

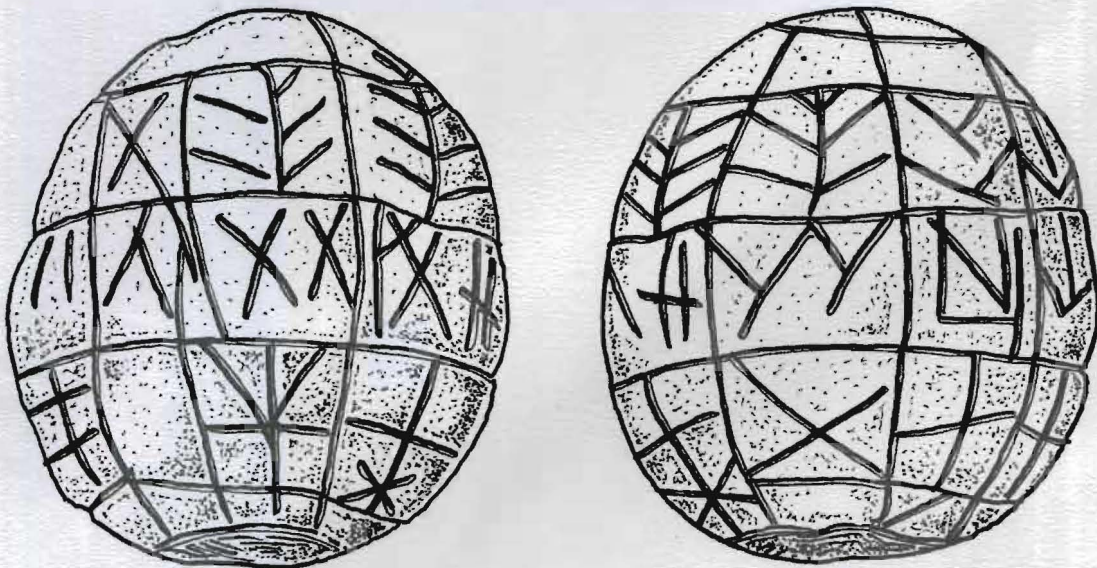
Ancient Europe and America

Part 2

Lepenski Vir

The oracular spherical stone

Harald Haarmann in *Early Civilization and Literacy in Europe*, wrote that the Lepenski Vir round stone is no doubt the oldest example of the use of writing for oracular purposes. Although he could only speculate on the stone's use, Haarmann was certainly right about its relation to magic. A Proto-Indoeuropean reading using the Danubian cypher does indeed suggest that this stone ball was used for mystical purposes.

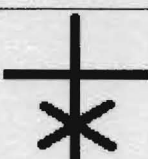


Afer a drawing by Winn (1981).

Transliteration

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Translation

1. Wwnati < wunati < PIE root *udén- or *wédŋ- “to wet”, cf. sankrit àunat < unàtti, pl. undànti “to soak, to water, to sprout, to run”, Luwian wida-, Latin unda, Slavic voda, PIE root *wed-o-, *wed-os-.

2. Uut < wut < PIE wed-, wod- “wet”, Proto-Germanic *wētaz “wet, moist”.

3. Meth / Ment < menth-, meth- “to mix up, stir”.

4. Tegt < (s)teg-t “to cover”; cf. Latin tegō “cover”, tēctum “roof, Celtic tegos “roof”.

5. Th(o) < to-, tā-, ȝio- demonstrative “that, he”.

Wwnati uut me(n)t tegt th(o). “To water, wet, mix up, cover that.”

6. Eo < *ehem, eheu, eho* (*eĝh-), interjection, an exclamation of joyful surprise, “yay, hey, ho! “; cf. Vedic áha!, Latin eh!

7. Eta < et(e)n “seed; corn”; cf. Celtic itos “cereal, corn (in general)”, ita “hence”.

8. Dhti < dhītī “devotion, prayer”.

9. Ūdwtom < *ûd-ÿi-ti-om; ûd- “out, away, upwards”, wtom < ÿi-ti-om “curve”; compare with Latin vitium “fault, error”.

10. Dht < diht dē-t- : dā-t- and dēi-t-, dī-t- “to bind”; cf. Old Indian participle ditá- “bound”.

Eo eta dhti ūdwtom dht. “Ho! The corn prayer upwards curves, binds.”

What can be understood from these inscriptions is that the ball was used for the grinding of corn in the making of ritual bread or beer. Interestingly, the name Eta is akin to the Irish Etain (Old Celtic Etana). She was a fertility corn goddess, a daughter of the medicine god Dian Cécht and wife of Midir, the mead god. Therefore, the formula there inscribed is a testimony to the antiquity of fermented drink in Indoeuropean culture.

Tărtăria (Rumania) tablets

The clay Amulet

This clay inscribed object which is thought to be an amulet was discovered by archaeologist Nicolae Vlassa in 1961 at a dig near the town of Tărtăria in the Alba region of Rumania. A carbon 14 test showed that it was 6, 500 years old. Vlassa thought that the tablet depicted a mythological hunting scene and interpreted some of symbols as pictograms similar to Sumerian. Others saw it as an early sky chart. Judging from the reading one gets in Proto-Indoeuropean the sky chart thesis seems right on.

Clay amulet (dated c. 5500 to 5300 BCE) discovered in 1961 at the Tărtăria site by archaeologist Nicolae Vlassa.

ÊR < er-, or- "eagle" cf. Celtic eros, Germanic aro-, aru- Hittite aran-

sTkkO < (s)teuko- "bow", from PIE root (s)teuk- "to swell", coalescing with *(s)teg- stick, pole, shaft; *(s)teig- "to stick; pointed"; root of Celtic tougos "bow"

TRROG < trogos "pig, boar"; root of Gaulish trogia "sow, female of the pig"

Deiwk < deiwik- "punish, avenge"; root of Gaulish diuicô v. "to punish", diuica, diuicos, c.n. "punisher, avenger"

Deiwa < deiwâ "goddess"; root of Celtic déua, Sanskrit devi, Latin diva

Translation and Interpretation

Each of these quarters seems to represent a section of the night sky starting with Êr "Aquila", Teuko "Sagitta", Trog "Boar" (Ursa Major), Deiwik "Avenger" (Hercules?), Deiwa (Hera?).

In Greek astro-mythology, Sagitta represents the arrow with which Hercules slew the eagle (Aquila) that fed upon the liver of Prometheus. In Greek astro-mythology, the Boar star was akin to the Great Bear (Ursa Major) and identified to the god Khrysaor. Khrysaor was later moved to the Sword of Orion sub-constellation while Ursa Major assumed the name of Kallisto, "bear". These stars which never set below the horizon are described as immortal. The constellation of Hercules was originally called Engonasin "the Kneeler" by the Greeks. The hero Engonasin was depicted on his knees, holding a club and slaying a dragon. The dragon called Ladon was described as a hundred headed beast guarding the Garden of the Hesperides. Hera, "Lady", was the queen of the heavens and was the goddess who put the stars in place.

The Gradešnica Tablet

This Tablet, along with many other objets, was discovered by B. Nikolov, V. Mikov and Georgiev at Gradešnica, a small town of Vratsa county, and kept at the Museum of History of Vratsa. At the start of the 70s, Nikolov, Georgiev and Mikov were the first to propose that the Gradešnica inscriptions were not only the oldest European script but probably also the world's oldest. Judging from this inscription, the text refers to a child's grave. It could therefore have served as a grave marker or for a funerary ritual.

