’, clearly lived **centuries before** he supposedly arrived in Ireland. The name Iberia, in so far as it applied to the region of Armenia, is also of late derivation. Herodotus did not use this name in his *Histories*, using instead the names Matiene or Armenia. To my knowledge, Strabo was the first to use this name.⁶³ He completed his Geography between 7 BCE and 23 CE. Not even Diodorus, who wrote his history around 50 years before Strabo, ever once mentioned either Iberia or Albania in this region. If, as O’Connor asserts, the Goidhels gave their name to Iberia



Fig. 1. Map showing the location of Gozan, where the House of Israel was settled by Pul and Tiglathpileser kings of Assyria following the first full scale Assyrian invasion of Israel circa 735 BCE. The red arrow shows the possible migratory route of the Gael-Scioti from there into the Caucasus region. Note that Mitanni is a variant spelling of Madani – better known to us as the land of the Medes.

⁶¹ *Chronicles of Eri*, Vol. 1, [pp.20-21](#).

⁶² *Ancient Records of Assyria and Babylonia* Vol. 1, [p.285-6, §.795](#), Daniel David Luckenbill, University of Chicago, Greenwood Press, New York 1927..

⁶³ Strabo, *Geography* Book [11, Chap. 3ff](#).

in Armenia, then it means that they were still there in Strabo's day. The Scythians themselves only arrived on the scene in the Middle East **after** they had been taken into captivity by the Assyrians.

The key to putting a timeframe to this story is the date the Nomades "filled the land". The Nomades (often referred to as Nomad Scythians) started to expand into the region between the Caspian Sea and Euxine (Eri-cean) Sea during the time of Ardys son of Gyges king of Lydia whose reign is usually dated to around 652-603 BCE, but this is far too early even by conventional dating. It can be shown that Ardys was actually king of Lydia during the time of Nebuchadnezzar II.

Herodotus describes this movement of the Nomad Scythians as follows:

"As soon as Gyges came to the throne, he too, like others, led an army into the lands of Miletus and Smyrna; and he took the city of Colophon. But as he did nothing else great in his reign of thirty-eight years, I shall say no more of him, and shall speak instead of Ardys son of Gyges, who succeeded him. He took Priene and invaded the country of Miletus; and it was while he was monarch of Sardis that the Cimmerians, driven from their homes by the **Nomad** [νομάδων] Scythians, came into Asia, and took Sardis, all but the acropolis."⁶⁴

The records from which O'Connor was working were therefore describing an event which occurred during the time of Nebuchadnezzar II. Shortly prior to this expansion of the Nomades, the Gaal Scot were dwelling in Mesopotamia, in the lands where the Ten Tribes were located during the time of Ezekiel.⁶⁵

The name Nomad supposedly means 'wanderer'. It is, in fact, a metathesis of the name Menade which in turn is a phonetic variation on the name Menashe.

"As for the Nomads, their tents, made of felt, **are fastened on the wagons** in which they spend their lives; and round about the tents are the herds which afford the milk, cheese, and meat on which they live; and they follow the grazing herds, from time to time moving to other places that have grass, living only in the marsh-meadows about Lake Maeotis in winter, but also in the plains in summer."⁶⁶

Hippocrates likewise recorded:

"What is called the Scythian desert is a prairie, rich in meadows, high-lying, and well watered; for the rivers which carry off the water from the plains are large. There live those Scythians which are called Nomades, because they have no houses, but live in wagons. The smallest of these wagons have four wheels, but some have six; they are covered in with felt, and they are constructed in the manner of houses, some having but a single apartment, and some three; they are proof against rain, snow, and winds. The wagons are drawn by yokes of oxen, some of two and others of three, and all without horns, for they have no horns, owing to the cold. In these wagons the women live, but the men are carried about on horses, and the sheep, oxen, and horses accompany them; and they remain on any spot as long as there is provender for their cattle, and when that fails they migrate to some other place."⁶⁷

This is pretty much the way the American pioneers lived when they set out across America looking for a place to settle, though they used horses rather than oxen to draw

⁶⁴ Herodotus, *Histories* [i.15](#).

⁶⁵ Compare Ezek. 1:1-3 and 3:15.

⁶⁶ Strabo, *Geography* [vii.iii.17](#) (emphasis mine).

⁶⁷ Hippocrates, *De Aere Aquis et Locis* [part 18](#).

Ancient Irish History Reconsidered

their wagons. This mode of living seems to be peculiar to the tribe of Menashe.

The Nemidhs (sometimes written Nemed or Nemeth) who attempted to settle in Ireland were likewise Menashites, the name Nemidh being a phonetic variation on the name Nomad. Note that the Nomads who settled in north Africa were called Numidians by the Romans. Keating informs us that these Nemedians were named after a mythical Nemedius who was descended from one of the sons of Partholanus. The city of Armagh in Ireland is said by Geoffrey Keating to be named after Macha wife of this Nemedius,⁶⁸ though the Four Masters tells us that the city was built by St Patrick. John O'Donovan, however, made the following remarks concerning this statement:

“*Ard-Macha*: i.e. the Height of Macha, a woman's name. Some say that she was Macha, the wife of Nemhidh... ...but others will have it that she was the more celebrated Macha Mongruadh, the foundress of the royal fort Emania, near Armagh.”⁶⁹

Apparently, Macha, the wife of Nemedius, died twelve days after arriving in Ireland.⁷⁰ Interestingly, *all* of the first queens of Ireland ‘died’ either on or shortly after arrival. This will be discussed in more detail later in this work where we shall demonstrate that this is allegory.

The name Macha appears to be a variant spelling of the name Maacha (מַעֲכָה AV Maaca) who was the wife of Machir son of Menashe,⁷¹ whilst Partholanus appears to be a variant spelling of Peresh son of Machir and related to the Parthians of Persia, these being the Persians who are said by Herodotus to be descended from Perseus (i.e. Peresh) ‘son’ of Danaus.⁷²

Concerning the Persian tribes, Herodotus records:

“But other Persian tribes there are, as follows: the **Panthaliaians**, the Derusiaians and the **Germanians**, these are all tillers of the soil; and the rest are nomad tribes, namely the Daoi, Mardians, Dropicans and Sagartians.”⁷³

It should be noted that the name Panthaliaian is a phonetic variant of the name Parthian and is also a phonetic variation on the name Partholan. The Germans, which in Greek is written Γερμάνιοι Germanii, are the people other writers called Carmanians, the interchange of the *g* and *k* in ancient languages being well attested. Note that the presence of Persians in Spain is attested by Pliny,⁷⁴ though unfortunately he gives no indication where in Spain they settled. Some of these ‘Persian’ tribes must have ended up in Ireland.

According to the Irish records, Macha was also the name of the wife of Cimbaoth king of Ireland who supposedly lived, according to the Irish pseudo-historians, some thousand years later, around 320 BCE. (NB: The expression ‘pseudo-historian’ is commonly employed by Irish historians when talking about the Irish Christians of the medieval period who compiled the Lebor Gábala Érenn – the Book of the Taking of

⁶⁸ General History of Ireland, [p.76](#), Geoffrey Keating (translated by Dermot O'Connor), Dublin 1861.

⁶⁹ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [p.143, fn. b](#).

⁷⁰ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [p.9](#).

⁷¹ 1 Chron. 7:15-16.

⁷² Herodotus, *Histories* [vii.61](#)

⁷³ Herodotus, *Histories* [1.125](#) (emphasis mine).

⁷⁴ Pliny, *Natural History* [iii.1 \(8\)](#). ([iii.3](#) in John Bostock's translation.)

Ireland.) Cimbaoth, which name was pronounced Kimbay,⁷⁵ appears to be a phonetic variant of the name Kumri/Omri king of Israel, a king who is called Ambri (Ἀμβρί) in the Septuagint.

The word 'Ard' (as in Ard Macha) would appear to be a Hebrew word meaning 'city', a word which in modern Hebrew is written עִיר *ir*. Whilst the Jews of Judah used the words עִיר *ir* for 'town' or 'city' and קִרְיַת *kiriath* as a prefix to town or city names, the word *kiriath* being derived from the word קִיר *kir* meaning either 'wall' or 'side', the northern Ten Tribes seem to have used the forms Ar or Car/Caer (עָר). We are told, for example, that the city of Kiriath Arba (קִרְיַת אַרְבַּע) was named after Arba who "was the greatest man among the Anakim".⁷⁶ Similarly, it has been demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians* that the name Cartagena (i.e. Carthage) is derived from Kiriath Guni, meaning 'city of Guni', where Guni is the second born son of Naphtali. In the second example, Kiriath is pronounced 'Carta'. We shall encounter examples of the Car/Caer usage by the Celts and Gauls as we progress through this current work. Even though Ard is translated by the Irish as 'hill' or 'height',⁷⁷ seeing as how cities were usually built on a hill to afford them a certain amount of protection, it is quite possible that the meaning has changed. I see Ard Macha as more correctly meaning 'city of [the matriarch] Macha', which Macha was the wife of Machir son of Menashe.

O'Connor continues his story of the Gael-Sciot of Scythia:

"In these days multitudes of Gaal, passed over the summits of Gaba-Casan [Caucasus]. On the far side whereof they did raise up their tents, and abided thereon, calling the lands of their dwelling Iath-sciot in memory of our race."⁷⁸

O'Connor explains this statement by saying that these Iath-Sciot were "the Scythians who assumed the names of Goths, Getae, Daci..." etc.⁷⁹ This migration of the Scythians northwards through the Caucus region into Russia is generally understood to have occurred around 700 BCE, though, with my proposed corrections to the Persian chronology, it is more likely to have been around 500 BCE.

If we consider O'Connor's fanciful interpretation of these events:

"I take the person called by *Eolus*, *Ardfear*, and *Naoi*, *Noe* of the Hebrews, to have been chief of the *Scythians*, at the time of the invasion of *Mesopotamia* by *Eis-Soir*, whose chief was *Bel* or *Nimrod*, who put *Noe* to flight to *Ardmenia*, established the *Assyrian* empire, builded *Ba-Bel*, and put an end to the tribute under which *Asia* had been to the *Scythians* for 1500 years preceding, as is fully shown in the dissertation."⁸⁰

Eis-Soir is Assyria. Bel would appear to be more correctly Nabopolassar king of Babylon who was called Belesys by Diodorus.⁸¹ He and his son Nebuchadnezzar 'built' (more correctly 'rebuilt') Babylon. O'Connor's association with Naoi of the Irish records with the Biblical Noah is misguided. In fact, he rightly claims that Naoi means nothing more

⁷⁵ *Ultonian Hero Ballads Collected in the Highlands and Western Isles of Scotland from the Year 1516, and at Successive Period till 1870*, p.155, Hector Maclean, Glasgow 1892.

⁷⁶ Josh. 14:15.

⁷⁷ Said to mean 'hill' or 'height' by John O'Donovan in *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, p.3, fn. d.

⁷⁸ *Chronicles of Eri*, Vol. 1, p.17.

⁷⁹ Ibid. fn. (h) on p.19

⁸⁰ *Chronicles of Eri*, Vol. 1, p.14.

⁸¹ Diodorus, *Library* ii.24.

Ancient Irish History Reconsidered

than *ship*,⁸² this being derived from the Hebrew word *oniah* (אֹנִיָּה) meaning ship. By contrast, Noah is written *noach* (נֹחַ) and is derived from a word meaning ‘comfort’ or ‘rest’, but it is unlikely that O’Connor would have been fully acquainted with Hebrew.

O’Connor’s texts also mention a ruler by the name of Nargal:

“And they [the Gael-Scioti] struck their tents, and moved towards *Sgadan* [Sidon]. And there they made enquiry for the children of their race, and it was told unto them, that they had been taken to the right side of the sea, over which looketh *Sgadan* queen of ships, and *Nargal* was chief of *Aoi-mag* at that time.”⁸³

Nargal is a variant spelling of Neriglissar, a Babylonian king who ruled prior to Belshazzar. Belshazzar and his father Nabonidus were the last kings of Babylon before it was taken by Cyrus the Great. Nergil was also an alternative name for Muwatillis, son of Mursilis II. In *Ancient History Reconsidered*, I put forward arguments for identifying Mursilis II as the Chaldean king Nabopolassar.⁸⁴ *Aoi-mag*, which was presumably pronounced *Hamah*, is understood by O’Connor to be Hamath in Syria.⁸⁵

The Date of Arrival

Our big challenge is to identify the dates of the arrival of these various people. We have established that O’Connor is describing the historical scene of the late 5th and early 4th centuries before the Common Era. It is not possible that the Gael-Sciot could have arrived in Ireland prior to that. The Nemedians are the people who established the province of Numidia on the north African coast which province did not exist before the fourth century BCE. The suggestion that these Nemedians arrived in Ireland at a date any earlier than this needs to be contested.

The Celts arrived in Europe at a relatively late date. They could not possibly have arrived prior to the fourth century BCE. According to Herodotus:

“For the Ister [Danube] flows from the land of the Celts and the city of Pyrene through the very middle of Europe; now the Celts live beyond the Pillars of Heracles, being neighbors of the Cynesii, who are the westernmost of all the peoples inhabiting Europe.”⁸⁶

The Cynesii gave their name to the Sacred Promontory on the western coast of Spain in what is now southern Portugal, a place which was called Cuneus by Pliny,⁸⁷ and Cuneum by Strabo.⁸⁸ The Celtic city of Conistorgis is also believed to have belonged to these people.

Strabo records:

“Amongst the Kelts the most famous place is Conistorgis. Upon the estuaries is Asta, in which the Gaditani mostly hold their assemblies; it is opposite the sea-port of the island,

⁸² *Chronicles of Eri*, Vol. 1, [Demonstration p. clvij](#).

⁸³ *Chronicles of Eri*, Vol. 1, [p.24](#).

⁸⁴ See chapter 12 – The Great Hittite Empire in *Ancient History Reconsidered*.

⁸⁵ *Chronicles of Eri*, Vol. 1, [Demonstration p. ccxxvi](#).

⁸⁶ Herodotus, *Histories* [ii.33](#).

⁸⁷ Pliny, *Natural History* [iv.xxii \(116\)](#) translated as *the Wedge* in the Loeb Classical Library version by H. Rackham. ([iv.35](#) in John Bostock’s translation.)

⁸⁸ Strabo, *Geography* [iii.i.4](#).

at a distance of not more than 100 stadia.”⁸⁹

The Gaditani were descendants of the tribe of Gad. (See *The Forgotten Tribe of Naphtali & the Phoenicians* for confirmation of this.) These were the Goths which the Gael-Scioti are said to have dislodged when they arrived in Spain.⁹⁰

Note that Herodotus specifically states that the Celts lived **beyond** the Pillars of Heracles (i.e. the Straits of Gibraltar). They could only have settled there at a date relatively recent to when he lived because Spain was otherwise unknown to him. Even those Celts living on the upper reaches of the Danube in Europe demonstrate the westernmost limits of the Celtic nations who occupied Europe in his day. They had not yet penetrated into north Germany or northern France.

Herodotus even goes on to inform us:

“for the Ister traverses the whole of Europe, rising among the Celts, who are **the most westerly dwellers in Europe**, except for the Cynetes, and flowing thus clean across Europe it issues forth along the borders of Scythia.”⁹¹

The argument that the Irish arrived in Ireland from Spain much before the time of Herodotus is therefore highly questionable. Herodotus is conventionally said to have lived 484-425 BCE. In my paper entitled *A Radical Review of the Chaldean and Achaemenid Periods*, I have demonstrated that Herodotus was actually still alive in 320 BCE. This brings any major occupation of Ireland forward to an even later date.

According to Herodotus:

“But it is plain that none have obtained knowledge of Europe’s eastern or northern regions, so as to be able say if it is bounded by seas; its length is known to be enough to stretch along both Asia and Libya.”⁹²

This tells us that most of northern Europe was, at that time, unexplored and uninhabited by man. The main migrations of the Celtic tribes were to occur shortly after his time.

Concerning the Celts, Seumas MacManus records:

“Eoin MacNeill and other scientific enquirers hold that it was only in the fifth century before Christ that they reached Spain.”⁹³

Whilst a fifth century BCE date is more in accordance with the facts (though we have moved this fifth century date forward to the latter part of the fourth century), MacManus tells us that MacNeill and company go on to make the suggestion that the Celts came to Ireland via north-western France and Britain having come via Germany, which argument cannot be endorsed.

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I have demonstrated that the Britons were the people the Romans called Bruttii, a people called Brettians by the Greeks, a people who were dwelling in southern Italy up till the beginning of the second century BCE. Bede says that these Britons were the first to arrive in Britain and that they

⁸⁹ Strabo, *Geography* [iii.ii.2](#).

⁹⁰ *The History of Ireland* Vol. 1, p.105, Thomas Moore. ([p.64](#) in the 1843 version.)

⁹¹ Herodotus, *Histories* [iv.49](#) (emphasis mine).

⁹² Herodotus, *Histories* [iv.45](#).

⁹³ The Story of the Irish Race [p.8](#).

Ancient Irish History Reconsidered



Fig. 2. Map showing the course of the River Danube (red line) across Europe. (Courtesy Wikipedia – public domain.) Excluding the Celts in Spain, the upper reaches of this River were the westernmost (and northernmost) extent of the Celtic migrations in the time of Herodotus (circa 320 BCE).

arrived from Armorica,⁹⁴ the region of Brittany where some of the Bruttii and Samnetae settled. Any suggestion that the Irish arrived from France or from Germany would have to admit that this event must be dated to some time later than the date of arrival of these Britons who came from Italy via Brittany.

O’Rahilly had this to say about the Goidelic invasion of Ireland:

“From the foregoing discussion we see that the evidence of the regnal lists, the pedigrees and other old documents, regarding the date of the Goidelic invasion is confused and contradictory, and would, if we had to depend on it, leave us uncertain whether the Goidels arrived in the first century B.C. or the second century A.D. But amid this confusion one fact seems to stand out clearly, namely, that in the popular belief the Goidelic invasion was **a comparatively recent event**, which occurred not many centuries before the introduction of Christianity into Ireland.”⁹⁵

Note that Christianity was introduced to Ireland in the middle of the 5th century of the Common Era.⁹⁶

O’Rahilly even admitted that:

“As late as the beginning of the fifth century A.D. the Goidelic conquest was still incomplete.”⁹⁷

The battle for land was still ongoing at the beginning of the sixth century BCE:

“It was only in 516 that the conquest of the Midlands was completed, when ‘the Plain of

⁹⁴ Bede, *The Ecclesiastical History of the English People* Book 1, [Chap. 1](#).

⁹⁵ *Early Irish History & Mythology* p.204. (Emphasis mine.)

⁹⁶ *Early Irish History & Mythology* p.211.

⁹⁷ *Early Irish History & Mythology* p.204.

Mide' (probably lying between Uisnech and Birr) was wrested from the Lagen." ⁹⁸

Is it then logical to assume that these wars continued for a space of around a thousand years? Unable to contend with this thought that the Goidelic invasion occurred as late as the 4th century CE, O'Rahilly wrote:

"Thus traditional, historical and linguistic considerations all support the conclusion that the Goidelic invasion was a late event in Irish history, an event which must have occurred not long before, **or not long after**, the beginning of the Christian era." ⁹⁹

By Christian era, he was now referring to the usual *Anno Domini* rather than the date from when Christianity arrived in Ireland.

And yet...

"To sum up. The Goidelic invasion occurred not long before 50 B.C. We are safe in placing it within the century preceding that date, i.e. within the years 150-50 B.C. The **Irish evidence** would favour the second half of this period rather than the first." ¹⁰⁰

But the Irish evidence is corrupted! O'Rahilly even pointed out that "the fact that the Mug Nuadat legend is ultimately only a variant of the story of Eber's invasion was implicitly recognised by some early redactors". ¹⁰¹ Mug Nuadat is said to have ruled Munster in the second Century CE. This accordingly dates the Goidelic invasion no earlier than the second century CE. The evidence shows, however, that Mug Nuadat is an allegorical creation. No such king of this name ever existed. These tribes, who are represented by this fictitious Mug Nuadat, actually started arriving in the middle of the fourth century CE.

O'Rahilly was also aware that the dates given for the kings of the Common Era are also suspect:

"According to the reckoning of the Four Masters, Tuathal conquered the *aithechtuatha* and became king of Ireland in A.D. 76; according to another reckoning, in Laud 610, the date would be A.D. 153, Mug Nuadat is represented as a contemporary and rival of Conn Cétchathach, whose reign began in A.D. 123 according to the Four Masters, in A.D. 199 according to Laud 610. It is hardly necessary to add that no credence is to be given to such datings, whether they are based on the fictitious reign-lengths of the fictitious succession of pre-Christian kings or on arbitrary synchronizations with foreign events." ¹⁰²

Nevertheless, O'Rahilly just could not let go of the notion that the Irish race is an ancient one.

The Lagenians

The Lagenians claim their descent from a certain Labraid Loingsech, who, as O'Rahilly has noticed, has been artificially provided with a royal pedigree from the line of the kings of Tara. ¹⁰³

⁹⁸ *Early Irish History & Mythology* p.204.

⁹⁹ *Early Irish History & Mythology* p.207. (Emphasis mine.)

¹⁰⁰ *Early Irish History & Mythology* p.208. (Emphasis mine.)

¹⁰¹ *Early Irish History & Mythology* p.197.

¹⁰² *Early Irish History & Mythology* p.200.

¹⁰³ *Early Irish History & Mythology* p.103.

Ancient Irish History Reconsidered

“Although the Lagen belong to the Southern half of Ireland rather than to the Northern, the genealogists attached them, not to the line of Éber, but to that of Éremón. This may have been suggested by the intimate political relations existing between the Lagen and the kings of Tara, who down to the eighth century claimed the Lagen as tributaries of themselves.”¹⁰⁴

O’Rahilly continues by informing us that Labraid means ‘speaker’ whilst Loingsech means ‘seafarer’. ¹⁰⁵ The name Labraid (var. Labraidh) was pronounced Labray. When transliterated into Greek, Labraid becomes Laberus, this being the name of a city in Leinster mentioned by Ptolemy in his Geography.¹⁰⁶ Labraid was therefore a city – **not** a person! Bear in mind that it is not unknown for the people of a particular city to be named as ‘sons’ of that city,¹⁰⁷ hence the Lagenians were claiming to be ‘sons’ of the city of Labraid. O’Rahilly clearly did not make this connection when studying the Lagenians’ genealogies.

O’Rahilly was therefore convinced that Labraid was not an actual person, and provided arguments to show that ‘he’ was in fact a Celtic god:

“Despite his euhemerization at the hands of the pseudo-historians and the storytellers, Labraid was no mere human being, but a divine personage, the ancestor-deity of the Lagen. Indeed a couple of poems in his praise go far towards acknowledging his divine character. In ‘Serglige Conculainn’ *Labraid* is the name of a ruler of the Other-world; elsewhere it is the name of the father of the god Nechtan.”¹⁰⁸

Similar problems are encountered in respect of Conaire Már king of Ireland (usually dated to the first century before the Common Era) who died in his home town. In a fanciful embellishment of the story, the king is instructed to travel to the Otherworld home of the god Da Derga, “and it is there, and not in his own house, that he is slain by the raiders”.¹⁰⁹ Admittedly this does not help with the credibility of the story and amply demonstrates what we are up against when looking at the Irish king lists. Nevertheless, scholars are far too quick to dismiss things they do not understand as being of supernatural origin, hence they explain them away as being ‘gods’ or ‘goddesses’. However, Labraid was the name of a city. It was not the name of a god!

According to Ptolemy, the city of Laberus was located in the vicinity of Tara and, in the absence of any other city being named in this region, may even have been an alternative name for Tara. The city of Tara was located in the county of Meath, though the county at one time formed a part of the county of Brega. A people known as “Luaighni of Teamhair” were a sect dwelling in Meath. They are said to have been a contemporary of Conn of the Hundred Battles fame.¹¹⁰ These Luaighni were Lagenians. We shall shortly show that Conn was a contemporary of Niall Noígíallach.

The inhabitants of the city of Laberus dwelt alongside another people known as Darini.

¹⁰⁴ *Early Irish History & Mythology* p.101.

¹⁰⁵ For the latter, see *Early Irish History & Mythology* p.106.

¹⁰⁶ Ptolemy, *Geography* [Book 2, Chap. 1](#).

¹⁰⁷ The Boer War Memorial in Cannon Hill Park in Birmingham, England, for example, has inscribed on it the words: “To the glorious memory of the sons of Birmingham who fell in the African War 1899-1902 and to perpetuate the example of all who served in the war this memorial is erected by their fellow citizens”. (See <https://historicengland.org.uk/listing/the-list/list-entry/1392586>.)

¹⁰⁸ *Early Irish History & Mythology* p.103.

¹⁰⁹ *Early Irish History & Mythology* p.125.

¹¹⁰ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [pp.102-3 – see fn. 1 on p.102](#).

The Darini can be identified as the people descended from Daire, the progenitor of the Dál Riata of North Antrim and the Dál Fiatach of East Down, both of which dwelt in Northern Ireland. County Derry is also named after them. They were a branch of the Érainn (i.e. of Er) and were the original inhabitants of Ireland.¹¹¹ According to Keating, some of these descendants of Daire also dwelt in west Munster in south-western Ireland.¹¹² We shall shortly identify these descendants of Daire as being sons of Darda son of Zerach of the tribe of Judah.

O’Rahilly commented that a sept known as *Loíges Ua nEnechglais* or *Loíges Lagen* dwelt in the Midlands from of old. He does not seem to have made the connection between the name Loíges and the Ligurians who were a powerful nation controlling a great part of Europe up till the first century of the Common Era. We are informed that Labraid, the ‘progenitor’ of the Lagenian race, “is represented as conquering Gaul as far as the Alps”.¹¹³ The only people known to have achieved this were the Ligurians, a people called Ligyes (Λίγυες) by Herodotus.¹¹⁴ The name Loíges, as it appears in the Irish records, is a phonetic variation on this name Ligyes or Ligurians.

William Smith records:

“But Liguria, in its original sense, as ‘the land of the Ligurians,’ comprised a much more extensive tract. All the earliest authors are agreed in representing the tribes that occupied the western slopes of the Maritime Alps and the region which extends from thence to the sea at Massilia, and as far as the mouths of the Rhone, as of Ligurian and not Gaulish origin. Thus Aeschylus represents Hercules as contending with the Ligurians on the stony plains near the mouths of the Rhone, Herodotus speaks of Ligurians inhabiting the country above Massilia, and Hecataeus distinctly calls Massilia itself a city of Liguria, while he terms Narbo a city of Gaul. Scylax also assigns to the Ligurians the coast of the Mediterranean sea as far as the mouths of the Rhone; while from that river to Emporium in Spain, he tells us that the Ligurians and Iberians were intermingled.”¹¹⁵

The River Loire (Λίγηρος *Ligeros*) in France is also understood to have been named after the Ligurians.¹¹⁶ The Ligurians (or Ligyes), who were confederate with the Gauls (Goidhels) of Europe,¹¹⁷ were still active in Europe well into the Common Era. The suggestion that they could have arrived in Ireland prior to the second century CE cannot therefore be supported by any historical records.

The Emanians

It should be stressed that Ptolemy does not mention the city of Emania (known to the Irish as Emain Macha), which city was supposedly built during the reign of Cimbaeth, who is authoritatively dated by the *Lebor Gabála Éirenn* (Book of Invasions) to around 450 BCE.¹¹⁸ Roderic O’Flaherty, however, dates the foundation of Emania to around 350

¹¹¹ *Early Irish History & Mythology* p.7.

¹¹² *General History of Ireland*, [p.220](#), Geoffrey Keating.

¹¹³ *Early Irish History & Mythology* p.112.

¹¹⁴ Herodotus, *Histories* [v.9](#).

¹¹⁵ Entry under [Liguria](#), *Dictionary of Greek and Roman Geography*, William Smith, London 1854.

¹¹⁶ *History of Rome*, [p.63](#), H. Malden, Oxford University Press, 1830. See also footnote in *The Ancient Laws of Cambria*, Chap. *Triads of the Isle of Britain* [p.375](#), Translated from the Welsh by William Probert, London 1823.

¹¹⁷ For example Titus Livius (Livy), *The History of Rome*, [Book 28, 36.3](#) & [Book 42, 4.3](#).

¹¹⁸ *Early Irish History & Mythology* op. cit. p.227.

Ancient Irish History Reconsidered

BCE¹¹⁹ and, as already stated, Seumas MacManus dates this event to the time of Alexander the Great (ca. 300 BCE).¹²⁰ We are told that the Isle of Man was at one time called Emania or Manann with several places in Ireland also being called Manann.¹²¹ None of these names are evident in Ptolemy's *Geography*.

"Mananan the son of *Lear*, the wide-spread extensiveness, usually written in the genitive case, LIR, the figurative name of the SEA. Mana was the old name of the ISLE of MAN. The character, here mentioned [in the poem being referred to], was a famed CARTHAGINIAN merchant, who made this island his great depot: his real name is obscured in the glare of enchanted and fabulous story diffused around it, and he is called by the tale writers of old, *Mananan, mac lín, Síde na ccruac*, "the man of MANAN, the son of the sea, the super-human being of the Headlands."¹²²

As we shall shortly demonstrate, Manan or Manann was more correctly a tribe of people named after Heman son of Zerach of the tribe of Judah. The tribe of Heman seem to have had close ties with the Carthaginians.

According to the Irish historian John Lynch, the Isle of Man (which was named after these Emanians) "took its name, Menaviæ, from the Spanish island Menavia, lying off Carthagera".¹²³ He appears to be referring to the island of Minorca on which the town of Iamna was at one time located as there are no islands as far south as Carthagera. This town of Iamna is mentioned by Ptolemy¹²⁴ and seems to bear testimony to this tribe. (NB: Iamna is a phonetic variant of the name Emania.) Pliny referred to it as the state of Iamonem.¹²⁵ By Ptolemy's day, this city state had clearly declined in importance as it was now only referred to as a town. The island of Minariae off the coast from Palma, Majorca may likewise have been named after this people.¹²⁶

As already stated, the city of Emania in Northern Ireland is not mentioned by Ptolemy. This is because the people who founded the city had not yet at that time arrived. Pliny (middle of the first century CE) mentions a city near Bilbao in northern Spain which he called "port of the Amanum, the present site of the colony of Flaviobrica" which, in his day (middle of first century CE), had recently changed name.¹²⁷ Amanum is a variant spelling of Emanum or Emania. If this port was named by the Emanians, then it suggests that they followed the River Ebro to its source into northern Spain.

Pliny also informs us that, in his day, there was a tribe by the name of Aeminienses dwelling somewhere to the east of Lisbon in Portugal.¹²⁸ This tells us that these Emanians (i.e. Aeminienses) had moved further south but were still slowly making their way northwards towards the British Isles. The generally accepted date of around 450 BCE for the construction of Emania is therefore clearly erroneous.

¹¹⁹ *Ogygia* Vol. 1, [p.150](#).

¹²⁰ *Story of the Irish Race* [p.16](#).

¹²¹ *Cambrensis Eversus* Vol. 1, [p.155](#). See also footnote k.

¹²² Deirdri, or the Lamentable Fate of the Sons of Usnach [p.68](#), Theophilus O'Flaherty, Dublin 1808.

¹²³ *Cambrensis Eversus op.cit.* Vol. 1, [p.171](#), John Lynch (translated by Rev. Matthew Kelly), Dublin 1848.

¹²⁴ Ptolemy, *Geography* Book 2, [Chap. 6, §.78](#). ([Chap. 5](#) in some copies.)

¹²⁵ Pliny, *Natural History* [iii.5 \(77\)](#). ([iii.11](#) in John Bostock's translation where it is transliterated as Jamnon.)

¹²⁶ Pliny, *Natural History* [iii.5 \(78\)](#) translated as Malgrates. ([iii.11](#) in John Bostock's translation where it is transliterated as Mænariæ.)

¹²⁷ Pliny, *Natural History* [iv.20 \(110\)](#). ([iv.34](#) in John Bostock's translation.)

¹²⁸ Pliny, *Natural History* [iv.22 \(118\)](#), translated by Rackham as Aemia. ([iv.35](#) in John Bostock's translation. He called them Ammienses.)

I would stress that the dates given for the foundation of Emania in Ireland are conjectural. They are based on calculations made by the early Irish historians on the assumption that the genealogical tables are reliable. In the Irish records, Emania was called Emain Macha. The city was built in the region which Ptolemy called the Rhobogdian promontory, informing us that a people called Rhobogdi (Ῥοβογδῖους) were, in his day, dwelling in that region. Today, this part of Ireland is known as the County of Armagh. The Irish

name for Armagh is Ard Macha, Armagh being the Anglicised form of the name. The Gaelic letter *m* was often pronounced as a *b*, hence philologically, this reading of Rhobogdi for Ard Macha would seem perfectly plausible. Bear in mind that the *-di* suffix of Rhobogdi can be ignored. Note, for example, that Josephus called the region of Bashan in northern Israel Βατανίδι *Batanidi*.¹²⁹ He also, in one place, called the tribe of Naphtali, Νεφθαλίδος *Nepthalidos*.¹³⁰

The Irish letter *d* was often silent. We notice this in names such as Fodhla, which name is pronounced Fola.¹³¹ Rhobogdi can therefore be read as [A]Robaga, which is closer to Ard Macha and the English rendering of Armagh. We therefore have the phonetical progression Ard Macha ... Armagh ... Arbagha ... Robagh-di. (NB: The dropping of the first syllable in names was also commonplace in ancient languages.) According to Irish pseudo-history, this city of Ard Macha was named after Macha the wife of Nemedh who supposedly died a short while after arriving in Ireland.¹³² (As previously stated, the 'death' of principal queens on arrival in Ireland is a recurring theme among the Irish poems, which we shall look at this in more detail later in this present work)

This means that the Rhobogdii who were dwelling in Northern Ireland during the time of Ptolemy were Nemedians, a people also known as Numidians and as Nomades.



Fig. 3. Possible migratory route taken by the Emanians before arriving in Ireland.

¹²⁹ Josephus, *Antiquities of the Jews* [iv.vii.4](#). (Compare with the Greek *Antiquities* [iv.173](#) – third row down.)

¹³⁰ Josephus, *antiquities of the Jews* [vii.58](#).

¹³¹ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [p.54, fn. r](#). See also *The History of Ireland* Vol. 1, p.138, fn. † Thomas Moore. ([p.71](#) in the 1843 version.)

¹³² *Lebor Gabála Éirenn* Vol. 3, [p.133](#), Robert Alexander Stewart MacLister, Dublin 1940.

The Numidians

According to O'Connor, the Gael-Sciot travelled, on the first part of their journey, from Scythia to Numidia on the north African coast.¹³³ This episode is also confirmed by John MacLaren's *History of Ancient Caledonia*, who says:

"This Lord caused a mighty wind, and drove their boats ashore upon the island of Carthagera."¹³⁴

Carthagera (i.e. Carthage) was located alongside the region of Numidia. The Greek name for these Numidians is either Νομάδων *Nomadun* or Νομάδας *Nomadas*, that is, Nomades. These are the self-same Nomades who were at one time dwelling in Scythia:

"What is called the Scythian desert is a prairie, rich in meadows, high-lying, and well watered; for the rivers which carry off the water from the plains are large. There live those Scythians which are called Nomades, because they have no houses, but live in wagons. The smallest of these wagons have four wheels, but some have six; they are covered in with felt, and they are constructed in the manner of houses, some having but a single apartment, and some three; they are proof against rain, snow, and winds. The wagons are drawn by yokes of oxen, some of two and others of three, and all without horns, for they have no horns, owing to the cold. In these wagons the women live, but the men are carried about on horses, and the sheep, oxen, and horses accompany them; and they remain on any spot as long as there is provender for their cattle, and when that fails they migrate to some other place. They eat boiled meat, and drink the milk of mares, and also eat hippace, which is cheese prepared from the milk of the mare. Such is their mode of life and their customs."¹³⁵

Concerning those of Numidia, Strabo records:

"The territory of Carthage is large, and beyond it comes that of the Nomads; the best known of these are called, some of them, Masylians, and others Masaesylians."¹³⁶

The suggestion by Strabo that they were called Nomads "for the reason that in early times they were not able to cultivate the soil on account of the multitude of wild animals"¹³⁷ is contrived nonsense.

Pliny records:

"At the river Ampsaga begins Numidia, a country rendered famous by the name of Masinissa. The Greeks called it Metagonitis, and they named its people the Nomads, from their custom of frequently changing their pasturage, carrying their *mapalia*, that is their home, about the country on wagons."¹³⁸

This method of living in wagon trains seems to have been peculiar to the tribe of Menashe. Consider also the way the American settlers arrived in the New World.

As for the name Metagonitis, John Bostock and Henry Riley commented:

"It was not only Numidia that bore this name, but all the northern coast of Africa from the frontiers of the kingdom of Carthage near Hippo Regius to the Columns of Hercules [i.e. The Strait of Gibraltar]. It was thus called from the Greek *metagonos*, a 'descendant' or 'successor,' as the Carthaginians established a number of small towns and villages on

¹³³ *Chronicles of Eri*, Vol. 1, [Contents p.xiii](#).

¹³⁴ *The History of Ancient Caledonia* [p.14](#), John MacLaren, private publication, 1879.

¹³⁵ Hippocrates, *De Aere Aquis et Locis* [Part 18](#).

¹³⁶ Strabo, *Geography* [ii.v.33](#).

¹³⁷ *Ibid*.

¹³⁸ Pliny, *Natural History* [v.2 \(22\)](#).

the coast, which were thus posterior in their origin to the large cities already founded there.”¹³⁹

They are therefore understanding this name *Metagonitis* to be derived from the Greek words *meta* (μετά), meaning ‘among’, ‘afterwards’, ‘in common with’ or ‘in connection with’,¹⁴⁰ and *goné* (γονή), meaning ‘descendant’ or ‘offspring’. As the name refers specifically to the areas of expansion of Carthaginian rule, and as I have already demonstrated that the Carthaginians are descendants of Guni, the secondborn son of Naphtali (see *The Forgotten Tribe of Naphtali & the Phoenicians*), it is possible that this name *Metagonitis* more correctly refers to this expansion of the Gunite kingdom – hence for *Metagonitis* we should perhaps read *meta-Gunites*. To my knowledge, this name has only ever been used in connection with the expansion of the Carthaginian kingdom.

Polybius is understood to be the first person to mention Numidia, this being in the middle of the second century BCE.¹⁴¹ In the Irish records, the Numidians are variously called Nemed, Nemedh or Nemeth, a people supposedly named after a fictitious Nemed who came from Greek Scythia.¹⁴² He was also called Nemed Agnomain.¹⁴³ A son of Nemed by the name of Fergus Lethderg, supposedly:

“...left Ireland, we are told, and went to Britain, along with his son, Britán; these two are the ancestors of all the Britons, and their descendants filled the country, until the Saxons came and drove them to the borders of the island”.¹⁴⁴

This fanciful tale is in contradiction to the arrival of the Britons from Gaul in France as recorded by Bede.¹⁴⁵ In fact, as we shall shortly demonstrate, this mass exodus from Ireland to Britain started either sometime towards the end of the first century CE or the beginning of the second century CE, and **not** a couple of thousand years BCE as the Irish historians would have us believe!

We are told that the Nemedians never actually remained in Ireland:

“The Fomorians, however, having been joined by fresh supplies of force, a general battle, by land and sea, ensued, in which the Africans were victorious, and the Nemedian colony being all dispersed and destroyed, the country was once more left at the mercy of those foreign marauders, and relapsed into wilderness and desolation for the space of two hundred years.”¹⁴⁶

Keating, however, does not mention any Fomorians and would have us believe that the Nemedians were expelled by the Fir-Bolgs after a reign of 217 years.¹⁴⁷ He goes on to say that, after 36 years, the Fir-Bolgs were subdued by the Tuatha de Danaan. All of this is contrived nonsense as all three of these tribes, the Nemedians, Fir-Bolg and Tuatha de Danaan arrived in Ireland at the very same time.

¹³⁹ *The Natural History of Pliny* Vol. 1, [fn.10 on p.387](#), John Bostock and Henry Thomas Riley, Bohn’s Classical Library, London 1855.

¹⁴⁰ *A Greek-English Lexicon*, entry under [μετά on p.945](#), Henry George Liddell and Robert Scott, New York 1883.

¹⁴¹ Polybius, *Histories* [xxxvii.10](#).

¹⁴² *Early Irish History and Mythology*, p.76.

¹⁴³ *Early Irish History and Mythology*, p.75.

¹⁴⁴ *Ibid.* p.76.

¹⁴⁵ Bede, *The Ecclesiastical History of the English People* Book 1, [Chap. 1](#).

¹⁴⁶ *The History of Ireland* p.102, Thomas Moore. ([p.56-7](#) in the London 1838 edition.)

¹⁴⁷ *General History of Ireland* [p.111](#), Geoffrey Keating.

Ancient Irish History Reconsidered

It gets even more contrived. O’Flaherty argues that the Nemedians arrived via Germany with the Danaan.¹⁴⁸ After an unsuccessful attempt at settling in Ireland, they must, according to his reasoning, have returned to the African coast where, at some stage, they will have formed the kingdom of Numidia. Keating, however, makes no such assertion, stating that the Nemedians remained in Ireland where Nemedius died and was buried at *Oilean arda Nemhid*, now known as Isle of Barrymore.¹⁴⁹ If nothing else, all of these contradictions demonstrate that the Irish did not know who the Nemedians were, where they came from or to where they disappeared. Consequently, the Irish pseudo-historians have filled in the gaps with a lot of fabrication and invention, this being based on their limited understanding of what must have been the barest of information available to them.

It is understood that Numidia (on the north African coast) was established around the middle of the fourth century BCE as a client kingdom by Rome, which means that they could not possibly have arrived in Ireland much earlier than that – assuming, that is, that their arrival in Ireland is not to be dated to a much later period. We are slowly demonstrating that the Irish records are in a very confused state.

As already mentioned, the name Numidia is a variant spelling of Nomades, which in turn is a metathesis of Menade/Menashe. Concerning the Numidians, we are informed by William Falconer:

“These people, speaking a language which was once spoken from the Fortunate Islands in the west [i.e. the British Isles] to the cataracts of the Nile, and which still explains many names in ancient African topography, and embracing tribes of quite different characters, whites as well as blacks (though not negroes), were called by the Romans Numidæ; not a proper name, but a common denomination from the Greek form, nomads (νομάδες). Afterwards Numida and Numidia became the name of the nation and the country. Sometimes they were called Maurusii Numidæ, while the later writers always speak of them under the general name of Mauri. The most powerful among these tribes were the Massyli, whose territories extended from the river Ampsaga to Tretum promontory; and the Massæsyli, occupying the country to the west, as far as the river Mulucha.”¹⁵⁰

Massyli and Massaesyli are both variant spellings of the Greek name Massilia, a people of Greece who were likewise Menashites, as I have demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians*. The people being classified as Numidians by Strabo and other classical writers actually comprised a number of different tribes. This is because they were all dwelling in the land known as Numidia. This statement by William Falconer serves to support the suggestion that the Nemedhs who settled in Ireland came via this region of Libya.

Coins from Numidia from this early period show that the Numidians had pointed beards (fig. 5). In my various papers, I have demonstrated on more than one occasion that the Israelites were renowned for their pointed beards. I have highlighted the fact that Darius III king of Persia, who was a son of Queen Esther, also had a pointed beard.¹⁵¹

¹⁴⁸ *Ogygia* Vol. 1, [p.17](#).

¹⁴⁹ *General History of Ireland*, [p.77](#), Geoffrey Keating.

¹⁵⁰ Strabo, *Geography* Vol. 3, [xvii.iii.6, fn.4](#) in the translation by H C Hamilton & W Falconer, London 1858. I am not sure what sort of distinction the editor is trying to make between blacks and Negroes, as both words mean the same thing. Note that the name Mulucha is from the Hebrew word *melach* (מֶלַח) meaning salt.

¹⁵¹ See my paper entitled *A Radical Review of the Chaldean and Achaemenid Periods*.

This is in compliance with the law of Moses which states that we should not cut off the 'corner of the beard'.¹⁵² Masinissa (Μασσανάσσης) (var. Massena), the first king of Numidia, is understood to have ruled from 203-148 BCE, which challenges any suggestion that the Numidians arrived in Ireland much prior to this date. This name Masinissa (var. Massena) is a phonetic variation on the name Messene which in turn is a metathesis of Menashe! (For the identification of the Messenians of Greece as an offshoot of the tribe of Menashe, see *The Forgotten Tribe of Naphtali & the Phoenicians*.)



Fig. 5. Numidian coin depicting Massinisa king of Numidia with a pointed beard. Dated to around 203-148 BCE.



Fig. 4. The regions of Libya (green and orange regions) occupied by the Numidians.

O'Connor informs us that the Nomades accompanied the Scythians to Ireland:

"O Gaal of Sciota of Ib-er, Nomades, Ogeageis also, let no tongue seduce you, to turn away your ear from the words of Eolus the renowned."¹⁵³

O'Connor is here describing people who would later arrive in Ireland as part of the **second** Milesian invasion. However, another group of Nomades had already arrived in Ireland as part of the **first** Milesian invasion.

O'Rahilly has deduced that Úmór (variant Úmóir), the ancestor of the Fir Bolg, was also the ancestor of the Nemedians:

"From Ainninn, son of Úmór, Loch Ainninn (Lough Ennel, Co. Westmeath) gets its name. In LL [*The Book of Leinster*], 6 a 22-24, the same lake gets its name from Ainninn, son of Nemed, which suggests the equation of Úmór with Nemed the leader of the invasion of the Fir Bolg."¹⁵⁴

¹⁵² Lev. 21:5. The word **פֶּי'וֹת** *pe-at* is singular and means 'corner'. The Hasidic Jews who wear *pei'ot* (curls) on the sides of their beards are misinterpreting this Biblical commandment.

¹⁵³ *Chronicles of Eri*, Vol. 1, [p.59](#).

¹⁵⁴ *Early Irish History and Mythology* p.143, fn. 3.

Ancient Irish History Reconsidered

Úmór, which was also written Gúmóir,¹⁵⁵ is a variant spelling of Omri, this being the name of the legendary king of Israel. We have demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians* that the House of Israel, in their migrations, continued to use the name Omri long after leaving the land of Israel. (The Gimirrai shown dwelling between the Black Sea and the River Halys towards the top of the map on page 16 were also Omrians. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I show that these Gimirrai comprised Bekhyrians and Taokheti – named after Becher and Tachat of the tribe of Ephraim. The Ceraunian Mountains in this region were likewise named after Eran or Keran, another of the families of Ephraim.)

Apollodorus informs us that, following the fall of the city of Troy, the people were dispersed throughout the world:

“After their wanderings the Greeks landed and settled in various countries, some in Libya, some in Italy, others in Sicily, and some in the islands near Iberia, others on the banks of the Sangarius river; and some settled also in Cyprus.”¹⁵⁶

This accords with the information recorded by the Irish and Scottish records which show that the various migrating tribes arrived in Ireland from a number of different directions. The Tuatha Dé Danann were Trojans. The Trojans were also referred to by Homer as Achaeans and Danann. The suggestion that the name Tuatha Dé Danann means ‘people of the goddess Danann’ is not dissimilar to Perseus being called son of the goddess Danaus where Danaus is the Biblical tribe of Dan. Danaus was the generic name given by the Greeks to the various inhabitants of northern Israel.

Heber and Heremon

When studying the Irish records, even seasoned scholars overlook the fact that most of those historical records have been preserved by Irish Bards who related their tales in the form of songs and poems. This cannot be stressed strongly enough. Being poets, these Bards often wrote their songs in allegory. In other words, characters who have been taken to be historical personages are nothing more than allegorical creations. This is certainly the case with Heber and Heremon, whose names are sometimes written Eber and Eremon.

To understand allegory, we need only consider the statement by Diodorus that Boeotus, the mythical progenitor of the Boeotians, was the son of Arnê and Poseidon.¹⁵⁷ Compare this statement with the following information provided by Thucydides:

“Thus in the sixtieth year after the fall of Troy, the Boeotian people, having been expelled from Arnê by the Thessalians, settled in the country formerly called Cadmeis, but now Boeotia: a portion of the tribe already dwelt there, and some of these had joined in the Trojan expedition. In the eightieth year after the war, the Dorians led by the Heraclidae conquered the Peloponnesus.”¹⁵⁸

¹⁵⁵ *ibid.* fn. 2.

¹⁵⁶ Apollodorus, *Epitome* [vi.15](#).

¹⁵⁷ Diodorus, *Library* [iv.67](#). Notice that Arnê was the name of the place from where these Boeotians are said by Thucydides to have been expelled. (See the opening quotation to this section.) This is another good example of how allegory works.

¹⁵⁸ Thucydides, *History of the Peloponnesian War* [i.12](#).

In the statement made by Diodorus, note that the tribe of Boeotians has become a fictitious person by the name of Boeotus. The city of Arnê has become the ‘mother’ of this Boeotus and the ships of Sidon [i.e. Poseidon], which were responsible for transporting this tribe of people from Anatolia to Greece, has become the ‘father’ of this fictitious person called Boeotus. This is how allegory works and even seasoned scholars of the classics seem to be totally oblivious to this.

I should perhaps point out that, in Hebrew, the name Sidon is written צִידֹן with the initial letter being the letter צ *tsadi*. This Hebrew letter can be transliterated into other languages as an *s* as in Sidon, as a *z* as in Zidon, both Sidon and Zidon being used interchangeably in the King James translation, or as a *t* as in Tyre (Hebrew צֵר). Josephus translated the name Mizraim (מִצְרַיִם) as Mersaiois (Μερσαίους) and the land of Egypt Mersin (Μέρσην), but in some copies of his work, these names are written Mestraious (Μεστραίους) and Mestren (Μέστρην) respectively.¹⁵⁹ Note the metathesis in the first set of names and the transliteration of the Hebrew letter *tsadi* as *st* in the latter.

That Sidon (צִידֹן) can be read as Poseidon can be demonstrated by the fact that both Josephus and the Septuagint have transliterated the name Tsaphnath-Pa’aneach (צִפְנָת פַּעֲנָח AV Zaphnath-Paaneah),¹⁶⁰ the name by which the patriarch Joseph was known to Pharaoh, as Psonthom Phanech (Ψονθομφάνηχον) where the initial Hebrew letter *tsadi* (צ) is transliterated into Greek as *psi* (Ψ).¹⁶¹ Sidon therefore becomes Psidon becomes Poseidon.

Knowing how allegory works, you should now be able to grasp what I am about to tell you. Heber and Heremon are fictitious characters. They were **not** two kings who at one time ruled Ireland as the Irish pseudo-historians would have us believe.

I would like to stress first of all that Scota originally only had two sons: Heber and Heremon.¹⁶² These two ‘sons’, which she purportedly had by Míl Espáne (i.e. the Milesians of Spain), are more correctly the Scythian tribes from Iberia (Heber) and Armenia (Heremon), the former being called *Iber* and the latter *Ard-mionn*¹⁶³ or *Ardmenia*¹⁶⁴ by the Irish historian Roger O’Connor who argues that Iber [i.e. Heber] gave his name to the land of Iberia (“the *Ib-er-ia* of the Romans, from which our tribe is invariably called the *Gaal of Sciôt of Ib-er*”¹⁶⁵).

Let us allow ourselves a little bit of logical thinking here. Herodotus never referred to this land as Iberia. The only Iberia he knew of was the land which we today know as Spain. Polybius and Diodorus both likewise spoke only of a land of Iberia in Spain. It is only in Strabo’s day (ca. 50 BCE) that the land in Armenia was first referred to as Iberia (Ἰβηρία).¹⁶⁶ Any attempt at pushing back the date of Heber and Heremon to some

¹⁵⁹ Josephus *Antiquities of the Jews* i.132. Note the various footnotes in Thackeray’s translation, Vol. 4 of the Loeb Classical Library, London and Cambridge, Massachusetts, 1961.

¹⁶⁰ Gen. 41:45.

¹⁶¹ Josephus, *Antiquities of the Jews* ii.vi.1 or ii.91 in Thackeray’s translation. Written Ψονθομφάνηχ in the Septuagint.

¹⁶² “We may take in that in the primitive version of L.G. [*Lebor Gabála* - the Book of Invasions] Míl had but two sons, Éber and Éremon.” *Early Irish History and Mythology* p.195.

¹⁶³ *Chronicles of Eri* Vol. 1, p.10, fn. (g), Roger O’Connor, Sir Richard Phillips and Company, London 1822.

¹⁶⁴ *Chronicles of Eri* op. cit., Vol. 1, Demonstration vi.

¹⁶⁵ *Chronicles of Eri*, Vol. 1, p.19, fn. (g), Roger O’Connor, Sir Richard Phillips and Company, London 1822.

¹⁶⁶ Strabo, *Geography* xi.iii.

Ancient Irish History Reconsidered

earlier period needs to explain this anomaly. Also, if Heber and Heremon arrived from Armenia at some point after the time of Ptolemy, as we are arguing here, it would make Heber and Heremon extremely old when they arrived in Ireland! Even if we assume that Heber and Heremon gave their name to Iberia and Armenia in the middle of the first century BCE, we are still talking of an arrival of the Gael Scot in Ireland some 400 to 500 years later! T. Comerford would even have us believe that Heber died on the Black Sea, called by him the Pontick-Sea,¹⁶⁷ and that the Heber who landed in Ireland was a later Heber. Such is the contrived nature of the Irish records!

The Lebor Gabála even places Eber Scot (or Heber Scot) in Iberia around 300 years before arriving in Ireland!¹⁶⁸ O'Connor hit the nail on the head when he claimed that the people were named *Gaal of Sciot of Ib-er* because of where they were dwelling, and not, as countless other historians have assumed, the other way round! He even claimed that the word Sciot means 'arrow' and that they were called "Gaal of Sciot of Ib-er" because of "their adroitness in the use of the bow",¹⁶⁹ though I would argue that these explanations are also contrived. It should be stressed that the name Scythian was pronounced Scota or Scothas (Σκύθας) in Greek.¹⁷⁰

Even the Irish academic, Roderic O'Flaherty, quoting John Colgan, an Irish Franciscan Friar, records the fact that:

"our historians every where say that Scota the daughter of Pharaoh, was rather called Scythia by her own people, **because** she was given in marriage to a Scythian, contrary to the custom of her country".¹⁷¹

The biggest clue to the allegorical nature of this story is provided by the Irish historian Geoffrey Keating:

"some antiquaries imagine, that it was 440 years from the destruction of Pharaoh till the sons of king Milesius arrived in Ireland; and this account is confirmed by an old poet, in these lines:

From the destruction of Pharaoh Cingcris,
Till the descendants of Milesius sailed
From Spain, and landed on the Irish shore,
Was forty and four hundred years."¹⁷²

This alone would make Scota, who is said to have been the daughter of this mythical Pharaoh Cingcris, at least 460 years old by the time she arrived in Ireland! Bear in mind that Abraham was only 175 when he died.¹⁷³ It is no wonder then that she died on arrival in Ireland!

Cingcris is a fabricated name. The closest match in Egyptian would be Cencheres, this being the name, according to Eusebius, of a late 18th Dynasty king,¹⁷⁴ a king called

¹⁶⁷ *The History of Ireland* pp.14-15, T. Comerford, Dublin 1755.

¹⁶⁸ *Lebor Gabála Éirenn* Vol. 2, Robert Alexander Stewart Macalister, Dublin 1939. Compare the life of Eber Scot son of Scota on p.17 with the prophecy that it would be another 300 years before their sons arrived in Ireland mentioned on p.23.

¹⁶⁹ *Chronicles of Eri*, Vol. 1, fn. b on p.21.

¹⁷⁰ E.g. Aeschines, *On the Embassy* ii.273. Called Scottai (Σκύθαις) by Aristotle, *Politics* vii.ii.6 (1324b.18).

¹⁷¹ *Ogygia* Vol. 2, p.258, Roderic O'Flaherty, Dublin 1793. (Emphasis mine.)

¹⁷² *General History of Ireland*, p.111, Geoffrey Keating, translated by Dermot O'Connor, Dublin 1861.

¹⁷³ Gen. 25:7.

¹⁷⁴ *Manetho*, *Fragment 53a* on pp.114-5, W. G. Waddell, Loeb Classical Library Massachusetts and London, 1964.

Acencheres by Africanus,¹⁷⁵ but that would date their arrival far too early even by O’Rahilly’s calculations.

To get around this conundrum, the Irish pseudo-historians have added a second Scota who lived at a much later date. The first Scota, who was supposedly a daughter of pharaoh Cincris, married a fictional Nel (var. Niul) son of Feinius Farsaid. The second Scota, who was supposedly a daughter of pharaoh Nectanebo I,¹⁷⁶ married a similarly fictional Míl Espáne. Even if we accept that there was a second Scota, who was the daughter of Nectanebo I, she would still have had to be around 500 years old on arrival in Ireland according to the revisions being applied here. This has led to even more confusion because we now end up with two Milesian invasions involving the sons of Míl which are dated around a thousand years apart. In O’Flaherty’s dissertation, he would have us believe that there were actually four pharaohs involved, even to the extent of making Nectanebo I (who is usually dated to the 4th century BCE) a contemporary of King Solomon.¹⁷⁷ We shall actually proceed to demonstrate that there were only two Milesian invasions and that they were more correctly dated between 700 to 800 years apart.

Concerning these Milesian invasions, O’Rahilly comments:

“This Míl was primarily ancestor of the dominant Goidels, but he had also to serve as the ancestor of the older sections of the population; and so, in order to remove the reproach that the Goidels were, so to speak, new-comers, and at the same time to provide the Irish in general with a common descent, our pseudo-historians boldly taught that the Sons of Míl had arrived in Ireland some two thousand years (or more) before their own time. While admitting that there had been several invasions of Ireland during the millennium preceding the arrival of the Goidels, they held that thereafter down to their own time (i.e. during a period of a couple of thousand years) Ireland had been free from foreign invasion.”¹⁷⁸

This invention of history to provide the Goidels with a common ancestry is one of the keys to understanding early Irish history. What we shall find is that there were a number of invasions spanning a period from the first century CE to the fifth century CE, with battles for possession of land continuing into the sixth century CE. The second Milesian invasion, which involved a mass exodus of tribes who came via Spain, occurred sometime towards the middle of the fourth century CE. We shall also show that the Irish have combined the details of the two Milesian invasions so that key people from the first Milesian invasion have ended up being part of the second Milesian invasion and vice versa!

Whilst most historians would have us believe that there were two queens by the name of Scota with two different pharaohs, as noticed by Macalister, the details of each of the two stories and the journeys they make are identical:

“We evidently have here a story parallel to that of Nel [i.e. Niul son of Feinius Farsaid] and his descendants. The two voyages follow much the same route: both introduce an

¹⁷⁵ *Manetho op. cit. Fragment 51 on pp.108-9.* This reading of Acencheres is even suggested by Macalister in *Lebor Gabála Éirenn* Vol. 1, [p.222, §.18](#), Robert Alexander Stewart Macalister, Dublin 1938.

¹⁷⁶ According to some accounts, this second Scota was the daughter of a fictitious Simeses or Silag. See *Ogygia* Vol. 2, [p.259](#), Roderic O’Flaherty, Dublin 1793.

¹⁷⁷ *Ogygia* Vol. 2, [p.260](#), Roderic O’Flaherty, Dublin 1793.

¹⁷⁸ *Early Irish History & Mythology* p.15.

Ancient Irish History Reconsidered

Egyptian king as patron, and an Egyptian princess called *Scota*.”¹⁷⁹

He also adds:

“The functions of Nel and Mil became assimilated, so that the two heroes as they are presented in the text before us are virtually doublets of one another.”¹⁸⁰

Macalister goes on to make the obvious connection that the name *Scota* is a play on the word *Scyth*, but his words seem to have fallen on deaf ears.

However, all of this story is pure allegory, and the suggestion that Heber and Heremon were actual kings of Ireland is fabrication on the part of the Irish pseudo-historians who had no idea what they were dealing with other than having a vague notion that one of the queens of Ireland came from Egypt.

According to the account in the *Lebor Gabála Éirenn* (the Book of the Conquest of Ireland), the two sons of Míl are given as Éber and Éremón, Eber being the elder son. Later chroniclers add a third son by the name of Ír, who, we are told, died in battle on arriving in the country. The Dalraidi, one of Ireland’s most prominent tribes prior to the invasion of the O’Neills, claimed descent from this selfsame Ír.¹⁸¹

Before the end of the ninth century CE, Míl’s sons had been increased to six by the addition of Donn, Colptha and Amaigen. In the *Book of Leinster*, Donn is called the eldest of Míl’s sons.¹⁸² From this it is evident that Donn is another name for Éber, who in the *Lebor Gabála* is sometimes called Éber Donn as distinct from Éber Finn.¹⁸³ O’Rahilly did not realise that both of these names were referring to the same person. This is despite the fact that Finn, he tells us, was originally called Demne,¹⁸⁴ this being a variant spelling of Donn. (Demne is also a variant spelling of Domnían. We shall look at the Domnians in the next section.)

As mentioned earlier, the story of the wars of Heber and Heremon is reflected in the story of the wars of Mug Nuadat,¹⁸⁵ another fictitious king who supposedly lived in the second century CE. Typically, Thomas F. O’Rahilly considered the name Nuadhat to be that of a god.¹⁸⁶ The name is actually foreign. Could it possibly be derived from the Hebrew נִטָּה *nata* meaning planted? It seems to me that Mug Nuadat means literally ‘Slave of that which is planted’. Note that Nuadhat’s surname, which is read *Argatlám* by O’Rahilly¹⁸⁷ and *Argead Lam* by MacManus¹⁸⁸ and which seems to have been pronounced as *Ar’d Lam*, appears to be a Bardic play on the Hebrew אֲדָמָה-עַד-עוֹלָם *ad olam*, meaning ‘for ever’. The name Nuadhat Argatlám, this supposedly being the name of one of the kings of Tuatha Dé Danaan, would therefore mean ‘planted for ever’. (Support for this interpretation will become more apparent later in this paper.)

¹⁷⁹ *Lebor Gabála Éirenn* Vol. 2, [p.136, §.127](#), Robert Alexander Stewart Macalister, Dublin 1939.

¹⁸⁰ *Lebor Gabála Éirenn* Vol. 2, [p.2](#), Robert Alexander Stewart Macalister, Dublin 1939.

¹⁸¹ *Early Irish History and Mythology* pp.196 and 345.

¹⁸² *Early Irish History and Mythology* p.199.

¹⁸³ *Ibid.*

¹⁸⁴ *Early Irish History and Mythology* p.329.

¹⁸⁵ *Early Irish History & Mythology op. cit.* p.197.

¹⁸⁶ *Early Irish History and Mythology op. cit.* p.495, including fn. 2.

¹⁸⁷ *Early Irish History and Mythology op. cit.* p.467.

¹⁸⁸ *The Story of the Irish Race* [p.4](#).

The suggestion that Argatlám (var. *Argead Lam*) means ‘silver hand’ is contrived. This is actually a typical Bardic play on words. Similar examples of such play on words have already been demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians* where, for example, Rhea, the ‘mother’ of Zeus, is often depicted sitting on a lion, the Hebrew for which is *ariyeh* (אַרְיֵה). The words ‘Rhea’ (which means shepherd or, in this case, shepherdess – from רֹעָה) and ‘ariyeh’ have similar phonetic values.

Returning to the migrations of the Gael Scot from Armenia, Roger O’Connor wrote:

“Now did multitudes from the land of *Aoi-mag* [Hamath] pour into *Eisfeine* [Spain], and ships did pass *Brea-ccean* [Brigantia], and keep their course due on, turning neither to this side, nor to that. And messengers did come from *Sgadan* [Sidon] to *Gael-ag* [Gallicia in northern Spain], and to *Buas-ce* did make covenant with them. And divers of the *Gaal* do enter into ships of *Feine* [Phoenicia], and do move towards the fingers of *Baal*, to the strange land, and they have abided therein.”¹⁸⁹

Notice that this expedition was ***following in the footsteps of an earlier expedition***. This itself helps to reinforce the argument that this particular expedition was ***not*** the ***first*** Milesian migration. We are told that they departed from Sidon,¹⁹⁰ and that they were transported in ships by the Phoenicians. We are informed that they eventually met up with their fellow countrymen who were dwelling to the south of the River Duero in southern Spain.¹⁹¹

This particular exodus seems to have occurred sometime during the first half of the second century BCE and only consisted of a small number of Gael Scot. Many, at that time, had remained behind in Armenia:

“And *Eolus*, before he was chosen [to be king], whilst his father yet lived, had journeyed [from Spain] to *Ib-er* of our fathers, and to the land of *Aoimag*, to get knowledge...”¹⁹²

Those who had migrated to Spain were to remain in Spain for the duration of around five or six centuries before the rest of the Gael Scot joined them from Armenia.

The mass exodus of the remaining Scythian tribes (Heber and Heremon) from Armenia and Scythia seems to coincide with the rise of the Sassanid Empire, which occurred at the beginning of the third century CE. (This was sometime around 224 CE, which explains why Ptolemy’s map does not represent the Ireland of the time of Heber and Heremon.) Whether they were forced out by the emerging Sassanid power, or whether the Sassanids came to power because of the vacuum created by their departure is difficult to say, but I would suggest that the latter was more likely the case. When we realise this, we can begin to correctly piece together the Irish history.

Domnians, Demetae, Fir-bolg and Ceraunes

Pliny informs us, that in his day (latter half of the first century CE), the Silures were the westernmost nation in Britain.¹⁹³ The Ordovices, a people also known as Aedui or

¹⁸⁹ *Chronicles of Eri* op. cit., Vol. 1, [p.67](#). (Chap. XX.)

¹⁹⁰ *Chronicles of Eri* Vol. 1, [p.25](#).

¹⁹¹ *Chronicles of Eri* Vol. 1, [p.26](#).

¹⁹² *Chronicles of Eri* Vol. 1, [p.30](#).

¹⁹³ Pliny, *Natural History* [iv.16 \(103\)](#). ([iv.30](#) in John Bostock’s translation.)

Ancient Irish History Reconsidered

Haedui, were at that time dwelling in the counties we now know as Gloucestershire and Somerset. This means that the Gwyddyls of western Wales must have arrived sometime after that date. (NB: Gwyddyls is a variant spelling of Goidels.) The first inhabitants of this part of Wales appear to be the people Ptolemy called the Demetae, and the evidence shows that they arrived from Ireland. Very little is known about these Demetae (Δημηῆται), but I would suggest that they were a breakaway faction of the Domnians (Δουμνόνιοι Dumnoni)¹⁹⁴ who settled in Devon in southern England, and the similarly named Damnonii (Δαμνόνιοι) who settled in Scotland, whose territory, during the time of Ptolemy, lay around Dumbarton and extended southwards into Renfrew, Lanark and Ayr.¹⁹⁵ I would also suggest that the River Devon in Clackmannanshire was named after this people, as it is expected that these tribes must have moved around when further settlers arrived.

According to William Camden, the name Demetae was pronounced Dyved¹⁹⁶ (nowadays Dyfed – the letter *f* in Welsh being pronounced as a *v*). Even he resorts to contrived etymologies by suggesting that Demetae is derived from Deheu-meath, referring to a champaign country, but his statement has been strongly refuted by Edmund Gibson who states that “There is no such word as *Meath* for a *Champain* Country (either in Manuscripts or common use) nor is this Country such, as is described”.¹⁹⁷ (NB: Champain is the ancient spelling of the word.)

Basically, no reliable records exist to show where these Demetae came from, though one entry in the Lebor Gabála states that they are descended from the “sons of Liethan”,¹⁹⁸ a statement which is repeated in *Historia Brittonum* where they are called “sons of Liethali”.¹⁹⁹ These ‘sons of Liethan’ (var. Liethali) who settled in south-west Wales are identifiable as the Uí Liatháin of Munster, a people who are understood to have migrated from the area of Ireland which is now the south-east of County Cork.²⁰⁰ The region of Lothian in Scotland will also have most certainly have taken its name from this tribe. The Uí Liatháin were Érainn.²⁰¹ The Domnians were also Érainn, as demonstrated by the fact that the Domnians who settled in Devon and Cornwall named their city Tamar after the city of Teamhuir in Leinster from whence they came. The River Tamar, on which their city stood, today marks the border between Cornwall and Devon, though it should be stressed that these county names did not at that time exist.

According to Cormac’s Glossary, an Irish text which is dated to ca. 900, the Uí Liatháin also settled in Cornwall:

“And it is in that part is Dinn map [i.e. son of] Lethain in **the lands of the Cornish Britons**, i.e., the Fort of MacLiathain, for *mac* is the same as *map* in the British.”²⁰²

¹⁹⁴ Ptolemy, *Geography* ii.3, §.30.

¹⁹⁵ *Early Irish History & Mythology* p.94.

¹⁹⁶ *Britannia* Vol. 2, p.743-4, William Camden, translated into English by Edmund Gibson, London 1722.

¹⁹⁷ *Ibid.* – note in right hand column.

¹⁹⁸ *Lebor Gabála Éirenn* Vol. 2, p.250, Robert Alexander Stewart Macalister, Dublin 1939.

¹⁹⁹ Nennius, *Historia Brittonum* §.14.

²⁰⁰ *A Welsh Classical Dictionary, People in History and Legend up to about A.D. 1000*, entry under Cunedda Wledig on p.173, Peter C. Bartrum, National Library of Wales 1993.

²⁰¹ *Early Irish History & Mythology* p.81, Thomas F. O’Rahilly, Dublin 1999. It seems to me that the name Liatháin is from the Bretonic-French l’Ethan meaning that these Demetae were descended from Ethan son of Zerach – see next section.

²⁰² *Sanas Chormaic, Cormac’s Glossary* entry under [Mug-Éime on p.111](#), John O’Donovan, Calcutta (for the Irish Archaeological and Celtic Society) 1868. (Emphasis mine.)

This reinforces the argument that the Demetae of Wales were in some way associated with the Domnians. The reference to ‘lands of the Cornish Britons’ suggests some vague geographical area as opposed to the region which we know as Cornwall today. We know that the Domnians inhabited the whole of Cornwall as well as Devon, this being apparent from the naming of Lizard Point by Ptolemy both as ‘Damnonian promontory’ and as ‘Okrinon promontory’.²⁰³ I would here point out that Okrinon is a variant spelling of Kernow, the old name for Cornwall. The name was therefore carried either by the Domnians themselves or by a tribe who were co-existing with them. I am identifying this other tribe as a break-away faction of Ceraunes, these being the same as the Cerones (Κέρωνες), Creones (Κρέωνες), Carnonacae (Κυρνονάκαι), Carini (Καρινοί) and Cornaui (Κορνάυιοι) who Ptolemy records were dwelling in his day in Scotland.

The Domnians who settled in Devon and Cornwall in south-west England are the same people group who settled in Scotland and were known as Dumnonii. They all arrived around the same time: sometime at the end of the first century CE or the beginning of the second century CE. It is interesting to note that the Domnians of Devon named one of their cities Uxella (Οὔξελλα),²⁰⁴ this being similar to the name Uxello (Οὔξελλον), one of the cities of the Selgovae who dwelt alongside the Dumnonii in Scotland.²⁰⁵ What is also remarkable is that the city of the Selgovae called Carbantorigum (Καρβαντόριγον) by Ptolemy means literally city (i.e. Caer) of Bantorigum, which is now recognisable as being a metathesis of Vindogara (called Οὐανδοῦαρα *Ouanduara* by Ptolemy), a city of the Dumnonii of Scotland.²⁰⁶ This suggests that the Selgovae were closely allied to the Dumnonii.

The evidence seems to suggest that the Selgovae originally came from the city of Selge in Anatolia. Lawrence Waddell, in his translation of the Newton Stone, an ancient stone monument found in Aberdeenshire containing an inscription written in the Ogham script, read the name Siollaggā as being a transliteration of the name Cilicia.²⁰⁷ The name Cilicia, however, would in those early times have been pronounced *Kilikia* – **not** *Silisia*. He did not make the connection with this name Siollaggā and that of the Selgovae (Σελγοῦναι *Selguai*) of Ptolemy. Whilst his work is often dismissed by most academic scholars, it would seem that a lot of what Waddell said holds true.

