

From Scythia to Scotland

The Peoples of Scotland Traced Through Scripture, DNA, Language and History

Where the people of Scotland came from before written history, tested by the Word and weighed honestly.

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Anchor Passages

Genesis 10:5 *By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.*

Genesis 11:8 *So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.*

Genesis 11:9 *Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.*

Acts 17:26 *And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;*

Acts 17:27 *That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:*

Introduction: Where Did the Scots Come From?

The question

In April 1320 the barons of Scotland sent a letter to Pope John XXII, now called the Declaration of Arbroath. To prove that their nation was ancient and free, they told the Pope where the Scots had come from. They said the Scots travelled “from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules,” lived “for a long course of time in Spain among the most savage tribes,” and came to their home in the west “twelve hundred years after the people of Israel crossed the Red Sea.” There, the barons said, “the Britons they first drove out, the Picts they utterly destroyed.”

Most modern histories of Scotland begin around A.D. 80, when the Roman army marched north and Roman writers first described the people they found there. That leaves the most interesting part of the story untold. Who were these people before the Romans came? Where did they come from, and when? And how does any of it fit with the Bible’s own account of where the nations came from?

This study gathers every line of evidence that can speak to that question:

- **Scripture** — the Table of Nations in Genesis 10, the scattering at Babel, and the places the prophets name in the far west.
- **Ancient writers** — Greek and Roman travellers and historians who described the peoples of the north and west.
- **Medieval tradition** — the origin stories the Irish and the Scots told about themselves.
- **Archaeology** — what has been dug out of the ground in Scotland, Ireland and Britain.
- **DNA** — what the bones of ancient people, and the blood of living people, show about who descended from whom.
- **Dr. Nathaniel Jeanson’s Y-chromosome research** — his family tree of fathers, built to test Genesis 10 directly.
- **Language** — what the words people spoke reveal about their family history.

In short: this study asks where the people of Scotland came from before written history begins, and lets Scripture, the ground, the blood and the tongue each give their testimony.

Who these people were — a promise to the reader

Many names in this story will be strange: Picts, Scythians, Cimmerians, Gaels, Britons, Angles, Norse, Celts. Language families have names that mislead a modern reader, such as “Germanic,” which has nothing to do with modern Germany or the World Wars. Every time a people or a language is first named in this study, it is explained in plain words right there. Appendix 1 gathers all the peoples in one place, and Appendix 2 does the same for the languages, so the reader can always look one up again.

In short: no name is left unexplained.

How dates are given

Two kinds of dates appear in this study, and they must never be confused.

Biblical dates come from the ages and genealogies of Scripture. This study uses Archbishop James Ussher’s widely used reckoning from the Hebrew (Masoretic) text, which places creation about 4004 B.C., the Flood about 2348 B.C., and the dividing of the nations at Babel in the days of Peleg, who was born about 2247 B.C.

Conventional dates are the dates printed in museums and textbooks. Most of them come from radiocarbon dating, which assumes the amount of radioactive carbon in the air has always been about the same as today. Conventional dates before about 2000 B.C. are far older than the biblical timeline allows. When this study gives one, it is marked “conventional” so the reader knows where it came from. Chapter 4 explains why the two sets of dates disagree, and Appendix 3 sets them side by side.

In short: biblical dates follow Scripture; conventional dates are marked as such, and the gap between them is explained, not hidden.

How to read the “Weighing it” notes

Not every piece of evidence is equally strong. A verse of Scripture that says something in so many words is not the same as a name that merely sounds like another name. So every section of this study ends with a short “Weighing it” note. Its first line says two things: how strong the point is, and which way it points. Then it says what someone who reads the evidence differently could fairly answer.

The strength of a point is given on this scale:

- **Direct statement** — Scripture (or the evidence) says it in so many words.
- **Strong inference** — follows closely from the evidence; the alternative has to strain against it.
- **Reasonable inference** — the more natural reading, but a careful reader could take it otherwise.
- **Corroboration only** — fits this study’s conclusion, but would fit another conclusion about as well. It may be mentioned; it may not be leaned on.
- **Neutral** — often cited, but settles nothing.

A few sections argue nothing at all. Those are labelled *Narrative* (simply telling what happened or what was found), *Method*, *not argument*, or *Opposing case, stated*.

The study tests four claims, and each note says which one it bears on:

- **Claim A — The Japheth claim.** The peoples who settled Scotland descend from Noah through Japheth, as Genesis 10:5 says of “the isles of the Gentiles.”
- **Claim B — The route claim.** Their forefathers came from the north and east, near the lands later called Scythia, and reached the Atlantic isles by way of the Mediterranean and Spain, as the Declaration of Arbroath says.
- **Claim C — The timeline claim.** The settlement of Scotland fits within the biblical timeline, after the Flood and after Babel.
- **Claim D — The legend claim.** The particular characters of the medieval story are historical: Scota the daughter of Pharaoh, Gaythelos her husband, or descent from the tribes of Israel.

In short: every section states how much weight it can carry, so the reader can see at once what is firm and what is not.

Weighing it: Method, not argument. This introduction sets out how the study works. The evidence begins in Chapter 1.

Chapter 1: The Starting Point — Noah, Babel and the Dividing of the Nations

Every nation began on a mountain in the east

The Bible does not begin the history of nations with wandering bands of half-wild men. It begins with one family of eight people coming down from a mountain. After the Flood, the ark rested “**upon the mountains of Ararat**” (**Genesis 8:4**), in the highlands of what is now eastern Turkey and Armenia. From that one family every people on earth descended.

Genesis 9:18 *And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.*

Genesis 9:19 *These are the three sons of Noah: and of them was the whole earth overspread.*

God gave Noah’s family the same command He had given Adam: “**Be fruitful, and multiply, and replenish the earth**” (**Genesis 9:1**). To “replenish” here means to fill. The earth was to be spread over, not crowded into one valley.

In short: Scripture starts every nation, the Scots included, with Noah’s three sons coming down from Ararat.

Weighing it: Direct statement — supports Claim A at its foundation. Genesis 9:19 says in so many words that the whole earth was overspread from the three sons of Noah. Someone who rejects Genesis as history will not accept this starting point, but the text itself is not unclear.

Why the nations scattered: Babel

At first the descendants of Noah did not obey the command to fill the earth. They moved east (or “from the east,” the Hebrew can be read either way) to the plain of Shinar, which is southern Mesopotamia, modern Iraq, and settled there together.

Genesis 11:4 *And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.*

Their stated purpose was the very thing God had told them not to do: they built so that they would not be scattered. God’s answer was to confuse their single language so they could no longer work together.

Genesis 11:8 *So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.*

Genesis 11:9 *Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.*

This is the why behind every migration in this study. The peoples who eventually reached Scotland did not wander there by accident. They went out from Babel because God scattered them, each group now speaking its own tongue, each group bound to its own family.

When did this happen? Genesis 10:25 says of Peleg that **“in his days was the earth divided” (Genesis 10:25)**. The name Peleg itself means “division.” By Ussher’s reckoning from the Hebrew text, Peleg was born about 2247 B.C. and lived until about 2008 B.C. Ussher placed the scattering soon after Peleg’s birth, a little more than a century after the Flood.

A note on the timeline: the Greek translation of the Old Testament (the Septuagint, made about 250 B.C.) gives the patriarchs longer lives before their sons were born, adding roughly 650 years between the Flood and Abraham. Some Bible-believing scholars prefer it. This study uses the Hebrew text throughout, but the reader should know that the Septuagint would give the scattered nations several more centuries to travel.

In short: the nations scattered because God scattered them at Babel, in the days of Peleg, about a century after the Flood.

Weighing it: Direct statement — supports Claim C (the scattering came after the Flood and set every later migration moving). The fact and the reason for the scattering are stated outright in Genesis 11:8-9. The exact year depends on which text of Genesis is followed, Hebrew or Greek; the order of events does not.

The Table of Nations

Genesis 10 is called the Table of Nations. It lists seventy family heads descended from Noah’s three sons and says that **“by these were the nations divided in the earth after the flood” (Genesis 10:32)**. Broadly speaking:

- **Ham’s** sons settled to the south and southwest: Mizraim (Egypt), Cush (the upper Nile and Arabia), Phut (Libya) and Canaan.
- **Shem’s** sons settled in the middle and to the east: Elam (Persia’s southwest), Asshur (Assyria), Arphaxad (the line of Abraham), Lud and Aram (Syria).
- **Japheth’s** sons settled to the north and northwest: the highlands of Anatolia (modern Turkey), the Caucasus, the lands around the Black Sea, the Greek coasts and islands, and beyond.

Genesis 10:2 *The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.*

Genesis 10:3 *And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.*

Genesis 10:4 *And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.*

Genesis 10:5 *By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.*

Notice the last verse. Of Japheth’s line alone, Scripture says: **“By these were the isles of the Gentiles divided in their lands” (Genesis 10:5)**. The Hebrew word for “isles” is *yyim*. It means islands, and also coastlands: the far shores reached by sea. Throughout the prophets, “the isles” stands for the most distant lands of the west, the ends of the known world. Of all the families in Genesis 10, it is Japheth’s that is tied to the sea-lands and the far coasts.

In short: Genesis 10 sends Japheth’s family north and west, and assigns “the isles of the Gentiles” to his line.

Weighing it: Strong inference — supports Claim A (Scotland’s settlers came from Japheth’s line). Genesis 10:5 assigns the isles and coastlands to Japheth’s sons in so many words. That Britain and

Ireland are among those isles is an inference, since Scripture names no island by name, but it is a strong one: the British Isles lie at the very end of the north-western sea-road. The fair answer from the other side is that “isles” in Genesis 10:5 may first of all mean the Aegean and Mediterranean coasts nearest Japheth’s homeland, and only later the far Atlantic.

“God shall enlarge Japheth”

When Noah blessed his sons, he said of Japheth:

Genesis 9:27 *God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.*

The name Japheth sounds like the Hebrew verb *pathah*, “to make wide, to enlarge.” Noah’s blessing is a play on his son’s name: the man called “Enlargement” would be enlarged. His descendants spread farther across the earth than any other line in the Table of Nations, from India in the east to Ireland and Scotland in the west.

In short: Japheth’s very name was a prophecy of how far his children would spread.

Weighing it: Reasonable inference — supports Claim A (Japheth’s line reached the farthest west). The wordplay is in the Hebrew, and the blessing promises wide spreading. Applying it to the far reach of Japheth’s descendants is a natural reading, but Genesis 9:27 itself names no lands, and a careful reader could take “enlarge” to mean prosperity rather than distance.

Who were Japheth’s sons? The ancient identifications

Genesis gives names, not maps. To learn where each son’s family settled, we must look at how those same names appear in other writings. Two independent kinds of witness help.

The first is **Flavius Josephus**, a Jewish priest and historian who wrote his *Antiquities of the Jews* about A.D. 93. In Book 1, chapter 6, he went through Genesis 10 and told his readers which nations of his own day had come from each son.

The second is the **Assyrian royal records**, clay tablets and inscriptions written in the 700s and 600s B.C. They name real peoples on Assyria’s northern frontier whose names match Japheth’s sons.

Son of Japheth	What Josephus said (about A.D. 93)	What other ancient records show
Gomer	The “Gomerites,” whom the Greeks of his day called Galatians (Celts)	The Assyrian <i>Gimirri</i> , the Cimmerians, horsemen of the north, 700s B.C.
Magog	The “Magogites,” whom the Greeks called Scythians	Scythians lived north of the Black Sea and the Caucasus
Madai	The Medes	The Medes of northwest Iran
Javan	The Ionians and all the Greeks	Assyrian <i>Yawan</i> , the Greeks
Tubal	The Iberes (of the Caucasus, modern Georgia)	Assyrian <i>Tabal</i> , in east-central Anatolia
Meshech	The Cappadocians	Assyrian <i>Mushki</i> , in central Anatolia
Tiras	The Thracians (modern Bulgaria and the Balkans)	
Ashkenaz (son of Gomer)	The “Rheginians”	Assyrian <i>Ishkuza</i> , the Scythians; Jeremiah 51:27 places Ashchenaz beside Ararat
Riphath (son of Gomer)	The Paphlagonians (north coast of Turkey)	
Togarmah (son of Gomer)	The Phrygians	Ezekiel places Togarmah “of the north quarters”
Elishah (son of Javan)	The Aeolians (a branch of the Greeks)	
Tarshish (son of Javan)	Tarsus in Cilicia	Most modern scholars: Tartessos in southern Spain
Kittim (son of Javan)	Cyprus	Kition, a city of Cyprus
Dodanim (son of Javan)	(not named by Josephus)	Often read “Rodanim” (1 Chronicles 1:7 in some manuscripts): Rhodes and the Aegean

Three of these names matter most for the story of the Scots.

Gomer. Josephus says the Gomerites were the people the Greeks called Galatians. “Galatians” was the Greek name for Celts, the great family of peoples who in Roman times spoke related languages from Spain and Gaul (France) to Britain, Ireland and central Turkey. The churches Paul wrote to in his Epistle to the Galatians were in a region named after Celtic settlers. Chapter 2 explains who the Celts were.

Magog and Ashkenaz. Both are tied to the Scythians, the horse-riding peoples who lived north of the Black Sea, in what is now Ukraine and southern Russia. This is the very region the Declaration of Arbroath calls “Greater Scythia.” Jeremiah, writing about 600 B.C., calls on **“the kingdoms of Ararat, Minni, and Ashchenaz” (Jeremiah 51:27)** to come against Babylon. That is exactly where the Assyrian records put the *Ishkuza*, the Scythians, in that century.

Tarshish. Josephus thought Tarshish was Tarsus, Paul’s home city in southern Turkey. But two things in Scripture point much farther west. When Jonah fled from God, he went down to the port of Joppa on the coast of Israel and took **“a ship going to Tarshish” (Jonah 1:3)**. He was running as far west as a ship could carry him, and Tarsus is to the north, a short coastal trip. And Ezekiel says of Tarshish, **“with silver, iron, tin, and lead, they traded in thy fairs” (Ezekiel 27:12)**. Those four metals are exactly what southern Spain was famous for in the ancient world. For these reasons most modern scholars identify

Tarshish with Tartessos, a rich trading kingdom near the mouth of the Guadalquivir River in southern Spain.

In short: ancient writers tied Gomer to the Celts, Magog and Ashkenaz to the Scythians, and Tarshish (most likely) to Spain. Those are the very lands the Declaration of Arbroath names.

Weighing it: Reasonable inference — supports Claim A and Claim B (Japheth's sons are linked to the Celts, the Scythians and Spain). Josephus and the Assyrian records are two independent ancient witnesses, and on Magog, Ashkenaz and Gomer they agree in direction. Still, Josephus wrote two thousand years after Babel, and names travel: a people called by an ancestor's name in 700 B.C. may have mixed with many others by then. On Tarshish, Josephus himself disagrees with the Spanish identification, and some scholars place it in Sardinia instead. The identifications show where Japheth's line was remembered to be, not a proven unbroken chain of fathers and sons.

The far west in the prophets

The prophets often speak of “the isles” and “Tarshish” together, as the farthest reach of the Gentile world:

Psalms 72:10 *The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.*

Isaiah 66:19 *And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.*

Jeremiah 31:10 *Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.*

Isaiah 66:19 is striking. It lists Tarshish, Tubal and Javan, all sons or grandsons of Japheth, and then goes beyond them to “the isles afar off, that have not heard my fame” (Isaiah 66:19). In Isaiah's day, about 700 B.C., the islands at the far end of the western sea were the very edge of the world. Britain and Ireland were exactly such islands.

In short: Scripture treats the far western isles, beyond Tarshish, as the outermost lands of Japheth's world, and promises that God's glory would be declared even there.

Weighing it: Corroboration only — consistent with Claim A and Claim B. These verses show that the prophets knew of distant islands beyond Tarshish. They do not name Britain or Ireland, and an equally careful reader could say “the isles afar off” are simply the most distant lands of any direction. They fit this study's picture but cannot carry weight on their own.

God set the bounds

One more verse frames this whole study. Paul, preaching to the Greeks in Athens, said:

Acts 17:26 *And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;*

Acts 17:27 *That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:*

Three things stand out. All nations are “**of one blood**” (Acts 17:26): one family, from Adam through Noah. God “**determined the times before appointed**” (Acts 17:26): when each people would rise and move. And He set “**the bounds of their habitation**” (Acts 17:26): where each people would live. Moses said the same long before: “**When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people**” (Deuteronomy 32:8).

So the story of how the Scots reached Scotland is, from Scripture’s point of view, not a story of chance. It is a story of God dividing the nations their inheritance and appointing the times of their travels. And verse 27 gives the purpose: “**That they should seek the Lord**” (Acts 17:27).

In short: God appointed both the time and the place of every nation’s settling, so that they would seek Him.

Weighing it: Direct statement — supports the study’s framework for all four claims. Acts 17:26 says outright that God appointed the times and bounds of the nations. It does not tell us which nation went where; that must be learned from the other evidence in this study.

The biblical timeline at a glance

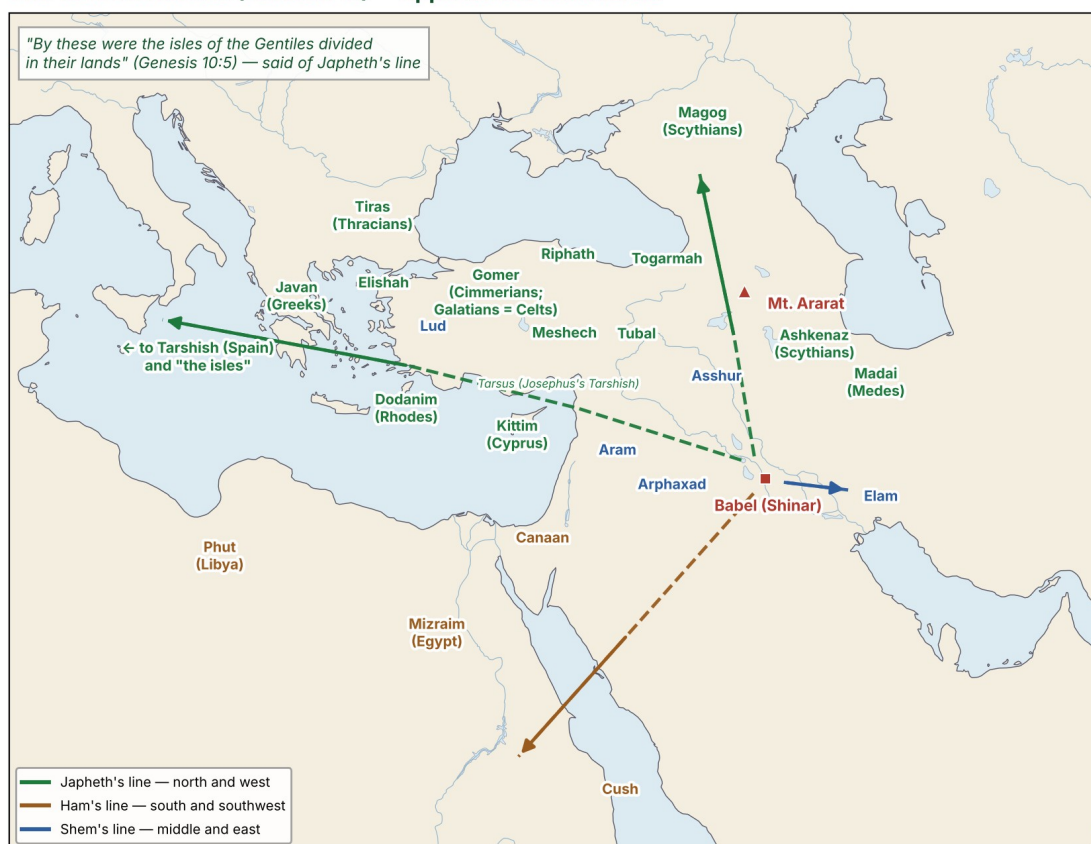
Event	Biblical date (Ussher, Hebrew text)
Creation	about 4004 B.C.
The Flood	about 2348 B.C.
Birth of Peleg; the earth divided at Babel soon after	about 2247 B.C.
Birth of Abraham	about 1996 B.C.
The Exodus; Israel crosses the Red Sea	about 1491 B.C.
Solomon’s ships of Tarshish (1 Kings 10:22)	about 1000 B.C.
Jonah flees toward Tarshish	about 800–760 B.C.
Jeremiah names Ashchenaz with Ararat	about 600 B.C.
Arrival of the Scots in the west, by the Declaration’s own count	about 290 B.C.

The last line is worth pausing on. The Declaration says the Scots came to their western home “twelve hundred years after the people of Israel crossed the Red Sea.” Counting 1,200 years from Ussher’s Exodus date of 1491 B.C. gives about 291 B.C. Counting from the other common biblical date for the Exodus, about 1446 B.C., gives about 246 B.C. Either way, the barons of 1320 placed the coming of the Scots in the third century before Christ, comfortably inside the biblical timeline.

In short: by its own reckoning, the Declaration of Arbroath puts the coming of the Scots well after Babel and the Exodus, in the 200s B.C.

Weighing it: Direct statement as to what the Declaration says — neutral on whether the date is right. The Declaration plainly places the arrival about 1,200 years after the Exodus. Whether the barons had any real source for that number is another matter, taken up in Chapter 3.

The Table of Nations (Genesis 10) — approximate homelands



The Table of Nations. Approximate homelands of Noah's grandsons as identified by Josephus and the Assyrian records, with Japheth's line (green) spreading north and west toward "the isles of the Gentiles." Placement is approximate.