Gradešnica (Nikolov 1970)

Transliteration

Line one

Pwer < *puūero- "child, knave, boy, girl"; cf. Latin puer, "child", puella "girl";
proto-indo-european root: pōu-, pəu-, pū-, "child"

Line two

Klepos < k̑lepos "to cover, conceal, steal" PIE root: k̑lep- (s̑klep-ō); cf.
lat. *clepō*, -ere "clandestine", Greek, κλέπτω < *-kleptós "steal", κλώψ,
κλοπός, κλοπεύς "thief", κλοπή "theft".

Line three

Wlmen < *wélmen "wrapping", wolmos "roll"; cf. Latin tegmen "wrapping".

Line four

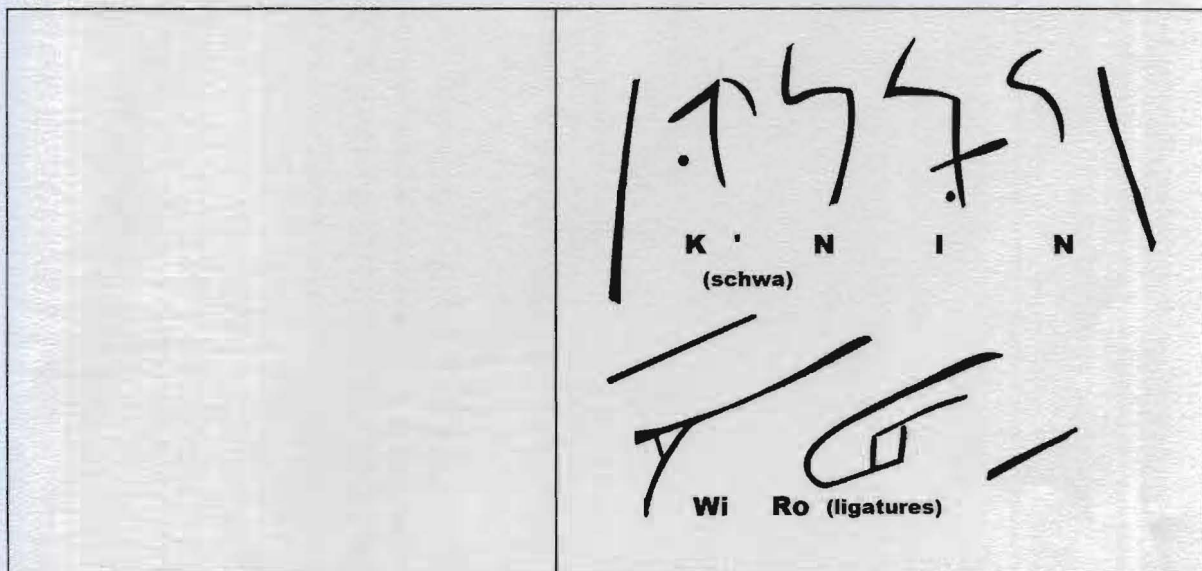
B(e)dewe < *bhed-u-i, locative case “in grave, pit”; c.f. Celtic *bedo*, *bedu* “pit, grave”.

Translation

Pwer klepas wlmen bedewe: “Child covered, wraped, in grave”.

The Chitila-Ferma Fragment

Chitila-Ferma is an archaeological site not far from Bucarest, Rumania.



Transliteration

K'nin < *keni-n, PIE root *ken-* “to appear, be born, to begin, young”; cf. Old Indian *kanína-* “young”, Avestic *kaine*, *kainī-*, *kainīn-*, greek *καινός* “new, fresh, undreamt, incredible”, Celtic *cenetla*, *cenetlon* “ethnic community, race, tribe, offspring, generation”.

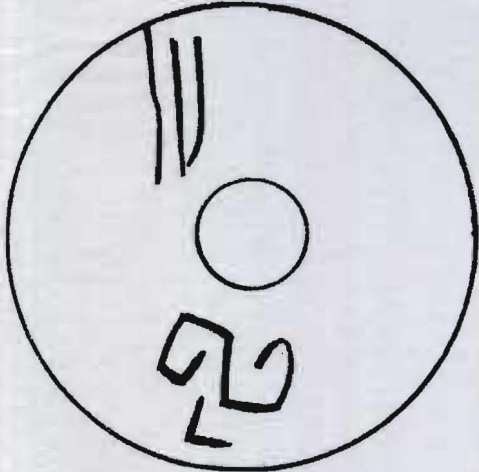
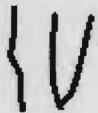
WiRo < ūīro-s (*sūīro-) “man, warrior”; c.f. Old Indian *vīrá-*, Avestic *vīra-* “man”, Lithuanian *výras* < *vīro-*, Umbrian *ueiro*,

Latin *vir* “man”, Germanic *wer* “man”, Celtic *uiros* “man”, Tocharian *wir* “young”.

K'nin wiro (...): “Young man or warrior”

The Turdaş spindle Whorl

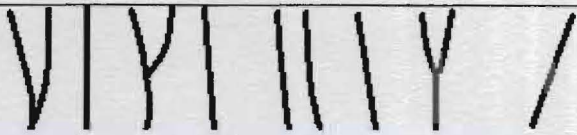
This artefact was finely crafted out of brown clay and bears but four symbols. Turdaş is a village near the town of Deva, on the Mures River, in Transilvania, Romania. Turdaş is also synonymous with the Vinča culture.

 Spindle whorl with markings	 Š K  Đ/Dh L Šk < sēk- “to cut”; c.f. Latin <i>secō</i> “cut, clip” Dhl > del- “to shake, whirl”; derivatives: Old Indian <i>dulā</i> “the wavering”, <i>dōlayatē</i> “swings, sways”, <i>dōlita-</i> “fluctuating, moves by oscillating, c.f. English tilt.
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The Vinča Inscribed Idol

This idol was found, with many others, at Vinča. Émilie Masson suspected that these idols depict the Mother Goddess. They may also represent a number of different divinities identified by their individual names.

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	K I W I E I W I?
	Kiwieiwi < *Kwīiē-w- “the peaceful one”, from PIE root kwēiə-, kwīiē- “to rest quietly, peaceful; derivative: Old Germanic root *hwīl- tranquil, peaceful.

Early Indoeuropean cultural diffusion

The Proto-indoeuropean civilisation, which probably originally originated circa 8, 000 to 7, 500 BCE around the Black Sea Danube River Delta and the Balkan mountains, spread into the neighbouring territories thus giving rise to daughter civilisations such as early Bronze Age Anatolian, Kurgan, Minoan, Mycenaean and Upper Danubian, etc. River boats adapted to open water navigation played a large role in early diffusion before horse taming and chariots improved long distance movement. Thus, from this Danube River homeland, from around 5, 000 to 4, 000 BCE, they moved into Europe, Asia and into coastal and insular eastern Mediterranean.

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Chapter II

THE SEA PEOPLES AND PHILISTINE MIGRATIONS



The Sea Peoples invasion of Egypt during the XXth dynasty. Detail from the temple of Ramses III at Medinet Habou, Museum of Cairo.

