

Hervé Cariou



Scythia

The Amazing
Origins of
Ancient Ireland

Scythia

Scythia: The Amazing Origins of Ancient
Ireland



Image: Sarah Richter (SarahRichterArt) | Pixabay

Hervé Cariou

Scythia: The Amazing Origins of Ancient Ireland

License: Attribution 4.0 International ([CC BY 4.0](https://creativecommons.org/licenses/by/4.0/))

Publication: 2022 | **Second revised edition**

By the same author:

1. **Scythia** : L'étonnante Histoire de l'antique Irlande
2. **Brittia** : L'Histoire méconnue des Bretons
3. **Keltia** : L'étrange Histoire des Celtes
4. **Nâga** : L'Histoire de la population nâga
5. **Maya** : L'Histoire de la population maya
6. **Luzia** : L'Histoire ancienne du Nouveau Continent
7. **Gaia** : La Préhistoire revisitée
8. **Koya** : Les indices de la "généohistoire"
9. **Sela** : Des témoignages historiques surréels
10. **Troia** : L'Histoire de la Nouvelle-Troie
11. **India** : Les origines de l'Inde
12. **Namaka** : Les origines des peuples *antiques*
13. **Europa** : Les origines des Européens
14. **Brittia II** : Du Kalimantan à la Bretagne
15. **NRYN** : L'origine inconnue de notre humanité
16. **Scythia: The Amazing Origins of Ancient Ireland**
17. **Ibéria** : L'énigme proto-ibère
18. **Furia** : Les deux guerres mondiales décodées
19. **Tè Ra** : Quand l'Histoire dépasse la fiction
20. **Origins of the Celts** (aka Cryfris Llydaweg)
21. **Futura** : Le futur proche décodé

Introduction

In 1314, the Battle of Bannockburn gave Scotland its independence. On 6 April 1320, the Scottish ruler, Robert Bruce, and fifty signatories sent a declaration of independence to Pope John XXII. This is the Declaration of Arbroath, written in Latin. And it contains a surprising passage:

'(...) and ex antiquorum gestis and libris Colligimus quod inter Ceteras naciones egregias nostra scilicet Scottorum NATO multis preconijs fuerit insignita, that from Maiori Schithia per Pool tirenum and Columpnas Herculis (...).'

In plain English, the signatories speak of ancient achievements and writings that demonstrate that the nation of Scots originated in Scythia Major and came via the Tyrrhenian Sea (part of the Mediterranean) and the Columns of Hercules (Gibraltar).

But why would a northern European nation claim the legacy of an ancient population from the Central Asian steppes?

The origin of the Scythians is unknown. They appear in history around 700 BC through documents from ancient Assyria. But it is at least known that they are Indo-Europeans and that they are probably descended from Kurgan or Turanians. And we also know that they had settlements in Egypt and Korea, even if their preferred land was the plains north of the Caucasus and the shores of the Caspian Sea. What is certain is that distances did not frighten them. We even know that one of their branches, the Sogdians, traded with China.

The Scottish elite relied on the oldest story in Europe: the *Lebor Gabála Éirenn*.

‘Lebor Gabála Éirenn (literally “The Book of the Taking of Ireland”), known in English as The Book of Invasions, is a collection of poems and prose narratives in the Irish language intended to be a history of Ireland and the Irish from the creation of the world to the Middle Ages. There are a number of versions’
 Source: Wikipedia.

We have chosen two translators.

Lebor Gabála Éirenn (LGE)	Version	Author	Oldest Manuscript	Translator
Before 8e century	n/a (oral transmission)			
12e	R1	Collective work (30k words)	Book of Leinster (1150)	R. A. Stewart Macalister (1870–1950)
12e?	Min (Míniugud)	Collective (Leinster?)	Three separate texts (R2 subset)	
14e	R2	Collective	Seven separate texts	
14e	R3	Collective	Book of Ballymote (1391)	
17e	K	Micheál Ó Cléirigh (80k words)		Henry Lizeray (1844–1905)

‘Macalister was born in Dublin, Ireland, the son of Alexander Macalister, then professor of Zoology, University of Dublin. His father was appointed professor of anatomy at Cambridge in 1883, and he was educated at The Perse School, and then studied at Cambridge University. Although his earliest interest was in the archaeology of Ireland’
 Source: Wikipedia.

