

**ADDENDA**  
**FOR THE FURTHER STUDY OF THE**  
**COMMON LAW**

**(for the 1578f Holinshed, see our 1992 separate study *Early Britain*)**



# ADDENDUM 1: BLACKSTONE ON THE HISTORY OF BRITISH COMMON LAW

U.S. attorney and author John W. Whitehead edited the 1984 book<sup>1</sup> titled *The Second American Revolution*. There,<sup>2</sup> he remarks that Blackstone was a Christian and believed that the fear of the Lord was the beginning of wisdom.

Thus he opened his *Commentaries [on the Laws of England]* with a careful analysis of the Law of God as revealed in the Bible. "The doctrines thus delivered, we call the Revealed or Divine Law; and they are to be found only in the Holy Scriptures" said Blackstone.

In the light of the Law of Scripture, Blackstone then approached the Law of Nature. Said he: "Upon these two foundations the Law of Nature and the Law of Revelation depend all human laws. That is to say, no human laws should be suffered to contradict these.

The *Commentaries*, continues Whitehead, were popular in Great Britain; but by 1775, more copies of the *Commentaries* had been sold in America than in all England. So influential were the *Commentaries*, that historian Daniel Boorstin writes: "In the first century of American Independence, the *Commentaries* were not merely an approach to the study of the law; for most lawyers, they constituted all there was of the law."

## The life and times of Sir William Blackstone

The Jewish scholar, Dr. Stanley N. Katz, served as Professor of Legal History at Princeton University. He wrote<sup>3</sup> the 1979 *Introduction* to the First Volume of Blackstone's own *Commentaries on the Laws of England*.

There,<sup>4</sup> Professor Katz makes the telling observation that Sir William Blackstone's *Commentaries on the Laws of England* (1765-69) is the most important legal treatise ever written in the English language. It was the dominant lawbook in England and America in the century after its publication, and played a unique role in the development of the fledgling American legal system.

Sir William Blackstone was born in London in 1723. Blackstone's legal training began at the Middle Temple immediately after his graduation from Oxford in 1741. In 1758, he was named the initial incumbent of the Vinerian chair, the first chair ever to be established for English Law.

The *Commentaries* gave Blackstone renown throughout the kingdom. In 1761, he was appointed to the position of the Queen of England's Solicitor-General. Then, for almost a decade he served as a Member of Parliament.

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<sup>1</sup> Elgin, Ill.: David C. Cook.

<sup>2</sup> *Op. cit.*, p. 30f.

<sup>3</sup> Chicago, University Press, 1979 reprint.

<sup>4</sup> *Op. cit.*, pp. iii-iv & 476.

In 1770, he became Justice of the Court of Common Pleas. Blackstone's judicial career ended with his death in 1780. With the establishment of the new American nation in 1789, Americans increasingly turned to the *Commentaries* as a model for the U.S. legal system. Thus Katz.<sup>5</sup>

The Englishman Sir William Blackstone thus died in 1680. That was just four years after America began to re-assert her British Common Law rights by claiming her independence. It was also just eight years before Captain Cook established the first British Common Law Colony in Australia.

### **Blackstone on God's Laws of Nature for His universe**

In 1765, just twenty-six years before Article VII of the U.S. *Bill of Rights* upheld the rules of the common law and just twenty-three years before that Common Law was brought to Australia, Blackstone wrote that in the very beginning of time the Supreme Being formed the Universe and created matter, out of nothing. He impressed certain principles upon that matter from which it can never depart....

He established certain **laws of motion**, to which all bodies must conform.... He established at His own pleasure certain arbitrary laws for its direction.<sup>6</sup>

Explained Blackstone:<sup>7</sup> The whole progress of plants, from the seed to the roots, and from there to the seed again the method of animal nutrition, digestion, secretion, and all other branches of the divine oeconomy are not left to chance or the will of the creature itself. To the contrary, they are performed in a wondrous involuntary manner and guided by unerring rules laid down by the Great Creator.

This, then, is the general signification of law a rule of action dictated by some superior being.... In those creatures that have neither the power to think nor to will such laws must be invariably obeyed, so long as the creature itself subsists. For its existence depends on that obedience.

But **laws in their more confined sense**, and in which it is our present business to consider them, denote the rules not of action in general but of ~~human~~ action or conduct. That is, the precepts by which man, the noblest of all sublunary beings a creature endowed with both reason and freewill is commanded to make use of those faculties in the general regulation of his behaviour.

Man, considered as a creature, must necessarily be subject to the laws of his Creator; for he is entirely a dependent being.... A state of dependence will inevitably oblige the inferior to take the will of Him on Whom he depends, as the rule of his conduct.... As man depends absolutely upon his Maker for everything, it is necessary that he should in all points conform to his Maker's will.<sup>8</sup>

To Blackstone, the ~~Law of Nature~~ is therefore not some amorphous ~~Natural Law~~ of Stoicism, nor some syncretism between Stoicism and Common Law (*a la*'

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<sup>5</sup> *Ib.*, I, pp. iv,v,xii.

<sup>6</sup> Blackstone: *Commentaries*, I p. 38.

<sup>7</sup> *Ib.*, I pp. 38f.

<sup>8</sup> *Ib.*, I p. 39.

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Aquinas). Instead, the Law of Nature is the Common Law derived from God's Revelation (also as now found in the Bible itself). Thus, private property rights are not granted by king or by Parliament, but only (and indeed directly) by Almighty God Himself.

**Blackstone on God's Laws of Nature for His image man**

Explained Blackstone:<sup>9</sup> "In the beginning of the World, we are informed by Holy Writ, the all-bountiful Creator gave to man dominion over all the Earth [Genesis 1:28]. This is the only true and solid foundation of man's dominion over external things.

"No man hath power to destroy life but by commission from God the Author of it... The suicide is guilty of a double offence..., invading the prerogative of the Almighty... The words of the Mosaical Law [Genesis 9:6 & Numbers 35:31]...are very emphatical in prohibiting the pardon of murderers."<sup>10</sup>

Blackstone continued<sup>11</sup> on the Law of Nature in British jurisprudence: "This will of his [man's] Maker, is called the Law of Nature... God, when He created matter and endued it with a principle of mobility, established certain rules for the perpetual direction of that motion..."

"So, when He created man and endued him with freewill to conduct himself in all parts of life, He laid down certain immutable laws of human nature. Thereby that freewill is in some degree regulated and restrained." Indeed, man himself reformulates those rules of conduct. For God "gave him also the faculty of reason to discover the purport of those laws.

"Considering the Creator only as a being of infinite power, He was able unquestionably to have prescribed whatever laws He pleased to His creature man, however unjust or severe. But as He is also a being of infinite wisdom, He had laid down only such laws as were founded in those relations of justice that existed in the nature of things antecedent to any positive precept.

"These are the eternal immutable laws of good and evil, to which the Creator Himself in all His dispensations conforms; and which He had enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such among others are these principles: that we should live honestly, should hurt nobody, and should render to every one its [viz. his or her] due; to which three general precepts Justinian<sup>12</sup> has reduced the whole doctrine of law.

"The Creator," Blackstone insisted,<sup>13</sup> "is a Being not only of infinite power and wisdom but also of infinite goodness... He has been pleased so to contrive the constitution and frame of humanity, that we should want no other prompter to enquire

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<sup>9</sup> *Ib.*, II pp. 2f.

<sup>10</sup> *Ib.*, IV pp. 189 & 194.

<sup>11</sup> *Ib.*, I pp. 39f.

<sup>12</sup> *Inst.*, I:1:5.

<sup>13</sup> *Ib.*, II pp. 2f.

after and pursue the rule of right but only our own self-love, that universal principle of action. For He has so intimately connected, so inseparably interwoven, the laws of eternal justice with the happiness of each individual ó that the latter cannot be attained but by observing the former.ö

Blackstone explained further that especially man has been given laws for life by God. öHe has...graciously reduced the rule of obedience to this one paternal precept, -that man should pursue his own happiness.ø This is the foundation of what we call ethics or natural law....

öThis law of nature, being co-eval with mankind, and dictated by God Himself, is, of course, superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity, if contrary to this. And such of them as are valid, derive all their force and all their authority, mediately or immediately, from this original.ö

Indeed: öIn the beginning of the World, we are informed by Holy Writ, the all-bountiful Creator gave to man -dominion over all the Earth; and over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.ø Genesis 1:28. This is the only true and solid foundation of manø dominion over external things.... The Earth therefore and all things therein are...from the immediate gift of the Creator....

öBy the Law of Nature and reason he who first began to use it [the ground,] acquired therein a kind of transient property that lasted so long as he was using it... Whoever was in the occupation...acquired for the time a sort of ownership from which it would have been unjust and contrary to the Law of Nature to have driven him by force.ö

### **Blackstone on the laws of migration and possession**

Continued Blackstone:<sup>14</sup> öThe first murderer Cain was so sensible (or perceptive) that we find him [Genesis 4:4] expressing his apprehensions that -whoeverø should find him would slay him. In a state of society, this right is transferred from individuals to the sovereign power.... Whatever power therefore individuals had of punishing offences against the Law of Nature, that is now vested in the magistrate alone ó who bears the sword of justice by the consent of the whole community [cf. Romans 13:1-7f]....

öCapital punishments are in some instances inflicted by the immediate -commandø of God Himself to all mankind; as, in the case of murder, by the precept delivered to Noah their common ancestor and representative [Genesis 9:6]. -Whoso sheddeth manø blood, by man shall his blood be shed.ø In other instances, they are inflicted after the -exampleø of the Creator in His positive code of laws for the regulation of the Jewish Republic ó as in the case of the crime against natureö alias sodomy [cf. Genesis chapter 19 and Leviticus chapter 18].

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<sup>14</sup> *Ib.*, IV pp. 8f.

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“The book of Genesis (the most venerable monument of antiquity considered...with a view to history) will furnish us with frequent instances of violent contentions concerning wells, the exclusive property of which appears to have been established in the first digger or occupant [Genesis 21:20].... The soil and pasture of the earth [alias the ground] remained...open to every occupant....

“We have also a striking example of the same kind in the history of Abraham and his nephew Lot [Genesis chapter 13]...: “If thou wilt take the left hand, then I will go to the right.... Then Lot chose him all the plain of Jordan, and journeyed east; and Abraham dwelt in the land of Canaan.”

“Upon the same principle was founded the right of migration, or sending colonies to find out new habitations when the mother-country was overcharged with inhabitants; which was practised as well by the Phaenicians and Greeks as [also by] the Germans, Scythians, and other northern people.”<sup>15</sup>

### **Blackstone on the need to heed God’s special revelation**

However, “in order to apply this [Law of Nature] to the particular exigencies of each individual, it is still necessary to have recourse to reason.... If our reason were always, as in our first ancestor before his transgression, clear and perfect & unruffled by passions, unclouded by prejudice, unimpaired by disease or intemperance & the task would be pleasant and easy. We should need no other guide but this. But every man now finds the contrary in his own experience: that his reason is corrupt, and his understanding full of ignorance and error.”<sup>16</sup>

Precisely the fall of Adam, continued Blackstone,<sup>17</sup> necessitates “**Revealed Law**” to enable fallen man to understand the “Law of Nature.” For now that man’s “reason is corrupt...,” this has given manifold occasion for the benign interpositions of Divine Providence. Which, in compassion to the frailty, the imperfection, and the blindness of human reason & hath been pleased, at sundry times and in divers manners [Hebrews 1:1], to discover and enforce its laws by an immediate and direct revelation.

“The doctrines thus delivered we call the Revealed or Divine Law, and they are to be found only in the Holy Scriptures.... As then the moral precepts of this Law are indeed of the same original with those of the Law of Nature, so their intrinsic obligation is of equal strength and perpetuity. Yet undoubtedly the Revealed Law is (humanly speaking) of infinitely more authority than what we generally call the Natural Law. Because one is the Law of Nature expressly declared so to be by God Himself [in Holy Scripture]; the other is only what, by the assistance of human reason, we imagine to be that Law.”<sup>18</sup>

Now “upon these two foundations & the Law of Nature and the Law of Revelation & depend all human laws. That is to say, no human laws should be suffered to contradict these....

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<sup>15</sup> *Ib.*, II pp. 5-7.

<sup>16</sup> *Ib.*, I, p. 41.

<sup>17</sup> *Ib.*, I pp. 41-43.

<sup>18</sup> *Ib.*, I pp. 41f.

øTo instance in the case of murder. This is expressly forbidden by the Divine, and demonstrably by the Natural Law [Genesis 2:17 & 4:5-11 & 9:1-7 *cf.* Romans 2:12-16]... If any human law should allow or injoin us to commit it, we are bound to transgress that human law, or else we must offend both the Natural and the Divineø Law.

### **Blackstone on the rise of the Law of Nations & Civil Law**

The fall of Adam was followed by the spread of his descendants into different countries ó various communities of fallen nations. This necessitated the development of the ÆLaw of Nations.ø

Explained Blackstone:<sup>19</sup> øWith regard to matters that are in themselves indifferent and are not commanded or forbidden by those superior Laws [of ÆNatureø and of ÆRevelationø] ó such, for instance, as exporting wool into foreign countries ó here, the inferior legislature has scope and opportunity to interpose and to make that action unlawful which was before not so. If man were [still] to live in Æa state of natureø unconnected with other individuals, there would be no occasion for any other laws than the ÆLaw of Natureøand the ÆLaw of Godø...

øHowever, as it is impossible for the whole race of mankind to be united in one great society ó they must necessarily divide into many and form separate States, Commonwealths, and Nations.ø *Cf.* Genesis 11:9 and Deuteronomy 32:8 and Acts 17:24-27. Such are øentirely independent of each other. *Cf.* Ezra 4:1-3 with Nehemiah 2:29-20. Nevertheless, they are øyet liable to a mutual intercourse.ø *Cf.* Isaiah 2:2-4.

øHence arises a third kind of Law to regulate this mutual intercourse, called the ÆLaw of Nationsø which ó as none of these States will acknowledge a superiority in the other [States] ó cannot be dictated by either but depends entirely upon the rules of Natural Law or upon mutual compacts, treaties, leagues and agreements between these several communities.... That which natural reason constitutes among all men, is called the ÆLaw of Nations.øø

Furthermore, øoffences against the Law of Nations can rarely be the object of the criminal law of any particular State. For offences against this Law are principally incident to whole States or Nations: in which case, recourse can only be had to war; which is an appeal to the God of hosts to punish such infractions of public faith as are committed by one independent people against another.ø<sup>20</sup>

Each nation also has its own øMunicipal or **Civil Law**,ø continued Blackstone<sup>21</sup> ó øthat is, the rule by which particular districts, communities or nations are governed.ø They are øthus defined by [the 530f A.D.] Justinian:<sup>22</sup> ÆCivil Law is that which each people constitutes for itselfø...

øMunicipal Law is also Æa rule of civil conduct.øThis distinguishes Municipal Law from Æthe Naturalø or ÆRevealedø [Laws].... These regard man as a creature, and point

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<sup>19</sup> *Ib.*, I p. 43.

<sup>20</sup> *Ib.*, IV p. 68.

<sup>21</sup> *Ib.* II, pp. 44-48.

<sup>22</sup> *Inst.*, I:2:1.



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out his duty to God, to himself, and his neighbour.... But Municipal or Civil Law regards him also as a citizen....

“In general, all mankind will agree that government should be reposed in such persons in whom those qualities are most likely to be found, the perfection of which are among the attributes of Him Who is emphatically styled the Supreme Being.” Exodus 18:16-23.

“I mean,” continued Blackstone, “the three grand requisites of wisdom, of goodness, and of power: wisdom, to discern the real interest of the community; goodness, to endeavour always to pursue that real interest; and strength or power, to carry this knowledge and intention into action.... This authority is placed in those hands wherein...the qualities requisite for supremacy, wisdom, goodness and power are the most likely to be found.... The ‘declaratory’ part of the Municipal Law...depends not so much upon the Law of Revelation or of Nature, as upon the wisdom and will of the legislator.”<sup>23</sup>

### **Blackstone on man’s unalienable ‘natural rights’**

Now ‘natural rights’ because they derive directly from God as the only Absolute Superior are all ungrantable, unbridgable and unalienable. Strictly speaking, they are even unconfirmable by any inferior political government (however powerful).

Said Blackstone:<sup>24</sup> “Those rights, then, which God and nature have established and are therefore called ‘natural rights’ such as are life and liberty need not the aid of human laws to be more effectually invested in every man than they are. Neither do they receive any additional strength when declared by the municipal laws to be inviolable.

“On the contrary, no human legislators have power to abridge or destroy them.... Neither do divine or natural duties (such as, for instance, the worship of God, the maintenance of children, and the like) receive any stronger sanction from being also declared to be duties by the law of the land.”

In one word. Not civil government but God alone is the Author and Guarantor of all human rights and liberties. At best, all ‘Bills of Rights’ enacted by any civil government are redundant. At worst, such ‘Bills of Rights’ are dangerous and whenever they encourage people to look toward civil governments or to political constitutions rather than to the Triune God alone to guard and guarantee human rights.

### **Blackstone on Ancient Celto-Brythonic Common Law**

Turning now to the unfolding specifically of Anglo-American-Australian Law from **Ancient Celto-British Law**, Blackstone said the following: “That ancient collection of unwritten maxims and customs which is called the ‘Common Law’ however compounded or from whatever fountains derived had subsisted

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<sup>23</sup> *Ib.*, I pp. 48f & 54.

<sup>24</sup> *Ib.*, I p. 54.

immemorially in this kingdom.... In the knowledge of this law consisted a great part of the learning of those dark ages before Ancient Britain became a Christian country.

Later, during the early Celto-British Christian centuries, it was then taught...in the monasteries, in the universities, and in the families of the principal nobility. The clergy in particular as they then engrossed almost every other branch of learning so (like their predecessors the British druids)...were peculiarly remarkable for their proficiency in the study of the law.... The judges therefore were usually created out of the sacred order.<sup>25</sup>

Now with regard to the Antient Britons, observed Blackstone,<sup>26</sup> from [Julius] Caesar's account of the tenets and discipline of the antient druids in Gaul in whom centred all the learning of these western parts and who were as he tells us sent over to Britain...to be instructed, we may collect a few points which bear a great affinity and resemblance to some of the modern doctrines of our [Anglo-British] English Law. Blackstone then gives several examples of such.

The partible quality...of lands by the custom of *gavelkind*, which still obtains in many parts of England and did universally over Wales, till the [1529f A.D.] reign of Henry VIII is undoubtedly of [Celto-]British origin.... So likewise is the antient division of the goods of an intestate between his widow and children or next of kin; which has since been revived by the statute of distributions.

The British as well as the Gallic druids, continued Blackstone,<sup>27</sup> committed all their laws...to memory. And, it is said of the primitive Saxons here as well as [of] their brethren on the Continent,<sup>28</sup> that *leges sola memoria et usu retinebant* or their laws they retained solely from memory and by use.

Our antient lawyers, and particularly [the 1470 A.D.] Fortescue,<sup>29</sup> insist with abundance of warmth that these customs are as old as the primitive Britons. Indeed, those ancient customs continued down through the several mutations of government and inhabitants to the present time or unchanged and unadulterated.<sup>30</sup>

By the words mutations of government and inhabitants (in the latter sentence), Blackstone simply meant that Britain has never abandoned her ancient customs and laws. Her Common Law has never been adulterated or but only enriched or by the successive waves of Iro-Gaels, Celto-Brythons, Anglo-Saxons, Danish Vikings and French Normans who came to occupy the land.

The first ground and chief cornerstone of the laws of England, continued Blackstone, is general immemorial custom or **Common Law**.... Wales has continued independent of England unconquered and uncultivated or in the primitive pastoral state which [Julius] Caesar and Tacitus ascribe to [Celtic] Britain in general or for many centuries.

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<sup>25</sup> *Ib.*, I p. 17.

<sup>26</sup> *Ib.*, IV p. 401.

<sup>27</sup> *Caes. de b. G.*, lib. 6, c. 13.

<sup>28</sup> *Spel. Gl.*, 362.

<sup>29</sup> *C.* 17.

<sup>30</sup> *Op. cit.*, I pp. 63f.

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“Even from the time of the hostile invasions of the Saxons & when the antient and Christian inhabitants of the island retired to those natural intrenchments for protection from their pagan visitants & that Ancient-Brythonic Common Law continued. It did so as Mediaeval-Welsh law; and (later) also in England as Anglo-British Law, when the Britons had amalgamated there with the Anglo-Saxons. For these invaders themselves were converted to Christianity<sup>31</sup> & and then absorbed the Christian values of the original Brythons.

### **Blackstone on Common Law in first-century Ancient Germany**

However, while the invading Saxons at any earlier time were distressing the Christian Celts in Britain, many other pagan peoples were causing havoc in civilized Europe. Wrote Blackstone:<sup>32</sup> “The northern or Celtic nations & the Goths were all migrating from the same officina gentium alias quite the identical ‘factory’ (where all those nations were then being fashioned).

Indeed, “the Franks, the Vandals, and the Lombards...poured themselves in vast quantities into all the regions of Europe at the declension of the Roman Empire. Thus, feudalism was brought by them from their own countries, and continued in their respective colonies....

“Large districts or parcels of land were allotted by the conquering general to the superior officers of the army, and by them dealt out again in small parcels or allotments to the inferior officers and most deserving soldiers. These allotments were called *feoda*, feuds, fiefs, or fees....

“The universality and early use of this feudal plan...may appear from what is recorded of the Cimbri and Teutones.” For they were “**nations of the same northern original** as those whom we have been describing, at their first irruption into Italy about a century before the Christian aera.

“In the time of our Saxon ancestors, continued Blackstone,<sup>33</sup> “the military force of this kingdom [Early England] was in the hands of the dukes.... Because of this great power, they were elected by the people in their full Assembly or *Folkmote* & in the same manner as sheriffs [or *shire-reeves* alias ‘county-overseers’] were elected.”

Thus they were “following still that **old fundamental maxim of the Saxon constitution that where any Officer was entrusted with such power..., that power was delegated to him by the vote of the people themselves**. So too, among the **antient Germans, the ancestors of our Saxon forefathers**, they had their dukes.... **The[ir] dukes were elective**.

“So only can consistently be understood & that [98 A.D.] passage of Tacitus...[viz.]:<sup>34</sup> “In constituting their kings..., blood royal was regarded [*nobilitate*]; in chusing their dukes or leaders, warlike merit [*virtute*]... Just as [Julius] Caesar

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<sup>31</sup> *Ib.*, I pp. 73 & 93.

<sup>32</sup> *Ib.*, II pp. 45f.

<sup>33</sup> *Ib.*, I p. 396.

<sup>34</sup> *De Morib. German.*, 7.

relates<sup>35</sup> of their ancestors in his [B.C. 55f] time, that whenever they went to war ó by way either of attack or defence ó they ælectedø leaders to command them.

øThis large share of power thus conferred by the people...[was] intended to preserve the liberty of the subject ó [and] was perhaps...detrimental to the prerogative of the Crown.ø Here then one sees the seeds of a Limited Monarchy, as well as of a Constitutional Republic.

### Blackstone on Common Law in England's Mercia and Wessex

Let us now, continued Blackstone,<sup>36</sup> look at two of the Early-Saxon øsystems of laws prevailing in different districtsø of æAngle-landø ó after the æEnglishø invasion of Celtic Britain. Those districts are respectively Wessex (in the South) and Mercia (in the Midlands) of what is now England.

Thus, there was øthe *Mercen-lage* or Mercian laws. They were observed in many of the midland counties and those bordering on the principality of Wales [as] the retreat of the antient Britons.ø These Mercian laws were øtherefore very probably intermixed with the [Celto-]British or druidical customs.ø

Then too, there was also øthe *West-Saxon Lage*, or laws of the West-Saxons [of Wessex]. That obtained in the counties to the South and West of the island, from Kent to Devonshire. These were probably much the same with the laws of Alfredø of later fame.

øIn the [880f A.D.] time of Alfredø the West-Saxon King of England, continued Blackstone,<sup>37</sup> øthe local customs of the several provinces of the kingdom [of England] were grown so various.ø Consequently, øhe found it expedient to compile his ædome-bookø [or æbook of deemingsø] or *liber judicialis* for the general use of the whole kingdom....

øIt contained...the principal maxims of the Common Law, the penalties for misdemesnors, and the forms of judicial proceedings.... King Alfred first settled a national militia in this kingdom, and by his prudent discipline made all the subjects of his dominion soldiers.ø Nevertheless, øthe dukes seem to have been left in possession of...large and independent...power.ø

Thus the laws of Alfred and his son Edward became the **Common Law** of the Commonwealth or æRe-publicø of emerging England. øWe find in the laws of King Edward the Elder,<sup>38</sup> the son of Alfred: æFor everybody in the Commonwealth (*Reipublicae*)..., in order that Judges may function with equity to all..., it has been written in the judicial book (*dom-bec* in Saxon), so that they may fear nothing but the Common Law (*Folcruhle* in Saxon).ø Thus Blackstone.<sup>39</sup>

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<sup>35</sup> *De Bell. Gall.*, I. 6, c. 22.

<sup>36</sup> *Op. cit.*, I p. 65.

<sup>37</sup> *Ib.*, I pp. 64f & 397.

<sup>38</sup> C. 1.

<sup>39</sup> *Op. cit.*, I p. 65.

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The word *ōdom-becö* means *ōdomes-bookö* or *ōbook of deemingö* ó the book deeming what was the law, in the days of Alfredø son King Edward. The word *ōFolcruhleö* means *ōFolk-ruleö* ó the rule of the folk, alias the Common Law of the people of England.

Around 960 A.D., King Edgar further consolidated the various law-systems in England. Then, from perhaps 1000 A.D. onward, *ōthe Dane-Lage* or Danish law..., principally maintained...on the eastern coastö of England, was itself incorporated into the growing body of English Law.

ōOut of these three lawsö ó *Mercen-Lage* and *West-Saxon-Lage* and *Dane-Lage* ó the A.D. 1042f and last Saxon King of England *ōKing Edward the Confessor* extracted one uniform law or digest of laws, to be observed throughout the whole kingdom.... This work was projected and begun by his grandfather King Edgar.ö<sup>40</sup>

Continued Blackstone:<sup>41</sup> *ōBoth these undertakings* ó of King Edgar, and Edward the Confessor ó seem to have been no more than a new edition or fresh promulgation of Alfredø *Code* (or *−Dome-Bookø*) with such additions and improvements as the experience of a century and an half had suggested. For Alfred is generally styled...the *Legum Anglicanarum Conditor* [alias the *−Founder of the Laws of the Englishø*] ó as Edward the Confessor is the *Restitutor* [alias the *−Restorerø*].

ōThese, however, are the laws which our histories so often mention under the name of the Laws of Edward the Confessor.... Our ancestors struggled so hard...to maintain [them] under the first princes of the Norman lineö from 1066 A.D. onward.

ōThese are the laws that so vigorously withstood the repeated attacks of the civil law.ö For the latter, Roman-Romish in character, established ó in the twelfth century ó a new Roman Empire over most of the States on the Continent.ö

Those were *ōStates that have lost, and perhaps upon that account, their political liberties. While the free constitution of England, perhaps upon the same account, has been rather improved than debased.ö*

### **Blackstone on the growth of Christian-Saxon Common Law**

Here now follows Blackstoneø fuller account of the **rise and development of Christian-Saxon Law in England**:<sup>42</sup> *ōChristianity was propagated among our Saxon ancestors in this island.... This perhaps may partly have been the cause that we find...some rules of the Mosaical...Laws blended and adopted into our own system....*

ōAfter the Saxon government was firmly established in this island..., [there was] the subdivision of the kingdom into an heptarchy consisting of seven independent kingdoms peopled and governed by different clans and colonies.... All those colonies of Jutes, Angles, proper Saxons, and the like, originally sprung from the same mother countryö ó namely Denmark and Northern Germany.

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<sup>40</sup> *Ib.*, I pp. 65f.

<sup>41</sup> *Ib.*, I pp. 66f.

<sup>42</sup> *Ib.*, IV p. 403.

Continued Blackstone:<sup>43</sup> "When therefore the West-Saxons had swallowed up all the rest, and King Alfred succeeded to the monarchy of England whereof his grandfather Egbert [of Wessex] was the founder, his mighty genius prompted him to undertake a most great and necessary work which he is said to have executed in as masterly a manner." In a very real sense, King Alfred can therefore be called the father of Anglo-British Common Law.

To him we owe that masterpiece of judicial polity, the subdivision of England into tithings and hundreds [*cf.* Exodus 18:21f]..., which wise institution has been preserved for near a thousand years unchanged from Alfred's time to the present. He also, like another Theodosius [438 A.D.], collected the various customs that he found dispersed in the kingdom and reduced and digested them into one uniform system or code of laws in his *Dom-Bec* [alias "Domes-Book"] or *Liber Judicialis* [alias "Book of Law"].

Then, continued Blackstone,<sup>44</sup> came "the Danish invasion and conquest" of England. However, "upon the expulsion of these intruders [not long after the beginning of the eleventh century A.D.], the English returned to their ancient law and retaining however some few of the customs of their late visitants, which [Danish customs] went under the name of *Dane-Lage*...."

This *Dane-Lage* then obtained in Danelaw "that part of England occupied by the invading Danes, from Edinburgh to Anglia." The Code compiled by Alfred was called the *West-Saxon Lage*.... And the local constitutions of the ancient kingdom of Mercia, which obtained in the counties nearest to Wales and probably abounded with many [Celts-]British customs, were called the *Mercen Lage*....

These three Laws were about the beginning of the eleventh century in use "in those various parts of Britain which together now constitute England and the Scottish Lowlands. By the middle of that century, they would be integrated into the then-emerging Anglo-British Common Law."

### Blackstone on the growth of one Common Law for England

Here, explained Blackstone,<sup>45</sup> is how that emergence of Anglo-British **Common Law** came about. The A.D. 960 "King Edgar..., besides his military merit as founder of the English navy, was also a most excellent civil governor." He, "observing the ill effects of three distinct bodies of laws prevailing at once in separate parts of his dominions, projected and began what his grandson King Edward the Confessor afterwards completed [from A.D. 1042 onward], viz.: one uniform digest or body of laws to be observed throughout the whole kingdom."

Yet this was "probably no more than a revival of *King Alfred's Code*, with some improvements suggested by necessity and experience and particularly incorporating some of the British [alias the Celts-Brythonic] or rather Mercian [alias Brito-Saxon] customs, and also such of the Danish as were reasonable and approved, into the *West-Saxon Lage* (which was still the groundwork of the whole)." Thus is best understood

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<sup>43</sup> *Ib.*, IV pp. 403f.

<sup>44</sup> *Ib.*, IV pp. 404f.

<sup>45</sup> *Ib.*, IV p. 405.

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the origin and development of that admirable system of maxims and unwritten customs which is now known by the name of the **Common Law** as extending its authority universally over all the realm.

Blackstone continued:<sup>46</sup> "Among the most remarkable of the Saxon laws, we may reckon...the constitution of Parliaments or rather "General Assemblies" of the principal and wisest men in the nation; the *Wittena-Gemote* or *Commune Concilium* (or "Common Council") of the antient Germans" as compare the later Anglo-British House of Commons. However, this "was not yet reduced to the forms and distinctions of our modern Parliament without whose concurrence...no new law could be made or old one altered."

Another feature of Saxon Law was "the election of their magistrates by the people; originally, even that of their kings" [*cf.* the U.S. Presidency]. Again, the Saxon "courts of justice consisted principally of the county courts," and "trials" were frequently "by jury"...

"Whether or no their juries consisted precisely of twelve men [*cf.* Matthew 19:28 & Acts 1:23-6 & Revelation 21:12-14]..., the general constitution of this admirable criterion of truth and most important guardian both of public and private liberty, we owe to our Saxon ancestors. Thus stood the general frame of our polity, at the time of the Norman invasion" in A.D. 1066f.

Blackstone appears to trace the economic and political principle of tithing in English Law right back to Exodus 18:21f. Said he:<sup>47</sup> "The civil division of the territory of England, is into "count-ies" [alias those groupings of men under the leadership of one or more "counts" alias "headmen over thousand"]; of those count-ies, into "hundreds" [and] of those hundreds, into "tithings" or "Towns." Which division, as it now stands, seems to owe its origin...to [the A.D. 880f Christian West-Saxon] King Alfred, who...instituted "Tithings" as so called from the Saxon, **because 'ten' freeholders with their families composed one [tithing].**

"These all dwelt together, and were sureties or free pledges to the king for the good behaviour of each other; and, if any offence were committed in their district, they were bound to have the offender forthcoming. And therefore antiently, no man was suffered to abide in England above forty days, unless he were enrolled in some tithing."

Continued Blackstone:<sup>48</sup> "The subdivision of "hundreds" into "tithings" seems to be most peculiarly the invention of Alfred" as derived from Exodus 18:21f. Alfred was intimately acquainted with that book of Exodus, chapters 20 to 23 of which he even incorporated *verbatim* into the Common Law of Wessex.

The Common Law of Wessex then became the basis of the Common Law of England. That latter Law emerged after the later integration of considerable portions of the Laws of Jutish Kent, Anglo-Celtic Mercia, Anglian Northumbria, Anglo-Danish Danelaw and Celto-British Wales as into the Law of Wessex. This integration

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<sup>46</sup> *Ib.*, IV pp. 405f.

<sup>47</sup> *Op. cit.*, I p. 110.

<sup>48</sup> *Ib.*, I pp. 111f.

was accomplished by King Edward the Confessor, the last Anglo-British king before the Norman Conquest of England.

Blackstone further explained:<sup>48</sup> "The institution of hundreds themselves, he [King Alfred] rather introduced than invented [cf. Deuteronomy 1:13-17]. These divisions were...as well military as civil... Each contained a hundred freemen, who were subject to an officer called the *centenarius* [compare the Celto-British *cantrev*] a number of which *centenarii* were themselves subject to a superior officer called the *count* [of the *count-y*]....

Indeed, this institution of hundreds may be traced back as far as the ancient Germans.... For we read in [the 98 A.D.] Tacitus<sup>49</sup> that both the thing and the name were well-known to that warlike people: a hundred [or *centeni*] from each *canton*; and from this, they take their name [*centenarius*] among their countrymen.... What was originally a mere number [a hundred], has now become a title of distinction a *centenarius* or hundredor.

Now an indefinite number of these hundreds explained Blackstone<sup>50</sup> make up a *count* or *shire*. This *shire* is a Saxon word signifying a division; but a *count*...is plainly derived from...the *count*; that is, the *earl* or *alder-man* [as the Saxons called him] of the *shire* to whom the government of it was intrusted. This he usually exercised by his deputy, still called...in English the *sheriff* [alias] *shrieve* or *shire-reeve* signifying the officer of the shire....

In some *counties*, there is an intermediate division between the shire and the hundreds.... where a county is divided into three of these intermediate jurisdictions, they are called *trithings* which were antiently governed by a *trithing-reeve*. These *trithings* still subsist in the large county of York, where by an easy corruption [of that word] they are denominated *ridings* the North, the East, and the West Riding.

### Blackstone on the origins of the English Parliament

Blackstone next gave details<sup>51</sup> of the origin of the **English Parliament**. "The original or first institution of Parliaments, is one of those matters that lie so far hidden in the dark ages of antiquity, that the tracing out of it is a thing equally difficult and uncertain....

Long before the [1066 A.D.] introduction of the Norman language into England, all matters of importance were debated and settled in the Great Councils of the realm. [This is] a practice which seems to have been universal among the northern nations, particularly the Germans.

To prove this, Blackstone then quoted from a first-century document. Stated the A.D. 98 Tacitus in his *Germania*:<sup>52</sup> "About minor matters, the chiefs deliberate; about the more important, the whole tribe."

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<sup>49</sup> *De Morib. Germ.*, 6.

<sup>50</sup> *Op. cit.*, I pp. 112f.

<sup>51</sup> *Ib.*, I p. 143.

<sup>52</sup> *De Mor. Germ.*, c. 11.



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Blackstone himself then continued:<sup>53</sup> "With us in England, this General Council hath been held immemorially under the several names of *Michel-Synoth* or "Great Council", *Michel-Gemote* or "Great Meeting", and more frequently *Wittena-Gemote* or Meeting of Wise Men.... We have instances of its meeting to order the affairs of the kingdom...so early as the reign of Ina King of the West-Saxons [688f A.D.], Offa King of the Mercians [758f A.D.], and Ethelbert King of Kent [560f A.D.] ó in the several Realms of the [Anglo-Saxon] Heptarchy....

"After their Union, the *Mirroure*<sup>54</sup> informs us that [the 880f A.D.] King Alfred ordained for a perpetual usage that these Councils: should meet twice in the year or oftener if need be, to treat of the government of God's people ó how they should keep themselves from sin; should live in quiet; and should receive right."

Indeed, declared Blackstone:<sup>55</sup> "The polity of our antient constitution, as regulated and established by the great Alfred [880f A.D.], was to bring justice home to every man's door, by constituting as many courts of judicature as there are manors and townships in the kingdom.... These little courts, however, communicated with others of a larger jurisdiction ó and those with others of a still greater power..., till the whole and every part of the kingdom were plentifully watered and refreshed."

The above, then, continued Blackstone, represents "an institution that seems highly agreeable to the dictates of natural reason as well as of more enlightened policy; **being equally similar to...that which was established in the Jewish Republic by Moses.**" Deuteronomy 1:13f & 16:18f & 17:8f.

Thus the land "was divided into small districts, containing **ten** families each; all registered [or written up on a roll], and under one magistrate who had authority to decide little differences and punish petty crimes. Five of these composed a higher class, or **fifty** families; and two of these last composed another, call a **hundred**. Ten hundreds constituted the largest division, consisting of a **thousand** families.... Each division had its separate judge or magistrate, with a proper degree of subordination....

"We read of Moses that, finding the sole administration of justice too heavy for him, he "chose able men out of all Israel, such as feared God, men of truth, hating covetousness ó and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.... They judged the people at all seasons. The hard causes they brought unto Moses, but every small matter they judged themselves" (Exodus chapter 18). See too Numbers 10:1-4.

Blackstone went on:<sup>56</sup> "A "hundred court" is only a larger court-baron, being held for all the inhabitants of a particular hundred instead of a manor.... "Hundreds" themselves...were...introduced (though not invented) by Alfred ó being derived from the polity of the Antient Germans" and, more remotely it would seem, even from Exodus 18:21f.

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<sup>53</sup> *Op. cit.*, I pp. 143f.

<sup>54</sup> *Mirroure*, c. I para. 3.

<sup>55</sup> *Op. cit.*, III pp. 30f.

<sup>56</sup> *Ib.*, III pp. 34f.

Hundreds were probably to be found in Celtic Britain, and certainly in Ancient Germany even prior to the birth of Christ. When discussing the political organization of the Ancient Germans, explained Blackstone,<sup>56</sup> even the B.C. 58 Julius Caesar speaks positively of the judicial power exercised in their hundred-courts and courts-baron.

Of those Ancient Germans, declared Caesar:<sup>57</sup> *Princeps regionum atque pagorum dicunt jus inter suos, que minuunt controversias.* This means: The chiefs of regions and cantons say [or administer] justice among their [people], and settle disputes.

Blackstone himself here rendered Caesar's Latin: The lords of hundred[s] and manors etc. Perhaps this can best be translated: The chiefs of the provinces and of the cantons [or hundreds] administer justice among their people and settle disputes.

Blackstone further stated<sup>58</sup> concerning the **Ancient Germans** that the A.D. 98 Roman historian Tacitus, who had examined their *Constitution* still more attentively, informs us not only of the authority of the lords but [also] of that of the *centeni* or the hundredors or jury who were taken out of the common freeholders and had themselves a share in the determination.

The Ancient Germans, Blackstone quoted Tacitus<sup>59</sup> as saying, also elect the chief magistrates [*et principes*], who administer laws in the cantons and the towns. Each of these has hundred associates [*centeni...comites*], chosen from the people [*ex plebe*], who support him with their advice [*consilium*] and influence [or *auctoritas*].

Tacitus referred also to the Ancient Britons, in similar terms. Of them, he declared that the chieftains...went from rank to rank as in the days of their forefathers who had driven back the dictator Caesar. *Annals* 12:14.

Tacitus further claimed that the inhabitants of Caledonia were clearly of German origin; that the Britons were divided under chieftains into...parties and also that the Britons were akin to the Gauls and to the other Germans. *Agricola* 11f & 32.

Indeed, Tacitus even declared that the Cimbri (compare the Brythonic *Cymri*) dwelt in a corner of Germany bordering on the Ocean to the west of Europe and that the language of the Ancient East-Germans (or *Aestii*) was like the British. *Germania* 37 & 45.

### **Blackstone on the Normans' inability to oust Common Law**

Especially under the foreign domination of the **Early-Norman Kings of England** from A.D. 1066 onward, Celto-Anglo-Saxon Christian Common Law was initially threatened. This attack came from a foreign syncretism between Romanizing Law and a despotic form of Norman feudalism. Yet, notwithstanding this, the English Common Law survived and even thrived.

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<sup>57</sup> *De Bell. Gall.*, VI:22[23].

<sup>58</sup> *Op. cit.*, III p. 35.

<sup>59</sup> *De Morib. German.*, c. 13[12].

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For, explained Blackstone, even the A.D. 1100f Norman King ðHenry I found it expedient, when he set up his pretensions to the crown, to promise a restitution of the laws of King Edward the Confessor or [the] antient Saxon system.... He gave up the greater grievances ó but still reserved the fiction of feodal tenure.ö Nevertheless, the Common Law remained.

Blackstone has even footnoted ó in the mediaeval language of Old-French ó an excellent example of the *Old-Norman Coronation Oath*. It required the Norman King of England to uphold not Norman Law but instead ðthe ancient rights of the Christian kingdom of England...by the help of God.ö

It states: ð*Ceo est serement que le roy jurre a soun coronement: que il gardera et maintenera lez droitez et lez franchisez de seynt esglise grauntez auncienment dez droitez roys christiens dEngleterre...et quil grauntera a tenure lez leyes et custumez du roialme...et ferme peas et establie al people de soun roialme en ceo garde esgardera a soun poiir: come Dieu luy aide.*ö<sup>60</sup>

Unfortunately, however ó added Blackstone ó ðthe former grievances were revived and aggravated.... In the [1199f A.D.] reign of King John, they became so intolerable that they occasioned his Barons...to rise up in arms against him: which at length produced the famous :-Great Charter.ö

It is very important rightly to understand the nature of this 1215 *Magna Carta* and the liberties it upholds. Explained Blackstone: ðThe liberties of Englishmen are not (as some arbitrary writers would represent them) mere infringements of the king's prerogative extorted from our princes..., but a restoration of that antient *Constitution* of which our ancestors had been defrauded by the art and finesse of the Norman lawyers.ö

One of the many aberrations introduced into England at this time, observed Blackstone,<sup>61</sup> was ðtrial by combat.... **The Normans**...had the honour to establish it here, though clearly an unchristian as well as most uncertain method of trial.... The nation at this period seems to have groaned under as absolute a slavery as was in the power of a warlike, an ambitious, and a politic prince to create....

ðFour ecclesiastics, devoted to a foreign power [the Romish papacy]..., **now imported from Rome for the first time** the whole *farrago* of superstitious novelties which had been engendered by the blindness and corruption of the times between the first mission of Au[gu]stin the monk and the Norman Conquest ó such as transubstantiation, purgatory, communion in one kind, and the worship of saints and images; not forgetting the universal supremacy and dogmatical infallibility of the holy see. The laws too, as well as the prayers, were administered in an unknown tongue. The antient trial by jury gave way to the impious decision by battle....

ðThe ultimate property of all lands,ö continued Blackstone,<sup>62</sup> ðand a considerable share out of the present profits, were vested in the king, or by him granted out to his

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<sup>60</sup> *Op. cit.*, I pp. 34f. The *Old-Norman Coronation Oath* was later printed by Lethou and Macklinia in the A.D. 1441 reign of Edward IV. See Blackstone's *op. cit.*, I p. 229 n.h.

<sup>61</sup> *Ib.*, IV pp. 411f.

<sup>62</sup> *Ib.*, IV pp. 412-14.

Norman favourites.... From so complete and well concerted a scheme of servility, it has been the work of generations for our ancestors to redeem themselves and their posterity....

øThat state of liberty which we now enjoy...is not to be looked upon as consisting of mere incroachments on the crown..., as some slavish and narrow-minded writers...maintain; but as...a gradual restoration to that antient constitution whereof our Saxon forefathers had been unjustly deprived, partly by the polity and partly by the force of the Norman....

øThe usurper Stephen [1135-54 A.D.]...promised much at his accession.... It is from his reign, however, that we are to date the introduction of the Roman Civil and Canon Laws into this realm: and at the same time was imported the doctrine of appeals to the Court of Rome, as a branch of the Canon Law.ø

The romanizing Normans corrupted the Celto-Anglo-Saxon Christian legal system. However, that corruption was reversed by the resumed re-assertion of British Common Law, and also by the later and more thorough-going Protestant Reformation. All of this is graphically described by Blackstone.

øI must first of all,ø he explained,<sup>63</sup> øpremise that in the time of our Saxon ancestors ó there was no sort of distinction between the layø and the ecclesiastical jurisdiction.... But so moderate and rational a plan was wholly inconsistent with those views of ambition that were then forming by the Court of Rome.

øIt soon became an established maxim in the papal system of polity, that all ecclesiastical persons and all ecclesiastical causes should be solely and entirely subject to ecclesiastical jurisdiction only.... It was not however till after the Norman Conquest [1066f A.D.] that this doctrine was received in England...in order to discountenance the [1041-1066 A.D.] laws of King Edward abounding with the spirit of Saxon liberty.... For Saxon laws were soon overborne by the Norman justiciaries, when the county court fell into disregard.ø

### **Blackstone on mediaeval-papal infringements of Common Law**

Continued Blackstone:<sup>64</sup> øKing Henry the First, at his accession [in 1100 A.D.], among other restorations of the laws of King Edward the Confessor [A.D. 1041-1066], revived this...union of the civil and ecclesiastical courts ó which was...only a restitution of the antient Law of England. This, however, was ill-relished by the popish clergy, who...very early disapproved of a measure that put them on a level with the profane laity....

øUpon the death of King Henry the First, the usurper Stephen [1135-54 A.D.] was brought in and supported by the clergy. We find one article of the oath which they imposed upon him was that ecclesiastical persons and ecclesiastical causes should be subject only to the bishopø jurisdiction.ø

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<sup>63</sup> *Ib.*, III pp. 61f.

<sup>64</sup> *Ib.*, III pp. 63f.

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A very great species of offence, held Blackstone,<sup>65</sup> is the exorbitant power claimed and exercised in England by the pope...in the days of blind zeal especially from the middle of the eleventh century onward until the time of the Protestant Reformation. As to the dreadful effects of such a religious bigotry...we might call to witness the black intrigues of the Jesuits so lately triumphant over Christendom.

Throughout the reign of Henry II [1154-89], was continued the important struggle...between the laws of England and Rome.... The *constitutions of the Parliament at Clarendon*, 1164 A.D., whereby the king checked the power of the pope and his clergy...greatly narrowed the total exemption they claimed from the secular jurisdiction. Thus Blackstone.<sup>66</sup>

The antient British Church, however explained Blackstone<sup>67</sup> was a stranger to the Bishop of Rome and all his pretended authority. But the pagan Saxon invaders having driven the [Celto-British] professors of Christianity to the remotest corners of our island [from circa 455-555f A.D.] their own conversion was afterwards effected by Au[gu]stin the monk and other missionaries from the Court of Rome (as from 596 onward).

This naturally introduced some few of the papal corruptions in point of faith and doctrine. But we read of no civil authority claimed by the pope in these kingdoms till the aera of the Norman conquest....

The Romish clergy themselves, continued Blackstone,<sup>68</sup> paid the most implicit obedience to their own superiors or prelates; and they in their turns were as blindly devoted to the will of the Sovereign Pontiff whose decisions they held to be infallible and his authority [which they held to be] co-extensive with the Christian World. Hence, his legates *a latere* were introduced into every kingdom of Europe; his bulls and decretal epistles became the rule both of faith and discipline.... All the wealth of Christendom was gradually drained, by a thousand channels into the coffers of the holy see.... The pope became a feudal lord.

### **Blackstone on restoration of Common Law at *Magna Carta***

In addition to his *Commentaries on the Laws of England*, Blackstone also wrote a book on the 1215 A.D. *Magna Carta* which book he dedicated to the Earl of Westmorland. In his *Introduction*,<sup>69</sup> he stated: It is agreed by all our historians that the great charter of King John was for the most part compiled from the antient customs of the realm, or the laws of King Edward the confessor; by which they usually mean the old Common Law. Thus Blackstone.

In King John's time [1199-1216], and that of his son Henry the Third [1216-72], continued Blackstone in his *Commentaries*,<sup>70</sup> the rigours of the feudal tenures and the forest laws were so warmly kept up, that they occasioned many insurrections of

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<sup>65</sup> *Ib.*, IV pp. 102f.

<sup>66</sup> *Ib.*, IV pp. 415.

<sup>67</sup> *Ib.*, IV p. 104.

<sup>68</sup> *Ib.*, IV pp. 105f.

<sup>69</sup> *Op. cit.*, Oxford: Clarendon, 1769, p. vii.

<sup>70</sup> *Op. cit.*, IV p. 416.

the barons or principal feudatories.... At first, King John ó and afterwards his son ó consented to the two famous charters of English liberties: *Magna Carta* and *Carta de Foresta*.

öOf these,ö stated Blackstone,<sup>71</sup> öthe former...redressed many grievances incident[al] to feudal tenures of no small moment.... Care was also taken therein to protect the subject against other oppressions then frequently arising from unreasonable ameracements, from illegal distresses or other process for debts...and from the tyrannical abuse of the prerogative of purveyance and pre-emption.... It established the testamentary power of the subject over his personal estate.... It laid down the law of dower.... It enjoined an uniformity of weights and measures....

öIt fixed the Courts of Common Pleas at Westminster, that the suitors might no longer be harassed with following the king's person..., and at the same time brought the trial of issues home to the very doors of the freeholders ó by directing assizes to be taken in the proper counties.... It confirmed and established the liberties of the City of London and all other cities...of the Kingdom.ö

Indeed, öit protected every individual of the nation in the free enjoyment of his life, his liberty, and his property ó unless declared to be forfeited by the judgment of his peers or the law of the land.

öHowever, by means of these strugglesö declared Blackstone<sup>72</sup> ó öthe pope in the reign of King John gained a still greater ascendancy here than he ever before had enjoyed.ö Blackstone then gave further particulars, showing how this came about.

öIn 1213,ö Blackstone explained,<sup>72</sup> öPope Innocent III had at length the effrontery to demand, and King John had the meanness to consent to, a resignation of his crown to the pope ó whereby England was to become for ever St. Peter's patrimony.... The dastardly monarch re-accepted his sceptre from the hands of the papal legate, to hold as the vassal of the holy see, at the annual rent of a thousand marks.ö

Fortunately, the 1215 *Magna Carta* somewhat checked this, and John's "donation" to the papacy was voided by Parliament altogether ó during the A.D. 1327-77 reign of King Edward III.... This plan of pontifical power,ö stated Blackstone,<sup>73</sup> was ödeeply laid ó and so indefatigably pursued by the unwearied politics of the Court of Rome through a long succession of ages....

öIt was firmly and resolutely executed by persons the best calculated for establishing tyranny and despotism, being fired with a bigoted enthusiasm.... Yet it vanished into nothing when the eyes of the people were a little enlightened, and they set themselves with vigour to oppose it.ö

Immediately after the A.D. 1199-1216 reign of the Anglo-Norman King John, the power of his 1216-72 son and successor Henry III was checked. Thus, around 1250f, the great Anglo-Norman Judge Henri de Bratton (alias Henry Bracton) wrote in his *Treatise on the Customs and Laws of England* (I:8 & II:16:3): öThe king ought not to

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<sup>71</sup> *Ib.*, IV pp. 416f.

<sup>72</sup> *Ib.*, IV p. 418.

<sup>73</sup> *Ib.*, IV pp. 107f.

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be subject to man but to God and to the law. For the law maketh the king.... The king also hath a Superior, namely God ó and also the law by which he was made a king.ö

Blackstone continued:<sup>74</sup> öWith the reign of **Edward the First** [1272-1307] ó who may justly be styled our **English Justinian**ø ó it would be endless to enumerate all the particulars.... But the principal may be reduced under the following general heads.... He established, confirmed and settled the **Great [Magna Carta] Charter**ø and the **Charter of Forests**ø [Carta de Foresta].... He gave a mortal wound to the encroachments of the pope and his clergy, by limiting and establishing the bounds of ecclesiastical jurisdiction....

öHe secured the property of the subject, by abolishing all arbitrary taxes and talliages levied without consent of the National Council.... He improved upon the laws of King Alfred, by that great and orderly method of watch and ward, for preserving the public peace and preventing robberies.... The legal treatises written in his time ó as Britton, Fleta, Hengham, and the rest ó are for the most part law at this dayö (*viz.* in Blackstone's own A.D. 1765f).

### **Blackstone: Common Law from Magna Carta to the Reformation**

öIn the weak reign of Edward the Second [1307-27 A.D.],ö observed Blackstone,<sup>75</sup> öthe pope again endeavoured to encroach ó but the Parliament manfully withstood him.... But **Edward the Third** [1327-77] was of a temper extremely different.... He and his nobility wrote an expostulation to the pope: but, receiving a menacing and contemptuous answer..., the king [of England] replied that [even] if both the [German] emperor and the French king should take the pope's part ó he was ready to give battle to them both, in defence of the liberties of his crown....

öWhen the holy see resented these proceedings...it was unanimously agreed by all the estates of the realm in Parliament assembled, 40 Edward III, that King John's **donation**ø was null and void ó being without the concurrence of Parliament and contrary to his coronation oath. And all the temporal nobility [alias the lords] and commons [alias the people] engaged that if the Pope should endeavour by process or otherwise to maintain these usurpations, they would resist and withstand him with all their power.ö

During the reign of King Henry IV [1399-1413], öby the Statute 2 Henry IV (c. 3), all persons who accept any provision from the pope to be exempt from canonical obedience to their proper ordinary, are also subjected to the penalties of *praemunire*.... This is the last of our antient statutes touching this offence,ö wrote Blackstone,<sup>76</sup> öthe usurped power of the Bishop of Rome being pretty well broken down by these statutes, as his usurped religious power was in about a century afterwards.... Far was the archbishop [of Canterbury]...from countenancing the usurped power of the pope in this Realm.... He was ever a firm opposer of it.ö

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<sup>74</sup> *Ib.*, IV pp. 418-20.

<sup>75</sup> *Ib.*, IV pp. 110f.

<sup>76</sup> *Ib.*, IV pp. 112f.

The reign of King Henry the Seventh [1485-1509] brought the first British King [a **Welsh Tudor**] to the throne of England for the first time ever since the A.D. 432f Saxon invasion. His son brings us to the fourth period of our legal history, observed Blackstone,<sup>77</sup> viz. the reformation of religion under Henry the Eighth [1509-47] and his children. Those were the 1547-53 Calvinist King Edward VI and after his Romish half-sister the 1553-58 Queen Mary and their Protestant half-sister the 1558-1603 Queen Elizabeth I.

This, continued Blackstone, opens an entirely new scene in ecclesiastical matters the usurped power of the pope being now for ever routed and destroyed [and] all his connexions with this island cut off.... The incorporation of Wales with England, and the more uniform administration of justice..., added dignity and strength to the monarchy.... The numerous improvements...and the redress of many grievances...will ever make the administration of Henry VIII a very distinguished aera in the annals of juridical history.

Edward VI, the boy king, only lived to rule for six short years. Even then, he had to do so through his regent Lord Somerset, the friend of the Reformer John Calvin.

After Edward's untimely death, however, the throne of England passed for five stormy years to his Romish half-sister Queen Mary. Her bloody measures, observed Blackstone,<sup>78</sup> were (through the providence of God) defeated by the seasonable accession of Queen Elizabeth from 1558 to 1603.

### **Blackstone: Common Law under the blessed reign of King Edward VI**

Precisely in this very regard, interesting indeed are the Great Reformer John Calvin's two *Epistles Dedicatory* anent England's godly **King Edward VI**. We mean Calvin's epistles introducing his *Commentary on Isaiah* and that prefaced to his *Commentary on the Catholic Epistles*.

The first (1550) edition of his *Commentary on Isaiah*, Calvin dedicated to that most illustrious king Edward VI of England (1547-1553). There, Calvin urged Edward to select for imitation the example of the godly Judean King Hezekiah which you show that you are already sufficiently willing to do.

This was obvious, Calvin assured Edward, since God has raised you up and endowed you with such excellent abilities and dispositions for defending the cause of godliness. Indeed, in your exertions, you...are...celebrated for possessing a noble disposition and some seeds of virtues...far beyond your years.... Your piety especially is...highly applauded.

Calvin continued to enjoin Edward: I expressly call upon you, most excellent king..., charging you to proceed to the utmost of your ability and power, in carrying forward the restoration of the Church which has been so successfully begun in your

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<sup>77</sup> *Ib.*, IV pp. 423f.

<sup>78</sup> *Ib.*, IV pp. 424f.



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kingdom.... To you...the Lord has not only given adoption, but has likewise assigned a distinguished place among His sons.ö

In January 1551, Calvin further dedicated his *Commentary on the Catholic Epistles* to Edward. After castigating öthe Roman Antichrist,ö Calvin reminded England's monarch: öAs interpreters of Scripture according to their ability supply weapons to fight against Antichrist..., it is a duty which belongs to your Majesty to vindicate from unworthy calumnies the true and genuine interpretation of Scripture ó so that true religion may flourish....

öGod commanded by Moses, that as soon as a king was appointed over his people, he was to take care to have a copy of the Law written out for himself [Deuteronomy 17:18f].... In order that kings might know that they themselves need this remarkable doctrine, and that it is their special duty to defend and maintain it ó the Lord assigns to His Law a sacred habitation in their palaces.ö

The same month, Calvin also wrote to Edward: öHolding me to be among the number of those who are zealous for the advancement of the Kingdom of the Son of God, you have not disdained to read what I did...present to your Majesty [*viz.*, Calvin's commentaries on Isaiah and on the Catholic Epistles].... I shall not hesitate to pray and beseech you, in the Name of Him to Whom you ascribe all authority and power, to take courage in following out what you have so well and happily begun, as well in your own person as in the state of your kingdom ó namely, the consecration of all to God and to our Blessed Saviour....

öIt would be very difficult to purge in a day such an abyss of superstition as there is in the papacy.... We see how, in the time of the good King Josiah ó who had the special testimony of the Holy Spirit ó that he [ap]proved himself a prince excellent in faith, in zeal, and in all godliness. Nevertheless, the prophet Zephaniah [1:3-5f] shows that there was still some remainder of bygone superstitions...even in the city of Jerusalem.... Let me entreat you then, Sire, to reach forward to the mark which is set before you in the example of this godly king!ö

Calvin wrote his last letter to Edward in 1552: öIt is indeed a great thing to be a king ó and yet more, over such a country [as England]. Nevertheless, I have no doubt that you reckon it ó beyond comparison ó better to be a Christian!

öIt is therefore an invaluable privilege that God has vouchsafed you, Sire, to be a Christian king ó to serve as His lieutenant in ordering and maintaining the Kingdom of Jesus Christ in England.... You ought to be stirred up to employ all your energies to His honour and service, setting to your subjects an example of homage to this great King to Whom your majesty is not ashamed to submit yourself with all humility and reverence beneath the spiritual sceptre of His Gospel.ö

### **Blackstone: Common Law under the reign of Queen Elizabeth I**

The second (1558) edition of his *Commentary on Isaiah*, Calvin dedicated to Edward's sister **Queen Elizabeth of England** (alias the 1558-1602 "Good Queen Bess"). Here, he first reminded her that her öbrother King Edward...greatly excelled the men of his ageö *etc.*

However, Calvin then also assured even Elizabeth herself: "Your own name...is regarded by all good men with not less esteem and satisfaction.... God has given you large and abundant assurances of His confirming you to the image of His Son."

Calvin then enjoined the new queen: "Acknowledge your obligation to your Protector and Redeemer...by a sacred regard to duty.... This duty you ought to discharge...by removing the filth of popery.... This will be the crowning proof of your gratitude to God...."

"May the Lord guide you, most illustrious queen, by the Spirit of wisdom; uphold you with invincible courage; [and] protect and enrich your Highness with every kind of blessings!" Thus John Calvin to Queen Elizabeth the First.

"The religious liberties of the nation" were, stated Blackstone<sup>79</sup> at the enthronement of Elizabeth, "by that happy event established (we trust) on an eternal basis...against Papists.... All the principal grievances introduced by the Norman conquest, seem to have been shaken off gradually, and our Saxon constitution restored, with considerable improvements...."

"The number of indigent persons being also greatly increased, by withdrawing the alms of the monasteries a plan was formed in the reign of Queen Elizabeth more humane and beneficial than even [the] feeding and clothing of millions of by affording them the means (with proper industry) to feed and to clothe themselves...."

"When learning, by the invention of printing and the progress of religious reformation, began to be universally determined; when trade and navigation were suddenly carried to an amazing extent by the use of the compass and the consequent discovery of the Indies of the mind of men, thus enlightened by science and enlarged by observation and travel, began to entertain a most just opinion of the dignity and rights of mankind."

### Blackstone on tyranny of the Stuart Kings till Charles II

After the death of Queen Elizabeth I in 1603, "on the accession of **King James the First**", continued Blackstone,<sup>80</sup> "the claim of a more absolute power inherent in the kingly office than had ever been carried into practice soon awakened the sleeping lion. The people heard with astonishment doctrines, preached from the throne and the pulpit, subversive of liberty and property and all the natural rights of humanity. They examined into the divinity of this claim, and found it weakly and fallaciously supported."

In 1625 "Charles the First" succeeded to the crown of his father," stated Blackstone,<sup>81</sup> "and attempted to revive some enormities which had been dormant in the reign of King James. The...arbitrary imprisonments..., the exertion of martial law in time of peace, and other domestic grievances of clouded the morning of that misguided prince's reign [1625-49]...."

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<sup>79</sup> *Op. cit.*, I pp. 425f.

<sup>80</sup> *Ib.*, IV p. 429.

<sup>81</sup> *Ob.*, I pp. 429-31.

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It must be acknowledged that, by the [1628] *Petition of Right* enacted to abolish these encroachments the English *Constitution* received great alteration and improvement. However, by his own mismanagement, or by the arts of his enemies, the king had lost the reputation of sincerity....

Fired with resentment for past oppressions and dreading the consequences if the king should regain his power, the popular leaders (who in all ages have called themselves the people), began to grow.... Joining with a set of military...enthusiasts, they overturned the Church and Monarchy, and proceeded with deliberate solemnity to the trial...of their sovereign.

After more than a decade of rule by Cromwell and son under the Puritan Protectorate, there followed the re-introduction of the monarchy with the restoration of **King Charles II** in 1660. His reign, declared Blackstone,<sup>82</sup> was wicked, sanguinary, and turbulent.... It is far from my intention to palliate or defend many very iniquitous proceedings contrary to all law in that reign through the artifice of wicked politicians.

Nevertheless, observed Blackstone,<sup>83</sup> when King Charles deluded brother [the 1685-88 romanizing King James II] attempted to enslave the nation he found it was beyond his power. The people both could, and did, resist him; and, in consequence of such resistance, obliged him to quit his enterprise and his throne together. For at the Convention in 1688, the people's representatives declared that King James [II] had broken the original contract between king and people.

### **Blackstone on triumph of the Common Law against James II**

King James the Second, explained Blackstone,<sup>84</sup> succeeded to the throne of his ancestors and might have enjoyed it during the remainder of his life but for his own infatuated conduct which (with other concurring circumstances) brought on the [Glorious] Revolution in 1688. The true ground and principle upon which that memorable event proceeded, was an entirely new case in politics....

It was the act of the nation alone, upon the apprehension that there was no king in being. For in a full Assembly of the Lords and Commons met in convention upon this apprehended vacancy, both Houses came to this resolution, that King James the Second, having endeavoured to subvert the *Constitution* of the kingdom..., has abdicated the government and that the throne is thereby vacant... The facts themselves thus appealed to the king's endeavours to subvert the *Constitution* by breaking the original contract; his violation of the fundamental laws; and his withdrawing himself out of the kingdom were evident and notorious.

In a free state, observed Blackstone,<sup>85</sup> every man who is supposed a free agent, ought to be in some measure his own governor.... These are the constituent parts of a Parliament the king; the lords spiritual and temporal; and the commons.... Each is so

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<sup>82</sup> *Ib.*, IV pp. 431f.

<sup>83</sup> *Ib.*, I p. 226.

<sup>84</sup> *Ib.*, I p. 204.

<sup>85</sup> *Ib.*, I pp. 155f.

necessary, that the consent of all three is required to make any new law that shall bind the subject....

It must be owned that Mr. Locke<sup>86</sup> and other theoretical writers have held that there remains still inherent in the people a supreme power to remove or alter the legislation when they find the legislative act contrary to the trust reposed in them. For when such trust is abused, it is thereby forfeited and devolves to those who gave it...

So long therefore as the English Constitution lasts, observed Blackstone, we may venture to affirm that the power of Parliament is absolute and without control. Thus, it was Parliament which ended the power of the royal House of Stuart and first mooted the need to import King William and Queen Mary of the Protestant House of Orange in 1688.

### Blackstone on entrenchment of Common Law since William III

William and Mary, explained Blackstone, were then asked very important questions during their *Coronation Oath*. Will you solemnly promise and swear to govern the people of this **kingdom of England**, and the dominions thereunto belonging, according to the statutes in Parliament agreed on, **and the laws and customs of the same?** ... Will you to the utmost of your power **maintain the Laws of God**, the **true profession of the Gospel**, and the **Protestant Reformed religion established by the law**? Emphases mine of F.N. Lee.

To which each monarch, laying his or her hand upon the holy gospels, shall say: The things which I have here promised, I will perform and keep. So help me God! And then shall **kiss the book**” **alias the Holy Bible**.

Remarked Blackstone:<sup>87</sup> From the [Glorious because bloodless] Revolution in 1688 to the present time [1765]..., many laws have [been] passed.... The *Bill of Rights*, the *Toleration Act*, the *Act of Settlement* [of William and Mary] with its conditions, [and] the *Act for Uniting England with Scotland* [1707]...have confirmed and exemplified the doctrine of resistance when[ever] the executive magistrate endeavours to subvert the *Constitution*.

Indeed, all these above-mentioned laws observed Blackstone, have maintained the superiority of the Law above the king. These and other *Acts* have all placed the administration of...revenue in hands that are accountable to Parliament. They have (by the like desire) made the judges completely independent of the king, his ministers, and his successors. Indeed, they have in appearance and nominally reduced the strength of the executive power to a much lower ebb than in the preceding period.

The absolute rights of every Englishman, observed Blackstone,<sup>88</sup> are founded on nature and reason.... They are coeval with our form of government....

<sup>86</sup> In his 1690 work *On Government*, p. 2 paras. 149 & 227.

<sup>87</sup> *Ib.*, IV pp. 433f.

<sup>88</sup> *Ib.*, I p. 123.

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ōAt some times we have seen them depressed by overbearing and tyrannical princes; at others so luxuriant as even to tend to anarchy ó a worse state than tyranny itself, as any government is better than none at all.

ōBut the vigour of our free *Constitution* has always delivered the nation from these embarrassments.... As soon as the convulsions consequent on the struggle have been over, the balance of our rights and liberties has settled to its proper level; and their fundamental articles have been from time to time asserted in Parliament, as often as they were thought to be in danger.ö

### **Blackstone's recapitulation of the history of the Common Law**

The above-mentioned rights and liberties are all set out in the historic *Magna Carta*. öThe *Great Charter* of liberties,ö explained Blackstone<sup>89</sup> of the A.D. 1215 *Magna Carta*, öwas obtained sword in hand from King John; and afterwards, with some alterations, confirmed in Parliament by King Henry the Third, his son. Which *Charter* contained very few new grants; but, as Sir Edward Coke observes [in 1628-44], was for the most part declaratory of the principal grounds of the fundamental laws of England....

ōTo these succeeded the *Bill of Rights*, or Declaration delivered by the Lords and Commons to the Prince and Princess of Orangeø(12 February 1688) ó and afterwards enacted in Parliament, when they became king and queen. Which Declaration concludes in these remarkable words: and they [the people of Britain] do claim, demand and insist upon all and singular the premisesø as their undoubted rights and liberties.ö Indeed, added Blackstone,<sup>90</sup> öthe *Act* of Parliament itself recognizes and all singular, the rights and liberties asserted and claimed in the said *Declaration* to be the true, antient, and indubitable rights of the people of this kingdom.ø

ōLastly, these liberties were again asserted at the commencement of the present [eighteenth] century in the [1701] *Act of Settlement*.... Some new provisions were added...for better securing our religion, laws, and liberties; which the statute declares to be and the birthright of the people of Englandø **according to the antient doctrine of the Common Law.**ö<sup>91</sup>

ōThus, therefore,ö Blackstone summed up,<sup>92</sup> öI have endeavoured to delineate...outlines of a plan for the history of our laws and liberties: from their first rise and gradual progress among our British and Saxon ancestors ó till their...eclipse at the Norman Conquest, from which they have gradually emerged and risen to the perfection they now enjoy.... The fundamental maxims and rules of the law ó which regard the rights of persons and the rights of things, the private injuries that may be offered to both, and the crimes which affect the public ó have been and are every day improving, and are now fraught with the accumulated wisdom of ages....

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<sup>89</sup> *Ib.*, I pp. 123f.

<sup>90</sup> *Ib.*, I p. 124.

<sup>91</sup> 12 & 13 W. III, c. 2.

<sup>92</sup> *Ib.*, IV p. 435.

“Our religious liberties were fully established at the Reformation.... The recovery of our civil and political liberties, was a work of longer time ó they not being thoroughly and completely regained till after the [1660] restoration of King Charles [II], nor fully and explicitly acknowledged and defined till the æra of the æHappy Revolutionæ of 1688.

“Of a *Constitution*, so wisely contrived,“ concluded Blackstone,<sup>93</sup> “it is hard to speak with that praise which is justly and severely its due.... We have taken occasion to admire at every turn the noble monuments of antient simplicity.... To sustain, to repair, to beautify this noble pile ó is a charge intrusted principally to the nobility [*cf.* the House of Lords] and [to] such gentlemen of the kingdom as are delegated by their country to Parliament [*cf.* the House of Commons].

“The protection of the liberty of Britain is a duty which they owe: to themselves who enjoy it; to their ancestors who transmitted it down; and to their posterity who will claim at their hands this the best birthright and noblest inheritance of mankind.”

Indeed, Blackstone further added<sup>94</sup> that even the 1748 Montesquieu, “a learned French author who...wrote in the spirit of genuine freedom..., hath not scrupled to profess even in the very bosom of his native country that the English is the only nation in the world where political or civil liberty is the direct end of its *Constitution*.”

### **Blackstone’s application of Common Law to Overseas Colonies**

Little still remains to be done, except to document the 1765 views of Blackstone about Britain’s American Colonies. Those views are applicable, *mutatis mutandis*, also to Britain’s later Australasian Colonies.

As regards the American Colonies, Blackstone not only looked back on their 1620-1765 histories with approval. Even in 1765, he seemed to anticipate their soon independence in 1776 (before his own death in 1780).

To Blackstone, there was no contradiction between a Constitutional Monarchy and Christian Republic. Indeed, with his own preference for the æRepublicanæ alias æCommonwealthæ form of government ó properly understood ó he almost anticipated Article IV Section 4 of the *Constitution of the U.S.A.* That declares: “The United States shall guarantee to every State in this Union a republican form of government.”

Stated the 1765 Blackstone:<sup>95</sup> “Our more distant plantations in America...are also in some respects subject to English laws.... If an uninhabited country be discovered and planted by English subjects, all the English laws are immediately then in force.... The antient laws of the country remain, unless such as are against the Law of God.... *Calvin’s case*.<sup>96</sup>

“Our [thirteen] American plantations are principally of this latter sort..., they being no part of the mother country but distinct...dominions.... The form of government in

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<sup>93</sup> *Ib.*, IV pp. 435f.

<sup>94</sup> *Ib.*, I pp. 140f.

<sup>95</sup> *Ib.*, I pp. 104f & 363.

<sup>96</sup> The reference is to the 1607 case of the Scot Robert Calvin. 7 Rep. 17b. Show. Parl. C. 31.

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most of them is borrowed from that of England. They have a Governor.... They have Courts of Justice of their own.... Their General Assemblies...are their House of Commons.

Together with their Council of State being their Upper House, [and] with the concurrence of...the Governor they make laws suited to their own emergencies.... All foreign Protestants and Jews, upon their residing seven years in any of the American colonies, without being absent above two months at a time are, upon taking the oaths, naturalized to all intents and purposes.<sup>97</sup>

### **Blackstone on the best of all possible kinds of government**

Discussing the best possible kind of government, following the great Presbyterian Reformer John Calvin, the Englishman Blackstone wrote<sup>98</sup> as follows: "Antiquity will not allow more than three regular forms of government. The first, when the sovereign power is lodged in an aggregate assembly consisting of all members of a community..., is called a democracy...

The second, when it is lodged in a Council composed of select members..., is styled an aristocracy [where it is an unelected nobility; or preferably, where it refers to Representatives elected by qualified voters, as in a Republic]....

The last [of the three regular forms of government]...is entrusted in the hands of a single person, and then takes the name of a monarchy. From 1688 onward, Britain became a limited monarchy incorporating into itself the better features of the previous republic now known as Cromwell's Commonwealth.

Now in a democracy explained Blackstone<sup>99</sup> that popular assemblies are frequently foolish in their contrivance, and weak in their execution.... In aristocracy there is more wisdom to be found than in the other frames of government being composed or intended to be composed of the most experienced citizens. But there is less honesty than in a republic and less strength than in a monarchy.

A monarchy is indeed the most powerful of any and all the sinews of government being bound together and united in the hand of a prince. But then there is imminent danger of his employing that strength to improvident or oppressive purposes....

But happily for us of this island, concluded Blackstone,<sup>100</sup> "the British Constitution...I trust will long continue a standing exception to the truth of this observation. For as with us the executive power of the laws is lodged in a single person [the King of Great Britain, compare the later President of the United States of America] they have all the advantages of strength and disputation that are to be found in the most absolute monarchy....

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<sup>97</sup> Stat.: 2 Geo. III c. 25 [1728]. 13 Geo. c. 7 [1740]. 20 Geo. II c. 24 [1747].

<sup>98</sup> *Op. cit.*, I p. 49.

<sup>99</sup> *Ib.*, I pp. 49f.

<sup>100</sup> *Ib.*, I pp. 50f.

“The legislature of the kingdom [or government] is entrusted to three distinct powers, entirely independent of each other.” These “compare the later U.S. executive, legislative, and judicial powers” are as follows.

“First, the King [*cf.* the U.S. President]; secondly, the Lords spiritual and temporal [*cf.* the U.S. Senate] which is an aristocratical Assembly of persons selected for their piety, their birth, their wisdom, their valour, or their property; and thirdly, the House of Commons [*cf.* the U.S. House of Representatives], freely chosen by the people from among themselves.”

As Princeton Professor of Legal History Stanley N. Katz rightly observes,<sup>101</sup> the most original intellectual contribution of the American Revolution to Public Law, was thus to conceptualize the *Constitution* as Fundamental Law. Sir William Blackstone’s *Commentaries* brilliantly laid out the system of English Law in the mid-eighteenth century. The final irony, however, runs in Blackstone’s favour. For with the establishment of the new American nation in 1789, Americans increasingly turned to the *Commentaries* of Blackstone as a model for the legal system of a democratic Republic.

### **Blackstone’s authority in Australia from 1788 till today**

University of Queensland Law Professor R.D. Lumb sums it all up admirably. In his valuable book *Australian Constitutionalism*, he declares<sup>102</sup> that Locke himself had distinguished between legislative power and executive power. The doctrine received its most detailed assessment in the writings of Montesquieu and Blackstone.

In the hands of these thinkers, it was presented not as a doctrine of complete or absolute separation (which would lead to anarchy) but as a partial separation and partial sharing such that the distinct bodies would exercise their powers compatible with the good of the nation. The partial doctrine of separation could be explained as a pure doctrine “modified” by a system of checks and balances.

It was left to Blackstone “a judge, parliamentarian and scholar” to portray the operation of the doctrine in England. The rights of *Magna Carta* were the rights of eighteenth century Englishmen.

Blackstone’s *Commentaries* were published in 1765, a few years before Captain Cook proclaimed his Majesty’s sovereignty over the eastern coast of “New Holland” alias Australia “and a little over twenty years before English colonists set foot on Australian soil. His general outline of the *Constitution* and laws of England was to influence profoundly the understanding of these laws in the Australian colonies which were to adopt the principles embodied therein.

But the fundamental law to which Bracton and Coke appealed was first to transform the legal system of the American colonies. It was to change the nature of sovereignty exercisable in that Continent; to create a new federalist structure; to produce a *Bill of Rights*; and to lay the foundations for a doctrine of judicial review.

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<sup>101</sup> *Op. cit.*, I pp. xi-xii.

<sup>102</sup> Brisbane: Butterworths, 1983, pp. 24f, 101 & 109n.



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Some of that tradition of constitutionalism was to enter Australia at a later stage. The liberties of Englishmen were considered to flow from the Common Law, which was regarded as being in confirmation of the liberties conferred by *Magna Carta*. Blackstone, writing in the eighteenth century,<sup>103</sup> considered that the Common Law reflected in broad outline the Natural Law which gave protection to these rights.

A knowledge of Blackstone is therefore important for the modern understanding of the Common Law of Britain, America and Australia. It needs to be understood as Blackstone did as that Common Law goes right back to very ancient times. Indeed, it roots in the Law of Nature and Nature's God: the Triune Lord and Creator Himself.

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<sup>103</sup> *Op. cit.*, Bk I, Ch 1, pp. 121 *et seq.*



## **ADDENDUM 2: BLACKSTONE ON THE SUPERIORITY OF BRITISH TO ROMAN LAW**

University of Michigan Law Professor Thomas A. Green writes in his *Introduction*<sup>1</sup> to the 4th Volume of Blackstone's *Commentaries on the Laws of England* that Blackstone was passionately Anti-Papist. He scorned what he called the slavish, blind devotion of Roman Catholics to their Church.

Furthermore, continues Green,<sup>2</sup> the spirit and institutions of English Law were the product of three great periods: the Anglo-Saxon (455-900 A.D.); the reign of Edward I (1272-1307 A.D.); and the Restoration (1679 A.D.).

The first produced the ancient constitution and English liberty. The second saw the elaboration of the courts and doctrine of the Common Law and the forms of the law that prevailed in Blackstone's day. The last washed away the vestiges of (the 1066 A.D.) Norman enslavement and achieved, in the *Habeas Corpus Act* of 1679, the means to secure the liberty that the A.D. 1215 *Magna Carta* had sought to guarantee centuries before.

Blackstone, Green goes on to say, adhered to Anglo-Saxon liberties and heaped scorn on the Norman intruders. But he did not deprecate the post-Conquest development of the Common Law. Rather he saw in this development the gradual freeing of Englishmen from Norman tyranny. He recognized that the long course of the recovery of [Englishmen's] civil and political liberties was not fully and explicitly acknowledged and defined till the era of the happy Revolution<sup>3</sup> in 1688 A.D.

### **Blackstone's distinguishing of Roman from British Common Law**

Blackstone was not enamoured with Ancient Roman Law. Nor did he approve of the Post-Christian syncretism between Ancient Roman Paganism and Hebrew Religion and in Romish Canon Law.

From both pagan Roman Law and mediaeval Romish Law, Blackstone again carefully distinguished the Early-Christian Law of Britain as well as the Early-Christian Law in Rome.

Blackstone rightly revered the Law of Nature in much of the contents of Pre-Roman Ancient British Law and Pre-Christian Ancient British Law and rejected most of Pre-Christian Pagan Roman Law. Yet he also has considerable respect for the Semi-Christianized Later-Roman Law of Theodosius and Justinian *etc.* We should, held Blackstone, therefore esteem not just Early-Christian British Law but also venerate (though to a lesser degree) even the later laws of Post-Pagan Early-Christian Rome.

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<sup>1</sup> Chicago: University Press, 1979 rep. ed., p. v.

<sup>2</sup> *Ibid.*, p. xii.

<sup>3</sup> *Id.*, IV:435.

However, continued Blackstone,<sup>4</sup> we must not carry our veneration so far as to sacrifice our Alfred and Edward to the *manes* of Theodosius and Justinian. We must not prefer the edict of the praetor or the rescript of the Roman emperor to our own immemorial customs or the sanctions of an English Parliament unless we can also prefer the despotic monarchy of Rome and Byzantium...to the free constitution of Britain!

Indeed: An academical expounder of the laws of Britain, wrote Blackstone,<sup>5</sup> should consider his course as a general map of the law, marking out the shape of the country.... His attention should be engaged, like that of the readers in [the fifteenth-century A.D.] Fortescue's *Inns of Chancery*, in tracing out the originals and as it were the elements of the law...

These originals should be traced to their fountains as well as our distance will permit. Thus, they should be traced back to the customs of the Britons and Germans as recorded by Caesar and Tacitus; to the codes of the northern nations on the Continent; and more especially to those of our own Saxon princes.

### Blackstone's attitude to Roman Civil and Roman Canon Law

Continued Blackstone:<sup>6</sup> The Civil and Canon Laws, considered in respect to any intrinsic obligation, have no force or authority in this kingdom. They are no more binding in England, than our laws are binding in Rome....

As far as these foreign laws...have in some particular cases and in some particular courts been introduced and allowed by our laws, so far they oblige.... In all points in which the different systems depart from each other, the law of the land takes the place of the law of Rome whether ancient or modern; [whether] imperial or pontifical.

Now *Justinian's Pandects* or alias sixth-century-A.D. christianized Roman Law soon brought the Civil Law into vogue all over the west of Europe. Thus Blackstone.<sup>7</sup> This now became in a particular manner the favourite of the popish clergy, who borrowed the method and many of the maxims of their Canon Law from this original.... Nor was it long before the prevailing mode of the times reached England....

But it did not meet with the same easy reception in England where a mild and rational system of laws had been long established as it did upon the Continent.... Though the monkish clergy (devoted to the will of a foreign primate) received it with eagerness and zeal yet the laity, who were more interested to preserve the old *Constitution* and had already severely felt the effect of many Norman innovations, continued wedded to the use of the Common Law....

From this time of the Norman Conquest, said Blackstone,<sup>8</sup> the nation seems to have been divided into two parties. The bishops and clergy [on the one hand], many of

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<sup>4</sup> *Ib.*, I p. 5.

<sup>5</sup> *Ib.*, I p. 35.

<sup>6</sup> *Ib.*, I pp. 14f.

<sup>7</sup> *Ib.*, pp. 17f.

<sup>8</sup> *Ib.*, I pp. 19-21.

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them foreigners..., applied themselves wholly to the study of the Civil and Canon Laws, which now came to be inseparably interwoven with each other. On the other hand, there was also the nobility and laity who adhered with equal pertinacity to the old Common Law....

Our universities began about that period...and continued to be till the time of the Reformation entirely under the influence of the popish clergy.... The study of the Roman laws was in those days of bigotry pursued with such alacrity.... There cannot be a stronger instance of the absurd and superstitious veneration that was paid to these laws, than that the most learned writers of the times thought they could not form a perfect character, even of the blessed virgin, without making her a civilian and a canonist.

The laws of Edward the Confessor alias the last Saxon King (1042-1066 A.D.), observed Blackstone,<sup>9</sup> our ancestors struggled so hard...to maintain under the first princes of the Norman line [1066f A.D.]... Subsequent princes...frequently promised to keep and to restore, as the most popular act they could do, when pressed by foreign emergencies or domestic discontents....

These are the laws that so vigorously withstood the repeated attacks of the [Roman-Romish] Civil Law, which established in the twelfth century a new Roman Empire over most of the States on the Continent: States that have lost, and perhaps upon that account, their political liberties; while the free *Constitution* of England, perhaps upon the same account, has been rather improved than debased. These, in short, are the laws which gave rise...to that collection of maxims and customs which is now known by the name of the Common Law.

Continued Blackstone:<sup>10</sup> It is not on account of their being unwritten laws that either the [Romish Ecclesiastical] Canon Law or the [Imperial Roman] Civil Law [of the later Christian Roman Empire] have any obligation within this kingdom.... They bind not the subjects of England because their materials were collected from popes or emperors; were digested by Justinian; or declared to be authentic by Gregory. These considerations give them no authority here. For the legislature of England doth not, nor ever did, recognize any foreign power as superior or equal to it in this kingdom.

### **Blackstone on the roots and fruits of the Roman Law**

The Roman Law, wrote Blackstone,<sup>11</sup> was founded: first upon the regal constitutions of their antient kings [753-510 B.C.]; next upon the [450 B.C.] Twelve Tables of the *Decemviri* [during the B.C. 510 to B.C. 70f Roman Republic]; then upon the laws or statutes enacted by the Senate or people, the edicts of the praetor, and the *responsa prudentum* or opinions of learned lawyers [especially from 70 B.C. onward]; and lastly upon the imperial decrees...of successive emperors [especially from 27 B.C. onward]....

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<sup>9</sup> *Ib.*, I pp. 66f.

<sup>10</sup> *Ib.*, I p. 79.

<sup>11</sup> *Ib.*, I pp. 80f.

They were computed to be many camels' load...by an author who preceded Justinian. So the latter and others tried to codify them and to give them a little Christian veneer.

By the Emperor Theodosius the Younger, continued Blackstone, a *Code* was compiled (A.D. 438) being a methodical collection of all the imperial constitutions then in force. This *Theodosian Code* was the only book of Civil Law received as authentic in the western part of Europe.... For Justinian commanded only in the eastern remains of the Empire.... It was under his auspices that the present body of Civil Law was compiled and finished by Tribonian and other lawyers, about the year 529.

By the Civil Law absolutely taken, explained Blackstone, is generally understood the civil or municipal Law of the Roman Empire, as comprised in the *Institutes*, the *Code*, and the *Digest* of the Emperor Justinian and the *Novel Constitutions* of himself and some of his successors....

This consists of: 1, the *Institutes*, which contain the elements or first principles of the Roman Law...; 2, the *Digests* or *Pandects*, in fifty books, containing the opinions and writings of eminent lawyers...; 3, a *New Code*..., the lapse of a whole century having rendered...Theodosian imperfect...; 4, the *Novels*..., amounting to a supplement to the *Code*.... These form the body of Roman Law or *Corpus Juris Civilis*, as published about the time of Justinian....

The Canon Law, added Blackstone,<sup>12</sup> is a body of Roman Ecclesiastical Law relative to such matters as that Church either has, or pretends to have, the proper jurisdiction over. This is compiled from: the *Opinions* of the ancient Latin fathers; the *Decrees* of General Councils; the *Decretal Epistles* and *Bulls* of the Holy See.... About the year 1151, one Gratian an Italian monk animated by the discovery of Justinian's *Pandects* at Amalfi, reduced them into some method in three books which he entitled *Concordia Discordantium Canonum*, but which are generally known by the name of *Decretum Gratiani*....

The subsequent *Pre-Gregorian Papal Decrees*, [up] to the pontificate of Gregory IX, were published (in much the same method)...in five books.... A sixth book was added by Boniface VIII.... The *Clementine Constitutions*...were in like manner authenticated in 1317 by...John XXII, who also published twenty constitutions of his own [as the *Johannine Constitutions*].... To these have since been added some *Post-Johannine Papal Decrees* of later popes, in five books.... And all these together...form the *Corpus Juris Canonici* or body of the Roman Canon Law.

### **Blackstone: British Common Law of Persons vs. that of Rome**

As regards the **British** -Common Law of **Persons** Blackstone clearly stressed the superiority of this branch of British Common Law to that of Roman-Romish Law. Natural persons, explained Blackstone of British Common Law,<sup>13</sup> are such as the God of nature formed us.... The absolute rights of man...[or] natural liberty, consists

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<sup>12</sup> *Ib.*, I p. 82.

<sup>13</sup> *Ib.*, I pp. 119-21.

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properly in a power of acting as one thinks fit without any restraint or control unless [or except] by the Law of Nature ó being a right inherent in us by birth, and one of the gifts of God to man at his creation.ö

Continued Blackstone:<sup>14</sup> öLife is the immediate gift of God, a right inherent by nature in every individual; and it begins in contemplation of law as soon as an infant is able to stir in the mother's womb.... If a woman is quick with child, and...killeth it in her womb...and she is delivered of a dead child, this...was [condemned] by the antient law as homicide....

öAn infant *in ventre mere* or in the mother's womb, is supposed in law to be [already] born for many purposes. It is capable of having a legacy or a surrender of a copyhold estate made to it. It may have a guardian assigned to it; and it is enabled to have an estate limited to its use, and to take afterwards by such limitation, as if it were then actually born.ö

Ancient **Roman** Law, however, gave a father the right of life and death over his own child. Even under the later Christian Roman emperors, the protection of tiny humans was inadequate. öFor the edicts of the [**Christian-British**] **Emperor Constantine**, commanding the public to maintain the children of those who were unable to provide for them in order to prevent the murder and exposure of infants..., were **rejected** in **Justinian's collection**ö just at some short time after the Roman Catholic papacy had begun to emerge.

On political rights ó Blackstone greatly esteemed the British practice above the Roman. Said he:<sup>15</sup> öThe Commons consist of all such men of any property in the kingdom as have not seats in the House of Lords; every one of which has a voice in Parliament either personally or by his representatives. In a free state, every man who is supposed a free agent ought to be in some measure his own governor...as was wisely ordained in the petty Republics of Greece and the first rudiments of the Roman Stateö (*cf.* 510f B.C.).ö

öBut...when after the [135f B.C.] social war, all the burghers of Italy were admitted free citizens of Rome and each had a vote in the public assemblies ó it...paved the way for Marius and Sylla, Pompey and Caesar [80-50f B.C.] to trample on the liberties of their country and at last to dissolve the Commonwealthö alias the Roman Republic ó and to create a democratic tyranny which soon degenerated into a dictatorship first of the newly-enfranchised proletariat and then of the later populist Emperor.

öIn so large a State as oursö (*viz.* Britain), however, öit is therefore very wisely contrived that the people should do that by their representatives which it is impracticable to perform in person.ö In other words, **representative** government (rather than universally-enfranchised and direct power-wielding) is the most desirable political arrangement.

Coming now to ðMaster and Servantø the 1765f Blackstone insisted<sup>16</sup> that, unlike the situation in Roman Law, öpure and proper slavery does not ó nay cannot ó subsist

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<sup>14</sup> *Ib.*, I pp. 125f.

<sup>15</sup> *Ib.*, I p. 154.

<sup>16</sup> *Ib.*, I pp. 411f.

in England.... The three origins of the right of slavery assigned by Justinian, are all of them built upon false foundations.

ōFirst, slavery is held to arise *jure gentium*, from a state of captivity in war.ō However, ōwar is itself justifiable only on principles of self-preservation; and therefore it gives no other right over prisoners...to enslave an enemy when the war is over....

ōSecondly, it is said that slavery may begin *jure civili*; when one man sells himself to another. This, if only meant of contracts to serve or work for another, is very just [cf. Genesis 29:18f & Exodus 21:2f]. But when applied to strict [life-long] slavery in the sense of the laws of old Rome or modern Barbary ó is also impossible....

ōLastly, we are told that...slaves...may also be hereditary.... But this, being built on the two former rights, must fall together with them....

ōThe Law of England abhors, and will not endure the existence of, slavery within this nation.... It is laid down that a slave or negro, the instant he lands in England, becomes a freeman.ō

### **Blackstone: British Common Law of Marriage vs. that of Rome**

Blackstone then dealt with the **British Common Law of Marriage and Family**. He explained:<sup>17</sup> ōAll persons may lawfully marry, but such as are prohibited by God's Law.... Nothing (God's Law excepted) shall impeach any marriage but within the Levitical degrees [cf. Leviticus chapters 18 & 20] ó the farthest of which is that between uncle and niece.ō

How starkly this contrasts with the horrible incests ó often involving the very closest consanguinity ó practised by the Early-**Roman** Emperors. See, for example, in the histories of Ancient Rome written by Suetonius and Tacitus.

Furthermore,<sup>18</sup> ōthe [Later-Roman] Civil Law [321f A.D.], which is partly of pagan origin..., allows many causes of absolute divorce and some of them pretty severe ones,ō even for pathetically-weak reasons ó such ōas when a wife goes to the theatre or the public games without the knowledge and consent of the husband (*Nov.* 117).... The Civil Law gave the husband...authority over his wife, allowing him for some misdemeanors *flagellis et fustibus acriter verberare uxorem*ō ó namely -to beat the wife sharply with whips and fists.ø

However, observed Blackstone,<sup>19</sup> ōwith usō in Britain ó ōthis power of correction began to be doubted.... A wife may...have security of the peace against her husband ó or, in return, a husband against his wife.

ōIt is a principle of law that there is an obligation on every man to provide for those descended from his loins,ō affirmed Blackstone anent British Common Law.

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<sup>17</sup> *Ib.*, I pp. 423 & 429.

<sup>18</sup> *Ib.*, I pp. 429 & 432f.

<sup>19</sup> *Ib.*, I pp. 436f.



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However, ðno person is bound to provide a maintenance for his issue ó unless where the children are impotent and unable to work....

ðYet, as nothing is so apt to stifle the calls of nature as [does] religious bigotry ó it is enacted that if any popish parent shall refuse to allow his Protestant child a fitting maintenance ó with a view to compel him to change his religion ó the Lord Chancellor shall by order of court constrain him to do what is just and reasonable.... Another Statute...ordains that if Jewish parents refuse to allow their Protestant children a fitting maintenance suitable to the fortune of the parent ó the Lord Chancellor, on complaint, may make such order therein as he shall see proper.ð

Nevertheless, there is adequate provision for testamentary freedom under British Common Law. For, explained Blackstone, ðour law has made no provision to prevent the disinheriting of children by will ó leaving every man's property in his own disposal, upon a principle of liberty in this as well as every other action.ð Genesis 27:27-38; 49:2-7; Hebrews 12:17.

ðThe last duty of parents to their children,ð added Blackstone,<sup>20</sup> ðis that of giving them an æeducationø suitable to their station in life.... Yet in one case, that of religion, they are under peculiar restrictions.

ðFor it is provided that if any person sends any child under his government[al control] beyond the seas, either to prevent its good education in England or in order to enter into or reside in any popish college ó or to be instructed, persuaded or strengthened in the popish religion ó in such case...the parent or person sending, shall forfeit [the sum of] 100 pounds.... And if any parent, or other, shall send or convey any person beyond sea ó to enter into or be resident in or train up in any priory, abbey, nunnery, popish university, college or school, or house of jesuits or priests, or in any private popish family ó the person[s] both sending and sent shall be disabled to sue...to enjoy any legacy.ð

### **Blackstone: British Common Law of Inheritance vs. Rome's**

This then brought Blackstone to contrast all Roman (and Roman-type) laws of patrimony ó with the British **Common Law of Inheritance and Legitimacy**. ðThe antient **Roman** laws,ð continued Blackstone,<sup>21</sup> ðgave the father a power of life and death over his children; upon this principle, that he who gave, had also the power of taking away....

ðThe power of a parent by our **English** laws, is much more moderate; but still sufficient to keep the child in order and obedience. He may correct his child under age in a reasonable manner.... The power of a father...over the persons of his children, ceases at the age of twenty-one.... The ædutiesø of children to their parents arise from a principle of natural justice and retribution.... Laws carried this principle into practice with a scrupulous kind of nicety: obliging all children to provide for their father, when fallen into poverty.ð *Cf.* Matthew 15:16.

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<sup>20</sup> *Ib.*, I pp. 438-40.

<sup>21</sup> *Ib.*, I pp. 440f.

“We are next to consider,” continued Blackstone,<sup>22</sup> “the case of illegitimate children or bastards. A bastard, by our English Laws, is one that is not only begotten but [also] born out of lawful matrimony.” However: “The [Roman] Civil and [the Romish] Canon Laws do not allow a child to remain a bastard if the parents afterwards intermarry....

“Our Law” alias British Common Law, on the other hand “although not so strict as to require that the child shall be ‘begotten’ [or conceived only **after** lawful wedlock] “ó yet makes it an indispensable condition that it shall be ‘born’ [or brought forth **only**] after lawful wedlock.... The reason of our English Law is surely much superior to that of the Roman “ó if we consider the principal end and design of establishing the contract of marriage.... The main end being to ascertain and fix upon some certain person to whom the care...of the children should belong.”

Under British Common Law, the sanctity of marriage is enshrined “ó by requiring all legitimate children, even if not conceived within wedlock, at least to be born therewithin. However, “by the Roman laws, a child may be continued [as] a bastard or [be] made legitimate at the option of the father and mother by a marriage *ex post facto*” the child’s birth “ó “thereby opening a door to many frauds and partialities which by our Law are prevented.” Thus Blackstone.

“Let us next,” declared Blackstone,<sup>23</sup> “see the duty of parents to their bastard children by our Law” in Britain. It is “principally that of maintenance. For though bastards are not looked upon as children to any civil purposes “ó yet the ties of nature, of which maintenance is one..., hold indeed....

“I proceed next to the rights and incapacities which appertain to a bastard. The rights are very few, being only such as he can ‘acquire’; for he can ‘inherit’ nothing “ó being looked upon as a son of nobody.... Yet he may gain a surname by reputation, though he has none by inheritance.

“All other children have a settlement in their father’s parish. But a bastard, in the parish where born “ó for he hath no father.... A bastard was also in strictness....disqualified from holding any dignity in the Church.” *Cf.* Deuteronomy 23:2.

