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More 21

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L A Waddell was a fine scholar who took seriously the British Chronicles telling of the coming of the Trojans c1100 BC

This article comprises the preface of a biography of the scholar L A Waddell by Christine Preston published in 2009 and extracts from Waddell's book of 1924, *The Phoenician Origin of Britons, Scots & Anglo-Saxons*

The Rise of Man in the Gardens of Sumeria

A BIOGRAPHY of L. A. Waddell

Christine Preston

Sussex Academic Press, 2009

Preface

At the turn of the 20th century, the media referred to L. A. Waddell (1854–1938) as the first scholar to have penetrated the mysteries of Lamaism and an authority on Buddhism, after he had a work published in 1895. His career in the East as a British Army Officer culminated with a commission to acquire Tibetan manuscripts during the famous British expedition to Tibet (1903–4), which contributed largely to his being put in the limelight in addition to the publication of *Lhasa and its Mysteries* in 1905. Waddell was also a philologist and linguist. He studied Sanskrit and Sumerian, but in contrast with the fame he experienced in the earlier phase of his career and Tibetology, he gained no recognition as a Sumerologist, and his works ‘in a new field’ on topics of the history of civilization and with an Aryan theme were received as controversial.

The Rise of Man in the Gardens of Sumeria reconstructs Waddell’s life and career, and sheds light on the ideologies of those works which appear to be little known today because they were sidelined or bypassed by the media and scholars. Among the sources available to reconstruct his life were reviews and articles in academic journals, one of which was published with the purpose of opposing his claim of decipherment of seals excavated by John Marshall in the Indus Valley. Waddell contended he was able to read their inscriptions thanks to his knowledge of Sumerian. He found the signs more cursive than cuneiform but similar to those of inscriptions excavated by Flinders Petrie at Abydos, and dated them to the period of the rule of the Sumerian Sargon I. He also claimed to have been able to decipher them with his knowledge of Sumerian whereas Egyptologists could not. Waddell built for himself a unique perspective of ancient history and civilizations on the basis of his overall research and decipherments, including the view that Egyptian civilization started out as a Sumerian dependency. An example of the scripts he studied and that helped him to read the seals is provided in the Illustrations.

The title ‘*Rise of Man*’ alludes to the effects of the creation of civilization, as per Waddell’s interpretation of mythological lore in the *Elder Edda*, the stories of which were compiled by Saemund ‘the Learned’ on parchment leaves (Codex Regius). Waddell contended the language of the manuscript was mistaken as Scandinavian due to the similarity of Old Norse and Old English, and that it had been traced to a family that had settled in Iceland in AD 795 but had come from the West of Scotland, hence his title *The British Edda*. In the 1970s the codex was returned to Iceland as it was where it had been discovered and scholars agreed it was not Scandinavian. According to Waddell, manuscripts with Eddic poems (that were recited at festivals) were

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quite common in the British Isles up to the 6th century but were destroyed by Christian missionaries by the 11th century. Furthermore, he identified a multitude of Cappadocian and Sumerian place-names in the text of Codex Regius that revealed the lost origin of the tradition that 'the Learned' preserved, as well as a scenario sometime parallel to the accounts of *Genesis*.

The decoded Edda discloses ancient Aryan makers of civilization (Lords, AEsir, men of Asia, Guti, or ancient Goths) taking possession of Thrace 5,000 years ago, then establishing headquarters (called 'Himin' or 'Heaven') at Vidara (Pteria), Boghazkoy, in present-day Turkey, the home of later Hittites. These newcomers then fight a great battle in Eden as mighty armies rally from as far as Armenia under the leadership of El or Ilu to oust them out. El is a powerful matriarch gifted with occult powers deified during her own life and the ruler of the indigenous Old Chaldean world, who controls a dragonserpent cult, and demands blood sacrifices.

The hidden meaning of the formula of Indo-European and Hittite serpent dragon slaying myths, scholars admit is still a mystery, is revealed. The slaying of a dragon in Indo-European poetics was symbolic of the eradication of the serpent-dragon cult as a result of a great battle fought by Aryan Goths against the matriarchal ruler in Eden in about 3,000 BC and their victory. The reason for the formation of the myth is that the eradication of the matriarch's rule and of the serpent-dragon cult represented liberation from evil. As an extremely important event for the ancient world, this battle and liberation from evil gave rise to the notion of a struggle of Light and Darkness in a primordial time in mythologies and religions. Waddell's interpretation also sheds light on the killing of Tiamat by Marduk in Mesopotamian tradition. It has implications for *Genesis* as Tiamat is associated with watery chaos before cosmic creation, but Waddell shows us that it is chaos preceding the creation of civilization and that the latter puts order into the ancient Near-East. The legend of St. Michael slaying the Dragon Apollyon as well as that of St. Michael slaying the Red Dragon in the Book of Revelation would be more recent adaptations also stemming from the mythologization of the same historical events.

After annexing the new territories of Eden to their Cappadocian kingdom, the Aryan Lords civilize indigenous people, including dwarves and Edenites, and bring them the benefits of irrigation and agriculture. This innovation was so important that it gave rise to legends such as the one about the 'Garden of Eden' in *Genesis*. It was a confused recollection of a historical event. Eden has been identified as the plain where Sumerian civilization was created. The idea of civilization and agriculture are encapsulated in the term 'garden' in the title *Rise of Man in the Gardens of Sumeria*. The Aryans imposed laws and spread their Sun-cult. Their knowledge caused a spiritual 'Rise of Man' but in the context of this interpretation of the Edda, the effects of civilization were spiritual as well as material.

As far as scholars are concerned, the Sumerians remained nameless and their origin a mystery. Waddell's history of the creation of civilization offers

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many clues for the elucidation of questions which have remained unsolved in Archaeology. It has been suggested in academic circles that the origin of *Genesis* was an oral tradition that circulated in the Ancient Near-East for thousands of years before the stories were penned down. With Waddell it becomes clear that in a period of decline the original sense of 'the rise of man' was lost and the golden age of civilization was remembered as a lost paradise.

Waddell was a pioneer in Sumerology as he asserted before Thorkild Jacobsen that the antediluvian dynasties of the Isin Lists were the result of duplication of material by the Isin priests. His comparative studies permitted him to recover the fact that the dynasty Ur-Nina founded was the very first dynasty of the Sumerians. Waddell's history of civilization is truly unique and still unknown.

Ur-Nina is known under other names such as Ur-Sagaga and King Dar or Tur, and the title of 'Ukusi of Ukhu City' in the Kish Chronicle. Ur-Nina, who is referred to as Ur-Nanshe in the Louvre Museum, was deified as Zakh, Sakh, or Lord Sakh Ugu. Waddell contended that this king's achievements were told in the *Elder Edda* as Thor's. He was of the opinion that Zeus and Jehovah, gods of thunder like Thor, derived from Zakh, the deified form of this king, as the Greeks and Israelites inherited legacies from older nations, i.e. the Egyptians and Babylonians.

A seal discovered at Telloh that Waddell deciphered revealed the fact that Ur-Nina ruled over a 'second Edin' situated in the Indus Valley, his first 'garden' (of agriculture) being in Mesopotamia. He contended Ur-Nina did not rule solely over a city state, as scholars seem to believe. The existence of a second 'Edin' was interpreted by Waddell as a colonization of the Indus Valley. This Edin would also have been a 'garden of Sumeria'. Hence the title *Rise of Man in the Gardens of Sumeria* – in which 'gardens' is in the plural as the rise of man is not just in relation to the garden situated in Mesopotamia but also the one in the Indus Valley.

Further evidence of this empire is on the basis of Waddell's discovery that Manis-tusu, son of the Sumerian Sargon I, was Menes, and inscriptions excavated by Flinders Petrie at Abydos (that Egyptologists could not decipher) were Sumerian and of Sargon's time. It was Waddell's opinion that Menes' first Egyptian dynasty started out as a Sumerian dependency; he was known to the Minoans as King Minos.

Following the excavation of seals in the Indus Valley by the Archaeologist John Marshall, Waddell wrote *Indo-Sumerian Seals Deciphered* (1925) to announce that he had been able to read their inscriptions with his knowledge of Sumerian but his claim was opposed on the evidence of articles in academic journals, though the starting point of his theories was supported by prevalent views in Archaeology in the 1920s. Furthermore, in the 1940s, when Sir Mortimer Wheeler was in charge of the Archaeological Survey of India, his conclusions about the indigenous origin of the Indus Valley civilization made Waddell's decipherment appear impossible. Attention has been drawn to the fact that theories prevalent in the 1920s were a good start-

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ing point for Waddell's claim and that the Sumerians hypothesis in respect of the identification of the underlying language of the Indus script remains a possibility.

One of the reasons for the literary oblivion of those of Waddell's works on the history of civilization with an Aryan theme is suggested in the Introduction to be in relation to the fact that he did not give up the quest for the Aryans in terms of racial origins when it was abandoned in the 1870s, and this quest was very influential in his choice of career. Furthermore, the term 'Aryan', which stands for 'Indo-European' and was discarded, became associated with the rise of Nazism, especially in the post Second World War period. The works that are now little known may also have been sidelined due to having been erroneously associated with anti-Semitic theories due to Waddell's use of the term 'Aryan' and despite the fact they predated the embarrassing episode which scholars experienced in the 1930s and '40s, as they were published in the 1920s. Waddell's notion that the Sumerians were Aryan was supported by V. G. Childe, the historian who was regarded as having put order in the history of the Indo-Europeans, and G. Kossinna. Unfortunately, it was the latter's conclusions about the German peoples' homeland and racial superiority on the basis of archaeological finds that the Nazis chose for their propaganda. A background in Archaeology, with regard to the notion of the Aryans as diffusers of civilization and the Sumerians being non-Semitic in contradiction of the biblical view, has also been provided as it permits to understand that Waddell's apparent obsession with the Aryans was not unique in the context of contemporary discoveries and research.

