

The Early History of Man — Part 2. The Irish-Celtic, British and Saxon Chronicles

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INTRODUCTION

In Part 1 of this study, we considered the very numerous written records of the ancient Middle East in which the Table of Nations was corroborated and verified as a historically accurate document. Briefly, this particular portion of the Genesis record told us what happened to the early nations in the centuries immediately following the Flood, and how most of those nations developed and retained their ethnic and racial identities after the Dispersion from Babel, even carrying with them the names of their various founders. They were known amongst themselves and to each other by those same generic names, and it was the appearance of those names in the records of so many different languages and cultures that enabled us to test the claims of Genesis to be a thoroughly reliable historical account. In that part of our study alone, we were able to see how Genesis passed the test with an astonishingly high degree of accuracy.

Few people realise, however, that the records do not stop there. The records that we studied in Part 1 were mostly written and then lost (until rediscovered in modern times), during the Old Testament period, during which time many of the various peoples mentioned in them had vanished altogether from the historic scene, or had been assimilated into other more powerful nations and cultures. Even those who retained their national or tribal identities intact, gradually lost all trace and memory of their own beginnings, and thus went on to invent fantastic accounts of how they came to be. In time, their true histories became obscured beyond all recognition. Josephus was given good cause to complain that this had happened to the Greeks of his own day, and he lamented the fact that by obscuring their own history, they had obscured the histories of other nations also.¹

However, and as if more evidence were needed, there yet exists a considerable body of surviving records that have carried the story on, and which provide a direct link between the ancient post-Flood era and that of more modern times. These records have been preserved and

transmitted, not by Middle Eastern nations, but by certain pre-Christian European peoples. (It is important that we remember the pre-Christian aspect of much of the following evidence, because it is too easily alleged by modernist scholars that these records are the inventions of early Christian monks, and are therefore worthless.) These surviving records belong to both the early Irish-Celts, the British and the Saxons, and they have been neglected and ignored for far too long. We shall therefore take this opportunity to allow these records to speak for themselves and see what we can learn from them.

THE IRISH-CELTIC CHRONICLES

Virtually all of the historical accounts that have survived from early Irish-Celtic times, have been labelled as 'tradition', and the use of this one word in describing them has been enough to have them dismissed from serious discussion by modern historians. Yet:

'... tradition is not necessarily either a pure myth or a falsified account of facts. The traditions of a nation are like an aged man's recollection of his childhood, and should be treated as such. If we would know his early history, we let him tell the tale in his own fashion. It may be he will dwell long upon occurrences interesting (only) to himself, and apart from the object of our inquiries; it may be he will equivocate unintentionally if cross-examined in detail; but truth will underlie his garrulous story, and by patient analysis we may sift it out, and obtain the information we desire'² (Emphasis mine).

The records in which early Irish history has been preserved, have been masterfully set out and enumerated by Miss Cusack, authoress of **The Illustrated History of Ireland**, published in 1868 (and from which the above passage is taken). For her history, she drew upon an extensive number of manuscripts, many of which still survive, and which are known under such evocative names as **The Book of Leinster** (written in 1130 AD, and copied from the much older **Saltair of Cashel**); **The Book**

of **Ballymote** (1390 AD); and the **Annals of the Four Masters**. But there are two others that received special mention, the **Chronicum Scotorum**, and the even more important (because earlier) **Cin Droma Snechta**.

The **Cin Droma Snechta** is now lost by all accounts, yet its contents were preserved by Keating, the Irish historian who wrote his own **History** from this and many other early manuscripts in about 1630. (See Bibliography) The importance of the **Cin Droma Snechta** lies in the early date of its compilation, concerning which a note in the twelfth-century **Book of Leinster** tells us:

'Ernin, son of Duach, that is son of the King of Connacht . . . it was he that collected the Genealogies and Histories of the men of Erin in one book, that is the Cin Droma Snechta.'

The importance of this statement lies in the fact that Duach, Ernin's father, lived towards the end of the fourth century AD, which places the compilation of the **Cin Droma Snechta** well before the coming of Christianity to Ireland (and the oft-alleged forgeries of the Christian monks)!

The contents of the **Cin Droma Snechta** were themselves, of course, much older than the book into which Ernin had gathered them, and they thus pre-dated the close of the fourth-century by a very long time indeed. In short, this remarkable book recalled the times when certain peoples first settled in Ireland after the Flood (itself a very real event in the memory of the Irish), and it recalled those times and events with remarkable erudition. Admittedly, there were some early Irish chroniclers who would look wistfully back to the time when Ireland was settled before the Flood, but this was nothing more than Miss Cusack's Old Man recalling incidents that were real enough even though time-scales and sequences had become blurred and confused. We should therefore, be wary of the fact that here we are dealing, not with documents that bear a Scriptural authority (or even claim one), but with the records of a people who had already begun to be confused about certain phases of their own past.

However, it must also be emphasised that there are certain points about which the records are by no means confused, and these should be looked at closely, for they reveal a sequence of historical events that accords very well indeed with the Genesis record in particular and other records in general, and of which too few students of history are aware.

These points have to do with the colonisation and re-colonisations of Ireland after the Flood, and the compilers of the records even attempted to supply the dates in which these colonisations took place. Briefly, the records state that the first colony to settle in Ireland after the Flood was that led by Partholan. All are agreed on that point, and it is well worth taking seriously. This first colony is said to have landed in the 2520th year after the Creation (i.e. *Anno Mundi* — the year of the World). It is also recorded that while Partholan and his clan were roaming the seas

searching for a land in which to settle, they were intercepted by a fleet of British ships returning to England from Denmark:

*' . . . their leader, Partholan . . . entreated from the prince some small portion of land in Britain . . . the British prince received him under his protection, and assigned faithful guides to attend him into Ireland, which was then wholly uninhabited; and he granted it to them, subject to an annual tribute, and confirmed the appointment of Partholyan as their chief. This account . . . is specially set forth in an Irish act (11th of Elizabeth) among "the auncient and sundry strong authentique tytes for the kings of England to this land of Ireland".'*⁴

That, however, is not the end of the account, for Partholan is recorded as having subsequently landed in the estuary of what is now the River Kenmare. (He was to die 30 years later in *Anno Mundi* 2550). After only 300 years, the colony which he founded was wiped out by a plague, 9000 men, women and children dying in one week alone. The name of the area in which they had settled was later named Tallaght, a place where plague victims are buried together, and it is interesting to note that it is still littered with ancient burial-mounds today.

Also of interest are certain details that have been passed down to us concerning Partholan by Geoffrey of Monmouth in his **History of the Kings of Britain**.⁵ We are told how Partholan's company consisted of thirty ships. (Nennius, in the **Historia Brittonum**, tells us that the people numbered a thousand.) We are also told that the colony had been expelled from Spain, and that they were called *Basclenses*, i.e. Basques. Now, we know that the Basques are of a somewhat mysterious origin, and we also know that they speak a language that is quite unrelated to any known Indo-European tongue. In this context, it is of interest to note what Professor Mackie has written concerning the language of the early Picts who had more than a passing influence on the early history of the Irish:

*'The Picts certainly used a form of P-Celtic (the mother of Welsh, Cornish and Breton), with traces of Gaulish forms. However, it is clear, from the few scraps of evidence which survive, that the Picts also used another language, probably unrelated to any "Indo-European" tongue and therefore so different from modern European languages as to be incomprehensible to us.'*⁶

Presumably, this knowledge would not have been available to Geoffrey of Monmouth, whose works are so readily disparaged by modern scholars; and while more work may yet need to be done in exploring any relationship that may exist between the few surviving scraps of the early Pictish language and the language of the Basques, we are still faced with a formidable number of 'co-incidences' which, when added together, tell us that these early chroniclers were not simply engaged in fabricating stories.

On the contrary, they were engaged in writing history, using records that were already ancient and damaged by transmission; yet what they wrote contained more than a kernel of truth. This much becomes plain as the story progresses.

The next colonisation of Ireland after Partholan's, was that of Nemedh, who landed with his colony in *Anno Mundi* 2859, only a few years after the decimation by plague of the first settlers. The people of Nemedh (the Nemedians) are credited with having built certain forts and clearing the land for cultivation. A later outbreak of plague took its toll on the population, the remainder of whom are later recorded as fighting off an invasion by the 'Fomorians', who, according to the **Annals of Clonmacnois**

'were a sept descended from Cham (i.e. Ham), the sonne of Noeh, and lived by pyracie and spoile of other nations, and were in those days very troublesome to the whole world' (tr. Conell MacGeoghegan).⁷

After the battle, the few survivors of the Nemedians settled far inland, presumably for safety while they consolidated their numbers. Then they are recorded as dividing themselves up into three 'bands', each with their respective leaders. One group migrated to northern Europe, where they founded a nation known later to the Irish as the *Tuatha De Danann*. A second group migrated to the north of England, 'which is said to have obtained its name of Briton from their leader, Briaton Maol'. And the third group made their way to Greece.

This third group, known as the 'Firbolgs', later returned to Ireland, which they subsequently divided up amongst themselves into five provinces. They were, however, conquered in their turn by the invasion, or rather return to Ireland, of the *Tuatha De Danann* in the year *Anno Mundi* 3303.

The last colonisation of Ireland after the Flood is recorded as taking place in *Anno Mundi* 3500:

'The fleet of the sons of Milidh came to Ireland at the end of this year, to take it from the Tuatha De Dananns, and they fought the battle of Sliabh Mis with them on the third day after landing' (**The Annals of the Four Masters**).⁸

The children of Milidh, known to us as the Milesians, had landed unobserved in the mouth of the River Slaney in the county of Wexford, from where they marched on Tara, the central seat of government. More pertinent to our present inquiry, however, is the fact that they were descended from Miletus, who was himself descended from Magog, a son of Japheth, a son of Noah (see Figure 1).

In this context it is especially interesting to note that even today the word Milesian is used to describe the Irish, or thing pertaining to Ireland. Of further interest is the fact that the Milesians were again recorded as having come from Spain. We shall return to this 'Spanish connection'



Figure 1. Showing the distribution of the British kingdoms on the death of Brutus.

shortly. Meanwhile, Cusack adds yet again to our present store of knowledge:

*'As the Milesians were the last of the ancient colonists . . . only their genealogies, with a few exceptions, have been preserved. The genealogical tree begins, therefore, with the brothers Eber and Eremon, the two surviving leaders of the expedition, whose ancestors are traced back to Magog, the son of Japheth. The great southern chieftains, such as the MacCarthys and O'Briens, claim descent from Eber; the northern families of O'Connor, O'Donnell, and O'Neill, claim Eremon as their head. There are also other families claiming descent from Emer, the son of Ir, brother to Eber and Eremon; as also from their cousin Lugaidh, the son of Ith. From these four sources the principle Celtic families of Ireland have sprung . . .'*⁹

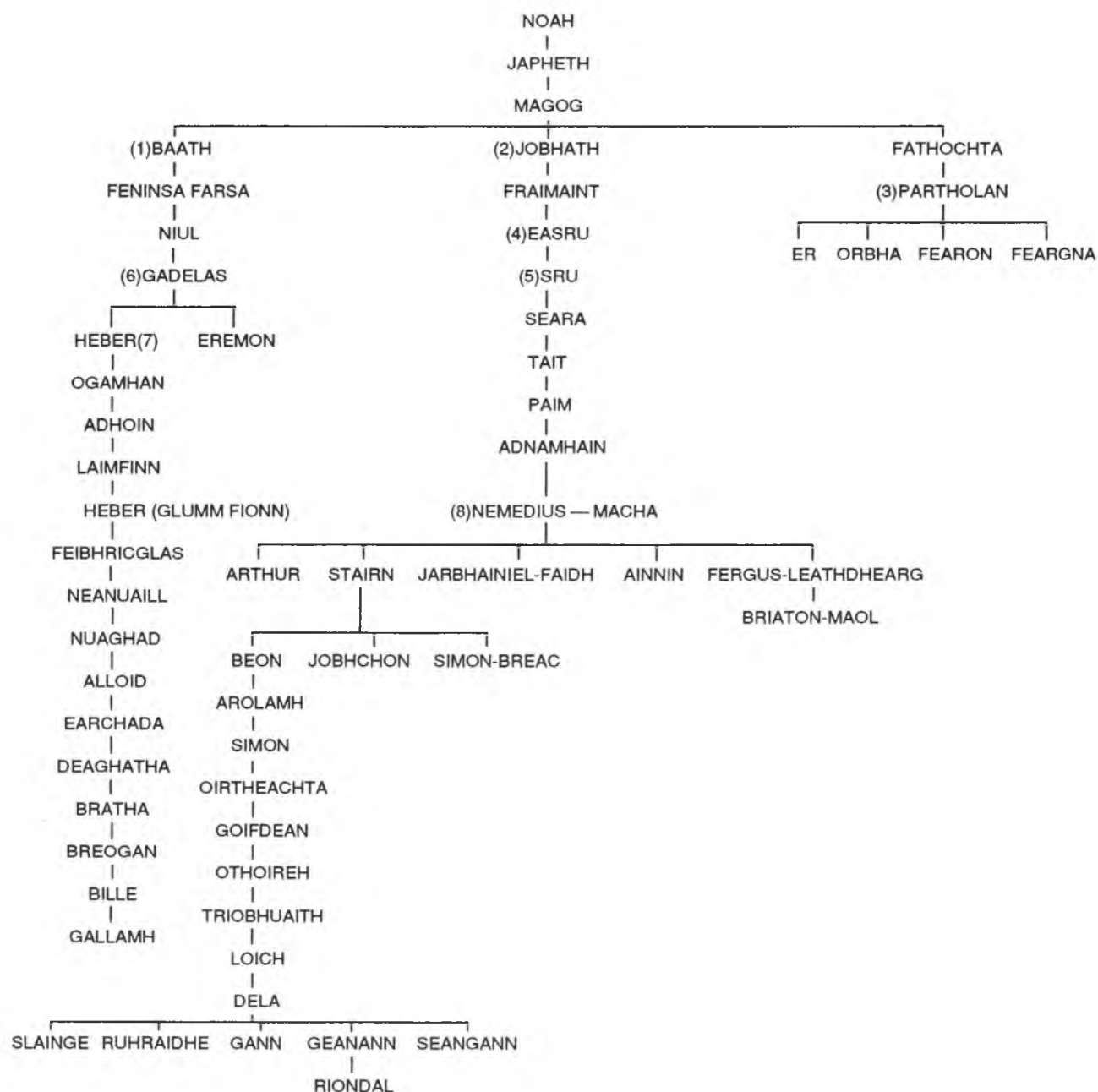


TABLE 1. A CHART SHOWING THE EARLY IRISH GENEALOGY.

(1 and 2) BAATH and JOBHATH. These two names also occur in the earliest portions of the British genealogy (see Table 4) where JOBHATH is rendered IOBAATH. An intriguing thought is the possibility that these two names may betray the origins of the European royal blood-line. The very concept of royalty has long been a mystery, as has the reason why the descendants of a certain family have always been set apart from and above the common herd. The royal families of Europe have always been interrelated to a greater or lesser degree throughout history, and it seems very likely that the blood-royal began with Baath and Iobaath. The fact that here Baath and Jobaath are depicted as brothers, whereas in the British genealogy they are depicted as father and son, testifies to the distortion that these records underwent in transmission. Their historicity, however, is convincingly demonstrated in their appearance in such diverse records as the Irish-Celtic and the British.