In Short

Scripture gives the framework: one family came down from Ararat; the nations were scattered at Babel in the days of Peleg because they refused to spread out; and Japheth's line was sent north and west, to "the isles of the Gentiles." Ancient writers tied Japheth's sons Gomer, Magog and Ashkenaz to the Celts and the Scythians, and his grandson Tarshish most likely to Spain: the very lands the Declaration of Arbroath names on the road to Scotland.

Chapter 2: Who's Who on the Road to the West

Before we can follow the road from Scythia to Scotland, we have to meet the peoples who lived along it. This chapter introduces them one at a time, in plain words: who they were, where they lived, when they first appear in written records, and how (if at all) they connect to the Table of Nations.

The Cimmerians — the first horsemen of the north

Who they were. The Cimmerians were a nation of horse-riding warriors who lived on the open grasslands north of the Black Sea, in what is now Ukraine and southern Russia, before the Scythians. Those grasslands are called the *steppe*, a Russian word for wide, treeless plains.

When they appear. The Greek poet Homer, about 750 B.C., spoke of the Cimmerians as a people living in mist and darkness at the far edge of the world. Assyrian letters from the reign of Sargon II, about 714 B.C., report that the *Gimirri* had crushed the kingdom of Urartu (the biblical Ararat). The Greek historian Herodotus, writing about 430 B.C., says the Scythians drove the Cimmerians off the steppe, and that the Cimmerians fled south into Asia Minor, where they sacked cities in Phrygia and Lydia in the 600s B.C.

Connection to Scripture. The Assyrian name *Gimirri* is the same consonants as the Hebrew *Gomer* (G-M-R). Most scholars, Bible-believing and otherwise, identify the Cimmerians with Gomer, Japheth's firstborn. Ezekiel names **"Gomer, and all his bands; the house of Togarmah of the north quarters"** (Ezekiel 38:6), which fits a northern horse-people.

In short: the Cimmerians were Gomer's people, northern horsemen who were pushed off the steppe by the Scythians in the 700s and 600s B.C.

Weighing it: Strong inference — supports Claim A (Gomer's line was a northern people of the steppe). The Hebrew *Gomer* and the Assyrian *Gimirri* match closely, and the Bible places Gomer in "the north quarters." The fair caution is that sound-alike names alone have misled many writers (see Chapter 9); this one is stronger because the location, the century and the name all agree.

The Scythians — "Greater Scythia"

Who they were. The Scythians were the great horse nomads who replaced the Cimmerians on the steppe north of the Black Sea. A *nomad* is someone who has no fixed home and moves with his herds. The Scythians lived in wagons and tents, fought as mounted archers, and buried their kings under huge earth mounds called *kurgans*, often with spectacular gold work. They spoke a language related to Persian.

When they appear. From about 800 to 200 B.C. they dominated the steppe. Herodotus devoted his whole fourth book to them and says that in the 600s B.C. they swept south and ruled much of Asia for twenty-eight years, reaching as far as the borders of Egypt. The Assyrians called them *Ishkuza*.

Connection to Scripture. Josephus says the descendants of Magog were the people the Greeks called Scythians. The Assyrian *Ishkuza* matches the Hebrew *Ashkenaz*, Gomer's son, whom Jeremiah places with Ararat and Minni. And the New Testament names the Scythians outright. Paul wrote that in Christ **"there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all"** (Colossians 3:11). To a Greek-speaking reader, "Scythian" was the very picture of the wildest, most distant barbarian. Paul's point is that even a Scythian is one in Christ.

What "Greater Scythia" meant. To medieval writers, "Scythia" was not one small country. *Scythia Major*, Greater Scythia, was a vague name for the whole vast north: from the Black Sea and the Caucasus across to the Caspian and into Asia. Some medieval writers, Bede among them, even used "Scythia" for Scandinavia. So when the barons of 1320 said the Scots came "from Greater Scythia," they meant "from the far north-east," not a particular town.

In short: the Scythians were the horse nomads of the steppe north of the Black Sea, tied by ancient writers to Magog and Ashkenaz, and named by Paul himself.

Weighing it: Reasonable inference — supports Claim A and Claim B (the north-eastern homeland the Declaration names was Japhethite country). Two independent witnesses, Josephus and the Assyrian records, link the Scythians to Japheth's sons. But "Scythia" was a loose word in the Middle Ages, and the

historical Scythians spoke an Iranian language, not a Celtic one. A careful reader can fairly say the barons used “Scythia” as a grand name for “the distant north-east,” not as a precise record.

The Celts — a family of languages, not one nation

Who they were. The word “Celtic” causes more confusion than any other in this study, so it is worth being careful. The Celts were not one nation with one king. They were many separate tribes who spoke related languages and shared similar art, religion and customs. In Roman times Celtic-speaking peoples lived across a huge area: Gaul (modern France and Belgium), much of Spain and Portugal, northern Italy, the Alps, the Danube valley, Britain, Ireland, and even central Turkey.

When they appear. The Greeks called them *Keltoi* (Celts) and *Galatai* (Galatians); the Romans called them *Galli* (Gauls). The earliest Greek writers to mention them, Hecataeus about 500 B.C. and Herodotus about 430 B.C., place them in the far west. Herodotus says the Celts “**live beyond the Pillars of Heracles**” and that they are neighbours of the Cynetes, whom he calls the westernmost of all the peoples of Europe. The Pillars of Heracles (Hercules) are the two great rocks on either side of the Strait of Gibraltar, between Spain and Morocco. “Beyond the Pillars” means on the Atlantic side: Portugal and western Spain. So the very first written notice of the Celts puts them in the Iberian Peninsula.

Celtic warriors later sacked Rome (about 390 B.C.), invaded Greece and attacked the shrine at Delphi (279 B.C.), and in 278 B.C. three Celtic tribes crossed into Asia Minor and settled in the middle of what is now Turkey. That land became known as Galatia, “land of the Gauls.”

Archaeologists’ names. Readers will meet the words *Hallstatt* and *La Tène* in books about the Celts. These are names of two archaeological sites, a salt-mining town in Austria and a lake-shore in Switzerland, where styles of metalwork were found. Archaeologists use the site names as labels for the art styles of the early Celtic world. They are modern labels, not names any ancient person used.

An important caution. No ancient writer called the Britons or the Irish “Celts.” That name was given to them in A.D. 1707 by the Welsh scholar Edward Lhuyd, who noticed that Welsh, Irish, Scottish Gaelic, Cornish and Breton were related to the language of the ancient Gauls, and called the whole family “Celtic.” So when this study calls the early Scots or Britons “Celtic,” it means first of all that they *spoke Celtic languages*.

Connection to Scripture. Josephus says Gomer’s descendants were the people the Greeks of his day called *Galatians*, which is to say, Celts. And the New Testament contains a letter written to Galatians. The Galatian churches were in the Roman province named after the Celtic settlers of 278 B.C., and more than three centuries after Paul, Jerome, who had lived among the Treveri, a Celtic tribe at Trier on the Moselle, wrote that the Galatians still had their own language, “almost the same as the Treveri.” Whether Paul’s readers were mainly descendants of the Celts or of the older peoples living among them is debated, but the province bore the Celtic name.

■ **Galatians 1:2** *And all the brethren which are with me, unto the churches of Galatia:*

In short: the Celts were a family of peoples who spoke related languages; the earliest records place them in Spain and the far west; and Josephus traced them to Gomer, Japheth’s firstborn.

Weighing it: Reasonable inference — supports Claim A (the Celtic peoples came from Gomer) and Claim B (the Celts were in Spain early). Herodotus’s placement of the Celts beyond the Pillars is a direct ancient statement, and Josephus’s Gomer–Galatian link is the oldest known identification. But Josephus did not show his reasoning, and “Gomer” may have been linked to “Galatians” partly because the

Cimmerians and later the Galatians both came into Asia Minor from the north. The Celtic peoples were also certainly mixed with the older inhabitants of every land they entered.

The peoples of ancient Spain

The Declaration says the Scots “dwelt for a long course of time in Spain among the most savage tribes.” Ancient Spain held several very different peoples:

- **The Iberians** lived along the eastern and southern coasts. Their language was *not* related to Celtic or to any other European language family. Spain’s old name, Iberia, comes from them (by coincidence the Greeks also used “Iberia” for a land in the Caucasus, modern Georgia, which is the “Iberes” Josephus traced to Tubal).
- **The Celtiberians** lived in the high centre of Spain. As their name says, they were Celtic-speakers living among or mixed with Iberians. They left inscriptions in their own Celtic language, the Celtiberian language, written from about 200 B.C.
- **The Gallaeci and Lusitanians** lived in the north-west (Galicia) and west (Portugal). The Gallaeci were Celtic. The old Irish legends say the forefathers of the Gaels sailed to Ireland from Brigantia in this very corner of Spain, the region of modern A Coruña.
- **Tartessos** was a wealthy kingdom in the far south-west, near Cádiz and Seville, famous for its silver. Herodotus tells of its king Arganthonios, who welcomed Greek sailors about 600 B.C. Many scholars identify it with the biblical Tarshish.
- **The Basques** live to this day in the western Pyrenees. Their language, Basque, is unrelated to any other language on earth. They are the descendants of a pre-Celtic people of the region, and their language is a living survivor of the speech of Europe before the Celtic and Latin languages spread.

In short: ancient Spain was a meeting-place of Celtic-speakers, non-Celtic Iberians and Basques, and the rich trading kingdom of Tartessos. Its north-western corner, Galicia, is where the Irish legends launch the Gaels toward Ireland.

Weighing it: Narrative — sets the scene for Claim B. This section describes who lived in ancient Spain. That Celtic-speakers lived in north-western Spain is certain; whether the forefathers of the Irish Gaels sailed from there is weighed in Chapters 3, 5 and 7.

The sailors of the sea-road: Phoenicians, Etruscans and Greeks

The Declaration’s route runs “by way of the Tyrrhenian Sea and the Pillars of Hercules.” It describes a sea-road. Three peoples controlled that sea-road in the centuries before Christ.

- **The Phoenicians** were the Canaanites of the coastal cities of Tyre and Sidon, in modern Lebanon: descendants of Canaan, son of Ham. They were the great sailors and traders of the ancient world. Hiram king of Tyre sent his ships with Solomon’s: **“once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks” (1 Kings 10:22).** They founded the port of Gadir (modern Cádiz) just outside the Pillars of Hercules, and from there traded along the Atlantic coast for tin, which was found in north-western Spain, Brittany and Cornwall.
- **The Etruscans** lived in central Italy (Tuscany) before Rome grew great. The Greeks called them *Tyrrhenoi*, and the sea west of Italy, between Italy, Sardinia and Corsica, is still called the

Tyrrhenian Sea after them. Anyone sailing west from the eastern Mediterranean toward Spain would pass through it.

- **The Greeks** founded colonies all along the western Mediterranean. The most important for our story is **Massalia** (Marseille, in southern France), founded about 600 B.C. About 325 B.C. a Greek explorer from Massalia named **Pytheas** sailed out past the Pillars, up the Atlantic coast, and around Britain. He is the first person known to have written about the British Isles from his own eyes. His book is lost, but later writers quote him: he called the islands the *Pretannic Isles*, from which “Britain” comes, and he named the northern tip of Scotland *Orcas*, from which we get Orkney.

In short: the sea-road from the eastern Mediterranean to Spain and the Atlantic was well travelled long before Christ: by Phoenicians from Tyre, past the Etruscans of the Tyrrhenian Sea, and by Greeks like Pytheas, who sailed around Britain about 325 B.C.

Weighing it: Narrative — shows that the route in Claim B was a real, travelled route. That this sea-road existed and was busy is certain. It shows the Declaration’s route was *possible*; it does not prove that the forefathers of the Scots took it.

Peoples on the road to the west, about 500–300 B.C.



Peoples on the road to the west, about 500–300 B.C. The Cimmerians had been driven south by the Scythians; Celtic-speaking peoples (green) stretched from the Danube to Spain and the British Isles; Phoenician and Greek sailors worked the sea-road past the Tyrrhenian Sea and the Pillars of Hercules.

In Short

The peoples along the road from Scythia to Scotland are not mysterious once they are introduced. The Cimmerians (Gomer) and the Scythians (Magog and Ashkenaz) were the horse peoples of the steppe north of the Black Sea. The Celts were a family of peoples speaking related languages, first recorded

beyond the Pillars of Hercules in Spain and later found from Galatia to Ireland. Spain held Celts, Iberians, Basques and the rich kingdom of Tartessos. And the sea-road the Declaration describes was the real highway of the Phoenician and Greek sailors of the centuries before Christ.

Chapter 3: What the Old Writers Said

The Declaration of Arbroath did not invent its story. The barons said they took it from “the chronicles and books of the ancients.” This chapter follows that story backward through the writers who told it, from the Greek and Roman travellers who first described the British Isles, through the Christian historians of the early Middle Ages, to the Irish and Scottish chroniclers who wrote down the full legend. Along the way we will see what each writer actually said, when he said it, and how the story grew.

The earliest glimpses: Greek sailors

A sailing guide of about 500 B.C. A Roman poet named Avienus, writing in the A.D. 300s, put into verse a much older Greek sailing guide from Massalia (Marseille), which scholars date to about 500 B.C. It describes the sea-road out past the Pillars of Hercules and up the Atlantic coast, and it mentions two great islands beyond: the island of the *Albiones*, and the “sacred island” of the *Hierni*. These are the oldest known names for Britain and Ireland. *Albion* survives as a poetic name for Britain, and in Scottish Gaelic Scotland itself is still called *Alba*. *Hierni* is the root of *Ériu*, *Éire* and *Hibernia*, the names of Ireland.

Pytheas, about 325 B.C. As Chapter 2 described, Pytheas of Massalia sailed around Britain and called the islands the *Pretannic Isles*. He named the far north of Scotland *Orcas* (Orkney) and wrote of a land called *Thule* six days’ sail to the north.

In short: Greek sailors knew of Britain (Albion) and Ireland (Hierni) by about 500 B.C., and Pytheas sailed around Britain about 325 B.C.

Weighing it: Narrative — shows the British Isles were known to Mediterranean sailors centuries before Christ. These sources tell us the isles were inhabited and reachable by the Atlantic sea-road. They say nothing about where the inhabitants came from.

Roman writers: Caesar, Tacitus, Ptolemy

Julius Caesar, 55–54 B.C. Caesar raided southern Britain twice. In his *Gallic War* (5.12) he wrote that the Britons of the interior claimed to be native to the island, while those on the south coast had crossed over from Belgic Gaul (modern Belgium and northern France).

Tacitus, A.D. 98. The Roman historian Tacitus wrote a biography of his father-in-law Agricola, the general who led the Roman army deep into Scotland in A.D. 79–84. In chapter 11 he discussed where the peoples of Britain came from, and admitted that no one really knew. He then offered three guesses based on how people looked:

- **The Caledonians** of the north (Scotland): “The red hair and large limbs of the inhabitants of Caledonia point clearly to a German origin,” he wrote. By “German” Tacitus meant the tribes beyond the Rhine (the Germani), not modern Germany.
- **The Silures** of south Wales: their dark complexion and curly hair, and the fact that their coast faces Spain, made him think Iberians had crossed over from Spain long ago and settled there.

- **The Britons nearest Gaul:** they resembled the Gauls in religion and language, so he thought it credible that Gauls had settled the island.

Notice that Tacitus, writing about A.D. 98, already connects some of Britain's people with Spain, more than a thousand years before the Declaration of Arbroath.

Ptolemy, about A.D. 150. The Greek geographer Ptolemy of Alexandria made a map of the known world with the names of tribes. In what is now Scotland he listed about sixteen tribes, including the Caledonii in the central Highlands, the Epidii in Argyll, the Votadini in the south-east, the Damnonii in the Clyde valley and the Novantae in Galloway. Chapter 8 maps them. Their names are Celtic, of the Brittonic kind (Chapter 7 explains what that means).

In short: Roman writers found Celtic-named tribes across Scotland; Tacitus guessed that the Caledonians had come from the Germanic north and the Silures of Wales from Spain.

Weighing it: Corroboration only — consistent with Claim B (a Spanish link for some of Britain's peoples). Tacitus offers the Spanish origin of the Silures only as a guess from appearance and geography, and he applies it to Wales, not Scotland. It shows the idea of a Spanish connection is very old; it does not prove it. His "German origin" of the Caledonians rests on the same kind of reasoning from looks.

The first mentions of Picts and Scots

The Picts, A.D. 297. The name *Picti* first appears in a Latin speech of praise to a Roman emperor, written by a man named Eumenius in A.D. 297. It means "the painted ones," probably from the Picts' custom of painting or tattooing their bodies, though some scholars think the Romans simply adapted a native name. "Pict" became the Roman name for the peoples of northern and eastern Scotland, the descendants of the Caledonians Tacitus had described.

The Scots, A.D. 360s. The Roman soldier-historian Ammianus Marcellinus, writing about events of the A.D. 360s, describes raids on Roman Britain by the Picts, the *Scotti* and the Attacotti. In Roman writings the *Scotti* were raiders from **Ireland**. For centuries "Scotia" meant Ireland. Only later did the name move across the sea with the Irish settlers who founded a kingdom in Argyll, until finally the whole of northern Britain came to be called Scotland: the land of the Scots.

In short: "Picts" was the Roman name for the native peoples of northern Scotland, first used in A.D. 297; "Scots" was the Roman name for raiders from Ireland, first used in the A.D. 360s.

Weighing it: Direct statement — establishes that the Scots came to Scotland from Ireland. Roman writers name the *Scotti* as Irish raiders, and the name's later move from Ireland to northern Britain is well documented. This is the firm historical anchor for the last step of the route in Claim B.

Bede, A.D. 731

The English monk Bede finished his *Ecclesiastical History of the English People* in A.D. 731. In Book 1, chapter 1, he described the peoples of Britain in his day and told what was "reported" of their origins:

- **The Britons**, he says, came first, crossing over "from Armorica" (Brittany, in north-western France).

- **The Picts**, it was reported, put to sea “from Scythia” in a few ships of war, were blown around Britain to the north of Ireland, and asked the Scots of Ireland for land. The Scots told them to go to the island to the east instead. So the Picts settled northern Britain. Having no wives, they asked the Scots for some, and the Scots agreed on one condition: that when the succession was in doubt, the Picts would choose a king “from the female royal race rather than from the male.” Bede says this custom was still kept in his day.
- **The Scots** came later from Ireland “under their leader, Reuda,” and won land from the Picts; “they are to this day called Dalreudini,” he says, explaining that *dal* means “a part” in their language.

Two things stand out. First, Bede gives the Scythian origin to the **Picts**, not the Scots. Second, Bede’s own careful wording, “as is reported,” shows he was passing on a tradition, not a record. His modern editors note that by “Scythia” Bede probably meant Scandinavia.

In short: Bede, in A.D. 731, said the Britons came from Brittany, the Picts (reportedly) from Scythia by way of Ireland, and the Scots from Ireland under a leader named Reuda.

Weighing it: Reasonable inference as to the Scots from Ireland — supports the last step of Claim B; Corroboration only as to Scythia. Bede’s account of the Dál Riata Scots coming from Ireland agrees with everything else we know. His “Scythian” Picts are a report he himself qualifies. Modern DNA shows the Picts were descended from Britain’s own Iron Age people (Chapter 5), so his Scythian story, at least for the Picts, does not hold as he told it.

The *Historia Brittonum*, about A.D. 830

About A.D. 829–830 a Welsh writer (traditionally called Nennius) compiled a *History of the Britons*. It contains the oldest written form of the story the Declaration later told. In section 13 it says, “Long after this, the Scots arrived in Ireland from Spain.” Section 15 gives what it calls the account of “the most learned among the Scots”:

- Ireland, it says, was empty “when the children of Israel crossed the Red Sea.”
- A nobleman of Scythia was living in Egypt at the time of the Exodus. After the Egyptians were drowned in the Red Sea, the Egyptians who remained drove him out, fearing he would seize the kingdom.
- He wandered for forty-two years through Africa, came to the Pillars of Hercules, crossed into Spain, and settled there.
- About 1,002 years after the Egyptians were lost in the Red Sea, his descendants sailed into Ireland.

Here, about A.D. 830, are all the main parts of the Declaration’s story: a Scythian origin, a connection with the Exodus, the Pillars of Hercules, a long stay in Spain, and a count of years from the Red Sea crossing. The Declaration says 1,200 years; the *Historia* says about 1,002 to Ireland. The *Historia* also preserves a rival story for the Britons: that they descended from Brutus, a Trojan prince. That story is now universally regarded as legend.

In short: by about A.D. 830 the Irish already told of a Scythian ancestor driven from Egypt after the Exodus, who reached Spain and whose descendants sailed to Ireland a thousand years later.

Weighing it: Corroboration only — consistent with Claim B; Neutral on Claim D. This is the oldest written form of the legend, and it is still more than two thousand years after the events it describes. It shows the Irish tradition of a Scythian–Spanish origin is at least twelve centuries old. It cannot show where that tradition came from, and its Egyptian chapter appears designed to tie the Irish into the Exodus story.

