





Gift of Mrs. James O Boswell  
October 16, 1972

BL 900 .B685  
Boswell, Winthrop Palmer.  
Irish wizards in the woods  
of Ethiopia

IRISH WIZARDS IN THE WOODS OF ETHIOPIA  
or an  
Inquiry into the Meaning of God

by

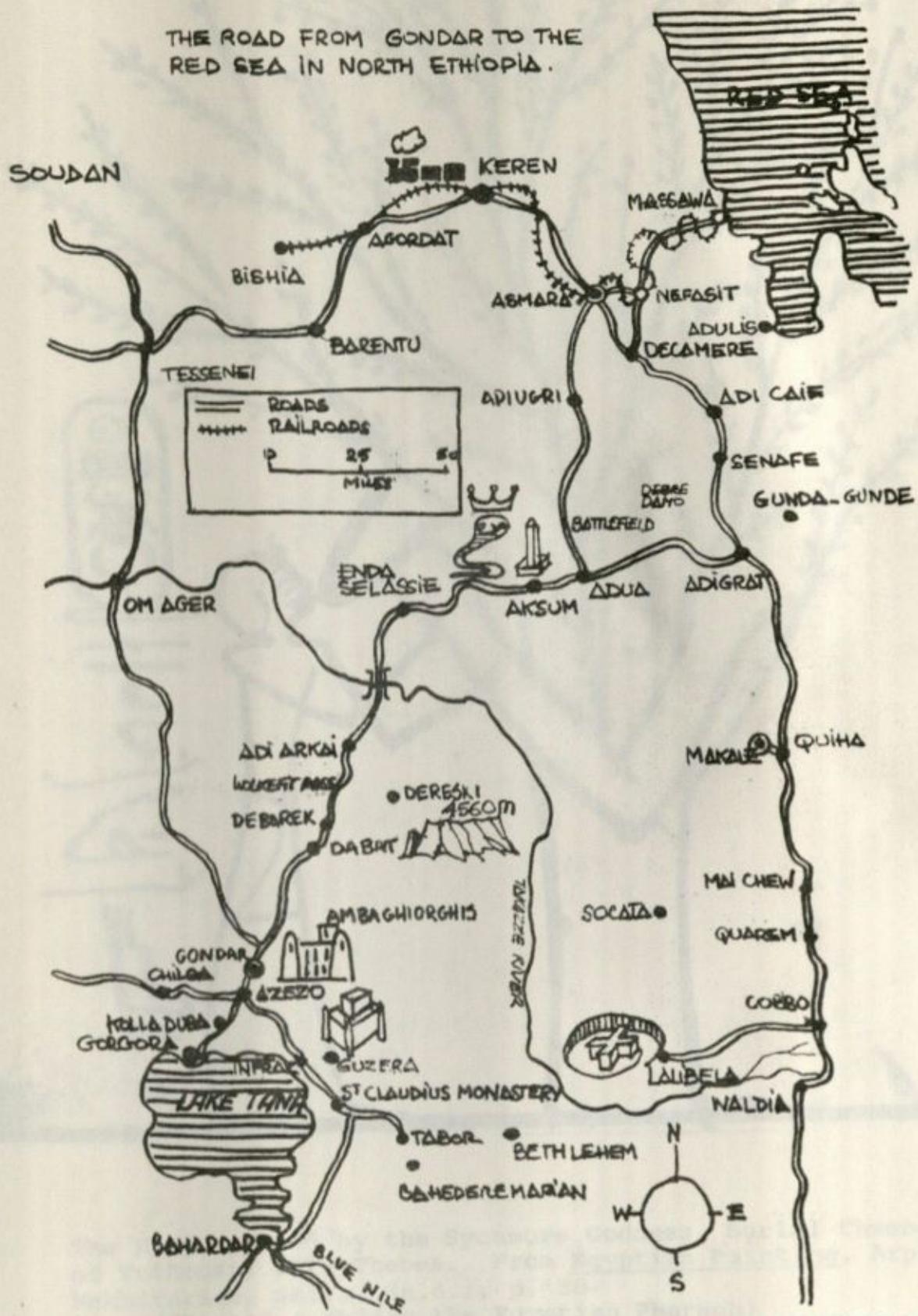
Winthrop Palmer Boswell, M.A.  
San Francisco State College

July 5, 1972  
Revised

Copyright 1972  
Winthrop Palmer Boswell

## THE ISLAND OF MEROE

THE ROAD FROM GONDAR TO THE  
RED SEA IN NORTH ETHIOPIA.





The King suckled by the Sycamore Goddess, Burial Chamber  
of Tuthmosis III, Thebes. From Egyptian Painting, Arpag  
Mekhitarian, Skira, (n.d.), p. 38.  
("Banba" suckling the Egyptian Pharaoh)

## CONTENTS

LIST OF ILLUSTRATIONS . . . . .	v
PREFACE . . . . .	vi
INTRODUCTION . . . . .	1
THE DRUIDS AS THE TREE MEN OF EUROPE . . . . .	11
IRISH AND ETHIOPIAN PARALLEL TRADITIONS . . . . .	14
THE IRISH INVASION LEADERS MOVE THEIR TRIBES TO THE PARADISE OF THE WEST . . . . .	22
ETHIOPIAN AND IRISH DRUIDICAL TREE WORSHIP COMPARED . . . . .	35
BANBA, BAOBAB TREE AND DRUIDESS FROM ABYSSINIA AS FIRST INVADER OF IRELAND . . . . .	39
ZEDDI OR SEUD AS THE "CEDAR" TREE AT AXUM . . . . .	45
ETAN, LIBAN, MACHA, ANGUS AS THE INCENSE TREE OF THE ISLAND OF MEROE . . . . .	55
THE ROYAL FIG AT AXUM AS THE TREE OF KNOWLEDGE, WARKA AND DARO . . . . .	63
THE EBONY TREE AT AXUM AS EOCHAID, THE KING GOD OF IRELAND . . . . .	70
DATE PALMS AT ADULIS AS THE ANCIENT NAME FOR IRISH TARA . . . . .	80
FIG, OAK, CEDAR, JUNIPER, INCENSE AND DATE PALM IN EGYPTIAN TOMBS . . . . .	87
LIST OF COMPARATIVE TREE NAMES . . . . .	98
LIST OF GENEALOGIES . . . . .	99

ILLUSTRATIONS

MAP . . . . .	Frontispiece
KING SUCKLED BY THE SYCAMORE GODDESS: BURIAL CHAMBER OF TUTHMOSIS III, THEBES . . . . .	Frontispiece

It is interesting to notice that Amasis's mother was a sycamore tree. Her name was Aseneth, and she was suckled by the sycamore goddess. This is mentioned in the "Book of the Dead" of the Egyptian king Amasis, who, according to Herodotus, was the 26th king of Egypt. He was buried in the pyramid of Mycerinus at Gizeh. The pyramid was built of stone blocks, and it was said that the stones were brought from the island of Crete. The pyramid was built of stone blocks, and it was said that the stones were brought from the island of Crete.

The sycamore with its fruit was known as "Aseneth" in Egypt, and only the Egyptians knew about this tree. There was also another tree called "Aseneth" in Egypt, which was called "Aseneth" in Egyptian, and "Aseneth" in Greek, being the general Egyptian name for the sycamore tree. It was said that Aseneth was a sycamore tree, and it was also said that the Sycamore pines and firs of the forest were planted by Aseneth, the Ethiopian Queen of Ethiopia, known as Queen Aseneth, who was the mother of Aseneth.

The sycamore tree is often mentioned in the Bible or Hebrew literature, as the Queen of Sheba, as well as in the Book of Kings. These last two names are mentioned in the Egyptian tradition and

## PREFACE

I have made three recent trips to Ethiopia, or what King Arthur's legend called "Caer Siddi." During my last trip in February, 1971, I collected information which forced me to revise Irish Wizards In the Woods of Ethiopia. I learned that the term "Dabtara" is identical with Salt's eighteenth century rendition of the term for learned man, "Doftor" or "Doughter." I conclude that Ethiopia's ancient capital of Axum was indeed the city of the Druids or doctors. Doresse (Ethiopia, page 72-73), says that the entire ecclesiastical quarter of Axum is called "Dabtara" and he demonstrates in his aerial photograph of Axum that it was a circular enclosure surrounded by a ring of trees.

The parallels with megalithic structures in Britain are only too obvious. There are Scotch pines growing in the grove at Axum which are called either "Seheddi" or "Etan"-- this last name being the general Ethiopic term for the incense product. Cambrensis said that frankincense grew in Ireland and he added that the Scotch pines and firs of the island were what he meant by frankincense. Ethiopian linguistic tradition proves that Cambrensis knew whereof he spoke.

The frankincense tree as Etan or Makker relates to the Queen of Sheba as the Virgin, or Macha-da or Magda. These last two names are given to Sheba in Ethiopian tradition and

refer to her before her liaison with Solomon. "Machan" also means "barren" in Tigrinya, or the state Sarah was in before God allowed her to conceive Isaac. Still another word for "virgin" in Tigrinya is "Dengel" which is pronounced identically with Irish "Dingle." Dingle, a town in the province of Kerry, is the center of a huge megalithic area near the spot where Ethiopian Banba landed in Ireland.

The reference to the Sacae on page 96 is quoted from Schoff's edition of the Periplus of the Erythraean Sea, but it comes from one of his notes quoting Ptolemy the Geographer. How Schoff could have asserted that Ptolemy knew nothing about Axum is a complete mystery to me. But he definitely states on page 62 of his edition of the Periplus that "Ptolemy locates 'a city of the Sacae' in the Tigre highlands, but has no knowledge of Axum". Of such things is scholarship made and unmade. I bring it to the reader's attention so that he can realize that authority is not infallible.

Finally, I must point out that petroleum and oil in general have been used for medicinal purposes from very ancient times. "Snake oil" in American slang is a by-word for a product sold by a smooth and very articulate huckster. That description applied to the Phoenicians, a caste of medicine men and merchants with a talent for peddling their monopolies at fairs all over the ancient world. The Phoenicians are still with us, and as we wrestle with the problems of a planet filled with too many people and too few resources, we should

understand that these problems originated thousands of years ago. They are the result of human activity carried on in a hereditary and unconscious pattern. To the extent that we remain unconscious of this pattern our behavior is determined, but once we recognize it we have what is called "free will." This work is aimed at increasing our ability to choose intelligently through recognition of the continuity of function and status for the "Establishments" of twentieth century man.

July 5, 1972.

## INTRODUCTION

In our scientific and atheistic age, learned men discuss the question of whether God is dead or relevant to modern society with apparent objectivity and open-mindedness. The tone is usually elegiac and sometimes desperate, but the question is consistently treated as an either/or proposition. God (whatever that may mean), is merely a supernatural force and apparently he or it cannot be invoked to any purpose in the late twentieth century. But I would like to ask the question in a different way. Suppose God is definable as the ancestral learned man and chief who created culture for homo sapiens as well as the supernatural force who stimulated that creation? Would this make any difference? Suppose that all of man came from one specific area, now called Aden? And suppose that we diffused ourselves and our techniques throughout our ravaged planet? Would the Bible speak to us as myth and poetry alone, or would it be a genuine prehistoric and anthropological document waiting to be renewed as a well of inspiration?

What if the very men who address us as doctors of medicine, science, and art are descendants by blood or adoption of the first Doctor or Magus who was sacrificed on a sacred tree, and died so that he and the tribe could be reborn in countless reincarnations? Then God would be both dead and

and alive, would he not? Yet, this possibility is never mentioned. There is, in fact, total silence on euhemerism, or the theory that Gods were and are human ancestors and their powerful governing descendants; total silence on God as nature or what the ancient Egyptians called Neter or Nutar. The Egyptian word demonstrates something very important; the fact that the racial memory has preserved the idea of God's sexual neutrality, the neuter quality and natural essence of God. Man has fought nature, and abhors the unity concept even in sex. But to everything there is a season, and perhaps our academic elites will now consider the evidence for the existence of unity in variety, and for the beginnings of order and purpose in a world of magic and random creation. The name of that magical world is The Garden of Eden, and it still exists today along the shores of the Red Sea.

At a time when the Western school has become the Western church, and when church and state are surely one body, the modern church still suppresses all inquiry into the location of the Garden of Eden by denying that such investigation is scientific or relevant. No university offers a comparative course on the world's priesthoods and there is no possible way for any modern student to discover that the history of Ireland is the history of the ancient Egyptians, Phoenicians, and Israelites after these groups had moved to the holy island in the Atlantic. Even though Thor Heyerdahl has successfully crossed the Atlantic in a papyrus boat, and the Pacific on a

balsa raft, the mandarins in the academic world refuse to consider the Irish monastic records as historical. How convenient this attitude is as an instrument for controlling the culture! No medieval inquisitor could have disapproved.

Nevertheless, there is an Ethiopian in the fuel supply or a black man in the very wood pile that provided papyrus, balsa and cedar boats, paper, rope, perfumes, coffins, shrines, temples, and every other kind of cultural contribution. The God of Genesis was the ancestral Magus who owned that wood pile and who ruled the Garden of Aden. The Garden was a place where resin and gum trees grew--otherwise the South Arabian and Abyssinian Red Sea coastlands which adjoin the Plain of Sennaar in East Africa. Irish records are the key to the story, and the perfumes of Araby are the secret treasure behind the door to Eden.

I would like to open up the question of the incense tree and its relationship to the Irish Druids by asserting that incense and myrrh are products of Abyssinian and South Arabian trees as well as the crucial substances for the worship of God. True frankincense, or the best type of gum resin, grows only in the African and South Arabian Red Sea area, a fact which immediately isolates that area as God's Land.<sup>1</sup> In fact, South Arabia and Abyssinia were called "God's Land" by the ancient Egyptians in deference to the deity and chief who owned the sacred wood.<sup>2</sup> "Declare ye among the nations that God reigneth from the wood," said King David in Psalm xcv (xvi),

Douay version, Vol. ii, page 176.<sup>3</sup> David was referring to his own ancestor, the first king and owner of the "Balsam Land," "God's Land," or "Punt" where the only available stands of frankincense and myrrh grow even today.<sup>4</sup>

Why should a monopoly on the only supply of incense count so heavily in any discussion of the existence of God? Because incense was the single most important product used in religious rites, and the sine qua non for purifying sacrificial altars and mummifying the dead.<sup>5</sup> Not all the perfumes of Arabia could wash away Lady MacBeth's guilt, but these perfumes could and did cleanse the reeking altars on which human and animal victims were immolated to the God of neolithic man.<sup>6</sup> And incense was also the essential ingredient for mummifying the dead in Egypt. The frankincense tree was too sacred to use in ordinary Egyptian embalming rites, but its companion tree, the Balsamodendron myrrh provided the prize element for the caste of Egyptian priests who preserved the dead human body and founded the science of medicine.<sup>7</sup> Preservation of the dead body in Egypt insured the immortality of the soul, and such immortality was quite impossible without access to the groves of aromatic trees which grew in Abyssinia and Arabia Felix.

