

**PART III**

**THE DEVELOPMENT OF COMMON LAW  
IN PRE-CHRISTIAN BRITAIN**



## CH. 5: COMMON LAW AMONG THE VERY ANCIENT MIGRANTS TO THE BRITISH ISLES

The right religion requires that man worship and serve only the true Triune God. Men are to serve this Jehovah Elohim in all human actions (including even man's judicial activities). This was revealed to man at his creation and first days in the Near East. Man then knew this truth, both before and after the fall. Genesis 2:8-17 *cf.* 3:15-24.

When the fallen but gospel-believing Adam left Eden, he trekked forth into Mesopotamia. Genesis 2:8-14 *cf.* 3:24. Indeed, when Noah and the entire surviving human race later left the ark, they found themselves on the Ararat Mountain Range in the northern area of the Near East and somewhere in Greater Armenia. Genesis 8:4 *cf.* Jeremiah 51:27. It is from this spot that man spread forth first into Babel (Genesis 10:10f), and shortly thereafter out into all the World (Genesis 11:1-9).

### The Japhethites preserve the Ancient Common Law after the Babelic Dispersion

God's original and subsequent early revelations to man were transmitted either written or orally to Adam's descendant Noah. Genesis 3:1-6f & 5:1-5f & 6:9. After the great flood, they were again transmitted by Noah and preserved especially by his sons Shem and Japheth, and their descendants. Genesis 9:1-19. Though usually perverted traditions later obscured these revelations, many of the latter were long preserved. Romans 1:18-20 & 2:14-16.

Especially Japheth would dwell in the tents of Shem (Genesis 9:27) and thus maintain those ancient customs. Even Dewey's *Philosophy of Law* rightly asserts<sup>1</sup> that custom is a fruitful source of law. Indeed, whenever customs are common and well-established, they have the binding effect of law or yes, of **Common Law**. Thus, and rightly so, declared State Legislator and Law Editor H.B. Clark (LL.M.) in his important book *Biblical Law*.<sup>2</sup>

Perhaps nowhere is this better seen, than in the area of marital customs and common morality. When Ham and his Hamites departed therefrom it was precisely the Japhethites who clung to the ancient and good customs, such as those of monogamy and morality, handed down to them by Japheth the son of Noah. Genesis 2:24f & 9:22-27 with 10:1-5. *Cf.* too: Proverbs 5:18f; Ecclesiastes 9:9f; Malachi 2:14f; Matthew 19:5f; First Corinthians 7:1f; Ephesians 5:31f; First Timothy 3:2-12.

Yet this does not preclude divorces on grounds permitted in the Bible. Deuteronomy 24:1f; Isaiah 50:1; Jeremiah 3:8; Hosea 2:2f; Matthew 19:9; First Corinthians 7:15-28f. Yet the ancient and good customs certainly preclude bigamy *etc.* For polygamy has always been odious among the northern and western nations of Europe and...was almost exclusively a feature of the life of Asiatic and African

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<sup>1</sup> Dewey: *Philosophy of Law*, 1941, p. 78.

<sup>2</sup> *Op. cit.*, pp. 2f.

people. At **Common Law**, the second marriage [of a bigamist] was always void.... From the earliest history of England, polygamy has been treated as an offense against society.ö Thus Chief Justice Waite, in *Reynolds v. United States* (1878) 98 US 145 25 L Ed. 244-50.

Again according to these ancient and good customs, a husband is bound to honour his wife. First Corinthians 7:3 & First Peter 3:7. At Common Law, he even has to pay debts that she contracted before their marriage. Again at Common Law, he is bound to support her ðin a manner suitable to her situation and his condition.ö Thus the famous Chief Justice Richardson, in the 1836 New Hampshire case of *Poor v. Poor* (8 NH 369f).

So Japheth shared in the divine blessings and kept the ancient and good customs of his brother Shem and their father Noah. Indeed, Japheth's first-mentioned and pre-eminent son Gomer apparently became the ancestor of the Gomer-ians alias the Celtic Cimmer-ians ó Gen. 9:26 to 10:3f. From them descended the Ancient British -*Cymri*ö alias the Brythonic Britons.

Japheth's brother Shem was the father of Eber or Heber (the ancestor of the Hebrews). Then came the days of Peleg the son of H-eber. In those days, after the destruction of the tower of Babel in Mesopotamia (and no later than 2250 B.C.), the descendants of Shem and Ham and Japheth started moving out into all the World. Genesis 10:25; 11:9; Deuteronomy 32:8; Acts 17:26f.

Indeed, shortly below, we shall be arguing that the true religion of Shem (acknowledging God in all human affairs) would ó even in and since the days of Heber ó have had some influence also among the sons of Japheth. Compare the Iberians in Spain, and the H-iber-nians in Ireland. This was so, specifically as regards Japheth's descendants through his first-mentioned son Gomer ó the Celtic Gomer-ians or Cimmer-ians. Genesis 9:26 to 10:5; *cf.* the Celt-Iberians. Indeed, some of them settled in Ancient Britain.

It is quite likely that Semitic influence accompanied the Japhethitic Gomerians even during their very first journeys towards the British Isles. Genesis 9:27 *cf.* 10:1-5. Indeed, there is also some possibility of the wise Darda ó a descendant of Judah ó colonizing the Darda-nelles (whence the Trojans later migrated toward Britain). First Kings 4:31 & First Chronicles 2:4-6.

### **Judahite Dardanian migration to the British Isles after the Trojan War**

In light of both archeology and First Kings 4:31 and First Chronicles 2:4-6. S.M. Bishop writes<sup>3</sup> that the Judean Darda(nus) was the founder of the Trojan State. The Darda-nelles were named after Darda. His son Erichthonius had the reputation of being the richest man of his age. Erichthonius was succeeded by his son Tros. Ilus son of Tros founded that celebrated city called from his name: Ilion [alias Ilium] ó but more familiarly known as Troy, a name derived from the father of Ilus.

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<sup>3</sup> S.M. Bishop: *The Royal House of Britain*, Holden Research Group., Melbourne, n.d., pp. 13f.

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After the Trojan War, various clusters of refugees from Troy resettled throughout the Northern Mediterranean. Bishop further explains that following the fall of Troy about 1184 B.C., these various groups spread along the southern coasts of Europe as far as Spain.

From the Ancient-Irish *Leabhar Gabhala* (alias *The Book of Invasions*), we glean that at least some of the early inhabitants of Ireland had come from Iberia alias Spain. They called their new habitat ðNew Iberiað alias ðHiberniað ó later abbreviated first to ðErneð or ðErneð and then to ðEireð and ðErin.ð

The feasibility of the above claims can to some extent be seen in the ancient languages concerned. Quite apart from the Celtic source of many ðLater-Europeanð words, one should also consider the grounds there may be for tracing many Hebrew words to an origin similar to the source also of Celtic. Both Proto-Celtic and Proto-Hebrew can to some extent be seen to derive from common roots ó either Pre-Babelic or Early-Postbabelic. Thus Crawfordðs *Ereuna* ó subtitled: *Investigation of the Etymons of Words and Names, Classical and Scriptural, Through the Medium of Celtic*.

Moreover, as Crawford further remarks,<sup>4</sup> Japheth shall be found to dwell in the tents of Shem. Genesis 9:26f. In Herodotus, the oldest of historians, it is mentioned that the Celts were the most western people of Europe. They had, in fact, penetrated to the most remote recesses of the British Isles.

Colonists from Phoenicia were the founders of States in Greece ó and even as far as Britain. Doubtless they brought their customs and language with them. The early language of Phoenicia seems to have been understood by Abraham, who conversed with her inhabitants without an interpreter.

Consider the identity or similarity of some of the commonest words in Hebrew (H), in Anglo-Saxon (A), in Irish (I), and in Welsh (W). There is: *ab* (HI), father; *adon* (HW), lord; and *ain* (HI), eye. *Ish* (H) is comparable to *aesc* (A) & *eis* (I), man. *Asaf* (H) and *osap* (I) both mean: gather. *Arur* (H) and *airire* (I) mean: curse. *Ben* (H) and *bin* (I) mean: son.

Then there is *berith* (H) and *breith* (I), meaning: covenant. *Dag* (HI) means: fish. *Dad* (H) and *did* (I) mean: breast. *Gever* (H) and *gwr* (W) mean: strong man. *Tan* (HA) means: basket. *Malal* (H) and *maelan* (A) mean: speak. *Phar* (H) and *fear* (A) means: bull. *rosh* (H) and *reswa* (A) mean: chief. And *ur* (HI) means: fire.<sup>5</sup>

In passing, we must also note the relationship between the Hebrews and the *Habiru* or *Hapiru*. The latter ó states the *Encyclopedia Judaica*,<sup>6</sup> refers to an element of society in the Fertile Crescent during the greater part of the second millennium B.C.E. Ugaritic and Egyptian writings indicate that the root of the word *Habiru* is `apiru (noun form). The existence of the `ayin in the cuneiform, in the sign HA, points to a

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<sup>4</sup> F. Crawford: *Ereuna or an Investigation of the Etymons of Words and Names, Classical and Scriptural, Through the Medium of Celtic*, Williams & Norgate, London, 1875, pp. 2f.

<sup>5</sup> *Ib.*, pp. 2f.

<sup>6</sup> Art. *Habiru*, in *Encyclopedia Judaica*, Keter, Jerusalem. N.d.

Western-Semitic origin. It is certain that Abraham was called *Ivri* ó alias a Hebrew. Genesis 9:27; 10:1-5; 10:22-25; 11:10-26; 14:13.

### **Development of British Law during the second millennium B.C.**

Let us now take a detailed look at the development of law and political government in Ancient Britain from the end of the third millennium onward (2000f B.C.). For recent archeology reveals British importance at least as early as 2000 B.C. Thus Dr. W.S. McBirnie (D.R.E., Ph.D., F.R.G.S.).<sup>7</sup>

Indeed, as Professor R.E.M. Wheeler (the Director of the Natural Museum of Wales) has written in his book *Prehistoric and Roman Wales*,<sup>8</sup> the Beaker-folk (of *circa* 2000 B.C.) have been regarded as the first Celtic invaders of Britain ó by Sir William Boyd Dawkins, Lord Abercromby, and M. Loth. They themselves were three of the most outstanding authorities on the archaeology and history of the Ancient Britons.

The roots of the Common Law of the British Isles are really as old as humanity itself. The great 1765 British jurist Sir William Blackstone remarked in his famous *Commentaries on the Laws of England*<sup>9</sup> that British Common Law arose öfrom the Natural and Revealed Laws of God.ö

Too, in his own book on *The Law of the Lord or the Common Law*, the eminent jurist and theologian Rev. Dr. William Pascoe Goard (LL.D. & F.R.G.S.) has observed<sup>10</sup> that British Common Law is as old as from the lifetime of Adam, the father of the Adamic race. The book of Jasher (or ÆRighteousnessø), mentioned in the book of Joshua (10:13) states that Abraham [*cf.* Genesis 18:18f] learned the Law in the household of Noah and Shem ó the brother of Japheth the ancestor of the western nations. Genesis 9:1-7,27 *cf.* 10:1-5.

For the Ancient Britons descended from Noahø's son Japheth *via* the latterø's son Gomer. The Noachic Laws were brought by the Japhethitic Gomer-ites alias the first wave of the Proto-Celtic Cimmerians or ÆCymriø ó to Ancient Britain before B.C. 2000. Genesis 9:1-27 & 10:1-5.

Phoenician fleets traded with Britain perhaps even as early as Heber-ew Abraham-ic times ó and thus even before the building of Stonehenge (around 1860 B.C.). Later Phoenician vessels, quite possibly with Dan-ite crews, may well have brought the (1440 B.C.) Mosaic Law to Devon in Britain by around 1300 B.C. Indeed, it seems that the Celto-Thracian Brut-us of Troy (a descendant of the Judean Darda?) founded London as early as around 1190f B.C.

In its article on the (*circa* 1200 B.C.) ÆTrojan Warøó and also in its further article on ÆTroyøó the 1979 *New Illustrated Columbia Encyclopedia* is quite insistent<sup>11</sup> it has

<sup>7</sup> W.S. McBirnie: *The Search for the Twelve Apostles*, Tyndale, Wheaton Ill., 1973, pp. 161 & 288.

<sup>8</sup> R.E.M. Wheeler: *Prehistoric and Roman Wales*, Clarendon, Oxford, 1925, pp. 6f.

<sup>9</sup> *Op. cit.* I, Introduction, Sect. II.

<sup>10</sup> W.P. Goard: *The Law of the Lord or the Common Law*, Covenant, London, 1943, pp. 31 & 28.

<sup>11</sup> See the arts. *Trojan War* and *Troy*, in *New Illustrated Columbia Encyclopedia (NICE)*, Columbia University Press, New York, 1979, 22:6883 & 22:6888.

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definitely been established that the Troy of the Trojan War was a Phrygian city alias a colony of Phoenicia. For the Phrygians in what is now Northwestern Turkey (in Asia Minor), like the Phrygians who settled in Carthage and gave Aphrygia (alias ðAfricað) its name, originally migrated there from Phoenicia ó just north of Palestine and Judea.

Owen Flintoff, M.A., was a prominent nineteenth-century British Barrister-at-Law. His valuable book *Rise and Progress of the Laws of England and Wales*<sup>12</sup> was published in London at the Temple-Bar.

Flintoff explains<sup>13</sup> that in the earliest ages, when the different inhabitants of the Earth were divided into families ó Genesis chapter 10:5f and Deuteronomy 32:8 ó the representative in the highest degree of the common ancestor was the head of each. To him allegiance was paid in respect of his person and hereditary descent. Indeed, this was the situation among the Japhethitic ancestors of the Ancient Britons ó even before they had emigrated from the Near East, *via* Eastern Europe, to Britain.

In the early bardic times, the Britons possessed their lands ó as well as all their other rights ó in respect of their forming part of their family or clan. Each family with its connections formed a separate community. At the head of each of these communities, was its hereditary chieftain called *pen-cenedl* or ðheadman of the hundredð which he represented in right of his birth at the *Gor-sedd* or ðGreat Sessionð alias the Ancient British Parliament.

**Customs and laws in Ireland and Britain  
during the second millennium B.C.**

Let us at this point take a brief look at the customs and laws within the British Isles ó within Britain, Anglesey, Man, the Hebrides and Ireland ó during the second millennium (2000-1000 B.C.). It is possible that the Celto-Gaels ó who preceded their kindred Celto-Brythons in the journeys of both toward the British Isles ó were themselves first in Britain before they went on into Ireland. However, let us look at the clearer situation especially in Ireland ó among those Celto-Gaelic Japhethites who had migrated (possibly by way of Britain) to Ireland.

Flintoff explains that besides the Gomic or Cymric Britons ó also the Scythian (alias the Magogic) inhabitants of the British Isles originally possessed their lands in tribes. Genesis 10:2 *cf.* Colossians 3:11.

So, in Ierne or Ireland, each tribe or *sept* held its territory by a custom. But the chief could not transmit the inheritance to his posterity. For his heir, called the *tanaist*, was elected by the *sept*. This custom of ðtanistryð also partially prevailed amongst the Scythians of Scotland, amongst whom each male heir was entitled to an endowment of land.

Indeed, Ancient Irish Law goes right back through Magog and Japheth to Lamech the father of Noah. Genesis 5:28f; 6:10f; 10:2. This is set out in the *Chronicles of Eri*, and also in Dr. James Parsons's book *The Remains of Japhet*. Furthermore, also

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<sup>12</sup> *Op. cit.*, Roworth & Son, Bell-Yard, pp. i-ii.

<sup>13</sup> *Ib.*, pp. 12f & 52f.

Ancient British Law seems to reach back to the times of Abraham ó even before the times of the *Codex Hammurabi*. See the *Ancient Welsh Triads* and Edward Llyud's monumental *Archeologia Britannica*. These claims will become apparent later, as our argument unfolds. Meantime, even at this point we note the following statement from a very ancient Irish document.

The *Book of Invasions*, claims Delaney in his book *The Celts*,<sup>14</sup> says that the first arrivals in Ireland were relatives of Noah. Such were stated to have consisted of fifty-one women and three men who failed to gain entry into the ark and so instead sailed to Ireland.

States that *Book of Invasions*: ðFleeing from threatened flood, they sailed ó seeking the fair island.... From the deck of their hasty barque, they watched the soft edge of Ireland draw near.ö

It is not too easy (yet nevertheless quite possible) to reconcile all the details of this account, with the inspired Genesis history of Noah. However, even according to the Irish account, two of the three men expired and the other fled from the women ó so that the whole would-be colony nonetheless failed even from the very moment of its intended inception.

### **Preservation of original revelation among the Ancient British Celts**

Thus, in spite of increasing sin ó and also in spite of inaccurate later embellishments added to the extra-biblical records ó God's revelations (both general and special) early penetrated into Mesopotamia. Thenceforth, history spread into Europe ó and, anciently, also into the British Isles. There, probably under Heber-ew influence, the Mago-ians or the Scyt-hs settled in Scot-ia alias Ireland (and later in Scot-land) ó and the Gomer-ians or Cimmer-ians in Britain's Cumbr-ia (and later in Cambr-ia alias Wales) *etc.*

Indeed, perhaps already before B.C. 2000 ó even Job in the land of Uz reflected a knowledge of the Patriarchs' paradise tradition. This included its references to creation, providence, the fall, redemption, and immortality. See: Job 10:8f; 14:1f; 15:14f; 19:25; 25:4; 31:33f; 33:4,14f; and chapters 37 to 41.

At approximately that same time, some of the Heber-ews or the Eber-ians seem to have established early Celt-Iberian colonies in Iber-ia alias Spain (or Tarshish). Genesis 10:1-4 & 10:22-25. Thenceforth they went on to Hiber-nia, alias Ireland.

The latter is adjacent to the (either prior or contemporaneous or subsequent) colonies of the Japhethitic Gomer-ians in Cymr-ic Wales and Britain. Indeed, some of the smaller islands between Britain and Ireland (such as Man) were occupied by Iro-Scotic Celto-Gaels, and others (such as Anglesey) by Cymric Celto-Brythons. In some areas, the Pan-Celtic Gaels and Brythons probably started intermarrying at early dates ó which would then have produced intermediate Celtic dialects or languages such as Pictish *etc.*

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<sup>14</sup> F. Delaney: *The Celts*, Guild, London, 1986, p. 48.



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Also the ancient geographer Ptolemy mentions the Scottish Hebr-ides (*Eboudai*). The Gallic Pliny refers to the *Hebudes*.<sup>15</sup> Indeed, both Pliny and Ptolemy were well acquainted with the Heber-ews ó and with their colonies throughout the then-known civilized world.

Around 1900 B.C., God's Commandments and Statutes and Laws were (by divine inspiration) handed down untarnished ó to the Shem-itic Heber-ew Abraham. Genesis 26:5. By special providence, they were then also progressively unfolded even to his descendants. Genesis 18:18f. Then, just a little later (and perhaps around 1750 B.C.), a remarkable though degenerating form of Ancient Law was found among some Non-Abrahamic Semites: the *Codex Hammurabi*.

Very much later again, many of the Shem-itic Heber-ew Northern Israel-ites were brought into captivity in Assyria from B.C. 721 onward. Similarly, Southern Israel-itic Judeans were exiled in Babylonia from 598f B.C.

Perhaps as a result of contact with these ancient covenant people, Zoroaster in Persia and Buddha in India then started the process of codification of degenerated law ó even in those lands. These latter legal systems, however, continued to worsen (generally speaking) ó until the later arrival and regenerating influence of Christian Missionaries in their territories.

**Migrations of Japhethites in general and  
Japhethic Celts in particular**

Let us now look more closely at the long migrations (first into Europe and then into Britain) of the Ancient Celts. For such, it seems ó *viz.* Gomer and Magog ó had descended from Japheth, the son of Noah, after the great flood.

Noah's son Japheth was the father of those whom *Elohim* the Triune God would enlarge. For óGod shall enlarge Japheth, and he shall dwell in the tents of Shemö (alias the tabernacles of the true ÆMessianic lineø). Genesis 9:26f. Thus Shem's Triune God would enlarge the Japhethites ó and they in turn would embrace His Trinity, even when the Shemites themselves would repudiate Him.

Immediately after recording this prediction, the Bible names seven sons of Japheth. Of those seven, ÆGomerø is the first-mentioned ó listed in the place of pre-eminence. Of those seven, two of them (Gomer and Javan) are mentioned together with their further descendants. As will soon be demonstrated, ÆGomerø suggests a Northern European nation ó and ÆJavanø the Southern European Greeks.

All this clearly anticipates that God would give the Japhethites not only spiritual blessings (*viz.* dwelling-places in Æthe tents of Shemø). In addition, God would also Æenlargeø them ó and thus give even imperial blessings to the Japhethites in general and to the Northern Europeans in particular.

Thus, and most importantly, the prediction here seems to be foreshadowed that the Triune *Elohim* would powerfully visit the Japhethites in general and the Gomerites in

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<sup>15</sup> See the arts. *Hebrides* in the *Enc. Brit.* and *Enc. Amer.*

particular ó with the true religion then to be found precisely in the tents of Shem. This was to be expected to occur probably even long before and certainly even more so soon after the predicted incarnation of that ðGreater Shemøó Jesus Christ.

As Godø's Messianic Prophet and Priest and King, Jesus Himself would then indwell Shemø's tent ó and transform it into Christø's Church. Then, particularly from that time of the incarnation onward ó through their own response to the missionary mandate ó especially the Japhethitic Gomerites would indwell those tents of Shem alias Christø's churches. Isaiah 49:1-12f; Matthew 28:18-20; Acts 1:6-8 & 13:14-27.

Speaking as a divinely-inspired Prophet, Noah predicted: ðGod shall enlarge Japheth, and he shall dwell in the tents of Shem.ö Genesis 9:27. Indeed, God Himself says: ðNow these are the generations of the sons of Noah ó Shem, Ham, and Japheth.... To them, sons were born after the flood. The sons of Japheth ó Gomer, and Magog, and Madai, and Javan.... And the sons of Gomer ó Ashkenaz, and Riphath, and Togarmah. And the sons of Javan ó Elishah, and Tarshish, Kittim, and Dodanim. By these, were the isles [or ðcoastlandsø] of the Gentiles divided ó in their lands; every one according to his language, according to their clans, in their nations.ö Genesis 10:1-5.

They were so divided, and progressively so, only after the (*circa* 2250 B.C.) destruction of the tower of Babel. That occurred in the days of Peleg the son of Heber (the father of the Heber-ews and the ancestor of Abraham). Genesis 10:25 & 11:9-27. ðWhen the Most High divided to the nations their inheritance, when He separated the sons of Adam ó He set the boundaries of the people according to the number of the children of Israel.ö Deuteronomy 32:8.

After the deluge, Noahø's ark had come to rest somewhere to the south and not too far from the Caucasus ó among the Mountains of Ararat. Genesis 8:4. Now the Japhethites are apparently the Caucasian alias the Eurasian-European peoples ó and the later nations descended from them.

Indeed, according to the consensus of Bible commentators (and even of secular archeologists and classical historians), we can identify Genesis 10:1-5ø's ðGomerø-ites with the Gimir-rai alias the Cimmer-ians. Compare the ancient Cymr-ic Celts of British Wales *etc.*

ðMagogø means the Scyth-ians of ancient Southern Russia. As will later be argued, there is some evidence (in ancient Irish and later British records) that some of them migrated even to Ireland and indeed also before the time of Moses. The great celtologist Professor Kenneth Jackson discerns ða common Brittonic legal tradition of considerable antiquity.ö This is apparent from the *Laws among the Brythons and the Gaels* ó a compilation of the customs in Cumbrian Strathclyde and those in Iro-Scotic Dalriada.

ðMadaiø means the Medo-Persians, the Ar-y-ans of Ir-an. ðJavanø means the ancient Greeks (or Ion-ians) ó including all the nations descended from them such as ðElishahø (the Ancient Cypriots), Tarshish (the ancient Spaniards), and the Kittim (or the ancient Greco-Romans); *etc.* Genesis 10:4.

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Interestingly, in listing the descendants of Japheth, the God-breathed Genesis 10:2-3 concentrates on the Western or European (alias the major) branch of the Japhethites. For, at the time Genesis ten was first inscripturated, some of the Iranian Aryans had not yet moved eastward from Persia into Southern Asia ó nor the Northern Aryans yet crossed over the Himalayas and moved thence southward into India.

Moreover, among those Western Japhethites indeed listed, Genesis 10:2-3 gives the pre-eminent place to the descendants of Gomer (alias the ancient Celts). ðThe sons of Japheth: Gomer, and Magog, and Madai, and Javan.... And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah.

Gomer, as one of the sons of Japheth, also includes Gomer's descendants. Gomer is mentioned in Genesis 10:2f, First Chronicles 1:5f and Ezekiel 38:6. Gomer's brother Magog is similarly mentioned in Genesis 10:2, First Chronicles 1:5 and Ezekiel 38:2 & 39:6. Among Gomer's mentioned sons, were Ashkenaz and Riphath and Togarmah. Genesis 10:3.

Togarmah is also mentioned in Ezekiel 27:14 and 38:6, where his descendants are noted as famed horsetraders and horsemen. Robert Young, Doctor of Law (LL.D.) ó in his famous *Analytical Concordance to the Holy Bible*<sup>16</sup> ó places Togarmah in the North of Armenia. There is no doubt that ÑTogarmah signifies the ancient Armenians just south of the Caucasus.

A-shken-az [*cf.* ÑA-Sguzø alias ÑScythø] is also mentioned by Jeremiah (51:27) at the end of the seventh century (B.C.). At that time, the Scyth was some distance to the north of Palestine ó and is described by Young<sup>17</sup> as being ðthe people or tribe whose original seat was in the neighbourhood of Armeniaö in Transcaucasia.

Later, the Scyths settled as far south as the town of Scythopolis ó the old Beth-Shean, west of the Jordan between Galilee and Samaria in Palestine. Significantly, the word ÑAshkenazø was later applied also to the Germans (*cf.* the Anglo-Saxons). To this very day, the Jews themselves call the German Jews: *Ashkenazim*.

Riphath, observes Young,<sup>18</sup> was a son of Gomer. Genesis 10:3 *cf.* First Chronicles 1:6. His descendants the Celts marched northbound across the Riphæan alias the Carpathian or ÑCa-Riphath-ianø Mountains ó and then into Western Europe. Riphath therefore seems to include also the Northern Celts of the western part of the European Continent. Later, the Swiss identified the Riphæan Mountains with their own Alps ó and the Riphæans with themselves.

The picture drawn by Genesis 10:1-5 anent the populating of ðthe Isles of the Gentilesö ó is very clear. It is that of the Japhethites in general and the Gomerites (alias the Cimmerians) and the Magogians (alias the Scythians) in particular steadily moving westward ó from the Near East; across the face of Europe; and toward the British Isles.

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<sup>16</sup> R. Young: *Analytical Concordance to the Holy Bible*, Lutterworth, London, 1956 ed., under: Togarmah.

<sup>17</sup> *Op. cit.*, under: Ashkenaz.

<sup>18</sup> *Ib.*, under: Riphath.

The identities of Gomer and Magog in the various parts of Holy Scripture Now the mention of Gomer, Magog and Togarmah in Ezekiel 38 (at its verses 2 & 6) ó and of Magog at Ezekiel 39:6 and in Revelation 20:8 ó is easily reconcilable with the above identifications. We begin with the latter verse.

Revelation 20:8 is apparently referring to an action by Magog at the time of some event which ó clearly being as yet still future ó is not germane to his past or present identity. That future event, however, may well be the final resurrection of long-dead ancient Magogians.<sup>19</sup>

The interpretation of the events described in Ezekiel 38:2 to 39:29, however, is easier to establish ó and of some importance to our dissertation. Ezekiel 39:29 (*cf.* Acts 2:1-4f & 1:5-8) seems to date the fulfilment of those events around the time when God pours out His Spirit upon the house of Israel. This would place the time of fulfilment within the generation which commenced on Pentecost Sunday ó and which some four decades later ended with the destruction of Jerusalem in (70 A.D.) at the hands of the armies of the pagan Romans and their foreign mercenaries. Acts 2:17-40 *cf.* Luke 17:24-37 & 21:20-32.

Ezekiel 38:2f might then very well imply that God would deliver His elect from among ethnic Israel, at the very time when -Gogó alias the Roman armies and their many mercenary allies from Scythia, Persia, Ethiopia, Gomer, Togarmah, Arabia and Spain ó would attack Palestine (especially from 66 till 70 A.D.). *Cf.* Ezekiel 38:2-6 & 38:13 & 39:29 with Luke's Gospel 17:24-37 & 21:20-32, and with Acts 2:1-20f (authored by the same Luke).

The great commentators Adam Clark, Albert Barnes and Patrick Fairbairn<sup>20</sup> all point out that Ezekiel chapters 38:2 through 39:29 were fulfilled in Old Testament Israel's öterminal generationö ó which commenced with the outpourings of God's Spirit on Pentecost Sunday. Acts 2:1-18f. As such, Ezekiel's Gomerites (or Cimmerians) and his Magogians (or Scythians) would refer not just to East-Cimmerians and East-Magogians but also to -West-Cimmeriansø and West-Magogians. The latter two groups would include western nations such as also the Cymric or Celto-British, the Germanic or Anglo-Saxon, and the Gaelic or Iro-Scotic. It is important to know that the kindred Cymri and Gaels and Germans all supplied mercenary troops in the Roman armies which assailed Palestine around 64f B.C.

Significantly, Josephus<sup>21</sup> and other writers<sup>22</sup> quite bear out this fact. Our own main concern here, however, is with the identification of Gomer and Magog not in Ezekiel chapters 38 & 39 but rather when *first* mentioned (way back in Genesis 10:1-5). It is this matter which we must now address.

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<sup>19</sup> See F.N. Lee's *Christocratic Eschatology* ó under the section on Rev. 20:7-15 (*Satan unbound only to be dragged off to final judgment*), unpub. mss., 1979, pp. 1031f & nn. 6628-33 & App. III:68.

<sup>20</sup> See *ib.* ó the section on Ezek. 38 to 39 (*God overthrows Gog* on p. 314 at nn. 1697f).

<sup>21</sup> On the Britons, Celts and Germans, see Josephus's *Antiquities* XVIII:6:7 & XIX:1:15 and *Wars* II:16:3f & VI:6:2 & VII:4:2. *Cf.* too at nn. 27 & 28 below.

<sup>22</sup> See nn. 29-31 below; J.T. McNeill's *The Celtic Churches – A History, A.D. 200-1200*, Univ. Press, Oxford, 1973 rep., pp. 50f & 240 and nn. 1-3; and G.T. Stokes's *Ireland and the Celtic Church*, 3rd ed., London, 1892, p. 19.

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Writes the (480-408 B.C.) famous historian Herodotus of Greece:<sup>23</sup> "The *Kelt-oi* are beyond the pillars of Hercules—alias the Straits of Gibraltar; and are the furthest to the west of all the peoples of Europe." The geographer Strabo adds (a decade or two before the birth of Christ):<sup>24</sup> "The ancient Greeks...who became acquainted with those natives towards the west, styled them *Kelt-oi* and *Iberi-een*—ó sometimes compounding the names into *Kelt-Iberieen* or *Kelto-Scythieen*."

Indeed, Strabo's contemporary, the Roman writer Vergil, refers to "the Britains almost severed from the World."<sup>25</sup> By "the Britains," Vergil here apparently meant the British Isles—ó viz. Britain, the Channel Islands, Anglesey, Man, the Hebrides, the Scyllies, and Ireland (all of which were known to various classical writers before the incarnation of Christ).

Consequently, also Tindal states in his 1757 *Introduction* to the Frenchman Rapin's *History of England* that Great Britain was peopled by the *Celtae*. Indeed, McQueen told Samuel Johnson<sup>26</sup> in 1773 that the Scythians had settled in Skye, and were the ancestors of the Celts in the Hebrides.

Significantly, (the 75 A.D.) Josephus<sup>27</sup> describes how Rome had over the previous two centuries conquered the entire Mediterranean. By the time of Josephus, the Roman Empire in fact embraced: 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, most of Southern Britain, and even parts of Germany.

How exactly these areas correspond to those listed in Ezekiel chapters 38 & 39! For Josephus,<sup>28</sup> Suetonius<sup>29</sup> and Tacitus<sup>30</sup>—ó all then alive at that very time—ó each note German and Celtic and other mercenaries in the first century (A.D.) Roman armies. So too does Dion Cassius,<sup>31</sup> writing around 229 A.D.

In 1831, Dr. Pritchard—ó in his book *Eastern Origin of the Celtic Nations*—ó described the British Celts as Aryans alias Japhethites. Indeed, in 1851, the famous and learned antiquary Sir Daniel Wilson—ó sometime Bishop of Calcutta—ó called the British Isles the insular home of the *Keltai*.<sup>32</sup>

### **Various evidences that the Gomerites became the British *Cymri***

So the Japheth-ites in general, and the Japhethitic Gomer-ites alias the Cimmerians or the Celts in particular, spread forth (from *circa* 2200 B.C.). They moved out,

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<sup>23</sup> Herodotus's *Histories* II:33 & IV:49; cf. Xenophon's *Hellenica* VII:1,20.

<sup>24</sup> Strabo: *Geography* I:2,27.

<sup>25</sup> P. Virgilius Naso: *Bucolics*, I:67.

<sup>26</sup> See Boswell's *Life of Johnson* III (Hebrides Tour, Sept. 18th).

<sup>27</sup> Josephus: *Wars* II:16:4 & VI:6:2.

<sup>28</sup> *Antiq.* 18:6:7 & 19:1:15.

<sup>29</sup> Suetonius: *Twelve Caesars* 4:44; 11:1-6.

<sup>30</sup> Tacitus: *Hist.* 1:49-51,61,74 & 2:6-8,52-7,76,94-7 & 3:15; *Agric.*, 13-5,31-40.

<sup>31</sup> See Dion's *History of Rome* & Xiphines's *Epitome* thereof, as cited in R.W. Morgan's *op. cit.*, 1978, pp. 45f.

<sup>32</sup> Waddell's *op. cit.* pp. 130f, and D. Wilson's *Prehistoric Annals of Scotland* (1851 p. 472).

especially westbound, into the coastlands or ðthe isles of the Gentilesö ó including the British Isles. Thus the (1440 B.C.) ðMosaicö ó and probably also the much earlier ðPre-Mosaicöó Genesis 9:19 & 10:3-5. See too (the 740 B.C.) Isaiah 49:1-12 & 66:19.

We have just suggested that the (1440 B.C.) Mosaic list of ðthe sons of Japhethö in Genesis 10:1-5 may very well also have been Pre-Mosaic. By this we mean that God may well have preserved and disclosed to Moses ó for subsequent infallible inscripturation by him ó even Pre-Mosaic and centuries-old accurate documents or oral traditions. Such might well have included ðthe generations of Noahö in Genesis 6:9f, and ðthe generations of the sons of Noahö in Genesis 10:1f *etc.*<sup>33</sup>

Gomer was one of the sons of Japheth, the son of Noah. Genesis 10:1-5 *cf.* Hosea 1:3 *etc.* Indeed, the Genesis 10:1-5 Mosaic/Pre-Mosaic list has ðGomerö ó *cf.* the Gim-ri-ri or the Cim-me-ri-ans ó in its very first place of pre-eminence. Those Cim-me-ri-ans are apparently further to be identified with the ðCym-riö ó alias the westerly ancient Celto-Brythons who ultimately settled in British ðGomer-iaö alias Cumbria (and Cambria).

As evidenced even from modern place-names, those *Cymri* settled: in Gomer-set alias Somer-set, in what is now the southwest of England; in Cambr-ia, alias British Wales; and in Cumbr-ia, alias British Westmorland *etc.*<sup>34</sup> See too: Cromar-ty in Northern Scotland, and Mont-Gomer-y alias ðthe Mount of Gomerö or ðthe Mount of the Cymr-iö in Wales *etc.*

Beale Poste remarks in his book *Ancient Britain* that the word ðCambriesö is used by the famous sixth-century Brythonic church historian Gildas as the title for the Brythonic kingdom of Strathclyde. That included Western Scotland south of the Clyde, Cumbria, Cambria, and Mercia ó *viz.* the area stretching from Dumbarton or *Dunn-Breatann* on the Clyde right down to Warwick.<sup>35</sup>

The B.C. 850 Greek writer Homer<sup>36</sup> mentions the Cimmer-ians as then being at ðthe Frontiers of the World.ö The B.C. 450 Greek historian Herodotus describes how the Cimmer-ian Celts had before his time already moved westbound from Eastern Europe ó when the Olbio-Scyths had pressured them onward.<sup>37</sup> Even the socialist historian H.G. Wells refers<sup>38</sup> to Assyrian princesses, like Esarhaddanø's daughter, who were married to Scythian chiefs.

The *Encyclopaedia Britannica* declares<sup>39</sup> that Gomer, the eldest son of Japheth, in the table of nations listed in Genesis ten represents the people known to the Greeks as Cimmer-ians and in the cuneiform inscriptions called Gi-mi-ra-a-a. Their earlier known home is the district north of the Black Sea. They appeared on Assyriaø's horizon first in the reign of Sargon, when they overthrew Urartu or Ararat in Armenia

<sup>33</sup> D.J. Wiseman: *Genesis Ten – Some Archaeological Considerations* (in *Journal of the Transactions of the Victoria Institute*, 1955). See too P.J. Wisemanø's *New Discoveries in Babylonia About Genesis* (London); and his *Creation Revealed in Six Days* (Marshall & Morgan & Scott, London 1949).

<sup>34</sup> Waddell: *op. cit.*, pp. 96f, 190 & 195.

<sup>35</sup> Thus *ib.*, p. 112 n. 2 & p. 419.

<sup>36</sup> Homer: *The Odyssey*, Penguin, Harmondsworth, 1952 ed., XI.

<sup>37</sup> Herodotus: *Histories*, 4:1-214 & 7:1-165.

<sup>38</sup> H.G. Wells: *The Outline of History*, Waverley, London, 1925, II, p. 184.

<sup>39</sup> *Op. cit.*, 14th ed., art.: *Gomer*.

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and settled there. By 700 B.C., they migrated into Asia Minor and thence into Western Europe.

The Elizabethan antiquary and chronicler Raphael Holinshed observes<sup>40</sup> that the ancient historian Athenaeus of Greece records how the Celtic Gauls had their first dwelling-place surrounding Ister. This was the Lower Danube to the northwest of the Black Sea, near Kelt-town alias Galati. They afterwards divided themselves. Others who inhabited the dominion of Tyrol were called Brenni (whose seat was on the Mount Brehere part of the Alps).

Welsh Britons have plenty of pedigrees and genealogies in their own tongue. Many of them can without stopping readily derive the same either from Brut or some of his band such as Aeneas and other of the Trojans and so on, even right back to Noah. Their ancient bards were very diligent in their collections of those genealogies. In times past they learning them no doubt from the Hebrews (*cf.* Genesis 10:2-5 & 10:22-25) very solemnly preserved the catalogues of their descents, showing themselves to be of an ancient and noble race.

The Cimmerians and the Scythians (*cf.* Genesis 10:2 & Magog) and the Celto-Scythians or perhaps also included the ancient Sakka or Sacae (*cf.* the Saxons). They seem to have been but another energetic branch of the Gomerites who, around especially 600 B.C., pushed the Cymri westward.

These Sacae themselves then later following them into Western Europe. They did so perhaps first as the (100 B.C.) *Cymbri* of Denmark, and certainly as the later Anglo-Saxons. Indeed, around 429 A.D., these Sacae pushed on even into Britain itself.

Celtologist Rev. Edward Davies remarks<sup>41</sup> that Herodotus understood it was the custom of the (Celto-Cimmerian?) Hyperboreans to deliver their sacred gifts into Scythian hands. Herodotus enquired from the Scoloti (whom the Greeks of his age eminently termed Scythians), respecting the Hyperboreans. The Celto-Scythians, explains Davies, then occupied the southwest of Germany. It is unquestionable that the British Belgae were their relatives.

**Rev. Professor Dr. Edwin Yamauchi on  
the Gomerites and the Scythians**

Gomer-Cimmer has been identified also by Japanese-American Ancient History Professor Dr. Edwin M. Yamauchi of Miami University. He states<sup>42</sup> that the Biblical Gomer (Genesis 10:2-3 & Ezekiel 38:6) may be associated with the tribe known in nonbiblical sources as the Cimmerians (Akkadian Gimmir-aiā, Greek Kimmerioi).

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<sup>40</sup> *Chr.* I:22f.

<sup>41</sup> E. Davies: *Celtic Researches...on the Origins of the Ancient Britons*, Davies, London, 1804, p. 179.

<sup>42</sup> E.M. Yamauchi: *Foes from the Northern Frontier*, Baker, Grand Rapids, 1982, pp. 49f & 57.

In the eighth century B.C., Homer<sup>43</sup> associated the Cimmerians with a fogbound land, perhaps the Crimean peninsula on the north shore of the Black Sea. In the fifth century B.C., Herodotus<sup>44</sup> related that the Cimmerians were driven by the Scythians ó as the Scythians themselves were pushed westward. This is a development which can be correlated<sup>45</sup> with Chinese records.

Though the Assyrians distinguished between the Cimmerians and the Scythians, later texts of the Neo-Babylonians and Persians (sixth-fifth century B.C.) use the term ðGimmiraiaø also for Scythians. The Cimmeriansø name *Gimmiraia* still survives in the Akkadian segment of Dariusø Behistun inscription, as a designation for the Scythians (*Saka* in Old Persian).

Some Cimmerians may have settled in Cappadocia in Eastern Turkey,<sup>46</sup> which the Armenians would later call Gomir. Later writers, such as the (20f B.C.) Strabo,<sup>47</sup> seem to use the term ðCimmerianø interchangeably with ðScythian.ø In the first century A.D., Josephus<sup>48</sup> identified the ðGomeritesø with the Celtic Galatians.

Specifically the Scythians were apparently of Gomic-Magogian-Ashkenazic extraction. See Genesis 10:1-5. Thus Yamauchi adds<sup>49</sup> that in the Old Testament the Hebrew word ðA-sh-k-enazø (*cf.* Scy-th) occurs in Genesis 10:3.

It occurs also in a parallel place at First Chronicles 1:6 ó and again in Jeremiah 51:27. The word has been identified<sup>50</sup> too as an equivalent of the Akkadian name for the Scythians, ðI-sh-k-uza.ø

The Persians called the various Scythian tribes ðSakaø (*cf.* the ðSax-onsø). The Greek name, *Skythees*, appears once in the New Testament in a very significant passage. Colossians 3:11. In the narrow sense, the Scythians were the tribes who lived in the area which Herodotus during the fifth century B.C. designated as Scythia ó *i.e.*, the territory north of the Black Sea.

Some Scythians even married Greeks. Aeschines frequently taunted his rival Demosthenes ó the greatest Greek orator of all time ó with the fact that his maternal grandmother was a Scythian. Herodotus<sup>51</sup> tells us the remarkable tale of Scyles, whose father was a Scythian king in the city of Olbia (*cf.* the later ðAlbionø). Anacharsis (sixth century B.C.), though not in the earliest list of the Seven Sages, later took the place of Periandros. Thus Professor Yamauchi.

One should further compare the favourable mention of Anacharsis the Scythian by the fourth century B.C.ø Menander ó and again by Tatian in his (second-century A.D.) *Oration to the Greeks*. Indeed, also the (first-century A.D.) Jewish historian

<sup>43</sup> *Od.*, 11:13-19.

<sup>44</sup> *Hist.*, 4:11-13.

<sup>45</sup> See: T. Riceø *The Scythians*, 3rd ed., Praeger, New York, 1961, p. 43; and J. Harmattaø *Darius' Expedition Against the Saka Tigraxauda* (in *Acta Antiqua*, 19, 1976).

<sup>46</sup> See W.R. Holcomb: *The Cimmerian and Scythian Invasions into Western Asia [Minor]*, M.A. thesis, Miami University, 1973.

<sup>47</sup> Strabo: *Geog.*, I:3:21.

<sup>48</sup> Josephus: *Ant.* 1:123.

<sup>49</sup> *Op. cit.*, pp. 63f & 127f.

<sup>50</sup> S. Parpola, *Neo-Assyrian Toponyms*, Butzon & Bercker, Kevelaer (West Germany), 1970, p. 178.

<sup>51</sup> *Hist.*, 4:76-80.



Josephus<sup>52</sup> recounts that the wisdom of Anacharsis the Scythian won the admiration of the Greeks.

### Hastings's *Encyclopaedia* & Gladys Taylor both identify Scythians with Scots

The Hastings's *Encyclopaedia of Religion and Ethics* declares<sup>53</sup> that the Irish and Scottish Picts were derived from Scythia. The Welsh tradition found in the *Brut*, represents the Picts as coming together with their King Roderic from Scythia to Alban alias Scotland ó probably after the arrival of the Welsh in Britain.

The Scot-s are so called, because they come from Scyth-ia. Bede brings also the Picts from Scythia to Ireland ó whence the Iro-Scots directed them to go on into North Britain. There, they inhabited the northern part ó the Brythons being in possession of the southern.

In her famous book *The Celtic Influence*, Gladys Taylor agrees. There she states<sup>54</sup> that according to that famous Early-English document known as the *Anglo-Saxon Chronicle*, the Britons came from Armenia. Cf. Genesis 8:4 & 9:27 to 10:5. She adds that the *Chronicle* further records that the Picts came from the south of Scythia. That could be any region from the mouth of the Danube to the Cimmerian Crimea. The Picts themselves, as ancient inhabitants of both Ireland and Scotland, spoke of Thrace (which is in that general region). The Welsh *Brut* speaks of the Picts as being men of much might ó and as having come from over the sea-flood with their king Roderic out of Scythia.

### Diodorus, Josephus and Selden on the identity of the Gomerites and the Cymri

The (60f B.C.) Diodorus Siculus was a Grecian Sicilian ó a Greek-speaking universal historian from Sicily. He wrote a forty-volume *Historical Library* (or World History) ó stretching from the more ancient times right down to Julius Caesar's (58f B.C.) Romano-Gallic Wars.

It is very significant that Diodorus tells us<sup>55</sup> óthe Britons [also]...dwell in Iris ó alias Ireland. Indeed, he adds that they óin ancient times overran all Asia ó ó meaning Asia Minor alias the modern Turkey.

Diodorus continues: óThey were called Cimmer-ians ó (cf. Gomer-ians in Genesis 10:2-5) ó ótime having corrupted the word into the name **Cimbri-ans**, as they are now called.... They are the people who...settled themselves ó in Northwestern Europe ó óbeing called in time **Greco-Gauls**. Compare too the Celtic óGomer ó with the Grecian óJavan ó in Genesis 10:3-5.

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<sup>52</sup> Josephus: *Against Apion*, 2.269.

<sup>53</sup> J. Hastings (ed.): *Encyclopaedia of Religion and Ethics*, Clarke, Edinburgh, 1907 & 1920, art. *Picts*.

<sup>54</sup> G. Taylor: *The Celtic Influence*, Covenant, London, 1972, p. 63.

<sup>55</sup> Diodorus Siculus: *Historical Library*, 3:5:3.

Also the first century Tacitus adds:<sup>56</sup> "Bordering on the [Atlantic] Ocean, dwell the **Cimbri** especially in what is now Dutch and Danish Zealand. Of their ancient glory, widespread traces yet remain among the Dutch and the British **Belgae** and also among the Danes of the Cimbrian Peninsula.

Kindred peoples were then ranged all the way from Estonia in the East to the British Isles in the West. In their midst, explains the (first-century A.D.) Tacitus, were "the **Anglii** alias the Anglo-Saxons in Ancient Germany fenced in by rivers or forests. In the East, were the tribes of the **Aestii** alias the red-haired pre-ugric Ancient Estonians whose rites and fashions and style of dress are those of the Suevi [in Germany], while their language is more like the British in the West.

It is further significant that also the great Jewish historian Josephus<sup>57</sup> wrote (around 93 A.D.): "Japhet, the son of Noah, had seven sons. They inhabited so, that beginning at the mountains Taurus and Amanus [in the modern Turkey] they proceeded along Asia [Minor] as far as the river Tanais, and along Europe to Cadiz [in the ancient Celt-Iberia alias the modern Spain]....

"Gomer founded those whom the Greeks now call Galatians [alias the Gaels or the Celts], but who were then called Gomerites. Magog founded those that from him were named Magogites, but who by the Greeks are called Scythians."

Indeed, adds Josephus,<sup>58</sup> "the Germans...composed the Celtic." He even refers, in one and the same breath, to the strong "Germans themselves" as well as to "the Ocean with which the Britons are encompassed."<sup>59</sup> For with the British Channel and the Irish Sea "what a wall the Britons had beyond the Pillars of Hercules"<sup>60</sup> alias the Straits of Gibraltar!

In his famous seventeenth-century book *Collected Anglo-British Miscellanies*, the great legal antiquary and Westminster Assembly hebraist Dr. John Selden points out<sup>61</sup> that sources such as the renowned chronicler William Camden (and others) quoting Genesis 10:1-5 and Josephus's *Antiquities of the Jews*<sup>62</sup> clearly establish that the Ancient Cymri descended from Gomer. Selden states the following were derived from Gomer: "the **Gomerites**, the **Cimbri**, the **Cimmerians**, the **Cambrians**, or the **Cumbrians**. For that is what these names signify among the Ancient Britons.... That these conjectures are very greatly probable,<sup>63</sup> W. Camden has proven."<sup>64</sup>

In his *Notes on [the 1492f Lord Chief Justice] Sir John Fortescue's 'In Praise of the Laws of England'* Selden also states<sup>65</sup> that "much more is to be had from the antienter and true origination of the **Britons**, which is from Japheth and his posterity. See Camden. And in the Greek Scaligerian *Chronicle* of Eusebius, the British Isles

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<sup>56</sup> Tacitus: *Germany*, 37 & 40 & 45.

<sup>57</sup> *Antiq.*, I:6:1.

<sup>58</sup> *Ib.*, 19:1:15.

<sup>59</sup> *Wars*, 6:6:2.

<sup>60</sup> *Ib.*, 2:16:4.

<sup>61</sup> J. Selden's *Analect. Anglo-Brit.*, in his *Op. Omn.*, II:865-9.

<sup>62</sup> Josephus's *Antiquities of the Jews* I:6.

<sup>63</sup> Selden: "maxime sane probabili conjectura" (see n. 61)

<sup>64</sup> Selden: "probavit" (see n. 61).

<sup>65</sup> In Selden's *Op. Omn.* III:1890.

with all the West are given by Noah's last will and testament to Japheth. Cf. Genesis 9:27 to 10:5.

In his *England's Epinomis* (alias 'The Legal Rights of England'), Selden further states<sup>66</sup> that the famous (third-century B.C.) Babylonian historian the Chaldee Berosus, refers to one 'Samothes' alias the 'Meshech' mentioned in Genesis 10:2. That Meshech was the brother to Gomer and Tubal, of Japheth's line.

According to Berosus, adds Selden, this 'Samothes' was the ancestor or author of the Celts.... His commentator Annius de Viterbo adds<sup>67</sup> that 'Samothes' was the brother of Gomer and Tubal. He had Japheth as his ancestor, from whom first the Britons and thence the Gauls descended.

### The earliest travels of the Cymric Proto-Welsh from Ararat to Britain

In the narrower sense, the Gomer-ians alias the **Cymri** were especially the Brythons. By such, we mean the 'Proto-Welsh' who settled in Britain ó perhaps only after the Iro-Scotic **Gaels** had lived in parts of Britain, and certainly while the Iro-Scots were yet living in Northern Ireland.

The *Encyclopedia Americana* states<sup>68</sup> that the Cymri are a branch of the Celtic family of nations. Those Cymri appear to have succeeded the Gaels in the great migration of the Celts westward. The Cymri seem to have driven the Gaels westward into Ireland and the Isle of Man, and northward into the Highlands of Scotland. The Cymri themselves there and then thus gained occupation of the southern parts of Great Britain.

During the fifth and subsequent centuries A.D., the Cymri were themselves driven out of the Lowlands of Great Britain by the invasions of Germanic tribes ó and compelled to take refuge in the mountainous regions of Cambria, Cornwall, and Cumbria (alias Cumberland and Westmorland). A part of them also crossed over into Gaul and settled in Brittany.

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**.

To this, the *Encyclopaedia Britannica* adds<sup>69</sup> that Cumber-land in Cumbria was the land of the Cymri. It was first inhabited by Celts (cf. their stone monuments and inscriptions); then conquered by Agricola the Roman in 80 A.D.; and thereafter renamed 'Cumbria.' This<sup>70</sup> is the Latin name for Cumberland ó which had been inhabited by the Cymric Celts before the Roman occupation of Britain, and which remained so inhabited also thereafter.

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<sup>66</sup> In Selden's *Op. Omn.* III:5.

<sup>67</sup> A. de Viterbo: *Antiq. Chald.* lib. 5.

<sup>68</sup> 1950 ed., art. *Cymri*.

<sup>69</sup> 14th ed., art. *Cumberland*.

<sup>70</sup> *Ib.*, art. *Cumbria*.

Significantly, also Barrister Owen Flintoff records<sup>71</sup> in his book *The Rise and Progress of the Laws of England and Wales* that the ancient Britons form part of the great Cimmerian or Gomerian nation. At the time of the Trojan War, which took place about 1200 years before the Christian era and therefore about 1000 years after the time when Noah's son Gomer the founder of their race left the mountains of Ararat and their principal seat was the country bordering on the Caspian and Black Seas. There appears a strong resemblance between the customs of the nations engaged in the Trojan War (*circa* 1200 B.C.), and the Britons (*circa* 1190 B.C.). Compare Genesis 10:1-5 & 38:30f with First Kings 5:31 and First Chronicles 2:6.

Flintoff further argues<sup>72</sup> that the religion of the Britons had its origin in truth and was preserved despite their long wanderings from the East. It was principally founded on their traditions of the deluge, considering Noah the restorer of mankind. They retained traces of the Trinity, as indeed seen also among the Ancient Greeks at the time of the Trojan War. See Homer's *Iliad* XVI:384. Accordingly, the *cromlech* or *trilithon* or threefold stone arch of which there are many in Britain was intended to represent the Noachic ark and also to point to the Trinity. See Davies's *Mythology of the Druids*.

Even the by-now-thoroughly-secularized more recent editions of the *Encyclopaedia Britannica* and *Encyclopedia Americana* do not disagree with this perception. Thus, in its article on Japheth the 1929 *Britannica* states<sup>73</sup> that the table of nations in Genesis chapter ten represents Japheth as the ancestor of the northern peoples including those of Asia Minor and the Mediterranean as well as Armenia.

Indeed, the 1951 *Americana* adds<sup>74</sup> that Japheth was a son of Noah and the progenitor of the branch of the human race called Japhetic. Married before the flood, he and his wife were saved in the ark. The birth of his seven sons occurred after the deluge (Genesis 10:1). It seems the name in Genesis 9:27 is derived from an Aramaic root signifying to expand and an allusion to the wide expansion of Japheth's descendants in the west of Europe. Others trace it to the root *fair* in reference to the light complexion of his posterity.

There is also considerable archeological and other evidence in support of the above identifications. We refer to our various *Addenda*<sup>75</sup> later below. Here and now, however, we (much more importantly) first demonstrate from the history of **exegesis** that the above claims are indeed the clear implications of that most important Biblical passage and Genesis 9:27 to 10:5.

### **The Lutherans Delitzsch, Kurtz, Hengstenberg & Keil on Japhethitic Gomer-ites**

We now support the above statements by citing from perhaps the most epoch-making commentary on Genesis yet written. We refer, of course, to that of the great

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<sup>71</sup> *Op. cit.*, p. 11.

<sup>72</sup> *Ib.*, p. 37.

<sup>73</sup> *Op. cit.*, XII:967.

<sup>74</sup> *Op. cit.*, XV:752 (art. Japheth).

<sup>75</sup> See *Addenda* 3-14 below.

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Hebrew-Christian German-Lutheran Bible Scholar ó Rev. Professor Dr. Franz Delitzsch.

Delitzsch writes<sup>76</sup> concerning the seven sons of Japheth that the people ðGomerø are those who were called Cimmerians already in the *Odyssey* (11:14) ó authored by Homer (around 850 B.C.). They are known in *The Histories* of the (450 B.C.) Ancient Greek Herodotus as the nation in the Tauric Chersones alias the modern Ukraine ó who are not racially different to the *Kimbri* (of Denmark and Northwestern Germany). The old sound of their name has still maintained itself in the mouth of the inhabitants of Wales, who call themselves *Cumri* or *Cymri* ó and their country *Cymru*.

Rev. Professor Dr. Franz Delitzsch further insists that ðMagogø ó as the (first-century A.D.) Josephus has explained<sup>77</sup> ó means the Scyths of the Caucasus. The ðMadaïø are the Medes. ðGomerø is the father not just of the Cymri but also of Ashkenaz or the ðGermansø (according to the Jewish tradition). He further fathered also ðTogarmahø ó meaning the Armenians, who still call themselves the ðHouse of Thorgom.ø

The famous Old Testamentian (and Church History Professor) Dr. Johann Heinrich Kurtz agrees with Delitzsch. In Genesis 9:26f, states Kurtz,<sup>78</sup> Noah intends to bless Shem. Kurtz then refers to Hengstenbergø *Christology*, Hofmannø *Predictions*, and Haevernickø *Theology of the Old Testament*.

Hengstenberg renders the passage: ðJapheth shall dwell in the (spiritual) tents of Shemø ó *i.e.*, he shall be received into the fellowship of that salvation which is to proceed from the race of Shem. Thus the Triune God *Elohim* prepares for Japheth a way to the tents of Shem, where he is to find both Jehovah and His salvation.

Japheth was adapted only for the North, and for the temperate zone. His descendants constitute the moving and impelling element in history, settling all over Europe. Compare Horaceø *Odes* (I:3). The descendants of Japheth develop into the Caucasian race. Thus Kurtz.

The famous Old Testamentian Rev. Professor Dr. C.F. Keil, in his celebrated *Commentary on Genesis*, insists<sup>79</sup> that 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 [the Triune] *Elohim*, God as Creator and Governor of the World. It had respect primarily to the blessings of the Earth, not to spiritual blessings ó although Japheth would participate in these as well. For he should come and dwell in the tents of Shem.

Now among those Japhethites, continues Keil, ðGomerø is most probably the tribe of the Cimmerians from whom are descended the ðCumriø or ðCymriø in Wales and Brittany ó whose relation to the Germanic ðCimbriø (in Danish Jutland) is still in obscurity. ðMagogø is connected by Josephus with the Scythians on the Sea of Azov

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<sup>76</sup> We quote from and here translate F. Delitzschø German-language original work *Die Genesis Ausgelegt [Genesis Expounded]*, Doerffling u. Francke, Leipzig, 1853, pp. 284f.

<sup>77</sup> *Antiq.* I:6:1.

<sup>78</sup> J.H. Kurtz: *History of the Old Covenant*, Clark, Edinburgh, 1870, I pp. 107 & 115f.

<sup>79</sup> C.F. Keilø *Commentary on Genesis* (in Keil & Delitzsch: *Biblical Commentary on the Old Testament – The Pentateuch*), Clark, Edinburgh, 1885, I pp. 159f.

and in the Caucasus. ᾀMadaiᾀ are the Medes. ᾀJavanᾀ corresponds to those from whom the Ionians are derived ᾀ the parent tribe of the Greeks.

Keil then lists the descendants of ᾀGomer.ᾀ They include: ᾀAshkenazᾀ ᾀ according to the old Jewish explanation, the ᾀGermaniᾀ... ᾀRiphathᾀ ᾀ in Knobelᾀs opinion the Celts, part of whom according to Plutarch crossed the ᾀMontes Rhipaeiᾀ towards the Northern Ocean to the furthest limits of Europe... ᾀTogarmahᾀ is the name of the Armenians, who are still called...ᾀTorkomatisiᾀ in Transcaucasia. Indeed, it is precisely from that general region of Transcaucasiaᾀs Ararat that this great westward movement of Japhethites commenced. Genesis 8:4 *cf.* 10:1-5.

### **Japheth’s Gomerites as viewed by the Calvinists Kuyper, Noordtzij and Pink**

After the above German Lutheran explanations of ᾀGomerᾀ ᾀ let us next consider some Calvinistic identifications. We refer to those of the great Dutch Reformed theologians Rev. Professor Dr. Abraham Kuyper Sr. and Professor Dr. A. Noordtzij ᾀ and to that of the celebrated British Commentator, Arthur W. Pink.

Abraham Kuyper, the late-nineteenth-century Prime Minister of Holland, wrote<sup>80</sup> that we are Japheth. Japhethᾀs name means: ᾀExpansion.ᾀ And Noahᾀs blessing to Japheth was: ᾀMay God expand Japheth!ᾀIt also came to pass, according to this name. The prophetic blessing was fulfilled. Japheth has expanded. To sum up all of Japhethᾀs descendants, you have to trek across Europe and America.

Kuyper also pointed out that Jehovah is the God of Shem. This means that Shem would be the carrier of particular grace. Israel is from Shem. Christ is from Shem. From Shem comes the ᾀTentᾀ in which we would dwell ᾀ *i.e.*, the Church of God in the blood of Calvary. From Japheth come the nations of the Greeks and of the Romans. From Japheth come the Germans and the Gauls [*cf.* the Gaels].

In the course of centuries: everything done to conquer nature; to penetrate the secrets of science; to bring art and commerce to glory ᾀ all has flowed from the fountain of Japheth. Shem has today left his own Tent. The Jew no longer lives there; neither does the Moslem.

We [Japhethites] have not gone to live with Shem in his Tent. But Shem has vacated his own Tent. That is when the (Triune) Lord God led Japheth into Shemᾀs Tent. And Japheth still lives in the Tent of Shem ᾀ alias the Christian Church. Thus Kuyper.

Similarly, the well-known Calvinist Professor Dr. A. Noordtzij explained in the twentieth-century Dutch *Christian Encyclopedia*<sup>81</sup> that Japheth is one of the three sons of Noah. In the list of nations in Genesis ten, he is in verses 1 to 5 called the ancestral father of seven nations. They are part of what we call the Indo-Germanic or Aryan group. They live to the North (the Cimmerians, the Scyths, and the Medes) ᾀ and to the West (the Ionians *etc.*) ᾀ of Palestine.

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<sup>80</sup> A. Kuyper, Sr.: *Twelve Old Patriarchs*, Kok, Kampen, 1936, pp. 48f.

<sup>81</sup> A. Noordtzijᾀs art. *Japhet* (in *Christian Encyclopedia*, Kampen, Kok, 1925, III, p. 113).

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Let us now look at a modern commentary from America. In 1922, the famous Calvinist Arthur W. Pink ó an Englishman who long ministered in America and Australia before moving on to Scotland ó wrote his celebrated book *Gleanings in Genesis*. There, he discusses also the verse: "God shall enlarge Japheth, and he shall dwell in the tent of Shem." Genesis 9:27.

Pink remarks<sup>82</sup> that two things were predicted of Japheth. First, he would be enlarged. Second, he would dwell in the tents of Shem ó or, in other words, would receive blessing from Shem. The accomplishment of this prediction is witnessed to by history both sacred and secular. Those nations which have been most enlarged by God, have descended from Japheth.

Recently, the European Powers have entered into the rich possessions of Asia. Today the Anglo-Saxon[-Celtic] race, which occupies more territory than any other people, are all the descendants of Japheth's firstborn [Gomer]. In Genesis ten, where a list of Japheth's sons is found, we read, "By these were the isles of the Gentiles divided in their lands."

**Rev. Prof. H.C. Leupold and Dr. Basil Atkinson  
on the Japhethitic Gomerites**

During 1942, in Columbus (Ohio), the Lutheran Rev. Professor Dr. H.C. Leupold of Capital University Seminary wrote<sup>83</sup> anent Genesis 9:27 that Shem has the most prominent fame among his brethren. Similarly, Japheth is in the blessing. It is foretold and hoped for, that Japheth will be what his name implies ó "expanded."

In reality, his descendants the Indo-European Aryans do spread out over vast stretches of territory ó from India across all Europe and, of a later date, over the Western Hemisphere. With surprising accuracy, this feature of his history is foretold. Japheth is to dwell in the tents of Shem. The Japhethites have now very largely come in to share Shem's blessings, for as Gentiles they have been grafted on the good olive tree. Romans 11:16f.

Genesis 10:2 states: "The sons of Japheth: Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras." Here, Leupold explains that commentaries offer a fair measure of unanimity ó especially since inscriptions on monuments serve to confirm the historical character of many of the names on the list. The Japhethites are the ones we are wont to identify with the Indo-Europeans.

Leupold insists that "Gomer" is to be identified with the Cimmerians, who then came from the Caucasus into Asia Minor and who in the reign of the Assyrian King Sargon are called the "Gimirrai." According to Josephus, "Magog" represents the ancient Scythian hordes found southeast of the Black Sea. The "Madai" are the Medes. "Javan" alias the Greek *Ioouan* means the Ionians ó which name was applied to all Greeks. First Chronicles 1:5-7; Isaiah 66:19; Ezekiel 27:13,19; Daniel 8:21; 10:20; 11:2; Joel 3:6; and Zechariah 9:13. "Tiras" (compare Thrace) might be identified with the later E-truscans.

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<sup>82</sup> A.W. Pink: *Gleanings in Genesis*, Moody, Chicago, 1973 ed., p. 127.

<sup>83</sup> H.C. Leupold: *Exposition of Genesis*, Baker, Grand Rapids, I pp. 352f & 359-362.

Finally, Leupold concludes with details about the Celtic ðsons of Gomer. One such, ðAshkenaz, in Jewish tradition identified with the Germans ó for whom it is used to this day. From their old seat in Asia Minor, these Indo-Europeans migrated to Germany ó a thought found also in Luther. Thus the Japhethites are seen to be spread abroad over a well-defined area extending from Media in the East to Spain in the West ó and, to their north, all the way from Esthonia in the East to Ireland in the West.

It is from these Japhethites that also the *'Ijey Ha-Goyyim* ó the *Neesoi toon Ethnoon* alias the ðIsles of the Nationsø ó were populated. See Genesis 10:5, respectively in the Massoretic Hebrew and the Greek Septuagint. Such regions include especially the ðIsles of the Westø and the ðInhabitants of the Seaø at the ðEnds of the Earthø ó to ðthe Northø and to ðthe Westø of Palestine. Isaiah 42:10f; 45:22; 49:1,6,12.

In 1954, Dr. Basil F.C. Atkinson, the Under-Librarian of Cambridge University, published an interesting commentary on Genesis. There, he made the following valuable remarks about the important passage Genesis 9:27 to 10:4.

Atkinson writes<sup>84</sup> that the descendants of Japheth are the nations of Europe. The enlargement of these nations has been one of the most conspicuous features in the history of the World. It may be seen in the domination of most of Europe by the peoples who spread over a region between the Black Sea and Denmark in the third and second millennia B.C. They imposed their language almost wherever they went. It may also be seen in the Greek colonization; in the construction of the Roman Empire; and in the virtual domination of the World in modern times by the peoples of Europe and their descendants in America.

Dr. Atkinson then states that Japheth would be associated with Shem, particularly in the worship of the true God. Genesis 9:27. In this case, we have a prediction of the evangelization of the nations ó and their grafting into Israel. Romans 11:17-24 and Ephesians 2:13,19 & 3:6. The Gentiles who were first evangelized and are spoken of in the New Testament, were predominantly Japhethitic nations.

We may also perhaps see some significance, in view of this prediction ó in the fact that it is the nations of Europe and their offshoots who have been regarded for centuries as ðChristian nations.ø It at least means that the descendants of Japheth would make ó and now for a long time have made ó an outward profession of worshipping Shemø God.

Finally, declares Atkinson, among the sons of Japheth ðGomerø means the people known as Cimmerians ó who lived to the northwest of the Black Sea. Their name survives in the ethnic name of the Welsh people, *Cymru*. ðMagogø was a people identified with the Scythians.ø Further, ðMadaiø are the Medes. ðJavanø means the Greeks. ðAshkenazø was a northern people (Ezekiel 38:6) whom modern Jews identify with the Germans. ðTarshishø is usually identified as Tartessus in Spain.

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<sup>84</sup> B.F.C. Atkinson: *Genesis*, Walter, London, 1954, I p. 99 & II pp. 101f.



**J.J. Davis, F.D. Nicol, Calvin, Greijdanus,  
Ridderbos & J.B. Lightfoot on Gomerites**

Last, we mention the views of the great Protestant Reformer John Calvin, Professor S.J. Greijdanus, Dr. J.B. Lightfoot ó and the 1975 studies in Genesis [9:27 to 10:5] of Grace Theological Seminary's Professor of Old Testament and Hebrew, Rev. Dr. John J. Davis. We begin with the latter.

Davis writes<sup>85</sup> that Noah's statement "God shall enlarge Japheth" shows his descendants would experience remarkable prosperity and dispersion. Japheth's name (meaning "Enlarge") makes clear his descendants would inhabit vast areas, migrating westward and northward into Europe.

Coming now specifically to the various tribes descended from Japheth, the Old Testamentarian Dr. Davis adds that usually Gomer is identified with the Cimmerians ó in Assyrian inscriptions, Gamir or Gimirrai (*cf.* Ezekiel 38:6). The Cimmerians were pushed westward by the Assyrians.

Thus too Dr. Francis D. Nichol, editor of *The Seventh-Day Adventist Bible Commentary*. The sons of Gomer were Ashkenaz, Riphath, and Togarmah. Ashkenaz was most likely an ancestor of the Indo-European Ashkuza. Also Speiser and Kidner associate them with the Scythians, and Jewish tradition with the Germans.

Davis further mentions that the Phoenicians imported much silver, iron, tin, and lead from Tarshish (Ezekiel 27:12), and that Solomon had a "fleet of Tarshish" (First Kings 10:22). Recent studies have indicated that the navy of Solomon was, in effect, a very specialized "smeltery" or "refinery fleet" responsible for bringing smelted metal home from the colonial mines ó an enterprise in which the Phoenicians<sup>86</sup> probably were also very much engaged. Sites proposed for Tarshish, have ranged to western Anatolia in Spain.

As the great Celto-Gallic commentator Rev. Professor Dr. John Calvin rightly remarked:<sup>87</sup> "Among the sons of Japheth, of Ham, and of Shem ó Moses enumerates those only who had been celebrated.... When Moses says that "the islands of the Gentiles" were divided by the sons of Japheth ó we understand that the regions beyond the sea were parted among them."

Calvin is even more specific concerning the identity of that part of the Japhethites known as the Gauls (of Western Europe). They were, at least from about the fourth century B.C., the original Celtic inhabitants of Gal-atia.

The Genevan genius then argues:<sup>88</sup> "The **Galatians**...were **Gauls**.... Strabo [writing between B.C. 20 and A.D. 19] thought those Galatians were **Celts**; and nearly all have followed this.... I [Calvin] think it...probable they were **Belgae** or Western Celts ó some of whom settled in Britain around 80 B.C. Also Jerome of Bethlehem, who

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<sup>85</sup> J.J. Davis: *Paradise to Prison*, Baker, Grand Rapids, 1975, pp. 136f.

<sup>86</sup> W.F. Allbright: *New Light on the Early History of Phoenician Colonization*, p. 21.

<sup>87</sup> J. Calvin: *Commentary on Genesis*, Eerdmans, Grand Rapids, ed., 1948, I pp. 314f.

<sup>88</sup> See in Calvin's *Commentary on Galatians* his "Theme of the Epistle to the Galatians."

had lived in Celtic Gaul, could understand the similar dialect spoken in Galatia as late as 415 A.D.

Similarly, Rev. Professor Dr. S.J. Greijdanus affirms<sup>89</sup> that Galatia was so called ó after the Galatians or Galli who came to live there in the third century B.C. Again, also Rev. Professor Dr. H.N. Ridderbos declares<sup>90</sup> that Galatia received its name from the Celtic tribes. Indeed, this may in part even help explain the -judaizingø tendencies of the later Galatian Christians. See Galatians 2:12f; 3:5; 4:9f; 5:3f.

Also Rev. Dr. J.B. Lightfoot, in his famous commentary *St Paul's Epistle to the Galatians*, speaks<sup>91</sup> 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. They were known to the classical writers of antiquity by three several names ó **Celtae**, **Galatae** and **Galli**. Of these, **Celtae** is the most ancient ó being found in the earliest Greek historians Hecataeus and Herodotus.<sup>92</sup>

Lightfoot continues: ðLarge influx[es] of Jews 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 amongst a strange confusion of Phrygian and Celtic.... At the time of St Paul, they probably boasted a large number of proselytes and may even have infused a beneficial leaven into the religion of the mass of the heathen population.... Luke mentions two [Pauline] visits to Galatia.ö

The Romans generally designated this people **Galli** ó for example, in Julius Caesar's book *On the Gallic War*.<sup>93</sup> The term **Galli** is sometimes adopted by later Greek writers. Generally, they prefer **Galatae**.

Lightfoot then concludes<sup>94</sup> that there is every reason for believing the Galatian settlers in what is today called Turkey were Celts. ðOf the two main subdivisions into which modern philologers have divided the Celtic race, they seem rather to have belonged to the **Cymric** ó of which the Welsh are the living representatives.

ðThus, in the age when St Paul preached, a native of Galatia [in Asia Minor] spoke a language essentially the same with that which was current in the southern part of Britain.... We picture to ourselves one of his Asia-tic converts visiting the far West ó to barter the hair cloths of his native country 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 and laid the foundations of the earliest Church in Britain.ö Thus Lightfoot.

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<sup>89</sup> S. Greijdanus: *Galatians*, Kok, Kampen, 1927, p. VII.

<sup>90</sup> H.N. Ridderbos: *The Epistle of Paul to the Galatians*, Eerdmans, Grand Rapids, 1953, pp. 22f.

<sup>91</sup> J.B. Lightfoot: *St. Paul's Epistle to the Galatians*, Macmillan, London, 1887, pp. 1f.

<sup>92</sup> Hecat.: *Fragments* 19,21,22; Herod.: *Hist.* 2:13 & 4:49.

<sup>93</sup> J. Caesar: *op. cit.*, 1:1.

<sup>94</sup> At the close of his -Dissertation Iø (in his commentary mentioned in n. 91 above).

## Ancient Celtic movements through Western Europe toward Britain and Ireland

All nations now on Earth, descend from Noah ó through his three sons Shem and Ham and Japheth. The Bible mentions by name those of them apparently known to ancient Israel. It seems that after the destruction of the tower of Babel, the children of Japheth or the Caucasians moved away from one another ó especially westward. They then started to become respectively: the Celts (including those who later migrated to Ancient Britain); the Germans; the Russians; the Persians; the Greeks; the Armenians; the Cypriots; the Italians and the Spaniards *etc.*

Of the sons of Japheth, perhaps first the ÆMagogicø Celts and most certainly then the ÆGomericø Celts started moving westward to colonize Western Europe and Britain ó apparently first in a Goidelic and then more conspicuously in a Brythonic wave. As they went, they celtified the Pre-Celtic Iberian Japhethites of Spain and Ireland into those later called Celtiberians.

The Celts themselves were later followed by Germanic waves of Angles and Saxons and Jutes. They were of the same Japhethitic race, and of fair complexion. At first, they had much the same customs as did the Celts.

The above largely-westward movement of the Japhethites started to happen shortly after Shem's son Arphaxad begat Eber (the father of the Eber-ews or the Heber-ews alias the Hebrews) ó when Eber fathered Peleg the ancestor of Abraham. öTwo sons were born to Eber. The name of the one was Peleg (or ÆDividedø). For in his days, the country was dividedö (Genesis 10:25) ó namely divided after God destroyed the tower of Babel and incipiently began to divide mankind also upon linguistic lines (Genesis 11:9-11).

From the Ararat Ranges of mountainous Northern Mesopotamia, then, mankind started trekking forth into different directions ó after God confused human speech at the Tower of Babel. Indeed, of all of the various Post-Babelic nations ó it is precisely the Japhethitic Proto-Gomerites and the Proto-Magogites who are first mentioned in the Ancient Holy Scriptures. Genesis 10:2.

The early Gomerites alias the Cimmerians all spoke what we may call Proto-Q-Celtic alias Proto-Brythonic. They were the ancestors of all those who till just several centuries ago spoke Cumbric and Cornish ó and of those who even today still speak Breton and Welsh alias Cambric or Cymro.

The early Magogians alias the Scythians all spoke what could be called Proto-C-Celtic or s Proto-Gaedhelic. They were the ancestors of all those, some of whom even today still speak Erse and Gaelic and Manx ó with the now-extinct Pictish tongue apparently halfway between Brythonic and Gaedhelic.

Thus öwere the Isles of the Gentiles divided in their lands ó every one according to his language, clan, and nation.ö Genesis 10:5. This drove mankind out into all the World ó and the Celts especially toward Western Europe and the British Isles.

It should be remarked that there is some evidence, both right after the destruction of the tower of Babel and subsequently, to suggest that the Semitic H-Eber-ews would have some influence even on the Japhethitic Gomer-ites *etc.* Such influences would prove most durable especially in the isolation of the British Isles.

We have already seen the prediction of Genesis 9:27 that Japheth would dwell in the tents of Shem. We saw too the linguistic evidence for some degree of resemblance between certain words in Hebrew and Ancient Celtic. Also, we saw that the Gomerian Japhethites only trekked away toward the Isles in the days of Eber's son Peleg (Genesis 10:2-25). Now we shall look at some evidence of further Early-Semitic influence, in several successive waves, upon especially those Ancient Celts who probably *via* Spain and/or Britain finally settled in Ireland.

Postellius, in a lecture on the famous first-century pagan writer Pomponius Mela, declares that **Ir-land** or **Er-in** was then called **Jur-in** ó *quasi* **Jews-land**. Ireland was so called, explains Postellius, because in the distant past the Jews as great soothsayers knew that the future empire of the World would come to those parts.

Indeed, the great Jurist Sir Henry Maine declared that we who are able here to examine coolly the ancient Irish Law in an authentic form, see that it is a very remarkable body of archaic law. Moreover, he added, it is unusually pure from its origin.<sup>95</sup>

Barrister Flintoff, in his book *The Rise and Progress of the Laws of England and Wales*,<sup>96</sup> has on good grounds identified Ancient Ireland's **Iro-Scots** with the ancient **Scythians**. He declares that Walsingham in his (*circa* 1380 A.D.) *Historia Anglicana* says that **Scyt-hae**, **Schyt-hici**, **Scot-i** and **Scot-ici** are all one. The Welsh historian Nenni (around 825 A.D.) expressly calls the Scots **Schyt-thae** and the (520f A.D.) Brythonic historian Gildas calls the Irish Sea **Vallem Scyt-hicam**.

The Anglo-Saxon or English King Alfred, in his (*circa* 875 A.D.) English translation of the Spanish historian Orosius's *Seven Books of History*, calls the Scots **Scyt-than**. The Germans call both Scythians and Scots, **Scut-ten** (and the latter also **Schot-ten**). Indeed, the Ancient Britons called them **Y-scott**.

The Irish sometimes styled themselves **Scoit-agh** or **Scuit-eigh**. Ireland retained the name of **Scot-ia** ó with the addition of *Major* or *Vetus* ó up to the fifteenth century A.D. Thus Rev. Archbishop Dr. James Ussher's *Philosophical Survey of Ireland*.<sup>97</sup> Thus, Scotland was **Lesser Scotia** ó and Ireland was **Older Scotia** or **Greater Scotia**.

Rev. Dr. Thomas Foster mentions<sup>98</sup> that in the official Irish *Chronicles of Eri* there are many references to the race of **Iber** and the prince of the race of **Er**. Those references also regard **Iber** ó or **Heber** ó as a prince or forefather of the **Eri** race of Ireland.

<sup>95</sup> Both citations (from Postellius and Maine) given in I. Elder's *Celt. Druid and Culdees*, Covenant, London, 1986, p. 77.

<sup>96</sup> *Op. cit.*, pp. 16f.

<sup>97</sup> J. Ussher: *Philosophical Survey of Ireland*, pp. 72f.

<sup>98</sup> T. Foster: *Britain's Royal Throne*, Acacia, Blackburn, Victoria, Australia, 1986, pp. 31f & 54.

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This ðHeberö is mentioned in Genesis 10:21. Those *Chronicles of Eri* state that ðIber, the firstborn of Er, was chosen to rule over Ulladö alias Ulster. Indeed, the Irish are known as ð**H-Iber-nians**ø or ð**Ib-Eri-ans**ø or the ð**Er-i**ø ó and their land is known as ð**Er-in**.ø The Islands to the North are known as the **Hebr-ides** ó meaning ðThe Islands of the Hebrews.ø Thus Dr. Foster.

### **The movement toward Ireland and Britain of the Scots and the Picts**

The Scyt-hian Scot-s were comparative late-comers to the British Isles. They apparently first arrived (from the Eastern Mediterranean by way of Spain) in Northern Ireland ó in successive waves (from about 1200 to 250 B.C.). That was well after the Ancient Irish had arrived in Ireland, and generally after the followers of the Trojan Brut had arrived in Britain around B.C. 1185. Only in much later years, from about B.C. 400 to A.D. 400 onward, did the Scots move on from Ulster in Ireland ó to Scotland in Northern Britain.

The Picts were kin to the Scots. The (565f A.D.) Iro-Scot Columba often understood them, albeit occasionally using an interpreter. The (731 A.D.) Anglo-Saxon Northumbrian learned scholar Bede says that the Picts came **from Scythia**, *via* Ireland, to Britain.<sup>99</sup>

Rev. James Mackenzie, in his *History of Scotland*, states that the name ðPictø ó in the old Celtic language Pictish (alias **Pightiaid**) ó signifies a ðFighting Man.ø According to the (825 A.D.) Celto-Brythonic historian Nenni, the Picts ó whom the Ancient Irish called the **Cruithne** ó did not arrive even in the Orkneys until after 400 B.C. Only later still did they then invade the mainland of Northern Britain<sup>100</sup> ó yet indeed long before the Iro-Scots themselves went there from Northern Ireland.

Henry of Huntingdonø's famous (1154 A.D.) *History of Britain* was itself compiled from many much more ancient sources such as those of Geoffrey Arthur and the Venerable Bede *etc.* Henry declares:<sup>101</sup> ðThe Britons [or *Cymri*] occupied Britain in the third age of the World; the Scots in the fourth.... It is certain that the Scots came from Spain to Ireland..., part of them migrating from thence to Britain.... The part which remained [in Spain] still speak the same language.ö

ðThe Picts,ö explains Henry, were ða Scythian raceö which ðreached the north of Ireland. There they found the nation of the Scots already in possession.... **Crossing over to Britain, the Picts then began to colonize the northern parts of the island. For the Britons were already settled in the South.**ö

Much earlier, around B.C. 1450 ó continues Henry ó ðthe Egyptians were drowned in the Red Sea.... The survivors [of the Hebrews in Egypt] banished from among them a certain noblemen named Scyt-icus.... The banished man...in Africa at last came with his family to...Mauritania...(to the Pillars of Hercules). Thus they arrived in Spain,

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<sup>99</sup> *Historians' History of the World*, The Times, London, 1908, XX pp. 3-7 (see Add. 4 below); J. Mackenzie: *History of Scotland*, Nelson, London, 1890, p. 34.

<sup>100</sup> Cf. Skeneø's *Ancient Scotland*, pp. 171 & 124 n. 14. See too at chs.7 & 8 below.

<sup>101</sup> H. Huntingdon: *History of Britain* (1154), ed. Bohn, Forester, London, 1853, pp. 9-11f.

where they dwelt many years and their posterity multiplied greatly. Thence they came into Ireland 1200 years after the passage of Israel through the Red Sea.

Dr. Thomas Foster adds<sup>102</sup> that the Milesians who garrisoned the town of Tahpanes in Egypt were a people of special interest. The Milesian Kings were descendants of Zarah-Judah (*cf.* Genesis chapter 38), and therefore had a Hebrew origin. A Milesian Prince called Niul was friendly with Pharaoh in Egypt. Pharaoh Nectonibus made Milesius the Army Marshal, and gave him his adopted daughter, Scota in marriage.

In the Royal Irish Academy address for 1821 referring to Dr. Keating's researches into Ancient-Irish history one reads of Milesius that Scota bore him two sons. Such were Eibhear [or Heber] in Egypt, and Eireamhon [or Heremon] in Galicia (or Northwestern Spain).

Precisely at this point, the *Scottish Declaration of Independence* dated A.D. 1320 is very significant. It reads: "We know from ancient acts and records...that this nation, having come from Scythia...and having for many ages taken its residence in Spain *etc.*, removed from those parts [*viz.* from Spain to the British Isles] twelve hundred years after the coming of Israelites out of Egypt."

Also the famous 25-volume *Historians' History of the World*, is helpful. It records<sup>103</sup> that according to the Ancient Irish *Leabhar Gabhala* (or "Book of Invasions"), Partholan and his people were supposed to have come from Middle Greece (*alias* Pre-Achaean Graeco-Celtica).

The next comers were the Nemedians from Scythia. The race to colonize Ireland, the Firbolgs *cf.* the [*Viri*] Belgae in Southern England from B.C. 80 onward were very apparently of Brythonic origin. The fourth race of colonists, were the Tuatha De Danann (apparently from Greece). The last were the Scots (from Mosaic Egypt *via* Spain).

The Scots were sometimes called the Milesians. The former carried their pedigree back, without a break, to Noah. The immediate eponym of the new race, was Galam (*cf.* Gaul and Gael). The word is derived from *Gal* (*alias* valour), a name which might be expressed by the Latin *miles* (a knight). Thence came the names Milesia and Milesians.

The Irish ethnic legends express the broad facts of the peopling of Ireland and are in accordance with the results of archaeological investigation. At the earliest period, the country was occupied by a sparse population doubtless of the Iberian race of Western and Southern Europe the Celtiberi.

The story of Partholan represents the coming in of the first bronze-armed Celts, who were a Goidelic tribe akin to the later Scots. In the north of Ireland, the people were **Cruithne**, or Picts of the Goidelic branch of the Celts. In the very east and centre of the country of Ireland, were Brythonic and Belgic types. And in Munster when not distinctly Iberian they were of a Southern or Gaulish *alias* Gaelic type.

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<sup>102</sup> *Op. cit.*, pp. 49 & 60.

<sup>103</sup> *Hist. Hist.*, XXI pp. 332f & n. (see too in Add. 4 below).

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There was a two-way traffic between Britain and Ireland. Many of the Irish were first in Britain, and then went on to Ireland (perhaps as a result of Cymric pressure upon them). From Ireland, many Celtiberi and Picts and Scots later went to Britain. Indeed, from Britain, many missionaries (like Palladius and Patrick and Gildas) yet later went to Ireland. Thus the *Historians' History*.

Rev. T. M<sup>o</sup>Laughlan (M.A.) ó Fellow of the Scottish Archaeological Society ó has written an important work titled *The Early Scottish Church*, subtitled *Ecclesiastical History of Scotland from the First to the Twelfth Century*. There<sup>104</sup> he writes that Porphyry, in his argument against Christianity (written about 267 A.D.), uses the expressions ÆScythicae and ÆScotticae gentes interchangeably for ÆScythians and for the ÆScottish nation.

The Greeks called all northern nations **Skuthoi**. The (825 A.D.) Welsh historian Nenni tells us<sup>105</sup> öthat the Scythians, that is the Scots ó in the fourth century after the creation ó obtained Ireland.ö

Thus M<sup>o</sup>Laughlan concludes<sup>106</sup> that the name Scot ó like that of Pict ó appears to be a corruption of Scyth. It seems to have originated in the common idea among the Romans that these people had passed over from Scythia. The distinguished (530 A.D.) Brythonic historian Gildas says that around A.D. 420f ó many parties of öScots and Picts crossed the Scythian Valleyö into the Roman Province of öBritanniaö alias South Britain. Here, the öScythian Valleyö would mean either the Irish Sea ó or, perhaps alternatively, the Scottish Lowlands.

**The migrating Gomic Celts preserved much  
of God's original revelation**

Now the Gomer-ian Celts seem to have started their migrations from somewhere near an area northwest of the Black Sea ó alias the basin of the Rivers Danube, Dniester, Dnieper, Donets and Don. Some Celts went eastbound, into what is now the Eastern Ukraine and the Northern Caucasus. Others went southeast, into the later Galatia or Gaul-asia (or ÆLand of the Gauls) in what is now Central Turkey.

Most, however, went in the opposite direction. Many went southwestward, into what is now Northern Italy. Many more went westbound, into ancient Spain. Indeed, yet more went to the northwest ó into Western Europe.

Of the latter: some went northbound into Scandinavia; others westbound into the Ancient Gaul or ÆGal-lia) in what is now France and Belgium; and others, in successive waves, went westbound into the Britain which was then either empty or but sparsely inhabited. Possibly there were then some Picts inhabiting the far north, and Gaels living in the far west. But it is clear that the Gomic Celts easily achieved numerical superiority, if not exclusive possession of Britain, at that time.

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<sup>104</sup> T. M<sup>o</sup>Laughlan: *The Early Scottish Church – the Ecclesiastical History of Scotland from the First to the Twelfth Century*, Edinburgh, 1865, p. 22.

<sup>105</sup> Nenni(us): *History* ch. 8.

<sup>106</sup> *Ib.* p. 21.

There, the Gomic Celts alias the **Cymri** established ðCumbriaø (in Cumber-land) and ðCambriaø in Wales. Soon thereafter, Gaelic Celts and/or Picts came from ðGal-wayø (alias ðGaul-wayö or ðGael-wayö) in Ireland ó and established Galloway near Argyle or **Ar-Gael** alias öthe Land of the Gaelsö in Southern Scotland.

Especially those Celts who settled to the West of the European Continent in the British Isles, preserved their ancient culture and religion. Being separated from Europe, they were relatively isolated and insulated from the paganistic influences which periodically swept through the Continent itself.

In Britain and Ireland they stayed. In those Western Isles, their ancient druidic religion only slowly degenerated. In those isolated territories, they long retained many of the features of primordial revelation. *Cf.* too: Acts 14:17.

Throughout, a considerable standard of culture was maintained. Thus Delaney claims in his book *The Celts*<sup>107</sup> that archaeological excavations in Ireland have unearthed royal courts and ceremonial trumpets ó even from the fifth century B.C.

Norton-Taylor rightly maintains in his book *The Celts*<sup>108</sup> that it is not always easy to sort out the Celts from their Non-Celtic neighbours ó particularly from such very near neighbours and close relatives as the Teutons. The latter were a collection of Germanic-speaking tribes who lived in the areas to the North and East of the Celtic heartland. However, especially the ancient culture of Ireland best reveals the way of life of the Ancient Celts ó including their early customs even before some of them reached the Emerald Isle.

On the religion of the Ancient Celts, Norton-Taylor observes<sup>109</sup> that their Deity was a Celtic Trinity ó having either three heads, or alternatively [and more usually] having but one head with three faces or personalities. Compare the Greek *Prosoopa*, referring to the Three **Persons** (or ðFacesø) within the Triune Hebrew Deity *Jehovah*. This ðthree-headedø or rather ðthree-facedø and triple-personality God seems to have paralleled the concept of the Christian Trinity ó one Sacred Being embracing three different ðPersonsø (*viz.* God the Father, God the Son, and God the Holy Spirit). Indeed, having three heads or faces also displayed Godø mightö ó as also seen in the Hebrew word *Elohim*.

It was on that interpersonal ðtrinitarianø basis, continues Norton-Taylor,<sup>110</sup> that Ancient Irish Law was practised. Men were responsible to one another, personally, rather than to the impersonal institution of the State. Thus, wrongdoing was not a civil offence ó but a transgression of private rights. A man who harmed another, paid his debt to the injured personø's family ó not impersonally to society as a whole. Celtic Law was rooted in the notion of a divine order. It was enforced by a priestly panel of jurists (*viz.* the druids).

Roth and Duval point out in their book *Celtic Lands*<sup>111</sup> that Julius Caesar declared all Gauls claimed to be descended from ðDis Paterø (alias ðGod the Fatherø). Such

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<sup>107</sup> *Op. cit.*, p. 49.

<sup>108</sup> D. Norton-Taylor: *The Celts*, Time/Life International, Netherlands, 1975, p. 11.

<sup>109</sup> *Ib.*, pp. 100 & 107.

<sup>110</sup> *Ib.*, pp. 13 & 90.

<sup>111</sup> G. Roth and P.M. Duval: *Celtic Lands – Myth in History*, in Grimalø *op. cit.*, pp. 336 & 343-47.



was, in fact, the teaching of the druids. The modern historian Camille Jullian was of the opinion that the Celts had a sovereign God. Thirty-two effigies were uncovered, most of them from Northeast Gaul, showing a Deity with three heads or faces. The multiplication of heads and/or faces was one of the practical ways of increasing the powerfulness of God as regards the human perception of Him.

The divine name *Bilee* (in Irish) or *Belio* (in Brythonic) compare the Hebrew *Eli* seems to correspond to *Dis Pater* also in Gaul and Spain. Indeed, Sir Winston Churchill has observed<sup>11</sup> that the Ancient British Isles in general and especially Ancient Britain was the prime centre of the druidical religion which profoundly influenced the life also of Gaul and Germany.

The religious execution of the death penalty among the Ancient Celts for capital crimes once duly proven, is well-established and maintain Roth and Duval<sup>12</sup> from the skulls of severed heads of criminals. Never, however as is sometimes falsely alleged was the ritual murder of non-criminals performed among the Ancient Celts of the British Isles.<sup>13</sup>

### **The primordial picture of Celtic life is best preserved in Ancient Irish records**

An informative and adequate picture of life among the westernmost Early Celto-Gaels, even before their arrival first in Britain and then in Ireland, can be gained from extant Early-Irish literature. For such not only discloses the nature of Celtic life in the Ancient British Isles. It further preserves even the **previous** behaviour patterns of those Early Celts as also **before** their westbound crossing first of the British Channel, and then of the Irish Sea. Very significantly, the *Noachide Code* (compare Genesis 9:1-7) here looms large.

Thus, much of the famous Irish epic *Tain Bo Cuailnge* (alias *The Cattle Raid of Cooley*) deals with the boyhood of the legendary Cuchulain who defended Ulster from the end of summer until Candlemas. It portrays the movement, certainly no later than B.C. 200 to 150, of mighty armies within Ireland. It also shows that while King Conor MacNessa was playing chess with Fergus MacRoich, other boys were wrestling. In Ancient Ireland as too among the Ancient Anglo-Saxons as thirteen seems to have been the age of manhood.

When Cuchulain lay on his sick-bed, it was reported to him that his pupil Lughaidh had been chosen *Ard-Ri* alias *High King* of Eire. Thereupon Cuchulain told his pupil<sup>14</sup> how to comport himself in his kingly dignity. He was to bear himself with meekness in his exalted place; to be courteous to the weak and respectful to the old; to be discreet in his conversation; to be careful in the choice of friends; and to be generous without being prodigal.

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<sup>112</sup> *Op. cit.*, I p. 18.

<sup>113</sup> *Op. cit.*, p. 338.

<sup>114</sup> Concannon: *Defenders of the Ford – Pages from the Annals of the Boys of Ireland from the Earliest Ages down to 1798*, Gill, Dublin, 1925, pp. 26f.

Furthermore, Cuchulain told Lughaid that a ruler should be: ðan upholder of **justice; temperate** at feasts; **brave** and undaunted in battle; **faithful** to his cause; **vigorous** in the discharge of his **duties**; [and] **the champion of ancient laws and of hereditary privileges**.ö

Also in the Fenian tales ó and notably in the *Battle of Ventry* ó the boys of Ancient Ireland were early taught the arts of fighting and chess-playing. Indeed, in the *Colloquy of the Ancients* ó one reads that when the fourth-century A.D. Christian Missionary St Patrick asked regarding Ancient Irishmen: ðWho or what was it that maintained you in your life?ö ó his addressee Caoilte replied on behalf of the Pre-Christian Irish: ð**Truth** that was in our **hearts**; strength in our **arms**; and **fulfilment** in our tongues.ö

In the same *Colloquy*, we also find Fionn's *Advice to MacLugach*. It relates to training Irish children in the ways of their forefathers, and runs euphonically and rhyminally (even better in Erse than in this translation into English) as follows:<sup>115</sup>

ðThou, MacLugach, shalt discern ó what the warrior-order learn.  
Keep in heart a courteous mood, though in brunt of battle rude.  
Blame thy spouse not, without thought; never beat thy hound for nought.  
Never strive with senseless loon ó wouldst thou war with a buffoon?

Never thou thy chief forsake, till red earth thy life shall take.  
Nor for gem nor gold reward, fail in warrant to thy ward....  
Food to foodless neær refuse, nor for friend a niggard choose.  
Never on the great intrude; nor give cause for censure rude!ö

We find the same values being taught in their boyhood to the later Pre-Christian Irish *Ard Ri* ó to Ancient Ireland's ðHigh Kingsö alias Erin's supreme political rulers. This is seen in the cases: of Conn of the Hundred Battles; of Niall of the Nine Hostages; and of Cormac MacAirt.

Thus, in the *Book of Ballymote*, Cairbre asks:<sup>116</sup> ðWhat were your habits, when you were a lad?ö Doubtless reflecting age-long druidical values, Cormac then replies:

ðI was a listener in the woods; I was a gazer at the stars....  
I was gentle towards allies; I was a physician of the sick.  
I was not close, lest I should be burdensome.  
I was not arrogant, though I was wise....  
I would not speak about anyone in his absence.  
I would not reproach, but I would praise.  
I would not ask, but I would give.ö

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<sup>115</sup> *Ib.* pp. 18f.

<sup>116</sup> *Ib.* pp. 22f.

### Phoenician influences on the Ancient Celts by way of international trade

In its insightful article on Ancient Europe (from *circa* 2000 to 1800 B.C.), the A.D. 1974 *Encyclopaedia Britannica* has pointed out<sup>117</sup> that regional bronze-working traditions were developing during those ancient times in both Britain and Ireland. That gave birth to a distinctly Hiberno-British style.

The use of tin as an alloy, laid a great emphasis on organized systems of exchange. These involved the movement not only of ingots but also of finished artifacts. This may be seen in the export of Hiberno-British forms of axes to Denmark.

The Aegean, and by this time specifically the Mycenaean World, became enmeshed in this wide-ranging system of exchange. That was due, in all probability, to their need for tin from Cornwall. The occurrence of segmented faience beads of a kind invented in Egypt but also notably in Wessex [alias the southernmost central portion of what was later to be called England] ó a territory that probably controlled the earliest supplies of Cornish tin ó is suggestive of international trade. Faience beads of local shapes were produced also in North Britain.

In his book *The Sea Traders*, M.A. Eden describes<sup>118</sup> how Phoenician merchants supplied ó from Britain ó many of the raw materials for use in the Near East (and later even in King Solomon's Temple). It was the lure of rich tin deposits in Spain that first drew the Phoenicians westwards. From there, they proceeded to Brittany ó and especially to the British Isles where tin was produced.

In the sixth century B.C. Himilco's expedition went to the Northwest, from Carthage. This voyage tends to confirm that the Phoenicians were involved with the metal trade in Britain. Himilco sailed up the coast, around the peninsula of Brittany, and on to the British Isles.

It is certain merchants were going there from Spain during the Iron Age (from B.C. 1000 onward). Traces of such visitation, turned up in Cornwall. Phoenician voyagers went to Britain over a period of many centuries; and they appear in the *Iliad* as master craftsmen.

