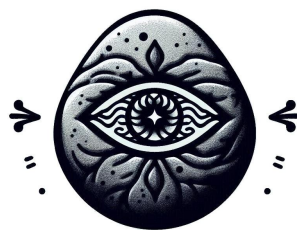




CELTS OF IBERIA FOLKLORE



Iberian explorer handbook volumen II.

Rewriting the rewritten. Listening to the gods...

English edition
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Introduction

This book is a reissue of the first volume. In this "update" we have focused on including new and fascinating data about our pantheon. Data that we have been collecting and analyzing for years and that we believe is time to make public. Studying the pantheon has also taken us to specific places and locations, which in the past were of great relevance, but today go unnoticed. This book is important for its author, since at last he seems to have managed to give shape to a pantheon that has been a mystery for years. And to deities of whom only two lines were known through epigraphs. But by spinning it correctly... and studying in depth Celtic or Indo-European cultures, traditions and beliefs at a global level, we can understand certain objects found in Lusitania or Galicia, as well as what type of offering and which deity it belonged to. Until now these discoveries have been analyzed from a Mediterranean perspective, and perhaps that is why they have not achieved the results, since although there is a great Tartessian influence in the area, the dominant cultures in Galicia and Lusitania were Celtic, so they must be studying and analyzing from the perspective of a Celt, and not of an Egyptian or Sumerian... This has been the key so that after years of analysis and discoveries, we can affirm what we argue in this book. Obviously we are not bringing a revealed truth, and giving rise to scholars to correct us would be fantastic since it would delve deeper into the matter. And I personally am just a fan. Even if I am convinced of my hypotheses, these will only be hypotheses until a professional accepts them, or discards them. We very much hope that you like the book, and find it useful in your adventures and travels through Iberia.

Thanks to:

First of all, to my family and friends for supporting me and encouraging me in my crazy creative projects. But also to those who really promoted and started all this. To my mentors, Jeff the Scotsman. By your student "The Philosopher", as you nicknamed me. Thank you for encouraging me to get started and helping me grow by pushing my first crappy articles. I will continue to improve the level day by day. On the other hand, another special mention to another of my mentors and promoters. The researcher and writer, as well as a friend. Rodrigo Jociles Ferrer. Who motivated me to write the first volume of this book, which today we present republished, with unique and exclusive data and revelations about our pantheon. Thank you for your guardianship and support. Of course we cannot forget our beloved group of ancient bards of Iberia. That from the shadows they shed light with their novels and set us in a time and a land that arouses curiosity in all of us. I'm talking about our beloved Juan Carlos Gascón, Elisa Rivero Bañuelos, Zohar Colls, in addition to the already mentioned "El Rodri". Of course, mention other researchers and friends whom we thank for their work, such as Roland Mor Roy, Ramón Basajaum, el Profesor Chiflado...

But... the truth is that this second edition of the Iberia explorer's manual does exist. It is because I have to appreciate feedback or interest shown by readers of the first volume. You are not many... But you are brave. And as long as I am surrounded by brave men, I will walk firmly.

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1. Pantheon



Trio Morrigna "The Hag"

The Morrigna trio is made up of three sisters and is repeated throughout European Celtic folklore. In Iberia it is about the sisters Anna, Icoona and Batv-Haeto. And they are represented with the triskel.

These sisters embodied the three phases of life and all the cycles of the moon, and belonged to the sacred caste of the gods, that is, they were goddesses among gods. And the gods who held important thrones owed their nobility to their marriage to these goddesses. Even though it was the goddesses who selected their consorts based on their abilities.

Anna, is life, birth, fertility, prosperity, health and purity. The mother figure, the giver. Shelter and protection in childhood by our parents, family and friends. She is a highly matriarchal figure and is unmarried. She is a kind of queen mother of the communities. She is depicted as a mature and beautiful woman. Usually blonde or brunette. Accompanied by a large brown cow and plenty of wheat, as well as fresh, clear water. It's the white lady.

Icoona, is youth, courage, also fertility but seen at a reproductive level. That is, our own reproductive capacity. It is courage and honor, that feeling of youth of wanting to take on the world and be free to travel and explore it. She is represented with a large white mare and the wind. He was a deity that provided courage and energy. She was impulsive and bold and like her sisters, extremely cunning. Perhaps that is why she looked to Endo-belles as her husband, since he was thoughtful, wise and loyal. It's the red lady.

Bauth-Haeto is the end of the road. Death, darkness and illness. But it is also wisdom, justice and knowledge. It represents the stage of life in which we have traveled far enough to be wise, and our task in the community is most influential as trainers. Likewise, the wisdom of understanding cycles, of understanding life and death, and accepting it. Understanding and being grateful that... just as we have fed on the blood of others, the time is coming for our blood to serve as food. She was also the embodiment of cunning and cruel war, as well as divine justice, for death does not allow itself to be bribed. It generated chaos in battles, and then fed on the bodies of the fallen in the form of a crow, which was its animal form. But if this doesn't seem like enough to respect her... wait until you meet her husband. This was Neto. God of war, honor, loyalty and victory. That is why this goddess was also seen as a kind of "Valkyrie". since when the crows were fed, they decided by its taste whether that blood was worthy of the gods, and they would judge the world to which the deceased would go. It's the black lady.

Other names of the sisters:

Anna: Ana, Anu, Annas, Dana, Danu, Annan, Nemain or Anand.

Icona: Ekwona, Ipona, Ibona, Ipolka, Rhiannon, Macha.

Bauth-haeto: Bauth-Haeto, Bath-Haeto, Botoa, Badhb, Badb, Badb-Catha, bibe, Morgana.

This trio is not only repeated in Indo-European cultures, but we also see a representation of them in Greek culture, as well as in Nordic culture.



Akerbeltz

From the Basque *aker* (big goat) and *beltz* (black).

This. It is an ancient Basque spirit that appeared physically in the form of a large black bipedal goat, as expected.

This goat is associated with knowledge and freedom. It is a being believed to bring wisdom to humanity. Just as he can be your protector in the darkness.

It is because of these attributes that during Christianization he was associated with the Angel of Light, or Lucifer. The one who brings knowledge and shines in the darkness. And so he was demonized as this angel was demonized in Christianity.

Akerbelt has a clear link with the Templars' Baphomet. who worshiped the angel of light secretly under this figure. It is also linked to the Sumerian Enki, the Norse Loki, or the Greek Prometheus.

This being is invoked by the Covens of witches or Basque *sorinak*, since it is unknown when. Already since the middle ages. It is said that witches went to the mountains of invocation. Some peasants narrated that before midnight they saw them flying from the villages towards the mountains and hills.

On the other hand, this tradition is so deeply rooted that the neighbors themselves lived in communion with the witches, and they were and are a kind of "Priestesses" in the village, with a certain spiritual weight.

This facilitated the inclusion of members of the village in the rituals from a very young age.

Many stories of what these rituals could be like were documented in interviews with young people who had been taken to them and initiated into these ancestral rites.

Fantastic facts such as the following have been documented:

According to the records; On ritual nights the witches or *sorginak* went to hills or mountains where the ritual was performed. These often appeared flying.

But not only them participated. Members of the villages came in the traditional way.

These witches began to dance and perform invocations to Akerbelt around a bonfire. Akerbelt would appear.

They would exchange wisdom and later exchange free love with everyone. Including Akelbelt.

It must be taken into account... That these records were carried out by people with certain political and religious interests. For example, many of them are from the inquisition itself.

Personally, I doubt that Akelbelt's followers were furros... Although you never know haha.

Truly the figure of Akelbelt is the figure of a guardian of nature and a guardian of those lost in darkness. It is a being that has been unjustly demonized. Unlike the Gaueko, which is a dangerous being. In Christianity we could relate Akelbelt to Lucifer and Gaueko to Satan.



Ana

The name Ana comes from the ancient Iberian Celtic and means "Duck or Swan". Thus, the Ana or Guadiana River, in those times was known as Onnís Ana, "Ana River".

Also known as Anna, Anu, Annas, Laneana, Dana, Danu, Annan, Nemain or Anand Christianized as the Virgin of Soledad of Badajoz or the Virgin of Covadonga in Cangas de Onnís, a name that derives from Celtic and means something like lady of the white fountain.

From what we have managed to investigate about this goddess in the peninsula, she was a mother goddess, linked to rivers and fertility, as well as cleanliness and purification, abundance and health. One gives the main deities of nature. And linked to the territory of the entire bed of the Annas or Guadi-Ana River as a place of residence and physical representation of the goddess. It was related to the cow and the swan as an animal. "Again we see that the Ana River is also full of swans." Ana is considered the ancestral mother of all the gods. It is associated with the colors white and earth, emerald and ruby as stones. In addition, a cloak is related to him as a protective symbol. The cloak was a very important garment since it allowed you to protect yourself from the cold and the elements, as well as go unnoticed. The cloak was a symbol of her maternal protection.

She is also related to breasts, not in a perverted sense, but rather matriarchal, as a giver of food. Here the cow also comes into play as a representation, its milk and cheese feed the communities. It is also a strong and majestic animal that defends its young. We see some similarity in the white lady and giving mother, as well as in the water element with Noctiluca or Iunstar, but they seem to be different deities. Iunstar is more related to the sea and Anna to the rivers.

She was one of the three Morragna sisters, along with Bath-Haeto "The Black Lady" and Iccona "The Red Lady".

Anna embodies land and water, fertility, sustenance, abundance and well-being in communities. She was a beneficent goddess. And worshiped in communities for prosperity. With Anna there would be resources and health.

Unlike her two sisters, she did not have a consort. It was a synonym for supremacy and independence. She was often represented in the form of a beautiful mature woman, with plenty of wheat and accompanied by a large brown cow with large antlers. Anna was not only autonomous but also had the ability to support the community and be a great leader who grants long times of peace and prosperity. In both this goddess and her two sisters we can see the roles and importance that women had in ancient Indo-European communities. And a place

of pagan worship to Laneana is preserved in Torreorgaz "Valdesalor, and another in Aldeia de Ponte.

Today it has survived Christianized in some patron saints, such as the Virgin of Soledad. Patroness of Badajoz. "That with its mantle covers and protects the city, giving prosperity" City that "South of the river" in the Celto-Tartesian era, received its name. And a city in which she was worshiped as the main patron saint. The city of Anna was located on the banks of the Anna River. In the location of "Los sines de Ana or Erisana/Ersana" Erisana would be the name received by the two hills that the Anna River divides as it passes through Badajoz. And the northern part of the city would be known as Bothoa, or Botoa. Name that she continues to receive and would belong to her sister, the black lady. Current old lady of Botoa and patron saint of our warriors and farmers.

Despite having had great worship in the peninsula during pre-Roman times... Little is known or remembered today about this goddess, with a great presence in Lusitania, where one of its main rivers bears her name *Guadi-Ana*. Since when the Berbers arrived, they did not change the name of the sites. They just translated it. It is the example of Badajoz; Batal-Aws. Something like peace of Augustus in Arabic. As this was previously *Pacem civicam augusta* and previously Erisana. The same thing happened to the river. *Guadi* means river or water stream in Arabic, and *Ana* its original Celtic name. Also appearing on Roman and Visigoth maps as the Annas River. And we were able to locate Erisana thanks to the Roman texts about Viriatus. As well as popular folklore and the encounter between generations of neighbors with artifacts of the time. Regarding Erisana... in Celts of Iberia Folklore we claim to have unraveled the mystery, and Erisana, meaning "The breasts of Ana"

As we know, for the Celts, temples or places of worship were natural places, where they believed that their divinities manifested themselves. This place where we located Erisana, to our gratifying surprise, is located between two hills crossed by the Anna River where it joins the Gévora, "a river associated with its sister Bautv-Haeto" as well as two other rivers. These hills would be the hill of Anna and the hill of Botoa. Current Alcazaba or Cerro de la Muela and fort of San Cristóbal. Between the two of them they would be known as "Erisana" Anna's breasts.

Add to these coincidences that Anna's home in Ireland was also located in the valley of a river that embodied her, between two hills, in Kerry and known as *Da Chich Anann* "Anna's breasts." Again we see that geographical parallelism between the Anna River and the city of Erisana. Could Cerro de la Muela and Cerro de Botoa, the current citadel and fort of San Cristóbal, divided by the Anna River, be "Anna's Breasts" in Iberia? In Celts of Iberia folklore we dare to affirm that yes, that Erisana would mean something like Ana's breasts. And that the hill of Botoa or Fort of San Cristóbal, was known as the hill of Bothoa

or Bautv-Haeto, and the hill of the muela or alcazaba like Anna's hill. It is also an important place because the Anna and Botoa rivers merged. Uniting both goddesses into one.

From what you can see, this is one of the most forgotten deities during Christianization and there was a special effort in it. Not only on the peninsula. To our Irish neighbors, for whom she was also one of their main deities and also had a place of residence in Ireland for this goddess. The same thing has happened to them and they have had to carry out a great research effort to "resurrect" this mother goddess. We leave a text excerpt about what our neighbors have found out:

Text extracted from the book: The Book of Celtic Myths; Realm of History

Celtic gods and goddesses:

Ana, Dana, Danu, Annan

The primordial goddess of nature

Little is known about the goddess Danu, progenitor of the Irish gods. It is sometimes depicted as water, an important source of life. The gods are the Tuatha Dé Danann, the "People of the Goddess Danu", but very little is recorded about her other than her name. Danu may have had little function other than as an ancestor or creator, so much of her story may have been discarded by the Christian monks who recorded the myths of the Tuatha, as they preferred to portray them as ancestral humans rather than deities. in his own right.

Danu is related to the Welsh goddess Dôn, and possibly Anu. The roots of the names Dana and Don have connotations of wealth, abundance, and shining water.

Counted among the oldest Celtic gods of Ireland, Anna (also known as Anu, Dana, Danu and Annan) possibly embodied the primordial reach, and her epithets described her as a mother goddess. Thus, the Celtic goddess, often portrayed as a beautiful and mature woman, was associated with nature and the spiritual essence of nature, while also representing the contrasting (although cyclical) aspects of prosperity, wisdom, death and regeneration.

Anne's role is very pronounced in Irish mythology, where she is often known as Anu, Danu or Dana, and is considered the divine mother of the Tuatha Dé Danann ('people of Dana'), the supernatural race (or tribe) of Celtic gods who possibly formed one of the main pantheons of pre-Christian Gaelic Ireland. To that end, their cult center was probably based in Munster, while two hills in County Kerry are still known as Da Chich Anann ('The Paps of Anu').

The goddess Dôn in Welsh mythology was also often associated with her Irish matron counterpart. On the historical side of matters, Anne (or her related deities), despite her relative discretion in folkloric references, was among the major Celtic gods not only in Ireland but also in Britain and Gaul.



Arconi

From the Celtic root Art-arc, which means bear. Arconi means something like the lady of bears. The goddess of wildlife and hunting. She is linked to the bear "in Iberia" and the bow as symbols. She was a guardian goddess of nature and animals, but also of hunting and hunters. She represents the balance of the ecosystem. As we say, in Iberia, she is directly represented by a bear; however, she is linked to all animals in general and can be represented by another depending on the geographical area of Europe. The bear-shaped "verracos" were made in her honor, and they could also represent Decertius.

She has epithets throughout the western Iberian Peninsula, from Cantabria and Asturias, through Vetonian and Lusitanian territories, to Baetica itself. The city of Urso may be linked to the worship of this deity. Although her cult also spread to the east and the Pyrenees. Her most famous epithets are Sigüeza, Guadalajara, and Huerta, Zaragoza.

On the other hand, we have the famous bear warriors of Cantabria and Asturias, warriors who worshipped this goddess riding bears into battle. "You can read about them in the chapter on Great Deeds."

According to researcher Alver Ordoño, this deity also had a male form in some areas of Celtiberia. He adds that warriors ritually drank the blood from the bear's brain, which automatically imbued them with the animal's strength and ferocity. This, he argues, and we agree. It could be the Neolithic and Iron Age origin of later berserker warriors.

Arconi in other Celtic and Europeans cultures:

Ireland: In Ireland, she was known as Flidais, and instead of the bear, she was associated with the deer as the most representative animal.

Gaul: In Gaul, she was known as Arduinna, and in this version, she appeared riding a wild boar.

Rome and Greek: The Romans called her Diana. A deity we all have in our popular imagination through movies and books. For the Greeks was Artemisa.

Slavics: Skaði



Ategina

Ataecina or Atagena, also known as the goddess Brighid, or Brigida And Christianized as Saint Lucy and Saint Brigida. She was a goddess associated with hell and worshiped mainly in Lusitania. She was goddess of the underworld and the earth, but also of rebirth, flowering and spring, artistic inspiration and poetry. She has also been Christianized as Saint Eulalia of Merida.

It is associated with the goat as an attribute or sacrificial animal. To represent it, bronze figures in the shape of this animal were used. And with the cypress as a tree.

Their abilities were regeneration, rebirth, fertility and death, as well as art and literature. And he was invoked in healing or birth rites.

For this reason she was related to both the goddess Demeter or Ceres and the goddess Persephone. Initiation rites such as those at Eleusis, considered by the Romans to be of great importance, are attributed to him. These initiatory rites were kept with great secrecy and united the worshiper with the god, including promises of divine power and rewards in the afterlife.

According to folklore, March 20, the day spring begins. We will be able to know if the cold of winter will continue to last or if, on the contrary, the heat will arrive soon. If the day is sunny. It implies that the goddess spends a lot of time searching for firewood for the rest of the winter. So this will be lengthened. While if the day is rainy. It means that the goddess hardly needs firewood, and has retired early to her home. So the good weather will arrive soon.

His cult expanded throughout Celtic Beturia. La Beturia corresponds to the territory between the Anas "Actual Guadiana" river in Huelva and the Betis river in Seville. That is, between Huelva and Seville. Celtic is known as the Badajoz territories that encompass the valley of the Anas River in the province of Badajoz and Portuguese Alentejo. So we can reduce his cult to the geographical areas of Badajoz, Huelva, Seville and Alentejo. Its main sanctuaries are located in Turobriga, Huelva and in Álcuescar, Extremadura. But there are numerous places of worship between Mérida and Cáceres, a city that bears the name of this goddess in Latin. (CA CERES, CIVICA CERES, CITY OF CERES, CÁCERES.)

The name Ataecina could come from the Iberian Celtic languages; ATE GENA "the reborn".



Baudv-Haeto/ Bauth-Haeto.
Badb (Bibe), Badhbh, Badb Catha

Iberia-Galia

Bautv-Haeto/Bauth-Haeto/Bath-Haeto/Botoa/Bothoa/Trebaruna

Irlanda

Badhb/Badb/Bibe/Badb-Catha.

Inglaterra

Morgana.

Cristianizada en:

Virgen de Botoa. Virgen de Chandavila.

Bath is a goddess, linked to intelligent and cruel war, justice as well as chaos. And like almost all gods, she was one of the queens of the underworld. Death itself was also considered. She was the one who came to claim souls. Hence perhaps its link with the attribute of justice... since death is the same for everyone... and does not allow itself to be bribed. She was also in charge of selecting the souls of the most honorable warriors who fell in combat. Since her husband was Neto. God of war, honor and victory. Therefore she was also seen as a kind of Goddess-Valkyrie.

She, a goddess of war who sowed chaos and terror to achieve victory with her cunning and then feeds on the blood of the fallen in the form of a crow... He, a god of war, honor and victory.... Personally, I'm not bothering that couple... If I were their children's teacher, I would be afraid to call them to tell them that the child has failed... Well, between the two of them they embodied all the faces of the war.

She was also one of the three Morigna sisters, along with Icoona and Anna.

The colors with which he was linked were black, lilac and blood red. Although he is characterized as an especially pale entity, with hair black as night and eyes blue and cold as ice, death being one of his attributes.

Bauth-Haeto could appear in different forms, in the form of a crow, but also in the form of a young warrior witch, that of a dark old woman, an owl or that of a hooded crow. But I could also use blackbirds, penguins and all kinds of birds related to the crow.

Among his abilities was to influence the battle, sowing chaos and terror among the ranks. But this goddess was also linked to the grim reaper. Certain omens were considered warnings from this entity as a warning of imminent death, such as the sound of screams with no identifiable origin, or the appearance of crows before a battle, which meant that the battle would be a carnage and this goddess would feast. . He had the power to decide the course of the battle. They

say... that after a bloody battle, when the crows began to eat the bodies of the fallen... It was the goddess feeding.

This also reminds us of the medieval Iberian legends about the birds of death, a series of birds such as crows and owls that appear making strange sounds and announcing death.

Today he is worshiped in Lusitanian covens with rites performed in Portuguese and invoked under the name of Trebaruna. And they link it, in addition to the crow, to the snake as an animal.

"Bath/Bautv-Haeto" Its name in the ancient Iberian Celtic languages means violence and combat, although in Irish badb means raven. Animal with which this deity is associated and represents. In Ireland this deity is known as Badhd or Badb Catha which means raven and battle. In England she is known as Morrigan or Morgana. And possibly the Norse goddess Hela is a cultural descendant of this ancient Celtic goddess. It is believed that the word Banshee was derived from the root Badhb. While Morgana despite having evolved in Britain as the name of a single deity. Evolution of the word Morigna. Name used to designate the trio of sisters; Macha "Iccona, Ekwona, Rhionnon", Annand "Anna, Dana". And Badhd "Bautv-Haeto, Badhb Catha, Morrigan." Morrigna is like a conjunction of the three sisters. Ironically, its location in Iberia is at the point where the Botoa River joins the Annas River and two other rivers, between the valley of two hills in what was known as Erisana. "Anna's breasts." Today known as the Guadiana peak in the city of Badajoz. Between the hill of the citadel and the hill of the San Cristobal fort. This seemed to be a bonding place between the two sisters.

It must be taken into account that this goddess was represented with the raven and the owl. And the crows for us solve once and for all the great mystery, so many idols of hidden eyes found in Badajoz, they were offerings of warriors to the goddess, since we located the residence of Bautv-Haeto in Botoa, Menacho Barracks. Shortly before the "Anna breasts" or Erisana, a division formed by the Anna River between the Cerro de la Muela and the Cerro de Botoa de Badajoz. The hill of the molar would be destined for Anna and the Tartessian civilization. While Botoa to Bautv-Haeto and the Keltoi civilization. Both places on the river have been yielding evidence of this era and civilizations for centuries... Even though most of them were destroyed or reburied. Largely due to the ignorance regarding the value of such pieces by the former inhabitants of the area, but we must add the wars suffered, since it has seen everything from Napoleonic combats to German bombings. Anyway... Many catastrophes. But we are convinced that there will be evidence waiting to be found.

But it is known by the residents of the area, through causal encounters with artifacts, over long generations of residents, that pre-Roman remains are hidden under those hills. But that is not our job nor do we have the training or

instrumental capacity for it. So we will limit ourselves to what we can investigate and scrutinize.

From Celts of Iberia folklore we have followed a series of clues or evidence that make us think that Baudv-Haeto is not only still among us, but that he preserves his home, thus all his grandeur and power.

The Clues that have led us to our conclusions are several; Official archaeological and linguistic records. Where we started from and there is not much. Geographic, phonetic, traditional and the legends themselves.

We must visualize Baudv-Haeto as a kind of Lusitanian "Athena", only a little bloodier.

It is known that she was one of the main deities of the Lusitanian pantheon and warriors entrusted themselves to her to win their battles with intelligence. But where was he?

We have found two so far;

The first is that we can confirm another current place of worship for the Goddess, or Black Lady today... and where her cult has remained alive for millennia. Once again we move to the Spanish-Portuguese border, to the ancient Lusitanian forests of La Codosera. These forests are famous for their legends, their rivers, their wolves, as well as their witches' covens. These witches worship a very specific virgin. Patron saint of those forests and with a chapel there. A virgin who dresses in black, and is quite linked to death and witches. She is the Virgin of Chandavila or Lady of Sorrows. Add to that the fact that this virgin is dressed in black and shows herself with that face... somewhat gloomy... It is not a coincidence or by choice either. This place is famous because several nuns at different times claim to have seen apparitions of this virgin. And many pilgrims come to this holy place. The appearance with which it has always been described has been that... The same as that of the goddess called "The Lady in Black" and curiously, the coir is also full of sites of hidden idols. Idols with which tribute was paid to this deity.

For the second geographical location we have been inspired by Roman writings on the one hand. As you can read in our narration about the epic of Viriato. According to Roman chroniclers, a Roman camp was built about 60 km from the city of Erisana to confront it. Next to which Viriatus would defeat the Romans in a continuous forest on the other side of the Annas River. To this from Celts of Iberia Folklore we add the Badajoz legend of Viriato's victory on the hill of the current fort of San Cristóbal. As well as the tradition of confrontation between people from Badajoz and people from Emeritus in the roles of Celts and Romans. That would come from the peace signed in Erisana and Lusitanian annexation to the Empire. Where Erisana would be renamed Pacem Civicam Augusta, and its

citizens to this day, Badajoz. It was later renamed Batalaws "Peace of Augustus in Arabic". And currently it evolved to Badajoz. Which made us suspect that the Tartessian city of Erisana would be the current southern part of Badajoz or the old town.