“Bastards,” explained Blackstone,<sup>24</sup> “are incapable of being heirs.” *Cf.* Hebrews 12:5-10. However, Romanism “ó just like Roman Law “ó dispenses with this requirement of Scripture and of British Common Law. *Cf.* Galatians 4:1-30. “The Canon Law “ó following the Civil” alias the Roman Law, however “ó “did allow such ‘bastard *eigne*’ to be legitimate, on the subsequent marriage of his mother.” Thus Blackstone.<sup>25</sup>

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<sup>22</sup> *Ib.*, I pp. 442f.

<sup>23</sup> *Ib.*, I pp. 446f.

<sup>24</sup> *Ib.*, II p. 247.

<sup>25</sup> *Ib.*, II p. 248.

## Blackstone: British Common Law of Things vs. that of Rome

We now turn to the **British Common Law of Things** and of the related **Law of Succession** (to such things). The British Law of Succession certainly reflects that of the Bible (Proverbs 13:22 *cf.* Second Corinthians 12:14) rather than that of Pagan Roman Law.

Wrote Blackstone:<sup>26</sup> "Testaments are of very high antiquity. We find them in use among the antient Hebrews.... Eusebius and others have related...Noah's testament<sup>27</sup> made in writing and witnessed under his seal whereby he disposed of the whole World especially to Japheth and his descendants. Genesis 9:22-29f.

Abraham [was] complaining that, unless he had some children of his [own] body his steward Eliezer of Damascus would be his heir (Genesis chapter 15). Thus Blackstone.<sup>28</sup> "In the earliest ages," he added,<sup>29</sup> "in the case of childless marriages alias on failure of children a man's servants born under his roof were allowed to be his heirs, being immediately on the spot when he died. For we find the old patriarch Abraham expressly declaring that since God had given him no seed, his steward Eliezer or one born in his house was his heir (Genesis 15:3)."

By way of specific provision to the contrary in a last will or testament, an ungrateful eldest son might be prevented from inheriting disproportionately or even all sons equally. Explained Blackstone:<sup>30</sup> "Jacob bequeaths to his son Joseph a portion of his inheritance double to that of his brethren." Genesis 48:22. Jacob also practically disinherited his firstborn son Reuben. Genesis 49:3-4.

It was fully a couple of millenniums after the time of Noah's testament favouring Japheth or before Paganism finally followed suit, and started making testaments. For then, very many centuries after the time of Moses, Solon was the first legislator that introduced wills into Athens.... In Rome, they were unknown till the [450 B.C.] *Laws of the Twelve Tables* were compiled which first gave the right of bequeathing among the Pagan Romans.

However: "With us in England, this power of bequeathing is co-eval with the first rudiments of the law. For we have no traces or memorials of any time when it did not exist.... As a similar policy formerly prevailed in every part of the island or we may fairly conclude the whole to be of British origin...much earlier than the time of Justinian in 527f A.D.

Blackstone then remarked<sup>31</sup> that "incorporeal hereditaments are principally of ten sorts: advowsons; tithes; commons; ways; offices; dignities; franchises; corodies or pensions; annuities; and rents.... Advowson is the right of presentation to a church or ecclesiastical benefice.... Tithes...are defined to be the tenth part of the increase yearly arising and renewing from the profits of lands, &c...."

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<sup>26</sup> *Ib.*, II pp. 490f & 519f.

<sup>27</sup> See in Selden's *De Succ. Ebr.*, c. 24.

<sup>28</sup> *Ib.*, II pp. 490f & 519f.

<sup>29</sup> *Ib.*, II p. 12.

<sup>30</sup> *Ib.*, II pp. 490f & 519f.

<sup>31</sup> *Ib.*, II pp. 21 & 24f.

Such a right certainly commenced...with the Jewish theocracy.... All municipal laws have provided a liberal and decent maintenance for their national priests or clergy. Ours in particular have established this of tithes, probably in imitation of the Jewish Law.... Tithes were first introduced into this country...possibly...with the planting of Christianity. Genesis 14:20 & 28:22; Leviticus 27:30; Malachi 3:8-10; Matthew 23:23; Luke 11:42 & 18:12; Hebrews 7:2-9f.

The dowry laws of the Bible Genesis 24:12; Exodus 22:17; Deuteronomy 22:29 (*etc.*) were also reflected among the Ancient Britons. Blackstone remarked<sup>32</sup> that these settlements, previous to marriage, seem to have been in use among the ancient Germans and their **kindred** nation the Gauls alias the Brythonic Celts.

Of the former, explained Blackstone, the A.D. 98 Tacitus gives us this account:<sup>33</sup> The wife does not bring a dowry to the husband, but the husband to the wife. The parents and relatives are present, and pass judgment on the marriage-gifts.

Regarding the Ancient Celts, Caesar has given us the terms of a marriage settlement among the Gauls as nicely calculated as any modern jointure: When he marries, a man contributes from his own property a sum equivalent in value to what he has received from his wife by way of dowry. A joint account is kept of the total, and the profits are set aside. Whichever of the two lives longer, receives both portions together with the profits that have accumulated over the years. Thus Julius Caesar (58f B.C.), on the Ancient Gauls.<sup>34</sup>

Blackstone explained<sup>35</sup> that this Gaulish custom was the ground of the new regulations made by Justinian<sup>36</sup> with regard to the provision for widows.... The husband [in mediaeval Britain] seems to have said: with all my lands and tenements, I thee endow. This entitled the wife to her thirds...of his personal estate which is provided for by *Magna Carta*.<sup>37</sup>

### **Blackstone: British Common Law of Torts vs. that of Rome**

We now come to the British **Common Law of Private Wrongs alias Torts** which Roman Law calls **Delicts**. The British Common Law against trespass, which nevertheless still permits gleaning, is clearly superior to that of Roman Law. Trespass, explained Blackstone,<sup>38</sup> signifies no more than an entry on another man's ground without a lawful authority and doing some damage however inconsiderable to his real property....

The Roman laws seem to have made a direct prohibition necessary, in order to constitute this injury.... But the law of England, justly considering that much inconvenience may happen to the owner before he had an opportunity to forbid the entry, has carried the point much farther....

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<sup>32</sup> *Ib.*, II pp. 138 & 134.

<sup>33</sup> *De Mor. Germ.*, c. 18.

<sup>34</sup> *De Bell. Gall.*, I. 6, c. 18[19].

<sup>35</sup> *Ib.*, II pp. 138 & 134.

<sup>36</sup> *Nov.* 97.

<sup>37</sup> *Cap.* 26.

<sup>38</sup> *Op. cit.*, III pp. 208-13.

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ōA man is answerable for not only his own trespass, but that of his cattle also. For if by his negligent keeping they stray upon the land of another...and they tread down his neighbour's herbage and spoil his corn or his trees, this is a trespass for which the owner must answer [*cf.* Exodus 21:35f]...

ōIn some cases, a trespass is justifiable... By the Common Law and custom of England, the poor are allowed to enter and glean upon another's ground after the harvest ó without being guilty of trespass. This human provision seems borrowed from the Mosaic Law. Leviticus 19:9 & 23:22; Deuteronomy 24:19 *etc.*

ōIn like manner, the Common Law warrants the hunting of ravenous beasts of prey such as badgers and foxes in another man's land: because the destroying such creatures is profitable to the public.ō Compare Genesis 9:5. How far from the Bible and its Common Law, however, are the modern aecology statutes ó which often protect even vermin!

ōA hundred court,ö wrote Blackstone,<sup>39</sup> öis the basic body to right private wrongs in Britain. öIts institution was probably co-eval with that of a-hundreds themselves [*cf.* Exodus 18:21f], which were formerly observed to have been introduced though not invented by [the 880 A.D.] Alfred ó being derived from the polity of the ancient Germans.ö

For Blackstone was indeed aware that also those Germans had their hundreds. Thus he was reminded that the 55f B.C. Julius öCaesar speaks positively of the judicial power exercised in their hundred-courts... And [the 98 A.D.] Tacitus...informs us not only of the authority of the lords, but [also] of that of the acenteniöó the hundredors or jury who were taken out of the common freeholders and had themselves a share in the determination.ö

However, this was eclipsed in Roman-Romish Law. öWhen the [sixth-century A.D.] *Pandects* of Justinian were discovered afresh...they were studied by the popish ecclesiastics... The Bishops of Rome affected in all points to mimic the imperial [Roman] grandeur... [This] banished the intervention of a jury (that bulwark of Gothic liberty) ó and...placed an arbitrary power of decision in the breast of a single manö ó *viz.* the Romish pope or his ecclesiastical (and sometimes even civil) subordinate.

Indeed, declared Blackstone,<sup>40</sup> ever since the time öwhen the people of Rome were little better than sturdy shepherds or herdsmen [around 450 B.C.] ó all their laws were contained in ten or twelve tables.ö They then indeed even so called them ó the aTwelve Tables.ö However, öthe English Law is less embarrassed...

ōI may instance in the [christianized-Roman] Civil Lawö that öthe text...as collected by [the 527f A.D.] Justinian and his agents is extremely voluminous and diffuse... The idle comments, obscure glosses, and jarring interpretations grafted thereupon by the learned jurists are literally without number... These glosses...are mere private opinions of scholastic doctors, and not ó like our [British Common Law] books of reports ó judicial determinations of the court.ö

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<sup>39</sup> *Ib.*, III pp. 34f & 99f.

<sup>40</sup> *Ib.*, III pp. 327f.

As far as the practitioners of Roman Law were and are concerned, this must needs breed great distraction and confusion in their tribunals. The same may be said of the Canon Law.... The text thereof is not of half the antiquity with the Common Law of England.... When therefore a body of laws of so high antiquity as the English, is in general so clear and perspicuous ó it argues deep wisdom and foresight in such as laid the foundations.ö

Indeed, öthe right of possession may be restored to him that is unjustly deprived thereof. But the right of possession ó though it carries with it a strong presumption ó is not always conclusive evidence of the right of property. That may still subsist in another man.ö Cf. Exodus 22:7f. Thus Blackstone.<sup>41</sup>

öTheft, by the Jewish Law, was...punished with a pecuniary fine, and satisfaction to the party injured. Exodus chapter 22.... The laws of Draco at Athens punished it with death.... Many learned and scrupulous men have questioned the propriety, if not lawfulness, of inflicting capital punishment for simple theft.... Certainly the natural punishment for injuries to property, seems to be the loss of the offender's own property....

öPunishment which approaches the nearest to a pecuniary satisfaction...[is] a **temporary imprisonment with an obligation to labour first for the party robbed** and afterwards for the public in works of the most slavish kind ó in order to oblige the offender to repair by his industry and diligence the depredations he has committed upon private property and public order.ö This is also the Biblical solution, Luke 19:2-9 & Ephesians 4:28.

However: öThe Roman law punished more severely than other thieves ó the *abigei* or stealers of cattle.ö Also the *ösaccularii* or cutpurses were more severely punished than common thieves ó by the Roman and Athenian laws.ö So Blackstone.<sup>42</sup>

### **Blackstone: British Common Law of Litigation vs. Rome's**

Blackstone next dealt with Judicial Process alias the British **Common Law of Litigation**. öThe species of trials in civil cases,ö explained Blackstone,<sup>43</sup> öare seven.ö Such are: öby ðrecordð by ðinspectionð or ðexaminationð by ðcertificateð by ðwitnessesð by ðwager of battleð by ðwager of lawð and by ðjuryð...

öOf great antiquity...[is] the [fifth species of] trial ó by ðwager of battleð... It is in the nature of an appeal to Providence ó that Heaven would give the victory to him who had the right. The decision of suits by this appeal to the God of battles is...the common usage...from the earliest times...upon warrant of the combat between David for the people of Israel of the one party, and Goliath for the Philistines of the other party.ö Cf. First Samuel chapter 17.

öAn oath against sorcery and enchantment is to be taken by both the champions, in this or a similar form: ðHear this, ye justices, that I have this day neither eat[en], drank, nor have upon me neither bone, stone, nor grass ó nor any inchantment,

<sup>41</sup> *Ib.*, III p. 190.

<sup>42</sup> *Ib.*, IV pp. 237-41.

<sup>43</sup> *Ib.*, III pp. 330-40.

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sorcery, or witchcraft ó whereby **the Law of God** may be abased or the law of the devil exalted. So help me God!ö *Cf.* Exodus 7:22; 8:7,18; 20:7; 22:11,18; Leviticus 19:26; Numbers 5:17f; 13:30f; Deuteronomy 18:10f; Jeremiah 27:1.9; Revelation 9:21; 18:23; 22:15.

In the above-mentioned list, the ösixth species of trialö ó elucidated Blackstone<sup>44</sup> ó is by ñwager of lawö... This method of trial is not only to be found in the codes of almost all the northern nations that broke in upon the Roman Empire and established petty kingdoms upon its ruins; but its original may also be traced as far back as the Mosaical Law. ñIf a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it; then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he [the neighbour having custody] shall not make it goodö(Exodus 22:10).

öTrial by ñjury,ö explained Blackstone,<sup>45</sup> öhath been used time out of mind in this nation ó and seems to have been co-eval with the first civil government thereof. Some authors have endeavoured to trace the original of juries up as high as the [Celtic] Britons themselves, the first inhabitants of our island....

öCertain it is, that they were in use among the earliest Saxon colonies.... The truth seems to be that this tribunal [*viz.* the jury] was universally established among all the northern nations, and so interwoven in their very constitution that the earliest accounts of the one give us also some traces of the other.ö Genesis 37:9,18f; Numbers 2:3f; Matthew 19:28; Acts 1:13,26; Revelation 21:12-14. öIn *Magna Carta*, it is more than once insisted on as the principal bulwark of our liberties.ö

Blackstone continued:<sup>46</sup> öThe trial by jury ever has been, and I trust ever will be, looked upon as the glory of the English Law.... A celebrated French writer (Montesquieu)<sup>47</sup> ó who concludes that because Rome, Sparta and Carthage have lost their liberties, therefore those of England in time must perish ó should have recollected that Rome, Sparta and Carthage were strangers to the trial by jury....

öProceedings, in the nature of ñappealsö from the proceedings of the king's courts of law, are of various kinds.... A writ of ñattaintö..lieth to enquire whether a jury of ñtwelveö men gave a false verdict, that so the judgment following thereupon may be reversed.... The jury who are to try this false verdict must be twenty-four, and are called the Grand Jury; for the law will not that the oath of one jury of twelve men should be attainted or set aside by an equal number nor by less indeed than double the former.ö *Cf.* Revelation 4:4-10 & 5:8f & 21:12-14.

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<sup>44</sup> *Ib.*, III pp. 341f.

<sup>45</sup> *Ib.*, III pp. 347-42.

<sup>46</sup> *Ib.*, III pp. 379 & 402-33.

<sup>47</sup> *Spirit of the Laws*, xi.6.

## Blackstone: British Common Law of Crimes vs. that of Rome

Next, we come to the British **Common Law of Public Wrongs alias Crimes**. Stated Blackstone:<sup>48</sup> “Consider the crime of deliberate and wilful ‘**murder**’ – a crime at which human nature starts [or startles], and which is I believe punished almost universally throughout the World with death.”

“The words of the Mosaical Law (over and above the general precept to Noah that ‘whoso sheddeth man’s blood, by man shall his blood be shed’) are very emphatical in prohibiting the pardon of murderers. Moreover, ye shall take no satisfaction for the life of a murderer, who is guilty of death; but he shall surely be put to death. For the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.” Genesis 9:6 cf. Numbers 35:31.

“Therefore our law has provided one course of prosecution...wherein [even] the king himself is excluded the power of pardoning murder.... Were the king of England so inclined, he could not imitate that Polish Monarch...who thought proper to remit the penalties of murder to all the nobility in an edict with this arrogant preamble: *nos divini juris rigorem moderantes* &c” namely ‘we by divine right moderating the rigour’ etc.

“Murder,” explained Blackstone,<sup>49</sup> “is therefore now thus defined. First, it must be committed by ‘a person of sound memory and discretion’... Next, it happens when a person of such sound discretion ‘unlawfully killeth.’ The unlawfulness arises from the killing without warrant or excuse.... There must also be an actual killing to constitute murder. For a bare assault with intent to kill, is only a great misdemeanor....

“The killing may be by poisoning, striking, starving, drowning, and a thousand other forms of death.... So too, if a man hath a beast that is used to do mischief; and he, knowing it, ‘suffers it to go abroad and it kills a man’ even this is manslaughter in the owner. But if he had purposely ‘turned it loose’ or though barely to frighten people and make what is called sport ‘it is with us (as in the Jewish Law) as much murder as if he had incited a bear or a dog to worry them.’” Cf. Exodus 21:28f.

“If,” continued Blackstone,<sup>50</sup> “a physician or surgeon gives his patient a potion or a plaister to cure him ‘which, contrary to expectation, kills him’ this is neither murder nor manslaughter by misadventure.... He shall not be punished criminally, however liable he might formerly have been to a civil action for neglect or ignorance.”

However: “If the child be born alive and dieth by reason of the potion or bruises it received in the womb, it is murder in such as administered or gave them.... If any woman be delivered of a child which if born alive should by law be a bastard; and endeavours privately to conceal its death by burying the child or the like ‘or the mother so offending shall suffer death as in the case of murder, unless she can prove by one witness at least that the child was actually born dead.’”

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<sup>48</sup> *Ib.*, IV p. 194.

<sup>49</sup> *Ib.*, IV pp. 195f.

<sup>50</sup> *Ib.*, IV pp. 197f.



### **Blackstone: British Law on Manslaughter & Suicide vs. Rome's**

Premeditated murder must, of course, carefully be distinguished from involuntary manslaughter. Yet even the latter is a serious if lesser crime ó especially if amounting to negligent or culpable homicide. ðFor the Law sets so high a value upon the life of a man, that it always intends some misbehaviour in the person who takes it away unless by the command or express permission of the law.

ðIn the case of misadventure, it presumes negligence, or at least a want of sufficient caution in him who was so unfortunate as to commit it who therefore is not altogether faultless.... The law, besides, may have a farther view ó to make the crime of homicide more odious, and to caution men how they venture to kill another upon their own private judgment; by ordaining that he who slays his neighbour without an express warrant from the law so to do, shall in no case be absolutely free from guilt.ö Thus Blackstone.<sup>51</sup>

ðNor is the Law of England,ö continued Blackstone,<sup>52</sup> ösingular in this respect. Even the slaughter of enemies required a solemn purgation among the Jews; which implies that the death of a man, however it happen, will leave some stain behind it. And the Mosaic Law (Numbers chapter 35 and Deuteronomy chapter 19) appointed certain cities of refuge for him ÷who killed his neighbour unawares; as if a man goeth into the wood [or forest] with his neighbour to hew wood and his hand fetcheth a stroke with the ax to cut down a tree, and the head slippeth from the helve, and lighteth upon his neighbour that he die ó he shall flee unto one of these cities and live.ø

ðBut it seems he was not held wholly blameless, any more than in the English Law. Since the avenger of blood might slay him before he reached his asylum, or if he afterwards stirred out of it, till the death of the high priest.ö

However, continued Blackstone,<sup>53</sup> öfelonious homicide is an act of a very different nature from the former ó being the killing of a human creature of any age or sex without justification or excuse. This may be done either by killing one's self, or another man.

ðSelf-murder, the pretended heroism but real cowardice of the Stoic philosophers who destroyed themselves to avoid those ills which they had not the fortitude to endure ó though the attempting it seems to be countenanced by the [Pagan Roman] Civil Law ó yet was punished by the Athenian Law....

Also the Law of England wisely and religiously considers that no man hath a power to destroy life but by commission from God the Author of it [*cf.* Acts 16:27f & Ephesians 5:28f]....

ðThe suicide is guilty of a double offence. One spiritual, in invading the prerogative of the Almighty and rushing into His immediate presence uncalled for.

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<sup>51</sup> *Ib.*, IV pp. 186f.

<sup>52</sup> *Ib.*, IV pp. 187.

<sup>53</sup> *Ib.*, IV pp. 188f.

The other temporal, against the king ó who hath an interest in the preservation of all his subjects.ö

### **Blackstone: British Law on Rape & Kidnapping vs. Rome's**

What then öif a man takes another in the act of adultery with his wife, and kills him directly upon the spotö? Blackstone here<sup>54</sup> contrasted Greek and Roman Law on the one hand with British Law on the other.

öThis was allowed by the laws of Solon, as likewise by the Roman Civil Law (if the adulterer was found in the husband's own house)... Yet in England it is not absolutely ranked in the class of justifiable homicide as in case of a forcible rape.... It is manslaughter. It is, however, the lowest degree of it.ö

However, continued Blackstone,<sup>55</sup> a very grave öoffence against the female part...of his Majesty's subjects...is the crime of **rape**...or the carnal knowledge of a woman forcibly and against her will. This, by the Jewish Law (Deuteronomy 22:25), was punished with death....

öRape was punished by the Saxon Laws, particularly those of King Athelstan [940 A.D.], with death.... But [under Romish-Norman influence] this was afterwards thought too hard.... In its stead, another severe but not capital punishment was inflicted by William the Conqueror [in 1066f A.D.], viz. castration and loss of eyes.ö Especially the latter punishment, however, is both savage and inappropriate.

öIf the rape be charged to be committed on an infant under twelve years of age [*cf.* Luke 2:40-42], it is thought by Sir Matthew Hale that she ought to be heard without oath to give the court information.... öIt is true,ö says this learned judge, öthat **rape is a most detestable crime – and therefore ought severely and impartially to be punished with death.**ö

Similarly, the offence of ö**kidnapping** ó being the forcible abduction or stealing away of man, woman or child from their own country and selling them into another ó was capital by the Jewish Law. öHe that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.öGenesis 37:18-27 *cf.* Exodus 21:16.

Consequently, also at British Common Law ó öthe offence of spiriting away and **stealing men and children...was punished with death**. This is unquestionably a very heinous crime.... It robs the king of his subjects; banishes a man from his country; and may in its consequences be productive of the most cruel and disagreeable hardships.... Therefore the Common Law of England has punished it.ö Thus Blackstone.<sup>56</sup>

öIt is,ö Blackstone rightly remarked,<sup>57</sup> ö[only] the enormity or dangerous tendency of the crime that alone can warrant any earthly legislature in putting him to death that commits it.... The pains of death ó and perpetual disability by exile, slavery, or imprisonment ó ought never to be inflicted but when the offender appears

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<sup>54</sup> *Ib.*, IV pp. 191f.

<sup>55</sup> *Ib.*, IV pp. 210-15.

<sup>56</sup> *Ib.*, IV p. 219.

<sup>57</sup> *Ib.*, IV pp. 9f & 12f.

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incorrigible... In such cases, it would be cruelty to the public to defer the punishment of such a criminal till he had an opportunity of repeating perhaps the worst of villainies....

Death is ordered to be punished with death.... This is the highest penalty that man can inflict, and tends most to the security of the World by removing one murderer from the Earth, and setting a dreadful example to deter others.... The *lex talionis* [cf. Exodus 21:23f] is more proper[ly] to be inflicted...for crimes that consist in intention.

### **Blackstone: British Law vs. Rome's on Cruel Punishments**

Blackstone added:<sup>58</sup> It seems to be consonant to natural reason and has therefore been adopted as a maxim...that the punishment due to the crime of which one falsely accuses another, should be inflicted on the perjured informer. Deuteronomy 19:18-21.

However, we may observe that punishments of unreasonable severity especially when indiscriminately inflicted have less effect in preventing crimes and amending the manners of a people [cf. Genesis 38:24], than such as are more merciful in general yet properly intermixed with due distinctions of severity [cf. Matthew 7:1]....

For the excessive severity of laws, says Montesquieu,<sup>59</sup> hinders their execution. When the punishment surpasses all measure the public will frequently, out of humanity, prefer impunity to it.

The Laws of the Roman kings [753-510 B.C.] and the Twelve Tables of the *Decemviri* [450 B.C.] were full of cruel punishments. However, by way of over-reaction, later the Porcian law which exempted all citizens from sentence of death silently abrogated them all.

In this period [circa 200 B.C.], the Republic flourished until 55 B.C. However, the opposite over-reaction and later yet, a further counter-reaction then set in. Under the Emperors, severe punishments were revived and then [by 300 A.D.], the Empire fell.

Next, there is robbery. This is the felonious and forcible taking from the person of another, goods or money to any value by putting him in fear of bodily violence. Cf. John 18:39f and Luke 23:18f & 23:39f. Consequently, maintained Blackstone,<sup>60</sup> there is rarely so heinous a crime as robbery.

Finally, there are the other violent crimes of assault and battery. Assault, continued Blackstone,<sup>61</sup> is an attempt or offer to beat another without touching him.... Battery...is the unlawful beating of another.... The law...totally prohibits the

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<sup>58</sup> *Ib.*, IV pp. 14-17.

<sup>59</sup> *Spirit of the Laws*, VI:13.

<sup>60</sup> *Ib.*, IV pp. 241f.

<sup>61</sup> *Ib.*, III pp. 120f.

first and lowest stage of it ó every man's person being sacred.ö Genesis 9:5f *cf.* Exodus 21:20-27.

öBattery is, in some cases, justifiable or lawful ó as where one who hath authority, a parent or [school]master, gives moderate correction to his child [or to] his scholar.ö Proverbs 22:15; 22:13f; 29:15f; Galatians 3:24. öSo also on the principle of self-defence.ö Exodus 22:2 *cf.* Deuteronomy chapter 20.

öMayhem...consists in violently depriving another of the use of a member.... Among these...are reckoned not only arms and legs, but a finger and eye and a foretooth.ö Exodus 21:24-27. öIf the ear be cut off, treble damages is given by statute 37 Henry VIII (c. 6).ö *Cf.* Exodus 21:22 & 22:1.

### **Blackstone: British Common Law of Accountability vs. Rome's**

Blackstone next looked<sup>62</sup> at öpersons capable of committing crimesö ó the British **Common Law of Accountability**. öBy the antient Saxon Law, the age of twelve years was established for the age of possible discretion.... And from thence till the offender was fourteen, it was *aetas pubertati proxima* [or ðthe age nearest pubertyø *cf.* Luke 2:42f].... Neither after fourteen could he be supposed innocent of any capital crime which he in fact committed....

öArtificial, voluntarily contracted madness ó by ðdrunkennessø or **intoxication** which, depriving men of their reason, puts them in a temporary phrenzy ó our Law looks upon...as an **aggravation** of the offence.... The Roman Law [however,] indeed made great allowances for this vice: *per vinum delapsis capitalis poena remittitur* [ðthrough wine...a capital crime is remittedø]. But the Law of England, considering how easy it is to counterfeit this excuse, and how weak an excuse it is (though real) ó will not suffer any man thus to privilege one crime by another.ö

Blackstone also added<sup>63</sup> that public ödrunkenness is also punished...with...sitting six hours in the stocks ó by which time the statute presumes the offender will have regained his senses.ö The appropriateness of this ancient punishment should be appreciated in that it also exposes the drunkard to the public ridicule of passers-by, and in that way helps to deter them too from committing the same crime.

öThe last offenceö for inappropriate public misbehaviour, öis that of open and notorious lewdness. For this, the punishment is by fine and imprisonment.ö

This would include ötemporal punishment for having bastard children ó considered in a criminal light, if the bastards becomes chargeable to the parish.ö Thus öthe justices may commit the mother to the house of correction ó there to be...set on work for one year and, in case of a second offence, till she find sureties never to offend again.ö

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<sup>62</sup> *Ib.*, IV pp. 20-26.

<sup>63</sup> *Ib.*, IV pp. 64f.

### Blackstone: British vs. Roman Law on Religious Apostasy

Very important is the prevention and punishment of **Religious Offences under British Common Law**. Here, Blackstone cited apostasy and heresy as the very foremost among the several offences...punishable by the Laws of England.ö These, he said,<sup>64</sup> are those [offences] which are more immediately injurious to God and His holy religion....

öOf this species, the first is that of apostasy ó or a total renunciation of Christianity by embracing either a false religion or no religion at all.... The perversion of a Christian to Judaism, Paganism or other false religion [cf. Deuteronomy chapter 13] was punished.... The zeal of our ancestors imported it into this country.... Bracton,<sup>65</sup> 1250 A.D.

öDoubtless, the preservation of Christianity as a national religion is...of the utmost consequence to the civil state.... The belief of...future...rewards and punishments...forcibly inculcated by the precepts of our Saviour Christ...are the grand foundation of all judicial oaths which call God to witness the truth of those facts....

öA second offenceö continued Blackstone,<sup>66</sup> öis that of heresy. This consists not in a total denial of Christianity, but of some of its essential doctrines publicly and obstinately avowed.ö In Roman/Romish Law, öpunishments [were] inflicted on the ancient...Manichaeans by the Emperors Theodosius and Justinian.ö

Under British Common Law, öin the reign of Henry the Fourth [1399-1413]...the eyes of the Christian World began to open, and the seeds of the Protestant Religion (though under the opprobrious name of Lollardy) took root in this kingdom.ö However, such öoffences [sic] against the see of Rome, are not heresy.ö

Ordinarily, one was örestrained from proceeding in any case upon mere suspicion...unless the party be accused by two credible witnesses...in the king's courts of Common Law.ö Cf. Deuteronomy 19:15 & First Timothy 5:19f. öThe officers of the Church should have power to censure heretics, but not to exterminate or destroy them.ö

Until after the end of the seventeenth century, the making of **public** propaganda denying the Trinity was not tolerated under British Common Law. Explained Blackstone: öBy Statute 9 & 10 of William III (c. 32), if any person educated in the Christian religion or professing the same shall by writing...or advised speaking deny any One of the Persons in the Holy Trinity to be God ó or maintain that there are more Gods than One ó he shall undergo...penalties and incapacities.ö

Purely as a **religion**, Roman Catholicism was and is tolerated by the Laws of England ó though formerly subject to certain safeguards. Too, added Blackstone,<sup>67</sup> Protestant öNon-Conformityö to the worship of the Church [of England] ó is...a matter of private conscience. To these scruples...our present laws have shewn a very

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<sup>64</sup> *Ib.*, IV pp. 42-44.

<sup>65</sup> III:9.

<sup>66</sup> *Ib.*, IV pp. 44-50.

<sup>67</sup> *Ib.*, IV pp. 51f.

just and Christian indulgence.... Undoubtedly, all persecution and oppression of weak consciences on the score of religious persuasions, are highly unjustifiable....

øThe [political] principles of Papists...[are, however,] deservedly looked upon to be subversive of the civil government.... Not those of the Protestant dissenters,ø however. In 1688f A.D., øthe Statute I of William and Mary (and St. 2 c. 18) commonly called the *Toleration Act*...exempts all Dissenters (except Papists and also such as deny the Trinity) from all penal laws relating to religion ó provided they take the oaths of allegiance and supremacy, and subscribe the declaration against Popery....

øDissenting teachers are also to subscribe the *Thirty-nine Articles*, except those relating to church government and infant baptism. Thus are all persons who will approve themselves no Papists or oppugners of the Trinity ó left at full liberty to act as their conscience shall direct them....

øAs to Papistsö in particular, explained Blackstone,<sup>68</sup> øwhat has been said of the Protestant Dissenters would hold equally strongly for a general toleration of them. Provided their separation was founded only upon difference of opinion in religion, and their principles did not also extend to a subversion of the civil government.

øIf once they could be brought to renounce the [political] supremacy of the Pope ó they might **quietly** enjoy: their seven sacraments; their purgatory and auricular confession; their worship of reliques and images; nay, even their transubstantiation. But while they acknowledge a foreign power [the Vatican] superior to the sovereignty of the kingdom ó they cannot complain if the laws of that kingdom [of Great Britain] will not treat them upon the footing of good subjects.ø

### **Blackstone: British Law vs. Rome on Lesser Religious Offences**

Certain other miscellaneous religious offences, against God Himself, are all punishable offences under British Common Law. Such include especially blasphemy, cursing, sorcery, imposture, simony, and sabbath-desecration.

Said Blackstone:<sup>69</sup> øBlasphemy against the Almighty...or by contumelious reproaches of our Saviour Christö ó and also øall profane scoffing at the Holy Scripture, or exposing it to contempt and ridicule ó are offences punishable at Common Law by fine and imprisonment or other infamous corporal punishment. For **Christianity is part of the Laws of England**.

øSomewhat allied to this...is the offence of profane and common ÷swearingø and ÷cursingø... If in any strange play, interlude or show the Name of the Holy Trinity or Any of the Persons therein be jestingly or profanely used ó the offender shall forfeit.ø

Again ó added Blackstone<sup>70</sup> ó øthe offence of witchcraft, conjuration, enchantment or sorcery...is at once flatly to contradict the revealed Word of God... The [**Hebrew**] **civil law punishes with death not only the sorcerors** themselves, but also those who consult them ó imitating in the former the express Law of God ÷thou shalt not suffer a

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<sup>68</sup> *Ib.*, IV p. 54.

<sup>69</sup> *Ib.*, IV p. 59.

<sup>70</sup> *Ib.*, IV pp. 59f.

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witch to live (Exodus 22:18)... **Our own laws [in Britain], both before and since the [Norman] Conquest, have been equally penal...** The misdemeanors of persons pretending to use witchcraft, tell fortunes, or discover stolen goods by skill in the occult sciences is still deservedly punished...

A seventh species of offenders in this class, added Blackstone,<sup>71</sup> are all religious impostors such as falsely pretend an extraordinary commission from Heaven... These, as tending to subvert all religion, by bringing it into ridicule and contempt are punishable by the temporal courts with fine, imprisonments, and infamous corporal punishment.

Simony, or the corrupt presentation of any one to an ecclesiastical benefice for gift or reward, is also to be considered an offence... Corrupt elections and resignations in colleges, hospitals, and other eleemosynary corporations are also punished...with forfeiture of the double value...

Profanation of the Lord's Day or sabbath-breaking is a ninth offence...punished by the municipal laws of England... The laws of [King Alfred's grandson the 940 A.D.] King Athelstan, forbade all merchandizing on the Lord's Day and under very severe penalties. His successor, King Edward the Peaceable, A.D. 958, decreed the Lord's Day to commence at three o'clock in the afternoon of Saturday, and to last until the dawn of Monday.

Previously, King Alfred the Great had proclaimed the sanctity of the Lord's Day in 876 A.D. Indeed, yet earlier, King Ina or Ivor of Wessex combining both Celto-British Common Law and Anglo-Saxon Common Law into the first extant Anglo-British *Common Law Code* forbade the performance of secular work on Sunday.<sup>72</sup>

### **Blackstone: British vs. Roman Law on Unnatural Sex Crimes**

Finally, there is the British **Common Law against Unnatural Sexual Offences**. We have already dealt with the capital crime of rape. Here we now deal only with bigamy, bestiality and homosexuality.

A very felonious offence, explained Blackstone,<sup>73</sup> is what our law...calls bigamy... For polygamy [of which bigamy is a sub-species] can never be endured under any rational civil establishment. Whatever specious reasons may be urged for it by the eastern nations the fallaciousness of which has been fully proved by many sensible writers. But in northern countries, the very nature of the climate seems to reclaim against it. It never having obtained in this part of the World even from the time of our German ancestors who, as Tacitus informs us,<sup>74</sup> almost alone among barbarians [*sic*]...are content with one wife.

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<sup>71</sup> (Ib.), IV pp. 61f.

<sup>72</sup> See H.J.W. Legerton's art. *The Lord's Day Under Threat* (on pp. 2 & 11f of *Focus*, Lewes, East Sussex, Number 4, Winter 1992/93).

<sup>73</sup> *Ib.*, IV pp. 163f.

<sup>74</sup> *De Mor. Germ.*, 18.

This commendable monogamy among the Ancient Germans (and also among their kindred) was and is in stark contrast to the filthy morals of the Pagan Romans. Especially was this the case during the early-imperial period of the Roman writers Suetonius and Tacitus themselves. Indeed, it needs to be seen that polygamy and bigamy are very serious crimes. They are clearly **against the Law of Nature**. For a person can by nature have sexual intercourse with no more than one other person at one and the same time. Genesis 2:24f cf. Malachi 2:14f & Matthew 19:5f.

Lastly, Blackstone dealt with the unnatural crimes of bestiality and homosexuality [viz. sodomy and lesbianism]. "What has been observed in respect of **rape**, remarked Blackstone,<sup>75</sup> applies here too. "As the crime is the more detestable, [it] may be applied to another offence of a still **deeper malignity** ó the infamous **crime against nature** committed either with man or beast." Leviticus 18:22f & 20:13-16 cf. Romans 1:24-27f.

Either act, explained Blackstone, constitutes "a crime which ought to be strictly and impartially proved ó and then as strictly and impartially punished. But it is an offence of so dark a nature ó so easily charged, and the negative so difficult to be proved ó the accusation should be made out clearly. For, if false, it deserves a punishment [to a false accuser] inferior only to that of the crime itself." Cf. Deuteronomy 19:18-21.

**These unnatural crimes**, concluded Blackstone,<sup>76</sup> "the voice of **nature and of reason and the express Law of God (Leviticus 20:13-15)...determine to be capital**. Of which we have a signal instance, long before the Jewish dispensation, by the destruction of two cities by fire from Heaven." Genesis chapter 19.

"Our Ancient Law in some degree imitated this punishment by commanding **such miscreants to be burnt to death** (*Brit.*, c. 9)... **This offence (being in the times of Popery only subject to ecclesiastical censures)**, was made **single felony** by the Statute 25 of Henry VII (c. 6) ó and **felony without benefit of clergy** by Statute 5 of Elizabeth [I] (c. 17). Understandably, this was regarded much less seriously by Pagan-Roman Law (amid the widespread homosexuality of Ancient Rome) ó and also by Romish Canon Law (amid the incidence of unnatural vice among ecclesiastical "celibates").

British Common Law, then, is vastly superior to Pagan Roman Law. Indeed, Christian English Law is also very much better than papal Romish Law. For ó according to Blackstone ó the Common Law of England prohibits abortion, infanticide and life-long slavery. It protects liberty and private property to the hilt; holds men fully accountable for private torts; strenuously promotes true religion and undefiled (*i.e.* Biblical Protestantism); and also properly condemns not only theft and robbery ó but especially all kidnapping, murder, rape, and crimes against nature.

Blackstone, be it noted, faithfully reflected not only British Common Law at the time he wrote his *Commentaries* (1765 A.D.). He also faithfully reflected the kindred American Common Law at that time and thereafter. Indeed, he further anticipated also the same Common Law brought to Australia by Captain Cook less than two decades later ó over against the damnable changes instituted Worldwide by the ungodly French Revolution of 1789.

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<sup>75</sup> *Ib.*, IV p. 215.

<sup>76</sup> *Ib.*, IV p. 216.



## ADDENDUM 3: THE B.C. BACKGROUND OF THE ANCIENT BRITISH ISLANDERS

Very Ancient Irish legends claim that Erin was colonized by some of the sons of Adam himself, even before the Noachic deluge. However, even if all of the British Isles were inhabited before the time of Noah, the entire population would have been wiped out by the Great Flood. See: Genesis chapters 6 to 8, *cf.* First Peter 3:20 and Second Peter 2:5 & 3:6.

### The earliest post-flood populating of the British Isles

After Noah's Flood, it was the Japhethites in general and especially the Celts in particular who came under Semitic and H-Eber-ew influences. Indeed, those ~~semiticized~~ or ~~hebrewized~~ Japhethic Celts ultimately colonized the British Isles.

Such Celts certainly included the sons of Gomer ó alias the Cymri, who colonized first Britain and later Wales. Indeed, they may even have included also some of the sons of Magog who may well ó both therebefore and thereafter ó have gone to Britain, or Ireland, or both. Genesis 5:28f; 9:18-27; 10:1-5; 10:21-25; 11:9f.

For the early history of Japhethic Ireland, as first colonized by the Magogic descendants of Noah's father Lamech (*cf.* Genesis 5:28f & 10:1-5) ó see Dr. Parsons's book *Remains of Japheth*. For a summary thereof, see Addendum 6 below.

The Brythonic Cymro-Cornish *P*-Celts are to be distinguished from the Gaelic Iro-Scotic *C*-Celts. Yet both the Gomerites and/or the Magogians were related sub-branches of the great Celtic branch of the sons of Japheth. Genesis 10:1-5.

Collectively, they apparently constituted the Western Cimmerians. These were pushed out of Eurasia and toward the British Isles ó by successive waves of related Sacae-Scythians.

Rev. L.G.A. Roberts wrote<sup>1</sup> in his book *British History* that the ancient *Welsh Triads* record how óthe Cymri were the first inhabitants of Britain... They add that Hu Cadarn [or Gadarn], or Hu the Strong [or Mighty], led the nation of the Cymri through the Hazy Sea [or German Ocean] into Britain ó and to Llydaw or Armorica ó alias Brittany in the later France.

Those ancient *Welsh Triads* also record how the Cymri (or Brythonic Cumbrians and Welshmen and Cornishmen) had come from the eastern parts of Europe. Indeed, it even mentions them as having moved from the general region where Constantinople now stands ó on the extreme southwestern border of Ancient Cimmeria.

Gladys Taylor (in her book *The Celtic Influence*) wrote<sup>2</sup> that the *Anglo-Saxon Chronicle* begins by telling us that the Britons came from Armenia (*cf.* Genesis 8:4 & 9:18-29 & 10:1-5) and the Picts from the óSouth of Scythia.ö The latter could be any

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<sup>1</sup> Covenant, London, n.d., p. 76.

<sup>2</sup> Covenant, London, 1972 ed., p. 63.

region from the mouth of the Danube to the Crimea ó or even to the east thereof, between the same longitudes.

The Picts themselves, in their *Pictish Chronicle*, speak of Thrace ó which is in that region. The Ancient Welsh chronicle *Brut* calls the Picts ömen of might.ö It adds that they came from öover the sea-floodö ó together with their king öRodericö and precisely öout of Scythia.ö

### **The *Encyclopaedia Britannica* on Early-Celtic Archaeology**

Discussing the Celts, the *Encyclopaedia Britannica* declares<sup>3</sup> that the ancient writers seem to have applied **the term ‘Celt’** chiefly to folk of great stature ó and with fair hair, and blue or grey eyes. The ancient writers regarded as homogeneous all the fair-haired people dwelling north of the Alps ó the Greeks terming them all ö*Keltoi*.ö

Archaeologically speaking, it was the La Tene period (from B.C. 500 to A.D. 1f) that witnessed the tremendous and remarkable expansion of these people from their homeland in Central Europe. Much of their power has been ascribed to great skill in metallurgy.

These invaders broke up, in but a few years, the Etruscan power in Italy. They briefly even occupied Rome herself in 390 B.C. Bought off by gold, they then withdrew from Rome.

They never made their way into Greece, though the Athenian ladies copied the style of hair and dress of the Cimbrian women. Some of their number settled near Byzantium, having conquered the native Thracians. The Byzantines had to pay them a yearly tribute.

The main body of the Gauls or Galts (alias the Celts) who had marched to the Hellespont, crossed it. Straight away, they overran the greater part of Asia Minor ó the Gaul-asia or Gal-atia of history. There they remained autonomous, till Caesar Augustus annexed Galatia to become a province of Rome.

Their immediate children, were probably St. Paul’s Galatians. They also passed to the mouth of the Danube and into Southern Russia, as far as the Sea of Azov. There they mingled with the Scythians, as is proved by the name Celto-Scyths.

Likewise also, the Celts moved ó westward. Two divisions of them reached the British Isles ó namely the Brythons and the Goidels. The Brythons crossed the British Channel and established themselves in England and Wales. But the Goidels, probably no later than in the fourth century B.C., passed either directly or indirectly into Ireland. There they quickly became the ruling caste.

At a much later period, there were settlements of Goidels from Ireland ó on the Western fringe of England, Wales, and Scotland. Those Celtic overlords imposed their own language on the indigenous folk (who possibly included the Picts). Thus the *Britannica*.

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<sup>3</sup> 14th ed., art. *Celts*.

### The B.C. 60 Diodorus Siculus on the Celts in the British Isles

Similar situations obtained in the British Isles ó in Ireland as well as in Britain ó also during the time of Diodorus Siculus (*circa* 60 B.C.). For Diodorus the Sicilian himself then observed<sup>4</sup> that in addition to Britain itself, òthe Britons...[also] dwell in Irisö (alias Ireland).

òIt is they who in ancient times overran all Asia [Minor], and were called Cimmeriansö alias Gomer-ians [*cf.* Genesis 10:2-5] ó time having corrupted the word into the name Cimbr-ians, as they are now called.... They are the people who...settled themselves upon the lands of the peoples they had subdued, being called in time Greco-Gauls ó because they mixed with the Greeks.ö Thus Diodorus.

### The A.D. 98 Tacitus on other kinfolk of the Britons and the Irish

Likewise, also the A.D. 98f Roman Tacitus described the òinhabitants of Britain.ö He wrote<sup>5</sup> that òtheir physical characteristics are various.... From these, conclusions may be drawn. The red hair and large limbs of the inhabitants of Caledonia [or Scotland], point clearly to a German origin.

òThe dark complexion of the Silures [or Welsh]; their usually curly hair; and the fact that Spain is the opposite shore to them ó are an evidence that [Celt-]Iberians of a former date crossed over and occupied these parts. Those [*Belgae*-Britons] who are nearest to the Gauls [in France], are also like them....

òTheir religious belief may be traced in the strongly-marked British religiosity. The language [Gaulo-Gaelic Celtic and Cymro-Brythonic Celtic] differs but little.... The Britons, however, exhibit more spirit [than the Gauls in France]....

òIreland, being between Britain and Spain..., is small when compared with Britain. In soil and climate ó in the disposition, temper and habits of its population ó it differs but little from Britain.... Part of Britain [from the Hebrides through Cumbria and Wales to Cornwall]...looks towards Ireland.... We know most of its harbours and approaches...through the intercourse of commerce.ö

Finally, it seems that the Cym[b]ri alias the Brythonic Celts once stretched right across Northern Europe ó all the way from Estonia in the east, through Old-Anglia or Northern Germany in the centre, to Britain in the west. Those Brythonic Celts were akin also to the Ancient Germans. For in his work *Germania*, the same Roman historian Tacitus also wrote of òthe Cimbriö in the western öcorner of Germanyö; the ò*Anglii* and their òsacred groveö in the central part of Northern Europe; and òthe *Aestii* [or the Pre-Ugric Ancient-Estonians] whose...language is more like the British.ö

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<sup>4</sup> *Hist. Lib.*, III:5:32.

<sup>5</sup> *Agric.* chs. 11 & 24 and *Germ.* 37 & 40 & 44.

## ‘Albion’ the B.C. ancient name for the island of Britain

Before Christ, ðAlbionø was the most ancient name for the British Isles in general and for Britain (and Scotland) in particular. The name is probably Celtic ó and may be connected with the Scythian city-state of Olbia in the Crimea. Cf. his Addendum at the end of Rev. Dr. Pascoe Goardø's book *The Post-Captivity Names of Israel* (Covenant, London, 1933). From Olbia in the Crimea alias Cimmeria, at different times, both the Cimmerians and the Scythians seem to have migrated ó also to Britain.

An ancient sixth century B.C. Greek writer, in his work *Periplus* ó later cited by the *circa* B.C. 300 Dionysius Periegeetes, and subsequently again by the A.D. 370 Avienus ó spoke of the *Nesos...Albionoon* (or the ðIsland of the Albionsø). He explained it as being adjacent to the *Nesos Iernoon* (alias the ðIsland of the Irishø). Even earlier, also the sixth century B.C. *Orphic Argonaut*<sup>6</sup> knew about voyages from Grecian lands to ðthe Iernian Islesø (or *Nesoisin Iernisin*).

About 350 B.C., the famous Greek philosopher Aristotle wrote in his work *Concerning the World*:<sup>7</sup> ðBeyond the Pillars of Hercules [alias the Straits of Gibraltar], is the Oceanø ó alias the Atlantic. ðIn it, are two very large islands called ðBritannicø ó namely *Albion* and *Ierne*ø alias Britain and Ireland. Cf. the Celtic expressions *Gael Albinnich* (alias the Scots Gaels) and *Gael Erinnich* (alias the Irish Gaels).

Around 330 B.C., the Greek geographer Pytheas of Massilia (alias Ancient Marseilles) wrote that he had visited *Albion* (south of the Orkneys). He added that he had ðtravelled all over it on foot.ø

In 102 A.D., the Roman writer Pliny<sup>8</sup> applied the name *Albion* to Britain. Indeed, around 135f A.D., it was called *Alouioon* by the Greek geographer Ptolemy. Thus the article ðAlbionøó in the *Encyclopaedia Britannica* (14th edition).

More specifically: ðAlbionøó or rather ðAlba[n]ø or ðAlbainø alias ðAlbuøó is the ancient name regularly used to describe Scotland in Northern Britain. Cf. T. Wrightø's book<sup>9</sup> *The Celts* ó sub-titled *A History of the Early Inhabitants of Britain*. See too Skeneø's great work<sup>10</sup> *Celtic Scotland* ó sub-titled *A History of Ancient Alban*. Thus too: the oldest *Irish Glossary* (of Cormac); the *Chronicles of the Picts and Scots*; and all ancient Welsh documents.

## The *Encyclopaedia Britannica* on Ancient Britain

Specifically regarding the word ðBritainøó the *Encyclopaedia Britannica* states<sup>11</sup> that this is ðthe anglicized form of the Classical-Greek name of England, Wales and Scotland (*Brettania*). It was sometimes extended to the British Isles as a whole, as in the Greek *Pretanikai Nesoi* (or ðBretanic Islandsø). The Latin name, derived from the

<sup>6</sup> *Orphic Argonaut*, V:1171.

<sup>7</sup> *De Mundo*, sec. 3.

<sup>8</sup> *Nat. Hist.*, 4:16 [30] 102.

<sup>9</sup> Hall, London, 1861, p. 42.

<sup>10</sup> Edmonston & Douglas, Edinburgh, 1876, I pp. 1-5.

<sup>11</sup> 14th ed., art. *Britain*.

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Greek, was *Britannia* ó and, more rarely, *Brittania*. The Greek and Roman forms are **doubtless** attempts to reproduce a Celtic original.

Before the twentieth century, some anthropologists believed the men of the ÆOld Stone Ageø may very well have been the earliest inhabitants of Britain. This view now requires modification, in the light of subsequent discoveries of strong vestiges anent ÆMiddle Stone Ageø cultures there. Indeed, even during these ÆNew Stone Ageø and ÆBronze Ageø cultures, one can dimly trace also further immigrations.

Real knowledge begins with two (fresh) Celtic invasions ó that of the Gaels or Goidels in the later part of the ÆBronze Ageø (perhaps rather after 2000 B.C.) ó and that of the Brythons and Belgae in the ÆIron Ageø (perhaps rather after 600 B.C.). These invaders brought Celtic civilization and dialects.

By the age of Julius Caesar (B.C. 58f), all the inhabitants of Britain, except perhaps some tribes in the Far North, were Celts in speech and customs. They dwelt in hill forts. At least in the south, market centres had begun. Town life was beginning. Houses of a better type were perhaps coming into use. The Southern tribes employed a gold coinage and also a currency of iron bars or ingots, attested by Caesar and by surviving examples.

In art, these tribes were skilful, and possessed a native Late-Celt fashion. Its characteristics were a free use of the geometrical device and much skill in enamelling. Its finest products were in bronze. The Late-Celtic Age (100f B.C.) was one which genuinely delighted in beauty of form and detail. In this, it resembled the Middle Ages (A.D.), rather than the Roman Empire (B.C. 50f). Thus the *Britannica*.

### **The *Encyclopedia Americana* on Ancient Britain**

The *Encyclopeida Americana* gives<sup>12</sup> similar testimony. It explains that Phoenicians from the Mediterranean sailed by Gibraltar to Britain ó bringing back tin, gold and pearls with other products. English jet found in Spain dates from 2500 B.C., and Egyptian beads in Britain are dated about 1300 B.C. (The latter suggests the possibility, from Egypt, also of Mosaic influence ó or even of Pre-Mosaic contact with Joseph and his fellow-Israelites.)

The earliest known settlers in Britain were Celtiberians from Spain (and, before Spain, from regions yet further to the east). They arrived in Britain from Iberia in coracles or boats, and mined chalk for flints. They carried through to the Bronze Age.

A gigantic earthwork near Dorchester, known as Maiden Castle, demonstrates their power of organization. Stonehenge ó a mere fragment of a much larger temple ó attests their engineering skills. From Avebury, nearby, the ÆIcknield Wayø runs eastbound.

About 600 B.C., the Northern Celts began to arrive ó from north of the Alps. They overcame and mingled with the Southern Celts alias the Celtiberians. A Celtic name, Brython, survives (as ÆBritainø). They had golden ornaments, and coins based on the

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<sup>12</sup> 1952 ed., art. *Great Britain*.

currency of Macedonia (150 B.C.). A powerful priestly caste termed 'druids' controlled education, administered justice, and placed offenders under interdict.

Though Aristotle knew of the existence of the islands, nothing beyond a few casual notes have come down to us until 55 B.C. See Julius Caesar's *Gallic War*. Some 300 years before that (*viz.* around 325 B.C.), the explorer Pytheas from Massilia (a Grecian colony in the later Marseilles within what is now France) sailed along the east coast of Britain. He was able to report that the inhabitants practised agriculture and mined tin. Successive migrations by Celtic tribes occurred from across the channel.<sup>13</sup>

From B.C. 58f, the Roman Caesars unsuccessfully sought to annex the British Isles. However, not until 43 A.D. did Emperor Claudius renew the Roman attempts to conquer Britain.

The legend is that Joseph of Arimathea brought the Christian faith to Glastonbury during the first century. In Anglesey, in 61 A.D., the druids made their last stand against the invading armies from pagan Rome.

The Romans in Occupied Britain, were pagan. According to legend, their temple to Diana stood in London ó where today rises St. Paul's Cathedral.<sup>14</sup> Thus the *Americana*.

### Paul Herrmann on religion in the Ancient British Isles

In his famous book *Conquest by Man*, Paul Herrmann wrote<sup>15</sup> about the (B.C. circa 850) Homeric land of the Phaeacians. The Ogygian isle of Calypso must undoubtedly have lain in the open Ocean. For its un-Greek name, derived from the Semitic *ogeg* ó meaning a circle, and hence a circular current ó denotes an oceanic island.

This island of the Phaeacians must further be sought also beyond the Pillars of Hercules, at the western limit of the Greeks' geographical horizon. It was probably in the Hispano-British bronze paradise ó and near the Gulf Stream swirling past the island. As such, either Britain or Ireland is indicated.

There is no need to ask where the mist-enshrouded, sunless land of the Cimmerians lay. It can only have lain in the North ó under the same skies beneath which the costly tin was found. That was somewhere in Brittany ó the land of the Gaulic Britons ó on the way to the *Cassiterides* alias the 'Tin Islands' (containing the tin-mines also of Cornwall).

More specifically, Herrmann also describes<sup>16</sup> the Atlantic islands in the Ocean beyond Gibraltar ó the 'Islands of the Blessed' (aptly so named). There is an old Hellenic tale of the B.C. 495 Greek traveller Hecataeus. It is still extant ó and is recorded also in the B.C. 60 *Historical Library* of the Greek-Sicilian Historian Diodorus Siculus. It is about the land of the 'Hyperboreans' ó a far-off region in the 'Dim North.'

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<sup>13</sup> *Ib.*, art. *British Isles*.

<sup>14</sup> *Ib.*, art. *Great Britain*.

<sup>15</sup> Harper, New York, 1954, p. 102.

<sup>16</sup> *Ib.*, p. 94.

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This no doubt means Britain. Compare Tacitus's A.D. 98 *Agricola* 10 & 12. There he declares that Britain...faces Germany on the east.... Britain is an island just to the south of what are called the Orcades or the Orkney islands.... The(ir) sky is obscured by continual rain and cloud. Severity of cold is unknown. The days exceed in length those of our [Roman] part of the World. The nights are...in the extreme north so short that between sunlight and dawn you can perceive but a slight distinction.

Now in that land, continues Herrmann, there existed in ancient times a great circular sanctuary into which singing swans sometimes entered, to give praise to the Deity. Thus Hecataeus. Prehistorians and geographers are of the opinion that this circular sanctuary is the ancient Celtic temple of Stonehenge on Salisbury Plain, where great religious festivals were held.

*Cygnus musicus* alias the musical swan is to be found in Northern Europe and especially in England whereas it is unknown in Central and Southern Europe. Possibly the singing swan was sacred to the Celtic Deity of Stonehenge, and protected at the ancient cult-places of the Celts.

For Herodotus (*circa* 450 B.C.), geography became the very kernel of world history and historical writing. He tells of the Tin Islands in the dim North and continues Herrmann.<sup>17</sup>

In B.C. 325, Pytheas a geographer who had already made a name by his voyages to the Atlantic Ocean was put at the head of an enterprise the main aim of which may have been to reconnoitre Britain and the amber districts of the Gulf of Metuonius alias the Bay of Heligoland off the coast of Denmark.

The circumnavigation of Britain took a full forty days. Pytheas was impressed especially by the sophisticated agriculture and mining in the South of Britain.

Three hundred years later, Strabo stated that Pytheas had roamed over England on foot. There can be little doubt that Pytheas also included the Shetland Islands in his investigations. He returned from there to Britain. Passing through the Straits of Dover, he pushed on.

### **Herrmann on the international importance of tin in Ancient Britain**

No one knows, continues Herrmann,<sup>18</sup> where the classical mixture of ten per cent tin and ninety per cent copper of which bronze consists was first discovered. We may guess that it happened in those regions of the Earth which were rich in copper. Attempts had been made since early times somehow to harden the soft red metal.

It must have been like this in England and Spain, the principal regions of European bronze production. During these times of revolutionary technological innovation those regions in which both tin and copper were to be found, captured universal interest.

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<sup>17</sup> *Ib.*, pp. 104f.

<sup>18</sup> *Ib.*, pp. 26f.

These were Celtiberian Spain and Celto-Brythonic England. So it came about, that these countries were of paramount importance for the early history of the Old World.

When the Spanish tin deposits began to run out, the tin-veins of Brittany and Normandy ó and above all the great tin-mines on the Scilly Isles off the coast of Cornwall ó stepped to the fore. The voyages made with Spanish tin in the early Mediterranean to regions in the East, were now replaced by much longer voyages with tin from Britain.

This further journey to the British Isles was undertaken by Celtic ships. Close cultural relations existed between Southwest Spain and Britain. A few isolated voyages to England were made by Spaniards.

The Cretans, who in any case sailed through the Straits of Gibraltar, may have got even as far as England. Tin was already exported from the British Isles. At all events, metal bars in the Cretan ox-hide shape dating from circa 1700 B.C., have been found at Falmouth in Cornwall ó as well as pieces of jewellery exactly similar to those found by Schliemann at Troy. The Greek for tin, *cassiteros*, is in all probability a Celtic loan-word derived from the description given by the Celts to the British Isles (*Cassiterides*). Thus again Herrmann.<sup>19</sup>

In circa 530 B.C., he concludes,<sup>20</sup> occurred Carthage's lightning conquest of Southern Spain. One of their aims was to gain control of the trade with Britain. Round about 525 B.C., they sent one of their most competent men (Admiral Himilco) with a majestic fleet to the Northern Tin Islands.... The expedition seems to have been a success, for the Carthaginians continued their trips to Britain into the second century B.C.

The voyages to England made by the Early-Mediterranean peoples were now augmented by those of the Carthaginians. Yet by now, tin did not play nearly such an important role as it had done five hundred or a thousand years previously.

But instead of tin, which was not required in the smelting of iron or in the preparation of steel, Irish gold was calling now. Parties of foreign merchants therefore paid repeated visits to the Anglo-Irish paradise of gold and tin.

### ***Americana & Britannica on Cymri/Cambria/Cumberland/Cumbria***

The *Encyclopedia Americana* states<sup>21</sup> in its article "Cymri" that the latter were a branch of the Celtic family of nations which appears to have succeeded the Gaels in the great migration of the Celts westward. Indeed, these Cymri alias Kimri or Kymry would seem to have driven the Gaelic branch westward (into Ireland and the Isle of Man) and northward (into the Highlands of Scotland) ó while they themselves occupied the Southern parts of Great Britain.

At a later period (during the fifth and subsequent centuries A.D.), the Cymri were themselves driven out of the Lowlands of Great Britain by the invasions of Anglo-

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<sup>19</sup> *Ib.*, pp. 34f.

<sup>20</sup> *Ib.*, pp. 77 & 37f.

<sup>21</sup> 1952 ed.



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Saxon Germanic tribes ó and compelled to take refuge in the mountainous regions of Wales (alias ÆCambriaø), Cornwall, and Northwest England (alias ÆCumber-landø)... A part of them also crossed over into Gaul (alias France), and settled in ÆBrittany.ø

Wales may now be regarded as the chief seat of the *Cymri* (a name which the Welsh give to themselves). On account of the similarity of the name, the *Cymri* have been identified both with the *Cimbri* and the *Cimmerii*. Thus the *Americana*.

The *Encyclopaedia Britannica* in its article ÆCambriaø states<sup>22</sup> that this is the Latin name the A.D. 43f Roman invaders gave to Wales, which was then inhabited by the Cymric Celts. It adds ó in its article on ÆWalesø<sup>23</sup> ó that this territory had been occupied from the late New Stone Age onward by various successive races who were coastal workers and traders. Subsequently, the blond Celts arrived in the last centuries B.C., and imposed upon the earlier inhabitants the ÆBrythonicø Celtic speech ó as the foundation of the Welsh language.

In another article,<sup>24</sup> the *Britannica* describes ÆCumberlandø as the land of the *Cymri*. It was first inhabited by Celts ó *cf.* their stone monuments and inscriptions. Then it was conquered, at least in part, by Agricola the Roman in A.D. 80 ó and renamed ÆCumbriaø (meaning Cumber-land alias ÆCymri-landø). The *Britannica*ø further article ÆCumbriaø identifies the latter as the Latin name for Cumberland ó which was inhabited by the Cymric Celts before the Roman occupation of Britain.<sup>25</sup>

The 1974 *Britannica* article on ÆCumbriaø claims human occupation of that region from the Neolithic Period, with settlement sites at Edenside tarn and a stone-masonø factory at Great Langdale. It adds: øBronze Age finds suggest that the area contained important passage routes to Ireland and the Pennines.... Roman occupation...resulted in the construction of...the great wall complex (a defence against the peoples of what in large part became Scotland) built by the Roman Emperor Hadrian (reigned A.D. 117-138) between Wallsend in Tyne and Wear (on the North Sea Coast) and Bowness on the Solway Firth (an Irish Sea outlet).

The oneness of the ÆCambrianø and ÆCumbrianø *Cymri* ó especially in Pre-Christian and Pre-Roman times ó is apparent. The *Encyclopedia Americana* ó in its article ÆCambriaø ó declares<sup>26</sup> that the Welsh have always called themselves by the name *Cymri*. Indeed, the *New Encyclopaedia Britannica* ó in its article ÆCumbriaø ó rightly argues<sup>27</sup> that Christianity was very well established in that region by the time of St. Ninian (360f A.D.).

### **The *Britannica* and the *Americana* on Tyre**

During even the early times of the Old Testament, Tyre was the great Phoenician seaport in the Levant. Also then, it was apparently already trading with the British Isles.

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<sup>22</sup> 14th ed.

<sup>23</sup> *Id.*

<sup>24</sup> Art. *Cumberland*.

<sup>25</sup> Art. *Cumbria*.

<sup>26</sup> *Enc. Amer.*, art. *Cambria*.

<sup>27</sup> *New Enc. Brit.*, art. *Cumbria*.

The *Encyclopaedia Britannica* in its article on Tyre states<sup>28</sup> that it is reasonable to conclude Tyre was founded before the beginning of the 14th but not before the beginning of the 15th century B.C. Thereafter, it remained the leading naval power (cf. Ezekiel 27:3f) for very many centuries.

From her island fortress, Tyre the Mistress of the Seas could defy her enemies. For the most part, Assyria (and Babylonia) might spend itself against her defences in vain. The Assyrian, King Assurbanipal, stormed the city in 664 B.C. In the 6th century B.C., it endured a thirteen years siege from King Nebuchadnezzar of Babylon.

The *Encyclopedia Americana* adds<sup>29</sup> that this city's post-archaeological or written history dawns with Abibal, predecessor of the Biblical Hiram under whose rule (from B.C. 980 to 947) Tyre attained its full glory and renown. Alliance with Solomon was entered into; **trading expeditions were undertaken jointly by the Israelites and the Phoenicians**; and Solomon is supposed even to have married Hiram's daughter. Cf. Judges 5:17; First Kings 7:13f; Second Chronicles 2:11f; Ezekiel 27:3,12,13,19,25,26,35.

It is certain that Tyre colonized Carthage toward the west of North Africa and also traded with Gades alias Cadiz in Tarshish (alias Spain), to the west even of Britain itself (to the northeast of Gades). It is also possible, and perhaps even probable, that the ships of Tyre may very well have traded in commodities like tin and brass with the British Isles in the great waters of the Atlantic Ocean just to the north of Tarshish. Ezekiel 27:3,12f,25f.

### **The *Encyclopedia Americana* on Phoenicia**

In its article on Phoenicia the *Encyclopedia Americana* also states<sup>30</sup> that the names of the two great Phoenician cities Tyre and Sidon were often used to include all the cities of the plain. The coast line is 200 miles long. Inland are the fertile plains of Acre, Tyre, Sidon and Marathus varied by round hills and backed by the Lebanon Range (130 miles in length and overgrown with the proverbial cedars and other ship-timber).

Almost as soon as they devoted themselves to farming and cattle-raising in the plains and mining in the hills the ancient Phoenicians must have begun to fish, to navigate the Mediterranean, and to trade with its varied peoples. In Phoenicia, there were famous sailors. They seem to have been the earliest people to dare to sail by night as well as by day under the guidance of the North Star which they may be said to have discovered.

The Phoenicians brought tin from Britain. By 1500 B.C., the Phoenicians had colonies throughout the Aegean Sea. Soon afterward (at the very latest) they settled in Malta, Sardinia and Sicily. Then Hippo, Iyke (or Utica) and Carthage were planted on the coast of North Africa.

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<sup>28</sup> 14th ed.

<sup>29</sup> 1952 ed., art. *Tyre*.

<sup>30</sup> *Enc. Amer.*, art. *Phoenicia*.

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Carthage became one of the greatest maritime powers of the Old World. About 1100 B.C., they reached the Pillars of Melkarth or Hercules, now Gibraltar. The Carthaginians founded Gades (or Cadiz), a western outpost in Spain ó and a trading station with the countries of the nearer Atlantic (such as Britain).

The earliest historical mention of the country Phoenicia, is in Egyptian monuments. That evidences Egyptian control of the Phoenician cities during the three centuries from B.C. 1600 to 1300. Sidon then arose as a great power; withstood the Israelites; and made **Dan** subject to her.

After Sidon's zenith, Tyre was the new leader ó its supremacy beginning about the middle of the 13th century B.C. That was a time when colonization was being extended by Phoenicia. Yet later, her cordial feeling with the Israelites was rising to its highest ó in the days of Hiram and Solomon. Thus the *Americana*.

### **The *Britannica* and Josephus and Justin Martyr on Phoenicia**

The *Encyclopaedia Britannica*<sup>31</sup> defines Phoenicia as that part of the seaboard of Syria which extends from the Eleutherus (alias *Nahr el-Kebir*) in the north ó to Mount Carmel in the south. The chief towns of ancient Phoenicia, as we know of them from the Amarna tablets (15th century B.C.) ó and from Egyptian, Assyrian and the Old Testament documents ó were the following:

Acco (Judges 1:31), now Acre or ÆAkka; Achzib (*ibidem*), now ez-Zib; Ahlab (*ibidem*), in Assyrian Mahalliba. These were three towns on the coast, south of Tyre. Further, and rather more important, were: Kanah (Joshua 19:28); Tyre, in Phoenician Sor, now Sur (Ezekiel 26:3f); Zarephath or Sarepta (First Kings 17:9), now Sarafand; and Sidon, now Saida (Genesis 10:15f).

Finally, there were also: Berytus, Biruta in Egyptian, Biruna in the Amarna tablets, now Beirut; Byblus, in Phoenician and in Hebrew Gebal, now Jebeil; Arka (Genesis 10:17), eighty miles north of Sidon, now ÆArka; Sin (*ibidem*), Assyrian Siannu; Simyra (Genesis 10:18), now Sumra; Marathus, now Amrit (not important till the Macedonian period); and Arvad or Aradus (Genesis 10:18 & Ezekiel 27:8-11), in Phoenician Arwad, now Ruad ó the most northerly of the great towns in Phoenicia.

The Phoenicians were an early offshoot from the Semitic stock. ÆSidoniansø is the usual designation both in the Old Testament and in Homer. Thus, explains the great first-century Jewish Historian Josephus,<sup>32</sup> the Israelitic Queen Jezebel's father King Ethbaal of Tyre is called öKing of the Sidoniansö (in First Kings 16:31). Also Hiram the Second (King of Tyre), in the eighth century B.C., is styled öKing of the Sidonians.ö

A comparison between Phoenician and Hebrew reveals close resemblances both in grammatical forms and in vocabulary. The two languages developed independently, yet from a common ancestor. As a rustic dialect, the Phoenician language lasted in North Africa till the fifth century A.D. St. Augustine frequently quotes Punic words.

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<sup>31</sup> 14th ed., art. *Phoenicia*.

<sup>32</sup> Josephus: *Ant.* 8:13:2.

Hiram the First, son of Abi-baal, reigned in Tyre from 970 to 936 B.C. The *Tyrian Annals*, moreover, allude to the connection between Hiram and Solomon. Before this time, indeed, the Phoenicians had no doubt lived on friendly terms with the Israelites. Cf. Judges 5:17 & Genesis 49:13. However, the two nations seem to have drawn even closer in the times of David and Solomon (B.C. 1010f).

Second Samuel 5:11, which brings David and Hiram together, probably antedates what happened in the following reign. For Solomon's palace and temple, Hiram contributed cedar and fir trees as well as workmen. He received in exchange large annual payments of oil and wine & supplies which Phoenicia must have drawn regularly from Israelite districts. First Kings 5:9,11 cf. Ezekiel 27:17; Ezra 3:7; Acts 12:20; Josephus's *Antiquities* 14:10:6.

In return for the gold which he furnished for the temple, Hiram received the grant of a territory in Galilee & Cabul. First Kings 9:10-14. This alliance between the two monarchs led to a joint expedition from Eziongeber on the Gulf of Akaba to Ophir on the east coast of Arabia & for purposes of trade. Genesis 10:21-29; First Kings 10:11; Second Chronicles 8:1-18 & 9:10f. More importantly in assessing their impact on the British Isles, Hiram and Solomon sent their ships together also at least as far as Tarshish alias Spain. Second Chronicles 9:20f.

In contrast to King Hiram the First of Tyre, Ithobal or Ethbaal (the Phoenician father of Queen Jezebel of Israel) is styled in First Kings 16:31 & "King of the Sidonians" (i.e. of the Phoenicians). This shows that in the interval, the kings of Tyre had extended their rule over the other Phoenician cities. Under Ethbaal, further expansion is recorded.

The more famous Carthage owed its origin to the civil discords which followed the death of the Phoenician King Metten the First (circa 851 B.C.). Metten's son Pygmalion (circa 860-814) slew the husband of his sister Elissa or Dido. Thereupon, she fled and founded Carthage in Libya. Thus the first great Christian Apologist, Justin Martyr of Samaria.<sup>33</sup>

From the above, it is clear that contact between Ancient Britain via H-Iber-ia alias Ancient Spain and even with the Hebrews of Ancient Israel (via Phoenicia) was entirely possible and indeed rather probable & also before 1000 B.C. Indeed, some of the tin used to make the bronze objects in Solomon's temple may very well have come on Phoenician ships from Britain's Cornwall. Moreover, some of the gold for Solomon's temple may well have come even from Ireland in the British Isles. Genesis 10:2-5 cf. First Kings 5:1-18 & 7:14-40 and Ezekiel 27:3,12-13,25-27.

### **Ancient Greek Historians on the western 'Tin-and-Gold Islands'**

The B.C. 850 Homer had written about "the fog-bound Cimmer-ia" at the "frontiers of the World." Four centuries later, the famous Greek historian Herodotus wrote not only of the Cimmer-ians but also of "the Far West" of Europe...into the **Northern Sea**, where amber is supposed to come from. Almost in the same breath, he referred also specifically to "the Tin Islands" (*Cassiterides*), **whence we get our**

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<sup>33</sup> Thus Justin, xvii.4-6.

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**tin...** It cannot be disputed that tin and amber do come to us from what one might call **the Ends of the Earth.**<sup>34</sup>

With Herodotus's latter expression of **the Ends of the Earth,** compare Acts 1:8 & 13:47 and Isaiah 42:4,10,12 & 45:22 & 49:1,6,12. Also note especially that the Apostle Paul associates the first-century Clement of Rome (Philippians 4:3), looking westward from that city, said Paul had preached earlier precisely in the Far West.

Wrote Clement: "Paul also obtained the reward of patient endurance.... After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole World, and come **to the extreme limit of the West** (*epi to terma tes Duseos*).<sup>35</sup> First Clement 1:1 & 5:5f. See Lewin's *Life and Epistles of St. Paul*; Paley's *Horae Paulinae*; and Williams's *Antiquities of the Cymry*.

Herodotus further explained: "It is the northern parts of Europe [*cf.* Britain and especially Ireland] which are richest in gold." He also gave attention to the voyages of the Phoenicians and their Carthaginian descendants — voyages apparently even to the Ancient British Isles (Britain and Ireland).

Wrote Herodotus:<sup>35</sup> "The three Continents [of Europe & Asia & Africa] do, in fact, differ very greatly in size.... As for Libya [in North Africa], we know that it is washed on all sides by the sea, except where it joins Asia — as was first demonstrated...by the Egyptian King Neco. He, after calling off the construction of the canal between the Nile and the Arabian Gulf, sent out a fleet manned by a Phoenician crew with orders to sail west-about [alias from the Arabian Gulf clockwise] — and return to Egypt and the Mediterranean [east-about from Arabia, after rounding South Africa to West Africa, and then] by way of the Straits of Gibraltar....

"The Phoenicians sailed from the Arabian Gulf into the Southern Ocean.... After two full years, [they] rounded the Pillars of Heracles [alias the Straits of Gibraltar]...and returned to Egypt.... This is how Libya [in North Africa] was first discovered to be surrounded by sea [*viz.* by the Mediterranean Sea, the Arabian Gulf, and the Indian and the Southern and the Atlantic Oceans].

"The next people to make a similar report," continued Herodotus, "were the Carthaginians [alias North African colonists originally from Phoenicia]. For Sataspes now succeeded *via* the southernmost tip of Africa, counter-clockwise, to circumnavigate Libya — returning [to Carthage] by way of the Arabian Gulf." This "Sataspes, passing through the Straits [of Gibraltar], continued on a southerly course for many months."

Herodotus of Halicarnassus (in the South of Asia Minor alias the modern Turkey) also described what the Greeks knew of the land-mass to the northwest of them. "With Europe — alias the westernmost continent known to them — all we know is that in length it is equal to Asia [Minor] and Libya [alias the whole North African Coast] combined."

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<sup>34</sup> *Hist.*, III:115.

<sup>35</sup> *Ib.*, IV:37f & IV:197 & VII:165.

Herodotus added that ðaccording to some, the Cimmerian Strait [possibly meaning the Cymric alias the British Channel] should have been fixed upon for the boundariesö of Europe (in the West). Thus, he concluded, in the early legends of Greece ó the westbound öEuropa...sailed from Phoenicia to Creteö *etc.*

Moreover, Herodotus further described the westernmost Celtiberi in Spain and Portugal ó if not also their kinfolk in the British Isles. By the latter, we mean: Britainø Celto-Brythonic Cornish tin traders; the latterø gold-trading cousins in Celto-Gaelic Irelandø Wicklow; and the Cassiteridic Celts of the Scylly Islands therebetween. Indeed, the latter seem to be what Herodotus called<sup>36</sup> öthe ðTin Islandsø **whence we [Greeks] get our tin.**ö

Furthermore, Herodotus seems to have known even about what we might call öthe ðGolden Islandø of Erin (alias Ireland). For öthe Carthaginiansö or Western Phoenicians, he explained,<sup>37</sup> öalso tell us that they trade with a race of men who live...**beyond** the Pillars of Heracles.ö That öraceö lived in a land located apparently dead-north of the Pillars of Hercules alias the Straits of Gibraltar once east-around Spain.

As Herodotus then immediately went on to explain: öOn reaching this country ó they unload their goods; arrange them tidily along the beach; and there, returning to their boats, raise a smoke. Seeing the smoke, the natives come down to the beach; place on the ground a certain quantity of **gold** in exchange for the goods; and go off again to a distance.ö

Similarly, Herodotus added, öTerillus the son of Crinippus and ruler of Himera...brought into **Sicily**...an army three hundred thousand strong.ö This, explained Herodotus, consisted of ömixed troops from **Phoenicia**, Libya, **Iberia**, Ligya, Helisycia, Sardinia, and Corsica ó under the command of Hamilcar the son of Hanno the King of **Carthage**.ö Clearly, all of these (and other) nations were then involved together in international co-operative ventures.

Indeed, also Dionysius Periegeetes, *circa* 300 B.C., referred<sup>38</sup> to the *Oestrymnides*. These probably signify the Scylly Islands and/or Anglesey and the Isle of Man ó between Britain and Ireland. Dionysius states that these islands were örich in metals of tin and lead. Great the strength of this nation...; powerful their skill; trading the constant care of all... With boats and southerly wind, they cut the Gulf of the monstrous Ocean.ö

Even Diodorus Siculus wrote<sup>39</sup> (around 60 B.C.) that there was still much tin ó mined in the *Cassiterides* ó yet being carried across from öthe Britannic Isleö to the opposite coast of Gaul. Also the *circa* 20 B.C. Strabo attributed<sup>40</sup> a similar statement to the *circa* 135 B.C. Posidonius.

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<sup>36</sup> *Ib.*, III:115.

<sup>37</sup> *Ib.*, IV:37f & IV:197 & VII:165.

<sup>38</sup> Cited in Avienusø *Ora Maritima*, 98f.

<sup>39</sup> *Hist. Lib.*, 2:21-22 & 348.

<sup>40</sup> *Geog.*, in loc.

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Indeed ó also among the Romans ó Pomponius Mela, Pliny, and Solinus too (in the first century A.D.) all allude to the *Cassiterides*. Solinus<sup>41</sup> apparently equated it with Cornwall.

***American Peoples' Encyclopedia on Phoenicians & Carthaginians***

he *American Peoples' Encyclopedia* states<sup>42</sup> that the Phoenicians rank as the greatest seamen of the ancient world. Their ships traversed the Mediterranean and Red Sea, and explored the Atlantic from the British Isles to West Africa.

Their invention of the alphabet is an indelible reminder of Phoenician brilliance. Phoenicians were able to teach the Greeks the science of navigation, and their alphabet. Modern scholars are of the opinion that the Phoenicians rank favourably as one of the three transmitters of civilization to the Greeks.

Carthage was a Phoenician settlement, founded in the ninth century B.C. by colonists from Tyre. Originally a trading station, Carthage gradually extended its influence over the surrounding Libyans and other African peoples.

Carthage further extended its influence also over most of the other Phoenician settlements in North Africa ó until the coast of the west and also to the Atlantic was under its domination. Voyagers and merchants went **beyond** the Pillars of Hercules, and possibly beyond the coast of Europe as well.

**Further evidence of Phoenician visits to Ancient Britain**

Significantly, in the *Encyclopedia Americana* one reads<sup>43</sup> that **Phoenicians from the Mediterranean sailed by way of Gibraltar to Britain** ó bringing back tin, gold and pearls with other products. English jet found in Spain, dates from 2500 B.C.; Egyptian beads in Britain, are dated about 1300 B.C.<sup>44</sup>

Rev. L.G.A. Roberts stated in his book *British History*<sup>45</sup> that Sir William Betham, Ulster's King-of-Arms ó in a work *Etruria-Celtica* published in 1842 ó demonstrated (from colonisation, language and antiquities) the origin of the Hiberno-Celt together with the Etruscan from the Phoenician. This, of course, signifies Hebraic or Semitic connection. For the Phoenicians were the earliest traders with the British Isles.

Dr. Pritchard, in his book *Physical History of Mankind*, gave a valuable clue to trace the Iberian tribes in Spain to a Phoenician origin. He stated that the Celt and the Iberian are the source from whence came the Gauls and the Cymri ó and maybe too the Belgae and the Britons.

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<sup>41</sup> *Poly.*, c. 22.

<sup>42</sup> Grolier, New York, 1966 ó in its articles on *Phoenicia* and *Carthage*.

<sup>43</sup> 1952 ed., in the art. *Great Britain*.

<sup>44</sup> See our text at its n. 12 above.

<sup>45</sup> Covenant, London, n.d., p. 31.

## Did the Trojans have contact with Ancient Britain?

Only slightly later than the first Phoenician contact with Britain from no later than B.C. 1300 onward, was that of **Troy near the Darda-nelles** ó itself perhaps under strong Semitic influence. Genesis 38:30; First Kings 4:31; First Chronicles 2:6; Acts 20:6f. Indeed, the histories of Phoenicia and Troy ó and of Phoenicia's colony in Carthage ó to some extent intertwine. The story is told first in Homer's *Iliad*, and then (with greater relevance) in Vergil's *Aeneid*.

Thus, there is Homer's testimony<sup>46</sup> about the **Dan-aan Greeks** (cf. Judges 5:17 & Ezekiel 27:15,19,25) ó and also about the **Darda-nian Trojans** (cf. Genesis 38:30 & First Kings 4:31 & First Chronicles 2:6 & Acts 20:6f). There is also Homeric evidence about the (850f B.C.) **Cimmerians** at the frontiers of the World etc. Genesis 10:2 cf. Ezekiel 38:6.

However, here at present, we deal only with Vergil's later *Aeneid* ó as regards the earlier (circa 1200 B.C.) fall of Troy and the consequences thereof. For those consequences involved not only a migration from Troy to Carthage, and thence to Rome. By implication, they involved also Trojan contact ó *via* Vergil's own Rome, and also by way of Carthage ó even with Ancient Britain herself.

## Vergil's *Aeneid* on the Ancient Trojans and Ancient Carthage

In the Copley edition of Vergil's *Aeneid* on the fall of Troy and the subsequent wanderings of some of her refugees ó with an *Introduction* by Stanford Brooks Otis ó we are told<sup>47</sup> that Carthage was a city in North Africa, strategically located just across from the western tip of Sicily. In historical times, it was a great naval and military power, Rome's rival for the domination of the Mediterranean World. Carthage was a Phoenician colony, settled from Tyre.

From the year B.C. 29 until his death ten years later in B.C. 19, Vergil was absorbed in the composition of the *Aeneid* (from much more ancient sources) ó in order to vindicate the B.C. 146 Roman destruction of Carthage. There, Vergil wrote:<sup>48</sup>  
A city once stood, a colony of Tyre ó Carthage. It was across from Italy ó and rich and agog for war.

Vergil then described the founding of Carthage. His purpose in doing this, was to prepare his readers for the visit there of Aeneas and his Trojan refugees, soon after Troy fell in 1200 B.C.

In the second book of the *Aeneid*, declared Otis, the Trojan refugee Aeneas related to Dido (Queen of Carthage) the story of the fall of Troy. The Trojans represent, in one sense, a higher civilization than the Latins (alias the Pre-Trojan inhabitants of Italy).

In Vergil's unfolding dialogue chiefly between Aeneas and Dido, the Carthaginians first told the visiting Trojans something of the origin of Carthage from

<sup>46</sup> Homer's *Odyssey* (Lambda XI:14) and his *Iliad* I-XX (*q.v.*).

<sup>47</sup> Bobbs-Merrill, Indianapolis, 1965, Glossary, s.v. CARTHAGE, on p. 297.

<sup>48</sup> *Aeneid*, I:1-21.



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Tyre. Then Aeneas described the Greek defeat of the Trojans, and the flight of Troy's survivors first to Carthage.

### **The dialogue between Aeneas of Troy and the Carthaginians**

Explained the Carthaginians<sup>49</sup> to the Trojans: "This land is Punic; of Tyre, our city and our name.... Our queen is Dido. She left the city of Tyre to escape her brother's a long and tortured tale of cruel deception. Hear while I tell it briefly.

"Her husband, Sychaeus, held the richest lands in all Phoenicia.... But her brother, King Pygmalion of Tyre, murdered Sychaeus...and cheated the heartsick girl....

"But as she slept, her husband's unlaidd ghost came to her.... He told of the murder.... "Hurry! Run! Leave your fatherland! he urged.... His words led Dido to prepare for flight....

"She brought together those who loathed the tyrant or feared him.... They came to the place where you shall see the huge walls rising, and the towers of Carthage Town."

The Trojans visiting Carthage then in turn explained how their Dardanian ancestors had first built Troy. They told of how the Trojans had later been defeated there, by the invading Greeks.

"Aeneas called his people in to meeting, and...addressed them: "Children of Dardanus, sons of Heaven's descent..., Dardanus [was the] founder of Troy at the Dardanelles. Cf. Genesis 38:30; First Kings 4:31; First Chronicles 2:6; Acts 20:5-12.

Now the Greeks had built a huge wooden horse, in which they then hid armed soldiers. Then they secretly left it outside the city-gates (which stood at the entrance of the road through the city-walls of Troy) prior to the later fall of that city.

Soon seeing that beautiful wooden horse, the Trojans (half-suspectingly and half-naively) then said: "O homeland, God's land, Troy! O Dardan, walls famed for your soldier sons! Four times...its belly [the horse's] rang with arms.... O light of Troy, Dardania's hope unailing!"

Foolishly, however, the Trojans nevertheless dragged the wooden horse through the gates of their city. Later, at night, the soldiers hidden inside the wooden horse quietly got out; opened the city-gates; and let in the whole of the Grecian Army. A fierce battle then ensued between the Greeks and the Trojans.

Observed Vergil: "Nor only Trojans paid their lives." Indeed, "sometimes courage returned to beaten hearts" (namely those of the Trojans) so that also "Danaan [alias the Grecian] victors died."<sup>50</sup> Yet those Greek soldiers who had been inside the wooden horse, had done their work of stealth very well. For Troy fell. Then, such Trojans as survived including Aeneas gradually made their way to Carthage.

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<sup>49</sup> *Ib.*, I:335-66.

<sup>50</sup> *Ib.*, V:43-45,61-62 & VI:348-50 & II:241-3,281,364-66.

Vergil's Aeneas then explained to the Carthaginians that, after the Trojans' defeat, he himself had prayed to God in a temple...: "Grant us a home; grant walls to the weary!" Then: "Scarce had I spoken, when suddenly all things shook..."

"As we fell prostrate, a voice came to our ears: "O Dardans! Hardy men! ... Aeneas' line shall rule all the World of his sons, their sons, the sons to be born of them... **There is a place called 'Westland' by the Greeks**, an ancient country; powerful; warlike; rich.... Here is our rightful home!"<sup>51</sup>

This account was corroborated in the *Western Isles* by the Ancient Britons, who at least later certainly applied it to themselves. Reflecting earlier documents, the 805f A.D. Celto-Brythonic Historian Nenni(us) later observed in his *History of the Britons*:<sup>52</sup> "Aeneas the Trojan had by Lavinia, daughter of King Latinus of Italy..., a younger son Brut(us).... He came to his island, named from him *Brit-annia* and dwelt there, and filled it with his descendants."

### **The *Encyclopaedia Britannica* on Troy and Ancient Britain**

Commenting on all this, the *Encyclopaedia Britannica* remarks<sup>53</sup> that in Greek legend, the man Dardanus was the first founder of the place Dardania on the Hellespont or alias the Dardanelles. Compare the Judahite "Darda" in Genesis 38:30, First Kings 4:31 and First Chronicles 2:6.

Dardanus was thus the ancestor of the "Dardans" in the Troad or the forefather of the Trojans. He, through the later Aeneas, became the founder of the royal house of Troy or from whom Brit or Brutus descended, who colonized Britain in 1150 B.C.

The *Encyclopaedia Britannica* describes<sup>54</sup> the city of Troy as the oldest town in the Troad or alias the territories of the Trojan Tri-Cities. Dardanus drifted to the Troad, where he received land and founded Dardania. He begat Erichthonius, who begat Tros. Tros called the country "Troy" and the people "Troes" or Trojans. Traditional genealogies enabled Eratosthenes to date the fall of Troy at 1194 B.C.

In England, as appears from Nennius' *History of the Britons* and Geoffrey of Monmouth's *History of the Kings of Britain*, the epic founder of Britain was Brut(us). He was the son or great-grandson or alias the descendant of Aeneas, of the royal house of Troy.

The tradition, repeated in Wace's version of Geoffrey by Matthew Paris and others, persisted. Brutus found Albion or alias Ancient Britain uninhabited or virtually. He established his capital on the banks of the Thames, and called it "New Troy" or alias Troynovant or and its citizens Trinobantes.

Also subsequently, the Celts surrounding that city of London were called "Trinovantes" or **even by Romans themselves**. Thus for example the B.C. 55f Julius

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<sup>51</sup> *Ib.*, III:84-5,90-98, 163-67.

<sup>52</sup> Nennius: *History of the Britons*.

<sup>53</sup> 14th ed., art. *Dardanus*.

<sup>54</sup> 14th ed., art. *Troy*.

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Caesar (in his *Gallic Wars* V:20-22) ó and also the A.D. 115f Cornelius Tacitus (in his *Annals* 14:31).

The *New Encyclopaedia Britannica* adds<sup>55</sup> that for some thousand years, there persisted a literary tradition that the dispersed heroes of Troy under Brut(-us) had founded the nation of the Brit-ons. In Britain, a similar tradition had been formulated early ó before the ninth century ó that Brutus, the great-grandson of the hero Aeneas, was the founder of the Brit-ons and of *Troia Nova* alias New Troy or London. This tradition was followed by Wace of Jersey in his *Romance of Brutus* ó and it persisted.

### **Michael Wood's *In Search of the Trojan War & Ancient Britain***

The matter of a **Trojan trip to Britain** is addressed at length also in Michael Wood's recent book *In Search of the Trojan War*. Incorporating the latest archeological and historical and literary evidences, Wood explains<sup>56</sup> that Troy stood near the Dardanelles. It was an ancient city whose inhabitants were known as Teucrians or Dardanians (after legendary founders back in the mists of time). Compare ÆDardaø in First Chronicles 2:6 and First Kings 4:31, with Genesis 38:26-30.

Even in the circles of the A.D. 880f King Alfred the Great, we find an Anglo-Saxon account of the Trojan War derived from the historian Orosius (whom Alfred translated into his own Anglo-Saxon version of the Spaniard Orosius's *History*). Wood explains that the story of Troy never lost its appeal. It fascinated the thanes of Alfred. It was in Britain that the Trojan theme was particularly tenacious.

In his *Germania* (1-3), already the A.D. 98 Tacitus had written the following about the Anglo-Saxon ancestors of the English: ðGermany is separated from the Galli [alias the Celts], the Rhaeti [alias the Swiss], and the Pannonii [in what is now Hungary] ó by the rivers Rhine and Danube.... The Rhine springs from a precipitous and inaccessible height of the Rhaetian Alps, bends slightly westward, and mingles with the Northern Ocean [just north of the English Channel]....

ðUlysses [of Troy]...is believed by some, in his long legendary wanderings, to have found his way into this Ocean ó and, having visited German soil, to have founded and named the town of Asciburgium, which stands on the bank of the Rhineö which flows into the North Sea of the Atlantic Ocean opposite **Britain**.

The historian Ammianus Marcellinus of **Rome** explains that fugitive Trojans had settled in Celto-Gaelic Gaul. From France, they soon came to Britain.

In mediaeval Wales, as related by the A.D. 805f Nenni(us) from yet-earlier documents, it was told that the founder of Britain was one Brut(us) ó who was descended from ðIliusö who ðfirst founded Ilium (that is Troy).ö

This story was popularised by Geoffrey of Monmouth in his famous story of Brutus's founding of London as Troynovant or New Troy. This story he claimed to

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<sup>55</sup> 1985 ed., art. *Troy*.

<sup>56</sup> BBC Books, London, ed. 1987, pp. 19, 32-36, 93, 99, 155f, 169f, 176, 181, 188, & 254.

have translated from a Bretonic manuscript of British refugees in Brittany (dating no later than 700 A.D.). The account was accepted by most Elizabethan poets.

The Tudors, it was argued, were of Welsh or Ancient British descent. When they in the person of Henry VII ascended the throne of England after the Battle of Bosworth in 1485, the ancient Trojan-British race of monarchs once more assumed imperial power.

In *Henry V*, Shakespeare's *Pistol* says to the Welshman Fluellen: "Base Trojan, thou shalt die." Caxton's *Recuyell* was used by Shakespeare as a source for *Troilus and Cressida*.

At the height of the British Empire, Homer was perhaps the poet who spoke most feelingly to the British imperialists. It also spoke, and powerfully so, even to the Australians. For it was at Gallipoli, the site of Australian heroism during the First World War, that Homer most struck home. Indeed, Troy and Cape Helles face each other across the Dardanelles.

A version of the history of Homer is found also across the Irish Sea. For there is even a Gaelic one by John McHale (Primate of all Ireland). Indeed, the possible derivation of Ireland's *Tuatha de Danaan* from the Danaan Greeks and the Dardanian Trojans, is fraught with interest.

This striking assimilation of the Trojan tale into the ancient heroic traditions of Celtic epic of Agamemnon is *Ard-ri*, and the Achaeans *Feanna* of reminds one that Homer's epics are the first great works of European literature. They were composed in the Grecian language. Indeed, Grecian roots are shared by the languages of the Celtic and Germanic peoples who moved westwards towards their present homes after the Aryan or European peoples came into Europe in the early second millennium B.C.

Homer's B.C. 850 texts are a dim reverberation of those events. Except perhaps Celto-Gaelic of no language has written texts going back so far.

The work Heinrich Schliemann began in unearthing Troy, is still nowhere near completed. *Ex Oriente Lux* of "Light from the East" of had long been the guiding dictum of continental scholarship. Schliemann and his followers were following this of in assuming that Mycenae and Tiryns were built by Phoenicians.

Over the last century much work has been done by scholars on "heroic" kingship in Dark-Age Western Europe, both Celtic and Germanic. There, abundant material survives of in the form of annals, laws and homilies. That material defines the role of the king in societies which in some respects bear a resemblance to that portrayed in Homer.

The parallels between Anglo-Saxon and Homeric epic poetry inspired one of the earliest attempts to draw together these early European traditions of "heroic" kingship. Such is reflected in the so-called classic *Heroic Age* of in a thus-titled book by H.M. Chadwick (1911).

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That is a book which heavily influenced Homeric scholars in the English-speaking World. Chadwick was convinced that the ideals and the way of life portrayed in early Germanic epic, had much in common with Homer ó and that the later Norse, Celtic and Anglo-Saxon traditions were very similar.

### **Wood on the connection between the Trojans and the Hittites**

Remarkable discoveries also in central Turkey have led to the decipherment of **the Hittite language**. In the Hittite archives we have real historical texts. Most exciting of all is the claim that Troy and the Trojan War are to be found in these files. The achievement has been nothing less than the rediscovery of one of the great Bronze-Age civilizations, and with it the earliest Aryan or European language so far known ó the Hittite branch of the tree from which Celtic and Greek grew.

The Hittites were not entirely lost. In the Old Testament, they are frequently referred to. Interestingly, they are there located **also in Palestine**. Genesis 15:20 & 23:3-10, and Second Samuel 11:3 to 12:10 *etc.*

Solomon takes Hittite wives and buys costly Egyptian horses as gifts to the King of the Hittites (Second Chronicles 1:17). Elsewhere we read of how the King of the Israelites could bring, against his enemies, the King of the Hittites and the King of the Egyptians (Second Kings 7:6f). In fact, these Biblical accounts refer to a Hittite Empire which had stretched from Palestine to the Aegean ó but which had been destroyed soon after 1200 B.C.

The Hittite and Egyptian community were in contact not only with each other but also with many intermediate-sized states ó including Tyre, Sidon, Byblos, Jerusalem, Lachish, Shechem, Megiddo and Gezer. Iolkos, the city of Jason ó which legend says sent the Argonautic expedition to the Black Sea around this time ó is a possibility.

It has been suggested by Egyptologists that the *Drdny* who are named as being present among the Hittite Muwatallisø allies at the battle of Kadesh in Syria in 1275 or 1274 B.C., are none other than -Darda-niansø alias those of the Darda-nelles. See too: Genesis 38:26-30; First Kings 4:31; and First Chronicles 2:6. Thus far Michael Wood.

### **Records preserved elsewhere: despite Britain's damp climate**

Unfortunately, **Ancient Britain's cold and moist clamminess was very hostile to the preservation of historical records** written on wax tablets or parchments or papyri. See the *Introduction*<sup>57</sup> ó on -History, Historians, and the Writing of Historiesø ó in the 25-volume *Historians' History of the World*.

Indeed, as Professor Margaret Deansley states in her 1961 book *The Pre-Conquest Church in England*,<sup>58</sup> the damp British climate did not favour the survival of papyrus. But also quite apart from that, there must have been many fires and destructions of

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<sup>57</sup> The Times, London, 1908, I pp. 1-22.

<sup>58</sup> Black, London, pp. 3f.

records in the Anglo-Saxon disturbances in England which both preceded and followed the Roman evacuation of Britain in A.D. 397 ó as well as during the prior Roman occupation from A.D. 43 onward.