Who were the Philistines?

"Now the rulers of the Philistines assembled to offer a great sacrifice to Dagon their god and to celebrate, saying, "Our god has delivered Samson, our enemy, into our hands." (The Death of Samson, Judges 16, 23.)

Although an early I.E. presence was felt in the Canaan region after the second millennium B.C.E, the Philistines along with the other Sea Peoples make an abrupt entry into the Egyptian records just at around 1200. The Philistines, purportedly from Bulgaria and Crimea, were of mixed Indo-

European nations mainly of Proto-Celtic Danubian, Aegean and Anatolian descent. These Danubians, the Dananoi, or Danaoui in Greek, constituted of a number of undifferentiated Indo-European tribes originally from the Pontic Crimean area of the Black Sea that had settled on the western Anatolian coast and eventually on the island of Cyprus. Their metallurgical skills gave them the cutting edge and they were the ones responsible for prompting the Iron Age in the Mediterranean basin.

The Philistines were to form a powerful military and commercial nation reaching their peak at the end of the first millennium and lose preeminence by the end of the seventh century only to completely disappear from historical records in the sixth century at the start of the Assyrian wars.

The Philistines were depicted by the Hebrews in the Bible as warlike and bellicose enemy outsiders.

Israeli Archaeologist Aren Maeir from Bar Ilan University, so sums nicely the actual perspective on the Philistine (Tell es-Safi/Gath Excavations Official (and Unofficial) weblog, <http://gath.wordpress.com>):

The biblical Philistines, arch-enemies of the Israelites, have for many centuries suffered from "bad PR" – due to the biblical texts negative attitude towards them. Archaeological excavations over the last century have slowly changed this perception, demonstrating that the Philistines had an extremely complex, diverse and developed culture – particularly in comparison to the contemporaneous Israelites. Recent finds from Philistia, and in particular from Tell es-Safi/Gath (biblical Gath of the Philistines – home town of Goliath), now show that not only are previous understandings of the biblical Philistines somewhat monolithic in nature, but that a thorough reassessment of the relationship between the biblical texts about the Philistines and the archaeological remains are called for.

The Greeks called them the Pelesetes, the Assyrians, the Palastu or Pilistu, and the Hebrew the Pelištīm.

The origin of the name Pelesetes probably derives from the Indo-European root *pel- , pellis "skin, hide". A Proto-Celtic root hints at a more plausible

etymology through pell-os/-a/-on "far away, remote", thus *pelletes "those from far away".

The little we have concerning them is from classical Greek and Biblical sources.

Another very Indo-European theme is that of the Greek Pentapolis, the Five Cities. A theme which is also mentioned in the Vedic Mahabharata involving the sons of king Pandu and queen Kunti of Varanavata, capital of Uttarakuru, the Pandavas, who founded five royal cities

The Book of Samuel also mentions the five cities of the Philistines: Ashdod (coastal), Gaza (coastal), Ashkelon (coastal), Gath (inland), and Ekron (inland).

From the Bible Samuel 6; 17: "And these are the golden emerods which the Philistines returned for a trespass offering unto the Lord; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one."

Ashdod < Azotos / Azotus < Adzotos (Greek), probably the Hellenization of Proto-Celtic Adsedos «abode, neighboring».

Askelon < Asculon "little grazing area, meadow", if not Adscatlon «retreat, refuge» (both terms Proto-Celtic).

Gath < Gatos "wind-gust, blast, ray, beam of light" (Proto-Celtic); if not Cados «beautiful, pretty».

Gaza < Cadytis (Herodotus) , is probably a Hellenization of Proto-Celtic Caditha «the need for struggle».

Ekron < Acron "the lofty, salient, prominent, dominant in size" (Proto-Celtic); cf. Greek Akra "peak".

Sucoth < Sucota "well sheltered" (Proto-Celtic).

The Sea Peoples

The Sea Peoples were the I.E. peoples who made themselves known to the Egyptians around the XIXth dynasty when its military power was on the decline. The hieroglyphs mention the Tskl (Sikels of Sicily?), the Denen (Danans of the Iliad), the Shrdn (who later became the Sardinians), and the Prsht (or Plsht, the Philistines) among others. These are the people who latter appear as founders of the Proto-Celtic and Proto-Germanic nations.

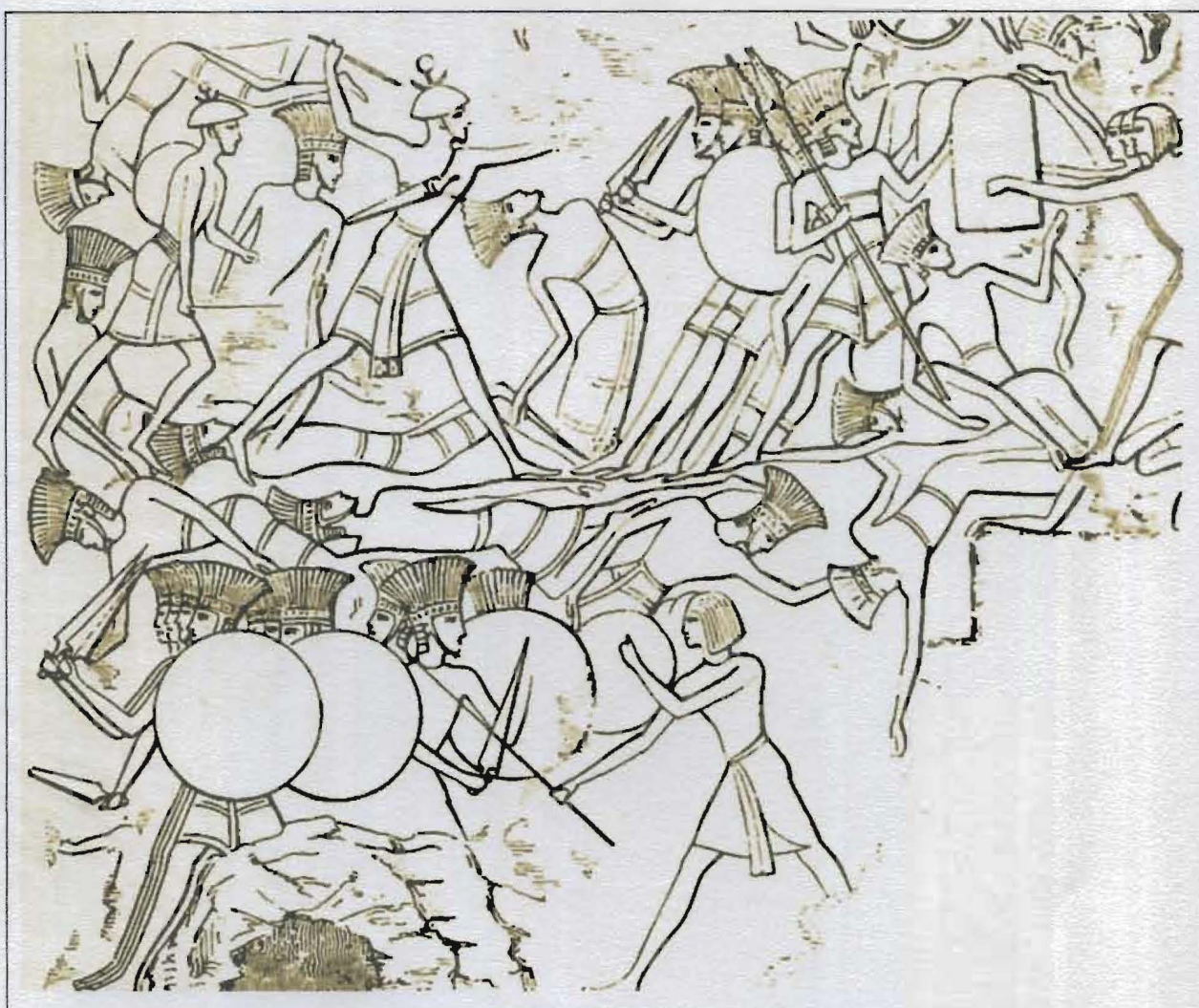
The archaic Greeks were in the area of the lower Danube north to the Black Sea in the Pontic area. A bilingual cuneiform tablet found in the Hattusas archives records the mythological tale of a hunter in the then already dead Hurrian language along with a translation into Hittite. This remarkable discovery gave us the Hurrian word *ashi* from which Homer's *askos*, for "hide" or "fur," apparently stemmed. Before their migration to the Aegean, the Greeks borrowed the Hittite word *kursa*, which by a familiar phonological shift became *bursa*, another synonym for "fleece." These words seem to confirm the Greeks' belief that their ancestors had come from western Asia, as recounted in the myth of Jason and the Argonauts, who sought the Golden Fleece in Colchis, on the eastern shore of the Black Sea. The evidence that the Greeks came thence to their historical homeland puts the Greek "colonies" on the northern shore of the Black Sea in a new light. The colonies may now be considered as very early settlements that were established when the Greeks began migrating to their final home in the Aegean.