Following empirical data we arrive at Badajoz or Erisana, close to the year 300 BC. However, if we also follow the legends and folklore. And we review our publications on the columns of Heracles and Atlantis. Just as we review the myths of Breogán, Son of Span and grandson of Herakles. We find the myths that Span, Son of Herakles, would be the founder of the current Toledo and Badajoz. If we put together the theories of the Hellenic invasion reflected in the myth of the columns of Heracles that we develop in our article. And we add the recent discoveries in the translations of the Turuñuelo tablets made by the researcher Don Georgios Díaz Montexano, which confirm our theory about the interpretation and meaning of this legend. We are located in Badajoz around the year 700 BC... But who knows if it could be older as a settlement. Proving it will be difficult... since with the exception of the surrounding megaliths and the hidden idols... We will not be able to show more evidence yet. But we do know for sure the great plundering suffered during the last 100 years in these lands, as well as deposits waiting to be studied. But that is to come. So we will limit ourselves to the year 700 BC as the legendary year of the foundation, finding this settlement populated by Celts, Tartessians and Spartans. This is also reinforced by the historical self-perception of the Galician people of descending from Lusitania Celts and Spartans. "Perhaps this would explain why Baudv-Haeto is a kind of Athena, only more Spartanized. "Less reflective and more determined"

But... If the territory south of the Annas River belonged to the Tartessians and was called Erisana... What was the name of the part of the current city that is located south of the river? What town did he belong to? And... What does all this have to do with Baudv-Haeto?

Well, surprisingly, according to the research of Don Rodrigo Jociles Ferrer. That area was the territory of the Lusitanian clan of the Celts and was known by a name identical to the current one. Botoa. The Keltikis or Celts who lived in the Botoa area were known for being great warriors and the area was known as a defensive stronghold.

But what exactly is Botoa today?

Today Botoa continues to be a place, as well as a sacred protective deity of great warriors who guard and protect their land.

The Botoa Highway surrounds the entire San Cristóbal Fort where, according to legends, Viriato won.

This road or path to Botoa continues along the path of the Gévora River, a tributary of the Annas. Until you reach Botoa itself. Tour that our warriors continue to make daily, since in Botoa, the Botoa barracks or "General Menacho" is located, excuse the redundancy. One of the most important barracks in the Spanish national territory.

But... And as a deity?

Well, today we have our beloved virgin of Botoa, "surrounded by sites with hidden idols." Patroness protector of our soldiers and who resides in the barracks. A Virgin as queen and protector of warriors, where a Celtic goddess, protector of warriors, previously lived... and both have the same name. At Celts of Iberia Folklore we believe that it cannot be a coincidence, and as happened with other Celtic deities that survive in Christianity under images of saints or demons. For example, Vaélico and the Wolf of Santiago, Noctiluca and the Virgin of Carmen, or Akelbeltz and Lucifer. Baudv-Haeto also did more than survive. Going on to become the great virgin of Botoa. Patron saint of our warriors.



Bormanicus

Bormanicus and in Iberia, Bormo and Bormanus in Gaul, Borvo in the Islands and Borvotomago in Germania. He was a god of hot spring waters and responsible for their healing properties. But do not confuse with Cabar sul "Belenus", who was a solar deity and also of hot springs. Although it is true that the Romans mixed Borvo and Cabar sul in Apollo. Borvo was limited to the warm, healing waters of the underworld as well as the springs that surfaced.

This deity could also appear in the form of Bormana or Damona. Since it was a deity that sometimes appeared as a male entity and other times as a female entity, just like what happened to Cabar-Sul.

The name could derive from a common Celtic root that would mean something like bubbling, boiling, or noisy.

The animal associated with this god is the snake. The snake can enter and exit between worlds, in addition to being related to healing, "The shedding of the skin." And as a purifier, by preying on vermin. Another deity to which she is linked is Ilurbeda, but in her case as guardian of paths and borders between worlds. In the case of Borvo it is due to the healing of the waters, and because they emerge from the ground, as if they had come from the underworld, with the magic of healing.

As a vegetable it is related to the laurel.



Cabar-Sul

Cabar-Sul "Belenus, Be lenos, Bel or Beli Mawr" known as the beautiful and shining one, was the incarnation of the sun and one of the oldest and most revered Celtic gods in Europe. Cabar-Sul was the name it received in Iberia. Some sources represent her as a female deity, and others as a male deity. Parallels are made between this god and the Greek Apollo, and healing powers such as those of the natural hot springs of the peninsula are attributed to him, as well as to Bormanicus. But they should not be confused.

It has some inscriptions in Beira Baixa and Extremadura.

This solar deity was linked to healing and invoked for protection, abundance of resources and the well-being of the community.

As symbolism, he is represented with the horse and the wheel, or rather a horse cart on which he crosses the skies shining. Even though there are representations of him in battle mode mounted directly on his horse, launching lightning bolts, and using the wheel as a shield.

We can mention as an example the Sulphurous Water Spa in Malaga, in La Hedionda. According to legend, a group of Romans who were in the area decided to bathe in this spring to which the Celts already attributed healing properties. The Romans, seeing that they were cured of the scabies infection, ordered the spa to be built there. Legend has it that Julius Caesar himself bathed in it and was the one who gave the order to build the spa. Medieval chronicles also tell us about an ancient demon that resided in its waters and is the cause of its sulfurous state and its healing properties. And this is the case of many spas in the Iberian Peninsula. Again the figure of an ancient deity converted by Christianity into a saint or demon. In this case, a demon despite his benevolent and healing nature.

Although if we review our folklore carefully it is not always so benevolent, this is the case of the legend of Encanto Mancebo. Who by his physical characteristics and his habit we can induce who he is. Only in these legends he punishes the greedy. Perhaps beauty is the only wealth that this deity admires and that is why he punishes those who, being rich in beauty, waste it by pursuing material things.

Camal

Camal or Camala: With few epithets, almost all in Lusitania. Camal was a goddess associated with love, fertility and Beauty. She was the goddess of beauty. He is associated with flowers, he was a protective figure for women. And it was invoked in attraction rituals.

In Ireland she is known as Clíodhna and in Greco-Roman culture, she is known as Aphrodite or Venus.

As an animal, he was linked to the rabbit. Since it was an animal related to beauty, elegance, fertility, sensuality and the cycle of life.

The deer and the dove could also be associated with it. As a vegetable it was embodied in flowers.



Candamius

"This specific article was developed jointly in a discussion on the Facebook page Madre Iberia among a group of scholars, so we cannot claim sole authorship of what is published here. We would only like to thank those who participated and contributed a wealth of information."

Who was this god?

God of the Sky, of Storms and lightning of the Cantabrians and Astures, He was the main deity of these lands and they came as a place of worship from all over the peninsula, since they considered that he lived there.

Where did he reside?

For ancient peoples, deities were more earthly than they are for today's civilizations influenced by Judeo-Christian monotheism and its derivations: "Islam, Bahais, heova witnesses, Protestants..." This led them to think that the gods had an earthly home, they had a place of habitation where they went to worship. As we have already said, in this case it would be in Cantabria and Asturias. But there turns out to be a peak at the mouth of the Asion River called Candiano. Could this be the specific geographical point where this deity was thought to reside?

Origin and meaning of the name:

Candamius, Candamius is an epithet, not the name of a deity. It possibly comes from a root of the Celtic language meaning "bright" or "luminous". It appears in the epigraph, for example, in IOVI CANDAMIUS, between Asturias and León. Maybe if that's why its associate it with lightning and the sky.

Parallel or similar deities.

On the one hand we have the already mentioned Thor, please do not confuse with Tyr, and here I ask for great care since the figure of Tyr has been used not long ago for political purposes distorting its meaning and real origin, Tyr is a god of Norse origin, he has nothing to do with Thor except that they were on the same side and were friends. Tyr was the general-in-chief of Odin's troops and was destined to lose his hand defending the god of gods in Ragnarok, He was a god of war just like Thor, yes, but he was the god of perseverance, honor and stood out for never surrendering, he was not Odin's son but Odin recruited him after defeating him in combat when he was amazed by Tyr's determination, He was the image of the perfect warrior, That's why certain movements used him as a representative figure, but he's Nordic, not Germanic, Slavic and Germanic are different things and he doesn't even share DNA, or blood group. We can clarify this with an example in the Iberian gods, Both Endovelicus and Candiamo are warlike deities but different deities, the same happens with Thor and Tyr. Having clarified this, we proceed with the list of gods with characteristics common to Candamio; Thor (Slavs), Tanaris (Italo-Celts and Germans), Jupiter (Italo-Romans), Zeus (Greece) and lastly, the doubt of; Could Candamius and Neton be the same Iberian god with different names? What I doubt very much

is that he was the God (all pantheons had a supreme deity who was the god of gods) since in the Iberian pantheon that figure already existed and was named as "God" (how messy that last one has been).

We are going to conclude with the conclusion that just as whales and dolphins have a common genetic ancestor with wolves and dogs, being completely different species today, the same could have happened with these ancient gods who may have a much more archaic root unknown today and is the direct consequence of their respective evolutions in different cultures.



Decertius

It was customary among the Celtic peoples to consider that deities, or superior spirits, lived in the mountains and mountains. Of all these mountain deities of the Iberian peoples, there was one that included them all as the main deity.

This was Dercetius, God of the mountain. Also known in the islands as Dagda. This god "Decertius" was of Lusitanian-Galician origin and it is believed that the mountain where he was worshiped and lived would be in this area, with a list of several suspects.

It was linked to strength and stability. As well as with generosity and balance. He was a god of protection of livestock, pastures and the home. He was a god who transmitted security and confidence. He was worshiped and his rituals were performed on the mountain peaks. Attributes such as a large mace, or staff, are also represented. And the Irish Dagda includes a cauldron that never runs out of food. The cauldron of Decertius may have been lost over the millennia. As well as some legends speak of a magic harp capable of controlling the weather.

This deity would be embodied by the bear as an animal. And with the oak as a plant. The bear is also associated with the goddess Arconi.



Endo-Belles

Also known as Pwyll or Cernunnos depending on the geographical area of Europe.

Andevel/Endevel/Endovélícus/Enoveliano/Endovelico/Enobolic.. And the Romans adopted it as Pluto or Serapis. And in the Norse pantheon we could visualize him as Odin in west slavic folklore and as Velles in east slavic folklore. Christianized like the angel Lucifer. But also like Santiago.

Main deity of the Lusitanian pantheon, his cult and figure has been kept alive for more than 3000 years in pagan covens. This deity. Or rather, his cult. Like Akerbelt in the Basque territory, it is one of the few that has survived to this day. Hence its great importance for the Iberians. Ironically, both were linked by Christians as "Lucifer." Although in defense of Christians, we will add that these three beings have common attributes.

Meaning: The great dark, dark or black lord. Even though another translation translates it as The Great God or The Great Dark God. Hinting at his place as god of gods.

He is the god, the supreme king of the underworld and the ultimate guardian of nature, lord of clairvoyance, illumination, knowledge, medicine, dreams, visions, illusion effects, war, the fallen, god of fire, creator, the light in the darkness, organizer and preserver of the universe. The security of the sun, gnosticism. He could heal and grant visions through dreams.

But... this god owes his crown to his consort, The Goddess Icoona, One of the three Morrigna Sisters, who chose him as husband and king. She is the representative of cunning, bravery and honor. And the representation of justice, loyalty and knowledge or wisdom. "Let's say that Endo-Belles was the reflective one and Icoona was the action one."

Linked to Venus, this being called "The Morning Star". According to the ancients, this was the eye of Endo-belles, which he removed and placed in the firmament to illuminate and guide.

Animals: The wild boar "an animal linked to the darkness of night and death" was the form in which it was most represented, it was its symbol or form of war and with this representation of the god protection was sought. Although it could also take the shape of a deer, it was represented in this form to show enlightenment and wisdom. Or sometimes send his Vaelic emissary in the form of a wolf. "vailos, Valk, vailk, valik; "Wolf in old Lusitano"

Many believe that the pig-shaped boars are in honor of Endo-Belles, while the bull-shaped ones are in honor of Neto.

Places of residence:

In their temples there was always some pool of underground or extremely deep and dark water. So dark that they create a mirror effect. As well as some type of staircase or staircase.

In these temples their faithful slept, waiting for the dark lord to reveal himself to them with some advice or amendment. Even though in times of war, the druids, in ritual sacrifice, opened the entrails of prisoners of war still alive to interpret the future and predict battles based on their status. This habit terrified the Romans. Sanatorium incubation rituals were also carried out, that is, sleeping in order to wait for a divine revelation or divine healing.

This god was fundamental for the druids, and in their dreams they asked them for the revelation of the management of the elements or other arcane practices.

The two places we know of are in Lusitania. One is located near the city Lucefécit, on the Lucefécit River. This sanctuary is the most famous of all.

About this place they say that the brave people who have dared to spend the night in the sanctuary and sleep there. They claim to hear sounds of wild boars and wolves at night. As well as having a series of strange dreams that they could not describe, in which they noticed the presence of a large dark figure.

The other one that we know of is Pego do Inferno, on the Spanish-Portuguese border between Alentejo and Badajoz. And I won't lie, I didn't last long in the water...

This entity continues to be venerated and worshiped by pagans throughout the peninsula. So even today you could come across it. Luckily he is a guardian.



Gaueko

If you are heading north and are thinking of doing the Camino de Santiago, or some other type of pilgrimage or exploration in those parts. I must warn you of a danger...

A greater danger than Los cuelebres or the Santa Compañía. An ancient danger that lurks in the darkness. This Danger... is... darkness itself.

And the only way to survive him is by entrusting us to the protection of Vaélico or wolf of Santiago.

I'm talking about the Gaueko. An ancient Basque demon, who embodies darkness itself...

This Demon is so old that it is remembered even before we begin to write our history, and it has survived in different times and religions.

As a Celtic deity.

He was the god of the night, and lord of darkness. It is usually invisible although it also appears as a large bipedal black wolf, or black werewolf. (And unlike Vaélico, a benevolent and protective wolf deity) The dark Gaueko did not bring anything good.

It could also appear as an owl, or in the form of any nocturnal animal.

This deity considered himself the enemy of men and enjoyed stalking shepherds at night and devouring them and their livestock. It also fed on the souls of the deceased who were on their way to the afterlife.

Gaueko has under his control all the spirits, genies, monsters, creatures and even minor gods that inhabit the night. (Except for the wild wolves themselves which are controlled by Vaelico, as well as ravens which are a thing of Bath-Haeto).

Vaélico in turn was considered an enemy of the Guaeke, since it was Vaélico who came to the rescue of travelers and the dead that the Guaeke intended to devour.

On the other hand.

After Christianization, those pilgrims who go to visit the resting place of the apostle Santiago claim to be attacked at night by El Gaueko, a dark demon, who takes the form of a black werewolf. And they also claim to have been protected by what they call, the Wolf of Santiago. A great white wolf that protects pilgrims at night and commands armies of wild wolves. Again the case of two Celtic deities converted into saints or demons based on their attributes and surviving the millennia...



Icona

Ekwona-Icona

This deity is known by different names depending on the geographical area;

Lusitano-Galego: Icona

Gaulês/Indo: Ekwona

Ibero: Ipona-Ibona

Grã-Bretanha: Rhiannon "Great Queen in British Proto-Celtic"

Irlanda: Macha

Roma: Epona

Icona, is one of the three Morrigna sisters, along with Bautv-Haeto and Anna. Icona is also the wife of Endo-Belles and supreme queen of the Lusitanian gods. This having crowned Endo-Belles. Endo-Belles being a king of knowledge, and wisdom. As well as honorable, loyal and fair. While Icona was cunning, courage and courage. As well as fertility and freedom. Icona chose Endo-Belles as king because of his attributes.

Originally this deity was represented in the form of a mare. The horse was Cabar-Sul "Bellenus". Although she later evolved into a woman accompanied by a horse and a mare. Depending on the area they were called Potnia and Theron, or Potnia and Hippon.

Icona was a goddess who embodied the sacredness of this animal, she was the horse goddess or divine horse. Known for her beauty, her cunning and her strength. She was linked to water, fertility and death, and like all gods, to the underworld. Where they lived. She was also a mother goddess. "In Wales and Britain the kings entrusted themselves to her to protect themselves from betrayal." Welsh tradition also tells that when Pwyll, her husband, saw her for the first time. She appeared in the form of a golden goddess, mounted on a majestic white mare. When he wanted to meet her, she began to ride, leaving him behind and laughing for three days. The third one, she let him come closer and get to know her. At that time she convinced Pwyll to together kill Gwawl, who had tricked her into becoming engaged. According to this narrative, Pwyll would actually do little during the plot, since it seems that Rhiannon was on her own to think of the plan and execute it. In fact, in the book of Mabinogion she describes how Rhiannon does not value her husband precisely for his ingenuity, in fact, she considers him quite uninventive. But she considers him loyal and noble, and that was what she valued, how ingenious she was. An injustice would later be done to Rhionnon, in which the qualities she valued in Pwyll would bear fruit. And after many years, justice was served. If you want to know more about the myth, we recommend reading the Mabinogion.

But back to the attributes of the goddess. The horse has always been a sacred animal in the Celtic world, and in the Iberian world, by far the most sacred of all.

It symbolizes heroism and was very common in funeral trousseaus of warriors and nobility. We think that those that represented mares were representations of Iccona, and those that represented horses were representations of Cabar-Sul. But we surely know that they were medals for heroism. Horse racing was common in meetings and festivities among the Celts. Horses gave prestige. And this is still preserved in Portuguese and Irish traditions. The countries of Celtic origin in general are famous for their horses. The English horses, or the Spanish and Gauls. And of course the Irish and Lusitanian horses as we have already mentioned... They are famous and recognized throughout the world.

They were also used to represent it; horseshoes, mare skulls, or the wind itself were linked as a symbol of speed and freedom.

We find stelae between 2000 and 4000 years old with her name from Lusitania "Place of birth and where this goddess was believed to dwell" to the entire Celtic world, as she was one of the most widespread and common deities in Indo-European culture.

We can also see a tribute to this goddess in the video game The Legend of Zelda, where we find a mare called Epona.

"Special thanks to our friend Juan Carlos Gascón for the help with the transcription of the pre-Roman languages and the correct writing of each culture."



Ilurbeda

Ilurbeda: Goddess of the Roads and Mountain Passes.
Symbolized with the thorn, the cross and the snake.

The Celtic people have believed in crossroads as places linked to death and darkness; They were seen as trading points between the devil and the souls that wandered there. This fact motivated the presence of some divinities on the roads and crossroads, to whom stones were offered as well as prayers. Their accumulation at a fixed point led to the subsequent erection of elements indicative of the place, such as pilasters, busts or transepts.

Even though Ilurbeda is a name of Veton origin, with a possible physical location in the city of Ilurbida, cited by Ptolemy. The word Ilurberrixo/Ilurberrixoni is preserved among the Basque vocabulary. And it means new hawthorn. Which gives us an idea of what the name could mean. In Lusitania it has records such as that of San Martín de Trevejo, in Cáceres. Just as there are in Salamanca, Ávila and Sintra.

This goddess, in addition to being a guiding goddess, of wisdom and intuition. She was also a protective goddess of "Borders", not only physical, but also spiritual. This goddess was invoked to prevent the dead from leaving certain territories and disturbing the living. Hence its connection to the world of the dead. Some features of this have survived in our culture among believers. "For example, creating holy barriers in the holy fields so that the deceased rest in peace and nothing bothers them, nor do they bother anyone. Or when someone believes that an entity is bothering them, they put something in a bag that they think the spirit likes, and take it to a crossroads, leaving the object there to get rid of the spirit." Among his tasks was to help the deceased "selected" by Bath-Haeto to move to the other plane and begin their journey, where Vaélico would be in charge of guidance and guardianship. His ability was to walk between planes, and to be able to open and close portals to them. It could make you find your destiny... Or make you desperately lost. Dog was not the goddess of death, that was bath. Ilurberda was a kind of guardian and contaminate between planes. As we have already said, it is symbolized with the cross, thorn and the snake.

The cross represents the crossroads, the meeting place between planes, the division, not of two, but of four worlds. And she is the one who can pass and decide who passes from one to the other.

The thorn, the connection with the earth and rebirth. Death and life as part of a cycle. The earth fed with those who once lived, giving life to a new form.

In the Celtic world, the snake is an animal that lives underground in its burrow, and can emerge and disappear again. This made the ancients think that they

could move between planes, and they associated them with border and road protection. They were guardians of limits and symbolized the passage from the world of the living to the world of the dead and vice versa. They were associated with wisdom and intuition. Useful items for travelers. Furthermore, the undulating movements of the snake represented the difficulties along the way.

On the other hand, they were also considered guardians at the home level, since they protected the house from unwanted vermin that spread diseases. In this case Ilurbeda of vermin spirits that contaminate the home.



Iunstar

More famous as Noctiluca "which means firefly". It is also known as; Iunstar, Dama Blanca or Malac as a later Phoenician adaptation.

And it would mean something like: She who shines in the darkness, Goddess of the Moon or the night light.

She is perhaps the oldest goddess of the Iberian Peninsula, and we know little about her. It is believed that the Iberians worshiped her on full moon nights. According to some Greek chroniclers, especially in the area of Andalusia, there were numerous primitive temples dedicated to the Great White Goddess, who they believed had been worshiped since prehistory...

Perhaps that is the reason we do not retain a name for this supreme deity. It was associated with fertility, life and death. As well as mother earth, the moon and water and sea tides, linked to the lunar phases. And she was represented with animals like the lion and the horse.

She was worshiped in temples that consisted of caves in the mountains and each phase of the moon had a meaning. In the same way, her figure in the firmament was the moon "especially the crescent moon." On earth, on the other hand, it was represented with a rock.

Today there is evidence of three large cave sanctuaries to this goddess in Almería and Cádiz. One of them is the Sanctuary of Noctiluca, or Sanctuary of the Fireflies.

It is also believed that the name of the city of Málaga would come from Malac. Later the Phoenicians and Tartessians merged it with Astarte, and the Romans with Venus.

Today we can find traces of the cult of this goddess in our folklore in songs like son of the Moon. But the most important current connection with Noctiluca is that of the Virgin of Carmen.

It is known that many Celtic deities survived Christianity by adapting to it, disguised as characters from this religion. For example, the case of Vaélico and the Wolf of Santiago. In this case... The parallelism is amazing. The Virgin of Carmen is the Patroness of the Andalusian coast and of the fishermen and sailors of that area, and there is great passion and devotion for her.

Since it is not known when, July 16 has been celebrated as the day of this patron saint... and the ritual is, to say the least, curious since it is reminiscent of those

performed with Noctiluca... All the Andalusian sailors take to the sea and transport the patron saint for her coasts. Considering that Noctiluca was the goddess Mater. It wouldn't take much for her to hide in the role of Virgin Mary.



Lug

Lug or Lugabo, Luc, Lucus, Lugoves... Also known as "the dark one."

This deity was recognized throughout Celtic Europe with the same name.

He was a Celtic god worshiped mainly in Asturias, León and part of Aragon, but we find his name throughout Indo-European Iberia on altars, and his cult is related to human sacrifices.

He was a solar and luminous divinity, and was linked to the world of warriors and heroes. He had a wide repertoire of powers and was considered skilled in all the arts, which is why he was also worshiped by artisans, on altars such as that of the shoemakers in Uxama (Soria).

As we say, he was a multifaceted god. He mastered all the trades, that's why they also called him; Samildánach.

Associated with arts, war, magic and wisdom. He could win you a battle, while writing you a poem and building you a ship.

The representative animal of Lug was the dog. For your loyalty, courage and resolution. Lug was a guardian of communities as well as someone who helped businesses and trades prosper.



Netón

Neto, known in Ireland as Nauda, in Gaul as Tuotatis, or in Britain as Camulos. In the peninsula, he was a god of origin and residence in Vetón territory. He was the god of war. And it was related to honor, heroism, loyalty, military strength, victory and the defense of the territory. He is linked to a sword of light and the spear or rune "oura" that would evolve into futhart like the tyr or tewaz rune, as well as possibly these gods "tyr and Tewaz" are another evolution of Neton like Mars. He would also be Christianized in the figure of the Angel Michael.

As an animal it was associated with the bull, in fact we believe that the "verracos", "shaped like a bull, not those shaped like a wild boar, the latter would be from Endo-Belles", spread throughout the peninsula, were nothing more than adorations and requests for protection of the community to this deity. The bull symbolizes brute strength, fertility and protection. The ability of physical power to protect the community. The eagle is also associated with him, as a way in which he watches over the battlefields.

It is believed that the god Betantun could be another of Netón's names. Although it could also be an independent deity of which we know little or nothing except for some inscription.

Neto, was the husband of Bautv-Haeto. And between them they embodied all the faces of the war. Before the combat, the Iberians invoked Netón and begged Bautv-Haeto.