Sir Bertram Windle is the author of the book *Life in Early Britain*. In his article 'Arts and Crafts of Ancient Britain' he writes<sup>119</sup> that the C- or K-Celts (alias the Iro-Gaels) first appeared in England *circa* B.C. 1150 ó *cf.* the approximately B.C. 1185 fall of Troy. They arrived, armed with leaf-shaped bronze swords ó at the Thames and the Wash, as well as at the Wessex ports and perhaps even at Totnes in Devon where Brut is alleged to have set foot from Troy.

Moving westward, they passed by the upper Severn and the Bala Gap ó into Wales. Then they moved across the Channel ó to Ireland. Later invasions, which brought the

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<sup>117</sup> *Enc. Brit. (Macropaedia)*, University Press, Chicago, 1974, VI:1061 (in the article *Europe, Ancient*).

<sup>118</sup> M.A. Eden: *The Sea Traders*, Time-Life International, Netherlands, 1974, pp. 12-13,16,62-64,123-27 & 69.

<sup>119</sup> B. Windle's *Life in Early Britain*, as cited in J.A. Hammerton's *Wonders of the Past*, Amalgamated Press, London, n.d., I pp. 525f.

La Tene P-Celtic or Brythonic-Welsh culture into Britain, arrived there no later than about 450 B.C.

Wheel-made pottery is found in the famous cemetery at Aylesford. Another art which the Celts introduced, one of great beauty and interest, was that of enamelling. The method they used, consisted in excavating recesses in the metal background into which molten glass could then be poured. They used enamels of various colours including red, blue, yellow and green.

The Celtic artists and their goldsmiths and scribes reached a pitch of excellence which has never been excelled in the area of geometrical decoration. In the Cork University College Museum, in Ireland, there are three curious long cones of thin bronze most beautifully made and with their edges united by the tiniest of bronze rivets. They are marvels of workmanship. Almost certainly the ornaments are some kind of head-dress. They were found along the River Lee (below Cork). All show the same flowing spiral.

The same curve was used also by wood-workers in Britain. It is to be found on a wooden bowl discovered at the B.C. lake village near Glastonbury in Somerset.

This form of curvilinear geometrical art is to be met with on many of the ornaments and articles of daily use dating from that period. Thus the backs of bronze mirrors found at various places of which those discovered at Birdlip in Gloucestershire are beautiful examples.

Ireland was the El Dorado of the Western World. Most of her gold was then collected by the people of the day. This accounts for the extraordinary richness of the gold ornaments still displayed in the Dublin Museum despite the untold quantities of objects which had been found but then melted down for bullion.

When the Celt, especially in Ireland, took to Christianity he took to it with all his heart. The great monasteries of the Celtic type quite different in discipline from the Benedictine abbeys of later introduction were of great size and existed in considerable numbers. In the abbeys lived the men who cultivated the wonderful art of script. There is admittedly no more beautiful example of illuminated manuscript, than the Book of Kells now in the library of Dublin University. Thus Sir Bertram Windle.

### **Clear evidence of links between the Near East and the Ancient British Isles**

Bertrand L. Hallward, in his chapter 'The Phoenicians and the Carthaginians' within the well-known book *Hutcheson's Story of the Nations*,<sup>120</sup> shows that the Phoenician sea-traders had by about B.C. 1100 already founded Tartessus or Cadiz beyond the Pillars of Hercules alias the Straits of Gibraltar. Their very name Gibraltar (from *Jebel-Tarik*) is Phoenician.

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<sup>120</sup> B. L. Hallward: *The Phoenicians and the Carthaginians*, in *Hutcheson's Story of the Nations*, Hutcheson, London, circa 1930, pp. 326f.

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In their temples of Malkart ó the Phoenician predecessor of the later Greek Heracles ó there were set up two pillars. These were not unlike the Jachin and Boaz of the temple of Jerusalem ó and rather similar to the pillars Herodotus saw at the temple in Tyre. Those ancient temple pillars evidence that the Phoenicians had already travelled into the North Atlantic Ocean ó beyond the Straits of Gibraltar. See Second Chronicles 3:17 *cf.* 20:35f.

Indeed, the Egyptian beads found around Stonehenge may have gone through many intermediate hands, in barter between the Tyrian exporters and the British recipients. What is certain, is that it was the tin of Cornwall ó as the alloy required for the production of bronze from copper ó that was the mainspring of those long voyages.

It was from Hiram of Tyre that Solomon borrowed skilled workmen ó who brought the materials to Jerusalem. The principal worker in metal and apparently also a designer, was a namesake of the king ó but, in fact, the son of a Tyrian father by a woman of Naphtali. The whole narrative in First Kings chapters 6 to 8, is well worth studying. For it gives us a picture of the expertness of the Phoenicians at that time.

Hutcheson's further chapter on "The Jews" is authored by the late Chief Rabbi of England, Dr. I. Abrahams. He states<sup>121</sup> that the Phoenicians exchanged their famous purple dye ó the product of Tyre (Ezekiel 27:3-7f *cf.* Acts 16:14 & Revelation 2:18-20f) ó with the tin which Cornishmen extracted from their mines. Even from a period **prior** to the (*circa* 1400 B.C.) entrance of Israel into Palestine ó the country was, in part, already under some degree of Semitic influence.

It seems also that even the very westernmost coast of Ireland was reached by sea-traders from Ancient Phoenicia ó perhaps accompanied also by crew-members from Ancient Israel. See: Genesis 49:13; Deuteronomy 33:18f; Joshua 19:10-19; Judges 5:17; Second Chronicles 20:35f; Psalm 107:21-24f; Jonah 1:3f; Ezekiel 27:3-25f.

This can be gathered also from the chapter "The Strange Forts of Aran" by E.W. Lynam, Assistant in the British Museum ó in editor J.A. Hammerton's twentieth-century volume titled *Wonders of the Past*. There, Lynam describes<sup>122</sup> the present inhabitants of the three Aran islands on the western rim of the known Old World, six miles from the nearest point on the coast of Galway in Western Ireland.

Lynam explains that many unusual plants, such as maidenhair fern and spring gentian, grow profusely in the rock-crannies and fields. The Gulf Stream, which flows close to these islands, renders the climate exceptionally mild. The present inhabitants ó some 2,500 souls in all ó are a handsome hardy race whose fair skin, blue-grey eyes, and dark hair and eyebrows seem to indicate an early mingling of fair and dark stocks in their ancestry. Very conservative and preserving many ancient customs and beliefs, they still wear the "pampootic" shoe ó and use the "coracle" boat described by Himilco the Phoenician traveller 2400 years ago.

These ocean-girt rocks are crowded with ancient stone monuments of the most varied types. Among these, a group of great stone forts stands out conspicuously. *Dun*

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<sup>121</sup> *Op. cit.* pp. 778f.

<sup>122</sup> E.W. Lynam's *The Strange Forts of Aran*, in ed. Hammerton's *op. cit.*, I pp. 91f.

*Aengusa* ó the Fort of Angus ó is the largest. It was evidently the residence and walled city of a ruler. These structures are truly wonderful for their time and place.

Sadly, the A.D. 793f Scandinavian sea-rovers plundered Ancient Erin's golden ornaments. Nevertheless ó the ancient Aran forts still stand. They are also the last great monuments, in time and place, of the proud Bronze age civilization in Europe. Thus Lynam.

Also the *Encyclopedia Americana*<sup>123</sup> describes the inhabitants of the Aran Islands as perhaps the most ancient people of Europe, in their mode of life and thought. Gaelic is the common tongue. Here, even today, may yet be seen a curious intermingling of Christianity and Druidism.

The *Encyclopaedia Britannica* too refers<sup>124</sup> to the circular cyclopean tower known as *Dun-Aengus*. It is ascribed to the **Fir-bolg** or [**Viri-]****Belgae** in the first century B.C. Indeed, the *New Illustrated Columbia Encyclopedia* adds<sup>125</sup> that even today on the Aran Islands, there are not only many Early-Christian but also many prehistoric remains.

We conclude, then, that Japheth's Gomic peoples took their Noachic religion and culture ó including Genesis 9:1-7's *Noachide Code* later reflected in the Ancient Common Law of the British Isles ó from the Near East to the British Isles, in successive waves. The first wave was probably prior to 2000 B.C. Those migrations then continued right down to the Christian Era. Each wave enlarged the Japhethites. Indeed, each wave strengthened their Ancient Common Law brought even from the very tents of Shem to the outermost western fringe of the ancient world.

### Summary of the Common Law among very ancient migrants to the British Isles

Summarizing, in this chapter we saw that the Japhethites in general and especially the early inhabitants of the British Isles in particular, are those who over the centuries best preserved the Ancient Common Law and its *Noachide Code* ó after the Babelic dispersion. More especially was this the case among the Early Gaels of Britain ó who later moved on into Ireland. Yet it continued in Britain also through the (Proto-Judean?) Darda-nian migration to the British Isles, after the Trojan War.

There was thus a sustained development of law and government in the British Isles also during the second millennium B.C. For both before and after their arrival there, these Japhethitic Celts ó then still dwelling in the tents of Shem ó long preserved God's original revelation.

We then looked at the migrations of the Japhethites in general and of the Japhethitic Celts in particular. We examined the identity of Gomer and Magog in the various parts of Holy Scripture, and saw its connection with the Western Celts. Also helpful here were: the Ancient Jewish historian Josephus; the Ancient Irish *Leabhar*

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<sup>123</sup> Art. *Aran Islands* or *South Aran*, in *Enc. Amer.*, American Corp., New York, 1948, II p. 133.

<sup>124</sup> Art. *Aran Islands*, in *Enc. Brit.*, 1929, II p. 213.

<sup>125</sup> Art. *Aran Islands* in *NICE*, Columbia Univ. Press, New York, 1979, II p. 385.

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*Gabhala* and the *Chronicles of Eri*; the Ancient Welsh *Triads* and *Brut*; and the Old-English *Anglo-Saxon Chronicle*.

Next we considered various evidences that Magog fathered the **Scyths** (some of whom became the Iro-Scots), and that Gomer fathered the Cimmer-ians (some of whom became the British **Cymri**). Helpful in that regard were the profound scholarly views: of Professor Yamauchi on the Gomerites and the Scythians; of the famous Hastings's *Encyclopaedia of Religion and Ethics* on the Scots and the Picts; of Gladys Taylor in her identification of the Scythians with the Scots; and of Diodorus Siculus and the erudite antiquary John Selden in identifying the Gomerites with the British *Cymri*.

In reviewing the earliest history of the Cymric Proto-Welsh, we next had occasion to look from Homer, Herodotus, Strabo, Tacitus, several articles in various Encyclopedias, and Ancient-Brythonic sources cited by Barrister Flintoff to further to trace their origin all the way back to the Japhethitic Gomerites. These Ancient-Cymric Proto-Welsh moved toward Britain from Ararat, *via* the area of the Black Sea.

Here it was seen that this link is, in general, perceived also by many leading theologians. In that regard, references to illustrate this were given from the writings of Rev. Professor Drs. Delitzsch, Keil, Kurtz, Hengstenberg, Kuyper, Noordtzij, Pink, Leupold, Atkinson, J.J. Davis, F.D. Nichol, Calvin, Greijdanus, H.N. Ridderbos and J.B. Lightfoot.

Finally, we considered the Ancient Celtic movement toward Britain and Ireland to whether of Brythons, Iro-Scots or Picts. The migrating Celts were seen to have preserved much of God's original revelation. For the primordial picture of Celtic life has been preserved very adequately in the records of Ancient Ireland to such as the *Tain Bo Cuailgne*, the *Battle of Ventry*, the *Colloquy of the Ancients*, the *Advice to MacLugach*, and the famous *Book of Ballymote*.

In addition, there were also ongoing Phoenician influences on the Ancient Celts by way of international trade to not just in Britain's Cornwall but even as far as the Aran Islands off the westernmost coast of Ireland. It is even possible that, especially in the later centuries B.C., also Israelitic and/or Judean mariners visited those Western Isles. In all of this, there is thus clear evidence of abiding links between the Near East and Ancient Britain and Erin.





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Sir James McIntosh once explained that the Irish nation possesses genuine history several centuries more ancient than any other European nation possesses its present-day spoken language. Dr. Johnson held Ireland was in early times the school of the whole of the West, and also the quiet habitation of sanctity and learning. Lord Lyttleton added that most light which in times past cast its beams over Europe, proceeded from Ireland. Even the great German rationalist historian Dr. J.L. Mosheim admitted that Ancient Ireland supplied Gaul, Germany and Italy with their scholars and professors.<sup>1</sup>

The *Historians' History of the World* argues that Ancient Ireland's stable tribal government and its professional class of *suide* (or sages) and their ancient writings in Ogham, created circumstances favourable to the growth and preservation of annals. Early extant accounts rightly seek to synchronize Biblical history with Irish history. Yet later, some accounts also try to syncretize true history with false myth. Even some modern accounts would similarly syncretize revised myths with an evolutionistic approach to history.<sup>2</sup>

Nevertheless, as also the critical Professor Dr. L.A. Waddell (LL.D.) has rightly pointed out,<sup>3</sup> the relative historicity of a considerable part of the traditions of Ancient Ireland is quite apparent. The reliable old traditions found in the Ancient Irish *Book of Ballymote*, the *Book of Lecan* and the *Book of Leinster* are indeed quite disfigured by the later legends which there encrust them. Yet those books do contain a residual outline of very consistent tradition. See, on this, the end of our previous chapter. Indeed, such books also preserve some genuine memory of the remote prehistoric period.

This is true also of the *Irish Chronicle* ó alias the *Chronicum Scotorum*. That claims to be and is ða Chronicle of Irish Affairs from the Earliest Times to A.D.

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<sup>1</sup> See D. Douglas: *The Royal Stone of Ireland*, P.O. Box 625, Sunnybank, Qld. 4109, Australia, 1993, p. 2.

<sup>2</sup> *Hist. Hist.*, XXI pp. 331f (see in our Add. 4 below). Cf. W. Bryan's *The Improbable Irish* (Ace, New York, 1969, pp. 36f): ðThe followers of the man Neimheadh...were attacked by a mysterious race from under the sea called the Fomorians.... They were led by a fierce woman who had four eyes in her back.ö Of course, the meaning of ðunder the seaö may here simply be that the Fomorians were from ðdown underö in the Mediterranean ó *i.e.*, that they were Carthaginian or Phoenician sea-rovers (see n. 121 below). Yet what about the ðwoman who had four eyes in her backö?

Moreover, continues Bryan, the ðFirbolgsö ó a subsequent migrant group ó ðwere invaded by a strange race with magical powers called the Tuatha de Danaan.ö This could well be a reference to miracle-performing Danites; but it could also be mythological.

Most incredible of all, however, is a far-sighted or rather a very far-fetched story about the Milesians. Explains Bryan: ðOne of their princes called Ith caught sight of Ireland ó from the top of a high tower in the town of Briganza in Spainö *etc.* See too the story of Ceasair, as set out in our text at nn. 9f below. On syncretism, see K. Neill: *Illustrated History of the Irish People*, Gill & Macmillan, Dublin, 1979. Also M. & C.C. O'Brien's *Concise History of Ireland*, Thames & Hudson, London, 1972.

<sup>3</sup> L.A. Waddell: *The Phoenician Origin of the Britons, Scots and Anglo-Saxons*, Christian Book Club, Hawthorn Ca., 1983, p. 91.

1135.ö Inscriptured in its present form at that latter time, it includes a lot of much older material.

Thus, it tells us that God created the World through His Word; and that He sabbathed in man whose name was his very soul (*ainm*). Then follow the seven ages of man, the first of which contains 1656 yearsö alias 7 generationsö<sup>4</sup> (*cf.* Genesis chapter 5). This, of course, is describing the age before Noah's ark and the deluge.

There are also the Ancient Irish *fursundud* poems. These trace genealogies for Munster's *Eoghanacht* Kings in the southwest of Eire right back to Adam.

### **Was Ireland inhabited before the tower of Babel, or even before Noah's ark?**

According to the great Irish scholar Dr. G. Keating's famous book *Elements of the History of Ireland*,<sup>5</sup> three daughters of Cain visited Ireland together with their husbands and a colony of beautiful ladies. All of them, however, perished during the deluge. This is a remarkable claim. However, it is not in any way irreconcilable with the Holy Scriptures. *Cf.* Genesis 4:16-23 & 7:23.

The *Irish Chronicle* itself declares<sup>6</sup> that even before Noah and the great flood, a woman came to Ireland and gave her name to it. For it claims: "In the year of the world 1599...the daughter of one of the Greeks ö whose name was hEriu [*cf.* Erin] ö came to Hibernia.ö Indeed, also Doyle's *Illustrated History of Ireland from the Earliest Period*<sup>7</sup> ö later published by Kenmore Convent in County Kerry ö asserts that Ireland was colonized even before the time of Noah.

However, as the *Irish Chronicle* itself rightly explains, during the flood ö except for those on the ark ö all...perished in the deluge.... Thus do the Gaedhel express the number of this age: "Six years, fifty, and six hundred ö as I reckon ö a great thousand I count from Adam to the Flood.ö"<sup>8</sup>

The *Irish Chronicle* continues: "The World's second age begins, which contains 292 years ö that is, according to the Hebrews.ö *Cf.* Genesis 11:10-29. It then continues: "As the poet says: "From the flood to Abraham who was happily born ö two full, prosperous years, ninety and two hundred.ö"<sup>9</sup>

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<sup>4</sup> *Chronicum Scotorum: a Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, Longmans, London, ed. 1866, p. 3.

<sup>5</sup> G. Keating: *Elements of the History of Ireland* (c. 1590), Irish Texts Society, ed. 1902*f* (as cited in T. Wright's *The History of Ireland from the Earliest Period of the Irish Annals to the Present Time*, I-III, Murdoch, London, n.d., I p. 7).

<sup>6</sup> It is, of course, certainly possible that there could well have been "Greeks" both before and after the great flood ö also in Ireland. Yet any such "pre-flood" Greeks would naturally have been drowned during that deluge.

<sup>7</sup> H. Doyle: *An Illustrated History of Ireland from the Earliest Period*, Kenmore Convent, Kerry, 1868.

<sup>8</sup> Records the Ancient Gaelic: *It she bliadna 7 she ced cruth do rimhim, mile mor anairmim o Adham go dilinn.*

<sup>9</sup> The original Gaelic here records: *O dilinn go hAbram higenair iar shediub – da bliadain bailc toacht noact ar dib cedoib.*

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Thus, concludes the *Irish Chronicle*, in the year of the World 51859 it was 5ten years after that to the demolition of the tower [of Babel]; and 5nine years after that to Fenius. In that year, Fenius composed the language of the Gaeidhel from seventy-two languages. Cf. Genesis 10:1-32. He subsequently committed it to Gaeidhel, son of Agnomán viz. in the tenth year after the destruction of Nimrod's tower. Cf. Genesis 10:1-10 & 11:1-9.

Wright, elaborating on this in his famous three-volume *History of Ireland*,<sup>10</sup> supplies further details. He relates that Scythians descended from Gomer settled to the north of the Near East. Gomer's grandson Feniusa Farsa (alias Phenius), the king of the Scyths, was a prince who applied himself to the study of letters and of all seventy-two languages. Cf. Jeremiah 50:41f & 51:27f with Colossians 3:11.

This Phenius established a college of languages, and invented Ogham<sup>11</sup> the native Celtic script. He also appointed Gadel to regulate Irish after him into five dialects called *Gaoidhealg* the alias Gaelic.

Phenius then sent his son Nial to the Egyptians, namely at their request, to instruct them. He returned to Ireland with Princess Scota and her Scyths the via Gothland and Spain.

There is also an apparently later<sup>12</sup> story claiming that Noah's niece (or granddaughter?) Ceasair and her followers came to Eire the in an endeavour to escape the pre-announced deluge. This story is found in the *Annals of the Kingdom of Ireland from the Earliest Times*. The latter was written down in its present and final form by the (1616 A.D.) Four Masters the and yet later translated from the Gaelic into English, and then edited by the multilingual nineteenth-century Irish scholar, Barrister-at-Law Dr. John O'Donovan.

Those *Annals of Ireland* comprise many much earlier traditions. One such tradition is the story of Caesair. This story alleges that in the 5age of the World...2242 the the alias twenty-two centuries after Adam the 5forty days before the deluge, Ceasair came to Ireland with fifty girls and three men.<sup>13</sup>

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<sup>10</sup> *Op. cit.* I p. 9.

<sup>11</sup> See below at nn. 74-87.

<sup>12</sup> It should be observed that the *Irish Chronicles* were apparently inscripturated in or shortly after A.D. 1135 (see at n. 4 above). The *Annals of the Four Masters*, however, were not inscripturated until A.D. 1616 or thereafter.

<sup>13</sup> Thus the (A.D. 1616) so-called Four Masters in their *Annals of the Kingdoms of Ireland from the Earliest Times to the Year 1616*, De Burca, Dublin, 1990 rep., I p. 3. It is true that even the more critical O'Donovan (*op. cit.* I:xliv) admits that these A.D. 1616 *Annals* were indeed compiled from older materials (such as the *Annals of Clonmacnoise*, the *Synchronism of Flann*, the *Poems of Machmura* on the Origin of the Gaeidhil, the *Poems of Gillacaemhain*, and *Eochaidh O'Flóinn*). Nevertheless, none of those materials are very ancient.

Furthermore, there are many problems with this story of Ceasair the problems which cause many historians of Ireland themselves (as also Holinshed at n. 14 below) to relegate it to mythology. It has been pointed out that Irish writings, though some might probably indeed have been Pre-Patrician (432f A.D.), hardly go back anything like as far as Noah's flood. But even if they did, it is hardly likely that any record possibly made by Ceasair's party the even assuming it ever existed the could subsequently have been retrieved after the flood.

There is also the apparently insurmountable problem of the obvious clash between the fallible and A.D. 1616 account in the Four Masters' *Annals* (I p. 3) on the one hand, and the at least B.C. 1440f

It is true that also the above (1616 A.D.) story about Ceasair rests upon earlier beliefs. However, according to the Puritan Holinshed's (1582 A.D.) work *First Inhabitation of Ireland*<sup>14</sup> ó that country is presumed to have been uninhabited before the time of Noah.

Regarding the account of Ceasair, the renowned chronicler Raphael Holinshed remarks: öThis story bewrays itself...if the time and other circumstances be examined thoroughly.... It shall be sufficient for the glory of Irish antiquity to grant that Ireland was discovered and peopled by some of Noah's kindred even together with the first islands of the World.... The likelihood is great, according to that which is set forth in their histories.ö

### **The Magogian Scyths' colonization of Ancient Ireland from Europe**

According to Holinshed in his update of Stanihurst's *Description of Ireland*:<sup>14</sup> öAbout three hundred years after the general flood ó immediately upon the confusion of tongues ó [Noah's son] Japheth and his posterity, emboldened by Noah's example, adventured to commit themselves by ship to pass over the sea and to search out the unknown corners of the World. Thus, they discovered several isles in these western parts of the World.ö See Genesis 10:1-5 & 11:9f *cf.* Isaiah 49:1,6,12 and Acts 1:8.

Indeed, adds Holinshed: öAmong Japheth's sons, we read in Genesis [10:2] that Magog was one. He planted his people in Scythia near Tanais, about the year of the world 2317. Nemod with his four sons...[and] a fair company of people went into Ireland.ö

This agrees with the renowned Irish Antiquarian, Dr. G. Keating. In his book *Forus Feasa* (compare his *Elements of the History of Ireland*),<sup>15</sup> he declares that the race of Magog, according to the [Ancient-Irish] *Book of Invasions*, was called the *Cin Drom Snechta*<sup>16</sup> ó compare the ðkin of the Scythians.ø

Edward Llyud, in his great book *Archaeologia Britannica*, argues<sup>17</sup> that Irish *Gaels* were in Britain before the arrival there of the Brythonic *Cymri*. Many such *Gaels* were driven by the *Cymri* from Britain into Ireland.

The *Iro-Scots*, shows Dr. Llyud, were originally the *Kin Skuit* or Scyth-ians of Ancient Basquish Spain ó adjacent to the modern Galicia alias öGael-iciaö in Northwestern Iberia. Yet another group, the *Fir Bolg*, were either Belg-ic Brythons or German-ic Teutons ó who came, through Britain, also as far as Ancient Ireland.

Dr. James Parsons (in his own celebrated book *Remains of Japhet*)<sup>18</sup> largely follows Llyud. Yet Parsons himself also argues that the Ancient Irish were Japhethitic

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infallible account given by the inspired Moses on the other (in Genesis 6:7-18f & 7:21-23) and especially in the inspired comment thereon in First Peter 2:5 & 3:20.

<sup>14</sup> R. Holinshed: *Chronicles [of the Ancient British Isles]*, VI:71f.

<sup>15</sup> G. Keating: *Elements of the History of Ireland*, Irish Texts, Society, 1902f. See too our text at n. 28 below.

<sup>16</sup> Doyle: *op. cit.*, p. 68.

<sup>17</sup> See in our Addenda 4 & 5 below.

<sup>18</sup> *Op. cit.*, pp. 114f & 139f.

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Magog-ians alias Scyth-ians who arrived in Ireland from Ancient Scythia and/or the Near East through Ancient Spain ó even before the Cymric Gomer-ians reached Britain. Genesis 9:27 to 10:5.

Dr. Parsons says it is recorded of the original Irish in the ancient *Psalter of Cashel* that they began their genealogy from Lamech the father of Noah. Genesis 5:28f. It is from Magog the grandson of Noah that the Scythian kings and heroes are derived. Cf. Genesis 10:1-2f. 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.

While they were busied about this tower, the *fili* or -wise men of Ancient Ireland say that Heber from the family of Shem admonished men against such an enterprise, and himself refused to join in. Heber, for his pious behaviour upon this occasion, had his language preserved pure in his family ó say these records of Ancient Ireland. Cf. Genesis 9:27f; 10:1-5; 10:25; 11:9-17.

Finusa the Scythian monarch of Ancient Ireland, from his desire to attain the language of Heber, sent out several learned men to accomplish that noble design. He also commanded them to instruct the Scythian youths of Ancient Ireland.

Dr. Parsons further explains that the Scythian philosophers mentioned in Irish records always had corresponded with the Gomer-ian sages ó the druids ó even from the time of Japheth. The worship of God was untainted in Britain and Ireland then, even many ages after its adulteration elsewhere.

In Ireland, some centuries before Christ, was Conla. He wrote the history of the whole system of the druids. The druids of Britain and of the Continent never committed their mysteries to writing, but taught their pupils from memory. On the other hand those of Ireland, the Scotie druids, wrote theirs ó but in characters different from the common mode of writing.

Those descendants of Magog on the northwestern edges and those also of Gomer on the southwestern edges of the European Continent, then travelled yet further westward. They kept their original Celtic languages uncorrupted, also in their ultimate residence in Britain and Ireland. They also kept pure their worship of the true God ó for many centuries ó in both places. They long continued to worship the true God in those kingdoms of Britain and Ireland ó as is recorded in the *Annals of Ireland*.<sup>19</sup>

S. O'Grady's *History of Ireland* describes<sup>20</sup> these Scythians as being tall, fair-haired and blue-eyed. Southern European Russia was the vast nest of that fair-haired race. In strong pulsations, those great Celtic migrations were jetted forth. The Scythian flood was pouring through Germany into France and through Scandinavia and the Baltic into the British Isles. From the Scythian stock, branches shot forth over Europe: namely the Cymri, the Gaels, and the Teutons.

The Celts were the foremost wave of that great Scythian tide which swept westward across Europe. There is not a product of the human mind in existence so

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<sup>19</sup> *Op. cit.*, pp. 80 & 89f.

<sup>20</sup> S. O'Grady's *History of Ireland*, Sampson Low, London, 1878, I pp. 11f.

extraordinary as the *Annals of Ireland*. For in them, from a time dating more than two thousand years before the birth of Christ, the stream of Irish history flows down uninterruptedly.

### The Early Proto-Celtic migrants in Ireland

O'Rahilly ó in his book *The Goidels and Their Predecessors*, and again in his great work *Early Irish History and Mythology* ó distinguishes four successive later immigrations. First, that of the *Cruithin* ó some time before 500 B.C. Second, that of the *Erainn* (alias the *Fir Bolg*) ó perhaps in the fifth century B.C. Third, that of the *Laigin* (together with Domnainn and Galioin) ó in the third century B.C. Finally came the *Goidel* ó around 100 B.C.

The notion of a series of invasions into Ireland is both historical and traditional. The oldest **extant** record thereof, is that written down by the Welsh historian Nenni (in 825 A.D.). He clearly knew of three ó those of Partholan, Nemed and the Children of Mil. The latter, the Mil-esians or *Goidels*, came from Spain ó as also the *Book of Invasions* declares.

The second-millennium differentiation of the Proto-Celtic language into Goidelic (alias C-Celtic *cf.* Irish-Scottish-Manx) and Brythonic (alias P-Celtic *cf.* Welsh-Cornish-Breton), originally took place after the settlement of the British Isles at some period between *circa* B.C. 2000 and B.C. 600. C-Celtic is sometimes also called Q-Celtic, on account of the similar pronunciation of those two consonants. Details of this feature will be given later.

The Nemedians' descendants, the *Fir Bolg*, were defeated around B.C. 1900 by the sea-faring *Fomor* ó who came perhaps from Africa or Egypt. These *Fomor* in their turn were overwhelmed by the "supernaturally" powerful *Tuathan de Danaan* ó perhaps the Israelitic Danites (Judges 5:17 & 13:2f & 18:1f?). They, in turn, were later in turn overcome by the Celtiberian Milesians from Spain.<sup>21</sup>

The allegedly Pre-Celtic or rather Proto-Celtic inhabitants of Ireland alias Hibernia, seem to have been either Gael-s or Basqu-es from near Gal-icia on the Bay of Bisc-ay in today's Northwestern Spain alias Iberia. The 1974 *Encyclopaedia Britannica* explains<sup>22</sup> that the O-type blood group is particularly frequent among the Basques, the Irish, the Scots, and the Icelandic peoples. Moreover: Continental Celtic or Gaul-ish languages were once spoken widely in France; in Gal-icia on the Iberian Peninsula; throughout Central Europe; and in Gal-atia (in Asia Minor alias what is now Turkey).

The family-community system in which the property belongs to the family and in which the family-head chooses his successors, is very common in Ireland and to the whole Pyrenean region. The Basques ó blonder than their neighbours ó also show some linguistic kinship to tribes in Ancient Caucasia. Genesis 8:4 to 9:19f.

<sup>21</sup> See under all these entries in the 1951 *Enc. Amer.* and the 1979 *NICE*.

<sup>22</sup> *Enc. Brit. (Macropaedia)*, University Press, Chicago, 1974, VI:1063f. See too *American Peoples' Encyclopedia*, Grolier, New York, 1966, 2:516.

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The Celtic settlement of the British Isles ó remark Dillon and Chadwick in their 1972 book *The Celtic Realm*<sup>23</sup> ó is difficult to trace. About 2000 B.C., came Bell-Beaker people. The common opinion among archaeologists seems now to be that there was no large-scale immigration into the British Isles between 2000 and 600 B.C.

Archaeology has made great strides in recent years. The very great archaism of the old Irish traditions, has now been established quite firmly.

According to Haverty's very well-researched *History of Ireland*,<sup>24</sup> the first migrations brought with them (into that island) abilities far removed from barbarism. Ancient Ireland had reached a point relatively advanced in the social scale. It even then achieved a state of intellectual and moral preparation superior to that of most other countries.

According to the various histories of Ireland, after Noah's great flood, successive waves of migrants arrived in the Emerald Isle. Thus there were, *inter alios*: Partholan and his party; the peaceful followers of Neimheadh; the Fomorians; the Firbolgs (alias a feisty group of Neimheadhians whom the Fomorians had exiled from Ireland to Greece); and the Tuatha de Danaan (who are stated by some to have brought the Genesis 28:11f -Stone of Destiny- from Palestine together with Princess Eri). Finally, it is recorded (and can indeed also be demonstrated) that the Milesian Gaelic Celts arrived by way of Spain.

Throughout, Ancient Irish writers have never (like those of pagan Greece) claimed that their ancestors were autochthonic. To the contrary, the Ancient Irish writers have always asserted that none of the above groups was native to Ireland ó and that all had migrated there from countries to its east. This gives these accounts an authentic quality almost unknown in the national legends of other peoples.

### **K. Neill's secular hypothesis anent the Ancient Irish**

This authenticity is recognized even according to the secularistic and modern hypothesis presented by K. Neill ó in his recent *Illustrated History of the Irish People*. There, states Neill,<sup>25</sup> the first Irishmen were a Mesolithic race who came to the country by way of the North Channel from Scotland ó and seem to have settled primarily in Ulster. Around 3700 B.C., however ó during the New Stone Age ó a second group of settlers are believed to have begun crossing over from Scotland. Thirdly, Bronze Age skills probably came to Ireland directly from the Continent ó sometime between 2000 and 1700 B.C.

Neill further considers that the Celts were originally a people from Eastern Europe ó *cf.* the Ancient Scyths within what is now the Ukraine; and the Gomerian Cymri, from what is now the Crimea. By the time some of them arrived in Ireland, however,

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<sup>23</sup> M. Dillon & N.K. Chadwick: *The Celtic Realm*, Weidenfeld & Nicolson, London, 1972, pp. 4f & 37.

<sup>24</sup> M. Haverty's *History of Ireland*, Kelly, New York, 1882, p. 46. Haverty's sources apparently include: the *Chronicon Scotorum*; the *Four Masters*; and also esp. ed. R.A.S. Macalister's *Leabhar Gabhala Eireann [Book of the Irish Invasions]*, I-V, Dublin, 1938-56.

<sup>25</sup> K. Neill: *Illustrated History of the Irish People*, Gill & Macmillan, Dublin, 1979, pp. 11-15.

the rest were then distributed throughout the Continent ó from modern Poland, to modern Spain.

Two distinct groups of Celts settled in Ireland. One came into the country from Britain, by way of the traditional northeastern route into Ulster. The other group arrived in the southwest of Ireland directly from the Continent, perhaps from the Iberian Peninsula and apparently straight into Munster.

Racially, the original Celts were certainly fair in complexion.<sup>26</sup> They had red hair. Their kindred, the Ancient Germans, were blond. Both Celt and German came westward into Central Europe, through regions round the Danube<sup>27</sup> ó and, before that, apparently from near Armenia. Cf. Genesis 8:4f & 10:1-5.

### The arrival of Partholan in Ireland around 1500 B.C.

The World's third age ó explains the *Irish Chronicle* ó began in Ireland as follows: ðIn the sixtieth year of the age of Abraham, Partholan arrived in Hibernia. This Partholan was the first who occupied Erin after the flood. On a Tuesday the 14th of May he arrived, his companions being eight in number ó viz., four men and four women.ö Cf. Genesis 6:10 & 7:7 & First Peter 3:20.

ðThey afterwards multiplied [cf. Genesis 9:1-19f] ó until they were 4050 men and 1000 women in number.... Erin was waste for thirty years, after the death of Partholan ó until Nimhedh son of Adhnoman came.... He occupied Erin afterward, as is related in the *Invasions of Erin*.ö

The famous Edward Gibbon could be both sceptical and sarcastic. Yet, following the great Irish Antiquary Dr. G. Keating, even Gibbon states in his *Decline and Fall of the Roman Empire*<sup>28</sup> that the giant Partholan was the son of Seara, the son of Esra, the son of Sru, the son of Framant, the son of Fathaclan, the son of Magog, the son of Japheth, the son of Noah. Cf. Genesis 10:1f.

Keating and Gibbon both record that Partholan landed on the coast of Munster in Ireland on the 14th day of May in the year of the World one thousand nine hundred and seventy-eight. The German or Swedish detachment ó which according to Genesis 10:3f marched under the command of Askenaz the son of Gomer the son of Japheth ó distinguished itself by a more than common diligence in the prosecution of this great work. Thus Gibbon ó who, however, seems to give too early a date to Partholan.

According to the more traditionalistic nineteenth-century Irish historian Haverty,<sup>29</sup> this Partholan's party reached Ireland only three hundred years after the deluge and thus about 2500 A.M. (alias *anno Mundi* or -in the year of the World since God created Adam). This agrees with the Four Masters' *Annals of the Kingdom of*

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<sup>26</sup> Rolleston: *Myths and Legends of the Celtic Race*, Constable, London, 1984, pp. 20f.

<sup>27</sup> T.R. Holmes: *Caesar's Conquest of Gaul*, pp. 251-321.

<sup>28</sup> E. Gibbon: *The Decline and Fall of the Roman Empire*, Oxford U.P., London, 1906f ed., I pp. 249f.

<sup>29</sup> *Op. cit.*, pp. vii & 9.



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*Ireland*.<sup>30</sup> Yet the latter work claims that Partholan arrived in Ireland in the year 2520 and died in 2550 *A.M.* (alias about 1500 B.C.).

Declares the very ancient Irish *Book of Invasions*:<sup>31</sup> Ireland was waste thirty years after the plague-burial of Partholan's people ó till Nemed son of Magog...reached it [Genesis 10:1-5]... He came from Scythia, westward, a-rowing the Sea ó till in his wanderings he reached the great Northern Ocean.... Thirty-four ships were his number, thirty in each ship..., till he reached Ireland. They remained in it.ö

The previously-mentioned *Irish Chronicle* (according to the *Annals of the Four Masters*) also briefly notes the following later dates. ö[Year of the World] 2355ö when, óat this time, the *Fir Bolg* occupied *Eirinn*. [Year of the World] 2390: in this time, the *Tuatha De Danann*...overcame the *Fir Bolg*.ö

Furthermore, it goes on to say, in ö[the Year of the World] 2544 ó Nel, son of Fenius, learned in many languages, went to Egypt.... Miledh, son of Bile, proceeded then from Spain [-a *hEasbain*ø] to Scythia [-don *Scithia*ø], and from Scythia to Egypt, after the slaying of Reflor son of Neman....

öIt was not soon after the death of Nel in Egypt, but many years indeed after it, that Miledh departed from Scythia.... Scota, Pharaoh's daughter, married Miledh.... They rowed afterwards...to the Mouth (*Inbher*) of the Sea...until Caister the druid [*draoi*] rescued them.... Caister the druid said to them, -We shall not stop, until we reach *Erinn*ö...

öThey occupied Spain...thirty years.... It was there [that] Miledh's two sons Eremon and hErennan [compare -Erinø] were born. These were the two youngest.

öThe two oldest were Donn [*cf.* the River Don near the Ukraine] and Ebhir [*cf.* Heber and his Heber-ews]. For in the East, in Scythia, Donn was born; and Ebhir in Egypt.... They subsequently proceeded to land in Erinn, at *Inbher Slaine*ö alias the Mouth of the River Slaney.

### **The Ancient Irish *Annals of the Four Masters* on the Nemedians etc.**

The peaceful followers of Neimheadh arrived in Eire a further three centuries later, around 2850 *A.M.* (alias 1150 B.C.). Thus the Irish *Annals of the Four Masters*.<sup>32</sup>

Some assume the next alleged migrants, the -underseaø or -down underø Fomorian, <sup>33</sup> were indeed mythical. Yet they may well simply have come up -from across the Seaø (and hence -up from the Seaø).

Haverty<sup>34</sup> shows from the Irish traditions that the next group of migrants (the *Tuatha de Dannann*) who followed, claimed to be Scythian. The Four Masters<sup>35</sup> date

<sup>30</sup> *Op. cit.* I pp. 5-13. ö*A.M.*ö abbreviates *anno mundi* (-in the year of the worldø).

<sup>31</sup> T.P. Cross & C.H. Slover: *Ancient Irish Tales*, Figgis, Dublin, 1969, pp. 3f.

<sup>32</sup> *Ib.* I p. 9.

<sup>33</sup> See n. 2 above.

<sup>34</sup> *Op. cit.* pp. 21-26.

<sup>35</sup> *Op. cit.* I p. 13.

the arrival of the *Firbolgs* who succeeded the *Danaans*, at A.M. 3266 (alias around 730 B.C.) ó and the arrival of the sons of Milidh alias the *Milesians*<sup>36</sup> in fleets around A.M. 3500 (alias about 500 B.C.).

Now there is some little evidence that a group of Semites settled in Ireland shortly after the above-mentioned Nemedius. To that effect, Grimaldi's *Israel in Ireland*<sup>37</sup> cites from Joseph Ben Jacob's *Precursory Proofs that Israelites came from Egypt into Ireland and that the Druids expected the Messiah*.

Joseph ben Jacob maintains<sup>38</sup> Irish antiquaries state the first settlers in Ireland were destroyed by a plague. They were succeeded by the Japhethitic Nemedians. During their time came a Semitic people ó being a colony from Africa (either Hebrews from Egypt or Phoenicians from Carthage). Camden says this was about the time of the Exodus (B.C. 1540), and thus long before any later alleged visit of Jeremiah from Egypt to Ireland after B.C. 600.

These Semitic migrants to Ireland were called ðAfricansø by the Older Irish. Perhaps this is so because, together with Phoenician sailors, they had come from Palestine either *via* Egypt or *via* **Carthage** in North Africa ó right before settling in Northern Ireland.

Indeed, there **they declared that they had left Africa because they desired to escape the curse uttered by Noah upon Ham**. Genesis 9:22 to 10:5 *cf.* Psalm 105:23f.

Rabbi Eleazar in his *Yolkut* on Exodus 13:17 says they were called out of Egypt by the Deity. Another Jewish *Midrash* says that they went to Carthage, with which place the Irish had a very early intercourse. See O'Halloran's *History of Ireland*. A third Jewish writer records in a Chaldee *Midrash* that they went to ðErimö ó that is, to Erin. (For the Chaldee uses ðmø for ðnø).

Also the ancient Irish *Pedigree of Milesius* traces the ancestry of the Iberian Milesians ó before they came to Ireland immediately from Spain, and ultimately from distant Scythia. The *Pedigree* goes all the way back through Magog and Japheth and Noah, to the latter's father Lamech the Sethite.

At the post-flood time when the tower of Babel was built, the ancient Irish *filids* state that Heber resisted that enterprise. God accordingly blessed him. Indeed, the Scythians who later settled in Ireland secured the services of Heber-ew professors to teach their youths.

This maintained a long-standing contact between the Hebrews and those various waves of Scythians who (from about B.C. 2000 onward) ultimately went to and inhabited Ireland. See Dr. Parsons's *Remains of Japhet*.

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<sup>36</sup> *Ib.* I pp. 25f (which, however, mentions MacGoeghegan's different date of 1029 B.C.). See our nn. 2 above & 41 below.

<sup>37</sup> G. Grimaldi: *Israel in Ireland* (London: Covenant), cited in Roberts's *op. cit.*

<sup>38</sup> Joseph Ben Jacob: *Precursory Proofs that Israelites came from Egypt into Ireland and that the Druids expected the Messiah*, London, 1816, 12mo., pp. 108f. On Prophet Jeremiah's alleged B.C. 600f visit to Ireland, see at nn. 185f below.

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According to M. & C.C. O'Brien in their 1972 *Concise History of Ireland*,<sup>39</sup> even before the birth of Christ ó also the Belgae moved from Northeastern Gaul to Southeastern Britain and later to Ireland. There, in the invasion traditions, they became the *Fir Bolg* ó being the Ancient Irish words, it would seem, for "Men of Belg(ium)." Consequently, the *Leabhar Gabhala* (or "Book of the Gaels") thus begins to look a lot more plausible.

If the O'Briens are right, there may well have been at least two westward movements of the Ancient Belgians. The first could have been a Proto-Celtic movement as long ago as B.C. 1900 ó initially into Britain, and then on into Ireland. The second, and specifically a Late-Celtic one, would have occurred around B.C. 80 ó straight from the Continent, and then *via* Southeastern Britain to Erin.

The Milesians, chronicles Haverty,<sup>40</sup> defeated the Firbolgs around B.C. 1620 ó and established triennial Parliaments at Tara from B.C. 1300 onward. The Milesians bring us right down to Mosaic times. Thus it is certainly possible and even likely that the Milesians, who claimed to have come *via* Spain **from Egypt**, brought **Israelitic** institutions with them to Ireland.

There are discrepancies from one Irish authority to another as to the arrival date of these Milesians in Ireland. Yet this may merely indicate the arrival there of more than one group of Milesians, and indeed each at a different time. Thus, one group of Milesians would then have arrived in Ireland during Mosaic times, and another group almost a millennium later.

Yet also earlier, around B.C. 2000, C-Celtic Ireland already had urban and rural Counties confederated into commonwealths of freemen. There were conventions under chiefs or **governors** of those Counties (or "States") ó where representatives of the citizenry met in common assemblies and nobles from each County convened together in regional Senates. *Cf.* Numbers 10:1-4.

Now according to the writer MacGoeghegan in his famous *History of Ireland Ancient and Modern*<sup>41</sup> ó that nation is without doubt one of the oldest (if not quite the most ancient) in Europe. He says the situation of Ireland having rendered it difficult of access to invaders ó her inhabitants cultivated the arts and sciences and letters which they had borrowed from the Egyptians and Phoenicians.

**A system of government founded on the Laws of Nature and humanity, influenced their morals. Princes, possessed of a justice worthy of the first Christians, appeared like so many stars ó and gave vigour to the laws enervated by their predecessors. Those learned in jurisprudence, who flourished in the different reigns, assisted the princes.**

MacGoeghegan notes<sup>42</sup> the similarity, prior to the incarnation of Christ, between the earlier Irish *fili* (or "poets" and "scholars") and the *draioithe* [alias their "judges" or

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<sup>39</sup> M. & C.C. O'Brien: *Concise History of Ireland*, Thames & Hudson, London, 1972, pp. 16f.

<sup>40</sup> *Op. cit.* pp. 21-26.

<sup>41</sup> A. MacGoeghegan & J. Mitchel: *The History of Ireland Ancient and Modern*, Sadler, New York, 1868, p. 17.

<sup>42</sup> *Op. cit.*, p. 36.

wise-men] on the one hand ó and the later Brythonic bards and druids on the other. The bards of Wales, as David Powell remarks,<sup>43</sup> were employed for preserving the heraldry and genealogies. This office enjoined the Irish bard to write about the annals, genealogies, alliances, wars, voyages, and transmigrations of that people who (in tracing them from father to son) are descended from Japheth *via* Magog. Genesis 10:1-2.

In his work *Concerning the World* (section 3), the B.C. 384-22 Aristotle called Ireland *Iernee*. So too did the B.C. 20f Strabo. And in B.C. 60f, Diodorus Siculus called it *Iris*.

Soon thereafter, Pomponius Mela called it *Iverna*; and Pliny, *Hybernia*. Around 46f A.D., Plutarch called it *Ogygia* ó signifying ãvery ancient.øIndeed, the Irish really did draw their history from the most remote antiquity ó so that the history of other nations is new when compared to Irelandø.<sup>44</sup>

### Ollamh Fodhla the B.C. 1383 “Father of Ireland’s Laws”

Around 1383 B.C., Ollamh Fodhla fathered the laws of Ireland ó and her Parliament.<sup>45</sup> Especially the judges alias the druids (who upheld concepts of the Trinity and immortality and legality) here played a prominent role ó even as regards the most important decisions taken there. The Irish historian Isabel Hill Elder explains<sup>46</sup> that in Ireland ó as too in Britain ó the druids were exempt from bearing arms, yet still made the final determination concerning peace or war.

They wore white surplices, and great numbers of them were drawn from the aristocracy. This sumptuary law most of the Irish historians say was enacted under the famous Achaius ó alias Eochaidh Ollamh Fodhla the First, a king of the Irish in 1383 B.C. Thus OøCurry on *The Manners and Customs of Ireland*,<sup>47</sup> and C.C. OøConnor in his *Dissertation on Irish History*.<sup>48</sup>

Isabel Elder also states<sup>49</sup> there were three great encouragers of learning among the early Irish monarchs. The first was King Ollamh Fodhla alias Achaius, 1383 B.C. He was surnamed the ãDoctor of Irelandø ó and is said to have built at Tara an academy called the Court of the Learned.

The next promotor of letters, was King Tuathal ó during the first century A.D. He timely appointed a triennial revision of all the antiquariesøbooks ó by a committee of three kings or great lords; three druids; and three antiquaries.

Their laws were termed ãCelestial Judgments.øThey were committed to writing at the command of Conor Macnessa (the King of Ulster in A.D. 48).

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<sup>43</sup> See in R. OøFlahertyø 1685 *The Ogygia Vindicated*, Faulkner, Dublin, ed. 1775, III c. 30.

<sup>44</sup> *Op. cit.*, p. 36; *cf.* too Camdenø *op. cit.* p. 728.

<sup>45</sup> T. Wright: *op. cit.*, I p. 9 (& *cf.* nn. 52 & 71 below).

<sup>46</sup> I.H. Elder: *Celt, Druid and Culdee*, Covenant, London, 1938, pp. 68f.

<sup>47</sup> E. OøCurry: *Lectures on Manners and Customs of the Ancient Irish*, Williams & Norgate, London, 1873, I p. 244.

<sup>48</sup> C. OøConnor: *Dissertation on Irish History*, p. 6.

<sup>49</sup> *Op. cit.*, pp. 70f.

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The third patron of literature was King Cormac McArt, 266 A.D. He renewed the laws about the antiquaries. He distributed justice, having written numerous laws which are still extant. Thus Cusack's *Irish Nation*.

Irish writings also mention various expeditions. The *Annals of the Four Masters*, quoting the *Annals of Tigernach*, relate that Cormac (the grandson of Cond) sailed and obtained the sovereignty of Alba (alias North Britain). He ruled in style at Tara from about 254 to 277 A.D., even introducing water-mills into Ireland. He also established schools for the study of law, military matters, and the annals of the country. (A later Cormac visited the Orkneys, and discovered the Faroe Islands and Iceland.)

There also appear to have been three distinct settlements of Irish tribes in Britain: (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 same Erimonian Scots in Scotland, who were 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 from the Ogham inscriptions.

Basil Jones, Bishop of St. Davids, by his valuable book *Vestiges of the Gael in Gwynedd* (alias North Wales), has contributed largely to the knowledge of this subject. He came to the conclusion that the Irish occupied the whole of Anglesey, Carnarvon, Merioneth, and Cardiganshire ó in addition to at least portions also of Denbighshire, Montgomeryshire, and Radnorshire. The same tribes who occupied Anglesey and Gwynedd, also occupied the Isle of Man.

The first occupation of Man, Anglesey and Gwynedd took place before the dominance of the Scots. The position of the Goidelic population in Galloway (within Southwestern Scotland) is, however, so peculiar ó that one has no hesitation in saying it is derived from an emigration of Irish Cruithni or Picts, consequent on the Scotie invasion of Ulster. Bede is the earliest authority for such a migration.<sup>50</sup>

The contact between Ireland and Britain at that time implies also reverse direction traffic ó from Britain to Ireland. Nowhere is this seen more clearly ó than in the evangelization of Ireland from Britain.

Rolleston points out<sup>51</sup> that Ollamh was the Lycurgus or Solon of Ireland, giving to the country a code of legislation ó under the *ard-ri* or -high king ó at Tara ó among the various provincial chiefs. This was a ðone-and-manyö confederacy, still reflecting the primordial revelation of God's Tri-unity. Cf. First Corinthians 12:3-20. The great triennial fair or festival took place at Tara, where the sub-kings and historians and musicians from all parts of Ireland assembled to enact laws, hear disputed cases, and settle succession.

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<sup>50</sup> C. Cusack: *A History of the Irish Nation – Social, Ecclesiastical, Biographical, Industrial, and Antiquarian*, J.G. Murdoch, London, 1877, p. 33. *Hist. Hist.*, XXI pp. 331f (see in our Add. 4 below).

<sup>51</sup> T.W. Rolleston: *op. cit.*, p. 149.

Ollamh ordained that historical records be examined in triennial assembly, and that copies be inserted in the so-called *Psalter of Tara*. The latter has been lost, but part<sup>52</sup> of it has been preserved in the later though still ancient *Psalter of Cashel*. That great antiquary ó the Westminster Assembly, Puritan Archbishop James Ussher of Ireland ó speaks also of the *Annals of Tigernach*.<sup>53</sup>

The 1951 *Encyclopedia Americana* states<sup>54</sup> that clear proof of existence of an ancient civilization, marvellous for its time, was the institution of *Feis Teomran* (alias the Triennial Parliament) of Tara. The monarch, Ollamh Fodhla ó who reigned as *ard-ri* or high-king of Erin about 1383 years before Christ ó established this Parliament.

Possibly following the model given in Numbers 10:2-4 (through international contact with the Israelites in the Near East), Ollamh Fodhla was in fact the Irish originator of the first bicameral constitutional Parliament in Europe. This was later exported from Ireland to Pre-Christian Britain.

In Ireland, continues the *Encyclopedia Americana*, the various subordinate royal chieftains constituted one branch; the *ollavs* or scholars and bards, law-givers, judges and historians, another branch; and the third consisted of the military commanders. Under the *ard-ri* or high-king, were the kings of the Provinces (or governors of the States); and under each king were the clans. They were governed locally by a chief, each clan selecting its own.

In the *Irish Chronicles*, during the reign of Eochy the First ó more than a thousand years before the birth of Christ ó society was classified by men of learning. Eminent scholars were by law ranked next to royalty.

The first records of the Irish people show that they were far advanced in civilization. The ancient bards were called *filidhes* or *feardanos*. Julius Caesar mentions the advancedness of Celtic bards, in his *Gallic Wars*. He and Pliny, and also other authors, say that also the Celtic druids ó who inhabited Ireland too ó were learned. They knew philosophy and the sciences.

The *Milesians*, the *Tuatha de Danaan* and the *Firbolgs* were distinct. The differences among themselves do not seem to have affected their union, whenever attacked by a common foe. Thus, at the birth of Christ ó when Rome was mistress of nearly all of Europe ó she never gained possession of Ireland, even though she traded with it.

Now the ancient Irish Celts and the (later) ancient Brythonic Celts themselves both derived from the same Proto-Celtic Gomer-ian and/or kindred Magog-ian stock ó before settling in the British Isles. For ideologically, both were insulated Japhethites of the coastlands and islands who long kept on dwelling in the tents of Shem. Genesis 9:27 & 10:2-5 cf. First Chronicles 1:1-5f.

Even later, this situation apparently obtained not just in Eire but also in the British Isles as a whole. For traces of this have been found in Ireland, in the Hebrides, on the

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<sup>52</sup> T. Wright: *op. cit.*, I p. iii.

<sup>53</sup> A. MacGoeghegan & J. Mitchel: *op. cit.*, p. 43.

<sup>54</sup> Art. *Ireland* in 1951 *Enc. Amer.*, 15:317.

Isle of Man, on Anglesey, in the Scilly Islands, and also in Britain (alias the later Scotland and Wales and England).

### The Greek Diodorus and the Roman Tacitus on the Ancient Irish

The learned Greek Diodorus Siculus rightly observed in his famous (60 B.C.) *Historical Library*:<sup>55</sup> "The Britons...[also] dwell in Iris [or Ireland].... It is they who in ancient times overran all Asia [Minor] and were called "Cimmer-ians" [or Gomerians] (cf. Genesis 10:2-5) "time having corrupted the word into the name "Cimbrians," as they are now called....

"They are the people who...[soon] settled themselves upon the lands of the peoples they had subdued." They were "in time called Greco-Gauls " because they mixed with the Greeks" (or the pre-Hellenic Javan-ians alias the Thracio-Etruscan Japhethites).

Also the great Roman historian Tacitus remarked in 98 A.D.:<sup>56</sup> "Ireland, being between Britain and Spain..., is small when compared with Britain.... In soil and climate " in the disposition, temper and habits of its population " it differs but little from Britain. Part of Britain [viz. Scotland & Cumbria & Wales & Cornwall]...looks towards Ireland.... We know most of its harbours...through the intercourse of commerce."

Indeed, whether Brythons, Gaels or Picts " all of the various different groups of the most ancient inhabitants of the British Isles certainly seem to have derived from basically the same ancestral Japhethites " whether Proto-Celtic, or even Pre-Celtic. All of them had as it were the same general culture, law and religion. Only later were there several migrations of many more of their descendants " across the British Channel and/or the Irish Sea, into Britain and/or Ireland.

Gladys Taylor in her book *The Celtic Influence* writes<sup>57</sup> that the early-mediaeval *Anglo-Saxon Chronicle* begins by telling us the Britons came from Armenia. Cf. Genesis 8:4 & 9:18-29 & 10:1-15. That *Chronicle* further states that the Picts came from "the South of Scythia" " which could be any region in the area between the mouth of the Danube in the west and Crimea in the east, and between the Ukraine in the north and the Balkans in the south.

The Picts themselves " compare the ancient *Pictish Chronicle* " speak of Thrace as being their ancient ancestral home. Thrace is within the above area. Indeed, also the Welsh *Brut* speaks of the Picts as being "men of might" " coming "over the sea-flood" with their King Roderic "out of Scythia."

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<sup>55</sup> Diodorus Siculus: *Hist. Lib.* III:5:32.

<sup>56</sup> Tacitus: *Agricola*, 24.

<sup>57</sup> G. Taylor: *The Celtic Influence*, Covenant, London, 1972 ed., p. 63.

## The Pictish C-Celts in Ireland & North Britain and the Brythonic P-Celts

It seems then that also the Picts were Celts (at least basically). They were living in Ulster during the days of the Old Testament. This was before they went to Northern Scotland in intertestamentary times (B.C. 420 to A.D. 33) ó even while the Celtic Brythons were living principally in South Britain.

The Brythons and the Picts were kindred ÷cousinsø so that Ninian the Brythonic Christian missionary to the Picts well understood their language even as late as around 400 A.D. For, as Dr. Diana Leatham points out in her book *Celtic Sunrise*,<sup>58</sup> the Pictish dialect differed far less from Brythonic than from Scotich (alias the Gaelic of the Iro-Scots).

In their 1972 *Concise History of Ireland*, M. & C.C. OøBrien discuss<sup>59</sup> the contrast between the initial consonants ÷P-÷ in Old-Pretannic (alias Old-Brythonic) and ÷C-÷ in Old-Cruithni (alias Old-Pictish) ó and the initial consonant ÷P-÷ in the later P-Celtic Welsh as well as in the later ÷P-Pictish.ø The earlier contrast and the later change is explained by the fact that at some point, tentatively around 700 B.C., one group of ancient people speaking C-Celtic (namely the Cruithne alias the Picts) began to substitute P- for C- at the beginning of words.

Thus, the ÷Cruithneø thereby became the ÷Picts.ø Yet even before this change, also the older C-Gaels and the P-Brythons (as well as the intermediate C-Cruithne alias P-Picts) were mutually intelligible to one another. Indeed, even though the insulated C-Celtic and the equally-insulated P-Celtic constantly drifted further and further apart from one another and also away from their common Proto-Celtic roots ó at the period of the conquest of Britain by the Romans from A.D. 43 onward (and indeed even as late as the A.D. 400f Ninian), the two groups were still mutually intelligible to one another.

Pictish itself occupied an intermediate position between C-Gaelic and P-Brythonic. Or it adopted the P-feature of Brythonic after the approximately B.C. 360f Pictish migrations from Spain *via* Ireland to North Britain. If the latter is correct, it might well have been due to the influence of the more vigorous Brythons to the south of the Picts even within Britain itself.

A similar view is shared by F.T. Wainwright, in his 1955 book *The Problem of the Picts*. There he affirms<sup>60</sup> the opinion held almost universally among Celtic scholars from at least the time of Stokes in 1890. This is the view that Pictish was a P-Celtic language.

The Irish Celts, just like the Scots and the Manx, are included among the Gaels ó alias the so-called C-Celts. If the prior Proto-Celts had no consonantal prefixes, the Celto-Gaels gradually seem to have prefixed a ÷e-÷ before unprefixated roots of Proto-Celtic words. The Picts and the Welsh, on the other land ó just like the Cornish and the Bretons ó fall under the Brythons, alias the so-called P-Celts. They gradually seem

<sup>58</sup> D. Leatham: *Celtic Sunrise*, Hodder & Stoughton, London, 1951, p. 82.

<sup>59</sup> *Op. cit.*, p. 16.

<sup>60</sup> F.T. Wainwright (ed.): *The Problem of the Picts*, Nelson, London, 1955, p. 132.



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to have prefixed not a  $\text{c-}$  but a  $\text{p-}$  before the unprefixd Proto-Celtic words they amended.

According to the great Erse scholar Rolleston,<sup>61</sup> C-Celt Irish is probably an older form of speech than Welsh. He suggests that the Brythonic ancestors of the Welsh, who arrived in the British Isles probably only after the Gaels, gradually seem either to have substituted an initial  $\text{p-}$  for an initial  $\text{c-}$  or otherwise to have prefixed a  $\text{p}$  before prefixless Proto-Celtic roots.

Thus the root  $\text{ax}$  (alias  $\text{what}$ ) in Proto-Celtic  $\text{ó}$  became  $\text{ca}$  in Gaelic Irish and  $\text{pa}$  in Late-Brythonic Welsh. Again, the root  $\text{en}$  (alias  $\text{head}$ ) in Proto-Celtic became  $\text{c-ean-n}$  in Irish and  $\text{p-en}$  in Welsh. Similarly, the root  $\text{lan}$  (alias  $\text{child}$ ) in Proto-Celtic, became  $\text{c-lan-n}$  in Irish and  $\text{p-lan-t}$  in Welsh. Some words acquired also a different suffix (respectively  $\text{-n}$  and  $\text{-t}$ )  $\text{ó}$  as in the Irish  $\text{c-lan-n}$  and the Welsh  $\text{p-lan-t}$ .

Rev. Canon J.A. McCulloch of Skye in the Hebrides, in his scholarly article  $\text{Celts}$  (within the *Hastings' Encyclopaedia of Religion and Ethics*),<sup>62</sup> remarks that the Celts had settled (probably during Neolithic times) between the headwaters of the Rhine, Elbe, and Danube  $\text{ó}$  coming from the Crim-*ea* as the Gomer-ic Cimmer-ians. They became known to the Greeks as the Hyperboreans or  $\text{Far-Northern}$  people (regarded as dwelling in bliss).

Thence, they migrated in different directions. By the ninth century B.C., the Goidels  $\text{ó}$  belonging to the  $\text{C}$  group of Celts  $\text{ó}$  had probably reached the British Isles. Thither, at a much later date, came the Brythonic tribes of the  $\text{P}$  group  $\text{ó}$  advancing ahead of pressure from the Scythians (*cf.* the Saxons). The different groups were strongly homogeneous.

Especially in Ireland, Celtic Law has been preserved in purity. There seems to have been an ongoing contact between the Emerald Isle and the Near East Semites. This appears to have been so not only religiously with the Hebrews but also nautically with the Phoenicians and with the Danites.

This close contact between Ireland and the Near East was maintained by sea *via* Cornwall, Spain, the French Riviera, Carthage and Phoenicia. It was also maintained even overland, through Europe, *via* the Scythians and the Greeks. Genesis 9:27; 10:1-5; 10:11-26; Judges 5:17; Ezekiel 27:12-19f; Jonah 1:3.

Ulster celebrated Pre-Christian hero Cuchulainn<sup>63</sup> is reputed to have come probably from near the Mersey in Greater Cumbria. He is stated certainly to have

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<sup>61</sup> *Op. cit.*, p. 35, n. 1.

<sup>62</sup> J.A. McCulloch: *Celts*, art. in the 1913 *Hastings' Encyclopaedia of Religion and Ethics*, Clark, Edinburgh, 1913.

<sup>63</sup> Dr. R.A.S. Macalister, Professor of Celtic Archaeology at Dublin University College, and author of the books *Archaeology of Ireland* and *Ireland in Pre-Celtic Times*, wrote the article *Cu Chulainn* in the 1929 *Enc. Brit.* (6:843). There, he himself indicated that Cu chulainn was  $\text{ó}$  short in stature and of dark complexion  $\text{ó}$  unlike the Ultonian warriors of Ireland amongst whom he flourished  $\text{ó}$  thus probably pointing to an ongoing racially Basquish (though sometimes still influential) element in Eire even after the arrival of the fairer Celtic migrants.  $\text{ó}$  His first name, Setanta, can hardly be dissociated from that of the Setantii, a Brythonic people situated at the mouth of the Mersey in the Southland of Britain.

made his way to the famous school of Scathach in Scythia (beyond Alba in the Cimmerian Crimea), and thence to have gone on to the daughter of the King of the Greeks.<sup>64</sup>

### Herodotus on the Celtiberian connection between Eire and Spain

Herodotus, around 450 B.C., reported Celts as then being in Iberia. Moreover, symbols on rocks at Clonfinlough in Central Ireland are practically identical to those in neolithic cave-paintings in Spain.

The Celtic Milesians settled in Irish Hibernia from Spanish Iberia. They are described as tall and golden-haired warriors, with iron swords and eyes like blue-bells. They soon subjugated the earlier peoples in their own Hibernian New Iberia. Both there and then, they confederated the various regions of Ireland under an elected high king who could be deposed before or re-elected during the week-long national convention held every three years.<sup>65</sup>

MacGoeghegan explains in his *History of Ireland*<sup>66</sup> that the ancient monuments of the Milesians evidence that the Scots were the only possessors of Ireland for many centuries before Jesus Christ. They were of Scythian origin even though they do seem to have reached Ireland by way of Spain (if not priorly also by way of Egypt and/or Greece).

The very name Ireland evidences its Iberian origin. Explains the famous sixteenth-century antiquarian Richard Stanihurst in his *Description of Ireland*:<sup>67</sup> "The founders of the Irish, out of devotion toward Spain, then called it Iberia from Iber [alias Heber] the descendant of Jubal [Genesis 4:21f & 6:1-13f cf. 10:22-25]... For they themselves that had dwelled beside the famous river Iber-us [in Spain], named the [Irish] land Iber-ia. For so Leland and many foreign chroniclers write it; or [H]iber[n]ia..."

"From Hibernia proceeds Iberland or Verland from Verland (by contraction), Ireland... It was also named Scotia in reference to Scotach the wife of Gathelus, the ancient captain of those Iberians that flitted from Spain into Ireland... The said Scotach was old grand-dame to Hiber [or Heber] and Hermon, according to the *Scottish Chronicles*..."

"The Bastolenes [compare the modern Basques] a branch of Japheth which first seized upon Ireland brought thither that same kind of speech... which fell to this family at the desolation of Babel [Genesis 9:27f; 10:1-32; 11:1-9]. They were succeeded [in Ireland] by the Scythians, Grecians [or Pre-Achaean Greco-Celts],

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Ancient Greater Cumbria. The historical material in the Cu Chulainn sagas, is clearly of remote Pre-Christian antiquity. The Four Masters (*Annals* I p. 88 n.) locate Cuchulainn as flourishing during the war between Ulster and Connaught described in the *Tain Bo Cuailgne* during the 5084 A.M. days of Eochaidh Aireamh. Haverty (*op. cit.* p. 32) regards Cuchulainn as "historic" and places him at c. 1420 (*op. cit.* p. 31).

<sup>64</sup> N.K. Chadwick: *The Celts*, Penguin, Harmondsworth, 1985 ed., pp. 84 & 134f.

<sup>65</sup> See Bryan *op. cit.*, pp. 35f.

<sup>66</sup> *Op. cit.*, p. 43.

<sup>67</sup> Cited in Holinshed *op. cit.* VI:2.

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Egyptians [alias or including Mosaic Hebrews?], Spaniards, Danes.... But it especially retained the steps of -Spanishø then spoken in Granada ó [cf. the later Basque in the Bay of Biscay] ó as coming from their [the Bastolenesø] mightiest ancestors.ö<sup>68</sup> Thus Stanihurst.

According to the great Chronicler Raphael Holinshed:<sup>69</sup> öAmong Japhethø sons, we read in Genesis [10:2] that Magog was one. He planted his people in Scythia...about the year of the World 2317. Nemod(us) with his four sons Star(ius), Garbanal(es), Anvin(us), Fergus(ius) ó captains over a fair company of people ó went into Ireland. Passing by Greece, and taking there such [Pre-Achaean Greco-Celts there] as were desirous to seek adventures with them [cf. Genesis 10:2-5] ó at length they landed in Ireland; inhabited the country; and multiplied therein.... This was [then] about the year 2533 after the creation ó according to their account.

öThese things ó coming to the knowledge of the Greeks [*alias* the Pre-Achaean Celto-Gaels then dwelling in Greece] ó moved five brothers (sons of one Dela). They, being notable seamen and skilful pilots, rigged a navy ó and attempted the conquest of this island [of Ireland]. These were of the posterity of Nemod ó and named Gand(ius), Genand(ius), Sagand(us), Rutheran(ius) and Slan(ius).... To satisfy all sides and to voiden contention ó they concluded by fixing a mere-stone in the mid-point of Ireland.... These are also [then] supposed to have invented the distribution of shires into *cantreds* [cf. Exodus 18:12-21f] ó every *cantred* [or -hundredø] or baron-y [alias count-y] containing one hundred townships.ö

Perhaps around 1500 B.C., the followers of the Celto-Thracian Gathel the Gael (and his wife Scota) are reputed to have left Pre-Achaean Greece. First *via* Egypt and then by way of Spain, they are stated to have landed in Ireland.

In his knowledge especially of many languages, Gathel was highly honoured. For he not only enriched and beautified the Irish tongue. He also taught them letters, sought up their antiquities, and practised their youth in warlike feasts ó after the manner of the Pre-Achaean Greco-Gaels of Thrace who went to Egypt, from whom he had descended.

Gathel was so acceptable to the earlier inhabitants of Ireland that they agreed to name their island -Gatheliaø after him and -Scotiaø after his wife. It is certain that Ireland was indeed anciently named Scotia, and the people Scots. This may sufficiently be proved from several old writers. The residue of Gathelø people who remained in Spain, however, founded the city of Baion in the confines of Gascoigne ó the territory of the Basques.

In the (360f B.C.) days of King Gurgunt of the Britons, the Chief Governor of Baion with his four brother Spaniards (of whom two are said to be Hiber and Hermion), learned that several of the Western Islands were empty of inhabitants. They assembled a great number of men, women and children.

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<sup>68</sup> *Ib.* VI:6 (citing Epiphanius: *Against Heresies*, I:1:i).

<sup>69</sup> *Op. cit.*, VI:71f.

Embarking with the same in sixty large vessels, and directing their course westward, they hovered a long time around the Orkney islands. Thereafter, they met with Gurgunt, who was then returning from the conquest of Denmark.

Holinshed then concludes:<sup>70</sup> "Gurgunt, learning of this, remembered with what trouble he had held the Irish in subjection.... He took oaths from those Spaniards...and, furnishing them and their ships with all things needful ó he sent them over into Ireland. There, [and] assisted by such Britons as Gurgunt had appointed to go with them for their guides ó they made a conquest...."

"The Spaniards, substantially aided by the Britons, settled themselves and divided their seats into quarters. The four brothers reigned severally apart, in four sundry portions ó in good quiet, and in increase of wealth.... These parts, appointed in this way, at length grew to five Kingdoms."

These included Leinster, Connaught, Ulster, Munster and Meath. Then, around B.C. 300, Cimbaoth created a united Ireland.

### Theological and historical evidence of early literacy in the British Isles

The preservation of handed-down historical records and the constant compilation of new ones, was prevalent among the earliest Celts of the British Isles. Before them, it seems also their ancestor Adam was literate ó and that he carefully chronicled at least the names of his more important descendants. Genesis 5:1*f*. So too was Noah, as is evidenced by his very meticulous chronicling of the dates of the flood events. Genesis 7:11*f*. So too were his first descendants, such as Shem-Heber-Abraham ó and Japheth-Gomer-Magog *etc.*

Literacy as such always pre-dates even the most ancient extant manuscripts. Also the old Hebrew people enjoyed very many centuries of literacy, before inscripturing the oldest **surviving** Hebrew manuscript (no earlier than the second century B.C.). Yet precisely the earliest extant manuscripts of the Hebrew Old Testament ó even by virtue of their very own internal testimony ó evidence the much more ancient literacy of the Hebrew people.

In Dr. James Parsons's famous book *The Remains of Japhet*,<sup>71</sup> one finds a big mass of evidence especially from Ancient Ireland to this effect. For it is clear that the Proto-Celts who went and settled in the Emerald Isle ó as descendants of the primordial Trinitarians Adam-Noah-Japheth-Heber ó were fully literate even throughout their first ten generations from the death of Noah onward. Genesis 9:27-29 & 10:1-5 *cf.* 11:10-26*f*. Indeed, an Irish inscription on an ancient Celtic medal reads: "The acceptable holy image of God in three images. Gather the holy will of God!"

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<sup>70</sup> *Op. cit.*, VI:77*f*; *cf.* Rolleston: *op. cit.*, p. 150.

<sup>71</sup> J. Parsons: *Remains of Japhet* (1767), Scolar, Menston York, 1968 rep. The full inscription reads: "Geanamhail samlughad Naomhta De ann sna tri samlughha.... Crunnige Naomh Thuil De asdha.... Tuguide grad Sir!"

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The *Encyclopedia Americana* has an informative article on ‘Gaelic Literature’ by Professor Dr. Thomas Gaffney Taaffe of Fordham University. It rightly remarks<sup>72</sup> that although the oldest existing manuscripts in Gaelic are of no earlier date than the seventh century, there is ample evidence that the literature of the Gaels is not only the traditional but also the written literature is of much greater antiquity.

The internal evidence furnished by the ancient sagas, songs and chronicles preserved in mediaeval manuscripts indicates a rather regular development extending from a period **antedating the beginning of the Christian era by many centuries**. Both the internal and external evidence point to the existence of a written as well as a traditional oral literature long before the Gael came into close contact with the civilization of the other nations of Western Europe.

As Dr. James Parsons remarks in his book *Remains of Japhet*,<sup>73</sup> both the Irish and the 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. Polydore Virgil says they were distinguished for their skill in music.

Still discussing the Ancient Irish, the mediaeval Welshman and famous historian Giraldus Cambrensis states: *in musicis...prae omni natione quam vidimus incomparabiliter est instructa gens haec* is namely in music...this [Irish] race has been instructed incomparably more than any nation we have seen. It is impossible to suppose a people barbarous or savage, who were thus versed in the arts of government and music or that such a people could have been **illiterate** till the time of St. Patrick. Thus Dr. Parsons.

Apart from archeological there are also written records dating from even before the later invention of the Gaelic letters still used in Irish typography. Clearly, the Ancient Celts also bequeathed many inscriptions (some of which are still extant) in their virgular writing known as Ogham.<sup>74</sup> As Kuno Meyer the great German celtologist declared, **Gaelic literature is the earliest voice from the dawn of Western European civilization**.<sup>75</sup>

Thus, the well-known statements of old biographers that the (432f A.D.) Briton Padraig alias St. Patrick gave the alphabet to some of his converts should be taken to mean: (a) the Greek alphabet used by the Pre-Roman Britons; and (b) the subsequently-standardized Romano-Brythonic Celtic alphabet. As such, it no more evidences the absence of Pre-Christian writings in Ireland than the arabization of Egyptian disproves the pre-existence of hieroglyphics in Egypt; or the recent latinization of Chinese calligraphy disproves the prior existence of China’s age-old ideograms.

Ancient Ireland had two different systems of writing, *Bobelloth* and *Ogham*. Irish was written during B.C. times in characters called *Bobelloth* or *Beith-Luis-Nion* is

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<sup>72</sup> T.G. Taaffe’s art. *Gaelic Literature* (in 1951 *Enc. Amer.* XII:219f).

<sup>73</sup> *Op. cit.*, p. ix.

<sup>74</sup> See C. O’Conor’s *Introductory Disquisition to ‘Ogygia Vindicated’* (in C. O’Conor’s ed. of R. O’Flaherty’s 1685 *The Ogygia Vindicated*, Faulkner, Dublin, ed. 1775).

<sup>75</sup> Cited in R. Hogan (ed.): *Dictionary of Irish Literature*, Macmillan, London, 1980, p. 17.

alias the Milesian alphabet, which had some Hebraic features.<sup>76</sup> Before the later invention of parchment, the Milesians made use of birchen boards, upon which they engraved their own characters. These then were called in the Irish language *orauin* or *taibhle fileadh* ó that is, ðphilosophical tablets.ø Their characters were also called by the ancients ð*feadha*ó that is, ðwood.ø Cf. Isaiah 30:8-11 & Habakkuk 2:2.

Besides the characters which were in common use, the Milesians also had a mysterious manner of writing which was called *Ogham-crev* and *Ogham-coll*. That was a writing which represented trees.<sup>77</sup>

For the letters used, all signified the names of trees or plants. Thus: *beithe* (birch); *luis* (wild-ash); *fearn* (alder); *suil* (willow); *nion* (ash); *huath* (white-thorn); *duir* (oak); *timne* (meaning unknown); *coll* (hazel); *muin* (vine); *gort* (ivy); *peth-boc* (meaning unknown); *ruis* (elder); *ailm* (fir); *onn* (broom); *ur* (heath); *eghdadh* (aspen); and *idho* (yew).

There were also the written *Poems of Amergin the Druid*, the brother of Heber. An extant fragment thereof, reads: *Eagna la heaglius adir; agus fealtha laflaithibh*. A preserved translation of this into Latin, was rendered: *Ars praeposituis fit doctior, aptior armis*.

Dr. G. Keating, in his massive book *Elements of the History of Ireland*, says that Ethrial wrote a history of the voyages and migrations of the Milesians. Ethrial also wrote on history, genealogies, medicine, philosophy, and the laws. Indeed, it has already been seen<sup>77</sup> that the (1383 B.C.) Ollamh Fodhla had historical and legal **records** examined ó and had **copies** thereof inserted in an ancient version of the *Psalter of Tara*.

Also the historian Haverty has referred<sup>78</sup> to the many passages in Ireland's most ancient annals and historical poems. Thus he has demonstrated that not only the Irish Ogham but also a style of alphabetic characters suited for the preservation of public records (and for general literary purposes) was known from very ancient times ó already many centuries before the introduction of Christianity. Thus the Ogham inscriptions found in the cave of Dunloe in Kerry, for instance, clearly antedate Christianity.

In the *Immrain Brain*, the Pre-Christian writer Bran is stated to have written down more than fifty quatrain of poetry in Ogham. In the story of Baile MacBuain, and also in the *Leabhar na Nuachonghbala* (alias the ðBook of Leinsterø), one reads of a whole library or ð*tech screpta*ø of ðrods of the *Fili*ø cut in Ogham onto tree-bark.

Other ancient books in Irish should also be mentioned. Thus there are also: the poems and the grammatical treatise *Uraicept na nEigeas* of Feirceirtne; the poems of Adhna and his son Neide; and Atharine's code of laws *Breithne Neimhidh*.

Irish writing as such, then, clearly antedates the time of St. Patrick. This can also be seen from the **records** regarding Pre-Patrician Irish rulers.

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<sup>76</sup> R. O'Flaherty: *Ogygia*, III c. 30.

<sup>77</sup> MacGoeghegan: *op. cit.*, pp. 39-43.

<sup>78</sup> *Op. cit.*, p. 38.

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There are many such records. Such include those of: the (9 A.D.) Crimhthain; the (14 A.D.) Carby and Morann; the (57-123 A.D.) Conn of the Hundred Battles; the (250 A.D.) Cormac MacArt and his son Carby (268 A.D.); and the famous (279 A.D.) Niall of the Nine Hostages.<sup>79</sup>

**Further evidence: Pre-Christian antiquity of Irish Ogham writings**

The great German celtologist Zeuss was profoundly impressed with the vast antiquity, even from B.C. times, of Ogham. The fact is, even books were then being written in Ireland ó and had already been written for a very long time ó ere the start of St. Patrick's life-long mission there in 432 A.D. Thus also MacManus,<sup>80</sup> in *The Story of the Irish Race*.

In the second century one encounters the writings of Feredach, Modan, Ciothruadh, and Fingin; and in the third century, many poems and much prose. Thus Aethicus, in his A.D. 417 *Cosmography of the World*, states he had earlier gone to Ireland and examined whole ðvolumesö of books in Irish.

No later than the third century, Cormac MacArt inscripturated<sup>81</sup> the extremely ancient *Psalter of Tara*. He also required all his *fianna* warriors to memorize **twelve books** of poetry.<sup>82</sup> Note: twelve **books!**

Used by the druids before the advent of Christianity, Ogham consists of twenty-five runic or cuneiform-like letters similar to characters also found in the Orient. Most of its extant inscriptions are to be found on stones (and especially on gravestones). Yet some were also used in antique books.

More than three hundred Ogham writings have been discovered in both Gaelic and Pictish. Most are from Kerry and Cork in Ireland ó yet some are from the Isle of Man, Scotland, the Shetlands, Wales, Cornwall, Devon, and Hampshire.<sup>83</sup>

O'Flaherty shows in his great book *Ogygia*<sup>84</sup> that the Pre-Christian Irishmen Forchern MacDeagh, Neidhe MacAidhna and Aithirne MacAmhnas once composed many works on poetry and on the laws and on celestial judgments. Again, King Cormac Ulfada addressed his **written** work called *The Education of a Prince* ó to his

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<sup>79</sup> See Haverty's *op. cit.*, pp. 35-44; and the Four Masters' *op. cit.*, I p. 93.

<sup>80</sup> S. MacManus: *The Story of the Irish Race*, Irish Pub. Co., New York, 1921, pp. 94.

<sup>81</sup> See Cuan O'Lochlain's eleventh-century poem, which mentions Tara's Psalter (cited in G. Petrie's *History of Tara Hill*). Compare too Haverty's *op. cit.*, pp. 38f; and T. Wright's *op. cit.* p. iii.

<sup>82</sup> J. McCarthy: *Ireland*, Netherlands: Time-Life International, 1966, pp. 43f.

<sup>83</sup> See: R.R. Brash's *Ogham-Inscribed Monuments of the Gaedhil in the British Isles*, London, 1879; L. Loth's *Conditions and Writings Among the Ancient Celts*, Paris, 1911; R.A.S. Macalister's *Studies in the History, Grammar and Import[ance] of the Irish Epigraphy*, I-III, 1897-1907; his *Archaeology in Ireland*, 1928; and his *Secret Languages of Ireland*, 1937; H.d'A. de Jubainville's *Ogham and the Early Irish Alphabet*, Paris, 1881; Sir J. Rhys's *Lectures on Welsh Philology*, London, 1879; his *Inscriptions and Language of the Northern Picts* (in the *Proceedings of the Society of Antiquarians of Scotland*, Edinburgh, 1892); and his *Celtic Britain*, London, 1904; G.M. Atkinson's *The Book of Ballymote*; M. Neill's *Oghmoracht* (in the *Gaelic Journal*, Dublin, 1908-09); and his *Notes on the Distribution, History, Grammar and Import of the Irish Ogham Inscriptions* (in the *Proceedings of the Royal Irish Academy*, Dublin, 1909); and W.B. Nicholson's *Keltic Researches*, London, 1904.

<sup>84</sup> See in MacGoeghegan: *op. cit.*, pp. 41-44.

own son. That work not only evidences a written tradition of educational methodology, but also an established practice of teaching children how to read.

Indeed, also the Scot Sir George MacKenzie states<sup>85</sup> that he himself saw **manuscripts** in Columba's Abbey written by Cairbre Liffeachar, who lived six generations **before** St. Patrick. Other manuscripts he saw there, clearly dated from about the time of our Saviour. Indeed, he saw too yet other manuscripts of the royal genealogies even from **Pre-Christian** times.

Patrick himself noted the native literacy of the Chief Druid Dubthach O'Luigair ó before the latter's christianization. Indeed, St. Patrick even supervised the burning of some 180 **volumes** of unacceptable **writings**<sup>86</sup> ó as distinct from a much greater number of which he approved. Very clearly, then, this suggests that certainly in Ancient Ireland also druidic doctrines had long been in writing. Indeed, the fact that Patrick also updated the *Senchus Mor* alias the Irish Law Code ó again presupposes its Pre-Patrician inscription.

When the above-mentioned 180 volumes of unacceptable writings were destroyed, many more hundreds of volumes of **acceptable** druidic writings ó constituting the bulk of Pre-Patrician Irish literature ó were then spared. Patrick deemed such not just innocuous, but positively valuable. For **it was Patrick himself who then approved the overwhelming bulk of druidic Irish Law and then ordered it to be preserved** ó because in harmony with the Law of God in Nature Revelation as well as in Holy Scripture.

Not only does this illustrate the extensive scope of literacy and the huge treasury of written records in Pre-Patrician Ireland. In addition, all books not right then destroyed, themselves formed the continuing basis of a christianized Ireland's incipient literature and laws (in the *Senchus Mor* and other writings). It remains a great tragedy that the later pagan Vikings, during their many attacks against the Celts, destroyed so many of those writings of Ancient Ireland ó during the course of the ninth and tenth centuries A.D.

Ogham itself, however, died out with the advent of Christianity and the introduction of the latter's conventional alphabet and typography. Just before that happened, even as late as 350f A.D.,<sup>87</sup> invading Free Brythons and Iro-Scots and Picts from Celtic North Britain beat back the Romans in the latter's southern province of *Britannia*. Having done that, the northern invaders then erected their own suitably-inscribed Ogham Stones ó as far south as Hampshire's Silchester.

Yet quite apart from Ogham, there is also very much other evidence of literacy in Ancient Ireland. Dr. Todd is confident that some fragments found in the Brehon Laws, are of very high antiquity.

Aethicus of Istra, according to his own book *Cosmographia*, visited Ireland and examined various books of the Irish. Furthermore, the *Book of Ballymote* and the *Book of Lecan* compare Gaelic even with Greek and Hebrew. Indeed, quite the bulk of

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<sup>85</sup> G. MacKenzie: *Defence of the Royal Line of Scotland*, Edinburgh, 1687 (cited in MacGoeghegan's *op. cit.* p. 44).

<sup>86</sup> Jocelyn: *Life of Patrick*; O'Flaherty's *Ogygia*, III:30; MacGoeghegan's *op. cit.*, p. 41.

<sup>87</sup> G.M. Trevelyan: *op. cit.* p. 34.



the well-known *Ancient Irish Grammar* ó is attributed to the scholars of Pre-Christian Ireland.<sup>88</sup>

Now if Pre-Patrician Ireland were to have been illiterate ó it is inconceivable how, within a century of Patrick's death, the scholarship of a previously-isolated Ireland could then have become incomparably the finest in the World. Indeed, the eminent German celtologist Dr. Heinrich Zimmer (author of the celebrated textbook *The Celtic Church in Britain and Ireland*)<sup>89</sup> ó concludes that Irish Colleges were known in Western Europe even before Ireland's missionary Mansueti became Bishop of Toul in Gaul during the fourth century.

Also other ancient documents of the British Isles suggest the very early literacy of their inhabitants. Thus the extremely ancient Irish *Book of Invasions* has not inappropriately been characterized by Norton-Taylor in his book *The Celts*<sup>90</sup> as an Irish version of the Books of Genesis and Exodus (with the additional hero Cuchulainn featured as a sort of ÆIrish Moses).

It deals with the various migrations to Ireland of the Partholans, the Milesians, the Tuatha De Danaan, the *Fir Bolg*, and so on. The *Tuatha de Danaan*, explains Wright in his *History of Ireland*,<sup>91</sup> came to the Emerald Isle from Greece and by way of Denmark (alias Denmark) ó bringing *Lia Fail* or the ÆStone of Destiny with them.

P.B. Ellis, in his book *The Druids*,<sup>92</sup> records very many examples of Pre-Christian Irish writings. Norton-Taylor comments<sup>93</sup> on the *Book of Invasions* and also other ancient Irish documents that there are elements in many of the ancient tales that are not at all pure fiction. The famous Ulster Cycle, which contains the mid-second-century-B.C.<sup>94</sup> tale *The Cattle Raid of Cooley*, has its hero Cuchulainn write down his songs in Ogham ó and describes an Ireland divided into four kingdoms. Before then, Ireland was known as Eriu, and its dominant people (by the fifth century B.C.) were the Goidels.

### **Early Irish wealth in gold required a sophisticated trading and legal system**

A few references to Benedict Fitzpatrick's article on ÆIrish Archaeological Remains ó published in the *Encyclopedia Americana* ó are very appropriate at this point. It points out<sup>95</sup> that Ireland has been called the wonder of Europe ó because of the wealth and beauty of its relics in the past.

Its ancient edifices evidence their vast antiquity. Its dazzling collections of gold ornaments exhibit a delicate minuteness as to their finish.

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<sup>88</sup> S. McManus: *The Story of the Irish Race*, Irish Pub. Co., New York, 1921, pp. 94 & 97.

<sup>89</sup> H. Zimmer: *The Celtic Church in Britain and Ireland*, Butt, London, 1902.

<sup>90</sup> D. Norton-Taylor: *The Celts*, Time/Life International, Netherlands, 1975, p. 140.

<sup>91</sup> *Op. cit.*, p. 9.

<sup>92</sup> See P.B. Ellis: *The Druids*, Eerdmans, Grand Rapids, 1994.

<sup>93</sup> *Op. cit.*, pp. 130.

<sup>94</sup> T. Wright: *op. cit.*, I p. 17, *cf.* n. 63 above.

<sup>95</sup> Art. *Irish Archaeological Remains*, in *Enc. Amer.*, 1951, 15:325f.

Ireland's Ogham stones have been preserved in great numbers. In architecture, sculpture, metal work and the production and ornamentation of manuscripts of the Ancient Irish were the Western World's chief exponents and teachers.

Truly marvellous collections of solid gold ornaments are even today to be seen in the Royal Irish Academy, and elsewhere. Even if these known extant remains were to represent the total wealth of gold of the Bronze Age in Ireland, the amount of as Sir Hercules Reid points out would probably still exceed that of any ancient period in any country.

Yet all of the known remains can only be a small portion of the original wealth of Ireland. Vast quantities must have been discovered, from mediaeval times onward of nearly all of which would then have been melted down and carried out of the country.

In the literature of no other country are there quite as many references to gold of as in Irish literature down to the fifteenth century. The *Annals of the Four Masters*, for example, declare that "Donough Ua Cerbhaeil, Lord of Airgialla, died after bestowing three hundred ounces of gold."

Ireland's wealth in gold from the Bronze Age onward, if stated soberly, says Sir Hercules Reid would appear so enormous as hardly to be credible. In the Dublin Museum may be seen circlets, fibulae, diadems, torques, bracelets, rings, garters, crescents, brooches, braid balls, tiaras and ear-rings of all of pure gold and the most exquisite workmanship.

Also the *Encyclopaedia Britannica* states<sup>96</sup> that rich deposits of copper in the counties of Wicklow, Waterford, Cork and Kerry of added greatly to the importance of Ireland in the Bronze Age. Wicklow was rich also in gold.

The findings of gold *lunulae* of Irish origin in Western France, Southern Scotland and also Central Europe of suggest that there was commercial intercourse with the Baltic as well as with Southwest Europe. Such indicate that much in the Irish saga is indeed historical.

The chambered *tumulus* of New Grange near Ireland's Drogheda has a fine corbelled roof. It resembles Maes Howe in Orkney, as well as graves in Brittany and the Iberian peninsula.

As Archaeology Professor Dr. R.E.M. Wheeler declares in his own textbook on prehistoric Wales,<sup>97</sup> Ireland is known to every text-book of British prehistoric archaeology as the "El Dorado" of the Ancient World. Great masses of wrought gold have been found in Irish soil. There is also a glittering profusion of golden ornaments in the Irish saga-literature.

In her important book *Irish Nationality*, the important Hibernian historian Alice Stopforth Green declares<sup>98</sup> that Irish chroniclers tell of a vast antiquity reaching back for at least some two thousand years before Christ. They tell of the smelting of gold near the River Liffey around B.C. 1500 of and of the Wicklow artificer who made cups

<sup>96</sup> Art. *Ireland*, in 1929 *Enc. Brit.* 12:595.

<sup>97</sup> R.E.M. Wheeler: *Prehistoric and Roman Wales*. Clarendon, Oxford, 1925.

<sup>98</sup> A.S. Green: *Irish Nationality*, Williams & Norgate, London, n.d., pp. 11f.

and brooches of gold and silver, and silver shields and golden chains for the necks of kings.

Irish commerce went back at least some fifteen hundred years before our era. Ireland was the most famous gold-producing country of the West. Mines of copper and silver were worked. A race of goldsmiths carried on the manufacture of bronze and gold, on what is now the bog of Cullen.

Even the famous evolutionist and socialist Mr. H.G. Wells has noted<sup>99</sup> in his *Outline of History* that Irish prehistoric remains are particularly rich in gold. Indeed, also Rolleston has noted<sup>100</sup> that an astonishing number of prehistoric gold relics have been found in Celtic Ireland.

Wright insists<sup>101</sup> that Irish urns were better made and much more richly ornamented than the British, and Irish gold far more abundant. Indeed, during B.C. times, the Ancient Irish King Eochy played chess with Etain on a silver chessboard with jewel-studded gold pieces.<sup>102</sup>

K. Neill declares<sup>103</sup> in his 1979 *Illustrated History of the Irish People* that gold was a popular and plentiful raw material. Mined in the Wicklow Mountains, it was the catalyst of the island's first foreign trade. Baltic amber and Egyptian faience beads have been found in sites dating from this period. These were no doubt imported, in exchange for Irish gold.

### **A.S. Green on the political and social structures of Ancient Ireland**

A.S. Green further explains<sup>104</sup> that the name of Eriu recalls the ancient inhabitants of Ireland ó viz. the Celtiberian Hibernians or Pre-Gaelic though nevertheless Celtic groups of Japhethites (before their later linguistic gaelicization). The Gaels themselves first entered Ireland across the Gaulish Sea. One invasion followed another. An old Irish tract gives the definite Gaelic monarchy over a United Ireland as beginning in the fourth century B.C.

Green declares the Gaels gave their language and organization to the country. Out of the groupings of the tribes, there emerged a division of the island into districts. Each of the provinces ó Ulster, Leinster, Munster and Connacht ó had its stretch of seaboard and harbours. All met in the middle of the island in the newly-created province of Meath, at the hill of Usnech where the "Stone of Division" still stands. There, the "high-king" had his court, as the chief lord in the confederation of the many States.

Regarding the law and government of the Ancient Irish, Green further elucidates<sup>105</sup> that the law with them was the law of the people. They never lost their trust in it. They

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<sup>99</sup> H.G. Wells: *Outline of History*, Waverley, London, 1925, II, p. 59.

<sup>100</sup> *Op. cit.*, p. 42.

<sup>101</sup> T. Wright: *op. cit.*, I pp. 4 & 7.

<sup>102</sup> Rolleston: *op. cit.*, p. 161.

<sup>103</sup> *Op. cit.*, pp. 13f.

<sup>104</sup> A.S. Green: *op. cit.*, pp. 8f.

<sup>105</sup> *Op. cit.*, p. 14.

never exalted a central authority. The administration was divided into the widest possible range of self-governing communities, which were bound into a willing [con]federation.

The Early-Irish Confederacy was led by a presiding elected officer, who had strictly limited powers. As the Irish writer Walter Bryan observes,<sup>106</sup> the Celts applied their theories of æqualityø as well as their theories of æaristocracyø even to the succession to the throne. And under the law of tanistry, it went to the oldest and most worthy man of the same blood.

The system bore an uncanny resemblance to the presidential system in the United States ó in that kings were elected from among a number of candidates vying for public favour. If the condition of the country deteriorated during his reign ó he was deposed, and another king elected.

### Tanaistry – the Law of Succession in Ancient Ireland

According to Haverty,<sup>107</sup> one of the most ancient native laws of Ireland was that of succession ó called *tanaisteacht* or tanistry. This law was a compound of the hereditary and the electives principles, and is thus briefly explained by Professor Curry.

Professor Curry himself states<sup>108</sup> that there was no invariable rule of succession in the Milesian times. However, according to the general tenor of the ancient accounts, the eldest son succeeded the father ó to the exclusion of all collateral claimants. Compare Genesis 9:18-27f.

Yet he might nevertheless be disqualified by personal deformity or blemish; by natural imbecility; or by crime. *Cf.* Genesis 25:23-33f. Again, as happened especially in later ages, the succession could be alternated by parental testament or mutual compact. *Cf.* Genesis 49:3-8f.

The eldest son, being thus recognized as the presumptive heir and successor to the dignity, was denominated *tanaiste* alias æsecondø to the testator. All the other sons or persons that were eligible in case of his failure, were simple all together called *righdhamhna* ó that is, æking-material.ø

This was then the origin of the *tanaiste* (alias the successor) and the *tanaisteacht* (alias the successorship). *Tanaisteacht* did not involve any disturbance of property or of the people. It only affected the position of the person himself ó whether king, chief, or professor of any of the liberal arts. Tanistry regulated the transmission of titles, offices, and authority.

Haverty explains<sup>109</sup> that the Ancient Irish custom of *gavailkinne* was another of the ancient institutions of Ireland ó but one common also to the Brythons, Anglo-Saxons,

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<sup>106</sup> W. Bryan: *op. cit.*, pp. 52f.

<sup>107</sup> *Op. cit.*, pp. 49f.

<sup>108</sup> E. Curry: *Introduction to the Battle of Magh Leana*, Celtic Soc., Dublin, 1855.

<sup>109</sup> *Op. cit.*, pp 51f.

Franks and other peoples. It adjusted the partition and inheritance of landed property. The Ancient Brythons called it *gavelkind*.

Thereby, the property was divided equally between all the sons. In addition to his own equal share which the eldest son obtained in common with his brothers, he received the dwelling-house and other buildings which would have been retained by the father or *kenfine* ó if the division were made (as it frequently was) during his own lifetime. Cf. Luke 12:13f & 15:11f.

This extra share was given to the eldest brother as head of the family, and in consideration of certain liabilities which he incurred for the security of the family in general. All the members of a tribe or family in Ireland had an equal right to their proportionate share of the land occupied by the whole. The equality of title and blood thus enjoyed by all, must have created a sense of individual self-respect and mutual dependence.

### **The *Ard-ri* or ‘High-King of Ireland’ was both elected and replaceable**

In his famous *History of Ireland*, Haverty elucidates<sup>110</sup> that the dignity of the *ard-ri* or monarch of Ireland was one rather of title and position than of actual power. It was always supported by alliances with some of the provincial governors ó to secure the respect of the others. There was a reciprocity of obligations between the kings on the one hand and their subordinate chieftains on the other.

In her *Irish Nationality*, A.S. Green explains<sup>111</sup> the *ard-ri* alias supreme arbitrator was surrounded by his counsellors. They were, variously: the lawmen or *brehons*; the bards and chroniclers; and the druids, teachers, and scientists.

The power of the *ard-ri* rested on the traditions of the people ó and on the consent of the tribes. He could impose no new law, nor demand extra-legal service. He was never a law unto himself but **always subject to the rule of law**.

The political bond, which seemed so loose, drew all its strength from a body of national tradition and a *Universal Law Code*. Separate and independent as the tribes were, all alike accepted the one Code which had been fashioned in the course of ages. **The same law was recited in every tribal assembly**.

There were **schools of lawyers to expound the law**. Thereby, the spirit of the Irish found national expression in a code of law showing not only a well and truly extraordinarily acute and trained intelligence ó but also a **true sense of equity**.

Scholars in their degrees ranked with kings and chiefs, and professors sat by the high-king and shared his honours. It is in the exaltation of learning in the national life that we must look for the real significance of Irish history ó the fine idea of a society loosely held in a political sense, but bound together in a spiritual union.

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<sup>110</sup> *Id.*

<sup>111</sup> *Op. cit.*, pp. 17f.