(3) PARTHOLAN. The first person to colonise Ireland after the Flood. His people landed in Ireland in the year 1484 bc, Partholan died in 1454 bc, and the entire colony was wiped out by plague some 300 years later in 1184 bc.

(4 and 5) EASRU and SRU. These two names, along with those of Baath and Iobaath, also occur in the earliest portions of the British genealogy (see Table 2) where they are rendered IZRAU and EZRA, and again they appear to be the names of important founders of European royalty who lived before the division and dispersal of the various races and tribes of Europe.

(6) GADELAS. The founder of the Gaels and the Gaelic language.

(7) HEBER and EREMON. The leaders of the Milesian settlement who landed in Ireland in the year 504 bc. From Heber, from whom Ireland derives its name of Hibernia, are descended the great southern clans of Ireland, the McCarthy's, O'Brien's and so on, while from Eremon are descended the northern clans of O'Connor, O'Donnell and O'Neill.

(8) NEMEDIUS. Otherwise Nemedh, the leader of the Nemedian invasion of 1145 bc. His ancestry is a little more detailed than that of Heber and Eremon.

The appearance of Magog's name in the Milesian ancestry is of great significance, for we saw in Part 1 of our study how Magog was the founder, or co-founder, of the Scythian peoples, and the early Irish chroniclers were emphatic in their claim that the Irish were descended from Scythian stock. This claim is confirmed in many points, not the least of which is the fact that 'Scot' and 'Scythian' share the same etymological root:

*'Scot (is) the same as Scythian in etymology; the root of both is Sct. The Greeks had no c, and would change t into th making the root skth, and by adding a phonetic vowel we get Skuth-ai (Scythians), and Skoth-ai (Skoths). The Welsh disliked s at the beginning of a word, and would change it to ys; they would also change c or k to g, and th to d; whence the Welsh root would be Ysgd, and Skuth or Skoth would become ysgod. Once more, the Saxons would cut off the Welsh y, and change the g back again to c, and the d to t, converting the Ysgod to Scot.'*¹⁰

The early Irish were originally known as Scots, of course, and they were later to leave Ireland and invade and settle the country that still bears their name, displacing and subduing the native Picts in waves and counter-waves of invasion that have tested the sanity of schoolchildren ever since!¹¹

It is obvious from other points that the early Irish looked back to the time when their ancestors had left the Aegean, or Eastern Mediterranean seaboard in search of a land in which they could settle; and it is equally obvious that in such a westward maritime migration, the Spanish Peninsula would be the most convenient stopping-off point during the first stage of migration. In this context, it is important for us to take special note of the names of the two patriarchs who were to lead the Milesian (or Scythian) invasion of Ireland, Eber and Eremon; for in his own account of the matter the Portuguese historian Emanuel de Faria y Sousa tells us that *Iberus and Himerus* were said to have 'sailed into Ireland, and given the name *Hibernia to it*'.¹²

Early Irish historians further deduced that their origins lay with the *Phoenician* colonists who had also previously settled that Spanish Peninsula, later to migrate to Ireland; and in this context it is of additional interest to note that the ancient Greeks once held the Phoenician nation to have been founded by Phoenix, whose brother Cadmus had invented the alphabet. Likewise, the Irish also recalled the time when they lived under a king named *'Phenius, who devoted himself especially to the study of languages, and composed an alphabet and the elements of grammar'*. It is agreed among scholars that the system of alphabetic writing originated among the Phoenicians, and this is deduced from hard and independent archaeological evidence, not Irish myths. So it is clear that, at the very least, the early Irish chroniclers were passing on an account, albeit garbled in places, of authentic historical events, and of the equally historic descent of their own

race from Phoenician and/or Scythian stock (see Table 1).

CHRONOLOGY

Further to these claims, we have already noted that the Irish chroniclers even attempted to date certain events in the early post-Flood history of Ireland, and if we allow the records to simply tell their own story then we arrive at one particular corroboration that should at least give us pause for thought, and which argues strongly against the notion that these early historians simply made it all up as they went along. Their account, though confused in places, must have derived from a body of solid historical data.

These early chroniclers dated events from the Creation of the World, (*Anno Mundi*), and so that we may unravel the information that they were attempting to convey, and purely for the purposes of this present study, we shall rely on Ussher's Chronology for the date of the Creation, 4004 BC. It must be stressed that we are using Ussher's Chronology not because it is the best (it isn't), but because someone had obviously reached Ussher's conclusions many centuries before him. This will become evident as we progress.¹³

Thus, if the chronicles give a date for a certain event of, say, *Anno Mundi* 2000, then we simply deduct 2000 from 4004 and arrive at a date of 2004 BC for the event in question. The conversion is that simple. As an instance, the date for the first colonisation of Ireland (that of Partholan), is given in the chronicles as *Anno Mundi* 2520. For our own system, we deduct 2520 from 4004, and arrive at the year 1484 BC for this event (see Table 2 and notes).

Following Genesis V, we see that the total number of years between the Creation and the Flood is 1656, which converts to 2348 BC as the date for the Flood according to Ussher (and, apparently, the early Irish chroniclers). Thus, deducting 1484 (the date of the first colonisation) from 2348 (the year of the Flood), we learn that Partholan's colony arrived in Ireland 864 years after the Flood; a period of time that is in remarkable accord with the general history of Europe and the Middle East as laid down in other ancient histories, and in the Genesis record.

However, more certain confirmation concerning the general reliability of these dates as given in the early Irish accounts, is the date given for the fourth (and final) colonisation of Ireland by the Milesians. The chronicles tell us that this event occurred in *Anno Mundi* 3500, in other words in the year 504 BC; and a look at what was happening in Asia Minor at this moment in time is most instructive.

The city of Miletus, whose ruins stand on the present-day Turkish mainland, was finally overrun and destroyed by the Persian army in the year 494 BC¹⁴, and in the decades prior to this disaster the people of Miletus had been under an ever-increasing threat. Life, such as it was, was neither comfortable nor certain, and nothing would

Event	Date Anno Mundi	Date BC	Date PD
The Creation.	0000	4004	----
The Flood.	1656	2348	0000
First colonisation of Ireland by Partholan.	2520	1484	864
Death of Partholan.	2550	1454	894
End of First Colony.	2820	1184	1164
Second colonisation of Ireland under Nemedh.	2859	1145	1203
Third colonisation of Ireland under the Tuatha De Dananns.	3303	701	1647
Fourth and final colonisation of Ireland under the Milesians.	3500	504	1844

TABLE 2. Important events in the early Irish-Celtic history, and their dates according to the chroniclers compared to Ussher's chronology.

The first column of Table 2 shows the dates given Anno Mundi for various events in early Irish-Celtic history. The equivalents of these dates, for both BC and PD (i.e. Post Diluvium = After the Flood), appear in the other two columns. The early Irish, however, were not alone in establishing chronologies for their history. The early Britons and the Saxons did the same, and they all looked back to both a recent Creation and the Flood as historical, datable events. They differed in details, of course. The Irish chronicles generally favoured a date of c. 4000 BC for the Creation, whereas the early British looked back to that event a few hundred years further, counting instead of the 1656 years given in Genesis 5 for the Creation-Flood era, a period of 2242 years. (A principio mundi usque ad diluvium anni II CC XL II. Nennius, i. See Bibliography.) Interestingly, the British chronicles agree exactly with the Saxon for this figure, ('Fram Adame' to the 'flod . . . twa hund wintra & twa thusenda & twa & flowertig'. MS. Cotton. Vespasian. D. IV. fol. 69. v.).

It would be interesting to find the sources for both the British and Saxon chronologies. It could not have been the Latin Bible, for that agrees with the Hebrew in giving 1656 years for the Creation-Flood era. Likewise, it could not have been the Septuagint version, for that gives 2256 years for that period, and was also virtually unheard of in these islands until the 16th century Renaissance. It is equally unlikely that the British and Saxons borrowed from one another, simply because the Britons looked with disdain upon the historical claims that the Saxons had brought over with them. For example, Nennius informs us that although he had included certain Saxon genealogies in the first edition of his *History of the Britons*, he was later 'advised' to omit them from subsequent editions. This 'advice' came from Beulan, his master, who gave as his reason the 'pointless' nature of Saxon claims and records. (Set cum inutilles magistro meo id est Beulano presbytero ulsae sunt genealogiae Saxonum et allarum genealogiae gentium nolui eas scribere)* Saxon chronology would therefore have received an equally short shrift.

Whatever the sources, they differed yet again from those used, for example, by Stowe in his *Chronicle of England* (see Bibl.), whose dates give the Creation as occurring in only 3962 BC. Obviously, any date (Anno Mundi) for a certain event would differ drastically from one preferred date of Creation to the next. Indeed, Stowe has Partholan landing in Ireland over 1,000 years later (375 BC) than the date for that event as given in the Irish Chronicles (1484 BC)!

As fascinating as they are, however, these differences in dating are relatively unimportant, and fairly easily resolved. What is important for our present study is the fact that these entirely diverse races and cultures all looked back to the same historical events, namely the recent Creation of the World, and the universal Flood of Noah.

* (Morris, p. 3 and Sisam, p. 292. See Bibliography.)

have been more natural than that a colony of Milesians should decide to flee the Persian menace. They would seek a land that was sufficiently far away to be safe, was fertile, and which was well-known to the mariners (in particular the Phoenician mariners) of the Eastern Mediterranean. That the city of Miletus should be known to us today as having been an essentially Ionian outpost should be of no real consequence, for we have already seen that the Irish accounts traced that descent of the Irish variously from both Phoenician and Scythian stock, and both Phoe-

nicians and Scythians would certainly have been found amongst the city's population; and we are thus compelled to take the claims of the early Irish chroniclers very seriously indeed.

We are also obliged to take seriously the fact that these Irish accounts, in spite of some admittedly garbled content, are far more sensible and realistic in both their dates and narrative than those of certain other nations. We meet with none of the impossibly long reigns and epochs of which the Babylonians, for example, were so fond. In-

deed, in stark contrast to the historically perverse legends of Babylon, and the plainly fanciful accounts of many other peoples, the early Irish chronicles give every indication that they have been built upon carefully preserved and mainly accurate records that reach back to Ireland's earliest times, and that they are, consequently, possessed of a general trustworthiness.

Equally reliable are the pre-Christian genealogies that are preserved in the ancient Irish chronicles, and which trace the descent of certain clans and tribes back to those same patriarchs whose names appear in the Genesis record:

*'The Books of Genealogies and Pedigrees form a most important element in Irish pagan history. For social and political reasons, the Irish Celt preserved his genealogical tree with scrupulous precision. The rights of property and the governing power were transmitted with patriarchal exactitude on strict claims of primogeniture, which claims could only be refused under certain conditions defined by law . . . and in obedience to an ancient law, established long before the introduction of Christianity, all the provincial records, as well as those of the various chieftains, were required to be furnished every third year to the convocation at Tara, where they were compared and corrected.'*¹⁵

It thus becomes clear that the Irish genealogies were compiled at a time when it would have been beyond all possibility for the Christian monks to have influenced or altered them in any way, and we are left with the simple conclusion that these genealogies owed their existence to the preservation of records that was entirely independent of either the Jewish or Christian churches; and we see that the ancient Irish, in common with their forebears in the Middle East, preserved records of events that significantly confirm the Genesis account concerning the descent and dispersal of the nations.

The same can be said for an equally neglected series of documents that belong to another race altogether:

THE BRITISH CHRONICLES

We shall begin this section of our study by considering the work of a British scholar named Nennius. (The term *British* means that he was descended from the original peoples who settled in Britain after the Flood. The modern Welsh are descended from that same stock.) Nennius completed his famous work, the *Historia Brittonum*, towards the very end of the eighth century AD, and his achievement was to gather together, and thus preserve, a whole series of documents and sources that collectively shed much light upon especially the early pagan (i.e. pre-Christian) history of the early Britons.¹⁶ In the preface to his work, he tells us (in Latin) that he is recording certain facts that the British had stupidly thrown away (*quae hebitudo gentis Britanniae deiecerat*).

As his work proceeds, he lists some of the sources that he has used, and we see that these ranged from oral traditions to certain written chronicles and annals. As far as his oral sources are concerned, he tells us that certain items in his history were imparted by Irish scholars (*sic mihi peritissimi Scottorum nuntiauerunt*), and that a certain genealogy was 'in the writing of the writer's mind' (*set in scriptione mentis scriptoris fuit*). Of his written sources, he lists the annals of the Romans; the Law; 'another explanation' (*aliud experimentum*); and, lapsing into his native Welsh he informs us that a noble elder named Cuana compiled a British genealogy from a certain Roman chronicle (*i Guanach geinilach Breatan a cronicib na Romanach*).

In common with other historical writings from the Saxon period, it has been fashionable for scholars to denigrate much of his work as fictitious or mythical. However, the tide is now turning, and not without good reason. One of the latest scholars to study Nennius' work in any real depth has written:

*'Nennius' SELECT DOCUMENTS (Excerpta) of Early British History is almost unique in ancient and medieval historical writing, both in concept and form and in originality and quality of scholarship.'*¹⁷

As with the Irish chronicles, we shall meet with certain corroborations in Nennius' history that confirm the fact that he was not just inventing stories to either flatter, deceive or entertain his readers. But before we proceed, let us set our minds at rest over any unease that may be felt regarding the reliability or otherwise of 'oral tradition'. What type of information can we reasonably expect oral tradition to convey — with any degree of accuracy, that is?