Salaeco , Salagin. "Salaiko"

About this god... We can say little more than assumptions even though with other deities, "Perhaps due to geographical proximity and knowledge of the evidence, if we are convinced that we have managed to give them life again and resurrect their characteristics. Generating an Iberian pantheon with a little more color and information. However, regarding this god, it has been more difficult for us to find data and evidence that allows us to know what he was like.

Yes, we can safely assume that he was an Iberian god, from the east of the peninsula. A god surely associated with a geographical location, as well as its protection and security. We also believe that he was associated with the bull. Which in Celts of Iberia folklore makes us suspect that it could be one of Netho's names. But here, unlike other studies carried out on other gods, we cannot state so categorically. However, unlike Neto, Salaiko was a sea goddess. Protector of the communities and associated with the bull, yes. But from the sea. Which made him a kind of Iberian Poseidon. If you are curious about this deity as well as other Iberian deities and want to know more, we recommend following Hanael Nieto López in Shadow Box. We have focused more of our attention and research on the Celtic deities of the western peninsula.



Vaélico

Vaelic in the form of a wolf. "vailos, Valk, vailk, valik; "Wolf in old Lusitano"
Christianized as "The Wolf of Santiago"

Its name derives from the ancient Lusitna languages; Vailos, Valk, Valik, Vaelk, Vailk. "Wolf", since that's what it was. The Wolf God. This root makes us reflect on this same word in other languages such as in English, wolf, in Russian and Polish, voilk, volk. And in German wolf "wolf".

He is directly related to Endovélicus, "Something like his envoy, he was the sacred wolf of Endovélicus"

The wolf and the dog in ancient cultures were usually considered guardians of territories or homes. In mythology they guarded the underworld. Be a custodian of the deceased as well as the place they inhabit. Guarding the door and preventing the passage of those who should not cross to one side or the other. In this case with Vaélico the same thing happens. Only Vaélico was also responsible for ensuring that they were safe and guiding them on the path to the other plane. But... it wasn't just the deceased who were under his guardianship. She was also a guiding and guardian deity of travelers. Let us remember that crossroads were considered places of passage between planes. And they were linked to the goddess Ilurbeda. Travelers entrust themselves to Vaélico to protect themselves from entities that cross these planes, such as the Guaecko. Or simply looters.

He also had the functions of being the messenger of the gods, and like Endovélicus; Protect nature. In pre-Roman Ibéria, travelers from the north of the peninsula, to protect themselves from the "Guaecko". A demon from that geographical area was entrusted to the protection of Vaélico, and after Christianization they continued entrusting themselves to a being they called "The Wolf of Santiago" since he gave protection to pilgrims on the road when they were attacked by the Guaecko. at night.

The Luso-Galician appearances of the famous Lobisomens are also attributed to Vaélico. A species of werewolves that roam Galicia and Lusitania. And they protect the forests.

His place of residence would be found with the Vetones tribe, where a sanctuary of 19 areas was found, and on which a Christian hermitage would later be built in opposition to the wolf cult that the locals had.

A sanctuary is preserved in Potoslobo, Castro Del Raso, Candeleda.



2. Runic signs.



The runic signs provided in this manual are the Iberian, the Iberian S. and the Iberian N. In addition to the Tartessian.

You will see that each signary has several runes for each letter, this is due to their temporal and geographical evolution, over millennia.

For the development of our signs we have not based on the previous work of researchers; M Gómez Moreno and Javier Velaza Frías. But these languages remain a great mystery and are studied by many curious people who want to know... What legends and stories from the ancient era they hide. Luckily, today minds like Georgeos Díaz-Montexano, Gustavo Marquerie and Roland Mor Roy are managing to make stones that have been silent for millennia speak.

		TARTESICO	
A		A P	
E		F F K H	
I		Y Y A H	
O		H H	
U/V		↑ A ↑	
L		1	
R	Ṙ	A A	Φ Φ
M		H Z Z	
N		Y Y	
S		≡ ≡ ≡ ≡ H	
§		M M	
BA/PA		X Y	
BE/PE		A	

BI/PI	9 7	tartaric
BO/PO	*	
BU/PU	□ 121	
DA/TA	X +	
DE/TE	◇ 0	
DI/TI	4	
DO/TO	☒ ☒ ☒ ☒	
DU/TU	△ △ △ △ ∇ ◇ ⊗	
GA/KA	^	
GE/KE	h D f e k	
GI/KI	z z z z	
GO/KO	⊠ ⊠ ⊠ ⊠	
GU/KU	◇ ◇ ○ ○	

	IBERICO
Λ	Δ Ρ Ρ
Ε	Ɔ Ɔ Ɔ Ɔ Ɔ Ɔ
Ι	Ν Ν Ν
Ο	Η Η Η Η
Υ/Υ	↑ ↑ ↑
Λ	↑ ^ ^
Ψ	
Μ	Υ Υ Υ Υ Ε
Ν	Μ Μ
Ρ	Δ Δ Δ Δ
Υ	Φ Φ Φ Φ
Σ	Σ Σ Σ
Ξ	Μ
ΒΛ/ΡΛ	Ι
ΒΕ/ΡΕ	Ω Ω Ω Ω Ω Ω Ω
ΒΙ/ΡΙ	Γ Γ
ΒΟ/ΡΟ	✱ ✱
ΒΥ/ΡΥ	□
ΓΛ/ΚΛ	Λ Λ Λ Λ
ΓΕ/ΚΕ	◁ ◁ ◁ ◁ ◁
ΓΙ/ΚΙ	√ √ √ √ √
ΓΟ/ΚΟ	⊗ ⊗ ⊗ ⊗
ΓΥ/ΚΥ	⊙ ⊙ ⊙
ΔΛ/ΤΛ	×
ΔΕ/ΤΕ	⊖ ⊖ ⊖ ⊖ ⊖
ΔΙ/ΤΙ	Ψ Ψ Ψ Ψ
ΔΟ/ΤΟ	ω ω ω ω
ΔΥ/ΤΥ	Δ Δ Δ Δ ⊗ ⊗

	N. Ibérico	S. Ibérico
Δ	Δ P P R	Δ
Ε	Ε Ε F F	Ο ϑ
Ι	Ν	ϣ
Ο	Η	† ‡
Υ/Υ	↑ Λ	4 4
Ζ	Λ Γ	1
Ή	Υ V Υ	
Μ	ϣ Υ	
Ν	Ν	ϣ
Ρ	Δ Δ Δ Δ	9
Φ	ϑ ϑ ϑ ϑ	κ
Σ	Σ Σ Σ Σ	‡ †
Ϊ	Μ	Μ
ΒΔ/ΡΔ	Ι C <	7
ΒΕ/ΡΕ	Σ Σ Σ Σ Σ	√
ΒΙ/ΡΙ	Γ ϑ	↑
ΒΟ/ΡΟ	* *	⌘
ΒΥ/ΡΥ	□	
ΓΑ/ΚΑ	Λ Λ Λ	Λ
ΓΕ/ΚΕ	< < C C E X	κ ϣ
ΓΙ/ΚΙ	√ √ √ √ X	2
ΓΟ/ΚΟ	Σ Σ Σ	⌘
ΓΥ/ΚΥ	◇ ○	

DA/TA	X	+ X
DE/TE	◊ ◊ ◊ ◊	
DI/TI	ψ ψ ∇ ψ	◊
DO/TO	⊍ ⊍ ∇	
DV/TV	Δ Δ	Δ Δ

3. Clans and lands



Celtas

*ASTURIAS

The Celtic territory of Asturias belonged to the clans of the Astures and the Turmogos.



*CANTABRIA

The Cantabrian territory was divided between the clans; Cantabrians, Berones, Vardulos and Autrigones - Carysts.

*CARPETANIA

Carpetanos. This Celtic tribe was distributed in part of the territory of Castilla la Mancha and Madrid.

*CELTIBERIA

There are two theories about the emergence of this tribe and we will mention them without betting on one of them. On the one hand, it is thought that it arose from a group of Iberians who took refuge in Lusitânia, mixing with the Keltiki or Celts. Returning later as Celtiberians. Others believe that this town was located directly from La Tène, expanding into the Iberian Peninsula.

They are famous for their resistance to Rome in Numancia.



This tribe was located in present-day Aragon and was a mixture of Portuguese and Iberian Celts on the Mediterranean coast. The class that we were together in were the following: Arévacos, Pelendones, Olcades, Belos, Titos and Lusones.

*GALICIA

In Galicia we find the Celtic clans of; the Galaicos in the north, while in the south with the Brácaros.

According to legend they descend from Lusitanian keltikis and from Heracles himself. Father of Hispán, who ruled in Erisana "Badajoz" and Toledo. Breogán would be born from Hispán. Great founding father of Galicia and leader of Celtic Iberia. Builder of the tower of Heracles or Breogán. From where, according to legend, his son Ith saw the island of "Iveria" or Ireland to the north. Ith set out with his warriors and took it. It is also said that his own great-grandfather Heracles had already left there, stealing his cattle in the raid on King Geryon. Whoever pursued him to Galicia, where Heracles is supposed to have defeated him, where the tower would be built.

*LUSITANIA

According to Strabo, the most dangerous and numerous Celtic tribe on the peninsula were the Lusitanians.

This tribe was divided into five clans.

The clan also called Lusitano, which lived from present-day Lisbon "north of the pit" to the Spanish-Portuguese border. And from the north of the pit to the neighboring territory of Galicia.

On the other hand were the Celts or Keltikis. This clan is quite relevant since from the name of this Celtic clan all Indo-Europeans in general began to be called Celtic in a general way. So the "Celta" community owes its name to this clan. On the other hand, Viriato himself belonged to this clan. The territory it covered was the south of Lisbon using the border cut, the entire valley of the Anna "Guadiana" river in Portugal and Badajoz. Except for the mouth. The legendary city of Erisana also stands out from the Keltiki, which we believe is the current Badajoz. To the north of the Celts and east of the Lusitanians "Cáceres and south of Castilla y León", were the Vetones, great warriors. Bordering the coast, next to the Lusitanians, and from Lisbon to Porto approximately, was the Tórdulos clan. Finally, at the mouth of the Guadiana were the Conios. A clan of Celtic - Tartessian interbreeding.

*VACCÆOS

This Celtic tribe was located in present-day Castile and León.



Iberos

The Iberians extended throughout present-day Catalonia and Valencia, as well as eastern Andalusia. They were composed of the clans of: Ilergetes, Ceretanos, Lacetanos, Indigetes, Layetanos, Ilercavones, Sedetanos, Edetanos, Contesanos, Oretanos y Basetanos.



Tartesos

The Tartessians are the oldest and most mysterious civilization not only in the Iberian Peninsula but perhaps in the world. The oldest writings found to date are Tartessian tablets found in Cádiz in 2015 and dating between 4000 and 6000 years before Sumeria. Which was believed to be the oldest writing. Strabo described the Turdetans "Descendants of the Tartessians" as the wisest tribe of all. Their main settlement area was Cádiz and Seville where they established their capitals. But its expansion reached the territories of the Keltikis or Celts. Mixing with these in the Portuguese Alentejo area, giving rise to clans such as the Conios. Or creating settlements in the Guadiana valley of Badajoz like Turuñuelo.

The famous city of Tharsis, in Doñana, is associated with the legendary Atlantis. Just as the name of its other capital is curious, located on an island in Seville and called Hispalis, "City of metals".



Vascos
"Basques"



The Basques are the only people today who preserve a purely Indo-European language without influence from other languages. If we want to imagine what the ancient settlers of Europe could sound like phonetically. Listening to Basques is the best.

In the Spanish Basque Country there was the Vascones clan, while in the French Basque Country there were the Aquitanians.

4. Elements



Water

For the Celts the world and its elements were full of magical qualities, and water was no less. These qualities could vary depending on the type of water; river, undercurrent, pool, sea... Just as the deity that corresponded to them was different. In Iberia, for example, we can mention Cabar-Sur. Solar deity and hot springs, with healing properties. This deity is identified by some as a masculine entity and others as feminine. On the other hand, we have Noctiluca or Malac. The white lady patron saint of sailors related to the night, the moon and the sea. And that she was Christianized as the Virgin of Carmen. And it is possibly also the Irish "Marina". There are entrances to the underworld of Endovélucos through pools. Or the goddess Nabia of Galicia. Goddess of rivers and water currents. But what was the symbolism of water in the Celtic world?

In their religious belief, for the Celts, water served both to unite and to divide the world of the living and the other world. It was a kind of membrane that acted as a border between two dimensions, and this could be crossed, thus accessing another reality. For this reason, there were places considered places of transit to the afterlife. Like in "Pego do Inferno" Lusitanian Land on the Spanish-Portuguese border. This leap has traditionally been considered a door to hell. And next to it there is a sculpted bowl from the Bronze Age in which offerings would be made, or it would be used as a window to the other world as is already the case with the amulets known as "Olhos de bruxa" or the megaliths with sculpted circles that served for the shaman to pass from one world to another. Portals built by the ancient Myros long ago. Also in the sacred bogs of the British Isles, thanks to its conditions. Remains of ritual sacrifices have been preserved.

But just as it allows us to enter other dimensions, creatures from other dimensions can access our world using water. For this reason, it was necessary to perform protection spells that created guardian shields.

When they used water to send offerings to the afterlife, they perceived it in the following way; When we throw an object into an aquatic place, it crosses the membrane, and gradually sinks, disappearing from our sight and materializing in the other dimension. In this way the offering reached those who lived there.

As we say, water was mainly a way to reach or access the world of the dead, and there were more dangerous entrances such as the one we see in Pego do Inferno, where I do not intend to dive in search of Endovelicus. To other routes a little more romantic, such as sailing to the island of Avalon.

But water could also have a medicinal function, such as the hot springs linked to Cabar-Sul. And the various spas.

In short, water was a fundamental element for the Celts and had many functions. It was related to the western cardinal point.



Air

The air and wind in the Celtic world is related to freedom, communication, and the world of thoughts. That is why it is also associated with intelligence, wisdom and inspiration. It was related to the cardinal point east. As well as with the goddess *Iocona*.

Forest

Although the Celts were loaded with a strong religious connotation, and a great spirituality. There are no temples as such except for altars and places of worship marked in a megalithic way. But not temples. This was because the temple of the Celts was itself ancient sacred groves. These forests gradually disappeared with Roman expansion, as the strength of the Celtic resided in them. In specific places in these forests where the energetic charge was considered to be strongest, altars and sacred megalithic constructions were established.

We must imagine these forests, because they do not exist today in the Europe we know. They are described as millennial, full of strange trees and loaded with magic, with a mist and darkness that surrounds them, as if entering another dimension when you entered. Many of these trees are adorned with ritual objects or painted, sometimes with blood. Other trees, the oldest that died, were sculpted with wooden idols, representing Celtic gods or kings. These places were really terrifying to foreigners as they were also home to the Druids in addition to their gods. To this we add that the darkest rituals of sacrificing prisoners and predicting the future in their entrails, were carried out in these sacred forests.

Below we will review the text of Lucan, *Pharsalus*, 3, 399-425. Where we see how Caesar's soldiers did not dare to start cutting down the forest and Caesar himself had to give the first blow to tell his men that divine punishment would fall on him, and not on them, that they could now cut down in peace, "ironically Julius Caesar received almost as many daggers as trees he felled". We must bear in mind when reading Lucan's text that the Romans intended to give a savage and hostile image of the Celt. We chose this specific representative text because the felling of this Gallic forest of Masalia had a negative impact on Celtic morale at a global level. From Gaul, to Iberia, to the British Isles.

Year 49 BC.

"There was a sacred grove never desecrated since ancient times. That with its intertwined branches it enclosed a gloomy space, and icy shadows in whose depths the sun did not penetrate. All the trees were purified with human blood. A special horror nestled in those trees. And the gloomy images of the gods have no artistic

value and rise like misshapen blocks from the cut trunks. This forest ordered to be torn down with blows of the axe. When Caesar's men tremble in fear at the divine punishment of such desecration. Caesar grabs an axe and says: "So that none of you will hesitate to cut down the forest, think that it was I who committed the sacrilege." The forest is cut down and the wood exported to Rome in carts that have been expropriated from local farmers. The peoples of Gaul groaned at the sight of him. But the combatants locked in the walls jump for joy. Indeed, who could have thought that the gods can be offended with impunity? However... fortune respects many guilty, and the divinities reserve their wrath only for the unfortunate."

"Lucan, Pharsalus, 3, 399-425"

We have decided to select from Lucano's text what was highlighted by the researcher Ms. Silvia Alfayé Villa in her presentation. Which we have used as the main source to write this article.



Fire

For the Celts, fire was related to the expression of wisdom and knowledge. When a Celtic chief came to the druid of the tribe for advice, he said that he was coming for the fire of the druids. It also represented renewal and rebirth. As in the Phoenix, the Celts ritualistically used fire to purify their marked nights. Rituals such as Brigit's, in which the fire of the hearth was renewed and cleansed, as well as the house itself. It was a ritual of purification and cleansing. The women wore new dresses and all gathered by the fire to purify, then the goddess's belt was passed over the heads of those present. This represented the purification of fire and how it advanced everywhere, not only of the home but of the universe itself. This ritual was known as Imbolc.

The Celts used incineration as a method of transition. In Iberia he was related to the deities Belenus and Cabar-Sul, which in turn symbolized the sun. Cabar-Sul was also related to the medicinal hot springs of the peninsula. The fire of the Druids as such was also considered sacred and the inhabitants of the tribe used to go to the Druids to literally ask them for their fire to use in the warmth of their homes and to protect them from evil spirits. Fire and the sun are light itself. These are purity and the most sacred and pure knowledge. The good itself. Spiritual enlightenment. The ascension. It was also related to creativity and artists. It was related to the southern cardinal point. On the other hand, Endo Belles was the light of the night, the illumination of wisdom, and the fire of the Druids. Therefore, she was another deity associated with fire.

Earth

For the Celts, the earth symbolized fertility, connection with nature and mater energy. The Iberian Celtic goddesses who embody this element are mainly Ategina, goddess of fertility and nature. As well as Noctiluca, goddess of the moon, rock and tides. Related to the great mother, adopted in many cultures by various names and of prehistoric origin. Her influence is also associated with the virgins of El Rocío and Carmen, as in many others since she was the great mother. This element is linked to properties such as strength, stability, prosperity or roots, that is, the connection with the ancestors. "Connection, not communication. For communication with the afterlife, water was used". The land was related to the northern cardinal point.

5. Great deeds



BREOGÁN



Breogán, son of Brath, mentioned in the current Galician anthem, a leader who conquered ancient Spain, refounded Brigantia (Coruña) and built his famous tower, whose ownership is shared with Hercules. It is assumed that the city had been founded by Heracles and the tower built by the hero's nephew, named Espán or Hispán, on the skull of the giant Geryon, who was killed by his uncle. Espán would have put in it a magical mirror that watched and warned to prevent invasions, but its ruin caused a Celtic host from Ireland, commanded by Brath, to arrive until Breogán refounded the power of the area.

The legend of Breogán, who would have been the main Celtic king since his Galician kingdom, will appear in the compilation of mythical history of the s. XI called "Lebor Gabála Éirenn" or Book of the stories of Ireland, which reviews the various mythological peoples that inhabited the island. The last, from which the current Gaelic population leaves, would be the "Milesians", named after a certain Mil Espáine (corruption of the Latin "Miles Hispaniae" or "soldier of Spain"), who, after wandering four centuries around the world from Celtic Spain, defeated the mythical Tuatha Dé Danann, who went on to inhabit the underworld, and dominated the Irish cosmos.

The legend:

"Possibly one of the most interesting Galician legends is that of Breogán, the primitive Spanish Celtic king, builder of the city of Brigantia and the famous lighthouse known today as the Tower of Hercules, and his descendants who conquered Ireland. According to legend, Breogán had a tower built by the sea at the most advanced end of his kingdom; On a clear sunny day, his son Ith could see from the top some distant lands to the north. Soon, a maritime expedition led by Ith was to be prepared for the distant lands. In this way Ith and his warriors would conquer Ireland."

(Excerpt from the book "The Great Celtic Myths and Their Influence on Literature" by Ramón Sainero Ed. Edicomunicación, s.a., 1998)

But what does Breogán have to do with Heracles? Can they be the same person? And if so... What would be Celtic about it? Let's see what with the following story:

"Work entitled Theogony and written by the Greek Hesiod in the eighth century BC: These events begin in the lost kingdom of Tartessos, where Heracles after passing through Iberia, crosses the ocean and arrives at the enigmatic Island of Erythia, there he robs Geryon of his magnificent herd of oxen returning with them throughout the ocean, crossing Iberia again and into Greece. Geron, angry, would confront Heracles, but is killed in the confrontation. A Spanish version tells us that the fight took place on the NW coast of the peninsula; After Heracles killed Geryon, he would build a huge tower on the site over a building near the sea, The Tower of Hercules, near La Coruña. "There are those who place this tower and such a confrontation also in Baetica, the famous tower of Cypion, and Geryon

as the Tartessus King Thero. And this struggle would represent a struggle of the Tartessians against the Phoenicians."

(Excerpt from the book "The Great Celtic Myths and their Influence on Literature" by Ramón Sainero Ed. Edicomunicación, s.a., 1998)

On the one hand, this legend tells us that Celts, Galicians and Hellenes maintained contact through Tartheos, which reinforces the theory of the great trade route between Celtic and Mediterranean peoples with Tartessos as a meeting point. On the other hand, it reminds me of theories and studies that, although I can share them more or less, are present there and place the origin of the Galicians in a fusion of the keltiki clan of the Lusitanians and Greek heroes.

Be that as it may, the fact is that the communication between Greeks, Tartessians and Celts in pre-Roman Europe is increasingly evident. Perhaps we were not as barbaric as some sources describe to us.

Bear's warriors



Roman chroniclers say that when their armies entered Cantabrian lands, they were forced to flee in terror before wild and constant ambushes of Celtic warriors who rode on the back of their bears. Today these warriors are a symbol of Cantabria. Estes guerreiros eram devotos de Arconi, deusa da caça e da natureza selvagem, e o urso era o seu símbolo. O urso estava também associado a Decertius, deus das montanhas e guardião das comunidades.

Lusitanas & Gallegas



According to the chronicles of the Roman historian Decimus Junius Brutus, when he entered Lusitania and later in Galicia, he found a model of woman that differed completely from what was known in Rome. Brutus tells of these women that they were fearsome warriors who fought fiercely and fell in battle without reflecting a single gesture of pain. They were great strategists and their ambushes were really damaging. They were also impossible to capture since as was customary among the Iberians, they committed suicide before being slaves. There is a reason why the Romans called us the Indomited Populo.

Máximo Décimo Merídio "Gladiator"



In 180 AD he was born in Trujillo, Extremadura. And ancient Lusitanian and territory of the Celts "Célticos", one of the greatest warriors and heroes of the Roman Empire; Máximo Decimo Merídio, character would inspire the film *Gladiator*.

Roma's Gates.



During the Punic Wars, a period in which the Carthaginian and Roman empires clashed. The Iberian Celts, especially the Lusitanians, had made alliances and blood ties with the Carthaginians, with whom they shared a common enemy; Rome.

This story begins in 218 BC and is known as the Second Punic War. After the First Punic War, Carthage had to pay excessive taxes to Rome. So a military campaign supported by the Iberians began. This campaign began by laying siege to Sagunto. Next to the Ebro River, an area where Roman control had managed to expand.

One day a Lusitanian leader said to Hannibal, hey friend, why don't you cross the strait with your soldiers and elephants? From there we gathered our troops in Cadiz and advanced from Iberia, crossing Gaul to Rome itself?. And so they did.

They went up the peninsula and when crossing Gaul they ran into the Celtic tribes there, some were allies of Rome, and had to fight and defeat them to continue advancing, and others were enemies of Rome and allies of Iberia and Carthage, so they were joining the entourage reinforcing the army. The worst difficulties for the advance were the Alps, where weather conditions and clashes caused Hannibal to lose a large number of elephants, as well as an eye. but even so, achieving victories such as those of Ticino, Trebia or Trasimeno, in the spring of 217 BC they reached the gates of Rome, being defenseless with only one garrison led by Scipio.

And there we were; Carthaginians, Iberians and Gauls at the gates of Rome about to reduce it to ashes.

But Hannibal was not prepared to deal the mortal blow, fearing the arrival of unforeseen attacks from Italic peoples as well as the arrival of the legions from Hispania. This gave the Romans time to gather an army of 80,000 soldiers. 3 to 1 against Anibal. Facing each other in what is known as the Battle of Cannae. Even so, Rome's numerical superiority was not an obstacle and Hannibal took the victory.

At that time Hannibal requested reinforcements from Carthage and sought an alliance of local Italian tribes. Again there was at gates of roma.

But Scipio in the midst of desperation came up with a great strategy in which he would play everything to one card. Faced with the impossibility of defending Rome, and knowing that Hannibal could not follow him by sea, he decided to abandon Rome to his fate and sail by sea towards Carthage capital. Hannibal, instead of understanding that going after Scipio was a great mistake and that if he wanted to achieve any war result he should attack Rome at that time, let himself be carried away by the heat of the moment, left Rome and went after Scipio thus losing Rome and Carthage. The Iberians and Gauls, needing the bulk of the Carthaginian army to attack Rome, were forced to retreat.