Henry Lizeray continues to be an unknown but he founded the Druidic and National Church in Paris (1885). His direct translation (1884) was the first in the French language.

The difficulty in reading this book is to distinguish the Irish tradition (the original text) and the biblical tradition (the text added by medieval copyists). Because of this addition, it is surprising that historians consider the *Lebor Gabála Éirenn* to be a legend when it describes with great accuracy characters and events from the distant past. Some of these characters have been used in Irish mythology, but the 'Book' (we will use this diminutive term) shows that all the deities involved were, without exception, mere mortals. And when the biblical tradition is subtracted from the text, we are dealing with a book of history.

In the format of the 1884 French translation, the Book is 180 pages long and we will concentrate on pages 8 to 95. These pages describe the 6 major invasions of Ireland. **Medieval copyists changed the original dates to coincide with the biblical calendar.** It is therefore lost. But by cross-referencing events of the Book with historical events, we can deduce that the second invasion took place around 1200 BC. And the most surprising thing is that the populations involved in invasions 2 to 6 have the same common ancestors, namely two Indo-Europeans from the shores of the Caspian Sea: Aitech and his brother Baath. They are therefore the patriarchs of Ireland.

We have tried to restore the original calendar and so far this is what we can offer (at that time, rulers could live long and beget late):

Columns

❖ The Book: event	Event reported in the Book
❖ BC From	Current dating of Egyptology
❖ BC To	Idem
❖ The Book: year	Canonical year in the Book
❖ The Book: generation	Generation deduced from the Book
❖ *	Average nb of years per generation
❖ BC?	Our proposal

Scythia: The Amazing Origins of Ancient Ireland

The Book: event	BC From	BC To	The Book: year	The Book: generation	*	BC ?
Nel and Scota				Baath, 3th		
Sru (grandson of Nel), contemporary of pharaoh Twosret				Baath, 5th		
Pharaoh Twosret (reign)	1 191	1 189	n/s			
Partholon (landing in Ireland)			2 520	Aitech, 6th		1 260
Nemed (landing in Ireland)			2 850	Aitech, 9th	82.5	930
Fir Bolg (landing in Ireland)			3 226	Aitech, 18th	54.3	554
Tuatha De (landing in Ireland)			3 303	Aitech, 22nd	46.1	477
Galam (father of Erimon), contemporary of pharaoh Nectanebo				Baath, 24th		
Pharaoh Nectanebo I (reign)	379	361	n/s			
Pharaoh Nectanebo II (reign)	358	340	n/s			
Gaedil (Erimon, landing in Ireland)			3 500	Baath, 25th	49.0	280

As the Book will show, the descendants of these patriarchs will influence events in Greece and Spain. And on their way, they will meet Egyptians, Athenians, Philistines, Cruitneacs in the north of Europe, Bracas (?) in Spain, Fomoraig on the island of Britain (now Great Britain), etc. We will ignore the first invasion, whose population was decimated in less than a year due to a disease (or even an epidemic). But before tackling the second invasion, we will describe the background of the ancestors of these ‘invaders’.



Caucasus Mountains

Author: Richard Mcall | Pixabay

Nel and Scota

It all starts in the Caucasus where Aitech and Baath are said to have lived. The latter has a grandson, Nel, a Fenni prince (an Indo-European population of the region whose leader is his father, Feinius Farsaid). Nel married one of the daughters of the pharaoh at the time. This girl was called Scota and her name is said to be the etymology of the word Scythian and of the word Scot. But Nel and Scota only travelled between the Caspian and Red Seas and never set foot in Western Europe. It is worth noting that 3,000 years ago, the Mediterranean Sea and the Red Sea were connected by an arm of the sea that was hazardous to navigation. And this seemed to be linked to the shallow water and the presence of quicksand.