Under the competent leadership of trained and educated legal scholars, also the common people themselves were deeply involved. As A.S. Green explains,<sup>112</sup> in Ireland every community and every individual was interested in maintaining the law of the people and the protection of the common folk. Irish land laws, in spite of all the changes that gradually covered the land with fenced estates, actually preserved popular rights throughout all the centuries ó viz.: fixity of rates for the land; fixity of tenure; security of improvement.

Rights of inheritance and due solemnities of election were accurately preserved. Said Sir John Davis, the English Attorney-General of Ireland under King James the First: “The Irish are more fearful to offend the law than are the English – or any other nation whatsoever. No nation loves equity and justice better. The Irish are satisfied to see it executed – even against themselves.”

That was certainly the case in Ancient Free Ireland, while under her own Brehon Law. Then, they were never fecklessø nor were they a nation of rebels constantly against the governmentø etc. Such perceptions about Irishmen must be attributed only to Irelandø later reaction against the forceful imposition of foreign and by-then-divergent legal systems upon her ó in relatively recent times.

In his book *Ireland*, McCarthy records<sup>113</sup> that ancient Irish kings were surrounded by lawmakers, soldiers, musicians and poets. All such kings only presided over legislative assemblies. The various kingdoms of Ireland were politically and militarily strong, and the land was a centre of learning.

The early rulers of Erin were Gaelic Celts with blond and reddish hair. They came to Ireland about 350 B.C., carrying iron weapons that enabled them to subdue the earlier inhabitants. The latter were a Celto-Basque or Celtiberian people from northern Spain who were armed with bronze.

One of the most ancient kings was Cormac MacArt. Cormac, around 250 A.D., fortified and enlarged the ancient castle on the sacred hill of Tara near what is now Dublin. He was supported by a renowned force of warriors called the *fianna* ó under the command of the legendary hero Finn MacCool.

To qualify for membership in the *fianna*, a recruit first had to memorize twelve books of poetry. This too presupposes Irish literacy, centuries before Patrick.

Later, Niall of the Nine Hostagesø ruled Tara from 380 to 405 A.D. The OøNeills kept on ruling as the lords of Ulster, until 1603.

Niall of the Nine Hostagesø made a series of attacks on Britain and Gaul, which were both then under the declining colonial government of Rome. For a while, he kept threatening to conquer Wales and Scotland. Yet also after his death, the high-king at Tara merely chaired a council of independent provincial kings.

These were the times of the Briton St. Patrickø's childhood. Norton-Taylor in his book *The Celts* explains<sup>114</sup> that Loeghaire (or Leary) was the high-king of all Ireland

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<sup>112</sup> *Op. cit.*, pp. 24f.

<sup>113</sup> J. McCarthy: *op. cit.*, pp. 43f.

<sup>114</sup> *Op. cit.*, p. 132.

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from A.D. 427 onward. Upon the conversion of Ireland by St. Patrick at that time, Erin's Ancient Common Law was solidly strengthened with a vigorous Biblical Christianity.

Many of those Irish then intermarried with the Christian Britons in Cumbria, Wales and Cornwall. In that way, the christianized Irish strengthened the Celtic culture and ancient Common Law not just of Ireland but also of Western Britain herself even as the Anglo-Saxons were invading from the East.

### **Laws and politics in Ancient Ireland many centuries before Christ**

Norton-Taylor rightly explains<sup>115</sup> that all the general outlines of Celtic society can be grasped by reading between the lines of the Irish epics. Moreover, many of the details of that social order are preserved in the Ancient Irish law tracts of the so-called Brehon Law.

At the highest level of Irish society were the kings, who were themselves arranged together in grades. Each *Tuath* or State had its king. But some of these monarchs were strong enough to become over-kings or high-kings.

Yet none of these kings in this royal chain of command enjoyed real sovereignty in the ultimate sense. They did not make or unmake laws; nor did they judge or punish violators. In an early version of the doctrine of separation of powers of the king, at whatever level, was primarily concerned with the tribe's military business and with intertribal diplomacy. His subjects looked to him for military leadership in time of trouble.

The king was entitled to an annual tribute from his subjects. In return, he gave them gifts of property. The benefits of this contractual arrangement, were mutual. The kings were elected by their peers, or by men of noble birth and were thus a republican aristocracy. Politics played an important role in the final selection of a king. Yet the king-elect was always deemed to have gained his kingship through divine disposition.

In the ancient legal tracts, a typical freeman possessed seven cows and a bull. The free client's contractual obligation to the overlord ran for seven years. The overlord rented him stock, and received in return seven years of personal service within his household. At the end of the seven years, the rented stock became his to own. *Cf.* Genesis 29:20*f* & Exodus 21:2*f* & Deuteronomy 15:12*f*. Thus the freeman was then at liberty to enter into another contract either with the same overlord, or with a different one.

Under Irish Law, every man had an economic value of pegged by the community as to his standing in it. If the base client was injured while performing all his obligations to the social unit, he was to be given compensation based on his honour price. *Cf.* Exodus 21:32.

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<sup>115</sup> *Op. cit.*, pp. 67*f*.

Regarding the laws of the druids also in Ireland, already the B.C. 20 Strabo had noted that "the druids are considered the most just of men." Their moral system distinguished the lawful (*dleathach*) from the unlawful (*neamhdhleathach*) and was enforced by a series of sanctions (or *geasa*). Indeed, the Ancient Irish *Leabhar na gCeart* or "Book of Rights" states: "The learned historian who does not know the prerogatives and prohibitions of the kings, is not entitled to visitations."

In the first century A.D., one encounters the *Audacht Morainn* alias the will and testimony of Judge Morann. His own instructions to the High-King Feradach Finn Fachtnach (A.D. 95-117) included the following advice: "Let him magnify the truth; it will magnify him.... Through the ruler's truth, every law is glorious.... Through the ruler's truth, all the land is fruitful." And somewhat later, the *Aire Echta* or Chief Magistrate Aonghus MacAirt was reported to have seen it as his own most important task to "right the wrongs of his people as well as protecting the weak and poor."

According to the *Annals of Ulster*, the first codification of Irish Law in A.D. 438 was inscripturated in the then-archaic format of *Berla Feini* (thus evidencing a long-standing tradition of Irish script). Too, in the biographer Muirchu's *Life of Patrick* one reads how Laoghaire the High-King proposed that an Irish book of the druids and a Christian book both be tested by way of ordeal.

Indeed, the *Annals of Ulster* record how nine prominent men (viz. three *brehons* (Chief-Druid Dubhthach Maccu Lugir, Rossa and Fergus); three kings (viz. the Irish High-King Laoghaire, King Dara of Ulster, and King Corc of Munster); and three leading of the most prominent Christians in Ireland (viz. Patrick, Benignus and Cairnech) then studied and refined the Ancient Irish Law or *Fenechas* for three years. Only thereafter did they finally codify it as the *Senchus Mor* or national law of *Cain* as distinct from the *Urrad* or local law, and also as distinct from the criminal law set down in the *Book of Acaill*.

### **Familial solidarity in educational fosterage, torts and suretyship**

Norton-Taylor declares<sup>116</sup> that the Celts attached special importance to the education of their children. This was accomplished through "fosterage" alias *oileamhain*. Literally, this means "education."

It took children from their homes before they were seven, and then it introduced them to the wider world. The foster-families were relatives and friends, who were reimbursed by the child's father.

The education of girls cost more than boys. A girl remained with her foster-parents only until fourteen. A boy stayed three years longer. Each foster-child learned the skills he or she would need in later life.

There are numerous allusions to fostering. The most famous is *Tain Bo Cuailge* or "The Cattle Raid of Cooley" a B.C. 2000 writing of the very first importance in assessing the life-style of the Ancient Irish.

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<sup>116</sup> *Op. cit.* pp. 72f.



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Norton-Taylor further points out<sup>117</sup> that as late as the sixteenth century A.D., there were still pockets of Ireland in which traditional Irish Law was practised. Codified and written down almost a thousand years beforehand, these archaic laws went directly back to ancient Celtic times and were based on a tribal society in which men were responsible to one another rather than to the impersonal institution of a State.

Thus, wrongdoing was not a civil offence but a transgression of private rights. A man who harmed another man, paid his debt to the injured party's family ó not to society as a whole. Compare Exodus 21:19-34 & 22:1-9 *etc.*

Under the Celtic Law of the old Irish tracts, all of a culprit's immediate relatives could be held responsive for his misdeed. *Cf.* Achan in Joshua chapter 7. Thus, a man who had allowed his cattle to trample his neighbour's fields ó might be ordered to turn over his own fields to his neighbour for a full season. The offender's family was responsible for seeing that the order was obeyed. By holding the family legally responsible in a dispute, Celtic Law brought tremendous pressure to bear upon wrongdoers.

Besides involving whole families in legal judgments, Ancient Celtic Law had also other means of discouraging wrongdoers. One was the institution of suretyship. When a man had committed an infraction, he was fined according to his status ó and he was obliged to provide guarantees of his ability to pay.

If that failed, ostracism could follow. Celtic Law was rooted in the divine order, and was enforced by a panel of jurists ó the druids.

### **Post-Abrahamic developments specifically in Ancient Ireland**

We must now supply some solid citations from ancient documents, illustrating historically the quality of life in Ancient Ireland. Here, from those sources, we attempt to reconstruct a picture of society in the Emerald Isle ó from Abraham's time onward.

Gleaning from much more ancient materials, the A.D. 1393 to 1464 historian Capgrave wrote a *Chronicle of England*. There, concerning the year 2895 after Adam, he firmly declared:<sup>118</sup> "This year Saragh was born [*cf.* Genesis 11:19-20].... In this same year began the kingdom of that people which they called Scythians.... This people sprang from Magog, who was son unto Japheth. *Cf.* Genesis 10:2*f.* The Scythians then spread out "from the Great Sea unto the end of Germany" ó and unto the "Araxes" River in what is now Southwestern Armenia.

There is also the popular story of Albine and her sisters ó all of them daughters of King Diodicias of Syria. They fled to Albion before the (1200 B.C.) Brut arrived and renamed that island "Brut-ain" alias "Brit-ain." Difficult to date (though perhaps around B.C. 1500) ó the story is evidently of great antiquity.<sup>119</sup>

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<sup>117</sup> *Op. cit.*, pp. 13 & 87 & 90.

<sup>118</sup> J. Capgrave: *Chronicle of England*, Longmans, London, 1858, pp. 22*f.*

<sup>119</sup> J. Wavrin: *Chronicles and Ancient Histories of Great Britain from Albine to 688*, Longmans, London, 1864, p. xi.

The *Book of Invasions*, writes MacGoeghegan, maintains some fifty-four people landed in Erin before the Noachic Deluge (*cf.* Genesis 5:4-22). Yet soon thereafter, all then perished there. Genesis 5:25-27.

After the Great Flood, Partholan's colony of considerably over a thousand settlers came from Greece (alias Javan) ó *via* Sicily and Spain (or Tarshish). Compare Genesis 10:1-5. Certainly, even the coasts of Ireland were known to the Ancient Phoenicians for perhaps fully two millennia before Christ.<sup>120</sup>

Wright, in his massive three-volume *History of Ireland*, agrees. There he states<sup>121</sup> that to Ireland came Partholan the Japhethite, ninth in descent from Noah and a contemporary of Abraham. Genesis 10:1-5 & 11:10-26*f.*

Partholan's party of migrants included four óscholarsö and three druids ó together with three generals and two merchants. Some time later, he was followed from the Black Sea by another Japhethite ó Nemhidh the eleventh from Noah, who spoke Irish. Thereafter came some Fomorians. They seem to have been either Pelasgian, Greek or Phoenician sea-rovers.

According to the Ancient Irish *Book of Invasions*<sup>122</sup> ó thirty years after that Partholan, Nemhidh brought a colony to Ireland from Scythia alias A-sguz or Ashkenaz. *Cf.* Genesis 10:3 and Jeremiah 50:41 & 51:27*f.* He brought them through the Euxine or Black Sea, past the Alps alias the Rhiphean Mountains or the Chain of Rhiphath (*cf.* Genesis 10:3b) ó to the North Sea.

Thence, he sailed further, to Ireland ó together with his four sons. Those sons included Jarbhainel Faidh, whose grandson Jobaath started a colony in Den-mark *etc.* The party also included Fergus Leithderg, whose son Briotan Maol later established a settlement in the north of Alban alias Britain.

Later, continues the *Book of Invasions*, the earth-mining *Firbolgs* arrived in Ireland from Thrace. Finally, the *Tuatha De Dan-aan* came there from Den-mark ó under Prince Eochaidh the son of King Erc. These Dan-aans founded four cities in Ireland, but also migrated back and forth to Scotland.

Next, the Milesians alias the sons of Miledh arrived in Ireland with the Scots ó from Spain or Tarshish. *Cf.* Genesis 10:4b. Miledh had married Scota, a Scythian princess, in Egypt. *Cf.* Genesis 10:4-6 & 10:21-25. His son Eire-amon became the first Milesian king of Erin.

The B.C. sixth century's *Orphic Argonaut*<sup>123</sup> knows of voyages from Grecian lands to óthe Iernian Islesö<sup>124</sup> ó and also from Spain. Indeed, also the B.C. fourth century's Aristotle<sup>125</sup> knew of *-Ierneeø* alias Erin. Then, there was sustained contact and religious intercourse between the British Isles, Iberia, Greece, Scythia, and the Near East (Phoenicia, Judah and Egypt).

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<sup>120</sup> Thus MacGoeghegan: *op. cit.*, p. 42.

<sup>121</sup> T. Wright: *op. cit.*, p. 8. See too at n. 2 above.

<sup>122</sup> *Ib.*, pp. 172*f.*

<sup>123</sup> *Orphic Argonaut*, V.1171.

<sup>124</sup> ó*Neesoisin Iernisinö.*

<sup>125</sup> Aristotle: *De Mundo.*

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The *Cruithnigh* (alias the Picts) came to Ireland from Thrace with nine ships and some 309 colonists. First they built the city of Pictavis in France; next they settled in Ireland; and finally they started a colony in Alban or Britain (initially in the extreme northeast of what is now Scotland).

According to the ancient *Book of Leinster*, the Picts were descendants of Fenius who came from Scythia to Nembroth. Cf. Genesis 8:4 & 10:1-2 & 10:8-12. There Nembroth alias Nimrod built a great tower, and founded a school for languages. Cf. Genesis 11:1-9. Too, Fenius's son Nel then in Egypt married Princess Scota, who begot their son Gaedhel.

All three ó Fenius of Scythia, Scota, and Gaedel ó then gave their names to the Irish. Thus, in Ireland, we find: Feni, Scuth (cf. -Scotø), and Gael. Leaving Egypt *via* Scythia, and then negotiating the Rhiphaean Mountains or the Alps for Spain (cf. Genesis 10:3-5f) ó they later went on to Ireland. There, the Milesian Prince Eber ó cf. Genesis 10:21-25f ó allied himself with the *Tuatha Dea* (or the *Tuatha De Danaan*). They took the south of Erin.

Ancient History Professor Nora Chadwick declares<sup>126</sup> that among the very first Celtic peoples, the inculcation of poetic inspiration and what she calls the mantic art were well developed and elaborated to an unparalleled degree. Thus, those Ancient Celts were quite unique as regards the preservation of original revelation and its predictions ó and also as regards their endowment with a high measure of common grace with which to apprehend and to appreciate it.

There was constant and frequent contact between New Iberia alias Ireland on the one hand and Ancient Britain on the other. There was also constant and frequent contact between the whole of the British Isles on the one hand and both Old Iberia as well as all the rest of Western Europe on the other.

Indeed, in her essay *Intellectual Contacts between Britain and Gaul*,<sup>127</sup> Professor Dr. Chadwick rightly remarks that Ireland has preserved (in all her great wealth of manuscript material) a vast storehouse of ancient tradition which has been lost in Britain. But there are indications in Irish tradition that Western Britain (alias ancient Cumberland and Wales and Cornwall) at least shared the ancient Irish culture ó and even that Britain was regarded as the source of much of the early intellectual life in Ireland.

A fundamental unity of culture existed between Ireland and Western Britain. At least in some measure, this Celtic culture was identical also with that of Ancient Gaul.

### **Scotland's Skene on the Iro-Scots of Ancient Ireland**

In his famous work *Celtic Scotland* (subtitled *A History of Ancient Alban*), S.F. Skene ó the great nineteenth-century Scottish Antiquary and Historiographer Royal ó expressed important opinions about the Iro-Scotic motherland in Ireland of the Scots

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<sup>126</sup> N.K. Chadwick: *Poetry and Prophecy*, p. 196.

<sup>127</sup> N. Chadwick's *Intellectual Contacts between Britain and Gaul in the Fifth Century* (in H.M. & N.K. Chadwick & Others's *Studies in Early British History*, University Press, Cambridge, 1954, p. 196f).

in Scotland. For he wrote<sup>128</sup> that the ancient history of Ireland presents detailed annals of reigns and events from a period reaching back to many centuries before the Christian era ó the whole of which has been adopted by her historians as genuine.

Now the famous Old-Irish document called *The Annals of the Four Masters* ó itself but a compilation of Ireland's various even more ancient manuscripts ó begins its account with the year of the deluge. This it states occurred 2952 years before Christ.<sup>129</sup> Skene points out that the actual compilation of those *Annals* themselves ó from a wealth of many more ancient manuscripts ó began around 1632 A.D. Cf. too Dr. Keating's work, written in Irish during 1640.

Nevertheless, Skene also admits that<sup>130</sup> the contents of the ancient Irish tract called the *Book of Conquests* apparently already antedated the (400f A.D.) St. Patrick. This can be seen from the fact that it was disclosed to Patrick. Indeed, that *Book of Conquests* was in turn itself founded upon yet older documents ó such as the *Leabhar Gabhala* (or the *Book of Invasions*).

Also Barrister Ginnell<sup>131</sup> traces the precompilation of the *Annals* right back to 438-441 A.D., or just six years after the British Christian missionary St. Patrick had the Irish recite and purify and then re-inscripturate their centuries-old *Senchus Mor* (alias their Common Law). Moreover, those *Annals of the Four Masters* also describe the **codification** of Irish Common Law ó which had itself existed from time immemorial.

Now the *Annals* state that the sons of Miledh ó by way of Spanish Tarshish (cf. Genesis 10:1-5) ó arrived in Ireland many years after Adam. Subsequently, Heremon and Heber (cf. Genesis 10:21-25) are said to have assumed the joint sovereignty of Ireland.

Four centuries later (from about B.C. 1383 onward), seven successive Milesian kings ruled over Eire. The first, Ollamh Fodhla, established the *feis teamhrach* (or great annual feast) at Tara. He also appointed a *toshech* [or chief] over every *cantred* or district containing a hundred heads of families. Cf. Exodus 18:12-21 & Ruth 4:2 etc.<sup>132</sup>

In later times, Diodorus Siculus (around 60 B.C.) and Cornelius Tacitus (around 98 A.D.) ó as well as D. Sullivan, T.H. Huxley and W.F. Skene later during the nineteenth century ó all apparently concluded<sup>133</sup> that the Celtiberian Basques (from the Southwestern part of Europe), who went to the British Isles as the Picts etc., were later subjugated there by at least two successive waves of blonder Northern Celts or -Greco-Gauls (from Southeastern Europe).

First came the Gaels, and later the Cymri. Their Celto-Gaelic and Celto-Cymric languages and cultures, the earlier Celtiberians then adopted.

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<sup>128</sup> S.F. Skene's *Celtic Scotland: a History of Ancient Alban*, Edmonston & Douglas, Edinburgh, 1876, I pp. 24f.

<sup>129</sup> Thus S.F. Skene: *Celtic Scotland*, I pp. 24f.

<sup>130</sup> *Ib.*, I p. 172 & n. 12.

<sup>131</sup> L. Ginnell: *The Brehon Laws – A Legal Handbook*, Unwin, London, 1894, pp. 5 & 26 & 28f.

<sup>132</sup> Thus Skene's *Celt. Scot.*, I pp. 180f.

<sup>133</sup> Cf. *ib.*, I pp. 164 & 501f.

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Also Professor Sullivan<sup>134</sup> notes this, in his own *Introduction* to O'Curry's great book *Lectures on the Manners and Customs of the Ancient Irish*. Sullivan observes that there were two distinct physical types in Ancient Ireland. One was a high-statured and golden-haired or red-haired, fair-skinned and blue-eyed or grayblue-eyed race. The other was a dark-haired, dark-eyed, pale-skinned, medium-statured race.

The latter, comments Skene,<sup>135</sup> corresponds to the *Firbolg* (or the gold-miners of Ireland and the tin-miners of Cornwall). They belong to the same class with the Silures mentioned by Tacitus, and may represent the Celtiberian race which preceded the Celto-Gaelic. But of the fair-skinned race, the *Tuatha De Dan-aan* correspond in character with the large-limbed and red-haired Caledonians described by Tacitus. Then again, the other brown-haired Milesians or Iro-Scots ó present a less Germanic type.

Indeed, continues Skene,<sup>136</sup> even öthe original Irish (or Pictish?) colony of Partholan, soon after the Noachic Flood ó seems to have been the same with the *Firbolg*. Also the various Welsh *Brut* documents seem to have considered them as Iberian or Basque. Thus Gwyrgant (the Early-Brythonic king) ó when öpassing through the Isles of Orc[kneys]ö ó seized their chief whose name was Partholym.

Hereupon this chief prayed for Gwyrgant's protection, telling him that they had all been ödriven from Spain.ö He therefore entreated Gwyrgant to grant them permission to abide in some part of the island of Britain. Gwyrgant having thus learned whence they were, directed them (with his goodwill) öto go to Ireland. Thither therefore they went, and there they settled.ö

Skene himself then comments<sup>137</sup> on the above early colonizations of Ireland ó in the following way. In the *Book of Conquests*, he points out, there are five successive colonies in Ireland. The first two, those of Partholan and Nemhidh, are separated from each other ó and from the latter three ó by long intervals. The last three, beginning with the *Firbolg*, are continuous ó each succeeding the other without interval.

What we are told of the *Fir Bolg*, harmonizes with the accounts of the mine-workers of Cornwall and the Tin Islands. It is not difficult to recognize in the tradition that the *Fir Bolg* [possibly meaning 'men of the bag'] ó derived their name from the big leather sacks which they filled with soil from the pits they dug. This would then mean: the people who worked the tin by digging in the ore-laden soil and transporting it in bags.

The traditions of the characteristics of those early colonists of Ireland, also lead to the same conclusion. The traditions are quoted in the preface to M'Firbis's *Book of Genealogies* in the following way. Those who are brown of hair; bold, honourable, daring; prosperous; bountiful in the bestowal of property and wealth and rings ó descend from the sons of Miledh (alias the Milesian *Celtiberi*) in Erin. Those who are fair-haired; every musical person adept in all druidical arts ó descend from the

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<sup>134</sup> D. Sullivan's *Introduction* to E. O'Curry's *Lectures on the Manners and Customs of the Ancient Irish*, as cited in Skene's *Celt. Scot.* (I pp. 178f).

<sup>135</sup> *Ib.*, p. 179.

<sup>136</sup> *Op. cit.*, p. 179 n. 20.

<sup>137</sup> *Ib.*, pp. 177f.

*Tuatha De Dan-aan* in Erinn. Those who are black-haired among the people ó descend from the *Fir Bolg*.<sup>138</sup>

The Irish *Acts of Saint Cadroe* state<sup>139</sup> that the Scots were Greeks from Chorischon near Lydia. They sailed through the Hellespont or Dardanelles southbound ó and then, *via* Crete and Spain, through the Columns of Hercules or Straits of Gibraltar to Ireland. That latter land they called *Chorischia* and also *Scotia* (after Scota the -Egyptianø wife of Niul the son of Aeneas) ó before their descendants heeded the preaching of St. Patrick.

The *Pictish Chronicle* ó translated into Latin from an ancient Celtic original (though with further material from the sixth century A.D. added by Isidore of Seville) ó claims that the Scots were so called because they had come from Scythia and also descended from the -Egyptianø Princess Scota. It states the natives of Scythia were called *Albani* ó because of their fair hair. The Picts of -Albanø alias Britain, and of -Erinø alias Ireland, thus originally formed one people closely connected with each other.<sup>140</sup>

### The Pan-Celtic culture of the Ancient British Isles

Furthermore, at least initially, Proto-Celtic and Proto-Germanic customs both seem to have proceeded from an even earlier and common -Proto-Aryanø (or Proto-Japhethitic) root. This is seen in the very early **historic** period characterized by extant **written** remnants.

Professor Nora Chadwick explains<sup>141</sup> that in early Norway, in the Norse Kingdom of Orkney, and in Iceland ó probably all (or almost all) of the earliest historical saga material is based ultimately on the poetry which was composed and handed down by all the native poets or *skalds*. The only European country which has an elaborate extant tradition of prose development analogous to that of the ancient Norse world, is Ireland ó though it is certain that Wales also once had a similar prose literature.

The Celtic presence from Ireland in Pre-Scandinavian Iceland, is well-known. So too is the earlier Celtic presence in Pre-Germanic Continental Scandinavia. So too is the later Celtic influence on the Anglo-Saxons of Britain, and the Christian Celtic and Culdee influences of Irish and English Missionaries in Europe from the seventh century A.D.

So too is the strong and ongoing Celto-Brythonic influence upon and in the early Anglo-Saxon Wessex of Cerdic and Alfred. Indeed, so too is the claim of the great Anglo-British Christian King Alfred ó whose immediate ancestors were both Saxons and Brythons ó to have descended from Noah.

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<sup>138</sup> See too O'Curry's *Lectures on the Manuscript Materials of Ancient Irish History*, Kelly, Dublin, 1873, p. 223.

<sup>139</sup> Cited in Skene's *Celt. Scot.*, I pp. 182f.

<sup>140</sup> Thus Skene: *ib.*, I pp. 185f.

<sup>141</sup> N. Chadwick: *Intellectual Contacts*, p. 239.

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Even from ancient druidic times, there was a Pan-Celtic culture in the Ancient British Isles. As Professor Nora Chadwick explains,<sup>142</sup> in Scotland and Wales functions similar to those of the Irish *filid* seem to have been carried on by the court bards. In Ireland, the *filid* seem to have possessed the actual functions ascribed by such classical authors as the (55f B.C.) Julius Caesar to the Gaulish and especially to the British druids.

In ancient Ireland, the close corporations to which the *filid* belonged ó were known as the "schools of the *filid*." The final organization of these "schools of the *filid*" was probably stimulated and re-inforced from the "schools of the rhetors" of Gaul. For they attached themselves to the native princes of Ireland and Britain. Along with other *literati*, they bequeathed to them their own inherited learning and literary conventions both written and oral.

The famous Oxford University Professor of Jurisprudence Sir Paul Vinogradoff (D.C.L., LL.D., D.His., Dr.Jur.)<sup>143</sup> rightly noted<sup>144</sup> that information on the laws of the Celts can be gathered from classical writers such as Caesar and Strabo. He further added that a vast body of custom has been preserved ó also by Welsh Law and by the Brehon tracts of Ireland.

Even the renowned legal "Anglophiles" Pollock and Maitland ó not at all enthusiasts about the Pre-English laws and customs of the Celto-Brythons ó nevertheless concede<sup>145</sup> that there are many points of real organic connexion between Celtic and English Law, even if there were to have been no "borrowing" from the Welshman on the part of Englishman. This, feel Pollock and Maitland, may well go back to a common stock of Proto-Aryan (or Japhethitic) tradition antecedent to the distinction between German and Celt.

Some usages may be relics of a prehistoric society and of an antiquity now immeasurable. By such an allegedly prehistoric society, Pollock and Maitland probably mean one **before** the B.C. 1440ø Moses; one **before** the B.C. 1750ø Hammurabi; or even one **before** the B.C. 1920ø Abraham.

Anent Anglo-Saxon alias Early-English Law, Pollock and Maitland admit: "We cannot say that no element derived from the Celtic inhabitants of Britain, exists in it.... There is [also] the possibility that Celtic [and indeed even British-Brettanic] details assimilated in Gaul by French Law during its growth [460-1060 A.D.], passed into England right at the Norman Conquest [1066f A.D.].... It has been maintained...that [these Ancient British] institutions persisted after Britain was abandoned by the Roman power [in 397f A.D.], and survived the Teutonic invasions in such force as to contribute in material quantity to the formation of our laws ó *viz.* the substance of the Common Laws of England.

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<sup>142</sup> N. Chadwick: *Intell. Cont.*, p. 243.

<sup>143</sup> See in P. Vinogradoffø *Common Sense in Law*, Thornton Butterworth, London, 1931, p. iii.

<sup>144</sup> P. Vinogradoff: *Outlines of Historical Jurisprudence*, Oxford U.P., London, I-II, 1920, p. 230.

<sup>145</sup> F. Pollock and F.W. Maitland: *The History of English Law*, University Press, Cambridge, 1911, I pp. 1-6,18,25.

## Sociological similarities between the Ancient Irish and the Ancient Britons

The earlier Irish and the later Welsh apparently arrived in the British Isles at different times to one another. Nevertheless, they still shared a common Proto-Celtic ancestry even before that time. Indeed, the two groups constantly migrated from Britain to Ireland and *vice-versa* ó thus interacting with one another even since Pre-Christian times. See *The Historians's History of the World*, XXI, pp. 331f (and our Addendum 4 below).

The earlier Irish are the most important example of the C-Celts, just as the later Welsh are the chief body of P-Celts. As already explained, C-Celts are those whose words often acquired a initial *c* ó and P-Celts are those whose words often acquired an initial *p* ó in front of the common Proto-Celtic root.

Thus, the root *-a-* (meaning 'what') in C-Celtic Irish became *ca*; while in P-Celtic Welsh it became *pa*. Here, the joint root *-a-* evidences an ultimate **common ancestry of both Irish and Welsh**.

There is thus a relationship between the earlier Irish C-Celts and the later British P-Celts ó even from the time both of them were first in Eurasia and then in Europe, before either of them arrived in any part of the British Isles. However, that kinship is not just linguistic. To a far greater extent, and much more importantly, it is also sociological.

As Dillon and Chadwick remark in their good book *The Celtic Realms*,<sup>146</sup> the famous Cymric antiquarian Lluyd says at the beginning of his discussion of Early-Welsh society that four institutions supply the framework. These are: *cededl*, *tref*, *cantref*, and *brenin* ó kindred, hamlet, tribe and chief.

The corresponding terms in Irish are *fine*, *baile*, *tuath*, and *ri*. Each *cantref* had its own law-court, and in South Wales this was the old assembly of freemen. This assembly could even pass judgment on the king's conduct. By *dedfryd gwlad* or 'judgment of the people' it could declare him to have acted oppressively. As already seen, so too in Ancient Ireland.

Thus, as among the Ancient Iro-Scots, also too among the Ancient Celto-Brythons ó all totalitarianism was taboo. The king was never above the law, but **the law itself was always above the king**. Indeed, as that later Scot Samuel Rutherford would rightly remark: not *Rex lex*, but *Lex rex* ó not 'the King is law' but 'the Law is king'!

How different to the situation in the Pagan Roman Empire! How different also even to the situation in the so-called 'Holy Roman Empire' as its successor! Indeed, even after the break-up of the latter ó the romanized King Louis of France was still proclaiming: *õC'Etat c'est moi* [I am the State]!

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<sup>146</sup> *Op. cit.*, p. 99.



## Influences from the Near East upon Ancient Ireland

Ancient Ireland has been inhabited continuously from perhaps B.C. 2300 onward. It is very possible that many of the Æ-Celticø Gaels, before going on to live in Ireland, at first resided in Britain. At any rate, the Gaels seem to have inhabited Britain some time before the Brythons did. Indeed, the Gaels seem to have preserved their same Gaelic culture ó itself not very dissimilar to the Ancient Brythonic culture ó even after moving westward into Ireland. That occurred especially after the arrival of the Brythons in Britain.

Perhaps the first Irish Gaels arrived in Ireland Æoverlandø from Northwest Europe *via* Britain ó or Æby seaø from Celtiberian Spain. Or perhaps they came, almost simultaneously ó in both ways and from both places.

Further, there may well have been Proto-Celtic ÆBasquesø or ÆPictsø in Celtiberian ÆSpainø or in Pre-Brythonic Britain or in H-iber-nian ÆIrelandø or all of those lands ó even before the arrival there of the kindred Irish Gaels. Yet if so, the latter then certainly imposed their language and culture upon most of the former ó even while largely absorbing them.

At any rate, once in Ireland, it is certain that the Celto-Irish literary tradition became what is now the oldest extant in Europe. Indeed, the Celto-Gaelic Irish later influenced (and were influenced by) the Celto-Brythonic Britons ó who only later (from perhaps B.C. 1900 onward) arrived in Britain, where many of the Irish themselves had formerly lived.

Even then and subsequently, there was also considerable Semitic influence upon the Celts of the British Isles. At that early period, this came not only by way of some of all the ÆHeber-ewø descendants of Heber. Genesis 9:27f; 10:2-5; 10:22-25. It occurred also by way of Phoenician sea-traders ó seeking tin and other precious metals from the British Isles. Indeed, there may even then also have been Pelasgian or Proto-Thracian or Proto-Etruscan alias Greco-Gael and Celtiberian mariners who at that very time visited the British Isles.

Thus Rev. L.G.A. Roberts mentions<sup>147</sup> the book *Etruria-Celtica* ó by Sir William Betham (formerly Ulsterø King-of-Arms). There, Sir William shows the origin of the Hiberno-Celt ó from colonization, from language and from antiquities. He compares it with the Etruscan and Phoenician influences. The latter, of course, signifies Hebraic or Shemitic connection.

The Phoenicians were the earliest known traders with the British Isles ó from the Near East. Dr. Pritchard, in his *Physical History of Mankind*, gives us the clue to trace the Celtiberian tribes in Spain ó back to a Phoenician origin. The Celt and the Iberian are the sources whence the Gauls and the Cymri came ó and maybe also the Belgae, and further the Britons too.

Phoenicians from the Mediterranean sailed by way of Gibraltar to Britain and to Ireland ó bringing back tin, gold, pearls and other products. Too, British jet found in

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<sup>147</sup> *Op. cit.*, p. 31.

Spain dates from B.C. 2500 ó and Egyptian beads found in Britain are dated from about 1300 B.C. Compare: Genesis 10:2,5,21,25 and Ezekiel 27:3f,12f,19f,25f.

### **Pan-Celtic antiquarian perspectives on Ancient Ireland and Ancient Britain**

According to the extant records of Ancient Ireland, in remote antiquity that country was first visited after the Noachic Deluge by Adhna ó who is said to have taken away a handful of soil and grass. Then, 300 years later, the Scythian Partholans landed ó perhaps around B.C. 2000. Next came the Nemedians; then, other groups; and ultimately, the Milesians ó in several waves, from perhaps B.C. 1600 or 1400 onward. Indeed, there is even some possibility that Israelitic Danites, both before and after the Israelitic Exodus from Egypt, might well have reached Ancient Ireland. See Parsons's *Remains of Japhet* ó throughout.

The *Encyclopaedia Britannica* relates<sup>148</sup> that the Neolithic and Copper period are well represented in Ireland. The Bronze Age in Ireland has left evidences sufficiently abundant and vivid. To it belong numerous tombs of massive structure, with a very great variety of designs symbolic or ornamental. These evidence a settled population under opulent rulers. Bronze was abundant, and there were rich copper mines.

The distinctive feature of this period in Ireland was the production of native gold, of which it is certain that there were comparatively rich deposits. Irish ornaments of the Bronze Age have been found in various parts of Britain, in Northern Frisia, Luxembourg, Hanover, and Denmark.

Finds of the ancient apparatus of bronze-founding, are likewise recorded in places far away from copper mines and from seaports through which tin could be obtained. All these facts point to a development of commerce ó both internal and external. Indeed, the commerce and interchange of legal ideas among the Pan-Celtic British Isles in general and Ancient Ireland and Ancient Britain in particular was very vigorous.

Before the later emergence of the Anglo-Saxon Law Codes in Mediaeval Britain, there seems to have been a -general coreø of common customs at the root of both Ancient Pan-Celtic Law as well as Ancient Pan-Germanic Law. We may call this common core Ancient Pan-Japhethitic Law. It shows many similarities with some aspects of the Abrahamic Law and the Mosaic Law, either or both of which may well have influenced also those northern systems either directly or indirectly or both. Genesis 9:27 *cf.* 10:25.

Thus the vows of the Fianna Knights show what the Ancient Irish expected of one another ó high regard for their property, and even higher regard for their persons. For it was then vowed:<sup>149</sup> òNever to seek a dowry together with a wife, but to choose her for her good manners and virtue; never to offer violence to a woman; never to refuse any mortal in need anything which one possesses; never to flee from less than ten adversaries.ö *Cf.*: Genesis chapters 18 to 29f; Leviticus 19:18f; Deuteronomy 20:7f.

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<sup>148</sup> 14th ed.

<sup>149</sup> W. Bryan: *op. cit.*, 52f.

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As the Irishman Bryan explains,<sup>150</sup> any man who did another man an injury had to pay him compensation. This included the cost of maintaining him and his family while he was unable to work. *Cf.* Exodus 21:18*f.* Anyone who defaulted on his payments, lost face in the community and was debarred from receiving compensation himself.

Then there is all the influence of Proto-Celtic customs upon the Common Law of the later England. The second branch of the unwritten laws of England, observes the great Sir William Blackstone,<sup>151</sup> consists of particular customs. These include the custom of *gavelkind* in Kent and some other parts of the kingdom.

Now *gavelkind* or *gavailkinne*, as we have seen earlier above (at note 109), is essentially an Irish institution. Explains Blackstone, *gavelkind* ordains...that not the eldest son only of the father shall succeed to his inheritance, but all the sons.... Such is the custom...that [even] the youngest son shall inherit the estate. *Cf.* Genesis 25:23-33.

The Iro-Scots brought Irish Law, including its *gavelkind* (or rather *gavailkinne*), over from Ireland to Scotland. Accordingly, explains Blackstone, this custom prevailed [also]...in Scotland (under the name of *mercheta* or *marcheta*) ó till...Malcolm III [King of the Scots from 1057 to 1093 A.D.].... **This custom, wherever it prevails, may be the remnant of that pastoral state of our British and German ancestors – which Caesar and Tacitus describe.**

The Scots originally came to Scotland from Ireland. It will further be seen that even the Brythonic or Celto-Kentish *gavelkind* was itself found at a much earlier stage not just in Kent but also in Ireland (as *gavailkinne*). See at notes 109 above and 164 below.

### **The Jurist Sir Henry Maine on the Laws of Ancient Ireland**

Also the A.D. 98*f* Tacitus, it will be remembered further, clearly stressed the kinship of the Ancient Britons and the Ancient Irish (alias the Iro-Scots). Ireland, he explained, in the disposition, temper and habits of its population...differs but little from Britain. *Agricola*, 24.

The similarity between Ancient Irish Law and Ancient Brythonic Law was stressed also by the famous English jurist and historian. Sir Henry James Sumner Maine. He, sometime Regius Professor of Civil Law at Cambridge and author also of the famous book *Ancient Law*, exhibited a comparative and a critical spirit of legal inquiry. Precisely for this very reason, Maine's testimony anent the relationship between Ancient Irish Law and Biblical Law ó is all the more compelling (from a Christian perspective).

Thus Maine observes in his *Lectures on the Early History of Institutions*<sup>152</sup> that the Scottish Highlands retained many of the political characteristics of a more ancient

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<sup>150</sup> *Id.*

<sup>151</sup> *Comm. Laws Eng.*, I pp. 74*f* & II pp. 83*f*.

<sup>152</sup> H. Maine: *Lectures on the Early History of Institutions*, Murray, London, 1905, pp. 5*f* & 191*f*.

condition of the World. The collections of Welsh laws published by the Record Commission, though their origin and date are uncertain, are undoubtedly bodies of genuine legal rules. Indeed, also many things in Irish custom connected it with the archaic practices still known to be followed or to have been followed by the Germanic races.

Notable here is the Ancient Irish Brehon Law. That pre-existed Christianity, but it was inscripturated in Non-Oghamic letters as Gaelic law-tracts only during the time of St. Patrick (and with his approval).

Maine explains that Brehon Law is not only a very authentic monument to a very ancient group of Aryan alias Japhethitic institutions. It is also a collection of rules which have been developed gradually in a way highly favourable to the preservation of archaic peculiarities. Indeed, it is the oldest institution of the Western European portion of the human race.

Maine further maintains<sup>153</sup> that the ancient Irish Law in an authentic form is a very remarkable body of archaic law unusually pure, even from its very origin. It has some analogies with Old-Germanic Law. It is manifestly the same system in origin and principle with that which has become the Law of Wales. The Brehon law-tracts, then, enable us to connect the races at the western extremities of the Ancient Aryan or Japhethitic World.

Further, continues Maine,<sup>154</sup> retaliation of *cf.* Exodus 21:22-25 prevailed in Erin ere Patrick [432f A.D.]. The *Senchus Mor* or written Code of Irish Customs describes the legal rules embodied in its text as being formed from the Law of Nature and from the Law of the Letter.

The Law of the Letter is the Scriptural Law. The reference in the phrase Law of Nature is not to the memorable combination of words familiar to the Roman lawyers but to the text of St. Paul in the Epistle to the Romans: "For when[ever] the Gentiles...do by nature the things contained in the law, these...are a law unto themselves." Romans 2:14.

### Maine on the Law of Nature in Ancient Ireland

The Law of Nature, explains Maine, is the ancient Pre-Christian ingredient in the system of Ancient Irish Law. The *Senchus Mor* says of it: "The judgments of true nature which the Holy Ghost had spoken through the mouths of the brehons [or judges]...of Erin from the first occupation of Ireland...were all exhibited by Dubhthach [the Chief-Druid of Ireland in the fifth century]...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, was confirmed in the laws of the Brehons by Patrick and by the ecclesiastics and chieftains of Ireland." For the Law of Nature was (and is) quite right.

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<sup>153</sup> *Ib.*, pp. 18f.

<sup>154</sup> *Op. cit.*, pp. 23f.

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Thus states the *Senchus Mor* ó the "Grand Old Law" of Ancient Ireland). The Preface to the *Senchus Mor* actually contains disquisitions on all matters. It in one place sets forth how God made the Heaven and the Earth.

Now the Brehon Law contained in the *Senchus* far antedates Patrick ó and antedates also even the time of the incarnation of Christ. Maine traces<sup>155</sup> the pedigree of the Brehon Code to a system enforced by supernatural sanctions. It consists, then, of what was in all probability an original basis of Aryan usage alias Japhethitic custom. The brehons assume that kings and judges will enforce the Law. Yet in Ancient Ireland it is doubtful whether there ever was a central government. For the Law was above the king ó and never *vice-versa*.

Sir Henry Maine concludes<sup>156</sup> that the schools of literature and law appear to have been numerous in Ancient Ireland. The course of instruction in one of them extended over twelve years. The mode of choosing the Chief-Druid alias the Lord Chief Justice ó *viz.* by election ó had its counterpart in the institution of tanistry. That determined the succession to all high office in Ireland, and also in ancient Celtic Britain.

In Ancient Ireland, there was no central government to nerve the arm of the law. So the Brehon Law itself declared actual ancient and indigenous practices. The Post-Christian brehons, however, claimed that St. Patrick and other great Irish saints had sanctioned that Ancient Law.

So, according to Law Professor Sir Henry Maine,<sup>157</sup> the practices of the Ancient Irish were close to the practices of the Celts in Britain of which Julius Caesar (*Gallic Wars* 6:14) had heard. See too the somewhat earlier B.C. 60 Diodorus's *Historical Library* III:15:32 (at n. 55 above).

Those practices were quite equitable. Indeed, Ancient Celtic Law minutely regulated the mutual rights of the parties ó showing an especial care for the interests of women.

### **Maine on private property rights under Ancient Irish Law**

Dr. Sullivan (in his *Introduction to O'Curry's Manners and Customs of the Ancient Irish*) ó declares Sir Henry Maine<sup>158</sup> ó dwells with great emphasis on the existence of private family property among the Ancient Irish. He dwells also on the jealousy with which it was guarded. It cannot be doubted that the primordial notion of kinship, as the cement binding communities together, survived notably longer among the Celts of Ireland and the Scottish Highlands than in any Western society. It is stamped on the Brehon Law.

Private ownership especially of family goods is plainly recognized by the brehon lawyers. Indeed, the private property of the various families ó over against one another, and also over against the chiefs and the kings ó is particularly stressed.

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<sup>155</sup> *Op. cit.*, p. 27f.

<sup>156</sup> *Ib.*, pp. 32f & 41f.

<sup>157</sup> *Ib.*, pp. 59f.

<sup>158</sup> *Ib.*, pp. 25f & 88f.

Everything in the Germanic has at least its embryo in the Celtic land system. The Brehon law-tracts show that private property, and especially private property in land, 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. As Maine remarks,<sup>159</sup> the chief Brehon law-tract which sets forth the mutual rights of the collective tribe and of individual tribesmen or households of tribesmen in respect of tribal property ó is called the *Corus Bescna*.

The Brehon tracts suggest that, along with the sacredness of bequest, the sacredness of contract was also to be stressed. In the Germanic countries, their ecclesiastical societies were ó **in mediaeval times** ó among the earliest and largest grantees of public or -folkø land. Yet all of the **ancient brehon writers** seem to have a bias towards either private property or several property (as distinguished from collective property).

Ancient Irish Law, like Ancient Hebrew Law, discourages the accumulation of debt ó and encourages keeping private property within the same tribe. As Maine explains,<sup>160</sup> a portion of the tribal domain ó probably the arable and choice pasture lands ó was allotted to separate households of tribesmen. They were to keep their shares of tribal land intact.

States an Ancient Irish law tract: ðEvery tribesman is enabled to keep his tribal land; he is not to sell it or alienate or conceal it or give it to pay for crimes or contractsö ó by selling it outside of the tribe. Everyone is wealthy who keeps his tribal land perfectö and ðwho does not leave greater debt upon it than he found on it.ö

Yet the tribesman might alienate ó by grant, contract, or bequest ó a certain quantity of the tribal land allotted to him. He might do so either with the clear consent of the entire tribal brotherhood, or under pressure of strong necessity. He had considerably greater power of disposition over property which he had acquired, than over property devolving on him as a member of a tribe.

Brehon Law implies that **individual** proprietary rights all attained some stability within the circle of the tribe. The brehon lawyer was attached to the institution of separate or **private property**. References to ancient **collective** ownership and ancient collective enjoyment in the non-legal Irish literature appear to be very rare.<sup>161</sup>

### Maine on social mobility among the Ancient Irish

Maine further explains<sup>162</sup> that Ancient Irish Law also describes the way in which a common freeman could become a tribal chief. Whatever else a chief in Ancient Ireland was, he was before all things a rich man. Not, however, rich in land ó but in livestock. *Cf.* Genesis 13:1-3.

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<sup>159</sup> *Ib.*, p. 103*f.*

<sup>160</sup> *Ib.*, pp. 107*f.*

<sup>161</sup> *Ib.*, pp. 107*f.*

<sup>162</sup> *Ib.*, pp. 129*f.*

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Thus the tract called the *Cain-Aigillne* lays down that ðthe 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. Brehon Law shows with much distinctness that through the acquisition of such wealth, the road was always open to chieftainship. The *bo-aire* ó literally the ðcow-noblemanø ó was, to begin with, simply a peasant who has grown rich in cattle. Compare: Genesis 32:10*f*; First Samuel 9:21*f*; First Chronicles 17:7.

Maine also states<sup>163</sup> that the *saer* stock-tenant, like a lessee, was distinguished by the limited amount of stock he received from the chief. Yet the *saer* 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, he became entitled to the cattle which had been in his possession. *Cf.* Genesis 31:31*f*.

But the *daer* stock-tenant was like a serf. He had unquestionably parted with some portion of his freedom, and his duties were invariably referred to as being very onerous. Thus the chief might himself assert title over the calf of the chief's own cow ó even if that calf had been raised solely by the *daer*. The chief might further entitle himself also to the labour of the *daer*. Yet, though a chief, he must still deposit three heifers with the *daer*. That was for re-establishing the latter at the end of his serfdom. Compare Deuteronomy 15:12-14.

### Maine on the Ancient Irish Law of Succession

According to Maine,<sup>164</sup> Dr. Sullivan ó who appears to have consulted many more original authorities ó expresses himself as if he thought that the general law of succession in Ireland was nearly analogous to the *gavelkind* of Kent. According to the Irish custom, property descended at first only to the male heirs of the body ó and each son received an equal share. Ultimately, however, daughters too appear to have become entitled to inherit all ó if there were no sons. *Cf.* Numbers chapters 27 & 36.

The eldest son, when dividing the patrimony with his brothers, took twice as much as the others. It was exactly the same as the ðbirthrightø of Ancient Hebrew patriarchal history. Deuteronomy 21:17 *cf.* Second Kings 2:9.

In Ancient Ireland, it was often coupled with taking exclusively such things as are deemed incapable of partition ó such as the family house and certain utensils. It was sometimes enjoyed by the father, and sometimes by the youngest of the sons. It was connected with the Kentish custom of ðBorough Englishø ó whereby the youngest son then succeeds to the burgage-tenements of his father. This has from time immemorial been recognized as a widespread practice of which even English Courts must take notice.

Maine further shows<sup>165</sup> that in the Brehon Law, the same word *fine* is used to describe a whole variety of different institutions. Thus it does service: for the

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<sup>163</sup> *Ib.*, pp. 159*f*.

<sup>164</sup> *Ib.*, pp. 191*f*.

<sup>165</sup> *Ib.*, pp. 231*f*.

immediate family; for the *sept* or joint undivided family; alias the combined descendants of an ancestor long since dead; for the tribe or *tuath* as the political unit of Ancient Ireland; and even for large tribes or regional kingdoms into which the smaller units were sometimes absorbed.

The Irish family or *fine* undoubtedly received additions through adoption. The *sept* had a definite place for strangers admitted to it on stated conditions. Compare the *fine taccair*. The tribe or *tuath* avowedly included a number of refugees from other tribes ó whose only connection with it was common allegiance to its chief.

### Maine on the contractual Guilds of Ancient Ireland

According to Maine,<sup>166</sup> the Ancient Irish *guild* was of tribal origin. Dr. Sullivan claims for the word itself a Celtic etymology. Indeed, he traces the institution back to the grazing partnerships common among the Ancient Irish. The same word is used to describe bodies of co-partners formed by contract ó and also bodies of co-heirs or coparceners formed by common descent.

Each assemblage of men was conceived of as a family. Guilds, therefore, have often been misattributed much too confidently to a relatively modern origin. Yet anybody can see, in many parts of them, plain traces of the ancient brotherhood of kinsmen: ójoint in food, worship, and estate.ö It is right here that the nearest approach to an ancient tribal holding in Ireland is to be found.

Maine explains<sup>167</sup> that a spiritual relationship such as the above ó when introduced into a tribal society like that of the ancient Irish ó very closely assimilates itself to blood-relationship. But by the side of this *gossipred* or Ancient Irish spiritual relationship ó there stood another much more primordial institution which was extraordinarily developed among the Ancient Irish. This was fosterage or *oileamhain*. It literally means education ó the giving and taking of children for nurture.

Maine points out<sup>168</sup> that an entire sub-tract in the *Senchus Mor* is devoted to the law of fosterage. It sets out with the very 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**. It consists of the various relations established between the brehon teacher and the pupils he received into his house **for instruction in the brehon lore**. Thus, the connection between schoolmaster and pupil was regarded as sacred by the ancient Irish ó and as closely resembling natural fatherhood. *Cf.* Psalm 119:99 & Second Timothy 1:2*f.*

The Irish evidence is consistent with the testimony of Julius Caesar as to the literary class of the Gallic Celts ó and seems to show that anyone who went through a

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<sup>166</sup> *Ib.*, pp. 232*f.*

<sup>167</sup> *Ib.*, pp. 241*f.*

<sup>168</sup> *Ib.*, pp. 144*f.*



particular training might become a brehon. We learn something from the references in the brehon tracts on literary fosterage.

In the ancient stage, literary or religious fatherhood had been closely assimilated to actual fatherhood. A great profession would be formed, with stores of common knowledge. 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 all took their hue from natural paternity. Even later, ecclesiastical organization blended with that of the tribe. Thus Sir Henry Maine.

### Maine on the Ancient Irish Law of Distress

Again according to Maine,<sup>169</sup> the Irish system of the legal remedy of distress is rather obviously ó in all essential features ó the same as the Germanic system. It wears a very strong general resemblance to the corresponding branch of English Common Law.

There have been very ingenious attempts to argue for the direct derivation of the English set of rules from the Celtic. The virtual identity of the Irish law of distress with that of the Teutonic, is best brought out by comparing it with the Teutonic systems of procedure.

For, explains Maine,<sup>170</sup> the Irish law of distress as laid down in the *Senchus Mor* and the English Common Law (of distress) had the same origin. 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. Portions of Brythonic customs had survived the most desolating Saxon conquests, and ended up even with the Common Law of England. Yet long before then, the Irish rules of distraint very strongly resembled the English rules ó and much less strongly resembled the Continental.

Maine was convinced<sup>171</sup> that Ancient Irish Law was far more compatible with later Christianity and its Biblical Law, than Ancient Roman Law ever was. He believed the Brehon Law possessed great integrity. In addition, Brehon Law had subsequently 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 Roman Law as a much more famous system than the Brehon Law, has been overstated greatly. The truth seems to be that the Imperial Roman Law did not satisfy the morality of the Christian communities. Thus Maine.

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<sup>169</sup> *Ib.*, pp. 282f.

<sup>170</sup> *Op. cit.* pp. 292f.

<sup>171</sup> *Op. cit.*, pp. 32f & 59f.

## Blackstone and Macalister on Celtic and Irish Law

Also England's great A.D. 1765<sup>f</sup> Law Professor Sir William Blackstone has recognized the superiority of Celtic Law over Roman Law. He further understood the kinship between Celto-Irish and Celto-Brythonic Law and also the relationship between Proto-Celtic, Pan-Celtic and Biblical Law.

Thus Sir William Blackstone has explained:<sup>172</sup> "Wales had continued independent of England, unconquered...in the primitive pastoral state which [the 55<sup>f</sup> B.C.] Caesar and [the 98<sup>f</sup> A.D.] Tacitus ascribe to Britain in general." This so remained, for many centuries; 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.

It needs to be remembered that also the later Scottish Law was pioneered by the Iro-Scots who brought their Irish Law to Scotland from Ireland. Thus it is significant indeed that leading jurists, such as Lord Chief Justice Sir Edward Coke and Sir William Blackstone, have recognized many parallels between customs in the land of the (Iro-)Scots and those in the land of the (Anglo-)Brythons and especially long before the accession of the Scottish King James VI to the throne of England in 1603 A.D.

The Scottish Scots derived from the Irish Scots. Observed Blackstone: "The custom of *gavelkind* in Kent [and in Ireland]...prevailed [also]...in Scotland (under the name of *mercheta* or *marcheta*).... **Scotland and England are now one and the same Kingdom** and *viz.*, since 1603 (and more particularly since the *Act of Union* of 1707 A.D.). Yet long before 1603, **both kingdoms were antiently under the same government, and still retain a very great resemblance though far from an identity in their laws**....

"Sir Edward Coke [1620<sup>f</sup> 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**." 4 *Institutes* 345.

Yet "England and Ireland" and the 1765 Blackstone continues "are...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 laws of England.... Many of the Irish...still stuck to their Brehon Law.... **Even in the Reign of Queen Elizabeth [1558<sup>f</sup> A.D.], the...natives still kept and preserved their Brehon Law...in which oftentimes there appeared great shew of equity**."

Dr. R.A.S. Macalister and M.A., Litt.D., LL.D., F.S.A., *etc.* was Professor of Celtic Archaeology at Dublin University.<sup>173</sup> He states that the earliest Celtic migrations to Ireland were those of a Nordic people and fair-haired and tall, and physically akin to the Germanic nations.

<sup>172</sup> *Op. cit.*, I pp 74<sup>f</sup> & II pp. 83 *cf.* I pp. 93-95.

<sup>173</sup> See in *Enc. Brit.*, 14th ed., 1929, 12:xiv.

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The Celts established small States or *Tuaths*, the nucleus of each being a convenient assembly to which freemen could resort. Thus, the Early Irish Celts foreshadowed the (Pre-1776) American Colonists from 1620 onward.

Macalister further explains that the Ancient Irish chief presided over such an assembly. He also performed the functions of judge and general. Besides the Representative Assembly of freemen (or *Oinach*), there was also a regional Senate (or *Aireacht*) ó thus resembling Numbers 10:1-4, and anticipating the later House of Commons and the House of Lords.

Each *Tuath* or -Stateø formed a separate jurisdiction. A freeman was a citizen (or *urrad*) in his own jurisdiction. Common jurisdiction (or *cairde*) for legal proceedings, could be made by agreement between the States. The freemen were usually the freeholders of land, but their franchise extended also to men of certain professions and skilled crafts.<sup>174</sup>

### **Barrister Ginnell on the ancient customs and laws of Ireland**

Laurence Ginnell was a Barrister-at-Law of the Middle Temple.<sup>175</sup> In his book on Ancient Irish Law,<sup>176</sup> he refers to that practised in that very ancient and most archaic system of law and jurisprudence of Western Europe known as the -Brehon Lawø alias the -Law of the Ancient Irish Judges.ø

However, -Irish Lawø or -Gaelic Lawø would be a better name. The thing meant has always been known to Gaelic-speakers as *Feinachus*. It included -Cai-in Lawø alias Parliamentary Legislation, being that which was enacted or solemnly sanctioned by National Assemblies. It was of universal obligation, and could be administered only by professional judges. But it also included *urradhus* laws relating to local matters.

Very importantly, as regards the -Cai-in Lawø or Parliamentary Legislation, some of the commentaries attributed the origin of the laws to the influence of **Cai**. And that person, explains Ginnell,<sup>177</sup> is stated to have been **a contemporary of Moses – who had learned the Mosaic Law before coming from the Near East to Ancient Ireland.**

Barrister Ginnell denies<sup>178</sup> the truthfulness of Julius Caesarø insinuations that the Celts and their druids sacrificed human beings. Instead, it is probable either that Caesar was misinformed ó or otherwise that some ceremony observed by the Gauls in putting **capital criminals** to death, was misinterpreted to him or by him. There is no reason at all to think that human sacrifice ever was practised either in Ireland or in Britain.

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<sup>174</sup> *Ib.*, 12:598.

<sup>175</sup> See Ginnell: *op. cit.*, Unwin, London, 1894, p. i.

<sup>176</sup> *Ib.*, p. 3.

<sup>177</sup> *Ib.*, p. 31.

<sup>178</sup> *Ib.*, pp. 4f.

Around the year 250 A.D., in the reign of King Cormac ó continues Ginnell<sup>179</sup> ó some of the Ancient Irish laws were reduced to their present form. Yet they had also formerly existed as laws ó for a thousand years before Cormac's time.

Thus, explains Barrister Ginnell,<sup>180</sup> the *Senchus Mor* or "Grand Old Law" was designed to be a comprehensive and more or less **codified** embodiment of the laws which were already of universal obligation over the whole country long **before** the arrival of St. Patrick in 432 A.D. This is a great collection not of statutes, proclamations or commands of any sort ó but of laws already known and observed **from time immemorial**. It is, in one word, a codification of the Ancient Irish Common Law.

One of the Gaelic commentators says that from the contents of the *Senchus Mor* were promulgated the four great laws. Those were: (1), the law of fosterage; (2), the law which relates to free tenants and the relating to base tenants; (3), the law of social relationships; and (4), the binding of all by their verbal contracts.

The *Senchus Mor* was, according to the introduction to it, compiled at the suggestion and under the supervision of St. Patrick in the time of King Laeghaire (Leary). A.D. 431 is the date of the arrival of St. Patrick, according to the Irish *Annals of the Four Masters*.

### **Barrister Ginnell on the Irish *Annals of the Four Masters***

According to Ginnell, in those *Annals* it is said:<sup>181</sup> "In the age of Christ 438 [alias] the tenth year of Laeghaire [the Irish king in the time of St. Patrick], the *Senchus Mor* and *Feinachus* of Ireland were purified and written. The work must have extended over several years. Those from A.D. 438 to 441, appear the most probable.

"St. Patrick, declared the *Annals*, requested the men of Erin to come to one place to hold a conference with him. When they came to the conference, the Gospel of Christ was preached to them all.... And when they saw Laeghaire and his druids overcome by the great knowledge of Patrick, they bowed down in obedience to the will of God.... It was then that Dubhthach [the Chief-Druid] was ordered to exhibit every law which prevailed amongst the men of Erin ó through the Law of Nature and the Law of Seers, and in the judgments of the island of Erin, and in the poetry.

"Now the judgments of true nature, which the Holy Spirit [by common grace *etc.*] had spoken through the mouths of the brehons and just poets of the men of Erin from the first occupation of the island down to the reception of the [Christian] Faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in Written Law [alias the Old Testament] and in the New Testament, and with the consciences of believers ó was confirmed in the Laws of the brehons by the ecclesiastics and the chiefs of Erin.

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<sup>179</sup> *Ib.*, p. 5.

<sup>180</sup> *Ib.*, p. 26.

<sup>181</sup> *Op. cit.*, p. 28.

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For the Law of Nature was quite right ó except [it needed to be supplemented by] the Faith and its obligations, and by the harmony of the Church and the people. And this is the *Senchus Mor*.<sup>182</sup>

As regards the compilation of the *Senchus Mor* under Patrick's supervision, adds Barrister Ginnell,<sup>183</sup> the Christian spirit ó breathed through the whole Law ó was important. But **the actual changes were few** ó and, substantially, **the laws remained the same as they had existed for centuries before**.

This is a most significant statement as to the vast amounts of common grace operative in producing Ancient Irish Law. It also evidences much common revelation present therein. Indeed, it further points to the harmonious relationship between Ancient Irish Common Law on the one hand ó and, on the other, the special revelation which the Irish had now finally received *via* the Celto-Brythonic missionary St. Patrick.

Even more significantly. Patrick, having supervised the compilation and christianization of Ancient Irish Law, ultimately returned to his native Britain during the fifth century. Doubtless he brought the influence of the "Grand Old Law" of Ireland back with him. This would then re-stimulate the kindred Ancient Brythonic Law still operational not only in Patrick's native Cumbria but also in the territory surrounding Somerset's Glastonbury to which Patrick later retired and where he is reputed to have died.

### **Chadwick and Neill on the customs of Ancient Ireland**

Professor Nora Chadwick rightly remarks in her book *The Celts*<sup>184</sup> that by far the earliest detailed information we possess about the institutions of the early Celtic peoples, is derived from Ireland. Here, no trace of later Non-Celtic legislatures disturbed the native system till the age of the Vikings ó though the influence of Christianity should not be discounted.

In Ireland, a large number of ancient law tracts was preserved. Many of these go back to early times. The Irish laws are probably the oldest surviving in Europe ó unaffected by Roman Law and the customs of the Mediterranean countries. The really ancient Irish communities served some of the functions of towns proper; being used as meeting-places, markets, or the like.

An *oenach* or fair seems to have been attached to each true town of whatever size. Larger centres, such as Tell-town and Tara, held large annual fairs. Below the king, society was divided into three principal classes ó similar to the *druides* [or judges], the *equites* [or knights] and the *plebs* [or people] of Julius Caesar's Gaul. There were also the warrior aristocracy; the landowners; and the patrons of the arts. Such corresponded to the *equites*.

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<sup>182</sup> Thus the *Annals of the Four Masters*; as cited in Ginnell's *op. cit.*, p. 31.

<sup>183</sup> *Op. cit.*, p. 32.

<sup>184</sup> *Op. cit.*, pp. 110.

Of comparable social status were what we might term the intelligentsia ó the *aes dania* [or professionals] who in Pre-Christian times and later included not only the druids but also the bards, the jurists, the physicians, the historians, the artists and the craftsmen. The third class ó the equivalent of the *plebs* ó comprised the body of freemen, commoners, and peasants who formed the basis of society.

The obligations and rights of each freeman within a *Tuath* or individual State, were defined clearly and enforced by Customary Law. In Pre-Christian times, an important factor may very well have been the threat wielded by the druids ó the threat of virtually outlawing a transgressor.

In general, it appears that parties to legal disputes agreed in advance to accept the rules of the *brithem* alias the professional jurists. The surviving legal codes show clearly that most causes of dispute from murder downwards were provided with means of redress not by imprisonment but by some form of *log n-erech* or ðhonour price.ø

The most striking feature of the native institutions of Ireland, is its system of fines. In Irish systems, privilege and responsibilities alike rested on the kindred ó which extended for four generations. Thus Professor Chadwick. *Cf.* Exodus 20:5; 21:22; 22:1.

In Ireland, case laws were recorded in treatises written by jurists called brehons. By the time of Christ's incarnation, maintains K. Neill,<sup>185</sup> the ancient law tracts distinguished between no less than twenty-seven distinct classes of freemen. Yet rank depended on wealth as well as birth. It was possible to rise or fall in status ó depending upon one's talents.

The land-owning class was the foundation of Celtic society. The farmer of this period was called a *boaire*. He was, literally, a ðcattle man.ø

The Celtic legal tradition was very specific. It provided exact compensations for virtually every crime, and laid out elaborate procedures to be followed in cases of inheritance.

No one was above the law. Even kings deferred to the judgments of brehons. Celtic Ireland possessed one of the most highly-developed legal systems in the ancient world. Thus Neill.

### **Ireland's *Lia Fail* and the Stone of Scone in Westminster Abbey**

The famous Scottish antiquarian Skene researched the story of *Lia Fail* ó alias the Irish ðStone of Destiny.ø After his research, Skene rejected the story.

This is the story that the Stone which Jacob used as a pillow at Bethel (in Genesis 28:10f) ó was later allegedly taken by the prophet Jeremiah *via* Egypt to Ireland, and there used at the subsequent coronations of the Iro-Scotic kings in Tara.

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<sup>185</sup> *Op. cit.*, pp. 16f.

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Thence it later allegedly found its way *via* Iona to Scone in Scotland ó and was finally removed further to Westminster Abbey in London. There, it certainly functions as the coronation stone for the monarch of the United Kingdom of Great Britain and Northern Ireland.<sup>186</sup> See our Addendum 10 below.

The ancient *Chronicles of Eri* contain perhaps the fullest account of the story of *Lia Fail*. Namely: ðIn its early days, it was carried about by priests on the march in the wilderness [Exodus 12:34 to Joshua 4:9f & 24:26; Judges 9:6; Second Kings 11:12-14 & 23:1-3]. Later, it was borne by sea from East to West, ðto the extremity of the world of landø [cf. First Clement chapter 5] ó ðto the sunø going [down].ø

ðIts bearers had resolved at starting to ðmove on the face of the waters in search of their brethren.ø Shipwrecked on the coast of Ireland, they yet ðcame safe with *Lia Fail*ø... Erimionn was seated on *Lia Fail*, and the crown was placed upon his head... All clapped and shouted. And the name of that place, from that day forward, was called Tara.ö<sup>187</sup>

Thereafter, according to OøHartø's famous *Irish Pedigrees*,<sup>188</sup> Fergus MorMacearca was unanimously elected and chosen as king, being of the blood royal by his mother. Fergus sent to his brother the monarch of Ireland, for the *Lia Fail* (or the ðStone of Destinyø) to be crowned thereon. This happened accordingly. For he was the first ðAbsolute-Kingø (or *Ard-Ri*) in Scotland ó of the Milesian race. So the succession continued in his blood and lineage ó ever since, to this day.

Because of *Lia Fail* (the ðStone of Destinyø) ó Ireland herself became known as *Innis Fail* (alias the ðIsland of Destinyø). Innisfail or Isle of Destiny ó explains the *Encyclopedia Americana*<sup>189</sup> ó is the name frequently applied to Ireland by the bards and sometimes also by Anglo-Irish writers.

*Funk and Wagnall's New Encyclopedia* traces<sup>190</sup> the name Innisfail to the Irish words *Innis* and *Fail*. The compound thus means ðIsland of Destinyø ó and is explained to be the poetic name for Ireland. Furthermore, it is derived from the name of the stone brought to Ireland according to legend and used in early Irish coronation ceremonies. Another legend tells that the British ðStone of Sconeø [in Scotland] was originally the Irish coronation stone.

In its own article *Innisfail*, it is added by the *Encyclopaedia Britannica*<sup>191</sup> that Innisfail [is] a poetical name for Ireland. It is derived from *Faul* or *Lia Fail* ó the celebrated stone identified in Irish legend with the Stone on which the patriarch slept. The *Lia Fail* was supposed to have been brought to Ireland by the [Tuatha] *de Danaanan*, and set up at Tara as the inauguration stone of the Irish Kings. *Innisfail* was thus the ðIsland of the Failø ó the island of destiny, whose monarchs were crowned at Tara on the sacred inauguration stone.

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<sup>186</sup> See D. Douglas: *op. cit.* pp. 2f, & cf. nn. 91-93.

<sup>187</sup> See *Chronicles of Eri*, Vol. II, pp. 88-90 (Milner ed.).

<sup>188</sup> H. OøHart: *Irish Pedigrees*, 4th ed., 1887, p. 713.

<sup>189</sup> Art. *Innisfail* (*Enc. Amer.*, 1951, 15:143).

<sup>190</sup> Art. *Innisfail* (*Funk & Wagnall's New Enc.*, New York, 1973, 13:304).

<sup>191</sup> Art. *Innisfail* (in *Enc. Brit.*, 11th ed., 14:569).

Finally, there is the testimony of Dean Stanley, in his *Memorials of Westminster Abbey*. There he states<sup>192</sup> that the chief object of attraction to this day, is probably that ancient monument known as the Coronation Stone ó a link which unites the Throne of England to the traditions of Tara & Iona, and also links all of the British Isles to Jacob's God of Bethel.

### **Summary: Common Law among the Ancient Irish after B.C. 2600**

We summarize. In this chapter, we first examined the penetration of God's post-fall and post-flood revelation and laws ó into Ancient Ireland. Noah's son Japheth dwelt in the blessed tents of Shem (Genesis 9:27), the ancestor of Eber or Heber (the forefather of the Heber-ews). Then, in the days of Heber's son the Heber-ew Peleg, mankind was dispersed (Genesis 10:21-25).

In this way God's post-fall and post-flood revelation penetrated especially into the Ancient British Isles. For, when the Ancient Japhethitic Celts (destined to dwell in the tents of Shem the covenant-keeper) migrated westbound into Europe ó some of them developed a civilization in the British Isles, very well insulated from many adverse foreign influences. Especially was this the case on the extreme western fringe of Europe ó in Ancient Ireland.

The Pre-Christian Ancient Heber-ews and other merchants from the Near East then had ongoing contact with the British. See: Genesis 10:1-5,21-25; Judges 5:17; Jonah 1:3 and Ezekiel 27:6-9,12-19,25-29. But even quite apart from that, the Ancient British Islanders long preserved the early Shem-itic religion of the Japhethitic Gomer-ites or Welsh-Cymric Cimmer-ians and the Japhethitic Magog-ians or Iro-Scotic Scyth-ians. Genesis 9:27 & 10:1-5.

Japheth's son Magog and his descendants (who were probably under Heber-ew influence), trekked first into Europe and later into the Ancient British Isles. Genesis 10:1-5 & 11:8-9. This occurred in successive waves ó and perhaps from B.C. 2600 or at least from 2000 onward. Thus, some of the Japhethitic Magog-ians apparently established themselves as the Celtic Gaels perhaps first in Britain and then certainly in Ireland.

It was only after the times of Magog and Heber ó that God repeated His Holy Laws to Abraham. Genesis 10:1-25 *cf.* 11:16-31*f* & 18:18-19. This was preserved ó infallibly in the book of Genesis, and in somewhat perverted form in the *Codex Hammurabi*. Yet later, the body of those ongoingly-revealed laws was expanded and impeccably codified by Moses (in Exodus chapter 18 to Deuteronomy chapter 28*f*). Later still, it also influenced other nations during the B.C. 721*f* Assyrian captivity of the Israelites, and during the B.C. 598*f* Babylonian captivity of the Judeans ó possibly affecting the fallible and perverted codes of Zoroaster and even of Buddha *etc.*

However, it was especially the Japhethites ó and particularly the Magogian Scythians or Gaels (and the Gomerian Cymri or Brythons) ó who dwelt in the tents of Shem. Genesis 9:27 to 10:5. In this chapter, we looked especially at the Gaels ó and more particularly since they took up their residence in Ancient Ireland.

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<sup>192</sup> D. Stanley: *Memorials of Westminster Abbey* (cited in D. Douglas: *op. cit.*, pp. 3-4).



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We noted traditions teaching that Ireland was inhabited probably before the destruction of the tower of Babel and possibly even before Noah and the deluge. Certainly after that great flood ó it seems some of the Magogian Scyths soon colonized even Ancient Ireland. Indeed, there were Early Celtic migrations there ó also according to secular hypotheses.

Both the Ancient Irish *Book of Invasions* and the *Annals of the Four Masters* note the migrations to Ireland of the Partholarians, the Nemedians, the Tuatha de Danaan, the Fir Bolg, and the Milesians. From the records, it is clear that Ollamh Fodhla was the B.C. 1383 -Father of Irish Law.ø From the Greek Diodorus and the Roman Tacitus, it is clear that the Ancient Irish were kinfolk to the Ancient Brythons. Indeed, the Gaelic *C-Celts* apparently preceded the *P-Celts* into the neighbouring Britain ó and Herodotus himself carefully stressed especially the Iberian connection of these Ancient Celts.

There is also much evidence of early literacy in the British Isles, especially as regards Pre-Christian inscriptions in Ogham ó in Gaelic within Ireland, and in Pictish within both Ireland and Scotland. Certainly the vast wealth in gold of Ancient Ireland presupposes a sophisticated trading and legal system.

The Irish historian A.S. Green has clearly demonstrated the marvellous political and social structures of the Ancient Emerald Isle. Such structures include: the institution of tanaistry; the electability and replacability of the *ard-ri* or -high-kingø and the sophisticated system of education by fosterage.

We then surveyed Post-Abrahamic social developments in Ancient Ireland, down till Early-Christian times. During that period, there was a Pan-Celtic culture in the Ancient British Isles. Indeed, there were also many sociological similarities between the Ancient Irish and the Ancient Brythons.

Also the Near East had a continuing influence on Ancient Ireland. Very many antiquarian perspectives ó such as those of S.F. Skene ó clearly demonstrate the antiquity of Ancient Irish culture. This is significant, notwithstanding Skene's rejection of the story of *Lia Fail* (alias Ireland's øStone of Destinyö).

Especially the famous jurist Sir Henry Maine has investigated the Law of Ancient Ireland ó particularly as regards the Law of Nature and Erin's private property rights, social mobility, succession, contractual guilds, and distress. Also Blackstone and Macalister, and especially Barrister Ginnell, have reflected on Ancient Irish Law. All of those studies very clearly establish, as pointed out by Chadwick and Neill, that Pre-Christian Ireland possessed one of the most ancient and highly-developed legal systems in the whole World.



## CH. 7: COMMON LAW IN BRITAIN FROM B.C. 1800 TILL B.C. 1000

It seems quite obvious that very early also the island of Britain was known to have been inundated by the great deluge during the days of Noah. Especially among the Brythonic Ancient Britons was diluvian history preserved. Indeed, this fact in itself seems to indicate early literacy among that people ó as regards their precise awareness and possibly early inscripturation of important events in the common past of all humanity, and also of great occurrences in their own history.

### **The Britons' traditions: from the deluge till their arrival in Britain**

The Ancient Brythons have one of the oldest traditions of the Noachic Flood. There, according to Rev. R.W. Morgan,<sup>1</sup> long before the Cymri [alias the Ancient British Celts] arrived in Britain, the *Llyn Llion* or Great Deep (alias the ðAbyss of Watersø) broke up and inundated the whole Earth. Cf. Genesis 7:11f. The island afterwards known as Britain, shared in that catastrophe.

One vessel floated over the waters. This was the ship of *Nevydd Nav Neivion*. In it were two individuals preserved ó *Dwy Van* the Man of God and *Dwy Vach* the Woman of God. From the posterity of those two, gradually the Earth was repopled. Cf. Genesis 9:18-27f.

For a long time after the subsiding of the deluge, the Cymri or Cimmer-ian Gomeri, cf. Genesis 10:1-3, dwelt in the Crim-ean Summer Land ó between the Sea of Aféz or Azov and Deffrobani, near to the Black or Euxine Sea. They later resolved, under the guidance of Hu Gadarn, to seek *Albion* (the ðWhite Islandø of the West).

They journeyed westward, and came in sight of the Alps. Three tribes ó the Cymri, the Brythons and the Lloegrys ó crossed the Alps. Part of the Brythons settled in a land they named *Llydaw ar y Mor Ucha* ó alias ðBrittany the Land on the Upper Sea.ø

The Cymri held on, till they saw at Dover the cliffs of Albion (the ðWhite Islandø). They built ships, and in them they passed over the ðHazy Oceanø ó *Mor Tawch* alias the British Channel ó and took possession of the island.

They then sent to the Brythons in Llydaw, and to the Lloegrys on the Continent. To as many as came, they gave the East and the North of the island. But the Cymri dwelt in the rest.

These three tribes were of one race and speech. Over them reigned Hu the Mighty. Then they called their new home the ðWhite Islandø (*Ynys Wen*) ó or Albion.

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<sup>1</sup> R.W. Morgan (P.C. Tregynon) as cited in E.O. Gordon's *Prehistoric London*, Artisan, Thousand Oaks, Ca., rev. ed. 1985, pp. 85f.

## Evidences of literacy among the Ancient Britons

Both on their way toward as well as after their arrival in Ancient Britain, the literacy of those Early Brythonic Celts is rather apparent. This is obvious from their preservation of the above-mentioned account of the great deluge during the third millennium (B.C.) ó and the account of their subsequent journeyings toward Britain. For both of these accounts were apparently inscripturated soon after those events ó and preserved ever since.

The literacy of those Early Ancient Britons is obvious too from the (perhaps B.C. 1800) songs of the pioneer Hu Gadarn. Those songs are mentioned in the *Ancient Welsh Triads*, and also in the *Cambrian Chronicles*.

Indeed, such early literacy is also obvious from the early exploits of the Cymric Pryth-ein; from Brit-ainø founder Brutø (B.C. 1185) *Laws of Ancient Britain*; and from Britainø (*circa* B.C. 510) Mulmutian Laws. Early-British literacy can be seen also from the B.C. 495 testimony of Hecataeus ó *viz.* that inscriptions using letters of the Greek alphabet were seen in Britain long before his own time.

This is apparent also from Pre-Christian and Pre-Roman inscriptions on Ancient-British coins and monuments. Other Ancient-Brythonic records include the *Larzac Inscription* (from the second or the third century B.C.) and the *Coligny Calendar* (from the first century B.C.).

Indeed, many Brythonic Celts then chose to write in Latin. Thus the B.C. 100f Cornelius Nepos. His work *Chronica* was one of the chief historical sources used by the Roman Livy. Compare too the 44-volume universal history of the B.C. 27f Celt Trogus Pompeius ó and the poetry of Catullus.

Also in later years, one still encounters many ÆLatin-writingø Celts. Such include: the theologian Hilary; the Cumbrian missionary Patrick; and the Brythonic church historian Gildas.

Too, it is undeniable even from the B.C. 60-55 testimony of the Greek Diodorus Siculus and the Roman Julius Caesar ó that the Britons knew also the Greek alphabet. Moreover, they were also learned students of the various sciences such as architecture *etc.* This is seen not only in the construction of the huge Æcosmic sundialø at Stonehenge *etc.* Indeed, Diodorus also quotes the testimony of the B.C. 495 Greek writer Hecataeus ó referring to **inscriptions** on monuments he saw while then visiting Britain.

The *Traditional Annals of the Cymry* regarding the Ancient Britons, state<sup>2</sup> that ðthe educational system adopted by the Druids is traced to about 1800 B.C. It was then that ðHu Gadarn...led the first colony of Cymri into Britain.ö

The *Welsh Archaeology* adds that Hu[gh] is commemorated for ðhaving made poetry the vehicle of memory ó and **records**.ö Indeed, E.O. Gordonø book

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<sup>2</sup> See in Elderø *op. cit.*, 1962 ed., pp. 53 & 69.

*Prehistoric London* insists that to Hu[gh] ðis attributed the introduction [into Britain] of several useful arts ó such as that of glass-making and **writing**.<sup>3</sup>

The large-scale natural deterioration in Britain by way of the fading and ruining of ancient writings on impermanent perishable materials, and especially the deliberate destruction of those written records at the hands of the later pagan Roman and Anglo-Saxon invaders ó in no way invalidates the thesis of a former widespread literacy among the Early Celts of the British Isles. For this is evidenced from such literary remains as have survived. Quite obviously, the latter **corroborates** this thesis.

The great Welsh scholar Rev. Edward Davies devotes very many pages of his book *Celtic Researches*<sup>4</sup> abundantly to prove literacy in Ancient Britain ó long before the Britons came into B.C. contact first with the Greeks and then with the Romans ó and long before the Britons later came into contact with Christianity (during the 1st century A.D.). Indeed, Dr. James Parsons (in his book *Remains of Japhet*)<sup>5</sup> even declares that Postellus in his *Origines Etruriae* alias his work "Ancient Etrurian Origins" endeavours to prove ó that the Latins received their letters from the Celts.

The great Aristotle held that even his own Ancient Greeks alias the Post-Celtic Achaeans derived their own literacy from the Early Celts.<sup>6</sup> Indeed, it is entirely possible that the Britons were literate even before first visited (during the second millennium B.C.) from the Near East by the Pre-Achaean Phoenicians. Significantly, the latter are the ones usually given the credit of having invented the alphabet. Some even maintain, however, that the Phoenicians themselves ó as is alleged more plausibly of the Etrurians ó in turn got their alphabet from the Ancient Britons.

### **The migrations of the Early Celts from Armenia into Britain**

After the great Noachic Deluge, many of the Post-Flood Early Japhethites ó trekking overland from Armenia's Ararat (Genesis 8:4) ó apparently moved on first to Eastern Europe and then toward Western Europe. Later, they moved yet further westward, from Western Europe to Britain and even to Ireland.<sup>7</sup> Other Japhethites, the Celtic Gaels ó sailing through the Mediterranean *via* Iberia and Hibernia ó apparently later sailed thence, eastward to Britain.

Only yet later did other Celts, the Cymric Brythons, invade Britain. They all did so from Western Europe in successive waves (and perhaps already from 1900-1800 B.C. onward). Indeed, the Cymri probably displaced many Gaels from Southern Britain ó propelling them into Northern Britain and into Ireland. Yet all of those various kinds of Celts who ended up in Britain, were kindred Japhethites.

In those early days soon after the deluge, it was not just the Magogic Scythians (including the Iro-Scotic Gaels of Hibernian Ireland) who practised the common traditions of Japheth. So too (from the time of the children of Magog's brother Gomer

<sup>3</sup> *Op. cit.*, p. 31.

<sup>4</sup> E. Davies: *Celtic Researches on the Origins...of the Ancient Britons*, Davies, London, 1804, pp. 237f.

<sup>5</sup> *Op. cit.*, p. 268.

<sup>6</sup> *Op. cit.*, I p. 33f.

<sup>7</sup> Cf. J. Filip's *Celtic Civilization and its Heritage, The Celtic Churches*, University Press, Chicago, 1974, pp. 2f.

onward), did the Cymr-ic Brythons. So too did the Celto-Germans from Central Europe and ÆAshkenazø and also the Celtiberians from ÆTarshishø alias Spain.

Such of the Celts who migrated to the British Isles, then included many of the Celtiberians. Such also included all of the Celto-Gaels; many of the Celto-Gauls or the Celto-Brythons; and even some of the Celto-Germans.

Of the above, also the Celto-Brythons ø alias the Gomic Cymr-i ø long continued to live Æin the tents of Shem.ø Genesis 9:27 to 10:5. They did so both before and also long after arriving in their new British homeland.

Around A.D. 98, the famous historian Cornelius Tacitus explained<sup>8</sup> of the ÷inhabitants of Britainö that ÷their physical characteristics are various.... From these, conclusions may be drawn.

÷The red hair and large limbs of the inhabitants of Caledonia [or what is now Scotland], point clearly to a German origin. The darker complexion of the [now Welsh] Silures, their usually curly hair ø and the fact that Spain is the opposite shore to them ø are an evidence that Iberians of a former date crossed over and occupied these parts.

÷Those [Britons] nearest to the Gauls [in France], are also like them [the *Belgae*].... Their religious belief may be traced in the strongly-marked British religiosity. The[ir] language [Gaulo-Celtic and Belgic-British], differs but little....

÷The [Belgic] Britons, however, exhibit more spiritö ø than do the Gauls of France and Belgium. For, significantly, also the more intrepid of those *Belgae* ø according to Julius Caesar ø had migrated to Southeastern Britain shortly before his own rather unsuccessful invasions thereof in B.C. 55 and 54.

Cornelius Tacitus then goes on to say that ÷Ireland, being between Britain and Spain...[is] conveniently situated for the seas round Gaul... Its extent is small, when compared to Britain; but...in the disposition, temper and habits of its population ø it differs but little from Britain.ö

As B.B. Woodward remarks in his great book *The History of Wales*,<sup>9</sup> Celtic languages are directly related. Some not very remote degree of affinity appears to have been proved between them and the ancient Cantabrian language of Spain. The ancient Welsh has also contributed some words, by which the original connexion of the Semitic and the Japhethitic languages is distinctly shown.

Woodward also remarks<sup>10</sup> that, according to the flood story of Ancient Wales, the great deluge in the ÆSummer Countryø (of Western Asia near the Black Sea in the Near East) had covered all lands. Of the descendants of those who survived in a ship ø first Samoths, and then (more importantly) Hu Gadarn, set out toward Britain.

Britain seems to have been a parcel of the Celtic kingdom of which Samoths, one of the descendants of Japheth, was the original beginner in the year 1910 after the

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<sup>8</sup> Tacitus: *Agric.*, 11 & 24.

<sup>9</sup> B.B. Woodward: *History of Wales*, Virtue, London, 1854, p. 31.

<sup>10</sup> *Ib.*, pp. 33 & 37f.

creation of Adam (and thus around B.C. 2100). By Samothēs, for a long time thenceforth, it was called Samothea.

Rev. John Griffith once wrote a very interesting essay<sup>11</sup> with a most cumbersome title, about the directional slants of stone monuments in Ancient Britain. Griffith called it: *The Interpretation of Prehistoric Monuments, Illustrated by the Monuments of Avebury, the Interpretation of Mounds, and the Alignment of Ancient Roads in the District of London*. There, he states regarding the megalithic age in Britain that **monuments oriented to a low south-east point** may be found from the Lake District in the North, to Brittany in the South.

Also Sir Norman Lockyear in his great book *The Dawn of Astronomy* finds an early similar indication in the Challocombe Avenue in Cornwall and also at Old Shap in Cumbria and Westmorland, in 3400 B.C. From this, the conclusion is drawn that all of the Early-British monuments evidence their origin by looking toward the Near East as their very *raison d'être*.

There is even some evidence<sup>12</sup> that already Sargon the First of Assyria who ruled from B.C. circa 2340 to circa 2305 knew of tin mines in the Far West of Europe. For a certified copy in cuneiform of a very ancient inscription, made by a much later copyist scribe in the eighth century B.C., was found in Assur.

This has been interpreted by the great archeologist Professor Dr. A.H. Sayce. According to Sayce,<sup>13</sup> its lines 41 and 47 read: "To the Tin Land (*Kuga-Ki*)...beyond the Upper Sea or the Mediterranean (or perhaps the North Sea) and the country of Kussaia [*cf.* the Cassiterides or Cornish Tin Lands]...beyond the frontier."

### **British records on the first phases of Britain's being colonized**

Citing from more than one hundred and eighty ancient writings altogether, the renowned Elizabethan historian Raphael Holinshed insisted<sup>14</sup> that Britain is an Isle lying in the Ocean. At first, it seems to have been a part of the Celtic kingdom of Dis. He, otherwise called Samothēs, was one of the sons or descendants of Japheth. Genesis 9:27 to 10:5.

Also according to Holinshed, Samothēs was the...original beginner of human settlement in Britain. By him, thenceforth, it was for a long while called Samothea. This continued for the period of 341 years and nine princes.<sup>15</sup> Indeed, Master Lambert in his *History of Kent* gathers by very probable conjectures that it was this part of the island which was first inhabited by Samothēs.<sup>16</sup>

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<sup>11</sup> See J. Griffith's *The Interpretation of Prehistoric Monuments, Illustrated by the Monuments of Avebury, the Interpretation of Mounds, and the Alignment of Ancient Roads in the District of London* (in E.O. Gordon's *Prehistoric London*, pp. 145 & 159 & 161).

<sup>12</sup> See L.A. Waddell's *op. cit.*, pp. 413f.

<sup>13</sup> A.H. Sayce: *Ancient Egypt*, 1924, p. 2.

<sup>14</sup> *Op. cit.* I:2-4.

<sup>15</sup> *Op. cit.*, I:6.

<sup>16</sup> *Op. cit.*, I:28.

Yet the name Samothea was not well-known ó especially outside of Britain. As Holinshed points out:<sup>17</sup> “Our Island...was known to most of the Greeks, for a long time, by no other name than ÆAlbionø... That was so, till the days of Alexander [336f B.C.]...and even to the time of Ptolemy [150 A.D.]... Yet Timeus, Ephorus and some of the Greeks [from 400 B.C. onwards] also knew of the name ÆBritainø ó as also appears from [the 60 B.C.] Diodorus &c.ö

Holinshed gives also further information about Samothēs as the Æoriginalø Briton. For this “Samothēs...gave the first laws to the Celts (whose kingdom he erected)....

“The testimony of Berossus [in the 3rd century B.C.] is proof sufficient. For Berossus not only affirms that Samothēs published them.... He also adds to this ó that none lived in his days of more excellent wisdom nor political invention, than Samothēs.ö<sup>18</sup> Such, then, was the character of the laws of Samothēs.

Holinshed concludes:<sup>19</sup> “It is not to be doubted that at the outset [*circa* 2161f B.C.] ó and as long as the posterity only of Japheth [*cf.* Genesis 9:27 to 10:5] reigned in this island [of Britain] ó **the true knowledge and form of religion brought in by Samothēs and published by his laws...was [indeed] exercised among the Britons.**ö

There was a lapse from that true knowledge, however, when less-godly or even ungodly Non-Japhethitic groups (such as the Ancient Phoenicians) subsequently arrived in Britain. For they then ó to some extent ó corrupted also some of the British Japhethites.

## Holinshed on the origin of Druidism as the religion of Ancient Britain

Holinshed says Samothēs’s son “Magus persevered in the godly footsteps of his immediate father ó the Japhethitic founder of Ancient Britain. Genesis 9:27 to 10:5. What other learning Magus the son of Samothēs taught after his father’s death ó beside this which “concerned the true honouring of Godö ó it is not easy to say. However, “that it should be Natural Philosophy...the very use of the word ÆMagusø..yields no uncertain testimony.ö

Compare here the Vulgate’s word Æmagiø for Matthew 2:1-16’s “wise-men.ö There, the Greek word *magoi* is translated Ædruidø ó *draoithe* ó in the Ancient Celtic Bible.

Holinshed further states that Sarron the son of the said Magus diligently followed in his father’s footsteps. In addition to this, beside his own practice of teaching, he opened schools of learning in sundry places ó among both the Celts on the Continent and the Britons in his own Island. Thereby, such as were his auditors grew to be called *sarronides* alias Æsons of Sarron.ø

Both the *sarronides* as well as the Æmagiø ó and the Ædruidsø alias the followers of Sarron’s son Drui ó were generally called *samothei* or *semnothei*. **Aristotle, in his *De Magia*, calls them ‘Gauls’ – alias Celts or Celto-Britons (*cf.* the Greco-Gauls and the Greco-Celts mentioned by Diodorus *etc.*). Aristotle adds that they were the first**

<sup>17</sup> *Op. cit.* I:8.

<sup>18</sup> *Op. cit.*, I:297f.

<sup>19</sup> *Op. cit.*, I:33f.



to bring the knowledge of letters and good learning to the Greeks ó *alias* the Post-Celtic Achaeans.

In his work *On the World* (section 3), Aristotle also specifically refers to the British Isles. He declares: ðBeyond the Pillars of Hercules [*viz.* the Straits of Gibraltar], is the Ocean... In it, are two very large islands called ðBritannic.ø These are *Albion* and *Ierne* ð *alias* Britain and Ireland.

Now Drui, continues Holinshed, was the son of Sarron. As a scholar of his father's own teaching, he seemed to be exquisite in all things pertaining to the knowledge of both the ðdivineø and the ðhumane.ø Thus he excelled not only in the skill of philosophy and the quadrivials (arithmetic, music, geometry and astronomy) ó but also in the true theology.

Thereby the right way of serving God was kept and preserved in purity. Moreover, he wrote sundry precepts and rules of religious doctrine. These were reserved very religiously among the Celts, and held in great estimation by such as sought them.<sup>20</sup>

At the beginning, this Japhethite Drui preached to his hearers that the soul of man is immortal. He preached that God is omnipotent ó merciful as a Father (in showing favour to the godly), and just (as an upright Judge in punishing the wicked). He preached that the secrets of a man's heart are not unknown, yet are known to Him alone. He even preached that, as the World and all that is in it had their beginning by Him, at His own will ó all things shall likewise have an end, in His Own time.

It was only long after Drui died, that the purity of his doctrine began to decay somewhat. See: Genesis 5:22; 6:9f; 9:27f; 10:1-5; Hebrews 11:1-7; First Peter 3:18f; 4:6; Second Peter 2:5 *cf.* 3:2f; Jude 14f. Cicero, Strabo, Pliny, Sotion, Laertius, Theophrast, Aristotle ó and partly also Caesar, Mela, and other authors of later time ó confess that the chief school of the druids was operated in Britain. There, explains Pliny,<sup>21</sup> that religion was very hotly professed and followed.

Continues the Briton Holinshed: ðThe Gauls received their religion from the Britons ó so we likewise got from them [in France] some use of logic and rhetoric. **Therewith our lawyers practised – in their pleas and common cases.**

ðThe Brythonic druids were thus honoured and indeed had great authority in Albion ó the main island called Britain. Yet there were also great numbers of them in the surrounding British islands of Wight, Anglesey, and the Orkneys. There, they conducted public schools for their profession ó while remaining aloof, as it were, from the rest of the people in general.

ðThere they studied and learned their songs by heart. Howbeit, the chief college of all still remained in Albion. Here, besides the Gauls, the druids also of other nations would customarily repair ó whenever any controversy among them in matters of religion occurred.ð<sup>22</sup>

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<sup>20</sup> *Op. cit.* I:33f.

<sup>21</sup> Pliny: *lib.* 30 *cap.* 1.

<sup>22</sup> *Op. cit.* I:35,457.

After the death of Drui, his son Bard ó fifth king of the Celts ó succeeded not only over the said kingdom but also in his father's virtues. It is very likely that the wrapping up of the said religion into verse, was first devised by him. For he was an excellent poet. Nor was he less endued with a singular skill in the practice and speculation of music. The druids were chiefly esteemed, however, for their knowledge of religion.

The fame of the ðbards' ó so called after King Bard, because of their excellent skill in music ó at first contained only the high mysteries and secret points of their religion. There was at first little difference between them and the druids. The Scythians and such as dwelt in Northwest Europe used the same word (ðbard) in a very honourable manner ó calling their best poets and heroic singers: ðsingebards.<sup>23</sup> Thus Holinshed.

### **Samothres was reputedly Ancient Britain's very first King**

Holinshed<sup>24</sup> gives many more particulars of the above, in his other major work *History of England*. There, he explains that Britain was thus inhabited and peopled ó within two hundred years after the great flood ó by the children of Japheth the son of Noah. This is not only proved by Annius, who wrote concerning the third century B.C. Berosus. It is confirmed also by the 1450f B.C. Moses ó in the Holy Scriptures.

There, Moses writes of the Japhethites that ðthe Isles of the Gentiles' ó of which Britain is one ó were distributed into regions. Its populating started to occur in the time of Peleg the son of Heber, who was born at the time of the division of languages. Genesis 10:1-5; 10:21-25; 11:8-19.

Samothres, the sixth-begotten son of Japheth ó called ðMeshech' by Moses in Genesis 10:2 ó received his portion. That, according to the report of Wolfgang Lazius, included all the country lying between the river Rhine and the Pyrenian mountains ó stretching from the middle of Holland to the northern border of Spain.

There he founded the kingdom of Celtica ó over his people called Celts. This name Bale affirms as common to the inhabitants of the country of Gaul ó and to those of the Isle of Britain. Samothres/Meshech planted colonies of men (brought forth from eastern parts) in both of them ó first on the Mainland, and afterwards in the Island<sup>25</sup> of Britain perhaps even around 2161f B.C.

Holinshed concludes that Berosus reports Samothres excelled all men of that age in learning ó and is thought by Bale to have imparted the same among his people. Such knowledge included: the understanding of the sundry courses of the stars; the order of inferior things; and many other matters incidental to the moral and political government of man's life.

Samothres, continues Holinshed, is further thought to have delivered the same in ðPhoenician letters' ó *alias* the alphabet. From this, the Greeks ó according to the opinion of Archilochus ó devised and derived the Greek characters. For Xenophon

<sup>23</sup> *Ib.* I:34-37.

<sup>24</sup> *Op. cit.*, I:429f.

<sup>25</sup> *Ib.* I:423f, citing Theophilus' *To Autolykus*, 2:32.

and Josephus constantly report that both the Greeks and other nations received their letters and learning from these countries first ó that is: from Phoenicia, and also from and *via* Britain.<sup>26</sup>

It should be remembered, adds Holinshed,<sup>27</sup> that also the famous ancient historian Josephus the Jew acknowledges that the ðPhoenicians...have preserved the memorials of the most ancient and most lasting traditions of mankind.... As to the care of writing down the records from the earliest antiquity...the Phoenicians, who were mingled among the Greeks, did especially make use of their letters both for the common affairs of life and for the delivering down the history of common transaction.... The Phoenicians themselves soon came to be known, by trading and navigation. Also the Thracians were known to them. So too the Scythians, by the means of those that sailed to Pontus where Celts dwelt. For so it was, in general, that all maritime nations ó and those that inhabited near the Eastern or Western Seas ó became most known. The Phoenicians are principal witnesses. Nobody can complain that their testimony is false.ö

### **The Ancient Brythonic *Samothei* and *Magi* and *Sarronides***

Holinshed cites early testimonies as to the enduring and internationally recognized legal skills of Britain's first king, Samothēs. He explains: ðFrom this king and his learning arose a sect of philosophers, says Annius ó first in Britain, and afterward in Gaul ó which, from his name, were called *samothei*. **They, as Aristotle and Socrion write, were passing skilful in the Law – both of God and man.**ö<sup>28</sup>

Magus the son of Samothēs ó after the death of his father ó became the second king of Celtica. By him, as Berosus writes, many towns were built among the Celts. These, according to the witness of Annius, bore the addition of their founder Magus.

Of these towns, several are mentioned by the geographer Ptolemy. Later, the (*circa* 150 A.D.) Antoninus ó a painstaking surveyor of the World and searcher of cities ó makes mention of four of them in Britain.<sup>29</sup>

Sarron the third king of the Celts succeeded his father Magus in the government of the Isle of Samothea (*alias* Britain). Caius writes that Sarron founded certain public places for those who professed learning. Berosus<sup>30</sup> affirms this to have been done ó to the intent of restraining the wilful outrage of men. Also, it is thought by Annius that Sarron was the first author of those kind of philosophers which were called *sarronides*.