Sacrifice and preservation of the house of the soul (the body) inaugurated the neolithic age and gave birth to the idea of God. God had to be propitiated and wooed in his temple, but the human body was also his temple and had to be

preserved so that the ka or soul could make the trip to the Other World where the great God welcomed his child.<sup>8</sup>

The people who sacrificed and who embalmed were God's ministers, his viziers and representatives on earth, and incense was their monopoly product--symbol of their investiture by God as his agents. The sovereigns of Britain, all of whom descend in part from Irish kings, have presented frankincense, myrrh and gold in London's Chapel Royal on the occasion of the Feast of the Magi, ever since ancient times.<sup>9</sup> Is it not logical, therefore, to wonder whether Britain's kings do not represent the ancient Magi who brought incense, myrrh and gold to The King of Kings, and who ruled the incense territory of Abyssinia as "angels" of that Lord?

The Magi, or wise men of the New Testament, were learned doctors. In the nineteenth century, the learned men of Abyssinia still bore the title Dofter or Doughter, as Henry Salt reported in his Voyage to Abyssinia.<sup>10</sup> Such doctors had been "medicine men" or shamans, and had derived their medical knowledge from trees. All learning and even language itself began with trees, as the Irish tree alphabet clearly demonstrates.<sup>11</sup> Many centuries of experimentation must have produced the class of experts called doctors, Magi, or Druids. They were a priesthood from whose ranks kings and queens were chosen. God, in his human incarnation, was their earliest representative as well as the owner of the Tree of Life and the Tree of Knowledge which He had planted in the Garden of Eden.

Garden Genesis describes God as a gardener and a botanist.

After the creation of the heavens and of the earth, the qualifying noun, "Lord" is suddenly added to God's name, although prior to the Eden story, God is simply called "God."

The Lord God planted a garden in Eden, to the east, and he put there the man he had formed. The Lord God made to grow out of the ground all kinds of trees pleasant to the sight and good for food, the tree of life also in the midst of the garden and the tree of the knowledge of good and evil.

I believe that the Tree of Life planted by the Lord God, was either a date palm or an incense tree,<sup>12</sup> but Genesis gives no clues as to its identity. On the other hand, there can be little doubt that the Tree of Knowledge was a fig tree, for Genesis says that Adam and Eve put on fig leaves right after they had eaten the forbidden fruit.<sup>13</sup> Adam and Eve had disobeyed their father God by listening to the counsels of a talking snake, who must have been a shaman representative of the Druidical or Magian caste found in Persia, Chaldea, Palestine, Greece, Rome, and Gaul--all over the world, in fact.<sup>14</sup>

The selection of a reptile as man's primary symbol of wisdom is a very curious confirmation of Dr. Paul MacLean's thesis that the oldest of man's three brains is reptilian.<sup>15</sup> Can it be coincidence that Ethiopia has always been ruled by men who represent the snake, and that these men are still inaugurated under a great solitary fig tree at the ancient and holy city of Axum?<sup>16</sup> Could the Bible's description of the

Garden of Eden be based on racial memories of the East African Red Sea coastland near the Arabian port of Aden? I believe that the Ethiopian Emperor, Haile Selassie, like Queen Elizabeth of England, represents the persistence of a tradition which began with the inauguration of magicians under an East African tree of sacrifice.<sup>17</sup> Haile Selassie is still described in Abyssinia as a magician, a prophet and a seer, and he bears a title, Negush Negast, which is likely to be related to the Hebrew word for snake, nahash.<sup>18</sup> Ethiopians believe that the Judean botanist-wizard, Solomon, and his concubine Bilqis, the Queen of Sheba,<sup>19</sup> were the ancestors of all the legitimate kings of Ethiopia.

Recently, I went to the Garden of Eden for the second time in two years. I was looking for the Father God and the Mother Goddess of homo sapiens--Lords of the Abyss, who had been the Snake Rulers of prehistoric and Pharaonic Egypt.<sup>20</sup> The inaugural fig tree at Axum is still called "Pharaoh's Tree."<sup>21</sup> I knew that the Irish Druids had come from Egypt, and that the ancient Egyptians admitted to having been colonists from Ethiopia.<sup>22</sup> I knew also that the Druids from the holy island called Ireland were the supreme magicians, "healers" and snake priests, some of whom had been driven out by Saint Patrick.<sup>23</sup> As the "Hyperborean" Magi witch doctors of pagan Europe, they had provided Greece with its first oracular temples, at Delphi and Delos.<sup>24</sup> As the great missionary educators of Christian Europe, they had conserved learning during the Dark

Ages, building monastic shrines around groves of sacred trees.<sup>25</sup> These shrines were to become the universities of the modern western world, and in them still reside the learned doctoral caste which controls our culture.

'The monastery of Malmesbury owed its origin to the Irish.' For Maldulph, an Irish Scot,...a man of extraordinary learning and singular holiness of life, being struck with the delightful position of a grove that was at the base of a hill, lived there as an anchorite. He afterwards commenced a school, and having devoted himself with all his scholars to the monastic life, they founded a monastery. Hence..., the place began to be called Maidulphburg,...and afterwards by contraction, Malmesbury.<sup>25A</sup>

#### NOTES

<sup>1</sup>Francis Henry Butler, "Frankincense," Encyclopedia Britannica, 11th Ed., Vol. XI (1911), p. 22.  
Sylvia Pankhurst, Ethiopia (Essex: Lalibela House, 1955), p. 13.

<sup>2</sup>Raymond P. Dougherty, The Sealand of Ancient Arabia (New Haven: Yale University Press, 1932, pp. 170-72).

<sup>3</sup>E. A. Wallis Budge, The Queen of Sheba and Her Only Son, Menyelek (I) (Oxford, London: Humphrey Milford, 1932), p. lii.

<sup>4</sup>Jean Doresse, Ethiopia (London: Elek Books, 1959), p. 17.

<sup>5</sup>Sir George Birdwood, "Incense," Encyclopedia Britannica, 11th Ed., Vol. XIV (1911), pp. 348-53.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

<sup>8</sup>Arthur Koestler, "Man--One of Evolution's Mistakes?," Reflections, Merck Sharp & Dohme Publication for the Psychiatrist, Vol. 2 (1970), p. 16.

<sup>9</sup>Birdwood, "Incense," p. 350  
"Myrrh," Encyclopedia Britannica, 11th Ed., Vol. XIX (1911), pp. 114-15.

<sup>10</sup>Henry Salt, A Voyage to Abyssinia (London: Frank Cass & Co., 1967), 1st Ed., 1814, p. 333. "Dofter or Doughter in the Abyssinian seems to be the same word as our Doctor, signifying a person who has dedicated his time to learned pursuits. These men wear the habits of priests, but do not bind themselves by any vows. I am not aware by what means the word can have crept into the language."

<sup>11</sup>Auraicept Na N-Eces or The Scholars' Primer, Edited and translated by George Calder (Edinburgh: John Grant, 1917), p. 17.

Robert Graves, The White Goddess (London: Faber & Faber, 1948).

<sup>12</sup>Birdwood, "Incense," p. 350

<sup>13</sup>Genesis, 3:7.

<sup>14</sup>Pausanias 10, 5. Diodorus Siculus 4. 55.  
"Caste," Encyclopedia Britannica, 11th Ed., V (1911), 468.  
Herodotus 1. 101.

<sup>15</sup>Koestler, p. 17

<sup>16</sup>Pankhurst, Ethiopia, pp. 82-83

<sup>17</sup>Sir James Frazer, The Golden Bough (New York: Macmillan Co., 1940), pp. 703-11.

<sup>18</sup>Pankhurst, Ethiopia, p. 46. "The head of these Arabian tribes was the Nagasi (plural Negast), from the verb Nagasa which in South Arabian signifies exactor of tribute; these...were the collectors of tribute in the Sabaean realm;

in time the name came to signify the chief of the group or tribe. When the South Arabian tribes in Africa became independent of the Sabaean realm, they each adopted a chief whom they termed the Negus, a contraction of the same verb Nagasa; the supreme chief of all their tribes they termed the Negusa Negast, which is still used in Ethiopia today, and is the equivalent of the title, "Emperor."

Salt, p. 368, mentions Baharnegash frequently as a title for a district governor in Abyssinia in 1814.

Doresse, p. 23; Doresse calls the collectors of tribute Nagashi.

My guide in Gondar told me that Haile Selassie would not die until he was ready to fulfill the prophecy in Kebra Negast. No matter how many assassination attempts are made against him, he had the magic to overcome them, he added.

<sup>19</sup> Budge, The Queen of Sheba, pp. x-xiv, xlvi.

Nahib Amin Faris, The Antiquities of South Arabia (Princeton: University Press, 1932), p. 21, Note 70.

<sup>20</sup> Alan Gardiner, Egypt of the Pharaohs (New York: Oxford University Press, 1966), pp. 403-5.

<sup>21</sup> Pankhurst, p. 82.

<sup>22</sup> Winthrop Palmer Boswell, "The Roots of Irish Monasticism," (Master's Dissertation, Department of History, San Francisco State College, 1969), Chapter IV.

<sup>23</sup> Maire Macneill, The Festival of Lughnasa (London: Oxford Press, 1962), pp. 73, 400

Jocelin of Furnes, The Life and Acts of Saint Patrick (Dublin: Hibernia Press, 1809), trans. by Edmund L. Swift, pp. 264-65, Chapter CLXX.

<sup>24</sup> Boswell, "The Roots of Irish Monasticism," p. 22.

<sup>25</sup> Ibid.

<sup>25A</sup> John Lynch, Cambreensis Eversus, trans. by Matthew Kelly (Dublin: Celtic Society, 1848); original text written in 1662, Vol. II, p. 319. The old name for Maidulphburg or Malmesbury was Ingilborne. This is obviously a version of Angelbourne or Anglebourne. The Angels of the Bible are Caribs or Baraks, otherwise the South Arabian and Abyssinian incense estate lords. Whether the Angles as tribe can be shown to have derived their name from the English word "Angel" is an interesting question which deserves to be studied. Maidulph's name is rendered Maldulph, Mailduin, etc.

### THE DRUIDS AS THE TREE MEN OF EUROPE

The Druids were tree men in a triple sense of the word. In Gaelic, Dree, or Druid, seems to be cognate with the English word "tree."<sup>26</sup> On the other hand, ever since Pliny, people have thought that the word "Druid" derives either from the Greek word for oak, Drus, or the Gaelic word for oak, Daro, and that it means "Tree Man."<sup>27</sup> This is the onomastic evidence. More concretely, the Druids of Gaul and Britain inhabited the trunks of trees (in apocryphal sources)<sup>28</sup> while historic records state that they lived in groves of sacred oaks, yews or thorns, where they practiced human sacrifice.<sup>29</sup> Thus the Druids definitely symbolized tree spirits, and there is no doubt that they were worshipped as gods and saints of the wood both in pagan and Christian Europe.<sup>30</sup>

Classical parallels for Ireland's priesthood should be sought in Greek and Roman references to Dryads, the nymphs and genii who presided over the woods. Such nature deities were supplanted by gods who came in with later invading tribes, taking over the oracular shrines and their pythoness priestesses. The question of matriarchal systems and their displacement by patriarchal organizations in the Mediterranean world need not detain us at this point. I raise it only to suggest that the God of the Garden of Eden may originally have been a goddess, as Robert Graves asserts. A god and a goddess are present in the Irish story of the first taking of Ireland by a couple

from Abyssinia. And in Ireland, we have a unique opportunity to study a priesthood, alias a group of people descended from God and his consort, who were never displaced or conquered by any alien caste until the late Middle Ages. From first to last; from 3000 B.C. until the eleventh century A.D., Ireland was peopled and governed by priestly groups descended from the first divine Abyssinian pair.<sup>31</sup> Ireland was the Isle of the Woods<sup>32</sup> and the Druids, not just because it had once been a heavily forested place, but because its peoples were ruled by magicians who symbolized trees and their benefits.

These magicians maintained carefully researched genealogical records, and did so in order to prove their right to be worshipped as pagan gods or Christian saints. The Christian monks of Ireland were all lineal descendants of Druid families<sup>33</sup> and they continued to serve as objects of cults both in Ireland and in Europe. Because of these facts, Ireland is a unique example of ancestor worship in Europe, and its records offer us a chance to study the psychological and anthropological basis for our modern "Establishment"; our inability to give up faith in our leaders, even when their leadership threatens us all with destruction or the supreme Sacrifice.

#### NOTES

<sup>26</sup>P. W. Joyce, A Social History of Ancient Ireland (London: Longmans Green, 1903), Vol. I, p. 222. "...while Latin writers commonly translate 'druid' by 'magus', this same word 'magus' is retranslated 'drui' by Irish writers. Thus, Simon Magus is called in Irish writings 'Simon Drui'."

<sup>27</sup> Francoise LeRoux, Les Druides (Paris: Presse Universitaire de France, 1961), p. 12. Pliny, Natural History, XVI, 249.

W. G. Wood-Martin, Traces of the Elder Faiths of Ireland (London: Longmans Green, 1902), Vol. II, p. 307.

Julius Pflugk-Harttung, "The Druids of Ireland," Translations of the Royal Historical Society (New Series: Vol. VII; London: Longmans Green, 1893), p. 56.

Roderic O'Flaherty, Ogygia, Vol. II, p. 56 (Dublin: W. McKenzie, 1793).

<sup>28</sup> Collectanea de Rebus Hibernicis, Edited by Charles Vallancey, Vol. II (Dublin: Antiquarian Society, 1781), p. 236. "The 'drudhicydeigh' or the interpreters of the Gods of the forests, resided in the sacred groves, in caves, or in the trunk of an hollow oak; they divined by the motion of the leaves of the trees, by the blowing of the wind, and by long square slips of wood taken from several trees. Their particular studies were botany and physic."

<sup>29</sup> Lucan, Pharsalia. I. 450-58. Pliny, Natural History, XVI. 249.

Pomponius Mela. De Situ Orbis, III. 2, 18 & 19.

T. A. Kendrick, The Druids (New York: R. V. Coleman, 1927), p. 124.

Frazer, The Golden Bough, p. 110.

<sup>30</sup> Boswell, "The Roots of Irish Monasticism," Chapters I-III.

<sup>31</sup> Ibid.

<sup>32</sup> Geoffrey Keating, History of Ireland, Vol. I, edited and translated by David Comyn (London: Irish Texts Society, 1902), p. 97. "The first name which was given to Ireland was 'Inis na bhfiodhbhadh', that is to say Island of the woods."

<sup>33</sup> J. F. Shearman, St. Patrick or Loca Patriciana (Dublin: M. H. Gill, 1882), pp. 55-90. See also the genealogical charts.