As for Scota, she is said to have met the famous Moses in her homeland. The encounters between Scota and Moses are so realistic that this addition by medieval copyists can be considered a masterpiece. Nel and Scota had a first son, Gaedel Glas, who was nicknamed the Green. His name is said to be the etymology of the term Gael, the people who carried out the last invasion of Ireland. But Gaedel the Green will never see Western Europe, let alone the green of Ireland.

Scythia: The Amazing Origins of Ancient Ireland

Let's leave Baath's descendants aside for the moment and return to his brother Aitech. If we consider Aitech's generation as the first generation, it is one of his descendants in the 6th generation who will lead the second invasion of Ireland.



Sicily (sea shore)

Author: Marpiclic | Pixabay

Partolan

Partholon is thus of the 6th generation. He lives in Sicily, in a colony of a Scythian population based in Greece. Everything is going well until he and his brother decide to murder their parents to take over. Then he heads to Greece (apparently to be accountable) and stays there for a year. At the end of his stay, he, his wife and his retinue head for Ireland via Aladacia (linked to ancient Dacia), the columns of Hercules (Gibraltar) and Spain.

The journey took two months and twelve days. The year was around 1200 BC. Historians know that at that time, the Phoenicians travelled the Mediterranean and even the Atlantic coast of Europe, and that they had trading posts on the Mediterranean coast of Spain. But the most surprising thing is the maritime mastery of these populations originating from the Central Asian steppes.

The question remains: how did Partholon know about Ireland? In this respect, one may wonder whether Phoenician merchants were not already transporting tin

from the ancient Isles of Scilly (British Isles) to the Mediterranean. It is worth remembering that tin was used in the most important alloy of the time: bronze, an alloy of copper and tin. And tin was less scarce on the shores of the Atlantic than in the Mediterranean basin.

When Partholon set foot in Ireland, the island was deserted and it was necessary to clear the land to develop agriculture. He and his retinue, including three druids (around 1200 BC), roll up their sleeves and after ten years, the result is very successful. And this attracts the attention of a nation based on the neighbouring island of Britain. The members of this nation are called the Fomoraig (Fomoirii). They were not Bretons because the latter landed in Britain eight centuries after.

Apparently, the Fomoraig are not very advanced. They are unable to develop agriculture to the extent that their food is limited to 'fish and birds'. On the other hand, they have skills in building cities and ships and in making weapons. The confrontation between the Partholon retinue (whose number is not specified) and eight hundred Fomoraig is very violent. And no native is spared. It should be remembered that the Scythians were known in antiquity for their fighting skills.

Two hundred years later, the Scythian colony in Ireland will reach nine thousand members. But in a single week, the population would be eradicated by the 'plague'. This 'diagnosis', probably made by medieval copyists, is dubious, for the plague does not eradicate a population in a week. And one cannot rule out the hypothesis of a Fomoraig late revenge by a large-scale poisoning (of drinking water?). And there is no mention of the fact that a colony of nine thousand Scythians is starting to look scary.



Caspian Sea, near Baku

Author: Roya Mehralizade | Pixabay

Nemed

Only 30 years later, a certain Nemed, his spouse Relbeo, daughter of the 'king' of Greece (according to Ó Cléirigh's), and his people set foot on the island of Ireland. Compared to his ancestor Aitech, he is of the 9th generation. But where did Nemed come from? And why Ireland?

Nemed came from Scythia, in which he exercised an authority that is not specified in the Book. His point of departure was the Caspian Sea. At that time it was possible to sail between the Caspian Sea and the Cimmerian (Black) Sea. Nemed's fleet consisted of thirty ships (between one thousand eight hundred and three thousand people). It is said to have strayed into the 'Cod Sea' (the North Atlantic?) to such an extent that it took one and a half years to reach Ireland.

For the rest, the reasons for this departure from Scythia are not specified. As Partholon was Nemed's great-great-uncle, one or more of his ships may have sailed

regularly between Ireland and Scythia. In this case, Scythia had not heard from Partholon for 30 years.