Waddell stumbled across a lost secret. His view of history permitted him to appreciate the value of the Sumerian bowl of Utu(k), the fragments of which he purchased from the excavators. The archaeologist Sir Charles Leonard Woolley, who was associated with the expedition that discovered the bowl, established the historicity of the Sumerian ruler Ur-Nina. Waddell believed this Sumerian king ruled over Sumeria, as well as a second 'Edin', or agricultural Garden of the Indus Valley (as a colony). He professed that Ur-Nina had been deified as Sagaga or Sakh and that the bowl had been dedicated to him as a legendary ruler by a fourth generation descendant (Utu). Its genealogy confirmed the identification of the first Sumerian Dynasty that he identified on the basis of his comparative studies of Sumerian and Indian King-lists. This vessel had been consecrated into the Sun-cult of the Sumerians before being buried under the foundations of a temple at Nippur. It had previously been lost to the followers of the serpent-dragon cult as a result of being captured by the Aryan Lords architects of the civilization of Sumer. It was a magical cauldron or fetish that conferred power to El, the occult matriarch leader of the Edenites. It may have been the original of the Grail quest as its loss was spoken of in Sumerian literature. Stories about the genesis of civilization were exported along the routes of migration from the ancient Near-East to Western Europe, either with a first wave of megalithic Syrio-Phoenicians builders, or a second one of Trojan Greeks who settled in the British Isles.

THE PHŒNICIAN
ORIGIN OF BRITONS
SCOTS & ANGLO-SAXONS

*DISCOVERED BY PHŒNICIAN & SUMERIAN
INSCRIPTIONS IN BRITAIN, BY PRE-
ROMAN BRITON COINS & A MASS
OF NEW HISTORY*

BY

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WITH OVER ONE HUNDRED ILLUSTRATIONS AND MAPS



FIG. 75.—Tascio (Hercules) coin of *Ricon* ruling Briton clan.

(After Poste, and see E.C.B., 8, 6-8.)

Note the pentad "spears" as Tascio's sacred cup-mark number.

APPENDICES

I

CHRONOLOGICAL LIST OF EARLY BRITON KINGS, FROM BRUTUS-THE-TROJAN, ABOUT 1103 B.C., TO ROMAN PERIOD

Compiled from Early British Chronicles of Geoffrey of Monmouth and Supplemented by Records of Dr. Powel, etc.¹

THE fact that these complete and systematic chronological lists of the Early Briton kings, from the advent of Brutus downwards without a break, have been fully preserved by the Britons, implies familiarity with the use of writing from the earliest period of Brutus. And we have seen that King Brutus-the-Trojan and his Brito-Phœnicians were fully equipped with the knowledge and use of writing.

These chronological king-lists record the names and lengths of reign of the several paramount kings of Early Britain in unbroken, continuous succession from Brutus down to the Roman period of well-known modern history.

Their authenticity is attested not only by their own inherent consistency and the natural length of each reign in relation to the events recorded in the Chronicles, and by their general agreement with the few stray references by Roman writers to some of the later kings, and with the royal names stamped upon Early Briton coins, but also by their being *confirmed by the royal names on several Early Briton coins, which names are unknown to Roman and other history; and these ancient coins had not yet been unearthed, and thus were unknown, at the period of Geoffrey and other early editors of these Chronicle lists of the Early Briton kings.* Thus we shall see that they supply the key to the "RVII" name stamped on some of the Briton coins, the identity of which name has not hitherto been recognized, but which is now disclosed as the "ARVI" title of Caractacus as recorded in the ancient Chronicles of Geoffrey and others, and in Roman contemporary literature and disclosing coins of Caractacus and other kings hitherto supposed to have no coinage. And they supply the date and position of *two famous Ancient Briton sovereigns whose Codes of Laws were translated by King Alfred for the benefit of the Anglo-Saxons.* These lists were also reputed sources of Tudor genealogy.²

The dates of reign are recorded, as is usual, with only few exceptions, in ancient dynastic lists, not in a special era, but merely in the line of consecutive years of the successive reigns. In order, therefore, to equate those regnal years to the Christian era (as there is no fixed or even approximate date known for the Homeric Fall of Troy to determine the initial date of Brutus), I have started from the datum point fixed by the tradition that Christ was born in the 22nd year of the reign of Cuno-belin³ (No. 71 on list), a well-known Briton king whom both the Chronicles and his very

¹ Powel and Harding's dated lists are respectively detailed by Borlase, *op. cit.*, 404, etc., and are compared with others by Poste, *Britannic Researches*, 227, etc.

² Powel, cited by Borlase, *op. cit.*, 405, with reference to Henry VII.

³ Tradition recorded by Powel, see Borlase, *op. cit.*, 406.

386 PHOENICIAN ORIGIN OF BRITONS & SCOTS

numerous coins place as the contemporary and protégé of the Roman emperor Augustus who reigned 27 B.C.-14 A.D., and thus included the epoch of the birth of Christ.¹ This datum point, moreover, agrees fairly well with another fixed date, Caesar's second invasion of Britain in 54 B.C., in regard to which Geoffrey's Chronicle records that Cassibellan died "seven years" after that event,² that is, in 47 B.C., which the Chronicle chronology, as now equated, places at 45 B.C., that is a variation of only two years, and there is this variation in the estimated birth-date of Christ.

I have adopted the length of reigns recorded by Geoffrey as far as they go, as they are usually identical with those of Dr. Powel's lists, and for the remainder I have adopted Powel's regnal years in preference to those of Harding, as the latter presumably included as regnal years those years during which crown-princes acted as co-regents with their fathers, although the sum total of years between the accession of Brutus down to the period of Cassibellan in Powel and Harding respectively differs only by two years.¹

It is noteworthy that all the lengths of reign are perfectly natural terms of years, and the lists contain no supernatural lengths of reign such as disfigure some ancient chronologies which nevertheless are generally accepted as "historical." It will also be seen that the Early Britons had already a highly-civilized king ruling in London before the Israelites had yet obtained a king.

ABBREVIATIONS: G=Geoffrey k=king m=married P=Powel r=reigned s=son w=wife

No.	Date of Accession B.C. (approximate).	Name.	Length of Reign in Years.	Events and Remarks.	Contemporary Historical Events B.C.
1	1103	Brutus, great grandson of Aeneas, m. Ignoe, daughter of King Parassus of Greece.	24 (P. 15)	Conquers Britain and founds Trinovantum or London.	Assyrian massacring invasion of Hittite Asia Minor and Syria by Tiglath Pileser I. 1120. Saul 1st k. of Israel 1095.
2	1079	Loerinus, s. of 1.	10 (P. 20)	Invasion of Huns on Humber repelled.	
3	1069	Guendolen regent, w. of 2, and daughter of Duke Corineus.	15		
4	1054	Madan, s. of 2 and 3.	40		David becomes k. of Jerusalem 1047; and Hiram Phoenician k. of Tyre.
5	1014	Mempricius, s. of 4.	20 (omitted by P.)		
6	994	Ebrauc, s. of 5.	40	Founded York and Dunbarton and invaded Gaul.	Solomon builds temple 1012-991. (Sylvius Latinus r. in Alba Longa in Italy.)
7	954	Brutus II. or Grene shyde, s. of 6.	12	His brothers conquered and ruled Germany.	
8	942	Leyle or Leir, s. of 7.	25	Founded Carlisle.	(Sylvius Epitus r. in Alba Longa.)
9	917	Rudhebras or Hudibras, s. of 8.	39 (P. 29)	Built Canterbury and Caer Guen or Winchester.	(Capys, s. of Epitus r. in Italy.)

¹ The date for the birth of Christ introduced into the later versions of the British Chronicles by their earlier Christian editors was, of course, the traditional date for the beginning of the Christian era, and not the actual date of that event in 4 a.c. as estimated by modern historians.
² Geoffrey *op. cit.*, 4, 11. ³ See Borlase. *op. cit.* 406.

KING LIST OF A

No.	Date of Accession B.C. (approximate).	Name.	Length of Reign
10	878	Bladud, s. of 9.	
11	858	Leir II., s. of 10, with 3 daughters and no son. Regan m. Henuinus, duke of Cornwall.	
12	798	Cordeilla, youngest daughter, m. Aganippus, k. of Gaul.	
13	793	Cunodagus or Con-dage, s. of Henuinus and grands. of 11.	
14	760	Rival or Rivalo, s. of 13.	
15	714	Gurgustius, s. of 14.	
16	677	Sisilius or Scicilius.	
17	628	Jago, nephew of 15.	
18	600	Kynmar or Kynmercus, s. of 16.	
19	546	Gor-bogudo or Gorbodus.	
20	483	Cloten, duke of Cornwall, inherits.	
21	473	Dunwallo Molmutius or Moduncius, s. of 20.	
22	433	Belinus, s. of 21, with brother Brennus.	
23	407	Gurgwin, Gorboman or Gurgwintus Harbtrucus, s. of 22.	
24	388	Guytelin or Guithelin Batrus.	