Boswell, "The Roots of Irish Monasticism," Chapter III.

James F. Kenney, Sources for the Early History of Ireland, Vol. I., Ecclesiastical (only one published), (New York: Columbia University Press, 1929), Chapter V.

IRISH AND ETHIOPIAN PARALLEL TRADITIONS

The Druids of Ireland share the snake,<sup>34</sup> the tree, and a divine status with the God of Genesis who lived in the Garden of Eden. I learned on my recent trip to northern Abyssinia that Ireland's ancient Druid gods bear the names of Ethiopia's most important trees. This could be dismissed as an accident were it not for the fact that the Irish Druids called themselves Magi and claimed a Sabaean and Arabian origin for all the Magi or Druids of the world.<sup>35</sup> The monks who wrote the history of Ireland were all hereditary descendants of the Irish Druid families, and they regularly transcribed the word for Druid as Magus in their Latin writings.<sup>36</sup>

Since these Druids or Magi claimed a Sabaean and Arabian origin for their caste, it is clear that Saba was not in Arabia, but in Abyssinia. The Queen of Saba, or Sheba, is still remembered as the Queen of a Tigray tribe from the Axum area, and either she or her father are said to have killed a giant serpent king at Axum whom the people of Eritrea and Tigray describe as a sacrificing High Priest.<sup>37</sup> Similarly, the Irish Druids are described as the sacrificing snake priests of the Phoenicians, worshipers of a snake god, and according to Pliny, bearers of tattoo marks in imitation of the Ethiopians.<sup>38</sup> The tattoo marks are called "snake bites" in Lebor Gabala, and the chief of the Gaidels in Egypt was "cured" of such a bite by Moses who applied his snake wand to

the wound.<sup>39</sup> Macalister, the editor of Lebor Gabala, asserted that the story was "totemistic in origin."

Other parallels with Ethiopian history and nomenclature abound in Irish records. Both countries had a matriarchal pagan social order, and both were ruled by a line of High Priestess Queens who symbolized their lands. Marriage with such a queen insured kingship and divine status.<sup>40</sup> Ireland's line of High Priestesses was actually equated with Solomon's Queen of Sheba in an old Irish hymn.<sup>41</sup> In addition, the most famous of Ethiopia's Queens of Sheba had a father named Aghabo or Anghabo.<sup>42</sup> Both these names turn up as important ones for monastic Ireland. Aghabo was the very old monastery founded by Saint Cainnech in Kilkenny, while Anghabe was the father of Aengus the Culdee, a celebrated monk who wrote the Martyrology of Oengus.<sup>43</sup> Oengus and his father Anghabe were part of a royal magician caste in Ireland, and the Martyrology of Oengus is a gold mine of valuable clues on the Irish as Abyssinian and Egyptian gods. The Irish god ancestor Aengus had a sister named Ingube, and all signs point to the presumption that Anghabe in Ireland is a tribe name and a variant of the name Aengus.

Similarly, in Ethiopia the name Anghabo turns up as a tribe name, specifically that of a very ancient group from the neighborhood of Axum. This group is associated with another tribe called the Gabala in a Greek inscription found carved on

a stone throne at Axum's port of Adulis.<sup>44</sup> Since the Irish divinities Aengus and Ingube<sup>45</sup> were the chiefs of the holy capital of Tara in Ireland, and since Tara's ancient name Temrach means "incense" in Hebrew,<sup>46</sup> I cannot believe that the Irish invasion chronicle, Lebor Gabala Erenn, has no connection with the Ethiopian Gabala tribe. Although the Gaelic word Gabala means "taking," there is evidence that its alternative meaning is a tribe--that of the overlord Gaidels or Gaels.<sup>47</sup> It seems possible that the Anghabo and the Gabala were the chief incense producing tribes of Abyssinia, and that branches of these tribes moved to the priestly island of Ireland where they established a large and powerful family tree of Druids and monks.

Lebor Gabala Erenn, or the Book of the Taking of Ireland is the chief source material on Irish pre-history and origins. As a written document, its oldest redaction is ascribed to the sixth century A.D., or exactly the period given by Budge for the oldest redaction of Ethiopia's Kebra Negast, the chief source material for Abyssinian pre-history.<sup>48</sup> Both books are authorized compilations of very old tribal material. The racial memory of the Irish and European tribes were stored in the brains of their priesthoods, notably that of the Druids of Banba, or Ireland. Both the Irish and Ethiopian priesthoods became Christian at an early period. The time of the Irish conversion is disputed, and may have been

simultaneous with the fourth century A.D. conversion of Ethiopia.<sup>49</sup> But apparently, total conversion of Ireland only took place after the arrival of the first of the three Saint Patricks and this date is 431 A.D.<sup>50</sup> In any case, the Irish and Ethiopian priesthoods were monastic from the beginning of their Christian allegiance, and Ethiopia's priests are monastic today.<sup>51</sup>

The monastic church of Ethiopia passes on ancient history through memorization of poetic material, using certain rhythmic and mnemonic devices taught to students in the monasteries.<sup>52</sup> Exactly the same system was used for Irish history, and all records were written down by monks at a rather late date.<sup>53</sup> The scarcity of ancient documents in Ireland is almost as striking as the absence of such works in Ethiopia and has given rise to much speculation about the knowledge of writing in pre-Christian Ireland.<sup>54</sup> Such speculation is especially ironic in view of the provable fact that the Irish Druids were the Phoenician priesthood who had originated all the writing systems of the world.<sup>55</sup>

Finally, the conversion of Ireland established as the paramount deities of Druidical and Christian Erin, a mother goddess and her sacrificed son, who are said to be kin to Ethiopia's sacred "Prester Johns"--the line of Emperors celebrated in Kebra Negast.<sup>56</sup> The Ethiopian chronicle stresses the kinship between Christ and Menelik, son of Solomon and

Sheba as well as founder of the hereditary line of Negush or "King of Kings." It may be recalled that Christ was also "The King of Kings." Actually, the Greek version of this phrase has now been reinterpreted as "The King Sprung from Kings," referring, in my opinion, to the right of the Son to share in the Kingdom of Heaven or Paradise along with the Mother and the Father.<sup>57</sup>

## NOTES

<sup>34</sup>Jocelin of Furnes, pp. 264-65. "Even to this day, I am credibly informed a brazen Serpent (like that which was lifted up in the wilderness) has been preserved in the northern part of Ireland and handed down in one family through a series of ages. Their tradition records it as one of the original objects of the idolatrous worship in this Island; it is curiously inscribed with Hieroglyphics, now unintelligible, but which doubtless once excited the fear or the devotion of the Pagan Irish; and though it has ceased to be worshipped, it is still the object of their Christian superstition."

Swift goes on to theorize that Saint Patrick drove out the old Serpent worship of Ireland which was called Ophisebia when he converted the island to Christianity.

<sup>35</sup>The Passions and the Homilies from Leabhar Breac, ed. and trans. by Robert Atkinson (Dublin: The Academy, 1887), p. 472, lines 6952-80.

<sup>36</sup>The Tripartite Life of Patrick, ed. and trans. by Whitley Stokes (London: Master of the Rolls, 1887), Vol. I, p. clix.

<sup>37</sup>Jean Doresse, Ethiopia, p. 14. In this source, Anghabo is said to be a stranger who killed the Serpent King and delivered Sheba from being sacrificed to him.

Budge, The Queen of Sheba, p. lxvii.

Budge, A History of Ethiopia (London: Methuen & Co., 1928), Vol. I, p. 142.

Local legends in Axum and Lalibela say Sheba herself killed the Serpent King.

<sup>38</sup> Joachim Villanueva, Phoenician Ireland, trans. by Henry O'Brien (London: Longman & Co., 1833), p. 258.  
The Irish Version of the Historia Britonum of Nennius, trans by James Henthorne Todd (Dublin: Irish Archaeological Society, 1848), p. liii ff.

<sup>39</sup> Lebor Gabala Erenn, trans. and ed. by R. A. S. Macalister (Dublin: Irish Texts Society, 1939), Part II., pp. 35, 61, 134.

<sup>40</sup> Alwyn & Brinley Rees, Celtic Heritage (London: Thames & Hudson, 1961), p. 146. The authors state that the Irish kingship was based on feminine power and that it involved acceptance by the lady who personified the realm.  
 Doresse, Ethiopia, p. 25.

<sup>41</sup> The Irish Liber Hymnorum, ed. and trans. by J. H. Bernard and R. Atkinson (London: Henry Bradshaw Society, 1898), Vol. I., p. 161. "Incipit Ymnus Sanctae Brigite."

<sup>42</sup> Budge, A History of Ethiopia, p. 142.

<sup>43</sup> Kenney, Sources, p. 394, for Achad-Bo, "The Cow Field" or Aghaboe.

Eugene O'Curry, Lectures on the Manuscript Materials of Ancient Irish History (Dublin: James Duffy, 1861), pp. 45, 363, 478.

<sup>44</sup> Doresse, Ethiopia, pp. 28, 32. Anghabo is the name for a site near Axum and may be connected with a tradition that an older capital existed in Abyssinia before Axum. At Enderta, a stela belonging to the king of the Aghabo was found.

<sup>45</sup> Arbois de Jubainville, Cours de Litterature Celtique (Paris: Librairie Thorin, 1900), Vol. V., pp. 11, 170, 173.

<sup>46</sup> Macalister, Tara (London: Charles Scribner's, 1931), p. 2.

Reuben Alcalay, The Complete Hebrew-English Dictionary (Tel-Aviv, Jerusalem: Massadeh Publishing Co., 1965), Vol. IV, p. 2808.

<sup>47</sup> Keating, History of Ireland, Vol. IV. Index, p. 314. Gabhail Luin is pronounced "Galloon" and is a parish situated in County Fermoy.

O'Curry, Lectures, p. 222, for Gabhlan the son of Ua Gairbh. The Irish tribes are generally known as the Gaels and this is a contraction of Gaedels. But as we can see from the reference in Keating, Gabala can equally well be contracted to Galla.

<sup>48</sup> O'Curry, Lectures, p. 171

Macalister, Lebor Gabala, p. xi.

Budge, The Queen of Sheba, p. xvi. O'Curry states that the oldest version of Lebor Gabala was composed at Clonmacnois in the sixth century A.D., while Budge states that the oldest version of Kebra Negast was composed by a Coptic priest in the sixth century A.D.

<sup>49</sup> A. H. M. Jones & Elizabeth Monroe, A History of Ethiopia (Oxford: Clarendon Press, 1966), pp. 26-31.

John Ryan, Irish Monasticism (Dublin and Cork: Talbot Press, 1931), p. 59, including Note 1. "That there were Christians in Ireland before the coming of St. Patrick is certain;...."

Kenney, Sources, p. 159. "Ireland, it is reasonable to believe, must have received Christianity from Western Gaul and Britain in the fourth and early fifth century."

<sup>50</sup> Shearman, St. Patrick, or Loca Patriciana, pp. 395-451.

<sup>51</sup> Boswell, "The Roots of Irish Monasticism," Chapters I-III.

<sup>52</sup> Pankhurst, Ethiopia, Chapter XV. "Traditional Schools of the Church."

<sup>53</sup> Kenney, Sources, pp. 1-9. "...the fact remains that only some ten manuscripts of older date than the year 1000 have survived on Irish soil."

Macalister, Lebor Gabala Erenn, Vol. I., p. x. "The work is primarily paedagogic for which purpose it is interspersed with mnemonic sets of verses, intended to be learned by heart."

<sup>54</sup> Richard Pankhurst, Travellers in Ethiopia (London: Oxford Press, 1965), p. vii.

Many efforts are being made at the present time to uncover manuscripts older than the thirteenth century in Ethiopia.

R. R. Brash, The Ogham Inscribed Monuments of the Gaedhil in the British Islands (London: George Bell, 1879), pp. 4-12.

<sup>55</sup> Charles Vallancey, Collectanea de Rebus Hibernicis, Vol. V. (Dublin: R. Marchbank, 1790), pp. 1-217 gives a complete and quite accurate picture of the Irish Tree Priests and of the Tree as a symbol of knowledge. Vallancey is still quoted and decried by modern Irish scholars, but why do they bother if he is wrong? After all, Vallancey lived in the eighteenth century!

<sup>56</sup> Budge, The Queen of Sheba, p. x. "The original form of the Legend of the Queen of Sheba probably came into being soon after the great invasion of Abyssinia by the Semites in the tenth century before Christ. In the opinion of the Abyssinians, divine authority was given to it by Our Lord by His words quoted in the Gospels (Matt. xii:42, Luke xi:31), and they never doubted that Solomon was the father of the son of the Queen of Sheba. It followed as a matter of course that the male descendants of this son were the lawful kings of Abyssinia, and as Solomon was the ancestor of Christ, they were kinsmen of Our Lord, and they claimed to reign by divine right. This belief was probably shared by the kings of the Semitic kingdom of Aksum, which city was, at a very early period, regarded as a duplicate of Jerusalem and was called the 'Zion of Abyssinia'."

<sup>57</sup> Pierre Petrides, "Sur L'Epigraphie Ethiopienne de Langue Grecque," Proceedings of the Third International Conference of Ethiopian Studies, (Addis Ababa: Institute of Ethiopian Studies, 1966), p. 13.

THE IRISH INVASION LEADERS MOVE THEIR  
TRIBES TO THE PARADISE OF THE WEST

Because the Druids were afraid of revealing their secrets, no accurate chronology of the Irish source material can be established. Dates exist for each of the Irish invasion groups but they are various and conflicting. The colonists were coming from an assortment of different places at different times within each invasion category.<sup>58</sup> This, however, does not alter the fact that each invading group represented an identifiable historical unit, much like the Dutch, English, Spanish and Germans in the United States. No one has as yet tackled Lebor Gabala with a view to synchronizing its tribes and dates with those found in the Bible, Egyptian, Greek, Roman and Arabic sources. Until this is done, it is quite unfair to attack the Irish Druidical documents as legendary fiction. One cannot affirm that something is unscientific until it has been subjected to proper scientific scrutiny.