San Jorge - Jordi - Georges



Saint Jorge, Jordi in Catalonia and George in the British Isles. In real history this character was a Roman tribune who when Emperor Diocletian gave the order to imprison and execute Christians (year 305-311), he was stationed in the city of Nicomedia. Where he not only refused to comply with the order but confessed to being a Christian. The emperor had him tortured to renounce Christianity, but without success. So I order him to execute and place his head on the walls of the city. Far from achieving a deterrent effect, the emperor achieved the opposite. St. George was seen as a Christian martyr and example.

Saint George and the dragon.

In the ninth century began to spread throughout Europe a legend that could be the mother of all legends of chivalry, princesses, fairies, dragons and magical castles of the Middle Ages. As the song says: we all dream of being, a knight and having; something to fight for, and a love to defend. The story goes that in a pagan village appeared a dragon that decided to settle in the water outlet of the source that provided water to the population. The inhabitants in order to access the water had to distract the dragon by offering him sheep in sacrifice. But when they ran out of sheep they began to sacrifice inhabitants at random, until it was the princess's turn. That day when the princess was going to be devoured Saint George who happened to be walking there when he saw the dragon hunted him down and killed him. The inhabitants in gratitude became Christians.

Viriato



-Introduction:

Little is known of the Hero's beginnings before Galba's betrayal. Not even his real name. Since Viriathus was his nickname or alias, derived from the Celtic word "Viriola" which meant bracelet. A common garment among the Celtic warriors of Iberia and which was characteristic of this character. So we could translate Viriato into something like "The bracelets".

Some Roman authors dared to write about him and his childhood, such as Posidonius, Diodorus Siculus, Appian, Titus Livy and Cassius Dio; We know that he came from a family of shepherds, and that this according to what they say helped him to know how to lead a life away from riches and luxuries. So he always knew how to adapt to the conditions of the terrain and use nature to his advantage. Favor... which would end up being very practical for him in his ambushes on Rome. About his exact place of birth in Lusitania... The Portuguese and the Spanish have been fighting and claiming this Hero for centuries in different towns and villages.

But, who was this famous and at the same time unknown character who went in a short time from being a humble Lusitanian shepherd to a symbol of Iberian resistance?

-The beginning of the conquest of Iberia.

The Romans began their conquest of Iberia in the third century BC, during the Second Punic War. "War that ended with the failed attempt of the Carthaginians, Lusitanians, and Gauls to take Rome. Since Hannibal at the last moment and having Rome at his feet... fell into Scipio's trap." So Rome could devote less effort to fighting Carthage, at least until the Third Punic War. So Rome could focus its forces on attacking Carthage's ally, Iberia.

After a first military takeover, many colonists arrived gradually, but Rome was unexpectedly surprised. Many tribes. Especially the Celts and Celtiberians refused to accept the Roman presence in Iberia.

Strabo wrote: The most numerous and powerful of the tribes that inhabited the Iberian peninsula was that of the Lusitanians.

Lusitania comprises: (North of Portugal "Lusitanos and Turdulos" Together with the Vetones that expanded to the current Salamanca and Zamora in Castilla León. And under them In the provinces of Badajoz, Cáceres and Alentejo the "Celts or Keltikis" Clan from which it is believed that the Celtic word was inherited to refer to the Indo-Europeans. "There was also another clan called Keltiki in Gaul." and the Conios in the southern Alentejo)

I would like to clarify the concept of the Lusitanian clans since in the geographical explanation it is quite confusing. Within the different Lusitanian clans there was a specific clan that they called Lusitanians, but Vetons, Turdulos, Conios and Keltikis were also Lusitani, since they belonged to Lusitania.

-Galba's betrayal

For a long time, Lusitania was a real headache for Rome and a really dangerous land. Lusitanian leaders such as Punico and Cesaro caused many defeats to the invaders.

This is where the picturesque Roman character who would motivate the Roman persecution of Viriathus from his childhood appears. Servius Sulpicio Galba.

In the year 151 BC Servius Sulpicius Galba was sent to Hispania as praetor of the province of Ulterior, accompanied by Lucius Licinius Lucullus, proconsul of the province of Citerior.

The province of Citerior was the Mediterranean coast or area of Iberian tribes. This area was more controlled and pacified. While the province of Ulterior would be located in present-day Andalusia and was the territory of the Tartessian tribes. This area was a lack of control for Rome, since as if it were Hun raids, the Lusitanians descended in raids every now and then, plundering Romans and liberating the tribes under their control.

Galba and Lúpylo's mission was to put an end to this. Hops would attack from the south, and Galba from the north of Lusitania. And after many confrontations, a negotiation was chosen.

Galba offered in his proposal for a truce lands to the Lusitanians as well as freedom and Roman citizenship for his people. In exchange for Lusitania's loyalty to Rome.

To this end, he summoned the Lusitanians to a large meeting, and thousands of Lusitanians showed up there with their families and civilians, unarmed or militarized, as required by the peace agreement. But Galba had no intention of fulfilling his deal. Far from it, when the Lusitanians were gathered and defenseless, he ordered his troops to attack them treacherously, wiping out entire families without distinction of age or sex. With this Galba intended to give a mortal blow to Lusitania and sink her morale. But among the few who were saved from this savagery, there was a child. A child horrified by what he had just experienced and who would be traumatized for life. Viriato.

This event is known as "The Massacre of Galba" and this praetor was tried for it, in the Senate of the Roman Republic. But without being condemned.

-The beginnings of the Hero:

After this, Viriathus joined one of the guerrilla groups of the Lusitanian resistance, and already in the year 147 BC his name began to be heard.

Around that time, a group of Lusitanians made incursions into the region of Turdetania. The praetor Gaius Vetilius went after them. And they met in Urso "Osuna".

The praetor promised the Lusitanians to surrender their arms and an honorable deed, lands... peace... stuff... that brought back treacherous memories for the Lusitanians. However, some Lusitanians seemed willing to accept. Viriathus, seeing this "and without being the leader of the group", firmly opposed it and began to tell everyone what he experienced with Galba. And that the word of a Roman had no value. At the end, they elected Viriato as the new leader.

-Viriato as Leader:

As the new Lusitanian Leader, Viriathus decided to take advantage of the strengths of his people, and attack the strengths of Rome. To do this, he would stop launching direct and numerous attacks. And he began to divide his armies

into small guerrillas who, using the terrain and their knowledge of it, would carry out small attacks on specific and important flanks of the Roman encirclement. Using for the first time in history the strategy of "scorched earth" or "Bellum Latrocinium". That is, as we mentioned at the beginning, in the introduction, Viriathus was used to surviving in the Lusitanian forests. But the Roman troops could not advance without provisions. The scorched-earth policy was to disrupt supplies and burn Rome's crops, and even their own to create food shortages and weaken the troops, which is very favorable if these troops try to chase you into terrain you know but are death traps. "From these ambushes was also born the figure of the gamusino, a being from our folklore who was a joker and who ambushed the Romans".

The legionaries were left disorderly and disoriented since they did not know from what direction, when or how the attack would come, or at what point in the ranks, so their armies gradually fragmented making them completely vulnerable. The Lusitanians literally threw the Romans down the cliff. Ending that day with 4000 Romans and the Praetor Vetilius.

At that time Viriathus advanced until he sacked Carpetania and the valley of the Betis River.

Rome sends a new Praetor; Gaius Plautius. He came with the specific mission of hunting down Viriato, however he was also humiliated. And not only him but also the governor of Citeior Claudio Unimano.

Although the pacts of fidelity of the warriors with the Celtic and Celtiberian leaders were remarkable, that of the warriors of Viriathus stands out. They say that he was the first in the battle and exposed himself the most. They also say that he was just and equitable in dividing the Roman booty.

Gradually Viriathus' victories became famous not only in Lusitania but throughout Iberia, and the clans of Celtiberia soon allied themselves with the Lusitanians. Something that characterized Viriathus' warriors is that they used to display the banners stolen from Rome, something for the Romans much more humiliating than the defeat in combat itself. "We can see tributes to this in series such as ROMA, where some blue Iberians, allies of the Gauls, steal a Roman standard and the protagonists must recover it for the prestige of Caesar in Gaul."

Between Lusitanians and Celtiberians, Segrobia attacked "Segovia", capital of Celtiberia and a key point for both Rome and Celts.

But while Rome was losing ground in Iberia, it was gaining it in Carthage. Until the end of the third Punic war and also putting an end to Carthage. This allowed him to launch his full potential to Iberia.

And now Rome with Quintus Fabius Maximus Aemilian changed strategy. They would stop playing cat and mouse and would first settle in Urso "Osuna". Establishing a military camp. Where 30,000 veterans of the war against Carthage were sheltered. The consul prepared himself by knowing the terrain, his troops, and local guerrilla tactics.

This would cause a surprise for Viriato and he retreated losing the Guadalquivir. Taking refuge in Sierra Morena. Viriathus as a strategy convinced some tribes of Celtiberia that were still related to Rome, such as Arevalos, Bellos, or Tittos.

Thus managing to start the third Celtiberian war. The consul, at the end of his mandate, returned to Rome without having obtained the order received. Capture Viriato.

His successor, Quintus Caecilius Mithelus, was also made to look ridiculous before the senate, and Viriathus continued to advance until 143 B.C. In that year the four legions, ten elephants and 300 Numidian jinets of Qinto Fabius Maximus Servilianus appeared on the scene. All this just to be able to put an end to Viriato once and for all.

At first the Romans gained the upper hand. Advancing through the Andalusian area and forcing Viriato back to Lusitania. But in Lusitania the leaders Curius and Apuleius, both allies of Viriathus, held the Romans back for a long time, until they could no longer stop their advance. On the other hand, Servilianus besieged the settlement of Erisana. "Possible city of Badajoz located in the valley of the Anna River, present-day Guadiana". Viriathus cornered the Romans in a night raid. The legends of Badajoz say that on the hill where the fort of San Cristóbal is currently located, Viriato defeated the Romans. So it may be that this was the specific location of the ambush.

Despite being able to kill Servilian. Viriathus decided not to do so. "Maybe because I knew that an all-out war against Rome was really chimerical." Viriato opted for another tactic. He used the same weapon against Rome that they used, and taking advantage of his warlike advantage, forced them into a peace negotiation advantageous to Lusitania. And that was accepted by the Roman Senate. And that was accepted by the Roman Senate. In this agreement Rome named Viriathus Duke or King of the County of Lusitania. Which would be an independent territory with the title of friend of the Roman people.

This agreement in Rome seemed to many a shame and a humiliation. And to top it all off, in the year 140 BC, Servilianus ends his mandate as consul, occupying this position Quintus Servilius Caepio. who decided to start the wars against Lusitania again. Once again Rome failing to keep its word.

-The betrayal of Viriathus:

Quito settled in Lusitania and instead of pursuing Viriathus he retreated from Erisana to Carpetania. He settled near Erisana, "City of Badajoz", establishing there a base camp that would later be known as the Roman city of Emerita Augusta and today as the Spanish city of Mérida. He provided this camp with infrastructure for Lusitania, building roads that allowed him to move his troops better and cutting off Viriathus' supplies. Viriathus saw himself forged to negotiate and sent three Turdetans of his confidence; Audax, Ditalco, Minuro. But something that has characterized the tragic endings of Celtic epics... he is the shadow of Cain, and just as William Wallace was betrayed by his own. Viriato too. These three ambassadors from Viriathus received a generous offer from Rome, and accepted.

Upon returning to the camp, while Viriathus was sleeping, these three snuck in and stabbed him in the neck, "since he was sleeping with his armor on." When they returned with Caepio they demanded the reward, but he would respond with a phrase that went down in the history of Rome, Spain, Portugal and Italy. "Roma

traditoribus non praemiat" "Rome does not pay traitors". And he executed them right there.

During the funeral "or rather cremation" of Viriathus it is said that following Celtic traditions, more than 200 Turdutan, Vetton, Celtikis and Keltiberian warriors fought to the death in one-on-one combats. That is, 100 fights. Of these, the 100 who died would be Viriathus' personal guard in the afterlife.

Viriathus went down in history with the alias of "Terrorum Romanum".

-The outcome of Lusitania:

Although Tantalus, Viriathus' successor, soon surrendered to Quintus. Many independent warriors groups continued the fight.

Finally, the area was pacified in a peace agreement carried out on what is known as hill of la Muela in the current city of Badajoz, "Erisana". Hill where the citadel of the Arab period is currently located on Roman remains. With this agreement Lusitania was annexed as a Roman province, but the Lusitanians would be Roman citizens and not slaves. After this event, the City of Erisana was renamed Pacem Civicam Augusta, "City of Peace of Augustus" and its citizens today are still called pacenses. "Not to be confused with Pacem Julia, who is Béjar." During the Muslim conquest the city was renamed Batalaws. "Peace of Augustus in Arabic". And after the reconquest it remained as Badajoz, just as the Annas remained as Guadiana, which means Anna River in Arabic. So we would be left with "Erisana - Pacem Civicam Augusta - Batalaws - Badajoz". As an evolutionary of the city.

After annexing Lusitania, the Romans focused on the Celtiberian city of Numantia as well as on the Cantabrians and Astures. By 19 BC, Emperor Augustus Caesar completely pacified the peninsula and established his capital in what was the Roman camp near Erisana. Calling this city Emeritus Augusta-Mérida. Ironically, the rivalry between the people of Badajoz and the people of Merida is still in force these days, considering themselves Celts or lusos versus Romans.

Today the figure of Viriato is remembered as that of a liberating hero throughout Iberia. It is also a symbol of Portugal.

6. Bestiary book



Dracos



*Cuelebre

These beings are very resistant creatures. Their bodies are completely covered in scales, which gives them great defense. They are one of the species of Draco or Dragon. And the physiognomy of its body is quite similar to that of the rest of the European dragon species, although it is a little more elongated and serpentine, which allows it to swim and dive better.

Its wings are another characteristic that allows us to quickly and easily identify this species. Since being shaped like a bat, they are quite striking.

This species of dragon moves with agility on land, sky and water. This, added to its violent and predatory nature. They make it especially dangerous.

Their diet is not reduced to wild animals and livestock stolen from farmers. It also likes to feed on humans, which they say is its favorite food. The most terrifying thing is that this predator eats its prey alive.

He spends hours guarding the treasures that they accumulate over the centuries, which in addition to attracting them like all dragons, serve as bait to hunt unsuspecting humans who are attracted by easy wealth.

To know if the cuelebre is near the treasures we must listen. Since this usually emits whistles that are usually terribly annoying and squeaky. These whistles reveal their presence.

**Cucullona*

The legend is located in Gerona, Catalonia. Specifically in its old town. Where a strange being, a kind of reptile woman, or dragon woman. It lurks in the shadows of the night hidden within its walls, climbing and flying between walls and roofs. This being is also dressed in what looks like a nun's habit. And according to local tradition; It is about a nun from the Middle Ages, who was a victim of insults and envy from her convent sisters. Which caused her to be unjustly imprisoned for life. This deep pain eventually caused a kind of curse in her, which caused her to mutate into a demonic being, capable of escaping from prison and lurking in the shadows of Gerona eternally.

**Sea dragon of Lagoa Pequena, Sesimbra.*

Although when we think of freshwater monsters we usually look towards Scotland (Alba) and Loch Ness, the truth is that for centuries there have been rumors of a cousin of nessy who decided to settle in Lagoa Pequena, Sesimbra, Portugal. The Lagoa Pequena is currently a protected natural area and it is forbidden to bathe or do any kind of research, so it is impossible for us to look for Nessy's cousin as they do in Loch Ness. But the testimonies and stories of this being have already passed through many generations.



**Sea dragon of lake las Bañolas, Girona.*

Do you remember when we talked about the lagoa pequena, in Sesimbra, Portugal? As well as Nessy's cousin, who decided to settle there centuries ago? A monster with a very specific appearance that we all have in the imagination of the popular collective.

But... Despite Nessy being the most famous of all... There are records of sightings in various areas of Europe, and even the world. Throughout the generations...

As we know, dragons are classified into different subtypes or races. The most famous in Iberia and which we have already talked about is Cuelebre. In this case we will talk about a specimen that is classified as a Sea Dragon. These sea dragons are also called kelpies, which means sea horse for the Scots, who gave this name to this type of dragon. Kelpies or sea dragons are characterized by living in lakes with access to the sea. That is, the lake would be his little house. But they make life in the sea.

But focusing on our location and our dragon. It turns out that Lake Banyoles in Girona is reputed to be a kind of Catalan Bermuda triangle, where there are numerous disappearances of people associated with a monster with a very specific appearance. Among these disappearances is even that of a small plane belonging to the civil guard.

The lake has an area of 7,760 square meters and more than 200 meters wide. But the depth is completely unknown due to the internal currents and the geography of the place that make it completely difficult.

Since medieval times, there has been talk of a terrible aquatic dragon that lives in the lake and is the cause of numerous shipwrecks. This dragon even has its own name and is known as the Mon-mon dragon.

The first written records about Mon-Mon date back to the 8th century. Where it was described as a giant serpent or aquatic lizard that breathed fire from its eyes.

They say that after settling in, he first began raiding the peasants' livestock... and later eating the peasants themselves. For this reason the inhabitants of the place. They asked Charlemagne himself for help. Who, when facing the Dragon with his army, returned without success.

It was a Franciscan monk, who through prayers. He managed to sleep and calm Mon Mon.

But in 1913... The Dragon seems to have awakened since from that date... the shipwrecks and disappearances began again, as well as the sightings of the monster.

Arcane Entities



*Bruxas & Meigas

The Bruxas and Meigas are witches, not of folklore, but of the Galician-Lusitanian tradition. These characters are very real, and regardless of whether we believe in their powers or not, they are present today throughout Lusitania and Galicia. And Gallegos and Lusitanos continue to come to his services and in turn are afraid of them.

Their role is to preserve and care for ancient traditions and ancient knowledge of magic, healing, botany, etc. It is transmitted generationally, that is, internally within the family or in extreme cases, friends with gifts. "A Bruxa can teach a Wizard and vice versa" But there must be consanguinity.

The main difference between a Bruxa and a Meiga is that Bruxas are more antisocial and do not usually lend their magic. Even today there are many Bruxas that have already moved to the cities and go unnoticed among the local population. The current records of the most traditional Bruxas that are known are from La Codosera, a Lusitanian area on the border between Spain and Portugal, where, in their dense searches, a group of Bruxas continue to live in huts and preserve the ancient traditions. It is not advisable to get too close if you are curious tourists and you were thinking about it... Because as I said... Bruxas are not very sociable...

On the other hand we have the Meigas, basically they are also Bruxas, but they have come out a little more sociable and even help the community. Sometimes because of community commitment in their work as Meigas, other times they will lend you their magic for a small price, others they will help you simply because they like you, and others they will simply enjoy their free time and socialize like anyone else, perhaps that nice girl you just met and with whom you are having a soft drink is a Meiga and you don't know it. The most important social tradition or communal commitment that the Meigas have, as well as Wizards; It is to perform the Galician queimada, which exposes them a lot since while they

perform the ritual everyone is around them repeating the parts of the ritual that the community must say. The good part is that since the participants are usually members of the community, their exposure is not too much... until now with technologies. You can access youtube to see videos of the making of the *quemada.

*Queimada is an alcoholic drink of the Galician tradition and typical of its gastronomy.

It is attributed with healing powers and it is stated that, taken after the pronunciation of the incantation "El Cervo" that works as protection against curses, in addition to keeping spirits and other evil beings away from the one who has drunk it. This ritual is performed on the second Sunday of August.



*Lamias

The Lamias were magical maidens who lived in underground castles and hidden lakes, and were considered the guardians and protectors of great treasures. Only someone brave and righteous enough could break the spell and set them free.

The lamias were especially famous in the legends of chivalry, especially that of the Templar treasures, which also tell the stories that they were hidden in underground castles and caves that were difficult to access. Where, as already stated, there were legendary treasures waiting to be discovered by a worthy hero. Some Lamias had reptiloid features such as snake tails. And not all of them just gave up their treasures, some became really murky and the spell had to be broken... That is, if it doesn't kill you first...

We also find references to Lamias with parallels in legends from the British Isles or Gaul. The most famous of all the Lamias in history was "The Lady of the Lake" who gave the sword Excalibur to Arthur, instantly making Arthur King of all Bretons.

The Lamias are known by different names in the Iberian Peninsula depending on the region. Some examples of their names throughout Iberia are: Mouras Encantadas, Las Xanas, Janas, Donas, Encantos, Xianas, Inxánganas, Anjanas, Dones d'agua, Fadas, Encantarias.



*Lobisomen

Lobisomens are werewolf-like mythological creatures found in Portuguese and Extremaduran legends. These wolf-like beasts are believed to be people cursed for witchcraft or for having committed great sins, and they can only return to their human form if they are wounded with silver. It is also believed that they can be sorcerers or shamans with the ability to transform into this being. It is also believed that the Lobisomen used to marry bruxas "witches".

Excerpt from the song "mae bruxa" by the group Lusitano Acetre;

"Sua mãe é uma bruxa, eu tenho medo dela, eu tenho medo dela e também de seu homem, sua mãe é uma bruxa e seu pai é um lobisomen".

"Your mother is a witch, I'm afraid of her, I'm afraid of her and also of her man, your mother is a witch and your father is a lobisomen."

Although in reality marriages between witches and wolves are more a consequence of friction between affection than a tradition in itself.

The true tradition is that the Lobisomens are shaman disciples of the ancient Vaelic god. And as such... they are custodians. Custodians of the forests, custodians of their beings, custodians of the good-hearted people who pass through there, as well as custodians of the witches themselves who reside in the forests and of the ancient traditions. This means that Lobisomens were often direct relatives of the witches, whether they were partners, siblings, grandchildren, or simply friends. Since the ancients believed that gifts were transmitted by consanguinity. Just as they transmitted knowledge orally and generationally.

We can also see this pattern of association between werewolves and witches in Irish and British folklore.

On the other hand, due to the link the Church made between these beings and people with yellow eyes and greenish crowns and spirals in their eyes, a "Celtic recessive gene." During the Middle Ages, people with this physical characteristic were persecuted and accused of being werewolves, as their eyes resembled those of a wolf, and the cult of Vaelico was linked to this ethnic group. This is why yellow eyes almost disappeared, and today almost all yellow eyes are very dark, since the more pigmented yellow eyes could be camouflaged as brown and go more unnoticed.



*Lobo de Santiago.

It is a huge white wolf with sacred powers that guards at night the pilgrims in their journey to the rest of the apostle Santiago. The evils from which this wolf protects pilgrims are some such as the Gaueko, La Santa Compañía or even bandits and looters. Legend has it that it is the soul of a pilgrim, who was assaulted and killed. But the archangels made him return turned into this huge wolf that in addition to his holy powers, also has the ability to recruit and command authentic armies of wolves. This entity would actually be the evolutionary or Christian adaptation of the Vaelic god.



*Nuberu/Entiznau

These beings are known by various names throughout the Iberian Peninsula and their existence has been known for as long as the people can remember.

In Extremadura and southern Portugal they are known as Entiznau.

The Nuberus call them in Asturias!

Ñuberus, nubeiros or renuveros in Galicia, Cantabria, northern Portugal and León.

These beings are witches and magicians as archaic as time itself.

The abilities attributed to them are to control the weather, especially clouds and rain. They can cause storms and cause the sky to fill with black clouds in a short time.

They are feared and evil beings, in addition to having an unfriendly character. If you run into one, it is better not to see you since they say that they usually attack humans that they consider to be intruders. They like to be hermits and are irritated when their privacy is disturbed.

Usually described as very aged humanoids, as well as extremely ugly, with a very bushy beard accompanying a huge mouth and ears.

The eyes are described as looking into hell due to the red glow they give off. Very dark complexion, with long hair.

As for the clothing, they are usually described as wide, dark fur clothing accompanied by a wide-brimmed black hat.

So now you know, explorers!

When you see dark clouds in the west of the peninsula, it is better to take cover. It could be the Entiznau!



*Serranas

The Serranas "Mountain womans" were present in more than our folklore, and we have records about them until well into the nineteenth century. They were women described as very tall and strong, with very long blonde hair and dark skin. These women lived on the margins of society, as their name suggests, in the mountains where they took advantage of the caves to make their hidden houses. Its presence was very palpable in the north of Extremadura and south of Castilla y León, and the most famous were the Serranas de la Vera.

These women were especially feared by the young boys of the villages, because despite not wanting to have any contact with society, they liked to indulge themselves. The Serranas used to seduce, or kidnap, these young boys, and took them to their caves where they used them. What really scared the young people was not having relations with the Serranas, since they were not always forced and the truth is that these womans had a great power of seduction. What terrified the young people was the end result, since as they were women who lived hidden, when they finished with the boy they killed him and buried him in the same cave where they lived so that no one could find him.