Nemed landed in Ireland. The Fomoraig did not occupy the island (probably because of their unsuitability for agriculture). But they occupied a fortified place on a promontory and were led by a certain Conaing, son of a Fomoraig ruler from Britain. So, before clearing plains, Nemed began to build 'raths', circular fortified ditches in the middle of which the Scythians built their habitats.

The confrontation with the Fomoraig is inevitable. Two Fomoraig kings come to Conaing's aid. Despite numerous setbacks, Nemed is almost winning when a 'plague' (strangely reminiscent of the one that exterminated the Partholon population) takes the lives of him and three thousand of his subjects. And the surviving Scythians submit.

Tired of a long servitude (about 160 years), the descendants of the Scythians, whom we will call the **Nemedians** (for ease of reading), send an embassy to the descendants of Nemed's Greek in-laws. And the Greeks are happy to come to the rescue. We can state that we are around 700 BC, several centuries after the Trojan War. And at that time, the Greek warriors may have needed action. So they charter a fleet of three hundred ships and there are thirty thousand of them (...) when they land in Ireland.

Afterwards, there is little suspense, although the Fomoraig put up a good fight. The Greeks sack the Fomoraig' fortified place and the Nemedians return the honours and release them from their obligations. The Greeks set sail again with most (if not all) of the booty. And the Nemedians deal with their dead, who still litter the floor of the ancient fortress of Fomoraig.

But a fleet is pointing out to sea and it is not the Greek fleet but that of the Fomoraig's ruler, More (that is his name). The Nemedians, who have lost many men, find themselves greatly outnumbered and defend the port at all costs to prevent Fomoraig from deploying. But the events do not end there. A violent storm arises and sweeps away the entire Fomoraig fleet (except for More's ship). And it also sweeps away all the men who were fighting on the shore, except for thirty Nemedians. The Book explains that the ruler More was so thirsty for revenge that

he did not put his fleet under cover and this forced all the protagonists on the shore to continue the fight.

For the thirty survivors, this is too much. They have paid too heavy a price on this land of Ireland, and they decide to leave it. As the three remaining leaders could not agree on the destination, they split into three groups. The first group will sail to Greece, the second will land on islands in northern Greece and the third will sail to the island of Britain, the land of the Fomoraig. The third group's destination seems reckless (even unconscious) but the destruction of the Fomoraig ruler's fleet could reinforce this bold choice. We can also specify that this group is led by Britan (Britain, Ó Cléirigh's **Breotan**) and Fergus Red-Side, his father, two accomplished warriors.



Young Irish sisters

Author: Pretty Sleepy Art | Pixabay

Fir-bolgs

Two hundred years after the departure of the Nemedians, new Scythians set foot on Irish soil. They were the 18th generation of their ancestor, Aitech. They call themselves the Fir Bolg. In their language, Fir means Men and a bolg means a leather bag for carrying soil. According to some historians, the term bolg is the etymology of the Belgian. In this respect, we can recall that the Roman army that occupied the island of Britain much later compiled a list of the island's populations. This list included several Belgian populations (grouped in the south and south-east of the island).

The Fir Bolg are ruled by five brothers, the eldest of whom, Slaine, was Ireland 'first king'. They are descendants of the Nemedians group who left Ireland for Greece. At first they were warmly welcomed by the Greeks, since the exploits of the Greek warriors on the island of Ireland were still fresh in their minds. However, the soaring population of the Nemedians eventually worried the Greek authorities and they decided to enslave the Scythians.

Scythia: The Amazing Origins of Ancient Ireland

Tired of their servitude, the descendants of these Nemedians escaped from the 'stony' mountains where they were confined to forced labour. They used a stratagem by hiding in leather bags used to evacuate the soil (stones?). Then they eventually reached a place of embarkation. The Book does not give details of the chartering of ships and the sea journey.

Once on the island of Ireland, they divided it into five territories. The Book says little about the Fir Bolg, but it does state that their sovereignty over Ireland was never contested until the arrival of the Tuatha De.