KING LIST OF ANCIENT BRITONS 387

No.	Date of Accession B.C. (approximately).	Name.	Length of Reign in Years.	Events and Remarks.	Contemporary Historical Events B.C.
10	878	Bladud, s. of 9.	20	Built Bath with Fire-temple and public baths.	Syria-Phoenicia under Assyrians 877-633.
11	858	Leir II., s. of 10, with 3 daughters and no son. Regan m. Henuinus, duke of Cornwall.	60	Built Caer Leir or Leicester. Is Shakespeare's "King Lear."	Homer lived (<i>Herodot.</i> 2, 53).
12	798	Cordella, youngest daughter, m. Aganippus, k. of Gaul.	5		
13	793	Cunodagus or Con-dage, s. of Henuinus and grands. of 11.	33		
14	760	Riveal or Rivalo, s. of 13.	46		Traditional founding of Rome about 750. Isaiah the prophet, 740. Fall of last king of Hittites at Car-Chemish by Assyrian Sargon II., 717.
15	714	Gurgustius, s. of 14.	37		Scythian invasion of Assyria frees Phoenicia, 635.
16	677	Sisilius or Scicilius.	49		Probable founding of Athens.
17	628	Jago, nephew of 15.	28		Israelites carried into captivity by Nebuchadnezzar, 587.
18	600	Kymar or Kymarcus, s. of 16.	54		Cyrus the Mede takes Asia Minor and Babylon, 546-538.
19	546	Gor-bogudo or Gor-bodus.	63 (Harding 11)	At end of reign civil war and both sons killed.	Hanno, Phoenician admiral, circumnavigates N.W. Africa before 500 B.C.
20	483	Cloten, duke of Cornwall, inherits.	10 (Harding)		Phoenicia furnishes 300 ships to Xerxes' fleet in 480. (<i>Herodot.</i> , 7, 89 f.)
21	473	Dunwallo Molmutius or Modunclus, s. of 20.	40	Restored paramount rule and enacted Molmutian Laws and Law of Sanctuary.	Herodotus, about 450.
22	433	Belinus, s. of 21, with brother Brennus.	26 (Harding 41)	Brennus rules jointly with Belinus, then with the latter for 5 years and conquers Gaul and afterwards sacks Rome and conquers Dacia in Gothland.	Media (including E. Cappadocia) revolted from Persia 414.
23	407	Gurgwin, Gorbonian or Gurgwintus Barbtrucus, s. of 22.	19	Meets Part-olon as kinsman and agrees to his occupying part of British Isles.	Spartan Greeks invade and annex Asia Minor and Cilicia, 399. Phoenician naval fight against Spartans, 394. PART-OLON arrives in Britain about 395 B.C. (?)
24	388	Guytelin or Guythelin Batrus.	27		

388 PHOENICIAN ORIGIN OF BRITONS & SCOTS

No.	Date of Accession B.C. (approximate).	Name.	Length of Reign in Years.	Events and Remarks.	Contemporary Historical Events B.C.
25	361	Sisilius or Scicilius II., s. of 24, under regency of mother Martia.	7	Queen Martia is author of book on "Martian Law," translated by King Alfred.	Phœnician fleet defeats Spartans and regains Asia Minor and Cilicia for Persians, 387.
26	354	Kymar II., s. of 25.	3		Philip of Macedon, 359.
27	351	Danus or Elanus, s. of 25.	8		Pytheas, Ionian navigator, circumnavigates and surveys British Isles.
28	343	Morvyle or Morindus, s. of 27.	3	Invasion of Northumbria by Morini from Gaul.	
29	335	Gorbonian II., s. of 28.	10		Alexander in Syria-Phœnicia-Cilicia, 332.
30	325	Arthegal or Argallo, s. of 28.	1	Deposed for tyranny.	
31	324	Eledure "the Pious," brother of latter.	3		
32	321	Arthegal restored.	10	Buried at Leir in Leicester.	Syria-Phœnicia and Asia Minor under the Greeks, 323-265.
33	311 310	Eledure again. Jugen or Vigein with Peredour, brothers of latter.	1 11 (Hard. P. 8)		Seleucus (Nikator), k. of Asia Minor and Syria-Phœnicia, 312.
34	299 295	Gorbonian III., s. of 29 and 32 successors reigning 185 years; details in Geoffrey, 3, 19; and length of each reign in Harding and Borlase.	4 185		1st Punic War against Carthage, 264-241. Hannibal, Phœnician general, invades Italy, 221. Romans wrest Spain from Carthage, 211.
67	110	Bel II. or "Belinus the Great" or "Hely." Had 3 sons, Lud, Cassibellan and Nennius.	40	Appears to be the "Cunobelin" or "King Belin" of the older Briton coins.	
68	70	Lud or Ludus, s. of 67. Had 2 sons, Androgeus and Tenuantius, under age when he died, hence succeeded by his brother.	11	Altered name of Tri-Novantum to Lud-dun or "London."	Roman period in Palestine begins.
69	59	Cassibellan, s. of 67.	15 (Hard. 33)	Is "Cassivellaunus" of Caesar.	Cæsar's invasion, 55-54 B.C.
70	44	Tenuantis (or Theomantius), s. of 68, and in Cassibellan's reign, Duke of Cornwall.	23 (Hard. 17)	Supposed "Imneuantis," k. of Tri-Novantes of Cæsar who was killed by Cassivellaunus, and whose son was Mandubratius.	Cleopatra dies and Egypt becomes a Roman province, 30. Roman Empire begins under Augustus, 27.
71	22	Kymbelin or Cunobelin, s. of 70. Had 2 sons, Guiderus and Arvi-ragus.	29 (Hard. 10)	Christ born in "22nd year" of his reign. (P.). Is Shakespeare's "Cymbeline."	Christ born in 4 B.C.

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No.	Date of Accession B.C. (approximate.)	Name.
72	7 A.D.	Guiderius, eldest of 71.
73	35 A.D.	Arvi-ragus or Cate-agrestes or Cate-racus, Caradoc or Caratacus, 2nd s. of 71.

The following identification specially noted in the fore-
Brennus (or Bryan), brot
in the Chronicles to be the
of Rome, placed in 390 B.C.
of the Chronicles, has bee
the one following the 'othe
posterior and an anachro
and Roman civilization and
than London and British
the Roman date of 390 B.C.
tradition, and that the Bri
authentic, and otherwise in
event, the evidence for the
British date of "before 40
tradition states that the Gau
for Roman opposition to the
siege of Clusium in Etrusc
wished to establish a colon
relate with circumstantial d
prince Brennus, who had m
of the Allobroges, had, upon t
his brother King Belinus, con
of Gaul into subjection,"
bank of the middle Seine, be
provinces of the Casse or
eastern bank were the Cate
Chronicle account also state
revenge on the Romans for
have been analogous to that
in the fifth century A.D., and
of their treaty.

Cassibellan (No. 69 on list),
nowhere credited in the Brit
son, is nevertheless given a s
on the mere assumption th
which bear the legend "Tas
thereby as "Son of Tascio-w
contraction for the Latin filia
defaced, bears the legend

¹ Geoffrey, *op. cit.*, 3, 8.
² Birch, *Numismat. Chronicle*, 7, 27.
³ Evans, *op. cit.*, Pl. 10, 7; Pl. 12, 1

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KING LIST OF ANCIENT BRITONS 389

No.	Date of Accession B.C. (approximate.)	Name.	Length of Reign in Years.	Events and Remarks.	Contemporary Historical Events B.C.
72	7 A.D.	Guiderius, eldest s. of 71.	28		
73	35 A.D.	Arvi-ragus or Agrestes or Cate-racus, Cara-docus or Caratacus, 2nd s. of 71.	28	The "Carata-cus" or "Caractacus" of Romans, betrayed to Romans by queen of Brigantes in 51 A.D.	Claudius conquers Britain, 43-52 A.D. Last independent paramount Briton king, stated, in the Chronicles, to have married Genuissa, sister of Claudius, on conclusion of peace.

The following identifications of kings in these Chronicle lists, not already specially noted in the foregoing text, call for remark.

Brennus (or Bryan), brother of King Belinus (No. 22 on list) is reported in the Chronicles to be the famous Brennus who led the Gauls in the sack of Rome, placed in 390 B.C. But this Briton tradition, along with the rest of the Chronicles, has been summarily thrust aside by modern writers, the one following the other without serious consideration, as being preposterous and an anachronism as well. Seeing, however, that Rome and Roman civilization and traditional history are of so much later origin than London and British civilization and traditional history, and that the Roman date of 390 B.C. for that event appears to rest merely upon a tradition, and that the British tradition appears to be circumstantial and authentic, and otherwise in agreement with the Roman account of that event, the evidence for the Roman date of 390 B.C., as opposed to the British date of "before 407 B.C." requires re-examination. The Roman tradition states that the Gauls were led by Brennus in that raid in retaliation for Roman opposition to the Senones, or Seine tribe of the Gauls, in their siege of Clusium in Etruscany of the Tyrrheni, in which country they wished to establish a colonial settlement. Now the British Chronicles relate with circumstantial detail that between 420 and 408 B.C. the Briton prince Brennus, who had married the heiress-daughter of the Gallic Duke of the Allobroges, had, upon the death of the latter and with the assistance of his brother King Belinus, conquered Gaul and "brought the whole kingdom of Gaul into subjection."¹ The Senones tribe of Gauls occupied the left bank of the middle Seine, below whom, as we have seen, were the coastal provinces of the *Casse* or *Cassi*; whilst significantly on the adjoining eastern bank were the *Catalauni* tribe of the Marne Valley. And the Chronicle account also states that Brennus led the Senones to Rome "in revenge on the Romans for *their breach of treaty*."² This raid appears to have been analogous to that later one by their kinsmen Goths under Alaric in the fifth century A.D., and, like it, was also for the breach by the Romans of their treaty.

Cassibellan (No. 69 on list), the "Cassivellaunus" of the Romans, although nowhere credited in the British Chronicles nor in Roman history with any son, is nevertheless given a son "Tascio-vanus" by modern numismatists,³ on the mere assumption that three coins of Cunobelin (No. 71 on list) which bear the legend "Tascio-vani F." and "Tasc F"⁴ designate him thereby as "Son of Tascio-vanus," in which the F is regarded as being a contraction for the Latin *filius*, "a son." The third coin, which is slightly defaced, bears the legend "Tasc. FI," with a final letter of which only

¹ Geoffrey, *op. cit.*, 3, 8. ² *Ibid.*, 3, 9.
³ Birch, *Numismat. Chronicle*, 7, 76; and J. Evans, *Anc. Brit. Coins*, 220, etc.
⁴ Evans, *op. cit.*, Pl. 10, 7; Pl. 12, 1.