Lebor Gabala begins, as does the Bible, with the creation story in Eden. It calls the snake-devil in the Tree of Knowledge, Iofer Niger, or the Black Man.<sup>59</sup> The book then goes on to compare Ireland to Eden, asserting as it does so, that the two lands are similar in situation and nature.<sup>60</sup> Paradise has no snakes and neither does Ireland, a statement which immediately highlights the importance of the snake as totem for Eden and Erin. Other sources confirm Lebor Gabala by

pointing out that Saint Patrick's expulsion of snakes from Ireland was actually the conversion of the Druids to Christianity and away from snake worship.<sup>61</sup> Similarly, Budge tells us in his History of Ethiopia that the Queen of Sheba was a native of Tigray province where the people worshipped the serpent and gave him their eldest daughter, 300 liters of milk and 300 liters of mead.<sup>62</sup>

Lebor Gabala devotes quite a long passage to Seth, son of Adam, stating categorically that "from him are the men of the whole earth."<sup>63</sup> Seth was the son of Adam who replaced Cain and Abel, and he appears in Keating's History of Ireland, a valuable source of old Druidic lore, as the male companion of the first female chieftainess who moved out of Abyssinia's Island of Meroe, and who took Ireland.<sup>64</sup> Alternatively, he is called Saturn or Cain in Keating and Nennius, and the suspicion dawns that these names are interchangeable titles for the great male chief from Aden.<sup>65</sup>

The Irish Druids believed in the transmigration of souls from one generation and body to another.<sup>66</sup> They also worshipped their kings as their God from earliest times.<sup>67</sup> Hence, each king was a reincarnation of the ancestral god whose primary name had been Seth, Saturn, Starn or Sdairn, as well as a number of other titles.<sup>68</sup> Similarly, each queen was a reincarnation of the first Abyssinian chieftainess called Banba. Consequently, we find Banba appearing as a name in later invasion group genealogies, while various distortions of Seth also turn up.<sup>69</sup>

Since these genealogies give the key to the Irish roots in Ethiopia and South Arabia, I have appended a list of each invasion group, country of origin and chiefs, as given in Labor Gabala. The Druids created a labyrinth of deliberately multiplied and metamorphic names. Most, if not all, of the names are titles and epithets, and there are consonant transfers and changes of reading direction (Semitic right to left as well as Indo-European left to right) which provide decoding keys.<sup>70</sup> But all such elaborate and technical information is beyond the patience of the average reader and the scope of this paper, I will content myself, therefore, with stating that almost all Irish sources, both ancient and modern, including Lebor Gabala, admit that the Irish invasion groups are identical with a group of Hamite pirates called the Fomorians, or the Bolg.<sup>71</sup> The Ethiopians are Hamitic peoples, and like the Irish Fomoire, they live in Africa. The Irish Fomoire are said to have come to Ireland from Africa in order to escape the sons of Shem, or the Semites, and there is every reason to think that they were the descendants of the first Abyssinian pair of divine people.<sup>72</sup> In addition, the Fomorians or Bolg of Ireland must be identical with the Ethiopian tribe called the Bolg who are described in Greek sources as shepherds and troglodytes, or cave dwellers in the neighborhood of Axum.<sup>73</sup> Modern Irish scholars call the Irish Bolg Belgae Celts, without adding the pertinent information provided by Pliny, who said that all the Celts tattooed themselves blue-black in honor of the Ethiopians.<sup>74</sup>

Before giving the names of Irish prehistoric royalty in detail, I believe a brief descriptive list of the invaders will be helpful. My identifications of their true ethnic origin is conjectural, but nevertheless important to the overall thesis. All dates are taken from recognized authorities.

1. 3400 B.C. to 2400 B.C. Banba and "Seth" arrived in Ireland from "The Island of Meroe" on the "river Nile" with fifty women of color after a long migration via Egypt, the Caspian Sea, the "Alpine" region (see Lebor Gabala) and the Mediterranean, in hide canoes. Seth is also called Bith. I call this invasion the ABYSSINIAN First Dynasty.

2. 2000 B.C. Partholon came to Ireland from "Micil", "Mygdonia" and "Sociana". Although "Micil" may mean Sicily, as Macalister alleges, I think it also means a place in Arabia, perhaps the Arabia Petraea of Ptolemy which is across from Eritrea in Abyssinia. Sociania (Sogdiana) is said to be a home for Partholon in Lebor Gabala. He is the son of Baath or Sdairn and either the brother or nephew of Starn (Seth-Saturn). I call this invasion the PARTHIAN Second Dynasty.

3. 1921 B.C. Nemed and his queen Macha come to Ireland from Scythia with their people, who are called Nemedians. Nemed is the son of Agenor of Tyre and grandson of Partholon. He fights the Hamite Shepherd Kings or pirates called the Fomoire and gets help from the Greeks in Greece, who are his kinfolk. Starn or Sdarn is Nemed's son. I call this invasion the NUMIDIAN Third Dynasty.

4. 1750 B.C. or 1293 B.C. Nemedians having been driven out of Ireland by Fomoire, a group of them go back to their kinfolk in Greece under leadership of Starn. They are enslaved in Greece and finally escape in leather boats, returning to Ireland as the Bolg or Fir Bolg. Their chiefs include Gann and Genann. I call this invasion the BELGIC Fourth Dynasty.

5. 1730 B.C. or 1213 B.C. Another offspring tribe of Nemedians, sons of Beothach (Bith) who are called Tuatha De Danaan (The Tribe of the Gods) return to Ireland under their Leaders, Dagan and Nuadu. They had learned their wizardry in Greece where they had been the "poets of the Athenians," but had been driven out by the Philistines. They moved to Northern Europe and then to Scotland and Ireland. Their queens include Etan, Macha, Banba and Brigit. Their princes include Oengus and Lug, along with their kings called Dagan and Midir. I call this invasion the ARGIVE or DEDANITE Fifth Dynasty.

6. 1530 B.C. or 1016 B.C. Gaidhels or Milesians leave Thebes, Egypt at time of Exodus and go to Crete, Ceylon and Scythia among other places. Scythian Greeks, they are said to migrate first to the altars of the Philistines near Carthage. They are sons of Gaidel Glas, son of Nel, son of Fenius, and are said to be descendants of Cecrops, Egyptian founder of Athens. Agenor of Tyre is one of their ancestors, as is "Tat" (Set) and "Erca" (Heracles). I call this invasion the THEBAN Sixth Dynasty, and I connect them with Horemheb, successor Pharaoh to Ahknaton. Nel is said to have been married to Scota, daughter of the Pharaoh, and male Gaidelic names include Etan. Female names include Liben.

Under the six invasion groups, one of them founded the Kingdom of Gaul which invaded Britain, which invaded France as a power center, and which provided Saint Patrick's metropolitan see of Armagh with its name, location and purpose.

The second and third invasion groups were Greek Scythians who were members of the Phoenician and Kimmerian tribes of the second and third invasions of Europe. Bright is an ancestor of the second and fifth invaders of Europe, the latter being an Armenian group as noted,<sup>50</sup> while the second is given a Sicilian, Persian or Lydian starting point.<sup>51</sup> Bright's alternate name in Hesychiology is Dene, but not in Latin Gothic, Italian. Both women were loved by a male chief called Dene or Augus. Bright, "the bright one," is a fire goddess and posterity has substituted for all these goddesses, one whose alternate name, Haila, means "lions" in Ethiopie.<sup>52</sup> Bright was a princess of the all-important fifth dynasty of invasion group in Ireland. That was also Tyche in Denmark, or Tyche of the Gods, whose brides were gods and whose husbands were heroes.<sup>53</sup> The Danish goddess, Bright, assumed

Key names for the Irish queens include Banba, Macha, Etan or Ethne, and Brigit.<sup>75</sup> Banba is a royal title for the first and fifth invasion group queens, whose consorts were Seth (first invasion), and Sethor (fifth invasion), while their countries of origin were Abyssinia and Athens, Greece, respectively.<sup>76</sup> Banba is also one of the oldest names for the sacred island of Ireland.<sup>77</sup> Macha is a title for queens of the second, third, and fifth invasion groups. One of them founded the fortress of Emain Macha in Ulster, which rivaled Tara as a power center, and which provided Saint Patrick's Metropolitan See of Armagh with its name, location and purpose.<sup>78</sup>

The second and third invasion groups were Greek Scythians who were kinfolk of the Phoenician god king, Agenor of Tyre as well as of Nimrod, the builder of the Tower of Babel.<sup>79</sup> Etan or Ethne is a queen of the second and fifth invaders or dynasties; the fifth being an Athenian group as noted,<sup>80</sup> while the second is given a Sicilian, Persian or Lydian starting point.<sup>81</sup> Etan's alternate name in Martyrology of Oengus, but not in Lebor Gabala, is Liban. Both women are loved by a male chief called Dagan or Aengus.<sup>82</sup> Brigit, "the bright one," is a fire goddess and poetess who substitutes for all these goddesses, and whose alternate title, Baalba, means "flame" in Ethiopic.<sup>83</sup> Brigit was a princess of the all-important fifth dynasty or invasion group in Ireland. This was the Tuatha de Danaan, or Tribe of the Gods, whose Druids were gods and whose humans were farmers.<sup>84</sup> The Danaan goddess, Brigit, passed on

her title to a long line of pagan and Christian High Priestesses who tended a live oak and a perpetual fire at what became Kildare monastery.<sup>85</sup> An ancient Irish hymn written in Latin, refers to Saint Brigit as the Queen of Sheba.<sup>86</sup>

Irish kings bear a title also given to the first male invader in the lost Psalter of Cashel. Seth is the first king of Ireland who arrives with Banba from Abyssinia.<sup>87</sup> His later avatars in the five other dynasties or invasions are variously called Seithurn, Sethor, Setgh, Soethecht, Starn and Sdairn.<sup>88</sup> Macalister admits that the Seithurn title must derive from Saturnus, and in doing so, he demonstrates what few if any scholars have been willing to admit, namely, the fact that the Greco-Roman god, Saturn was identical with the Egyptian and Hebrew ancestral god, Set-Seth, who was described as a red-haired white man, in Plutarch.<sup>89</sup>

The very important title Oengus or Angus appears for the first time in the fourth invasion group, The Bolg.<sup>90</sup> Angus is an alias for an equally important divine personage called Midir in the fifth invasion dynasty of Danaans.<sup>91</sup> Angus is described as the Mac Oc and is the son of the Dagda or Dagan.<sup>92</sup> The reader should understand that these titles are passed on from father to son or from chief to his chosen successor, and that they are not proper or family names.

The sixth invaders, or the Gaidels provide some very interesting evidence on the name Seth. Their Soethecht is singled out twice in the genealogies as the son of Mantan, son

of Caicher, the Druid.<sup>93</sup> The Gaedels had been the priesthood of Thebes (according to apocryphal sources), and were said to descend from the Egyptian king, Cecrops, who first established kingship at Athens.<sup>94</sup> On the Plain of Sennaar, their ancestral leader was Fenius Farsaid, from whom they obtained their alternate tribe name of Phoeni.<sup>95</sup> It can hardly be doubted that this word means "Phoenician" as the apocryphal authors assert.<sup>96</sup> Lebor Gabala says that Fenius was present at the building of the Tower of Babel by Nimrod, the Ethiopian, on the Plain of Sennaar,<sup>97</sup> and since Sennaar is the modern name for the Island of Meroe<sup>98</sup> in Sudan and Abyssinia from which the first invasion dynasty came, I deduce that Fenius and the Gaedils or Phoenicians, were Nimrod's people. This deduction is confirmed by the eighteenth century Irish scholar, Charles Vallancey, who says that Nimrod was Belus, or Baal,<sup>99</sup> first ruler of Mesopotamia. Baal was the other name for Seth, the killer of Osiris.<sup>100</sup> We, therefore, get the following equation: Seth, first invader of Ireland, equals Nimrod, the Ethiopian, mighty hunter before the Lord, son of Cush, grandson of Ham, and ancestor of the Phoenicians in Josephus and Genesis.<sup>101</sup> But it should be remembered that these names refer to successive generations and heirs of powerful feudal chiefs. I am not claiming that there was only one Nimrod or one Seth, but that the original holders of these names had harems and numerous progeny who spread out around the world and established

kingdoms for themselves. I assert categorically that the first manorial fief for these God kings was the place now called Ethiopia.

Lebor Gabala describes the tribal migrations out of Abyssinia in some detail, without admitting, of course, that the dynasties that succeeded Banba and Seth were all relatives of the divine pair. Some of Nimrod's descendants settled in Mesopotamia and the Caucasus, while others fanned out into Egypt, North Africa and Spain. Still others moved to Ceylon and India. Until the Irish invasion record has been carefully analyzed and compared with Egyptian, Hebrew, Greek and other records, it is quite useless to do more than cite the fact that Abyssinian tribes are shown to have colonized the earth in Lebor Gabala, just as Abyssinian tribes are said to have peopled the earth in Diodorus Siculus.

What can be shown quite conclusively, however, is that tree totemism is present in Lebor Gabala to such a point that comparison with Ethiopian tree names demonstrates an Abyssinian origin. A word of explanation about Irish and Ethiopian tree cults will serve to introduce the striking parallels in names and rites.

#### NOTES

<sup>58</sup> Boswell, "The Roots of Irish Monasticism," Chapter IV.

<sup>59</sup> Lebor Gabala, Part I, p. 19. "Thereafter Lucifer had envy against Adam, for he was assured that this would be given him (Adam), the filling of Heaven in his (Lucifer's) room. Wherefore he (Iofer Niger) came in the form of the serpent..." See Petrides, Op.cit., p. 16 for identification of Negus of

Ethiopia as Lucifer, the bearer of light and the devil ruler of the Abyss who rebelled against God. See also Budge, A History of Ethiopia, Vol. II, p. 189, for his speculations as to whether early Abyssinians had any knowledge of the Serpent King of Egypt who represented his Horus name in the form of a snake.

<sup>60</sup> Lebor Gabala, Part I, p. 165. "Those lands are similar by nature as they are similar by their positions on earth;"

Arbois de Jubainville, Vol. II, p. 383-84.

<sup>61</sup> Edmund Swift, Jocelin of Furnes' Life of Saint Patrick, pp. 264-65. "St. Patrick expelled the Serpents and drove them before him into the sea. So says the Legend; which divested of its allegory and restored to its simple truth, tells us that - Saint Patrick's Conversion of Ireland and his Extirpation of the Serpents, are one and the same act; his introduction or rather confirmation of Christianity, and his expulsion from the Island of the Ophi-Sebia, or Serpent worship, which fled before his preaching."

Charles Vallancey, Collectanea de Rebus Hibernicis, Number VII, (Dublin: R. Marchbank, 1781), p. 174. "...for serpents we are assured by Pliny, Tacitus and others, were held in great veneration by not only the Gauls and Celts in general, but also by the Sarmatae, Scythae and every other people inhabiting ancient Europe."

<sup>62</sup> Budge, A History of Ethiopia, Vol. II, p. 203.

<sup>63</sup> Lebor Gabala, Part I, p. 145

<sup>64</sup> Keating, History of Ireland, Vol. I, p. 139. "Three virgin daughters of Cain, with Seth, son of Adam, They first saw Banbha, I remember their adventure."

<sup>65</sup> Ibid. Seth is Bith, father of Banba in Lebor Gabala. Hence Seth must also be Cain, father of a triad of "virgin" goddesses or concubines. See the story of Lot's daughters in the Bible.

<sup>66</sup> Annals of the Kingdom of Ireland by the Four Masters, ed. and trans. by John O'Donovan (Dublin: Hodges, Smith & Co., 1865), Vol. I, p. 4, Note i.