Of them, the (*circa* 60 B.C.) Diodorus Siculus<sup>31</sup> writes as follows: ðThere are...among the Celts certain divines and philosophers called *sarronides*, whom above all others the Celts hold in great estimation. For it is the manner among them, not to

<sup>26</sup> *Ib.* I:428 & 430; see too at nn. 15f above.

<sup>27</sup> Josephus: *Against Apion* I:2,5,12f.

<sup>28</sup> Holinshed's *op. cit.* I:428f ó citing: *Ant. I; Script. Brit. Cent. I; Caesar's Comment. 8; Epithet. temp.; De Aquinoris Contra Appionem; Magic. Success. 22.*

<sup>29</sup> Holinshed's *op. cit.* I:429, citing: Antoninus's *Lib. 9; Strabo's Geogr.*

<sup>30</sup> Berosus: *lib. I.*

<sup>31</sup> Diodorus Siculus *lib. 6.*

make any sacrifice without a philosopher ó since they believe that sacrifices ought only to be made by such as are skilful in the divine mysteries.<sup>32</sup>

Drui (whom Seneca<sup>33</sup> calls Dryus), being the son of Sarron, was established as the fourth king of Celtica after his father. Drui impartially reigned over the Celts as well as the Britons.

This Prince is commended by Berosus<sup>34</sup> to have been endued with plentiful wisdom and learning. Also Annius<sup>35</sup> takes him to be the undoubted author of the beginning, and the name of the philosophers to be called ðdruids.ø Thus Holinshed.

### The various human ethnic types in Ancient Britain

The darker Celtiberians or Proto-Celts from Spain were probably already in the British Isles even before the blonder Celto-Gaels and Celto-Brythons and Celto-Germans arrived there. As G.M. Trevelyan writes in his *History of England*,<sup>36</sup> the Celts were tall and fair-haired men who entered Britain and Ireland. Dark-haired people whose ancestors had been in the island, were the folk whom Matthew Arnold describes as ðdark Iberians coming down to chaffer with the Phoenician traders on the shore.ö

Not all of them were dark-haired, however. Importantly, the Iberians adopted the use of metals. They became the men of the Bronze Age, skilled in weaving and in crafts of many kinds (including agriculture). The Iberians acquired in some parts of the country a much higher political organization. They designed gigantic earthworks like the Maiden Castle near Dorchester on a scientific military plan. They erected Stonehenge ó no mean engineering feat. They learned to build the ðlong-shipø or the low ðwar-galley.ø

Many of these improvements were probably taught to the islanders by merchants from the distant South. The Levant was the cradle of European civilization. English jet found in Spain is believed to date from 2500 B.C., and Egyptian beads found in England from about 1300 B.C.

Trade routes and trade connections grew up within the island itself. There were ports trading with Ireland for gold, and others that shipped tin to the Continent.

Ancient trackways linked up the various centres. The Icknield Way ran along the chalk, close under the ridge of Chilterns, and was carried on westward by the line of the downs south of Thames. Its object was to connect the fenland and agricultural civilization of ðEast Angliaø with the great downland civilization gathered round the circles of Avebury and Stonehenge. Thus G.M. Trevelyan.

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<sup>32</sup> *Ib.* I:429 ó citing: *De Ant. Cant.*; J. Baleø *Script.* [= *Illustrious Summary of the Writings of Great Britain – that is, of England, Wales, and Scotland*, 3rd ed., 1559]; *Brit. Cent.* 1.

<sup>33</sup> Seneca: *De Morte Claud.*

<sup>34</sup> Berosus: : *lib.* V.

<sup>35</sup> Annius: *sup. eundum.*

<sup>36</sup> *Op. cit.*, pp. 6f.

## Ancient Britain's golden and heroic age

Professor Rachel Bromwich has written an important essay *ó The Character of the Early Welsh Tradition*. There,<sup>37</sup> she rightly insists that **the historical bedrock of the early Welsh traditions ó and even of the Mabinogion sagas ó reaches back to Pre-Roman times.**

Throughout the *Mabinogion*, the roots of these tales are in the soil of Wales. London is recognized as the capital of Britain and therefore the royal seat of Bran Venigeit alias ðBran the Blessedøó King of the Island of the Mighty. A little is known of the geography of Ireland. Cornwall and Aber Henvelyn (alias the Bristol Channel) are also mentioned. There is, in addition, extensive acquaintance with the heroes of early saga.

In Ireland, a period can be distinguished when the narration of sagas was the closely-guarded privilege of the *filid*. The Early-Welsh parallel to this essentially aristocratic literature is to be discovered in the stories which form the basis of the *Pedeir Keinc y Mabinogi*.

The earliest Irish records might be read as a chronicle from the time of the flood. Traces of a similar project may be discerned in Wales ó in the inception of Brut(us) and the Trojan origin of the Britons.

As with the Irish *filid*, so too with the Welsh Bards. Bromwich explains<sup>38</sup> that the *filid* alias the ðscholar-poetsø were required to attain a very high degree of proficiency in all branches of traditional native learning ó saga, genealogy, law, and the rules of metre and poetical composition. The antiquarian activities of the Welsh bards evolved a regnal list ó linking Brut(us) with Beli Mawr, who is recorded in the genealogies as the founder of various Welsh dynasties.

In Ancient Ireland, notes Bromwich, as some of the *filid* specialized in the composition of panegyric poetry ó so others specialized in the study of the Law. To these were given the name of *brehons*. They were the learned counsel, whose knowledge equipped them to advise the kings (who were the judges in the arbitration of cases).

Law formed the study of a similar class in Britain. The early Welsh laws are a complex system of customary procedure based on the privileges and obligations appertaining to the different members of the Welsh *cenedd*. These were standardized and codified in the mid-tenth century under the auspices of Hywel Dda, King of Wales. **The laws as they have come down to us as a result of Hywel's codification, are extremely ancient in origin.** Thus Bromwich.

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<sup>37</sup> R. Bromwich *ó The Character of the Early Welsh Tradition*, in (eds.) H.M. & N.K. Chadwick *ó Studies in Anglo-Saxon Institutions*, Cambridge Univ. Press, 1905, pp. 99f, 107f, 129f.

<sup>38</sup> In Chadwick H.M. & N.K. (eds.): *Studies*, pp. 96 & 98 n. 3 & 99. There are several records of the Welsh genealogy. Explains Bromwich in her *Charact. of Earl. Welsh Trad.*: *óIt is possible that the list in the twelfth-century Hanes Gruffydd ap Cynan, and that underlying Geoffrey of Monmouth's pre-Roman king list, are independent versions.ö*

## Barrister Flintoff on Ancient British Law

Barrister Flintoff explains<sup>39</sup> our knowledge of the ancient Britons is derived principally from the Welsh laws ó which appear from all accounts to have been founded upon their ancient customs and usages. The tenets and discipline of the ancient druids in whom centred all the learning of the Western Islands, bear a great affinity and resemblance to some of the modern doctrines of English Law. The very notion itself of an oral unwritten law handed down from age to age by custom and tradition, derives from the practice of the druids who never committed any of their instructions to writing.

To the customs of the Ancient Britons, is owed in great measure the territorial organisation of modern Britain. Numbers 36:1f *cf.* Joshua chapters 13f. In their tribunals and the tenures of their lands, one observes the first indications of the present system.

On Early Brythonic Law, Flintoff writes<sup>40</sup> that a hamlet or *tref* was the primary settlement of a British *sept*. The districts were arranged into *commots* containing fifty and into *cantreds* containing a hundred of these *trefs* for the purposes of judicature. *Cf.* Exodus 18:21f. The *Gor-sedd* or ðGreat Sessionø or Great Assembly of the nation ó *cf.* Numbers 10:2-4 & Acts 15:2-4f ó was the highest tribunal at which national laws were framed.

The members of the ancient Brythonic communities were originally all of the same blood. They were all alike in the rank of freemen. Compensation was due to their relatives for injuries done to them, or if they were slain. *Cf.* Exodus 21:19-22f. Lepers were considered as if dead. *Cf.* Leviticus 13:15f. Their heirs succeeded accordingly.<sup>41</sup>

Anciently, the lands of the Cymric Britons were partible amongst the members of the same family. The eldest chose his share first. Genesis 25:31f *cf.* 27:32f. The Cambrian pedigrees, which have been so carefully preserved, were in fact the records and registers of title to each manø lands.

There was also a community of lands among the Cymri, principally amongst the vill-age townships. *Cf.* Joshua 13:7f. This was called *taeawgdref* ó from *taeawg*, a vill-ager; and *tref*, a hamlet. *Cf.* ðthe ville-age green.ø Of such lands, no portion reverted to the king; nor could be alienated by the occupant. Nor did any of the ville-ains succeed thereto as heir.<sup>42</sup>

## Early links between Ancient Britain and the Mediterranean

The A.D. 825 British historian Nenni states<sup>43</sup> that he learned about the origin of the Britons from the ancient books of his ancestors. Writes Nenni: ðThe first man who came to Europe from the race of Japheth [Genesis 9:27f & 10:2f], was Alanus with

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<sup>39</sup> *Op. cit.* pp. 128f.

<sup>40</sup> *Op. cit.*, pp. 49f.

<sup>41</sup> *Op. cit.*, pp. 56f.

<sup>42</sup> *Op. cit.*, pp. 59.

<sup>43</sup> Thus Skene: *op. cit.*, I pp. 171f.

his three sons. One of those three, Hessitio, had four sons ó Francus, Romanus, Britto and Albanus. Brit-to it was who then discovered ðBritøain.

Nenni apparently drew also on the testimony of Isidore of Seville (who was born in 560 A.D.). He further consulted yet-earlier Celto-Brythonic sources ó and also maintained that many of the Britons had descended from a colony of Trojans who came to Albion from Troy *via* Italy (around 1200 B.C.).

Explains Nenni: ðAeneas the Trojan had, by Lavinia daughter of Latinus (King of Italy)...a younger son Brutus.... At length, he came to this Island [of Britain]; named, from him, *Brit-annia*. He dwelt there; and filled it with his descendants.ö<sup>44</sup>

The sixth-century A.D. Welsh Christian Taliesin sang of yet earlier migrations. He referred to the numerous race, greatly esteemed, which had colonized Britain previously. Such were ðmen of Asia from the land of Gafisö ó near the Ukrainian Sea of Azov. That was in what is now Eastern Europe, immediately to the north of Asia Minor. Apparently referring to the same migration, the *Iolo Goch* declares of Hu Gadarn not only that ðthe mighty Hugh is a sovereignö but also that ðafter the floods he held the strong-beamed plough.ö<sup>45</sup>

In the *Traditional Annals of the Cymry*, we further read:<sup>46</sup> ðThe educational system adopted by the druids is traced to about 1800 B.C. Then Hu Gadarn...led the first colony of Cymri into Britain from Defrobane where Constantinople now stands.ö

Also Isabel Elder therefore records<sup>47</sup> that the educational system adopted by the druids is traced to about 1800 B.C., when Hu Gadarn led the first colony of Cymri into Britain. Hu is commemorated in the *Welsh Archaeology* for having made poetry the vehicle of memory ó and for inventing the *Triads*. To him is attributed the founding of Stonehenge, and the introduction of several arts ó including glass-making and writing in Ogham characters.

Also Professor Dr. Margaret Deansley observes<sup>48</sup> that carvings believed to be of Mycenaean-type daggers and bronze axes, found in A.D. 1958 on the stones of Stonehenge, indicate immemorially-old contact with the Mediterranean. Modern archaeological discoveries ratify the claims in the Welsh documents that the Ancient Brythons originally came from southeastern Europe and/or Eurasia.

### **Abury/Silbury/Stonehenge: “Britain’s Pyramids” in Ancient Wiltshire**

The great Wiltshire stone circles at Abury and Stonehenge, and the huge earth-mound of Silbury Hill ó ðBritain’s Pyramidsö ó are surrounded by the tombs of kings. Sir Colt Hoare spent a fortune during the 1830s, opening nearly five hundred of these burial mounds ó and cataloging their contents now on display in the British

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<sup>44</sup> *Ib.*, I p. 185.

<sup>45</sup> Cited in Woodward: *op. cit.*, p. 33.

<sup>46</sup> *Traditional Annals of the Cymry*, p. 27; as cited in Elder’s *op. cit.*, 1962 ed., pp. 53 & 69.

<sup>47</sup> *Celt*, 1986 ed., p. 53.

<sup>48</sup> M. Deansley: *The Pre-Conquest Church in England*, A. & C. Black, London, 1963, pp. 4f.

Museum.<sup>49</sup> In his book *Ancient Wilts*, while discussing an inlaid Ancient-British dagger-handle from a tomb near Stonehenge, he stated:<sup>50</sup> it could not be surpassed even by the most able workman of modern times.

In a chapter on 'Comparative Antiquity in Wiltshire and Elsewhere' ó E.O. Gordon<sup>51</sup> cites a statement of the famous 1620-1700 antiquarian of Wiltshire, J. Aubrey. The latter wrote that these antiquities are so exceedingly old that no books do touch them. Gordon himself then refers to Wiltshire's two world-famous monuments of unknown antiquity, the Circle of Abury (or Avebury) and Silbury Hill.

E.O. Gordon himself then points out that twenty miles south of Avebury and originally connected by a fosseway, is the *Cor Gawr* or Great Circle of the *Ambresbiri* (alias the 'Holy and Mighty Ones'). This is better known to us by its Saxon name of Stonehenge.

The great solar clock of the *Ambresbiri*, is unique. Sir Norman Lockyer, author of the book *The Dawn of Astronomy*, has been able from the sun itself to fix the date of the 'Wonder of Wilts' ó at B.C. 1680 (with a margin of 200 years either way). The date of its construction is thus determined as having occurred at between B.C. 1880 and B.C. 1480.

Speaking specifically of the Abury remains, E.O. Gordon adds<sup>52</sup> that of this magnificent structure, only the vast earth-circle remains intact. It is a mile in circumference; 44 feet high; and able to accommodate 44 000 persons. The circles of the *Ambresbiri* were approached from east and west by an avenue of upright stones a mile long.

Silbury or the 'Marvellous Hill' is finely situated a mile south of the circle of Abury. Silbury covers five acres of ground, and is said to be the largest artificial mound in existence. Its less familiar Keltic title of *Cludair Cyvrangon* can be translated: 'Heaped Mound of Cognitions.'

In the *Ancient British Triads*, Silbury is referred to as one of the three mighty achievements on the Isle of Britain. Those three are said to have been: the raising-up of the Stone of Ceti; the building of the Work of Emrys; and the heaping-up of the Pile of Cyvrangon. The latter is Silbury Hill itself. The 'Stone of Ceti' is the great *Cromlech* on Cefn Bryn, in Gower. The 'Work of Emrys' is an allusion to the *Ambres(biri)* of Stonehenge. Concerning the latter, the following should be noted.

According to Gordon, Christian missionaries are said to have come over to Cyvrangon alias Silbury from Avalon alias Glastonbury only fifty miles away ó soon after their arrival in the Isle of Britain. Their purpose was to instruct the guardians of the *Ambresbiri* in the Christian faith. That the latter was readily accepted at that time, we learn from a *Welsh Triad* which mentions Avebury as one of the 'three great *Cors* of Britain' (in which *Cor* or 'College Choir' there were 2400 saints).

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<sup>49</sup> See E.O. Gordon's *op. cit.*, p. 44.

<sup>50</sup> Sir R.C. Hoare: *Ancient Wilts*, I, p. 202; & pl. 27,2.

<sup>51</sup> *Prehist. Lond.*, pp. 41f.

<sup>52</sup> *Ib.*, pp. 45f & 59f & 42.



The famous Antiquarian Lady Charlotte Guest observes that the choir or *cor* alias college of Ambrosius alias Emrys was probably, in the middle of the fifth-century, **the Christian Community Complex** of Britain ó from the centre of which the blessings of Christianity and civilization flowed forth. Hence, this was where the pagan Anglo-Saxon Chief Hengist treacherously massacred the Christian Celto-British princes. Hengist then renamed the place *Stonehenge* or *Stan-hengek* (alias ðStone-gallowsø).

### Life in Britain early during the second millennium B.C.

E.O. Gordon adds<sup>53</sup> that in another *Triad* we find a very clear definition of the political system practised by the druids of Avebury. This may be regarded as the origin of many of our institutions at the present day. For the three pillars in the Commonwealth of the Isle of Britain are: ðthe jury of a country; the office of king; and the function of a judge.ø

A still closer link with Cymric customs survives in ðcourts-leetø (or parliaments). These were held from time immemorial on the summits of the prehistoric mounds in the Celtic districts of Monmouthshire, Devon and Cornwall. On the circular summits of *Ynys y Crug* ó the ðField of the Moundø near Pontypridd ó courts-leet were held right down to 1856 A.D.

The *Historians' History* states<sup>54</sup> that toward the end of the second millennium B.C., Phoenician colonists [conceivably including even Danites or other Israelites] had reached the western shore of the Mediterranean. Just beyond the Straits of Gibraltar, Gades alias Cadiz and Tarshish in Spain were founded. The Atlantic was discovered, and according to classical accounts tin was brought from the mines of the Cassiterides.

Many authorities argue this means the Scilly Islands and the adjacent Cornwall. The Gaditanians of Cadiz are said to have brought it by sea from the Cassi-terides or Tin Islands on the southwestern coast of Britain. Indeed, the B.C. Greek geographer Artemidorus of Ephesus gave the title ð*Coss-ini*ø precisely to the tin-producing people of southwest Britain.<sup>55</sup>

Sir John Evans ó author of the books *Ancient Bronze Implements* and *Coins of the Ancient Britons* ó estimated the first stage of the British Bronze Age to have run from B.C. 1400 to 1150. It was characterized by flat daggers.

London University's Professor L.A. Waddell (LL.D.) believes the Bronze Age was clearly introduced into Britain by Early-Phoenician exploiters of the tin mines ó many centuries before the B.C. 1190 arrival of Brut in Britain. The Phoenicians (perhaps accompanied by neighbouring Israelitic crew-members) disembarked and transplanted

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<sup>53</sup> *Ib.* pp. 52 & 54.

<sup>54</sup> II:247 & 277.

<sup>55</sup> Cited by Stephanos de urbibus, in W. Camden's *Britannia* I:1 (thus Waddell's *op. cit.* p. 202).

into Britain the exalted monotheistic religion with the idea of One God of the Universe. Indeed, this is attested by Ancient Britain's early monuments.<sup>56</sup>

Mindful of Exodus 20:25 & Joshua 4:20 & Judges 3:19, Rev. R.W. Morgan ó writing in A.D. 1860 ó declared<sup>57</sup> that Stonehenge is a wreck exposed to the elements for over four thousand years (from B.C. 1800+ to A.D.1800+). Its first founder, he added, was Hu Gadarn ó around B.C. 1800.

George F. Jowett, writing in 1961 A.D., records<sup>58</sup> that the famed British archaeologist Sir Flinders Petrie discovered at Old Gaza gold ornaments and enamelware of Celtic origin dated 1500 B.C. In reverse, Sir Flinders also found Egyptian beads at Stonehenge. This establishes the existence of trade between Britain and the Near East from certainly no later than the middle of the second millennium B.C.

Professor L.A. Waddell (LL.D.) adds<sup>59</sup> that at Stonehenge's circle and at some of the other stone circles in Britain, shells of the Tyrian purple mollusc have been found (*cf.* Acts 16:14). At Stonehenge, oriental cowries and jewellery ó including blue-glazed and glass beads such as were a speciality of the Phoenicians ó have also been found.

Ronald Jessup writes in his essay *Britain's Early Peoples*<sup>60</sup> that there were widespread migrations on the Continent of Europe around 2000 B.C. The exploitation of copper, tin and gold followed ó in Britain. British pottery from the Middle Bronze Age is found in Holland. Many bronze tools and weapons of the period have a distinctively British appearance.

There was certainly a large-scale trade in metals. Where wealthy merchants and farmers lived between source and market ó as on the chalk-lands of Wessex ó they could bury their dead in style. Thus, there we find grave-goods of amber; Mycenaean gold; and beads of faience (alias decorative glazed earthenware) from the Orient.

There is, continues Jessup, solid evidence of craftsmanship and trade. This is furnished by hoards and stockpiles made by bronze-founders and weapon-smiths. They include cakes of metal; moulds for casting; and a wide variety of axes, chisels and knives. They further include many other tools, weapons, and articles for personal adornment.

As early as the second millennium B.C., Britain was exporting bronze ó notably to Scandinavia. With iron tools, more land could be farmed. Populations increased. Some of the most prominent relics of the Iron Age in Britain, are the earthwork hill-forts. Such include Maiden Castle, in Dorset.

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<sup>56</sup> *Op. cit.*, p. 183 & n., citing Sir J. Evans's *Ancient Bronze Implements* and his *Coins of the Ancient Britons*.

<sup>57</sup> R.W. Morgan: *St. Paul in Britain*, 1978 ed., pp. 1,5 & 23.

<sup>58</sup> G.F. Jowett: *The Drama of the Lost Disciples*, Covenant, London, 1980 ed., p. 36.

<sup>59</sup> *Op. cit.*, p. 219.

<sup>60</sup> R. Jessup's *Britain's Early Peoples*; in the popularized expansion of Sir W. Churchill's *History of the English-Speaking Peoples*, University Press, Bristol, 1971, pp. 29f.

## Ancient Britain often visited by mariners from Phoenicia

There is a relationship between Ancient Britain's history in general and Ancient Cornwall's history in particular on the one hand and the cultures of the Near East on the other. Specifically, we mean: the Old-Hebrew, the Danite-Israelitic, and the Phoenician-Semitic cultures. This relationship will become apparent, in the pages which follow.

The *New Encyclopedia Britannica* states<sup>61</sup> that the oldest tin mines were those in England. The *Encyclopedia Americana International* explains<sup>62</sup> that Phoenician and Greek traders travelled as far as Cornwall in England to obtain tin for the Middle East.

The *New Encyclopedia Britannica* records<sup>63</sup> that the Phoenicians are believed to have played an important part in spreading the early bronze culture through their trade in tin and which their ships brought to the eastern Mediterranean from Great Britain and Spain at least as early as 1100 B.C.

It adds that the Cornish tin mines were famous. Indeed, the B.C. 450 Herodotus<sup>64</sup> seems to be speaking precisely of the British Isles under the general term of Cassiterides or alias the Tin Islands.<sup>65</sup>

Even the famous skeptic Sir David Hume confirms this fact. As he explains in his renowned *History of England*,<sup>66</sup> the southwestern coasts of Britain were probably known to the Phoenician merchants centuries before the Christian era. The Phoenicians colonists of Spain and especially of Carthage, were attracted to the shores of Britain by its abundant supply of tin.

That was a metal of great importance in antiquity and because of the extensive use of bronze for the manufacture of weapons of war and implements of peace. When the voyagers obtained tin in Cornwall and Devon, these parts were called the Cassiterides or the Tin-islands and a name by which they were known to Herodotus (III:115) in the fifth century before the Christian era.

Too, the 25-volume *Historians' History of the World* insists<sup>67</sup> that Spain had long been known through exploration and commerce to the Phoenicians and Greeks. Yet in Roman times, so too were Gaul and the British Isles. Britain in the North, Spain in the West, and Upper Egypt toward the Equator and were the limits of the known World as understood by the classical mind. Ezekiel 27:3-25 mentions tin among the metals brought from Tarshish to the markets of Tyre. The Caditanians of Cadiz in Spain are said to have brought it by sea from the Cassiterides or Tin Islands on the southwestern coast of Britain.

Cadiz is located to the west of the Straits of Gibraltar and on the Atlantic Ocean itself, almost facing Ireland and Cornwall. As the 1979 *New Illustrated Columbia*

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<sup>61</sup> *New Encyclopedia Britannica*, art. *Tin*.

<sup>62</sup> *Encyclopedia Americana International*, art. *Tin*.

<sup>63</sup> *Op. cit.* 21, p. 427:2b.

<sup>64</sup> Herodotus: *Thalia*, sect. C, xv.

<sup>65</sup> Cited in Elder's *op. cit.*, p. 29.

<sup>66</sup> D. Hume's *History of England* [Brewer's Hume], Murray, London, 1883, p. 2.

<sup>67</sup> *Historians' History of the World*, The Times, London, 1908, I p. 29 & II pp. 277.

*Encyclopedia* observes,<sup>68</sup> around (B.C.) 1100 Phoenicians founded the port of Cadiz ó which became a market for tin and silver.

The *Encyclopaedia Britannica* adds<sup>69</sup> that Cadiz, founded by Phoenician merchants from Tyre as early as 1100 B.C., had become by the seventh century (B.C.) the great western market for the amber and tin from the Cassiterides. T.R. Holmes in his 1907 book *Ancient Britain* identifies the Cassiterides, mentioned by Herodotus and Diodorus Siculus and Pliny, with the British Isles. Also the 1951 *Encyclopedia Americana*<sup>70</sup> explains -Cassiteridesø as being a name derived from the Greek *kassiteros* (tin), and anciently applied to the tin district of Cornwall.

### Hebrew influences on Ancient Cornwall

In Cornwall the mainland off St. Michaelø Mount extending to Landø End, and also along that countyø west coast to Carnbrae, is still riddled with the ancient tin and copper workings of the Phoenicians (and perhaps also of some Israelites and even Egyptians).<sup>71</sup> Commenting on the Gomer-ian Cymr-i alias the Ancient Britons, Rev. L.G.A. Roberts, in his *British History from Egypt and Palestine*, rightly states<sup>72</sup> that British or English jet found in Spain dates from 2500 B.C., and that Egyptian beads in Britain are dated about 1300 B.C. Compare: Genesis 10:2,5,21,25; Exodus chapters 19 & 20; Ezekiel 27:3f,12f,19f,25f.

Roberts further states<sup>73</sup> that though the Cimmerians and their kindred Celts indeed peopled Britain ó a more celebrated people also visited it. The Phoenicians, in their extensive commercial navigations, colonized many of the islands. They occupied Spain. They also had an established intercourse with islands which the Greeks called -the Islands of Tinø or *Cassiterides*. The word *kassiteron* may have been of Phoenician origin. The *Chaldean Targums* of Jonathan and Jerusalem certainly call tin -*Kastiraø* and -*Kistaraø* ó as the Arabs named it -*Kasdarø* (see Numbers 31:22).

Rev. Roberts also states elsewhere<sup>74</sup> that the earliest workers in the tin mines of the Cassiterides, were Jews ó before B.C. 400. The implements they used were pickaxes of holme, box and hartshorn ó tools even lately found amongst the rubble in the mines. The existence of such terms in Cornwall as øJewsø housesø; øJewsø tinø; øJewsø leavingsø; øattallø; and øattall Saracenø ó prove the connection of the Hebrew people with the Cornish mines. The Ancient Britons called these Jews -*Saracensø* (*Sarazin*).

Cornwall also has a number of other words establishing a similar connection. Such words include: øBowjewanø (Abode of the Jews); øTrejewasø (Jewsø Village); øMarghasjeweø (Market Jew) ó and øIsaac-townø and øPort Isaac.ø See too Ezekiel 27:3,12,13,17,19,26,33, etc.

<sup>68</sup> Art. *Cadiz*, in the *NICE*, Columbia Univ. Press, New York, 1979, 4:1071.

<sup>69</sup> 14th ed., 1929, 4:513 & 4:974.

<sup>70</sup> 5:712.

<sup>71</sup> Waddellø *op. cit.*, p. 164.

<sup>72</sup> *Op. cit.*, p. 31.

<sup>73</sup> *Op. cit.*, p. 79.

<sup>74</sup> L.G.A. Roberts: *The Early British Church Originally Hebrew Not Papal*, Covenant, London, 1931, p. 7.

### Ancient Britain's influence on other countries

Of Britain's poets, one of the greatest was the Puritan John Milton of *Paradise Lost* and *Paradise Regained* fame. Milton has stated that learning and sciences were thought by the best writers of antiquity to have been flourishing among us.... The Pythagorean philosophy and the wisdom of Persia had their beginning in Britain. The *druids* of the Gomer-ians and the *flids* of the Magog-ians or Scyth-ians...were the original sages of Europe in all the sciences from Japhet.<sup>75</sup>

Dr. James Parsons adds<sup>76</sup> in his 1767 book *Remains of Japhet* that, according to the B.C. 495 Hecataeus, some of the Greeks came over to the Hyperboreans or alias the Britons and made them rich presents inscribed with Greek letters. Abaris too formerly went from thence into Greece, to renew their ancient friendship.

The Scythian philosophers wrote of a future state of happiness, and the immortality of souls. So did the Pythagoreans. The Scythian philosophers Zamolxis and Abaris wrote of a place of bliss after this life. Indeed, even Pythagoras was taught by Gomerian or Scyth-ian theologians and such latter seem to have been headquartered in the British Isles.

Abaris was a very famous philosopher among the Scythians. He was a follower of the doctrines of his ancestors, and not of Pythagoras. These, and many other Scythian philosophers mentioned in the Irish records who flourished several centuries before (the *circa* B.C. 550) Pythagoras was thought of and had correspondence and intercourse with the Gomer-ian sages known as the druids even from the time of Japhet.

With a small degree of at least partial precision, Dr. W. Pryce claims in his famous 1790 *Archaeologia Cornu-Britannica* or alias *Cornish-British Archaeology*<sup>77</sup> that the Chaldeans, Syriac, Egyptian, Arabic, Phoenician, Celtic, Gaulish, Welsh and Cornish languages are all derived from the original Hebrew tongue. Then again, the cognate Phoenicians, about the time of the (B.C. 1200) Trojan War and first discovered the western shores of Cornwall.

It is affirmed by writers that the inland parts of Britain were first planted from the German Continent, about eight hundred years after the Flood (and thus around 1900-1800 B.C.). It is very possible that the body of the southeastern part of the island was peopled from Belgium and Gaul.

Nevertheless, the dialect in Cornwall must certainly have obtained that purity for which it is celebrated, from its immediate introduction (*via* Spain) by the Phoenician navigators [and some Hebrew crew-members]. Cornish and Breton, says Dr. Pryce, were almost the same dialect of a Syrian/Phoenician root.

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<sup>75</sup> Cited J. Parsons: *Remains of Japhet: being Historical Enquiries into the Affinity and Origin of the European Languages*, Davis & Reymers, London, 1767, Scolar Press, Menston York, 1968 rep., pp. 143f.

<sup>76</sup> *Ib.*, pp. 53f & 138f.

<sup>77</sup> W. Pryce: *Essay to Preserve the Ancient Cornish Language*, Scolar, Menston, York, 1972 rep., pp. 1f of the Preface. Too, also in J. Jago's *Glossary of the Cornish Dialect – Punic (Phoenician) and Cornish sentences are compared* (Truro, 1899).

### The importance of the *Ancient British Triads*

One of the earliest written sources of Ancient British history, is the collection known as the *Triads of the Isle of Britain* alias the *Welsh Triads*. First we shall say something about the contents of the oldest material therein. Then we shall say something about the antiquity and reliability of those *Triads* themselves.

William Owen declares (in his *Heroic Elegies &c of Llywarch Hen*)<sup>78</sup> that the *Triads* of the Isle of Britain are some of the most valuable fragments preserved in the Welsh language. They discuss persons and events ó from the earliest times ó to the beginning of the seventh century A.D.

According to the *Welsh Archeology*,<sup>79</sup> these are *Triads* of the island of Britain. They constitute memorial and record. They give information of remarkable men or things which have been in the Island of Britain, and of the events which befell the race of the Cymri ó from the age of ages. They state:

öThese are the three pillars of the race of the Island of Britain. The first, Hu Gadarn, who first brought the race of the Cymry into the Island of Britain [around 1900-1800 B.C.]... They came from the land of Hav called Defrobani [where Constantinople now stands, and only 150 miles from the ancient Troy in the West of Asia Minor]... The second, Prydain, [alias Brit] the son of Aedd-Mawr [or Aeneas?]; who [around 1185 B.C.] first established right government in the Island of Britain. The third Dynwal-Moelmud [*circa* 510 B.C.]; who first demarcated the laws and ordinances, customs and privileges of the land and of the nation.

öHu Gadarn first shewed the race of the Cymry the method of cultivating the ground. Hu Gadarn first collected the race of the Cymry, and disposed them into tribes. Prydain first established right government in the Island of Britain. Dynwal-Moelmud first regulated the laws, privileges and institutions of the country and nation.

öThree tribes later came into the Island of Britain, under the protection and by the consent and permission of the nation of the Cymri. The first apparently after [the *circa* 1800 B.C.] Hu Gadarn, was the tribe of the Scythian Caledonians, in the North [alias in Scotland]. The second was the Gwyddelians in Cornwall which since [the B.C. 510f] Moelmud are now in Alban or Dumnon. The third were the men of Galedin [or the Celtic Belgae?]ö ó who came in naked ships to the Isle of Wight around B.C. 85.

Matthew Arnold called the Ancient British *Gorsedd* or High Sittingø of the Government-in-Session ó the oldest educational institution in Europe. It was established by Aedd Mawr and the three wise men who assisted him to organize the Druidic Order. The laws of the *Gorsedd* of the Isle of Britainø were handed down orally for the first five centuries of its existence, by bards set apart to rehearse those laws before the people at the annual assembly of the *Gorsedd* or of the *Eisteddfod* (as a convention of perfect song).<sup>80</sup>

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<sup>78</sup> W. Owen: *Heroic Elegies &c of Llywarch Hen*, p. viii, as cited in Ed. H. Williams's *Brut y Tyswysogion: the Chronicles of the Princes [of Wales]*, Longmans, London, 1860, p. xiv.

<sup>79</sup> *Welsh Archeology*, II, p. 57; as cited in Davies: *op. cit.*, pp. 153-59.

<sup>80</sup> E.O. Gordon: *Prehist. London*, p. 135.

## The *Barddas* and Ancient British Common Law

From *Barddas*<sup>81</sup> alias the original documents illustrative of the theology, wisdom and usages of the bardo-druidic system ó it appears that these oral druidic *gorsedd* laws (having already existed since time immemorial) were finally inscripturated around B.C. 510 by the renowned British King Dunwall Mulmutius in his famous *Code*. There, of all the various different *gorseddau* of the Ancient Britons ó the *õGorsedd* of the Bardsõ is called õthe oldest in its originõ of the õthree privileged *gorseddau* of the Isle of Britain....

õThe first, is the *õGorsedd* of the Bardsõ of the Isle of Britain.... Their foundation and privilege rest upon reason, nature and cogency ó or (according to other teachers and wise men) upon reason, nature and circumstance.... The privilege and office of those protected by the *õGorsedd* of Bardsõ are to maintain and preserve and diffuse authorized instruction in the sciences of piety, wisdom and courtesy; and to preserve memorial and record of everything commendable respecting individuals and kindred....

õSecond, [there is] *õthe Gorsedd of the Country and Commonwealthõ* or the *õGorsedd of Judicature and Decision of Lawõ* ó for the right and protection of the country and nation, their refugees and aliens. These *gorsedds* act severally. That is to say, the *õGorsedd* of [Con]federate Supportõ makes a law where an occasion requires, and confirms it in a country.... That is not allowed to a country distinct from a [con]federate country. The *õGorsedd of Judgment and Judicatureõ* decides upon such as shall transgress the law, and punishes him....

õThe third is the *õGorsedd of [Con]federate Support.õ* In its original and determinate purpose ó it was to effect what may be necessary as to anything new; and as to the improvement of the laws of a country and [con]federate country by a [con]federate jury of chiefs-of-kindreds, wise-men, and a sovereign ruler. A sovereign prince or ruler-of-paramount right is the oldest in possessive title of the kings and the princes of a [con]federate community.õ

## The Druids at the Ancient British Parliamentary Assemblies

E.O. Gordon concludes his discussion of the Ancient British *gorseddau* by stating<sup>82</sup> that those who desire to recall a druidic assembly within the precincts of British circles in times of old, cannot do better than be present at one of the national *gorsedds* in Wales. The locality is chosen always at the *Eisteddfod* of the previous year ó usually a meadow, just outside the town ó large enough to afford standing room for the thousands of folk of all sorts and conditions in life.

A circle is formed of twelve unhewn stones. Genesis 37:9f & Revelation 21:12f. In the centre, is the large *maen llog* or *õlogan stoneõ* ó symbolic of the Rock Christ Himself. Druidism itself was ordinarily known as *y maen* (*õthe stoneõ*).

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<sup>81</sup> L. Sion: *Barddas – The Original Documents Illustrative of the Theology, Wisdom and Usages of the Bardo-Druidic System*, Welsh Translation Society, 1852. Cited in E.O. Gordon: *Prehist. London*, pp. 135f.

<sup>82</sup> See his *Prehist. London*, pp. 139f.

The *maen llog* must be placed in a central position, and must be untouched by any tool. Exodus 17:6 & 20:25 *cf.* First Corinthians 10:4. It is supposed to have the same symbolic significance as the sacred rock on Mount Moriah. Genesis 22:2-14 *cf.* Second Samuel 24:16-25.

Twelve bards, one by each stone, guard the *gorsedd* circle today ó as in times past. Two keepers of the gate are stationed at the entrance, which is on the east side [*cf.* Genesis 3:24]. The ground plan of the Welsh circle is similar to that of Stonehenge.

At the entrance of the circle may be seen three prostrate unhewn stones, pointing outwards from the central *maen llogan*. They are **triunely** united at their one end, but spread out from one another divergingly at their other ends ó like an opened fan. These represent the three rays or rods of light or the radiating light of the Divine Intelligence shed upon the druidic circle.

In the *Iolo Manuscript* ó a selection from the Ancient-Welsh writings published by the Welsh Manuscripts Society ó the origin is given of this ancient hierogram. This analyzes into the three bardic letters of the Ineffable Name Æ AM.ø

The announcement of that Divine Name is the first event traditionally preserved at a *gorsedd*. The announcement runs: ðGod, in vouchsafing His Name, said Æ AMø ó and, with the Word, all Worlds...sprang [in]to being.ö Genesis 1:1-3; Exodus 34:6f; Psalm 33:6-9; John 1:1-5.

Says Gordon,<sup>83</sup> ðin the earliest days every druid wore the symbol of the Ineffable Name of the Deity ó in gold rays on the front of his linen mitre. When all have taken up their respective positions within the circle, four long blasts of a silver trumpet announce the fact. The Archdruid ó with uplifted, outstretched arms ó then proceeds to open the congress with the ð*gorsedd* prayerø (*cf.* First Peter 1:4-7), reputed to be as old as the institution.

That prayer translates as follows. ðGrant, O God, Your protection; and in protection, strength; and in strength, understanding; and in understanding, knowledge; and in knowledge, the knowledge of justice; and in that knowledge of justice, the love of it; and in that love, the love of all existences; and in the love of all existences, the love of God ó God and all goodness!ö *Cf.* Second Peter 1:5-7.

At the moment of prayer, all twelve bards ó the guardians of the twelve stones ó bow the head towards the Archdruid. The resemblance of the scene to the great white throne described in the Revelation [4:2f & 21:2f] is most startling. *Cf.* too Genesis 3:24f; 4:4f; 8:20-22; 9:27-29; 10:1-5; 12:7f; 13:18; 18:1-8; 21:33f; 22:9-13; 28:18-22; 35:1-8; 37:9f; *etc.*

### **Parliamentary *Gorseddau* in various parts of Ancient Britain**

In prehistoric London, explains Gordon,<sup>84</sup> the *Penton* or ðHill Moundø was a natural height about halfway between the *Llandin* or ðSacred Heightø at Parliament Hill and the *Bryn Gwyn* or the ðWhite Hillø at the Tower of London. No site could

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<sup>83</sup> *Ib.*, pp. 142f.

<sup>84</sup> *Ib.*, pp. 6f & 12f.



better have realized in its day the regulations laid down by Aedd Mawr, the founder of the Druidic Order ó namely that the *Gorsedd* [or ÆHigh Sessionø] of the ÆBards of Britainø must be held on a green spot in a conspicuous place in full view and hearing of country and aristocracy, in the light and under the expansive freedom of the sky, so that all may see and hear. The bards would assemble from all parts of the country ó for a convention of perfect song at the *Eisteddfod*.

Now also Cumbria is rich in Brythonic names and remains, in both Cumberland and Westmorland. In Cumberland, there is the ÆLong Megø stone circle near Penrith. Keswick too has a stone circle and old copper mines *etc.* Burton, north of Lancaster, on the coast of Morecombe Bay ó has a (B.C. 1100) old road, tracing the way to ancient lead mines. Bardsey ó to the north of Morecombe Bay, has a stone circle.

Westmorland too is rich in stone circles and old mines. We have already noted Sir Norman Lockyerø's claim that at least one stone monument in Shap dates from B.C. 3400. Westmorlandø's Shap has a double row of immense granites, extending about a mile<sup>85</sup> ó in addition to stone circles nearby at Oddendale and Reagill. It has prehistoric remains also at Barton in Ambleside, and ancient remains at Burton in Kendal<sup>86</sup> (where this present writer was born).

These Ancient-British stone circles served not only as places of worship, but also as venues for the Britonsø councils and parliaments (or *gorseddau*). Ancient mounds are often found near stone circles ó from Maes Howe in the Orkneys to Mass Knoll in Somerset. Also the Tynwald on the Isle of Man ó the artificial mound and seat of the Manx Parliament ó continues the traditions of the druidic *gorseddau* or parliamentary convocations. Indeed, the laws of the Manx National Council are not valid ó until proclaimed from Tynwald Hill.<sup>87</sup>

As E.O. Gordon points out,<sup>88</sup> øthe primitive druidic laws referred the source of all power ó under *Duw a digon* [or ÆGod is enoughø] ó to the People-in-Congress. There, the mottoø were: *trech gwlad nag arglwydd* (Æmightier a state than a lordø); and *y Gwir yn erbyn y Byd* (ÆTruth against the Worldø). Indeed, it is possible the origin of the House of Lords may be traced to the druidic aristocracy or *blaenorion* of Cymric times.

### The political importance of the *Ancient British Triads*

In the *Ancient British Triads* (alias the *Trioedd Ynys Prydain*), the Cymric Britons of Ancient Wales and Ancient Westmorland and Ancient Cumberland and of Ancient Strath-Clyde all appear to derive their name from the alternative tribal epithet of the Phoenicians. We mean epithets such as **Mor** (alias **Mer**) and **So-mer** (alias **Su-mer**) and their cognates.

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<sup>85</sup> Thus W. Camdenø *Britannia*, ed. Gough (3,4,14) ó as cited in Waddellø *op. cit.* p. 225 n. 3. See too at n. 11 above.

<sup>86</sup> Waddellø *op. cit.*, pp. 196f, 210, 217n., 223-26 & 234n.

<sup>87</sup> C. Cummings: *History of the Isle of Man*; as cited in E.O. Gordonø *Prehist. London*, pp. 11f.

<sup>88</sup> *Prehist. London*, pp. 33 & 144.

Thus, London University's Professor L.A. Waddell (LL.D.) explains<sup>89</sup> the *First Triad* says significant names have been given to the Isle of Britain from the beginning. *Clas Merddin* literally means: "The Digging of the **Mers** or **Mor**" (compare West-**Mor**-land). When Britain was put under government by Prydain son of Aedd the Great, it was called *Inys Prydain*. There, no tribute was paid to any but to the race of the *Cymri*.

The above is supplemented by the *Sixth Triad*. That says: "First Hu Gadarn originally conducted the nation of the *Cymri* into the Isle of Britain. They came from the Summer Country [**Somer-set** or **So-mer-set** alias **Su-mer-set** in Eurasia], which is called Deffron-Bani.... It was over the hazy sea [Homer's Mediterranean]<sup>90</sup> that they came to the Isle of Britain and to *Llydaw*, where they continued."

Indeed, in the *Welsh Triads*,<sup>91</sup> Hu Gadarn "according to Professor Waddell" means Hu or Ho the Gad(itarian) [or Phoenician of Cadiz], and corresponds to the Cass-ite Hu'a of the Near East. Waddell thence concludes<sup>92</sup> that civilization was first introduced into Britain by Hitto-Phoenician *Catti* (alias *Cassi*) or Early Gothic sea-merchants from the Levant "engaged in the tin, bronze and amber trade industries."

Now these ancient *Welsh Triads* seem to root in oral traditions stretching back as far as right to (the perhaps B.C. 1900f) Hu Gadarn himself. Indeed, they were constantly expanded "down through the centuries" till about A.D. 675. Thereafter, they were carefully preserved in Wales.<sup>93</sup>

According to the famous comparative philologist Max Müller, these *Triads* are the oldest literature in the oldest living language in Europe. The great Oxford University literary critic Matthew Arnold once said: "What a feeling for style in composition is manifested in the famous *Welsh Triads*!" Indeed, a note in Lord Lytton's *King Arthur* declares: "The *Triads* indeed are of various dates, but some bear the mark of a very remote antiquity... anterior to all the recorded conquests of the Cymrian people."<sup>94</sup>

Rev. L.G.A. Roberts, in his book *The Early British Church*,<sup>95</sup> declares that in the *Triads* are three priorities of the Welsh *Cymri*. Those are: 1) priority as the first colonizers of Britain, *cf.* the perhaps B.C. 1900f Hu Gadarn; 2) priority of government and civilization, *cf.* the B.C. 510f King Moelmud; 3) priority as the first Christians of Britain, *cf.* perhaps the A.D. 15f Brittonic Prince Bran the Blessed (the brother of King Cynvelin the father of Prince Caradoc). Roberts further observes<sup>96</sup> these *Welsh Triads* state that the *Cymri* were the first (*viz.* the Pre-Roman) inhabitants of Britain.

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<sup>89</sup> *Op. cit.*, pp. 190f.

<sup>90</sup> Homer's *Iliad*, Penguin, Harmondsworth, 1951 ed. (23, 743).

<sup>91</sup> *Welsh Triads* 6 & 7; *cf.* Waddell's *op. cit.*, p. 356.

<sup>92</sup> *Ib.*, p. 363.

<sup>93</sup> Williams: *op. cit.*, pp. 59f.

<sup>94</sup> Thus I. Elder: *op. cit.*, pp. 81-83.

<sup>95</sup> L.G.A. Roberts: *Early British Church*, p. 11.

<sup>96</sup> L.G.A. Roberts: *British History Traced from Egypt and Palestine – Also the Anglo-Saxon Original*, Covenant, London, n.d., p. 76; *cf.* too the B.C. 450 Herodotus's *Histories*, 4:1-214 & 7:1-165 on the Cimmerians.

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According to the modern antiquarian, Professor Rachel Bromwich ó in her essay *The Character of the Early Welsh Tradition*<sup>97</sup> ó the *Triads*, like the *Beddau* stanzas, are the keys to a lost wealth of early saga. The popularity of grouping by threes is evinced among the Celtic nations almost as far back as we have any record of them.

Diogenes Laertius in his *Lives of the Philosophers* attributed a moral maxim in the form of a triad to the druids. The *Triads* place beyond doubt the former existence of a considerable body of native Welsh narrative material ó comparable in volume and variety with the Irish saga cycles.

Indeed, the whole triadic structure evidences the remnantal reflection of the Triune God's original Self-revelation to mankind ó before the great dispersion of humanity at the tower of Babel. What we have of that triadic structure in the *Ancient British Triads*, then, is an unusually pure Post-Babelic inscripturation of that pan-human Pre-Babelic material.

### Hu Gadarn as the pre-eminent hero in Ancient Britain

As Trevelyan's book *Land of Arthur* relates,<sup>98</sup> Hu Gadarn stands forth in Welsh history as the first and foremost of its early heroes. In the *Triads*, he is described as the leader of nomad hordes; the law-giver of stern-souled people. He is described as óhaving originally conducted the nation of the Cymri into the Isle of Britain.ö

**As a law-giver, “Hu the Mighty first formed note and retinue for the nation of the Cymri... He first applied vocal song to the preserving of memory and record.ö** Thus, according to the *Triads*, a **record** of Early-Brythonic history was and is preserved especially through the medium of **övocal songö** (handed down from generation to generation).

Again in the *Triads*, Hu is described as one of the **öThree Pillars of the race of the Island of Britainö** and as leader of one of the **öthree benevolent tribesö** ó for **öhe would not hold lands by fighting and contention, but by equity and in peace.ö** He is recognized as **one of the “three great regulators” [or law-givers] of Britain.**

Hu stands in the centre of the great historical scenes of the *Triads* which begin with the deluge. Cf. Genesis 9:15-27f & 10:1-5. The sanctuary of Hu the Mighty was supposed to be **öin Ynys Enlli. In that sacred island, the shrined *Ked* or Ark rested... Within the precincts of the druidical temple there, festive rites...were held with solemn and splendid ceremony.ö**

Hu(gh) may have been a Hebrew ó cf. **öGadarnö** with the Hebrew *geber* (meaning **östrongö**). As Rev. Dr. McCulloch argues ó in his article **öCeltsö**<sup>99</sup> ó Hu Gadarn (1800 B.C.) is referred to in the Welsh *Triads* as the leader of the Cymri in their wanderings through Europe and toward Britain. There he is called **öthe teacher of ploughing, and**

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<sup>97</sup> Bromwich's *Charact. Earl. Welsh Trad.* (in eds. H.M. & N.K. Chadwick's *Studies*, 1954 Camb. Univ. Press ed.), p. 113 & n. 2.

<sup>98</sup> M. Trevelyan: *Land of Arthur*, Hogg, London, 1895, pp. 14f.

<sup>99</sup> J.A. McCulloch: **öCeltsö** (In Hastings' *Encyclopaedia of Religion and Ethics*, ed. 1913f).

the inventor of music and song as the repositories of ancient traditions.ö Cf. Genesis 4:14-22 & Exodus 31:2f etc.

Woodward remarks in his book *The History of Wales*<sup>100</sup> that after Hu Gadarn, in process of time the leader Albion made a voyage over to Britain ó and finally changed the name thereof to Albion. The name of Albion for Britain did not die out ó but continued until Brut. The latter was the B.C. 1185 King after whom ßBritøain received her present name.

The *Encyclopaedia Britannica*<sup>101</sup> declares that the word ßAlbionø is apparently Celtic for ðWhitelandö ó cf. the white cliffs of Dover. The word was indeed used at least from the fourth century B.C. onward.

Thus, the B.C. 384f Aristotle<sup>102</sup> declared: öBeyond the Pillars of Hercules [alias the Straits of Gibraltar], is the Ocean.... In it, are two very large islands ó called ßBritannic.øThese are *Albion* and *Ierne*.ö

Also the B.C. 350f Pytheas of Massilia speaks of *Albion* (or Britain) ó and of *Ierne* (or Ireland). Compare too the *Gael Albinnich* alias the Scots Gaels, and the *Gael Erinnich* alias the Irish Gaels.

Albion or Olbion was a most ancient name of Britain. It may, explains the *Encyclopaedia Britannica*, derive from the Scythian *Olbia*. That was a fortified town in what is now Southern Russia or rather the Ukraine, at the entrance to the Dnieper. As *Olbia*, it is found on modern maps of Ancient Scythia.

In the course of the eighth and seventh centuries (B.C.) the mouths of the Dniester, Bug and Dnieper Rivers were occupied by Milesian fishing colonies. *Olbia* was on the Bug and Dnieper. The Milesian power decayed in the fifth century B.C., and Athens took its place in trading relations with *Olbia*.

In the second half of the third century B.C., the Scythians moved farther to the North. Later, many of them then moved sharply to the West<sup>103</sup> ó toward the British Isles.

### Druidism the religion of Ancient Britain

Let us now look at religion in Ancient Britain from about B.C. 1800 onward. The modern historian of Ancient Britain Rev. R.W. Morgan states<sup>104</sup> that Druidism was founded by Adamø son Seth, in Asia. Cf. Genesis 4:26f. Later, in Britain, Druidism preserved many evidences of the primordial revelation of the Trinity. See: Genesis 1:1-3,26; 2:7; 3:8,9,16; 4:1,26; etc.

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<sup>100</sup> *Op. cit.*, pp. 33 & 37ff.

<sup>101</sup> 14th ed., under: *Albion*.

<sup>102</sup> Aristotle: *De Mundo*, sec. 3.

<sup>103</sup> See too the art. ßUkraineø (in *Enc. Brit.*, 1929, 22:670); also see Goardø *op. cit.*, pp. 106f.

<sup>104</sup> R.W. Morgan: *St. Paul in Britain*, Covenant, London, 1978 abr. ed., p. 12.

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Rev. Morgan also writes<sup>105</sup> that Druidism was founded by Gwyddon Ganhebon ó supposedly Seth. From the Near East and Asia Minor, Druidism was brought into Britain by Hu Gadarn, in the time of the Patriarch Abraham. Cf. Genesis 4:26 & 9:27f & 10:1-5 & 10:21-25 & 11:1-9 & 11:16-27f & 14:13,18f.

In his book *The Early British Church Originally Hebrew Not Papal*,<sup>106</sup> Rev. L.G.A. Roberts states the earliest condition of Britain warrants a cheerful view. Believing in a God invisible and eternal, and knowing that He hears those in every land who pray to Him ó who can tell how many devout fearersø of His Name there may have been among the first inhabitants? Cf. Acts 10:2f.

The Hebrew Patriarchs themselves hardly had more than was possessed by those then setting out toward Britainø distant shores. Cf. Genesis 9:27 to 10:5 & 11:9-31f. The rites of public worship were publically observed. With their worship were associated the ideas of a Supreme Being and a life to come. Significantly, no idol or graven image has ever been dug up from the soil of Ancient Britain. Isaiah 24:13-16 & 42:8.

Also Gladys Taylor records,<sup>107</sup> that the word ðruidø is probably that taken from the Celtic ðru-vidø ó meaning [thrice-]wise alias tri-wit-ted or tri-une-ly wise. So too, according to Arnoldø *Ancient Celtic Vocabulary*,<sup>108</sup> the word is derived from *dar-vid* ó meaning: ðvery wise.ø

Dudley Wright shows<sup>109</sup> in his *Druidism the Ancient Faith of Britain* that there the druidical order was said to number thirty-one seats of education. Each seat was in a *cyfiath* or city ó the capital of a tribe. Repentance was regarded by the druids as a necessary duty. They observed one day in seven as peculiarly sanctified and made holy by the Great Creator. Indeed, they were wont to dedicate one-tenth of all their substance to religious purposes. They were also monogamists and of the highest morality.

Four degrees were conferred, the first being given after three yearsø study in the arts of poetry and music. The second was conferred after six yearsø further study, if merited. The third was granted after a further nine yearsø study. The final degree, equal to a doctorate, was bestowed two years later ó on the completion of the twenty yearsø course.

D.P. Grafton, in his article *God's Text Book*, alleges not only that there was a great movement of peoples from the Balkans to Britain around 2000 B.C. He also alleges that the measurements of Stonehenge agree proportionately with those of the New Jerusalem. Indeed, Bob Danvers Walker traces the trade routes of Phoenician merchant ships (even including Israelitic seamen) ó as they hauled tin and lead and copper from Cornwall and Somerset to Tyre and Sidon, and thence to nearby Palestine.

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<sup>105</sup> *Ib.*, 1860 ed., pp. 48-73.

<sup>106</sup> L.G.A. Roberts: *Early British Church*, pp. 3-8.

<sup>107</sup> G. Taylor: *The Hidden Centuries*, Covenant, London, 1969, p. 62.

<sup>108</sup> Cited in Rev. Prof. Dr. A.R. MacEwenø *History of the Church in Scotland*, Hodder & Stoughton, London, 1915, I, p. 3 n. 2.

<sup>109</sup> D. Wright: *Druidism the Ancient Faith of Britain*, 1924, pp. 5 & 55f.

## Comparison between British Druidism and the Old Testament

Charles Hulbert, in his famous book *Religions of Britain*,<sup>110</sup> insists that the charge of the druids staining their consecrated places with human blood and offering human victims upon the altar of *Cor-Gawr* alias Stonehenge ó has no real foundation in fact. Such an accusation is as wicked as it is unjust.

For the druidical religion of Britain closely resembles the patriarchal religion of the Hebrews. Cf. Genesis 10:1-5; 10:21-25; 11:16-27; 12:7-8. Hulbert does not hesitate to pronounce their origin the same. He considers the ancient religion of Britain to be next to the Jewish in purity.

The druids dressed in white. The Chief Druid in his habit of ceremonial judgment, was very grand. On his head he wore a golden tiara, and his neck was encircled by a breastplate of judgment. Upon the stone altars before which these priests officiated, blazed a large fire ó the sacred emblem of that true God Who once manifested His presence through a burning bush and a pillar of fire. Genesis 8:20f & 12:17f cf. Exodus 3:2f & 13:21f & 20:25f.

We noted previously that Sir Colt Hoare spent a fortune sponsoring archaeological digs in Britain. In his famous two-volume work *Ancient Wilts*, he states that the facsimile of a breastplate nearly the same as that worn by the High Priest of the Hebrews ó was found in a cist dug up at Stonehenge. It was discovered upon the breast of the skeleton of a British druid.<sup>111</sup>

George Jowett explains<sup>112</sup> that many eminent scholars have drawn attention to the great similarity between the ancient Hebrew patriarchal faith and the druidical religion of Britain. The great archaeologist Sir Norman Lockyer, in his book *Stonehenge and Other British Stone Monuments*,<sup>113</sup> expresses his amazement at the similarities.

Rev. Edward Davies, in his work *Mythology and Rites of the British Druids*,<sup>114</sup> states that he himself was not the first in representing the druidical as having had some connection with the patriarchal religion. The eminent authority Rev. William Stukeley, in his famous book *Abury*,<sup>115</sup> affirmed after a close study of the evidence: òI plainly discerned the religion professed by the Ancient Britons was the simple patriarchal faith.ö

## British Druidism and capital punishment

Of the Ancient Celts, Julius Caesar wrote<sup>116</sup> (*circa* B.C. 54): òThe druids are in charge of religion. The doctrine is thought to have originated in Britain, and to have

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<sup>110</sup> C. Hulbert: *Religions of Britain*, 1825, pp. 37 & 41f ó as cited in Roberts's *Druidism in Britain: A Preparation for the Gospel*, Assoc. of the Covenant People, Vancouver, n.d., pp. 13 & 16.

<sup>111</sup> See E.O. Gordon's *Prehistoric London*, p. 44; and Roberts's *Druidism in Britain*, p. 8.

<sup>112</sup> *Op. cit.*, p. 46.

<sup>113</sup> N. Lockyer, in *Stonehenge and other British Stone Monuments*, p. 252.

<sup>114</sup> E. Davies: *The Mythology and Rites of the British Druids*, London, 1809, Pref., p. 7.

<sup>115</sup> W. Stukeley: *Abury – A Temple of the British Druids*, ed. 1943.

<sup>116</sup> *Gallic Wars*, I:1.

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been brought from there to Gaul. Those who want to become more perfectly knowledgeable, often go to Britain to learn about it.

ōIn particular, they [the Celts] wish to inculcate that **souls do not perish**. By this, men are greatly encouraged **in virtue**.... They use the druids to perform sacrifices, because they think that **the Divine Will cannot be appeased unless the life of a man be taken for a human life** [*cf.* Genesis 9:5f].... They think the sacrificings of those caught...in robbery...to be more acceptable to the immortal deities.ö *Cf.* Luke 23:39-41.

One must make due allowances for the pagan perceptions here presented by the above polytheistic writer Julius Caesar. Those perceptions need re-interpretation, within a Christian framework. Then, precisely from the above lines of the Pagan Julius Caesar, it can be seen quite clearly that the druids of Ancient Britain rightly practised the capital punishment of capital criminals ó **for religious reasons**.

Also the (38 A.D.) Lucan writes (in *Pharsalia*) that the Britonsø indifference to death was the result of their religious beliefs. Indeed, the (41 A.D.) Pomponius Mela describes the British warrior with admiration. He also ascribes the extraordinary bravery of the Britons to their religious doctrine, based upon the immortality of the soul.<sup>117</sup>

The tenets of Primitive Druidism would have been passed down from Adam and Seth to Noah. Then they would have been taught by Noah to Shem and to Japheth ó and also, *via* Shem-ites like Heber, to the later Japhethites too. Genesis 3:15-21f; 4:10-26; 9:24-27; 10:1-5; 10:22-25; 11:16-27f.

Thereafter, declares Rev. R.W. Morgan,<sup>118</sup> Druidism was brought from Asia into Britain by Hu Gadarn ó a contemporary of the Patriarch Abraham. Then, about five centuries before the Christian era, its civil laws were codified by Dunwal Moelmud. Since that period, they have remained the common native laws of the island ó in other words, part of the **Common Law**.

Morgan explains<sup>119</sup> that the number of druids was regulated by very stringent laws. None could be a candidate for the Druidic Order who could not ó in the May Congress of the tribe ó prove his descent from nine successive generations of free forefathers. *Cf.* Deuteronomy 23:2.

In Britain, the primitive druidic laws referred the source of all power to the national People-in-Congress ó under God. Such Congresses were always opened with the words *Trech gwlad n'arglwydd* (meaning: ðthe country is above the kingø). This is clearly the constitutional foundation-stone at the base of all resistance to tyranny ó whether the tyranny be of the demogic or of the mobocratic variety.

Mistletoe was gathered by the Archdruids. With its three white berries, it was the symbol of the druidic Trinity. Its growth on the oak was the type of the incarnation of the Deity. Druidism taught that by no other way than the ransoming of one manø life

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<sup>117</sup> Jowett: *op. cit.*, p. 87.

<sup>118</sup> *Op. cit.*, 1978 abridged ed., pp. 12f.

<sup>119</sup> *Ib.*, pp. 25f & 22.

by the life of another man, was reconciliation with the divine justice of the immortal God possible. Thus Rev. Morgan.

Others have made similar remarks. Thus Rev. Canon Lysons ó in his book *Our British Ancestors* ó states<sup>120</sup> that but for the universal tradition which assigns their descent to Japheth, he would rather have inclined to attribute to the British Celts a Semitic origin. This is on account of the relics of worship we found in Britain.

Canon Lysons seems to have found the solution ó in Genesis 9:27. We mean Noah's inspired prediction that Japheth would dwell in the tents of Shem.

### British Druidism on trinitarianism and creation

There are clear traces of the triune Creator God, *Elohim*, in Ancient Druidism. Lucan mentions a divine triad among the Brythonic Celts ó ðGod with triple faces ó thus exhibiting the tendency to group God in triads.<sup>121</sup>

Like their Iro-Scottic Co-Celts (see at notes 131 to 136 below), also the Brythons saw reflections of the Triune God. These were discerned: in the triune primary colours of light (blue and red and yellow); in the triune dimensions of space (length and breadth and height); in the triunity of non-human creatures (animals and vegetables and minerals); in the triune aspects of man himself (body and mind and spirit); and in the triune structure of the family (husband and wife and child).

The Brythons even wrote down their wisdom in triads. Indeed, it is significant that even later some of the most important theology was inscriptured precisely by Celts like the Brythonic Hilary (in his *On the Trinity*) and the Gaels John Eriugena and Duns Scotus.

According to the famous celtologist Rolleston, Druidism's account of the Triune God's manner of creating ó parallels that of the Hebrews. Thus, the Hebrew Bible's *baaraa* and its *tohu-wabohu* in Genesis 1:1-2 where God creates the formless mass ó has its parallel in Druidism where God through energy or *cythrawl* produced the chaos or *annwyn*.

In Holy Scripture, organized life began by the Word. Genesis 1:3-11f cf. John 1:1-5. Similarly, in Druidism, God is stated to have pronounced His ineffable Name ó to form the *manred* alias the primal substance of the universe.<sup>122</sup> See too Genesis 1:1f cf. Psalm 33:6-9 & Proverbs 8:12-27.

The philosophic *fili* or professional philosophers were a branch of the druids. They meditated about the above lofty thoughts. The British *barddas* were druidic poets. They transmitted the above traditions.

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<sup>120</sup> C. Lysons: *Our British Ancestors*. Cited in Roberts's *Druidism in Britain*, p. iv.

<sup>121</sup> Cited in Rolleston's *op. cit.*, pp. 86f.

<sup>122</sup> Rolleston's *op. cit.*, p. 90 n. 1 and p. 335.



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Both Matthew Arnold and Max Mueller considered the ancient *Welsh Triads* to be among the oldest writings in Europe. Here are some excerpts therefrom.<sup>123</sup>

öThere are Three Primeval Unities, and more than one of each cannot exist ó one God; one Truth; and one point of Liberty.... Three things proceed from the Three Primeval Unities ó all of life; all that is good; and all power. God consists necessarily of three things ó the Greatest of Life; the Greatest of Knowledge; and the Greatest of Power.... Let God be praised ó in the beginning and the end. Whosoever supplicates Him ó He will neither despise nor refuse. God above us; God before us; God possessing [all things].ö

Compare the above with the later famous *Hymn of the Deer's Cry* composed by the Briton St. Patrick, whereby he evangelized (and easily re-trinitarianized) the Irish druids. Hymned Patrick: öI bind myself today to...the Trinity. I believe in a Threeness, with confession of a Oneness.... Christ with me, Christ before me, Christ behind me, Christ within me, Christ below me, Christ about me.... I believe in a Threeness, with confession of a Oneness ó in the Creator of the universe.ö

Continue the *Triads*: öMay the Father of Heaven grant us a portion of mercy! The universe is...systematized by the intelligence of God. It was created by Godø pronouncing His Own Name ó at the sound of which, light and the Heavens sprang into existence.... Matter is the creation of God. Without God, it cannot exist. Nature is the action of God through the medium of matter....

öThe three primary principles of wisdom are: **obedience to the Law of God**; concern for the **welfare of mankind**; and **enduring all the accidents of life with fortitude**.... Three things...make a man ó **the love of every good; the love of existing charity; and the love of pleasing God**....

öThere are three men whom all ought to look upon with affection ó he who with affection looks at the face of the earth; he who is delighted with rational works of art; and he who looks lovingly on little infants.... **The justice of God cannot be satisfied – except by the sacrifice of life in lieu of life**.ö Cf. Genesis 9:6 and Exodus 21:23.

Consider too the following Ancient British druidic and bardic ideas. They have been listed by Rev. L.G.A. Roberts in his booklet *Druidism in Britain: A Preparation for the Gospel*. There, he cites from L. Sion's book *Barddas* ó subtitled *The Bardic History of Early Britain*.

The *Barddas* states<sup>124</sup> that the unity of the Godhead was the very soul and centre of bardism, and yet this unity was a three in one. They seemed to have been literate from the very first. **Eineigan explained the Godhead as three pillars of light. From the mouth of these three came the ten letters [or laws]. **Nothing is more positively insisted upon in the bardic creed, than the doctrine of one God**. Cf. Exodus 20:2f & Deuteronomy 6:4.**

<sup>123</sup> See E.O. Gordon's *Prehist. London*, pp. 31 & 37f.

<sup>124</sup> L. Sion: *Barddas: A Collection of Original Documents Illustrative of the Theology, Wisdom and Usages of the Bardo-Druidic System*, Welsh Manuscript Society, 1852, Vol. I; cited in Roberts's *Druidism in Britain* pp. 9f.

The druids insisted that the life of a man must be given for the life of a man. *Cf.* Genesis 9:5-6. They have the story of the flood. *Cf.* Genesis 9:11f. Their worship was closely connected with that of the ancient Hebrews ó the Archdruid being clad similarly to the High-Priest with white robe, breastplate, and golden tiara. See also Hulbert's *Religions of Britain*, under: "Ancient Druids."<sup>125</sup>

Their triads were all in threes ó as illustrated just a few paragraphs earlier. Also their prohibitions were essentially decalogical. Thus: "Do not love or seek an image instead of God...; Swear not to the Name of God...; Remember the seventh day...; Kill not...; Commit no theft...; Abstain from fornication...; Tell no falsehood of any kind...; Do not be covetous!"

### **British Druidism and the religion of the Pre-Abrahamic Patriarchs**

In his massive *History of Wales*,<sup>126</sup> Woodward points out that the chief sources of information about Druidism today are the writings of classical authors ó and the traditions of the later bards who sought to revive Druidism. Twenty thousand lines were learned. Oaths of secrecy and of veneration for the teacher were enacted. Probably each druidic temple had its own school ó though the fame of the druidic college called *Mon Mam Gymru* ó "Mona the Mother of the Cymri" (on the isle of Anglesey) ó far surpassed and overshadowed all the rest. See Tacitus's *Annals* 14:29-30 & *Agricola* 14-15.

The temples in which this worship was offered, were hypaethral ó roofless under the open sky, in woods or upon eminences. Of these, the magnificent remains of the one now known by the later Saxon name of "Stonehenge" conveys the best notion. In its heyday, it would have been what (the B.C. 495) Hecataeus of Miletus said about the splendid circular temple dedicated to the Deity ó namely, a "sacred" spot where God was praised upon golden harps. See (the B.C. 60) Diodorus Siculus's *Historical Library* 2:2:47f.

The Anti-Brythonic and pagan Roman Emperor Claudius Caesar viciously invaded Britain in A.D. 43 ó and suppressed both druids and bards in 45 A.D. See Suetonius's *Twelve Caesars*, 5:2-25. It was this same Emperor of pagan Rome who expelled also all Jews and Hebrew Christians from Rome. Acts 11:28 & 18:2.

Professor Piggott points out in his standard work *The Druids*,<sup>127</sup> that Rev. Henry Rowlands ó in his 1723 book *Mona Antiqua Restaurata* (alias "Ancient Anglesey Restored") ó did not play down the druidic sacrifices. The specific description by Tacitus in his *Annals* 14:29f of the druids in Anglesey, naturally made Rowlands look for archaeological remains. His druids are descended from Noah.

Those druids, explains Rowlands, were so near in descent to the fountains of true religion and worship ó as to have had one of Noah's sons for grandsire or greatgrandsire. Those ancient druids then conveyed to Britain some of the rites and usages of that true religion pure and untainted ó the true religion of Shem and Japheth.

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<sup>125</sup> C. Hulbert: *Religions of Britain*, under: Ancient Druids (pp. 9-42).

<sup>126</sup> *Op. cit.*, pp. 53f.

<sup>127</sup> S. Piggott: *The Druids*, Thames & Hudson, London, 1968, pp. 140f.

Genesis 9:6 & 9:27f & 10:1f. The druidic oaks thus took on a deeper significance. Were these not the oaks on the Plain of Mamre, recorded in the Old Testament ó *cf.* Genesis 13:18 & 21:33 & 35:4? Was Japheth himself not a druid (Genesis 9:27f)? Thus Rev. Rowlands.

In A.D. 1804, Rev. E. Davies wrote a voluminous book with the title *Celtic Researches of the Ancient Britons*. There, he demonstrated<sup>128</sup> that the approximately B.C. 2000f religion of the Ancient Druids ó even before their approximately B.C. 1900-1800 arrival in Britain itself ó was the oldest and purest Post-Babelic and Pre-Abrahamic version of God's original and ongoing revelation to the sons of Noah.

The descendants of Noah's son Japheth had been predestinated to dwell in the tents of Shem or to embrace the true religion and its laws. This was done also at a later time ó through successful Christian missionaries, and during the early Christian centuries. Genesis 9:23-27; 10:2-5; 11:1-8; 49:10; Deuteronomy 32:8; Acts 17:25f. But even in Pre-Christian times, God did not leave Himself without witness among the Ancient Britons. Isaiah 49:1-12 & 66:19 *cf.* Acts 14:17 and Romans 2:14-16.

Thus, perhaps before and almost certainly also after the Babelic dispersion of the Japhethitic Gomer-ians (before 2000 B.C.), successive waves of those bearing the true religion may very well have marched westward and soon reached Ancient Britain. Significantly, the Ancient Britons claimed to have devolved from God the Father.<sup>129</sup>

Already before Melchizedek and Abraham ó the Gomer-ian Celts had been living, as Japhethites, in the tents of Shem. Genesis 9:27 to 10:2. Perhaps under the influence of the Shem-ite Heber's Heber-ews,<sup>130</sup> they then built great stone temples in Britain like that at Stonehenge. *Cf.* Genesis 4:4; 4:26; 8:20; 9:27; 10:1-5; 10:22-25; 11:1-9; 12:6-8; 13:4-18; 21:31-33; 22:3-13; 35:4-8; *etc.*

### Abraham's religion compared to Early-Brythonic Druidism

Abraham taught his children to do justice and judgment around B.C. 1900f. Genesis 18:19. His son Isaac was blessed around B.C. 1800, because Abraham had kept God's commandments and statutes and laws. Genesis 26:5. Indeed, Isaac's son Jacob taught those laws to his son Judah ó and to his brethren ó around B.C. 1730. Genesis chapters 34 & 35.

There is some evidence that Judah's son Zerah and the latter's son Darda took that law, around 1700 B.C., and established at the Dardanelles the ancient city of Troy. That is Troas, on the northwestern coast of the modern Turkey. First Chronicles 2:6.

Also some of the Danites may well have migrated into Europe, and possibly into Britain, around B.C. 1680. If so, they would certainly have taken God's special revelation with them.

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<sup>128</sup> E. Davies: *Celtic Researches on the Origins...of the Ancient Britons*, pp. 153f.

<sup>129</sup> *Cf.* Julius Caesar's *Gallic War Commentaries* 6:18f, compare Gen. 1:26f & 5:1-3f & 6:2f & Acts 17:24-29.

<sup>130</sup> See Piggott & Lluyd & Parsons (*opa. cita.*).

Indeed, even the B.C. 1440 Mosaic Law may well have reached the Dardarians in Troy ó and then probably by around 1300 B.C. If so, Brut of Troy ó reputedly a Judahite descendant of Zerah and Darda? ó may well (together with other Trojan exiles) have brought the Mosaic Code to Britain and founded ðNew Troyø at London around 1200 B.C.

It must be remembered that the one true God is triune; unchangeably so; and from all eternity. So, the unfallen Adam ó who had a sinless trust in God ó believed in the Trinity. Genesis 1:1-3 & 1:26-28 (thus Epiphanius).

Fallen man, however, has constantly tended to err from his Triune Creator ó either into unitarianism, or otherwise into polytheism. Genesis 11:4-6. Yet even at the great dispersion of mankind following the destruction of the tower of Babel, some ancient men ó such as Abraham and Isaac and Jacob ó still preserved the remnants of man's primordial trinitarian faith. Genesis 11:7-29f cf. 18:2-19 & 19:27.

Even after the Babelic dispersion, the Gentiles soon lapsed from their former error of unicultural unitarianism into the further and opposite error of multicultural polytheism. It was only centuries later that the Israelites lapsed into the opposite heresy of unitarian Judaism. John 8:39-59. However, **Britain's Druids – who later by and large readily embraced Trinitarian Christianity – preserved the true concept of the Triune God much longer than did even their Israelitic contemporaries, who by and large rejected Jesus Christ.**

For the Celtic Deity was construed to be a triune god-head. Cf. First Corinthians 11:1-3 & 12:3-6. As Norton-Taylor remarks in his famous book *The Celts*,<sup>131</sup> the head summed up their religious feelings in much the same way that the cross summarizes Christianity. The Celts considered the head the home of the soul, the essence of being, with connotations of immortality. There are *Janus*-heads and even a kind of Celtic trinity ó a head with three faces or *pros-oopa*. The three-headed god may have paralleled the concept of the Christian Trinity ó one sacred being, with three different attributes ó God as Father, God as Son, and God as Holy Spirit. Thus Norton-Taylor.

As in Ancient Israel, so too in Ancient Britain. No visible representations of God were allowed. Proclaim the *Ancient British Triads*: ðDo not love or seek an image instead of God, whether of wood or stone or gold or silver or any other material.ð<sup>132</sup> Sadly, however, in Ancient Israel and (though to a lesser extent) also in Ancient Britain ó there were, later, sometimes departures from this law.

Nevertheless, even then, some concept of the true Triune God still remained. Thus Professors Dillon and Chadwick state in their book *The Celtic Realms*<sup>133</sup> that among the ancient inhabitants of the British Isles, most often represented is their three-headed deity: *Tri De Dana*. Also the famous Antiquary Dr. James Parsons, in his important book *Remains of Japhet*, records<sup>134</sup> the inscription on an ancient Celtic medal.

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<sup>131</sup> D. Norton-Taylor: *The Celts*, Time/Life International, Netherlands, 1975, pp. 100 & 107.

<sup>132</sup> *Triads of St. Paul*, cited in Roberts's *Druidism in Britain* p. 11.

<sup>133</sup> M. Dillon & N.K. Chadwick: *The Celtic Realms*, Weidenfeld & Nicolson, London, 1972, p. 14.

<sup>134</sup> J. Parsons: *op. cit.*, p. 200.

Translated from the Irish,<sup>135</sup> it reads: ðThe acceptable holy image of God in three images.... Gather the holy will of God from them; take up love for Him!ö

Also the *Ancient Welsh Triads* rightly state: ðThere are three things God alone can do ó endure the eternities of infinity; participate in all being, without changing; and renew everything, without annihilating it. There are three things wherein man necessarily differs from God: man is finite, God infinite; man had a beginning, God had none; and man, unable to sustain, must have eternal change and cycles of existence, even in the heavenly state ó whereas God sustains, unchanged!ö Cf. Exodus 34:6-8 & Psalm 90:1-4f.

It is true that the Ancient Brythonsø understanding of these *Triads* in some cases ultimately degenerated ó though not as badly as in the case of Judaism's misunderstandings of the deology previously revealed in the Old Testament Scriptures. Nevertheless, these druidic *Ancient British Triads* as such clearly reflect not only the primordial Trinity ó but also many similarities<sup>136</sup> with the Mosaic Laws of Exodus chapters 20 to 23.

### **Northwest European Druidism headquartered in Ancient Britain**

Ancient Britain was the chief training-place of druids ó whether Irish druids (thus Professor K.H. Jackson) or Continental druids (thus Julius Caesar). As stated in Piggott's book *The Druids*,<sup>137</sup> Cathbad the druid in the early Irish tales is depicted as teaching a class of young noblemen. Philosophers or *filid* were also taught in special schools in Ancient Ireland, by way of oral tuition and memorizing. That instruction continued from seven to twelve years. Such schools continued in Ireland down to the seventeenth and in Gaelic Scotland to the beginning of the eighteenth century A.D.

Thus, though headquartered in Britain, Druidism was widely practised not only among the Brythons but also among the Gaels in Ireland and in Scotland ó and further also among the Gauls of Ancient France. Indeed, as Doyle's *Illustrated History of Ireland from the Earliest Period* correctly states,<sup>138</sup> the druidic worship of Northwestern Europe and especially in the British Isles was opposed to the sensualism of Greece and Rome in the Southeast of the Continent.

Druidism was the religion of the Celts. It was both initially and probably also for a very long time still relatively close to the purity of the divinely-taught antediluvian worship of the earliest patriarchs. Cf. Genesis 2:17 & 3:15f. Indeed, right at the time of Jesus Christ's crucifixion, King Conor is alleged to have been told with horror by Irish druids ó that the innocent Son of God was even then being slain by Judaists in the Near East.

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<sup>135</sup> The inscription is in Irish (the Pre-Brythonic language of Britain, alias the language of Ancient Ireland and of the Iro-Scots in Caledonia). It runs: ð*Geanamhail samlughad Naomhta De ann sna tri samlugha...; Crunnige Naomh Thuil De asdha...; Tuguide grad Sir!*ö

<sup>136</sup> Cf. the Ancient British Laws of Mulmut, as set out later below in ch. 8 at its nn. 112-163.

<sup>137</sup> S. Piggott: *The Druids*, p. 114.

<sup>138</sup> *Op. cit.*, pp. 73 & 137 & 128.

## Contact between British Druidism and the Near East

Rev. Edward Davies remarks in his book *Celtic Researches...on the Origins of the Ancient Britons*<sup>139</sup> that the Celts were the original possessors of the British Isles and the remote progenitors of many of their present occupants. Their celebrated druids ó were great and sublime.

Their speculations were comprehensive in their sphere, pervading most of the arts and sciences which had interested the earliest periods. Perhaps there was no order of men amongst the Pre-Abrahamic nations who preserved the history and opinion of mankind in its early state with more simplicity and with more integrity.

The religion of the Post-Diluvian and Pre-Abrahamic Patriarchs from Noah till Terah had indeed been deformed by various superstitions among almost all nations. But, like Job and Melchizedek, the druids appear to have retained many of its vital and essential principles. They observed, as well as enjoined, the most rigid justice in their decisions and in their dealings with mankind.

Pliny<sup>140</sup> calls the druids the *magi* of the Gauls and Britons. Compare the similar Celtic word *draoiithe* at Matthew 2:1f. Full credit is due to them for having preserved those genuine features of primaeval history which they are known to have possessed.

The Hebrew Rabbi Simon apparently held that some Phoenicians had gone to the Red Sea many centuries before the Christian era. Indeed, even some Ancient Irish manuscripts designate the Phoenicians as ðScythiansø ó just as the A.D. 800f Brythonic Welsh historian Nenni wrote of Scythians being in Egypt in the time of Moses.<sup>141</sup>

Also according to Holinshed,<sup>142</sup> around the time of Moses Celto-Thracians ó daughters of Danaus from Pre-Achaean Greece ó visited not only Egypt but thereafter even Britain. Nenni wrote about the arrival there of such ladies. The history is as follows.

Belus the son of Epaphus had two sons. The first, Danaus, was also called Armeus; the second, Aegyptus, was also called Rameses. These two became kings among the Egyptians. Danaus had fifty daughters. He, being the weaker of the brothers, was forced to flee his country Egypt. So he prepared a navy; embarked together with his daughters; and with them passed over into Greece. The Greeks in remembrance of him were afterward called Danai. Later forced to leave Greece too, these ladies thus embarked. Left to the mercy of the sea, they happened to be brought to the coasts of the island then called Albion.

Indeed, before the time of Moses, also visiting ships from Phoenicia ó with crew-members from Zebulun and Dan and Asher? ó were visiting the British Isles. Later came especially Grecian ships ó with Dan-ite crews?

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<sup>139</sup> E. Davies: *Celtic Researches on the Origins...of the Ancient Britons*, pp. 118-21.

<sup>140</sup> Pliny 30:1.

<sup>141</sup> See Doyle's *Illustrated History of Ireland from the Earliest Period*, pp. 68f.

<sup>142</sup> *Op. cit.* I:434 (citing: Pausanias; Higinus; Nennius; Hugh the Italian; John Harding; John Rouse of Warwike; David Pencair).

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This should hardly seem strange. For consider the following Scriptures. “Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships.” Genesis 49:13. “The children of Zebulun...their border went up toward the sea.” Joshua 19:11. “Why did Dan remain in ships? Asher continued on the sea shore.” Judges 5:17.

Later still ó around B.C. 530f<sup>143</sup> ó Ireland was called “the Sacred Isle” by foreign seamen. Again, around 495 B.C., the ancient Greek geographer Hecataeus remarked that “in the regions beyond the land of the Celts [alias France], there lies in the Ocean an island [namely Britain].... There is also on the island both a magnificent sacred precinct...and a notable temple [viz. Stonehenge?]. A city is there which is sacred.... The majority of its inhabitants are players on the harp...in the temple, and sing hymns of praise to God, glorifying His deeds.”<sup>144</sup>

Yet not only the Ancient Greeks had contact with the British Isles. So too did the Phoenicians ó and probably also the Palestinians and the Israelites. This contact with Britain continued ó even till after 350 B.C.

Wrote Aristotle, around that time: “They say that the Phoenicians...sailing beyond the Pillar of Hercules for four days with an easterly wind, reach to certain deserted places full of rush and seaweed.... Beyond the Pillars of Hercules, is the Ocean.... In it, are two very large islands called “Britannic.” These are *Albion* and *Ierne*.”<sup>145</sup>

### **The Old Testament oak-trees and Early-Brythonic Druidism**

It may well be that the stone circles and the oak-groves of Palestine were imported into Britain by Israelitic crew-members on Phoenician ships. It is indisputable that the druidic priests or presbyters built stone altars (as at Stonehenge) and holy groves of oak-trees (as in Anglesey). The “stone circles” ó such as at Castlerigg and Long Meg in Cumbria ó were built from smooth stones. So too were those in Palestine at “Gilgal” ó which means “circle” (of stones).

Indeed, the Ancient-British druids planted these groves of oaks and constructed these 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 words “oak” and “oaks” in the 1979f Fifth Edition of the King James II Version of the English Bible. For there, it thus translates the Hebrew words ‘*alaah*, ‘*eelaah*, ‘*aloon*, and ‘*eeloon* ó at: Genesis 12:6-8; 13:18; 14:13-24; 18:1-8; 35:1-8; Deuteronomy 11:26-30f; Joshua 24:26f and Judges 6:11-19 & 9:6.

Flintstone knives are mentioned at Exodus 20:3-25 and Joshua 4:15-24 & 5:2f. Compare too Joshua 7:11-26; 8:28-35; Judges 3:19f; First Samuel 15:21-33; Hosea 12:11 and Amos 4:4. All of this has parallels also in Ancient British Druidism.

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<sup>143</sup> G. Sessler: *Omens of the Age*, Destiny Pubs., Johannesburg, 1946, p. 82; cf. Avienus’s *Ora Maritima* lines 98f.

<sup>144</sup> Thus Diodorus Siculus’s 60 B.C. *Historical Library* 2:2:47f.

<sup>145</sup> Aristotle’s *De Mundo* sec. 3, as cited in J.W. Dale’s *Classic Baptism* (Presbyterian & Reformed Pub. Co., Philipsburg N.J., 1989 rep., p. 236).

The very famous British Presbyterian Rev. Dr. Matthew Henry, in his world-renowned *Bible Commentary*, draws attention<sup>146</sup> at Genesis 21:33 to the fact that also Abraham planted a grove. This Abraham made not only a constant practice. Thereby, he also made an open profession of his religion.

Explains Dr. Matthew Henry: "There he called on the Name of the Lord the everlasting God probably in the grove he planted, which was his oratory or house of prayer. Christ prayed in a garden, on a mountain. Abraham kept up public worship to which probably his neighbours resorted so that they might join with him."

While discussing the sacred druidical grove, the famous anthropologist Dr. Sir J.G. Frazer (of *Golden Bough* fame) remarked<sup>147</sup> that at an earlier period sacred oaks or terebinths played an important part in popular religion. Jehovah himself was closely associated with them. The fact that Frazer was a rather rationalistic higher critic, no way diminishes the worth of his testimony here. If anything, it rather enhances the value of his appraisal.

How often God or His angel is said to have revealed Himself to one of the old patriarchs or heroes at an oak observes Frazer. The first recorded appearance of Jehovah to Abraham, took place at the oracular oak or terebinth of Shechem. There Abraham built an altar. Genesis 12:6f. Again, we are told further that Abraham dwelt beside the oaks or terebinths of Mamre at Hebron, and that he built there also an altar to the Lord. Genesis 13:18. Indeed, it was there, beside the oaks or terebinths of Mamre, 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.

Even in later times, there was an oracular oak or terebinth near Shechem as well as at Mamre. Its name "the oak or terebinths of the augurs" seems to show that a set of druids 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. Thus, Jacob took ear-rings and buried them under the oak or terebinth at Shechem. Genesis 35:1-8.

Frazer concludes that elsewhere we read of the king's oak. First Chronicles 10:12. Saul, shortly before his coronation, met 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 us 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. Apparently, the latter was an allusion to the trinitarian character of the God of Ancient Israel. So Frazer.

Josephus records<sup>148</sup> that in his day (75 A.D.) many monuments of Abraham were shown at Hebron and that six furlongs from the town grew a very large terebinth or oak-tree. We may assume that this terebinth was the one under which Abraham was believed to have entertained the angels or alias God's messengers.

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<sup>146</sup> M. Henry: *Bible Commentary* (in loc.).

<sup>147</sup> *Op. cit.*, pp. 333f.

<sup>148</sup> Josephus: *Wars* IV:9:7.



Eusebius affirms<sup>149</sup> that this terebinth remained right down to his own time ó 337f A.D. Thus, that spot where the three mysterious guests partook of Abraham's hospitality under the tree, was then too still being revered. The middle of the three figures excelled the rest in honour ó and was identified by Eusebius with our Lord and Saviour Himself.ö

All together, the three remind us of the Persons of the Triune God. It seems, then, that God Himself was represented as existing in triple form. As such was He worshipped ó at the holy oak of Mamre in Hebron. Genesis 13:18; 18:1-22; 19:1-27; 23:17-20 *cf.* 21:33.

### Philosophical achievements of the Druids in Early Britain

The B.C. 60 international historian and polymath Diodorus, in his great work *Historical Library*,<sup>150</sup> states that the druids of the Ancient British Isles were öphilosophers.ö By this, as he further states, he means ömen learned in religious affairsö who örendered to God...thanksgivings.ö For, he goes on to explain, those druids were öexperienced in the nature of the Divineö ó as those öwho speak as it were the language of God.ö

This clearly indicates that, from the perspective of the highly learned Greek Diodorus, the Brythonic druids were **theologians** (öexperienced in the nature of the Divineö). He also knew them to be **preachers** (öwho speak as it were the language of Godö). As such, those druidic ðtheologiansø and ðpreachersø seem to have enjoyed an international reputation similar to that of Job and Elihu. See James 5:11 and Job 1:1f & 32:2f & 42:1f.

The pagan Julius Caesar,<sup>151</sup> Rome's observant dictator, said in B.C. 58f that Ancient Britain's druids had been trained as such for up to twenty years. They used the Greek alphabet; they held long discussions about astronomy, geography, and physics; and they instructed pupils from all over Western Europe. Exempt from taxes and from military service, they judged all of the capital crimes committed in the land ó and supervised all sacrifices and medicinal healings.

The B.C. 20 geographer and historian Strabo of Greece stated<sup>152</sup> that the populations of both Britain and Ireland contained singers, poets, philosophers of nature, and priestly moralists called druids. These were arbitrators ó and also astronomers (with telescopes). They were also teachers ó and taught that both the human soul as well as the universe are indestructible.

Also the famous legal antiquary and Westminster Assembly hebraist Dr. John Selden wrote<sup>153</sup> about the groves of oaks tended by the druids of Ancient Britain. He

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<sup>149</sup> Eusebius: *Life of Constantine* III:51.

<sup>150</sup> *Ib.*, 3:5:28-31.

<sup>151</sup> *Op. cit.* 6:13-19.

<sup>152</sup> Strabo's *Geography* I(I.4.3); II(IV.4.4-6 & V.4.1f & XVII.1).

<sup>153</sup> J. Selden: *Collected Anglo-British Miscellanies*, in his *Op. Omn.* II pp. 876.

approvingly quoted the work *De Cruce* (alias *On the Cross*)<sup>154</sup> by the renowned (1547f A.D.) Catholic Calvinist and Belgian historian Justus Lipsius.

Frequently, explained Lipsius, the tree of foreshadowing the cross is repeatedly mentioned in Judah. Both formerly, and now. Genesis 18:1f; 21:33f; 35:1-8; Acts 5:30; Galatians 3:13; First Peter 2:24; etc.

Lipsius continued: Such indeed was its purpose, among the oriental Jews. Yet the distance from that site did not at all admit participation in the ceremonies there by the occidental druids. So the latter developed their own ceremonies in Britain and Ireland etc.

Indeed, Lipsius goes on, the same is seen in the [circa 94 A.D.] testimony of Flavius Josephus...against Apion;<sup>155</sup> and therein of Hermippus<sup>156</sup> on the Pythagoreans. Cf. Ancient Britain's druids to whom Pythagorean influences are often attributed. Lipsius concludes: Not only did Josephus recognize the ancient institutions of the Jews. He in many ways also traced their further influence, and emulated them.

As for the Ancient Hebrews, so too for the British druids. Thus Selden observes<sup>157</sup> that the sixth new-moon of the year was the beginning of the months for the druids. Indeed, like the Hebrew priests, also the British druids started their official functions only after the thirtieth year of age. Thus Pliny.<sup>158</sup> Cf.: Exodus 12:2; 13:4; Numbers 4:2f,34f,42f,46f; Esther 3:7; Luke 3:23. For Britain there was the cult of the true Christ.

### The function of mistletoe in British Druidism

States the great (77 A.D.) Roman scholar the Elder Pliny:<sup>159</sup> The druids...hold nothing more valuable than 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 druids from the Greek word meaning oak... Anything growing on oak trees, they think...to be a sign that the particular tree has been chosen by God Himself. Compare: Genesis 2:9; 3:22; 18:1f; 23:17; 35:4,8,27; etc.

Discussing the Celts, Pliny continues: The moon...for these tribes constitutes the beginning of the months and the years [cf. Exodus 12:2f & Numbers 10:10f & 28:11-14 etc.]... Hailing the moon is a native expression which means healing all things. They prepare a ritual sacrifice and banquet beneath a tree and bring up two white bulls....

A priest arrayed in white vestments ascends the tree, and with a golden pruning-knife lops off the bough. The priests then immolate the victims, namely the two bulls, praying to God to render His gift propitious to those on whom He has

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<sup>154</sup> J. Lipsius: *De Cruce*, 3:13.

<sup>155</sup> F. Josephus: *Lib. I con. App. Gram.*

<sup>156</sup> *Ib.* ch. 22.

<sup>157</sup> *Op. Omn.* II:978. VIII.

<sup>158</sup> Pliny: *Natural History* 16:44.

<sup>159</sup> *Natural History*, IV:16,95,102,249f.

bestowed it. The doctrine of propitiation is presupposed quite clearly in the above druidic sacrifices. Cf. Genesis 8:20f & 15:9f; Romans 3:25; First John 2:2 & 4:10.

Here we need to say something further first about mistletoe and then about the druidic sacrifices. The great anthropologist Sir J.G. Frazer points out that the druids indeed used mistletoe but not superstitiously, nor for magical manipulation. Neither was it employed just for symbolical, but rather especially for medical purposes. Cf. Ezekiel 47:12 & Revelation 22:2.

Frazer explains<sup>160</sup> that the mistletoe obtained from oak-trees by the druids, was deemed a cure for epilepsy. Carried about by women, it assisted them to conceive. It also 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 and also the Ancient Italians were agreed as to the valuable properties possessed by the mistletoe growing on oaks. Both deemed it an effectual remedy for a number of ailments. The druids further believed that a potion prepared from mistletoe, would fertilize barren cattle. Compare Genesis 30:2,14f with Ezekiel 47:12 & Revelation 22:2.

There are similar beliefs concerning the (still largely Caucasoid) Ainu, in Japan. We read that they, like many nations of 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 on other occasions consumed separately as a decoction.

### **British druidic sacrifices and capital punishment**

Now it is sometimes argued that the druids' animal sacrifices in some cases later degenerated into human sacrifice. This view is false. Certainly in Britain, there is no evidence whatsoever to corroborate this suggestion.

However, it is clear that the British druids as dedicated judicial officers 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 was done apparently in order to placate the righteous anger of Almighty God. 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. Indeed, even the Anti-British pagan Roman Julius Caesar gives divine propitiation as one of the chief reasons why the Celtic druids slaughtered certain criminals.

Norton-Taylor, in his book *The Celts*, states<sup>161</sup> that (the 39f A.D.) pagan Roman Lucan says the Celtic God received offerings when trees in groves were sprinkled with human blood. This too, however, seems to refer to suitable punishment for capital criminals in order to appease the wrath of God against any community which

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<sup>160</sup> *Op. cit.* pp. 764f.

<sup>161</sup> *Op. cit.*, p. 95.

refuses to punish its own members whenever the latter erred grievously. Cf. First Corinthians 10:21f & 11:21-32.

So it is not Brythonic evidence but rather the cruel Roman misperception of druidic capital punishment ó which gave rise to the myth that the Ancient Britons slaughtered innocent human beings as ritual sacrifices. This Roman misperception of the Britons, is not surprising. For that is exactly what the Pagan Romans themselves did, in trying to placate their bloodthirsty demon-gods. See on this their own historians Livy and Plutarch.

Indeed, the Pagan Romans also ritualistically sacrificed their own innocent prisoners-of-war ó as in the cases of Jugurtha and Vercingetorix **together with their families**. And very significantly, even the later Christian Apologists Tatian and Tertullian and Minucius Felix accused the Pagan Romans ó but not the Brythonic Celts ó of ongoingly performing human sacrifices even during the first three centuries after the birth of Jesus Christ.

### Historical importance of Druidism in Ancient Britain

However, Ancient Britain's druidic judges ó just like the judges of Ancient Israel ó indeed sought to appease the wrath of God, by way of executing those found guilty of capital crimes. In that sense, as Sir J.G. Frazer pointed out,<sup>162</sup> the Celts have practised human sacrifices systematically. The earliest extant (mis)description of these sacrifices, is that given by Julius Caesar (60f B.C.). Together with his own notes, Caesar here incorporated the (now no longer extant) observations of the (*circa* 135f B.C.) Greek explorer Posidonius. The latter travelled in Gaul about fifty years before Caesar carried the Roman arms to the English Channel.

The historian Diodorus (60 B.C.) and the geographer Strabo (20f B.C.) ó both Greeks ó also gave descriptions of the Celts. From the above sources, we thus obtain a picture of the sacrifices offered by the Celts ó during the hundred years between the close of the second century (B.C.) and two decades before the birth of Jesus.

**Condemned criminals** were reserved by the Celts ó in order to be sacrificed. These victims were sacrificed ó by the druids or priests. Colossal images of wicker-work or of wood and grass were constructed. They were filled with live men, cattle, and animals of other kinds. Fire was then applied to the images. Compare here the holocausts at Genesis 8:20-22, Leviticus 16:3-18, Numbers 11:33f, Daniel 9:26f, Matthew 24:2-28, and Luke 17:24-29.

However, even the critical Sir James Frazer rightly concludes that òthe men whom the druids burnt in wicker-work images, were **condemned to death on the ground that they were witches or wizards** ó ó alias criminals guilty of ñcapital crimesñ (such as murdering young children to get their vital body parts as ingredients for magic potions *etc.*).

There is no firm evidence that the druids ever offered up innocent victims in ritual sacrifice. To the contrary. Even the unsympathetic humanist historian Dr. Will Durant

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<sup>162</sup> J.G. Frazer: *The Golden Bough*, Macmillan, New York, 1963 abridged ed., pp. 757f.

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has conceded in his book *Caesar and Christ*<sup>163</sup> that the druids, to appease God, offered human sacrifice of **men condemned to death for crime**.

The 1951 *Encyclopedia Americana* states that the druids were members of the Celtic priesthood in Ancient Britain. This, at the period of the Roman invasion, existed also on the island of Anglesey between Britain and Ireland ó and in Ireland itself. Scattered throughout those regions ó at Stonehenge and Avebury in England, and at numerous other localities ó are the stupendous stone structures known as *cromlechs*. These are ascribed, by the older archaeologists, to the Druids.

Welsh tradition relates that the druids entered Gaul from the Orient, together with the Celto-Cymri. The druids of Gaul and Britain were the religious guides of the people, and the chief guardians and expounders of the law. They taught the immortality of the soul, and attained their greatest influence in Britain shortly before the Roman invasion during the last century B.C. They incited the patriotic revolt of the Britons against Roman rule. However, upon conversion of the Britons to Christianity ó Druidism became only a venerable memory and tradition.

Norton-Taylor observes<sup>164</sup> that as jurists the druids throughout the Celtic World administered a legal code probably similar to the one set forth in the old Irish law tracts and epic tales. The social order reflected there, was contrived as much by God as by men ó and supervised as closely by otherworldly powers as by ancient judges.