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the vertical stroke | remains,¹ and which they suppose was an L and read the word as "Fil," which would represent the Latin *Filius*. "a son." But this incomplete end-word has also been read "Fir";² and so uncertain is its reading as "Fil," that even the numismatists who use that reading admit that "we have to wait for better specimens of this type before the reading "Tasc. Fil" can be regarded as absolutely and indisputably proved."³ Yet they nevertheless systematically use it as if it were established, and everywhere call Cunobelin "the son of Tascio-vanus." But "Tascio-vani," as the word is really written, has, as we have seen, quite another and a divine significance.

This supposititious king "Tascio-vanus" is attempted to be supported by the fact that a final F occurring on a few of the later coins of the sons of Commius as "Com. F.," clearly designate them in Roman fashion as "The Son of Commius." But both Commius and his sons were non-Britons. They were Gallic chiefs and latinized protégés of Caesar imported by the latter into South Britain and established there for the political purpose of breaking up the power and resistance of Cassivellaunus and the Britons. On the other hand Cunobelin was also doubtless romanized to a considerable extent, as he is referred to in the British Chronicles as having been "brought up by Augustus Caesar,"⁴ and the Roman influence on the designs of his later coins is obvious. But it by no means follows that the addition of F or Fi on three of his very numerous coins designates him as the son of a human king named "Tascio-vanus," wholly unknown to history.

Further, this "Tascio-vanus" is assumed to be the equivalent of "Tenuantis" (No. 70 on list), who, in the Chronicle, was the father of Cunobelin, and whose name is also variously spelt as Tenantius and Theomantius, as if "Ten" or "Theom" could ever become "Tascio." Then, altogether disregarding the Chronicle records, this Tascio-vanus is arbitrarily made to be not only the father of Cunobelin, but also the son of Cassibellan or Cassi-vellaunos, instead of the latter's brother King Lud (No. 68 on list), as is recorded in all versions of the Chronicles. In accordance with this forced identification all the numerous different mintages of coins inscribed Tascio, Tasc, Tas, Tasciov, Dias, etc. (28 in number) although not bearing Cunobelin's name are then thrust on to this supposititious "Tasciovanus," the supposed father of Cunobelin, and the supposed son of Cassivellaunus.

But the Chronicles, in their different versions, are quite clear upon the point that Cassibellan was the *uncle*, and not the father, of Cunobelin (see List, Nos. 69 to 71). Moreover, as a fact, the very numerous coins stamped Tascio, Tasc, Tas, Taxi and Tascia, which are widely distributed, are all of the Catti type, and nearly all of them contain the Corn or Ear of Barley which is sometimes arranged in the form of the Cross as the St. Andrew's Cross of the Corn Spirit, whom we have found to be Tascio, with numerous superadded small Crosses and also circles, symbolizing, as we have seen, the Sun. This Corn also appears in many or perhaps most of the "Tascio" coins of Cunobelin, and in several is figured the warrior Hercules, who, we have seen, is Tascio, and the winged Sun horse or horseman. And we have seen that Tascio was the Corn Spirit and archangel of the Barat Britons. No doubt the divine name "Tascio," like that of Bel, was piously taken by some kings and men of the Sun-cult as a personal name. And, as we have seen, it was a common practice with the early Hittite Barat Aryans, as the "discoverers" of the idea of God, to call themselves, as the chosen people, the "Sons of God." Thus, even should it be found that the doubtful letter on the solitary Cunobelin coin makes the reading "Tasc. Fil" or "Son of Tasc" or "Tascio," it will merely show that Cunobelin called himself

¹ Evans, Pl. 12, 4 and p. 331.
² Evans, *Coins*, 331.

³ Poste, *Coins of Cunobelin*, 214.
⁴ Geoffrey, 4, 11.

"Son of God," or "Son of the Divine Caesar" title of the Roman coins bearing obvious kings' names, presumably is that the Britons (e.g., of Syracuse and other coins not the name of their son).

This divine sense of the title is also clearly evidenced by its frequent use on four different kinds of coins: "Riconi" on four different kinds of Sun circles and a design which admittedly have no connection with the name is clearly the Gothic name "mighty" or "rich" and suggests the great Ancient Briton "Regnum," the modern Chichester applied broadly to the men of the "Ricon." These coins, so far as known, are at Chichester; but coins are also in Essex, Hunts and Norfolk. The Briton arterial paved highway from Regnum or Chichester to the "state." It is thus obviously a bearing the legend "Bal Tarsus" as "Bel of Tarsus."

Similarly, the Briton coin stamped "Hercules" is equally unconnected with Cunobelin's wheel and Crosses and circles (the same tutelary kind. The same by Caesar, alongside the Cassi tribe the Thames at Kew. This tribe to the Thames, with their capital where, significantly, in addition to Roman inscriptions, was found an altar to the Phoenician Hercules, as we have seen, was inscription discloses that he was local tutelary of that Briton tribe "Tascio of the Segonti (confederated stamped "Tascia Ver," "Tascio of the Verulam (or St. Andrew's)."

In the light of this tutelary use becomes evident that the legend "Tascio-iovantis," "Tascio-iovanti," "Tascio" for "Tascio of the Tri-Nobis" and Cunobelin's capital was at Verulam. This is the minting also at Verulam. This is of the title "Tascio-iovanti" and so-called "Tasciovanus, son of God."

All this strikingly attests the

¹ See Evans, *op. cit.*, Pl. 8, Nos. 6-9.
² Hill, *Greek Coins of Cilicia*, Pl. 25, etc.
³ The coin is in the Hunterian Museum, Glasgow, Pl. 8, 11. Several other Briton coins with the name of Caesar. *De B. Gall.*, 5, 21.
⁴ Camden, *Britannia*, Gough's second ed. [Saegon[-tiacorum]] etc. See Gough for full details.
⁵ Evans, *op. cit.*, Pl. 7, Nos. 1, 7 and 11.
⁶ *Ibid.*, Pl. 12, 3. ⁷ *Ibid.*, Pl. 10, Nos. 11, 12.

TASCIO HERCULES ON BRITON COINS 391

"Son of God," or "Son of the archangel *Tascio*"; and analogous to the Divine Cæsar title of the Roman emperors. The reason why no Briton coins bearing obvious kings' names prior to or of the period of Cassibellan presumably is that the Britons, like the Phœnicians in their early coins, (e.g., of Syracuse and other earlier settlements) impressed on their earlier coins not the name of their sovereign but of their tutelary (or Bel).

This divine sense of the title "*Tascio*" on these Briton coins appears also clearly evidenced by its form as "*Tascio Ricon*" (Fig. 75) and "*Tasci Riconi*" on four different kinds of coins with the Sun horseman and wheel and Sun circles and a design which seems to be a Sheaf of Corn,¹ and which admittedly have no connection with Cunobelin. The *Ric* element in this name is clearly the Gothic Rik, or Rik or Reik, "a king" (from Rik, "mighty" or "rich") and cognate with the latin Rex, Regis; and it thus suggests the great Ancient Briton city-port in Sussex called by the Romans "*Regnum*," the modern Chichester, and its people, "the *Regni*," a title applied broadly to the men of Sussex, and presuming a Briton form of *Ricon*. These coins, so far as I am aware, have not been actually found at Chichester; but coins are made to circulate and these coins are found in Essex, Hunts and Norfolk. Now it is significant that the great Ancient Briton arterial paved highway called "Stane Street" ran directly from Regnum or Chichester to the Wash, and connected these three counties. This title of "*Tascio Ricon*" would mean "*Tascio of the Regni (confederate state)*." It is thus obviously analogous to the numerous coins of Tarsus bearing the legend "Bal Tarz"² (with figures of the warrior Father-god) as "Bel of Tarsus."

Similarly, the Briton coin stamped "*Tascio Sego*" (see Fig. 43A, p. 261) equally unconnected with Cunobelin,³ and bearing the Sun-horseman and wheel and Crosses and circles (of the Sun) is now seen to be obviously of the same tutelary kind. The *Segonti-aci* were a tribe of Britons mentioned by Cæsar, alongside the Cassi tribe, as submitting to him at his crossing of the Thames at Kew.⁴ This tribe occupied North Hants, presumably up to the Thames, with their capital at Silchester (north of Winchester), where, significantly, in addition to numerous early Roman coins and other Roman inscriptions, was found a votive inscription in the foundations of an altar to the Phœnician god "Hercules of the Saegon";⁵ and Hercules, as we have seen, was the warrior type of *Tascio*. And this inscription discloses that he was still at the Roman period the recognized local tutelary of that Briton tribe. This coin legend thus obviously means "*Tascio of the Segonti (confederate state)*." Similarly, again, the coins stamped "*Tascia Ver*," "*Tasc Vir*" and "*Tas V*,"⁶ obviously mean "*Tascio of the Verulam (or St. Alban confederate states)*."

In the light of this tutelary use of this prefixed title of "*Tascio*" it now becomes evident that the legends on several coins of Cunobelin, reading *Tasci-iovantis*,⁷ *Tasci-iovanti*,⁸ *Tasci-ovan*,⁹ etc., are possibly contractions for "*Tascio of the Tri-Novantes (or Londoners' confederate state)*" and Cunobelin's capital was at "*Tri-Novantium*," or London, though minting also at Verulam. This now discloses the divine tutelary meaning of the title "*Tasciiovanti*" and "*Tasciovani*," the hitherto supposititious so-called "*Tasciovanus, son of Cassivellaunus*."

All this strikingly attests the widespread prevalence in Ancient Britain

¹ See Evans, *op. cit.*, Pl. 8, Nos. 6-9.

² Hill, *Greek Coins of Cilicia*, Pl. 28, etc.; and Ramsay, *Cities of St. Paul*, 128, etc.

³ The coin is in the Hunterian Museum of Glasgow University, see for Fig. Evans, *op. cit.*, Pl. 8, 11. Several other Briton coins with the legend "Sego" are known.

⁴ Cæsar, *De B. Gall.*, 5, 21.

⁵ Camden, *Britannia*, Gough's second ed., 1, 204. The inscription reads "Deo Her[culi] Saegon[tiacorum]" etc. See Gough for full text and translation.

⁶ Evans, *op. cit.*, Pl. 7, Nos. 1, 7 and 11.