In conclusion, the Fir Bolg were divided into three tribes: the Fir Bolg themselves, the Gailioin and the Fir Domnann. Concerning the Fir Domnann, we can recall that in Roman times, there were Damnonii and Dumnonii tribes on the neighbouring island of Britain.



Imbros' gorge

Author: FotoIT | Pixabay

Tuatha Dé

Eighty years after the arrival of the Fir Bolg, the new conquerors call themselves the Tuatha De. In their language, Tuatha means 'people' and De 'goddesses'. From the ancestor Aitech, they are 22nd generation descendants and are also descendants of the group of Nemedians who left the island of Ireland for the islands of northern Greece.

The Book tells us that these islands were four in number. We may recall that in the northern Aegean Sea there are four islands: Samothrace, Thasos, Imbros and Lemnos. About Samothrace, ancient Greek historians are aware of the religious importance of this island for the Greeks. The Book states that druidism and 'sciences' were taught on these islands.

(Ó Cléirigh only) When their 'studies' were complete, the Nemedians left the islands with a memento from each island. And these souvenirs became objects of veneration among the ancient Irish. We start with the spear of Lug (Lugad), a god

of Irish mythology (a Tuatha De born much later). Then we continue the sword of Nuadu, another god (another Tuatha De born much later). We continue with the cauldron of Dagda. Dagda was a nickname (or title) borne by Eochaid, a Tuatha De. The latter's nickname was the Great Patriarch (born much later). Contrary to what some historians claim, Dagda was never the name of a character in the Book and even less that of a god. And we end with the famous Stone of Destiny. It has been present at every coronation of the British monarchy for centuries. The Book states that this stone made, in ancient times, a 'noise'. Finally, Destiny refers to the Island of Destiny, an Ireland ancient nickname.

(Ó Cléirigh only) After these Nemedians left these northern Greek islands with their memories, they settled for about 200 years in a territory between the Athéansta (Athenians) and the Félistinéada (Philistines). These two neighbours regularly quarrelled, and the descendants of the Nemedians remained cautious on the sidelines. Until one day, after a terrible battle, the descendants of the Nemedians (the future Tuatha De) healed many of the Athéansta to the point of restoring many of them to health.

The expression 'to health' is a mild euphemism, as this anecdote in the story is surreal. It is best to quote the French translation.

(Ó Cléirigh only, free translation from Lizeray's text) *'They fought with all their strength and the victory was won over the Athéansta, so that all their troops were slaughtered, except for a few. Then the Tuatha De began to heal the Athéansta and by their sorcery (by their druidism) they put demons into the bodies of the slain heroes among the Athéansta, who were still ready for battle and made new provocations. Great was the surprise of the Félistinéada when they saw the men they had killed fighting them again the next day. They informed their Druids of this; the Dean of the Druids gave them his advice and said to them: bring (he said), wooden spears and tree bark to the battle tomorrow, and if you win, place the wooden spears on the necks of the men you will kill tomorrow: if they are demons, a crowd of worms will come upon them. They did so. The Félistinéada triumphed again; they placed wooden spears on the necks of the heroes they killed, and worms came on the heads.'*

No comment. Except one: the medieval copyists added 'by their sorcery' whereas in Greek and Scythian antiquity, sorcerers did not exist. One can speak of a lack of fair play towards druidism.

Obviously, this triggered the anger of the Philistines against the Scythians. And to avoid the massacre, the future Tuatha De fled and wandered and finally reached the north of Albania where they stayed for seven years. Then they decided to head for Ireland and seemed aware that they would have to contend with the Fir Bolg. The Book says nothing about their sea voyage but states that the wife of Nuadu, ruler of the Tuatha De, was called Tailtiu and that she was the daughter of the 'king' of Spain, Mag Mor. This suggests that the Tuatha De had stopped in Spain before heading to Ireland.