Polybius called the people of the Anatolian city of Selge Σελγέων *Selgé'un*,²⁰⁸ which name is comparable to the Selguai (i.e. Selgovae) of Ptolemy. It is most likely that the name Selge (Greek Σελγεῖς – pronounced *Selga-is*) is a transliteration of the Hebrew טֶלְגָּא Tselga/Selga (AV Zelah), this being the name of one of the cities of the tribe of Benjamin.²⁰⁹ This would then mean that the Selgovae were the people known in the Irish records as Fir Bolg, a name which was often confused with the “Domnanaig [i.e. Domnians], Dál nDruithne and Fir Chraíbe” who were all “collectively styled *Fir Bolg*”.²¹⁰

²⁰³ Ptolemy, *Geography* Book 2, [Chap. 3, §.3.](#)

²⁰⁴ Ptolemy, *Geography* [ii.3, §.30.](#)

²⁰⁵ Ptolemy, *Geography* [ii.3, §.8.](#)

²⁰⁶ Ptolemy, *Geography* [ii.3, §.8 & 9.](#)

²⁰⁷ *The Phoenician Origin of Britons, Scots and Anglo-Saxons op. cit.* [p.41](#), Laurence Austine Waddell, Williams & Norgate, London, 1924.

²⁰⁸ Polybius, *Histories* [v.lxxii.10.](#)

²⁰⁹ Josh. 18:28.

²¹⁰ *Early Irish History & Mythology op. cit.* p.101.

Ancient Irish History Reconsidered

The name Fir Bolg (vars. Builg, Builc, Bolc, Bulga and Bolga) means ‘sons of Belga’, though the Irish would contend that the Gaelic word *fir* more correctly means ‘men’. Ultimately, however, both interpretations are saying the same thing.

As already demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians*, the Belgae were named after Belga son of Benjamin who gave his name to the family of Belgae (בִּלְגָּי).²¹¹ Just as the Selgovae settled in Scotland alongside the Dumnonii, so also the Belgae who settled in southern England dwelt on the border of the Domnians of Devon. The assumption that the Belgae arrived from the continent during the time of Julius Caesar is therefore shown to be false. Julius Caesar did **not** say that the Belgae had arrived in Britain. He succinctly said that the British tribes came **from** the land of the Belgae – **not** that they were Belgae. Note that the region known as Belgica at that time was the region now known as Brittany.

This realisation that the Belgae did not arrive in Britain during the time of Julius Caesar was also expressed by O’Rahilly:

“Caesar’s words have nothing to do with the Belgae who in early Roman times are located about Winchester (*Venta Belgarum*) and Bath; these, like their neighbours the Atrebates, represent a band of Gaulish settlers who established themselves in the south of Britain soon after Caesar’s second visit in 54 B.C.”²¹²

The Belgae more correctly arrived more than 150 years after the time of Julius Caesar!

The Otadini (Ὀταδινοὶ and Ὀταδηνούς) mentioned by Ptolemy as dwelling in Scotland alongside the Damnonii and Selgovae likewise named two of their cities Coria (Κορία or Κουρία) and Alauna (Ἀλαῦνα),²¹³ these also being the names of two of the cities of the Damnonii who settled in Scotland. Note that Alauna is a variant spelling of Albion, this being written Ἀλουίωνος by Ptolemy.

The Otadini (which name, in some copies of Ptolemy, appears in the corrupted form of Otalini) appear to be descended from the Tadenii of Ireland, a tribe who, according to the Irish academic Roderic O’Flaherty, were descended from the Fir Bolg (i.e. Belgae).²¹⁴ The Tadenii are said to be from the Uaithne of Ireland. This connection between the Otadini of Ptolemy’s Scotland and the Uaithni (Ptolemy’s Autenei) of Ireland, who at one time dwelt to the east of the River Shannon, in land at one time occupied by the Erainn, has already been made by Thomas F. O’Rahilly.²¹⁵ The Uaithne claimed descent from a certain Fothad who O’Rahilly dismissed as being nothing more than a mythical ancestor. In Gaelic, the name Fothad was pronounced *Votad*, hence comparable to the name Otadini.

The Domnians were descended from the Tuatha de Danaan, the latter name sometimes being written Donann.²¹⁶ We are told in cryptic (allegorical) style that the Danann had

²¹¹ Num. 26:38. The name is transliterated in the AV as Bela and Belaites, but the Hebrew letter א ayin can often be transliterated as a ‘g’ as in Gaza and in Gomorrah.

²¹² *Early Irish History & Mythology* p.16, fn. 2.

²¹³ Ptolemy, *Geography* Book 2, Chap. 3, [§.9-10](#). Note that Alauna is missing from some copies of Ptolemy. See also Klaudiou Ptoemaiou Geographike Hyphegesis Vol. 1, [pp.92-93](#), Carolus Müllerus, Paris 1883.

²¹⁴ *Ogygia* Vol. 1, [p.24](#), Roderic O’Flaherty (translated by the Rev. James Hely), Dublin 1793.

²¹⁵ *Early Irish History & Mythology* pp.10-11, fn. 3.

²¹⁶ *Early Irish History & Mythology* pp.308 & 315.

mysteriously disappeared from Ireland:

“Though, a quaint tale preserved in the ancient Book of Leinster says that after [the Battle of Tailte] it was left to Amergin, the Milesian poet and judge, to divide Eirinn between the two races, and that he shrewdly did so with technical justice – giving all above ground to his own people, and all underground to the De Danann!”²¹⁷

The Danann had ‘gone underground’. In other words, they had disappeared from sight, or ‘gone into hiding’, which effectively means that the Tuatha de Danaan had left Ireland. The evidence suggests that they had probably moved to Britain. The Domnians who settled in Devon founded the city of Tamara on the river Tamarus.²¹⁸ It is accepted that these Domnians/Dumnoni came from Leinster,²¹⁹ in which case they have carried the name of the city of Tamar with them. It is perhaps also significant that the field (i.e. background) on the flag of Devon is green, as is that of Leinster.



Fig. 7. Flag of Devon, England

In fact, the county of Devon takes its name from these Domnians, the name Domnian, a name which is also written Domnan, being pronounced (according to the Irish historian Roderic O’Flaherty) Dovnan:

“What can be more clearly inferred from Domnann, than, that they were moft certainly, the Damnonii, who lived in Cornwall, and Devonshire, in the fouth of Britain, oppofite to Ireland? But Camden would correct Damnonii, in Ptolemy, making us read, instead of it, Danmonii, according to the authority of some copies, that he might be allowed to deduce it from Danmanith: but Devonshire retains its antient British name, to this day; which is called Devnan, by the people pf Cornwall, in like manner as we pronounce Domnann, Dovnann.”²²⁰

Jean Baptiste Bourguignon d’Anville, in referring to the Dumnonii of southern England, informs us that their chief city was known as Isca, a name which is preserved in the name Exeter.²²¹ Isca was also the name of the river as preserved by Ptolemy who called it Isaca (Ἰσάκα),²²² this being a variant spelling of the Hebrew name Isaac. The Isaca is today known as the River Exe. (Note the metathesis. Similarly, the English word ‘ask’ was also originally, in old English, written and pronounced ‘aks’.) Some of these Domnians even settled in Armorica becoming “ancestors of the Bretons of Armorica” taking with them “the district-names *Domnonia* and *Cornubia*”.²²³ This means that Camden’s suggestion that Cornwall is so named because of the ‘horn’ shape of the country²²⁴ is false.

The kings of the Demetae in south-west Wales were regarded as Scots.²²⁵ This does not

²¹⁷ *The Story of the Irish Race* p.10.

²¹⁸ Ptolemy, *Geography* Book 2, [Chap. 2](#). See also *Dictionary of Greek and Roman Geography*, entry under [Tamara](#), William Smith, London 1854.

²¹⁹ *Early Irish History & Mythology* p.94.

²²⁰ *Ogygia*, Vol. 1, [p.21](#), Roderic O’Flaherty (translated by the Rev. James Hely), Dublin 1793.

²²¹ *Compendium of Ancient Geography* - [Vol. 1, Chap. 3 \(Britannia\)](#), [p.88](#), Jean Baptiste Bourguignon d’ Anville, London 1791.

²²² Claudii Ptolemaei, *Geographia* Vol. 2, [Book 2, Chap. 3, §.4](#), Nobbe op. cit.

²²³ *Early Irish History & Mythology* p.478 & fn.2.

²²⁴ *Britannia* Vol. 1, [p.2](#), William Camden, translated into English by Edmund Gibson, London 1722.

²²⁵ *The Four Ancient Books of Wales* op. cit. Vol. 1, [p.45](#).

Ancient Irish History Reconsidered

mean, however, that the Demetae were Scots, though the Irish would have us believe that the name Scot applied to the Irish long before the Scythians actually arrived. These Demetae were expelled from Wales in the sixth century CE.²²⁶ It is therefore important that we understand these distinctions between the various tribal groups in order to understand their movements.

The Leginians claimed to be descended from a certain Labraid Loingsech who has been artificially provided by the Irish pseudo-historians with a royal pedigree from the line of the kings of Tara,²²⁷ where Tara is another name for Teamhuir. As already explained, in Gaelic, the name Labraid is pronounced *Labray*, a name which, when transliterated into Greek, becomes Laberus, and it is no coincidence that this is the name Ptolemy gives to the city of Teamhuir/Tara.²²⁸

The Leginians were therefore already established in Ireland during the time of Ptolemy (middle of the second century CE) and were presumably partly the cause of the Domnians and Demetae migrating from Ireland to Britain. (Another reason appears to be the move towards obtaining jobs in mining, as mining operations in Cornwall started to take off on a big scale.) What has currently been preserved by the Irish historians has been muddled by a highly contrived and overinflated Irish chronology, which has been supplemented by dubious interpretations and incorrect dating of archaeological evidence. It is only when we remove these obstacles that we can begin to see the true course of history. As Thomas F. O’Rahilly points out, the reason why the Érainn are not found in Leinster “is explained by the Leginian conquests in these provinces”.²²⁹ The Domnians as well as many other tribes, including the ‘sons of Liethan’, had already moved to Britain by Ptolemy’s day.

The Cerones (Κέρωνες), Creones (Κρέωνες), Carnonacae (Κυρνονάκαι), Carini (Καρινοί) and Cornau (Κορνάυιοι) who were dwelling in Scotland to the north of the Damnoni²³⁰ must likewise have been from this same Gaelic group of people who came from Ireland. Philologically, all of these names are variant spellings (phonetic variants) of the same name. The town of the Cornau in Scotland, a people who are often referred to as Cornavi, is given by Ptolemy as Deuna (Δηνούα), which is a variant spelling of Devon. (The Domnians who settled in southern England also gave their name to the county of Devon.) The name Cornavi, which was sometimes written Cornabii,²³¹ is clearly a variation on the name Cornubia which designation was used by the Romans for Cornwall.

I would also point out that some of these Ceraunes (called Ceraunii by Pliny) were still located in Armenia in the first century CE:

²²⁶ *Ibid.* pp.47-48.

²²⁷ *Early Irish History & Mythology* p.103.

²²⁸ Ptolemy, *Geography* Book 2, Chap. 1.

²²⁹ *Early Irish History & Mythology* p.80.

²³⁰ Ptolemy, *Geography* Book 2, Chap. 3, §.11. Note that Ptolemy states that these tribes dwelt “to the east”, but it should be borne in mind that, due to some error, Ptolemy’s co-ordinates place Scotland at an oblique angle to Britain.

²³¹ *Dictionary of Greek and Roman Geography* Vol. 1, entry under [Cornabii on p.687](#), William Smith, Boston 1870.

“The districts of Thasie and Thriare reach to the Parihedri Mountains, and beyond them is the Colchian desert, on the side of which towards the Ceraunii dwell the Armenochalybes...”²³²

These Ceraunii were dwelling in land which at one time belonged to the Medes.

I would even go so far as to suggest that the Celtic tribe of Carnutes, who are recorded by Caesar, Strabo and Livy as dwelling alongside the Arverni in south central France (called Καρνουτῖνοι Carnoutini by Plutarch, though you will often see the name translated as Carnuntini²³³), are a splinter group of the same people. It can be shown that all of these phonetic variants are derivatives of the Hebrew name Eran (עֵרָן), the son of Ephraim who gave his name to the family of Erani (AV Eranites).²³⁴ Bear in mind that the letter *ayyin* can be transliterated as a *g* or as a *k*, hence the name Erani can also be transliterated as Kerani, a name which, when transliterated into Greek, would become Keraneus or similar.

The phonetic progression to Carneus, Carnute, Ceraune etc would then be a natural one. This would then mean that the people of Cornwall as well as the people who settled in the far north of Scotland were descended from this Eran/Keran son of Ephraim. It can be shown that these people came via Cyrene (pronounced Kurené) in north Africa, and prior to that were dwelling in Acarnania in northern Greece. The city of Corunna in Spain will also have also been named after this tribe. These Ceraunes were responsible for the transportation of tin from Cornwall via the Isle of Wight to Corunna in Spain. (This is covered in more detail in my work entitled *The Forgotten Tribe of Naphtali & the Phoenicians*.)

The Coritani, who are recorded by Ptolemy as dwelling in Britain in the region which is now the East Midlands (predominantly Leicestershire and Nottinghamshire), are therefore most likely another break-away faction of the same people.

Of the Coriondi, a people placed by Ptolemy in South Leinster in Ireland, O’Rahilly commented that:

“as a South Leinster tribal name, has left no trace in Irish. We may compare *Corionototae*, the name of a people in Britain, known from a Latin inscription at Hexham (in the territory of the Brigantes); this suggests that *Coriondi* may be a corruption of *Corioni*. We may further compare *Corion(n)ion*, the British name of Cirencester. On the Irish side we have the mythical name *Cuirenn*, which might go back to *Corion(n)os* or *Corin(n)os*. *Cuirenn* was ancestor of the *Cuirennrige* ... and is represented as brother of Conn Cétchathach [king of Tara]. We also find an allusion to *Dál Cuirind*, possibly synonymous with *Cuirennrige*. But these names, although they may well be related to the name of Ptolemy’s *Coriondi*, throw no light on the fate which overtook the latter, who disappear from history the moment that they enter it.”²³⁵

The reason they had disappeared is because they had migrated to Britain!

Ptolemy informs us that Corinium (Κορίνιον i.e. Cirencester) was a town belonging to the Dobuni (Δοβουννοί), this being another variant spelling of Dumnonii, the people

²³² Pliny, *Natural History* vi.11 (29). See also v.27 (99) for the Ceraunian Mountains, having the same name as those in northern Greece where the Acarnanians (a variant spelling of Ceraunii) dwelt -

²³³ Plutarch, *Caesar* 25.

²³⁴ Num. 26:36.

²³⁵ *Early Irish History & Mythology* pp.33-4.

Ancient Irish History Reconsidered

who gave their name to the county of Devon. Duboni, Dumnonii and Devon are again all phonetic variants (cognates) of the same name. The important thing to bear in mind is that these were names of related tribes which followed the Domnians across the channel into Britain.

When we realise this, we begin to understand what the Irish records are telling us, though this colonisation of Britain by the Irish does not date any earlier than the latter part of the first century CE. Knowing this, we can begin to produce a more cohesive chronological framework of early Irish and British history. It also explains why Ptolemy was one of the **first** writers to refer to Ireland as belonging to Britain, referring to it as the Britannic island of Hibernia. It was from this time forward that Ireland was ruled from Britain, this reign lasting for around 200 years.

“Crimthann mac Fidaig ... admittedly belonged to a Munster stock ... In what appears to be the earliest mention of Crimthann, Cormac (San. Corm. 883) associates him with the historical fact of Irish conquests in south-west Britain; Dind Tradui, one of the places occupied by the Irish settlers, was, he tells us, the fort of ‘Crimthann Mór mac Fidaig, **king of Ireland and Britain** as far as Muir nIcht (the English Channel).”²³⁶

The Irish records inform us that the Ghaedels settled in the western parts of Britain and that their area of occupation was as substantial as that of the Britons in the eastern parts:

“And it is in that part is Dinn map [i.e. son of] Lethain in **the lands of the Cornish Britons**, i.e., the Fort of MacLiathain, for *mac* is the same as *map* in the British. Thus every tribe divided in that side, for its property to the east was equal [to that on the west] and they continued in this power till long after the coming of Patrick.”²³⁷

The same record reveals that Glastonbury belonged to the Gaels, which part of the country, according to Ptolemy, belonged to the Belgae. In other words, the Belgae were Gaels from Ireland. What we are revealing here confirms this statement that the Irish were controlling the western parts of Britain, but this ‘invasion’ of Britain by the Irish occurred sometime between the time of Pliny (ca 77 CE) and that of Ptolemy (ca 150 CE) and **not** around 2,000 BCE as the Irish historians would have us believe.

To my knowledge, the work known as *De Mundo* (Of the World) is the only other work from this early period which connects Ireland to Britain:

“In this sea [outside the Pillars of Heracles – i.e. beyond Gibraltar] are situated two very large islands, the so-called British Isles, Albion and Ierne.”²³⁸

Ierne is the name of Ireland as used by Strabo who named it as being an island distinct from Britain.²³⁹ In other words, at the beginning of the first century CE, Ireland was not at that time being ruled from Britain.

Concerning the dating of *De Mundo*, the translator, Edward Forster, commented:

“The treatise is addressed to Alexander, who must either be Alexander the Great (in which case the author doubtless wished to have his work attributed to Aristotle, and

²³⁶ *Early Irish History & Mythology* p.210 (emphasis mine).

²³⁷ *Sanas Chormaic, Cormac's Glossary* entry under [Mug-Éime on p.111](#), John O'Donovan, Calcutta (for the Irish Archaeological and Celtic Society) 1868. (Emphasis mine.)

²³⁸ *De Mundo* [3.393](#).

²³⁹ Strabo, *Geography* [ii.i.13](#).

therefore addressed it to Aristotle's most distinguished pupil), or else some other Alexander must be intended. From the fact that he is spoken of in 391^{b6} [i.e. verse 391 of book 6] as ἡγεμόνων ἄριστος, it has been supposed that Tiberius Claudius Alexander, nephew of Philo Judaeus and Procurator of Judaea, and in A. D. 67 Prefect of Egypt, is intended. In this case the treatise must be dated early in the second half of the first century A.D. Capelle, however (l. c. p.567), dates it in the first half of the second century A.D."²⁴⁰

This work is therefore attributed to 'pseudo-Aristotle'. This late date for *De Mundo* accords with the facts being presented here which show that for a period of around 200 years from this time forward (i.e. sometime towards the end of the first century CE and the beginning of the second century CE), Ireland was being ruled from Britain. The country was being ruled by the Domnians who built the city of Tamar on the River Tamar in the counties which are today known as Devon and Cornwall.

I should, however, mention the following comment by Diodorus:

"The women of the Gauls are not only like the men in their great stature but they are a match for them in courage as well. Their children are usually born with grayish hair, but as they grow older the colour of their hair changes to that of their parents. The most savage peoples among them are those who dwell beneath the Bears and on the borders of Scythia, and some of these, we are told, eat human beings, even as the Britons do who dwell on Iris, as it is called. And since the valour of these peoples and their savage ways have been famed abroad, some men say that it was they who in ancient times overran all Asia and were called Cimmerians, time having slightly corrupted the word into the name of Cimbrians, as they are now called."²⁴¹

The idea that the Britons and some of the Scythians were cannibals was a popular myth at that time. The Greek word translated above as Iris is Ἴριν *Irin*, which is clearly the Gaelic word Erin, the name for Ireland. Some scholars have interpreted this passage as meaning that Ireland was at that time being ruled from Britain, but this is not what Diodorus is saying. He is talking about Britons who were dwelling in Ireland and we should read nothing more than this into what he is saying. The Greek and Latin writers were using names generically. To them, the inhabitants of Ireland were, like all the people of Europe and Asia (including the whole of Armenia), considered Gauls. There is no indication here that Ireland was being ruled from Britain or that the Irish had settled in Britain.

According to Greek tradition, Iris (i.e. Ἴριν *Irin*) was the daughter of Thaumus and Electra, with Hesiod claiming that Electra was a daughter of the River Okeanus.²⁴² In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the River Okeanus is the River Euphrates. When Hesiod tells us that the River Okeanus gave birth to around 3,000 'daughters' and an innumerable number of 'sons',²⁴³ these 'sons' and 'daughters' were tribes who emerged from these regions. Bear in mind that this is where the Israelites were settled by the Assyrians. Electra is an allegorical reference to the tribe of Zerach. Both the Greek word Electra (Ἠλέκτρας) and the Hebrew word Zerach (written both as זָרַח AV Zarah and זֶרַח AV Zerah but as אֶזְרַח Ezrach or Ezrah in 1 Kings 4:31

²⁴⁰ *De Mundo*, [Preface](#), Edward Seymour Forster, Clarendon Press, Oxford, 1914.

²⁴¹ Diodorus, *Library* [v.xxxii.2-4](#).

²⁴² Hesiod, *Theogony* [265](#). Apollodorus, *Library* [i.ii.2](#) makes her daughter of Okeanus and Tethys and sister to Doris, i.e. the Dorians. They were considered to be Titans, that is, "great ones".

²⁴³ Hesiod, *Theogony* [360-370](#).

Ancient Irish History Reconsidered

[5:11 in the Hebrew text] and in Psalm 81:9) mean exactly the same thing. They both mean “bright and shining”. Thaumus appears to be a variant spelling of Ethan (son of Zerach) which name is written Aetham (Αἰθάμ) in the Septuagint.²⁴⁴

If Giraldus Cambrensis can be believed, he relates a tale which suggests that the Belgae of southern Britain came via Kildare in Ireland, a county which was to the south of Leinster:

“In ancient times there was in Ireland a remarkable pile of stones, called the Giants’ Dance, because the giants brought it from the furthest parts of Africa into Ireland, and set it up, partly by main strength, partly by artificial contrivances, in an extraordinary way, on the plains of Kildare, near Naas. Hence, certain stones exactly resembling the rest, and erected in the same manner, are seen there to the present day.”²⁴⁵

He goes on to say that these same stones were later transported to Britain by Merlin the magician on the instructions of Ambrosius king of Britain. Geoffrey of Monmouth dates this event to the time of Vortigern,²⁴⁶ who is said to have lived sometime during the 5th Century CE. This, however, is far too late a date for the construction of Stonehenge.

The Irish historian John O’Donovan wrote, in relation to the same story which was related by Giraldus Cambrensis:

“There is no doubt, however, that such stones existed in the time of Cambrensis either near the Castle of Kildare or that of Naas, but I fear they have been long since destroyed.”²⁴⁷

This Naas in Kildare, up to the tenth century CE was “the chief residence of the kings of Leinster, and their palace is supposed to have stood at what is now popularly called the north moat of Naas”, wrote John O’Donovan.²⁴⁸ We should bear in mind that, “The late Dr. O’Donovan, while engaged in the Ordnance Survey, travelled over a great part of Ireland, collecting information on the traditions, topography, and antiquities of the country”.²⁴⁹ He was, however, unable to find any trace of these stones in Ireland.

This suggests to me that there may have been an ancient tradition that the Belgae of Britain came from Ireland, but that tradition has become incorrectly translated and confused in Geoffrey of Monmouth’s and Giraldus Cambrensis’ accounts so that it became the stones with which Stonehenge was constructed rather than the people, who came from Kildare. We know that the giant sarsen stones used in the initial construction of Stonehenge were sourced locally, so any suggestion that the stones were transported from Ireland is nonsense. It makes sense, however, if the Belgae (rather than the stones) came from Ireland, the Belgae being referred to in the Irish

²⁴⁴ [1 Chron. 2:6](#) and Psalm [88:1](#).

²⁴⁵ *Geoffrey of Monmouth and the Stonehenge Bluestones* [p.182](#), article by Aubrey Burl in *The Wiltshire Archaeological and Natural History Magazine* Vol. 79 for 1984 (Published 1985). See also *The Historical Works of Giraldus Cambrensis containing The Topography of Ireland, and The History of the Conquest of Ireland* [Chap. XVIII](#), translated by Thomas Forester, revised and edited by Thomas Wright, London 1894.

²⁴⁶ *The British History of Geoffrey of Monmouth* [Book viii, Chap. X](#).

²⁴⁷ *Ordnance Survey Letters, Letters Containing Information Relative to the Antiquities of the County of Kildare Collected during the Progress of the Ordnance Survey in 1837, 1838, and 1839 pp.180-181*, John O’Donovan, Thomas O’Connor, Patrick O’Keeffe, and Michael Herity, Four Masters Press, Dublin 2002. More specifically, the quotation is from O’Donovan’s letter to Lieut. Thomas A. Larcom dated 7th Dec 1837.

²⁴⁸ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.496, fn. z](#), John O’Donovan, Dublin 1849.

²⁴⁹ *The Origin and History of Irish Names of Places* Vol. 1, [p.7](#), Patrick Weston Joyce London, New York, Bombay and Dublin 1910.

records as Firbolgs, a name which means ‘sons of Belga’. Further confusion has been thrown into the pot by the accepted tradition that these Belgae arrived in Britain from Gaul in the time of Julius Caesar.

The Sons of Er

We are going to demonstrate that Ireland takes its name from the four sons of Zerach son of Er of the tribe of Judah who settled there and that two of those sons of Zerach arrived with the Tuatha De Danaan around 400 BCE. The names Eire, Ír and Er are all variations on the same name.²⁵⁰ The name Ireland simply means ‘the land of Er’.

This claim might at first seem a little presumptuous, but as the evidence unfolds, everything will slowly become clear. We first of all need to understand who these sons of Zerach were and what part they played in history.

The Book of Genesis records an episode which seems, on the face of it, an unusual thing to include. If, however, it is recorded in the Holy Scriptures, we can be sure that it is there for a purpose.

“And Judah took a wife for Er his firstborn, whose name was Tamar. And Er, Judah’s firstborn, was wicked in the sight of the LORD; and the LORD slew him. And Judah said unto Onan, Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother’s wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the LORD: wherefore he slew him also.”²⁵¹

Under the law of Moses, if a brother dies without issue, the other shall take on the responsibility of providing his dead brother’s wife with offspring:

“If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her.”²⁵²

In this situation, the children will then carry the name of the deceased father.

The story of Tamar continues...

“And in process of time the daughter of Shuah Judah’s wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. And she put her widow’s garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be a harlot; because she had covered her face.”²⁵³

To cut a long story short, Judah made her pregnant and she gave birth to two sons:

“And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to

²⁵⁰ See, for example, *Story of the Irish Race* [p.19](#).

²⁵¹ Gen. 38:6-10.

²⁵² Deut. 25:5.

²⁵³ Gen. 38:12-15.

Ancient Irish History Reconsidered

pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.”²⁵⁴

Zarah (זָרַח *Zarach*), which name is also written Zerah (זֶרַח *Zerach*),²⁵⁵ was effectively the firstborn son. Both Pharez and Zerah were regarded by the Mosaic law to be sons of Er (עֵר). We should bear in mind that King David was of the Pharez line. The name Zerah means ‘bright’ or ‘shining’.²⁵⁶

Zerah had four sons, all of whom were considered wise men:

“For he [Solomon] was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol (מָחֹל): and his fame was in all nations round about.”²⁵⁷

Notice that the word Ezrahite, or more correctly Ezrachi (Heb. אֶזְרָחִי), has an additional letter at the beginning of the name, hence an additional syllable. This is in the same way that the name Hiram, which appears in the Book of Chronicles as Hiram, was more correctly pronounced Ahiram as shown by the inscriptions from Byblos as well as the Egyptian records. Josephus likewise called Ramath-Gilead the Geladene city of Arametha.²⁵⁸ Yehoshua bin Nun (יְהוֹשֻׁעַ בֶּן-נֹון) AV Joshua son of Nun) was likewise called Hoshea bin Nun (הוֹשֻׁעַ בֶּן-נֹון),²⁵⁹ though in the book of Numbers, we are informed that “Moses called Hoshea bin Nun Yehoshua”.²⁶⁰ The prophet Jeremiah likewise called King Jehoakim’s son Yechoniah (יְכֻנְיָהוּ AV Jeconiah) and Coniah (כְּנֻזְיָהוּ), both names being used interchangeably.²⁶¹

The Hebrew word Mahol (מָחֹל *Machol*) means ‘dance’.

“Let them praise His name in the dance (*machol*); let them sing praises unto Him with the timbrel and harp.”²⁶²

These four ‘sons of Machol’ (בְּנֵי מָחֹל), or, more correctly, ‘sons of the dance’, transmitted history in the form of poems and song, relating those stories by teaching them to their children and they to their children. I would even go so far as to suggest that this is where the Bardic tradition started. This is how most of the Irish history has been conveyed and preserved, but, as with all oral traditions, the stories have become corrupted over time. Note that Josephus called the four sons of Zerah Ἀθανος *Athanos*, Αἰμανός *Aimanos*, Δάρδανος *Dardanos* and Χάλκεος *Chalkeos* calling them “sons of Hemaon” (Ἡμάωνος).²⁶³ The meaning or origin of this latter name is uncertain, though

²⁵⁴ Gen. 38:27-30.

²⁵⁵ 1 Chron. 2:6.

²⁵⁶ Or words to that effect. According to Professor Feyerabend’s dictionary, it can mean “to flash up, to shine forth, to rise [of the sun]; to break out, to grow up, to bloom” or even “sun-rise”. *A Complete Hebrew-English Pocket-Dictionary to the Old Testament* p.87. Karl Feyerabend (1849-1916), Berlin, London, New York and Johannesburg (undated).

²⁵⁷ 1 Kings 4:31. (1 Kings 5:11 in the Hebrew Bible.)

²⁵⁸ Josephus, *Antiquities of the Jews* viii, 398 – Loeb Classical Library. (written Γαλαθην πόλιν Ἀραμαθάν - Geladene city of Arametha. See line 7.)

²⁵⁹ Deut. 32:44.

²⁶⁰ Num. 13:16.

²⁶¹ Compare Jer. 22:24-28 and 37:1 with Jer. 24:1, 27:20, 28:4 and 29:2.

²⁶² As in Psalm 149:3.

²⁶³ Josephus, *Antiquities of the Jews* viii.43. His use of the name Hemaon in place of Machol is intriguing as it does not appear anywhere else. It is not a Greek word. The Septuagint has Μάλ *mal*, which is clearly a transliteration of the Hebrew word Machol, so where did he get this name from? Has he substituted the name Heman in error?

knowing that these sons of Zerach were Bards, it is possible that the name is derived from the Hebrew *הֶמְיָה* *hemyah*, meaning ‘song’ or ‘hum’. In the book of Isaiah, for example, it is used to describe the sound of a harp.²⁶⁴

In the book of Chronicles, Ethan, Heman, Darda and Calchol are all called sons of Zerach and a further son, Zimri, is added, thereby supplanting Ethan as firstborn.

“And the sons of Zerah: Zimri, Ethan, and Heman, and Calcol, and Dara: **five** of them in all.”²⁶⁵

The Hebrew word Zimrei means ‘singers’ and despite the book of Chronicles informing us that there were **five** sons, there were in reality only **four**. The Jewish scribes, when transcribing from the original texts, which will most probably have been written in what is wrongly called the Proto-Canaanite alphabet, have clearly misread the word *זִמְרִי* *zimrei* as *זִמְרִי* *Zimri*. Bear in mind that the original texts did not have any vowels, hence both zimri and zimrei would have simply been written *זִמְרִי*, or, if transcribing from Paleo-Hebrew, *זִמְרִי*. (The pointing system was a late invention, albeit introduced in stages, having been formalised, we are told, sometime in the latter half of the first millennia of the Common Era.²⁶⁶) Zimri son of Zerach is only mentioned once in the whole of the Bible, and just to confuse matters, there were apparently also two singers of the Levitical house of Kohath with the names Heman and Ethan who lived during the time of King David.²⁶⁷

In the Bible, the word *זִמְרָה* *zimra*²⁶⁸ or *זִמְרָא* *zemara*²⁶⁹ often includes the playing of an instrument, hence, in the book of Daniel is translated as ‘music’, and in the book of Amos as ‘melodies’,²⁷⁰ the latter passage referring to the sound made by an instrument known as a psaltry (*נָבֶל* *nevel*).

The passage in the book of Chronicles should therefore more correctly read as follows:

“And the sons of Zerah: The singers/musicians Ethan, and Heman, and Calcol, and Dara: **four** of them in all.”

Notice how Darda has become Dara. This inconsistency in the spelling of this name is also encountered in the Irish records with the tribe of Darda being known as both Daire and Dareine. In Gaelic, the name Daire is actually pronounced Dara! Ethan likewise seems to have given his name to the tribe of Uaithni (pronounced Ethni – called Autenei by Ptolemy) who at one time dwelt west of the River Shannon, but at a much earlier time were located much further north in County Galway. They are said to have been descendants of “a mythical Fothad”.²⁷¹ The name Fothad, which is likely to have been pronounced *votah*,²⁷² might even be a phonetic variation on the name Ethan which was also sometimes written Ith in the Irish records. The Dál Fiatach (a variant spelling of

²⁶⁴ “Wherefore my bowels shall sound (*יִהְיֶה* *yehemu*) like an harp for Moab, and mine inward parts for Kirharesh.” Isa. 16:11.

²⁶⁵ 1 Chron. 2:6.

²⁶⁶ See *The History of Our Vowel System in Hebrew*, William Chomsky, The Jewish Quarterly Review, New Series, Vol. 32, No. 1 (Jul. 1941), pp.27-49.

²⁶⁷ 1 Chron. 6:18 & 1 Chron. 15:17-19.

²⁶⁸ Psa. 81:2. (81:3 in the Hebrew.)

²⁶⁹ Dan. 3:5, 7 & 10.

²⁷⁰ Amos 5:23.

²⁷¹ *Early Irish History & Mythology* p.10.

²⁷² “Fothad is evidently a name for the ancestor deity; it may come from *Vo-tâdos, and be cognate with *Votâdîni*” *ibid.* p.10, fn.3

Ancient Irish History Reconsidered

Fothad) and the Dál Raidi families, who at one time ruled over Ireland, are said to be descended from this tribe. These sons of Darda and Ethan arrived with the **first** Milesian settlers. We shall shortly see that the descendants of Calchol also settled in Ireland, but they arrived with the **second Milesian** invasion, which took place at a much later date. They settled mainly in Ulster in Northern Ireland and in Connacht (var. Connaught) in western Ireland.

Ethan:

Ethan, who was called Athanos (Ἀθανος) by Josephus,²⁷³ was the firstborn of the sons of Zerach. This is despite the statement in the first book of Chronicles (2:6) which would have us believe that Zimri was the firstborn. (See above.) The offspring of Ethan gave this family name to the Athenians of Greece and to the Bithynians of Asia Minor, though Edom, after they had shaken off the yoke of Jacob,²⁷⁴ continued to use these same Israelite names. (NB: The modern-day Greek inhabitants of Athens are predominantly Edomites. They are **not** descendants of Ethan son of Zerach.) The Thyni of Thrace were also named after this tribe. Under the name Aetolians (the letter n of Ethan/Etan being replaced by an l) they bestowed their name on the land which is now known as Italy. They also gave their name to the Atlas mountain range in north Africa, the name Atlas being another variant spelling of the name Athanos as it appears in the works of Josephus.

As stated above, some of these descendants of Ethan became the Uaithni who settled in southern Ireland, a people who were called Αὐτεινοί *Auteni* by Ptolemy.²⁷⁵ Note that Ptolemy also places a tribe by the name of Oudiai (Οὐδῖαι or Οὐσδῖαι) to the north-west of the Iverni (i.e. Hebrews) and to the south of the Auteni in southern Ireland.²⁷⁶ It should not go unnoticed that Oudiai is a variant spelling of the name Yehudah/Judah. These Jews were part of the first Milesian 'invasion'.

Under the name of Ethne, the tribe of Ethan was variously: the name of Tuathal Techtmar's 'mother', the 'mother' of Lug, 'mother' of Lugaid Lága and 'mother' of Conaire mac Moga Láma as well as the 'wife' of Conn, of Cormac ua Cuin, of Morann, of Cuchulainn and of Conchobar, not to mention being the 'daughter' of Oengus Músc and Eochu Fedlech. All of these 'kings' are shown to be fictitious with O'Rahilly arguing that the 'representations' of Ethne are likewise mythological, with Ethne being the name (or so we are told) of a river goddess!²⁷⁷

Under the name of Étaín, 'she' likewise appears as 'wife' of:

"Mider, lord of the *síd* of Brí Léith (near Ardagh, Co. Longford), and she was also wife of Eochaid Airem (otherwise Eochaid Fedlech), who is ultimately Mider's double. Eochaid has in pseudo-history become a king of Tara; but otherwise all his associations are still with Tethba (in Longford and Westmeath) and Mide (around Ushnagh)".²⁷⁸

²⁷³ Josephus, *Antiquities of the Jews* [viii.43](#).

²⁷⁴ See *The Forgotten Tribe of Naphtali & the Phoenicians* for an explanation of this statement.

²⁷⁵ Ptolemy, *Geography* Book 2, [Chap. 1](#).

²⁷⁶ *Early Irish History and Mythology* p.2.

²⁷⁷ *Early Irish History and Mythology* pp.163-4, fn. 3.

²⁷⁸ *Early Irish History and Mythology* p.132, fn. 2.

Concerning this Étaín, O’Rahilly comments:

“The attempt to humanize the immortal Étaín has somewhat complicated her matrimonial affairs, as when we read that she had a daughter of the same name and appearance whom Eochaid Airem, her father, mistook for his wife. For a similar reason the love-affairs of Medb, ultimately Étaín’s double, have become multifarious and indiscriminate, with unfortunate results for the character of the one-time goddess.”²⁷⁹

O’Rahilly, however, is far too quick to explain everything in terms of gods and goddesses, which in a way is understandable as he could see that such individuals did not actually exist. Nevertheless, we have already demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians* that the ‘god’ Zeus was more correctly a tribe of people named after Esau son of Isaac, and that Geryon, “the name of the lord of the isle of Erytheie (the Other-world)” as O’Rahilly describes him,²⁸⁰ was in fact a tribe of Benjaminites descended from and named after Gera, the grandson of Benjamin. This tribe of Geryones controlled the mining operations in Spain. Étaín and Ethne were likewise real entities, though they were tribal entities rather than specific individuals.

O’Rahilly mentions a Fothad Airgtech (*var* Airgdech) who is connected with County Antrim. *Airgtech* is usually interpreted to mean ‘wealthy’, but O’Rahilly has made a good case for interpreting the name as ‘bright’.²⁸¹ This being the case, then *Airgtech* is a translation of the name Zerach.²⁸² Fothad Airgtech would then mean the tribe of Ethan of Zerach.

Darda:

According to legend, the family of Darda[nus] settled first in the land of Atlas in Arcadia in southern Greece, but on account of a great flood, ‘he’ (i.e. the Dardanians) travelled first to the island of Samothrace, which was at one time known by the name of Dardania,²⁸³ and then, after establishing a colony there, they moved “to Phrygia” where ‘he’ was given land in what became known as the Troad.²⁸⁴ Dardanus was the ‘forefather’ of the people known as Trojans, a people called Danaan by Homer. (Note that in MacLaren’s *History of Ancient Caledonia*,²⁸⁵ the Scottish were also said to have been of Trojan descent.)

The family of Darda[nus] built the city of Dardanus in the Troad. Dardanus was called ‘son’ of Zeus and Electra, having been given permission to settle in Anatolia by King Teucer.²⁸⁶ According to Diodorus, Electra, the mother of Dardanus, was an Atlantian,²⁸⁷ a ‘daughter’ of Atlas, meaning simply that the Dardanians were at one time allied with the Athenians, who were sons of Ethan son of Zerach. As already stated, Atlas and Athens are both variant spellings of Athanos, the name Josephus applied to Ethan son of Zerach, the interchange of the *n* and *l* in ancient languages being well attested. As

²⁷⁹ *Early Irish History and Mythology* p.131, fn. 2.

²⁸⁰ *Early Irish History and Mythology* p.103, fn. 6.

²⁸¹ *Early Irish History and Mythology* p.6.

²⁸² If the *gt* of Airgtech is equivalent to the Hebrew letter *zayin*, then Airgtech would be a metathesis of Zerach.

²⁸³ Pausanias, *Description of Greece* [vii.iv.3](#).

²⁸⁴ *A Dictionary of Greek and Roman Biography and Mythology* – entry under [Dardanus](#), William Smith, London 1848.

²⁸⁵ John MacLaren, private publication, 1879.

²⁸⁶ Apollodorus, *Library* [iii.xii.1](#).

²⁸⁷ Diodorus, *Library* [v.48](#).

stated above, the Atlas mountain range in north Africa was also named by a breakaway faction of these descendants of Ethan who arrived in Libya during the time of Psammetichus I king of Egypt. These Athenians/Ethanites appear in the Egyptian records as Tehenu.

Teucer gave rise to the people called Teucrians, a people who appear in the Assyrian records as Bît-Dakkuri and are classed as a Chaldean tribe.²⁸⁸ The name Teucer appears to be derived from Zerach, this being the name of a tribe of Judah as well as being the name of one of the sons of the Edomite duke known as Reuel.²⁸⁹ Teucer is a metathesis of Zerach, the Hebrew letter *zayin* having become a *t* in transliteration. This would explain the confusion between Dardanus son of Zerach and the Edomite tribe of Zerach who they recognised as Dardanus' 'father' Zeus.²⁹⁰ As mentioned earlier, Zeus is the Greek form of the name Esau. In Syria, the equivalent of Zeus was the god Hadad – as in Hadad the Edomite!

“In the sanctuary near Boghax-Keui, clad like their other deities in the Hittite warrior garb, he [i.e. Hadad] has assumed a conventional and majestic appearance, bearded, with the lightning emblem in one hand and his sceptre in the other, a prototype of Zeus.”²⁹¹

The name Electra, who was supposedly the 'mother' of Dardanus, means 'bright' or 'shining'²⁹² and has exactly the same meaning as the Hebrew word Zerach.

Teucer, who permitted Dardanus to settle in the Troad, is called “son of the river Scamander and the nymph Idaea”²⁹³ where Idaea is a variant spelling of Adah, this being the name of one of the wives of Esau. The river Scamander is also artificially turned into one of the 'heroes' who, along with Teucer and his 'brother' Aias (Αἴας i.e. Duke Aiah), was involved in the Trojan Wars. This name Aias is often transliterated as Ajax.²⁹⁴ The name Scamander, which was also written Menderes-Tschai,²⁹⁵ appears to be a phonetic variation on Meander (i.e. Menashe) + Sacae (i.e. Itzhak/Isaac). This is explained in a little more detail in the section *The Fall of Troy in The Forgotten Tribe of Naphtali & the Phoenicians*.

Batia, the 'daughter' of Teucer, is said to have 'married' Dardanus, though Stephanus Byzantius would have us believe that she was the daughter of Tros, the grandson of Dardanus.²⁹⁶ (As to how a daughter of Tros could possibly have married her great grandfather is beyond comprehension! Of course, the simplest solution is to **assume** that there were two daughters with this name. No one has realised that this is allegory and that allegory pays no regard to biological associations.) Batia would appear to be a variant spelling of Boeotia, which is the name given to a region in Greece. In *The Forgotten Tribe of Naphtali & the Phoenicians*, we have shown that Boeotia is a variant

²⁸⁸ *Ancient Records of Assyria and Babylonia* Vol. 2, p.213, §.535, Daniel D. Luckenbill, Greenwood Press, 1968. For the redating of the Greek settlements, refer to *The Forgotten Tribe of Naphtali & The Phoenicians*.

²⁸⁹ Gen. 36:13 and 1 Chron. 1:37 written Zerah in the AV.

²⁹⁰ The name Turk might also be a metathesis of this name Zerach of Edomite origin.

²⁹¹ *The Syrian Goddess; Being a Translation of Lucian's 'De Dea Syria,' With a Life of Lucian* pp.5-7, Herbert A. Strong, London, 1913.

²⁹² *A Dictionary of Greek and Roman Biography and Mythology* – entry under *Electra*, William Smith, London 1848.

²⁹³ Apollodorus, *Library* iii.xii.1. See fn. 3 for the comment concerning Stephanus of Byzantius.

²⁹⁴ e.g. Apollodorus, *Library* iii.x.8.

²⁹⁵ See H. C. Hamilton's comments in his translation of Strabo, *Geography* xiii.i.7, fn.21 and John Bostock's comments in his translation of Pliny, *Natural History* v.33, fn.8 where he uses the name Mendereh-Chai.

²⁹⁶ Apollodorus, *Library* iii.xii.1.

spelling of the name Baasha, this being the name of one of the kings of Israel who belonged to the tribe of Issachar.²⁹⁷ We have also shown that Achilles, another ‘hero’ of the Trojan War, was a Boeotian. It is perhaps therefore significant that there was another River Scamander in Boeotia in Greece²⁹⁸ in addition to the one in the Troad. The city of Ascra in Boeotia is also named after the progenitor of this tribe, Ascra being a variant spelling of the Hebrew name Issachar. Batia, the ‘daughter’ of Teucer, is therefore a tribe of Boeotians!

The confusion between Zerach son of Duke Reuel and Zerach of the tribe of Judah is further expressed by Strabo when he writes:

“Others say, that a certain Teucer came from Attica, who belonged to the Demus of Troes, which is now called Xypeteon, but that no Teucris came from Crete. They adduce as a proof of the intermixture of Trojans with Athenians, that an Erichonius was a founder of both people.”²⁹⁹

The Athenians and Dardanians were the offspring of Ethan and Darda sons of Zerach respectively. Teucer was considered by William Smith to be the first king of Troy³⁰⁰ with Ovid claiming that the Trojans were descendants of Teucer.³⁰¹ Erichonius is usually considered the ‘son’ [sic!] of Dardanus and Batia and was said to have been the father of Tros, the founder of the city of Troy.³⁰² Pausanias seemed to think otherwise:

“Men say that Erichonius had no human father, but that his parents were Hephaestus and Earth.”³⁰³

This tells us that Erichonius (*var.* Erechtheus) was not a person but a tribe of people. Notice that O’Rahilly, not realising that he was dealing with tribal elements, has made exactly the same errors in his assessment of the Irish history. I am demonstrating that many of the Irish ‘heroes’ were actually allegorical creations representing tribal elements.

A further person by the name of Teucer, who supposedly lived a few hundred years after the fall of Troy, was, we are told, an Achaean, the ‘son’ of Telamon and that “the land of Salamis” nurtured him.³⁰⁴ By land of Salamis, the writers were referring to the island of Salamis off the Greek coast. Pausanias tells us that Teucer was also the founder of Salamis in Cyprus.³⁰⁵ (NB: Salamis was more likely to have been named after the Solymi, who were descendants of Shillum/Shallum son of Naphtali.)

According to Homer, this Teucer son of Telamon was involved in the Trojan Wars, which supposedly occurred some few hundred years after Dardanus.³⁰⁶ Apollodorus likewise dates this Teucer to the time of Priam,³⁰⁷ grandson of Tros, hence five generations after Dardanus.³⁰⁸ All of this is allegory and is explored in greater detail in *The Forgotten Tribe*

²⁹⁷ 1 Kings 15:27.

²⁹⁸ Plutarch, *Quaestiones Graecae* [Question 41](#).

²⁹⁹ Strabo, *Geography* [xiii.i.48](#).

³⁰⁰ *Dictionary of Greek and Roman Biography & Mythology* Vol. 3, [p.1014](#), William Smith, Boston 1870.

³⁰¹ Ovid, *Metamorphoses* [xiii.705](#).

³⁰² Apollodorus, *Library* [iii.xii.1-2](#).

³⁰³ Pausanias, *Description of Greece* [i.ii.6](#).

³⁰⁴ Euripides, *Helen* lines [80-89](#).

³⁰⁵ Pausanias, *Description of Greece* [viii.xv.7](#).

³⁰⁶ Homer, *Iliad* Book 13, [Card 170-5](#).

³⁰⁷ Apollodorus, *Epitome* [v.1-5](#).

³⁰⁸ See family tree on http://en.wikipedia.org/wiki/Priam#Family_Tree.

Ancient Irish History Reconsidered

of *Naphtali & the Phoenicians*. For brevity, what we have disclosed here will be sufficient for the purposes of our current enquiry.

More importantly, Strabo tells us that Teucer travelled to Spain:

“That some of those who followed Teucer in his expedition settled among the Gallicians; and that two cities were there, the one called Hellenes, the other Amphilochi; but Amphilochus having died, his followers wandered into the interior. He adds, that it is said, that some of the followers of Hercules, and certain also of the inhabitants of Messene, settled in Iberia.”³⁰⁹

In this instance, Strabo may have confused the tribe of Zerach son of Judah with that of Zerach (i.e. Teucer) son of Reuel (i.e. Heracles). This [tribe of] Teucer is said to have settled in the city of Ullisea (now Lisbon) in Portugal. In *The Forgotten Tribe of Naphtali & the Phoenicians*, we have shown that the Messenians who inhabited the region of Messene mentioned above, belonged to the tribe of Menashe.

According to Diodorus, the Dardanians “ruled over **many nations** throughout Asia and that the Dardani who dwell beyond Thrace were colonists sent forth by him [i.e. Dardanus].”³¹⁰ They were therefore a strong and powerful nation. Some of these Dardanians were actually from other Israelite tribes. Erichthonius (also known as Erectheus³¹¹), who Strabo claims was a founder of both people, is the ‘person’ (more correctly a tribe of people) responsible for establishing those nations. Erichthonius is a metathesis of the name Teucer-onius and a variant spelling of the Gaelic word Airgtech (i.e. Air[i]ghtech-onius). Both names are, in turn, metatheses of the name Zerach.

Strabo also confused the Dardani, who at one time dwelt in the land of Dardania in the Central Balkans, with the Edomite inhabitants who remained behind after they had left:

“The Dardanii are entirely a savage people, so much so that they dig caves beneath dungheaps, in which they dwell; yet they are fond of music, and are much occupied in playing upon pipes and on stringed instruments.”³¹²

This description of the Dardani is in complete contradiction to other reports which say that they were an advanced civilised race. The Dardanii who lived in caves spoken of here by Strabo were in



Fig. 8. Map of Thrace and Macedon showing the location of the Dardanians who, according to Strabo (c. 50 CE), once dwelt there, but by his time they had disappeared from the region. Haemonia will likewise have been named after Heman son of Zerach.

³⁰⁹ Strabo, *Geography* iii.iv.3.

³¹⁰ Diodorus, *Library* v.48. (Emphasis mine.)

³¹¹ *Dictionary of Greek and Roman Biography and Mythology* – entry under [Erechtheus](#), William Smith, London 1848.

³¹² Strabo, *Geography* vii.v.7.

fact the Edomite population over whom the Dardani once ruled, but continued to retain the name of their original masters.

The Dardani were considered, alongside the Ardiæi, to be an Illyrian tribe.³¹³ In *The Forgotten Tribe of Naphtali & the Phoenicians*, we have identified the Ardiæi as a family named after Ard son of Benjamin. In Strabo's day, however, these Dardani, who, along with a number of other tribes, were "formerly very powerful", had disappeared from these regions having become (to use Strabo's words) 'extinct' or 'reduced to the lowest condition'.³¹⁴ He was not aware that, under the name of Turduli or Turdetani, some of these Dardanians had migrated to and settled in Spain³¹⁵ from where they were later to migrate to and settle in Ireland.

Long before the arrival in Ireland of these Dardanians from Spain, however, the Irish records show that a mythical king and seer of the Tuatha dé Danaan by the name of Dagda (pronounced Dahda), a person called Deaghdha by Keating, had become established in Ireland:

"It must be observed, that there were three principal tribes, or orders of knights, or renowned champions in Ireland, at that time, that were the bravest persons of the age they lived in...

...The third consisted of a select family of hereditary courage, called The children of Deaghdha, who were under the authority of Conrigh, the son of Daire, and they had their residence on the west of Munster."³¹⁶

The name Daire is a variant spelling of the Hebrew name Dara. These descendants of Darda (i.e. the Dardanians), who were part of the first Milesian invasion, settled in south-west Ireland. We shall encounter this name Daire again later in this book when we demonstrate that the name Daire is also associated with the Turdetani and Turduli who, even in the time of Ptolemy, were still dwelling in Spain.

Heman:

Heman, who is called Aimanus by Josephus, gave his name to the Amanus Mountains in Cilicia in Asia Minor as well as the land of Haemonia, a land which was later renamed Thessaly.³¹⁷ Cilicia (Κιλικία pronounced *Kilikia*) is itself named after Calchol son of Zerach (called Calcheos by Josephus).

I have already put forward the claim that the city of Emania, founded by king Cimbaeth "in the beginning of his reign",³¹⁸ took its name from the tribal group who were descended from Heman son of Zerach. The Isle of Man is also said to have been called Emania or Manann with several places in Ireland also being called Manann.³¹⁹ We have already demonstrated that these Emanians were still in Spain during the time of Pliny in the latter half of the first century CE.

³¹³ Strabo, *Geography* [vii.v.6](#).

³¹⁴ *Ibid.*

³¹⁵ Strabo, *Geography* [iii.ii.6](#).

³¹⁶ *General History of Ireland*, [p.220](#), Geoffrey Keating.

³¹⁷ Strabo, *Geography* [ix.v.23](#) and Pliny, *Natural History* [iv.vii \(28\)](#). ([iv.14](#) in John Bostock's translation.)

³¹⁸ *Ogygia* Vol. 1, [Letter of the Author xlii](#).

³¹⁹ *Cambrensis Eversus* Vol. 1, [p.155](#). See also footnote k.

Ancient Irish History Reconsidered

To confuse matters, Munster was written Muman in Irish, the inhabitants of the land being known as Érna Muman, where Érna means the Irish people (i.e. Érainn) and where Muman appears to be cognate with the name Heman.³²⁰ These Érainn of Munster, who are descended from Ér, son of Éber, son of Míl, appear to have been part of the first Milesian invasion and were among the *aithechtuatha* (i.e. non-Goidels) who were subdued by Tutathal Techtmar³²¹ who will be discussed shortly.

Calchol:

Calchol son of Zerach, who was called Calcheos by Josephus, was the youngest of the four sons of Zerach, yet his family was the most prolific. His offspring were a tribe of people known to the Greeks as “Cilix son of Agenor”, Cilix being called the brother of Phoenix and Cadmus.³²² (NB: Agenor is the tribe of people named after Guni son of Naphtali whilst Phoenix is a variant spelling of Phoenicia.) Herodotus tells us that the Cilicians (Κίλικες *Kilikés*) of Cilicia in southern Anatolia are named after this Cilix.³²³

These descendants of Calchol would have been responsible for building the city of Chalcis (also called Chalcidice) in Syria. Chalcis is a variant spelling of the Chalceos/Chalkeos of Josephus. William Smith identifies the place as being identical with the Hamath Zobah conquered by King Solomon.³²⁴ This city was located just within Israel’s northern border in the region which was anciently known as Chalcidice.³²⁵ There was also another city by this name somewhere near Baalbek in northern Israel³²⁶ at the source of the River Tamar (called Tamyras by Strabo and is even today known as Nahr Damur – that is, “River Damur/Tamar”).

The city of Chalcedon in Euboea,³²⁷ an island off the east coast of Greece, will also have been named after this family of Chalcolites. This same family also built the city of Chalcedon in north-west Anatolia, near to where the city of Istanbul now stands. What we are demonstrating is that these sons of Zerach were a large family from a very early period and were controlling vast territories throughout Anatolia, Thrace, the Aegean, Greece and Italy.

Chalcitis (var. Khalki or Karki) was the name of an island opposite Chalcedon in Anatolia as well as the name of a tract of land further south in Erythrea.³²⁸ Under the names of Colchians and Chalcidenses, the migratory paths of these people can be traced through northern Greece and Italy as far as the western shores. Strabo records:

“Of Jason and his Colchian followers there are traces even as far as Crete, Italy, and the Adriatic.”³²⁹

³²⁰ *Early Irish History and Mythology* p.80. I would suggest that Muman is derived from the Hebrew me-Heman (מֵהֶמָן), meaning ‘from Heman’.

³²¹ *Early Irish History and Mythology* p.82.

³²² Apollodorus, *Library* [iii.i.1](#).

³²³ Herodotus, *Histories* [vii.91](#).

³²⁴ *A Dictionary of Greek and Roman Geography*, Entry under [Chalcis](#), William Smith, London 1854. See 2 Chron. 8:3.

³²⁵ *Dictionary of Greek and Roman Geography*, Entry under [Chalcidice](#), William Smith, London 1854.

³²⁶ *Ibid.* See part 2.

³²⁷ Pausanias, *Description of Greece* [viii.xv.7](#).

³²⁸ *Dictionary of Greek and Roman Geography*, Entry under [Chalcitis](#), William Smith, London 1854.

³²⁹ Strabo, *Geography* [i.ii.39](#).



Fig. 9. The region of northern Greece known as Chalkidiki or Chalcidice – named after Calchol son of Zerach of the tribe of Judah.

The Colchians built the city of Pola in Italy.³³⁰ Under the name of Chalcidenses, they also built the cities of Cumae³³¹ and Regium³³² in southern Italy. The Chalcidenses are said to have originated in Euboea, but were later forced to settle in Chalkidiki (Chalcidice) in northern Greece, where they are said to have built around thirty cities including the city of Olynthus, and they are also said to have settled in Thrace.³³³

Not surprisingly, Strabo has confused the Chalcidenses with the Edomite Kuretes (Horites) who dwelt amongst them and who were initially used as their slaves.³³⁴ Having said that, the first of the three principal tribes of Ireland mentioned by Keating (the third being Deaghdha mentioned above) was known as “Champions of the Red Branch, in the Irish language Curruidhe na Croibhe Ruadhe”.³³⁵ O’Rahilly equated these Curruidhe with the Kurietes (he called them Quriates) of northern Spain³³⁶ who I have identified as Edomites. (See the appropriate sections of *Legacy of Edom* and the related work titled *The Forgotten Tribe of Naphtali & the Phoenicians*.) Bear in mind that the name Edom means ‘red’. It is therefore possible that these Edomite tribes carried the name of Calchol with them across Europe, or, what is even more likely, that Calchol brought the Kurietes with them.

According to Strabo, the city of Selge in southern Anatolia was founded by Calchas and then later occupied by Lacedaemonians.³³⁷ The Lacedaemonians were Dorians. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I have demonstrated that the Dorians

³³⁰ Strabo, *Geography* v.i.9.

³³¹ Strabo, *Geography* v.iv.4.

³³² Strabo, *Geography* vi.i.6.

³³³ Strabo, *Geography* vii.Fragments.11.

³³⁴ Strabo, *Geography* x.iii.19.

³³⁵ *General History of Ireland*, p.220, Geoffrey Keating.

³³⁶ *Early Irish History & Mythology* - Chap. VII - Gaul. Quriates.Ir. Cairid. pp.147-153.

³³⁷ Strabo, *Geography* xii.vii.3.

Ancient Irish History Reconsidered

were Israelites from the city of Dor in northern Israel. I have already put forward the argument that the Selgovae who settled in Scotland came from this city of Selge in Anatolia. Unbeknown to Strabo, Calchas is just a variant spelling of Cilix. Cilicia (pronounced Kilikia by the Greeks and Kilakku by the Assyrians) was a region which stretched from Pamphylia (in which the city of Selge was located) all the way to the Amanus mountains (named after the descendants of Heman son of Zerach) in north-west Syria. This region, Strabo informs us, was occupied by Pisidians. These Pisidians (i.e. Sidonians or 'sons' of Poseidon) were also known as Solymi (i.e. Shillumites) – named after Shillum or Shallum, the fourth-born son of Naphtali.³³⁸

Strabo was therefore relating a tale which connected Calchas to Cilicia in south-east Anatolia:

"Sophocles, in his 'Helen Claimed,' says that he was destined by fate to die when he should meet with a prophet superior to himself. But this writer transfers the scene of the rivalry, and of the death of Calchas, to Cilicia."³³⁹

This tribe of people who carried the name Chalcol also gave their name to the region on the eastern shore of the Black Sea known as Colchis. As already demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians*, if we compare the flag of Abkhazia with that of Ulster, we will see the insignia of the house of Zerach – either a white hand on a red background or a red hand as in the Red Hand of Ulster. The symbol of the O'Neill family of Ireland also carries this symbol of the house of Zerach. The green stripes in the Abkhazian flag also represent the House of Judah who once dwelt there.

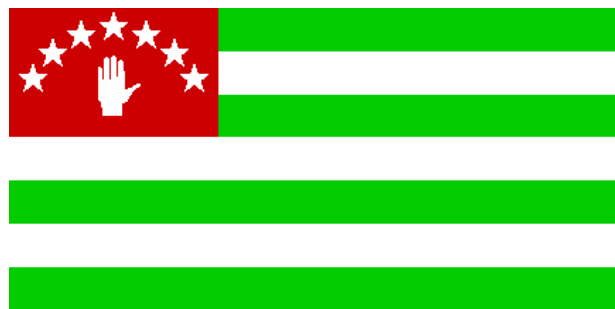


Fig. 10. The flag of Abkhazia (previously Colchis) with the Red Hand of Zerach.

Diodorus informs us:

"They say also that those who set forth with Danaus, likewise from Egypt, settled what is practically the oldest city in Greece, Argos, and that the nation of the Colchi [i.e. Colchis] in Pontus and that of the Jews, which lies between Arabia and Syria, were founded as colonies by certain emigrants from their country; and this is the reason why it is a long-established institution among these two peoples to circumcise their male children, the custom having been brought over from Egypt."³⁴⁰

Danaus is the generic name used by the early Greek writers for the inhabitants of northern Israel. The fact that the Colchians practised circumcision accords with what is recorded in the Bible. This statement that the Egyptians practised circumcision is false. In *The Forgotten Tribe of Naphtali & the Phoenicians*, we demonstrate that the 'Egyptians' who are shown in the act of being circumcised were actually Israelites who were dwelling in Egypt. Circumcision was an Israelite practice based on the promise

³³⁸ Pliny, *Natural History* [v.24 \(94\)](#).

³³⁹ Strabo, *Geography* [xiv.i.27](#).

³⁴⁰ Diodorus, *Library* [i.xxviii.2](#).

given to Abraham.

Under the name Cúchulain, the eponymous hero of the Irish, Calchol can be traced to Ireland.

“Rhys in his Hibbert Lectures regards both Lug and Cúchulainn as ‘the Sun-god or Solar Hero’, and herein he has been followed by others. Thus Eleanor Hull speaks of Lug as ‘essentially the sun-god’ (Folk-Lore xviii, 131), and of Cúchulainn as ‘an impersonation of the sun, or, in the technical terms of mythology, a Sun Hero’ (The Cuchullin Saga p. lxviii).”³⁴¹

If we can recall, the name Zerach means ‘bright’ or ‘shining’! The representation of Cúchulainn as a ‘Sun-god’ or ‘Solar Hero’ therefore now makes perfect sense. Like Darda and Calchol, Cúchulainn was “distinguished for his wisdom”³⁴² Here the first occurrence of the letter *l* has dropped out in pronunciation (hence we can read Cúlchulainn). A variant spelling of Cúchulainn is given by Keating as Congculionn.³⁴³ Now, the first letter *l* has become an *n* in transliteration. Likewise, the letter *g* in Gaelic was often silent, so making these adjustments, you get Col[g]cullion.

It is said that Cúchulainn was taught by the prophet Amergein (var Amergin):

“Among his instructors were the wise Sencha, and Amergein the *fili*. Illustrations of his wisdom will be found in his allusive discourse with Emer in ‘Tochmac Emire’ and in his *briathartheosc* addressed to Lugaid in ‘Serglige Conchulainn’.”³⁴⁴

In Irish, the word *fili* means ‘prophet’. This suggests that Cúchulainn arrived with the Milesians, as the prophet Amergein is usually associated with the Milesian invasion. Nevertheless, as we shall shortly demonstrate, Cúchulainn belongs to the **second** Milesian invasion whilst *Amergein* belongs to the **first** Milesian invasion.

The Emerald Isle:

This would mean that all four sons of Zerach – the sons of Er – are represented in Ireland anciently known as Er, Ir or Eire, all three names being used interchaengeably.³⁴⁵ Whilst the epithet ***Emerald Isle*** is of late derivation, the term having first been coined by William Drennen in his poem “*When Erin First Rose*” published in 1795, it nonetheless is a fitting description of Ireland which is named after ***Er, son of Judah***.

The Priestly Breastplate was a sacred breastplate worn by the High Priest. On the breastplate were attached twelve stones:

“And the stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes.”³⁴⁶

There are a number of different interpretations as to what the modern names of the stones mentioned in the Bible actually are and it remains in dispute as to which stone

³⁴¹ *Early Irish History & Mythology* pp.513-4.

³⁴² *Early Irish History & Mythology* p.326.

³⁴³ See for example *General History of Ireland*, p.217, Geoffrey Keating. This same person appears in Ériu Vol. 1, Part 1, p.124 (Cuchulinn and Conlaech), The Journal of the School of Irish Learning, Dublin, 1904.

³⁴⁴ *Early Irish History and Mythology* p.326, fn. 3.

³⁴⁵ *Story of the Irish Race* p.19.

³⁴⁶ Exod. 28:17-21.

Ancient Irish History Reconsidered

relates to which of the twelve tribes.³⁴⁷ According to Rabbi Louis Ginzberg, however, the tribe of Judah was represented by the emerald.³⁴⁸

“Judah’s stone was the green emerald, that has the power of making its owner victorious in battle, a fitting stone for this tribe from which springs the Jewish dynasty of kings, that routed its enemies. The color green alludes to the shame that turned Judah’s countenance green when he publicly confessed his crime with Tamar.”³⁴⁹

If you want to transmit an oral tradition, this is the sort of story which is likely to be remembered. For this reason, I believe that this record is faithful and true. Note that the Authorised Version³⁵⁰ as well as Targum Onkelos, Targum Yerushalmi and the New Testament book of Revelation all make Judah’s stone an emerald.³⁵¹

The flag of Abkhazia (previously Colchis) in Armenia, which sports the symbolic hand of Zerach, is green and white striped. The flag of Leinster in Ireland, where the Domnians once dwelt, and the flag of Devon in southern England, where the Domnians finally settled, are also both emerald green. Can this be dismissed as nothing more than a coincidence?

These descendants of Zerach were renowned for their wisdom, though Solomon’s wisdom, we are told, was greater.³⁵² Their works have, for centuries, been misinterpreted by even the most learned men. They were a Bardic race who wrote their stories in allegory. Those who study their writings try to read them too literally, hence falling down when they realise that the Greek ‘heroes’ had more than the one father or mother. Those who have read Homer’s *Iliad* and *Odyssey* will already be familiar with some of their works. Pausanias records that Homer travelled extensively.³⁵³ Some of ‘his’ travels involved journeys by boat across the seas. ‘He’ could only have accomplished this with the assistance of the Israelite-Phoenician fleet. Pausanias also tells us that “Peisistratus collected the poems of Homer, which were scattered and handed down by tradition, some in one place and some in another.”³⁵⁴ The Irish Bards likewise were renowned for handing down their poems by oral tradition, their works being learnt by rote by their children throughout many generations, “some in one place and some in another”.

In reality, Homer (Greek Ὅμηρος *Omerou*), which is a variant spelling of the Hebrew name Omri, was a family name. After Israel went into captivity, many of the Israelite tribes continued to refer to themselves as Omrians. (This is discussed in *The Forgotten Tribe of Naphtali & the Phoenicians*.) Homer’s work is therefore not the result of one person but rather a collection of writings composed by various poets. Despite the unanimous agreement amongst academics that they are probably the works of one man, it is clear that these works, seeing as how they were collected from a number of

³⁴⁷ See http://en.wikipedia.org/wiki/Priestly_Breastplate. See also the Appendix at the end of this book for an in-depth discussion.

³⁴⁸ <http://www.torah.org/qanda/seequanda.php?id=233>.

³⁴⁹ *The Legends of the Jews* Vol. 3 (From the Exodus to the Death of Moses), [p.170 – The Stones in the Breastplate](#), Louis Ginzberg, Project Gutenberg 1873–1953.

³⁵⁰ Exod. 28:18 & 39:11.

³⁵¹ Rev. 21:19.

³⁵² 1 Kings 4:31.

³⁵³ Pausanias, *Description of Greece* [i.ii.3](#). (“while Homer, having *gone very far abroad*, depreciated the help afforded by despots in the acquisition of wealth in comparison with his reputation among ordinary men.”)

³⁵⁴ Pausanias, *Description of Greece* [vii.xxvi.13](#)

different sources (or, as Pausanias put it, 'were scattered'), are more correctly the efforts of a number of Bardic writers.

Should we then reject Homer's work as a flight of fancy? Should we ignore the historicity of his works, which works have been analysed and at times challenged by many writers both in ancient times and modern? Although greatly corrupted over the centuries, the works of the Irish and Welsh Bards are just as reliable as the Greek records when you read them correctly.

Niall Noígiallach

Having established the date of arrival of the Irish in Britain, we have succeeded in providing the first major chronological landmark which will enable us to realign the rest of the Irish history. From here on, everything else should fall neatly into place. We shall continue by examining the point where Irish history supposedly becomes reliable.

We are told that, "Niall Noígiallach has the distinction of being the ancestor of all but two of the long line of kings of Ireland that ruled from the second quarter of the fifth century down to the battle of Clontarf",³⁵⁵ which battle took place in 1014 CE. It is argued that this is when reliable historical records began with John Lynch assuring us that "the accession of Laeghaire, A.D. 428, and the battle of Clontarf, A.D. 1014, are cardinal points in Irish chronology admitted by all".³⁵⁶

As we have already stated, the early period prior to the 5th Century CE is untrustworthy. O'Rahilly tells us:

"Such pedigrees [prior to the 5th Century CE], of course, are little more than a hotch-potch of the names of faded deities; and it frequently happens that the same deity appears more than once in a pedigree, under different designations. The paternity assigned to any particular deity in a pedigree is for the most part purely artificial, and rarely preserves the tradition of pagan times."³⁵⁷

With this in mind, we need to look at what the Irish records say concerning Niall Noígiallach, better known as Niall of the Nine Hostages.

O'Rahilly explains how some writers take Niall's armies through France until he comes into contact with the Roman armies. He believed that this error occurred because the early Irish writers were unaware of the Roman invasion of Britain:

"Evidently the tradition that Niall had come into hostile contact with the Romans (i.e. the rulers of Roman Britain, or the romanized Britons themselves) had persisted all through the centuries; but in later times people were unable to understand how such a contact could have taken place in Britain".³⁵⁸

O'Rahilly demonstrates that the stories are contrived:

"Niall admittedly got his epithet *Noígiallach* from the nine hostages he had secured. They are said to have consisted of five hostages from Ireland (one from each province) and four from Britain. Alternatively the four foreign hostages are said to have been: one from

³⁵⁵ *Early Irish History & Mythology* p.217.

³⁵⁶ *Cambrensis Eversus* Vol. 2, [p.4](#).

³⁵⁷ *Early Irish History & Mythology* pp.48-9.

³⁵⁸ *Early Irish History & Mythology* pp.219-220.

Ancient Irish History Reconsidered

Britain or Scotland (*Alba*), one from the Saxons, one from the Britons (Welsh), and one from the Franks. We may safely leave the foreign hostages out of account, as a later embellishment, and take it that Niall's nine hostages were Irishmen. We have seen that in internal affairs the great achievement of Niall's reign was the conquest of Ulster and the establishment of a group of states collectively known as the *Airgialla*, a name which is closely related to the *-giall-* of Niall's epithet. When we read in the Book of Rights that the only claim that the King of Ireland had on the *Airgialla* was that they should deliver 'nine hostages' (*nae ngéill*) into his custody, it is hardly possible to doubt that Niall's epithet has reference to these nine hostages of the *Airgialla*.³⁵⁹

Despite O'Rahilly giving him an air of credibility, Niall was in fact a large group of tribes rather than an individual person.