<sup>67</sup> Arbois de Jubainville, Vol. II, pp. 130, Note 1, and 200. Eugene O'Curry, Lectures, p. 249. The God of the Dead was at the same time King of the Fomoire or Fir Bolg of Ireland.

68

The Irish Version of the Historia Britonum of Nennius, trans. by J. H. Todd (Dublin: The Irish Archaeological Society, 1848), p. 49, Note g.

See appended genealogical charts of Lebor Gabala, Auraicept, etc.

69

Specifically in the tribe of the "Gods" or Tuatha de Danaan who are said to be Dedanites by Villanueva, Danes, Athenians and Scots by others.

70

Interested readers should look in R. R. Brash's The Ogham Inscribed Monuments of the Gaedil as well as the entire Collectanea de Rebus Hibernicis and all of Macalister's notes to his edition of Lebor Gabala. Macalister believed that the Fomorian leader, Morc was no less a god than Crom Cruach, the Irish version of Cronos, with the letters of his name reversed. Also, the Irish word for dog is gad in Old Irish; the exact reverse of Germanic dag. The great Irish divine chief, Dagan or the Dagda is, of course, "God", the "good god" which was also a title and translation of the Egyptian Pharaoh.

71

Lebor Gabala, Part II p. 197, 257-64, and introduction to Section VI p. 3-4; Part IV, pp. 23, 71, 171, 171, 181.

Thomas O'Rahilly, Early Irish History and Mythology (Dublin: Dublin Institute for Advanced Studies, 1957), pp. 75, Note 1, 205, 260, 313, 483, 492, 494.

Gerard Murphy, Saga and Myth in Ancient Ireland, Irish Life and Culture Series (Dublin: Cultural Relations Committee, 1961), p. 18.

Joseph Raftery, The Celts, (Cork: Mercier Press, 1964), p. 64.

Arbois de Jubainville, Cours de Literature Celtique, Vol. II, p. 130, 200.

Alwyn & Brinley Rees, Celtic Heritage, pp. 142-44. Macalister, Tara, p. 116ff.

72

Keating, History of Ireland, Vol. I, p. 179. "Neimheadh won three battles on the Fomorians, namely navigators of the race of Cham, who fared from Africa; they came fleeing to the island of the west of Europe...and...fleeing the race of Sem..."

73

Diodorus Siculus, I, 37., 7-11.

O'Rahilly, Early Irish History and Mythology, pp. 43-57. The author points out that the name was originally Bolg in its oldest form, or exactly what Diodorus calls the Abyssinian nomad, troglodyte tribe that lived on the edges of the Red Sea.

Claudius Ptolemaeus, Geographia, Edition Sebastian Munster (Basle: [1540] Theatrum Orbis Terrarum Ltd., Amsterdam: 1966) Vol. V, p. 79, 3rd Series.

Ptolemy says that the Volgios are troglodytes who live in subterranean caverns and who make a sound like the hissing of serpents with which they are surrounded.

<sup>74</sup> Pliny, Natural History, XXII, 1.

<sup>75</sup> See Arbois de Jubainville, Cours de Literature Celtique, Vol. II.

Macalister, Tara, pp. 55, 95, 112, 119, 181.  
Lebor Gabala, Part II, pp. 197, 207; Part III, pp. 27, 131; Part IV, pp. 155, 159, 161.  
Keating, History of Ireland, Vol. I, pp. 141, 177, 219, 223.

Tom P. Cross and Clark H. Slover, Ancient Irish Tales (London: George Harrap & Co., No Date), pp. 4, 13, 17, 33.

<sup>76</sup> Lebor Gabala, Part II, pp. 197, 207; Part IV, pp. 139, 155.

<sup>77</sup> Keating, Vol. I, pp. 109, 199. "The sixth name was Banbha from a queen of the Tuatha De Danaan, that was in the land who was called Banbha."

Cross & Slover, Ancient Irish Tales, p. 17

<sup>78</sup> Keating, Vol. I, p. 177

Lebor Gabala, Part IV, p. 149.

<sup>79</sup> Keating, Vol. I, p. 173.

Lebor Gabala, Part III, p. 121. "...Nemed, son of Agnomain of the Greeks of Scythia..."

E. W. B. Nicholson, Keltic Researches (London: Henry Frowde, 1904), p. 45. "Nimeth son of Agnomen or Agnon or Agenor,...". Note one on this page identifies Agenor as Agenor of Tyre, brother of Belus.

O'Flaherty, Ogygia, Vol. I, p. 90. "Belus, called so by the Gentiles, who is denominated Nimrod in the Bible, the great-grandson of Noem, the grandson of Cham, and son of Chus,...".

Apollodorus, II, 1, 3-4. "Libya had by Poseidon twin sons, Agenor and Belus. Agenor departed to Phoenicia and reigned there, and there he became the ancestor of the great stock....But Belus remained in Egypt, reigned over the country ...". Poseidon is called "The Ethiopian" in Homer and is Seth, companion of Banba in Lebor Gabala.

Nonnus Dionysiaca, W. D. Rouse (London: Heineman, 1962), Vol. I, p. 31, Note d, for Belus as father of Agenor.

<sup>80</sup> Lebor Gabala, Part III, p. 27; Part IV, pp. 117,

123, 131. Eithne and Etan are the same person, since Balor, the Fomorian is equivalent to Cian or Diancecht, the father of Etan and grandfather of the famous hero, Lug. See Arbois de Jubainville, Vol. II, pp. 200, 204, 208, 375 for equation Balor=s Diancecht, father of Etan. The whole story is told in Greek myth as the story of Danae (eponymous ancestress of Greek and Irish Danaans), her father Acrisius and her son Perseus, who flew to the land of the Hyperboreans (Ireland).

Balor is the jealous father who locks up his Danaan daughter in a tower. It would be interesting to check this story in Axum or Asmara.

<sup>81</sup> Boswell, "The Roots of Irish Monasticism," Chapter IV, pp. 123-25. Ptolemy, the Geographer, identifies Arabia Petraea as the part of Arabia directly above Yemen. Mygdonia is identified as Lydia in the Rouse edition of Nonnus, Dionysiaca.

<sup>82</sup> The Martyrology of Oengus the Culdee, ed. and trans. by Whitley Stokes (London: Henry Bradshaw Society, 1905), pp. 51-53. Liban, daughter of Aedan (Aden) is the mermaid daughter of Eochaid, a name for Dagan, loved by Oengus. As Fuinche, the other mermaid cited, she has a brother named Daig. Etan was the daughter of a man called Dagan and also his sister, for the title was transferable. She was loved by Angus or Oengus, the Mac Oc (Magog?).

See Arbois de Jubainville, Vol. II, pp. 276, 312-14, 375, for Etan's relationships to Dagda-Dagan, also called Cera as well as to his son Aengus or Mider, the Underworld God of Axum. See also Vol. V, pp. 11, 161, 170, 173, 175-80, 400-04, 419. Page 175, Note 1, identifies Etan's brother as Dagda.

<sup>83</sup> Lebor Gabala, Part IV, p. 139. "Brigit, the poetess, daughter of the Dagda,..."

<sup>84</sup> Lebor Gabala, Part IV, pp. 135, 163. "Now the Tuatha De Danaan, gods were the craftsmen, non-gods the husbandmen."

<sup>85</sup> Kenney, Sources, pp. 356-58. "Probably the head of the college (at Kildare) was regarded as an incarnation of the goddess and so bore her name...."

<sup>86</sup> The Irish Liber Hymnorum, Ed. and partially trans. by J. H. Bernard and R. Atkinson (London: Henry Bradshaw Society, 1898), Vol. I, p. 161, "Incipit Ymnus Sanctae Brigitae."

<sup>87</sup> Keating, Vol. I, p. 139.

<sup>88</sup> Lebor Gabala, Part IV, p. 307. Macalister identifies one of the Danaan Seithirn or Sathirn as presumably derived from Saturnus. Set-Seth, the Egyptian god and Hebrew ancestor and Saturn, the Roman ancestral god are the same person, or Scyth.

Invasion. Op. Cit., Part II., p. 273, Part III, p. 23. Second Invasion.

Op. Cit., Part III, pp. 121, 125, 131. Third Invasion.

Op. Cit., Part III, p. 149; Part IV, pp. 9, 31, 43. Fourth Invasion.

Op. Cit., Part IV, pp. 153, 159, 183, 189, 193, 195.  
Fifth Invasion.

Op. Cit., Part II, pp. 25, 29, 77, 79. Sixth  
Invasion. Soithecht or Soethecht are the names used in this  
case.

<sup>89</sup> Plutarch, Isis and Osiris, 383 B.  
Manetho, Aegyptiaca, Fr. 5.  
Paul Hamlyn, Egyptian Mythology (New York: Tudor  
Press, 1965), p. 64.

<sup>90</sup> Lebor Gabala, Part IV, pp. 11, 25, 79. "The name  
Oengus is an ancestral name for the Fir Bolg and he is said to  
have been king over them in the 'East'." Macalister says this  
hint of an eastern origin for the Fir Bolg is quite appropriate  
to their identification with the Hamitic Fomorians.

<sup>91</sup> Arbois de Jubainville, Cours de Literature Celtique,  
Vol. II, pp. 273, 274, 275, 278, 312, 313, 315, 317; Vol. V,  
pp. 11, 161, 170, 173, 177, 178, 180, 400, 401, 404, 419.  
Elcmar-s Midir, fosterer of Oengus.

O'Rahilly, Early Irish History and Mythology, p. 516.  
The author says that Midir is the same person as the Dagda,  
father of Oengus. "Oengus was originally a name for the  
Otherworld-god, and in particular for the Dagda..." Dagda,  
Balor, Midir, Oengus, Aed, are all different epithets for  
Seth-Baal just as Etan, Brigit, Ethne, Macha, Liban are all  
different epithets for Seth-Baal's daughter-sister-wife, Banba.  
It is impossible to give a picture of the relationships for  
the names are too various and the pattern too complex. Incest  
lies at the root of the whole elaborate web and the reader  
must study the tales as given by Jubainville, Cross and Slover,  
Lebor Gabala with O'Rahilly's comments to understand that the  
names are being passed on to select members of a royal dynasty.  
Oengus drove Midir-Elcmar out of Brugh na Boinne, or the great  
burial cairn in one story. In another, he drove the Dagda,  
his father, out of the same burial mound. Hence Dagda =s Elcmar  
=s Midir =s Oengus. Oengus is the youthful king who kills and  
replaces his father, the old king.

<sup>92</sup> Ibid.

<sup>93</sup> Lebor Gabala, Part II, pp. 25, 79. "Soithecht (sic  
lege) s. Mantan s. Calicher the druid 'qui fecit prophetiam'  
s. Eber Echruad s. Tat s. Ogomain." The Gaelic original reads  
Toitheachta, demonstrating that Irish is Phoenician or Aramaic  
where 'T' replaces Hebrew 'S'. Thus, Tephi the foundress of  
Tara can be and obviously is Sephi, a version of Sheba or  
Saba as well as a variant for Sephora, the wife of Moses

who was a Cushite.

See Macalister, Tara, pp. 91-95. Seth is also Thoth, the Egyptian god of Druidry and learning. Hence Soithecht or Toithect is a descendant of Tat.

See Lebor Gabala, Part II, p. 129, for editor's comment: "We can hardly doubt that the name 'Tat' has been borrowed from Eusebius....We need not here discuss the connexion of this name with that of the Egyptian god Thoth. ..." Thoth was said to be the son of Seth.

94

O'Flaherty, Ogygia, Vol. II, p. 53.

Edmund Spencer, A View of the State of Ireland, Ancient Irish Histories (Dublin: Hibernia Press, 1809), p. 68. Holinshed, The Chronicles of England, Scotland and Irelands (London: Bishop, Hunne and Harrison, 1577), Vol. I "The Historie of Scotlande," p. 1.

Keating, History of Ireland, Vol. I, p. 233.

95

Auraicept Na N-Eces or the Scholar's Primer, ed. and trans. by George Calder (Edinburgh: John Grant, 1917), pp. 15-17, pp. 3-5.

Lebor Gabala, Part II, pp. 9-15. Part I, pp. 164-65. "Phoeni autem a Foenio Fariseo dicuntur."

96

O'Flaherty, Ogygia, Vol. I, pp. 98-99

Vallancey, Collectanea de Rebus Hibernicis, Vol. II, Number V, pp. 56-73. "An Enquiry into the First Inhabitants of Ireland."

97

Lebor Gabala, Part II, p. 9.

Keating, History of Ireland, Vol. II, pp. 3-9.

98

Richard Pankhurst, Travellers in Ethiopia (London: Oxford Press, 1965), Three Crowns Book, Map facing p. 14.

99

Vallancey, Collectanea, Vol. II, Number V, p. 68

100

Herman Te Velde, Seth, God of Confusion (Leiden: E. J. Brill, 1967), pp. 109-51, Chapter V. "Seth, the Foreigner."

101

Josephus, Jewish Antiquities, I, lines 134-40. Genesis 10.

ETHIOPIAN AND IRISH DRUIDICAL TREE WORSHIP COMPARED

I was quite prepared to find that Irish gods and Abyssinian trees shared matching names, but was nevertheless surprised to discover that tree magic in modern Ethiopia closely resembles that practiced in Druidical Europe. According to Lucan, only Druids dared to enter sacred groves and even Druids avoided their trees at high noon and between dusk and dawn for fear that the gods might be abroad at such hours.<sup>102</sup> High noon and night times must have been sacrifice periods when human and animal blood was shed. The Druid grove near Marseilles contained yews, live oaks, cypresses, and alders.<sup>103</sup> Superstitious natives believed that snakes coiled themselves around the oaks which blazed with fire but did not burn.<sup>104</sup> The tree thus described was called Daro in old Gaelic, or exactly what the Ethiopians of Axum call their alleged live oak, which is actually a species of fig.<sup>105</sup> Daro in Ireland was the great sacred tree for the pagan and Christian shrine of Brigit at Kildare and innumerable saints and abbeys bore names which were variants of Daro.<sup>106</sup>

In Abyssinia, the name Daro covers an alleged oak, and a solitary fig called Ficus Vasta or Warka.<sup>107</sup> Warka is "Pharaoh's Tree" at Axum as well as one of the most notable of the haunted trees of Abyssinia.<sup>108</sup> It contains an evil spirit or "ganen" which name matches those of two of the Irish Fir Bolg chiefs.<sup>109</sup> The "ganen" inhabits and owns Warka,<sup>110</sup>

is said to talk, and to light the tree at night,<sup>111</sup> and may kill anyone who passes its tree home at night or at high noon.<sup>112</sup> Persons afflicted by tree demons must be cleansed with water, usually by a monk in a Christian church. Numerous other practices match those of the pagan Irish Druids, including possibly, the incense fumigation of the victim.<sup>113</sup>

Even the names of healers in Ethiopia match those used by the Irish for their Druids and chiefs. Ethiopian ganen can be exorcised by Buda, Sabi, Alaqa and Balatta.<sup>114</sup> In Irish records, Bellat was the name of Fenius Farsaid's wife, ancestress of the Gaidel tribe.<sup>115</sup> Similarly, the ecclesiastical officials called Dabtara who serve as exorcists, musicians and cantors for the Christian monastic churches of Ethiopia, resemble the bardic caste which made up the lowest Druid order of Ireland.<sup>116</sup> The chief of the Irish bardic caste in Saint Patrick's time was called Dubthach (pronounced Duffy) and he was clearly the saint's most important convert within the powerful order of magicians. Today, healers in Ethiopia are men of letters as well as cattle doctors, just as Druids in Ireland were monks, men of letters, and cattle doctors.<sup>117</sup>

Such doctors had originally been the producers of poisons and medicines and perfume from trees. Plants like the thorn, incense, baobab, myrrh, fig and aloe, were intimately connected with religion, and their owners were raised to the rank of divinities after their death. It is a caste of medicine

men and botanists whom we are studying both in Ireland and Eden.