We know from the Egyptian records that the Sea Peoples confederacy, of which the Mycenaean were part, led major attacks on the Nile Delta and on the Canaan coast where they finally settled. On the Merneptah Stele is the pharaoh's prosaic account of this campaign against the Sea Peoples and Libu is described in prose on a wall beside the sixth pylon at Karnak. Egyptian manuscripts also mention the "infamous" Sea Peoples as the major sea power in East Mediterranean. The most valuable source of linguistic information from Ancient Egypt is the list of names for Sea Peoples.

"Their confederacy consisted of Peleset, Tjekker, Sheklesh, Danu, and Weshesh, united lands, and they laid their hands upon the lands to the

entire circuit of the earth, their hearts bent and trustful 'Our plan is accomplished!" (Merneptah Stele)

Therefore, the Sea Peoples were a collection of I.E. peoples who made themselves known to the Egyptians (on the Medinet Habu reliefs) around the XIXth dynasty when its military power was on the decline and were vanquished eventually by Ramses III, XXth dynasty. As the three leaders of these invasions the hieroglyphs mention the Denen (Danunas for the Hittites and - later on - Danoi in the Iliad), the Prsht / Frst or Pulushta (named Pelesetes by the Greeks and Pilistim by the Hebrew, i.e. the Philistines) and the Wawaitw (probably Proto-Venetic). Among their subordinate allies, the Egyptian epigraphy quotes the Tskl (Sicules, settled later on in Sicily), the Shrdn (probably from the city of Sardi, future capital of Lydia and who later became the Sards), the Sakar (maybe the future Sicanes), among others. These same ethnic groups will later appear in continental Europe as the co-founders of the Proto-Celtic, Proto-Italic, Proto-Illyric and Proto-Germanic nations.



Pulasti (Philistine) and Tsakkaras: on Pylon of Medinet Habu. Illustration from *The palace of Minos: a comparative account of the successive stages of the early Cretan civilization as illustrated by the discoveries at Knossos* by Sir Arthur Evans, 1921.

The Tjekker

Some researchers think the Tjekker (or Thekker / Thekkel) were Etruscans while others think of the Scythians who were also called Saka in the Vedic texts. The problem with this assumption is that the Scyths were more a race of steppe cavaliers than sea goers. The Thekker or Thekkel were probably the Teucres from Thrace confused with the Trojans. The Teucroi mentioned by Strabo and Herodotus were probably coastal Black Sea Cimmerians. These restless tribes, Thracian, Scythians, Amazons and Teucres left a

strong imprint on Greek memory. The Roman writer Eusebius (born around 260 to 265 and died circa 339 to 340 CE, he was also called Eusebius Caesarea or Pamphili), complying his chronology to the epic tales, gave 1370 BCE for the Thracian war and 1209 for the Amazon attacks on Greece. But according to the Greek geographer Pausanias (c. AD 110 – AD 180) in *Description of Greece*, these events were contemporaneous. And these incursions into Thessalia involving the Teucres and the Mysians were believed to have occurred before the Trojan War. Evidently, these writers were picking up on blurred accounts which already belonged to the distant past. However, one thing the earlier commentators agreed upon was that the Scythians belonged to another linguistic group than the Cimmerians. Judging from the names of their historically known warlords, Teuspa (Teuspos «the sturdy») and Dugdammei (or Tugdammê, both forms from Dugdammios «the attendant, son-in-law, in support»), they appear to have been Proto-Illyrian in origin. It seems that this Cimmerian aristocracy was at the head of the Thracian and Scythian tribes who crossed over the Pont, ravaged eastern Greece, moved into Epirus (Albania and Macedonia) and stopped in Italy. In Epirus and Italy, they founded two more Cimmerian colonies which then later vanished.

There is a possibility, however, that these Thracians eventually migrated to Iberia and became the Tartesians of Iberia. South Lusitanian Proto-Celtic. Herodotus in *Histories, Book I, 163*, mentions of a king Arganthonios of Tartessos:

«Now these Phocaians were the first of the Hellenes who made long voyages, and these are they who discovered the Adriatic and Tyrnesia and Iberia and Tartessos: and they made voyages not in round ships, but in vessels of fifty oars. These came to Tartessos and became friends with the king of the Tartessians whose name was Arganthonios: he was ruler of the Tartessians for eighty years and lived in all one hundred and twenty. With this man, I say, the Phocaians became so exceedingly friendly, that first he bade them leave Ionia and dwell wherever they desired in his own land; and as he did not prevail upon the Phocaians to do this, afterwards, hearing from them of the Mede how his power was increasing, he gave them money to build a wall about their city: and he did this without sparing, for

the circuit of the wall is many furlongs[163] in extent, and it is built all of large stones closely fitted together.»

The Greek name Tartessos has no etymological link to the biblical Tarshish which was Tarsus in Cilicia (now modern Turkey). The Tart- element in Tartessos is the Hellenization of the Proto-Celtic root word Turd- along with the Aegean Greek ending -sos /-ssos, hence the Turduli and Turdetani. As for Arganthonios, it is certainly of Celtic etymology: Argantonios «Silvery One», from arganton «silver».

The Tskl,

The Sicels or Siculi as they were in Latin were a Proto-Italic people of the Oscan-Umbrian group who settled on the island of Sicily sometime after the fabled Trojan war around 1200 BCE during the Iron Age.