Niall's genealogy is given as follows:

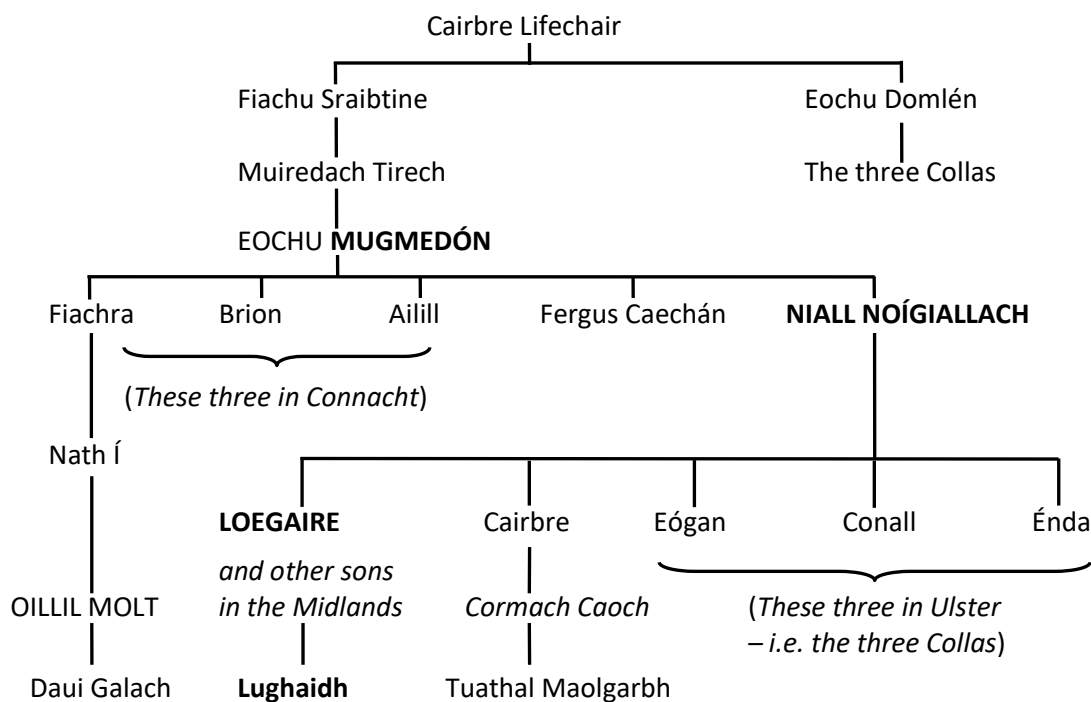


Fig. 11. Niall Noígíallach's family – from Thomas F. O'Rahilly's book *Early Irish History & Mythology*.

I have followed O'Rahilly's example of printing the names of historical kings of Tara in capitals, though I have expanded on his list as required. Without repeating verbatim what O'Rahilly has to say about this list, we can break things down as follows:

- Nath Í as king of Ireland is spurious.³⁶⁰ As we shall demonstrate, he actually belongs to the first Milesian invasion.
- Niall's brothers Fiachra, Brion and Ailill are all connected with Connacht, and "must also be treated with considerable scepticism. Brion, for instance, would appear to have lived a generation or two later than Niall's time".³⁶¹

³⁵⁹ *Early Irish History & Mythology* p.233.

³⁶⁰ *Early Irish History & Mythology* pp.211 & 214-5. It should be noted that Francis Byrne rejects this suggestion by O'Rahilly that Nath Í is spurious (*Irish Kings and High-Kings* p.80), but he assumes that the king lists are reliable.

³⁶¹ *Early Irish History & Mythology* p.221.

- c) “Fiachra, the father of Nath Í, may ultimately be the same as Fiachu Sraibhtine who appears three generations back in the pedigree; compare *Dathi mac* [i.e. ‘son of’] *Fiachrach Sraiptine*”,³⁶² O’Rahilly wrote. It is recognised that Dathi is a variant spelling of Nath Í and Fiachrach a variant spelling of Fiachra.
- d) Eochu Domlén “may ultimately be the mythological Eochu, the sun-god, with whom, too, tradition has in part confused Eochu, Niall’s father”.³⁶³ For ‘sun-god’, we should read Zerach. Domlén is a variant spelling of Domnian.
- e) Eochu Mugmedón (Eochaidh Muighmheadhoin in the Four Masters)³⁶⁴ “is not mentioned in the list of kings of Tara in the *Baile Chuind* (The Ecstasy of Conn), but is included in the synthetic lists of High Kings in the *Lebor Gabála Éirenn*”.³⁶⁵
- f) The conquests of Cairbre son of Niall were later attributed to Muirchertach son of Erca son of Oilill Molt,³⁶⁶ which further demonstrates the contrived nature of this genealogy.
- g) Note that Lughaidh ‘son’ of Loegaire is shown as a near contemporary of Oillol Molt, son of Nathi/Dathi. The Irish historians have confused the arrival of Niall Noígiallach with the arrival of Lughaidh ‘son’ of Ith of the first Milesian invasion. (Note that Nathi/Dathi means ‘of Ith’.) This confusion of the two Milesian invasions is foundational to our understanding of Irish history. I shall shortly demonstrate that the name Oillol Molt means “God is dead”.
- h) By removing Eochu Domlén from the list, the three Collas, who are described as sons of Eochu Domlén, are moved forward in time to coincide with Niall’s reign. “The conclusion is inevitable: the three brothers known as ‘the Collas’ were none other than Eógan, Conall and Énda, three of the sons of Niall”, wrote O’Rahilly.³⁶⁷

The name Niall can also be written Nél or Niúil or Niul:

“The tradition of the ultimate identity of *Niall* and *Nél* appears to have been long remembered, for the author of ‘Airec Menman Uraird Maic Coisse’ connects the two names”.³⁶⁸

Despite this elucidating testament, O’Rahilly still failed to make the obvious connection! Niall of the Nine Hostages is the person also known as Niul son of Milesius. We should bear in mind, however, that Niall was a family name and not of one individual.

According to the legends, Mugmedon, the father of Niall, had two wives: The first was Mongfind, a name which, I can disclose, means ‘slave of Phoenicia’. The second was Cairenn Chasdub, whose ‘son’, Niall Noígiallach, became the progenitor of a great powerful family who took control of Ireland. The throne subsequently passed on to Niall Noígiallach’s son Loegaire (var. Laeghaire), a name which means ‘God of Ireland’ (i.e.

³⁶² *Ibid.*

³⁶³ *Early Irish History & Mythology* pp.221-2.

³⁶⁴ *Four Masters* Vol. 1, [p.127](#).

³⁶⁵ See list of *Kings of Tara* according to the *Baile Chuind* in Appendix 1, *Irish Kings and High-Kings*, pp.276-7.

³⁶⁶ *Early Christian Ireland* p.447, T. M. Charles-Edwards, Cambridge University Press 2000. One poem makes Erca the son of Oilill Molt – *Lebor Gabála Éirenn* Vol. 5, [p.365](#).

³⁶⁷ *Early Irish History & Mythology* p.230.

³⁶⁸ *Early Irish History & Mythology* pp.232-3.

Ancient Irish History Reconsidered

Lugh Eire), and then to his son Lughaid, a name which simply means ‘God’. By now, you should be getting the idea that all of these people are fictitious.

Cairenn was said to have been Niall’s mother, whilst Mongfind was supposedly the mother of Niall’s brothers Brión, Fiachra and Ailill. It is not without reason that in the work known as *Banshenchus* (the Lore of Women), which work was composed in 1147 CE, Mongfind is called Mongfind of the Érnai (i.e. Érainn – the descendants of Er son of Judah):

“The wives of Eochu of the splendid hair were: Mongfind of the Ernai (a cunning offshoot) sister of Cremthand [i.e. Crimthann Mór, son of Fidaig]. She was inured to painful child-bearing. She gave her brother poison with a lie. And [Eochu’s other wife] Cairend Casdub of purest vigour daughter of the wealthy English king.”³⁶⁹

The name Mongfind was variously written Mongfhind, Mong Finn or Mong Fionn. John Lynch called her “Mongfinna, daughter of Fidhach”.³⁷⁰ In another version of this allegorical tale, she is called Mongfhind, one of the four “wives of Find of the woods who fainted not from wounds. Ani, Find’s daughter, was wife of Eochu. Her career with him was small pleasure”.³⁷¹ Notice that Mongfind is now the wife of someone called Find and Eochu now marries someone called Ani, who is said to be Find’s daughter. Ani appears to be a variant spelling of the name Innui, this purportedly being the ‘wife’ of Niall Noigallach.³⁷²

The etymology of the name Find is unclear. If it is from Fionn, then this means “white, fair, pale, resplendent, bright, sincere or prudent”. It can also mean to “skin or flay”,³⁷³ which would explain the reference to Find not ‘fainting’ from wounds! It can also mean “a chief or a head”.³⁷⁴

It can be shown that the names Fionn, Finn and Find are all variant spellings of the name Phoenicia (this will become evident later), whilst Mong is a phonetic variant of the name Mug meaning ‘slave’. I can disclose that Mongfind is an allegorical reference to a tribe of people known as Erainn who had become enslaved by the newly arrived invaders from Scythia. The enmity between her and Mugmedón’s other wife Cairenn merely reflects the enmity which existed between the indigenous inhabitants of the island, who had been there for centuries (referred to as *Aitheach-Tuatha*, but called ‘non-Goidels’ by O’Rahilly), and the newly arrived descendants of Niall/Niul, who were fundamentally an offshoot of the same family of Er son of Judah.

If Mongfind was a ‘sister’ of Crimthann Mór, son of Fidaig, and if, as we have already demonstrated, this Crimthann, also known as Crimthann mac Fidaig,³⁷⁵ was ruling over the Domnians in Devon around 200 years **before** Niall Noígiallach, it becomes abundantly clear that there is a chronological anomaly.

³⁶⁹ *The Ban-Shenchus* by Margaret C. Dodds, [p.327](#), *Revue Celtique* Vol. 47, Paris 1930.

³⁷⁰ *Cambrensis Eversus* Vol. 1, [p.493](#).

³⁷¹ *The Ban-Shenchus op. cit.*, [p.327](#).

³⁷² *Ibid.* [p.328](#).

³⁷³ Two entries under FIONN on [p.254](#) in *Gaelic Dictionary*, Robert Archibald Armstrong, London 1825.

³⁷⁴ Entry under FIONN on [p.294](#) in *A Dictionary of the Gaelic Language* Rev. Dr Norman Macleod and Rev. Dr Daniel Dewar, Glasgow 1839.

³⁷⁵ See Section *Domnians, Demetae, Fir-bolg and Ceraunes* in this paper.

Basically, an Irish Bard has written an allegorical poem about the enmity which existed between the indigenous Erainn (represented by Mongfind) and the newly arrived great powerful tribes of Niall Noígiallach from northern Spain (represented by Cairenn Chasdub) and the Irish pseudo-historians have taken the poem at face value not realising the true nature of the story. Amazingly, most scholars today are still treating this story as being a factual historical account, which it is, but in allegory.

Allegory is a style of writing which is not always recognised for what it is. Most scholars have either dismissed such stories as fanciful tales, hence consigning them to the bin labelled 'mythology', or they have tried to read them too literally, with the consequence that they have turned the 'heroes' of the stories into fictitious kings or other fictitious personages. To understand this allegorical style of writing, we need only consider some of the war time cartoons of recent times. In the cartoon on the right (fig. 12) we see a German soldier depicted as being kicked off the island of Guernsey by a donkey. The whole German army is represented by one German soldier. Without knowing the background to this story, the cartoon would probably not make much sense. We therefore need to understand the history behind the cartoon. The same goes for the second cartoon (fig. 13) representing the Russo-Japanese War which was fought between the Russian Empire and the Empire of Japan over rival imperial ambitions in Manchuria and Korea. This sort of imagery was used extensively by the Greeks as well as the Irish Bards, to relate their history.

Consider also the Biblical passage from the book of Amos:

"Hear this word, ye **kine of Bashan**, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say unto their lords: 'Bring, that we may feast'."³⁷⁶

This also is allegory. The 'kine of Bashan' being spoken of here were the rulers of the people. This style of writing was particularly popular amongst the early Greek writers. In *The Forgotten Tribe of Naphtali & the Phoenicians*, we demonstrate that these early Greek settlers were in fact Israelites and many of the cities and regions of Greece were named by these people, but this settlement of Israelite tribes in Greece would take too

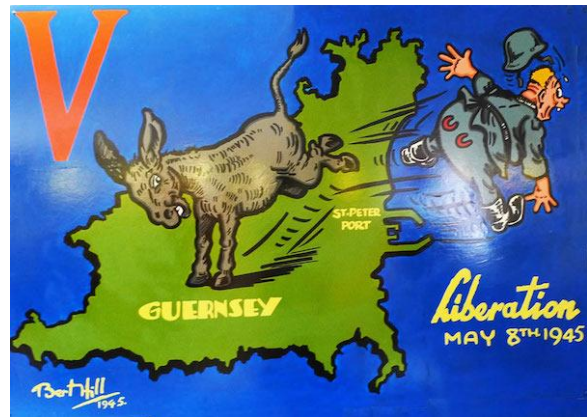


Fig.12. An allegorical representation of the liberation of the Island of Guernsey after World War II.



Fig.13. An allegorical representation of the Russo-Japanese War.

³⁷⁶ Amos 4:1.

Ancient Irish History Reconsidered

long to go through here, so the reader is encouraged to read that work to gain a better understanding of what we are talking about here.

In Gaelic, the name Cairenn Chasdub supposedly means 'Cairenn the blacklegged' (from the Gaelic *cas-dubh* meaning 'having black legs or feet'),³⁷⁷ but this interpretation appears highly contrived. Why would someone have the epithet 'black legged'? It makes no sense whatsoever, especially as she was supposedly the daughter of a king of the Britons.

Cairenn, which name is variously written Carthann,³⁷⁸ Cairinne, Cairne³⁷⁹ and Cairend, is also called Cairenn Chruithnech (usually interpreted as 'Cairen the Pict'), "probably as the result of interpreting *Alba* in the narrow sense of 'Scotland'. Gilla Mo-dutu anachronistically makes Cairenn Chasdub 'daughter of the king of the Old Saxons'."³⁸⁰ When we come to look at the Picts and the Scots in more detail later, we shall discover that the Chruithnech (also known as Cruithin) were the original inhabitants of Ireland. They were **not** Picts.

O'Rahilly adds:

"Now this name *Cairenn* appears to be otherwise unknown in Irish literature; and it is certainly not the kind of name that would have been assigned to Niall's mother if the story were an invention. Moreover, it can hardly be a mere coincidence that it has its exact counterpart in the Latin woman's name *Carina*, which, borrowed into Irish, would have given O. Ir. *Cairenn*, gen. *Cairne*."³⁸¹

Francis Byrne likewise accepts this interpretation, arguing that "the name of Niall's mother Cairenn sounds genuine enough, representing the fairly common Roman name Carina".³⁸² This name is in turn derived from the Latin *carus*, meaning 'dear, beloved, esteemed'.³⁸³

The name Cairenn Chasdub is actually a Bardic play on 'Corunna and casa Deva', the regions in northern Spain from which these great powerful tribes of 'Niall Noígíallach' emerged. The word *casa* is a Spanish word meaning 'a house', 'residence' or 'a family'.³⁸⁴

We are told that there was enmity between Mug-Medon's first wife Mongfind and his second wife Cairenn:

"Niall was a grandson of Muiredeach Tireach. His father, Eochaid Muigh-medon, son of Muiredeach, became Ard-Righ [i.e. high king] mid-way of the fourth century. By his wife, Mong-Fionn, daughter of the King of Munster, Eochaid had four sons, Brian, Fiachra, Ailill, and Fergus. Mong-Fionn was a bitter, jealous and ambitious woman, who set her heart upon having her son, Brian, succeed his father as Ard-Righ. As Niall was his father's

³⁷⁷ *The Illustrated Gaelic Dictionary* Vol. 1, entry under [cas-dubh on p.172](#), Edward Dwelly, Herne Bay, 1911.

³⁷⁸ *The Story of the Irish Race* p.77. See also *Foreas feasa ar Eirinn or The History of Ireland* [p.372](#), Rev. Geoffrey Keating, New York, 1866 where we are told that the name is pronounced Carhan.

³⁷⁹ *Early Irish History & Mythology* p.216, fn.3.

³⁸⁰ *Early Irish History & Mythology* p.216, fn.3.

³⁸¹ *Ibid.* p.217.

³⁸² *Irish Kings and High-Kings* p.76.

³⁸³ *Cassell's Latin Dictionary* entry under [carus on p.86](#), James Robert Vernam Marchant and Joseph Fletcher Charles, London, Paris, New York and Melbourne, 1904.

³⁸⁴ *A Dictionary, Spanish and English and English and Spanish*, entry under [Ca'sa](#), Joseph Giral Delpino, London, 1763.

favourite, Mong-Fionn did not rest until she had outcast him and his mother, Carthann, and made Carthann her menial, carrying water to the court.”³⁸⁵

“A variant of the Birth of the Hero myth [referring to the birth of another ‘hero’ by the name of Cormac who supposedly lived around 200 years earlier, but who, in reality, belongs to the same period of history] is, as might be expected, recounted of Niall Noígiallach. The youngest of his brothers, son of Eochaid Mugmedón and a concubine, Cairenn, his mother gives birth to him beside the well whence she is constrained daily to draw water, and must leave him there for fear of Mongfind the queen. But the poet Torna introduces him to the court at Tara, Niall relieves his mother from drudgery and clothes her in purple.”³⁸⁶

According to *The Four Masters*:

“The Age of Christ, 331. The fifth year of Muireadhach [Tireach]. The battle of Achad-leithdheirg, in Fearnmhagh, [was fought] by the three Collas against the Ulstermen, in which fell Fearghus Fogha, son of Fraechar Foirtriun, the last king of Ulster, [who resided] at Eamhain [i.e. Emania]. They afterwards burned Eamhain, and the Ulstermen did not dwell therein since.”³⁸⁷

Note that Muireadhach Tireach was purportedly the **grandfather** of Niall Noígiallach whilst the three Collas, as already stated, were the **three sons** of Niall Noígiallach. This then introduces yet another chronological anomaly. Note that this place Achad-leithdheirg is unknown.³⁸⁸ This is probably because it is a Bardic invention. Note that the destruction of Emania seems to have occurred sometime in the 5th Century rather than the 4th as recorded above by the *Four Masters*.

These great powerful tribes of ‘Niall Noígiallach’ started arriving from northern Spain in the middle of the fourth century CE and, as would be expected, were clearly not welcomed by the indigenous inhabitants of the land. This is what the Irish Bard is trying to convey in this allegorical tale. Note that the Irish word *cas* can also mean “hard to deal with, difficult”.³⁸⁹ It can also mean “hatred, dislike, enmity”.³⁹⁰ Similarly, the Irish word *dub*, means “black, dark, gloomy, morose, sad, severe (it is used as an intensive prefix)”.³⁹¹ This is a typical Bardic play on words, playing on the theme of ‘enmity’ which supposedly existed between the two ‘wives’ Mongfind and Cairenn Chasdub (var. Cas-dubh). The Bard who wrote this poem about Niall Noígiallach’s family must have been extremely pleased with himself!

This story of enmity is preserved in a different form in the *Four Masters* as follows:

“The Attacotti [i.e. *Aitheach-Tuatha* or ‘non-Goidels, as O’Rahilly calls them] of Ireland obtained great sway over the nobility, so that the latter were all cut off, except those who escaped the slaughter in which the nobles were exterminated by the Attacots. The Attacotti afterwards set up Cairbre Caitcheann, one of their own race, as their king. These are the three nobles that escaped from this massacre, namely: Fearadhach Finnfeachtnach, from whom are descended the race of Conn of the Hundred Battles; Tibraide Tireach, from whom are the Dal-Araidhe [who settled in Scotland]; and Corb Olum, from whom are the nobles of the race Eimhear Finn [i.e. Eber Finn or ‘Iber of

³⁸⁵ *The Story of the Irish Race* p.77.

³⁸⁶ *Irish Kings and High-Kings* p.74.

³⁸⁷ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.125](#).

³⁸⁸ *Ibid.* [p.124, fn. p.](#)

³⁸⁹ *Foclóir Gaeilge agus Béarla – An Irish-English Dictionary*, [p.120](#), Rev. Patrick Stephen Dinneen, Dublin, 1904.

³⁹⁰ *An Irish-English Dictionary*, entry under *cas* on [p.96](#), Edward O’Reilly, Dublin, 1864.

³⁹¹ *Foclóir Gaeilge agus Béarla op. cit.*, [p.266](#),

Ancient Irish History Reconsidered

Phoenicia’]. These sons were in their mother’s wombs when they escaped from the massacre of Magh-Cro, in Connaught; and each of the three queens went respectively over sea. Bainè, the daughter of the king of Alba [i.e. the land which we today know as Scotland], was the mother of Fearadhach; Cruife, the daughter of the king of Britain [i.e. ruling over Cornwall and Devon from the city of Tamar], was the mother of Corb Olum, who was otherwise called Deirgtheine [i.e. Darda, Dara or Dardanus]; and Aine, the daughter of the king of Saxony, was the mother of Tipraidè Tireach.”³⁹²

The Four Masters gives Cairbre Caitcheann’s name as Cairbre Cinncait, a name which supposedly means, “Cairbre the cat-headed. Keating states that he was so called because he had ears like those of a cat”.³⁹³ And people openly accept this nonsense without question.

Bear in mind that the Saxons did not arrive in Britain until the 5th Century CE, which would make Conn of a Hundred Battles a near contemporary of Niall Noígiallach. Ptolemy reveals that this migration of Irish tribes had already occurred in his day, the Irish having already established themselves in south-west Britain, in south-west Wales and in Scotland in the middle of the 2nd Century CE. These people who settled in the various parts of Britain were likewise non-Goidels, so this version of the story which would have us believe that the ruling families of Ireland were forced out by the indigenous population (i.e. by the *Aitheach-Tuatha*) is historically wrong. It is much more likely that they left because of the Leginians and Brigantes who had started to arrive, though an alternative explanation might be due to famine.

When these ‘kings’ moved to Britain, “a most desperate famine followed”.³⁹⁴ It is described as “a sore and long famine”.³⁹⁵ This is presumably the same famine which is said to have occurred during the time of Modha Nuagat (also known as Eoghan Mor³⁹⁶ and, according to O’Rahilly who called him Mug Nuadat, was also additionally known as Eógan Taídlech and Eógan Fitheccach³⁹⁷). This Modha Nuagat/Mug Nuadat was supposedly a contemporary of Conn of a Hundred Battles, the famine being described as “a most dreadful famine”.³⁹⁸ The same words are used for the famine which is said to have occurred during the time of the three Cairbres.³⁹⁹ These three ‘periods’ of Irish history turn out to be one and the same era. We are dealing with allegorical creations – **not** real individuals.

We will never know whether this mass migration of Irish tribes to Britain occurred because of the invasion of the Leginians and the Brigantes, or because of famine. Keating gives the impression that the famine might have occurred **because** of this mass exodus:

“These confusions so distressed the people, that they were reduced to the utmost extremities, and to a state of despondency: they have no encouragement to follow their

³⁹² *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [fn. i, on p.94](#).

³⁹³ *Ibid.* See also *General History of Ireland* [p.229](#), Geoffrey Keating.

³⁹⁴ *General History of Ireland* [p.230](#), Geoffrey Keating.

³⁹⁵ *Ibid.* [p.231](#).

³⁹⁶ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, p.105 which should be compared with [fn. r on p.104](#).

³⁹⁷ *Early Irish History & Mythology* p.185.

³⁹⁸ *General History of Ireland* [p.245](#), Geoffrey Keating.

³⁹⁹ *Ibid.* [p.273](#).

business and occupations; the fields lay unmanured, and a most desperate famine followed.”⁴⁰⁰

This seems to make much more sense, though I guess we will never know the truth of the matter.

It should be noted that the Dal-Araidhe were still inhabiting Scotland (i.e. the land we today know as Scotland as opposed to Ireland, which was at one time known as Scotland) during the time of Bede in the 8th Century CE. There is no evidence to show that these people returned to Ireland! Meanwhile, we are told that those who were dwelling in the south-western parts of Britain continued to rule Ireland from Britain. The Irish records are therefore inconsistent with the actual evidence.

Just for clarification:

“*Aitheach-Tuatha*. – This name, usually latinized Attacotti, is interpreted *Giganteam-Gentem* by Dr. O’Conor (*Proleg.* i. 74), but ‘Plebeiorum hominum genus,’ by Dr. Lynch and others. They were the descendants of the Firbolgs and other colonies, who were treated as a servile and helot class by the dominant Scoti.”⁴⁰¹

The Scots started arriving from Armenia more than a century after these Irish tribes settled in Britain. Ammianus informs us that, in 360 CE, the Attacotti were confederate with the Scots and Picts in “devastating Britain without resistance” and were referred to as “a warlike race of men”.⁴⁰² These three tribes were “harassing the Britons with constant disasters”.⁴⁰³ This clearly does not accord with what the Irish records are telling us. Keating, however, informs us that the throne of Ireland was restored to Tuathal Techtmar, the grandson of Fearadhach,⁴⁰⁴ which might make slightly more sense chronologically, but, as we shall demonstrate in the next section, even this is not without its problems.

Quoting the work of the O’Clerys known as *Lebor Gabála Éirenn* (The Book of the Taking of Ireland), the *Four Masters* informs us:

“that Fearadhach [who is said to have been brought up in Alba/Scotland] proceeded to extirpate the *Aitheach-Tuatha*, or to put them under great rent and servitude, to revenge upon them the evil deed they had committed in murdering the nobility of Ireland.”⁴⁰⁵

We are led to believe that Conn of the Hundred Battles was descended from this Fearadhach, but this does not make sense. As we are about to demonstrate, whilst the Irish would have us believe that Connaught in Ireland was named after this Conn son of Fereadhach, the English historian William Camden more correctly informs us that Connaught was named after the Concani who arrived from northern Spain. In other words, Connaught was founded by colonists from northern Spain – **not** from Britain!

Cairenn Chas dub is a Bardic play on Corunna and casa Deva. We are even enlighteningly informed that Mug-Nuadat, who was also known as Eógan, ‘married’ an unnamed

⁴⁰⁰ *Ibid.* p.230.

⁴⁰¹ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [fn. m on p.95](#).

⁴⁰² Ammianus, *Rerum Gestarum* 27.8.

⁴⁰³ *Ibid.* 26.4.5.

⁴⁰⁴ *General History of Ireland* p.231, Geoffrey Keating.

⁴⁰⁵ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [fn. r on p.96](#).

Ancient Irish History Reconsidered

Spanish wife (i.e. the person we now know to be the fictitious Cairenn Chasdub).⁴⁰⁶ We shall proceed to demonstrate that Éogan Mug-Nuadat was an alternative name for Éogan, one of Niall Noígíallach's fictitious sons. Again, Cairenn Chasdub is said to be the daughter of a British king even though 'she' came from Spain. The only saving grace is that the Nagnetæ and the Luceni who settled in Connaught and who came from northern Spain were the people known as Brutti who were dwelling in southern Italy up until 199 BCE. The Brutti, who were called Brettians by the Greeks, were Britons. (This is explained more fully in *The Forgotten Tribe of Naphtali & the Phoenicians*.)

The name Noígíallach, which in Gaelic means 'nine hostages', or maybe even 'nine battles', is a play on the word Nelead, the Neleads being a powerful royal family who at one time ruled Miletus in Anatolia. W.W. How and J. Wells inform us that the "rulers of Miletus were traditionally Nelidae, descended from Nileus the son of Codrus".⁴⁰⁷ In Geoffrey Keating's work, Noígíallach is written Naei-Ghíallach, a name which is to be pronounced "Nee-yeeallagh".⁴⁰⁸ It is not difficult to see that Nileus (Niall) of the Greek legends is equivalent to the Niall Noígíallach of the Irish records. Other Irish Bards have called him either Niul 'son' of Fenius Farsaid, or Míl Espáne, 'kings' who have been dated both to around 2,000 and 1,000 BCE. Niall Noígíallach is a fictitious king of Ireland! He is an allegorical representation of the federation of tribes which (from what I can ascertain) started arriving from northern Spain sometime towards the middle of the fourth century CE.

The Nalón river in northern Spain, which was called Ναίλου *Naelou* (var. *Naelus*) by Ptolemy,⁴⁰⁹ would have undoubtedly been named after this people. The Neroua (Νερούα) river (now known as the Navia) would also have been named after this tribe, the interchange of the letters / and *r* in ancient languages being well attested. It should be stressed that the Carietes (called Quariates by O'Rahilly⁴¹⁰) who are recorded as having once dwelt in northern Spain, are mentioned by Pliny (middle of the first century CE) as dwelling in his day somewhere in the region



Fig.14. The locations in northern Spain of the city of Corunna (previously known as Brigantia), the River Nalón (Naelus) and the Carietes, who in Pliny's day were considered part of the district of Cluniensum (assumed to be Corunna).

⁴⁰⁶ *Early Irish History & Mythology* pp.187-8.

⁴⁰⁷ *A Commentary on Herodotus Book 1*, [Chapter 147.1](#), Walter Wybergh How and J. Wells, Oxford and New York, 2000. For the Neleidæ, see also Strabo, *Geography* [vi.i.15](#).

⁴⁰⁸ *Foras feasa ar Eirinn or The History of Ireland* [p.372](#), Rev. Geoffrey Keating, New York, 1866.

⁴⁰⁹ Ptolemy, *Geography* [ii.6, §.5](#).

⁴¹⁰ *Irish History & Mythology* Chap VII, pp.147-153.

of Corunna,⁴¹¹ with a similarly named tribe of Cerretani dwelling further east on the edge of the Pyrenees mountain range.⁴¹² In Ptolemy's day (middle of the second century CE), these Carietes, who he called Caristi, were located further east, at the mouth of the River Deva,⁴¹³ though the Cerretani, who Ptolemy called Ceretai,⁴¹⁴ were still located in roughly the same region where Pliny placed them.⁴¹⁵ The Carietes, or Quariates as O'Rahilly called them, became the people variously called Cáireda, Cairetho, Cureda etc who settled in Northern Ireland. They must have arrived in Ireland from Spain with the 'Niall family' sometime in the fourth century CE.

Another tribe, called Concani, dwelt in the region of northern Spain which Pliny identified as belonging to the Arrotrebae. According to William Camden, the Concani went on to settle in Connaught in Ireland:

"The fourth part of Ireland, which looks westward, and is enclosed with the river Shanon, and the out-let of Lough Erne (by some called Trovis, by others Bana,) and with the Western Ocean; is called by Giraldus Cambrensis, Conaghtia and Conacia, by the English Conaght, and by the Irish Conaghty. Antiently, as appears from Ptolemy, the Gangani, otherwise called the Concani, Auteri and Nagnatae, dwelt here. These Concani or Gangani (descended, like the Luceni, their neighbours, from the Lucensii of Spain) are probably, from the affinity and nearness both of names and places, deriv'd from the Concani of Spain, who in different Copies of Strabo are writ Coniaci, and Conisci."⁴¹⁶

Note the statement that the Luceni were likewise descended from the Lucensii who emerged from this region of northern Spain. They settled in Connaught on the eastern side of the River Shannon and the Concani on the western side.⁴¹⁷ These Luceni are a breakaway faction of the Lucanians of southern Italy. They arrived in northern Spain from southern Italy at the same time as the Numantians, the latter becoming the Nagnetæ who also settled in Connaught. (For more information on the widescale migrations of the Lucanians and Numantians, refer to *The Forgotten Tribe of Naphtali & the Phoenicians*.) This means that Connaught was founded by these tribes from northern Spain and that Conn of the Hundred Battles fame must also have come from Spain – and **not** from Britain as the Irish Bards would have us believe.

Returning to Spain, the river Neri (now the Ulla), which runs through the Nerium Promontory, was called Nelo by Pliny.⁴¹⁸ Note the dropping of the initial letter to produce Ulla from Nulla/Nelo. Note, once again, the interchange of the letters *l* and *r*. The person whom Pausanias called 'Neleus, son of Poseidon',⁴¹⁹ for example, is the selfsame person Apollodorus called 'Nireus son of Poseidon'.⁴²⁰ Knowing this, it is not difficult to see that the Nerium Promontory also takes its name from this fictitious 'Niall Noígíallach' or 'Niul the Nelead'. Nerium is a variant spelling of Naelus (var. Nalon) and

⁴¹¹ Pliny, *Natural History* [iii.3 \(26\)](#). ([iii.4](#) in John Bostock's translation.)

⁴¹² Pliny, *Natural History* [iii.3 \(22\)](#). ([iii.4](#) in John Bostock's translation.)

⁴¹³ Ptolemy, *Geography* [ii.6, §.8](#).

⁴¹⁴ Ptolemy, *Geography* [ii.6, §.69](#).

⁴¹⁵ Pliny, *Natural History* [iii.3 \(26\)](#). ([iii.4](#) in John Bostock's translation.) The Cerretani settled alongside the Vascones in the Basque region between France and Spain where they are still located today. The Carietes, Cerretani and Vascones are all Edomite tribes.

⁴¹⁶ *Britannia: or a Chronological Description of Great Britain and Ireland Together with the Adjacent Islands* Vol. 2, [p.1377](#), William Camden, translated by Edmund Gibson, London, 1722.

⁴¹⁷ *The History of Ireland* Vol. 1, pp.112-3, Thomas Moore, Elibron Classics, New York 2005. ([p.61](#) in the 1843 version.)

⁴¹⁸ Pliny, *Natural History* [iv.20 \(111\)](#). ([iv.34](#) in John Bostock's translation.)

⁴¹⁹ Pausanias, *Description of Greece* [x.xxix.5](#).

⁴²⁰ Apollodorus, *Library* [i.vii.4](#).

Ancient Irish History Reconsidered

Neri, these being the names of the two main rivers which run through the Nerium Promontory.

Whilst Strabo and Ptolemy both referred to the people dwelling in the region of the river Nelo/Neri as Arrotrebae, Pliny called these selfsame people Tamarci, that is, Tamarites. The river Neri/Nelo was even called Tamar (Ταμάρρα) by Ptolemy.⁴²¹ The name Tamar when transliterated into Gaelic becomes a name which is variously written Temur, Temrach, Teamrach, Temraidh, Teamhair, Teamhair,⁴²² Temoria, Tara⁴²³ or Taragh to name but a few variations, this seemingly being the name of the royal city in Ireland which Ptolemy called Laberus. As already stated, Tamar was the name of the mother of Zerach and Peretz.⁴²⁴ King David is descended from the Peretz line. It should therefore come as no surprise to learn that there is a river Tamar in northern Israel between Sidon and Beirut, called Ταμύρας Tamuras⁴²⁵ by Strabo, and is even today known as Nahr-Damur (i.e. River Tamur)⁴²⁶ by the Syrians. As already stated, the Domnians, who are recorded in southern England during the time of Ptolemy, likewise built the city of Ταμαρή Tamar at the mouth of the river Ταμάρου Tamarou in Devon,⁴²⁷ the river still known even today as the Tamar. These Domnians, who were called Dumnonii (Δουμνόνιοι) by Ptolemy, are descended from the Tuatha De Danaan and previously dwelt in Leinster in east Ireland.

The biggest clue to the story of Niall Noígiallach being allegorical is in the name of his father. Mugmedón means 'Slave of Medón'.⁴²⁸ Now, who in their right mind would name their son 'Slave of Medón'? So, who then was Medón?

We shall let the Greek writer Pausanias answer this question for us:

"A few years afterwards Medon and Neilus, the oldest of the sons of Codrus, quarrelled about the rule, and Neileus refused to allow Medon to rule over him, because he was lame in one foot. The disputants agreed to refer the matter to the Delphic oracle, and the Pythian priestess gave the kingdom of Athens to Medon. So Neileus and the rest of the sons of Codrus set out to found a colony, taking with them any Athenian who wished to go with them, but the greatest number of their company was composed of Ionians."⁴²⁹

If we can recall, the Neleids were a great powerful family descended from Nileus son of Codrus who ruled from Miletus in Anatolia.

Medon appears to be a metathesis and variant spelling of the name Menashe where the letter *shin* (שׁ) has been transliterated as a *d*. In the Iliad, mention is made of a Medon who was "a bastard son of godlike Oïleus".⁴³⁰ The name Oïleus is a variant spelling of *Elohim* (i.e. God) and is equivalent to the Irish name Oillil (sometimes written Aillil).

⁴²¹ Ptolemy, *Geography* [ii.6, §.2](#).

⁴²² General History of Ireland op. cit., [p.146](#).

⁴²³ *On the History and Antiquities of Tara Hill*, [p.54](#), George Petrie in Vol. 18 of *The Transactions of the Royal Irish Academy*, January 1839.

⁴²⁴ Gen. 38:27-30.

⁴²⁵ Strabo, *Geography* [xvi.ii.22](#).

⁴²⁶ *Dictionary of Greek and Roman Geography*, entry under [Tamyras](#), William Smith, London 1854. See Strabo, *Geography* [xvi.ii.22](#).

⁴²⁷ Ptolemy, *Geography* [ii.3, §.30](#) for the city and [ii.3, §.4](#) for the name of the river. See also *Dictionary of Greek and Roman Geography*, entry under [Tamara](#), William Smith, London 1854.

⁴²⁸ *Early Irish History & Mythology* p.191.

⁴²⁹ Pausanias, *Description of Greece* [vii.ii.1](#).

⁴³⁰ Homer, *Iliad* Book 15, [Card 330-5](#).

The Athenians, over whom Medon ruled, are the people who settled in southern Ireland; a people variously known in the Irish records as Uaithni, Ethné, Ethlenn, Ethnen and Tain. The Uaithni (pronounced Ethni) were the people called Autenei by Ptolemy who locates them, in his day, in what later became known as County Galway in western Ireland. These Athenians were descendants of Ethan son of Zerach, son of Er, son of Judah. They formed part of the **first** Milesian Invasion. Neilus, however, who the Greeks claim was a brother to Medon, belonged to the tribe of Calchol son of Zerach, son of Er, son of Judah. He belonged to the **second** Milesian Invasion.

According to Apollodorus, Neleus was banished to Messenia in Greece where he founded the city of Pylus, 'married' Chloris 'daughter' of Amphion by whom he had a number of 'sons'. Furthermore, he informs us that Nestor, 'son' of Neleus, was "brought up among the Gerenians".⁴³¹ As demonstrated in *The Forgotten Tribe of Naphtali and the Phoenicians*, the Gerenians were either named after Geran/Keran/Eran son of Ephraim, or after Gera son of Benjamin, the people who gave rise to the Geryones who at one time dwelt in Spain.

According to Apollodorus, Neleus had a brother by the name of Pelias.⁴³² He goes on to tell us that they were both abandoned by their 'mother' Tyro (i.e. the city of Tyre) after Poseidon (the city of Sidon) had 'his' way with her. Tyro, we are told, was the "daughter of Salmoneus" (i.e. Shillum son of Naphtali). The story continues by telling us how Neleus and Pelias were rescued by a passing horse keeper who then raised them himself. This is allegory, but we need not concern ourselves with the details of this story here.

Pausanias informs us:

"Aphareus then founded the city of Arena in Messenia, and received into his house his cousin Neleus the son of Cretheus, son of Aeolus (he was also called a son of Poseidon), when he was driven from Iolcos by Pelias. He gave him the maritime part of the land, where with other towns was Pylos, in which Neleus settled and established his palace."⁴³³

Cretheus represents the Cretans, named after the Kuretes, who are the Biblical Horites, whilst Aeolus represents the tribe of Aeolians, who are descended from Yoel son of Reuben. Aphareus is a variant spelling of the name Ephraim and Arena a variant spelling of Eran, this being one of the sons of Ephraim. Neleus clearly was not a biological son of any of these tribes. Nevertheless, allegory pays no regard to biological associations. One tribe is a 'son' or a 'daughter' of another simply by their associations with that tribe. If they both settled together in the same land, they automatically became 'brothers'. This is how allegory works.

Pausanias later adds extra information to the above passage by telling us:

"This [city of Pylos in Messenia] was founded by Pylos the son of Cleson, bringing from the Megarid the Leleges who then occupied the country. But he did not enjoy it, as he was driven out by Neleus and the Pelasgians of Iolcos, on which he [i.e. Pylos] departed to the adjoining country and there occupied the Pylos in Elis. When Neleus became king,

⁴³¹ Apollodorus, *Library* [i.ix.9](#).

⁴³² Apollodorus, *Library* [i.ix.8](#).

⁴³³ Pausanias, *Description of Greece* [iv.ii.5](#).

he raised Pylos to such renown that Homer in his epics calls it the city of Neleus.”⁴³⁴

Neleus is now recorded as arriving with Pelasgians. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I have put forward good arguments for identifying the Pelasgians as descendants of Duke Eliphaz (note the metathesis: Pelas-gi from Eliphaz-ci) who arrived via Crete. The Olympians of Greece are also descended from the same Edomite tribe. Neleus ‘son’ of Cretheus in allegorical terms means ‘the tribe of Neleads from the island of Crete’. Notice from the above passage that the inhabitants of Pylos abandoned the city and built another of the same name in Elis in southern Greece. As also demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians*, the Eliseans, who were called Epeii by Strabo,⁴³⁵ as well as the inhabitants of Epirus in northern Greece, were descended from the tribe of Ephraim. It is therefore quite likely that the name Pylos is a further phonetic variation (i.e. cognate) of the name Ephraim.

Strabo accredits the building of the city of Pylus in Messenia to Neleus, and contrary to the above statement by Pausanias, he would have us believe that the city of Pylos in Elis was built by Nestor, a ‘son’ of Neleus.⁴³⁶ It is possible that Nestor is a transliteration of the Hebrew word *neshet* (נֶשֶׁת) meaning ‘eagle’, this being an emblem used by the tribe of Machir son of Menashe. (Alternatively, the name could be derived from the word נֶצֶר *netser*, meaning simply ‘sprout, shoot or descendant’).⁴³⁷ In *The Forgotten Tribe of Naphtali & the Phoenicians*, I have demonstrated that the Messenians, who were also known as Lacedaemonians, were descended from Machir (called Acrisius by the Greeks) son of Menashe. We have likewise shown that Areus king of the Lacedaemonians sealed his letter to Onias, the Jewish high priest, with an eagle. This ‘son’ of Neleus might therefore be a tribe of Menashites who had broken away from the main body of Israelites. Neleus seemed to have had close ties with the tribe of Machir son of Menashe from an early period. Nestor is also said to have provided forty ships for the Greek assault on the city of Troy.⁴³⁸

Neleus supposedly had twelve sons, all but one of whom were slain by Heracles. The one who survived was Nestor.⁴³⁹ It is possible that the twelve ‘sons’ referred to here are an allegorical reference to the Twelve Tribes of Israel. Only three sons are actually named by Homer: Nestor, Chromius and Periclymenus and a daughter Pero.⁴⁴⁰ Apollodorus provides a longer contrived list:

“Neleus, being banished, came to Messene, and founded Pylus, and married Chloris, daughter of Amphion, by whom he had a daughter, Pero, and sons, to wit, Taurus, Asterius, Pylaon, Deimachus, Eurybius, Epilaus, Phrasius, Eurymenes, Evagoras, Alastor, Nestor and Periclymenus, whom Poseidon granted the power of changing his shape. And when Hercules was ravaging Pylus, in the fight Periclymenus turned himself into a lion, a snake, and a bee, but was slain by Hercules with the other sons of Neleus. Nestor alone was saved, because he was brought up among the Gerenians.”⁴⁴¹

⁴³⁴ Pausanias, *Description of Greece* [iv.xxxvi.1](#).

⁴³⁵ Strabo, *Geography* [viii.iii.1](#).

⁴³⁶ *Ibid.*

⁴³⁷ Entry under נֶצֶר on p.221 in *Langenscheidt's Pocket Hebrew Dictionary*, professor Karl Feyerabend, Berlin, London and New York, 1905.

⁴³⁸ Apollodorus, *Epitome* [iii.12](#).

⁴³⁹ Homer, *Odyssey* Book 11, [668-882](#). See also Strabo, *Geography* [viii.iii.28](#).

⁴⁴⁰ Homer, *Odyssey* Book 11, [285-290](#).

⁴⁴¹ Apollodorus, *Library* [i.ix.9](#).

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I have demonstrated that Taurus and Asterius are variant spellings of the same name. They are both transliterations of the name Yetser, this being the third son of Naphtali, whilst Pylaon is clearly a play on the name Pylus (possibly the Pylos in the land of Elis). Evagoras (Greek Εὐαγόρας Eugoras) is a variant spelling of Ugarit, an ancient city port in north Syria. The Gerenians appear to be descendants of Gera son of Benjamin, the Geryones of Spain also being from the same Israelite tribe. The above list is therefore a fabrication. At best, it is but a list of tribes who were associated with the tribe of people who went under the name of Neleus. As for Periclymenus turning into a lion, a snake and a bee, this in itself is ample evidence to show that we are dealing with allegory.

What is more relevant to this study is the statement by Strabo that Neleus the Pylian built Miletus in Anatolia!⁴⁴² Whilst this cannot be taken seriously (other writers tell us that the city was built by Miletus son of Apollo⁴⁴³), we can nevertheless deduce from this statement that the family of Niall/Neleus were also ruling over the Milesian people. This is also how W.W. How and J. Wells interpreted it, telling us that the “rulers of Miletus were traditionally Nelidae, descended from Nileus the son of Codrus”.⁴⁴⁴ It is not difficult to see that Neleus (Niall) of the Greek legends is the equivalent of Niul ‘son’ of Milesius of the Irish legends.

Contrary to the statement by Pausanias that Neleus son of Codrus came from Athens, the Neleus who built the city of Miletus in southern Anatolia is said by Strabo to have come from Pylus in Greece. Basically, Neleus was a family name, hence these seemingly contradictory stories become self-explanatory when you realise who the Greeks were actually talking about. Pausanias also informs us that Neleus son of Nestor (i.e. another part of the same family group) died of a disease in Corinth.⁴⁴⁵ Note how Neleus the **father** of Nestor now becomes the **son** of Nestor.

We are informed that the Chalcidenses came from Euboea,⁴⁴⁶ an island off the eastern shoreline of Greece. Strabo tells us that this island was also known as Macris.⁴⁴⁷ Despite his assurance that the island was so named because of its narrowness and length, the name appears more correctly to have been derived from Machir son of Menashe. He also points out that the island “approaches closest to the mainland at Chalcis”.⁴⁴⁸ Chalcis is a variant spelling of Calchol who was called Calcheos by Josephus. The River Neleus on this island of Euboea⁴⁴⁹ was likewise clearly named after the family of Niall. Names of towns and rivers, especially in early times, are clear indicators of the migrations of the various peoples. We ignore them at our peril.

In *The Forgotten Tribe of Naphtali & the Phoenicians*, a case has been presented to show that the Chalcidenses were descendants of Calchol son of Zerach. It is therefore significant that Cúchulainn is dated to the start of the Christian Era, which most

⁴⁴² Strabo, *Geography* [xiv.i.3](#).

⁴⁴³ Apollodorus, *Library* [iii.i.1-2](#).

⁴⁴⁴ A *Commentary on Herodotus* Book 1, [Chapter 147.1](#), W. W. How, J. Wells. For the Neleidae, see also Strabo, *Geography* [vi.i.15](#).

⁴⁴⁵ Pausanias, *Description of Greece* [ii.ii.2](#).

⁴⁴⁶ Strabo, *Geography*, Fragments [vii.7](#).

⁴⁴⁷ Strabo, *Geography* [x.i.2](#).

⁴⁴⁸ Ibid.

⁴⁴⁹ Strabo, *Geography* [x.i.14](#).

Ancient Irish History Reconsidered

historians have taken to mean the first century of the Common Era.⁴⁵⁰ According to the Irish World Chronicle, for example, the death of Cúchulainn occurred in 2 CE.⁴⁵¹ Christianity actually arrived in Ireland in the fifth century, this being about the time that Niall of the Nine Hostages supposedly died. I can disclose that Niall was of the tribe of Calchol, a name which is variously written in the Irish records as Cúchulainn, Conchulainn, Congchulann, Conn, Cuinn and Cu.⁴⁵² These last three forms of the name are similar to the way that the region of Cilicia in Anatolia was called both Kûe and Kâue by Shalmanesser III king of Assyria.⁴⁵³ Cilicia received its name from Calchol son of Zerach. The Greeks called him Cilix,⁴⁵⁴ but could not agree on his parentage, though all writers are in agreement when they associate 'him' with the Phoenicians.⁴⁵⁵

Neleus was a tribe of Achaeae Miliesians. In the Odyssey, Neleus is called a "great and powerful king".⁴⁵⁶ In the Iliad, Nestor is called "Nestor, son of Neleus, great glory of the Achaeans"⁴⁵⁷ and in another place he is called "shepherd of the host".⁴⁵⁸ This demonstrates that Nestor belonged to a royal household. 'He' was therefore also considered a king of the Achaeans. Note, however, that the Achaeans and the Pelasgians were separate tribes.



Fig. 15.

Left: The crest of the O'Neill family showing the Red Hand of Zerach and the Lions of Judah.

Right: The seal of the O'Neill family.

Niall's crest and coat of arms includes a symbol of a red hand (fig. 15), which shows that this family belonged to the tribe of Zerach. As already stated, Niall's 'mother', whose name is given as Cairenn, takes 'her' name from Corunna in northern Spain (a city which may have been called Clunia by Pliny). This is the Spanish city which was also known as Brigantia, this being the place from where the Milesians are said to have set sail for

Ireland. The suggestion that Cairenn was the daughter of "the king of the Britons" or of "the king of the Old Saxons" or Cairenn Cruithnech (i.e. Cairenn the Pict),⁴⁵⁹ is pure fabrication. (It was in fact Mongfind who was a 'daughter' of the Cruithin.) The fact that Cairenn's father is not named is in itself significant. The region anciently known as Corann in that part of Connaught now known as Sligo⁴⁶⁰ may likewise have received its name from these same people (i.e. Cairenn Chasdub) who gave their name to Corunna

⁴⁵⁰ *Early Irish History & Mythology* p.211.

⁴⁵¹ *Early Irish History & Mythology* p.203.

⁴⁵² For the latter association of Cú with Cúchulainn, see *Ultonian Hero Ballads Collected in the Highlands and Western Isles of Scotland from the Year 1516, and at Successive Period till 1870*, p.149, Hector Maclean, Glasgow 1892.

⁴⁵³ *Ancient Records of Assyria and Babylonia* Vol. 1, p.205, §.577, Daniel David Luckenbill, Chicago 1926.

⁴⁵⁴ Herodotus, *Histories* vii.91.

⁴⁵⁵ See for example Apollodorus, *Library* iii.1 paying particular attention to the comments in fn. 2.

⁴⁵⁶ Homer, *Odyssey* Scroll 15, 5.

⁴⁵⁷ Homer, *Iliad* Book 10, 86-90.

⁴⁵⁸ Homer, *Iliad* Book 10, 70-75.

⁴⁵⁹ *Early Irish History & Mythology* p.216, fn. 3.

⁴⁶⁰ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, p.75, fn.z and p.302, fn. m.

in Spain. If we can recall, it is in Connaught that the Nagnetæ and Luceni settled, these people being Britons. These places (i.e. Corunna in Spain and Corann in Connaught) will have been named after the Ceraunes who, shortly after arriving in Ireland, went on to settle in Britain. This would satisfactorily explain the tradition that Cairenn was the daughter of the king of the Britons. (The connection between the Ceraunes who settled in Cornwall and the people of Corunna, which is where the tin from Cornwall was exported to, is explained in more detail in *The Forgotten Tribe of Naphtali & the Phoenicians*.)

Like Mug Nuadat, who supposedly lived a couple of centuries before him, Niall separated the country into two parts. Thomas Moore, who would have us believe that Niall had as many as eight sons, informs us:

“Far more successful, in his provisions for the descent of the monarchy, was the great O’Neill of the Nine Hostages; whose will, bequeathing his hereditary possessions to the descendants of his eight sons, was adhered to with such remarkable fidelity, that, for more than 500 years, with but one single exception, **all the monarchs of Ireland** were chosen from the Hy-Neill race. Through the very same causes, however, by which the power of this illustrious house was perpetuated, it was also weakened and divided. In providing for his innumerable royal descendants such means of aggrandisement, both in the north and in the south, he was, as it were, launching so many brands of discord into future times; for, the four great families, or clans, into which, under the denomination of **North Hy-Niells** and **South Hy-Neills**, his posterity was sub-divided, never ceased to disturb the kingdom by their conflicting pretensions, rendering the contests for the crown as stormy as its possession was insecure.”⁴⁶¹

This echoes the story of how the country was split between Heremon (the Armenian Scyths) and Heber (the Iberian Scyths) and the ensuing wars and enmity which took place between them, though scholars will be quick to point out that the O’Neill’s did not control Munster. For the purpose of this argument, this fact is immaterial. What is important is how the early pseudo-genealogists have viewed things, having confused the two separate periods of history, namely the first and second Milesian conquests of Ireland which were in reality separated by between 700 to 800 years.

We are told that Heremon ruled Ulster and Connaught whilst Heber ruled Leinster and Munster.⁴⁶² Connaught was named after Conn,⁴⁶³ also known as Conn Ceadchathach (var. Cétchathach), or Conn of a Hundred Battles, a king who is attested in the time of Mug Nuadat (called Modha Nuagat by Keating⁴⁶⁴), whilst the Goidels who settled in southern Ireland were called Eóganacht after “the ancestor-deity Eógan”.⁴⁶⁵

To quote Keating:

“The northern part of the island is called to this time by the distinction of Leath Cuinn, or Conn’s half, from this Conn Ceadchathach, king of Ireland”.⁴⁶⁶

Francis Byrne, however, proposes that Leth Conn (or Leth Cuinn) means ‘the chief’s half’ whilst the southern part, which was known as Leth Moga, simply means ‘the slave’s

⁴⁶¹ *History of Ireland* Vol. 1, pp.367-8, Thomas Moore. ([p.164](#) in the 1843 version.) (Emphases mine.)

⁴⁶² *History of Ireland* Vol. 1, pp.134-5, Thomas Moore. ([p.70](#) in the 1843 version.)

⁴⁶³ *Early Irish History & Mythology* p.173.

⁴⁶⁴ *General History of Ireland*, [pp.244-5](#), Geoffrey Keating.

⁴⁶⁵ *Early Irish History & Mythology* p.190.

⁴⁶⁶ *General History of Ireland*, [p.245](#), Geoffrey Keating. See also *Early Irish History & Mythology* p.197.

Ancient Irish History Reconsidered

half'.⁴⁶⁷ Again, no one notices that this is allegory. It is a typical Bardic play on words.

According to the revisions being presented here, Mug Nuadat and Conn must be moved forward some two hundred years to the time of Niall. As Byrne aptly puts it:

“But the documentary evidence does not permit the historian to push back the origins of the Uí Néill **and Eóganacht** dynasties **beyond the fifth century AD**.”⁴⁶⁸

The Eóganacht were supposedly named after Mug Nuadat⁴⁶⁹ who was also known as Eógan.⁴⁷⁰ This Eógan, who had ‘married’ a Spanish wife (i.e. Cairenn Chasdub),⁴⁷¹ was given the southern half of Ireland. Mug Nuadat supposedly lived two hundred years prior to Niall’s time, but by moving him forward to this later time, as necessitated by this re-evaluation of the documentary evidence, means that ‘he’ was contemporary with Niall’s ‘son’ Eógan who was one of the three Collas mentioned earlier. O’Rahilly shows that Niall’s son Eógan was, however, connected with Ulster and that the kingdom of Tír Eógain to the north of Ulster was named after him,⁴⁷² which suggests that Eógan must have been a family name. We have already commented that the Northern Ireland tribes Dál Riata of North Antrim and the Dál Fiatach of East Down were also considered to be Érainn.⁴⁷³ These Érainn (i.e. ‘Mug Nuadat’) were therefore occupying both the northern and the southern parts of Ireland.

The story of the three Collas also survives in the form of the three Cairbres:

“The Age of Christ, 186. The twenty-first year of Art, son of Conn of the Hundred Battles, in the sovereignty of Ireland. The battle of Ceannfeabhrat by the sons of Oilioll Olum and the three Cairbres, i.e. Cairbre Musc, Cairbre Riada [as in Dál nAraida – called Dal-Riada by the Four Masters], Cairbre Bascainn, against Dadera, the Druid; Neimidh, son of Sroibhcinn [a variant spelling of Sraibtime - i.e. Seraphim]; and the south of Ireland; where fell Neimidh, son of Sroibhcinn, king of the Ernai of Munster; and Dadera, the Druid of the Dairinni. Dadera was slain by Eoghain, son of Oilioll; Neimidh, son of Sroibhcinn, by Cairbre Rioghfhoda, son of Conaire, in revenge for his own father, i.e. Conaire. Cairbre Musc wounded Lughaidh, i.e. Mac Con, in the thigh, so that he was [ever] afterwards lame. The cause of this cognomen was: Lughaidh was agreeable to a greyhound that was suckling her whelps in the house of his foster-father, and he was used to suckle the teat of the aforesaid greyhound, so that Mac Con [son of the greyhound] adhered to him [as a soubriquet].”⁴⁷⁴

This nonsense about being suckled by a greyhound is pure fantasy. We shall look at this argument in more depth shortly when we look at the meaning of the name Con (var. Conn).

Notice that Nemedh is mentioned in the aforesaid battle. The Nemedians supposedly arrived with the Milesians but we have already demonstrated that they were in Ireland during the time of Ptolemy. They were the people Ptolemy called Rhobogdiou. If so, then they were most likely part of the **first** Milesian invasion.

⁴⁶⁷ *Irish Kings and High-Kings* p.168.

⁴⁶⁸ *Irish Kings and High-Kings* p.10.

⁴⁶⁹ *Early Irish History & Mythology* p.191.

⁴⁷⁰ *Early Irish History & Mythology* p.186.

⁴⁷¹ *Early Irish History & Mythology* pp.187-8.

⁴⁷² *Early Irish History & Mythology* p.222.

⁴⁷³ *Early Irish History & Mythology* p.7.

⁴⁷⁴ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [pp.107-9](#).

As already stated, the Goidels arrived with the fictitious Tuathal Techtmar. We are identifying Niall Noígíallach as Niul son of Milesius. According to the Four Masters, Gaedhal was 'son' of Niul.⁴⁷⁵ From this we can deduce that the Goidels arrived either with or shortly after the tribe of Neleus, which means that they arrived some time around the 5th century of the Common Era.

Eoghain son of Oilioll Olum (called Eógan son of Ailill Aulomn by O'Rahilly) was (according to O'Rahilly) purportedly the ancestor of the Eóganacht.⁴⁷⁶ (Some writers make his grandfather, Mug Nuadat the father of the Eóganacht.⁴⁷⁷) In his various wars, this Eógan/Eoghain was constantly assisted by "his fay-mistress" Etain.

"We are told how Eógan was defeated by Conn and his allies in a battle at Carn Buidhe, near the mouth of the River Roughty, close to Kenmare, and how Étaín came and rescued him and his men and took them to sea in her ships."⁴⁷⁸

This story is likewise nonsensical until we realise that Étaín was not a person but a tribe. Étaín is a variant spelling of Ethan; also known as Uaithni or Ethne. Étaín is referred to by O'Rahilly as Eógan's "supernatural *leannán*",⁴⁷⁹ a *leannán* being Gaelic for 'favourite', 'sweetheart' or 'concubine'. Ethne is also said to have been the 'daughter' of the aforesaid Cairbre Músc, the ancestor of the Múscraige, a branch of the Érainn⁴⁸⁰ (i.e. the descendants of Er son of Judah). I would even go so far as to suggest that Cairbre is a play on *Caer barei*, meaning 'city of the sons of...', bar being the Aramaic for 'son'. Músc is, of course, an abbreviation for Múscraige.

Ironically, Niall, who we have now made a contemporary of Conn, is said to have been a descendant of Conn. Likewise, O'Rahilly noticed that Conn, who is said to have been the **grandson** of Tuathal Techtmar, according to Irish accounts must have **preceded** Tuathal Techtmar:

"By the 'race of Úgaine' are meant the rulers of the Midlands, – the race of Conn, as they might be called, were it not that, according to the genealogies, Conn was Tuathal's grandson and was therefore not yet born."⁴⁸¹

The Irish records are full of such contradictions. It should be noted that Tuathal, rather like his 'grandson' Conn, is accredited with winning 110 battles. Amongst these were 25 battles against the Connachta! This reference to a battle against the Connachta, a people who were supposedly named after his **grandson** Conn, was regarded by O'Rahilly as "an anachronism".⁴⁸² It did not occur to him to challenge the accepted chronology. If Niall Noígíallach and Conn were contemporaries, then it follows that the Irish historians, not knowing this, have tried to piece together the conflicting evidence only to confuse matters further with their own rationalizations. I would even go so far as to suggest that Niall and Conn refer to one and the same group of people. More importantly, if Connaught was established by this Conn (known as Conn of the Hundred Battles), Heremon son of Milesius (if he had been an individual person) could not possibly have

⁴⁷⁵ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [Epistle Dedicatory lvi](#).

⁴⁷⁶ *Early Irish History & Mythology* p.184.

⁴⁷⁷ *Early Irish History & Mythology* p.191.

⁴⁷⁸ *Early Irish History & Mythology* p.187.

⁴⁷⁹ *Early Irish History & Mythology* p.190.

⁴⁸⁰ *Early Irish History & Mythology* p.20.

⁴⁸¹ *Early Irish History & Mythology* p.154, fn. 4.

⁴⁸² *Early Irish History & Mythology* p.156, fn. 2.

Ancient Irish History Reconsidered

ruled Connaught unless he lived some time **after** Conn! By all accounts, it seems that Heremon and Conn and Niall were all **one and the same 'person'**! Conn is short for Congculionn (i.e. Calchol son of Zerach). The family of Niall Noígíallach likewise was of the tribe of Calchol as evidenced by the Niall family's coat of arms which uses the 'hand of Zerach' as its insignia.

From all this, we can deduce that Niall (who was a tribe – not a person) was also known as Conn (of a Hundred Battles) who settled in Northern Ireland. He was probably also Mug Nuadat, a tribe who settled in southern Ireland, these two parts of the tribe of Niall being the northern and southern Hy-Neills spoken of by Keating, though there is a strong possibility that the Irish historians have confused this later division of Ireland with the division which occurred during the first Milesian conquest. Mug Nuadat is equivalent to Nuadat *Argatlám* (variant *Argead Lam*) who belongs to the **first** Milesian invasion and who will be discussed shortly. Roger O'Connor, who called him Noid, tells us that he was "chief of the race of Iber".⁴⁸³ We should bear in mind that those of the first Milesian invasion, as well as those of the second Milesian invasion, were Hebrews, hence were all "of the race of Iber". Nevertheless, there is every indication that O'Connor was also taken in by this confusion over the two separate periods of history.

The fictitious Niall Noígíallach therefore 'existed' long before arriving in Ireland as part of the second Milesian invasion. This revision to the dating of Conn of the Hundred Battles to the time of the arrival in Ireland of Niall Noígíallach also resolves an archaeological conundrum. We know that the city of Tara (also known as Teamur) was still being used as a royal city during the time of St Patrick in the 5th century CE.⁴⁸⁴ Despite this assurance, we are informed by George Petrie that "the reign of this monarch [i.e. Cormac O'Cuinn, 'grandson' of Conn of the Hundred Battles] is the epoch at which most of the monuments remaining at Tara had their origin".⁴⁸⁵ No one seems to have questioned why no later records have been found. By correcting the genealogical record, we bring Conn of the Hundred Battles forward in time to the 5th Century CE thereby restoring integrity to the archaeological record.

To recap, Heber, Heremon, Scota, Conn of the Hundred Battles, Mug Nuadat and Niall Noígíallach and 'his family' are all allegorical creations of the Irish Bards, which have been transformed into imaginery kings of Ireland. Those who study the Greek writings should be aware that many of the Greek legends were likewise allegorical.

The arrival of these great powerful tribes of Niall Noígíallach from northern Spain is what is referred to as the second Milesian invasion (i.e. *Míl Espáine tānaise*).⁴⁸⁶ This second invasion is said to have come from Brigantia in Spain, but the city of Brigantia is probably first mentioned by Pliny under the name Cluniensum, a name which is usually translated into English as Corunna.⁴⁸⁷ It was not actually referred to as Brigantia until the time of

⁴⁸³ *Chronicles of Eri* Vol. 2, [p.75](#).

⁴⁸⁴ On the History and Antiquities of Tara Hill, [p.54](#), George Petrie in Vol. 18 of *The Transactions of the Royal Irish Academy*, January 1839.

⁴⁸⁵ *Ibid.* [p.35](#).

⁴⁸⁶ *Early Irish History & Mythology* p.197. Note that the word *Tanaís* is probably from the Hebrew word שְׁנִי *sheni* meaning 'second', the *shin* having become a *t* in transliteration.

⁴⁸⁷ Pliny, *Natural History* [iii.3 \(26\)](#). ([iii.4](#) in John Bostock's translation where it is transliterated as Clunia.)

Ptolemy who called it Flavium Brigantium (Φλαοῦιον Βριγάντιον).⁴⁸⁸ The Roman consul and writer, Cassius Dio Cocceianus, who lived 155-255 CE, called it simply Brigantium (Βριγάντιον).⁴⁸⁹ His book *Roman History* (*Historiae Romanae*), could not have been completed before 229 CE, which is when the last of the events recorded therein occurred.

Brigantia

There is a spurious teaching amongst scholars who would have us believe that Julius Caesar took Brigantium when he conquered this part of Spain in 61 BCE. I have been unable to verify this statement and I notice that Samuel Parr also had difficulty with this teaching:

“At the close of the note Keimar says ‘Lusitanorum et Gallæcorum devictorum a Cesare meritis apud obsequentem ad hunc annum, c. 123. vid. et infra xlv. p.26. D. xlv. p.290. D.’ I have examined the two passages to which Keimar refers, and I find in them the fact of Cæsar’s victory in Spain, but no mention of Brigantium”.⁴⁹⁰

Basically, the entry does not exist! The assumption that Julius Caesar took the city of Brigantium seems to be traceable to the aforesaid Cassius Dio Cocceianus who appears to have made it up. The city simply did not exist in the time of Julius Caesar! This again calls for a late date for the arrival of Heber, Heremon and Niul son of Milesius who are all said to have arrived in Ireland from Brigantia in Spain.

Writing about the family of Niall Noígiallach, John Byrne informs us that:

“It is misleading to speak of the Uí Néill as a federation of tribes. The significance of their rise to power lies precisely in the fact that it marks an important step away from the ancient tribal polity. The Uí Néill were neither a tribe nor a group of tribes, but a dynasty, and by definition consisted even in the sixth century of a few dozen persons scattered over a wide area of northern and central Ireland.”⁴⁹¹

It did not occur to him to question how a ruling family as big as the Uí Néills (var. O’Niells) could possibly have established itself so quickly from just one person – someone who had to magically amass an army large enough to take on the armed forces of the existing ruling families of Ireland! Despite Byrne’s objections, the Uí Néill were more correctly a federation of tribes!

This arrival of the great powerful tribes of Niall Noígiallach from northern Spain marked the second Milesian invasion. The first Milesian invasion occurred around 800 years earlier and comprised the Tuatha De Danaan, Nemedians and Firbolgs. Key people who played an instrumental part in the first ‘invasion’ (which was actually a peaceful settlement) have been moved forward in time to become part of the second Milesian invasion.

What we are dealing with here is allegory, but because it has not been recognised as such, the stories have either been dismissed as fantasy and hence have been consigned

⁴⁸⁸ Ptolemy, *Geography* [ii.6 §.4](#).

⁴⁸⁹ Cassius Dio Cocceianus, *Historiae Romanae* [xxxvii.53](#).

⁴⁹⁰ *The Works of Samuel Parr with Memoirs of His Life and Writings and a Selection from His Correspondence* Vol. 8, [p.614](#), John Johnstone, Longman, Rees, Orme, Brown and Green, London 1828.

⁴⁹¹ *Irish Kings and High-Kings* p.71, Francis John Byrne, B. T. Batsford Ltd, London 1987.

Ancient Irish History Reconsidered

to the bin labelled ‘mythology’, or have been taken far too literally. Dagda, Cuchulainn and Labraid are good examples of the former, whilst Heber, Heremon, Mug Nuadat and Niall Noígiallach’s ‘family’ are good examples of the latter.

As already stated, the names Er, Ir and Eire are all variant spellings of the same name.⁴⁹² Ireland is named after Er, the forefather of the four sons of Zerach of the tribe of Judah. The migratory paths of the descendants of these four sons of Zerach can be traced across Europe to Ireland. For the purpose of this present study, we need to be aware that what has been preserved by the Irish pseudo-historians is a jumbled mess. When we correct our understanding of Irish history, although Ireland was clearly occupied from early times, we find that there is no evidence that the Irish had any intercourse with Britain from any period earlier than around the second century CE.

The Kingdom of León

The Iadovi, who Pliny records as dwelling in northern Spain,⁴⁹³ were clearly Jews – that is, of the tribe of Judah. Bear in mind that the letter *v* in Latin was often pronounced as a *u*, so that the name Satvrnvs is to be pronounced Saturnus. Therefore, for Iadovi we should more correctly read Yadoui, this being a variant spelling of Yehudi (יְהוּדִי), a name which is transliterated into English as ‘Jews’.⁴⁹⁴ Other writers referred to these Iadovi as Vadinians. These appear to be the people who built the city Ptolemy called Οὐαδινία *Ouadinia*.⁴⁹⁵ This is very close (around 50km) to where the city of León was to emerge. The word león is Spanish for ‘lion’ – referring to the lion of Judah, which happens also to be the coat of arms for the kingdom of León. Why else would a Spanish city be called “Lion”?

Bear in mind that the kingdom of León encompassed the land of these Vadinians and the Vadinians played an important part in its history:

“In the vicinity of the castle of Aquilare or Aguilar de Sabero, and specifically in the lands occupied by the old Castro de Vegamediana, which is the most important in the region, the toponym of La Cildad is preserved. Given the coincidence of this name with that of Monte Cildá in Olleros Del Pisuerga (Palencia) where González Echegaray places the Vellica of Ptolemy, as has been verified with some inscription found there and that he identifies with Bergida, we believe that the Cildad de Sabero also corresponds to Vadinia, an assumption shared by González Echegaray himself, who assures that so far this place name has been found only in places where some of the old military or civic fortresses were located. On the other hand, it is a strategic place out of series that was used successively by Romans, Goths, Arabs and medieval Christians.

In any case, Vadinia played a very important role at the dawn of our history, since from it they coordinated the life and action of the innumerable forts of our geography.”⁴⁹⁶

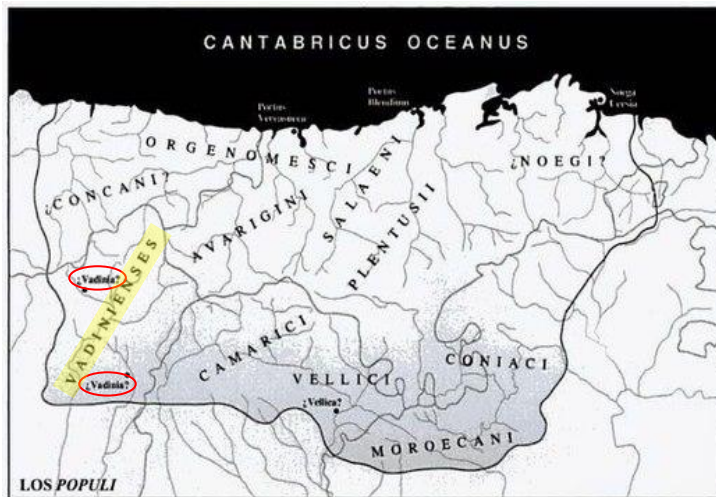
⁴⁹² For the relationship between the names Eiré, Eire-land, Ir and Ir-landa/Ireland, see *The Story of the Irish Race op. cit.* [p.19](#). The connection with Er, son of Judah, is phonetically sound. Bear in mind that the people of Ireland prior to the arrival of the Milesians were called Erainn, this meaning simply ‘of Er/Ir/Eire’.