The Irish *Book of Invasions (Lebor Gabála Éirenn)*, 1000s–1100s

The full Irish legend was gathered in the eleventh and twelfth centuries in a book called *Lebor Gabála Éirenn*, “The Book of the Taking of Ireland,” often called the *Book of Invasions*. It tells of a series of peoples who took Ireland one after another: Cessair before the Flood, then Partholón, Nemed, the Fir Bolg, the Tuatha Dé Danann, and finally the Gaels, the sons of Míl. The Gaels’ own story runs like this:

1. **Babel.** Fénius Farsaid, a king of Scythia, was one of the leaders at Babel. After the confusion of tongues he gathered the best of the seventy-two languages and made the Gaelic tongue.
2. **Egypt.** His son Niul went to Egypt, where he married Scots, the daughter of a Pharaoh. Their son Goídel Glas, from whom the Gaels are named, was bitten by a serpent and healed when Moses prayed for him.
3. **The wanderings.** After the Exodus the family was driven from Egypt and wandered for generations around the Mediterranean, back to Scythia, and out again past the Pillars of Hercules.
4. **Spain.** They settled at Brigantia in north-western Spain, where Breogán built a great tower. From its top, on a clear winter evening, his son Íth saw Ireland far to the north.
5. **Ireland.** Íth sailed to Ireland and was killed there. The sons of Míl Espáine, whose name means “Soldier of Spain,” came to avenge him, defeated the Tuatha Dé Danann, and took Ireland. From them, the legend says, all the Gaels descend.

There is a real tower at A Coruña in Galicia, the Tower of Hercules. It is a Roman lighthouse, built about A.D. 100. The medieval Irish knew of it and attached their story of Breogán’s tower to it.

In short: the *Book of Invasions* gives the Gaels a Scythian king at Babel, a marriage to Pharaoh’s daughter Scots, a healing by Moses, a long wandering, a tower in Spain, and a final invasion of Ireland by the sons of Míl, the “Soldier of Spain.”

Weighing it: Corroboration only for the route — consistent with Claim B; Neutral to weak for the characters — does not establish Claim D. The *Book of Invasions* preserves a strong, consistent memory of a journey from the east by way of Spain. But it was written down about three thousand years after Babel by Christian scholars who were deliberately fitting Irish history into the Bible, and its characters cannot be checked against any older source. Scots, in particular, does not appear in the earlier *Historia Brittonum* and is first found in writings of the 1100s.

The Scottish chroniclers, 1301–1527

When Edward I of England tried to conquer Scotland after 1286, origin stories became weapons. English writers claimed Britain through the Trojan Brutus, whose eldest son, they said, had been given the whole island. The Scots answered with their own story.

- **Baldred Bisset, 1301.** A Scottish lawyer arguing Scotland's case at the papal court said that Scota, daughter of Pharaoh, had come from Egypt by way of Ireland and had brought with her the Stone of Destiny, on which Scottish kings were crowned.
- **The Declaration of Arbroath, 1320.** The barons' letter to the Pope, quoted at the start of this study.
- **John of Fordun, about 1385.** In his *Chronicle of the Scottish People*, Fordun made the ancestor a Greek prince named Gaythelos, son of a king of Greece, who served Pharaoh, married his daughter Scota, and left Egypt at the time of the Exodus.
- **Walter Bower, 1440s.** His *Scotichronicon* expanded Fordun and contains the first pictures of Scota and Gaythelos sailing from Egypt.
- **Hector Boece, 1527.** His *History of the Scots* gave Scotland a first king, Fergus son of Ferchard, who crossed from Ireland about 330 B.C., followed by a list of about forty kings before the first historical Scottish rulers. These kings are now regarded as invented.

In short: in the struggle with England, Scottish writers expanded the legend: Scota brought the Stone of Destiny, her husband became a Greek prince, and Boece filled the centuries with a list of kings beginning about 330 B.C.

Weighing it: Neutral — does not support Claim D. The Scottish chronicles grow more detailed the later they are written, and they were written to win an argument. Boece's early kings are generally recognised as inventions. This does not make the whole story false; it means the detail cannot be trusted where no earlier source supports it.

What the old writers agree on, and what they do not

When the old sources are lined up in order of age, a pattern appears.

What stays the same from the earliest to the latest:

- An origin in the far north-east (Scythia).
- A long stay in Spain.
- A sea crossing from Spain to Ireland.
- A later crossing from Ireland to northern Britain (Argyll).
- A starting point counted from the time of the Exodus.

What changes and grows:

- The ancestor: a nameless Scythian nobleman (A.D. 830), then Fénius, Niul and Goídel (1100s), then the Greek prince Gaythelos (1385).
- Scota: absent at first; Pharaoh's daughter by the 1100s; bearer of the Stone of Destiny by 1301.
- The kings of Scotland: none before the Irish settlers in the early sources; a full list from 330 B.C. by 1527.

The pattern is typical of oral tradition. A simple outline is remembered for a long time; details are added later, especially when there is a reason to add them.

The route of the legend: from "Greater Scythia" to Argyll



The route of the legend. The Declaration of Arbroath (1320) and the older Irish tradition describe a journey from "Greater Scythia" through the Tyrrhenian Sea and past the Pillars of Hercules to Spain, then to Ireland (the dashed line shows the Irish version's detour through Egypt), and finally to Argyll in Scotland.

In short: the old writers agree on a simple outline (Scythia, Spain, Ireland, Scotland) and disagree on the details, which grow richer the later they are written.

Weighing it: Reasonable inference — supports Claim B in outline; does not support Claim D. A tradition whose outline stays steady over five centuries deserves to be taken seriously as a memory, especially where outside evidence (Herodotus's Celts beyond the Pillars, Tacitus's Iberian Silures) points the same way. Its colourful characters are another matter. The fair answer from the other side is that medieval scholars borrowed "Scythia" from classical geography and invented the Spanish stay to explain the name *Hibernia* and the similarity of *Hiberia* and *Hibernia*; on this view even the outline is learned invention, not memory. The DNA and language chapters test which view fits better.

In Short

The Declaration of Arbroath stands at the end of a long line of writers. Greek sailors knew of Albion and the Hierni by about 500 B.C. Tacitus guessed at a Spanish origin for some Britons in A.D. 98. Bede and the *Historia Brittonum* recorded the Irish tradition of a Scythian origin and a Spanish stay by A.D. 830. The Irish *Book of Invasions* added Scota and the sons of Míl, and the Scottish chroniclers added the Greek prince Gaythelos and a list of kings. The outline of the story is old and consistent; its colourful details are late and cannot be checked.

Chapter 4: What the Ground Shows — The Archaeology of Scotland

Written history in Scotland begins with the Romans. Everything before that must be learned from what people left in the ground: their houses, tombs, tools, rubbish heaps and bones. This chapter walks through what archaeologists have found, in the order they found it laid down, and explains what their labels mean. It then explains why the dates printed in museums disagree with the biblical timeline, and how one Bible-believing researcher has proposed to bring them together.

What the labels mean

Archaeologists divide the distant past into “ages” named after the material people used for tools:

- **The Stone Age**, when tools were made of stone, bone, antler and wood. It is split into the *Palaeolithic* (“old stone”), the *Mesolithic* (“middle stone”) and the *Neolithic* (“new stone”).
- **The Bronze Age**, when people learned to make tools of copper and then bronze (copper mixed with tin).
- **The Iron Age**, when iron came into use.

These labels describe what people used. They say nothing, by themselves, about how intelligent people were or how long ago they lived. Copper and iron working were known within a few generations of Adam (“**Tubal-cain, an instructor of every artificer in brass and iron**” (Genesis 4:22)). A family on the move with nothing in its hands could live in a “Stone Age” way in the same century that cities flourished elsewhere.

The label “**hunter-gatherer**” needs the same care. Modern textbooks often use it for a supposed early stage of human evolution, before people “invented” farming. That idea is an assumption, and Scripture contradicts it: Abel kept flocks and Cain tilled the ground in the first generation (Genesis 4:2), and Noah was “**an husbandman**” (Genesis 9:20). But as a plain description of how a particular group lived, the word is based on evidence: camps where the bones are all of wild animals, the plant remains all of wild nuts and berries, with no trace of crops or herds. In this study “hunter-gatherer” is used only in that plain sense: people who, at that time and place, lived off the land.

In short: Stone, Bronze and Iron Age describe the tools people used, not their intelligence; “hunter-gatherer” here means only people living off wild food, not a stage in evolution.

Weighing it: Method, not argument. This section explains the vocabulary of the chapter.

Before the first settlers: the ice

When the first people reached what is now Scotland, the land was just emerging from under ice. Thick glaciers had covered almost all of Scotland, and the evidence of them is everywhere: scraped and polished rock, U-shaped valleys, and boulders carried far from where they belong.

Mainstream science teaches that there were many ice ages over two and a half million years, the last ending about 9700 B.C. (conventional). Creation researchers, including the Institute for Creation Research and Answers in Genesis, propose instead **one Ice Age, caused by the Flood**: oceans left warm by the Flood’s upheavals put enormous amounts of moisture into the air, while volcanic ash in the upper

atmosphere kept summers cool, so that snow piled up year after year over the northern lands. On this model the Ice Age built up and melted back over several centuries after the Flood.

Either way, the ice explains something important. While so much water was locked up in glaciers, the sea stood much lower than today. The southern North Sea was dry land, now called *Doggerland*, joining Britain to the continent. People and animals could walk to Britain. As the ice melted, the sea rose and Doggerland drowned, and Britain became an island.

On the biblical timeline, that means the first families to reach Scotland arrived in the generations after Babel, as the ice pulled back. That is why the far north-west of Europe was among the last places on earth to be settled.

In short: Scotland was under ice until after the first settlers reached Europe; in the creation model this was the single post-Flood Ice Age, which helps explain why Scotland was settled so late.

Weighing it: Reasonable inference — supports Claim C (settlement came in the centuries after the Flood). The ice is a fact; so is the late settlement of Scotland compared with the lands to the south. That the Ice Age was one post-Flood event is the creation model's interpretation; the mainstream model fits the same ground evidence to a much longer timescale. The disagreement is over the clock, not the ice.

The pioneers

The earliest known people in Scotland left camps, not cities. At **Cramond**, on the Firth of Forth near Edinburgh, archaeologists found pits full of burnt hazelnut shells and tiny flint blades called *microliths*, which were set into wooden shafts to make arrows and harpoons. Radiocarbon puts the site at about 8500 B.C. (conventional), the oldest known in Scotland.

Similar pioneer camps are found along Scotland's coasts and islands: heaps of shells on the tiny island of Oronsay, tool-making sites on the Isle of Rùm where people quarried a fine stone called bloodstone, and camps on Jura and Islay. To reach these islands people must have had good boats and known how to handle them. The shell-heaps show they lived largely on shellfish, fish, seals, deer and nuts.

In England, a skeleton found in Gough's Cave in Cheddar Gorge, Somerset, called "**Cheddar Man**," belongs to these same pioneer people (about 8300 B.C., conventional). His DNA was read in 2018. It showed he had blue or green eyes and dark skin, and that he belonged to the population archaeologists call the Western hunter-gatherers.

How the biblical timeline reads these pioneers. The pioneers were not primitive half-men. They were families on the far frontier of the scattering from Babel, travelling light, without seed grain or herds that could survive the journey through a cold, half-frozen land. They lived off the abundant wild food of the coasts and forests, and they were skilled enough to build boats and reach small islands far out in the Atlantic. On the creation chronology described at the end of this chapter, they arrived about two or three centuries after the Flood.

In short: the first people in Scotland were small, skilled, boat-using families living off the coasts and forests; on the biblical timeline, pioneers on the frontier of the post-Babel scattering.

Weighing it: Reasonable inference — supports Claim C (the pioneers fit the post-Babel frontier). That the first settlers lived off wild food and used boats is direct archaeological evidence. Reading them as post-Babel pioneers is the biblical interpretation, and it fits the evidence well: their way of life is just

what one would expect of small groups on a cold frontier. The other side answers that these camps are far older than Babel by radiocarbon, which is the dating question taken up below.

The farmers and the great stone monuments

Then something new arrived. People appeared who kept cattle and sheep, grew wheat and barley, made pottery, and built houses and tombs of stone. None of these animals or crops is native to Britain: wild wheat, barley, sheep and goats all come from the Near East. The farmers brought them, by boat, from the continent.

Scotland, and especially Orkney, has some of the finest farming-age (Neolithic) remains in the world:

- **The Knap of Howar** on Papa Westray, Orkney: two stone farmhouses still standing to roof height, the oldest standing houses in north-western Europe (about 3700 B.C., conventional).
- **Skara Brae** on mainland Orkney: a village of stone houses joined by covered passages, each with stone beds, a stone dresser and a central hearth, preserved under sand until a storm uncovered it in 1850 (about 3100–2500 B.C., conventional).
- **The Ness of Brodgar, the Ring of Brodgar and the Standing Stones of Stenness:** a vast complex of stone buildings and stone circles on a strip of land between two lochs.
- **Maeshowe:** a great chambered tomb so precisely built that the setting sun of midwinter shines straight down its passage.
- **Calanais (Callanish)** on the Isle of Lewis: a cross-shaped setting of tall standing stones (about 2900 B.C., conventional).

These were organised people with skilled builders, a shared calendar, and enough food to spare for great public works.

In short: farmers brought cattle, sheep, wheat and barley to Scotland by sea, built stone villages like Skara Brae, and raised great monuments like the Ring of Brodgar and Calanais.

Weighing it: Narrative — the archaeological record of Scotland's first farmers. That the farmers brought their animals and crops from elsewhere is certain, since none is native. Where they came from is answered by DNA in Chapter 5.

The Beaker people and the Bronze Age

Around 2450 B.C. (conventional) a new style of pottery appears in Britain: tall, finely decorated drinking cups shaped like an upside-down bell. Archaeologists call them **Beakers**, and the people who used them the **Beaker people**. With them came new customs: a man buried alone with his beaker, his archery gear, and sometimes copper or gold, rather than many people together in a great tomb. And with them came metalworking.

The most famous Beaker burial is the “**Amesbury Archer**,” buried near Stonehenge about 2300 B.C. (conventional) with more gold than any other burial of his time in Britain. The chemistry of his teeth shows he grew up in the Alps region of central Europe. He had travelled hundreds of miles to die in Britain.

The Bronze Age that followed (about 2200–800 B.C., conventional) left Scotland's richest burial landscape at **Kilmartin Glen** in Argyll, with its line of great stone cairns, standing stones and rock carvings: the very district where the Irish Scots would later found their kingdom.

In short: Beaker people brought new pottery, new burial customs and metalworking to Britain; the Amesbury Archer proves some of them came from far inside the continent.

Weighing it: Narrative — the archaeology of the Beaker arrival. The archaeology shows new things arriving. Whether new *people* arrived with them was argued for decades. Ancient DNA has now settled that question (Chapter 5).

The Iron Age: brochs, crannogs and hillforts

In the last centuries before Christ, the people of Scotland built some of the most remarkable structures of ancient Europe:

- **Brochs:** tall, round, drystone towers with double walls and stairs between them, found nowhere else in the world. More than five hundred are known in northern and western Scotland. The broch of **Mousa** in Shetland still stands about 13 metres (over 40 feet) high.
- **Crannogs:** round timber houses built on artificial islands in lochs, reached by causeway or boat.
- **Hillforts:** hilltops ringed with ramparts. Some, called *vitrified forts*, have stone walls melted and fused into glass by tremendous fires.
- **Souterrains:** long underground stone passages, probably for storing food.

These are the homes of the tribes Ptolemy would name: the Caledonii, Epidii, Votadini and the rest. By this time, as Chapter 7 shows, they spoke Celtic languages.

In short: the Iron Age peoples of Scotland built brochs, crannogs and hillforts; they were the Celtic-speaking tribes the Romans met.

Weighing it: Narrative — the archaeology of the tribes the Romans met. This section describes what was built. By the Iron Age, conventional and biblical dates broadly agree (see below).

The Romans arrive

In A.D. 79 the Roman governor Agricola marched north. In A.D. 83 or 84 he defeated the Caledonians at a battle Tacitus calls **Mons Graupius**, somewhere in north-east Scotland. Tacitus gives the Caledonian leader **Calgacus**, the first person in Scotland known by name, a famous speech against Rome: “they make a desert and call it peace.” Rome never conquered the north. The Emperor Hadrian built his wall across northern England in A.D. 122; his successor built the turf **Antonine Wall** between the Forth and the Clyde in A.D. 142 but abandoned it within a generation; the Emperor Septimius Severus campaigned in Scotland in A.D. 208–211 and died at York. Beyond the walls the tribes remained free.

In short: Rome fought in Scotland from A.D. 79 to 211 but never conquered it; with the Romans, Scotland enters written history.

Weighing it: Narrative — the beginning of written history in Scotland. These events are recorded by Roman writers and confirmed by Roman forts and walls.

Why the dates disagree: radiocarbon explained

Most dates in this chapter come from **radiocarbon dating**. Here is how it works in plain words. Cosmic rays striking the upper air turn a tiny amount of nitrogen into a radioactive form of carbon, called carbon-14. Plants take it in as they grow, animals eat the plants, and so every living thing carries a small

amount of carbon-14. When a plant or animal dies, it stops taking in new carbon-14, and the carbon-14 it has slowly decays: half of it is gone after about 5,730 years. By measuring how much is left in a bone or a hazelnut shell, a laboratory can estimate how long ago it died.

The method rests on one big assumption: that the amount of carbon-14 in the air was about the same when the creature lived as it is today (or that any changes are known). If there was much *less* carbon-14 in the air in the past, an ancient bone would start out with less, and would look much *older* than it really is.

Creation scientists argue that this is exactly what happened. The Flood buried a colossal amount of living matter, the coal, oil and limestone of the world, and with it a huge amount of carbon. In the world just after the Flood, the ordinary carbon in the air and sea may have been very different, and the carbon-14 level much lower. If so, the radiocarbon “clock” would run fast for things that lived soon after the Flood, and would gradually come into line with real time as the carbon-14 level built back up toward today’s level.

One recalibration. In 2023, Dr. Marshall Jordan presented a paper at the International Conference on Creationism titled “Can Radiocarbon Dating Fit a Biblical Timescale?” He anchored the radiocarbon scale at three points: coal buried in the Flood (which he dates to 2500 B.C.), people in the ancient-DNA records who died in the “Neolithic decline,” a well-known population crash across Europe, which he links to the famine of Joseph’s day (1875 B.C.), and tree rings from 1000 B.C., after which ordinary radiocarbon dates are reliable. On his scale, the whole conventional span of about 50,000 years, from the late Ice Age to 1000 B.C., shrinks into about 1,500 years after the Flood. He then reads the settlement of Europe in that order: hunters first, then farmers, then a population crash, then the recovery of the Bronze Age.

Using Jordan’s published curve, the dates in this chapter convert as follows (the conversions are this study’s own calculation from his formula):

Site or event	Conventional date	Years after the Flood (Jordan)	Biblical-scale date (Jordan, Flood 2500 B.C.)
Cramond, earliest camp in Scotland	about 8500 B.C.	about 230	about 2270 B.C.
Knap of Howar, first farmhouses	about 3700 B.C.	about 560	about 1940 B.C.
Ness of Brodgar; the “Neolithic decline”	about 3300 B.C.	about 620	about 1875 B.C.
Skara Brae	about 3100 B.C.	about 640	about 1860 B.C.
Calanais standing stones	about 2900 B.C.	about 670	about 1830 B.C.
Beaker people arrive in Britain	about 2450 B.C.	about 760	about 1740 B.C.
Amesbury Archer	about 2300 B.C.	about 790	about 1710 B.C.
Rathlin Island Bronze Age men (Ireland)	about 1900 B.C.	about 900	about 1600 B.C.
Middle Bronze Age	about 1500 B.C.	about 1050	about 1450 B.C.
Late Bronze Age	about 1000 B.C.	about 1450	about 1050 B.C.
Iron Age, brochs, Romans	800 B.C. onward	—	the same as conventional

Jordan’s anchor dates (the Flood in 2500 B.C., Joseph’s famine in 1875 B.C.) match a biblical chronology that places the Exodus in 1446 B.C. after 430 years in Egypt; on that reckoning Peleg was born, and the

nations were divided, about 2400 B.C., so the first pioneers reached Scotland a little more than a century after Babel. Ussher's shorter chronology puts the Flood about 150 years later (2348 B.C.), which would compress the earliest dates a little further. Either way the order is the same, and the conventional and biblical dates meet in the last thousand years before Christ.

What mainstream science answers. Radiocarbon laboratories do not simply assume a constant level of carbon-14. They calibrate the method against tree rings, counted one ring per year back many thousands of years, and against layered lake sediments and cave formations. Those records run far beyond 6,000 years and are the basis of the standard calibration curve. Creation researchers reply that trees can grow more than one ring in a year under some conditions, that tree-ring sequences are built by matching overlapping pieces of wood and that the matching assumes the answer, and that the post-Flood world was far from today's steady conditions. This dispute is real and is not settled in the literature.

In short: radiocarbon dates assume steady carbon-14 levels in the air; if the post-Flood air held far less carbon-14, early dates would read much too old. Dr. Marshall Jordan's 2023 recalibration fits Scotland's whole prehistory into the 1,500 years after the Flood, in the same order the archaeology shows.

Weighing it: Corroboration only — consistent with Claim C (Scotland's settlement fits after the Flood). Jordan's recalibration shows the conventional sequence *can* be mapped onto the biblical timeline without changing its order, and his anchors (Flood coal, a Europe-wide famine, tree rings at 1000 B.C.) are reasonable choices. But it is one researcher's proposal, presented as a conference poster, and it depends on his identification of the Neolithic decline with Joseph's famine. The mainstream calibration rests on long tree-ring and sediment records that creation researchers dispute but have not overturned. The study's timeline claim rests on Scripture; this recalibration is offered as a possible reconciliation, not as proof.

