

The Early History of Man — Part 5. The Early Chronicles and their Historicity

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INTRODUCTION

‘Yf God will, at an othor apter tyme & in more apt place, marvelous agreement of the historyes of Antiquity & great unlooked for light and credit will be restored to the Originalls of Brutus . . .’

John Dee 1577
Cotton MS. Vitellius. c. vii. f 206v.

In a previous issue of this Journal,¹ we considered the contents of certain ancient records that had been preserved by the early Britons and others, and which showed how certain pre-Christian European peoples traced the descent of their kings from the biblical patriarch, Japheth. We also saw how these records are dismissed out of hand by modernist scholars, for the simple reason that to admit the historicity of these records would be to admit the historicity of the book of Genesis which they corroborate. In this study, therefore, we shall consider in close detail some aspects of the historicity enjoyed by these documents.

THE BRITISH CHRONICLES

On Wednesday, 7th November 1917, Flinders Petrie, a renowned archaeologist of the day, addressed the assembled members of the British Academy. He was to present a paper to them entitled **Neglected British History**,² in which he drew attention to the fact that a considerable body of historical documentary source-material was being overlooked if not wilfully ignored by modern historians. He drew fleeting attention to the work of Geoffrey of Monmouth and then homed in on one particular record that shed much light upon Geoffrey’s too-disparaged history. The ancient book to which he drew attention was known to him as the **Tysilio Chronicle**, which is listed today as **Jesus College MS LXI** and is lodged in the Bodleian Library, Oxford. It is written in medieval Welsh, and is, as its colophon reveals,³ a translation that was commissioned by the same Walter of Oxford who commissioned Geoffrey of Monmouth to translate a certain very ancient British book into Latin.

It is, in fact, a translation from early British into medieval Welsh of the same source material used by Geoffrey, and is an answer to all those learned critics who have stated with such emphasis over the years that Geoffrey of Monmouth was lying when he claimed to have translated such a book. The claim is still made with uncritical and equal persistence today.

However, this is not the only light that the Welsh chronicle was to shed, for it was to address matters of far greater import and relevance than the mere vindication of Geoffrey’s good name.^{4,5} Indeed, it contains historically verifiable accounts that overturn many modernist assumptions and teachings about our past. More importantly, the material that it contains reveals an antiquity for itself that carries contemporarily recorded history back to uncomfortably early times. Uncomfortable, that is, for evolutionary and modernistic philosophy. Hinders Petrie highlights some of these points, and we shall consider these and several others in this study.

Among the points he mentions is the account contained both in Geoffrey of Monmouth and the Welsh chronicle (**Jesus College MS LXI**) of the attempted invasions of these islands by Julius Caesar in the years 55 BC and 54 BC. Caesar, of course, has left us his own account of this, and it is tempting to think (and is often stated) that the Welsh chronicle (and hence Geoffrey of Monmouth) contains nothing more than a rehashed version of Caesar’s account. But close examination reveals a different story. The accounts in both Geoffrey and the Welsh chronicle turn out to be nothing less than the Julian invasion as seen through the eyes of the early Britons themselves. An eyewitness account in fact, which dates this part of the material to the middle of the first century BC. This, of course, is far too early for most modern scholars to accept for Celtic literacy, and it also sheds a somewhat unfavourable light upon Julius Caesar, himself the hero of many a modern book on the history of early Britain. But how, exactly, do the British and Roman accounts compare?

Caesar⁶ tells us that when he initially landed on the shore of Britain, the landing was resisted in a most alarming way for the Roman troops. The British charioteers and

cavalry rode into the very waves to attack the Roman soldiers as they tried to leap from their ships into the sea, and the landing was almost aborted due to the unusual nature and sheer ferocity of the attack. Moreover, Caesar had made some very serious miscalculations about the tide and weather that had almost lost him his entire fleet. But what does the **British** account say of all this? Why, nothing. Nothing whatever! There is no triumphant trumpeting about the bravery of the Celtic warriors or the Romans' difficulties in making land. Instead, we hear only how, on first receiving news of the Roman landing, the Britons under their king, Kasswallawn (Caesar's *Cassivelaunus*), gathered together at a certain fort in Kent. Caesar had clearly been resisted merely by a band of local levies of whom the Britons' intelligence reports had taken no account. But why should they? It was only to be expected (by the Britons) that the locals would meet the assault, and the opposition to the landing had been unsuccessful in any case. But perhaps the gathering of the Britons at the Kentish fort is one of the more telling aspects of the affair. The Welsh chronicle names the fort *Doral*, which Geoffrey of Monmouth transposed into Latin as *Dorobellum*.^{7,8} It was known to later Latin writers as *Durolevum*, and was a fortress that stood roughly midway between Rochester and Canterbury. As Flinders Petrie points out, it would have been the ideal meeting place for an assembling army that was uncertain whether the invading force would proceed directly across the Medway towards London, or would skirt along the coast towards Sussex and then head north to London, thus saving itself the task of having to cross the Medway. And yet Caesar never mentions this fort, for the natural reason that he would have been entirely unaware of its existence and name. A medieval monk rehashing Caesar's work would not have mentioned it either for the same reasons. Of further significance is the fact that Nennius writes in his **Historia Brittonum**:

*'Julius Caesar . . . while he was fighting with Dolabella . . .'*⁹

. . . *Dolabella* being mistaken in Nennius's source document for the personal name of a British warrior rather than the fort where the warriors were gathered, thus revealing that by the end of the eighth century at the very latest, a serious corruption of the account of the British manoeuvres from which Nennius drew his own information existed. The fact that no such corruption is evident in the Welsh chronicle (or Geoffrey's Latin version), however, speaks volumes not only for the purity of the information contained in both the Welsh chronicle and Geoffrey, but for the antiquity and undoubted authenticity of their common source material.

Later in his account, Caesar describes in detail how his cavalry came to grief when they encountered the unusual fighting tactics of the Britons.¹⁰ He describes these tactics in detail, remarking on their effectiveness. And yet no such description appears in the British account. One could reasonably expect that a later forger or compiler would triumphantly have mentioned how his forebears terrified

and almost defeated the Romans with superior and ingenious fighting tactics, but not a contemporary Briton who was recording the same events as Caesar but from a different vantage point. Why should a contemporary Briton mention tactics with which he and his intended readers (initially the king and his officers) would have been all too familiar?

Three further specific items in both the Welsh chronicle and Geoffrey's Latin account reveal the sometimes garbled nature of the British intelligence reports of the time that were sent over long distances, in two cases from the other side of the Channel, and the natural confusion that arose over the debriefing of warriors and other eyewitnesses who returned from the front line of battle. The first concerns the death of a certain Roman officer. He was named as *Laberius* (Quintus Laberius Durus) in Caesar's account,¹¹ according to which Laberius died in action during the second campaign in Britain of the year 54 BC. The British account, however, states that Laberius was killed during the first campaign, and, more tellingly, it identifies the soldier concerned as *Labienuus*^{12,13} (Welsh *Alibiens*). Now, the name Labienus would earlier have been known to the Britons from reports reaching them of Caesar's second-in-command who, at the time of Caesar's second invasion and quite unknown to the native Britons, had been left behind in Gaul to administer matters there in Caesar's absence. Thus, learning from prisoners taken in battle that the dead officer's name was Laberius, they confused the names and naturally assumed that this was the Labienus of whom they had heard. It was a perfectly natural error made in wartime conditions, but not one that would have been made by a medieval forger who had Caesar's account in front of him.