Of course, the confrontation with the Fir Bolg raged on and the Tuatha De came out on top with heavy losses. Nuadu even had his hand cut off, so that he could not exercise sovereignty for seven years. The care of Nuadu is so strange that it is best to quote the Book:

'Bress s. Elada took the kingship of Ireland post, to the end of seven years, till the arm of Nuadu was healed: a silver arm with activity in every finger and every joint which Dian Cecht put upon him, Credne helping him. But Miach son of Dian Cecht fixed joint to joint and vein to vein of his own hand, and it was healed in thrice nine days; and on that account his silver hand was given as his guerdon.'

'Vein to vein'? In modern medicine, this is called a prosthesis.

The Fir Bolg were decimated and the survivors took refuge on 'remote' headlands and islands. It is likely that these Fir Bolg refugees or their descendants, faced with the limited resources of the headlands and islands, eventually landed on the island of Britain.

Then the Tuatha De, who were not very combative during their former stay in Greece, fought over the sovereignty of Ireland. The Book describes these disputes in detail, but we will limit ourselves to mentioning characters who have passed into posterity. We begin with Brigit, a goddess of Irish mythology who was a niece of Nuadu. She was a poet, which in her time was a sign of social success. We then move on to a little nephew of Nuadu, Mac Cuill. We continue with Lug, known as the Long Hand. He is a god of Irish mythology. He was the lucky holder of the spear from the islands north of Greece. He was a nephew of Nuadu and ruled Ireland for 40 years. Then he was killed by Mac Cuill who must have been impatient with Lug's longevity.

There remains a point to be clarified: why did Tuatha De reappoint in Tuatha De Danan? Hypotheses do not miss, including the most picturesque. For example, according to one of them, the Tuatha De Danan (or Danann) would be one of the twelve tribes of Israel, that of Dan. However, it was enough to read the Book. Nuadu had a small niece, Danan, and this last had three girls. The religious prestige of his three daughters was such as they were high (in their lifetime) at the rank of goddesses and as they were called Danan. And Tuatha De, people of the goddesses, became the Tuatha De Danan, the people of the goddesses of Danan.

There is still one point to be clarified: why did the Tuatha De rename themselves as Tuatha De Danan? There is no shortage of hypotheses, including the most picturesque. For example, according to one of them, the Tuatha De Danan (or Danann) would be one of the twelve tribes of Israel, that of Dan. However, it was enough to read the Book. Nuadu had a great-niece, Danan, and she had three daughters. The religious prestige of her three daughters was such that they were elevated (during their lifetime) to the rank of goddesses and were called the Danan. And the Tuatha De, people of the goddesses, became the people of the goddesses of Danan.

We shall conclude with a strange passage from the Book. In the nineteenth century, the Irish Academy deleted this passage but Trinity College retained it.

(Ó Cléirigh only, free translation from Lizeray's text) *'Tethor the distinguished who discovered mead, brave was the man. The*

hazel tree was the god of the grandson of the Dagda who was not black, Banba was his wife.'

Let us first identify the characters. Tethor was a brother of Mac Cuill and had the nickname 'Son of the Hazel Tree', because he worshipped this tree (...) Eochu, nicknamed the Dagda, was Tethor's grandfather. And now we come to the most surprising term: the Dagda was not 'black'. Black of skin? It wouldn't be so surprising, because according to the Book, the Scythians had settlements south of the Red Sea and these settlements had good relations (even marriage ties) with the Egyptian elite and its pharaohs. And historians know that some pharaohs and dignitaries were black.



Ireland (countryside)

Author: Bayawe | Pixabay

Gaedil

We end up with the Gaedil, better known as Gaels. This was also a Scythian population, but unlike the others, they were not descended from the ancestor Aitech but from his brother Baath. We are talking about the 25th generation from that of Baath. They are descendants of a long dynasty of Scythian rulers, going back to the ruler Nenual, brother of Nel, whose history we have already mentioned.

They are less gifted in 'science' than the Tuatha De but they are fearsome warriors. We begin with the 300 years before their arrival in the land of Ireland. The story starts with the 12th generation and more specifically, with two sons of a Scythian ruler: Allot and Lamfhind. When the story begins, they are on the Caspian Sea, then sail to the Libyan Sea and land on a 'pleasant' island called Cercina (Kerkennah Islands, Tunisia). They stayed there for a little over a year.