In Short

The ground shows a clear order of events in Scotland: pioneer families living off coasts and forests as the ice retreated; farmers who brought cattle, sheep and grain by sea and built Skara Brae and Calanais; Beaker people who brought metal; Iron Age tribes who built brochs and hillforts; and finally the Romans, who met Celtic-speaking peoples and never conquered them. The order is not in dispute. The clock is. Conventional radiocarbon dates stretch the story over ten thousand years; a creation recalibration such as Marshall Jordan's fits the same order into the fifteen centuries after the Flood, with both timelines meeting before the Iron Age.

Chapter 5: What the Blood Shows — Ancient and Modern DNA

In the last fifteen years, scientists have learned to read DNA from the bones of people who died thousands of years ago. This has changed the study of ancient migrations more than anything since the invention of radiocarbon dating. Arguments that went on for a century — did new *people* arrive, or only new *ideas*? — can now be tested directly. This chapter explains in plain words how DNA records ancestry, and then walks through the major studies that bear on Scotland.

How DNA records ancestry

Every person carries DNA, the chemical instructions for the body, inherited from his or her parents. Three kinds of DNA are useful for tracing ancestry:

- **The Y chromosome** is passed only from father to son, almost unchanged. It is like a surname: a man carries the Y chromosome of his father, his father's father, and so on back along the straight male line. It records the *father-line*.
- **Mitochondrial DNA (mtDNA)** is passed from a mother to all her children, but only daughters pass it on. It records the *mother-line*.
- **Autosomal DNA** is the rest: half from each parent, shuffled every generation. It records a person's whole family mixture, all ancestors at once, and is what most ancestry tests use.

Over the generations, tiny copying changes called *mutations* build up. Each new mutation is passed on to all of a man's descendants. Scientists use these shared mutations to sort people into branches of one great family tree. A branch is called a **haplogroup** and is named with letters and numbers, such as **R1b** or **I1**. Every man in haplogroup R1b descends from one man in whom the R1b mutation first appeared. Smaller branches inside it get longer names, such as **R1b-L21**.

Ancient DNA is DNA recovered from old bones, especially from the dense bone of the inner ear, which protects it best. By comparing ancient DNA with the DNA of living people, scientists can see which ancient populations are the ancestors of which modern ones.

In short: the Y chromosome traces the father-line, mitochondrial DNA the mother-line, and autosomal DNA the whole family mixture. Ancient DNA lets scientists compare the dead directly with the living.

Weighing it: Method, not argument. This section explains how the evidence in the rest of the chapter works.

The pioneers were replaced by farmers from the south

In 2019 a team led by Selina Brace of the Natural History Museum in London published DNA from Britain's earliest farmers, alongside DNA from the pioneer hunter-gatherers like Cheddar Man (*Nature Ecology and Evolution*). They found that the farmers who arrived about 4000 B.C. (conventional) **virtually replaced** the pioneers. The pioneers left very little trace in later generations.

Just as important was where the farmers came from. Their ancestors had come from the Aegean (Greece and western Turkey), but the British farmers were most similar to the early farmers of **Spain and Portugal**. They had come west along the Mediterranean and then north up the Atlantic coast, reaching Britain's western shores first. A 2016 study of an early farmer woman buried at Ballynahatty in Ireland (Cassidy and others, *Proceedings of the National Academy of Sciences*) likewise found that her ancestry was mainly of Near Eastern farmer origin.

So the first great settlement of the British Isles that left lasting descendants came **from the east, by sea, by way of Iberia**. The very first step of the farmers' journey, from the Aegean and Anatolia, begins in the lands next to the mountains of Ararat.

In short: Britain's first farmers almost completely replaced the pioneers, and they came from the Near East along the Mediterranean and up the Atlantic coast by way of Spain and Portugal.

Weighing it: Strong inference — supports Claim B in part (an early migration reached the isles from the east by way of Iberia). The DNA result is clear and has been confirmed by later studies. This is not the migration the Declaration describes, since these farmers came long before the Celts, and their genetic share in later Scots was reduced by what came next. But it shows the sea-road through Iberia was a real highway of migration to the British Isles.

The great change: the Beaker people from the steppe

In 2018 an international team of more than a hundred scientists led by Iñigo Olalde published DNA from 400 ancient Europeans, including 226 associated with Beaker pottery (*Nature*). Their finding about Britain was startling: the arrival of the Beaker culture was associated with **the replacement of about 90 percent of Britain's gene pool within a few hundred years.**

The Beaker newcomers carried a large share of ancestry from **the steppe north of the Black Sea and the Caspian**, the same open grasslands the Greeks later called Scythia. Geneticists call this ancestry “Yamnaya-related,” after the *Yamnaya* (Russian for “pit-grave”) people, herders who lived on that steppe, drove wagons, rode or drove horses, and buried their dead under earth mounds. From the steppe their descendants spread west into central Europe, mixing with the farmers already there, and from the Rhine region they crossed to Britain.

There is an interesting twist. Many archaeologists think the Beaker *pottery style* began in Portugal and Spain. But in Britain it was not Iberians who brought it. The people who carried it to Britain were the steppe-descended Beaker folk of the Rhine and central Europe. So both directions of the old legend appear: a fashion from Iberia, carried by people whose forefathers came from the Scythian steppe.

The Beaker men overwhelmingly carried the Y-chromosome haplogroup **R1b**. In Britain and Ireland a branch called **R1b-L21** appears in the Early Bronze Age, among the very first Beaker-period burials, near Stonehenge and elsewhere. In Ireland, three Bronze Age men buried on Rathlin Island about 1900 B.C. (conventional) were all R1b and carried about one-third steppe ancestry (Cassidy and others, 2016). The authors suggested this influx might have brought an early Indo-European language, perhaps an early form of Celtic.

R1b-L21 is still the most common father-line in Scotland, Ireland and Wales today.

In short: about 2450 B.C. (conventional), Beaker people whose forefathers came from the steppe north of the Black Sea replaced about 90 percent of Britain's ancestry; their father-line, R1b-L21, is still the most common in Scotland.

Weighing it: Strong inference — supports Claim B (the forefathers of most Scots came ultimately from the Scythian steppe). The genetic finding is among the most secure in the field. It confirms in a surprising way the old claim that the Scots' ancestors came from “Greater Scythia.” The fair caution is about time and identity: the steppe people of the Beaker age lived many centuries before the historical Scythians (who were a later, Iranian-speaking people on the same steppe), and the Beaker arrival came long before the date the Declaration gives. DNA confirms the *direction*, not the legend's date or its characters.

A later wave into southern Britain, but not Scotland

In 2021 a team led by Nick Patterson (*Nature*) found a second, smaller migration. Between about 1000 and 875 B.C. (conventional), and in the centuries before, newcomers most similar to ancient people of

France made up about half the ancestry of Iron Age people in England and Wales. The authors suggest this was “a plausible vector for the spread of early Celtic languages into Britain.”

But this wave did **not** reach Scotland. “There was no significant change in Scotland,” the paper reports. The people of Iron Age Scotland, the Caledonians and the later Picts, remained largely the descendants of the Bronze Age, Beaker-descended population.

In short: a migration from France reshaped southern Britain about 1000 B.C. (conventional) but left Scotland’s population largely unchanged.

Weighing it: Narrative — clarifies that Scotland’s Iron Age people descended mainly from the earlier Beaker-age population. This finding matters for the language question in Chapter 7: if Celtic came with the French wave, it came to Scotland by spreading from people to people, not by a new population.

The Picts were local

The Picts have long been called “mysterious.” Bede said they came from Scythia. Some writers made them a non-Celtic, pre-Indo-European people. In 2023 a team led by Adeline Morez of Liverpool John Moores University and Linus Girdland Flink of the University of Aberdeen published the first two high-quality Pictish genomes, from Pictish-era graves at Lundin Links in Fife and Balintore in Easter Ross (*PLOS Genetics*).

They found that the Picts **were local**. Their ancestry came from Britain’s own Iron Age population, not from a fresh migration from the east. They showed “regional continuity between the Late Iron Age and early medieval periods.” And the living people who share the most DNA with them are found in **western Scotland, Wales, Northern Ireland and Northumbria**: the regions least affected by the later Anglo-Saxon settlement.

The study also tested Bede’s report that the Picts passed their kingship through the female line. The mitochondrial DNA from Lundin Links did not show the pattern expected if Pictish women stayed in their home villages after marriage, so the old theory of a “matrilineal” Pictish society is not supported by this evidence.

In short: DNA shows the Picts were descendants of Scotland’s own Iron Age people, not newcomers from Scythia, and their descendants live on in western Scotland, Wales and Northern Ireland.

Weighing it: Direct statement as to the Picts’ local origin — weighs against Bede’s Scythian Picts; Neutral on Claim B. The DNA directly contradicts the idea that the Picts arrived from Scythia in the early centuries A.D. It does not contradict an ultimate steppe origin of their Bronze Age forefathers, which is the Beaker result above. Two genomes is a small sample, and the authors themselves call for more.

The Gaels from Ireland, the Angles and the Norse

In 2015 the “People of the British Isles” project, led from Oxford (Leslie and others, *Nature*), compared the DNA of more than 2,000 living people whose grandparents were all born in the same rural area. The genetic map they drew matches history closely:

- **Scotland and Northern Ireland** form a grouping distinct from northern England, reflecting the close ties across the narrow North Channel, including the Gaelic settlers who came from Ireland to Argyll.

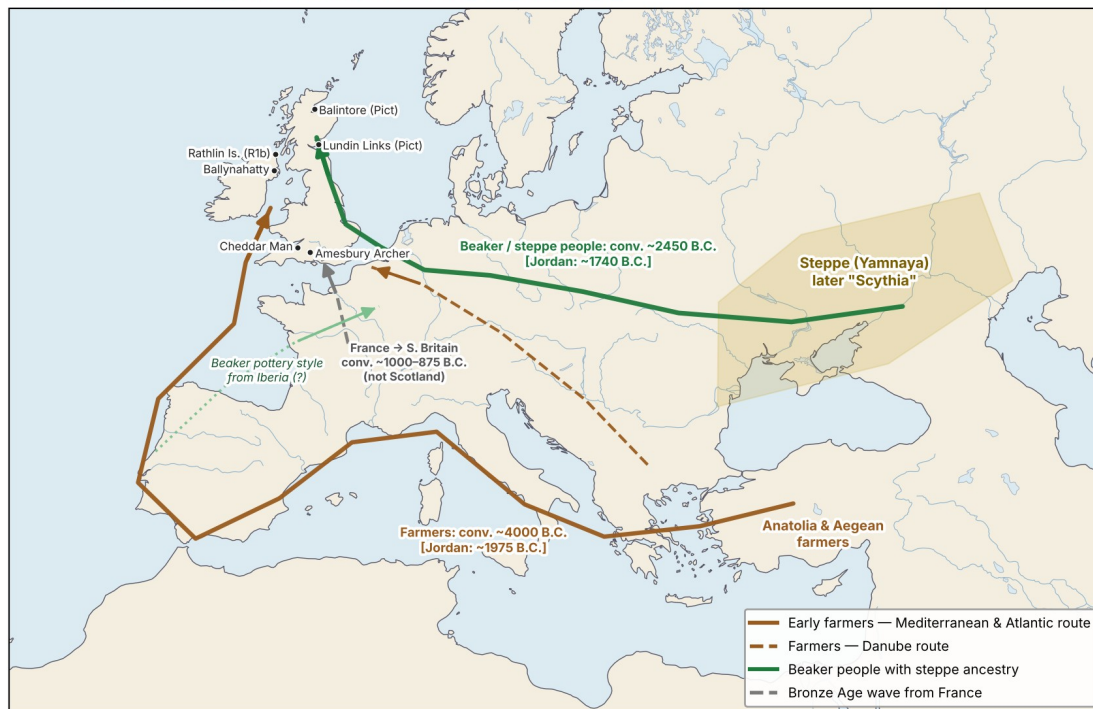
- **Orkney** is the most distinct population in the United Kingdom. About 25 percent of its ancestry comes from **Norway**, from the Norse settlers who ruled the Northern Isles from the 800s A.D.
- There is **no single “Celtic” genetic group**. The people of Scotland, Northern Ireland, Wales and Cornwall are among the most genetically different from one another. “Celtic” is a family of languages, not a single bloodline.
- In much of central and southern England, about 10 to 40 percent of ancestry comes from the Anglo-Saxon settlers of the A.D. 400s–600s; far less in Scotland.

Among Y-chromosome lines, the Norse left their mark in Shetland, Orkney and the Western Isles, where branches of haplogroups **R1a** and **I1**, common in Norway, are much more frequent than on the Scottish mainland. In Ireland, a branch of R1b-L21 called **M222** is associated with the medieval Uí Néill dynasty, the descendants of the king known as Niall of the Nine Hostages (about A.D. 400), and it is also found in Scotland.

In short: modern DNA records the Gaelic link between Scotland and Ireland, the Norse settlement of Orkney (about a quarter of its ancestry), the Anglo-Saxon settlement of England, and the fact that “Celtic” peoples are not one bloodline.

Weighing it: Narrative — the later layers of Scotland’s ancestry, confirmed by DNA. These findings agree with the written history of the last 1,500 years. They show that DNA, where it can be checked against history, reads history accurately.

Ancient DNA: the main movements into Britain and Ireland



Ancient DNA routes into Britain and Ireland. Early farmers (brown) came from the Aegean along the Mediterranean and up the Atlantic coast by way of Iberia; Beaker people with steppe ancestry (green) came from the grasslands north of the Black Sea by way of central Europe and the Rhine; a later wave from France (grey) reached southern Britain but not Scotland. Conventional dates are shown, with Marshall Jordan's biblical-scale equivalents in brackets.

What the DNA says, taken together

Laid side by side, the DNA studies tell a clear story of the people of Scotland:

1. **Pioneer families** reached Scotland first, but left little trace.
2. **Farmers** whose ancestors came from the Aegean, by way of Iberia and the Atlantic, replaced them.
3. **Beaker people** whose forefathers came from the steppe north of the Black Sea replaced about nine-tenths of that farming population. Their father-line, R1b-L21, became and remains the most common in Scotland.
4. Their descendants became the **Iron Age Caledonians and Picts**, with no major new population arriving in Scotland in the Iron Age.
5. Later, **Gaels from Ireland** (themselves largely of the same Beaker-age stock), **Angles** from across the North Sea, and **Norse** from Norway each added a layer.

The two great ancestral streams of the Scots, then, came from exactly the two directions the old legend names: from the **north-east** (the steppe that the Greeks called Scythia) and by way of **Iberia** and the Atlantic sea-road.

In short: DNA shows most of the ancestry of the Scots comes from steppe people of the Beaker age, mixed with farmers who came by way of Iberia, with later Gaelic, Anglian and Norse layers.

Weighing it: Reasonable inference — supports Claim B in its geography; does not support the Declaration's date; Neutral on Claim A. The DNA confirms the two directions of the old tradition remarkably well. But in either chronology the main migrations came long before “twelve hundred years after the Exodus”: by Jordan’s recalibration, the Beaker arrival was about 1740 B.C., before the Exodus itself. And DNA cannot name an ancestor: it can show that the Scots’ forefathers came from the steppe north of the Black Sea, but not that they were the sons of Gomer or Magog. That identification rests on Scripture and Josephus, not on genetics.

In Short

Ancient DNA has turned guesswork into evidence. The pioneers of Scotland were replaced by farmers who came from the Near East by way of Iberia; the farmers were largely replaced by Beaker people whose forefathers came from the steppe north of the Black Sea, the land later called Scythia; and their descendants were the Caledonians and Picts, joined later by Gaels from Ireland, Angles and Norse. The DNA confirms the two directions of the old legend, from Scythia and by way of Spain, while showing the migrations happened far earlier than the legend’s date.

Chapter 6: Dr. Jeanson’s Family Tree of Fathers

Who Dr. Jeanson is and what he set out to do

Dr. Nathaniel Jeanson holds a Ph.D. in cell and developmental biology from Harvard University and is a researcher with Answers in Genesis. Over fifteen years he has built a family tree of mankind from the Y chromosome, the father-line DNA described in Chapter 5, and has tried to show that it matches the Table of Nations in Genesis 10. His main works on the subject are a series of papers in the *Answers Research Journal* (2019), the book *Traced: Human DNA’s Big Surprise* (2022), a free video series of the

same name hosted with Ken Ham, and *They Had Names* (2026) on the history of the native peoples of the Americas.

In short: Dr. Jeanson is a Harvard-trained geneticist who has built a Y-chromosome family tree of all men to test the Table of Nations directly.

Weighing it: Narrative — introduces the research. The assessment follows below.

His method in plain words

Dr. Jeanson's key idea is to treat the Y chromosome like a clock that ticks once for every few new mutations.

1. **Measure the rate.** Studies that sequence fathers and sons directly count how many new mutations appear in a son's Y chromosome. Jeanson argues that the best, highest-coverage studies show about **three new Y-chromosome mutations per generation**.
2. **Count the mutations on the tree.** Every branch of the human Y-chromosome tree carries a certain number of mutations. Divide by three, and you have the number of generations along that branch.
3. **Convert generations to years.** Multiply by the length of a generation and count back from today.

Done this way, all the branches of the human father-line tree meet in **one man about 4,500 years ago**, which is just when Genesis places Noah. Mainstream geneticists, using a much slower long-term rate, put that common ancestor 200,000 to 300,000 years ago.

Jeanson then places Noah at the root of the tree. He counts about sixteen mutations from the root to the first great split. He suggests that four early branches of the tree may be the lines of Ham's four sons (Cush, Mizraim, Phut and Canaan), with about seven mutations passed from Noah to Ham before they divided. In Shem's line he points to Joktan, Peleg's brother, whose thirteen sons he considers "some of the best candidates for the distant peoples of the world." Answers in Genesis describes the base of the tree as "a mirror image of the Genesis 10 genealogy."

He also tested the tree against history. If his clock is right, the number of branches in each century should rise and fall with the world's population. He reported that it does: about 25 deep lineages around 700 B.C., when world population was low, and about 225 around the 1750s–1800s, when there were some 400 million men (*Answers Research Journal* 12, 2019, pp. 405–423).

In short: using a fast, directly measured mutation rate, Jeanson finds all men descend from one man about 4,500 years ago, places Noah at the root of the tree, and reads the earliest branches as Noah's sons and grandsons.

Weighing it: Reasonable inference — supports Claim A in principle (all men descend from Noah's family) and Claim C (that descent fits a recent timeline). If the faster, pedigree-based rate is the right one, Jeanson's results follow and fit Genesis well. The fair answer from the other side is strong, and is set out in full below: most geneticists say his rate is wrong, and even some fellow creationists dispute where he places Noah on the tree.

The migrations he traced

Jeanson's book and videos trace a number of real historical migrations with his clock. Among them:

- **The Americas.** He traces the native peoples of the Americas to Central Asian ancestors who arrived in the early centuries A.D., in several waves; Answers in Genesis lists genetic waves in the 1000s B.C., the 100s B.C., the A.D. 300s–600s and the A.D. 900s. He connects them to Shem's line through one of Joktan's sons, and to Ham's line through Cush.
- **Africa.** He links the great spread of Bantu-speaking peoples to Ham's line, likely through Cush.
- **Europe and Rome.** He argues that men of Central Asian ancestry played a large part in the fall of Rome, and that the European tree records the population explosion of modern times: "Since A.D. 1400, the number of Europeans has jumped 12-fold," he writes, and "the vast majority of the branches on the European — and global — family tree have arisen within the last 600 years" (*Traced*, p. 190).

In short: Jeanson's clock has been applied to the peopling of the Americas, the spread of the Bantu, the fall of Rome and the modern growth of Europe.

Weighing it: Narrative — summarises Jeanson's published migrations. These are his findings as reported by Answers in Genesis and quoted from *Traced*. They are weighed below.

What his tree says about Europe and the British Isles

Here the reader must be told exactly what Jeanson has and has not said, because it is easy to assume more than he claims.

What he says about the main European father-lines. In *Traced* (pp. 162–169, as quoted in his published reply to a reviewer in the *Answers Research Journal*) Jeanson writes that:

- **R1b**, the most common father-line in Scotland, Ireland and western Europe, is "strongly Western European—but originally Central Asian."
- **R1a, R2 and Q** likewise "arose in Central Asia."
- **Haplogroup I** "appears to be European—and ultimately Indo-European—in origin," and shares an ancestor with J. He calls the parent branch "the Indo-European haplogroup I-J."

When R1b moved west. A reviewer quoting the book's Color Plate 74 gives Jeanson's timeline for R1b this way: "In the a.d. 400s to 700s, the ancestral population of R1b men resided somewhere in far Eastern Europe or Central Asia. Then, in the a.d. 700s to 1400s, a subgroup of these men started moving westward." The same passage places branches of R1b in France and Spain, in Switzerland and Italy, and "in the British Isles and Ireland" in "the a.d. 1400s and 1500s." These quotations come through a reviewer, not directly from the book, and should be checked against *Traced* itself.

What he says he did not trace. In chapter 14 of *Traced* (pp. 188–193), Jeanson himself states that the book did *not* trace the Celts, the Picts, the Basques, the Thracians, the Vikings, the Franks, or the other peoples "supposedly ancestral to Europe." He calls *Traced* a "highlight reel of history, not the full movie."

Japheth. In the material available to this study, Jeanson does not assign a particular Y-chromosome branch to Japheth by name. His statements that R1b, R1a and Q came from Central Asia, and that the I-J

branch is “Indo-European,” point toward the northern and eastern lands Genesis 10 gives to Japheth, but he does not draw that line himself in the passages examined here.