Similarly, the second item concerns the garbled British report of a fortress that was erected at Caesar's command when he returned to Gaul. Caesar does not name the fort, whereas the British account reports its name as *Odina*.^{14,15} Flinders Petrie points out that no such place is known, although he does mention that Caesar reports the sending of troops to *Lexovii* (today's Lisieux), and that the river there, which again Caesar does not name but which is called *Olina*, suggests the origins of the British report.¹⁶ Again, the name *Odina* (which Caesar does not give) could obviously not have been borrowed from Caesar's account by any medieval hand.

The third incident concerns an inaccurate report by British scouts which led Kasswallawn's intelligence gatherers to assume that Caesar had fled Britain at a time when the Roman army was in fact firmly encamped on those shores. Caesar, having lost valuable ships during a storm, ordered the remaining ships to be taken out of the water and dragged inland to within the perimeter of the Roman camp.^{17,18} This was a prodigious feat of engineering. Those ships were heavy military transports, and yet the task was well within the (to us familiar) capabilities and engineering skills of the Roman sappers. However, it would not have occurred to the Britons that such a thing would be contem-

plated let alone possible, so when the advance scouting parties of the Britons could no longer see Caesar's ships beached upon the strand, they naturally but wrongly assumed that he had fled those shores and they duly reported as much in their account.

There are later, touching, accounts in the early British chronicles (but on which Flinders Petrie is silent) where mention is made of British warriors fighting against the armies of the kings of Syria and Lybia,^{19,20} and which look initially like a most unlikely collection of stories. Yet, what becomes of these accounts when we view them in their correct historical perspective? Unlike the Romans, the Britons were never ones to employ foreign mercenaries to do their fighting for them. They knew the dangers involved in such a policy, dangers that were unhappily demonstrated when one British king, Vortigern, later invited the Saxons over to chase away the Picts. As history records, and to Vortigern's everlasting infamy as far as the Welsh are concerned, the Saxons stayed and eventually banished the Britons themselves to a rocky and inhospitable part of the island, Wales. Rather, in times of war or emergency the Britons would band together as separate tribes into one fighting force, and place their many kings under the authority of one overking for the duration of the hostilities. Thus, when the Britons encountered the Roman legions, they were surprised to find not only Romans amongst the enemy's ranks (if there were any Romans at all which is doubtful), but separate legions made up of Syrians, Lybians and every other kind of nationality.²¹ We know from the archaeological record that Syrians and others did actually make up most of the occupying legions in Britain, and it is therefore not only natural that the Britons should refer to them by the name of their countries of origin, but that they should also assume that the Syrians and others were led into battle by their own petty kings as were the Britons themselves who fought them. And we may note that the mention of these supposed foreign kings is an unsuspected and striking mark of authenticity that no medieval forger would have thought of.

But if this portion of the chronicle contains material that can be dated to the middle of the first century BC, then there is other material that dates back much further. One such item (on which again Flinders Petrie is surprisingly silent) is the account of two men named *Belinus* and *Brennius* in Geoffrey's Latin version, and *Beli* and *Bran* in the Welsh.^{22,23} One part of their story records how Bran led an invasion of Italy and sacked Rome. Certain modernist scholars have been quick to point out that Rome has never been sacked by the Britons, and that the story is a nonsensical invention. However, a more thoughtful examination would have led them to a somewhat more accurate conclusion, for the sack of Rome by the Celts is told in considerable detail by an early historian of Rome herself, and the early British account of the event is confirmed, and indeed expanded upon, in every point.

The Roman historian in question is Livy (otherwise

known as Titus Livius 59 BC–AD 17), whose **History of Rome** consisted of no less than 142 books, although only 35 of these have survived to the present day. However, it is Book 5 of Livy's history that contains the rather illuminating account that follows.²⁴ According to Livy, the sack of Rome by the Gallic Celts occurred around the year 390 BC, and Livy has preserved the names of those who were involved in the planning and carrying out of the attack.

The first name is that of the king of the *Bituriges*, a Gallic (Celtic) people who were to give their name to the modern French city of Bourges. The king was *Ambitgatus*, and Livy tells us that he had two nephews, one named *Bellovesus*, and the other *Segovesus*.^{25,26,27} These two names also appear in the British account where they are given as *Beli* in the Welsh chronicle and *Belinus* and *Segnius* (the king of the Allobroges or Burgundians) in Geoffrey of Monmouth. The Welsh chronicle mentions Segnius as the prince of the Burgundians (*Byrgwin*, another term for the Allobroges) but does not name him. Both names, however, must have been given in the original British source-material for them to appear in both Geoffrey and the Welsh chronicle.

It is here, however, that Livy sheds some interesting light upon the Celtic royal families of the early fourth century BC. According to both Geoffrey and the Welsh chronicle, the father and mother of Belinus and Brennius were Dunvallo Molmutius (Welsh *Dyfnal Moel Myd*) and Tonuenna (Welsh *Tonwen*). We know from the genealogy around which both Geoffrey's and the Welsh account are built, that Dunvallo was of British descent. Which means that Tonuenna, whose genealogy is not given, could easily have been the sister of the Gaulish king, *Ambitgatus*, as is implied in Livy when he calls *Bellovesus* (the British *Belinus* and son of *Tonuenna*) the nephew of *Ambitgatus*. There is nothing at all unlikely or improbable in such a relationship. Indeed, marriage between the British and continental Celtic royal families would be an entirely natural and expected event.

Which brings us to the name of the leader of the Gallic sack of Rome, whom Livy names as *Brennus*.²⁸ This is almost identical to the transposition into Latin of the British name of Bran that Geoffrey gives (*Brennius*), and the fact that Geoffrey and Livy are such distinct and independent authorities reveals that, contrary to some assertions, neither of them were making up the names of their characters as they went along. That neither Geoffrey nor the Welsh chronicle are merely copies or rehashes of Livy's account is abundantly evident when one compares the British account with that of Livy. There are far too many important and fundamental differences between them to suggest that one is dependent on the other. And yet they are all clearly and independently referring to the same historical event, namely the Celtic sack of Rome in ca 390 BC, but viewing that event from different camps.

We may carry the story back another generation by referring to the laws of Dunvallo, the father of *Belinus* and

Brennius, which were known as the Molmutine Laws and which Geoffrey tells us were still held in high esteem by the Britons (Welsh) of Geoffrey's own day.²⁹ However, not only were they held in high esteem in Geoffrey's day, they have also survived to the present, and they clearly reveal their pagan origins.³⁰ The light that they shed upon the society in which the early Britons lived is set out by Flinders Petrie, who tells us in his own words about the laws and their application. But the history of the early Britons can be carried back further still, much further back, to the 12th century BC in fact, the time of the very foundation of the British nation.

The story is told of how a colony once landed on these shores, a colony led by one Brutus (*Bryttys* in the Welsh chronicle). It was from this Brutus that the British people derived their name, but what interests us here is how, and by which route, the colony arrived on these shores in the first place. Again, we are indebted to Flinders Petrie for bringing to our attention the following details:

*'After leaving Greece Brutus' (and his colony) 'sails to Africa, and then passes the Philenian altars, a place called Salinae, sails between Ruscicada and the mountains of Azara in danger of pirates, passes the river Malua, arrives in Mauretania, and reaches the pillars of Hercules. On this passage the ignorant editor notes: "It is probably impossible to discover whether these names describe existing places, or are purely the invention of the author." Now all these places are known, and they are all in consecutive order. The longitudes in Ptolemy are here added, for clearness. The Philenian altars (46°45') were two great sand heaps, for the story of which see Sallust; they would be well known as the boundary between Carthage and Egypt, but of no importance in late Roman times. Next, Salinae are the stretch of salt lagunes (33° to 34°), which would be important to mariners for salting fish. Next, Ruscicada (27°40') is a headland to the south of Sardinia; Brutus sailed **between** this and the mountains of Azara, and Ptolemy names a mountain tribe of Sardinia as the . . . The prevalence of pirates noted here gives the reason for naming the Sardinian mountains, as mariners could stand well off the African coast by sighting Sardinia, which lay 120 miles north, and thus escape the pirate coast track without losing their bearings. Next is the river Malua (11°10'), which was important as the boundary of early Mauretania. Lastly, the pillars of Hercules (6°35'–7°30'). The general character of these names selected is that of points well known to mariners, such as any seaman might readily give as stages of a voyage. How then do they come into the Brut legend? They cannot have been stated by any seaman after AD 700, as the Arab conquest wiped out the old names and old trade. Did a medieval writer, then, extract the names from a Roman author? No single author seems to contain all of them: Ptolemy*

omits Salinae, Pliny omits Salinae and Azara, Strabo only has the Philanae, the Antonine itinerary only Ruscicade and Malua, the Peutingerian table only Ruscicade, and the Philaeni in a wrong position. When we see the medieval maps, from Cosmas on to the Mappamundi of Hereford, it is impossible to suppose a medieval writer having enough geography at hand to compile such a mariner's list of six minor places in the right order, as they stood during the Roman Empire. If this list was, then, written during the Empire, there is no reason for preferring one date to another. There is, however, internal evidence that this was written before Claudius.' (that is, 10 BC–AD 54) *'It is after passing the Malua that Brutus arrives in Mauretania. Now Mauretania was only west of the Malua originally; but in the early imperial changes the east of that river was included, and Claudius constituted two Mauretaniae, Tingitana and Caesariensis, divided by the river. The geography of the Brut is, then, older than Claudius.'*³¹

There is much else that Flinders Petrie could have added had he been aware of it. For example, before Brutus sailed with his colony to the African coast on their migration from the mainland of Greece, they were said to have alighted upon an island whose name is given as *Legetta* in the Welsh chronicle, as *Leogetia* in Geoffrey of Monmouth, and which was known as *Leucadia* amongst the classical authors of the Mediterranean world. Today, we know it as *Levkas*. But there are certain details, important details, that the British accounts mention that could not have been gleaned by any medieval forger simply hearing of the place or seeing it on a map, even one that happened to possess an unusual degree of accuracy for medieval times. For example, although the Welsh chronicle omits the fact, Geoffrey of Monmouth's Latin version recounts the detail of the island's woodlands,^{32,33} and we note that even today one can still see on the island *' . . . the remnants of the oak forests which were a feature of Levkas well into the nineteenth century.'*³⁴

For Geoffrey of Monmouth to be aware of these woods, they must have been mentioned in the original and ancient source-material that he was translating, and we can only ask ourselves whether the presence of oak forests on this sacred island which the Britons long remembered, and the fact that the early Britons (Druids) ever afterwards held the oak tree to be particularly and peculiarly sacred, are entirely unconnected.

However, of added interest is the fact that both Geoffrey of Monmouth and the Welsh chronicle record the presence on the island of a ruined temple that was dedicated to the goddess *Diana*. There then follow the descriptions in both versions of a most complex ritual performed by Brutus and the nature and attributes of the goddess *Diana* that could only have come from a pagan source. But there is an added aspect to all this. *Diana* was considered to be the personification of the moon, and although there is no apparent trace

Geoffrey of Monmouth	Jesus College MS LXI	Geoffrey of Monmouth	Jesus College MS LXI
Aeneas.....	Eneas	Eliud.....	Elvyrd
Aeneas Silvius.....	Eneas Yssgwyddon	Enniaunus.....	Einon
Aganippus.....	Acanapys	Estrildis.....	Esyllt
Albanactus.....	Albanakdys	Ferrex.....	Ffervex
Anchises.....	Enssises	Fulgenius.....	Ffylgniws
Andragius.....	Andras	Genvissa.....	Not mentioned
Androgeus.....	Afarwy	Gerennus.....	Geraint
Anna.....	Not mentioned	Geta.....	Getta
Archgallo.....	Arthal	Goneril.....	Koronilla
Archmail.....	Arthmael	Gorboduc.....	Gwrvyw
Arthur.....	Arthyr	Gorbonianus.....	Gwrviniaw
Arvirargus.....	Gwairydd	Gracianus.....	Grassiant
Ascanius.....	Yssgannys	Guiderius.....	Gwydr
Asclepiodotus.....	Alyssglapitwlws	Guithelin.....	Kyhylyn
Aurelius Ambrosius.....	Emrys Wledic	Gurgintius.....	Gorwst (II)
Aurelius Conanus.....	Kynan Wledic	Gurguit Barbruc.....	Gwrgant Varf Drwch
Bassianus.....	Bassian	Gurgustius.....	Gorwst (I)
Beldgabred.....	Blegywryd	Gwendolen.....	Gwenddolau
Belinus.....	Beli	Habren.....	Hafren
Bladud.....	Blaiddyd (I)	Helen.....	Elen
Bledudo.....	Blaiddyd (II)	Heli.....	Beli Mawr
Brennius.....	Bran	Hengist.....	Hainssiestr
Brutus.....	Bryttys	Henwinus.....	Einion
Brutus Greenshield.....	Bryttys Darian Las	Hudibras.....	Run Baladr Bras
Budicius.....	Not mentioned	Idvallo.....	Eidwal
Cadvan.....	Kadvan	Ignoge.....	Enogen
Cadwallader.....	Kadwaladr	Ingenius.....	Owain (I)
Cadwallo.....	Kadwallon	Ioelinus.....	Llywelin
Cap.....	Caff	Jago.....	Iago
Capoir.....	Kapeur	Judon.....	Not mentioned
Caradocus.....	Garadawc	Kamber.....	Kamber
Carausius.....	Karan	Katigern.....	Kyndayrn
Cassivelaunus.....	Kasswallawn	Keredic.....	Karedic
Catellus.....	Kadell	Kimarcus.....	Kynvarch (I)
Cherin.....	Cheryn	Kinarius.....	Kynvarch (II)
Cledaucus.....	Klydco	Latinus.....	Lattinys
Cloten.....	Klydno (I)	Lavinia.....	Labinia
Clotenus.....	Klydno (II)	Leil.....	Lleon
Coel.....	Koel (III)	Leir.....	Llyr
Coilus.....	Koel (II)	Locrinus.....	Locrinys
Constans.....	Konstans (II)	Lucius.....	Lles
Constantine (I).....	Kystennin (I)	Lud.....	Llydd
Constantine (II).....	Kystennin (II)	Maddan.....	Madoc
Constantine (III).....	Kystennin (III)	Maglaurus.....	Maglawn
Constantius.....	Konstans (I)	Malgo.....	Maelgwn Gwynedd
Cordelia.....	Kordalia	Malin.....	Mael
Corineus.....	Korineys	Marcia.....	Marssia
Cunedagius.....	Kynedda	Marganus (I).....	Morgan (I)
Cymbeline.....	Kynvelyn	Marganus (II).....	Morgan (II)
Danius.....	Daned	Marius (I).....	Mayric (I)
Digueillus.....	Manogan	Marius (II).....	Mayric (II)
Dionotus.....	Not mentioned	Maximianus.....	Maxen
Dunvallo Molmutius.....	Dyfnal Moel Myd	Mempricius.....	Membyr
Ebraucus.....	Efrawc	Merianus.....	Mariawn
Edadus.....	Eidal	Millus.....	Koel (I)
Eldol.....	Eidol	Morvidus.....	Morydd
Elidurus.....	Eleidr	Nennius.....	Nynnyaw