Let other records elsewhere, however, attest to Pre-Christian Britain's greatness! Thus, there is the testimony of the B.C. 530 Phoenician Admiral Himilco, still preserved in Avienus.<sup>59</sup> It testifies that Britain and Ireland were even during the sixth century (B.C.) inhabited by ða powerful race ó proud-spirited, effectively skilful in art, and constantly busy with the cares of trade.ö

Also the B.C. 495 Greek geographer Hecataeus<sup>60</sup> described the famous temple, hymns and music of Ancient Britain ó and her acquaintance even then with inscriptions written in Greek letters. See too the testimony of the *Ancient Welsh Triads*, regarding great Pre-Christian Ancient British scholar-kings like Hu Gadarn and Dunvall Moelmud *etc.*

The B.C. 330 Pytheas of Massilia<sup>61</sup> described Britain's mining and agricultural enterprises ó including her abundance of wheat, its storage in covered barns, and her export of tin from Cornwall ó *via* the markets of Kent, to France. Indeed, the B.C. 135 Greek historian Posidonius<sup>62</sup> remarked that the Cornish were ðfond of strangers...; had contact with foreign merchants; and were civilized in their manner of life.ö

### Caesar, Strabo, Suetonius & Tacitus on Ancient Britain

The important (*circa* B.C. 54f) testimony should be mentioned of the one who was perhaps quite the greatest enemy of Ancient Britain ó *viz.* Julius Caesar. In his volumes on the *Gallic Wars*,<sup>63</sup> he described the Britons' farms, livestock, bronze and gold coins, towns, bravery, and learning.

Caesar wrote that the Britons then had a very carefully-qualified representative government, meeting in regular congresses. He admitted they were then using the Greek alphabet for their public and private accounts ó the alphabet which the Greeks (and the Britons themselves?) had in turn obtained from the Phoenicians (or *vice-versa*). Indeed, he stated that the druids were the learned judges, poets and philosophers of Ancient Britain ó erudite in theology, law, physics, and astronomy.

The Britons, admitted Caesar, were not only wealthy but ó unlike the Romans ó also monogamous and home-loving. Indeed, they enterprisingly built strong ocean-going ships ó superior, Caesar conceded, to those of Rome herself. In fact, he confesses that even the British infantry and cavalry successfully repulsed two Roman invasions ó in 55 and 54 B.C.

Apparently, explained Caesar, the Ancient Britons were committed to theocracy ó and also believed in substitutionary atonement. Recorded Julius: ðAs a nation, they

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<sup>59</sup> See his *Ora Maritima*, 98f.

<sup>60</sup> *Diod. Sic.*, 2:2:47f.

<sup>61</sup> Thus the 20f B.C. Strabo in his *Geog.*, II:104.

<sup>62</sup> Thus *Diod. Sic.: Hist. Lib.*, V:22.

<sup>63</sup> 3:7-14 & 4:19-36 & 5:8-14 & 6:13-20.

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are extremely religious.... They believe the Divine Majesty must be appeased.... They believe that God prefers the execution of men caught in...armed robbery.ö

Contemporary to the Roman dictator Julius Caesar, Diodorus Siculus the Greek Historian described:<sup>64</sup> the Trojan-like chariots of the Cymro-Cymbric Britons; their belief in the immortality of the soul; their beautiful tartan clothes; their famous hymns of praise; their great skill in metal-working; and their many artistic designs.

Also Strabo, the B.C. 20f Greek Geographer, insisted<sup>65</sup> that the Britons were adept even in mathematics and medicine and rhetoric. He also stated they were skilled in the export of produce to the Continent.

The A.D. 55f Roman Historian Tacitus described<sup>66</sup> the gold, silver, metal and pearls of Britain and Ireland (which had attracted the greedy Romans in B.C. 55f and again in A.D. 43f). He pointed also to the bravery, religiosity, liberty and morality of the various peoples of Britain ó regardless of whether they were of those he calls the *Iceni*, the *Trinobantes*, the *Belgae*, the *Silures*, the *Ordovices*, the *Brigantes*, or the *Caledonii*.

Indeed, the A.D. 69f Roman Historian Suetonius stated:<sup>67</sup> that pearls had lured Julius Caesar to Britain (in 55f B.C.); that his successor Augustus (*circa* 27f B.C.) had prohibited the Romans from practising Druidism; and that the A.D. 37f Caesar Caligula was unsuccessful in his Anti-British expedition. He also added that the imperialistic Claudius Caesar had invaded Britain (in 43 A.D.); abolished Celtic Druidism throughout his own pagan Roman Empire; and expelled all Hebrew Christians from Rome (*cf.* Acts 18:2).

### **Summary of the B.C. background of the Ancient British Islanders**

We summarize. It was perhaps around B.C. 2350 when Noah's Japhethites spread into Europe. Genesis 9:1-19 *cf.* 11:9. It was perhaps a century later when his Gomerian descendants went toward öthe Islesö (Genesis 9:27f *cf.* 10:2-5).

About the same time, the Heber-ews dispersed even to Hiber-ia in Spain, and thence to Hiber-nia in Ireland. Gen. 9:27 to 10:25. Consequently, the first Æbero-Celtsø or Celtiberi reached even Britain and Ireland ó perhaps around 2220 B.C. Genesis 9:1-7,27 *cf.* 10:1-5,21-25.

By perhaps 1850 B.C., Hu Gadarn had brought the Cymri to Britain. Worship was promoted at Stonehenge. Indeed, pearls and metals (like tin and bronze and gold and iron) had started to be exported from Britain to the Near East.

By 1300 B.C., the Phoenician navy was regularly sailing to Britain. Judges 5:17 *cf.* Ezekiel 27:3-25. Indeed, by 1185 B.C., King Brut or Brit and his Trojans were already on their way to ÆBrit-ainø ó to establish ÆNew Troyø near London.

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<sup>64</sup> *Hist. Lib.*, 3:5:21f.

<sup>65</sup> *Geog.*, III:125,199 & IV:4:3 & XV:1:5.

<sup>66</sup> *Agric.* 12,24,33-37; and *Annals* 12:34f & 14:31f.

<sup>67</sup> *Twelve Caesars* 1:25-52 & 2:25 & 4:36-44 & 5:2-25.

By 850 B.C., Homer was writing about tin ó and also about the Northern Cimmerians at the very öfrontiers of the World.ö Tyreø Carthage was trading with Spain (and with Britain?) by B.C. 800 ó *cf.* Jonah 1:3. At the same time, many Celts were moving westward across Europe and toward Britain ó such as the Ancient Brythons alias the Cymri (thus the *Welsh Triads*).

In 530 B.C., the Phoenician Admiral Himilco called the Britons öskilful in artö and öbusy in trade.ö By B.C. 510, the *Laws of King Brit* were being expanded by the Britons King Moelmud and his son King Belin ó thus the *Welsh Triads*.

Hecataeus the Greek Geographer insisted that öGod is praisedö in ösacredö Britainø ötempleö ó around 495 B.C. And by 450, Herodotus was chronicling the westward migrations first of the Cimmerians and then of the Scythians.

In B.C. 350, Aristotle mentioned both Britain and Ireland ó beyond the Straits of Gibraltar. By B.C. 330, Pytheas of Massilia had walked around Britain and reported on her mining and agriculture. Indeed, by 300 B.C., Dionysius Periegeetes chronicled voyages to the ösacredö and industrious Isle to the west of Europe.

Around B.C. 135, Posidonius described the Britons as friendly international traders who were altogether civilized. By 60 B.C., Diodorus of Sicily was praising the Britons for a variety of religious and philosophical accomplishments. Indeed, even Romeø Anti-British B.C. 55f dictator Julius Caesar admitted the Britonsø erudition and literacy, and the superiority of their navy and public morality to those of Rome.

The Greek Geographer Strabo explained around B.C. 20 how British traders were plying Europe with costly merchandise. Indeed, from A.D. 55 onward, the Romans Tacitus and Suetonius both wrote about Britainø wealth and religiosity ó and also about pagan Romeø suppression of both British Druidism and of Hebrew Christianity.

### Conclusions about the Ancient British Islanders

One should not discount the ongoing influence even on Britain of Pre-Christian Ancient Heber-ew colonies throughout Europe and perhaps even in the British Isles themselves. Genesis 9:27 to 10:1-5 & 10:21-25 & 49:13; Judges 5:17; Isaiah 24:15-16; 42:4,10,12; 49:1; 51:5; 60:9; Ezekiel 27:3-25; Matthew 2:1-16; Acts 1:8; 2:5f; 8:1-4; 11:19f; 13:47; 15:21.

Furthermore, it is almost certain that Christianity had reached Britain before A.D. 50 (see Tacitusø *Annals* 13:32) ó and probably even by A.D. 35. On the latter date, see Gildas<sup>68</sup> ó Celtic Britainø oldest extant Historian.

As Rev. Professor Dr. Philip Schaff declared in his *History of the Christian Church*,<sup>69</sup> the oldest inhabitants of Britain ó like the Irish, the Scots, and the Gauls ó were of Celtic origin. Their priests were called druids. The word *druid* ó meaning :sageø in the Irish Scriptures ó is used for *Magi*. Matthew 2:1. They taught:

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<sup>68</sup> Gildas: *Ruin of Britain*, ch. 8.

<sup>69</sup> Eerdmans, Grand Rapids, 1968 ed., IV, pp. 22f.



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obedience to the Law of God; concern for the good of man; and fortitude.ö Thus Diogenes Laertius.

A visit of St. Paul to Britain, continued Schaff, is indeed in itself not impossible and has been advocated even by such scholars as Ussher and Stillingfleet. *Cf.* too the A.D. 95 Clement of Rome.<sup>70</sup> Some Galatian converts of Paul, visiting the Far West to barter for the useful metal of Britain, may first have made known the Gospel to the Britons, in their kindred Celtic tongue. See Lightfoot's *Commentary on Galatians*. Indeed, already around A.D. 196 ó Tertullian exultingly declared<sup>71</sup> that öplaces in Britain not yet visited by Romans, had been subjected to Christ.ö

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<sup>70</sup> *1st Ep. to Cor.*, ch. 5.

<sup>71</sup> *Adv. Jud.*, 7.



## ADDENDUM 4: CIMMERIANS, SCYTHIANS, SACAE AND THE ANCIENT BRITISH ISLES

It is clear from Genesis 10:1-5 that the Gomer-ians (alias the Cimmer-ians) were Japhethites. Indeed, it implies they settled in ðthe islesö or ðthe coasts of the nationsö or ðthe coastal nationsö alias the ðIjjeey-Haaggooyimö to the west of the Mountains of Ararat. Genesis 2:11-14; 8:4f; 9:18f; 10:1-5; 11:9f.

These Gomerians included the westward-moving people whom the B.C. 700f Assyrians called *Gimir-rai*. The Gomer-ic *Cymr-i*, who later settled in Wales, were among their descendants. Genesis 10:2 *cf.* Ezekiel 38:6.

Indeed, the kinfolk of the Gomerians included also those whom the Hebrews called *Ashkenaz-im* ó and whom the Assyrians called *A-shguz-ai*. The Greeks called them *Skuth-ai* alias Scyths. Genesis 10:3 *cf.* Colossians 3:11.

It is evident, from very old documents, that Ancient Ireland was early colonized by Magog-ic descendants of Japheth. See Dr. Parsons's great book titled *Remains of Japheth*.<sup>1</sup>

### ***Milesian Pedigree and Cashel Psalter: Irish were Magogian Scythians***

Thus, the ancient *Pedigree of Milesius* traces the Irish Milesians back to Magog. Indeed, also the ancient *Psalter of Cashel* begins the genealogy of Erin's Scythian bards not just from Magog the son of Japheth but even from the latter's grandfather Lamech the Sethite. See Genesis 5:28f *cf.* 10:2.

This in itself implies ó because of the prophet Noah's -Shem-itic's blessings upon Japheth (Genesis 9:26-27) ó at least some very early Semitic or Hebrew influence upon those Proto-Gomerians and Proto-Magogites. Genesis 9:26-27 *cf.* 10:21-25 & 11:1-16 & 11:18-31 & 12:1f.

That some dim report of such features of Northern and even of Northwestern Europe could indeed have reached even Greek lands as early as the second or perhaps even the third millenium (B.C.) ó along the trade routes by which Baltic amber came to the Mediterranean ó is not impossible. See Waldmann's 1883 book *Amber in Ancient Times*.

Indeed, there are several ancient records to this effect. Such include those of: the *circa* 850 B.C. Homer; the *circa* 450 B.C. Herodotus; the *circa* 150 B.C. Posidonius; the *circa* 60 B.C. Diodorus Siculus; and the *circa* 20f B.C. Strabo.

In addition, some would link even the *circa* 800f B.C. Cimmerian and especially the 600f B.C. Sacae-Scythian movements from Eurasia westwards ó with the Assyrian captivity of the Israelites from 721 B.C. onward. Thus a certain school of some of the seventeenth-century English Puritans (*cf.* John Sadler and Thomas Thorowgood) ó and the modern -British Israel's adherents of that school.

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<sup>1</sup> Davis & Reymers, London, 1967, pp. 114-21.

## The Crimean Cimmerians' move toward the 'Cassiterides'

The Cimmerians were those from the area of Cimmeria (or the -Crimeaø). They dwelt immediately to the north and to the northwest of the Black Sea, living in what is now the Southern Ukraine. From about the eighth century B.C. onward ó and largely under pressure from the Scythian Sacae to their east who later followed them ó they started moving westbound toward the British Isles.

The great Greek poet Homer was the principal figure of Ancient Greek literature and the first recognized European poet. He lived before 800 B.C., probably in Asia Minor. Consequently, he was somewhat acquainted with the Ancient Cimmerians to his north (who were even then already moving toward his northwest). Thus, in his *Odyssey* (XI:14), he mentions öthe fog-bound Cimmeriansö at the öfrontiers of the World.ö

Rev. Commander L.G.A. Roberts's book *British History*<sup>2</sup> is a mine of information. There he states that, with Homer, in the Greek word *cassiteros* (alias -tinø) we undoubtedly have a word of Celtic origin. The word appears in the names of many tribes of either the Gadhelic or Gallo-Gaelic branches of the Celtic family. Such include: the Cassi-gnato-s, the Cassi-maroe, the Bodio-casse-s, and the Vidu-casse-s etc.

Roberts maintains that the Cimmerians were in Europe in the days of Homer. The latter mentions them<sup>3</sup> in his *Odyssey*. He places them both on the Pontus ó **and** at the extremities of the Ocean. He also describes them as covered with those mists and clouds which popular belief had attached to the northern region.

## Cassiterides were located in the South of the British Isles

John Taylor remarks in his book *The Coming of the Saints*<sup>4</sup> that the tin used by the Ancient Greeks came from the *Cassiterides*. These islands, held the B.C. 450 Herodotus, were ösituated in the extremes of Europe, toward the West.ö

Mr. Copeland Borlase, the best authority on the subject, unhesitatingly stated that Cornwall is the country indicated by Herodotus. By implication, the same would apply to the land indicated by the earlier Homer.

Indeed, the very word -Cassiteridesø ó meaning -Tin Islandsø ó clearly seems to indicate **the British Isles**. For they lay to the northwest of Grecian Asia Minor where Homer and Herodotus resided ó and also to the northwest of Italy, as implied by the later Roman Tacitus who (in his biography *Agricola* 10-12) maintained that öBritainö had öalreadyö been ödescribed by many writers.ö

Herodotus spoke<sup>5</sup> of öthe Far West of Europe...into the Northern Sea, where amber is supposed to come from.ö He added: öI do not know anything of...the Tin Islands (*Cassiterides*), whence we get our tin.... Yet it cannot be disputed that tin and

<sup>2</sup> Covenant, London, n.d., pp. 12 & 74.

<sup>3</sup> *Kimmerioon androon, Od. lambda*, v. 14.

<sup>4</sup> Covenant, London, 1969 rep., p. 146.

<sup>5</sup> *Hist.*, III:115.

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amber do come to us from what one might call **the Ends of the Earth.** Cf. Acts 1:8 & 13:47 with Isaiah 42:4,10,12 & 45:22 & 49:1,6,12 and with First Clement 1:1 & 5:5f. Indeed, explained Herodotus, it is **the northern parts of Europe** [cf. Britain and Ireland] which are richest in **gold.**

Moreover, Dionysius Periegetes too ó B.C. *circa* 300 ó refers to the *Oestrymnides* islands (near Ireland). He claims that they are rich in metals of tin and lead. Great the strength of this nation...; powerful their skill; trading the constant care of all.... With boats and southerly wind, they cut the gulf of the monstrous Ocean.

Such descriptions admirably fit the Scilly Islands, the Island of Anglesey, and the Isle of Man. All of these are located between Britain and Ireland. All were even then inhabited by Celts ó whether Gaels, or Brythons, or both.

Also Diodorus Siculus wrote<sup>6</sup> ó around B.C. 60 ó that there were many tin mines in the *Cassiterides*. Such tin, he added, was carried across from the Bretannic Isle to the opposite coast of Gaul. This means that even if mined from one or more of the several islands between Britain and Ireland, it would soon thereafter have been transported across what is now Southern England ó and thence shipped from the vicinity of Kent straight across the British Channel to what is now the north of France.

The B.C. 20f Strabo attributed a similar statement to the B.C. *circa* 135 Posidonius. Indeed, Pomponius Mela, Pliny, and also Solinus (in the first century A.D.) all alluded to the *Cassiterides*. Solinus apparently equated it with Cornwall.<sup>7</sup>

Too, even the famous A.D. 98 Roman Historian Tacitus observes:<sup>8</sup> óBritain...faces Germany on the east...; on the south, it is within sight of Gaul; **its northern extremities, which have no shores opposite to them,** are beaten by the waves of a vast open sea.... The geography and inhabitants of **Britain, already described by many writers,** I will speak of....

óTheir sky is obscured by continual rain and cloud.... The days exceed in length those of our [Roman] part of the World; the nights are...in the extreme North so short, that between sunlight and dawn you can perceive but a slight distinction.... The night thus fails to reach the sky and stars.... **Britain** contains gold and silver and other metals as the prize of conquest.ö

Finally, still referring to the British Isles as a whole, Tacitus also added: óIreland, being between Britain and Spain, and conveniently situated for the seas around Gaul, might have been the means of connecting...**the most powerful parts**.... Its extent is small when compared with Britain.... Its **soil** and character ó in the **disposition and habits of its population** ó it **differs but little from Britain.** We know most of its **harbours** and approaches ó and that, **through the intercourse of commerce.**ö

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<sup>6</sup> *Hist. Lib.*, 2:21-22 & 348.

<sup>7</sup> *Poly.*, c. 22.

<sup>8</sup> In his *Agricola*, 10 & 12 & 24.

## Tacitus's "Britons" were the descendants of Homer's "Cimmerians"

The A.D. 98 Tacitus himself, in his own above-mentioned description, has referred to the geography and inhabitants of Britain already described by many writers.<sup>9</sup> Of those many writers which writer did Tacitus first have in mind?

Probably Homer. For already the latter had written, around 850 B.C., that after the (circa 1200 B.C.) destruction of Troy near the Dardanelles, some of the surviving Trojans had gone to such a place.

They came, explained Homer,<sup>9</sup> to the deep-flowing River of Ocean and the Frontiers of the World where the fog-bound Cimmerians live in the city (*polis*) of perpetual mist. When the bright sun climbs the sky and puts the stars to flight, no ray from him can penetrate to them.... For dreadful night has spread her mantle over their heads.

That abode of Homer's fog-bound Cimmerians which puts the stars to flight was a land of gloomy twilight. How well this agrees with Tacitus's Britain where the sky is obscured by continual rain and cloud, and where the night thus fails to reach the sky and stars!

In the Hastings *Encyclopaedia of Religion and Ethics*,<sup>10</sup> W.J. Woodhouse in his article on the *Cimmerians* made a number of pertinent remarks about the above passage in Homer. Woodhouse maintained that Homer's use of the phrases *deemos te polis te* and *deiloisi brotoisi*, shows that the Cimmerians were regarded as real mortal men (*brotoisi*) living as a people (*deemos*) in an organized city alias political complex (*polis*) meaning an established community.

Pendants in some sort to the Cimmerians, are various other groups on the verge of the World. Such include the Laestryonians,<sup>11</sup> among whom Homer insisted<sup>12</sup> that the goings of night and day are hard together.

These Cimmerians and kindred Laestryonians on the verge alias at the frontiers of the World (thus Homer), were also civilized. They possessed a walled town (*aipu ptoliethron*) and an assembly-place (*agoree*) just like the most civilized Greeks and just as is known both the Ancient-Irish and the Ancient-Britons did. Cf. Ollamh Fodhla and Caesar's *Gallic Wars*.

Homer's expression<sup>13</sup> that these folk are not like men but like the giants describes merely their stature. Men so far away must needs be different in some respects from ordinary folk. The stature of the Laestryonians has suggested that their prototypes were a Celtic or Germanic people. See Ridgeway's book *The Early Age of Greece*.<sup>14</sup>

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<sup>9</sup> *Odyssey*, XI:13f.

<sup>10</sup> Clark, Edinburgh, 1908.

<sup>11</sup> See further Homer's *Odyss.* 10:82f.

<sup>12</sup> *Ib.*, 86.

<sup>13</sup> *Ib.*, 10:120.

<sup>14</sup> R. Ridgeway: *The Early Age of Greece*, 1901, I pp. 368f.

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Woodhouse further explained<sup>15</sup> that in these Cimmerians of Homer, we have a dim tradition of the long Arctic night (or at least the extended northern twilight). The account of the Laestrygonians embodies a vague report of the long summer days and short nights of northern lands. In addition to ‘Cimmerians’ there are also other variant titles. Such include: *ōcheimerioi andres* alias ‘men of the wintry lands’ and *ōkemmerioi* alias ‘people of the mist’ (cf. the Cimmer-ians and the *Cymr-i*).

Too, in his article *The Homeric and the Historic Kimmerians*,<sup>16</sup> that famous historian of Ancient Greece ó Professor J.B. Bury ó has further explained Homer’s motive for placing the Cimmerians by the shores of *Okeanos*. Bury has shown that in Denmark and Scandinavia there was current, probably from very early times, a legend that the spirits of dead men were rowed across to the island of *ōBrittia*, ö opposite the mouth of the Rhine. See Procopius’s<sup>17</sup> *On the Gothic Wars*.

Bury further declared<sup>18</sup> that by *Brittia*, Britain was meant. Certainly Britain is indeed opposite the mouth of the Rhine. See too Bury’s edition of Edward Gibbon’s *Decline and Fall of the Roman Empire*.<sup>19</sup>

### **Holy Scripture and Rieu on Homer’s Dan-aans and Darda-nians**

Homer’s above view of the (Gomer-ic) Cimmer-ians is quite compatible with that of Holy Scripture (Genesis 10:1-5). So too ó in his *Iliad* as well as in his *Odyssey* ó is his view of the Dan-aan Greeks and the Darda-nian Trojans. See: Genesis 38:20f; Judges 5:17; Second Chronicles 2:6,14; Acts 20:6f; *etc.*

In his 1951 introduction<sup>20</sup> to Homer’s *Iliad*, Rieu stated that the plot of the *Iliad* is simple. King Agamemnon the imperial overlord of Greece hurls the panic-stricken Trojans back into their town ó and finally kills Hector, the Trojan ‘Commander-in-Chief.’ The *Iliad* ends with an uneasy truce for the funeral of Hector. One follows the major figures ó Athene, Odysseus, Nestor, or Helen herself ó from the *Iliad* into the *Odyssey*.

Rieu also had an important glossary at the back of his Penguin edition of Homer’s *Iliad*.<sup>21</sup> There, he called Priam a descendant of Darda-nus and the King of Troy. Homer’s subsequent *Odyssey* deals with the wanderings of Odysseus soon after the 1200 B.C. destruction of Troy. Indeed, in his introduction to the 1952 Penguin edition of the *Odyssey*, Rieu referred back to the city of Troy or Ilium which in Homer’s account was besieged for ten years and finally sacked by the Greek King Agamemnon.

As Rieu rightly remarked, the *Iliad* is no more than an episode **within** the ten years’ siege of Troy. The *Odyssey*, though with many a backward look at the actual fighting, starts at a point **in the tenth year after its end**.

<sup>15</sup> W.J. Woodhouse: art. *Cimmerians* (in Hastings’s *ERE*).

<sup>16</sup> In *Klio*, for 1906, VI:79f.

<sup>17</sup> Procop.: *On Goth. Wars*, 4:20 (ed. Haury, 2:589f).

<sup>18</sup> Bury: *Klio*, VI:79f (1906).

<sup>19</sup> 4:157, ed. Bury.

<sup>20</sup> Penguin, Harmondsworth, pp. viii-xii.

<sup>21</sup> *Ib.*, p. 466.

Odysseus was King of Ithaca ó an island off the western coast of Greece. The names "Greece" and "the Greeks" were not used by Homer. The people he describes, were known to him as "Achaeans" and their country as "Achaë" ó though he calls them also "Argives" and "Danaans."

### **Details in Homer himself on the Darda-nians and the Dan-aans**

In Homer's own *Iliad*, there are several significant passages. They clarify that the Trojans were Darda-nians (*cf.* First Kings 4:31 & First Chronicles 2:6) ó and the Greeks Dan-aans (*cf.* Judges 5:17 & Second Chronicles 2:14). Thus Homer himself declared:<sup>22</sup>

“Dardanus founded Dardania at a time when the sacred city of Ilium had not yet been built.... Dardanus had a son, King Erichthonius.... Erichthonius had a son called Tros, who was King of the Trojans; and Tros himself had three excellent sons ó Ilus, Assaracus, and the godlike Ganymedes.... Ilus was father to the noble Laomedon ó whose sons were Tithonus [and] Priam.... Prince Hector is the son of Priam.”

Homer further referred to the (mythical) actions of Here ó and of Achilles. Later, during the Trojan War of the Greeks against Troy, “the white-armed goddess Here prompted him [Achilles] to take [measures] ó in her concern for the Danaans [or Greeks] whose destruction she was witnessing.”

It was also recorded by Homer how “Agamemnon...addressed his Argive troops. [Agamemnon is said to have told them:] “I must announce to you, my gallant friends and Danaan men-at-arms, that Zeus...has dealt me a crushing blow..., the enemy reckoning only native Trojans ó and we Achaeans numbering off in tens.... Tell me who were the captains and chieftains of the Danaans! As for the rank and file that came to Ilium, I could not name or even count them.... Nireus [was] the handsomest Danaan that came to Ilium.”

“The Trojans and their allies now formed up in battle order.... The Dardanians were led by Anchises' admirable son Aeneas.... Dardanian Priam now made himself heard.”

Later, “Agamemnon made a pronouncement: “Trojans, Dardanians and allies, listen to me! ... The Danaans thrust back the Trojan line.... The Danaans held firm against the Trojans.... Paris...was followed by Dardanian Priam.... “Trojans, Dardanians and allies,” he said....

“He lifted up his sceptre..., then withdrew and made his way back to sacred Ilium where the Trojans and Dardanians had mustered.... There was Hector calling aloud to his men: “Trojans and Lycians and you Dardanians..., Zeus is on my side! He has assured me a triumphant victory ó and disaster to the Danaans.”

Homer then continued, recording an anecdote of Here ó the mythical white-armed goddess. “Here turned to Athene in alarm. “Daughter of aegis-bearing Zeus,” she said.... “Zeus must decide, in his own mind, between the Trojans and Danaans.”

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<sup>22</sup> Books I-II, IV-V, VII-VIII, XI, XV-XVIII & XX.



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Consequently, concluded Homer: "By noon, the fleeing Trojans...were past the barrow made in olden days for Ilus son of Dardanus.... Nor for their part were the Trojans ever able to break the Danaan lines...."

"Hector, when he saw that something was amiss with Teucer's archery, cried out to his Trojan and Lycian troops: "Trojans and Lycians and you Dardanians..., be men!... Achilles groaned...and wept for day and night by the Trojan women and the deep-bosomed daughters of Dardanus...."

"All the other Danaan chieftains and officers were wiping the tears from their eyes.... Aias, the son of Telamon King of Salamis, though defeated by Odysseus in the contest for the divine armour of the dead Achilles, was next to the peerless son of Peleus...the finest Danaan of all in looks and the noblest in action."

The above here suffices to show how Homer's Danaans were those whom we now call Greeks, and to show how Homer's Dardanians were those whom we now call Trojans. However, for more particulars on the Dardanian Trojans and the Danaan Greeks specifically in their relation to the Israelitic Danites and the Irish *Tuatha de Danaan* and the Cymbric Danes and the early Saxons of Ancient Denmark *etc.*, see our Addendum<sup>23</sup> on *The B.C. Background of the Ancient British Islanders*. See further also our other Addendum<sup>24</sup> on *Some Aspects of the 'British Israel' Theory*.

### **The importance of Herodotus and his testimony to Early History**

Coming now from the B.C. 850 Greek Poet Homer to the B.C. 450 Greek **Historian** Herodotus, it should be noted that the *Encyclopedia Americana*<sup>25</sup> calls the latter "the Father of History." Born in 484 B.C., and raised at Halicarnassus on the southwestern coast of Asia Minor, Herodotus visited many lands and then retired to Italy, where he wrote his *Histories*.

The *Americana* continues that before writing his *Histories*, Herodotus travelled extensively. He visited the shores of the Hellespont and the Euxine alias the Black Sea and as well as Scythia, Syria, Palestine, Babylonia, Ecubata and Egypt *etc.*

The Scythian expedition of Darius from B.C. 512 onward, caused the Historian Herodotus to discuss the Scythians and Northern Europe. Indeed, Herodotus' mention<sup>26</sup> of the "Hyperboreans" even seems to imply a reference to the Pre-Scythian Cimmerians (before they had moved westward from the Ukraine toward Britain).

Selincourt writes in his own introduction<sup>27</sup> to Herodotus' *Histories* that Herodotus' habit of including even those details of popular belief which seem to him most absurd and impossible, has resulted in proving a most important and interesting fact and the circumnavigation by a Phoenician vessel of the African continent. That same habit has also helped prove the civilized condition of Britain at that time.

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<sup>23</sup> See our Addendum 3 above.

<sup>24</sup> See our Addendum 10 below.

<sup>25</sup> 1952 ed., art. *Herodotus*.

<sup>26</sup> In his *Hist.*, 4:32.

<sup>27</sup> Penguin, Harmondsworth, 1961 rep., p. 9.

## Herodotus's testimony regarding the Ancient Cimmerians

Let us now examine the testimony of the 450 B.C. Historian Herodotus about the Cimmerians and later also about the Scythians. The latter were also known as the Scoloti and compare the later Scots or Scythians alias the Massagetes (*cf.* the Magogites). It is they who thrust the Cimmerians into Western Europe.

The Herodotan evidence suggests that the Cimmerians were Proto-Celts who moved westward from the Ukraine into Cymbric Denmark and into Cymric Wales about 600 B.C. Indeed, it further seems that their close relatives, the Scythians, were Proto-Scots who were also moving westward in general, after the Proto-Celtic Cymric Cimmerians themselves.

However, some of the Scyths such as the Royal Scots of Ireland may well have reached Erin even before the Cymri reached Wales. Indeed, it seems likely that some of the Celtic Gaels were expelled from Britain into Ireland and later thence into Northern Scotland when the Cymric Celts arrived in what is now England and Wales around 600 B.C.

Writing about an earlier time than that of those westward movements, Herodotus observed:<sup>28</sup> "The earlier Cimmerian attack on Ionia was a mere plundering raid. Later, however, the nomadic tribes of Scythians who lived in Asia [to the East] being hard pressed by the Massagetes or other Scythians who were thrusting out those nomadic tribes were forced across the Araxes into Cimmeria alias the Crimea.

What is now Scythia noted Herodotus *circa* B.C. 450 is said to have been inhabited once by Cimmerians. By "once," Herodotus here meant: around B.C. 600.

The Cimmerians," Herodotus also explained, "when they saw the hordes of Scythians flooding into their country maintained that the proper course was to clear out, without risking an engagement against so powerful an invader. Consequently, when the Scythians entered [the Crimea] soon afterwards to take possession, they found it **uninhabited**."

Herodotus further observes, in his own day (*circa* 450 B.C.): "There are still traces of the Cimmerians in Scythia *i.e.*, in the Cimmerian or Crimean Ukraine, where the Scythians had then but recently settled. One finds, for instance..., a Cimmerian Strait, a Cimmerian Bosphorus, and a tract of land called Cimmeria."

Yet the Gomic Cimmerians moved out of the Ukraine not only westwards, toward Gaul and Britain. Some of them headed also southwards, into what is now Northern Turkey in Asia Minor.

Thus Herodotus continued: "The Cimmerians entered Asia too especially into Celtic Gaul-Asia or Galatia in order to escape the Scythians.... Whereas the Cimmerians kept along the coast, the Scythians took the inland roads...."

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<sup>28</sup> *Hist.*, I:6 & IV:11-36.

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øWest of the mouth of the Dnieper ó which lies in the middle of the Scythian coastline ó the first people are the Graeco-Scythian tribe called *Callipidae*.... To the northward...are Scythians...known to the Greeks...as ðBorysthenitesø [or those who dwelt upstream the River Borysthenes alias the Dnieper].... These Scythians ó who call themselves ðOlbiopolitesø..[or ðCitizens of Olbiaø] ó extend...northward as far up the Dnieper as a boat can sail in eleven days....ö

Some believe these ðOlbiopolitesø or ðCitizens of Olbiaø were connected to ðAlbionø alias Ancient Britain. See our above Addendum on *The B.C. Background of the Ancient British Islanders* ó as well as our later Addendum on *Some Aspects of the 'British Israel' Theory*. See too the argumentation at the end of Rev. Dr. W.P. Goardø famous book *The Post-Captivity Names of Israel*.<sup>29</sup>

### **Herodotus's testimony about the Scythians and the Hypoboreans**

Continued Herodotus: ðA great deal is known of the country and of the people to the...west, from reports...of Scythians...and of Greeks who frequent the port on the Dnieper and other ports along [the Northwestern coast of] the Black Sea.... Men themselves tell the improbable tale that...still further north, are men who sleep for six months in the year ó which to my mind is utterly incredible....

ðA remarkable thing about them [the Scythians], is that men and women have equal authority.... Strange tales of the distant north originate.... The Scythians have passed them on to the rest of us.... The whole region I have been describing, has excessively hard winters.... The sea freezes over...the whole of the Cimmerian Bosphorusö in what is now the Ukrainian Crimea.

ðThere is,ö declared Herodotus,<sup>30</sup> also ða mention of the Hyperboreans in Hesiod [circa 900 B.C.] and in Homerø *Epigorii*.... But the people who tell us by far the most about them, are the Delians [in the South Aegean].... According to them, certain sacred offerings...come from the Hyperboreans into Scythia...until they...are sent south....ö

The Cimmerian and/or Scythian philosopher ðAbaris...was supposed to have been a Hyperborean, and carried his arrow all round the World.... Hyperboreans exist beyond the North Windö ó and thus to the north of the region of Southern Europe with which Herodotus was most familiar.

Woodhouse explained<sup>31</sup> how Herodotus referred<sup>32</sup> to the Hyperboreans. He called them: ðmen who live at the back of the North Windö or ðbeyond the Extreme North (*huper Boreas*).ö Indeed, others too know more about them ó e.g., Pindar<sup>33</sup> (*damon Huperboreoon*).

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<sup>29</sup> Covenant, London, 1934.

<sup>30</sup> *Hist.*, 4:30-36.

<sup>31</sup> *Loc. cit.*

<sup>32</sup> *Hist.*, 4:32.

<sup>33</sup> Pindar: *Olymp.*, 3:16.

So too, there is also the *Apolloonos theraponta* of Pytheas<sup>34</sup> and Aeschyles<sup>35</sup> etc. Woodhouse maintained<sup>36</sup> that these folk on the öEdge of the Worldö gradually become credited ó even by the cultured Greeks ó with all the virtues. See too Rawlinson's note on Herodotus's *Histories*<sup>37</sup> ó and compare the article *Hyperboreans* in the various encyclopedias.

### The Orphic Argonaut, Posidonius & Diodorus on Cimmerians

Woodhouse observed<sup>38</sup> that a second inroad of Cimmerians into Grecian territory ended in the sack of Sardis (657 B.C.). The great shrine of Artemis at Ephesus was burnt by them, and Magnesia on the Meander<sup>39</sup> was destroyed.

These terrible inroads seem to have inspired the artist who, a generation or two later, painted the sarcophagus from Clazomenae which is now in the British Museum. On it, one sees the mounted barbarians swooping down with enormous swords, great quivers, and curved Scythian headgear. Clearly, this seems to establish some ancient relationship between the ancient Cimmerians and the later Scythians.

There is also a statement in the *Orphic Argonaut*<sup>40</sup> (perhaps from the sixth century B.C.). It mentions the Far-North Cimmerians as being in transit to the öIernian Islandsö ó alias the British or Irish Isles (such as Britain, the Scyllies, Anglesey, Man, the Hebrides, the Orkneys and Ireland).

Again, from around 135 B.C. onward, the famous Historian Posidonius equated *Kimmerios* with *Kimbrikos*. He argued that the Ukrainian Cimmerians, the Danish *Cimbri* and apparently also the Brythonic *Cymri* ó were akin to one another. Thus too Professor Bury,<sup>41</sup> the great Modern Historian of Ancient Greece.

Further important information on specifically the British connection of the Cimmerians, was given by the great B.C. 60f authority Diodorus Siculus ó in his forty-volume World History titled *Historical Library*. This stretched from the more ancient Trojan times (around 1200 B.C.) ó almost right down to the time of Julius Caesar's B.C. 58f Gallic Wars and his B.C. 55f thwarted invasions of Britain where the great city of ðNew Troyð was located.

In that *Historical Library*, Diodorus wrote:<sup>42</sup> öThere are many islands out in the [Atlantic] Ocean, of which the largest is that known as Britain. In ancient times, this island remained unwasted by foreign armies.... We shall discuss the island and the tin which is found in it... **Britain, we are told, is inhabited by tribes which...fight in chariots as the ancient heroes of Greece are said to have done in the Trojan Wars.**ö

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<sup>34</sup> Pindar: *Damon Huperboreoon*.

<sup>35</sup> Aeschylus: *in loc*.

<sup>36</sup> Woodhouse: *Cimmerians*.

<sup>37</sup> Herodotus: *Histories*.

<sup>38</sup> *Loc. cit*.

<sup>39</sup> Thus Strabo: *Geog.*, p. 647.

<sup>40</sup> *Orp. Arg.*, V:1171 (öNeesoisin Iernisinö).

<sup>41</sup> In *Klio* for 1906, VI pp. 79f.

<sup>42</sup> *Op. cit.*, III:5:21f,38.

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**The Britons**, explained Diodorus, ðare plain and upright in their dealings.... The[ir] island is **very populous**.... The Celts never shut the doors of their houses; they invite strangers to their feasts, and have adopted a **civilized mode of life**....

ðThey it is who **work tin**.... These people obtain the tin by **skilfully** working the soil which produces it.... Tin is brought in large quantities also from the island of Britain to the opposite Gaul, where it is taken...to the Massaliansö in Marseilles ó and thenceforth eastbound across the Mediterranean.

Diodorus continued:<sup>43</sup> ðThe **Britons**...[also] dwell in **Iris [alias Ireland]**. Since the valour of these people and their...ways have been **famed abroad**, some men say that it was they who in ancient times overran all Asia [Minor], and were called **-Cimmerians**ø ó time having corrupted the word into the name **-Cimbrians**ø as they are now called....

ðThey are the people who captured Rome” around 120 B.C. They ðsettled themselves upon the lands of the peoples they had subdued in war, being called in time -Greco-Gaulsø ó because they mixed with the Greeks.... Their prisoners they keep...for five years, and then impale.ö See Deuteronomy 21:22f & Second Samuel 21:9f.

### **Strabo and Prof. A.H. Sayce on the Ancient Cimmerians**

Strabo, the *circa* B.C. 20f Greek Geographer, explained Woodhouse,<sup>44</sup> was anxious to uphold the fame of Homerø geographical knowledge. So Strabo stated that the Poet Homer had been fully aware of the true place of his Cimmerians, and had transposed them to the West.

Herein, Strabo was indeed correct. The Cimmerians were folk who lived partly by ðminingö ó *cf.* the tin in Cornwall *etc.* This theory, so far at least as concerns the habitat of the Cimmerians, has been revived by Victor Berard ó in his work *The Phoenicians and the Odyssey*.<sup>45</sup>

Woodhouse continued to argue that the part played in history by the Cimmerians was as follows (*cf.* Strabo).<sup>46</sup> Inhabiting the regions round Lake Maeotis alias the Sea of Azov on the northern shore of the Euxine alias the Black Sea ó to which their name still clings in the modern -Crimeaø ó they were driven forth by a Scythian people,<sup>47</sup> the Scoloti. They crossed into Asia Minor ó either by way of the Danubian lands; or (as Herodotus says)<sup>48</sup> by the Caucasus; or perhaps even by both routes.

Cimmerian hordes are called ðGimirraiö in the Assyrian texts. See G. Smith:<sup>49</sup> *History of Assurbanipal*. Prof. Dr. A.H. Sayce, in his *Commentary on Herodotus*,<sup>50</sup>

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<sup>43</sup> *Ib.*, III:5:32.

<sup>44</sup> *Loc. cit.*

<sup>45</sup> France, 1902-03, II, 311f.

<sup>46</sup> *Geog.*, p. 494.

<sup>47</sup> Herod.: *op. cit.*, 4:6.

<sup>48</sup> *Ib.*, 4:12.

<sup>49</sup> *Hist. of Assurbanipal*, 1871, p. 64.

<sup>50</sup> *Op. cit.*, 1883, I:6.

points out that what Eusebius calls the first capture of Sardis (which he dates 1078 B.C.), is really a tradition of the conquest of Ionia by the Hittites.

Poseidonios (second century B.C.) acutely conjectured that *Kimmerios* was simply *Kimbrikos* ó and that the Cimmerians were an offshoot of the Cimbri. See Strabo:<sup>51</sup> *Kimmerious tous Kimbrous onomasantoon toon Helleenoon* (óCimmerians were called the Cimbrians by the Greeksö).

That the Cimmerians were indeed associated with the north, is proved also by a passage in the B.C. approximately 600f *Orphic Argonaut*.<sup>52</sup> This noted the voyage of the Argo from the Euxine (the Black Sea). It mentioned the Cimmerians in the Far North, on the way to the ðIernian Islandsö ó alias the ðIrish Isles.ø

These latter, claimed Woodhouse, were the islands clustered together and enclosed by Britain and Ireland ó now commonly called ðthe British Islesö (alias Britain, the Orkneys, the Hebrides, Man, Anglesey, the Scyllies and Ireland). Indeed, the *Orphic Argonaut* seems to have been implying that even at that early time ó the Cimmerians had headed toward Britain in a region of ðIrish Islesø already settled by Magogic or Iro-Scotic Celts. Genesis 10:1-5.

### **A.J. Woodhouse and Prof. J.B. Bury on the Ancient Cimmerians**

A.J. Woodhouse then drew his own conclusions from the deep researches of the famous Professor J.B. Bury. He again cited Bury<sup>53</sup> with approval.

Bury wrote that we have sufficient data for bringing the Homeric Cimmerians into relation with the historical Cimbrians. The Cimmerians are stamped as a people of the north, dwelling on the shores of the Ocean. A people of identical name, the Cimbrians, fulfil the first two conditions. In the Hastingsø *Encyclopaedia of Religion and Ethics*, writer Woodhouse agreed.<sup>54</sup>

Woodhouse cited Professor Bury even further. For Bury also wrote<sup>55</sup> that the knowledge about these northern Cimmerians or Cimbrians in the Ocean may have come to the Homeric World from Gaul ó by means of Phoenician traders who visited its northern shores. Again, see Victor Berardø work *The Phoenicians and the Odyssey* (cited above).

In the Hastingsø *Encyclopaedia of Religion and Ethics*, writer Woodhouse then concluded<sup>56</sup> that the older Odysseus story ó in which the Euxine was the theatre of the adventures ó mentioned the Cimmerians (of South Russia). When the scene was transferred to the West, these Eastern Cimmerians became ðthe Cimmerians of the Oceanø who were known from Phoenician report.

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<sup>51</sup> *Geog.*, p. 293.

<sup>52</sup> *Orp. Arg.*, V:1171 (ð*Neesoisin Iernisinö*).

<sup>53</sup> *Op. cit.*, p. 86.

<sup>54</sup> *Loc. cit.*

<sup>55</sup> *Op. cit.*

<sup>56</sup> *Loc. cit.*

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Bury had shown<sup>57</sup> that the Homeric Cimmerians and their setting have a double relation. On the one hand, they were known to those whom the Greeks in their language called the *Kimmerioi* (of the East). On the other hand, they were known also to those whom the Romans in Latin called the *Cimbri* (of the Northwest).

### **Encyclopedias *Britannica* and *Americana* on the Ancient Cimmerians**

Also the *Encyclopaedia Britannica*, in its article on the Cimmerians,<sup>58</sup> declares that they were an ancient people of the Far North alias the Northwest of Europe. They were first spoken of by Homer,<sup>59</sup> in about 850 B.C.

Later, around 450 B.C., Herodotus<sup>60</sup> ó in his account of the Scythians ó regarded the Cimmerians as the early inhabitants of Southern Russia after whom the Bosphorus Cimmeria and other places were named. Some of those Cimmerians were driven by the Scyths, along the Caucasus, into Asia Minor.

It is certain that in the middle of the seventh century B.C., Asia Minor was ravaged by nomads from the north.<sup>61</sup> One body of them is called *Gimirrai* in Assyrian sources ó and is represented as coming through the Caucasus.

They were probably Germanic Aryan- or Iranian-speakers, to judge from the few proper place-names preserved. The name has also been identified with the Biblical Gomer, son of Japheth (Genesis 10:2-3). Later writers identified them with the subsequent Cimbri of Jutland, who were probably teutonized Celts.

The Cimmerians, continues the *Britannica*, seem to have been the chief occupants of the Tauric Chersonesus ó alias the Crimea ó where they had a large city. Compare too the Cimmerian Bosphorus, or the Bosphorus Cimmeria alias the Kerch Strait (north of the Black Sea and between the Crimean Peninsula and the Sea of Azov).

As regards specifically the Crimea, the *Britannica* further states that the earliest inhabitants of whom we have any authentic records were the Celtic Cimmerians. They were expelled by the Scythians in the seventh century B.C.

Elsewhere,<sup>62</sup> the above *Encyclopaedia Britannica* states that the **oldest** inhabitants of -Scythiaø were the *Cimmerii*. Some of them were nomads, while others tilled some land in the river-valleys and in the Crimea ó where they left their names to ferries, earthworks, and the Cimmerian Bosphorus.

They were perhaps of Iranian alias Aryan race. Others, however, regard them as Thracian (*cf.* Etruscan) alias Pelasgian ó and thus as equally Japhethitic alias Aryo-Germanic.

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<sup>57</sup> *Op. cit.*, p. 87.

<sup>58</sup> 14th ed., art. *Cimmerians*.

<sup>59</sup> *Odyssey*, 11:12-19.

<sup>60</sup> *Op. cit.*, 4:11-13.

<sup>61</sup> *Ib.*, 4:12.

<sup>62</sup> In its art. *Scythians*.

The *New Encyclopedia Britannica* states in its article on the Cimmerians that their Armenian name is *Gamir*. Compare Gomer in Genesis 10:1-5 with 8:4f.

Indeed, the 1951 edition of the *Encyclopedia Americana* maintains<sup>63</sup> that this name Gomer/Cimmer is mentioned on the Moabite Stone of Mesha. In the cuneiform inscriptions, even the house of Israel is called *Bit-Humiri* and the House of Omri. Thus Boyd<sup>64</sup>, Sayce<sup>65</sup> and Goard.<sup>66</sup>

Sayce declared<sup>67</sup> that the Gimirra or Cimmerians had established themselves in the north and west of Asia Minor. The Northern Confederacy which threatened Assyria in the days of Esar-Haddon clears up certain passages in the prophecies of Jeremiah (51:27-28). In that judgment of Babylon (*cf.* Jeremiah 50:1f) the nations who were called upon to overthrow the city of the oppressor are the Medes and the kingdoms of Ararat, Minni and Ashkenaz (the ancestors of the Germans). The soldiers of the Cimmerians (alias Gomer) had taken the city while Ashkenaz, according to the tenth chapter of Genesis, was the elder son of Gomer the son of Japheth and the grandson of Noah.

### Rev. Commander L.G.A. Roberts: the Cimmerians were Celtic

Rev. Commander L.G.A. Roberts explained in his book *British History*<sup>68</sup> that the Welsh, the Gaelic, the Irish, the Cornish, the Amoric (or French-Breton), the Manx, and the ancient Gaulish tongue are related languages. Indeed, they all proceeded from the Cimmerian or Celtic source.

The Cimmerian or Celtic nations, before they reached their westerly positions, must first have inhabited Eastern Europe. The Scythian or Gothic tribes must have followed next. That the Cimmerians were in Europe before the Scythian tribes, we learn from Herodotus.

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<sup>63</sup> In its art. *Omri*.

<sup>64</sup> R.T. Boyd: *Tells, Tombs & Treasures*, Baker, Grand Rapids, 1969, pp. 61-64.

<sup>65</sup> A.H. Sayce: *Higher Criticism and the Monuments*, S.P.C.K., London, 1894, pp. 451, 483-86, 508, 519, 520-21.

<sup>66</sup> See Rev. Dr. W.P. Goard's excerpts from Sayce (n. 65 above), in our own Addendum 10 below on *Some Aspects of the 'British Israel' Theory*.

<sup>67</sup> *Op. cit.*, pp. 483-85. *Cf.* too the article Ashkenaz in the *Encyclopedia Judaica* (Keter: Jerusalem, 1971, pp. 718f), which states that the Ashkenaz[im were] a people and a country bordering on Armenia and the upper Euphrates; listed in Genesis 10:3 and [I] Chronicles 1:6 among the descendants of Gomer. The name Ashkenaz also occurs once in Jeremia 51:27 in a passage calling upon the kingdoms of Ararat, Minni, and Ashkenaz to rise and destroy Babylon...

Scholars have identified the Ashkenaz as the people of Ashkuza (Ashguza, Ishguza) who, according to Assyrian inscriptions, fought the Assyrians in the reign of Esharhaddon (680-669 B.C.E.) as allies of the Minni. Since the Ashkuza are mentioned in conjunction with the Gimirra-Cimmerians and the Ashkenaz with Gomer in Genesis, it is reasonable to infer that Ashkenaz is a dialect form of Ashkuza, identical with a group of tribes whom Greek writers (e.g., Herodotus 1:103) called Scythians... **In medieval rabbinical literature the name was used for Germany...**

In the Babylonian Talmud (*Yoma* 10a), the biblical Gomer the father of Ashkenaz, is rendered as **Germania**... The present connotation derives from the phonic resemblance of Ashkenaz to Saxons... The term Ashkenaz established itself as the accepted Hebrew rendering of Germany... Letters from Byzantine and Syrian communities written during the First Crusade, also refer to the crusaders as Askenazim.

<sup>68</sup> *Op. cit.*, p. 74.



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Rev. Roberts went on to state<sup>69</sup> that the more warlike and larger part of the Cimmerian nations, according to the Geographers cursorily mentioned by Plutarch, receded westward from the Scythians. They who wandered across Europe from the Thracian Bosphorus into Jutland (in what is now Denmark), may also have migrated southward into Italy at a later stage. In the century before Caesar, they became known to the Romans by the harsher pronunciation of *Cimbri*.

That the B.C. 600f *Cimmerioi* of the Early-Greeks were the *Kimbrioi* of the Later-Greeks and the B.C. 120f *Cimbri* of the Latin writers, was the opinion not only of the B.C. 135f Posidonius whom the B.C. 20f Strabo quoted.<sup>70</sup> It was the opinion also of the Greeks in general.

The B.C. 60f Diodorus Siculus<sup>71</sup> expressly said that to those who were called *Kimmeriois*, the appellation of *Kimbroon* was applied. That occurred in process of time, and by the corruption of language.

Also Plutarch ó in his *Life of Marius* ó identified the *Kimbri* with the *Kimmerioi*. He said: ðFrom these regions, when they came into Italy, they began their march ó being anciently called *Kimmerioi*, and in process of time *Kimbrioi*.ö

Indeed, Roberts also demonstrated<sup>72</sup> that in Pre-Christian times the B.C. 423f Plato and the B.C. 64f Strabo both represent the Cimmerians as then being on the northwestern shores of Europe. For they were then on those coasts of the German Ocean from which the Saxons and the Danes afterwards made expeditions into Britain.

It is agreed by the British antiquarians that the most ancient inhabitants of Britain were called *Cymri*. They are so named, in all that remains of Old-Brythonic literature. The Welsh, who are their descendants, have always called themselves *Cymri*.

Finally, Rev. Commander Roberts concluded that there was also another ancient people placed in some of the western regions of Europe at the time when Greek history begins. They were called *Keltoi* and afterwards *Galatai*. The first Roman Emperor, Julius Caesar, says of them that they called themselves *Celtae* or *Keltae* ó though the Romans gave them the appellation of *Galli*.

The Greek Strabo (around B.C. 20f) stated: ðThe *Keltoi*...appear to have been one of the branches of the Cimmerian stock.ö Those whom the Romans called *Celtae*, were Cimmerians.

Pausanius, in the second century A.D., added: ðThey have but lately called themselves *Galatai*. They anciently called themselves *Keltoi*.ö<sup>73</sup> Thus the ðGalatiansø were earlier called Galts, alias Kelts.

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<sup>69</sup> *Ib.*, p. 75.

<sup>70</sup> Plutarchø *Mario* and Straboø *Geog.* VII p. 293.

<sup>71</sup> *Op. cit.*, V p. 309.

<sup>72</sup> *Op. cit.*, p. 76.

<sup>73</sup> Strabo: *Geog.*, lib. 1.

## Various theologians: the Cymric were akin to the Galatians

So the Ancient Welsh *Cymri* and the Ancient-Danish *Cimbri* ó whom the Greeks called *Keltoi* and the Romans called *Celtae* and we call ðCeltsø or ðGaulsøó were one and the same nation in Northwestern Europe during the first few centuries B.C. Earlier yet, they were called ðCimmeriansø or ðGaul-Asiansø or ðGalatiansø alias Galts or Kelts ó when previously inhabiting Ancient Eastern Europe, and before some of them subsequently trekked westward.

Gauls were therefore the original Celtic inhabitants of Gal-atia. That was indeed ðGaul-Asiaøó alias Gaulic Asia Minor (in the modern Turkey) ó from about the fourth century B.C. onward.

The great Protestant Reformer John Calvin, in his *Theme of the Epistle to the Galatians*, declared:<sup>74</sup> ðThe Galatians...were Gauls.ö The B.C. 64 to A.D. 19 ðStrabo thought [that the Galatians] were Celts; and nearly all have followed this.ö

Calvin himself even thought it öprobable they were Belgae.ö Most of the Belgae were Western Celts of Northwestern Europe. Some of them had settled in Britain in B.C. 80f.

Rev. Prof. Dr. S.J. Greijdanusø's book *Galatians* affirmed<sup>75</sup> that Galatia was so called after the Galatians or *Galli*. They came to live there, in the third century B.C.

Also Rev. Prof. Ridderbos, in his *Epistle of Paul to the Galatians*, agreed. He declared<sup>76</sup> that Galatia had gotten its name from the Celtic tribes.

Lightfoot too, in his famous commentary titled *St. Paul's Epistle to the Galatians*,<sup>77</sup> spoke of their Celtic affinities. The great subdivision of the human family which at the dawn of European History occupied a large portion of the continent, modern philologists have agreed to call Celtic.

That great subdivision was known to the classical writers of Latin antiquity by three several names: *Celtae*; *Galatae*; and *Galli*. Of these, *Celtae* (or rather its earlier Greek equivalent *Keltoi*) is the most ancient ó being found in the earliest Greek Historians Hecataeus<sup>78</sup> and Herodotus.<sup>79</sup>

Indeed, a large influx of Jews too ó added Lightfoot ó must have invaded Galatia. Antiochus the Great had settled two thousand Jewish families in Lydia and Phrygia. Inscriptions found in Galatia present here and there Jewish names and symbols ó amongst a strange confusion of Phrygian and Celtic.

At the time of St. Paul, they probably boasted a large number of proselytes ó and may even have infused a beneficial leaven into the religion of the masses. Indeed, one

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<sup>74</sup> J. Calvin: *The Epistles of Paul The Apostle to the Galatians, Ephesians, Philippians and Colossians*, Eerdmans, Grand Rapids, 1965, p. 3.

<sup>75</sup> Kok, Kampen, 1927, p. VII.

<sup>76</sup> Eerdmans, Grand Rapids, 1953, pp. 22-25.

<sup>77</sup> Macmillan, London, 1887, pp. 1f.

<sup>78</sup> Hecat.: *Fragments*, 19-22.

<sup>79</sup> Herod.: *Hist.*, 2:13 & 4:49.

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should note the **judaizing** trend of the bulk of the population in the region ó addressed in Paul's *Epistle to the Galatians* (and evidenced in 3:1-29: 4:10-26; 5:2-12 & 6:15f).

The Romans generally,<sup>80</sup> continued Lightfoot,<sup>81</sup> designated this people *Galli*. This term *Galli* is sometimes adopted also by later Greek writers. But, as a general rule ó until some time after the Christian era ó they prefer *Galatae*. Luke mentioned two Pauline visits to Galatia. The first occasion was probably in the year A.D. 51 or 52.

Lightfoot, at the close of his *Dissertation* in his famous commentary, concluded that there is every reason then for believing that the Galatian settlers were genuine Celts. Of the two main subdivisions into which modern philologists have divided the Celtic race, they seem to have belonged rather to the Cymric ó of which the Welsh are the living representatives. Thus, in the age when St. Paul preached, a native of Galatia spoke a language essentially the same with that which was current in Southern Britain.

We picture to ourselves, suggested Lightfoot, one of Paul's *Asia-nø* converts from *Galatia* in Asia Minor visiting the Far West ó to barter for the useful metal which was the special product of this island. We can imagine that, finding a medium of communication in a common language, he may have sown the first seeds of the Gospel ó and laid the foundations of the earliest church in Britain.

### **The ancient Herodotus on the Ancient-Scythians**

We now leave the Cimmerians, whom the related Scythians drove westward ó from the Crimea, around B.C. 600f. Henceforth, we concentrate on the Scythians. It was the Scythians who then moved into the Crimea. Multitudes themselves later followed many of the Cimmerians ó into Western Europe.

Wrote the *circa* B.C. 450 Greek Historian Herodotus:<sup>82</sup> "The Scythians...were continually out hunting.... The Scythians had entered Asia [Minor] in pursuit of the Cimmerians, whom they had expelled...."

"The Medes were defeated and lost their power in Asia [Minor], which was taken over in its entirety by the Scythians. The Scythians next turned their attention to Egypt, but were met in Palestine by Psammetichus the Egyptian King.... [Their southernmost sphere of influence seems to have been at the city of Scythopolis, in the Holy Land. There were then] twenty-eight years of Scythian supremacy in Asiaö ó meaning Asia Minor.

"After the conquest of Assyria, [the Persian King] Cyrus's next desire was to subdue the Massagetaeö or Ma-gog-ic (Ma-)Scyth-s. Their öcountry lies far eastwardö of Italy, where Herodotus was writing his *Histories*. Indeed, added Herodotus, those Scyths then resided öbeyond the Araxesö ó a major river in what is now Eastern Turkey.

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<sup>80</sup> See for instance Caesar's *Bell. Gall.*, 1:1.

<sup>81</sup> *Op. cit.*, pp. 1f.

<sup>82</sup> *Hist.*, I:73, 102f, 202, 214.

“The Massagetae,” explained Herodotus, “some suppose...to be of Scythian nationality.... In their dress and way of living, the Massagetae are like the Scythians.... They use both infantry and cavalry. They have archers and spearmen.”

Herodotus continued:<sup>83</sup> “West of the seaport at the mouth of the Dnieper...the first people are the Graeco-Scythian tribe[s].... These peoples resemble the Scythians in their way of life. For food they also grow grain ó as well as onions, leeks, lentils and millet. North...are agricultural Scythian tribes, growing grain not for food but **for export**....

“These Scythians...call themselves *Olbio-polites*.” They were the “citizens of Olbia.” This is that same Olbia (in what is now the Ukraine) to which reference has previously been made. It may well be linked to “Alba” as one of the ancient names of Britain ó the north of which was then just starting to be colonized by Iro-Scyth-s alias Iro-Scots from Ancient Ireland.

“The Royal Scythian-sö [cf. the Royal Scot-s], continued Herodotus, “are the most warlike and numerous.... Their territory runs south as far as Taurica ó the southern part of the Crimea.... When a man’s father dies, his kinsmen bring sheep to his house as a sacrificial offering....

“After the capture of Babylon, Darius [the King of Medo-Persia] invaded Scythia. The Scythians, having on a previous occasion invaded and conquered Media, had been in some sense the aggressors....

“There had been a period of twenty-eight years...during which the Scythians were in control of upper Asia, after destroying the power of the Medes.... They entered the country in pursuit of the Cimmerians.... The Scythians...are known indiscriminately under the general name of Scolotiö ó cf. the Scots.

### Herodotus on the Ancient-Scythians (continued)

Continued Herodotus: “Round the Black Sea...are to be found ó **if we except Scythia** ó the most **uncivilized** nations in the World. No one could claim that the rest have any of the arts of civilized life, or have produced any man of distinction...with a single **exception: namely Anacharsis [the Scythian]**.”

“The Scythians...have managed one thing...better than anyone else on the face of the Earth: I mean their own preservation.... The Scythians...fight on horseback with bows and arrows, and [are] dependent for their food...upon their cattle....

“The best known of the [Scythian] rivers...which are navigable by sea-going ships” are then named by Herodotus. They are: “the Ister or Danube..., the Tyras, the Hypanis or Bug, the Borysthenes or Dnieper, the Panticapes, the Hypacyris, the Gerrhus, and the Tanais or Don.

“The Danube,” explained the B.C. 450 Greek Historian Herodotus, “is the mightiest river in the known World...[and] is the most westerly of the Scythian rivers.” Various different “rivers discharge into the Danube ó that mighty stream

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<sup>83</sup> *Ib.*, IV:1-138 & IV:197 & VII:165.

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which, **rising amongst the Celts**, the most **westerly**...of all European nations, traverses [from west to east] the whole length of the Continent before it enters **Scythia**.

Significantly, the Danube rose and still rises near Donaueschingen ó practically on Teutonic Germany's western border with Gallic France. From there, it flows some 1770 miles ó north of the Alps and all the way through Central Europe, until it empties itself through the Old-Cimmerian corner of the Ukraine (at the northwestern coast of the Euxine) into the Black Sea.

øThe Royal Scythians ö alias the ðRoyal Scotsø ó continued Herodotus ó ðalso offer sacrifice.... It is **not their custom to make statues**, or to build altars and temples.... As soon as the animal is killed, he is skinned, and then comes the boiling of the flesh.ö

As with the Western Celts (according to Julius Caesar's *Gallic Wars*, so too among the **Scyths**) ó **war criminals** were not left unpunished. Explained Herodotus: øPrisoners of war are also **sacrificed** [cf. Deuteronomy 20:10-18].... But in their case, the ceremony is **different** from that which is used in the sacrifice of **animals**.

øOne man is chosen out of every **hundred** [cf. Exodus 18:21f]. **Wine is poured** on his **head**, and his throat cut over a bowl. The bowl is then carried to the platform on top of the woodpile, and **the blood in it poured out** over the sword....

øWhen Scythians swear an oath or make a solemn compact, they fill a large earthenware bowl with wine and drop into it a little of the blood of the two parties to the oath. Cf. Genesis 15:9-18 with Jeremiah 34:18-20.

øHemp grows in Scythia.... The Thracians make clothes from it, very like linen ones.... **The Greek custom of indulging in Dionysiac orgies is, in Scythian eyes, a shameful thing**.... No Scythian can see sense in imagining a god who drives people out of their wits....

øNorth of the Tauri and along the sea-coast to the eastward, is again Scythian territory ó as is also the country west of the Cimmerian Bosphorus.... Scythia is bounded...from the Danube....

øThe Melanchlaeni all wear black cloaks ó hence their name. In all else, they resemble the Scythians. The Budini, a numerous and powerful nation, all have markedly **blue-grey eyes and red hair**.... Their language is still half-Scythian, [and] half-Greek.ö

### **Encyclopedias *Britannica* and *Americana* on the Ancient-Scyths**

The *Encyclopaedia Britannica* declares<sup>84</sup> that the Scyths spoke an Iranian or Aryo-Germanic dialect. The Cimmerians appear to have given way to the Scyths perhaps around 550f B.C. The Assyrians called the Cimmerians *Gimirrai* ó Hebrew: ðGomerø (in Genesis 10:2f). They were followed by the Scyths or *Ashguzai* ó Hebrew:

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<sup>84</sup> 14th edition, in its art. *Scythians*.

ÆAshkenazø (in Genesis 10:3f), whom the Assyrians welcomed as allies. Hence the references to the Scyths in the Hebrew prophets. Jeremiah 1:13f; 5:15f; 6:22f; 10:22; 50:9,41f; 51:27 ó cf. Colossians 3:10-11.

The oldest inhabitants of Scythia, were the *Cimmerii*. In the seventh century B.C., these Cimmerians were attacked and partly driven out by a horde of newcomers called *Scythae*.

These imposed their name and their yoke upon all that were left in the Euxine steppes. The newcomers brought with them new customs and new artistic tastes.

The *Encyclopedia Americana International* ó in its article ÆScythsø<sup>85</sup> ó insists that they were an Aryo-Germanic people.. They conducted raids as far south as Egypt. In Palestine, the city of Beth-shan (modern Beisan) was renamed ÆScythopolisø ó probably in testimony to a Scythian occupation.

When the Babylonians and Medes first marched upon Nineveh (615-614 B.C.), the Scythians helped the Assyrians to repel the attack. Nineveh fell to the invaders in 612.

That was not long before the Medes turned upon the Scythians, driving most of them through the Caucasus into ÆScythiaø (alias the Ukraine). However, many Scythians remained on the southern shores of the Black Sea and in parts of Armenia.

Scythian art was completely decorative. It was widespread, and there were many skilled craftsmen. There was a rhythm and vitality that is quite admirable.

To illustrate this, the *Encyclopedia Americana International* adjoiningly furnishes a photograph. That depicts a Scythian bowl of the fourth century B.C. This silver vessel was covered with goldwork, representing the life of Scythian warriors.

The regular *Encyclopedia Americana* ó in its article on the ÆScythiansø<sup>86</sup> ó adds that Hippocrates gives a detailed description of their mode of life in four-wheeled chariots drawn by hornless cattle. They lived on cooked meats.

Moreover, it is clear that in Scythia women enjoyed a certain amount of consideration ó and indeed more so than among the Latins and the Greeks. This also agrees with the high view anent women maintained by the Celts in the Ancient British Isles. Simply recall Queens Marcia, Mab and Boadicea ó and noblewomen like Lady Gladys Pomponia and Caradocø's daughter Eurgen *etc.*

### **Anacharsis the Scythian and the men of Olbia in the Ukraine**

In its article on ÆAnacharsis the Scythianø the *Encyclopedia Americana* further remarks<sup>87</sup> that he was a philosopher who lived in B.C. 600. He was a friend of Solon

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<sup>85</sup> *Enc. Amer. Int.*, New York, art. *Scyths*.

<sup>86</sup> See art. *Scythians* in the 1951 *Enc. Amer.*

<sup>87</sup> Art. *Anacharsis the Scythian* (in 1951 *Enc. Amer.*).

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the Athenian lawgiver. A century and a half after Solon, Herodotus himself related<sup>88</sup> that Anarcharsis of the Scythians was indeed a man of distinction.

To this, the *Encyclopaedia Britannica* adds<sup>89</sup> in its article on Anacharsis that after he had spent several years at Athens, he travelled through different countries. Then he returned home, filled with the desire of teaching his countrymen **the law**.

Indeed, as also Rev. Dr. Goard points out,<sup>90</sup> certain things about Anacharsis stand out prominently. He was of the Royal House of the Scythians. Anacharsis was a Bard. Indeed, he wrote a work in verse even on the military system of Scythia.

While Anacharsis criticised sharply the Greek laws of Solon he wrote a treatise on the laws of his own land. He had no confidence in the power of the Athenian laws. Manifestly, he had confidence in the powers of the laws of Scythia.

Declares the Hastings *Encyclopaedia of Religion and Ethics* in its article on the Scythians shortly before the *circa* B.C. 450 time of Herodotus, the Scythian centre of gravity seems to have shifted westwards. In an inscription *circa* B.C. 200, the Scythians ask the men of **Olbia** (in the Western Ukraine) for protection.

Coins suggest that the kings of a Scythian remnant about the Danube mouth, regained a certain amount of power. The last of them, Scilurus, became suzerain over Olbia and extended his dominion as far as the Crimea.

### **The beginning of the christianization of the Scythians**

It is very clear that some of the Scythians had already embraced Eastern or Palestinian alias Non-Roman Christianity long before the inscripturation of Paul's Epistle to the Colossians prior to 64 A.D. For, in Colossians 3:9-11, the Hebrew Christian Apostle Paul mentioned also the Scythians.

Paul assured the Christians at Colosse in Asia Minor: "You **have** put off the old man with its deeds, and have put on the new man which is being renewed in knowledge according to the image of Him Who created it. There is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, **Scythian**, slave nor freeman; but Christ is all things and in all people."

Simpson & Bruce's *Commentary on the Epistle to the Colossians* remarks<sup>91</sup> at Colossians 3:11 that the Scythians had for long been looked upon by the civilized Greeks as particularly outlandish. This was so, especially since the Scythian invasion of the Fertile Crescent toward the end of the seventh century B.C. Compare too Zephaniah 1:2f; 2:4f; Jeremiah 1:14f & 4:5f with Herodotus's *Histories* I:103f.

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<sup>88</sup> In his *Hist.*, IV:45f.

<sup>89</sup> Art. *Anacharsis* (in 14th ed. of the *Enc. Brit.*).

<sup>90</sup> *Op. cit.*, pp. 71f.

<sup>91</sup> Marshall, Morgan & Scott, London, 1957, p. 276.

Rev. Professor Dr. J.J. Mueller's *Epistle to the Colossians*<sup>92</sup> states at Colossians 3:11 that the Scyths were originally from the Caucasus. Indeed, they lived north of the Black Sea ó in Northern Mesopotamia.

The "Scythians" mentioned in Colossians 1:6 & 3:1-11 ó *cf.* the "Non-Greeks" referred to in First Corinthians 14:11 ó are stated as being among those groups which had, long before the completion of the inscripturation of the New Testament, already started getting regenerated through Christ. This shows that the Gospel had reached the Scythians already by the sixth decade A.D. Indeed, Colosse was right adjacent to Galat-ia alias "Kelt-ia" ó where there were even then many Celto-Scythian Christians. *Cf.* Galatians 1:2 & 6:15f.

### **Some Scythians came to embrace Christ before some Romans did**

The celebrated Roman Catholic Cleric and Historian Henry Formby has written a very interesting and substantial book titled *Ancient Rome and its Connection with the Christian Religion*. There, he observed<sup>93</sup> that Christian times in the city of Rome may correctly be said to date their **formal** beginning ó from the arrival of St. Peter in Rome. **Yet it is more than merely probable** that St. Peter would be sure to have found the Christian society as having been formed **already** in the city ó even before the time of his arrival there.

Some ten years had elapsed since the first Christian Day of Pentecost in Jerusalem. There and then, we read of some who are described as visitors from Rome. Acts 2:10.

They had witnessed the miracle of speaking a multitude of different languages, and had become Christians in consequence. Subsequently, they had found their way back to Rome ó and had laid the first foundations of a Christian society, in the very metropolis of the Roman World.

These years may indeed be said to have heard the first murmurings of the storm which in the end brought down the deluge of men known under the general name of "Scythians" from the Northern Steppes of Europe and Asia. Those Scyths were sent to sweep away the remnants of the corruption of the old Gentile World, and to furnish a new and vigorous source of population to learn the Christian doctrines.

Already by A.D. 60, Paul wrote that some of the Scyths were in Christ. Colossians 3:10f. It is significant that Rev. Dr. Goard<sup>94</sup> cites Edward Gibbon's famous *Decline and Fall of the Roman Empire*. Maintained Gibbon:<sup>95</sup> "The Greeks give the name of "Scythians" to those whom...the Latin writers constantly represent as "Goths." Compare too "S-cyth-sö and "[S-]Goth-sö with "Scot-s."

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<sup>92</sup> Stellenbosch, 1958.

<sup>93</sup> Kegan Paul, London, 1880, pp. 232f.

<sup>94</sup> *Op. cit.*, pp. 102-105.

<sup>95</sup> Dr. Bury's ed., Vol. I, 267, footnote 143.



### Were the *Sakka* or *Saka* or *Sacae* the Saxons or Proto-Saxons?

Lastly, we look at the *Sakka* (or *Saka* alias *Sacae*). Some regard them as the ancestors of the Saxons.

The *Sakka* seem to have been Japhethites who came from the East in Pre-Christian times. Cf. the Ashkenaz(ites) of Genesis 10:1-3 & Jeremiah 50:9 & 51:27.

These *Sakka* seem to have fought together with the Persians against the Babylonians in B.C. 555. See Herodotus, *etc.* Thereafter, the *Sakka* seem to have moved into Eastern Europe ó around perhaps 150 B.C.

Later, they apparently moved into Northwestern Europe. Then, it would seem, as the ðSaxonsø ó and together with their kindred Germanic tribes, the Angles and the Jutes ó they invaded Britain, around A.D. 350f and especially as from 429f and 449 onward.

After that, as the Anglo-Saxons, these migrants became the English. They then amalgamated with their kindred the Britons. That amalgam then formed the Anglo-British nation ó and fathered the resultant English-speaking peoples throughout the World.

The *circa* B.C. 450 Herodotus seems to have associated the Scythians with the Sacae. The former were then still living in the Ukraine ó before later moving westward into Central Europe and finally (*circa* A.D. 429f) largely into Britain.

Explained Herodotus:<sup>96</sup> ðThe account of the tribute paid by...the Sacae and Caspiansö to Darius, amounted to ö250 talents.ö To öAtossa the daughter of Cyrus...Darius replied: ðWhat you have said, is precisely what I intend to do. I have already decided to bridge the straits between Asia and Europe, and attack the Scythians.ö

This shows that, as early as the B.C. 520f days of Darius the Medo-Persian King, those Scythians were already residing to the northwest of Troy and its Darda-nelles. Those were, and are, the straits between Asia and Europe.

Significantly, Herodotus stated<sup>97</sup> also the following: ðThe Sacae (a Scythian people) wore trousers and tall pointed hats set upright on their heads. They were armed with the bows of their country; daggers; and the *sagaris* or battle-axe. ð*Sacae*ø is the name the Persians give to all the Scythian tribes.ö

Indeed, the description here is not unlike that given by the B.C. 60 Diodorus Siculus to the kindred Celtic inhabitants of Britain. This he did, right before he then described the Cimbrian Cimmerians.<sup>98</sup>

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<sup>96</sup> *Op. cit.*, III:89f, 95f, 134f.

<sup>97</sup> In his *Hist.*, VII:64.

<sup>98</sup> *Op. cit.*, III:5:32.

### **Hastings's Encyclopaedia and Strabo on Saka and Scythians**

There is an article on Anglo-Israelism in the Hastings *Encyclopedia of Religion and Ethics*.<sup>99</sup> It is highly critical of that movement, which is now known as: British-Israel. Yet also that article nevertheless equates the Scythians with the Scots and the Sacae with the Saxons.

Furthermore in its article on the Scythians the same Hastings *Encyclopaedia* declares<sup>100</sup> that the word Scythian has meant a nomadic tribe inhabiting the steppes north of the Black Sea from about the seventh to the first century B.C. For the nomads of Northern Asia, the Persian inscriptions and Greek authors using Persian sources employ the term *Saka*. This is possibly the same word as Scyth. See Herodotus, 7:64.

Indeed, Herodotus is the Classic Historian anent the Scythians. He relates how the Massagetae drove the Scythians out of Asia, across the Araxas on the boundary between Northwestern Persia and Southeastern Armenia, and into Europe and against the Cimmerians in Southern Russia. These were thus cut into two and part of them driven westward.

The Scythians pursued them. However, some of the Scythians then attacked Media which they ruled for twenty-eight years. Then the Medes expelled them and by the rising ever after commemorated at the feast called *Sacaea*. Thus Strabo.<sup>101</sup> Thereupon, the Scythians returned to their own Southern Russia.

This story finds confirmation in Assyrian records. Asarhaddon's inscriptions around B.C. 680 tell of *Gimirrai* north of Urartu or Ararat, being attacked from the north by *Ash-gu-za-ai* or *Ish-sku-za-ai*. Compare the expression Scythian Men (in the Hebrew).

*Gimirrai* is clearly the Gomerians, alias the descendants of Gomer in Genesis 10:2f and namely the *Cimmerii* of Herodotus. *Ash-guzaai* is Ashkenaz and being a miswriting (as Ashkun) instead of Ashguz alias Ish-Sguz (and meaning: Scythian alias Scythian). It is, however, quite possible that some of these invaders penetrating the Caucasus were not true Scythians but their relatives, the *Sacae*.

The Scythians raised no statues, altars, nor temples to their God. No doubt Aryan Iranians formed the great bulk of the steppe population before the great migrations. This is proved by the foreign names in Greek inscriptions from Olbia.

It looks as if in the true Scythians had a dominant caste. Indeed, there was an element suggested by Hippocrates and by fifth-century Greek terra-cottas and also of *Sacae*.

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<sup>99</sup> Edinburgh, 1908, I, p. 482.

<sup>100</sup> Art. *Scythians* (in Hastings's *ERE*).

<sup>101</sup> *Geog.*, XI:8:4.

### ***Encyclopaedia Britannica on the Saka and on the Scythians***

The *Encyclopaedia Britannica* remarks<sup>102</sup> in its article "Saka" that this is the name of various tribes from Central Asia, 140 to 130 B.C. They are the *Sacae* of classical authors. One portion appears to have settled in Western Afghanistan, hence called *Sakasthana*. See the A.D. 1886 book by P. Gardner: *Coins of Greek and Scythian Kings*.

The *Encyclopaedia Britannica* adds elsewhere<sup>103</sup> that the oldest inhabitants of Scythia were the *Cimmerii*. In the seventh century B.C., these Cimmerians were attacked and partly driven out.

About the same time, similar peoples harassed the northern frontiers of Iran. There they were called *Saka* or *Sacae*, and in later times *Saka* and Scyths.

Indeed, the *New Encyclopedia Britannica*<sup>104</sup> even has an article on the "Scythians" alias the "Sakas" or cf. the Sacae-Saxons. It says they were remarkable not only for their fighting ability, but also for the civilization they produced. They developed a class of wealthy aristocrats, with richly-worked articles of gold and other precious materials.

The Royal Scyths finally established themselves as rulers of the territories of Southern Russia and the Crimea. Such Royal Scyths seem to have been the ancestors of the Royal Scots. They later settled first in Ireland, and then in Scotland.

The Scythian army was made up of freemen. Their principal weapon was a double-curved bow. Every Scythian had at least one personal mount; but the wealthy owned large herds of horses. These tribes, called Scyths or Sacae in the classical sources, established control of the plains to the north of the Black Sea over a period of several centuries. Thus the *Britannica*.

### **The *Britannica* and Rev. Dr. Goard on the Ancient-Saxons**

It was apparently these Sacae-Saxons who later moved westward from Scythia to Saxony. Thus the *Encyclopaedia Britannica*<sup>105</sup> in its article on the "Saxons" declares that they are a Teutonic people, mentioned for the first time by the Geographer Ptolemy about the middle of the second century (125 to 150 A.D.).

At that time, they are said to have inhabited the neck of the Cimbric peninsula. By this, we have probably to understand the modern province of Schleswig on the border between Germany and Denmark.

The erudite British-Israelite Scholar Rev. Dr. Goard (LL.D. and F.R.G.S.), observes<sup>106</sup> that the *Beth Omri* and the *Bit Kumri* are two of the names which Israel bore when she was carried into captivity. There are many variations of this name *Beth*

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<sup>102</sup> 14th ed.

<sup>103</sup> In its art. *Scythians*.

<sup>104</sup> In its *Propaedia*, p. 332.

<sup>105</sup> 14th ed.

<sup>106</sup> *Op. cit.*, p. 12.

*Omri*. Such include: *Bit Kumri*; *Kimmerians*; *Cimmerians*; and *Gimmiri*. Also the name Isaac (cf. Amos 7:9 & 7:16) has a score or more of variations ó such as *Sakai*, *Sacae*, *Sakasuna*, and so on.

The *Sakai* are also called Cimmerians. Indeed, they are further also called Scythians. This fact is established by those inscriptions which are best known and which have furnished the key to Assyriology. So, then ó we see that Israel bore the names: *Kumri* or *Kimmerians*; *Sakai*; & *Scythians*. Thus Goard.

Perhaps somewhat less speculatively, and indeed more demonstrably, Dr. Goard then refers<sup>107</sup> to a book<sup>108</sup> published by the British Museum entitled: *The Sculptures and Inscriptions of Darius at Behistun, Persia* ó subtitled *A New Collation*. It makes the following identifications: *ōSaka*, see *Scythia (Scythian Persia)ō*;<sup>109</sup> *ōin Babylonian*, see *Cimmerians...*; *Scythian*, in *Persian*, *Saka* (plural *Sakiya*)...; in *Susian*, *Sakka* (plural *Sakka-pe*)*ō*.<sup>110</sup>

Goard then concludes that we thus see the identity in meaning of *Scythians*, *Sakka* and *Cimmerians*. *Scythian Israel*, he maintains, continued to dwell on the rivers of South Russia ó till the eruption of the Huns. See: Bruce Hannay's *Race Origins*; the Venerable Bede; and *The Anglo-Saxon Chronicles*. They all tell the same story. Hannay cites over two hundred authorities. Thus Dr. Goard.

### **Rev. Commander Roberts & Dr. Sharon Turner on the Ancient-Saxons**

Rev. Commander L.G.A. Roberts refers<sup>111</sup> to Colonel Rawlinson's reading of inscriptions upon the black obelisk ó discovered in the ruins of the palace of Nimrod (and presently in the British Museum). There it is recorded that a certain king invaded the country of the Aryans ó viz. Iran, alias Persia.

The invasion of the Aryans, or mountain tribes, occurred about 670 B.C. The Persians named the place after them, *Sakia*.

The word *Sakai* signifies tribes ó in Media and Persia. The B.C. 20f Strabo said the *Sacasuni* gave the name of *Sacasena* to that part of Armenia which they occupied. The A.D. 102f Pliny said the *Sakai* who settled in Armenia, were named *Sacassani*. The A.D. 140 Ptolemy mentioned a branch of the *Sakai* by the name of *Saxones*. The *Sacasuni* of Armenia were of the same stock as the Saxons of England.

Dr. Sharon Turner remarked in the famous multi-volume work *History of the Anglo-Saxons*<sup>112</sup> that the names *Scythians* and *Scoloti* were, like *Galli* and *Kimmerioi*, not so much local as generic appellations. Of the various Scythian nations which have been recorded, the *Sakai* (or *Sacae*) are the people from whom the descent

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<sup>107</sup> *Ib.*, pp. 24 & 53.

<sup>108</sup> Published 1907 A.D.

<sup>109</sup> Page lxxi.

<sup>110</sup> Page lxxii.

<sup>111</sup> *Op. cit.*, p. 41.

<sup>112</sup> 5th ed., Vol. I, p. 100.

*ADDENDUM 4: CIMMERIANS, SCYTHIANS,  
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of the Saxons may be inferred with the least violation of probability. The *Sakai*, who in Latin are called *Sacae*, were an important branch of the Scythian nation.

### **The Scythian origin of the Ancient-Picts of Northern Scot-land**

Not only Historians like the Venerable Bede and Henry of Huntingdon *etc.*, but also many modern encyclopedias ó trace the **Picts** of Northern Scot-land back to Scythia. The latter was an ancient region to the North of Asia Minor.

Perhaps this explains why some of the bones of the Apostle Andrew, who died in -Old Scythiaø alias the Ukraine, were later -transported to -New Scythiaø alias Scot-land. Indeed, there he at length became her -patron saint.ø

Thus, the *Encyclopaedia Britannica* states<sup>113</sup> that the Picts of Ancient Northern Scotland were the somewhat literate (and apparently either Pre- or Proto-Celtic) inhabitants of Britain. They had been driven firstly westward, into Northern Ireland. Thence they were later edged out, northeastwardly, into Scotland ó by the later arrival in the British Isles of successive waves of Celts. Such waves started to arrive there in the sixth century B.C.

The Hastingsø*Encyclopaedia of Religion and Ethics* declares<sup>114</sup> that the Picts were derived from Scythia. The Welsh tradition as found in the *Brut* represents the Picts as coming from Scythia, with their king (Roderic), to Alban alias Scotland.

The Scot-s are so called because they come from Scyt-hia. Bede brings the Picts from Scyt-hia to Ireland, whence the Iro-Scots directed them to Britain. There they inhabited the -Far Northø of Britain ó the Brythons themselves then being in possession of the rest of that island.

### **The Americana on the Picts & the Caledonians & the Brythons**

The *Encyclopedia Americana* adds,<sup>115</sup> regarding Northern Scotland, that the earliest inhabitants of the country were the Picts. These resembled the Iberians, and are typified now by the Basques. Those Basques themselves, it seems, had ó at an earlier stage ó gone from Armenia *via* Albania to Spain. *Cf.* Genesis 8:4 with 10:1-5.

The *Americana* also states that a Celtic people subsequently seem to have entered the country of Scotland, and to have gained predominance. Consequently, a combination of Celts at the time of the Roman invasion occupied most of the country north of the Forth and Clyde estuaries called *Caledonia* by the Romans. Its people the Romans called the *Caledonii*.

The southern part of what is now Scotland, together with the whole of what is now England and Wales, was then inhabited by another race of Celts, the Brythons or Britons. They were of the same blood as the Welsh. The descendants of the

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<sup>113</sup> 14th ed., in its art. *Picts*.

<sup>114</sup> 1911 ed., in its art. *Picts*.

<sup>115</sup> 1952 ed., in its art. *Scots*.

Caledonians were afterwards called Picts and were still the predominant people in North Britain at the beginning of the 6th century A.D.

### **The origin of the Scots and their various later movements**

Those whom we today call Scots came to Scotland from Northern Ireland. More remotely, those Scots had originally gone to Ireland (*via* Spain) from the Scythian East.

The *Encyclopedia Americana* insists that at the beginning of the sixth century A.D., a colony of Scots or Dalriads from Ireland effected a settlement in Argyle and gradually spread over the adjacent regions. It is from these Scots a Gaelic-speaking group of Celts that the country afterward received the name of Scot-land. However, the earlier Scotie *Dal Riada* had been located in Ireland.

The *Encyclopaedia Britannica* adds<sup>116</sup> an interesting postscript. In its article Scots it states that the kingdom of Scotland was founded in the early years of the eleventh century A.D., by an amalgamation of four tribal kingdoms those of the Scots, the Picts, the Strathclyde Brythons, and the Northern Angles (together with a Norse admixture). Two of them, the Scots and Picts, had been united at an earlier period.

The Scots were an Irish tribe which settled, about the beginning of the sixth century A.D., in the district known later as Argyle. The Angles, in the second half of the same century, colonized what became the Lothians. The British, who occupied the country between the Solway Firth and the Firth of Clyde, were akin to the Welsh. They were probably driven into North Britain by the Anglo-Saxon invasions in the South or perhaps from about 550 A.D. onward.

Thus, many of the Cimmerians and Scythians or though at different times (both B.C. and A.D.) or found their way to the British Isles. Accordingly, the conclusion is altogether sustainable that the expression isles of the nations (of Gomer and Magog) or mentioned in Genesis 10:1-5 or is probably referring principally to the British Isles.

### **The *Historians' History* on Pre-Christian Ancient Ireland**

We now append some notes on Ancient Ireland and Ancient Scotland. They are taken from the 25-volume *Historians' History of the World* or subtitled *A Comprehensive Narrative of the Rise and Development of Nations, as recorded by the Great Writers of all Ages*.

It is edited by Dr. Henry Smith Williams (LL.D.). Its collaborators include Professors Broennie, Cheyne, Diels, Gairdner, Goldziher, Halevy, Harnack, Hart, Hirschfeld, Kozer, Mackinder, McLaughlin, Marczali, Meyer, Mueller, Noeldeke, Oman, Pelham, Rambaud, Rappoport, Rose, Shotwell, Soltau, Tout, Vambery, Von Krones, Wellhausen, and Wiliamowitz-Moelendorff. Precisely the **very critical** nature of this work, makes its comments unusually cogent.

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<sup>116</sup> 14th ed.

*ADDENDUM 4: CIMMERIANS, SCYTHIANS,  
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In its chapter on the early history of Ireland, the *Historians' History* argues<sup>117</sup> that circumstances there were favourable to the growth and preservation of annals. This was assisted by the long continuance of tribal government, and the existence of a special class whose duty it was to preserve the genealogies of the ruling families and keep in memory the deeds of their ancestors.

The result has been the construction of an extraordinary history. Under the constant care of official *suide* or sages, it acquired a completeness and a certain degree of consistency which is wonderful.

The *Lebar Gabhala* or *Book of Invasions* recorded the coming of five principal peoples. They were the followers of Partholan or Bartholomew; of Nemed; of the Firbolgs; of the Tuatha De Danann; and of the Scots or Milesians.

Partholan and his people were supposed to have come from Middle Greece. The Nemedians came from Scythia. The Firbolgs were apparently of British origin. The Tuatha De Danann were descendants of the race of the Nemedians.

Then came the Milesian Scots ó apparently from (or *via*) Spain. The Scots carried their pedigree back without a break to Noah. The immediate eponym of the new race was Galam ó from *gal*, valour. This is a name which might be expressed by the Latin *miles*, a knight ó whence came the names Milesius and Milesians.

The Irish ethnic legends express the broad facts of the people of Ireland, and are in accordance with the results of archaeological investigations. At the earliest period the country was occupied by the aboriginal Iberic (or Celtiberic) race of Western and Southern Europe.

The story of Partholan represents the incoming of the first bronze-armed Celts. They were a Goidelic tribe akin to the Scots that settled on the sea-coast and built the fortresses occupying the principal headlands.

Afterwards came the various tribes known by the general name of Firbolgs. It is not necessary to suppose that all the tribes included under this name came at the same time, or even that they were closely akin.

The legend names several tribes, and tells us that they came into Ireland at different places from Britain. The effect of their immigrations now appears to have been that in the north the people were Cruithni or Picts of the Goidelic branch of the Celts; in the east and centre, British and Belgic tribes; and in Munster, when not distinctly Iberic, of a southern or Gaulish type.

Eber Find, the leader of the North Munster tribes, and Lugaid of South Munster, were grandsons of Breogan the stem-father of all the new tribes. The position of the tribes of Eber in the plain of Munster seem to show that the latter were a part of the incoming tribes henceforward called Scots.

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<sup>117</sup> *The Historians' History of the World*, The Times, London, 1908, XXI pp. 331-42.

The clan of Lugaid, grandson of Breogan, is almost certainly that which used the Ogham-inscribed stones. It is the last that came into the country ó with which originated the story of the migration from Spain.

### **The *Historians' History* on the Irish in Ancient Britain**

Constant allusions are made in the legends of the prehistoric kings regarding warlike expeditions to Alba (alias North Britain). The *Annals of the Four Masters*, quoting the *Annals of Tigernach*, tell us at the year 240 that Cormac ó son of Art and grandson of Cond ó sailed across the sea and obtained the sovereignty of Alba.

This Cormac was a noteworthy king. He ruled with much state at Tara, from about 254 to 277 A.D. He is said to have introduced water-mills into Ireland ó and to have established schools for the study of law, military matters, and the annals of the country.

There appear to have been three distinct settlements of Irish tribes in Britain. Such were: (1) of Munster tribes in South Wales, Devonshire, and Cornwall; (2) of Erimonian Scots in the Isle of Man, Anglesey, and other parts of Gwynedd or North Wales; and (3) of the Erimonian Scots, called the Dal-Riada.

The Cruithni or Picts of Galloway seem to have been a fourth settlement. The first invasion and the extent of the settlement of the Irish in Southwest Britain, are established by the Ogham inscriptions.

Early writers pointed out a Goidelic element in the topographical nomenclature of West Britain. They concluded that the West Country was once occupied by the Goidel, who were driven thence from Britain into Ireland by the advancing *Cymri*.

Our present knowledge compels us to adopt a different view. Without prejudice to the existence at an anterior period of Goidelic tribes in West Britain, the numerous traces of Goidelic names found there are derived from an Irish occupation in historic times.

The Rev. W. Basil Jones, Bishop of St. Davids, by his valuable book *Vestiges of the Gael in Gwynedd* (North Wales), has contributed largely to the knowledge of this subject. He concluded that the Irish occupied the whole of Anglesey, Carnarvon, Merioneth, and Cardiganshire ó with a portion at least of Denbighshire, Montgomeryshire, and Radnorshire. The same tribes which occupied Anglesey and Gwynedd, also occupied the Isle of Man.

It would appear that the first occupation of Man, Mona (alias Anglesey) and Gwynedd ó all took place before the dominance of the Scots. The position of the Celtic population in Galloway (within Southwestern Scotland) is, however, peculiar. Accordingly, one has no hesitation in saying it is derived from an emigration of Irish Cruithni or Picts in the first half of the fourth century, consequent on the Scotie invasion of Ulster. Bede is the earliest authority for such a migration.



### ***Historians' History on the Brython's Christian impact on Ireland***

The contact between Ireland and Britain at that time implies also reverse direction traffic from Britain to Ireland. Nowhere is this seen more clearly than in the evangelization of Ireland from Britain.

In the beginning of the fourth century the Irish had possession of many places in West and South Britain, and must have come into contact with Christians. These were numerous and well organized in South Wales and Southwest Britain, where the Munster or Southern Irish were.

Christianity may therefore have found its way into Munster some time in the fourth century. This would account for the existence of several Christian Scots even in Southern Ireland before St. Patrick, such as Pelagius the heresiarch's associate Coelestius (who was certainly a Scotie Irishman) ó and Siadal or Siudal the Christian poet.

We have evidence of the visit to Ireland of at least one Christian Missionary before St. Patrick. This was Palladius. By most of the early writers he is said to have returned to Britain very shortly before Patrick himself set out for Ireland.

The Church founded by St Patrick was identical in doctrine with the Churches of Britain and Gaul and other branches of the Western Church. There is no evidence that the Pelagian heresy found an entrance there.

Its organization was, however, peculiar. Countries in the tribal state of society are very tenacious of their customs. The Irish Church preserved these peculiarities for a long time ó and carried them into other countries.

In Ireland, the nation consisted of groups of tribes connected by kinship ó and loosely held together under a graduated system of tribal government. The Church which grew up under such a system, was organized exactly like a lay society.

When a chief became a Christian and bestowed his *dun* (or castle) and his lands upon the Church, he at the same time transferred all his rights as a chief. Yet these still remained with his *sept* or clan.

In this new *sept* or clan (within the Irish Church), there was consequently a twofold succession. The religious *sept* or family consisted in the first instance not only of the ecclesiastical persons but of all of the *celi* or vassals and tenants and slaves connected with the land bestowed upon the Church.

The head was the *comarba* (compare the *coarba*) ó the co-heir or inheritor both of the spiritual and temporal rights and privileges of the founder. He in his temporal capacity exacted rent and tribute like other chiefs.

The ecclesiastical colonies that went forth from a parent family generally remained in subordination to it in the same way that the spreading branches of a secular clan generally remained subordinate to it. The heads of the secondary families were also called the *comarpi* of the original founder of the religious clan. Thus there were *comarpi* of Columba at Iona, Kells, Durrow, Derry and other places.

The *comarba* of the chief family of a great spiritual clan was called the *ard-comarba* or high co-heir. The *comarba* might be either a bishop or an abbot. But in either case all the ecclesiastics of the family were subject to him. In this way, it frequently happened that bishops were in subjection to abbots (who were presbyters).

### ***Historians' History on how the Church preserved Ancient-Irish culture***

From the beginning, the Church of St. Patrick among the Scots in Ireland was monastic ó as is proved by a passage in his *Confession*. There, speaking of the success of his mission, he says: öThe sons of Scots and daughters of chiefs appear now as monks and nuns of Christ.ö

It must be remembered, however, that such could marry ó and usually did. Indeed, Patrick himself was the Brythonic son of Britain's Presbyter Calporn and his wife Conch ó and also the grandson and great-grandson of clergy.

Hence the early Irish monasticism was unlike that of Rome known at a later period. An Irish *coenobium* or monastery of the earliest type was simply an ordinary *sept* or family, whose chief had become a Christian.

That chief, making a gift of his land, either retired (leaving it in the hands of a *comarba*) ó or remained as the religious head himself. The family went on with their usual avocations ó but some of the men and women practised celibacy, and all joined in fasting and prayer.

The survival of the druids under the name of the grades or orders of *ecna* and *filidecht*, may be described conventionally as bards. It is proved by the proposal of King Aed (572-599 A.D.), the son of Ainmire. Columba advocated and secured their reform. (Indeed, he himself claimed of His Saviour Christ: öThe Son of God is my druid.ö)

The encroachments of the Saxons which forced many of the Cymri from North Britain into Wales, and the consequent driving out of the Irish from their possessions in Wales and Southwest Britain, appear to have caused many British ecclesiastics to seek a refuge in Ireland. Among them was Gildas, who is said to have been invited over by King Ainmire.