#### NOTES

<sup>102</sup> Lucan, Pharsalia, III, 383-423.  
I, 450-458.

<sup>103</sup> Pliny, Natural History, XVI, 249.

<sup>104</sup> Lucan, III, 383-423.

<sup>105</sup> Rudolph Thurneysen, A Grammar of Old Irish (Dublin: Dublin Institute for Advanced Studies, 1961), p. 204. Daro genitive of Daur, "oak."  
Kenney, Sources, p. 424.

H. E. Mooney, A Glossary of Ethiopian Plant Names (Dublin: Dublin University Press Ltd., 1963), p. 10.

O'Flaherty, Ogygia, Vol. II, p. 56. Author says Celtic word for oak is Deru.

<sup>106</sup> Kenney, Sources, pp. 249, 356, 358, 424, etc., Kildare, Durrow, Derry, are examples.

<sup>107</sup> This information cannot be footnoted since it came from personal experience and from a letter sent me by Doctor Chojnacki of the Ethiopian Institute, Haile Selassie University, Addis Ababa.

<sup>108</sup> Maxime Rodinson, Magie, Medecine et Possession a Gondar (Paris: Mouton et Co., La Haye, 1967), p. 59.

<sup>109</sup> Op. Cit., pp. 59-60, 97, Note 1  
Lebor Gabala, Part IV, pp. 3, 8, 9, 76.  
Keating, History of Ireland, Vol. I, pp. 191, 195.  
Macalister, Tara, pp. 104, 116. Gann and Genann are a pair of dioscuric twins similar to Castor and Pollux.

<sup>110</sup> Rodinson, Magie, Medecine, etc., pp. 59-60, 97.

<sup>111</sup> Ibid.

<sup>112</sup> Ibid.

<sup>113</sup> Ibid. and pp. 39, 58, 93. Including bull cult ritual.

<sup>114</sup> Ibid., pp. 26, 58. Buda means a hereditary magician blacksmith capable of possessing and eating people in Ethiopia. Sabi is another kind of magician who pulls or attracts. Rather logically, the Sabi is often a woman!

See Auraiceph, Calder Edition, pp. 369, for "Bodbus, a builder of Babel."

Lebor Gabala, Part IV, p. 157, for "Bodb of the Mound." Ballata is a title for a male healer in the Gondar area.

<sup>115</sup> Auraiceph, p. 369. Bellat was wife of Fenius Farsaid and mother of Nel, or Niul, the Gaidel chief who helped Moses.

<sup>116</sup> Rodinson, p. 26. Dabtara is a term for ecclesiastical clerk, scribe, musician and cantor. Such persons function as exorcists of demons around Gondar.

Shearman, Loca Patriciana, pp. 55-90. "The Druids, Dubtach Mac Ui Lugair and His Sons." "He was the king's chief bard--the royal poet of Erinn;" The name Dubtach seems to be a form of Dabtara.

See Kenney, Sources, pp. 19-23, for a description of the bardic order where we see that they were poets, scribes and musicians. Kenney calls them hereditary scholars and scribes.

<sup>117</sup> Rodinson, Magie, Medecine, etc., p. 39.  
Louis Gougaud, Christianity in Celtic Lands (London: Sheed and Ward, 1932), pp. 61ff.

BANBA, BAOBAB TREE AND DRUIDESS FROM  
ABYSSINIA AS FIRST INVADER OF IRELAND

Banba was the name of the first woman who found Ireland before the Flood....from her Ireland is called 'Banba.'

Cessair came thereafter from the Island of Meroe fleeing from the Flood:<sup>118</sup>

Banba and Cessair are two different names for the same woman, a witch, priestess and chieftainess who came to Ireland from Abyssinia about 3451 B.C.,<sup>119</sup> after seven years in Egypt and a long migration through various Caucasian and European areas. Banba as a name is applied not only to Cessair in Lebor Gabala, but to one of the fifty women of "color" who accompanied the chieftainess and to the island of Ireland itself.<sup>120</sup> The name is clearly a title and I believe it means more than its Gaelic translation of "pig."<sup>121</sup> In Ethiopia, Banba is the word for the baobab tree, the largest tree in all the world as to girth.<sup>122</sup>

The woman called Banba in Ireland and the baobab tree called Banba in Ethiopia have a great deal in common. First and foremost, is the fact that the Irish Druidess called Banba is a tree goddess identical with the Greek Dryads or tree nymphs.<sup>123</sup> Such nymphs are thought to be merely fantastic imaginary creatures, but in my opinion, they were real women who inhabited large trees or groves of trees, and who prophesied and healed by means of their tree homes. Gaulish Druidesses were actually called "Dryads" by a Roman author and no

one has yet attempted to trace the reasons for the connection between the two words.<sup>124</sup> European trees do not ordinarily make good houses since their trunks are not large enough, but East African trees of the Baobab or Adansonia species certainly do.

Secondly, the particular tree which drew my attention to the above connection is a famous Christian shrine, sacred to the Virgin Mary, and growing along the roadside, close to the town of Keren in Abyssinia. Keren is part of the Island of Meroe, according to Ptolemy the Geographer.<sup>125</sup> Co-incidentally, the Irish Banba started her migration to Ireland from the Island of Meroe. The town is on the only direct caravan route between the Red Sea and the Nile,<sup>126</sup> these two bodies of water having been the main thoroughfares for the transport of incense to Egypt and Mesopotamia. Incense and spices are the key to the story of God, the Magus, and Keren has a strategic location for the distribution of these Abyssinian and Arabian products.

Finally, the Virgin Mary and Banba as the Queen of Sheba, share a relationship with Solomon of Judea, for Mary was married to Joseph, descendant of Solomon,<sup>127</sup> while one of the Queens of Sheba was Solomon's chief concubine and mother of his eldest son.<sup>128</sup> Mary's designation of "virgin" is matched by Banba's designation as "three virgin daughters of Cain." Mary, the Mother of Christ, forms a part of a triad of Marys,<sup>129</sup> just as Banba is a triad of tree nymphs. It is

probable that we are dealing with a hereditary caste of sacred priestesses who were the owners of the spice and aromatic groves of Saba-Sheba.

The baobab or Banba tree at Keren must represent a shrine of great antiquity for a tree goddess and healer, alias a Druidess, since the present tree is probably the product of a seedling dropped by an older tree. Successive reincarnations of trees and priestesses account for the longevity of Irish, Egyptian, Hebrew and Abyssinian royal figures, as well as of mythological rulers throughout the world. Irish Druids believed in metempsychosis, or reincarnation--this is admitted by most scholars.<sup>130</sup> They point out that the Greek philosopher Pythagoras was the father of the school of philosophy involving transmigration of souls.<sup>131</sup> Pythagoras has a name meaning "snake" and his Greek ancestry reminds us of the fact that the Greeks also came from Ethiopia. The Irish Banba was "the daughter of one of the Greeks"<sup>132</sup> and Herodotus, Strabo, and Diodorus all implied or asserted that the Greeks were displaced Abyssinians.<sup>133</sup>

Quite aside from the testimony of the Greek authors, we have the assertion of the Irish monastic Magi in Leabhar Breac that all the Magi of the world came from Saba and South Arabia.<sup>134</sup> "They were called Chaldeans on account of their skill in art; or else...from the neighborhood of their dwelling places; but according to their land and race, their proper denomination is Arabians and Sabaeans." Saba is a variant of the

word Sheba and the Irish progenitress Banba is surely one of the Queens of Sheba. The oldest of her varying dates, 3451 B.C., tallies almost exactly with Breasted's date for the beginning of the Pharaonic period in Egypt.<sup>135</sup> No wonder that the Irish were called "Egyptians" both by themselves and others during the Middle Ages.<sup>136</sup>

The baobab is used as a water reservoir and a burial place in the Sudan. It is one of the world's most important medicinal trees; being an antidote for insect bites, snake and arrow poison. Its bark, fruit, seeds and leaves serve as effective prophylactics against a wide range of disorders including dysentery, malaria and smallpox. It is an excellent horse tonic, and pastoral tribes use it for this purpose even now. Other African tribes smoke fish with its products, which include oil, latex and gum, rope, cloth, and canoes.<sup>137</sup>

Such a tree would have obvious value to the ancient Egyptian embalmers, to their Druid descendants and to sailors and fishermen. Christ called on his apostles to be "fishers of men" and the King of the Celtic wasteland was a Fisher King. In ancient times, the tree that produced rope must have been as important as the tree that produced the chief and best wood for boat hulls. The cedar of Lebanon was the tree of choice for navies throughout the ancient Mediterranean. Can it be accident that the name for the "cedar" in Abyssinia matches that of Banba's consort and male relative, Seth, in Ireland?

#### NOTES

<sup>118</sup> Lebor Gabala, Part II, pp. 185, 197.

- 119 Arbois de Jubainville, Vol. II, p. 70.
- 120 Lebor Gabala, Part II, p. 207.  
Keating, History of Ireland, Vol. I, p. 99.
- 121 Three Irish Glossaries, with Preface and Index by Whitley Stokes (London: Williams & Northgate, 1862), p. L.  
Patrick Dinneen, Irish-English (Dublin: Irish Texts Society, 1927), p. 76.
- 122 Mooney, Glossary of Ethiopian Plant Names, p. 7.  
Bamba as Adansonia digitata or Ficus gnaphalocarpa is actually pronounced Banba by speakers of Tigrinya and I have checked this with persons at Kagnew Air Force Base at Asmara. Mooney gives it as an Amharic word only, but it is surely a Tigrinya word as Banba. Tigrinya is the dialect of Axum in Tigre and the oldest living language in Northern Ethiopia. It is a Semitic tongue.  
Rodinson, Magie, Medecine, etc., p. 97, Note 1.
- 123 Vopiscus, Aurelian, XLIII, 4 and 5, calls Druidesses Dryades.  
Auraicept, Calder Edition. See Tree Alphabet or Ogham.  
Charles Vallancey, Collectanea de Rebus Hibernicis, Vol. V (Dublin: R. Marchbank, 1790), pp. 79-85, 105-146.  
"The Tree, the Symbol of Knowledge, of Numerals and of Literary Characters." Ogham is derived from Ogma (its inventor). "Poets say Ogum is derived from guaim (that is, wisdom)." The Oghams were named from trees. It is very curious that the guaim or gum here mentioned matches the gum, or aromatic trees of Aden-Eden.
- 124 Ibid.
- 125 Cladius Ptolemaeus, Geographia, Edition Sebastian Munster, Basle 1540 (Amsterdam: Theatrum Orbis Terrarum Ltd., 1966), 3rd Series, Vol. V, p. 78. "Meroe Insulae Sisitus, Cap. VIII. Auxume in qua regia....Hinc Candace regina eunuchus a Philippo baptizatus..."  
Henry Salt, A Voyage to Abyssinia, p. 357.
- 126 See attached map from Otto A. Jager, Antiquities of North Ethiopia (Stuttgart: F. A. Brockhaus, Abt. Antiquarium, 1965).
- 127 Luke, 3:23-38. Matthew, 1:1-17.
- 128 Budge, The Queen of Sheba and Her Only Son, Menyelik.
- 129 Luke, 24:10. John, 19:25. "Now there were standing by the cross of Jesus his mother and his mother's sister, Mary of Cleophas and Mary Magdalene."

130 Annals of the Kingdom of Ireland by the Four Masters, p. 4., Note I.  
O'Flaherty, Ogygia, Vol. I, p. 5.

131 Ibid.

132 Duald MacFirbis, Chronicum Scotorum, trans. by W. H. Hennessey (London: Longmans Green, 1866), p. 2.

133 The Odyssey, I, 22. Strabo, I, 1, 2, 26. Apollodorus, II, 1, 4. Homer, Herodotus, I, 1-3. Diodorus Siculus, I, 10 and 28; III, 3.

134 The Passions and the Homilies from Leabhar Breac, Text, translation and glossary by Robert Atkinson (Dublin: Royal Irish Academy, 1887), p. 472, 6966. "It is enquired now whence the race of the magi, and from what land came they? for many varied names are found applied to them in authorities such as Chaldeans, Persians, Sabaeans and Arabians."

135 Annals of the Kingdom of Ireland by the Four Masters, Vol. I, p. 2.  
Arbois de Jubainville, Cours de Literature Celtique,

Vol. II, p. 70.  
Alan Gardiner, Egypt of the Pharaohs (New York: Oxford Press, 1966), Galaxy Book, p. 430.  
James Breasted, Development of Religion and Thought in Ancient Egypt (New York: Harper & Row, 1912), Harper Torchbooks, p. 5. Breasted gives the date of the founding of the Egyptian state as 3400 B.C.!

136 Arbois de Jubainville, Vol. II, p. 228.

137 Encyclopedia Britannica, 11th Ed., Vol. III, p. 363. "Baobab." Its stem reaches 30 feet in diameter and its trunk is often excavated to form houses as the wood is very light and soft.

F. R. Irvine, Woody Plants of Ghana (London: Oxford Press, 1961), pp. 186-188. Since the Baobab is used to smoke fish, it has an interesting connection with the Egyptian mummification practices which Lucas says were based on fish-drying technique. Natron, the basic desicant for Egyptian mummies, is still combined with baobab leaves and bran in Nigeria to be boiled up as a horse conditioner. Adansonia digitata or Banba thus symbolizes the whole Egyptian mummifying caste which gave birth to medicine and Irish Druidism.