Oral tradition can, in fact, remain surprisingly accurate even over vast periods of time. Events do sometimes become exaggerated during transmission, or lose their chronological sequence, to be sure. But for the most part, they remain recognisable. However, as well as events, oral transmission is especially effective in the preservation of personal names. A most interesting example of this from modern times, and one which illustrates the principle perfectly, is the following account. It concerns an old man of a certain author's acquaintance:

*'This man was rich in ancient lore. For instance, through tradition handed down from father to son for untold generations, he could trace the poor condition of certain farms to what he called "a bad setback". When pressed for details he would say, "Mi grandfather told me, and his grandfather told him, that "Willy Norman burnt 'em down". Who "Willy Norman" was he had no idea. Yet here was a folk memory preserved in local dialect and handed down as a kind of family secret.'*¹⁸

'Willy Norman', of course, was William, the Norman Conqueror of England, and his burning down certain farms in the area was a well-attested historical incident of

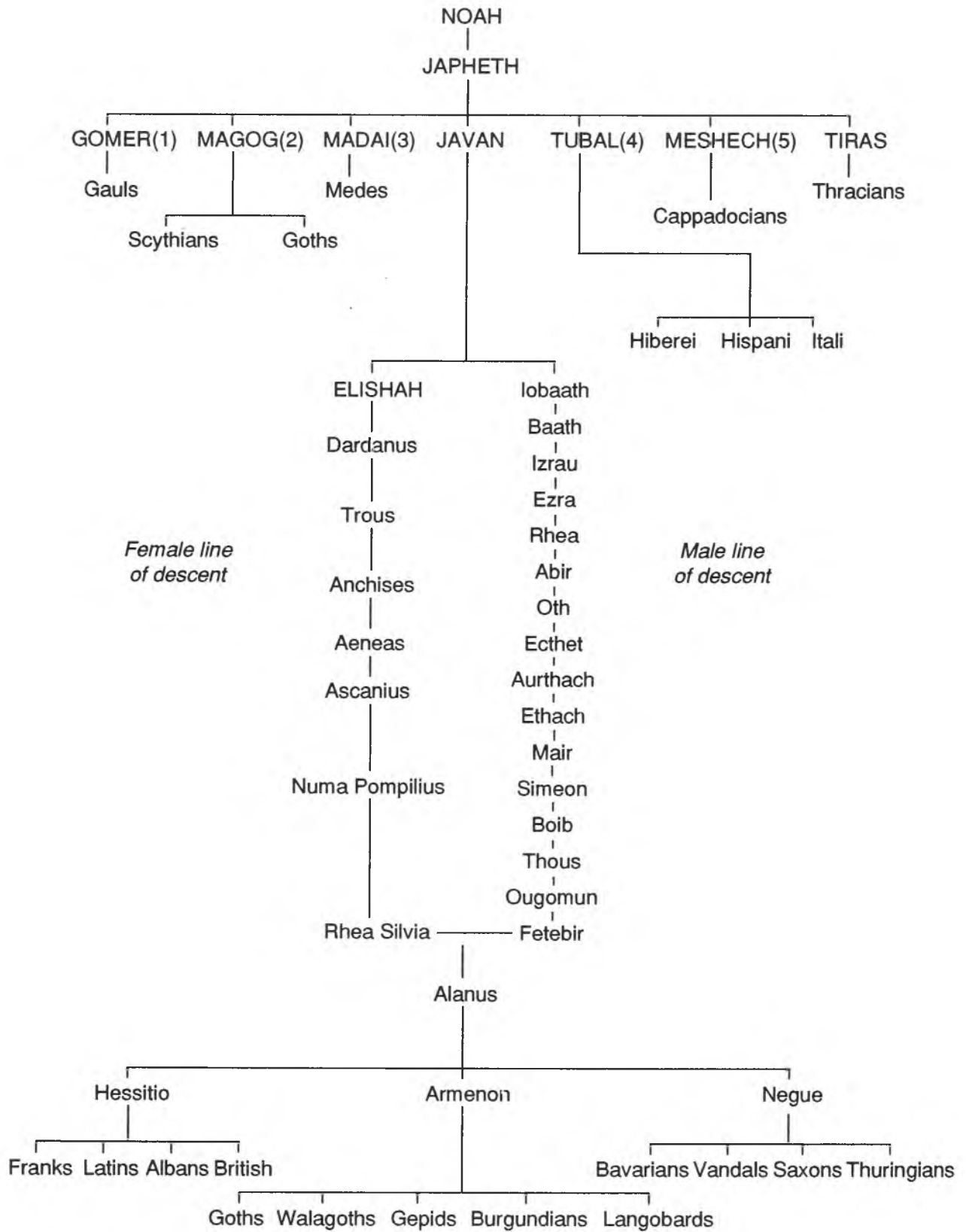


TABLE 3. A chart showing the lines of descent to the European nations, including the British.

It is interesting to compare Nennius' Table of European Nations with Table 1 of Part 1 of this study, the genealogy of Japheth's descendants as based upon the Genesis record. Nennius and Genesis are in remarkable agreement with one another, yet Nennius adds details that are not included in Genesis (for natural and obvious reasons).

*Gomer (1), for example, is merely cited by Nennius as being the ancestor of the Gauls, Nennius omitting the biblical names of Gomer's three immediate descendants, Ashchenaz, Riphath and Togarmah.

He cites Magog (2) as the ancestor of both the Scythians and Goths, and Madai (3) as the father of the Medes. So far, so good. From this point, however, the document from which Nennius is working shows one or two tell-tale signs of the (albeit remarkably little) distortion that it has suffered in transmission (oral or written).

Tubal (4) — (see Part 1, Table 1, no. 13) — was the father of a people known to the Assyrians as the Tabali, whose land, Tabal, (present-day Georgia in the USSR), lay adjacent to that of Tegaramah, or Togarmah. The descendants of Tubal eventually migrated north-east to found the city that still bears their name, Tobolsk. Nennius, however, or rather the document that he has handed down to us, adds the details that from Tubal came the Iberians, the Spanish and the Italians! Such a descent is unlikely on racial grounds alone, yet it is an echo of an earlier assumption that was recorded by Josephus some seven hundred years before. (Josephus wrote that Tubal was the ancestor of the Thobelites, who were known as the Iberes — Iberians — of his own day.)

Likewise, Nennius' source cites Meshech (5) as the father of the Cappadocians, an error that once again had already been recorded by Josephus. (It is doubtful that Josephus originated these errors, for he himself relied on even earlier records for his own information). The confusion, however, was easily brought about, for Genesis does record the existence of two Meshechs, not one! The Meshech with whom we are immediately concerned, was a son of Japheth, whereas the Meshech with whom he was often confused, was descended from Shem (see Part 1, Table 3, no. 57)

The people descended from the Semitic Meshech were known to the Akkadians as the Mashu, and to the Egyptians as the Msh'r, both names referring to a people then inhabiting Lebanon (hence Cappadocia). This is the source of Josephus' error, and of those on whom he relied. We find it perpetuated also here in Nennius.

Other examples of distortion (albeit of a minor nature) are seen in that the Goths are shown as being descended both from Magog, the biblical patriarch, and from Armenon, the son of Alanus. Armenon himself is stated to have had five sons, yet only four are named. (Five nations are later shown to have descended from him). Likewise, Negue is stated at first to have had three sons, yet four nations derive from him. The significance of all this is that Nennius could easily have edited out or corrected these points, thereby enhancing his own credibility, yet he chose to simply leave them as they are. Almost paradoxically, this enhances his standing as a trustworthy and reliable historian, and it further assures us that we are reading these ancient documents exactly as Nennius read them.

Furthermore, the exactitude of this genealogy in showing both the male and female lines of descent of Alanus from Javan is as surprising as it is unusual, and rather than contain any overtly mythical material, both lines give every appearance of being simple registers of ancestral names.

From Alanus onwards appears a comprehensive table of European nations. One or two of these names were archaic even in Nennius' times, and would long have fallen into disuse. They are all, however, familiar to any historian today whose studies touch upon the history of Europe at about the time of the collapse of the Roman Empire. For some two or three centuries, Europe was a seething cauldron as nation vied with nation in a bewildering array of invasion and counter-invasion, and yet not one of the names in this table is historically unattested! (Not even the unlikely sounding Gepids.) Again, this assures us that these names were carefully and faithfully preserved in the document that Nennius copied, and we also note with interest that, not for the first time, various nations are seen to have descended from patriarchs whose names are also to be found in the Genesis record. (See Appendix I.)

*There is an etymological link between the ancient tribes of Gomer, and the modern Welsh. An equivalent of the adjective 'Welsh', is Cambrian, (see Table 4, no. 4. Kamber). Today, Welshmen still know their country as Cymru, and the link between them and the early peoples of Gomer is illustrated in the following:

'. . . the auncient Gomery and Cymbry descended of Iaphet, the first possessors of this Island, after the dispercion of Babell . . .'

(Stowe, p. 1. See Bibliography.)

a punitive raid carried out under William's orders and by his troops. It would, no doubt, have come as a great surprise to the old man who 'remembered' the incident to learn that no less than 900 years lay between him and the facts behind the story that he was so fond of relating! Yet, he was accurately conveying to his listeners both the name of the culprit and the nature of the crime in spite of his own unawareness of the passage of so many centuries. And this is typical of oral traditions as a whole. They can be surprisingly accurate in the information that they convey, even though time-scales and chronological sequences may suffer in the process, and as we begin our consideration of the rest of Nennius' work, we would do well to bear in mind that the same principle applies to certain ancient written records too.

Nennius, as we have seen, gathered together a number of sources from which he compiled the **Historia**, and one especially contains remarkable information. He begins chapter ten of his work with the statement that he has come across two 'alternative explanations' (*hoc experimentum bifarie inueni*), concerning the origins of the early British

people. The first account, which appears in the same chapter, is of doubtful reliability to say the least, although a historicity of sorts could be argued for some of its details.

However, in chapters 17 and 18, he deals more plainly with the origins of the British, stating that 'I found another explanation . . . in the ancient books of our elders' (*Aliud experimentum inueni . . . ex ueteribus libris ueterum nostrorum*). There then follows a genealogy whose scope embraces a surprising amount of verifiable history. We can only deal with it briefly here, but the genealogy is best understood by studying Table 3 and its accompanying notes. (For the full Latin text, and a translation, see Appendix I.) Here, we may content ourselves with the observation that Nennius has passed down to us the contents of a very ancient document; and he has preserved it warts and all.

A compatriot of Nennius, though he lived some 350 years after him, was Geoffrey of Monmouth who published his own History of the Kings of Britain (the **Historia Regum Britanniae**) in about 1136 AD. Geoffrey's **Historia** deserves our closest consideration, not least for

the fact that it is today perhaps the most disparaged of all the works of the Middle Ages.¹⁹ Experience has shown, however, that the re-examination of a work that is too readily dismissed by modernist scholars, usually reveals evidence that should *not* be ignored, and Geoffrey of Monmouth's **Historia** is no exception to this rule.

Geoffrey's work undoubtedly contains errors, and it is allegedly on these grounds that his **Historia** is dismissed as myth or plain fiction. Yet, as we have already seen, such errors are exactly what we should expect to find! They in no way indicate that a given work is necessarily spurious. Rather, they are, paradoxically, the very hall-marks of a work's genuineness.

We must also bear in mind the fact that the material passed down by Geoffrey, errors and all, is not original to him. Rather, according to his own account, the **Historia** is merely, for the most part, his translation into Latin of a certain ancient British (i.e. Welsh) book (**quendam britannici sermonis librum uetustissimum**), which was given to him for this very purpose by Walter of Oxford, 'a man most learned in all branches of history'.²⁰

There are, admittedly, portions of Geoffrey's **Historia** which tend to grate on the modern ear. It contains, for example, the usual literary conventions of his time such as long and flowery speeches, and unlikely tales of heroism. Yet, all this is the very stuff and substance of Welsh Bardic lore, and it should therefore come as no surprise to meet it in what was, after all, originally a Welsh book.

However, shorn of its tales of magic and accounts of heroic deeds, Geoffrey's **Historia** is seen to be built around a solid framework of perfectly acceptable historical data. In the first few books of the **Historia** appear the names of some 110 successive holders of the British crown, and I have arranged these names into their proper genealogical order. (See Table 4 and accompanying notes.) The list is strictly a genealogy only as far as Lucius (54), after whom it becomes a king-list. However, this table embraces a period of history that extended over some 2,000 years, from Brutus (c. 13th century BC) to Yvor, who lived at the end of the 7th century AD.

Set against the acknowledged and expected errors in Geoffrey of Monmouth's work, are the equally expected (though too-rarely acknowledged) historical vindications. As Thorpe was compelled to concede:

*'Finally, there is the archaeological evidence, the fact that strange light has been thrown upon certain of the alleged fancies of Geoffrey of Monmouth by subsequent archaeological discoveries.'*²¹

A short discussion of these vindications is given in Appendix II of this article, and together they assure us of the general reliability of most of Geoffrey's historical material. Certainly, scholars in the Middle Ages found little to criticise in this regard. More modern scholars, however, justify their own rejection of Geoffrey's work by pointing out that a near-contemporary of his, namely William of Newburgh, condemned Geoffrey out of hand as a

liar. But, such would do well to consider exactly what William was criticising. In his own words:

'It is quite clear . . . that everything this man wrote about Arthur and his successors, or indeed about his predecessors from Vortigern onwards, was made up, partly by himself and partly by others, either from an inordinate love of lying, or for the sake of pleasing the Britons.'

(Emphases mine.) (See Thorpe, p. 17.)

Thus, we see that William of Newburgh's criticism in fact was aimed at only the last portion of Geoffrey's **Historia**, namely its long section dealing with king Arthur. Even this, however, had more to do with William's sensitivity as a Saxon-cum-Norman scholar, whose efforts to establish the historical respectability of his Norman masters was not helped in the least by Geoffrey's reminding the Normans (and Saxons) that they were relative newcomers to this island! In this context, however, it is important to note that William was very careful not to disparage the historical material contained in Geoffrey's work for the ages *prior* to Arthur! That much, at least, was acceptable even to his jaundiced eye, and it becomes clear that when they reject all of Geoffrey's account on the basis of William of Newburgh's accusation, then modernist scholars can be said to have overstated their case.

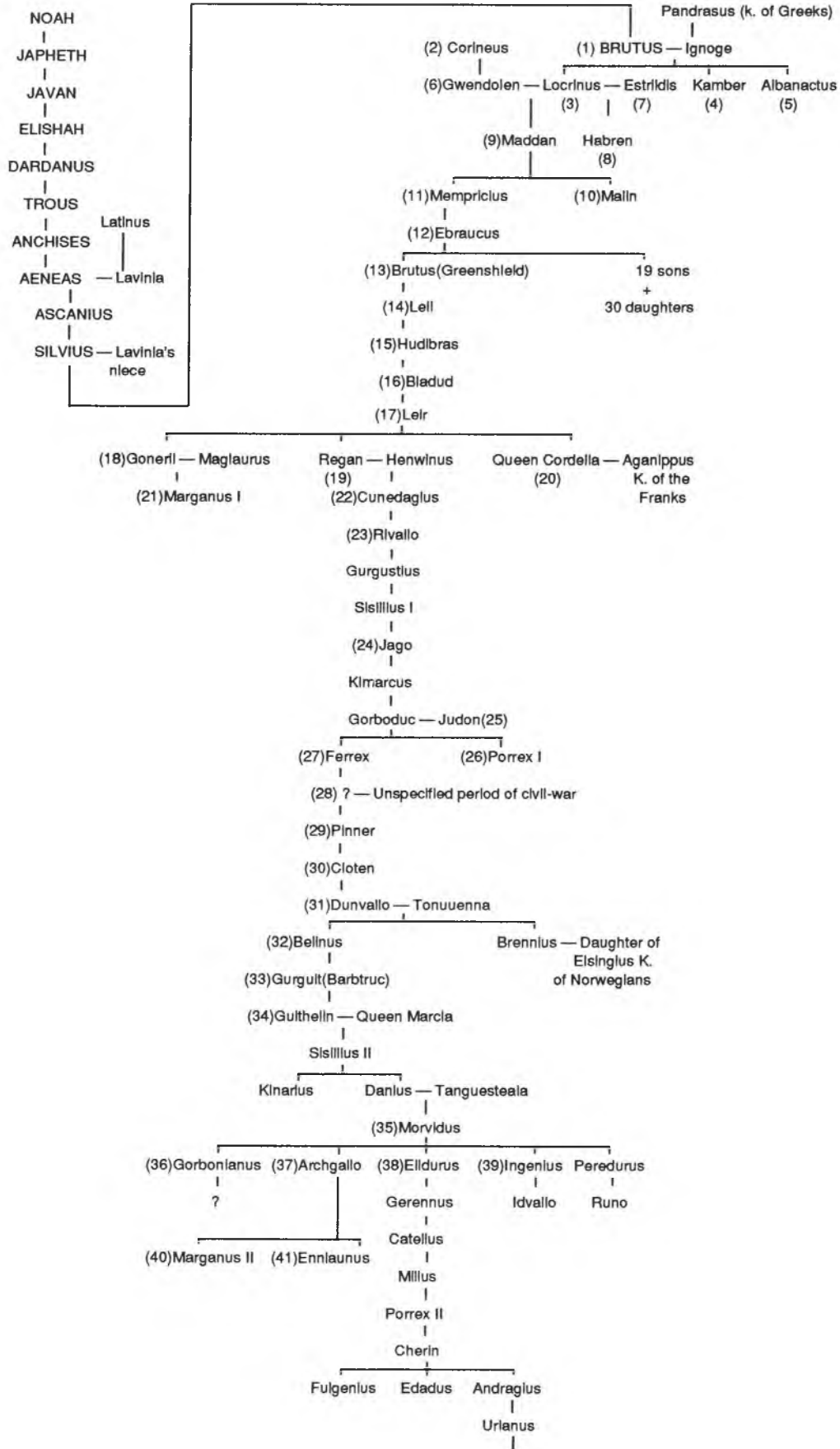
Yet, why should Geoffrey's **Historia** suffer such out-of-hand rejection when a great part of it is verifiable and acceptable history? The answer is not hard to find. On Thursday 6th July 1600, a certain Baron Waldstein visited London's Lambeth Palace. He tells us that in one of the rooms he saw:

*'... a splendid genealogy of all the Kings of England, and another genealogy, a historical one, which covers the whole of time and is traced down from the Beginning of the World.'*²²

Later, arriving at Richmond Palace on 28th July, he saw in the library there:

*'... beautifully set out on parchment, a genealogy of the kings of England which goes back to Adam.'*²³

Such genealogies were immensely popular, and as fascinating to the general public as they were to historians and other scholars. As tables of descent, they provided a continuous record of human history from the Creation, through the post-Flood era, down to modern times. The material of which they were based was undoubtedly that which Geoffrey of Monmouth has passed down to us, as well as various details gleaned from the Saxon records (see Table 5 of this article). It is important to realise that the disparagement of these genealogies only really began in the 18th century, when so-called Rationalists were already seeking to replace man's *recorded* history with certain anti-Biblical notions of their own! Such is the extent of their success in this, that today hardly a scholar can be found who would dare to base his history on the truth and reliability of these records. Instead, the student



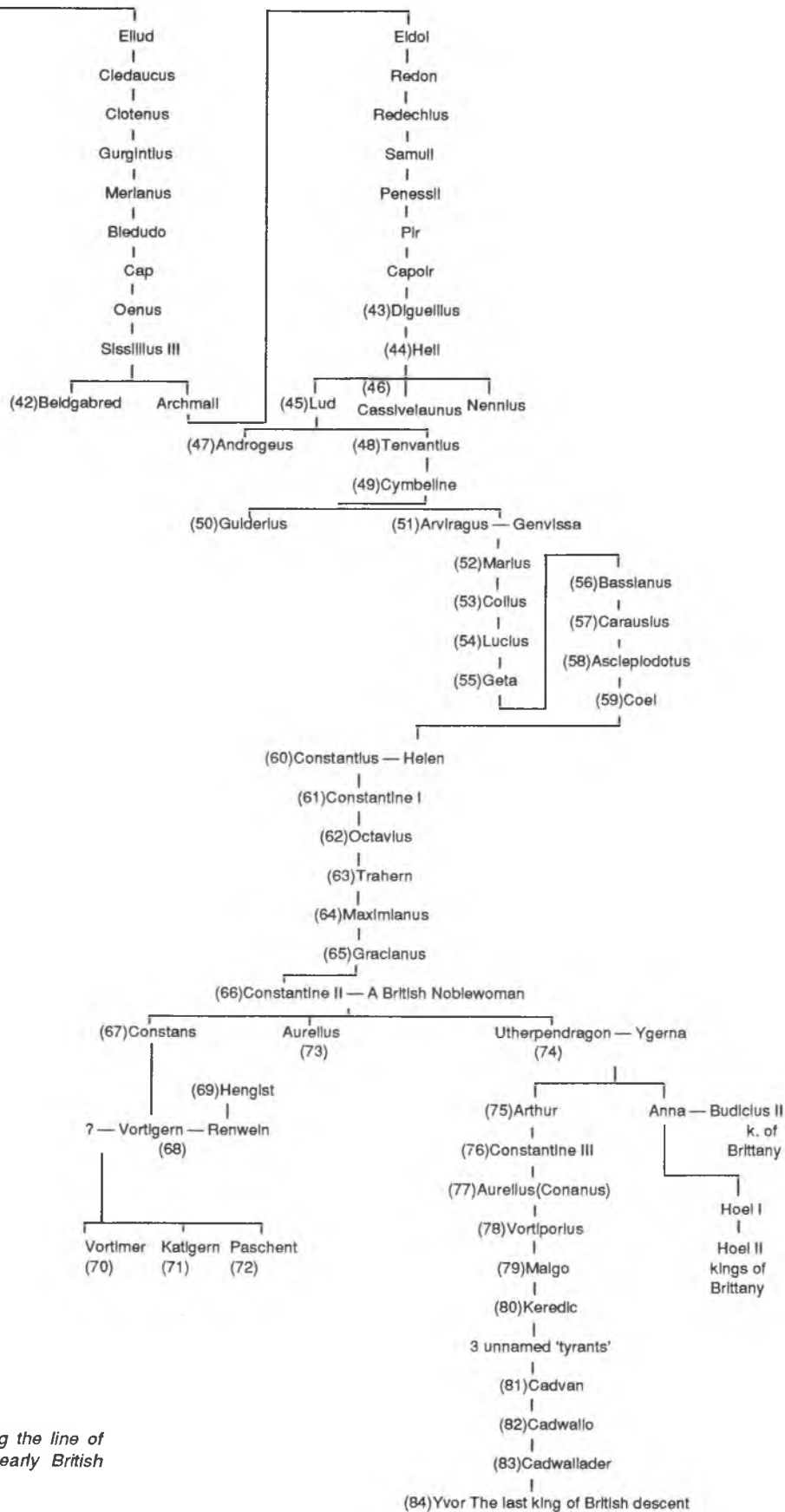


TABLE 4. A chart showing the line of descent of the early British kings.

NB The line from Noah to Brutus (with the exception of Silvius), is taken directly from chapter 18 of Nennius' Historia Brittonum, and these names thus appear in bold letters. All other names are from Geoffrey of Monmouth's Historia Regum Britanniae.

(1) **Brutus**

He was the first to colonise the British mainland after the Flood, and was Britain's first king. The land of Britain and its people, the Britons, derived their name from him. His wife, Ignoge, the daughter of a 'Greek' king named Pandrasus, was married to Brutus against her will.

(2) **Corineus**

He joined forces with Brutus in his migration to the British mainland. Corineus shared the same ancestry as Brutus, although their exact relationship is unclear. During the process of colonisation, Corineus was apportioned that part of Britain that still bears his name — Cornwall. For some time, Cornwall was a separate and independent kingdom (see Figure 1).

(3) **Lochrinus**

On the death of Brutus, the island was divided up between Lochrinus and his two brothers. Lochrinus' kingdom consisted of what is now England, with the exception of Cornwall, which retained its independence. His kingdom was long known by his name, i.e. Loegria, and even today the Welsh know England as Loegr (see Figure 1).

(4) **Kamber**

His inheritance on the death of Brutus, was the kingdom that bears his name, Cambria, present-day Wales. It is interesting to note that his name is perpetuated whenever we speak of Cambrian and Precambrian rocks (see Figure 1).

(5) **Albanactus**

He was apportioned present-day Scotland which then bore his name, Albany. Nennius tells us in chapter 18 of his own *Historia Brittonum* that the early Albans were directly related to the early Britons (see Figure 1).

(6) **Gwendolen**

The daughter of Corineus. Lochrinus had married her in accordance with an earlier pledge, but on the death of her father, Lochrinus deserted her in favour of Estrildis. In vengeance, Gwendolen roused up her father's kingdom of Cornwall against Lochrinus, and Lochrinus was killed in the ensuing battle. As now undisputed ruler of Loegria, Gwendolen gave the order to execute by drowning Estrildis, and her daughter Habren who was born of Lochrinus' adultery. Gwendolen went on to rule Loegria for a further 15 years, retiring eventually to her native Cornwall, where she died.

(7) **Estrildis**

She temporarily became Queen of Loegria when Lochrinus deserted his legitimate wife. On the death of Lochrinus, Estrildis was drowned on Queen Gwendolen's orders.

(8) **Habren**

The daughter who was born of Lochrinus' adultery with Estrildis. The child was drowned, with her mother, in the river that long bore her name, the Habren in the early British tongue. The Romans transposed the name as Sabrina. We know it today as the river Severn.

(9) **Maddan**

His mother, Gwendolen, abdicated the throne in Maddan's favour after ruling for fifteen years. Maddan was to rule in her place for forty years.

(10) **Malin**

His ambition for the crown on his father's death resulted in his murder at his own brother's hands. The assassination occurred at a conference that was called between the two brothers.

(11) **Mempricius**

A noted tyrant, he murdered his brother Malin, deserted his lawful wife in favour of unnatural practices and generally misruled the kingdom. In the twentieth year of his reign, he was separated from his companions in a hunting party, was surrounded by wolves, and eaten.

(12) **Ebraucus**

He took the crown on his father's death, and subsequently ruled the kingdom for 39 years. In an eventful and fondly remembered reign, he sacked Gaul, and founded the city of Kaerbrauc which bore his name. The Romans later preserved the name as Eboracum, modern York.

(13) **Brutus Greenshield**

Ebraucus' eldest son, he took the crown on his father's death.

(14) **Leil**

Succeeding the throne on his father's death, he founded the city that still bears his name, Kaerleil — known today as Carlisle. Leil's reign of 25 years ended in civil-war due to his ineffectiveness and lack of resolve as a leader.

(15) **Hudibras**

Ending the civil-war of his father's making, Hudibras was to rule for 39 years. A great builder, he founded the cities of Kaerreint (Canterbury), Kaerguenit (Winchester), and built the fortified township of Paladur, present-day Shaftesbury.

(16) **Bladud**

Not mentioned by Geoffrey of Monmouth is the fact that Bladud was a leper. He ruled Loegria for 20 years, founding the city of Kaerbadum, present-day Bath. He outlawed the practise of necromancy throughout his kingdom, and was killed in one of the earliest recorded attempts to fly.

- (17) **Leir**
Leir succeeded his father to enjoy a reign of 60 years. He founded the city of Kaerleir, known today as Leicester, and he was 'immortalised' in Shakespeare's play, *King Lear*, which recalls the events of his reign.
- (18) **Goneril**
King Leir's eldest daughter, she married Maglaurus, Duke of Albany. (Albany, Cambria and Cornwall were by now duchies subservient to the kingdom of Loegria).
- (19) **Regan**
Leir's second eldest daughter, she married Henwinus, the Duke of Cornwall. With her sister Goneril, she was to depose Cordelia, the lawful Queen.
- (20) **Queen Cordelia**
After marrying Aganippus, King of the Franks, Cordelia became Queen of all Britain on her father's death. Five years later, she was deposed by her sisters, and committed suicide in prison.
- (21) **Marganus I**
He ruled (unlawfully) the territory north of the river Humber. He attacked Cunedagius, but was pursued into Wales where he met his death at Cunedagius's hands. The place where he died was long known to the Welsh as Margon (Morganwc — present-day Margam).
- (22) **Cunedagius**
Originally ruling the territory south of the Humber, Cunedagius became King of all Britain on the death of Marganus I.
- (23) **Rivallo**
A notable young king who ruled wisely and 'frugally', his rule was remembered for a 'rain of blood' which fell from the skies, (freak weather conditions that produced red showers of rain), a great swarm of flies and a plague that took a heavy toll of the population.
- (24) **Jago**
Jago was Gurgustius' nephew, not grandson as the genealogy would imply.
- (25) **Judon**
Gorboduc's queen, Judon was caused much grief over her quarrelling sons. On learning that Porrex had killed Ferrex, her favourite, she became insane, and later murdered Porrex in his sleep by hacking him to pieces.
- (26) **Porrex**
He killed his elder brother in battle, and was later murdered by his own mother in revenge.
- (27) **Ferrex**
He constantly quarrelled with his younger brother over who should succeed their now senile father. At one point, Ferrex fled to Gaul from where, with the help of Suhard, King of the Franks, he led a military expedition against his brother. He died in the ensuing battle.
- (28)
An unspecified period of strife and civil-war as five rival kings fought for supremacy. Unfortunately, the lineal royal descent for this period is untraceable.
- (29) **Pinner**
He emerged from the civil-war period as King of Loegria. He was later killed in battle by his successor but one.
- (30) **Cloten**
King of Cornwall, (the provinces of Britain had reverted to separate kingdoms during the civil-war period), Cloten may have been one of the previously unnamed kings.
- (31) **Dunvallo (Molmutius)**
Erstwhile successor to his father Cloten's kingdom of Cornwall, Dunvallo's military prowess gained him the title King of all Britain. He codified the Molmutine Laws, a law-code that Geoffrey of Monmouth tells us was still famed and revered in his own day. Dunvallo reigned for some 40 years, during which time crimes of violence were virtually unheard of in his kingdom, such was the severity of punishment meted out to such criminals during his reign.
- (32) **Belinus**
Dunvallo's eldest son, Belinus ruled Loegria, Cambria and Cornwall. His brother Brennius held Northumbria and Albany. Belinus eventually defeated Brennius, and thus came to rule all Britain. Geoffrey of Monmouth tells us that Belinus was a great road-builder, and that Billingsgate in London was built by and named after him. In an eventful reign, Belinus subdued the then King of Denmark, exacting from him a great tribute.
- (33) **Gurguit**
The son and successor of Belinus, Gurguit was renowned as a 'lover of peace and justice'. During Gurguit's reign, the King of Denmark withdrew the tribute that Belinus had exacted from him, and Gurguit promptly invaded Denmark to assert his authority there. It was during his return from Denmark that Gurguit intercepted the ships of Partholan and his fellow-exiles. Gurguit assigned Partholan the otherwise uninhabited land of Ireland. Gurguit's death was a peaceful one, and he lies buried in the city of Caerleon-on-Usk.
- (34) **Guithelin**
Succeeding to the crown of his father's death, Guithelin was a noted and benevolent ruler. He married Marcia, a learned woman who codified the Marclan Laws, the *Lew Martiana*. King Alfred the Great was later to translate the code as the Mercian Laws, believing them to have been named after the much later Saxon kingdom of Mercia. Queen Marcia ruled Britain for many years after Guithelin's death, and during their son's minority.