When they were on the Caspian Sea, they were confronted with 'mermaids'. The Book considers these creatures as 'beasts' but their description is worth a look:

(Ó Cléirigh only, free translation from Lizeray's text) *'They had above the navel a prodigiously beautiful woman's body, a gorgeous woman's face, and, on their heads, blond hair that fell lower than their shoulders ...; fish they were from the navel to the tip.'*

But there is a less attractive element: they were carnivores.

After this journey, their druid, Caicher, makes a prophecy: the Gaels will reach the island of Ireland in ... 300 years. After their relatively short stay on the island of Cercina, they settled in the country of the Macotic Marshes (?), whose sovereignty they consolidated until the 21st generation. Then the Gaels set sail again. Their leader at the time was called Brat. They settled in Spain and fought against the Toisions (Greeks?), the Bachra (?) and the Lombards. The presence of the Lombards, originally from Scandinavia, in Spain at this time is surprising. On the other hand, the presence of Greeks would be less surprising: they had supplanted the Phoenicians in Spain. Then the Book states that the next generation of Gaels subdued 'all the clans of Spain' (which is probably an exaggeration).

This generation (the 22nd), conquerors of Spain, with the ruler Bregon at its head, built their capital and named it Brigantia. It is easy to identify where this Brigantia is, because when the Romans invaded Spain, they renovated an old city and gave it the name of Brigantium (present-day A Coruña). The 23rd and 24th generations were uninterested in Ireland (and even seemed to have forgotten its existence). One of the leaders of the 24th generation, Galam, decided to make a voyage to Scythia, the land of his ancestors, which he had never visited. His fleet consisted of forty ships (between two thousand four hundred and four thousand people). He sailed beyond the maritime limits of Galian (the name of the country of the Gaels in Spain?), via the columns of Hercules (Gibraltar) and Sicily.

In Scythia, Galam was so well received that he became the son-in-law of the Scythian ruler of the time, Refloir. But Galam became so popular that Refloir took offence and challenged him to a duel. A duel that proved fatal for the ruler. As a

result, the Scythian dignitaries banished Galam. He had to abandon his wife but was allowed to take his two sons with him. And the Gaels set sail again with their ships.

Direction... Egypt. The pharaoh of the time, Nectanebo (Lizeray's Nectonibus), received him warmly. It must be said that Galam was a descendant of the Scythian Nel who had married Scota, the daughter of an ancient pharaoh. Galam received land and even the hand of one of the daughters of Nectanebo. In memory of the ancient Scota, the Gaels gave Galam's wife the same name: Scota. After a stay of unspecified length, Galam decided to return to Spain and took Scota with him.

Before reaching Spain, he stayed with the Macotic Marshes. It is known that the Gaels had secured sovereignty over these Marshes, but the Book does not give details of the native population.

Finally, having followed (or taken back up) the Rhine, followed Gaul (Gaul), etc. Galam is back in the Marshes and decides to go back to Spain. He discovers Brigantia, a city which is not any more at the hands of Gaels. He dispels the population of the city and takes back the control of the region. Of course, Bracas and Lombards try again. And they have new allies: Chartered them out (Friesians?) Galam wins all battles and restores the sovereignty of Gaels. And the population, as a sign of recognition, will call him Galam Miledh. According to Lizeray, Miledh would have a signification identical to Latin 'militis' (serviceman). Historians use the nickname Miledh (or derivatives as Mil or Milesius) for the name Galam.

Finally, after having travelled along (or up) the Rhine, along Gaul, etc., Galam returns to the Marshes and decides to return to Spain. There he discovers a city of Brigantia which is no longer in the Gaels hands. He drives the population out of the city and regains control of the region. Of course, the Bracas and the Lombards come back. And they have new allies: the 'Frétions' (Friesians?). Galam wins all the battles and re-establishes the sovereignty of the Gaels. His people, as a sign of gratitude, will call him Galam Miledh. According to Lizeray, Miledh would have an identical meaning to the Latin 'militis' (military person). Historians use the nickname Miledh (or derivatives such as Mil or Milesius) for the name Galam.