Therefore, the Sicels (Latin Siculi; Greek Σικελοί, Sikeloi) were the main Italic tribe inhabiting eastern Sicily. Their neighbor rivals to the west were the Sicani. The Sicels gave their name to Sicily remained culturally distinct until they were assimilated into the Hellenic culture as Sicily became called Magna Graecia or «Great Greece».

Pliny the Elder, in Natural History Book III, mentions that Latium, the Italian peninsula, was first populated by the Pelasgians, the Arcadians, the Sicules, the Aurunques, and the Rutules and beyond Circei by the Volsques, the Osques and the Ausones.

He further added (Natural History, XIX, 1), that in a sixth region of northern Latium called Ombria, Gallia Togata, the Gaulish territory, started. «The Sicules and the Libumes have lived in a great part of this country, particularly in the districts of Palma, Praetutia and Adria. They were then chased away by the Umbrians, then by the Etruscans and then by the Gauls.

The Sicani (Greek Σικανοί «Sikanoi») seem to be a distinct group from the Sicels. The Greek historian Thucydides claimed they were Iberian (the Greeks also held the notion of a second Iberia in the Caucasus) and another

author, Timaeus of Tauromenium believed they were native to Sicily. It is however, more certain that they were eastern Illyrian peoples of the Mycenaean league. In this case, they were another contingent party of the Aegean league of Sea peoples.

And Heredotus in *Histories* (*Diodorus Siculus IV.590*) described the Sicani as such:

«Daedalus spent a considerable time with Cocalus and the Sicani, being greatly admired for his very great skill in his art. And on this island he constructed certain works which stand even to this day. For instance, near Megaris he ingeniously built a *kolumbethra*, as men have named it, from which a great river, called the Alabon, empties into the sea which is not far distant from it.

However, the Cretans of Sicily, after the death of Minos, fell into factious strife, since they had no ruler, and, since their ships had been burned by the Sicani serving under Cocalus, they gave up any hope they had of returning to their native land; and deciding to make their home in Sicily, a part of them established on that island a city to which they gave the name Minoa after their king, and others, after wandering about through the interior of the island, seized a place which was naturally strong and founded a city to which they gave the name Engyum after the spring which flowed forth within the city.

For after Eryx has bestowed upon it the honours we have described, Aeneas, the son of Aphroditê, when at a later time he was on his way to Italy and came to anchor off the island, embellished the sanctuary, since it was that of his own mother, with many votive offerings; after him the Sicanians paid honour to the goddess for many generations and kept continually embellishing it with both magnificent sacrifices and votive offerings; and after that time the Carthaginians, when they had become the masters of a part of Sicily, never failed to hold the goddess in special honour. And last of all the Romans, when they had subdued all Sicily, surpassed all people who had preceded them in the honours they paid to her. »

The Shrdn

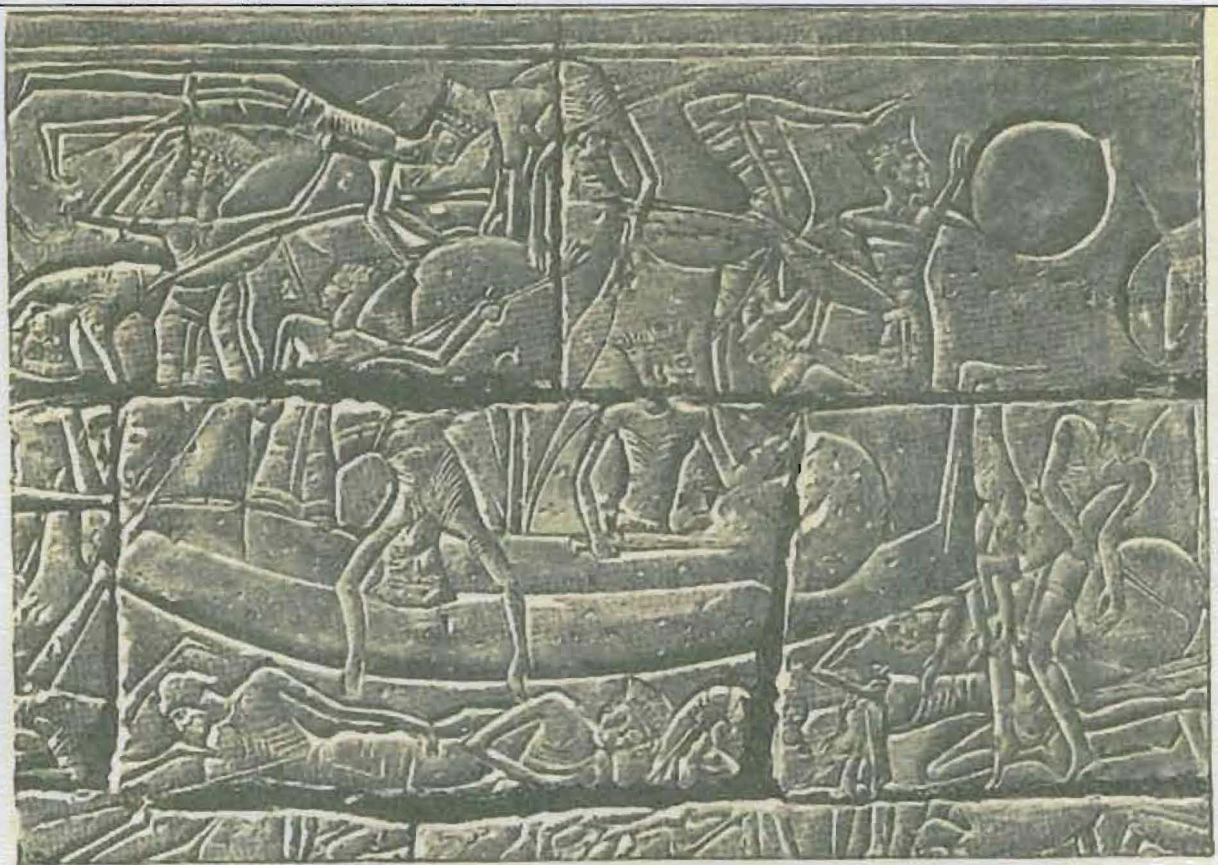
The Sardis most likely originated from the Lydian town of Sardes or Sardis inland from the Anatolian coast. Sardis (from the Greek rendition Σάρδεις, Sardeis, of Lydian *Sfard*) is mentioned by Herodotus in Book One of his *Histories* as being ruled by a Hellenic styled Lydian king named Croesus. Sardis was the capital of the Anatolian state which also comprised of the cities of Miletus, Ephesus, Smyrna and Troy. The Anatolians were an Indo-European people to which the Hittite also belonged. These formed a unified cultural and linguistic group that included Lydian, Palaic and Luwian. It is surmised that following the Sea Peoples' incursions, they settled the Island of Sardinia thereafter giving it their name.