Geoffrey of Monmouth	Jesus College MS LXI	Geoffrey of Monmouth	Jesus College MS LXI
Octavius.....	Eydaf	Silvius.....	Siluius
Oenus.....	Owain (II)	Sisillius (I)	Saissyllt
Paschent.....	Passgen	Sisillius (II)	Saessyllt
Penessil *.....	See Samuil	Sisillius (III)	Saysyllt
Peredurus.....	Predyr	Tanguesteiaia.....	Not mentioned
Pinner.....	Pymed	Tenvantius.....	Tenefan
Pir.....	Pirr	Tonuuenna.....	Tonwen
Porrex (I).....	Porex (I)	Trahern.....	Trahaern
Porrex (II).....	Porex (II)	Urianus.....	Yrien
Redechius.....	Rydderch	Uther Pendragon.....	Ythyr Ben Dragwn
Redon.....	Rydion	Vortigern.....	Gwrtheyrn Gwrthenau
Regan.....	Rragaw	Vortimer.....	Gwerthevyr
Renwein.....	Rawnwen	Vortiporius.....	Gwthefyr
Rivallo.....	Rriallon	Ygerna.....	Eigr
Runo.....	Run	Yni.....	Ynyr
Samuil (Penessil)*.....	Sawl Benn Ychel	Yvor.....	Ivor

* Geoffrey listed Penessil as Samuil's successor. But, according to the Welsh chronicle, Penessil is a corruption of the surname benn Ychel.

Table 1. Of all the allegations made against Geoffrey of Monmouth, perhaps the most frequent is that he invented the names of his kings and patriarchs. In the Welsh chronicle, however, we see those names preserved in what are essentially their original forms in the early British tongue. Anyone who is familiar with the horrendously difficult pronunciation of Welsh, will find Geoffrey's often successful attempts to Latinise the names for his readers quite admirable. Listed are the names of the early British kings and patriarchs as they appear in Geoffrey, with their exact equivalents in old Welsh as they appear in the chronicles.

remaining today of the temple of Diana on the island, there are certainly the ruins of a temple to Diana's theological husband, the sun god Apollo. These ruins lie on a prominence some 230 feet above the sea, and:

... it was from here that the priests of Apollo would hurl themselves into space, buoyed up —so it was said —by live birds and feathered wings. The relationship between the ritual and the god seems obscure, although there was an early connection between Apollo and various birds. . . . Ovid confirms that the virtues of the flight and the healing waters below the cliff had been known since the time of Deucalion, the Greek Noah.³⁵

Now, there are definite echoes of this curious and most ancient ritual in the story of one of Brutus' not far removed descendants, Bladud (ca 881 BC – 861 BC) (*Blaiddyd* in the Welsh chronicle). Bladud, it is recorded, made himself pinions and wings and attempted to fly. Predictably, the flight was only a short one, but the important detail is that Bladud was killed as he struck the temple of *Apollo* that once stood in the city known as Troinovantum — present day London.^{36,37}

Yet this is not the only curious detail to emerge from the early British record. What, for example, are we to make of the mention of Greek Fire in the story of Brutus? This appears as *tan gwyllt* in the Welsh chronicle, and as *sulphureas tedas* and *greco igne* in Geoffrey of Monmouth's account.^{38,39} As Flinders Petrie rightly points out, Greek

Fire was entirely unheard of in Europe before the time of the Crusades. Did an early medieval forger have a lucky guess? I doubt it. And what of the further detailed geographical knowledge of the ancient Greek mainland that the British accounts reveal? The region called *Ysbaradings* in the Welsh chronicle and *Sparatinum* in Geoffrey's version, was anciently known as Thesprotia, an area on the west coast of Greece. Archaeology tells us that the Thesprotians were the earliest inhabitants of the region, their name being perpetuated today in the modern town of Thesprotikon.⁴⁰ Moreover, the river *Ystalon* in the Welsh chronicle (*Akalon* in Geoffrey) is the Acheron that flows through the ancient region of Epirus, erstwhile Thesprotia.

Further, there is the name of the king against whom Brutus fought in order to win the freedom of his followers. His name is given as *Pendrassys* in the Welsh chronicle and as *Pandrasus* in Geoffrey.⁴¹ I have seen no attempt whatever to identify this king, other than that provided by Morgan who tells us that he was the successor of Agamemnon.⁴² However, Pandrasus is not, it seems, a proper name at all but a title — a latinisation of *pan Doris* — meaning king of all the Dorians. Again, archaeology tells us that the Dorian Greeks overran this part of the Grecian mainland at just about the same period (13th–12th centuries BC) in which the story of Brutus begins.⁴³ So it is clear that the name Pandrasus belongs firmly and authentically to the times that are dealt with in the opening portions of the British account.

Whilst on the subject of the names that are found in Geoffrey of Monmouth's translation, however, it is invariably alleged by modernist scholars that Geoffrey invented most of them. Typical of such treatment is Ashe's comment that:

*'Geoffrey borrowed the name Cunedagius from a Welsh genealogy, and Rivallo perhaps from a Breton one . . .'*⁴⁴

The Welsh chronicle, however, provides us with the original forms of the names that Geoffrey had to latinise in order to make them intelligible to his Latin readers, and rather than add credence to the modernist notion, they give invaluable evidence of corroboration for Geoffrey's account. In Table 1, I have set out the British kings as their latinised names are given in Geoffrey, and beside them I have set out each name in its original form as it appears in the Welsh chronicle. This should render all further discussion on the subject unnecessary in this particular study. But of further interest to us is yet another modernist assertion regarding the book that Walter of Oxford gave to Geoffrey to translate from British into Latin, an assertion that is seriously in error, namely that:

*'The essential problem with Walter's very ancient book is that we do not possess it. As Sir John Lloyd wrote, "no Welsh composition exists which can be reasonably looked upon as the original or even the groundwork, of the History of the Kings of Britain."'*⁴⁵

However, this assertion, so often repeated by modernist scholars, is belied somewhat by the fact that not only does such a composition exist, but it exists in no less than 58 manuscript versions. The number of medieval Welsh manuscripts that have survived to the present day is not large, and 58 constitutes a considerable percentage of the surviving corpus, so we could be excused for supposing that someone should have noticed them. But happily someone has noticed them. Table 2 gives a list of these manuscripts, the libraries in which they are held, their shelfmarks as they were given in 1929, their provenance, names and shelfmarks previous to this date, and the date in which each copy was made. The list is based upon Griscom's work,⁴⁶ and because space obviously precludes any in-depth discussion of each manuscript listed, the reader is referred to Griscom's own treatment of the matter.

All of the medieval Welsh manuscripts in this table omit large chunks of Geoffrey's Latin **Historia**, thus belying any notion, held by some, that they are merely translations of Geoffrey, and not independent translations into medieval Welsh of Geoffrey's original source-book. They contain details that Geoffrey omits, and omit details that Geoffrey includes. Refreshingly, Geoffrey's long and tiresome speeches are almost entirely absent from the Welsh. Equally pleasant is the absence from the source material of one particular section of Geoffrey's **Historia**, namely the **Prophecies of Merlin**. This piece actually intrudes into the **Historia** at Book 5, chapter 1, and it

occupies every chapter up to the end of Book 7. Geoffrey tells us that he was asked to translate these so-called prophecies by Alexander, the Bishop of Lincoln, who had apparently died by the time Geoffrey issued the first edition of the **Historia** (he speaks of Alexander in the past tense). Why Geoffrey chose to mar his work by inserting these so-called and entirely alien prophecies is beyond me, although we can note in passing that if the surviving Welsh manuscripts were only translations of Geoffrey's **Historia** and nothing more, then how did such a large section of the **Historia** come to be omitted from each and every one of them?