Gildas certainly helped to streamline the Irish Church. To this renewed Church of the second half of the sixth century and early part of the seventh ó belong Columba, Comgall, and many other saints of renown who established the schools from which went forth the Missionaries and Scholars who made the name of Scot and of Ireland so well known throughout Europe.

This was also the period of the great Missionaries to the Continent ó Ireland's Columbanus, Gall, Killian and many others. Besides St. Brendan with his reputed voyage to America, Columba's disciple Cormac visited the Orkneys and discovered the Faroe Islands and Iceland long before the Northmen set foot on them. Other Irishmen followed in their tracks, and when the Northmen first discovered Iceland they found there books and other traces of the Early-Irish Church.

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The peculiarities which owing to Ireland's isolation had survived, were brought into prominence when the Irish Missionaries in Britain and in Europe came into contact with Romish Clergymen. Those Irish peculiarities were only survivals of customs once general in the whole Christian Church. Yet they shocked the Romanists, who were already accustomed to the newer teachings then everywhere being introduced into the Western Church.

On the Easter question especially a contest arose, which waxed hottest in England. As the Irish monks stubbornly adhered to their traditions, they were vehemently attacked by their opponents.

This controversy occupies much space in the history of the Western Church. It led to an unequal struggle of the Roman against the Iro-Scotic clergy in Scotland, England, Eastern France, Switzerland, and a considerable part of Germany. It ended in the Irish system ultimately giving way before the Roman. Finally, the monasteries following the Irish rule *ó* were supplanted by or converted into Benedictine ones.

Owing to this struggle, the real work of the Early-Irish Missionaries in converting the English and the pagans of Central Europe and sowing the seeds of culture there *ó* has been overlooked (when not wilfully misrepresented). The real work of the conversion of the Germans, was the work of Irishmen.

***Historians' History on Scotland and her christianization***

As regards the Scots **in Scotland**, the *Historians' History* is shorter. It rightly implies<sup>118</sup> that the Caledonians were Britons *ó* both at the time of Julius Caesar's abortive invasions of Britain in B.C. 55, as well as later. Only in 84 A.D. did the Roman Agricola reach the Caledonians. They were a confederacy of clans. Fighting under their chief Galga(cus), they preferred death to servitude.

The Roman conquests were not secured. By 170 A.D., Caesar's men had retired behind Hadrian's Wall. Even Severus Caesar's armies, in A.D. 207 and 208 lost fifty thousand men against the Caledonians.

From this time onward, the war in Britain was *ó* on the part of the Romans *ó* merely defensive. On the part of the Free Britons to their north, it became an incursive predatory course of hostilities seldom intermitted.

The boast that Scotland's more remote regions were never conquered by the Romans, is not a vain one. For the army of Severus invaded Caledonia, without subduing it. Even his extreme career stopped on the southern side of Moray Firth, and left the Northern and Western Highlands unassailed.

North Britain remained in the possession of the Caledonians. No Roman towns existed, and only one or two villas have been found north of York (and quite near to that place). A number of coins (chiefly prior to the second century) and a few traces of baths are the only vestiges of Roman occupation in this part of Britain.

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<sup>118</sup> *Ib.* pp. 3-7.

The Britons in Roman times occupied, if not the whole island, at least as far north as the Forth and Clyde. Their language, British ó later called Cymric ó survives in modern Welsh and the Breton of Brittany.

Cornish, which became extinct in the seventeenth century, was a dialect of the same speech. Brythonia's extent northwards is marked by the Cumbræ (the islands of Cymry in the Clyde) ó and Cumberland, a district originally including Westmorland and Northern Lancashire, and stretching from the Clyde to the Mersey.

The Picts called themselves Cruithne. Their original settlements appear to have been in the Orkneys; in the north of Scotland; and in the north of Ireland. They spread in Scotland as far south as Fife, and perhaps left a detachment in Galloway. Often crossing the deserted Wall of Hadrian, they caused it to acquire their own name.

Their language, though Celtic, is still a problem difficult to solve. Its almost complete absorption later into that of the Gaels or Scots, suggests that it did not differ widely from theirs. Columba and his followers had little difficulty in preaching to them, though they sometimes required an interpreter. Some philologists believe it to have been more allied to Cymric.

The Scots came originally [from Scythia in the Ukraine] to Ireland ó one of whose names from the sixth to the thirteenth century was Scotia. *Scotia Major* it was called ó after part of Northern Britain in the eleventh century had acquired the same name Scotia. Thenceforth, Irish Ulster was long called *Scotia Major* ó and Gaelic Scotland, *Scotia Minor*.

Irish traditions represent the Hibernian Scots as Milesians from Iberian Spain [and more remotely, *via* Iberia, from Scythia]. Their language, Gaidhelic, was the ancient form of the Irish of Ireland and the Gaelic of the Scottish Highlanders.

### **Bede on arrival of Brythons & Scots & Picts in the British Isles**

The order of the arrival of the three divisions of the Celtic race ó and the extent of the islands they occupied ó are uncertain. Bede's *Ecclesiastical History of England*, at the beginning of the eighth century, gives the most probable account.

“The island of Britain, explained Bede, “at the present time contains five nations ó the Angles, Britons, Scots, Picts and Latins ó **each in its own dialect cultivating one and the same sublime study of divine truth**. At first this island had no other inhabitants but the Britons....

“When they [the Britons] had made themselves masters of the greatest part of the island, beginning at the south, the **Picts from Scythia**...were driven by the winds beyond the shores of Britain and arrived on the northern coast of Ireland. There, finding the nation of the Scots, they begged to be allowed to settle among them....

“The Scots [in Ireland] answered that the island could not contain them both.... The Picts, accordingly sailing over into Britain, began to inhabit the northern part....

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öIn process of time, Britain ó after the Britons and Picts ó received a third nation: the Scots. They, migrating from Ireland under their leader Reuda, either by fair means or force secured those settlements among the Picts which they still possess.ö Thus Bede.

The Briton Ninian from Cumbria, and (*via* the Cumbrian Briton Patrick) later Columba from Ireland, evangelized the inhabitants of what is now Scotland. After the subsequent demise of the native Proto-Protestant or Culdee Christianity both in Ireland and Britain, the British Isles became progressively more and more (though never totally) romanized throughout the Middle Ages. Only with Wycliffe and the Protestant Reformation ó was that Culdee Christianity, yet later, by and large retrieved.



## **ADDENDUM 5: LLUYD ON THE ANCIENT IRISH AND THE SUBSEQUENT BRITONS**

In a recent edition of Edward Llyud's famous 1707 book *Archaeologia Britannica*,<sup>1</sup> the modern editor R.C. Alston describes<sup>2</sup> Llyud as one of the foremost figures in the history of Celtic studies. Indeed, his *Archaeologia Britannica* ó says Alston of Llyud's great work ó was a landmark in the historical study of Celtic. Llyud, explains Alston, was Keeper of the Ashmolean Museum.

### **Llyud on Ireland's Early-Picts and Iro-Scots**

In the English translation of the Welsh preface to Mr. Llyud's *Glossography*,<sup>3</sup> Llyud himself states that the ancient colonies of Ireland consisted of two distinct nations. They both cohabited the same island.

First, explains Llyud, there were the Proto-Celtic Guydhels or Picts. Thereafter, he added, came the Later-Celtic Gaels or Iro-Scots.

The Guydhels were formerly the old inhabitants of the island of Britain, who were expelled thence and into Ireland by the Brythons when the latter arrived in Britain from Western Europe. On the other hand, the Iro-Scots had come out of Spain ó and, prior thereto, by way of Egypt, from Scyt-hia.

This is why, linguistically, Gaelic (or *C*-Celtic Irish and Manx and Scottish) only partly resembles Brythonic (or *P*-Celtic Cornish and Welsh and Breton). Guydhelian Pictish, however, seems to fall somewhere between or rather before *C*-Celtic and *P*-Celtic ó and to be closer to Proto-Celtic as the more ancient ancestor of all three of these language groups.

So far as the Irish language agrees either with the Welsh or with the languages of other Britons (*viz.* in Cornwall) ó the words are Guydhelian (or Proto-Celtic). Nor was it only North Britain alias Strathclyde that the Proto-Celtic Guydhelians in the most antient times inhabited ó but also England and Wales.

### **Llyud on the arrival of Early-Celts from Ireland in Britain**

Regarding the Gaedhelic Gaels (in Early Britain), continued the Brythonic Welshman Llyud (of Later Britain's Wales), it seems most probable that those now in Ireland were in Britain before the coming of the Brythons into that latter island. Indeed, the Brythons did from time to time force the Gaels northwards into the later Scotland, and Westwards into Ireland. Apparently, suggested Llyud, this took place in four phases.

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<sup>1</sup> E. Llyud: *Archaeologia Britannica*, Scholar Press, Menston (Yorks), 1969.

<sup>2</sup> R.C. Alston: *Introd.* to Llyud's *op. cit.*, p. iii.

<sup>3</sup> *Op. cit.* (*in loc.*).

First: the old inhabitants of Ireland consisted of two nations. These were the Gwydhelian Picts and Gaelic Scots.

Second: the Gwydhelians of Ireland descended from the **most** ancient of all of the Britons. The Scots, however, migrated to Ireland straight from Spain.

Third: the Gwydhelians lived in the most ancient times not only in North Britain (where they still continue, now intermixed with Scots and Saxons and Danes). They also lived in England and Wales.

Fourth: the said Gwydhelians of England and Wales were formerly inhabitants of Gaul. That is, they had lived in what is now France, before they had come into the island of Britain.

### **Lluyd on (H)Iberian or Spanish influence on the Early British Isles**

Now the Irish authors have constantly called the Spaniards *-Kin Skuit* ó or the Scottish nation [or the Scyt-hian nation, inasmuch as the Iro-Scots knew that their Scot-ic ancestors had come from Scyt-hia to Spain, before thence later moving on to Ireland]. On the other hand, no more needs be said to prove the Gwydhelians to have been Ancient Proto-Britons.

As to the Scots, it is only necessary to produce the example of the affinity of the *-Old-Spanish* with the Irish. Many Scoto-Irish words derive from Cantabrian, which is the old mountain tongue of *-Pyrenee Spanish* known as Gascon alias Basque in the region between France and Spain. That region is still known as Bas Scui(t) ó meaning *-Land of Scots* [or *-Land of Scyths*].

Lluyd further argues that much more might be added not only out of the Cantabrian alias the *-Old-Spanish* language now called Basque. Indeed, yet still more could be supplied also out of the (present) *-New-Spanish* ó notwithstanding the later great alteration of that latter language first by Latin and then by Arabic.

Hence it is manifest that the ancient inhabitants of Ireland consist of two nations. The Gwydhelians were Proto-Britons ó just as Ninius (or Nennius) and others wrote many ages since (*viz.* around A.D. 805f). Thus, it is an unquestionable truth that the Scotian nations came out of Spain.

### **Lluyd on the previous occupation of Britain by the Irish Picts**

Now the Gwydhelian Picts of Ireland once dwelt in those parts of Britain now called England and Wales. A great many of the names of the rivers and mountains throughout the kingdom of England and Wales, find no reason to doubt but that these Proto-Irish must have been the inhabitants there when the Proto-Irish were still in possession of those rivers and mountains in Britain.

For the Gwydhelians formerly lived all over the kingdom of Britain. Later, however, the Ancient Brythons arrived there ó and forced the greatest part of the Gwydhelians to retire to the north, and to Ireland.



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AND THE SUBSEQUENT BRITONS*

In the very same manner, the Romans afterwards subdued the Brythons. Similarly, the Anglo-Saxons from Germany and Denmark ó upon the downfall of the Roman power ó later drove out the Brythons into Wales and Cornwall.

One can thus see how necessary the Irish language is ó to those who undertake to write about the antiquity of the British Isles. It is impossible to be a complete master of the history of Ancient Britain ó without a competent knowledge of Irish ó besides the languages of Cornwall and Brittany.

**Lluyd on the Celtic character of the Picts in Ireland and Britain**

Those ancient Pictish Gwydhelians were a colony of those nations whom the Romans called *Galli* or *Celtae*. This will also appear evident, from a comparison of both their languages.

One finds, by the ancient languages of the *Celtae* and by a great number of the old Gwydhelian words that are still extant in the present French, that the Gwydhelians originally came from Gaul. This was located in the later France.

Some will wonder how it comes to pass that one finds so many Teutonic or Germanic words in the Irish. But the reason is that those people of the Old Gauls called *Belgae*, spoke Teutonic ó as they yet do (in the Netherlands and in Belgian Flanders).

Besides, some of the *Celtae* that came to Britain some ages afterwards ó passed over into Ireland. Some of the *Belgae* came also ó and those (as seems probable also to the learned Irish antiquary Mr. Rederice O'Flaherty) were the very men the Irish called *Fir-Bolg* (or -Men of Belg-iumø). They came, according to their tradition, into Ireland ó long before the Scots.



## **ADDENDUM 6: DR. PARSONS ON THE *REMAINS OF JAPHET***

Certainly the 1707 Edward Llyud was the great authority on Ancient Britain. Similarly, the 1767 Dr. James Parsons was the great authority on Ancient Ireland.

The latter spent much time on research in Wales and in Ireland. Largely upholding Llyud's own conclusions from some sixty years earlier and himself drawing from further very ancient source materials and Parsons finally wrote his own landmark book. He gave it the title: *Remains of Japhet – being Historical Enquiries into the Affinity and Origin of the European Languages*.<sup>1</sup>

In that work, Dr. Parsons set out the antiquity and original literacy of the "Gomerian" Ancient-Britons. He did the same especially as regards the "Magog-ians" or alias the even earlier Ancient-Irish. This he construed, as stated in his frontispiece, in terms of Genesis 9:27 to 10:5.

### **Parsons claimed Adam was literate and so too Japheth and his sons**

Parsons declared that, from the very beginning of the human race, literacy is evidenced by "the **Book** of the Generations of Adam" (Genesis 5:1f *cf.* 2:4). It is also evidenced by the careful chronicling, inside the ark, of the flood events. Genesis 7:11,17,24 & 8:4,6-12,14. Indeed, it is further seen from the Post-Noachic yet Pre-Abrahamic genealogical table. Genesis 11:10-29f.

Thus Parsons wrote that the Hebrew commentators and upon the place of "the Book of the Generation of Adam" (Genesis 5:1f *cf.* 2:4f) and clearly presuppose that even Adam inscripturated his own written records. Referring back to earlier authorities before them, those Hebrew commentators say: "Our rabbins assert that Adam our father, of blessed memory, composed a book of precepts which were delivered by God in the garden of Eden."

Parsons further maintains that the descendants of Cain perverted those parts of the theogony and worship of the true God that were historical. Genesis 1:1 to 2:3. The line of Seth made a proper use of them. Genesis 4:26.

Japheth and Shem also made a proper use of those writings. They were, however, mutilated and abused by Ham and his descendants. Genesis 9:22-27.

### **Japhethites and Israelites both got knowledge from antediluvians**

It is easy to see that what Moses has written, he garnered from the books or traditions preserved in the line of Shem. What is handed down concerning these matters from Japheth (*cf.* Genesis 9:26f) by the Pelasgian bards (*cf.* Genesis 10:1-5), were from the same source.

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<sup>1</sup> J. Parsons: *Remains of Japhet – being Historical Enquiries into the Affinity and Origin of the European Languages*, Davis & Reymers, London, 1767 (rep. 1968: Scolar Press, Menston York).

Several of these authors were collected by Athanasius Kirchner.<sup>2</sup> Such collections, concluded Parsons, prove the antiquity of literacy ó from the beginning of the World.

Parsons went on to insist<sup>3</sup> that this is further made evident by the opinion of Josephus. The latter related that Seth and his sons were the first who made their observations from the motions of the heavens and from the stars in their courses. Genesis 1:14-16 & 2:1f & 4:26 *cf.* Judges 5:20.

Having been warned by Adam of an universal deluge ó Seth and his sons erected two pillars, one of brick and the other of stone, which they were sure would be proof against fire or water. Upon these pillars, they engraved the memorials of their discoveries and inventions for the benefit of posterity ó lest their science should be lost. *Cf.* Genesis 4:26 & 5:1f & 5:4-24f.

Wrote Josephus:<sup>4</sup> "Seth, when he was brought up [or educated]..., did leave children behind who imitated his virtues.... They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order.

So that their inventions might not be lost before they were sufficiently known ó upon Adam's prediction that the World was to be destroyed...by the violence and quantity of water, they made two pillars: the one of brick, the other of stone. They **inscribed** their discoveries on them ó **in writing**.

Those sons of Seth, then, wrote their records on a pillar of brick ó and an identical copy also on a pillar of stone. Explained Josephus: "In case the pillar of brick should be destroyed by the flood ó the pillar of stone might remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them."

Consequently, we should assume that not just the patriarchs from Adam through Noah, but even especially Shem and Japheth and their early descendants all knew how to read and write. Genesis 9:26 to 10:5. Accordingly, we can take it they also knew how to keep accurate records even of their Post-Babelic travels and their early descendants *etc.*

## **The Ancient Britons and the Ancient Irish were sons of Japheth**

Noah's son Japheth was the forefather of all of the Gomer-ic and the Magog-ian Celts. Genesis 10:1-5. These include both the (Magog-ian) Ancient Irish and the Gomer-ic or "Cymr-ic" Ancient Britons who were later pushed into Wales.

Especially the Ancient Irish are dealt with by Dr. James Parsons in his above-mentioned book. Its title-page declared<sup>5</sup> that James Parsons (M.D.) ó was a Member of the College of Physicians, and Fellow of the Royal and Antiquary Societies of London.

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<sup>2</sup> A. Kirchner: *Arca Noe* [alias *Noah's Ark*], chs. V & VI.

<sup>3</sup> *Op. cit.*, pp. 358f.

<sup>4</sup> *Antiq.* 2:2.

<sup>5</sup> *Op. cit.*, p. i.

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It also declared: "The sons of Japheth: Gomer and Magog and Madai; and Javan and Tubal and Meshech and Tiras. And the sons of Javan: Elisha and Tarshish, Kittim and Dodanim. By these, were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. Genesis 10:2,3,4,5."

**Japhethitic Magogian Irish were highly poetic and most musical**

Parsons maintains in his *Introduction*<sup>6</sup> that both the Irish and Welsh were ever well-versed in the arts of music, poetry, government and war. The Irish initiated their children in it very early.

"In music, no nation was equal to Ireland [and the Irish]. Polydore Virgil says they were distinguished for their skill in music. Giraldus Cambrensis says: *In musicis...prae omni natione quam vidimus incomparabiliter est instructa gens haec* that is: we see that this race has been instructed in musical matters more than any [other] nation."

Parsons himself then concluded that it is impossible to suppose a people barbarous or savage who were thus versed in the arts of government, music and war. It is also impossible to suppose that such a people should be illiterate until the time of St. Patrick.

The natives of Ireland, Scotland and Wales explained Parsons speak the dialects of the Japhethitic language to this day. They are the Gomer-ian and Magog-ian or Scot-ish alias Scyth-ian languages.

"These are the only unmixed remains of the children of Japheth upon the Globe... The King of Great Britain," Parsons pointed out, is "the only monarch upon Earth who rules the remains of that original people and who is himself descended from a most ancient race of Scythian kings."<sup>7</sup>

Parsons claimed at the end of his *Introduction*<sup>8</sup> that he had endeavoured to trace the languages of Europe to their source. He had discovered that which was previous to the Greek tongue all over Asia Minor, Scythia, and Greece.

This was the Japhethetic, called afterward the Pelasgian and then the Gomer-ian and Magog-ian or Scyt-hian language. It is now to be found only in Ireland, the Highlands of Scot-land, and Wales. Thus the Irish and Welsh are sister dialects of the Pelasgian language.<sup>8</sup>

Parsons thus concluded<sup>9</sup> that the Trojans were of the Scythian race. Indeed, also the auxiliaries of Troy were confessedly Scythian princes and several of whom Homer enumerated.

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<sup>6</sup> *Ib.*, p. ix.

<sup>7</sup> *Ib.*, pp. x-xi.

<sup>8</sup> *Ib.*, pp. xiv-xv.

<sup>9</sup> *Ib.*, p. xii.

## Japhethic Gomer's early descendants in Asia and Europe

We now come to the text of his book itself. There Parsons declared<sup>10</sup> that as regards Gomer the eldest son of Japheth, there is a general agreement among the authors of most credit that he went out from his father's house in the plains of Armenia. There, his grandfather Noah and uncles Shem and Ham first settled and remained ó after the deluge.

Gomer then took his course northward, and established his settlement in the northern parts of Higher Asia ó immediately to the north of Asia Minor. The ancient geographers agree in this Northern Settlement.

Thus, Ptolemy placed the Chomar-ians in Bactriana ó and mentions a city Chomara there ó as if it was a capital city of the Gomer-ians. Pomponius Mela fixed the Gomar-ians towards Sogdiana and Bactriana ó and the Chamar-ians to the north of the Caspian Sea.

Beginning with Gomer, continued Parsons,<sup>11</sup> one should examine the different appellations by which his descendants were known in the World. They were first called Gomer-ians from his name; and were known by that appellation for several ages even after their mixing with their brethren, the Scythians ó in peopling Germany, Poland, and other northern countries.

They were indeed called in these countries *Cimmer-ii*, *Cimbr-i*, *Coimbr-i*; for it was a very ancient colony of these that gave name to the Cimbr-ic *Kersonesis*, now part of the Danish territory ó after their conjunction with the Scythians. But this word Cimmer-ians is no other than a corruption of Commer-ians, changed from Gomer-ians.

While they were in Asia, a colony of them was called *Sace* ó *Saces* or *Saques* [compare the -Sax-onsø]. This is related by authors of great credit ó such as Pompeius, Arrian,<sup>12</sup> and several others.

The Parthians gave their enemies the name *Sacae*. Though sprung from Gomer, they ó and indeed all the northern people ó were called Scythians very early. And the Persians afterwards gave all the Scythians the name of *Sace*, according to Herodotus.

The Magog-ians or Scyth-ians had driven before them, through all the northwestern parts, some weaker colonies of themselves into Ireland and Scotland ó which was their ultimate limit. The Gomer-ians ó afterwards called Celts and *Gallatae* by the Greeks, and *Galli* or Galls by the Latins (and Gauls or Gaels by the Germans) ó spread themselves all over the southwestern parts of Europe.

Thus, explained Parsons,<sup>13</sup> they started ðarriving in the southern parts of Britain by sea ó about the same time (or soon after) the British Islands were inhabited by their relations the Magog-ians or Scyth-ians. That was long before their brethren the Gauls or Celts came into any part of France or Spain.

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<sup>10</sup> *Ib.*, pp. 30f.

<sup>11</sup> *Ib.*, pp. 44f.

<sup>12</sup> Arrian: *In Parthicus apud Photium*.

<sup>13</sup> *Op. cit.*, pp. 48f.

## Early Gomerian and Scythian settlements in the British Isles

Now then, continued Dr. Parsons,<sup>14</sup> it should not seem strange for either Gomerians or Scythians to sail to Britain or Ireland. It is pretty certain that the Greeks were very early well-acquainted with both Britain and Ireland. For several ancient authors assert it.

Orpheus or whoever wrote the Greek poem<sup>15</sup> on the Argonautic expedition says that Jason, who manned the ship Argo, sailed to Ireland. Adrianus Junius said the same thing, in these lines: *Illa ego sum Graiis, olim Glacialis Ierne dicta, et Jasoniae puppis bene cognita nautis.* Meaning: I have come to the Greeks by way of what was then called Icy Ireland and the stern of Jason's ship was clearly recognized.

Indeed, also the A.D. 98 Tacitus wrote of Britain and Ireland. He said<sup>16</sup> that the harbours of Ireland were even better known to the Mediterranean Trading World than those of Britain, on account of their commerce.

Dr. Parsons also referred<sup>17</sup> to a remarkable passage in the Greek-language writings of the B.C. 60 Diodorus Siculus. From that, one would be induced to believe that the early inhabitants of Greece and of Greek colonies overseas, such as those in Sicily were well acquainted with both Britain and Ireland. For while living in Sicily Diodorus himself observed<sup>4</sup> that, in addition to living in Britain herself, the Britons also dwell in Iris or alias Ireland.

A very ancient author, the B.C. 495 Hecataeus whom Diodorus quoted was a Pelasgian. Hecataeus, stated Diodorus, had visited a remarkable island opposite France which was at least as large as Sicily. From the description by Hecataeus, no other island in the World can be meant than either Britain or Ireland.

Diodorus himself said<sup>18</sup> that among the writers of antiquity, Hecataeus and some others relate that there is an island in the Ocean, opposite to the *Galli* or the *Celtae* [of France and Belgium], not less [in size] than Sicily. This is inhabited by a people called Hyperboreans under the Arctic regions so called, because they are more remote than the North Wind [*Huper Borean*]. It is a very fertile place, for they have a harvest twice a year....

They have a great forest, and a noble temple where the men, many of whom are harpers, sing forth praises.... They have a language proper to themselves... They have a great regard for the Greeks, whose friendship had been confirmed from ancient times....

Some of the Greeks came over to the Hyperboreans, and made them rich presents inscribed with Greek letters.... [The Scythian] Abaris too formerly went from thence into Greece, to renew their ancient friendship with the Delians. Thus Diodorus.

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<sup>14</sup> *Ib.*, p. 52.

<sup>15</sup> *Orphic Argonautica*.

<sup>16</sup> Tac.: *Life of Julius Agricola*.

<sup>17</sup> *Op. cit.* pp. 53f, compare Diodorus Siculus's *Historical Library* III:5:32.

<sup>18</sup> Diod. Sic.: *Hist. Lib.* II, toward the end.

In this account, explained Dr. Parsons,<sup>19</sup> there is reason to believe Britain or Ireland to be the habitation of Hecataeus's *Hyperboreii*. Both had temples for the worship of God, the vestiges of which still remain in both islands. The harp was the instrument of both the Ancient Britons and the Ancient Irish ó and is now used in both nations, and scarce anywhere else in our time. Both islands are fertile, and are situated in the Ocean opposite to the Gallic Celts and near the Arctic regions.

Many other accounts of the early correspondence held between these islands and the inhabitants of Greece, are certainly corroborated by this. Add to these that the harp was in so much esteem in Ireland ó that from their skill in playing upon it and their great proficiency in music, they were called *Citharedi* or *Citharistae* [alias -Harpistsø], and have from ancient times held it the chief ensign of their national arms.

These are sufficient connotations, to point out who the -Hyperboreansø were. For no other islands in the World can answer these characters of situation, customs, &c ó but Britain and Ireland.

There is also another very remarkable passage from Plutarch in his treatise on music. This in a great measure corroborates what Diodorus had delivered concerning the embassy to the Delians by Abaris the Scythian.

Plutarch states òthat the presents that were sent to them from the Hyperboreans, were accompanied with haut-boys [or oboes], harps, and guitars.ö The harp seems to have been the favourite instrument with both Britons and Irish.<sup>20</sup>

### **Earliest religion and culture of Celtic migrants to British Isles**

Dr. Parsons further argued<sup>21</sup> that the descendants of Magog, Meshech and Tubal on the northern quarters of Europe ó and those of Gomer on the southwestern quarters ó travelled westward. They kept their original language uncorrupted, to this day, in their ultimate residence in Britain and Ireland ó and the worship of the true God, for several centuries, in both places.

The people who were descended from Japheth and Shem were enjoying the blessings conferred on them by their father, in spreading themselves over those countries already mentioned ó and by persevering in the patriarchal worship of the true God. See Genesis 9:27 to 10:5. The true worship was brought to Britain and Ireland by the Gomer-ians and Magog-ians, and remained pure for many ages, in those places so remote.

They long continued to worship the true God in these kingdoms. This is recorded in the *Annals of Ireland* ó before idolatry overtook them from the Continent.

First the Magogic Gaels in Britain and then in Ireland ó and later the Gomerian Brythons in Britain ó still continued in the right worship of the true God for several

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<sup>19</sup> *Ib.*, p. 54.

<sup>20</sup> *Ib.*, p. 55.

<sup>21</sup> *Ib.*, p. 80.



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centuries. Yet the rites of idolatrous worship followed them afterwards ó by the commercial intercourse that was carried on very early from Greece to these islands.<sup>22</sup>

Dr. Parsons then supplied<sup>23</sup> yet further details, especially anent the Ancient Irish. The records that have preserved the real accounts of them, are the works of the *filid* or *fileas* ó the poets who were present with the Milesians when they went into Ireland from Spain.

Newton has it that (a Heber-ew?) colony of Iber-ians from the borders of the Euxine (or Black) and the Caspian Seas, settled anciently in Spain. They gave the river Iber its name, and were in possession of that kingdom.

He was supported in this by Virgil, Ruævus, and others. The Irish *filid* wrote öthat the Iberian Scots or Scuit-s [alias the Scyt-hians] ó a people bordering on the Euxine Sea ó were driven away by wars from their country and, after many great adventures and vicissitudes, settled at last in Spain.ö

Buchan, Ware, Ward and others said that a colony of Spaniards or Scyt-hians by the name of ðScotsøó settled in Ireland in the fourth age of the World (and thus before B.C. 600). Nennius and Henry of Huntingdon said the same thing.

The A.D. 805f Nenni(us) computed the fourth age of the World to be from David to Daniel ó alias till the Persian Empire. The Irish bards said öthat *Kinea Scuit* [alias the Scots] and the posterity of *Eber Scuit* [the Iber-ian Scots] were a colony of Spaniards who settled in Ireland about a thousand years before Christ.ö

The B.C. 64f Strabo and the B.C. 60 *Universal History* of Diodorus Siculus declared that the Phoenicians were the first propagators of learning in Europe. They carried on an early intercourse and commerce with the Iberian Spaniards.

The Irish *filid* sang that öthe conquest of Spain [by hostile tribes] ó together with a great drought which happened at the same time ó forced the Iberian Scots to flee into Ireland.ö By öIberian Scotsö the *filid* meant: some of the Celtiberians.

### **Ancestry of the Irish from Noah till after the tower of Babel**

What, and where, are the records evidencing all of this? Dr. Parsons explained<sup>24</sup> that while Noah's sons and grandsons dwelt about him ó they all knew their descent and genealogies. When they were obliged from their increase, to file off and establish nations of their own ó they thenceforth had only their own particular history of successions to record and hand down to posterity.

Thus it was that the Magog-ians or Scyth-ians proceeded to employ their Bards in their northwestern migrations, and in their incursions southwards, at certain times ó till their arrival and establishment in Ireland. These Bards or Historians, then ó as it is

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<sup>22</sup> *Ib.*, pp. 89-92.

<sup>23</sup> *Ib.*, pp. 106-10.

<sup>24</sup> *Ib.*, pp. 114-21.

recorded in the *Psalter of Cashel* ó begin their genealogy from Magog the son of Japheth the son of Noah. Genesis 9:27f & 10:1-5.

Indeed, it may be said that the **Irish** bards begin their genealogy even from the good **Lamech** (the Sethitic father of Noah). Genesis 5:26-32. But it is from Magog that the Scythians kings and heroes are derived by the Irish.

The names are all in succession, in the *Pedigree of Milesius*. In that noble monument of antiquity, it appears that: Magog begat Baath; Baath begat Finiusa Farsa; Finiusa begat Nil or rather Niul; Niul was the father of the great Gadelas, *etc.*

Dr. Parsons then gave a short sketch from the ancient records of Ireland. He claimed there arose, according to this ancient Irish Magog-ian history, a variety of tongues ó from the building of Babel by the Hamitic sons of Nimrod. Genesis 10:8-12 & 11:1-9.

Before this, all those then inhabiting the Earth spoke but one language. While they were busied about this tower of Babel, the *filid* of Ancient Ireland say that Heber (of the family of Shem) admonished them against such an enterprise ó and refused to join in on it. Heber, for his pious behaviour upon this occasion, had his language preserved pure in his family ó say these records.

Later, from Ireland, Finusa the Scythian monarch ó from his desire to attain the language of Heber ó sent out several learned men for accomplishing that noble design. He waited till the return of as many of these missionaries as were alive, and commanded them to instruct the Scythian (alias the Ancient Irish) youth in all they had acquired.

When these schools were established, he called to the professorships two able and most learned men to his assistance. Then he invited the youth of the neighbouring countries to frequent the schools for instruction.

The names of these Professors were: Gadel, son of Eatheoir, of the posterity of Gomer; and Caoih Jar, son of Neamha the Hebrew. The language of the native Irish to this day ó from the first Professor Gadel the Gomer-ian ó is called Gaoidealg, or the Irish language. Thus were seminaries of learning begun under Fenius(a). In process of time, others were erected by those who had their education with him. Thus Dr. Parsons.<sup>25</sup>

### **Migrations to Ancient Ireland from Egypt *via* Celtiberian Spain**

Now the Ancient Oriental Historian Berosus too tells us that, in the reign of Pharaoh Acherres the successor of Centhres, he was drowned in the Red Sea by the magicø of the Hebrews. There were also two other kings in Egypt ó Armaeus, known by the name of Danaeus; and Ramesis, known by the name of Egyptus. The Egyptian Historian Manetho says that they were brothers.

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<sup>25</sup> *Ib.*, pp. 124-28.

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Herodotus, in his second book, says that Danaus was driven out of Egypt by Egyptus and that he fled into Greece. Thence, *via* Spain, he later went to Ireland. This apparently occurred around 1300f B.C.<sup>25</sup>

Chitraeus, who wrote a chronology on the histories of Herodotus and Thucydides ó continued Parsons<sup>26</sup> ó computed 1080 years from the deluge, to the beginning of the reign of the Milesians (from Spain) in Ireland. The latter event he thus dated at around 1300 B.C.

This chronology is strengthened also by the testimony of the famous Maccuillenan, in his *Psaltery of Cashel*. He said the Milesians came into Ireland 1300 years before Christ.

This agrees with the *Book of Invasions*, and the *Polychronicon*. The latter stated: öFrom the arrival of the Milesians into Ireland to the death of St. Patrick, are 1800 years.ö

The death of Patrick happened 492 years after the birth of Christ. This, subtracted from the 1800, brings it to 1308 years ó which is very near the point the Celtic Milesians arrived in Ireland.

### **Ancient Britons and Irish long preserved primordial religion**

Dr. Parsons next asked: What were the *filid* and bards and the druids ó but professors of the sciences among the Gomer-ians and Magog-ians or Scyth-ians? He then justified reaching this conclusion, as follows.

It is plain that from Phenius (alias Finiusa) downwards, there were always ó in every established kingdom among the Scythians ó philosophers and wise-men. They, at certain times, visited the Greek sages after the latter had formed their schools.

Anacharsis, a famous Scythian philosopher (thus Herodotus), went to Athens to pay a visit to Solon ó and was greatly admired by this Greek lawgiver for his great learning and extensive knowledge. Anacharsis used to say öthat laws not duly observed, were like spider-webs that only caught the little flies.ö<sup>26</sup>

The Scythians were in possession of a more rational mode of worship than the Greeks. Indeed, the Scythians retained such true worship much longer than did the Ancient Greeks. Yet also the latter had at first observed the worship of the true God. For they too were the descendants of Japheth.

It was among the descendants of Ham that idolatry was begun. Genesis 10:6-10 *cf.* 11:1-9. The Greeks adopted it from them.

It is true that some Hamites indeed fled to Crete from Achaia on the mainland, when the Greeks themselves invaded from the north (Genesis 10:4-14). It is also true some of those Cretian Hamites themselves ó yet later migrated to Philistia. But those

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<sup>26</sup> *Ib.*, p. 135.

Hamites who remained in Achaia, later mingled with the invading Greeks ó and then corrupted the invaders with their own Hamitic idolatry.

In that way, explained Parsons, those Japhethitic Greeks then abandoned the knowledge of the Deity which their predecessors ó the Gomer-ians and Scyth-ians ó were in possession of in the islands (öthe Isles of the Gentilesö). Genesis 9:26 to 10:5. Yet, while the Greeks degenerated into idolatry, the Gomer-ians and Scyth-ians who reached the British Isles ó **there** long continued the true religion of the Ancient Japhethites.

The Scythian philosophers, explained Parsons,<sup>27</sup> wrote about a future state of happiness ó and the immortality of souls. So too did the Pythagoreans (*circa* 500 B.C.). But the Pythagorean doctrine of the transmigration of souls from one body to another, differs from the opinion of the Scythians ó and also from the philosophers of their Fellow-Celtic Britons and Gauls.

The Scythian philosophers Zamolxis and Abaris wrote of a place of bliss after this life. If we give credit to the words of the pagan Roman Emperor Trajan, they believed they would live again. He says of the *[S]Getes* (alias the Scyths) that, öin consequence of that opinion which Zamolxis, who is held in great reverence by them, has rooted in their minds ó [the opinion] that they do not die but are transplanted into other habitations ó they therefore submit [to death] more readily than [whenever] they prepare for a journey.ö

### **Scythians did not derive their eschatology from the Pythagoreans**

Now just because these Scythian philosophers taught the doctrine of a future state, some authors have imagined that they obtained it from Pythagoras. But we may, without doing any violence to such Historians, reverse this opinion ó and assert that Pythagoras was taught by Gomer-ian or Scyth-ian theologians.

Yet we must allow that Pythagoras corrupted its purity. For he adopted a terrestrial migration of souls from one body to another (thus amounting to reincarnation alias the transubstantiation of personality) ó instead of the passing of the very same souls from this to another place (thus amounting to the preservation of the same personality).

Abaris was a very famous philosopher among the Scythians. He was much esteemed, and his fame was well-known among the sages of Greece. He was a follower of the doctrines of his ancestors, and not of Pythagoras. This Abaris is mentioned by several authors of great eminence.

These, and many other Scythian philosophers mentioned in the Irish records ó who flourished several centuries before Pythagoras was thought of ó always had correspondence and intercourse with the Gomer-ian sages, the druids, even from the time of Japheth. It is certain that the most ancient nations had their knowledge of these matters from Noah and his descendants.

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<sup>27</sup> *Ib.*, pp. 138f.

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The purer doctrines were derived from Japheth and Shem; the more corrupt, from that of Ham. So the Gomer-ian, Scyth-ian and Chaldean (or Proto-Hebrew) philosophers ó originally had the same pure notions of the Deity. Genesis 9:26-27; 10:1-5; 10:24-25; 11:14-31. They did not deviate in any wise ó till idolatry and polytheism had overtaken them and caused in many places their division into different sects. Genesis 11:1-9 & Deuteronomy 32:8 *cf.* Acts 17:22-29.

The affinity in the systems of the Scyth-ians and Gomer-ians, in their notions of theogony, lasted longer. They migrated west and northwest upon the Continent of Europe. The worship of God was untainted in Britain and Ireland many ages after its adulteration elsewhere.

Clement of Alexandria maintained that Pythagoras studied under Celts. Celsus regarded these druids of the Celts as among the most ancient that were famous for wisdom. And by Phornutus they were numbered among the founders of theology, which was the first and most ancient science of all.

Although many records mentioned by Clement of Alexandria are lost ó such as the Scythian *Archeologies*, Abaris's *Oracles*, and Icesius's *Book Concerning Mysteries* ó yet we have sufficient evidence to prove the antiquity of both Gomer-ian and Scyth-ian sages. All the northern parts of Europe acquired their philosophy, gradually, from the Scythians; as well as their descent ó and the Southern Europeans, from the Gomer-ians.<sup>28</sup>

### **Long lists of intellectuals among Early-Britons and Early-Irish**

Dr. Parsons further stated<sup>29</sup> it would indeed be superfluous as well as unnecessary to enumerate all the great philosophers whose names are to be found in the ancient records of Ireland among the descendants of Japheth in the lines of Gomer and Magog &c. Their appellations were various ó and so were the sciences they respectively professed.

In the line of the Welsh Gomer-ians ó there were poets, chronologers and genealogists; or antiquaries, musicians, and druids. In the line of the Irish Scyth-ians or Magog-ians, there were *filid*, *fileas*, poets, physicians, antiquaries, musicians, druids and compilers of laws.

John Milton, an author who was as full of learning as he was void of illiberal prejudices, insisted óthat learning and sciences were thought by the best writers of antiquity to have been flourishing among us [British] ó and that the [B.C. *circa* 500] Pythagorean philosophy and the wisdom of Persia had their beginning from this island. So that the druids of the Gomer-ians, and the *filid* of the Magog-ians or Scyth-ians ó whether in these islands, or on the Continent ó were the original sages of Europe in all the sciences from Japheth.ö Thus Milton.

One should pay some attention to what Julius Caesar asserted. He claimed of the Western Celts that in his time [B.C. 55] their ódruids instructed their youth in the

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<sup>28</sup> *Ib.*, pp. 140f.

<sup>29</sup> *Ib.*, p. 142.

nature and motion of the stars; in the theory of the Earth [and] its magnitude; of the World; and in the power of the immortal God. This would seem to imply that the Romans were not so much employed in such scientific studies in Caesar's time as whereas the British were.

In Ireland some centuries before Christ, continued Parsons,<sup>30</sup> was Conla the Judge of one of the Provinces, Conaught. He wrote the history of the whole system of the druids. But his works are lost and as much to be lamented as any that ever escaped the hands of futurity.

One of the kings of Ireland whose fame is very great in the *Annals* of that kingdom, is the learned Carmach or Quin the great in the law and philosophy. He maintained that the original theology consisted in the worship of one Omnipotent Eternal Being Who created all things. This was the true religion of their ancestors.

The druids of the Continent never committed their mysteries to writing, but taught their pupils *memoriter*. Whereas those of Ireland, the Scotie Druids, wrote theirs and but in characters different from the common mode of writing.

### **Dr. Parsons on the Irish High-King Ollamh Fodhla and his laws**

However zealous the monarchs and great men of this Irish Kingdom in general were for promoting knowledge the Parsons went on<sup>31</sup> and there was one who far surpassed the rest in the wise measures he pursued towards the attainment of that and every other wise purpose for the good of the public. This was Ollamh Fodhla.

He was the seventh in descent from Milesius. He ascended the throne about 922 years before the birth of Christ, and is said to have been a prince of the most exalted accomplishments and extensive knowledge and virtue.

This monarch made many wholesome laws. He was the first that settled a proper distinction between the nobility, and other subjects. He assembled the principal men of the kingdom together with the druids, poets and historians and every third year.

In this assembly, he also proposed handing down to posterity the history of his great ancestors and from King Feniusa Farsa the Scythian, to his own times. In order to render these annals and records of past times the more perfect and they were read or repeated by the Bards and Historians before the Assembly. The latter debated upon and made such expurgations and corrections in them as were thought necessary.

The collection thus made of the historical facts, being reduced to a code, was called the *Psalter of Tara*. The latter is the name of the place where they held the triennial meeting. The testimony of two very ancient poets, is germane.

Wrote one: The learned Ollamh Fodhla first ordained the Great Assembly. There the nobles met, and priests and poets and philosophers, to make new laws and to correct the old and to advance the honour of his country.

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<sup>30</sup> *Ib.*, pp. 143f.

<sup>31</sup> *Ib.*, pp. 150f.

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Wrote the other old poet, about Ollamh Fodhla:<sup>32</sup>

öThe king was seated on a royal throne,  
and in his face majestic greatness shone....  
About him summoned ó by his strict command ó  
the peers, the priests and commons of the land  
in princely state and solemn order stand....  
Here every member dares the truth assert;  
he scorns the false and double-dealing part;  
for a true patriot's soul disdains the trimmer's art!ö

**Harmony between the Ancient-Irish and  
the Bible regarding the sons of Noah**

Dr. Parsons continued<sup>33</sup> that it is very remarkable the earliest Irish records are as closely conformable to Scripture in the division of the World between the sons of Noah ó as they are in other respects. They derive the first inhabitants that came into Ireland, and indeed every other colony that afterwards invaded it, from Magog the father of the Scythians ó and have also brought the Milesians originally from Scythia into Spain; and thence, in process of time, into Ireland.

This shows the truth of the northern records concerning the [*S*]*Getes* alias the Scyths ó about the derivation of the inhabitants of Europe from the two brothers Gomer and Magog as chiefs. *Cf.* Genesis 10:1-5. Hence, the first inhabitants of Ireland were Scythians or Magogians; and the first of Britain were Gomerians.

Dr. Parsons went on<sup>34</sup> to say that a very ancient Irish Poet said that Noah, the monarch of the World, divided it in the following manner. To Shem, he gave Asia; to Ham, Africa; and to Japheth, Europe.ö

Said that poet:

öShem over Asia did the sceptre bear;  
Ham governed Africa, for heat severe;  
and Japheth ruled in Europe's cooler air.ö

That Ancient Irish Poet also said, continued Parsons, that Japheth inhabited most of the northern countries of Asia, and all Europe. Magog, one of the sons of Japheth, was the great ancestor of the Scythians ó and the several families that invaded the kingdom of Ireland after the flood ó before the Milesians made a conquest of that island.

An ancient poem, to be found in the *Psalter of Cashel*, said that the first person who landed in Ireland after the deluge was a messenger whose name was Adhna the son of Beatha ó sent by Nion, the son of Pelus ó to discover the soil of the country

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<sup>32</sup> *Ib.*, pp. 151f.

<sup>33</sup> *Ib.*, pp. 161f.

<sup>34</sup> *Ib.*, p. 162.

where he landed. At his return, he gave an account of the fertility of the land, as follows:

“Adhna, Biotha’s son, we all agree  
after the Flood, first tried the Irish Sea.  
He proved the soil, and from the earth he tore  
a handful of rich grass; then left the shore.  
The Western Isles three hundred years lay waste,  
since the wide waves the stubborn world defaced  
till Partholanus landed.”

### **Dr. Parsons on the various Celtic migrations to Ancient Ireland**

Who was Partholan(us) and of what nation was the landing party which accompanied him? Dr. Parsons answered<sup>35</sup> that these were, without all doubt, of the Scythian race and might be a colony from the [S]Getes, who settled there very early. A plague swept him away, together with the greatest part of his subjects.

Thirty years after this desolation, one Nemedius, with a number of followers, landed and settled in Ireland from the same parts. There they arrived from, or rather through, Continental Europe (*viz.* Greece *etc.*) but before that other company (of Hebrews?) arrived in Ireland from Egypt.

As soon as his three grandsons could find an opportunity, they gathered as many of their friends as they could and quit the island. Simon Breac was the first of these three generals. He sailed to Greece, with his people.

The second general was Jobbath, another grandson of Nemedius, who sailed away with his people to the northern parts of Europe.... Several Historians and Antiquaries derive the *Tuatha de Danaan* from him.

The third was Breotan Maol, another grandson of Nemedius. He landed in the Northern parts of Scotland, and there settled. There they went on dwelling, even till the Picts went from Ireland and settled among them in the time of Heremon the son of King Milesius.<sup>35</sup>

The famous Bishop, Charles MacCuillenan in the *Psalter of Cashel* informed us that the Britons descended originally, or were so called, from this Breotan Maol. Several other most ancient manuscripts gave the same account. One stated:

“The brave Nemedian train,  
under Briotan, launch into the main;  
a prince, whom all the ancient annals trace,  
as the great founder of the British race.”

Nor is that all. For yet another poet and antiquary makes the same declaration. Thus:

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<sup>35</sup> *Ib.*, pp. 166f.



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öThe warlike Welsh  
the great Briotan claim,  
to be the founder of the British name.ö

The next invaders of Ireland, explained Dr. Parsons,<sup>36</sup> were the *Tuatha de Danaan*. Now they had descended from one of the grandsons of Nemedius who had migrated, away into Greece, from the tyranny of the Egyptian race (in Africa) ó and then (as the Hebrews?) went eastward and settled in Palestine; and others went northward and settled among the Achaians or Greeks. From the latter, they would again have wandered yet further to the north, and settled in Denmark and Norway.

There they were kindly received and much admired ó for their great knowledge and learning. The Danes gave them towns to live in, where the *Tuatha de Danaans* erected seminaries or schools ó appointing proper masters in each of the four cities or chief towns which then flourished on the Cymbrian Peninsula.

When they had continued some time in Denmark ó being a restless people, they removed *via* Ireland into Northern Scotland. They continued several years in Denmark and in Ireland. They brought with them from Denmark certain curiosities, one of which is now in Westminster Abbey ó the Stone (called *Lia Fail*) under the old Coronation Chair.

### **Dr. Parsons on migrations from Ancient Ireland into Scotland**

This, then, brings us to the arrival of various waves of Iro-Scots from Ireland ó into Scotland. There, continued Dr. Parsons,<sup>37</sup> the Highlanders call the Lowlanders *Sasson* (or *Sassanach*) ó Saxons ó as they do the English.

But the Highlanders formerly called themselves *Gael* and *Gaiiothel*. For these Scottish Highlanders and the inhabitants of the neighbouring islands of Scotland chiefly speak the ancient language of Ireland. That is to say, they did so in 1767, at the time Dr. Parsons first published his book.

Also the remains of the Picts are there. These were the ðMost Ancient Britonsø who, scorning to submit to the Roman yoke (in A.D. 43-84f), were forced into mountainous regions. There they mixed with the Scots, who later came there from Ireland and who perhaps were the offspring of Scyth-ians or Goths. Compare the *[S]-Goths* with the *[S-]Getes* or *[S]-Cyths*. For the Irish inhabitants were formerly called *Scot-i*.

That those Ancient Iro-Scots acknowledged the Trinity, is apparent. One reads, Dr. Parsons explained,<sup>38</sup> of the following inscription in Irish on an ancient Celtic medal: *Geanamhail samlughad Naomhta De ann sna tri samlugha.... Crunnige Naomh Thuil De asdha! Tuguide grad Sir!*

Translation: öThe acceptable holy image of God [is] in three Persons [or images].... Gather the holy will of God from them! Take up love for Him!ö

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<sup>36</sup> *Ib.*, pp. 169f.

<sup>37</sup> *Ib.*, p. 181.

<sup>38</sup> *Ib.*, p. 200.



## **ADDENDUM 7: SIR HENRY MAINE ON THE ANTIQUITY OF CELTIC LAW**

Professor C.K. Allen was Warden of Rhodes House at Oxford. Himself intensely interested in the development of law, he was an avid student of ancient legislation and its unfoldings.

He was especially interested in this, in the way it was understood by the famous Law Professor Sir Henry Sumner Maine. So Allen wrote the introduction<sup>1</sup> to the Oxford University edition of Sir Henry Maine's book *Ancient Law*.

### **Presuppositions in Maine's approach to ancient legal history**

Professor Allen remarked that he did not know whether Sir Henry Maine accepted the theory of Darwinistic evolutionism or not. Yet Maine's work in historical jurisprudence certainly ranged itself with, rather than against, that new spirit of inquiry which was abroad in the mid-nineteenth century.

Of that new learning, so far as it affected law, continued Allen, the whole of Maine's work may be regarded as a vigorous expression. This intellectual temper made it quite impossible for him to accept the imperative doctrines of Hobbesian and Austinian sovereignty as being characteristic of the genesis and the nature of all law.

Like Allen we too do not know of Maine's possible commitment to evolutionism or not. Yet precisely his **inquisitive** spirit makes his testimony on the relationship between Ancient Celtic Law and Biblical Law, very valuable from a Christian perspective.

From the viewpoint of Christianity, one can be grateful indeed for Maine's evident erudition in the field of Ancient Celtic Law. For his researches, however unintentionally, nevertheless very clearly vindicate the Biblical view of early history and also of the history of what Maine calls "Ancient Law."

### **Importance of Ancient-Irish Family Law & Ancient-Irish Brehon Law**

In his famous book *Lectures on the Early History of Institutions*,<sup>2</sup> Sir Henry Maine elaborated at length on the importance of especially the ancient Irish Family and the corresponding Brehon Law of Old Erin. Ancient documents thereon had then just recently been disinterred in Ireland and published by the Irish Government in 1865.

Shortly thereafter, Maine stated that Brehon Law was of special interest on its own. He then placed it alongside of those other Ancient Pan-Celtic legal systems as the antecedents of also Scottish Law and Welsh Law.

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<sup>1</sup> C.K. Allen: *Introduction to Maine's 'Ancient Law'*, Oxford U.P., London, 1939, pp. xiv f.

<sup>2</sup> H.S. Maine: *Lectures on the Early History of Institutions*, Murray, London, 7th ed., 1905, pp. i, v, vi.

The claims of the Scottish Highlands, explained Maine,<sup>3</sup> admittedly retained many of the political characteristics of a more ancient condition of the World. The collections of Welsh laws published by the Record Commission ó though their origin and date were uncertain ó were undoubtedly bodies of genuine legal rules of high antiquity.

Many things in Irish custom in particular, however, connect it with the archaic practices known still to be followed ó or to have been followed ó by the Germanic races. As such, especially Ancient-Irish Law merits very careful study.

Maine asserted<sup>4</sup> that much the most instructive contribution to our knowledge of the Ancient-Celtic societies, had been furnished by the Irish Government ó in the translations of the Ancient Laws of Ireland published at its expense in 1865f. The largest collection of Irish legal rules which had come down, professed to be an ancient Code.

Those *brehon* laws were in no sense a legislative construction. They were indeed an authentic monument of a very ancient group of Aryan institutions.

They were also a collection of rules which had gradually been developed in a way highly favourable to the preservation of archaic peculiarities. Indeed, **these Ancient Irish laws were and are the oldest institutions of the Western European portion of the human race.**

Maine further explained<sup>5</sup> that the two largest of these Irish tracts ó are the *Senchus Mor* or Great Book of the Ancient Law, and the *Book of Aicull*. They both probably started to get **inscripturated** in their **present** form only at or after the beginning of the missionary work in Ireland of the Christian Briton Patrick in 432 A.D. However, the **contents** of these tracts ó and probably even the **prior inscripturation thereof** ó are **very much older** than that.

As Maine insisted, the comparison of the *Senchus Mor* and of the *Book of Aicull* with other extant bodies of archaic rules ó leaves **no doubt** of the **greater antiquity** of much of their **contents**. It is far from impossible that the **writing** of the ancient Irish laws in their **present** format began soon after the christianization of Ireland in 432 A.D. Their **antiquity**, however, was much more remote.

### **Maine's career helped him grasp Early-Irish Law was Proto-Aryan**

The Englishman Sir Henry Maine was a Cambridge graduate who became the 1862f Legal Member of the Indian Viceroy's Council ó and planned the codification of law in India. He then stated<sup>6</sup> that the governing of India, by the English, had been rendered appreciably easier ó by discoveries which had brought home to the educated of both races the common Aryan or Aryo-Germanic alias Japhethetic parentage of Englishman and Irishman on the one hand and Indian on the other.

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<sup>3</sup> *Op. cit.*, pp. 5f.

<sup>4</sup> *Ib.*, pp. 7f.

<sup>5</sup> *Ib.*, pp. 12f.

<sup>6</sup> *Ib.*, pp. 18f.

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Maine then explained that a cool examination of the **Ancient-Irish Law** in an authentic form, shows it is a very remarkable body of **archaic** law ó unusually **pure** from its **origin**. It has **some** analogies with the Law of Ancient **India** ó and **quite enough** with **Old Germanic Law** of **all kinds**.

It is manifestly **the same system** in origin and principle, with that which has come down **as the Laws of Wales**. Those Irish *brehonic* law-tracts enable one to connect the races at the eastern and western extremities of a Japhethetic Ancient World ó the Aryans of India in the East, and the Gaelic or Celtic-Irish in the West.

### **Patrick's codification of Early-Irish Law in the *Senchus Mor***

Maine next connected<sup>7</sup> the actual inscripturation of Ancient Irish Law, in its final format, with the A.D. 432 time of St. Patrick. Retaliation prevailed in Erin before Patrick. He brought forgiveness with him.

The *Senchus Mor* or Great Book of Ancient-Irish Law describes the legal rules embodied in its text. Those rules were formed from the ÆLaw of Natureø ó and from the ÆLaw of the Letter.ø

The ÆLaw of the Letterø is the Scriptural Law. The reference in the phrase ÆLaw of Natureø is not to the memorable combination of words familiar to the Roman lawyers. It refers instead to the text of St. Paul in the Epistle to the Romans: ðFor when the Gentiles...do by nature the things contained in the law, these...are a law unto themselves.ö Romans 2:14. The ÆLaw of Natureø is, therefore ó explained Maine ó the ancient Pre-Christian ingredient in the system.

The *Senchus Mor* says of it: ðThe judgments of true nature which the Holy Ghost had spoken through the mouths of the *brehons* and the just poets of the men of Erin ó **from the first occupation of Ireland** down to the reception of the [Christian] Faith ó were all exhibited by Dubhthach [the Chief Druid of Ireland]...to Patrick. What did not clash with the Word of God in the written [Mosaic] Law and the New Testament and the consciences of believers [*cf.* Romans 2:15], was confirmed in the laws of the *brehons* by Patrick and by the ecclesiastics and chieftains of Ireland.ö

The ÆLaw of Natureø had been very useful ó concluded Maine. What it still needed, however, was the Christian Faith and its obligations. So all of this, is the *Senchus Mor*.

### **Maine on druidic *brehons* or judges under Ancient-Irish Law**

Maine further stated<sup>8</sup> that the ÆPrefacesø in Irish, found at the commencement of some of the law-tracts, contain several references to that order in Ancient Celtic society which had hitherto occupied menø thoughts more than any other ó the **druids**. The word indeed occurs in the Irish texts.

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<sup>7</sup> *Ib.* pp. 23f.

<sup>8</sup> *Ib.*, pp. 27f.

Now the B.C. 58f Julius Caesar, the first great observer of Celtic manners, described the Celts as before all things remarkable for the **literary class** which their society included. Caesar's account of the Gauls can be compared with the evidence concerning a Celtic community which the *brehon* tracts supply.

Caesar's representation is accurate, as far as it goes, remarked Maine. So much, then, for the alleged illiteracy attributed also to the judges on Ancient Celto-Brythonic society which celtophobes have quite wrongly described as one of savages (*sic*)!

There are, explained Maine, some strong and even startling points of correspondence between the functions of the druids as described by Caesar and the office of the *brehons* alias the judges of Ancient Ireland suggested by the Irish law-tracts. Indeed, the Chief Druid of Caesar meets us on the very threshold of the *Senchus Mor*.

The Preface to the *Senchus Mor* actually contains disquisitions on all matters about which Caesar declares the druids to have been specially fond of arguing. It in one place sets forth how God made Heaven and Earth.

One is justified in tracing the pedigree of the *Brehon Code* back to a system enforced by supernatural sanctions. It consists of what was, in all probability, an original basis of Aryan usage (*alias* Japhethitic custom). Cf. Genesis 9:27.

The *brehons* assumed that kings and judges will enforce the law. Yet in Ancient Ireland, it is at least doubtful whether there ever was (in our sense of the words) a central government.

Maine fully believed that the *Brehon Law* possessed great integrity. Indeed, **Brehon Law – he insisted – has not been unaffected by Christian morality.** Ireland is probably the one of all Western countries in which the relations of the sexes are most nearly on the footing required by the Christian theory.

The influence of Christianity on a much more famous system than the Brehon Law, seems to be greatly overstated as observed Maine, in an Anti-Roman remark. "For the truth seems to be," he added, "that the **Imperial Roman Law did not satisfy the morality of the Christian communities.**"

### The scope of Ireland's ancient legal tracts published in 1865

Maine next remarked<sup>9</sup> that the extensive literature of law disinterred in Ireland and then translated and published in English by the Irish Government from 1865 onward, testifies to the authority of the *brehons* in all legal matters. The schools of literature and law appear to have been numerous in Ancient Ireland as well as comprehensive and the course of instruction in one of them extending over twelve years.

The mode of choosing the Chief Druid, by election, has its counterpart in the institution of tanistry. Within historical times, that determined the succession to all high office in Ireland, and also in Ancient-Celtic Britain.

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<sup>9</sup> *Ib.*, pp. 32f.

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The same tendencies which produced among the Celts of the Continent the class called the druids ó produced among the Celts of Ireland the class known as the *brehons*. Among the Celts both of Gaul and of Ireland, some measure of juridical authority may still belong to that office.

The most ancient *brehons* are described as being of royal blood, sometimes as king's sons. The ðanaists of the great chiefs of Ireland ó the successors **elected** out of the kindred of each chief to come after him on his death ó are said to have officiated occasionally as judges.

The main difference between Britain's druids and Ireland's *brehons* as their counterparts, after their christianization, is this. The Irish *brehons* would remain judges ó while the British druids simply relegated their roles to new Christian judges.

Yet also in Ireland, all sacerdotal or religious authority must have passed, on the conversion of the Irish Celts, from the Pre-Christian *brehons* to the ðribes of the saints<sup>10</sup> alias to the Christians. Consequently, in both Britain and Ireland, Ancient Celtic Law smoothly continued. It did so as the Early-Christian Law of the British Isles.

**Relation among Aryo-Indian, Ancient-Irish  
& Ancient-Germanic Laws**

Now Maine insisted<sup>11</sup> that both the Indian *brahmins* and the Irish *brehons* assume that kings and judges will enforce their law. He also insisted that both the *brahmins* and the *brehons* emphatically enjoined the enforcement of the law upon their kings and judges.

In Ancient Ireland, there was no central government to nerve the arm of the law. Nor was such needed, for the government of Ancient Ireland was pre-eminently regional ó rather than either centralized or localized.

The *Brehon Law* declared actual ancient and indigenous practices. But the Post-Christian *brehon* did claim that St. Patrick and other great Irish saints had sanctioned the law which he declared ó and that some of them had even revised it. Caesar placed the druids on the same level with the highest classes of Celtic society. The *Brehon Law* possessed great authority.

Now the primitive Irish, maintained Maine,<sup>12</sup> were **near kin** to those Celts of whose practices Caesar<sup>13</sup> had heard. Ancient Irish Law minutely regulated the mutual rights of the parties, showing an especial care for the interests of women.

Ireland's great scholar Dr. Sullivan,<sup>14</sup> continued Maine,<sup>15</sup> dwelt with great emphasis on the existence of private property among the Ancient Irish ó and on the

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<sup>10</sup> *Ib.*, pp. 34f.

<sup>11</sup> *Ib.*, pp. 41f.

<sup>12</sup> *Ib.*, pp. 59f.

<sup>13</sup> *Bello Gallico*, 6:14.

<sup>14</sup> In his *Introduction to O'Curry's Manners and Customs of the Ancient Irish*.

<sup>15</sup> *Ib.*, pp. 25f & 88f.

jealousy with which it was guarded. It cannot be doubted that the primordial notion of kinship, as the cement binding communities together, survived longer among the Celts of Ireland and the Scottish Highlands ó than in any other Western society. It was stamped on the *Brehon Law*.

Nevertheless, also private ownership is plainly recognized by the *brehon* lawyers. Indeed, the private property of the various families ó over against one another, and also over against that of the chiefs and the kings ó is particularly stressed.

On the threshold of the *Brehon Law*, the same word *fine* or ‘family’ is applied to all the subdivisions of Irish society. It is used for the tribes, and also for all intermediate bodies down to the family as we understand it. It was occasionally and even often true of the smaller group ó the *sept* or ‘joint family’ which appears to be the legal unit of the *brehon* tracts.

The assertion which is the **gist** of Dr. Sullivan’s treatise, may be hazarded without rashness. **Everything in the Germanic has at least its embryo in the Celtic land system.** The *Brehon* law-tracts show that private property ó and especially private property in land ó had long been known in Ireland.

The interrelationship of tribal property rights and individual property rights in Ancient Irish Law, is very reminiscent of that in Ancient Hebrew Law. *Cf.* Deuteronomy chapters 4 & 15; Joshua chapter 13; First Kings 21:3.

Maine referred<sup>16</sup> to the chief *brehon* law-tract, setting forth the mutual rights of the collective tribe and of individual tribesmen or households of tribesmen in respect of tribal property. It is called the *Corus Bescna*.

The *Brehon* tracts suggest at least that ó along with the sacredness of bequest ó they insisted also upon the sacredness of contract. It is well known that, in the Germanic countries, their ecclesiastical societies were among the earliest and largest grantees of public or ‘folk’ land ó itself but one more form of the ‘family private property’ for which Ancient Germanic Law was renowned. Also the *brehon* writers seem to have had a bias towards private or several, as distinguished from collective, property. Thus Maine.

### Sir Henry Maine on the Ancient-Irish Law of Property

Now Ancient Irish Law, like Ancient Hebrew Law, discouraged the accumulation of debt. Furthermore, it encouraged keeping private property within the same tribe.

Maine explained<sup>17</sup> that a portion of the tribal domain, probably the arable and choice pasture lands, was allotted to separate households of tribesmen. They were to keep their shares of tribe-land intact.

States one of the Ancient Irish texts: ‘Every tribesman is able to keep his tribe-land; he is not to sell it or alienate or conceal it or give it to pay for crimes or contracts’ ó by selling it outside of the tribe. *Cf.* Numbers 36:7f.

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<sup>16</sup> *Ib.*, pp. 103f.

<sup>17</sup> *Ib.*, pp. 107f.



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Everyone is wealthy who keeps his tribe-land perfect; who does not leave greater debt upon it than he found on it. Nevertheless, the tribesman may alienate ó by grant, contract, or bequest ó a certain quantity of the tribe-land allotted to him ó either with the consent of the entire tribal brotherhood, or under pressure of strong necessity.

It further appears to be beyond question that the tribesman has considerably greater power of disposition over property which he had acquired himself ó than over property which has devolved on him as a member of a tribe. The Irish *Brehon Law* ó in contrast to the Indian *Brahminical Law* ó seems reconcilable with no other assumption than that individual proprietary rights attained some stability within the circle of the tribe in Ireland.

The *brehon* lawyer, concluded Maine, was attached to the institution of separate property. So too, references to ancient collective ownership and ancient collective enjoyment in the non-legal Irish literature ó appear to be very rare.

The whole land-system shadowed forth in the *brehon* laws, does seem to have for its basis the primary ownership of the tribal land by the tribe. While the Ancient-Irish Law described the way in which a common freeman could become a chief ó it also showed that the position to which he attains, is the presidency of a group of dependents. Whatever else a chief in Ancient Ireland was, he was before all other things a **rich** man ó not, however, rich in land; but **in livestock**. Cf. Genesis 13:1-3.

Passing to the Irish chief, continued Maine,<sup>18</sup> we find the tract called the *Cain-Aigillne* laying down that òthe head of every tribe should be the man of the tribe who is the most experienced, the most noble, the most wealthy, the most learned, the most truly popular, the most powerful to oppose, the most steadfast to sue for profits, and to be sued for losses.ö Cf. Exodus 18:21.

The *Brehon Law* showed with much distinctness that, through the acquisition of such wealth ó the road was always open to chieftainship. The *-bo-aire* ó literally the *-cow-nobleman* ó was, to begin with, simply a peasant who had grown rich in cattle. Cf. Genesis 32:10f; First Samuel 9:21f; First Chronicles 17:7.

The *saer* stock-tenant (compare a lessee) ó distinguished by the limited amount of stock which he received from the chief ó remained a freeman and retained his tribal rights in their integrity. The normal period of his tenancy was seven years. Cf. Exodus 21:2. At the end of it ó he became entitled to the cattle which had been in his possession. Cf. Genesis 31:31f.

The *daer* stock-tenant (compare a serf), added Maine,<sup>19</sup> had unquestionably parted with some portion of his freedom ó and his duties are invariably referred to as very onerous. The chief may entitle himself to the calf and the labour. Yet, though the chief, nevertheless he must deposit three heifers with the tenant. Cf. Deuteronomy 15:12-14.

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<sup>18</sup> *Ib.*, pp. 129f.

<sup>19</sup> *Ib.*, pp. 159f.

### Sir Henry Maine and Dr. Sullivan on Ancient-Irish *Geilfine*

Maine further pointed out<sup>20</sup> that Dr. Sullivan appears to have consulted many more original authorities. Sullivan expressed himself as if he thought that the general law of succession in Ireland (its *Geilfine* or *Gavailkinne*) was nearly analogous to the *Gavelkind* of Kent.

According to the Irish custom, explained Sullivan, property descended at first only to the male heirs of the body ó each son receiving an equal share. Ultimately, however, daughters appear to have become entitled to inherit all ó if there were no sons. *Cf.* Numbers chapters 27 & 36.

Nevertheless, the eldest son ó when dividing the patrimony with his brothers ó took twice as much as the others. This was, in fact, also the birthright of the Hebrew Patriarchal History. Deuteronomy 21:17 *cf.* Second Kings 2:9.

It was often coupled with the right to take exclusively such things as are deemed incapable of partition ó such as the family house, and also certain utensils. This right was sometimes enjoyed by the father; and sometimes by the youngest of the sons.

In this way, it was connected with the Celto-Brythonic custom of ÷Borough English.ø Thereunder, the youngest son and not the eldest succeeds to the burgage-tenements of his father.

In spite of its name, this ÷Borough Englishø (called *Gavelkind* in Celtic) is in fact a Pre-English or rather a Pre-Anglic and indeed a Celto-Brythonic custom. It has from time immemorial been recognized as a widely-diffused usage ó of which it is the duty even of modern courts to take judicial notice.

Writing on the development of Anglo-British Law, Sir William Blackstone noted<sup>21</sup> that ÷the second branch of the unwritten laws of England are particular customs or laws which affect only the inhabitants of particular districts.... Such is the custom of *gavelkind* in Kent and some other parts of the kingdom.... Perhaps it was also general, till the Norman conquest. It ordains...that not the eldest son only of the father shall succeed to his inheritance, but all the sons....

÷Such is the custom that prevails in divers ancient boroughs, and therefore called ÷borough-englishø ó that the youngest son shall inherit the estate (*cf.* Genesis 25:23-33). This custom prevailed in Scotland under the name of *mercheta* (or *marcheta*) ó until the time of Malcolm III King of Scots (1057-93 A.D.).

Possibly this custom, wherever it prevails, may be the remnant of ÷that pastoral state of our Celtic-British and Teutonic-German ancestors which Caesar and Tacitus describe as having obtained among the Brythonic Celts during the first century B.C. and the first century A.D.÷ Thus Blackstone.

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<sup>20</sup> *Ib.*, pp. 191f.

<sup>21</sup> W. Blackstone: *Commentary on the Laws of England*, I pp. 74f & II 83f.

### Comparison of Ancient-Irish *Geilfine* with Ancient-Welsh *Tygdyn*

Maine further explained<sup>22</sup> that an institution closely resembling ðBorough Englishø was found also in the Law of Wales. That gave the rule of descent for all citizens involved in cultivation.

Stated Ancient-Welsh Law: ðWhen brothers divide an inheritance among themselves, the youngest ought to possess *Tygdyn* ó that is, the buildings of his father and eight acres of the land (if available)... When the youngest son has had the paternal dwelling-house, eight acres of land, and certain tools and utensils ó the other sons are to divide what remains.ö

The institution is founded on the same ideas as those which gave a preference to the *Geilfine* (or ðTrue Familyø) division of the Celtic family. The home-staying, ðunemancipatedø son is preferred to the others.

Those who are most emphatically part of the ðTrue Familyø when it is dissolved by the death of its head, are preferred in the inheritance. This is according to ideas which appear to have been once common to the Irish and Welsh Celts, and to the original observers of the Celto-Kentish custom of ðBorough English.ø

The 1765f A.D. Blackstone explained<sup>23</sup> that ðWales had continued independent of England, unconquered.ö It had so continued ðin the primitive pastoral state which Caesar and Tacitus ascribe to Britain in general, for many centuries ó even from the time of the hostile invasions of the Saxons, when the antient and **Christian** inhabitants of the island retired to those natural intrenchments for protection.ö

The Celto-Brythons and the Anglo-Saxons ó both before and after their coalescing into the new Anglo-British nation ó had a similar Japhethitic common root. The same is true of the Iro-Scots and the Celto-Brythons ó as well as of the later Scottish and the later English.

Thus, as the 1765 Blackstone pointed out, ðScotland and England are now [since 1707] one and the same kingdom ó and yet differ in their municipal laws.... Sir Edward Coke [1620f A.D.] observes how marvellous a conformity there was not only in the religion and language of the two nations, but also in their antient laws.... He supposes the Common Law of each, originally to have been the same....

ðEngland and Ireland,ö however ó continued Blackstone ó ðare...distinct kingdoms.... The Irish were governed by what they called the Brehon Law.... But King John in the twelfth year of his reign [1211 A.D.]...established that Ireland should be governed by the Law of England....

ðMany of the Irish...still stuck to their Brehon Law.... Even in the reign of Queen Elizabeth [1558f A.D.], the...natives still kept and preserved their Brehon Law...in which oftentimes there appeared great shew of equity.ö Thus Blackstone.

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<sup>22</sup> *Op. cit.*, pp. 197f & 222f.

<sup>23</sup> *Op. cit.*, I pp. 93f.

## Irish Tribes, Families, Extended & Adopting Families, & Guilds

Maine next stated<sup>24</sup> that in the *Brehon Law*, the same word *fine* (or ‘family’) is used for the ‘immediate family’ as we ordinarily understand it. It is also used for the *sept* or the ‘joint undivided family’ (the combined descendants of an ancestor long since dead).

It is further used for the ‘tribe’ (which was the political unit of ancient Ireland) and even for the ‘large tribes’ in which the smaller units were sometimes absorbed. Here, the clear interconnection between the family and the nation is very obvious.

Moreover, the Irish ‘family’ undoubtedly received additions through **adoption**. The *sept* had a definite place for strangers admitted to it on stated conditions.

This was called the *fine taccair*. The ‘tribe’ avowedly included a number of refugees from other tribes, whose only connection with it was common allegiance to its chief.

Maine went on<sup>25</sup> to insist that there are no more interesting pages in Dr. Sullivan, than those in which he discusses the tribal origin of **guilds**. He claims for the word itself a Celtic etymology and he traces the institution to the grazing partnerships common among the Ancient Irish. The same words are used to describe bodies of co-partners formed by contract and bodies of co-heirs or co-parceners formed by common descent.

Each assemblage of men seems to have been conceived as a **family**. As regards **guilds**, however, they have been much too confidently attributed to a relatively modern origin.

Yet anybody will see in many parts of them, plain traces of the ancient brotherhood of kinsmen and joint in food, worship, and estate. The nearest approach to an ancient tribal holding in Ireland, is to be found here.

## Maine on the Ancient-Irish ‘Religious House’ and *Gossipred*

It was further asserted by Maine<sup>26</sup> that the Ancient Irish Church has long been a puzzle to Ecclesiastical Historians. Among perplexities are the extraordinary multiplication of bishops, and their dependence and apparently an almost servile dependence on the religious ‘houses’ to which they were attached. But the relation of the various ecclesiastical bodies to one another, was undoubtedly of the nature of tribal relation.

Thus, one of the great Irish or Scotie Missionaries would obtain a grant of lands from some chieftain or tribe in Ireland or Celtic Britain, and found a monastery there. That ‘house’ would then become the parent of others.

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<sup>24</sup> *Ib.*, pp. 231f.

<sup>25</sup> *Ib.*, pp. 232f.

<sup>26</sup> *Op. cit.*, pp. 235f.

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The words signifying 'family' or 'tribe' and 'kinship' ó were applied to all the religious bodies created by this process. Each monastic 'house' ó with its monks and bishops ó constituted a 'family' or tribe. Iona (alias *Hy*) was the famous religious 'house' founded by St Columba. Compare, in Scripture, the expressions: 'House of Judah' and 'House of Israel' etc.

A *gossipred* or 'spiritual relationship' such as the above, when introduced into a tribal society like that of the Ancient Irish ó explained Maine<sup>27</sup> ó closely assimilated itself to blood-relationship. But, by the side of *Gossipred* or 'Spiritual Relationship' ó there stood another much more primordial institution which was extraordinarily developed among the ancient Irish.

### **Maine on Ancient-Irish Fosterage or *Oileamhain***

This other well-developed and very-ancient Irish legal institution was 'fosterage' or *oileamhain* ó the giving and taking of children for nurture. An entire sub-tract in the *Senchus Mor* is devoted to the Law of Fosterage.

It sets out with the greatest minuteness the rights and duties attaching to all parties when the children of another family were received for nurture and education. 'Literary fosterage' was an institution closely connected with the existence of the *brehon* law schools.

This *oileamhain* consisted of the various relations established between the *brehon* teacher and the pupils he received into his house for instruction in the *brehon* lore. The connection between schoolmaster and pupil was regarded as peculiarly sacred by the ancient Irish, and as closely resembling natural fatherhood. Cf. Psalm 119:99 & Second Timothy 1:2f etc.

### **Impact of *Gossipred* and *Oileamhain* in the Early Church**

Maine observed<sup>28</sup> that as regards the position of the *brehons* in very early times, the evidence of the Irish records is consistent with the testimony of Caesar as to the literary class of the Gallic Celts. It seems to show that anyone who went through a particular training, might become a *brehon*. One learns something of this from the references in the *brehon* tracts on literary fosterage.

In the most ancient times, 'literary fatherhood' or 'religious fatherhood' had been closely assimilated to actual fatherhood. A great profession would thus be formed, with stores of common knowledge.

The general complexion of Irish society gave its colour to institutions of all sorts. Associations of kinsmen shaded off into assemblages of partners and guild-brothers. Foster parentage, spiritual parentage, and preceptorship took their hue from natural paternity. Ecclesiastical organization blended with tribal organisation.

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<sup>27</sup> *Ib.*, pp. 241f.

<sup>28</sup> *Ib.*, pp. 144f.

### **Ancient-Irish legal remedies essentially those of Germanic Law**

Next, Maine suggested<sup>29</sup> that the Old-Irish system of distress (or legal remedy) was obviously ó in all essential features ó the Germanic system. It wears, on its face, a very strong general resemblance to the corresponding branch of English Common Law. Maine said he had seen some very ingenious attempts to argue for the direct derivation of the English set of rules from the Celtic.

There is a virtual identity between the Irish Law of Distress and the Teutonic Law. This is best seen by comparing the Irish with the Teutonic systems of procedure collectively.

In the Salic and other Continental Germanic Codes, it extended to breaches of contract. So far as the *Brehon Law* is already known, this would appear to be the universal method of prosecuting claims of all kinds.

On the other hand, several features of the Irish system wholly absent from the Continental Teutonic procedure, belong conspicuously to English Law. Such include the impounding and the taking in *withernamø* ó and the common point of dissimilarity from the most ancient of the *Leges Barbarorum* (alias 'Laws of the Barbarians'). These, in the Irish procedure, like the English, require neither assistance nor permission from any court of justice. It suggests the influence of Celtic Law on the later Law of England.

### **Maine on the common ancestry of both Irish Law and English Law**

Finally, Maine concluded<sup>30</sup> that the Irish Law of Distress as laid down in the *Senchus Mor* had the same origin as in the English Common Law of Distress. But the Irish distraint was a universal and a highly-developed proceeding, employed in enforcing all kinds of demands. However, the corresponding English remedy ó though much less carefully guarded by express rules ó was confined to a very limited and special class of cases.

Both the Irish Law and the English Law were undoubtedly descended from the same body of usage once universally practised by the forefathers of both Saxon and Celt. Sir Henry Maine found it difficult to distinguish between those who believe in the direct derivation of the English Law from pre-existing Celtic customs common to Britain and Ireland ó and those who see a sufficient explanation of the resemblances between the two sets of rules in their common parentage.

Maine was not at all prepared to deny that portions of Early-Brythonic custom survived the most desolating Saxon Conquests. Indeed, also the Irish rules of distraint very strongly resemble the English rules. Consequently, the Irish rules seem to have antedated the English rules ó **even in what is now called 'England.'**

This evidences that Celto-Brythonic Law ó and the remnantal Celto-Gaelic Law which the Celto-Brythons had themselves even earlier absorbed from the Proto-Gaels in South Britain ó was not destroyed by the later Anglo-Saxon Law. To the contrary, the former continued ó and, as a kindred system, even enriched the latter.

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<sup>29</sup> *Ib.*, pp. 282f.

<sup>30</sup> *Op. cit.* pp. 292f.

## ADDENDUM 8: STONEHENGE AND THE ANCIENT-BRITISH DRUIDS

Are the oak-trees of the wisdom-loving druids of Ancient Britain paganistic abominations? Or are they remnantal reminders of the famous trees in the middle of the garden of Eden about which the Lord wisely counselled Adam? See: Genesis 2:9; 3:1-5; 3:22. Compare too: Proverbs 3:13-18; 11:30f; 13:12-14; 15:2-4f; Revelation 2:7; 22:2f,14f.

### Rev. R.W. Morgan & Gladys Taylor on the origin of Druidism

Rev. R.W. Morgan, in his famous book *St Paul in Britain*,<sup>1</sup> stated that Druidism was founded by Adam's son the Seth of the Mosaic genealogy. Cf. Genesis 4:26f. As would then have been expected, Druidism would then have preserved ó and indeed did so preserve ó many evidences of the primordial revelation of the Triune God. See: Genesis 1:1-3; 1:26; 2:7; 3:8,9,16; 4:1,26; 9:26f; 10:1-5; 11:4-9.

Gladys Taylor declared<sup>2</sup> in her book *The Hidden Centuries* that the word ðruidø is probably that taken from the Celtic word *dru-vid* ó meaning ðtri-wit(ted)ø alias ðtrice-wisø (or triunely-wise). Indeed, according to Arnold's *Ancient Celtic Vocabulary*,<sup>3</sup> the word ðruidø is derived from *dar-vid* (meaning: ðvery-wiseø).

The very first westward-moving waves of Japhethitico-Ashkenazic or Proto-Celtic Gomerites and other Cimmerians, were probably under strong Shemitico-Hebraic influence. Genesis 9:23-27; 10:1-5; 10:24-25; 11:9-31. They reached the British Isles ó probably already by 1800f B.C.

Certainly, Stonehenge and the druids of Ancient Britain do seem to date from about that time onward. Indeed, this is also the date traditionally attributed to the arrival in Britain of the first great Celtic Leader ó Hu Gadarn. He is alleged to have brought Druidism to the British Isles, with the Cymri, from the Greater Ukraine. That is located just to the north of the Near East.

This is also somewhat suggested by Professor Dr. Margaret Deansley. For she too observes<sup>4</sup> that carvings believed to be of Mycenaean-type daggers and bronze axes, found in A.D. 1958 on the stones of Stonehenge, would indicate immemorially-old contact with the Mediterranean.

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<sup>1</sup> Covenant, London, 1978 ed., p. 12.

<sup>2</sup> *The Hidden Centuries*, Covenant, London, 1969, p. 62.

<sup>3</sup> Cited in Rev. Prof. Dr. McEwen's *History of the Church in Scotland*, Hodder & Stoughton, London, 1915, I, p. 3 n. 2.

<sup>4</sup> M. Deansley: *The Pre-Conquest Church in England*, A. & C. Black, London, 1963, pp. 4f.

## Origin of Britain's druidic stone circles, knives & oak-groves

It is indisputable that the druidic priests or presbyters built stone altars (*cf.* Stonehenge) and ðholyø groves of oak trees. Such may be seen on the island of Anglesey between Ireland and Wales.

The ðstone circlesø ó such as at Castlerigg and Long Meg in Cumbria ó were built from smooth stones. So too were those in Palestine at ðGilgalø ó which means ðcircleø (of stones).

Indeed, the druids in Ancient Britain built these groves of oaks and circles of stones in a manner very reminiscent of the early and the later Pre-Mosaic (and Post-Mosaic) Hebrew Patriarchs. Foundationally, compare: Genesis 8:20-22; 9:27 to 10:5; 18:1-8; 21:27-33; 22:1-3; 23:17-20; 28:11-22; and 35:1-8.

Specifically, compare too the word ðoak(s)ø ó in the 1979f Fifth Edition of the King James II Version of the English Bible. For thus it translates the Hebrew words 'alaah, 'eelaah, 'aloon, and 'eeloan ó at: Genesis 12:6-8; 13:3-18; 14:13-24; 18:1-8f; 21:33; 35:1-8; Deuteronomy 11:26-30f; Joshua 24:26f and Judges 6:11-19 & 9:6 (margin).

See too: Exodus 20:3-25; Joshua 4:15-24; 5:2f (flintstone knives); 7:11-26; 8:28-35; Judges 3:19f; First Samuel 15:21-33; First Kings 7:2-7; 10:17-22; Hosea 12:11 and Amos 4:4 *etc.* Indeed, all of the events described in these texts have parallels in Ancient British Druidism.

## Rev. Matthew Henry on oak-groves from Abraham to Calvary

Explained the famous (Cheshire) Welsh Presbyterian Rev. Matthew Henry on the above-mentioned Genesis 21:33, in his world-renowned *Bible Commentary*:<sup>5</sup> ðObserve, ðAbraham planted a groveø... There, he made not only a constant practice, but an open profession of his religion.

ðThere, he called on the Name of the Lord the everlasting God.ø Indeed, he did so ó probably in the grove he planted, which was his oratory or house of prayer.

ðChrist prayed in a garden.... Abraham kept up public worship, to which probably his neighbours resorted [so] that they might join with him.ø

Also Job was probably either a contemporary or a predecessor of the above-mentioned patriarch Abraham. In his subsequent introduction to the book of Job, Matthew Henry said much which we believe is applicable also to the druids of Ancient Britain.

ðWe are sure,ø explained Henry, that the Book of Job ðis very ancient.... So many, so evident are its hoary hairs ó the marks of its antiquity ó that we have reason to think it of equal date with the Book of Genesis itself....

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<sup>5</sup> Marshall Bros. Ltd., London, n.d., I, Genesis p. 79; *cf.* III pp. 1-2 (on Job).



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øProbably he [Job] was of the posterity of Nahor, Abraham's brother, whose first-born was **Uz** (Genesis 22:21 *cf.* 10:23 and Job 1:1), and in whose family, religion was for some **ages** kept up. [This] appears [from] Genesis 31:53, where God is called not only **the God of Abraham** but also **the God of Nahor**...

øJob lived before the age of man was shortened to seventy or eighty...; before sacrifices were confined to one altar; before the general apostasy of the nations from the knowledge and worship of the true God; and while yet there was no other idolatry known than the worship of the sun and moon...punished by the judges (*cf.* 31:26-28).

øHe lived while God was known by the Name of **God Almighty** more than by the Name of **Jehovah**. For He is called **[E] Shaddai**, the **Almighty [Triune God]**, above thirty times in this book. He lived while divine knowledge was conveyed not [chiefly] by writing but by tradition.... We are here got back to the patriarchal age...

øThis noble poem presents to us in very clear and lively characters... **a monument of primitive theology**. The first and great principles of **the light of nature**, on which natural religion is founded, are here...taken for granted.... Not the least doubt [is] made of them ó but, by common consent, [they are] plainly laid down as eternal truth....

øWere ever the Being of God, His glorious attributes and perfections, His unsearchable wisdom, His irresistible power, His inconceivable glory, His inflexible justice and His incontestable sovereignty ó discoursed of with more clearness, fullness, reverence and divine eloquence than in this Book?

øThe creation of the World, and the government of it, are here admirably described not as matters of nice speculation but as laying most powerful obligations upon us to fear and serve; to submit to; and trust in our Creator, Owner, Lord and Ruler.

øMoral good and evil, virtue and vice, were never drawn more...than in this book ó nor the inviolable rule of God's judgment more plainly laid down that happy are the righteous...and woe to the wicked....

øThese are not questions of the schools, to keep the learned world in action.... No. It appears by this book that they are sacred truths of undoubted certainty, and which all the wise and sober part of mankind have in every age subscribed and submitted to.

øIt presents us with a **specimen of Gentile piety**. This great saint descended not from Abraham.... He was out[side] of the pale of the covenant of peculiarity ó no Israelite; no proselyte; and yet none like him for religion, nor such a favourite of Heaven upon this Earth [Job 1:18; 2:3; 31:1f; 31:33f].

øIt was a truth, therefore, before St. Peter perceived it, that **in every nation he that fears God and works righteousness is accepted of Him**. Acts 10:35. There were **children of God scattered abroad** (John 11:52), beside the incorporated **children of the Kingdom**. Matthew 8:11-12.ö

Note Job's faith (1:21f & 19:25) in his living Redeemer. For He would die for His elect, including Job, on Calvary's **tree**. Job 1:21f; 14:1-2f; 14:7-9; 19:6-10; 19:25-27; 24:12-20 ó *cf.* James 1:1 & 5:11-13 and First Peter 1:1 & 2:24.

### Dr. Sir James G. Frazer on Druidism and druidic oak-trees

At this very point, an extended passage from the work *Folk-lore of the Old Testament* by the famous anthropologist Dr. Sir James G. Frazer, would indeed be helpful. Frazer is the author also of the celebrated and very influential book *The Golden Bough*.

Unfortunately, Frazer the higher-critic more frequently than not inverts the historical order. For, by his own admission,<sup>6</sup> he had attempted to trace institutions of Ancient Israel backward to allegedly ðearlierð and ðcruderð (*sic*) stages of thought and practice which have their analogies in the faiths and customs of existing ðsavagesð both past and present.

Nevertheless, Frazer does clearly establish some kind of genealogical relationship between the practices of the Semitic Abraham on the one hand and the Celto-Brythonic druids and their kindred Ancient Anglo-Saxon counterparts on the other. Indeed, he does so ð even very specifically ð as regards sanguinary sacrifices at oak-trees.

For Sir James Frazer declares<sup>7</sup> that the [Celtic] ðOld Prussiansð sprinkled the blood of their sacrifices on the holy oak at Romove. Indeed, Lucan (A.D. 39 to 65) said that in the sacred druidical grove at Marseilles, every tree was washed with human blood (of criminals).

At an earlier period, sacred oaks or terebinths played an important part in the popular religion. Jehovah Himself was closely associated with them. How often God, or His Angel, is said to have revealed Himself to one of the old patriarchs or heroes ð at an oak.

The first recorded appearance of Jehovah to Abraham took place at the oracular oak or terebinth of Shechem. There, Abraham built Him an altar. Genesis 12:6f.

Again, we are told that Abraham dwelt beside the oaks or terebinths of Mamre at Hebron. There, he further built also an altar to the Lord. Genesis 13:18.

Indeed, it was there ð beside the oaks or terebinths of Mamre ð as he sat at the door of his tent in the heat of the day, that God appeared to him in the likeness of three men. Genesis 18:1f. Thus Frazer.

Now even in later times, continued Frazer, there was an oracular oak or terebinth near Shechem as well as at Mamre. Whether it was the same tree under which God appeared to Abraham, we do not know. Its name ð the oak or terebinths of the augursð seems to show that a set of ðdruidsð (if we may call them so) had their station at the sacred tree.

We meet again and again with the mention of oaks or terebinths which, from the context, appear to have been sacred. Jacob took the ear-rings and buried them under the oak or terebinth at Shechem. Genesis 35:1-8. According to Eustathius, who died *circa* 1194 A.D., the tree was a terebinth (or oak).

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<sup>6</sup> J.G. Frazer: *Folk-lore of the Old Testament*, Macmillan, New York, 1963 ab. ed., p. viii.

<sup>7</sup> *Op. cit.*, pp. 333-36.

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It was under the oak by the sanctuary of the Lord at Shechem, that Joshua set up a great stone as a witness. *Cf.* Joshua 24:26f. It was at the oak of the pillar in Shechem, that the men of the city made Abimelech their king. Judges 9:6, margin.

Elsewhere, we read of a tree called the öking oak on the borders of the tribe of Asher. Indeed, the bones of Saul and of his sons were buried under the oak or terebinth at Jabesh. First Samuel 31:13 *cf.* First Chronicles 10:12.

Saul, shortly before his coronation, was to meet three men going up to sacrifice to the Lord. First Samuel 10:1-9. This salutation of the future king by the three men at the oak reminds one of the meeting of Abraham with God in the likeness of three men under the oaks of Mamre. Genesis 18:1f.

The greeting of the three men at the oak may have had a deeper meaning. It suggests that the Spirit **in triple form** was expected to bless. Thus Sir James Frazer.

### **Josephus & Eusebius & Sozomen & Frazer on Abraham's oaks**

Josephus related<sup>8</sup> that in his day, 75 A.D., many monuments of Abraham were shown at Hebron. Six furlongs from the town, grew a very large terebinth. We may assume that this terebinth or oak-tree was the one under which Abraham was believed to have entertained the angels alias God's messengers.

The Church Historian Eusebius affirmed<sup>9</sup> that this oak-tree or terebinth remained right down to his own time of 337f A.D., and that the spot was still revered. A holy picture there, then represented the three mysterious guests who partook of Abraham's hospitality under the tree.

Such a picture in part constituted an illicit attempt visibly to represent at least one Person of the Triune God. Indeed, all such misrepresentations argued Eusebius amounted to idols which should utterly be destroyed. For the middle of the three figures excelled the rest in honour explained Frazer. Him the good Bishop Eusebius identified with our Lord Himself, our Saviour.

Yet these three figures not only remind one of the Triune God. They also, Frazer further declared, curiously remind us of the three figures worshipped at the holy oak near Romove the religious centre of the Ancient Celtic Prussians. Perhaps both at Hebron and at Romove, commented Frazer, God was for some **reason** conceived in **triple** form.

Frazer then concluded that (the Briton) Constantine himself determined to build a church at the sacred tree. Accordingly, he then communicated his intention in a letter to Eusebius.

The place which is called... **the Oak of Mamre** where... Abraham had his home explained that first Christian Emperor<sup>10</sup> is one near which an altar stands where

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<sup>8</sup> *Wars*, IV:9:7.

<sup>9</sup> *Life of Constantine*, III:51-53.

<sup>10</sup> *Cf.* in Eusebius's *Life of Constantine*, III:52-53.

ōsacrifices are constantly offered.... We have ordered that the spot shall be adorned with the pure building of a basilica, in order that it may [again] be made a meeting-place worthy of holy men.ö

Thus Constantine. Crowned Emperor in Britainōs York, as a Christian whose mother may well have raised him in Britain ó he probably had a good knowledge also of pre-Christian British Druidism.

The Church Historian Sozomen (447f A.D.) has bequeathed to us a curious and valuable description. His account<sup>11</sup> runs thus: ðI must now relate the decree which the Emperor Constantine passed, with regard to what is called the oak of Mamre.... It is a true tale that, with the angels sent against the people of Sodom, the Son of God appeared to Abraham.ö See too the similar account of the (439 A.D.) Church Historian Socrates.<sup>12</sup>

### **The significance of Stonehenge and its druidic tri-liths**

As regards Celtic oak-trees and stone monuments, they seem to have been connected with the druids initially. Dohrs states in his book on *Northern Ireland*<sup>13</sup> that Druidism was an association of professional wise-men and philosophers claiming to be experts in all the higher branches of knowledge.

The Giantōs Ring, about four miles South of Belfast City Hall, is a prehistoric monument of great antiquity. Although lacking the massive stone work of Stonehenge in Southern Englandōs Wiltshire, the Giantōs Ring nevertheless is somewhat similar. The remnants indicate that it too was carefully constructed on precise mathematical and astronomical measurements.

Very much later, a monastery named *Doire* ó after the oak trees of the region ó was founded in A.D. 546 by St. Columba. He declared: ðChrist is my druid!ö *Doire* ó pronounced ðDerryø in the Celto-Gaelic language of Ireland ó means: ðthe place of the oaks.ø Compare too: Genesis 21:33 & 35:4 with Joshua 24:26.

As Wright explained in his book *History of the Early Inhabitants of Britain*,<sup>14</sup> the extraordinary monument called Stonehenge ó an Anglo-Saxon term meaning the ðhanging stonesø ó is situated on a gentle knoll. It consisted originally of an outer circle of thirty (*viz.* 3 x 10) upright stones, sustaining as many others placed horizontally (on the top of and from one upright stone to the other) ó so as to form a continuous impost or unbroken ðstone circleø atop the upright megaliths.

These upright stones were about fourteen feet high above the ground. This again included or surrounded two elliptical arrangements of large and small stones arranged in what archaeologists term ðtri-liths.ø

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<sup>11</sup> Soz.: *Eccl. Hist.*, II:4 compare I:1.

<sup>12</sup> Soc.: *Eccl. Hist.*, I:18.

<sup>13</sup> Doubleday, 1967 (pp. 12,43,50).

<sup>14</sup> Hall, London, 1861, pp. 58f & 70.

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Those tri-liths were groups of three stones each. They consisted of two upright ones and an impost across their top ó like a doorway. Initially, they probably affirmed faith in the Triune God (*Elohim*).

There was also a series of small upright stones ó three of which stood [with their tops all touching together in front of each trilith]. These once again apparently pointed to the ontological Trinity. The triliths were from sixteen to twenty-one feet in height.

In the central space, in front of the principal trilith, is a large flat stone ó which those who look upon the whole as a primeval temple, call the **altar**. The most probable conjecture as to its meaning seems to be that which indeed makes it a temple for some kind of worship.

Stone knives are mentioned in the Old Testament (Joshua 5:2) ó in a way which shows that implements of this material may have been employed at times for special purposes. In Wiltshire, the stone arrow-heads are usually found together with bronze daggers. *Cf.* Exodus 20:25.

The 1951 *Encyclopedia Americana*<sup>15</sup> states Stonehenge is a notable example of the ancient stone circles situated in Salisbury Plain ó located in England's Wiltshire. The structure consists of two concentric circles of upright stones surrounded by a double earthen wall and ditch about 370 yards in circumference. Within the inner oval, is a slab of coarse-blue marble 16 feet long ó commonly spoken of as 'the altar stone.'

The purpose of Stonehenge is generally accepted as an extraordinary development of the stone circles found throughout Great Britain and in parts of France and Scandinavia. These circles were known as 'druidical rings' ó and Stonehenge was regarded as probably the head temple of druidical worship.

By others, it has been attributed to the Phoenicians. It has also been called a martial court of justice.

Sir John Lubbock assigned its date as that of the Bronze Age. He based his beliefs on the character of the contents found in the surrounding barrows, and upon the evidences of tool-work upon the stones of the outer circle and outer ellipse. The Neolithic period is held to have merged into the Bronze Age round about 1500 B.C.