Dark entities



*Ana la Casareña

In Cáceres, Extremadura. He lived in a famous Lusitanian Bruxa. During the first half of the nineteenth century this Bruxa frightened the population of Cáceres. The most chilling thing that is known about her is that many witnesses saw how she took advantage of her position as an undertaker "Since she was the first documented woman undertaker in Extremadura". Benefiting from this advantage, he could be alert, to know more easily when a child died. Wrapped in the night, Ana dug up the bodies to use their viscera and bones in her magic potions.

*Blanqueta

This legend lives in the Carmen neighbourhood of Valencia. Blanquita was an older woman of Calé origin who lived on the street, but it was striking that she was always dressed in pristine white and wore toilet paper pieces hanging around her neck. In addition, those who knew her in life describe her as a cheerful, mischievous person. And he survived because of his lip. The young people of this alternative style neighbourhood used to deal with her in the Plaza del Carmen and remember some attributes of her such as her bottle of soap with zotal, her dolls in her hair and her flowers. It is said that they used to play cards with her and that she always won either because of her skill or because of her mischievousness and ability to cheat. In the year 2000 she had a tragic outcome when she was run over by a car, and was buried as a solemn poor. There's graffiti of her on the gentleman's street. As well as a café with his name in Plaza de Doctor Collado. Valence.

In the last 24 years, there have been numerous witnesses who claim to have seen Blanquita at night in the park challenging them to a game of cards.

*Caballicus del diablu

At first glance it may seem to see a flock of dragonflies, but when you pay attention you notice that they have something different. One of those creatures turns out to be the devil himself and the others his demons who follow him on the night of San Juan to scare people by emitting sounds of hell. Caballucos del Diablu means "Evil horses" in western Iberian language.

*Bruxa coruja/Guaxa

In Extremadura and Portugal "Ancient Lusitania", is famous as La bruxa Coruja, which means "Owl Witch" and causes real panic to children.

They call it La Guaxa in Asturias, and it is also known in Galicia as Meiga Chuchona and in Cantabria as La Guajona.

The appearance that La Bruxa Coruja usually presents is that of an old woman, pale, very thin, wrinkled and deteriorated. Turning out even unpleasant and terrifying. When we look at its mouth we can perceive something disturbing, and that is that it completely lacks teeth except for a single fang located in the center of its mouth and of an enormous size, exceeding in length below its chin. This single fang would be the one he would use to extract blood from his victims. It is also believed that it can take the form of an owl. As well as a beautiful young vampire.

But...

How does La Bruxa Coruja attack?

Well... The main victims of La Coruja are usually children and young women. Unlike other vampires or undead who cannot enter private property without some form of consent. La Coruja uses her powers to sneak through the locks of houses at night, and sip the blood of her victims while they sleep, stealing their health and energy, hence when someone begins to get sick and feel without energy it is said that they are being visited by La Guaxa, or la coruja since the symptoms are exhaustion, paleness and apathy, and over time illness and death. During the day they say it hides in caves and tree stumps.

In that case...

How to protect ourselves from La Coruja?

As protective amulets, the most used and effective are the black jet hand and the stone of Saint Peter or chiastolite.

But there are also rituals to protect us from this Celtic vampire;
One of the rituals consists of making the victim consume a concoction based on alicorn.

Another ritual also involves consuming a concoction made from boiled deer antlers with some silver object. But this concoction must be drunk for nine nights in a row. Another ritual was to measure the child or affected person with black thread, cut that thread at that length and tie nine small knots and one large knot, hanging the thread as a necklace with a small bag containing ten grains of wheat. Finally, there was a very simple ritual that simply consisted of the victim stepping on the dew every morning.

Therefore... if you wake up feeling unusually tired and notice that you have a bad body... Perhaps what is happening to you is that you are receiving a nocturnal visit from the Bruxa Coruja. At least you know how to defend yourself.



*El Dip

A creature wanders through Catalonia that is better not to meet, the Dip. It is a huge hellhound with red eyes and a large tuft of black hair. It is also said of this creature that by demonic inheritance limps on one leg, and if it sees you, it will hunt you down to feed on your blood.

The municipality of Pratedip, in Tarragona carries this creature in its shield.

*Fogachos

The Fogachos or Luminarias are a phenomenon that has been taking place in the mountains of Extremadura and Portugal for as long as it can be remembered. This phenomenon is described as balls of flaming lights of bluish and yellowish colors that appear at night in the Lusitanian Forests. The oldest say that they are souls of the deceased and are related to the holy company or company of the souls. The truth is that we don't know what it can be... but there are numerous attested cases of witnesses throughout the ages, the most famous being those of Rivera Oveja, in Extremadura. Where several radio recordings of testimonies from the last century have been collected, where these fires have come to cause attacks, damage and burns to their witnesses, even causing some recorded deaths. Since this is another of their characteristics, sometimes, they can turn against you and attack you by chasing you to the village or the very door of the house. Whatever they are, it's best not to bump into them, Galician-Lusitana nights are dangerous...

Although new theories seem to have given a possible scientific explanation for this phenomenon. Since it turns out that it could be due to energy condensation, when there is a high charge in the environment, for example before a storm. That is, energy that would be floating in the environment, and without having a direct ground connection, attracts each other, forming accumulations of small floating spheres. As people have static energy and pass near them, they begin to chase us, looking for a kind of grounding, like lightning does. Causing burns and impacts of various levels depending on the amount of energy condensed in the sphere.



**Homem do chapéu preto*

Homem do Chapéu Preto: Also known as "Black Hat Man", this character appears elegantly dressed in a black hat and black cape. Supernatural powers related to black magic are attributed to him and he is even associated with diabolical pacts. In itself, the role they play is similar to that of the men's in black. Mysterious men who arrive elegantly dressed in black wherever phenomena occur and have strange powers... And no one remembers anything that happened during his presence.

**La dama de blanco del río Annas.*



Legend has it that on the palm bridge that crosses the Guadiana River "Anna or Annas original Celtic name" as it passes through the city of Badajoz, next to the fourth pilaster of the bridge. The Lady in White dwells. But who is this being?

To answer this question we go back to the nineteenth century, when a wealthy family lived in the city of Badajoz, with their young and beautiful daughter "Leonor" who liked to take carriage rides next to the bridge. One day the carriage ran amok and fell off the bridge with Leonor's parents inside, dying instantly.

Leonor went to live with her aunt and led a melancholy routine, dedicating herself to observing life from her balcony in her white dress.

One day a handsome young man arrived from the neighboring town of Olivenza. This Lusitanian gentleman immediately fell in love with her and they began to spend hours under the palm bridge. But the young man's visits began to dwindle until one day he stopped coming. Leonor, with time to top it off, learns that this boy already has family in Olivenza. Moved by passion, she went to the bridge where they always remained and threw herself from the fourth pillar. His body was never found. But there are many cases of bathers who drown in the river. They said that a lady dressed in white grabbed them by the legs trying to take them to the bottom, and the most shocking thing was that they showed marks

on their ankles. For this legend we must take into account the physical characteristics of this river, since it is plagued by pools that absorb you, internal currents as well as underground and even in an area of Iberia the entire river suddenly disappears underground re-emerging kilometers later. This phenomenon is known as the eyes of the Guadiana. Therefore, either because of its physical characteristics that make it a deadly river, or because Leonor wants to play... It is not a good idea to bathe in the Guadiana.

*Death's Birds.



In many mythologies we find birds announcing death and their divinities, such as the Vikings or the Irish. We will talk about the birds that announce death in the Iberian Peninsula.

The Bird of Death.

The people of Extremadura call this being directly "The Bird of Death". They describe it as an elusive ashy crow, which likes to feed on figs. They say of him that in his song he can speak, and that this song... it is the herald of death. It usually marks the death of the person by landing on the roof of their house.

La Guarrióna:

The Guarrióna is another bird of death in Extremaduran mythology. This bird can talk and usually calls the victim with the voices of relatives... They go to the room of the house or place where the voice comes from thinking that it may be their mother, or their partner... It is similar to a large owl and beautiful black.

Cabra Duar o Cabra du Monte:

This Galician bird predicts the death of a person singing at night around their house, from that moment the countdown of approximately one week begins. Its songs resemble those of a goat and it usually lives in dark mountains. It is an elusive bird associated in form with the coruja "owl".

Yellow-eyed birds:

In Cantabria, the yellow-eyed birds are feared. They are birds with huge yellow eyes, with a body divided into blue stripes and have reddish spots on their wings. He has a dark, black, and tremendously hard heart. And its blood is oily blood, which means that the sun can fry it. They not only mark death with their gaze but are known for their evil. They usually act mainly after the summer.

To prevent our gaze from cursing us, the ritual to be performed consists of trying to fix our eyes on a swallow that is flying and reciting the verses; "Quitaste a dios las espinas. Quitame a mi el mal ardiente, de ese pájaro maldito, que por sangre tiene aceite"

"You removed God's thorns. Take away from me the burning evil, of that accursed bird, which has oil for blood"

To be born, they arise from the union of a bat and an owl, but this can only happen every five years. The parents do not stay to take care of him, since he is born directly with evil and would devour his parents. When they reach the age of ten, their wings stop serving them and they go on to live underwater. They are blamed for the generation of pools or eddies and in the Iberian rivers that cost bathers so much misfortune. He dies at the age of 100 and stains the waters red.

Pecu:

Also Cantabrian, it is similar to a sparrowhawk, with a gray head and eyes.

Legend tells us that a thieving miller had an evil and deformed son in divine punishment. This child only learned to read the P and Q. Hence its name; Pecu. From the phonetics "PQ" in Spanish.

One day Pecu at school killed another classmate, injured the teacher and destroyed the classroom by also breaking the cross on the wall. Again he received another divine punishment that turned him into a bird and forced him to repeat those letters while hunting. "PQ".

The pecu can curse you in a life of lovelessness. That is why the girls of the towns and villages when spring arrives go out to look for him and perform the following ritual: "Pecu, Pecu, Pecu, Pecu. Colita de escoba. ¿Cuántos años faltan para mi boda?" "Pecu, Pecu, Pecu, Pecu. Broom tail. How many years until my wedding?" The number of times that the Pecu repeats Pecu, will be the number of years they have left to get married. But this spell is dangerous since the Pecu is the place to sing the years you have left for your wedding... I could sing the years you have left until your end.

*Non Natos



Non-nato from the Latin "unborn". It is perhaps the most terrifying spirit in popular folklore, due to its ill-thought-out and instinctive behavior, like that of a lion or other wild animal. But... Where does the fear of this being go back?

The ancient Celts believed that the spirits of the deceased could manifest themselves, and that they acquired characteristics of those who were in the afterlife, as well as their knowledge and learnings and their personality so to speak. The Celts did not like to be bothered by the deceased while they slept, so they used to make cemeteries on the other side of the river where they settled, using the river as a border or wall against the spirits. But that was not the end of it. For the little ones, a separate cemetery was reserved, such as the High Pasture cave in Scotland. Where it was reserved as a funerary area for fetuses, which were accompanied or guarded with dog and pig fetuses.

In ancient times it was believed that the souls of those who had died without having come to know life and learn from it, when they reached the afterlife would be lost and without consciousness. Their behavior being completely instinctive and reptilian, guided only by survival, despair and pain. Since it is added that he is a being who should have been born to be loved, and he desperately seeks comfort or love from his mother. But without any kind of conscience. This makes them especially fearsome, since we are dealing with a wild, irascible and desperate spirit.

During Christianity this belief was adapted to the fact that the specters of the unborn would be those unbaptized children.

Although we usually end our bestiaries by giving some advice on how to protect ourselves the creature gives. In the case of the Non-nato, the only way to get rid of them would be to help them cross, as they are lost between the two worlds. They belong to the one of the deceased, but they were trapped in it, since they died even before they finished their journey to this world, and they are trapped between the two. Trapped in our world with an otherworldly body. That is why in these cases, and hopefully it is not necessary. It would be advisable to go to a trusted bruxo or bruxa. But when looking for a Bruxo or Bruxa, I will give you some advice; The best quality are those that offer their services for free.

*Pesadelos

The Pesadelos (Nightmares): As they say, in some Portuguese cities live nocturnal beings called "pesadelos" (nightmares) who visit people while they sleep causing terror and sleep paralysis. Those who have managed to see the supposed entity causing this. They describe it as a being with an anthropomorphic figure, totally dark, like a large black shadow, which watches them while they cannot move, half awake, half asleep, half dreaming, half seeing the world with their eyes... Cold, paralysis and authentic terror It is usually the testimony. There are even those who link it to UFO phenomena and night room visitors. Like abductions that you remember in flashes. And there are those who associate it with more spiritual and ancestral phenomena.



*Santa companha

Throw yourself on the ground and do not look up, La Santa Compañía is coming!

In this post we will talk about one of the most terrifying myths of Galicia, La Santa Companha:

You are walking at night in the west of the peninsula, it is the eve of Endovellicus, the ancestral Celtic god of the underworld and war. (Currently known as Saints' Day or Halloween). You are in an old town with very few inhabitants and the blackness of the forest covers everything.

Suddenly you notice a strange smell in the air, it smells like candle and church incense, and you notice something... A cold, but a different cold. A cold that arises from the inside out and not from the outside to the inside. You look into the half-paralyzed thicket and catch a glimpse of an approaching procession of lights. Suddenly you remember the stories of the elders and the instructions they gave to survive this dark encounter. You drop to the ground, and look down disguising having seen them, you must remain still without attracting attention while the procession passes. Gradually the smell and cold intensify, as well as paralysis and pressure on the nape of the neck. You try not to look because if they discover you and look back at you you know that they will take you to the kingdom of the dead with them. So you sneakily open one eye to look at the sidelines, and choppy you can see the reflection of the lanterns, the brightness of the tips of the edges of their swords, and the bottoms of their robes that... They lack feet.

You squeeze your eyes again waiting for time to pass and after a few minutes that seem like hours ... The smell and the cold fade, the procession has continued its course and you can get up and go to your hostel to sleep, but do not forget to put a lamp and food to the animas that night.

This legend extends from Galicia, to Castile and Leon, part of Portugal and Extremadura. And at the same time it has great similarity with the Extremadura-Portuguese phenomenon of the luminarias or fogachos. We also note a somewhat more archaic origin than the medieval since we go back to Endovellicus and its magical night, where all Celtic cultures agree that that night the energy was more propitious for souls to appear, And that's why they left food and lit candles at the doors of their house, which has evolved today to things as fun as trick or treating. That's why that morning it was better not to open the door.



Giants



*Jentilaks

According to Basque mythology there were giant and tremendously strong beings that populated that land in the past. These are the Jentilaks or Jentil. These giants are credited with building megalithic dolmens and other structures. Legend has it about them, that one day they saw a light approaching in the sky. The Jentilaks hurriedly asked the wise elder of the tribe what there meant. The sage said that it was the arrival of Kixmi (Christ) and it is the end of our race. Everyone rushed to hide underground in the mountains, but only one survived. There are those who consider that the Jentilaks represent the Basques themselves in their pagan stage and that this fable narrates the conversion to Christianity of the Basque people.



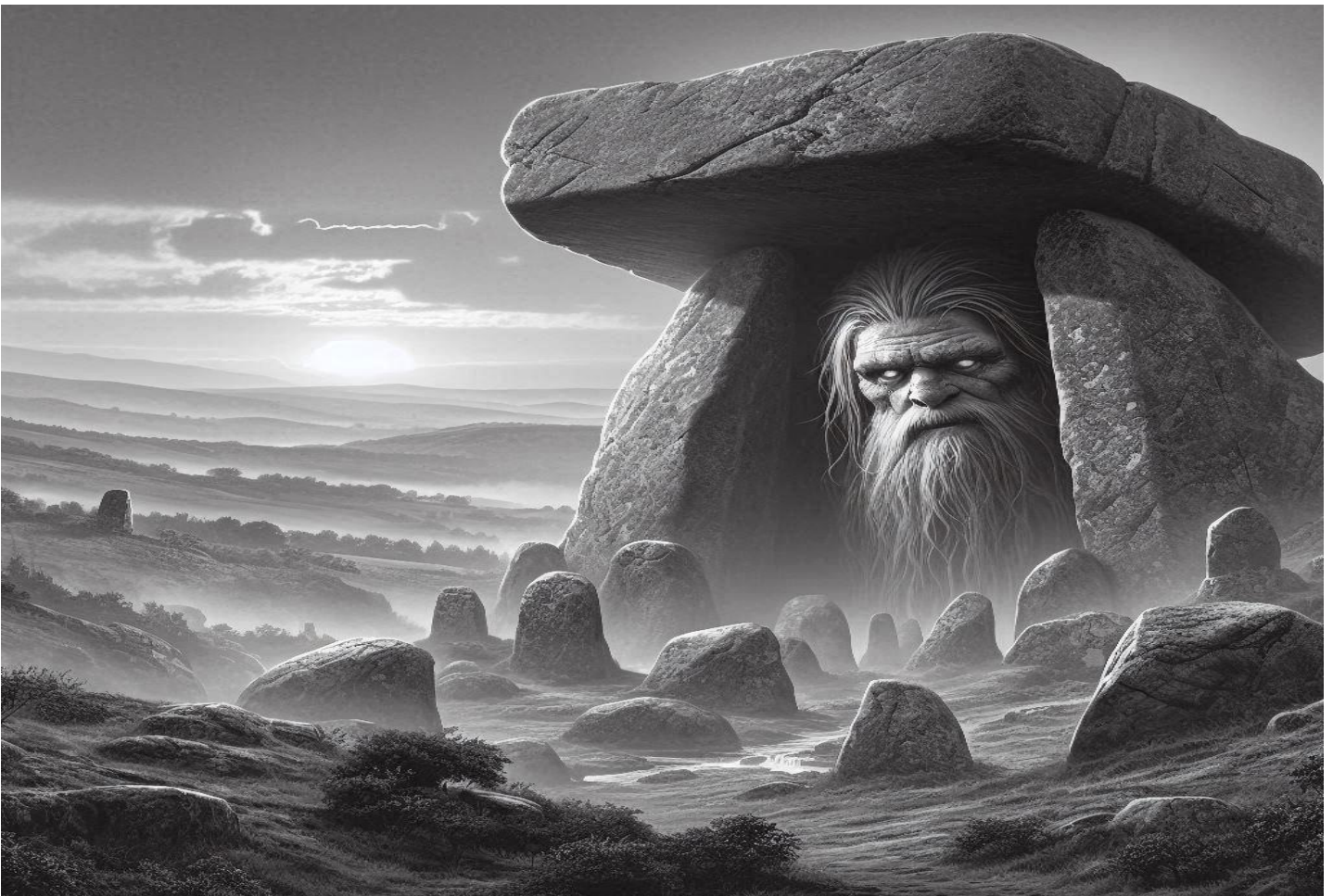
*Mvros

Mauros has its origin in the Celtic word "Mvros" which was later incorporated into Latin as "Maurus" and means lilac or dark, alluding to the color of these beings.

The Mouros are giants, from pre-Roman Galician mythology. These, the ancient Galicians, were considered the first settlers of Galicia, and like their Basque cousins, the giant Jentils. The Mouros were also related to the construction of megaliths. In fact, they were considered giant builders. Legend has it that they built these monolithic monuments to create portals to the underworld, where they lived, and that they remain there today. It is also in this underworld that they guard the treasures they accumulate. Sometimes they go out to trade, or to look for provisions and the busiest night is usually San Juan. "June 24"

These treasures were accumulated because they were good miners, especially at extracting gold. And good at casting and processing metal parts.

These Mouros were obviously huge, and dark-skinned. And they used to live at night and sleep during the day in caves. As skills they not only had their strength, but they also mastered magic, and could make themselves invisible. In the British Isles they are known as Korrigans.



*Olhapos

The Olhapos or Ollapos, are giant cyclops of Galician mythology, feared for being violent and voracious, crude and brutish, and with an insatiable appetite, who inhabit the Galician forests and mountains. It is also said that the females are even more fearsome than the males. Becoming more violent and insatiable. These huge cyclops are sometimes described as having a second eye on the back of their necks, which shows a parallel to famous cyclops from Icelandic mythology such as Balas, who could cause the evil eye.



*Tártalo

Tartalo, Torto or Alarabi is a huge cyclops from Basque mythology. Unlike the Jentilaks, Tartalus was aggressive, perverse and with wild instincts. They say that their diet consisted of sheep, children and even adults. In addition, according to Basque tradition, he had a magic ring, like Sauron. This ring he used for hunting; when his prey hid, he would say to the ring: Non nago? (Where are you? in Basque). To which the ring from the position of the dam said: Hemen nago (Here I am in Basque).

Thus he located his prey and hunted them. They also say that he entertained himself throwing huge stones from mountain to mountain, relating this activity with the appearance of dolmens and megalithic constructions in the area.

It is believed that Tartalus died when he fell into a well while chasing a prey. Its habitat is linked to the Navarrese towns of Zizur mayor and Atráin, specifically Mount Erreniega, but it is also believed that it lived on Mount Saadar in Guipúzcoa, where the dolmen of Tartalobetxea (House of tartalo in Basque) is located.

Forest beings

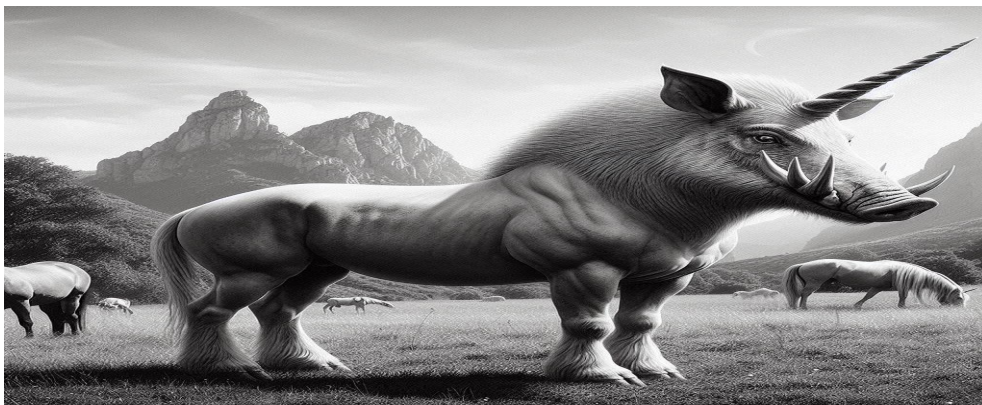


*The wish goblin

There is a legend among the shepherds and ranchers of Extremadura about a strange goblin that has been appearing to his companions in the countryside for centuries. This goblin guides peasants to hidden treasures. These excited people collect the treasures and run back with their family to tell them what happened. But when he opens the bag to show the treasure, it has turned to coal and ashes. Leaving the ridiculed person in front of their family. So now you know. If you walk through Lusitanian lands and a strange goblin offers you a treasure... Say no. It's a trap!

*Escornau

The Escornau is an Extremaduran monster whose habitat was reduced to the Sierra de Santa Bárbara (Saint Barbara mountains). The appearance of this being was chimerical. It consisted of a large boar's head with a large central horn. Body and front legs of a bull, and rear and hind legs of a horse. The only horn of this specimen that was obtained was exposed for a long time in the hermitage of Santa Bárbara, due to the healing properties that were granted to it.



*Gamusinos



Every person from iberia or with iberian friends have ever made us the joke of; Go looking for gamusinos, a strange imaginary animal that we do not usually give shape or context.

If we look for gamusino in wikipedia it will tell us that it is an imaginary animal with which hunters usually laugh at newbies, oes typical also of children's camps to make the kids despair looking for these beings. Wikipedia also tells us about the different phonetic evolutions of the word in the peninsular territory; in Extremadura gangüezno, the Andalusian form gambusino, the Portuguese version gambozino, and donyet, gambosí or gambutzi in Catalan/Valencian. ("Dwarf so tiny it's barely visible"). The latter, in turn, is related to the Provençal gambosí or gabuzo ('deception').

But... What are the gamusinos, what form do they have and what is their origin?

The gamusinos have their origin in pre-Roman iberia. It is a small forest elf that can take the form of a rodent, very joker and should not be underestimated since they are guardians of nature and their jokes can become really dark. According to Lusitanian folklore, the Romans learned this lesson the hard way. Legend has it that when Roman soldiers advanced through the Iberian forests, they heard the cries of children in the thickets. The Romans, thinking that they were children, rushed to capture them to sell them as slaves, not knowing that they were falling into the ambushes of the gamusinos, from where they would never leave again. This will happen to you if you are not a good person. But if you have principles and morals you will have nothing to fear. The gamusinos will only enter your house to change your keys, or your wallet, or some other object of place so that you think you are going crazy. Just say; Gamousinos! And the object will appear.