The last two sons of Galam were born in Spain and were called Erimon (Ó Cléirigh's **Ereamon**) and Erannan. Then Galam died of the 'plague' and so never set foot on Irish soil. The Book states that the Gaels had so lost sight of Ireland that it will take a sign of fate for the three-century-old prophecy of the druid Caicher to be fulfilled. During a 'clear winter', a great-uncle of Erimon, Brega, thought he saw 'a country and a beautiful island'. It is certain that the site of La Coruña is at the same latitude as the island of Ireland, but it is still a little far. On the strength of this vision, Brega prepares a fleet, even if relatives try to dissuade him.

Finally, Brega will set foot on Irish soil but the Tuatha De chiefs will not spare him. And it is to avenge his great-uncle that Erimon/Ereamon will land in Ireland. He never set foot in Spain again and became King of Ireland. It is said that the name of present-day Ireland, Eire, derives from the prefix of his first name: 'Ere'. But the suffix 'amon' also attracts attention. Amon was the god of the city of Thebes in Egypt and Erimon's mother was called Scota, the Egyptian.

To conclude, given that the ancient language of the Irish and Scots is Gaelic, what would be the fundamental difference between the Irish and the Scots? There are several clues in the Book that suggest that some present-day Scottish clans originated from ancient Tuatha De clans.



Don't recognise it? Seriously?

Author: Rudy and Peter Skitterians | Pixabay

Conclusion

Through these five invasions of Ireland, some questions arise about certain nations of ancient Europe. For example, during his journey through Europe, why did Galam Miledh not come across any German or Celts? Historians do not rule out the fact that German may be descendants of Scythians. But did they come from the East (the continent) or the West (the British Isles)?

It is remembered that after the last battle between the Nemedians and the Fomoraig, there were thirty survivors. Then, they divided themselves into three groups, specifying that one of the three took the direction of the island of Britain (Great Britain). The Book mentions (twice) the names of the thirty but without specifying their distribution in the three groups. But after mentioning the leader of the first group, Erglan, three names follow. Then after mentioning the leader of the second group, Britan, fifteen names follow. Finally, after naming the leader of the third group, Simeon, there are nine names left. The Book states that each group consisted of ten people but this is not consistent with the way the sequence of leaders and names is presented.

The group we are interested in is the Britan group which will be heading for the island of Britain. In this group, we find a member called German. As the populations of the time used to name themselves after a common ancestor, we can wonder if German is the ancestor of the Germanen. In the same vein, the name of the Brittons, an ancient population of the northern coast of the European continent, could be a reference to Britan. These Brittons should not be confused with the Bretons.

Historians know that the Celts are descendants of Cimmerians from the Black Sea. They are also Indo-Europeans, but they did not have relations with the Scythians. The Greek historian Herodotus mentions them in his book at a time in their history when the Scythians were about to overwhelm them (we are around 600 BC). And they make the decision to migrate westwards up the Danube. Herodotus describes the debate among the Cimmerians between those who wanted to stay and those who wanted to leave. Today, historians know that they settled first on the territory of present-day Romania and then on the Danube Plain.

Finally, a third wave of Cimmerians emigrated even further west to the territory between the Paris Basin and the Alps. And these third wave Cimmerians called themselves the Kelti (Celts). It should be remembered that for the Romans, the Celts were one of the three populations of Gaul. The other two were the Belgians and the Aquitanians (Basques).

That said, everything indicates that Galam did not go to the Danube Plain and the German-Polish plain. And that he only went along Gaul. At that time, the population density of the Celts must not have been high. And the Germanen were not necessarily deployed in the German-Polish plain. For example, geologists know that this plain was still below sea level 10,000 years ago. And we can assume that it was still swampy 2,500 years ago. Moreover, during Galam's journey, the Book mentions the great northern ocean, and if it is the North Sea, we could deduce that this sea was larger than today.