### **The B.C. 60 Diodorus on the druids of the British Isles**

The B.C. 60f Diodorus Siculus was a Greek historian from Sicily. He wrote a forty-volume 'World History' titled *Historical Library*. The material dealt with there, stretches from much more ancient times right down almost to Julius Caesar's B.C. 58f Gallic Wars and unsuccessful invasions of Britain.

Diodorus wrote<sup>16</sup> that the well-travelled B.C. 495 Greek Historian óHecataeus and certain others say that in the regions **beyond** the land of the Celts [alias Gaul or the later France] ó there lies in the Ocean an island [probably Britain though possibly

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<sup>15</sup> Art. *Stonehenge*.

<sup>16</sup> *Hist. Lib.*, II:2:47f.

Ireland or both], no smaller than Sicily. This island...is situated in the north, and is...productive of every crop.... There is also on the island both a magnificent sacred precinct...and a notable templeö ó Stonehenge it would seem.

öA city is there, which is sacred.... The majority of its inhabitants are players on the *cithara* [or harp]...in the temple, and sing hymns of praise to God ó glorifying His deeds....

öThey have a language peculiar to themselves, and are most friendly disposed towards the Greeks...who have inherited this goodwill from most ancient times.... Certain Greeks visited...and left behind them their costly votive offerings, bearing inscriptions in Greek letters.ö

Like their fellow-Celtic cousins the Cymric Britons and the Irish Gaels, Diodorus explained further<sup>17</sup> that also öthe Gauls are tall of body; with rippling muscles; white of skin; and their hair is blond.... They invite strangers to their feasts.... The belief of Pythagoras prevails among them, that the souls of men are immortal....

öThe clothing they wear, is striking ó shirts which have been dyed in various colours, and breeches.... They wear striped coats...in which are set checks, close together, and of varied hues.ö See Genesis 37:3, & *cf.* the Scottish tartans.

öAmong themö ó continued Diodorus, anent those Ancient-Celts of the Far West ó öare also to be found lyric poets, whom they call bards. These men sing to the accompaniment of instruments which are like lyres, and their songs may be either of praise or of imprecation.ö *Cf.* Psalms 136 & 137.

öPhilosophers, as we may call them ó and men learned in religious affairs ó are usually honoured among them, and are called by them ðdruidsø... No one should perform a sacrifice without a ðphilosopher.øFor thankofferings should be rendered to God, they say, by the hands of men who are experienced in the nature of the divine ó and who speak, as it were, the language of God.ö

### **The A.D. 23f Pliny on the druids and their oaks and religion**

Too, as the A.D. *circa* 23 to 79 Pliny observed:<sup>18</sup> öThe druids...are the ðmagiø of Gaul [*cf.* Matthew 2:1-16].... They select groves of oaks.... The [oak-]tree is considered by them as...chosen by the Deity Himself....

öThe druids hold nothing more valuable than the mistletoe, and the tree on which it is growing (provided it is a hard-oak).... It is supposedly from this custom that they get their names of ðdruidsø ó from the Greek word meaning ðoakø... Anything growing on oak-trees, they think...to be a sign that the particular tree has been chosen by God Himself.ö Compare: Genesis 2:9; 3:22; 18:1f; 23:17; 35:4,8,27; *etc.*

öThe moon...for these [Celtic] tribes, constitutes the beginning of the months and the years [*cf.* Exodus 12:2f; Numbers 10:10f; 28:11-14; *etc.*].... ðHailing the moonø is

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<sup>17</sup> *Ib.*, III:5:28-31.

<sup>18</sup> *Hist. Nat.*, IV:16,95,102,249f.

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a native expression which means -healing all thingsø [Ezekiel 47:12 & Revelation 21:24-26 & 22:2]....

øWhen they have made ready their sacrifices and banquets under the tree, they bring up two white bulls..... A priest clothed in a white robe ascends the tree, and with a golden pruning-knife lops off the bough.... Then they immolate the victims, praying that God may prosper the gift to all who shall partake of it.ö Thus Pliny. *Cf.* Genesis 8:20f & 15:9f.

### **Druidic sacrifices and their killing of convicted criminals**

It is sometimes argued that the druids even originally performed **human sacrifice**; or that their animal sacrifices later degenerated into human sacrifice. Let us now examine these allegations.

It is very clear that the British druids ó as dedicated judicial officers ó did sometimes quite rightly cause capital criminals to be put to death. It is also so that they then did this in a gory manner.

That latter may, however, very well indeed have been done in order to placate the righteous anger of Almighty God. Indeed, there is some evidence that this latter was their very reason for effecting such capital punishments. Compare: Genesis 9:6; 21:12-23; 22:18-20; Deuteronomy 17:5f; 19:11f; 20:10f; 21:1-22; Mark 14:43-48; Luke 22:36-49; Romans 13:2-4; Revelation 13:10.

This is no evidence, however, that the druids ever offered up **innocent** human victims in ritual sacrifice. As even the unsympathetic and humanistic Historian Dr. Will Durant has conceded,<sup>19</sup> the druids controlled and vigorously inculcated religious belief. They conducted a colorful ritual, in sacred groves. To appease God, they offered human sacrifice of men **condemned to death for crime**.ö

Also Dr. Sir James Frazer observed in his book *The Golden Bough*<sup>20</sup> that human sacrifices had been offered systematically by the Ancient-Celts. The earliest written description of these sacrifices, has been bequeathed to us by Julius Caesar in B.C. 58f.

With his own notes, Caesar appears to have incorporated the observations of a Greek explorer ó Posidonius. The latter travelled in Gaul about fifty years before Caesar carried the Roman arms to the English Channel. The Greek Geographer Strabo, and the Historian Diodorus also give descriptions of the Celtic sacrifices.

From the above sources, explained Frazer, we thus obtain a picture of the sacrifices offered by the Celts at the close of the second century before our era ó B.C. *circa* 120f. Condemned **criminals** were reserved by the Celts in order to be sacrificed. If there were not enough local criminals to furnish victims, captives taken in war ó after conviction as foreign criminals ó were immolated to supply the deficiency. The victims were sacrificed by the druids or priests.

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<sup>19</sup> *Caesar and Christ*, Simon & Schuster, New York, 1944, p. 472.

<sup>20</sup> Macmillan, New York, 1963 ab. ed., pp. 757f.

Colossal images of wicker-work or of wood and grass were constructed. These were filled with live men, cattle, and other kinds of animals. Fire was then applied to the images. Compare here the holocausts at Genesis 8:20-22; 15:9-17; Leviticus 16:3-18; Numbers 19:5f; Daniel 9:26-27; Matthew 24:2,15,28; & Luke 17:24-29.

We must suppose, observes Frazer, that the men whom the druids burnt in wicker-work images were condemned to death on the ground that they were witches or wizards. Such were criminals found guilty of capital crimes such as murdering young children, in order to get their vital body-parts as ingredients for magic potions etc. Compare Deuteronomy 13:1-10 & 18:15-16f.

### **The medical uses of mistletoe in Ancient-British Druidism**

Among the druids of Ancient Britain, mistletoe was apparently used not for magical (nor just for symbolical) but especially for **medical** purposes. As the famous Anthropologist Dr. Sir James Frazer pointed out in his great book *The Golden Bough*,<sup>21</sup> mistletoe thus obtained by the druids from oak-trees, was deemed a cure for epilepsy.

Also carried about by women, it assisted them to conceive. Again, it healed ulcers most effectually if only the sufferer chewed a piece of the plant and laid another piece on the sore.

Ancient Britain's druids were to some extent agreed as to the valuable properties possessed by mistletoe, which grows on oaks. They deemed it an effectual remedy for a number of ailments. Indeed, the druids believed that a potion prepared from mistletoe would fertilise even cattle that were barren. Compare Genesis 30:2,14f; Ezekiel 47:12; Revelation 22:2.

We may compare the similar beliefs of the modern Ainu of Japan. We read that they, like many nations of northern or Japhethitic origin, hold the mistletoe in peculiar veneration. They look upon it as a medicine, good in almost every disease. It is sometimes taken in food, and at others separately as a decoction.

### **The *Americana* and the *Britannica* on Stonehenge & Druidism**

The 1951 *Encyclopedia Americana* states<sup>22</sup> that druids were members of the Celtic priesthood of Ancient Britain. At the B.C. 55f period of Julius Caesar's unsuccessful Roman invasions of Britain, Druidism existed chiefly in the island of Anglesey; in Wales; and in Ireland.

Scattered throughout these regions are at Stonehenge and Avebury in England, and at numerous other localities are stupendous stone structures. These are known as *cromlechs*. They were ascribed, by the older archaeologists, to the druidical cult.

Welsh tradition relates that the druids entered Gaul from the Orient, together with the Cymri. The druids of Gaul and Britain were the religious guides of the people, and

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<sup>21</sup> *Ib.*, pp. 764f.

<sup>22</sup> In its arts. *Druid* and *Druids*.



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the chief guardians and expounders of the Law. They taught the immortality of the soul.

They attained their greatest influence in Britain, shortly before the Roman invasion during the last century B.C. They were believed, also after the successful Pagan Roman Invasion of South Britain during the first century A.D., to have incited the patriotic revolt of the Britons against Roman rule. Upon conversion of the Britons to Christianity, Druidism became only a venerable memory and tradition.

The *Encyclopaedia Britannica* declares<sup>23</sup> in its article on "Stonehenge" that neither Roman Historian nor Saxon Chronicler ever mentioned Stonehenge. Perhaps the earliest reference to it, is in the writings of Henry of Huntingdon (died 1154). He cited Stonehenge as the second of the four wonders of England.

Inigo Jones, in his treatise on Stonehenge written at the command of James the First but published in 1655, puts forward the suggestion that Stonehenge was built by the druids. It was John Aubrey (1626-1697) who first claimed Stonehenge as a druidical temple.

This theory was elaborated by William Stukeley in 1742. The date of erection of the present Stonehenge, of most of the stone circles, and of the long barrows can be ascribed to the Aeneolithic or "Late New Stone Age" period. One may here therefore suggest an Early-Bronze Age date, *circa* B.C. 1500f.

### **Norton-Taylor on the druidic religion of the Early Western Celts**

D. Norton-Taylor, in his book *The Celts*, explains<sup>24</sup> that the Pagan Roman Lucan said the Celtic God received offerings when trees in groves were sprinkled with human blood. This, however, Norton-Taylor rightly adds, may well refer to suitable punishment for capital criminals to appease the wrath of God.

The two ideas are certainly not contradictory but altogether reconcilable. As seen in the Christian doctrine of the propitiation of God's wrath through the blood of Jesus.

The Celtic Deity was construed as a triune Godhead. *Cf.* First Corinthians 11:1-3 & 12:3-6. Somewhat analogously, also the druidic trinity was construed as a three-faced God.

Norton-Taylor remarks<sup>25</sup> of the druidic Celts that "the head summed up their religious feelings in much the same way that the cross summarizes Christianity. The Celts considered the head [to be] the home of the soul, the essence of being, with connotations of immortality...."

"There are Janus heads, facing fore and aft, and even a kind of Celtic Trinity, a head with three faces" (or *pros-oopa*). That three-headed God may have paralleled the

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<sup>23</sup> 14th ed.

<sup>24</sup> Time-Life International, Netherlands, 1974, p. 95.

<sup>25</sup> *Ib.*, pp. 100 & 107.

concept of the Christian Trinity ó one Sacred Being with three different attributes of God as Father, God as Son, and God as Holy Spirit.ö Thus Norton-Taylor.

Norton-Taylor further observes<sup>26</sup> that Diodorus himself once described the druids as õphilosophers and theologians.ö In the second century A.D., Greek Scholars in Alexandria decided that the druids ó because they believed the soul was immortal ó were actually great moral philosophers.

The Alexandrians deemed them to be religious men whose chief concerns were the study of nature and the contemplative enjoyment of a close relationship with God. One sixteenth century English poet, Michael Drayton, rhapsodized over the druids as õsacred bards like whom great Nature's depths no man yet ever knew.ö

As jurists, druids ó throughout the Celtic World ó probably administered a legal code similar to the one set forth in the old Irish law-tracts and epic tales. The social order reflected there, is a system contrived as much by God as by men ó and supervised as closely by otherworldly powers as by ancient judges here on Earth.

Certainly one of the most important of the divinely ordained precepts, is truthfulness ó an idea that pervades the ancient Irish texts. õThree things that are best for a prince during his reign ó are truth, mercy and silence. Those that are worst for a king's honour, are straying from the truth and adding to the false.ö With this, compare too the *Welsh Triads*.

Norton-Taylor goes on to remark<sup>27</sup> that Celtic science was based on religion, and the druids were its chief practitioners. As scientists, the druids were mainly concerned with Astronomy. They invented a remarkably sophisticated calendar.

Celts reckoned time by nights. Fifteen nights made up what they called the bright half of the month. Their first century B.C. bronze ñColigny Calendaröó re-discovered in A.D. 1897 ó divides the year into months and seasons coinciding with the Celtic seasonal festivals.

The Celts apparently adjusted their lunar year to the solar year ó by inserting an intercalary 30-day month alternatively at 2.5-year and 3-year intervals. The Celtic year was divided into four seasons, each of which was ushered in by a festival period. Cf. Genesis 1:14f & 7:11f and Leviticus chapter 23. Each month was further subdivided into four ñweeksöó each of which seems to have been demarcated from its preceding week and its successor week, by a holy day terminating the previous and introducing the following week. There was thus a concatenation of weekly and monthly feasts. Cf. Colossians 2:16f.

### ***Reader's Digest History on the structures in Wiltshire & Dorset***

The Reader's Digest organization has produced a book with the title: *History of Man – The Last Two Million Years*. It has a thoroughly-false evolutionistic point of departure. Nevertheless, that book still offers not unmeritorious explanations of man-made structures in Ancient Britain.

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<sup>26</sup> *Op. cit.*, pp. 85f.

<sup>27</sup> *Ib.*, pp. 90f.

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It states<sup>28</sup> that in Britain, a remarkable series of earthworks were constructed between the years 2000 and 1600 B.C. Silbury Hill in Wiltshire is the biggest artificial mound in Europe. It was built with great insight into problems of social engineering.

Soon after, four great banked enclosures were built in Wiltshire and Dorset ó the largest of a series of so-called ñlargeø monuments peculiar to Britain. Each of the four was at least 1300 feet in diameter, and inside was a huge circular timber building, probably a temple. One of these monuments, at Avebury, contained a large stone circle ó so large that a village now stands inside it.

The most astonishing building achievement of all took place at Stonehenge, on Salisbury Plain. The second form consisted of a double circle of eighty or more uprights (the so-called ñbluestonesø). These originated from more than two hundred miles away, in South Wales.

In addition to this, great sarsen stones from the surface of the nearby Marlborough Downs were loaded onto sleds and dragged to the site over rollers of logs. The industry devoted in separate places to the building of Stonehenge, spread over several hundred years.

Stonehenge, it is now believed, was much more than just a temple. The technical skills required to bring the stones to the site, cut them into shape and then to erect them according to a carefully pre-arranged pattern ó make Stonehenge an engineering masterpiece.

The main phase of the building alone must have taken a force of 1000 men some ten years to complete. The mathematical accuracy of the headstoneø positioning combined with other alignment ó indicating the exact position of midwinter sunset, and two extreme positions of the midsummer moonrise during its cycle of 18.5 years ó has led some scientists to suggest that Stonehenge and other stone monuments were designed as elaborate observatories.

From them, priests in the Bronze Age might have been able to build up an accurate calendar of the seasons ó for use in agriculture. Layout would have been impossible as little as thirty miles further north or south. As late as the first century A.D., the Celts ó under their priests the druids ó were still using Stonehenge.

### **Hadingham on the multi-functional purposes of Stonehenge**

In an important recent article, E. Hadingham has asked the question: *Was Stonehenge Built as an Observatory?* After copious investigation, to the question in the title of his publication he himself at length gives the following answer<sup>29</sup>

Stonehenge was built in a time when English moors were fertile, and inhabited by prosperous farmers. Its builders were capable of complicated astronomical reckoning

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<sup>28</sup> *Reader's Digest History of Man: The Last Two Million Years*, Readerø Digest Assoc., London, 1974, pp. 41f.

<sup>29</sup> E. Hadingham: *Was Stonehenge Built as an Observatory?* (in *The World's Last Mysteries*, Readerø Digest, Sydney, 1976, pp. 82f).

and sophisticated construction. Such astronomical reckoning would greatly assist farmers in their agricultural decisions regarding the planting and care of their crops as well as help traders and travellers better to plan their activities.

The outer ring of the great temple, built of sarsen stones about 1900 B.C., was to make Stonehenge the most impressive megalithic monument in Europe. The bluestones used in building Stonehenge II, were apparently carried from the Prescelly Mountains in South Wales on sledges and rafts. More than half of the 380-kilometre journey would have meant hazardous crossings on the open sea.

There are over 900 other stone circles found throughout Britain and Ireland. Sites like Callanish in the Outer Hebrides may also have been simple observatories for astronomer-priests. There is clear evidence that stone circles served more than one function, and that some sites were rebuilt.

Perhaps the most dramatic evidence comes from recent excavations of the great monuments in Southern England built of wood, not stone. One of these sites, known as Durrington Walls, is only about three kilometres from Stonehenge.

There, archeologists revealed the remains of two huge circular wooden buildings. The builders must have been skilled carpenters. Such imposing buildings could have accommodated several hundred people.

The great wooden rotunda of Durrington Walls was built more than 4000 years ago. It was 40 metres in diameter and contained 260 tonnes of wood which must have required felling at least 1.6 hectares of woodland.

Stonehenge was designed as an observatory, and the openings in the arches were used to make intricate astronomical sightings. Standing on Salisbury Plain today, it is indeed hard to visualise thriving centres of farming and population. Yet Stonehenge itself, and earlier huge collective monuments not far away such as Durrington Walls and Avebury, show conclusively that these great communities once existed.

Nearby graves contained bronze daggers and personal ornaments made of sheet gold. The discovery of a few particularly wealthy burials, seem to indicate that some type of hierarchy or aristocracy existed in Stonehenge times.

Some of the precious objects, such as faience beads and amber discs bound in gold, pointed to trade with the Aegean and indirectly with Egypt. Moreover, the stone gateways of Mycenae were constructed with the same skilful use of mortise-and-tenon joints exactly as at Stonehenge. Compare the ongoing influence in Britain of the later Brut(us) of Troy, after his *circa* B.C. 1185 migration to Devon (less than a hundred miles from Stonehenge).

Stonehenge in its earliest form seems to have been built partly as a monument combining important astronomical sight-lines to the sun and moon in a highly ingenious way as *cf.* Leviticus chapter 23. Citing the records of the B.C. 495 Hecataeus and other ancients who apparently visited Britain, the B.C. 60 Historian Diodorus Siculus referred to a 'spherical Temple' presided over by a hereditary priesthood. From whatever perspective, however, Stonehenge was certainly an observatory and a temple.

### **Rev. Commander L.G.A. Roberts on the nature of druidic religion**

Declares Rev. L.G.A. Roberts in his book *The Early British Church Originally Hebrew Not Papal*,<sup>30</sup> the earliest condition of Britain warrants a cheerful view. Believing in a God invisible and eternal, we know that He hears those in every land who pray to Him.

Mindful of Acts 10:2f, who can tell how many devout fearers of His Name there may have been among the first inhabitants of Britain? The patriarchs themselves hardly had more than was possessed by those who first set out towards Britain's distant shores. Cf. Genesis 9:27 to 10:5 and 11:9-31f.

The rites of public worship, were publically observed. Together with worship, two ideas are necessarily associated here that of a Supreme Being, and that of a life to come. No idol or graven image has ever been dug up in the soil of Britain. Isaiah 24:13-16 & 42:8.

The arch-druid was clothed in a stole of virgin-white, over a closer robe of the same, fastened by a girdle on which appeared the crystal orb cased in gold. Round his neck, was the breast-plate of judgment. On his head, he had a tiara of gold.

Britain was nearly as brightly illuminated as Judea itself. When the light left Palestine at the overthrow of the two kingdoms of Israel and Judah that it was to pass into the British Islands. Thus Rev. Roberts.

Rev. Roberts next describes a typical liturgical service of the ancient druids at Stonehenge. He does so, in the following terms.

The festival comes round. The procession is marshalled. At its head walks the high priest, a venerable and imposing figure, in his long flowing robes of white. His train is also swelled by other priests also clothed in white. They follow, leading the animal destined for sacrifice.

It is a bullock, or a sheep, or a goat. It has been found without blemish. The height of the hilltop is gained. Priests and victim and worshippers sweep in at the open portal of the stone circle. They gather round the massive block in the centre, on which no tool or iron has been lifted up (cf. Exodus 20:25). There the sacrifice is to be immolated.

The priest, in his robe of snowy whiteness, takes his stand at the altar. He lays his hand solemnly on the head of the animal which he is about to offer in sacrifice. In his prayer, he makes a confession of sin that of his own, and that of all who claim a part in the sacrifice. These transgressions he lays on the victim.

The animal is now given to the Deity. Bound with cords, it is laid on the altar. Its blood is poured on the earth. Its flesh is given to the fire. Its life is offered to God.

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<sup>30</sup> Covenant, London, 1931, pp. 3-8.

Such is the worship of the druid. It consisted of three great acts. First, the laying of his offence upon the victim. Second, the offering up of the life of that victim. Third, the expiation.

In the work *Crania Britannica*, we are also told of the unearthing of a cyst or barrow at Stonehenge. Inside was the remains of a druid perfectly clad in his sacred garments, with a breast-plate on his breast.

This was the facsimile of those worn by the high priest of the Hebrews. The British Isles were inhabited by the Hebrew race at a very early date. Probably, in the first place, this occurred as far back as 1700 B.C. Stonehenge is said to have been built in the year 1680 B.C.

There the Ancient Britons, hailing from Greece and Palestine, were serving God by the Urim. Isaiah 24:13-16. The druidical service was a replica of the Hebrew. The sacrifices were propitiatory, and the druidic high priest was clothed precisely as was Aaron.

The heifer was led to the altar called the "Stone of the Covenant." The existence of such terms in Cornwall as *Jews' houses*, *Jews' tin*, and *Jews' leavings* ó all prove the connection of that people with the Cornish mines.

Thus Rev. Roberts. It is quite possible he had (in good faith) exaggerated the extent to which the Ancient Britons were influenced **directly** by the **Heber-ews** ó whether before, or whether after, the time of Abraham. Roberts's statement: "The British Isles were inhabited by the Hebrew race at a very early date" ó may not be historically accurate.

After all, Holy Scripture does **not** teach that the Japhethitic Gomerians would cease to be such, and become Hebrews also **racially** ó but rather that **Japheth** would dwell in the **tents** of Shem, **even before** there were any Heber-ews! Genesis 9:27 & 10:1-5 *cf.* 10:24f. Yet the similarities between the **Cymric druids** and the **Mosaic priests** ó probably because **both** descended from the **same patriarchal ancestor Noah**, and especially because both still dwelt in the tents of Shem and/or in the tents of those Japhethites who did so ó is undeniable.

### **Rev. R.W. Morgan on the patriarchal origin of Early-British Druidism**

Rev. R.W. Morgan, in his book *St. Paul in Britain*, gives us much instructive information. He wrote<sup>31</sup> that Druidism was founded by Gwyddon Ganhebon, supposed to be the Seth of the Mosaic genealogy. *Cf.* Genesis 4:26f.

From Asia, Druidism was brought into Britain by Hu Gadarn. He was a contemporary of the patriarch Abraham. *Cf.* Genesis 9:27f; 10:1-5; 10:21-25; 11:1-9; 11:16-27f; 14:13,18f.

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<sup>31</sup> Covenant, London, 1860, pp. 48-73.

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Five centuries before the Christian era, Britain's Common Law were codified by Dunwal Moelmud. Since that period, they have remained the native laws of the island as distinguished from the Roman, the Canon, and other Codes of foreign introduction. In other words the laws of the B.C. 510 of British King Dunwal Moelmud grew forth from the even-earlier roots of Britain's Common Law.

Rev. Morgan went on to explain that these British or druidic laws have always justly been regarded as the foundation and bulwark of British liberties. See Sir John Fortescue's *De Laudibus Legum Angliae* (alias "On the Praisings of the Laws of England"); and Lord Chief Justice Sir Edward Coke's *Preface* to the third volume of his *Pleadings* (on the origin of the Common Law of England).

The *Civil Code* and the sciences were taught by the druids as orally, or in writing, and supplied fairly to every citizen. But the druidic system of divinity was never committed to writing as nor imparted, except to the initiated.

### **Rev. R.W. Morgan on primordial roots of Early-British Druidism**

British Druidism taught that the universe had been created. The creative Divine Essence is a Person as and is also pure light. Cf. First John 1:5.

He was called *Duw*. This word *Duw* means: "the One without any darkness." Compare the Celtic *Dia* as meaning "God." This is the Name of the Triune God (*Elohim*) as given at Genesis 1:1-3 in the Celtic Bible.

This *Dia* necessarily presents a triple "Aspect" alias three "Faces" as also in relation to the past, present and future. Compare the Greek word for "Persons" *Prosoopa*. Each Person has His Own distinct work. The Father and Creator of the universe reminds us of the past; the Saviour or Conserver reminds of the present; and the Renovator or Re-creator reminds of the future.

All of this is beautifully reflected in the opening words of the Irish Bible. That states: "Sann tosach do chruthaidh Dia neamh 7 talamh... 7 do chomuih Spiorad De a aghaidh na nuisgedh. Agus a dubhait Dia: 'Biodh solus ann!'"

This means: "In the beginning, the Triune God created the Heavens and the Earth... And the Spirit of the Triune God moved upon the surface of the water. And the Triune God said: "Let there be light!" Genesis 1:1-3.

In the Bible, the Triune God *Elohim* is here already discerned to embrace also the Light and the Spirit (before their movements during creation). In Druidism, the three "Faces" of God (compare the Greek *Prosoopa*) were known as *Eli* and *Yesu* and *Taran*.

Consequently, concluded Rev. Morgan, when Christianity preached Jesus as God to the druidic Celts as it preached the most familiar Name of their own Deity. Indeed, in Ancient-Brythonic, the Name "Jesus" never assumed its later latinized form. Instead, it has remained the druidic *Yesu* as compare the Greco-Celtic *Iesou(s)*.

## Rev. R.W. Morgan on the testimony about Early-British Druidism

Rev. Morgan remarked that the Ancient Briton has never changed the Name of the God he and his forefathers worshipped. Nor had he ever worshipped any but one God.

Procopius of Caesarea, the sixth-century Byzantine Historian, gave a similar testimony. He remarked:<sup>32</sup> *õHesus...unus tantummodo Deus; unum Deum Dominum Universi, druides solum agnoscunt.* Translation: *õJesus...is one, to the same extent as God is; one Lord God of the Universe, alone, do the druids acknowledge.*

Rev. Morgan explained<sup>33</sup> that to Druidism, responsibility began with the *byd bychan* or the man-state. Mankind is the fallen *gwynfydolion*. Except by laying down life for life, there could be no expiation or atonement for certain kinds of guilt.

In his book *The Gallic Wars*, while writing about his thwarted invasion of Britain during 55f B.C., Julius Caesar's words on this point are remarkable. He stated:<sup>34</sup> *õThe druids teach that by no other way than the ransoming of man's life by the life of man, is reconciliation with the divine justice of the immortal God possible.*

As regards this point, Rev. Morgan then concluded that the doctrine of vicarious atonement could not be expressed in clearer terms. Stonehenge, the Gilgal of Britain, is today the wreck of four thousand years' exposure to the elements. Its first founder was Hu Gadarn, B.C. circa 1800. So, for almost four millennia, it has kept on testifying that without the shedding of blood there is no remission. Hebrews 9:22.

## Rev. Morgan on international influence of Early-British Druidism

Westward of Italy, Rev. Morgan further continued<sup>35</sup> that embracing Spain, Gaul, portions of Germany and Scandinavia that the druidic religion extended. To this, we ourselves must add also Britain and Ireland. Druidism's headquarters and great seats of learning, however that added Morgan that were fixed in Britain.

The ramifications of Druidism penetrated, indeed, into Greece and Asia Minor that including Gaul-asia or Galatia. Nor did Plato hesitate to affirm that all the streams of Greek philosophy were to be traced to the fountains of the West.

The pre-historic poets of Greece anterior to the mythological creations of Homer and Hesiod were, as their names imply, Japhethic druids. Such included Musaeus, Orpheus, and Linus that specializing in knowledge, in the harp, and in robing.

A more celebrated druid, Pythagoras, founded a school the effects of which were never wholly obliterated. Thus the immortality of human souls and the true theories of the heavenly bodies and their revolutions were observed among the druids right down to the Christian Era.

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<sup>32</sup> Procopius: *De Gothicis*, book iii.

<sup>33</sup> *Op. cit.*, pp. 48-73.

<sup>34</sup> *Comment.*, book v.

<sup>35</sup> *Op. cit.*, pp. 48-73.



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There were in Britain, south of the Clyde and Forth Rivers, forty druidic universities. They were located in the chief seats of the forty tribes ó the originals of most of the capital cities of the modern counties which preserve for the most part the ancient tribal limits.

The students at these universities numbered at times sixty thousand souls. Among these were included the young nobility of Britain and Gaul.

It required twenty years to master the full circle alias the *en-kukloo-paideia* of druidic knowledge. Nor, when one considers the great range of acquirements which the system included, can one wonder at the length of such probation.

### **Rev. R.W. Morgan on the teaching of the druids in Early Britain**

Rev. Morgan elucidated that at such druidic universities of the Ancient Brythons the full encyclopaedia of the sciences was offered. Natural philosophy, astronomy, arithmetic, geometry, jurisprudence, medicine, poetry, oratory and theology were all proposed and taught.

The first two were taught with severe exactitude. The system of Astronomy there inculcated, never varied ó being the same as that taught by Pythagoras and now known as the Copernican or Newtonian. Of the attainments by the druids in all of the sciences ó especially in the Science of Astronomy ó classic critics of eminence (such as Cicero and Caesar, Pliny and Tacitus, Diodorus Siculus and Strabo) all speak in high terms.

In the druidic order there centred ó and from it there indeed radiated ó the whole civil and ecclesiastical knowledge of the realm. They were its statesmen, legislators, priests, physicians, lawyers, and teachers ó the depositories of all human knowledge.

Those depositories of the realm included its religious conventions and its political parliaments. They also embraced: its courts of law; its colleges of physicians and surgeons; its magistrates; and its clergy.

The difficulty of admission into the druidic order was on a par with its privileges. Every candidate was obliged to find twelve heads of families as sureties for moral conduct and adequate maintenance. Nor could he be ordained, until he had passed three examinations for three successive years before his tribes' Druidism College.

In Britain, the primordial druidic laws ó unaffected hitherto by foreign innovations ó referred the power to the people-in-congress. Indeed, every such congress was opened with the words *trech gwlad n' arglwydd* ó 'the country is above the king.' Thus, not *Rex lex* ó but *Lex rex*!

### **Rev. Morgan on the intense religiosity of Early-British Druidism**

Rev. Morgan next explained that the sacred animal of Druidism was the white bull. The great festivals of Druidism were three: the vernal, on the first of May; the autumnal; and the mid-winter, when the mistletoe was gathered by the archdruids.

The mistletoe, with its three white berries, was the symbol of the druidic Trinity. Its growth in the oak, was a type predicting the incarnation of the Deity.

The canonical clothing of the druids consisted of white linen robes. No metal but gold was used in any part of the dress. The canonicals of the archdruids were extremely gorgeous, not very dissimilar from those of the high priest of the Hebrews.

“The druids,” wrote Caesar in B.C. 54, “make the immortality of the soul the basis of all their teaching. They hold it to be the principal incentive and reason for a virtuous life.” *Gallic Wars*, book 6.

The druidic triads are a heritage that should be valued, opined Rev. Morgan. The famous *Welsh Triads*, according to Professor Dr. Max Mueller, are the oldest literature in the oldest living language in Europe. Some bear the mark of a very remote antiquity, anterior to all the recorded conquests of the Cymrian people.

The spiritual character of druidical teaching is illustrated in many of the *Triads*. Among the more important, we may note especially the following:

“The three foundations of Druidism: Peace, Love, Justice. The three things God alone can do: endure the eternities of infinity; participate in all being without changing; renew everything without annihilating it.

“There are three primeval unities, and more than one of each cannot exist: one God, one truth, and one point of liberty....

“There are three men that all ought to look on with affection: he that looks upon the face of the earth with affection; he that is delighted with rational works of art; and he that looks lovingly upon little infants.

“There are three duties of every man: worship God; be just to all men; die for your country!”

### **Isabel Elder on the dominance of Druidism in Early Britain**

In her book *Celt, Druid and Culdee* Isabel Elder observed<sup>36</sup> that Druidism was the centre and source from which radiated the whole system of organised civil and ecclesiastical knowledge and practice of the country. The members of the order were its statesmen, legislators, priests, physicians, lawyers, teachers and poets. The name “druid” is derived from *drus*, an oak. The oak was held by the druids to symbolize the Almighty Father, self-existent and eternal.

Hu Gadarn around B.C. 1800 established, among other regulations, also that a *Gor Sedd* or “Great Assembly” of druids and bards must be held in full view and hearing of all the people. Gauls sent their youth to Britain to be educated there and also there to attend the *Gor Sedd*.

Druidic degrees were conferred by the colleges in Britain respectively after three, six, and nine years’ training. The highest degree, that of *Pen Cerdd* or *Athro* (Doctor

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<sup>36</sup> Covenant, London, 1938, pp. 46-86.

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of Learning), was conferred after nine years. All degrees were given by the king ó or, in his presence or by his licence, before a deputy ó at the end of every three years.

Druidic physicians were skilled in the treatment of the sick. Their recipe for health was cheerfulness, temperance and exercise. When Nuadha, an early King of Ireland, lost his hand ó Creidne an artificer put a silver hand upon him. The fingers of that hand were capable of motion. Indeed, the Irish had an organized body of surgeons.

Stonehenge, the observatory and great solar clock of ancient times, was pre-eminently an astronomical circle. Heliograph and beacon were both used by Britain's ancient astronomers in signalling the time and the seasons ó the result of observations for the daily direction of the agriculturist and of the trader. British architects trained in druidic colleges were in great demand on the Continent.

In Britain, Druidism had retained in great degree its original purity. This was so, for many reasons ó the inaccessibility of the island; its freedom from foreign invasion; its character of sanctity; and its possession by the Gomerites. Genesis 10:2-5. In the time of St. Paul, it had been ó for a period of two thousand years ó the established religion of Britain.

The attachment of the people to the rule of Druidism confirms the impression left by a dispassionate examination of the remains of its theology which have descended to us in the Ancient British tongue. It was a highly moral, elevating, and beneficent religion. This also explains the desperate and well-sustained defence the Druidists made on behalf of their country against the whole force of the Roman Empire in the very meridian of its power.

**Isabel Elder on the antagonism of Roman  
Paganism toward Druidism**

Isabel Elder also went on to defend her above assessment. She pointed out that one druidic triad familiar to the Greeks and Romans, was: ðThere are three duties of every man ó worship God; be just to all men; die for your country!ö It was this last duty which caused Druidism to be marked for destruction by the Roman Empire ó which aspired to universal dominion.

For in the early days of the Roman Empire from about B.C. 58 onward, the druidic colleges in Britain (as the only Free State in Europe at that period) ó continued to educate and send forth their *alumni* to all parts of the European Continent. From Pagan Rome's warped perspective, Druidism (and especially in Britain where it was headquartered) was regarded as being Anti-Roman.

Consequently, British Druidism just had to be stopped. It was, however, very firmly established among the Celts ó and solidly headquartered in Britain.

Rome's first and unsuccessful invasion of Britain, by the pagan Julius Caesar, occurred in 55f B.C. Even then, he reported on Britain's Druidism in less than appreciative terms.

Not till 43 A.D., explained Isabel Elder, did the Second Roman (or Claudian) Invasion of Britain take place. It took Claudius Caesar's Romans ten years of incessant warfare to establish a firm footing in the south of the island. Nor was it till about 60 A.D., or seven years after the fall of Caractacus (the British Prince Caradoc), that the Roman State ventured to give its legions orders to carry out the leading object of the invasions ó the destruction by force of arms of the druidic *Cori* or Seminaries in Britain.

Strabo (around B.C. 20f) observed that the care of worshipping the Supreme Being was then great among the Britons. Also Pliny and Pomponius Mela reflected upon its strength ó not just in Britain, but even among other Celts elsewhere too.

In the Christian era, the Briton St. Patrick used the shamrock to instruct the druidic people of Ireland in the doctrine of the Trinity. For in earlier days, the druids had used oak-sprigs (and clusters of mistletoe berries) for the same purpose. Indeed, the mistletoe grafted into oak trees was another form of representation to them of their divine *Yesu* grafted into man's human nature ó to Whose coming they then looked forward with as great an expectancy as did the Jews in Palestine to the coming of the Messiah.

–*Magi* ó the Latin equivalent for –druids ó was a concept used by the writers of Early Ireland ó and frequently also by the Ancient Welsh. The druids were, in Celtic hagiology, constantly termed *magi*. Indeed, the Irish Bible uses the very word –*draoithe* (alias –druids) for –wise-men ó at Matthew 2:1-7. Thus:

*Feuch! Tangadar draoithe...go hJerushalem, ag radh 'Ga hait iona bhfuil an Righ ud na nJuduighidh? Ata ar na bhreith? Oir do chunncamairne a realt Sann aird shoir, agus tangamar Da onorughadh! ó ... Agus an shin do ghoir Joruaith, na draoithe osh isheil chuige, 7 do fhiasruigh she diobh go roigheur cia a naimsheai ionar shoillshigheidh an reult.* This was so rendered, from the Greek:

*Idou! Magoi...paregenonto eis Ierosoluma, legontes Pou estin ho techtheis Basileus toon Ioudaioon? Eidomen gar Autou ton asterá..., kai eelthomen proskuneesai Autoo;! ... Tote Heeroo,ídees lathra, kalesas tous magous eekriboosen par' autoon ton chronon tou phainomenou asteros.* This means:

óBehold! There came wise-men...to Jerusalem., saying –Where is He Who has been born King of the Jews? For we have seen His star...and have come to worship Him! ó ... Then Herod, when he had secretly called the wise-men, enquired from them diligently what time the star had appeared.ó

This would again remind us of the druids' excellent grasp of natural theology ó making journeys precisely to worship their celestial King. It further reminds us of their great grasp also of the natural sciences, such as astronomy.

Isabel Elder further recorded that in A.D. 61, Suetonius Paulinus ó the Roman legate in the area of Britain then invaded and occupied by the Romans ó proceeded to carry out instructions received from Rome to extirpate Druidism in Britain. Rome's own Pagan Historian Tacitus, patently unsympathetic toward the gallant defenders of

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Britain, graphically described<sup>37</sup> the Roman massacre of the druidic priests which then took place.

Druidism and Christianity had no greater enemy than Imperial Pagan Rome. There is no record of any Christian Missionary to Britain having suffered martyrdom under Druidism. Among the druids, there were numerous confessors of Christianity. Indeed it is to St. Swithin, the first Chancellor-Bishop, that the Church owes the revival and restoration by statute of the druidic law of tithes.

**Rev. Dr. J.A. McCulloch on Druidism (in *Hastings's Encyclopaedia*)**

More critically, Rev. J.A. McCulloch in the *Hastings's Encyclopaedia of Religion and Ethics* declared<sup>38</sup> that our knowledge of the druids rests mainly upon what Caesar and Pliny and other writers in shorter notices have handed down and upon occasional references in the Irish texts. In his *Gallic Wars*, Julius Caesar said:<sup>39</sup> "The system is thought to have been devised in Britain."

DeArbois de Jubainville, in his work on the druids,<sup>40</sup> holds (as too do others) that Druidism originated in Britain. The druids were the priests of the Goidels who, when conquered by the Celts from Gaul, in turn imposed their priesthood upon their conquerors. Valroger, in his book on the Celts,<sup>41</sup> further derives British Druidism from the **Phoenicians** (the immediate neighbours of the Ancient Israelites).

The Scholar Gomme in his book *Ethnology in Folk-lore*,<sup>42</sup> and again in his book *Village Community*<sup>43</sup> explained Dr. McCulloch and discussed many of the druidic beliefs and practices. Such include: the redemption of one life by another; the customs of the druids in settling property succession, boundaries and controversies; and the adjudication of crimes.

McCulloch further maintained<sup>44</sup> that the arguments used by Reinach<sup>45</sup> in his *Plastic Arts in Gaul and Druidism*, suggest a higher religious outlook. The Celts, he said, had no images. This suggests that they probably forbade images.

Classical evidence tends to show that the druids were a great inclusive priesthood with priestly, prophetic, medical, legal and poetical functions. The druids were a native priesthood common to both branches of the Celtic people (*viz.* the *C*-Celts in Ireland as well as the *P*-Celts in Britain). They had grown up side by side, together with the growth of the native religion.

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<sup>37</sup> *Vita Agric.*, 5 & 18.

<sup>38</sup> See his art. "Druids" (in *Hastings Enc. Relig. & Eth.*, 1909, V pp. 82f).

<sup>39</sup> *Gallic Wars*, 6:13.

<sup>40</sup> J. DeArbois de Jubainville: *Les Druides*, Paris, 1906, p. 23f.

<sup>41</sup> V. Valroger: *Les Celtes*, Paris, 1879, p. 158.

<sup>42</sup> G.L. Gomme: *Ethnology in Folk-lore*, London, 1892, p. 58.

<sup>43</sup> G.L. Gomme: *Village Community*, London, 1890, p. 104.

<sup>44</sup> *Druids*, in *Hastings's ERE* V pp. 82f.

<sup>45</sup> R. Reinach: *Plastic Arts in Gaul and Druidism* (in *Celtic Review*, XIII:189).

## Rev. Dr. J.A. McCulloch on classical sources about the druids

McCulloch then stated<sup>46</sup> that the earliest reference to the druids by name is found in a passage of Diogenes Laertius.<sup>47</sup> He cited Sotion and Pseudo-Aristotle (*circa* second century B.C.) as saying: "There are among the *Celtae* and *Galatae* those who are called druids." Caesar, Strabo, Diodorus Siculus, Timagenes, Lucan, Pomponius Mela <sup>48</sup> and many other later writers <sup>49</sup> speak of the philosophic science of the druids, their schools of learning, and their political power.

The druids were teachers <sup>50</sup> unlike the Greek and Roman priests. *E.g.*, the druids taught the doctrine of immortality. They were highly organized, and their knowledge was claimed to have been divinely conveyed.

Of the druids, the Romans Julius Caesar<sup>48</sup> and Pomponius Mela<sup>49</sup> said: "They profess to know the motions of the heavens and the stars." Strabo<sup>50</sup> and Mela<sup>51</sup> told of their knowledge of "the magnitude and form of the Earth and the World."

Dr. McCulloch also observed<sup>52</sup> that philosophic teachings may have penetrated to some of the druids *via* the Massilian colonies in Marseilles. The druids taught a future existence in the body. The druidic doctrine of immortality was not necessarily one of *metempsychosis* (alias transmigration of the soul from one body to another). Apparent resemblances here have been exaggerated by some <sup>53</sup> and made far too much of, by Anti-Druidists.

Thus, there is the exaggerated statement by Timagenes <sup>54</sup> that the druids "conformed to the doctrines and rules of the discipline instituted by Pythagoras." Then there is also the exaggerated statement of Ammianus <sup>55</sup> that the druids lived in communities.

Yet in actual fact, the druids <sup>56</sup> just like many of the Jews and all of the Christians <sup>57</sup> believed not in the metempsychosis but in the unannihilable immortality and the unchanging personality of the soul. They also believed in its instrumental power to resurrect the same body it had indwelt. Matthew 10:28 *cf.* Luke 20:27f.

Furthermore, while at least some of the druids indeed lived in communities <sup>58</sup> others of them seem to have lived each on his own. Indeed, whenever druids did live in communities, such were not celibate but religious clusters of like-minded families <sup>59</sup> just like those of the Hebrew Essenes<sup>60</sup> and the later Celtic Culdee Christians. For neither Celtic druids nor their Celtic Culdee successors ever lived in celibate monasteries like Romish or Buddhist monks and nuns.

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<sup>46</sup> *Druids*, in Hastings *ERE* V pp. 82f.

<sup>47</sup> Diogenes Laertius: *Lives of Eminent Philosophers*, I:1.

<sup>48</sup> J. Caesar: *Gall. Wars*, 6:14.

<sup>49</sup> Pomp. Mela: *The Place of the World*, 3:19.

<sup>50</sup> Strabo: *Geog.*, 4:4:4.

<sup>51</sup> *Op. cit.*, 3:19.

<sup>52</sup> *Druids*, in Hastings *ERE* V pp. 82f.

<sup>53</sup> Timagenes: *On Ammianus Marcellinus*, 15:9 (compare Diod. Sic. *Hist. Liv.* 5:28).

<sup>54</sup> Josephus *Wars*, II:8:9-14 (*cf.* Acts 2:45f).

### Rev. Dr. McCulloch on the knowledge and activities of the druids

Dr. McCulloch further explained<sup>55</sup> that the druids sought after knowledge. It was of an empirical kind. The Irish texts show that the insular druids were also teachers, imparting the science of Druidism (or *Druidecht*) to as many as one hundred pupils at a time.

Julius Caesar wrote<sup>56</sup> that the subjects of druidic knowledge were: the doctrine of immortality; many things regarding the stars and their motions; the extent of the Universe and the Earth; the nature of things; and the power and might of the immortal gods (from Caesar's own warped and polytheistic perspective).

Verses never committed to writing, were also learned by the druids. Strabo<sup>57</sup> spoke of their teachings also in moral science or ethics.

An example of this is handed down by the A.D. 200f Diogenes Laertius. He recorded:<sup>58</sup> "The druids philosophize...to worship God; to do no evil; to exercise courage." Writing, however, was known to them and the Greek characters were used therein.

There was also a native script, and the *ogham* system may have been known in Gaul as well as in Britain and especially in Ireland. At least the Irish druids do appear to have had written books.

The druids were mediators between God and men. As to sacrifices, none was complete without the intervention of a druid or thus the B.C. 60 Diodorus Siculus.<sup>59</sup>

The druids also played an important part in the native baptismal and name-giving rites. Other words of Pliny might well suggest<sup>60</sup> that the druids practised the art of healing. In Ireland, druids had also medical skill (also as regards surgery).

As Julius Caesar remarked,<sup>61</sup> there was one chief druid (called the *ard-druí* in Ireland). He who had pre-eminent dignity among the others, succeeded to that office. But if there were several of equal rank, the selection was made by vote. In Ireland, the druids also intervened in the choice of a king.

The druids were a purely Celtic Priesthood. The existence among the Galatian Celts of a council of three hundred men, who met in a place called *drunemeton*, and judged crimes of murder or may mean that this was a Council of Druids. Similarly, see too Strabo.<sup>62</sup>

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<sup>55</sup> *Druids*, in Hastings's *ERE* V pp. 82f.

<sup>56</sup> *Gall. Wars*, 6:14.

<sup>57</sup> *Loc. cit.*

<sup>58</sup> *Op. cit.*, proem 5.

<sup>59</sup> *Op. cit.* V:31 (compare Julius Caesar's *Gall. Wars* 6:16).

<sup>60</sup> *Hist. Nat.*, IV:16,95,102,249f.

<sup>61</sup> *Op. cit.*, 6:13.

<sup>62</sup> *Geog.*, 12:5:1.

McCulloch finally discussed<sup>63</sup> the extinction of the druids ó progressively ó throughout the expanding Pagan-Roman Empire. For there was increasing Pagan-Roman opposition to Druidism.

Augustus prohibited Roman citizens from taking part in the *religio druidarum* ó thus the A.D. 100f Pagan-Roman Historian Suetonius.<sup>64</sup> Pliny asserted<sup>65</sup> that Tiberius interdicted òthe druids and that race of prophets and doctors.ö Claudius completely abolished the religion of the druids throughout his pagan Roman Empire.

Yet druids were still active after Nero's death, and took a prominent part in the revolt in Britain against Rome. Some prophesied a world dominion for the Celts at the time of the burning of the Capitol at Rome in A.D. 70. Thus Rome's pagan historian Tacitus.<sup>66</sup>

### **Dean Page and writers on Druidism and the Bible and Christianity**

In an interesting article on *Druidism and Christianity*,<sup>67</sup> one reads that Druidism made the acceptance of Christianity a good deal easier for the Celts than it otherwise would have been. Indeed, it should always be remembered that it was certainly a monotheistic ó if not also even a trinitarian ó form of worship.

It is highly probable that Druidism, which came from the East with the earlier waves of Celtic immigration, closely followed the patriarchal worship of the true Triune God. The Druidists' first festival of the year was celebrated on the tenth day of the first month; also the Israelite Passover was celebrated then. Fifty days after, the Druidists held another great festival, corresponding with Israel's Feast of Weeks. And the Druidists' third great Yuletide festival, found its parallel in the Israelite Feast of Tabernacles ó and also in its *Chanukah*.

Again, Dean Page ó in his book *The Ancient British Church*<sup>68</sup> ó voiced a remarkable if unconscious recognition of the ways of God. He wrote of Britain that in this distant corner of the Earth, a people was being prepared for the Lord. There was no violent divorce between the new teaching of Christianity and that of their own Druids.ö

### **Rev. Prof. Dr. Hugh Williams on Druidism and Christianity**

Too, the noted modern Welsh Church Historian Rev. Professor Dr. Hugh Williams ó in his *Ecclesiastical Antiquities of the Cwmry* ó has shown<sup>69</sup> that Brythonic Bardism gradually became incorporated with Old-Cymric Christianity. At length, by consent of country and tribe, Druidism was replaced by Christianity. The privileges of the druids

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<sup>63</sup> *Druids*, in Hastings' *ERE* V pp. 82f.

<sup>64</sup> Suet.: *Claudius*, 35.

<sup>65</sup> *Op. cit.*, 30:1.

<sup>66</sup> Tac.: *Hist.*, 4:54.

<sup>67</sup> Art. *Druidism and Christianity* (in *The Link*, Christian Israel Foundation, Walsall, West Midlands, Britain, May 1983, p. 239).

<sup>68</sup> D. Page: *The Ancient British Church*.

<sup>69</sup> H. Williams: *Ecclesiastical Antiquities of the Cwmry*.



*ADDENDUM 8: STONEHENGE AND THE  
ANCIENT-BRITISH DRUIDS*

(so strikingly analogous to those of the Levites) were transferred to the Christian Ministers.

The transition from Druidism to Christianity in the British Isles ó by and large ó was harmonious. That from Judaism to Christianity in Palestine, however, was not. The reason for this seems to be that by the first century A.D., Druidism represented a far less degenerated version of Old Testament Religion than did Judaism.

Britain and Wales were the headquarters of Druidism. There, while Roman Paganism was stoutly resisted ó contemporaneous Christianity from Palestine was warmly welcomed.

Later, even in Ireland ó in spite of some opposition to the preaching of the Brythonic Christian Missionary Patrick (the opposition also coming from some of the more influential druids who feared the loss of their vested interests) ó **most** of the druidic priests embraced Christianity after little or no resistance to it.

Indeed, some druids even openly welcomed Christianity ó as Druidismø expected fulfilment and replacement. Cf. too Acts 6:7. Significantly, the British Christian Patrick himself sought to incorporate many features of Irish Druidism into Irish Christianity. Those features then continued for many centuries ó until the terrible triumph subsequently, in twelfth-century Ireland, of alien and semi-pagan Romanism.

### **Dr. Diana Leatham on Celtic Druidism and Celtic Christianity**

As Dr. Diana Leatham rightly observed in her useful book *Celtic Sunrise: An Outline of Celtic Christianity*<sup>70</sup> ó while spreading Christianity, scarcely any of the hundreds of unarmed Missionaries lost their lives in Ireland. Not one was killed by Celts in Scotland.

The druids had taught the Celts õto worship God [and] to do nothing evilö (thus Diogenes Laertius). The Celts of Ireland and Scotland obviously considered men of God to be sacred. Consequently, on the whole, the druids and their followers in the British Isles warmly welcomed Early Christianity.

Fascinating too is the Iro-Scotic testimony<sup>71</sup> of the *Scottish Chronicle...of Irish Affairs (from the Earliest Times to A.D. 1135)*. For there, we encounter the following prayer of perhaps the greatest of all Celtic Christians.

Insisted Colum Cille alias St. Columba: õ*A Dia...*, *A she mo drui...Mac De is!*  
Translation: ðO God..., my druid...is the Son of God!ö

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<sup>70</sup> Hodder & Stoughton, London, 1951, pp. 12-18.

<sup>71</sup> Longmans, London, ed. 1866, p. 53.

### **Celsus & Origen insisted “most learned” druids resembled Jews**

Doubtless also the learned Columba knew even about the writings of Origen. The latter had been the Church's greatest brain around A.D. 230 ó having by then authored more than 6000 books.

That Origenes Adamantius of Alexandria, had insisted that even his erudite opponent Celsus had been correct to style “the druids of the Gauls and the Geta, “most learned and ancient tribes.”

This, observed Origen,<sup>72</sup> was so regarding the “druids of the Gauls and the Get-a or the Gaels and the S-Get-hs alias the S-cyt-hians. Those “druids” were rightly called “most learned” (said Origen) “on account of the resemblance between their traditions ó and those of the Jews of yore.

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<sup>72</sup> Orig.: *Con. Cels.* I:16.

## ADDENDUM 9: SURVEY OF DR. PIGGOTT'S BOOK *THE DRUIDS*

Dr. Stuart Piggott, educated at Oxford, was one of Britain's famous modern archaeologists. He was on the staff of the Royal Commission on Ancient Monuments (Wales) and was also Assistant Director of the Avebury excavations.

Since 1946, he was Abercromby Professor of Prehistoric Archaeology in the University of Edinburgh. He was also a Fellow of the British Academy; the Royal Society of Edinburgh; and the Society of Antiquaries of London.

His many publications include *British Prehistory*; *William Stukeley* (of Stonehenge fame); and *Neolithic Cultures of the British Isles*.<sup>1</sup> The book presently under discussion is an extended work of some two hundred printed pages, entitled: *The Druids*.

The professional archaeologist Piggott (understandably) sometimes tended to romanticize and even to re-assess the meaning of the clear words contained in ancient Pre-Christian historical records. He did so, in the light of his somewhat more specious pre-historical interpretations of the science of archaeology.

Nevertheless, his comments are still extremely valuable. They do, on the whole, bear out our own thesis on the character of the druids of Ancient Britain.

### **Dr. Piggott on the archeological interpretation of the druids**

Piggott wrote<sup>2</sup> that the druids have kept their place for a couple of thousand years or more and being regarded, variously, as barbarian sages; primeval Christians; champions of liberty; and repositories of mysterious wisdom. It is not possible, however, to infer their religious beliefs directly from iconography alone.

Their representations and inscriptions do at least imply some association between Celtic religion and animals. Associated with the druids, were: Cernunnos, the stag-antlered man; Epona, and her horse; the boar, Baco; and so on.

But before one starts thinking in simplistic terms of animal gods and one should pause to think also of the Early Christian world and of what, unaided by any texts, one might make of the great beasts of the Evangelists (*cf.* Revelation 4:7 with Matthew and Mark and Luke and John). For they too stand depicted at archaeological sites such as Durrow in Celtic Ireland, or Echternach in Celtic Luxemburg.

The last and most difficult stage of such archaeological interpretation, is the correlation of material remains with the religious activities of the Celts. The concept of the temple as an architectural civic monument and ancient in the Mediterranean and even older in the Near East and was alien to the Celts. In the Germanic World [and also

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<sup>1</sup> *Cf.* S. Piggott: *The Druids*, Thames & Hudson, London, 1968, p. 2.

<sup>2</sup> *Ib.*, pp. 15 & 25.

in the kindred Celtic World], as Koebner put it, 'the heart of the forest was the seat of the Godhead.'

It is not surprising if a Greek or Roman citizen felt ill at ease in the Celtic jungle. Literary references to any form of a building in a Celtic religious context, are in fact very rare. Indeed, such references are even rarer in the religious context of the Ancient *Anglii* in Germany. See on this, Tacitus's *Germania* 7 & 10 & 40.

Instances of Celtic holy-places, however, do include a mention in the B.C. 60 Diodorus Siculus of 'temples and sanctuaries' or 'shrines and sacral enclosures' according to one's translation of the Greek. Also the Roman Suetonius wrote of 'fanés and temples' plundered by Caesar in Gaul.<sup>3</sup> For the rest, however, extant references to druidic edifices are rare.

### **The Danube an Early-Celtic waterway from Cimmeria to Celtica**

Piggott further pointed out<sup>4</sup> that Herodotus (around B.C. 450) quite correctly wrote that the Danube rose (and still rises) in what was then the territory of the Western Celts – viz. in the Black Forest between France and Germany, and to the North of Switzerland. Thenceforth it flowed (and still flows) some 2850 kilometres eastbound – until emptying itself into the Black Sea on the northeastern coast of the modern Rumania. This is immediately adjacent to Southwest Ukraine, alias to what was then the territory of the Eastern Celts in Ancient Cimmeria.

Thus, throughout its entire length, the Danube was a 'Celtic River.' It kept open the ongoing contact, north of the Alps, between the Western Celts near France – and the Eastern Celts in Ukrainian Cimmeria alias the Crimea.

This is corroboratable also from Posidonius, *circa* B.C. 135 to *circa* 50. For he equates the Rhipaeian Mountains (*cf.* Genesis 10:3) with the Alps in Northern Switzerland. Indeed, he placed the Hyperboreans (alias the Ancient Britons?) therebeyond – to the north.

Before Posidonius, a writer in the late fourth century B.C. (apparently correctly) considered that Rome had been sacked *circa* 390 by the Hyperboreans. This recalls the similar account of the attacks against Rome launched from Britain to the north, by Dyfnwal Moelmud's sons the Britons Belin and Bran – alias Belinus and Brennus the sons of Moelmud or Mulmutius.

Indeed, also the Greek Traveller and Geographer Hecataeus of Abdera, B.C. 525, located the Hyperboreans and their mysterious temple on a large northern island. That large northern island must almost certainly have been either Britain or Ireland (or both), in the druidic British Isles.<sup>4</sup>

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<sup>3</sup> *Ib.*, pp. 54f.

<sup>4</sup> *Ib.*, pp. 92 & 96.

### **Piggott on the B.C. 130f Posidonius's description of the druids**

Now it is worth while pausing here for a moment to consider an epithet taken almost certainly from Posidonius by the *circa* B.C. 63 to A.D. 21 Strabo. It is an epithet which the latter applied to the druids. He states they were then considered to be 'the most just' or 'the most righteous' (*dikaiotatoi*) of men. This, at first sight, is an interesting tribute to the probity of judges among those Celts.

This word *dikaiotatoi* was yet earlier taken up by Herodotus, in respect of the Getae (apparently meaning the S-gyth-s). It was used also by Ephorus, in respect of those who certainly were Scythians.

The word *dikaiotatoi* was used by Strabo himself not only of the druids, but also of Scyths and Mysians as well as of the obviously righteous lawgiver Moses. Strabo also uses the word in respect of Rhadamanthus who ruled those Elysian Plains which seemed so similar to the land of the Hyperboreans (presumably the Ancient Britons). This is not surprising. For Abaris the Hyperborean Scythian disputed, in Greek, even with Pythagoras himself.<sup>5</sup>

The *Histories* of Posidonius written at the end of the second century B.C. exist today only in second-hand quotations, such as those in Strabo. Posidonius is acknowledged by or identifiable also in other writers. However, his own work originally consisted of 52 books. They began in the mid-second century B.C., and dealt not only with Graeco-Roman History but also with the foreign peoples encountered in the Classical World at that time.

Posidonius's section dealing with the Celts was in his Book 23. It formed an ethnographical introduction to an account of the Roman Conquest and occupation of Southern Gaul. It ended in 121 B.C.

Posidonius himself travelled in Gaul, alias Celtica. He was an outstanding scholar in the long-established Greek tradition of historical, geographical and ethnographic research.<sup>6</sup>

### **Piggott on Mediterranean sources about druids since Diodorus**

Four main writers since Diodorus, Caesar, Strabo and Athenaeus seem to have borrowed, quoted from, or adapted Posidonius. Three did so explicitly, and one without acknowledgement.

It seems Strabo (*circa* B.C. 63 to A.D. 21) had known Posidonius personally. Diodorus Siculus (writing *circa* B.C. 60f) was also a contemporary.

Julius Caesar, writing his account of the (B.C. 55f) Gaulish campaigns in 52-51 B.C., seems also to have based his account of Gaulish ethnography (including the druids) on Posidonius. Yet to that, Caesar himself joined also Non-Posidonian additions.

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<sup>5</sup> *Ib.*, pp. 97f.

<sup>6</sup> *Ib.*, p. 99.

Athenaeus alone does not mention druids. Yet he too seems to have gathered much of his material from Posidonius.

The viewpoint presented by those four ðPosidonianø writers ó Diodorus, Caesar, Strabo and Athenaeus ó is factual. The general picture of Celtic manners and customs which emerges from their ðPosidonianø quotations or paraphrases, is consistent with that contained in other writers such as Polybius (who wrote before the time of Posidonius). It is consistent also with writers such as Pomponius Mela, Lucan and Tacitus (who wrote rather later).<sup>7</sup>

After these primary sources, there follows a group of writers important because they too talk about the druids. Of these, Ammianus Marcellinus ó a historian of the fourth century (A.D.) ó used earlier sources. Those latter include Timagenes, who wrote in the first century B.C. This Timagenes is quoted, on the druids, also by the B.C. 60f Diodorus.

Lucan, in the first century A.D., was a poet who described Julius Caesarø earlier military successes. Lucan stresses Celtic religion. Also Pomponius Mela, a geographer writing about the same time, gave an account on the druids. He did so, much in a Posidonian mood.

Pliny the Elder wrote a discursive and fascinating work on *Natural History* in the same century. There, he mentioned also druidic folk-medicine.

Finally, Tacitus ó in his *Annals* ó has given us the only glimpse of specifically the **British** druids which occurs in the **Mediterranean Classics**. There, the druidic priests ritually curse the attacking and plundering Roman troops by the Menai Straits ó on the British island the Romans called Mona (alias the modern Anglesey). Cf. Deuteronomy 11:26-29; 27:11-25f; 28:15-45; 30:1f ó and Joshua 8:33-34 *etc.*

In his *Germania*, Tacitus compared the hardiness of the Angles and other Germanic and Brythonic peoples with the effete society of contemporary Rome.<sup>8</sup> Indeed, his *Agricola* does the same ó as regards the Ancient Britons.

Also the ðAlexandrian Traditionøó stated Professor Nora Chadwick ó is respectful towards the druids. It discussed their philosophy on the level of other systems beyond the limits of the Ionian and the Greek World.

In works of synthesis and collation, Dio Chrysostom, Diogenes Laertius and Polyhistor led on to the Early Church Fathers ó Hippolytus, Clement of Alexandria, Cyril and Origen. Diogenes Laertius quoted ó from lost works of *circa* B.C. 200 ó what are in fact the earliest references to the druids now known.<sup>9</sup>

### **Piggott on Early-Celtic sources about druidic life and work**

When we turn to sources anent druids in **Celtic** literature, explained Piggott, we enter a world wholly different from that of the Mediterranean Classics. There is only

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<sup>7</sup> *Ib.*, pp. 99f.

<sup>8</sup> *Ib.*, pp. 101f.

<sup>9</sup> *Ib.*, pp. 102f.

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one group of sources which we can attribute to a Pre-Christian date. Those documents are in fact Irish, and belong to the earliest stratum of the literature of that country and language.

They constitute, as Professor K.H. Jackson has put it ó stated Piggott ó an extraordinary archaic fragment of European literature. They reflect, in the words of another great Celtic scholar (Professor Dillon), **an older world than any other vernacular literature in Western Europe**.

Their importance has for long been appreciated by students of Celtic language and literature. This is an ancient though not necessarily a simple oral literature. It is to be divided into hero-tales (or epics) and summaries of law codes. It also presents Celtic society **from within**.<sup>10</sup>

The archaeological and anthropological importance of the earliest Irish epics, and the manner in which they can be dated approximately, has recently been set out by Jackson. The Ulster group of tales can be shown to reflect a world earlier than the introduction of Christianity.

The general picture of Celtic manners and customs in Ireland presented by these tales, is in striking agreement with that of the Posidonian group of classical sources for Gaul (even in points of detail). Druids share with poets and other men of learning a place in the social hierarchy immediately below the nobility.<sup>11</sup>

The name ðruidø does not actually occur in any Romano-Celtic inscription. In Old Irish the word is *drui*, plural *druid*. There has been much discussion as to the probable etymology of the name, and current opinion tends to concur with those ancient scholars such as Pliny ó who regarded it as related to the Greek word for an oak-tree, *drus*. The second syllable is regarded as cognate with the Aryan or Indo-European linguistic root *wid-* (meaning: ðto knowø).

### **Pan-European recognition of the stature of the Celtic druids**

The classical texts inform us directly of druids only in Gaul and Britain. Diogenes Laertius, quoting a late third-century B.C. source, said the Celts (*Keltoi*) and Galatians (*Galatai*) had seers called *druidae*. Dio Chrysostom in the first century A.D. equated druids with the Aryan-Persian *magi* (compare Matthew 2:1f). Posidonius noted (no doubt rightly, but also surely with some satisfaction) ó that druids were øheld in much honourø above the rest of the priesthood, and had authority in peace and war.

Seneca recorded that Posidonius in his *Golden Age* thought his ruler-sages ørestrained the hands of their fellows.ø Strabo said that druids could intervene and stop contending armies from fighting ó while Diodorus quoted again their power of calling off hostilities. Dio Chrysostom reported how kings øbecome mere servants of the will of the druids.ø<sup>12</sup>

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<sup>10</sup> *Ib.*, pp. 103f.

<sup>11</sup> *Ib.*, pp. 104f.

<sup>12</sup> *Ib.*, pp. 105f.

Julius Caesar stressed the high status of the druids, putting them equal with the noble class of *equites* or knights among the two classes of men of some dignity and importance. Caesar stressed the druids' exemption from taxation, military service, and other obligations. In the Posidonian sources, the druids were associated together with two other classes of learned and holy men – the bards and the priests.

According to Strabo, three classes were held in special honour among the Celts: the bards or *bardoi*; the vates or *ouateis* (who interpreted sacrifices and studied natural phenomena); and the druids (who were concerned with both natural phenomena and moral philosophy).

Diodorus listed bards and druids who were philosophers and theologians. Ammianus, quoting Timagenes, mentioned bards and druids who were uplifted by searchings into things secret and sublime, and who would profess the immortality of the soul and [allegedly] share Pythagorean beliefs.<sup>13</sup>

The renowned antiquary Professor Jackson has drawn attention to an early Irish reference to a *fili* returning from study of the craft in **Ancient Britain**. Cathbad the druid, in the early Irish tales, was depicted as teaching a class of young noblemen of one hundred, in one instance.

*Filid* (a name originally meaning 'seers') also taught in special schools in **Ancient Ireland**, with oral tuition and memorizing lasting from seven to twelve years. Such schools continued in Ireland to the seventeenth and in **Gaelic Scotland** to the beginning of the eighteenth century A.D.<sup>14</sup>

### Dr. Piggott on the religious views of the Celtic druids

As a high-ranking class of learned, non-combatant, respected and holy men continued Piggott<sup>15</sup> the druids can only be regarded as having been members of a priesthood. Pomponius Mela called them professors of wisdom (*magistri sapientiae*).

Julius Caesar in his version of Posidonius emphasized their widespread power, their authority in nearly all civil and criminal cases as well as in questions of property and boundaries, and their annual judgement of disputes. He also added that they could excommunicate from attendance at sacrifices any individual or tribe who did not accept their rulings – thus rendering those excommunicated to be outcasts, without religious or legal status.

The well-known scene in Tacitus of the confrontation between the British druids and the Romans in Anglesey, occurred around 60 A.D. It shows how that ritual cursing was yet another means of invoking divine wrath, when needed.<sup>15</sup> Compare too: Deuteronomy 27:1-26 and Judges 5:23 etc.

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<sup>13</sup> *Ib.*, pp. 109f.

<sup>14</sup> *Ib.*, p. 114.

<sup>15</sup> *Ib.*, pp. 114f.



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Julius Caesar stressed that the Gauls ðall assert their descent from *Dis Pater* ð alias God the Father. Lucan addressed the druids in a very elliptical passage, which may be rendered: ðTo you alone is given knowledge of God and heavenly power.ð

Ammianus, quoting Timagenes, described the druids as investigating ðproblems of things secret and sublime.ð Mela simply said that the druids profess to know the will of God.

In the Alexandrian sources, the druids were described as formidable philosophers. In Posidonius, as quoted by Diodorus, the Celts were said to have held that ðthe souls of men are immortal.ð Strabo put this in the form of a belief of the druids ðas well as other authoritiesð ó that ðmen's souls and the universe are indestructible, although at times fire and water may prevail.ð<sup>16</sup>

Julius Caesar made it the chief point of druidic doctrine ðthat souls do not suffer death, but after death pass onð into the next life. Ammianus quoted Timagenes to the effect that the druids ðwith grand contempt for mortal lot...professed the immortality of the soul.ð

Mela named as the best-known dogma of the druids ðthat souls are eternal and there is another life.ð Lucan, in his already-quoted rhetorical address to the druids, went on: ðYou assure us...the spirit reigns in Another World...[after death] ó if we understand your hymns.ð<sup>17</sup>

Diodorus, Ammianus and Valerius Maximus wrongly associated the belief of the druids anent immortality ó with the Pythagorean theory of metempsychosis (alias the transmigration of the soul from one person to another). For it has been pointed out on more than one occasion that the **Celtic** doctrine of **immortality** ó as set out in the sources just quoted ó is **not** in fact **Pythagorean** in content **at all**.

The **druidical** doctrine does **not** imply a belief in the **transmigration** of souls through all living things ó ðthat the soul of our grandam might haply inhabit a birdð (thus Piggott). Instead, the druidical doctrine implies only a naive, literal and vivid re-living by the **same** person of a counterpart of this earthly life ó **beyond** the grave (as taught in the **New Testament itself**). See: Revelation chapters 20 to 22.

One hardly need look to outside of Grecian and Roman sources, for this simple concept. For it is corroborated not only by the tales of the classical writers (such as those anent Celts offering to pay off their own debts in the after-life). It is corroborated also by the inferences to be drawn from the earlier Irish literature ó and indeed further also by the archaeological evidence too.<sup>18</sup>

### **Dr. Piggott on the Celts' druidic knowledge of astronomy**

There is interesting evidence for an important branch of practical knowledge among the druids ó that of astronomy and calendrical computations. Strabo not only

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<sup>16</sup> *Ib.*, pp. 119f.

<sup>17</sup> *Ib.*, pp. 120.

<sup>18</sup> *Ib.*, p. 121.

mentioned the druids' knowledge of moral philosophy, but also of *physiologia* or natural science.

The same word is used, by Cicero, of the druid Diviciacus. He said Cicero, claimed to have that knowledge of nature that the Greeks call *physiologia*.

Caesar amplified this. He attributed to the druids much knowledge of the stars and their motion; of the size of the World and of the Earth; of natural philosophy.

Mela, like Caesar, probably drew on Posidonius. Mela explained this druidic knowledge as being anent the size and shape of the World; the movements of the Heavens; and of the stars.

Pliny ascribed this form of time-measuring specifically to the druids. As he stated: "It is by the moon that they measure their months and years, and also their **ages** (*saeculi*) of 30 years."<sup>19</sup>

Clearly, observed Piggott, this amounts to a considerable competence in calendrical skill. The druidic Coligny Calendar is divided into half-months (or fortnights). It represents an adjustment of the lunar to the solar year by the insertion of the intercalary months of 30 days at 2.5- and 3-year intervals alternately.

Its scheme might be related to the 19-year cycle known in Babylonian and Greek mathematics. Hecataeus, B.C. 525, attributed a knowledge of this same cycle to the Hyperboreans whom he located in what is almost certainly the British Isles.<sup>20</sup>

### **Dr. Piggott on Pagan-Roman opposition to Celtic druidism**

Roman opposition arose to Druidism in 1st-century B.C. Gaul and later in 1st-century A.D. Britain. Why? Because, explained Piggott, in Collingwood's words: Celtic religion wore an intolerant nationalistic shape in the form of Druidism's hostility to Roman imperialism.

Professor Chadwick, the famous authority on Ancient British History, has in part endorsed this view. One can recognize in the very pattern and texture of early Celtic society an incompatibility with Roman *mores*. That incompatibility was exacerbated by certain of its essential components.

The classical and vernacular evidence reveals a learned class including jurists, poets and holy-men which the Irish sources would suggest were, like other craftsmen, an itinerant and mobile element in the population as well as being a fundamental part of the social order. In the druids embodying Celtic Law the essentially Un-Roman Celtic tradition was concentrated.<sup>21</sup>

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<sup>19</sup> *Ib.*, pp. 122f.

<sup>20</sup> *Ib.*, p. 123.

<sup>21</sup> *Ib.*, pp. 128f.

## Rowlands and Dickinson and Llyud on the druids of Britain

In the 1720s, the Reverend Henry Rowlands ó in his *Mona Antiqua Restaurata* of 1723 ó does not play down druidic sacrifices, nor the hold he thought that priesthood had by their threats of excommunication or execution. He ó as well as Toland (in his 1726 book *History of the Druids*) ó regarded Abaris the Scythian Hyperborean as a druid.

Indeed, both Rowlands and Toland claim Abaris as a British Highlander ó whether from Wales or whether from Scotland. Alternatively, he could have been even a Cumbrian (from **between** those two regions).

In modern times, there was a rediscovery of the druids ó in the pages of the Ancient Greek and Roman writers. Together with that, came the recognition that they worshipped in forest-clearings or oak-groves.

The oaks took on a deeper significance when the Biblical pedigree was being explored. For could these not be like the oaks on the Plain of Mamre, as recorded in the Old Testament? Cf. Genesis 13:18 & 21:33 & 35:4 *etc.*

Edmund Dickinson argued in 1655 that the patriarchs were proto-druids. From these sprang the druids ó who reach back at least as early as the time of Abraham. This idea was shared by Thomas Smith, in his 1644 book *Concerning the Customs and Institutions of the Druids*.

Edward Llyud of the Ashmolean Museum thought Aubrey's projected account of stone circles at Stonehenge (*etc.*) very well deserved publishing. Indeed, he himself wrote to a correspondent about such monuments. There, Llyud himself conjectured they were places for sacrifice, and for other religious rites, in the times of the druids.<sup>22</sup>

## Dr. Piggott on the connection between the druids and Stonehenge

The most persuasive champion of the claims anent Stonehenge, was to be Rev. Dr. William Stukeley. His two publications on Stonehenge and Avebury appeared in 1740 and 1743.

Almost as famous, and on a similar wavelength, was Reverend Henry Rowlands ó an Anglesey vicar. He had his book *Mona Antiqua Restaurata* published in 1723. The specific description by Tacitus of the druids in Anglesey, naturally made Rowlands look for archaeological remains there.

Rowlands's druids were said to have been descended from Noah, *via* Japheth and the latter's son Gomer. Those druids were so near in descent to the fountains of true religion and worship ó as to have had Noah's son Japheth for their great-grand sire.

Some of the rites and usages of Japheth's true religion, was then conveyed to Britain pure and untainted either by Gomer or by the latter's descendants the

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<sup>22</sup> *Ib.*, pp. 140f.

Gomerites. Genesis 9:27 to 10:5. Rowlands thought<sup>23</sup> the British druids then worshipped in oak-groves ó as too did the Patriarch Abraham on the Plain of Mamre. Genesis 21:33f.

The use of the word ÆCeltø as an alternative to ÆBritonø was now coming into general use among antiquaries in Britain ó largely owing to the influence of a book by the Frenchman Paul-Yves Pezron. It was translated into English during 1706 by David Jones, under the title *The Antiquities of Nations (More Particularly of the Celtae or Gauls) Taken to be Originally the same People as our Ancient Britons*. There, the descent of the Celts through Gomer ó and so from Japheth and his father Noah ó is firmly set out.

Rev. Dr. William Stukeley of Lincolnshire, already equipped with pronounced antiquarian interests, was attracted to Stonehenge. He entered holy orders in 1729. The publication of his surveys and surmises was delayed until 1740, when his book *Stonehenge (a Temple Restored to the British Druids)* appeared.

That was followed in 1743 by his book *Abury (a Temple of the British Druids)*. ðMy intent is,ö wrote Stukeley, ðto promote as much as I am able the knowledge and practice of ancient and true religion ó [in order] to revive in the minds of the learned the spirit of Christianity.ö

Archaeology Professor Piggott explains that one way of doing this was to take not only natural religion but also Christianity back to the beginning of time. As the compendious title of Matthew Tindalø book of 1730 announced ó *Christianity [is] as Old as the Creation* ó subtitled *The Gospel a Republication of the Religion of Nature*.

### **Postdiluvian export of Druidism to Britain from the tents of Shem**

Stukeley maintained that the druids came to England **with the Phoenicians** ðsoon after Noahø floodö and ðduring the life of Abraham or very soon after.ö They were ðof Abrahamø religion entirely.ö They had ða knowledge of the plurality of Persons in the Deity.ö Consequently, their religion was ðso extremely like Christianity, that in effect it differed from it only in this: they believed in a Messiah Who was to come; as we believe in Him That is come.ö<sup>24</sup>

Rowland Jones found the ÆCabbalistic teachingø of the druids in words and even syllables ó and evolved a cosy world of books such as *The Origin of Language and Nations* (1764) and *The Circles of Gomer* (1771). Here one is back among the children of Gomer. Genesis 10:1-5. For Jones, Japheth was himself a druid. Indeed, he himself had dwelt ðin the tents of Shem.ö Genesis 9:27f.

The druids were now regarded as having been described in the literature of Early Wales. The patriarchal religion of the druids was reaffirmed in a series of books, stretching from William Cookeø *Enquiry into the Druidical and Patriarchal Religion* (1754) ó to D. Jamesø *Patriarchal Religion of Britain* (1836). Edward Davies

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<sup>23</sup> *Ib.*, pp. 148f.

<sup>24</sup> *Ib.*, pp. 152f.

*ADDENDUM 9: SURVEY OF DR. PIGGOTT'S  
BOOK THE DRUIDS*

provided more evidence of deep druidic lore in his 1804 *Celtic Researches* ó and in his 1809 *Mythology and Rites of the British Druids*.<sup>25</sup>

The significance of the appearance of druids in the text of Blake's *Prophetic Books* ó and in versions of the engravings at Stonehenge and Avebury ó has been discussed in details by many writers. Blake asked: "Was Britain the primitive seat of the patriarchal religion?" Then he himself straightaway gave his own answer. It was as follows.

Patriarchal druids originated in Britain after Noah's flood. Genesis 9:27 to 10:5. Those druids then spread their doctrine far and wide ó even to the oak-groves on the Plain of Mamre.

"Your Ancestors" ó Blake told his readers in Britain ó "derived their origin from Abraham, Heber, Shem and Noah." Such, indeed, were druids. Reminders of them, are preserved in the remnants of the druidic temples ó namely in the patriarchal pillars and oak-groves which still bear witness to this very day.<sup>26</sup>

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<sup>25</sup> *Ib.*, pp. 171f.

<sup>26</sup> *Ib.*, pp. 173f.



## ADDENDUM 10: SOME ASPECTS OF THE 'BRITISH-ISRAEL' THEORY

The notion that the British and American peoples and their descendants are racially at least in part Israelites, is not new. It is not an invention of the modern movements variously known as 'British Israel' and 'Destiny of America' and 'British Israel World Federation' and 'Identity' etc.

### Roots of British-Israel theory already in Gildas and in Sadler

Even the oldest extant Celto-Brythonic Church Historian, the 560 A.D. Culdee Christian Gildas, seems to identify the Christian Britons with (or at least include them among) the Israelites. Thus, Gildas wrote<sup>1</sup> that the A.D. 449f Anglo-Saxon assault on the Christian Celto-Britons was an 'assault **comparable** with that of the Assyrians of old on **Judea**.'

He further stated: 'From then on, victory went now to **our countrymen** [the Celto-Britons], now to their enemies [the Anglo-Saxons]. So that in this people [the Celto-Britons], the Lord could make trial...of His **latter-day Israel** ó to see whether it loves Him, or not.'

The modern 'British-Israel' movement represents a whole complex of different theories, going back at least to Puritan times. See John Sadler's 1649 *Rights of the Kingdom*<sup>2</sup> ó which publication points to parallels between the customs and laws of Ancient Britain and later Puritan England on the one hand ó and those of the Ancient Hebrews and their descendants the Jews on the other.

Indeed, a few Puritan Parliamentarians ó influenced by these parallels ó even pressured Oliver Cromwell to promote the re-admission to Britain of Jews whose ancestors had been expelled thence during late-mediaeval times. Subsequently, especially Richard Brothers (1757 to 1824) popularized the 'British-Israel' theory of modern times.

There are many different strands of British-Israelism. Yet its basic tenet seems to be that the modern caucasoid English-speaking peoples Worldwide ó are the racial descendants of the so-called 'ten lost tribes' of post-captivity Old Testament Israel.

Occasionally, British-Israel theorists (we think rightly) point to the **influence** of the primordial Heber-ews (*cf.* Genesis 10:21) on the Ancient British Celts (*cf.* Genesis 9:27 & 10:1-3f). More frequently (and we ourselves think far more tenuously so), however, British-Israel apologists argue also for a large-scale **racial identification** of the post-captivity Ancient Hebrews with the Ancient Celto-Brythonic Britons. More especially, they often argue for a large-scale identification of the later Israelites with the Germanic Anglo-Saxons who finally arrived in Britain around 449f A.D.

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<sup>1</sup> Gildas: *Ruin of Britain*, chs. 24 & 26.

<sup>2</sup> Bishop, London, 1649.

## British-Israel on the Danite-Danaan-Danube-Danish connection

There is, to British-Israel, a claimed linkage between the Danites and the Danaans and the Danes ó from around 1500 B.C. onward. This too plays a large role in ð-British-Israeløtheory.

Rev. L.G.A. Roberts wrote in his book *British History*<sup>3</sup> that Dan was the son of Bilhah. Genesis 30:5f. Having later left the light of Israel, he was driven to darkness ó as the name of his sons the *Chushim* signifies ó by prophetic enunciation. Genesis 46:23.

This signification was attached ever afterward to the race of Israel in some way or another, as each and all were driven to darkness. For the words *Peloppidae*, Phrygians, Cimmerians, *Cimbri*, and *Cymry* apparently all have the same radical meaning of: darkness.

The Danaites were also known as Pelasgians, *Scoloti*, *Scoti*, and Scythians ó each one of these names denoting: Wanderer. See too especially the reference to the øgloomy twilightø of the Cimmerians in the *circa* B.C. 850 Homer, and the reference to the dark days of the Britons in the A.D. 98 Tacitus.<sup>4</sup>

Roberts further maintained<sup>5</sup> that according to Petaviusø *History of the World*, Danaus was the son of Bela ó a sojourner in Egypt. He fled, taking with him his daughters as colonists ó and came to Greece three years after the death of Joseph. This was about 148 years before the Exodus (and thus around B.C. 1600).

Dardanus is said to have built Troy about thirty-four years before the Exodus ó and thus around B.C. 1500. Lord Gladstone ó the very famous nineteenth-century A.D. British Prime Minister ó said that the Siege of Troy was undertaken by the *Danai* against the *Dardanai*, and that these (so too Homer & Vergil) were originally one. Compare Genesis 10:4f with 38:30 and First Chronicles 2:6.

Colonel Gawler said it is worthy of note that Danaus, who is recorded as landing in Greece from Egypt, was said to be the son of Belus (sometimes spelt ðBelaø). This strongly resembles ðBilhahøó the name of the mother of Dan. Genesis 30:4-6.

The last of the *Danai* came into Greece about the very time Jabin King of Canaan oppressed the people of God. We are told in Judges 5:17 that Dan remained in his ships; and Asher in his seaports. This was around B.C. 1285. Danø trading with Greece ó which, later too, endured for many centuries ó is recorded in Ezekiel 27:19. Indeed, the Danube was the Danite waterway to Danish Danmark ó and also all the way from Cimmeria to the Cymri.

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<sup>3</sup> Covenant, London, n.d., pp. 6f.

<sup>4</sup> See Homerø *Odyssey* XI:13f and Tacitusø *Agricola* 10-12, as cited in Addendum 4 at its nn. 8 & 9 above.

<sup>5</sup> *Op. cit.*, pp. 15-19.



### The *Britannica*, Euripides, Strabo, *Judaica* & Yigael Yadin on Dan

Indeed, even the *Encyclopaedia Britannica* declares<sup>6</sup> in its article on ðDanausø that he in Greek legend was the son of Belus, King of Egypt. Compare with this the Egyptian viceroy Joseph ó the brother of Dan. Later, having been driven out by his brother, Dan fled with his fifty daughters to Argos in Greece.

Rev. Roberts pointed out<sup>7</sup> that Euripides and especially Strabo<sup>8</sup> relate that ðDanaus, having arrived in Argos [Greece], made a law that those who had borne the name of *Pelagiotae* [throughout Greece] should be called *Danai*.ø The Dan-aster or Dniester River is sometimes called the Tyr-as,<sup>9</sup> and the people there are called *Tyr-itae*.

It is reasonable therefore to infer from the intimate home relations of the people of Tyre with the Danites of Israel (as recorded in Ezekiel 27:3,19) ó that the names of Tyre and Dan were then being used indiscriminately. First Kings 7:13f *cf.* Second Chronicles 2:13f *etc.*

In its article ðDanø the modern *Encyclopedia Judaica*<sup>10</sup> observes that the question contained in Judges 5:17 ó ðAnd Dan, why did he abide with the ships?ø ó is very important. Danø's original area of settlement, was along the coast near Jaffa.

In the view of the famous modern Israeli Professor of Archeology Yigael Yadin, there is a close relationship between the Hebrew tribe of Dan and the Greek tribe of the *Danaoi* (both of whose members were clearly seafarers). Groups of the tribe of *Danaoi* were particularly attracted to the coast of the Eastern Mediterranean. This evidences contact between the ðSea Peoplesø from Greece and/or Crete on the one hand, and the tribe of Dan on the other.

As the *Encyclopaedia Britannica* explains<sup>11</sup> in its article ðDanø ó it was a tribe of Israel. The earlier home of the tribe was to the west of Judah. There, it seemed, Dan occupied the sea-coast covering the caravan routes. Judges 5:17 & Genesis 49:17.

The Philistine settlements of the ðSea Peoplesø from Crete, around B.C. 1250f, naturally came into contact first with this tribe. In the days of Samson, the struggle ended in the expulsion of the Danites.

In Judges 17 and the subsequent chapters, one finds the narrative of the Danitesø migration to a new site in the Far North. The important question is whether that migration in fact continued even as far as Troy.

The Danitesø exit from Canaan helped produce their increasing exodus away from the bulk of the covenant people ó during Biblical times. *Cf.*: Genesis 14:14; Deuteronomy 34:18; Joshua 19:4f; Judges 5:17 & 18:1f; First Kings 7:13f; Second Chronicles 2:13f; Ezekiel 17:2-5 & 27:3,13,19; and Revelation 7:5-8.

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<sup>6</sup> 14th ed.

<sup>7</sup> *Op. cit.*, pp. 15-19.

<sup>8</sup> *Geog.*, V:2:4.

<sup>9</sup> Herodotusø *Hist.*, IV:51; and Straboø *Geog.*, VII:1:1.

<sup>10</sup> Keter, Jerusalem, 1970f.

<sup>11</sup> 14th ed.

## Migrations of Danites, Trojans, Danaan and Danes to British Isles

Rev. Roberts explained<sup>12</sup> that tradition brings the first settlers in Britain from Troy ó under one Brutus the Trojan. The *Triads of the Cymri* bring them from Constantinople ó not far from Troy. History, such as it is, brings them from the neighbourhood of the Black or Cimmerian Sea ó to the North of both Troy and Constantinople.

Etymology would suggest that the people originated in some country bordering on darkness ó as one traces them back as *Cimmerioi* (black), *Phrygia* (black), *Pelops* (black), and *Chushim* (black). This clue brings one back to the son of Dan, one of the patriarchs of Israel ó whom tradition claims fled from Egypt, and settled in Greece (as -Danausø).

In his book *Juventus Mundi* (alias *The World in its Youth*), The Right Honourable William Ewart Gladstone ó Queen Victoria's Prime Minister of Great Britain ó connected<sup>13</sup> the Greek *Danaoi* with Phoenicia. He also connected the *Tuatha de Danaan* (who landed in Ireland from Greece) with the same people.

He further spoke of the contrasts and also of the similarities between the Aryans and the Semites.<sup>14</sup> There, Gladstone further noted that a few prominent and conspicuous persons from a Semitic country had come to settle in *Dan-aan* Greece. He also noted that the ancient name of Den-mark or Dan-mark, was *Brittia*.

Joseph himself was known as -Egyptusø ó in the stories of Danaus fleeing from Egyptus. Hannay, in his book *European and Other Races*, makes the *Beth-Sak* and the *Massa-getae* (or Mas-sget-ae alias the Scyth-s) largely to be -Egyptiansø ó at least as to their place of residence at that time.

This agrees also with Ireland's tradition, which makes her -Scotaø originally to have been a princess of Egypt. There is nothing strange in this ó especially when one remembers that the great Hebrew Patriarch Joseph's own marriage took place in Egypt. His sons and grandsons and many generations of descendants were all born there.

## Danmark or Denmark and the *Danaoi* and the Israelitic Danites

In its article -Denmarkø the *Encyclopedia Americana* states<sup>15</sup> that bronze was introduced into Denmark around B.C. 1500, and iron around B.C. 400. In the succeeding centuries, Ancient Danish trade flourished over long distances. Indeed, its **Celtic influences were quite pronounced.**

The Greek Navigator Pytheus of Massilia (alias Marseilles) visited Denmark around B.C. 300. It is probable the -Cimbriø and the -Teutonsø who invaded Italy after B.C. 113, came from Jutland. Indeed, it was precisely from Dan-ish Jutland ó viz.

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<sup>12</sup> *Op. cit.*, pp. 6f,27,30,53.

<sup>13</sup> W.E. Gladstone: *Juventus Mundi* [alias -The World in its Youthø], p. 136.

<sup>14</sup> *Ib.*, p. 141.

<sup>15</sup> Internat. Ed.

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Judeø land or Jewsø land? ó that the Jutes later invaded England almost contemporaneously with the Angles and the Saxons.

Also the famous British-Israelite Rev. Dr. W. Pascoe Goard (LL.D. and F.R.G.S.) referred to Den-mark. He did so, in his important book *The Post-Captivity Names of Israel*.

There, Goard explained<sup>16</sup> that Du Chailluø book *Viking Age* furnishes a veritable treasure house ó recovered by ten years or more of expert research into the archaeology of Scandinavia, of Denmark, and of Britain. Israel was uprooted from that vast region over which the Huns then swept, driving the Scythians before them.

The libraries of the World will furnish the facts. Gibbon, among them, will tell of their crossing the Danube from the east into the Roman Empire. He will show their crossing into Britain as Saxons, Jutes and Danes (*etc.*) ó descendants of the ancient Scythians, Sakai and Dan.

Indeed, Dan was a maritime nation possessed of ships already in the time of Deborah. öWhy did Dan remain in ships?ö Judges 5:17. That is to say: öWhy was Dan so intent upon his ships and his merchandise?ö

The port of Joppa belonged to Dan, and maritime traffic constantly flowed from Joppa both to Egypt and to Greece. Moreover, a former colony of Danites came out of Egypt and went into Greece as *Danaoi*. Its members claimed they had been slaves in Egypt (and had fled from Egyptus), even though they were of the seed divine. See Aeschylusø *Suppliants*.

Compare also First Maccabees 12:1-23. There, it would seem that the Lacedemonians or Spartans in Greece ó were Israelites. The Lacedemonian seal, and Danø symbol ó the great Jewish Historian Josephus himself suggests<sup>17</sup> ó are the same (*viz.* an eagle with a dragon in its claws). Dr. Latham, in his *Ethnology of Europe*, stated<sup>18</sup> he believed the ancestor of the Argive *Danaoi* in Greece was no other than that of the Israelitish tribe of Dan first in Palestine and then in Egypt.<sup>19</sup>

Certainly the B.C. 850 Homer and the B.C. 30f Vergil both identify the ÆDan-aansø with the Greeks ó and the ÆDarda-niansø with the Trojans, *etc.* See too: Genesis 38:30; Judges 5:17; First Chronicles 2:6; Second Chronicles 2:14; Acts 20:6f.

### **Were the Cimmerians and Scythians and Saxons in fact Israelites?**

Now the *New Encyclopaedia Britannica* states<sup>20</sup> under the heading ÆCimmerianø that its Armenian name is Gamir. *Cf.* ÆGomerø in Genesis 10:2-5.

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<sup>16</sup> Covenant, London, 1934, p. 86.

<sup>17</sup> *Ant.*, XII:4,10.

<sup>18</sup> R.G. Latham: *Ethnology of Europe*, p. 137.

<sup>19</sup> See too *ib.*, p. 107.

<sup>20</sup> *Op. cit.*, art. ÆCimmerianø

The *Encyclopedia Americana* declares<sup>21</sup> under its heading "Omri" that this name is mentioned on the Moabite Stone of Mesha. Indeed, in the cuneiform inscriptions, the House of Israel is called *Bit-Humiri* or the "House of Omri."

See too Robert T. Boyd's book *Tells, Tombs & Treasures*.<sup>22</sup> Also consult Professor A.H. Sayce's great work *Higher Criticism and the Monuments*.<sup>23</sup>

Rev. Dr. W.P. Goard claimed<sup>24</sup> that the house of the *Cimmeri* or alias "the House of Omri" or are of Israelitic extraction from the time of the Assyrian captivity onward. "Omri" is a dynastic name. "Omri" originated the law-making process in Israel. Among the many variations of this name *Beth Omri* or we find: *Bit Kumri*, *Kimmerians*, *Cimmerians*, *Gimmiri* (etc.).

Also the name "Isaac" or claims British-Israel or has a score or more of variations: such as *Sakai*, *Sacae*, *Sakasuna* (etc.). The *Sakai* are also called Cimmerians and Gimmirians etc.

But the *Sakai* are also called Scythians. This fact is established by those inscriptions which are best known, and which have furnished the key to Assyriology.

Goard pointed out that Luckenbill in his *Ancient Records of Babylonia and Assyria*<sup>25</sup> gave a quotation from an inscription of Tiglat-Pileser III. This stated that "the border of *Bit Humria* or the "House of Omri" the King of Israel or in "the wide land of Naphtali in its entirety" or was "brought within the border of Assyria."

Tiglat-Pileser's inscription then continues: "The land of *Bit-Humria* or all of its people together with their goods or I carried off to Assyria. Pakaha, their king, they deposed." By "Pakaha" is meant "Pekah" the King of Israel. Cf. Second Kings 15:30 & First Chronicles 5:26.

One should now turn, continued Goard, to a book published by the British Museum<sup>26</sup> with the title: *The Sculptures and Inscriptions of Darius at Behistun* (in Persia). It stated<sup>27</sup> in respect of "Saka, see Scythia; Scythian (Pers.)."

It also stated: "Scythia: province of the Persian Empire or in Persian, *Saka*; in Susian, see Scythian (Plur.); in Babylonian, see Cimmerians & Scythians; in Persian, *Saka* (plural *Sakiya*); in Susian, *Sakka* (plural *Sakka-pe*)."

Indeed, it further stated:<sup>28</sup> "Cimmerians, land of the *Gi-mi-ri* (Babylonian)." Thus, concluded Goard, one here sees the identity in meaning of the Scythians, the Sakka, and the Cimmerians.

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<sup>21</sup> 1951 ed.

<sup>22</sup> R.T. Boyd: *Tells, Tombs & Treasures*, Baker, Grand Rapids, 1968, pp. 61-64 (q.v.).

<sup>23</sup> S.P.C.K., London, 1894, pp. 451, 508, 583-86, 519-21.

<sup>24</sup> *Op. cit.*, pp. 10-28.

<sup>25</sup> L. Luckenbill: *Ancient Records of Babylonia and Assyria*, 1926, Vol. I, Paragraph 815.

<sup>26</sup> *The Sculptures and Inscriptions of Darius at Behistun, Persia. A New Collation*. British Museum, London, 1907.

<sup>27</sup> *Ib.*, p. lxxi.

<sup>28</sup> *Ib.*, p. lv.

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Goard then concluded<sup>29</sup> that in the inscription on the Behistun Rock, one finds that the Scythians are Cimmerians, and that the Cimmerians are the same people as the Scythians. The British Museum's *Half-Crown Guide to the Assyrian and Babylonian Department*<sup>30</sup> has a picture<sup>31</sup> of the scene from the Rock.

There, on the picture, the last figure on the right (in a peaked cap) is that of Skunkha or Iskunka, the Leader of the Scythian revolt. *Scythia*, *Saka* and *Cimmeria* (or *Gimmirra*) are all variant names for the people or country of the House of Isaac. is also called the *Beth-[I]Sak*, the *Beth-Omri*, or the *Bit Khumri*. Thus the British-Israelite Dr. Goard.

### What became of the Israelites after their exile in Assyria?

Rev. Commander Roberts stated<sup>32</sup> that the Israelites taken into the B.C. 721 Assyrian captivity, that within seventy years thereafter the name Israel had ceased to exist. Yet one then immediately does come across a people in the very place where Israel was lost is a people called *Beth-Khumri* and *Bit-Omri* in the Assyrian tablets.