ZEDDI OR SEUD AS THE "CEDAR" TREE AT AXUM

According to the Greek geographer Ptolemy, the Island of Meroe, on the Plain of Sennaar, included the city of Axum in Tigre province. Axum lies south of Keren and is the traditional home of the Queen of Sheba and the Serpent King whom she or her father killed. Axum's ruins (largely unexcavated) include the site of a palace which belonged to Sheba, as well as a group of towers or "obelisks" made out of stone. These towers bear Phoenician symbols and were erected among a grove of trees by Menelik, Sheba's son by Solomon.<sup>138</sup>

The location and composition of Axum's grove suggests an old and sacred status for its trees. Among them are the incense, juniper or "cedar," pepper, eucalyptus, fig, ebony and numerous others including the medicinal aloe plant. The grove grows on a ridge between two Christian churches, one of which, St. Mary Zion, is the oldest and most holy church in Abyssinia, allegedly the home of the wooden tabernacle called the Hebrew Ark of the Covenant, which Menelik stole out of the Temple at Jerusalem after a visit to his father, Solomon.<sup>139</sup>

Presumably, the grove at Axum belonged to Menelik's mother, Sheba, the sacred "concubine."<sup>140</sup> If I am right in assuming that the Irish Banba was one of the first Queens of Sheba and Meroe, then the name "Sheba" may resemble the name Banba and be a title for a line of royal Hamitic Druidesses who owned the incense groves of Saba by matriarchal right.<sup>141</sup>

In the tenth century B.C., one of the line went up to Judea to visit the patriarchal Semite Druid who ruled Palestine.<sup>142</sup> This was Solomon, son of David, a botanist magician who understood the language of birds and who controlled genii and animals, according to Kebra Negast.<sup>143</sup>

Just as Seth appears in Lebor Gabala and Keating as the relative and consort of Banba, so Solomon seems to have been related to Sheba. Solomon's mother was Bath-Sheba, a name meaning "Sea of Sheba" in Irish, "Daughter of Sheba" in Phoenician,<sup>144</sup> and St. John Philby remarked that Sheba and the Phoenician king, Hiram of Tyre, were cousins.<sup>145</sup> Philby failed to give any proof for his remark, but he may have known something about South Arabian genealogical records which he did not choose to publish. Or he may have felt that Solomon, Sheba and Hiram were a triad of divinities, who were relatives and members of a priestly clan.

Philby also felt that the South Arabian and Abyssinian royal clans were Phoenicians with relatives in Lebanon and Carthage.<sup>146</sup> Other authors agree with him, and recently, Irmgard Bidder outlined the theory that the Phoenicians were the incense growing tribes of Saba, possessors of a monopoly on the essential ingredient for religious rites.<sup>147</sup>

This is not the whole story on the monopoly of the Sabaeans or Phoenicians. They also owned a tree called the cedar of Lebanon which figured as the primary wood for the Temple built by Solomon and for the commercial, war and funerary ships of ancient Egypt.<sup>148</sup> Hiram of Tyre provided

Solomon with cedar for the Temple and for the ships of the fleet that went to Ophir or Tarshisch.<sup>149</sup> Hiram's predeces-sors at Tyre, Sidon, and Byblos had always been the commercial and political partners of the Egyptian Pharaohs. The lord of the Phoenicians in Ireland, Egypt and Lebanon was Seth,<sup>150</sup> and his name appears as the name of the 'cedar' tree at Axum.

Axum's "cedar" tree is a member of the Juniper family (Juniperus procera) and it is therefore kin to the cedar of Lebanon.<sup>151</sup> Its Ethiopic name Zeddi or Seddi was pronounced Seud by my Tigrinya-speaking guide. Tigrinya is the language which most closely approximates that of the ancient South Arabian and Abyssinian royal tribes.<sup>152</sup> Abyssinians call Tigrinya "Habasha par excellence,"<sup>153</sup> Habasha being the tenth century B.C. name for these tribes.<sup>154</sup> Seud or Seddi is close enough to the Egyptian version of Seth "Set" to be of consid-erable value to my thesis.<sup>155</sup>

Seth was the god of the Phoenician sailors in Egypt, also called Baal. Coincidentally, an unpublished Irish in-vasion record begins with the words, "Baal was favorable."<sup>156</sup> Seth's rule extended over more than the fishing and sailing people. He was lord of the desert caravan tribes, such as the Arabian Dedanites (Irish De Danaans), of the frontier, of mercenary soldiers and of the Shepherd Kings or Hyksos, whom Henry Salt believed were still to be observed in the Abyssinia he visited in 1810.<sup>157</sup> The Hyksos Shepherd Kings were Phoeni-cians and Arabs, according to the ancient Egyptian chronicler, Manetho.<sup>158</sup>

Both in Egypt, Phoenicia and Ireland, Seth's avatars were lightning god priest kings called Baraks or Barcas, in Samaria, Carthage and Ireland; these names meaning "forest" and "lightning" in Ethiopian dialects.<sup>159</sup> Seth's sisters and consorts were virgin priestesses, who served as sacred temple prostitutes.<sup>160</sup> The Arab name for the Queen of Sheba was "Harem-Bilquis" or the sacred concubine, and this type of dedicated woman eventually became the Christian nun.<sup>161</sup> Mary, the Mother of Christ, had been dedicated to the Temple for service and her role in Christian mythography parallels that of the Queen of Sheba and the goddess Isis in Egypt.<sup>162</sup>

Isis was the object of rivalry between her two brothers, Seth and Osiris, and Seth killed Osiris because of his desire to possess Isis and the throne of Egypt. The Irish chief who was Banba's consort, father or brother, and who is called Seth in Keating, is similarly described by the authors of Lebor Gabala as a killer of his brother, seeking the kingdom.<sup>163</sup> Like the Egyptian Seth, he is a Phoenician figure, father of Agnomain or Agenor of Tyre<sup>164</sup> and his avatar or reincarnated Gaedelic descendant, Niul, or Nel, received Pharaoh's cedar wood fleet from Moses during Exodus.<sup>165</sup>

Niul had helped Moses and the Israelites by giving them wheat and wine from his own estate, "southwards in Egypt" and he accepted the gift of Pharaoh's fleet with great enthusiasm.<sup>166</sup> Furthermore, he and his people stood by in that fleet while the Israelites crossed the Red Sea. Can it be accident

that the other name for the cedar in Tigrinya was pronounced Niulret by my guide--and is written Nerret--when the Gaedelic chief of Pharaoh's cedar fleet is called Nel in Lebor Gabala, Niul in Keating?<sup>167</sup>

Nel was married to Pharaoh's daughter, Scota, whose name is alleged to have been transferred to the Gaedils, or the Scots.<sup>168</sup> Daughters of the Egyptian Pharaohs were consistently married off to their own brothers or half brothers.<sup>169</sup> The Irish claimed to be Egyptian on the side of the mother.<sup>170</sup> If Nel is an avatar of Seth, Banba's consort, then Banba is surely the ancestress of Scota, Pharaoh's daughter. Banba spent "seven years" in Egypt after leaving the Island of Meroe, and I believe another of her names appears as that of the wife of the second Pharaoh of the Egyptian First Dynasty, Athothis.<sup>171</sup> Nel and Scota form a divine related pair just as Banba and Seth form such a pair. Banba means "baobab" and Seth and Nel mean "cedar." Rope married ship, a logical union for the primitive mind and even the civilized one!<sup>172</sup>

Underlying these mythical relations was an actual incestuous royal marriage, practiced by all early divine kings and productive of a "Son of God." The only way to become a magician and hence a god, was to have incestuous relationships with one's own mother, sister or daughter, according to the Syrian Book of the Cave of Treasures.<sup>173</sup> This is what the Devil or the Snake had told one of Nimrod's magicians and accordingly, "the priests and the Magians and the Persians take their mothers and their sisters and their daughters to wife."<sup>174</sup>

Correspondingly, the Irish Magi and their descendants, the monks, practiced incest both in pagan and Christian times, a fact which caused comment among classical and Christian writers.<sup>175</sup> Several of the greatest Irish saints had relations with their sisters,<sup>176</sup> or were the children of father-daughter union. Cedar married baobab, and I deduce that Solomon of Judea represented the cedar tree, as did Hiram of Tyre, while the Queen called Sheba was the Adansonia digitata or Banba, home of the Dryadess white goddess. This Dryadess and her consort were the royal proprietors of the groves of aromatic gum called incense from which civilization as we know it flowered. If the Tree of Life was the Sabaean tree of perfume and preservation, it too, bears a name in Ethiopic which becomes dynastic in Irish.

## NOTES

<sup>138</sup>Doresse, Ethiopia, pp. 14-17.  
p. 142. Budge, History of Ethiopia, Vol. II, p. 160; Vol. I  
Aksum." Pankhurst, Ethiopia, Chapter III, "The Glory of

<sup>139</sup>Budge, The Queen of Sheba, p. xxii.

<sup>140</sup>Al-Hamdani's Al-Iklil, The Antiquities of South Arabia, trans. by Nabih Amin Faris (Princeton: Princeton University Press, 1938), p. 21 "The etymology of Bilqis according to one suggestion is ultimately from Hebrew פִּילְקִיס through Greek Μαλλακίς, both of which mean concubine."

<sup>141</sup>St. John Philby, The Background of Islam (Alexandria: Whitehead Morris, 1947), pp. 28-29.

The Periplus of the Erythraen Sea, ed. and trans. by Wilfred Schoff (London: Longmans Green, 1912), p. 67. Arwe the Serpent King was succeeded by queens called Za Beesi Angaba

(who reigned for 200 years), Zagdur (100), Zazebass Besedo (50), Zakawasya b'Axum (1), Za Makeda (50).

<sup>142</sup> Ibid.

<sup>143</sup> Budge, The Queen of Sheba, p. lxvi.

<sup>144</sup> Three Irish Glossaries, p. 56. O'Davoren's Glossary gives Bath as "sea" or "High Stream"; hence, Bath-Sheba would be "Sea of Saba" or the Red Sea.

Budge, The Queen of Sheba, p. 104.

Philby, The Background of Islam, p. 28 suggests "daughter of Sheba." Bath means "daughter" in Phoenician.

<sup>145</sup> Philby, Sheba's Daughters, (London: Methuen & Co., 1939), p. 10.

<sup>146</sup> Op. Cit., p. 380.

<sup>147</sup> The Periplus, Schoff Edition, pp. 158-218. Bertram Thomas, Arabia Felix, (New York: Scribner's, 1932), p. 70

Eduoard Glaser, Punt und die Sudarabischen Reiche, Mitteilungen der Vorderasiatischen Gesellschaft IV (Berlin: Wolf Peiser Verlag, 1889), pp 67-71. Glaser thinks Hamites and Semites are the same people.

Irmgard Bidder, Lalibela, trans. by Rita Grabham-Hortmann (Cologne: DuMont Schauberg, 1958), pp. 11-22.

<sup>148</sup> Donald Harden, The Phoenicians (New York: Praeger, 1962), pp. 25, 52, 141, 159.

William Culican, The First Merchant Venturers (New York: McGraw-Hill, 1966), pp. 7, 8, 14, 18, 19, 22, 23, 26.

<sup>149</sup> Harden, The Phoenicians, p. 52.  
II Samuel 5:11

<sup>150</sup> Te Velde, Seth, pp. 109-51.

<sup>151</sup> Mooney, A Glossary of Ethiopian Plant Names, p. 45. Zeddi.

<sup>152</sup> Edward Ullendorf, The Semitic Languages of Ethiopia (London: Taylor's Foreign Press, 1955), pp. 8-18.

<sup>153</sup> Op. Cit., p. 18, Note 6. Tigrinya is spoken in an area identical with that of the old Axumite Empire and geographically at least, is the direct successor of Ge'ez.

154 Ullendorf, pp. 4-8

Jones and Monroe, A History of Ethiopia, p. 7.

155 Te Velde, Seth, pp. 1-3. The name in Egypt and Babylon was Set, Seth, Sutah. Te Velde says that the vowel "e" may have evolved from the "u". In fact, the pronunciation "Se-ud" may represent the original Egyptian name. D and T are interchangeable sounds. "Say-ood" is a phonetic rendering of what I heard.

156 Chronicles of Eri, trans. by Charles O'Connor (London: Richard Phillips, 1882), Vol. II, p. 1.

157 Te Velde, Seth, pp. 115, 116, 119, 120, 121, 128, 134, 144, 148.

Salt, A Voyage to Abyssinia, p. 305.

158 Manetho, Aegyptiaca, Fr. 42, 43, 48, 49.

159 Salt, A Voyage to Abyssinia, pp. 246, Appendix I, p. vi. "Lightning" is Be-raak in the Harrar dialect of Ethiopic.

Kathleen Kenyon and G.M. Crowfoot and J.F. Crowfoot, The Objects from Samaria (London: Palestine Exploration Fund, 1957), pp. 5-8, 11-13.

Gilbert Charles-Picard, Hannibal (Paris: Librairie Hachette, 1967), p. 19.

T. F. O'Rahilly, Early Irish History, p. 37 ff.

Shearman, St. Patrick or Loca Patriciana, pp. 204, 208-218. Auraicept, Calder Edition, p. 17. Gaedel, ancestor of the Gaidels is called grandson of Toe (Thoth) and great-grandson of Baracham, father of Thoth. Here Barak is equivalent to Seth as father of Thoth. Seth was known as a storm god in Egypt, for which see Te Velde, Seth, pp. 23-25.

160 Kenyon and Crowfoot, The Objects from Samaria, pp. 7-8. Georges Perrot and Charles Chipiez, History of Art In Phoenicia and Its Dependencies, trans. by Walter Armstrong (London: Chapman & Hall, 1885), Vol. II, pp. 109, 185. "The attitudes and costumes of dancers should be noticed. They are draped in long robes...with pointed hoods, which make them look like nuns."

161 Kenney, Sources, p. 735.

Martyrology of Oengus, Whitley Stokes Ed., p. 41.

162 Marcello Craveri, The Life of Jesus, trans. by C. Markmann (New York: Grove Press, 1967), pp. 9-10, 29, 38.

163 Boswell, "The Roots of Irish Monasticism," pp. 124-125. Lebor Gabala, Part II, pp. 264-65, Note 15 to page 264

states that Partholon is the same personage as Seth or Bith, consort of Banba and her own father.

Keating, History of Ireland, Vol. I, p. 161.

164 Auraicept, Calder Edition, p. 229.  
Lebor Gabala, Part II, p. 264, Note 16; Part III,

p. 129. Agenor is called Agla or Agnomain, among other variations.

Nicholson, Keltic Researches, p. 45, and Note 1.

165 Lebor Gabala, Part II, pp. 33-37

166 Ibid.

167 Keating, History of Ireland, Vol. I, p. 233.  
Lebor Gabala, Part II, p. 33ff.

Mooney, A Glossary of Ethiopian Plant Names, p. 32. Mooney gives it as Nerret, but I believe it is also Nel-ret. Again, I have checked the word for 'cedar' with Kagnew Air Force Base personnel and I received a letter saying that my pronunciation of the word was correct. Nel-ret or Niul-ret is therefore 'cedar' in Tigrinya, as I wrote it.