⁴⁹³ Pliny, *Natural History* [iv.20 \(111\)](#). ([iv.34](#) in John Bostock’s translation. Note that John Bostock transliterates this name as Iadoni.)

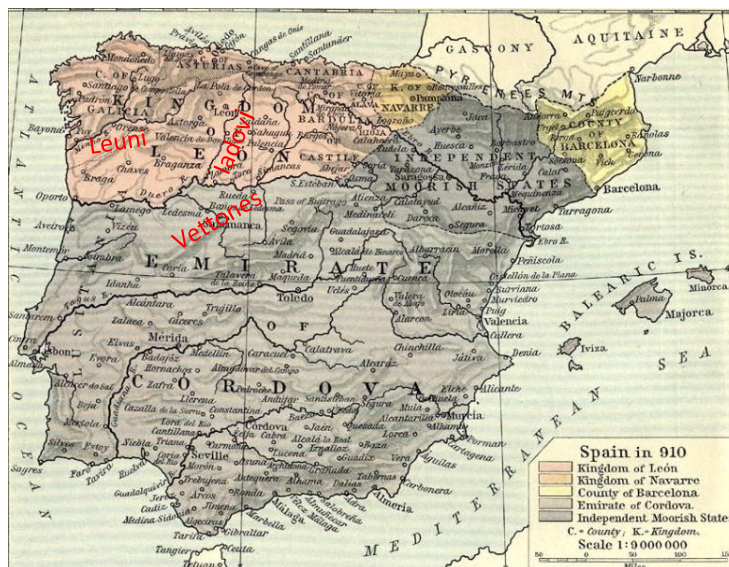
⁴⁹⁴ As in Esther 2:5 where יְהוּדִי אֶשֶׁת ish Yehudi is translated as “a certain Jew”.

⁴⁹⁵ Ptolemy, *Geography* [ii.6, §.20](#).

⁴⁹⁶ *The Vadinians and Vadinia*, Julio De Prado Reyero – sourced from <https://asociacionelcastillete.com/2016/03/01/los-vadinienses-y-vadinia/>.



Map showing where the Iadovi (here called Vadinienses) are understood to have been located. I have circled the two places where archaeologists think are the two most likely places for Ouadinia (here called Vadinia) based on Ptolemy's coordinates. In other words, they also were Jews. The city of León is located around 50km south-west of the southernmost suggested location of their capital city.



The kingdom of León in 910 (highlighted pink). Map reproduced courtesy of William Robert Shepherd – part of http://www.lib.utexas.edu/maps/historical/shepherd_1911/shepherd-c-082-083.jpg, Public Domain. I have also indicated in red type where the Iadovi, Vettones and the Leuni dwelt.

We know that these Vadinians (often referred to as Vadinienses) participated in the Roman army, so their connection with the city of León (which was originally a Roman fort – referred to by Ptolemy as Legio Germanica) is well attested.⁴⁹⁷ When the Arabs invaded Spain and the Roman armies had abandoned the region, these Vadinians took control of the city and named it León because the lion was their tribal symbol.

To add to this claim that the Vadinians were Jews is the statement by Marcus Varro (as quoted by Pliny) that Spain was occupied by Persians.⁴⁹⁸ The only Spanish tribes I can find which can possibly be connected with Persia are this tribe of Vadinians, the Leuni⁴⁹⁹ (a variant spelling of León) and the similarly named tribe of Vettones who dwelt further south. Note that the name Vettone is the Anglicised form of the Greek Ουέττωνας *Ouetonas*, which is another phonetic variation on the name Iadovi or Yehudi (i.e. Jew), the letter *d* (Hebrew *daleth*) having become a *t* in

⁴⁹⁷ *Militares Vadinienses. Un Estudio Epigráfico Sobre La participación de Los Cantabros Vadinienses en El Ejército Romano*, David Martino Garcia 2020 (translation: *Vadinian Soldiers. An Epigraphic Study on the Participation of the Vadinian Cantabrians in the Roman Army*) – sourced on 25 Feb 2022 from: https://www.academia.edu/47251212/2020_Militares_vadinienses_Un_estudio_epigr%C3%A1fico_sobre_la_participaci%C3%B3n_de_los_c%C3%A1ntabros_vadinienses_en_el_ej%C3%A9rcito_romano_Vadiniensis_troopers_An_epigraphic_study_on_the_participation_of_Cantabrian_Vadiniensis_in_the_Roman_army.

⁴⁹⁸ Pliny, *Natural History* [iii.1 \(8\)](#). ([iii.3](#) in John Bostock's translation.)

⁴⁹⁹ The Leuni dwelt between the rivers Minho and Lima in northern Portugal – Pliny, *Natural History* [iv.20 \(112\)](#). ([iv.34](#) in John Bostock's translation.)

Ancient Irish History Reconsidered

transliteration. These ‘Persians’ will therefore have been families who had *migrated* to Spain from Persia after the fall of the Persian Achaemenid Dynasty.

Tuathal Techtmar

To quote O’Rahilly:

“The list of the pre-Christian kings of Ireland, found in *Lebor Gebála* and elsewhere, is for the most part a work of pure fiction, and many of the names in it are obviously mythical.”⁵⁰⁰

The reason for this should by now be evident. Historians are trying to turn allegorical characters into actual kings of Ireland.

We are told that Tuathal Techtmar arrived in Ireland with the Goidels, as “before the advent of Tuathal all the inhabitants of Ireland were *aithechthuatha*, i.e. non-Goidels”.⁵⁰¹

“Tuathal is portrayed as a warrior who, landing in Ireland, subdued the *aithechthuatha* (non-Goidelic tribes), became king of Tara, imposed a permanent tribute on the Lagen, and carved out a kingdom for himself in the Midlands”.⁵⁰²

We are also told that this Tuathal deposed king Éllim mac Conrach (variant Elym), who himself was a usurper of the throne having slain the ruling monarch Fiachu Findolad. O’Rahilly disputes that Éllim ever existed, pointing out that his name is conveniently omitted from the regnal lists.⁵⁰³

“In addition to the revolt of the *aithechthuatha* under Éllim, described above, we find accounts of a similar revolt led by Cairbre Cattchen, which was supposed to have taken place a few generations earlier. This, however, is a comparatively late invention (the evidence suggests that it hardly came into existence before the eleventh century), and it was largely modelled on the legend of Tuathal and Éllim.”⁵⁰⁴

It should be noted that Éllim is a variant spelling of the Hebrew word variously spelt El, Elim, Elah, Eloah or Elohim. The name means ‘God’. Bearing in mind that O’Rahilly has dated Tuathal Techtmar to the time of Mug Nuadat, two generations later than that assigned by the early Irish historians,⁵⁰⁵ we now discover that Éllim was a contemporary of Ailill Aulomm, the latter being Hebrew for ‘Everlasting God’ (אֵל עוֹלָם *El olam* or אֱלֹהֵי עוֹלָם *Elohei olam*).⁵⁰⁶

Quoting a poem recorded by Keating:

“The Spanish princess, beautiful Beara,
Daughter of Heber, the Castilian king,
Was mother of the valiant Oilioll Olum,
And of the virtuous ladies Sgoithneamh

⁵⁰⁰ *Early Irish History & Mythology* p.161.

⁵⁰¹ *Early Irish History & Mythology* p.156.

⁵⁰² *Early Irish History & Mythology* p.162.

⁵⁰³ *Early Irish History & Mythology* p.159, fn. 2.

⁵⁰⁴ *Early Irish History & Mythology* p.159.

⁵⁰⁵ *Early Irish History & Mythology* p.185.

⁵⁰⁶ As in Gen. 21:33 and Isa. 40:28.

And Coinioll.”⁵⁰⁷

Ailill Aulomm (here called Oilíoll Olum) is now artificially turned into a Spanish immigrant. Beara appears to be the euhemerization of the family name of “O’Baíre of Aronn, Carbry” who are understood to be descended from someone called both Mac Con and Loegaire son of Ith (called Laoghaire by Keating and pronounced Laoery or Leary),⁵⁰⁸ this also being the name of Niall Noígíallach’s son. As far as I can ascertain, Carbry is Carbery in County Kildare. Mac Con is a pseudonym for “son of Conn” where Conn is an abbreviated form of Cuchulainn, better known to us as Calchol son of Zerach, as demonstrated earlier.

Returning to the main theme, Keating informs us that Tuathal Techtmar introduced Baal worship to Ireland:

“In each portion taken out of the provinces, Tuathal erected a magnificent palace. In the tract he divided from Munster, and added to Meath, he built the royal seat of Tlachtga, where the fire Tlachtga was ordained to be kindled. The use of this sacred fire was to summon the priests, augurs, and druids of Ireland, to repair thither, and assemble upon the eve of All Saints, in order to consume the sacrifices that were offered to their pagan gods; and it was established, under the penalty of a great fine, that no other fire should be kindled upon that night throughout the kingdom, so that the fire that was to be used in the country was to be derived from this holy fire...

“...The second royal palace that was erected, was in the proportion taken from the province of Connacht, and here a general convocation was assembled, of all the inhabitants of the kingdom that were able to appear, which was called The Convocation of Visneach, and was kept upon the first day of May, where they offered sacrifices to the principal deity of the island, whom they adored under the name Beul. Upon this occasion they were used to kindle two fires in every territory of the kingdom, in honour of this pagan god. It was a solemn ceremony at this time, to drive a number of cattle of every kind, between these fires, this was conceived to be an antidote and a preservation against the murrain, or any other pestilential distemper among cattle, for the year following. And from those fires, that were made in worship of the god Beul, the day, upon which the Christian festival of St. Philip and St. James is observed, is called, in the Irish language, La Beultinne. The derivation of the word is thus, La in Irish signifies a day, Beul is the name of the pagan deity, and Teinne is the same with fire in the English, which words when they are pronounced together, sound La Beultinne.”⁵⁰⁹

This introduction of Baal worship took place in the **second** Milesian invasion. This is what the Bards mean when they say that Tuathal Techtmar ‘killed’ the ‘everlasting God’ (i.e. Ailil Aulomm)! They replaced the worship of God with Baal worship.

Keating also informs us:

“In those pagan times, one of the idols of the ancient Irish was a golden calf, and it happened, that when Cormac was employing himself in devotion in his thatched house, some of the druids that belonged to the court, brought this image into his presence, and as their custom was, fell down before it, and adored it with divine worship; but the king continued his addresses to the true God, and would not comply with their idolatry.”⁵¹⁰

By ‘killing’ Ellim, Tuathal Techtmar therefore ‘killed’ the old religion. Ellim was not a person! As stated above, Ellim (Hebrew Elohim) simply means ‘God’. Nor was Tuathal

⁵⁰⁷ *General History of Ireland* [p.247](#), Geoffrey Keating.

⁵⁰⁸ *Ibid.* [p.256](#).

⁵⁰⁹ *General History of Ireland*, [pp.233-4](#), Geoffrey Keating.

⁵¹⁰ *General History of Ireland*, [p.294](#), Geoffrey Keating.

Ancient Irish History Reconsidered

Techtmar an actual person, even though the early Irish historians have given him a parentage. O’Rahilly read the name *Tuathal* as ‘ruler of the people’ from the Celtic *Teuto-valos* and *Techtmar* as ‘of the great voyaging’ or ‘voyaging from afar’ or the like.⁵¹¹ (Note that Keating translates the name *Tuathal Techtmar* as “fruitfulness and prosperity”,⁵¹² which explanation is clearly contrived.)

On a basic level, *Tuathal* could just mean *Tuath El*, or ‘*God’s people*’. This is in the same way that *Tuath Iboth* means *the people of Iboth*⁵¹³ and *Tuatha Ól nÉchmacht* means *the people of Ól nÉchmacht*.⁵¹⁴ O’Rahilly did not have a clue what the Ól in this name meant. I would suggest that Ól is a variant spelling of El/Ellil, meaning God, hence the name would be translated as ‘*the people of the God of the Echmacht*’. There is also the possibility that *Tuatha Ól* is another variant spelling of *Tuathal*. This ‘god’ of the Echmacht was clearly Baal.

We have already shown from O’Rahilly’s work that *Tuathal Techtmar* was a fictitious person. The statement by the Irish historians that *Tuathal* is descended from Fearadhach of the royal family who settled in the north of Britain, in the land we today know as Scotland, is clearly false. O’Rahilly has commented that the invasion of Ireland by Heber (var. Éber) and Heremon (var. Éremon) was ‘repeated’ during the time of Mug Nuadat, who is dated to the time of *Tuathal Techtmar*, which is when, he informs us, the Gadelians supposedly arrived in Ireland!⁵¹⁵ Despite these massive clues, O’Rahilly still did not make the obvious connection! Contrary to all reason, he persisted in dating the arrival of the Goidels to some time between 150-50 BCE.

Lugh and Lughaid

The names *Lug* (sometimes written *Lugh* and both pronounced *Lu*) and *Lughaid* (pronounced *Luah* or *Lowaye*⁵¹⁶) were given to a number of Irish kings. In most cases, especially in the early periods, they are spurious entries. O’Rahilly has noticed that:

“Mac Con, otherwise called *Lugaid mac Con*, is represented by the genealogists as son of *Lugaid Loígde*, the son of *Dáire*. But it is obvious that the one *Lugaid* (*Lugaid mac Con*) is really a double of the other (*Lugaid mac Dáire*). From this it follows that *Lugaid mac Con* is identical with the *Lugaid mac Con Roi* who is mentioned in some of the Ulidian tales, although in pseudo-history the two are separated by a couple of centuries”.⁵¹⁷

Lugaid mac Con is the same as *Lug mac Céin*, also called *Lug mac Ethlenn*, where *Ethlenn*, O’Rahilly assures us, is a variant spelling of *Ethne*, the name of *Lug*’s mother.⁵¹⁸ If we were to adopt the understanding that *Ethne*, the ‘mother’ of *Lug* is a tribal group named after *Ethan* son of *Zerach* and that *Lug*’s ‘father’ *Con*, where *Con* is an abbreviated form of *Conculainn*, is a tribal group named after *Calchol* son of *Zerach*, we can begin to see

⁵¹¹ *Early Irish History & Mythology* pp.169-170.

⁵¹² *General History of Ireland*, p.231, Geoffrey Keating.

⁵¹³ *Early Irish History & Mythology* p.11, fn. 4.

⁵¹⁴ *Early Irish History & Mythology* p.12.

⁵¹⁵ *Early Irish History & Mythology* p.197.

⁵¹⁶ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, p.68, fn.p. Hence O’Maelmhuidh was likewise pronounced O’Molloy - *Cambrensis Eversus* Vol. 1, p.239, John Lynch (translated by the Rev. Matthew Kelly), Dublin 1848.

⁵¹⁷ *Early Irish History & Mythology* p.79.

⁵¹⁸ *Early Irish History & Mythology* p.310, fn. 5.

how distorted things have become.

O’Rahilly equates the name Con (var. Conn) with Cú and assures us that the name means ‘dog’ or ‘wolf’,⁵¹⁹ hence Conmac supposedly means ‘dog-son’ or ‘wolf-son’.⁵²⁰ Hector Maclean points out, however, that Cú can also mean king.⁵²¹ Whilst most academics would translate Con as ‘dog’ or ‘wolf’,⁵²² O’Rahilly puts forward a case for identifying Con as “one of the numerous names applied to the god of the Otherworld, from whom the Celts believed themselves to be descended, and after whom they were wont to name themselves, both as individuals *and as tribes*”.⁵²³ This revelation that Con/Conn was used for the name of tribes serves to confirm the claims being made here that we are dealing with tribal elements rather than individuals. On a more fundamental level, O’Rahilly, like Byrne, also suggests that Con could merely mean ‘chief’ or ‘head’.⁵²⁴ The idea that Con and Cú were abbreviations for Cúchulainn, also called Congculionn,⁵²⁵ did not even cross their minds.

Despite the categoric claim in the Four Masters that:

“Tighernach, who died in the year 1088, and who is the most accurate of the Irish annalists, states that all the monuments of the Scoti, to the time of Cimbaeth, are uncertain... .. With this O’Flaherty agrees, and he has shewn in the second part of his *Ogygia* that the periods of the Ulster kings, from Cimbaeth to the destruction of Emania, are supported by accurate records.”⁵²⁶

the truth of the matter is that even some of the genealogies dated to the 5th Century of the Common Era are likewise corrupted.

In respect of the Irish records, O’Rahilly openly admits that:

“Obviously no reliance can be placed on any of them [i.e. the various records]. When they are not absolute guesswork, they are calculations based on fabricated regnal lists”.⁵²⁷

It is not until the time of Loegaire king of Ireland that Irish history supposedly becomes a little more certain:

“Loegaire is the first king of Ireland of whom we know with reasonable accuracy the dates of both his accession (A.D. 427 or, less probably, 428) and his death (462 or 463). We may accept as certain the tradition that he was son of Niall, known as *Niall Nóigiallach*, ‘Niall of the Nine Hostages’; and there is no reason to question the further tradition that Niall was *mac Echach*, ‘son of Eochu.’ But further back than this we may not go, for the pedigree that has come down to us appears to be quite unhistorical before Eochu.”⁵²⁸

O’Rahilly continues by demonstrating that Loegaire’s immediate predecessors are also

⁵¹⁹ *Early Irish History & Mythology* p.79.

⁵²⁰ *Early Irish History & Mythology* p.120, fn. 2.

⁵²¹ *Ultonian Hero Ballads Collected in the Highlands and Western Isles of Scotland from the Year 1516, and at Successive Period till 1870*, p.148, Hector Maclean, Glasgow 1892.

⁵²² *Early Irish History & Mythology* p.79.

⁵²³ *Early Irish History & Mythology* p.281 (emphasis mine).

⁵²⁴ *Early Irish History & Mythology* p.282.

⁵²⁵ See for example *General History of Ireland*, p.217, Geoffrey Keating. This same person appears in *Ériu* Vol. 1, Part 1, p.124 (Cuchulinn and Conlaech), *The Journal of the School of Irish Learning*, Dublin, 1904.

⁵²⁶ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, p.72, fn. t.

⁵²⁷ *Early Irish History & Mythology* p.228.

⁵²⁸ *Early Irish History & Mythology* p.209.

fabricated! Eochu is a variant spelling of Eochaidh, which name, according to John O'Donovan, was pronounced Eochy.⁵²⁹ (Notice how, once again, the *d* is silent.) We have already shown that the name Loegaire (var. Laeghaire) is derived from *Lugh-Eire*, i.e. God of Ireland. Loegaire's son, Lughaidh, is likewise a variant spelling of God. He was apparently "struck on the head with lightning from heaven, for denying [St] Patrick".⁵³⁰

It should be added that the arrival of Christianity in Ireland is said to have occurred during the reign of Niall Noígiallach (Niall of the Nine Hostages)⁵³¹ who is understood to have died at the beginning of the 5th century of the Common Era, 428 CE at the latest.⁵³² In reality, these tribes of 'Niall Noígiallach' must have started arriving in Ireland in the middle of the 4th Century CE.

The names Lugh and Lughaid are used interchangeably. It is noted, for example, that *-idh* is a common suffix, especially in Scottish river names.⁵³³ (This is similar to the Greek practice of adding *-diou* or *-dos* on the ends of names, as demonstrated earlier when discussing the Rhobogdii of Northern Ireland.) Further variations on these two names Lugh and Lughaid appear in the Irish records as Olill,⁵³⁴ Ailill⁵³⁵ and Ellim. As stated earlier, they all mean 'God' and are derived from the Hebrew words variously written El, Elah, Eloah, Elim and Elohim.

The suggestion by John Lynch that Olill Molt (also called Ailill Molt) was so named "from the singular relish which his mother had for mutton, while she was bearing him"⁵³⁶ is laughable. It is more likely that Molt is a transliteration of the Hebrew word מֵת *met*, meaning *dead*. (We get the English word *mort* via the Latin from the same Hebrew root.) Olill Molt would then mean 'God is dead', referring to the stamping out of the old religion. He was said to have been succeeded by Lughaidh son of Loegaire. O'Flaherty even records that this king Olill Molt was also known as Loegh,⁵³⁷ this being a variant spelling of Lug/Lugh.

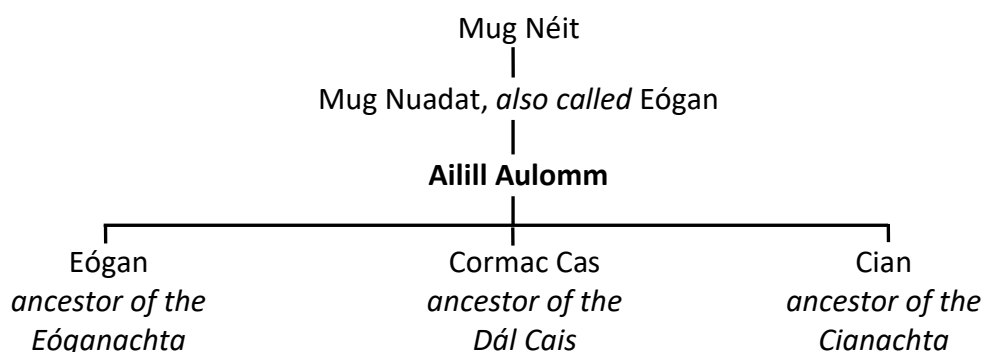


Fig. 16. The family of Mug Néit (from O'Rahilly's book *Early Irish History and Mythology*)

⁵²⁹ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [p.65, fn. h.](#)

⁵³⁰ *Chronicum Scotorum. A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, [p.37.](#)

⁵³¹ *Early Irish History & Mythology* p.211.

⁵³² *Early Irish History & Mythology* p.215.

⁵³³ *Early Irish History & Mythology* p.476, fn. 3.

⁵³⁴ *Cambrensis Eversus* Vol. 2, [p.9.](#)

⁵³⁵ *Cambrensis Eversus* Vol. 2, [p.23.](#)

⁵³⁶ *Cambrensis Eversus* Vol. 2, [p.7.](#)

⁵³⁷ *Ogygia* Vol. 2, [p.371.](#)

The genealogy of Ailill/Olill Molt has already been pulled to pieces by O’Rahilly⁵³⁸ and we have already discussed the spurious king by the name of Ellim who was supposedly ‘killed’ by Tuathal Techtmar. O’Rahilly provides the genealogy given above (fig. 16) for a certain Mug Néit who lived at the beginning of the fifth century of the Common Era.

O’Rahilly demonstrates that Mug Nuadat and his ‘son’ Eógan were one and the same person.⁵³⁹ Mug Nuadat supposedly means ‘servant of (the god) Nuadu’.⁵⁴⁰ O’Rahilly further demonstrates that Aillill Aulomm is a fictitious person whose name has been artificially added to the list of kings. As already stated, Aillill Aulomm is derived from the Hebrew אֵל עוֹלָם *El olam* or אֱלֹהֵי עוֹלָם *Elohai olam*, both meaning ‘everlasting God’.⁵⁴¹ Note that the supposed descendants of Aillill Aulomm were known as *clanna Auluim*,⁵⁴² which translated means ‘people/clan of God’. This latter name *Auluim* is likewise from the Hebrew אֱלֹהִים *Elohim*. If we can recall, Ailill Aulomm was purportedly the son of Beera, daughter of the king of Castille in Spain. This ‘marriage’ of Mug Nuadat to Beera is yet another allegorical association.

It should be mentioned that a number of Irish kings had the epithet *Sraibtime*,⁵⁴³ a word also written variously as *Sraiptine* or *Craiptine* (pronounced *Seraphteen*).⁵⁴⁴ O’Rahilly argued that it is from the Irish *Sraiphtine*, meaning ‘sulphur-fire’, “a name for the Otherworld-god in his capacity of god of lightning”.⁵⁴⁵ It should be stressed that this word is more likely to be from the Hebrew שֶׁרָפִים *seraphim*, the seraphs being described in Chapter 6 of the Book of Isaiah as well as in Chapter 1 of the Book of Ezekiel where we are told that “their appearance was like coals of fire, burning like the appearance of torches”.⁵⁴⁶ O’Rahilly clearly did not make this connection.

According to Francis Byrne, Mug Nuadat was also known by the alternative names of Eógan Fitheccach and Eógan Táidlech, the latter meaning ‘*The Shining*’.⁵⁴⁷ The descendants of Mug Nuadat were therefore Zerachites, the name Zerach meaning ‘*bright*’ or ‘*shining*’. Táidlech, which would have been pronounced ‘*Tailech*’, is a phonetic variation on the name Zerach, the *z* having become a *t* and the *r* having become an *l* in transliteration.

Similar problems exist with the chronology for the latter part of the 6th century of the Common Era.⁵⁴⁸ As a historical record, the Irish chronology is untrustworthy, though it should not be dismissed entirely as it does contain an element of historical truth, albeit in a distorted form, having undergone extensive rationalisation at the hands of the early Irish pseudo-historians. I would point out that this is no different to what has occurred at the hands of the Greek writers.

⁵³⁸ *Early Irish History & Mythology* Chap. XII - Niall of the Nine Hostages, esp. pp.220-221.

⁵³⁹ See Chap. X. - Mug Nuadat starting p.184.

⁵⁴⁰ *Early Irish History & Mythology* p.185, fn. 2.

⁵⁴¹ Gen. 21:33 & Isa. 40:28.

⁵⁴² *Early Irish History & Mythology* p.53, fn. 2.

⁵⁴³ Hence Fiachu Sraibtime and Fiachrach Sraiptine - *Early Irish History & Mythology* p.221.

⁵⁴⁴ This is contrary to the statement by Henessy that the Gaelic “C” is always hard, as a “K”, and never as a “C” as in ceiling. *Chronicum Scotorum. A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, [Introduction lvj](#), Duaid Mac Firbis, translated by William M. Henessy, London 1866.

⁵⁴⁵ *Early Irish History & Mythology* p.110 & p.52.

⁵⁴⁶ Ezek. 1:13.

⁵⁴⁷ *Irish Kings and High-Kings*, p.199.

⁵⁴⁸ *Cambrensis Eversus* Vol. 2, [p.15, fn. e](#).

Spanish influx

If the people of Curraidh (var. Curruidhe) are descended from the Carietes of Spain as suggested by O’Rahilly (he called them Quriates),⁵⁴⁹ then, under the name Caretaii, these people were likewise still located in northern Spain in Ptolemy’s day, this being the middle of the second century CE.⁵⁵⁰

According to Keating, Breogan, the ‘brother’ of Milesus, gave his name to the Brigantes.⁵⁵¹ This, we can show, is complete fabrication. Keating even quotes an old poem which says that Breogan built Brigantia in Spain.⁵⁵² In Strabo’s day, this region of Spain was known as Lusitania and was still known by this name in Pliny’s day, in the middle of the first century CE.⁵⁵³ It should once again be stressed that the city of Brigantia in Spain which gave its name to the region was therefore established at a relatively late date and is first mentioned by Ptolemy (middle of the second century CE) who called it Flavius Brigantius.⁵⁵⁴

The Brigantes were still located in the Alps in Strabo’s day (middle of the first century BCE)⁵⁵⁵ whilst the region of Brigantia in Spain was not founded until sometime towards the end of the first century CE at the very earliest. The Brigantes are first attested in northern England by Tacitus, having arrived some time around the middle of the first century CE, which means that they could not possibly have arrived in Ireland before that date and seem more correctly to have arrived in Ireland via Britain from Germany rather than by way of Brigantia in Spain.

Despite Thomas Moore’s objections, the Brigantes seem to have actually arrived in Ireland around 76 CE as proposed by William Camden,⁵⁵⁶ which is presumably when they were forced out of northern Britain by the arrival of the Calydons. The Irish historian Thomas Moore rejected this date proposed by Camden partly because he could not let go of the notion that the Brigantes had been in Ireland long before this date, and partly because of stories to the effect that they came from Brigantia in Spain. Whilst this date of 76 CE cannot be accepted for absolute accuracy, it nevertheless coincides nicely with the facts and with the arrival of the Calydons in northern Britain.

According to the Four Masters, it was in 76 CE that Tuathal Techtmar supposedly became king.⁵⁵⁷ This suggests that the Irish have confused the arrival date of the Brigantes with that of Tuathal Techtmar, a tribe of people who actually arrived much later. As we have demonstrated, the appearance of ‘Tuathal Techtmar’ marked the arrival of the Goidels from Scythia, having arrived via Brigantia in northern Spain. Those ‘Brigantes’ who arrived with the Goidels from Brigantia in northern Spain in the fourth century CE were a separate party to the Brigantes who arrived via Britain from Germany around 76 CE.

⁵⁴⁹ *Early Irish History and Mythology* - Chap. VII - Gaul. *Quriates*. Ir. *Cairid*. pp.147-153.

⁵⁵⁰ Ptolemy, *Geography* Book 2, [Chap. 5](#).

⁵⁵¹ See *General History of Ireland*, [p.152](#), Geoffrey Keating.

⁵⁵² *General History of Ireland*, [p.115](#), Geoffrey Keating.

⁵⁵³ Pliny, *Natural History* [iii.1 \(6\)](#). ([iii.2](#) in John Bostock’s translation.)

⁵⁵⁴ Ptolemy, *Geography* Book 2, [Chap. 5](#).

⁵⁵⁵ Strabo, *Geography* [iv.vi.8](#). See also [iv.i.3](#) where he mentions the city of Brigantium, now Briançon in the Côte d’Azur region of France.

⁵⁵⁶ *History of Ireland* Vol. 1, p.114, Thomas Moore. ([p.61](#) in the 1843 version.)

⁵⁵⁷ *Early Irish History & Mythology* p.200.

The Use of Calendars

It is probably worth explaining here, that although calendars have been in use since time immemorial, such calendars were used mainly for agricultural, religious or similar purposes. Where dates are used in the Assyrian and Egyptian texts, they are always stated relative to the first regnal year of the reigning monarch. This works fine provided that you know who ruled previously and the lengths of reign of each of the kings. Unfortunately, this sort of information is rarely available, and when it is, it is usually by later writers who cannot agree amongst themselves either on the sequence or the lengths of reign of the respective kings. This is particularly noticeable with the Assyrian and Egyptian chronologies which we have already studied in detail in *Ancient History Reconsidered*.

Consequently, when you read the works of any classical Greek or Latin writers, they always associate important events either relative to the ruling monarchs, or, in the case of the Greek writers, according to the Olympic Games, which (it is understood) was first held in 776 BCE. Even that start date cannot be relied on as this method of dating is said to have only really caught on around the fourth century BCE.⁵⁵⁸

It was not until some time in the Middle Ages (roughly between the 6th and 10th centuries CE) when the method of dating known as Anno Domini was introduced throughout western Europe, the method having been proposed by Dionysius Exiguus in 525 CE⁵⁵⁹ and later adopted in Britain by Bede in the beginning of the 8th century of the Common Era.⁵⁶⁰ It probably did not reach Ireland till the 10th century, though the Irish used their own system of dating called Anno Mundi where everything was calculated according to their interpretation of when they thought the world began.⁵⁶¹ This latter method of dating likewise is of late manufacture and could not have been introduced until around the 9th century, which is when it is said to have been devised by Jewish scholars.⁵⁶²

Previous to the 7th century CE, the Irish used a completely different method of dating again:

“It is generally agreed that, previous to the adoption of the Continental Easter in the seventh century, the Irish Church computed the date of Easter by means of a cycle of eighty-four years”⁵⁶³

This method of dating was not without its problems:

“There is, at any rate, good evidence that in early Christian Ireland events were sometimes (perhaps usually) dated by being assigned to a numbered year in an 84-year cycle. This fact is revealed by blunders made later, when an event which occurred in the *n*th year of a particular cycle was inadvertently credited to the *n*th year of an earlier or a later cycle. We should have something of a parallel if in modern times events were dated by means of numbers from 0 to 99, the century always being omitted, so that an event which occurred, say, in 1621 would be on record as having occurred in the year 21. In

⁵⁵⁸ http://en.wikipedia.org/wiki/Calendar_era#Olympiad_Dating.

⁵⁵⁹ http://en.wikipedia.org/wiki/Anno_Domini#History.

⁵⁶⁰ http://en.wikipedia.org/wiki/Anno_Domini#Popularization.

⁵⁶¹ http://en.wikipedia.org/wiki/Anno_Mundi.

⁵⁶² *Encyclopaedia Britannica*, Entry under [anno mundi](#).

⁵⁶³ *Early Irish History & Mythology* p.235.

Ancient Irish History Reconsidered

that case, later writers, one may imagine, might occasionally go astray as to the date intended, and might assign the event in question to 1521 or 1721.”⁵⁶⁴

O’Rahilly goes on to provide evidence that these sorts of errors did actually occur.

Any dates calculated by the Irish historians are therefore totally reliant on the Irish king lists and the dates and genealogies provided therein. Since, as O’Rahilly has noticed, many of the genealogies are fabricated, any firm dates provided by the Irish historians become as good as worthless. In many cases, the early Irish historians were clearly working from small snippets of information, and, in attempting to piece things together to form a more cohesive picture, they have distorted the truth with their own rationalisations and incorrect interpretations of what could only have originally been the barest of facts.

Irish-Phoenician Alphabet

Thomas Moore makes an interesting comparison between the Irish and Phoenician alphabet putting forward the argument that they have many things in common, including the same limited number (sixteen) of letters:

“Thus, while all the more recent and mixed forms of language adopted the additional letters of the Greeks, the Irish alone continued to adhere to the original number”.⁵⁶⁵

Wolfgang Lazius (1514 - 1565) was an Austrian humanist who worked as a Cartographer, Historian and Physician. He is known for his book *De Aliquot Gentium Migrationibus*.⁵⁶⁶

Thomas Moore was unjustified in making the following remarks about his work:

“According to the learned but fanciful Lazius, the Irish language abounds with Hebrew words, and had its origin in the remotest ages of the world. (*De Gentium Migrationibus*).”⁵⁶⁷

Keating likewise commented that the Irish language contains many Spanish, Latin, Greek and Hebrew words, “which by reason of the intercourse of other nations, is strangely different from the purity of the original language”.⁵⁶⁸ If anyone should doubt the authenticity of this statement that the Irish language abounds with Hebrew words, they should read the Rev. Francis Crawford’s discourse on *Hebræo-Celtic Affinities* which appeared in Volume 22 of the Transactions of the Royal Irish Academy.⁵⁶⁹ (Roger O’Connor likewise demonstrates that there is also a considerable degree of affinity between the Irish and Greek languages.⁵⁷⁰)

The renowned Irish archaeologist George Petrie records:

⁵⁶⁴ *Ibid.*

⁵⁶⁵ *The History of Ireland* p.81, Thomas Moore ([p.45](#) in the London 1843 edition).

⁵⁶⁶ A free copy can be downloaded (in Latin) from <http://books.google.com.br/books?id=qxHuz1B2TeoC&hl=pt-BR&site=ec-reviews>.

⁵⁶⁷ *History of Ireland* Vol. 1, p.80, fn† Thomas Moore. ([p.45](#) in the 1843 version.)

⁵⁶⁸ *General History of Ireland* [p.127](#), Geoffrey Keating.

⁵⁶⁹ *Hebræo-Celtic Affinities* [pp.371-403](#) Rev. Francis Crawford, A.B., Original Member of the London Philological Society. Article dated 23 Feb 1852 from the Transactions of the Royal Irish Academy, Vol. 22. (To avoid the technical explanations, it is probably best to start at [page 385](#).)

⁵⁷⁰ *Chronicles of Eri*, Vol. 1, [Demonstration clxxxviii](#).

“Cenfaelad states in the third, that the Laws of the Irish are derived from four sources – the *Hebrew*, the *Greek*, the *Latin*, and the *Irish*.”⁵⁷¹

In *The Forgotten Tribe of Naphtali & the Phoenicians*, we demonstrate that the Greek laws are themselves derived from the Hebrew. In that paper, I have demonstrated that the early inhabitants of Greece were a mixture of Israelite and Edomite tribes, and that many of the Greek cities and states were founded by those Israelites using Edomite slaves.

According to the Irish records, the first inhabitants of Ireland were known as Fomorians. First of all, the letter *m* in the Irish language was often pronounced either as a *b* or as a *v* in English. This is confirmed by O’Flaherty who informs us:

“But Camden would correct Damnonii, in Ptolemy, making us read, instead of it, Danmonii, according to the authority of some copies, that he might be allowed to deduce it from Danmanith: but Devonshire retains its antient British name, to this day; which is called Devnan, by the people of Cornwall, in like manner as we pronounce Domnann, Dovnann.”⁵⁷²

Similarly, we find that Olam Fodhla is pronounced Olav Fola⁵⁷³ and John Lynch informs us that O’Amhirgin was pronounced O’Bergin.⁵⁷⁴ Conversely, O’Rahilly commented that the letter *b* might become an *m* under the influence of a following *n*.⁵⁷⁵

Likewise, the letter *f* in the Irish language was sometimes pronounced either as a *w* or as a *v*. The Irish word ‘feadha’, for example, means ‘woods’⁵⁷⁶ with one of the early names of Ireland being Fiodha Inis, or Woody Isle.⁵⁷⁷ O’Rahilly provides a number of similar examples throughout his work.⁵⁷⁸

The Irish also prefix the word ‘Fir’ to a number of names. For example, the Fir-Bolgs are said to have been the Belgae from Belgium in Europe. This statement can, however, be shown to be false, though there is no doubt that the two tribal factions are derived from the same family.

Thomas F. O’Rahilly wrote:

“Just as we frequently find the periphrastic names *Fir Domnann* and *Fir Gá lioin*, and as *Fir Manach* replaces an earlier *Manaig*, so we should expect to find that *Fir Bolg*, the name applied to a body of pre-Goidelic invaders of Ireland, was at an earlier period *Builg* simply. Actually there is abundant evidence that this was so.”⁵⁷⁹

The word ‘Fir’ seems to be the equivalent of the Aramaic prefix בִּר *bar* meaning ‘son(s) of’. O’Rahilly, for example, translates ‘*fir Trí nDea*’ as ‘the men of the Three Gods’,⁵⁸⁰ reading ‘fir’ as ‘men’.

⁵⁷¹ On the History and Antiquities of Tara Hill, [p.43](#), George Petrie in Vol. 18 of *The Transactions of the Royal Irish Academy* issued 1 Jan 1839.

⁵⁷² *Ogygia*, Vol. 1, [p.21](#).

⁵⁷³ *The History of the Irish Race* [p.15](#). See also *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [p.54, fn. r](#).

⁵⁷⁴ *Cambrensis Eversus* Vol. 1, [p.259, fn. i](#).

⁵⁷⁵ *Early Irish History and Mythology* p.8, fn.6.

⁵⁷⁶ *History of Ireland* Vol. 1, p.83, Thomas Moore. ([p.49](#) in the 1843 version.)

⁵⁷⁷ *History of Ireland* Vol. 1, p.80, Thomas Moore. ([p.43](#) in the 1843 version.)

⁵⁷⁸ Such as *Vidva* and *Fedb* on p.6, *Fellubar* and *Velabros* on p.9 & *Fothad* from *Votados* on p.10, fn.3, *Early Irish History and Mythology*.

⁵⁷⁹ *Early Irish History and Mythology* p.43.

⁵⁸⁰ *Early Irish History and Mythology* p.309.

Ancient Irish History Reconsidered

Seeing that, according to the Irish writers, the first inhabitants of the land were Phoenicians, it is not difficult to work out that the word Fomorian (called both Fomhóraighe and Fomoir by O’Rahilly⁵⁸¹), is a variant spelling of Iberian (i.e. *woborian*). These are the people Ptolemy called Iberní, locating them in the south-western parts of Ireland.

Whilst O’Rahilly called the Fomorians simply ‘sea-rovers’ or ‘sea-raiders’,⁵⁸² Thomas Moore specifically styled them ‘African sea rovers’:

“To this colony succeeded another about the time, it is said, of the patriarch Jacob, who were called, from the name of their leader, Nemedians, and are said to have come from the shores of the Euxine Sea. The fierce wars waged by this people with the Fomorians, a tribe of African sea-rovers, who then infested the coasts of Ireland, form one of the most picturesque subjects of the ancient Irish Muse. The stronghold of these African mariners, who are supposed, but not improbably, to have been Carthaginian traders, was the tower of Conan, which stood upon an island on the sea-coast of Ulster, named from this structure Tor-inis, or the Island of the Tower.”⁵⁸³

This reference to African sea rovers would connect them with the Carthaginians who were a Phoenician-Israelite tribe. (It should be noted, however, that O’Flaherty was of the opinion that the Fomorians came via Denmark, though he does add that they ultimately came from Africa.⁵⁸⁴)

The Milesians

In *The Forgotten Tribe of Naphtali and the Phoenicians*, I have demonstrated that many of the early Greek and Roman cities were built by Israelites. I have shown, for example, that the Phocians were descendants of Hupim (חפֿיִם) son of Benjamin, a name which can also be transliterated as Chupim (note the metathesis – the *p* becomes *ph* and the *ch* becomes a hard *c*) and that the Massilians were Menashites. O’Connor was of the opinion that all of these tribes were Scythian:

“That of the tribes who colonized Italy, those conducted by *Ænotrus* and *Evander* from Greece, those led by *Saturn* [i.e. the tribe of Yetser son of Naphtali] from Crete, those led by *Æneas* from Phrygia, those from *Lydia* to Etruria, and those from *Phocis* to Massilia, were all of the Scythian race.”⁵⁸⁵

The names Miletus, Milesian and Melid are all phonetic variations cognate with the name Menashe. We have already discussed the interchange of the letters *n* and *l* in ancient languages – hence Menasseh becomes Melasseh becomes Milesian – a man of Miletus. The interchange of the Hebrew letter ש *shin* as a *t* is also well attested. Josephus and Ptolemy, for example, both called the land of Bashan in northern Israel Batanaia.⁵⁸⁶ Consequently, Milesus becomes Miletus. According to tradition, Miletus

⁵⁸¹ *Early Irish History and Mythology* pp.311-314 & 523-525. In his Additional Notes, O’Rahilly even goes so far as to conclude that the Fomorians were mythical personages (p.524). He has not made the linguistic connection between the names Fomoir and Heber.

⁵⁸² *Early Irish History and Mythology* p.525.

⁵⁸³ *The History of Ireland* Vol. 1, p.102, Thomas Moore. ([p.56](#) in the 1843 version.)

⁵⁸⁴ *Ogygia* Vol. 1, [p.19](#).

⁵⁸⁵ *Chronicles of Eri*, Vol. 1, [Demonstration xcix](#).

⁵⁸⁶ Josephus, *Antiquities of the Jews* [ix.159](#) and Ptolemy, *Geography* [v.15, §.26](#).

arrived in Anatolia from Crete.⁵⁸⁷ Milesseus, the mythical king of Crete,⁵⁸⁸ is yet another phonetic variant of the same name. This mythical king Milesseus is actually the person other writers have called Minos, the name Minos being closer to the Hebrew name Menashe, a name which is written Manasseh in the Authorised Version of the Bible. Pasiphae, the 'wife' of Minos, is better known to us as the tribe of Joseph.

There is a lot of scholarly debate over the date of the arrival of the Milesians in Ireland with some ancient authorities giving a date of 2,000 BCE, others of 1,000 BCE, but the general consensus of opinion nowadays is that it occurred much later. As Thomas Moore records:

"O'Flaherty has here reduced, it will be observed, the calculation of the Bards, and computes the date of this landing to have been only a thousand years before our era; while Keating adheres to the authority of the Psalter of Cashel, in fixing it three centuries earlier. The author of *Dissertations on the History of Ireland* (as I shall henceforth designate Mr. O'Connor of Belanagare, in order to distinguish him from his reverend descendant, the late librarian at Stowe,) at first adopted the calculation of O'Flaherty, but saw reason afterwards to abate near five centuries of that date; and Dr. O'Connor is content to refer the coming of the Milesians to the year before Christ 480."⁵⁸⁹

They are here talking about the **second** Milesian invasion which we have redated to the 4th century CE. This means that it actually occurred some 900-1,000 years later than even Dr. O'Connor calculated.

Thomas Moore, on the other hand, argued that the story of a Milesian invasion of Ireland is unsupported:

"To the metrical historians above mentioned [i.e. the Bardic Historians] is to be attributed the credit, if not of originally inventing, at least of amplifying and embellishing, that tale of the Milesian colonisation which so many grave and respectable writers have, since their time, adopted. In his zeal for the credit of this national legend, the late learned librarian of Stowe has endeavoured to enlist some of the more early Irish poets in its support. On his own showing, however, it is manifest that in no Irish writings before those of Maolmura, who died towards the close of the ninth century, are any traces whatever of the Milesian fable to be found."⁵⁹⁰

Maolmura, who died in 884 CE, was the author of a poem beginning, "Let us sing the origin of the Gadeliens" in which the Milesians are said to be descended from Yapheth (Japheth) son of Noah. (It seems to me that the Irish writers have confused Yiphtach [יִפְתָּח] of the tribe of Gilead son of Machir son of Menashe with Yaphet [יָפֶֿתֿ AV Japheth]. Note that Yiphtach is called Jephthah in the Authorised Version⁵⁹¹). Maolmura gives an account of the peregrinations of the ancestors of the Irish from the dispersion of Babel to their arrival in Ireland. In three surviving poems written by Flann Mac Lonan, who was a contemporary of Maolmura, we read of the spreading branches of Heber, son of Milesius.⁵⁹² It would appear that by this time the stories of the two Milesian invasions had become inextricably confused in peoples' minds.

⁵⁸⁷ Pausanias, *Description of Greece* [vii.ii.5](#).

⁵⁸⁸ Apollodorus, *Library* [i.i.6](#) & Hyginus, *Astronomica* [ii.13](#). Hyginus, who did not realise that Milesseus was a variant spelling of Amalthea (and Minos), quotes both names.

⁵⁸⁹ *The History of Ireland* Vol. 1, p.106, fn. †, Thomas Moore. ([p.58](#) in the 1843 version.)

⁵⁹⁰ *The History of Ireland* Vol. 1, p. 183-4, Thomas Moore. ([pp.89](#) & [90](#) in the 1843 version.)

⁵⁹¹ Judg. Chapters 11 and 12.

⁵⁹² *The History of Ireland* Vol. 1, p. 183-4, Thomas Moore. ([pp.89](#) & [90](#) in the 1843 version.)

Ancient Irish History Reconsidered

Thomas Moore wrote the first volume of his book *The History of Ireland* around 1835. Roger O'Connor published volume one of his work *The Chronicles of Eri* in 1822. O'Connor's work claimed to be "translated from the original manuscripts in the Phoenician dialect of the Scythian language". It is possible that Moore did not know about these documents in O'Connor's possession when he wrote the above comments.

Despite Thomas Moore's scepticism, O'Rahilly makes the following comments:

"Despite the artificiality of the story of the invasion of the Sons of Míl, it is yet in its broad outlines modelled on the popular traditions."⁵⁹³

The key to understanding the arrival of the Milesians is in knowing that there was more than just the one 'invasion'; "Thus the Laud 610 account of the origin of the Dál Cuinn speaks of their leader as *in Míl Espáne tãnaise*, 'the second Míl Espáne'".⁵⁹⁴ It is important to recognise that the Irish historians have confused the details of the two invasions which were separated by around 800 years. Note that the Dál Cuinn (variant Conn) are descended from the fictitious king known as Conn of the Hundred Battles. As already argued, Cuinn/Conn is a variation on the name Calchol. These people formed part of the **second** invasion.

I have shown that the individuals who formed part of these Milesian invasions were, in the main, not individual persons at all. They were tribal elements. Breo-ccean, who was also called Bregon or Breoghan or similar, was the euhemerization of the city of Brigantia in northern Spain. O'Connor seemed to realise that Breo-ccean was a place rather than a specific person as he states that the "clann of Breo-ccean" (i.e. a group of people from Brigantia) accompanied the Gaal of Sciôt, Iberians and Nomades to Ireland.⁵⁹⁵ He talks of "Golam, the prince of Breo-ccean",⁵⁹⁶ but never once mentions anyone by the name of Breo-ccean.

This, of course, changes our whole perception of this invasion, as we know that the Brigantes had already arrived in Ireland before the date of this invasion, as Ptolemy's *Geography* shows us that the Brigantes were already firmly established in Ireland in the middle of the second century.⁵⁹⁷ They arrived some time towards the latter half of the first century of the Common Era, which is **before** the Milesians arrived from Brigantia in Spain. This demonstrates further confusion on the part of the Irish historians who have confused the Brigantes who came via Britain from Germany with the settlers who arrived from Brigantia in Spain!

Knowing the above, O'Rahilly's argument that Míl means nothing more than a 'soldier'⁵⁹⁸ can be dismissed as rationalisation on his part. We should bear in mind, however, that Milesius 'married' the fictitious Scota [i.e. Scythians] **before** arriving in Spain.

⁵⁹³ *Early Irish History and Mythology* p.197.

⁵⁹⁴ *Ibid.*

⁵⁹⁵ *Chronicles of Eri*, Vol. 1, [p.91](#).

⁵⁹⁶ *Chronicles of Eri*, Vol. 1, [p.84](#).

⁵⁹⁷ Ptolemy, *Geography* Book 2, [Chap. 1](#).

⁵⁹⁸ *Early Irish History & Mythology* p.195.

The Picts and the Scots

Having separated the truth from the fiction, we are now able to rectify another mistake which has been made by numerous scholars concerning the identity of the Picts. According to William Forbes Skene, the Cruithnechán (who are generally identified as Picts) were sent by the Sons of Míl to Britain to assist the Britons of Fortrenn in their fight against the Saxons, the Saxon invasion of Britain having occurred in the 5th century of the Common Era. They are said to have won the territory of Cruithentuath (i.e. the land of the Picts, which included Fortrinn) in northern Scotland.⁵⁹⁹ This suggestion that the Picts arrived in Scotland during the time of the Saxon invasion actually ties in with the late date of their arrival as recorded by Bede. Furthermore, the dating of the invasion to the time of the Sons of Míl, which event we have shown to have taken place in the middle of the fourth century CE, is further evidence that we are on the right track with the reconstruction being presented here in this work.

O’Rahilly, on the other hand, because he could not let go of the notion that the second Milesian invasion occurred at some extremely early period, dismissed the whole story of the Sons of Míl sending the Cruithin to northern England to assist the Britons in their fight against the Saxons as being fictitious. The Cruithin (Cruithnig or Cruithnechán) were an ancient Irish race, whilst the Picts were a people who had recently arrived from Scythia, as recorded by Bede.⁶⁰⁰

Even Keating argues that the Cruithin arrived in Ireland during the time of Heremon king of the Milesians.⁶⁰¹ Having moved the Milesian invasion of Heber and Heremon, both of whom are allegorical creations, forward to the time of Niall Noígiallach, this statement by Keating is now shown to be false. The reconstruction being presented here shows that the Cruithin arrived around 800 years before the arrival of Heber and Heremon. We now need to establish when precisely the Picts arrived and we need to disassociate the Picts from the Cruithin with whom they have been inextricably classed by most historians.

Edmund McClure wrote:

“But the Britons when they used the word Pict adopted it, as the Saxons did, from the Romans, for the British designation of the Picts and Pictland was *Prydyn*, or earlier [sic] *Priten*. The Welsh name for Great Britain, *inis Prydain*, still preserves this word, which is cognate with the term *Cruthni* or *Cruithnech* by which the Irish always named these people. One of the oldest designations of the British Isles is the Greek *Pretanikai Nēsoi*, that is Pretan-ik islands, which contains the antecedent of both *Cruitheni* and *Prydain*.”⁶⁰²

This idea that Pretaniké is one of the oldest names for Britain is an academic invention and this matter has been suitably addressed in *The Forgotten Tribe of Naphtali & the Phoenicians*. The equation of the Cruithni of Ireland with the Picts is strongly refuted by the Irish academics who point out that neither the language nor the customs of the Picts were remotely Irish.

⁵⁹⁹ *Chronicles of the Picts, Chronicles of the Scots and other Early Memorials of Scottish History* p.45 and p.329, William Forbes Skene, Edinburgh 1867.

⁶⁰⁰ *Early Irish History & Mythology* pp.341-384.

⁶⁰¹ *General History of Ireland*, p.151, Geoffrey Keating.

⁶⁰² *British Place-Names in their Historical Setting* p.74, Edmund McClure, London 1910.

Ancient Irish History Reconsidered

O’Rahilly, for example, wrote:

“From the third century onwards the Cruithin of Scotland were known to Latin writers as *Picti*, ‘Picts’. Hence Irish writers called the inhabitants of northern Scotland *Picti* (or, occasionally, *Pictones*, *Pictores*) when they wrote in Latin; *Cruithni* or *Cruithnig* when they wrote in Irish. But the Irish Cruithin are never called *Picti*; and it is a serious error to speak, as Mac Neill does, of ‘Picts’ in Ireland. As Watson has aptly said, ‘the Irish Cruithnig were no more Picts than they were Caledonians’.”⁶⁰³

O’Rahilly also quotes from *Studies in Early Irish History* pp. 54 & 60 which refers to ‘the Cruithinian race of the Érna or ancient Ivernians’.⁶⁰⁴ We shall proceed to demonstrate that historians have confused the Cruithin with the Picts who were a completely different race and that O’Rahilly was quite right to dismiss any suggestion that the Cruithin were Picts.

That part of northern England, which later became part of southern Scotland, had been occupied by Caledonians since some time in the latter half of the 1st century CE. According to the Roman writer Tacitus, they were a problem to the Romans. He tells us that they claimed a Germanic origin.⁶⁰⁵ They appear to be the people the Greeks called Calydonians, who came from the city of Calydon, located close to the city of Calchis in Aetolia in Greece.⁶⁰⁶ Calydon was built by Aetolians⁶⁰⁷ (i.e. descendants of Ethan son of Zerach), which probably means that the Caledonians were Ethanites. The Picts, by contrast, despite being called a Germanic race, came from Thrace via Gaul. Strabo, who called them Pictones, informs us that, in his day (i.e. middle of the 1st century BCE), they were located in Gaul at the estuary of the River Loire.⁶⁰⁸ In *The Forgotten Tribe of Naphtali & the Phoenicians*, we demonstrate that the Turoni of France, who were dwelling further upstream, were a breakaway faction of these Pictones.

Bede, however, was of the opinion that the Picts came via Ireland from Scythia.⁶⁰⁹ This suggestion is still feasible if we accept that this was their original homeland. In *The Forgotten Tribe of Naphtali*, we demonstrate that the Picts gave their name to the region known as Peuce, at the mouth of the Danube in Thrace.⁶¹⁰ The Peucini (a variant spelling of Pictone⁶¹¹) of this region were regarded as a Scythian tribe,⁶¹² thereby reinforcing Bede’s statement.

When the Picts arrived in northern Britain some time towards the end of the 3rd century, in the land we today know as Scotland, they became the dominant tribe, which meant that the Caledonians lost their identity and were henceforth known by the generic name of Picts. Likewise, when the Scots officially arrived in the 9th century (Cinaed mac Ailpín being the first Scot to rule in Pictland circa 858 CE⁶¹³), the Picts lost their identity and were henceforth known as Scots. (NB: The Scots actually started arriving around 360 CE,

⁶⁰³ *Early Irish History and Mythology* p.342.

⁶⁰⁴ *Ibid.* p.56, fn. 9.

⁶⁰⁵ Tacitus, *Agricola* [Chapter 11](#).

⁶⁰⁶ Strabo, *Geography* [ix.iv.8](#).

⁶⁰⁷ See, for example, Apollodorus, *Library* [i.vii.7](#).

⁶⁰⁸ Strabo, *Geography* [iv.ii.1](#).

⁶⁰⁹ Bede, *The Ecclesiastical History of the English People* [Book 1, Chap. 1](#).

⁶¹⁰ Ptolemy, *Geography* Book 3, Chap. 10, [§.2](#) and [§.13](#).

⁶¹¹ See *The Forgotten Tribe of Naphtali & the Phoenicians* for an explanation of this comment and for identification of who these people were.

⁶¹² Trebellius Pollio, *The Deified Claudius* [vi.2](#).

⁶¹³ *Early Irish History & Mythology* p.341.

but the name Scotland was not applied to the land until this late 9th century date.) This is where historians have made the mistake of confusing the three groups. We should bear in mind, however, that they were ultimately all of Israelite stock – hence were brethren.

O’Rahilly also fell victim to this confusion in referring to the Picts as Priteni,⁶¹⁴ this name perhaps only dating (at the earliest) from the 10th century onwards. Priteni seems to be derived from the Welsh, Prydain being the **medieval** Welsh name for Britain and Prydyn for Pictland. It appears in the Welsh Triads (Trioedd Ynys Prydein), which is dated to the 13th century and is understood to be the earliest surviving document in which the name appears. The Prophecy of Britain (Armes Prydein), however, which is a poem from the Book of Taliesin, is usually dated to the 10th century. As far as I can ascertain, there is absolutely no evidence for the use of this name prior to this, the Book of Taliesin itself being dated to the 12th century of the Common Era.⁶¹⁵ The one exception is Marcian of Heraclea who used the name Πρώτην *Pruten* in his *Periplus Maris Exteri*, his work being dated to around 515-562 CE, this being the earliest attested use of the name Priteni.⁶¹⁶

“As Saxons, and other foreign intruders, pushed the earlier population westward before them the area of Britannia contracted more and more with the retreat westward, till, in the twelfth century, it meant nothing more than the districts occupied by the native people. It is precisely at this stage that Prydein appears in our text as an expression for the country lying to the west of a line drawn from Caer lleon upon Usk to Caer lleon on the Dee, or Chester; and the inhabitants thereof, the Brittones appear as Brython in Welsh.”⁶¹⁷

Even so, the names Prydein and Brython were used interchangeably by the Welsh Bards:

“We meet with Brython in association with Prydein in eleven poems; and both in association with Kymry in five other poems. Then we meet with Kymry by itself in nine poems more.”⁶¹⁸

This suggests to me that the name Prydein had only recently been introduced at the time the poems were written. The use of this name, however, seems to have been short-lived, the preferred alternative name Kymry for Wales being used for the first time in *Brut y Tywyssogion* in the year 1135.⁶¹⁹

The earliest attested name for Britain and Ireland was “the islands of the blessed”.⁶²⁰ After that, the name Albion was used for Britain and Erin for Ireland. From around 150 BCE, the Greek and Latin writers used the name Bretaniké for Britain and Hibernia for Ireland. From sometime after Pliny (ca. 77 CE) and Ptolemy (ca. 150 CE), Ireland became part of the British Isles. This is because it was being ruled by the Domnians who were dwelling in the south-western parts of Britain (i.e. Devon and Cornwall). The name Prydain was the **medieval** Welsh name for Britain, and Prydyn their name for Pictland. At no time prior to this was the name Priteni ever used. Pretaniké as the oldest name for Britain is an academic invention dating back to the 16th Century CE. (For more

⁶¹⁴ *Early Irish History & Mythology* p.372.

⁶¹⁵ *Facsimile and Text of the Book of Taliesin*, [Introduction, p.iii](#), J. Gwenogvryn Evans, North Wales 1915.

⁶¹⁶ Marcian of Heraclea, *Periplus maris exteri* (in Greek and Latin), [Book 1, Part 1](#).

⁶¹⁷ *The Book of Taliesin* op. cit. [Introduction, pp.ix and x](#).

⁶¹⁸ *Ibid.* [Introduction p.xi](#).

⁶¹⁹ *Ibid.* [Introduction, p.x](#).

⁶²⁰ Hesiod, *Works and Days* [lines 170-172](#).

Ancient Irish History Reconsidered

detailed information, see my paper entitled *The Forgotten Tribe of Naphtali & the Phoenicians*.)

We are told by the Latin writer Ammianus Marcellinus that, around 368 CE, the Picts had separated into two tribes:

“It will, however, be in place to say, that at that time the Picts, divided into two tribes, called Dicalydones [Dicalydonas] and Verturiones, as well as the Attacotti, a warlike race of men, and the Scots [Scotti], were ranging widely and causing great devastation.”⁶²¹

Note firstly that ‘the Scots were ranging widely’. This throwaway comment underlines the fact that the Scots were at that time establishing themselves in the west. This work shows that they had only just started arriving from Scythia via Spain and Portugal.

The Caledonians had by now broken away from the Picts, but we find that the Picts were henceforth known as Verturiones. It is recognised that Verturiones is a variant spelling of Fortrenn, “one of the seven ancestral provinces of the Picts; and the title ‘king of Fortrenn’ occurs in the later regnal lists”.⁶²² Fortrenn appears to be a variation on Fir (i.e. sons of, or men of) Turoni, the Turoni being a people who, in Julius Caesar’s day, were located in Western Gaul where they are mentioned alongside the Pictones.⁶²³ This connection between the Verturiones of Scotland with the Turones of France has already been made by Francis G. Diack⁶²⁴ and Thomas F. O’Rahilly.⁶²⁵ The name Pict would therefore be a variant spelling of Pictone, and the Pictones of southern France, despite being treated by the classical writers as a separate people, were clearly related to both the Santones and Turones who dwelt alongside them.

The Picts had a system of succession known as *mutterrecht* (i.e. ‘Mother’s right’: where the right of inheritance was passed down through the maternal line).⁶²⁶ The name Turoni appears to be a phonetic variant of Yetser, the name of the third-born son of Naphtali. The Solymi, who were considered by Herodotus to be unusual as being the only people he knew who operated such a system whereby the men claimed their lineage through the maternal line,⁶²⁷ were likewise descended from Shillum son of Naphtali. This practice of carrying the name of the maternal line appears to be peculiar to the tribe of Naphtali.

It is also relevant, that although the name Scot is attested as early as the middle of the 4th century CE, it was not widely used until the 5th century CE. As Thomas Moore records:

“Another strong proof of the comparatively recent date of the Scotie colony, is the want of all trace of its existence in Ptolemy’s map of Ireland, where the entire omission of even the name of Scoti among the tribes of that island, shows that, not merely to the Tyrian geographers [sic], who chiefly drew up that map, was this designation of her people wholly known; but that, so late as the beginning of the second century, it had not yet

⁶²¹ Ammianus Marcellinus, *Rerum Gestarum* [xxvii.8.5](#).

⁶²² *Picts and Ancient Britons: An Exploration of Pictish Origins* [p.24](#), Paul Dunbavin, Third Millenium Publishing, Nottingham, England 1998.

⁶²³ C. Julius Caesar, *Gallic Wars* [viii.4](#). See also *Dictionary of Greek and Roman Geography*, entry under [Tu’rones](#), William Smith, London 1854.

⁶²⁴ *Place-Names of Pictland* [p.122](#), Francis G. Diack in *Revue Celtique* Vol. 38, Paris 1920-1.

⁶²⁵ *Early Irish History & Mythology* p.463.

⁶²⁶ Bede, *The Ecclesiastical History of the English People* [Book 1, Chap. 1](#). See also *Early Irish History & Mythology* p.353 incl. fn. 2.

⁶²⁷ Herodotus, *Histories* [i.173](#).

reached the knowledge of Ptolemy himself. For this latter fact the state of seclusion in which Ireland had so long remained, – shut out, as she was, entirely from the circle of the Roman empire, – may be thought sufficiently, perhaps, to account; as well as for the equally certain fact, that not till towards the end of the third century does there occur a single instance, in any writer, of the use of the term Scotia for Ireland, or of Scoti for any of her people.

“But the most remarkable, and, as it appears to me, decisive proof of the recent date of the Scotie settlement, still remains to be mentioned. We learn from the Confession of Saint Patrick, a writing of acknowledged genuineness, that, so late as the life-time of that Saint, about the middle of the fifth century, the name of Scots had not yet extended to the whole of the Irish nation, but was still the distinctive appellation of only a particular portion of it. It is, indeed, evident that those persons to whom Saint Patrick applies the name of Scots, were all of the high and dominant class; whereas in speaking of the great bulk of the people, he calls them Hibernian, – from the name Hibernia, which is always applied by him to the island itself.”⁶²⁸

The suggestion that the first mention of Scots is datable to the latter part of the 3rd century is significant, though I can find no evidence that the name Scot was used that early. Whilst the Caledonians are mentioned by Ptolemy, the Picts are not, though there are those who would wrongly argue that the Caledonians and Picts were one and the same people. O’Rahilly, however, makes it perfectly clear that they were different tribes:

“As Watson has aptly said, ‘the Irish Cruithnigh were no more Picts than they were Caledonians’.”⁶²⁹

William Smith informs us that:

“The Franks and Picts are first mentioned in Britain in the reign of Diocletian: the Attacotti and Scots under that of Julian (A.D. 360).”⁶³⁰

The main sources for this statement are Ammianus Marcellinus and Claudian. Ammianus tells us that the Picts were in northern England during the time of Constantius I, being around 305 CE.⁶³¹ The first recorded mention of the Scots actually appears to be some time around the middle of the 4th century CE, which is when Ammianus records:

“But in Britain in the tenth consulship of Constantius [II] and the third of Julian raids of the savage tribes of the Scots and the Picts, who had broken the peace that had been agreed upon, were laying waste the regions near the frontiers, so that fear seized the provincials, wearied as they were by a mass of past calamities.”⁶³²

This was around 350 CE. Valentinian I later encountered the Picts and the Scots, who were still invading Britain, in 368 CE,⁶³³ whilst Claudian’s *In Eutropium* records attacks by Picts and Scots in 398 CE.⁶³⁴ I can therefore find no justification for dating the arrival of the Scots in northern Britain any earlier than the fourth century, which is round about the time of the appearance of the mythical Niall Noígiallach in Ireland. Similarly, the

⁶²⁸ *History of Ireland* Vol. 1, pp.118-120, Thomas Moore. ([pp.63-4](#) in the 1843 version.)

⁶²⁹ *Early Irish History & Mythology* p.342.

⁶³⁰ *A Dictionary of Greek and Roman Biography and Mythology* – entry under [Britannicae Insulae or Britannia - See Heading VI. History](#), William Smith, London 1848.

⁶³¹ Ammianus Marcellinus, *Rerum Gestarum* [Excerpts of Valesius Chap. 2](#).

⁶³² Ammianus Marcellinus, *Rerum Gestarum* [xx.i.1](#).

⁶³³ Ammianus Marcellinus, *Rerum Gestarum* [xxvii.8](#).

⁶³⁴ <http://www.vortigernstudies.org.uk/artsou/claudian.htm>. In *Eutropium* [1, 392-3](#).

Ancient Irish History Reconsidered

Picts could not have arrived much earlier than that. However, as stated above, the first official king of the Scots to rule over Scotland did not appear until the 9th Century CE.

In discussing these Roman wars in Britain, Ammianus Marcellinus informs us:

“At this time, as if trumpets were sounding the war-note throughout the whole Roman world, the most savage peoples roused themselves and poured across the nearest frontiers. At the same time the Alamanni were devastating Gaul and Raetia, the Sarmatae and Quadi Pannonia, while the Picts, Saxons, Scots, and Attacotti were harassing the Britons with constant disasters. The Austoriani and other Moorish tribes raided Africa more fiercely than ever and predatory bands of Goths were plundering Thrace and Pannonia.”⁶³⁵

This seems to be saying that the Picts and Scots had only recently arrived in Northern Britain and were fighting for possession of the land. (The Austoriani mentioned in this passage were Asturians from northern Spain, a people we have identified as belonging to the tribe of Yetser son of Naphtali.⁶³⁶)

O’Flaherty, trusting in the corrupted Irish records, believed that the Picts arrived at some remote ancient period. Nevertheless, he recorded that there was more than the one Pictish invasion. More importantly, he informs us that the Picts arrived 75 CE (this being more correctly when the Calydonians arrived) with another group of settlers arriving in 286 CE and a further group in 386 CE.⁶³⁷ This accords reasonably well with the facts as presented here, though the three dates he quotes seem to refer roughly to the date of arrival of the Calydonians, Picts and Scots respectively. (Note, however, that a date of 386 CE for the arrival of the Scots is too late a date. As already stated, they are recorded by Valentinian I as being in Scotland in 350 CE. The 386 CE date accords with the record made by Claudian.)

On top of all this evidence, if the Scots only arrived in Ireland during the time of Niall of the Nine Hostages, alias Niul son of Milesius, this would provide a satisfactory explanation to Moore’s conundrum as to why the name Scot only properly appears in the Irish records from the 5th century onwards.

This confusion over the origin of the Scots is probably subconsciously behind Keating’s comment that:

“This prince [i.e. Niall], at the request of the Dailriads, in Scotland who were harassed and oppressed by the savage Picts, transported a numerous army into that kingdom to assist them. When he arrived, he changed the old name of the country, and called it Scotia, at the request of the Dailriads and the Scots themselves, but it was on condition that Scotland was to receive the honour of that appellation; for it was agreed that it should be called only Scotia Minor, but Scotia Major was to be the name of Ireland.”⁶³⁸

The suggestion by Keating that Scotland received its name as early as the 5th century is erroneous. It is more likely that Ireland, rather than Scotland, was first known by the name of Scotia from this time onwards. Bede, who completed his Ecclesiastical History in 731 CE, called Ireland the land of the Scots, and whilst he mentions a settlement of Scots in northern Britain, he does not actually call it Scotland, the inhabitants being

⁶³⁵ Ammianus Marcellinus, *Rerum Gestarum* [xxvi.iv.5](#).

⁶³⁶ See *The Forgotten Tribe of Naphtali & the Phoenicians*.

⁶³⁷ *Ogygia* Vol. 2, [pp.43-4](#).

⁶³⁸ *General History of Ireland*, [p.307](#), Geoffrey Keating.

referred to as northern and southern Picts.⁶³⁹ In fact, the first mention of the name Scotland dates to the time of Macbeth in 1040 CE,⁶⁴⁰ and, as already mentioned above, the first king of Scotland, Cinaed mac Ailpín, is said to have ruled in the 9th century, circa 858 CE. There is absolutely no justification for moving the formation of the Scottish kingdom backwards in time much beyond this. Those Scots who arrived in the fourth century formed a colony, but do not appear to have had their own king, relying instead on the sovereignty of their homeland, i.e. Ireland.

Let us compare the above statement by Keating that the Dailriadi arrived in northern Britain during the time of Niall Noígiallach with what Bede tells us:

“But in the course of time Britain received, after the Picts and Britons, a third nation, the Scots, in the part occupied by the Picts, who, with Reuda for their leader, having set out from Ireland, obtained for themselves, whether by friendship or by the sword, those settlements among them which up to the present they hold; from which leader, in truth, they are even unto this day called Dalreudini.”⁶⁴¹

This suggestion that the Dalraidi were the first Scots to arrive in mainland Britain is rejected by historians on three counts:

1. The Dalraidi supposedly left Ireland some time during the reign of Niall Noígiallach at the end of the 4th century – a few decades later than the earliest attested date of the Scots being in northern England: Note, however, that Niall Noígiallach is said to have ‘died’ around 405 or 427 CE⁶⁴² having ruled for 49 years. Utilising the earlier of these two dates, his reign therefore started (assuming we accept that he was a real person) around the middle of the 4th century. If the Dalraidi left Ireland towards the beginning of Niall’s reign, then this puts their arrival in Britain within scope of the date of their first mention in Roman literature; namely by Ammianus. We should also bear in mind that we do not know how reliable the Irish records are in fixing this date to the time of Niall Noígiallach, especially as we have shown this king to be an allegorical creation.
2. ***“The annals of Tigernach relate that seven Pictish kings reigned in Ireland before A.D. 171”***⁶⁴³: Tigernach (pronounced Tierna⁶⁴⁴) died in 1088 CE, but his work *The Annals of Tighernach* was continued by another writer up till 1178 CE.⁶⁴⁵ This statement that there were seven Pictish kings who reigned in Ireland before 171 CE appears to be spurious, though, if we ignore the date, it could refer to the kings who ruled northern Britain prior to the Dalriadi taking control in the 9th century. There is absolutely no evidence to show that the Picts ruled Ireland. Someone has confused the Picts with the Dalraidi.