One of the most important of the divinely-ordained precepts, is truthfulness ó an idea which pervades the ancient Irish texts. Hence the saying of the Erse: ðThree things that are best for a prince during his reign are truth, mercy and silence. Those that are worst for a kingø honour, are straying from the truth and adding to the false.ö

The position with Britainø druids, was altogether similar. They, records the (50 A.D.) geographer Pomponius Mela,<sup>165</sup> were ðprofessors of wisdom.ö They taught: that men should ðact bravely in war; that souls are immortal; and that there is another life after death.ö Indeed, the ancient philosopher Diogenes Laertius added<sup>166</sup> that the druids taught man ðto worship God; to do no evil; and to exercise fortitudeö in the face of adversity.

Just as Ancient Israel was clustered around twelve patriarchs ó so too were druidic priests divided into companies of twelve. This facilitated their development of the Britonsø ancient jury. It also facilitated Britainø early acceptance of the teaching of the twelve apostles ó itself constructed upon the basis of the teachings of the twelve patriarchs.

As F.B. Bond states in his *Architectural Handbook of Glastonbury Abbey*,<sup>167</sup> it has been held by some that Druidismø priesthood had its origin in Chaldea ó from where both Phoenicians and Hebrews profess to have migrated. Druidical schools had priests

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<sup>163</sup> W. Durant: *Caesar and Christ*, Simon & Schuster, New York, 1944, p. 472.

<sup>164</sup> *Op. cit.* pp. 85f.

<sup>165</sup> Pomponius Mela, as cited in Daviesø *op. cit.*, p. 150.

<sup>166</sup> Diog. Laert., as cited in *Ib.*, p. 151.

<sup>167</sup> F.B. Bond: *Architectural Handbook of Glastonbury Abbey*, Central Somerset Gazette, Glastonbury, 1925, p. 12.

in companies of twelve. Consequently, they were easily absorbed into native Christianity.

### **Ancient British Druidism's view of life and religion**

The comprehensive druidic religion of Ancient Britain preserved a concept of the triune nature of the Supreme Being. Compare: Genesis 1:1-26; 3:8-22; 11:9; 18:1-17. It also preserved an awareness of many triadic structures ó in both nature and culture. Compare: Genesis 1:12,16,21,25; Proverbs 30:15-31; Ecclesiastes 4:12.

Furthermore, it consistently upheld: the seventh-day sabbath (Genesis 2:1f, 4:3 & 8:8-12); the immortality of the soul (Genesis 1:26ff & 2:15-17 & 3:22); and monogamy (Genesis 2:24 & 6:18 & 24:67). To this must be added Druidism's commitment to the idea of substitutionary blood atonement (Genesis 3:21 & 4:25 & 22:13) ó and the practice of tithing one's income (Genesis 4:3 & 14:20 & 28:22).

Even in Pre-Christian days, states the *Hastings' Encyclopaedia of Religion and Ethics* scholar Rev. Dr. McCulloch (citing from the *Ancient Welsh Triads*)<sup>168</sup> ó the Celts were regarded by classical observers<sup>169</sup> as being peculiarly religious. They did not neglect ceremonial, nor what was due to God. They held that all things happened by the will of God. Nor could the power of the priesthood have been so great ó unless the people themselves had been eager to approach God through their representatives.

This Celtic characteristic may be traced even now ó in the devotion to religion, and in the authority of the priest or the presbyter, in certain Celtic regions. It is also seen in the eager acceptance of Christianity by the Celts; in the spirituality of early Celtic saints; and in the position of the Celtic Church in Western Christendom for some centuries. The real desire of the Celt for God; his sense of sin; his hopes ó remain. The theory of a Celtic cult of a great Divine Triad, has been maintained. The importance of the number -threeø among the Celts, led to triune groupings in their monuments.

Education in Ancient Britain, was comprehensive ó in theology, philosophy, astronomy, mathematics, jurisprudence, medicine, poetry and oratory. The Ancient Britons had a proto-presbyterian system of elders; representative government; and executive officers. Such were not above but under the law of the land. Like Abel outside the garden of Eden and Noah outside the ark, the Ancient Britons shed the blood of sacrificial animals and also of capital criminals. Genesis 4:4; 8:20; 9:5f; 9:27 to 10:5.

The highly-religious Ancient Britons maintained both local courts and a national appeal court. They awarded damages and penalties, and were closely advised by highly-trained philosopher-priest-educators. Sadly ó as occurred also among the Ancient Israelites in Palestine ó some of the Ancient Britons did lapse into animism and astrology. Yet such lapses never at all replaced their continuing belief in only one Supreme and Triune God.

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<sup>168</sup> In his own article -Celtsø (in *ERE*).

<sup>169</sup> Compare Julius Caesar's *Gall. War* 6:16 with: Livy 5:46; Dion. Hal. 7:70; Arrian, *Cyneg.* 35:1.

### Early Britain's impressive stone monuments

We now need to say something about the extant monuments of Ancient Britain. The *Reader's Digest History of Man the Last Two Million Years* ó as can be seen even from that provocative title ó adopts a thoroughly false and evolutionistic point of departure. Nevertheless, even that book also offers not unmeritorious explanations anent some of the man-made structures in Ancient Britain.

Thus it states<sup>170</sup> that in Britain, a remarkable series of earthworks were constructed between B.C. 2000 and 1600. Silbury Hill in Wiltshire is the biggest artificial mound in Europe, and was built with great insight into the problems of both constructional engineering and social organization.

Soon after the construction of that mound, four great banked enclosures were built ó in Wiltshire and Dorset. Such were the biggest of a series of so-called ñlargeø monuments peculiar to Britain. Each of the four was at least 1300 feet in diameter. Inside was a huge circular timber building, probably a temple. One of these monuments, at Avebury, contained a stone circle 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 ó the so-called **bluestones**. These originated from more than two hundred miles away, in South Wales. 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 to the building of Stonehenge, in separate places, spread over several hundred years.

Stonehenge was much more than just a temple. The technical skills required to bring the stones to the site, to 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 indicating the exact position of midwinter sunset and two extreme positions of the midsummer moonrise during its cycle of 18.5 years, has led some scientists to suggest that Stonehenge and other stone monuments were designed as elaborate observatories.

From them, priests might have been able to build up an accurate calendar of the seasons, for use in agriculture. Layout would have been impossible as little as thirty miles further north or south. The structures were precisely planned, and were for a long time eminently practical. Consequently, as late as the first century of the Christian era and even subsequently, the Celts ó under their priests the druids ó were still using Stonehenge.

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<sup>170</sup> *Reader's Digest History of Man the Last Two Million Years*, Readerø Digest Assoc., London, 1974, pp. 41f.

## The functions of Ancient Britain's Stonehenge

In an important recent article, the research writer Hadingham has asked the question: *Was Stonehenge Built as an Observatory?* After copious investigations anent the question contained in the title of his publication, he gives the following answer.<sup>171</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 and sophisticated construction. 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. One of these sites, Durrington Walls, is only about three kilometres from Stonehenge. There, archeologists revealed the remains of two huge circular wooden buildings constructed by 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 tons of wood, which must have required felling at least 1.6 hectares of woodland.

Stonehenge was designed as an observatory. The openings in the arches were used to make intricate astronomical sightings. On Salisbury Plain, there were then thriving centres of farming and population. Stonehenge itself, and earlier huge collective monuments not far away such as Durrington Walls and Avebury, show conclusively that great communities once existed there. Graves in those places contained bronze daggers and personal ornaments made of sheet gold. The discovery of a few particularly wealthy burials, indicate that some type of aristocracy existed in Stonehenge times. Thus Hadingham.

Some of the precious objects discovered there, such as faience beads and amber discs bound in gold, point to trade with the Aegean and indirectly also with Egypt. Moreover, the stone gateways of Mycenae were constructed with the same skilful use of mortise-and-tenon joints exactly as at Stonehenge. Indeed, here we may compare the ongoing influence in Britain of the later Trojan Brut, after his *circa* B.C. 1185 migration to Devon (less than a hundred miles from Stonehenge).

The latter structure, 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

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<sup>171</sup> E. Hadingham: *Was Stonehenge Built as an Observatory?* (in *World's Last Mysteries*, Reader's Digest, Sydney, 1976, pp. 82f).



highly ingenious way. Cf. Leviticus chapter 23. Citing the records of the B.C. 495 Hecataeus and other ancients who apparently visited Britain, the (60 B.C.) historian Diodorus Siculus refers to a spherical temple presided over by a hereditary priesthood. Thus, Stonehenge was certainly both an observatory and a temple.

### British Druidism as a preparation for the Gospel

Dr. Diana Leatham's book *Celtic Sunrise*, subtitled *An Outline of Celtic Christianity*, paints<sup>172</sup> a truly striking picture. There, she writes that Celts first settled in Western and Central Europe before B.C. 2000. By B.C. 500 such people lay spread out from Asia Minor in the East to Ireland in the West.

Dr. Leatham insists that scarcely any of the hundreds of unarmed Christian Missionaries lost their lives in Ireland. Apparently not one was killed by Celts in Scotland. The druids of Gaul are reported by Diogenes Laertius (*circa* A.D. 230) to have taught the Celts to worship God; to do nothing evil; and to practise bravery.

The Celts of Ireland and Scotland obviously considered men of God to be sacred. The druids had been the priests of a religion which taught the widely-held Indo-European belief that death is but a mid-point in a long life.

They had a profound love of learning. **The druidic bards, judges and guardians of the law taught orally.** It was with the liveliest enthusiasm that they greeted the Latin alphabet. **The druidic 'high king' Leary revised the country's laws** and set them down in Latin letters adapted phonetically to fit the Irish tongue. They called this work the *Senchus Mor* (alias the 'Great Tradition'). Thus Dr. Leatham.

In general, the Ancient Celts did maintain their continuing belief in only one Almighty Being. The Britons called Him *Dis*, and the Irish *Día*. This seems to have run parallel to the Germanic Anglo-Saxon word *God*, compare the German *Gott* and the Gothic *Guth*. Apparently all derive from the root of the word for 'good' (cf. the German *gut*).

Significantly, both the Ancient-Brythonic and the Ancient-Germanic religions were hostile to pagan Roman aggression against them both from about B.C. 58 to A.D. 58f. Indeed, Ancient Britain's further knowledge of pagan Rome's hostility against Christianity also predisposed the Britons toward warmly receiving the first Christian Missionaries directly from Judah. This soon resulted in Britain fighting off the Romans for decade after decade and then also rapidly becoming the World's first major Christian nation.

Strikingly, the sixth-century A.D. Brythonic prince and bard Taliesin declared: 'Christ, the Word from the beginning, was from the beginning our Teacher.... We

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<sup>172</sup> D. Leatham: *Celtic Sunrise: An Outline of Celtic Christianity*, Hodder & Stoughton, London, 1951, pp. 12-18.

never lost His teaching. Christianity was a new thing in Asia; but there never was a time when the druids of Britain held not its doctrines.<sup>173</sup>

Even more significantly, St. Columba ó quite the most remarkable of all the Celtic Christian Missionaries to foreign parts ó did not hesitate (around 560 A.D.) to call Christ óhis druidö or wise philosopher-teacher. Thus, in the [*Iro-*]Scottish Chronicle, we find<sup>174</sup> the following prayer of Calum Cille alias Columba: *õA she mo drui.... Mac De is!ö* Translation: ÆO God..., my druid...is the Son of God!ø

### Post-Abrahamic Palestinian contact with Britain

Even from the approximately B.C. 1830 time of Abraham onward, there appears to have been some marine traffic between Britain on the one hand and Egypt and Greece and Crete and Palestine and Phoenicia on the other. Indeed, Britain was already a relatively highly-developed country ó even before the time the Phoenicians first visited it.

We find, dating from perhaps B.C. 1800, remarkable astronomical and religious structures in Britain ó like that of Stonehenge. Perhaps even then (and certainly later), there was apparently contact between Britain and Palestine ó through the Phoenicians, the Dan-ites and the Greeks. Cf. Judges 5:17 & Ezekiel 27:3,19,25f.

According to the 1985 *New Encyclopaedia Britannica*,<sup>175</sup> the oldest tin mines were those in Ancient Southern Britain ó and perhaps from before B.C. 1500 onward. Indeed, Phoenician and Greek traders travelled as far as Cornwall in Britain ó to obtain tin for the Middle East, in the production of bronze.

Britain's Early Celts thus developed a high degree of civilization ó skilfully working with bronze and iron and gold, and trading even with the Near East.<sup>176</sup> Moreover, the International Edition of the 1983 *Encyclopedia Americana* adds<sup>177</sup> that recent examination of ancient furnaces in Southern Britain showed that tin of a purity of 99.95% was produced.

From at least B.C. 1400 onward, even many Phoenicians traders (thus Herodotus and Humboldt) ó perhaps including Israelites too? ó sailed from Palestine to buy tin and lead from the British miners of Devon and Cornwall. If not also earlier, even at this stage some Israelites may well have taken the B.C. 1440 Mosaic Laws to Britain (at least *via* the Phoenicians). Cf. Judges 5:17 & Ezekiel 27:3,19,25f.

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<sup>173</sup> On Druidism in general, see: Piggott's *Druids*; Anwyl's *Celtic Religion*; Elder's *Celt, Druid, and Culdee*, esp. pp. 62-66 & 81-83; Goard's *The Law of the Lord or the Common Law* (pp. 122-25) and his *Post-Captivity Names of Israel* (Covenant, London, 1934, pp. 119f); Heath's *The "Painted Savages" (?!) of England* (Covenant, London, 1943 ed., pp. 12f); T.D. Kendrick's art. *Druids* in the 1929 *Encyclopaedia Britannica*; Morgan's *St. Paul in Britain*, esp. pp. 48-74; Roberts's *Druidism in Britain* and his *Early British Church*; and Wright's *Druidism the Ancient Faith of Britain*, 1924.

<sup>174</sup> *Scottish Chronicle: A Chronicle of Irish Affairs from the Earliest Times to A.D. 1135*, Longmans, London, 1866, Hennessy translation, p. 53.

<sup>175</sup> *New Enc. Brit.*, 1985, art. ÆTinø

<sup>176</sup> See *ib.*, 26:244.2a.

<sup>177</sup> *Enc. Amer.*, 1983, art. ÆTin.ø

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As the great German legal historian Theodore Mommsen has noted,<sup>178</sup> the Phoenicians directed all the resources of courage and acuteness and enthusiasm to the full development of commerce and its attendant arts. The latter included those of navigation, manufacturing and colonization ó thus connecting the East and the West. At an incredibly early period, we find them in the Atlantic Ocean and the North Sea ó and in Cornwall to the West. Through their hands, tin passed from England.

Also the Liberal Whig, Lord Macaulay ó in his famous *History of England* ó refers to this. For he too notes<sup>179</sup> that the early existence of Britain and her inhabitants became known to the Tyrian mariners. Judges 5:17 & Ezekiel 27:3-25f.

### **The (Iro-)Scots in the British Isles from B.C. 1500 onward**

Wrote the great Scottish historian Hector Boece in his famous 1526 *Description of Scotland*: óThe Albans or Britons, as Caesar in his [55f B.C.] *Commentaries* and Tacitus in his [A.D. 116] *Annals* do report, were very religious.... For in those days, the priests [or presbyters] of Britain ó named ðdruidsøó were expert.... From thence came the first.ö<sup>180</sup> That is to say, the first druids came from Britain.

More remotely, however, those druids had derived their runes from the Near East. Explains Holinshed (from Boece): óThey used, at the first, the rites and manners of the Egyptians from whence they came.... In all their private affairs, they did...write with...ciphers and figures.ö<sup>181</sup>

Thus, both British Druidism and the Mosaic Israelites derived from the Near East. More immediately, they also both derived from Ancient Northern Egypt.

As Holinshed declares in his (1571 A.D.) *History of Scotland*:<sup>182</sup> óThe Scotsmen, according to the manner of other nations, esteem it a glory to fetch their beginning from great anciency. They say that their original descent came from the Greeks and Egyptians. For there was (as the old Scottish historiographers have left in writing) a certain nobleman among the Greeks named Gathel(us).ö

By the óGreeksö is here meant the (1500 B.C.) Gaelic Celto-Thracian inhabitants of Ancient Greece. That was before the (1200f B.C.) arrival there of the Achaeans (*alias* the ancestors of the modern Greeks).

Of Gathel the Ancient Celto-Thracian, Holinshed continues: óHe got together a number of strong and lusty young men [namely *Danae* *alias* the *Tuatha de Danaan*?], such as had been used to a similar trade of living. With them he fled over into Egypt. He came there in the thirty-third year of Pharaoh Orus [around 1500 B.C.].... It was thought his service might stand in great stead ó in those wars which the Egyptians held at that time against the Ethiopians, who had invaded the realm of Egypt even as far as Memphis. So this Gathel...went forth with his band against those Ethiopians ó

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<sup>178</sup> T. Mommsen's *The History of Rome*, Berlin 1868, 1913 ed., II:iii, ch. 1, pp. 131-2; cited in McBirnie's *op. cit.* pp. 215-6.

<sup>179</sup> T.B. Macaulay: *History of England*, Heron, London, ed. 1984, I.p. 3.

<sup>180</sup> H. Boece: *Description of Scotland*, 1526; cited in Holinshed's *op. cit.*, V:2.

<sup>181</sup> Holinshed's *op. cit.*, V:25.

<sup>182</sup> Holinshed: V:33f, citing Josephus (*lib. 2 cap. 7*).

under Moses the captain-general of the [Egyptian] army, chosen for this by divine oracle (as Josephus writes). This Moses obtained the victory.

For such tokens of valiance and worthy prowess as Gathel showed in both in this country [Egypt] as well as in other places he grew also into such estimation with Pharaoh, that the latter gave him his daughter in marriage.... To Gathel and his people was given a city called Thebes [Egyptiaca], which was taken from the Israelites. Here you must understand that Pharaoh's daughter, whom Gathel thus married, was called Scota [*alias* Scotach] from whom, afterwards, the posterity came of that nation at the present day called *Scoti* (that is to say, Iro-Scots); and the land which they inhabit *Scotia* (that is to say, Scotland).<sup>183</sup>

After moving from the Near East *via* Spain to the British Isles these descendants of Gathel (from Scota) first inhabited *Scotia Major* or Northern Ireland. Only many centuries later, deep in the Christian era (from about A.D. 425 onward), did the bulk of them further migrate therefrom to *Scotia Minor* alias Scotland in Northern Britain.

While yet in Spain around B.C. 1430, adds Holinshed,<sup>184</sup> **Gathel...gave laws and administered justice to his people.** From Iberia, he learned that there was an island lying north, opposite Spain, in which were but few inhabitants. So he appointed his two sons whom he had by his wife Scota the one named Hiber(us), and the other Himec(us) to convey them over to that island. Afterward, they named it Hiber-*nia* after Hiber [the Celtiberian] but now, it is commonly called Ire-land.

### B.C. 1200f: Trojan contact with Ancient Britain

Not long after the above-mentioned Phoenician merchants from Tyre also certain Trojans under the leadership of Prince Brut migrated to Britain after the Grecian destruction of Dardanian Troy. Some have doubted the authenticity of this story such as (the 1170 A.D.) Lesser William in Norman England.

Himself having sought unsuccessfully to replace Brut's alleged descendant the Celto-Briton Jeffrey ap Arthur of Monmouth as Lord Bishop of Llandaff in Wales the Lesser William then peevishly alleged that the account regarding Brut had been invented by Jeffrey. Since then, others too following this denial by the Lesser William, and unaware of the latter's own vested interest in that denial have continued to brand the account as a mere invention.

However, even six centuries before the Lesser William in A.D. 566 the British Christian bard, Taliesin, had already chronicled Brut's long voyage. Indeed, Taliesin makes it clear in one of his poems that even in his own time the traditional Welsh *consensus* was that Brut and his Trojans had indeed colonized Ancient Britain<sup>185</sup> **more than seventeen centuries earlier, and around 1200 B.C.**

Very significantly, also the 1979 *New Illustrated Columbia Encyclopedia* in its articles on the (approximately 1200 B.C.) Trojan War and on ancient Troy

<sup>183</sup> *Id.*

<sup>184</sup> *Op. cit.*, V:35f.

<sup>185</sup> E.O. Gordon: *Prehist. London*, p. 9.

insists<sup>186</sup> that it has now definitely been established that the Troy of the Trojan War was a Phrygian city colonized from Phoenicia in Palestine. Consequently, the B.C. 1200 Celto-Thracian Brut the Trojan had Phrygian alias Phoenician roots. Compare too the tradition that the Judaite Darda colonized and gave his name to the Dardanelles, of which Troy and the surrounding Troadic Cities were the very centres. Genesis 38:30 *cf.* First Chronicles 2:6.

Rev. L.G.A. Roberts declares<sup>187</sup> that tradition brings the settlers in Britain from Troy, under one Brutus the Trojan. *The Triads* of the Cymri bring them from Constantinople together with Hu Gadarn. History brings them from the neighbourhood of the Black or Cimmerian Sea. However, all three claims are by no means mutually exclusive.

Indeed, all these data are quite reconcilable with one another. For one of Hu Gadarn's successors was Prythein the descendant of Aedd Mawr. As Gordon claims in his book *Prehistoric London*,<sup>188</sup> several centuries after Hu Gadarn, Aedd Mawr reputedly founded what became British Druidism. See too especially Gordon's section on the coming of Brutus the Trojan, and the connection between his landing (near the River Severn estuary near Devon) and the twentieth-century customs of Totnes in Devonshire.<sup>189</sup>

It is in the *Ancient British Chronicles* that we are first told of the journey of Brut and his party after their banishment from Troy ó their journey to Devon and Cornwall. Explain those *Chronicles*:<sup>190</sup> "The name of their commander was Duke Corin(eus), a modest man...of great courage and boldness...after whom...the "Cornish" people were afterwards named.... Brut(us) called the island after his own name "Brit-ain" ó and his companions "Brit-ons".... Corin(eus), in imitation of his leader, called that part of the island that was given to him as Duke: "Corin(ea)" [or *Kernaw*].<sup>191</sup> He called his people "Corin-ene" [or **Cornishmen**]....

ó Brut...formed the design of building a city.... Coming to the river Thames...he built a city which he called "New Troy" ..till at last by corruption it came to be called *Tri-Novanti*.... After Brut had finished building the city, he made choice of the citizens that were to inhabit it, and **prescribed them laws** for their peaceable government...to till the ground and build houses.ö Thus the *Ancient British Chronicles*.

The inhabitants of Brut's British city of *Tri-novanti* alias "New Troy" ó the ancient name for London ó were soon called the *Trinovantes*. This is the tribe of Britons which still inhabited those parts also in the B.C. 55 days of Julius Caesar. It was also one of the main tribes in Britain that rose to support the British Queen Budicca against the Romans in A.D. 61.

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<sup>186</sup> NICE 22:6883 & 22:6888, arts. "Trojan War" and "Troy"

<sup>187</sup> Roberts: *op. cit.*, p. 6.

<sup>188</sup> E.O. Gordon: *Prehistoric London*, Covenant, London, 1930f, pp. 31f.

<sup>189</sup> So cited in Elder's *op. cit.*, p. 172.

<sup>190</sup> J.A. Giles: *Old English Chronicles*, 1882 (*cf.* too Waddell's *op. cit.*, pp. 150-56 & 170).

<sup>191</sup> *Kernaw* is an old name for Cornwall. See Gilbert's *Parochial History of Cornwall* (approximately 1580).

Writing of himself in the third person, the eye-witness Julius Caesar describes his own unsuccessful B.C. 54 Second Invasion of Britain. He declares: "A deputation came to him from the Trinobantes or perhaps the strongest State in this part of the country.... The Kentish army duly appeared in front of our camp.... The Trinobantes were taken under Roman protection.... He gave order...to avoid doing any harm...to the Trinobantes." *Gallic Wars* 5:20-22.

However, the A.D. 116 Tacitus declared that later, around A.D. 60, the British Queen "Boudicea was scourged" and her "daughters outraged" by the Romans. Thereupon the Britons "flew to arms and stirred to revolt the Trinobantes and others who...had agreed in secret conspiracy to reclaim their freedom." Thereafter, the Roman General "Suetonius...marched amidst a hostile population to Londinium" etc. *Annals* 14:31f.

Oxford University's Camden Professor of Ancient History Dr. Francis John Haverfield (LL.D.) wrote the article on the "Trinovantes" in the 1929 *Encyclopaedia Britannica*. There he states<sup>192</sup> that the *Trinovantes*, commonly *Trinobantes*, were a powerful British tribe or from about B.C. 60f to A.D. 60f or dwelling north and north-east of London. They joined in Boadicea's revolt in 61.

In the tribal division of Roman Britain given by the geographer Ptolemaeus Claudius around 130 A.D., their land included Camulodunum alias Colchester. Their name was interpreted as Troy Novant or the "New Troy" or and connected with the names of the Trojans Brutus and Corineus who were reputed to have given their names to Britain and Cornwall. Thus Professor Haverfield.

### Early Welsh sources on the Trojan Brut in Britain

We have already noted the previously-mentioned testimony about the Trojan Brut of the sixth-century's Brython Taliesin or which itself rests upon long-standing Ancient British traditions. There are also the seventh-century and the ninth-century accounts respectively of the Welshmen Tysilio and Nenni or and, yet more notably, the Welsh chronicle *Brut*. All of these deal (*inter alia*) with the coming of Brut(us), and his establishment of London.

Links with both the Common Law and Bible History are given in the *Brut*. That latter document states: "When Brutus had finished the building of the city [of *Trinovant* alias London]...with walls and castles, he consecrated them and **made inflexible laws for the government of such as should dwell therein peaceably.... He put protection on the city and privilege to it. At this time, Eli the priest ruled in Judea** and the ark of the covenant was in captivity to the Philistines."

Indeed, the ancient poem *Brut* even records the command given to the Ancient Trojan. That declares:<sup>193</sup> "Brutus! Far to the west, in the Ocean wide beyond the realm of Gaul, a land there lies.... Now void, it fits thy people. Thither, bend thy course! There shalt thou find a lasting seat, where...kings be born to thee whose dreaded might shall awe the World and conquer nations bold." The ancient poet then

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<sup>192</sup> F.J. Haverfield: "Trinovantes" (art. in *Enc. Brit.*, 1929 ed., XXII pp. ix & 481).

<sup>193</sup> Cited in Woodward's *op. cit.*, p. 42.

concludes: "Thus, Brut this realm unto his rule subdued; and reigned long in great felicity."

Citing Ancient Welsh sources, the historian Woodward adds<sup>194</sup> that **King Brut (alias Prydain) – the beneficent sovereign – joined all the tribes of Britain and its islands into a system of confederalism**. The island was called after him, *Ynys Pryd-ain* ó alias: Isle of Brit-ain.

The famous legend of Brut is ascribed to Tysilio the son of Brochevel, Prince of Powys. He was a bishop who flourished in the latter part of the seventh century. It is found in the *Historia Britonum*, to which the name of Nenni is attached.

In this too, once again the influence of the Bible is most clearly marked. For Nenni tells us that this Brut was said to be the son of Hisicion, who was descended from Japheth.

In the *Welsh Triads*, Prydain is described as one of the "Three Pillars of the race of the Island of Britain" who "first established regal government" in this country. In another of the *Triads*, his name appears as one of the "three regulators" or rule-givers ó and also as one of the "three happy controllers" or law-wielders.

In the Welsh *Iolo Manuscripts*, Brut is mentioned as being a "potent, wise, and merciful king" ó sole monarch of the island. There, he is stated further to have introduced "many sciences and much knowledge to the Cymric nation" ó and to have lived eighty-seven years after he was made king.

Reference is also to be made to the ancient tablet in St. Peter's Church at Cornhill in London. It mentions the reign of the British Christian, King Llew alias Lucius, circa A.D. 179 ó or "after Brute 1245 yeares."<sup>195</sup>

### **Brythonic and English Mediaeval Historians on the Trojan Brut**

Breton, the Celtic language of Brittany, is a Brythonic tongue so closely related to Old-British that even today modern Bretons are able to understand modern Welsh. The Bretons are descendants of the Britons who settled from Britain in France during the fifth and sixth and seventh centuries A.D., in order to escape oppression by the Anglo-Saxons who had then invaded Britain.

The important book titled *The History of Britain's Kings*, written in Latin by the famous A.D. 1138 Welsh scholar and historian Geoffrey Arthur of Monmouth, claims to be a translation from Breton of a most ancient Brythonic book transmitted to him by Walter (Archdeacon of Oxford). That latter book, apparently, had been taken to Brittany by Britain's last Celto-Brythonic refugee-king ó Cadwallader ó in A.D. 689.

Geoffrey here lists all of the Celtic kings of Britain, from the B.C. 1185f Brut onward. He describes<sup>196</sup> Brut's arrival at Totnes [in Devonshire]; his renaming that

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<sup>194</sup> *Ib.*, pp. 34 & 39 & 41.

<sup>195</sup> *Cf.* at n. 95f in ch. 13 below.

<sup>196</sup> *Op. cit.*, I:3,15f & II:1f.

land [of ðAlbionð] after himself [as ðBrit-ainð]; his founding of the city of Trinovantum or ðNew Troyð alias London; and his division of his realm among his sons Lochrine [who received the Midlands], Camber [who received Wales], and Albanact [who received Scotland].

Explains Geoffrey:<sup>197</sup> ðAfter the Trojan War, Aeneas fled from the desolation of the city...and begat a [grand]son...named Brut... Brut...landed at last in safety at Totnes [in the modern Devonshire]. At that time, the name of the island [of Britain] was Albion... Brut calleth the island Britain, and his companions Britons, after his own name....

ðNow Brut(us) knew Innogen his wife, and she bare unto him three sons of high renown ó whose names were Lochrine, Albanact, and Camber.ö After Brut's death, his sons ðdivided the realm of Britain amongst themselves, each succeeding him in his share therein. Lochrine, that was eldest born, had the midland part of the island [now called ðEnglandð]... Next, Camber had that part which lieth beyond the river Severn and is now called Wales, which afterward was for a long time called Cambria, after his name.... But Albanact...had the country which in these days in our tongue is called Scotland, and gave it the name of Albany, after his own.ö

Henry of Huntington in his (1154 A.D.) *History of Britain* ó and again incorporating a wealth of ancient records ó gives a shorter statement about Brut's (1185 B.C.) arrival in that land. Here, declares Henry,<sup>198</sup> ðwhat we do not find in [the 731 A.D.] Bede ó we borrow from other authorsö such as (the 530 A.D.) Gildas and (the 825 A.D.) Nenni *etc.*

In Mediaeval England, the historian Matthew Paris (*circa* 1250 A.D.) wrote his *Major Chronicles from Creation to 1066 A.D.* There, he records<sup>199</sup> that ðBrut came to the island of Albion...with his Brit-ish friends.... Brut founded ðNew Troyð [or London]ö **more than four centuries before** ðRom[ulus]ö and Remus colonized ðRomeö and became ðher foundersö around 753 B.C.

### Sir John Fortescue on Brut and on Ancient British Common Law

The English Court of King's Bench's Lord Chief Justice Sir John Fortescue, in his (1470 A.D.) book *Praises of the Laws of England*, traces<sup>200</sup> British Common Law back to this ðBrut-us, the first king of this landö of Brit-ain. ðThe kingdom of England,ö records Fortescue, ðhad its origin...from Brut and the Trojans who attended him.ö

Fortescue also observes<sup>201</sup> ðthat Britons were very antient inhabitants here [in Britain]... Brut, then, I take to be a Trojan...living after the destruction of Troy about the time of Eli and Samuelö ó *circa* 1180f B.C.

<sup>197</sup> G. Arthur: *History of Britain's Kings*, Everyman's, London, 1963 ed., I:3,15f & II:1.

<sup>198</sup> Henry of Huntington: *History of Britain*, Forester ed., Bohn, London, 1853, p. 9.

<sup>199</sup> Matthew Paris: *Major Chronicles from Creation to 1066 A.D.*, Longmans, London, 1872 ed., I, pp. 21f.

<sup>200</sup> Goard's *Common Law*, pp. 113-16.

<sup>201</sup> Waterhouse's *Commentary*, London: Roycroft, 1663, p. 230f.



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Fortescue further explains:<sup>202</sup> “The kingdom of England [*scilicet* Britain] blossomed forth into a dominion regal and political ó out of Brutus’s band of Trojans [*circa* B.C. 1200].... The kingdom of England was first **inhabited** by Britons [for many centuries until 43f A.D.]; then **ruled** by Romans [A.D. 43 till 397].” Thereafter, Britain was ruled ó again by Britons [A.D. 397 to 449f]; then possessed by Saxons [A.D. 449-590f]....

**Throughout the period of these nations and their kings [viz. from B.C. 1200 till A.D. 590f], the realm has been continuously ruled by the same customs as it is now....**

“The civil laws of the Romans...[and] the laws of the Venetians...are renowned above others for their antiquity,” observes Fortescue. Yet Venice ó was uninhabited and Rome unbuilt at the time of the origin of the Britons. Nor [are] the laws of any Christian kingdom...so rooted in antiquity. Hence there is no gainsaying nor legitimate doubt, but that the customs of the English [viz. Britons] are not only good ó but the best.” Thus Fortescue.

Waterhouse, in his (1663 A.D. *Commentary on Fortescue*, observes<sup>203</sup> of the latter that he makes England to be ruled by Brut. Also the incomparable antiquaries John Leland (1550 A.D.) and William Camden (1586 A.D.) do not disparage this. Compare Leland’s *Commentaries on Britannic Writings*; his *History and Antiquities*; and his *Collectanea*. Compare too Camden’s famous *Britannia*; his work *English and Irish and Norman and Welsh Ancient Writings*; and his *Remains concerning Britain*.

The Early-Brythonic druids and priests were the great men of learning and law. Camden ó compare his (1586 A.D.) *Britannia* ó regards those Britons as Gomer’s posterity, and indeed even as “Cimbri.” Cf. Genesis 10:2f. Moreover, the Britons themselves ó from (the *circa* B.C. 1180) Brut to (the *circa* A.D. 675) Cadwalladar ó compute a period of about 1820 years, under 102 Kings.

Also Sir John Fortescue’s descendant, the jurist Lord John Fortescue, reflects on this ó in the 1748 edition of his own *Reports of Select Cases*. There, Lord John insists<sup>204</sup> that eighteenth-century-A.D. Britain still had many laws which derive even from the Celto-Brythons. The Romans who occupied Britain from 43 till 397 A.D., had made no alteration among them ó neither in their laws, language, nor policy.

Lord John Fortescue then adds,<sup>205</sup> as regards the antiquity of the laws of Britain, that they are as ancient as the laws of the most ancient countries in the World. His ancestor Chancellor Fortescue had said in his book *In Praise of the Laws of England* that neither Roman nor Venetian Laws ó which are esteemed very ancient ó can claim a greater antiquity than those of Britain. For in substance, the latter were still the same as they had been originally. Indeed, they began with the Laws of Nature.

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<sup>202</sup> See in S.B. Chrimes: *Sir John Fortescue’s ‘On the Praises of the Laws of England’*, Gaunt, Holmes Beach, Fla., 1986 pp. 33 & 39 (citing Fortescue’s chs. 33 & 39).

<sup>203</sup> E. Waterhouse, *Commentary on Fortescue’s ‘Praise of the Laws of England’*, Roycroft, London, 1663, pp. 200f & 230f.

<sup>204</sup> Lord John Fortescue: *Reports of Select Cases*, Chinnery, London, 1748 ed., p. IV.

<sup>205</sup> *Ib.*, p. 12.

## Raphael Holinshed on Brut and Ancient British Common Law

Apparently some time before 1217f B.C., Brut and his men left the ruined Troy and came toward Britain. Thus Geoffrey of Monmouth; Humfrey Lloyd; John Harding; Alexander Nevill; and William Harrison ó according to the great Elizabethan chronicler Raphael Holinshed.

Explains Holinshed himself:<sup>206</sup> øTo this opinion, Giovanni Vallan, a Florentine ó in his *Universal History* ó speaking of [the Trojan] Aeneas and his offspring-kings in Italy, seems to agree.... He says: ñSilvius the son of Aeneas by his wife Lavinia, fell in love with a niece of his mother Lavinia. By her, he had a son ó of whom she died in travail ó who was therefore called Brut.... Afterward, as he grew in some stature...he fled the country with a retinue of such as followed him. Passing through several seas, at length he arrived in the Isle of Britain.ø

Holinshed explains further regarding Brut and his Trojans: øThey landed at the haven now called Totnes [in Devonshire]. That was in the 2850th year of the World..., the sixty-sixth after the destruction of Troy...about 1216 years before the nativity of our Saviour Christ.

øWhen Brut had entered this land..., he searched the country from side to side.... He found it in most places very fertile; plenteous in woods and grass; and full of pleasant springs and fair rivers.... He desired to build a city, so that it might be the royal seat of his Empire or Kingdom. Whereupon, he chose a plot of ground lying on the north side of the River Thames. This, by good consideration, seemed to be most pleasant and convenient for any great multitude of inhabitants.... Here, therefore, he began to build and lay the foundation of a city..., which he named (says Geoffrey Monmouth) Troynovant or (as Humfrey Lloyd says) Troinewith ó that is, New Troy. This was in remembrance of that noble city of Troy, from whence he and his people were for the greater part descended.

øWhen Brut had built this city and brought the island fully under his subjection, he by the advice of his nobles commanded this isle (which was beforehand called ñAlbionø) to be called ñBrit-ainø and the inhabitants ó Brit-ons. This was after his own name ó as a perpetual memory that he was the first to bring them into the land.

øMeanwhile, by his wife, he also had three sons. The first was named Locrin, the second Camber, and the third Albanact.... To the first [Locrin], he betook the government of that part of the land now known by the name of England ó so that it was long afterward called ñLoegriaø... To the second [Camber], he appointed the country of Wales ó which, after him, was first named ñCambriaø... To his third son Albanact, he delivered all the northern part of the Isle ó afterward called ñAlbanø... In the days of this our Brut, Saul and Samuel governed Israel.ø Thus Holinshed.

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<sup>206</sup> *Op. cit.* I:437,443f.

### Coke and Selden and Sadler on Brut(us) and Ancient British Common Law

The A.D. 1593f Puritan and English Attorney-General Sir Edward Coke appeals to the antiquity and honour of the Common Law of Britain. Earlier authorities, explains Coke,<sup>207</sup> say that Brutus [alias Brut] the first king of this land ó as soon as he had settled himself in his kingdom ó for the safe and peaceable government of his people, wrote a book in the Greek tongue, calling it the *Law of the Britons*....

He collected the same out of the laws of the Trojans. This king...died after the creation of the world 2860 years, and before the incarnation of Christ 1103 years, Samuel then being judge of Israel.ö

Indeed, concludes Coke, that the laws of the Ancient Britons, their contracts and other instruments, and the records and proceedings of their judges, were wrote [or written] and sentenced in the Greek tongue ó it is plain and evident.ö See too similar statements: in the (B.C. 20) Strabo; in the (B.C. 55) Julius Caesar; and in the (B.C. 60) Diodorus Siculus.

Likewise, also the famous English Puritan jurist and orientalist and Westminster Assembly theologian John Selden ó in his A.D. 1610 *English Janus* ó discusses the account of the Trojan Brutø (B.C. 1200f) British Common Law. Selden even points out that such Ancient British Law was still being taught in the Early-Christian seminaries in Britain ó and also in the yet-later mediaeval monasteries of England.<sup>208</sup>

The renowned legal antiquary and hebraist Selden therefore quite rightly observes<sup>209</sup> that Brut ruled in Britain öthree hundred years and more before Rome was built [in 753 B.C.]...with no disparagement to our Common Law.... The druids used a peculiar tongue; and very likely the same with the now Welshø ó as most learned Camden hath ever demonstrated....

öThe name of Brutø ó in Welsh ó was long before [the A.D. 1138f Geoffrey Arthur of Monmouth].... The druids, being in profession very proportionate in many things to [Ancient Hebrew] cabalistic..., may well be supposed much antienter than any that had note of learning among the Romans.... That celebrated Trojan branch Brutø entered the Isle ó and composed a book with the title *The Law of the Britons*.ö Thus Selden.

Also the British Puritan Member of Parliament John Sadler, in his 1649 dissertation *The Rights of the Kingdom on the Customs of our Ancestors*, refers<sup>210</sup> to öthe Trojan reliques, statues, tablets and pictures...found here ó in Cornwall, Wales, and other parts ó besides our Troynovant [alias Welshø]...now London.... I find old Nennius [the A.D. 825 British historian] confessing that the *British Annals* had...the descent of their Brut or Britto from Japhet (obtaining Europe for his portion,

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<sup>207</sup> Cf. the Preface to his *Reports*, Vol. III; as cited in Goardø *Common Law*, pp. 113-116.

<sup>208</sup> Cf. Sir William Blackstoneø 1765 *Commentaries on the Laws of England*, 1979 Chicago University ed., I, pp. 17 & 63f.

<sup>209</sup> Seldenø *Op. Omn.* III:1889,1819,1817.

<sup>210</sup> J. Sadler: *Rights of the Kingdom on Customs of our Ancestors*, London, 1649, pp. 39f.

with the British Isles).ö Cf. Genesis 10:1-5. Indeed, adds Sadler, This was in accordance with ðNoah's Will.ö Cf. Genesis 9:23-29f.

Sadler further maintains that even the A.D. 300 Early Church Father Eusebius traces this genealogy through twenty descents to Noah and Adam, from the tradition of those who lived in Britain during primaeval times. Again, around A.D. 550, ðTaliessin the British bard had Trojans coming hither with their Brut.ö

Continues Sadler: ðI cannot deny some Trojan customs among us.... The Britonsø *Gavelkinde* [or Proto-Celtic mode of inheritance by the youngest son in Kent called ðBorough Englishø] also relate[s to] their own Brutö of Troy.

It is even possible, Sadler suggests, that Ancient Britain's druids ðmight come...from the Jews [meaning the Old Testament Israelites].... It may be that the druids had their learning.... I could also believe their characters to be very like those of Canaan ó as Scaliger, on Eusebius, and othersö point out. The druids ðto be Hebrew ó many learned men affirm.... See...Buxtorf's *Dissertations* [and compare] with the Punick Columns of Josuah...[and] Mr. Selden's *De Dis Syris* [or ðConcerning the Syrian Godø] and *De Jure Gentium* [or ðConcerning the Law of Nationsø].

ðThe late [book] *Peleg* [compare Genesis 10:21-25 with 10:1-5 & 11:10-17f] hath found...for the name of ðBritainø...[that] it would...be called by the Phoenicians *Berat Anac* or the ðField of Tin and Lead.ø In all probability, this would refer to the [circa 1800f B.C.] Ancient Palestinian sea-trade ó to obtain from Ancient Britain's Cornwall the metals needed for the forging of brass and bronze.

Further: ðWe often find the number of twelve.... Our trial by twelve...was not first brought in by the Normans or the Saxons.... It might come...according to the numbers of the sons of Israel.ö Thus Sadler.

### Modern writers on Brut and Ancient British Common Law

The historian Trevelyan quotes ancient Welsh documents. Trevelyan then observes<sup>211</sup> that one of the followers of Hu was Aedd Mawr ó whose descendant Prydain alias Brith-ain established monarchy (around 1185 B.C.) in Brit-ain. That was called, in honour of its first king: *Ynys Prydain* or ðThe Isle of Britain.ø

G.H. Borrow declares<sup>212</sup> in his famous book *Celtic Bards, Chiefs, and Kings* that Prythain arose many years after the death of Hu and determined to introduce a system of government. By strength of arm and character, he induced the Cymri to obey certain laws which he enacted. Prydain was the first king amongst the Cymri. From his time, the island was called ðBrit-ainø (which is a modification of his name), and the inhabitants ðBrit-ons.ø

This Prydain of Britain is apparently the same person as the former Prince Brut of Troy in the Darda-nelles. After the Greeks destroyed that ancient city (established by the Heber-ew Darda-nians) ó cf. Genesis 38:30 & First Chronicles 2:6 ó Brut apparently sailed to Brit-ain and founded London around B.C. 1180.

<sup>211</sup> *Op. cit.*, pp. 19f.

<sup>212</sup> G.H. Borrow: *Celtic Bards, Chiefs, and Kings*, Murray, London, 1928, pp. 30-31.

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According to the antiquary E.O. Gordon,<sup>213</sup> Brut had the political rule or crownship over the whole island ó *unbenaeth Prydain*. The military leadership, however, remained in the elder tribe of the Cymri ó from which the *pendragon* or soldier-in-chief was elected.

Every subject was as free as the king himself. Gordon explains that there were no other laws in force, than those which were known as *cyfreithiau* or common rights ó **at Common Law**.

Regarding those rights at Common Law, continues Gordon, the usages of Britain could not be altered by any Act of the Crown or National Convention [alias Parliament]. They were considered the **inalienable** rights to which every Briton was born. **õThere are three things belonging to a man, from which no [statutory] law can separate him – his wife, his children and the instruments of his calling [alias his tools of trade].õ** Thus the *Ancient British Triads*. Compare too: Genesis 2:24f; Deuteronomy 24:10f; Nehemiah 4:14.

Gordon's book is dedicated<sup>214</sup> to Sir Melville and Lady Beachcroft (the latter a linear descendant of Beli Mawr, -King of All Britain and Walesø in B.C. 132). There, Gordon claims the great English Assyriologist Prof. Dr. A.H. Sayce<sup>215</sup> has pointed out that in Britain magnificent ruins of temples are found. Such witness to the fact that the people attached great importance to their religious worship.

Gordon himself further adds<sup>216</sup> that numerous remains of religious monuments around London afford unmistakable evidence of the large population and great importance of the capital ó even in remote antiquity. There is traditional evidence of two circles, (*cors* or courts of justice) ó and four conical mounds of unknown antiquity. Also, in the vicinity of the Thames, were two artificial rises ó the *Bryn Gwyn* or -Holy White Mountø and the *Tot-Hill* or -Sacred Moundø on Thorney Island.

As Rev. John Griffith observes,<sup>217</sup> the positions of mounds, individually and relatively, were determined by astronomical requirements. The astronomy of the mounds is duplicated in related roads. In the district immediately dominated by London, there are so many long straight roads.

Gladys Taylor states in her book *The Magnet of the Isles*<sup>218</sup> that after the fall of Troy around 1190 B.C., the royal house of Dardanos was divided and scattered. Brutus the Trojan gathered together a band of Trojan exiles soon after the fall of Troy and travelled westward to Britain. At Totnes, in Devon, where the -Brutus stoneø is preserved, tradition tells us that it was the pedestal of the Palladium at Troy ó brought here by one Geryon, who came with Brutus.

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<sup>213</sup> *Prehist. London*, p. 97.

<sup>214</sup> *Op. cit.*, p. 2.

<sup>215</sup> *Ib.*, pp. 5f & 24.

<sup>216</sup> *Ib.*, pp. 7f.

<sup>217</sup> J. Griffith: *Interpretation of Prehistoric Monuments Illustrated by the Monuments of Avebury, the Interpretation of Mounds, and the Alignments of Ancient Roads in the District of London* (in E.O. Gordon's *Prehist. London*, pp. 1 & 145 & 168).

<sup>218</sup> G. Taylor: *The Magnet of the Isles*, Covenant, London, 1971, pp. 28-29.

After the arrival in Britain of Brutus Celto-Thracians from Galatia alias Eastern Gaul (near Troy in the Dardanelles) and possibly *via* Western Gaul (in France just across the British Channel) and they settled down and amalgamated with the kindred Celts already there. As the historian Dr. Will Durant has indicated,<sup>219</sup> about B.C. 1200 a branch of the Celts crossed over from Gaul and settled in England. They found there a mingled population of dark-haired people, possibly Celtiberians, and light-haired Scandinavians. They conquered these natives, married them, and spread through England and Wales.

### **B.C. 1200f: further contact between Palestine and Britain**

After their B.C. *circa* 1440 exodus from Egypt, the Israelites re-entered Palestine around B.C. 1400. Ancient Phoenicia's Tyre was just twenty miles to the west of the Palestinian border province of Galilee and close to the coastal areas then just-newly occupied by the Israelitic tribes of Asher, Dan, Issachar and Zebulun. Genesis 49:13; Deuteronomy 33:18-19; Joshua 19:29-31; Judges 5:17.

In his *History of Wales*, B.B. Woodward makes a very interesting comment regarding Julius Caesar's unsuccessful attacks upon Britain in B.C. 55 and 54. Woodward states of Caesar<sup>220</sup> that for **many centuries** before his expedition, the adventurous merchants of Tyre had traded with the people of Britain. Indeed, they even established factories on some parts of the coasts of the British Isles.

There is very much evidence that Phoenician ships visited Britain from at least B.C. 1200 onward and especially thereafter, quite probably with Israelites on board. For such fleets (from Tyre) then not only supplied Judah with cedars from Lebanon. They also imported metals from the tin islands of Britain and both before and during the times of the Israelitic kings David and Solomon. First Kings 7:2,13f; Ezekiel 17:4; 27:3-12,15,17,19,25-27. Compare too Herodotus's *Thalia*, chapter 15.

The Israelitic widow of Naphtali's son and metal-worker Hiram of Tyre in Phoenicia, was an international merchant. So too was the Phoenician King Hiram of Tyre and whose navy brought gold from Tarshish or Spain. Quite conceivably, they may both very well have been supplying also the Israelites with metals (even for the construction of the temple in Jerusalem). If so, some of those metals may very well have originated in Britain itself.

Hebrews and/or Israelites apparently sometimes accompanied the Phoenicians (and/or other ancient mariners) on their voyages. Those Hebrews and/or Israelites would then have exported not just merchandise, but also God's postdiluvian revelations and even His Mosaic Law. They would have done so from nearby Palestine and to the Celtiberians in Spain or Tarshish, and even to the latter's kinfolk in the faraway British Isles. First Kings 7:13,40,45; 10:11,21-23; Second Chronicles 9:21; Jonah 1:3,9,14.

Later, around 1000 B.C., the navies of King Solomon of Israel would themselves ply foreign waters in far-flung international trade and at least as far as Celtiberian

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<sup>219</sup> W. Durant: *Caesar and Christ*, p. 475.

<sup>220</sup> *Op. cit.*, p. 50.

Tarshish in Spain. First Kings 9:26f & 10:22f. Indeed, a further couple of centuries thereafter, it is recorded that there was maritime traffic between Ancient Israel's port of Joppa (in the Near East) and far-off Tarshish (at the Atlantic Ocean). Jonah 1:3.

### Dr. J.A. Giles (D.C.L.) on the colonization of Ancient Britain

Dr. J.A. Giles, Doctor of Common Law and Late Fellow of Corpus Christi College in Oxford, observes<sup>221</sup> how the historical *Welsh Triads* record that the first colonists of Britain were *Cymri* who originally came from *Defrobani Gwlad Yr Hav*, the Summer Land or the Tauric Chersonesus. They have left many traces of their name preserved by ancient authors among which we may instance the *Cimmerian Bosphorus*.

Again according to the *Triads*, subsequent colonists arrived in Britain from the neighbouring European Continent at various times. There were the *Loegrwys* (or Loegrians) from Gasconne or cf. the Basques and the Picts. Then there were the *Brythons* from *Lydaw* alias Brittany, who were descendants from the original stock of the *Cymry*.

Two descents are also mentioned in Albion or North Britain; one called the tribe of *Celyddon*, the other called the *Gwyddelians*. Another descent is said to have been made in the south, in *Ynys-Wyth* or the Isle of Wight, by the men of *Gadelin* (alias the Belgae) when their native country was inundated. Yet another colony, called the *Corani*, came from the country of the *Pwyl* (alias Poland) and settled on the sea coast, about the river Humber.

A descent into Albion or North Britain of a colony of *Gwyddelin Fficti* or Irish Picts, is described as coming from the sea of *Loclyn* (alias the Baltic) as too did a partial settlement of the men of *Loclyn* (alias Scandinavians). Finally, the very much later arrival of the Romans and Saxons is also mentioned as too partial settlements of Gwyddelians from Ireland. Throughout, however, in all periods, the Ancient Britons just like the Ancient Irish seem to have been divided into numerous petty communities or States, headed by chiefs.

In the early ages, chariots were universally used in war. In the Scriptures, they are frequently mentioned as forming the principal strength of an army. The mode of fighting in chariots among the Greeks and Trojans, according to the description of Homer, was exactly similar to that of the Britons.

The Britons, however, appear to have devised an improvement in this mode of warfare which was unknown to the Greeks. Their chariots seem to have been of two kinds. There were the *covini* or wains, heavy and armed with scythes to break the thickest order of the enemy. Then there were the *essedae*, a lighter kind, adopted probably to situations and circumstances in which the *covini* could not act and occasionally performing the duties of cavalry.

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<sup>221</sup> See his edition of *Six Old English Chronicles*, Bell & Daldy, London, n.d., p. 423 n. 4 and p. 425 nn. 1 & 2.

Dr. J.A. Giles (D.C.L.) further declares<sup>222</sup> that the government of the Ancient Britons may be denominated as patriarchal. Each community was governed by Elders; and every individual who could not prove his kindred to some community, through nine descents, and the same number of collateral affinities ó was not considered as a freeman. *Cf.* Deuteronomy 23:2. Beyond this degree of kindred, they were formed into new communities.

### Giles on Ancient Britain's monotheistic religion and sophisticated culture

The Ancient Britons clearly believed in a life hereafter. For they raised *tumuli* over their dead. Their other modes of interment were the *carned*, or heap of stones; the *cistvaen*, or stone chest; and perhaps the *cromlec*, or hanging stone.<sup>223</sup>

According to the opinion of Welsh antiquaries, the system of druidical knowledge forms the basis of the *Triads*.ø The Bards possessed a profound knowledge of human nature, uncommon critical sagacity, and a perfect acquaintance with the harmony of language and the properties of metre. For example:<sup>224</sup>

–The three foundations of language ó  
seeing much;  
suffering much;  
and studying much.ø

–The three foundations of judgment ó  
bold design;  
frequent practice;  
and frequent corrections.ø

–The three foundations of happiness ó  
a suffering with contentment;  
a hope that it will come;  
and a belief that it will be.ø

–The three foundations of thought ó  
perspicuity;  
amplitude;  
and justness.ø

Dr. Giles asserts<sup>225</sup> that according to the *Triads*, the theology of the bards was pure monotheism. Indeed, the very *triadic*ø format of these expressions ó suggest a remnantal Proto-Trinitarianism. Moreover, the druidical or rather the bardic system consisted of three classes ó the bard proper (whose province was philosophy and poetry); the druid (or minister of religion); and the ovate (or mechanic and artist).

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<sup>222</sup> *Ib.*, p. 426 n. 3.

<sup>223</sup> *Ib.*, p. 428 n. 6.

<sup>224</sup> *Ib.*, p. 430 n. 2.

<sup>225</sup> *Id.*, & p. 434 n. 8.



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Not only is there a great similarity between the social and religious systems of Ancient Ireland and Ancient Britain. According to Dr. Giles, nearly one-third of the words in the Irish tongue are the same as the modern Welsh ó and many idioms and modes of speech are common to both languages.

Indeed, by the early accounts of the Britons ó continues Giles<sup>226</sup> ó it appears they maintained a considerable foreign commerce ó that they had formed towns or large communities, and used chariots for warlike and undoubtedly for civil purposes. Hence it is evident that their internal communications must have been free and numerous. We need not therefore be surprised if, after the lapse of so many centuries, marks of such British roads are apparent to a careful observer even at present ó differing in many respects from the roads subsequently made by the Romans, and traversing the island in every direction.

In many places are vestiges of a long road skirting the western side of the island, in the same manner as the Ermyn Street did the eastern. Parts of such roads were never utilized and re-surfaced later by the invading Romans. There is great reason to suppose such roads to have been of British origin ó that is, to have been of Pre-Roman and Celto-Brythonic construction initially ó because they connected many of the Ancient Brythonic cities or towns.

Dr. Giles explains that the Ancient Brythonic "Old West Road" appears to have commenced on the coast of Devon perhaps not far from the mouth of the Exe ó and to have gone by Exeter, Taunton, Bridgewater, Bristol, Gloucester, Kidderminster, Clavely, Weston, High Offley, Betley, Middlewich, Northwich, Warrington, Preston and Lancaster. There, then probably dividing into two branches, one ran by Kendal, Penrith and Carlisle to the extreme parts of the island ó while the other passed by Kirkby Lonsdale and Orton to Kirkby Thure ó from which it continued under the name of the "Maiden-Way" alongside the later Wall and Bewcastle and then into the interior parts of Scotland.

The above description of the Ancient British Pre-Roman road from Devon to Scotland, is of particular interest to the author of this dissertation ó especially the statement that one of its two branches north of Lancaster ran by way of Kendal to North Britain and the extreme parts of the island. For he himself was born in Kendal, in the remote region of Cumbria.

### **Summary: Common Law in Ancient Britain from B.C. 1800 onward**

We summarize. In this chapter, we first examined the penetration of God's post-flood revelation from Ararat into Britain. Noah's son Japheth would dwell in the blessed tents of Shem (Genesis 9:27), the ancestor of Eber or Heber (who was the father of the Heber-ews). In the days of Heber's son the Heber-ew Peleg, mankind was dispersed. Genesis 10:21-25. Japheth's son Gomer and his descendants the Gomer-ians or Cimmer-ians (and who were probably under Heber-ew influence), trekked first into Europe and later into Ancient Britain. Genesis 10:1-5 & 11:8-9.

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<sup>226</sup> *Ib.*, pp. 472f.

The Ancient Britons' traditions anent these matters were preserved from the deluge onward, and also after their arrival from the Near East in Britain perhaps from B.C. 2000 onward. There are adequate evidences of their literacy. Migrating to Britain in successive waves, the Gomeri Brythons developed a civilization in the British Isles ó attaining a considerable level of culture, and preserving many features of true revelation and true religion. Thus, some of the Cimmer-ians established themselves as the Celtic -Cymriø in Cambr-ia alias Wales ó and as the -Cumriø in Cumbria on the border of Scotland.

Hu Gadarn was the pre-eminent hero in and pioneer of Ancient Britain. In immediately Pre-Abrahamic times, around B.C. 1900-1800, he led the Cymri into that land. It was only after the times of Gomer and Heber (and Hu Gadarn) that God repeated His holy laws to Abraham. Genesis 18:18-19. They were preserved ó infallibly in the book of Genesis, and in somewhat perverted form in the *Codex Hammurabi* and elsewhere. Later, in expanded format, they were impeccably codified by Moses. Exodus chapter 18 to Deuteronomy chapter 28. Yet it is apparent that the substance of the Decalogue was revealed to Noah previously ó and then taken by Hu Gadarn into Britain around B.C. 1800 and thus long before Mosaic times.

The British records describe the first phases of Britain's being colonized. Samoth was reputedly Ancient Britain's first king, and gave rise to the Ancient British *samothei, magi, sarronides* and druids. That was Ancient Britain's golden and heroic age. Ancient British Law then developed (thus Barrister Flintoff), and early links between the Britons and the Mediterranean led to the arrival of various ethnic types in Ancient Britain.

The first wave of Cimmer-ian Celts arrived in Britain and erected ðBritain's Pyramidsð in Ancient Wiltshire even before Abrahamic times. Genesis 10:3-5. That first civilization of the Celtic Ancient Britons (probably under Heber-ew influence) constructed Stonehenge ó and received Phoenician merchant mariners (with some Hebrew crews?) ó probably around B.C. 1800. Those Ancient Britons were very literate, and they early mined and marketed precious metals ó such as tin and bronze ó especially in Cornwall.

We noted the political importance of the *Ancient British Triads*, and also of the *Barddas* anent Ancient British Common Law. Druidism was the religion of Ancient Britain, and druids attended the Ancient British Parliamentary Assemblies or *Gorseddau* in various parts of the land. In comparing British Druidism with the Old Testament, it was seen that Druidism upheld trinitarianism, creation and capital punishment. It or something kindred to it seems to have been the religion also of the Pre-Abrahamic Patriarchs in the Near East, and was apparently similar to the religion of Abraham.

Northwest European Druidism was headquartered in Ancient Britain, while maintaining contact also with the Mediterranean. We noted its philosophical achievements ó and also explained the role of oaks, mistletoe, druidic sacrifices and capital punishment. Druidism interacted with all of human life, and seems to have been related to Early Britain's impressive stone monuments. British Druidism seems to have been a preparation for the Gospel. Such was reinforced by Post-Abrahamic Palestinian contact with Britain; by the (Iro-)Scots in the British Isles intermittently

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from B.C. 1500 onward; and by Trojan contact with Ancient Britain starting around B.C. 1200.

Indeed, also the Gomer-ian Stonehenge suggests some influence upon those Japhethites from the Pre-Abrahamic Heber-ews. Visiting Pre-Christian Near Eastern mariners called apparently Ancient Britain *the sacred isle* and commended Stonehenge for its religion and sacred harps. Such religion had arrived in Ancient Britain from: the Pre-Abrahamic Japhethites dwelling in the tents of Shem and various Heber-ews (*circa* B.C. 1900f); the Abrahamic Darda (1730 B.C.); the Mosaic Law (1440 B.C.); the Phoenicians and the Danites (1400 B.C.); and Brut with his Trojans (1185 B.C.).

In spite of later degeneration, Pre-Christian British Druidism originally and for a very long time continued to uphold the triunity of God, human immortality, the weekly sabbath, substitutionary blood sacrifices of animals (pointing to Christ?!), and basic decalogical morality. Triadic religion was strong through the centuries, even right down till the beginning of the Christian era. Consequently, British Druidism then easily yielded to Christianity (thus Dr. Leatham) and Celtic Britain then soon became the World's first Christian country (thus even the Anglo-Saxon Bede). *Cf.* Genesis 9:27; 10:2-5; Isaiah 49:1-12; 66:19.

So God's post-fall and post-flood revelation penetrated from the Near East into Ancient Armenia, whence the Japhethitic Gomer-ian Celts migrated into Europe. Some of those Celts developed a civilization in the British Isles, attaining a considerable level of culture especially during the second millennium and preserving many features of true revelation and true religion. Hebrew Law seems to have influenced the British Isles and especially Ancient Britain in part *via* Ancient Phoenician seafarers *etc.*, and even before the B.C. 1200f Brut.

We then looked at some of the details of the free government of the British Isles from the beginning of the second millennium B.C. onward. In that regard, it was noted that Ancient British Common Law was ultimately *via* Brut, the Phoenicians, Gomer, Japheth, Noah and Seth derived from Adam and from God Himself.

In Early P-Celtic Wales, after the (*circa* 1800 B.C.) arrival there of Hu Gadarn, judicial and kinship bonds were strong (*cf.* Exodus 20:5f) especially as regards the punishment of murder and manslaughter (*cf.* Numbers 35:12-27f). Ancient Celtic Law in general required the death penalty for capital crimes, for *sacrificial* religious reasons. Genesis 9:5-6 *cf.* Exodus 21:23f. There was a druidic appeal court system. Crime was rare, and the administration of punishment was swift.

As early as B.C. 1500, Britain probably received also Dan-ite trading ships. Judges 5:17; Second Chronicles 2:14; Ezekiel 27:19-26. The Britons mined and exported tin and bronze, and were colonized from the Dardanelles around 1150 B.C. by the Trojan Brut and hence her new name *Brit-ain*.

Even by then, the B.C. 1440 Mosaic Laws may already well have reached Britain *via* the Danite seafarers *etc.* If so, they would later have been re-inforced around B.C. 1150 by (Israelitic?) colonists from Troy near the Darda-nelles (*cf.* Genesis 38:30 & First Chronicles 2:6).

Within Southern Britain (in what later became known as Cornwall and England), especially from the time of the B.C. 1185 Brut onward the Moral Law of God was enshrined as Ancient British Common Law. Early Welsh sources confirm this. So too do British and English mediaeval historians, Dr. J.A. Giles D.C.L. (Doctor of Common Law), Lord Chief Justice Sir John Fortescue, Raphael Holinshed, Lord Chief Justice Sir Edward Coke, and the famous Puritan lawyers Selden and Sadler ó as well as by many more modern writers. Indeed, Giles even discusses the extant remnants of Ancient Brythonic trade roads all the way from Devon *via* Kendal into Scotland.

Also from B.C. 1185 onward ó there was yet further contact between Palestine and Britain. This was still before, and especially immediately prior to, the building of Solomon's temple (containing materials hauled from as far away as Celtiberian Spain or even beyond). To that, however, we shall not further refer ó until our next chapter.

## CH. 8: COMMON LAW IN BRITAIN AND EURASIA FROM 1000 TO 100 B.C.

We have previously ascertained the arrival of the Britons in the Isles, and their general religious and legal situation at the end of the second millennium B.C. Let us now look at the general social conditions in Britain and in Eurasia during the first millennium (B.C.) ó so as better to understand British Common Law in the Isles during this period.

Well does Dr. James Parsons declare<sup>1</sup> in his great volume *Remains of Japhet* that the great writer John Milton was full of learning. öThe **druids** of the [Brythonic] Gomer-ians and the *filids* of the [Irish] Magog-ians or Scyth-ians...in these [British] Islands,ö asserted Puritan Britainø Milton, öwere the original sages of Europe in all the sciences from Japhet.ö Genesis 9:27 to 10:5.

Here we begin by drawing attention to Ancient Britainø importance in the international metal trade. This promoted not only prosperity but also the inter-regional interchange of knowledge. Gold was mined in Ireland and exported to Britain. Tin had been mined (and smelted into bronze) and exported by sea from Cornwall and Devonshire to as far as even the Near East ó at least since the second millennium B.C. From 1000 onward, this trade would constantly increase. Indeed, even London had become an increasingly important manufacturing and commercial city since at least B.C. 900 ó after being founded as **Trinovant** (alias ÆNew Troyø) by Brut around 1180 B.C.

With trade, came increasing laws to regulate it. This trade was not only internal within Britain ó and within the British Isles between Britain on the one hand and Ireland on the other. It was also external, between the British Isles on the one hand and the Celts in Gaul and Spain on the other. Indeed, it was even international ó with Carthage, Greece and Phoenicia.

At this point, however, it is useful first to look only at the British Isles. Initially, then, we shall here compare the Common Law of Ancient Gaelic Ireland with the Common Law of Ancient Cymric Britain.

### A comparison between Ancient Irish Law and Ancient Welsh Law

This is then an appropriate place to compare Ancient Irish and Ancient Welsh Law ó both of which seem to have been influenced by the Ancient Hebrews in the manners heretofore described. Here, particularly the testimony of Professors Maine and Chadwick and Anwyl should be studied very closely.

The great jurist Sir Henry Maine explains<sup>2</sup> that an institution closely resembling the modern so-called ÆBorough Englishø (especially in Kent) is found also in the Laws of Wales ó giving the rule of descent for all cultivators in villages. States Ancient Welsh Law: öWhen brothers divide an inheritance among themselves, the youngest

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<sup>1</sup> *Op. cit.*, pp. 143f.

<sup>2</sup> *Op. cit.*, pp. 197f & 222f.

ought to possess *tygdynö* ó that is, the buildings of his father ó ðand eight acres of the land, if available.ö 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.

The institution is founded on the same ideas as those which gave a preference to the *geilfine* or ðtrue familyö division of the Ancient Gaelic Celts. The home-staying ðunemancipatedö son is preferred to the others. Those who are most emphatically part of the ðtrue familyö when it is dissolved by the death of its head, are preferred in the inheritance. These ideas appear to have been once common to the Irish and Welsh Celts ó and to the original observers of the English custom of ðBorough English.ö

The situation in Early Celtic Wales was similar to that in Ireland ó although somewhat coloured by Teutonic influences, especially in Post-Christian times. Here we are dependent for our source material especially on the ancient *Welsh Triads*.

Professor Chadwick writes<sup>3</sup> that the institution of the *cednells* alias ðkindredsö may be traced to its four generations in Wales, just as in the Irish *fines* ó despite differences in details. The Welsh people, like the Irish, were divided into free tribesmen known as *uchelwyr*. The subject population were known as *theog*. Here also, the ðkindredöó claiming blood relationship ó was a fixed institution, constituting the very heart of the law of inheritance.

The famous mediaeval legal commentator Giraldus Cambrensis observes that in Wales öthe most ordinary folks among this people keep careful count of the family pedigrees.ö A striking illustration of the function of the *cednells*, is in the *galanas* alias the ðblood-feudö in cases of murder and homicide. *Cf.* Numbers 35:16-21f. Traces of these customs remained in both Scotland and Wales. Also the Teutons showed elaborate enactments and precise fines, in their Anglo-Saxon laws for the *wergild*.

Among the Celts, the social claims continued to be referred to under certain titles. In an interesting code of North British Law known as the *Laws among the Britons and the Scots* ó the compilers used an older legal system of Cumbria ó whose early terminology shows relationship with Welsh.

### **The Criminal Code of Ancient Ireland compared with Ancient Britain's**

The great Welsh Celtic scholar Professor Dr. Edward Anwyl writes<sup>4</sup> about the treatment of crime among the ancient Celts. He explains how Caesar informs us<sup>5</sup> that the druids of Gaul, trained in Britain, were judges in both public and private disputes ó and that they awarded damages and penalties.

Capital criminals were offered up as human sacrifices. Certain forms of conduct were particularly displeasing to God. Communion between society and the Deity could not be re-established without the purification of society ó by the death or

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<sup>3</sup> *Op. cit.*, pp. 116f.

<sup>4</sup> E. Anwyl: ðCrimes and Punishments (Celtic)ö art. in *HastingsöERE*, 1913.

<sup>5</sup> Julius Caesar: *Gall. War*, 6:13-16.

expulsion of the guilty persons. This exactly parallels Ancient Israel, Deuteronomy 19:9-21.

Side by side with the penalty of sacrifice, and probably connected with it, was that of exclusion from participation in religious rites. Caesar tells us that any contumacy with respect to the judgments of the druids, was punished by exclusion from the ritual of sacrifice.

There appears to have been a measure of centralization in the administration of justice. The assembly of the druids, according to Julius Caesar, held a court for the trial of cases brought from every district around. In Irish Law, imprisonment and beating or torture are conspicuous by their absence. Mutilation and imprisonment are rarely alluded to in the Welsh laws. Crime was rare in Ireland and in Wales during ancient times.

In Ireland, there is a large body of knowledge relating to crimes and punishments (as well as to other branches of law) contained<sup>6</sup> in the *Ancient Laws of Ireland*. This work comprises various legal treatises, such as the *Senchus Mor*, the *Corus Bescna*, [and] the *Book of Aicill*. These treatises are the work of the brehons alias the hereditary lawyers of Ireland, who decided the cases that were brought to them. The body of law in question retained its authority among the Irish until the beginning of the seventeenth century A.D.

In the case of Wales, there is abundant information<sup>7</sup> concerning criminal procedure in the document titled *Ancient Laws of Wales*. The Welsh laws consist partly of a Code issued under the royal sanction and authority of Hywel Dda (circa 930 A.D.) ó and partly of a collection of legal maxims arranged in groups of three (the ancient *Triads*). The Welsh laws are based on a recension of very ancient customs, made by Prince Hywel Dda (alias Howel the Good).

### **Professor Anwyl on Ancient Celtic crimes and punishments**

Specific ancient Celtic crimes (whether in Ireland or in Britain) include: wounding and mutilating; theft; slander; damage to property; and gross negligence. Anwyl explains<sup>8</sup> as follows.

First, there is the crime of wounding and mutilating. In the titled *Ancient Laws of Ireland*, there is a full discussion of the penalties due for this. The various wounds and losses to be inflicted, are considered in great detail. For a foot, a hand, an eye, or a tongue ó half the *eric*-fine of every person was to be paid. Cf. Exodus 21:23-27.

In Welsh Law, there is an assessment of the worth of each part of a person's body. All a person's members, when reckoned together, are eight and four score pounds in value. A person's finger is a cow and a score of silver in value. The worth of the thumb is two kine and two score of silver. A person's nail is thirty pence in value.

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<sup>6</sup> *Ancient Laws of Ireland*, Rolls Series, London, 1869-73.

<sup>7</sup> A. Owen (ed.): *Ancient Laws and Institutes of Wales*, Rolls Series, London, 1841.

<sup>8</sup> A.W. Wade-Evans: *Welsh Medieval Law*, Oxford, 1909, p. 190f.

Second, there is the crime of theft. Ancient Irish Law deals fully with the various fines which have to be paid here. The compensation varies chiefly with the nature of the object stolen. Cf. Exodus 22:1-3.

Ancient Welsh Law dealt severely with theft, and punished it. There is a list<sup>9</sup> of *naw affeith lledrat* (=the nine accessories of theft). They are given as follows:

ōThe first of the nine accessories of theft, is devising deceit ó and seeking an accomplice. The second is agreeing, concerning the theft. The third is giving provision. The fourth is carrying the food while accompanying the thief. The fifth is tearing down the cattle-yard, or breaking the house. The sixth is moving what is stolen from its place, and walking day or night with it. The seventh is knowing and informing as to the theft. The eighth is sharing with the thieves. The ninth is seeing the theft and concealing it, for reward ó or buying it for worth.

Third, there is the crime of slander. In Ireland, the ancient laws<sup>10</sup> specifically mention a fine for slander. A fine was also obtainable for circulating a calumny,<sup>11</sup> or for wrongfully questioning<sup>12</sup> a person's legitimacy. In Wales, the ancient laws specifically mention slander (*enllib*) against women ó or against an innocent man for murder. Exodus 23:1f.

Fourth, there is the tort of damage to property. Ancient Irish Law had much to say,<sup>13</sup> regarding offences arising under this head. The *Book of Aicull* deals very fully and humanely<sup>14</sup> with the maiming, mutilation, and over-working of animals. In Ancient Wales, all damage to property ó whether living or dead, or whether animated or never-animated ó had to be compensated for in accordance with a scale of legal worth laid down in the laws. The animatedness or alternatively the inanimate character of the animate property or the inanimate property concerned, was irrelevant to the obligation of compensating for having damaged it. Cf. Exodus 21:33f.

Fifth, there is the misdemeanour of gross negligence. In Ancient Irish Law, cases of this kind were for the most part dealt with under trespass and damage to property. In Ancient Welsh Law,<sup>15</sup> the two instances of punishable neglect are the following. First: if two persons shall be walking through a wood and the one in front let a bough strike the one in the rear so that he loses an eye, he is to pay the worth of an eye to the other. Second: if a spear were not so placed as to prevent its point from accidentally killing a person, its owner ó in case of such a death ó had to pay a third of the slain person's *galanas*. Cf. Leviticus 24:17-21.

In Celtic Scotland,<sup>16</sup> the law was based upon a development of the same ideas as those which are embodied in the Law of Ireland. The legal practice of Brittany and Cornwall, doubtless closely resembled that of Wales and Cumbria. In the absence of legal treatises, inquiries have to be based mainly on historical and linguistic evidence.

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<sup>9</sup> *Ib.*, p. 188.

<sup>10</sup> *Ib.*, I:176f.

<sup>11</sup> *Ib.*, I:195 & 199.

<sup>12</sup> *Ib.*, I:185 & 193.

<sup>13</sup> *Ancient Laws of Ireland*, I:167,169,171,175,185,189,233,235,237.

<sup>14</sup> *Book of Aicull*, III:357f.

<sup>15</sup> Wade-Evans: *op. cit.*, 258, 268.

<sup>16</sup> Cf. W.F. Skene: *Celtic Scotland*.



### The old records of Ancient British Kings and some of their exploits

Early British histories are certainly not less strongly attested than are many other ancient secular histories. For, at least since (the *circa* 1185 B.C.) Brut, complete and systematic lists of Early-Brythonic kings have been handed down in Britain.

They are now writtenly preserved in extant pre-mediaeval fragments, including artifacts of the Ancient Britons (such as coins). Some of them are also referred to in extant Greek and especially Roman Classics ó such as in Julius Caesar, Suetonius and Tacitus. And many of them are preserved especially in early- and mid-mediaeval documents ó such as those of Gildas, Nenni, Geoffrey Arthur, William of Malmesbury, and Henry of Huntingdon *etc.*

Even the (57f B.C.) Anti-British Roman Dictator Julius Caesar admitted that Britain's druids were highly literate ó also as regards the Greek language, the letters of which he says the Britons used in their own writings. It therefore seems very probable that the previously-mentioned extant mediaeval manuscripts had themselves been assembled ó as some of them claim to have been ó from very much earlier manuscripts which then existed but which are now no longer extant.

London University's Professor L.A. Waddell (LL.D.) explains<sup>17</sup> that these chronological lists of the Early Brythonic kings ó from the advent of Brutus onward, without a break ó have been fully preserved by the Britons. King Brut-the-Trojan and his Brito-Phoenicians were fully equipped with the knowledge and use of writing. These chronological **king-lists** record the names and lengths of reign of the several paramount kings of Early Britain in unbroken continuous succession. They do so from Brut onward ó right down to the Roman period (which commenced in Britain from 43f A.D. onward).

Their authenticity is attested not only by their own consistency and the natural length of each reign given in relation to the events recorded in the chronicles. It is clear also from their general agreement with the few stray references made by Roman writers to some of the later kings of Ancient Britain.

The authenticity of these Early-Brythonic kings are confirmed further by the royal names found on recently-discovered coins of Early Britain. Some of these names were unknown to Roman History and to other Non-British histories ó and also unknown in the previously-available historiographical records (until recently augmented by fresh discoveries). For the above-mentioned coins of Ancient Britain had as then not yet been unearthed. Thus they were unknown during the mediaeval period of Geoffrey Arthur of Monmouth and other early editors of these chronicle-lists of the Early-Brythonic kings.

According to those chronicles, then, some of the more major Early-British kings after Brut ó include Memprish, Ebrank, Leill, Leir, Moelmud, Belin, Gurgwint, Lluyd, Caswallon, Tenwan, Cunbelin and Caradoc. Later below, we shall say at least something about all of the above ó and also about some of the other less important Ancient-Brythonic kings.

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<sup>17</sup> *Op. cit.*, pp. 385f & 408f.

Right now, we merely remark that Brutø's great-grandson Memprish (the B.C. 1014f alleged founder of Oxford)<sup>18</sup> was a contemporary of the Israelitic King David). Memprishø's son Ebrank founded Caer Ebrank alias York ó and also of Dun-Barton alias øFort of the Britonsö in what is now Scotland.

It must be remembered that in Palestine, even during the (B.C. 1000f) reigns of King David and his son King Solomon, the Phoenician King Hiram of Tyre and the Israelitic metal-worker Hiram of Tyre may very well have hauled and processed metals not only from Celtiberian Spain but even from the Celto-British Cornwall ó for Solomonø's temple in Jerusalem. Indeed, Solomonø's own fleets too may conceivably have visited the British Isles. For they certainly combed the seas from Spain to Arabia. First Kings 7:13-45 & 10:11 and Second Chronicles 9:14-21.

Thus the eminent British historian Sir Edward Creasy remarks in his *History of England*<sup>19</sup> that the neighbouring and even remote nations obtained from the princes and the merchants of the Tyrian and Sidonian commonwealths (on the border of Phoenicia and Ancient Israel), the products of the mineral wealth of Britain. The British tin mines mainly supplied the glorious adornment of Solomonø's temple ó planned since around 1000 B.C.

Indeed, at least over the next few centuries, the existence of Hebrew colonies in Britain from already that time onward ó together with all their religious influence there ó cannot be discounted. For, even around 750 B.C., Isaiah (24:15-16 & 49:1-12) wrote of those northerly Western Isles: øGlorify the Lord God of Israel in the Isles of the Sea! From the utmost part of the Earth, we have heard songs.... Listen, O Isles, to Me.... These shall come from far; and lo, these from the North and from the West.ö

### **Overview: South Britain's Kings from B.C. 1000 till the A.D. 43 Roman Conquest**

After the Israelite King Davidø's B.C. 1014 British King Memprish, came the B.C. 997 Ebrank (the builder of York and Dunbarton). Then came his grandson the B.C. 945 Leill, the builder of Caer-Leill alias Carlisle in Cumbria. He was then followed by: **his** son the B.C. 917f (Lur-)Hudibras, who built Caer Kent or Canterbury and Caer Guen or Winchester; **his** B.C. 878f son Bladud, who built Caer Badon or the City of Bath; and **his** son Leir II, who built Caer Leir or Leicester (during the days of Homer).

The B.C. 760f British King Riveal or Rivalo reigned even while Rome was being founded. His grandson the B.C. 677f Sisil ruled while the Scythians were invading Assyria. The B.C. 546f Gorbogud reigned while the Phoenician Hanno was semi-circumnavigating Northwest Africa. His grandson, the B.C. 510f Dunwallo Moelmud, enacted his famous Mulmutian Laws ó even before Herodotus wrote his *Histories* around B.C. 450.

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<sup>18</sup> See E.O. Gordonø's *Prehist. London*, p. 30: øAccording to tradition, Oxford was founded by Membricius, who was destroyed by wolves when hunting at Wolvercote three miles distant. Hence its Keltic title was *Caer Membre*, or the -City of Membriciusø alias Memprish.ö See too Holinshedø's *op. cit.* I pp. 444f, citing Fabian & Geoff. Mon.

<sup>19</sup> E. Creasy: *History of England*, p. 18; cited in Robertsø's *Druidism* p. 9.

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Moelmudø's sons Brenn and Belin next ruled and expanded the communications system, even while sacking Rome. Belinø's son Gurgwin(t) or Gorbonian ruled and legislated ø even as Partholan and the Picts were arriving (by way of Ireland) in Northern Scotland. From about B.C. 325 onward, Queen Martia ruled and legislated ø even before Pytheas the Ionian circumnavigated Britain, and ere Alexander the Great invaded India.

Less than three centuries later, around B.C. 70, the British King Lluyd expanded New Troy alias Trinovant and changed its name to Lud-dun alias London. His brother, the B.C. 59f Cassibelan or Caswallon defeated the invading Julius Caesar; and his nephew Tenwan alias Theomantius led the Brythonic **Trinovantes**, even while Rome was conquering Cleopatraø Egypt.

Tenwanø's son Cunobelin or Cymbeline ruled South Britain from B.C. 22 till A.D. 7. He was succeeded by his son Gwidder, who was killed in battle against the invading Romans in 43 A.D. He in turn was succeeded by the brothers Arvirag and Caradoc (or Caractacus) ø until South Britain (for the next three centuries) lost its independence to the conquering Romans in 84 A.D.

What is now called ÆLondonø was inhabited by very Ancient Britons even **before** Brut the Trojan there built his capital and renamed it **Trinovant** alias ÆNew Troyø (and its inhabitants **Trinovantes**). It seems to have acquired its present name of ÆLondonø or *Lud-Dun* alias øLluydø's Fortø from that B.C. 70f British king who extensively expanded it.

The first century A.D.ø Roman historian Tacitus<sup>20</sup> calls *Londinium* of the **Trinovantes** øthe most celebrated centre of busy commerce.ø Indeed, the Roman historian Ammianus Marcellinus<sup>21</sup> calls it øan ancient town toward which Caesar marchedø in B.C. 55f ø thus implying that the city was already old even in the days of that first imperial dictator of Rome (Julius Caesar).

Now the *Ancient British Chronicles* of the great Elizabethan historian Raphael Holinshed<sup>22</sup> was written after he himself digested about two hundred very old extant documents. According to Holinshed, around B.C. 997 the noble øEbrank the son of Memprish began to rule over the Britons ø in the 2969th year of the World. He was the first prince of his land that ever invaded France after Brut ø and is commended as the author and original builder of many cities, both in his own kingdom and elsewhere.... He built the city of Caer-Brank.ø The Celtic word *Caer* means ÆCityø ø and *Caer-Brank* was the metropolis now called York.

Holinshed adds that the Ancient British King Ebrank øbuilt also in Alban, now called Scotland, the ÆCastle of Maidensø ø afterward called Edin-burgh.... Subduing the Gauls..., he returned home with great riches and triumph. Then, when he had guided the land of Britain in a noble way for a period of forty years ø he died and was buried at York.

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<sup>20</sup> In his *Annals*, 14 & 31f.

<sup>21</sup> Ammianus Marcellinus: *Roman History*, 27:8:7.

<sup>22</sup> *Op. cit.* I:445.

Brut Greenshield, the son of Ebrank, was made governor of this land in the 309th year of the World.... In the field, this prince always bore a green shield from which he took his surname. Concerning him, some foreign authors affirm that he made an attempt to bring the whole realm of France under his subjection.

William Harrison says it seems from Strabo<sup>23</sup> that there was in Britain a noble city of that name Ebrank (alias York) long before Strabo's B.C. 20th time. The A.D. 20th Pliny also speaks of this.

Holinshed further states that Leill, the son of Brut Greenshield, began to reign in the 3021th year of the World [around B.C. 945].... He built the city now called Carlisle which then, after his own name, was called Caer-Leill [*alias* the City of Leill].... We find it recorded that he was, in the beginning of his reign, **very upright – desirous of seeing justice executed.... Above all things, he loved peace and quietness.... He was buried at Carlisle** in Cumbria.

Leill's son Lud-hurdibras too promoted peace, and built Caer-Kin also Canterbury City around B.C. 920. His grandson King Leir enjoyed prosperity, and built Caer-Leir alias Leicester around B.C. 861. He was then followed by a whole line of kings, such as Margan and Cunedag and especially Rival and Gugust (alias Gorbodian) and Sysill (alias Sylvil) and Jago (alias Lago), who made Britain prosperous down to 700 B.C.<sup>24</sup>

Referring to the modern writings of Collingwood, the recent historian of Ancient Britain, Sir Winston Churchill states<sup>25</sup> that many kinds of metal objects belonging to the period imply a considerable degree of luxury. The Late Bronze Age in the southern parts of Britain began about 1000 B.C., and lasted until about 400 B.C. Indeed, the impact of iron upon bronze was at work in Britain long before Julius Caesar cast his eyes on it from B.C. 55 onward.

Thus the Ancient Britons developed sophisticated threshing machines with iron teeth. Collingwood even refers to them storing their grain in underground pits and grinding it as well as keeping oxen, sheep and goats.

## The Ancient Cimmerians and the Ancient Britons

It should not be assumed that Ancient Britain was less refined than Ancient Greece. Perhaps quite the contrary. Indeed, writing around 100 A.D., the great Hebrew historian Josephus accurately sizes up the rather limited antiquarian value of Pre-Christian Greece from the time of Homer onward.

Josephus rightly states:<sup>26</sup> "I cannot but greatly wonder at those men who suppose that we must attend to none but Grecians when we are inquiring about the most ancient facts.... Almost all that concerns the Greeks, happened not long ago; nay, one may say, is of yesterday only."

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<sup>23</sup> Strabo *op. cit.*, Bk. 4; Pliny *op. cit.*, IV:7.

<sup>24</sup> See Holinshed's *op. cit.* I:446-48, citing: Geoff. Mon., Matth. West., Robert Record., the *English Chronicle*, Fabian and Polychron.

<sup>25</sup> *Op. cit.*, p. 20.

<sup>26</sup> F. Josephus: *Against Apion*, I:2.

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ōI speak of the building of their cities, the invention of their arts, and the description of their laws. And as for their care about the writing down of their histories, it is very near the last thing they set about....

ōAs for the places which the Grecians inhabit, ten thousand destructions have overtaken it and blotted out the memory of former actions.... There is not any writing which the Greeks agree to be genuine among them more ancient than Homer...who must plainly be confessed [to have written] later than the siege of Troyō around B.C. 1190.

Yet the (B.C. 850) Greek writer Homer does mention the Cimmer-ians ó as then being at what he calls ōthe frontiers of the World.ö<sup>27</sup> Indeed, in the first part of Homer's word for tin (*cassi-teros*), we undoubtedly have an expression of Celtic origin which appears in the classical names for many tribes of the Celts.

Thus the Cassi-gnato-s, Cassi-maroe, Bodio-casses, Vidu-casses, *etc.* Later ōearly writersö who seem to be calling precisely the British Isles *Cassiterides* alias 'The Tin Islands' include: Pytheas,<sup>28</sup> Posidonius,<sup>29</sup> Strabo,<sup>30</sup> Mela,<sup>31</sup> Tacitus,<sup>32</sup> Pliny<sup>33</sup> and Ammianus Marcellinus.<sup>34</sup> See too E.O. Gordon's *Prehistoric London*.<sup>35</sup>

Homer's above view of the (Gomer-ic) Cimmer-ians ó probably meaning the ancestors of the Ancient Britons ó is quite compatible with that of Holy Scripture in Genesis 10:1-5. So too is his view of the Dan-aan Greeks and the Darda-nian Trojans. Cf.: Genesis 38:20; Judges 5:17; Second Chronicles 2:6,14.

Rev. L.G.A. Roberts rightly insists<sup>36</sup> with Homer that, in the Greek word *cassiteros* (meaning tin), we undoubtedly have a word of Celtic origin. It appears in the names of many tribes of Celts (as just seen above). The Cimmerians were in Europe in the days of Homer. He mentions them in his *Odyssey*.<sup>37</sup> He places them on the Pontus and also at the extremities of the Ocean ó and describes them as covered with those mists and clouds which popular belief has attached to the northern region.

Those Cimmerians were then in Pontus and the Bosphorus ó and also to the north of Asia Minor in what is now Southern Russia. Therefrom, Homer's Cimmerians were even then moving westward toward Britain.

Trevelyan explains in his *History of England*<sup>38</sup> that the Celtic tribes, originally occupying Northwestern Germany and the Netherlands, were moving westward especially during the first millennium B.C. A northern wing of this great movement overran the Britain Isles. The Celtic invaders of Britain came in successive tribal

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<sup>27</sup> Homer's *Odyssey* XI.

<sup>28</sup> See below at nn. 188f.

<sup>29</sup> See below at ch. 9 nn. 50f.

<sup>30</sup> See Strabo's *Geog.* 3:175 & 4:199.

<sup>31</sup> See above at ch. 7 n. 165.

<sup>32</sup> Tacitus's *Annals* 14:33, & his *Agric.* 12.

<sup>33</sup> See above at ch. 7 nn. 159f.

<sup>34</sup> Ammianus Marcellinus's *Op.* 28:89.

<sup>35</sup> See above at ch. 7 nn. 51f & 82f.

<sup>36</sup> *Op. cit.*, pp. 12 & 74.

<sup>37</sup> Homer's *Odyssey*.<sup>p</sup> (Kimmerioon androon, Od. lambda, v. 14).

<sup>38</sup> Pp. 9f.

waves ó kindred indeed, but each with a dialect of its own. Erse, Gaelic and Welsh are still extant variations of the tongues.

At least two big waves of Celtic invasion can be distinguished. First the Gaels or Goidels, still found in Ireland and Scotland. Secondly the Cymri and Brythons, still found in Wales.

Among the Brythonic peoples were the Belgae. Professor Chadwick appears to think that the Celts who came to Britain at various times ó probably from Belgium, Holland and Northwestern Germany ó were (like the Anglo-Saxons after them) practically one race. However, they acquired different cultures and developed different dialects of Celtic ó according to the varying dates of their crossing the sea.

### Various authorities on the Ancient British Celts

Dr. Nora Chadwick (1891 to 1972) was Honorary Life Fellow of Newham College Cambridge. She was herself Professor in the Early History and Culture of the British Isles at Cambridge ó and the wife of Dr. Hector Chadwick, the Professor of Anglo-Saxon in the same University. In her definitive book *The Celts*,<sup>39</sup> she points to evidence of Proto-Celtic culture even before the *Keltoi* and the *Galli* and *Galatae* of classical writers.

Indeed, even before the eighth and seventh centuries (B.C.) ó in the steppes of southern Russia the Cimmerians appear to have been pushed westward by the related Scythians. Information to be derived from archaeology is consistent with that of references to the Celts in classical authors.

Later, around B.C. 450, Herodotus twice states that the River Danube has its source in the land of the Celts. That river flows from the Black Forest area of Southern Germany as the *Kleine Donau* alias the Little Danube, some fifteen miles northwest of the Southwest-German town of Donaueschingen (just north of Switzerland and just east of France). Herodotus also states that those Celts were almost the most westerly people of Europe ó having by now moved from the mouth of the Danube at the Black Sea, upstream and westbound toward Britain.

Professor Nora Chadwick has well traced<sup>40</sup> the story of the British Celts much further back into the centuries before Christ. Even earlier than that, she points out, the Celtic peoples occupied at least the greater part of the British Isles. At the time of their greatest power and extent, the political divisions of the land were Celtic. Their rulers had Celtic names, their laws and institutions and their economy and way of life were all Celtic ó from Scotland to Kent, and from the Aran Islands to the North Sea.

Indeed, the Celtic peoples of the British Isles formed a part of the Greater-Celtic race which occupied and ruled a large part of Europe. The Celts of Britain and Ireland are the Celtic peoples about whom we know most. For they have left us the most complete picture of their civilization, having enjoyed freedom from foreign,

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<sup>39</sup> N. Chadwick: *The Celts*, Penguin, Harmondsworth, 1985 ed., pp. 1 & 31-2 & 51.

<sup>40</sup> *Op. cit.*, pp. 7f.

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especially Roman, conquest longer than their continental neighbours ó and in parts escaped it altogether ó and thus preserved their own culture in a purer form.

Rev. Dr. John T. McNeill ó the eminent Calvin Scholar and Professor Emeritus of Union Theological Seminary ó explains<sup>41</sup> that for the Celts the age of iron came relatively early. By about 700 B.C., Celtic smiths had become skilful pioneers in ironwork ó providing utensils and war equipment. The argument for an origin of the Celts near Cimmeria to the north of Asia Minor ó has found support in the similarity of pattern in metal ornamentation to those employed by Scythians and Sarmatians. The Celts come into history in chariots, or on horseback. It was recognized in Roman times that they were superior in horsemanship.

In his fine book *The Epic of Man*, the historian Canby states<sup>42</sup> that the Celts and the Scythians were the two main groups who roamed through the forests of Europe. The two shared a common cultural tradition. They exchanged ideas and inventions. The Scyths, who lived on the plains of Asia, probably acted as middlemen between the various ancient civilizations of the Mediterranean.

The first major glimpse of Celts and Scythians is to be found in the pages of Herodotus, who wrote his history of the ancient world in the fifth century B.C. The Celts or *Keltoi* were trading with the Greeks at the latter's colony in *Massilia* or Marseilles ó and were also in contact with the Etruscans, south of the Alps. The Scyths probably met the Celts in what is now Hungary.

Herodotus paints a detailed picture of Scythian life, based on firsthand information obtained during his own visit to Olbia. That city in Scythia carried on a bustling trade in wines, pottery and art ó in exchange for grain from the Scythian farms of the Ukraine, and probably also in exchange for gold from the mines and rivers.

The Celts, or at least such vigorous and imaginative descendants of them as the Irish and Welsh, are still active in English-speaking countries everywhere. The wandering Celts settled in many lands, from Spain to Asia Minor (where St. Paul addressed his epistle to the Galatians). **The Galatians, like the Gauls, were of Celtic stock. To western man, they transmitted their heritage in law and language and the Christian heritage in religion.** Compare First Corinthians 16:1f with Galatians 1:2 & 6:16.

Canby further compares<sup>43</sup> the burial practices of the Celts and the Scythians ó as too their clothing and adornment. The first Europeans to wear trousers, were the Celts. Their mineral wealth made it possible for the Scythians to buy ornaments.

Over the centuries, they evolved a true artistic style of their own. This penetrated as far north as Scandinavia, and as far west as the British Isles. The Scythians were similar in many ways to the Celts.

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<sup>41</sup> J.T. McNeill: *The Celtic Churches: a History (A.D. 200 to 1200)*, Chicago Univ. Press, 1974, pp. 2.

<sup>42</sup> Canby (ed.): *The Epic of Man*, Time-Life International, 1962, pp. 177f.

<sup>43</sup> *Op. cit.* pp. 188 & 192.

## Overview of Kings in South Britain from Brut till Moelmud

There are early- and mid-mediaeval records stating that, after the time of the B.C. 1185f Brit-ish king Brut, Britain was sub-divided among his three sons Locrine and Camber and Albanact. Locrine took South Britain, Camber took Wales and the Midlands, and Albanact took North Britain. All of this then occurred while first Judge Samuel and then King Saul ruled in the Near East.

Locrine married Corineus of Cornwall's daughter Gwendolen. Her son Maddan thereafter ruled the realm. His grandson Ebrank ó after whom York was named ó a man tall of stature and of marvellous strength, undertook the government of Britain some time after Maddan. One of the sons of Ebrank ó Brut Greenshield ó obtained the government after his father's death. He was succeeded by his son **Leill, a lover of peace and justice who, taking advantage of a prosperous reign, built a city in the northern parts of Britain called after his name Carlisle** alias *Caer-Leill* ó meaning: Leill's City.

Thus Geoffrey Arthur of Monmouth's A.D. 1138f *History of the Kings of Britain*. He himself tells us he translated it from a well-preserved (and very ancient) Old-Breton document.<sup>44</sup> The mention of Brut and his descendants by the 800f A.D. Nenni, independently supports this claim.

After Leill built Carlisle, Geoffrey continues,<sup>45</sup> he was succeeded by his son Bladud. The latter was a very skilful craftsman. His son Leir was next raised to the kingdom. He it was that built the city that in British is called *Caer-Leir*, but in the Saxon -Leicester.ø

From B.C. 721 onward, many believe some of the Israelites found their way out of the Assyrian captivity and ultimately into Britain. See: Barrister-at-Law Sharon Turner's *Sacred History of the World*; his *History of the Anglo-Saxons* (three volumes); and our our own Addendum 10 below.

Referring to the B.C. 721f Assyrian Captivity of the ten tribes of Israel, Rev. Dr. William Milner not inappropriately suggests<sup>46</sup> that the place of Israel's grave is the birthplace of the Saxons ó Scythia in Caucasia. Indeed, after the B.C. 589 destruction of Jerusalem by the Babylonians, many believe (from ancient Irish inscriptions) that even Jeremiah and King Zedekiah's daughter went from Judah by way of Egypt and settled in Ireland. There, some allege, she even found and married an Israelitic nobleman.

In respect of Britain, Geoffrey Arthur states:<sup>47</sup> "At last, in after days ó namely at the end of the sixth century (B.C.)<sup>48</sup> ó arose a certain youth renowned above all others for his singular prowess." This was "Dunwallo Molmutius, the son of King Cloten of Cornwall. Excelling all the kings of Britain...he...fashioned for himself a crown of gold.... **This king it was that did establish amongst the Britons the laws**

<sup>44</sup> G. Arthur: *History of the Kings of Britain*, Everyman's ed., London, 1963, II:4-9.

<sup>45</sup> *Ib.*, II:10f.

<sup>46</sup> W.M.H. Milner, M.S., F.R.G.S., A.V.I. (as cited in Mattison's *God's Broken Promises?*, Lucknow Pub. House, India, n.d., p. 8).

<sup>47</sup> *Ib.*, II:17.

<sup>48</sup> See Ancient Welsh *Venedotian Law Code*, LL. i:182-8.



that were called the **Molmutine Laws** – the which even unto this day are celebrated amongst the English.ö

So important are these Laws of Mulmutius ó as the B.C. 510f epitome of much earlier Brythonic legislation ó that we shall deal with them extensively later below. Meantime, we can affirm the statement of E.O. Gordon<sup>49</sup> in his book *Prehistoric London* ó that Molmutius's name and fame is more especially associated with the tradition of White City or Winton alias Winchester, then the southern capital of Ancient Britain.