The Denen

The Denen or Danuna were one the Sea Peoples mentioned in the Egyptian records. According the Irish annals, The *Lebor Gabála Éirenn* (The Book of the Taking of Ireland), they were said "to reside in the islands of the North and that with them came the primordial Druids, the Tuatha Dè Danan". Joseph Monard thinks that the Danans and Denen of the Greeks and Egyptians are the one and the same. The Denen after having raided Egypt, are forced back to Cyprus which becomes Dnan. As the Danuna, they contribute to the fall of the Hittite empire. As Danaoi, they mingle with the Achaeans and lead them to the battle of Troy. It seems that they were with others such as the Lusacians of mixed Proto-Illyrian and Proto-Celtic origin who at that time were hardly distinguishable. It also seems that they were detrimental in the indo-Europeanization of their Hyperborean Proto-Finish neighbors of the North Baltic who eventually became the Germanic. Thus, this People of the Sea, was labeled "Atlanta" by Plato. In fact, the geographers of antiquity maintained that Cap Skagen in Denmark was called Celtica Lytarmis. The Proto-Celtic ancestors to the Goidels therefore, came from Denmark (J. Monard 1995). The Vedas knew them as the Danavas in Sanskrit.

The Danavas were seen as a class of demonized ancestors often identified with the Daityas or Asuras and held to be implacable enemies of the gods

or Devas, were in fact a very ancient Aryan people. This fact has been brilliantly demonstrated by David Frawley (Vamadeva Shastri) in his book, *The Rig Veda And The History Of India*. The Danavas, described as children of Danu and Kasyapa, sometimes reckoned as 40 in number in the Maha Bharata, probably refer to a number of tribes at the origins of the Indo-Aryan peoples. The Greeks, Celts, see themselves as descended from the goddess Danu thus calling themselves children of Danu or Danawoi in Greek and Danunas or Danaui in Celtic. Kasyapa was eponymic of the Caspian Sea and its region. This is exactly where the old European Aryan culture was said to origin. The Vedic texts distinguish two categories of these mythical ancestors: the Danava proper and the Su-Danava or "Good Danavas".



A Philistine Ship of War drawn by Faucher-Gudin, from a photograph by Beato G. Maspero, editor A.H. Sayce, translation by M.L. McClure, *History of Egypt Chaldea, Syria, Babylonia, and Assyria*, VI.C, London, 1903-1904.

The Prsht or Plsht

The Prsht / Frst or Plst, Pulushta, Pelesetes or Philistines, who prompted the Aegean maritime culture at the beginning of the 12th century BC, had spread, from their Pontic homeland in northern Anatolia and western Greece on to Cyprus and the Aegean islands and to the Canaanite shores of the Mediterranean. At some time in their early history, these people, because of the erosion of the outer banks by the encroaching sea, were faced constantly with the need to abandon some of their settlements. These were the Frisir, as J. Monard believes, the Frst of the Egyptian hieroglyphs. According to Jürgen Spanuth (in *Das entraätselte Atlantis*), their capital was situated around the island of Helligoland... this nibbled isle being the location of its upper city later known as Hertha by the Germanic peoples. Plato (*Kritias*, 115) named the capital of his "Atlantis" as "Basilea" which in Greek means "The Royal (City) ». The homeland of these Prest (Frst or Prsht on hieroglyphs, later germanised as Frisir) was projected along the shore by a long sea-front bank of dunes destroyed by the encroaching sea. As residual remnants, the three broken chains of the Frisian Islands:

- Western chain, from Texel / Tessel to Rottumeroog and to the north of the Netherlands;
- Eastern chain, from Borkum to Wangerooge, to the north of Ostfriesland in Germany;
- Northern chain, from Amrun and Sylt to Fanø, to the west of Schleswig (Germany) and of Jutland (Denmark). (J. Monard 1995)

The Philistines settled along the eastern Mediterranean coast at the time when the Israelites settled in the highlands of Judaea. Politically independent, they maintained their Aegean traditions, which were clearly related to those of the Mycenaean culture. Architectural features and many finds indicate this relationship.

The Wawaitw

Identified by Caesar as a Gaulish maritime nation, the Uenetai were probably other than Celtic. Most likely, they were the Celticized descendants of Sea Peoples identified as the Wawaitw by the Egyptians. They were most likely the ancestors to the Lusacians. The Venetes mentioned by Caesar gave their name to the region of Vendée in Poitou France and should not be confused with the latter Vanetais of Vannes in Britany, although it is quite possible that they were descendants of the same people. The Breton Vanetais were originally from Gwynedd in the north-western kingdom of Wales, which includes Ynnys Mons. It is also possible that the Venetians of north-western Italy were somewhat related. In this case the Venetians or Uenetoï were of the Venetian linguistic group, closely related to the Illyrian, Celtic and Italic families (C. Renfrew 1987). This language, latter on died as it merged with Celtic and Illyrian, because of their maritime ramblings; they became split into these two linguistic families (J. Monard 1995).

The Philistine time line

1550 BCE	Start of the Late Bronze Age with the Egyptian conquest of the Canaanite plain at the start of the Eighteenth dynasty. The Mycenaeans export their metallurgical skills and initiate local production and trade.
1200 BCE	The Sea Peoples invade Canaan and Egypt. The Philistines take foot on the coast between Phoenicia and Egypt and put an end to the Late Bronze Age.
1175 BCE	Ramses III defeats the Sea Peoples including Philistines and settles for an alliance with the Philistines who accept to be confined to the coastal plain of southern Canaan as a client nation.

1150 BCE	Under Ramses III, the destruction of the city of Lachish marks the final Egyptian withdrawal from southern Canaan.
10th–7th centuries BCE	The Philistines lose their military grip over the surrounding peoples and their distinctive culture is eclipsed by the surrounding kingdoms of Judaea, Israel and Phoenicia.
7th-6th centuries BCE	The Philistine city states suffer loss of population, the seat of power and population is concentrated in Ekron, an important political and commercial center.
After 600 BCE	Total collapse of Philistine civilization and the citadel of Ekron are left abandoned. The city did not resist at the time of the Assyrian-Egyptian war in 605 BCE and was destroyed.
586 BCE	What is left of the remaining Philistine population is assimilated into Judean and Phoenician culture. Jerusalem is destroyed by the Babylonian king Nebuchadnezzar II and the local elite and leaders are deported to Babylonia. During their exile, the Philistines, under the protection of the Assyrians, occupy the Judean border town of Beit Shemesh. They are finally released under the Achaemenid Empire.
c. 330 BCE	Alexander the Great conquers Palestine Syria.

Exodus of the Philistines

In his History (written in 450 BC.), Herodotus coined the name Palaistine Syrine, "the Philistines of Syria" for the Southern coast of Palestine, the coastal strip between Phoenicia and Egypt, a land no more occupied by the true Philistines. When the armies of the Assyrian king Sanacharib marched without meeting opposition. Pelusion (Ekron), at that time an important olive oil producing enter, was left deserted only to be met by swarms of mice.

The event of the Assyrian conquest surrounding a man named Sethon or Sethos is here described by Herodotus in Histories (2,141):

After him there came to the throne the priest of Hephaistos, whose name was Sethon. This man, they said, neglected and held in no regard the warrior class of the Egyptians, considering that he would have no need of them; and besides other slights which he put upon them, he also took from them the yokes of corn-land which had been given to them as a special gift in the reigns of the former kings, twelve yokes to each man. After this, Sanacharib (Sin-Ahé-Ériba (704-681) or Sancherib in Kings 18:13) king of the Arabians and of the Assyrians marched a great host against Egypt.