Other Celtic variants of Gamusino in other countries are:
 In Scotland (Alba) they have wild haggis.
 In France; The dahu, and the chasse au dahu (hunting of the dahu) is a traditional joke.
 In Germany they have the Elwetritsch
 Bavaria; The Wolpertinger
 Thuringia; The Rasselbock
 In North America:
 United States; The Jackalope
 Canada Sidehill; The Gouger

*Machú Lanú/Bosgosú



Known as Busgosú in Asturias and Cantabria, and also as Machu Lanú, in Extremadura and Portugal "Lusitania". It is a creature that walks bipedally, has horns and goat's feet. And a thick black mane. But with a human-like face, arms and body. They are considered enemies of hunters and woodcutters. These Busgosu have the ability to cause the tisis, generating a slow and cruel death. One of the recorded witnesses of the presence of a Machu Lanú is the zajoril* of the Extremaduran hurdes Eusebio Martín Domínguez "Ti' Usebiu", a few years before he died. In addition, in this town in Extremadura, during the carnival the Machu Lanú festival is celebrated, in which some citizens of the town dress up and play the monster in the streets.

*Zajoril: They were people with the ability to find underground water and related to divinatory arts. In Las Hurdes they were also considered very wise men who kept and transmitted the millenary secrets of Hurda.

*Types of trasgos



Trasgos are one of the species of gnomes or small elves that are characterized by being domestic and mischievous. That is to say, they usually squat in our houses and mess with our objects.

Throughout Europe. This species or race of elves has evolved into different subtypes. Like kobolds, gremlins, sylphs, sylphos, or goblins.

In the Iberian Peninsula, trasgos have also evolved based on geographical adaptation.

For example. In Galicia we have, on the one hand, the classic common trasgo or goblin. The typical mischievous trasgo who hides in our houses and makes noises, eats our food or moves things around.

However, its cousin the Trasnu evolved from this common Galician goblin. These trasnu have the peculiarity that they live in blacksmith shops. And they feel dependent on the family they live with. To the point that if the family moves. These hide among the blacksmith's tools, and when they arrive at the new destination, they leave the backpack and settle in.

In Asturias the Trasgos evolved. They are similar to their goblin ancestors. But they are recognized by their clothing; with a red shirt and hat. In addition to being... a little more notable than their cousins. These goblins are really annoying. If someone lives in your home... You will have noticed it. They break objects, hide keys and wallets, turn appliances on and off... And they will even throw away the flour or legumes scattered around the kitchen just for fun.

In Extremadura and Portugal "The ancient Lusitania". They are recognized as transgus. But they have also undergone adaptive evolutions to the environment,

such as the chestnut elves of Jerte. Which are characterized by sneaking into the wooden ceilings of mountain houses, where chestnuts are left to dry. There they live and feed, since this species of goblins love chestnuts! Except for some casual noise or the lack of some food. They are quite friendly and don't cause problems. The most famous of the chestnut elves is "La Pomporrilla".

La Pomporrilla: If you have decided to take a few days to disconnect and have chosen the beautiful and magical Jerte valley as a destination to meditate in nature and recover energy... Be careful, perhaps while you are resting at night by the fire in your fireplace things will begin to happen in your accommodation. Rest assured, you are not being the victim of any evil presence, only mischievous; La Pomporrilla.

The Pomporrilla is a small domestic female goblin with a grotesque and ugly appearance, with a misshapen body with a single breast in the center, dark skin and matted hair. It has a small, sunken mouth with a single tooth that it uses to eat its favorite food; chestnuts, which are dried on the typical Celtic roofs of Jerte.

Some indications of the presence of this being can be that household goods appear scrambled and moved around, the appearance of strange noises or even changing the furniture. But it doesn't cause harm.

To the south. In Andalusia. The Martiniques evolved. "So called because they have a hole in their left hand that prevents them from carrying objects in that hand." They are also popularly called "Trabubus".

Just like his cousins; The Gremlins and The Asturian Trasgos. The Martiniques are tremendously unruly. They tend to be quite party-goers and carefree. They lack a sense of ownership and will use any of your items, but it won't go away. You will find it again when you stop using it and perhaps in not as good condition as you left it. Martinicos are flirtatious and conceited beings. They like the good life and living day to day. They just flow. That's why, unlike his cousins, who are famous for also being among the top troublemakers. These do not act out of evil, just because they are like that, crazy and carefree. While gremlins and goblins enjoy knowing that it will bother you to have to clean everything up afterwards.

7. Artifacts



*Ring of Portugal

It is a ring forged in gold and precious stones centuries ago and linked to the history of Portugal. Legend has it that it was forged by a Portuguese master blacksmith, and that what made this ring special was not only the value of its materials, but also the magical attributes that the blacksmith had breathed into it. This ring had the ability to bestow wisdom and fortune on its wearer. But like all Celtic relics, it would only help the pure at heart. Granting calamities to those who want it for selfish or evil purposes. This has led to various historical figures getting hold of it in the past in order to achieve victories and fortune. This ring is currently on display in the national museum of Portugal that has been dedicated to him.

*Caballitos de bronce.

As we already commented in the texts of *Icona* and *Cabal sul*. The horse for the Celts was a very sacred animal. And among the peoples of Iberia, whether they were Basques, Celts, Iberians or Tartessians. It was the most sacred of all. This animal represented honor, courage, loyalty, vitality, and many other attributes that were linked to the best warriors. This is why it is very common to find small bronze figures and fibulas in the shape of a horse, or a rider, in funerary rites. These were given to the best warriors as if it were a kind of "Medal" of honor. In addition, it was also common for one warrior to give another one of these figurines as a sign of respect and unity.

These idols, if they were horses, were linked to *Cabal Sul*. While if they were mares, they were linked to *Icona*, wife of *Endo-Belles*.

*Cazoletas

The *cazoletas* (bowls) are small holes dug into rocks in the shape of a half sphere. We can find them isolated or in groups. The uses given to these structures are several, the main and original was the creation of receptacles to make sacrifices or offerings. Later they were also used as sacred places for baptisms and conversions of Christians, in addition they usually mark sacred places since they are located in them. They are also attributed with funerary symbolism, they were used as a reference on migratory routes, they are also linked to female fertility rituals. Markers to perform numerical or accounting operations or as a system for measuring climatic periods such as solstices and equinoxes, as well as to detect celestial phenomena. In addition, astral representations, calendars, delimiters of territories were made with them, or they have even been used to melt metals.



Cazoleta "Bowl" located in *Pego do Inferno*. Place of worship to *Endo Belles*.

*Estelas

These stelae are distributed throughout the European territory and in Lusitania we have a huge number of them, appearing every now and then when the plow is passed through the land or when digging to build. They usually have a warrior, a spear, a shield, and other regalia represented. But we will focus on a strange symbol. A strange symbol that for years and in parallel, both me and other curious people have led us to the same conclusion in parallel. This symbol consists of a series of concentric circles and the parallel conclusion is that it would represent Tharsis, the Tartessian city submerged in Doñana and that many link to the legendary Atlantis. This symbol will be a nostalgia shown by the Celtic people for the legendary lost city.



Warrior Stele. La Pimienta. Found in Capilla, Badajoz. And exhibited in the Provincial Archaeological Museum of Badajoz.

This stele depicts two warriors and what archaeologists have interpreted as swords, a spear, a bow, and a quiver. And finally, what they have interpreted as a shield, and what we interpret as a settlement of concentric circular fortresses. But this is not what we want to discuss about the stele. It seems to have more symbolism that represents a pair of warriors. "Man and woman." Analyzing the photograph, we notice something we didn't notice in the museum. The figure on the left has a small notch next to the legs, "like a phallus," while the female figure shows two notches under her arms, resembling breasts, and a notch on the back of her head, in what we interpret as a "bun." Both also wear boots, another detail that has gone unnoticed. This shows social status. If you want to explore steles like this firsthand, which still have much to offer about our past, you'll enjoy the Badajoz Provincial Archaeological Museum.

*Alien in stone "Extraterrestre en piedra"

This strange figure was found in a cemetery in Casar de Cáceres. By observing it we can deduce why archaeologists gave it that strange name. Due to his astronaut shape that in turn reminds him of the little man of the Nazca lines. Its date is identified around the first century BC. But, it consists of two periods of carving. A first period where only the humanoid was sculpted. And a second carving where a text with Latin letters was included but words in what is believed to be a Lusitanian Celtic dialect. Except for three words that they believe could be Latin. The message in Latin would be ILVCIA SVB DIE. Something like "The bright lights under the day" but it has not yet been possible to decipher what is written in Celtic. The full message is:

I.D.T
N.I.N
ILVCIA
SP.N.A
SVB.DIE
CH.A
S.N

*Figa, Higa, Mano de Fátima

The Figa or Hand of Fatima is an ancestral Lusitano protection amulet. It is typical in Portugal and Extremadura. We have recommended this amulet, well not us, popular tradition, when it comes to defending yourself from some monsters of Iberia, such as the Bruxa coruja. Since it is considered the most powerful protection amulet in the Lusitanian culture. Although its origins date back to pre-Roman times. Today it is linked to the Virgin of Fátima. So we assume that it was surely also linked to the goddess who today is Christianized as this virgin.

The shape of this amulet consists of a stone hand, which hangs from the wrist with a closed fist and the thumb anchored between the index and middle fingers. Thus forming a kind of inverted cross with the hand. This is also strongly linked to the order of temple. Since Portugal and Extremadura were the territory of various Orders, as well as the last stronghold of resistance of the order when it was persecuted. In fact Portugal is considered a Templar country. And... what do the Templars have to do with an inverted cross? Well, like the Templars, other orders of original Christians, such as that of Santiago, which follow the direct teachings of the apostle from his place of rest in Galicia. They considered the inverted cross to be the sign of Christ. And it is common to see a Portuguese, if he believes that he is being given the evil eye, perform this sign by closing his

fist in this way. But as we say, the origin is much more archaic. Today we have the Christian adaptation of this amulet.

How does it work?

We should simply wear it around our neck when we think we are victims of an evil eye. Or stalked by a dark entity. The stone can be made of different minerals, since each mineral has a function and a level of energy power, although the most powerful is jet. But the same thing will always happen. If we are being attacked, the hand will begin to change color, absorbing harmful energy, purifying it and returning it in the form of clean energy. If the attacks are very strong and the hand cannot clean fast enough, we will see its chain constantly breaking. No problem. We will put our hand in water with coarse salt and let it clean under the light of the full moon. We will place a new chain and protect ourselves again. If we see that our hand always shows signs of attacks, which are not punctual but constant and prolonged over time. It is advisable to try to locate the source and purify it. But that's not the point today. There may come a time when the figa breaks. At that point it has completed its task and must be buried. And we'll get another one.

Also occasionally we can simply do it with our own fist.

This gesture is commonly known as the fig gesture. And in addition to protecting you from the evil eye... it can also be considered an obscene gesture, an insult, or a denial. That is why I recommend that if you come to Lusitanian areas, do not use it lightly since depending on the context it can mean different things and there may be misunderstandings.



*Ídolos oculados

These objects, like the verracos, have given many of us, both professionals and amateurs, a headache. We are all clear about one thing, they were objects of worship and spiritual ritual. This makes us think, logically, that they symbolize some divinity, as happens with the "MOTHERS" made of clay. There are many hypotheses and some are quite interesting. But... What divinities are they? Well... after our research work tracking down very elusive gods, we believe we have found out which animal can represent each deity and therefore which deity each object represented. In the case of ídolos oculados it happens as with verracos. Differentiate if they are bulls, wild boars... or even bears. All deities protectors of communities. In the case of the bull we would be before Netón, in the case of the boar we would be before Endo-Beles, and in the case of the bear, before Decertius.

The same thing happens in the case of ídolos oculados. And among birds, we still have to find out symbolism between deities. But... We can already relate Bath or Bauth Haeto with the crow and the owl for example. Or Neto also with the eagle. We associate the dove with Camal. The swan and the breasts with Ana... And we will continue investigating...

Although another thing that seems curious to us is that some of these idols are in the form of "anthropomorphic sculpture" as a kind of representation. However, we see others shaped like an ax head, which makes us think... Could they be used in some kind of ritual sacrificial offering? Personally, I don't even know how hard these stones are and whether they could be used for that purpose... or they would break. Furthermore, this could also be due to a different era and representative style or representative evolution of the deity, among many other factors...

Regarding the owls and crows... we believe that perhaps... there lies the key to the mystery of the ídolos oculados of Badajoz. Due to its proximity to Botoa, "Bothoa, another of the names of bauth-Haeto". Place that would be dedicated to the worship of this goddess.



Ídolo oculado antropomorfo. "Museo arqueológico provincial de Badajoz".



Ídolos oculados. Museo arqueológico provincial de Badajoz.

*La Bicha

Bicha comes from Castúo and Alentejano, and means Venomous Snake. This is the name given to a forged sculpture forgotten by the Templars in the sanctuary of Belén de Cabeza Del Buey, Badajoz, Extremadura. This town seems apparently the typical place where nothing ever happens, where time stops, as in the region of the hobbits, but scratching the surface a little surprises its war legacy. The sculpture consists of a Templar sword surrounded by a large viper, hence its name. Cabeza del Buey despite having a legacy that dates back to Neolithic times, with cave paintings and remains of settlements, is a town that stands out for its past strongly linked to the order of the temple. In fact it is called Cabeza del buey "the head of the ox", and it is curious that the Templars worshipped a bull's head called Baphomet. When the order was forced to disappear, they left that statue there as a legacy. What reminds us of the Portuguese and Extremaduran legends about underground castles and caves that house treasures hidden by the Templars, and ironically Cabeza del Buey is a mountainous area full of caves ... will there be any Templar "one piece" waiting to be discovered there?

In tribute to this sculpture arose the craft beer brand "La Bicha" which I was lucky enough to taste and was delicious. Unfortunately, the economic crisis of 2019 snatched that exquisite flavor from us.

The Baphomet of Belen Sanctuary.

We've talked about Cabeza del Buey (Buey's Head) on other occasions. And La Bicha (The Beast). A sculpture that the Templars left in the local sanctuary, it consists of a forged Templar sword surrounded by a viper. Hence its name: La Bicha (The Beast). In this town's old town, you can also find palatial Castilian houses, of Templar origins. I've been able to visit the inside of some of these stone-walled mansions, and besides having interior dimensions that, seen from the outside, you wouldn't expect. It's impressive how they transport you to another era, among symbols of the Templar carved into the rocks of the walls. Another thing we often emphasize when talking about this town is its name, and its similarity to the figure of Baphomet, a figure the Church relied on to demonize the order and persecute them. I've always been struck by the fact that a Templar town would bear such a name. It also features the ox's head on its coat of arms next to the coat of arms of the order that was based there. But... Until now, if it weren't for the photo taken by artist Carlos Astasio Hernández, I hadn't noticed an important detail above the door of the Sanctuary of Belén, where La Bicha is located, and which has once again set my conspiracy-minded imagination soaring. It's a Baphomet. It could very well represent the town. Or both, with the town representing the order and being directly linked to its cult. It's always been said that a strange energy flows between those mountains... Perhaps the Templars weren't there by chance.

*Olho de Bruxa/Odín eye.

The olho de bruxa, in our culture, the Galician-Lusitanian one. Translated as witch's eye, it is the name given to this magical artifact in each Celtic culture. Each one in its respective language. On the other hand, this artifact is also used by Scandinavian or Nordic cultures, only they call it Odin's eye instead of a witch's eye. A quite apt name if we take into account the qualities and uses of this artifact. But...? What is this artifact like? What is it for? And how can we get one?

Well let's start with the physical description of the object.

This artifact can be made of stone or wood. It is a mineral or rock, usually pebbled, in which water erosion has created a small hole in the central part of it for millennia. That is, a stone with a hole. On the other hand, there are wooden ones. Just as the formation of the hole in the rock must be natural, that of the wooden artifact must also be like that. That is, it must be a piece of wood fallen from a naturally occurring tree, and in which a hole is formed with the fall of a knot. That is, a piece of wood from which a knot has come loose and a hole has formed. As we emphasize, it is essential, according to tradition, that for it to work, the training is natural, and not artificial. We must find him in the forest. What is it for?

According to Celtic and Scandinavian tradition. The witch's eyes or eyes of Odin allow us to see the magical beings and energies hidden from our eyes but that lurk in our world. That is why we chose this artifact as the logo for our brand. This also reminds us of the ancient Myrros or Mouros, dark-skinned giants who inhabited the underworld and accessed them through the dolmens. Or their Irish cousins, the korrigans. As well as the Nordic elves and nomes who also inhabited the underworld working metals and accumulating wealth.

On the other hand, we have mehirs from the peninsula to Scandinavia that have a central hole and it is known that the shaman used them to pass from one world to another. But leaving aside the parallels and summarizing, its use is to make visible what is hidden to those who look through it. That's why Odin's eye is so well thought out.

So if you are walking through the forest and the ancestors give you something like this, do not hesitate to accept it, because it is the only way to get this artifact.

Wooden witch's eye.



Stone Witch's Eye



*Coral bracelet.

Coral is an amulet binding to the Mother Goddess, Goddess of the sea and the moon. Known in the peninsula as Iunstar, Malac "Hence the name of the city of Malaga", Noctiluca, White Lady, Cybele, etc. In the Islands like Niham, and in the Scandinavian countries like Ran.

In the peninsula the cult of the goddesses was Christianized in various virgins, and the mother is represented in, for example, the Virgin of Carmen.

This artifact is used for protection in general, "Curses, enemies, bad influences.... And being linked as a source to the Mother. It is used especially in babies and children.

To use it, it only needs to be worn on the wrist. Depending on the cult; "Catholics or pagans" a prior preparation is carried out. Catholics usually take it to bless the parish. While the pagans usually leave it immersed in water and salt under the light of the moon for an entire night. Thus using the mother's elements to bless him. "Moonlight and sea water."

*Holly Grial



We begin our journey from Cairo, where documents from the national library, from the University of Al Azhar, reveal a clue that may place the Lion's Grail as what may be the authentic grail of Christ.

According to these Egyptian documents, Ali ibn Mujahid ad-Danii was the sultan of Denia, Valencia. In 1055 he sent a ship full of supplies to Fatimid Al-Mustansir to help overcome the famine in Egypt. In gratitude, Imam Al-Mustansir sent Ibn Mujahid ad-Danii a ship full of treasures and relics. Among these treasures, one stood out especially in the Iberian Peninsula. An onyx chalice from the first century.

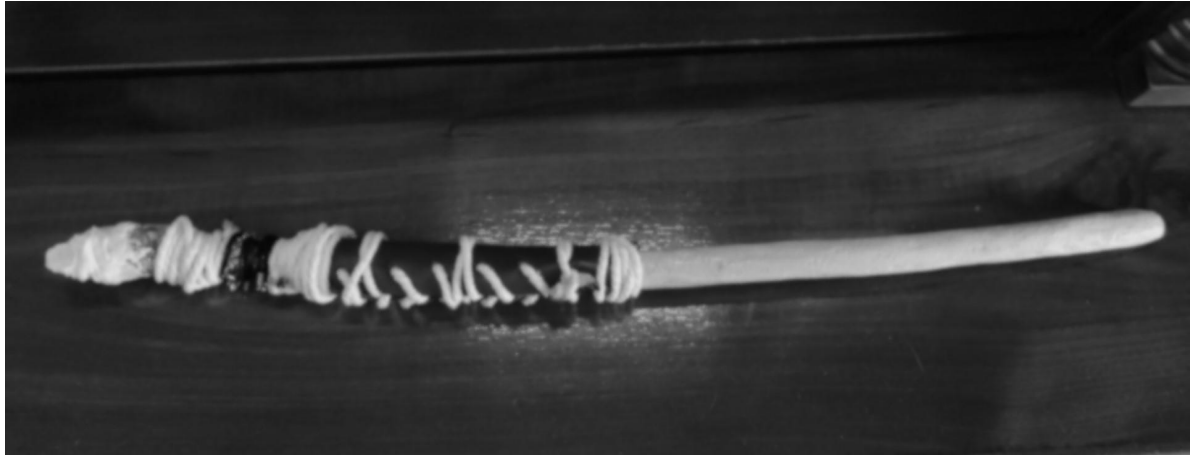
This chalice not only agreed with the characteristics of the chalice of Christ in terms of its description and dating, but the Muslims themselves guarded it and defined it as the authentic chalice of Christ, the Son of God. And likewise in the Cairo text it is mentioned that the cup venerated by Christians for having belonged to the messiah had been sent to the Sultan of Denia.

During the voyage, the texts tell us, on the one hand, of the bishop of León himself, who on his return from a trip to Jerusalem personally took it upon himself to be the custodian of the chalice on the ship. There is also reference to an expedition leader named Bani-l-Aswad who took a Grail shard on the voyage and gave it to Saladin in tribute, who used it to heal his sick daughter.

Here the Egyptian chronicles and records are lost, but the Iberian chronicles and records begin. According to history, the Sultan of Denia did not covet the chalice for himself, instead he had it destined for political purposes. He gave it as a gift and token of friendship to Ferdinand I of the Christian kingdom of León, in the hope of generating peace between Christian and Muslim kingdoms and slowing down the advance of the Christian reconquest.

Once in the hands of the crown of León, Doña Urraca, daughter of King Ferdinand and princess of León, as an act of faith, gave her jewels to adorn the chalice. This went from a single onyx pueza typical of the first century to a cup covered with gold and jewels. The surprising thing about this story is that in 2010 when the chalice was dismantled for analysis, they discovered that under the gold covering, the onyx cup was indeed missing a shear, as related and described in medieval Egyptian texts. Are we Iberians in possession of what is perhaps one of the most important relics in history?

*Varita y Báculo/Wand and Staff



"Handcrafted wand of a Lusitanian witch. Composed of laurel wood, deer antlers, and white quartz. With a leather handle. Ideal for cleansing and healing."

Just like the dagger or sword, the cape, the feather, etc... are equipment that; Priestesses, meigas, witches, wizards and warlocks use it as equipment to amplify their energy during their rituals and spells. The wand and the staff are too. And they are possibly the most famous of the energy amplifiers, being present in all kinds of famous people in literature and cinema.

But... how does this device work?

In this case, from the world of ancient traditions... we must recognize that, "unlike other themes that have been fantasized and exaggerated a lot," in this case they have been quite faithful in the literary and cinematographic representations. "If we ignore certain special effects of rays of lights coming out of the tip of the wand." Although we could well interpret these as a visual representation of the amplified energy of the magician or witch. What the orientals call Ki.

So we summarize its function as amplifying and focusing the energy of the witch or magician on a target.

But... what shape and composition do they have?

Well... this is something in which again both literature and cinema have also behaved quite well and have been faithful.

As we all have in our popular imagination, a wand or staff is made up of three essential pieces for its correct functioning. One mineral, one vegetable, and one animal.

These will vary depending on the use of the wand and the essence of the person using it. Since the olive tree has some properties, the laurel others, the elm others... and so on. In the same way, the animal part can be horse bone, wolf fang, boar tusk or hoof, crow feathers, eagle... Just as minerals can be infinite too; jade, quartz, tourmalite, etc...

Each mineral, each plant and each animal has an individual property that is applied to the wand in combination with the other two elements. This leaves the manufacturer an infinite network of creative possibilities in the form of a rule of three. Making each wand unique and intended for a person with a specific energy that matches the combination of that wand. Once again, literature and cinema have been faithful in this.

The manufacture of the wand or staff will be carried out by someone who knows how to do it with sufficient knowledge and respect for the elements they handle, including parts of what were once living beings, such as fangs, bones, feathers... understanding in Celtic culture, that during this ritualistic manufacturing process these beings become linked to these objects, forming part of their essence and potentiality. Therefore, both from the point of view of an atheist, simply out of respect for the remains of what was once a living being. As from the point of view of the believer, it must be noted that by doing this you are entering into an ancestral ritualistic game... We do not advise making this type of objects lightly without prior knowledge and without showing respect for the land, the plants and the animals that would make up the object. It is about the making of an object of power. And this should not be taken as a joke. Remember that the vast majority of people who suffer from having performed the Ouija, do not do so because of demon attacks... but because of their own suggestion.

Some examples of properties:

Minerals:

White Quartz: Cleansing and healing

Yellow Jade: Balance, luck, wealth and wisdom.

Black Agate: Absorbs negative energies and purifies them. It is a protector and cleaner.

Vegetables:

Olive tree: Longevity, health, healing and resistance.

Laurel: Purification, cleansing, protection.

Elm: Wisdom, intuition, intelligence.

Animal:

Wolf fang: Obtaining objectives, Great protective and guardian amulet. "Linked to the Vaelic god"

Boar tusk/hoof: High protection. Stops psychological, physical and emotional attacks. Linked to the god Endovélicus.

Mare bone/tooth: Courage, heroism, honor, freedom, resistance and courage. Linked to the goddess Ewkona-Epona.

*Verracos



Following the discoveries we believe we have made in the pantheon and the linking of certain gods with certain animals, verracos and eyed's idols could be more identifiable and linked to specific deities.

In the case of idols we have already said how we associate ravens and owls with bath-Haeto, eagles with Netón or the dove with Camal.

With verracos, we thought they were used to represent the community's protective deity. How to put a kind of guardian. And we divide it into three groups so far, depending on their animal form:

"In Celts of Iberia Folklore, we had distinguished three types: Bulls, according to Netón, Wild Boars, according to Endo Belles, and Bears, according to Decertius and Arconi. But you wrote to us informing us of a fourth type: a mare. These would represent the goddess Iccona. And we can find one in Fuenteguinaldo, Salamanca, Vetón Territory. Thank you for your magnificent contribution, explorers."