⁷ *Ibid.*, Pl. 12, 3.

⁸ *Ibid.*, Pl. 10, Nos. 12 and 13.

⁹ *Ibid.*, Pl. 10, No. 10.

392 PHOENICIAN ORIGIN OF BRITONS & SCOTS

COIN

of the Sun-cult of the Hitto-Phoenician archangel Taxi or Tascio, with its Snn-Crosses and Corn emblems; which cult we have already found in the Don Valley of the Texali tribe, and in the neighbourhood of the Phoenician Barat Part-olon's votive Cross to Bel at Newton and elsewhere.

Androgeus, again, the eldest son of King Lud (No. 68 on list) and nephew of Cassibellan, and who, the Chronicle tells us, was duke of Kent,¹ is disclosed by the Chronicle to be obviously the *Andoc*, *Ando*, *And*,² *And*, *And*,³ *Andedrigu*,⁴ and *Avnt*,⁵ stamped upon various Briton coins, and thus further establishing the historicity of the British Chronicles.

Guiderius (No. 72 on list), the eldest son of Cunobelin, is, I find, clearly the minter of the coins bearing the legend CAV-DVRO, *i.e.*, "Cau-duro."⁶

And lastly, the last independent Briton king "Arvi-ragus" of Geoffrey's Chronicle (No. 73 on list), and the "Cate-racus" or "Cara-dog" of the Welsh records, "Caratacus" (erroneously called "Caractacus" by the Romans), the famous younger son of Cunobelin, whose virtues and bravery are so highly extolled by Tacitus, is now disclosed by the Chronicles to be the author of the Briton coins stamped "RVII" and "RVIS."⁷ This name was suggested by Evans to represent a hypothetical king "Rufus or Rufinus."⁸ But this RVI of the coins now clearly identifies their minter with "Arvi-ragus" or Caratacus of the Chronicles. The form *Rvii* appears to be the latinized genitive and *Rvi*'s the corresponding Briton Gothic genitive of *is*, the source of our English 's, and thus giving us a bilingual form of that legend in Latin and British Gothic. Indeed, the identity of the title "Arvi-ragus" with Caratacus was well known to and used by contemporary Roman writers. Thus Juvenal (born about 55 A.D.), in reflecting the love and respect or fear of the Romans and his suzerainty over the kinglets of Britain, in regard to their once-captured Briton king, Caratacus, relates how a certain blind man, speaking of a turbot that was taken, said:—

"Arviragus shall from his Britan chariot fall,
Or thee his lord some captive king shall call."⁹

This title "Arvi-ragus" appears to be probably a latinized form of the earlier racial title of the "Arri" or Aryans, as the "Plough-men"—*Arvi* being the Latin for "ploughed" from the Latin and Greek *Aro* or *Αροδ*, "to plough." And *ragus* is presumably a latinized dialectic spelling of the British Gothic *Rig* or *Reiks*, "a king" and cognate, as we have seen, with Latin *Rex-Regis* and "Raja."¹⁰ This would give the title of "King of the Plough-men (or Arri)," and the prominence of agriculture in Britain is attested by such frequent representations of ears of Corn on the Briton coins.

This alternative title of "Arvi-ragus" for Caratacus clearly shows that the Briton kings, like the other Early Aryan and Phoenician kings, and like the well-known instances of Early Egyptian kings, were in the habit of using more than one title.

Now this dropping out of the initial letter of Caratacus' name of "Arvi" in his coins suggests that certain other Briton coins, previously ascribed to him by Camden and others, but latterly erected by Evans into coins of an otherwise unknown Briton king of the name "Epaticus," do really belong to Caratacus after all. The coins inscribed C V EPATIC (see Fig. 61, p. 339) were read by Camden as "Cearatic" and identified by

¹ Geoffrey, 3, 20. ² Evans, *op. cit.*, Pl. 5, Nos. 5 and 6. ³ *Ibid.*, Pl. 1, No. 8; and Pl. 15, Nos. 9-11. ⁴ *Ibid.*, Pl. 1, No. 7. ⁵ *Ibid.*, Pl. 17, No. 8. ⁶ *Ibid.*, Pl. 15, 14. ⁷ *Ibid.*, Pl. 7, Nos. 12 and 14; and Pl. 8, No. 1. ⁸ *Ibid.*, 262 and 263. The legend is there read "RVFI?" and "RVFS," but no sign of an F is seen in any of the figures of these coins in the plates. ⁹ Juvenal *Satires*, 4, 26: Regem aliquem captus, aut de temone Britanno decideret Arviragus. ¹⁰ There is, perhaps, a pun on this *Raja* or *Reiks* in Juvenal's above cited satire, as *Raja* in Latin is the flat turbot-like Ray fish.

him as of Caratacus.¹ But letters C V to the end of and EPAT legends on other prefixed letters, and thus on

The objections raised by and objections which are not used in its Greek value that in the series of coins the "Tascio" legend, and no preceding letter, and th

It seems rather remarkable that the Ancient Britons yet deny the possibility th extent "Greek" letters.

letter P which the Greeks letter P along with its valr Druids who had their chief letters."² And, as a fact, so-called "Greek" letters Caratacus, on two differer for the Roman L in spell father used some Greek let it, just as Ulfrs, the Gothi Goths, though this particu with the Runic Gothic sigi of Cunobelin, in writing for the letter G therein. His name he uses the Greek that Greek letter for the legend "Addedomarios"

In view of this positive e on the Briton coins of th there is no improbability There is thus no longer any series of coins with its Gre "Cueratic" (see Fig. 61, "Caratacus" and the W this series with the contra the scroll behind the head c form in b of that Fig. rep f or Z, a letter which, we l give the reading of "Zerai king's name, and we have "Catti or Ceti-land" or G is no doubt whatever that name is spelt "Cueratic" in still remain his coin, for we "Arvi" title, and we have letter G of "Gioln" to fi and in "Guillaume" to fo three different coins belong

Thus the testimony of th the historicity of the tradi historical records.

¹ Camden, *Brit.*, ed. 1637, p. 28. ² Evans, *Coins*, Pl. 8, Nos. 12-14. ³ *Ibid.*, Pl. 14, 2, 5 and 9. ⁴ The initial letters C and P are

him as of Caratacus.¹ But Evans, by adding the two detached prefixed(?) letters C V to the end of the group EPATI equated them to the EPATI and EPAT² legends on other coins, which do not bear obvious or legible prefixed letters, and thus obtained a king's supposititious name, Epaticcus.

The objections raised by Evans against ascribing these coins to Caratacus, and objections which are still accepted, are firstly that the letter P is not used in its Greek value of R, but as the Roman letter P; and secondly, that in the series of coins with the head of Hercules, *taking the place of the "Tascio" legend*, and bearing the letters EPATI and EPAT, there is no preceding letter, and therefore the name cannot be read "Ceratic."

It seems rather remarkable to find that those numismatists who believe that the Ancient Britons copied their coinage from the Greeks should yet deny the possibility that the Britons knew or may have used to some extent "Greek" letters. Especially so is this the case with regard to the letter P which the Greeks admittedly borrowed from the later Phœnician letter P along with its value of R. On the contrary, Cæsar tells that the Druids who had their chief stronghold in Britain in his day, "use the Greek letters."³ And, as a fact, the Briton coins themselves testify the use of so-called "Greek" letters occasionally. Thus Cunobelin, the father of Caratacus, on two different mintages of coins, uses the Greek letter Λ for the Roman L in spelling his own name,⁴ implying that Caratacus' father used some Greek letters in writing and that his people understood it, just as Ulfils, the Goth used some Greek letters in his writings for the Goths, though this particular "Greek" letter for L is essentially identical with the Runic Gothic sign for that letter. Again, Androgeus, the uncle of Cunobelin, in writing his name "Antedrig-v,"⁵ uses the Greek Γ for the letter G therein. Moreover, in one at least of his coins, in spelling his name he uses the Greek letter Θ or Th for D;⁶ and this substitution of that Greek letter for the Roman D frequently occurs in the coins with the legend "Addedomarios," the form of which name also is "Grecian."

In view of this positive evidence for the use of Greek letters occasionally on the Briton coins of the father of Caratacus and other predecessors, there is no improbability in Caratacus himself using them occasionally. There is thus no longer any valid objection to reading the P in the above series of coins with its Greek value of R, which gives us in the first case "Cueratic" (see Fig. 61, a);⁷ and this fairly equates with the Roman "Caratacus" and the Welsh "Caradog." In the other two coins of this series with the contracted form of the name (b and c of same Fig.) the scroll behind the head of Hercules (or Tascio) which is seen in complete form in b of that Fig. represents, I venture to suggest, the Greek letter ζ or Z, a letter which, we have seen, was used by Partolon. This would give the reading of "Zerati" or "Zerat" as the contracted form of the king's name, and we have seen that "Zet-land" is a dialectic form of "Catti or Ceti-land" or Goth-land. But be this Z initial as it may, there is no doubt whatever that these coins belong to the self-same king whose name is spelt "Cueratic" in the first. Even without this initial letter it would still remain his coin, for we have seen his dropping of the initial letter in his "Arvi" title, and we have also seen the dropping of the cognate initial letter G of "Gioln" to form "olon," of "Gwalia" to form "Wales," and in "Guillaume" to form "William." It is thus evident that these three different coins belong to Caratacus, alias Arvi-ragus.

Thus the testimony of the Briton coins establishes clearly and positively the historicity of the traditional Ancient British Chronicles as authentic historical records.

¹ Camden, *Brit.*, ed. 1637, p. 98; omitted by Gough, as location of coin was temporarily lost.
² Evans, *Coins*, Pl. 8, Nos. 12-14. ³ *De Bel. Gallicæ*, 6, 14.
⁴ Evans, *Coins*, Pl. 10, Nos. 2 and 3. ⁵ See above. ⁶ Evans, *Coins*, Pl. 15, 11.
⁷ *Ibid.*, Pl. 14, 2, 5 and 9.
⁸ The initial letters C and V are above the warrior horseman (Tascio).