(35) Morvidus

An otherwise heroic ruler, Morvidus was noted and feared for his ferocious and uncontrollable temper. He was also possessed of a merciless cruelty towards those whom he defeated in battle. After one particular attempted invasion of his kingdom, Morvidus personally put to death his prisoners of war, one by one. 'When he became so exhausted that he had to give up for a time, he ordered the remainder to be skinned alive, and in this state he had them burnt'. During his reign, Morvidus received reports that a monstrous animal was causing havoc in the west. With typical, if hasty, bravado Morvidus fought the beast single-handedly. The dinosaur killed him however, and devoured his corpse.

(36) Gorbonianus

He was much renowned for his goodness as a ruler.

(37) Archgallo

He was the very opposite of his elder brother. Such was his tyranny that he was eventually deposed by the nobility, and his younger brother elected king in his place.

(38) Elidurus

Sumamed the Dutiful because of the compassion that he showed towards his deposed elder brother. Elidurus exercised this compassion to the point of temporarily abdicating in favour of a now reformed Archgallo, whose behaviour as king was now a complete reversal of his former conduct. Archgallo died after ten years, at which point Elidurus resumed the crown. Elidurus' reign, however, was to be interrupted once again . . .

(39) Ingenius and Peredurus

The two younger brothers of Elidurus, they both organised his deposition by rebellion, during which Elidurus was seized and incarcerated in a tower. Ingenius then ruled the southern half of Britain, and Peredurus ruled the north, including Albany. Ingenius died seven years later, and Peredurus gained the whole kingdom. Peredurus now became a wise and benevolent king, but died after only a short reign. Elidurus thus regained the crown for a third time.

(40) Marganus II

A wise and good king whose reign was noted for its tranquillity.

(41) Ennianus

His tyrannical behaviour brought about his deposition after only a six-year reign.

(42) Beldgabred

This king 'surpassed all the musicians of ancient times, both in harmony and in playing every kind of musical instrument, so that he was called the god of the minstrels'.

(43) Digueillus

A notably just and fair king.

(44) Heli

Heli ruled for forty years.

(45) Lud

He ordered the rebuilding of London's walls and towers. The city, hitherto known as Trinovantum, thus became the city of Lud, i.e. Kaerlud. This was later corrupted to Kaerlundein, from whence came its present name. Lud was eventually buried in London, close to Ludgate that still bears his name. Lud's sons were not considered fit to succeed him, so the crown passed to his younger brother, Cassivelaunus.

(46) Cassivelaunus

It was this king who withstood, in the year 55 BC, the invading armies of Julius Caesar. Betrayed by Androgeus, his brother Lud's eldest son, Cassivelaunus was starved into submission. The British resistance, however, had been great and fierce, evoking from the Roman author Lucan much praise concerning one particular engagement: *Territa quaesitis ostendit terga Britannis, referring to when Caesar fled in terror from the very Britons whom he'd come to attack!* (Lucan's *Pharsalia*, ii, 572. See Thorpe, p. 117.)

(47) Androgeus

During his minority, he received the duchy of Kent from his uncle Cassivelaunus. His betrayal of the British forces, however, and his later leaving the country, ensured that he would not inherit the crown.

(48) Tenvantius

During his minority, he received the duchy of Cornwall.

(49) Cymbeline

The son and heir of Tenvantius, he received a Roman upbringing in the Imperial household. Like Leir before him, Cymbeline has been 'immortalised' by Shakespeare, whose play, *Cymbeline*, recalls his reign.

(50) Guiderius

On his succession to the crown, he promptly refused to pay tribute to Rome. The emperor Claudius himself was attacked by Guiderius' forces at Porchester. During the attack, Guiderius was betrayed and killed.

(51) Arviragus

Taking command of the British forces on the death of his brother Guiderius, Arviragus emerged the victor from a major skirmish with Claudius' troops. He eventually ruled the British as Rome's puppet-king, being interred at his death in the city of Gloucester. British warriors at that time were famed for

their ability to fight whilst standing on the pole of the chariot, and Arviragus was particularly adept at this, as a certain Roman author testified: 'Either you will catch a certain king, or else Arviragus will tumble from the British chariot-pole'. (*Juvenal, I, iv, 126–127. See Thorpe, p. 123.*)

(52) Marius

Inheriting the crown from his father, Marius enjoyed friendly relations with Rome. During his reign, he defeated and killed Soderic, the king of the Picts, in a great battle. The present country of Westmorland was so named in Marius' honour because of the battle, and Marius accordingly had an inscribed stone commemorating his victory set up in the county.

(53) Coilus

The son of Marius, he was raised and educated as a Roman. Coilus was to rule his kingdom in peace and prosperity.

(54) Lucius

Taking up the crown on his father Coilus' death, Lucius was to become, according to Bede, Britain's first Christian king. He died in the year 156 AD.

(55) Geta

His rule marks a break in the strict lineal descent of the British kings. Geta was a son of the Roman Severus, and on the death of Lucius he was elected king of the Britons by the Roman Senate. He was eventually killed by his half-brother Bassianus.

(56) Bassianus

Like Geta, he was a son of Severus, but by a British noblewoman. The Britons elected Bassianus king after he had killed his half-brother.

(57) Carausius

After raising a fleet of ships (with the blessing of the Roman Senate), he invaded Britain. He compelled the Britons to proclaim him king, and killed Bassianus in the ensuing battle. He was eventually murdered by Allectus.

(58) Asclepiodotus

He held the duchy of Cornwall when he was elected king by the Britons in their attempt to break the tyranny of the Roman Legate Allectus. Allectus was defeated by Asclepiodotus in the battle of London. It was during the reign of Asclepiodotus that the Diocletian Persecution began, (303 – 312 AD).

(59) Coel

Becoming king by rebelling against and killing Asclepiodotus, Coel is commemorated in the children's nursery-rhyme *Old King Cole*. He founded the city of Colchester that still bears his name.

(60) Constantius

Originally a Roman Senator, he was sent to Britain as Legate, and reduced Coel to submission. He married Coel's daughter, Helen, and became king on Coel's death.

(61) Constantine I

The son of Constantius and Helen, he ruled Britain on his father's death. He went on to become the famous Emperor of Rome who legalised the Christian religion.

(62) Octavius

He revolted while Constantine was in Rome, and assumed the British crown.

(63) Trahern

He was the brother of Coel, and was ordered by Constantine to put down the revolt of Octavius. Eventually defeating Octavius in battle, Trahern was later murdered by one of Octavius' men.

(64) Maximianus

He was a nephew of Coel, and he held the crown by virtue of that descent. He was, however, later assassinated in Rome by friends of his successor, Gracianus.

(65) Gracianus

He was originally sent to Britain by Maximianus to fight off an invasion by the Picts and Huns. However, upon successfully expelling the invaders, he assumed the crown and ordered the murder of Maximianus. He was himself to suffer death at the hands of an assassin.

(66) Constantine II

He invaded Britain at the request of Guithelinus, and was crowned king at Silchester. He was killed by an unknown Pict.

(67) Constans

Constantine II's eldest son, he tried to avoid the perils of the crown by becoming a monk at Winchester. He was forcibly crowned by Vortigern, however, who later had him murdered.

(68) Vortigern

He became king after the murder of Constans. It was Vortigern who invited the Saxon adventurers, Hengist and Horsa, (see Table 5), to Britain to help fight the Picts. After a disastrous reign, during which he married Renwein, the daughter of Hengist, Vortigern was burned alive in a tower by Aurelius Ambrosius.

(69) Hengist

With his brother Horsa, he was invited to Britain by Vortigern to help expel the invading Picts. However, Hengist availed himself of the opportunity to

settle his own people permanently in Britain. He gave his daughter Renwein to Vortigern in exchange for the county of Kent. His treachery and double-dealing, however, became proverbial, and he was eventually caught and executed.

(70) Vortimer

The son of Vortigern by his first wife, Vortimer achieved four notable victories in his attempts to drive out the Saxons, but for this he was poisoned by his Saxon step-mother, Renwein.

(71) Katigern

The second son of Vortigern by his first wife, Katigern was killed at the battle of Epiford by Horsa, brother of Hengist (69).

(72) Paschent

Vortigern's third son by his first wife, Paschent fled to Germany and raised an army of mercenaries to invade and defeat Aurelius Ambrosius (73). This invasion failed, and Paschent then fled to Ireland. Raising there yet another army, he was killed at the subsequent battle of Menevia by Utherpendragon (74).

(73) Aurelius (Ambrosius)

Too young to take up the crown, he was smuggled to Brittany on Constans' murder (see 67), and was raised in the household of king Budicius. Eventually declared king, Aurelius planned Vortigern's death. During his reign, Ambrosius forced the Saxons to retreat to Albany (Scotland), and he captured and executed Hengist at Kaerconan, present-day Conisborough. He was eventually poisoned by Eopa the Saxon.

(74) Utherpendragon

Named Uther at birth, he assumed the surname pen-Dragon after the appearance of a dragon-like comet in the sky. Like his brother Aurelius, he was smuggled abroad on the murder of Constans.

(75) Arthur

Certainly the most famous of all the British kings, and the main subject of Geoffrey's *Historia*, Arthur succeeded to the crown at only 15 years of age. After an eventful reign, he died in the year 542 AD.

(76) Constantine III

The son of Cador, duke of Cornwall, he succeeded Arthur in 542 AD. His succession was complicated by an immediate revolt of the Saxons, which was violently crushed. Constantine III was struck down some four years later 'by God's vengeance'.

(77) Aurelius Conanus

A nephew of Constantine III, he gained the crown only by imprisoning another uncle who was next in line to the throne. He reigned for only three years before his death.

(78) Vortiporius

Succeeding Aurelius Conanus, he put down an invasion from Germany. His subsequent fate is unrecorded.

(79) Malgo

According to a recorded speech of Cadwallo (82), Malgo had two sons, Ennianus and Run, neither of whom succeeded him

(80) Keredic

Of unknown origin and descent, he succeeded Malgo. In a subsequent battle, he was driven to seek refuge in Wales.

(81) Cadvan

Of Northern Welsh descent, he 'succeeded' to the kingship by engaging in battle Ethelfrid, the king of Northumbria. They divided Britain between them, Cadvan ruling over the southern half.

(82) Cadwallo

The son of Cadvan, he had a relatively long and eventful reign, dying eventually of old age.

(83) Cadwallader

The son of Cadwallo, he succeeded his father as king. Bede knew him as Cliedvalla, and the Welsh knew him as Cadwaladr. He died in 689 AD.

(84) Yvor

The last king of strictly British descent, he ruled over the remaining Britons who had finally been driven into Wales. It was during Yvor's reign that the British came to be known as the Welsh.

of history is presented with a complete blank when he comes to inquire into the history of Britain for the period preceding the Romans; and when Sellar and Yeatman wrote satirically that history did not begin until 55 BC (the date of the first Roman invasion of Britain), they were not entirely joking!²⁴ (See also Appendix II of this article.)

The British chronicles, however, are not alone in suffering such disparagement at the hands of modern sceptics. Rather, their treatment is mirrored exactly in the

present-day handling of another set of records that far exceed those of the early British in both quality and quantity:

THE SAXON GENEALOGIES

One of the most remarkable things to be noticed about the Anglo-Saxon genealogies, is that so many have survived. Not only have they endured intact the ravages of

some twelve or more centuries of war, worm, damp and decay, but they have also survived the ravages of those kings whose political interests once lay in the suppression of such records, namely the Vikings, Normans and Plantagenets. But happily, the Saxon records have survived them all, and the story that they tell is of profound interest to us in our present study.

In Table 5, I have brought together (in sometimes simplified form), the genealogies of no less than six Saxon Royal Houses. It is obvious to anyone who studies the history of Saxon England, that these various houses were fiercely independent of one another, and that their ambition to rule over their neighbours was always uppermost in their considerations, this often spilling over into long and bloody conflict. It is therefore all the more remarkable that their various genealogies should all hark back to the *same* ancestral roots.

We are commonly asked to believe that these various Royal Families concocted these lists, and that the lists are thus rendered untrustworthy and false. Thus, we are asked to accept that, say, the House of Kent concocted a list of ancestral names that just happens to match that of the House of Northumbria, in spite of the fact that the two kingdoms were separated by hundreds of miles in days when travel was difficult, spoke different dialects, and whose subjects hardly ever moved beyond the confines of their own borders. And that this happened not just between *two* of the Royal Houses, but at least *six*! To put it mildly, that is a lot to ask, and it is clear that these oft-disparaged records should be re-examined along with the somewhat dubious conclusions that have lately been reached concerning them.

The sheer plentifulness of the Anglo-Saxon genealogies allows their comparison with one another, and the first thing that we notice when we compare these lists, is that gaps occur. The appearance of such gaps (and they are *never* large), has given rise to all sorts of speculations and juggling, the inevitable implications being that here we are dealing with anything from forgery to plain fiction. Yet, it is extremely rare for the evidence itself to justify such conclusions, and to illustrate the point, let us consider the following statement. Wishing to demonstrate the fact that the present Royal Family of England has Stuart (i.e. Scottish) blood in its veins, I shall simply state that:

'Her Majesty, Queen Elizabeth II is directly descended from James I.'

Now, the statement is not only grammatically correct, it is historically accurate also. Elizabeth II *is* descended from James I. But, if we compare my statement to another list of English monarchs, we shall see immediately that my statement contains a gap!

This gap omits 2 Charles, 1 other James, 1 Anne, 6 Georges, 2 Edwards, 2 Williams, 1 Victoria (the longest reigning monarch of all), and the Regency (1811–1820). Within all these reigns, there occurred the English Civil-War, 2 World Wars, the founding (and the losing) of the

British Empire, the Industrial Revolution, the South African Wars, innumerable Laws and Reforms, and a whole host of I know not what else!

Thus, 350 years of history, all these events (and much more besides), and all these reigns, are missing from my statement that Elizabeth II is descended from James I. Yet, in all seriousness, would any future 'critic' or historian be entitled to conclude that my own integrity as a historian was thereby impugned, or that the accuracy of my statement was somehow diminished by these omissions? I should hardly think so! Yet, this is precisely what happens when gaps are found in the Saxon genealogies. It is often more than strongly implied that either the genealogist was falsifying the records, or that the records themselves are somehow corrupt and faulty. Either way, we are asked not to accept them as historically reliable.



Figure 2. Showing the areas of settlement of the various Saxon peoples, whose lineages are shown in Tables 5 and 6.