Nor must we forget that Geoffrey's **Historia** contains quotes and references from no less than 28 Roman authors and other works that lay outside his original early British source material. Therefore, whilst undoubtedly making use of Geoffrey's Latin **Historia** as he translated the source-book back into the Welsh of his day, Walter would, of course, have ordered the editing out of Geoffrey's additions such as his flowery speeches, the Roman sources and the spurious **Prophecies of Merlin**, which is why today we find none of these things in the medieval Welsh chronicle. They had no place in the original source material, and Walter would have seen no reason why they should be included now. All of which tells us that while Walter, or his appointed scholar, undoubtedly had before him a copy of Geoffrey's **Historia**, he also certainly had the original source-book in the early British tongue which Geoffrey tells us he turned into Latin, but which modernists claim did not exist.

NENNIUS: THE **HISTORIA BRITTONUM**

The importance, however, of establishing the historicity of Geoffrey of Monmouth's **Historia**, and hence that of the Welsh chronicle, lies in the fact that they are both versions of an earlier record that rests firmly upon an equally disparaged source, that of Nennius. If anything, Nennius's source-documents contain material that is far more ancient than that used by Geoffrey and the Welsh chronicle, for whereas Geoffrey and the Welsh chronicle both **begin** their story with Brutus in the 12th century BC, Nennius's account **ends** with Brutus.

In sections 17 and 18 of the **Historia Brittonum**, Nennius traces the descent of Brutus from a line of ancestors that reaches right back to Japheth, a line that we have already considered.⁴⁷ However, we should here focus our attention upon a matter only lightly touched upon there namely the four patriarchs that are common to the most ancient sections of both the British and the Irish genealogies. Nennius's source gives their names as Iobaath, Baath, Izrau and Ezra. They were the immediate descendants, according to this source, of Javan, the son of Japheth. In other words, with Javan they constituted the first five generations of patriarchs after the Flood.

Now, we also saw there that these names appeared

THE NATIONAL LIBRARY OF WALES: ABERYSTWYTH, WALES

1. Dingestow Court Manuscript.	early xiii century
2. Peniarth MS. 44 = Hen. 315 (previously 21).	early xiii century
3. Peniarth MS. 45 = Hen. 536 (previously 29).	late xiii century
4. Peniarth MS. 46 = Hen. 27.	early xiv century
5. Peniarth MS. 21 = Hen. 50 (previously 16).	early xiv century
6. Peniarth MS. 19 = Hen. 15.	c.1400
7. Peniarth MS. 22 = Hen. 318.	1444
8. Peniarth MS. 24 = Hen. 175.	1477
9. Peniarth MS. 23 = Hen. 313.	mid. xv century
10. Peniarth MS. 25 = Hen. 305.	c.1500
11. Peniarth MS. 212 = Hen. 319.	c. 1565
12. Peniarth MS. 168 = Hen. 437.	1589–1590
13. Peniarth MS. 118 = Hen. 518.	late xvi century
14. Peniarth MS. 261 = Hen. 446.	xvi century
15. Peniarth MS. 260 = Hen. 442.	xvi century
16. Peniarth MS. 162 = Hen. 354.	late xvi century
17. Peniarth MS. 266 = Hen. 55 (previously 3).	1634
18. Peniarth MS. 314 = Hen. 293 (previously 87 & 21).	1634-1641
19. Peniarth MS. 264 = Hen. 272 (previously 2, 55 & LX).	1635-1636
20. Peniarth MS. 265 = Hen. 439 (previously i, 72 & LIV).	1641
21. Peniarth MS. 270 = Hen. 530.	????
22. Llanstephan MS. 1 = Shirburn Castle MS. 113 C. 18.	early xiii century
23. Llanstephan MS. 5 = Shirburn Castle MS. 34.	early xiv century
24. Llanstephan MS. 188.	mid. xvi century
25. Llanstephan MS. 195.	c.1570
26. Llanstephan MS. 59 = Shirburn Castle C. 7.	late xvi century
27. Llanstephan MS. 129 = Shirburn Castle D. 17.	early xvii century
28. Llanstephan MS. 137 = Shirburn Castle D. 12.	c.1640
29. Llanstephan MS. 149 = Shirburn Castle D. 15.	c.1700
30. Mostyn MS. 117.	late xiii century
31. Mostyn MS. 116.	early xiv century
32. Mostyn MS. 109.	xvi century
33. Mostyn MS. 159.	1586-1587
34. Mostyn MS. 115.	xvii century
35. Mostyn MS. 211.	c.1685
36. Panton MS. 9.	c.1760
37. Panton MS. 68.	xviii century
38. <i>The Book of Basingwerk</i> MS.	xiv & xv centuries
39. Additional MS. 13 - B = Williams MS. 216.	early xvii century
40. Additional MS. 11 - D = Williams MS. 213.	1694
41. Additional MS. 312 = Williams MS. 514.	early xviii century
42. Additional MS. 23 - B = Williams MS. 227.	c.1775

FREE PUBLIC LIBRARY: CARDIFF, WALES

43. Cardiff (Havod) MS. 1.	early xiv century
44. Cardiff (Havod) MS. 2.	xv century 'or earlier'
45. Cardiff (Havod) MS. 21.	1641
46. Cardiff MS. 21 = Philipps 13720, part III.	1569
47. Cardiff MS. 61 = (Tonn 21).	1734
48. Cardiff MS. 62 = (Tonn 22).	1754

JESUS COLLEGE LIBRARY: OXFORD

49. MS. CXI = 1 Hist. MSS. Com., Rep of MSS Welsh Lang	c.1380
50. MS. CXLI = 6 Hist. MSS. Com., Rep of MSS Welsh Lang	c.1471
51. MS. LXI = 8 Hist. MSS. Com., Rep of MSS Welsh Lang	late xv century
52. MS. XXVIII = 19 Hist. MSS. Com.	1695

BRITISH MUSEUM: LONDON	
53. Additional MS. 19,709 = MS. 14, Hist. MSS. Com.	early xiv century
54. Cotton, Cleopatra B. V., = MS. 15, Hist. MSS. Com.	xiv century
55. Additional MS. 14,903 = MS. 17, Hist. MSS. Com.	early xvi century
56. Additional MS. 15,566 = MS. 16, Hist. MSS. Com.	late xvi century
57. Additional MS. 14,872 = MS. 41, Hist. MSS. Com.	post 1632
58. Additional MS. 15,003	xviii century

Table 2. Medieval Welsh versions of Geoffrey's source-book

likewise in an altogether independent source, namely the earliest portion of the Irish royal genealogy, where they appear as Baath, Jobhath, Easru and Sru. Here, however, we notice an immediate discrepancy, or an apparent discrepancy at any rate, between the British and Irish sources, for the Irish source differs slightly from the British in showing these four patriarchs to have been the immediate descendants not of Javan, but of Magog, another son of Japheth. They nevertheless agree with the British source in placing these patriarchs firmly within the first five generations after the Flood. But which is right, the British source which traced the descent of these patriarchs from Javan, or the Irish source, which traced it to Magog? The surprising answer is that they both are right!

The discrepancy is explained by the fact that there was certainly a mixing of the various patriarchal lines before Babel. It was only after Babel that the nations were separated. From that moment in time, the pedigrees branched away from each other in a markedly emphatic way. Previously, however, the families of mankind had attempted to unite into a single people, which was their expressed intent of course,⁴⁸ and the dispersal of the nations as recorded in Genesis happened for the precise purpose of preventing this unification.

Of further interest is the fact that the dispersal is depicted in Genesis as having occurred during the fifth generation after the Flood, and we note in these early genealogies that it is precisely after the fifth generation that the Irish and British pedigrees diverge in this most pointed manner in exact accordance with Genesis. The four patriarchs noted, then, were clearly the pre-Babel founders of both the Irish and European Celts, which should give us some idea of the extreme antiquity as well as the reliability of the material contained in both Nennius and the Irish chronicles.