⁶³⁹ Bede, *The Ecclesiastical History of the English People* [Book 3, Chap. 4](#), Oxford World’s Classics, Edited by Judith McClure and Roger Collins, Oxford University Press 1999.

⁶⁴⁰ *Chronicles of the Picts, Chronicles of the Scots and other Early Memorials of Scottish History*, Preface [xxxviii](#), William F. Skene, Edinburgh 1867.

⁶⁴¹ Bede, *The Ecclesiastical History of the English People* [Book 1, Chap. 1](#).

⁶⁴² *Early Irish History & Mythology* p.218.

⁶⁴³ *Bede’s Ecclesiastical History of the English Nation* [p.11 \(Book 1, Chap. 1, fn. 2\)](#), Rev. L. Gidley, Oxford and London 1870.

⁶⁴⁴ *The History of Ireland* Vol. 1, p.138, fn. † Thomas Moore. ([p.71 fn. ¶](#) in the 1843 version.)

⁶⁴⁵ *Chronicles of the Picts, Chronicles of the Scots and other Early Memorials of Scottish History*, Preface [xxxviii](#), William F. Skene, Edinburgh 1867.

Ancient Irish History Reconsidered

3. "This was not the first possession of the Scots in Caledonia. Cormac, king of Ireland, obtained possessions in Albany, probably about A.D. 240"⁶⁴⁶: Cormac is another allegorical character. We have nonetheless redated Cormac to the end of the 4th century, which is when the Dalraidi settled in Northern England.

Armed with all the facts, O'Rahilly, for some strange reason, continues to refer to the Dalraidi (who he calls Dál nAraidi) as Picts. This is despite the fact that Bede specifically differentiates between the Dalraidi (who were Cruithin) and the Picts. It should be stressed that the Cruithnigh (or Cruithin) were an ancient Irish race who trace their descent back to Gede Ollgothach,⁶⁴⁷ the 'son' of Ollamh Fodhla and wife of Queen Tea.⁶⁴⁸ Gede Ollgothach was the **first king of Ireland**.

The Picts even spoke a different language. St Columba needed an interpreter when conversing with them.⁶⁴⁹ Bede clearly informs us that the Dalraidi (Dál nAraidi) were Scots – not Picts. This confusion between the Cruithin and the Picts arises because the Scots later became rulers of the land:

"Cinaed mac Ailpín (858), the first 'Scot' who ruled in Pictland, is styled *rex Pictorum* by the annalists, and his three immediate successors get the same title."⁶⁵⁰

It is therefore not surprising that the Dál nAraidi, who were Cruithin, gave their name to the Picts. Later writers applied the name Cruithin indiscriminately to both the Dál nAraidi and the Picts over whom the Dál nAraidi ruled. I am surprised that O'Rahilly, knowing what he did, failed to understand this distinction.

We are told that the Cruithin ruled Northern Ireland prior to the arrival of the race of Conn to Ireland.⁶⁵¹ This agrees with the chronological revisions being presented here which date the migration of the Dál nAraidi to the north of Britain, in the land we today know as Scotland, in the second century CE. This means redating Conn of the Hundred Battles to the time of Niall Noígíallach, sometime in the 4th Century CE.

Having moved the second Milesian invasion to the time of Niall, O'Rahilly's comment about the Goidels still fighting for possession of land in the 5th century CE⁶⁵² now takes on greater significance. According to O'Rahilly, they arrived some time around 150 BCE, which would mean that they would have had to have been fighting for possession of the land for nigh on 650 years! The reconstruction presented here shows that the Goidels, who according to Keating arrived with the Milesians,⁶⁵³ actually arrived some time during the 4th Century CE.

O'Rahilly comments:

⁶⁴⁶ *Bede's Ecclesiastical History of the English Nation* [p.11 \(Book 1, Chap. 1, fn. 3\)](#), Rev. L. Gidley, Oxford and London 1870.

⁶⁴⁷ *Early Irish History & Mythology* p.345.

⁶⁴⁸ *On the History and Antiquities of Tara Hill* [p.153](#), in Vol. 18 of *The Transactions of the Royal Irish Academy*, George Petrie, issued 1 Jan 1839.

⁶⁴⁹ *Early Irish History & Mythology* p.355.

⁶⁵⁰ *Early Irish History & Mythology* pp.372-3.

⁶⁵¹ *Early Irish History & Mythology* p.163.

⁶⁵² "As late as the beginning of the fifth century A.D. the Goidelic conquest was still incomplete... ..It was only in 516 that the conquest of the Midlands was completed." *Early Irish History & Mythology* p.204.

⁶⁵³ "The valiant chiefs of the Milesian race, Who led the bold Gadeliens into Ireland, Were Eibhle, Fuaid, Breagha, Bladhbbhin, Luighaidh, etc..." *General History of Ireland*, [p.133](#), Geoffrey Keating.

“Conn and Eógan, the divine ancestors of the Goidels, appearing two generations later in the pedigrees than Tuathal and Mug Nuadat, respectively, who, as we have seen, represent historical personages.”⁶⁵⁴

By recognising that Tuathal and Mug Nuadat belong to this late period, we bridge the gap and make Tuathal Techtmair identical with another fictitious character by the name of Tuathal Maelgarbh and demonstrate that the arrival of the Goidels actually coincides with the reigns of Conn and Eógan.

O’Rahilly’s frustration with the Irish records is evident in his work:

“The euhemeristic tendency is by no means extinct. Because myth has become attached to certain historical personages, it is supposed by those who have no deep acquaintance with Celtic mythology that characters like Cúchulainn and Fergus mac Roich were likewise historical.”⁶⁵⁵

The stories of Finn and Goll, two of Ireland’s better known heroes, seem to vascillate between two periods of history; “Our story tellers may be forgiven for the fluctuating chronology they assign to Finn and his *fian* [army], for none of their alleged achievements has the remotest connexion with history”, O’Rahilly assures us.⁶⁵⁶ (Note that Finn and *fian* are a typical Bardic play on words.)

“[Finn’s lifetime] ... is made to extend over a period of four generations, from Conn Céchathach [i.e. Conn of the Hundred Battles] to Cairbre Lifechar, his son Oisín and his nephew Cailte were, by a later convention, supposed to have lived sufficiently long to have held converse with St. Patrick”.⁶⁵⁷

By making the aforesaid corrections to the Irish history, O’Rahilly’s objections have been conveniently removed. We are dealing with allegorical creations – **not** actual individuals.

Finn, who was also known as Eber Finn, was supposedly one of the many ‘sons’ of Milesius and one of the founders of the Milesian lineage. Eber is a variant spelling of Iberian (i.e. an immigrant from Iberia in Scythia), whilst Finn is a slang word for Phoenician. This follows the same pattern as the descendants of Conculainn who were known under the names of Conn, Cuin, Cui or Collas, all of which are pronounced in a similar way (i.e. ‘ui’ in Irish is pronounced as an ‘o’). This is no different from the descendants of Judah being called Jews and Australians being called Aussies. As already pointed out, Fenius Farsa means ‘Phoenicians of Persia’. The existence of the Phoenicians in Persia is confirmed by Strabo who tells us that a number of other writers make mention of colonies of Sidonians, Tyrians and Aradi (from Arad in northern Israel) who were at that time located on the Persian Gulf.⁶⁵⁸

Other Irish historians would have us believe that the Scots came directly from the Black Sea. Herodotus, who tells us that some of the Milesians were colonists from the Athenians,⁶⁵⁹ informs us that there was a Milesian colony on the Danube delta on the Black Sea,⁶⁶⁰ hence it was probably to these people that some of the Scythian migrants

⁶⁵⁴ *Early Irish History and Mythology*, p.201.

⁶⁵⁵ *Early Irish History & Mythology* p.271.

⁶⁵⁶ *Early Irish History & Mythology* p.277.

⁶⁵⁷ *Early Irish History & Mythology* pp.274-5.

⁶⁵⁸ Strabo, *Geography* [xvi.iv.27](#).

⁶⁵⁹ Herodotus, *Histories* [5.97](#).

⁶⁶⁰ Herodotus, *Histories* [ii.33](#).

Ancient Irish History Reconsidered

turned for assistance. The Athenians (descendants of Ethan son of Zerach) and the Milesians (descendants of the tribe of Menashe) were closely related. What this shows is that the Milesians had split into a number of different tribal factions and were spread throughout Armenia, Anatolia and Europe.

The Milesian invaders who arrived in Ireland in the fourth century CE had come from Scythia via Sidon and Spain. This accords with Keatings comment that “Niul, the son of Feniusa Farsa, came directly from Scythia”.⁶⁶¹ As we shall now demonstrate, the people involved in the first Milesian invasion, which occurred at the end of the fifth century BCE (ca. 420 BCE), came via Egypt.

Tuatha Dé Danaan

The Tuatha de Danaan are the Danaan of Homer, a people also known as Achaens and as Trojans. The Milesians (i.e. the people who transported the Tuatha De Danaan to Ireland) were called Ionians by Herodotus, who informs us that they arrived in Egypt during the time of Psammetichus I and settled on the Pelusaic arm of the Nile.⁶⁶² Strabo dates the foundation of Naucratis to “the time of Psammetichus (who lived in the time of Cyaxares the Mede)”,⁶⁶³ this referring to Cyaxares I who was a contemporary of Psammetichus I. Any attempt at dating the arrival of these tribes in Ireland prior to the date the Milesians arrived in Egypt is therefore futile. It should be stressed that the Danaan were not one specific tribe but a number of different tribes who have been classed as one by the Greek writers.

According to the Irish records, the ‘king’ of the Tuatha De Danaan was someone variously called Dagda, Deaghda or Daghdha (all pronounced Dah-da), a king who was also known as “*In Ruad Rofhessa*”, a name which, “shows him to be the god of wisdom” as well as other names, “which reveal him as the sun-god”.⁶⁶⁴ The Irish word *fiss*, *fess* or *fhessa* (as in *Rofhessa*) is understood to mean knowledge or wisdom.⁶⁶⁵ In discussing this Deaghda, Seumas MacManus tells us that: “He was styled Lord of Knowledge and Sun of all the sciences”.⁶⁶⁶ We know this mythical ‘king’ of the Tuatha de Danaan, who was renowned for his wisdom, as the tribe of Darda son of Zerach, whose wisdom is recorded in the first book of Kings.⁶⁶⁷ It should be stressed that the name Zerach means ‘bright and shining’, and perhaps it should be no surprise that Dagda, like Cuchulainn, should be likened to a ‘sun god’. Dagda is another allegorical creation – a tribe of people who have been turned into a fictitious king of Ireland.

Darda was called Dardanus son of Hemaunus (Ἡμάωνος) by Josephus.⁶⁶⁸ Under the name Dardanus, ‘he’ becomes the ‘son’ (sic) of Electra and Zeus,⁶⁶⁹ this tribe built the cities of Dardanus and Troy in the Troad (Anatolia). Electra also means ‘bright and

⁶⁶¹ *General History of Ireland*, [p.110](#), Geoffrey Keating.

⁶⁶² Herodotus, *Histories* [ii.154](#).

⁶⁶³ Strabo, *Geography* xvii.i.18.

⁶⁶⁴ *Early Irish History & Mythology* pp.469 & 320.

⁶⁶⁵ *Early Irish History and Mythology* p.318. See also fn. 1 concerning the meaning of *fhessa*.

⁶⁶⁶ *The Story of the Irish Race* [p.6](#), Seumas MacManus, New York 1921.

⁶⁶⁷ 1 Kings 4:31 (5:11 in the Hebrew Bible). Called Dara in 1 Chron. 2:6.

⁶⁶⁸ Josephus, *Antiquities of the Jews* [viii.43-4](#).

⁶⁶⁹ Apollodorus, *Library* [iii.xii.1](#).

shining' and has exactly the same meaning as the Hebrew word Zerach. (A full discussion of the identity of Zeus would take up too much space here but is dealt with in my work entitled *The Forgotten Tribe of Naphtali & the Phoenicians* as well as in *Legacy of Edom*.) All of this is again allegory. Zeus did not actually marry Electra/Zerach. This is another allegorical association.

The fact that there is so much confusion surrounding the Fir-Bolgs, the Milesians and the Tuatha Dé Danaan suggests that they were three allied groups arriving in Ireland around the same time. The claim that the Nemedians arrived first is probably as a result of a dispute over territorial rights, each tribe trying to claim their own part of Ireland, hence trying to make out that they were the first to arrive. Keating even informs us that the Nemedians, Fir-Bolgs and Danaans were all descended from Sru son of Easru,⁶⁷⁰ hence were all related, effectively belonging to the same family group. We are told that Sru son of Easru came from Egypt.⁶⁷¹ No one seems to have made the connection that these descendants of Sru son of Easru were responsible for the *first* Milesian invasion.

The Osraige (pronounced Osray) were a people who settled in Southern Ireland between Munster and Leinster. (See fig. 17.) The name Osraige is a variant spelling of

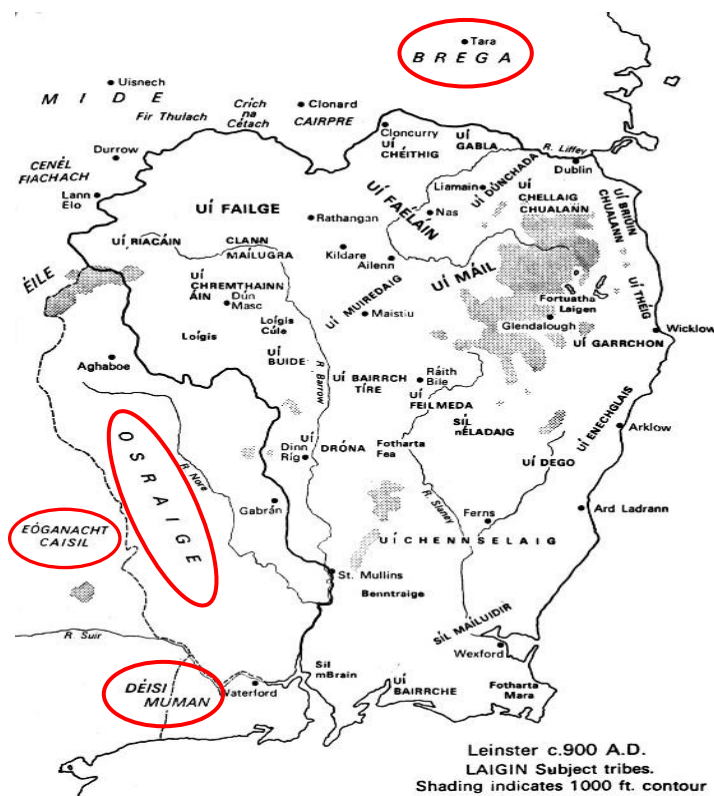


Fig. 17. Map circa 10th century CE showing the Osraige in relation to Tara which was located further north (in Brega). Muman is the Irish name for Munster. The Eóganacht were also inhabitants of Munster.

Easru, which in turn is a variant spelling of Israel. These are clearly the people Ptolemy called Οὐδοῖαι *Ouodiai* (i.e. Judahs),⁶⁷² though O’Rahilly did not see the connection between this name *Ouodiai* and the Osraige, which latter name, he confidently asserts, quoting Irish pseudo-tradition, is derived from the Gaelic word *os*, meaning deer.⁶⁷³

Keating adds that Easru, the 'father' of the Scythian race, was called 'son of Gadelas' and is said to have set sail from Egypt with four ships after being forcibly expelled.⁶⁷⁴ He would have us believe, however, that the Milesians and the Gadelians left Egypt during the reign of

⁶⁷⁰ *General History of Ireland*, p.75, Geoffrey Keating.

⁶⁷¹ *General History of Ireland* [p.112](#), Geoffrey Keating.

⁶⁷² Ptolemy, *Geography* Book2, [Chap. 1, Sect. 7](#). Note that *Ouodiai* is incorrectly translated as Coriondi in most English translations.

673 *Early Irish History & Mythology* p.10.

⁶⁷⁴ *General History of Ireland op. cit.*, [p.110](#), Geoffrey Keating.

Ancient Irish History Reconsidered

Nectanebo I, king of Egypt,⁶⁷⁵ who is said to have expelled all foreigners. Whilst this statement sounds convincing, the facts, when considered in full, show that this assumption is wrong, being pure speculation either on Keating's part or on the part of the Irish writers on whom he was relying.

Keating even comments that the Fir-Bolgs were descended from one Simon Breac, 'grandson' of Nemedius, whilst the Danaan were descended from another of Nemedius' grandsons by the name of Jobhath.⁶⁷⁶ Despite this claim, the Irish pseudo-historians have artificially made Simon Breac a king of Ireland who purportedly lived centuries after Heremon. All of these associations are, of course, shown to be contrived. By the time the Irish came to put their history together, events of the last Milesian invasion, let alone what preceded it, had become an extremely vague memory. All they had were snippets of information which they could not piece together. The only way they could do so was by a series of rationalizations and inventions in order to fill the gaps in their knowledge.

Keating comments that:

"the Milesians, from the time they first conquered the island, down to the reign of Ollamh Fodhla, made use of no other arms of distinction, in their banners, than a dead serpent and the rod of Moses, after the example of their Gadelian ancestors".⁶⁷⁷

This further confuses the subject because the Gadelians supposedly did not arrive in Ireland till a much later date! Furthermore, Ollamh Fodhla, as we shall proceed to demonstrate, was one of the very first people to actually arrive in Ireland. He was part of the first Milesian invasion. Note also that the serpent was one of the tribal symbols used by the tribe of Dan.⁶⁷⁸ It should be stressed, however, that there is **no evidence** to support the claim that the Danaan were descendants of the tribe of Dan, even though this association has been made by a number of writers.

Matthew Kelly, in the footnotes to his translation of the Rev. John Lynch's work, wrote:

"If the Tuatha de Dananns were Teutons, why do they bring with them this famous, and to them fatal stone, since Gaels or Scots were to reign wherever it stood? In this as in other points, the fate of those Dananns is mysterious. They almost disappear after the Milesian invasion, or, at least, do not act in a body, though the Fomorians and Firbolgs held their ground for centuries resisting the invaders."⁶⁷⁹



Fig. 18. Symbol of the Tribe of Dan as depicted on one of the doors of the Heichal Shlomo in Jerusalem. The Heichal Shlomo was once the seat of the Chief Rabbinate of Israel. The building currently contains the Jewish Heritage Museum.

These are very valid points. Why was the stone, which was supposedly brought with

⁶⁷⁵ *General History of Ireland*, p.117, Geoffrey Keating.

⁶⁷⁶ *General History of Ireland*, p.80, Geoffrey Keating. See also *Ogygia* Vol. 1, p.17.

⁶⁷⁷ *General History of Ireland*, p.169, Geoffrey Keating.

⁶⁷⁸ <http://www.jewishencyclopedia.com/articles/4866-dan>. See Section "In Rabbinical and Hellenistic Literature".

⁶⁷⁹ *Cambrensis Eversus* Vol. 1, p.434, fn. c. (Emphases mine.)

them, of such importance to the Danaan as well as to the Gaels and Scots who succeeded them? Also, where did the Tuatha Dé Danaan disappear to? Actually, we have already answered this latter question. Under the name Domnian, the Tuatha Dé Danaan had moved to Britain. We will discuss the significance of the stone in a short while.

Matthew Kelly recorded:

“It is said, *Irish Nennius*, p.251, that those Milesian patriarchs intermarried both with the Firbolgs and the Tuatha De Dannanns. All those colonies are said **to have been of the same race, and to have spoken the same language.**”⁶⁸⁰

This statement alone challenges any suggestion that the Tuatha Dé Danaan were a Germanic people. He also remarked:

“The inevitable inference is, that they [the Tuatha De Danann] were either a very small body of men, superior to other Irish races in civilization, or, what is far more probable, that they are either the Irians or Ithians under another name. The oldest and best authorities confess they know not whence they came. Their name, *Dea Danann*, and *Dagda*, one of the greatest of them, bear a suspicious resemblance to *Deatha* and *Degad* of the Ithian. Two of the Ithian monarchs also reigned in *Aileach*, the great monument of the *Dea Danann*.”⁶⁸¹

He continues by admitting, however, that this is slender evidence on which to draw any firm conclusion. This reconstruction shows us that the Dardanians (sons of Dagda/Daire) and the Ithians were two different families. Both of these families, however, formed part of the **first** Milesian invasion.

According to the Rev. John Lynch:

“The claims of the Ithians to be regarded as the ancient Spanish colony, must rest on the fact, that Ptolemy places the Spanish tribes in the southern territory, attributed by tradition to the Ithians in the second century; that Ith, according to all accounts, preceded his Milesian brethren in Ireland, and appropriated to his own descendants the name *Deagad*, which (*Deagath*) was the name of one of the principal progenitors of the Milesian family. – *Irish Nennius*, p.237. It is written *ḏeāċā* (p.239) [*pronounced dehta or dehda*], which, in sound at least, and nearly in orthography, is identical with *Dea*, the name of a people in the south of Gaul, and with the *Deobriga*, *Deobrigula*, of the Spanish Celts. – *Humboldt*, pp.84, 94. Ith’s father, *Breogan*, grandson of *Deagath*, and traditionary conqueror of Spain, bequeathed his name to the richest of all the Muskerries, *Muskerry Breogan*, the ‘golden vale,’ situated in the south-west of the country of Tipperary. – *Book of Rights*, p.45”⁶⁸²

As already stated, this ‘king’ of the Tuatha Dé Danann, whose name is also written *Dagda*, *Deaghda* or *ḏeāċā*, all of which will have been pronounced *dahta*, *dahda* or *darda*, is better known to us as *Darda*, a tribe named after *Darda* son of *Zerach*. Despite the fact that these *Dairene* (sons of *Daire*) arrived with the Ithians in the same Milesian invasion and were closely related to them, they actually belonged to two different families.

Lynch continues by informing us:

⁶⁸⁰ *Cambrensis Eversus* Vol. 1, [p.422, fn. b.](#) (Emphasis mine.)

⁶⁸¹ *Cambrensis Eversus* Vol. 1, [p.512.](#)

⁶⁸² *Cambrensis Eversus* Vol. 1, [p.511.](#) (Emphasis in square brackets mine.)

Ancient Irish History Reconsidered

“It appears, too, that the ‘Dergtinnii’ or ‘Dergthene,’ was another *alias* name for the Ithians. (*Ogygia*, p.268). It is not unlike ‘Darnii,’ the tribe which Ptolemy places in that part of Ulster, which, according to tradition, was occupied in the second century by the Deagaigh Dalfiatach.

“Finally, in the Eireamonian genealogies (*infra*, p.[248]), I find no names to explain how the same tribe could be called ‘Deagaidh’ and ‘Dergtinne;’ but in the Ithian genealogy (*Ogygia*, p.149) we have a ‘Dergene,’ and a ‘Deagaidh ðeopz,’ which explain the common appellation, if we admit that the Deagaidh were Ithian. The Derga are expressly classed among the Ithians by *Irish Nennius*, p.262.”⁶⁸³

Once again, the Irish have confused the Ithians with the Dardanians. More importantly, in Gaelic, the letter *g* was often silent. We have, for example, already shown that the name Tigernach was pronounced Tierna.⁶⁸⁴ The name Deagaidh will therefore have been pronounced De’ad[a] and Dergtinnii as Dartinii/Dardani and Dergene as Darein’e.

Note that the descendants of Deaghda were known as Darnii, this being a variant spelling of Dairene, hence were ‘sons of Daire’. The Irish name Daire is actually pronounced Dara, this being the name of Darda as it appears in the first book of Chronicles.⁶⁸⁵ This name can also be written Derry, Doire or Darragh. County Derry in Ireland is actually named after this tribe. All three of these names for this son of Zerach (i.e. Dara, Darda and Dardanus), as recorded by the Bible and by Josephus, are therefore attested in the Irish records and were used interchangeably.

Note that the Nomades, who, according to some authorities, arrived in Ireland long before the Gaal-Sciot, are said by O’Connor to have arrived at the same time as the Gaal-Sciot. Whilst O’Connor actually makes no specific mention of Milesians in his work, the people he describes nevertheless form what other writers call the Milesian invasion and which we are identifying as the **second** Milesian expedition under the **second** Míl Espáne. As already demonstrated, however, Ptolemy’s map of Ireland shows that the Nomades, or Nemedians, as the Irish call them, were already in Ireland **long before** that time! They were the people Ptolemy called Rhobogdiou.

O’Connor informs us that, when the sons of Daire arrived in Spain, they joined up with kinsmen from an earlier settlement:

“...till they reached the tents of their race, and their chief was *Dubar*, from *Gaoi-ata-eolac*, he who conducted the children of *Iber*, not of the captivity, but those of the *Gaal* who went out from *Iber*, in the days of *Fada*, seven score rings gone by, to that land on the far side of [the river] *Duor* southward”.⁶⁸⁶

Seven score rings is interpreted by O’Connor as 140 years. It is more likely to have been 140 months, that is, around 11 years.

We are told that “*Fiallaoc*, the son of *Gaio-ata-eolac*” and his company:

“moved on the waters of the deep to the entrance of *Iber* thereinto, and therefrom did they come to land, and thereon did they abide, calling the land *Buaisce*.”⁶⁸⁷

⁶⁸³ *Cambrensis Eversus* Vol. 1, [p.509](#).

⁶⁸⁴ *The History of Ireland* Vol. 1, p.138, fn. † Thomas Moore. ([p.71 fn. ¶](#) in the 1843 version.)

⁶⁸⁵ 1 Chron. 2:6.

⁶⁸⁶ *Chronicles of Eri*, Vol. 1, [p. 26](#).

⁶⁸⁷ *Chronicles of Eri*, Vol. 1, [p. 27](#).

According to him, these sons of *Gaio-ata-eolac* therefore gave their name to the land of Buaisce in Spain and that they were of the same (i.e. Scythian) race.⁶⁸⁸ In *The Forgotten Tribe of Naphtali & the Phoenicians*, we show that the ancient regions of Baeturia and Baetica in Spain as well as the River Baetis,⁶⁸⁹ after which the region of Baetica is understood to have been named,⁶⁹⁰ take their name from the Boii who at one time dwelt there. These Boeotian inhabitants of southern Spain are the people the Greek and Latin writers called both Bastetani and Bastuli, these being variant phonetic spellings of Boeotia which in turn is a variant spelling of the Hebrew name Baasha. The region of Baecula (pronounced Ba'asula?) which belonged to the Bastetani⁶⁹¹ is yet another phonetic variant of this same name and is the equivalent of Buaisce, the name used by the Gael-Sciot for the region of Baetica in southern Spain.

It is an accepted fact that the Boii were the people also known as Boeotians, a people who came from the region of Boeotia in Greece. In *The Forgotten Tribe of Naphtali & the Phoenicians*, we demonstrate that the Boeotians were also known as Yigalites, named after Yigal (יגאל AV Igal) son of Joseph of the tribe of Issachar,⁶⁹² and that Boeotia is a variant spelling of the Hebrew name Baasha, this being the name of the Israelite king who belonged to the tribe of Issachar.⁶⁹³ The capital city of Boeotia in Greece was called Ascra, this being a variant phonetic spelling of Issachar. The name *Gaio-ata-eolac* mentioned above in the records of Eolus quoted by O'Connor must therefore be another phonetic variation on the name Yigal, the first syllable having been dropped in pronunciation (i.e. [Yi]gaio-ata-eol-ici where the *t* is silent and where the usual *-ici* suffix has been added – as in Celt-ici, the name Pliny uses for the Celts). This being so, the word 'son' is here, once again, used in the sense of 'descendant' or 'family'.

These Boeotians who settled in the land of Baeisce in southern Spain appear more correctly to have arrived from Greece and not from Iberia in Scythia (i.e. the region between the Caspian Sea and the Black Sea) as O'Connor would have us believe. They were, however, of the same **Israelite** race.

Mention is also made in O'Connor's work, in reference to the inhabitants of Spain, of the Naiomaideis (i.e. Numidians), a people who are listed alongside the "men of *Ib-er*".⁶⁹⁴ According to Polybius, the Numidians arrived in Spain around 255 BCE,⁶⁹⁵ which means that the arrival of the Gael-Sciot in Spain must be dated to sometime after this event.

O'Connor starts his *Chronicles of Eri* by relating the records of Eolus, which records come to an end on page 38 of Volume 1 of O'Connor's book:

⁶⁸⁸ *Chronicles of Eri* Vol. 1, [p.28, fn. \(m\)](#).

⁶⁸⁹ Baetis is the ancient name for the River Guadalquivir.

⁶⁹⁰ Pliny, *Natural History* [iii.1 \(6\)](#) and [iii.2 \(17\)](#). ([iii.2](#) and [iii.3](#) in John Bostock's translation.) Strabo (*Geography* [iii.i.6](#)) tells us that the river Baetis was also called Turdetania after the people who were inhabiting the land in his day.

⁶⁹¹ Polybius, *Histories* [xi:20](#) and Livy, *The History of Rome* [xxviii.13](#).

⁶⁹² Num. 13:7.

⁶⁹³ 1 Kings 15:27.

⁶⁹⁴ *Chronicles of Eri*, Vol. 1, [p.35](#).

⁶⁹⁵

Ancient Irish History Reconsidered

“To the eighteenth year of *Eolus*, the writing was his work; henceforward the history is the compilation of the writings of the several *Ard Olam* of Gaelag [i.e. Spain] and Ullad in Eri.”⁶⁹⁶

After this point in history, he resorts to filling in the gaps with the accepted pseudo-Irish legends and traditions, which we are showing to be contrived. Despite O’Connor’s assumption that the migration to Ireland continued immediately after the death of Eolus, it was actually around another 400 to 500 years before they decided to migrate from Spain to Ireland. This lengthy sojourn in Spain is actually confirmed by the Arbroath Declaration, quoted earlier, which states:

“...and [we] dwelt **for a long course of time** in Spain among the most savage peoples, but nowhere could it [the Scottish people] be subdued by any people, however barbarous.”⁶⁹⁷

As stated above, the writings of Eolus place the Gadelians, whose leader was Calma ‘son’ of Daire, to the south of the River Duoro in the land of Buaisce,⁶⁹⁸ this being the land in which the Greek and Latin writers place the Turdetani and Turduli, these in turn being the people we are identifying as Dardanians.

These Turdetani of Spain, who were also called Turduli, were a Bardic race of people. Pliny even informs us that the Turduli were also known as Bardili,⁶⁹⁹ meaning that they were Bards! Strabo tells us that they were previously called Bardytæ (Βαρδυταις),⁷⁰⁰ clearly not realising that this is simply a variant spelling of the name. These Bardili are clearly the people the records of Eolus refer to as ‘sons of Daire’. (The fourteen tribes of Varduli recorded by Pliny as inhabiting north-west Spain in the 1st Century CE were also more than likely Bards as well.⁷⁰¹)

Concerning these Turdetani and Turduli, Strabo records:

“From this river the country has received the name of Bætica; it is called Turdetania by the inhabitants, who are themselves denominated Turdetani, and Turduli. Some think these two names refer to one nation, while others believe that they designate two distinct people. Of this latter opinion is Polybius, who imagines that the Turduli dwell more to the north than the Turdetani. At the present day however there does not appear to be any distinction between them. These people are esteemed to be the most intelligent of all the Iberians; they have an alphabet, **and possess ancient writings, poems, and metrical laws** six thousand years old, as they say.”⁷⁰²

Notice the exaggeration even then of the dates. This region of Baetica is the very same region which is called Buaisce in O’Connor’s work. The names Turdetani and Turduli are variant spellings of Dardani, a people named after Darda (Dardanus) son of Zerach, the interchange of the letters *l* and *n* in ancient languages being well attested as demonstrated a number of times throughout my various works. The interchange of the letters *t* and *d* is also well attested, hence for Turdetani and Turduli, we can read Durdetani and Durdani respectively, both being cognates of the name Dardani. I would

⁶⁹⁶ *Chronicles of Eri*, Vol. 1, [fn f on p.38](#).

⁶⁹⁷ <http://www.nas.gov.uk/downloads/declarationArbroath.pdf> (emphasis mine).

⁶⁹⁸ *Chronicles of Eri*, Vol. 1, [p.26](#).

⁶⁹⁹ Pliny, *Natural History* [iv.22 \(118\)](#). ([iv.35](#) in John Bostock’s translation.)

⁷⁰⁰ Strabo, *Geography* [iii.iv.12](#). (NB: The Greek is on p.102.)

⁷⁰¹ Pliny, *Natural History* [iii.3 \(26\)](#).

⁷⁰² Strabo, *Geography* [iii.i.6](#). (Emphasis mine.)

suggest that these ‘ancient writings, poems and metrical laws’ were taken with them to Ireland.

The Boeotians, who were variously referred to as Boii, Boiai, Boeatae etc., could not have arrived in Spain prior to the time of Herodotus, who we have shown to have still been alive in 320 BCE.⁷⁰³ It is extremely unlikely that these Boeotians would have still been in Spain at the time of the second Milesian invasion. They most certainly would **not** have been in Spain at the time of the first Milesian invasion. This then places the arrival of the Boeotians in Spain to some time between 250-320 BCE and the Gadelians spoken of in the records of Eolus, from which O’Connor was working, to some time between 150-180 BCE.

Polybius is the first writer to mention these Turdetani. His *Histories* covers the period from 264 BCE to 146 BCE, which gives us the latest date for the arrival in Spain of Eolus and these Gadelians.

Ptolemy records that these Turdetani and Turduli were, in the middle of the second century CE, still dwelling in Spain,⁷⁰⁴ though under the name Darini, another family of these Dardanians were already dwelling in South Antrim and North Down in Northern Ireland.⁷⁰⁵ Those who were already in Ireland arrived with the first Milesian invasion. As we have hopefully amply demonstrated, Deaghda, the mythical ‘king’ of the Tuatha de Danaan, was another allegorical representation of this same tribe.

Up till this point of the arrival of the Gaal-Sciot in Spain, O’Connor was therefore clearly working to actual historical records, albeit wrongly interpreted by him as occurring around 1400 BCE. These Gaal-Sciot were later to be followed by their brethren who had been left behind in Armenia. We are told that, after arriving in Spain, Eolus went back to Aiomag (Hamath in Syria).⁷⁰⁶ In my opinion, the only reason why he would want to return to Syria would have been to make contact with those who had been left behind. Those remaining tribes were to remain in Armenia until around 224 CE, which is when the Sassanid Empire came to power.

Some of these Errain were still living in Mesopotamia during the time of Pliny (ca. 77 CE):

“Both rivers [the Euphrates and the Tigris] rise in Armenia, and it forms the beginning of Mesopotamia, the tract of country lying between these two rivers; the intervening space is occupied by the Orroean Arabs.”⁷⁰⁷

If you imagine an Irishman pronouncing the name Errain, you can understand why Pliny transliterated the name as Orroean. This shows that in the first century CE, whilst some Errain were already dwelling in Ireland, another group were dwelling in southern Spain and yet another group were still in Mesopotamia. The evidence clearly shows that these Israelite families were breaking up into smaller family units each making their own migratory path across Europe.

⁷⁰³ See *Ancient History Reconsidered* as well as my paper entitled *A Radical Review of the Chaldean and Achaemenid Periods*.

⁷⁰⁴ Ptolemy, *Geography* [ii.4, §.5](#).

⁷⁰⁵ Ptolemy, *Geography* [ii.2, §.9](#).

⁷⁰⁶ *Chronicles of Eri*, Vol. 1, [p.30](#).

⁷⁰⁷ Pliny, *Natural History* [vi.9 \(25\)](#).

Ancient Irish History Reconsidered

After these reports, where O'Connor draws from the authentic works of Eolus, he then resorts to Irish pseudo-history which describes events which occurred around the fourth century CE, some 500-600 years after Eolus arrived in Spain. When you realise this, everything falls neatly into place.

The Ithians

According to legend, Íth arrived in Ireland before the main party. As already demonstrated above, the Ithians arrived **with** the Tuatha De Danaan, who were part of the **first** Milesian invasion. This means that Íth, who was “sent on ahead” of the Milesian party, actually arrived in Ireland around 700 to 800 years prior to the expedition which set out from Brigantia in Spain under the leadership of ‘Niall Noígiallach’ aka ‘Niul son of Milesius’.

Keating informs us that, when Ith arrived in Ireland:

“He arrived upon the northern coast of the island, and when he had landed his men, he sacrificed with great devotion to Neptune, the god of the seas...”⁷⁰⁸

Those of the second Milesian invasion were Baal worshippers. Neptune, which name is a variant spelling of Naphtali, was a god worshipped by the people known as Phoenicians who we have demonstrated to have been Israelites. (See *The Forgotten Tribe of Naphtali & the Phoenicians*.) The above comment by Keating, however, probably merely denotes that Ith was brought to Ireland by the Phoenicians.

It should be stressed that the genealogy of Íth is variously given⁷⁰⁹ as:

- a) son of Míl
- b) son of Niul, son of Míl
- c) son of Bille, son of Bregon, so that Íth is brother of Míl
- d) father of Lughaidh and grandfather of Queen Tea.

O'Connor's story makes Íth “the son of *Bille*, the brother of *Golam*, the Prince of *Breo-ccean*”.⁷¹⁰ Note that Breo-ccean is a variant spelling of Bregon (var. Breoghan) which in turn is Brigantia. There was no such person by the name of Breo-ccean and Bille would likewise appear to be a variant spelling of Baal. Nevertheless, the Ithians arrived in Ireland centuries before this second invasion, hence long before Baal worship was introduced. Any association of Íth with Baal is false.

The people's obsession with Baal is actually stressed a number of times in his *Chronicles of Eri*. Bille's brother Golam (a name that can also be written *golem*), who was also called Eocaid Golam, is also an allegorical creation. Golem seems to be a Hebrew word meaning ‘unformed’ or ‘imperfect’. According to Jewish legend, a *golem* can be created with magical spells.⁷¹¹ Alternatively, knowing that the Hebrew letter א *ayyin* can be transliterated as a *g*, golam could simply be a variant spelling of אֵלָם *ollamh* meaning

⁷⁰⁸ General History of Ireland, [p.120-1](#), Geoffrey Keating.

⁷⁰⁹ *Early Irish History & Mythology* p.81, fn. 2.

⁷¹⁰ *Chronicles of Eri*, Vol. 1, [p.84](#).

⁷¹¹ <http://www.jewishvirtuallibrary.org/jsource/Judaism/Golem.html>.

'forever'. Eocaid Golam would then be Eochaid Ollamh Fodhla who we will look at in more detail in a short while.

We have demonstrated that the Gadelians must have started arriving in Ireland with the Turdetani sometime during the fourth century of the Common Era. In fact, some of those Gadelians actually appear to have been Turdetani! The suggestion that they arrived prior to this date must be contested. Concerning the Gadelians, and in connection with the early Irish parliament, Keating informs us:

"This parliament [of Tara] was summoned once in three years, and was distinguished by the name of Feas Teamhrach. The business of this assembly was to enact wholesome laws for the government of the kingdom, to examine into the ancient chronicles and records, to purge them of all false and spurious relations, **and to settle the genealogies of the renowned Gadelians**. The pedigrees and noble exploits of the several families in the island, were brought before this assembly, who appointed a select committee of the most learned antiquaries, **to search into the truth and authority of them**; and if they were approved and passed the scrutiny, they were admitted by the parliament and transcribed into the royal records, called the Psalter of Tara."⁷¹²

This tells us that the Gadelians had lost track of who they were and where they had come from. O'Rahilly informs us that the pseudo-historians have invented a false genealogy for the Gadelians:

"In the course of time the genealogists ennobled the remnants of the Érainn by **inventing** Geodelic pedigrees for them. This was done in particular in two ways. Some branches of them, especially the Corcu Loígde, they made descend from Íth, who is usually represented as son of Bregon and uncle of Míl; and as Íth is said in L. G. [Lebor Gabála] to have come to Ireland before the Sons of Míl, the pedigree obliquely acknowledges the fact that the Érainn were in Ireland before the Goidels."⁷¹³

The story is, that this Íth, who is said to have been sent on ahead to Ireland to bring the Milesians a report, was 'murdered' by the Irish.⁷¹⁴ We have already demonstrated that Íth was part of the first Milesian invasion, consequently 'he' arrived around 700 to 800 years prior to the Gadelians. The 'murder' of Íth was therefore a symbolic death. The Irish who had 'murdered' him were presumably the Leginians and the Brigantes who started arriving in Ireland around 76 CE. It should be noted that the Érainn are said to be descended from Dáire Doimtech, son of Ith, son of Bile, son of Bregon.⁷¹⁵ This again is contrived nonsense:

"The Érainn claimed to be descended from the god Dáire through his son Lugaid, and they preserved traditions which told how their ancestor, Lugaid, had led an army from Britain and conquered Ireland. The genealogists, however, in the process of converting the Erainn into Goidels, artificially made Lugaid mac Dáire a descendant of Íth, uncle of Míl; and so, in order to accommodate the legend of their origin to the genealogical fiction, Lugaid's invasion of Ireland was supposed to have taken place after (instead of before) the Goidelic invasion, and Lugaid himself was represented, not as a conqueror arriving in Ireland for the first time, but as an Irishman returning from banishment abroad."⁷¹⁶

⁷¹² General History of Ireland, pp.235-6, Geoffrey Keating. (Emphases mine.)

⁷¹³ Early Irish History and Mythology, p.81.

⁷¹⁴ The Story of the Irish Race p.8.

⁷¹⁵ Early Irish History and Mythology p.81, fn. 2.

⁷¹⁶ Early Irish History and Mythology p.77.

Ancient Irish History Reconsidered

We should bear in mind, however, that the **second** wave of ‘sons of Daire’ would have arrived from the region of Baetica in southern Spain during the **second** Milesian invasion and they **also** were sons of Er son of Judah, hence were **also** Érainn. This confusion between the two families of Daire, who arrived in Ireland at different times, could go some way to explaining much, though admittedly not all, of the apparent contradictions in the Irish records.

O’Connor has demonstrated that the Gadelians, who we have shown to have arrived in Ireland in the 4th Century CE, were Baal worshippers. Whilst the Leginians and the Brigantes appear to have arrived from Germany via Britain around 76 CE., the Gaal-Sciot of Scythian Iberia (Heber) and Armenia (Heremon) came by way of Spain. The Greek and Latin writers clearly show that the Scots were still dwelling in Scythia in the middle of the second century CE, which is when Ptolemy produced his *Geography*. They appear to have disappeared from Armenia around 224 CE and, as Ammianus confirms, these Scots were “ranging widely and causing great devastation”⁷¹⁷ in the west in the middle of the fourth Century CE. The arrival of the Scythians in Ireland therefore ties in nicely with this revision, as does the introduction of Baal worship into Ireland.

The king called Nath Í by O’Rahilly was called Dathi by both Keating and O’Flaherty. This ‘king’, who is usually dated to the time of Niall of Nine Hostages fame, actually belongs to the first Milesian invasion. These two names are phonetic variations of n’lthi and d’lthi respectively, both forms meaning of lth or lthi.

Etymology of the Name Íth

Philology is a complicated subject and is not a precise science. It is not always possible to understand the origin of a name. All we can do is look at all the alternatives and to come to some logical conclusion based on the available evidence. Even then, it does not guarantee that we will arrive at the correct interpretation. Bearing this in mind, let us proceed with caution to consider the etymology of the name Íth.

At the most basic level, Íth could simply mean ‘land’ – hence *muir-iath* means ‘sea land’.⁷¹⁸ Alternatively, the word could well be derived from the Hebrew word *to’eh* (תועה), meaning ‘to wander’ or ‘go astray’, which in the Chaldean dialect would become *thii* (תעיי), “and with the article prefixed, (whether the Chaldee ית or the silent ה) *ithii*”.⁷¹⁹ Another possible suggestion is that Íth might be an alternative spelling of Tea, the queen who gave her name to the city of Tara (*Teamhuir*). If so, it might explain why Keating would have us believe that Tea was one of the Milesian ‘queens’ who, like Íth, died on arrival in Ireland, though the poem he was quoting wrongly makes Tea the ‘wife’ of Heremon.⁷²⁰ As already demonstrated, Heremon, who was an allegorical creation, lived around 800 years after Tea.

⁷¹⁷ Ammianus Marcellinus, *Rerum Gestarum* [xxvii.8.5](#).

⁷¹⁸ *Early Irish History and Mythology* p.111.

⁷¹⁹ The Transactions of the Royal Irish Academy, Dublin 1839, Vol. 18, [p.21 of Polite Literature - On the Punic Passage in Plautus](#), The Rev. J. Hamilton dated 29 June 1835.

⁷²⁰ *General History of Ireland* [pp.140-141](#), Geoffrey Keating.

Yet another possible explanation, this time coming from the Irish dictionary, is that *íth* means ‘a wreath, collar or crown’,⁷²¹ though it is more likely that this word is itself derived from the family name rather than the family name being derived from it. The most plausible suggestion is that *Ith* is a phonetic variant of the name Ethan, the family who ruled over the Irish people. This family appears variously in the Irish records as *Uaithni* (called *Auteni* by Ptolemy), *Ethne*, *Étaín*, *Eithlend*, *Eaithleann* and *Ethliu* to name but a few of the many variations on the name. As *Íth* gave rise to a family known as *Ithians*, and as families usually named themselves after a progenitor, then maybe we should simply look for a more down to earth explanation of the name. This family of Ethan son of Zerach had to be represented somewhere other than in allegorical tales, and the identification of these sons of Ethan as *Ithians* seems the most plausible explanation.

I should perhaps add that the play on the Gaelic word *íth* for ‘crown’ in relation to the tribe of Ethan son of Zerach would be a typical example of the Bardic style of writing. The knowledge of this Bardic practice, however, seems to have been lost over the centuries.

Nuadhat

We are informed by the Four Masters that, when the *Tuatha de Danaan* arrived in Ireland, they arrived with (as opposed to centuries after) the Nomad Scythians:

“The tenth year of the reign of Eochaidh, son of Erc; and this was the last year of his reign, for the *Tuatha-De-Dananns* came to invade Ireland against the *Firbolgs*; and they gave battle to each other at *Magh-Tuireadh*, in *Conmaicne-Cuile-Toladh*, in *Connaught*, so that the King Eochaid, son of Erc, was killed by the three sons of *Neimhidh* [i.e. the Nomades], son of *Badhraí*, of the *Tuatha-De-Dananns*; *Cesarb*, *Luamh*, and *Luachra*, their names. The *Firbolgs* were vanquished and slaughtered in this battle. Moreover, the hand of **Nuadhat**, son of **Eochaidh**, son of **Edarlamh** (the king who was over the *Tuatha-De-Dananns*), was cut off in the same battle. The aforesaid Eochaidh was the last king of the *Firbolgs*.”⁷²²

Erc is Erca of O’Connor’s story, though he was supposedly a Milesian king, whereas the Four Masters make Erca a king of the *Firbolgs*. The Irish genealogists could not decide whether Eochaidh was the last king of the *Tuatha De Danann*, the last king of the *Firbolg* or the first Milesian king. This confusion comes about partly because of the mix-up between the two Milesian invasions. Notice that there is no mention here of *Daghda*, king of the *Tuatha Dé Danaan*. The name Erca, which is sometimes written Erc, Earca, Eric, Erec or Airech, is understood to mean ‘reigning forever’. We shall return to this discussion later, in the Section of this paper headed *Erca and Oilioll Molt*.

The aforementioned Nuadhat ‘son’ of Eochaidh was also known as Nuadhat Argatlám or Nuadhat of the Silver Hand, a prosthetic hand, according to legend, having been made out of silver for him by their chief artificer, Creidné.⁷²³ This hand is said to have worked just like a real hand “with motion in every finger and joint”.⁷²⁴ Ignoring such nonsensical

⁷²¹ *An Irish-English Dictionary*, p.216, Edward O’Reilly, Dublin 1864.

⁷²² *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, p.17.

⁷²³ *The Story of the Irish Race* p.3.

⁷²⁴ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, p.17, fn. r.

Ancient Irish History Reconsidered

storytelling, we see that Creidné is a variant spelling of Cruithin (var. Cruithnigh), a tribe claiming descent from Gede Ollgothach who was “of the race of Ír”,⁷²⁵ that is, of the tribe of Er son of Judah. Edarlamh, the name of his ‘grandfather’, is Hebrew (*ad olam*) and means forever, eternally or everlasting:

“But king Solomon shall be blessed, and the throne of David shall be established before the LORD **for ever**. (עַד-עוֹלָם *ad olam*)”.⁷²⁶

Compare this with the following extract from O’Connor’s *Chronicles of Eri*:

“I heard my father say, it is of *Tainistact*; I have heard the words repeated,

“Let a prince of the race of *Er* sit on the throne of *Eri* **for ever**.”⁷²⁷

Edarlamh is likewise likely to be the original Irish form of Ard Ollamh,⁷²⁸ this being a further variant spelling of the Hebrew *ad olam*. The title Ard Ollamh was originally used by kings, but seems also to have been extended at an early date to include a class of people known as poets, physicians and lawgivers:

“*The Ollamhs (Ollaves)*, or learned doctors, were the members of the literary and scientific professions. In pagan times, they were presided over by the Arch-Druid. They comprised the Druids Brethemhs (*Brehave*), i.e. Brehons or Judges, the Bards, Historians, Physicians, and Musicians. Each order of these was presided over by an Ard-Ollamh, or chief doctor.”⁷²⁹

It is an epithet which is little understood by modern commentators and one that is still in use today by the Irish to award someone for their “outstanding contribution to the promotion and development of traditional music”.⁷³⁰

The king of the Fir-Bolgs, mentioned above, who was known as “Nuadhat son of Eochaidh”, is also attested at a later date where he is called Nuadhat Neacht, successor to Eochaidh Airemh who was the brother of Eochaidh Feadhleach. We shall deal with these two ‘brothers’ in the next section when we look at Ollamh Fodhla, the name Feadhleach (var. Fedlech) being a variant spelling of Fodhla.

Note that the etymology of the name Nuadhat is unknown. It is not even Irish, being a loan word presumed to be of Brittonic origin.⁷³¹ The best the experts can suggest is that *Nuadu* is either from the Celtic *Nuodōs* meaning ‘the cloud maker’, with O’Rahilly comparing this name to Zeus, who is known as ‘the cloud-maker’, or possibly even from the Indo-European root *neud* meaning ‘acquire possession of’ as seen in the Germanic *geniessen* and *nutzen*. (Note that the latter etymology is rejected by O’Rahilly who considers the name Nuadhat to be that of a god.⁷³²) Basically, the name is foreign. I have already suggested that this name is derived from the Hebrew word נָטָה *nata* meaning planted. Nuadhat Argatlám therefore appears to mean ‘*planted for ever*’. His alternative

⁷²⁵ *Early Irish History and Mythology* p.345.

⁷²⁶ 1 Kings 2:45.

⁷²⁷ *Chronicles of Eri* Vol. 2, p.231.

⁷²⁸ *History of Ireland* p.455, Geoffrey Keating, Irish Genealogical Foundation, Kansas City 1983.

⁷²⁹ Notes on p.xxi to John O’Mahony’s translation of Keatings *History of Ireland from the Earliest Period to the English Invasion*, New York 1857.

⁷³⁰ See, for example, <https://avondhupress.ie/martin-scoops-ard-ollamh-award-at-fleadh-cheoil-na-heireann-2018/>. (Retrieved 10 Apr 2020.)

⁷³¹ *Early Irish History and Mythology* pp.205-6.

⁷³² *Early Irish History and Mythology* p.495, including fn. 2.

name *Neacht* likewise appears more correctly to be a metathesis of this same Hebrew word נָטַח *nata[ch]*, the Hebrew letter נ *ayyin* here being transliterated as *ch*, being pronounced as in the Scottish word *loch*.

O’Rahilly points out that Étaín was also the ‘wife’ of Cormac Conn Loinges, who supposedly succeeded Eochaidh Feadhleach on the throne, and that “Elsewhere we find it suggested that Mess Buachalla, daughter of Ésa and granddaughter of Étaín, was mother, not only of Conaire, but also of Cormac Conn Loinges”.⁷³³ As O’Rahilly correctly surmises, Cormac Conn Loinges was an alternative name for Conaire, who ‘slew’ and succeeded Nuadhat Neacht. They (i.e. Cormac and Conaire) were therefore one and the same person. This further exemplifies the contrived nature of the records for this period of history.

We are told by John Lynch that *Neacht* means white; “from the whiteness of his skin, because it might rival even the snow (in Irish, *neacht*)”.⁷³⁴ This is a further embellishment of the Nuadat of the Silver Hand legend. According to Lynch, Nuadhat Neacht was slain by Conaire Mór, son of Eiderscheal, who apparently became king of Ireland for the next seventy years, the start of his reign purportedly coinciding with the birth of Christ, hence dated from year one of the Common Era.⁷³⁵ (Note that the death of Nuadhat Neacht is here more correctly an allegorical representation of the death of the old kingdom of Ireland and of their ancient beliefs.)

O’Rahilly calls this king “Conaire Mór, son of Eterscéla (or Eterscéil)”,⁷³⁶ this latter name being a variant spelling of Eiderscheal. It is possible that this name Eiderscheal is either from the Hebrew עֵדָה *eida*, meaning ‘congregation’ or עֵדֶר *eder*, meaning ‘flock’ and שֶׁחַל *sechel*, meaning ‘wise’. We are told that, during Conaire’s reign, Ireland was being ransacked by robbers from Britain. One of these robbers was Ainkel O’Conmaic. O’Rahilly, who called him Ingcél Caech, points out that this person was a member of the tribe of Conmaicne who, in historical times, “are found dispersed in half-a-dozen segments, and occupying parts of Counties Westmeath, Longford, Leitrim, Mayo (adjoining Lough Corrib and Loch Mask), and Galway”.⁷³⁷ He goes on to demonstrate that these invaders against whom Conaire was battling were Leginians. We have demonstrated that the Leginians must have started arriving in Ireland some time during the latter part of the first century CE. These ‘robbers’ would therefore have been the Leginians and the Brigantes who started arriving from around 76 CE onwards and who confiscated land from the indigenous Irish inhabitants in order to settle there. In other words, Conaire lived around 480 years after the first Milesian invasion which is when the semi-mythical Nuadhat Neacht supposedly arrived in Ireland.

⁷³³ *Early Irish History and Mythology* p.131.

⁷³⁴ *Cambrensis Eversus* Vol. 1, [p.455](#).

⁷³⁵ *Cambrensis Eversus* Vol. 1, [p.455](#).

⁷³⁶ *Early Irish History and Mythology* p.117.

⁷³⁷ *Early Irish History and Mythology* pp.119-120.

Ollamh Fodhla and the Three ‘Queens’ of the Tuatha Dé Danaan

The name Ollamh Fodhla was legendary in the minds of the Irish people. He is accredited with instituting the laws of the land and for the establishment of government assemblies and ceremonies.

Keating informs us:

“This prince was possessed of many excellent qualities, which gave occasion to his name: for Ollamh signifies a person that excels in wisdom and learning, and Fodhla was the name of the island, and the character by which this monarch is distinguished in the Irish chronicles, justly merited that denomination; for he was certainly a prince of the most comprehensive knowledge, and of the strictest virtue, that ever sat upon the Irish throne. He instituted the most useful laws for the government and the advantage of his people, and was so indefatigable in his studies, that he undertook to transmit to posterity, in a very correct history, the several travels, voyages, adventures, wars, and other memorable transactions of all his royal ancestors from Feniusa Farsa, the king of Scythia, to his own times; and in order to purge and digest the records of this kingdom, he summoned his principal nobility, his druids, the poets, and historiographers, to meet him in a full assembly at Tara, once in every three years, to revise the body of the established laws, and to change or correct them as the exigence of affairs required.”⁷³⁸

Keating proceeds to tell us that Ollamh Fodhla was responsible for the procedural running of assemblies, adding that he introduced the blowing of trumpets for state assemblies and conventions.⁷³⁹

Note that the use of trumpets was an Israelite practice:

“Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them **for the calling of the assembly**, and for the journeying of the camps.”⁷⁴⁰

O’Flaherty called Ollamh Fodhla “a man of great literary knowledge”,⁷⁴¹ whilst Lynch tells us that he “distinguished himself by an exquisite talent for government; he infused health into the Irish commonwealth by excellent laws and customs”.⁷⁴²

Who then was this Ollamh Fodhla?

The Four Masters make Ollamh Fodhla the 24th Milesian king of Ireland. O’Flaherty makes him the 40th king of Ireland⁷⁴³ with Heremon the 19th king of Ireland, thereby making Ollamh Fodhla the 21st **Milesian** king. Whichever way you look at it, this means that Ollamh Fodhla reigned at least a couple of hundred years **after** Heremon, and yet we are told that Heremon gave him Ulster.⁷⁴⁴ We are also told that Tea the daughter of Lughaidh, son of Íth married Ollamh Fodhla’s ‘son’ Gede Ollgothach.⁷⁴⁵ This is despite the fact, that according to the Four Masters, Gede Ollgothach began reigning around 40 years **after** Ollamh Fodhla had died and Ollamh Fodhla lived around 400 years **after** Íth, the supposed ‘grandfather’ of Gede’s queen Tea!

⁷³⁸ General History of Ireland, [p.160](#), Geoffrey Keating.

⁷³⁹ General History of Ireland, [p.237](#), Geoffrey Keating.

⁷⁴⁰ Num. 10:2.

⁷⁴¹ *Ogygia* Vol. 2, [p.71](#).

⁷⁴² *Cambrensis Eversus* Vol. 1, [p.429](#).

⁷⁴³ *Ogygia* Vol. 2, [p.70](#).

⁷⁴⁴ *Cambrensis Eversus* Vol. 1, [p.431, fn. e](#).

⁷⁴⁵ *On the History and Antiquities of Tara Hill* [p.153](#), in Vol. 18 of *The Transactions of the Royal Irish Academy*, George Petrie, issued 1 Jan 1839.

Added to this confusion, we are informed that Eochaidh was one of the names of Ollamh Fodhla.⁷⁴⁶ This is confirmed by Roger O'Connor who tells us that Eocaid Olam Fodla Ardri son of Fiaca son of Seadna was the **first** Milesian king!⁷⁴⁷ In the *Four Masters*, he is called Ollamh Fodhla son of Fiachu Finscothach⁷⁴⁸ (the Fiaca of O'Connor's *Chronicles of Eri*, the person Keating called Fiachadh Fionnsgothach son of Seadhna⁷⁴⁹). Seadna, who was called Sedna by *The Four Masters*, was supposedly deposed by his own son Fiachu Finscothach.⁷⁵⁰ This will undoubtedly have been the same Sedna who lived shortly before the time of Simon Breac who supposedly lived about 400 years after Ollamh Fodhla!⁷⁵¹ This is that same Simon Breac who the Scots say brought the Lia Fail, the Stone of Destiny, to Ireland.

Finscothach means Phoenicians [i.e. Fin or Fionn] of Scythia [i.e. Scothach or Scota], whilst Seadhna (variants Sedna and Seadna) is a variant spelling of Sidon – called Sgadan by O'Connor.⁷⁵² This further demonstrates the challenges we are faced with when dealing with the Irish history, partly due to the failure to understand that we are dealing with allegory.

From our perspective, it shows that Ollamh Fodhla, who is dated by Keating more than 300 years **after** the **second** Milesian invasion, was **part** of the **first** Milesian occupation. That expedition included the Tuatha De Danann, the Nemedians and the Firbolgs. The name Fir Bolg is a variation of the Celtic-Aramaic *Bar Belagh*, a designation which means 'sons of Belagh' (בִּלְעַ). Belagh was one of the sons of Benjamin who gave his name to the family of *Belgae* or *Belgaites*.⁷⁵³ Note that Keating read 'fir' as 'men',⁷⁵⁴ but it is clear that 'fir' is equivalent to the Celtic-Aramaic word בָּר 'bar' – hence the Vascones were called Bar-Scunes by the Celts, a people who we have identified as 'sons of Sicani', the Sicani being an Edomite tribe. (See *Legacy of Edom*.)

Amairgein, who arrived with this first Milesian expedition, was considered a prophet⁷⁵⁵ as well as a powerful individual who had a say in the running of the country. The name Amairgein will have been pronounced Amairhein, where the *g* is silent. This is in the same way that the name Tigernach was pronounced Tierna.⁷⁵⁶ Amairgein (variant Amergin) could therefore either be a metathesis of the name Éremón or (as is much more likely) of Yeremiahu (i.e. Jeremiah).

⁷⁴⁶ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.55](#).

⁷⁴⁷ *Chronicles of Eri* Vol. 2, [p.71](#).

⁷⁴⁸ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.53](#).

⁷⁴⁹ *General History of Ireland*, [p.160](#), Geoffrey Keating.

⁷⁵⁰ *Cambrensis Eversus* Vol. 1, [p.427](#). See also *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.51](#) & *Cambrensis Eversus* Vol. 1, [p.427](#).

⁷⁵¹ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1: Eremon supposedly started his reign in Age of the World (AM) 3502 ([p.31](#)), Ollamh Fodhla AM 3883 ([p.53](#)) and Simon Breac AM 4291 ([p.63](#)).

⁷⁵² *Chronicles of Eri*, Vol. 1, Demonstration [ccxxxvi](#).

⁷⁵³ See Gen. 46:21 where the name is transliterated as Belah and Num 26:38, 1 Chron. 7:6 & 1 Chron. 8:1 where the name is transliterated as Bela. They are called the family of Belaites in Num 26:38, but the ayin of Belah would actually produce a transliteration of Belgaites.

⁷⁵⁴ *General History of Ireland*, [p.83](#), Geoffrey Keating. The suggestion that *Bolg* means sack is typical rationalisation on the part of the Irish.

⁷⁵⁵ *Early Irish History and Mythology* p.326.

⁷⁵⁶ *The History of Ireland* Vol. 1, p.138, fn. † Thomas Moore ([p.71 fn. ¶](#) in the 1843 version).

Ancient Irish History Reconsidered

The three ‘queens’ of the Tuatha Dé Danaan, who **all** ‘died’ when the Milesians arrived, are said by O’Flaherty to have been Ere, Fodla and Banba.⁷⁵⁷

Ere (also written Er or Eire) was the name of the Erainn, the Irish people. Keating, who called ‘her’ Eire, tells us that the country was named after this queen.⁷⁵⁸ Ireland literally means the land of Ír/Er/Eire (i.e. land of Er son of Judah).

Banba, O’Flaherty informs us, means ‘blessed’, having exactly the same meaning as the Hebrew word Baruch (בָּרֻךְ), this being the name of the prophet Jeremiah’s scribe.⁷⁵⁹ Baruch has been called Simon Breac by the Irish and artificially made into a Milesian king as well as a king of the Firbolg. We shall discuss Simon Breac in the next section.

Fodla (pronounced Fola), was considered a prophet. This name Fola, whose corresponding verb *folach* (folach), according to the Irish dictionary, denotes something ‘hidden’ or ‘secret’.⁷⁶⁰ Fola is also known to be related to the Irish word *Fili fili* (pl. *filid*), which, according to O’Rahilly, means ‘prophet’ or ‘seer’.⁷⁶¹ This latter word is equivalent to the Hebrew word *פִּלִּי* (pronounced *Feli*) which is translated as ‘hidden’ in the book of Judges:

“And the angel of the LORD said unto him [i.e. Manoach]: ‘Wherefore askest thou after my name, seeing it is hidden (פִּלִּי)?’”⁷⁶²

This third ‘queen’ who died on arrival in Ireland, whose name is given as Fodla, is therefore better known to us as Ollamh Fodhla, who is to be identified as the prophet Jeremiah. This allegorical tale of the three queens actually confirms that Ollamh Fodhla, as well as Simon Breac, arrived together in the first Milesian party.

O’Donovan records:

“*Ollamh Fodhla*, pronounced Ollav Fola: i.e. the Ollamh or chief Poet of Fodhla or Ireland.”⁷⁶³

Notice how even the Irish themselves do not know what the word Fodhla means! This is because it is a foreign word which has been accepted into their language without any understanding of where the name has come from. Consequently, due to the association with Ollam Fodhla, the word *fili* (*fili*) has also come to mean *poet* or *professor*.⁷⁶⁴

“Ollow Fodla, of the house of Ulster, was king of Ireland, and of him Ulster took the name. He was the first king of this land that ever kept the great Feast at Taragh, **which feast was kept once a year**, whereunto all the king’s friends and dutiful subjects came yearly; and such as came not were taken for the king’s enemies, and to be prosecuted by the law and sword as undutiful to the state.”⁷⁶⁵

⁷⁵⁷ *Ogygia* Vol. 1, [p.29](#).

⁷⁵⁸ General History of Ireland, [p.135](#), Geoffrey Keating.

⁷⁵⁹ Jer. 36:4.

⁷⁶⁰ Hence *folach* (*Folach*) means the act of hiding, a covering; a veil, a mask and *folachán* (*Folachan*) means a covering or hiding place [p.327](#) of the *Irish English Dictionary*, Rev Patrick S. Dinneen, M.A., Dublin 1904.

⁷⁶¹ *Early Irish History and Mythology* p.326.

⁷⁶² Judg. 13:18.

⁷⁶³ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [p.54, fn.r](#). See also *The History of Ireland* Vol. 1, p.138, fn. † Thomas Moore. ([p.71](#) in the 1843 version.)

⁷⁶⁴ *Irish English Dictionary* [p.314](#), Rev Patrick S. Dinneen, M.A., Dublin 1904.

⁷⁶⁵ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [p.53 fn.o](#). (Emphasis mine.)

First of all, the prophet Jeremiah belonged to the tribe of Levi, being a “son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin”.⁷⁶⁶ The name Ulster is the Anglicised form of the Irish Ulladh, a name which is a variant spelling of the Hebrew Eladah (אֱלָדָה var. Eleadah – also written אֱלָדַד Elad),⁷⁶⁷ this being the name of one of the sons of Ephraim. The name Elad can also (with an Irish accent) be pronounced Ullad. It is interesting to note that this son of Ephraim is only mentioned in the first book of Chronicles. Is it possible that this family were attached to the tribe of Judah?

Furthermore, concerning Ollamh Fodhla, we are told:

“Ollamh Fodhla, after having been forty years in the sovereignty of Ireland, died in his own *mur* [house] at Teamhair [Tamar]. He was the first king by whom the Feis-Teamhrach [Assembly of Tamar] was established [instituted]; and it was by him *Mur Ollamhan* was erected at Teamhair. It was also he that appointed a chieftain over every cantred [baronry], and a Brughaidh [farmer] over every town-land, and who were all to serve the king of Ireland. Eochaidh was the first name of Ollamh Fodhla; and he was called Ollamh [Fodhla] because he had been first a learned *Ollamh* [chief poet], and afterwards king of [Fodhla, i.e. of] Ireland.”⁷⁶⁸

It has been assumed that Fodhla was one of the many alternative names for Ireland. Notice that Eochaidh was an alternative name for Ollamh Fodhla. This is confirmed by O’Connor who informs us that he was chosen by the men of Gaal-Sciot to rule over the people:

“Now all the chiefs were gathered together on the mount of *Ullad* [i.e. Ulster], and *Eocaid* the son of *Fiaca* [variant Fiachu] the son of *Seadna*, was chosen.”⁷⁶⁹

According to one tradition, an alternative name for Eochaidh was Aireamh (John Lynch called him Eochoid Airemh⁷⁷⁰), who was reputed to have been the first to have “introduced the custom of burying the dead in graves dug within the earth, for the Irish word Aireamh signifies a grave”.⁷⁷¹ Whilst Lynch makes Aireamh the successor of Feadhleach, Tighernach would reverse this order with Feadhleach succeeding his brother.⁷⁷² O’Rahilly, however, argued that they were two names for one and the same person.⁷⁷³ Aireamh is a phonetic variant of the name Yeremiahu (i.e. Jeremiah) whilst Feadhleach is a phonetic variant of Fodhla, as in Ollamh Fodhla. Eochaidh Airemh’s ‘wife’ Étaín and Eochaidh Feadhleach’s ‘daughter’ Étaín⁷⁷⁴ is actually an allegorical representation of a tribe of Ethanites who take their name from Ethan son of Zerach, these being the Uaithné, a people called Auteni by Ptolemy.

The Irish have, somewhere along the way, confused this word Aireamh with the Hebrew word עֲרֵמָה *aremah*, meaning ‘a pile’ or ‘a heap’. (Consider how the grave at Newgrange was built out of a heap of stones. See fig. 19 on the next page.)

⁷⁶⁶ Jer. 1:1.

⁷⁶⁷ 1 Chron. 7:20 & 21.

⁷⁶⁸ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, pp.53-55. I have added the amendments to the text proposed by George Petrie on p.29 in his discourse *On the History and Antiquities of Tara Hill* in Vol. 18 of *The Transactions of the Royal Irish Academy* issued 1 Jan 1839.

⁷⁶⁹ *Chronicles of Eri* Vol. 2, p.71.

⁷⁷⁰ *Cambrensis Eversus* Vol. 1, p.504. (Emphasis mine.)

⁷⁷¹ General History of Ireland, p.225, Geoffrey Keating.

⁷⁷² *Cambrensis Eversus* Vol. 1, p.453, fn. w.

⁷⁷³ *Early Irish History and Mythology* p.132, fn. 2.

⁷⁷⁴ *Early Irish History and Mythology* p.131.

Ancient Irish History Reconsidered

When Cairbre son of Eochaidh Ollamh Fodhla died, O'Connor records:

“And when the congregation came nigh unto the **heap** where *Eocaid Olam Fodla* that had been, was laid; behold priests of *Ullad* stood thereby, and *Ard Cruimtear* was at the entrance thereof.

“And the weight of *Cairbre* was set on the rollers, and *Labra* said,

““Who is he that stoppeth the way of the dead to the chamber of rest?”

“And *Ard Cruimtear* answered,

““This is the house assigned to *Eocaid*, king that was, by the most high *Baal*; thereto the stone hath been rolled, the entrance closed, woe unto the man whose hand shall be out-stretched to open the door thereof.””⁷⁷⁵



Fig. 19. The ancient grave at Newgrange in Ireland which is formed from a ‘heap’ of stones.

It is interesting to note that O'Connor uses the word ‘heap’ in relation to Ollamh Fodhla’s burial chamber, thereby lending support to this reading of *aremah*. All of this would also explain how the Irish have confused the meaning of the name Aireamh as well as confusing the two periods of history, for someone has clearly misread the name Aireamh as Éremón. Also, those of the first Milesian invasion would not have referred to Ollamh Fodhla’s resting place as being assigned by Baal.

As already stated, an alternative name for Eochaidh Airemh was Eochaidh Fedlech,⁷⁷⁶ this being a variant spelling of Eochaidh [Ollamh] Fodhla. Both Fedlech and Fodhla would have been pronounced either as ‘fela’ or ‘fola’, the slight difference in pronunciation being attributable to regional dialects. (Compare this, for example, with the name which is variously written Dagda, Deaghda etc which we discussed earlier, as well as the various spellings of the name of the city of Tamar, which we will discuss shortly.)