In reality, none of the gaps in the Saxon genealogies are as large as the gap in the above example. Usually, only one or two names are omitted, and examination of these omissions invariably reveals that their importance is not such as to justify the sometimes startling conclusions that current wisdom reaches concerning them. Current wisdom, however, is governed by the parameters within which it operates, namely an unseemly, not to say unscholarly bias against the biblical record; and this bias is clearly displayed even in the highly specialised field of Saxon genealogies. For example, Kenneth Sisam (see Bibliography) once wrote an extremely involved and in-depth study of the Anglo-Saxon royal genealogies, employing throughout a most complex analysis of the various names and pedigrees that he encountered. However, when it came to the lists of the various *biblical* patriarchs whose names appear in those same pedigrees, he dis-

missed them thus:

*'The Biblical names show the artificial character of this lengthened pedigree and the crudeness of the connexions that passed muster. Otherwise they need not detain us.'*²⁵

This baseless assumption, so contrary to evidence, inevitably led him on to dismiss, with *equal* abruptness, everything else that he had previously written, (even those lists of names that he had previously analysed, and which did *not* contain biblical names!):

*'Beyond Cerdic, all is fiction or error, and if the names themselves are old, they were not attached to the ancestry of the West Saxon kings by old tradition.'*²⁶

In spite of his previous attempt to deal with the genealogy of king Aethelwulf back to Noah and beyond by dividing it into sections (Aethelwulf — Ingild;

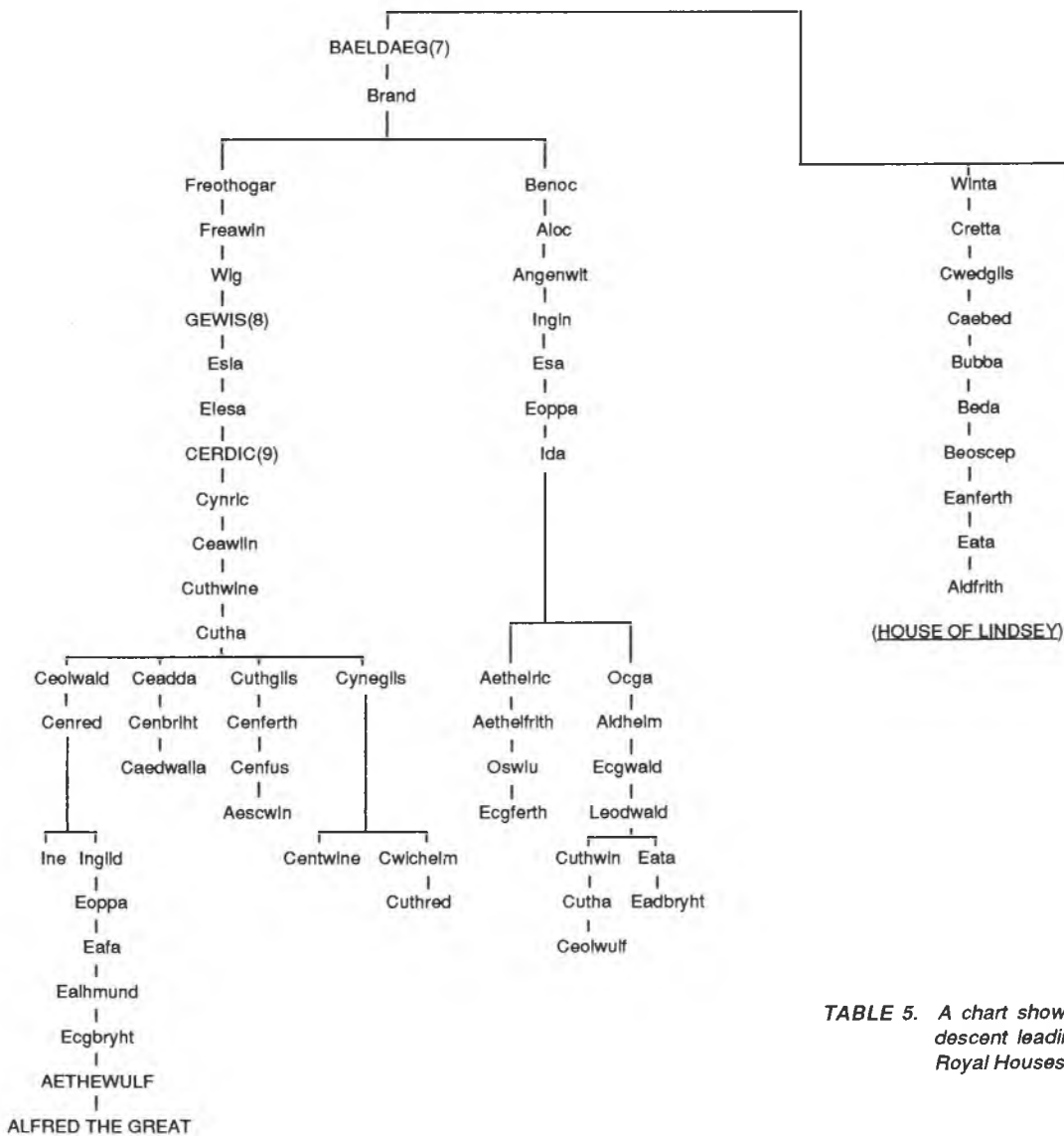


TABLE 5. A chart showing the lines of Saxon descent leading to six of the Saxon Royal Houses.

NOAH
 |
 SCEAF (1)
 |
 Bedwig
 |
 Hwala (2)
 |
 Hrathra
 |
 Itermon
 |
 Heremod
 |
 Sceldwea (3)
 |
 Beaw
 |
 Taetwa
 |
 GEAT (4)
 |
 Godwulf
 |
 Fin (5)
 |
 Frithuwulf
 |
 Freawine
 |
 Frealaf
 |
 Frithuwald
 |
 WODEN (6)

Wlita
 |
 Whtgils
 |
 (10) HENGIST HORSIA
 |
 Olsc
 |
 Irmlnric
 |
 (11) ETHELBERT (I)
 |
 Eadbald
 |
 Earconbert
 |
 Egbert Hlothere
 | |
 Edric Wictred
 | |
 Eadbert Ethelbert Alric
 (HOUSE OF KENT)

Whtlaeg
 |
 Waermund
 |
 Offa
 |
 Angeltheow
 |
 Eomaer
 |
 Icel
 |
 Cnebba
 |
 Cynewald
 |
 Creoda
 |
 Pybba
 |
 (12) PENDA Eawa
 | |
 Osmod Alweo
 | |
 Eanwulf Aethelbald
 | |
 Thincferth
 |
 (13) OFFA
 (HOUSE OF MERCIA)

Waegdaeg
 |
 Sigegar
 |
 Swebdaeg
 |
 Sigegeat
 |
 Saebald
 |
 Saefugel
 |
 Saefugel
 |
 Westerfalca
 |
 Wlglils
 |
 Uxfrea
 |
 Yffe
 |
 Elfric AELLE
 (HOUSE OF NORTHUMBRIA)

Caser
 |
 Tytman
 |
 Trygill
 |
 Hrothmund
 |
 Hryp
 |
 Wilhelm
 |
 Wehn
 |
 (14) WUFFA
 |
 Tylla
 |
 (15) REDWALD Enl
 | |
 Sigbert Earpwald Raeganhere Anna Ethelhere Ethelwald
 (HOUSE OF EAST ANGLIA)

The above Table has been constructed from various king-lists and genealogies, and it demonstrates the common ancestry of six of the Saxon Royal Houses. The Houses of Wessex (Occidentallum Saxonum); of Lindsey (Lindis fearna); of Kent (Catwarlorum); of Mercia (Merclorum); of Northumbria (Northa hymbrorum); and of East Anglia (Estanglorum), are all represented (see also Figures 2 and 3), and all are seen to have traced their ancestry directly back to Woden and beyond. Fortunately, Woden's own ancestry is also shown in various sources, and this goes way back to Noah through Scaef (of whom more shortly), thus providing us with an invaluable and unbroken link with the immediate post-Flood era.

The political supremacy of these various Houses fluctuated almost from one decade to the next, and the particular king who at any one time held sway over the others, was accorded the title Bretwalda. The East Anglian king, Redwald (15), was a particularly famous Bretwalda and it is thought by many that it was his grave that was discovered during the excavations of the Sutton Hoo burial.

Redwald, however, as well as being an East Anglian king, also belonged to the famous clan of the Wuffingas. This name derived from his ancestor Wuffa (14), and it demonstrates the seriousness with which the early Saxons kept their genealogies. Undoubtedly, Wuffa would in time have been deified as an ancestor, as were other notable founders of clans before him, and it was only the presence of the early medieval Christian Church that prevented this happening in Wuffa's case. For example, Geat (4) was not only the founder of the Geatlings (Beowulf of epic fame was a Geating), but he became also one of the major gods or demi-gods of the Saxon pantheon.

In chapter 31 of his *Historia Brittonum*, Nennius recites the genealogy of the Kentish kings from Hengist (10) in ascending series. * Of Geat, Hengist's deified ancestor, we read that he was one of the false gods whom the Saxons worshipped. ('. . . non ipse est Deus deorum . . . sed unus est ab Idolis eorum quod ipsi colebant'). Asser tells us exactly the same thing in his *Life of King Alfred* (see Bibliography): 'Geat . . . whom the pagans worshipped for a long time as a god'.

Sceldwea (3) — otherwise Scyld — founded the Scyldlings. Hwala (2) was remembered in one Saxon epic (Windsmith) as a most able and beneficent king. Fin (5) was also a famous king whose memory was revered by the Frisian Saxons of Europe; and Baeldæg (7) — otherwise Balder — was worshipped as an almost Christ-like figure, famous for his beauty and goodness, and for his untimely, sacrificial end.

Gewis (8) illustrates these principles more fully. He founded the clan of the Gewissae, (whom Welsh annalists also knew as the Gewisse — Geuuls a quo Britones totam Illam gentem Geguuls nominant); and in the charters that have survived from before King Alfred's time, the West Saxon kings were each styled Rex Gewisorum. King Alfred, however, in his translation from Latin into Old English of Bede's *Historia Ecclesiasticae*, suppressed the hitherto royal title of Rex Gewisorum, undoubtedly because of its blatantly pagan connotations. Had he continued the title, and adopted it for himself, it would have been akin to styling himself as king of the people of Woden; and this would have been anathema to such an overtly Christian king as himself! Yet, this raises a most pertinent question, namely: why was Gewis' name preserved in the ancestral list of King Alfred's own biography — a biography that he undoubtedly authorised? As the founder of a clan, Gewis was, of course, an important member of the royal line, and royal genealogies, pagan or otherwise, were clearly too sacrosanct to allow the arbitrary interference and invention that we are asked to believe were so commonplace in their compilation. Other, less important, names were dropped or added in various lists, so Alfred would have been expected, surely, to drop a name that had such pagan overtones as Gewis (if modernist assumptions were valid, that is). But the name is preserved, warts and all, as if to emphasise both the authenticity of the names, and the historicity of their owners.

Cerdic (9), who reigned from 519 – 534 AD, is the earliest Saxon king from whom Her Majesty, Queen Elizabeth II traces her own descent, Ethelbert (11) is important in many ways, as it was during his reign that Augustine landed in Kent in 597 AD, thus bringing the power of the Roman Catholic Church to these islands. However, it was Ethelbert's sister, Ricula, who married c. 580 AD Sledda, King of the East Saxons, and this marriage united for the first time the royal lines of both the Saxons descended from Woden, and those descended from Seaxnet (see Table 6).

Offa (13) and Penda (12) were both famous kings of Mercia, more cultured rulers than popular history would generally allow, as were all the Saxon kings; and Woden (6) was the ancestor and archetype of them all. The historicity of Woden as once-living king is seldom denied, so notorious were the Saxons in deifying their ancestors. Yet, happily for us, it was this very habit that brought about the preservation and natural growth of the Saxon genealogies and pedigrees, which in turn have provided us with such a direct historical link with the early Genesis record.

That link is epitomised in Scaef (1) — pro. 'shæf' of 'shalf' and he is listed in the genealogies as the son of Noah. We know from the Genesis record that Noah had three sons, and Scaef is therefore identical to one of them. This realisation, however, has led to some recent proposals that serve only to obscure and deny Scaef's true historical identity.

Keynes and Lapidge (p. 229, see Bibliography) propose the most astonishing notion of all. Making the most of the fact that Asser, King Alfred's biographer, allegedly misspelt Scaef's name as Seth in the royal genealogy, they blandly inform their readers that: 'Towards the end of the genealogy, Asser's 'Seth', son of Noah, corresponds to Sem (sic) of Luke III . . . !'

Now, there are phases of Germanic history that are, admittedly, vague; yet, to suggest that there ever was a time when the Germanic races, of all people, wished to propagate the view that they were Semites is truly extraordinary! Anti-Semitism has been an inherent feature of Germanic culture and philosophy since time immemorial (it was by no means the invention of the Nazis), and to accept such a proposal as this, we would have to fly in the face of all that we know concerning Saxon and Germanic culture. We would also have to ignore the fact that there exists not the slightest etymological link between the names of Seth and Shem.

Keynes and Lapidge, however, were misled through a fundamental error made by Magoun (see Bibliography), whom they cite. Likewise seizing upon Asser's alleged misspelling, Magoun concludes: '. . . the total effect is to make Aethelwulf (Alfred's father) by accident or design . . . a collateral relative of Our Lord' (p. 250).

In other words, Magoun is suggesting that Aethelwulf's, and hence King Alfred's, ancestry was taken all the way back to Noah's son in order to make that king an albeit distant relative of Christ (who was also descended from Noah), thus enhancing the supposedly divine nature of kingship, in particular Alfred's kingship! Yet, surely, the fact that all subsequent men were descended from Noah, would have made Alfred no better than the common man! Magoun seems not to have considered this. Ancestry from King David would have been a more convincing demonstration of Alfred's semi-divinity, if that was truly Alfred's intention in allegedly doctoring his own pedigree; yet, no such tampering is seen in these royal lines. Indeed, their comparative purity and consistency argues most strongly against the charge of invention or interference.

Yet, was Asser's alleged misspelling of Seth for Scaef truly an error on Asser's part, or did Asser know something that modernist scholars have missed? The question is answered in part by one of the most sceptical investigators of modern times, Kenneth Sisam (see Bibliography), who, when dealing with the identities of Seth and Scaef, is forced to admit that: 'lafeth was usually regarded as the ancestor of the European peoples, and the possibility that the last four letters of his name have something to do with the error Seth cannot be excluded . . .' (p. 316).

(To further the identity of Asser's Seth with the Scaef of other chronicles, we have the testimony of Florence of Worcester, who wrote in 1118 AD: 'Seth saxonice Scaef'. In another of his manuscripts — CCCC 92 — the name of Scaef is written over an erasure of Seth by a later scribe, thus showing that confusion had begun to arise — and thus needed to be sorted out — even at that early date. See Sisam, p. 317.)

However, it follows that if Seth was a natural corruption for lafeth, then Scaef is also identical with that particular son of Noah. Indeed, Scaef must itself have been an extremely early corruption of Japheth's name in the Saxon tongue, for it was a usage so ancient that the early Christian (and pagan?) Anglo-Saxons were confused by it. Furthermore, it was also said of this Scaef that he had been born in the Ark of Noah.

Which brings us to the following point: namely, why should allegedly fraudulent Christian monks try to convince readers of their present king's descent

from Noah through Japheth, by rendering Japheth's name in a form that would have been entirely unfamiliar to those same readers? And further, why should they then proceed to compound their folly by inventing the story of Scaef's birth in the Ark? — (Se Scaef waes Noes sunu and he waes Innan theare earce geboren. *Rel. Antiq.*, p. 173. See Bibliography.)

Any of their readers who had only a basic knowledge of the book of Genesis would have known that Japheth was born before the building of the Ark, and one did not have to be an educated scholar to possess such knowledge. Even the illiterate Caedmon (c. 680 AD) was familiar enough with Genesis to compose songs and poetry about it:

'So Caedmon stored up in his memory all that he had learned . . . He sang of the creation of the world, the origin of the human race, and the whole story of Genesis'. *Bede's Historia Ecclesiasticae*, iv, 24 (tr. Leo Shirley-Price, Penguin, 1968, p. 252).