Further corroborative evidence for Nennius's sources is considered in Table 3, where I have brought together genealogies from no less than five diverse and ancient sources (two from Nennius) which together show the descent of certain patriarchs whose names bridge the gap between Japheth and Brutus. Three of these sources begin with the same original, namely Japheth, otherwise remem-

bered as Jupiter amongst the ancient and pagan Latin races, and two of them end with Brutus, the founder of the early Britons. All of the sources differ from one another in many and various points, which rules out inter-dependency. However, they also independently agree on many important points, which demonstrates the historicity of the patriarchs listed. Now, if it were at all possible to cite a comparable case where ancient patriarchs are commonly listed amongst such diverse and independent sources, then there can be little doubt that their historicity would be accepted without further question by modern scholars. After all, the historicity of many other characters from the ancient world is accepted on much less evidence than this. Indeed, their historicity is accepted, more often than not, merely upon the single appearance of a name without any other corroborative evidence being required. And yet the genealogies set out in Table 3 that present the historian with such uniquely comprehensive and corroborative evidence are commonly rejected as myth and fable. Perhaps the reason for this is better pondered upon than stated, but we see exactly the same treatment meted out to other similar pedigrees, namely . . .

THE DANISH AND NORWEGIAN RECORDS

Previously,⁴⁹ we also took note of the genealogies of six Anglo-Saxon royal houses that traced their descent from Woden. Moreover, we noted that the lineage of Woden himself had also been preserved, and that this was traced back to Noah and Japheth, Japheth being known to the pagan Saxons as Scaef.⁵⁰ We shall here expand on this lineage by noting the recorded descent of the pagan Danish and Norwegian kings. The royal ancestral list of Denmark and Norway is set out in Table 4, which contains five other ancestral lists. The source for each list is given beneath the main table, but it will be noticed that three of the lists are of Anglo-Saxon origin, one early British, one Danish and the other Icelandic, that is, six lists from four nations.

The first thing that we notice as we examine Table 4 is the astonishing points of similarity, and yet the obvious differences, between the lists. Each of them contains gaps, but never the same series of gaps, and each of their names is included in at least one other of the lists (with the

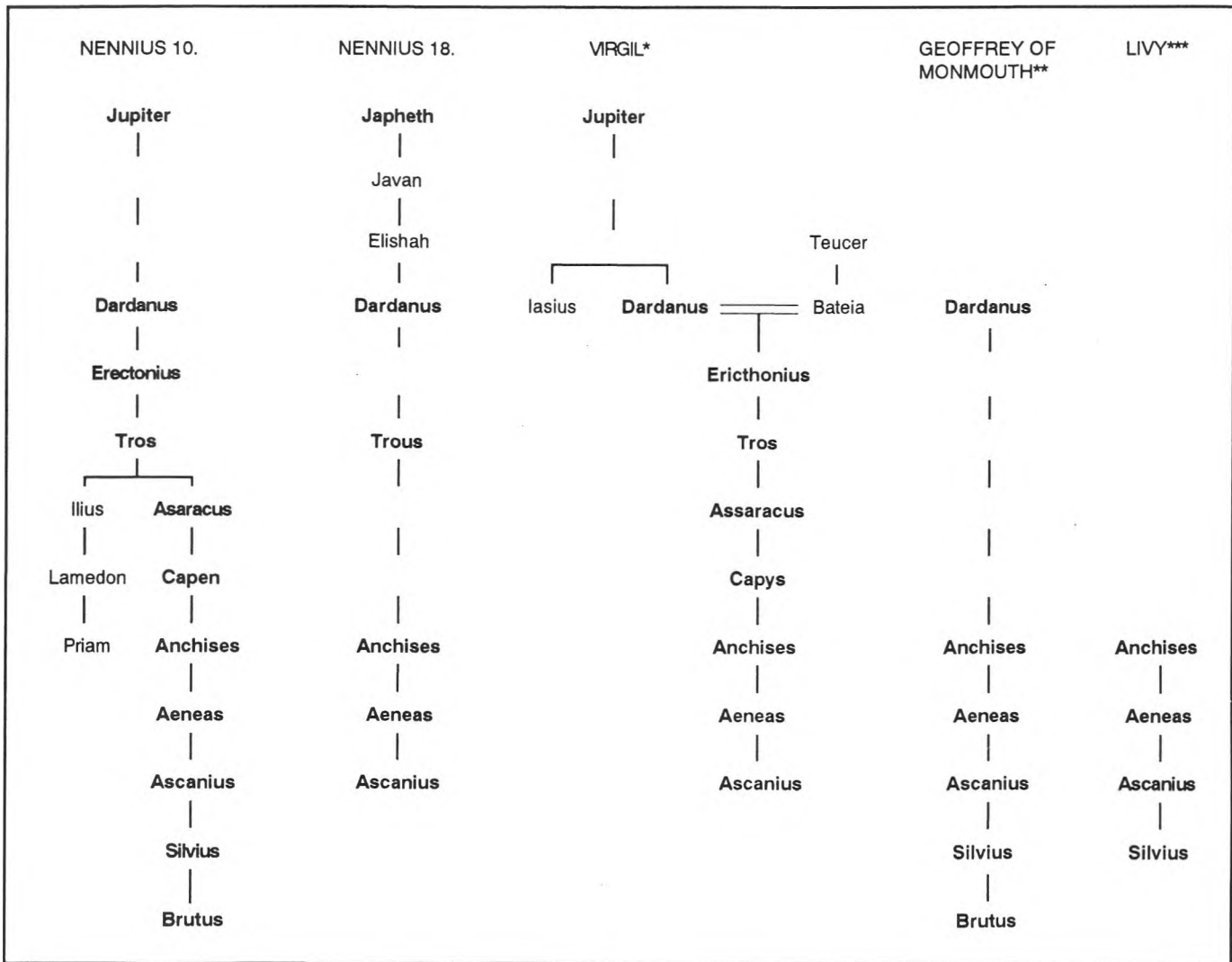


Table 3. The British genealogy from Japheth to Brutus, from:

* *The Aeneid* (see Bibliography).

** Geoffrey of Monmouth's *History of the Kings of Britain* (see Bibliography) and *Jesus College MS LXI*, the so-called *Tysilio Chronicle*.

*** *The Early History of Rome* (see Bibliography).

exceptions of *Freawine* and *Fodepald*). Moreover, we should also note that the names always appear in exactly the same sequence whatever their source. There is neither confusion nor discrepancy over the chronological order of each successive generation. But there is one thing that these lists clearly are not, and that is mere copies of the same (allegedly fraudulent) Christian source.

It may be argued with conviction that Asser's list is merely a latinised version of that which appears in the **Anglo-Saxon Chronicle**, even though Asser includes two patriarchs that the Chronicle omits. But that cannot be argued for Ethelweard's list, since that omits no less than seven important patriarchal names. Moreover, one of those omissions concerns the name of Noah, so it cannot be argued that Ethelweard's source-document was a pious

forgery, for surely the object of such forgery would be to *include* biblical names, not omit them, and Ethelweard himself had the integrity not to add Noah's name in conformity with other lists and traditions of which he was undoubtedly aware.