-Bulls: We have the bull associated with the god Netón.

-Boar: Boars represented the warlike form of the god Endo-Belles.

-Bears: Bears were used in representations of the god Decertius and the goddess Arcoi.

-Mares: Mares are associated with the goddess Iccona.

8. Legends and places



Legends

*Bajo los pies de Santiago

Legend has it that in the cathedral where the remains of St. James the Apostle rest. This is known as the Cathedral of Santiago. There is a way to access its underground galleries. These will lead to a series of huge passages and long paths filled with trials and magical guardian spells to prevent the passage of anyone who dares to seek the great and legendary treasure found there.

*El tesoro del Tío Pujío - Pujío's Uncle Treasure

Local legend has it that somewhere under the Roman bridge of Alcántara, in Extremadura "Lusitania". A man known as "Uncle Pujío" hid his treasure. There are many who have tried to get hold of it but no one has been able to locate it. Like any good Celtic legend, it adds the requirement that only those of purity of heart will be able to find it. Who knows... maybe you'll bump into it when you visit Alcantara...

*La fuente de Santibáñez Bajo.

We are located in the Hurdes Extremeñas. In the town of Santibáñez Bajo in Cáceres. This ancient Celtic village keeps a magical fountain in its forests that you can go and visit "The acorn fountain". Legend has it that this fountain is enchanted and lives "El Encanto Mancebo", a magical prince who guards an enormous ancestral treasure as well as the water of the origin of life. To break the spell and get the treasure. It must be done on the eve of the morning of San Juan. And with the first rays of sunlight to pick the flower from the water before the sun appeared. That is: During the solstice someone with the first light of day had to pick that flower, but before the sun could be seen on the horizon. Otherwise he would be lost and cursed.

The locals tell of a young woman who once on a morning in San Juan looked out of the well and began to see a golden thread shine. She began to pull and pull thread out and pull out, making balls. Without realizing that the sun was rising. At that moment a rumble was heard and the earth swallowed it. Followed by a voice from beyond the grave that said; "There is disgrace, for another hundred years you have condemned me to this humidity." Years later, her bones appeared, among others, in a nearby olive grove and she could be recognized by the ring on her finger.

*Las murallas de Córdoba

One of the most famous legendary treasures of the peninsular territory is that of the walls of Córdoba. According to legend. The locals, during a siege prior to an invasion. They hid their treasures by the walls. There are many adventurers who have tried to locate him. But to date no one has succeeded. Will you be the explorer who finds the legendary treasure?

*Los tesoros de Monserrat

Legend has it that during a Muslim invasion, the monks of Montserrat hid the relics and ecclesiastical treasures in hidden caves in the mountain. And... who are still there waiting for someone who can decipher the enigmas of the monks and find them.

*Los tesoros de San Judas

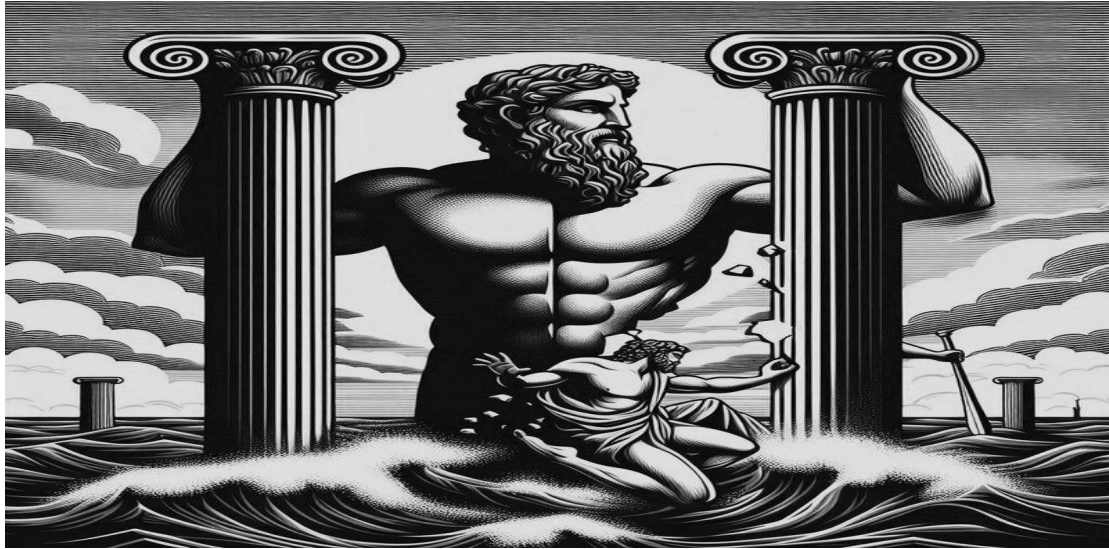
San Judas is a municipality in León where in the past, muleteers who came loaded with cattle and goods, were assaulted on the roads. This happened during several eras. And there is even the story of the appearance of one of the dead muleteers who did not stop appearing until his remains were cremated in a holy ritual. The thing is that according to legends the bandits hid the treasures and jewels that they stole in the surroundings, so the locals consider that area to be full of treasures. They are especially interested in a shipment of silver ingots that was raided, and they place the burial near Don Chon's Ferris wheel. Legend also tells that these treasures shine on the nights of Holy Thursday, Corpus Christi Thursday and Ascension Thursday.

*Luz de Rivera Oveja

Rivera Oveja (River sheep ville) is located in the Extremaduran Hurdes, (In the old lusitanian) a mysterious land where nature and ancestral customs are very present. Rivera oveja has a great history over the centuries with what we know as luminarias, fogachos or candelinhas. Phenomenon known in Extremadura and Portugal and directly related to the Galician holy company "Santa Companhia". Witnesses claim to be chased at night by the lights, causing fear and giving cases even of fatalities registered with names and surnames. As this phenomenon has occurred for centuries, there is even material from radio interviews with numerous witnesses. What happens in Rivera oveja?

Legendary places

*Reflexión Helenos/Columnas de Herakles



First of all, I should like to clarify that I am not a student of the subject at a grammatical or phonetic level. As I always say, we leave that issue to the professionals. And we will approach it in a mythological way, and not in a historical way. That said, we will talk a little about what professionals talk about to contextualize.

Context

We are referring to the fashionable topic, the tablets recently found in the Tartessian sites of Turuñuelo. And the fact is that these tablets raise more questions than answers.

Since we were children we were taught at school that the Tartessos were limited to the area of Cádiz or Seville. This has been more than delegitimized with the discoveries made in Badajoz, which belongs to the Lusitanian Celtic. They also taught us the theory that the Keltikis of the Lusitanian Celtic devastated the Tartessians in invasions to steal their gold. Which posed three unknowns for me. If the Keltikis invaded the Tartessians... Why did they have time in the middle of the invasion to bury all their buildings in a ritualistic way? Why did the Keltikis tolerate the settlement building of a people who were supposedly enemies? Why did the Keltikis deliver several waves of liberation on the Tartessian tribes of Baetica captured by Rome? Like the famous victories of Viriato in Ronda or Osuna. The official initial story seems to have some gaps... Also in school we were taught that the Greeks were limited to the Mediterranean area, of the Iberian tribes. And that its establishment was peaceful since it was convenient for the Iberians to establish Greek cities or trading towns in the peninsula at a commercial level. In short, the Greeks came here to do business and to be our friends.

But... in the information shared in the articles of (Georgeos Díaz-Montexano), as well as later in the media. We may discover that in these stelae our friends have

discovered an epic contest between the Iberians "they may have been Tartessians and not Iberians" against Greeks. In which the Iberian is victorious against the Hellenic. This tablet tells us a historical event. So their presence was neither so limited nor so peaceful. In addition, within these studies (Georgeos Díaz-Montexano) we find that they show us a parallelism or similarity between the Tartessian alphabet and the Phoenicians. Later I saw again on television that a possible Phoenician origin was placed to such an alphabet. Which made me question new doubts. Although there is that relationship. The oldest writing tablets found to date are Tartessian tablets found in Cádiz in 2015. Which were between 4000 and 6000 years older than the Sumerians. Older Sumerian tablets are escaping us or the influence must have been the other way around. But this is not what we want to address. What interests us is the cultural hodgepodge of Celtica. On the one hand, there are studies that verify the presence of both Celtic pieces from the Tene, as well as the Greek influence in the area, such as those published by (Celtic Studies in Spain). The strong and palpable Tartessian presence is also undeniable. But as I said at the beginning, I only know that I don't know anything. And I'm not making a play on words like Socrates wanting to acknowledge that I know my own not knowing. I literally don't know anything and as we have said we leave that field to the professionals from whom we eagerly await to see their progress. Having said that, we address the myths that have come to my mind with these trails.

Myths:

Myth 1:

We have known the first myth in the stories of Breogán. And it tells us the story of how Breogán is related to Heracles, and steals the cattle of King Geryon of Ireland. Just as he builds the Tower of Hercules. But there are also those who point in this Celtic-Hellenic myth to the possible subliminal story of a contest between the Greeks and King Theron of Tartessos.

"Work entitled Theogony and written by the Greek Hesiod in the eighth century BC: These events begin in the lost kingdom of Tartessos, where Heracles after passing through Iberia, crosses the ocean and arrives at the enigmatic Island of Erythia, there he robs Geryon of his magnificent herd of oxen returning with them throughout the ocean, crossing Iberia again and into Greece. Geron, angry, would confront Heracles, but is killed in the confrontation. A Spanish version tells us that the fight took place on the NW coast of the peninsula; After Heracles killed Geryon, he would build a huge tower on the site over a building near the sea, The Tower of Hercules, near La Coruña. "There are those who place this tower and such a confrontation also in Baetica, the famous tower of Cypion, and Geryon as the Tartessus King Thero. And this struggle would represent a struggle of the Tartessians against the Phoenicians."

(Excerpt from the book "The Great Celtic Myths and their Influence on Literature" by Ramón Sainero Ed. Edicomunicación, s.a., 1998)

On the one hand, this legend tells us that Celts, Galicians and Hellenes maintained contact through Tartheos, which reinforces the theory of the great trade route between Celtic and Mediterranean peoples with Tartessos as a meeting point. On the other hand, it reminds me of theories and studies that, although I can share them more or less, are present there and place the origin of the Galicians in a fusion of the keltiki clan of the Lusitanians and Greek heroes.

(https://www.facebook.com/permalink.php?story_fbid=pfbid0dkiVUns9Fx9LZFV7iECFaf2H4SkQMhaZaMtrDsadZmhs8FzTEppR35hKYwbfc8el&id=61559929811288)

Myth 2:

With this myth we are located in the Strait of Gibraltar, during the completion of his tenth work, of the 12 that the hero had to perform to purify himself from the atrocious sin he carried. In a fit of rage, he decided to separate the mountain that had previously linked Africa with Europe, preventing access to the Atlantic.

"It was Hercules himself who separated the two united mountains (Abila and Calpe) as a continuous mountain range and that was how the Ocean, previously contained by the mass of the mountains, was given entrance to the places that it now floods: from here the sea spreads more widely and advancing with great force cuts the lands that recede and are much further away."

Pomponio Mela. *Choreography*, I5, 27

Once again I enter into my personal reflection on the myth and the doubts it raises in comparison with the discoveries. On the one hand, all these myths could be talking about disputes between Greeks and Tartessos or other Iberian peoples. Heracles symbolizing the Greeks. As well as the opening of the columns symbolize their final dominance or imposition as a power in the area at a specific time. Since the stelae tell us about local victories over the Greeks, this was perhaps not easy for them and perhaps this folklore from their mythology tells us about Tartessos. And we will not go into how later Plato spoke of the lost city or civilization of Atlantis beyond the Pillars of Hercules, right where Tartessians were located. Considering the antiquity of the knowledge about writing or art of this culture, it was not surprising that they could consider it "Advanced" for the time. And that in a way the Greeks longed for it despite having been at odds. Since the evidence of trade is also more than evident. But all this is only reflections and we will continue to expect serious resolutions from the professionals who are working directly on the findings.

*Atlantis



Atlantis is perhaps the most important treasure of the peninsula and one of the most important in the world. Persecuted for millennia, since Plato described it as a mythological land. And just like Troy, waiting to be discovered by the most insightful researchers.

The thing is that there are many researchers from all over the world who locate the legendary city submerged in the Doñana marshes. As a Tartessian city, dedicated to trade and cultural nexus between Celts or Indo-Europeans, with Greeks, Phoenicians, Carthaginians and other Mediterranean cultures. Tartessos was a culture rich in metals and from which the name Hispania probably derives, since at that time it came to mean something like land of metals or generators of metals. A term that was later coined by the Romans to refer to the Iberian Peninsula. In turn, Iberia was baptized as such by the Greeks since their first contact was with the Iberian peoples of the Mediterranean who constantly used the Iber phonetics in their language. In turn, Tartessian Seville was known as Híspalis.

But... What else do we have to place Atlantis in this location?

On the one hand, a few years ago a German guy using google earth and following Plato's geographical indications. He ended up positioning himself over Doñana, where he discovered something surprising from the satellite. What looked like the silhouette of a submerged construction. This coincided with the shape of concentric circles that we all have in mind, and which at the same time recalls the symbology that constantly appeared from the stelae of the Lusitanian warrior to the lands of Scotland. Something that would be really surprising if it stopped there... But it doesn't stop there.

It turns out that around 1500 BC. That area suffered a catastrophic tsunami that wiped everything out. Could this be the reason for the decline of the Tartessian culture and what led them to bury the rest of their buildings and cities in a ritualistic way? Or could a Greek attack have been involved taking advantage of the opportunity of catastrophe to dominate the Strait of Gibraltar "Pillars of Herakles" and expand their maritime power to the Atlantic? There are many Greek chronicles and legends that speak of this land with nostalgia and admiration and, like Troy, linked it to great heroes of its past. Mainly Herakles, whom we do not see only in Greek fables, but also in Iberian fables, for example in his fight against the Tartessus king Geryon. Or the consideration of the parallelism with Breogán and how the Galicians in turn consider themselves sons of Herakles. To this we add that the records of stone anchors found submerged in that area are in the records of antiquity. In other words, these waters have been navigated for millennia.

But what did the Greeks and Phoenicians see in the Tartessos to consider them an advanced and legendary civilization?

Well, the first thing to take into account is the context and time in which such a civilization developed. From tablets found in 2015 that place Tartessian writing between 4000 and 6000 years before Sumeria, "which rewrites all known history." And works of art such as the faces found in the Turuñuelo of Badajoz place Tartessos as a civilization that really evolved for the time and that with time and nostalgia could lead to myths and magical legends. Also in the Turuñuelo we find the blackboard with records of these contests between Greeks and locals. This further reinforces the theory of similarity with the legend of the Herakles columns.

Some chronicles that we mention can be consulted in this guide in the chapters; "Breogán", in the Heroes section. And in "Hellenic Reflection", in the legends section.

To say that it all ends here... it would be fascinating in itself. But reality always surpasses fiction. And right now there is a large group of professionals interested in this question and it is only a matter of time before they shed new data and new discoveries on this fascinating culture and its possible influence on the myth of Atlantis.

Will you be the Iberian explorer who ends up discovering the mythical city?



Tartessian face found in Turuñuelo, on display at the Provincial Archaeological Museum of Badajoz.

Tartessian gold earrings like those worn on the previous face. They are on display at the Provincial Archaeological Museum of Badajoz.



*Cueva de Maltravieso.

The Maltravieso cave, located in Cáceres, Extremadura (Celtic Lusitanian Land) is of great archaeological importance due to its millenary heritage, but today we do not look there for its incalculable archaeological value, but for the local legend that surrounds it, since the locals traditionally say that the depths of those caves are inhabited by ancient Celtic deities of the underworld... and that it is not difficult to meet them in their abode. To all this we add the name ("Mal-Travieso" "Evil-Mischievous" in Spanish)... After knowing this... It's a little more respectful to go down and see the cave painting... Even taking into account that recent studies have cataloged these Neanderthal paintings as the oldest in the world... It is worth it.

*Numancia

The feat of Numancia is what makes this place legendary, and it is one of the most impressive of those that took place during the Celtic resistance to the Roman invasions.

It is recorded in Appian's Roman History. And it is an example of the resistance of the Celtiberian tribes.

This conflict began in the year 152 BC and lasted until the year 133 BC. More than 20 years.

It was divided into two conflicts. A first revolt that the Romans managed to quell or reduce after many years. And the phase of resistance in Numancia. Where the consul Emilion Scipio, after an endless siege of months. He managed to enter the city. And the Romans had never seen anything like it. Accustomed to the resistance surrendering due to a lack of food and water to survive and have the strength to fight, their surprise was enormous, when they cautiously decided to attack the city. No one can survive that long without resources. And indeed, upon entering what they found was a ghost town. But it was not only the Romans that were impressed by the fact that these people preferred to starve rather than surrender. What impressed him most was how they found the bodies. They were in their defensive positions, with their armor, shields and weapons ready for combat, waiting for the Romans, That's how they died... And that's how they stayed until they arrived.

Today Numancia is synonymous with resistance and his achievement is an example that even his own soccer team uses as motivation.

*Erisana & Bothoa

In the first volume of the explorer's manual, in Viriato's texts. We located a place called Erisana, which appeared in ancient Roman texts and which fit with the legends of Viriato's victory in the Badajoz area. Between Cerro de la Muela and Cerro de San Cristóbal or Cerro de Bothoa. "Cerro: Hill". Some of you wrote to us curious about this name. Since the bells were ringing... We ourselves were curious to know what the prefix Eris or Ers of "Erisana" would mean, since clearly being located in the basin of the Annas River it must have had some relationship with the goddess. However, and despite turning to colleagues with experience and experience in epigraphies such as Roland Mor Roy, we were unable to understand what that could mean about Eris or Ers... Until...

The surprise came when investigating the pantheon. As we have said, this "Erisana" must have been linked to some type of cult or manifestation of the goddess since it was located in her river. And not in just any place, but at a meeting point between the Ana River and three other rivers. One of them also belonged to his sister Bath or bauth-Haeto. That is, a crossing of four rivers between two large hills. But what was the surprise? Well, as you know, to study and break down our Iberian Celtic pantheon, we turn to several sources. And one of them is the comparison of its parallels in the rest of the Celtic or Indo-European cultures, where the patterns are repeated and perpetuated.

When investigating the parallels between the Iberian Anne and the Irish Anne. We discovered a location in Kerry known as "Da Chich Anann" That is, Erisana in Irish. And it means "Ana's breasts". Referring to the two hills that would earthly embody this quality of the goddess that represented her as a maternal entity and guardian of communities.

Now everything made sense... Both the geographical shape of the city, the number of ídolos oculados (eyed's idols) found, etc...

Regarding the idols, those with the face more like a swan and aquatic birds, were clearly linked to the goddess Ana, who she and her protective mantle have survived in the figure of our beloved patron saint, the Virgin of Solitude. While the idols in the shape of a crow and owl, we link them to their sister Bauth-haeto, Bath or Bothoa. Who reigned on the north side of the river. And she has become Christianized like the Virgin of Botoa.

We must recognize and thank Don Rodrigo Jociles Ferrer for the discovery of the existence of the name Bothoa in this geographical area already in pre-Roman times. Who will reveal many more legendary places to us in the adventures of his next novel.

But back to the topic. Bothoa makes great sense if we take into account that she is the goddess of justice, death, intelligent war and chaos. She caused chaos

and panic among the enemy ranks, giving victory to her people. She was Neto's wife. The god of war, honor and victory. And she selected the brave among the fallen. Well, she had the scales. The crows feeding on the blood of corpses was her, judging your blood.

This gives complete logic to the fact that, according to both Badajoz legends and the Roman texts themselves, Viriato's nighttime ambush is located in these forests in the Erisana area. Since chaos and confusion was what they used to win. But to that we must add that this area continues to be militarized, and its patron saint is the Virgin of Botoa, Patroness of Farmers and the soldiers of the Botoa Barracks. Which leads us to the conclusion that the cult and protection of this patron saint of our soldiers is more ancient than we thought. To this we add the idols in the shape of crows and owls as well as the testimonies along generalizations by the locals that under those lands there are more pre-Roman artifacts and settlements waiting to be revealed.

So we have developed an evolutionary history of the name until pre-Roman times. Currently it would be Badajoz, which evolved from Batal-Aws. Name it received during the Arab period. From Roman and Visigothic sources, as well as from sites, we already knew that prior to the Berber period, Badajoz was known as "Pacem Civicam Augusta", as this was the place where the Pax Romana was signed. Lusitania was annexed as a free province and its inhabitants with the title of Roman citizen. But we were very curious to know what this name would mean in Berber, so we asked several friends from this gentlemanly town, who did not know each other. Doing the cotton test to verify the translation. They all gave the same answer; -"It means something like the peace of Augustus."

Surprise, the Berbers did not found or rename the cities. They simply translated the names and improved the cities with walls, culture and art. But they did not found or change names. They used existing settlements and maintained their previous cultures.

"Thank the fantastic Berber people for their collaboration with the translation, and the internal explanation of what their cultural expansion was like in the peninsula"

"At that time, the Mozarabs would be born, local Europeans or natives who, in exchange for paying a small extra in taxes, preserved their Christian and pagan traditions."

So we already knew the name "Pacem Civicam Augusta" since Roman times. The big question was, what would be the previous name...

The answer is that it was not the name, but the names. Since it was not one settlement but several. Anna's located in the southern part of the river, what would be the citadel and old town today. And our Virgin of Solitude, "With her

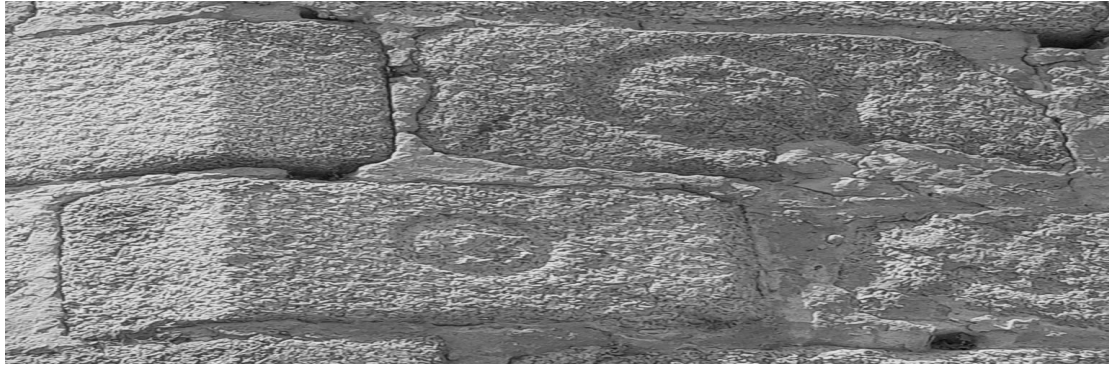
protective mantle" would be the evolution of this guardian goddess. This area would be populated mainly by Tartessians.

While in the northern part of the river, "Fort of Saint Christopher or Hill of Bothoa", It would be dedicated to the goddess Bothoa or Bauth-Haeto. Who is incarnated as the Virgin of Botoa. This settlement would be populated mainly by Keltikis.

The conjunction of both mountains would be known as Erisana "The breasts of Anna". As an important place of worship. While one settlement would be known as Ana's and the other as Bothoa's.

We will continue researching for future volumes.

*The ruins of Erisana.



Pre-Roman Celtic symbols and Visigothic stonemasons' marks on a 9th-century Arab wall? How is this possible? The answer is very simple, and it is due to something that is fashionable in our industrialized, consumerist societies, but that other societies took seriously for the sake of survival: recycling.

This answer and this evidence, in turn, provide an answer to another question that has been a major headache. Why are there no remains of pre-Roman settlements in the city of Badajoz? It is full of artifacts and evidence, as well as accounts from Roman chroniclers who, if we follow their indications, describe it as "Erisana" and later *Pacem Civicam Augusta*, after signing peace with the Romans who settled in the camp of what is now *Emerita Augusta* "Mérida." "Do not confuse *Pacem Civicam Augusta* with *Pacem Civicam Julia*, which would be Béjar."

Some "lazier" scholars have settled the issue with: "There was nothing in Badajoz until the arrival of the Arabs." "All this used to be countryside." And the evidence of artifacts, well... things people dropped along the way, as if they were burdened with tombstones or villa pillars in their Doraimon pockets.

So, with the Arabs being one of the last references, let's investigate them. The names Badajoz and Guadiana, what do they mean? Well, I asked several Arab friends for help with the translation of *Batalaws* "Badajoz." And my surprise was that it means "Peace of Augustus." Likewise, *Guadi Ana* means *Ana River*. In honor of the Celtic goddess *Ana*. "Ana in Old Lusitanian Celtic means duck or swan, an animal with which it is linked to the goddess as well as to the cow."

On the other hand, we have the famous *Conventum Pacense*, and Visigothic evidence such as the cemetery beneath the Plaza de San Andrés.