As already stated, whilst most of the Irish records make Eochaidh the last king of the Tuatha Dé Danann prior to the Milesian invasion, O'Connor artificially makes him the first of the Milesian kings. If we can recall, O'Rahilly demonstrated that the Goidhels (i.e. the Gaal-Sciot) were artificially being given a royal pedigree. O'Connor even gives us the revealing comment that Eochaidh was succeeded by another Eochaidh and then by Ardfear who was succeeded by Fiaca son of Fionn son of Eocaid Olam Fodla, and then by Oillioll, whom he called Oillioll Bearngael.⁷⁷⁷

“You will recollect *Eocaid Olam Fodla* had *Fionn* and *Eocaid* by *Tatla* of the *Feargneat*, *Ardfear* and *Cairbre* by *Amaril* of his own race; therefore, *Oillioll* the son of *Eocaid* was called *Beargneat*, and *Oillioll* the son of *Ardfear* was called *Bearngael*, because of their mothers.”⁷⁷⁸

⁷⁷⁵ *Chronicles of Eri* Vol. 2, [p. 224](#).

⁷⁷⁶ *Early Irish History and Mythology* p.132, fn. 2.

⁷⁷⁷ *Chronicles of Eri* Vol. 2, [p.231](#).

⁷⁷⁸ *Chronicles of Eri* Vol. 2, [p.230](#) note a.

All of this is contrived nonsense. Note that Fiaca Fionscothach was purportedly the name of the ‘father’ of Eocaid Olam Fodhla. Oillioll Bearngael is the ‘king’ who we know from other sources as Ollil Aulomm and dated to the time of Tuathal Techtmar and also as Oillil Mort dated to the time of Niall Noígiallach! For the two Eochaidhs, compare Eochaidh Aireamh and Eochaidh Feadhleach, the two ‘brothers’ who were discussed earlier, who have been dated by the ‘Irish pseudo-historians’ to the end of the first century BCE. Note that this succession of kings presented by O’Connor is not supported by other Irish records, which means that he was working from alternative contrived documents.

O’Connor continues...

“Oillioll practised deceit against Cairbre; he coveted the seat of the king in Ullad; his heart was sick for the throne of Eri.”⁷⁷⁹

Cairbre would here be the king of this name who was known as ‘son’ of Niall Noígiallach and who was the ‘father’ of a certain Tuathal Maolgharb. The name Oillioll Bearngael, a name which appears to be a play on Elil Bar-Niul, seems to translate as ‘God, son of Niul’ (also known as Lugh son of Niall Noígiallach), though O’Connor read the latter part of the name as ‘son [i.e. bairn] of Gael [Sciot]’.⁷⁸⁰ Both interpretations lead to the same conclusion. They both refer to the second Milesian Invasion when the Gael Sciot, under the leadership of the great powerful tribes of Niall Noígiallach, arrived in Ireland. Once again, we find that the Irish have confused the details of the two Milesian invasions and are relying on contrived reports! Note that when this Oillioll Bearngael was slain, a ‘heap’ was raised over him on the spot where he fell.⁷⁸¹ This ‘heap’ would again have been a pile of stones, this being the method of burial employed in those early times.

The name Eochaidh in its various forms is regularly encountered in the Irish king lists. O’Rahilly (who called him Eochu) argued that Eochaidh was a sun god.⁷⁸² I would suggest that the name Eochaidh (originally pronounced Echad?) might be from the Hebrew *Echad* (עֶחָד) meaning ‘one’, as in the Hebrew *Shema*:

“Hear [*Shema*], O Israel: the LORD our God, the LORD is **one** [i.e. עֶחָד *echad*].”⁷⁸³

We mentioned earlier that O’Connor called Íth “the son of *Bille*, the brother of *Golam*, the Prince of *Breo-ccean*”.⁷⁸⁴ Note the *Breo-ccean* is a variant spelling of Brigantia. Interestingly, according to one Jewish legend, the prophet Jeremiah “made a golem”.⁷⁸⁵ Whilst this legend cannot be taken seriously, it nonetheless might have some other, as yet hidden, meaning relevant to this study, especially if Eochaidh Ollam Fodhla, who was also known as Aireamh, was the prophet Jeremiah. Notice how *Bille* (i.e. Baal) is called ‘brother’ of *Golam*! O’Connor even called Golam, Eocaid Golam.⁷⁸⁶

⁷⁷⁹ *Chronicles of Eri* Vol. 2, [p.234](#).

⁷⁸⁰ *Chronicles of Eri* Vol. 2, [p.230](#) – O’Connor states that he was called Bearngael after his mother, inferring that his mother was of the Gael Sciot.

⁷⁸¹ *Chronicles of Eri* Vol. 2, [p.230](#).

⁷⁸² *Early Irish History & Mythology* pp.221-2.

⁷⁸³ Deut. 6:4.

⁷⁸⁴ *Chronicles of Eri*, Vol. 1, [pp.83-4](#).

⁷⁸⁵ <http://www.jewishvirtuallibrary.org/jsource/Judaism/Golem.html>.

⁷⁸⁶ *Chronicles of Eri*, Vol. 1, [p.86](#).

Ancient Irish History Reconsidered

That Ollam Fodhla actually existed is expressed by Moore as follows:

“Among the numerous kings that, in this dim period of Irish History, pass like shadows before our eyes, the Royal Sage, Ollam Fodhla, is almost the only one who, from the strong light of tradition thrown around him, stands out as a being of historical substance and truth.”⁷⁸⁷

The renowned Irish archaeologist George Petrie was also convinced that such a person did exist “and the ancient lives of St. Patrick, as well as the authentic annals, sufficiently prove that the triennial assemblies at Tara, whatever may have been the exact time of their institution, had certainly existed from a very remote period preceding the introduction of Christianity.”⁷⁸⁸ The reason for the assembly was “to preserve laws and rules”.⁷⁸⁹

“Among the important offices transmitted hereditarily in Ireland, were those of heralds, practitioners in physic, Bards, and musicians. To the professors of these arts Ollamh Fodhla assigned lands for their use; and also instituted a school of general instruction at Tara, which became afterwards celebrated under the name of the Mur-ollam-ham, or College of the Learned.”⁷⁹⁰

Ollam Fodhla was responsible for the introduction of laws and regulations which were made into a national Register known as the Psalter of Tara. Whilst this Register is no longer extant, we are told:

“Keating speaks of this authentic Register of the Nation as extant in his time; but O’Connor says: ‘there is good reason to believe that no considerable part of it escaped the devastations of the Norman war.’ The following is all that the industrious bishop Nicholson could learn of it:- ‘What is now become of this Royal Monument is hard to tell; for some of our moderns maintain that they have lately seen it, while others as confidently maintain that it has not appeared for some centuries last past.’ (*Historic Library*, chap ii.) Parts of that collection of Irish Records, called the Psalter of Cashel, which was compiled in the tenth century, are supposed to have been transcribed from the ancient Psalter of Tara.”⁷⁹¹

According to an entry made by John Lynch, we are told that Ollamh Fodhla is “of the race of Ir, to whom it was said, Eiremon gave Ulster”.⁷⁹² Bear in mind that, according to the **accepted** chronology, Ollamh Fodhla supposedly lived **more than three hundred years** after Éremon.⁷⁹³ We are demonstrating that Ollamh Fodhla actually lived **more than 800 years before** Éremon. Lynch could not possibly have appreciated the extent of this deception when he wrote:

“It shows the confusion that perplexed the Bards in this part of the royal succession.”⁷⁹⁴

The same confusion is evident with Dáire Doimtech, son of Íth, who was likewise said to have been the father of Lugaid Loígde who is dated “eight, or more, generations removed from Íth”.⁷⁹⁵

⁷⁸⁷ *The History of Ireland* Vol. 1, p.138 Thomas Moore. (p.71 in the 1843 version.)

⁷⁸⁸ *On the History and Antiquities of Tara Hill* p.30 in Vol. 18 of *The Transactions of the Royal Irish Academy* issued 1 Jan 1839.

⁷⁸⁹ *On the History and Antiquities of Tara Hill* p.31 in Vol. 18 of *The Transactions of the Royal Irish Academy* issued 1 Jan 1839.

⁷⁹⁰ *The History of Ireland* Vol. 1, p.141 Thomas Moore. (p.72 in the 1843 version.)

⁷⁹¹ *The History of Ireland* Vol. 1, p.139, fn. † Thomas Moore. (p.72 in the 1843 version.)

⁷⁹² *Cambrensis Eversus* Vol. 1, p.431, fn. e.

⁷⁹³ Sixteen generations according to *Annals of the Kingdom of Ireland by the Four Masters*.

⁷⁹⁴ *Ibid.*

⁷⁹⁵ *Early Irish History and Mythology* p.81, fn. 2.

In short, the Irish pseudo-historians were turning anything and everything into fictitious kings in order to extend their royal line back to some ridiculously early date. They have even associated Eochaid Ollamh Fodhla with Baal worship, even though Baal worship was introduced long after the time of Eochaid Ollamh Fodhla. The corrections being made here produce a more coherent picture of early Irish history, a history which has baffled scholars for many centuries.

A very old authority cited by Dr O'Connor (not to be confused with Roger O'Connor), namely, a poem attributed to Fortchern, traces the genealogy of Cimbaoth the Irian:

“making him *eighth* in descent from Ollamh Fodhla, and includes among the eight, Argetmar, Soirlam, and Finn, the only Irian kings who reigned between Sirna Saolach and Aed, colleague of Cimbaoth. If Fortchern be right, Ollamh may have lived some 240 years before Cimbaoth, and not about 589, as Dr. Lynch will have it, or about 320 according to O'Flaherty. It is to be remarked that, with very few exceptions, there is less discrepancy in the periods assigned to those Irian than to the other reigns; and that, of the three, the Eiremonian are hitherto the most uncertain. The Irian line was continued in the kings of Eamania, who claimed all the glory of Ollamh Fodhla as their own. From him the Ultonians were called *ullta* [Ullta]”⁷⁹⁶

Ullta is another variant spelling of Ulladh, the Anglicised form of the name being Ulster. We have already discussed the date of the founding of Emania. The date of Cimbaoth (*var.* Cimbaeth) also suffers from the same difficulties – assuming, of course, that he was even an actual person. According to their estimations, Ollamh Fodhla must have lived some time between 690 BCE to around 460 BCE. A more accurate date for the arrival of Ollamh Fodhla in Ireland would appear to be some time towards the end of the 5th century BCE, Solomon's temple in Jerusalem having been destroyed by Nebuchadnezzar around 434 BCE. (For this revised date, see my paper entitled *A Radical Review of the Chaldean and Achaemenid Periods*.)

The royal city of Tara is said to have been built by the Fir-bolgs, and we have shown that the Fir-bolgs, Danaan and Milesians had actually all arrived in Ireland at the same time.

“The hill of Tara, though undistinguished either for altitude or picturesqueness of form, is not less remarkable for the pleasing and extensive prospects which it commands, than for the associations connected with it, as the site of the residence of the Irish monarchs from the earliest times. In both these circumstances it bears a striking similitude to the hill of Aileach, near Derr – the residence of the kings of Ulster – and to the hill of Emania, near Armagh, another residence of the Ulster kings, but who were of a different race.”⁷⁹⁷

These cities would have been built by the same people. The fact that they were of a different race does not invalidate this argument as there appears to have been a significant amount of inter-relations between them. Macha, who was variously called 'wife' of Nemed, 'son' of Nemed⁷⁹⁸ and 'wife' of Cimbaoth was the tribe of Machir, son of Menashe, Macha being the wife of Machir⁷⁹⁹ and matriarch of that Israelite family. It has already been demonstrated in *The Forgotten Tribe of Naphtali & the Phoenicians* that this tribe were responsible for building many of the cities in Greece and in Italy. The

⁷⁹⁶ *Cambrensis Eversus* Vol. 1, [p.441](#).

⁷⁹⁷ On the History and Antiquities of Tara Hill, [p.27](#), George Petrie in Vol. 18 of *The Transactions of the Royal Irish Academy* January 1839.

⁷⁹⁸ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [p.9](#).

⁷⁹⁹ 1 Chron. 7:15.

Ancient Irish History Reconsidered

Milesians were named after the tribe of Menashe, though they did include a number of other tribes, such as the Danaans who were fleeing from Troy, and the Scythians who were fleeing from Armenia.

The prophet Jeremiah was told:

“See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to overthrow; **to build, and to plant.**”⁸⁰⁰

We know that he was responsible for bringing down the House of Judah. We also know that he commanded the inhabitants of Jerusalem to dwell peaceably in the land of Babylon where they were taken captive.⁸⁰¹ What is not recorded is how he planted and built this kingdom in Ireland.

“Thus saith the LORD God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his [i.e. the king of Judah’s] young twigs **a tender one**, and will plant it upon an high mountain and eminent: In the mountain **of the height of Israel** will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have **brought down the high tree**, have **exalted the low tree**, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.”⁸⁰²

Notice that this tender twig was to be planted in “the height of Israel”. When this prophecy was given, the House of Israel had been in captivity for around 100 years. The same message is given to the prophet Yechezekel (Ezekiel) a little later in a different form:

“Thus saith the LORD God; Remove the diadem [from Judah], and take off the crown: this shall not be the same: **exalt him that is low, and abase him that is high.**”⁸⁰³

Knowing that the sons of Er who settled in Ireland (i.e. the land of Er or Eire) were literally the sons of Zerach son of Er son of Judah, it becomes evident that “he that is low” refers to the Zerach line of Judah. The Pharez line, from which King David is descended, had to be brought low. David’s kingdom “shall not be the same”.

When Jerusalem fell, Zedekiah’s sons were slain in front of him:

“And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.”⁸⁰⁴

“Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.”⁸⁰⁵

“And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.”⁸⁰⁶

Zedekiah’s daughters, however, escaped this fate:

“But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the

⁸⁰⁰ Jer. 1:10.

⁸⁰¹ Jer. 29:28.

⁸⁰² Ezek. 17:22.

⁸⁰³ Ezek. 21:26.

⁸⁰⁴ 2 Kings 25:7.

⁸⁰⁵ Jer. 39:6.

⁸⁰⁶ Jer. 52:10.

land of Judah; Even men, and women, and children, **and the king's daughters**, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they even to Tahpanhes."⁸⁰⁷

After this, we hear nothing more about Jeremiah or Zedekiah's daughters either from the Bible or from Talmudic sources. We do not know what happened in Egypt, but we hear from Sir William Flinders-Petrie, of a palace built at Tell Defenneh (Tahpanhes) which was known as 'Kasr el Bint el Yehudi', meaning 'The Palace of the Jew's Daughter'.

"A very curious and interesting discovery has been made in the loneliest and dreariest corner of the North-Eastern Delta. In a land where previous explorers have found only temples and tombs – the monuments of an extinct faith and the graves of a dead nation – Mr. Flinders Petrie has lighted upon the ruins of a royal palace. Not a palace of the dubious prehistoric Byzantine sort, but a genuine and highly respectable structure, with an unblemished pedigree, and a definite place in the history of the four great nations. In a word, the fortunate finder has discovered the ruins of that very palace to which, as recorded in the Book of the Prophet Jeremiah (chapter xliii.), Johanan, the son of Kareah, followed by 'all the captains of the forces,' and 'the remnant of Judah,' brought the fugitive daughters of Zedekiah, then a dethroned and mutilated captive in Babylon."⁸⁰⁸

To put it in Petrie's own words:

"The first evening that I arrived there, I saw that the brick ruins in the midst of the plain were of a large building of the twenty-sixth dynasty; and I heard, to my surprise (for I had only come with the Karian camp in my mind), that it was known as the 'Kasr el Bint el Yehudi,' or 'the Palace of the Jew's Daughter.' This at once called up the connection of Tahpanhes, or Tahpnē as the Septuagint version is, with Daphnē; and with the situation of the place before one, it is impossible to disconnect the modern name, Defenneh, from the ancient."⁸⁰⁹

A more flowery version was presented in *The Antiquary*, but amounts to the same thing:

"Two of the mounds are apparently mere rubbish heaps of the ordinary type; the third is entirely composed of the burnt and blackened ruins of a huge pile of brick buildings, visible, like a lesser Birs Nimroud, for a great distance across the plain. Arriving at his destination towards evening, footsore and weary, Mr. Petrie beheld this singular object standing high against a lurid sky and reddened by a fiery sunset. His Arabs hastened to tell him its local name; and he may be envied the delightful surprise with which he learnt that it is known far and near as 'El Kasr el Bint el Yahudi' – 'The Castle of the Jew's Daughter.' The building was first a stronghold, quadrangular, lofty, massive; in appearance very like the keep of Rochester Castle."⁸¹⁰

Petrie even goes on to describe some huge stones near to this palace which Petrie suggested were the ones which Jeremiah planted in front of the Pharaoh's house as recorded in Jer. 43:8-11:

"Now this brickwork or pavement at the entry of Pharaoh's house has always been misunderstood, and served as a puzzle to translators. But as soon as the plan of the palace began to be uncovered, the exactness of the description was manifest... ..This was a

⁸⁰⁷ Jer. 43:5-7.

⁸⁰⁸ *The Antiquary: A Magazine Devoted to the Study of the Past*, Vol. XIV, [p.81](#), Elliott Stock (London) and David G Francis (New York), 1886.

⁸⁰⁹ *Tanis Vol. 2/Nebesheh (Am) and Defenneh (Tahpanhes)* [p.47](#), William M. Flinders Petrie, with chapters by A. S. Murray and F. LL. Griffith, Fourth Memoir of The Egypt Exploration Fund, London 1888.

⁸¹⁰ *The Antiquary: A Magazine Devoted to the Study of the Past*, Vol. XIV, [p.82](#), Elliott Stock (London) and David G Francis (New York), 1886.

Ancient Irish History Reconsidered

great open-air platform of brickwork, a sort of *mastaba*, as the Egyptians call it, such as is now seen outside all great houses, and most small ones, in this country. A space is reserved outside of the door, generally along the side of the house, covered with hard beaten mud, edged with a ridge of bricks if not much raised from the ground, and kept swept clean. On this platform the inhabitants sit, when they wish to converse with their neighbours or the passers-by; a great man will settle himself to receive his friends and drink coffee, and public business is generally transacted there. Such seems to have been the object of this large platform; a place to meet persons who would not be admitted to the palace or fort, to assemble guards, to hold large levées, to receive tribute and stores, to unlade goods, and to transact the multifarious business which in such a climate is best done in the open air.”⁸¹¹

I am not totally convinced that Petrie has found the stones mentioned by Jeremiah which we are told should be *hidden* in the clay of the brick kiln:

“So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they even to Tahpanhes. Then came the word of the LORD unto Jeremiah in Tahpanhes, saying, ‘Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh’s house in Tahpanhes, in the sight of the men of Judah; And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.”⁸¹²

Petrie continues by describing how the Jewish inhabitants of Tahpanhes intermingled with the Greek settlers.

Now why would a palace belonging to a Jewish king’s daughter be built in Egypt, unless Jeremiah had arranged it, and what happened to that Jewish king’s daughter?

When Nebuchadnezzar invaded Egypt, this palace at Tahpanhes would have been destroyed, forcing the Jewish inhabitants to flee.

“The place is not merely a ruin, but a burnt ruin, the upper portions of which have fallen in and buried the basements. Furthermore, it was plundered, dismantled, and literally hacked to pieces before it was set on fire.”⁸¹³

On the face of it, this is all in accordance with what we learn from the Bible. The main contradictory piece of evidence is the discovery of foundation stones belonging to *Uahabra-Psamtik I*, who I have identified as a Persian satrap. (See Chapters 9 and 10 of *Ancient History Reconsidered*.) This suggests that the palace was built *long after* Jeremiah’s party had left Tahpanhes. The palace Petrie excavated may therefore well have been built during the late Persian period. Nevertheless, this does not negate the argument that the daughters of King Zedekiah had at some time in the past dwelt in the

⁸¹¹ *Tanis Vol. 2/Nebesheh (Am) and Defenneh (Tahpanhes)* pp.50 & 51, William M. Flinders Petrie, with chapters by A. S. Murray and F. LL. Griffith, Fourth Memoir of The Egypt Exploration Fund, London 1888.

⁸¹² Jer. 43:7-10.

⁸¹³ *The Antiquary: A Magazine Devoted to the Study of the Past*, Vol. XIV, p.82, Elliott Stock (London) and David G Francis (New York), 1886.

Pharaoh's palace. The fact that this tradition was still ingrained in the minds of the local Arabs bears testimony to this event having taken place.

In addition to this, we do have another clue as to where Jeremiah and Zedekiah's daughters went after they left Tahpanhes. Further south, we encounter a city called Tell el Yahudiyyeh, a name which is usually translated as 'Mound of the Jew'. This place was located close to the city of Heliopolis, a name which means 'City [polis] of the Sun' and is identifiable as the "Bethshemesh, that is in the land of Egypt" mentioned in the above quotation from the Book of Jeremiah. (NB: Bethshemesh means 'house of the sun'.)

It is important to note that Yahudiyyeh is the *feminine* form of Yahudi, which means that Tell el Yahudiyyeh more correctly means 'Mound of the Jewess', a translation which is even supported by Francis Llewellyn Griffith,⁸¹⁴ though he adds the following dismissive comments in his end notes:

"Long known as Tell el Yahûdeh or T. e. Yahûd, although correctly spelt in the French map. Yahûdiyyeh is interpreted as in the text by the natives of the place, one of whom tried to account for the name by saying that an old Jewess used to live upon it."⁸¹⁵

This being so, we see a southward movement of this 'Jewish king's daughter' (though the Bible tells us that there was more than the one daughter with Jeremiah's party) to

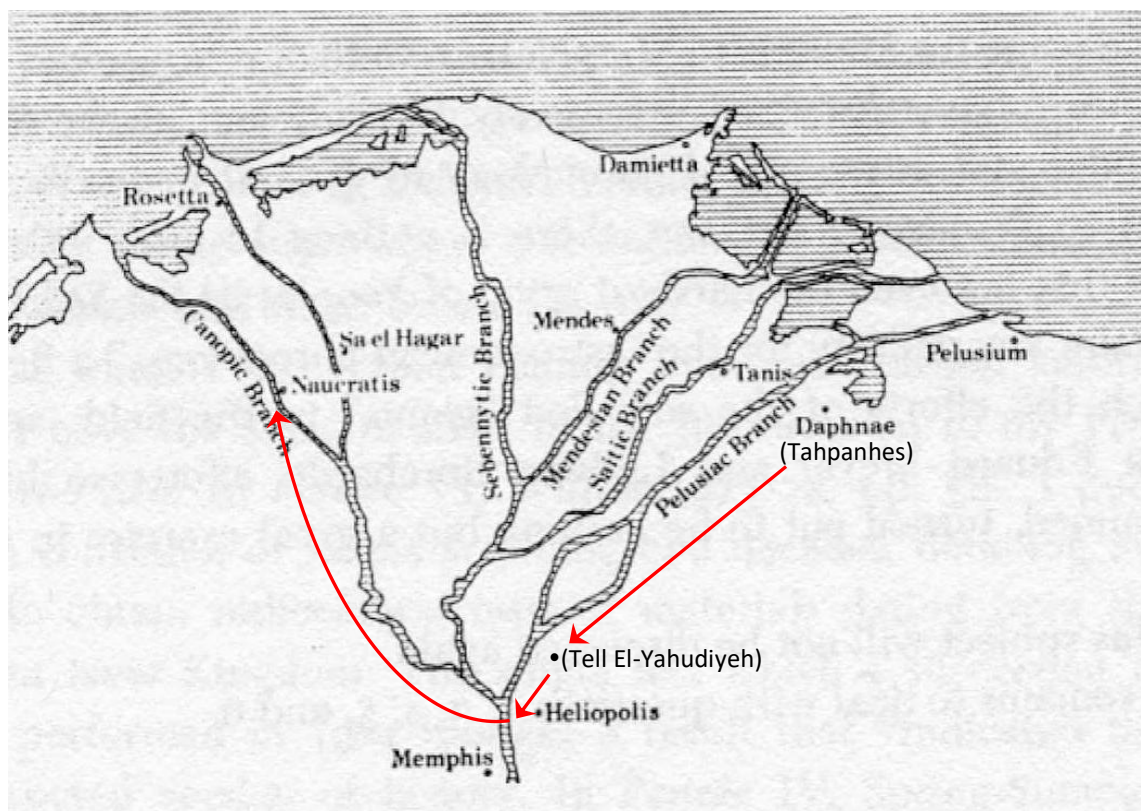


Fig. 20. Tell El Yahudiyyeh in relation to Naucratis, which was on the Canopic branch of the Nile. Naucratis was downstream from Tell El-Yahudiyyeh.

⁸¹⁴ *The Mound of the Jew and the City of Onias and The Antiquities of Tell El Yahûdiyyah*, p.38, Edouard Naville and Francis Llewellyn Griffith, seventh Memoir of the Egypt Exploration Fund (Extra Volume for 1888-9), London 1890.

⁸¹⁵ *Ibid.* [Note A on p.58.](#)

Ancient Irish History Reconsidered

a place just outside Memphis from where they undoubtedly made contact with the Milesians who had been stationed at Naucratis from the time of Psammetichus I.

The excavators of Tell el Yahudiyeh discovered strong Phoenician influences:

“The plan and arrangement of these tombs resemble strongly those found outside Egypt in Phœnicia and Palestine. They are similar to some of the necropolis of Amrith, in Phœnicia, and to certain Carthaginian tombs. They are in fact the favourite type of the Jewish tomb in many parts of Judæa, and are known by the French name given to them by the eminent archæologist De Saulcy, as *fours à cercueils*. This type of burial is described in the Talmud in the book called Baba Bathra, due to the Rabbi Maimonides.”⁸¹⁶

In my work *The Forgotten Tribe of Naphtali and the Phoenicians*, I demonstrate that the Phoenicians were in fact Israelites. By ‘Palestine’, archaeologists mean the land of Israel.

From Tell el Yahudiyeh, Jeremiah’s party, which would have included Zedekiah’s daughters, would have travelled downstream to Naucratis from where they will have been transported by ship to Ireland, first stopping off at the Troad in Asia Minor to pick up some additional passengers.

Clearly, Jeremiah’s party did not stop off long enough to build cities. They will have used Phoenician ports which will already have been in existence. The arrival of a royal party would have been a special event, so the naming of the place after a queen in honour of her visit would not have been unusual. We should also bear in mind that the prophet Jeremiah even prophesied concerning Israel:

“Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.”⁸¹⁷

Israel have left dolmens and megaliths stretching from Israel all across Europe. They have been put there as waymarkers. But, as we have shown, it was not just dolmens and megaliths which marked out their path. In the case of Jeremiah’s party, they have left landmarks at Tahpanhes and at Tell el Yehudiah in Egypt as well as the island of Ceos and southern Spain where cities were named after their queen.

But if Ollamh Fodhla is the prophet Jeremiah, what about the claim that Jeremiah was stoned to death whilst in Egypt? Do we have anything to confirm this claim? On investigation, this idea originates from the works of Tertullian (ca. 155 CE to ca. 220 CE) who simply wrote:

“Beginning with kindred blood, in order that it might the more easily go in quest of that of strangers, ungodliness made the object of its pursuit, finally, that not only of righteous persons, but even of prophets also. David is persecuted; Elias put to flight; Jeremias stoned; Esaias cut asunder; Zacharias butchered between the altar and the temple, imparting to the hard stones lasting marks of his blood.”⁸¹⁸

Note that nowhere in this passage is there any mention of Jeremiah actually dying. It merely says that he ‘was stoned’. He was not ‘stoned to death’. It should be stressed

⁸¹⁶ *The Mound of the Jew and the City of Onias and The Antiquities of Tell El Yahûdiyah*, [p.13](#), Edouard Naville and F. LL Griffith, seventh Memoir of the Egypt Exploration Fund (Extra Volume for 1888-9), London 1890.

⁸¹⁷ Jer. 31:21.

⁸¹⁸ Tertullian, *Scorpiace* 8.

that just because we are told that someone was stoned does not mean that they were killed. Whilst in the book of Acts we are told that Stephen was stoned so that he died,⁸¹⁹ the Apostle Paul was also stoned but lived to tell the tale.⁸²⁰ If the prophet Jeremiah was given a mission, then he likewise will not have died. This is a typical example of how people read more into a passage than what it actually contains.

Even the writers of the Jewish Encyclopedia could not produce any conclusive evidence:

“Accordingly the Jews dragged the prophet with them, as a hostage (Duhm [‘*Theologie der Propheten*,’ p. 235]: ‘as an amulet’⁸²¹) to Tahapanhes (i.e., Daphne, on the eastern branch of the Nile). Here Jeremiah continued to prophesy the destruction by the Babylonians of his fellow refugees as also of the Pharaohs and of the temples of Egypt (ib. xxxvii.-xliv.). Here also he must have experienced the anger of the women refugees, who could not be prevented by him from baking cakes and pouring out wine to the ‘queen of heaven’ (ib. xliv. 15 et seq.). Jeremiah probably died in Egypt. Whether his countrymen killed him, as tradition says, can, on account of the lack of historical data, be neither affirmed nor denied. But his assassination does not seem wholly impossible in view of the angry scene just mentioned.”⁸²²

Once again, the quoted work *Theologie der Propheten* does not categorically state that Jeremiah died. Furthermore, we are told:

“The Christian legend (pseudo-Epiphanius, ‘*De Vitis Prophetarum*’; Basset, ‘*Apocryphen Ethiopiens*,’ i. 25-29), according to which Jeremiah was stoned by his compatriots in Egypt because he reproached them with their evil deeds, became known to the Jews through Ibn Yahya (‘*Shalshelet ha-Ḳabbalah*,’ ed. princeps, p. 99b); this account of Jeremiah’s martyrdom, however, may have come originally from Jewish sources. Another Christian legend narrates that Jeremiah by prayer freed Egypt from a plague of crocodiles and mice, for which reason his name was for a long time honored by the Egyptians (pseudo-Epiphanius and Yahya, *l.c.*). The assertion—made by Yahya (*l.c.* p. 101a) and by Abravanel (to Jer. i. 5), but not by Isserles, as Yahya erroneously states – that Jeremiah held a conversation with Plato, is also of Christian origin.”⁸²³

Although Epiphanius does actually say that Jeremiah was slain, it should be pointed out that he lived in the fourth century CE, by which time these stories had become rife. It does not follow that they are accurate.

Another legend, as recorded in the Talmud, relates that:

“From the mountain Jeremiah went to Egypt, where he remained until that country was conquered by Nebuchadnezzar and he was carried to Babylon (Seder ‘*Olam R. xxvi.*; comp. Ratner’s remark on the passage, according to which Jeremiah went to Palestine again).”⁸²⁴

All of this is just supposition and is no more authoritative than the identification of Ollamh Fodhla as the prophet Jeremiah. Admittedly the Irish records are also steeped in tradition and one can be forgiven for not taking these connections in the Irish records seriously. Nevertheless, I refuse to believe that the LORD would allow his servant to

⁸¹⁹ Acts 7:59.

⁸²⁰ 2 Corinth. 11:25.

⁸²¹ *Die Theologie der Propheten als Grundlage für die innere Entwicklungsgeschichte der israelitischen Religion*, p.235, Bernhard Duhm, Bohn 1875.

⁸²² Entry under Jeremiah – “Taken to Egypt”, *Jewish Encyclopedia* Vol. 7, [p.99](#), Isidore Singer et al, Ktav publishing, New York 1905.

⁸²³ Entry under Jeremiah – “Vision of the Mourning Woman”, *Jewish Encyclopedia* Vol. 7, [p.102](#), Isidore Singer et al, Ktav publishing, New York 1905.

⁸²⁴ Entry under Jeremiah – “Vision of the Mourning Woman”, *Jewish Encyclopedia* Vol. 7, [p.102](#), Isidore Singer et al, Ktav publishing, New York 1905.

Ancient Irish History Reconsidered

undergo so much pain and suffering and then reward him with death shortly afterwards. Jeremiah was chosen by God to “root out, and to pull down, and to destroy, and to throw down, **to build, and to plant**”.⁸²⁵ This reconstruction of the Irish history proves that he did just that! He planted the throne of Jerusalem in Ireland, exalting him that is low (the Zerach line), and abasing him that is high (the Pharetz line).

The laws which Ollamh Fodhla instituted, although they no longer exist today in writing, were clearly extensive and must have been based on some previous existing laws. Where then did he obtain these laws if not from his time in Jerusalem? The Athenian law is derived from the law of Moses as kept by the northern ten tribes of Israel. What we are revealing here is that these laws which Ollamh Fodhla introduced to Ireland are based on the law of Moses as kept by the House of Judah. If Ollamh Fodhla is not the prophet Jeremiah, then who was he?

According to my understanding, *Lia Fail* (the Stone of Destiny) was taken to Ireland along with King David’s harp by this first Milesian party, the prophet Jeremiah being known as Eochaidh Ollamh Fodhla. This included Jeremiah’s scribe Baruch (Simon Breac), Gede Ollgothach, who was of the tribe of Ethan son of Zerach, and Gede’s queen whose name is preserved in the Irish and Scottish records as Tea. This Queen Tea would have been one of Zedekiah’s daughters, ‘the tender twig’ discussed earlier. The stone they brought with them was also known as Jacob’s Stone or Stone of Bethel. *Lia Fail* was the name the Irish gave to it. This will be discussed more fully shortly.

Simon Breac

John Lynch informs us that Muireadach Bolgrach was a son of Simon Breac (written Symon Breac by Lynch) and that he was slain in battle against Enda Ruadh (i.e. Enda the Red – apparently so called from his florid complexion).⁸²⁶ The Four Masters call him Enda Dearg, which apparently also means ‘Enda the Red’. Enda would appear to be Enda ‘son’ of Niall Noígiallach as shown in the genealogical chart shown on page 62. We are demonstrating that Symon Breac actually lived around 700-800 years prior to this fictitious Niall Noígiallach!

According to Hector Boethius, Simon Breac “was born in Spain”⁸²⁷ and “brought the Stone of Destiny to Ireland”, though both of these statements were strongly refuted by Lynch.⁸²⁸ O’Flaherty made Simon Breac grandson of “king Nuad of the Herimonean line”,⁸²⁹ this being the king John Lynch called Nuad Fionfail.⁸³⁰ I would suggest that Fion is a variant spelling of Phoenician whilst *fail* most likely means ‘company or society’.⁸³¹ This is clearly a play on the name *Lia Fail* being the ‘Stone of Destiny’. Once again, Heremon (i.e the Armenian Scythians) arrived around 700-800 years **after** Simon Breac.

⁸²⁵ Jer. 1:10.

⁸²⁶ *Cambrensis Eversus* Vol. 1, [p.437](#).

⁸²⁷ *Cambrensis Eversus* Vol. 1, [p.433](#).

⁸²⁸ *Cambrensis Eversus* Vol. 1, [p.435](#).

⁸²⁹ *Ogygia* Vol. 1, [p.140](#).

⁸³⁰ *Cambrensis Eversus* Vol. 1, [p.433](#).

⁸³¹ See entry under ‘[Fail](#)’ on [p.234](#) of *Gaelic Dictionary in Two Parts* Vol. 1: Gaelic and English, Robert Archibald Armstrong, London 1825.

O’Flaherty informs us that Simon Breac was preceded by Finn, “son of Bratha”,⁸³² called simply Fionn by Lynch. Again, Finn is the ‘king’ also known as Eber Finn. Bratha was the name of the ‘father’ of Breoghan who is said to have been part of the **second** Milesian invasion, Breoghan supposedly being the father of Ith who in turn was supposedly the grandfather of Queen Tea.⁸³³ Bratha is a Hebrew word (בְּרִית *brith*) meaning ‘covenant’, hence the *Bretha Nemed* (covenant of Nemed) is understood to be “judgements concerning the *nemed* (sacred or privileged) classes”.⁸³⁴ Bratha was also a name employed by the Phoenicians and appears in the Vedic hymns of the eastern branch of the Aryan Barats of India. (See *The Forgotten Tribe of Naphtali & the Phoenicians* for clarification of this statement.)

It is not difficult to see that Simon Breac, who belongs to the **first** Milesian conquest, has been confused with Breoghan, who was called the clan Breo-ccean by Roger O’Connor, and who belonged to the **second** Milesian conquest. (Phonetically, Breac and Breo-ccean are very similar sounding names.) The clan Breoghan/Breo-ccean, who have been euhemerised into a fictitious person, came via Brigantia in Spain. (I would reiterate that they are not to be confused with the party of Brigantes who had already arrived some time in the second half of the first century CE, a couple of hundred years prior to this latest invasion and are recorded as being in Ireland during the time of Ptolemy⁸³⁵ who wrote his Geography in the second century CE. Those Brigantes appear to have arrived in Ireland from Germany via Britain.)

Lynch, who, along with everyone else, was carried away by this confusion, did not appreciate that the invasion of the Tuatha De Danann was the first Milesian invasion. His attack on Hector Boethius, who claimed that Simon Breac brought the Lia Fail to Ireland, was therefore unwarranted. Having carefully re-examined the evidence, comparing the Irish history with the history of the other nations, we arrive at a much-reduced Irish chronology.

Keating would have us believe that Simon Breac was the son of Stairn, son of Nemedius,⁸³⁶ though a few lines later he tells us that Simon Breac arrived in Ireland 216 years after Nemedius.⁸³⁷ The Nemedians were considered to be Firbolgs, hence allied to the Tuatha De Dananns, though we have shown that they were three different tribes (actually four if you separate the Dardanians and Ithians). The name Stairn reappears in the Ulster Cycle, which refers to a Garbh mac [i.e. son of] Stairn who was slain by Cúchulainn.⁸³⁸ According to Hector Maclean, Stairn means ‘noise’⁸³⁹ whilst Thomas Wood would have us believe that Stairn, including the variations of Starn or Stair, mean ‘history’ adding that Nemed means ‘poetry’.⁸⁴⁰ All of these meanings are contrived.

⁸³² *Ogygia* Vol. 1, [p.138](#).

⁸³³ *General History of Ireland*, [p.120](#), Geoffrey Keating.

⁸³⁴ *Irish Kings and High-Kings*, p.174.

⁸³⁵ Ptolemy, *Geography* Book 2, [Chap. 1](#).

⁸³⁶ *General History of Ireland*, [p.81](#), Geoffrey Keating.

⁸³⁷ *General History of Ireland*, [p.82](#), Geoffrey Keating.

⁸³⁸ *Ultonian Hero Ballads Collected in the Highlands and Western Isles of Scotland from the Year 1516, and at Successive Period till 1870*, [p.153](#), Hector Maclean, Glasgow 1892.

⁸³⁹ *Ibid.* [p.147](#).

⁸⁴⁰ *An Inquiry Concerning the Primitive Inhabitants of Ireland* [p.15](#), Thomas Wood, M.D., London 1821.

Ancient Irish History Reconsidered

I would suggest that Stairn is a phonetic variant of the Latin word Saturn, this being an alternative name for Cronus (i.e. Hiram king of Tyre). The name Saturn is itself derived from the name Yetser (יֶצֶר), this being the name of the third-born son of Naphtali who was known to the Greeks as Asterius. (For this identification of Cronus as Hiram king of Tyre and the evidence to show that Hiram belonged to the tribe of Yetser, the third-born son of Naphtali, see *The Forgotten Tribe of Naphtali & the Phoenicians*.) Eusebius, in Eusebius, called King Hiram 'Suron',⁸⁴¹ this again being a phonetic variant of Yetser and another phonetic variation on the names Saturn and Stairn. This would then explain the Phoenician connection to Ireland. Bear in mind that we have already put forward the argument that the Picts were descended from this tribe of Yetser, son of Naphtali.

Tuathal Maolgarbh

We are likewise told that Garbh Mac Stairn, who was killed by Cúchulainn, either came "from the east", "from Greece" or "from the *Eassa-Roimh*, which would seem to denote the *Waterfalls of Rome*".⁸⁴² We have demonstrated that the tribes of Zerach came from these very places. The tribe of Yetser also came from these places. Garbh Mac Stairn, who is called Garibh Mac-Starn by James MacPherson, was also known in the Poems of Ossian as Swaran, the son of Starno.⁸⁴³ Note that Swaran (also written Suaran) is equivalent to Suron, the name applied by Eusebius to Hiram king of Tyre. Starno is another phonetic variation of the same name.

Having redated the arrival of Cúchulainn to the time of the second Milesian invasion, which occurred during the time of Niall of the Nine Hostages, one wonders whether Garbh is but another name for Tuathal Maolgarbh who is said to have been the grandson of Cairbre mac Niall.⁸⁴⁴ The comment by Mac Firbis that garbh was one of the names of Sin, which is who killed Muircertach Mac Earca, is significant, especially as he continues by telling us that Muircertach was succeeded by Tuathal Maolgarbh.⁸⁴⁵

In the earliest regnal list of Tara, the *Baile Chuind*, or, to give it its full name, the *Baile Chuind Cétchathach* (i.e. "The Vision of Conn", this being the person known as Conn of the Hundred Battles), Tuathal Maolgarbh is called Óengarb. The interchange of the *n* and *l* in ancient languages has already been demonstrated on a number of occasions throughout these works. It is said that Maol means 'bald'⁸⁴⁶ and Garb means 'rough',⁸⁴⁷ with O'Flaherty calling him Tuathal the Bald.⁸⁴⁸ Óengarb likewise supposedly means 'the uniquely rough'.⁸⁴⁹ The suggestion by Keating that he was called Maolgarbh "because his mother, as soon as she was delivered of him, struck his head against a stone, as a sort of charm upon which his future fortune was to depend" is pure fantasy, as is the suggestion that "the blow made an impression, and occasioned a flatness in his skull,

⁸⁴¹ Eusebius, *Praeparatio Evangelica* ix.33,34.

⁸⁴² *Ultonian Hero Ballads* op. cit., p.158, Hector Maclean, Glasgow 1892.

⁸⁴³ The Poems of Ossian Vol. 2, p.166, James MacPherson, Edinburgh 1797.

⁸⁴⁴ *Irish Kings and High-Kings*, pp.90-1.

⁸⁴⁵ *Chronicum Scotorum. A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, p.45.

⁸⁴⁶ Entry *Maol* in *Gaelic Dictionary* p.377, Robert Archibald Armstrong, London 1825.

⁸⁴⁷ *Ultonian Hero Ballads* op. cit., p.153, Hector Maclean, Glasgow 1892.

⁸⁴⁸ *Ogygia* Vol. 2, p.365.

⁸⁴⁹ *Irish Kings and High-Kings*, p.91.

which was the reason that gave him the title of Tuathal Maolgarbh”.⁸⁵⁰ Again, we are looking at contrived interpretations.

The name Tuathal appears to mean ‘people of God’, but if, for Tuathal, we are to read Turduli/Turdetani, we find that in Ptolemy’s day, some of this tribe were located near the Sacred Promontory in southern Portugal,⁸⁵¹ a region which in later times was to be known as the Algarve, a name which is derived from the Arabic Al Garb (variant Al Gharb), meaning ‘The West’. The Hebrew word for west is likewise Ma’arav (מערב *magarab*). Maolgarbh could therefore be a variant spelling either of ‘from the Algarve’ or of ‘the west’. If the word is Hebrew, the initial letter *M* would signify ‘from’ as in Mei’ (from) Algarbh.

The *Baile Chuind Cétchathach* survives in two 16th century manuscripts, but it is believed originally to be dated to around 700 CE. and reworked in the 9th century as *Baile in Scáil* (“The Phantom’s Vision or Prophetic Ecstasy”).⁸⁵² If Tuathal Maolgarbh means ‘people of God from the west/Algarve’, then, assuming that the *Baile Chuind* is dated as early as this, the name Maolgarbh might be a later emendation. The Algarve in Spain was only known by this name after the invasion of the Moors at the beginning of the 8th century (i.e. the invasion started around 711 BCE).

Tuathal Techtmar, who supposedly lived around two hundred years previous to Tuathal Maolgarbh, was likewise a foreigner. ‘He’ (or more correctly the tribe who carried this name) probably came from southern Spain. Putting all of this information together, Tuathal Techtmar seems to be an alternative name for Tuathal Maolgarbh alias Garbh Mac Stairn.

Having decimated that part of the Irish king lists which immediately preceded the 6th century, we find that the earlier parts are also greatly fabricated. Bearing in mind that there is even confusion over the kings who reigned as late as the 6th century of the Common Era,⁸⁵³ we have to question just how much reliance we can put on any of the information we are given for any of the centuries which precede it.

What the Irish academic Thomas F. O’Rahilly has uncovered is a long series of fabricated genealogies. We have taken his findings even further and have demonstrated that very little reliance can be put on any of these king lists, especially where they have introduced the name of God into the equation. Having confused two periods of history, periods which are in reality separated by around 700-800 years, is it any wonder that historians cannot fathom the Irish history?

Erca and Oilioll Molt

When the Milesians settled in Ireland, O’Connor tells us:

“Then did *Amergein* say, ‘I rule but till Erac hath wisdom.’”⁸⁵⁴

⁸⁵⁰ *General History of Ireland*, pp.352-3.

⁸⁵¹ Ptolemy, *Geography* Book 2, Chap. 4.

⁸⁵² *Irish Kings and High-Kings*, p.54.

⁸⁵³ *Cambrensis Eversus*, Vol. 2, p.15, fn. e.

⁸⁵⁴ *Chronicles of Eri* Vol. 2, p.14.

Ancient Irish History Reconsidered

We have already put forward the suggestion that Amergein was another name for the prophet Jeremiah, better known to us as Jeremiah. Amergein appears to be a metathesis of Jeremiah. The idea that Amergein should rule until Erac had acquired wisdom would suggest that the prophet Jeremiah may have controlled affairs of state for a while. Erac might here be referring to Gede Ollgathach, the first king of Ireland, the inference being that he had to be trained by Jeremiah in the administration of the law.

Erac is called “Earca, son of Oilioll Molt” by Keating⁸⁵⁵ and becomes also the name of the mother of Mortough, son of Muireadhach, son of Eogan, son of Niall.⁸⁵⁶ Earca son of Oilioll Molt was supposedly killed in the reign of Tuathal Maolgarbh.⁸⁵⁷

What we are demonstrating here is that Amergein and Erac/Earca actually belong to the **first** Milesian expedition. The reality that he has been inserted in this late period by the Irish historians once again reflects the fact that they have confused the records for the two periods of history.

This Erac, whose name was also written Earca, is said by Keating to have been the father of Fergus, “the first king of Scotland of the Scythian race”.⁸⁵⁸ It should be noted that this Erca is not mentioned in the genealogical lists contained in the Four Masters or in Cambrensis Eversus. This is because he does not belong to this later period.

“Before the end of the ninth century the number of Míl’s sons had been increased to six by the addition of Donn, Colptha and Amairgein. Later we find two others added, viz. Érech Febria [i.e. Erca] and Airennán, making a total of eight.”⁸⁵⁹

Erca (var. Érech) and Amergein (var. Amairgein) were therefore late additions to the list of people involved in the second Milesian invasion.

According to one record, Erca was called Érech (or Airech) son of Míl. He was purportedly killed at Sandhills in the same battle that supposedly saw the death of Breas, another mythical person who has artificially been made a king of Ireland and who supposedly reigned shortly prior to Simon Breac.⁸⁶⁰ O’Flaherty makes Murchert Mac-erca (var. Muirchertach Mac-Erca) the “son of Muredach, and the grandson of Eugenius [i.e. Eogan], and great grandson of Niell the Great” (i.e. Niall Noígiallach).⁸⁶¹

“He was patronymically called Mac-erca, from his mother Erica [var. Earc], the daughter of Loarn, who was the sixth lineal descendant from Conary the second, monarch of Ireland; and **the original founder of the Dalriedini in Scotland.**”⁸⁶²

The Dalriedini, who are also known variously as Dal Riada, Dál nAraida etc, actually claimed descent from Gede Ollgothach. This Erca or Earc, ‘daughter of Loarn’, is a mythical person. The name Loarne appears to be a phonetic variation of “Lugh Erainn”, meaning the ‘God of the Erainn’.

⁸⁵⁵ *General History of Ireland*, [p.353](#).

⁸⁵⁶ *General History of Ireland*, [p.351](#).

⁸⁵⁷ *General History of Ireland*, [p.353](#).

⁸⁵⁸ *The History of Ireland* (Keating) [p.50](#).

⁸⁵⁹ *Early Irish History & Mythology* p.196.

⁸⁶⁰ *Lebor Gabála Erenn* Vol. 5, [pp.106-7](#).

⁸⁶¹ *Ogygia* Vol. 2, [p.372](#). See also *Lebor Gabála Erenn* Vol. 5, [p.363](#).

⁸⁶² *Ogygia* Vol. 2, [p.372](#). (Emphasis mine.)

Consider the following passage:

“From the battle of Ochan [in which Oillil Molt, king of Ireland supposedly fell] to the arrival of the six sons of Eric, the son of Achy [Eochaid] Munremhair, in Albany [i.e. Britain], that is, two of the name of Ængus, two of the name of Loarn, and two of the name of Fergus, twenty years have elapsed.”⁸⁶³

The person here called Eric is the selfsame person called Murchert Mac-Erca mentioned above. We are here expected to believe that this Eric/Mac-Erca had six sons but only three names between them. According to the Scottish writers, however, Erca only had three sons.⁸⁶⁴ Notice also that Loarn, the ‘grandmother’ of Murchert Mac-Erca/Eric, now becomes the name of two of Erca’s six sons! As stated above, Keating made Erca (i.e. Murchert Mac-Erca), the ‘father’ of Fergus, the first king of Scotland. This duplication of names might suggest an allegorical reference to there being three tribes ruling over both Britain and Ireland – hence the two names for each – though due to the absence of any official records, this would be difficult to prove.

In another account, we read:

“Domnald and Fergus, the sons of king Murchert, reigned jointly, one year. Boetan, the son of king Murchert, and Achy, the son of his predecessor Domnald, reigned co-partners, two years.”⁸⁶⁵

Notice how Murchert Mac-Erca’s three sons are now named Domnald, Fergus and Boetan. The Irish historians were not aware that they were working with allegorical accounts. Nor do they seem to have been aware that Ireland was at that time being ruled from Britain.

The same nonsense can be found in *The Four Masters* which would have us believe that there were three brothers who were all called Fearghus:

“The Age of Christ, 226. Fearghus Duibhdeadach, son of Imchadh, was king over Ireland for the space of a year, when he fell in the battle of Crinna, by Cormac, grandson of Conn, by the hand of Luighaidh Lagha. There fell by him also, [in the rout] across Breah, his two brothers, Fearghus the Longhaired and Fearghus the Fiery, who was called Fearghus Caisfhiachlach [of the Crooked Teeth].”⁸⁶⁶

Keating would have us believe that Duibhdeadach means “Black Teeth”.⁸⁶⁷ The suggestion that someone would be called Fearghus Black Teeth is once again laughable. But no one seems to question it!

According to *The Four Masters*, Keating informs us that Crinna was called “Crionna Chinn Chumair, and says it is situated at Brugh-mic-an-Oig, which is the name of a place on the River Boyne, near Stackallan Bridge”.⁸⁶⁸ Crinna is a further variant spelling of Ceraune/Cairenn. Note that Stackallan Bridge is located in Meath in the county once known as Brega. This means that Breah (referred to in the above quotation) and Brugh are probably both variant spellings of the name Brega. Keating mentions a place called

⁸⁶³ *Ogygia* Vol. 2, [p.368-9](#).

⁸⁶⁴ *Ibid.* p.369.

⁸⁶⁵ *Ogygia* Vol. 2, [p.373](#).

⁸⁶⁶ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, [p.111](#).

⁸⁶⁷ *General History of Ireland* [p.257](#), Geoffrey Keating.

⁸⁶⁸ *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, fn. f on [p.110](#).

Ancient Irish History Reconsidered

“Dubhrois, near the banks of the river Boyne, at Breag”,⁸⁶⁹ where Breag is another variant spelling of this same name.

In another story, Erca (called Mac Erca) was the son of Oillil Molt son of Nathí.⁸⁷⁰ This Nathí is the person other Bards have called Ith. O’Flaherty called him “Dathi, son of Fiachre, of the Herimonian descent, king of Connaught, after the death of his uncle Niell, was advanced to the monarchy”,⁸⁷¹ adding that his son Oillil [var. Olill] Molt was also known as Leogh,⁸⁷² this being a variant spelling of Lugh (i.e. ‘God’). O’Flaherty did not appreciate that this Oillil Molt alias Leogh must have ruled at the same time as Loegaire son of Neill Noígiallach (referred to by O’Flaherty as both Laogary and Laogaire Mac Neill). Achy [i.e. Eochaid] Breac, the ‘son’ of Dathy,⁸⁷³ referred to in the above quotation as Achy son of Domnald, is Simon Breac in another guise. As O’Rahilly states, “the alleged reign of Nath Í (who died in 445) is a fiction”.⁸⁷⁴ Oillil Molt, Loegaire, Lugh, and Erca are also all allegorical creations.

This name Erca in its various forms, which is preserved today in such names as Eric and Erica, is understood to mean ‘ruling forever’, from ‘e’er’ meaning ‘ever’ and ‘ríkr’ meaning ‘ruler’. I would suggest that the name might more correctly be derived from the Hebrew עֶרֶךְ *erekh* meaning ‘long’ or ‘enduring’, but over time, the original meaning has changed. Whichever way you look at it, this is clearly another play on the ‘planted for ever’ theme. Notice once again how the semi-mythical Erca as well as the prophet Amergein, who belong to the first Milesian invasion, have been moved forward to become part of the second Milesian invasion.

Mac Firbis tells us that Oilill Molt was killed by a number of people:

“Oilill Molt fell in the battle of Ocha [var. Ochan] by Muircertach Mac Erca (i.e. King of Erin); and by Lughaidh, son of Laeghaire; and by Fergus Cirrbel, son of Conall Crimthainn; and by Fiachra Lonn, son of Caelboth, King of Dál Aráidhe, of which Bec Mac De said:

“The great battle of Ocha was fought,
Through which many fights were contested;
Over Oilill Molt, son of Dathí,
It was gained by the Dál Aráidhe,
By Lughaidh, by Fiachra Lonn,
And by the great, puissant Muircertach,
By Fergus, son of Mild Conall –
By them fell the noble King Ailill;
And by Fergus of the blemish –
By them fell the noble Ailill Molt.”⁸⁷⁵

If nothing else, this demonstrates that there were a number of contenders for the throne. “Other Leinster traditions attribute the slaying of Ailill Molt [i.e. Oilill Molt] at Ocha to Crimthann mac Énna Chenselaig, and make no allusion to Lugaid or his allies”.⁸⁷⁶

⁸⁶⁹ *General History of Ireland* p.268, Geoffrey Keating.

⁸⁷⁰ *Early Christian Ireland* p.447, T. M. Charles-Edwards, Cambridge University Press 2000. See also *Lebor Gabála Erenn* Vol. 5, p.365.

⁸⁷¹ *Ogygia* Vol. 2, p.347.

⁸⁷² *Ogygia* Vol. 2, p.371.

⁸⁷³ *Ogygia* Vol. 2, p.350.

⁸⁷⁴ *Early Irish History & Mythology* p.234.

⁸⁷⁵ *Chronicum Scotorum. A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, p.29.

⁸⁷⁶ *Early Irish History & Mythology* p.401, fn. 1.

The fact that ‘he’ was ‘killed’ by more than the one person shows that this death was symbolic. By ‘killing’ the ‘dead God’ (i.e. Oillil Molt – where Molt is a variant spelling of *mort*, meaning death), they were symbolically stamping out the old religion. No one seems to be able to identify where this Battle of Ocha took place. This is probably because Ocha is but a variant spelling of Eochaidh, a name which is read Eochu by O’Rahilly with variant spellings of Eocaid, Eochy and Achy appearing randomly in the Irish records. The fact that Dathí, who is also known as Nathí, belongs to the first Milesian invasion does not help with the credibility of this passage. Even O’Rahilly, who came extremely close to the truth, fell at the last hurdle.

We have demonstrated that Mug Nuadat, who is usually dated around two hundred years previous to Niall, belongs to the same era as Niall. This being the case, then Mug Nuadat must be another name for Eochaid Mugmédon, the supposed ‘father’ of Niall. All of these personages, however, are fictitious.

Oilioll Molt must likewise have been an alternative name for Ailill Aulomm, alias Ellim. He also appears to be the same ‘person’ who was known as Ailill Aine son of Loegaire Lorc.⁸⁷⁷ Much has been written on the possible etymology of this name Aine, with a number of scholars claiming it is borrowed from the Latin *ānus*, but with O’Rahilly claiming that it is Old Irish *á(i)nne*, meaning “a ring”, a word which in Modern Irish is written *fáinne*, and in Manx (the language of the Isle of Man) as *fainey*, “the *f* being probably due to the influence of *fail*, a word of kindred meaning”.⁸⁷⁸ The word *fail* means both “a ring or wreath” and “fatal” – as in Lia Fail, the “Fatal Stone” or “Stone of Destiny”.⁸⁷⁹ Ailill Aine is actually Hebrew and means ‘God is no more’, i.e. *אֵלִיל אֵין* *elil ein*, though *Elil* has come to mean ‘idols’ and has consistently been translated as such in all English translations of the Masoretic texts. However, the Hebrew word usually translated as ‘idols’, whether wood or stone or silver or gold, is *גִּלְלִים* *gelulim*.⁸⁸⁰ There is therefore a word specifically designated for idols.

Note that when Rachel took the idols from her father Laban’s house, those idols were called *Elohim* rather than *Elilim*.⁸⁸¹ This means that the words *Elohim* and *Elilim* were used interchangeably. Note also the the word translated as idols in Gen. 31:35 is *תְּרָפִים* *teraphim*, which is understood to be a “human figure or stature ... from which oracles were sought”.⁸⁸² This word is translated as ‘image’ in the first book of Samuel in the Authorised Version.⁸⁸³ There is therefore confusion as to the meaning of some of these words.

The following passage from the book of Leviticus has been translated as follows:

“Ye shall make you no idols [*אֵלִילִים* *Elilim*] nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down

⁸⁷⁷ *Early Irish History & Mythology* p.102.

⁸⁷⁸ *Early Irish History & Mythology* pp.300-301.

⁸⁷⁹ See the two separate entries under [FÁIL on p.234](#) in *A Gaelic Dictionary*, Robert Archibald Armstrong, London, 1825.

⁸⁸⁰ As in Deut. 29:16 (29:17 in AV).

⁸⁸¹ *אֵת-אֱלֹהֵי לָמָּה גָּנַבְתָּ*, – Why have you stolen my Elohim? Gen. 31:30.

⁸⁸² Entry under [תְּרָפִים](#) on p.875 (DCCCLXXV) in *Gesenius’s Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, Samuel Prideaux Tregelles, London, 1857.

⁸⁸³ 1 Sam. 19:13 & 16.

Ancient Irish History Reconsidered

unto it: for I am the LORD your God.”⁸⁸⁴

The word *Elilim* here translated as ‘idols’ can also be translated ‘gods’ and the meaning will remain unaltered. The first of the Ten Commandments is: “Thou shalt have no other god/gods (אלהים *Elohim*) before me”.⁸⁸⁵ This is effectively saying the same thing.

Admittedly, Ailill Aine could mean Ailill [of the city of] Aine, this place being identified as, “Knockany, near Bruff, in the county of Limerick”.⁸⁸⁶ The question would then need to be asked, ‘was this place a royal residence after which some person by the name of Ailill decided to name himself?’ There does not appear to be any royal connection to this place.

Ailill Aulomm, Elim, Ailill Aine and Oilioll Molt are all Bardic creations. Fundamentally, the genealogists have had a field day inventing genealogies without really understanding what they were dealing with.

Further Observations

Having provided a timeline for the arrival of the various tribal factions which comprised the **second** Milesian invasion, and having demonstrated that the early Irish historians have taken allegorical tales literally, we can now begin to take a closer look at what confusion has been wrought by these early historians and how they have confused the two Milesian ‘invasions’, which were in reality separated by around 800 years. As previously mentioned, O’Rahilly considered the kings prior to the 5th century CE to be “little more than a conglomeration of the names of mythical or fanciful personages. Both the pedigrees and the regnal lists may fairly be described as a hotch-potch of names thrown together in what appears to be deliberate confusion.”⁸⁸⁷ It is no surprise then, that we have been unable to unravel the truth, when what has been preserved is a lot of inaccurate interpretations of a history which has been transmitted in allegorical tales.

O’Rahilly informs us that Mugmedón, the father of Niall, was also known as Eochaidh (he calls him Eochu). Knowing this, the following entry in the Four Masters is enlightening:

The Irish “Invasions”:

ca 420 BCE – The Tuatha De Danaan, Firbolgs and Nemedians arrive with Queen Tea and her party. (These were the first inhabitants of Ireland.)

ca 76 CE – The Lagenians and Brigantes arrive in Ireland.

Between 77 CE and ca 150 CE, a mass exodus from Ireland occurred, with Irish settlers settling in the western parts of Britain.

ca 286 CE – the Picts arrive in northern Britain (later to be known as Scotland) via Ireland.

ca 350 CE – the Scots arrive in northern Britain. Their arrival from Scythia via Spain via Ireland coincided with the arrival of the numerous tribes who were up to that time dwelling in northern Spain, including the Turdetani/Turduli (i.e. ‘sons of Daire’) who were dwelling in southern Spain.

⁸⁸⁴ Lev. 26:1.

⁸⁸⁵ Exod. 20:8.

⁸⁸⁶ *The Four Masters* Vol. 1, [fn. n on p.67](#).

⁸⁸⁷ *Early Irish History & Mythology* p.200.

“The Age of the World, 4356. Eochaidh Uaircheas, after having been twelve years in the sovereignty of Ireland, fell by the sons of Congall: i.e. Eochaidh and Conaing.

“The Age of the World 4357 [i.e. 842 BCE]. The first year of the two sons of Congal Cosgarach [son] of Duach Teamrach, son of Muireadhach Bolgrach, namely, Eochaidh Fiadmuine and Conaing Begeaglach, over Ireland; **the south of Ireland belonging to Eochaidh, and the north to Conaing.**”⁸⁸⁸

According to the *Four Masters*, the name Fiadmuine is pronounced *Feamoney*, a name which means ‘hunterman’.⁸⁸⁹ Notice how Ireland is said to have been divided into north and south in the same way that it was supposedly split during the time of Heber and Heremon.

Muireadhach Bolgrach was supposedly the son of Simon Breac. Congall is a variant spelling of Calchol whilst Eochaidh, we are told, was an alternative name for Mugmedón, the ‘father’ of Niall Noígíallach. Is it then just coincidence that a Muireadhach Bolgrach appears shortly before the time of the aforesaid Eochaidh Fiadmuine (dated around 842 BCE) whilst a Muireadhach Tirech appears as father of Eochaidh Mugmedón supposedly some 1,000 years or so later?

Note that Keating makes the two sons of Congal Cosgarach mentioned above (i.e. Eochaidh [Fiadmuine] and Conaing) the sons of Duach Teamrach,⁸⁹⁰ missing out Congal Cosgarach from the genealogy, leading O’Donovan to the conclusion that Congal Cosgarach must have been an alternative name for Duach Teamrach.⁸⁹¹ (Note also that Teamrach is a variant spelling of Tirech, which means that Duach Teamrach [Muireadhach Teamrach?] father of Eochaidh Fiadmuine equates to Muireadhach Tirech father of Eochaidh Mugmedón who supposedly lived a thousand years later.) The etymology of the name Duach is unknown. Bearing in mind that Duach can also be written Daue or Dauí,⁸⁹² and Teamrach and Tirech are both variant spellings of Teamhair, this being the name of the royal city of Queen Tea, it suggests that for Duach Teamrach we should read Tea [of] Teamhair.⁸⁹³ We shall discuss Tea daughter of Lughaidh (i.e. daughter of God) queen of Teamhair shortly.

Returning to the above quotation, Eochaidh Fiadmuine, we are told, was killed by Lughaidh Laimhdhearg, a name which supposedly means Lughaidh ‘the red-handed’, a reference (we are told) to a red spot on his hand.⁸⁹⁴ It is more likely to be referring to the God (i.e. Lughaidh) of the Red Hand of the tribe of Zerach which later became the Red Hand of Ulster. Hector Maclean referred to the kings of Emania, which of old was the royal city of the kings of Ulster, as the Red Branch Knights.⁸⁹⁵ Bear in mind also that we have redated the foundation of Emania to some time **after** the first century CE.

In the following family tree (fig. 22 on the next page), Sedna son of Breas appears shortly

⁸⁸⁸ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.65](#). (Emphasis mine.)

⁸⁸⁹ *Ibid.*, [fn. h on p.65](#).

⁸⁹⁰ *General History of Ireland*, [p.175](#), Geoffrey Keating.

⁸⁹¹ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.65, fn. g.](#)

⁸⁹² <http://medievalscotland.org/kmo/AnnalsIndex/Masculine/Duach.shtml>.

⁸⁹³ For the interchangeability of the names Teamrach and Teamhair, see the comments in *Ultonian Hero Ballads Collected in the Highlands and Western Isles of Scotland from the Year 1516, and at Successive Period till 1870*, [p.152](#), Hector Maclean, Glasgow 1892.

⁸⁹⁴ *Cambrensis Eversus* Vol. 1, [p.439](#).

⁸⁹⁵ *Ultonian Hero Ballads op. cit.*, [p.149](#), Hector Maclean, Glasgow 1892.

prior to Simon Breac, who we have dated to the first Milesian invasion. We have already suggested that Sedna is a variant spelling of Sidon, the name of the Phoenician city in northern Israel. Ollamh Fodhla is said by Keating to have been the grandson of Sedna son of Artri,⁸⁹⁶ though Ollamh Fodhla is conventionally dated some 400 years before Simon Breac. Artri is a variant spelling of Ardri, this being one of the names of Ollamh Fodhla himself who was called Eocaid Olam Fodla Ardri by O'Connor.⁸⁹⁷ According to Roger O'Connor, Breas, who was the 'father' of Sedna Innarraigh, who appears in the undernoted chronological table (fig. 22) as ruling shortly before Simon Breac, was even a contemporary of this Eochaid Ollam Fodhla.⁸⁹⁸ As we have demonstrated that Eochaid Ollamh Fodhla and Simon Breac arrived together in the *first* Milesian invasion, this reveals the highly contrived nature of this chronological table and shows how these two key people have been artificially made kings of Ireland. Gede Ollgothach, who is made king of Ireland around 40 years after the death of Ollamh Fodhla and around 300 years

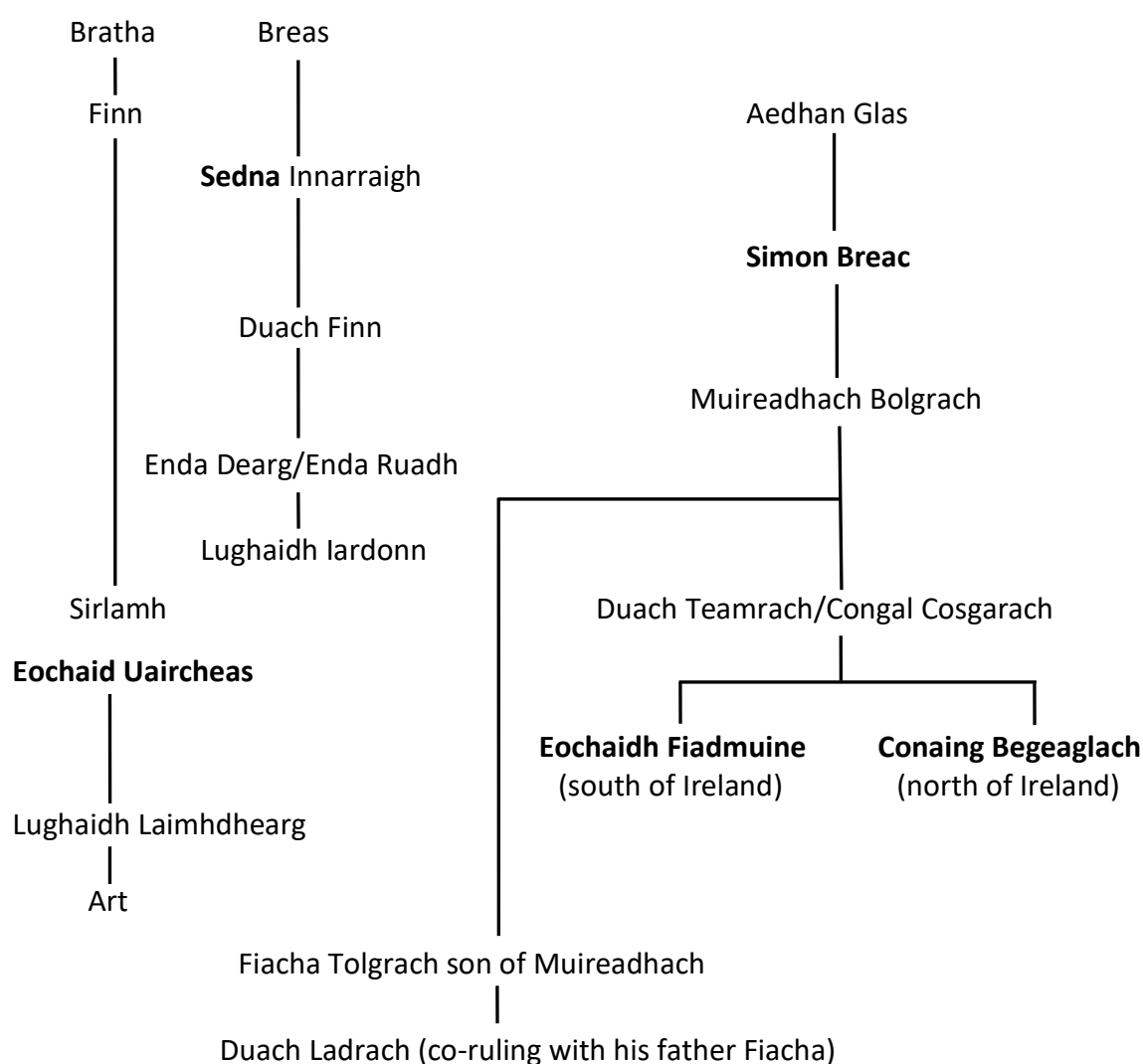


Fig. 22. Chart of 'kings' dating to the time of Simon Breac.

⁸⁹⁶ *General History of Ireland*, [p.160](#), Geoffrey Keating.

⁸⁹⁷ *Chronicles of Eri* Vol. 2, [p.71](#).

⁸⁹⁸ See, for example, *Chronicles of Eri* Vol. 2, [p.166](#).

before Simon Breac, also arrived with this first Milesian invasion.

The fact that these people have different surnames is inconsequential as O’Rahilly himself has noticed:

“The same personage frequently turns up in different pedigrees, or even in different parts of the same pedigree. Thus Lugaid, the mythical hero of the Érainn, appears as Lugaid mac Dáire and Lugaid mac Ítha in the pedigree of the Corcu Loígde; as Legaid mac Con in the same pedigree, and in the list of kings of Ireland, which makes him successor to Art, son of Conn; as Lugaid Láigne in the early part of the pedigree of the Eóganacht; as Lugaid Lága, son of Mug Nuadat in ‘Cath Crinna’ and ‘Cath Maige Muccrama’; and as Lugaid Riab nDerg in the pedigree of the kings of Tara, in which he is made ancestor to Conn.”⁸⁹⁹

In short, the king lists prior to the 5th century CE are a contrived mess! Note that Art son of Conn probably appears in the above Simon Breac family tree as Art son of Lughaidh Laimhdearg. As already pointed out, Art is another variant spelling of Ardri/Artri, one of the names assigned to Eochaidh Ollamh Fodhla.

Roderic O’Flaherty would have us believe:

“The first adventurers that arrived in Ireland, after the flood, were Partholan and his colony. Some write, that he found it planted with inhabitants, but, they came here soon after him. Our historians call them Formhoraigh, or (as we call them in English) Fomorians, which name the antiquarians give to all those foreign invaders, who had made descents into Ireland, in opposition to the first inhabitants; and they tell us, they were all the offspring of Cham, from Africa, except the Fomorians, or first colonists, to whom they assign no other settlement or origin than Ireland.”⁹⁰⁰

The suggestion that they were all the offspring of Ham is erroneous. The Hamitic races were black people, as I have demonstrated in *Legacy of Edom*. O’Flaherty even contradicts himself a few pages later by arguing that the Irish people are actually Yaphetic, being descended from Magog son of Yaphet⁹⁰¹ (Japhet in the AV Bible).