Even scholars of the time did not usually know Japheth under the name of Scaef. For example, when the Saxon scholar, Aelfric of Eynsham (c. 955–1020 AD) wrote *On The Beginning of Creation*, he rendered the names of the sons of Noah thus:

' . . . ac ic wille gehealden the aenne and thine wife and thine thirle suna Sem Cham and Iafeth and heora threo wife forthon the thu eart rihtwise and me geaeveme' (my transliteration and emphasis),

which may be rendered thus:

' . . . but I will save thee alone, and thy wife, and thy three sons, Shem, Ham and Japheth, and their three wives, for thou art righteous and please Me', (my translation).

The important thing for us to notice in this passage is, or course, the fact that Aelfric recorded Japheth's name in the Latin-cum-Hebrew rendering of Iafeth. Indeed, we find that all three names of Noah's sons are recorded in the Sixto-Clementine Vulgate in a form that is identical to Aelfric's rendering, thus showing, along with many other examples, that the Saxons borrowed Biblical names directly from Jerome's and the Old Latin versions. In other words, the Anglo-Saxons were definitely not used to transposing Japheth's name as Scaef.

Therefore, had it really been certain unscrupulous monks who fraudulently invented the Saxon royal genealogies, and had it really been in their own and their present king's interests to prove that the Saxon kings were royally descended from Japheth, then it is surely inconceivable that they would have thus obscured this one vital point by rendering Japheth's name in a way that was completely unfamiliar to those whom they hoped to convince! And no educated scholar would surely have made such a silly error over Scaef's (or Japheth's) being born in the Ark. Such an error, whether it occurred wilfully or otherwise, would have found speedy, if unwelcome, correction from any one of a number of rival schools.

In short, it is clear that here we are not dealing with any attempted fraud or fiction. What we are dealing with is something with which we are already familiar, namely yet another historical account that is quite independent of the biblical record (but which it nevertheless verified to some degree), that has also become distorted with transmission and the passing of time. It is, to be brief, nothing other than a pagan memory of biblical events and personages that had been preserved and told since time immemorial by Saxon fathers to Saxon sons. The process began very soon after Babel. It did not end until the 'Christianisation' of the Saxons and their subsequently inheriting the (Latin) Scriptural record. Even then, several centuries were to pass before the Saxons finally abandoned their own folklore in favour of the more 'conventional' history of their new-found Norman and Plantagenet masters.

* Interea uenerunt tres ciulae a Germania expulsae in exilium in quibus erant Hors et Hengist qui et ipsi fratres erant filii Guictgils, filii Guitta, filii Guetha, filii Woden, filii Frealaf, filii Fredulf, filii Finn, filii Fodepald, filii Geta, qui fuit, ut alunt, filius Dei: non ipse est Deus deorum, amen, Deus exercituum, sed unus est ab Idolis eorum, quod ipsi colebant. — strong enough evidence, surely, that these genealogies were Pagan in origin, rather than forged by the hands of horrified Christian monks!

Ingild — Cerdic; Cerdic — Woden, and so on), Sisam ultimately recognised the fact that no one section could really stand alone. They stood or fell together, and this was why he was forced to demolish the entire structure once he had dismissed from any further discussion the biblical patriarchal names.

There is a certain and definite irrationality in this approach, and it highlights a flaw in logic that underlies the whole structure of modernist thought. Consider the following statement by James Mitchell, one of today's leading historians:

'The nature of historical evidence, then, leads us to accept the judgement of the late nineteenth-century American philosopher, William James, that history is the most difficult of all the "sciences" because no historian can place confidence in a single statement that he makes.'²⁷

This sentence of Mitchell's bears repeated reading, for it is pronounced on the basis of two historical facts, namely the one-time existence of William James, and a statement that this man made regarding the nature of historical evidence. Yet, Mitchell has already stated that such information cannot be trusted! Under the philosophy that Mitchell has embraced at William James' recommen-

dation, Mitchell could not possibly know for sure that William James himself had even existed, let alone that he'd ever said any such thing! Logically, (if that's the right word), Mitchell has based his entire approach to the historical record on an assumption which he himself dare not trust, and from which it follows that his readers need proceed no further, for if he cannot trust his own statements, then what on earth are they supposed to do with them? (What it tells his publishers, we can only imagine)! It follows from this that any system of thought that can base its most fundamental tenets upon such nonsensical reasoning, can have little constructive to tell us. And if such a system finds recent history such an insuperable obstacle, then what will be the outcome when its adherents presume to guide us through the complexities of ancient history?

CONCLUSION

In Parts 1 and 2 of this present study, we have conducted an all-too-brief survey of a great deal of documentary historical evidence that supports the account given in Genesis regarding the early post-Flood history of man. Included in that study have been numer-

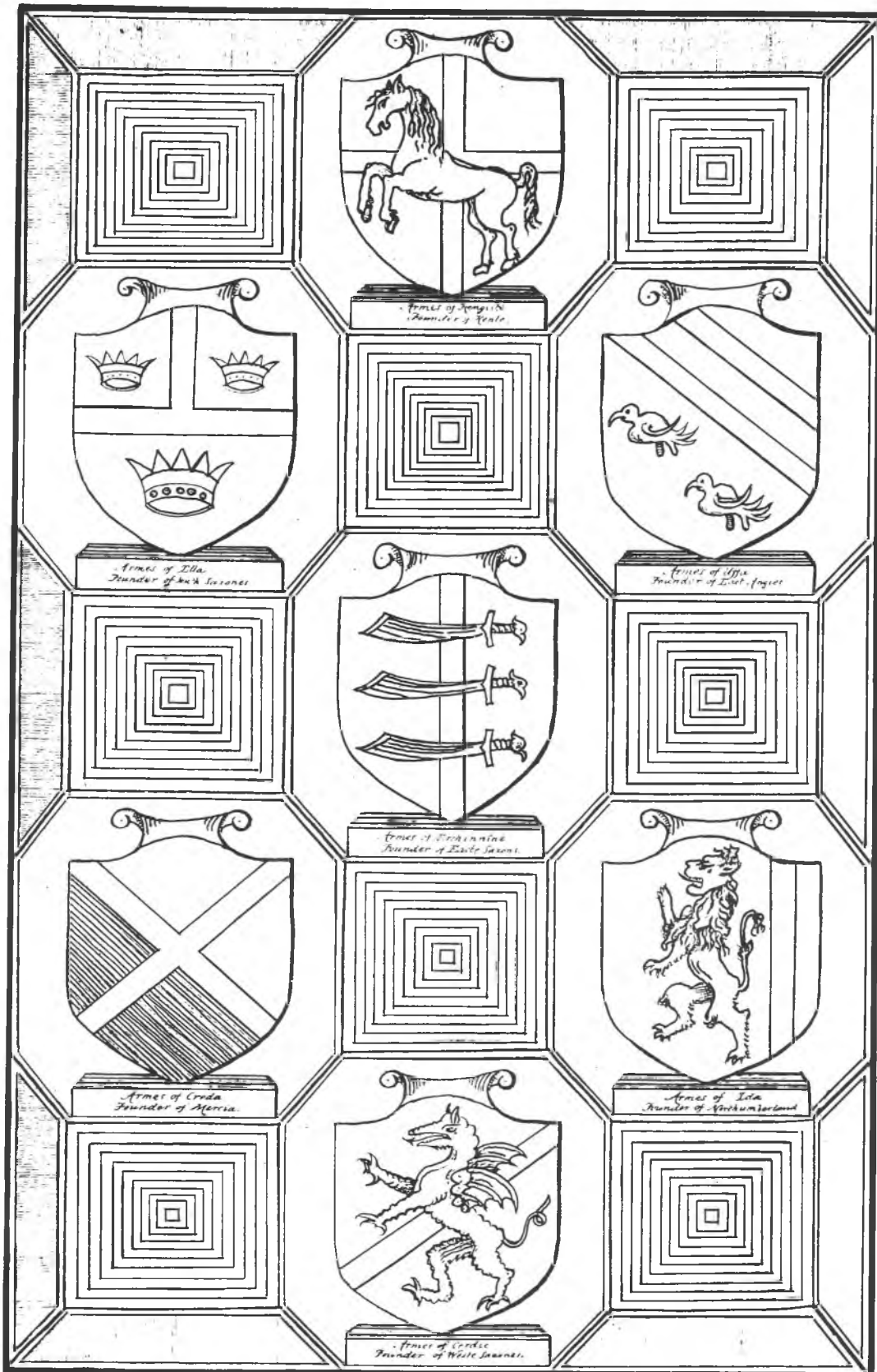


Figure 3. The 'arms' or military badges of the various Saxon royal families. (This is taken directly from Stowe's *Chronicle* of 1614. See Bibliography.) The modern counties of England founded by these royal families, have retained these arms as their official emblems.

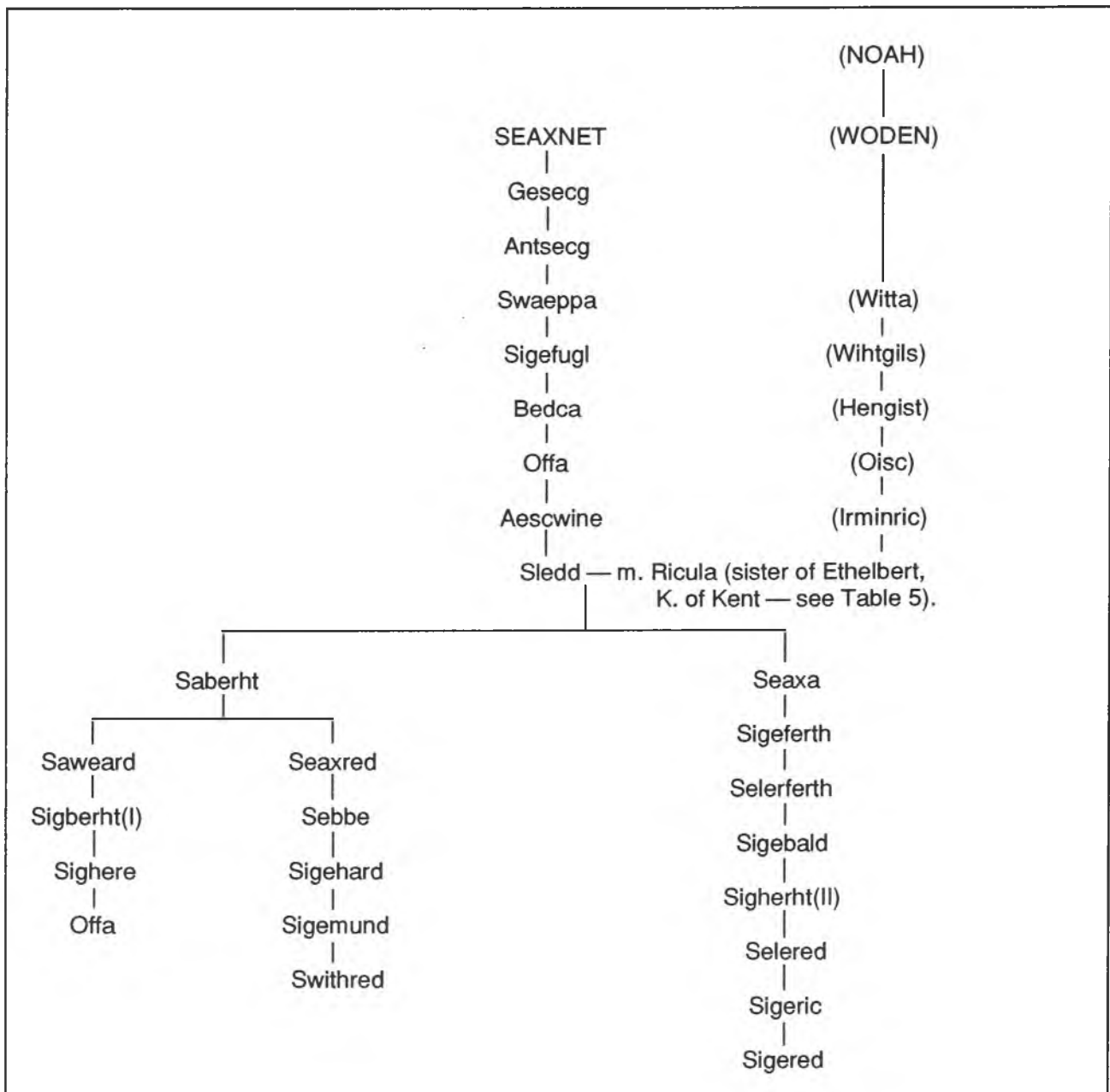


TABLE 6. A chart clarifying a portion of the Saxon genealogies when east and west Saxon dynasties intermarried.

The genealogy set out in Table 6 answers many of the questions that have bewildered students of Saxon pedigrees:

'Historian and ethnologists have been puzzled to find the West Saxon genealogy joining with . . . Woden, where Seaxnet, the god of the Saxons, or at least a separate line from Woden might have been expected.' *Sisam (see Bibliography), p. 302.*

The descent of the East Saxon kings is the exception that proves the rule so sought after by Sisam et al. This genealogy, discovered only comparatively recently in the binding of an ancient book and published by Sweet in *The Earliest English Texts (Oxford Univ. Press, 1885, p. 179)*, is set out in the original document as follows:

de regibus orientallium seaxonum

Offa sighetering, sighere sigberhting, sigberhts(aweward)ing, saweward saberhting, saberhtsledding, sle(dd) aescwining, aescwin offing, offa bedcing, bedca sigefugling, sigefugl swaeping, swaepa antsecging, ants(ecg) geseccing, geseccg seaxneting.

item de regibus orientallium seaxonum

Swithred sigemunding, sigemund sigeharding, si(gehard) sebbing, sebbe seaxreding, seaxred sab(erht)ing, saberht sledding.

item de regibus orientallium seoxo(num)

Sigered sigericing, sigeric selereding, selered sigeberhting, sigeberht siged(aldi)ng, sigebald selerferthing, selerferth sigeferthing, sigeferth seaxing, seaxa sledding.

All of which translates, in today's genealogical terms, into the above table of descent. The letters appearing in brackets were cut away when the parchment was used for binding a new book). Sadly, the line of Seaxnet's own predecessors is not given. Perhaps it hasn't survived at all. Yet the fact that the

East Saxons (whose name still survives in the English county of Essex), were able to trace their own descent from the ancestral Seaxnet (instead of from Woden), speaks forcibly for the genuineness of their own records (and those of the other Saxon families), rather than against it! Had these records been merely the inventions of upstart Saxon Dynasties, as we are commonly asked to accept, then the East Saxons would surely have conformed to the norm of descent from Woden, lest their royal pedigrees went unrecognised and hence unrespected by their peers and rivals.

It was not until the marriage of Sledda, King of the East Saxons, to Ricula, sister of Ethelbert, King of Kent, that the lines of Woden and Seaxnet were finally united. This marriage took place in about 580 AD, and it is worth noting that no record survives of either line declaring that the other's claimed descent was in any way spurious. Many other things are recorded between them, but not that, and this fact alone is of sufficient significance to warrant further consideration among today's scholars. Some conclusions, certainly, should be revised in the light of it.