In short: Jeanson says R1b, the main Scottish father-line, came originally from Central Asia and moved west in the A.D. era; but he states plainly that *Traced* did not trace the Celts or the Picts.

Weighing it: Corroboration only — consistent with Claim B (the Scots’ father-line came from the east). Jeanson and mainstream ancient-DNA research agree on the *direction*: R1b came into western Europe from the east. That agreement is worth noting. But by his own account Jeanson has not traced the Scots, Celts or Picts, so his work cannot be cited as having mapped their migration.

The dating problem for the British Isles

If Jeanson’s dates for R1b were read as the dates when R1b men *arrived* in the British Isles, the A.D. 1400s and 1500s, they would run into three serious problems:

1. **Ancient DNA.** R1b men, including the L21 branch that dominates Scotland today, are found in Bronze Age graves in Britain and on Rathlin Island off Ireland, in Iron Age and Roman-era Britain, and among the early medieval Picts. These men died long before A.D. 1400 on any chronology. Even on Marshall Jordan’s creation recalibration (Chapter 4), the Rathlin Island men lived about 1600 B.C.
2. **Written history.** The Gaels, Picts and Britons were already in Scotland when the Romans wrote, and the Declaration of Arbroath itself is dated 1320. No chronicle records a fifteenth-century invasion that replaced the father-lines of Scotland, Ireland and Wales.
3. **Jeanson’s own principle.** Jeanson’s whole approach is to check the DNA tree against recorded history. Here it can be checked, and the arrival reading fails.

There is a better way to read his dates. Jeanson’s tree dates the moments when father-lines **branched**: when one man’s sons and grandsons began separate lines that survive today. In a population that is growing fast, a great many new branches appear in a short time. Jeanson himself says the vast majority of Europe’s branches arose in the last 600 years, which is the period of Europe’s twelve-fold population growth. On this reading, a branch of R1b dated to the A.D. 1400s in Ireland or Scotland marks a man whose descendants multiplied in those centuries in the isles, not the arrival of the first R1b man. A well-known example is the M222 branch associated with Niall of the Nine Hostages and his dynasty: a lineage that multiplied enormously within Ireland in the Middle Ages, inside a population that was already there.

If that is the right reading, then Jeanson’s tree, as published, measures **population growth in the isles**, not the **migration to the isles**. It cannot date when the forefathers of the Scots arrived. Only ancient DNA, archaeology and history can do that.

In short: read as arrival dates, Jeanson’s A.D. 1400s–1500s dates for R1b in the British Isles conflict with ancient DNA and written history; read as branching dates, they record the growth of a population already living there.

Weighing it: Strong inference — weighs against using Jeanson’s published R1b dates as migration dates for the Scots; Neutral on Claim C. The ancient R1b burials in Britain and Ireland are direct evidence, and they settle the arrival question. Jeanson or his defenders could fairly answer that the reviewer’s quotation omits context from the book that distinguishes branching from arrival, or that he intends his Central Asian dates for a different branch of R1b than the one found in Bronze Age Britain.

Until *Traced* itself is checked on this point, the safest conclusion is the one Jeanson states himself: his book does not trace the Celts or the Picts.

The wider debate over Jeanson's clock

Fairness requires stating the objections to Jeanson's work at their full strength, including those raised by fellow creationists.

The mainstream objection: the mutation rate. Geneticists who sequence whole families, father, mother and child (so-called "trio" studies), report a mutation rate across the whole genome that agrees with the slow, long-term rate, not with Jeanson's faster one. They argue that Jeanson relies on a small number of lower-quality Y-chromosome studies in which some apparent "mutations" are really sequencing errors, and that he confuses the rate at which mutations *appear* in one generation with the rate at which they *survive* over many generations. Evolutionary biologist Dan Stern Cardinale also argues that Jeanson confuses genealogy (an individual family tree) with phylogeny (the history of populations), and that his timeline compresses the whole of world history since the Flood too tightly once securely dated Egyptian history is taken into account.

A creationist objection: where to put Noah. Dr. Robert Carter of Creation Ministries International, himself a young-earth creationist and geneticist, has written that "It is impossible to place Noah and his sons on any chosen internal node" of the Y-chromosome tree, meaning that the data do not themselves show which branch point is Noah. Jeanson replies that *Traced* makes specific placements and that Carter has not engaged the evidence for them. Biologist Joel Duff has also pointed out that other creationist organisations have not adopted Jeanson's dating model in the years since he proposed it.

Jeanson's answer. Jeanson replies that the high-coverage studies support his faster rate; that his population-growth test is a genuine prediction his model passed; and that his clock correctly recovers known events, such as the population collapse in the Americas after 1492 and its recovery in the 1800s.

In short: Jeanson's clock is disputed by mainstream geneticists over the mutation rate and by at least one fellow creationist over where Noah sits on the tree; Jeanson answers that his rate is the better-measured one and his predictions have held.

Weighing it: Opposing case, stated — the dispute over Jeanson's method is unresolved. This study does not settle the genetics debate. It holds to the scriptural conclusion that all men descend from Noah's three sons (Genesis 9:19) on the authority of Scripture, not on the authority of any one genetic model, and notes that Jeanson's model supports that conclusion while remaining disputed in its details.

In Short

Dr. Jeanson's Y-chromosome tree is a serious attempt to test the Table of Nations with genetics. It finds that all men descend from one man about 4,500 years ago, places Noah and his sons at its root, and traces migrations into the Americas and Africa. On Europe, it agrees with ancient DNA that the main Scottish father-line, R1b, came from the east. But Jeanson states plainly that his book did not trace the Celts or the Picts, and his published dates for R1b in the British Isles, A.D. 1400s–1500s, cannot be arrival dates, since R1b men lie in Bronze Age and Iron Age graves there. His work strengthens the case that all men descend from Noah's family; it does not yet map the road from Scythia to Scotland.

Chapter 7: What the Tongue Shows — The Witness of Language

At Babel, God divided mankind by language: “Go to, let us go down, and there confound their language, that they may not understand one another’s speech” (Genesis 11:7). Ever since, language has been one of the clearest marks of a people’s family. Genesis 10 itself sorts the nations “every one after his tongue, after their families” (Genesis 10:5). This chapter asks what the languages of Scotland reveal about where its peoples came from.

How languages show family likeness

Languages, like people, have family resemblances. When two languages share many basic words that follow regular patterns of sound, the reason is not borrowing but common descent: both grew from one earlier language. Look at these everyday words in six languages:

English	Sanskrit (ancient India)	Greek	Latin	Scottish Gaelic	Welsh
three	<i>trayas</i>	<i>treis</i>	<i>tres</i>	<i>tri</i>	<i>tri</i>
two	<i>dva</i>	<i>duo</i>	<i>duo</i>	<i>dà</i>	<i>dau</i>
new	<i>nava</i>	<i>neos</i>	<i>novus</i>	<i>nuadh</i>	<i>newydd</i>
brother	<i>bhrātar</i>	<i>phrātēr</i> (clansman)	<i>frater</i>	<i>bràthair</i>	<i>brawd</i>
father	<i>pitar</i>	<i>patēr</i>	<i>pater</i>	<i>athair</i>	—
mother	<i>mātar</i>	<i>mētēr</i>	<i>mater</i>	<i>màthair</i>	—

The likeness is plain, even across thousands of miles. Notice the Gaelic *athair*, “father”: Gaelic regularly lost an old “p” at the start of a word, so the *p* of *pater* simply vanished. Patterns like this, repeated across thousands of words, let scholars group languages into families with confidence.

In short: languages that share basic words by regular sound patterns are related by descent, like members of one family.

Weighing it: Method, not argument. This section explains how language families are recognised.

One family from India to Ireland: “Japhetic” or Indo-European

In 1786 Sir William Jones, a British judge in India, told a learned society in Calcutta that Sanskrit, Greek and Latin were so alike that they must have “sprung from some common source,” and that the Celtic and Germanic languages probably had the same origin. Scholars soon confirmed it. The family includes:

- **Indo-Iranian** (Sanskrit, Hindi, Persian, and the language of the ancient Scythians)
- **Greek**
- **Italic** (Latin and its daughters: Italian, French, Spanish, Portuguese)
- **Celtic** (Gaulish, Celtiberian, Irish, Scottish Gaelic, Welsh, Breton and others)
- **Germanic** (English, Scots, Dutch, German, the Scandinavian languages)
- **Balto-Slavic** (Lithuanian, Russian, Polish and others)

- **Armenian, Albanian**, and the extinct **Anatolian** languages, including Hittite.

Before the name *Indo-European* became standard in the nineteenth century, some scholars called this family the “**Japhetic**” languages, because they saw in it the spread of Japheth’s descendants across Europe and western Asia, just as Genesis 10 describes.

Where did it begin? Two main theories compete:

- **The steppe theory.** The family spread from the grasslands north of the Black Sea and the Caspian, the very region later called Scythia, carried west and east by the steppe herders whose ancestry appears in the Beaker people (Chapter 5). A landmark 2015 DNA study led by Wolfgang Haak was titled “Massive migration from the steppe is a source for Indo-European languages in Europe.”
- **The hybrid theory.** In 2023 a large team led by Paul Heggarty (*Science*) analysed the vocabulary of 161 Indo-European languages and proposed that the family’s root lay **south of the Caucasus**, in the highlands of eastern Anatolia, Armenia and north-western Iran, with one branch later moving north onto the steppe and from there into Europe.

The hybrid theory places the root in the highlands around Ararat, then a move north onto the Scythian steppe, then a spread west into Europe. That is the order Genesis 8–10 implies for Japheth’s line. The match is in the geography; the dates these studies give come from the same deep-time assumptions discussed in Chapter 4.

In short: Scotland’s languages belong to one great family stretching from India to Ireland, once called “Japhetic,” whose root most scholars place on the steppe north of the Black Sea or in the highlands around Ararat.

Weighing it: Reasonable inference — supports Claim A (the peoples of Scotland spoke languages of Japheth’s family) and Claim B (that family came from the north-east). That Celtic and Germanic belong to the Indo-European family is certain. That this family is the language of Japheth’s descendants is a reasonable reading of Genesis 10’s geography, held by Bible scholars for centuries, but Scripture does not name it, and some Indo-European peoples (such as the Hittites of Anatolia) are traced in Genesis to other lines by some interpreters. The homeland debate is unresolved, but both leading theories point to the regions north and east of Ararat.

Babel and the language families

Linguists have identified well over a hundred language families in the world that cannot be shown to be related to one another: Indo-European, Semitic, Chinese, Bantu, the many families of the Americas and Australia, and isolated languages like Basque. Despite two centuries of effort, no one has proven that all languages descend from one parent tongue.

Mainstream linguists say the families must once have been related, but so long ago that time has erased the evidence. Scripture says the languages were separated at once, at Babel: **“the LORD did there confound the language of all the earth” (Genesis 11:9)**. The many unrelated families are exactly what Babel would lead one to expect.

In short: the world’s many unrelated language families fit the confusion of tongues at Babel.

Weighing it: Corroboration only — consistent with the Babel account behind Claim A. The existence of many unrelated families is a fact. It fits Babel well, but mainstream linguistics explains it differently, by time depth, and the fact alone cannot decide between the two explanations.

The Celtic branch: two kinds of Celtic

The Celtic languages fall into two groups. Ancient ones, spoken on the European mainland, are called **Continental Celtic**; all are now extinct:

- **Celtiberian**, in central Spain, written from about 200 B.C.
- **Gaulish**, in France, Belgium and northern Italy.
- **Leponitic**, in the Alpine lakes region, whose inscriptions from about 600 B.C. are the oldest Celtic writing known.
- **Galatian**, in central Turkey, the language of Paul's Galatia.

The Celtic languages of the British Isles are called **Insular Celtic** ("insular" means "of the islands"). They divide into two branches:

- **Goidelic** (or Gaelic): Irish, Scottish Gaelic and Manx (the language of the Isle of Man).
- **Brittonic** (or British): Welsh, Cornish, Breton (carried to Brittany by Britons in the A.D. 400s–500s), and the extinct Cumbric of south-west Scotland and Pictish of the north.

"Q-Celtic" and "P-Celtic." The ancestor of all Celtic languages had a sound like *kw* (as in "queen"). The Goidelic languages kept it as a hard *k* sound (spelled *c*); the Brittonic languages changed it to *p*. So scholars sometimes call Gaelic "Q-Celtic" and Brittonic "P-Celtic":

English	Scottish Gaelic (Q-Celtic)	Welsh (P-Celtic)
son	<i>mac</i>	<i>mab</i> (Old Welsh <i>map</i>)
head	<i>ceann</i>	<i>pen</i>
four	<i>ceithir</i>	<i>pedwar</i>
tree	<i>craobh, crann</i>	<i>pren</i>
who?	<i>cò</i>	<i>pwy</i>

This is why Scottish names like *MacDonald* ("son of Donald") match Welsh names like *ap Rhys* ("son of Rhys"), which became the surname *Price*.

On the continent, **Gaulish** was P-Celtic, like Welsh. But **Celtiberian**, the Celtic of Spain, was Q-Celtic, like Irish and Scottish Gaelic. To many readers this seems to confirm the old legend that the Gaels came from Spain. The linguists' caution is important: keeping an old sound is a *shared retention*, not a *shared innovation*. Two languages can both keep an old feature without being especially close relatives, just as two cousins might both keep their grandfather's old-fashioned spelling of the family name. Celtiberian and Gaelic share the old *kw*, but they do not share the special new changes that would prove a close relationship.

In short: Gaelic (Irish and Scottish) and Celtiberian (Spanish) both kept the old Celtic "Q" sound, while Welsh, Pictish and Gaulish changed it to "P." This echoes the Spanish link of the legend, but does not prove it.

Weighing it: Corroboration only — consistent with Claim B (a Spanish connection for the Gaels). The Q-sound shared by Gaelic and Celtiberian is real. It fits the legend's Spanish chapter, but it is the kind of likeness linguists do not accept as proof of close relationship.

Where did Celtic begin?

Three theories are currently argued:

1. **Celtic from the Centre.** The traditional view: Celtic arose in central Europe, in the region of the Hallstatt and La Tène cultures (upper Danube, Alps, Rhine), and spread west to Gaul, Spain and the British Isles. Patterson's 2021 DNA study, which found a migration from France into southern Britain about 1000 B.C. (conventional), gives this view new support, since it supplies a population to carry Celtic speech into Britain.
2. **Celtic from the West.** Proposed by John Koch and Barry Cunliffe (2010): Celtic arose along the Atlantic coast, from Portugal to Ireland, among the trading peoples of the Bronze Age sea-road, and spread *eastward*. Koch reads the inscriptions of Tartessos in south-western Spain, from about 700–500 B.C., as the oldest Celtic language. Most specialists do not accept that reading.
3. **A Bronze Age arrival.** Some link the first Celtic speech in the isles to the steppe-descended Beaker people of about 2450 B.C. (conventional), as Cassidy's 2016 Rathlin Island study suggested.

Herodotus's statement that the Celts lived "beyond the Pillars of Heracles" (Chapter 2), the oldest written mention of them, supports an early Celtic presence in Iberia, whichever theory is right about where the language first formed.

In short: scholars disagree whether Celtic began in central Europe, along the Atlantic coast of Spain and Portugal, or arrived in Britain with the Beaker people; the earliest written mention of Celts puts them in Iberia.

Weighing it: Neutral — the origin of Celtic is unresolved. Each theory has real evidence. For this study's Claim B, the "West" theory would fit best and the "Centre" theory least; but no theory removes the early Celtic presence in Spain, which Herodotus records directly.

The language of the Picts

For much of the twentieth century, scholars thought the Picts spoke a strange, non-Indo-European language, a survivor from before the Celts. That view has been largely abandoned. Studies by Katherine Forsyth (1997) and Guto Rhys (2015) have shown that Pictish was a **Brittonic** Celtic language, a close cousin of Welsh. The evidence is in the place-names the Picts left behind:

- **Pit-** (from Pictish *pett*, "a portion of land, a farm"): Pitlochry, Pittenweem, Pitmedden. Found almost only in former Pictish territory.
- **Aber-** ("river mouth," the same word as in Welsh *Aberystwyth*): Aberdeen, Abernethy, Aberfeldy.
- **Lanark, Perth** and **Keith** are Brittonic words too: *Perth* is related to Welsh *perth*, "a thicket."

The tribe names Ptolemy recorded in Scotland about A.D. 150 are likewise Brittonic Celtic. The Picts were not a separate race with an alien tongue, but Celtic cousins of the Welsh, descended (as DNA confirms) from Scotland's own Iron Age people.

In short: the Picts spoke a Brittonic Celtic language related to Welsh, as their place-names (Pit-, Aber-) still show.

Weighing it: Strong inference — the Picts were Celtic-speaking Britons, not a separate people. The place-name evidence is extensive and points one way. It agrees with the DNA evidence in Chapter 5.

The coming of Gaelic

Gaelic came to Scotland from Ireland with the settlers of **Dál Riata** in Argyll (Chapter 8). Gaelic place-names are easy to spot and cover most of Scotland today:

- **Inver-** (*inbhir*, “river mouth,” the Gaelic equal of Pictish *aber*): Inverness, Inveraray, Inverurie.
- **Bal-** (*baile*, “farm, settlement”): Balmoral, Ballater, Balquhiddy.
- **Kil-** (*cill*, “church,” from Latin *cella*): Kilmartin, Kilmarnock, Kilmory.
- **Dun-** (*dùn*, “fort”): Dunadd, Dundee, Dunkeld.
- **Glen** (*gleann*, “valley”) and **Strath** (*srath*, “broad valley”).

Where a Pictish *aber* stands beside a Gaelic *inver*, or a Pictish *pit* is followed by a Gaelic word (Pitlochry is *pett* + Gaelic *cloichreach*, “stony”), the map itself records Gaelic spreading over Pictish land. After the union of the Picts and Scots about A.D. 843, Gaelic spread across nearly all of Scotland. The Gaelic name for the kingdom, **Alba**, is the ancient name *Albion* from the Greek sailing guide of 500 B.C.

In short: Gaelic came from Ireland with the Scots of Dál Riata and spread over Pictish Scotland after about 843; its place-names (Inver-, Bal-, Kil-, Dun-) now cover most of the country.

Weighing it: Direct statement — Gaelic came to Scotland from Ireland. The place-names, the early Irish records and Bede all agree. This confirms the last step of Claim B, Ireland to Scotland.

“Germanic” does not mean Germany

Two more languages shaped Scotland, and both belong to the **Germanic** branch of the family. To a modern reader, “Germanic” suggests modern Germany and the World Wars. It means nothing of the kind here. The name comes from the *Germani*, the name the Romans gave to the tribes living beyond the Rhine and in Scandinavia two thousand years ago. Linguists use “Germanic” for the whole group of languages descended from those tribes’ speech: **English, Scots, Frisian, Dutch, German, Danish, Norwegian, Swedish and Icelandic**. English is as much a “Germanic” language as German is.

- **The Angles** were a people from *Angeln*, a small district on the neck of land where Denmark meets Germany today. In the A.D. 400s–600s they crossed the North Sea with the Saxons and Jutes and settled in Britain. “England” means “land of the Angles.” Their northern kingdom, Northumbria, took south-eastern Scotland (Lothian, around Edinburgh) in the 600s. Their speech grew into the **Scots** language of the Lowlands, the language of Robert Burns, a sister of English.
- **The Norse** were the people of Norway (the “Vikings” were Norse seafarers on raids). From the late 700s A.D. they raided and then settled Shetland, Orkney, Caithness, the Hebrides and parts of the west coast. In Orkney and Shetland they spoke a Norse language called **Norn**, which survived into the 1700s. Hundreds of place-names remain: *Kirkwall* (“church bay”), *Lerwick* (“mud bay”), *Stornoway* (“steorage bay”), and island names ending in *-ay* (Norse *ey*, “island”), such as Colonsay and Raasay.

In short: “Germanic” is the name of a language family that includes English and Scots; it comes from the Roman name for northern tribes, not from modern Germany. The Angles brought the speech that became Lowland Scots, and the Norse brought Norn to the Northern Isles.

Weighing it: Narrative — the later Germanic layers of Scotland’s speech. These arrivals are recorded in history and in place-names. They belong to the same Indo-European (“Japhetic”) family as the Celtic languages.

Basque: a witness to the older world

One language in western Europe stands entirely apart: **Basque**, spoken in the western Pyrenees on the border of Spain and France. It is unrelated to Celtic, Latin, Germanic or any other language family on earth. It is the living survivor of the speech of western Europe before the Indo-European languages spread. Cassidy’s 2016 study found that Ireland’s Bronze Age men were *not* especially close to the Basques genetically, which suggests that the people who brought Indo-European speech to Ireland were newcomers, not descendants of a Basque-like older population.

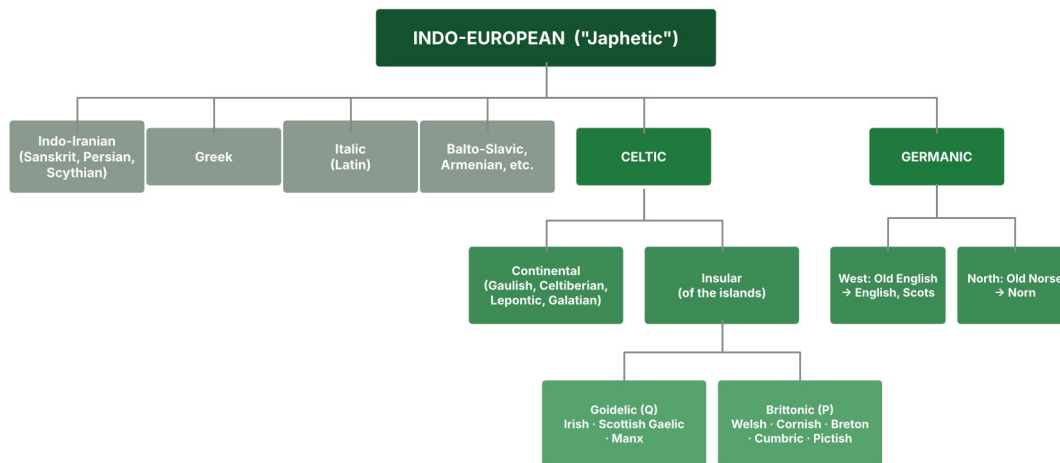
In short: Basque, unrelated to any other language, is a survivor of the languages of western Europe before Japheth’s language family arrived.