As a roadmaker, we have his work in the seven converging roads like the spokes of a wheel ó in the old White City. Three of these roads centred in London. The *Sarn Wyddelin* [or Watling Street] was the highroad from Dover to Holyhead. The *Sarn Ikin* (Icknield Street) led from Troynovanti northwards, and the *Sarn Achmaen* [or Erming Street] from Troynovanti alias London to Menevia alias St. David's (in Wales).

Already we can certainly agree with the careful assessment of John Pym Yeatman. He ó in his celebrated book *Early English History* ó writes of the period centuries before the Romans gained a footing in Britain (around B.C. 54 and especially from A.D. 43 onward). Even **during those Celtic or Pre-Roman, Ancient-British centuries – explains Yeatman – the inhabitants were a polished and intellectual people with a system of jurisprudence of their own.ö Indeed, such were ösuperior even to the laws of Romeö<sup>50</sup> ó adds Yeatman.**

### North Britain's Cumbria and Scotland – from about B.C. 700 onward

We shall defer further consideration of the more prominent South British territory now called England and Wales ó till later. Having already noted that the British King Leill built Cumbria's Caer-Leill alias Carlisle around B.C. 945f, at this point we shall proceed to consider the North British territories now called Cumbria and Scotland.

According to Rev. Dr. J.A. Duke in his *History of the Church of Scotland*,<sup>51</sup> the Brythonic Celts alias the Brythons or Britons arrived there long before the Scots. The Brythons established the Kingdom of Cumbria on both sides of the Solway ó in what is now Southwestern Scotland as well as in what is now Northwestern England ó around their chief cities *Caer-Leill* alias Carlisle in Northern Cumbria and *Dun Breatann* alias Dumbarton or öthe Fortress of the Britonsö in Southern Scotland.

Next came the Picts ó by sea. Probably Celts (though possibly with some Basque admixture), they set up their kingdom in the Orkneys and later in Northern Scotland around their capital Inverness.

Later came the Gaelic Scots from Ulster in Ireland. They colonized the Hebrides and Argyllshire, erecting there the kingdom of Dalriada.

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<sup>49</sup> *Op. cit.*, p. 118.

<sup>50</sup> Roberts: *Druidism in Britain*, p. iv.

<sup>51</sup> J.A. Duke: *History of the Church of Scotland*, Oliver & Reed, Edinburgh, 1937, p. 3.

After the christianization of all the above peoples, arrived the Anglo-Saxons ó first from Germany, and then later fanning out from Eastern England toward the west of Britain. Subsequently came the Norsemen, including the Normans. Finally, all of the above united in North Britain as ÆScotlandøó under King Duncan in 1034 A.D.

Only very much later than first the Goidelic migration to Ireland and then the kindred Cymric migration to British Wales ó did what is now called Scotland become inhabited. After the Brythons in Southern Scotland, it was apparently<sup>52</sup> the Picts who first arrived in Scotland ó by way of Northern Ireland, and then both straight to Galloway in Southwestern Scotland (the Niduari Picts) as well as *via* the Orkneys into Northern Scotland (the Northern Picts).

This occurred just a few centuries before the Christian era. Called *Cruithne* by the Gaelic Irish and *Prydyn* by the Cymric Welsh, the Picts wrote in their own Proto-Celtic notch-like script called Ogham ó which is rather reminiscent of the writing of Ancient Egypt.<sup>53</sup>

Observes the sixteenth-century chronicler Holinshed:<sup>54</sup> ðHow and when the Scots, a people of mixed Scythian and Spanish blood, arrived here from Ireland ó and when the Picts came to us from Sarmatia or from further toward the north [of Scythia] and the Scythian Hyperboreans ó is as yet uncertain.ö It still is, even in the twenty-first century..

Yet see: Jonah 1:3f & Ezekiel 27:12-25 *cf.* Colossians 3:11. Hence Holinshed concludes: ðThe Picts were long planted in this Island before the Scots [from Ireland] adventured to settle themselves in Britain.... I suppose with others that they came thither ó out of Sarmatia or Scythia.ö

According to the famous 1526 Hector Boece's *Description of Scotland*,<sup>55</sup> the Gaels ó whether the Iro-Scots of Ulster, the Manx-Scots of the Isle of Man, or the later Iro-Scots of Scotland ó had been övery religiousö for over many centuries and even when they formerly still embraced Druidism. ðFor in those days, the priests [or presbyters] of Britain ó named Ædruidsøó were expert both in natural and moral philosophy.... The principal seat of their priests was in the Isle of Man...which was reputed at that season as the well-spring and fountain of all learning and knowledge.

ðIndeed, after their priests were once converted [from Druidism to the Universal Faith of Christianity] ó they persevered therein with great constancy, without any note of heresy.... There never was a people more steadfast (to my knowledge) in the

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<sup>52</sup> See however Hume Brown, in his *History of Scotland*, Cambridge Univ. Press, 1909, I p. 11. There he states that ðin the north [of Scotland] there may have been a remnant of a Pre-Celtic people whose influence has been detected in certain customs that prevailed among their Pictish conquerors. The main body of the Picts themselves appear to have been Goidelic Celts and their kindred ó with the Celts of Ireland and the Isle of Man. This point is still under discussion.ö However, Skene (*op. cit.* I p. 164) indicates that ðan Iberian or Basque people preceded the Celtic race in Britain and Ireland,ö but subsequently leaves it open as to whether the Picts were Iberian or Germanic or Celtic. All of these groups, however, would still have been Japhethitic (Genesis 9:27 to 10:5).

<sup>53</sup> See H. Boece's *Description of Scotland*, in Holinshed's *op. cit.* V:2-33f. See too the art. ÆPictishø in the *Enc. Brit.* (1929) 17:913.

<sup>54</sup> *Op. cit.*, I:8f.

<sup>55</sup> H. Boece's *op. cit.*, in Holinshed's *op. cit.* V:2-27.

Christian Faith, nor more constant in their faithful promises ó than the Scots have been since their first beginning.ö

Apart from colonies in the Hebrides and Argyle, however, it was only from the fifth century (A.D.) onward that the Celtic Scots arrived in Scotland (and indeed from Ireland). Before then, it was not the Gaelic Scots but rather the Pre-Christian druids among the Proto-Celtic Picts of Northern Scotland and among the Cymric Brythons of Caledonia and Strathclyde ó together with the Christian Brythons of Cumbria and in South Britain ó who first resisted the pagan Romans in Britain, and who thereafter repeatedly invaded the Roman-controlled areas of Roman Britain alias *Britannia*.

As *The Historians' History* observes,<sup>56</sup> the order of the arrival of the three divisions of the Celtic race (*viz.* the Brythons, the Picts, and the Scots) ó and the extent of their occupation of the British Isles ó are uncertain. Bede, in the beginning of the eighth century [A.D.], gives the most probably account.

According to that historian, the Anglo-Saxon Bede: öAt first, this Island [of Britain] had no other inhabitants but the Britons.... When they had made themselves master of the greatest part of the Island, beginning at the south ó the Picts from Scythia...arrived on the northern coast of Ireland...[and then,] sailing over to Britain, began to inhabit the northern part of the Island. In process of time Britain ó after the Britons and the Picts ó received a third nation, the Scots, who migrated from Ireland.ö Only yet thereafter did the Anglo-Saxons arrived from Germany ó especially from around A.D. 449 onward.

### Brythons and (Iro-)Scots and Picts in Britain

Rev. R. Paton has written a very valuable book titled *The Scottish Church and its Surroundings in Early Times*.<sup>57</sup> There, he explains that the Pictish people were midway between the Gael and the Cymri ó more Gaelic than the Cymri, and more Cymric than the Gael. This is precisely the character of the old Pictish topography. It is a mixture of Gaelic and Cymric, indicating the identity of those two races at some distant period in the remote past.

There is in Scotland a Gaelic manuscript still in existence from which the following quotation is made: öThe *maelcu*, the king's son, came with his druid.ö There is thus reason to believe that Scotland too had her *magi* [compare Matthew 2:1-12] ó and that these were of the ancient order of the druids as described by Caesar.<sup>57</sup>

Centuries later, according to Holinshed,<sup>58</sup> **Simon Brech** was “**crowned as the first king that reigned over the Scots in Ireland**. He began his reign there in the year 3270 from the creation of the world...and **697 [years] before the incarnation of our Saviour**. Having ruled his subjects with **great justice** for the period of forty years or thereabouts, he died. After his decease, Fanduf(us) succeeded him ó who had Ethion as his descendant. He begat Glauc(us) ó which Glauc begat Noitafil(us), the father of Rothsay....

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<sup>56</sup> *Op. cit.* XXI p. 7.

<sup>57</sup> In his *Gallic War*, 6:13.

<sup>58</sup> *Op. cit.*, V:36f.

Perceiving the Scottish nation had increased to a greater multitude in Ireland than that country was well able to sustain, this Rothsay transported certain numbers of them over into the isles anciently called Ebon-ides (afterwards Hebr-ides)... This transportation of these Scotsmen into those isles, took place one hundred and thirty-three years after the coronation of Brechö ó and thus in B.C. 564.

The isles were not large enough to find them sustenance. So several companies of them got themselves over into the mainland of North...Britain (then still called ðAlbionø). There, they first inhabited a waste and desert portion thereof ó lying toward the west.... That part where they first began to settle themselves, they named Ar-gathel-ia [*alias* ðLand of Gathelø or ðLand of the Gaelø] ó after the name of their first captain and guide Gathel.... The inhabitants at this day [still] call it: ðAr-gyle.ø

At their first coming, they perceived **they could not live without laws and civil government. So they severed themselves into tribes, or as it were into ‘hundreds’ or ‘wapen-takes.’ Each of the same had a special governor to see their laws administered and justice maintained.**

The Picts, it would seem, arrived in Britain only around B.C. 350f. We shall deal with them at that point, later below. The bulk of the Iro-Scots, however, only migrated from Ireland directly into Southwestern Scotland many centuries later ó just after Christian Cumbrian Missionaries had started to evangelize the Picts of Southwestern and of Northern Scotland at the end of the third century A.D.

### Foreign references to the British Isles as the ‘Tin Islands’

We have already seen Homeric<sup>59</sup> and other ancient references to a great northern Tin Land. Even the famous sceptic Sir David Hume succinctly states in his famous book *The History of England*<sup>60</sup> that the southwestern coasts of Britain were probably known to the Phoenician merchants several centuries before the Christian era. When the voyagers obtained tin in Cornwall and Devon, these parts were called the Cassiterides or the Tin Islands ó a name by which they were known to Herodotus in the fifth century before the Christian era. Later writers mention the Britannic Islands under the names *Albion* and *Ierne*....

The Greek colonists of *Massalia* (alias Marseilles) and *Narbo* (alias Narbonne) carried on a trade at a very early period with the southern parts of Britain. The principal British exports seem to have been tin, lead and skins ó as well as corn and cattle, gold, silver, iron and a kind of pearl. Thus Hume.

Such pearls were harvested from the Irish Sea ó especially just off the coast of Cumbria, to the east of the Isle of Man, between Westmorland and Wales. Also amber was exported from Britain ó and imported too, from the Baltic.

The chief products of the Ancient British Isles, then, were metals. Such included precious gold and silver. Such also included the non-precious yet very useful metals iron, lead and especially tin.

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<sup>59</sup> See our text at n. 37 above.

<sup>60</sup> Brewerø ed., Murray, London, 1883, p. 2.

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EURASIA FROM 1000 TO 100 B.C.

Thus the B.C. 450 Greek Herodotus<sup>61</sup> speaks in his *History* about the far west of Europe near the area of the Northern Sea, where amber is supposed to come from.... I do not know anything of...the Tin Islands (*Cassiterides*), **whence we get our tin**.... Yet it cannot be disputed that tin and 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. Indeed, continues Herodotus, it is the northern parts of Europe [cf. Britain and especially Ireland] which are richest in gold.

Herodotus also describes how the Cimmerian Celts had moved westbound from Eastern Europe. The Olbio-Scyths had pressured them thus but also then followed them from Asia Minor westbound through Europe. Indeed, there may even be a connection between the term Olbio-Scyths and the name Albion as one of the several names sometimes given for Ancient Britain.

This famous Greek historian Herodotus also relates how both Ancient Egyptian navigators and Ancient Phoenicians from Carthage undertook long voyages. He states they traded their merchandise for the foreign gold of those yet further to the west of the Mediterranean beyond the Pillars of Hercules alias the Straits of Gibraltar.<sup>62</sup> Indeed, even the famous socialist H.G. Wells has noted in his *Outline of History*<sup>63</sup> that Irish prehistoric remains are particularly rich in gold.

C.I. Elton is the author of various law books. In his work *Origins of English History*,<sup>64</sup> he expresses his indebtedness<sup>65</sup> to Professor Rolleston and Sir Henry Sumner Maine. The B.C. 450 Herodotus, explains Elton, seems to be one of the first to use the place-name *Cassiterides* applying it to some West-European Islands which certainly seem<sup>66</sup> to be the British Isles.

The scholar John Taylor remarks<sup>67</sup> that the tin used by the Greeks, came from the *Cassiterides*. These islands, states the B.C. 450 Herodotus, were situated in the extremes of Europe toward the West. Mr. Copeland Borlase, the best authority on the subject, unhesitatingly states that Cornwall (including its Scilly Islands) is the country indicated by Herodotus.

This word *Cassiterides* alias The Tin Islands once it had been used by (the 450 B.C.) Herodotus to describe apparently the British Isles was definitely and very similarly so used by later early writers. Among such in particular Posidonius, Strabo, Mela and Pliny should be noted.

Thus, argues Elton,<sup>68</sup> the great Greek Stoic Posidonius (circa 145 B.C.) who seems to have visited every corner of the West declares that tin then being found in Britain was dug up on the islands called the *Cassiterides*, and transported to

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<sup>61</sup> Herodotus: *History* III:115.

<sup>62</sup> *Hist.*, 4:1-214 & 7:1-165.

<sup>63</sup> H.G. Wells: *Outline of History*, Waverley, London, 1925, II p. 59.

<sup>64</sup> C.I. Elton: *Origins of English History*, Quaritch, London, 1890, p. iii.

<sup>65</sup> *Ib.*, p. vii.

<sup>66</sup> *Ib.*, p. 10.

<sup>67</sup> *Op. cit.*, p. 146.

<sup>68</sup> *Op. cit.*, pp. 92 & 17 & 31 n. 1.

Marseilles. So too<sup>69</sup> Strabo and Diodorus Siculus. Indeed, Posidonius appears to have visited the eastern parts of Britain as well as the Cornish mining-districts.

About 20 B.C., the Greek Strabo referred<sup>70</sup> to the *Cassiterides*. His description places it as situated in the high seas ó somewhere about the same latitude as Britain.

Around 45 A.D., the Roman Pomponius Mela referred to the Isle of Sena òin the British Sea.ö Just before that, he also stated:<sup>71</sup> òAmong the *Celtici* are several islands ò compare Britain, the Scillies, Anglesey, Man and Ireland *etc.* òThey are all called by the single name of *Cassiterides* [or ÑTin Islandsø] ó because they abound in tin.ö

Indeed, (the *circa* 50 A.D.) Pliny the Elder maintains<sup>72</sup> that òopposite to Celtiberia [viz. Spain] are a number of islands which the Greeks called *Cassiterides* ó because of their abundance of tin.ö<sup>73</sup> This further indicates, incidentally, that **also the Greeks** then knew of the British ÑTin Islands.ø

Thus indeed (the 495 B.C.) Hecataeus of Ionia, compare also (the 350 B.C.) Aristotle. Conversely too, many Ancient Britons understood the Greek language ó according to (the 60 B.C.) Diodorus Siculus, (the 55 B.C.) Julius Caesar, and (the 20 B.C.) Strabo.

The famous (98 A.D.) Roman historian Tacitus notes<sup>74</sup> that òthe geography and inhabitants of Britainö had by then already been òdescribed by many writers.ö This evidences even the Pre-Christian fame and importance of that land ó in the eyes even of the Mediterranean nations.

Tacitus then further observes that òBritain...faces Germany on the east.... On the south, it is within sight of Gaul.... Spain is opposite the shoreö of Cornwall to its north. Further, òBritain...looks towards Irelandö to its west ó and òIreland is between [North] Britain and Spain.ö

Britain, then, was seen to be located in a strategic position ó between Germany, Gaul, Ireland and Spain. Indeed, òBritain contains gold and silver and other metals ó as the prize of conquest.ö

Those òother metalsö for which Ancient Britain was famous, would surely include also the òprizeö of **tin**. Indeed, the very word *Cassiterides* (meaning ÑTin Islandsø) clearly seems to indicate **the British Isles** ó to the northwest of the Mediterranean World. For it lay to the northwest of the Grecian Asia Minor of Homer and Hecataeus and Herodotus. It lay also to the northwest of the later Diodorus Siculusø Sicily ó and to the northwest even of the Italy of the Roman writers Julius Caesar and Cornelius Tacitus.

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<sup>69</sup> Strabo: *op. cit.* II:126 & 146. Diod. Sic.: *op. cit.* V c. 2.

<sup>70</sup> *Ib.*, II:120 & III:175.

<sup>71</sup> Pomp. Mela, III:3:6.

<sup>72</sup> Plin.: *Hist. Nat.*, IV:22.

<sup>73</sup> Elton: *op. cit.*, pp. 17-19f.

<sup>74</sup> *Agric.*, 10-12 & 24.

### The Phoenician Himilco's B.C. 530 visit to the British Isles

Around 535 B.C., the Phoenician Admiral Himilco of Carthage conquered Spain. He gathered pleasant impressions of Britain, perhaps around 530 B.C.

As later reported by Rufus Festus Avienus, Himilco concluded:<sup>75</sup> "Where the Ocean presses in and spreads wide the Mediterranean waters [viz. at Gibraltar], lies the Atlantic. Some distance further, there rises the head of the promontory in olden times named Oestrymnon and below, the like-named bay and isles. Wide they stretch, and are rich in metals of tin and lead."

That "Oestrymnon" promontory seems to refer to the southernmost point in Devon here said to have been known as such, to the Mediterranean peoples, even since the "olden times" long before the (535 B.C.) days of Himilco. Then, "below" (alias yet further to the west of the Oestrymnon promontory), and hence in Cornwall to the southwest and also in the then tin-rich Scilly Islands some further twenty-five miles off the western coast even of Cornwall "rise the bay and isles...rich in [the] metals tin and lead."

"There, in Cornwall, a numerous race of men dwell of endowed with spirit and no slight industry, all busy in the cares of trade.... They navigate the sea in their wondrous barks.... Two days long is the voyage thence to the Holy Island [Ireland].... It lies expanded on the sea, the dwelling of the Hibernian race. At hand lies the Isle of Albion [probably Man]. Of yore, the trading voyages from Tartessus [alias Spain] reached to the Oestrymnides."

These places, then, were then the "outer parts of Europe" inhabited by a powerful race or "hardy folk" who were "proud-spirited, effectively skilful in art, and constantly busy with the cares of trade."<sup>76</sup> The language here attributed by Avienus to the Phoenicio-Carthaginian Himilco around 530 B.C., is very significant. Even before that date, Cornwall's offshore islands were already known as "Oestrymnides" and indeed also since "olden times" (alias yet earlier days) etc.

Hibernia-Ireland and Albion-Britain themselves were both already long well-known. Indeed, in Britain, the men of Cornwall were "numerous" and "endowed with spirit" and of "no slight industry" and were "all busied in the cares of trade" as those who "navigate the sea" in "wondrous" vessels, etc. Moreover, from "of yore" there had been "trading voyages" of from Spain to metal-bearing Cornwall and her nearby "Oestrymnides."

Now the 300 A.D. Avienus derived this account of Himilco's B.C. 530 voyage to the British Isles of from (the approximately 300 B.C.) Greek geographer Dionysius Periegeetes. See Dionysius's *Periegeesis tes Oikoumeenes* (alias his "Travels Around the Inhabited World"). This travelogue was later translated into Latin, and preserved<sup>77</sup> by Avienus in his own *Description of the Seacoast of Brittany*.

<sup>75</sup> See *Hist. Hist.*, II, p. 358.

<sup>76</sup> Fest. Avienus: *Fragments Ora Maritima*, V:98-100.

<sup>77</sup> Avienus: *Description of the Seacoast of Brittany*, lines 98f of his *Ora Maritima*.

The great Celtic scholar Rev. Edward Davies observes<sup>78</sup> that (the 530 B.C.) Phoenicio-Carthaginian Hamilco and his crew ó had been sent, round about the time of the Medo-Persian King Darius, to explore the western shores of Europe. They found the natives there to be rich in tin ó as well as in land. Powell, in his book *The Celts*, insists<sup>79</sup> that this was the situation during the sixth century (B.C.) ó and almost certainly also well before the year 530.

Here is Kenrick's translation of the above-mentioned sentences of Avienus anent those areas of the British Isles:<sup>80</sup> òThe Oestrymnides...are rich in metals of tin and lead. The people are proud, clever and active, and all engaged in the incessant cares of commerce.... They furrow the wide rough strait...with a new species of boat.... They oft traverse the salty sea with a hide of leather.ö

The latter sentence probably means that they sailed with leather sails through their stormy seas. For note too the references by Julius Caesar (around 56 B.C.) to òthe ships of the Britonsö who òfor their sails...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.ö Caesar's *Commentary on the Gallic Wars*, III:7-14.

Elton correctly comments<sup>80</sup> that Avienus was probably thinking of the British Isles. Avienus preserved a fragment of the voyage of Himilco. The latter had been engraved on a votive tablet in a Carthaginian temple many centuries before the time of Avienus. Indeed, even that earlier engraving itself ó evidences yet prior Carthaginian commerce with Ancient Britain.

### **The relationship between British Druidism and the B.C. 530f Pythagoras**

Both British Druidism as well as the B.C. 530f Greek Pythagoreans believed in the immortality or rather the unannihilability of the human soul. Both derived this doctrine from earlier divine relations. Cf. Genesis 1:26f; 3:22; Ecclesiastes 12:7-14; Isaiah 26:19; Ezekiel 37:1f; Daniel 12:2-13f; *etc.*

The druids still professed and taught the doctrine in relative purity ó upholding the postmortal immortality of our present human soul, which they deemed to reside now principally in the human head. However, the Pythagoreans corrupted this doctrine of immortality to incorporate also the false teaching of *metempsychosis* (the transmigration of souls from one person to another) ó even as Hinduism and Buddhism had begun to teach *karma*, alias the false doctrine of postmortal human re-incarnation even into animals and plants.

Around B.C. 600, the great druidic philosopher Anacharsis the Scythian influenced the Greek lawgiver Solon. Then, in B.C. 495, the Greek geographer Hecataeus recorded that the Hyperborean Abaris had gone to Greece and influenced Pythagoras.

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<sup>78</sup> *Op cit.*, pp. 227f.

<sup>79</sup> T.G.E. Powell: *The Celts*, Thames & Hudson, London, 1959, p. 21.

<sup>80</sup> See Elton's *op. cit.*, p. 19 n. 2.



So, according also to the British Puritan John Milton, Pythagoras had derived much of his own famous philosophy from British Druidism.

“Learning and sciences,” opined Puritan Britain’s Milton, “were thought by the best writers of antiquity to have been flourishing among us.... The Pythagorean philosophy and the wisdom of Persia had their beginning from this Island.... The *druids* of the [Brythonic] Gomer-ians...in these [British] Islands...were the original sages of Europe in all the sciences from Japhet.” Genesis 9:27 to 10:5.

The B.C. 450f Greek historian Herodotus stated: “The druids among the Celts have profoundly examined the Pythagorean philosophy,” and “foretell matter by the ciphers and numbers.” Indeed, the B.C. 150 Diogenes Laertius (citing the somewhat earlier Sotion) stated that the Ancient Greeks had derived their views of the soul’s immortality from the Celts.

The B.C. 105 Greek Cornelius Polyhistor claimed what he called “the Pythagorean doctrine prevails among the Gauls” in Celtica. His contemporary Timagenes stated: “The druids, men of loftier intellect and united to the intimate fraternity of the followers of Pythagoras, were absorbed by investigations into matters secret and sublime, and...declared souls to be immortal.”

The B.C. 20f Strabo wrote that Pythagoras had been visited by the Hyperborean druid Abaris and clothed in plaid or tartan, and with a gilded belt and trousers down to his feet. Abaris probably being from Britain, Strabo noted that he was “quick in judging...present accuracies”; “diligent in the quest of wisdom”; and “spoke Greek with fluency.”

Indeed, it was not the druids who derived their doctrine of the immortality of the human soul from the Pythagoreans. It was the Pythagoreans who derived that doctrine (before corrupting it into *metempsychosis*) from the druidic Celts and who had themselves earlier derived their druidic views of immortality from divine revelation. As the A.D. 190f Christian scholar Clement of Alexandria rightly remarked: “Pythagoras was one of those who hearkened to the Celts.”<sup>81</sup>

### **Greek testimony about the British Isles from B.C. 525f onward**

However, it was not just the Phoenician Carthaginians who visited Britain around the beginning of the fifth century B.C. Apparently, certain Greek mariners did so too and just a little later.

As Gilbert Sessler states,<sup>82</sup> an ancient Greek seaman was responsible for the following in B.C. 525: “Hence from Britanny in two sun’s time a boat may travel to the Sacred Island, which was thus named by men of ancient time. This lies between the waves, and occupies many an acre. In it, widely dwell the folk named Hibernians [alias the Irish]; and nearby, stretched out, the Island of the Albinoes [alias the Manx?].”

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<sup>81</sup> *Id.*

<sup>82</sup> G. Sessler: *Omens of the Age, Destiny*, Johannesburg, 1946, p. 82.

Also the Greek-language historian Diodorus Siculus wrote<sup>83</sup> (*circa* 60f B.C.) ó and thus even before the time of Julius Caesar ó that the westward-moving (600f B.C.) Scythians had enlarged their empire. Diodorus further wrote that (the 495 B.C.) historian Hecataeus of Greece had described an island in the ñnorthern partsøó which certainly seems to be Britain. Indeed, the time of Hecataeusø description is clearly contemporaneous with the golden and glorious reign of the great British lawgiver King Dunwallo Moelmud ó to be dealt with in detail, later below.

Now those ñnorthern partsøó explained the Sicilian Diodorus ó had long been inhabited by those whom the Greeks called ñHyperboreansø (alias øthe people beyond the North Windö to the north of the Greeks). Indeed, the great skill of the Hyperboreans in the construction of temples ó as noted by Hecataeus ó eminently agrees with the skill needed in placing lintels into position on the many Ancient British monuments, such as Stonehenge *etc.*

Writes Diodorus:<sup>84</sup> øThe Scythians anciently enjoyed but a small tract of groundö in the Black Sea area. However, through their valour, ögrowing stronger by degrees ö they enlarged their dominion far and near ó and attained at last to a vast and glorious Empire....

øAt the first, a very few of them...seated themselves near to the River Araxes [in Armenia]. Afterwards, one of their ancient kings, who was a warlike prince and skilful in arms, gained to their country all the mountainous parts as far as to Mount Caucasus ó and all the [flat] champain country to the Ocean....

øSome time afterwards, their posterity ó becoming famous and eminent for valour and martial affairs ó subdued many territories.... They enlarged the empire of the Scythians as far as to the Ocean.... This nation prospered still more and more, and had kings that were were famous ó from whom the Sacae [alias the Saxons?]?...and many others called by other names, derive their origin.

øNow since we have thus far spoken of the ñnorthern partsø...it is convenient to observe something relating to the antiquity of the Hyperboreans.... Hecataeus and some others say that there is an island in the Ocean opposite Gaul, as big as Sicily, below the Arctic Pole, which the ñHyperboreansø inhabit. They are so called, because they lie beyond the breezes of the North Wind....

øThe soil there is very rich, and very fruitful; and the climate temperate, insomuch as there are two crops in the year.... They daily sing songs in praise of God, ascribing to Him the highest honours.... These inhabitants demean themselves like priests [or presbyters].... They have there a stately grove ó and a renowned temple, round in form [compare Stonehenge], beautified with many rich gifts.

øThere is a city likewise consecrated to this God. The citizens are mostly harpists ó who play on the harp; chant sacred hymns to God; and set forth His glorious acts. The Hyperboreans use their own natural language ó but from long ancient times, they have had a special kindness for the Greeks.... Some of the Greeks passed over to the Hyperboreans, and left behind them various presents inscribed with Greek characters.

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<sup>83</sup> Diodorus Siculus: *op. cit.*, II:2:47f.

<sup>84</sup> Thus *Hist. Hist.*, II, pp. 444-46.

Indeed, Abaris [the Scythian] formerly travelled thence into Greece ó and renewed the ancient league of friendship.ö Thus the B.C. 60 Diodorus Siculus.

The above-mentioned Abaris was a Scythian of the fifth century B.C., mentioned by both Herodotus and Pindar. He is said<sup>85</sup> to have known Pythagoras; to have possessed gifts of forthtelling and of healing; and to have rid the World of a great plague. He succeeded the eloquent sixth-century-B.C. Scythian Philosopher Anacharsis (who was himself a friend of the Greek lawgiver Solon).<sup>86</sup>

Diodorus's account of Greek influence on the Hyperboreans, agrees with the statements of his contemporary Julius Caesar about the druids of the Celts in general and of Britain in particular. For Caesar explains that the Celts sent their candidates for druidship especially to Britain to be trained ó and that the druids wrote about everyday matters in Greek characters.

It should not be assumed, however, that either the sixth-century-B.C. Scythians in Northern Europe or their fifth-century-B.C. Hyperborean cousins in Britain were practitioners of pagan idolatry ó as were the Ancient Greeks. Indeed, the testimony of the later Greek-speaking Christian Philosopher Clement of Alexandria clearly confirms the contrary.

Writes Clement:<sup>87</sup> ö**Anacharsis was a Scythian, and is recorded to have excelled many philosophers among the Greeks. And the Hyperboreans – Hellanicus [of Lesbos] relates – dwelt beyond the Rhiphaean Mountains, and inculcated justice.**ö

Those Rhiphaean Mountains were the ÆGomicø Alps ó compare Genesis 10:3ø *Riphath*. Consequently, from the viewpoint of the Ancient Greeks, the Hyperboreans were a people of Northwestern Europe.

Clement then concludes:<sup>88</sup> ö**All honour to that king of the Scythians, whoever Anacharsis was, who shot with an arrow one of his subjects who imitated among the Scythians the mystery of the 'mother of the gods'...Cybele!**ö This shows just how fiercely that Scythian ruler protected his people ó against being polluted by pagan idolatry.

### **Hebrew influence on the Japhethites and thereby on the Ancient British Isles**

Let us now briefly look at the influence of Ancient Hebrew Law on the Japhethites ó including those in Ancient Greece and, *via* Greece, a Hebrew influence on both Britain and Rome. For, as already seen, even before the (495 B.C.) visit to Britain of the Greek Hecataeus ó there had already been significant Greek as well as Trojan contact with the highly-religious Ancient Britons.

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<sup>85</sup> See art. *Abaris* in 1951 *Enc. Amer.* I:7.

<sup>86</sup> See arts. *Anacharsis* in 1929 *Enc. Brit.* & 1951 *Enc. Amer.*

<sup>87</sup> Clement of Alexandria's *Stromata* I:15.

<sup>88</sup> Clement of Alexandria's *Exhortation to the Heathen* ch. 2.

Already Noah had predicted that Japheth (and the Japhethites) would dwell in the tents of Shem. Genesis 9:27. Those Japhethites include Japheth's first-born Gomer (and the latter's descendants), as well as Japheth's other son Javan (and his descendants). Gomer was the ancestor of the Cymri alias the Ancient Britons. The Cymric Gomer's brother is the Japhethitic Javan of Genesis 10:4 and was certainly the ancestor of the Ancient Greeks. Indeed, Holy Scripture clearly states that also Javan later absorbed at least some Israelitic influence. Isaiah 66:19 & Ezekiel 27:19 & Joel 3:6.

We have already seen that some of the Judeans (descended from Judah-Zerah-Darda) may well have helped Dardanus to found Troy at the Dardanelles around B.C. 1700f. See: Genesis 38:26-30; First Chronicles 2:4-6; *etc*<sup>89</sup>

Compared to the other tribes of Israel, the list of Dan's descendants while first in Egypt and then in the desert of Sinai looks remarkably lean, numerically. Cf. Genesis 46:23; 49:17; Numbers 2:25f; 26:42f. Perhaps this might suggest a large migration of Danites from the Near East precisely at that very time. Significantly, the Ancient-Jewish historian Josephus said it was from Egypt that Danaus came to Argos in Greece.<sup>90</sup>

It is well-known that the Danites indeed became somewhat of a maritime power. Judges 5:17; Second Chronicles 2:14; Ezekiel 27:3,13,19; First Kings 7:13f. It is also well-known that some of the Danites moved off far north of Palestine and beyond. Genesis 14:14; Deuteronomy 34:1; Joshua 19:47; Judges 18:1; 18:29; 20:1. Indeed, it is certainly conceivable that some of them may even then have reached and settled in Greece. Ezekiel 17:2-5; 27:19; First Maccabees 12:19-23; Josephus's *Antiquities* 12:4:10.

Lord Gladstone was the Christian Prime Minister of Britain in the nineteenth century A.D. He was also the author of the books *The Impregnable Rock of Holy Scripture* and *Juventus Mundi* (alias 'The Youth of the World'). Now Gladstone claimed the siege of Troy was undertaken by Greeks or 'Dan-ai' against Trojans or 'Dardana-i' and that these two peoples were originally one. Indeed, in his *Juventus*, Gladstone identified the emigrant 'Danites' with both the Ancient Greek 'Danaoi' as well as with those who migrated thence to Ancient Ireland (the 'Tuatha de Danaan').<sup>91</sup>

The *Encyclopaedia Britannica*<sup>92</sup> claims that, according to Greek legend, Danaus [cf. Dan?] is the son of the ruler of Egypt [perhaps a son of Joseph?] and was driven [together with some of the Israelites?] by his brethren into Greece. Rev. L.G.A. Roberts claims that this occurred three years after the death of Joseph in Egypt (Genesis 50:26) and thus before the Dorian invasion of Greece. So too Petavius's *History of the World*.

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<sup>89</sup> Compare too the B.C. 850 Homer's *Iliad* and his *Odyssey*; Rev. Wm. Milner's *Royal House of Britain*; G. Taylor's *Magnet of the Isles*, pp. 28f; and Roberts's *British History Traced from Egypt*, pp. 31f.

<sup>90</sup> Josephus: *Against Apion*, 1:1,15-6,25.

<sup>91</sup> See Roberts's *British History Traced*, pp. 15-31.

<sup>92</sup> 1929 14th edition, at its articles on *Dan* and *Danaus* and *Dardanus*.

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Perhaps even First Maccabees 12:5-23 *cf.* Second Maccabees 3:9 & Josephus's *Antiquities* 12:4:10 & 13:5:8 are all faint echoes of this ðDanite migration to Ancient Greece. At any rate, the later (594 B.C.) Greek Laws of Solon do indicate a somewhat Hebrew-like constitutional type of government by law. It promoted liberty and free trade, and was a constitution neither autocratic nor democratic but soundly legal.

On the one hand, in the Greek language (explains Dr. G.A.F. Knight),<sup>93</sup> the word *themis* is a word more nearly equivalent to ðcustom than to ðlaw. On the other hand, however, the (594 B.C.) Greek lawgiver Solon's concept of *Ekkleesia* is very reminiscent of the Hebraic *Ekkleesia* in the Septuagint's version of Deuteronomy 4:10 ó compare Acts 7:38 *etc.* See too Exodus 18:12-25f.

After the Greek tyrant Draco (in 621 B.C.) wrote his harsh laws with blood and not with ink ó Solon the sage countered it with his own Code in 594 B.C. There Solon balanced the interests of various social groups. He broadened the Athenian suffrage, admitting all to its *Ekkleesia* (alias its political ðGeneral Assembly). Separation of governmental powers was advocated, and provision was made for testamentary disposition of property.

As Law Professor Dr. Palmer D. Edmunds observes,<sup>94</sup> Solon was reported by Plutarch to have said it seems a ruler (whether king or tyrant) is held in more esteem by the citizens ó when he combines representative rule with monarchy alias constitutional royalty. So the Athenian *Ekkleesia* or ðPolitical Assembly was given power to pass laws; to call magistrates to account; and to elect leaders. A ðCouncil of Four Hundred was established, to be elected annually by the people. Through it, all business was to be introduced to the *Ekkleesia*.

**The degeneration of Greek Law after  
the time of Pisistratus in B.C. 560f**

Sadly, however, through Solon's nephew the (560f B.C.) demagogue Pisistratus ó Athens soon degenerated into unconstitutional mob-rule. That was swiftly followed by the populism of Clisthenes, and ó after war with Sparta ó by the (445f B.C.) absolute political equality of Pericles. Significantly, the latter himself called it: ðdemocracy or the rule of the massesö ó from the Greek word *demos*: meaning a ðmob.

As Plutarch writes of Pericles: ðThe comic writers speak of the people of Athens as of a horse ó but one wild and unmanageable. It heeds the reins no more. But in its headlong course, it bears down upon the very friends that feed it.ö

Indeed, as C.H. McIlwain has pointed out ó in democratic Ancient Greece, the State made the laws. Under constitutionalistic Ancient Israel, however, the Law makes the State.<sup>95</sup>

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<sup>93</sup> *Op. cit.*, p. 19.

<sup>94</sup> *Op. cit.*, p. 90.

<sup>95</sup> Edmunds: *op. cit.* pp. 90-94.

Under **democracy** *ó vox populi vox Dei*. That is to say, under democracy *the voice of the people is [deemed to be] the voice of God.* But under **constitutionalism** *ó Lex rex*. That is to say, under constitutionalism *the Law is king.* And in Ancient Israel, *Law* meant government for the people **under God**. It did not mean government under the people (or government by the people) **irrespective** of God and His Law.

Inevitably, Pericles's *democracy* (alias the populist rule by the mob) soon led to *demagoguery* (alias a con-man mis-leading the mob) *ó* and then to the tyranny of Alexander the Great. Plato's *Republic*, written shortly before B.C. 360, presages the autocratic rule of Alexander (B.C. 356-323). For Alexander was tutored by Plato's very own pupil Aristotle (B.C. 383-322). Significantly, Alexander thereafter ruled his huge empire rather like an oriental despot.<sup>96</sup>

No wonder, then, that Greek Law sank to the level of merely pragmatic decisions *ó* and ended up accommodating community of wives, and even the acceptability of homosexuality. See how *Natural Law* (*sic*) degenerates among fallen reprobates *ó* once it is no longer checked by the ongoing promulgation of the Law of God!

We therefore agree with the conclusion of Chicago Law Professor Dr. Palmer Edmunds.<sup>97</sup> He correctly states that no *Code of Law* worthy of the name has come down to us from Ancient Greece. In Athens, we find courts proceeding to condemn even animals *ó* and also inanimate objects. There were no judges learned in the law to direct the triers of facts. There was no general body of formal law.

The Greeks did not develop and adhere to a systematic body of jurisprudence *ó* such as did indeed mature in the United States under the Common Law (at least until the A.D. 1861's *mobocratic* War of Northern Aggression against the Southern United States of America). [Unfortunately, since the end of that war, America has seen the subsequent perversion of the *U.S. Constitution* *ó* from the 1865 time of the so-called *Thirteenth Amendment* onward.]

### Did the Hebrews influence the Ancient Etruscans in Italy?

Let us now look at possible Ancient Hebrew influence *ó* either directly or indirectly *ó* on Ancient Italy. Some such influence there certainly was. Indeed, Genesis 10:4's Japhethitic *Kittim* seem to have been the pre-imperial inhabitants of Ancient Rome. *Cf.* Numbers 24:24; Daniel 11:30; Matthew 24:15-28.

Some time after Ancient British Common Law arose (under Brut from Troy around 1200 B.C.) *ó* the first roots of law developed in Rome. There is evidence that some of her ancient laws were similarly derived from Ancient Troy *ó* and thus, more remotely, perhaps *via* Darda from Judah. Subsequently, however, those laws degenerated *ó* not as much as in multicultural Ancient Greece, but indeed far more so than in the isolated British Isles.

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<sup>96</sup> Edmunds: *op. cit.* pp. 103-10.

<sup>97</sup> *Op. cit.*, pp. 100f.

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For the most part, however, the laws of the inhabitants of pagan Rome ó originating around B.C. 750f ó are quite distinct from the earlier B.C. 1440f Mosaic Law and the B.C. 1200f Common Law of Ancient Britain. For, as Dr. George A.F. Knight points out,<sup>98</sup> the laws of the inhabitants of Ancient Rome originally grew out of their pagan religion.

It was early believed in Rome that the founders of that State had made a compact with certain deities (plural). The latter were then deemed to -guardø Rome. The Romans, in turn, thus felt obligated to fulfil certain clearly defined duties laid upon them by those **pagan deities**.

Those duties were the *ius divinum* alias -divine lawø (*sic!*) ó which Rome distinguished from the *ius humanum* (or -human lawø). The latter covered purely **human** relationships ó to the **exclusion** of those between men and the gods of Rome.

Consequently, any attempt to draw an alleged parallel between the Roman *leges* and the Mosaic Law, is quite inappropriate. For under Mosaic Law, the two tables of the Decalogue flow into and both presuppose one another. Moreover, they both derive from Almighty God Who instituted them ó and Who urged His people to keep that Decalogue precisely because He had saved them from pagan Egypt. Exodus 20:1f.

Nevertheless, it should be remembered that even Italy had been inhabited by the Etrusc-ans (*cf.* the Thrac-ians) ó **before** the rise of the Romans who finally absorbed them and some of their culture. Some scholars regard these Etruscans as Pelasgian Celts related to the men of Gaul and even to the men of Britain.

Thus, Gladys Taylor observes<sup>99</sup> that the Etruscans ó who had been dominant in the Western Mediterranean ó suddenly seemed to fade out of existence. For the Romans committed genocide against the Etruscans in Italy ó or alternatively expelled them from Italy, toward the north and the west.

The Etruscan kings had been rulers of a kingdom which had included Rome ó during the archaic period. Those kings were real and vital personalities. Tarquin the Elder is dated as having lived from 616 to 578 B.C. He moved from Tarquinia to Rome. There he became king ó on the death of the sons of Ancus Marcius, the ruling family. Tarquin was responsible for instituting a -Parliamentø of three hundred Senators. Unfortunately, however, he was then assassinated.

The facts do not show the Etruscans as tyrants. Nevertheless, there was constantly friction between the Etruscans and the Celts on the one hand ó and the Romans on the other. So Porsena, Prince of Clusium in Etruria, besieged Rome.

The march on Rome by Porsena coincided with the advance upon Roman territory by the Celtic tribes from the north. They repeatedly, in the course of the subsequent two centuries, came to the aid of brethren attacked by the Romans.

The most notable event, described by Livy, was the invasion of Italy by a gathering of Celts under the leadership of Brenn ó a descendant of the great British King Dunval

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<sup>98</sup> George A.F. Knight: *op. cit.*, p. 18.

<sup>99</sup> G. Taylor: *The Celtic Influence*, Covenant, London, 1972, pp. 31f.

Moelmud. In 390 B.C., Brenn defeated the Roman army, and sacked Rome itself.<sup>100</sup> That then contained Roman expansionism ó at least for a time.

### Slow degeneration since the Romans overthrew the Etruscans in Italy

However, with the progressive Roman defeats of the Etruscans in Italy over the years ó Rome gradually absorbed the art and the law of the various disparate surrounding peoples, and started worshipping their pagan deities. Religion degenerated. Vestal virgins were introduced. They then proceeded to work in the Roman temples, while still obliged to remain celibate.

Formalism rather than ethics governed Early Roman Law. Society was sharply divided into classes of patricians, clients, plebeians and slaves. Heads of families had the -rightø to force their slaves to become gladiators or prostitutes, and also the -rightø to kill their very own children ó the *jus vitae et necis*. Also Roman women originally had no rights under public law ó at all.<sup>101</sup>

Four colleges of pagan priests now developed. Those were: the Keepers of the Sybilline Books; the College of Augurs; the College of Heralds; and the College of Pontiffs. The latter became the supreme religious body, and was headed by the -Highest Priestø alias the *Pontifex Maximus*. His prerogatives carried over beyond religion into law, where they constituted a legal monopoly.<sup>102</sup>

Both the office of *Pontifex Maximus* itself as well as its incumbents speedily degenerated. As Chicago Law Professor Dr. Edmunds observes,<sup>103</sup> taking into account that such men as the murderous homosexual Julius Caesar served in his time as *Pontifex Maximus* ó one might be pardoned for not being highly impressed with the -spiritualityø of that office. Significantly, the later Romish popes inherited precisely this title ó and also much of the functions of that same ancient office.

With the replacement of the Ancient Romano/Etruscan kingdom by the Roman republic around B.C. 508, the laws governing the family were somewhat slackened in Rome. Thereafter, Greek Law ó itself previously codified in Athens by the B.C. 594 Solon ó began to influence the Roman Senate. Slowly but surely, this helped bring about change also in Roman Law.

In B.C. 454, the Roman Senate accordingly enacted new laws. These were then codified into the B.C. 451 *Twelve Tables*. For Rome's plebeians had been pressing for such written laws ó resenting the whims of the patrician priests over whose election and behaviour they had never exercised any control.

The *Twelve Tables* then lasted for the duration of the Rome's republican phase, until the collapse of the latter around B.C. 70f. It was replaced soon thereafter by the tyranny of the Caesars.

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<sup>100</sup> See below at nn. 165f.

<sup>101</sup> Edmunds: *op. cit.* pp. 120-25.

<sup>102</sup> Edmunds: *op. cit.*, pp. 142f.

<sup>103</sup> *Op. cit.* p. 144.



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The *New Illustrated Columbia Encyclopedia* in its article on Rome explains<sup>104</sup> that it was a city built on seven hills. Cf. Revelation 17:9-18. Early in the first millennium B.C., the River Tiber had divided the Italic peoples to the south from the Etruscans to the north. In the eighth century B.C., the fortified elevation of the Palatine was taken by the Etruscans, who then amalgamated the tiny hamlets into a city-state.

Tradition tells of the founding of Rome by Romulus in B.C. 753 and of Early Rome's Tarquin family, alias the Etruscan royal house. Those foreign rulers from Etruria were overthrown around B.C. 508. Republican Rome was then established which lasted for almost four-and-a-half centuries. The Etruscan monarchy in Rome from B.C. 753 onward, thus ended with the expulsion of the Tarquin kings and the creation of the Roman Republic in B.C. 508 which then itself lasted until about B.C. 60.

The 1951 *Encyclopedia Americana* in its article on the Decemvirs of the new Republic describes how early in the life of the new Rome ten men were appointed to codify the laws of the more ancient Rome. Commissioners were sent to Greece to study Greek Statute Law. On their return, B.C. 451, all the magistracies were suspended and a commission of ten patricians the Founding Fathers was appointed.

### **The Roman 'Law of the Twelve Tables' from B.C. 451 onward**

Those *decemviri legibus scribendis* (alias ten men to write the laws) were appointed with consular powers to reduce the laws to writing, and to govern the State during their term of office. The finished code, after being ratified by the *Comitia* [or Commission], was erected in the forum inscribed on ten tables or tablets of wood.

Next year, the Decemvirate [or Group of Ten Men] was renewed. It added two tables: a further couple of wooden tablets. The whole code was then known as the *Twelve Tables*. The *Decemviri* or Ten Men resigned in B.C. 447, after completing their written Constitution for the Roman Republic. The usual magistracies were then restored.

In its article on the Twelve Tables the *Encyclopedia Americana* describes them as the first written code of Roman Law enacted in statutory form and having been drafted by a commission of ten elected for the purpose, and approved by the Popular Assembly (451 and 450 B.C.). It appears to have been a compilation of the older laws. It formulated personal and property rights in clear language. It was regarded by the people much as Americans regard their national *Constitution*. Roman schoolboys learned the *Twelve Tables* by heart.

The *Twelve Tables* were still upheld in the age of Cicero, toward the end of the Roman Republic around B.C. 88f. However, then came the indiscriminate extension of the franchise. Thus, under the subsequent democratic or popular dictatorship first of the Triumvirate [B.C. 60f] and then of the Caesars and from about B.C. 48 onward

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<sup>104</sup> NICE, 19:5824.

the Roman constitution of the *Twelve Tables* was speedily **replaced** by authoritarian imperial edicts *etc.*

Also in the *Encyclopedia Americana*, a further article (on the "Civil Law") clearly admits the extremely patchy nature of the extant text of the Twelve Tables. For only a small part of the language of the substantive law of the Twelve Tables has been transmitted down to our own times.

It is by no means certain that the exact fragments of any part of them have come down in their precise original form. The language has probably been modified quite essentially, by subsequent Latin usage and by repeated transcription.

The fragments have had to be picked out and pieced together from numerous references in later literature — such as from Cicero, Dionysius and Gaius. Consequently, what passes for the *Twelve Tables* today is probably by and large a speculative patchwork. Indeed, both its contents and significance are rather misleading.

Moreover — again according to the *Americana* — there is a clear connection, historically, between the Twelve Tables on the one hand and the later Roman law on the other. This is seen from statements in Pomponius, in his history of Roman Law (written about the middle of the second century A.D.), who spells out the use to which the Twelve Tables was put.

He informs us that the custody of the Twelve Tables — the exclusive knowledge of the forms of procedure and the right of interpreting the law — belonged originally to the College of Pontiffs. That was a patrician order at the head of which was an officer known as the *Pontifex Maximus*.

From that office, there was later a strange and circuitous devolution — right down to our very own day. For thus one clearly sees the growth of the papal office of the Supreme Pontiff in the Roman Catholic Church.

Nevertheless, as Chicago Law Professor Dr. Edmunds quite rightly explains,<sup>105</sup> the Law of the Twelve Tables was a compilation of the customary law — in a form available to the public. It is noteworthy as marking recognition of the right of the individual to be recognized, as such, by the law.

The First Table related to the procedure in a civil lawsuit. The Second Table provided for bail and the summoning of witnesses. The Third Table gave debtors thirty days before steps could be taken against them. The Fourth Table dealt with family matters. The Fifth Table related to inheritances and wills.

The Sixth Table dealt with ownership and conveyance of property, and the Seventh with the rights of adjoining property-holders (with regard to such things as boundaries, rights of way, and overhanging trees). The Eighth dealt with tortious wrongs, providing for penalties and compensation. The Ninth Table related to public law — providing that a judge or arbiter taking a bribe was subject to capital

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<sup>105</sup> *Op. cit.*, pp. 144f.

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punishment; that death should be the punishment for treason; and that only the *Comitia Centuriata* could pronounce a capital sentence.

The Tenth Table, relating to funerals and burials, brought religion and law together in that regard. The Eleventh Table reiterated the prohibition of marriages between patricians and plebeians and the Twelfth dealt with a number of miscellaneous matters.

Thus, the very Ancient Romans (just like the very Ancient Greeks and other Ancient Japhethites) in spite of many increasing corruptions in certain preserved some of the light of nature and even of the Ten Commandments. This was first revealed to their ancestors Adam and Noah and Japheth and their descendants Gomer and Javan and the Kittim. Ecclesiastes 7:29; Genesis 6:9f; 10:2-5; Acts 16:37-38; 18:12-15; 19:36-41; 22:25-29; 23:26-30; 24:1-23; 25:5-25; 26:2-32; 28:16-31; Romans 2:14-16. Compare the *Westminster Confession of Faith* 1:1a & 1:6o.

On the other hand, even such developments from the original Decalogue as were found in the Roman Twelve Tables were sometimes quite degenerate. Roman Law became far more removed from God's original revelation than either Celto-Brythonic or Anglo-Saxon Law. Indeed, since the termination of the Etruscan monarchy in Rome in B.C. 508, as the *Encyclopedia Americana* points out in its article on Common Law<sup>106</sup> there is nothing in Teutonic Common Law quite comparable in ferocity to the division of an insolvent debtor's body among his creditors (as indeed authorized in the *Twelve Tables* of Roman Law).

### **The degeneration of the Roman Republic into later imperial tyranny**

Significant is first the expansion but then the deterioration of the Roman Republic before her final demise into a degenerate demagogic dictatorship from about B.C. 70 onward. Indeed, it was in large measure precisely this ongoing multiculturalization of Rome which seems to have undermined her pristine principles. It turned her into a consuming conglomerate which devoured diverse cultures, and then incorporated them into herself. Daniel 2:40-43 & 7:7-19.

In B.C. 300, Rome controlled only (most of) Italy. By B.C. 241, she had swallowed up Sicily; by 231, Corsica and Sardinia; and by 229, most of Illyria (alias Croatia and Dalmatia).

By B.C. 197, Rome had absorbed most of Spain. Three decades later, she was assisting the Egyptians and indirectly also the Palestinian Hebrews against the Syrians. Daniel 11:29-30.

By 148, Rome had absorbed Macedonia; by 146, Carthage and Southern Greece; by B.C. 133, Asia Minor; by 189, Armenia; and by B.C. 106, North Africa. Then, Rome proceeded to conquer: Syria, Palestine, Gaul and Egypt *etc.*<sup>107</sup> Daniel 2:40f; 7:7f; 8:9f; 9:26f; 11:36-45.

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<sup>106</sup> 1951 ed., 7:410.

<sup>107</sup> See L.H. Grollenberg: *Atlas of the Bible*, National Booksellers, Cape Town, n.d., p. 115.

However, the Commonwealth of Britain then blocked the Roman dictator Julius Caesar in his further imperialistic advance. Consequently, after B.C. 55 ó explains Chicago Law Professor Dr. Edmunds<sup>108</sup> ó Rome did not march too swiftly, and did not acquire South Britain until A.D. 43-85.

However, just a few decades before the rise of the Roman Empire from B.C. 60 onward, the *circa* B.C. 106 apocryphal book of First Maccabees gives us a very appreciative Hebrew assessment of the worthy character of the government of the Roman Republic. The assessment is historically valuable. For even the Hebrews themselves, just like the Romans, were then being threatened with ongoing hellenization ó a process which the Hebrews at least initially hoped the rising power of Rome could and would soon check.

Thus, in First Maccabees 8:1-25 we are told that Judas Maccabeus òheard of the fame of the Romans, that they were men of great valour.... None of them put on a crown, or clothed himself in purple, so as to be magnified thereby.ö Thus did the Greeks. But not ó not yet ó the Romans.

To the contrary, continues First Maccabees, the republican Romans òhad made for themselves a Senate.... Three hundred and twenty men sat in council daily, consulting always for the people ó to the end that they might be well governed.... There was neither envy nor jealousy among them.ö

Perhaps somewhat tongue-in-cheek, the anti-hellenistic First Maccabees then wishes republican Rome well. òGood success be to the Romans ó and to the nation of the Jews ó by sea and by land, for ever! The sword also ó and the enemy ó be far from them! But if there be at hand first, war for Rome or any of their allies ó the nation of the Jews shall help them...with all their heart.ö

In addition to this above-mentioned Hebrew appreciation of and encouragement to the Roman Republic, there is also the ongoing influence of Pre-Christian Hebrew Colonies in the Roman World and indeed throughout the Mediterranean ó even from the earliest times. Especially since the Hebrews spread into Europe in Pre-Christian times and built their synagogues among the Gentiles, òMoses from olden times has in every city those that preach him, being read in the synagogues every sabbath day.ö Acts 15:21. Cf. too: Acts 13:5f; 14:1f; 15:23; 16:1-4; 17:1; 18:8; etc.

This was certainly the case during the Pre-Christian Roman Republic, before 70 B.C. Sadly, however, this influence ó though it still continued in some strength ó progressively diminished outside of Palestine during the subsequent phases of the expanding pagan Roman Empire from about 70 B.C. onward.<sup>109</sup>

Indeed, by B.C. 63 ó a mere half-century after the end of the Maccabean -Romaphiliaø toward the old constitutional and representative Roman Republic ó the Hebrew attitude had swung over to -Romaphobia.ø For the constitutional Roman Republic had by then degenerated toward a dictatorial and imperialistic Roman Empire.

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<sup>108</sup> *Op. cit.*, pp. 131f.

<sup>109</sup> Cf. Edmunds: *op. cit.*, p. 133.

In B.C. 63, the Romans annexed Judah. Less than a decade later, they would try to at first, unsuccessfully to occupy even Britain herself.

### **The culture of the Celts in Ancient Britain from B.C. 600 to 500f**

We must now go back some six centuries before Julius Caesar's abortive attempts to occupy Britain. For all that time, Britain had enjoyed the international reputation of being a rich land. Even the Romanophile Sheppard Frere in his recent and substantial book *Britannia* admits<sup>110</sup> that long before the Roman occupation of Britain, evidence of Iron Age agriculture is well attested to especially in Southeast Britain.

The wealth of these Ancient Britons, like those of the patriarchs in the Old Testament, was reckoned in cattle and sheep. Cf. Genesis 13:2. The earliest users of iron had reached Britain probably quite soon in the sixth century B.C. Already at that date, adventurers had been coming individually and in small groups to penetrate the eastern coasts. Indeed, in South Wales too to finds near Cardiff and at Llyn Fawr in Glamorgan show penetration, perhaps in search of iron deposits.

Dr. J.X.W.P. Corcoran gives us interesting data in his authoritative book *The Origin of the Celts*. There he maintains<sup>111</sup> that the Celts had emerged by B.C. 500 as a recognizable people in Central Europe. Knowledge of farming was brought into Central Europe by these immigrants from the East.

Their westward advance was facilitated by the presence of discontinuous but extensive areas of loess to a light soil which was worked easily and successfully by the techniques and equipment of the first farmers in Central Europe. Access to this desirable soil was made easy by the probable use of routes along natural waterways to notably the middle and upper Danube and the Rhine and their tributaries.

The earliest farmers brought with them not only knowledge of agriculture, but also some of the ancillary crafts and skills which had been developed in the Middle East. These included such techniques as the making of pottery and polished stone tools, and the construction of houses and farm buildings.

During the period in which the East continued to advance, continues Dr. Corcoran, Europe's technological advance was linked to it. This was because of the nature of metal-working, especially that of copper and bronze. The complexities are inherent in the sequence which involves the location, identification and extraction of raw materials to through the processes of smelting and associated techniques; and even to the casting and finishing of the tool.

It is improbable that the entire sequence could have been achieved by other than specialists. Not all of the output of bronze went into the production of weapons. There were also vessels of sheet bronze. Their use implies not only an improvement in the

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<sup>110</sup> S. Frere: *'Britannia' – A History of the Provinces of Roman Britain*, Routledge & Kegan Paul, London, 1st ed., 1967, pp. 4 & 7.

<sup>111</sup> J.X.W.P. Corcoran: *The Origin of the Celts – The Archeological Evidence*. Cited in Chadwick's *op. cit.*, pp. 18f & 21f.

quality of cooking, but also some social embellishment of eating and drinking ó essential adjuncts of later Celtic society.

The farmers of the Late Bronze Age were undoubtedly more efficient husbandmen. Crop rotation and the use of manure probably helped to produce an increased yield. The plough appears to have been in general use, and some farmers might now hope to acquire metal tools. Heavy bronze axe-heads would have benefited craftsmen. All these things imply a not inconsiderable increase in the standard of living.

One even more important and distinctive feature of Celtic culture, concludes Corcoran, is the superb art-style ó largely but not exclusively abstract in form, and most typically represented in metal-work. There are also changes in the style of artifact ó such as pottery, bronze dress-fasteners, tools, weapons and armour. Indicative of a change which perhaps involved a further shift in the focus of power, is the appearance of light two-wheeled war chariots.

Trade with the Mediterranean, with the Greeks and Etruscans ó and later with the Romans ó continued. Celtic wheelwrights, carpenters and blacksmiths co-operated in the production of some of **the most technologically advanced wheeled vehicles of the ancient world** ó four-wheeled wagons as well as the lighter war chariots. **The technological level of the Celts, with very few exceptions, was equal to – and in some matters surpassed – that of the Romans.** Thus Dr. Corcoran.

### **B.C. 510f: Ancient Britain's golden age under King Moelmud (Mulmutius)**

Now even before the Law of the Twelve Tables was being drawn up in Ancient Rome (around B.C. 451) ó the sixth-century British King Dyvnwal Moelmud (alias Molmutius) had already done something even better in Britain (around B.C. 510f). Indeed, he was following his ancestor King Leill of Carlisle in Cumbria ó who had himself been ða lover of peace and justiceö *etc.* In fact, Moelmud was refining the even more remote B.C. 1185f *Code of Brut* ó by himself further codifying Ancient British Civil Law.

From ancient documents transmitted through mediaeval historians, the Elizabethan Raphael Holinshed chronicles:<sup>112</sup> ðAfter Dunvallo Mulmutius had established his land and **set his Britons in good and convenient order**, he ordained for himself, **by the advice of his lords**, a crown of gold ó and caused himself to be crowned with great solemnity, according to the custom.... Because he was the first that bare a crown here in Britain, by some writers he is named the first king of Britain ó and all the others rehearsed beforehand are [by such writers] named rulers, dukes, or governors.

ðAmong others of his ordinances, **he appointed weights and measures** ó with which men should buy and sell. Further, he devised sore and **straight orders for the punishing of theft**. Finally, after he had guided the land by the space of forty years, he died. **He was buried in the...‘Temple of Peace’ – which he had erected within the city of Troynovant** now called London.... He appointed, during his lifetime, that his kingdom should be divided between his two sons Brenn and Belin.ö

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<sup>112</sup> *Op. cit.* I:451, citing Caxton & Polychron & Fabian.

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As authority for the above statements ó the 1578 Holinshed cites Caxton, Polychron and Fabian. Four centuries earlier, however, the A.D. 1138 mediaeval historian Geoffrey Arthur of Monmouth in Wales gave an even fuller account.

Geoffrey Arthur, in his A.D. 1138 *History of the Kings of Britain*,<sup>113</sup> states he translated it into Latin from a Celtic document inscripturated during the A.D. 675 time of Cadwallader (and itself then deriving from much more ancient sources). Geoffrey's *History* traces the ancestry of the B.C. 510 British King Moelmud. He shows Moelmud's descent from the B.C. 1185 King Brut ó down through Locrine, Maddan, Memprish, Ebrank, Brut Greenshield, Leill, Bladud, Leir, and others. Leill built Caer-Leill or Carlisle in Cumber-land, and Leir built Caer-Leir or Lei-ster in Leicestershire. Thereafter, however, a long period of relative uneventfulness followed ó until King Dunvall Moelmud.

Records Geoffrey Arthur: "At last, in after days, arose a certain youth renowned above all others for his singular prowess ó by name Dunwallo Molmutius, the son of Cloten, King of Cornwall. Excelling all the kings of Britain in comeliness and courage, he...fashioned for himself a crown of gold...."

"This King it was that did establish amongst the Britons the laws that were called the Mulmutine laws, the which even unto this day are celebrated.... Long time after, the blessed Gildas [*circa* A.D. 530] did write of him [Molmutius]."

**He ordained that the temples of God and the cities should enjoy such privilege as that, in case any runaway or guilty man should take refuge therein, he should depart thence, forgiven by his adversary [*cf.* Numbers chapter 35]... In his days, therefore, the knife of the cut-throat was blunted, and the cruelties of the robber ceased in the land. For nowhere was any[one] that dare do violence unto other."**

Not just mediaeval historians (like the A.D. 1139 Geoffrey Arthur of Monmouth) refer to Moelmud. So too do some of the older documents of Ancient Wales. See the Welsh *Venedotian Law Code*,<sup>114</sup> and compare *The Triads of Dyvnwal Moelmud*.<sup>115</sup>

This Early-Welsh material seems to be reflected also in the later Anglo-Saxon documents ó of mediaeval historians like the A.D. 1120 William of Malmesbury; the A.D. 1200f Roger of Wendover; and the A.D. 1250 Matthew of Paris.<sup>116</sup> Earlier, also the *English Chronicle* calls Dunwallo of Cornwall, the son of Cloten, "Donebant ó and states that he built a "Temple of Peace" within the city of Troynovant later called London.

Also the A.D. 1400 English historian Wavrin<sup>117</sup> mentions Donval [Moelmud] as being the first to wear a golden crown. Donval, declares Wavrin, "reconquered all that pertained to the kingdom of Great Britain.... He was the best, the bravest, and the most valiant of all those who had yet reigned in the Kingdom of Great Britain before him."

<sup>113</sup> *Op. cit.*, II:17.

<sup>114</sup> *Venedotian Code*, LL. i: 182-8.

<sup>115</sup> *The Triads of Dyvnwal Moelmud*, 45,46,60,223,224,227,248,193.

<sup>116</sup> *Chr. Maj.*, I, p. 55.

<sup>117</sup> J. Wavrin: *Chronicles and Ancient Histories of Great Britain from [A.M. 3970] Albina to 688 [A.D.]*, Longmans, London, ed. 1864, pp. 79f.

For Donval Moelmuð alias Mulmutius, explains Wavrin, “gave many laws to the Britons, which the English observe to the present time. He was the first who conferred privileges upon the temples, and provided for the sanctuary of the barons, the husbandmen, and the merchants. He founded a temple and dedicated it to God, and was buried in this temple ó because he so greatly loved peace and harmony.ö

Moelmuðø B.C. 510f *Mulmutian Code* ó by way of the later *Ancient Welsh Triads* ó seems to have been incorporated into the A.D. 880f *Anglo-British Code of King Alfred* and the A.D. 930f *Celto-Welsh Code of Hywel Dda*. As such, the *Mulmutian Code* is the link between the B.C. 1440 Mosaic Law and the later works on British Common Law ó written by the A.D. 1470 English Lord Chief Justice Sir John Fortescue; by the A.D. 1628 Puritan and English Attorney-General Sir Edward Coke; and by Englandø A.D. 1753f Oxford Law Professor and Solicitor-General Sir William Blackstone.

To ðMulmutius,ö wrote the seventeenth-century Puritan parliamentarian and legal antiquarian John Sadler,<sup>118</sup> ðwe owe divers of our Common Law Principles.ö The legal line thus runs from the B.C. 1440 Mosaic Law and the B.C. 1200 *Code of Brut* ó through the *circa* B.C. 550-475 Moelmuð, and then further down through ancient history ó into Britainø christianized centuries from the time of the A.D. 156 King Llew onward (thus Bede *etc.*).

### **King Moelmuð as the link between Leill of Carlisle and Alfred the Great**

The mediaeval historian Geoffrey Arthur<sup>119</sup> claims that King Moelmuð reigned ðin after days.ö This certainly means subsequently to the B.C. 930 Ancient Briton, King Leill ó the ðlover of peace and justiceö and the builder of ðLeill Cityø alias Caer-Leil or Carlisle in Cumbria.

Significantly, the Welsh *Venedotian Law Code*<sup>120</sup> states that ðMoelmuð...flourished in the seventh century B.C.ö ó alias more than 600 years before Christø incarnation.<sup>121</sup>

A reign from B.C. 510 onward is, however, perhaps the most widely-accepted date for the commencement of Moelmuðø actual rule ó unless there were in fact two different King Moelmuðs, just as we now know there were indeed two different St. Davids living at two different times in early-mediaeval Wales.

Holinshed insists<sup>122</sup> that ðthe *Chronicle of England* affirms that Mulmutius (whom the old book called Moll) built the two towns Malm-es-bury [or ðCity of Mulm-utiusø] and the Vies. He also made many good laws, which were long-after used ó called Mulmutiusø laws. They were translated from the Britonsø language into the Latin, by Gildas Priscus [530 A.D.] ó and, long time afterward, translated out of Latin into English by Alfred, king of England [871f A.D.], and mingled into his statutes.

<sup>118</sup> *Op. cit.*, p. 48.

<sup>119</sup> *Op. cit.*, III:9-17.

<sup>120</sup> *Op. cit.*, LL. i:182-8.

<sup>121</sup> Cited in Barrister-at-Law H. Lewisø *The Ancient Laws of Wales*, Stock, London, 1889, pp. 94f.

<sup>122</sup> Holinshed: *op. cit.*, I:449f (citing Matt. West., Rob. Record., *Eng. Chron.*, Fab., & Polychron).



öDunvallo **Mulmutius** moreover gave **privileges to temples, to plows, to cities, and to highways leading to the same** ö so that whosoever fled to them, should be safeguarded from bodily harm. From thence, he might depart into whatsoever country he would ö with indemnity to his person. Some authors write that he began to make the four great highways of Britain, which were finished by his son Belin.ö

The *Venedotian Code*, declares Barrister-at-Law Hubert Lewis,<sup>123</sup> says that Dynwal Moelmuð caused the land to be measured for the purpose of tribute. Howel (in the tenth century A.D.), when he revised and codified the laws, confirmed Moelmuð's arrangements in this matter. By such arrangements ö *cf.* Exodus 18:12-26 & Deuteronomy 1:13-17 ö the *cantrev* (or ðhundredø) was to consist of two *cymwyds* (or ðfiftiesø).

Each of them contained twelve *maenors* (or *maenols*) of four *trefs* (or ðfamiliesø) ö together with two extra ðfamiliesø or *trefs* thrown in to make up the number fifty, *viz.* one for the king's *maenor-drev* land and one for the king's waste and summer pasture. Thus, the *cantrev* consisted of one hundred *trefs*. Each *maenor* was said to contain 1024 *erws*, and each *tref* 256 *erws* or small plots of ground.

### The further juridical and legal implications of Moelmuð's Laws

We next look at the five free *erws* which every Ancient British citizen could use. This was in addition to his own personal private property ö of which he, and he alone, was the enshrined owner.

Barrister-at-Law Lewis explains<sup>124</sup> that the *Triads of Dynwal Moelmuð* tell us nearly all we know about the five free *erws*. Every Cymro or Briton was entitled to his five free *erws*. Without these, a country cannot support itself in peace and social union.

Those same *Triads* repeatedly refer to private ownership of land. A scribal cleric (*viz.* an ancient druid) was entitled to öland of privilegeö free to him ö besides the maintenance secured to him under the privilege of science (alias knowledge). This was his maintenance-land of five free *erws*<sup>125</sup>

Every Cymro (or Briton) had a privilege. Every county in Cymru (alias Britain) was free to a Cymro. That is, within each British county, a Briton was free ö whilst he also preserved his own particular privilege in respect of land. Within each British country, he was free also as regards the grant and fruition of five free *erws* in perpetuity.<sup>126</sup>

Some of the landowners were judges ö also *breyrs*. A *breyr* was an innate landowner, who was the chief or head of a household. He had the privilege of a court-justice (*cf.* a jurymen).<sup>127</sup> Thus Barrister Lewis. *Cf.* Exodus 18:21f.

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<sup>123</sup> *Id.*

<sup>124</sup> *Op. cit.*, p. 128.

<sup>125</sup> See *Triads Dyn. Moel.* 45,46,60,223,224,227,248 & 193.

<sup>126</sup> *Ib.*, LL. ii:546.

<sup>127</sup> H. Lewis: *op. cit.*, p. 24.

Sir Francis Palgrave writes in his famous book *The Rise and Progress of the English Commonwealth*,<sup>128</sup> that the historical order prevailing in this code of Ancient Britain's King Moelmud shows that it was formed with considerable care. The customs it comprehended, bears the impress of great antiquity. The [*Welsh*] *Triads*, and the Laws of Hoel Dda which derive from Moelmud, themselves excel.

Law had become a science amongst the Britons. Its volumes exhibit the jurisprudence of a nation shaped and modelled by thinking men, and which had derived both stability and equity from the labours of its expounders. Thus Palgrave.

Here, according to London University's Professor Dr. L.A. Waddell (LL.D.),<sup>129</sup> Palgrave shows that the Celto-Britons were superior in their civilization ó as also in their religion ó to the Anglo-Saxons. For the latter adopted much of the Briton Law for their own ðAngl-ishð codes in England. Here Waddell is referring to the Ancient British B.C. law codes of the fifth and fourth centuries ó those of Molmut and Marcia ó as translated by the Welshman Asser to and for his Anglo-Saxon Christian King, Alfred the Great.

The great Celtic scholar Rev. Edward Davies<sup>130</sup> remarks that the real name of Dyrnwal Moelmud seems to be obliterated in the original Celtic. This name Dyrnwal Moelmud is presumably an attempt to celticize the Hebrew name (Din-al-Milmood) signifying ðthe Judge presiding over instruction.ð His other name ó Dynv Varth ab Prydain ó means ðthe profound bard and son of Prydain.ð

Davies adds that on the coming of Dyrnwal Moelmud to the throne of Britain, a mighty improvement was effected. This prince was the great lawgiver of the Britons, and the greatest benefactor which the race had known since the days of Hu Gadarn. There is ground for believing that Moelmud was the chief of a Cornish tribe. He gave a regular system of laws and a constitution to the kingdom, and appointed magistrates in every place. It then became their duty to administer justice without respect of persons. That he did, as a great and a good man.

From other ancient Celto-Brythonic or Welsh writings, the famous historian Trevelyan too remarks<sup>131</sup> that in some of the chronicles Dyrnwal Moelmud the celebrated law-maker is described as being the descendant of Prydain. In the Welsh *Chronicles of the Kings* it is recorded that Moelmud was the immediate son of Cludno the earl of Cornwall.

Moelmud lived as ó and indeed was ó a wise, powerful and praiseworthy king. He made a survey of the island ó its mountains, its rivers, its forests, and its chief harbours. He also erected on the banks of the Severn a city called Caer Odor. This, alias Bristol, was even then one of the great seaports on the Severn River ó promoting national commerce with Caer Leill and Troynovanti, and conducting international trade even with Phoenicia and Palestine.

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<sup>128</sup> F. Palgrave: *The Rise and Progress of the English Commonwealth*, I:37 (cited in Waddell's *op. cit.*, p. 181).

<sup>129</sup> *Op. cit.*, p. 181.

<sup>130</sup> *Op. cit.*, p. 169.

<sup>131</sup> M. Trevelyan: *op. cit.*, pp. 19f.

Regarding Moelmud, Trevelyan further explains that in the *Triads* he is mentioned as being one of the 'Three Pillars of the Island of Britain.' He was the first who delineated or discriminated the laws, ordinances, customs and privileges of the land and of the nation. He likewise enacted that the ways or roads leading to the temples and cities, as also the laws regarding farmers' ploughs, should be allowed the same privileges. Consequently, in his day the murders and cruelties committed by robbers were prevented and everybody passed safely, without any violence being offered.

George F. Jowett states in his book *The Drama of the Lost Disciples*<sup>132</sup> that the city of Caer Wint alias Winchester was founded by the brilliant British king Dunwal Molmutius. He was renowned in British history as 'one of the three wise British kings' or the 'great Numa' or law-maker. He made Winchester his royal capital around 500 B.C., in the place of the older capital Troynovanti alias London. Even later, when London was re-established as the royal capital of Britain and Winchester continued to be known as the 'Royal City.'

### Evidence of Hebrew influences on the Mulmutine Laws

The laws of Moelmud provide also for adjudication after catastrophic property destruction by 'Act of God' or humanly unintended natural disasters. Barrister-at-Law Lewis cites<sup>133</sup> the following from the *Triads of the Social State of Dyvnwal Moelmud*: 'On account of the rupture of the earth...privilege and civil rights cease in a country...and then begin anew in its confraternity.'

This reference to an earthquake, seems to evidence that the roots of these triads are even more ancient and authentic than the B.C. 510 of Moelmud. For it carries us back to the time when the Cymri dwelt in some volcanic region of the Eur-Asian Continent before they migrated into Britain. Compare, however, the Biblical statements about earthquakes in Palestine or in Isaiah 29:6; Amos 1:1; Zechariah 14:5; etc.

This reference to an earthquake in the Mulmutine laws, could not have been **originated** by any Ancient Briton or nor by a later Welshman compiling triads long after the Cymri came to the British Isles or inscripturating these Ancient 'British' laws long after the Cymri had been settled **in Britain**. For there, earthquakes have not occurred during historical times. The reference therefore preserves a 'Eurasian' law even more ancient than those of the first British Cymri who brought it with them to Britain.

Moving on to the Mulmutine laws of inheritance, it is to be noted that the succession was ordinarily confined to males. But, as in respect of private inheritances, succession through females was not absolutely excluded. For even in these laws themselves, we have the instance given of Dyvnwal Moelmud himself. He, being the son of a daughter of a previous king, succeeded or 'after the male line of succession to the kingdom became extinct or by the distaff'<sup>134</sup> (alias by virtue of his distaff-wielding mother's descent).

<sup>132</sup> G.F. Jowett: *The Drama of the Lost Disciples*, Covenant, London, 1980 ed., pp. 200f.

<sup>133</sup> *Op. cit.*, p. 105, n. 7f.

<sup>134</sup> *Op. cit.*, LL. i:184 (as cited in H. Lewis: *op. cit.*, p. 195).

Compare this with the Mosaic Law example of the daughters of Zelophehad (Numbers chapters 27 & 36). From that latter precedent, the similar case of Moelmud himself possibly and even probably derives its own validity.

As already noted, according to the Elizabethan historian Holinshed,<sup>135</sup> after Mulmutius had set the Britons in good order ó upon the advice of his lords, he ordained for himself a crown of gold. He further appointed weights and measures, and devised orders for punishing theft.<sup>136</sup>

On this, Rev. Dr. Pascoe Goard (LL.D. and F.R.G.S.) ó Doctor of Laws and Fellow of the Royal Geographic Society ó makes appropriate remarks. Goard explains<sup>137</sup> that King Mulmutius had come to the throne in Britain, and had (re)codified the Common Law. His code formed the basis of our later codes. Yet it was junior to the *Code of Brutus*, as Brutus B.C. 1185 code was to the B.C. 1440 Mosaic Law. Thus too Fortescue, Coke, Blackstone and other authorities.

In his book *The Law of the Lord or the Common Law*, Goard further states<sup>138</sup> that a great migration to the British Isles had brought new zeal for the Sacred Scriptures and for the Law of God. According to ancient Irish and other *Annals*, those migrants arrived in Ireland by way of Spain.

This new migration probably explains that great event ó the codification of the law by Mulmutius in Britain ó his interest having been awakened by contact with these devotees of the Divine Law. Thus, centuries before the Christian era, the civil laws were codified by Dunwal Moelmud.

They have since that period remained the common and unwritten or native laws of the island. These British or druidic laws have always and justly been regarded as the foundation and bulwark of British liberties. Thus Dr. Goard.

### **Details of some of the Mulmutine Laws of Ancient Britain**

Here are some of the Mulmutine Laws, as found in the *Triads of Law and Equity*. They were later adopted by the Anglo-Saxons. Cf. the A.D. 880 King Alfred. They were also celebrated in mediaeval Wales. Cf. the A.D. 880 Asser, and the A.D. 930 Laws of Hywel the Good.

Maintain these *Laws of Moelmud*: óThe three privileges and protections of a social state ó security of life and person; security of possession and dwelling; security of national right. Three things that confirm the social state ó effectual security of property; just punishment when it is due; and mercy tempering justice where the occasion requires it in equity. Three elements of law are ó knowledge, national right, and conscientiousness.

óThree ornaments of a social State ó the learned scholar, the ingenious artist, and the just judge. Three proofs of a judge ó knowledge of the law; knowledge of the

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<sup>135</sup> *Op. cit.*, I:451 ó citing Caxton & Polychron.

<sup>136</sup> *Op. cit.*, I:451f ó citing Polydor & Fabian.

<sup>137</sup> Goard: *The Post-Captivity names of Israel*, Covenant Pub., London, 1933, p. 51.

<sup>138</sup> *Op. cit.*, pp. 121f.

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customs which the law does not supersede; and knowledge of its times and the business thereto belonging. Three things which a judge ought always to study ó equity habitually; mercy conscientiously; and knowledge profoundly and accurately.ö

The historian Trevelyan declares<sup>139</sup> that this early legislator Dynvwal Moelmud displayed extraordinary wisdom and liberality in his capacity as a lawmaker. In Probert's *Welsh Laws*, the following decrees of Moelmud appear.

öThere are three common rights of the neighbouring country and bordering kingdom ó a large river, a highroad, and a place of meeting for religious adoration.... These are under the protection of God and His tranquillity so long as those who frequent them do not unsheathe their arms against those whom they meet. He that offends in this respect, whether he may be a citizen or a stranger, shall be visited with the fine of murder upon application to the lord of the district.

öThere are three privileged persons of the family who are exempt from manual labour, work and office ó the infant, the aged, and the family teacher; for these are not to bear arms, attend to the horn, nor cultivate the soil. There are three things which strengthen the tranquillity of the neighbouring country, emanating from union and national right. There are three leading objects of the neighbouring country ó common and perfect defence, equal protection of the arts and sciences, and the cherishing of domestication and peaceable customs.

öThere are three family arts ó agriculture or the cultivation of the soil, the management of a dairy, and the art of weaving. Indeed, it is the duty of the chief of the tribe to insist that they are duly taught ó and to avouch for their being so in the court, in the sacred place, and in every assembly for religious adoration.... Every Cymrian who is a landed proprietor, must keep and support a wife.ö

Here follow yet some more of the Mulmut-ian laws, as contained in the ancient *Welsh Triads*:<sup>140</sup>

öThere are three causes which ruin a State: inordinate privileges; corruption of justice, national apathy. There are three things which cannot be considered solid longer than their foundations are solid: peace; property; and law.

öThese are the three tests of civil liberty: equality of rights; equality of taxation; freedom to come and go.ö No graduated income tax ó according to Ancient British Common Law!

Again: öThree things are indispensable to a true union of nations: sameness of laws; rights; and language. There are three things free to all Britons: the forest; the unworked mine; the right of hunting wild creatures. There are three things that require the unanimous vote of the nation to effect: deposition of the sovereign; introduction of novelties in religion; suspension of law.

öThere are three civil birthrights of every Briton: the right to go wherever he pleases; the right, wherever he is, to protection of his land and by his sovereign; the

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<sup>139</sup> Thus M. Trevelyan: *op. cit.*, pp. 21f.

<sup>140</sup> Thus Goard's *Common Law*.

right of equal privileges and equal restrictions. There are three property birthrights of every Briton: five acres of land for a home; the right to bear arms; the right of suffrage in the enacting of the laws (the male at twenty-one, the female on her marriage).

There are three guarantees of society: security for life and limb; security for property; security of the rights of nature. There are three things the safety of which depends on that of the others: the sovereignty; national courage; just administration of the laws.

There are three things which every Briton legally may be compelled to attend: the worship of God; military service; and the courts of law. There are three things free to every man, Briton or foreigner, the refusal of which no law will justify: water from a spring, river, or well; [kindling-wood for] firing from a decayed tree; a block of stone not in use.

There are three orders which are exempt from bearing arms: the bard; the judge; the graduate in law or religion. These represent God and His peace, and no weapon must ever be found in their hand. There are three whose power is kingly in law: the sovereign, paramount...over all Britain and its isles; the princes palatine in their principalities; the heads of the clans, in their clans.

There are three sacred things by which the conscience binds itself to truth: the Name of God; the rod of him who offers up prayers to God; the joined right-hand. There are three persons who have a right to public maintenance: the old; the babe; the foreigner who cannot speak the British tongue.

All of the above are important. However, of the foregoing, perhaps the laws against theft; those anent equal taxation; and the citizens' right to bear arms are the most relevant to life today.

This is echoed in the *U.S. Declaration of Independence*, with its 'unalienable rights' of 'life, liberty, and the pursuit of happiness.' It is re-echoed in the *U.S. Constitution*, with its Seventh-Amendment emphasis on 'the common law' (derived from its above roots back in Ancient Britain).

### **The roads built by Moelmud and their role in spreading his Laws**

It seems Dunwallo(n) Moelmud was also a great road-builder. According to Holinshed:<sup>141</sup> 'Dunwallon king of Britain, about 483 years before the birth of our Saviour Jesus Christ, saw that the subjects of his realm were in sundry ways oppressed by thieves and robbers as they travelled to and fro.

So, wishing (as much as possible) to redress these inconveniences as he caused his whole kingdom to be surveyed. Then he commanded four principal highways to be made. These would convey such as travelled to every part of it, from sea to sea.

He gave sundry privileges to the same. Thereby they became safe, and very much frequented. Having regard to the security of his subjects, he made sharp laws grounded upon justice as for suppressing such wicked persons as offered violence to

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<sup>141</sup> *Op. cit.* I:189f.

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any traveller encountered or found within the limits of those passages.... Such is the shadow of their extensions which remain even till now, that...it may hereafter be discovered ó and ascertained for posterity. It seems from Geoffrey [Monmouth], that the said Dunwallon demarcated those highways with roadmarks.ö

Trevelyan adds<sup>142</sup> that in the *Chronological Records of Wales*, Dyvnwal Moelmud is called one of the öthree wise kings of Britain.... He established a national and municipal government at Caerlleon-upon-Usk, the capital of all Britain, granting it a right of barter in all the other cities of the Island.ö

In the *Chronicles of the Ancient British Kings*, this monarch is said also to have ömade all Britain one monarchy ó which before was divided between five kings or dukes. He built a city, at the side of a little river, called...Bristoweö alias Bristol. Dyvnwal Moelmud reigned for forty years, and was buried in the city of Trinovant or New Troy ó alias London.

Dr. Goard observes<sup>143</sup> that after a memorable reign of forty years Mulmutius died, and was interred on the White Mound in Caer Troia ó the -City of (New) Troy.ø His eldest son Belin succeeded him, and completed the roads his father began. A law was made throwing open these roads to all nations and foreigners, and placing them on the same footing of security as the river and the sanctuaries.

Decreed Belin at the very end of Moelmudø's code: öThere are three things free to a country and its borders: the rivers; the roads; and the place of worship. These are under the protection of God and His peace. Whoever, on or within them, draws weapons against any one ó is a criminal.ö

So, long before the A.D. 43f commencement of road-building in Britain by the Roman Empire (after its successful invasion of the southeast of the major British Isle at that time) ó there were already many good British roads. Indeed, right after King Moelmudø's death, his son Belin built the city Caer Troia near London. Belin also constructed a watergate at the first Thames Embankment. He further completed öthe Kingø's Highways.ö

Observed Holinshed:<sup>144</sup> öThis Belin also built a haven with a gate over it, within the city of Troynovant now called London.... This gate was long afterwards called Belinø's Gate, and at length by corruption of language -Billingsgate.ø He built also a castle to the east of this gate...which was long time afterwards likewise called: Belinø's Castle. It stood where the Tower of London now stands. Thus Belin, studying daily to beautify this land with goodly buildings and famous works, at length departed this life.ö

Citing old Welsh sources, Trevelyan writes<sup>145</sup> that upon Moelmudø's death, the kingdom was divided between his two sons Belin and Brenn. Belin was crowned King. He, in consideration of the payment of an annual tribute, devoted himself to the enforcement of the Mulmutine laws and the advancement of his people.

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<sup>142</sup> *Op. cit.*, p. 23.

<sup>143</sup> *Op. cit.*, pp. 122f.

<sup>144</sup> *Op. cit.*, I:456.

<sup>145</sup> M. Trevelyan: *op. cit.*, pp. 23f.

In his reign, two very important causeways were made with stone and mortar. One ran from Menevia in Wales to Hamo's Port in Eastern Britain. The other ran from Cornwall in Southwestern Britain all the way to Caithness in Northeastern Britain.

### **The international influence of Moelmud's sons Belin and Brenn**

Conwenna, Queen-Mother of Britain and widow of the law-maker Dyfnwal Moelmud, appears as the first of the early heroines of Welsh history. Her name survives in Celtic lore as having effected a great change in the history of Europe. Through her intercession and affectionate appeals to Belin, the two triumphant brothers Belin and Brenn subsequently destroyed the power of Rome.

Passing on through Italy, they compelled Rome in B.C. 390f to pay them tribute. Belin, after many victories, returned to Britain. His name lives on at present as the builder of that wonderful structure on the site known to this day as Billingsgate (corrupted from Belin's Gate).

The following record appears in an ancient Welsh manuscript: Belin (B.C. 401). Belin, the son of Dyfnwal, was king of all Britain. His Brother Brenn was made Emperor in the East.... He made a city at the side of the River of Usk, where an Old Castle of Llyon the Great was, and called the same city Caer Llyon [alias Caer Leon or City of Llyon]....

This was the principal city of all Brithayne.... It was all the *Rialte* [or Royalty alias the Realm] of all Britain as the seven liberal arts of the Round Table and of the head bishopric of the three archbishoprics or druidic archflamenships (which were later changed into the first three Christian archbishoprics of Britain). Belin's City of Caer Leon at length became renowned for her fairness, mirth, strength, and riches. Thus the Welsh manuscript.

Then, continues that manuscript as regards Belin, he built Watling Street in London. This was the national highway which linked London with Wroxeter near Shrewsbury. It was repaved during the later Roman occupation, and portions of it are still in use even today.<sup>146</sup>

The above agrees with the ancient British document translated by the mediaeval historian Geoffrey Arthur. He tells us: After Dunwallo's death, his two sons, namely Belinus and Brennius, were both desirous of succeeding him in the kingdom.... Belinus, finding none in the kingdom of Britain that was minded to withstand him, and that he was undisputed master of the Island from sea to sea, confirmed the laws which his father [Moelmud] had ordained, and commanded that even and steadfast justice should be done throughout the realm. Especially careful was he to proclaim that the cities, and the highways that led unto the city, should have the same place that Dunwallo had established therein....

The king therefore, being minded to leave no loophole for quibbles in the law, called together all the workmen of the whole island, and commanded a highway to be

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<sup>146</sup> *Ib.*, pp. 25f. See too art. 'Watling Street' in *Enc. Brit.*, 14th ed.



built of stone and mortar that should cut through the entire length of the island from the Cornish sea to the coast of Caithness.... A second also he bade be made across the width of the kingdom which, stretching from the city of St David's on the sea of South Wales as far as Southampton, should show clear guidance to the cities along the line.

“Two others also he made be laid out slantwise athwart the island, so as to afford access unto the other cities. Then he dedicated them [all four of those highways] with all honour and dignity, and **proclaimed it as of his Common Law, that condign punishment should be inflicted on any that shall do violence to others thereupon.** But if that any would fain know all of his ordinances as concerning them ó let him read the Molmutine laws that Gildas the [530 A.D.] historian did translate out of the British into Latin, and [the 880 A.D.] King Alfred out of Latin into the English tongue.”

Now to connect the several cities to one another, main roads were needed ó and hence constructed. The Dover to Holyhead Causeway, and the London to Northeast Highway, were both constructed centuries before the A.D. 43 Roman occupation of Britain. Indeed, even foreign historians such as the B.C. 60 Greek Diodorus Siculus,<sup>147</sup> as well as various ancient Celtic records<sup>148</sup> ó remark that “the Britons...fight in chariots.”

That statement certainly presupposes the existence of Pre-Roman roads in Britain. Too, wheels and horses figure prominently also on Pre-Roman British coins.<sup>149</sup> Indeed, the Ancient Britons were famous throughout Europe as the finest wheelwrights in the World ó long before the Romans first visited Britain prior to the incarnation of Christ.

### **Details of these Mulmutian Highways and their promotion of the Common Law**

The mediaeval historian Henry of Huntingdon also has an excellent statement on these B.C. 483 Ancient British roads of Moelmud and Belin. Writing his *History of Britain* around A.D. 1154 ó but basing it on many (expressly mentioned) much earlier Anglo-Saxon (such as Bede) and even Ancient British sources (such as Nenni and Gildas *etc.*), Henry writes<sup>150</sup> as follows:-

“So important was the safety of Britain to its loyal people that, under royal authority they [even in Old Testament times] constructed four great highways from one end of the island to the other, as military roads. Thereby, they might meet any hostile invasion.

“The first runs from west to east, and is called Ichenild. The second runs from south to north, and is called Erninge Strate [or Ermening Street]. “The third crosses

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<sup>147</sup> *Hist. Lib.*, V:10.

<sup>148</sup> *Senchus Mor*, IX:237.

<sup>149</sup> Goard: *op. cit.*, pp. 121f.

<sup>150</sup> *Op. cit.*, ed. Forester, Bohn, London, 1853, p. 3.

the island from Dover to Chester, in a direction from south-east to north-west, and is called Watling Street.

ōThe fourth, which is longer than the others, commences in Caithness [in Scotland] and terminated in Totness [in Devonshire where the B.C. 1185 King Brut is first reputed to have landed]. This road runs diagonally from southwest to northeast, passing by Lincoln, and is called the Fosse-way. These are the four principal highways of Britain, which are noble and useful works **founded by the edicts of kings and maintained by venerated laws**.ö

Holinshed's *Chronicles* are even more elaborate. They state<sup>151</sup> that Moelmud's son Belin improved his father's roads, and caused them to be paved with hard stone eighteen feet in breadth, ten feet deep, and with huge flintstones pitched at the bottom so lest in time the earth should swallow up his workmanship, and the higher ground over-grow their rising crests.

ōHe also endued them with larger privileges than before. He protested that if any man whatsoever should presume to infringe his peace and violate the laws of his kingdom in any manner at all, near to or upon those highways so he would suffer such punishment as the statutes of this realm of late provided in those cases. There would be no hope of escape.... The names of these four highways, are: the Fosse; the Wethelin or Watling; the Erming; and the Ikenild.

ōThe Fosse goes not directly but slopewise over the greatest part of this Island so beginning at Dotnesse or Totnes in Devonshire, where Brut once landed.... From there, it goes through the middle of Devonshire and Somersetshire, and comes through Bristol...until you come to Cirencester.... From Cirencester, it goes...to Lincoln so across the Watling Street. There..., it is said to have an end.

ōThe Watling Street was begun...by Dunwall[on], but finished [around 360 B.C.] by Gutheline. After him, it was directly called 'Guthelinge Street' so though now corrupted into Watling Street. It begins at Dover in Kent. Then it stretches through the middle of Kent to London, and so forth...to York...and then to Borrowbridge.

ōThere, on the left-hand thereof, stand certain monuments or pyramids of stone.... They stand on a hill at the edge of Stanesmoore, and are as boundaries between Richmondshire and Westmorland.... This Street lies a mile from Gilling..., four miles from Appleby.... Going from hence into Scotland, I hear no more of it so until I come to Caithness, which is two hundred and thirty miles or thereabouts outside of England.

ōThe Erming Street (which some call the Lelme) stretches out from the west, into the southeast so that is: from Menevia or St David's in Wales, to Southampton.... The Ikenild or Rikeneld began somewhere in the south, and then went on toward Cirencester. Then to Worcester; Wicombe; Brimcham; Lichfield; Darby; Chesterfield. Crossing the Watling Street somewhere in Yorkshire, it stretched forth to the mouth of the Tyne so where it ended at the Main Sea.ö

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<sup>151</sup> *Op. cit.*, I:189f.

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Throughout the full length of those paved highways, the Mulmutine Laws were enforced. This was so, not only during Moelmud's own lifetime. It was so subsequently too, during the reign of his son Belin and for ever since.

**In that way, the Royal Law spread out and was administered all over Britain precisely as the Common Law. Vice-versa too, certain local customs became extended up and down those highways throughout the land and thus ended up being recognized as part of the Common Law. Indeed, **it was down those very same highways of the Celto-Britons that Christian missionaries later marched with their message in the first century A.D.****

**Ongoing influence of Moelmud's Laws even  
after the Roman Conquest of Britain**

So Moelmud's refinement of the B.C. 1190 Code of Brut into the former's own B.C. 510 (Mulmutian) Triadic and Decalogical Laws was thus carefully handed down to his son Belin. The latter then added to it. These Mulmutine/Belinian laws were then further preserved in Britain throughout Pre-Christian, Pre-Roman, Roman, Mediaeval, and Puritan times.

Thus, even after the probably A.D. 35 arrival of Christianity in Britain straight from Judah according to the A.D. 530 most ancient extant British church history (of Gildas) those Mulmutian laws were still very much in use. Even according to Spenser and Shakespeare, and also according to the famous English legal authorities Fortescue and Coke, they were still being maintained by the last free British king Cynvelin (alias Cymbeline) the father of Prince Caradoc.

Indeed, Cynvelin died upholding Moelmud's laws. Also his sons resisted the tyrannical Roman invasion of Britain by Caesar Claudius, in 43 A.D.

In their attacks against Britain, the Roman invaders utilized the very roads the Britons themselves had constructed previously and had maintained subsequently. Indeed, in addition to building some new roads in Britain, the Romans especially repaved large sections of the ancient highways of Britain.

Thus, a Roman veneer was overlaid above much of those ancient highways previously made by the Britons themselves.

Indeed, even during the A.D. 43 to 397 Roman occupation of Southern Britain, not just the ancient highways but also the British laws of Moelmud and Belin lingered on at least under the surface of the legal veneer superimposed by the Romans especially in the **larger cities** of Roman *Britannia*. For there is evidence that these triadic and decalogical laws of Ancient Britain were then preserved and further augmented by specifically Christian Laws both before the Romans conquered and after they later withdrew from those parts of Britain they had occupied from A.D. 43 to 397.

Thus, in A.D. 383, British Druidism long after having accepted Christianity subjected the former's own ancient privileges and usages to the judgment and verdict of county and nation. In that way the ancient learning, sciences and memorials then

ended up getting confirmed ó lest they should fail, become lost, and get forgotten. This was done without contradiction or opposition. Thus the *Triodd Braint a Defod*.<sup>152</sup>

Around A.D. 520-60, the (*circa* 510f B.C.) laws of Dunwallo Molmutius ó together with the (approximately 350 B.C.) later laws of Queen Marcia ó were translated by the A.D. 540f Celto-Brythonic historian Gildas into Latin. Thus Wharton's *Law Lexicon*.<sup>153</sup>

Around 880 A.D., the Christian Anglo-British King of Wessex Alfred the Great had these Mulmutine laws translated from their native Celtic into Latin. He also had them incorporated (in the Anglo-Saxon language) into his own Christian code.

Indeed ó after further input from the A.D. 925f King Hywel Dda of Wales and the Anglo-Briton King Athelstan of Wessex ó the Mulmutian laws continued to influence British behaviour. They still did so, even after the A.D. 1066 Norman invasion of William the Conqueror from papal France.<sup>154</sup>

So then, right down till A.D. 1066 ó according to (Knight of the Inner Temple and Barrister-at-Law) Sir Thomas Edlyne Tomlinson's *Law Dictionary* (under the heading -Molmutian Laws)<sup>155</sup> ó Moelmud's legislation was famous in Britain till the time of William the Conqueror. Those ancient laws were translated out of the Brythonic into the Latin tongue. Indeed, even thereafter, many of these Mulmutian principles were enshrined in: the A.D. 1215f *Magna Carta*; the A.D. 1628 British *Petition of Right*; the A.D. 1689 British *Bill of Rights*; and the 1791 American -Bill of Rights<sup>o</sup> in the *U.S. Constitution*.

Thus Geoffrey Arthur of Monmouth wrote<sup>156</sup> around A.D. 1138 that ðDunwallo Molmutius...did establish amongst the Britons the laws that were called the Molmutine laws, the which even unto this day are celebrated amongst the English.ð These specifically included laws of temple amnesty and highway safety.

Sir John Fortescue, Chief Justice of the King's Bench, in his 1470 *Praises of the Laws of England*, also alludes to Mulmutius's laws. Such, claims Sir John,<sup>157</sup> constitute a renewal of those of the B.C. 1185f ðBrut-us, the first King of this land.ð See too the learned Selden's edition of his own *British Laws*<sup>158</sup> ó and Blackstone's *Commentaries on the Laws of England*.<sup>159</sup>

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<sup>152</sup> Cited in Elder's *op. cit.*, pp. 37f & 48.

<sup>153</sup> W. Wharton: *Law Lexicon*, XIIIth edition, 1925, p. 529; as cited by Goard in his *Post-Captivity Names*, p. 119.