168 Lebor Gabala, Part II, p. 49.

169 Cyril Aldred, Akhenaten (New York: McGraw-Hill, 1968), pp. 88-89.  
Encyclopedia Britannica, Vol. IX, p. 46.

170 Arbois de Jubainville, Cours de Literature Celtique, Vol. II, p. 228.

171 Lebor Gabala, Part II, p. 187.  
Boswell, "The Roots of Irish Monasticism," Table III, p. 150.

172 Compare the American dynastic marriage of a Ford male to a Firestone female. The automobile married the tire.

173 E. A. W. Budge (The Book of the Cave of Treasures, trans. and ed. by London: Religious Tract Society, 1927), p. 144.

174 Ibid.

175 Kenney, Sources, pp. 130-38.  
The Irish Liber Hymnorum, Bernard & Atkinson,

Vol. II, p. 9, for Cummian Fota, son of his own grandfather and abbot of Clonfert.

p. 418 for Enda of Arran as son of his own grandfather. Cross and Slover, Ancient Irish Tales, p. 133 for

Conchobar, priest king of Ulster, as son and grandson of the great Druid, Cathbad.

<sup>176</sup> Martyrology of Oengus, p. 71-72, for Enda's relationship to his sister, Cairech Dergain.

Donovan or MacLiamore at about 1600 AD wrote in the ancient Irish language a poem about incensing the dead in the great hall of the sacred king. Fionn mac Cumhaill made plenty of incense and incense burners along the banks of the River Boyne where form the boundaries of the land of the Tuatha. These stones contain Fionn's Pyramids, and incense burners of the best Scythian making, by Repetite Gartell. My guide called the cross stone, or pyramid, sitting at the top of the steps over the incense product, a small wooden tree with the name Angus. Angus means on Magus stone and Incubus or Unholy shrub.

All of these names appear in Book Gabra as major female divinities. Suir was the mother of poets, belonging to the second and fifth creation groups. The underworld lord, Midir or Eochu, Ford and Manannan who was a god of death whose realm was the great necropolis the Tír of the River Boyne. Just as Terra's-and-one dove, Tercer, would become in Hibernia, so the story of Midir and Manannan continues for the role of incense in the cemeteries of death. Muir was one of the three ancient gods of death and he was an underworld god like Pluto, Hades or Odysseus whose name in Latin would be Iridis to transmuted "Aden." Aden is also the true Celtic pronunciation of Muir's name and Angus or Midir, her love, is the son of Angharad, or Angrada, in one of their Christian interpretations.

ETAN, LIBAN, MACHA, ANGUS AS THE INCENSE TREE  
OF THE ISLAND OF MEROE

Frankincense does not grow in the sacred grove of the Doctors or "Dabtaras" at Axum today due to neglect of the ancient irrigation systems whose remains are still to be seen in the sacred town. Frankincense needs plenty of moisture and now exists in groves along the banks of the Mareb and Takezze Rivers which form the boundaries of the Island of Meroe. These groves contain *Boswellia Papyrifera*, a close relative of the best Somaliland variety, or *Boswellia Carterii*. My guide called the tree Etan, or Liban, giving it the Tigrinya name for the incense product. I only learned the more specific names, Angus, Makker or Magher from the Institute of Ethiopian Studies.

All of these names appear in Lebor Gabala as major Druid divinities. Etan was the goddess of poets, belonging to the second and fifth invasion groups. The underworld lord, Midir or Angus, loved and wooed her and he was a god of death whose realm was the great necropolis for Tara, on the River Boyne. Just as Tara's ancient name, "Temrach", means incense in Hebrew, so the story of Midir and Etan is a metaphor for the role of incense in the ceremonies of death. Medr was one of the three ancient gods of Axum and he was an underworld god like Pluto, Hades or Osiris whose name in Plutarch's De Iside is transcribed "Aden." Adin is also the true Gaelic pronunciation of Etan's name and Angus or Midir, her lover, is the son of Anghabe, or Aengoba, in one of his Christian incarnations.

Since Aengoba is almost identical with Angabo, father of the Queen of Sheba and killer of the Serpent King of Axum; since Anghabo is also the name of an ancient Axumite tribe, it would seem that the Irish records are presenting us to a court of divine people who were once real kings and queens from the Island of Meroe.<sup>187</sup> Aengus's son is called Sethor in the fifth invasion story of Lebor Gabala<sup>188</sup> and both Aengus and Sethor are pretty likely to be reincarnations of Seth, consort and brother of Banba. Aengus is Etan's brother as well as lover<sup>189</sup> for both are the children of a patriarchal chief called Dagan or the Dagda, "the Good God."<sup>190</sup> The Egyptian Pharaoh was also styled "the Good God,"<sup>191</sup> and Seth was said to have been Pharaoh of Egypt.<sup>192</sup> Dagon was a Phoenician-Philistine god, presented at Sidon as a merman with a mermaid sister.<sup>193</sup>

The mermaid sister turns up, not in Lebor Gabala, but in The Martyrology of Oengus the Culdee.<sup>194</sup> Oengus was a Christian monk, son of Aengoba, and apparently a royal descendant of the dynastic Danaan line. His name should have warned me that he would celebrate his ancestral sister-wife under another title and this is what he did. Liban (the other Ethiopic word for incense), is also Etan, the royal woman. The Irish Liban is cleverly disguised, but still enough clues are given. Liban's father Eochaid, bears the Dagda's alternate title in Lebor Gabala.<sup>195</sup> She is loved by Oengus, son of Anghabe and in another version of her story (under still another name), she has a brother named Daig.<sup>196</sup> Since Dagan or Dagda is a rotating

title, passed on to males of succeeding generations, Aengus, brother of Etan or Liban, is also the father Dagda. Similarly, Seth was the brother and father and husband of Banba and Isis in Ireland's and Egypt's first dynasties.<sup>197</sup> The sacrifice of sacred kings in a matrilineal society ensured the immortality of names or titles.<sup>198</sup>

As for the Ethiopic name Makker or Magher, alternate to Angua for the frankincense tree, it appears in Lebor Gabala's second, third and fifth dynasties or invasion groups as Macha, queen of Ireland. Macha was the foundress of a royal shrine in Ulster, home of the Red Branch knights and their fabulous hero, Cuchullan. Patrick founded Armagh in honor of Macha and perhaps in honor of Mackeda, Queen of Sheba who was Solomon's concubine. Budge dismisses the Ethiopic name Mackeda as a late and unimportant tradition,<sup>199</sup> but I think he is wrong on this point. From the Irish evidence, Mackeda is an old and legitimate title for all the Queens of Sheba and it means "incense tree." The word for "virgin" in Tigrinya is "Macha-da."

The actors in the Irish prehistoric drama, like Galsworthy's Forsyte Saga characters, appear and reappear from one generation to another. Baobab and cedar produce incense product and incense tree. The dramatis personae are Greeks (Banba was the daughter of one of the Greeks<sup>200</sup> and the Danaans are from Athens), Hebrews, (Banba spoke Hebrew<sup>201</sup> and the Gaedils are part of the Israelite group),<sup>202</sup> Egyptians (Banba and the Gaedils), Persians (Partholan),<sup>203</sup> Belgae (the Fir Bolg),<sup>204</sup> Phoenicians,

Scythians, and above all Abyssinians. The ethnic names rotate and vary like the titles, but all roads, languages and tribes can be traced back to the Balsam Land where the frankincense tree grew.

## NOTES

177 Mooney, A Glossary of Ethiopian Plant Names, pp.4, 29.

178 Irmgard Bidder, Lalibela, p. 12 gives the same names for incense.

179 Mooney, Op. Cit., pp. 4, 29.

180 Arbois de Jubainville, Vol. II, p. 146 for Brigit as daughter of Dagda and goddess of literary inspiration.

Lebor Gabala, Part IV, pp. 133, 159 for Brigit as "poetess" and daughter of Dagda; pp. 123, 151, for Etan as "poetess," daughter of Dian Cecht.

Arbois de Jubainville, Op. Cit., p. 307 for Dian Cecht as son of Dagda with Etan as his daughter.

T. F. O'Rahilly, Early Irish History and Mythology, p. 469 for Dagda as Dian Cecht or the Otherworld God. Hence, Brigit is Etan and Midir, Oengus, etc. are all equivalents for Dagda, or Dian Cecht, the Leech.

181 Arbois de Jubainville, Vol. II, pp. 273-277, 313-319. Vol. V, pp. 11, 170, 173-178. Ethne or Etan, also called Ingube is the wife of Midir, otherwise Oengus, as well as his sister and daughter. We have the same confusion with Banba versus Seth and all of it corroborates statements of pagan classical sources that Irish respected no moral laws respecting their women. Oengus is a title like Dagda which is passed on from father to son and from brother to brother. It rotates as does the chieftainship of the tribe. Ethne Ingube was sister of Sultan or Sultana, where we see the Asiatic name for "chief" appearing.

182 Cross & Slover, Ancient Irish Tales, pp. 82-92  
 Arbois de Jubainville, Vol. II, pp. 315-319. Midir invites Etain to Hades where the hot brooks run, sometimes of hydromel and wine. He will take her to "the Great Plain" where there are three trees on which fruit always hang, a vase of excellent beer and two pigs, one alive and one cooked. "Beer" is one of the meanings of the name Seth in Egyptian papyri.

See Te Velde, Seth, p. 7. Seth is also a pig god

in Egypt. Op. Cit., p. 14, etc. The Great Plain with hot springs sounds like the Abyssinia Plain around Axum called "Sennaar" which has hot springs. Hades is transcribed "Aden" in Plutarch's Isis and Osiris. See Leon Parmentier, Recherches sur le Traite d'Isis et Osiris de Plutarque (Bruxelles: Academie Royale de Belgique, 1913), p. 71.

R. A. S. Macalister, Tara, p. 115 ff. Macalister's discussion of the heavenly twin series in Lebor Gabala and their progenitor, the great "Red One of Great Knowledge," otherwise the Dagda, illuminates the story of Osiris and his twin Seth. Seth was red haired, stood for the sacrificing learned priesthood (also a warrior caste), from whose ranks the Pharaohs were chosen. Once sacrificed or dead, the Pharaoh became the divine brother, Osiris.

<sup>183</sup> See Note 46.

<sup>184</sup> Jean Doresse, Ethiopia, p. 21.  
Parmentier, p. 71.

<sup>185</sup> Cross & Slover, Ancient Irish Tales, p. 604.

<sup>186</sup> Cross & Slover, P. 604 for Ethne Inguba.

T. F. O'Rahilly, Early Irish History, p. 163, Note 3. Arbois de Jubainville, Vol. II, pp. 313-319; Vol. V, pp. 161, 170, 173, 177-180, 400-404, 419.

Martyrology of Oengus, Stokes Edition, pp. xxv, xxvi, xxvii, xxviii, 3 for story of Oengus the Culdee, son of Oengoba, who had "greenish cornblades" grow through the hair of his head as is said of Osiris. As a Culdee, he occupied an intermediate position between monks and secular clergy. At Armagh, Culdees looked after the sick, had charge of repairs of church and helped in the service of the choir and altar. Culdees sound like Dabtaras in Ethiopia.

Eugene O'Curry, Lectures on the Manuscript Materials of Ancient Irish History (Dublin, James Duffy, 1861), p. 665, 363, for Aengoba or Oengoba father of Aengus.

<sup>187</sup> Budge, The Queen of Sheba, p. xlili for Angabo as successor to Arawi, the Serpent King. He is succeeded by Giedur who is called Gadar elsewhere; otherwise the Irish word for "dog" and the prototype of the Dog Kings of the Red Sea described by Strabo, Diodorus and others.

Doresse, Ethiopia, p. 14 for Angabo as killer of Serpent King in Tigre province; pp. 28, 32 for Anghabo as tribe name near Axum; p. 49 for bronze scepter, found near Axum and consecrated by an Axumite nagashi called Geder.

See Three Irish Glossaries, Stokes Edition, p. LXV. "Dog: 'milchu,' 'gadar.' The Dagda as father of Aengus of Aengoba" is clearly the Dog King of Punt, successor of the

Serpent King and sacred male of the sacred queen. Seth is said to have conquered Apopis the Snake, in Egyptian legend.  
Te Velde, Seth, pp. 99 ff.

188 Lebor Gabala, Part IV, pp. 121, 151, 153.  
Arbois de Jubainville, Vol. II, p. 273 for Oengus as a triad of sons of Dagda called Aed Caem, Cermait Milbel and Oengus.

T. F. O'Rahilly, Early Irish History, pp. 293 for Mider as the Mac Oc or Oengus; 516 for Oengus or the Mac Oc as Dagda, the Otherworld God. Triad of Sethor, Tethor, Cethor who are the sons of Oengus are clearly titles for same deity as Oengus, Aed, Cermait, or Dagda, Eochu Ollathair, Dian Cecht. Triads of males who are grandfather, father and son resemble the triad that came in with Banba from Abyssinia; Bith, Ladra or Adna and Fintan, all summed up in Keating as Seth.

189 T. F. O'Rahilly, pp. 293 for Oengus as Midir, lover of Etain and her brother, for Etain is daughter of Dian Cecht and Oengus is the son of Dagda, while O'Rahilly says that Dagda is Dian Cecht, on page 469.

190 O'Rahilly, p. 469.  
Encyclopedia Britannica, 11th Ed., Vol. IX, p. 43.

191 Encyclopedia Britannica, 11th Ed., Vol. XXI, p. 346 where the old titles of the rulers of Upper and Lower Egypt are given as "'stni'; 'butcher'('?)'" and "'byti', 'beekeeper'('?)'." Seth and Bith are the Irish names and they match extremely well. The Irish and Ethiopian monks seem to have kept bees and Irish monasteries are often referred to as beehives. Ethiopian monks keep bees on the Lake Tana monastery islands to this day.

192 C. Autran, "Pheniciens" (Paris: Paul Geuthner, 1920), p. 102. "Peut-être peut-on citer...la tradition suivant laquelle Saturne, dieu phenicien, avait été roi d'Egypte." (Note 3.)

193 Frederick Eiselin, Sidon (New York: Columbia University Press, 1907), p. 10.  
A. J. Bunsen, Egypt's Place in Universal History (London: Longmans Green, 1860), Vol. IV, Sanchoniathon's text as quoted by Philo of Byblos, p. 239ff., 213.

George Rawlinson, History of Phoenicia (London: Longmans Green, 1889), pp. 331-332.

In spite of Harden's assertions in The Phoenicians, Dagon is the name of Seth at Sidon and the fact that he was both a corn and fish god is quite clear in the Irish sources where the brother of the mermaid Fuinche is called Daig and equated with wheat. The dog-fish equation is the key factor. Ku in Sumerian means "fish," while it means "dog" in Irish;