IV

BRUTUS-THE-TROJAN AS THE HOMERIC HERO "PEIRITHOOS"
AND HIS PHOENICIAN ASSOCIATE CORINEUS AS "CORONOS
CAINEUS," THE ASSOCIATE OF "PEIRITHOOS"

HOMER, I find, appears to mention repeatedly King Brutus-the-Trojan as the famous hero "Peirithoos," both in his *Iliad* and *Odyssey*, as one of the most famous of ancient classic heroes, as the conqueror of aboriginal tribes, the slayer of the Calydon boar, and as the associate of the Phœnician Hercules in the cruise of the *Argo* for the Golden Fleece; and Hercules, according to all tradition, visited Gades, beyond the Pillars of Hercules, which Phœnician port was, as we have seen, the half-way house of Brutus on his voyage to Britain. Though, as Peirithoos lived several centuries before the epoch of Homer, that immortal bard, with his usual poetic licence and anachronism, in gathering together into one romance all the galaxy of heroic names floating in Trojan tradition in his day, makes Peirithoos an Achaian hero, a generation before the Trojan war; for he could not, from Brutus' Trojan ancestry, as a descendant of Æneas, bring him in at all otherwise.

The resemblance between Homer's "Peirithoos" and Brutus-the-Trojan is so striking, not merely in the form of the name, but also in the numerous details of their respective traditional history and adventures, that it establishes the great probability that they were one and the same personage.

First as to their ancestry. We have seen that Brutus, the "Brutus" of the Irish Scot texts, was, according to the Ancient British Chronicles, the grandson of Æneas' son *Ascanios* and resided for a time in Epirus of Greece, where he married the king's daughter. Now Homer describes his hero *Peirithoos* (who also was for a time in Epirus and where he also went "marriage" hunting)¹ as "the son of the wife of *Ixiôn*."² Here "*Ixiôn*" seems presumably a dialectic or purposely obscured form of "*Ascanios*," the "*Isicon*" of the Scottish and Irish Scot versions of the "*Brutus*" tradition; and "son" is frequently used in the general sense of "descendant."

So great was the fame of the warrior Peirithoos, the "Pirithous" of the Roman writers, that he is figured alongside his companion Coronus, Caineus (the "Corineus" of the British Chronicles) on the Shield of Hercules,³ and Homer makes Nestor say in chiding Achilles:—

"Yea, I never beheld such warriors, nor shall behold
As were *Peirithoos* . . . and [*Coronus*] *Caineus* . . . like to the Immortals.
Mightiest of growth were they of all men upon the earth;
Mightiest they were and with the mightiest fought they
Even the wild tribes of the mountain caves,
And destroyed them utterly."⁴

The picture of the hero Peirithoos was frequently painted in the interior of temples in Ancient Greece.⁵ He is described as a slayer of the "*Calydon boar*,"⁶ which may preserve a memory of his conquest of Caledonia, especially as Brutus is reported in the Chronicles to have conquered

¹ Pausanias, 1, 17. ² *Iliad*, 14, 317; and Strabo, 439: 9, 5, 19.

³ Hesiod, *Shield of Hercules*, 178.

⁴ *Iliad*, 1, 262-268. From Lang and Leaf's translation; and see *Odyssey*, 11, 631.

⁵ P.D.G., 1, 17 and 30; 5, 10; 8, 45; 10, 29. ⁶ *Ib.*, 8, 45.

N. Britain as far as the F
conquest of the wild marau
which may possibly, as we s
rock-shotten isle of Albion,
may connote the older nam
texts record that Brutus did
to Alban. The Homeric re

"On that day when *Peirithoos* t
And thrust them forth from F

It seems remarkable her
mountain range is suggestiv
of the Picts of the numero
Hills in series with *Pindos*.

In his campaign against
Covônus Caineus,⁷ just as B
Homer records that the son
"jointly a fleet of forty bla
people;"⁸ so did the sons of I
Moreover, Peirithoos engag
western Greece and was con
just as Brutus, in the Briti
Greece, had a battle on the
which is evidently intende
Peirithoos visited Epirus, "
borders of Epirus, just as
King of Epirus. In one o
Peirithoos is painted seated
the beauteous daughters of
"Clyte,"⁹ who appears to h
the British Chronicles, Brutu
Still further, Epirus and t
inhabited by a tribe calle
remains of the ruling tribe
Barat or Brit-on tribe havi
region is the town "*Barat*
or Macedonia frontier of I
Xanthus river, thus attest
For the classic Greek writ
its letters and most of Hi
lastly and significantly, *Pei*
Greek history, and I can fin
Greece, nor of that of his kin

⁷ These people are called *Kentaurs*, half-men of the later myth-moon of the *Canti* tribe of Kent includes Brutus occupied that site and built a possible early form of "*Cander*."

⁸ The *Aithiaks* were a people of E

327: 7, 7, 9 and 429: 9, 5, 1.

⁹ P.D.G., 5, 10. ¹⁰ *Ib.*, 2, 741

¹¹ *Ib.*, 10, 28-30; and *Odyssey*, 20

or "Horse-tamer," with the equine

¹² This historical marriage of *Peirithoos*

the British Chronicles, is presumed

carry off the Queen of Hell, *Perseph*

relates, Ancient Greek artists pictur

it the name of Acheron in *Hades*; an

by the indignant husband of *Perseph*

¹³ *S.*, 327: 7, 7, 8.

¹⁴ The origin of the later myth o

by her enraged husband *Pluto* and c

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HOMERIC PEIRITHOOS & BRUTUS 405

N. Britain as far as the Forth. But his greatest achievement was his conquest of the wild marauding aborigines¹ of *Pelion* mountain, a name, which may possibly, as we shall see, be an adaptation of the name of "the rock-shotten isle of Albion," to fit a well-known classic Greek name, or it may connote the older name for Alban of "*Fel-inis*," though the British texts record that Brutus did actually occupy the Pindos region before coming to Alban. The Homeric record reads:—

"On that day when *Peirithoos* took vengeance of the shaggy wild folk,
And thrust them forth from *Pelion*, and drove them to the *Aithikes* (of *Pindos*)."²

It seems remarkable here that the "*Aithikes*" tribe of the *Pindos* mountain range is suggestive of the shortened "*Ichi*" and "*Ictis*" title of the Picts of the numerous *Vente* places in Britain, and the *Pent*-land Hills in series with *Pindos*.

In his campaign against the shaggy wild folk, *Peirithoos* is assisted by *Coronus Caineus*,³ just as Brutus was assisted by *Corineus*; and similarly Homer records that the sons of *Peirithoos* and *Coronos Caineus*, who had "jointly a fleet of forty black ships," ruled conjointly over the same wild people;⁴ so did the sons of Brutus and *Corineus* rule conjointly in Britain. Moreover, *Peirithoos* engaged in battle with the king of Epirus in North-western Greece and was confined on the banks of the *Acheron* river there,⁵ just as Brutus, in the British account of his fighting against the King of Greece, had a battle on the bank of the "*Ahalon*" river there, a name which is evidently intended for "*Acheron*." Further, it is stated that *Peirithoos* visited Epirus, "marriage-hunting,"⁶ and was married on the borders of Epirus, just as Brutus married the daughter of the Grecian King of Epirus. In one of the frescoes in the ancient Greek temples *Peirithoos* is painted seated on the bank of the *Acheron*, and next him are the beautiful daughters of King *Pandureos*, one of whom was the famous "*Clyte*,"⁷ who appears to have been the wife of Brutus, and, according to the British Chronicles, Brutus married the daughter of King "*Pandrasus*."⁸ Still further, Epirus and the adjoining South Macedonia, were in part inhabited by a tribe called "*Parth-ini*,"⁹ which was presumably the remains of the ruling tribe of *Barats* of Brutus, or the memory of his *Barat* or *Brit-on* tribe having formerly dwelt there, and in the *Parth-ini* region is the town "*Barat*" on the *Devoli* river. And on the northern or Macedonia frontier of Epirus was the town of "*Phœnice*" on the *Xanthus* river, thus attesting the ancient presence of *Phœnicians* there. For the classic Greek writers repeatedly state that Ancient Greece derived its letters and most of Higher Civilization from the *Phœnicians*. And lastly and significantly, *Peirithoos* suddenly disappears from ancient classic Greek history, and I can find no reference anywhere to his death or tomb in Greece, nor of that of his kinsman *Coronos Caineus*.¹⁰ The last heard of him

¹ These people are called *Kentaurs*, but are the historical human wild tribe and not the half-horse, half-men of the later myth-mongers subsequent to *Pindar*. It is noteworthy that the territory of the *Cantii* tribe of Kent includes the site of London according to *Ptolemy* (*Geogr.*, 2, 3, 12) and Brutus occupied that site and built there his capital; and the form "*Canter-bury*" suggests a possible early form of "*Canter*" approximating "*Kentaur*."

² The *Aithikes* were a people of Epirus and Thessaly and occupied Mt. *Pindos* range. *Strabo*, 327: 7, 9 and 429: 9, 5, 1.

³ *P.D.G.*, 5, 10. ⁴ *Il.*, 2, 746. ⁵ *P.D.G.*, 1, 17. ⁶ *Ib.*, 5, 10.

⁷ *Ib.*, 10, 28-30; and *Odyssey*, 19, 518. His wife in the *Iliad* bears the title of *Hippodameia* or "*Horse-tamer*," with the epithet "*Clytos*." *Il.*, 2, 742.

⁸ This historical marriage of *Peirithoos* to the daughter of King *Pandureos*, the *Pandrasus* of the British Chronicles, is presumably the historical source of the myth that *Peirithoos* tried to carry off the Queen of Hell, *Persephone* or *Kore* or *Elten* (*Pausanias*, 3, 18). For, as *Pausanias* relates, Ancient Greek artists pictured the *Acheron* River of Etruria as the river of Hell and gave it the name of *Acheron* in Hades; and hence, obviously, the myth of *Peirithoos* punished in Hell by the indignant husband of *Persephone*, *Pluto*, as described by *Virgil* and other myth-mongers.