This is the same name which on the Behistun Rock is rendered in Persian as *Sakai*. These same *Beth-Khumri* were called *Gimirra* by Professor Rawlinson in his book on Herodotus. He went on to show these to be *Sakai* and *Cimbri* and *Cymri* (alias those who were even then migrating to Britain).

Professor Sayce, continued Rev. Roberts is after stating that Cyrus was a Manda, and that the Manda were Cimmerians is said<sup>33</sup> it seems the Manda were Scythians. Thus the Kimmerian and his people are termed Manda by Esarhaddon.

In the inscriptions of Darius, the *Gimirra-Umurgah* text corresponds with the *Saka-Humuvarka* of the Persian text. The *Saka-Humuvarka* are the Amyrgian *Sakae* of Herodotus.<sup>34</sup> Those *Sakae*, stated Herodotus, were those whom the Greeks called the Scythians.

Rev. Roberts further declared<sup>35</sup> that Herodotus also described the entry of the Cimmerians westward into Europe, where a portion of them settled to the west and to the north of the Black Sea. That, after them, was then also called the Cimmerian Sea. Here, one finds the word Cimmeria often cropping up is as in the place called Crimea etc.

The evidence of the Hebrew gravestones<sup>36</sup> in the region of the Crimea is testimony to the fact that Israelites were in that locality. The names Saxon and Pict is also Briton and Ligure is also all found there, on ancient maps pointing back to B.C.

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<sup>29</sup> *Op. cit.*, p. 95.

<sup>30</sup> *Half-Crown Guide to the Assyrian and Babylonian Department*, British Museum, London, 1922.

<sup>31</sup> *Ib.*, Plate XII, opp. p. 40.

<sup>32</sup> *Op. cit.*, p. 48.

<sup>33</sup> A.H. Sayce: *Higher Criticism and the Monuments*, S.P.C.K., London, 1894 pp. 520 and 521. See also pp. 451, 483-486, 508 & 519 for the connections.

<sup>34</sup> Herod.: *Hist.*, VII:64.

<sup>35</sup> *Op. cit.*, p. 50.

<sup>36</sup> See Oxonian's *Israel's Wanderings*, p. 95.

times. Rawlinson connected these Cimmerians with the *Cimbri* of the Romans and the *Cymri* of Wales.

### British-Israel's equation of post-exilic Israel with Anglo-Saxons

One must next deal with British-Israel's post-exilic identification of the so-called ten lost tribes of Israel. For, since the B.C. 721 captivity of all of those ten tribes among the Assyrians, British-Israel identifies those Israelitic refugees with the ancestors of the later Anglo-Saxons.

Perhaps the most important thrust of British-Israel theory, can fairly be stated in the following citation from their spokesman Gilbert Sadder in his book *Omens of the Age*. There, he cited from the Non-Biblical but pseudepigraphical book of Second Esdras (called 'Fourth Esdras' in Jerome's Vulgate).

In its present form, this Second Esdras may date from as late as 90 A.D. Yet its roots go back many decades theretofore and possibly even to centuries earlier.

Sadder wrote<sup>37</sup> that there are two books of Esdras not found in the Bible but indeed found in what is known as the 'Apocrypha' and by which he meant the *Pseudepigrapha*. In Sadder's opinion there is no finer rebutting evidence available against those who dabble in spiritism, spiritualism, or necromancy than that contained in Second Esdras. The greatest and most important prediction in Second Esdras, however, is that found in Second Esdras chapters 11 and 12 and thereafter.

In Second Esdras thirteen,<sup>38</sup> for example, we read the following: 'These are the ten tribes [of Israel] which were carried away prisoner out of their own land, in the time of King Josiah [of Judah], whom Salmanasar King of Assyria led captive and carried them over the River [Euphrates] and...brought over into another land.

'But they [the ten tribes] took this counsel amongst themselves, that they would leave the multitude of the heathen [viz. in the Assyrian Empire] and go beyond into a further country...**so that they might there keep their own statutes**.... Through that country, there was a long journey to make.... Then they dwelt there, until the later time.'

In the above citation, the words 'their own statutes' (alias the **laws** of those refugee ten lost tribes of Israel) are very important. Indeed, those 'statutes' remind one very much of the laws which the Scythian Anacharsis (around the seventh century B.C.) favourably contrasted with the laws of the Ancient Greeks.

Significantly, Rev. Dr. Goard spent some time discussing this *circa* B.C. 600 Anacharsis the Scythian. Goard believed Anacharsis was an Israelite. Also the great *circa* B.C. 450 Historian Herodotus himself<sup>39</sup> calls Anacharsis 'a man of distinction.'

<sup>37</sup> Destiny, Johannesburg, 1946, pp. 30-33.

<sup>38</sup> II Esd. 13:40-45.

<sup>39</sup> Herod.: *Hist.*, IV:45f.

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Goard also pointed out<sup>40</sup> that certain things about Anacharsis stand out prominently. He was of the Royal House of the Scythians. Anacharsis was also a bard. Indeed, he even wrote a work on the military system of Scythia ó in verse.

While Anacharsis sharply criticised the laws of Solon, he also wrote a treatise on the laws of his own land. He had no confidence in the power of the laws of Athens. Manifestly, he had confidence in the powers of the laws of Scythia.

Now Second Esdras 13:40-45 relates that the people, the ten tribes of Israel, moved out of Assyria into a new land ó in order ðthat they might keep their own law.ö It is from this S-cyth-ian source, that an important stream of such A-s-Guz-ic alias Goth-ic Common Law has descended. Thus British-Israel.

This S-cyth-ian Law is not the fountainhead of that system of Common Law. That must be looked for, and found, ðin the beginning.ö Genesis 1:1f & 1:26f *cf.* 2:15-18f.

For even Moses received only a re-new-edø code of the eternal law. Such is, indeed, the re-emergence of the system which God has maintained from the beginning. The same system of Common Law was known, and in part taught, by the druids of Britain ó and also by the theocratical teachers of Judea.

### **Did Israelites move from Assyria northwestward through Caucasus?**

Rev. Dr. Goard further observed<sup>41</sup> that the Cymbro-Cymric Cimmerians were settled north of the Caucasus, in Old Cimmeria, around B.C. 700. He has reminded that the Scythians then moved up there, from south of the Caucasus. The Cimmerians were divided over the question as to whether they should await the coming of the Scythians, or move off before them.

It was an old version of what later happened repeatedly in New Cimmeria, alias Britain ó when Saxon fought Briton; Dane fought Saxon; and Norman fought all three (notwithstanding they were all of the same stock and kindred). The *Sakai*, Scythians and Cimmerians were all of the same people ó under various leaders; dwelling in various districts: and called by various names.

Next,<sup>42</sup> Goard quoted a *circa* B.C. 450 passage from Herodotus. The passage states:<sup>43</sup> ðThe Scythian nomads of Asia...passed the Araxes and settled in Cimmeria. For it is to be observed that the country now possessed by the Scythians, belonged formerly to the Cimmerians.ö

Here, Rev. Dr. Goard observed<sup>44</sup> that some good scholars believe Herodotus throws a further light on the migration of the people spoken about by Esdras.

Once more, Goard insisted<sup>45</sup> that the travel of such a people through the well-known passes of those mountains ó would be a very, very slow proceeding. They

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<sup>40</sup> *Op. cit.*, pp. 71f.

<sup>41</sup> *Ib.*, pp. 25f.

<sup>42</sup> *Ib.*, pp. 26f.

<sup>43</sup> Book IV, *Melpomene*, XI.

<sup>44</sup> *Op. cit.*, pp. 26f.

went with the wagons in which they lived, as Herodotus relates. Like the pioneer Americans and the South African Voortrekkers these ancient people lived in their covered wagons (called prairie schooners in America).

The direction toward the unsettled lands, was by way of the Crimea and up the valleys of the eight rivers named by Herodotus which flow into the Black and Caspian Seas. From there, they then headed westward ó toward the British Isles.

Goard further pointed out<sup>46</sup> that Herodotus<sup>47</sup> said the following about the country in which a great body of the Scythian people lived in his own time. "To one of these divisions," explained Herodotus, "some have given as a boundary the Egyptian Nile and the Colchian Phasis; others the Tanais, the Cimmerian Bosphorus, and the Palus Maeotis (or Sea of Azov)."

The British-Israelite Gladys Taylor alleged in her book *The Magnet of the Isles*<sup>48</sup> that the account given<sup>49</sup> by Herodotus suggests the Scythians were unwilling to engage in war ó unless it was forced upon them. The general historical picture of the Scythians as drawn by Herodotus, she believed, is fairly sound.

Modern Archeology has proved many of his statements to be true. The Scythians, Herodotus insisted ó just like the Israelites ó never sacrificed swine. "Nor indeed is it their wont to breed them in any part of their country" ó he added.

Saddler believed these Israelitic migrants ó through Assyria to the regions beyond, and thence into Western Europe ó ultimately ended up in Britain. For a critical discussion of this belief, see F.N. Lee's article *God's Israel*.<sup>50</sup>

### **British-Israel on the 'Habiru-Hebrew' theory of Ancient Israel**

The Habiru-Hebrew theory takes up the narrative where the Second Esdras theory leaves off ó as regards these matters. This was taken up by the famous British-Israel spokesman Rev. Dr. W. Pascoe Goard ó in his book *The Common Law and the Law of God*.<sup>51</sup>

He stated there that the fourth century B.C. Israel had then been in captivity for three and a half centuries. They were then known as *Sakai*, Cimmerians, Scythians, and by many other names.

There were then already established colonies in Spain, Brittany, and the British Isles. The primary name of all by which the people were known, was: Hebrews.

They were of the original *Habiru* of Ur, and appear in Haran. They were the *Abiri* of the Tel al-Amarna tablets. They were the "Hebrews" of the Bible.

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<sup>45</sup> *Op. cit.*, p. 35.

<sup>46</sup> *Ib.*, pp. 39-43.

<sup>47</sup> *Hist.*, IV:45-51.

<sup>48</sup> *Covenant*, London, 1970, p. 14.

<sup>49</sup> *Hist.*, Book IV[:45-51].

<sup>50</sup> F.N. Lee: *God's Israel*, Jesus Saves, Brisbane, 1985.

<sup>51</sup> *Op. cit.*, pp. 49-55.



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By the name ðH-Ebr-ewø they colonized the ðIber-ianø peninsula and the ðEbr-oø river in Spain. By that same name ðHeber-ewø they colonized in Ireland (as the ðHiber-niansø).

Similarly, Goard believed also the ðScythiansø (*cf.* Colossians 3:10f) were a pioneering body of Israelitic people, who were busily engaged in settling the lands of Europe. Such were seen as proceeding up the rivers which flow into the Caspian and Black Seas ó and down the rivers which flow into the Baltic.

In Britain, the Hebrew colonies were then established ó and had been, for ages. Evidently, migrations had come into Britain from Israel about B.C. 700.

They were refugees from the Assyrian invasion. It is said by tradition, that the religious establishment which for centuries before Christ occupied the site of St. Paulø Cathedral, was founded and perpetuated by such a band of refugees. Thus Goard.

### **Huns propelled Scythian-Saxon 'Israelites' from Europe to Britain**

Rev. Dr. Goard further explained that Scythian Israel continued to dwell on the rivers of South Russia ó till the eruption of the Huns from the Far East in the third century A.D. uprooted them pell-mell over the Danube and into the Roman Empire (especially north of the Alps). They then made their way to the borders of the North Sea, and little by little into Britain.

Goard here referred to such standard works as Gibbonø *Decline and Fall of the Roman Empire*; Dr. Sharon Turnerø *History of the Anglo-Saxons*; the Venerable Bedeø *Ecclesiastical History of the British Peoples*; the *Anglo-Saxon Chronicles*; and many other standard books.

In the Hebrew Prophets, one finds official Israel described as ödwellingö in öthe Isles of the Sea.ö See Isaiah 41. Here, the phrase öin the Seaö means: in the Great Ocean. The **British Isles** were and are öthe Isles of the Sea.ö They were at ö**the uttermost parts of the Earth**ö ó and therefore **outside** of the Mediterranean World and **beyond** the Pillars of Hercules alias the Straits of Gibraltar.

Those British Isles were indeed önorthö and öwestö of Jerusalem. Therefore, by elimination and indication, one knows that the öIsles of the Seaö were the British Isles. Isaiah 11:11; 24:15; 42:4,10,12; 49:1f,11f.

Rev. Roberts declared<sup>52</sup> that there is a people Herodotus<sup>53</sup> called the *Aegli* ó who appeared in Bactria, and close to the *Saca*. These were said by Hannay to be *Sachs* ó and their real name to have been *Anglai* (compare Tacitusø *Germania*). Hannay suggested their origin to be *Beth-Sak* or *Beth-Khumri* ó and both these *Anglai* and *Aegli* to be the tribes of Ephraim and Manasseh.

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<sup>52</sup> *Op. cit.*, p. 48.

<sup>53</sup> Herod.: *Hist.*, III:92.

The *Angli* are mentioned by Tacitus<sup>54</sup> around A.D. 100 ó as then being in Germany. They later invaded Britain in the fifth century. Indeed, the Anglo-Saxons normally calculated their stay in Britain from the year 449 A.D.

### **British-Israel claims that Jeremiah migrated to Ireland**

To British-Israel advocates, the ñJeremiah theoryø is almost as important as the foregoing. It is especially useful in strengthening Britain's modern monarchy.

Around B.C. 600, about a hundred years after the Israelites were deported from Israel to Assyria in B.C. 721, the Southern tribe of Judah also lost its homeland (from B.C. 598 onward). ñBritish Israelø teaches that the prophet Jeremiah then took the last Judean princesses and the ñStone of Jacobø ó *via* Egypt ó by ship to Spain, and thence to Ireland. Compare Genesis 28:22 with Jeremiah 43:1-8f.

This ñJeremiah theoryø claims that this prophet together with the remnant of the Israelitic Royal House migrated from Judah, by way of Egypt, to Ireland ó after B.C. 587. Once in Ireland, British-Israelites further allege he was renamed ñOllamh Fodhlaø ó no doubt after Ireland's own even greater lawgiver, King Ollamh Fodhla, who had flourished much earlier (around B.C. 1383).

Rev. Dr. Goard declared<sup>55</sup> that according to tradition, Jeremiah the ñOllamh Fodhlaø ó together with Tea Tephi and Simon Brug (alias Jeremiah's scribe Shimeon Baruch) ó had arrived in Ireland. With them they also brought the *Lia Fail* or ñStone of Destinyø and the sacred chest or ark.

They had preached the true doctrines of the ancient faith, and had overthrown the worship of Baal. Here the chart of the Royal House shows the marriage of Eochaid Heremon and Tea Tephi ó from which line descended the Royal House and many distinguished families of Ireland, Scotland, England, and Wales.

### **The British-Israelite Tom Foster's book *Britain's Royal Throne***

The modern British-Israelite Rev. Dr. Tom Foster, in his book *Britain's Royal Throne*, tells this story further. Foster explains<sup>56</sup> that the Milesians who garrisoned the town of Tahpanhes in Egypt ó where Jeremiah and the princesses lived ó were a people of special interest. The Milesian kings were descendants of Zarah-Judah, and therefore had a Hebrew origin.

A Milesian prince called Niul was friendly with Pharaoh Nectonibus. Nectonibus gave Milesius his ñadopted daughterø Scota in marriage. In the *Royal Irish Academy Address* in 1821, referring to Dr. Keating's researches into the History of Ireland, one reads: ñScota bore him two sons.... Eibhear (Heber) in Egypt and Eireamhon (Heremon) in Galacia (Spain).ö

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<sup>54</sup> Tac.: *Germania*, ch. 40 *cf.* 45.

<sup>55</sup> *Op. cit.*, p. 51.

<sup>56</sup> *Op. cit.*, pp. 49 & 54-59.

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In the *Chronicles of Eri*, one reads a history of what is called 'The Tale of Lia Fail.' This tells about *Lia Fail* which means 'Stone Wonderful.' It was the Irish name for Jacob's Stone. Cf. Genesis 28:22. Thus Dr. Foster.

In reference to the arrival of *Lia Fail*, the *Chronicles of Eri* continue:<sup>57</sup> 'The vessel was borne to this land of *Uloth* (alias Ulster). 'All the men came safe[ly], with *Lia Fail*.... 'Ollamh Fodhla... was the name given to Jeremiah the prophet, who came to Ireland.... The *Royal Records* of Ireland also reveal that the Prophet Jeremiah was greatly revered.... Devenish Island is famous for its 'Round Tower'...not far from a cairn known as Jeremiah's Tomb.'

Still later, King Eochaidh was crowned on the 'Stone of Destiny' at Tara about 540 B.C. Then, there was a succession of ancient kings of Ireland crowned on it. Such included also Fergus the Great.

In A.D. 503, the Irishman Fergus the Great (of royal descent) crossed the narrow seas from Ulster to Iona, and then to Scotland. When the 'Stone of Destiny' was brought over from Ireland to Iona, he was crowned upon it.

In A.D. 563, Saint Columba fetched *Lia Fail* and took it to the Isle of Iona. From there, by way of Scone in Scotland, it found its way in A.D. 1296 to London's Westminster Abbey. Thus Foster.

The above evidence from the *Chronicles of Eri*, and the known history regarding *Lia Fail*, is confirmed in the official *Westminster Abbey Guide* on the Coronation Stone. That *Guide* reads: 'Jacob's sons carried it [the 'Stone of Destiny] to Egypt, and from thence to Spain.... About 700 B.C., it appears in Ireland.... There it was placed upon the sacred hill of Tara, and called *Lia-Fail* or 'Stone of Destiny'... Irish kings were crowned upon it.'

Various passages of the Bible are used by British-Israelites<sup>58</sup> to support the above thesis. Such passages include: Genesis 28:11-22; 35:11; 49:10; Joshua 24:26f; Second Samuel 7:12f; Psalm 89:4,29,36f; Jeremiah 33:17; and Luke 1:32f. These are then conjoined to yet a further passage in the *Chronicles of Eri*.

That reads,<sup>59</sup> 'the story of *Lia Fail*, that in its early days it was carried about by priests on the march in the wilderness.... Later it was borne by sea, from east to west to the extremity of the World of the sun's going.'

'Its bearers had resolved, at starting, to move on the face of the waters in search of their brethren. Shipwrecked on the coast of Ireland, they yet came safe with *Lia Fail*.'

### **British-Israel claims of Hebrew settlements in Ancient Britain**

It is interesting to note that even the modern Jewish Cleric and Scholar Rev. J. Slomowitz, broadly endorsed<sup>60</sup> such conclusions in his own book *The British National*

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<sup>57</sup> *Chronicles of Eri*, p. 89.

<sup>58</sup> D. Douglas: *Kingdom Revival Crusades*, P.O. Box 625, Sunnybank 4109, Brisbane, n.d., pp. 1-2.

<sup>59</sup> Vol. II, pp. 88-90.

<sup>60</sup> J. Slomowitz: *The British National Legend*, Kroonstad, South Africa, 1933.

*Legend.* So too does the British-Israelite Gilbert Saddler,<sup>61</sup> who also finds yet further evidence for it in the *Sonnini Document*.

The latter is apparently an early-medieval document. It claimed that the apostle Paul visited England, and found Hebrews already resident there. This document is sometimes also styled "chapter 29 of the book of the Acts of the Apostles." It reads:

“Paul...departed out of Rome, determined to go into Spain...and was minded also to go from thence to Britain. For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to “the isles afar off” as spoken by the prophet [cf. Isaiah 49:1f] and called by the Romans “Britain”...

“They departed out of Spain.... [Thence,] Paul and his company, finding a ship...sailing unto Britain..., reached a port called Raphinus [in Kent]....

“Great multitudes of the inhabitants met him, and they treated Paul courteously.... He lodged in the house of a Hebrew....

“On the morrow, he came and stood upon Mount Lud [in London].... He preached Christ unto them, and many believed the Word and the testimony of Jesus....

“Certain of the druids came unto Paul privately, and showed by their rites and ceremonies that they were descended from the Jews which escaped from bondage in the land of Egypt. And the Apostle believed these things.”

As to the “Hebraic” character of Britain’s druids such as those just mentioned, Rev. Roberts stated<sup>62</sup> that Strabo<sup>63</sup> used the words: *Keltoskuthai*; *Keltoi*; *Iberes*; *Keltiberes*; and *Keltoskuthai*. The Scots were descended from the *Scythai*, and they came to Ireland from Spain. A “Scythian” (*scilicet* Israelitic?) prince had married a daughter of Pharaoh, before he was expelled from Egypt [circa 1450f B.C.]. Her name was *Scota*, and from her the Scots obtained their name.

### **British-Israel on links between Scythian Olbia and British Albion**

More cogent perhaps is the possible linkage between “Olbia” or *Olbio* as the great city-state of the Scythians to the northwest of the Black Sea, and “Albion” as the ancient name of Britain (possibly derived from *Olbio* after some migrations therefrom). See Rev. Dr. Goard’s book *The Post-Captivity Names of Israel*. Also consult our own Addenda above (on *The B.C. Background of the Ancient British Islanders* and on *Cimmerians, Scythians, Sacae and Ancient Britain*).

Thus Greece’s famous circa B.C. 450 Historian Herodotus knew not only of Hyperboreans and Cimmerians and Scythians living to the north and to the northwest of his homeland in Asia Minor (alias the modern Turkey). He also knew of *Olbia* ó as the “metropolis” in the Scythians’ ancient Ukrainian homeland.

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<sup>61</sup> *Op. cit.*, pp. 86-92. We ourselves make no claim at all as to the genuineness, nor even as to the antiquity, of the *Sonnini Document*.

<sup>62</sup> *Op. cit.*, p. 12.

<sup>63</sup> *Geog.*, II:vi:2.

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Wrote Herodotus:<sup>64</sup> "West of the seaport at the mouth of the Dnieper is the river to the northwest of the Crimean Peninsula are the [members of the] Graeco-Scythian tribe called *Callipidae*, and their neighbours...the *Alizones*.... North of the *Alizones* are agricultural Scythian tribes.... So much for the peoples along the Bug [on the modern border between the Ukraine and Poland], west of the Dnieper....

To the north...are Scythians...known to the Greeks on the River Bug as *Borythenites* is alias those who dwell in the northern or the northwestern reaches of the Upper Dnieper, near the modern border with Poland. "These Scythians, who called themselves *Olbiopolites* is alias "Citizens of Olbia" is extend...northward as far up the Dnieper as a boat can sail in eleven days."

The *New Illustrated Columbia Encyclopedia* points out<sup>65</sup> in its articles on "Scythia" and "Olbia" that the latter colony was founded at the beginning of the sixth century (B.C.) on the right bank of the Bug River in the Ukraine. It was in fact the leading Milesian colony. Its economy centered around handicrafts and trade, and its prosperity resulted especially from the exportation of wheat.

The period of its flowering was from the sixth century (B.C.) to the third century (B.C.). In the second century B.C., Olbia was incorporated into the Scythian state of the Crimea (alias the earlier Cimmeria). Though the Scythians had (*circa* B.C. 325) destroyed an expedition sent against them by Alexander the Great, nevertheless after B.C. 300 they were driven out of the Balkans is and apparently toward Britain.

The *Encyclopaedia Britannica*<sup>66</sup> mentions that the Scythian "High King" Scyles is *cf.* the Ancient Irish "High King" or *Ard-Ri* is was the nephew of the famous Anacharsis who travelled over all the World in search of wisdom, and who was reckoned a sage among the Greeks themselves. Scyles had a house in Olbia is and the old Scythic power was vested in chieftains in the western part of the country around Olbia.

Towards the second half of the 2nd century B.C., this kingdom seems to have become the nucleus of a great state under Scilurus is whose name appears on coins of Olbia until the migration period. **They were pressed towards the West.** Thus the *Britannica*.

For further particulars of Olbia, also see the testimony of the A.D. 40-120 Dio Chrysostom. It is given at length in our own Addendum below, titled: *Dio Chrysostom & Dio Cassius on the Ancient Britons*.

### **British-Israelite Tom Foster claims Britain & U.S.A. are 'Israel'**

Here we ourselves would only add a few more excerpts from another publication of the British-Israelite Rev. Dr. Thomas Foster. This time, we quote from his recent

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<sup>64</sup> *Hist.*, IV:16f.

<sup>65</sup> 1979 edition.

<sup>66</sup> 14th edition, art. *Scythians*.

book *Soviet Power or God's Kingdom*. There, he cites<sup>67</sup> Isaiah 49:1f. That text states: "Listen, O Isles, unto Me.... You are My servant, O Israel!"

The Australian Foster claims that those "Isles" are the British Isles because their location is given in Isaiah 49:12 as being "from the north and west" of Palestine. The British Isles are "north and west," and there are no others.

Isaiah continues: "I will also give you for a light to the nations, [so that] that My salvation shall extend to the end of the Earth." Thus the Amplified Version.

From Britain and the U.S.A., explains Dr. Foster, the Bible and Missionaries have gone to the "end of the Earth." Cf. Acts 1:8. Also by radio and T.V. Indeed, "the children which you [Great Britain] shall have [Australia, Canada and New Zealand] or after you have lost the other [U.S.A. and South Africa] or shall say again in your ears: "The place is too small for me; give place to me that I may dwell!" Isaiah 49:20.

This, believes Dr. Foster, links up with Daniel's image.<sup>68</sup> There, "the [Protestant-British] stone that smote the [Papal-Romish] image, became a great mountain and filled the whole Earth." The Bible and the Gospel from Britain and U.S.A., will indeed yet cover the whole World.

The ninth-century A.D. legislation of King Alfred the Great (849-899) of England, in his 33rd law, reads: "Do not vex strangers and those who come from afar! For remember, **you** were once strangers in Egypt!"

Also the *Scottish Declaration of Independence*, A.D. 1320 or signed by King Robert the Bruce and thirty nobles or reads: "We know from the ancient acts and records that this nation, having come from Scythia...and having for many ages taken its residence in Spain..., removed from those parts 1200 years after the coming of Israelites out of Egypt.... There reigned 113 kings of their own royal stock, the line unbroken by a single foreigner."

Notice how God destroyed the Spanish Armada which was sent by the pope to try to subdue Protestant Britain. Out of 150 ships sent to destroy Britain or only 53 shattered hulks returned, in 1588.

Oliver Cromwell during 1647 had in his Parliament a group called "the Fifth Monarchy Men" who believed that Britain was the Stone Kingdom or the "Fifth Kingdom of Daniel Two." Everard and Winstanley, prominent Levellers of that time, are mentioned in connection with the belief in the Saxon and kindred peoples being of "Israelitish origin."

The U.S.A. is claimed, by British-Israel, to be the Israelitic tribe of Manasseh. Genesis 49:19 declares that "he shall be a great people" or alias "a multitude of nations" or States.

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<sup>67</sup> T. Foster: *Soviet Power or God's Kingdom*, Acacia Blackburn Vic. (Australia), 1988, pp. 38,54,39,55,43.

<sup>68</sup> Dan. 2:35f.

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The seal of the United States of America has on its obverse the words *E Pluribus Unum* (alias 'One out of Many') ó and on its reverse *Annuít Coeptis* (alias 'He prospers our undertakings').

Also inscribed there, is the date of the Declaration of Independence: 'MDCCLXXVI' (alias 1776 A.D.). Thereunder appear the words *Novus Ordo Seclorum* ó alias 'The New Order of Peoples' (or 'The New Order of Ages').

Rev. Dr. Foster then quotes<sup>69</sup> the Jewish scholar Dr. Moses Margoliouth. In 1877, as editor of the *Hebrew Christian Witness*, in a paper Dr. Margoliouth read before the British Archaeological Association, he said he held that some of the captive Israelites together with some of their religious teachers after B.C. 721f found their way to Britain from the regions of Halah and Habor in Assyria after that captivity.

In more modern times, concludes Dr. Foster, there was an interesting declaration of the principles given in the *United Israel Bulletin*. This was a (Non-Christian) Jewish publication. Yet it stated in its April 1951 edition: 'We believe that the ten tribes of Israel exist within the Anglo-Saxon-Celtic-Scandinavian-American people, and that they in fact constitute them.... They are Hebrews in the same sense that Judah [and] Benjamin and Levi, with the Jewish people, are Israelites.'

**Own summary evaluation of 'British-Israel' &  
'Destiny of America' & 'Identity'**

We ourselves are somewhat sceptical of the specifically-racial views of British-Israel. We mean its view that Celts and/or Anglo-Saxons were Israelites, and that the modern inhabitants of the British Isles and their older Colonies and ex-Colonies (such as the U.S.A. and Australia) are also Israelites.

We cannot here critique the other complex theories of the 'British-Israel' movement. However, such other theories do deserve careful historical examination and thorough evaluation ó in the light of the Holy Bible as our only infallible guide.

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<sup>69</sup> *Soviet Power or God's Kingdom*, pp. 38,54,39,55,43 ó citing M. Margoliouth's 1877 paper read before the British Archaeological Association.





## ADDENDUM 11: ANCIENT BRITONS, CELTS & GERMANS IN DIODORUS & JULIUS CAESAR

Just five years before the first Pagan-Roman Emperor Julius Caesar unsuccessfully invaded Britain, the great Historian Diodorus Siculus penned an interesting picture of that island and its inhabitants. That description helps explain why the covetous Caesar decided to try invading it.

### Diodorus on Ancient Britain in the days of the B.C. 525 Hecataeus

Stated the B.C. 60f Diodorus, in his detailed forty-volume work *The Historical Library*:<sup>1</sup> "There are many islands out in the [Atlantic] Ocean, of which the **largest** is that known as **Britain**. In ancient times, this island remained **unwasted** by foreign armies. We shall discuss the island, and the **tin** which is found in it – namely especially in Cornwall.

Now the Greek Diodorus himself resided just south of Italy in Sicily – with which island he usefully compared Britain. Indeed, he declared<sup>2</sup> that the B.C. 495 Greek historian and traveller – Hecataeus and certain others say that in the regions beyond the land of the Celts [alias Gaelic or Gaulic France], there lies in the Ocean an island [namely Britain] no smaller than Sicily. This island...is situated in the north, and is...**productive** of **every** crop.

"There is also on the island both a **magnificent** sacred **precinct**...and a **notable** temple [namely **Stonehenge**?]. A **city** is there, which is **sacred**."

Regarding especially the "notable **temple**," Diodorus added: "The **majority** of its inhabitants are players on the **harp**...in the temple, and **sing** hymns of praise to **God**, glorifying His **deeds**."

This indicates a deep **religiosity** and **musicality**. For both, the Gaelic **Irish** and the Brythonic **Welsh** were renowned – and still are.

Continued the B.C. 60 Diodorus about those inhabitants of the Ancient British Isles: "They have a **language** peculiar to them[selves], and are most **friendly** disposed towards the **Greeks**...from most **ancient** times.... Certain Greeks **visited**...and left behind them their costly votive offerings, bearing inscriptions in Greek **letters**."

This clearly indicates that the British Islanders had long been hospitable toward visitors from Greece. It probably also implies – as Julius Caesar himself alleged five years later in B.C. 55 – that the Britons were literate and wrote their own (Celtic) language in the letters of the Greek alphabet.

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<sup>1</sup> Diodorus Siculus: *Historical Library*, 2:21f & 3:5:21f cf. 3:5:38.

<sup>2</sup> *Op. cit.*, 2:2:21f,47f & 3:5:21f,32,38.

## Diodorus Siculus on the politics and economics of Ancient Britain

Continued Diodorus on those British Islanders: ðThe kings of that city and rulers of the temple are called ðBoreadsø [alias ðNorthernersø].ö They ðtake up the government from each other, according to the order of their tribes.ö

This suggests, from a ðSouthernø and Sicilian viewpoint, that in the ðNorthernø regions of the British Isles ó the tribal ðkingsø of the various counties were not only religious men, but also rulers who governed by rote. This accords entirely with the position also in Ancient Ireland, when of the several ðkingsø but one was elected as ðhigh kingø or *ard-ri* for a limited term.

Diodorus further stated<sup>3</sup> that the Britons ðgather in the harvest by cutting off the ears of corn and storing them in subterranean repositories. They cull therefrom daily...and...have thence their sustenanceö ó especially during the winter.

This shows an early ability of the Ancient Britons to overproduce their needed crops. And to store the excess either for export ó or for their own consumption during their non-growing seasons.

Diodorus continued:<sup>4</sup> ðBritain, we are told, is inhabited by tribes which...**preserve in their ways of living the ancient manner of life**.... They **fight in chariots**, as the ancient heroes of Greece are said to have done **in the Trojan wars**.ö

This accords very well with the belief that Brut, the founder of Brit-ain, had originally come there ó from, and after the fall of, Ancient Troy just after B.C. 1200. At the very least, it clearly establishes that the Ancient Britons had long fought from chariots ó just like the Greeks did during the Trojan Wars.

The Britons, Diodorus went on to say, ðare plain and **upright in their dealings**.... The island is very populous.... The Celts never shut the doors of their houses. They invite strangers to their feasts, and have...a civilized mode of life....

## Diodorus on the Britons' mining and transportation of Cornish tin

ðThey that inhabit the promontory of Britain which is called Belerion [alias ðLandø Endø in what is now Cornwall] ó by reason of their converse with merchants, are...courteous to strangers.... Civilized in their habits, these are the people that obtain the tin by skilfully working the soil.... That being rocky, the metal is mixed with some veins of earth ó out of which they melt the metal and then refine it.ö

Notice above the words ðuprightö and ðinviteö and ðcivilizedö and ðcourteousö and ðskilfullyö and ðmeltö and ðrefineö *etc.* These are hardly words that would suggest the Ancient Britons were savages ó as is sometimes surprisingly alleged.

The Ancient Britons even cast their tin into ingots, and exported it. Explained Diodorus: ðThey beat it into four-square pieces like a die, and carry it to a British islet

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<sup>3</sup> *Mon. Brit. Except.*, 27.

<sup>4</sup> *Op. cit.*, 2:21f & 3:5:21f *cf.* 3:5:38.

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near at hand called Ictis. For at low tide ó all being dry between them and the islet ó they convey over, in carts, abundance of tin....

õThis tin metal is transported in **large quantities also** out of Britain into Gaul ó the merchants carrying it on horseback through the heart of Celtica to Marseilles.õ<sup>5</sup> Thence, no doubt, it was also further transported ó to the Near East.

### **Diodorus on the religion and clothing of the Ancient Britons**

Diodorus further declared about these Celts in Britain and in Gaul:<sup>6</sup> õThe belief of Pythagoras prevails among them ó that the souls of men are immortal.... When they go into battle, the [Gaelic] Gauls use chariots drawn by two horses....

õThe clothing they wear, is striking ó shirts which have been dyed in various colours, and breeches.... They wear striped coats...in which are set checks, close together, and of varied hues.õ *Cf.* Genesis 37:3, and Scots-Gaelic tartans.

õFor armourõ continued Diodorus, the Celts õuse long shields..., having the figures of animals embossed on them in bronze. These are skilfully worked....

õAmong them are also to be found lyric poets, whom they call bards. These men sing to the accompaniment of instruments which are like lyres, and their songs may be either of praise or of imprecation.õ *Cf.* Psalms 136 & 137 *etc.*

õPhilosophers, as we may call them, and men learned in religion, are usually honoured among them ó and are called by them ðruidsø... No one should perform a sacrifice without a ðphilosopher.ø For thanksofferings should be rendered to God, they say, by the hands of men who are experienced in the nature of the divine ó and who speak, as it were, the language of God.õ

### **Diodorus on kinship among Britons & Irish & Cimbrians & Cimmerians**

Finally, concluded the B.C. 60 Greek Diodorus ó on the Celts specifically of the British Isles<sup>7</sup> ó õthe Britons...[also] dwell in Irisõ alias Ireland. õThe valour of these people and their...ways have been famed abroad.õ

This suggests not only a close kinship between the Ancient-Irish Celts and the Ancient-British Celts. It further suggests that the õvalourõ and the õwaysõ of both of õthese peopleõ had become so õfamed abroadõ ó even in Diodorusø Sicily ó that their reputations had already become international.

For, observed Diodorus, õit was they who in ancient times overran all Asia [Minor] and were called ðCimmer-iansø [alias Gomer-ians] ó time having corrupted the word into the name ðCimbr-iansø as they are now called.... They are the people who

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<sup>5</sup> *Ib.* 5:2.

<sup>6</sup> *Ib.* 3:5:28-31.

<sup>7</sup> *Ib.* 3:5:32.

captured Rome..., being called in time Greco-Gauls, because they mixed with the Greeks.

Some of those in Ireland, alias Hiber(n)ia, were also called: *Celtiberi*. This was because they had earlier come there from Iberia (in what is now the Basque region of Spain).

The above are most important statements. For they show that for a long time before B.C. 60, even Greeks like Diodorus were aware that the same race which then inhabited Ireland and Britain and Denmark (alias Cimbria) and Gaul (alias West Celtica) had formerly inhabited Cimmeria (alias the Crimea), and then overrun not only Rome but also Asia Minor (alias Galatia or East Celtica).

The statements further show ongoing contact between the Ancient-Greeks and both the Ancient-Irish as well as the Ancient-Britons. Indeed, these statements also show Greek awareness that those Western-Celts called the Cymric alias the Cimbrians had captured even Rome itself (around B.C. 111).

### **Julius Caesar's overall impression of Britain & Germany (B.C. 58f)**

The testimony of Julius Caesar about Britain, five years after that of Diodorus Siculus, corroborates the latter. Though an immoral arch-pragmatist, Julius Caesar was a genius and was indeed also a highly-trained orator and rhetorician. His various writings, as to their essential factuality historiographically, have stood the test of time.

Principal Henry Stuart Jones of the University College of Wales was formerly Camden Professor of Ancient History at the University of Oxford. In the *Encyclopaedia Britannica*,<sup>8</sup> Jones states of Caesar's greatest written work *The Gallic Wars* that the accuracy of its narrative has never been shaken seriously.

This perspective on Caesar could be augmented by those of other authorities. Thus Frederick Holland Dewey, in his translation of Caesar's *Commentaries on the Gallic Wars*, describes them<sup>9</sup> as camp notes and military reports which since then have become immortal.

Again, Oxford's Classical Scholar Rex Warner is an eminent authority on Julius Caesar<sup>10</sup> and describes him as a brilliant general and an audacious politician. Warner further describes Caesar as also a military genius who shaped the course of history.<sup>11</sup>

Warner's translation of the *War Commentaries of Caesar* reveals the battle tactics, political strategy and psychological insight of history's great conqueror Julius Caesar.<sup>12</sup> He is also described there as one of the great generals of all time.<sup>13</sup>

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<sup>8</sup> See H.S. Jones's art. *Caesar, Gaius Julius (Iulius)* (in *Enc. Brit.*, 1929-32 14th ed.), Vol. IV pp. X, 521 & 525.

<sup>9</sup> F.H. Dewey: *Caesar's Commentaries on the Gallic War*, Translation Pub. Co., New York, 1918, p. 1 of the *Introduction*.

<sup>10</sup> See R. Warner's *The Young Caesar*.

<sup>11</sup> R. Warner: *War Commentaries of Caesar*, Mentor, New York, 1960, outside back cover.

<sup>12</sup> *Ib.*, p. 1.

<sup>13</sup> *Ib.*, outside front cover.

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Accordingly, Caesar's own eye-witness assessment of the considerable military might and political prowess also of the Ancient Britons (the forefathers of the modern Brythonic Welsh), is extremely valuable. So too is Caesar's account of the Ancient Germans (the forefathers of the Anglo-Saxons).

When Caesar landed in Britain during B.C. 55, he did not discover naked savages. Instead, he found the inhabitants in possession of iron and living by agriculture alias the **cult-ivation** of the soil.

Their mode of fighting in war-chariots, as Caesar described it, showed military methodology. It showed also tactical technology.

The Britons also had their own money, noted Caesar, and knew how to make and use coins of bronze or gold.<sup>14</sup> Their learned class, the druids, further possessed the art of writing. Such is Caesar's own testimony.

Julius Caesar himself described the Gallic and the British *Belgae* as the toughest soldiers.<sup>15</sup> Caesar was himself beaten back from his invasion of Britain by its Commander-in-Chief.

Accordingly, he thereafter admitted: that the British ships were taller and stronger than those of the Romans;<sup>16</sup> that the British cavalry and charioteers and infantry were all enthusiastic and highly skilled;<sup>17</sup> and that the British troops, under the leadership of Caswallon, constituted an enemy showing great daring.<sup>18</sup>

In his B.C. 58 *Gallic War Commentaries*, Rome's Dictator Julius Caesar recorded many insightful observations about the Celtic Britons and both their Gallic and their German kindred in Northwestern Europe. He described their prosperity and their religiosity, and even his own two unsuccessful attempts to subjugate Britain respectively in B.C. 55 and 54.

The latter were occasioned, at least in part, because the Celtic Veneti in Brittany (who had been aided by the Celtic Britons) had resolved it was better to die as free Celts than to live as slaves of Rome under Caesar's heel.<sup>19</sup> Such showed a superb commitment by the Celts to the cause of freedom. Commendably, craven slogans like those of the 1980's such as "better red than dead" were altogether foreign to both their mindset and their vocabulary.

### **Julius Caesar's description of Britain's economy and militia**

The tyrant Julius Caesar went to Britain for a lightning visit in B.C. 55. He returned in B.C. 54, on an expedition lasting less than three weeks.

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<sup>14</sup> *Gall. Wars*, I:1 & V:12.

<sup>15</sup> *Ib.*, I:1 & V:12.

<sup>16</sup> *Ib.*, II:8-14.

<sup>17</sup> *Ib.*, IV:24 & 33.

<sup>18</sup> *Ib.*, V:11 & 15.

<sup>19</sup> D. Norton-Taylor: *The Celts*, Time/Life International, Netherlands, 1975, p. 120.

He then recorded his first-hand impressions of Britain at that time, in his *Gallic War Commentaries*.<sup>20</sup> These began to circulate no later than B.C. 51.

Why did Caesar attack Britain? First, she was well-known to Mediterranean merchants for her gold and pearls and copper and tin and for her timber, with which to smelt them.

Second, especially that prominent tribe of the Britons known as the *Belgae* was closely allied to their Belgian kin in Northern Gaul. Cf. the Veneti, with whom Caesar was then at war.

Third, Britain was known to be a well-watered agricultural prize. For she was largely frost-free, because of her proximity to the Gulf Stream.<sup>21</sup>

Caesar wrote<sup>22</sup> that there were then many farm buildings...to be seen everywhere. He added: "There are great numbers of cattle.... **For money, they use...coins of bronze or gold...of a fixed standard of weight.**"

Thus, the Ancient Britons minted coins not only of gold. They minted coins even from bronze alloys. Indeed, they also minted all of their coins to be of a fixed weight.

Unlike many other ancient nations (including Ancient Rome and even Ancient Israel) and according to the implicit testimony of the Anti-British Julius Caesar, the Ancient Britons never stooped to adulterate **their own** coinage. Not even when those coins had been manufactured from precious gold.

Continued Caesar: "The Britons...in Kent are entirely maritime.... Tin is found in the midland area; and in those nearer the sea, iron.... They keep...hares, chickens, or geese.... The tribes in the interior...live on milk and meat."

Britain is a land of "the toughest soldiers" and complete with "cavalry and chariots" who defend "strongly fortified" towns and "strongholds." Indeed, when the British "cavalry and charioteers fought a fierce engagement with our [Roman] cavalry" the former were "showing great daring." Thus even the Anti-British Julius Caesar himself.

### **Julius Caesar on the able & intellectual druids in Celtic Britain**

Julius Caesar had to concede that Pre-Roman Britain's druids were of high moral calibre. Let us now hear him<sup>23</sup> about these Ancient British men of learning. He wrote:

"The druids are in charge of religion. They are responsible for all sacrifices, public and private, and they decide all questions of ritual. Great numbers of young men come to them for instruction, and the druids are very greatly honoured by their pupils.

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<sup>20</sup> *Op. cit.* 4:19-21,30,36 & 5:8,11,14 & 6:13-20.

<sup>21</sup> Thus also Tacitus & Suetonius (in our subsequent Addenda). See too G.M. Trevelyan's *History of England*, Longmans Green & Co., London, 1926, pp. 3f.

<sup>22</sup> *Op. cit.*, 4:20f & 5:8f.

<sup>23</sup> *Ib.*, 6:13-19.

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ōIt is the druids, in fact, who are the judges in nearly all disputes ó whether between tribes, or between individuals. In every case of crime or murder or question of a disputed legacy or boundary, they are the people who give the verdict ó and assess the damages to be paid or received.

ō**Any individual or community** failing to abide by their verdict, is banned from the sacrifices ó and this is regarded as the worst punishment that one can have. Those who are excommunicated in this way, are counted as criminals and evildoers.ö

Caesar continued: ōOne druid is at the head.... On his death, he is succeeded by whatever druid is most honoured among the others. If there are more than one of equal dignity, the succession is determined by a **vote** of the druids....

ōEach year on a fixed date, they hold an assembly.... Those who have disputes to settle, come from all over...to this assembly ó and accept the verdicts and rulings given to them by the druids.

ōIt is thought that the druidical doctrine was discovered already in existence in Britain, and was brought from there to Gaul [alias France].... It is the rule for **those who want to become really expert** in the doctrine, to **go to Britain** and learn it there.ö

Caesar then concluded: ōThe druids are exempt from military service, and do not pay taxes like the rest.... During their training, they are said to learn a great number of verses by heart ó so many, in fact, that some people spend twenty years over their course of instruction.

ōThey do not think it right to commit these doctrines of theirs to writing, though for most other purposes (public and private accounts for example), they use the Greek alphabet.... They do not want those who learn their doctrine, to rely on the written word and so fail to train their memories. For it is usually the case that when we have the help of books, we are not so keen on learning things by heart ó and allow our memories to become idle.ö

### **Julius Caesar on the religious views of Britain's Celtic druids**

Caesar continued concerning the druids: ōThey lay particular stress on their belief that the soul does not perish but passes after death from the body.ö

This druidic doctrine, however, should not rashly be confused with nor be derived from that remarkable Pythagorean perversion of prior revelation known as *metempsychosis* (alias the transmigration of souls). Indeed, the druidic doctrine is quite reconcilable with Old Testament Hebrew eschatology. See: Genesis 1:26f; 2:7; 47:9-29f (*cf.* Matthew 10:28 & 22:30-32; Ecclesiastes 3:21 & 12:7; Isaiah 26:19; Daniel 12:2-13).

The druids of Ancient Britain themselves, continues Julius Caesar, ōalso hold long discussions about the heavenly bodies and their movements, the size of the Universe and of the Earth, [and] the physical principles of nature.... And on all these subjects, they instruct the young men who are their pupils.ö Compare: Genesis 1:14,26-28;

2:9,15-17,24-25; 4:1-5; 5:1-5; 8:20-22; 9:27; 10:1-5; 12:6-8; 13:18; 18:1f,19; Psalm 8:1-9; Ecclesiastes chapters 1 & 3; *etc.*

Caesar added, from his own depraved Pagan-Roman perspective, that the Celtic Britons and their kindred Celtic ðGauls as a nation are **extremely religious**. As a result, people who are seriously ill, or who have to face the danger of battle, will make or promise to make human sacrifices, employing the druids as officiating ministers.ö Such ðhuman sacrificesö were, of course, those of capital criminals ó after their trial and conviction.

Caesar further wrote of those druids: ðThey believe that the divine majesty can be appeased only if one human life is offered in exchange for another [*cf.* substitutionary atonement].... They believe that God prefers the execution of men who have been caught in the act of theft or armed robbery.... God has...power in connection with moneymaking and commercial undertakings.ö Thus, their religion ó just like the later Calvinism ó was all-embracing!

The pagan Julius Caesar added that the Celtic Britons and their kindred Celtic ðGauls all claim to be descended from ðFather Disö ó alias -God the Father.ø ðThis,ö Caesar explained of the Celts, öis a tradition that has been handed down to them by the druids.

ðThey do not allow their sons to approach them in public ó until the youths have reached the age for military service [*cf.* Numbers 1:2f].... When he marries, a man contributes from his own property a sum equivalent in value to what he has received from his wife by way of dowry.

ðA joint account is kept of the total, and the profits are set aside. Whichever of the two lives longer, receives both portions together with the profits that have accumulated over the years.... Funerals are splendid affairs, and cost a lot of money.ö

### Caesar's description of Celtic *Belgae* and of Ancient-Germans

Julius Caesar further declared<sup>24</sup> that the Celtic ðcountry of Gaul consists of three separate parts. One of these [from Northern Germany to Southern Britain] is inhabited by the *Belgae*; one by the *Aquitani* [in Spain]; and one by the people whom we call *Galli* [in France].

ðThe toughest soldiers come from the *Belgae* [also resident in Britain]. This is because they are farthest away from the culture and...way of life of the Roman Provinces.... Influences which tend to make people effeminate, hardly ever go into those parts; and they are also nearest to the Germans across the Rhine.ö

In Northwestern Europe were various German tribes, much akin to the Britons themselves. Of those tribes, the *Suevi*, remarked Caesar,<sup>25</sup> ðare much the largest and most warlike of all the German nations. They are said to consist of a hundred -cantonsø [or -hundredsø] ó from each of which they draw every year a thousand men to be used as warriors.ö *Cf.* Exodus 18:21f & Numbers 1:2-4 & 10:2-4.

<sup>24</sup> *Op. cit.*, 1:1; 5:12; 4:1-3.

<sup>25</sup> *Ib.*, 6:21-24.



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ōThey live chiefly on milk and meat, and spend a lot of time in hunting. Their diet, daily exercise, and life and liberty...from their earliest years...makes them men of great strength and enormous size.... They do nothing at all against their will.... They think that wine makes men soft and effeminate, and incapable of enduring hardship....

ōThey think that the greatest glory a nation can have, is to keep...a belt of uninhabited land across their frontiers.... On the one side [of the *Suevi*]..., one will find nearly six hundred thousand paces of land which is uninhabited [*cf.* Numbers 35:1-5 & Joshua 11:23f & Judges 18:1f *etc.*].

ōOn another side, their nearest neighbours [the *Ubi*] are...a large and prosperous nation...rather more civilized than the other German tribes. They live on the Rhine; are often visited by traders; and...have themselves been influenced by the Gallic [alias the Celtic] way of life.

ōIn the German way of life..., from their earliest years they train themselves to endure toil and hardship. Those who retain their chastity longest, are most highly honoured among their fellows ó because the Germans believe that continence makes a man grow taller and stronger, and increases his muscular development. It is considered absolutely disgraceful in anyone under twenty to have had [sexual] intercourse with a woman.ō This was in remarkable contrast to the loose-living practices of Caesar's own Pagan Romans.

Caesar's next two passages about the (1st century B.C.) customs of the Ancient-Germans ó the ancestors of the Anglo-Saxon English ó is especially relevant to the history of British Common Law. Consequently, we now supply also Caesar's original Latin words ó wherever helpful the better to illustrate this.

ōWhenever the citizenry (*civitas*)...wages war,ō explained Julius Caesar of the Ancient Germans, ōcommanders are chosen (*magistratus deliguntur*), who preside (*praesint*) over this war.ō *Cf.* Deuteronomy 17:14f & First Samuel chapters 10 & 11. ōThey may have the power of life and death (*habeant potestatem vitae et necis*).

ōIn peace-time, there is no general magistrate (*nullus communis magistratus*). But the chiefs of various districts and the leaders of cantons [alias ÷hundreds] administer justice and settle disputes among their own people.ō *Cf.* Deuteronomy 1:13f & First Samuel 8:1-4.

These Ancient-Germans, continued Julius Caesar, ōthink it wrong to commit any violence against guests (*hospites*). Anyone who comes to a house of theirs ó for whatever reason ó is safe from injury and treated as sacrosanct.ō *Cf.* Genesis 19:1-8 & Numbers chapter 35. He can go to any man's home (*domus omnium*) he likes, and will receive a share of food there.ō *Cf.* Genesis 18:2-8 & Hebrews 13:2.

Moreover, the Germans were internationally famous as both statesmen and soldiers. Even Caesar observed: ō**They have a very high reputation for good government** and for military ability (*habet summam opinionem justitiae et bellicae laudis*).ō

Very clearly, the Ancient-Germans ó alias the kindred of the Ancient-Britons and the ancestors of the later Anglo-Saxons who migrated to Britain ó had many

commendable qualities. This was so, even according to the Anti-British and Anti-German Julius Caesar.

Thus it can be seen that neither the Ancient-Britons nor the Ancient-Germans lived under primitive communismø (*sic*). Both detested sexual immorality ó as being destructive of the individual family. The Ancient-Briton, conceded Julius Caesar, had his ðindividual...legacyö or inheritance and his ðindividual...boundaryö; the Ancient-German had his own ðhomeö ó and did not live in a communal -long houseø the way some savages do.

Both Ancient-Celtic and Ancient-Germanic society were divided into -hundredsø or cantons. They both loved liberty, and made their own decisions. They were sober, healthy, and hospitable. Each tribe had its own territory; every single family had its own private home (*domus omnium*); and sexual immorality was not tolerated.

Indeed, even the war commanders were ðdelegatedö ó alias chosen by popular vote. In peacetime, chiefs and elders-over-hundreds administered justice. All in all ó they had a very high reputation for good government.

### **Caesar on the navies of the Britons and of their cousins the *Veneti***

Having described the Belgians and the Germans in the north, Caesar now turns his attention southwards to the Celtic *Veneti* in Brittany. Especially the British *Belgae* were their cousins ó having only decades earlier migrated to Britain across the British Channel.

As the Historian G.M. Trevelyan observed in his *History of England*,<sup>26</sup> in the last century before Christ the British *Belgae* and other southern tribes of Britons were in close political intercourse with their brethren of Northern Gaul alias Belgium. When therefore they learnt that the Romans were marching to subdue their kindred, the Celtic tribes in Northern Gaul ó the Britons sent over ships and men who fought against Caesar both by sea and on land.

Let us now listen to Julius Caesar himself regarding this matter. We refer to his own account of the B.C. 56 famous sea-battle just off the coast of France. It raged between the Romans on the one hand ó and, on the other, their enemy the Gallic *Veneti* (and the latterø kindred the Celtic *Britanni* just across the British Channel on the island of Britain).

Wrote Caesar:<sup>27</sup> ðThese *Veneti* are much the most powerful people in all this part of the coast. They have the biggest fleet in the area, and are in the habit of sailing to and from Britain....

ðThey live on a stretch of open sea which is particularly rough.... As they themselves control the...harbours that exist, they are able to impose taxes on almost all vessels that normally sail in these waters....

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<sup>26</sup> G.M. Trevelyan: *op. cit.*, pp. 12f.

<sup>27</sup> *Op. cit.*, 3:7-14.

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øThe *Veneti* and [their fellow-Celts, the citizens of] the other states allied with them...gave particular attention toward fashioning every kind of provision for their fleet.... They could see too that [for the Romans] to carry out naval operations in the vast open spaces of the Atlantic, was a very different thing from sailing in a landlocked sea like the Mediterranean.... They also sent for extra help from **Britain**, which lies opposite their part of the coast.

øTheir own ships...were built and rigged as follows. Their bottoms were considerably flatter than those of our ships, so that they were better able to sail over shoals or in the shallow water of ebb tides. Both their prows and sterns were very high, and well able to stand up to high seas and great storms. The hulls were made entirely of oak, so that they could endure any shock or hard treatment.

øThe cross-timbers consisted of beams a foot thick, and were fastened with iron bolts as thick as a man's thumb ö continued Julius Caesar, concerning the ships of the *Britanni* and their *Veneti* cousins. øThe anchors were secured by iron chains, instead of ropes. For their sails, they used raw hides or thin leather.... Ordinary sails would not stand the force of great Atlantic storms and squalls, or be strong enough for the handling of ships of such great burden.

øIn any encounter between these ships and ours,ö wrote Caesar of the Celts, öour one advantage was in speed ö and in the fact that our ships were propelled by oars [manned by slave-crews]. In all other respects, their ships were much better adapted to sailing in stormy weather and to the general conditions of that coast.

øThey were so strongly built ö that we could do them no damage with our rams.... They towered up so high ö that they were almost out of range of our javelins ö and, for the same reason, were hard to lay hold of with grappling irons.

øAbout two hundred and twenty ships of the enemy, all perfectly equipped and ready for action, sailed out of harbour and took station opposite us. Neither Brutus who was in command of our fleet nor the officers and centurions in charge of individual ships had any very clear idea of what to do or what tactics to adopt. They knew that they could do the enemy no harm by ramming....

øEven when turrets had been constructed on our ships, they were still not as high as the lofty sterns of the native ships.... Our javelins, thrown from below, would necessarily be thrown badly; while those of the Gauls would have an additional force on impactö ö by reason of gravity ö being thrown down from above.

So even Caesar himself admits that the B.C. Britons and their cousins the Celtic *Veneti* built better ships than the Romans. He mentions his having engaged the combined fleets of the Britons and *Veneti*. Indeed, he stated their vessels to have been built of oaken planks so firmly constructed ö that the -beaksø of the Roman fleets could scarcely make any impression on them.

### **Caesar's description of his first thwarted invasion of Britain**

Here is part of Caesar's own account of the first of his two unsuccessful attempts to invade free Celtic Britain in 55, and again in 54 B.C. In spite of some self-

aggrandisement, his description still spoke very highly of the fitness of the Britons' fighting machine which so successfully opposed his invasion of their land.

In 55 B.C., explained Caesar,<sup>28</sup> 'I went ahead with plans for an expedition to Britain. [For] I knew that in nearly all of our campaigns in Gaul, help had come to the [Celtic-Gaulish] enemy ' from Britain.

'It seemed to me that it would be well worth while merely to have visited the island, to have seen what sort of people the inhabitants were, and to have gained some knowledge of the country, its harbours and facilities.... No one [from Rome] as a rule goes to Britain at all, except traders.... Meanwhile, my plans had become known. Traders had carried the news across to the *Britanni* [the Britons in Britain].

'I myself, with the leading ships, reached Britain about nine *a.m.* We could see the enemy's armed forces lined up all along the cliffs.... After moving on about eight miles, we ran the ships ashore on an open evenly-shelved beach.

'The natives, however, had realized what we planned to do. They had sent their cavalry and their chariots.... The enemy...hurled their weapons boldly at us and spurred on their horses, which were trained for this sort of fighting.

'All this had a most disturbing effect on our men. They had no experience at all of this sort of warfare, and they failed to show fire and enthusiasm.

'Both sides fought fiercely.... Among our men, however, there was considerable disorder.... The enemy...spurred their horses into the water and attacked, while we were at a disadvantage.... Our men were in difficulty.

'Four days after our arrival in Britain, the eighteen ships which...had taken the cavalry aboard, set sail.... But as they approached the shores of Britain and could be seen from our camp ' suddenly such a violent storm arose that none of them could hold course.

'The natives had made some surprise move against us.... Our men, their arms laid aside, were scattered.... They [the Britons] suddenly burst out on them [the Roman soldiers], killed a few, and threw the rest into confusion..., swarming around them with cavalry and chariots.

'The tactics employed by these charioteers, are as follows: First, they drive in every direction, hurling their javelins. Very often, the sheer terror inspired by the galloping horses and noise of the wheels throws their opponents into a state of confusion.

'They then make their way through the squadrons of their own cavalry, leap down from their chariots, and fight on foot. Meanwhile, the drivers retire a little from the battle, and halt the chariots in a suitable position so that, if those who are now fighting on foot are hard pressed by the enemy, they will have an easy means of retreating to their own lines.

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<sup>28</sup> *Ib.*, 4:20f.

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ōSo, in their battles, they combine the mobility of cavalry with the stamina of infantry. Daily training and practice have brought them to a remarkable state of efficiency. They are able, for example: to control their horses at full gallop on the steepest slopes; to pull them up and turn them in a moment; to run along the pole; stand on the yoke; and dart back again into the chariot.

ōOur men were quite unnerved by this kind of fighting, which was so unfamiliar to them. I came to their rescue just in time.... I decided that this was not the time for provoking battle and joining in a general engagement. I therefore stayed where I was and, after a short interval, led the legions back to camp....

ōThere followed several days of continuous bad weather.... We set on fire all the buildings in the neighbourhood, and returned to camp.... With a favourable wind to help us, we set sail soon after midnight, and reached the Continent.ō

### **Caesar's description of his second thwarted invasion of Britain**

Julius Caesar himself gave yet a further account of the second Roman invasion of Britain in 54 B.C. However, it still eventuated in the same ultimate result ó of Roman retreat thereafter.

When ōeverything was ready for the campaign in Britain,ō wrote Caesar,<sup>29</sup> ōI myself with five legions and two thousand cavalry set sail about sunset.... At dawn, we saw Britain far away.... There must indeed have been more than eight hundred [Roman] ships, all visible at once.... The army was disembarked, and a suitable place was chosen for our camp.

ōThe enemy...had moved down with their cavalry and chariots from the high ground to...the woods, where they had an extremely good position, strong in itself and strongly fortified.... British forces in greater numbers had come in from all parts of the country.

ōBy general consent, the supreme command in war had been given to Cassivellaunus [alias Caswallon].... The Britons...had agreed to appoint him as Commander-in-Chief.ō This shows the consultative nature of the decision-making processes of the Ancient-Britons.

ōOn the march, the enemy calvary and charioteers fought a fierce engagement with our cavalry.... We lost some men ourselves.... The enemy suddenly rushed out of the woods...and made a vigorous attack.... Our men were disconcerted....

ōThe enemy, showing great daring, broke through.... Our men were at a disadvantage against such an enemy.... When they [the Britons] had drawn our cavalry away..., [they] leaped down from their chariots and started fighting on foot.... They never fought in close order.... They had reserves posted at strategic points.

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<sup>29</sup> *Ib.*, 5:4f.

ōI led the army inland, to the river Thames.... When we reached this place..., large enemy forces were drawn up ready for battle on the opposite bank. The bank itself was fortified with sharp stakes....

ōCassivellaunus [Caswallon]...sent his charioteers from the forest.... Our cavalry were in great danger from these charioteers, and the fear of them prevented us from extending our operations very far.... We could only burn and ravage the countryside....

ōWhat the Britons describe as a stronghold, is any position in a thick forest which they have fortified with a rampart and trench.... It was extremely well-placed and extremely well-fortified....

ōCassivellaunus [Caswallon] sent messengers to Kent..., ordering the four kings of that part of the country...to mobilize all their forces and make a surprise attack on our naval camp. The Kentish army duly appeared in front of our camp....

ōI had decided to winter on the Continent, in view of the danger.... I decided, in view of...the fact that some ships had been lost in the storm, to make the return journeyö ó back to the Continent.

### Caesar on the Britons' literacy and their war-caumouflage

The B.C. Britons were, of course, thoroughly literate. This has been seen already, from Caesar's description of the highly-erudite druids of Britain ó where he says the Britons wrote using the letters even of the Greek alphabet.

Militarily too, the Britons were highly astute. Already we have seen Caesar's concessions that the Britons built taller and stronger ships than their Roman enemies. Too, moving among the then dense woods and green forests of Southern Britain, the Britons' infantry also had better battle-disguises than did Julius Caesar's men.

In that latter regard, Julius Caesar's account also declared:<sup>30</sup> **ōAll Britons dye their bodies with woad**, which gives them **blue-green colour** and thus produces a terrifying effect **when they go into battle**. On the march, the enemy cavalry and charioteers fought a fierce engagement with our cavalry....

ōThe enemy suddenly rushed **out of the woods**...and made a vigorous attack.... Our men were disconcerted by the unfamiliar tactics with which they were faced.... The enemy, showing great daring, broke through the gap.... Our men were at a disadvantage against such an enemy.ö

Julius Caesar never called the hated Ancient Britons 'painted savages' (as certain modern degenerates themselves inaccurately allege). Instead, he admitted they were very adept in the art of caumouflage during battles. For that is obviously the true significance of Caesar's statement: **ōAll Britons dye their bodies with woad, which gives them blue-green colour...when they go into battle.ö**

Indeed, Caesar even admitted the high intelligence of the Britons, also in his description of them as bilingual. For, in addition to their own Celtic language ó he

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<sup>30</sup> *Ib.*, 5:14-16.

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said they would also use the Greek alphabet (as the great language of learning and the international means of communication of that time).

### **Caesar on the pre-eminence of the Britons among the other Celts**

Caesar concluded his description of the Ancient Britons as follows: "The druids are in charge of religion..., the judges in nearly all disputes.... In every case of crime or murder or question of a disputed legacy or boundary they are the people who give the verdict and assess the damages to be paid or received. One druid is at the head.... The succession is determined by a vote of the druids."<sup>31</sup>

The Romans encountered the druidical doctrine as something already in existence in Britain and also brought thence to Gaul. Explains Julius Caesar: "**It is the rule for those who want to become really expert in the doctrine, to go to Britain and learn it there....**"

"During their training, they are said to **learn a great number of verses by heart....** Some people spend **twenty years over their course of instruction....** They lay particular stress on their belief that **the soul does not perish**, but passes after death from the body."

All in all, Caesar's description of the Ancient Britons revealed a nation expert in political organization and the arts of war. He also portrayed them as being: internationally-influential; lawful; moral; non-totalitarian; philosophical; representative; and religious and so unlike the degenerate Pagan Romans of his own day and age!

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<sup>31</sup> *Ib*, 6:13-19.





## **ADDENDUM 12: STRABO, PLINY & JOSEPHUS: BRITONS, CELTS, GERMANS, JEWS & ROME**

During the century or so from B.C. 20 till A.D. 93, some very important information was written down about the European and Mediterranean worlds in general ó and about Britain and Palestine in particular. Much of this information can be found in the extant writings of Strabo the Greek, Pliny the Gaul, and Josephus the Jew. *Seriatim*, we here deal with some of this relevant material ó from the extant writings of these three men.

### **Life and times of the Greek Historian Strabo (B.C. 64 to A.D. 19)**

Strabo was a Greek geographer and historian who was born about B.C. 64 ó and died in A.D. 19. Especially from B.C. 20 onward, he based himself in Rome while travelling much throughout the then-known world ó probably to collect information for his literary labours.

He wrote a 43-volume *History*, now lost, only fragments of which remain. He also wrote a 17-volume *Geography*, all of which has been preserved in its entirety ó save for one single volume (of which, however, there is nevertheless an extant epitome).<sup>1</sup>

Strabo studied *inter aliis* also under Boethus and Xenarchus, and his *Geography* was finally revised from A.D. 19 till 23. That *Geography* is the most important work on this subject to come down to us from antiquity.

Strabo's historical notices are all his own. He probably amassed his material chiefly from Greek sources in the Great Library of Alexandria, but he also incorporated some material from Rome and elsewhere too. Thus the *Encyclopaedia Britannica*.<sup>2</sup>

### **Strabo the Greek on Britons and Irish and Celts and their druids**

Around B.C. 20, Strabo described life in Britain ó at the very threshold of the Christian era. Those descriptions explain the attractiveness of that land to both Jew and Roman. They also help explain why Christianity soon struck root there ó as deeply and as early as it did.

Wrote Strabo:<sup>3</sup> "Britain is triangular in shape, and its longest end stretches parallel to Celtica" alias the modern France. "Most of the island is...overgrown with forests.... It bears grain, cattle, gold, silver, iron, skins [or hides], and dogs.... These things, accordingly, are exported from the island.... Beside some small islands round about Britain, there is also a large island *Ierne* ó alias Ireland.

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<sup>1</sup> Thus the art. *Strabo* in the *Enc. Amer.*, 1951, 25:706.

<sup>2</sup> Art. *Strabo* [*Strabon*], in 14th ed. of *Enc. Brit.*, 1929, 21:445.

<sup>3</sup> *Geog.*, I (1.4.3) & II (4.4.4-6 & 5.4.1f).

From Free Britain, not yet successfully invaded by the forces of the Roman Empire ó explained the B.C. 20f Strabo<sup>4</sup> ó ðcertain princesö bring to the Roman Empireö ðcapitalö or chief city, various ögifts or presents.... They pay for wares.... There is no need for any army or garrison of men-of-war to guard the Isle.ö

From the Mediterranean World, continued Strabo, ömen have seen Britain and *Ierne*.ö In those two large islands, öthere are three sets of men who are held in exceptional honour ó the bards, the vates, and the druids.... The bards are singers and poets; the vates, diviners and natural philosophers; while the druids, in addition to natural philosophy, study also moral philosophy.

öThe druids are considered the most just of men.... They are entrusted with the decision not only of the private disputes but also of the public disputes ó so that...they arbitrate even cases of war.... Murder cases in particular are turned over to them for decision....

öNot only the druids but also others [in Britain] say that menö souls and also the universe are indestructible ó although both fire and water will at some time or other prevail over them.ö *Cf.* Psalm 102:26f and Isaiah 34:4 & 51:6 with Second Peter 3:10f. öThey [the Britons] would not sacrifice without the druids.

öThe men of Britain are taller than the Celts [in France], but not so yellow-haired.... I myself, in Rome, saw mere lads [from Britain] towering as much as half a foot above the tallest people in the city.... They have powerful chieftains in their country. For the purpose of war, they use chariots.ö

King Lloyd or Lluyd alias Lud ruled Britain from about B.C. 70 onward. He renamed and fortified her ancient capital first built by King Brut during the twelfth century B.C.

Strabo described that city of ðLondiniumö (namely ðLud-dunö alias öLudö *Dun*ö or öLloydö Fortö) ó the city now called London. Even in B.C. 20, recorded Strabo, it was already famous for the vast number of international merchants who resorted to it ó on account of its widely-extended commerce.

Ancient writers, added Strabo, also mentioned its fame ó for the abundance of every species of commodity which it could supply. They speak of British merchants bringing to the Seine and the Rhine shiploads of corn and cattle, iron and hides ó and taking back brass, ivory and amber ornaments.<sup>5</sup>

The B.C. 20f Strabo further explained<sup>6</sup> that the Briton was no naked savage. At that time, the Briton came to Rome and Athens öwith a bow in his hand...; a plaid wrapped about his body; a gilded belt encircling his loins; and trousers reaching from the waist down to the soles of his feet.ö

Such a Briton, added Strabo, was ödiligent in the quest of wisdom; [and] fond of friendship.... He spoke Greek with [such] a fluency, that you would have thought he

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<sup>4</sup> *Ib.*, 4:5:2 *etc.*

<sup>5</sup> *Ib.* 3:175 & 4:199.

<sup>6</sup> Cited in E.O. Gordonö *Prehistoric London*, Covenant, London, orig. ed., n.d., p. 122.

had been bred up in the Lyceum and conversed all his life with the Academy of Athens.ö

### **The A.D. 23-79 life and times of the Elder Pliny from Celtic Gaul**

The famous Gallic polymath Gaius Plinius Secundus, alias Pliny the Elder, was born in Roman-occupied Transpadane Celtic Gaul during A.D. 23. He died about half-a-century later, in 79. When young, he studied in Rome under the best teachers.

He later fought against the Germans in Europe, and subsequently even against the Jews in Palestine under his friend Vespasian. The latter was the same famous Roman General who had earlier fought against the Celtic Britons in their own country.

Pliny left behind him 160 volumes of notes. His only extant work, however, is his 37-volume *Natural History* ó published in 77 A.D.<sup>7</sup> The work is extremely valuable, because of the many incidental facts it presents and preserves.<sup>8</sup>

### **The Elder Pliny on the practices and beliefs of Celtic Druidism**

It will be remembered that Pliny himself had been born and raised in Celtic Gaul. It is therefore probably with a very intimate knowledge that he observed<sup>9</sup> how ðthe druids...are the ÷magiø of Gaul.ö Cf. Matthew 2:1-16.

Explained Pliny of the druids: ðThey select groves of oaks.... The tree is considered by them as...chosen by the Deity Himself....

ðThe druids hold nothing more valuable than the mistletoe and the tree on which it is growing (provided it is a hard-oak).... It is supposedly from this custom that they get their names of ÷druidsø from the Greek word [*drus*] meaning ÷oakø...

ðAnything growing on oak-trees, they think...to be a sign that the particular tree has been chosen by God Himself.ö Compare: Genesis 2:9; 3:22; 18:1f; 23:17; 35:4,8,27; *etc.*

ðThe moon...for these [Celtic] tribes, constitutes the beginning of the months and the years [cf. Exodus 12:2f; Numbers 10:10f; 28:11-14; *etc.*].... ÷Hailing the moonø is a native expression which means ÷healing all thingsø [Ezekiel 47:12 & Revelation 22:2]....

ðWhen they have made ready their sacrifices and banquets under the tree, they bring up two white bulls..... A priest clothed in a white robe ascends the tree, and with a golden pruning-knife lops off the bough.ö

Pliny next described how the druids offer ritual sacrifices, sometimes even of human beings. He explained how the druids ðimmolate the victims, praying that God may prosper the gift ó to all who shall partake of it.ö Cf. Genesis 8:20f & 15:9f.

<sup>7</sup> Pliny...(Gaius Plinius Secundus), art. in *Enc. Amer.*, 1951, 22:249.

<sup>8</sup> Pliny the Elder (Gaius Plinius Secundus), art. in *Enc. Brit.*, 1929, 18:77f.

<sup>9</sup> Plin.: *Hist. Nat.*, 4:16,95,102,249f.

It should not be concluded from the above that the Britons and other Celts practised ritual human murders. For Pliny is here hardly describing anything other than druidic lawmakers executing the death penalty against criminals found guilty of capital crimes.

The druids did so in order to ward off the wrath of an offended God from raging against the whole community. For by neglecting to exact the death penalty for capital crimes (after suitably proven), communities are delinquent in not thus appeasing the anger of God. *Cf.* Genesis 9:5-6 with First Corinthians 10:22.

Indeed, far from painting a destructive picture, Pliny's words rather suggest that the druids practised the healing art. Certainly in Ireland, druids possessed *inter alia* also much medical skill.

Pliny even asserted<sup>10</sup> that the pagan Roman Emperor Tiberius (A.D. 14-37) interdicted the druids and that race of prophets and doctors. Indeed, the subsequent pagan Roman Emperor Claudius [A.D. 41-54]...completely abolished the...religion of the druids throughout his pagan Roman Empire in no doubt fearing the expansion of its influence there too, even at the expense of his own Roman Paganism.

### **The Elder Pliny on the tin trade from Ancient Britain's Cornwall**

It was not surprising that Claudius invaded druidic Britain. Indeed, Pliny regarded the Ancient Britons of his day as being among the most highly educated people on Earth.<sup>11</sup> This was so, especially in the field of the natural sciences.

Pliny obviously reflected considerable Ancient-Greek and Ancient-Roman acquaintance with Britain's fame in even from a yet earlier time. For he wrote<sup>12</sup> that the island of Britain...[is] famous in the Greek records...[where] it was itself named *Albion*... There, is an island...where tin is found...to which the Britons cross in boats.

This almost certainly refers to one of the Scilly Islands, some short distance to the west of Cornwall. Alternatively, it would refer to some other similar island off the southern coast of Cornwall which subsequently became attached to the mainland by later-accumulated silt. (*Cf.* the island which the B.C. 60 Diodorus Siculus called *Ictis* near the Cornish promontory he called *Belerion*.)

### **The life and times of the Jewish Historian Josephus (A.D. 37-95)**

We now take a look at the great Jewish Historian Josephus. He was born in Jerusalem around A.D. 37, and died in 95. Precocious from childhood, he studied also law from an early age.

His knowledge of the Essenes, the Pharisees and the Sadducees as well as his grasp of then-current European and Mediterranean History (including even an

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<sup>10</sup> *Ib.*, 30:1.

<sup>11</sup> I. Elder: *Celt, Druid and Culdee*, Covenant, London, 1938, pp. 18f.

<sup>12</sup> *Nat. Hist.*, 4:16,102,249f.

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awareness of far-off Britain) ó seems to be second to none. Even his knowledge of Christianity, was quite remarkable.

After visiting Rome, Josephus returned to Palestine. Subsequently, he served as a delegate to Caesar Nero. Later chosen Governor of Galilee for the Romans, Josephus then somewhat surprisingly though very boldly participated in the Jewish War against General Titus and the latter's Roman Army from A.D. 66 onward.

After forty-seven days of brave resistance, Josephus then surrendered to Titus's father General Vespasian (the future Emperor of Rome). He was taken captive. However, after the fulfilment of his prophecy that Vespasian would become emperor ó Josephus was again set free.

He then wrote several books, on a variety of subjects. Especially important is his work *The Jewish War* (63-70 A.D.) against the Romans, written around A.D. 75f. Also important is his work *The Antiquities of the Jews*, written by approximately 93 A.D.

Valuable indeed is his description of the situation in Palestine during the first century A.D. under the Roman Emperors. Still more valuable is his dramatic account of the last terrible tribulation in the old Jerusalem (63 to 70 A.D.).

Josephus's *Antiquities of the Jews*, a History from the time of creation till the commencement of the seven-year-long Jewish War against Rome (from A.D. 63 till 70), is reputedly his greatest work. There, Josephus explains why God allowed the Jews to undergo all their suffering up till that time.

However, especially his work *The Jewish War* is also a very valuable historical document<sup>13</sup> (especially as regards the events during the above-mentioned A.D. 63-70 -Great Tribulation). Interestingly, the latter had been predicted earlier ó in Daniel 9:24-27 & 12:1-7, and in Matthew 23:27 to 24:29f (*cf.* too Revelation 11:2-9f).

### **Josephus on Noah's blessing to Japheth and his sons Gomer & Magog**

We now start off with Josephean material near the front of his *Antiquities* ó material dealing with Noah's blessing of his son Japheth and the latter's descendants.

There, Josephus was commenting on Genesis 9:27 to 10:5. That inspired prediction by the prophet Noah reads:

öGod shall enlarge Japheth, and he shall dwell in the tents of Shem.... These are the generations of the sons of Noah.... The sons of Japheth: Gomer and Magog.... By these were the isles of the Gentiles divided, in their lands; every one after his tongue, in their families, in their nations.ö

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<sup>13</sup> *Josephus, Flavius* (art. in *Enc. Amer.*, 1951, 16:213).

Now Josephus here identified the ðGomer-itesø with the Celtic Galatians, and the Magog-ians with the Scythians. Around A.D. 93, he wrote<sup>14</sup> that ðJapheth, the son of Noah, had seven sons. They inhabited so, that ó beginning at the mountains Taurus and Amanus [in Asia Minor alias the modern Turkey] ó they proceeded along Asia [Minor] as far as the river Tanais, and along Europe to Cadiz [in the ancient Celtiberia alias the modern Spain]....

ðGomer founded those whom the Greeks now call Gal-atians [alias Gal-Is or Celts], but were then called Gomer-ites. Magog founded those that from him were named Magogites, but who are by the Greeks called Scyth-ians.ö

So ðGomerø here means the Gaul-asians ó and hence too the Western Gauls (and thence also the Cymric Britons) who proceeded westward from them. ðMagogø (as the first century A.D. Josephus himself here explained) means the Scyths ó the nation of the Caucasus, where the name is still found in the mouth of the peoples resident in Caucasia (between the Ukraine and Iran).

Thence, it would seem, the Gael-Scyths or Iro-Scots subsequently moved westward ó possibly by way of Spain ó first into Ireland and then into Scot-land (alias ðScyth-landø). Yet later, and probably from the same original area of Caucasia, they were joined in Britain by their cousins the Anglo-Saxons.

All of this, then, was in fulfilment of the inspired prediction made by God through Noah, as recorded in Genesis 9:27. For there the prophet Noah declared: ðGod shall enlarge Japheth; and he shall dwell in the tents of Shem.ö

The famous German and Lutheran Old Testamentarian Rev. Professor Dr. C.F. Keil (in his celebrated *Commentary on Genesis*) insisted<sup>15</sup> ðthat the promise to the family of Japheth embraced not only a wide extension but also prosperity on every hand.... This blessing was desired by Noah...from *Elohim*, God as Creator and Governor of the World....

ðIt had respect primarily to the blessings of the Earth, not [primarily] to spiritual blessings ó **although Japheth would participate in these as well... For he should come and dwell in the tents of Shem.**ö

Now among those Japhethites, continued Keil, ðGomer is most probably the tribe of the Cimmerians...from whom are descended the ð*Cumriø* or ð*Cymry*’ in Wales and Brittany, whose relation to the Germanic ð*Cimbriø* [in Danish Jutland] is still in obscurity.... **Magog is connected by Josephus with the Scythians on the Sea of Asof and in the Caucasus.**ö Thus Professor Keil.

### **Josephus on the identity of the Japhethitic Gomerians & Magogites**

Long after the time of Noah’s son Gomer ó yet still centuries before Christ’s incarnation ó many of the Scyths began to display wisdom. It became such, as made

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<sup>14</sup> *Ant.*, 1:6:1.

<sup>15</sup> C.F. Keil’s *Commentary on Genesis* (in Keil & Delitzsch: *Biblical Commentary on the Old Testament – The Pentateuch*, Clark, Edinburgh, 1885, I pp. 159f).

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an impression on the philosophers even of Greece. Thus, Josephus recounts the case of ðAnacharsis [the Scythian] ó whose wisdom won the admiration of the Greeks.ö<sup>16</sup>

But it was not just with the Greeks that the Brythonic Gomer-ians and the Magogic Scyths had contact. Especially between Old and New Testament times, the ðGreater Celtsö ó including both the insular Britons and the Anglo-Saxon Germans ó came into contact also with the Romans.

What then was the degree of contact between Rome on the one hand and the Britons and the Germans on the other? What were their relationships to one another, especially during the century just before and the subsequent century just after the incarnation of Christ?

Significantly, the A.D. 75 Josephus<sup>17</sup> described how Rome had by then conquered the entire Mediterranean. That included the Roman Conquest of: Italy; Greece; Illyria; Dalmatia; the Danube; Asia Minor; Mesopotamia; parts of Persia; Arabia; Egypt; parts of Ethiopia; Libya; Cyrenaica; Carthage; the Pillars of Hercules; Spain; Gaul; parts of Germany; and even part of Britain.

How exactly these areas correspond ó to those listed in the predictions recorded at Ezekiel chapters 38 & 39!!! Indeed, Ezekiel chapters 38:2 through 39:29 were fulfilled in Old Testament Israel's öterminal generationö ó commencing with the outpourings of God's Spirit on Pentecost Sunday, and finally ending in the ðGreat Tribulationö three decades later in 70 A.D. Acts 2:1-24f.

Thus Ezekiel's Gomerites (or Western Japhethites) and his Magogians (or Scythians) would also include at least some insular Celto-British, some Anglo-Saxon German, and some Scots-Irish **mercenary troops** in the Gog-&-Magog **Roman armies** which assailed Palestine during the century stretching from B.C. 64 till A.D. 70. All of this came to pass as predicted in Ezekiel 38:2 through 39:29 ó and as documented in Luke 1:1-4 & 21:20, in Acts 1:1f & 2:20, and in Revelation 11:2-10.

Significantly, also Josephus<sup>18</sup> altogether bore out this fact. Our main concern here, however, is not with the identification of Gomer and Magog in Genesis 10 as such ó nor even in Ezekiel chapters 38 & 39 as such ó but rather with their identification at the time of the **fulfilment** of those predictions.

By öthe time of the fulfilment of those predictionsö ó we mean during that above-mentioned period between the middle of the first century B.C. and the middle of the first century A.D. Significantly, that period had the incarnation of Jesus the Messiah right at its very centre!

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<sup>16</sup> Josephus: *Against Apion*, 2:269.

<sup>17</sup> Josephus: *Wars*, 2:16:4 & 6:6:2.

<sup>18</sup> On the Britons, Celts and Germans, see Josephus's *Ant.* 18:6:7 & 19:1:15 and *Wars* 2:16:4 & 6:6:2 & 7:4:2.

## Josephus on the death of Jesus the Christ under Pontius Pilate

During what was in fact the -incarnational centuryø (B.C. 64 till A.D. 64f) ó also the Judaist Josephus recorded that many important events occurred. Even prior to and in respect of the death and resurrection of Jesus Christ around 33 A.D., especially two periods are conspicuous.

There was, for example, the period from just before A.D. 14 [*cf.* Luke 2:1f] till just after A.D. 26. During that period (explained Josephus),<sup>19</sup> õwhen Salome died she bequeathed to Julia the wife of [Caesar] Augustus both her toparchy ó and Jamnia, as also her plantation,ö in Palestine.

õThe Roman Empire was translated to Tiberius the son of Julia, upon the death of Augustus [in A.D. 14].... Pilate, who was sent as [the A.D. 26 to 36 Governor alias] Procurator into Judea by Tiberius [*cf.* John 6:1] ó sent into Jerusalem by night those images of Caesar that are called ensigns. This excited a very great tumult among the Jews.ö For they clearly regarded those images as idolatrous.

The second period ran for exactly seven years, from A.D. 26 till 33. Then, recorded Josephus,<sup>20</sup> õPilate ó the Procurator of Judea ó removed the Army from Caesarea to Jerusalem.... He introduced Caesarø effigies which were upon the ensigns, and brought them into the city.... Pilate was the first who brought these images to Jerusalem, and set them up there; which was done without the knowledge of the people.

õAs soon as they knew it, they came in multitudes to Caesarea, and interceded with Pilate many days that he would remove the images.... He would not grant their requests.... He gave a signal to the soldiers to surround them, and threatened that their punishment should be no less than immediate death ó unless they would leave off disturbing him.ö

So the Romans abominated and desolated Jerusalem with their idols already around 33 A.D. However, so too did the Palestinian Judaists ó when they then demanded that the Romans there crucify Jesus the Messiah!

Hence the Judaist Josephus continued:<sup>21</sup> õThere was, about this time, Jesus ó a wise man.... He was a doer of wonderful works ó a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was Christ....

õWhen Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross [A.D. 33, April 3] ó those that loved him at the first did not forsake him. For he appeared to them alive again the third day [April 5] ó as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this dayö (A.D. 93).

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<sup>19</sup> *Wars*, 2:9:1f.

<sup>20</sup> *Ant.*, 18:3:1f.

<sup>21</sup> *Ib.*, 18:3:3-5.



### Josephus on Herod's punishment for rejecting John (and Jesus)

Now Josephus saw a definite connection between his own Judaistic rejection of the preaching of John the baptizer, and especially their rejection of Jesus Christ the Messiah at Calvary ó and Jehovah's punitive rejection of the Judaists amid their -Great Tribulationø from A.D. 66 onward, within that very same generation. øSaid calamityö at Calvary around 33f A.D., Josephus observed in 93 A.D., øput the Jews into disorder.... Thus were these Jews banished out of the city of wickednessö ó *viz.* Jerusalem ó around A.D. 70.

Just three years before Calvary, God had raised up John the baptizer to announce the advent of Jesus Christ the Messiah at that time. Wicked King Herod, however, slew John ó and thus incurred God's displeasure. The latter was later manifested ó by the destruction of Herod's army at the hands of Aretus the king of Arabia.

Explained Josephus:<sup>22</sup> øSome of the Jews thought that the destruction of Herod's army came from God ó and that, very justly, as a punishment for what he [Herod] did against John who was called the baptizer [*cf.* Matthew chapter 14]. For Herod slew him [John] who was a good man, and who commanded the Jews to exercise...righteousness toward one another and piety towards God and so to come to baptism....

øHerod...feared lest the great influence John had over the people, might put it into his power and inclination to raise a rebellion.ø Herod øthought it best, by putting him to death, to prevent any mischief he [John] might cause ó and not bring himself [Herod] into difficulties, by sparing a man [John] who might make him [Herod] repent....

øNow the Jews had an opinion that the destruction of this army [of Herod by Aretas] was sent as a punishment upon Herod, and a mark of God's displeasure against him.ø In God's perfect providence, such was indeed the case.

### Josephus on Herod Agrippa the First and the Pagan Roman Emperor Tiberius

About 36 A.D., chronicled Josephus,<sup>23</sup> øAgrippa the son of that Aristobulus who had been slain by his father Herod ó came to Tiberius [Caesar] to accuse Herod....

øThis Agrippa [Herod Agrippa the First], at a certain time, feasted Caius [the later A.D. 37-41 Caesar Caligula]. He openly wished that [Caesar] Tiberius might die, so that he [Agrippa] might quickly see him [Caius Caligula] Emperor of the World.

øThis was told to Tiberius...who thereupon became very angry. He ordered Agrippa to be bound, and had him very ill-treated in prison for six months ó until Tiberius diedö in A.D. 37.

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<sup>22</sup> *Ib.*, 18:5:1-2.

<sup>23</sup> *Wars*, 2:9:5.

But just before he suddenly fell sick and died ó as Josephus recorded elsewhere<sup>24</sup> ó this Agrippa had öcome to Puteoliö in Italy. Thence this Agrippa öwrote a letter to Tiberias Caesar.... But Tiberias, according to his usual custom, still kept him in bonds....

öNow, Agrippa stood in his bonds before the royal palace.... As a certain bird sat upon the tree on which Agrippa leaned..., one of those that were bound ó a German by nation ó saw him.... The German...made Agrippa laugh at him.ö

This is one of several times that Josephus mentions various Germans as then being in the service of the Romans. Indeed, some Germans even fought for Rome ó as mercenaries within her Imperial Army.

öBut as for Tiberius, upon his return to Capreae he fell sickö ó continued Josephus.<sup>25</sup> öTiberius saw Caius [Caligula].... Tiberius had been very much given to astrology.... He was disordered.... When Tiberias had at this time appointed Caius [Caligula] to be his successor, he outlived but a few days ó and then died in [A.D. 37]....

öWhen the Romans understood that Tiberias was dead, they rejoiced.... For this Tiberius had brought a vast number of miseries on the best families of the Romans.... He was easily inflamed with passion in any case, and was of such a temper as rendered his anger irrevocable.ö

### Josephus on Caius Caesar alias the Pagan Roman Emperor Caligula

Josephus then went on<sup>26</sup> to tell the story of Tiberius's successor, Caius Caesar alias Caligula [A.D. 37-41]. öBut Herodias, Agrippa's sister ó who now lived as wife to that Herod who was Tetrarch of Galilee and Perea ó took authority.... Hereupon Caius was angry at her, and sent her with Herod into banishment, and gave her estate to Agrippa....

öCaius managed public affairs with great magnanimity during the first and second year of his reign [A.D. 37-41].... But in process of time, he went beyond the bounds of human nature in his conceit of himself. He, by reason of the vastness of his dominions, made himself a god and took upon himself to act in all things to the reproach of the Deity.ö<sup>27</sup>

Elsewhere, Josephus once again declared:<sup>28</sup> ö**Caius Caesar** did so grossly abuse the fortune he had arrived at ó as to take himself to be a god; and to desire to be so called also; and to cut off those of the greatest nobility out of his country.ö He **impiously sent to Gaul a large force with which to invade Britain**. Fortunately, however, nothing came of the latter plan during his own lifetime.

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<sup>24</sup> *Ant.*, 18:6:4-7.

<sup>25</sup> *Ib.*, 18:6:8-10.

<sup>26</sup> *Ib.*, 18:7:1.

<sup>27</sup> *Ib.*, 18:7:2.

<sup>28</sup> *Wars*, 2:10:1.

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øHe also extended his impiety ö and, in fact, even öas far as the Jews. Accordingly, he sent Petronius with an army to Jerusalem, to place his [Caligulaø] statues in the temple. He commanded him [Petronius] that ö in case the Jews would not admit of them ö he should slay those that opposed it, and carry all the rest of the nation into captivity.ö

However, öthe multitude cried out that they were ready to suffer for their Law! Petronius then quieted them, and said to them: ÆWill you then make war against Caesar?ø

øThe Jews said: ÆWe offer sacrifices twice every day for Caesar; and for the Roman people. But if he would place the images among them, he must first sacrifice the whole Jewish nationø...

øThey were ready to expose themselves, together with their children and wives, to be slain.... Whereupon he [Petronius] dismissed the multitude.... He presently sent an epistle to Caesar [Caligula], and informed him of the irruption he had made into Judaea..., and that...he [Caesar] must permit them [the Hebrews] to keep their Law....

øCaius [Caligula] answered that epistle in a violent way. He threatened to have Petronius put to death for his being so tardy in the execution of what he [Caius] had commanded.ö<sup>29</sup>

### **Josephus on the German bodyguards of Caligula (and his murder)**

Josephus next discussed the death of Caius alias Caligula, who was slain by Cherea and his associates in A.D. 41. This Caius Caesar was then immediately thereafter vindicated by **the German mercenaries of the Celtic Legion within the Roman Army** ö whom Caius had employed as his body-guard.

This clearly shows not only increased contact between the Romans on the one hand and both the Celts and the Germans on the other. It also shows increased employment of Celts as well as of Germans in the Roman Army. Indeed, it further shows even the Jew Josephusø knowledge thereof, even in faraway Palestine.

Observed Josephus:<sup>30</sup> øThus did Caius come to his end [*cf.* Acts 11:28].... The **Germans** were the first who perceived that Caius was slain. These **Germans** were Caiusø guard. They carried the name of the country whence they were chosen, and composed the **Celtic** legion.

øThe men of that country [Germany] are naturally passionate.... They are of robust bodies, and fall upon their enemies as soon as ever they are attacked by them.... They perform great exploits. When therefore these German guards understood that Caius was slain..., they drew their swords....

øSo these Germans marched along the houses in quest of Caesarø murderers.... Anteius a senator...did not meet with these Germans by chance, as the rest did before,

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<sup>29</sup> *Ib.*, 2:10:4f.

<sup>30</sup> *Ant.*, 19:1:15-19.

but came to show his hatred to Caius.... For Caius had banished Anteiuss father.... He [Senator Anteiuss] could not escape that accurate search which the Germans made.... Thus were these persons slain....

Now a multitude of Germans had surrounded the theatre with their swords drawn. All the spectators looked for nothing but death...when the Germans came upon them....

There was at this time one Euaristus Arruntius, a public crier in the market... Arruntius also went round about the pillars, and called out to the Germans, as did the tribunes with him, bidding them put up their swords and telling them that Caius was dead....

This proclamation it was, plainly, which saved those that were collected together in the theatre and all the rest who any way met the Germans.... Thus, at length, a stop was put...to that rage which possessed the Germans on account of Caiuss death.

But Cherea was so much afraid...lest he should light upon the Germans, now they were in their fury.... He went and spake to every one of the soldiers, and prayed them to take care of his preservation etc.

Josephus tersely observed:<sup>31</sup> This was the end of Caius.... He was even before he came to be emperor ill-natured, and one that had arrived at the utmost pitch of wickedness. He was a slave to his pleasures, and a lover of calumny; greatly affected by every terrible accident; and on that account of a very murderous disposition....

He enjoyed his exorbitant power...to injure those who least deserved it..., and got his wealth by murder and injustice. He laboured to appear above paying regard to either what was divine or agreeable to the laws. But he was a slave to the commendations of the populace....

Whatsoever the laws determined to be shameful and to be punished that he esteemed more honourable than what was virtuous.... He had criminal connection with his own sister. It was chiefly for this occasion...that a bitter hatred first sprang up against him among the citizens that sort of incest not having been known for a long time.

### **Josephus on Pagan Rome's Priest and Emperor Claudius (A.D. 41ff)**

After the death of Caius Caesar in A.D. 41, he was immediately succeed by Claudius Caesar. He would invade Britain in A.D. 43, and rule the Pagan Roman Empire until A.D. 54. Then, in that year, Caesar Nero would take over the rule.

Shortly after the beginning of Claudius's rule and apparently before his A.D. 43 invasion of Britain, explained Josephus,<sup>32</sup> there was a sedition between the Jews and the Greeks at the city of Alexandria.... So Claudius sent an order...both to Alexandria and to Syria. The contents were as follows:

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<sup>31</sup> *Ib.*, 19:2:5.

<sup>32</sup> *Ib.*, 19:5:2f.

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ōTiberius Claudius Caesar Augustus Germanicus, [Roman] High Priest and Tribune of the [Roman] people, ordains thus.... Caius [Caligula Caesar], out of his great madness and want of understanding, reduced the nation of the Jews very low. Because they would not transgress the religious worship of their country, and call him a godø...

ōThe edict [of Claudius] that was sent into the other parts of the habitable Earth, was this which follows.... ÑI would grant...[that] privileges should be preserved to the Jews which are in all the Roman Empire.... I do charge them also to use this my kindness to them with moderation; and not to show a contempt of the superstitious [alias the religious] observances of other nations, but to keep their own laws only.ø

However, the Jews at Rome created a tumult ó by opposing Christians. So Claudius expelled them from Rome in A.D. 41f. Acts 18:2 *cf.* 11:28.

After invading Britain in A.D. 43f, and later parading the captured British Prince Caradoc in Rome in A.D. 52 ó recorded Josephus ó òClaudius Caesar died.... He was poisoned by his wife Agrippina....

ōHe had before this, out of jealousy, slain his previous wife Messalina ó by whom he had his children Britannicus and Octavia.... He also married Octavia to Nero. For that was the name that Caesar [Claudius] gave him [Nero] afterward ó upon his adopting him for his son.ö

### **Josephus on the multi-murderous Pagan Emperor Nero (A.D. 54-68)**

This Nero then ruled the Pagan Roman Empire from A.D. 54 until 68. Explained Josephus:<sup>33</sup> òWhen Nero had thus obtained the government..., he publicly put his own mother to death.... He also slew Octavia his own wife....

ōI omit any further discourse about these affairs.... We shall briefly touch upon only what...hath happened to us Jews...and shall not grudge our pains in giving an account both of the calamities we have suffered and of the crimes we have been guilty of....

ōNow as for the affairs of the Jews, they grew worse and worse continually. For the country was again filled with robbers and impostors, who deluded the multitude [*cf.* Daniel 11:14].... Certain of these robbers went up to the city as if they were going to worship God ó while they had daggers under their garments, and...slew Jonathan [the high priest]....

ōNow arose a sedition between the high priests and the principal men of the multitude of Jerusalem.... Upon Festusø coming into Judea, it happened that Judea was afflicted by the robbers.ö Acts 24:27f.