Weighing it: Corroboration only — consistent with the arrival of Indo-European speakers as newcomers in the west. Basque’s isolation is a fact; what it implies about the earliest settlers is inference.

The Celtic languages of ancient Europe



The Celtic languages of ancient Europe. Q-Celtic (dark green: Celtiberian in Spain, Goidelic in Ireland) and P-Celtic (light green: Gaulish, Lepontic, Brittonic, Galatian), with Basque and Iberian, the non-Indo-European languages of the west, shown in grey.



Languages spoken in Scotland's history: Pictish, Cumbric, Gaelic, Scots, Norn — all branches of one family.

Not Indo-European: Hebrew and Aramaic (Semitic), Basque, Iberian.

The family of languages that shaped Scotland. Every language spoken in Scotland's history belongs to the Indo-European family, once called "Japhetic." Celtic and Germanic are two of its branches.

In Short

Language gives a clear verdict. Every language spoken in Scotland's history, Pictish, Cumbric, Gaelic, Scots and Norn, belongs to one family stretching from India to Ireland, once called the "Japhetic" languages and now called Indo-European, whose root lay in the regions north and east of Ararat. The Picts spoke a Celtic tongue akin to Welsh; Gaelic came from Ireland with the Scots; the Angles and Norse brought Germanic speech, which has nothing to do with modern Germany. And Gaelic shares with the Celtic of ancient Spain the old "Q" sound: an echo of the legend's Spanish chapter, though not a proof of it.

Chapter 8: The Peoples of Scotland and How They Became One

Chapters 1 to 7 followed the road to Scotland. This chapter meets the peoples who lived at the end of it, in the first thousand years after Christ, and shows how they became one kingdom. These are the groups the Declaration of Arbroath names, the Britons and the Picts, and the others it does not: the Angles and the Norse.

The tribes the Romans met

When the Romans came north, Scotland was divided among many tribes. Ptolemy, about A.D. 150, named about sixteen. The most important were:

- **The Caledonii** (Caledonians), in the central Highlands. The Romans called the whole north *Caledonia* after them. Tacitus's Calgacus led them at Mons Graupius.

- **The Votadini**, in the south-east, from the Forth to the Tyne. In later centuries they were known in Welsh as the *Gododdin*, and their stronghold, *Din Eidyn*, became Edinburgh.
- **The Damnonii**, in the Clyde valley around modern Glasgow.
- **The Novantae**, in Galloway in the south-west, and the **Selgovae** in the Southern Uplands.
- **The Epidii**, in Kintyre and Argyll in the west. Their name means “horse people.”
- **The Venicones** in Fife, the **Taexali** in Aberdeenshire, the **Vacomagi** around Strathmore, and in the far north the **Cornovii**, **Lugi**, **Smertae**, **Decantae**, **Carnonacae**, **Caereni** and **Creones**.

All their names are Brittonic Celtic. These were the descendants of the Iron Age brochs and hillforts, and before that of the Beaker people and the farmers (Chapter 5).

In short: Roman-era Scotland was divided among about sixteen Celtic-speaking tribes, chief among them the Caledonians of the Highlands.

Weighing it: Narrative — the tribes of Scotland as the Romans recorded them. Ptolemy’s list is a direct record, though the exact location of some tribes is uncertain.

Scotland's tribes about A.D. 150 (Ptolemy)



Scotland's tribes about A.D. 150, as named by Ptolemy, with the Roman walls of Hadrian (A.D. 122) and Antonine (A.D. 142). Locations are approximate.

The four peoples of early medieval Scotland

By about A.D. 600, four peoples shared the land that would become Scotland. Each is introduced here in plain words.

1. The Picts — the old people of the north and east. The Picts were the descendants of the Caledonians and the other northern tribes, under a new Roman nickname (*Picti*, “the painted ones,” first used A.D. 297). They held everything north of the Forth except Argyll. They spoke a Brittonic Celtic language, carved remarkable standing stones with symbols (crescents, double discs, serpents, mirrors, and animals

drawn with great skill), and were converted to Christianity in the 500s and 600s. In May 685 the Pictish king Bridei son of Beli destroyed the invading Northumbrian army at **Dun Nechtain**, which kept the north free of English rule. DNA shows they were local people, not newcomers (Chapter 5).

2. The Scots of Dál Riata — the Gaels from Ireland. *Dál Riata* (Bede's "Dalreudini," "Reuda's portion") was a Gaelic kingdom that straddled the sea: it held the north-east corner of Ireland (County Antrim) and Argyll and the Inner Hebrides in Scotland, the two coasts being only about twelve miles apart at the narrowest. Its kings were crowned at the rock fortress of **Dunadd**, near Kilmartin, where a carved footprint in the rock may have been used in the ceremony. The first king of whom history is reasonably sure is **Fergus Mór mac Eirc**, who died about A.D. 501. In 563 the Irish monk **Columba** founded the monastery of **Iona** in Dál Riata, from which the gospel was carried to the Picts and to northern England.

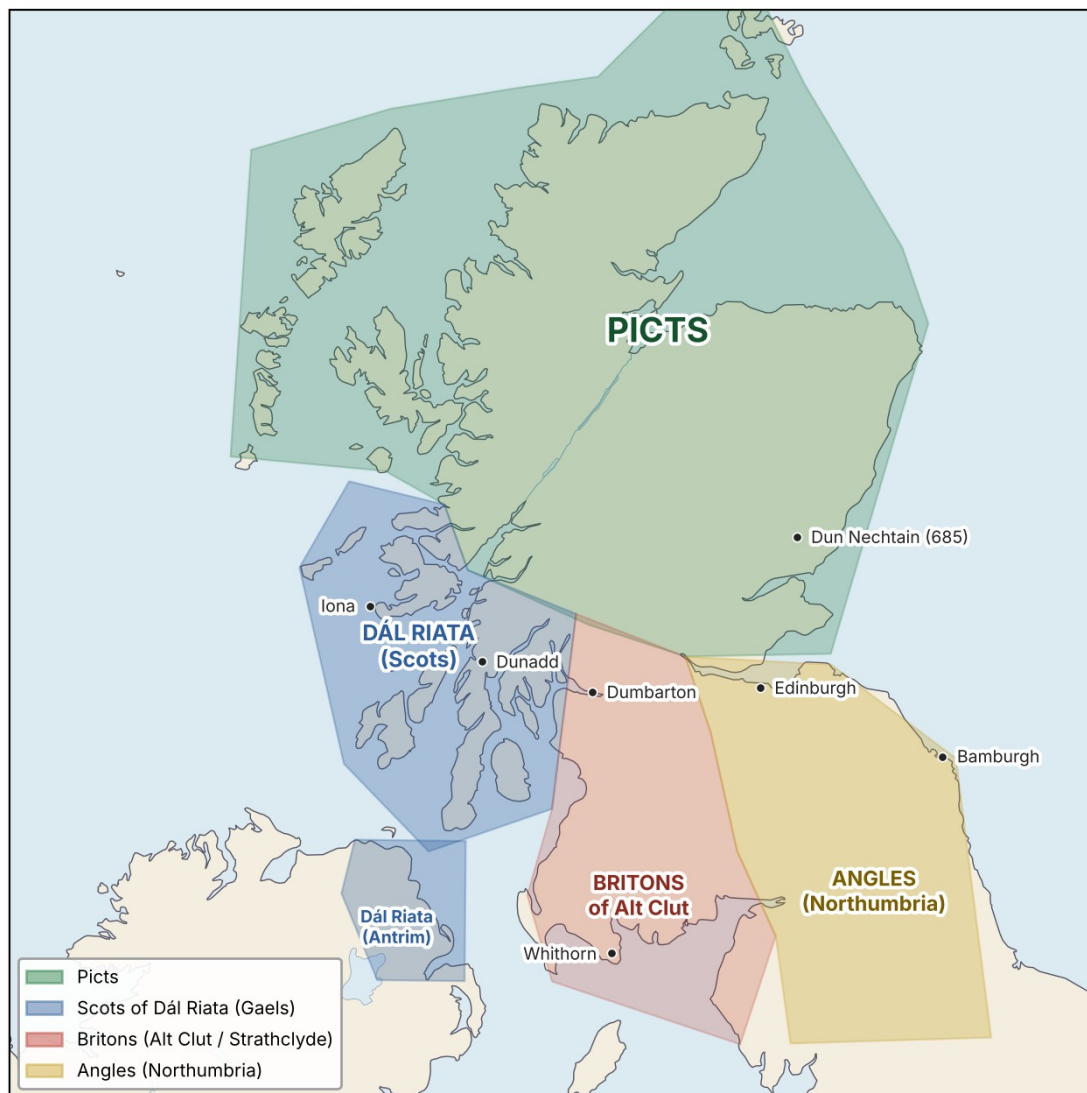
3. The Britons — the old people of the south-west. South of the Forth and Clyde lived Britons, Brittonic-speaking cousins of the Welsh, the descendants of the Damnonii, Votadini and their neighbours. Their main kingdom was **Alt Clut**, "the rock of the Clyde," the fortress of Dumbarton; it later became the kingdom of **Strathclyde**, which reached south into Cumbria. Another British kingdom, the Gododdin, held Edinburgh. The oldest Welsh poem, *Y Gododdin* (about A.D. 600), mourns its warriors who fell in a raid against the Angles. Their language, **Cumbric**, was close to Welsh.

4. The Angles — the English of the south-east. The Angles were Germanic-speaking settlers from across the North Sea (Chapter 7). Their northern kingdom of **Bernicia**, founded about 547 at Bamburgh in Northumberland, merged into **Northumbria** and pushed north, taking Edinburgh in 638 and ruling Lothian, the land between the Tweed and the Forth. Their speech became the Scots language of the Lowlands.

In short: around A.D. 600 Scotland was shared by four peoples: the Picts (old Celtic north), the Gaelic Scots of Dál Riata (from Ireland, in Argyll), the Britons of Strathclyde (old Celtic south-west), and the Angles of Northumbria (Germanic newcomers in the south-east).

Weighing it: Narrative — the peoples of early medieval Scotland, from Bede, the Irish annals and archaeology. These four peoples are well documented. Their story is history, not inference.

Scotland about A.D. 700



Scotland about A.D. 700: the Picts, the Gaelic Scots of Dál Riata (on both sides of the North Channel), the Britons of Alt Clut (Strathclyde), and the Angles of Northumbria, with Dunadd, Iona, Dumbarton, Edinburgh and the battlefield of Dun Nechtain.

The Norse

From the late 700s a fifth people came by sea. The **Norse** of Norway raided **Iona** in 795, and over the next century settled Shetland, Orkney, Caithness, the Hebrides and much of the western seaboard. The **Earldom of Orkney** became a powerful Norse lordship. The Hebrides remained under the Norwegian crown until the **Treaty of Perth in 1266**, and Orkney and Shetland passed to Scotland only in **1468–69**, pledged as the dowry of a Danish princess who married King James III. DNA shows that about a quarter of Orkney's ancestry is still Norse (Chapter 5).

In short: the Norse settled the islands and the far north from about A.D. 800; the Hebrides became Scottish in 1266, and Orkney and Shetland in 1468–69.

Weighing it: Narrative — the Norse settlement, from history and DNA. Documented in sagas, annals, place-names and genetics.

How the peoples became Scotland

The Viking raids weakened both the Picts and the Scots of Dál Riata, and pushed them together. About **A.D. 843, Kenneth mac Alpin** (*Cináed mac Ailpín*), a king of Gaelic descent, became king of the Picts as well as of the Scots. Within two generations the Picts disappear from the records; by about 900 the united kingdom is called **Alba**, and Gaelic spread over the old Pictish lands.

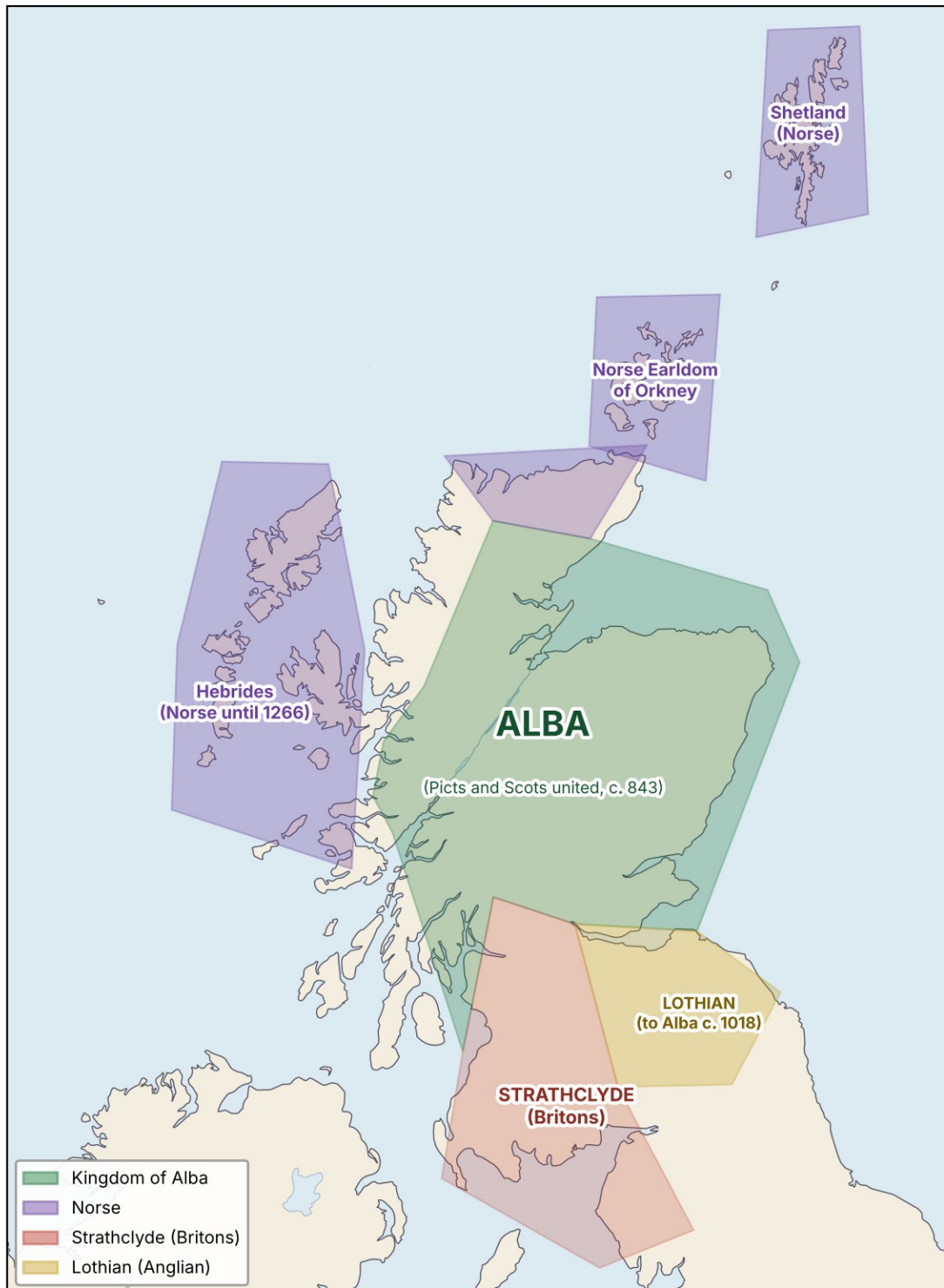
The rest of modern Scotland was gathered in step by step: **Lothian**, the old Anglian land around Edinburgh, after the battle of Carham about 1018; **Strathclyde**, the old British kingdom, during the 1000s; the **Hebrides** in 1266; and **Orkney and Shetland** in 1468–69.

Fifty years after the Hebrides were won, and with English armies again in the land, the barons sent the Declaration of Arbroath (1320). When they wrote that the Scots “first drove out” the Britons and “utterly destroyed” the Picts, they were describing, in the heroic manner of the age, the process just told: the Gaelic kingdom absorbing the British and Pictish peoples. The DNA shows that the Picts were not destroyed in the literal sense; their descendants are still the people of Scotland. They were absorbed into the kingdom of the Scots, took up the Gaelic language and the Scottish name, and were forgotten as a separate people.

In short: the Picts and Scots were united under Kenneth mac Alpin about 843 as the kingdom of Alba; Lothian, Strathclyde, the Hebrides and the Northern Isles were added over the next six centuries.

Weighing it: Narrative — the forming of the kingdom, from the chronicles. The Declaration’s “destroyed the Picts” is best read as absorption, since the Pictish people demonstrably survive in modern Scotland’s DNA.

Scotland about A.D. 1000



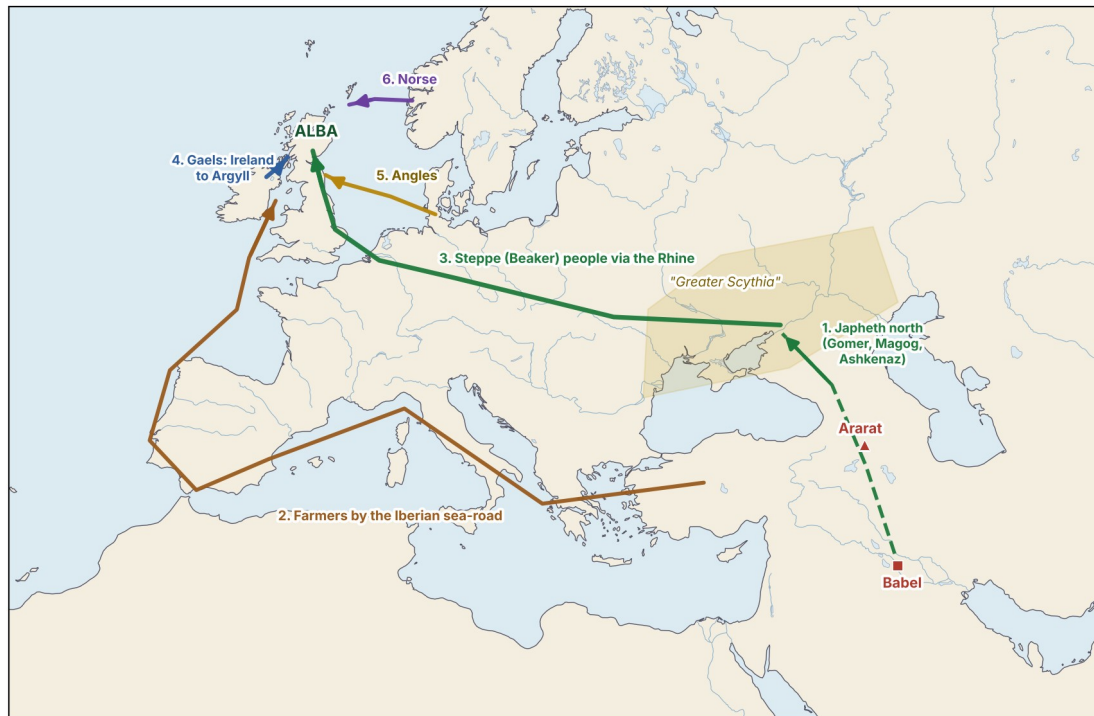
Scotland about A.D. 1000: the kingdom of Alba (the united Picts and Scots), British Strathclyde, Anglian Lothian, and the Norse earldom of Orkney with the Norse-ruled Hebrides.