<sup>154</sup> See the Welsh chronicle *Brut*; the ninth-century A.D. Nennius's *Hist. Brit.*; Coke's 1628f *Inst. Laws of Eng.*; Blackstone's *op. cit.*; Goard's *op. cit.*, pp. 122f; Elder's ch. on ðLaws and Roads<sup>o</sup> (in her *op. cit.*, pp. 20f); Taylor's *op. cit.*, pp. 28f & 34; and Heath's *op. cit.*, pp. 12f. See too: *Ancient Laws of Cambria*, Brit. Museum, 5804 A.A.4; Brut. Tysillo; *Triads Dyn. Moel.* ap. Walter, p. 315, *Myv. Arch.* II-III, ap. Palgrave & Lappenberg; Gordon's *Prehist. Lond.*, pp. 146 & 194f; and Stukeley's *Abury*, p. 42.

<sup>155</sup> Sir T.E. Tomlinson: *The Law Dictionary Explaining the Rise, Progress and Present State of the British Law*, Vol. II.

<sup>156</sup> *Op. cit.*, II:17.

<sup>157</sup> Sir J. Fortescue: *op. cit. (in loc.)*.

<sup>158</sup> J. Selden: *British Laws*, ch. 17, pp. 38f.

<sup>159</sup> *Op. cit.*, I, pp. 17 & 63f.

### The influence of Moelmud's Laws on Elizabethan England and British Puritanism

Observes the famous 1578 Elizabethan chronicler and historian Raphael Holinshed:<sup>160</sup> "There had never reigned any monarch in this Island whose ways were more respected from the very outset, than those of Dunwallon [Mulmutius].... There was no subject who did not lament his funeral. And this, only for: his policy in governance; his severe administration of justice; and the provident framing of his laws and constitutions for the government of his subjects.

"His people also, coveting to continue his name to posterity, entitled those ordinances of his...-laws of Mulmutiusø [even though he thus but codified far more ancient laws]. Those Mulmutine laws endured in execution among the Britons ó as long as our [Celts-British] homelings had the dominion of this Isle [till perhaps 590 A.D.].... The decrees themselves...were preserved in Wales...even until the time of Edward Iö [1272f A.D.].

Yet even the Anglo-Saxons øreceived and embraced them ó especially when the said Saxon princes entered into amity with the British nobility. At that time [from about 650f A.D.], the Saxon princes began to join in matrimonies with the British ladies ó as the British barons did with the Saxon women.

øIt came to pass in the end, that the Saxons were content to choose and insert no small numbers of the Mulmutine Laws into their own volumes. This may be gathered from the Anglo-Saxon Laws: of [the 620 A.D.] Ethelbert the Great surnamed king of Kent; of Ina and Alfred the kings of the West-Saxons [respectively in 688f and in 871f A.D.]; and several other laws yet extant....

øSuch also was the later estimation of them. Thus, whenever any of the Saxon princes went about making new ordinances ó they caused those of Mulmutius...to be expounded to them first.... If they found any law already framed there, which might serve them ó they forthwith revived the same [Mulmutine laws] and annexed them to their own.

øIn dealing this way, the diligence of [the 871f Wessex king] Alfred is most of all to be commended. He not only chose out the best, but gathered together all such laws ó whatsoever the said Mulmutius had made. Then, to the end they should no more lie in corners, as forlorn books known [only] to the learned of his kingdom ó he caused them to be turned into the Saxon tongue. Therein, they continued long after his decease.ø

The A.D. 1595f great English Elizabethan poet Edmund Spenser, in his famous Anti-Romish epic to the Protestant "Good Queen Bessø [Elizabeth I], also mentions the *Code of Moelmud*. øThen made he laws...by which he freed the travellersø highway, the churchø part, the ploughmanø portion; restraining stealth, and strong extortion.ø Mulmutius the great lawmaker of Ancient Britain, continues Spenser, øthe

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<sup>160</sup> *Op. cit.*, I:297f.

gracious Numa of Britannyö ó was thus the öfirst [who] wore [the] crown of gold for dignity.ö<sup>161</sup>

Britain's leading playwright William Shakespeare, in his 1609 drama *Cymbeline*,<sup>162</sup> himself has that A.D. 25-43 free Briton Cymbeline alias King Cynvelin declaring: öOur ancestor was that Mulmutius which ordained our laws...; whose repair and franchise shall, by the power we hold, be our good deed.... Mulmutius made our laws, who was the first of Britain which did put his brows within a golden crown and call'd himself a king.ö

Similarly, Moelmud is also hailed as the father of British Common Law by its greatest authority of all time. We here refer, of course, to the A.D. 1628 Puritan jurist Lord Chief Justice Sir Edward Coke ó in his *Origin of the Common Law of England*, and in his *Preface* to his *Pleadings*.<sup>163</sup>

### **Moelmud's sons influenced Celtic Europe and held Rome in check**

It is very significant that the B.C. 510f Mulmutine Laws ó because they themselves merely streamlined öin after-daysö the earlier öjusticeö of King Leill ó and the even earlier (no longer extant) law code of the B.C. 1190f King Brut ó really much **antedated** the B.C. 454 Roman ÆLaw of the Twelve Tables.øNo wonder at all, then, that the *circa* B.C. 430 famous Greek historian Hellanicus of Lesbos described not so much the Romans but rather the Celts as practising justice and righteousness.<sup>164</sup>

In B.C. 454f, Rome was still but a small State ó and yet in its infancy. However, five decades earlier, the British Code of Moelmud ó and thereafter the *addenda* of his son Belin ó was that of an already-ancient land.

Itself a refinement of the B.C. 1185 *Code of Brut*, the Mulmutian code was subsequently honoured in Ancient Britain as the Ælaw of the landø for at least fifteen hundred years. Indeed, its general principles still apply, even today ó in British Common Law.

Geoffrey Arthur explains<sup>165</sup> that just after the beginning of the fourth century B.C., öthere were two Consuls at Rome, Gabius and Porsenna, unto whose government the [Roman] country had been committed.... They saw that no people were so strong [that] they might withstand the fierce fury of [the British princes] Belin and Brenn.ö

Indeed, the latter then attacked and defeated the Romans. Consequently, after winning this victory, Brenn still abode in Italy. Later, he moved on to Greece. Thereafter, his descendants moved yet further ó even into Asia Minor's Galatia (alias Gaul-asia).

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<sup>161</sup> Spenser: *The Fairie Queen*, II:xxxix.

<sup>162</sup> W. Shakespeare: *Cymbeline*, 1609, Act III Scene 1.

<sup>163</sup> E. Coke's *Origin of the Common Law of England*, 1628; see too his 1600f *Preface* to Vol. III of his *Pleadings*.

<sup>164</sup> See Rolleston's *op. cit.*, p. 17.

<sup>165</sup> *Op. cit.*, III:1,5,9f.

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Howbeit, Belin returned to Britain and ruled the kingdom all the rest of his life in peace. Wheresoever the cities that had aforetime been builded had fallen into decay, he restored them.... Many new ones did he found.... In the city of London, made he a gate of marvellous workmanship upon the banks of Thames the which the citizens do still in these days call Billi-ngs-gate, after his name.

He builded, moreover, a tower of wondrous bigness, with a quay at the foot whereunto ships could come alongside. **He renewed his father's laws everywhere throughout the kingdom**, rejoicing always in doing **steady and even-handed justice**.

As Barrister-at-Law Flintoff observes<sup>166</sup> in his book *The Rise & Progress of the Laws of England and Wales*, King Belin the Great's brother Brenn was a British chief. Under his leadership, the confederated army of Cimmerians collected from Norway, Britain and Gaul invaded Ancient Rome.

The Scholar Rev. Dr. J.A. McCulloch observes in his article 'Celts in the Hastings' *Encyclopaedia of Religion and Ethics* that the B.C. 510 British King Dunvallo Moelmud's descendant Bran the Blessed appears huge. He is that 'Older Bran' is Brenn. He leads an army to Rome, and conquers. Brenn led the Gauls in the sack of Rome. The gate on the banks of the Thames [is] called 'Bil-lin-gate' after Beli[n].

It is significant that some of the ancient Brythonic documents are quoted in Roman accounts of the above circa B.C. 390 attack of the Celts against Rome. Thus, Marcus Junianus Justinus was a (3rd century A.D.) Roman historian. He collected<sup>167</sup> excerpts from Trogus, the Gallic authority on the history of the World, who was contemporary with Christ. Also Matthew of Paris<sup>168</sup> specifically mentions 'the Britons' in connection with the B.C. 390 Celtic invasion of Rome.

The Calvinist Rev. Dr. John T. McNeill explains<sup>169</sup> that the pagan Roman chronicler Livy in his [B.C. 9] *History* gives a vivid account of the invasion of Italy by the Celtic Gauls, and their siege and occupation of Rome in 390 B.C. Indeed, the early history of Rome is marked by the crisis of that Celtic invasion which almost brought that city to an end.

In 390 B.C., the Celtic host defeated a Roman army at the Allia River and then plundered Rome. After a seven-month siege of this stronghold, the Celtic commander Brenn accepted a large ransom and withdrew.

Indeed, continues McNeill, a few years after the siege of Rome as Xenophon reports, Dionysius of Syracuse secured Celtic troops (including cavalry) to aid the Lacedaemonians in the (369 B.C.) Peloponesian War. Strabo states Alexander the Great was interviewed by some Celtic chiefs around B.C. 335. They surprised him, by answering that they feared no man but only that the sky might fall. Cf. Psalm 18:9 & Isaiah 64:1. This expression, a form of solemn oath, recurs in Christian Ireland.

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<sup>166</sup> *Op. cit.*, p. 13.

<sup>167</sup> Justin 24:4 & *Hist. Mis.* I; compare Justin 25:2.

<sup>168</sup> Matt. Paris: *Chr. Maj.*, I, pp. 56f.

<sup>169</sup> *Op. cit.*, pp. 1 & 4.

Adventurous tribes from Gaul threw Macedonia and Achaia into disorder, and sacked Delphi (B.C. 279). A year later, three other Gallic tribes pushed eastward over the Hellespont into Asia Minor, where they established a principality. The name Galatia a variant of Gallia was applied to this state.

Very firm were the Celtic characteristics of the people of Galatia. Thus, nearly 700 years later Jerome commenting on Paul's Galatians 2:3 observes that they used a Celtic speech similar to that which he had heard spoken in Gaul. In early manhood, Jerome had spent about four years in Gaul. Soon thereafter, he wrote to Rufinus reporting his own travels in Asia Minor, which included journeyings through Galatia.

McNeill then concludes<sup>170</sup> that it is indeed a tempting hypothesis to trace a line of descent from the Cimmerians some of whom were pushed out of the Caucasus and Black Sea region by the Scythians in the sixth century (B.C.) right down to the Cimbri. The latter emerged from Jutland to play a troublesome role at the close of the second century B.C.

The Ancient Celts are described as a race of tall and fair-haired warriors strong and agile, and easily provoked to battle. Indeed, even the famous Roman historian Edward Gibbon characteristically remarks [that] Spain, Gaul and Britain were peopled by the same hardy race the Celtiberi.

### **B.C. 334f: The Celtic Picts and more Iro-Scots arrive in Scotland**

According to Holinshed,<sup>171</sup> not just the Brythons and the Scots but the Picts too who were a certain people from [Far-Northeastern] Germany, as most writers agree also came and set foot in another part of Britain which is now likewise comprehended within Scotland. Some say they came forth from the hither part of Scythia. Others there be who hold the opinion that they descended from the people in olden times named Agathyrsi who inhabited a part of Sarmatia....

The truth is, they first came out of Germany into the Orkney Isles. Staying there for a season, they ferried over into Caithness.... These Picts, as may appear from comparing the times, first entered into Scotland about the year 3633 after the creation of the World [alias B.C. 334].

Then, from around 327 B.C., a group of Iro-Scots under Farquhar alias Ferg the First settled in Scotland's Argyle. Holinshed records<sup>172</sup> how **Ferg then "studied how to devise laws for the maintenance of common quiet amongst them. Therefore – amongst other ordinances – he made statutes against murder, robbery, the burning of houses, and especially against theft.** He built also the castle of Beregon(ium) in Loch Aber, on the western side of Albion. This was opposite the Western Isles [alias the Hebrides or the Heber-ides].... There he appointed a court to be kept for the administration of justice.<sup>173</sup>

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<sup>170</sup> *Op. cit.* pp. 2 & 6.

<sup>171</sup> *Op. cit.*, V:36f.

<sup>172</sup> *Ib.*, V:43f.

<sup>173</sup> *Ib.*, V:36f.



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From B.C. 300 onward, continues Holinshed, Fergø's brother ðFerithar, with the full consent of all the people, was thus elected king. He was enthroned with all solemnity in receiving his kingly ornaments: his two-edged sword, his royal sceptre, and his crown of gold (fashioned in the form of a rampire made for defence of a town or fortress). This signified that **he took it upon himself: to preserve the liberty of his country; to see offenders duly punished; and to execute laws, with equal punishment truly administered.**<sup>174</sup>

The rule then passed to Ferithar's younger brother Main(us). According to Holinshed, Main was ðadvanced to the crown by the whole consent of the nobles and commons [*cf.* Numbers 10:1-4]. Yet he kept in fresh memory the noble government of his father Ferg. He therefore, studying to answer the people's expectation in following his father's worthy acts, maintained justice in all points without permitting any bearing or bolstering of wrong.

ðIf there were any controversy arisen, between neighbour and neighbour, within a hundred or *cantred* ó he willed that the same might be taken up and ended amongst them at home, by order of some court authorized there. But if the matter were of such importance as that it could not well be decided without the authority of some higher court, he himself would then have the hearing thereof ó at such time as he used once every year, to get a public out of all parts of his realm in order to confer together for such purposes. ð Compare: Exodus 18:12-21; Deuteronomy 1:13-17; 17:8f.

ðMoreover, this **Main, out of religious devotion toward God and having an assured belief that without His favour all worldly policies were but vain – devised sundry new ceremonies to be added to the old. Thus, he also caused certain places in sundry parts of his dominion to be appointed and surrounded with huge stones.** They were round, like a ring; but toward the south was one mighty stone far greater than all the rest ó pitched up in the manner of an altar, on which their priests [or presbyters] might make their sacrifices in honour of their God. ð Genesis 8:20-22; 9:27 to 10:5; 12:6-8; 22:1-9; 28:11f; Exodus 20:2-25. Compare Cumbria's Long Meg and Wiltshire's Stonehenge.

ðFinally, when he [Main] had thus instructed his people in laws and ordinances regarding the religious service of God as well as the political government of his country ó his life ended.<sup>175</sup> Consequently, at least **in Cumbria alias Strathclyde – a considerable amount of Old Testament revelation made its way also into what is now Scotland (in North Britain).**

### **Royal Rulers of South Britain after the death of Belin**

According to Professor Rachel Bromwich,<sup>176</sup> Nenni's and Geoffrey's and the *Brut's* accounts of many of the later Brythonic kings prior to the Roman attacks from B.C. 55 onward, certainly seem to belong to a genuine complex of tales about the sons of Belin. There are further indications in tales about Casswallawn, in Caesar's B.C. 55f *Gallic War Chronicles* (5:11-22).

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<sup>174</sup> *Ib.*, V:43f.

<sup>175</sup> *Ib.*, V:43f.

<sup>176</sup> *Op. cit.*, pp. 110 & 132.

Now Mulmutius's son Belin died when eighty, after building roads and wharves and castles and fortifications. His daughter Claudia Formosa built several cities, and taught flax-growing and weaving to British women in B.C. 373. And his son Gwrgan built Caer Gwrgan (alias the city of Cambridge).<sup>177</sup>

Thus after Belin, states Geoffrey Arthur, his son succeeded him: Gurguint [alias Gwrgan] Barbruc a sober and a prudent man who, imitating his father's deeds in all things, did love peace and justice.... When that he had fulfilled the days of his life in peace a he was buried in Caer-Leon [Kaer-Usk] which, after [Belin] his father's death, he [Gurguint] had made it his care to beautify with public buildings and walls.

After him [Gurguint], Guithelin won the crown of the kingdom, which all the days of his life he governed in kindly and sober wise. His wife was a noble woman named Marcia, learned in all the arts. She, among many other and unheard-of things that she had found out by her own natural wit, did devise the law which the Britons call *Marciana*. This also did King Alfred [circa 880 A.D.] translate along with the others, and called it in the Saxon tongue a the Mercian Law.ö<sup>178</sup>

Insists the chronicler Holinshed:<sup>179</sup> After Dunwallon, the next lawgiver was Martia.... She was wife to Guttelin, King of the Britons.... Being made protectrix of the realm after her husband's decease in the nonage of her son, and seeing many things daily growing up among her people worthy of reformation, she devised sundry very political laws for the governance of her kingdom.

These, her subjects a when she was dead and gone a called the ðMartian statutesö... As I said before about the laws of Mulmutius, the same [A.D. 871f] Alfred caused those of this excellently well-learned lady a whom several commend also for her great knowledge of the Greek tongue a to be turned into his own [Wessex Anglo-Saxon] language. Whereupon it came to pass that they were daily executed among his subjects. They were afterwards permitted (among the rest of others) by the Normans. Indeed, they finally remain in use a in these our own days [1578 A.D.].

ðThe **Common Law** stands upon sundry maxims or principles.... It contains such cases as by great study and solemn argument of the judges' sound practice a confirmed by long experience a were fetched even from the course of most ancient laws made far before the [Normans' 1066 A.D.] Conquest. Thereto, the deepest reach and foundations of reason a are ruled and adjudged as law.ö

Holinshed adds:<sup>180</sup> Gurgwint the son of Belin began to reign over the Britons [about 360 B.C.].... This Gurgwint is named Corinbrat in the *English Chronicle*.... By Matthew of Westminster, he is surnamed Barbiruc. Because the tribute granted by King Guilthdag of Denmark...was denied, he sailed with a mighty navy and army of men into Denmark.... After he had thus achieved his desire in Denmark, as he returned back towards Britain he encountered a navy of thirty ships at the side of the Orkney Islands.ö

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<sup>177</sup> Thus Goard: *Common Law (in loc.)*.

<sup>178</sup> *Op. cit.*, III:11-15.

<sup>179</sup> *Op. cit.*, I:297f.

<sup>180</sup> *Op. cit.* I:458, citing Fab. & Matt. West. & Geoff. Mon.

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Continues Holinshed: "These ships were fraught with men and women, and had as their captain one called Bartholin or Partholin. He, being brought to the presence of King Gurgwint, declared that he with his people were banished out of Spain and were named Balenses or Baselenses (Basques)... They had sailed long, to try to find some prince that would assign them some place of habitation. The king, with the advice of his barons, granted to them [*cf.* the Picts] the isle of Ireland.... After Gurgwint then returned to his country, he ordained that the laws of his ancestors should be duly kept and observed."<sup>181</sup>

Now according to both Nenni and Geoffrey of Monmouth, the above-mentioned Partholin had first come from Spain to Ireland. The *Book of Ballymote* adds that he had then disembarked in County Kerry "where half of Ireland's 193 extant Ogham-inscribed monuments are now to be found. The *Irish Chronicles* add he left his sons Slainge and Rudraige there "when he himself later went to Northern Scotland."<sup>182</sup> It would seem that this is the manner in which the Picts first arrived in Scotland.

**Archaeological evidence corroborates  
historical records on Ancient Britain**

In this regard, the testimony<sup>183</sup> of Professor L.A. Waddell (LL.D.), Fellow of the Royal Anthropological Society, is extremely significant. He provides photographs of Phoenician inscriptions on the Newton Stone of "King Part-olon of the [Iro-]Scots" (about B.C. 400) "calling himself "Briton" and "Hittite" and "Phoenician."

Waddell declares that the monument now stands at Newton House in the upper valley of the River Don in Aberdeenshire. It has been known since 1803, by the opening up of a new road in its neighbourhood. Its former and presumably its original site where it stood was recorded from personal knowledge by the famous archaeologist Professor J. Stuart as being at "a spot...close to Shevack about a mile south of the House of Newton.... It has occasionally been called the Pitmachie Stone." Significantly, it was found in old Pictland.

That Part[h]olon came into Britain from Ireland, is clear from the Ancient Irish *Book of Lecan* and the Ancient Irish *Book of Ballymote*. They state that "the clan of the son of Partai[lon]...took possession of the islands of Orc[ney]" and also of "the North of the Island of Breatan." This is re-inforced by the Ancient Welsh historian Nenni, who adds (in his *History of the Britons* 13): "The Scots arrived in Ireland from Spain. The first that came, was Partho-olom(us)." " "

Yet it seems that before the Scots were in Spain, they had been in Asia Minor. Waddell explains that the old ruling race of Asia Minor and Syrio-Phoenicia from immemorial time "were that great imperial and highly civilized and ancient people

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<sup>181</sup> *Ib.*, I:457, citing Geoff. Mon. & Polychron & Caius.

<sup>182</sup> L.A. Waddell: *The Phoenician Origin of Britons, Scots & Anglo-Saxons*, Christian Book Club of America, Hawthorne Ca., 1983 rep., pp. 74f & nn.

<sup>183</sup> Waddell: *op. cit.*, pp. i,iii,5,16f,33f & 71n. See too Sir H.E. Maxwell's *Early Chronicles relating to Scotland*, 1912, I pp. i & 2.

generally known as -Hitt-ites<sup>184</sup> [cf. Genesis 15:18-20 & 23:10-16] but who called themselves -Khattiø or -Catti.ø

The latter is the self-same title by which the early Brythonic kings of the Pre-Roman period called themselves and their race. They stamped it upon their Brythonic coins ó the so-called -Cattiø coins of Early Britain. Indeed, the word *Catuvelauni* occurs as the name of a tribe on a monument from about the third century ó discovered at Castleheads in Cumbria.

Holinshed points out<sup>185</sup> that at the very time the Picts arrived in Scotland, Gwintolin or Gwintell the son of Gurgwint was appointed king of Britain. This was around B.C. 342.

øThis Gwintolin was a wise prince, grave in counsel and sober in behaviour. He also had a wife named Martia, a woman of perfect beauty and incomparable wisdom. This became apparent, by her prudent government and equal administration of justice ó after her husband's decease and during her son's minority.ö

Now Gwintolin, explains Holinshed, østudied with great diligence to reform the British commonwealth anew ó and to adorn it with justice, laws and good orders not so framed by other kings... But before all things, he utterly removed and appeased such civil discord as yet seemed to remain from those seditious factions...which had for such a long time reigned in this land.ö

### **The fourth-century B.C.'s Aristotle & Dionysius on the Ancient British Isles**

We next consider the testimony regarding Britain's importance given by Aristotle and Dionysius. Such testimony comes from the period around B.C. 350f. It does, however, also presuppose a situation which had long pre-existed there ó even before that date.

About 350 B.C., the great Greek philosopher Aristotle declared:<sup>186</sup> øBeyond the Pillars of Hercules [viz. the Straits of Gibraltar], is the Ocean.... In it, are two very large islands called *Britannic*. These are *Albion* and *Ierne*.ö

Around the same time, the Greek geographer Dionysius Periegeetes recorded that øthe outer parts of Europeö were even then inhabited by øa powerful race ó proud-spirited, effectively skilful in art, and constantly busy with the cares of trade.ö From Britain itself, øthere is a two-day journey for a ship to -the Holy Islandø [namely Ireland]. Thus the ancients called it. This island, large in extent of land, lies between the waves. The race of *Hierni* [alias the Irish] inhabits it, far and wide.

øAgain, nearby lie the islands of the *Albiones* [alias the Britons]ö ó viz. Anglesey, Britain and the Isle of Man ó øand the *Tartessi* [alias the Tarshish-ites or the Ancient Spaniards] were accustomed to carry on business [there].... Colonists of [the Ancient

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<sup>184</sup> Note the reference to -Hittiteø on the Newton Stone in Scotland, mentioned in the paragraph above containing the reference to n. 183.

<sup>185</sup> *Op. cit.* I:457, citing Geoff. Mon. & Polychron & Caius.

<sup>186</sup> Aristotle: *De Mundo*, sec. 3.

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Phoenician colony of North African] Carthage too, and the common folk living around the Pillars of Hercules [alias the Celtiberian Straits of Gibraltar in the Western Mediterranean], came to these seas.ö

Indeed, this Greek Dionysius Periegeetes further describes the British Isles as 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.ö<sup>187</sup>

The above testimony of Aristotle and Dionysius anent Ancient Britain became well-known and was long remembered in the classical world. Thus also an ancient Roman naturalist, Pliny the Elder (born around 23 A.D.), reflects this considerable classical acquaintance with Britain's fame ö dating from long before his own time.

For Pliny writes<sup>188</sup> that öthe island of Britain...[is] famous in the [Ancient] Greek records...[where] it was itself named ÆAlbionö... Ireland lies beyond Britain.... There are the Orkneys, separated by narrow channels from each other; the seven Shetlands; the thirty Hebrides; and, between Ireland and Britain, the islands of Anglesea, Man, [etc.]. There is an island named Mictis, lying inward...from Britain, where tin is found, and to which the Britons cross in boats.ö

By ÆMictisö ö Pliny may well have meant the chief of the Scilly Islands. For they are still ölying inwardö ö between Ireland and Cornwall, and less than thirty miles to the west of Britain.

Pliny would in all probability have collected this accurate information from earlier records. Conceivably, those would have included the writings of Julius Caesar and Diodorus Siculus ö and, more remotely, also of Aristotle and Dionysius Periegeetes. Indeed, they may even have included the writings of Pytheas of Marseilles.

### **B.C. 330: The Greek Geographer Pytheas of Marseilles on Ancient Britain**

For the B.C. 330 Greek geographer Pytheas of Massilia alias Marseilles in Gaul ö himself originally from near Phrygia in Asia Minor's Phoea (which was probably a contraction of Pho-eni-cia) ö also speaks of *Albion* or Britain, and of *Ierne* or Ireland. This Pytheas ö according to the (B.C. 20) Greek geographer Strabo ö not only visited Britain. He even circumnavigated it. Moreover, he further ötravelled all over it on foot.ö

Indeed, according to the B.C. 275f Erastosthenes, öPytheas said that the furthest parts of the [then-known] World are those which lie about *Thule*, the northernmost of the Britannic Isles.ö<sup>189</sup> So too Strabo.<sup>190</sup> ÆThuleö is probably the Orkneys or the Shetlands ö or possibly even (Pre-Scandinavian) Celto-Britannic Iceland.

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<sup>187</sup> Translated and cited by the 360 A.D. Avienus: *Ora Maritima*, lines 98-120.

<sup>188</sup> Pliny the Elder: *Nat. Hist.* (IV:16,102,249f).

<sup>189</sup> Thus Elton's *op. cit.*, pp. 65 & 75; Waddell's *op. cit.*, p. 146; T.R. Holmes's *Ancient Britain and the Invasion of Julius Caesar*, 1907, pp. 217-30.

Clearly, this shows not only that the ðBritannic Islesø were even then so called. It also shows that the Brythonic Britons had already arrived in Britain and given their name to it, by the time of Aristotle and his pupil Alexander the Great<sup>191</sup> ó and by the time of Pytheas.

Elton maintains<sup>192</sup> Pytheas stayed for some time in Britain. Pytheas claimed<sup>193</sup> to have visited most of the accessible parts of the island, and to have coasted along the whole length of its eastern side. He seems to have arrived in Kent in the early summer, and to have remained in Britain till after the harvest ó returning for a second visit after his voyage to the North.

In the southern districts, he saw an abundance of wheat in the fields ó and observed the necessity of threshing it out inside covered barns. This implies considerable sophistication. Indeed, the Ancient Britons ó recorded Pytheas ó even made a special drink called *metheglin* alias mead ó ðby mixing wheat and honey.ö<sup>194</sup>

Even from around B.C. 350 onward, Britain was already ðover-producingø ó and therefore exporting ó wheat or corn. As learned Seebohm remarks in his book *The English Village Community*,<sup>195</sup> Pytheas ó the ðHumboldtö of antiquity ó visited Britain in the fourth century B.C. He saw in the southern districts abundance of wheat in the fields, and observed its being threshed out inside covered barns instead of on the unroofed threshing-floors he was accustomed to in Marseilles.

ðThe natives,ö says Pytheas of those B.C. 350 Britons, ðcollect the sheaves in great barns, and thresh the corn out there.ö Note the size of the British barns. Pytheas, the World-traveller, calls them ó ðgreat.ö

The historian Dr. Will Durant has rightly stated in his book *Caesar and Christ*<sup>196</sup> that Celtic Britain was in customs, language and religion essentially like Celtic Gaul. It passed from bronze to iron some six centuries before Christ. Pytheas, the Massiliot explorer, sailing the Atlantic to England about 350 B.C., found Kent already prosperous with agriculture and trade. The soil was fertile from abundant rain ó and contained rich ores of copper, iron, tin and lead.

According to the *circa* B.C. 20 Strabo and the *circa* A.D. 50 Pliny Sr., Pytheas also visited a small island off the coast of Britain. That islet he called ðMictisö ó and stated it to have been some distance by boat from the bigger British city where the tin of the islet was marketed.

This ðMictisö is doubtless the tin-mining area of ðIctisö in Western Cornwall; possibly St. Michaelø Mount; or perhaps even one of the Scilly Islands. Before becoming silted onto the mainland, it was back in those days indeed an islet.<sup>197</sup> Thus

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<sup>190</sup> Strabo, commenting on Book II of the B.C. 275-195 Erastosthenes.

<sup>191</sup> Trevelyanø *History*, p. 10.

<sup>192</sup> *Op. cit.*, pp. 26-34.

<sup>193</sup> See in Strabo: *op. cit.*, II:104.

<sup>194</sup> Cf. Strabo: *op. cit.* IV:201.

<sup>195</sup> S. Seebohm: *The English Village Community*, Longmans Green, London, 1884, pp. 248f.

<sup>196</sup> W. Durant: *Caesar and Christ*, pp. 475f.

<sup>197</sup> For arguments favouring the identity of Ictis and St. Michaelø Mount, see Kendrickø *Phoenicia* p. 220; Hawkinsø *Tin Trade of the Ancients*; Smithø *Cassiterides*; and De la Becheø *Geology of Cornwall* p. 524. Thus Eltonø *op. cit.*, p. 37 n. 1.

the tin was dug up in Western Devon and Cornwall ó and was stored at some place some distance from that mineral district.

Elton identifies<sup>198</sup> the storage place as the Isle of Thanet in Eastern Kent. There, markets were established ó from which merchants made the shortest passage to Gaul.

The historian Peter H. Blair (M.A.) states in his book on Ancient Britain<sup>199</sup> that the Greek navigator called Pytheas, who lived in Marseilles, carried out a voyage of exploration which took him through the Straits of Gibraltar ó and northwards along the Atlantic coasts of Spain and Gaul as far as Britain. Approaching the south-western peninsula of Britain, he saw something of the export trade of British tin to Gaul from the emporium which is generally believed to have been at St. Michael's Mount in Western Cornwall.

Farther east, Pytheas noted that the population was large and that corn was produced in abundance. However, owing to the dampness of the climate it had to be threshed under the cover of barns. Yet the grain itself was stored beneath the ground ó prior to its later local consumption, or its subsequent export to the various lands of Europe.

### **The British Queen Martia and her Martian Laws**

Says Holinshed:<sup>200</sup> ðSicill the son of Gwintolin, being not past seven years of age when his father died, was appointed king [around 297 B.C.]... Because Sicill was not yet himself of sufficient age to guide the Kingdom of the Britons, his mother ó that worthy lady called Martia ó had the governance of his realm, as well as of his person, committed to her charge.

ðShe was a woman expert and skilful in several sciences. However, especially having been admitted to the governance of the realm ó she studied to preserve the commonwealth in good quiet and wholesome order. Therefore she devised and established profitable and convenient laws. These afterwards were called Martian laws ó from the name of her who first made them.

ðThese laws were thought good and necessary for the preservation of the commonwealth. Alfred...King of England translated them out of the British tongue into the English Saxon speech.... This worthy woman right politically guided the land, during the minority of her son.... Highly to her perpetual renown and commendation, when her son came to lawful age she delivered up the governance into his hands.ö

Following the ancient records, also the modern historian Trevelyan observes<sup>201</sup> that in the list of Ancient British kings -Cybylyn ap Gwrgant [alias Guithelin the son of Gurguint] was king of all Britain (in B.C. 356). Yet Queen Marcia (or Martia) then made most of the laws. He built a city at the sea-side, and called it Caer Byris.

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<sup>198</sup> *Op. cit.*, p. 34.

<sup>199</sup> P.H. Blair: *Roman Britain and Early England, 55 B.C. - A.D. 871*, Nelson, Edinburgh, 1963, p. 115.

<sup>200</sup> *Op. cit.* I:458, citing Matt. West.

<sup>201</sup> M. Trevelyan: *op. cit.*, p. 26.

When Guithelin died, writes the mediaeval historian Geoffrey Arthur,<sup>202</sup> the rule of the kingdom fell unto the foresaid Queen [Marcia] and her son (who was called Sisill)... After him, Kimar his son held rule unto whom succeeded Danius his brother; and after his death, was Morvid crowned.... Five sons had been born unto him of whereof the eldest-born, Gorbonian, succeeded to the throne.

Geoffrey further declares of **Gorbonian**: None at that time was a man more just; nor more a lover of upright dealing; nor none that ruled his people with greater diligence. For it was ever his custom to pay first due honour to God, and then right justice to the commonalty. He restored the temples of God throughout all the cities of Britain, and builded many new.... He enjoined the husbandmen to till their lands, and protected them against the oppressions.

Not just the Mulmutine laws but also the Martian laws were further handed down through the A.D. 880 of Asser and Alfred the Great. This was further noted also by later writers, as having an ongoing legal influence upon Britain in mediaeval and even in Puritan times. Probably Martin's God-fearing and law-abiding descendant the above-mentioned Gorbonian saw to it that the laws of Moelmud and Martin would keep on being preserved and transmitted.

Thereafter, Reginald a son of Gorbonian took the crown. After him, reigned Margan. He was succeeded by Enniaun. In his place, was set his kinsman Idwallo. After him, succeeded Runno and then Geront(ius). After him came Catell; then Coill; next Porrex; and then Cherin. To him were born three sons (Fulgentius, Eldad, and Andragius).

Urian, son of Andragius, next succeeded him; and then Eliud. He in turn was next followed successively by Eliduc, Cloten, Gurgint(ius), Merian, Bledud, Cap, Owen and Sisil(lius) II. Then came Bledgabred, who surpassed all the singers of the foregoing age both in measures of harmony and in the fashioning of all manner of musical instruments.

After him, reigned Arthinail. He was followed successively by Eldol, Redion, Rhydderch, Samuil-Penissel, Pir and Capoir. Capoir was followed by Cligueill. He was a man in all his acts moderate and prudent, and who above all things exercised right justice among his people.

After Cligueill came his son Hely or Ely, who fathered three sons of Lud, Cassibelaun and Nenni. The eldest, Lud, took the kingdom on his father's death during the initial decades of the first century B.C.

### Gold and silver coinage in Britain from B.C. 400 onward

Dr. Robert Munro rightly observes in his book *Prehistoric Britain*<sup>203</sup> that, during the La Tene period from the fifth century B.C. onward, the greatest innovation of all was the appearance of the new metal silver and Gaelic coins. Sir A.W. Franks, in A.D. 1864, named that La Tene period: Late Celtic.

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<sup>202</sup> *Op. cit.*, III:15-20.

<sup>203</sup> R. Munro: *Prehistoric Britain*, Williams & Norgate, London, n.d., pp. 167-176.



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Just before describing that period's principal objects then known to him, Franks remarked that in the peculiar class of antiquities now to be considered, **the British Islands stand unrivalled**. Those consist of shields, swords and daggers, horse-furniture, personal ornaments, and a number of miscellaneous objects frequently decorated with enamel. All these antiquities exhibit a style of decoration remarkable for its peculiar and varied forms, and testify to **an extraordinary skill in working metals**.

Archaeology Professor Stuart Piggott ó in his *British Prehistory* ó writes<sup>204</sup> that the use of the two-wheeled horse-drawn chariot in warfare, seems to have been introduced at the beginning of the La Tene phase in the fifth century (B.C.). It was a **structure of sound carpenters' and wheelwrights' craftsmanship**. The wheels, usually of twelve spokes, on turned wooden hubs with iron nave-bands, were **shod with tires of iron or even a true steel** ó wrought as a circle with a single join and shrunk onto the wheel in the manner still **traditional to the English wheelwright though unknown in the ancient Mediterranean World**. It was indeed a **Celtic contribution to coachbuilding**.

To the Yorkshire tribe of the Parisii may be attributed much of the fine decorated metal-work of the early school of Celtic art in Britain. This found expression in a subtle treatment of balanced curves based on classical tendril patterns. Finely decorated metal mirrors became one of the most beautiful types of Iron Age B metal-work in Britain. Around 250 B.C., there was a prosperous state of agriculture. The archaeological evidence shows a tremendous building of new hill-forts, and a reconstruction of old defences in a novel and impressive manner. Thus Professor Piggott.

To this should be added what Geoffrey Ashe has stated in his book *King Arthur's Avalon: the Story of Glastonbury*. Somerset's Glastonbury, then called Innis Witrin or Avallon, was even by B.C. 250 a flourishing community. Ashe shows<sup>205</sup> how in Ancient Somerset, Pre-Christian Glastonbury's subsequent excavations through many layers of flood-soil ó reveal that in the third century B.C. some local Celts founded two lake villages.ø

These people were adroit craftsmen. Bronze was the chief metal for household items, such as needles and bowls and mirrors and safety-pins. Iron was for tools ó sickles, saws, axes, hammers, chisels. The men who handled the tools were excellent carpenters and knew the use of the lathe. They made looms and wash-tubs and eating utensils; ladders and spoked cartwheels; hinged doors and mortised beams. The village potters did superb work. **It is not absurd to call the village a British Venice**. Thus Ashe.

Pre-Christian Celto-Brythonic culture flourished not just at Glastonbury in the southwest of what is now England. We know that it flourished also in the east and the north of South Britain ó and perhaps even elsewhere in the island, in regions not yet excavated by archaeologists.

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<sup>204</sup> S. Piggott: *British Prehistory*, Oxford U.P., London, 1949, pp. 162f.

<sup>205</sup> G. Ashe: *King Arthur's Avalon: the Story of Glastonbury*, Collins, London, 1963 ed., pp. 16-21.

Indeed, Professor Stuart Piggott has remarked about this in his book *British Prehistory*. There, he writes<sup>206</sup> that a school dating from the late third or early second century ó and thus around B.C. 240f ó had produced consummate works of art in Eastern and Northeastern England.

Also the modern historian G.M. Trevelyan adds<sup>207</sup> that already 150 years before Christ, South British tribes had a gold coinage of their own. Celtic custom was probably why the West of England has always been, from very early times, a land of enclosed fields and small hamlets.

### **Further evidence of cultural sophistication in Britain from B.C. 250 onward**

According to the 1974 *Encyclopaedia Britannica*,<sup>208</sup> during the third century (B.C.), óContinental stylesö can be detected in Britain. Yet objects produced there are quite distinctive. The Celto-British linear style underwent a prolonged development. It is particularly well-displayed in engraved bronze mirrors and scabbards. Indeed, with regard also to Ancient Britain, Pausanius the B.C. 175 Greek geographer spoke highly of the Celtsøhorsemanship.<sup>209</sup>

In *The Historians' History of the World*,<sup>210</sup> Manchester University's Professor T.F. Tout states in his essay "England to the Year 1485" that Posidonius the Stoic around B.C. 150 crossed the English Channel to Cornwall, which he called Belerion. Posidonius gives us an interesting picture of Celtic Britain, which he tells us had obtained a considerable degree of civilization.

He describes the methods employed in mining and smelting the tin found not on the surface but dug from the rocky earth. The tin export became large. The natives cast their tin into square blocks and conveyed it to some common place of deposit on the southern coast, supposed by many early writers to have been the Isle of Wight. Thence it was carried by Gallic traders to the mouths of the Seine, the Loire or the Garonne ó and by river-routes and pack-horses to Narbonne or Marseilles.

Strabo is authority for the statement that from the Mediterranean ports, **it was conveyed by traders to India and the Far East**. In return for this metal so highly prized by the ancient nations ó the Britons received salt for the preservation of provisions; earthenware for domestic use; and brass for the manufacture of arms and ornaments. Thus Professor Tout.

The great Sir Winston Churchill writes in his book *The Island Race*<sup>211</sup> that the tin trade concerned important interests. Polybius, writing about 140 B.C., shows that this aspect at least had been fully discussed by commercial writers.

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<sup>206</sup> S. Piggott: *Brit. Prehist.*, pp. 162f.

<sup>207</sup> *Op. cit.*, p. 12.

<sup>208</sup> *Op. cit.*, VI p. 1062.

<sup>209</sup> Norton-Taylor: *op. cit.*, p. 115.

<sup>210</sup> *Op. cit.* XVIII, pp. v & xvii & 7-9.

<sup>211</sup> *Op. cit.*, I p. 6.

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Yet not just in the British Isles but also throughout Europe, the Celts had achieved a position of dominance. Thus, in Ancient France one Celtic walled site covered an area of 335 acres ó and may have held as many as three hundred thousand people. **The wheeled reaping-machine was invented by the Celts** ó who passed it on to the Romans.<sup>212</sup>

Jessup writes in his essay *Britain's Early Peoples*<sup>213</sup> that fortified farms and forts strengthened with timber ramparts and rounded tower-like dwellings called *brochs* or wheel-houses, all appeared in North Britain. Other settlers of the early Iron Age built marsh villages ó the best known of which are Glastonbury and Meare, in Somerset.

Late in the second century B.C., Gallo-Belgic coins reached Britain. The presence and distribution of their coins makes it possible to trace the various tribal boundaries of this vigorous people.

### **Developments in Scotland during the last three centuries B.C.**

In what is now Scotland, King Mainø's son Doruadille succeeded him ó from B.C. 270 onward. Explains Holinshed:<sup>214</sup> ðDoruadille was crowned king of the Caledonians. He established **a new league** with the [Southern] Britons, by sending his **ambassadors** to them. With the [Northern] Picts, he renewed and confirmed the ancient alliance.... The Caledonians, then setting all their delight on hunting, in process of time began also to use **laws and statutes** concerning the same....

ðIf there arose any doubt on any of these points ó they would choose, by common consent, **a judge to determine the matter [by arbitration]**.... Whether these devices were laws made by the king...for the further advancement of his own pleasure ó or whether they were rather customs grown and ratified by long continual use ó I cannot tell.... But it is certain they were observed throughout all the Caledonian regions as **having the force of laws** ó and thus are they used even to these days.

ðDoruadille also commanded that **all such statutes as [his predecessor] Ferg had made, should be kept and observed**. To those he added certain new and various sorts of punishments for sundry kinds of transgressions, according to their qualities. This **he caused to be engrossed in books of record** ó and committed to the custody of a grave councillor who, by a common consent, should have the interpretation of those laws if any doubt arose.

ðWhen any offender should come before the judge and hear the sentence read by him, the same offender might understand that he received nothing but right at the judge's hands.... It came to pass that such offenders ó without repining ó were willingly content to suffer any punishment, whatsoever it was, as the law appointed them. This custom grew into such force, that it never might yet be abrogated among those of the Western Isles. Even to this day, **they have their lawyers amongst them – without whose denunciation or decree, taken out of the register, no judgment is reputed lawful**.ö

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<sup>212</sup> Norton-Taylor: *Op. cit.*, p. 49.

<sup>213</sup> J. Jessup's art. ðBritain's Early Peoplesö (in W. Churchill's *op. cit.*, p. 30).

<sup>214</sup> *Ib.*, V:45f.

Also **Reutha succeeded to the throne in Scotland**. Holinshed explains<sup>215</sup> that he was **chosen thereto, by the common agreement of all the States....** This Reutha ó also perceiving the lack of all kinds of craftsmen in his realm, and of such as were expert in the liberal sciences ó caused a great number of most perfect artificers to be sent for. They were to dwell amongst his people, the better to instruct them in their occupations....

Reutha furthermore perceived that through unskilful surgeons and physicians, many wounded and diseased persons were oftentimes cast away. So **he ordained, by the advice and consent of his council, that none should take it upon himself to be a surgeon or physician – unless he were by long experience beforehand well-practised in those sciences....** No man might, without a note of high reproach, pass by and keep silent about this matter. Indeed, this was according to the custom of the old Egyptians.ö

Next ruled Conan, from B.C. 170 onward. Records Holinshed:<sup>216</sup> öThe nobles and peers chose one Conan, lord of Galloway [in the extreme southwest of Scotland], to rule the State as governor. His authority had ever been great amongst the people. His study was chiefly employed in how to lead the lords and nobles of the realm back into concord....

öHe caused due **punishment to be executed upon all such as lived by robbing...**, of whom, in the beginning of his government, there was no small number. But he weeded them out in such a way that ere he left off, there was not one of them to be found. At length...this Conan renounced the administration, in presence of all the estates assembled in Parlement at Beregon. There, by common consent, Josina ó the brother of Thereus ó was chosen to reign as king.

öThis Josina, having been proclaimed king, renewed the ancient leagues with the Picts and Brythons. He held physicians in great esteem..., having some knowledge of that faculty.... Two Spanish presbyters...who were philosophers [and perhaps Israelites from one of the ancient Hebrew colonies in Iberia?]...were received most joyfully by the king [while perhaps visiting Israelites or Hebrew colonists in Scotland?]....

öAs for the rites and usages of the [Ancient Caledonian] people, in one point they [the visiting presbyters] could no way commend them. For in religion, they [the Ancient Caledonians] had been following the superstitious rites of the Egyptians. They had been worshipping the immortal God ó [but] under the shape of beasts and birds. God, however, was the One Who comprehended both Heaven and Earth together with the waters and all things contained in them ó the One Whom they [the Ancient Caledonians] had been calling ñnature.ø

The philosopher-presbyters therefore admonished the Caledonians: öMen ought to worship the living God with...devout prayer, building Him a temple for that purpose and...performing vows only to Him!ø With these their sensible instructions, **they [the two (Israelitic?) presbyters from Spain] converted many of the Caledonian**

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<sup>215</sup> *Ib.*, V:49f.

<sup>216</sup> *Ib.*, V:52f.

**nation to their own viewpoint**<sup>217</sup> ó thus putting an end to the breach of the Second Commandment in their midst. Cf. Exodus 20:4f.

### **General level of Celtic civilization during the last three centuries B.C.**

We conclude by tracing the cultural development of the Celts in general from the third till the first century B.C. Only in our next chapter will we give a detailed account of the further development of Celtic culture during the last hundred years immediately prior to the incarnation of Christ.

Professor Chadwick explains<sup>218</sup> that Celtic tribes raided Illyria (in the modern Croatia and Dalmatia). In B.C. 279, they wasted Macedonia ó just forty-four years after Alexander the Great. Some twenty thousand Celtic Galatae were then invited into Asia Minor. New arrivals came from the north and from the east.

In the latter part of the second century B.C., a people known as the Cimbri made a series of incursions from their home in Northern Jute-land (in Dan-mark) ó seeking new lands for settlement. Such names of their leaders as have been recorded, are purely Celtic.

Diodorus, Strabo and Pliny suggest those Cimbrians spoke a Celtic language. They were joined by people known as the Teutons. The latter word, moreover, is itself cognate with the Celtic noun *tuath* ó meaning: tribe. Professor Chadwick therefore concludes that the Teutons or Germans were a division of the Celtic peoples.

Professor Chadwick also adds<sup>219</sup> that Celtic culture is the fine flower of the last phase of European material and intellectual development ó before the Mediterranean or Roman World spread itself northwards. The Celtic peoples were the first to the North of the Alps whose names were known to the Greek and Roman Worlds. Common political institutions gave them a unity bordering on nationality. As enemies, the Greeks and Romans respected and feared them.

In material culture, the Celtic peoples heralded modern civilization. Their widespread use of iron enabled them to conquer vast tracts of land and to increase the amenities of life by opening up hitherto-unworked land later to be controlled by their great hill-top towns. Their control of important raw materials gave them a profitable trade. Already in the middle of the second century B.C., Cato attributed to the Cisalpine Gauls a high degree of excellence in the art of eloquence no less than in the art of war.

Chadwick further observes<sup>220</sup> that fields of the Iron Age in Britain are sometimes referred to as 'Celtic fields.' They were small, generally between one quarter of an acre and two acres in area, and often square in plan. **These fields clearly evidence that the Celts were not communists nor even communalists. For it was their individual families which possessed their immovable property privately.**

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<sup>217</sup> *Ib.*, V:49f.

<sup>218</sup> *Op. cit.*, pp. 52f.

<sup>219</sup> *Ib.*, pp. 42 & 45.

<sup>220</sup> *Ib.*, pp. 137f.

In Southeastern Britain, large areas of light soils in the Pre-Roman period were covered by a network of field-systems linked by trackways. Individual farmsteads and occasional small villages were scattered among the fields. In certain areas, it seems probable that a hill-fort may have served as a focus of social organization. The fact that corn was exported from Britain, suggests that this arable farming was capable of producing more than was necessary for feeding the farmers themselves.

Excavation has revealed details of some Celtic farms and their equipment. Within a palisade or enclosing wall, there were husking and winnowing places, granaries for seed-corn, drying racks for corn or hay, underground storage pits for grain, and perhaps one or more small buildings ancillary to the farmhouse. There might be one or more enclosures for livestock. Cattle corrals and enclosures of varied types may be recognized. The shares of some ploughs were iron-shod, and iron sickles and bill-hooks were in common use. Iron was also used for a variety of wood-working tools.

The wheeled vehicles of the Celts would have demanded for their manufacture tools capable of detailed and precise wood-working. Corn was ground on rotary querns. There is some evidence of domestic crafts such as cheese-making, weaving and the making of pottery.

In most aspects of everyday life back then, the Celtic peasantry in the Pre-Roman period was economically self-sufficient. Land, including some of the heavier soils, was enclosed for crop-raising. Cattle-raising remained important, and successful selective breeding was practised. For the ancestors of many modern breeds of cattle may be identified among the numerous animal bones found in many excavated sites. Thus Professor Chadwick.

According to E.O. Gordon's *Prehistoric London*, Belin II alias Belin Mawr became king of Britain around B.C. 132. Gordon explains<sup>221</sup> that together with him, we find associated the traditions of the *Bryn Gwyn* ó alias the White Mound and its Tower of London. Belin Mawr is said to have resided there, presumably in the castle of many towers ø built by his ancestor. Heli alias Beli[n] II reigned forty years, and had three sons ó Lludd, Caswallon and Nenni.

Hastings's *Encyclopaedia of Religion and Ethics* scholar Rev. Dr. J.A. McCulloch concludes<sup>222</sup> that Belin was indeed the ancestor of Lludd. What is now London, explains McCulloch, was then called *Caer Lludd* ó because Lludd rebuilt its walls. His name still lives in *Ludgate Hill* ø where he was buried.

With King Lludd, we reach the first century B.C. It is to a detailed examination of that century ó one of the most important in Britain's history and political development ó to which we will turn in our next chapter.

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<sup>221</sup> *Op. cit.*, pp. 2 & 121f.

<sup>222</sup> Art. *ÆCelts* in *ERE*, 1910, III:287-90.

### Summary: Common Law in Eurasia and Britain from B.C. 1000 to 100

We summarize. God's Holy Law, infallibly codified under Moses around B.C. 1440f, was possibly conveyed to the Ancient British Isles shortly thereafter. Be that as it may, metals do seem to have been imported from Britain for the building of the temple in Jerusalem ó during the tenth century B.C.

Later, further influences would reach those Isles ó apparently from the Danaan Greeks (B.C. 850); possibly from the Israelites in Assyria (B.C. 721f); conceivably from the Judean Jeremiah (B.C. 598f); and certainly from the Phoenician Himilco of Carthage (B.C. 530).

Ancient Britain attained a very considerable level of culture especially during the first millennium (B.C.) ó preserving many features of original and ongoing general and special revelation, and of true religion. In part, this seems to have been achieved *via* constant Ancient Phoenician voyages ó also with Danite Hebrew crew-members? ó to the British Isles.

A fresh wave of Cimmerian Celts was pushed into Britain around B.C. 600, by the Scythians. *Cf.* Colossians 3:11. Only a millennium later, also a third wave of related Sacae or Saxons would settle there ó from A.D. 429 onward. All of these groups, however, were descendants of the Japhethitic Gomer mentioned in Genesis 9:27 to 10:5. Thus the B.C. 60 Diodorus Siculus and the A.D. 98 Tacitus of Rome.

Hebrew Law had some influence apparently also on Ancient Greece, and even on Ancient Rome. However, it is especially in Ancient Britain that we see such influences. Indeed, especially after the B.C. 510f reigns of the kings Moelmud and Belin, Ancient British Common Law persisted even till the Norman Conquest in A.D. 1066 and beyond ó right down till today.

In Pre-Christian Wales, the law was codified in *Triads*, and collected from immemorial customs by the A.D. 930f Hywel Dda and others. Among the Iro-Scots (who later migrated to Southern Scotland), the legal system ó especially as regards crimes and punishments ó was apparently similar to that in Ireland (as discussed in a previous chapter). Among the later Picts in Ancient Northern Scotland, however, the position is rather more obscure.

In both Ireland and Wales, there was a prescribed tariff for the restitution of various kinds of wounds inflicted (*cf.* Exodus 21:21-30). Theft was severely and precisely punished (*cf.* Exodus 22:1-4). Slander, and damage also to property, was checked. Indeed, such crimes were to be rectified by the application of restitutorial laws.

During the first millennium B.C., the social institutions of Ancient Britain were greatly strengthened. It is questionable whether or not some of the ten tribes of Israel after the B.C. 721f Assyrian captivity ó and/or some of the Jeremian Judeans at the onset of the B.C. 598f Babylonian captivity ó ever found their way to the British Isles (as Anglo-Israelism believes). Yet it is certainly likely that there were indeed even

earlier ó as well as later ó Heber-ew influences upon the Cymric Gomer-ians also in Britain, if not also on the Scythian Magog-ians in Ireland.

Significantly, visiting B.C. 530 Pre-Christian Phoenician mariners (together with some Hebrew crew-members?) called Ireland öthe sacred isle.ö They stated that the Ancient Britons were öskilful in art and constantly busy with the cares of tradeö (thus Dionysius).

Indeed, the B.C. 495 Greek traveller Hecataeus extolled that productive and religious island in the ocean. It was religious, added Hecataeus ó for its (Stonehenge?) city and temple, and its sacred harps and öpraise to Godö (Diodorus).

Professor Nora Chadwick, in her definitive book *The Celts*, clearly identifies the Cymric Ancient Britons with the Ancient Cimmer-ians alias the Gomer-ians. Also Dr. J.X.W.P. Corcoran, in his important work *The Origin of the Celts*, does exactly the same. Those Ancient British Celts attained a very high standard of culture ó especially in connection with the production of pottery, tin-mining, bronze-smelting, weaponsø manufacture, intensive agriculture, selective breeding as regards animal husbandry, art, and wheelmaking.

Ancient Britain from B.C. 1000 to 100 was not an isolated culture. It was influenced by the Danaan Greeks (B.C. 850), and possibly also by the Israelites in Assyria and Jeremian Judeans (B.C. 721 & 598). It was certainly recognized by: Himilco of Carthage (B.C. 530); Hecataeus and other Greek travellers (B.C. 495); Aristotle and Pytheas (B.C. 340f); and Dionysius Perieegetees (B.C. 300).

Coming next to the Japhethitic Ancient Greeks alias Javan (Genesis 10:4), we saw that the Heber-ews apparently influenced them (and, through them, the Ancient Britons too). A group of the Israelitic Danites may well be represented in the Greek Danaans who, from about B.C. 850 onward as the Tuatha de Danaan, reached even Ireland. Thus Petavius, Lord Gladstone and Rev. L.G.A. Roberts *etc.* Indeed, also Solonø Greek Reforms of B.C. 594 suggest some Hebrew influence.

Other Danites, *via* the Trojans, seem to have influenced not only the Ancient Britons but also the Ancient Romans. In the days of the Roman Republic, which borrowed some of Solonø Athenian Constitutional Laws, the famous *Law of the Twelve Tables* was enacted in B.C. 451. In the second century B.C., the Jewish writing First Maccabees (chapter 8) spoke highly of the Republican Roman Constitution.

However, that crashed in B.C. 70f. It succumbed to the tyranny of the dictator Julius Caesar (who unsuccessfully attacked Britain in B.C. 55f). Then Rome became transformed into the tyrannical Roman Empire ó under Augustus, Tiberius, Caligula and Claudius (who invaded Britain in A.D. 43). Daniel 7:7f; 11:30f; Luke 2:1f; 3:1f; Second Thessalonians 2:3-8; and Revelation chapters 12 to 17f.

In South Britainø Cornwall (within what later became known as England), from the time of the B.C. 1185 Brut onward ó the Moral Law of God was enshrined as Ancient British Common Law. This seems to have been simplified and re-codified triadically by his descendant the B.C. 510 Ancient Briton, King Moelmud (alias



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Mulmutius). Indeed, there is evidence even of Hebrew influences on the Mulmutine laws.

King Moelmud stressed equality of rights and of taxation; freedom of movement; the right to bear arms; the right to vote; and the rights to life, liberty, and the pursuit of happiness. He required the worship of God, military service, and compulsory jury duty. His son Belin the road-builder re-emphasized and augmented all of this. Indeed, Belin even added that "there are three things free to a country and its borders: the rivers; the roads; and the places of worship. They are under the protection of God and His peace."

During the fifth century B.C., Moelmud and his son Belin built great highways across Britain. Such played a big role in spreading the Common Law throughout the land and in later spreading Christianity, when it arrived some 500 years later. Moelmud's sons Belin and Brenn even acquired international influence among the Celts in Europe, and held Rome in check.

The Mulmutine and Belinian Laws were later incorporated into King Alfred's Anglo-Saxon Christian laws. With later input from the A.D. 900 Celto-Brythonic laws of Hywel Dda, they kept on influencing British and English Law even after its temporary "Norman-ization" under William the Conqueror. Thus *Magna Carta*, Fortescue, Selden, Spenser, Shakespeare, Lord Chief Justice Coke, the British *Petition of Right*, Blackstone, Tomlinson and the U.S. *Bill of Rights*.

We then observed that the Celtic Picts and more Iro-Scots arrived in Scotland around B.C. 334f. The importance of the Ancient British Isles was chronicled by the B.C. fourth century's Aristotle, Dionysius, and Pytheas. The British Queen Martia and her Martian laws were noted next, and also the gold and silver coinage in Britain (centuries before the arrival of the Romans). Finally, we listed: further evidence of cultural sophistication in Britain; developments in Scotland; and the general level of Celtic civilization during the last three centuries B.C.

All of this came together in a remarkable way during the first century B.C. In our next chapter, we shall give that a detailed treatment.



## CH. 9: BRITISH COMMON LAW DURING THE FIRST CENTURY B.C.

The three centuries between B.C. 150 and A.D. 150, were probably the most important in all British history (as also in that of the whole World). Indeed, Britain's first century B.C., terminating with the birth of Jesus Christ the Saviour of the World ó embraces one of the most thrilling periods in the history of Britain and the development of her Common Law.

### Ancient British technology during the first century B.C.

Also before the middle of the second century B.C., the Ancient Britons had developed the technology to manufacture a whole host of artifacts ó whether for peace or for war. Thus the (*circa* 150f B.C.) historian Polybius wrote of Britain's Celtic soldiers: "There were innumerable hornblowers and trumpeters [*cf.* Joshua chapter 6]... Very terrifying too were the appearance and gestures of the...warriors in front, all in the prime of life, and finely built men; and all, in the leading companies, richly adorned with gold torques and armlets."<sup>1</sup>

Also as regards peaceful exploits, the Ancient Britons were no less resourceful. Already Dionysius and Pytheas had observed this, in earlier centuries. The famous (60 B.C.) historian Diodorus of Sicily too would state<sup>2</sup> that the Ancient Britons "gather in the harvest by cutting off the ears of corn and storing them in subterranean repositories. They cull therefrom daily...and...have thence their sustenance" ó especially during the winter. For "the Island is thickly inhabited."

In his important book *Roman Britain*, the famous historian R.G. Collingwood (F.S.A.) has acknowledged<sup>3</sup> that even before the (55f B.C.) arrival of the Romans, Britain was civilized beyond doubt. The Ancient Britons had a great deal more civilization than many today think.

The tribes of the Southeast ó from Kent (opposite France) to the Severn (bordering Wales) and the Wash (between Norfolk and Lincolnshire) ó were skilful farmers. Britain was already famous for its wheat and its artistic metal-workers. Commercially, this was by no means negligible ó for the Ancient Britons had their own coinage. Politically, they were well organized ó under stable governments.

Their tribal districts centred around towns. The country districts were inhabited by peasants living in villages. Large landowners in Ancient Britain formed the aristocracy of the population, and lived in a degree of comfort and opulence equal to that of the wealthiest town-dwellers. On the whole, the country was peaceful and prosperous. Thus Professor Collingwood.

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<sup>1</sup> Thus cited in Norton-Taylor's *op. cit.*, p. 113.

<sup>2</sup> *Mon. Brit. Excerpt.*, 27.

<sup>3</sup> *Roman Britain*, University Press, Oxford, 1927, pp. 14 & 41.

Union Seminary's Dr. J.T. McNeill declares in his famous Chicago University Press book *The Celtic Churches*<sup>4</sup> that historians present ample evidence of traffic between the ports of the European Continent and the harbours of Britain and Ireland ó even from very remote ages. Ships were laden with gold from Irish mines; copper from Wales; tin from Cornwall; iron ore from the Severn valley; and hides of cattle and deer from Britain and Ireland ó and produce from the islands between them (Anglesey, Man, and the Scillies).

Dr. McNeill demonstrates that the Celts were ingenious and inventive not only in war equipment, but also in their farm implements. The first century's Pliny describes<sup>5</sup> a reaping-machine used by the Celts with iron teeth along the edge. Its motion cut off the ears of grain, which fell back into the cart. This implement remained in use for some centuries, and helped to prompt the modern invention of agricultural reaping-machines.

Famous Archeology Professor Stuart Piggott remarks<sup>6</sup> that the masterpieces of Celtic Art are largely in metal. The most splendid gold ornaments in Celtic Britain were the torques or neck-rings. Some of the most beautiful pieces of British metal-work, are the great bronze hand-mirrors with engraved backs.

In his book *British Prehistory*, Dr. Piggott writes<sup>7</sup> that a fresh Celtic migration from Sussex into Kent seems to have taken place by about B.C. 100. Too, a great deal of the beautiful metal-work of Ancient Somerset was made around this date.

As a result of the Cornish tin trade, relations between what is now southwestern England and Brittany in what is now northwestern France had been established. The cognate Celto-Brythonic tribe of the Veneti ó occupying the area now called Brittany ó had at least one recognized trading-mart in Britain. This was recorded by Strabo, who was born around B.C. 69.

According to the historian Isabel Hill Elder,<sup>8</sup> Rome's famous pagan writer Pliny Sr. (born around 23 A.D.) regarded the Ancient Britons just before and around that time as being among the most highly-educated people on Earth ó especially in the field of the natural sciences. Indeed, Pliny obviously reflects considerable Ancient Greek and Ancient Roman acquaintance with Britain's fame ó even from a yet earlier time. For he writes<sup>9</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."

Technically, as we shall see later below, the Ancient Britons' war-chariots ó and indeed also their warships ó were then by far the best in Europe. Around 20 B.C., Ancient Greece's historian Strabo<sup>10</sup> remarked of the Ancient Britons: "The whole race is enthusiastically fond of war, high-spirited, and quick to do battle." Indeed, even as late as around A.D. 380 ó Rome's ex-soldier and historian Ammianus Marcellinus

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<sup>4</sup> *Op. cit.*, p. 230 n. 5.

<sup>5</sup> *Nat. Hist.*, XCIII:72.

<sup>6</sup> S. Piggott's *Celtic Art*, as cited in Churchill's *op. cit.* pp. 72-5.

<sup>7</sup> S. Piggott: *British Prehistory*, Oxford U.P., London, 1949, pp. 162f.

<sup>8</sup> I. Elder: *Celt, Druid etc.*, pp. 18-19.

<sup>9</sup> The Elder Pliny: *Nat. Hist.* IV:16,102,249f.

<sup>10</sup> As cited in Norton-Taylor's *op. cit.*, p. 14.

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recorded<sup>11</sup> that nearly all the Celts are of lofty stature and terrible for the sternness of their eyes.

Recently, the historian Norton-Taylor observed<sup>12</sup> of the B.C. first century Ancient Britons that the Greeks and Romans were struck by the Celts' pale skin (which flashed when they were angry) and by their masses of red-gold hair. The Celtic women twisted their long hair into braids, and were often elaborately decorated with embroidery of silver or gold. Indeed, when the (37-41 A.D.) pagan Roman Emperor Caligula deceitfully planned to drag Celtic captives through the streets of Rome he ordered the hair of Non-Celtic brunette actors to be dyed red, in order thus to impersonate Celts.

Further, especially before battles, the Celts washed with soap. This was a custom the Greeks and Romans themselves had not yet adopted. The Celtic warrior was truly fastidious in his insistence on donning a clean linen sheet before going into battle.

The Celts also had an acute sense of the rights and duties, both familial and tribal, of every member of their society from the humblest labourer on up to their king. The rules were passed along orally by the druids, who functioned as lawgivers.

**The famous Ancient-Brythonic craftsmen  
of Ynys Witrin alias Glastonbury**

Ynys Witrin (the Isle of Glass) or Glastonbury or alias Avalon used to nestle in what was then the Severn River Estuary. It had long been perhaps the major centre of Hebrew-Phoenician trade with Britain in the West Country or even from Pre-Christian times. Dr. Bulleid's on-site excavations suggest that a highly civilized community lived there or even three hundred years before the beginning of Rome's conquest of Britain in 43 A.D.<sup>13</sup>

The very eminent archaeologist and geologist, Professor Sir William Boyd Dawkins, describes<sup>14</sup> those farers to and from Ancient Britain as being in touch with the Mediterranean peoples as well as those of Gaul. The industrial arts are well-known or spinning; weaving; pottery-making; work in glass, bronze and iron; as well as most admirable carpentry.

Sir William then adds: "We get this idea of the Pre-Roman dwellers in Somerset from **accurate archeology**. This, he adds with supreme sarcasm, is very different to the idea of some so-called historians that the Ancient Britons were just ooad-painted savages!"

Even the critical R.F. Treharne of the University College of Wales, in his 1969 book *The Glastonbury Legends*, concedes<sup>15</sup> that at Glastonbury (alias Avalon) the first

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<sup>11</sup> *Ib.*, pp. 63f; *cf.* too M. Laughlan's *op. cit.*, p. 17.

<sup>12</sup> *Op. cit.* pp. 63f & 66.

<sup>13</sup> See E.O. Gordon's *Prehist. London*, p. 66.

<sup>14</sup> *Id.*

<sup>15</sup> R.F. Treharne: *The Glastonbury Legends*, Crescent, London, 1967, pp. x & 12f.

known prehistoric remains in the land immediately around the Tor may go way back to before 400 B.C. Even that far back, permanent settlements were being built there.

Archaeological excavations have confirmed the importance of that site. As Treharne admits of that settlement also during the first century B.C.,<sup>16</sup> assuming that all the huts at Glastonbury were occupied simultaneously ó this could allow easily for a population of five hundred.

Meare, two miles away, was constructed probably even earlier than the Glastonbury lake village. There, were two *crannogs* or man-made islands ó each carrying about sixty huts. This would mean a population of six hundred or more. For their age and sites, these were two large communities.

The men of Glastonbury and Meare were expert carpenters. Their articles are beautifully decorated with eloquent flowing, featuring incisive patterns abstract in character and owing nothing to Roman or Greek naturalism. In metal-work and pottery, their blending of technical skill and artistic sensibility reached its highest and most mature development.

They used a great range of metals ó as their surviving forges, furnaces and crucibles show. They imported ingots of wrought iron for fashioning into a wide variety of implements, tools and weapons of the most advanced design: knives, bill-hooks, chisels, gouges and even saws, adzes, axe-heads and swords (the last beautifully decorated on the hilts and scabbards).

Treharne further describes the accomplishments of Ancient Glastonbury's skilled artisans. He insists they worked lead from the nearby Mendips into a great variety of utensils. Tin was brought from Cornwall, and copper from still further afield. They worked both metals. Their main use for them was to manufacture bronze ó in finely-shaped and exquisitely-decorated bowls, mirrors, brooches, bracelets, harnesses and many other things. They were skilled glass-workers too ó as is proved by their clear-glass beads, decorated with delightful inlaid patterns of chrome-yellow threads.

The two lake-villages near Glastonbury were also a centre of long-distance trade. The villagers imported amber from remote sources, perhaps as far away as the Baltic shores. Archaeological finds of bronze bowls and mirrors, glass beads and even of pottery made at Glastonbury show the extent of this export trade ó some of which reached Armorica in Gaul, the shores of Cardigan Bay in Western Wales, and even Northern Ireland. Meare and Glastonbury must have been the chief economic and trading focus of this flourishing southwestern civilization in the West Country of Southern Britain. Thus Treharne.

As the Calvinist Rev. Dr. John T. McNeill explains,<sup>17</sup> the antiquities of Glastonbury have attracted much study. There was a small population in two villages residing in *crannogs* alias artificial islands. Keepers of cattle and sheep, the villagers used wheeled carts for hauling field crops ó and were skilled makers not only of implements and weapons but also of ornamented bowls and utensils exported also to Ireland.

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<sup>16</sup> *Op. cit.*, p. 17.

<sup>17</sup> *Ib.*, pp. 15f.

*CH. 9: BRITISH COMMON LAW DURING  
THE FIRST CENTURY B.C.*

**With the coming of Christianity**, Christian themes began to appear. **Glastonbury, from very ancient times an active seaport** on the Severn Estuary, was well situated to be the entrance-point for a new religion into Western Britain. It was most likely trade-borne, and may have come **as early as the second or even the first century**. Thus McNeill.

The above-mentioned arrival in Britain of Christianity from ðas early as the second or even the centuryö ó could mean perhaps as early as any time after that first Pentecost Sunday following Christø's resurrection around A.D. 33. Indeed, it could conceivably mean from **even earlier**.

Also Maurice Shadboltø's 1988 article<sup>18</sup> 'Glastonbury Today' is helpful. He says Glastonburyø's **Tor** is Somersetø's most potent landmark. It is a half-pyramidal lump, rising more than 150 metres above sea level. Its terraces seem man-made. Archaeology reveals a Celtic settlement on its summit.

Dr. Robert Munro, in his famous book *Prehistoric Britain*, states<sup>19</sup> that Glastonbury ó as occupied from about B.C. 100 to A.D. 50 ó has yielded an assortment of Late-Celtic art. Such includes ornamented hand-mirrors, La Tene *fibulae*, and bronze bracelets. Indeed, also Professor E.G. Bowen of Aberystwyth University in Wales declares<sup>20</sup> that modern archeology is showing how the lands around the Severn Estuary in Southeast Wales were very early in the closest contact ó by the sea routes ó with the Mediterranean, and with Rome, and with Palestine.

The historian Dr. Arthur Evans states that Julius Caesarø's Romans (in 55 or 54 B.C.) transported some of the Britons to Rome ó so that those Britons could teach the Romans the arts of enamelling and glass-making for which the Britons were famous. The early Britons were workers in pottery, turnery, smelting and glass work. Evans observes<sup>21</sup> that in the excavations at Glastonbury well-made instruments of agriculture were found ó tools, files, safety-pins, and the remains of wells and bridges.

As we shall see in our next chapters, it was precisely at this great ancient cultural centre of Ynys Witrin alias Glastonbury ó that the Christian Missionary Joseph of Arimathea and his company are reputed to have laboured. This they may have done perhaps even as early as from 35f A.D. It was precisely there too that the first British Christian Congregation seems to have arisen ó probably long before (and apparently no later than) 60 A.D.

### **The civilization around London in the first century B.C.**

To the east of Glastonbury, in what is now Central Southeastern England, there was a similar situation. As the historian Isabel Hill Elder observes,<sup>22</sup> when the Romans invaded Britain in B.C. 55 & 54 ó and then again in A.D. 43f ó they found the inhabitants in possession of a gold coinage and of beautifully wrought shields of

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<sup>18</sup> M. Shadboltø's *Glastonbury Today*, art. in *Reader's Digest*, April 1988, pp. 133f.

<sup>19</sup> R. Munro: *Prehistoric Britain*, pp. 167-76.

<sup>20</sup> On 17th October 1971. Cited in Corbettø's *Why Britain?*, Newbury, Berks., n.d., p. 53.

<sup>21</sup> Cited in I. Elder: *op. cit.*, pp. 27f.

<sup>22</sup> *Op. cit.*, pp. 27f.

bronze and enamelled ornaments. Fine specimens of richly-enamelled horses' trappings may be seen in the British Museum and also the bronze shield found in the Thames near Battersea adorned with enamelled designs. Enamelling was an art unknown to the Greeks until they were taught it by the Celts.

Also London was and is an ancient and a great trading port. Founded no later than 1185 B.C., it had been a manufacturing and commercial centre since at least 900 B.C. See Gordon's book *Prehistoric London*. Formerly called 'New Troy' alias 'Troynovant' and even a century before the thwarted Roman invasions of B.C. 55f, it was already a centre of international importance.

Troynovant was renamed *Dun Lud* alias Lud's Fort or *Lundain*<sup>23</sup> and after the early first-century-B.C. Briton, King Lud (alias Lludd or Lloyd). It was conceded to be an ancient city also by the pagan Romans. They later called it *Londinium* and of which the modern name 'London' seems to be a subsequent abbreviation.<sup>24</sup> Indeed, after his defeat by the Britons in B.C. 54, Julius Caesar was received at the quayside of London's *Bryn Gwyn* and or 'White Mount' and by the British Commander-in-Chief, General Caswallon.<sup>25</sup>

Less than forty years later, the B.C. 20f geographer Strabo of Greece spoke about busy British merchants bringing shiploads of produce also from London-on-Thames. They transported corn and cattle and iron and hides to the Seine (in France) and the Rhine (in Holland and Germany) and took back ornaments of amber and ivory and brass.<sup>26</sup>

As the *Encyclopaedia Britannica* correctly observes,<sup>27</sup> the Thames and its flood plain have afforded ample evidence that the river was a highway from earliest times. It formed a line of communication with the Continent on the one hand and with the numerous small riverside settlements on the banks of the Thames on the other hand and long before the Roman invasion in A.D. 43f.

London's emergence was due to its service as a landing stage or bridgehead for Continental trade with Britain and also as a clearing-house for local trade within Britain to regions both to its north, south, and west. Tacitus (in A.D. 116) refers to London as having been already in A.D. 61 a place **much frequented by merchants and trading vessels** and a potential 'seat of war.' Indeed, back then and when the post-invasional Roman, Governor Suetonius Paulinus, retired there and the British Queen Boadicea and her soldiers sacked the city.<sup>28</sup>

South Britain (alias the later England) was perhaps more highly developed during the first century B.C. than was the West (alias the later Wales). The South was then also more developed than other regions of the island. Yet also North Britain and especially in Ancient Strathclyde (both north of the Solway in what is now Southwestern Scotland and south of the Solway in Cumbria within what is now

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<sup>23</sup> Thus Bishop's *op. cit.*, p. 24.

<sup>24</sup> Thus the 380 A.D. Ammianus Marcellinus: *op. cit.* 28:8f; compare M'Laughlan's *op. cit.* p. 17.

<sup>25</sup> See Morgan's *op. cit.*, 1978 ed., p. 31.

<sup>26</sup> Thus Elder's *op. cit.*, 1986 ed., pp. 29 & 35 n. 1.

<sup>27</sup> 14th ed., art. *London*, 14:348,262.

<sup>28</sup> See too Tacitus's *Annals* 14:33; Ammianus Marcellinus 28:8f.



northwestern England) ó had even at that time already attained a commendable level of culture.

The Scottish Presbyterian Rev. James Mackenzie observes in his *History of Scotland*<sup>29</sup> that the druidic religion then prevailed all over Ancient Britain. The druids worshipped one Supreme God. They offered as human sacrifices such victims as had been condemned as capital criminals. Thus, throughout Ancient Britain, criminals condemned as guilty of capital crimes by due process of law ó were sacrificed by the druids on behalf of the community, in order to appease the offended holy wrath of Almighty God.

Regarding the wealth of the Ancient Britons, Mackenzie adds<sup>30</sup> that the weighty gold ornaments buried with the honoured dead show that the Ancient Britons were no strangers to the glittering metal. Britain, like Spain and some other countries where none is now found, once possessed native gold in considerable quantities. Ancient collars of twisted gold unearthed in Britain during modern times, speak out loud. Gold was more plentiful in Ancient Ireland, but abundant also in Ancient Britain.

However, other metals too ó such as bronze, copper, iron, lead, silver, tin and perhaps even steel ó were much used by the Ancient Britons. Indeed, when Caesar landed in Britain during B.C. 55, he found the natives in possession of iron weapons. This warns us against believing they were savages. Their mode of fighting in war-chariots, as Caesar describes it, shows military methods and skillful tactics. They also had their own coined money. At least their learned class, the druids, possessed the art of writing.

Their tribes were sometimes governed even by female sovereigns. Among savages, woman is a slave. But among the Ancient Britons, the daughter of a chief might succeed her father ó a clear indication that women enjoyed with them a social position such as woman does not enjoy in the savage state.<sup>31</sup> Cf.: Numbers 26:33f; 27:1-8f; 36:1-11f; First Kings 10:13; Jeremiah 13:18; Matthew 12:42.

### **Military prowess of Britons against Rome from B.C. 111 till A.D. 84**

Britain was certainly no pushover. In B.C. 390f, the Brythonic Celts Brenn and Belin had sacked Rome. In B.C. 111, the Celtic Cimbri had successfully defeated the Romans in Europe and had gone on to invade even Rome itself. Indeed, after his military defeat at the hands of the Britons in B.C. 55 and again in 54, Julius Caesar himself described the Gallic and British Belgae as "the toughest soldiers."<sup>32</sup>

Beaten back from his invasion of Britain by Caswallon, Julius Caesar further admitted that the British ships were taller and stronger than those of the Romans.<sup>33</sup> He also granted that the British cavalry and charioteers and infantry were all enthusiastic and highly skilled.<sup>34</sup> Indeed, he even conceded that the British troops ó under the

<sup>29</sup> J. Mackenzie: *History of Scotland*, Nelson, London, 1890, pp. 27f.

<sup>30</sup> *Op. cit.* p. 19.

<sup>31</sup> *Ib.* pp. 26f.

<sup>32</sup> *Gallic Wars*, I:1 & V:12.

<sup>33</sup> *Ib.*, II:8-14.

<sup>34</sup> *Ib.*, IV:24 & 33.

leadership of their Commander-in-Chief, General Caswallon ó constituted an õenemy showing great daring.ö<sup>35</sup>

Even 170 years later, in his A.D. 116 *Annals*,<sup>36</sup> the Roman Tacitus himself admitted that the Ancient Britons in B.C. 55f had õdriven back the dictator Caesar.ö However, with the exception of Celtic Ireland, Ancient Britain was in fact the last free nation in Europe to hold out against the imperialistic advances of pagan Rome. Upon the Rome-resisting Ancient Britons alone, then ó the future freedom of the Celts as a whole would soon come to depend.

Rome would finally invade Britain in 43 A.D., and then rapidly enslave her Southeast. Yet by 50 A.D., the West-Briton Caradoc ó chronicles the Roman Tacitus<sup>37</sup> ó in his õmightö and during õmany a successful battle, had raised himself far above all the other generals of the Britons.ö

Caradoc would then stir up the refugees from the Southeast. Indeed, he would urge õthe recovery of their freedomö ó by appealing õto their forefathers who had driven back the dictator Caesar,ö *viz.* Julius Caesar, in B.C. 55 and 54. Thus even the Roman Tacitus.

Treacherously betrayed, Caradoc was caught and then exiled to Rome. There, however, he would then tell Emperor Claudius that he himself was a chief ó indeed, a veritable British õking descended from illustrious ancestors...ruling many nations.ö

Next, Caradoc would explain to the Romans how he had commanded õmen and horses, arms and wealth.ö<sup>38</sup> He had thus been the martial leader of a rich nation.

Later, around 61 A.D., Queen Boadicea of Eastern Britain would rise against the Romans. She would declare to her armies: õHeaven is on the side of a righteous vengeance.... I am avenging lost freedom.... You will see that in this battle, you must conquer or die!ö<sup>39</sup>

The Roman Tacitus, in 98 A.D., accurately described<sup>40</sup> the resistance to the invading Romans in A.D. 84 ó the resistance on the part of õsome Britons of remarkable bravery.ö Tacitus himself even recorded the war speech of the great leader of Free Britain ó *viz.* Galga(cus) or Gwallog, alias Kellogg.

There, the latter told his own Caledonians: õTo the whole of Britain...slavery is a thing unknown.... To us who dwell on the uttermost confines of the Earth and of freedom ó this remote sanctuary of Britainø glory has up to now been a defence....

õThere are no tribes beyond us.... The yet more terrible Romansö are the õrobbers of the World.... To robbery, slaughter, plunder ó they give the lying name of -Empireø...

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<sup>35</sup> *Ib.*, V:11 & 15.

<sup>36</sup> *Op. cit.*, 12:34.

<sup>37</sup> *Ib.*, 12:33f.

<sup>38</sup> *Ib.*, 12:37.

<sup>39</sup> *Ib.*, 14:35.

<sup>40</sup> *Agric.*, 29.

“Be not frightened by idle display! In the very [mercenary] ranks of the enemy, we shall find our own forces. Britons will acknowledge their own cause; Gauls will remember past freedom; the other Germans will abandon them (namely the Roman mercenary armies) and those Celts would thus regain their freedom. Think therefore, as you advance to battle, at once of your ancestors and of your posterity!”<sup>41</sup>

### The success of the British Cimbri against Rome around B.C. 111

Wrote Greece’s B.C. 60 historian Diodorus Siculus:<sup>42</sup> “The Britons...were called Cimmerians, time having corrupted the word into the name Cimbrians.... They are the people who...settled themselves upon the lands of the peoples they had subdued.”

In 98 A.D., also Rome’s historian Tacitus recorded:<sup>43</sup> “Bordering on the Ocean, dwell the Cimbri...of great renown.... We first heard of the Cimbrian invaders in the Consulship of Caecilius Metellus and Papirius Carbo...about 210 years [ago] and alias around 111 B.C. Indeed, these Cimbri deprived the Roman people of five consular armies.”

Probably on the basis of the above testimonies by Diodorus and by Tacitus, the same fact was recorded by the (414 A.D.) historian Orosius of Spain and (the 880 A.D.) Anglo-Briton, King Alfred the Great.<sup>44</sup> For they too both relate that in 111 B.C., the Celtic Gomer-ic Cimbr-i from Northwestern Europe invaded Rome.

Maintained Orosius (and later also Alfred who quotes him): “The Romans fought with the Cimbri and with the Teutones and with the Ambrones. These nations were among the Gauls.... Of the Romans, there were slain eighty thousand, and their consul.... Afterwards the same nations besieged...the [new] consul in a fortress.”

One reads in *Hutcheson’s Story of the Nations*<sup>45</sup> that between 113 and 105 B.C., five Roman armies had been heavily defeated by the Cimbri and the Teutons. Celtic and German tribes had then and as also often previously made an alliance. The Cimbri came through the Brenner Pass, sliding on their shields down the snowy slopes. A panic seized the army of Catulus the Roman and the Romans were subjugated by the Celts.

The *Encyclopedia Americana* states<sup>46</sup> regarding the nationality of the Cimbri that similarity of name led the ancients to identify them with the Cimmerians. Authorities believe them to have been of Celtic race. Their name certainly has a great resemblance to that of the Celtic Cymri alias the Britons. These circumstances render it in the highest degree probable that the Cimbri were Celtic.

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<sup>41</sup> *Ib.*, 30f.

<sup>42</sup> Diod. Sic.: *Historical Library*, 3:5:32.

<sup>43</sup> Tac.: *Germania*, 37.

<sup>44</sup> Thus the *Whole Works of King Alfred the Great*, Giles ed., AMS Press, New York, 1969, II, p. 165 (which also cites Orosius).

<sup>45</sup> *Hutcheson’s Story of the Nations*, Hutchesons, London, circa 1930f, pp. 638f.

<sup>46</sup> 1950 ed., art. *Cimbri*.

## Developments in North Britain and South Scotland during the first century B.C.

This is an appropriate place to chronicle developments during the first century B.C. in Greater Cumbria, alias Strathclyde. That area was located on both sides of the Solway in what is now Northwestern England and Southwestern Scotland.

The Elizabethan historian Holinshed writes<sup>47</sup> that around 100 B.C., when Josina's son Finnan started to rule in what is now Scotland, he ordained that nothing should be decreed or practised touching the public affairs of the realm except they [his nobles] were first made privy and of counsel in the same.... He was the first that instituted those...who governed after the manner of bishops [alias overseers or presbyters], in all matters pertaining to religion.

They were called in the Caledonian tongue *durceglijs*, in Latin *druides*. These druids were appointed to be resident on the Isle of Man.... But others rather think they resided on Anglesey (in the British tongue called *Mon*).

They were held in no small reverence by the people as those both regarded as, and known to be, men of most perfect life and innocency. By means of which, their authority daily increased so far forth that final judgments in most doubtful matters were committed to their determinations.

Offenders were punished at their discretion, and such as had served well were accordingly rewarded by their appointments. Moreover, such as refused to obey their decrees and ordinances were excommunicated by them. Thus, no creature dared again to associate with those [excommunicated] till they had been re-reconciled and clearly absolved by the same druids.

Finnan's appointment [or re-appointment?] of these druids as Caledonia's presbyters and judges, is very significant. Quite probably, Finnan was prompted to do this by his father Josina when the latter was still king after he had been visited and admonished by Iber-ian [Heber-ew?] presbyters. Perhaps this had rekindled the practice among the Caledonians which their Brythonic-Cymric and/or Gaelic-Scythian (or even Gaelo-Brythonic or Pictish) ancestors might very well earlier have brought with them from Cimmeria and Scythia by way of Moses's Egypt via Spain to Ireland. Compare: Exodus 3:16f; 4:29f; 12:21f; 18:12f; Deuteronomy 1:13-17; 17:6f; 19:15f; Matthew 18:16f.

Finnan was succeeded first by his son Durst and then by his own brother Ewin. He was elected by the estates to maintain justice throughout his dominion. Then, explains Holinshed,<sup>48</sup> after the decease of Ewin, Eder(us) was in the afore-mentioned manner received as king by the whole assent of all the Caledonians.... Ambassadors sent from Caswallon king of the [Southern] Britons met him requesting him for aid against Julius Caesar around B.C. 58f.

For the latter was destined very shortly to pass over the sea from France to this Isle with a mighty force of Romans and in their unsuccessful attempt to subdue the

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<sup>47</sup> *Ib.*, V:52f.

<sup>48</sup> *Ib.*, V:57f.

inhabitants to the sovereignty and jurisdiction of Rome.ö Later, Eder was succeeded (around 12 B.C.) by his nephew Metallan, ða prince of most gentle behaviour.ö<sup>49</sup>

### Posidonius the Greek Stoic's visit to Britain around B.C. 100

Perhaps around B.C. 100, the great Greek Stoic Posidonius (*circa* B.C. 135 to *circa* B.C. 51) apparently visited Britain. Elton states<sup>50</sup> that he seems to have visited every corner of the West soon after the destructions caused by the Cimbric horde which attacked Rome from the Celtic heartland.

Posidonius records<sup>51</sup> that tin was dug up ðon the islands called the Cassiteridesö ó being found in Britain,<sup>52</sup> and then transported to Marseilles. He himself appears to have visited the eastern parts of Britain, as well as the Cornish mining-districts.<sup>53</sup>

According to Diodorus Siculus (Greece's B.C. 60 historian), Posidonius<sup>54</sup> visited Cornwall. He called it Belerium ó a name later appropriated by Ptolemy for Land's End. Wrote Diodorus: ð**The inhabitants of that promontory of Britain which is called Belerium are very fond of strangers and, from their intercourse with foreign merchants, are civilized in their manner of life.**ö

Though most of the works of Posidonius are sadly no longer extant, the above surviving fragments clearly evidence the cultured state of at least parts of Britain around B.C. 100. They show that the Ancient Britons were also then: very fond of strangers; astute in trading with foreign merchants; dedicated to mining and its technology; and civilized as to their manner of life.

### Developments in South Britain during the first part of the 1st century B.C.

About twenty generations after the rule of the judicious Briton King Gorbonian (the great-great-grandson of Queen Martia and King Gurguint the son of Belin and the grandson of Moelmud), his descendant Capoir ascended the throne of Britain. His descendants and their countrymen would soon fight the Roman aggressors with the same kind of courage with which his ancestor Belin and his brother Brenn had previously invaded Rome.

Geoffrey Arthur records in his translation of the Ancient-Brythonic document *History of the Kings of Britain*:<sup>55</sup> ðThen succeeded Cligueill the son of Capoir ó a man in all his acts moderate and prudent, and who above all things did **exercise right justice** among his peoples. After him, succeeded his son Hely [*cf.* Eli]... Unto him, were born three sons ó Lud, Cassibelaunus [or Caswallon] and Nenni.... The eldest

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<sup>49</sup> *Ib.*, V:52-59f.

<sup>50</sup> *Op. cit.*, p. 92.

<sup>51</sup> *Ib.*, p. 17.

<sup>52</sup> Strabo: *Geog.*, II:126-146.

<sup>53</sup> Elton: *op. cit.*, p. 31 n. 1.

<sup>54</sup> Diod. Sic.: *op. cit.*, V c. 2. *Cf.* Elton's *op. cit.*, pp. 34-37.

<sup>55</sup> *Op. cit.*, III:19f.

born, namely Lud [or Lludd], took the kingdom on his father's death in the early part of the first century B.C.

Around B.C. 80, the Celtic Belgae went across the English Channel and into Southern Britain thus joining the ancestors of the Welsh and the other Celts already resident in that land. Julius Caesar explains that although the Belgae were the toughest soldiers they also live by agriculture and use coins of bronze or gold.<sup>56</sup> Michael Wood states that they minted coins in Britain, and traded in luxury goods.<sup>57</sup>

The modern historian R.G. Collingwood states<sup>58</sup> that the Belgic tribes arrived in Kent and were a people of chariots and horsemen. In the East, they built Wheathampstead, Verulam (St. Albans) and Camulodunum (Colchester); in the South, Calleva (Silchester) and Venta Belgarum (Winchester). Sir Winston Churchill adds<sup>59</sup> that these Belgae were the last of successive waves of Celts. Having arrived in Britain in the early part of the first century B.C., they thereafter penetrated the recesses of the Island.

The kindred Anglo-Saxons, of course, would still be centuries before themselves arriving in Britain. Yet around B.C. 70, Prince Sigga of Azov led them from the Cimmerian Crim-ia and into Northwestern Europe. Therefrom, their later descendants would colonize the East of Britain perhaps from as early as before 400 A.D., and certainly from 425 onward.

As to the British socio-political situation at this time, the famous sceptic Sir David Hume states in his *History of England*<sup>60</sup> that already before the arrival there of Julius Caesar in B.C. 55f the southeastern parts of Britain had made the most requisite step towards a civil settlement. The Belgic Britons, by tillage agriculture, had greatly increased.

The Britons wore checkered mantles like the Scottish Highlanders. Their waists were circled with girdles, and metal chains adorned their breasts. Rings were worn on their middle fingers as symbols of status.

Their arms were shields, javelins, and swords. They fought from chariots having scythes affixed to the axles. The drivers would urge their horses at full speed down the steepest hills. Thus the Britons were enabled to combine the rapid evolutions of cavalry with the steady firmness of infantry.

British earthworks, enclosing permanent habitations, were found especially on hill-tops. The common people had acquired a relish for liberty. It was impossible for their princes or chieftains to establish despotic authority over them. Their governments, though indeed monarchical, were free. Thus the famous sceptical historian Sir David Hume.

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<sup>56</sup> *Gall. Wars*, I:1 & V:12.

<sup>57</sup> M. Wood: *In Search of the Dark Ages*, Facts on File, N.Y., 1987, p. 16.

<sup>58</sup> Cited by Sir Winston Churchill in his *op. cit.*, p. 20.

<sup>59</sup> *Island Race*, I p. 6.

<sup>60</sup> *Op. cit.*, Brewer's 1883 ed., pp. 5-7.

Clearly, under the Briton King Cligueill's bright justice his subjects seem to have enjoyed more freedom than did the nations of Europe. That continued under his grandsons Ludd and Caswallon, until the B.C. 55f attacks on Britain and against Caswallon by the Roman Julius Caesar and indeed even until the Romans successfully conquered South Britain in 43-84 A.D.

Even the sceptic Hume concedes in his famous *History of England* that those Ancient Britons that their governments...were free and that the common people actually enjoyed more freedom than did other peoples elsewhere. For the common people were protected by **the Common Law**.

### **B.C. 72f: King Ludd renames Troynovant 'London' – and rebuilds its walls**

It is truly remarkable that a sceptical historian like David Hume should paint so candid and favourable a picture of Early Pre-Christian Britain (in the decades before the birth of Jesus Christ). Yet he did indeed have a firm factual basis for his above-mentioned description of the Ancient Britons.

Also the Ancient-Welsh writing *Mabinogion*, now preserved in Oxford's Jesus College, declares:<sup>61</sup> "Lludd ruled prosperously and rebuilt the walls of London and encompassed it with numerous towers. After that, he bade the citizens build houses therein, such as no houses in the kingdom could equal. Moreover, he was a mighty warrior, and generous and liberal in giving meat and drink to all who sought them.... Though he had many castles and cities, this one [Lludd's Town alias London] he loved more than any."

Translating an Ancient-Brythonic manuscript from the Celtic, the mediaeval historian Geoffrey Arthur relates<sup>62</sup> that the B.C. 1185 King Brut had been the first to build the city which later became known as London. "Brut was minded to build him a chief city.... He came to the river Thames.... He therefore founded his city there, and called it 'New Troy'...

"By this name was it known for many ages thereafter and until at last, by corruption of the word, it came to be called Tri-novantum. But afterward Lud [or Lludd], the brother of Cassibelaun [or Caswallon] who fought against Julius Caesar [in 55f B.C.], possessed him[self] of the helm of the kingdom. Surrounding the city with right noble walls, as well as with towers built with marvellous art, he commanded that it should be called Caer-Lud and that is, the City of Lud [cf. Lud-town or Lut-ton or Lon-don], after his own name."

King Lludd, continues Geoffrey Arthur,<sup>63</sup> was "a right glorious city-builder...[who] renewed the walls of Tri-novantum and girdled it with innumerable towers.... Although he had many cities in his dominion, yet this [city] did he love above all other and therein did he sojourn the greater part of the whole year. Thence it was afterward named Caer-Lud [alias 'City of Lludd'] and after that, by corruption of

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<sup>61</sup> Translation by Lady Charlotte Guest, and cited in E.O. Gordon's *Prehist. London* (p. 123).

<sup>62</sup> *Op. cit.*, I:17f.

<sup>63</sup> *Ib.*, III:20.

the name, Caer-London.... After the death of Lud, his body was buried in the foresaid city, nigh unto that gate which even yet is called -Porth-Ludø in British; but in Saxon, -Lud-gate.ö

According to the Elizabethan chronicler and historian Raphael Holinshed:<sup>64</sup> öLud began his reign ó in the 72nd year before the coming of Christ.... This Lud proved a right worthy prince ó **amending the laws of the realm that were defective**, abolishing evil customs and manners used among his people, and repairing old cities and towns which were decayed. But specially he delighted most to beautify and enlarge with buildings the city of Troynovant. He encompassed it with a strong wall made of lime and stone, fortifying it with diverse fair towers in the best manner. And in the west part of the same wall, he erected a strong gate which he commanded to be called after his name: Ludø Gate. Thus, to this day, it is called Ludgate.

öHe also **built a fairer temple – near to his said palace**. That temple (as some take it) was **afterwards turned into a church** ó where St. Paulø stands today.

öBecause King Lud esteemed that city so much more than other previous kings of his realm ó enlarging it as greatly as he did, and continually residing there ó the name was changed. It was then called Caer-Lud, that is to say, -Lud Townø ó and, afterwards, by corruption of speech: London.

öBeside the princely doings of this Lud, touching the advancement of the Commonwealth by studies appertaining to the time of peace, he was also strong and valiant in arms ó and subdued his enemies. He was bounteous and liberal, both in gifts and in keeping a plentiful house ó so that he was greatly beloved by all the Britons. Finally, when he had reigned with great honour for the period of eleven years, he died [in 61 B.C.] and was buried near Ludgate ó leaving after him two sons, Androg and Theoman or Tenan [*alias* Tenwan].ö

### **B.C. 61: Caswallon appointed regent (for Lludd's two minor sons)**

The modern historian Trevelyan records<sup>65</sup> that the name of Lludd is mentioned in the *Records of the British Monarchs* as follows: öThis Lludd renewed the city of London, and called it after his own name Ludø Town; in British *Caer-Lludd* [alias -Lud-townø or -Lon-donø]. His burial-place has been known through all generations even to the present day ó as the historical Lud-gate.ö

The Ancient Welsh document *Brut* and also Geoffrey of Monmouth state<sup>66</sup> that Lludd surrounded with stately walls the ancient city of Troy-novant or New Troy, and changed its named to the *Caer* or City of Lludd. This was altered by the later British to Porth-Lud [or -Port of Londonø] and by the Saxons to Ludø Gate [Ludsgate].

As regards King Lluddø descendants, the mediaeval historian Geoffrey Arthur further observes: öTwo sons were born unto him, Androg[eus] and Tenuant[ius].... By reason of their infancy, they were unable to rule the kingdom.

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<sup>64</sup> *Op. cit.*, I:464f ó citing John Hardingø *Chronicle*, Fabian, Geoff. Mon. & Matt. West.

<sup>65</sup> M. Trevelyan: *op. cit.*, pp. 27f.

<sup>66</sup> *Op. cit.*, III:20.



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øTheir uncle Cassibelaun [Caswallon] was raised to the throne of the kingdom in their stead. So soon as he was crowned king, he did so abound alike in bounty and in prowess, as that his fame was bruited abroad ó even in far-off kingdomsö such as Caesarø Rome.

According to the *Ancient British Chronicles* as summarized by the Elizabethan historian Holinshed,<sup>67</sup> Caswallon alias Cassibellaun the brother of Lud was admitted as -kingø or rather as regent of Britain ó in the 58th year before the coming of Christ. For since the two sons of Lud were not of an age able to govern, the rule of the land was committed to Cassibellaun. He was not created king, but rather appointed ruler and protector of the land during the nonage of his nephews.

After he was admitted to the administration of the Commonwealth, he became so noble a prince and so bounteous ó that his name spread far and near. By his upright dealing in seeing justice executed, he grew in such estimation that the Britons made small account of his nephews in comparison to the favour which they bare toward him.

As E.O. Gordon helpfully explains in his book *Prehistoric London*,<sup>68</sup> Lluddø two sons were too young to rule, so that by [popular constitutional election alias] the -voice of the peopleø ó Cassivellaunus [or Caswallon] was crowned king and made -Military Regentø [alias Commander-in-Chief] under the title *Pendragon*.