Continued Josephus:<sup>34</sup> òAnd now Caesar [Nero], upon hearing of the death of Festus [the Roman Governor in Palestine], sent Albinus into Judea as Procuratorö alias the new Governor. The latter ruled there as from A.D. 62.

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<sup>33</sup> *Ib.*, 20:8:2f.

ōThe King deprived Joseph of the high-priesthood, and bestowed the succession to that dignity on the son of Ananus.... Festus was now dead, and Albinus was but upon the road. So he [Ananus] assembled the sanhedrin of the judges.ö

### **Josephus on the Judaists' murder of Jesus Christ's brother James**

Ananus the new high priest of the Judaists, explained Josephus ó having assembled the Jewish sanhedrin ó now öbrought before them the brother of Jesus who was called Christ, whose name was James ó and some of his [Christian] companions.... And when he [Ananus] had formed an accusation against them as breakers of the law, he delivered them to be stoned. Acts 1:17; 15:13; 21:18; Galatians 1:19; 2:9,12; James 1:1f.

ōAbout this time,ö continued Josephus, öAgrippa built Caesarea Philippi larger than it was before, and in honour of Nero named it Neronias.ö Albinus the new Governor then arrived in Palestine. He did not last long. For soon he was to be replaced by a new Procurator (Florus).

Josephus went on:<sup>35</sup> öAlbinus heard that Gessius Florus was coming to succeed him.... Now Gessius Florus, who was sent as successor to Albinus by Nero [in A.D. 64], filled Judea with abundance of miseries....

ōThis Florus was so wicked and so violent in the [mis]use of his authority, that the Jews took Albinus to have been their benefactor [comparatively speaking] ó so excessive were the mischiefs that he [Florus] brought upon them.... The unhappy Jews were not able to bear the devastations which the [Roman] ãrobbersø made among them....

ōIt was this Florus who necessitated us [Jews, in A.D. 64 to 70,] to take up arms against the Romans.... Then, what actions we were forced to do or what miseries we were enabled to suffer ó may accurately be known by such as will peruse those books which I have written about the Jewish War.ö Thus ends Josephus's *Antiquities*.

### **Josephus's 'Preface' in his book on the A.D. 63-70 Jewish War**

Where Josephus's *Antiquities* end, his other major work begins ó namely the volumes of his book *The Jewish War* (A.D. 63-70). He published it only later, in A.D. 75.

In its *Preface*, Josephus pointed out that ö**the misfortunes of all men from the beginning of the World, if they be compared to these of the Jews, are not so considerable as they wereö during the seven years from 63 to 70 A.D. Cf. Daniel 12:1-7 with Matthew 24:15-28f & Revelation 11:1-8f etc.**

That *Preface* then continued by introductorily sketching how the Roman General öVespasian, with the elder of his sons [Titus], made an expedition into the country of

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<sup>34</sup> *Ib.*, 20:9:1f.

<sup>35</sup> *Ib.*, 20:9:5 & 20:11:1.

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Judea.... Many of his auxiliaries were cut off in all Galilee.... He took some of its cities entirely, and by force....

ōI saw the things done or sufferedō ó testified Josephus. ōI shall not conceal any of the calamities I myself endured....

ōWhen the Jewsø affairs were become very bad, Nero died [in A.D. 68].... Vespasian, when he was going to attack Jerusalem, was called back to take the government upon him....

ōMutations of government then happened at Rome.... Upon his departure to Egypt, to take upon him [Vespasian] the government of the Empire, the affairs of the Jews became very tumultuous.... Tyrants rose up against them, and fell into dissensions among themselves....

ōTitus marched out of Egypt into Judea.... How often Titus, out of his desire to preserve the city and the temple, invited the seditious to come to terms of accommodation.ō However, the seditious Judaists just would not be so accommodated.

Consequently, as Josephus explained: ōThe temple was burnt, against the consent of Caesar; and...the destruction also of the entire city, with the signs and wonders that went before it.... The Romans...demolished the strongholds that were in the country.... Titus went over the whole country, and settled its affairs ó together with his return into Italy, and his triumph.ō

**Agrippa warned the Jews that the Romans  
had attacked the Britons and Germans**

Now we have seen already that, before he died in A.D. 41, the Roman Emperor Caius Caligula had given the Palestinian estate of the puppet-king Herod and his queen (Herodias) to the Jewsø king Agrippa. Later, the Christian Apostle Paul appeared on trial before that same King Agrippa ó around A.D. 60.

Exclaimed Paul: ōI regard myself happy, King Agrippa, because I shall answer for myself this day before you as regards all the things of which I am accused by the Jews ó especially because I know you to be expert in all customs and questions which are among the Jews.ō Then Agrippa said to Paul: ōAlmost do you persuade me to become a Christian!ō Acts 26:1-28.

It is not surprising then, that ó as the restless Jews were preparing to revolt against the Romans ó that Agrippa attempted to quiet his people by reminding them of the by-then well-known success of the Romans (under Caiusø successor Claudius and also under the-then current Caesar Nero) in having attacked both the Germans and the Britons. Very clearly, already then, both Agrippa himself and his fellow-Jews in Palestine had heard much about those events.

So, according to Josephus,<sup>36</sup> Agrippa then warningly reminded the Palestinian Jews: "Hath not your army often been beaten even by your neighbouring nations & while the power of the Romans is invincible in all parts of the habitable Earth? Nay rather, they seek for somewhat & still beyond that. For all Euphrates is not a sufficient boundary for them on the east...."

"Cadiz is their limit on the west. Nay, indeed, they have sought for another habitable earth beyond the Ocean & and have carried their arms as far as [even] such **British Islands** as were never known before.

"What, therefore, do **you** [Palestinian Jews] pretend to do? Are you richer than the Gauls, stronger than the Germans? ... **Who is there among you, that hath not heard of the great number of the Germans**? You have, **to be sure**, seen them to be strong and tall & **and that frequently**, since the Romans have them among their captives everywhere. Yet these Germans who dwell in an immense country, who have minds greater than their bodies and a soul that despises death..., are tamed by eight Roman legions. Such of them as were taken captives, became their servants...."

"Do you also, who depend on the walls of Jerusalem, **consider what a wall the Britons had!** For the Romans sailed away to them [in and after A.D. 43], and subdued them & while they were encompassed by the Ocean, and inhabited an island that is not less than this habitable land.... Four legions are a sufficient guard to so large an island." Thus Agrippa's warning to the Palestinian Judaists.

But all to no avail. The stubborn Jews in Palestine ignored their own King Agrippa. Instead, they revolted against the Romans. The "beginning of sorrows" [cf. Matthew 24:8] then started in earnest & from about A.D. 62 onward.

The situation rapidly went from bad to worse & with betrayals, earthquakes, false prophets, robbers, and rumours of wars & amid vicious persecution of Hebrew Christians by the Jerusalem Judaists. Matthew 24:1-13; Mark 13:1-13; Luke 21:5-22.

### **Josephus on the Roman siege of apostate Jerusalem in A.D. 66-70**

At length, in A.D. 66f, just as Jesus had predicted, the Roman Armies were seen advancing toward Jerusalem. Immediately, as previously commanded by Jesus, the Hebrew Christians in Jerusalem then fled from that doomed city.

Thus the Hebrew Christians abandoned the antichristian Judaists, who alone were then exposed to face the wrath of the Romans Armies which then surrounded Jerusalem. That city the Romans then besieged for the next three-and-a-half years & before finally destroying it. Matthew 24:15-42; Mark 13:14-37; Luke 17:10-37 & 21:23-36.

There was thus a final exodus of the remaining Hebrew Christians from Jerusalem in A.D. 66, just before the Romans surrounded it. Then the noose was tightened round the necks of the apostate Palestinian Judaists in Jerusalem & even as also Rome itself reeled under repeated rebellions.

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<sup>36</sup> Wars, 2:16:3-4.



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Explained Josephus:<sup>37</sup> "As [General] Vespasian had returned to Caesarea and was getting ready with all his army to march directly to Jerusalem, he was informed that Nero was dead...and how Galba was made Emperor and had returned out of Spain to Rome.... He [Galba] was accused by the soldiers as being a pusillanimous person, and slain by treachery in the middle of the market-place at Rome. Then Otho was made Emperor, with his expedition against Vitellius's commanders" "from A.D. 68 onward.

During the year 69 A.D., explained Josephus,<sup>38</sup> "sedition and civil war prevailed not only over Judea but in Italy also. For now Galba was slain in the midst of the Roman market-place.

"Then was Otho made Emperor, and fought against Vitellius " who set up for Emperor also. For the legions in Germany had chosen him. But when he [Otho] gave battle to Valens and Cecinna, who were Vitellius's generals, at Betriacum in Gaul " Otho gained the advantage on the first day.

"But on the second day, Vitellius's soldiers had the victory. And, after much slaughter, Otho slew himself " when he had managed the public affairs [as Emperor for but] three months and two days.

"Otho's army also came over to Vitellius's generals, and he came himself down to Rome with his army. But in the mean time, Vespasian removed from Caesarea...and marched against those places of Judea which were not yet overthrown."

Continues Josephus:<sup>39</sup> "And now [in Rome] many men of character came over to...[Vespasian's younger son] Domitian..., whose encouragement was of very great weight for encompassing the government.... Domitian and many other of the principal Romans providentially escaped, while the rest of the multitude were entirely cut to pieces....

"Mucianus...then produced Domitian, and recommended him to the multitude " until his father [Vespasian] should come himself. So the people being now freed from their fears, made acclamations of joy for Vespasian, as for their Emperor " and kept festival-days for his confirmation, and for the destruction of Vitellius."

Josephus further explained<sup>40</sup> that "now, as Vespasian was come to Alexandria, this good news came from Rome. At the same time, embassies came from all his own habitable Earth " to congratulate him upon his advancement." This was the same General Vespasian who had enabled the Romans to capture Exeter in Britain some two decades earlier.

"Upon this confirmation of Vespasian's entire government (which was now settled)," wrote Josephus of the events in 69 A.D., "and upon the unexpected deliverance of the public affairs of the Romans from ruin " Vespasian turned his thoughts to what remained unsubdued in Judea. However, he himself made haste to go

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<sup>37</sup> *Ib.*, 4:9:2.

<sup>38</sup> *Ib.*, 4:9:9.

<sup>39</sup> *Ib.*, 4:11:4.

<sup>40</sup> *Ib.*, 3:11:5.

to Rome, as the winter was now almost over. He soon set the affairs of Alexandria in order ó but sent his [older] son Titus, with a select part of his army, to destroy Jerusalem.ö

### Josephus on Roman General Titus's final siege of dying Jerusalem

We now enter the fateful year 70 A.D. In April, chronicled Josephus,<sup>41</sup> öwhile Vespasian was about Alexandria and Titus was lying at the siege of Jerusalem...a great part of the Germans had agreed to rebel.... [Vespasian's son] Caesar Domitian was made acquainted with it....

öHe marched immediately.... They submitted themselves to him.... When, therefore, Domitian had settled all the affairs of Gaul in such good order that it would not easily be put into disorder any more ó he returned to Rome with honour and glory, as having performed such exploits as were above his own age and worthy of such a father.ö

Meantime, from April to July in 70 A.D., events in Palestine were reaching their flashpoint. Josephus the Jew had surrendered earlier to Titus's father, General Vespasian.

The Judaist Josephus explained, now as a Pro-Roman eye-witness of the Roman -Siege of Jerusalem<sup>42</sup> öTitus, knowing that the city [of Jerusalem] would be either saved or destroyed for himself, did not only proceed earnestly in the siege ó but did not omit to have the Jews exhorted to repentance. So he...sent Josephus to speak to them in their own language. For he [Titus] imagined they might yield to the persuasion of a countryman of their own....

öAs Josephus was speaking thus..., the [Jewish] people...had a great inclination to desert to the Romans.... However, [the Jewish leaders] John and Simon ó with their factions ó did more carefully watch their men's goings-out than they did the coming of the Romans. And, if any one [of the besieged Judeans] did but afford the least shadow of suspicion of such an intention [of going forth to the Romans], his throat was cut immediately [by the part of John and Simon]....

öEvery such person was put to death, under this pretence that they were going to desert.... The madness of the seditious did also increase, together with their famine; and both those miseries were every day inflamed more and more. For there was no corn which anywhere appeared publicly....

öChildren pulled the very morsels that their fathers were eating, out of their very mouths.... What was still more to be pitied, so did the mothers do to their infants.... **Neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the World [cf. Matthew 24:21f]....**

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<sup>41</sup> *Ib.*, 7:4:2.

<sup>42</sup> *Ib.*, 5:9:2; 5:10:1-5; 5:11:1 & 5:12:3f.

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ōThey brought the Hebrew nation into contempt.... They confessed what was true ó that **they were the slaves, the scum, and the spurious abortion and offspring of our nation....**

ōThe greater part of them, were poor people.... They could not hope to escape away, together with their wives and children.... They were forced to defend themselves....

ōAfter they had fought, they thought it too late to make any supplication for mercy. So they were first whipped, and then tormented with all sorts of tortures before they died ó and **were then crucified before the wall of the city....**

ōThe [Roman] soldiers, out of the wrath and **hatred they bore the Jews, by way of jest nailed those they caught – one after one way, and another after another – to the crosses....** Their multitude was so great, that room was wanting for the crosses ó and crosses wanting for the bodies.

ōAll hope of escaping, was now cut off from the Jews.... Then did the famine widen its progress, and devoured the people by whole houses and families. The upper rooms were full of women and children that were dying by famine....

ōThe seditious at first gave orders that the dead should be buried.... But afterwards, when they could not do that, they had them cast down from the walls into the valleys beneath.ō

### **Josephus on Titus's praying down the wrath of God against the Jews**

Continued Josephus: ōWhen Titus, in going his rounds along those valleys, saw them full of dead bodies ó and the thick putrefaction running about them ó he gave a groan.... **Spreading out his hands to Heaven, he called God to witness that this was not his doing** [*cf.* Matthew 24:28].... Such was the sad case of the city itself.ō

Came July (A.D. 70). ōNow Titus,ō observed Josephus,<sup>43</sup> ōreproached John [the Judaistic leader] and his party. He [Titus] said to them: -Have not you, vile wretches that you are, by our permission put up this partition-wall [separating Jews and Gentiles in the temple-surrounds] in front of your sanctuary?

ō-Have you not been allowed to put up the pillars belonging thereto...and to engrave on it in Greek...that no foreigner should go beyond that wall? Have we not given you leave to kill such as go beyond it, though he were a Roman? And what do you do now ó you pernicious villains? Why do you trample upon dead bodies in this temple?

ō-I appeal to the gods of my own country, and to every god that ever had any regard to this place.... I also appeal to my own army, and to those Jews that are now with me, and even to you yourselves ó that I do not force **you to defile this your sanctuary....**

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<sup>43</sup> *Ib.*, 6:2:4 & 6:3:3f.

“If you will but change the place [*viz.* the top of the temple] whereon you will fight ó no Roman shall either come near your sanctuary, or offer any affront to it. Nay, I will endeavour to preserve you your holy house ó whether you will, or not.” Thus the Roman General Titus.

“Now of those that perished by the famine in the city,” explained Josephus, “the number was prodigious.... The miseries they underwent, were unspeakable....

“Their hunger was so intolerable, that it obliged them to chew everything.... They gathered such things as the most sordid animals would not touch.... Nor did they at length abstain from girdles and shoes.... The very leather which belonged to shields, they pulled off and gnawed....

“I am going to relate a matter of fact the like to which no history relates, either among the Greeks or Barbarians.... Snatching up her son, who was a child sucking at her breast, a mother said: “O thou miserable infant! For whom shall I preserve thee in this war, this famine? ... Be thou my food!”

Then: “As soon as she had said this, she slew her son and then roasted him and ate the one half of him ó and kept the other half by her, concealed.” *Cf.* Deuteronomy 28:56f.

### **The Roman burning of the temple despite the Jews’ false prophecies**

During the month of August in the year 70 A.D., Titus ó the son of Josephus’ benefactor (the later Emperor Vespasian) ó made his final threats against the city of Jerusalem. For then, recorded Josephus,<sup>44</sup> that Roman General “Titus gave orders that the battering-rams should be brought and set over against the western edifice of the inner temple....

“The soldiers had already put fire to the gates [of the city].... But Titus said that “although the Jews should get up on top of their holy house and fight us from there ó we still yet ought not to avenge ourselves”....

[However,] “one of the [Roman] soldiers, without waiting for any orders...set fire to a golden window [of the temple].... As the flames went upward, the Jews made a great clamour.... As they were crowding into the temple together, many of them were trampled on by one another ó while a great number fell among the ruins of the cloisters which were still hot and smoking....

“They were everywhere slain.... A great part of the people...were weak and without arms [or devoid of weapons]. They had their throats cut, wherever they were caught.

“Now, round about the altar, lay dead bodies heaped one upon another.... A great quantity of their blood ran down the steps going up to it. Onto them, also the dead bodies that were slain above” ó upon the altar ó “fell down.

“While the holy house was on fire, everything was plundered that came to hand.... Ten thousand of those that were caught, were slain.... One would have thought that the

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<sup>44</sup> *Ib.*, 6:4:1-6; 6:5:1-4.

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hill itself on which the temple stood, was seething-hot ó so full of fire on every part of it, that the blood was larger in quantity than the fire; and those that were slain, more in number than those who slew them. For the ground nowhere appeared to be visible ó because of the dead bodies that lay upon it.

õBut the soldiers went over heaps of these bodies.... The women and children and a great mixed multitude of the people fled ó in number, about 6000....

õA false prophet was the occasion of these people's destruction. He had made a public proclamation in the city that very day, that God commanded them to get up upon the temple.... There, they should receive miraculous signs of their deliverance....

õThus were the miserable people persuaded by these deceivers and such as belied God Himself [*cf.* Matthew 24:2,4,24f,28].... They did not attend nor give credit to the [true] signs that were so evident and did so plainly foretell their future desolation....

õThus, there was a star resembling a sword which stood over the city; and a comet that continued a whole year [*cf.* Matthew 24:29f].... If any one considers these things, he will find that God takes care of mankind and...foreshows to our race what is for their preservation....

õThe Jews...found in their Sacred Writings how, ¢about that time One from their country should become Governor of the habitable Earthø [Daniel 12:1f & Micah 5:1f *cf.* Matthew 2:6f].... The Jews [wrongly] took this prediction to belong to themselves in particular....

õThese men interpreted some of these signals according to their own pleasure. And some of them they utterly despised ó until their madness was demonstrated both by the taking of their city and their own destruction.õ

### **Titus's final warning to Jews: Rome had conquered even the Britons**

Later in that same fateful month of August during the year 70 A.D., Titus finally made one last attempt to pressure the Jews to surrender, so that what was still left of their city might even then be spared. **He did so by reminding the Jews of the way the Romans has recently overrun portions of Germany and large parts of Southern Britain ó both inhabited by peoples much stronger than they.**

Explained Josephus:<sup>45</sup> õAnd now the Romans, upon the flight of the seditious into the city ó and upon the burning of the holy house itself and of all the buildings lying round about it ó brought their ensigns [*viz.* Rome's images of ¢unclean eaglesø] to the temple, and set them over against its eastern gate [*cf.* Matthew 24:28f]. And there they offered sacrifices to them; and there they made Titus Emperor, with the greatest acclamations of joy....

õSo Titus...appointed an interpreter...and said [to the beleaguered Jews]: ¢I hope, sirs, you are now satisfied with the miseries of your country. [For you] have not had any just notions either of our great power, or of your own great weakness....

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<sup>45</sup> *Ib.*, 6:6:2.

“Have you relied on the fidelity of your confederates? And what nations are there, out[side] of the limits of our dominion, that would choose to assist the Jews before the Romans? Are your bodies stronger than ours? Nay, **you know** that the [strong] Germans themselves are our servants!

“Have you stronger walls than we have? **Pray, what greater obstacle is there than the wall of the Ocean, with which the Britons are encompassed?** And yet they do pay homage to the arms of the Romans! Thus the Roman General Titus to the Palestinian Judaists.

However, those Palestinian Judaists did not wish to learn from the fate of the much stronger Germans and Britons about whose setbacks before the advancing Romans even those in Jerusalem **very well knew!** So, chronicled Josephus, the inhabitants of Jerusalem and its surrounding areas uselessly continued their resistance against the attacking Romans.

### **Greatest holocaust ever: the A.D. 63-70 destruction of Jerusalem**

This then soon resulted in the total destruction of Jerusalem, and the banishment of its people. We give just the barest outline of Josephus’s account of these events, as follows.

As regards the August of 70 A.D., Josephus recorded:<sup>46</sup> “Now, since his soldiers were already quite tired of killing men but yet there appeared to be a vast multitude still remaining alive [Titus] Caesar gave orders that they should kill none but those who bore arms and opposed them. The rest were to be taken alive....

Now the number of those that were carried captive during this whole war was collected to be 97,000.... The number of those that perished during the whole siege was in the **four months** from A.D. April 70 to August 70 was 1,100,000.

“The entire nation was shut up...as in a prison, and the Roman Army had encompassed the city while it was crowded with inhabitants. Accordingly, the multitude of those that therein perished [cf. Daniel 12:1 & Matthew 24:21f], exceeded all the destructions that either men or God ever brought upon the World over any other four-month period. Thus Josephus.

The total number of Jews slaughtered<sup>47</sup> throughout the seven years of great tribulation from A.D. 63 until A.D. 70 in **Palestine alone** was 2,437,490. To this must be added the even vaster numbers of Britons, Gauls, Germans and others then being slaughtered throughout the then-known World by the Romans.

Huge numbers even of Romans were then being slaughtered by their various enemies. Indeed, in addition to all this, Romans were being slaughtered even by other Romans themselves during the Roman Civil Wars.

Truly, the “Great Tribulation” of A.D. 63 to 70 was, with the sole exception of Calvary, far and away the greatest holocaust of all time. Daniel 12:1 & Matthew

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<sup>46</sup> *Ib.*, 6:9:2-4.

<sup>47</sup> See W. Whiston’s edition of *The Works of Josephus*, Routledge, London, 1890, p. 659 n.

24:21f. Indeed, the “Great Tribulation” was God’s holocaust upon those who perpetrated the even more callous crime of crucifying Jesus Christ the Lord.

### Josephus on the parading of the Jews and their spoils in Rome

Josephus then concluded:<sup>48</sup> “So Titus took the journey...to Alexandria..., to go back to Rome by sea.... Rome behaved itself at his reception.... His father [Vespasian] met him and received him.... Vespasian and Titus came out, crowned with laurel....

“What afforded the greatest surprise of all, was the structure of the pageants that were borne along.... The Jews related what...they had undergone during this war.

“Now the workmanship of these representations was so magnificent and lively in the construction of the things that it exhibited what had been done to such as did not see it.... A great number of ships followed those pageants....

“Other spoils...were carried in great plenty. For [of] those that were taken in the temple of Jerusalem, they made the greatest figure of them all: that is, the golden table of the weight of many talents; the candlestick also... Last of all the spoils, was carried the Law of the Jews.

“After these spoils, [there] passed by a great many men carrying the images of victory.... After which Vespasian marched in the first place.... Titus followed. Domitian [Titus’s younger brother] also rode along with them, and made a glorious appearance and rode on a horse that was worthy of admiration....

“Vespasian resolved to build [in Rome] a temple to peace.... He also laid up therein, as ensigns of his glory, those golden vessels and instruments that were taken out of the Jewish temple.”

### Josephus on the A.D. 73 Roman destruction of the Jews at Masada

Finally, we also give just a few particulars about the Roman destruction of the last Jewish stronghold, in Masada, during A.D. 73. This is chronicled by Josephus at the very end of his book *The Jewish War*.

There, he recorded: “The Roman General came and led his army against Eleazar and those *sicarii* [or assassins] who held the fortress of Massada together with him.” *Wars* VII:8:1-2.

Yet even the Judaist Eleazar, remembering the recent destruction of Jerusalem in A.D. 70, admitted to his followers in A.D. 73: “Where is now that great city, the metropolis of the Jewish nation? ... Where is this city that was believed to have God Himself inhabiting therein? It is now demolished to the very foundations!” *Wars* VII:8:7.

In that regard, we would only say that Masada’s murderous assassins, the *sicarii* were unable to withstand the constant onslaught by the Romans that finally slaughtered even one another. Awesomely, their victims then included also nine hundred and sixty of their very own women and children.

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<sup>48</sup> *Wars*, 7:5:3-7.

That mass murder of Judaists, by Judaists, occurred precisely on the fifteenth Nisan. In the providence of God it thus took place exactly at the Easter of A.D. 73. See Josephus's *Wars* VII:9:1.

Those of the *sicarii* who were left, then fled to Alexandria. Many of the Judaists were then slain there too, after their bodies had been subjected to all sorts of torments and vexations. Yet there too, even the very temple formerly built by the high priest Onias, was now destroyed.

For the Governor, receiving a letter from Caesar himself, shut up and ruined the temple. ðNor did he permit any who were desirous of worshipping God there, so much as to come near the whole sacred place.... He made it entirely inaccessible, insomuch that there remained no longer the least footsteps of any divine worship that had been in that place.ö *Wars* VII:10:4.

### That violent generation and its “Great Tribulation” of A.D. 63-70

Thus the Judaists, who both killed the Lord Jesus and their own prophets ó and who persecuted the Christians and their Apostles, forbidding them to speak salvation to the Gentiles ó had filled up their sins. For the wrath had come upon them, to the uttermost. First Thessalonians 2:14-16.

#### THE 63-70 A.D. SEVEN YEARSø ðGREAT TRIBULATIONö (Dan. 9:24f; 12:1f; Mt. 24:20f; Lk. 21:20f; I Th. 2:14f; Rev. 7:2-14; 11:2f)

##### A.D. Events and persons concerned

A.D. 43:	Romans invade Britain		P	L
A.D. 52:	Romans capture British Prince Caradoc	T	R	U
A.D. 53f:	Romans attack the druids of Britain	H	E	D
A.D. 62f:	Romans defeat British Queen Boadicea	E	-	E
<b>A.D. 63f:</b>	<b>Beginning of the Romano-Jewish War</b>		T	S
<b>A.D. 63f:</b>	<b>Britain “excited” and “turbulent” (Tacitus)</b>	T	R	E
<b>A.D. 64f:</b>	<b>Nero burns Rome but blames the Christians</b>	H	I	V
<b>A.D. 66f:</b>	<b>Titus encircles Jerusalem a-<u>mid</u> tribulation</b>	E	B	E
<b>A.D. 67f:</b>	<b>Unusual signs, earthquakes &amp; famines et cetera</b>		U	N
<b>A.D. 69:</b>	<b>Rome herself torched in the Roman Civil War</b>	G	L	
<b>A.D. 69f:</b>	<b>Turmoil throughout the Roman Empire</b>	R	A	Y
<b>A.D. 69f:</b>	<b>Ongoing Romano-British battles in Britain</b>	E	T	E
<b>A.D. 69f:</b>	<b>Jewish holocaust throughout Palestine</b>	A	I	A
<b>A.D. 70:</b>	<b>Destruction of the Temple in Jerusalem</b>	T	O	R
<b>A.D. 70:</b>	<b>Close of Canon. Dan. 9:24f &amp; Rev. 22:18f</b>		N	S
A.D. 73:	Rome destroys the last Jewish stronghold (Masada)	T	P	L
A.D. 79:	Great volcanic eruption destroys RomansøPompeii	H	O	U
A.D. 80f:	Romans vex Cambrians, Cumbrians & Caledonians	E	S	D
			T	E



*ADDENDUM 12: STRABO, PLINY & JOSEPHUS:  
BRITONS, CELTS, GERMANS, JEWS & ROME*

The above diagram shows just some of the major events which occurred during the above-mentioned seven yearsø international ðGreat Tribulationö of 63-70 A.D. As regards this A.D. 63-70 Great Tribulation, we have omitted here all particulars of the contemporaneous destruction of very many other great communities in the Mediterranean World. The lascivious Roman City of Pompeii, for example, was greatly damaged by an earthquake in A.D. 63. Then, in A.D. 79, a great volcanic eruption of Mt. Vesuvius (described by Pliny the Younger) destroyed Pompeii together with the nearby Herculaneum and Stabiae too.

We have here further omitted the Romansø destruction of the British druids on Angelsey; the Britonsø destruction of the Roman garrison in London; the battle between the Romans and the British Queen Boadicea; and the Roman vexing of Cambrians, Cumbrians and Caledonians in Britain during the ðGreat Tribulationø period A.D. 63-70 ó and even till beyond 80 A.D. Such matters are dealt with adequately elsewhere in this dissertation, especially in Chapter 11 above and Addendum 14 below.

Nevertheless, even here we can confidently assert that the ðGreat Tribulationø of A.D. 63-70 was by far the greatest time of trouble the World had ever seen ó or ever would see. Not only in Judah, but also internationally. Daniel 9:26f & 12:1f and Matthew 24:21f.



## **ADDENDUM 13: SUETONIUS ON THE 1ST-CENTURY B.C. & A.D. PAGAN ROMAN EMPIRE**

The Pagan Roman Empire commenced with the twelve pagan emperors from the Dictator Julius Caesar (who reigned B.C. 60-44), until Emperor Domitian (who reigned A.D. 81-96). Their lives and achievements were well documented by the Roman Historian Suetonius, in his work *The Twelve Emperors*.

That extant work gives us very valuable information about Britain and Rome and Judah. For it covers the time of Pagan Rome's first interference in the affairs of Britain and Judah ó until especially Judah by and large lost its freedom during the first century A.D.

### **The life and times of the Roman Historian Suetonius (A.D. 69-140)**

The Roman Historian Caius Suetonius Tranquillus lived from *circa* A.D. 69 to 140. He was for a time the Private Secretary of the Roman Emperor Hadrian, who himself reigned from A.D. 117f.

Suetonius's work *The Twelve Caesars* is very informative. Therein, he gives us a picture of the awful and sewer-like depravity of the Roman Empire during the first one-hundred-and-fifty years of its existence. He also knew of Britain, of Judah ó and of Christianity.

The latter then acted like salt, which preserves decaying meat. Indeed, without the advent of Christianity ó it is clear from any reading of the Roman Pagan Historian Suetonius that both rotting Rome and her unethical Empire would right then have perished altogether, wallowing in their own mire.

Throughout below, we ourselves cite only those excerpts from Suetonius which are of importance to the subject of our dissertation on the roots and fruits of the Common Law (and the perils of disregarding it). Thus, we here confine ourselves chiefly to those Suetonian citations which appertain: to the rottenness of Roman Paganism; to the demise of Judaism; to the early history of Christianity in Palestine and elsewhere; and to the early history of Britain in particular (especially as regards its Common Law).

### **Suetonius on the Pagan Roman Emperor Julius Caesar (B.C. 60-44)**

Firstly, we note statements by the Pagan Roman Historian Suetonius regarding **Julius Caesar** (who ruled *circa* B.C. 60-44).

After the collapse of the overly-enlarged Roman Republic around B.C. 70f, explained Suetonius,<sup>1</sup> the Dictator **Julius Caesar was the first Roman to build a military bridge across the Rhine and cause the Germans on the farther bank heavy losses**. He also invaded Britain, a hitherto unknown country....

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<sup>1</sup> Suet.: *The Twelve Caesars*, 1:25,47,50-52.

øHe met with...reverses in Britain, when his fleet was all but destroyed... Fresh-water pearls seem to have been the lure that prompted his invasion of Britain....

øHis affairs with women are commonly described as numerous and extravagant.... Among his mistresses, were several queens ó including Eunoe, wife of Bogudes the Moor....

øThe most famous of these queens was Cleopatra of Egypt [*cf.* Daniel 11:36f]. He often feasted with her until dawn.... He even allowed her to call the son whom she had borne him, ÆCaesarionø...

øTo emphasize the bad name Caesar had won for unnatural and natural vice alike [*cf.* Daniel 11:37], I may here record that the Elder Curio referred to him in a speech as: ÆEvery womanø husband and every manø wife.ø

Hereby, the Roman Suetonius was declaring that Julius Caesar was both a promiscuous adulterer as well as a promiscuous sodomite.

### **Suetonius on the Pagan Roman Emperor Augustus (B.C. 27 - A.D. 14)**

Secondly, we take a look at **Octavian** or **Augustus Caesar** (B.C. 27 to A.D. 14). Explained Suetonius:<sup>2</sup> øAt sixteen, having now come of age, he [Octavian] was awarded military decorations when [his uncle Julius Caesar] celebrated his African triumph....

ø[Julius] Caesar then went to fight Pompeyø sons in Spain; Augustus [Octavian] followed.... This energetic action delighted [Julius] Caesar, who soon formed a high estimate of Augustusø character....

øNews then came that [Julius] Caesar had been assassinated, after naming him [Augustus] his heir.... He [Augustus] returned to Rome, and there entered upon his inheritance....

øAugustus now took command of the Army, and governed the Empire: first with Mark Antony and Lepidus as his colleagues [B.C. 44-42]; next, for nearly twelve years, with Mark Antony alone [42-30 B.C.]; finally, by himself, for another forty-four yearsø ó from B.C. 30 till A.D. 14. See Daniel 11:42 to 12:1, and Luke 2:1f.

Suetonius went on to state<sup>3</sup> that Augustus øwas betrothed to the daughter of Publius.... But on his reconciliation with Mark Antony...the troops insisted that they should become closely allied by marriage. So, although Antonyø step-daughter Claudia...was only just nubile, Augustus married her.

øHowever, he [later]...divorced Claudia.... He married Scribonia, both of whose previous husbands had been ex-consuls....

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<sup>2</sup> *Ib.*, 2:8.

<sup>3</sup> *Ib.*, 2:62,68f.

*ADDENDUM 13: SUETONIUS ON THE 1ST-  
CENTURY B.C. & A.D. PAGAN ROMAN EMPIRE*

“Augustus [then] divorced her too.” Next, he “immediately took Livia Drusilla away from her husband...though she was pregnant at the time....”

“Pompey jeered at his [Augustus’s] effeminacy. Mark Antony alleged that [his uncle] Julius Caesar made him [Augustus] submit to unnatural relations as the price of adoption by Julius as the latter’s heir. Be that as it may, according to Suetonius: “Not even his friends could deny that he [Augustus] often committed adultery.”

Being such an immoral person, it is not surprising that Augustus disliked the highly moral religion of Druidism. Nevertheless, he was reluctant to irritate the Britons ó who were the chief practitioners of that creed.

Consequently, as Suetonius observed,<sup>4</sup> it could later be seen that “Augustus had been content to **prohibit** any Roman citizen in **Gaul** from taking part in the...**druidic cult**.” However, he did not attempt to invade Britain, where it had its headquarters.

### **Suetonius on the Pagan Roman Emperor Tiberius (A.D. 14-37)**

Thirdly, there is **Tiberias Caesar** (A.D. 14-37). Of him, Suetonius stated:<sup>5</sup> “Tiberias’s civil career began with his defence against various charges of the Jewish King Archelaus.... His first campaign was fought against the Cantabrians, as an infantry colonel.

“Next, he took an army to Armenia. Later, “he took some 40 000 German prisoners, whom he brought across the Rhine and settled in new homes on the Gallic bank....”

“He **abolished foreign cults at Rome, particularly the Egyptian and Jewish**, forcing all citizens who had embraced these superstitious faiths to burn their religious vestments and other accessories.” Cf. Luke 3:1 & Matthew 22:17 & John 6:1f.

“Jews of military age were removed to unhealthy regions, on the pretext of drafting them into the army. Those too old or too young to serve ó including Non-Jews who had adopted similar beliefs ó were expelled from the city [of Rome] and threatened with slavery if they defied the order.”

Suetonius further explained that Tiberias “rapidly succumbed to all the vicious passions... Sexual extravagances were practised for his secret pleasure.

“Bevies of girls and young men, whom he had collected from all over the Empire as adepts in unnatural practices..., would perform before him in groups of three....”

“Some aspects of his criminal obscenity are almost too vile to discuss, much less believe.... Tiberius broke out in every sort of cruelty, and never lacked for victims.”<sup>6</sup>

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<sup>4</sup> *Ib.*, 5:25.

<sup>5</sup> *Ib.*, 3:8f,36.

<sup>6</sup> *Ib.*, 3:42f,61.

## Suetonius on the Pagan Roman Emperor Caius Caligula (A.D. 37-41)

Fourthly, we encounter **Caligula** alias **Caius Caesar** (A.D. 37-41). Suetonius certified<sup>7</sup> that Caius Caesar alias ðCaligula could not control his natural brutality.

ðHe loved watching tortures and executions.... Disguised in wig and robe, he abandoned himself nightly to the pleasures of feasting and scandalous living....

ðCaligula presently married Junia Claudilla, daughter of the distinguished Senator Marcus Silanus.... This encouraged him in the hope of becoming Tiberius's successor....

ðWhen Junia died in childbirth, he seduced Ennia Naevia, wife of Macro the GuardsøCommander.... He swore to marry her, if he became Emperor.... Ennia helped him to win Macro's support, which was how he [Caligula] found no trouble in poisoning Tiberius....

ðArtabanus, King of the Parthians, made unsolicited overtures of friendship to Caligula. Artabanus attended a conference with the Governor-General of Syria and, before returning across the River Euphrates, paid homage to the Roman eagles and standards ó and to the statues of the Caesars [*cf.* Acts 11:28 & 17:7,16f & 19:24f].... Many all-day games were celebrated in the circus and, between races, Caligula introduced panther-baiting and the Trojan war dance....

ðCaligula is, of course, generally supposed to have built the bridge (from Baiae to the mole at Puteoli) ó as an improvement on Xerxes's famous feat of bridging the much narrower Hellespont. Others believe that he planned this huge engineering feat **[to try] to terrify the Germans and Britons** on whom he had his eye.ð<sup>8</sup>

At to the Emperor's ethics, Suetonius observed:<sup>9</sup> ðIt would be hard to say whether the way he [Caligula] got married; the way he dissolved his marriages; or the way he behaved as a husband ó was the most disgraceful.... Having collected wild animals for one of his shows, he found butcher's meat too expensive ó and decided to feed them with criminals instead....

ðHe had not the slightest regard for chastity, either his own or others's and was accused of homosexual relations.... Besides incest with his sisters, and a notorious passion for the prostitute Pyralis ó he made advances to almost every well-known married woman in Rome....

ðAfter reaching his headquarters [in Northwestern Gaul], Caligula showed how keen and severe a Commander-in-Chief he intended to be ó apparently **intending to invade Britain**. Yet ðall that he accomplished in this expedition ó was to receive the surrender of Arminius son of the British King Cymbeline, who had been banished by his father.ð

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<sup>7</sup> *Ib.*, 4:11f.

<sup>8</sup> *Ib.*, 4:14-19.

<sup>9</sup> *Ib.*, 4:25-27,36,44.

### Suetonius on the Pagan Roman Emperor Claudius (A.D. 41-54)

Fifthly, there is **Claudius Caesar** (A.D. 41-54). Explained Suetonius:<sup>10</sup> “Claudius ó Tiberius Claudius Drusus ó was born at Lyons.... Claudius’s mother often called him “a monster ó a man whom Mother Nature had begun to work upon, but then flung aside”...

“Claudius became Emperor at the age of fifty... The Senate had already voted him triumphal *regalia*. But he thought it beneath his dignity to accept these ó and **decided that Britain was the country where a real triumph could be earned** most readily.

“Its conquest had not been attempted since Julius Caesar’s [unsuccessful] day. And the Britons were now threatening vengeance, because the [Roman] Senate refused to extradite certain deserters who had landed in Gaul during Caligula’s reign.” (See the statement about Arminius, three paragraphs above.)

Continued Suetonius: “Sailing from Ostia, Claudius was nearly wrecked off the Ligurian coast...but made port safely at Marseilles. Thence he marched...until reaching Boulogne; **crossed the Channel” into Britain during 43 A.D.**; “but was back in Rome six months later.”

Over the next decade, the Roman Armies constantly ravaged large parts of Southern Britain. There, Claudius successively sent in his best Generals ó Plautius; Vespasian; and Titus (who also later destroyed Jerusalem). However, only after the betrayal and capture of the great British General Prince Caradoc in the early fifties ó did Claudius’s Armies make much headway in Britain.

The Roman Army, a decade after invading Britain, “reduced a large part” but by no means anything like the whole “of the island to submission.” Those successes were crowned after the British Chief Prince Caradoc had been betrayed to the Romans ó followed by his capture and removal to Rome.

There, Claudius organized a “triumph” alias a triumphal procession. It was “a very splendid one.... The emblems of his victory included the Naval Crown ó representing the crossing and conquest, so to speak, of the Ocean.... His wife, Messalina, followed the chariot in a covered carriage ó and **behind her marched the [Roman] generals who had won triumphal *regalia* in Britain**.”

Indeed, behind them again ó marched the captured British Chief, Prince Caractacus (alias Caradoc). He was apparently in chains. Probably he was even then already a Christian.

Certainly, together with his entire exiled family, he seems to have professed Christianity ó and to have maintained that profession also while in pagan Rome. On his sojourning there, see Tacitus’s *Annals*.<sup>11</sup>

Suetonius continued: “Claudius never behaved less formally, than at picnics [in Rome].... **He also staged**, on the Campus Martius, the realistic storm and sacking of a

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<sup>10</sup> *Ib.*, 5:2f.

<sup>11</sup> Tac.: *Ann.*, 12:34-38 *cf.* 13:32 & 15:44.

town, with a **tableau of [Caradoc] the British king's surrender** ó at which he [Claudius] presided in his purple campaigning cloak....

öBecause **the Jews at Rome caused continuous disturbances** at instigation of the öChrestosö ó probably meaning Christ ó Claudius Caesar ö**expelled them from the city.**ö That is to say, he expelled the Hebrew Christ-ians as well as Hebrew Judaists from Rome. *Cf.* Acts 18:2.

Previously, we saw that the (B.C. 27 to A.D. 14) Octavian Caesar alias öAugustus had been content to prohibit any Roman citizen from taking part in the...**druidic cult**ö headquartered in Britain. ö**Claudius,**ö however ó explains Suetonius<sup>12</sup> ó ö**abolished it altogether**ö throughout the then-expanding Roman Empire.

öOn the other hand,ö added Suetonius, öClaudius attempted to transfer the Eleusinian Mysteries from Athens to Rome. Indeed, he also had the ruined Temple of Venus on Mount Eryx in Sicily restored....

öHe had children by three of his wives. Urgulanilla bore him Drusus and Claudia.... Claudia's real father,ö however ó explained Suetonius ó öwas Claudius's freedman Bota. Claudius disavowed paternity.ö

Claudius and his relatives had also other liaisons. His wife öMessalina's children were Octavia...and Germanicusö (alias Britannicus). öOctavia...was betrothed...before marrying Claudius's step-son the notorious Nero; and Germanicus [was] afterwards called Britannicus.ö These very names suggest just how bent the Romans were on subjugating both Germany and Britain!

### **The A.D. 63-70 'Great Tribulation' throughout the then-known World**

In now approaching the important transition from Claudius to his step-son Nero, we might appropriately pause at this critical point. For, especially from A.D. 63-70, a -Great Tribulationø descended over the entire then-known World ó in Palestine, throughout the Mediterranean, and even in South Britain.

In Palestine, there were revolts and rumours of wars in A.D. 63f. There was also the mid-tribulation flight of Christians from Jerusalem, right before the start of the three-and-a-half-yearsø Roman siege of that city (during the years A.D. 66-70). Finally, there was then also the terminal destruction of Jerusalem ó by the Roman Army of Titus in A.D. 70. On all this, see the final section of our previous Addendum 12 above (on Josephus *etc.*).

That -Great Tribulationø quickly spread from Palestine throughout most of Europe. It was felt even in Rome and Britain. In Italy, Nero burned Rome and persecuted Christians in A.D. 64. That set off a whole series of bloody events there ó which continued until the Roman Civil War between Vitellius and Domitian in A.D. 69.

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<sup>12</sup> Suet.: *op. cit.*, 5:10,17,21,25.



*ADDENDUM 13: SÜETONIUS ON THE 1ST-  
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Even in Britain, after their bloody battle against the patriotic British Princess the Chieftainess Boadicea in A.D. 62 ó the Romans still had to cope with constant revolts in that land. Also as late as A.D. 69, the patriotic Briton Prince Venut(ius) was waging war against the compromised Cartismandua (the Chieftainess of Yorkshire) ó who then successfully appealed for aid, against him, from the Romans.

### **Suetonius on the Pagan Roman Emperor Nero (A.D. 54-68)**

Thus, sixthly, we meet with **Nero Caesar** (A.D. 54-68). Stated Rome's Pagan Historian Suetonius:<sup>13</sup> ðAfter the great fire at Rome, Nero introduced his own style of architecture.... During his reign, a great many public abuses were suppressed....

ð**Punishments were also inflicted on the 'Christians'** ó a sect professing a new and mischievous religious belief.ð That punishment included his **crucifying and torching them** ó after blaming them for having ðset fire to the cityö of Rome (which he himself had done) in A.D. 64.

Suetonius further assessed<sup>14</sup> that ð**Nero probably felt no ambition to extend the Roman Empire, and even considered withdrawing his forces from Britain.** Yet he kept them there, because such a decision might have reflected on the glory won by his adoptive father Claudius....

ðWhile in Greece, he tried to have a canal cut through the Isthmus of Corinth.... It was during the Isthmian Games at Corinth, that he stood in the middle of the stadium.ð

Yet Suetonius also gives us the (im)moral picture of the amoral Nero. For he wrote:<sup>15</sup> ðThis was clearly the true Nero, not merely Nero in his adolescence. As soon as night fell, he would...make a round of the taverns or prowl the streets in search of mischief....

ðOne of his games was to attack men on their way home from dinner, stab them if they offered resistance, and then drop their bodies down the sewers.... Not satisfied with seducing free-born boys and married women, Nero raped the vestal virgin Rubria....

ðHaving tried to turn the boy Sporus into a girl by castration, he went through a wedding ceremony with him ó dowry, bridal veil and all ó which the whole court attended. Then he brought him home, and treated him as a wife....

ðThe passion he felt for his mother Agrippina, was notorious.... He [later] found a new mistress, who was said to be her spit and image....

ðNero practised every kind of obscenity, and at last invented a novel game. He was released from a den, dressed in the skins of wild animals, and attacked the private parts of men and women who stood bound to stakes....

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<sup>13</sup> *Ib.*, 6:16,18,24.

<sup>14</sup> *Ib.*, 6:18 & 24.

<sup>15</sup> *Ib.*, 6:26-29.

“He was convinced that nobody could remain sexually chaste.... Hence, if anyone confessed to obscene practices ó Nero forgave him all his other crimes.”

Of Nero, Suetonius further added:<sup>16</sup> “Claudius [the previous emperor] was the first victim of his murderous career.” Then Nero “tried to poison Britannicus....

“Having disposed of his [own] mother, Nero proceeded to murder his aunt.... After getting rid of [his wife] Octavia, he took two more wives....

“Nero was no less cruel to strangers.... Nero resolved on a wholesale massacre of the nobility.” Also “all children of the condemned men, were banished from Rome ó and then starved to death or poisoned.... After this, nothing could restrain Nero from murdering anyone he pleased, on whatever pretext....

“He brazenly set fire to the city.... This terror lasted for six days and seven nights.... Nero watched the conflagration from the tower of Maecenas, enraptured by what he called ‘the beauty of the flames’... [According to Tacitus (*Annals* 15:44), Nero falsely blamed the Christians for this outrage ó and then started persecuting them.]

“He despised all religious cults ó except that of Atargatis, the Syrian goddess. He showed, one day, that he had changed his mind even about her ó by urinating on her divine image....

“At last ó after nearly fourteen years of Nero’s misrule ó the Earth rid herself of him... Nero died ó at the age of thirty-two.”

### **Suetonius on the Pagan Roman Emperor Galba (A.D. 68-69)**

Seventhly, there was **Galba Caesar** (A.D. 68f). Recorded Suetonius:<sup>17</sup> “Although strongly urged to proclaim himself emperor after Caligula’s murder [in A.D. 41], Galba held back, thus earning [the A.D. 41-54 Emperor] Claudius’s heartfelt gratitude.

“Claudius, indeed, considered Galba...a close friend.... When a slight indisposition overtook him, the [previously planned] British expedition was postponed on his account [till A.D. 43f]....

“He [Galba] sentenced men of all ranks to death without trial” ó after himself becoming emperor. “He was a heavy eater.... A homosexual invert ó he showed a decided preference for mature, sturdy men.”

### **Suetonius on the Pagan Roman Emperor Otho (A.D. 69)**

Eighthly, we meet with **Otho Caesar** (A.D. 69). “Lucius Otho,” explained Suetonius,<sup>18</sup> “was generally supposed to be a bastard [son] of his patron Tiberius ó

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<sup>16</sup> *Ib.*, 6:33-38,56,40,57.

<sup>17</sup> *Ib.*, 7:7,14,21.

<sup>18</sup> *Ib.*, 8:1-3.

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whom he closely resembled. This Lucius was the father of the Emperor Otho who had a reputation....

Otho, the emperor-to-be, was born on April 25th, A.D. 32.... His early wildness earned him many a beating from his father. He [Otho] is said to have been in the habit of wandering about the city [of Rome] at night and tossing in a blanket any drunk or disabled person who crossed his path.

After his father's death, he advanced his fortunes by a pretended passion for an influential freewoman at court, though she was almost on her last legs. With her help, he insinuated himself into the position of Nero's leading favourite....

As Nero's confidant..., Otho was asked to become the protector of **Poppaea Sabina – [a Jewess] who had been taken by Nero from her husband to be his [Nero's] mistress....** They went through a form of marriage together.

However, he [Otho] not only enjoyed Poppaea but conceived so deep a passion for her that he would not tolerate even Nero as a rival.... Fear of scandal alone kept Nero from doing more than annul the marriage and banish Otho to Lusitania as its Governor-General.

Otho...governed Lusitania for ten years.... He seized the earliest opportunity of revenging himself on Nero, by joining Galba as soon as he [Otho] heard of the revolt against Nero.

Galba's adoption of Piso came as a shock to Otho, who had hoped to secure this good fortune himself.... His one chance of survival, Otho frankly admitted, lay in [himself] becoming emperor....

Otho reached his headquarters.... He then dispatched a troop of cavalry to murder Galba and Piso.... Toward evening, Otho delivered a brief speech to the Senate, claiming to have been picked up in the street and compelled to accept the imperial power....

Otho is said to have been haunted that night by Galba's ghost, in a terrible nightmare.... Meanwhile, **the [Roman] armies in Germany took an oath of loyalty to Vitellius....** War was inevitable.... Otho decided on suicide.<sup>19</sup>

### **Suetonius on the Pagan Roman Emperor Vitellius (A.D. 69)**

Ninthly, there was **Vitellius Caesar** (A.D. 69). Chronicled Suetonius:<sup>20</sup> Publius Vitellius of Nuceria was certainly a knight and steward to Augustus. He passed on his name to four worthy sons: Aulus, Quintus, Publius, and Lucius.... Lucius shared two regular consulships with the Emperor Claudius; held the office of Censor; and took full charge of the Empire, while Claudius was away on the British expedition [in A.D. 43]....

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<sup>19</sup> *Ib.*, 8:4-9.

<sup>20</sup> *Ib.*, 9:2-10.

ōLuciusø son Aulus Vitellius, the emperor-to-be, was born on September 24th, A.D. 14.... Vitellius who, as he grew up, was notorious for every sort of vice ó became a fixture at court....

ōGalbaø appointment of Vitellius to the Governorship of Lower Germany, was an unpopular one.... As soon as news reached Germany of Galbaø murder, Vitellius put his affairs in order ó splitting the army into two divisions, one of which stayed with him. He sent the other against Otho... The news of the victory at Betriacum and of Othoø suicide, reached Vitellius before he had left Gaul....

ōIn the eighth month of Vitelliusø reign, **the Moesian and Pannonian legions repudiated him and swore allegiance to Vespasian. Those in Syria and Judaea followed suit**, and could take their oaths to him [Vespasian] in person....

ōWhen Vespasianø forces [under the latterø younger son Domitian and his General Sabinus] converged on Rome ó he [Vitellius] sent [against] them the troops who had fought at Betriacum, under their original officers, and put his brother in command of a fleet manned by recruits and gladiators....

ōSuddenly taking heart, **Vitellius drove the unsuspecting Sabinus and his Flavian relatives into the Capitol; set fire to the ‘Temple of Jupiter Greatest and Best’ [at Rome]; and burned them alive**. He watched the play of the flames and his victimsø struggles, while banqueting in the mansion which had belonged to the Emperor Tiberius.... Vitellius also made the Senate send envoys, accompanied by the vestal virgins, to arrange an armistice with Vespasian.ö

However, òVespasianø advance guard had entered Rome without opposition ó and at once began looting the palace.... They hauled Vitellius from his hiding-place.... They pulled his head back by the hair ó as is done with criminals ó and stuck a sword-point under the chin, which exposed his face to public contempt. Dung and filth were hurled at him.... Then they dragged his body to the Tiber with a hook, and threw it in.ö<sup>21</sup>

### **Suetonius on the Pagan Roman Emperor Vespasian (A.D. 69-79)**

Thus, tenthly, came the accession of **Vespasian Caesar** (A.D. 69-79). Explained Suetonius:<sup>22</sup> ò**On Claudius’s accession [in A.D. 41], Vespasian was indebted to Narcissus for the command of a legion in Germany. Proceeding to Britain [in A.D. 43f], where he fought thirty battles ó he subjugated two warlike tribes, and captured more than twenty towns, besides the entire Isle of Wight...**

ōAn ancient ñsuperstitionø was current in the East ó that out of Judaea would come the ruler of the World [*cf.* Micah 5:1f & Matthew 2:1-6]. This prediction, as it later proved, was referred to two Roman Emperors[!] ó Vespasian and his son Titus. But the rebellious Jews ó who read it as referring to themselves ó murdered their Procurator [alias their Roman Governor]; routed the Governor-General of Syria, when he came down to restore order; and captured an eagle [alias a Roman standard].

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<sup>21</sup> *Ib.*, 9:15-17.

<sup>22</sup> *Ib.*, 10:4.

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øTo crush this uprising, the Romans needed a strong army under an energetic commander who could be trusted not to abuse his plenary powers. The choice fell on Vespasian.... And Vespasian took his elder son, Titus, to serve on his staff.

ø**In Judaea, Vespasian consulted the God of Carmel** ó and was given a promise that he would never be disappointed in what he planned or desired, however lofty his ambitions. Also, **a distinguished Jewish prisoner of Vespasian's – Josephus by name – insisted that he [Josephus] would soon be released by the very man [Vespasian]** who had now put him in fetters and who would then be[come] emperor...

øSome Third Legion men...had been sent to Moesia from Syria just prior to Nero's death.... Tiberius Alexander, the Prefect in Egypt, thereupon made his legions take the oath to Vespasian. This was on July 1st, A.D. 69] ó later celebrated as Accession Day....

øOn July 11th, the [Roman] army in Judaea swore allegiance to Vespasian in person.... The support of Lucius Mucianus, then commanding in Syria..., promised to lend him the whole Syrian Army....

øSo Vespasian began a new civil war.... As a man of great promise and reputation, he had now been decreed a **triumph over the Jews** [*cf.* Matthew chapter 24]. Vespasian found no difficulty, on his return to Rome, in adding eight more consulships [every year from A.D. 70 to 79] ó to the one he had already earned.ö<sup>23</sup>

### **Suetonius on the Pagan Roman Emperor Titus (A.D. 79-81)**

Eleventhly, we meet with the almost equally-famous **Titus Caesar** (A.D. 79-81). Recorded Suetonius:<sup>24</sup> øTitus, surnamed Vespasian like his father, had such winning ways ó perhaps inborn, perhaps cultivated subsequently, or conferred on him by fortune ó that he became an object of universal love and adoration.... He grew up at court with Claudius's son Britannicus, sharing his teachers and following the same curriculum....

ø**Titus's reputation while an active and efficient colonel in Germany and in Britain, is attested by the numerous busts and statues of him found in both countries....** When his quaestorship at Rome ended, **he went to command one of his father's legions in Judaea** ó and there captured the fortified cities of Tarichaeae and Gamala.... His father had been acclaimed emperor, and left him to complete the conquest of Judaea [in A.D. 70].

øIn the final assault on Jerusalem, Titus managed to kill twelve of the garrison with successive arrows.... He now [from A.D. 70 onward] became his father's colleague, almost his guardian ó sharing in the Judaeian triumph; in the censorship; in the exercise of tribunicial power; and in seven consulships.

øHe was believed to be profligate as well as cruel ó because of the riotous parties which he kept going with his more extravagant friends far into the night.ö Titus was

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<sup>23</sup> *Ib.*, 10:5-8.

<sup>24</sup> *Ib.*, 11:1-6.

further believed to be morally unprincipled too because he owned a troop of invert and eunuchs, and nursed a guilty passion for Queen Berenice to whom he had allegedly promised marriage.... Titus died at the age of forty-two... It was on September 1st, A.D. 81.<sup>25</sup>

Now that **Berenice, had been born in A.D. 28. She was the eldest daughter of Herod Agrippa, King of the Jews.** She had two sons by a marriage to her uncle Herod. Thereafter she again **lived incestuously, this time with her brother King Agrippa II – whose favour the Apostle Paul courted at Caesarea** (as recorded in Acts chapters 25 and 26). Berenice then married King Polemon of Cilicia, but then deserted him and returned to her brother.

In A.D. 65, **she did her best to prevent the Roman procurator Gessius Florus from massacring the Jews.** Then she joined the Romans just before the Revolt and afterwards went with Vespasian to Rome. She was over forty when Titus fell in love with her.

Perhaps Titus later repented of his impious entry into the forbidden Holy of Holies at Jerusalem in A.D. 70. It was a capital crime for a Roman even to trespass in the court of Israel. The Jews, at any rate, ascribed his early death to this cause and Queen Berenice must have reproached him with the act. Thus Graves, in his edition of Suetonius.<sup>26</sup>

### **Suetonius on the first rule of the Pagan Roman Domitian (A.D. 69f)**

Twelfthly and lastly, recorded the A.D. 100f Suetonius,<sup>27</sup> there was **Domitian Caesar** (A.D. 81-96). On October 24th, A.D. 51, a month before Vespasian as Consul-Elect was due to take office, his son Domitian was born... During Vespasian's war against Vitellius, [in A.D. 69] Domitian with his uncle Sabinus and some members of the court fled to the Capitol. But when Vitellius set the temple on fire, Domitian concealed himself...

Emerging after Vitellius's death, Domitian was hailed as 'Caesar' and accepted an appointment as city praetor with consular powers.... The lawlessness with which he exploited his position as the emperor's son, clearly showed what might be expected of him later....

Domitian had affairs with several married women... Once, when he had distributed more than twenty appointments at home and abroad in the course of a single day, [his father Caesar] Vespasian murmured: 'I wonder he did not name my successor, while he was about it!'

After the destruction of Jerusalem, in Rome 'Vespasian and Titus now appeared seated in their curule chairs.... While taking part in their Judaeian triumph, [Domitian] rode on a white horse, the conventional mount for young princes.'<sup>27</sup>

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<sup>25</sup> *Ib.*, 11:7,11.

<sup>26</sup> Comment by ed. Graves, in his 1957f edition of Suetonius's *op. cit.*, pp. 290 & 293.

<sup>27</sup> Suet.: *Op. cit.*, 12:1f.

### Suetonius on the Roman Domitian's rule as Sole Emperor (A.D. 81f)

After becoming Sole Emperor in A.D. 81, explained Suetonius, Domitian put many senators to death on the most trivial charges.... Aelius Lamia lost his life.... He had been robbed of his wife by Domitian.... Salvius Cocceianus died, because he continued to celebrate the birthday of the Emperor Otho, his paternal uncle.... **Sallustus Lucullus, Governor-General of [Occupied South] Britain, had equally offended Domitian** by allowing a new type of lance to be called "the Lucullan"...

Domitian's agents collected **the tax on Jews with a peculiar lack of mercy**. Those agents of the Roman Emperor even **took proceedings not only against those who kept their Jewish origins a secret in order to avoid the tax, but also against those who lived as Jews without professing Judaism.**<sup>28</sup>

Suetonius's editor Graves here comments<sup>29</sup> that Titus, when Roman Emperor from A.D. 79-81, had ordered that the Jewish sanctuary tax be collected from every Jew throughout the World for temple expenses (*cf.* Exodus 33:13 & Matthew 17:25). This remained subject to collection even after the temple had been destroyed in A.D. 70. Jews who paid, were thereby permitted to practise their religion even since A.D. 70. Jews who thereafter did not pay, were deemed to have an illicit religion.

However, there were also many Gentile converts to the Jewish ethical system. These were the so-called "God-fearers" *cf.* Acts 10:2f & 10:35f. These had declined to undergo circumcision which would have made them, technically, "Children of Abraham."

Such Gentile proselytes to Judaism were therefore not subject to the tax even though they kept the sabbath, and worshipped Jehovah as the one true God. Many of these, like Cornelius, in fact became New Testament Christians.

Continues Suetonius:<sup>30</sup> "On his accession [as Sole Emperor in A.D. 81], Domitian boasted to the Senate of having himself conferred the Imperial power on Vespasian and Titus in A.D. 69. "It had now merely returned to him."

Blasphemous indeed were Domitian's attempts to deify himself. Suetonius explained that Domitian "spoke of his action in taking [his wife] Domitia back after the divorce as "a recall to my divine bed..."

Domitian [once again]...began a letter, which his procurators were to circulate, with the words: "Our Lord God [*viz.* Domitian himself] **instructs you to do this!** Now, "Lord God" became his regular title both in writing and conversation..."

All this made him everywhere hated and feared. Finally, his friends and freedmen conspired to murder him with [his divorced wife] Domitia's connivance."

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<sup>28</sup> *Ib.*, 12:10f.

<sup>29</sup> *Ib.*, pp. 303f.

<sup>30</sup> *Ib.*, 12:13f.

## Suetonius on the murder of the Pagan Roman Domitian (in A.D. 96)

Continued Suetonius: "The occasion of Domitian's murder, was that he had executed...his own extremely-stupid cousin.... So much lightning had fallen during the past eight months, that Domitian cried out: **Now let the Almighty [meaning Domitian himself] strike whoever he pleases!**"

"The [real] Almighty did, in fact, [now indeed so] strike." For He then struck "the temple of Capitoline Jupiter; the temple of the Flavians; the palace; [and] even Domitian's own bedroom...."

"With the approach of midnight, Domitian became so terrified that he jumped out of bed.... The conspirators...were already debating whether it would be better to murder Domitian in his bath, or at dinner.

"Stephanus offered them his services, which were accepted.... He told Parthenius that he had discovered a plot.... [Stephanus] was admitted to Domitian's bedroom...but suddenly stabbed him.... Domitian fell.... He died at the age of forty-four, on September 18th, A.D. 96."<sup>31</sup>

"Domitian was extremely lustful.... He preferred to depilate his concubines himself, and would go swimming with the commonest of common prostitutes. He had been offered the hand of his young niece Julia, Titus's daughter ó but persistently refused to marry her on account of his infatuation for Domitia.

"Later, when Julia took another husband, Flavius Sabinus, he seduced her ó though Titus was still alive. And after both Titus and Flavius Sabinus were dead, [Domitian] demonstrated his "love" for her so openly and ardently that in the end she became pregnant by him and died as the result of an abortion which he forced upon her...."

"The general public greeted the news of Domitian's fate [or death] with indifference.... It deeply affected **the troops – who at once began to speak of Domitian the God**. They would have avenged him, had anyone given them a lead...."

"The Senators, on the other hand, were delighted, and thronged to denounce Domitian in the House with bitter and insulting cries. Then, sending for ladders, they had his images and the votive shields engraved with his likeness brought smashing down..., decreeing that all inscriptions referring to him must be effaced and all records of his reign obliterated."<sup>32</sup>

## Similarity between King Herod and the first twelve Roman Caesars

How similar were the deaths of these sewer-like Roman Caesars ó to that of the immoral Edomite, King Herod of Judaea! Earlier (in Acts 12:1-24), "Herod the king [had] stretched forth his hands to vex certain members of the Church. And he killed James the brother of John with the sword.... He proceeded further to take Peter also.... And when he had apprehended him, he put him in prison.... Then, when Herod had

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<sup>31</sup> *Ib.*, 12:15.

<sup>32</sup> *Ib.*, 12:22f.



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sought for but not found him [Peter], he examined the jailers and commanded that they should be put to death....

Now, upon an appointed day, Herod arrayed in royal apparel, sat on his throne.... Then the people gave a shout, saying [of Herod], "It is the voice of a god, and not of a man!"

So, immediately, the angel of the Lord smote him because he did not give God the glory. Consequently, he was eaten up by worms and died. But the Word of God grew and multiplied.

**Herod's death was almost a premonition of other similar events yet to come. Later also, when the vile and immoral Caesars Claudius and Nero and Domitian sought to stem the spread of Christianity (especially in Britain) – they too, like the worms they were, all got smitten by God.**

Dire were their deaths. Claudius was poisoned; Nero suicided; and Domitian was stabbed. **But the Word of God kept on growing** (especially in Britain) and multiplied!



## **ADDENDUM 14: TACITUS ON BRITAIN AND EURASIA IN THE 1ST CENTURY A.D.**

Rome's Cornelius Tacitus was indeed a pagan. Yet he was also a very great polymath, a social conservative, a noted advocate, an accomplished rhetorician, and a very eminent historian.

### **Life and times of the Historian Cornelius Tacitus (A.D. 55-117)**

The Roman Tacitus was born during A.D. 55, apparently into an old aristocratic family. A friend of Pliny the Younger, in A.D. 78 he married the daughter of General Agricola ó the Roman who governed occupied Southern Britain (alias Roman *Britannia*) during the years 78 to 85, after Claudius Caesar had invaded it in 43 A.D.

Tacitus himself certainly visited Britain, also **before** marrying the daughter of his father-in-law General Agricola when the latter was appointed the Roman Governor of *Britannia* in 78 A.D. For already in his 77 A.D. *Dialogue on Oratory* (17), Tacitus had written: "I myself saw an old man in Britain."

Tacitus himself became Consul in Rome, under the blameless Emperor Nerva ó during 97 A.D. He published his *Dialogue* in 77 A.D., and his works *Agricola* and *Germania* in 98 A.D. He completed his *History* some time before 112, and produced his *Annals* in 116 A.D. He died *circa* 117 A.D.

### **Outline of the major works of the Historian Cornelius Tacitus**

In his *Annals*, Tacitus gave an account of the Roman Empire from the last days of Augustus in 14 A.D., to the closing years of Nero in 66 A.D. That account included evidence about the (apparently) British Christian Pomponia (alias Gladys); about Caradoc's British Royal Family; and about opposition to Christianity in Nero's Rome.

In his *Dialogue* Tacitus dealt with vocational education, humanitarian philosophy, and the decline of oratory (especially in court proceedings) ó ever since the days of the the last great Republican (Marcus Tullius Cicero). The aristocrat Tacitus here lamented the loss of individual responsibility, after the downfall of the Roman Republic and the advent of the Caesars from around B.C. 60 onward.

In his *History*, Tacitus gave a detailed description of the Roman Civil War between opposing imperialistic factions from January to November during the year 69 A.D. There, he also gave a brief account of the Roman siege of Jerusalem ó from April to August during the following year 70 A.D.

Thus, from both the *Annals* and the *History* of Tacitus, it is clear that the "Great Tribulation" of (A.D. 63-70) was not confined to Palestine. It was indeed an international calamity. For it raged not only centrally in the capital city of Rome, but also throughout the Roman Empire ó from Palestine in the East, to Britain in the West.

In his *Life of Agricola*, Tacitus presented a biography of his own Roman father-in-law. The latter, General Agricola, governed occupied Southern Britain from 78 to 85 A.D. In that work, one finds interesting material about the Roman Wars against the Britons even before those dates ó and especially anent the ongoing battles and skirmishes between the two nations also thereafter.

Finally, in his *Germany and its Tribes*, Tacitus gave valuable views about the customs of the *Anglii* and other ancestors of the Anglo-Saxons (and also anent other yet-closer relatives of the Ancient-Britons such as the Pre-Ugric or Celtic Ancient-Esthonians). The Anglo-Saxons in turn later became the bulwark of English Christianity. Hence the relevance of what Tacitus has said about the customs of their ancestors.

### **Ethical thrust of and moral motivation in the writings of Tacitus**

Columbia University's Moses Hadas, in his introduction<sup>1</sup> to his own edition of Tacitus's *Works*, declares that the latter's *Dialogue* manifests a decidedly aristocratic bias. Hadas calls it a golden booklet, championing the old Roman Republic against the new Roman Empire.

Professor Hadas declares that Tacitus's *Agricola* is a laudatory biography of the author's esteemed father-in-law, who had a successful military and administrative career in Britain. The early chapters of that biography give an account of Britain, her morals, and her relations to Rome.

The *Germania* has become a sort of ethnological "Bible" for the Germans. It contrasts the commendable morality of Ancient-Germans very favourably with the unconscionable immorality of Rome in Tacitus's own day. Significantly, it is studied in modern Germany more than any other ancient book.

The *History* has not been preserved in full. Yet the extant portion includes the very melodramatic events of A.D. 69 ó and also of most of the following year, 70 A.D. It vindicates the righteous punishments inflicted upon Rome at that time, on account of her dreadful depravities.

Tacitus's greatest work ó his *Annals* ó have been preserved almost in their entirety. The large extant portion has for the most part well covered the period from the death of Augustus in 14 A.D., to that of Nero in 68.

Hadas well summarizes Tacitus's philosophy of history in that famous chronicler's own words. "This I regard as history's highest function," wrote Tacitus<sup>2</sup> ó "to let no worthy action be uncommemorated."

His moralizing intent is made even clearer in another passage.<sup>3</sup> "There must be good ó in carefully noting and recording," declared Tacitus. "For it is but few who have the foresight to **distinguish right from wrong**, or what is sound from what is hurtful ó while most men learn virtue from the fortunes of others."

<sup>1</sup> M. Hadas: *Introduction* to his ed. of Tacitus's *Works*, Modern Library, New York, 1942, pp. ix-xxiii.

<sup>2</sup> Tac.: *Annals*, 3:65.

<sup>3</sup> *Ib.*, 4:33.

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This conservative Roman Historian referred events to transcendent causes also. For Tacitus speaks of inexorable fate; and absolute necessity. A famine, he once admitted,<sup>4</sup> was averted by the grace of God and a mild winter.

Tacitus, continued Hadas, was a Roman aristocrat with a very nostalgic admiration for the pre-imperial Roman Republic. He also had contempt for the populace and the nobility, both of which had been corrupted by slavery.

A speech put into the mouth of Epirus Marcellus, may fairly be cited as Tacitus's own point of view. It contains the words:<sup>5</sup> "I do not forget the times in which I have been born, or the form of government which our fathers and grandfathers established. **I may regard an earlier period, with admiration.**"

Rome's historian Tacitus's attitude toward the lower classes of society, was very wide of either the democratic or the stoic ideal. When he reported that four thousand freedmen infected with Egyptian and Jewish "superstitions" were expelled to Sardinia, he added<sup>6</sup> that the loss would be slight if they were to succumb to the unhealthy climate of that island.

Hadas then concludes that the elimination of the power of the aristocracy was for Tacitus the source of corruption in society. It was also the reason: for subsequently-cringing nobles and upstart freedmen; for degradation at home; and for humiliation abroad.

Tacitus later figured large in French political disputations. Saumaise considered him a champion of absolutism, but the British Puritan "Republican" John Milton warmly refuted this interpretation. Certainly many of the French Revolutionists despised the traditionalism of Tacitus. Yet even the French Emperor Napoleon complained about Tacitus's vilification of the Emperors.

Tacitus was neither a Democrat nor an Imperialist, but a true Republican. He believed in a qualified franchise and government by "the best" (viz. "aristocracy").

The French conservative historian Montesquieu had a high regard for him. "Tacitus abridged everything," he remarked, "because he saw everything."

Thus Tacitus helped men understand themselves, and their history. Indeed, hardly ever have his lessons been as pertinent as they are today. Thus Hadas.

### **Valuable yet fragmentary nature of the extant works of Tacitus**

In his almost-completely extant *Dialogue on Oratory* (1 & 19 & 28 & 40), Tacitus lamented the passing away of the old Roman Republic and its replacement by the absolutism of the Caesars (and their popularistic demagoguery). He declared: "Our age is so forlorn and so destitute...that it scarce retains the very name of orator...before judges who decide by power and authority and not by law and precedent..."

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<sup>4</sup> *Ib.*, 12:43.

<sup>5</sup> *Tac.: History*, 4:8.

<sup>6</sup> *Annals*, 2:85.

“Eloquence and all other arts have declined from their ancient glory.... The indolence of the young, the carelessness of parents, the ignorance of teachers, and neglect of the old discipline...which began in Rome & soon spread through Italy, and are now [in 77 A.D.] diffusing themselves into the Provinces.... Our own state...went astray and wore out its strength in factious strife and discord & with neither peace in the forum, unity in the senate, order in the courts, respect for merit, or seemly behaviour in the magistrates!”

The rest of Tacitus’s works & his *Annals*, his *History*, his *Agricola*, and his *Germania* & are of massive importance toward our understanding of the Ancient Anglo-Saxons in Germany and the Ancient-Britons in the Celtic Isles. For that reason, we will set out their relevant contents in considerable detail & in our own subsequent paragraphs.

Tacitus’s *Annals* (in sixteen books) covers the period A.D. 14 to 66 & from the beginning of the reign of Rome’s Emperor Tiberias, almost to the end of that of Caesar Nero. Unfortunately Books 7 to 10, dealing with the crucial period 37 to 47 A.D., are not extant. Neither is the end of Book 16, dealing with the last two years of Nero’s reign in 67-68 A.D.

Fortunately, however, Tacitus’s extant *History* (in five books) well covers the confused though vital two years from January 69 to November 70 A.D. Yet the last part of that work too, is no longer extant.

Tacitus’s *Life of Agricola* deals largely with that General’s Governorship of the invaded Celts in *Britannia* alias Roman-occupied Southern Britain (from 78 to 85 A.D.). His book *Germania* gives us a good picture of the general life of the Anglo-Saxons and other Germans and Celts (at the end of the first century A.D.).

Throughout below, we ourselves cite only those excerpts from Tacitus of importance to the early history of Christianity in Britain and Palestine & and of importance to Ancient-Brythonic and Early-Germanic Common Law. However, we provide excerpts also from his account of the history of Pagan Rome from A.D. 14 till 83f & but only to contrast the comparative health of Northern Europe with the sewer-like sickness of Italy at that time.

### **Historian Tacitus on the B.C. Roman Emperors Julius & Augustus**

In respect of the B.C. Roman Emperors, Tacitus said very little. However, what he did say about them & was hardly flattering.

In his *Dialogue on Oratory* (17 & 21), Tacitus wrote with apparent relish of his own encounter in Britain with one of those then-very-old and still-surviving Celtic Brythons who had been “present at the battle in which **they [the Ancient-Britons] strove to drive and beat back from their shores the arms of Caesar when he attacked their island...** This man,“ observed Tacitus, “encountered Caesar in the field“ & during B.C. 55-54.

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Soon after that comment, Tacitus made a further remark. Apparently sarcastically, he declared: "We may indeed make allowance for Caius Julius Caesar...for having achieved less in eloquence than his divine genius demanded from him!"

Tacitus also wrote<sup>7</sup> that "after the destruction of Brutus and Cassius [around B.C. 43], there was no longer any army of the Commonwealth" alias the Roman Republic left over. "Even the Julian faction" which had followed Julius Caesar, "had only [Augustus] Caesar left to lead it" from B.C. 27 onward.

"Giving out that he was a Consul, and was satisfied with a Tribune's authority for the protection of the people" Augustus won over the soldiers with gifts; the populace with cheap corn; and all men with the sweets of repose. Thus he grew greater, by degrees" while he concentrated in himself the functions of the Senate, the Magistrates, and the Laws.

"He was wholly unopposed. For the boldest spirits had fallen in battle, or in the proscription.... The remaining nobles" the readier they were to be slaves" were raised the higher by wealth and promotion. Consequently, aggrandised by revolution, they preferred the safety of the present to [maintaining the traditions of] the dangerous past."

### **Historian Tacitus on the Roman Emperor Tiberius (A.D. 14-37)**

We now give a year-by-year commentary by Tacitus upon the A.D. Pagan Roman Emperors" after the death of Augustus Caesar in 14 A.D. We commence with his successor Tiberius, and finish with the time of Nero (and beyond).

Explained Tacitus in his *Annals*:<sup>8</sup> "The histories of Tiberius [f. 14-37 A.D.], Caius Caligula [f. 37-41 A.D.], Claudius [f. 42-54 A.D.] and Nero [f. 54-68 A.D.]" while they were in power" were falsified through terror." Here, the truthful Tacitus accused the "official" (and "politically correct") Roman historians of his day" of fearfully flattering those imperial dictators.

Tacitus himself, however, would tell the truth about them! "Tiberias died in the seventy-eighth year of his age [in 37 A.D.].... He was on both sides descended from the Claudian House" though his mother had passed (by adoption)...into the Julian family....

"He was infamous for his cruelty" though he veiled his debaucheries, as long as he loved or feared Sejanus. Finally, he plunged into every wickedness and disgrace when" fear and shame being cast off" he simply indulged his own inclinations."<sup>9</sup>

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<sup>7</sup> *Ib.*, 1:2.

<sup>8</sup> *Ib.*, 1:1.

<sup>9</sup> *Ib.*, 6:51.

### **Nothing extant from the Historian Tacitus on years A.D. 37-47**

Between 37 and 47 A.D., we learn nothing from Tacitus. Sadly, Books 7-10 of his *Annals* ó which seem to have covered the reign of Caius Caligula and also the vital first years of the reign of Caesar Claudius ó are unfortunately not extant.

This is a tragedy. For it was during those very years that Caius insulted the Hebrews in Palestine, and undertook preparations to attack the Britons. It was also the time when Claudius actually invaded Britain; soon returned to Rome; but then persecuted both British Druidism and Hebrew Christianity.

### **Historian Tacitus on the middle of the reign of Claudius (A.D. 47-50)**

The extant writings of Tacitus resume with their description of events from A.D. 47 onward. Explained that historian:<sup>10</sup> ðIt was in the Emperor's chamber, in the presence of [his wife] Messalina, that...Suilius accused him ó of corrupting the troops; of binding them by bribes and indulgences to share in every crime; of adultery with Poppaea; and finally of unmanly vice.ö

Tacitus continued: ðWhile Claudius sat to witness the games of the circus, some of the young nobility **acted [out] on horseback the battle of Troy. Among them was Britannicus** the emperor's son ó and Lucius Domitius who became soon afterwards by adoption heir to the Empire, with the surname of Nero....

ðStill more elaborate flattery was paid to Domitius. A law was passed, adopting him into the Claudian family with the name ðNeroø... When this had been done, there was not a person so void of pity as not to feel keen sorrow at the position of Britannicus.ö<sup>11</sup>

### **Historian Tacitus on the exploits of the Briton Prince Caradoc**

From 50 to 52 A.D., the conflict between the Britons and the Romans greatly escalated. Observed Tacitus:<sup>12</sup> ðIn Britain...the *Iceni* [in southeastern ðAngliaø] ó a powerful tribe which war had not weakenedö against the Romans ó ðwere the first to resistö when that war grew more fierce. ðOn the *Silures* [in Southern Wales], neither terror nor mercy had the least effect. They persisted in war....

ðThe [Roman] Army then marched against the *Silures*, a naturally fierce people ó and now full of confidence in the might of Caractacus [alias Caradoc], who by many an indecisive and many a successful battle, had raised himself far above all the other generals of the Britons....

ðCaractacus...flew hither and thither, protesting that that day and that battle would be [either] the beginning of the recovery of their freedom. **Or** of [the Britonsø] everlasting bondage.

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<sup>10</sup> *Ib.*, 11:2,11.

<sup>11</sup> *Ib.*, 12:26.

<sup>12</sup> *Ib.*, 12:31-34.



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“He appealed, by name, to their forefathers who had driven back the [Roman] dictator [Julius] Caesar.” Thus did Caractacus encourage the Britons.

According to the great Roman historian Tacitus, General Caradoc alias Caractacus was the bravest of the brave among the Britons. Indeed, it was precisely by his “valour [that] they were free from the Roman axe and tribute “ and still preserved inviolate the persons of their wives and of their children.”

Continued Tacitus:<sup>13</sup> “While he [Caractacus] was...speaking, the host shouted applause. Every warrior bound himself by his national oath not to shrink from weapons or wounds.

“Such enthusiasm confounded the Roman General [Ostorius].... But his soldiers insisted on battle.... Ostorius...led on his furious men.... Both light and heavy-armed soldiers rushed to attack....

“The opposing ranks of the Britons were broken, destitute as they were of the defence of breast-plates or helmets.... They were felled by the swords and javelins of our legionaries.... The wife and daughter of Caractacus were captured, and his brothers too.”

He himself escaped. However, soon thereafter during A.D. 52 “ Caradoc was betrayed to the Romans.

### **Historian Tacitus on the captured Briton Prince Caradoc in Rome**

Explained Tacitus:<sup>14</sup> “Caractacus, seeking the protection of Cartismandua Queen of the *Brigantes*“ in Northern Britain and around Yorkshire, “was put in chains and delivered up to the conquerors nine years after the [43 A.D.] beginning of the war in Britain. His fame had spread thence, and travelled to the neighbouring islands and provinces. It was actually celebrated in Italy.

“All were eager to see the great man who for so many years had defied our [Roman] power. Even at Rome, the name of Caractacus was no obscure one; and the Emperor, while he exalted his own glory, enhanced the renown of the vanquished.” Hence, the betrayed and captured Caractacus was next to be paraded through the streets of Rome.

“The praetorian cohorts were drawn up under arms in the plain, in front of their camp. Then came a procession of the royal vassals, and the ornaments and neck-chains and the spoils which the [British] king had won in wars with other tribes were displayed. Next were to be seen his brothers, his wife and daughter; last of all, Caractacus himself.

“All the rest stooped, in their fear, to abject supplication. Not so the king [Caractacus], who neither by humble look nor speech sought compassion.

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<sup>13</sup> *Ib.*, 12:24-35.

<sup>14</sup> *Ib.*, 12:36f.

“When he was set before the emperor’s tribunal, he [Caractacus] spoke as follows: ‘Had my moderation in prosperity been equal to my noble birth and fortune, I should have entered this city as your friend rather than as your captive. And you would not have disdained to receive, under a treaty of peace, **a king descended from illustrious ancestors and ruling many nations**. My present lot, is as glorious to you as it is degrading to myself.

“I had men and horses, arms and wealth. What wonder, if I parted with them reluctantly? If you Romans choose to lord it over the World ó does it follow that the World is to accept slavery?”

“Were I at once to have been delivered up as a prisoner, neither my fall nor your triumph would have become famous. My punishment would be followed by oblivion. Whereas, if you save my life, I shall be an everlasting memorial of your clemency.”

“The Senate was then assembled.... Speeches were delivered full of pompous eulogy on the capture of Caractacus.”

### **Historian Tacitus on British events after the capture of Caradoc**

“When Caractacus was out of the way,” explained the Roman Tacitus, “our discipline was relaxed ó under an impression that the war [against the British] was ended [in Britain].... Instantly, [however,] they [the Britons] rushed from all parts on the camp.... Had not speedy succour arrived from towns and fortresses in the neighbourhood ó our forces would then have been destroyed totally....

“Conspicuous above all in stubborn resistance, were the *Silures* [or Southern Welsh].... Loss, too, had been inflicted on us by the *Silures* ó and they were scouring the country, far and wide.”<sup>15</sup>

Then again, in Yorkshire, also the *Brigantes* were once more regrouping against the Romans. Explained Tacitus:<sup>16</sup> “Venut(ius) of the Brigantes...was pre-eminent in military skill.... He had been united in marriage to Queen Cartismandua. Subsequently,<sup>17</sup> a quarrel broke out between them ó followed instantly by war....

“He [Venut] then assumed a hostile attitude also towards us.... Some [Roman] cohorts were sent to her aid ó to the aid of Rome’s ally Cartismandua ó and a sharp contest followed” with Venut.

### **Historian Tacitus on prodigies in Rome during years A.D. 53-54**

During 53 A.D., Tacitus continued,<sup>18</sup> “several prodigies occurred in that year [especially in Rome itself]. Birds of evil omen perched on the capitol [cf. Matthew 24:28 & Revelation 18:2]. Houses were thrown down by frequent earthquake shocks [cf. Matthew 24:7]....

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<sup>15</sup> *Ib.*, 12:38f.

<sup>16</sup> *Ib.*, 12:40.

<sup>17</sup> During 69 A.D. (see Tac: *Hist.*, 3:45, *q.v.*).

<sup>18</sup> *Ib.*, 12:43.

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“Scanty crops too and consequent famine were regarded as a token of calamity...while Claudius was in office [cf. Acts 11:28].... It was ascertained that Rome had provisions for no more than fifteen days.... It was [only] **through the signal bounty of heaven** and the mildness of the winter, that its desperate plight was relieved [cf. Matthew 24:20].”

During the following year (54 A.D.), Caesar Claudius’s wife Agrippina tried to murder him. Recorded Tacitus:<sup>19</sup> “Claudius on the other hand was being prompted to exhibit the worst cruelty by the artifices of the same Agrippina.... Agrippina, who had long decided on the crime, eagerly grasped at the opportunity....

“If she chose a slow and lingering poison, there was a fear that Claudius when near his end might, on detecting the treachery, return to his love for his son [Britannicus]. She decided on some rare [poisonous] compound which might derange his mind and delay death.”

### **Historian Tacitus on the accession of Pagan Emperor Nero in A.D. 54**

However, Claudius died. He did so even as “the Senate was being summoned and prayers being rehearsed by the consuls and priests for the emperor’s recovery although the lifeless body was being wrapped in blankets...while all was being arranged to establish Nero on the throne....

“Nero was conveyed into the camp.... Having first spoken suitably to the occasion..., he was unanimously greeted as emperor.”

Why Nero? “Agrippina,” explained Tacitus,<sup>20</sup> “inflamed with all the passions of an evil ascendancy, had Pallas on her side. At her suggestion, Claudius had ruined himself by an incestuous marriage and a fatal adoption of a son.” That son, Nero, now became emperor in 54 A.D.

“Nero’s temper was not one to submit to slaves.... There was peace **abroad** but a disgusting licentiousness **at home** on the part of Nero. He, in a slave’s disguise so as to be unrecognized, would wander through the streets of Rome to brothels and taverns with comrades.”

### **Historian Tacitus on the British Christian the Lady Pomponia**

By this time in the wake of Caradoc’s exile from Britain in Italy British Christianity was becoming more firmly established. This was the case also among the exiled Britons even in Pagan Rome itself.

Explained Tacitus: “Pomponia Graecina” the same person as Gladys, the sister of Caradoc? “a distinguished lady [and] wife of the Plautius who returned from Britain with an ovation, was accused of some foreign superstition.” This latter is widely

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<sup>19</sup> *Ib.*, 12:59,66-69.

<sup>20</sup> *Ib.*, 13:2,25,32.

regarded as Christianity. For the latter was certainly still foreign in Rome at that time and would remain so there, also for the next 260 years.

Pomponia Graecina continued Tacitus was then handed over to her husband's judicial decision.... He reported that she was innocent.

This Pomponia lived a long life [thereafter].... During Claudius's reign, she [had] escaped unpunished and it was afterward counted a glory to her.

### **Tacitus on the coming of 'Great Tribulation' throughout the World**

This is an appropriate place to introduce the awful events of the fateful years 60-70 A.D. More particularly, that decade is notorious for the international Great Tribulation of A.D. 63-70.

For especially from 63-70 A.D., a Great Tribulation descended over the entire then-known world throughout the Mediterranean and Western Europe. In Palestine, there were revolts and rumours of wars in 63f A.D. There was also the mid-tribulation flight of Christians from Jerusalem, right before the start of the three-and-a-half-years Roman siege of that city (during the year 66 A.D.). Finally, there was the terminal destruction of Jerusalem by the Roman Army of Titus in A.D. 70. See the final section on Josephus, in our previous Addendum 12.

That Great Tribulation quickly spread throughout most of Europe, and was felt even in Rome and Britain. In Italy, Nero burned Rome and persecuted Christians in 64 A.D. That set off a whole series of bloody events there, which continued until the Roman Civil War between Vitellius and Domitian in 69 A.D.

In Britain, as we shall see, the decade started right after the Pagan Romans torched British Druidism's Anglesey Theological Seminary. That occurred on an island in the Irish Sea, just off the Northwestern Coast of Wales.

This in turn triggered off battles against the Romans in Eastern Britain. For there were uprisings of the Britons in Norfolk, Colchester and London as from 61 A.D. Indeed, a very fierce war raged between the Romans and Britain's Chieftainess Boadicea as from 62 A.D.

Even thereafter, the Romans still had to cope with constant revolts in Britain. As late as 69 A.D., the British Patriot Venut(ius) battled against the compromised Yorkshire Chieftainess Cartismandua who then appealed for aid from the Romans. Details of all the above, from Tacitus, now follow.

### **Roman Paullinus's burning of the Druids' Seminary on Anglesey**

As from 59 and 60 A.D., explained Tacitus,<sup>21</sup> at least the South of Britain was in the hands of [the Roman General] Suetonius Paullinus. He in military knowledge and in popular favour...aspired to equal the glory of the recovery of Armenia by the subjugation of Rome's enemies [the Britons].

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<sup>21</sup> *Ib.*, 14:29f.

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øHe therefore prepared to attack [the Druidsø stronghold of] the island of *Mona* [alias Anglesey]. Indeed, at that time it certainly øhad a powerful population....

øOn the shore stood the opposing [British] Army, with its dense array of armed warriors.... Between the ranks dashed women in black attire.... All around, **the druids, lifting up their hands to heaven**, and pouring forth dreadful imprecations, scared our soldiers.ö

Yet the Pagan Romans did not succumb. øUrged by their Generalø appeals and mutual encouragements not to quail before a troop of excited women ó they [the Roman soldiers] bore the standards onwards.ö Then they øsmote down all resistance; and wrapped the foe in the flames....

øA force was next appointed over the conquered.... **Their groves, devoted to...religiosities, were destroyed**ö by the Romans.

The Britons were incensed. øThey deemed it indeed a duty to cover their altars with [animal] blood...and to consult their Deity.ö *Cf.* Genesis 21:33 & Hebrews 9:9-12.

**Roman mistreatments of the British Chieftainess  
Boadicea and her daughters**

øPrasutagus,ö explained Tacitus, was øKing of the *Iceni*ö in what later became known as Norfolk in Southeastern Britain. He was øfamed for his long prosperity.ö Around 61f A.D., recorded Tacitus,<sup>22</sup> øhis kingdom was plundered by [Romeø] centurions....

øHis wife Boudicea was scourged, and his daughters outraged. All the chief men of the *Iceni* ó as if Rome had received the whole country as a gift ó were stript of their ancestral possessions.... The kingø relatives were made slaves.

øRoused by the insults,ö however, the Britons øflew to arms.ö<sup>22</sup> This was the signal, against the Pagan Romans and their resident merchants, for a large-scale uprising of the Britons who then dwelt in what later became known as Eastern England. There, they then attacked the Roman resident merchants and colonists ó and destroyed the latterø pagan idols.

Tacitus mentioned that the Pagan Roman østatue of Victory at Camulodunum [alias Colchester] fell prostrate, and turned its back to the [British] enemy ó as though it fled before them. [British] women...predicted impending destruction [of the Romans]...in their [the Britonsø] Senate House.

øTheir theatre resounded with outcries.... In the estuary...had been seen the appearance of an overthrown townö ó a Roman colony.<sup>23</sup>

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<sup>22</sup> *Ib.*, 14:31-34.

<sup>23</sup> *Ib.*, 14:32.

## Britons destroy Pagan Roman garrisons in the cities of Britain

Tacitus wrote that Suetonius [Paullinus], however, with wonderful resolution, marched amidst a hostile population to Londinium, alias London. That city was much frequented by a number of merchants and trading vessels. The British Armies, however, destroyed the Roman Garrison there.

Like ruin fell on the [Roman colony] of Verulamium [alias the later St Alban's]... About seventy thousand...allies, it appeared, fell in the[se] places....

The army of the Britons, with its masses of infantry and cavalry, was confidently exulting. A vaster host than ever had assembled. They were so fierce in spirit, that they actually brought with them to witness the victory their wives riding in waggons.<sup>24</sup>

## The Romans' battle against the British Chieftainess Boadicea in 62 A.D.

Meantime, the forces of the Britons were amassing for what they knew would be a decisive battle against the Romans. During 62 A.D., explained Tacitus,<sup>25</sup> Boadicea with her daughters before her in a chariot went up to tribe after tribe....

She said: It is not as a woman descended from noble ancestry, but [it is] as one of the people that I am avenging: lost freedom; my scourged body; the outraged chastity of my daughters. Roman lust has gone so far that not our very persons nor even age or virginity are left unpolluted.

But **heaven is on the side of a righteous vengeance!** A [Roman] legion which dared to fight, has perished. The rest are hiding themselves in their camp or are thinking anxiously of flight.

They will not sustain even the din and the shout of...our charge and our blows... You will see that in this battle, you must conquer or die.

Nor was Suetonius or Paullinus, the Roman General, silent at such a crisis. Though he confided in the valour of his men, he yet mingled encouragements and entreaties [for them] to disdain...the barbarians. There, he said, you see more women than warriors. Unwarlike, unarmed, they will give way!

In the ensuing battle, explained the Roman historian Tacitus to his Roman readers, **our soldiers spared not to slay even the women....** The very beasts of burden, transfixed by the missiles, swelled the piles of bodies. A major part of the British resistance to Rome had now been broken.

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<sup>24</sup> *Ib.*, 14:31-34.

<sup>25</sup> *Ib.*, 14:35-37.

### **Tacitus on the Roman Emperor Nero's increasing cruelty (A.D. 62-64)**

Meantime, back in Rome itself, Nero began to lean on worse advisers – recorded Tacitus. The emperor added embraces and kisses. For he was formed by nature, and trained by habit, to veil his hatred under delusive flattery....

That same year, Nero was believed to have destroyed by poison...Doryphorus – on the pretext of his having opposed the marriage [of Nero] with Poppaea. Nero is then believed to have destroyed also Pallas – for still keeping his boundless wealth.<sup>26</sup>

During 64 A.D., continued Tacitus,<sup>27</sup> a disaster followed – whether accidental, or [whether] treacherously contrived by the emperor. It was worse, however, and more dreadful – than any which had ever happened to this city [of Rome] by the violence of fire.... At the very time when the city was in flames, the emperor appeared on a private stage and sang of the destruction of Troy, comparing present misfortunes with the calamities of antiquity.

At last, after five days, an end was put to the conflagration.... Nero promised to erect colonnades at his own expense, and to hand over the open places when cleared of the debris.... But all human efforts, all the lavish gifts of the Emperors and the propitiations of the gods, did not banish the [reported] sinister belief that the conflagration was the result of an order given by the Emperor himself.

### **The Christians blamed for the Emperor Nero's own burning of Rome**

Tacitus suggested that Nero himself was responsible for the burning of Rome. For it was reported that the Emperor had given the order to start the conflagration. Understandably, the many survivors were enraged. So Nero now needed a scapegoat.

Consequently, to get rid of the report – explained Tacitus – Nero fastened the guilt and inflicted the most exquisite tortures on a hated class. The members of that group were called "Christ-ians" by the populace. Christ, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius – at the hands of one of our Procurators, Pontius Pilatus, then the Roman Governor of Judaea.

However, that death of Christ had checked but not squelched His teachings. For Christianity then still kept on moving ahead – as a dynamic religion. Tacitus called it a most mischievous superstition, for Christ's death would soon prove only to have accentuated it.

Thus checked for the moment, it again broke out not only in Judaea – as the source of the evil – explained Tacitus – but even in Rome! There, all things hideous and shameful – from every part of the World – find their centre and become popular.

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<sup>26</sup> *Ib.*, 14:52-56, 65.

<sup>27</sup> *Ib.*, 15:38-44.

The Christians at Rome, many of them refugees from the hated Judaea, were easily made suspect of the crime of torching that city in A.D. 64. Accordingly, an arrest was first made of all who pleaded guilty or viz. guilty to the new crime of being Christians. Then, continued Tacitus, upon their information, an immense multitude was convicted not so much for the crime of firing the city, as for hatred against mankind.

Mockery of every sort was added to their deaths. They were covered with the skins of beasts. Then they were torn by dogs, and perished; or were nailed to crosses; or were doomed to the flames, and burnt to serve as a nightly illumination when daylight had expired. Nero offered his gardens for the spectacle!<sup>28</sup>

### **Tacitus's assessment of the closing years of Nero's reign (A.D. 64f)**

Discussing the awful events of 64 to 66 A.D., Tacitus now asked:<sup>29</sup> Who knew not Nero's cruelty? After murdering his mother and his brother, nothing remained but to add the destruction of a guardian and a tutor....

Cerialis Anicius, Consul-Elect, proposed a motion that a temple should as soon as possible be built at the public expense to the divine Nero.... Poppaea died from a casual outburst of rage in her husband [Nero], who felled her with a kick when she was pregnant....

If I had to relate foreign wars and deaths encountered in the service of the State with such a monotony of disaster, I should myself have been overcome by disgust while I should look for weariness in my readers, sickened as they would be... Such was **the wrath of heaven against the Roman State**, however, that **one may not pass over it**.<sup>29</sup> What an insight from a Pagan Roman Historian himself!

### **Tacitus's *History* summarized the A.D. 68-70 period after Nero**

There is then a gap in the record from the years 67 to 68 A.D. For unfortunately, the latter part of Book 16 of Tacitus's *Annals* is not extant. Consequently, in that work we have nothing which has come down to us anent the last two years of Caesar Nero's reign, until his suicide in 68 A.D.