The whole story in one view: from Ararat to Alba

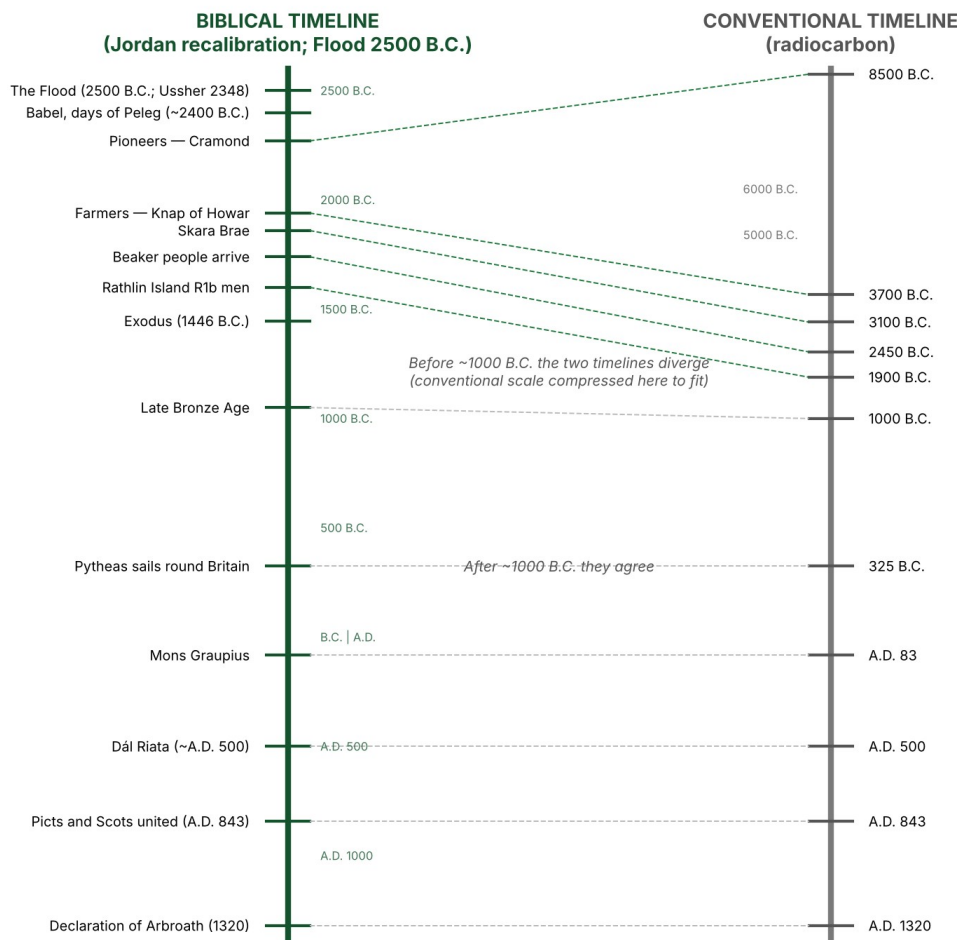
Bringing together all the evidence in this study, the story of the people of Scotland can now be told from the beginning. Dates are given on the biblical scale, using Marshall Jordan's recalibration for the period before 1000 B.C. (conventional dates in brackets).

1. **The Flood and Ararat** (about 2500–2350 B.C.). Noah's family comes down from the mountains of Ararat. "**Of them was the whole earth overspread**" (**Genesis 9:19**).
2. **Babel** (in Peleg's days: about 2400 B.C. on the chronology behind Jordan's scale; about 2250 B.C. by Ussher). The languages are confused and the families scattered. Japheth's sons go north and west: Gomer and his son Ashkenaz, and Magog, to the lands north of the Black Sea and the Caucasus; Javan's sons, Tarshish among them, along the Mediterranean coasts toward the far west.
3. **The pioneers** (about 2270 B.C. on Jordan's scale, a little over a century after Babel; conventional 8500 B.C.). As the post-Flood ice pulls back, small skilled families reach Scotland by land across Doggerland and by boat, and live off the coasts and forests.
4. **The farmers** (about 1940–1830 B.C.; conventional 3700–2900 B.C.). Farmers whose forefathers came from Anatolia and the Aegean arrive by sea **by way of Iberia** and the Atlantic coast, bringing cattle, sheep and grain, and build Skara Brae, the Ness of Brodgar and Calanais.
5. **The steppe people** (about 1740 B.C.; conventional 2450 B.C.). The Beaker people, whose forefathers came from **the steppe north of the Black Sea**, the lands of Magog, Gomer and Ashkenaz, reach Britain from the Rhine and replace about nine-tenths of the earlier ancestry. Their father-line, R1b-L21, becomes the main father-line of Scotland. With them, or soon after, the Japhetic (Indo-European) speech that would become Celtic takes root.
6. **The Celtic tribes** (from about 1000 B.C.). The tribes of Scotland speak Brittonic Celtic, build brochs, crannogs and hillforts, and become the Caledonians the Romans meet. Meanwhile the Celtic peoples of Spain, Gaul and the Danube appear in Greek writings.
7. **The Romans** (A.D. 79–211). Agricola fights the Caledonians at Mons Graupius; Rome never conquers the north. Scotland enters written history.
8. **The Picts** (from A.D. 297). The northern tribes, now called Picts, hold the north and east.
9. **The Scots from Ireland** (about A.D. 400–500). Gaels from Ireland, largely of the same Beaker-age stock, found Dál Riata in Argyll, bringing the Gaelic language. Columba founds Iona in 563.
10. **Angles and Norse** (A.D. 600s and from about 800). Germanic settlers take Lothian; Norse settlers take the islands.
11. **Alba** (about A.D. 843–900). Kenneth mac Alpin unites Picts and Scots; the kingdom of Alba is born and Gaelic spreads across the land.
12. **Scotland** (1018–1469). Lothian, Strathclyde, the Hebrides and the Northern Isles are joined. In 1320 the barons declare to the Pope that their people came "from Greater Scythia" by way of Spain.

From Ararat to Alba — how Scotland was peopled



From Ararat to Alba. The main movements that peopled Scotland, combining the evidence of Scripture, DNA, archaeology and language: Japheth's line north from Ararat to the steppe; the farmers' sea-road by way of Iberia; the steppe (Beaker) people through central Europe to Britain; the Gaels from Ireland to Argyll; and the later Angles and Norse.



Two timelines side by side. Left, the biblical timeline from the Flood, with Marshall Jordan's recalibration of radiocarbon dates; right, the conventional radiocarbon timeline. The two disagree before about 1000 B.C. and agree after.

In short: the evidence of Scripture, DNA, archaeology and language combine into one story: Japheth's line from Ararat to the steppe and the western sea-road; pioneers, then farmers by way of Iberia, then steppe-descended Beaker people; Celtic-speaking tribes; then Picts, Gaels, Britons, Angles and Norse, united at last as Scotland.

Weighing it: Mixed, stated per point. Steps 1 and 2 rest on direct statements of Scripture. Steps 3 to 5 rest on strong archaeological and genetic evidence for the *order* and *direction* of events, with dates that depend on the recalibration debate (Chapter 4). The link between the steppe people and the sons of Japheth is a reasonable inference from Genesis 10, Josephus and the language evidence, not a direct statement. Steps 6 to 12 are history.

In Short

The Scotland of the Declaration of Arbroath was made from many peoples: the Picts, descendants of the Caledonians; the Gaelic Scots of Dál Riata, who came from Ireland and gave the country its name and language; the Britons of Strathclyde; the Angles of Lothian; and the Norse of the islands. Behind all of them lie the same deep roots: farmers who came by the Iberian sea-road, and steppe people from the lands Genesis gives to Japheth's sons. All of them, in the end, came down from Ararat.

Chapter 9: Claims That Do Not Hold

A study that tests everything by the Word must also be willing to let go of what fails the test. This chapter examines the most popular claims about Scottish origins that do not stand up, and says why. Each is stated fairly first.

The British-Israel claim: are the Scots the lost tribes of Israel?

The claim, stated at its strongest. British-Israelism, which became popular in the nineteenth century and is still taught today (the website that prompted this study is one example), holds that the peoples of the British Isles, the Scots included, descend from the ten northern tribes of Israel, carried away by Assyria in 721 B.C. Its best arguments are these:

1. The Assyrians deported Israel to the north of their empire, **“in Halah and in Habor by the river of Gozan, and in the cities of the Medes” (2 Kings 17:6)**. The Cimmerians and Scythians appear on that same northern frontier in that same century.
2. God promised to **“sift the house of Israel among all nations” (Amos 9:9)**, and said Jacob’s seed would **“spread abroad to the west, and to the east, and to the north, and to the south” (Genesis 28:14)**. Ephraim’s seed would **“become a multitude of nations” (Genesis 48:19)**.
3. Jeremiah 31:10 tells the nations to declare God’s word to Israel **“in the isles afar off” (Jeremiah 31:10)**.
4. Sound-alike names: “Saxon” from “Isaac’s sons,” the tribe of Dan in the Danube, Denmark and many “Dun” names, the *Sacae* (a Scythian people) from “Isaac.”
5. The prophet Jeremiah, it is said, brought the daughters of King Zedekiah, and Jacob’s pillow-stone from Bethel, to Ireland; the stone became the Stone of Destiny on which Scottish kings were crowned.
6. The Declaration of Arbroath itself counts its history from the Exodus.

What Scripture says. The tribes of Israel were never lost to Scripture. Long before the Assyrian exile, faithful members of the northern tribes moved south to Judah: **“out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem” (2 Chronicles 11:16)**; men of **“Asher and Manasseh and of Zebulun” (2 Chronicles 30:11)** came to Hezekiah’s Passover; and in Josiah’s day offerings came **“of the hand of Manasseh and Ephraim, and of all the remnant of Israel” (2 Chronicles 34:9)**. After the return from Babylon, the dedication offering was made **“for all Israel, twelve he goats, according to the number of the tribes of Israel” (Ezra 6:17)**. In the New Testament, Anna the prophetess was **“of the tribe of Aser” (Luke 2:36)**, a northern tribe; Paul spoke of **“our twelve tribes, instantly serving God day and night” (Acts 26:7)**; and James wrote **“to the twelve tribes which are scattered abroad” (James 1:1)**. The tribes were scattered, but they were known.

As for Jeremiah, Scripture records where he went: with the king’s daughters and the remnant of Judah, **“they came into the land of Egypt” (Jeremiah 43:7)**. No biblical or historical record takes him to Ireland.

What Genesis 10 says. The northern peoples British-Israelism wants to make Israelite, the Cimmerians and Scythians, are already accounted for in the Table of Nations as sons of **Japheth** (Gomer, Magog, Ashkenaz), centuries before Israel existed. Homer knew the Cimmerians, and the Assyrians report the *Gimirri* fighting in Urartu by about 714 B.C., before Samaria fell in 721 B.C. and the northern tribes were deported. The Scythian peoples did not *become* the Japhethite north; they *were* it.

What language says. Hebrew is a Semitic language, of Shem's family. Every language ever spoken by the peoples of Scotland, Celtic or Germanic, belongs to the Indo-European ("Japhetic") family. If the Scots descended from Israelite exiles, it would be very strange that no trace of Hebrew grammar or vocabulary survives in any Celtic or Germanic language.

What DNA says. The main father-line of Scotland, R1b-L21, came from the steppe north of the Black Sea and was in Britain by the Beaker age, long before Israel's exile on any chronology. It is not the family of father-lines (chiefly J and E) common among the peoples of the Levant. Dr. Jeanson, discussing Jewish priestly lineages in his reply to a reviewer, states plainly that R1b does not connect back to Abraham, Isaac or Jacob.

What the names say. "Saxon" comes from the *seax*, the short single-edged knife these warriors carried, not from "Isaac's sons." The *Sacae* were an Iranian-speaking people whose name has its own Iranian roots. Names beginning "Dan" or "Dun" across Europe come from many different words (the Danube from an old word for "river," Celtic *dùn* for "fort"). Sound-alike reasoning of this kind can "prove" almost anything.

The Stone of Destiny. Geologists have examined the Stone of Scone, which Edward I had carried off to Westminster in 1296. It is a block of Lower Old Red Sandstone, of a kind found near Scone in Perthshire. It did not come from Bethel.

In short: Scripture shows the tribes of Israel were never lost, places Jeremiah in Egypt, and lists the Cimmerians and Scythians among Japheth's sons; language, DNA and geology all point the same way. The British-Israel claim does not hold.

Weighing it: Strong inference — weighs against Claim D (descent of the Scots from the tribes of Israel). The scriptural evidence that the tribes remained known is direct, and the language, DNA and geology are independent and agree. The fair answer from British-Israelism is that individual Israelites may well have ended up among the northern peoples after 721 B.C., and nothing here rules out that some did; but there is no evidence that the peoples of Scotland as a whole descend from Israel, and much evidence that they descend from Japheth.

Scota, Pharaoh's daughter, and Gaythelos the Greek

The claim. The Scots are named after Scota, daughter of a Pharaoh of Moses' day, who married Niul the Scythian (Irish version) or Gaythelos the Greek (Scottish version), and led her people from Egypt to Spain, Ireland and Scotland.

The evidence. Scota does not appear in the oldest written form of the story, the *Historia Brittonum* of about A.D. 830, which speaks only of a nameless Scythian nobleman. She first appears in writings of the 1100s. Her name is exactly what a medieval scholar would invent to explain the word "Scot": the Scots were named for Scota, just as the Irish legend says the Gaels were named for Goídel and the Britons for Brutus. Her father, called "Cingris" in the Irish texts, seems to come from "Chencres," a name in Jerome's Latin list of Egyptian kings, which medieval scholars used to date the Exodus. No Egyptian record of any kind mentions her. And Gaythelos, the Greek prince of Fordun's chronicle, first appears in 1385.

In short: Scota and Gaythelos appear late, explain a name, and have no outside evidence; they are best understood as medieval scholars' inventions.

Weighing it: Strong inference — weighs against Claim D (the historical existence of Scota and Gaythelos). The late appearance of these characters, their name-explaining function, and the total absence of outside evidence all point the same way. The fair answer is that the legend's outline (Scythia, Spain, Ireland) may still carry an old memory, which Chapters 5 and 7 found some support for; the characters do not.

“Scot” means “Scythian”

The claim. The words *Scot* and *Scythian* are the same name.

The evidence. The two words look alike in Latin (*Scotti*, *Scythae*), and medieval writers enjoyed the likeness. But *Scotti* was a Roman name for Irish raiders, first recorded in the A.D. 300s, whose meaning is unknown; it was not what the Irish called themselves (they called themselves *Goídil*, Gaels). *Scythae* was a Greek name for the Iranian-speaking nomads of the steppe. Two names that look alike in a third language prove nothing about descent.

In short: “Scot” and “Scythian” look alike in Latin but have no proven connection.

Weighing it: Neutral — settles nothing. A sound-alike name cannot carry weight in either direction.

Bede's Scythian Picts

The claim. The Picts came from Scythia by sea in the early centuries after Christ.

The evidence. The 2023 Pictish genomes show the Picts descended from Britain's own Iron Age population, with no new migration from the east. Bede himself reported the story only “as is reported.”

In short: the Picts were local; Bede's story does not hold as told.

Weighing it: Direct statement (from DNA) — weighs against a Scythian arrival of the Picts in the Christian era. The genetic result is direct, though based on only two genomes.

Forty kings before Fergus Mór

The claim. Scotland had a line of about forty kings beginning with Fergus son of Ferchard in 330 B.C.

The evidence. This king-list first appears in full in Hector Boece's history of 1527, written to give the Scottish crown a longer pedigree than England's. No earlier source supports it, and the first Scottish king attested in reliable sources is Fergus Mór mac Eirc of Dál Riata, about A.D. 500. Even the portraits of about 110 kings painted for Holyrood Palace in the 1680s include dozens of these imaginary rulers.

In short: the early Scottish king-list is a sixteenth-century invention.

Weighing it: Strong inference — weighs against Claim D in its Scottish form. No source earlier than Boece knows these kings.

What survives the testing

When the claims that do not hold are set aside, a sound core remains. The *outline* of the old tradition, an origin in the north-east (near the lands later called Scythia), a long road by way of Spain, and a final

passage through Ireland to Scotland, finds real support in DNA, language and the earliest Greek notices of the Celts. The *characters* and the Israelite connection do not.

In short: the outline of the legend survives the test; its characters, its Israelite claims, and its king-list do not.

Weighing it: Reasonable inference — supports Claim B, does not support Claim D. This summarises the chapter.

In Short

The British-Israel claim fails the test of Scripture itself: the tribes of Israel were never lost, Jeremiah went to Egypt, and the northern peoples of the steppe are listed in Genesis 10 as sons of Japheth. Language, DNA and geology agree. *Scota* and *Gaythelos* are late inventions to explain a name; “Scot” and “Scythian” only look alike; Bede’s Scythian Picts were local people; and Boece’s forty early kings never reigned. What remains, an origin in the north-east, a road by way of Spain, and a passage through Ireland, is the part of the tradition the evidence supports.

Chapter 10: Weighing It All

This chapter gathers the verdicts of the whole study, claim by claim, and states plainly what evidence would change them.

Claim A — The Japheth claim

The peoples who settled Scotland descend from Noah through Japheth.

- **For:** Genesis 10:5 gives “the isles of the Gentiles” to Japheth’s line (direct statement as to Japheth and the isles; strong inference that the British Isles are included). Josephus and the Assyrian records place Gomer, Magog and Ashkenaz in the northern and steppe lands from which the Scots’ forefathers came (reasonable inference). Every language of Scotland’s history belongs to the Indo-European family, once called “Japhetic,” whose root lay north and east of Ararat (reasonable inference). Jeanson’s Y-chromosome tree, if his method holds, roots all men in Noah’s family (reasonable inference, disputed).
- **Against or limiting:** No source names a son of Japheth as the ancestor of the Scots in particular. DNA can show a people came from the steppe; it cannot name their forefather.

Verdict: Strong inference — the evidence supports Claim A. Scripture assigns the isles to Japheth’s line, and the language and the direction of the ancient migrations agree.

Claim B — The route claim

The forefathers of the Scots came from the north-east, near the lands later called Scythia, and reached the Atlantic isles by way of the Mediterranean and Spain.

- **For:** Ancient DNA shows most of the Scots’ ancestry comes from Beaker people whose forefathers lived on the steppe north of the Black Sea (strong inference). The earlier farmers came by sea by way of Iberia (strong inference). Herodotus places the first known Celts beyond the Pillars of Hercules (direct statement). Tacitus thought some Britons came from Spain

(corroboration only). The old tradition keeps a steady outline, Scythia, Spain, Ireland, Scotland, for five centuries of retelling (reasonable inference). Gaelic and Celtiberian share the old “Q” sound (corroboration only). The Scots certainly came to Scotland from Ireland (direct statement).

- **Against or limiting:** The steppe ancestry came to Britain mainly through central Europe and the Rhine, not by sea from Spain. The main migrations came long before the Declaration’s date. Medieval scholars may have built the Spanish chapter from the likeness of *Hiberia* and *Hibernia*.

Verdict: Reasonable inference — the evidence supports Claim B in its geography, not in its date. Both directions the tradition names, the Scythian north-east and the Iberian sea-road, appear in the DNA. The Declaration’s 1,200 years after the Exodus does not match the main migrations in either timeline, though it may preserve a memory of a later movement of Gaelic speakers that left too little genetic trace to see.

Claim C — The timeline claim

The settlement of Scotland fits within the biblical timeline, after the Flood and after Babel.

- **For:** Scripture places the scattering of the nations after the Flood (direct statement). Scotland was among the last lands settled, as the ice retreated (reasonable inference). The order of events in the ground, pioneers, farmers, Beaker people, Iron Age, matches what a post-Babel spreading of families would produce, and a creation recalibration of radiocarbon (Jordan 2023) fits that whole order into the 1,500 years after the Flood (corroboration only). By the last millennium before Christ, conventional and biblical dates agree.
- **Against or limiting:** Conventional radiocarbon dating, calibrated by long tree-ring and sediment records, puts the first settlers of Scotland about 10,000 years ago. The creation recalibration is one researcher’s proposal and the calibration dispute is unresolved.

Verdict: Holds on the authority of Scripture; the scientific reconciliation is plausible but unproven. This study does not let the conventional clock overrule Scripture, but neither does it claim the recalibration debate is won.

Claim D — The legend claim

Scota, Gaythelos, or descent from the tribes of Israel are historical.

- **For:** The legend is at least twelve centuries old in written form.
- **Against:** Scota first appears in the 1100s and Gaythelos in 1385; neither has any outside evidence. The tribes of Israel were never lost to Scripture; the Cimmerians and Scythians are Japheth’s sons in Genesis 10; the Scots’ languages are not Semitic; their main father-line is not Levantine; the Stone of Destiny is Perthshire sandstone.

Verdict: Strong inference against Claim D. The characters of the legend and the Israelite connection do not survive the test.

What would change my mind

Following the discipline of this library, here are specific findings that would overturn this study’s conclusions. None is known to exist.

1. **Against Claim A:** a language spoken by the early peoples of Scotland that proved to be of Semitic or Hamitic family (for example, Pictish inscriptions shown to be in a Semitic language), or a Scripture text assigning the far western isles to Shem or Ham.
2. **Against Claim B:** ancient DNA showing that the Bronze and Iron Age peoples of Scotland came mainly from somewhere other than the steppe-descended Beaker population, for instance directly from North Africa or the Levant.
3. **Against Claim C:** a securely identified human settlement in Scotland that, even on a creation recalibration, would have to predate the Flood.
4. **For Claim D:** an Egyptian or Near Eastern record of a royal daughter sent west with a foreign husband in the age of the Exodus; or ancient DNA from early Irish or Scottish graves dominated by Levantine father-lines.

In short: the evidence supports the Japheth claim strongly and the route claim in its geography; the timeline claim stands on Scripture with a plausible, unproven scientific reconciliation; and the legend's characters and Israelite claims do not hold.

Weighing it: Mixed, stated per point. Each verdict above carries its own weight; Appendix 4 tabulates every argument in the study.

Chapter 11: “The Bounds of Their Habitation”

Why God scattered the nations

This study has followed a long road: from Ararat to Babel, from Babel to the steppe and the western sea, from Spain and the Rhine to the British Isles, from Ireland to Argyll, and from many peoples to one kingdom. It is easy to forget, after so many dates and maps, that Scripture tells us *why* the road was travelled. Paul told the Athenians that God “**hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation**” (Acts 17:26), and then gave the reason:

Acts 17:27 *That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:*

The scattering at Babel was a judgment on pride, but it was also a mercy. God set each people in its place, in its appointed time, so that it would seek Him. Scotland, at the far end of the north-western sea-road, the “isles afar off” of Isaiah’s day, was one of those appointed places.

In short: God appointed the time and place of every nation’s settling so that they would seek Him.

Weighing it: Direct statement — Scripture’s purpose for the scattering. Acts 17:26-27 states it outright.