Exactly the same goes for the Edda list. That too omits the name of Noah, yet accurately passes down the names of most of the other patriarchs, Scaef or Seskef included. Further to which is the consideration that the Edda list is an Icelandic, as opposed to an English or Danish, record of patriarchal descent. Allowing for obvious linguistic variations, however, each name is recognisably that of a patriarch whose name also appears in the lists of Denmark and England. The third list that omits the name of Noah, as well as other patriarchs, is that preserved in Nennius, and

ASS		WSC		LAN		ETH		EDD		NEN
Noe	=	Noe	=	Noa	=	?	=	?		?
				⋮		⋮		⋮		⋮
Seth	=	Sceaf	=	Seskef	=	Scef	=	Seskef		?
						⋮				⋮
Beduwig	=	Bedwig	=	Bedvig	=	?	=	Bethvig		?
				⋮		⋮		⋮		⋮
Huala	=	Hwala	=	?	=	?	=	?		?
				⋮		⋮		⋮		⋮
Hathra	=	Hathra	=	Athra	=	?	=	Athra		?
				⋮		⋮		⋮		⋮
Itermod	=	Itermon	=	Itermann	=	?	=	Itrmann		?
						⋮				⋮
Heremod	=	Heremod	=	Heremotr	=	?	=	Heremóth		?
				⋮		⋮		⋮		⋮
Sceldwea	=	Scealdwea	=	Scealdna	=	Scyld	=	Skjaldun		?
						⋮				⋮
Beauu	=	Beaw	=	Beaf	=	Beo	=	Bjár		?
				⋮		⋮		⋮		⋮
Taetuua	=	Taetwa	=	?	=	Tetuaa	=	?		?
				⋮		⋮		⋮		⋮
Geata	=	Geata	=	Eat	=	Geat	=	Ját		Geta
						⋮				⋮
Godwulf	=	Godwulf	=	Goldufi	=	Goduulfe	=	Guthólfr	=	?
⋮		⋮		⋮		⋮		⋮		⋮
?		?		?		?		?		Fodepald
⋮		⋮		⋮		⋮		⋮		⋮
Finn	=	Finn	=	Finn	=	Fin	=	Finn		Finn
				⋮		⋮		⋮		⋮
Frithuwulf	=	<i>Frithuwulf</i>	=	?	=	Frithouulf	=	?		Fredulfr
⋮		⋮		⋮		⋮		⋮		⋮
?	=	<i>Freawine</i>	=	?	=	?	=	?		?
⋮		⋮		⋮		⋮		⋮		⋮
Frealaf	=	Frealaf	=	Frealaf	=	Frealaf	=	Fríallaf		Frealaf
				⋮		⋮		⋮		⋮
Frithowald	=	<i>Frithowald</i>	=	?	=	Frithouwald	=	?		?
⋮		⋮		⋮		⋮		⋮		⋮
Uoden	=	Woden	=	Voden	=	Uoothern	=	Othin		Woden

<p>Niodr i Noatunum</p> <p>Yngvifraeyr</p> <p>Jorunðr</p> <p>Aun</p> <p>Egill Tunnadolgr</p> <p>Ottarr Vendilkraka</p> <p>Athils at Uppsaulum</p> <p>Eysteinn</p> <p>Yngvarr</p> <p>Haralldr Harfagri</p> <p>⋮</p> <p>Royal House of Norway</p>	<p>Skioldr</p> <p>Fridleifr</p> <p>Fridefrode</p> <p>Frode Fraekni</p> <p>Ingialdr Starkadar</p> <p>⋮</p> <p>Royal House of Denmark</p>
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Table 4. The royal ancestral list of Denmark and Norway.
 ASS = Asserius, *De Rebus Gestis Alfredi*. (W. H. Stevenson, editor, Oxford, 1904, cap. 1. —cit. also Klaeber, p. 254, see Bibliography.)
 WSC = *British Museum Cotton MS. Tiberius. A. vi. folios 1–34*. The names of Frithuwulf, Freawine and Frithowald set in italics are supplied

from other manuscripts in the Anglo-Saxon Chronicle series.

- LAN = *Vetustissima Regum Septentrionis Series Langfethgatal dicta*, *Scriptores Rerum Danicarum Medii Aevi.*, Jacobus Langebek, (editor), Vol. I, Hafniae, 1772, pp. 1-6 (cit. also Klaeber, pp. 260-261).
- ETH = *Fabii Ethelwerdi Chronicorum libri quattuor*, *Monumenta Historica Britannica*, Vol. 1, 1848, lib. iii. cap. iii. p. 512 (cit. also Klaeber, p. 254).
- EDD = *Prose Edda*, *Corpus Poeticum Boreale* (see Klaeber, p. 256).
- NEN = Nennius, *Historia Brittonum*, Section 31, Harleian MS. 3859. cit. Klaeber, p. 255 (see bibliography). (See also Nennius, *British History and the Welsh Annals*, J. Morris [editor and translator], Phillimore, Chichester, 1980, p. 26 [English] and p. 67 [Latin].)

we shall consider this shortly.

The very diversity of the nations from which these lists emerge argues powerfully against the charge of invention, for it is safe to assume that if these various peoples were inventive and unscrupulous enough to force the records of their own descent, then they were surely inventive enough to make up their own stories and not have to copy those of other, rival, nations that were in any case difficult to get to. The various sagas and fictions that have come down to us from these countries show diversity enough, and reveal in that diversity their particular national bias. That is only to be expected. But these lists, these ancestral pedigrees, show no such diversity, save that of linguistic variation and genealogical gaps, which again are only to be expected. And if it is to be argued that these lists are virtually identical because the Norse peoples shared a common heritage, then that only argues more forcefully *against* their invention and *for* the extreme antiquity of the material contained within them, for that would have to go back to the times before these nations diversified and went their separate ways.

It is a sobering thought that under any other circumstances, the historicity of these common patriarchs would be accepted unreservedly on the basis of such evidence. Indeed, and as is the case with the other records we have considered, they would normally be accepted on much less evidence. And yet in this case, and over each one of these lists, the cry is invariably sent up of forgery, fraud and invention, which in itself may tell us more about the real historicity of these documents than a thousand learned works on the subject. For example, Keynes's and Lapidge's assertion^{51,52} that the Seth in Asser's list is synonymous with the Shem of Luke's gospel (and therefore the Scaef of all the other lists) becomes laughable when seen in the context of these other lists, where it is revealed that if that is truly the case, then the Danes, Saxons and Icelanders must *all* have been claiming a Semitic descent for themselves. Few scholars, I think, would want to risk their reputations on *that* assertion! But we should note that when charges similar to those made by Magoun, Keynes and Lapidge *et al.* are set out before the reader, they are invariably made in isolation with little or no explanatory evidence to support them. Speculation is the sole argument, and it is left merely for the uninformed reader to conclude, after a sometimes tortuous exercise in word-play, that such tables of descent must be mythical, and that no serious scholar or intelligent layman would accept these records (or the book of Genesis which they corroborate) as serious history.

But what evidence is there for the true age of the

material contained in these records, for if that material, demonstrably rather than suspiciously, dates from after the time when the Saxons (and now the Danes, Norwegians and Icelanders) were converted to Christianity, then it would admittedly be difficult to refute the modernist charge of Christian compilation and fraudulent use. So we will here note certain items of external and internal evidence concerning these patriarchal lists that will demonstrate their definitely pre-Christian origin.

We will begin our considerations with the most fragmented of the lists, that of Nennius. It is given in section 31 of Nennius's *Historia Brittonum*, and is a copy from a now lost record, **The Kentish Chronicle**.