Then the warriors of the Egyptians refused to come to the rescue, and the priest, being driven into a strait, entered into the sanctuary of the temple and bewailed to the image of the god the danger which was impending over him; and as he was thus lamenting, sleep came upon him, and it seemed to him in his vision that the god came and stood by him and encouraged him, saying that he should suffer no evil if he went forth to meet the army of the Arabians; for he would himself send him helpers. Trusting in these things seen in sleep, he took with him, they said, those of the Egyptians who were willing to follow him, and encamped in Pelusion (a temple site of Ekron) for by this way the invasion came: and not one of the warrior class followed him, but shop-keepers and artisans and men of the market. Then after they came, there swarmed by night upon their enemies mice of the fields, and ate up their quivers and their bows, and moreover the handles of their shields, so that on the next day they fled, and being without defense of arms great numbers fell. And at the present time this king stands in the temple of Hephaistos in stone, holding upon his hand a

mouse, and by letters inscribed he says these words: "Let him who looks upon me learn to fear the gods."

This event occurred sometime around 609 BCE during the reign of Pharaoh Nekau or Necho II (672 BC - 664 BC) of Egypt. The Book of Kings (in Kings 23:29) mentions that Necho met the Judean king Josiah at Megiddo and killed him in battle. From the time of Ramses III, second pharaoh of the 20th Dynasty, onto the Nubian pharos (c.780 - c. 664) of the 25th dynasty, the Philistines were a client nation of the Egyptians. This alliance was broken by the second Nubian or Kushite king Piye. He had sent an army in support of a rebellion against Assyria in Philistia and Gaza; however Piye was defeated by Sargon II, king of Assyria from 722 to 705.

In order to assist his Assyrian allies, during the spring of 609 BC Necho personally leads a sizable army which consisted mainly of mercenaries in direction of Philistia and Sharon. Followed by his Mediterranean fleet keeping shore distance, the Pharaoh Necho, leads this great army through the coastal route (called Via Maris by the Romans) into Judea and Palestine Syria. As he was to cross the ridge over the Jezreel Valley, he was met by the Judean forces led by King Josiah and allied to the Babylonians. Josiah was killed during the advance on Megiddo (2 Kings 23:29, 2 Chronicles 35:20-24).

Following these events, the Assyrians were forced to leave Philistia because of plague and pestilence.

In Herodotus's version of the Biblical story of the pestilence which destroyed the Assyrian army before Jerusalem there is also mention of a plague of rodents. Indeed, rats and mice have always been associated with pestilence and famine. But in Greece, mice were not only taken as a symbol of pestilence but also fertility. There were shrines dedicated to Apollo Smintheus on the island of Chios off the northwest coast of Anatolia. Their myths, in accord with other IE cultures, describe the mouse in association with the World Tree and Pole Star. In the *Illiad* of Homer, Apollo Smintheus, Lord of Mice, has not only power to start the plague but also to end it. Judging from these events, a mouse god must have also existed in Palestine. Much has been said concerning the Philistine version of Baal described in the Bible as Baal-Zebud, "Lord of Flies". Zebud is but a Hebrew

derogatory pun for the true Philistine name which necessarily had a similar resonance. The PIE root for «fly» was *mu- (Greek muia, Italic musca, Persian magas), «wasp» was *wopsa (Gaulish uopsa, Italic vespa, Baltic vapsa, Sanskrit gvabz) and the root word of «bee» was *bhei- (Italic fūcus, Baltic bitis, Old Prussian bitte, German bia). Indo-European mythology, as seen in Hittite texts, revered the bee as a symbol for the Sun and mead. The Old Celtic name for the bumble bee was sadro or sađro (pronounced sazro) and the bee was becos, therefore implying a Proto Celtic compound as Sadrobecos. But the correct rendering for the Philistine Belzebud would have been something like: Belobembos. The common Proto-Indo-European root, *bhembh-, stands for «big winged insect» and implies «bumble-bee, big beetle or bombyx». Derived from this are the 'Sanskrit' term bambhara- (from which the Sinhala word is derived), the Slavic *bōbā and the Germanic *bumbl, English bumble-bee.

Along these lines, the must also have delighted in puns such as cattos “cat”, catus “wise” and “combat” or better, Pelesetes and Pilaxs “rodent hunter cat”.

When the cat is gone, mice will play!

Not much is known about the end of the Philistines and the mysterious final conclusion of their presence in history has triggered many questions and speculations.

So then, what happened to them and where did they go?

This question has always remained a mystery. Of all places, the answer may lie in the Irish records. According to their annals and legends, Ireland was invaded and conquered at many times and by many different peoples. One of these, the sons of Mil, are said to have come from Spain but were originally from Egypt or Syria when not Greece or Crete. Does this sound familiar? Of course, one cannot help thinking of the Sea Peoples when learning of this. Past and present scholars, however, keep insisting that these stories are but myths having no historical value... It is nevertheless true that references to the reign of the thirtieth dynasty Nephrite pharaoh Nectanebus II, from 360-343 BCE, does not concord neither with the Sea

Peoples incursions in 1200 or 1175 BCE nor with the disappearance of the Philistines at the start of 600 BCE during the Assyrian wars against the Israelite and Judean kingdoms and Egypt. But what if the story was through time garbled and that the true account refers to Nekau (Necho) II of the twenty-sixth dynasty of Egypt (610 to 595 BCE)?

Indeed does not the Book of Kings (2 Kings 23:29) mention that Necho opposed King Josiah of the Kingdom of Judah at Megiddo and killed him in battle? This event is also contemporary to the Philistine eclipse from historical records. In fact, Necho was defeated by the unexpected attack of the Babylonians and was driven out of Syria, *ad manu military* ("by the force of arms"). Necho is also credited for having formed a very first Egyptian navy by recruiting displaced Ionian Greeks. This was an unprecedented act for a pharaoh since the Egyptians a cultural dislike and fear for the sea. Necho's navy, however, only operated along the close Mediterranean and Red Sea coasts. Herodotus (*Histories*, 4.42) recalled that Necho commissioned Phoenicians and sent them out on an expedition around Africa. They sailed from the Red Sea around Africa then through the Columns of Hercules (Gibraltar) and back to the mouth of the Nile.



An engraved Philistine seal from the ancient site of Beit Shemesh "House of the Sun" (and now a contemporary Israeli town situated halfway between the ancient cities of Ekron and Gath on the frontier of Philistia and Judea). Its presence there is explained by the prosperous olive oil trade concentrated on Ekron. At the time, the city was in full expansion and needed to expand into the territory over the Judean border.

This therefore shows that the Philistines had retained their navigational skills long after the Sea Peoples' maritime incursions. Note the similarity in style and graphic design of the stamp with Mycenaean and Aegean Greek artwork.

And the Philistines, all aboard, packed up and shipped all their belongings off to Iberia!

From the Lebor Gabala Erenn, Part V, verses 410 – 411, in a translation by R.A.S. Macalister, there are mythologized accounts on the sea migrations of Dannan Scots or Goidel.

"He it is who was king of Egypt, to whom Mil, son of Bile came with his expedition; and he [Mil] found a welcome there for a space of eight years, and he [the king] gave him his daughter, Scots. Now that was the time when Alexander the Great, son of Philip, came into Asia; and he brought Egypt under his authority, and drove Pharaoh Nechtanebus forth from Egypt into Ethiopia; and he first drove Artaxerxes, another time, into Egypt. Thereafter a royal city is founded by Alexander in Egypt - Alexandria by name, and the native rule of Egypt was then taken away, and the Greeks took authority therein; and the rule of Egypt was in the possession of the Greeks of Alexandria from that onward. So it is then that Mil came from Egypt to his own people. Finit.