“But it has been unanimously agreed upon by all writers, that Fenius was the grandson of Magog, by his son Bath; and Magog was the father of the Scythians; and the Scythians or Scots who sailed from Spain to Ireland, owe their origin to this Phenius.”⁹⁰²

It should be pointed out here that Fenius, a name which was also written Phenius, is a variant spelling of Phoenicia. As previously mentioned, it appears that the Irish writers have confused Yiphtach (AV Jephthah) son of Gilead⁹⁰³ with Yaphet. Yiphtach was an influential person of his time and was made head of his people in the land of Gilead to the east of the River Jordan in Syria.

“Among the ancestors of the Goidels were Fénius Farsaid and Goídel Glas, whose names were suggested by *Féni* and *Goídil*, the two names by which the Goidels were known.”⁹⁰⁴

Fenius Farsaid appears to be a transliteration of ‘Phoenicians of Persia’. Strabo informs

⁸⁹⁹ *Early Irish History & Mythology* p.202.

⁹⁰⁰ *Ogygia* Vol. 1, [pp.7-8](#).

⁹⁰¹ *Ogygia* Vol. 1, [p.9](#).

⁹⁰² *Ogygia* Vol. 1, [pp.14-15](#).

⁹⁰³ Judges 11:1 to 12:7.

⁹⁰⁴ *Early Irish History and Mythology* p.195.

Ancient Irish History Reconsidered

us that there were at one time Phoenician colonies on the Persian Gulf.⁹⁰⁵

Notice that O'Connor argued that the Scythians were Phoenicians:

"Doth the very ancient history of this quarter [of Spain] lie in obscurity, the fact is attributable to the policy of the Phoenicians, who guarded all their foreign acquisitions with secrecy the most profound. Being Phoenicians, they were Scythians, therefore I feel myself warranted to say, that Spain was under the control of the Scythian race of Phoenicia..."⁹⁰⁶

O'Flaherty informs us that Nemeth (a people called Nemedhs by some writers) were the second to arrive in Ireland, the third the Fir-Bolg (recognised as Belgae), the fourth the Tuatha-Danaan, and the fifth:

"The Milesians from Spain, succeeded them, a Scotie colony of Scythian origin, who governed and possessed this nation longer than any other invaders.

"They write, that Partholan arrived here, from Mygdonia, (a maritime country of Macedonia) and that Nemeth came from Scythia; or, according to others, they both sailed hither from Graeco-Scythia. The great affinity and alliance between them is a most convincing proof that they were country-men; and there are some who affirm Nemeth to be a grandson of Partholan, by his son Agla, whom he left behind him in his native country."⁹⁰⁷

As we have already demonstrated, the Tuatha Danaan, Nemedians and Firbolg were the first to arrive in Ireland and they all arrived at the same time. The only accurate part of the above statement is that the Scots were the last to arrive in Ireland, having migrated from Scythia via Spain.

Agla in the above quotation is a variant spelling of Aegli, a people who were dwelling in Armenia in Herodotus' day.⁹⁰⁸ The name Agla or Aegli means bull-calf, a name which attaches to the house of Ephraim:

"I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock (בָּגֵל *aegal*) unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God."⁹⁰⁹

These Aegli became the Angles who settled in England.⁹¹⁰

As already stated, Nemeth (var. Nemed) is a metathesis of the name Menashe. We have already put forward the argument that these were the people Herodotus called Nomad Scythians, a people who also gave their name to the region of north Africa known as Numidia.

The name Partholan was first introduced to the Irish historians in the 10th century CE. As Thomas Moore explains:

"It is probable that for most, if not all, of the wild inventions respecting Partholan and the Nemedians, we are indebted to a poet or Seanachie of the tenth century, named

⁹⁰⁵ Strabo, *Geography* [xvi.iv.27](#).

⁹⁰⁶ *Chronicles of Eri*, Vol. 1, [Demonstration xcii](#).

⁹⁰⁷ *Ibid.* [Vol. 1, pp.8-9](#).

⁹⁰⁸ Herodotus, *Histories* [iii.93](#).

⁹⁰⁹ Jer. 31:18. (31:17 in the Hebrew.)

⁹¹⁰ *The Tribes: The Israelite Origins of Western Peoples* (3rd Edition) p.433, Yair Davidiy, Jerusalem, Israel, 2004.

Eochaidh O'Floinn, of whose numerous writings an account may be found in the Transactions of the Ibero-Celtic Society for 1820."⁹¹¹

As already proposed, Partholan appears to be a variant spelling of Peresh (son of Menashe) and a variation on the name Parthian, a people who named the region of Parthia in Iran after themselves. As for the identification of Graeco-Scythia mentioned by O'Flaherty, this refers to the region of the Caucasus around the Black Sea.

It should be noted that in the time of Herodotus (latter part of the 4th century CE⁹¹²) there was a colony of Milesians on the Danube Delta, where the river joins the Black (Euxine) Sea on the north eastern shore:

"The Ister, then, flows clean across Europe and ends its course in the Euxine sea, at Istria, which is inhabited by Milesian colonists."⁹¹³

The Ister (Ἰστρος Istros) is one of the ancient names for the River Danube and Herodotus appears to have been the first to have used it. The river is named after the sons of Etser (son of Seir) whose migration can be traced through Thrace into Europe. The Dacians (i.e. Shuhamites – descendants of Shuham son of Dan) called the river Donaris. When the Scythians passed through the Caucasus mountains (Gaba Casan of O'Connor's work), they may well have come into contact with these Milesians.

As in the Greek writings, the names of tribes have been transformed into legendary heroes, and in the process, the geographical locations in which those tribes were dwelling have been mistaken for their ancestral line. They may, for example, have come from the land of Magog (hence 'of Magog'), but they were not Magogites! The Scythian tribes were mainly of Israelite descent.⁹¹⁴

O'Connor records that there were a number of migrations from the Caucasus, the first colony purportedly migrating from Iberia to Africa [supposedly 1650 BCE] from whence they journeyed to:

"the country since called Spain, in the south western quarter of which, between the ocean, the rivers Taoi and Anas, they established themselves, calling their land Alg-er-be, from whom a colony separate, and steering along the shore of the Mediterranean, entered into the land on the waters of Ib-er, and seated themselves between that river, the Pyrenees, the ocean, and the Mediterranean, calling their land Buas-ce.

"We are also informed by *Eolus*, that in the year corresponding with 1491 before *Christ*, another colony, of which two brothers, to whom the names of *Calma* and *Ro-n-ard* are given, were the chiefs, emigrated from Ib-er, by the way of Sidon, and the Mediterranean, to the western quarter of the country now called Portugal [i.e. Galicia], whereinto they entered by the water of Duor, between which river, the Iber, and the ocean, they established themselves, calling their land Gael-ag [i.e. Galicia]."⁹¹⁵

The 'waters of Iber' mentioned in the first paragraph above is the River Ebro in Spain, as distinct from the Iber mentioned in the second paragraph which is Iberia in Armenia. The River Duor is the Douro (or Duero) which runs through northern Spain and Portugal. O'Connor says that this name Duoro (which supposedly means *water*) is derived from

⁹¹¹ The History of Ireland Vol. 1, p.101, fn.*, Thomas Moore. ([p.56](#) in the 1843 version.)

⁹¹² For this redating of Herodotus, refer to my paper entitled: "A Radical Critical Review of the Chaldean and Achaemenid Periods".

⁹¹³ Herodotus, *Histories* [ii.33](#).

⁹¹⁴ For a detailed study of the Scythian tribes, see Yair Davidi's websites www.britam.org and www.hebrewnations.com.

⁹¹⁵ *Chronicles of Eri*, Vol. 1, [Demonstration xcvi](#).

Ancient Irish History Reconsidered

the same name as that given to the city of Dor in northern Israel.⁹¹⁶ This suggests that the tribe of Joseph was involved in naming the river. In *The Forgotten Tribe of Naphtali & the Phoenicians*, we demonstrate that the River Duoro was named by the Numantians who settled in that region and that those Numantians, some of whom became the Nagnetæ who settled in Connaught in western Ireland, were of the tribe of Menashe.

Lia Fail – The Stone of Destiny

Ever since George Petrie announced that the Lia Fail was still in situ at Tara in Ireland, everyone has accepted his ruling without challenge:

“The *Lia Fail* is spoken of, not only in these authorities but by all the ancient Irish writers, in such a manner as to leave no doubt that it remained in its original situation at the time when they wrote.”⁹¹⁷

The stone to which Petrie refers is shaped like a giant penis:

“But the mound is still popularly called *Bod Fhearghais*, that is, *Penis Fergusii*, an appellation derived from the form of this stone.”⁹¹⁸



Fig. 25. The phallic stone at Tara in Ireland which has been wrongly identified as the Lia Fail.

The phallus was a pagan symbol. In fact, the phallus is connected with Baal worship⁹¹⁹ and we are told that Baal worship was introduced by Tuathal Techtmar⁹²⁰ several centuries after the date of arrival of the Lia Fail, which arrived in Ireland around 420 BCE. (NB: We have redated Tuathal Techtmar to the first century CE.)

The Chronicles of Eri constantly refer to Baal as giving the men from Scythia guidance:

“It is the command of *Baal* that he shall be honored by the lips, and his priests shall be served by the hands of all the people; so shall the chief be released from the judgment of *Baal*, and be relieved from the terror of his thoughts.”⁹²¹

“And when *Baal* looked out upon *Gael-ag*, and *Sru* had surveyed the havoc he had made, as tho’ all the *Gaal* did lay upon the bosom of their mother earth...”⁹²²

O’Connor himself puts it more succinctly:

“Baal, ‘the sun;’ this visible object, this majestic orb, was the God of Eri, from the earliest time, till the introduction of the new light, of rays so transverse, and splendour so marvellously dazzling, that mankind are now miraculously groping their way, as though in darkness, notwithstanding the blaze thereof. Baal was also the god of the veneration of the Phoenicians.”⁹²³

⁹¹⁶ *Chronicles of Eri*, Vol. 1, compare [Demonstration clv](#) with [Demonstration clxv](#) and [Demonstration ccl](#).

⁹¹⁷ *On the History and Antiquities of Tara Hill* [p.159](#), in Vol. 18 of *The Transactions of the Royal Irish Academy* issued 1 Jan 1839.

⁹¹⁸ *Ibid*.

⁹¹⁹ See for example <http://www.sacred-texts.com/sex/pw/pw.htm>.

⁹²⁰ *General History of Ireland*, [pp.233-4](#), Geoffrey Keating.

⁹²¹ *Chronicles of Eri*, Vol. 1, [p.62](#).

⁹²² *Chronicles of Eri*, Vol. 1, [p.80](#).

⁹²³ *Chronicles of Eri*, Vol. 1, [Demonstration ccxxvii](#).

Having identified Ollamh Fodhla as the prophet Jeremiah and Banba as Baruch, is it likely that they would have brought a stone phallus with them from Israel? We have shown that Ollamh Fodhla belonged to the **first** Milesian invasion whilst the people mentioned by O'Connor in his *Chronicles of Eri* were Baal worshippers and were to eventually form part of the **second** Milesian invasion.

O'Flaherty tells us:

"It [i.e. Ireland] was likewise stiled Inis-fail, that is, the fatal island, from the fatal stone, that is **still preserved at Westminster, in the coronation throne**; which name was given it by the Danans, who brought it hither."⁹²⁴

And again:

"There is at this day, in the royal throne at Westminster, a stone called in English, Jacob's stone, from the patriarch Jacob (I know not why so termed.) **On this monument the kings of Ireland formerly, in a solemn manner, took the omens of their investiture.**"⁹²⁵



Fig. 26. The true Lia Fail, or Stone of Destiny, which is inaccurately referred to as the Stone of Scone. Notice the iron rings which were used to transport the stone. Many of the temple objects were likewise transported in this way when Israel was in the wilderness.

Matthew Kelly likewise wrote:

"The Irish writers unanimously attribute the introduction of the Lia-fail to the Tuatha de Dananns. It was generally asserted that this Lia was transferred to Scone, and thence, by Edward I, to Westminster, but Mr. Petrie produces good arguments to prove that it still remains on Tara Hill."⁹²⁶

Having shown that George Petrie is wrong in his identification of the stone phallus at Tara as being Lia Fail, this brings us back to the original teachings which were prevalent before Petrie's day. I am not going to go through the various arguments for and against the stone being the one Jacob used for a pillow as there are as many convincing arguments against as there are for, and one man's interpretation is no better or worse than another's. The evidence shows, however, that the Coronation Stone, which until recent times sat in Westminster Abbey (it is currently in Edinburgh Castle), is the Lia Fail.

Whether or not the iron rings on the Coronation Stone are original is also in dispute. It is recorded that the stone was anchored to the floor ca. 1329 CE to prevent it from being stolen. Whether or not the rings were at that time added to the stone is open to debate. The sole source for such argument rests on the interpretation of the passage in the Chronicle of Geoffrey Le Baker of Swinbrook, written around 1356 CE, in which it is stated:

"The stone was now fixed by iron chains to the floor of Westminster abbey under the royal throne next to the high altar."⁹²⁷

⁹²⁴ *Ogygia* Vol. 1, [p.28](#). (Emphasis mine.)

⁹²⁵ *Ogygia* Vol. 1, [pp.66-7](#). (Emphasis mine.)

⁹²⁶ *Cambrensis Eversus* Vol. 1, [p.434, fn. o](#).

⁹²⁷ *The Chronicle of Geoffrey Le Baker of Swinbrook* [p.37](#), translated by David Preest, The Boydell Press, Woodbridge, England 2012.

Ancient Irish History Reconsidered

Despite a number of historians who use this as evidence that the rings were at that time added, there is nothing in this statement which actually says this. Any discussion of this matter would therefore be unproductive as we would only be dealing with interpretation and speculation. Furthermore, most of those who argue against the authenticity of the stone are persuaded by George Petrie's argument that the Lia Fail is still in Ireland.

The stone was brought over by the Tuatha De Danaan, who were part of the first Milesian expedition. With them came Baruch and the prophet Jeremiah. As already stated, the Scottish accounts inform us that it was brought to Ireland by Simon Breac. Quoting the words of George Petrie:

"It may also be observed, that between the Irish and Scottish accounts of the history of this stone there is a total want of agreement, which shews that the Scottish writers, when they recorded this tradition, were not acquainted with, or disregarded, the accounts of it preserved by the Irish. The Irish accounts uniformly state, that the *Lia Fail* was brought into Ireland from the north of Germany by the Tuatha De Danann colony; the Scottish, that it was brought from Spain by the Milesian chief, Simeon Breac, who, according to the Irish histories, was not a Milesian but a Fir-Bolg, or Belgian."⁹²⁸

By identifying the Tuatha De Danaan as belonging to the first Milesian invasion who came via Spain – **not** Germany, – most of these objections raised by Petrie have already been removed. Having corrected the chronology of the Persian Achaemenid Period in my paper *A Radical Review of the Chaldean and Persian Achaemenid Periods*, we have shown that Herodotus was still alive in 320 BCE. Most of northern France and northern Germany were at that time uninhabited by man. The suggestion that the Tuatha De Danaan arrived via Germany can therefore be firmly rejected.

According to the Bible, King Solomon constructed a throne:

"Moreover the king made a great throne of ivory, and overlaid it with the finest gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays."⁹²⁹



Fig. 27. Section of Megiddo ivory showing an Israelite king seated on his throne. Note the man with an eight-stringed lyre, which was probably one of King David's inventions.

This throne probably looked like the one in the Megiddo Ivory (see picture on right - fig. 27) which shows an Israelite king receiving tribute. (NB: Archaeologists would have us believe that the king was a Canaanite.)

By contrast, the current coronation chair on which the kings and queens of England have been crowned since 1308 is of a Gothic style and was made for Edward I to enclose the aforesaid stone:

⁹²⁸ On the History and Antiquities of Tara Hill [p.161](#), in Vol. 18 of *The Transactions of the Royal Irish Academy* issued 1 Jan 1839.

⁹²⁹ 1 Kings 10:19 & 2 Chron. 9:18.

“The King had a magnificent oaken chair made to contain the Stone in 1300-1, painted by Master Walter and decorated with patterns of birds, foliage and animals on a gilt ground. The figure of a king, either Edward the Confessor or Edward I, his feet resting on a lion, was painted on the back. The four gilt lions below were made in 1727 to replace the originals, which were themselves not added to the Chair until the early 16th century. The Stone was originally totally enclosed under the seat but over the centuries the wooden decoration has been torn away from the front. At coronations the Chair with the Stone stands facing the High Altar. Every monarch has been crowned in this chair since Edward II in 1308, except Edward V and Edward VIII, who were not crowned. At the joint coronation of William III and Mary II in 1689 a special chair was made for Mary, which is now in the Abbey Museum.”⁹³⁰

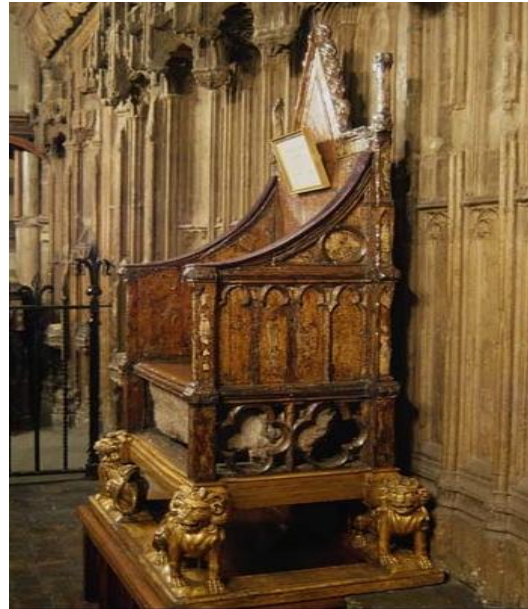


Fig. 28. The coronation chair, which was constructed for Edward I, is of Gothic design.

According to MacLaren’s *History of Ancient Caledonia*, which calls the stone “Jacob’s Pillow”, the stone arrived in Ireland with a marble chair.⁹³¹ This story, however, seems untenable and must, in the absence of any supporting evidence in the Irish records, be treated as spurious. There is no evidence that a marble chair ever existed.

Although the Bible is relatively silent on this stone, there is an intriguing passage in the Second Book of Chronicles which states:

“And she [i.e. Athaliah] looked, and, behold, **the king stood at his pillar** at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.”⁹³²

The words translated as “the king stood at his pillar” are הַמֶּלֶךְ עוֹמֵד עַל-עַמֻּדוֹ which can also be translated as “he stood on his pillar”. In the Second Book of Kings, these same words are translated as “the king stood at his pillar” and adds “as was the manner”, the word translated as “manner” being מִשְׁפָּט “mishpat” meaning ‘rule, law, custom or judgement’.⁹³³ The Mechon Mamre organisation have translated both of these passages as “the king stood on his platform”,⁹³⁴ though this interpretation is unprecedented. An עַמֻּד “amud” is always otherwise translated as “pillar”.

We are further informed in these two passages (Chronicles and Kings) that “all the people of the land rejoiced, and blew with trumpets”. This is in the same way that all the kings and queens of England were inaugurated. The ceremony involves the Archbishop of Canterbury anointing the new monarch with oil, following which

⁹³⁰ <http://www.westminster-abbey.org/visit-us/highlights/the-coronation-chair>.

⁹³¹ *History of Ancient Caledonia*, p.12, John MacLaren, private publication, 1879.

⁹³² 2 Chron. 23:13.

⁹³³ 2 Kings 11:14.

⁹³⁴ <http://www.mechon-mamre.org/p/pt/pt25b23.htm#13>. See also <http://www.mechon-mamre.org/p/pt/pt09b11.htm#14>.

Ancient Irish History Reconsidered

trumpets are sounded, and the people respond with a shout of “God save the King”. Compare this with what the Bible records:

“And the people shouted, and said, ‘Long live the king’”.⁹³⁵

“And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.”⁹³⁶

There is evidence here to show that the kings of Judah were crowned on Jacob’s Stone but this knowledge has been hidden.

Despite what the Irish annalists say, the Tuatha De Danaan arrived in Ireland via Spain. The Irish writers disagree amongst themselves as to where the Tuatha De Danaan originated, though most agree that they came from Greece, Thrace or one of the countries occupied by the Athenians.⁹³⁷ Mac Firbis seemed more confused than most in this respect, making Miledh travel from Spain to Scythia and then from Scythia to Egypt via the island of Taprobane (i.e. Ceylon, now Sri Lanka, off the south eastern tip of India), which is a few thousand miles out of the way, then on to the Red Sea until they came to Pharaoh king of Egypt. He is said to have remained eight years under the pharaoh’s tuition, and whilst there he met and married the pharaoh’s daughter Scota. They then set sail, once more travelling past the island of Taprobane, in which they stayed a month, before rowing “round Scythia to the “Inbher” of the Caspian Sea. After being enchanted by mermaids [sic], they proceeded on to Dacia where they stayed a month.⁹³⁸ They then went via Gothland (i.e. Scandinavia) through Germany and then to Spain.⁹³⁹

Clearly all of this is highly contrived and demonstrates just how unreliable the Irish accounts are even from their earliest written accounts. Basically, someone at an early stage has equated the Tuatha De Danaan with the Danes of northern Europe and everyone has accepted the association without question. The Tuatha De Danaan were the people Homer variously called Danaan, Trojans and Achaeans. The Tuatha De Danaan were not Danes. They were fugitive Israelites who had fled from the city of Troy in Anatolia.

Breac is a variant spelling of Baruch. Under the name Banba, he has been artificially turned into a fictitious queen of the Tuatha De Danaan. He was also Simon Breac, son of Stairn, son of Nemed. He was also Simon Breac son of Aedhan Glas. Simon Breac has therefore been artificially assigned to three different periods of history. The Scottish claim that the Lia Fail was brought overseas by Symon Breac, alias Baruch, from Spain is being reaffirmed by the corrections presented in this work.

Speaking of the king of Jerusalem, the prophet Ezekiel records:

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the LORD God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will **overturn**,

⁹³⁵ 1 Sam. 10:24.

⁹³⁶ 1 Kings 1:39.

⁹³⁷ General History of Ireland, [p.87](#), Geoffrey Keating & *The History of Ireland* Vol. 1, p.103 Thomas Moore. ([p.57](#) in the 1843 version.)

⁹³⁸ *Chronicum Scotorum. A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, [p.11](#).

⁹³⁹ *Chronicum Scotorum. A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, [p.13](#).

overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.”⁹⁴⁰

The word translated as overturn in the above passage is עָוָה [g]ava, meaning ‘perverted’ or ‘crooked’. The Mechon Mamre organisation translates the passage as “A ruin, a ruin, a ruin, will I make it”.⁹⁴¹ Despite translating as ‘ruin’ in this passage, they have translated the same word in Isaiah 24:1 as “the LORD maketh the earth empty and maketh it waste, and **turneth it upside down** (וְעָוָה פְּנִיָּהּ) and scattereth abroad the inhabitants thereof”.⁹⁴² Note that the LORD is going to “exalt him that is low”, meaning that he is going to elevate someone else in Zedekiah’s place. This was Gede Ollgotach of the tribe of Ethan of the lineage of Zerach son of Er son of Judah who we shall discuss in a moment. The passage suggests that the stone upon which the kings of Judah were crowned will still be ‘in existence’ when the Moshiah (Messiah) arrives to set his throne in Jerusalem.

The Lia Fail has been ‘overturned’ three times: Once when it was transferred from Jerusalem to Ireland, when one of the descendants of Ethan son of Zerach (i.e. Gede Ollghathach) married Zedekiah’s daughter (the tender twig mentioned by the prophet Ezekiel), again when it was transferred to Scotland under the directorship of the Dalraidi (or Dal nAraidi) and a third time when it was moved to England by Edward I.

Exalt him who is low – he of the Zerach line; abase him who is high – he of the Pharetz line, of the lineage of King David. It is currently sitting in Edinburgh Castle – hence is “no more”. But it shall be given to him “whose right it is” – even to our Messiah.

Tea Tephi

Tea (pronounced Tay-ah) is called “daughter of Lughaidh” who in turn was supposedly son of Ith. Bearing in mind what we have learned so far, Lughaidh simply means ‘God’ whilst Ith is seemingly a variant spelling of Ethan (son of Judah). The possible meaning of the name Ith has already been discussed in the section on *The Ithians*. Whilst most authorities would make Tea the wife of the semi-fictitious Heremon, a poem quoted by George Petrie actually makes Tea wife of Gede Ollgothach, from which he concludes:

“It would appear, however, from Irish history, that Gede and Heremon were only different names for the one person, or at least, that the names of three of their children were the same. Now it is a singular fact, that the Pictish authorities make this Gede the eighth of the Pictish kings, and the son of Cruithne, or Cathluan, who was the progenitor of the Picts, as the Irish make Heremon the son of Milesius, who was the progenitor of the Scots. But the Irish authorities make Gede also king of the Irish and Scottish Picts, but the son of Ollamh Fodhla.”⁹⁴³

What Petrie overlooks in making this statement, is that if Gede was the son of Ollamh Fodhla, and Heremon was the son of Milesius, then Ollamh Fodhla must have been another name for Milesius! And yet, according to the Irish genealogies, Ollamh Fodhla became king of Ireland around 300 years **after** Heremon, and Gede Ollghathach another

⁹⁴⁰ Ezekiel 21:25-7. (Ezek. 21:30-2 in the Hebrew Bible.)

⁹⁴¹ <http://www.mechon-mamre.org/p/pt/pt1221.htm>.

⁹⁴² <http://www.mechon-mamre.org/p/pt/pt1024.htm>.

⁹⁴³ *On the History and Antiquities of Tara Hill* p.153. in Vol. 18 of *The Transactions of the Royal Irish Academy*, George Petrie, issued 1 Jan 1839.

Ancient Irish History Reconsidered

77 years after Ollamh Fodhla. All of this demonstrates the confusion wrought by mixing the details of the two Milesian expeditions. Even Petrie accepted without question the chronology presented by O'Flaherty who dated Ollamh Fodhla to around 500 BCE.⁹⁴⁴ The truth of the matter is that Heremon actually arrived as part of the second Milesian invasion around 800 years after Queen Tea and her party of travellers, which included Ollamh Fodhla and Simon Breac. In short, Tea could not possibly have married Heremon who we have shown to be a fictitious individual anyway. (Heremon son of Scota is an allegorical representation of a tribe of Armenian Scythians.)

In fact, the name Ollgothach (var. Ollghathach) is not Gaelic. Pronounced Ollyotah, it appears to be derived from the Hebrew word עָלִיָּה *aliyah* or עָלִיּוֹת *aliyoth*, which in Hebrew means 'raised', 'elevated' or 'promoted', hence maybe עָלִיָּתִיָּה *aliyathyah*, meaning "elevated by God":

"Thus saith the LORD God; Remove the diadem, and take off the crown: this *shall not be the same: exalt him that is low, and abase him that is high.*"⁹⁴⁵

This shall not be the same as what? It simply means that the method of rule is going to change. The throne of David was to be moved to Ireland and Ethan, the firstborn of the four sons of Zerach mentioned in the Bible, was, for a time, to become caretaker of that throne.

It should be noted that O'Flaherty translated the word Ollgothach as 'Grandivocus'⁹⁴⁶ to which Robert Maclagan commented:

"O'Flaherty translates this 'Gedius Grandi Vocus,' and Lynch, in his *Cambrensis Eversus*, says that he was so surnamed because in his day 'the men of Ireland had voices combining the greatest compass and power with the sweetness of the lyre.' The editor of the *Annals of the Four Masters* says that it is evident that this is legendary, as 'the cognomen "Ollghothach" was evidently applied to these monarchs themselves, from the loudness of their own voices,' an opinion that will certainly receive the most general acceptance, if either were to be accepted as a historical fact."⁹⁴⁷

This is the sort of nonsense which is presented to us by the pseudo-historians. Gede Ollgothach was promoted to greatness (Grandi) due to the prophetic word (Vocus) of the LORD. From this, we can see that the general meaning and intent of the word Ollgothach has been preserved even if the interpretation has become corrupt. As already stated, the name Ollgothach is not Gaelic, so the reading of 'Grandivocus' must come from somewhere else.

In another story, two kings of Munster, who are said to have been the last two kings to rule before the arrival of the Goidels, are named as Lughaidh Allathach and Aonghus.⁹⁴⁸ Lughaidh means 'God' whilst Allathach is another variant spelling of Ollgothach. Aonghus is probably Oengus Bolg the fictitious "divine ancestor of the Builg (Fir Bolg) or Érainn".⁹⁴⁹ Keating would have us believe that Aonghus was an alternative name for

⁹⁴⁴ *On the History and Antiquities of Tara Hill* [p.154](#), in Vol. 18 of *The Transactions of the Royal Irish Academy*, George Petrie, issued 1 Jan 1839.

⁹⁴⁵ Ezek. 21:26. (1:31 in the Hebrew.)

⁹⁴⁶ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.55, fn. w.](#)

⁹⁴⁷ *Scottish Myths* [p.201](#), Robert Craig Maclagan, Edinburgh, 1882.

⁹⁴⁸ *Early Irish History & Mythology* op. cit. p.188, fn.2.

⁹⁴⁹ *Early Irish History & Mythology* op. cit. p.189.

Oilioll Olum (var. Ailill Aulomm).⁹⁵⁰ Lughaidh Allathach appears in another version of the story as Eochaidh Ollatair, son of Lughaidh,⁹⁵¹ where Ollatair is another variant spelling of Ollghotach.

The name Tea is sometimes quoted with the epithet Tephi. Whilst Tea is said to have married Gede Ollgothach (or Heremon), Tephi, who is said to have been the daughter of Bachtir king of Spain, married an imaginary Canthon, son of Caithmend, king of Britain.⁹⁵² This is impossible as the Britons only arrived in Britain from southern Italy circa 200 BCE and Tephi must have lived around 200 years previous to this. (The date of arrival of the Britons in the island of Britain is covered in *The Forgotten Tribe of Naphtali & the Phoenicians*.)

The respected archaeologist George Petrie argued that Tephi actually died and was buried in Spain. He quoted a couple of poems supposedly written by 6th century poets named Amergin and Fintan, which seem to support this idea:

“*Aliter Teamuir*, i.e. *Teph-múr*, i.e. the wall of Teph, the daughter of Bachtir, king of Spain. She was married to Canthon, the son of Caithmend, king of Britain, till she died with him; the *Etirun*, the Idol of the Britons, had been given as a guarantee for her restoration either dead or alive. After her death she was brought to Spain, and a *mur* was there erected around her called *Tephimúr*. Tea, the wife of Heremon, saw this *mur*; she afterwards came to Ireland with her husband, and gave her every hill she chose in Ireland, so that she erected a *mur* similar to the *mur* of *Tephi*, where she herself was afterwards interred; whence it is called *Teamair*.”⁹⁵³

Another poem, said by Petrie to have been written by Cu-an O’Cochlain in 1024 CE, but understood to have actually been written by Cinaeth ua hArtacan, who died in 974,⁹⁵⁴ gives a different interpretation:

“Bregia of Tea was a delightsome abode:
On record, as a place of great renown,
It contains the Grave, the Great Mergech –
A sepulchre which has not been violated.
The daughter of Pharaoh of many champions,
Tephi, ‘the-most-beautiful’, that traversed the plain,
Here, formed a fortress, circular and strong,
Which she described with her breast-pin and wand.
She gave a name to her fair fortress,
This Royal Lady of agreeable aspect,
The fortress of Tephi, where met the assembly,
Where every proceeding was conducted with propriety.
It may be related without reserve
That a mound was raised over Te-phi as recorded,
And she lies beneath this unequalled Tomb,
Here formed for this mighty Queen.”⁹⁵⁵

⁹⁵⁰ *General History of Ireland* p.253, Geoffrey Keating.

⁹⁵¹ *Cambrensis Eversus* Vol. 1, p.419.

⁹⁵² *On the History and Antiquities of Tara Hill* p.130. in Vol. 18 of *The Transactions of the Royal Irish Academy*, George Petrie, issued 1 Jan 1839.

⁹⁵³ *On the History and Antiquities of Tara Hill* p.130. in Vol. 18 of *The Transactions of the Royal Irish Academy*, George Petrie, issued 1 Jan 1839.

⁹⁵⁴ *Royal Irish Academy, Todd Lecture Series* Vol. 8, *The Metrical Dindshenchas*, Part 1, p.59, Edward Gwynn, Dublin 1903. The poem begins on p.6 of the said article.

⁹⁵⁵ Article entitled *The Hill of Tara* in *Journal of The British Archaeological Association*, Vol. 1, p.275, R. H. McDonald, London 1895. See also *The Journal of the Royal Historical and Archaeological Association of Ireland*, Vol. 2 (Fourth Series) 1872-73, article

Ancient Irish History Reconsidered

This then tells us three things: Tephi is now the daughter of a pharaoh rather than a daughter of Bachtir king of Spain, that Tephi was buried in Tara in Ireland and that the name Tephi means 'the-most-beautiful'! Further into the poem we are told that Tephi, the 'wife' of Canthon king of Bregia (some copies show his name as Camson⁹⁵⁶), went north across the sea (i.e. to Ireland):

"The king of Breogan without sorrow did not bear,
Though it was a hesitation with Canthon.
Until her restoration from her sojourn would be,
From the king of the smooth-seal Britons.
The piteous death of Tephi who went north,
Was not a deed concealed for one hour;
Canthon launched ship without cheerfulness
Over the wave of the curling-cold brine."⁹⁵⁷

Tephi therefore 'went north', meaning that she went to Ireland. Why would someone transport the body of a dead queen overseas to a foreign land? As already demonstrated, this 'death' of principle queens was symbolic of a people throwing off their old lives and starting afresh in a completely new land.

There are, it seems, as many contradictions in the Irish records as there are legends. It should, however, be pointed out that Bregia was the name of a place in Ireland. It seems to me that either Petrie or the Irish pseudo-historians have confused Bregia with Brigantia. The ancient kingdom of Bregia in Ireland originally stood where the counties of Meath, Louth and Dublin are located today. This, of course, is where the city of Tara is located, this being the recorded burial place of Tea-Tephi.

R. H. McDonald, the writer of the article which included the above poem, wrote:

"Mergech is a Hebrew word meaning sepulchre or resting place, and is an important link for those who trace in Tea Tephi, who came from Egypt in 800 B.C., the daughter of Zedekiah, who disappeared there eight years before. Tara may or may not have been derived from her, but it is certain that Teamhair is the name of several hills in Ireland. 'Tara', says Dr. Hanan, is almost pure Hebrew for Torah, which means 'law', and the original tables of the law were in the ark, which curiously enough, Irish history says is buried with Tea. Again, the ancient laws of Ireland were issued from Tara."⁹⁵⁸

Note that MacDonald nevertheless believed that the *Lia Fail* was still in situ at Tara.⁹⁵⁹ Scholars of Irish history did not know what to make of the name mergech as it is **not** an Irish word.⁹⁶⁰ By *mergech*, MacDonald is referring to the Hebrew word מְרֻגֵּעַ *margo'agh*, meaning rest or resting place (variant מְרַגְעָה *margeagh*, also meaning rest,

entitled *The Dind Sinchus of Eriu* pp.155-157, translated and Edited by J. O'Beirne Crowe, partly from the Book of Ballymore and partly from the Book of Lecan, two vellum manuscripts of the Royal Irish Academy, Dublin, 1874. Meanwhile, Gwynn (*Todd Lecture Series* Vol. 8 op. cit.) has translated the word *mergech* as 'the standards'. He has also translated *rolaind* as 'bright' rather than 'the-most-beautiful'.

⁹⁵⁶ *Royal Irish Academy, Todd Lecture Series* Vol. 8, *The Metrical Dindshenchas*, Part 1, p.9, Edward Gwynn, Dublin 1903.

⁹⁵⁷ *The Journal of the Royal Historical and Archaeological Association of Ireland*, Vol. 2 (Fourth Series) 1872-73, article entitled *The Dind Sinchus of Eriu* p.159, translated and Edited by J. O'Beirne Crowe, partly from the Book of Ballymore and partly from the Book of Lecan, two vellum manuscripts of the Royal Irish Academy, Dublin, 1874.

⁹⁵⁸ Article entitled *The Hill of Tara* in *Journal of The British Archaeological Association*, Vol. 1, p.275, R. H. McDonald, London 1895.

⁹⁵⁹ Article entitled *The Hill of Tara* in *Journal of The British Archaeological Association*, Vol. 1, p.272, R. H. McDonald, London 1895.

⁹⁶⁰ See for example *Royal Irish Academy, Todd Lecture Series* Vol. 8, *The Metrical Dindshenchas*, Part 1, [Note 16 on p.60](#), Edward Gwynn, Dublin 1903.

this being the reading preferred by Glover⁹⁶¹):

“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find **rest** (מָנוּחַ *margo'agh*) for your souls. But they said, We will not walk therein.”⁹⁶²

Note, however, that the Hebrew for sepulchre or grave is קֶבֶר *kever* – a completely different word.

It is possible that Tephi might be a transliteration of the name Daphné (var. Daphnae), this being the Greek name for Tahpanhes. Glover, however, reads Tephi as ‘beautiful’ or ‘pleasant’, interpreting Tephi as a Hebrew word, hence arguing that the equivalent Hebrew form is תְּפִיחָה. This would be fine if it were not for the fact that the Hebrew would never be in this form. We would instead expect יָפָה *yafah* or תִּפְאָרָה *tipharah*, the latter usually appearing in the form תִּפְאֶרֶת *tiphereth*.

“In that day shall the LORD of hosts be for a crown of glory, and for a diadem of **beauty** (תִּפְאָרָה *tipharah*), unto the residue of His people”.⁹⁶³

Glover also quotes Proverbs 25:11⁹⁶⁴ where the word תְּפֹחַ *tapuach* is used, a word which actually means ‘apple’. Therefore, whilst his overall assessment is sound, this argument does not stand up to scrutiny. If, however, Tephi is a variant spelling of Tahpanhes, then Tea Tephi would simply mean Tea of Tahpanhes, though admittedly תִּפְאָרָה *tipharah* appears a much more likely suggestion, especially as she is described in the above poem as ‘the-most-beautiful’. It is not unknown for the letter *r* to be dropped in pronunciation, especially on the endings of words. Consider, for example, how most English people pronounce the month names September, October, November and December.

If we can recall, Tephi’s husband is said to have been someone called Canthon or Camson. The aforesaid poem contains the following lines:

“Canthon’s Lord, it is not to be concealed,
Etheriun, who was reliable,
And the host of the bright grey eyes,
[Was] pledge for the restoration of brave Tephi.
The chief of the Britons shouted from the shore,
For Etherun was an idol (variant has For Etherun was pure⁹⁶⁵)–
That it might be for fame and honour in the mur,
South in noble Tephi-shrine.”⁹⁶⁶

Canthon’s lord, whose name is given above as Etherun, is the Biblical Yeshurun (Jeshurun in the AV).⁹⁶⁷ According to one text, Canthon, who is also called Camson, was son of Cathmenn, king of Britain.⁹⁶⁸ This is further fabrication on the part of the Irish

⁹⁶¹ *England, The Remnant of Judah, and the Israel of Ephraim; The Two Families Under One Head; A Hebrew Episode in British History* p.113, fn. 3, F. R. A. Glover, Second Edition, London 1881 (Kessinger Legacy Reprints).

⁹⁶² Jer. 6:16.

⁹⁶³ Isa. 28:5.

⁹⁶⁴ *England, The Remnant of Judah, and the Israel of Ephraim; The Two Families Under One Head; A Hebrew Episode in British History* p.87, fn. 2, F. R. A. Glover, Second Edition, London 1881 (Kessinger Legacy Reprints).

⁹⁶⁵ *Royal Irish Academy, Todd Lecture Series Vol. 8, The Metrical Dindshenchas*, Part 1, p.11, Edward Gwynn, Dublin 1903.

⁹⁶⁶ *The Journal of the Royal Historical and Archaeological Association of Ireland*, Vol. 2 (Fourth Series) 1872-73, article entitled *The Dind Sinchus of Eriu* pp.159, translated and Edited by J. O’Beirne Crowe, Dublin, 1874.

⁹⁶⁷ Deut. 32:15, 33:5 & 33:26.

⁹⁶⁸ *Royal Irish Academy, Todd Lecture Series Vol. 8, The Metrical Dindshenchas*, Part 1, p.60, note 21, Edward Gwynn, Dublin 1903.

Ancient Irish History Reconsidered

pseudo-historians, especially as Cathmenn is a metathesis of Camthon/Canthon. Also, as we have stated above, the Britons had, at that time, not yet arrived in Britain. Bear in mind that the Hebrew word Brit (בְּרִית) means ‘covenant’. Again, the Irish have seemingly confused the two meanings. Cathmenn, ‘king of Britain’, is probably more correctly Cathmenn, ‘king of the covenant’.

The name Cathmenn appears to have been invented. In Gaelic, *Cáth* means “to fan or winnow”⁹⁶⁹ and *Mann* means ‘wheat’.⁹⁷⁰ Could this name Cathmenn possibly be a reference to the words of the prophet Amos?

“For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.”⁹⁷¹

Tea’s name has been preserved in Irish history, having been ingrained in the minds of the Irish people, but whose existence was to them but a dim memory. To the Irish, she became the Pharaoh’s daughter Scotá, though they could not agree on who that Pharaoh was.

According to the Four Masters, “Scotá, the daughter of Pharaoh, wife of Milidh” was killed during the battle for possession of the land, “and the grave of Scotá is [to be seen] between Sliabh Mis and the sea” and is said to be still standing in the valley of Gleann Scoithin in Trelee in County Kerry.⁹⁷² Having not seen the monument myself, from what little information I can glean from the internet, the monument is a cromlech said to have once been covered in characters written in the Ogham script. It is purportedly a great stone 10.5 meters long (35 feet) propped up on pillars and greatly eroded by wind and rain.⁹⁷³ This would be similar to other cromlechs seen throughout Europe.⁹⁷⁴ What remains today, however, is a few scattered stones on the ground.

The suggestion that Scotá is buried under these stones is pure fantasy. Scotá is a variant spelling of Scythia.

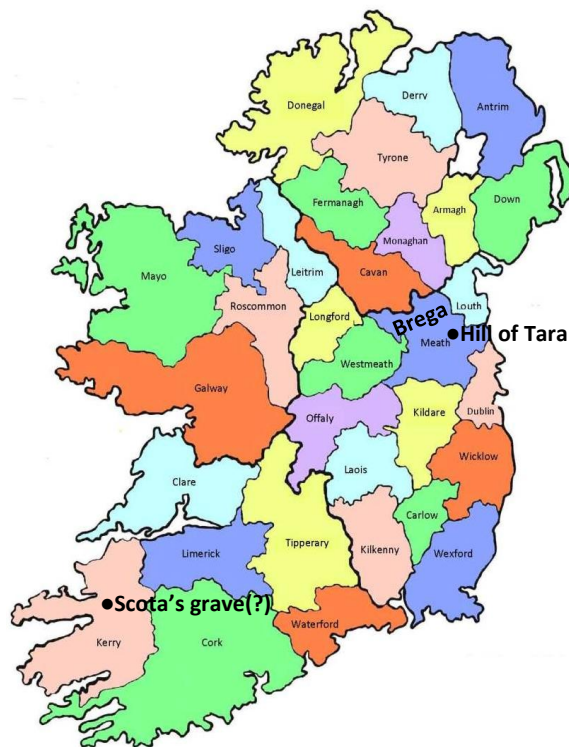


Fig. 29. Modern map of Ireland showing the supposed location of Scotá’s grave and the location of the hill of Tara in Meath, the counties of Meath, Louth and Dublin being anciently known as Brega.

⁹⁶⁹ Entry under CÁTH on [p.103](#) in *A Gaelic Dictionary*, Robert Archibald Armstrong, London 1825.

⁹⁷⁰ *Ibid.* Entry under MANN on [p.376](#).

⁹⁷¹ Amos 9:9.

⁹⁷² *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.25 and fn. b.](#)

⁹⁷³ *Ireland’s Cleopatra* by Arthur Clark, *Aramco World* (journal) [Vol. 36, No. 6](#), dated Nov/Dec 1985.

⁹⁷⁴ Note that domlens and cromlechs are evidence of Israelite migrations. “Set thee up waymarks, make thee **high heaps**: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.” Jer. 31:21 (or 31:20 in the Hebrew Tanakh).



Fig. 30. What remains of Scots's supposed grave.

'She' was the euhemerization of the tribe of Scythians who arrived from Scythia. Those Scythians were Iberians (i.e. Heber) and Armenians (i.e. Heremon). It should be noted that most of these early 'queens' who arrived in Ireland are said to have perished in one way or another. It is the Bardic way of expressing the throwing off of the old life to start life anew in a new land. Even Queen Tea is said to have died on arrival in Ireland,⁹⁷⁵ even though she was able to designate the place where she wanted her palace to be erected:

"Tea, daughter of Lughaidh, son of Ith, whom Eremhon married in Spain, to the repudiation of Odhbha [Eremhon's other legitimate wife], was the Tea who requested of Eremhon a choice hill, as her dower, in whatever place she should select it, that she might be interred therein, and that her mound and her gravestone might be thereon raised, and where every prince ever to be born of her race should dwell. The guarantees who undertook to execute this for her were Amhergin Gluingeal and Emhear Finn [i.e. Eber Finn]. The hill she selected as Druim-Caein, i.e. Teamhair. It was from her it was called, and in it was she interred."⁹⁷⁶

As to how she could have chosen a hill as a dower without seeing it before she died is one further enigma which has remained unanswered. Basically, this story is further fabrication by the Irish writers. Heremon (called Eremhon in the above extract) was a **tribe of people** who arrived around **800 year's after** Queen Tea.

All of this nonsense about Scots's grave is pure hype on the part of the Irish writers who had no idea what they were talking about other than having a vague notion that one of the queens of Ireland came from Egypt. That queen was not an Egyptian, but an Israelite princess – a daughter of King Zedekiah of Jerusalem.

The same comments can be made concerning the Scottish history. Keating complains that Hector Boetius, in his historical accounts of the Scottish people, make Heber and Heremon sons of Gadelas, which is contrary to the Irish belief that Gadelas was a contemporary of Moses some 300 years earlier (or so he calculated).⁹⁷⁷ All of this is rationalisation of what must originally have been the barest of facts, which facts have been embellished with a lot of fabricated and fanciful stories.

Teamur, Tara, Tamar

The name of the city which was built by the first Milesian expedition and in which all the kings of Ireland had been crowned for centuries is variously written Temur, Temrach,

⁹⁷⁵ General History of Ireland, [pp.140-1](#), Geoffrey Keating.

⁹⁷⁶ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.31](#).

⁹⁷⁷ General History of Ireland, [p.125](#).

Ancient Irish History Reconsidered

Teamrach, Temraidh, Teamhuir, Teamhair,⁹⁷⁸ Temoria, Tara,⁹⁷⁹ Taragh etc. (The city was also known by the names *Druim Cain*, *Liathdruim*, *Cathair Crofinn* and *Druin n-Descen*.⁹⁸⁰) The explanation of what the name Teamur means is just as convoluted.

In Mageoghegan's translation of the Annals of Clonmacnoise appears the following entry:

"Mur, in Irish, is a town or pallace in English, and being joyned to Tea, maketh it to be the house, pallace, or town of Tea"⁹⁸¹

Keating would have us believe that a *mur* is a seat or a palace with Tea being the name of an actual queen.⁹⁸² Alternatively, Teamuir "is *múr Tea*, i.e. the wall of Tea, the daughter of Lughaidh, son of Ith",⁹⁸³ or it is:

"derived from the Greek word *Temoria* (*θεωρεω*⁹⁸⁴), which in Latin is interpreted *conspicio*; and every place which is conspicuous and eminent, either in a plain or a house, or in whatever place it be, may be called by this name, *Temair*".⁹⁸⁵

The Four Masters informs us that:

"In Cormac's *Glossary*, it is stated that the *Teamhair* of a house means a *grianan*, i.e. a bower, boudoir, or balcony, and that *Teamhair* of the country means a hill commanding a pleasant prospect. That this is evidently the true meaning of the term is further manifest from the use of it in old Irish writings, as in the following passage in an Irish tract describing the Siege of Troy, in H. 2, 15, 'do ronað dha tpeð éain cumdaícta ḡ forað léir for Teamhair ḡ díngha na caíraí do dalluc ḡ o'foirdecrin ḡ do diubraícað.' 'Then was erected a fine, protecting house, and a look-out tower upon the *teamhair* and *digna* of the city, to reconnoitre, view, and discharge [weapons]'.⁹⁸⁶

The same source informs us that Teamair was also common **as a woman's name**.

Cuan O'Lochain "asserts that Teamhuir signifies any flat-topped hill on which there is a fortified residence", to which George Petrie commented:

"This mode of accounting by fabulous personifications for ancient names of places – as Britain from Brute, Scotia from Scota, Denmark from Dan, Rome from Romulus, Brabant from Brabo, France from Francus – has been a general practice among all ancient nations; and seeing that, in the present instance, the probability of such a derivation was more than doubted by the learned among the ancient Irish themselves, it would be extremely puerile now to consider it as of any value. Indeed, the probability is much stronger that the Milesian queen owes her name and even her very existence to Temur than Temur its to her."⁹⁸⁷

⁹⁷⁸ General History of Ireland, [p.146](#).

⁹⁷⁹ On the History and Antiquities of Tara Hill, [p.54](#), George Petrie in Vol. 18 of *The Transactions of the Royal Irish Academy* 1 Jan 1839.

⁹⁸⁰ On the History and Antiquities of Tara Hill, [p.130](#), George Petrie in Vol. 18 of *The Transactions of the Royal Irish Academy*. 1 Jan 1839.

⁹⁸¹ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.30, fn. h](#).

⁹⁸² General History of Ireland, [p.146](#), Geoffrey Keating.

⁹⁸³ On the History and Antiquities of Tara Hill, [p.130](#), George Petrie in Vol. 18 of *The Transactions of the Royal Irish Academy* 1 Jan 1839.

⁹⁸⁴ The word is actually pronounced *Teoreo* and means *to look at, view, consider or behold*. The word *theory* comes from the same root. Petrie's explanation is therefore contrived.

⁹⁸⁵ On the History and Antiquities of Tara Hill, [p.131](#), George Petrie in Vol. 18 of *The Transactions of the Royal Irish Academy* 1 Jan 1839.

⁹⁸⁶ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.31, fn. h](#).

⁹⁸⁷ On the History and Antiquities of Tara Hill, [p.153](#), George Petrie in Vol. 18 of *The Transactions of the Royal Irish Academy* 1 Jan 1839.

And still these people fail to see that they are actually dealing with allegory! George Petrie goes even further and argues:

“The Bardic etymology of the name *Tea-mur* may, at all events, be very well rejected as legendary; nor is it necessary to adopt the mere conjecture of Cormac and other ancient writers respecting its Greek derivation, as a more probable origin of the name appears to be found in the Irish words, *teach*, as house, and *mur*, a wall – *Teach-mur*, house of the walls, or enclosures, for defence; a name particularly applicable to the place.”⁹⁸⁸

All of this demonstrates the extent of the confusion caused by any rational attempt at establishing the etymology of a name. As mentioned above, Tamar was also a woman’s name. How likely is it that a daughter would be named ‘house of the walls’ or ‘mound of Tea’? The Dardanians came from Troy in Anatolia. Troy, which in Greek is written Τροῖες *Troes* or Τροία *Troia* or equivalent, is a variation on the name Tara, which in turn could be a variation on the name Tamar or Tamara. The dropping or adding of the letter *m* was common in ancient languages. Alternatively, seeing that the law was administered from Tara, there is the strong possibility that R. H. McDonald was right and that Tara is the Hebrew word תּוֹרָה *Torah*, meaning law and that the name Teamhuir in its various forms was an alternative name for the city, the association between Tara and Teamhuir being accidental due to the similarity of the two names.

Bearing in mind that, as stated by John O’Donovan, “*Teamhair* was very common in Ireland as a woman’s name”,⁹⁸⁹ we can be assured that all of these various spellings are variations on the name of the Jewish matriarch Tamar. We have demonstrated that the presence of the descendants of the four sons of Zerach are attested in Ireland. Is it not more logical to assume that the city was named after their matriarch? The River Tamaris in northern Spain,⁹⁹⁰ called Tamara by Ptolemy,⁹⁹¹ will also have been named after her. Pliny mentions a tribe of Tamarci who were dwelling there in his day, though he referred to the river which Ptolemy called Tamara either Nelo or Neri,⁹⁹² both of these latter

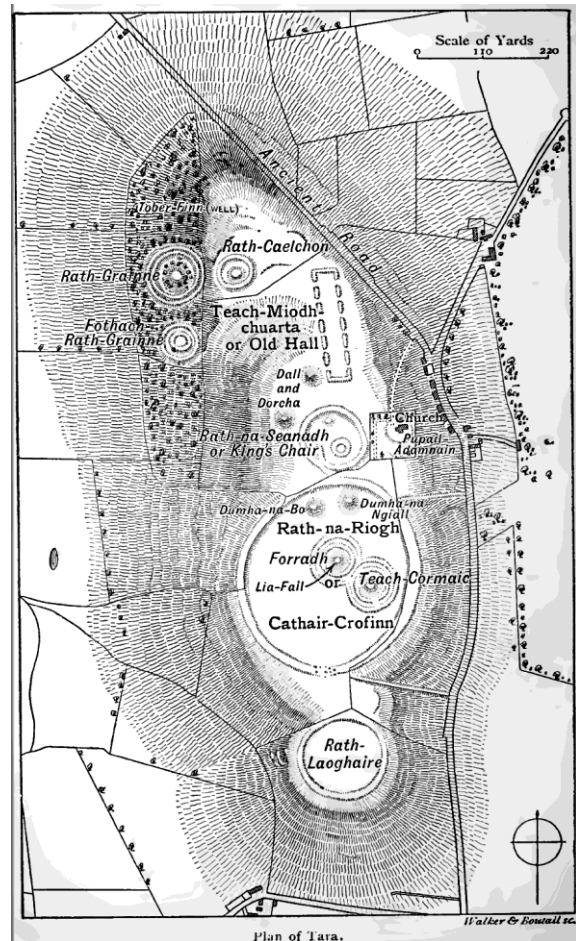


Fig. 31. Plan of the city of Teamhuir, also known as Tara.

⁹⁸⁸ On the History and Antiquities of Tara Hill, [p.154](#), George Petrie in Vol. 18 of *The Transactions of the Royal Irish Academy* 1 Jan 1839.

⁹⁸⁹ *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, [p.31, fn. h](#), John O’Donovan, Dublin 1856.

⁹⁹⁰ *Dictionary of Greek and Roman Geography*, entry under [Tamara](#), William Smith, London 1854.

⁹⁹¹ Ptolemy, *Geography* Book 2, [Chap. 5](#). See also *Dictionary of Greek and Roman Geography*, entry under [Tamaris](#) (though note that reference to Ptolemy wrongly refers to Chapter 6), William Smith, London 1854.

⁹⁹² Pliny, *Natural History* [iv.20 \(111\)](#). ([iv.34](#) in John Bostock’s translation.)

Ancient Irish History Reconsidered

names seemingly being a variation of Neleus (i.e. Niall). The Nerium Promontory (i.e. Finnisterre) may likewise have been named after the Niall family, though admittedly Neri could also be a variant spelling of the Hebrew word נָהָר *nahar*, meaning river.

Tracing this name Tamar back, we have:

- A river in Italy known as Tamarus (Tamaro).⁹⁹³
- Tomarus, a mountain in the region of Dodona (named after the tribe of Darda) in Epirus in northern Greece.⁹⁹⁴
- The Gulf of Tamyraca in the Ukraine.⁹⁹⁵
- A river in northern Israel between Sidon and Beirut called Tamyras or Tamuras, now known as Nahr-Damur (i.e. River Damur).⁹⁹⁶
- A city in southern Judea mentioned by Ptolemy known as Θαμαρώ Thamaro.⁹⁹⁷

As already stated, Ptolemy refers to the town of the Dumnonii in south west England as Tamara, a town which was located at the mouth of the Tamarus⁹⁹⁸ (i.e. the River Tamar which separates Devon from Cornwall). We have demonstrated that the Dumnonii came from Leinster in Ireland. The kings of ancient Devon and Cornwall were therefore descended from the sons of Zerach – possibly from the Uaithni (Ethanites) who dwelt in southern Ireland. We have identified the Ceraunes over whom they ruled as being descendants of the tribe of Eran/Keran son of Ephraim. From this, it becomes obvious that Tamar was a family name carried around by these descendants of Zerach.

It is also interesting to note that Tamara in Arabic can mean ‘journeyed’, ‘hidden’, ‘concealed’ or ‘buried’.⁹⁹⁹ These descendants of Zerach son of Judah and Tamar were similarly hidden from the eyes of the world. As far as the city of Teamur in Ireland is concerned, some bright spark at an early period made the connection between Queen Tea and the name Tamar and has invented a false etymology. Others have compounded their error without really understanding the true origin of the name.

Tea arrived with the Tuatha De Danaan and Firbolg in the **first** Milesian settlement. This was a peaceful settlement. There were no wars between the Tuatha De Danaan, Firbolgs and Fomhóraigh (Fomorians). Such wars are the fabricated inventions of the Irish pseudo-historians. The city was built at that time – **not** after the second Milesian invasion which took place around 700-800 years later.

“That it [i.e. Teamur] was considered by the Irish as of the most remote age is clear from their historical tradition, which assigns its first erection to the Fir-Bolg and the Tuatha De

⁹⁹³ *Dictionary of Greek and Roman Geography*, entry under [Tamarus](#), William Smith, London 1854.

⁹⁹⁴ *Dictionary of Greek and Roman Geography*, entry under [Tomarus](#), William Smith, London 1854. See Strabo, *Geography* [vii.vii.9](#) and Pliny, *Natural History* [iv.2 \(6\)](#). ([iv.3](#) in John Bostock's translation.)

⁹⁹⁵ Strabo, *Geography* [vii.iii.18](#).

⁹⁹⁶ *Dictionary of Greek and Roman Geography*, entry under [Tamyras](#), William Smith, London 1854. See also Strabo, *Geography* [xvi.ii.22](#).

⁹⁹⁷ Claudius Ptolemy, *The Geography* [Book 5, Chap. 15](#), Edward Luther Stevenson, New York 1932 (reprinted 1991), though the Greek copy Claudii Ptolemaei, *Geographia* Vol. 2, [Book 5, Chap 16](#) by Carolus Fridericus Augustus Nobbe, Lipsiae, 1845 differs in chapter number.

⁹⁹⁸ Ptolemy, *Geography* Book 2, [Chap. 2](#). See also *Dictionary of Greek and Roman Geography*, entry under [Tamara](#), William Smith, London 1854.

⁹⁹⁹ *An Advanced Learner's Arab-English Dictionary*, entry under [طَمَرَ Tamara](#), H. Anthony Salmoné, Beirut 1889.

Danann colonies, the predecessors of the Milesians, or Scots, and by the latter of whom it was called *Cathair Crofinn*, a name explained by the Bards, as signifying the city of Crofinn, a Tuatha De Danann queen, but the most obvious interpretation of which appears to be – the circular stone fortification of the fair house or enclosure.”¹⁰⁰⁰

Bearing in mind the previous statements about the meaning of Teamhuir, this etymology of the name Crofinn provided by Petrie should also be taken with a pinch of salt. I would suggest that Crofinn is a variant spelling of Cruithin, the ancient royal family of Ireland. As already demonstrated, these Cruithin were descended from Ethan son of Zerach. Cathair would appear to be a variant spelling of Caer, simply meaning ‘city’. Cathair Crofinn would then mean ‘city of the Cruithin’.

Teamhuir was an ancient city built by those of the first Milesian settlement who came from Egypt. By the time the Irish historians came to write about it, the city had been completely destroyed along with all of its records. It was last excavated between 1952 and 1959 by Séan P. Ó Ríordáin, Professor of Celtic Archaeology at University College Dublin and by his successor, Ruaidhri de Valera who both date the tomb site to around 3500 to 1700 BCE (sic).¹⁰⁰¹ Very little now remains of the site, most of the remains of the walls being buried as the aerial view shows (fig. 32).

Among the findings of a previous excavation were the remains of a boy wearing faience beads of Egyptian origin. This is said to have been found among some secondary burials, the passage grave itself being dated to the so-called “Neolithic Period” supposedly dated to around 2100 BCE “which had been extensively re-used during the Bronze Age”.¹⁰⁰² This at least confirms an association with Egypt even if archaeologists have dated it centuries after the date they propose for the foundation of the city, which date itself is much too early. Nevertheless, in *Ancient History Reconsidered*, we have demonstrated that the dating methods employed by archaeologists are both unreliable and scientifically unsound. The boy with Egyptian beads, therefore, may well have been buried a short time after the city had been built. Archaeology nevertheless confirms the connection with Egypt.



Fig. 32. Aerial view of Tara. The circles in the field are the remains of walls of buildings. Other walls are just about visible around the perimeter of the city.

¹⁰⁰⁰ *On the History and Antiquities of Tara Hill* p.154, in Vol. 18 of *The Transactions of the Royal Irish Academy*, George Petrie, issued 1 Jan 1839.

¹⁰⁰¹ See https://www.researchgate.net/publication/270104708_Orthostat_The_Mound_of_the_Hostages and http://www.knowth.com/tara_duma_na_ngiall.htm.

¹⁰⁰² *Irish Kings and High-Kings* p.54.

Atlantis

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I have demonstrated that Ethan son of Zerach, who was called Athanos (Ἀθανος) by Josephus, built the city of Athens in Greece. The interchange of the letters *n* and *l* have already been discussed, hence for Athanos we can also read Athalos or Atlas. The Athenians were also referred to as Atlantids. In the Irish records, the names Ethne and Ethlenn were likewise used interchangeably.¹⁰⁰³ According to the Greek historian Diodorus, the Atlantians were sons of Electra, the ‘mother’ of Dardanus.¹⁰⁰⁴ As already stated, the name Electra has the same meaning as the Hebrew word Zerach. According to one legend, the family of Darda[nus] originally dwelt in the land of Atlas in Arcadia in southern Greece.¹⁰⁰⁵ This confusion between the sons of Ethan and the sons of Darda/Dardanus is also evident in the Irish records in the form of Ith and Deaghda.

The name Athanos, as used by Josephus, can therefore also be rendered as Athalos, Atlas or Atlantis. Discussing the land of Atlantis, Plato records:

“And he [i.e. the ‘god’ Poseidon] begat five pairs of twin sons and reared them up; and when he had divided all the island of Atlantis into ten portions, he assigned to the first-born of the eldest sons his mother’s dwelling and the allotment surrounding it, which was the largest and best; and him he appointed to be king over the rest, and the others to be rulers, granting to each the rule over many men and a large tract of country. And to all of them he gave names, giving to him that was eldest and king the name after which the whole island was called and the sea spoken of as the Atlantic, because the first king who then reigned had the name of Atlas. And the name of his younger twin-brother, who had for his portion the extremity of the island near the pillars of Heracles up to the part of the country now called Gadeira after the name of that region, was Eumelus in Greek, but in the native tongue Gadeirus, – which fact may have given its title to the country... Now a large family of distinguished sons sprang from Atlas; but it was the eldest, who, as king, always passed on the scepter to the eldest of his sons, and thus they preserved the sovereignty for many generations.”¹⁰⁰⁶

In the above passage, Plato has provided us with a lot of garbled information. What has been preserved by the Greek writers is generally unreliable, especially when they were reporting stories which they had received secondhand. To start with, Poseidon was more correctly the city of Sidon in northern Israel. (This is explained in *The Forgotten Tribe of Naphtali & the Phoenicians*.) The ‘five pairs of twin sons’ mentioned by Plato seems to be a garbled reference to the Ten Tribes of Israel,¹⁰⁰⁷ who went into captivity during the time of Shalmaneser V king of Assyria.

Plato is also confusing the land of Atlantis with the Spanish territories. (Gadeira was the Phoenician name for Cadiz!) The ‘first-born of the eldest sons’, however, would appear to refer to Ethan, the firstborn son of Zerach, who Plato calls Atlas. His ‘younger twin-brother’ appears to be a reference to Dagda – better known to us as Darda, Dara or Dardanus who was the second-born son of Zerach. But how can a twin brother be

¹⁰⁰³ *Early Irish History & Mythology* p.310, fn. 5.

¹⁰⁰⁴ Diodorus, *Library* v.48.

¹⁰⁰⁵ *Dictionary of Greek and Roman Biography and Mythology* Vol. 1, entry under [Dardanus on pp.939-40](#), William Smith, Boston 1870 – quoting from Dionysius of Helicarnassus, *Ars Rhetorica (Art of Rhetoric)* i.61.

¹⁰⁰⁶ Plato, *Critias* 113e-114a.

¹⁰⁰⁷ “But Hesiod says that they had ten sons and ten daughters; Herodorus that they had two male children and three female; and Homer that they had six sons and six daughters.” Apollodorus, *Library* iii.v.6. The names of the sons and daughters given by Apollodorus are contrived.

younger? Unless, of course, one came out of the womb before the other – as in Zerach and Paretz, the two sons of Tamar! Plato has therefore provided us with an extremely confused and garbled account of the inhabitants of Atlantis, which island he has confused for Ireland. He gives the name of the first king of this island as Atlas, this being a variant spelling of Ethan, one of the four sons of Zerach. He also informs us that the southern part of that island “near the pillars of Heracles” was named Gadeiras after the name of its king, this being the person we know as Gede Ollghathach. The names Geder and Gede are phonetically equivalent. Again, Plato has confused the name Gede Ollghathach with the city of Gadeira in Spain.

Interestingly, the word Eumelus (written Εὐμηλον in the Greek), which Plato informs us was the Greek equivalent of Gadeiras, means ‘melodious, musical or rhythmical’.¹⁰⁰⁸ If we can recall, these sons of Zerach gave rise to a Bardic race. They were ‘sons of the dance (i.e. machol)’. They were ‘singers and musicians’ (i.e. zimrei). The name Geder in Hebrew (i.e. גִּדְרִי), however, means ‘a fence, hedge or wall’, all three of these meanings being employed in the English translations of the Hebrew Bible.

These descendants of Ethan son of Zerach are the people in the Irish records variously called Uaithne, Ethne, Ethlend, Eithlenn, Ethnenn, Eithleand, Eithleann, Ethliu, Etain and Tain.¹⁰⁰⁹ All of these are variant phonetic forms of the same name. According to Thomas F. O’Rahilly, ‘she’ was a river goddess!¹⁰¹⁰ Note that the forms of the names Eithlenn, Eithleann and Eithleand are practically equivalent to the Greek form Atlantis, being written Ἀτλαντίς, Ἀτλαντίδι, Ἀτλαντίδα or Ἀτλαντίδος, all four of these forms of the name being used interchangeably by Plato. Think Eithleand-is, which can also be rendered Eithleant-is.

Plato provides us with the following information concerning the island of Atlantis:

“For the ocean there [i.e. where the island of Atlantis lay] was at that time navigable; for in front of the mouth which you Greeks call, as you say, ‘the pillars of Heracles,’ there lay an island which was larger than Libya and Asia together; and it was possible for the travellers of that time to cross from it to the other islands, and from the islands to the whole of the continent over against them which encompasses that veritable ocean.”¹⁰¹¹

It should be stressed that the designation ‘Libya’ was used by the Greek writers to refer to the whole of the African continent, not just the region which we today know as Libya, whilst Asia included the whole of Asia Minor and the whole of the Middle East including Arabia, Iran (anciently Persia) and Iraq (anciently Elam).

Using modern technology, we are now able to see what lies below the surface of the waters. We have extensive bathymetric maps charting the sea bed and can quite categorically state that there is no continent even approaching this size on the ocean floor in the Atlantic Ocean. The only land mass to the west of the Gibraltar Straits which

¹⁰⁰⁸ Entry under [Εὐμηλής](#) on p.606 in *A Greek-English Lexicon*, 7th Edition, by Henry George Liddell and Robert Scott, Harper & Brothers, New York, 1883.

¹⁰⁰⁹ For the forms Ethlend, Eithlenn, Ethnenn, Eithleand, Eithleann and Ethliu, see *Lebor Gabála Éirenn, The Book of the Taking of Ireland Part IV*, pp.224-5, Robert Alexander Stewart MacAlistair, Dublin, 1941. (Vol. XLI of the Irish Texts Society.)

¹⁰¹⁰ *Early Irish History and Mythology op. cit.* pp.163-4, fn. 3.

¹⁰¹¹ Plato, *Timaeus* [24e](#).

Ancient Irish History Reconsidered

is anywhere near the combined size of Africa and Asia is the continent of America. In short, the continent of America is the land known to the Greeks as Atlantis.

That the American continent was once at one time submerged is confirmed by geology, but geologists are claiming that this occurred many millions of years ago. It can be shown that geologists are imposing those millions of years on the geological record in order to support the theory of evolution. They are interpreting the evidence according to what they want that evidence to show. (Their interpretation of the geological record will be dealt with in a separate article. I have, however, already demonstrated in my main work entitled *Ancient History Reconsidered* that the reversal of the Earth's magnetic field, which has been dated by geologists to around 54 million years ago, occurred during the time of Sennacherib king of Assyria more correctly around 2,500 years ago.¹⁰¹²)



Map showing how the ancient Greek writers viewed the ancient world as being split into three distinct regions. Atlantis was therefore a continent the size of America.

Plato continues to provide the following information concerning Atlantis:

“Now in this island of Atlantis there existed a confederation of kings, of great and marvellous power, which held sway over all the island, and over many other islands also and parts of the continent; and, moreover, of the lands here within the Straits they ruled over Libya as far as Egypt, and over Europe as far as Tuscany.”¹⁰¹³

The people Plato is referring to here are the Phoenicians who we are identifying as Israelites. In my separate work entitled *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the parts of Europe Plato is referring to here were uninhabited by man prior to around the 4th Century BCE. Despite Plato arguing that these events occurred 9,000 years before his time, we are looking at a date of around 550 BCE for the disappearance of Atlantis. This was when the Flood of Deucalion occurred:

“But at a later time there occurred portentous earthquakes and floods [i.e. the Flood of Deucalion], and one grievous day and night befell them, when the whole body of your warriors was swallowed up by the earth, and the island of Atlantis in like manner was swallowed up by the sea and vanished; wherefore also the ocean at that spot has now become impassable and unsearchable, being blocked up by the shoal mud which the island created as it settled down.”¹⁰¹⁴

¹⁰¹² Section entitled *The Geological Witness* in Chapter 8 of *Ancient History Reconsidered*.

¹⁰¹³ Plato, *Timaeus* [25a](#) and [b](#).

¹⁰¹⁴ *Ibid.* [25c](#) and [d](#).

“the island of Atlantis, which we said was an island larger than Libya and Asia once upon a time, but now lies sunk by earthquakes and has created a barrier of impassable mud.”¹⁰¹⁵

Bear in mind that we are looking for an island ***the size of the continent of America*** which was located to the west of the Pillars of Heracles (i.e. Straits of Gibraltar) which had sunk below the waves leaving only a mudbank. We know that the American continent was at one time under water, but because geologists are dating this event many millions of years ago, no one seems prepared to accept that America is the island of Atlantis being spoken of here!

It is clear from what he says that he has confused reports about the island of Hibernia (i.e. Ireland) with those of the American continent. He has also furnished us with a lot of contrived information, obviously based on unreliable hearsay. The suggestion that there were elephants on the island,¹⁰¹⁶ however, is interesting because we know that mammoths, which are a type of elephant, at one time existed in Ireland, and we have evidence to show that mammoths were still living when Newgrange was built as a grave for Ollamh Fodhla and Queen Tea.¹⁰¹⁷

Bear in mind that Newgrange was built in the 4th century BCE – ***not*** 6,000 years ago as scientists claim. The same goes for the mammoths. They did not become extinct 6,000 years ago, and this reconstruction of the early Irish history confirms that mammoths were still living in Ireland in the 2nd century CE. Bear in mind also that a mammoth is simply a hairy elephant. It is only in recent times that we have decided to distinguish these animals from elephants. To the early Greek writers, mammoths were simply elephants.