These Visigoths retained the name *Pacem Civicam Augusta*, as well as *Lusitania* for the kingdom, which later became the Kingdom of *Batalaws* or *Aftasí*.

But what does *Erisana* mean and what is its origin? *Erisana* refers to an important place for the Celts, a crossing of four rivers: the *Ana*, the *Gévora*, the *Calamón*, and the *Rivilla*. These rivers meet between two hills, one known today as *Botoa* or the Fort of San Cristóbal, and the other as the citadel of Badajoz.

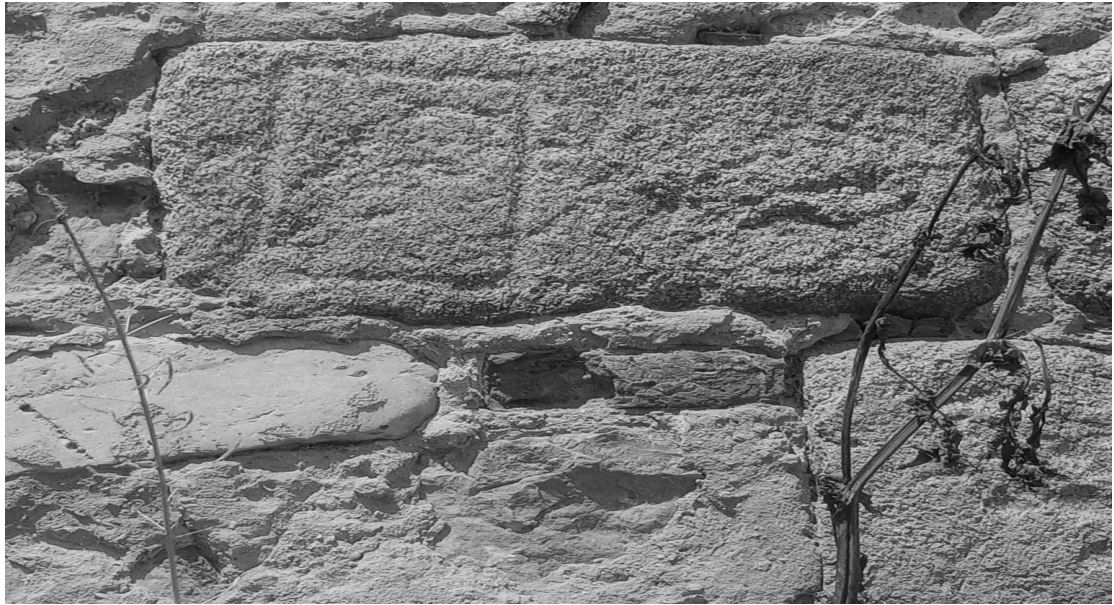
These two hills would be Erisana, "The Breasts of Ana." And the remains of what it may have been are found composing the 9th-century Arab wall. These symbols could previously be seen along the entire wall. But as we see in the last photo, today it is protected by a conglomeration that emulates the appearance of the Aftasí period. Only a few, like those in the photos, have been exhibited as examples.

Returning to Erisana, "The Breasts of Ana," we find a parallel in Kerry, Ireland, in the settlement of "Da Chich Anann." Another settlement with a river between two hills called "Ana's Breasts."

It should also be noted that for ancient peoples, such as the Celts, rock was only used in significant buildings. Almost all buildings were made of wood and materials that have literally disintegrated.



Alcazaba from Badajoz.



Alcazaba from Badajoz



Alcazaba from Badajoz



Alcazaba from Badajoz

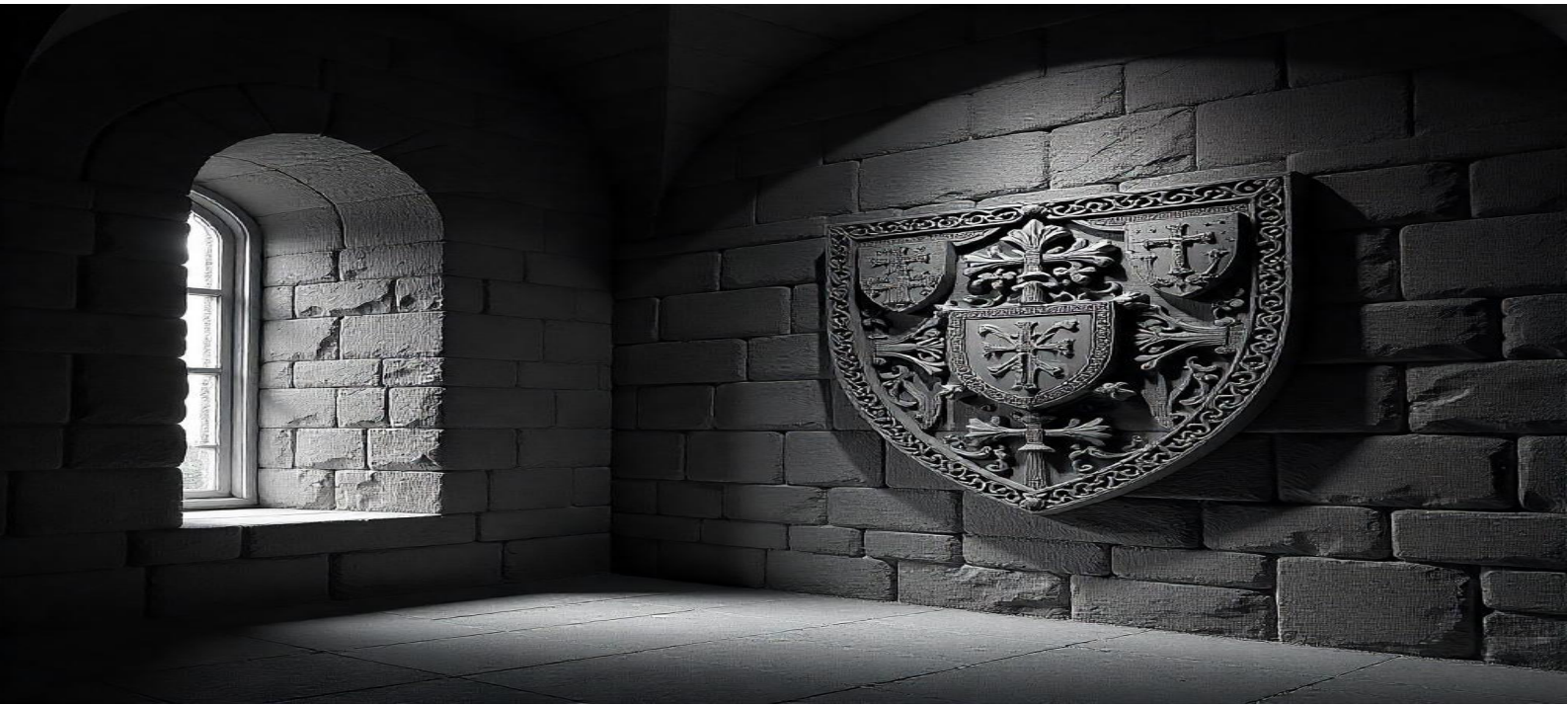


Alcazaba from badajoz



Alcazaba from Badajoz.

9. Heraldry



*Acuña- Acunha

Casa Acunha "in Portugal" and Acuña "in Spain", is a house with topographical significance and high noble value of Lusitanian-Galician origin. It is one of the oldest known houses. The oldest records date back to the Middle Ages. And it makes topographical reference to various villages in both Galicia and Portugal that have the name "Cunha" which means corner or corner. The prefix or root A in Galician-lusitanian refers to "Coming from". During the Middle Ages this house became important in the peninsula thanks to its contributions to the reconquest. Today the surname Acunha is quite widespread throughout the world.

The Acunha formed different houses over time, for example; The Acuñas of Teverga (Asturias) and in other places, descendants of Fernán Páez, Lord of Acuña Alta in Portugal, grandson of Gutierre Peláez, Lord of the Páramo de la Foncella, and of the descendants of Lope Vázquez de Acuña. For this reason, their coats of arms, although with similar themes, vary according to their evolution.

*Agria

For the surname Agria or Agra we consider two possible origins. Both French. The first and least likely is Agris. Of which the oldest record we have found is that of Michel Agris in 1562. Son of Louis Agris and Jeanne Rioux. In France Côtes-d'Armor, Parish and Civil Registration, 1467-1920. But by phonetic discarding it is most likely to evolve from Agrier, since the French phonetics of Agrier sounds almost identical to the Iberian phonetics of Agria. Like many other houses of French origin, they would arrive in the peninsula as crusaders during the reconquest, and when their name was established, it began to be written with Iberian phonetics. Giving rise to Agria, suppressing the final r. Just as it appeared in the form of Agra. The oldest Agrier we have located is Estiennette Agrier 1578 In France, Côtes-d'Armor, Parish and Civil Registration, 1467-1920.

In the Iberian Peninsula, the data of the first recorded Agria date back to the year 1600, born on Tuesday, November 6 of that year. Sex and name unknown. This information comes from the baptismal records of Registros de la Iglesia Católica, Santarém, Portugal, 1544-1911.

On the other hand, we have in that same year Anton Agra Angos, son of Ramón Agra and Maria de Angos, baptized on February 12, 1600 in Santa Cruz, Lanzet, Navara, Spain. According to Spain, Baptisms, 1502-1940.

We also have Francisco Gomes Agria, baptized in 1652 in the church of Ventosa, Alenquer, Lisbon, Portugal. According to Portugal records, Lisbon, Catholic Church Records, 1334-1952.

But so do sour peppers begin to appear in France in this century: "Franco Agria, buried on December 3, 1656 according to records of France, Pyrénées-Orientales, Parish and Civil Registration, 1451-1897. And in Spain: Maria Agria married in Valladolid on December 1, 1625 to Domingo López, according to sources in Spouse Spain, Marriages 1565-1950.

Also in this century the Agria cross the pond and begin to appear in places like Mexico; Maria Agria, born on August 26, 1674, in Charo, Charo, Michoacán, Mexico. According to sources from Mexico, Michoacán, parish and diocesan records, 1555-1996.

We find in England another striking name that could be related to the Agria in this century, but this is not verified. Even so, it is worth underlining the similarity. This is Willm Agrigge. He was buried in 1600 in Chelmsford, Essex, England. According to England records, Essex Parish Records, 1538-1997.

Today we have managed to locate 9 Agria in Portugal, 19 in Italy and 5 in Brazil.

The Agra coat of arms consists of a golden shield, with a chimera inside of red and blue colors. On the shield a golden helmet with red and gold banners.

*Álvarez

Although commonly in Iberia the ending -ez meaning "son of" is usually applied to ancestry related to northern crusaders such as the example of Martinez, son of Martin. In the case of Álvarez, it is associated with Celticism. Although the name Álvaro comes from the Germanic root "Adalvari" which means one who is noble and brave, it is associated with the descendants of Celts and its appearance surely occurred during the fall of the Roman Empire in the provinces of the west of the peninsula. The most important period of growth for the Álvarez family was during the time of Muslim occupation, where they stood out as resistance, and later consolidated during the reconquest. The coat of arms of the Álvarez family consists of a background of blue and silver checkered, under a helmet also adorned in blue, black and silver.

*Argüelles

The surname Argüelles is a toponym surname, implying the origin of Argüelles, in the Council of Siero, in Asturias. They created the old solar of Siero. As well as the new house in the parish of Celles in this same council. And they expanded through the Langreo. By the sixteenth century, this house had obtained the lordship of the Celles house. The first lord was Gonzalo de Argüelles. Today the Argüelles house is not very numerous, and although it is mainly located in Asturias, they are also present in; Madrid, León, Seville, Cantabria, Pontevedra, Granada...

The Coat of Arms of the Casa Argüelles consists of a red background with golden edges, and five golden fleurs-de-lis inside.

*Arzúa

Arzúa is actually a town in La Coruña, Galicia. People who bear this toponym surname are considered descendants of the first inhabitants of the locality. The coat of arms of the Arzúa family, as good Galicians, consists of a shield with a blue background, two Finisterre shells of the apostle Santiago, the star and arrow of the apostle's path as well as his tomb.

*Cabanillas

The Cabanillas family burst into the peninsula from the Celtic lands of France, during the late Middle Ages as volunteer crusader knights willing to help in the reconquest. After the end of the reconquest, so many generations had passed that they were already established. They are currently found throughout Spain and Portugal. The blazon contains a blue background with a white sheep and bible. With golden banners.

*Chaxim - "Chaxin - Shasim - Sasim

The oldest records of this surname come from Lusitania (Portugal and Extremadura), and Nîmes, Marseille. Possibly derived from the Celtic name Sosim. Which is known from some tombstones, such as the one in Nîmes with the name: Belesami Sosin Nemeton. It could also be involved in this strange phonetic Tartessian or Phoenician influence, all peoples who ended up getting to know each other and mixing in this area. In recent centuries this surname has spread to Portugal, Spain and Belgium in Europe. Brazil and Canada in the Americas, and Australia in Oceania. Sometimes taking different evolutionary forms in the way it is written "As happened with the Italians and Irish when they arrived in New York, they sometimes misspelled their names in the register". The Chaxim or Shaxim were known in the luso area by the alias of "Os Sigadinhos", something like "the together". This alias dates back to the end of the nineteenth century. At that time in the Alentejo there was a landowner Sasim who always wore a huge Portuguese gentleman's cape. One day while he was making his rounds, it began to rain in an extreme way. This man at that moment opened his huge cloak and began to shout at the day laborers; "Sigadinhos a mil, Sigadinhos a mil!" "Close to me, close to me! Sheltering the people present from the rain. From that day on, the Sasim began to be known as "Os Sigadinhos".

Interpretation of Don Roland Mor Roy:

"In the Gallic language we have Sosin written in Greek. On the other hand, in the bronze of Asculum written in Latin we have Sosin as an Iberian proper name. SosinAsae, SosiMilus, Sosim + Adem. So Sosim + Taker would be an Iberian personal name. When I saw the inscription of Nîmes, written in Greek, (Namausatis), where it is written in the Gallic language: Belesami Sosin Nemeton, I thought that this word might have some influence on our name day. In this aspect there may have been an influence i.e. Since the Gallic tribes were neighbors of Aquitanos and Iberians. The difference is that Sosin is a word in Gaulish and a personal name in Ibéro."

Post-medieval expansion and records:

In the Middle Ages and Renaissance, written family records begin, which allows us to locate some members of this family in various parts of Europe. This is the

case of Maria Sasim, married to Joan Sax and mother of Andreas Sax in 1762, in Trebisov, Trebisov, Slovakia. So the Slovak house of Sax is linked to the Sasim.

Also in that century. In Poland we find Casimiri Sasim. Father of Jacobum Sasim, baptized in 1736 at Powiat mielecki, Podkarpacie, Poland. And a century earlier, on May 16, 1647, in Krakow, Poland. She was baptized Annam Sasim. Daughter of Joannis Sasim.

In Austria he began to evolve as Sazin. With records such as that of Maria Sazin buried in Österreich on February 1, 1701.

In 1782 in Minsk Province, Russian Empire, Moises Moisey Grigoriev Sasim was born.

On November 6, 1839, Anastasia Sasim was born in Chernigov Province, Russian Empire. And in that same province, but a century earlier, we also have Anton Sasim. Born in 1776 and died on February 8, 1839. Shortly before Anastasia's birth.

In Kiev, Ukraine. We have records of Vera Sasim's birth. December 1, 1908.

In 1910 there are records of Julius Sasim, married that year to Mary Sarin, and born in Russia in 1870. He moved to the United States in 1907. Today Sasim is present in numerous states.

In London, England, in 1950 we dated Stephanie Sasim. We also have in England, Wales. To Leon P Sasim. Born in 1953. Or Jane E Sasim. Born in 1954, in Pancras, London. England.

As a coat of arms, the Chaxim family (or Shasim/Sasim originally in Portugal) has opted for an olive tree, since it has been traditional for them to own and care for olive groves in the Lusitanian area, and the Iberian wolf for the bond felt towards dogs as well as the sense of loyalty and honesty that they represent. For the colors they use the Lusitanians representatives; Green, red and white.

*De Cónios

This surname is quite relevant as it is one of the two millennial Celtic surnames mentioned in this guide. This surname has an Ethnogeographic meaning. As we see in other Luso-Galician surnames, the prefix "DE" implies origin or belonging to. This implies that those who carry it have a direct ancestry linked to the Conios clan. As we have mentioned in the Clans section of this guide. The Conios were a Lusitanian clan that inhabited the mouth of the Annas "Guadiana". And they were a clan resulting from the genetic and cultural union of the Tartessians, located to their east, and the Lusitanian's Celts or Keltikis, who were located to the north of their territory, in the valleys of the Annas.

The main volume of members of the house "De Cónios" is, as is logical in the Portuguese Alentejo, the former territory of this clan.

*De Matos

The oldest records of this surname place it in the late Middle Ages in Lusitania. De Matos means "Those who come from the forests" So this surname is associated with "Celts" or Indo-Europeans who decided to isolate themselves in the forests during the Romanization and their integration occurred in the Visigothic period. (Regarding the people who live in the forests... Well... in Extremadura there has been documentation about this type of people until not more than 200 years ago... The most famous are the serranas de la vera). On the other hand, there is evidence of Sicilian documents from the thirteenth century that confirm the arrival of Iberians with the surname De Matos in Italy. Evolving in Italy as "De Mato", and in the peninsula varying between "De Matos" or simply "Matos". Nowadays this surname is very common in the area of the Portuguese Alentejo and the Spanish Extremadura.

*De Pravia-Pavia

The house of Pravia or its evolutionary house De Pavia (not to be confused with Pavia, which is of Italian origin) is a house of important weight for the Iberian Celtic lands or "nations", since this house is that of the Asturian leader Pedro Theón De Pravia, who was a paladin of King Ramiro of Asturias. In addition, Pedro Theón De Pravia was the father of Vimara Perés, born in Galicia on the banks of the river Miño, it is estimated that in Tuy, Ribadavia or Auria "Ourense". Vimara continued his father's legacy with King Alfonso III and in 868 they reconquered Oporto and refounded Portu-Cale. The Pravia/Pavia family also stood out for the defence of Galicia and Portugal against the attacks of Vikings and Muslims and are considered thanks to Pedro Theón and Vimara as founding houses of the Galician-Portuguese reconquest, or in other words, Fathers of Galicia and Portugal.

*Estrada

Estrada comes from the Middle Ages and this "nickname" was applied to knights-errant and rangers who roamed here and there looking for adventures and battles. Literally Estrada means Way, so we can associate its meaning in a person in something like "rangers, or trot roads"

*Llansol

House Llansol has origins in the nobility of French Provence. It came to the Iberian Peninsula through Arnaldo Llansol, who achieved his fame in his achievements in the reconquest of Valencia. Even though this house has been recognized and considered since ancient times. After the capture of Valencia they expanded throughout the peninsula.

The coat of arms of the Llansol family consists of a coat of arms with a blue background, a color that symbolizes water, the continuity of life, nobility, beauty. Fidelity and chastity. As well as economic abundance, perseverance and suertae. Inside the shield we find a sun. This symbol only allows families of great antiquity and lineage to use it. Since it represented at the time the Roman god Jupiter, and later the Christian God.

*Matamoros

This house dates back to the Middle Ages, and has two meanings both correct. One refers to crusader knights who were dedicated to what their name indicates in Spanish. But it is also a toponymous surname since it refers to originally from the valley of Matamoros, in Jerez de Los Caballeros. Templar City in Extremadura. So the Matamouros would be descendants of natural crusaders from that valley. The Matamoros house could have been of Celtic, Iberian, or French origin, but it could also be Germanic.

The original coat of arms of this family is that of the valley of Matamoros, which consists of a green valley on a white background. And a sword of the Temple colliding with an Arab scimitar.

*Ponte

The surname ponte, like many other Celtic surnames before it, is a toponym surname. Ponte in medieval and present-day Lusitanian and Galician (which is different from pre-Roman in that it lacked Latin influence) derived from pons, "bridge in Latin." So its toponymy refers to people who lived near a bridge, or in whose village there was a specific and well-known bridge. Meanwhile in Italy another parallel occurred and another family appeared called Ponti, "Bridge in Italian". Named for their dedication to building bridges. But they are a different family from the Pontes. Currently the Ponte are present in both Portugal and Spain.

*Rivera

Rivera is another of the topographical surnames, in this case rivera means small river, and although it could be applied to residents near these tributaries, it could also be due to an origin of a locality, for example rivera oveja in Extremadura, or many other localities called rivera, so it could be due to both causes. The oldest records date back to the Visigothic period, so it could also be Visigothic or Celtic-Visigoth.

*Santos

Casa Santos received its name from the Latin word "SANCTUS", a word that means sacred and that referred to the festivity of the night of SANCTUS. It provided for Latinization, it was known as the night of the festivity of the Endovelicus Days. Current: Halloween of Dia de los Santos "All Saints' Day" or Dia das Bruxas "Bruxas or witch's day".

Its oldest records come from Astúrias, but it is currently spread all over the world and is a house considered respectable and honorable.

The coat of arms of the house of saints could be summed up in a red background with trefoiled chevron, crowns and two chimeras in addition to the helmet, but it is much more complex.

*Suñer

The Suñer house in Iberia dates back to the late Middle Ages and burst onto the peninsula from France, and the name refers to a villa of origin. By 1285 they were well known in Catalonia, Valencia, Aragon and the Balearic Islands. In addition to his manor houses in the cities of Girona, Lleida and Barcelona, they were famous. Today, this family continues to settle mainly around the Mediterranean.

*Veloso

The surname Veloso is a surname of Lusitanian-Galician origin, in Lusitanian and Galician languages it means intelligent, bold, fast. And they have a strong presence in Pontevedra and Ourense. They tried their nobility in the Royal Chancery of Valladolid: "Gonzalo Veloso, from A Coruña 1524" "Payo Veloso, from Ourense 1539" and others...

In the coat of arms, the Veloso use the color red as a background, which represents those who are willing to fight for their ideals. As a central piece he wears a silver Gola, a piece of armor that protects the neck, a vital piece. It represents the protection, security and defense of what it deems valuable and worthy of being defended. The color silver symbolizes purity, truth, innocence, and honesty. This coat of arms is crowned by a silver helmet with golden banners.

10. Recommended authors

Rodrigo Jociles Ferrer

Elisa Rivero Bañuelos

Juan Carlos Gascón

Zohar Colls

Roland Mor Roy

Recommended "Online" Pages

Ibéria Mítica- Rodri recomienda

Madre Iberia

Entre celtas e iberos.

Elisa Rivero Bañuelo Autora

Folklore celta en Iberia. Comunidad.

Celtes

Celtic Bard Jeff

Juan Carlos Gascón

Zolda Lemos

Leukón de Cástuo

Em Galego-Português

Costa da Morte

Pueblos prerromanos en la península Ibérica

Los celtas, galos, germanos, nórdicos y escandinavos.

11. Fuentes

La fuente principal y que considero más fidedigna en este caso, es la cultura y tradición popular, la sabiduría de los antiguos y el boca a boca de las leyendas de nuestros pueblos y tierras. Pero por supuesto no me ha faltado la ayuda y apoyo de documentación de otros exploradores que me allanaron el camino y me ayudaron en mis viajes y aventuras por Iberia:

Algunos de ellos son:

Grandes mitos celtas y su influencia en la literatura. Por Ramón Sainero.

The Book of Celtic Myths; Realm of History

El santuario de endovélicos:

<https://www.youtube.com/watch?v=MaBvZDy-HRg>

Star Insider; Learn Religion by Patti Wigington

Mabinogion

Rodrigo Jociles Ferrer - Escritor

Jose Antonio Hinchado Alba - Historiador y escritor.

Dña Silvia Alfayé Villa - investigadora

Roland Mor Roy "FB"

Madre Iberia "FB"

Iberia Mítica - Rodri Recomienda "FB"

Astures "FB"

Estudios celtas en España "FB"

(https://www.facebook.com/permalink.php?story_fbid=pfbid0dkiVUns9Fx9LZFV7iECFaf2H4SkQMhaZaMtrDsadZmhs8FzTEppR35hKYWbfqc8el&id=61559929811288)

<https://mitologiadevasconia.amaroa.com/personajes-mitologicos-de-vasconia/gaueko>

Entre iberos y celtas: Breogán y otros personajes de la España escondida (larazon.es)

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CANDIAMO: Este texto lo redactamos en una actividad lluvia de ideas en no recuerdo si madre iberia, o iberia mítica. En ella participaron tanto historiadores refutados, como forofos de la cultura prerromana, así como personas de la tradición oral local, pudiendo hacer con el conglomerado de datos y distintas perspectivas un estudio más realista de dicha deidad.. Hacer por ultimo una mención y agradecimiento especial a las aportaciones en comentarios sobre los que se realizará el trabajo de desarrollo conjunto o conclusión final del debate a los participantes; entre ellos algunos como la página de Facebook Astures o Rodrigo Jociles-Iberia Mítica-Rodri recomienda.

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