It is a near-contemporary account of the arrival of Hengist on the Isle of Thanet, and it notes the decidedly pagan ancestry that the newly-arrived Saxons claimed for themselves. But the date of this document is the most crucial point, for the landing of Hengist took place in the very middle of the fifth century, and as Morris says,

*'There is no other sign' (apart from the ancestral list) 'that the text owed anything to English records; and the British knowledge of Kent cannot have lasted long beyond the 6th century, if so long.'*⁵³

In other words, we can be certain that at least the Woden-Geat line was in place amongst the Saxons by the mid-fifth century at the very latest, long before the Christianisation of the Saxons. In fact, we would know from this that the ancestral list would itself date from much earlier times.⁵⁴ The list itself, as preserved in Nennius, displays certain internal evidences of a more extreme antiquity. For example, there is the curious appearance of the name Fodepald in Nennius's original Latin list, which Morris translates into English as Flocwald.⁵⁵ We meet with a curious corruption of this name in Henry of Huntingdon where he renders the name Folcwald.⁵⁶ All of which more than strongly hints at an ancient source that by Nennius's day was rendered illegible in places by damage and time. Folcwald does not appear in the **Anglo-Saxon Chronicle**. But it does appear in the Saxon epic poem **Widsith** (line 27), where the phrase '*Finn Folcwalding*' is given, and in the poem **Beowulf** (line 1089). So for Folcwald not to be noticed in any other list hints at a great antiquity for the name rather than some scribal innovation (which would hardly be tolerated in any age). In short, Folcwald, as is sometimes alleged, is not at all the equivalent of Godwulf. That Godwulf is omitted from Nennius is no more suspicious than any other genealogical gap, but that Folcwald is (almost) uniquely remembered there whilst forgotten else-

where, is of great significance when estimating the age of Nennius's source-document. (It could not have been copied from the later Saxon records.) Of equal significance is the unabashed way in which it is so early stated in Nennius's source that the Saxons worshipped Geat as a deified ancestor. It came across to the British annalist who originally recorded the information as a shocking fact. Indeed, as far as the Britons were concerned, it characterised the Saxons even more than their rapacity and violence, for it was one of the first facts about the Saxons of which the early Britons, who were themselves certainly Christian by the mid-fifth century AD, became aware. Thus it is clear that such idolatrous practices are not the manufactured accusations of later Christian writers. It is equally clear that the Saxons themselves would have revered their ancestral lists just as much as the ancestors whose names were enshrined therein, making tampering and falsifying a most unlikely event.

Which brings us to the Icelandic list. There we encounter a much fuller pedigree that carries the lineage of Othin (that is, Odin or Woden) back to Seskef. The name Seskef is itself merely a variant of the Saxon Sceaf, who we noticed previously as the biblical Japheth. But notice that the Icelandic list does not go back to Noah, an omission that places it right outside the pale of 'pious' forgeries.

Iceland was first colonised by Norwegian Vikings in the 870s, and it cannot be pretended by any stretch of the imagination that either the Norwegian or Danish Vikings were Christian by this time. As in the case of the Saxon Sceaf, the Icelandic Seskef is a form of Japheth's name that would not have been used by any Christian forger who wished to falsify the records, for the Christian Icelanders, like the Christian Saxons, would have known Japheth under the Latin-cum-Hebrew form of his name, Iafeth, and not under the more ancient form that appears in the ancestral lists.

But the Icelandic list is practically identical to that of Norway and Denmark, and it is interesting to consider just some of the characters whose ancestral tree this was. For example, just before the Norwegian settlement of Iceland in the 870s there lived one famous and decidedly pagan Viking who went by the name of Ragnar Lothbrok, known affectionately amongst his torture victims as 'Hairy Breeches'. His son, Ivor the Boneless (the *Ingware* of the **Anglo-Saxon Chronicle**) is on record as having once committed the pagan *Rite of the Blood-eagle* upon the living bodies of kings Aelle of Northumbria and Edmund of East Anglia.⁵⁷ This was a sacrificial rite to Odin, and it involved cutting out the lungs of each living victim and laying them out on his shoulders so that they resembled the outspread wings of an eagle. And it was such men as these who counted it an inestimable honour to be able to trace their descent from such patriarchs as Odin (Woden), Geat, Seskef and, in the case of the Norwegians and Danes, Noa. No friends of Christians these, and it is impossible to believe that they would have looked on as anyone, Christian or pagan,

tampered with the sacred lists in which were enshrined the very ancestral gods of the nation — gods to whom even kings were sacrificed. The allegation of forgery and tampering is easy enough to make, but passing difficult to realise from a purely historical perspective.

CONCLUSION

It is simply impossible to imagine that any form of tampering with the royal lists would have been permitted in such an age and amongst such peoples as these, and when we consider the purity and strictness with which these records were kept even when they were transposed from one language into another, and the almost non-existent corruption of the names over the centuries, then such imaginings seem even more detached from reality. Indeed, it must stand as a lasting tribute to those pagan scholars who were entrusted with the keeping of the ancient pedigrees that these lists remained so pure and uncorrupted.

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10. Handford and Gardner, Ref. 6, pp. 102–103.
11. Handford and Gardner, Ref. 6, pp. 111–112.
12. Thorpe, Ref. 7, p. 110.
13. Manley Pope, Ref. 3, p. 60. As Flinders Petrie, Ref. 2, points out, while the shift in date may be due to tradition, it cannot agree with copying.
14. Thorpe, Ref. 7, pp. 112–113 has Odeia.
15. Manley Pope, Ref. 3, pp. 61, 180–181.
16. Handford and Gardner, Ref. 6, p. 87.
17. Handford and Gardner, Ref. 6, p. 110.
18. Manley Pope, Ref. 3, p. 61, 'Caesar was compelled to fly.'
19. Thorpe, Ref. 7, pp. 236, 245–246.
20. Manley Pope, Ref. 3, p. 122.
21. Cottrell, L., 1958. The Great Invasion, Evans Bros, London, pp. 63–

64. Cottrell lists Spaniards, Hungarians, Germans, Syrians, Greeks, Africans, Gauls, and so on as some of the nationalities that made up the Roman legions in Britain. Hadrian's Wall alone was manned by Spaniards, Germans, Africans and Syrians.
22. Thorpe, Ref. 7, pp. 90–100.
23. Manley Pope, Ref. 3, pp. 38–46.
24. Sélincourt, A. de (tr.), 1960. **Livy: The Early History of Rome**, Penguin Classics, London, pp. 378–395.
25. Sélincourt, Ref. 24, p. 379.
26. Thorpe, Ref. 7, pp. 97–99.
27. Manley Pope, Ref. 3, pp. 44–45.
28. Sélincourt, Ref. 24, pp. 383, 395.
29. Thorpe, Ref. 7, p. 89.
30. Probert, W., 1823. **Ancient Laws of Cambria**, London.
31. Flinders Petrie, Ref. 2, pp. 8–9.
32. Thorpe, Ref. 7, p. 64.
33. Thorpe, Ref. 7, p. 341.
Thorpe here alleges that the name is an invention of Geoffrey's.
34. Bradford, E., 1970. **Guide to the Greek Islands**, Collins, London, p. 48.
35. Bradford, Ref. 34, p. 50.
36. Thorpe, Ref. 7, p. 81.
37. Manley Pope, Ref. 3, pp. 28, 167–168.
38. Thorpe, Ref. 7, p. 58.
39. Manley Pope, Ref. 3, p. 10.
40. **Webster's New Geographic Dictionary**, 1977, Massachusetts, p. 1203.
41. Thorpe, Ref. 7, pp. 55–64.
42. Morgan, R. W., 1857. **The British Kymry**, Clarke, London, p. 26.
43. **Encyclopaedia Britannica (Micropaedia)**, 1985, 15th edition, Vol. 4, p. 185.
44. Ashe, Geoffrey, 1990. **Mythology of the British Isles**, Methuen, London, p. 90.
45. Thorpe, Ref. 7.
46. Thorpe, Ref. 7, pp. 586–599.
47. Cooper, Ref. 1.
48. Genesis 11:1–9.
49. Cooper, Ref. 1, pp. 18–23.
50. Savage, A., 1982. **The Anglo-Saxon Chronicles**, Macmillan, London.
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55. Morris, Ref. 53, p. 26.
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