⁹ *S.*, 327: 7, 7, 8.

¹⁰ The origin of the later myth that he raided Hell to carry off *Proserpine* and was captured by her enraged husband *Pluto* and condemned to infernal torture is exposed in a above footnote ¹.

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406 PHENICIAN ORIGIN OF BRITONS & SCOTS

presumably is that, according to the later myth of the Quest for the Golden Fleece, he sailed away on the good ship Argos with Herakles and Jason and their company of heroes on board, and is not heard of again. This traditional voyage of adventure from Greece seems also significant; and the inference in view of all the circumstances is that the British Chronicles are correct in recording that he came as Brutus or "Briutus" to Alban, assisted by "Coronos Caineus," and was the first king of the Britons in Britain.

The identity of the great Homeric hero Peirithoos with the "Brutus" or "Briutus" of the British and Irish Scot Chronicles will be more clearly seen when thus tabulated:—

Identity of the Homeric Hero Peirithoos with Brutus, the Briton.

PEIRITHOOS of Homer.	BRUTUS OR BRIUTUS of British and Irish Scot Chronicles.
Son of <i>Iasion</i> . In Greece was a great warrior hero. Thrust the shaggy wild folk from their caves in <i>Pelion</i> . Drove them to the <i>Aithikes</i> in the <i>Pindos</i> mountains.	Son of <i>Ascanius</i> or <i>Isicon</i> . Went to Greece and became great warrior hero. Thrust the wild aborigines from their caves in Alban or " <i>Fel-inis</i> ." Drove them across the " <i>Ich</i> " sea" and to the <i>Vindo</i> and <i>Pent</i> -land Hills of the Picts or " <i>Ichis</i> ."
Conquered Epirus and Thessaly of North Greece. Fought against King of Epirus with his friend Prince <i>Theseus</i> , son of <i>Aigeus</i> , and was confined by that king on the banks of the <i>Acheron</i> .	Conquered King of Greece. Fought against King of Greece with his friend, "the noble Greek prince <i>Assaracus</i> ," and had engagement on banks of the <i>Akalon</i> .
Came to Epirus, "marriage-hunting," was married on borders of Epirus, and in frescoes is represented seated next the daughters of King <i>Panduros</i> .	Married daughter of King of Epirus, <i>Pandrasus</i> .
Was aided in his fight against the shaggy folk by <i>Coronos Caineus</i> . His son was joint ruler with son of <i>Coronos Caineus</i> .	Was aided in his fight against the wild tribes of Aquitain and Alban by <i>Corineus</i> . His son was joint ruler with son of <i>Corineus</i> .
The <i>Parik-ini</i> tribe on frontier of Epirus with town of <i>Barat</i> , and within Epirus, town of <i>Phenice</i> . He, along with <i>Coronos Caineus</i> , disappears from and does not seem to have died in Greece. ¹	The " <i>Bari-on</i> " or " <i>Brii-on</i> " title of Brutus' ruling tribe of Barat Phenicians. Brutus with <i>Corineus</i> appear in Alban or Britain.

This remarkable similarity between the traditions of the Homeric hero Peirithoos—the confederate of *Coronos Caineus*, the conqueror of aboriginal tribes, who went "marriage-hunting" to Epirus, slayed the *Calydon* boar and accompanied the Phœnician Hercules on a sea-voyage of adventure for the Golden Fleece—and King Brutus or Briutus "The Trojan"—the confederate of *Corineus*, who married in Epirus, and sailed with a fleet of Brito-Phœnicians on a voyage of adventure past the Pillars of Hercules to the Gold-and Tin-producing island of Albion, including *Caledonia*, and conquering the aboriginal tribes, colonized and civilized it—suggests that Homer had heard from Phœnician sailors of the great exploits of Brutus in Britain over three centuries before his day, and had woven them into the form we now find them in his immortal romance.

¹ The legend of his death in captivity in Crete is only found in the later myth-mongering period.

FOUNDING OF

FOUNDING OF LONON
BY KING BRU

It is not surprising that new city on the Thames especially as the city on was also named "Troy" by Helenus, the fugitive and Virgil. The latter s

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That Helenus,
Bore sway, suc
Of Pyrrhus⁵ .
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' Troy ' *Chaon*
And ramparis
Of Pergamus .
I traced the to
Its yellow shrub
' Of Pergamus

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The name " Tri-Nov corruption of the origi by Brutus. That orig be presumed to have :

¹ It is named " Ilium " on Homer's usual title for " Troy "

² *Metamorphoses*, 73, 721.

³ The N.E. district of Epilona name " Chaon " and " Xanai

locates the city on the latter.

⁴ Pyrrhus was son of Achilles by Achilles.

⁵ *Livy*, 1, 1, 3.

⁶ The " Nun Ilium " of Strabo

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FOUNDING OF LONDON ABOUT 1100 B.C. 407

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FOUNDING OF LONDON AS "TRI-NOVANT" OR "NEW TROY"
BY KING BRUTUS-THE-TROJAN, ABOUT 1100 B.C.

IT is not surprising that King Brutus-the-Trojan should have named his new city on the Thames in the new land of his adoption "New Troy," especially as the city on the old river Thyamis in Epirus, whence he came was also named "Troy."¹ The naming of this new "Troy" in Epirus by Helenus, the fugitive son of King Priam of Troy, is described by Ovid and Virgil. The latter says² :—

" Skirting Epirus' coast, Chaonia's⁴ port . . .
That Helenus, Priam's son o'er Greeks
Bore sway, succeeding to the throne and bed
Of Pyrrhus⁵ . . . Pyrrhus dead,
Part of his realm to Helenus demis'd,
Who Chaonia's plain by title new
' Troy ' Chaon called, and built him walls
And ramparts on the steep whose names remind
Of Pergamus and Troy. . . . In pensive thought
I traced the town, the miniature of Troy,
Its yellow shrunken stream, its fort surnamed
' Of Pergamus.' "

This clearly shows that the Trojan colonists were in the habit of consciously and deliberately bestowing their treasured old Trojan names upon their new colonies, with the avowed object of "reminding" them of the old homeland of their Aryan ancestors. Besides this one, another new Troy is reported to have been founded by Æneas in the Tiber Valley⁶ and still another by a Trojan colony near Memphis in Egypt.⁷ And even the famous Troy of the Homeric epic appears to have been called "New Troy" in distinction presumably to the Old Troy underlying that site.⁸ This old Trojan habit of naming some of their chief new colonial cities is analogous to that by which in modern times New York derived its name.⁹

The name "Tri-Novantum" could easily, as Geoffrey states, be "a corruption of the original word," for the city-name which was imposed by Brutus. That original word, which Geoffrey does not supply, may be presumed to have approximated the Gothic "Troia-Ny" or "Troia-

¹ It is named "Ilium" on later maps (see D.A.A., No. 11), that is the Latin spelling of *Ilión*, Homer's usual title for "Troy."

² *Metamorphoses*, 13, 721. ³ *Æneid*, 3, 295, etc.

⁴ The N.E. district of Epirus bordered by the Thyamis river. Virgil, by his use of the district name "Chaon" and "Xanthus" for the river, which I have rendered "yellow," presumably locates the city on the latter river and thus identifies this Troy with "Phœnicie" there.

⁵ Pyrrhus was son of Achilles, and consort of Andromache, wife of Hector, who was carried off by Achilles.

⁶ *Livy*, 1, 1, 3. ⁷ *S.*, 808; 17, 1, 34.

⁸ The "Nun Ilión" of Strabo, the so-called "Novum Ilium" of S.I., 19 and 38.

⁹ "Troy" or Troia was named after *Tros*, the founder of the old city. New York was first named New Amsterdam (and thus in series with *New Troy*) when founded by the Dutch in 1624; but when seized in 1664 by the British, it was granted by Charles II. to his brother the Duke of York, after whom it received its present name; and that name was derived from the old ducal city state in Britain, which Briton city, in its turn, as recorded by Geoffrey's Chronicle, was named after a descendant of Brutus.

Nyendi",¹ and the "Tri-Novantes" of Cæsar are called "Tri-Noantes" by Ptolemy and Tacitus,² "Troia," the old Greek and Gothic name for the capital city of the Trojans could become "Tri" in British dialect, as seen in the Old English form of the word "Trifle" being spelt "Troffe,"³ and "Tryst" is a variant of "Trust." Indeed, the Gothic form of "Troia-Ny" for this "Tri-Novantum" title of early London appears to be preserved in a Norse Edda which mentions "Troa-Noey" along with "Hedins-eyio" or Edin-burgh,⁴ as furnishing a contingent fleet of "long-headed ships" for raiding their joint enemy, the Huns.⁵

As regards "Tri-Novantum" as a traditional name for early "London," it is remarkable that no modern writer, nor even Geoffrey or Nennius, appears hitherto to have equated that name to the well-known historical title of "Tri-Novantes" for the pre-Roman British people described by Cæsar as occupying the Essex or north bank of the Thames estuary, including obviously the site of London City.

Cæsar nowhere mentions the name London, for the obvious reason to be seen presently. The name "London" for the British "Lud-dun" or "Fort Lud" of the Cymric records is first mentioned in Roman history by Tacitus in 61 A.D., who described it as "the most celebrated centre of busy commerce,"⁶ and he refers to it in such a way as to imply its time-immemorial existence as a city. And the historian Ammianus Marcellinus, of the fourth century, calls London (Londinium) "an ancient town towards which Cæsar marched,"⁷ thus clearly implying that the ancient city was in existence in Cæsar's day.

The reason why Cæsar did not mention "Tri-Novantum" city, or "London," appears to be because he obviously did not pass through that city; and he was not in the habit of mentioning places unnecessarily in his very laconic journal: and he does not even mention the names of the place or places where he landed and re-embarked on his two expeditions, nor the name of Cassivellaunus' stronghold, although it was the most important place which he stormed, and described by Cæsar as "admirably fortified," and the culminating place of victory in his British war—a fort which has been fairly well identified with Verulam at St. Albans.