After the insurrection against Nero in A.D. 68, Galba was proclaimed Emperor immediately by his own soldiers. We must now proceed straight to Tacitus's *History*. For that work fills us in on what next happened, from January 69 till November 70 A.D.

Wrote Tacitus:<sup>30</sup> I begin my work with the time when Servius Galba was consul for the second time or namely from January till March, 69 A.D. It was, without doubt, a time of great tribulation. Indeed, it certainly seems to have been the time of the Great Tribulation previously predicted in the Word of God. Daniel 12:1-7f; Matthew 24:21-28f; Revelation 7:14 & 11:2f.

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<sup>28</sup> *Ib.*, 15:44.

<sup>29</sup> *Ib.*, 16:62,74 & 16:6,16.

<sup>30</sup> *Hist.*, I:1-4.



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Tacitus himself well described that time. Of it, he stated: "I am entering on the history of a period rich in disasters; frightful in its wars; torn by civil strife; and, even in peace, full of horrors.

"Four Emperors perished by the sword. There were three civil wars; there were more, with foreign enemies.... There was...disaster in the West....

"Britain was thoroughly subdued, but immediately abandoned. The tribes of the Suevi and the Sarmatae rose in concert against us... The armies of Parthia were all but set in motion by the cheat of a counterfeit Nero.

"Now too, Italy was prostrated by disasters.... Campania's richest plains were swallowed up and overwhelmed. Rome was wasted by conflagrations, its oldest temples consumed, and the capitol itself fired by the hands of citizens.

"Sacred rites were profaned. There was profligacy in the highest ranks. The sea was crowded with exiles, and its rocks polluted with bloody deeds.... Welcome as the death of Nero had been in the first burst of joy, yet it had...roused various emotions in Rome."

### **Tacitus on the A.D. 68f reigns of Galba Caesar and Otho Caesar**

During 68 A.D., for a short time Galba was the Roman Emperor. Remarkd Tacitus:<sup>31</sup> "The feebleness of Galba was notorious.... The real power of the Empire was divided between T. Vinius, the Consul; and Cornelius Laco, Prefect of the Praetorian Guard. Icelus, a freedman of Galba, was in equal favour....

"These men...were divided in the affair of choosing a successor.... T. Vinius was for Marcus Otho.... Otho's had been a neglected boyhood and a riotous youth, and he had made himself agreeable to Nero by emulating his profligacy. For this reason, the Emperor had entrusted to him as being the confidant of his amours as Poppaea Sabina, the imperial favourite, until he could rid himself of his wife Octavia....

"We are told that Galba...spoke to this effect...: "I am following the precedent of the divine Augustus, who placed on an eminence next to his own first his nephew, Marcellus; then his son-in-law, Agrippa; afterwards his grandsons; and finally Tiberius Nero, his step-son.... Under Tiberius, Caius [Caligula] and Claudius we were so to speak as the inheritance of a single family... Let Nero be ever before your eyes, swollen with the pride of a long line of Caesars!"

Tacitus now described<sup>32</sup> the increasing (69 A.D.) power struggle between Otho and Galba. "Otho, meanwhile, who had nothing to hope while the State was tranquil as was being roused to action...by his rage against Galba.... The soul of Otho was not effeminate like his person. His confidential freedmen and slaves as who enjoy[ed] a licence unknown in private families as brought the debaucheries of Nero's court, its intrigues, its easy marriages, and the other indulgences of despotic power, before a mind passionately fond of such things....

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<sup>31</sup> *Ib.*, 1:12-16.

<sup>32</sup> *Ib.*, 1:21-22,41.

øThe standard-bearer of the cohort that escorted Galba...tore off and dashed upon the ground Galba's effigy.... Galba was thrown out of his litter and fell to the ground....

øTo those who slew him, it mattered not what he said.... Camurius, a soldier of the Fifteenth Legion, completely severed his throat.... The rest of the soldiers foully mutilated his arms and legs...and in their savage ferocity inflicted many wounds even on the headless trunk.

øThe body of Galba lay for a long time neglected ó and subjected, through the license which the darkness permitted, to a thousand indignities.... The alarm of the capital [city], which trembled to see the atrocity of these recent crimes and to think of the old character of Otho, was heightened into terror by fresh news about Vitellius ó news which had been suppressed before the murder of Galba in order to make it appear that only the [Roman] Army of Upper Germany had revolted.

### **The Historian Tacitus on the reign of Vitellius Caesar (A.D. 69)**

Otho ruled as the new Caesar from January to April, in 69 A.D. It was his wife, the Jewess Poppaea Sabina, who had previously been stolen from him by his friendø the former Emperor Nero. Otho later made himself Emperor ó but committed suicide four months later, when he feared Vitellius would replace him.

øI will now describe,ø continued Tacitus,<sup>33</sup> øthe origin and occasion of the revolt of Vitellius.... After the [Roman] Army of Britain had joined him, Vitellius...now had a prodigious force and vast resources.... Frequent letters, disfigured by unmanly flatteries, were addressed by Otho to Vitellius ó with offers of wealth and favour and any retreat he might select for a life of prodigal indulgence.ø

Otho responded in like manner. øVitellius made similar overtures. Their tone was at first pacific.... Both exhibited a foolish and undignified hypocrisy. Then they seemed to quarrel, charging each other with debaucheries and the grossest crimes.... Both spoke truth.ø

Vitellius was to reign as Caesar but briefly. Characterized by extravagance, debauchery and incompetence ó he was defeated by troops loyal to General Vespasian. They killed Vitellius, and then threw his corpse into the River Tiber.

### **Tacitus on events in the East from March till August in 69 A.D.**

From March to August of the year 69 A.D., very important events were taking place in Palestine. Explained Tacitus:<sup>34</sup> øIn a distant part of the World [Judaea], fortune was now preparing the origin and rise of a new dynasty.... Titus...had been sent from Judaea by his father, while Galba still lived.ø

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<sup>33</sup> *Ib.*, 1:49-51,61,74.

<sup>34</sup> *Ib.*, 2:1-2.

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That father, Vespasian, ðalleged as a reason for his [Titus] journey: the homage due to the emperor [Galba]; and his [Galba] age [or senility] ó which now qualified him [Vespasian] to compete for office.

ðBut the vulgar...had spread the report that he [Titus] was sent for [by Galba] to be adopted. The advanced years and childless condition of the Emperor [Galba], furnished matter for such gossip....

ðThe report gained the more credit from the genius of Titus himself. Equal as it was to the most exalted fortune ó from the mingled beauty and majesty of his countenance; from the prosperous fortunes of Vespasian; from the prophetic responses of oracles....

ðAt Corinth the capital of Achaia, he [Titus] received positive information of the death of Galba, and found men who spoke confidently of the revolt of Vitellius and of the fact of war.... He considered that: if he [Titus] should proceed to Rome, he should get no thanks..., while his person would [then] be a hostage in the hands either of Vitellius or of Otho....

ðBut with the issue of the struggle still doubtful, and the father [Vespasian] joining the party, the son [Titus] would be excused.... So, after coasting Achaia [Greece] and Asia [Turkey]..., he made...for Syria.ð

Tacitus continued:<sup>35</sup> ðVespasian had all but completed the Jewish War, and only the siege of Jerusalem now remainedð ó *cf.* Matthew chapter 24. This was ðan operation the difficulty and arduousness of which was due rather to the character of its mountain citadel and the perverse obstinacy of the national superstition, than to any sufficient means of enduring extremities left to the besieged.

ðMucianus was governor of Syria; Vespasian, of Judaea.... On Nero's fall, they had dropped their animosities and associated their counsels. At first, they communicated through friends ó till Titus, who was the great bond between them, by representing their common interests ó had terminated their mischievous feud.... Long before the arrival of Titus, both armies had taken the oath of allegiance to Otho....

ðIn former times, the mightiest conflicts had been begun in Gaul or Italy with the resources of the West. Pompey, Brutus, Cassius, and Antony ó all of whom had been followed across the Sea by Civil War ó had met with a disastrous end. But the emperors had been oftener heard of, than seen, in Syria and Judaea.ð

### **Tacitus on the grand showdown between Otho Caesar and Vitellius**

However, explained Tacitus,<sup>36</sup> it now ðbecame notorious that Otho and Vitellius ó opposed in impious strife ó were ready to make a spoil of the Empire.... There were close at hand seven legions; there were [Roman Armies also in] Syria and Judaea, with a vast number of auxiliaries. Then, without any interval of separation, there was Egypt and its two Legions....

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<sup>35</sup> *Ib.*, 2:4-6.

<sup>36</sup> *Ib.*, 2:6-8.

It matters not whether fortune make Otho or Vitellius to be the victor.... Achaia and Asia Minor were terrified by a false report that [the dead] Nero was [again] at hand. Various rumours were current about his death; and so there were many who pretended and believed that he was still alive.

Now before the death of these two men and it was by his death that Otho gained high renown, as [too that] Vitellius incurred by his [death] the foulest infamy Vitellius with his indolent luxury was less dreaded than Otho with his ardent passions.... Vitellius with his sensuality and gluttony, was his own enemy. Otho, with his profligacy, his cruelty, and his recklessness was held to be more dangerous.... The conflict was terminated by the flight of the vanquished....

**Otho's generals recommended a certain measure of delay, [Suetonius] Paullinus especially entertaining hopes for himself – on the ground: that he was the senior among the men of consular rank; that he was well-known as a soldier; and had attained great distinction and fame by his campaigns in Britain....**

The Othonianists fled on all sides.... On the following day, as the feeling of Otho's army was evident..., envoys were sent. Nor did the generals of Vitellius hesitate to grant conditions of peace.

Otho himself was opposed to all thoughts of war. He said: I hold that to expose...such a courage as yours to any further risk is to put too high a value on my life.<sup>37</sup> The value he did put on his life, became clear when he soon committed suicide.

### **Tacitus on Otho's suicide and the new Emperor Vitellius (A.D. 69)**

Explained Tacitus:<sup>38</sup> The Civil War began with Vitellius. Said he: The example of not contending more than once, shall belong to me. By this, let posterity judge of Otho. Vitellius is welcome to his brother, his wife, his children. I need neither revenge nor consolation.

Otho now committed suicide. Observed Tacitus:<sup>39</sup> After having thus spoken, he courteously entreated all in terms befitting their age and rank to go at once and not exasperate the anger of the conqueror by staying.... Two daggers were brought to him. He tried the edge of each, and then put one under his head....

At dawn, he fell with his breast upon the steel.... Thus Otho ended his life, in the thirty-seventh year of his age.... Otho killed himself.

Thereafter, continued Tacitus,<sup>40</sup> the party of Vitellius was in the ascendant.... Otho was dead.... All the troops in the capital had taken the oath to Vitellius under the direction of Flavius Sabinus, Prefect of the City [of Rome]....

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<sup>37</sup> *Ib.*, 2:31-37,44f.

<sup>38</sup> *Ib.*, 2:47.

<sup>39</sup> *Ib.*, 2:48-50.

<sup>40</sup> *Ib.*, 2:52-57.

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Italy, however, was prostrated under sufferings heavier and more terrible than the evils of war. The soldiers of Vitellius, dispersed through the municipal towns and colonies, were robbing and plundering and polluting every place with violence and lust...

Meanwhile Vitellius as yet unaware of his victory was bringing up the remaining strength of the [Roman] Army from Germany, just as if the campaign had yet to be fought... Vitellius himself added to his own army 8000 men of the British conscription. He had proceeded a few days' march, when he received intelligence of the victory at Bedriacum and of the termination of the war through Otho's death.

### **Tacitus on Vespasian's clever preparations to challenge Vitellius**

However, the behaviour of Vitellius then entered a new phase. Remark'd Tacitus:<sup>41</sup> Vitellius then directed his course to Cremona... It would almost pass belief, were I to tell to what a degree the insolence and sloth of Vitellius grew upon him, when messengers from Syria and Judaea brought the news that the Provinces of the East had sworn allegiance to Vespasian.

Though as yet all information was but vague and uncertain, Vespasian was the subject of much talk and rumour... At the mention of his name, Vitellius often roused himself...

Vespasian, on the other hand, was taking a general survey of the chances of a campaign and of his resources both immediate, and remote. The soldiers were so entirely devoted to him that as he dictated the oath of allegiance...they listened to him in silence.

Mucianus had no dislike of Vespasian, and was strongly inclined towards Titus... Vespasian was at one moment high in hope, and at another disposed to reflect on the chances...

He reflected that his own legions were wholly without experience of a Civil War, [and] that those of Vitellius had been victorious... Though staggered by these apprehensions, he [Vespasian] was confirmed in his purpose by others among the legates..., and particularly by Mucianus who...addressed him in the following terms: -

I invite you, Vespasian, to a dignity which will be as beneficial to the [Roman] State as it will be honourable to yourself. Under heaven, this dignity lies within your reach... To be chosen successor to Vitellius, would be more of an insult than a compliment.

It is not against the vigorous intellect of the divine Augustus; it is not against the profound subtlety of the aged Tiberius; it is not even against the house of Caius, Claudius or Nero, established by a long possession of the Empire that we are rising in revolt... You have from Judaea, Syria and Egypt, nine fresh legions unexhausted by battle, uncorrupted by dissension. You have a soldiery hardened by habits of warfare, and victorious over foreign foes!

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<sup>41</sup> *Ib.*, 2:70-76.

### **Tacitus on the Mt. Carmel prediction that Vespasian would triumph**

Rome's pagan yet comprehensive historian Tacitus then soon gives a most interesting account of the events which were then rapidly unfolding in Palestine. "Between Judaea and Syria," he explained,<sup>42</sup> "is Mount Carmel.... This is the name...of the mountain...[of] the Deity. They have no image of the God, nor any temple. The tradition of antiquity recognizes only an altar and its sacred association...."

"Vespasian was there, offering sacrifice and pondering his secret hopes. Basilides the priest...said to him, "Whatever be your purposes, Vespasian ó whether you think of building a house, of enlarging your estate, or augmenting the number of your slaves ó there is given you a vast habitation; boundless territory; a multitude of men."

"With purposes no longer doubtful, they parted ó Mucianus for Antioch; Vespasian for Caesarea. These cities are the capitals of Syria and Judaea respectively." This was so in 104f A.D., when Tacitus wrote these words.

"The initiative in transferring the Empire to Vespasian, was taken at Alexandria.... It was arranged that [his son] Titus should pursue the war in Judaea, while Vespasian should secure the passes into Egypt."

### **Vitellius Caesar's belated occupation of Rome was not consolidated**

Meantime, from March to August during 69 A.D., events were reaching a climax in and around Rome. Explained Tacitus:<sup>43</sup> "Vitellius himself, mounted on a splendid charger, with military cloak and sword advanced from the Mulvian Bridge ó driving the Senate and people before him. But, deterred by the advice of his friends from marching into Rome as if it were a captured city, he assumed a civil garb and proceeded with his army in orderly array...."

"The country, ready to find a meaning in every circumstance, regarded it as an omen of gloomy import that Vitellius on obtaining the office of Supreme Pontiff should have issued a proclamation concerning the public religious ceremonial on the 18th of July ó a day which from old[en] times the disasters of Cremera and Allia had marked as unlucky. Thus, utterly regardless of all law human and divine ó with freedmen and friends as reckless as himself ó he lived as if he were among a set of drunkards...."

"Meanwhile, the soldiers...amidst the allurements of the city and all shameful excesses...wasted their strength in idleness and their energies in riot. At last, reckless even of health, a large portion of them quartered themselves in the notoriously pestilential neighbourhood of the Vatican...."

"Much, however, as Vitellius indulged his generals ó his soldiers enjoyed yet greater licence.... The sole road to power was to glut the insatiable appetites of Vitellius by prodigal entertainments, extravagance, and riot. The Emperor [Vitellius] himself, thinking it enough to enjoy the present ó and without a thought for the future

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<sup>42</sup> *Ib.*, 2:78,79,82.

<sup>43</sup> *Ib.*, 2:89-91.

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ó is believed to have squandered nine hundred million sesterces in a very few months....

øThe first revolt of which Vitellius received tidings, was that of the Third Legion ó despatches having been sent by Aponius Saturninus before he too attached himself to the party of Vespasian.... Nevertheless ó Vitellius summoned auxiliary troops from Germany, Britain and Spain.ö<sup>44</sup>

Later too, øVitellius also summoned reinforcements from Britain, Gaul, and Spain.ø However, øa **partiality long felt in Britain for Vespasian – who had there commanded the Second Legion by the appointment of Claudius, and had served with distinction – attached that Province to his cause.** This, though, was not without some commotion among the other Legions ó in which were many centurions and soldiers promoted by Vitellius, who felt uneasy in exchanging for another ruler one whom they knew already.ö<sup>45</sup>

### **The Roman Civil War encouraged further revolts in *Britannia***

The above events had an impact even on faraway Britain. Explains Tacitus:<sup>46</sup>  
ø**These dissensions, and the continual rumours of Civil War, raised the courage of the Britons. They were led by one Venutius,** who ó besides being naturally high-spirited, and hating the name of Rome ó was fired by his private animosity against [the Pro-Roman] Queen Cartismanduaö of the *Brigantes*, in Northern Britain around Yorkshire.

It will be recalled that it was precisely this Cartismandua who, some seventeen years earlier, had betrayed Prince Caradoc to the Romans. And now, øspurning her husband Venutius, she made Velloclatus...the partner of her bed....

øOn the side of the husband, were the affections of the people.... Accordingly, Venutius collected some auxiliaries and, aided at the same time by a revolt...brought Cartismandua into the utmost peril. She asked for some Roman troops.... We had the war on our hands!ö

Five years after writing the above, Tacitus would publish in his *Annals*<sup>47</sup> that ø**Venutius of the *Brigantes*...was pre-eminent in military skill.**ø His exercise of that skill was soon followed øby war.... He then assumed a hostile attitudeö toward Cartismandua. Pagan Roman øcohorts were sent to her aid ó and a sharp contest followedö between those Romans and Venutius.

### **The downfall of Vitellius at the end of the ‘Great Tribulation’**

The ‘Great Tribulation’ of 63-70 A.D., then, had now become international. As Rome’s Pagan Historian Tacitus recognized:<sup>48</sup> øWith this **World-wide convulsion,**

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<sup>44</sup> *Ib.*, 2:94-97.

<sup>45</sup> *Ib.*, 3:15,44f.

<sup>46</sup> *Ib.*, 3:45f.

<sup>47</sup> *Op. cit.*, 12:40.

<sup>48</sup> *Hist.*, 3:49,69-72.

the imperial power was changing hands.... The Vitellianists kept but a careless watch over the besieged, and thus at the dead of night [Vespasian's brother] Sabinus was able to bring into the capitol his own children; and Domitian, his brother's son....

¶I, said Sabinus [deceitfully to Vitellius], was only a civilian and a member of the Senate ó while the rivalry of Vitellius and Vespasian was being settled by conflicts between legions.... With Spain, Germany and Britain in revolt [I, Sabinus] ó the brother of Vespasian ó still remained firm to his allegiance, till actually invited to discuss terms of agreement.

¶Peace and harmony bring advantage to the conquered ó but credit only to the conqueror. If you repent of your compact ó it is not against me, whom you treacherously deceived, that you must draw the sword. Nor is it against [Domitian] the son of Vespasian.... You [Vitellius,] should go and meet the legions!¶

However, ¶Vitellius had not now the power either to command or to forbid. He was no longer ¶Emperor¶ he was merely the cause of war.... The defenders [of Rome], issuing forth on the roof of the buildings, showered tiles and stones on the Vitellianists. The assailants were not armed with anything but swords; yet it seemed too tedious to send for machines and missiles. They threw lighted brands on a projecting colonnade....

¶The fire passed to the colonnades adjoining the temples. The eagles supporting the pediment, which were of old timber, caught the flames. And so the capitol, with its gates shut ó neither defended by friends, nor [de]spoiled by a foe ó was burnt to the ground.

¶This was the most deplorable and disgraceful event that had happened to the Commonwealth of Rome since the foundation of the cityö in the middle of the eighth century B.C. ¶The city...was destroyed by the madness of our emperors.

¶Once before, indeed ó during civil war ó the capitol had been consumed by fire. But then, only through the crime of individuals. Now, it was openly besieged ó and openly set on fire.ö<sup>49</sup>

At that time, recorded Tacitus,<sup>50</sup> ¶the populace stood by and watched the combatants.... While the soldiers were busy with bloodshed and massacre, the spoils fell to the crowd. It was a terrible and hideous sight that presented itself throughout the city. Here, raged battle and death; there, the bath and the tavern were crowded.

¶In one spot, were pools of blood and heaps of corpses; and close by, prostitutes, and men of character as infamous. There, were all the debaucheries of luxurious peace; all the horrors of a city most cruelly sacked ó till one was ready to believe the country to be mad at once with rage and lust.... There was an unnatural recklessness, and men's pleasures were not interrupted even for a moment.

¶Vitellius, compelled by threatening swords ó first to raise his face and offer it to insulting blows; then to behold his own statues falling round him; and more than once to look at the Rostra and the spot where Galba was slain ó was then driven along....

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<sup>49</sup> *Ib.*, 3:70-72.

<sup>50</sup> *Ib.*, 3:83f.



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Then he fell, under a shower of blows; and the mob reviled the dead man with the same heartlessness with which they had flattered him when he was alive....

ōDoubtless it was good for the [Roman] State that Vitellius should be overthrown. But they who betrayed Vitellius to Vespasian, cannot make a merit of their treachery.... When nothing more was to be feared from [Vitellius] the enemy ó [Vespasian's son] Domitian came forward to meet the leaders of the party. He was universally saluted by the title of Caesar.ö

### **Domitian takes over Rome on behalf of his father Vespasian Caesar**

After Vespasian's term as Emperor from 69-79 A.D., and the latter's son Titus's term as Emperor from A.D. 79 to 81 ó Titus's younger brother Domitian himself ruled as Sole Emperor. This he did, from A.D. 81 onward ó until murdered in A.D. 96.

To that sole reign, we shall later return. Meanwhile, we first need to look at the interim reigns of Vespasian and Titus ó after the destruction of urban Rome itself, during the "Great Tribulation" just before 70 A.D.

By January during the year 70 A.D., explained Tacitus (of the city of Rome):<sup>51</sup> öWhen Vitellius was dead, the war had indeed come to an end. But peace had yet to begin. Sword in hand, throughout the capital, the conquerors hunted down the conquered ó with merciless hatred. The streets were choked with carnage. The squares and temples reeked with blood. For men were massacred everywhere....

öThe ferocity...in the first impulse of hatred could be gratified only by blood... [Vespasian's younger son] **Domitian had entered into possession of the title and residence of Caesar**.... On the Emperor [Vespasian], and his son Titus [Domitian's elder brother], the consulship was bestowed by decree; on Domitian, the office of praetor, with consular authority.

öMeanwhile,ö Tacitus elucidated,<sup>52</sup> öVespasian [now Consul for the second time] and Titus, entered upon their office ó both being absent from Rome.... Caesar Domitian assumed the office of praetor of the city. His name was put at the head of despatches and edicts... Domitian, on the day of his taking his seat in the Senate, made a brief and measured speech in reference to the absence of his father and brother....

öVespasian had heard of the victory of Cremona, and had received favourable tidings from all quarters. He was now informed of the fall of Vitellius.... He heard an unfavourable account of Domitian which represented him as overstepping the limits of his age and the privileges of a son. He therefore entrusted Titus with the main strength of the Army, **to complete what had yet to be done in the Jewish War**.ö

About February during the year 70 A.D., explained Tacitus,<sup>53</sup> örumours...were **circulated respecting Britain**. Above all, the conflagration of the [Roman] capitol

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<sup>51</sup> *Ib.*, 4:1-3.

<sup>52</sup> *Ib.*, 3:38-40,51.

<sup>53</sup> *Ib.*, 4:54.

had made them [in Britain] believe that the end of the Roman Empire was at hand.

“The Gauls, they remembered, had captured the city [of Rome] in former days.... Now, the [British] druids declared...that this fatal conflagration [of the Roman capitol during 69 A.D.] was a sign of the anger of heaven.”

About March during the year 70 A.D., “at Rome, reports exaggerated all these disasters.... Men feared the ungoverned passions of Domitian.... To pacify the feelings of Domitian,“ Mucianus “appointed Arretinus Clemens, who was closely connected with the house of Vespasian and who was also a great favourite with Domitian, to the command of the Praetorian Guard “alleging that his father, in the reign of Caligula, had admirably discharged the duties of that office....

“Domitian and Mucianus prepared to set out, but in a very different mood: Domitian in all the hope and impatience of youth; Mucianus ever contriving delays to check his ardent companion.... He [Mucianus] feared [that Domitian] “were he to intrude himself upon the army “might be led by the recklessness of youth, or by bad advisers.”<sup>54</sup>

About April during the year 70 A.D., recorded Tacitus,<sup>55</sup> “Domitian despatched secret emissaries to Cerialis.“ Domitian thus “tempted his loyalty with the question whether, on his shewing himself, he would hand over to him the command of the Army.

“Whether in this scheme Domitian was thinking of war with his father [Vespasian], or of collecting money and men to be used against his brother [Titus], was uncertain. For Cerialus, by a judicious temporizing, eluded the request as prompted by an idle and childish ambition.

“Domitian, seeing that his youth was despised by the older officers, gave up even the less important functions of government which he had before exercised.“ Instead, he now chose to wait for his chance “which arrived when he could later become Sole Emperor in 81f A.D. (after the death of his father Emperor Vespasian; and after the further demise of his father’s immediate successor, the latter’s other son and Domitian’s own elder brother Emperor Titus).

### **Tacitus on the history and beliefs and demise of the Judeans**

Tacitus then went on to deal with the worsening situation in Palestine. He explained:<sup>56</sup> “Early in the year [70 A.D.], Titus Caesar...had been selected by his father [Vespasian] to complete the subjugation of Judaea.... Titus entered the enemy’s territory.... He encamped near Jerusalem.“ In April, A.D. 70, “immediately after the Passover “when Jerusalem was filled with visitors “the siege began.“

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<sup>54</sup> *Ib.*, 4:68.

<sup>55</sup> *Ib.*, 4:86.

<sup>56</sup> *Ib.*, 5:1-4.

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The situation worsened further, from April to June during that year 70 A.D. Recorded Tacitus:<sup>57</sup> "As I am about to relate the last days of a famous city [Jerusalem], it seems appropriate to throw some light on its origin...."

"Most writers...agree in stating that once [upon a time] a disease, which horribly disfigured the body, broke out over Egypt [around 1450 B.C.].... One of the exiles [later from Egypt], Moyses by name, warned them [the Egyptians] not to look for any relief from God or man " forsaken as they [the Egyptians] were by both."

Later, "Moyses " wishing to secure for the future his authority over the nation [exiled from Egypt] " gave them [the Hebrew-Jewish nation] a novel form of worship.... Things sacred with us [Romans], with them have no sanctity " while they allow, what with us is forbidden...."

"They slay the ram.... They sacrifice the ox.... They abstain from swine's flesh.... The [sabbath] rest of the seventh day was adopted" " cf. Exodus 20:8-11 & Deuteronomy 5:12-15 " "because this day brought with it a termination of their toils...."

"This [Hebrew] worship...is upheld by its antiquity.... Other races, scorning their [own] national beliefs, brought to them [the Jews] their contributions and presents. This augmented the wealth of the Jews, as also did the fact that among themselves they are inflexibly honest and ever ready to shew compassion " though they regard the rest of mankind with all the hatred of enemies...."

"They abstain from intercourse with foreign women.... Circumcision was adopted by them as a mark of difference from other men.... They provide for the increase of their numbers."

"It is a crime among them to kill any newly-born infant. They hold that the souls are immortal. Hence a passion for propagating their race, and a contempt for death. They are wont to bury rather than to burn their dead...."

"The Jews have purely mental conceptions of Deity " as: one in essence. They call those profane who make representations of God in human shape out of perishable materials. They believe that Being to be supreme and eternal, neither capable of representation nor of decay. They therefore do not allow any images to stand in their cities, much less in their temples. This flattery is not paid to their kings " nor this honour to our emperors!"

**Tacitus on the Roman attacks on Judeans from B.C. 63 to A.D. 70**

Tacitus then gave<sup>58</sup> something of the then-recent history of the contact between the Romans and the Jews in Judah. He explained that "Pompeius was the first of our [Roman] countrymen to subdue the Jews [in B.C. 63].... He entered the temple. Thus, it became commonly known that the place stood empty, with no similitude [or idolatrous depiction] of gods within...."

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<sup>57</sup> *Ib.*, 5:2-5.

<sup>58</sup> *Ib.*, 5:9.

“After these provinces [of Egypt and Palestine] had fallen in the course of our civil wars [from 60 B.C. onward] into the hands of Marcus Antonius ó Pacorus King of the Parthians seized Judaea [in B.C. 40]. He was slain by Publius Ventidus, and the Parthians were driven back over the Euphrates....

“The royal power ó which had been bestowed by Antonius on Herod [in B.C. 37] ó was augmented [from B.C. 27 to A.D. 14] by the victorious Augustus [Caesar alias Octavian]. On Herod’s death..., the nation ó with its liberties curtailed ó was divided into three provinces under the sons of Herod.

“Under Tiberius [A.D. 14-37], all was quiet. But when the Jews were ordered by Caligula [37-41 A.D] to set up his statue in the temple, they preferred the alternative of war....

“Claudius [A.D. 41-54] entrusted the province of Judaea to the Roman Knights or to his own freedmen ó one of whom, Antonius Felix [*cf.* Acts 24:1f & 24:24f], indulged in every kind of barbarity and lust... He had married Drusilla, the granddaughter of Antony and Cleopatra, and so was the grandson-in-law (as Claudius was the grandson) of Antony.”

Observed Tacitus:<sup>59</sup> “The endurance of the Jews lasted till Gessius Florus was Procurator [from 65 A.D. onward]. In his time [May 66 A.D.], the war broke out.... [Then] Vespasian was sent by Nero and ó by help of his good fortune, his high reputation, and his excellent subordinates ó succeeded within the space of two summers in occupying with his victorious army the whole of the level country and all the cities, except Jerusalem.

“The following year [66 A.D.] had been wholly taken up with civil strife ó and had passed, as far as the Jews were concerned, in inaction.... Our indignation was heightened by the circumstance that the Jews alone had not submitted....

“It was held to be more expedient...that Titus should remain, with the Army.... The Romans then began to prepare for an assault. It seemed beneath them to await the result of famine.”

By July during the year 70 A.D., explained Tacitus,<sup>60</sup> “prodigies had occurred. These this [Jewish] nation, prone to superstition but hating all religious rites, did not deem it lawful to expiate by offering and sacrifice.

“There had been seen hosts joining battle in the skies; the fiery gleam of arms; the temple illuminated by a sudden radiance from the clouds [*cf.* Matthew 24:29f].... These mysterious prophecies had pointed to Vespasian and Titus.

“But the common people, with the usual blindness of ambition, had interpreted these mighty destinies of themselves ó and could not be brought even by disasters to believe the truth.... Men and women showed equal resolution, and life seemed more terrible than death.... Such was this city and nation.”

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<sup>59</sup> *Ib.*, 2:10f.

<sup>60</sup> *Ib.*, 2:13.

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Wrote Rev. Professor Dr. Philip Schaff in his famous *History of the Christian Church*,<sup>61</sup> in July of the year 70 A.D., the castle of Antonia in Jerusalem was taken by General Titus's Roman Army at night. The daily sacrifices ceased on July 17th because all hands were then needed for defence. The last and the bloodiest sacrifice at the altar of burnt offerings, was the slaughter of thousands of Jews who had crowded around it.

The halls around the temple, were set on fire. It was burned on the tenth of August, A.D. 70. The Romans planted their eagles on the shapeless ruins; offered their sacrifices to them; and proclaimed Titus as *Imperator*.

Thus was fulfilled the prophecy concerning the abomination of desolation standing in the holy place. Daniel 9:27; Matthew 24:15 & 24:28; Luke 21:20; Josephus's *Jewish War* VI:6:1.

So then, both Rome (in 69 A.D.) and Jerusalem (in 70 A.D.) went up in flames during the Great Tribulation. The World's attention now shifted and focussed upon Britain at the utmost westerly limit of the Roman Empire.

### **Tacitus on his father-in-law Agricola's rule over *Britannia***

After the successive imperial reigns of Vespasian (69-79 A.D.), Titus (79-81 A.D.), and Domitian (81-96 A.D.) Tacitus in A.D. 98 wrote a biography about his own father-in-law Agricola. The latter had been the A.D. 78-85 Roman Governor of occupied Southern Britain alias *Britannia*.

Wrote Tacitus:<sup>62</sup> "Agricola was born<sup>63</sup> at the ancient and famous colony of Forum Julii [in 37 A.D.].... He served his military apprenticeship in Britain, to the satisfaction of [the Roman General] Suetonius Paullinus [circa 60f A.D.]....

**"Never indeed had Britain been more excited, or in a more critical condition. [There, Roman] veteran soldiers had been massacred; [Roman] colonies burnt; [Roman] armies cut off.** The struggle was then for safety....

"From Britain, he [Agricola] went to Rome. Roman-occupied Southeastern Britain was then under Vettius Bolanus, who governed more mildly than suited so turbulent a province.

"Soon afterwards (namely as from 70 A.D.), recorded Tacitus,<sup>64</sup> "Britain received for its Governor a man of consular rank at Petilius Cerialis. Agricola's merits now had room for display. Cerialis let him share at first, indeed, only the toils and dangers. But before long the glory of war at often by way of trial at [was] putting him in command of part of the Army....

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<sup>61</sup> Eerdmans, Grand Rapids, 1968 rep., I pp. 397f.

<sup>62</sup> Tac.: *Life of Agricola*, 4-8.

<sup>63</sup> Cf. ch. 44.

<sup>64</sup> *Ib.*, 8f.

ōAgricola from his natural good sense...did his work with ease and correctness.... For somewhat less than three years, he was kept in his Governorship ó and was then recalled with an immediate prospect of the Consulate.

ōA general belief went with him that the province of *Britannia* was to be his.... He seemed worthy of it.... He was Consul ó and but a youth, when he betrothed to me his daughter.... He gave her to me in marriage, and was then at once [in 78 A.D.] appointed as Governor of Britain.ö

### **Tacitus on Rome's interest in Britain's riches and her many tribes**

Explained Tacitus:<sup>65</sup> öThe geography and inhabitants of Britain, already described by many writers, I will speak of.... Britain ó the largest of the islands which Roman geography includes ó is so situated that it faces Germany on the east, Spain on the west. On the south, it is even within sight of Gaul [alias France]. Its northern extremities, which have no shores opposite to them, are beaten by the waves of a vast open sea....

öThe Roman fleet...ascertained that Britain is an island ó and simultaneously discovered and conquered what are called the *Orcades* [alias the Orkneys], islands hitherto unknown. *Thule* too [alias the Shetlands?] was descried in the distance ó which as yet had been hidden by the snows of winter.ö

As to Britain's peoples, explained Tacitus,<sup>66</sup> öthe red hair and large limbs of the inhabitants of Caledonia [alias Southern Scotland] ó point clearly to a German origin. The dark complexion of the *Silures* [alias the Southern Welsh] ó their usually curly hair, and the fact that Spain is the opposite shore to them ó are an evidence that Iberians of a former date crossed over and occupied these parts....

öThose [such as the *Belgae* of Southern Britain] who are nearest to the Gauls [or Continental Belgians], are also like them.... Their [the Gauls] religious belief may be traced in the **strongly-marked British religiosity**. The language differs but little. There is the same **boldness in challenging danger**....

ö**The Britons**, however, exhibit more spirit. Their strength is in infantry. Some tribes fight also with the chariot.... They **were once ruled by kings**, but are now divided under chieftains....

öTribes so powerful...do not act in concert. Seldom is it that two or three [British] States meet together, to ward off a common danger. Thus, while they fight singly, all are conquered....

öTheir sky is obscured by continual rain and cloud.... The days exceed in length those of our [Roman] part of the World. The nights are...in the extreme north so short, that between sunlight and dawn you can perceive but a slight distinction.... The night thus fails to reach the sky and stars....

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<sup>65</sup> *Ib.*, 10.

<sup>66</sup> *Ib.*, 11f.

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öBritain contains gold and silver and other metals as the prize of conquest.  
The ocean, too, produces pearls.ö

### **Tacitus on the history of Rome's clashes with the Ancient-Britons**

Historically, commented Tacitus<sup>67</sup> in 98 A.D., öthe Britonsö in Roman *Britannia* had now been öreduced to subjection. But not to slavery!

öThe deified Juliusö Caesar ó öthe very first Roman who entered Britain with an Armyö in B.C. 55 ó ömust be regarded as having indicated rather than transmitted the acquisition to future generations. Then came the [Roman] civil wars ó and the arms of our leaders were turned against their [own] country....

öEven when there was peace, there was a long neglect of Britain. This, Augustus [alias Octavian Caesar] spoke of as policy; Tiberias, as an inherited maxim. That Caius Caesar [alias Caligula] meditated an invasion of Britain, is perfectly clear. But his purposes, rapidly formed, were easily changedö and came to nothing.

The Roman Emperor öClaudius was the first [from A.D. 43 onward] to renew the attempt [to subjugate Britain], and conveyed over into the island some legions and auxiliaries ó choosing Vespasian to share with him the campaign.... Several tribes were subdued, and kings made prisonersö ó Caradoc, in 52 A.D.

öAulus Plautius [43-47 A.D.] was the first [Roman] Governor of consular rank, and Ostorius Scapula the next. Both were famous soldiers.... **By degrees, the nearest[!] portions of Britain were brought into the conditions of a province** [which the Romans then named *Britannia*]....

öSoon after, Didius Gallus consolidated the conquests of his predecessors ó and advanced a very few positions into parts [of Britain] more remote.... Didius was succeeded by Veranius, who died within the year.ö

The new Roman Governor of occupied Southeastern Britain in 60-62 A.D., öSuetonius Paullinus, enjoyed success for two years. He subdued several tribes, and strengthened our military posts.

öThus encouraged, he made an attempt on the island of *Mona* [alias Anglesey] as a place from which the rebels drew reinforcements. But, in doing this, he left his rear open to attack.ö Thus Tacitus.

During 62 A.D., the Britons complained against the Romans. öAll we get by being patient,ö they said, öis that heavier demands are exacted from usö [by the Romans]. A single king once ruled us. Now, two are set over us ó a [Roman] legate to tyrannize over our lives; a [Roman] procurator to tyrannize over our property.

öLet us not be panicstricken at the result of one or two engagements. The miserable have more fury ó and greater resolution!ö

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<sup>67</sup> *Ib.*, 13f.

Many Britons, continues Tacitus,<sup>68</sup> arousing each other by this and like language ó [in 62 A.D.] **under the leadership of Boudicea**, a woman of kingly descent..., all rose in arms. **They fell upon our troops – who were scattered...**

õIn their rage and their triumph, they [the Britons] spared not... **Had not [Suetonius] Paullinus, on hearing of the outbreak..., rendered prompt succour – Britain would have been lost**õ to Rome.

Tacitus then refers to the Roman General Vespasian, including the latter's achievements while in Britain. õExcellent as he was in other respects, his policy to the conquered was arrogant and exhibited cruelty... When, however, Vespasian had restored to unity Britain as well as the rest of the World [*cf.* also Palestine] ó in the presence of great generals and renowned armies, the enemy's hopes were crushed.õ

Now õthe *Brigantes*õ in Yorkshire, observed Tacitus,<sup>69</sup> were õsaid to be the most prosperousõ British tribe õin the entire provinceõ of Roman *Britannia*. õThere were many battles, some by no means bloodless....

õFrontinus...subdued by his arms the powerful and warlike tribe of the [South Welsh] *Silures*, surmounting...the valour of the enemy... In that part of Britain [*viz.* Wales] which looks towards Ireland, he [Agricola] posted some troops....

õIreland...between Britain and Spain...is small when compared with Britain... In soil and climate ó in the disposition, temper, and habits of its population ó it **differs but little from Britain**. We know most of its harbours and approaches ó and that, through the intercourse of commerce.

### **Ancient-Britons defended their property bravely against the Romans**

õSuch was the state of Britain and such were the vicissitudes of the war,õ explained Tacitus,<sup>70</sup> õwhich Agricola found on his crossing over about midsummer [during 78 A.D.]. **The *Ordovices* [or North Welsh], shortly before Agricola's arrival, had destroyed nearly the whole of a squadron of allied cavalry.**õ

However, Agricola was not to be daunted. Explains his son-in-law Tacitus: õHe formed the design of subjugating the island of *Mona* [alias Anglesey] ó from the occupation of which Paullinus had been recalled, as I have already related, by the [60-62 A.D.] rebellion of the entire province....

õThe Britons...take care not only of themselves, but of their arms and horses... Many of **the Britons sought to defend their property**... Often victorious..., they were at last reduced.... [They are] of **remarkable bravery**.õ

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<sup>68</sup> *Ib.*, 16f.

<sup>69</sup> *Ib.*, 17 & 24.

<sup>70</sup> *Ib.*, 18 & 28f.



### Tacitus on the precursors of the Roman-Caledonian War of A.D. 83f

Tacitus then went on to describe<sup>71</sup> the events leading to the last major battle between the Romans and the Britons. That occurred in 83 A.D.

öThe Grampian mountainsö in Caledonia or Southern Scotland, explained Tacitus, öthe enemy [of the Romans] had already occupied. For the Britons...had made up their minds to be either avenged or enslaved....

öConvinced at length that a common danger [viz. Rome] must be averted by [establishing a Pan-British] Union ó they had, by embassies and treaties, summoned forth the whole strength of all their States. More than thirty thousand armed men were now to be seen.

öAmong the many [British] leaders, one was superior to the rest in valour and in birth ó Galgacus [alias Gwallog or Kellogg] by name. [He] is said to have harangued the multitude gathered around him and clamouring for battle.ö

According to Tacitus, Kellogg declared to his fellow Britons:<sup>72</sup> **öThis Union of yours, will be the beginning of freedom to the whole of Britain. To all of us, slavery is a thing unknown.... To us who dwell ‘on the uttermost confines of the Earth’ [cf. Acts 1:8] ó and of freedom ó this remote sanctuary of Britain’s glory has up to this time been a defence....**

öRomans, from whose oppression escape is vainly sought by obedience and submission, [are] the ðrobbersø of the World.ö Cf. Daniel 11:14,30,36-45 and Josephus’s *Antiquities* 20:11:1 & *Wars* 2:14:2. öTo robbery, slaughter and plunder they give the lying name of ðEmpire.ø They make a solitude; and call it ðpeaceø....

öNature has willed that every man’s children and kindred should be his dearest objects. Yet these are torn from us [by the Romans]..., to be slaves elsewhere.ö

Fresh revolts, however, might very well yet succeed. ö**The Brigantes [in North Britain] were able to burn a [Roman] colony; to storm a [Roman] camp; and, had not success ended in supineness, might have thrown off the yoke.**

öLet us [Brythonic Strathclydians], then ó a fresh and unconquered people ó show forthwith at the very first onset what heroes Caledonia has in reserve! **The Romans...are licentious.... The Romans have no wives to kindle their courage.... God has delivered them into our hands....**

öIn the very ranks of the [Roman] enemy, we shall find our own forces. Britons will acknowledge their own cause; Gauls will remember past freedom; the other Germans will abandon them [the Romans].... Think, therefore, as you advance to battle, at once of your ancestors ó and of your posterity!ö

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<sup>71</sup> *Ib.*, 29f.

<sup>72</sup> *Ib.*, 31f.

### Tacitus on Roman Agricola's decisive battle against Caledonians

“Agricola,” observed Tacitus,<sup>73</sup> “though his troops were in high spirits and could scarcely be kept within the entrenchments ó still thought it right to encourage them. He spoke as follows:

“Comrades, this is the eighth year since...you conquered Britain... We now occupy the last confines of Britain... The bravest of the Britons have long since fallen!”

Thereupon, the battle was then joined. “In a moment, they flew to arms.... The action began with distant fighting. **The Britons with equal steadiness and skill used their huge swords and small shields...**till Agricola encouraged three Batavian and two Tungrian cohorts to bring matters to the decision of close fighting with swords....

“The swords of the Britons are not pointed, and do not allow them to close with the foe.... The Britons, wandering amidst the mingled wailings of men and women, were dragging off their wounded.... Agricola was still the Governor of Britain!”<sup>74</sup>

### Roman Tacitus's description of the origin of the Ancient-Germans

Finally, there is Tacitus's 98 A.D. work titled *Germany and its Tribes*. Among other matters, this described not only a people whose language Tacitus said<sup>75</sup> was “like the British.” It also describes the ancient “*Anglii*”<sup>76</sup> (alias the ancestors of the Anglo-Saxons who would later increasingly colonize England itself from 350 to 450 A.D. onward).

Wrote Tacitus:<sup>76</sup> “Germany is separated from the *Galli*, the *Rhaeti* and *Pannonii* by the rivers Rhine and Danube.... The Germans themselves I should regard as...not mixed at all with other races....

“They say that Hercules...once visited them.... When going into battle, they sing.... Ulysses too is believed, by some, in his long legendary wanderings ó to have found his way into this Ocean and...to have founded...the town of Asciburgium...on the bank of the Rhine.”

Now the Rhine flows into the sea right opposite London-on-the-Thames, two hundred miles to the west. So ó not just ancient Welsh documents and the mediaeval (805f A.D.) Brittonic Historian Nenni(us), but also the first century A.D. Roman historian Tacitus knew of a migration of Trojans to Northwest Europe around B.C. 1200. Indeed, Nenni knew even of a B.C. 450 **Scythian** migration, *via* Egypt [and then by way of Celtiberian Spain] to Ireland.

Also Tacitus wrote in his *Agricola* (24): “Part of Britain...looks toward Ireland... Ireland, being between Britain and Spain, and conveniently situated for the seas round

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<sup>73</sup> *Ib.*, 33.

<sup>74</sup> *Ib.*, 35-40.

<sup>75</sup> *Germany*, 45.

<sup>76</sup> *Ib.*, 40.

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Gaul...in soil and climate...and habits of its population...differs but little from Britain...through the intercourse of commerce.ö

Continued Tacitus: öFor my own part, I agree with those who think that the tribes of Germany are free from all taint of intermarriages with foreign nations.... All have fierce blue eyes, red hair, huge frames.ö This is very reminiscent of Tacitus's other statement in his *Agricola* (11) ó that öthe red hair and large limbs of the inhabitants of Caledonia point **clearly** to a German origin.ö

### **Tacitus on military and political organization of Ancient-Germans**

öThe tribes of Germany,ö continued Tacitus in his *Germania*, have ötheir chief strength...in their infantry, which fights along with the cavalry. Admirably adapted to the action of the latter, is the swiftness of certain foot-soldiers....

öThe border population...value gold and silver for their commercial utility.... Their number is fixed ó **a hundred from each canton [cf. Exodus 18:21]**. And from this they take their name among their countrymen, so that what was originally a mere number has now become a title of distinction.ö<sup>77</sup>

Now these Germans ó remarked Tacitus<sup>78</sup> ó öchoose their kings by birth; their generals for merit. **These kings have not unlimited or arbitrary power**, and the generals do more by example than by authority....

ö**They also carry with them into battle certain figures and images taken from their sacred groves.**” Compare the Ancient Hebrew Patriarchs – **Genesis 18:1f; 21:33; 35:1-8f**. Also compare the Ancient Britons, as seen from the Gallic Pliny's *Natural History* ó recorded in our Addendum 12 above (*q.v.*).

Again, like their kinfolk the Ancient-Britons, the Armies also of the Ancient-Germans öhave been rallied by women.... The horrors of captivity...the Germans fear with such extreme dread on behalf of their women ó that the strongest tie by which a State can be bound is being required to give, among the number of hostages, maidens of noble birth. They even believe that the [female] sex has a certain sanctity and prescience, and they do not despise their counsels.ö

### **The Roman historian Tacitus on the religion of the Ancient-Germans**

Within the limitations of his own polytheistic and idolatrous vocabulary, Rome's pagan historian Tacitus then observed about the Ancient-Germans that there is a ö**Deity whom they chiefly worship.... They deem it right to sacrifice to Him, even with human victims [viz. capital criminals]**....

ö**The Germans...do not** consider it consistent with the grandeur of celestial beings [as the Romans did] to **confine gods within walls or to liken them to the form of any human countenance**. They consecrate woods and groves, and **they apply the**

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<sup>77</sup> *Ib.*, 1-6.

<sup>78</sup> *Ib.*, 7f.

**name of Deity only to the abstraction – which they see only in spiritual worship....**

ōDivination by lot [*cf.* Acts 1:23-26], no people practise more diligently.... A little bough is lopped off a fruit-bearing tree.... In public questions the priest of the particular State, **in private the father of the family, invokes God...**in these same woods and groves.... The priests...regard themselves as the Ministers of God.ö<sup>79</sup>

### **The thoroughly-representative government of the Ancient-Germans**

Tacitus continued:<sup>80</sup> òAbout minor matters, the chiefs deliberate; about the more important, the whole tribe. Yet even when the final decision rests with the people, the affair is always thoroughly discussed by the chiefs....

ōThey assemble...on certain fixed days,ö as the Gallic Pliny<sup>81</sup> said the Early Christians did, òeither at new or at full moon.... Instead of reckoning by days...they reckon by nightsö ó as the Ancient Israelites did. Leviticus 23:24,32 & Colossians 2:16.

ōIn their councils ó an accusation may be preferred; or a capital crime prosecuted. Penalties are distinguished, according to the offence.... In these same Councils, they also elect the chief magistrate who administers law in the cantons and the towns. Each of these has a hundred associates chosen from the people who support him with their advice and influence [*cf.* Exodus 18:21].

ōIt is not...usual for anyone to wear arms till the State has recognized his power to use them. Then, in the presence of the council [or the elders-of-hundreds], one of the chiefs or the young man's father or some kinsman equips him with a shield and a spear.

ōThese arms are...the first honour with which youth is invested. Up to this time, he is regarded as a member of a household; afterwards, **as a member of the Commonwealth**.ö<sup>82</sup> See too Exodus 12:3f,26f,37 and Luke 2:41f.

### **Tacitus on the highly-moral social lives of the Ancient-Germans**

ōWhenever they are not fighting,ö Tacitus went on in respect of the Ancient Germans,<sup>83</sup> òthey pass much of their time in the chase.... **They do not even tolerate closely continuous dwellings.... Every person surrounds his dwelling with an open space [*viz.* his own yard].**ö From this, their love of freedom and private property ó and their aversion to socialism and communal property ó is obvious.

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<sup>79</sup> *Ib.*, 9f.

<sup>80</sup> *Ib.*, 11f.

<sup>81</sup> Plin.: *To Trajan*, 10:96f.

<sup>82</sup> *Ib.*, 13.

<sup>83</sup> *Ib.*, 15-18.

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“Their **marriage code**,” continued Tacitus, “is strict.... Indeed, **no part of their manners is more praiseworthy**.... They are content with one wife.... The wife does not bring a dowry to the husband, but the husband to the wife....

“Lest the woman should think herself to stand apart from aspirations after noble deeds and from the perils of war ó she is reminded by the ceremony which inaugurates marriage that she is her husband’s partner in toil and danger, destined to suffer and to dare with him alike both in peace and in war.... She must live and die with the feeling that she is receiving what she must hand down to her children neither tarnished nor depreciated ó what future daughters-in-law may receive ó and may so be passed on to her grand-children....

“Thus, with their virtue protected, they [the Ancient-Germans] live uncorrupted by the allurements of public shows.... Clandestine correspondence is equally unknown to men and women.

“**Very rare, for so numerous a population, is adultery** ó the punishment for which is prompt.... The loss of chastity meets with no indulgence; neither beauty, youth, nor wealth will procure the culprit a husband.

“**No one in Germany laughs at vice**, nor do they call it the fashion to corrupt and to be corrupted.... They receive one husband, as having one body and one life.... **To limit the number of their children or to destroy any of their subsequent offspring, is accounted infamous**; and good habits here are more effectual than good laws elsewhere....

“Every mother suckles her own offspring, and never entrusts it to servants and nurses... **Every man’s own children are his heirs and successors**....

“No nation indulges more profusely in entertainments and hospitality. To exclude any human being from their roof, is thought impious. Every German, according to his means, receives his guest with a well-furnished table.” Thus the Roman Tacitus.<sup>84</sup>

In Ancient Germany, continued the Roman Tacitus,<sup>85</sup> “Servants are not employed after our manner with distinct domestic duties assigned to them; but **each one has the management of a house and home of his own** [*cf.* Exodus 21:1-11]. The master requires from the servant a certain quantity of grain, of cattle, and of clothing; as he would from a tenant. And this is the limit of subjection.

“All other household functions, are discharged by the wife and children. **To strike a servant or to punish him with bonds or with hard labour, is a rare occurrence.**”

Indeed, even “in their funerals there is no pomp” among the Germans. Clearly, the Ancient Germans’ hatred of communism ó and their love of freedom, home life, and private property ó were quite exemplary.

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<sup>84</sup> *Ib.*, 19-21.

<sup>85</sup> *Ib.*, 25-27.

## Tacitus on some of the individual tribes among the Ancient-Germans

Finally, Tacitus mentioned some of the customs of the various Germanic tribes. In this regard, we here present only what he said about: the Frisians; the Cimbrians; the Angles; the Est[on]ians; and the Veneti[ans]. For these are the Germanic tribes which were clearly akin not only to the Ancient Anglo-Saxons but also to the Ancient Celto-Britons and their descendants.

ōThe *Frisii*,<sup>86</sup> observed Tacitus, are distinguished as the Greater and Lesser Frisians.... Both these tribes, as far as the Ocean, are skirted by the Rhine..., occupying a part of the coast [in that far northwest of the German -Low Landsø now known as the Netherlands]....

ōIn the same remote corner of Germany [*viz.* in Denmark], bordering on the Ocean, dwell the *Cimbri*...of great renown. Of their ancient glory [in attacking even Rome itself around B.C. 120f], widespread traces yet remain.

ōOn both sides of the Rhine, are encampments of vast extent.... German independence truly is fierce.... Germans...deprived the Roman people of five consular armies, and they robbed even a Caesar of Varus and his three legions....

ōThe *Anglii* [compare the later Anglo-Saxons]...are fenced in by rivers or forests.... Their common worship...is [in] a sacred grove, and within it...a garment only one priest is permitted to touch....

ōThe Suevic Sea [alias the Baltic]...washes the tribes of the *Estii* [or Pre-Ugric Ancient Estonians], whose...language is more like the British.... They are more patient in cultivating corn and other produce...and are the only people who gather amber....

ōThe islands and countries of the West [compare the island of Great Britain in the -Western Islesø]...contain fruitful woods and groves.ō Here, the influence of Brythonic Druidism right across Northern Europe ó from the British isles in the west to Estonia in the east ó seems obvious.

ōAs to the tribes of the...*Veneti*,<sup>87</sup> Tacitus concluded, ōI am in doubt whether I should class them with the Germans.... The *Veneti* have borrowed largely from the Sarmatian character.... They are, however, to be rather referred to the German race. For they have fixed habitations, carry shields, and delight in strength.ō

Significantly, the 56f B.C. Julius Caesar (in his *Gallic Wars*)<sup>88</sup> associated the Celtic *Veneti* with the Ancient-Britons. It is from the latter that the Ancient-Germans thus seem to have derived Druidism ó by the 98 A.D. time of Tacitus. Later, this would enable the Anglo-Saxons from Germany solidly to embrace Christianity itself ó once many of them had moved on into England, and come into close contact with their cousins the Christian Ancient-Britons.

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<sup>86</sup> *Ib.*, 34-45.

<sup>87</sup> *Ib.*, 46.

<sup>88</sup> *Op. cit.*, III:8f.

### Ancient-Britons and Ancient-Germans morally superior to the Romans

It is among such ancestors ó the Ancient Britons (who received the Gospel probably even during the first century A.D.), and their kindred Angles and Saxons in Germany (who migrated to Britain from about 350 and especially from around 450 A.D. onward and then underwent christianization) ó that the Early Christian Church took root in Britain. Indeed, Christianity was brought to Britain probably during the Apostolic Age ó and apparently not *via* the cesspool that was Pagan Imperial Rome, but straight from Judah.

Even from the Non-Christian writings of the Jew Josephus, the great moral superiority of Christianity over Talmudic Judaism as well as over Roman Paganism is immediately apparent. However, as we have just seen, also from the leading first-century-A.D. documents of Pagan Rome ó the moral inferiority of the sewer-like nature of Ancient Italy, is irrefutable. For even from such documents, Pre-Christian Roman culture compares most unfavourably with that of the Hebrews ó and also very unfavourably with that of the Ancient-Britons and the Ancient-Germans.

The Ancient Roman writers Suetonius and Tacitus had themselves demonstrated this. Indeed, Tacitus even gave us an unintended picture of the early progress of the glorious Gospel of our Lord Jesus Christ out from Jerusalem ó and into Pomponia's Britain ó very much in spite of Rome. That progress was even toward *Thule* ó the Northernmost of the several British Isles (thus Tacitus).<sup>89</sup>

In fact, even before the (approximately A.D. 64f) death of St. Paul the Apostle ó that progress was clearly toward what Paul's protegeø and Tacitus's contemporary Clement of Rome described (around A.D. 90) as ~~the extreme limit~~ of the West.<sup>90</sup> For, as Jesus had predicted to His Apostles around 33 A.D.: ~~You shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part~~ of the Earth ó namely Britain. Acts 1:8.

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<sup>89</sup> *Agric.*, 10.

<sup>90</sup> *1st Ep. to Cor.*, ch. 5.





## ADDENDUM 15: DIO CHRYSOSTOM & DIO CASSIUS ON THE ANCIENT BRITONS

The orator Dio Cocceianus Chrysostomus was an older relative of the historian Dio Cassius Cocceianus. Both hailed from Bithynia in Asia Minor, and both wrote in Greek.

### The life and times of the famous Stoic and orator Dio Chrysostom

The elder, Dio Chrysostom, was born of well-to-do parents in the city of Prusa (in Bithynia) on the very edge of Celtic Galatia ó around A.D. 40. He died in 120.

Dio Chrysostom received a good education. He was converted from Sophism to Stoicism. He was banished from the Roman Empire by Domitian, the later Caesar, around A.D. 82.

He then went to live in Borysthenes, alias Olbia. That was then a flourishing colony north of the Black Sea near what is now Odessa, in the Ancient Cimmeria. He lived among the Getae or the Scyths, and wrote about their own history.<sup>1</sup> Compare too our Addendum 4 above on *The Cimmerians, Scythians, Sacae and Ancient Britain*.

### Dio Chrysostom's impressions of Cimmeria and of Scythia's Olbia

Dio Chrysostom related:<sup>2</sup> ðI happened to be visiting in Borysthenes [alias Olbia] during the summer...after my exile, with the purpose of making my way...through Scythia to the Getan country.... Here we find the vast number of salt-works from which most of the barbarians buy their salt ó as do also those Greeks and Scythians who occupy the Tauric Chersonese.ö

By the latter, the writer means the Cimmerian Bosphorus alias the Crimea. From this, it can be seen that Dio Chrysostom did not consider either cultured Greeks or Northern Scythians to be ðbarbarians.ö

He continued:<sup>3</sup> ðPractically **all the people of Borysthenes [alias Olbia in East-Celtica] have cultivated an interest in Homer.... Although in general they no longer speak Greek distinctly, still almost all at least know the Iliad [about the fall of Troy] by heart.**ö

This ties in with the connection between Scythia's Olbia and Britain's Albion (alias what is now Scotland in West-Celtica). It also ties in with the latter's ðTrojanó tradition ó as seen in London (alias *Troynovant* or *Trinovantium*), and the surrounding tribe of the *Trinobantes*.

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<sup>1</sup> Dio Chrysostom: *Discourses* (Heinemann, London, 1961 rep., I p. ix).

<sup>2</sup> *Ib.* 36:1f (II pp. 420-23).

<sup>3</sup> *Ib.* 36:9 (II p. 429).

## Dio Chrysostom on Celtic druids and *magi* also in East-Celtica

Some chapters later, Dio Chrysostom dealt with the connection between the *magi* (alias the ðwise-menø of the East) and the *druids* (alias the ðwise-menø of the West). Cf. Matthew 2:1-6 ó with Druidism in the ðWestern Islesø (of Britain and Ireland).

Explained Dio Chrysostom:<sup>4</sup> ðThe most powerful nations have publicly appointed philosophers as superintendents and officers for their kings. Thus the [Japhethitic Aryans or Iranians alias the] Persians...appointed whom they called *magi* ó because they were acquainted with nature, and understood how God should be worshipped....

ðThe Celts appointed those whom they called druids ó these also being devoted to the prophetic art, and to wisdom in general. In all these cases, the kings were not permitted to do or plan anything without the assistance of these wise-men.

ðThus, in truth, it was they [the druids] who ruled, while the kings became their servants and the ministers of their will. Though they [the kings] sat on golden thrones, dwelt in great houses, and feasted sumptuously.ö

This description totally agrees with the picture of the *ard-ri* and his *draoithe* ó the ðhigh-kingø and his ðwise-menø or ðdruidsø ó as portrayed in Ancient Ireland. It further agrees with the situation also in Britain ó at least from the period beginning in the first century B.C. and lasting until the middle of the first century A.D.

## Dio Chrysostom on the citizenship and the laws of the Scyths

ðThe Scythiansö of Borysthenes or Olbia, continued Dio Chrysostom,<sup>5</sup> ðare nomads.ö Yet they are also **by no means** prevented from playing their part as **citizens**, with **justice**, and in accordance with **law**.... Without **law** and **justice**, man cannot avoid living badly.... Where rulers and judges and laws are inferior..., arrogance and impiety flourish.ö

This is a most important statement. For it shows that the Scyths had a civilized view of citizenship; were devoted to justice; and sought to abide by the law. Inasmuch as the (Iro-)Scots seem to have descended from these (Eastern) Scyt-hs, the above statement implies that also the Iro-Scot-s in the Western Isles practised a citizenship of justice according to law.

## Dio Chrysostom on amber among both the East- and the West-Celts

Dio then asked:<sup>6</sup> ðWhat should we say of the Celts in whose country, according to a report, a certain river carries the amber down with its waters, and the amber is found in abundance everywhere by the river banks, cast ashore like the pebbles on the beaches in our country?ö He then answers his own question in a very significant way.

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<sup>4</sup> *Ib.* 49:7f (IV pp. 301f).

<sup>5</sup> *Ib.* 69:6 (V p. 143).

<sup>6</sup> *Ib.* 79:4f (V p. 309).

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For amber was found at Olbia, near the mouth of the Dnieper; and also at Marseilles, at the mouth of the Rhone. Dio may have the latter in mind. For his 'Celts' may well refer to the Celtiberians of that general region.<sup>7</sup>

Moreover, amber was found also in Ancient Estonia, whose language the A.D. 98f Tacitus said was like Brythonic. Indeed, Ancient-Estonian amber was exported from the Baltic to the Ancient British Isles.

Both Celts and Iberians are listed by Dio in his very next section. Explained Dio the Greek: 'The Celts [and] Iberians...exact tribute from us.'<sup>8</sup>

### **Life and times of the famous historian Dio(n) Cassius Cocceianus**

We now pass on till about a century after Dio Chrysostom, to his younger relative Cassius Dio Cocceianus or alias the historian Dion Cassius. He was closely related to, and perhaps indeed the grandson of, the above-mentioned orator Dio Cocceianus Chrysostomus.

It was after the latter that Dion Cassius took the names of Dio and Cocceianus. Like Dio Chrysostom, also Dion Cassius was a native of Bithynia or adjacent to Celtic Galatia.<sup>9</sup>

Dion Cassius's father was a Roman Senator, and the Governor of Cilicia and Dalmatia. Dio himself was born between 155 and 164 A.D. He was given a superb classical education.

As a Pagan Paidagogue, the young Dio wrote during the reigns of Rome's Pagan Emperors Commodus, Pertinax, and Septimius Severus. While drawing on previous Roman writers such as Julius Caesar and Cornelius Tacitus (whose works are still extant), Dio drew also on other sources no longer accessible to us today.

For that latter reason, Dion Cassius is an important source. Indeed, it is irrefutable that or in spite of some inaccuracies or Cassius Dio Cocceianus has left us a very valuable and perhaps the most complete extant history of Ancient Rome.

For Dio's *Roman History* covers the whole period of that nation from the landing of Aeneas after the fall of Troy in B.C. 1185 or right down to A.D. 229 (shortly before his own death). His viewpoint is thoroughly Roman, and indeed also thoroughly pagan.

Throughout, as Dr. Ernest Cary stated<sup>10</sup> in his translation of the *Roman History* by **Dio**, the latter regularly used the word 'Celts' in place of 'Germans'. This is extremely significant. For it evidences an independent and an early historical recognition of the kinship between those two peoples.

Apparently trying to downplay the increasing power of Christianity throughout the Roman Empire, the Pagan Dio mentions Christ but once. Dio does not give Him a

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<sup>7</sup> *Ib.*, V p. 308f n. 1.

<sup>8</sup> *Ib.* 79:5 (V p. 309).

<sup>9</sup> Dio Cassius Cocceianus: *Roman History* (Heinemann, London, 1954), I p. vii.

<sup>10</sup> *Ib.*, 1969 ed., III p. 269 & n.

date or a place. He refers to Christ only in passing, and solely in conjunction with the existence of Christians. Indeed, even the latter are mentioned only from the time of A.D. 174 onward.

### **Dio Cassius's compiler Zonarus on the B.C. 400f Brythonic Brenn**

Dio Cassius, according to his twelfth century A.D. compiler Zonarus, seems to have known about the (fourth century B.C.) Celto-Brythonic Prince called Brenn. The latter was the son of the British King Dunvall Moelmud alias Mulmutius, and the brother of Britain's great road-builder King Belin.

Around B.C. 391, remarked Zonarus,<sup>11</sup> the Celts or Gauls of Western Europe, under the leadership of Prince Brenn, attacked and overran Rome. Explained Zonarus: "The cause of the Gallic expedition was this. He advanced with such speed, that his followers came upon the city before the Romans had learned of their approach....

"They [the Romans] eagerly sallied forth, but...they met with a most disgraceful defeat. Many fell in battle; many, while fleeing, were overtaken and slain.... The Gauls captured the city."

Then, in B.C. 189, Rome herself attacked Celtic Galatia on the border of Eastern Europe and Asia Minor. Explained the Bithynian Dio: "There exists in that region too a race of Gauls which broke off from the European stock. With their King Brenn at their head, they once overran Greece and Thrace and on crossing thence to Bithynia on they...took up residence there.... They constitute a separate nation bearing the name of Gauls or alias: Galatians."<sup>12</sup>

The latter-mentioned King Brenn indeed seems to have been a descendant of the Ancient-British King Moelmud's son Prince Brenn, who sacked Rome in B.C. 391. From this it would seem that after the British Prince Brenn had attacked and overrun Rome in B.C. 391, he and his followers had gone on toward their ancestors' more-ancient home near the Black Sea.

There, they or their like-named descendants on set up what later became known as the East-Celtic Kingdom of Gaul-asia (alias Galatia). Indeed, that is where their descendants were later attacked by the Romans on in B.C. 189.

However, the Eastern Celts in Gaul-asia had powerful relatives also among the Western Celts on in Gaul, Denmark and Britain. The latter, including the warlike *Cimbri*, marched over the Alps and slid on their shields down the southern slopes.

They defeated the Roman Armies in battle, and then took their revenge upon Rome in B.C. 106. Significantly, those *Cimbri* on compare their British cousins the *Cymri* on were Celts who assailed Rome from the Great Northwest.

Yet the Romans then counter-attacked, and managed to recover some lost ground. For "Tolosa, which formerly had been in alliance with the Romans but had revolted as

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<sup>11</sup> Zon. 7:23, in Dio Cassius's *Roman History* 7:25:1f, at B.C. 391.

<sup>12</sup> Zon. 9:20, in Dio Cassius's *Roman History*, at B.C. 391.

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a result of the hopes placed in the *Cimbri* ó explained Dio himself ó ðwas suddenly occupied at night by the Romans.

ðThey plundered the temples and obtained much money besides. For the place was wealthy from of old, containing among other things the offerings which the [Celts alias the] Gauls under the leadership of Brenn had once despoiled from Delphiö in Greece.<sup>13</sup>

Sadly, ðthe *Cimbri* in the East ó when once they had halted ó lost much of their spirit... In place of their former outdoor life [in the West], they lodged in houses; and instead of their former cold plunges, they started to use warm baths.ö

### **Dio Cassius on Julius Caesar’s B.C. 55f attacks on Free Britain**

Quite different, however, were the original Western *Cim(b)ri* of Britain ó who had remained a hardy race. In books 39 and 40, Dio covers<sup>14</sup> the Roman dictator Julius Caesar’s unsuccessful attacks on Ancient Britain in B.C. 55 and 54. There Dio explained that ðthe *Belgae* who dwelt near the Rhine...extended even to the Ocean opposite Britain.ö

Dio also mentioned Julius Caesar’s clashes with the Britons during those years.<sup>15</sup> Here, Dio drew very heavily on Caesar’s own biased accounts. Yet even the Roman Empire’s Cassius Dio conceded that the Britons then triumphed over Julius Caesar’s Romans.

Dio there claimed that Caesar was the first of all Romans to cross over to Britain. That land was some four hundred and fifty *stadia* from Belgium, and rather further from Gaul (ð*Galatia*ö) and Spain (ð*Iberia*ö). In earlier times, he claimed, the Romans did not know that Britain existed.

### **Dio stated that Julius “won nothing” and the Britons “were victorious”**

Dio’s own account of Julius Caesar’s B.C. 55f campaigns in Britain, was given around A.D. 200-30. Yet that account was based on many earlier reports prior to Dio ó several of them written reports.

Unfortunately, many of those earlier reports are now no longer extant. Yet in Dio’s account, he commended the Britons ó while hardly flattering his own fellow Romans. Declared Dio:<sup>16</sup>

ð[Julius] Caesar...crossed over to Britain [in B.C. 55].... The Britons, apprised beforehand of his voyage, had secured all the landings on the coast facing the [European] mainland....

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<sup>13</sup> Dio Cassius’s *Roman History*, 27:12:1f (27:90:1).

<sup>14</sup> *Ib.*, 39:1:2 & 39:50:1-4 and 40:1:2 to 40:4:2.

<sup>15</sup> *Ib.*, 50:24.

<sup>16</sup> 39:50:1-4; 39:51:1 to 39:53:1 & 40:1:2f & 40:2:1f & 40:2-4 to 40:4:1.

ōNot many of the barbarians [alias the Britons] fell. For their forces consisted of chariot-drivers and cavalry, and thus easily escaped the Romans.... They assaulted the Roman camp itself....

ōThe winter was approaching.... He [Caesar] was not equipped..., so he reluctantly concluded a truce with them.... **From Britain, he had won nothing for himself or for the [Roman] State.**

ōWhen the weather became fit for sailing, he again crossed over to Britain. [In B.C. 54]....

ō**He mightily coveted the island**.... The barbarians [meaning the Britons]...carried away all their most valuable things into the most wooded and overgrown portions of the neighbouring countryside. After they had put them[selves] in safety by cutting down the surrounding woods and piling more upon it, row after row, until their goods were in a sort of stockade ó **they proceeded to annoy the Roman foraging parties...and killed many**....

ōThey [the Britons] drew the invaders, in pursuit, to their bastion – and killed many [invaders] in their turn.... The Romans, upon meeting them, were at first thrown into confusion by the attack of their [the Britons'] chariots.... The barbarians [alias the Britons], after proving victorious over the [Roman] infantry..., withdrew to the Thames.... Caesar departed entirely from the islandö ó in B.C. 54.

The Britons were thus victorious in B.C. 55, and again in B.C. 54. Thus the Roman Empire's Dio Cassius. Indeed, according to the later Xiphilinus's *Epitome* of Dio ó even till as late as A.D. 208, the Britons would also gain yet further victories over the Romans.

### **Dio on the Roman Octavian Caesar's designs on Britain from B.C. 35-26**

Yet Rome would not abandon her plans to conquer Britain! As the Roman Empire's historian Cassius Dio Cocceianus recorded,<sup>17</sup> in B.C. 35-34 Octavian alias Augustus öhad set out to lead an expedition into Britain.ö But then, ösome of the newly-conquered peoples ó and the Dalmatians along with them ó rose in revolt.ö

This necessitated a change of plans on the part of the Romans. So Britain retained her freedom.

Meantime, the Roman Empire set about trying to complete her conquest of the European Continent. At Actium in B.C. 31, the Roman General Octavian defeated Antony and Cleopatra in a famous naval battle.

By B.C. 29, Octavian had begun to subjugate Thrace and Dacia ó territories approximating to the modern Bulgaria & Roumania. Then, from B.C. 27 onward, he

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<sup>17</sup> *Ib.*, 49:38:1-3.

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quickly conquered Raetia and Noricum and Moesia ó in the territories today constituting Switzerland, Austria and Serbia.

However, the Germans ó and their cousins the Britons ó stood in his way. They stubbornly opposed his further advances. As the Pagan Roman Empire's historian Dio himself remarked:<sup>18</sup> "Some of the Celts whom we call Germans had occupied all the Belgic territory..., the lower portion reaching to the British Ocean."

Nevertheless, by B.C. 27 the Roman Octavian had assumed the imperial title of Augustus Caesar. Wrote Dio:<sup>19</sup> "These were the acts of **Augustus at that time.** He **set out to make an expedition into Britain.** But, on coming to the provinces of Gaul, he lingered there. For it looked as though...the situation in Gaul was still unstable."

Then, during B.C. 26 (stated Dio),<sup>20</sup> "Augustus was planning an[other] expedition into Britain – since the people there would not come to terms. But he was detained by the revolts of the Salassi ó elsewhere. So Britain was spared a further Roman onslaught at that time.

**Dio on the Roman Caligula Caesar's  
plans to invade Britain in A.D. 39**

Sixty-five years then elapsed, during which time Rome left Britain alone. Then ó in A.D. 39 ó according to Dio,<sup>21</sup> Caligula (alias Gaius Caesar) "set out as if to conduct a **campaign against Britain.** But he turned back from the Ocean's edge, showing no little vexation...."

"When he reached the Ocean, as if he were going to conduct a campaign in Britain..., he embarked on a trireme.... He took his seat...and gave the soldiers the signal as if for battle...."

"Then, all of a sudden, he ordered them ó to gather up shells! Having secured these "spoils" [from the beach]..., he took the shells back to Rome for the purpose of exhibiting the "booty" to the people there."<sup>22</sup>

In A.D. 41, the new Roman Caesar "Claudius...obtained the imperial power."<sup>23</sup> "The Jews...had again increased so greatly ó that by reason of their multitude, it would have been hard without raising a tumult to bar them from the City [of Rome].... He did not [then] drive them out, but **ordered them...not to hold meetings.**"<sup>24</sup>

Two years passed. Then a very important event occurred. The Pagan Romans invaded Britain ó the international stronghold of Anti-Roman Druidism.

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<sup>18</sup> *Op. cit.*, 53:12:6.

<sup>19</sup> *Ib.*, 53:22:5.

<sup>20</sup> *Ib.*, 53:25:5.

<sup>21</sup> *Ib.*, 59:21:3f.

<sup>22</sup> *Ib.*, 59:25:1f.

<sup>23</sup> *Ib.*, 60:2:1f.

<sup>24</sup> *Ib.*, 60:6:4.

### **Dio on the Roman Claudius Caesar's invasion of Britain in A.D. 43f**

Thus, in A.D. 43, the Roman General ðAulus Plautius ó a Senator of great renown ó made a campaign against Britain.... The Britons...had not expected they [the Romans] would come.... They would not come to close quarters with the Romans, but took refuge in the swamps and forests, hoping to wear out the invaders in fruitless effort ó so that, just as in the days of Julius Caesar, they should sail back with nothing accomplished.ö<sup>25</sup>

Continued Dio:<sup>26</sup> ðPlautius accordingly had a great deal of trouble in searching them out. But when at last he did find them, he first defeated Caractacus and then Togodumnus, the sons of Cunobellinus who was dead....

ðHe [Plautius then] gained by capitulation a part of the *Bodunni*, who were ruled by a tribe of the *Catuellani*.... He sent across a detachment of Germans [alias mercenary soldiers in the Roman Army], who were accustomed to swim easily in full armour.... Instead of shooting at any of the men, they confined themselves to wounding the horses that drew their chariots....

ðPlautius thereupon sent across Flavius Vespasian also (the man who afterwards became emperor), and his brother Sabinus.... So they too got across the river in some way, and killed many of the foe... The survivors, however, did not take to flight ó but on the next day joined issue with them again.

ðThe struggle was indecisive until Gnaeus Hosidius Geta, after narrowly missing being captured, finally managed to defeat the barbarians.... Thence the Britons retired to the River Thames.... **The Romans, in attempting to follow them, were not so successful.**

### **Dio on the Romans' use of German troops and also elephants against Britain**

ðHowever, the Germans swam across again..., after which they assailed the barbarians.... In pursuing the remainder incautiously, they [the German mercenaries in the Roman Army] got into the swamps...and so lost a number of men.ö<sup>27</sup>

Dio then continued:<sup>28</sup> ðShortly afterwards, Togodumnus perished. But the Britons, so far from yielding, united all the more firmly to avenge his death....

ðBecause of this fact, and because of the difficulties he had encountered at the Thames, Plautius became afraid. Instead of advancing any farther, he proceeded to guard what he had already won, and sent for Claudius....

ðHe had been instructed to do this, in the event he met with any particularly stubborn resistance.... In fact, extensive equipment ó including elephants ó had already been got together for the expedition.

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<sup>25</sup> *Ib.*, 60:19:2f.

<sup>26</sup> *Ib.*, 60:20:1f.

<sup>27</sup> *Ib.*, 60:20:32f.

<sup>28</sup> *Ib.*, 60:21:1f.



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ōWhen the message reached him, Claudius...himself then set out for the front. He sailed...to Massilia [alias Marseilles]. Then, advancing partly by land and partly along the rivers, he came to the Ocean and crossed over to Britain, where he joined the legions that were waiting for him near the Thames....

ōEngaging the barbarians...he defeated them in battle and captured Camulodunum [alias Colchester].... He deprived the conquered of their arms and handed them over to Plautius, bidding him subjugate also the remaining districts. Claudius himself now hastened back to Rome in 43 A.D.<sup>29</sup>

As Dio correctly recorded,<sup>30</sup> some portions of Britain then were captured at this time [A.D. 44] in the manner described.ō Yet the Romano-British War was far from over. For it would still drag on for more than another forty years.

**Dio on the Britons' attack against the  
famous Roman General Vespasian**

The Romans were much helped in Britain by one of their very greatest Generals ó Vespasian, the later Roman Emperor. Yet even he was almost killed by the Britons.

Explained Dio:<sup>31</sup> ōIn Britain, Vespasian had on a certain occasion been hemmed in by the barbarians ó and been in danger of destruction. But his son Titus [himself too a later Roman Emperor], becoming alarmed for his father, managed by unusual daring to break through their enclosing lines ó and then pursued and destroyed the fleeing enemy.ō

After this, the Roman Commander Plautius managed to consolidate his position. ōPlautius, for his skilful and successful conduct of the war in Britain, not only was praised by Claudius ó but also obtained an ovationō when later back in Rome.

Also the famous Briton Prince Caradoc was paraded in Rome ó after being betrayed and then handed over to the Romans in Britain. Recorded Dio:<sup>32</sup> ōCaractacus, a barbarian chieftain who was captured and brought to Rome and later pardoned by Claudius, wandered about the city ó after his liberation.ō

Petrus Patricius added:<sup>33</sup> ōThe ruler of the Britons, Cartaces, was captured and sent to Rome. He was tried by Claudius.... But he obtained pardon, and lived on in Italy with his wife and children.ō

**Dio on the British chieftainess Boadicea's revolt against the Romans**

In A.D. 61, continued the Roman Empire's historian Dio,<sup>34</sup> ōa terrible disaster occurred in Britain. Two cities [full of Roman Tradesmen] were sackedō by the

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<sup>29</sup> *Ib.*, 60:21:2.

<sup>30</sup> *Ib.*, 60:23:1.

<sup>31</sup> *Ib.*, 61:30:1-3.

<sup>32</sup> *Ib.*, 61:33:3.

<sup>33</sup> *Ib.*, VIII p. 23 n. 1.

<sup>34</sup> *Ib.*, 62:1:1f.

Britons. Eighty thousand of the Romans and their allies perished, and **the Island was lost to Rome** at least for a time.

Moreover, all this ruin was brought upon the Romans by a woman of Britain's chieftainess Boadicea. **Indeed, heaven gave them indications of the catastrophe beforehand...**

An excuse for the war was found in the confiscation of the sums of money that Claudius had given to the foremost Britons.... Another was found in the fact that Seneca...had lent to the Islanders forty million sesterces...and had afterwards called in this loan all at once and had resorted to severe measures in exacting it.

But the person who was chiefly instrumental in rousing the natives and persuading them to fight the Romans or the person who was thought worthy to be their leader and who directed the conduct of the entire war, was Buduica or alias the chieftainess Boadicea. She was a Briton woman of the Royal Family, and possessed of greater intelligence than often belongs to women.<sup>35</sup>

Before the decisive battle of 62 A.D., Boadicea explained Dio<sup>36</sup> assembled her Army, to the number of some one hundred and twenty thousand, and ascended a tribunal.... Her stature exceeded the ordinary height of women. Her aspect was calm and collected. But her voice had become deep....

Her hair, falling in long golden tresses as low as her hips, was collected round her forehead by a golden coronet. She wore a tartan dress fitting closely to the bosom, but below the waist expanding in loose folds as a gown. Over it was a *chlamys* or military cloak. In her hand she bore a spear...and spoke [to her troops] as follows:

You have learned by actual experience how different freedom is from slavery.... You have learned how great a mistake you made in preferring an imported despotism to your ancestral mode of life; and you have come to realize how much better is poverty with no master, than wealth with slavery. For what treatment is there of the most shameful or grievous sort that we have not suffered, ever since these [Roman] men made their appearance in Britain?

Dio further recorded<sup>37</sup> that Boadicea later continued: It is we who have made ourselves responsible for all these evils, in that we allowed them [the Romans] to set foot on the Island...instead of expelling them at once as we did their famous Julius Caesar or yes, and in that we did not deal with them while they were still far away; as we dealt with Augustus and with Gaius Caligula, and made even the attempt to sail hither a formidable thing....

We inhabit so large an island...encircled by the sea.... We possess a veritable World of our own, and are so **separated** by the Ocean from all the rest of mankind that we have been believed to dwell on a **different** Earth.... We have, notwithstanding all this, been despised and trampled underfoot by men who know nothing else than how to secure gain.

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<sup>35</sup> *Ib.*, 62:2:1f.

<sup>36</sup> *Ib.*, 62:2:3f.

<sup>37</sup> *Ib.*, 62:4:1f.

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ō-However, even at this late day [A.D. 62], though we have not done so before, let us, my countrymen and friends and kinsmen ó for **I consider you all my kinsmen, seeing that you inhabit a single island and are called by one common name [‘Britons’]** ó let us, I say, do our duty while **we still remember what freedom is**, so that we may leave to our children not only its appellation but also its reality. For if we utterly forget the happy state in which we were born and bred ó what, pray, will they [our children] do, reared in bondage?ø

### **Dio on Boadicea’s conclusion to her famous war speech**

According to Dio,<sup>38</sup> Boadicea then continued: ō-Have no fear whatever of the Romans! For they are superior to us neither in numbers nor in bravery.... They have protected themselves with helmets and breastplates and greaves ó and yet further provided themselves with palisades and walls and trenches, to make sure of suffering no harm by an incursion of their enemies. For they are influenced by their fears ó when they adopt this kind of fighting....

ō-We enjoy such a surplus of bravery, that we regard our tents as safer than their walls ó and our shields as affording greater protection than their whole suits of mail. As a consequence we, when victorious, capture them; and when overpowered, elude them....

ō-Our opponents, however, can neither pursue anybody by reason of their heavy armour ó nor yet flee.... If they ever do slip away from us, they take refuge in certain appointed spots where they shut themselves up as in a trap....

ō-But these are not the only respects in which they are vastly inferior to us. There is also the fact that they cannot bear up under hunger, thirst, cold or heat as we can. They require shade and covering; they require kneaded bread and wine and oil. And if any of these things fail them, they perish. For us, on the other hand, any grass or root serves as bread; the juice of any plant is oil; any water is as wine; any tree as a home....

ō-Furthermore, this region is familiar to us and is our ally; but to them it is unknown and hostile. As for the rivers, we swim them.... Whereas they do not get across them easily, even in boats. Let us therefore go against them, trusting boldly to good fortune! Let us show them that they are hares and foxes trying to rule over dogs and wolves!ø

This Free Briton, Boadicea alias Buddig or Vuddig, had ascended the tribunal together with Britain’s generals. From that elevated position, she towered above her troops. There, immediately before leading her people to war, she ridiculed the pagan Romans ó and their idolatrous oriental mentors. Most bravely, she then gave a final address to the British Army.

Dio recorded<sup>39</sup> that ōBudica, **raising her hand toward heaven**, said...: ‘I do not rule like Nitocris over beasts of burden, as are the effeminate nations of the East; nor,

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<sup>38</sup> *Ib.*, 62:5:2f.

<sup>39</sup> Dion Cassius: *op. cit.*, 62:6:1f.

like Semiramis, over tradesmen and traffickers; nor, like the [homosexual] man-woman Nero, over slaves and eunuchs.... But I rule over **Britons, little versed indeed in craft and diplomacy, but born and trained to the art of war; men who in the cause of liberty sacrifice their lives...and...their lands and property!**

ōQueen of such a race, **I implore your aid for freedom** ó for victory over enemies infamous for the wantonness of the wrongs they inflict; for their perversion of justice; for their insatiable greed.ö For the sodomitic and pederastic Pagan Romans are òa people that revel in unmanly pleasure ó whose affections are more to be dreaded and abhorred than their enmity. Never let a foreigner bear rule over me or over my countrymen! Never let slavery reign in this Island!ö

### **The implications of Boadicea's speech as reported by Dio**

It is vitally important to realize that Boadicea here looked up to heaven for deliverance. She then embraced the cause of life, liberty, property ó in effect, the pursuit of happiness! Indeed, she strove for freedom and justice for all ó and against slavery for any.

In one word, Boadicea reflected the Ancient British Common Law of King Dunvill Moelmud. Yet she also anticipated its later representation in the 1215 *Magna Carta*; in the 1688 *British Bill of Rights*; and in the 1776 *American Declaration of Independence* ó where these matters were restated practically in the very same words.

Having furnished an appeal to her people in this general tenor, Buduica led her Army against the Romans. For the latter, explained Dio,<sup>40</sup> òchanced to be without a leader ó inasmuch as Paulinus, their Commander, had gone on an expedition to *Mona* [alias Anglesey], an island near Britain. This enabled her to sack and plunder two Roman cities and...to wreak indescribable slaughter...

ōPaulinus had already brought *Mona* to terms.... So ó on learning of the disaster in Britain ó he at once set sail thither from *Mona*. However, he was not willing to risk a conflict with the barbarians immediately, as he feared their numbers.ö

Meantime, òBuduica ó at the head of an army of about 230 000 men ó rode in a chariot herself, and assigned to others their several status.ö

### **Dio's account of the Roman Paulinus's battle against Boadicea**

Imperialistically, Paulinus reminded<sup>41</sup> his troops that as Romans they òhave it within your power either to rule all menö everywhere ó òor else to be deprived of them altogether.ö He further urged them:<sup>42</sup> òChoose then whether you wish...to be driven out of Britain entirely besides ó or else, by conquering, to avenge those that have perished and at the same time furnish to the rest of mankind an example...of inevitable severity toward the rebellious....

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<sup>40</sup> *Ib.*, 62:7:1f.

<sup>41</sup> *Ib.*, 62:10:2.

<sup>42</sup> *Ib.*, 62:11:2-4.

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ōThose whom we are about to engage, are not antagonists ó but our slaves, whom we conquered even when **they were free and independent**.... Britain will be a noble monument for us, **even though all the other Romans here should be driven out**.ö

Thereafter, the battle was joined. Explained Dio:<sup>43</sup> öThe barbarians would attack the Romans with a rush of their chariots, knocking them helter-skelter.... A band of Britons would come to close quarters with the archers and rout them, while others were content to dodge their shafts at a distance....

ōThey contended for a long time, both parties being animated by the same zeal and daring. But finally, late in the day, the Romans prevailed.... They slew many in battle.... Nevertheless not a few made their escape, and **were preparing to fight again**.

ōIn the meantime, however, Buduica fell sick and died. The Britons mourned her deeply, and gave her a costly burial. But, feeling that now at least they were really defeated, they scattered to their homes. So much for affairs in Britain.ö

### **Dio's account of his Romans' war against the Jews in Judea**

Dio next noted<sup>44</sup> that in 68 A.D., öwhile Nero was still in Greece, the Jews revolted openly.... He sent Vespasian against them. Also the inhabitants of Britain and of Gaul, oppressed by taxes, were becoming more vexed.ö

Then, in A.D. 69 ó continued Dio<sup>45</sup> ó öVespasian, who was engaged in warfare with the Jews, learned of the rebellion of Vitellius and of Otho.... Not only was the popular opinion strong in his favour. Since **his reputation won in Britain**, his fame derived from the war then in hand.... Entrusting to others the conduct of the war against the Jews, **[Vespasian] proceeded to Egypt**.ö

By 70 A.D., added Dio,<sup>46</sup> **[Vespasian's son] öTitus ó who had been assigned to the war against the Jews – undertook to win them over**.... But as they would not yield, he now proceeded to wage war upon them....

ōHe got the upper hand, and proceeded to besiege Jerusalem.... Many on both sides were wounded and killed.... The Jews defended themselves much more vigorously.... They met death willingly.... Thus was Jerusalem destroyed.ö

Then, öfrom that time forthö ó explained Dio<sup>47</sup> ó öit was ordered that the Jews who continued to observe their ancestral customs should pay an annual tribute of two *denarii* to Jupiter Capitolinus. In consequence of this success, both generals [Vespasian and Titus] received the title of *Imperator*....

ōAfter Jerusalem had been captured, Titus returned to Italy ó and both he and his father [Vespasian] celebrated a triumph, riding in a chariot.ö Titus's brother

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<sup>43</sup> *Ib.*, 62:12:3-6.

<sup>44</sup> *Ib.*, 63:22:1a.

<sup>45</sup> *Ib.*, 64:8:3<sup>1a</sup>f.

<sup>46</sup> *Ib.*, 65:4:1f & 65:5:1f.

<sup>47</sup> *Ib.*, 65:7:1f & 65:12:1.

Domitian, who was Consul, also took part in the celebration mounted upon a charger.

### **Dio on the Britons' resumption of war against the Pagan Romans**

However, the Britons of Cumbria (and of the adjacent Yorkshire) rose up in arms. Continued Dio:<sup>48</sup> **War had again broken out in Britain...** Agricola overran the whole of the enemy's territory there. He was the first of the Romans whom we know, to discover the fact that Britain is surrounded by water....

Some soldiers rebelled and...took refuge in boats...and sailed round the western portion of the country.... Thereupon Agricola sent others to attempt the voyage around Britain, and learned from them too that it was an island. As a result of these events in Britain, Titus received the title of *Imperator* for the fifteenth time.

South Britain remained restless, under Roman rule, for the next fifty years or even after the construction of Hadrian's Wall across that island between Free Britain in the north and Roman *Britannia* in the south. Then, by A.D. 132 or according to the Roman Dio<sup>49</sup> or not just Britain but also all Judea had been stirred up....

Jews everywhere were showing signs of disturbance; were gathering together; and giving evidence of great hostility to the Romans.... **[Emperor] Hadrian sent against them his best generals. First of these, was Julius Severus – who was despatched from Britain where he had been Governor.**

Marcus Aurelius at length became Caesar in Rome. Around A.D. 174, according to the pagan Roman Empire's historian Dio,<sup>50</sup> the Pagan Emperor Marcus had a division [or legion] of soldiers.... **These people were all worshippers of Christ...** The prefect approached him, and told him that **those who were called Christians** could accomplish anything whatever by their prayers or and that in the Army, there chanced to be a whole division of this sect.

Marcus, on hearing this, appealed to them to pray to their God.... When they had prayed, their God immediately gave ear and smote the enemy with a thunderbolt.... **Marcus was greatly astonished at this and not only honoured the Christians** by an official decree, but also named the legion the Thundering Legion.

### **Dio: Rome's "greatest struggle" in A.D. 184-206 "with the Britons"**

Ten years later by A.D. 184 or according to Dio<sup>51</sup> or Commodus, the new Pagan Roman Emperor, also had some wars with the barbarians...in which Albinus and Niger (who later fought against the Emperor Severus) won fame. **But the greatest struggle was the one with the Britons.**

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<sup>48</sup> *Ib.*, 66:20:1-2.

<sup>49</sup> *Ib.*, 69:13:1-3.

<sup>50</sup> *Ib.*, 72:9:3f.

<sup>51</sup> *Ib.* 72:8:2,6 (73:8:1f).

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“When the tribes in that Island, crossing the Wall [of Hadrian] which separated them from the Roman legions, proceeded to do much mischief and cut down a [Roman] general with his troops the [Emperor] Commodus became alarmed... Marcellus...ruthlessly put down the barbarians of Britain.”

By A.D. 197, continued Dio,<sup>52</sup> the situation in Free Britain to the north of Roman *Britannia* had changed somewhat. For there at that time the Strathclyde Britons alias the Caledonians...were residing as far as and beyond the Meats alias the Picts.

For some of the Southern Picts then dwelt in what is now Southwestern Scotland. The Brythonic Caledonians were beyond them, in the north, as far as Dumbarton (or *Dunn Breatann* alias the ‘Fortress of the Britons’). The Northern Picts, however, resided yet further away or even beyond the Caledonians, up in Northeastern Scotland.

By A.D. 206f, Dio went on,<sup>53</sup> the Pagan Roman Emperor ‘Severus...was winning the wars in Britain through others.’ Yet notwithstanding that, ‘Severus, seeing that his sons were changing their mode of life and that the legions were becoming enervated by idleness, made a campaign against Britain though he knew that he should not return.’

**Dio on the Free Britons and the Free Picts north of *Britannia***

Dio further explained<sup>54</sup> that at that time, beyond Roman *Britannia* ‘there are two principal races of the Britons the Caledonians and the Meats.... The names of the others, have been merged into these two. The Meats [alias the Niduari Picts] live next to the Cross-Wall [built by the Pagan Romans] which cuts the island in half; and the Caledonians [alias the Strathclyde Britons] are adjacent to them. Both tribes...live on their flocks, wild game, and certain fruits.... They dwell in tents....

‘Their form of rule is **‘democratic’** [or **representative**], for the most part.... They choose their boldest men as rulers. They go into battle in chariots, and have small swift horses [*cf.* Shetland ponies]. There are also foot-soldiers, very swift in running and very firm in standing their ground. For arms, they have a shield and a short spear.... They also have daggers. They can endure hunger and cold and any kind of hardship.

‘Such is the general character of the island of Britain, and such are the inhabitants of at least the hostile part of it. For it is an island, and the fact...was clearly proved.’

South of the Shetlands and the Orkneys, Mainland Britain in its length is 951 miles; its greatest breadth 308, and its least 40. **Of all this territory, we [Romans] hold a little less than one half.**

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<sup>52</sup> *Ib.* 75:4:4 (76:8:6).

<sup>53</sup> *Ib.* 76:10:6 (77:10:6) & 76:11 (77:11).

<sup>54</sup> *Ib.* 76:12:1-5 (77:12:1-5) & 76:13:1-2 (77:13:1-2).

### **Dio on the Britons' decimation of fifty thousand attacking Romans**

Severus, accordingly desiring to subjugate the whole of it invaded Caledonia. But as he advanced through the country, he experienced countless hardships...

He fought no battle, and held no enemy in battle array. The enemy purposely put sheep and cattle in front of the soldiers for them to seize, in order that they might be lured on still further until they were worn out... **A full fifty thousand died.** So heavy were the Roman losses!

### **Vicious Pagan Roman reprisal against opposing the Britons & Christians**

In A.D. 210, concluded the Roman Empire's Historian Dio,<sup>55</sup> the inhabitants of the island again revolted. Thereupon, Rome's Pagan Emperor Severus who had already started to persecute Christians amassed the soldiers and ordered them to invade the rebels' country, killing everybody they met...

He quoted these [Homeric] words: "Let no one escape sheer destruction! No one [from] our hands not even the babe in the womb of the mother! If it be male, let it nevertheless not escape sheer destruction!"

When this had been done...and the Caledonians joined the revolt of the Meats, he [Severus] began preparing to make war upon them in person. While he was thus engaged, his sickness carried him off on the fourth of February in the year A.D. 211.

### **Pagan Emperor Severus succumbs as British Christianity increases**

The Pagan Roman Emperor Severus had cruelly persecuted Christians, and had abortively attacked even the unborn babies of the Britons. Yet it was he who perished in Britain while the Britons themselves battled on from strength to strength.

For, even as late as A.D. 211 the Northern Britons in Free Britain were still successfully resisting the Romans. Indeed, they were then also increasingly stirring up the Southern Britons in the Roman Province of *Britannia* to re-assert their own independence against the Romans.

By the end of the fourth century, this had indeed come to pass. For by then, the Romans had withdrawn from Britain. Thereafter, the whole island was free and was thenceforth once again ruled by the Britons themselves.

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<sup>55</sup> *Ib.* 76:15:1-2 (77:15:1-2).