Equally worthy of further consideration is the method used by the early Saxons for preserving their pedigrees intact with the minimum risk of distortion or error. Their method was simple and virtually foolproof. Thus set out, the tables were easily remembered by heart, and it was almost impossible to accidentally omit a name when copying the tables out by hand. It was so simple, it was ingenious. Try copying out the above table as it appears in the original and in these notes. While spelling errors may well occur, errors of omission will be seen to be virtually impossible, as each name is repeated twice, once with the suffix -ing (which means son of), and once without it. This assures us that the omissions that do occur were usually deliberate abbreviations of the table — genealogical gaps, in other words — and not necessarily sloppiness on the part of the scribe. It also assures us that where names are inserted into otherwise shortened pedigrees, then these are usually the results of correction and the completeness of the records, not the invariable inventions of sycophantic or fraudulent monks!

ous records from the ancient Middle East, statements from classical authors, and accounts contained in the early Irish-Celtic, British, and Saxon chronicles and genealogies. We have not examined, it must be stressed, *all* of the documentary material that exists for this particular episode of history. Space alone has dictated that much has had to be omitted; yet, even if it had been possible to include every statement and document, they would all have told the same story: namely, that all this evidence, this truly *vast* fund of knowledge, is at an astonishing variance with the claims that are currently being put forward by the modernist school of historical and biblical interpretation. According to that school of thought, the Genesis record is without foundation, and is therefore historically meaningless. We have seen here, however, that exactly the opposite is true.

The veracity of many other documents and historical evidence has been rightly and readily accepted by historians on *much* less evidence than that which exists (in such abundance) for the Genesis Table of Nations; and the reasons for the current and unwarranted rejection of this particular document must therefore be sought in areas that lie far outside any pretence towards a true, historical integrity of scholarship. A paper is now in preparation for possible future publication in this Journal, that will seek to analyse both the philosophy and the methods of the modernist system from its inception in eighteenth-century Germany, to the schools of so-called 'higher-criticism' that arose in the nineteenth century. Suffice it to say here, however, that the modernist system is by no means the genuine and scientific enquiry into the Word of God and the early history of man that it is proclaimed to be. The men who founded it, and those who propagated it, had interests other than the historical vindication of the Scriptural record.

Meanwhile, the evidence that we have surveyed in these pages must simply speak for itself

FOOTNOTES

1. Flavius Josephus, 1981. *Against Apion*. See Josephus' Complete Works, tr. Whiston, Pickering and Inglis, pp. 607 – 636.
2. Cusack, M. F., 1868. *The Illustrated History of Ireland*. (See facsimile ed. by Bracken Books, p. 38.)
3. Cusack, Ref. 2, p. 43n.
4. Cusack, Ref. 2, p. 71.
5. Geoffrey of Monmouth, *The History of the Kings of Britain*, tr. Lewis Thorpe, Guild Publishing, London, pp. 100 – 101.
6. Mackie, J. D., 1964. *A History of Scotland*, Penguin Books, p. 16. It is remarkable that, given Mackie's observation on the Pictish language's use of 'Gaulish forms', Miss Cusack should write: '*... those who have maintained the theory of a Gaulish colonisation of Ireland, have been obliged to make Spain the point of embarkation*' (p. 71).
7. Cusack, Ref. 2, p. 60.
8. Cusack, Ref. 2, p. 75.
9. Cusack, Ref. 2, p. 85.
10. Brewer, E.C., ed. 1894. *Dictionary of Phrase and Fable*, p. 1112.
11. As Sellar and Yeatman once put it: '*The Scots (originally Irish, but by now Scotch) were at this time inhabiting Ireland, having driven the Irish (Picts) out of Scotland; while the Picts (originally Scots) were not Irish . . . and vice versa. It is essential to keep these distinctions clearly in mind . . . (!)*' *1066 And All That*, Penguin Books, Harmondsworth, 1962, p. 13.
12. Cusack, Ref. 2, p. 70.
13. It cannot be entirely without significance that Ussher was himself an Irishman, well versed in Irish lore!
14. A mere ten-year discrepancy is as nothing when reconstructing ancient chronologies. Many an Egyptologist has wished that he could get that close!
15. Cusack, Ref. 2, p. 82.
16. The best and earliest surviving text of Nennius is Harleian MB 3859. It was written in the year 828 AD.
17. Morris, p. 1. (See Bibliography.)
18. Wood, G. Bernard, 1968. *Secret Britain*, Cassell, London, p. 93.
19. See Bibliography.
20. Thorpe, p. 16.
21. Thorpe, p. 18.
22. tr. Groos, G. W., 1981. *The Diary of Baron Waldstein*, Thames and Hudson, London, p. 61.
23. tr. Groos, G.W., Ref. 22, p. 169.
24. Sellar and Yeatman, 1962. *1066 And All That*, Penguin Books, p. 9.
25. Sisam, p. 320.
26. Sisam, p. 322.

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This reading list will give the student a good background knowledge in this complex though rewarding subject. Most of the works cited, however, on the British and Saxon genealogies and records interpret the material in accordance with modernist precepts. This must be borne in mind when unravelling this complex and sometimes contradictory statements, although the material within them is valuable in spite of this.

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APPENDIX I

Here follows the Latin text of chapters 17 and 18 of Nennius' *Historia Brittonum*. (My translation appears below.)

cap. xvii.

Aliud experimentum inueni de isto Bruto ex ueteribus libris ueterum nostrorum:

Tres filii Noe diuiserunt orbem in tres partes post Diluuium. Sem in Asia; Cham in Africa; Iafeth in Europa dilatauerunt terminos suos. Primus homo uenit ad Europam de genere Iafeth Alanus cum tribus filiis quattuor. Hi sunt Francus, Romanus, Britto, Albanus. Armenon autem habuit quinque filios: Gothus, Ualagothus, Gebidus, Burgundus. Negue autem habuit tres filios: Uuandalus, Saxo, Boguarus. Ab Hisionone autem ortae sent quattuor gentes: Franci, Latini, Albani et Britti. Ab Armenone Autem quinque: Gothi, Uualagothi, Gebidi, Burgundi, Langobardi. A Neguio uero quattuor: Boguarii, Uandali, Saxones et Turingi. *Istae autem gentes subdiuisae sent per totam Europam.* Alanus autem ut aiunt filius fuit Petebit, filii Ougomun, filii Thoi, filii Boib, filii Simeon, filii Mair, filii Ethach, filii Aurhach, filii Echthet, filii Oth, filii Abir, filii Rea, filii Ezra, filii Izrau, filii Baath, filii Iobaath, filii Iowan, filii Iafeth, filii Noe, filii Lamech, filii Matusalem, filii Enoch, filii Iareth, filii Malaleel, filii Cainan, filii Enos, filii Seth, filii Adam, filii Dei uiui. Hanc peritiam inueni ex traditione ueterum.

cap. xviii.

Qui incolae in primo fuerunt Britanniae. Brittones a Bruto. Brutus filius Hisiononis, Hisionit Alanei, Alaneus filius Reae Siluiaae. Rea Siluia filia Numae Pampillii, filii Ascanii. Ascanius filius Aeneae, filii Anchisae, filii Troi, filii Dardani, filii Elise, filii Iuani, filii Iafeth. Iafeth uero habuit septem filios. Primus Gomer, a quo Galli. Secundus Magog, a quo Scythas et Gothos. Tertius Madai, a quo Medos. Quartus Iuuan, a quo Graeci. Quintus Tubal, a quo Hiberi et Hispani et Itali. Sextus Mosoch, a quo Cappadoces. Septimus Tiras, a quo Traces. Hi sunt filii Iafeth, filii Noe, filii Lamech.

TRANSLATION:

Chap. 17.

I found another explanation concerning this Brutus in the Ancient books of our elders. After the Flood, the three sons of Noah divided the earth into three parts. Shem (settled) in Asia; Ham in Africa; (and) Japheth expanded his borders in Europe. Alanus, of the line of Japheth (was) the first man who came to Europe with his three sons, whose names were Hessionit,

Armeno, and Negue. Hessitio had four sons, Francus, Romanus, Britto, and Albanus. Armeno had five sons, Gothus, Walagothus, Gepidus, Burgundus (tr. note: *the name Langobardus should also have appeared here*). Negue had three sons, Wandalus, Saxo, (and) Boguarus.

Four tribes are arisen from Hessitio: the Franks, the Latins, the Albans and the Britons. From Armeno (come) five (nations): the Goths, the Walagoths, the Gepids, the Burgundians (and) and the Lombards. From Negue (come) four (peoples): the Bavarians, the Vandals, the Saxons and the Thuringians. *These tribes are subdivided throughout all Europe.*

Alanus, it is said, was the son of Fetebir, the son of Ougomun, the son of Thous, the son of Boib, the son of Simeon, the son of Mair, the son of Ethach, the son of Aurthach, the son of Ecthet, the son of Oth, the son of Abir, the son of Rea, the son of Ezra, the son of Izrau, the son of Baath, the son of Iobaath, the son of Javan, the son of Japheth, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, child of the Living God. I found this teaching in the tradition of the elders.

Chap. 18.

The first inhabitants of Britain were the Britons (so named) from Brutus. Brutus was the son of Hessitio; Hessitio (was the son) of Alanus. Alanus was the son of Rhea Silvia, the daughter of Numa Pompilius, the son of Ascanius. Ascanius (was the) son of Aeneas, the son of Anchises, the son of Trouus, the son of Dardanus, the son of Elishah, the son of Javan, the son of Japheth.

Japheth, in fact, had seven sons: the first (being) Gomer, from whom (came) the Gauls. The Second (was) Magog, from whom (came) the Scythians and the Goths. The third (son was) Madai, from whom (came) the Medes. The fourth (son was) Javan, from whom (came) the Greeks. The fifth (was) Tubal, from whom (came) the Iberians, the Spanish and the Italians. The sixth (was) Meshech, from whom (came) the Cappadocians; (and) the seventh (son was) Tiras, from whom (came) the Thracians. These are the sons of Japheth, the son of Noah, the son of Lamech.

Author's Note: It would be difficult to overstate the historical importance of the above chapters of Nennius. Two separate documents are preserved here, and they show none of the tampering or interference that should be evident if modernist assumptions were valid. Indeed, one particular feature, a glaring inconsistency, is apparent in both, and its presence assures us that neither Nennius, nor any other 'editor' has sought to correct the fault.

The inconsistency in question is the statement that Alanus was the first man to enter Europe, when at the same time he is shown to have been descended from European ancestors whose names are known to us from other (pagan) sources!

For example, the maternal line of Alanus' ancestors shows Numa Pompilius, who, we know, was the second king after the founding of Rome in the mid-eighth century BC. Other names, that of Aeneas for instance, are also familiar to us, and there is no good reason to doubt that these men were once historical personages who had exercised sufficient influence in the Ancient World to have their descent and exploits recorded. (This is in spite of the fact that some of those exploits are hopelessly exaggerated, and the fact that some of these men were later deified.)

The historical Alanus, therefore, was obviously confused with the original founder of the Alans (a famous and powerful nation on the early European scene), in much the same way as Brutus, the original founder of the British, was confused in another document that Nennius has preserved, with the Brutus of Julius Caesar fame! *Brittania insula a quodam Bruto, consule Romano, dicta!* (Nennius. vii.)

In this context, it is interesting to see that those nations descended from Negue, that is, the Bavarians, Vandals, Saxons and Thuringians, were so closely related to one another, historically and ethnically, that the differences between their various languages were hardly more than dialectic. Thus, it becomes clear, from these and many other points, that beneath these genealogies, confused though they undoubtedly are, is a great deal of authentic historical data.

APPENDIX II

As we have seen, Geoffrey of Monmouth stated that his *Historia Regum Britanniae* was merely his translation into Latin of a much older book written in the early British (i.e. Welsh) language: *librum istum britannici sermonis quem Gualterus Oxenefordensis archidiaconus ex Britannia aduexit*. Today, however, most (modernist) scholars doubt the truth of Geoffrey's claim to have translated such a book, mainly on the grounds that it no longer exists! Yet, such would do well to consider that, firstly, many more ancient books have perished than have survived; and, secondly, that Geoffrey cited not only his source, but also the *provenance* of that source, namely Walter of Oxford, a justly famous and then still-living high official of the medieval Church. Thus, any contemporary scholar could easily have checked and refuted Geoffrey's claim had it been false. That none of them did so, and the fact that Walter of Oxford himself never denied the truth of it, are facts that deserve far more consideration than they have hitherto received.

Whatever we may think of *some* of the stories surrounding certain characters mentioned in the book, we have already seen the general accuracy of the way in which lists of personal names have been preserved over vast periods of time, whether they be preserved orally or in writing, and there is very little reason indeed to doubt the historicity of the genealogy-cum-list that is set out in Table 4, and which underlies the entire narrative of Geoffrey's *Historia*. (And a remarkably complicated genealogy it is for one who *allegedly* was writing pure fancy!)

Geoffrey's heavy latinisation of some of those names (for example, Britto becomes Brutus; Loegr becomes Locrinus, and so on), has doubtless contributed in some degree towards the charge of sheer invention, yet little enough of his work can be so easily dismissed.

Consider one particular episode that he relates in book 5, chapter 4. There he recounts (and he is *alone* amongst all the medieval scholars in recounting it!) the slaughter of a Roman legion occupying London during the reign of Asclepiodotus (see Table 4, no. 58). Asclepiodotus, we read, was prepared to spare the Romans on their surrender, but the Venedoti (a British warrior tribe) decided to slaughter them all by beheading. The slaughter took place, according to Geoffrey's account, at a stream in London called by the British, *Nantgallum*. The Saxons later knew the stream as *Galabroc*, which is known to us today as *Walbrook*. (The stream no longer flows above ground. It has been built over, although the present-day street is still called Walbrook.) All this seemed an unlikely enough story, until excavations under the Walbrook carried out in the 1860's by General Pitt-Rivers and others; and they recovered 'a large number of skulls, with practically no other bones to accompany them' — a vindication, indeed, that has received all too little notice from Geoffrey's modern critics! (See e.g. Thorpe, p. 19 for a discussion of this.)

Other, similar, examples of vindication could be cited, but space in this present study permits us only to reflect upon these words by Aaron Thompson, written when he translated Geoffrey's *Historia* in the year 1718: *'I will venture to say farther, that we see in this History the Traces of venerable Antiquity, obscured indeed and perplexed with a Mixture of Fable, as are all the profane Histories of those ancient Times. But where we want sufficient Light to Distinguish Truth from Fiction, the Reverence due to one should make us bear with the other, and it can be no warrantable Zeal that would destroy both together'* (Thompson, p. ix).

The *Historia Regum Britanniae* does indeed contain some demonstrable errors, yet if we rejected histories in general on *that* account, then we should soon be left without any! The causes behind Geoffrey's rejection, however, go some way beyond any pretended horror of such errors, and if we look at the genealogy that begins with the founder of the British nation, who himself was descended from Japheth according to other independent sources, then we need perhaps look no further than that for the *real* reason for modernism's rejection of this otherwise vitally important account.

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