Like Diodorus, who was talking about the land of the Hyperboreans, Plato emphasises the fact that the climate of Atlantis was conducive to the production of two crops a year:

“And they cropped the land twice a year, making use of the rains from Heaven in the winter, and the waters that issue from the earth in summer, by conducting the streams from the trenches.”¹⁰¹⁸

Bear in mind that if you travel much further north, you are not going to get such a temperate climate. Even if we dismiss the words of Plato, it should be noted that, according to William Camden, the earliest name for Ireland was Ogygia:

“If that *Ogygia*, which Plutarch places in the West of Britain, was a matter of real truth, and not a mere dream, one would take *Ireland* to be signify'd by that name; though the stories which are told of it, are all Romantick and idle. Nor is it easie to find a reason, why they should call it *Ogygia*; unless from the Antiquity of it; for the Greeks never attributed that name to any thing that was not particularly antient.”¹⁰¹⁹

According to Plutarch:

“An isle, Ogygia, lies far out at sea, a run of five days off from Britain as you sail westward; and three other islands equally distant from it and from one another lie out from it in the

¹⁰¹⁵ Plato, *Critias* 108e.

¹⁰¹⁶ Plato, *Critias* 114e.

¹⁰¹⁷ [Woolly mammoth was still alive in era of Newgrange, says study](#), Dick Ahlstrom, The Irish Tims, Mon 1 Aug 2016.

¹⁰¹⁸ Plato, *Critias* 118e.

¹⁰¹⁹ *Britannia* Vol. 2, p.1311, William Camden, translated by Edmund Gibson, London 1722.

Ancient Irish History Reconsidered

general direction of the summer sunset.”¹⁰²⁰

The parallel between this report and Plato’s location of Atlantis has already been noticed by W. Hamilton.¹⁰²¹ Of course, the only island west of Britain is Ireland. Even with a fast vessel, five days west of Britain would take you into the middle of the Atlantic Ocean, miles from any land. It is therefore abundantly clear that these writers were quoting from unreliable sources. The fact that Plutarch omits to mention Ireland strongly suggests that he is actually referring to Ireland.

Homer informs us:

“There is an isle, Ogygia, which lies far off in the sea. Therein dwells the fair-tressed daughter of Atlas, guileful Calypso, a dread goddess, and with her no one either of gods or mortals hath aught to do...”¹⁰²²

This likewise ties the name Atlas to Ogygia and consequently to Ireland. Whilst it could admittedly be argued that the early historians, who will have been well aware of Homer’s work, may have identified Ogygia with Ireland because of Homer, we have to ask why Britain was not included within this designation. The reason appears to be that Britain was at that time uninhabited by man.

Whilst admittedly not conclusive, all of this strongly suggests that Ireland was understood to be the land known as Atlantis, though the continent of America was also known by this name.

Jadh Morann

According to O’Rahilly, Feradach Finn (called Fearaidhach Fionfachtnach by Keating), the father of a certain Fiachu Findolad, was also variously known as Morann, Morain or Moraind:

“By the pseudo-historians Morann, the famous judge, was made contemporary with Feradach Finn king of Ireland, the reason being apparently that ‘Feradach Finn’ was originally but another designation of Morann.”¹⁰²³

This Morann possessed a peculiar collar and Lieut. Col. Charles Vallancey made headline news in the 1780’s when he announced that Morann’s famous collar had been found.

“In the reign of this prince [i.e. Fearaidhach Fionfachtnach – also known as Feradach Finn] it was, that Moran, the son of Maoin,¹⁰²⁴ lived, and was the chief justice of the kingdom. He was called, by way of eminence, the just judge; and he was the first that wore the wonderful collar, called in the Irish language Jadh Morain. This collar was attended with a most surprising virtue; for if it was tied about the neck of a wicked judge, who intended to pronounce false judgement, it would immediately shrink and contract itself close, and almost stop the breath; but if the person that wore it changed his resolution, and resolved sincerely to be just in his sentence, it would instantly enlarge itself and hang loosely about the neck. This miraculous collar was also used to prove the integrity of the witnesses who were to give evidence in the court of judicature; and if it were tied about the neck of a person who designed to give a false testimony, it would

¹⁰²⁰ Plutarch, *De facie quae in orbe lunae apparet* (*The Face which appears on the Orb of the Moon*) [26](#).

¹⁰²¹ *The Myth in Plutarch’s De Facie*, pp.24-30, W. Hamilton in *Classical Quarterly*, Vol 28, Jan. 1934.

¹⁰²² Honer, *Odyssey* [vii.240-250](#).

¹⁰²³ *Early Irish History & Mythology* p.159.

¹⁰²⁴ From the Hebrew Maon (מַעֲוֹן)? Maon son of Shammai was of the tribe of Judah. 1 Chron. 2:45.

wonderfully shrink close and extort the truth, or continue contracting itself till it had throttled him. And from this practice arose the custom, in the judicatories of the kingdom, for the judge, when he suspected the veracity of a witness, and proposed to terrify him to give the true evidence, to charge him solemnly to speak the truth, for his life was in danger if he falsified, because the fatal collar, the Jadh Morain, was about his neck, and would inexorably proceed to execution.”¹⁰²⁵

As O’Rahilly points out, the stories surrounding Cairbre Cattchenn, the father of Morann, who “sought to put the infant Feradach to death just as he did the infant Morann” repeat themselves in the Tuathal Techtmar legends.¹⁰²⁶ If Cairbre Cattchenn was the father of Morann, and if, as stated by Keating above, Morann was the son of Maoin, then Maoin must have been a family name in the same way that Jews today are known as sons of Judah.

Thomas Moore gives us further information concerning the ‘collar’ or ‘breastplate’ which Morann, the “ideal judge and a wise instructor of princes”,¹⁰²⁷ wore:

“A golden collar or breast-plate, supposed by Vallancey to be the Iodhain Morain, was found, some years since, in the county of Limerick, twelve feet deep, in a turf bog. ‘It is made of thin plated gold, and chased in a very neat and workmanlike manner; the breast-plate is single, but the hemispherical ornaments at the top are lined throughout with another thin plate of pure gold.’ – *Collectan. Hibern.*, no. 13.”¹⁰²⁸

It would be interesting to know what happened to this ‘collar’ or ‘breastplate’. The descriptions given are extremely vague. The ‘hemispherical ornaments at the top’ which are described do not correlate to the half-preserved picture which is contained in Vol. IV of *Collectanea De Rebus Hibernicis* (fig.23). In fact, I cannot see how anyone’s head could possibly go through the middle of it.

Vallancey’s own description of the breastplate is no more enlightening:

“It is evident that the Iodhan-Morain was the breastplate of judgment. That now present to my readers is of gold, of the size of the drawing; it was found twelve feet deep in a turf bog, in the County of Limerick, on the estate of Mr. Bury, and is now in the possession of Mrs. Bury, of Granby-Row, Dublin.

“It is made of thin plated gold, and chased in a very neat and workman-like manner; the breast-plate is single, but the hemispherical ornaments at the top, are lined throughout with another thin plate of pure gold: these are less exposed to injury when on the breast, than the lower part; there must have been a particular reason for lining these circular concave pieces, which I think will appear hereafter; about the centre of each is a small hole in the lining, to receive the ring of a chain that suspended it round the neck; and in the centers in front, are two small conical pillars of solid gold, highly polished. The chain was found and secreted by the peasant from Mr. Bury. In cutting the turf, the slane or

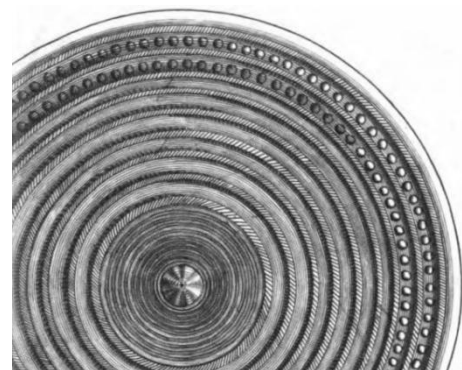


Fig. 23. The ‘breastplate’ which Vallancey claimed was the Jadh Morann.

¹⁰²⁵ *General History of Ireland*, pp.227-8, Geoffrey Keating.

¹⁰²⁶ *Early Irish History & Mythology* pp.159-161. See especially fn.2 on p.159.

¹⁰²⁷ *Ibid.* p.159.

¹⁰²⁸ *History of Ireland* fn. to p.122, Moore.

Ancient Irish History Reconsidered

spade struck the middle of the ornament, and bruised it, as represented in the drawing; every other part is perfect.”¹⁰²⁹

That the breastplate worn by Aaron had a ‘golden collar’ is confirmed by the Bible which tells us that the two halves of the breastplate were attached by means of a chain mail opening around the neck:

“And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge thereof, which is toward the side of the ephod inward. And thou shalt make two rings of gold, and shalt put them on the two shoulder-pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the skilfully woven band of the ephod...

“And thou shalt make the robe of the ephod all of blue. And it shall have a hole for the head in the midst thereof; it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail that it be not rent.”¹⁰³⁰

It is therefore difficult to make a judgement based on this meagre evidence. Notice, however, that it was the robe – not the ephod – which had a binding of woven work around the neck that resembled a coat of mail. Note also that the breastplate of judgment, or חֹשֶׁן מִשְׁפָּט *choshen mishpat*, was worn over the top of the ephod. Vallancey seems to have confused the two items.

“And thou shalt make a breastplate of judgment, the work of the skilful workman; like the work of the ephod thou shalt make it: of gold, of blue, and purple, and scarlet, and fine twined linen, shalt thou make it.”¹⁰³¹

This breastplate was **square** and had twelve stones attached to it, representing each of the twelve tribes, which clearly does not match the item discovered by Vallancey.

Francis Byrne also mentions this Morann, calling him Morand, when he writes about an archaic tract dating from the 7th century CE:

“It consists of instructions to a prince, put in the mouth of a prehistoric jurist, Morand, and is perhaps the earliest example of the *Fürstenspiegel* or ‘Mirror for Magistrates’ in medieval literature. The oldest recension of this ‘Testament of Morand’ (*Audacht Moraind*) is purely pagan in outlook, but it was not long before Christian moralists took up the theme.”¹⁰³²

I am not sure what Byrne means by “purely pagan in outlook” as the parts he quotes could well have been written by a Hebrew sage, viz:

“The prince who takes power with the help of troops from outside: a weak and fleeting lordship is usual for him. As soon as his troops leave him his dignity and the terror he inspires decline... etc”¹⁰³³

First of all, *Audacht* is Hebrew (עֵדוּת or עֵדָה) meaning ‘witness’ or ‘testimony’. Secondly, Byrne compares one passage to a similarly worded passage written by Darius king of Persia. Having demonstrated in my main work *Ancient History Reconsidered* that the Persian monarchy was descended from Machir son of Menashe, any comparison needs to take this factor into consideration. We also need to bear in mind that Persians are

¹⁰²⁹ *Collectanea De Rebus Hibernicis* Vol. IV, [p.3](#), article titled Iodhan Morain, Charles Vallancy, Dublin 1786.

¹⁰³⁰ Exod. 28:25-32.

¹⁰³¹ Exod. 28:15.

¹⁰³² *Irish Kings and High-Kings* p.24.

¹⁰³³ *Ibid.* p.25.

recorded by Pliny to have migrated to Spain¹⁰³⁴ from where they will undoubtedly have crossed over into Ireland along with the many other tribes who migrated from Spain during the ‘second Milesian Invasion’.

According to Vallancey, the Jadh Morain or Joden Moren (or variants thereof) was the name of the breastplate worn by the High Priest. On this score, it is interesting to note that, according to the *Jewish Encyclopedia*, the breastplate (חֹשֶׁן מִשְׁפָּט *choshen hamishpat*) disappeared after the temple was destroyed by the Babylonian king, Nebuchadnezzar.¹⁰³⁵ The arguments being put forward are that this breastplate ended up in Ireland, having arrived with the *Lia Fail*.

There are therefore two separate factors to consider here. The first is whether or not the item discovered is the *choshen hamishpat* worn by Aaron. The second is whether or not the *choshen hamishpat* ended up in Ireland. The simple answer to the first question has to be a categoric no! The Bible clearly states that the *choshen hamishpat* was **square** (Heb. רַבּוּעַ *ravua*, meaning ‘square’ or ‘four-sided’ – see Exod. 28:16) and Vallancey’s ‘breastplate’ is circular! Furthermore, Aaron’s *choshen hamishpat* had twelve stones set in it to represent the twelve tribes of Israel and there were a further couple of (black) onyx stones on the shoulders of the ephod. Vallancey’s ‘breastplate’ has none of these things. We can therefore safely rule out any suggestion that Vallancey has found the *choshen hamishpat*.

We do not have enough information, however, to say whether or not the Jadh Morain was the Biblical breastplate of judgment. There is certainly no evidence to show that Aaron’s breastplate, the *choshen hamishpat*, was ever placed on anyone other than the high priest, so the suggestion that the Jadh Morann was placed on the shoulders of a judge seems to go against what the breastplate was intended for:

“And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the LORD; and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.”¹⁰³⁶

Notice that the breastplate was to ‘bear the judgment of the children of Israel’ and was **not** used to **judge** the people. Nevertheless, this does not mean that it could not have been misused. There are, however, more fundamental reasons for not accepting Vallancey’s interpretations.

I quote Vallancey’s comments in full:

“There is no mistaking this description of the breast-plate of the Jews; the chains excepted, it has no resemblance to that of our Hibernian Druids.

“Looking into Buxtorf’s Chaldee Lexicon, I found Ioden signified the breast-plate; and that Moran, did the same; but I could no where find Ioden-Moran compounded. The commentators in my possession, afforded no information; I then applied by letter to R. J. J. Heideck, Professor of Oriental Languages, and received the following answer:

“Sir,

¹⁰³⁴ Pliny, *Natural History* [iii.i \(8\)](#). ([iii.3](#) in the online translation by John Bostock.)

¹⁰³⁵ *Jewish Encyclopedia* Vol. 12, entry under [Urim and Thummim](#) (see p.385), Isidore Singer, New York 1906.

¹⁰³⁶ Exod. 28:30.

Ancient Irish History Reconsidered

"I find חשן המשפט chosen hemeshphot, or the breast plate of the judgment, named ידין מורין Ioden Moren, by Rab. Joda in Talmud Sanhedrim, p. 134. And in Comm. [Commentary] Ein Jacob, p. 150, it is derived from the imperfect verb חשש which he says is Moren, and משפט he says is the same as Ioden, and he adds, that the words Urim and Thummim have the same signification; but Rab. Simon in Ejus [Eius]: p. 135 and 151, more plainly says it is Moren Ioden, which according to Rab. Solomon Iarchis, is also Ioden Moran. Rab. Meir calls it Doen Moren. The Rab. in Talmud say, that the Messiah shall be called Ioden Muren, for he shall be the judge, as in Isaiah xith. Thus, Sir, it is very plain that the Irish name is derived from the Chaldee Choshen Hemeshpot, or Ioden Muren *.

I am, &c

Temple-bar
1st July, 1783

JOHN JOS. HEIDECK,
Prof. Ling. Oriental

*The Irish word is often written Iodh, and I think has the same meaning as Urim, viz. an oracle. Heb. iad, oraculuk, prophetia, as in Ezek. iii, and xxii. And the *iad* of the Lord was there upon me; iad is a hand, and thus it is translated in the English; but the commentators all explain the word by *prophetia Domini* [i.e. prophet of the LORD].¹⁰³⁷

A few things need to be clarified here. Firstly, the Hebrew spelling of Ioden Moren given by Vallancey's letter from Professor Heideck wrongly shows a standard letter *nun* נ at the end of each word when one would expect a *nun sofit* ן (i.e. the *nun* changes form at the ends of words). The same argument applies to the word Choshen (חשן) which should be written חשן. His Ioden Moren should therefore be written ידין מורין and pronounced *Yadin Moreen*, but even then, the words are meaningless. This demonstrates Vallancey's inexperience with Hebrew and one wonders whether the professor himself was in part guilty of making these errors.

Secondly, all of the sources given above are extremely vague. I am assuming that he is referring to Buxtorf's *Lexicon Chaldaicum, Talmudicum et Rabbinicum*, as opposed to either his *Lexicon Chaldaicum et Syriacum* or his *Lexicon Hebraica et Chaldaicum*. There is no mention either of *Ioden* or *Moran* in the 1875 copy of the former,¹⁰³⁸ in the 1622 version of the second¹⁰³⁹ nor in the 1735 version of the latter.¹⁰⁴⁰

Furthermore, Professor Heideck does not provide his sources or say whether the quotations by the rabbis mentioned above are from specific works. I can find no mention of Ioden Moren in any of the forms intimated above in any of the sources quoted. The reference to an entry in Ein Yaakov (עין יעקוב) likewise seems to be spurious and I can find nothing in either the Babylonian or the Jerusalem Talmuds to substantiate his claims there either.

Furthermore, I cannot support his argument that Ioden is from the Hebrew word *Yad*, as this word cannot transliterate as Doen. If Professor Heideck's sources are correct (which I very much doubt), the Hebrew is more likely to be derived from the word ידן

¹⁰³⁷ Collectanea de Rebus Hibernicis, Vol. IV, [Chap. 1 Iodhan Morain pp.1-12](#), Lieut. Col. Charles Vallancey, Dublin 1770.

¹⁰³⁸ [Lexicon Chaldaicum, Talmudicum et Rabbinicum](#), Johann Buxtorf, 1875.

¹⁰³⁹ [Lexicon Chaldaicum et Syriacum](#), Johann Buxtorf, 1622.

¹⁰⁴⁰ [Lexicon Hebraica et Chaldaicum](#), Johan Buxtorf, 1735.

*din*¹⁰⁴¹ or דין *dan*¹⁰⁴² meaning either *judgement* or *to judge*. An actual judge was called a דין *dayan*.¹⁰⁴³ I have not found any evidence of *dayan* or *me'irim* being used together in the sense being suggested and the words are clearly unrelated of themselves. Notice that the Hebrew word מִשְׁפָּט *mishpat*¹⁰⁴⁴ (as in *choshen hamishpat* – the Hebrew name for the breastplate) also means judgment. *Mishpat* and *Din*, however, despite meaning the same thing, are different words.

The Hebrew spelling that Vallancey has given for *moran* or *muren* is likewise incorrect. The options are מאור *mah-ohr*, meaning light,¹⁰⁴⁵ מַאֲרָה *m'eh-rah*,¹⁰⁴⁶ meaning a curse, or מַרְאָה *mar-ah*,¹⁰⁴⁷ meaning a vision. The latter is the form proposed in one place by Glover, who gives ידון־מארן¹⁰⁴⁸ but in another gives ידון־מרין.¹⁰⁴⁹

In speaking of the two principal stones on the shoulders of the ephod (note ephod – not the *choshen hamishpat*), *Ein Yaakov* comments:

“And why were they called *Urim* and *Tumim*? *Urim*, because they illuminate (מאירים *me'irim*) their words; *Tumim*, because they give a complete (משלימין *meshalimin*) answer.”¹⁰⁵⁰

Me'irim (מאירים) might become *Morann* when transliterated, though *Morann* could also be a transliteration of מאריהן, meaning ‘their appearance’ – hence *Jodhan Morann* might mean ‘he will judge [by] their appearance’, where *jodhan* will be the Hebrew word ידין *yadin*. The name of *Morann*’s breastplate, *Jadh Morann*, could alternatively simply mean ‘the illuminating hand’, where *Jadh* is to be read simply as יד *yad* (i.e. hand). Whilst, therefore, the explanation given by Vallancey seems credible, his sources of information are in need of validation. I therefore see *Jadh Morann* possibly being Hebrew for ‘the revealing hand’ or ‘hand of enlightenment’.

Those familiar with Hebrew might argue that מאריהן is the feminine form and that we should more correctly expect מאריהם. One interesting fact I have come across in my research is that, in northern England, the words for ‘he’ and ‘she’, especially in the West Yorkshire and South Lancashire dialects, are ‘he’ and ‘hoo’, the latter being from the Old English *heo*.¹⁰⁵¹ This is the **opposite** to the modern Hebrew *Hoo* (He) and *Hee* (She). In the book of Isaiah Chapter 30 verse 33, in the Hebrew Bible (Tanakh), the word ‘hoo’ (הוא) appears instead of ‘hee’ (היא). Similarly, in 1 Chronicles 29 verse 16, the word ‘hee’ appears in place of ‘hoo’. In both instances, the correct reading is given in a margin note. These are not the only places where these words have been confused either. (See, for example, Gen. 12:14 where again ‘hoo’ appears instead of ‘hee’ when talking about

¹⁰⁴¹ Jer. 5:28 and Daniel 4:37 (4:34 in the Hebrew Bible). Written דאנין *danin* in Ezra 7:25 with a margin note to say it should be דַּיָּיִן *dayenin*.

¹⁰⁴² Gen. 15:14.

¹⁰⁴³ 1 Sam. 24:15.

¹⁰⁴⁴ Gen. 18:19.

¹⁰⁴⁵ Gen. 1:16.

¹⁰⁴⁶ Deut. 28:20.

¹⁰⁴⁷ Num. 12:6.

¹⁰⁴⁸ *England, The Remnant of Judah, and the Israel of Ephraim; The Two Families Under One Head; A Hebrew Episode in British History* p.180, F. R. A. Glover, Second Edition, London 1881 (Kessinger Legacy Reprints).

¹⁰⁴⁹ Ibid. p.113, fn. 1.

¹⁰⁵⁰ Tractate Yoma Folio 72b - *En Jacob, Agada of the Babylonian Talmud* Vol. 2, p.95, Rabbi Jacob Ibn Chabib (revised and translated into English by Rabbi S. H. Glick), U.S.A. 1919.

¹⁰⁵¹ Entry “hoo” in Collins Dictionary of the English Language, London & Glasgow 1980.

how very fair Sarah was.) Admittedly these could merely be copying errors, but it is nevertheless worth mentioning as it could explain why the feminine form of the word is used when one would expect the masculine.

A further alternative reading could be מֶרַן *maran*, which is Aramaic, and means ‘teacher’ or ‘master’, so that Jadh Morann could simply mean ‘the hand of the master’. If nothing else, this demonstrates the difficulties and pitfalls encountered when dealing with transliterations from one language to another. Unfortunately, philology is not an exact science and the etymologies of words are easily prone to misinterpretation.

So, in conclusion, the artefact Vallancey discovered is **not** the *choshen hamishpat* (i.e. breastplate of judgment) used by Aaron. Was the collar worn by Jadh Morain the *choshen hamishpat*? I guess we shall never know, but we should continue to keep an open mind. We should also bear in mind that Jadh Morain, like many of the early Irish kings, might just be another allegorical creation. The only thing in favour of the *choshen hamishpat* having been taken to Ireland is the realisation that it disappeared when Nebuchadnezzar destroyed Jerusalem. If the prophet Jeremiah transported the *Lia Fail* (also known as Jacob’s Stone or Jacob’s Pillow) and King David’s harp from Jerusalem to Ireland, why not also the *choshen hamishpat*? Bear in mind that Jeremiah himself was of the Levitical priesthood, being a son of Hilkiah.¹⁰⁵² It is even quite possible that Jeremiah was the son of the Hilkiah who was High Priest during the time of Nebuchadnezzar,¹⁰⁵³ which would then have given Jeremiah the right to claim the *choshen hamishpat* for himself.

In Conclusion

When we realise that the Irish have confused the details of the two Milesian expeditions, and when we realise that Niall Noígíallach belongs to the second Milesian invasion, the whole of the Irish chronology collapses, but at the same time, their whole history opens up to us. Their pseudo-historians, who did not realise that Niall Noígíallach was Niul son of Milesius, or that their histories were preserved in allegorical tales, kept pushing the Milesian conquest further and further back in time to some distant and obscure period. They had very little written evidence to assist them, so they had to rationalise and invent great chunks of their history. They did this by turning the various names of God into fictitious kings and by confusing the details of the two Milesian invasions. The prophet Jeremiah and his scribe Baruch were artificially turned into fictitious kings, albeit displaced by centuries from their true position in history. Imaginary wanderings were invented to accommodate their corrupted interpretation of history. When you take the whole framework apart and start again, you realise just how little information they must actually have had to work with.

We have demonstrated that the Irish chronology as it currently stands is in a mess. This work should, however, provide a more stable foundation for future research. It is going

¹⁰⁵² Jer. 1:1.

¹⁰⁵³ 2 Kings 22:8.

to be hard to fully piece things together, bearing in mind that many of the genealogies are contrived and therefore unreliable.

When in 1881 Rev. Frederick Robert Augustus Glover announced that Ollamh Fodhla was the prophet Jeremiah and that the throne of England was the throne of David, he came under heavy criticism. Nobody wanted to hear the truth. Even Thomas F. O’Rahilly refused to let go of the notion that the Irish are an ancient race. Glover may have made one or two small errors, but overall, his arguments have stood the test of time. This present work, though I have not set out to do so, actually reaffirms his convictions.

Under the name Ethné, Ethlenn, Etain or Tain, the descendants of Ethan son of Zerach were closely associated with the throne of Ireland. In **the very first line** of Psalm 89, we see that it is dedicated as “Instruction [i.e. Maschil] for Ethan son of Zerach [i.e. the Ezrahite]” and yet the psalm refers to the covenant made by the LORD with King David and His promise that David’s throne should endure for ever. Why then would a psalm concerning King David’s throne be dedicated to Ethan?

“I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations...”¹⁰⁵⁴

“My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and **his throne as the days of heaven**. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

My covenant will I not break, nor alter the thing that is gone out of my lips.

Once have I sworn by my holiness that I will not lie unto David.

His seed shall endure for ever, **and his throne as the sun before me.**

It shall be established for ever [עוֹלָם le’olam] as the moon, and as a faithful witness in heaven. Selah. [i.e. instrumental break.]

But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

Thou hast made void the covenant of thy servant: thou hast profaned **his crown** by casting it to the ground...”¹⁰⁵⁵

Notice that whilst it is prophesied that the **crown** will be cast to the ground, David’s **throne** (i.e. the ruling of the kingdom) is to be everlasting. Note that the throne on which the kings of Judah were all crowned was built by Solomon – not David – hence was not the throne of David being referred to in the above passage. This work shows that Jacob’s pillow is the *Lia Fail* (Stone of Destiny) recorded in the Irish records. This book shows that, after the fall of Jerusalem, the tribe of Judah continued to rule over Israel, but the crown had been moved from the Pharez line, to which David, belonged to the Zerach line, to which Ethan belonged, re-establishing the royal house of Judah in Ireland. Lia Fail was subsequently transferred to Scotland and then to England.

Ethan was the firstborn son of Zerach. When Jacob’s Pillow, or Lia Fail as it is also known, was taken from Jerusalem to Ireland, the tribe of Ethan took charge of it. This was he who was low but was exalted.

¹⁰⁵⁴ Psalm 89:3-4.

¹⁰⁵⁵ Psalm 89:28-39.

Ancient Irish History Reconsidered

Glover was particularly insightful when, towards the end of his book,¹⁰⁵⁶ he quotes the following passage from the book of Ecclesiastes:

“Cast thy bread upon the waters: for thou shalt find it after many days.”¹⁰⁵⁷

He clearly realised that the world was not ready for this revelation at that time, that one day someone would come along and provide additional evidence in support of his findings.

¹⁰⁵⁶ *England the Remnant of Judah, and the Israel of Ephraim: The Two Families Under One Head: A Hebrew Episode in British History* p.174, Rev. Frederick Robert Augustus Glover, London, 1881.

¹⁰⁵⁷ Eccles. 11:1.

Specimen of the Laws of Eri

O'Connor was working from original manuscripts written "in the Phoenician dialect of the Scythian Language". Unfortunately, these were all destroyed in a fire which gutted his home. We nevertheless have copies of some of those documents which demonstrate the language in which they were written. The following is an extract:

THE ROLL OF THE LAWS OF ERI

Ἀπὸ τῆς ἀρχαίας τοῦ Ἑρι

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

ἡ νόμος πρὸς τὴν ἀρχαίαν τὴν ἀρχαίαν τὴν ἀρχαίαν

The Stones on the Breastplate

There seems to be no consensus either on the stones used on the High Priest's breastplate nor the order in which the tribes are to be placed. The extent of these difficulties are too involved to include in full here, but it is pertinent to point out that even the Jewish sages are confused:

"In the opinion of Yonatan ben Uziel, author of an Aramaic translation/commentary on the Bible, the children of Israel's names were inscribed on the breastplate's stones in the order of their birth, and were therefore arranged in the following manner:

- Reuben Simeon Levi
- Judah Dan Naftali
- Gad Asher Issachar
- Zebulun Joseph Benjamin

"Another Aramaic translation, the 'Targum Yerushalmi,' places the order of the tribes according to the Matriarchs; the six sons of Leah, two sons of Bilhah, two sons of Zilpah and two sons of Rachel. Thusly:

- Reuben Simeon Levi
- Judah Issachar Zebulun
- Dan Naftali Gad
- Asher Joseph Benjamin

"When the reader tries to visualize the breastplate based on this information, he should bear in mind that in both cases, the order which meets the eye is actually reversed-since Hebrew reads from right to left."¹⁰⁵⁸

What we shall reveal here is that, whilst the Targum Yerushalmi (Jerusalem Targum) is close, neither of these sources are correct. (The third row should be Dan, Gad and then Naphtali.)

The Bible explicitly tells us that the stones were arranged according to the order of their birth:

"And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on the one stone, and the names of the six that remain on the other stone, **according to their birth.**"¹⁰⁵⁹

Whilst this only tells us that the names were inscribed on the two onyx stones which were on the shoulders of the breastplate, it is only logical to assume that the stones on the front of the breastplate will themselves have been arranged in the same order.

The confusion amongst the rabbinical literature is not restricted to the order of the names either. Whilst some of the stones are relatively obvious, there are some which are not so obvious, the Hebrew names presumably having fallen into disuse when Judah was taken into captivity by the Chaldeans. The first stone, which represented the tribe of Reuben for example, is called the **דָּמָא odem** which is clearly red (the name **דָּמָא Edom** actually means 'red'), though the suggestions vary from the stone being identified as anything from a ruby to sardius, carnelian or sardonyx.

¹⁰⁵⁸ <https://templeinstitute.org/priestly-garments-2/>.

¹⁰⁵⁹ Exod. 28:9-10.

Further complications arise because each of the stones can come in different colours. The beryl, for example, can be green, yellow, gold, red or blue, so knowing the name of the stone is not particularly helpful. The consequence of all of this is that there are a number of possible interpretations.

We also learn that the flags used by each tribe corresponded to the colour of their stone. Rabbi Louis Ginzberg informs us that:

“The different colors of the flags corresponded to the colors of the stones set in the breastplate of the high priest, on which were engraved the names of the twelve tribes. Reuben’s stone had a red color like his flag, Simeon’s flag was green like the color of his stone, and in this way with all the tribes the color of stones and of flags harmonized.”¹⁰⁶⁰

Despite this bold statement, which is also confirmed by the Midrash, which states that, “Each tribe had to have colors on its banner corresponding to the colors of the precious stones which were on Aaron’s breast-plate,”¹⁰⁶¹ Ginzberg contradicts himself for some of the tribes by stating one colour for their stone and a different colour for their flag. My research, however, shows that, in general, the tribes had the same colours for both their flag and their stone and continued to use those colours in their national flags even up till relatively recent times.

I should perhaps clarify that the Hebrew word דָּגָל *degel*, which is translated as ‘standard’ in the Authorised Version, means a flag:

“And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own flag, throughout their hosts.”¹⁰⁶²

“Every man of the children of Israel shall pitch by his own flag, with the ensign of their father’s house: far off about the tabernacle of the congregation shall they pitch.”¹⁰⁶³

The Midrash informs us that Israel was the first to introduce national flags.¹⁰⁶⁴ The ‘ensigns’ were likewise tribal symbols which were allocated to each of the tribes. These are given by the Jewish Encyclopedia as:

- | | |
|---|--|
| • Reuben – Mandrake (often referred to as the Fleur de lys) | • Naphtali – Hind |
| • Shimon – City of Shechem | • Asher – Female figure and olive-tree |
| • Levi – Urim and Thummim | • Joseph – Egypt (either the Egyptian eye or a pyramid – it is not certain which) then an ox representing Ephraim and a unicorn representing Menasseh. |
| • Judah – Lion | • Benjamin – Wolf |
| • Issachar – Sun and Moon | |
| • Zebulun – Ship | |
| • Dan – Snake | |
| • Gad – Camp | |

In general, the tribes did not retain these tribal symbols, so the above is not particularly helpful.

¹⁰⁶⁰ The Legends of the Jews Vol. 3 (From the Exodus to the Death of Moses), [p.238 – The Camp](#), Louis Ginzberg, Philadelphia 1911.

¹⁰⁶¹ Midrash Numbers [Rabba ii](#).

¹⁰⁶² Num. 1:52.

¹⁰⁶³ Num. 2:2.

¹⁰⁶⁴ See <http://www.sacred-texts.com/jud/mhl/mhl08.htm>.

Ancient Irish History Reconsidered

As for the stones in the breastplate, the Temple Institute in Jerusalem believe the following to be a realistic list of possibilities:

- Ruby - Reuben - Red
- Jade - Shimon - Green
- Agate - Levi - Red, White, and Black Striped
- Carbuncle - Judah - Bluish-Green
- Lapis-Lazuli - Issachar - Blue
- Quartz Crystal - Zebulun - Clear
- Turquoise - Dan - Blue
- Amethyst - Naftali - Purple
- Agate - Gad - Grey
- Aquamarine - Asher - Blue-Green
- Onyx - Joseph - Black
- Opal - Benjamin - A Stone Possessing All the Colors

All of this is clearly guesswork. As already stated, the breastplate (*choshen hamishpat*) disappeared after the temple was destroyed by the Babylonian king, Nebuchadnezzar.¹⁰⁶⁵ What has been preserved is a lot of oral traditions which have become so garbled that it is almost impossible to separate the truth from the assumptions.

The Bible informs us that the two stones on the shoulders of the ephod, on which the names of the twelve tribes were inscribed, comprised onyx, the Hebrew word for which is **סֹהָם** *shoham*.¹⁰⁶⁶ This is also the name of Joseph's stone.¹⁰⁶⁷ which has been correctly identified by the Temple Institute as a black onyx, this also being the colour of Joseph's flag as recorded by both the Midrash and Ginzberg. It is therefore difficult to understand how Josephus correctly identifies Joseph's stone as an onyx but then tells us that the stones on the shoulders were of sardonyx,¹⁰⁶⁸ which is a reddish-brown colour. Josephus even attributes the sardonyx to the tribe of Reuben. The Septuagint seems to have confused the last two stones in the fourth row, attributing the beryl (*βηρύλλιον*) to Joseph and the onyx (*ὄνυχιον*) to Benjamin, but then argues that the stones on the shoulders were emeralds (*σμαράγδου*). Both Josephus and the Septuagint are therefore clearly wrong in this regard. All of this shows the level of confusion on this subject and demonstrates that Jews, even during the time of Second Temple period, were uncertain of what colour, let alone what stones, represented each of these tribes.

When we realise where these tribes are today, the following seems to accord more accurately with the information we have on those various tribes. (I wish to acknowledge the contribution of my brother Brian Phillips to the following findings):

¹⁰⁶⁵ *Jewish Encyclopedia* Vol. 12, entry under [Urim and Thummim](#) (see p.385), Isidore Singer, New York 1906.

¹⁰⁶⁶ Exod. 28:9.

¹⁰⁶⁷ Exod. 28:20.

¹⁰⁶⁸ Josephus, *Antiquities* [iii.vii.5](#) (Whiston) or [iii.165](#) (Thackeray).

First row:**Reuben**

רֹדֶם *odem* Sardius/Ruby Red.



Ruby.

The Hebrew word *odem* means red. The colour of this stone is not disputed though there is uncertainty as to which stone is intended. The Latin Vulgate gives the name of the stone as sardius, which, to confuse matters, is understood to be the Latin for ‘carnelian’. The AV also has sardius whilst, as stated above, Josephus gives sardonyx.¹⁰⁶⁹ The NT book of Revelation, however, has jasper, in which case we would expect the red jasper to be intended, but the same book very helpfully describes the city of Jerusalem, which comes down from heaven, in the following words:

“her light was like unto a stone most precious, even like a jasper stone, as clear as crystal”.¹⁰⁷⁰

This clearly identifies the stone as a ruby. The jasper is not “as clear as crystal”. It should be pointed out that the name ruby is actually a phonetic variation on the name Reuben. The German word for ruby is even rubin-stein, meaning “stone of Reuben”.

The flag and coat of arms of Auvergne, which is annexed to the Rhône-Alpes district, contains a rich red field (background). In *The Forgotten Tribe of Naphtali & the Phoenicians*, we show that this is where the tribes known as Aroerni settled. These Aroerni are descended from Yoel (AV Joel) son of Reuben who came from the city of Aroer to the east of the River Jordan. This shade of red is too light to be identified as either a carnelian or a jasper and is much more likely to be the ruby.



Flag and coat of arms of Auvergne-Rhône-Alpes, France.

Shimeon

פִּיטְדָּה *pitda* Topaz/Smaragd Either the yellow topaz or yellow smaragd.

The Coat of Arms of the Simon family (who came from Cornwall) as well as the identical coat of arms of the Simmons family of England, were both yellow, as was the coat of arms of the Simon family of Italy, which strongly suggests that Shimeon’s stone was the



From left to right: The Simon family, the Simmons family, the Simon family of Italy and the coat of arms of Norfolk.

¹⁰⁶⁹ Josephus, *Antiquities* [iii.vii.5](#) (Whiston) or [iii.165](#) (Thackeray).

¹⁰⁷⁰ Rev. 21:11.

Ancient Irish History Reconsidered

yellow topaz. The Coat of Arms of Norfolk, where the Iceni settled (the Iceni being named after Yachin son of Shimon) also strongly suggests that Shimon's stone was yellow rather than green as claimed in the Midrash.

Levi

בְּרֶקֶת *bareketh*

Chalcedony

Greek *Chalcedon* χαλκηδών. Blue or light blue (not carbuncle as is usually translated nor emerald as translated by the Mechon Mamre).

The Midrash would have us believe that Levi's stone was tri-colour: white, black and red.¹⁰⁷¹ It is obvious that the Jewish sages themselves had lost track of what stones were what, and what colour represented their own tribes. The Septuagint and Josephus have both clearly confused Levi's stone with that of Judah as they give emerald for Levi and carbuncle for Judah, which is the opposite way round to that given in the Authorised Version. (The Septuagint also says that the stones on the shoulders of the ephod were emerald whilst Josephus says that they were sardonyx. All other authorities say they were onyx.) Curiously, the Latin Vulgate likewise gives smaragd for Levi and carbuncle for Judah and the Targum Onkelos gives emerald for Levi and ruby or rose red for Judah. This is also the case with the Midrash.¹⁰⁷² It can be shown that none of these sources are correct. The trouble is, that when one source gets it wrong, it does not take long for subsequent sources to follow in that error.



Chalcedony gemstones.



Levi's colour is clearly light blue – the colour of lightning.

The Hebrew word בְּרֶקֶת *bareketh* is from the root word בָּרַק *barak* meaning *lightning*. This is supported by the Jewish Encyclopedia which describes it as meaning “a ‘flashing, brilliant’ stone” and attempts have been made to identify it as a smaragd (the green variety as opposed to the yellow) or carbuncle (which is red).¹⁰⁷³ Bear in mind that neither red nor green are evident in the colours of a lightning bolt.

Interestingly, for Levi's stone, the NT book of Revelation gives chalcedony (χαλκηδών).¹⁰⁷⁴ We should bear in mind that the New Testament was written at an earlier date than the Midrash, which was compiled between 200 CE TO 1000 CE.¹⁰⁷⁵ Consider the fact that chalcedony blue is usually one of the colours on the tallit (Jewish prayer shawl) as well as on the Israeli flag. It is known that the Jews used blue as the colour of their standards during the second temple period, but that standard was Levi's colour – **not** Judah's.

¹⁰⁷¹ See <http://www.sacred-texts.com/jud/mhl/mhl08.htm>.

¹⁰⁷² *Jewish Encyclopedia* Vol. 5, entry under Gems on [p.594](#), Isidore Singer et al, New York 1900.

¹⁰⁷³ *Ibid*.

¹⁰⁷⁴ Rev. 21:19.

¹⁰⁷⁵ See <https://www.myjewishlearning.com/article/midrash-101/>. The entry under Midrash in *Collins English Dictionary*, London & Glasgow, 1979, however, says 400 CE to 1200 CE.

In the book of Numbers, we are told that the Almighty instructed the people to make fringes on the edges of their garments and to “put upon the fringe of the borders a ribband [פְּתִיל *p’til* means ‘thread’] of blue”.¹⁰⁷⁶ The reason for putting these fringes on the garments was twofold: Firstly, they were to remind the people of God’s laws, statutes, testimonies and commandments. Secondly, the inclusion of the blue thread was to remind the people that the Almighty had chosen the tribe of Levi to be his ministers: “And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts”.¹⁰⁷⁷ Bear in mind also that the robe worn by Aaron as High Priest was of the same blue¹⁰⁷⁸ as the thread used in the fringes, the same Hebrew word תְּכֵלֶת *t’chelet* being used in both instances.

Second row:

Yehudah

יָפֶקֶח *nofekh* Emerald Green.

Rabbi Louis Ginzberg was clearly relating an age-old oral tradition when he wrote:

“Judah’s stone was the green emerald, that has the power of making its owner victorious in battle, a fitting stone for this tribe from which springs the Jewish dynasty of kings, that routed its enemies. The color green alludes to the shame that turned Judah’s countenance green when he publicly confessed his crime with Tamar.”¹⁰⁷⁹



Emerald.

This is the sort of teaching which can be most easily retained in memory and is the most reliable way of transmitting any oral tradition. We can therefore be certain that this statement is true. Combine this information with the results of our research (as expounded on below), it is abundantly clear that the tribe of Judah, in early times, used the colour green.

According to the Jewish Encyclopedia, both Targum Onkelos and Targum Yerushalmi support this statement that Judah’s stone was emerald and argues that:

“The Hebrew name has the appearance of being a loan-word. W. M. Müller identifies it with Egyptian ‘M-f-k-t,’ and thus in turn with the ‘Iupaaku’ stone of the El-Amarna tablets ... It must have belonged to the green stones, and the Sinaitic peninsula and Philistia have furnished it in quantities.”¹⁰⁸⁰

If we can recall, the flags of Leinster and Devon are emerald green, due to the families of Darda and Ethan, sons of Zerach, son of Er, son of Judah, who ruled those regions. When we discussed the tribe of Calchol, in the section *The Sons of Er*, we demonstrated that the ancient flag of Abkhazia in the land at one time known as Colchis, where the tribe of Calchol at one time dwelt, is also green, albeit with white stripes. The flag of Wales is also green. Rhodri Mawr and his family, who established the early Welsh

¹⁰⁷⁶ Num. 15:38 & Deut. 22:12.

¹⁰⁷⁷ Malachi 2:4.

¹⁰⁷⁸ Exod. 28:31.

¹⁰⁷⁹ The Legends of the Jews Vol. 3 (From the Exodus to the Death of Moses), [p.170 – The Stones in the Breastplate](#), Louis Ginzberg, Philadelphia 1911.

¹⁰⁸⁰ Jewish Encyclopedia Vol. 5, entry under Gems on [p.594](#), Isidore Singer et al, New York 1900.

Ancient Irish History Reconsidered

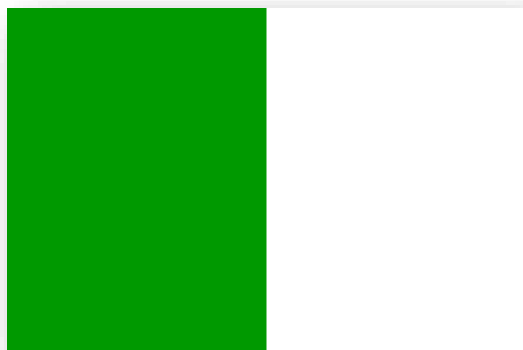
kingdoms, were descended from the House of Judah who at one time ruled over the kingdom of León in northern Spain.

It has been shown that the Turduli and Turdetani, who settled in the land of Baetica in southern Spain, were “sons of Daire” of the tribe of Zerach son of Er son of Judah. During the Muslim occupation, this region was known as Andalusia. It is interesting to note that the Andalusian flag is emerald green – the colour of Judah’s flag.

“Though the current Andalusian flag was first established by the nationalist movement in 1918, the use of green and white in flags can be traced in Andalusia back to the Middle Ages. In the battle of Alarcos (1195), marking the highest point of the Almohad power, the banner was hoisted together with the Almohads’ white one atop Seville’s main minaret.



The region of Spain which became known as Andalusia is the region which was originally known as Baetica. This is where the Turduli and Turdetani dwelt, a people referred to in the Irish records (the records of Eolus referred to in this current work) as “sons of Daire”.



Flag of Andalusia in 1642.

This is the first time we have an account of green and white waving together – though on different cloths – in Andalusia. There is also a Muslim legend saying that a holy man preaching in the villages of the Atlas Mountains has a vision of an angel showing him an empire united on both sides of the Straits of Gibraltar, with the green paradise of Al-Andalus and the white Maghreb of the Almohads.”¹⁰⁸¹

The green flag is therefore historic!

Issachar

סַפִּיר *sapir*

Sapphire

Blue.

Issachar settled (among other places) in Finland. Their flag is undeniably blue and **not** “blackish” as vaguely stated in the Midrash, which also adds that they had the sun and moon as their emblems. Where the sun and moon are used (as in the coat of arms of Cumania or Kunság, in Hungary), the colour blue is used for its field.

The descendants of Yashub (יָשׁוּב AV Yashub) son of Issachar became the Suebi who settled in what is today known as Switzerland. They also used a blue flag, as

¹⁰⁸¹ *Historical Flags (Andalusia, Spain)* sourced 06 Mar 2022 from Flags of the World Website https://www.fotw.info/flags/es-an_hi.html.



Flag of Finland.



The Battle of Hard showing the blue and white flags of the Suebi. (From the Luzerner Schilling dated 1513.)



Coat of Arms of Kunság (Cumania).

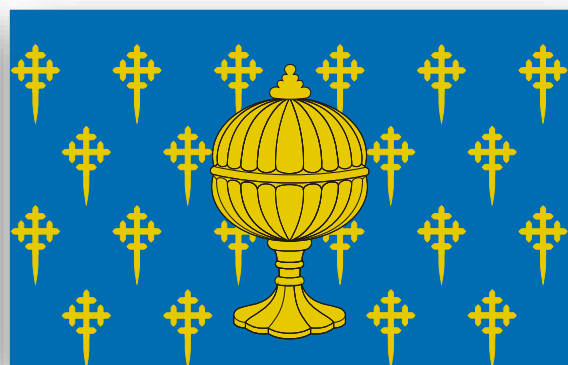
demonstrated in the Battle of Hard which is illustrated in the *Luzerner Schilling* of 1513.

The flags for Lucerne and Zurich are likewise blue, though there seems to be a wide variation in the depth of colour used even when looking at the same flag or coat of arms. This, however, is true of all flags. There are noticeable variations in depth of colour even when comparing modern flags with older flags, despite the fact that they represent the same country.

The region of Galicia in northern Spain was at one time ruled by the Suebi (ca. 409 CE to 585 CE). These Suebi are an offshoot of the Suebi who settled in Switzerland. They are descended from Yashub son of Issachar. The flag of Galicia has a light blue stripe, which is understood to be the blue of the St Andrew cross used by the Scots in Scotland, St Andrew being one of the most popular saints in Galicia, whilst the dark blue of the coat of arms in the centre of the flag is understood to be from the former flag of the kingdom of Galicia. This former flag sports the colours of the tribe of Issachar and clearly dates from the time that the Suebi ruled over this part of Spain. A flag of the kingdom dating to the 16th Century is of the same hue of blue.



Left: Flag of Galicia in northern Spain showing the light blue of the St Andrew's 'cross'. The coat of arms in the centre is believed to be from the original flag of the kingdom of Galicia dating from the time when the Suebi ruled over this region.



Right: Flag of the kingdom of Galicia dating to the 16th Century CE. The design is attributed to King Carlos V 1500-1558 CE.

Zebulun

יָהָלֹם *yahalom* Diamond? White? Red?

The AV says that Zebulun's stone is a diamond. The Midrash says, however, that Zebulun's flag was white. If this is true, then we are presumably looking at the white diamond, this being the most precious of all diamonds. It should be noted, however, that the word translated as 'diamond' in the book of Jeremiah is שָׁמִיר *shamir*, a completely different word. Ginzberg translates the word *yahalom* as *white pearl* and adds that Zebulun's flag was white.¹⁰⁸² The modern Hebrew word for pearl is פְּנִינָה *p'nina*. In Lamentations 4:7, however, we learn that פְּנִינִים *p'ninim* were red, and the word is translated in that passage as 'rubies'. The Latin Vulgate and the Greek Septuagint, however, would have us believe that Zebulun's stone was a *iaspis* (Gk. ἰάσπις i.e. Jasper), "a dull, opaque stone, generally green, but occurred also in red and opalescent varieties".¹⁰⁸³ However, despite translating as Jasper in the book of Exodus, both the Latin Vulgate and the Septuagint translate the same Hebrew word יָהָלֹם, where it appears in the book of Ezekiel,¹⁰⁸⁴ as 'topaz'.



The white diamond is the most precious of all diamonds.

The Book of Revelation, on the other hand, gives the name of the stone as *sardius*, which is a red stone. If Zebulun's stone was red, then there would have been at least three red stones on the breastplate. (We are told that Asher's stone was also red, but the evidence shows that their flag was actually blue.) The compilers of the Jewish Encyclopedia concluded that Zebulun's stone was "an opaque stone of rich green color",¹⁰⁸⁵ though I would strongly disagree. If we can recall, the New Testament book of Revelation uses the name *jasper* for the tribe of Reuben, telling us that this stone is 'clear as crystal'. The jasper being described there was definitely **not** the stone which we know today as a jasper, which stone is opaque.

Interestingly, the tribe of Zebulun can be traced to the Sabolingai who settled in Holland. Amsterdam was at one time the diamond capital of the world. Whilst the translation of diamond in the Authorised Version seems to me to be the most likely interpretation, the coat of arms of Amsterdam, which is the colour of the sard, might suggest that the



Coat of arms and flag of Amsterdam.



Red jasper.



Sard.

¹⁰⁸² The Legends of the Jews Vol. 3 (From the Exodus to the Death of Moses), p.170 – [The Stones in the Breastplate](#), Louis Ginzberg, Philadelphia 1911.

¹⁰⁸³ Jewish Encyclopedia Vol. 5, entry under Gems on [p.594](#), Isidore Singer et al, New York 1900.

¹⁰⁸⁴ Ezek. 28:13.

¹⁰⁸⁵ Jewish Encyclopedia Vol. 5, entry under Gems on [p.594](#), Isidore Singer et al, New York 1900.

book of Revelation is right. If the Septuagint is right in assigning the jasper to Zebulon, then we are probably more correctly looking at either the sard or the red jasper.

Third row:

The stones in the third row would appear to be in a confused order. We know for a fact that Naphtali's flag was wine red,¹⁰⁸⁶ so, if the flag was the same colour as the stone, then Naphtali's stone cannot have been the agate, which stone seems more correctly to belong to the tribe of Gad. This means that Gad has to swap places with Naphtali who, by rights, should immediately follow the tribe of Dan. Nevertheless, this revision to the order actually accords with that given in the Midrash,¹⁰⁸⁷ which means that neither Yonatan ben Uziel nor the Targum Yerushalmi have got the tribes in the right order.

We are told that the stones were arranged according to the order of birth of the twelve sons of Jacob. The Bible gives the impression that Naphtali was born before Gad,¹⁰⁸⁸ but we must understand that the Bible is only an abridged version of events. The Midrash must have got the evidence of this reversal of order of the births of Naphtali and Gad from somewhere!

We must bear in mind, that in every discussion of the final two stones on this row, the commentators have assumed that Naphtali comes before Gad, consequently they have ended up trying to match the wrong stones to the wrong tribe. Hence, the agate, which appears to be Gad's stone, is attributed to Naphtali, whose stone should be either purple or wine red.

Dan

דִּשְׁמֹן *leshem* Ligure or Jacinth Gold/Amber.

The book of Revelation has chrysolite, which name means "gold stone". The Mechon Mamre organisation translates the name as jacinth.¹⁰⁸⁹ Ginzberg would have us believe that the stone was a type of topaz,¹⁰⁹⁰ presumably meaning the yellow topaz. Other authorities would identify the stone as amber, jacinth or hyacinth.



Amber

Concerning Dan's stone, the Jewish Encyclopedia informs us:

"As these various renderings show, tradition emphasizes the ignorance concerning the true value of the Hebrew word. The only fact made prominent is that the stone was brilliant and of an intense lustre. Hence the Midrash makes it of the white tin-like color of antimony; Yer. ii merely calls it 'shiny'. Onkelos and Yer. i name it by the Greek κέγχρινον ('with little grains'), which is also the Syriac equivalent. Based on Pliny's

¹⁰⁸⁶ *Jewish Encyclopedia* Vol. 5, Entry under [Flag](#).

¹⁰⁸⁷ Midrash Numbers [Rabba ii](#).

¹⁰⁸⁸ See, for example, Exod. 1:4 which gives the impression that Naphtali came before Gad. The story of the birth of these three sons of Jacob is related in Gen. 30:1-13.

¹⁰⁸⁹ <http://mechon-mamre.org/p/pt/pt0228.htm#19>.

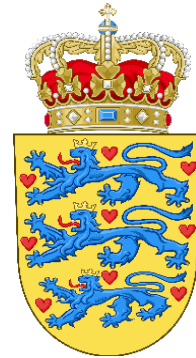
¹⁰⁹⁰ *Legends of the Jews* Vol. 3, [p.171, The Stones on the Breastplate](#), Rabbi Louis Ginzberg (translated from the German by Paul Radin), Philadelphia 1911.



The Danish coat of arms in the *Armorial de Gelre* manuscript which dates to the 14th Century CE.

description of the figure (l.c. viii. 57, xxxvii. 11-13), it has been identified with the amber, while the fact that in the apocalyptic enumeration (Rev. xxi.) the hyacinth appears in its stead has suggested the rendering 'jacinth.' The only conclusion warranted is that the 'leshem' was a lustrous gold-colored stone."¹⁰⁹¹

The flag for Denmark dates only from around 1400 CE and has a red field reminiscent of that used by the tribe of Naphtali (see below) and probably dates from the time that the Spanish had control of that area. The earliest known Coat of Arms of Denmark, however, does have a gold field. This dates from the 13th Century until about 1420.



Coat of arms of Denmark.

Gad

גָּד sh'vo

Agate

Grey? Yellow?

As usual, there is no consensus on what colour the tribe of Gad used. The Midrash says it was "a mixture of black and white", which has been interpreted as meaning grey, whilst the compilers of the Jewish Encyclopedia, who seem to have confused this stone with the next one, argues that it was either turquoise or sky blue.¹⁰⁹² The book of Revelation, on the other hand, would have us believe that the stone was a beryl, but I can find nothing to substantiate this. The beryl can be red, green, yellow or gold, so this statement is not very helpful. For some reason, Ginzberg does not mention the tribe of Gad when discussing the flags but informs us that Gad's stone was the crystal, which again is not particularly helpful.



Yellow Agate?

The AV has an agate for Gad's stone, which also comes in a wide range of colours including brown, white, red, grey, pink, black and yellow, but there is nothing which can with any certainty be tied to the tribe of Gad. Despite knowing where some of the families of Gad have ended up, it is not possible to identify any



Grey agate – in its raw state (left) and when polished (right).

particular flag or coat of arms specifically belonging to this tribe. It is possible (though not certain) that the yellow stripes on the Aragonian flag represents this tribe (see Naphtali below), in which case, all of the commentators are wrong and the stone is the yellow agate. The yellow in the flag of Sweden, which is where the Suiones settled, probably also represents this tribe. (The Suiones were descended from Shuni son of

¹⁰⁹¹ Jewish Encyclopedia Vol. 5, entry under Gems on [pp.594-5](#), Isidore Singer et al, New York 1900.

¹⁰⁹² Jewish Encyclopedia Vol. 5 op. cit., [p.595](#).

Gad.¹⁰⁹³) Alternatively, the flag of Osnabrück, where the tribe of Ozni son of Gad is believed to have settled,¹⁰⁹⁴ has a black and grey field, which suggests that the Midrash may well be right. If this flag does represent the tribe of Gad, then there is the possibility that the ‘wheel’ on the flag (if not a steering wheel of a ship) might be a symbolic representation of an encampment. (The tribe of Gad, according to the Midrash, is understood to have used a ‘camp’ as their symbol.) This, however, is pure speculation on my part.

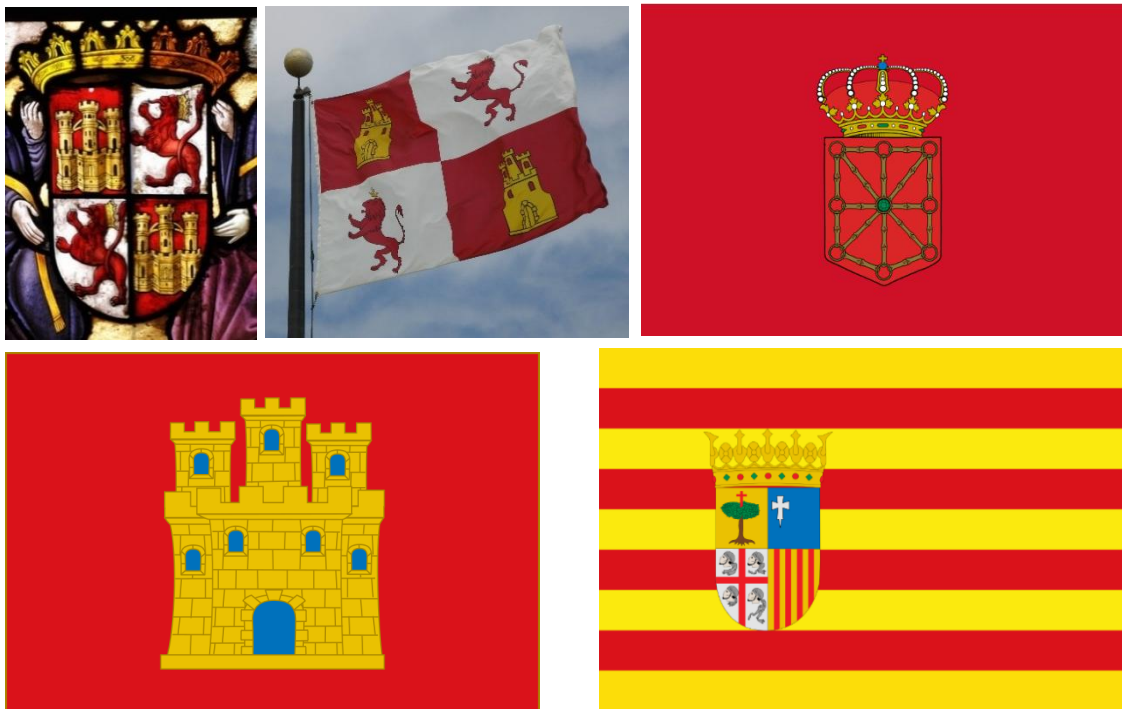


The flag of Osnabrück, Germany

Naphtali

אַחֲלָמָה *achlama* Amethyst Purple/wine red.

Ginzberg informs us that the colour of Naphtali’s stone was turquoise.¹⁰⁹⁵ He adds that Naphtali’s flag was “dull red, the colour of wine”,¹⁰⁹⁶ a statement which is supported by the Midrash which informs us that Naphtali’s flag “had the peculiar color of a pale reddish wine”. This colour is actually supported by the flags of Leon and Castille (Castille being a variant spelling of the name Yachtsiel, this being the firstborn son of Naphtali),



Top row from left to right: Coat of Arms of Castilla y León with red lions, flag of Castilla y León and the flag of Navarre.

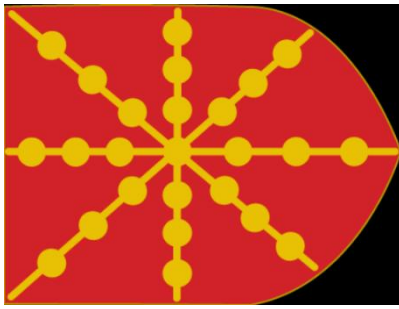
Bottom row from left to right: The flag of Castile and the flag of Aragon.

¹⁰⁹³ *The Tribes: The Israelite Origins of Western Peoples* p.192, Yair Davidiy, Jerusalem 2004.

¹⁰⁹⁴ *Ibid.*

¹⁰⁹⁵ *Legends of the Jews op. cit.*, Vol. 3, [p.171, The Stones on the Breastplate.](#)

¹⁰⁹⁶ *Legends of the Jews op. cit.*, Vol. 3, [p.237 – The Camp.](#)



Flag of the kings of Navarre dating from 1212.

of Navarre (this being founded by the Asturians, who are descendants of the tribe of Yetser, the third-born son of Naphtali) and of Aragon, which kingdom takes its name from the tribe of Guni, the second-born son of Naphtali. (See *The Forgotten Tribe of Naphtali & the Phoenicians* for clarification of these statements.) All of these flags, as well as the coats of arms for these countries, are of a wine red colour.

The flag of Aragon has yellow stripes with the wine red. As we know that the Gaditani of Spain, who are recorded as inhabiting this region during the first and second centuries of the Common Era, are descended from Arodi son of Gad (see *The Forgotten Tribe of Naphtali & the Phoenicians*), it is quite possible that the yellow represents the tribe of Gad. (See comments above concerning the possibility that the tribe of Gad was represented by the yellow agate.)

Fourth row:

Asher

תַּרְשִׁישׁ *tarshish* Beryl Aquamarine.

Ishvi son of Asher settled in Sweden. Bear in mind that the word Sweden is the Anglicised form of the name. In Sweden it is called Sverige, a name which is pronounced S'veriyah. The dropping of the initial syllable is well-attested in the Bible. In *The Forgotten Tribe of Naphtali & the Phoenicians* we demonstrate a number of other instances from the Greek records where the initial syllable has been dropped. Ishvi becomes Shvee becomes S'veriyah.



Aquamarine Beryl

We are told that:

“Out of Asher his bread shall be fat, and he shall yield royal dainties”.¹⁰⁹⁷

The Hebrew word שֶׁמֶן (*shemenah*), which is translated as “shall be fat”, is translated as “oil” in the book of Deuteronomy:

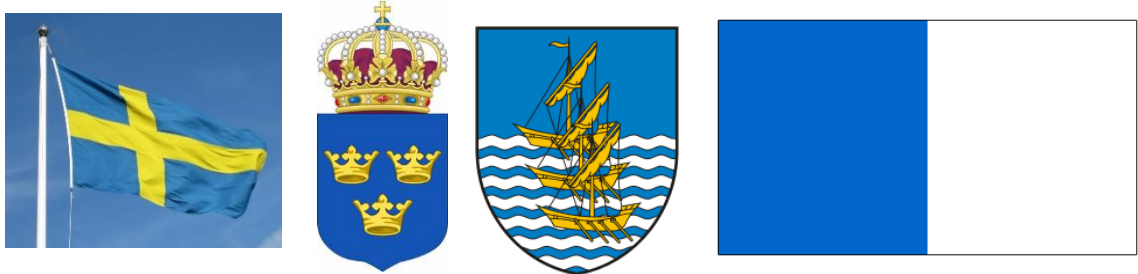
“And of Asher he [i.e. Moses] said, ‘Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil [i.e. שֶׁמֶן *shemen*]’”.¹⁰⁹⁸

The statement that “his bread shall be oil” means that oil will be his main source of income. Sweden and Norway have both benefited from drilling in the North Sea for oil. Of particular interest is the statement that Asher “shall yield royal dainties” and the idea that he “be acceptable to his brethren” suggests that Asher is closely allied to the other tribes of Israel. I accept, however, that these interpretations are speculation. Let us therefore stick to the facts.

¹⁰⁹⁷ Gen. 49:20.

¹⁰⁹⁸ Deut. 33:24.

The Brigantes, who I am claiming are descended from Beriga (AV Beriah) son of Asher, settled in Waterford in southern Ireland. Both the flag and coat of arms of Sweden and the flag and coat of arms of Waterford are aquamarine blue. The suggestion by Ginzberg that Asher's flag was "red like fire"¹⁰⁹⁹ is shown to be wrong, as is the idea that it is a chrysoprasus, which is today the name of a green stone, this being the name given in the book of Revelation.¹¹⁰⁰ (We should bear in mind that the names of stones have changed over the centuries, so the chrysoprasus, the name used in the book of Revelation, might be referring to the stone which we today know as the aquamarine beryl.)



From left to right: Flag of Sweden, Coat of Arms of Sweden, Coat of Arms of Waterford, Flag of Waterford.

Joseph-

סְהָם *shoham*

Onyx

Black

This stone can be the expensive black onyx or it can be striped – like Joseph's coat of many colours. Whilst it is tempting to identify the stone as the striped onyx, Midrashic sources, as well as Rabbi Louis Ginzberg, quite categorically inform us that Joseph's flag was black.¹¹⁰¹ This is actually borne out by the flag of Cornwall, where we have shown that some of the descendants of Eran/Keran son of Ephraim settled, the flags of most of the regions of Brittany as well as the old pre-Christian flag for Mercia in Central England, which were all black with white markings.



From left to right: Flags of Brittany, Cornwall and pre-Christian Mercia.

¹⁰⁹⁹ *Legends of the Jews op. cit.*, Vol. 3, [p.238 – The Camp](#).

¹¹⁰⁰ Rev. 21:20.

¹¹⁰¹ *Jewish Encyclopedia* Vol. 5, entry under Flag on [p.405](#), Isidore Singer et al, New York 1900. See also *Legends of the Jews op. cit.*, Vol. 3, [p.238 – The Camp](#).

Benjamin

יָשָׁפֶה *yashfeh* Opal Stone that changes colour?

The stone which represented the tribe of Benjamin is called יָשָׁפֶה *yashfeh*, a word which is usually translated as jasper.¹¹⁰² The jasper is usually a red stone. The rabbinical writers seem to think that this stone has been confused with the yahalom, which stone is generally applied to the tribe of Zebulun.¹¹⁰³



Alexandrite – the stone that changes colour depending on the amount of light shining on it.

Ginzberg wrote:

“Jasper was Benjamin’s stone, and as this stone turns color, being now red, now green, now even black, so did Benjamin’s feelings vary to his brothers. Sometimes he was angry with them for having sold into slavery Joseph, the only other brother by his mother Rachel, and in this mood he came near betraying their deed to his father; but, that he might not disgrace his brothers, he did not divulge their secret. To this discretion on his part alludes the Hebrew name of his stone, Yashpeh, which signifies, ‘There is a mouth,’ for Benjamin, though he had a mouth, did not utter the words that would have covered his brothers with disgrace.”¹¹⁰⁴

These, however, are not the characteristics of the jasper. Because of these comments, the Temple Institute believe that the stone in question was actually the opal. The Book of Revelation gives amethyst as the twelfth stone,¹¹⁰⁵ this usually being a purple stone.

It becomes clear from this exercise that, not only have the names of the stones changed over the centuries, but that the colours of many of those stones were also unknown to those who returned from Babylon and Persia. As the tribe of Benjamin can be found dispersed amongst the many Israelite tribes, the multi-coloured appearance of this stone seems the most likely explanation. If it were not for the fact that it was a fairly late discovery, I would be inclined to identify this stone as the Alexandrite, a stone which is clear but has the ability to change from green/bluish to red/purplish red and can change color as the light source changes. It is said to be one of the most valuable gemstones in the world. It is a fairly hard stone, and as we have demonstrated that Benjamin was instrumental in early times for the administration of the law and for meting out justice, this seems an extremely appropriate stone.

“Alexandrite from the Ural Mountains in Russia can be green by daylight and red by incandescent light. Other varieties of alexandrite may be yellowish or pink in daylight and a columbine or raspberry red by incandescent light.”¹¹⁰⁶

Alexandrite has also been discovered in India, Madagascar, Tanzania, Sri Lanka and Brazil. This does not mean, however, that the stone was unknown to the Israelites living during the time of Moses.

¹¹⁰² Exod. 28:20 & 39:13.

¹¹⁰³ *Jewish Encyclopedia*, Vol. 5, entry under [Gems \(Ring-Stone\)](#), Isidore Singer et al, New York 1900.

¹¹⁰⁴ *Legends of the Jews* Vol. 3, (From the Exodus to the Death of Moses) [pp.171-2 - The Stones in the Breastplate](#), Rabbi Louis Ginzberg, Philadelphia 1911.

¹¹⁰⁵ Rev. 21:20.

¹¹⁰⁶ <https://en.wikipedia.org/wiki/Chrysoberyl#Alexandrite>.

In Conclusion:

Whilst we can never be one hundred per cent certain which stones were used in the breastplate, and whilst we have a good idea of what colours were used by the various tribes after they went into exile, there are still uncertainties. Was, for example, the colour of Zebulun's stone white or dark red? Britain now uses the Union Jack, which is red, white and blue, but none of these colours are representative of the tribe of Joseph from which the British people have emerged. For their true colours, we have to look back through history, and this is true for most of the tribes. The pre-Christian flag of Mercia, for example, shows the original colour (i.e. black) of the descendants of Machir son of Menashe who formed the kingdom of Mercia. For the true colour of the tribes of Reuben who today occupy France, we likewise have to go back to their early history. The blue of the flag of France today is not their true family colour.

Hopefully, the above notes will provide a reasonably good foundation for anyone who wants to investigate the matter further. I have recorded my observations based on our understanding of where those tribes have ended up today. It is inevitable, however, that there will be other interpretations and there will be those who have already convinced themselves of their own interpretations. Nevertheless, due to the confused reports left to us by the various authorities, it is my opinion that any consideration of this subject cannot afford to ignore the extra-biblical sources which I have drawn upon here.

Ancient Irish History Reconsidered

Select Bibliography

Annals of the Kingdom of Ireland by the Four Masters Vols. 1 & 2, John O'Donovan, Dublin 1856.

Cambrensis Eversus Vol. 1, John Lynch (translated by Rev. Matthew Kelly), Dublin 1848.

Cambrensis Eversus Vol. 2, John Lynch (translated by the Rev. Matthew Kelly), Dublin 1850.

Chronicles of Eri, Vol. 1, Roger O'Connor, Sir Richard Phillips and Company, London 1822.

Chronicles of Eri Vol. 2, Roger O'Connor, Sir Richard Phillips and Company, London 1822.

Chronicum Scotorum. A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135, William M. Henessy, London 1866.

Early Irish History and Mythology, Thomas F. O'Rahilly, Dublin Institute for Advanced Studies 1999 (first published 1946).

General History of Ireland, Geoffrey Keating (translated by Dermot O'Connor), Dublin 1861.

Irish Kings and High-Kings, Francis John Byrne, B. T. Batsford Ltd, London 1987.

Ogygia Vol. 1, Roderic O'Flaherty (translated by the Rev. James Hely), Dublin 1793.

Ogygia Vol. 2, Roderic O'Flaherty (translated by Rev. James Hely), Dublin 1793.

The History of Ireland Vol. 1, Thomas Moore, Elibron Classics 2005, from original New York 1858.

The Story of the Irish Race, Seumas MacManus, Barnes & Noble, New York 1999.