The isles shall wait for His law

The prophets looked ahead to the day when even the farthest isles would hear of the God of Israel:

Isaiah 42:4 *He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.*

Isaiah 66:19 *And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.*

That promise was kept. After Christ died, rose again and ascended to the right hand of God, the gospel went out from Jerusalem to the Gentiles. It reached the British Isles in the Roman period. Bede records that **Ninian** preached to the southern Picts from Whithorn in Galloway; Patrick carried the gospel to Ireland in the A.D. 400s; and in 563 **Columba** sailed from Ireland to Iona, from which the word of God went out to the Picts, to the Scots of Dál Riata, and to the Angles of Northumbria. The descendants of Japheth in the “isles afar off” heard the glory of God declared among them, as Isaiah had foretold.

In short: the isles at the end of Japheth’s road heard the gospel, as the prophets promised.

Weighing it: Reasonable inference — the prophets’ promise to “the isles” is fulfilled, among other places, in the British Isles. The coming of the gospel to Scotland is historical; that Isaiah’s “isles afar off” include the British Isles is a natural reading, though Isaiah names no island.

No longer Scythian

Paul wrote that in Christ **“there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all” (Colossians 3:11)**. To a first-century Greek, the Scythian was the wildest man imaginable, the barbarian of the far north. Yet Paul names him to make the point that even he is one with every other believer in Christ. The Scots, whose barons boasted in 1320 that their fathers came “from Greater Scythia,” are, if they believe, no longer Scythian, nor Pict, nor Gael, nor Briton, nor Angle, nor Norse. **“Ye are all one in Christ Jesus” (Galatians 3:28)**.

The story of the nations does not end with their scattering. John saw the end of it:

Revelation 7:9 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*

The road that began at Babel, where one language became many and one people became many nations, ends before the throne, where people **“of all nations, and kindreds, and people, and tongues” (Revelation 7:9)** stand together.

In short: whatever their road, the nations in Christ are one, and the story of the scattering ends with every tongue gathered before the throne.

Weighing it: Direct statement — the unity of believers from every nation. Colossians 3:11, Galatians 3:28 and Revelation 7:9 say it outright.

In Short

The people of Scotland came, by Scripture’s account, from Noah through Japheth, scattered at Babel and sent north and west to “the isles of the Gentiles.” The evidence of DNA, language, archaeology and the old writers agrees in outline: their forefathers came from the steppe that later bore the name of Scythia, and by the sea-road of Iberia, and the Scots who gave the land its name came last from Ireland. God appointed the times and the bounds of their habitation, so that they would seek Him, and in due time the gospel reached the isles afar off. In Christ there is neither Scythian nor Scot, but one new man.

Appendix 1: Who's Who — The Peoples in This Study

Angles. Germanic-speaking settlers from Angeln, on the border of modern Denmark and Germany, who crossed to Britain in the A.D. 400s–600s. “England” means “land of the Angles.” Their kingdom of Northumbria ruled Lothian in south-east Scotland from the 600s. Their speech became Lowland Scots.

Attacotti. A people named by Roman writers of the A.D. 360s as raiders of Roman Britain alongside the Picts and Scots. Their homeland is unknown, possibly Ireland or the Western Isles.

Basques. The people of the western Pyrenees, on the border of Spain and France. Their language is unrelated to any other on earth: a survivor from before the Celtic and Latin languages spread.

Beaker people. Archaeologists’ name for the people who used tall bell-shaped drinking cups (“Beakers”) from about 2450 B.C. (conventional) in Britain. DNA shows they carried a large share of ancestry from the steppe north of the Black Sea and replaced about 90 percent of Britain’s earlier ancestry.

Britons. The Celtic-speaking native peoples of Britain, speakers of Brittonic languages (ancestors of Welsh). In Scotland, the Britons held the south-west (Strathclyde) and, for a time, Edinburgh (the Gododdin).

Caledonians (Caledonii). The tribe of the central Highlands named by Roman writers, who gave the name *Caledonia* to all northern Britain. Led by Calgacus at Mons Graupius (A.D. 83 or 84). Ancestors of the Picts.

Celtiberians. Celtic-speaking peoples of central Spain who lived among or mixed with the Iberians. Their language kept the old “Q” sound, like Gaelic.

Celts. A family of ancient peoples who spoke related Celtic languages, from Spain and Gaul to Britain, Ireland, the Danube and central Turkey. The Greeks called them *Keltoi* and *Galatai*, the Romans *Galli*. Not one nation but many tribes. The Britons and Irish were first called “Celts” in A.D. 1707, for their languages. Josephus traced the Galatians (Celts) to Gomer.

Cimmerians. Horse-riding warriors of the steppe north of the Black Sea before the Scythians; driven south into Asia Minor in the 700s–600s B.C. The Assyrians called them *Gimirri*. Generally identified with Gomer.

Dál Riata. The Gaelic kingdom that held both County Antrim in Ireland and Argyll in Scotland from about A.D. 500. Its kings were crowned at Dunadd. Bede’s “Dalreudini,” “Reuda’s portion.” Source of the Scots and of the Gaelic language in Scotland.

Etruscans. The people of central Italy (Tuscany) before Rome’s rise. The Greeks called them *Tyrrhenoi*, and the Tyrrhenian Sea, named in the Declaration of Arbroath, is named after them.

Gaels. The speakers of Gaelic (Goidelic) languages: the Irish, the Scots of Dál Riata and their descendants, and the people of the Isle of Man. They called themselves *Goídil*.

Galatians. Celtic tribes who settled central Anatolia (modern Turkey) in 278 B.C.; the region became the Roman province of Galatia, to whose churches Paul wrote.

Gallaeci. The Celtic people of Galicia in north-western Spain, where the Irish legend places Breogán's tower at Brigantia.

Gododdin (Votadini). The British tribe of south-east Scotland, with its stronghold at Din Eidyn (Edinburgh); remembered in the Welsh poem *Y Gododdin* (about A.D. 600).

Iberians. The non-Celtic, non-Indo-European people of eastern and southern Spain, from whom Spain's old name, Iberia, comes.

Lusitanians. An ancient people of western Iberia (modern Portugal).

Milesians (sons of Míl). In the Irish *Book of Invasions*, the last people to take Ireland, led by the sons of Míl Espáine ("Soldier of Spain"), from whom the legend says all Gaels descend. A figure of legend.

Norse. The people of Norway and Scandinavia in the Viking age; "Vikings" were Norse seafarers on raids. They settled Orkney, Shetland, Caithness and the Hebrides from about A.D. 800.

Phoenicians. The Canaanite sea-traders of Tyre and Sidon (modern Lebanon), descendants of Canaan son of Ham. They founded Gadir (Cádiz) beyond the Pillars of Hercules and traded along the Atlantic for tin.

Picts. The Roman name (first used A.D. 297, "the painted ones") for the native peoples of northern and eastern Scotland, descendants of the Caledonians. They spoke a Brittonic Celtic language, carved symbol stones, and were united with the Scots about A.D. 843. DNA shows they were local, not newcomers.

Saxons. Germanic settlers from north-west Germany who, with the Angles and Jutes, settled England in the A.D. 400s–600s. Their name comes from the *seax*, a short knife.

Scots (Scotti). The Roman name, first recorded in the A.D. 360s, for raiders from Ireland. The Scots of Dál Riata settled Argyll; their name eventually spread to the whole kingdom, Scotland.

Scythians. Iranian-speaking horse nomads who dominated the steppe north of the Black Sea from about 800 to 200 B.C. Josephus traced them to Magog; the Assyrian *Ishkuza* matches Ashkenaz. Named by Paul in Colossians 3:11. "Greater Scythia" in medieval writing meant the whole vast north-east.

Silures. A tribe of south Wales whom Tacitus thought had come from Spain, because of their dark complexion and curly hair.

Tartessians. The people of Tartessos, a rich silver-trading kingdom in south-western Spain, often identified with the biblical Tarshish.

Tuatha Dé Danann. In the Irish *Book of Invasions*, the people who held Ireland before the Gaels. A figure of legend; in early Irish literature they are pictured as gods or supernatural folk.

Western hunter-gatherers. Geneticists' name for the pioneer population of western Europe, to which Cheddar Man belonged; largely replaced in Britain by the farmers.

Yamnaya. Archaeologists' name ("pit-grave" in Russian) for herders of the steppe north of the Black Sea who buried their dead under mounds; their ancestry was carried into Europe and to Britain by the Beaker people.

Appendix 2: The Languages in This Study

Basque. A language of the western Pyrenees unrelated to any other language family; the survivor of pre-Indo-European western Europe.

Breton. The Brittonic Celtic language of Brittany in France, brought by Britons who crossed from Britain in the A.D. 400s–500s.

Brittonic (British, “P-Celtic”). The branch of Insular Celtic that includes Welsh, Cornish, Breton, Cumbric and Pictish. It changed the old Celtic *kw* sound to *p*.

Celtiberian. The Celtic language of central Spain, written from about 200 B.C.; “Q-Celtic” like Gaelic.

Celtic. A branch of the Indo-European family; its languages include Gaulish, Celtiberian, Lepontic and Galatian (ancient, extinct) and Irish, Scottish Gaelic, Manx, Welsh, Cornish and Breton (living or revived).

Continental Celtic. The ancient Celtic languages of mainland Europe and Anatolia, all now extinct.

Cornish. The Brittonic language of Cornwall, which died out in the 1700s and has been revived.

Cumbric. The Brittonic language of the Britons of Strathclyde and Cumbria, close to Welsh; extinct by about the 1100s.

Galatian. The Celtic language of Galatia in central Turkey, still spoken in Jerome’s day (late A.D. 300s).

Gaulish. The Celtic language of ancient Gaul (France, Belgium, northern Italy); “P-Celtic.”

Germanic. A branch of the Indo-European family named after the *Germani*, the Roman name for northern tribes. It includes English, Scots, Frisian, Dutch, German, Danish, Norwegian, Swedish and Icelandic. It does not mean “of modern Germany.”

Goidelic (Gaelic, “Q-Celtic”). The branch of Insular Celtic that includes Irish, Scottish Gaelic and Manx. It kept the old Celtic *kw* sound as a hard *k* (*c*).

Hebrew. The language of the Old Testament; a Semitic language, of Shem’s family, unrelated to the Celtic and Germanic languages.

Iberian. The non-Indo-European language of the ancient Iberians of eastern and southern Spain; extinct.

Indo-European (“Japhetic”). The great family of languages stretching from India to Ireland, including Sanskrit, Persian, Greek, Latin, Celtic, Germanic and Slavic. Before about 1850 some scholars called it “Japhetic,” after Japheth. Its homeland is debated: the steppe north of the Black Sea, or the highlands south of the Caucasus.

Insular Celtic. The Celtic languages of the British Isles: Goidelic and Brittonic.

Irish. The Goidelic language of Ireland, the parent of Scottish Gaelic.

Lepontic. An ancient Celtic language of the Alpine lakes, whose inscriptions from about 600 B.C. are the oldest Celtic writing.

Manx. The Goidelic language of the Isle of Man.

Norn. The Norse language spoken in Orkney and Shetland until the 1700s.

Old English. The Germanic language of the Anglo-Saxons, ancestor of English and Scots.

Pictish. The language of the Picts; a Brittonic Celtic language close to Welsh, known mainly from place-names such as Pit- and Aber-.

Sanskrit. The ancient sacred language of India; an Indo-European language whose likeness to Greek and Latin first revealed the family.

Scots. The Germanic language of Lowland Scotland, descended from the Old English of Northumbria; a sister of English, the language of Robert Burns.

Scottish Gaelic. The Goidelic language of Scotland, brought from Ireland by the Scots of Dál Riata; still spoken today, chiefly in the Highlands and Hebrides.

Scythian. The language of the ancient Scythians; an Iranian language, related to Persian and Ossetian.

Semitic. The family of languages that includes Hebrew, Aramaic, Arabic and Akkadian; named after Shem.

Tartessian. The language of inscriptions from south-western Spain, about 700–500 B.C.; some scholars read it as Celtic, most do not.

Welsh. The Brittonic language of Wales, the closest living relative of Pictish and Cumbric.

Appendix 3: Biblical and Conventional Dates Side by Side

Biblical dates follow Ussher's reckoning of the Hebrew text. Biblical-scale equivalents for archaeological dates before 1000 B.C. follow Marshall Jordan's 2023 recalibration of radiocarbon (Flood about 2500 B.C.), as calculated in Chapter 4. After about 1000 B.C. the two scales agree.

Event	Biblical scale	Conventional scale
Creation	about 4004 B.C.	—
The Flood	about 2348 B.C. (Ussher); about 2500 B.C. (Jordan)	—
Dividing of the nations at Babel	soon after 2247 B.C. (Ussher); about 2400 B.C. (chronology behind Jordan's scale)	—
First pioneers in Scotland (Cramond)	about 2270 B.C.	about 8500 B.C.
Cheddar Man	about 2260 B.C.	about 8300 B.C.
Farmers reach Britain; Knap of Howar	about 1940 B.C.	about 4000–3700 B.C.
Birth of Abraham	about 1996 B.C.	—
"Neolithic decline"; Ness of Brodgar	about 1875 B.C. (linked by Jordan to Joseph's famine)	about 3300 B.C.
Skara Brae	about 1860 B.C.	about 3100 B.C.
Calanais standing stones	about 1830 B.C.	about 2900 B.C.
Beaker people reach Britain	about 1740 B.C.	about 2450 B.C.
Amesbury Archer	about 1710 B.C.	about 2300 B.C.
Rathlin Island Bronze Age men (R1b)	about 1600 B.C.	about 1900 B.C.
The Exodus	about 1491 B.C. (Ussher) or 1446 B.C.	—
Late Bronze Age; migration from France into southern Britain	about 1050–875 B.C.	about 1000–875 B.C.
Solomon's ships of Tarshish	about 1000 B.C.	—
Cimmerians (Gimirri) attack Urartu	about 714 B.C.	same
Fall of Samaria; Israel deported	721 B.C.	same
Lepontic Celtic inscriptions	about 600 B.C.	same
Massaliote sailing guide names Albion and the Hierni	about 500 B.C.	same
Herodotus: Celts beyond the Pillars	about 430 B.C.	same
Pytheas sails around Britain	about 325 B.C.	same
Declaration's date for the Scots' arrival	about 290–245 B.C.	—
Celtic Galatians settle in Anatolia	278 B.C.	same
Iron Age brochs	about 400 B.C.–A.D. 100	same
Agricola; Mons Graupius	A.D. 79–84	same
Hadrian's Wall; Antonine Wall	A.D. 122; 142	same
First mention of the Picts	A.D. 297	same
First mention of the Scotti	A.D. 360s	same
Fergus Mór of Dál Riata dies	about A.D. 501	same
Columba founds Iona	A.D. 563	same
Battle of Dun Nechtain	A.D. 685	same

Event	Biblical scale	Conventional scale
Bede finishes his <i>History</i>	A.D. 731	same
Norse raid Iona	A.D. 795	same
<i>Historia Brittonum</i>	about A.D. 830	same
Kenneth mac Alpin unites Picts and Scots	about A.D. 843	same
Treaty of Perth: Hebrides to Scotland	A.D. 1266	same
Declaration of Arbroath	A.D. 1320	same
Orkney and Shetland to Scotland	A.D. 1468–69	same

Appendix 4: Every Argument Weighed

#	Argument	Where	Weight	What the other reading fairly answers
1	All nations descend from Noah's three sons	Ch 1	Direct statement	Only if Genesis is accepted as history
2	The nations were scattered at Babel in Peleg's days	Ch 1	Direct statement	The year depends on Hebrew or Greek text
3	Genesis 10:5 gives "the isles" to Japheth's line	Ch 1	Strong inference	"Isles" may first mean the Aegean and Mediterranean coasts
4	"God shall enlarge Japheth" points to his wide spread	Ch 1	Reasonable inference	"Enlarge" could mean prosperity, not distance
5	Gomer = Celts/Cimmerians; Magog and Ashkenaz = Scythians; Tarshish = Spain	Ch 1-2	Reasonable inference	Names travel; Josephus put Tarshish at Tarsus
6	The prophets' "isles afar off" include the British Isles	Ch 1, 11	Corroboration only	No island is named
7	God appointed the times and bounds of the nations	Ch 1, 11	Direct statement	Does not say which nation went where
8	Cimmerians = Gomer	Ch 2	Strong inference	Sound-alike names have misled others
9	"Greater Scythia" was Japhethite country	Ch 2	Reasonable inference	Medieval "Scythia" was a loose term
10	Earliest Celts recorded beyond the Pillars (Spain)	Ch 2, 7	Direct statement	Herodotus may have been poorly informed about the far west
11	Josephus traced the Celts (Galatians) to Gomer	Ch 2	Reasonable inference	Josephus gave no reasoning
12	The sea-road past the Tyrrhenian Sea and the Pillars was well travelled	Ch 2	Narrative	Shows possibility, not proof
13	Tacitus's Iberian Silures	Ch 3	Corroboration only	A guess from appearance, about Wales
14	The Scots came to Scotland from Ireland	Ch 3, 7	Direct statement	—
15	Bede's Scythian Picts	Ch 3, 9	Withdrawn by DNA	Bede reported it only "as is reported"
16	The legend's outline (Scythia, Spain, Ireland, Scotland) is old memory	Ch 3	Reasonable inference	It may be learned invention from classical geography and Hiberia/Hibernia
17	The legend's characters (Scota, Gaythelos)	Ch 3, 9	Against	Late, name-explaining, no outside evidence
18	Scotland was settled late, as the post-Flood ice retreated	Ch 4	Reasonable inference	Mainstream fits the ice to a longer timescale
19	The pioneers were post-Babel frontier families	Ch 4	Reasonable inference	Radiocarbon puts them far earlier

#	Argument	Where	Weight	What the other reading fairly answers
20	Jordan's recalibration fits Scotland's prehistory after the Flood	Ch 4	Corroboration only	One proposal; tree-ring calibration not overturned
21	Farmers came by way of Iberia and replaced the pioneers	Ch 5	Strong inference	Not the migration the Declaration describes
22	Beaker people from the steppe replaced about 90% of Britain's ancestry	Ch 5	Strong inference	Came through central Europe, and long before the Declaration's date
23	R1b-L21 is Scotland's main father-line, from the Beaker age	Ch 5	Strong inference	—
24	No major new population entered Scotland in the Iron Age	Ch 5	Narrative	—
25	The Picts were local	Ch 5	Direct statement (DNA)	Only two genomes so far
26	DNA confirms both directions of the legend	Ch 5	Reasonable inference	DNA cannot date the legend or name its ancestors
27	Jeanson's tree roots all men in Noah's family about 4,500 years ago	Ch 6	Reasonable inference	Mutation rate disputed; placement of Noah disputed (Carter)
28	Jeanson agrees R1b came from the east	Ch 6	Corroboration only	He did not trace the Celts or Picts
29	Jeanson's A.D. 1400s–1500s R1b dates as arrival dates in the isles	Ch 6	Against (as arrival dates)	They may be branching dates, or refer to other branches
30	Scotland's languages are all Indo-European ("Japhetic")	Ch 7	Reasonable inference	Scripture does not name the family
31	The Indo-European root lies north or east of Ararat	Ch 7	Reasonable inference	Homeland debated; dates are deep-time
32	Many unrelated language families fit Babel	Ch 7	Corroboration only	Mainstream explains by time depth
33	Gaelic and Celtiberian share the "Q" sound	Ch 7	Corroboration only	A shared retention, not proof of kinship
34	Origin of Celtic (Centre, West, Bronze Age)	Ch 7	Neutral	Unresolved
35	Pictish was Brittonic Celtic	Ch 7	Strong inference	—
36	Gaelic came to Scotland from Ireland	Ch 7	Direct statement	—
37	Basque's isolation shows Indo-European speakers were newcomers	Ch 7	Corroboration only	—
38	The Declaration's "destroyed the Picts" means absorption	Ch 8	Narrative	—
39	Scots descend from the tribes of Israel	Ch 9	Against	Individual Israelites may have joined northern peoples

#	Argument	Where	Weight	What the other reading fairly answers
40	"Scot" = "Scythian"	Ch 9	Neutral	—
41	Boece's forty early kings	Ch 9	Against	—
42	The Stone of Destiny came from Bethel	Ch 9	Against	—

Appendix 5: How the Maps and Charts Were Made

The maps in this study were drawn for it using the free Natural Earth coastline and river data and the Python programs Cartopy and Matplotlib. The placement of peoples and routes is approximate, and is based on the sources cited in each chapter:

- **The Table of Nations map** places Noah's grandsons according to Josephus (*Antiquities* 1.6) and the Assyrian records, following the general consensus of Bible atlases. Exact boundaries are not known and are not shown.
- **The peoples map (about 500–300 B.C.)** follows Herodotus, the Massaliote sailing guide, and standard historical atlases.
- **The legend map** follows the route named in the Declaration of Arbroath and, for the Egyptian detour, the *Historia Brittonum* and the *Book of Invasions*.
- **The ancient-DNA map** follows Brace and others (2019), Olalde and others (2018), Cassidy and others (2016) and Patterson and others (2021). The arrows show the general direction of movement, not exact paths.
- **The Celtic languages map** follows the distribution of inscriptions and place-names in standard reference works.
- **The maps of Scotland** follow Ptolemy's *Geography* (as interpreted by modern scholars), Bede, the Irish annals and standard historical atlases.
- **The timeline chart** uses Ussher's biblical dates and Marshall Jordan's 2023 recalibration curve, as calculated in Chapter 4.

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