So the expedition of the Sons of Mil came to land in Inber Slaine, but the Tiiatha De Danann did not suffer them to land, and did not go to make peace with them; and they framed by their druidry that Ireland was as the back of a hog in front of them; this is why Ireland is called Banba "Hog".

From *The Taking of the Gaedil* (verses 378 and 379):

"The taking of the Gaedil and their synchronizing, here below. As for the Gaedil, we have given their adventures from Japheth son of Noah onward, and from the Tower of Nimrod, till we have left them at Breogan's Tower in Spain; and how they came from Egypt, and out of Scythia to the Maeotic Marshes, and along the Tyrrhene Sea to Crete and to Sicily; and we have further related how they took Spain by force. We shall now tell you below simply, how they came to Ireland.

Ith son of Breogan, [for Ith was the son of Breogan] who saw Ireland at the first, that is he who first found Ireland on a winter's evening. He came alone, from the top of Breogan's Tower on a clear winter's evening; for thus is a man's on to the top of Breogan's vision best, on a clear Tower, and he began to spy."

And from *The Sons of Mil* (section VIII, 13):

"Winter's evening, Ith went without the sea far to the north- thrice thirty warriors, came east, till he saw Ireland. And to Ireland they landed away from him. He goes on the "Fetid Shore" of round back thereafter to the Headland of Corcu his other brethren, and Duibne, in time they arrived and there tells them what he had seen. Brego son of Breogan said that what he had seen was no land at all, but a cloud of the sky, and it was set for hindering him from going thither; but Ith he could in no wise hinder.

[Ith] launched his ship on the sea and sailed to Ireland, with thrice fifty warriors; till they landed in the "Fetid Shore" of Mag Itha, on the Northern side of Ireland."

In Geoffrey Keating's *Foras Feasa ar Éirinn, History of Ireland* (section I, p. 99 – 205), we have more accounts on the eastern Mediterranean origins of Goidelic Scots:

"The fourth name (for Ireland) was Eire, and it is said that wherefore that name is called to it, according to a certain author, is from this word Aeria, which was an old name for the island which is now called Creta or Candia; and why that author thinks that is because the posterity of the Gaedheal Glas dwelt in that island some space of time after Sru, son of Easru, son of Gaedheal, had been driven out of Egypt: and, moreover, Aere is given as a name for Egypt whence the Gael proceeded. However, it is the common opinion of antiquaries that why it is Eire is from the name of the queen of the Tuatha Dé Danann who was in the land at the time of the coming of the of the Clann Míleadh into it: Eire, daughter of Dealbhaoth, was her name, and it is she was wife to Mac Gréine who was called Ceathúr who was king of Ireland when the sons of Míleadh came to it."

Again in Geoffrey Keating's *Foras Feasa ar Éirinn, History of Ireland* (section X, p. 204 – 205), we have further detail on the Danann migrations:

"Of the invasion of the Tuatha Dé Danann here.

The Tuatha Dé Danann are of the posterity of the third chief of the race of Neimheadh who had gone on adventures from Ireland after the destruction of the tower of Conaing, namely, Iobath son of Beothach; and, according to some antiquaries, the place which was inhabited by them was Boetia in the north of Europe. Some others say that it is in the Athenian territory they dwelt, where the city of Athens is. Understand, O reader that Boeotia and the city of Athens, according to Pomponius Mela, are in the district of Greece which is called Achaia: and that it is there they learned their magic and their arts until they became skilled in every trick of sorcery.

It happened about that time that a great fleet came from the country of Syria to make war on the people of the Athenian country, so that there was daily warfare between them; and those of the Athenians who would be slain, it is they who would be on the morrow fighting with the people of Syria. That necromancy used to be done through the art magic of the Tuatha Dé Danann: for they would put demons into the same bodies to

restore them. And when the people of Syria became aware of this, they go to take counsel with their own druid. The druid says to them, to set a watch on the site or on the place of the battle-field, and to thrust a stake [of a spit] of quicken-tree through the trunk of every dead person who would be rising up against them; and if it were demons who would cause their bodies to revive, that they would be from that immediately turned into worms, while, if it were really their revival that had been brought about, the bodies would not suffer change or corruption. The people of Syria come to join battle on the morrow, and it is won by them, and they thrust the stakes of ash through the dead, as the druid had told them, and presently worms were made of them: and the people of Syria fell on the others after that, slaughtering them.

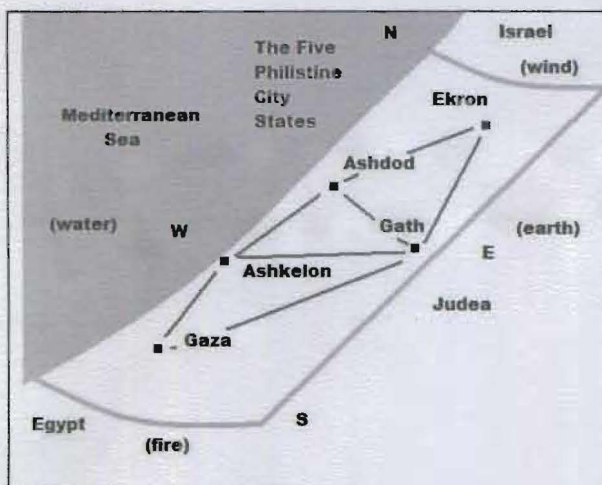
As regards the Tuatha Dé Danann, when they saw the people of Syria prevailing over the people of the country, they, in one band, depart from that territory, for fear of them, and they made no stay till they came to the country of Lochlonn, i.e. Fionn-Lochlonn, viz. the people of Norway, where they got welcome from the people of the country for the extent of their science and of their varied arts. It is Nuadha Airgeadlámh, son of Euchtach, son of Edarlámh, of the posterity of Neimheadh who was chief over them at that time. Indeed, they obtained four cities, so as to be teaching the young folk of that country in them. The names of the cities here: Fáilias, Gorias, Finias, and Murias. The Tuatha Dé Danann place four sages in those cities to teach the sciences and the varied arts they had to the youths of the country; Semias in Murias, and Arias in Finias, and Eurus in Gorias, and Morias in Fáilias. After being a while of their time in these cities, they proceed to the north of Scotland, so that they were seven years at Dobhar and at Iardobhar."

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1. A Celtiberian vase, 2. A Philistine Cult Stand. Note the tree motif growing from the cult stand on the Celtiberian vase and the same motif on the Philistine artifact. This motif is commonly known by the IndoEuropeans as the World Tree and shared by the Hebrews who referred to it as the Tree of Life which was under the patronage of the Cananite goddess Asherah or Asherat. The Menorah is a graphic transposition of the Tree of Life.

Philistia, the Philistine Land



The Philistine concept of territory reflects the usual IE world view of sacred geometry with the four corners represented by the four basic elements. The fifth city, presumably Gath, being the center, was attributed the quintessential element, sky. The overall territory, in the shape of a rectangle, was probably of Egyptian devise as a means of containment.

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