Cæsar's avoidance of the capital city of the Tri-Novantes, or London, in his hurried brief campaign is apparent, it seems to me, from his own narrative. He states that at his second invasion of the S.E. corner of Britain, the Tri-Novantes were at war with Cassivellaunus, his chief enemy, and the paramount king of the Britons and leader of the confederated tribes,⁸ and whose personal territory extended northwards from the north bank of the Thames, excluding the province of the Tri-Novantes, which comprised the petty kingdom now known as the eastern portion of Middlesex and Essex. Cassivellaunus, according to Cæsar's information, had slain the king of the Tri-Novantes some time previously, and the son of the latter, Mandubracius, had fled for protection and assistance to Cæsar in Gaul, and was accompanying Cæsar in his invasion and supplying him with auxiliary troops and information, so that he is called in the *Welsh Triads* "the betrayer of his country."

When Cæsar, with his veteran army of 30,000 infantry, besides cavalry, after driving back Cassivellaunus and his raw confederate forces from Kent to the Thames, forced the passage of the Thames at its lowest

¹ "Troia" was the old Greek name for the old capital city of the Trojans and that identical name for it is used in the Norse sagas of the thirteenth century (V.I.D., 642); and Ny and Niais are the Gothic originals of the modern English "New" in the Eddas and in Ulfilas' Gospel translations, corresponding to the Greek Neos, the Sanskrit Nava and Latin Novus.

² Tacitus, *Annals*, 14, 31.

³ Piers the Plowman's *Crete*, 352; *Marie Arthure*, ed. Brock, 2932.

⁴ Edin-burgh was already called "Fort Edin" or "Fort Eden" (Dun-Edin or Dun-Eden) before the advent of the Anglo-Saxons, see S.C.P., cxlii and 10.

⁵ "Helga-krvidja Hundings Bana," see Edda, (N) 130, and V.P., 1, 134.

⁶ *Annals*, 14, 33, 1.

⁷ A.M.H., 27, 8, 7.

⁸ D.B.G., 5, 5.

only and difficult for opposite Kew,¹ despite planted sharp stakes despairing of success significantly resorted when attacked by the greater part of his their cattle into the himself with a small four thousand char foraging parties of admit that "Cassive by the terror which afield."²

But on this sudden Brentford, the Tri-N to his camp (presu protection for Mand from them forty hos he notes, "They pro to the number requi were granted protecti legions."³ Thereupo vellaunus' own trib deserted from Cassi over by the latter th another exiled Gaudi and utilized by him notorious Roman po —"Divide et impera

Having thus isol Briton chiefs, Cæsar —which was almost part the old "Watlin origin"—and there f a peace with him, a stipulating that Cas Novantes, and he im insurrections there, a relate, at the final fai pursuit of Cassivella retreat to the port of a few weeks, it is cle Tri-Novantes (Tri-N debarred from so doi or molesting in any to the defeat of Cas Cæsar's account of

¹ One of the lowest, or the it was "difficult," so some Conservancy that a line of "Ferry" extended 45 years mouth of the Brent, and during dredging operations ford "itself, however, did Brent at its junction with road, in part the "Wading

² D.B.G., 5, 8.

³ A writer of the *Source* Westminster. See H.A.B.

FOUNDING OF LONDON ABOUT 1100 B.C. 409

only and difficult ford, which, on good evidence, is placed at Brent-ford opposite Kew,¹ despite the desperate resistance of his enemy who had planted sharp stakes in the river and along the bank, Cassivellaunus, despairing of success in a pitched battle with Cæsar's invincible legions, significantly resorted to the same tactics as ascribed to Brutus in Epirus, when attacked by the overwhelming forces of Pandrasus. He disbanded the greater part of his army, and for guerrilla war withdrew the people and their cattle into the recesses of the impenetrable woods, to which he retired himself with a small contingent—Cæsar says he retained "only about four thousand charioteers"—with which he harassed the detached foraging parties of the enemy and cut off stragglers, causing Cæsar to admit that "Cassivellaunus engaged our cavalry to their great peril and by the terror which he thus inspired prevented them from moving far afield."²

But on this sudden disappearance of Cassivellaunus' main force at Brentford, the Tri-Novantes, Cæsar tells us, were the first Britons to come to his camp (presumably at Brentford) and offer submission and beg protection for Mandubracius against Cassivellaunus. Cæsar demanded from them forty hostages for their good faith and corn for his army, and he notes, "They promptly obeyed these commands, sending the hostages to the number required and also the grain; whereupon the *Tri-Novantes* were granted protection and immunity from all injury on the part of the legions."³ Thereupon the confederated tribes, and even part of Cassivellaunus' own tribe of Cassis, following the lead of the Tri-Novantes, deserted from Cassivellaunus and submitted to Cæsar, presumably won over by the latter through the agency of Mandubracius and by Commius, another exiled Gaulish Briton prince, who also was accompanying Cæsar and utilized by him to communicate with the Britons, obviously for the notorious Roman policy of weakening their antagonists by dividing them—"Divide et impera."

Having thus isolated the heroic Cassivellaunus from his confederated Briton chiefs, Cæsar promptly pursued him to his stronghold at Verulam—which was almost due north of Brentford and by a good road, in great part the old "Watling Street, which by its name betrays its Gothic Briton origin"—and there forced him to surrender, and he eagerly patched up a peace with him, as we learn from the contemporary letters of Cicero, stipulating that Cassivellaunus would not invade the land of the Tri-Novantes, and he immediately hastened back to Gaul to quell the serious insurrections there, and disheartened, as the contemporary Roman writers relate, at the final failure of his attempt to conquer Britain. In his hurried pursuit of Cassivellaunus from Brentford to Verulam and his precipitate retreat to the port of his re-embarkation, in a campaign which lasted only a few weeks, it is clear that Cæsar did not enter the capital city of the Tri-Novantes (Tri-Novantum or "London") at all, especially as he was debarred from so doing by his promise to prevent his legions from injuring or molesting in any way the Tri-Novantes, who had so largely contributed to the defeat of Cassivellaunus.

Cæsar's account of these events is generally confirmed by the indigenous

¹ One of the lowest, or the very lowest, fords over the Thames was formerly at Brentford, and it was "difficult," on account of its depth and the tides. Mr. M. Sharpe found from the Thames Conservancy that a line of stakes, of which some still remain "for about 400 yards below Isleworth Ferry," extended 45 years ago for about a mile up the river from "Old England," opposite the mouth of the Brent, and that "no other ancient stakes have been discovered in the lower river during dredging operations" (*Breagant-fords and the Haulway*, 1904, 1, 22-7). The name "Brentford" itself, however, did not refer to this ford over the Thames, but to the small ford over the Brent at its junction with the Thames. And Brentford is about due south of Verulam by a good road, in part the "Watling" Road.

² D.B.G., 5, 8. ³ *Ib.*, 5, 8.

⁴ A writer of the fourteenth century says Watling Street crossed the Thames to the west of Westminster. See H.A.B., 705.

410 PHŒNICIAN ORIGIN OF BRITONS & SCOTS

account of his invasion preserved in the British Chronicles of Geoffrey,¹ which record the real name of "Mandubracius" as "Androgeus"—that is also the form of his name preserved by Bede,² of which "Mandubracius" is evidently a Roman corruption—and the real circumstances of the flight of that "Duke of Tri-Novantum," and his subordination to Cassivellaunus, the brother of that duke's father, King Lud of Tri-Novantum city, are therein fully recorded; also the fact that Cassivellaunus had magnanimously gifted the city of Tri-Novantum or Lud-Dun ("London") to that renegade, "the betrayer of his country," who had aided Cæsar with his own levies.

The remote prehistoric antiquity of the site of London, moreover, is evidenced by the numerous archaeological remains found there, not only of the New Stone and Early Bronze Ages, but even of the Old Stone Age, thus indicating that it was already a Pictish settlement at the epoch when Brutus selected it for the site of his new capital of "New Troy."

The later name of "London" for "New Troy" appears to be a corruption of the late Briton name of "Lud-Dun" or "Lud's Fort," applied to it by Lud, the elder brother of Cassivellaunus, as recorded in the Chronicles; and "Caer-Lud" or "Lud's Fort" is still the Welsh name for London. This later Briton name for it is seen to survive in the modern names "Lud-gate Hill" and "Lud-gate Circus," which indicate that the old city or its citadel centred about St. Paul's; and that a chief gate appears to have been at Ludgate Circus on the banks of the old river Flete, the modern "Fleet," which in mediæval times was a considerable navigable creek bordered by extensive marshes.³ That creek obviously derived its name from its use as the old harbour of the naval fleet of those days—the "long headed ships of *Træ-Næy*" of the Norse Edda afore mentioned. That name "Fleet" is now seen to be derived from the Eddic Gothic *Fliota*, "to float, flit or be fleet,"⁴ and secondarily *floti*, "a ship or fleet or number of ships,"⁵ and cognate with the Greek *ploton*, "a hull or ship." The corruption of "Lud-dun" into "London" appears to have been due to the later Romans, who called it "Londinium." Yet it is noteworthy that the *o* in the modern city name is still pronounced with its old *u* sound.

London thus appears to have been founded as the capital city of the Brito-Phœnicians or Early Britons many centuries before Athens and the rise of historic Greece; and three and a half centuries before the traditional foundation of Rome.

¹ G.C., 3, 20. ² B.H.E., 1, 2. ³ C.B., 1, 80. ⁴ V.D., 161. ⁵ *Id.*, 161.



FIG. 76.—Archaic Hittite Sun Horse with Sun's disc and (?) Wings. From seal found at Cæsarea in Cappadocia.

(After Chantre C.M.C. Fig. 141)

It is carved in serpentine and pierced behind for attachment. The object above the galloping horse, behind the disc, is supposed by M.C. to be a javelin.

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