In 55 B.C., Caesar landed in Britain. With four thousand chariots, Cassivellaun(us) opposed him. Nenni(us) attacked the Tenth Legion. Caesar was assailed by Cassibelaunø brother Nenni(us) in person.

### **The B.C. 60 description of Britain by Diodorus of Sicily**

Just before Caesarø abortive invasions of Britain in the years B.C. 55-54, around the year B.C. 60 the Greek historian Diodorus Siculus<sup>69</sup> gave interesting religious and cultural descriptions of the British Isles. Those descriptions stretch from much more ancient times, almost down to those of the great Roman dictator Julius Caesar himself. (For his attack on Britain, after the commencement of his imperialistic and totalitarian attempt to destroy the Roman Republic, see Julius Caesarø own B.C. 58f *Gallic Wars*).

Now Diodorus wrote<sup>70</sup> that (the 495 B.C.) Greek historian and traveller øHecataeus, and certain others, say that in the regions beyond the land of the Celts [alias Gaul] ó there lies in the Ocean an island [Britain] no smaller than Sicily. This island...is situated in the North, and is...productive of every crop.

øThere is also on the island both a magnificent sacred precinct...and a notable temple [Stonehenge]. A city is there, which is sacred... The **majority** of its inhabitants are players on the harp...in the temple ó and sing hymns of praise to God,

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<sup>67</sup> *Op. cit.* I:464, citing: Geoff. Mon.,; Matt. West; & Fab.

<sup>68</sup> *Prehist. London*, pp. 123f.

<sup>69</sup> In his forty-volume *Hist. Lib.*

<sup>70</sup> *Ib.*, 2:2:47f & ch. 3.

glorifying His deeds.... 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.... The kings of that city and rulers of the temple are called ðboreadsø[cf. ðdruidsø]. They take up the government from each other, according to the order of their tribes.ö

Now if those ðboreadsø are members the same nation whom other writers a century after Diodorus called ðHyperboreansø ó they may well also have had considerable longevity. For, as Pliny (Sr.) would remark *circa* 50 A.D.:<sup>71</sup> öHyperboreans...live exceedingly long.ö

Significantly, the great modern historian of Britain Sir Winston Churchill points out in his book *The Island Race*<sup>72</sup> that the ancient geographer Ptolemy (150 A.D.) located the Hyperborean Ocean just north of Ireland. That would be in the area of the Hebrides, right adjacent and just a few miles to the west of North Britain.

Continues the B.C. 60 Diodorus:<sup>73</sup> öThere are many islands out in the 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.

ö**Britain**, 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**.... They are 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 adopted a **civilized mode of life**....

öThey 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 alias the inhabitants of Marseilles in southern France ó and thence further, no doubt, also to the Near East.

Continues Diodorus, writing in Greek: öThey that inhabit the promontory of Britain which is called Belerion [alias Landø End in Cornwall] are...courteous to strangers, in their converse with merchants. 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.

öThen they beat it into four-square pieces like a die, and carry it to a British isle near at hand called Ictis. For at low tide, all being dry between them and the island, they convey an abundance of tin over there ó in carts.... This tin metal is transported out of Britain into Gaul, the merchants carrying it on horseback through the heart of Celtica to Marseilles and the city called Narbo[nne].ö<sup>74</sup>

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<sup>71</sup> *Ib.*, IV c. 12.

<sup>72</sup> *Op. cit.*, I p. 11.

<sup>73</sup> *Ib.*, 2:21f & 3:5:21f cf. 3:5:38.

<sup>74</sup> *Ib.*, 5:2; cf. Skeneø *Celtic Scotland*, I pp. 165f.

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Notice the above words *ōcourteousö* and *ōcivilizedö* and *ōskilfullyö* and *ōmeltö* and *ōrefinedö* and *ōfour-square piecesö* and *ōtin metalö* *etc.* Such words militate against all arrogant allegations that the Ancient Britons were savages! So too, incidentally, do the words in the (approximately 50 A.D.) speech of the Briton Prince Caradoc in Rome before Claudius Caesar *ó* as recorded by the Roman Tacitus in his historical *Annals* 12:37. Indeed, so too do the 84 A.D. words of Caledonia's Chief Galga(cus) to the Britons *ó* as recorded by the same Tacitus in his *Agricola* 30-32.

On the above-mentioned B.C. trade of South Britain with Gaul (alias Ancient France), also the sceptic Sir David Hume has commented. In his famous *History of England*,<sup>75</sup> Hume explains that in addition to Phoenician merchants, also Greek colonists in Massalia alias Marseilles and Narbo alias Narbonne within Gaul carried on a trade at a very early period with the southern parts of Britain. They made overland journeys to the northern coast of Gaul. At first, the principal British exports seem to have been tin, lead and skins. Later *ó* corn, cattle, gold, silver, iron and pearls were added to the list.

No doubt much of this British merchandise was then re-exported from the port of Marseilles eastbound *ó* and even to the Near East. That would be in exchange for imports also from Palestine into Britain.

Significantly, this very *trade route* is the exact manner in which (according to tradition) Joseph of Arimathea is alleged<sup>76</sup> later to have brought the Gospel from Palestine into Britain around 35f A.D. For he is believed to have come: by ship from Palestine, to the coast of Southern France; then overland from Marseilles, through Narbonne, to Brittany in Northern Gaul; then again by ship, from Brittany to the coast of Kent in Eastern England; and then to have travelled overland toward the place called *ōIctisö* mentioned by the (60 B.C.) Diodorus *ó* in the West Country region of Cornwall, Devon and Somerset.

Of course, Joseph may well have ceased travelling westward *ó* long before getting as far as Cornwall's Ictis. But even if he did disembark precisely in Ictis, he would then still have been less than a hundred-and-fifty miles from Ynys Witrin alias Glastonbury in Somerset to the east-northeast. There, he is widely reputed to have built Britain's first Christian Church. Indeed, there he is claimed *ó* to this very day *ó* to have died and been buried.

### **Further discussion of Diodorus's B.C. 60 description of Britain**

J.W. Taylor remarks<sup>77</sup> that anyone who knows the coast of Cornwall *ó* and especially the *promontory* of the Lizard and Land's End (including Mount's Bay) *ó* cannot fail to identify *ōIctisö* with St. Michael's Mount. It is close to the old tin-mining region, and still answers exactly to the description of Diodorus. Every day, at low tide, the carts go across from the mainland to the Mount over the sand or by the old immemorial causeway. Every detail corresponds to the ancient history.

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<sup>75</sup> *Op. cit.*, p. 2, para. 1.

<sup>76</sup> See J.W. Taylor: *op. cit.*, p. 143.

<sup>77</sup> *Ib.*, pp. 144ff & n, and pp. 192 plate 15a.

There is an old tradition that a trading route existed from Pre-Roman times between Cornwall's tin mines and the lead mines of Somerset's Mendips just north of Glastonbury. Traces of this way may perhaps still be found over the Quantocks. All the very best authorities, including the late Professor Max Mueller, accept the identification of St. Michael's Mount with Ictis.

Now the Celts (including those in Britain) were recorded by Diodorus as being tall of body; with rippling muscles; white of skin; and their hair is blond. Elton too states<sup>78</sup> that all the Brythonic Celts according to a remarkable consensus of ancient authorities<sup>79</sup> were tall, pale, and light-haired (whether blonds or redheads).

Declares Diodorus about these Celts:<sup>80</sup> "The belief of Pythagoras prevails among them that the souls of men are immortal.... When they go into battle, the [Brythonic] Gauls use chariots drawn by two horses.... The clothing they wear, is striking and 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." Cf. Genesis 37:3 and Scottish tartans.

For armour continues Diodorus, the Celts use long shields..., having the figures of animals embossed on them in bronze. These are skilfully worked....

Among 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. Cf. Psalms 136 & 137 etc.

Philosophers, as we may call them, and men learned in religious affairs, are usually honoured among them and are called by them druids.... No one should perform a sacrifice without them.... For thankofferings should be rendered to God, they say, by the hands of men who are experienced in the nature of the Divine and who speak, as it were, the language of God.

The (60 B.C.) Greek Diodorus while expostulating on the Celts specifically of the British Isles<sup>81</sup> declares that "the Britons...[also] dwell in Iris" alias Ireland. This clearly shows even Greek awareness not only of the close relationship between the Brythons and the Gaels, but also of the degree of even ancient intermingling of Brythons and Gaels within those Western Isles of Britain and Ireland.

Diodorus concludes that "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 "Cimmer-ians" [alias Gomer-ians] and time having corrupted the word into the name "Cimbr-ians" as they are now called.... They are the people who captured Rome [around 111 B.C.]..., being called in time Greco-Gauls, because they mixed with the Greeks."

These are most important statements. For they show that for a long time before 60 B.C., even the Greeks were aware that the same Celtic race which then inhabited both Britain and Ireland had formerly inhabited Cimmeria (alias the Crimea) and then

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<sup>78</sup> *Op. cit.*, p. 109.

<sup>79</sup> See Livy 38:17,21; Lucan, *Phars.* 2:108; Amm. Marc. 15:10; Eustath. ad Dionys; Virg. *Aen.* 8:659.

<sup>80</sup> *Op. cit.* 3:5:28-31.

<sup>81</sup> *Ib.* III:5:32.

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overrun Asia Minor (Galatia). Indeed, these statements show Greek awareness that those Cymric Celts alias the Cimbrians had not only absorbed Grecian influences (because they mixed with the Greeks), but had also captured even Rome itself (around 111 B.C.).

These facts were confirmed also by Rome's (55-117 A.D.) historian Tacitus. He explained:<sup>82</sup> "Britain...faces Germany on the East, Spain on the West.... The red hair and large limbs of the inhabitants of Caledonia point clearly to a German origin. The dark complexion of the Silures [or Southern Welsh], their usually curly hair, and the fact that Spain is the opposite shore to them are an evidence that [Celt-]Iberians of a former date crossed over and occupied these parts....

Ireland being between Britain and Spain..., in the disposition...and habits of its population...differs but little from Britain.... In the...remote [northeastern] corner of Germany, bordering on the Ocean, dwell the Cimbrii. Herself established in 753 B.C., Rome was in her 640th year [alias 113f B.C.] when we first heard of the Cimbrian invader which then deprived the Roman people of five consular armies."<sup>83</sup>

### **The collapse of the Roman Republic and the rise of Julius Caesar's tyranny**

Mercifully, throughout the period of the constitutional Roman Republic (B.C. 507 till *circa* B.C. 70), the pagan worship of Cybele (the "mother earth goddess") was forbidden to Roman subjects. Significantly, that was also the period of old Rome's greatest nobility.

Around B.C. 50, however after Rome had degenerated into a demagogic "democracy" Julius Caesar's imperialistic and dictatorship-promoting elements unconstitutionally began overriding the dying Roman Republic's tribunes and consuls. Now, Cybele-worship was welcomed in Rome but the hated British Druidism, never!

The new Roman imperialists now defeated the old Roman republicans (like Cicero). The imperialists then tyrannically proclaimed the arrogant and despotic "horn" Julius Caesar to be Rome's first Emperor in 49 B.C. Compare Calvin's comments on Daniel 7:8-20f & 11:30-45f, and also on Second Thessalonians 2:3f.

According to Rome's last grand old republican, Cicero:<sup>84</sup> "There is nothing above God; the universe is governed by Him; and God then is not subject to nature, but nature to God. According to Cicero, God Himself governs all nature as a Power Who, in creating us, designed our ultimate happiness. Consequently, mankind's intelligence and fidelity and virtue and friendship are all from God."

The new Roman imperialists, however, had quite different values which they had recently and rapaciously acquired from contact with oriental despotism. These new

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<sup>82</sup> *Agric.*, 10f & 24.

<sup>83</sup> *Germ.*, 37.

<sup>84</sup> *De Leg.*, 1.ii., n. 15; *Tusc. Disp.*, 1.ii., n. 5; *De Amic.*; *Divin.* 1.ii n. 70-71; *etc.*

values would now transubstantiate Rome from the constitutional republic she was ó into an imperialistic dictatorship.

Cruelly ordered to be killed by Julius Caesar's nephew, tyrant Octavian (the later Emperor Augustus) in B.C. 43 ó the brave Cicero refused to flee from his home in Rome. Instead, he bravely declared: "Let me die in the country which I have often saved!"<sup>85</sup>

The dying Roman Republic's Marcus Tullius Cicero is thus to be assessed rather positively. Very different, however, must be the assessment of the rising Roman Empire's Gaius Julius Caesar and his nephew Octavian Augustus Caesar.

According to the *Encyclopaedia Britannica*<sup>86</sup> ó in its article on "Caesar (Gaius Julius)" ó Caesar, by destroying liberty, crushed the sense of dignity in mankind. The latter view is unfortunately confirmed by the fact that Caesar treated with scant respect the historical institutions of Rome. He increased the number of senators in the Roman Senate to 900. He treated it with studied contempt. A similar treatment was meted out to the ancient magistracies of the Republic. Thus began the process by which the emperors undermined the self-respect of their subjects, and eventually came to rule over a nation of slaves.

Moreover, Caesar divorced his second wife<sup>87</sup> and had an illegitimate son by Cleopatra. Indeed, according to the (100f A.D.) Roman historian Suetonius,<sup>88</sup> the immoral Roman imperialist Julius Caesar's "affairs with women are commonly described as numerous and extravagant.... The Elder Curio referred to him in a speech as "every woman's husband, and every man's wife."

Thus, Julius Caesar was reputed to be both a licentious adulterer as well as a promiscuous pervert or bisexual sodomite. He was, moreover, the first fulfilment of the "little horn" from pagan Rome ó which was destined to grow even more greatly thereafter. Cf. Daniel 7:8f & 11:36-43.

Now this imperialistic Roman "horn" ó the series of pagan Roman emperors starting with Julius Caesar ó destroyed the Roman Republic. The "horn" was itself later transformed into the Romish papacy which first "wore down" Continental Europe ó and then greatly endangered, but never overwhelmed, even Britain herself. Daniel 7:1-25; 11:30; 12:1-11; Second Thessalonians 2:4-9; Revelation 13:1f; 17:8f.

Yet in his (58f B.C.) *Gallic War Commentaries*, that Roman tyrant dictator, Julius Caesar, nevertheless recorded many insightful observations about the Celtic Britons and their Gallic and German kindred in Northwestern Europe. He described their prosperity and their religiosity ó and even his own two unsuccessful attempts to subjugate Britain, respectively in 55 and 54 B.C.

These attempts were occasioned, at least in part, because the Celtic Veneti in Brittany had resolved it was better to die as free Celts than to live as slaves of Rome

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<sup>85</sup> Thus the articles on *Cicero*, respectively in *NICE* and the *Enc. Brit.*, 14th ed., V, p. 694.

<sup>86</sup> 14th ed., IV, p. 525.

<sup>87</sup> Art. *Caesar*, in *NICE*.

<sup>88</sup> Suetonius: *Twelve Caesars*, 1:25,47,50f.

under Caesar's heel.<sup>89</sup> In their resistance of Rome, the Celtic Veneti had been aided by their cousins the Celtic Britons. So Caesar now contrived to crush the latter too.

### B.C. 55f: Julius Caesar's description of Ancient Britain

Even before destroying the remnants of the Roman Republic in 49 B.C., the tyrant Julius Caesar (*cf.* Daniel 7:7f & 11:30f & 11:36-41) was already in what is now called France. After fighting there (in Gaul), he next went to Britain for a lightning visit in B.C. 55. He returned again in B.C. 54 on an expedition lasting less than three weeks, and then recorded his first-hand impressions of Britain in his *Gallic War Commentaries*.<sup>90</sup>

Why then did Caesar attack Britain in 55 B.C., and again during the following year? First, Britain was well-known to Mediterranean merchants not only for her pearls, but rather more especially for her gold and copper and tin (and also for her timber with which to smelt them). Second, especially Britain's Belgae were closely allied to those of Northern Gaul (*cf.* the Veneti with whom Caesar was already at war). Third, Britain was known to be a well-watered agricultural prize, and largely frost-free because of her proximity to the Gulf Stream.<sup>91</sup>

Caesar writes<sup>92</sup> that in Britain there were many farm buildings...to be seen everywhere; and **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 from bronze but also from silver and **gold**. However, unlike many other ancient nations (including Ancient Rome and even Ancient Israel) according to the implicit testimony of the Anti-British Julius Caesar, the Ancient Britons never stooped to adulterate **their** coinage even when manufactured from precious gold...of a **fixed standard of weight**.

Continues 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, Caesar goes on, is a land of "the toughest soldiers" 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."

The paganistic first emperors of Rome (like Julius and Augustus and Tiberias and Claudius and Nero *etc.*) thoroughly detested especially the druidic culture of Ancient Britain. Yet Julius had to concede that Britain's ancient druids had high standards. Let us now hear Julius Caesar<sup>93</sup> in greater detail about those men of learning in Ancient Britain. Writes he:

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<sup>89</sup> Norton-Taylor: *op. cit.*, p. 120.

<sup>90</sup> *Op. cit.* 4:19-21,30,36 & 5:8,11,14 & 6:13-20.

<sup>91</sup> Thus also Tacitus & Suetonius (see G.M. Trevelyan's *op. cit.* pp. 3f).

<sup>92</sup> *Op. cit.* 4:20f & 5:8f.

<sup>93</sup> *Ib.*, 6:13-19.

ōThe 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.

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 and assess the damages to be paid or received. **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

Especially the words we have underlined above ó ōjudgesö and ōbetween tribes or between individualsö and ōlegacyö and ōboundaryö ó are extremely important. For they clearly establish the entrenchment of private property rights in British Common Law long before the commencement of the Roman period in the history of Ancient Britain. Against the inaccurate myth of ‘Primitive Communism’ó this clearly shows that rights of individual inheritances or legacies were buttressed to the hilt among the Ancient Britons, even before their early christianization.

The great English legal scholar and Westminster Assembly theologian Dr. John Selden renders the above words ‘**Any individual or community**’ as follows: ‘**If anyone...whether private or popular**’ (*aut populus*)ó thus many manuscripts. That is: any [‘popular’] State ó or any gathering of men (*coetus hominum*) coming together in a civil body (*in corpus civili coalitus*).

ōOther manuscripts here have: ‘or public’ (*aut publicus*). With those, the **Greek** version agrees. There, it reads: **ee deemotees** [meaning ‘if a commoner’ or ‘if a fellow-citizen’].ö This clearly evidences popular or representative government among Britain’s druids ó and thus also among the Ancient Britons themselves.

Dr. Selden knew from his study of Julius Caesar that the Ancient Britons certainly wrote things down, and precisely by using the Greek alphabet ó but that they did not thus record their laws. Indeed, Selden writes<sup>94</sup> in his *Notes on Drayton’s Polyolbion* that the druids ōtaught their scholars for matters of law...but delivered all in a multitude of verses.ö

In so doing, explains Selden, the Ancient Britons were either anticipating or were otherwise ōexactly imitating the [Hebrew] **Cabbalists** who (until of late time) did not write down their legal sayings but both taught and learned them by way of mouth and by diligent listening to their rabbis.... In other matters, private and publick (so is **Caesar’s** assertion) ó *Graecis literis utantur* [‘they use Greek letters’].ö

That is to say, ōthey [the druids of Ancient Britain] used **Greek letters**ö ó to write not in the Greek language but in the **Celto-Brythonic language**. Similarly, in Late-Hebrew, the words were written in the Syriac or Aramaic script, yet still in the Hebrew language ó and not in the Aramaic language. Observes Selden in his book

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<sup>94</sup> See his *Op. Omn.*, III:1818.



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*The Beginnings of the English [alias the Britons]:*<sup>95</sup> ðThus too, the Celts ó according to Wolfgang Lazius.ö

Caesar continues: ðOne 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....

ðEach year on a fixed date, they hold an assembly.... Those who have disputes to settle, come from all over...to this assembly, and accept the verdicts and rulings given to them by the druids.

ðIt is thought that the druidical doctrine was discovered already in existence in Britain, and was brought from there to Gaul.... 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 concludes: ðThe 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.

ðThey 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 learned 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

### Continuation of Julius Caesar's B.C. 55f description of the Druids in Britain

The above passage of Julius Caesar clearly evidences Pre-Roman British literacy before and during B.C. 55f. This was also recognized by the great (1628 A.D.) Puritan English Attorney-General, Sir Edward Coke.<sup>96</sup>

Moreover, in Rev. Dr. John Selden's book *Jani Anglorum* (alias *The Beginnings of the English*),<sup>97</sup> it is **from Numbers 1:38f and Ezra 7:24** that he apparently derives the ðDan-likeø and ðmature-ageø and ðtax-freeø features of the druids of Ancient Britain ó as described by Julius Caesar in his (58f B.C.) *Gallic Wars*. Needless to say, the ability certainly to levy if not also to pay taxes ó also presupposes literacy.

Very significant too is the observation of the far more critical nineteenth-century jurist, Sir Henry Maine. He carefully concedes<sup>98</sup> that in Caesar's account of the druids, there is not a word which does not appear perfectly credible. The same remarks may be made also of Strabo.<sup>99</sup>

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<sup>95</sup> In his *Op. Omn.*, II:977f.

<sup>96</sup> See n. 192 below.

<sup>97</sup> In his *Op. Omn.*, II:977f.

<sup>98</sup> H. Maine: *On Early Law and Custom*, Murray, London, 1883, p. 28.

<sup>99</sup> See the Strabo citations at nn. 173f below.

Continues Caesar concerning the druids: "They lay particular stress on their belief that the soul does not perish but passes after death from the body." This is quite reconcilable with Old Testament Hebrew eschatology. See: Genesis 1:26f; 2:7; 47:9-29f (*cf.* Matthew 22:30-32; Ecclesiastes 3:21 & 12:7; Isaiah 26:19; Daniel 12:2-13). For the druidic doctrine should not rashly be derived from that remarkable Pythagorean perversion of prior revelation known as *metempsychosis* (alias the transmigration of souls). Indeed, the Pythagorean doctrine may well have been derived and pervertingly so from the more ancient and purer perceptions of the older druids.

Now the druids of Ancient Britain themselves continues Julius Caesar "also 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.... On all these subjects, they instruct the young men who are their pupils." 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 adds<sup>100</sup> from his own depraved Pagan-Roman perspective "that the Celtic Britons and their kindred Celtic Gauls "as a nation are **extremely religious**. As a result, people who are seriously ill or who have to face the danger of battle...employ the druids as officiating Ministers....

"They 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." Indeed, they further believe that the Lord "God has...power in connection with moneymaking, and commercial undertakings."

Julius Caesar adds that the Celtic Britons and their kindred Celtic "Gauls all claim to be descended from "Father Dis" [alias "God the Father].... This is a tradition that has been handed down to them by the druids....

"They do not allow their sons to approach them in public " 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. 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." This, of course, is only after the death of the first-dying. Then: "Funerals are splendid affairs, and cost a lot of money."

Now Julius Caesar was by no means the only observant pagan Roman to comment on the remarkable religiosity of the Celto-Britons. Around 98 A.D., also Tacitus remarked that "the Gauls...religious belief may be traced in the strongly-marked British religiosity.... There is the same boldness in challenging danger.... The Britons, however, exhibit more spirit."

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<sup>100</sup> *Op. cit.*, 6:16 (*Omnis natio Gallorum est admodum dedita religionibus*).

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In his 1653 *Dissertation on Divine Justice*, Dr. John Owen ó probably the greatest British theologian of all time ó cited Julius Caesar's declaration that not just the Ancient Britons but also their cousins –the Gauls...employ the druids.... They have an opinion that unless a human life be given for a human life, the heavenly deiti(es) cannot be appeased.ø

Then Owen himself rightly commented: øThese last words seem to me to acknowledge a persuasion that must have arisen from some ancient tradition about the substitution of the Son of Man in the stead of sinners as a propitiation for sin.ø So, according to Owen, the British druids apparently derived their punitive practice of inflicting the death penalty on certain criminals ó from Old Testament predictions of Christ's substitutionary atonement!

Rev. Dr. John Owen continues: øConcerning the Ancient Gauls, we have the most credible evidences. Cicero...commends them.... øThey think it necessary that the God(s) should be appeased...with human victimsø... Cicero: *Pro Fonteio*.... Diodorus, in Book V, wrote of the druids, øThey fix up their malefactors upon poles...and sacrifice them to their God(s).ø Cf. Deuteronomy 21:22f with Galatians 3:13.

Rolleston observes<sup>101</sup> that in Wales there has existed for a considerable time a body of teaching purporting to contain a portion of that ancient druidic thought which Caesar tells us about in respect of Gaul. Nevertheless, as the English Anglican Rev. C.C. Dobson also correctly states,<sup>102</sup> Julius Caesar writes as an enemy of Britain ó and seems to misconclude that also the Britons had been contaminated (like some of the Gauls) with the perverted ideas of the cruel and depraved Romans.

Now Ancient Gaul may well have been tainted somewhat, through her proximity to Roman Paganism. However, that was not the case with British and Irish Druidism. There, capital punishment was administered only after due process of law. Accordingly, in his own book *Religions of Britain*, Charles Hulbert rightly records<sup>103</sup> that the charges of British druids having stained their consecrated places with innocent human blood ó and of having offered human victims upon the altar of *Cor Gawr* or Stonehenge ó have no real foundation in fact. Indeed, they were accusations both wicked and unjust.

### **Julius Caesar's perception of the Celts and their kindred in Germany**

Declares Julius Caesar himself:<sup>104</sup> øThe [Celtic] country of Gaul consists of three separate parts ó one of which is inhabited by the Belgae [from Northern Germany to Southern Britain]; one by the Aquitani [in Celtiberian Spain]; and one by the people whom we call øGaulsø[in Celto-Gallic France].

øThe toughest soldiers come from the Belgae [also resident in Southern Britain]. This is because they are farthest away from the culture and...way of life of the Roman

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<sup>101</sup> *Op. cit.*, p. 332.

<sup>102</sup> C.C. Dobson: *The Boyhood and Early Manhood of Jesus*, Glastonbury: Gazette Office, n.d., p. 22.

<sup>103</sup> C. Hulbert: *op. cit.*, p. 37.

<sup>104</sup> *Op. cit.* 1:1; 5:12; 4:1-3.

Province.... Influences which tend to make people effeminate, hardly ever go into those parts; and they are also nearest to the Germans across the Rhine....

ōThe interior of Britain is inhabited by people who claim...to be indigenous to the island. The coastal districts are inhabited by invaders from Belgiumō who had arrived in Britain round about 80 B.C.

Now in Northwestern Europe were various Germanic tribes, very much akin to the Britons themselves. Of those tribes, the Suevi ō remarks Caesar<sup>105</sup> ō ōare much the largest and most warlike of all the German nations. They are said to consist of a hundred -cantonsø (*centum pagos*) [or -hundredsø] ō from each of which they draw every year a thousand men to be used as warriors.ō Cf. Exodus 18:21f & Numbers 1:2-4 & 10:2-4.

ōThey live chiefly on milk and meat, and spend a lot of time in hunting. Their diet, daily exercise, and life and liberty (*libertate vitae*)...from their earliest years...makes them men of great strength and enormous size.... They do nothing at all against their will (*faciunt nihil omnino contra voluntatem*).

ōThey think that wine makes men soft and effeminate, and incapable of enduring hardship.... They 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 [*viz.* the Ubii] 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 [or 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 ō 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

Caesar's next two passages about the (1st century B.C.) customs of the Germans ō the ancestors of the Anglo-Saxon English ō is especially relevant to the history of British Common Law. Consequently, we supply also Caesar's original Latin words ō wherever helpful better to illustrate this.

ōWhenever the citizenry (*civitas*)...wages war, supreme commanders are chosen (*magistratus deliguntur*), who preside over (*praesint*) this war.ō Cf. Deuteronomy 17:14f & First Samuel chapters 10 & 11. ōThey may have the power of life and death (*habeant potestatem vitae necis*). In peace-time, there is no -general magistrateø (*nullus communis magistratus*), but the chiefs of various districts and the leaders of cantons [alias -hundredsø] administer justice and settle disputes among their own people.ō Cf. Deuteronomy 1:13f & First Samuel 8:1-4.

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<sup>105</sup> *Ib.*, 6:21-24.

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These Ancient Germans, continues Julius Caesar, ðthink 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.ö 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.ö Cf. Genesis 18:2-8 & Hebrews 13:2. **They have a very high reputation for good government** and for military ability (*habet summam opinionem justitiae et bellicae laudis*).ö

Very clearly, even according to the Anti-British and Anti-Germanic Julius Caesar, 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. Neither the Ancient Britons nor the Ancient Germans ever lived under ðprimitive communismø (*sic*). Both detested all sexual immorality, as being destructive of the individual family. The Ancient Briton had his ðindividual...legacyö or inheritance and his ðindividual...boundaryö; the Ancient German had his own ðhomeö; neither lived in a communal ðlong houseø as do some savages.

Ancient Celtic and Ancient Germanic society were both divided into ðhundredsø or cantons. They loved liberty ó 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.

Even the war commanders were ðdelegatedø 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 Rome's B.C. 56 sea-battle against  
the Celtic Veneti and the Britons**

Having described the Belgians and the Germans in the North, Caesar now turns his attention to the Celtic Veneti in Brittany. Especially the British Belgae were their cousins ó having only decades earlier migrated to Britain.

As the modern historian G.M. Trevelyan observes in his *History of England*,<sup>106</sup> in the last century before Christ the British Belgae and other Southern Britons were in very close political intercourse with their brethren of Northern Gaul alias Belgium. When they therefore learnt that the Romans were marching to subdue the Northern Gauls ó the Southern Britons sent over ships and men who fought against Caesar both by sea and land.

Let us now listen to Julius Caesar himself regarding this matter. We refer to his own account of the famous (56 B.C.) 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 latter's kindred the Celto-Britons just across the British Channel.

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<sup>106</sup> *Op. cit.*, pp. 12f.

Writes Caesar:<sup>107</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....

ðThe Veneti and 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**....

ðTheir 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.

ðThe cross-timbers consisted of beams a foot thick, and were fastened with **iron bolts** as thick as a man's thumb ó continues Julius Caesar, concerning **the ships of the Britons and their Veneti cousins**. ðThe anchors were secured by **iron chains**....

ðFor **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**.

ðIn any encounter between these ships and ours, our one advantage was in speed ó 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. They were **so strongly built** ó that **we could do them no damage** with our rams.... They towered up so high ó that they were almost out of range of our javelins ó and, for the same reason, were hard to lay hold of with grappling irons.

ðAbout **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**.... Even when turrets had been constructed on our ships, they were still not as high as the lofty sterns of the native ships ó with the result that our javelins, thrown from below, would necessarily be thrown badly; while those of the Gauls would have an additional force on impact, ó being thrown down from above.

Thus, even Julius Caesar himself admits the B.C. Britons built better ships than did the Romans! ðFrom **Britain**, ó conceded Caesar, ðtheir own ships...were built and...were better.... **Both their prows and sterns were very high and well able to stand**

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<sup>107</sup> *Ib.*, III:7-14.

up to...great storms. The hulls were made entirely of oak, so that they could endure any shock or hard treatment....

öTheir sailsö were made of öleather.... Their ships were much better adapted to sailing in stormy weather.... They were so strongly built that we could do them no damage with our rams.... They towered up so high ó that they were almost out of range of our javelins.... [Their] two hundred and twenty shipsö were öall perfectly equipped and ready for action.... Even when turrets had been constructed on our ships, they were still not as high as the lofty sterns of the native ships.ö

So the British Barrister-at-Law Owen Flintoff rightly observes in his book *The Rise and Progress of the Laws of England and Wales*<sup>108</sup> that the Britons had powerful fleets. Julius Caesar<sup>109</sup> mentions his having engaged the combined fleets of the Britons and Veneti, and states their vessels to have been built of oaken planks so firmly constructed ó that the ramming ðbeaksø of the Roman fleets could scarcely even dent them.<sup>110</sup>

Indeed, also the morale of the Ancient British Marines was very high. In the words of their later well-known song: öTis to honour we call you as free men, not slaves; for who are as free as ðthe sons of the wavesø? Hearts of oak are our ships, jolly tars are our men!ö

### **Ancient British sources on Julius Caesar's B.C. 55 attack on Britain**

Caesar next vented his wrath against **the Britons**. For they had placed part of their own Royal Navy at the disposal of their allies ó the kindred Celtic Veneti in France ó when the latter defended their own freedom against the Roman aggressors in 56 B.C.

This led to two clashes, respectively in 55 and 54 B.C., between the Romans and the Britons themselves. Not surprisingly, there is some difference of opinion ó between the British and the Roman accounts of those clashes.

The *National Chronicles of Wales*<sup>111</sup> ó an ancient manuscript ó claim that Caesar made his first incursion into Britain öattracted by the wonderful charms of Flur the daughter of Mygnach Gorr.ö Be that as it may, Geoffrey Arthur of Monmouth ó preserving the Ancient British account of Caesar's two attacks on Britain ó records<sup>112</sup> that, after conquering Gaul, Caesar around B.C. 55 öspied from thence the Island of Britain.ö

Here is Geoffrey's translation of an Ancient-British account<sup>113</sup> of the course of the subsequent events: öSaith he [Gaius Julius Caesar]: ðFirst of all, let us send them word ó bidding them pay us toll and tallage!ø So Gaius Julius Caesar ösent this message in a letter to King Cassibelaunus.ö

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<sup>108</sup> O. Flintoff: *op. cit.* p. 33.

<sup>109</sup> J. Caesar: *Gall. Wars* III:7-14.

<sup>110</sup> *posse non noceri rostro.*

<sup>111</sup> Cf. M. Trevelyan's *op. cit.*, p. 32.

<sup>112</sup> *Op. cit.*, IV:2.

<sup>113</sup> *Ib.* IV:3-4.

However, Cassibelaunus waxed indignant and sent him back an epistle in these words: "Cassibelaunus, King of the Britons, to Gaius Julius Caesar. Marvellous, Caesar, is the covetousness of the Roman people, the which is insatiable of aught that is of gold or silver and cannot even let us alone who have our abode beyond the [Roman] World. Be it then clearly understood, Caesar, that...as thou hast threatened...the conquest of this Island of Britain and thou shalt find us ready to fight both for our freedom and for our country!"

Geoffrey Arthur then continues:<sup>114</sup> "When he read this letter, Gaius Julius Caesar fitted out his fleet...and came with a fair course into the mouth of the Thames with his army.... Cassibelaunus with all his strength cometh to meet him.... When they came together, the emperor's company was well-nigh scattered by the close ranks of the British assailants....

"The Britons..., charging on undaunted time after time, by God's grace won the day.... Caesar with his wounded Romans retreated to the beach...and returned unto Gaul. Cassibelaunus, rejoicing in the victory he had achieved, gave thanks unto God."

The careful mediaeval historian and Englishman Henry of Huntingdon also reflecting Ancient-British accounts of the battle which had been preserved in earlier writers such as Gildas agrees. He points out that the battle was fought on both sides with the greatest ardour and the Romans having no hope of a retreat; the Britons, an assured hope of conquering.... The main body of the Royal [British] Army...was commanded by Belin(us), the brother of the King [Cassibelaun].... The Britons pursued the retiring army, and slew great numbers."

### Caesar's own account of his B.C. 55 armed attack on Britain

Here follows part of Caesar's own account of the first of his two unsuccessful attempts to invade Free Celtic Britain (respectively in 55 and again in 54 B.C.). In spite of some self-aggrandisement, his description still speaks very highly of the fitness of the Britons' fighting machine which so successfully opposed his invasion of their native island.

In 55 B.C., explains Caesar,<sup>115</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 [Celts-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 Britons.

"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.

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<sup>114</sup> *Op. cit.*, pp. 12f.

<sup>115</sup> J. Caesar: *op. cit.*, 4:20f.



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ōThe 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.

ōBoth 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.

ōFour 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 ó suddenly such a violent storm arose that none of them could hold course.

ōThe natives had made some surprise move against us.... Our men, their arms laid aside, were scattered.... They [the enemy] suddenly burst out on them [the Roman soldiers], killed a few and threw the rest into confusion..., swarming around them with cavalry and chariots.

ōThe 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.

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.... There 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.ö

Once again, observe even Julius Caesar's own admission of the military prowess of the Britons. öI knew that in...our campaigns in Gaul, help had come to the enemy from **Britain**.... The natives...realized what we planned to doö and öhurled their weapons boldly at us.... Their horses...were trained for this sort of fighting. All this had a most disturbing effect on our men.... They failed.... There was considerable disorder.... The enemy...spurred their horses into the water and attacked.... Our men were in difficulty....

ōThe natives had made some surprise move against us.... Our men, their arms laid aside, were scattered.... They [the enemy] suddenly burst outō and ō killed a few and threw the rest into confusion.... They combine the mobility of cavalry with the stamina of infantry. Daily training and practice have brought them to a remarkable state of efficiency.... Our men were quite unmanned by this kind of fighting.... I came to their rescue just in time.ō

### **Orosius, Alfred, Trevelyan & Churchill on the B.C. 55 Roman attack on Britain**

Even Spainō (385f A.D.) historian Orosius rightly observed that the Britons had defeated Caesar in this first encounter. As the (880 A.D.) English King Alfred states<sup>116</sup> in his translation of Orosius, Julius Caesar ōwent into the island of Britain, and fought against the Britons ó and was routed in the land.ō Likewise, the modern historian G.M. Trevelyan observes of Caesar in the formerō *History of England*:<sup>117</sup> ōAs a military undertaking, his first expedition was a failure.ō

The famous modern historian Sir Winston Churchill writes<sup>118</sup> that late in August (55 B.C.), Caesar sailed with empty transports and two legions at midnight. With the morning light he saw the white cliffs of Dover crowned with armed men. After hostilities commenced, for two weeks both sides ate the native corn grown by local farmers. This shows how much food there was in Britain ó that also two Roman legions could live for a fortnight off the cornfields close to their camp. Not even Caesar claimed victory.

### **The Ancient British view of Caesar's second attack on Britain in B.C. 54**

Caesar and his troops spent the winter resting up in Gaul. Then, the following year (54 B.C.), he prepared to attempt his second invasion of Britain.

By that time, explains Rev. J.A.M. Hanna in his *History of the Celtic Church*,<sup>119</sup> Caesar had amassed 800 ships and about thirty-four thousand soldiers and horsemen. Here follows the Ancient British account of that second invasion ó as preserved in Geoffrey Arthur of Monmouthō<sup>120</sup> mediaeval translation thereof.

ōAfter a space of two years, he [Julius Caesar] again maketh ready to cross the ocean-channel, and revenge him upon Cassibelaunus who on his part, as soon as he knew it, garrisoned his cities everywhere ó repaired their ruined walls, and stationed armed soldiers at all the ports. Moreover, in the bed of the River Thames ó whereby Caesar would have to sail unto the city of London ó he [Cassibelaunus] planted great stakes as thick as a manō thigh and shod with iron and lead below the level of the stream, so as to crash into the bows of any of Caesarō ships that might come against

<sup>116</sup> Alfred, King (880 A.D.): *Anglo-Saxon Version of Orosius's Compendious History of the World* (London: Longman, Brown, Green & Longman; 1859 ed.), V:12:2.

<sup>117</sup> *Op. cit.*, p. 16.

<sup>118</sup> *Op. cit.*, pp. 22f.

<sup>119</sup> *Op. cit.*, p. 12.

<sup>120</sup> *Op. cit.*, IV:6f.

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them. Assembling, moreover, all the youth of the island ó he constructed cantonments along the coast, and waited for the enemy's arrival.

öMeanwhile Julius, after providing every thing necessary for his expedition, embarked with a countless multitude of warriors on board ó eager to wreak havoc upon the people who had defeated him.... Whilst he was making his way up the Thames towards the foresaid city [of London], his ships ran upon the fixed stakes ó and suffered sore and sudden jeopardy.... The ranks of the Britons multiplied every hour, by fresh reinforcements.... When Caesar saw that he was thoroughly routed, he fled.ö

The mediaeval historian Henry of Huntingdon states<sup>121</sup> quite objectively (as a Non-Brythonic Englishman) that, öin his second...expedition [against Britain], Caesar was not able ó after much opposition and one signal defeat ó to penetrate from his place of landing near Walmer any farther into the country than about eighty miles, to Verulam or St. Albans.... London and St. Albans were the only towns he reduced....

öThese he abandoned after a few monthsø occupation ó withdrawing his whole army from the island, to which he never returned. The Britons recovered their independence and continued unmolested under the government of their native kings and chiefs ó during the reigns of [the subsequent Pagan Roman Caesars] Augustus, Tiberius and Caligulaö over their own Continental Empire.

**Julius Caesar's own account of his  
second attack on Britain in B.C. 54**

Julius Caesar himself gives a somewhat different account ó yet with the same ultimate result of Roman retreat. When öeverything was ready for the campaign in Britain,ö writes Caesar,<sup>122</sup> öI 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.

öThe enemy...had moved down with their cavalry and chariots from the high ground to...the woods. There 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. By 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.ö

This shows the consultative nature of the decision-making processes of the Ancient Britons. It also shows that Ancient-British kings and princes did not automatically command the nation's armed forces (like the Roman Caesars did). Whoever it was that led the armed forces in Ancient Britain (and also in Ancient Ireland) from time to time, had to receive a specific appointment from the people's representatives precisely to do that very important job.

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<sup>121</sup> *Op. cit.* p. 17 n. 1.

<sup>122</sup> *Op. cit.* 5:4f.

Continues Julius Caesar: *On the march, the enemy cavalry 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.... **The 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.*

*I 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.... Cassivellaunus [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 operation.... We could only burn and ravage the countryside....*

*What 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**....*

*Cassivellaunus [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.... I 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 journey *back to the Continent*.*

### **Subsequent writers confirm that the Britons defeated Julius Caesar also in B.C. 54**

After Julius fled from Britain, even the Roman poet Lucan himself sarcastically put a very embarrassing question to Caesar's soldiers. For Lucan then sarcastically asked them: *Territa quaesitis ostendit terga Britannus?* That is: *Did the Briton show terrified backs when you went out searching?*<sup>123</sup> Clearly, the question was rhetorical and expected the obvious answer: No!

Rev. R.W. Morgan argues<sup>124</sup> that from the above-mentioned line of Lucan that the Britons had defeated the Romans. For Lucan's line was a common sarcasm in the mouths of the Pompeian party against Caesar after the loss of his sword to Nenni the brother of the British regent Caswallon.

Again, also the Roman Aulus Gellius recited a British war-cry, which seems to have produced a very lively impression on the Roman mind. Recalled Gellius: *Horribilis ille Britannorum clamor*.... In Celto-Brythonic: *Tori pen i Caesar!* Translation: *Horrible was that warcry of the Britons.... Off with Caesar's head!* A foreshadowing of the CSA's rebel yell against the Yankees!

<sup>123</sup> Thus cited in Holinshed's *op. cit.*, I:470f.

<sup>124</sup> *Op. cit.*, 1978 ed., p. 32.

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Rev. Morgan himself records<sup>125</sup> that the Briton, after the Julian invasions, walked the streets also of Rome as the only freeman in Europe. There, he was pointed at ó as the exception to the World. There too he was feared ó and respected.

Interesting too is the sage comment of the (50f B.C.) Roman poet Tibullus. He exclaimed: *“Invictus Romano Marte Britannus!”* That is: *“The Briton is unconquered by the Roman War-God!”*

Also the (35f B.C.) Roman satirist Horace implied that the Britons had scarcely been touched by Caesar’s campaigns: *“Intactus aut Britannus ut descenderet sacra catenatus via!”* That is: *“The untouched Briton would not go chained down the designated road!”*

Even the (*circa* 20f B.C.) Greek historian Strabo commented on Julius’s two unsuccessful invasions of Britain. Wrote Strabo:<sup>126</sup> *“The deified Caesar crossed over to the island twice [in 55 and 54 B.C.] ó although he came back in haste, without accomplishing anything great.”*

Looking back on the Roman invasion of Britain more than a century-and-a-half later, a famous Roman historian (around 100 A.D.) made some acute observations about those (55-54 B.C.) conflicts. For the Roman Suetonius then explained<sup>127</sup> that Julius Caesar had *“invaded Britain”* as *“a hitherto unknown country”* ó that is, as one unknown to the ignorant Romans; but not unknown to the more civilized Greeks and Phoenicians. **“Fresh-water pearls seem to have been the lure that prompted his invasion of Britain.... [Yet] he met with...reverses in Britain!”**

The Roman historian Tacitus was even blunter. In his A.D. 98 *Agricola* he wrote that *“Julius, the very first Roman who entered Britain with an army..., must be regarded as having indicated rather than transmitted the acquisition to future generations.”* Indeed, in his A.D. 116 *Annals*, Tacitus even wrote that around A.D. 48 the British General *“Caractacus flew hither and thither”* among his troops and *“appealed by name to their forefathers who had driven back the dictator Caesar.”*<sup>128</sup>

Even the Greek Dio(n) Cassius Cocceianus ó perhaps the greatest extant historian of Ancient Rome ó concedes that the Britons triumphed over Julius Caesar’s Romans. Dio’s own account of Julius Caesar’s B.C. 55f campaigns in Britain, was given around 229 A.D. Yet that account was based on many earlier reports than in front of Dio ó reports which unfortunately are now no longer extant.

Yet in his account, the historian Dio commends the Britons ó while hardly flattering his own fellow-Romans. Declares Dio:<sup>129</sup> *“[Julius] Caesar...crossed over to Britain [in 55 B.C.].... The Britons, apprised beforehand of his voyage, had secured all the landings on the coast facing the [European] mainland....*

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<sup>125</sup> *Ib.*, p. 34.

<sup>126</sup> *Geog.*, I (I.4.3) & II (IV.4.4-6 & V.4.1f).

<sup>127</sup> *The Twelve Caesars*, 1:25f.

<sup>128</sup> Tacitus: *Agricola* 13; and *Annals* 12:34.

<sup>129</sup> Cassius Dio(n) Cocceianus: *Roman History*, Harvard Univ. Press, Cambridge, Mass., 1955 ed., III, Books 27:12:1f & 39:50f & 40:2f. For Dio’s description of the continuing military prowess of the Britons ó their prowess even as late as A.D. 208 ó see in Xiphilinus’s *Epitome of Dio* (as cited later below). *Cf.* too in ch. 11 below, around 208 A.D.

Not 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.... The 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.

When the weather became fit for sailing, he again crossed over to Britain [in 54 B.C.].... 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 or they proceeded to **annoy** the Romans....

They [the Britons] drew the invaders, in pursuit, to their retreat or and killed many in their turn.... The Romans, upon meeting them, were at first thrown into **confusion** by the attack of their chariots.... The barbarians [alias **the Britons**], **proving victorious over the [Roman] infantry**..., withdrew to the Thames.... Caesar departed entirely from the island or in 54 B.C. **He had failed to conquer it.**<sup>130</sup>

The Britons were thus victorious in 55 B.C., and again in 54 B.C. Thus the Roman Dio Cassius. Indeed, according to Xiphilinus's *Epitome* of (the 229 A.D.) Dio or even till as late as 208 A.D., the Britons would also gain yet further victories over the Romans.

As the mediaeval historian Matthew Paris observes:<sup>131</sup> "Victory came to the Britons or at this or defeat of Caesar." Indeed, "the Britons reported the triumph."

The modern historian Trevelyan concludes<sup>132</sup> that "many of the Britons, including the men of Kent, put up a stout fight against Caesar. The yellow-haired athletic aristocracy of the Celts in their scythed chariots clattered down the war-ways of the battle like heroes of Homer or in a manner disconcerting even to the veterans of the Tenth Roman Legion.

The expedition of 54 B.C., like that of the year before, was no great success. As Cicero complained to his cronies, the famous British gold was secured in very inadequate quantities. The expedition had no permanent results, except as a memory on both sides of the Channel. The long Civil Wars in Rome herself or followed by the later reorganization of her empire under Augustus and Tiberius or gave the distant island of Britain a hundred years of respite."

Churchill insists Caesar never pretended his (B.C. 55) expedition to Britain had been successful. To supersede the record of it, the next year (54 B.C.) **Caesar came back again** or this time with five legions and some cavalry conveyed in **eight hundred ships**. Though overawed by the sheer size of that Armada, **the Britons** had found a leader in their Commander-in-Chief Caswallon who was a **master of war**. With his chariots and horsemen, **he kept pace with the invaders – march by march.**

<sup>130</sup> G.M. Trevelyan's *op. cit.* pp. 22f, and Sir W.S. Churchill's *Island Race*, I p. 6.

<sup>131</sup> *Op. cit.*, I, pp. 72f.

<sup>132</sup> *Op. cit.* p. 16.

Using these mobile forces and avoiding a pitched battle with the Roman legions, Caswallon escorted them on their inroad ó and cut off their foraging parties. The impression remains of Caswallon as a skilful chief, whose qualities and achievements might well have ranked with those of Fabius Maximus Cunctator ó the famed Roman General who had previously defeated the Carthaginian Hannibal's awesome armies when they had invaded Italy.

As Sir Winston Churchill again declares,<sup>130</sup> the Britons had found a leader in their Chief Cassibelaunus who was a master of war. With his chariots and horsemen, he kept pace with the invaders, march by march. Consequently, also Caesar's second expedition against the Britons was unsuccessful.

### **The military camouflage used by the Ancient Britons against the Romans**

The B.C. Britons were, of course, thoroughly literate. Militarily too, they were highly astute. They then, as also later, built taller and stronger ships than did their Roman enemies. Too, they also had better battle-disguises than did Julius Caesar's men.

Attempts have been made, erroneously if not even maliciously, to try to portray the Ancient Britons as 'painted savages' etc. These attempts have ignored even the Anti-British Julius Caesar's above admissions ó regarding the great learning, strong ships, war-chariots and military genius of the Ancient Britons. Indeed, this whole misperception of 'painted savagery' has arisen by misapplying just one passage in which Caesar describes their clever camouflage techniques and war prowess.

George Jowett has rightly remarked<sup>133</sup> that Rev. Alban Heath's illuminating book *The 'Painted Savages' of England* skilfully sought to correct a fiction spread abroad by the Romans for their own political purposes. The fiction was that the Ancient Britons were an uncouth and an illiterate race. However, the truth is that they possessed a high degree of culture and skills ó not the least of which is demonstrated in their military record.

'Painted Savages' indeed! 'Painted'? Quite so. For camouflage is used in warfare ó even today. But 'savages'? Never!

This misconception about the Ancient Britons ultimately rests almost exclusively on the misreading of a single passage in Julius Caesar's *Gallic Wars* ó as if Caesar were saying there that the Ancient Britons were simply 'painted savages.' However, even this very passage itself ó when taken in full ó refutes this absurd suggestion. Footnoting Caesar's original Latin where relevant, we merely cite the passage in context and without comment. We simply allow it to speak for itself.

Julius Caesar's very own account itself declares:<sup>134</sup> 'Britons dye their bodies with woad<sup>135</sup> which gives them a blue-green colour<sup>136</sup> and thus produces a terrifying

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<sup>133</sup> See in Jowett's *op. cit.*, p. 255.

<sup>134</sup> *Op. cit.*, 5:14-16.

<sup>135</sup> *vitro*.

effect<sup>137</sup> ó **when they go into battle**.<sup>138</sup> On the march, the enemy cavalry and charioteers fought a fierce engagement<sup>139</sup> with our cavalry....

ōThe enemy suddenly rushed out of the woods<sup>140</sup> ...and made a vigorous attack<sup>141</sup> .... Our men were disconcerted<sup>142</sup> by the unfamiliar tactics<sup>143</sup> with which they were faced, and the enemy, showing great daring,<sup>144</sup> broke through the gap<sup>145</sup> .... Our men were at a disadvantage against such an enemy.ō<sup>146</sup>

The other chief argument sometimes adduced in support of this appalling allegation anent British savagery ó the absurd accusation that the (anti-idolatrous) Ancient British druids actually practised human ritual sacrifice ó need not detain us here. For we have already seen that this inaccurate perception of the moral Britons by the immoral Romans, was based on misreports anent druidical magistrates exacting the death penalty ó after trial and verdict in respect of capital crimes. Compare: Genesis 9:5-6; Exodus 21:12-23f; Numbers 35:2-21; Deuteronomy 22:22-25.

The Ancient Britons, then, were not sanguinary savages but wise and wily warriors. As commanded by the Bible, they put capital criminals to death ó after due process of law and sentence. As in modern warfare, they camouflaged themselves with blue-green paint when fighting from the dark-green forests ó in order to disguise themselves from their Roman enemy, and thus to minimize their own British loss of life.

### **The Britons' celebrations of their victory over the Romans**

Thus ended Julius Caesar's second unsuccessful attempt to invade Free Britain and to grab her considerable wealth. The *Ancient British Chronicle* recording the subsequent victory celebrations ó as translated from the Celto-Brythonic into Latin by the mediaeval historian Geoffrey Arthur ó is most dramatic. It states:<sup>147</sup>

ōCassibelaunus, after winning this second victory, was mightily elated. He issued an edict ó that all the barons of Britain and their wives should assemble in the city of London to celebrate the solemnities due unto their country's God Who had granted them the victory over so mighty an emperor. They accordingly all came without tarrying, and made sacrifice of divers kinds, and profuse slaying of cattle. Forty thousand kine did they offer; a hundred thousand sheep; and of all manner of fowl, a number not lightly to be reckoned ó besides thirty thousand in all of every sort of forest deer. And when they had paid all due honour unto God, they feasted

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<sup>136</sup> *caeruleum colorem.*

<sup>137</sup> *horribiliores adspectu.*

<sup>138</sup> *in pugna.*

<sup>139</sup> *confluxerunt acriter proelio.*

<sup>140</sup> *ejecerunt se ex silvis.*

<sup>141</sup> *pugnaverunt acriter.*

<sup>142</sup> *nostris perterritis.*

<sup>143</sup> *novo genere pugnae.*

<sup>144</sup> *audacissimie.*

<sup>145</sup> *proruperunt...per medios.*

<sup>146</sup> *nostros esseminus aptos ad hostem huius generis.*

<sup>147</sup> *Op. cit., IV:8-9.*



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them[selves] on the remainder, as was the wont on occasion of solemn sacrifices. Cf.: Genesis 4:4f; 8:20f; 15:9-18; 18:1-8; *etc.*

“In those days was the British race worthy of all admiration. They had twice driven in flight before them, him [Julius Caesar] who had subjected unto himself the whole World beside or excepting the Britons themselves. Those Britons now withstood him whom no nation of the Earth had been able to withstand or ready to die for their country and their freedom.”

As historian George Borrow indicates in his book *Celtic Bards, Chiefs, and Kings*<sup>148</sup> after the Cymri or Britons had been established in the island of Britain for about 1300 years, ever since the arrival there of King Brut, they were invaded by the Romans under Julius Caesar. The king who at that time ruled in Britain, was called Caswallon (alias Cassibelaunus). He was a great warrior and much beloved by his subjects.

“In him and his Britons, the Romans found their match or more. They were compelled to betake themselves to Gaul, the country from which they had come. Mighty was the triumph in Britain, says an old chronicler, on the retreat of the redoubted [Roman] foe. And Caswallon gave a grand festival at Caer Lud or London. As the ancient bard says, “Full twenty thousand beeves and deer, were slain to fill the guests with cheer!”

A glorious “sabbath of years” followed Caswallon’s last victory over the Roman invaders of Britain in B.C. 54. Indeed, around B.C. 47, declares the *Ancient British Chronicle* translated by the mediaeval historian Geoffrey Arthur<sup>149</sup> or with pomp and ceremony, and “after seven years had passed by, Cassibelaun died and was buried in the city of York. Unto whom succeeded Duke Tenuant of Cornwall, the brother of Androg.”

### **The strengthening of the Roman Dictatorship from B.C. 53 till B.C. 12f**

Pompey had brought Palestine under Roman control in B.C. 63, and formed a triumvirate with Crassus and Julius Caesar in B.C. 60. However, since their defeat by the Britons in B.C. 55 and 54 or things went from bad to worse for the Roman triumvirate.

One of their number, Crassus, was killed by Parthians in B.C. 53. Then, after Caesar had conquered Gaul by B.C. 51 and crossed the Rubicon in B.C. 49, three years of civil war was triggered off. This shattered the triumvirate or rather the remaining “triumvirate” (for Pompey was murdered in Egypt during B.C. 48).

After the death of Pompey, Julius Caesar therefore became more powerful and dictatorial than ever before. In B.C. 47, he “came and saw and conquered” or rather Caswallon of Britain, but Pharnaces II of Pontus. Then Caesar defeated the Egyptians, and placed Cleopatra upon their throne.

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<sup>148</sup> *Op. cit.*, p. 31f.

<sup>149</sup> *Op. cit.*, IV:11.

Without a doubt, Julius Caesar had abolished the Roman Republic *de facto*. In its place, he had created a brutal Roman Empire. Compare Daniel 7:7f & Revelation 13:1f.

Julius Caesar himself was murdered by some Romans in 44 B.C. Sadly, that was by no means the end but rather only the beginning of the totalitarian and pagan Roman Empire. For after that, there was much jockeying for power over Rome and also over her many vassal-states.

Marcus Antonius (alias Mark Antony) allied himself with Julius Caesar's nephew Octavian (the later Augustus Caesar). They crushed the remnants of Rome's Republicans in B.C. 42 after which Julius Caesar's murderers, Brutus and Cassius, committed suicide.

In B.C. 36, Pompey's surviving son was eliminated and Antony was defeated in Armenia. Thereafter, the Roman Octavian postponed his invasion plans of Britain<sup>150</sup> and instead, in B.C. 35-34, marched into Illyricum (or the modern Croatia and Dalmatia).

As Greece's (229 A.D.) pagan historian (of Ancient Rome) Dion Cassius Cocceianus records,<sup>151</sup> Octavian alias Augustus had set out to lead an expedition into Britain. But then, some of the newly-conquered peoples and the Dalmatians along with them rose in revolt. This necessitated a change of plans on the part of the Romans. So Britain retained her freedom.

Then, at Actium in B.C. 31, the Roman Octavian defeated Antony and Cleopatra in a historic naval battle. By B.C. 29, Octavian had begun to subjugate Thrace and Dacia's territories approximating to the modern Bulgaria and Romania. Then, from B.C. 27 onward, Octavian quickly conquered Raetia and Noricum and Moesia in the territories today constituting Switzerland, Austria and Serbia.

By B.C. 27, the Roman Octavian had assumed the imperial title of Augustus Caesar. Writes Dio:<sup>152</sup> "These were the acts of Augustus at that time. He...set out to make an expedition into Britain. But, on coming to...Gaul, lingered there."

Again, during B.C. 26 (states Dio),<sup>153</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 elsewhere.

"Since the people there would not come to terms! Indeed, the free men of Free Britain would never come to terms with the Roman tyrant!"

Consequently, after Julius Caesar's failures, no further Roman attack on Britain ever again occurred during Pre-Christian times. Indeed, toward the end of the first century B.C., the Greek geographer and historian Strabo could only state<sup>154</sup> that Britain had not fallen to Julius Caesar. Explained Strabo: "Caesar had crossed over to

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<sup>150</sup> See M. Grant: *The World of Rome*, Mentor, New York, 1964 ed., pp. 30f.

<sup>151</sup> *Op. cit.*, V p. 419, Book 49:38:1-3.

<sup>152</sup> *Op. cit.*, VI p. 353, Book 53:22:5.

<sup>153</sup> *Op. cit.*, VI pp. 257f, Book 53:22:5.

<sup>154</sup> *Geog.*, I (I.4.3) & II (IV.4.4-6 & V.4.1f).

the island twice [in B.C. 55 and 54] ó although he came back in haste, without accomplishing anything.ö

Yet the Roman Dictatorship still continued to grow ó and to gobble up one country after another. Cf. Daniel 11:40-45f. Octavian Augustus Caesar subjugated Galatia (in central Turkey) in B.C. 25. He received tribunician power in B.C. 23 ó but then died in B.C. 14.

Nevertheless, in B.C. 13, his successor ó Tiberius Caesar (B.C. 14 to A.D. 37) ó attacked Pannonia in the modern Hungary. In B.C. 12, he attacked even Germany. Rapacious Rome was again on the march!

### **The burgeoning of Free Britain even while Rome was a Dictatorship**

After the Ancient Britons had repelled Julius Caesar's two attempted invasions, their land had peace for the next hundred years (B.C. 54 to A.D. 43). It was precisely during this very period that the Gospel of the Prince of Peace first arrived. Apparently during that same period too, it seems to have taken root also in the British Isles.

Yet, some time after Julius Caesar's two visits to Britain in B.C. 55 and 54, more Roman traders ó desirous of sharing in the country's obvious wealth ó came to sojourn there in peace.<sup>155</sup> Many roads were both then and later built in Britain ó thus augmenting the already-existing Pre-Roman British highway system used by her internationally-famous chariots. Later, it was down precisely such roads that Christianity travelled ó in British chariots ó and in very quick time. See Luke 2:1, and Acts 2:5 & 13:47.

It should be unnecessary to add, as Rev. R.W. Morgan points out,<sup>156</sup> that all the evidences supplied by Julius Caesar himself ó refute the notion of even material barbarism among the Ancient Britons. In Britain, during the first century B.C.: agriculture was universal; corn was everywhere abundant; pasturage was a distinct branch of national wealth; and mining was prominent. The population was so thick as to excite Caesar's astonishment ó *infinita multitudo hominum* (or 'an infinite multitude of men') ó the most satisfactory proof of a sound social state and ample means of sustenance.

Here, *infinita multitudo hominum* ó alias 'an infinite multitude of men' ó is Julius Caesar's own characterization of Britain in 55f B.C. Five years earlier, the B.C. 60 Diodorus had called Britain *poluanthroopon neeson* (or 'an island of many men').

Indeed, by A.D. 110 the famous geographer Claudius Ptolemaeus would enumerate fifty-six cities in Britain. Somewhat later, Marcianus would enumerate fifty-nine *õpoleis episeemousö* [or 'remarkable cities'] in that land. British architects were in great demand on the Continent. Stated Eumenius: *Redundabat Britannia artificibus* ó 'Britain was full of artisans.ø

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<sup>155</sup> D.E. Gardner: *The Trumpet Sounds for Britain*, Christian Foundations Publications, Manchester, 1980, I, pp. 19-23.

<sup>156</sup> *Op. cit.*, 1978 ed., p. 33 & n.

What was the (political and economic and legal) situation in Ancient Britain ó from the illustrious reign of the B.C. 72-57f Free-British King Lludd (or Llyudd) down till the first arrival of Christianity in Britain around A.D. 35f? The latter event, as we shall see in our next chapters, transpired probably **before** the death of the last (A.D. 15-43) Free-British king (Cynvelin) ó and **before** the beginning of the A.D. 43f Pagan Roman occupation of South Britain. The illustrious reign of King Lludd, however, commenced about a century earlier.

The free Briton King Lludd (or Lloyd or Lud) was a direct descendant of the B.C. 510f King Moelmud and his immediate son King Belin. King Lludd ruled the land from B.C. 72 onward ó till right before the time of the two lightning attacks against Britain by the Roman Dictator Julius Caesar in B.C. 55 and 54. Indeed, Lloyd (or Lud) erected a strong lime-and-stone wall, with fortification towers, at *Porth Llyudd* alias Lud-gate in *Lud-dun* (or London) around B.C. 66. On this, see Rev. Dr. J.A. McCulloch's article 'Celts' in the *Hastings Encyclopaedia of Religion and Ethics*.

Now Lloyd (or Lud) had two sons. These were: Llyr (alias Androg), and Tenwan (or Tenuant). Due to the infancy of the latter two boys, Lludd's brother Caswallon succeeded him as king (or rather as regent) ó just before Julius Caesar's two unsuccessful invasions of Britain. After the B.C. 47 death of Caswallon, as the *Welsh Chronicles* attest<sup>157</sup> óthis monarch was succeeded by Tenevan, Teneuvan or Tenuantius ó whose coinage bears the name Tasciovanus.ö

While the 'High King' Tenwan ruled Britain in the east from B.C. 47 till A.D. 10, his brother Llyr ruled regionally in Western Britain. Llyr (alias King Lear) was the father of Bran, the first royal Christian in Britain. Indeed, Llyr was the father of Bran and the grandfather of the great British hero Caradoc (or Caractacus). He too, like his father Bran, is reputed to have become a Christian.

Lludd's other son, Tenwan, was the father of King Cynvelin (or Cumbelinus) ó also known as Cymbeline. Cynvelin himself ruled Britain from about A.D. 10 to 43. Many British coins were minted during his prosperous reign.<sup>158</sup>

Till his death in A.D. 43, Cynvelin stoutly resisted the increasingly aggressive threats and pretensions of the Roman 'robbers.' Cf. Daniel 11:14,31,36f & Luke 2:1f. Indeed, Cynvelin freely and successfully upheld the 'Law of the Land' ó the Common Law of his B.C. 510f British ancestor King Dunvull Moelmud (alias Mulmutius).

As Rev. Dr. Goard (LL.D.) explains,<sup>159</sup> King Mulmutius had come to the throne in Britain (around B.C. 510) and had codified the Common Law. His Code formed a basis of Britain's several later codes ó yet it was junior to the (B.C. 1185) Code of Brutus ó as the latter's was to that of Moses (in B.C. 1440).

After Mulmutius, forty universities of learning were to be found in Britain alone. There, it took a man twenty years to carry away the final diploma ó alias the doctorate.

<sup>157</sup> See in M. Trevelyan's *op. cit.*, pp. 32f.

<sup>158</sup> See Roberts's *Early British Church*, p. 8; Morgan's *St. Paul to Britain*, p. 166.

<sup>159</sup> *Post-Exilic Names of Israel*, pp. 49-55.

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In Britain, Druidism was in the ascendant. This was a singularly pure form of the worship of the Triune God, the one and the many original *Elohim* ó even when the worship of that *El* sometimes degenerated toward that of *B-El* in certain parts of the World.

Druidism was essentially a spiritual worship, having neither idol nor temple. In spirit and basic truth, Druidism was far nearer to the pure worship of the Triune *Elohim* than every other religion in the World except that of Old Testament Israel and Judah. Indeed, Druidism was nearer to the true faith of Israel and of her prophets ó than were the notions of Talmudical Judaism at the time of Christ.

Against that Jewish Phariseism, our Lord strove mightily. For Palestine had then been taken over by religion impure and defiled. Britain, however, was then still a great seat of culture and religion. Thus Rev. Dr. Goard.

The great sceptic and historian of Britain Sir David Hume explains<sup>160</sup> that the religion of the Britons was a most important part of their government. The druids, who were their priests, possessed great authority. Just like the Old Testament Levites: they presided over the education of the youth; they enjoyed immunity from war and taxes; they possessed both civil and criminal jurisdiction; and they decided all controversies between States, as well as among private persons.

In the ordinary concerns of life, whenever writing was necessary, they employed Greek characters. They inculcated reverence for law, and fortitude under suffering.

Astronomically (but not astrologically), they taught their disciples to observe the stars; and to investigate the secret powers of nature. A term of twenty years was commonly devoted to the acquisition of the knowledge which they imparted. Thus Sir David Hume.

George Jowett observes<sup>161</sup> that at that time the druidic universities were the largest in the World ó both in size and in attendance. They listed sixty large universities, and an average attendance of over sixty thousand students. Gildas: *Cottonian Manuscript*.<sup>162</sup> This is affirmed by Greek and Roman testimony ó which states that the noble and wealthy of Rome and other nations sent their children to study law, science and religion in Britain.

The stage was now set for the birth and rapid expansion of Christianity. Indeed, this would occur especially among the Ancient Britons. Their Druidism had **prepared** them for their own christianization.

### **The B.C. 20 testimony of the Greek Strabo about Ancient Britain**

Around B.C. 20, Strabo described life in Britain at the very threshold of the Christian era. Those descriptions explain the attractiveness of that land to both Jew

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<sup>160</sup> *History of England*, pp. 4f.

<sup>161</sup> *Op. cit.*, p. 137.

<sup>162</sup> Also see in Morgan's *History of Britain*, pp. 62-65.

and Roman. They also help explain why Christianity soon struck root there ó as deeply and as early as it did.

Strabo, Greece's famous geographer and historian of the Mediterranean World, lived from B.C. 64 till A.D. 19. In his perhaps B.C. 20 work *Geography*,<sup>163</sup> he wrote the following:

“Britain is triangular in shape, and its longest end stretches parallel to Celticaö alias France. “Most of the Island is...overgrown with forests.... It bears grain, cattle, gold, silver, iron, skins, and dogs.... These things, accordingly, are exported from the Island.... Beside some small islands round about Britain, there is also a large island *Ierneö* (alias Ireland).

From Free Britain, explains Strabo,<sup>164</sup> “certain princesö brought to the Roman Empire's “capital...gifts or presents.... They pay for wares.... There is no need for any army or garrison of men-of-war to guard the Isle.

“Men have seen Britain and *Ierneö* alias Ireland. In those lands, “there 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, advisers and natural philosophers; while the druids, in addition to natural philosophy, study also moral philosophy.

“The druids are considered the most just of men.... They are entrusted with the decision not only of the private disputes but of the public disputes as well ó so that...they even arbitrate cases of war.... The murder cases in particular are turned over to them for decision....

“Not only the druids but others [in Britain] as well, say that men's souls and also the Universe are unannihilatable 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. The Britons “would not sacrifice ó without the druids.

“The men of Britain are taller than the Celtsö in France. “But they are 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

The Westminster Assembly antiquary Dr. John Selden incisively discusses<sup>165</sup> Strabo's *Geography* (Book IV) on Britain. Says Selden: “Many chiefs govern the nation.<sup>166</sup> They choose one, at the outset, for the year.<sup>167</sup> They do just the same, also in war. From the multitude, one is assigned as ruler.ö<sup>168</sup>

Selden also mentions<sup>169</sup> Seneca's testimony<sup>170</sup> about Britain's druids going to Ancient Gaul as judges. In return, Gaul taught the Britons eloquence.<sup>171</sup>

<sup>163</sup> *Op. cit.*, I (I.4.3) & II (IV.4.4-6 & V.4.1ff). See too Seebohm's *op. cit.*, p. 248.

<sup>164</sup> *Op. cit.*, IV:5:2 *etc.*

<sup>165</sup> *Op. cit.* II:870f.

<sup>166</sup> *plurimas civitatem primores gubernant.*

<sup>167</sup> *ducem unam primis temporibus ad annum diligentes.*

<sup>168</sup> *imperator.*

<sup>169</sup> *Ib.* II:877f, ch. 4.

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The historian Isabel Hill Elder relates<sup>172</sup> that (the B.C. 20f) Strabo<sup>173</sup> gives a description of leading British figures. The Gauls sent their youth to Britain to be educated. It required twenty years to master the "complete circle" (or the "encyclopaedia") of druidic knowledge. Natural philosophy, astronomy, mathematics, geometry, medicine, jurisprudence, poetry and oratory were all proposed and taught with severe exactitude.<sup>174</sup>

Many of the "wells" on druidic sites known today as "holy wells" were the old telescope wells of the druids, connected with their astronomical observations.<sup>175</sup> The bards of Britain, whose office it was to cultivate the art of music and poetry as well as literature, are referred to by Strabo<sup>176</sup> as hymn-makers. The Britons before the arrival of Julius Caesar in B.C. 55f, also as regards scientific research, surpassed both the Greeks and Romans a fact testified to by the Greek and Roman writers themselves.<sup>177</sup>

Rome's great historian Tacitus confirmed (around A.D. 98) that the red hair and manly physique of the Caledonians in North Britain, bespoke a German origin; that the Silures in Wales, by their complexions<sup>178</sup> and curly hair, were a colony of the [Celt-]Iberi of Spain; and that the tribes who inhabited the coast [cf. the Belgae] came from Gaul.

The same holds true also for Ancient Ireland. There too, one encounters the same races and religion as in Ancient Britain.

Rev. Dr. John T. McNeill explains<sup>179</sup> that in the early Irish *Tain bo Cuailnge* (or "Cattle-Raid on Cooley"), the famous druid Cathbad had a hundred pupils. Pomponius Mela, a contemporary of St. Paul, states of the druids that "they profess to know the size and shape of the World; the movements of the Heavens (and the stars); and the will of God."

### **Clothes and coinage in Britain during the first century B.C.**

Concerning the clothes of the Britons and also their general appearance, the archaeologist and historian T. Wright explains<sup>180</sup> we know from the earlier Roman writers that they wore breeches<sup>181</sup> like the Gauls and Germans. They are described as being taller in person than the average height of the Romans.

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<sup>170</sup> See Seneca's *Ad Lucill. Ep.* 90.

<sup>171</sup> See the *6th Satire* of Juvenal: "Gallia caesidica docuit facunda Britannos."

<sup>172</sup> *Celt, Druid and Culdee*, pp. 18-19,26,31,50,55,60.

<sup>173</sup> *Geog.*, IV:4:3.

<sup>174</sup> *Ib.*, I:4:4.

<sup>175</sup> *Ib.*, XVII:1.

<sup>176</sup> *Ib.* iv,4,5 & xv,I,5.

<sup>177</sup> *Ib.*, I:4, p. 197.

<sup>178</sup> *Agric.* 11 & 24.

<sup>179</sup> *Op. cit.*, p. 8.

<sup>180</sup> *Op. cit.*, p. 44 cf. p. 47.

<sup>181</sup> *braccae*.

Wright expostulates<sup>182</sup> on the rich coinage of Ancient Britain. These coins, he explains, have been found in considerable quantities in most parts of England ó often in hoards. They are remarkable for the large proportion in gold and silver. In form, they resemble the Greek coinage, being thicker in proportion to their size than Roman coins.

Some of these British coins show a considerable degree of artistic skill ó and bear distinct representations of human heads, animals, and other figures. The best in point of workmanship, and the most numerous, are those of Tasciovanus and Cunobeline. Of the latter, already almost fifty varieties are known.

Professors Dillon and Chadwick, in their book *The Celtic Realms*,<sup>183</sup> state that at this time the British Iceni of Norfolk and Suffolk and the Trinovantes in Essex (and other tribes) ó were ruled by kings and aristocratic military families. All were centred in strong and widespread hill-top citadels, and possessed some pretensions to wealth and culture. The Dumnonii in Devonshire and Cornwall were rich in minerals. The Belgic Dobunni on the Isle of Wight (*etc.*) and the Iceni in Norfolk and Suffolk, and others, minted their own coinage.

Greece's B.C. 20f geographer Strabo describes Londinium ó alias *Lud's Dun* (or Lud's Fort) alias London ó as famous for the vast number of merchants who resorted to it for its widely-extended commerce. Writers just before and contemporary with Strabo mentioned its fame 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>184</sup>

Later, Rome's A.D. 98f historian Tacitus referred to the situation in London around A.D. 60. He wrote<sup>185</sup> that "Londinium...was much frequented by a number of merchants and trading vessels. Even luxury items were traded. Indeed, as the Britons' *Archaeologia* records,<sup>186</sup> they wore collars and torques of gold.

Looking back at the reasons for the A.D. 43-84 Roman conquest of South Britain, Tacitus stated:<sup>187</sup> "Britain contains gold and silver and other metals, as the prize of conquest. The Ocean, too, produces pearls."

### **The Pre-Roman Britons were commercial; literate; and often multilingual**

The often-heard theory of the alleged illiteracy of the Pre-Roman Britons before the birth of Christ ó is patently false. John Pym Yeatman rightly remarks in his book *Early English History*<sup>188</sup> that there is sufficient evidence to prove the ancestors of the British, centuries before the Romans gained a footing in Britain (from B.C. 55 to A.D.

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<sup>182</sup> *Op. cit.*, pp. 82-85.

<sup>183</sup> *Op. cit.*, p. 22.

<sup>184</sup> Strabo's *Geog.* iii.175 & iv.199.

<sup>185</sup> Tacitus's *Annals*, 14:33.

<sup>186</sup> *Archaeologia* 18:499; as cited in Elton's *op. cit.*, p. 111.

<sup>187</sup> *Agric.*, 12.

<sup>188</sup> *Op. cit.*, p. 9; cited in Elder's *op. cit.*, p. 44.



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43f), were a polished and intellectual people. They were skilled in arms as well as in learning. They had a system of jurisprudence of their own ó superior to the laws of Rome.

Probably the B.C. 1800 songs of Hu Gadarn and certainly the B.C. 510 Mulmutian Laws of Ancient Britain clearly evidence literacy. So too do the many Pre-Roman inscriptions on ancient British archeological finds. So too do the Pre-Christian druidic discussions of physics and astronomy *etc.* Indeed, so too does the existence of British coinage before the A.D. 43f Roman invasion.

For, according to the massive work *Monumenta Historica Britannica*,<sup>189</sup> the Britons made **inscribed** metal coins for themselves from at least B.C. 200 onward. In fact, some of the coins are said to have the appearance of looking **centuries** older than Caesar's first expedition in B.C. 55.

The testimony of the great B.C. 60 historian Diodorus of Sicily should be heeded. He states<sup>190</sup> that ðin the regions beyond the land of the Celts [alias France], there lies in the Ocean an island [viz. Britain]... The majority of its inhabitants are players on the harp...in the temple ó and sing hymns of praise to God, glorifying His deeds.... They have a language peculiar to them[selves], and are most friendly disposed towards the Greeks.... Certain Greeks [such as the B.C. 495 Hecataeus] visited...and left behind them their costly votive offerings **bearing inscriptions.**ö

Although the druids committed their esteemed **religious** doctrines to memory, even the B.C. 55 Anti-British Julius Caesar conceded<sup>191</sup> that the Ancient Britons resorted to **writing** ðfor most other purposes.ö These, he added, would include ðpublic and private accounts ó for example.ö

Such probably also included the records of their heavy discussions on philosophy, physics, geography and astronomy *etc.* The unavailability of such Ancient-British writings today, should be attributed to such manuscripts having been destroyed by the moist climate ó and especially by hostile Romans and, later, by similarly pugnacious Anglo-Saxons ó rather than attributed to the antihistorical misassumption that they never existed.

Indeed, also Julius Caesar ó far from calling the hated Ancient Britons ðpainted savagesø (as certain modern degenerates themselves inaccurately allege) ó even admitted that they were **bilingual**. For those Ancient Britons not only spoke Brythonic Old-British. They would also, said he, ðuse the Greek alphabetö ó the great language of learning, and indeed the international means of communication at that time.

Sir Edward Coke, the great A.D. 1628 Puritan and English Attorney-General ó the greatest English Common Law expert of all time ó has drawn the right conclusion. Coke declares:<sup>192</sup> ðThat the laws of the Ancient Britons, their contracts and other

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<sup>189</sup> *Monumenta Historica Britannica*, Introd., 151; as cited in Elton's *op. cit.*, pp. 32f & 33 n. 1.

<sup>190</sup> *Hist. Lib.*, 2:2:47f; 3:5:21ff,32,38.

<sup>191</sup> *Op., cit.*, VI:14.

<sup>192</sup> In his famous *Reports* (Vol. II, *Preface*).

instruments, and the records and proceedings of their judges were written & sentenced in the Greek tongue & it is plain & evident.

As the modern British jurist Rev. Dr. Pascoe Goard (LL.D.) comments,<sup>193</sup> Coke here quotes Julius Caesar. Certainly Caesar does say that the druids -in their public & private accounts make use of Greek letters.

Coke then proceeds: &Add secondly to this the daily commerce and traffick betwixt those Britons and French so much spoken of by Caesar, Strabo and Pliny & and [there is] therefore no doubt but they [the Ancient Britons] used one and the same form of covenanting by writing.... That it was in Greek, Strabo plainly affirmeth....

&The Massilienses, [the inhabitants of] a Greek colony [in French Marseilles] & and, as histories report, the chiefest merchants in the World next [to] the Phoenicians & so spread abroad the desire of learning their language that...they did write...their deeds and obligations in Greek.... That there passed continual traffic likewise betwixt these very Massilians and the Britons, Strabo...directly affirmeth.... Saith he, they used to fetch tin from the British islands to Massilia (Marseilles).& Thus Lord Chief Justice Sir Edward Coke.<sup>194</sup>

So the Britons were certainly not naked savages. Indeed, Greece's B.C. 20f geographer Strabo explained that the Briton &came...with 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.& Moreover, he was &diligent in the quest of wisdom; [and] fond of friendship.... He spoke Greek with [such] a fluency, that you would have thought he had been bred up in the Lyceum, and conversed all his life with the Academy of Athens.&<sup>195</sup>

Also Rome's great historian Tacitus himself, writing around A.D. 100, mentions<sup>196</sup> the apparently British Christian Lady Pomponia & who flourished around A.D. 50. She certainly appears to have been highly literate, even in Greek. Hence her nickname: *Graecina*.

It would be interesting to know just how many written records in Britain the Roman aggressors (and the Anglo-Saxons after them) themselves vitiated. Professor Chadwick<sup>197</sup> has evaluated something of the scope of such vandalism. Just consider, for instance, the trauma & when the Anti-British Roman General Suetonius Paulinus destroyed the centre<sup>198</sup> of Britain's druidic learning in Angelsey, during A.D. 61.

## Cosmopolitan cultural influences in Pre-Roman Britain

At this point, we make but one further (archaeological) observation. It relates to the degree to which the Pre-Christian and Pre-Roman Britons had already been exposed

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<sup>193</sup> See Goard's *Post-Captivity Names of Israel*, pp. 114-16.

<sup>194</sup> Coke's *Preface*, in Vol. II of his *Reports*.

<sup>195</sup> Cited in Gordon's *op. cit.*, p. 122.

<sup>196</sup> *Annals*, 13:32.

<sup>197</sup> *Op. cit.*, p. 65.

<sup>198</sup> See Tacitus's *Annals*, 14:29-30; and his *Agric.*, 14 & 18.

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to cosmopolitan civilization and culture ó if not also to the influences of Old Testament religion itself.

The modern historian Peter Blair explains<sup>199</sup> that the development of St. Albans (alias Verulamium) ultimately covered an area of two hundred acres. It became (after the A.D. 43-84 Roman conquest) the third city of Roman Britain in point of size ó third after London and Leicester. The area of the A.D. 43f Roman occupation at St. Albans was near, but not directly upon, a Belgic town. That latter is thought to have been built there in the time of Tenwan alias Tasciovanus (*circa* B.C. 15) ó namely almost sixty years **before** the Roman occupation.

Some of the buildings there, were large and luxurious. One of them, on Park Street, lay a little more than two miles south of St. Albans, on a gravel terrace overlying the chalk ó and within sight of the great highway Watling Street, as it approached the London Gate of St. Albans.

The discovery at Park Street of an iron chain for controlling bankrupt debtors and other prisoners (*cf.* Exodus 21:1-6), suggests these Pre-Roman Belgic farmers were men of great substance. For the circumstances indicate the chain was not a Roman import, but had been in use before the Roman conquest.

Not just Britain but also Ireland was well-known to both the Ancient Greeks and the Ancient Romans. In his great book *Ireland and the Celtic Church*, Rev. Dr. George T. Stokes ó Professor of Ecclesiastical History in the University of Dublin ó states<sup>200</sup> that *-Ierneø* (alias Ireland) is mentioned by the Greek historians and geographers. Thus Aristotle and Diodorus of Sicily *etc.* The geographer Strabo, in the time of Caesar Augustus, tells of its existence. He does so on the strength of the voyages of Pytheas about the time of Alexander the Great ó and also on the strength of voyages then being made by the merchants of Carthage.

In his A.D. 98 *Agricola*, also Romeø historian Tacitus<sup>201</sup> gives us important information. *øHibernia,ø* he says, *øis situated between [North] Britain and Spain, and is very accessible from the shores of Gaul.... Its ports are well-known to merchants.ø* Note: not just *øknownø* but *øwell-knownø*!

### **Pre-Christian Hebrew influences in B.C. first-century Britain**

We close this chapter by referring also to the ongoing influence on Ancient British Law of Pre-Christian Hebrew colonies. Such latter settlements were found throughout the Mediterranean, and perhaps also in Ancient Britain. Indeed, they were there not just even from earlier times. In addition, they had increased in strength and influence ó right before and soon after the birth and resurrection of Jesus Christ in particular.

We have already noted that the Early Shemites influenced the Japhethites in general and the Celtic Gomer-ians in particular ó and that many Heber-ews could well have gone to Western Europe even in the earliest times. Genesis 9:29; 10:1-3f; 10:22-

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<sup>199</sup> P. Blair: *Rom. Brit. & Earl. Engl.*, pp. 107 & 123f.

<sup>200</sup> G.T. Stokes: *Ireland and the Celtic Church*, S.P.C.K., London, 1907, pp. 15 & 13f.

<sup>201</sup> Tac. *Agric.*, 24.

25. Further, it seems some of the Hebrews indeed sailed with the Phoenicians to the West ó even before and during the first millenium B.C. See: Judges 5:17; First Kings 7:13,40,45; 10:11; First Chronicles 9:21; Second Chronicles 2:14; Ezekiel 17:2-5; 27:3,13,19,25f; and, of course, especially Jonah 1:1-3,9,14. Compare too Acts 1:8; 2:4-11; 11:19f; & 15:21.

Significant too is the B.C. (*circa* 300) remark<sup>202</sup> of the Ancient Greek geographer Dionysius. Speaking about the far west of Europe, he states: ðFrom here, there is a two-day journey for a ship to ðthe Holy Islandø [namely Ireland]. Thus the ancients called it. This island, large in extent of land, lies between the waves. The race of *Hierni* [alias the Irish] inhabits it far and wide.... Colonists of Carthage too...came to these seasó ó namely Phoenicians (and Hebrews?).

The influence of Pre-Christian Hebrew and even of Jewish colonies in Europe, had apparently reached even Ancient Britain (and Ireland). *Cf.* the voyages to Britain of the Phoenicians and the Danites (both before and after King David). See here Dr. Moses Margoliouth's book *The Jews in Great Britain* ó encompassing even Pre-Christian times. Note too: Acts 15:21; the A.D. 70 Josephus (*Wars* VI:6:2); and the A.D. 395 *Sonnini Document* (about which later below).

One should never discount the ongoing influence even on Britain of Pre-Christian Ancient Heber-ew colonies in many areas of Europe and perhaps even as far as and in the British Isles themselves. Genesis 9:27 to 10:1-5 *cf.* 10:21-25. But quite apart from that, the Ancient Britons long preserved the ðShem-iticø religion of the Japhethitic Gomer-ites or Cymric Cimmer-ians.

They early mined and marketed precious metals. They were very literate; they developed their own coinage; they built good roads and ships; and they were important international traders.

J.W. Taylor points out<sup>203</sup> that, by the time of Christ's incarnation, Phoenician and Jewish settlements were found on all the coasts of the Mediterranean. In Africa, a very great part of the sea border and much of the inland country was practically Phoenician, or Phoenician and Hebrew ó *cf.* Carthage and Ethiopia *etc.*

In Spain, especially the Phoenicians but also the Hebrews had numerous colonies. At Gades (the modern Cadiz), they established a great centre of maritime traffic. That is said to have included not only the coasts of Britain, but also those of North Germany and the Baltic. See Professor Rawlinson's *History of Phoenicia*.<sup>204</sup>

There was apparently also marine traffic from Jewish colonies in Celtiberian Spain to Celtic France (and to the adjacent Celtic Britain). This resulted in an increased enrichment of the nations in those parts of the World, through their contact with such Hebrew traders and sailors (*cf.* Jonah 1:3).

That is also presupposed even in the Hebrew Talmud. For it too refers to Israelitic marine traffic in contact even with Celtic Gaul.

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<sup>202</sup> As translated by the Roman Avienus around 360 A.D. in his *Ora Maritima*, lines 108-120.

<sup>203</sup> *Op. cit.*, p. 50 n. 5.

<sup>204</sup> P. Rawlinson: *History of Phoenicia*, pp. 91-128.

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This traffic obtained at least from the first-century days of Rabbi Eleazar, who succeeded Gamaliel as the head of the Jewish Sanhedrin in Palestine.<sup>205</sup> In the Talmud, it is recorded<sup>206</sup> that Rabbi Eleazar commented on the Biblical predictions in Genesis 12:3 and 18:18 that in Abraham "all the families of the Earth" and "all the nations of the Earth" shall be blessed.

Here, "all the families of the Earth" explained Rabbi Eleazar means "even the other families who live on the Earth, are blessed for Israel's sake." Indeed, "all the nations of the Earth" Eleazar concludes means that even the ships that go from Gaul to Spain, are blessed for Israel's sake.

For Hebrew colonists had been residing in Spain (and from there apparently trading with the nations to her north) at least since the very beginning of the Christian era.<sup>207</sup> Indeed, there is evidence that there were then at least temporary Hebrew or alternatively Jewish colonies even in Northern Europe.

Vallentine's 1933 *Jewish Encyclopaedia* further states that Jews were settled not merely in Rome as early as the second century B.C. but that they were numerous. It even claims that in 59 B.C. they were so numerous that Cicero professed himself overawed by the crowds of them that thronged that imperial city. Indeed, even as regards Spain which was annexed by Rome in B.C. 201 Jews were settled in the Iberian Peninsula in Roman times. For Paul wished to go there on a missionary journey, in the first century. Romans 15:28.

As regards Ancient Gaul, Vallentine's *Jewish Encyclopaedia* states<sup>208</sup> that the territory of modern France figures in Jewish history at the beginning of the present era. Archelaus, cf. Matthew 2:22, was exiled to Vienne in 6 A.D. So too was his brother Antipas to Lyons, in A.D. 39. Itinerant merchants may have been there as early as the time of Julius Caesar (B.C. 60f) and certainly during the first century A.D.

Let it not be forgotten that Ancient France was but twenty miles away from Ancient Britain, and that the Ancient British Merchant Navy vigorously traded with France (and with Spain). Hebrew traders may well have accompanied them. Indeed, according to the B.C. 55f Julius Caesar, druids from France usually went to Britain for their training<sup>209</sup> and the British Navy aided the Gallic Veneti against the Romans.<sup>210</sup>

**More evidence of Late-Hebrew and Early-Christian  
influences in Ancient Britain**

J.W. Taylor concludes<sup>211</sup> that the traditional Hebrew missions or alternatively Jewish settlements follow exactly the same course as that of Phoenician colonization.

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<sup>205</sup> See: Z. Cohn's *The Philosophy of Judaism*, Macmillan, New York, 1962, p. 169.

<sup>206</sup> *Yebamoth*, 63a.

<sup>207</sup> See art. *Spain* in A.M. Hyamson & A.M. Shapiro's *Jewish Encyclopaedia*, Vallentine, London, p. 612.

<sup>208</sup> In *ib.*, pp. 227.

<sup>209</sup> *Gallic War*, 6:13.

<sup>210</sup> *Ib.*, 3:7f.

<sup>211</sup> *Op. cit.*, pp. 50f.

The traditional sites of these missions and/or settlements are found, accordingly, at the Syro-Phoenician towns along the coast as far as Antioch. Secondly, they are further found at all the main Phoenician and Hebrew settlements ó in Cyprus, Sicily, Sardinia, Spain and finally at the so-called *ÆCassiterides* or Cornwall. Cf. Acts 11:19f & 15:21-23.

Rev. L.G.A. Roberts writes<sup>212</sup> in his book *Palestine Into Britain* that the Rev. Dr. Moses Margoliouth, in his 1846 work *Jews in Great Britain*, proves clearly the presence of Hebrews in Spain in the days of Solomon ó as the embryo of the later Sephardic Jews there. This is witnessed to by monuments discovered at Sagentum in Spain, written in Hebrew, in memory of the collector of Solomon's tribute.

In addition, there was also a *Caer Segont* in Britain ó and another *Sagent* in North Wales. That these Hebrews found their way from Spain into Britain, is more than probable.<sup>213</sup> Indeed, at a much earlier date the Celt-Iberians of Spain had already found their way even into Celt-Hibernia alias Ireland. The plain fact is that numbers of places in Devonshire and Cornwall attest to their presence there.<sup>214</sup>

Rev. Roberts adds in his other work *Druidism in Britain*<sup>215</sup> that Postellius, lecturing on Pomponius Mela around A.D. 83, is quoted by Camden in his *Britannia* as saying<sup>216</sup> that *óIrin* is *quasi Jurin*; that is, a land of the Jews.ó Postellius says many Jews took up their residence in Ireland very early.

Postellius gives numerous references to the general colonization of the British Isles from Spain and Greece, quoting also the B.C. 60 Diodorus of Sicily. Thus, concludes Roberts, Druidism is no doubt a (per)version of Hebraism ó as too is Judaism itself.

We must also recall that all Irish history relates how Ireland ó and then, surely, also Britain ó was colonized from Spain. We must further recall that the B.C. 535 Phoenician Admiral Himilco ó sailing from Spain ó seems to have called Ireland the *ÆHoly Island*.ó Indeed, we should also remember the Hyperboreans and their temple service mentioned by the B.C. 495 Hecataeus ó in what was almost certainly Britain.

Then too there are the confirmatory observations of Quintus Cicero. This Roman writer sojourned in Britain at the time of Julius Caesar's invasion. He himself, like his more famous brother, was probably a Stoic. At any rate, Quintus describes the worship he then saw being conducted by the druids in Stonehenge. There was no imagery (or depiction of the Deity *etc.*) ó and they worshipped only one God (as the one and only God).<sup>217</sup>

This Quintus Cicero, the brother of Marcus Tullius Cicero the celebrated consul and orator at the end of the Roman Republic, accompanied Julius Caesar in a military capacity ó during the dictator's first and second expeditions into Britain. After residing in that island, Quintus wrote to his brother: *óThe temples of the Britons are*

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<sup>212</sup> L.G.A. Roberts: *Palestine Into Britain*, Covenant, London, 1919, pp. 16-17.

<sup>213</sup> See too Arrian, (*circa* A.D. 120f).

<sup>214</sup> Thus M. Margoliouth's *Jews in Great Britain*, 1846. See too Taylor's *Coming of the Saints*, pp. 174f.

<sup>215</sup> L.G.A. Roberts: *Druidism in Britain*, p. 9.

<sup>216</sup> W. Camden: *Britannia*, p. 963.

<sup>217</sup> *Druidism*, pp. 15-7.

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raised and constructed in a circular form, with obelisks of stone over which are imposts of all of huge dimensions, untouched by the chisel [cf. Exodus 20:25]....

After having completed one circle, they [the Ancient British builders of Stonehenge] formed another that is concentric at some distance.... Towards the extremity of the area of the inner circle, they placed a huge stone for the performance of religious rites.

Rev. L.G.A. Roberts declares<sup>218</sup> he had verified that Quintus Cicero did indeed write to Marcus Tullius Cicero during Quintus's stay in Britain. The text of the alleged letter states Roberts appears also in Wood's *Ancient Britons* (p. 31).

Roberts concludes that together with all of these facts, one should also bear in mind the numberless places in Cornwall called after Hebrew names. There are Marazion, Peran-Zabulae, Mithian (probably Midian), St. Sampson, Port Isaac Bay, the town of Port Isaac, Davidston, Jacobston, Bojewyan and Trejewas.

Also Hebrew names are abundant. That there were Jews in Britain at the time of Caesar Augustus, is also proved by his edict of B.C. 14 that all Jews in Britain, whether man or woman, should be exempt from slavery.

All the above, claims Rev. Roberts, evidences at least Early-Hebrew or if not also Later-Jewish influences on Pre-Christian Britain. This, of course, was long before Britain was repeatedly attacked by the pagan Romans commencing in B.C. 55.

In this regard, it is perhaps significant that the famous and wealthy pagan Roman Stoic Seneca the Younger (circa B.C. 5 to A.D. 65), had made monetary loans<sup>219</sup> at usurious rates to many British nobles. Seneca also slandered the Hebrews implying that they had already reached even Britain. For he complained<sup>220</sup> that "this abominable [Hebrew] nation had succeeded in spreading its customs throughout all lands."

J.W. Taylor states<sup>221</sup> of the tin-mining area of Cornwall that all the adjacent country is rich in remains of old mining works. The oldest rude pits containing smelted tin, are called "Jew's houses" or there being a tradition that the tin mines were in very remote periods wrought by the Jews (thus Edwards). There is scarcely a spot in Cornwall where tin is at present found that had not been worked over by the "old men" (as the ancient miners are always called). There, we are told, "the Phoenician has been or the Jew has mined." The existence of the terms "Jew's houses" [and] "Jew's tin" [and] "Jew's leavings" or prove the connection of these strangers with the Cornish mines.<sup>222</sup>

Taylor further declares<sup>223</sup> that from the supplement to Polwhele's *History of Cornwall*,<sup>224</sup> we find the oldest smelting-places are called "Jew's houses"; the old

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<sup>218</sup> *Op. cit.*, p. 17 n. \*.

<sup>219</sup> See on this, the A.D. 200 Pagan Roman Historian Dio Cassius (62:2).

<sup>220</sup> Seneca: *On Superstition*, frag. 56; cited by Augustine in his *City of God*, 6:11.

<sup>221</sup> *Op. cit.*, p. 145.

<sup>222</sup> H. Hunt: *Romances of the West*.

<sup>223</sup> *Op. cit.*, pp. 145f.

<sup>224</sup> R. Polwhele: *History of Cornwall*, Falmouth, 1803.

blocks of tin occasionally found, are called ðJewsø piecesö; and the stream-works of tin that formerly had been deserted by the labourers, are called ðJewsø works.ö The ancient presence and influence of the Jew in Cornwall, is marked and undeniable ó names and places like ðBojewyanø (ðabode of the Jewsö), ðTrejewasø (ðJewsø villageö) and ðMarket Jewø being well-known examples of such influence. Other Jewish monuments and Phoenician antiquities too have been discovered in Cornwall.

Taylor concludes<sup>225</sup> that those who have studied the ancient Cornish language ó and particularly Dr. Pryce of Redruth, who in 1790 published his *Essay to Preserve the Ancient Cornish Language* ó profess to have found in it strong indications of an Eastern impress. Dr. Pryceø opinion<sup>226</sup> is that Cornish and Breton disclose almost the same dialect of a Syrian or Phoenician root.

### **Britain's communication systems spread Hebrew and Christian ideals**

Especially from B.C. 54 onward, even alien Roman tradesmen came to prosperous Free Britain ó and augmented the already-existing British communication systems. *A fortiori*, there is even more evidence of Pre-Christian **Jewish** settlements in Britain at that time ó with all of the implications regarding religious influence on the Ancient Britons and even on their Pre-Christian druids.

Especially since the Pre-Christian days during which the Hebrews spread even into Europe and built their synagogues among the Gentiles ó ðMoses from olden times has in every city those that preach him, being read in the synagogues every sabbath day.ö Acts 15:21 ó *cf.* 13:5f; 14:1f; 15:23; 16:1-4; 17:1f; 18:8; *etc.*

In fact, the later *Liber Poenitentialis*<sup>227</sup> alleges that a small nucleus of Jews resided even in Britain under the Roman period. Jews possibly resided there even from the time of the Roman commercial infiltration of Britain from B.C. 54 onward.

Around B.C. 20f, the Greek geographer Strabo said<sup>228</sup> of the Ancient Jews: ðIt is hard to find a single place on the habitable Earth that has not admitted this tribe of menö ó some of whom then start residing there. Declares the historian Isabel Hill Elder: ðTacitus and Strabo describe ðLondiniumø (or London) as famous for the vast number of merchants who resorted to it; for its widely-extended commerce; for the abundance of every species of commodity which it could supply.ö It is not probable that such would even then have lacked a permanent Jewish settlement there too.

One should especially note the testimony of Philo, the greatest of all hellenized Judaists, just before the time of Christø incarnation. Living around the time of the last Free-British kings before Christ, such as Tenwan and Cunbelin, Philo wrote:<sup>229</sup>

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<sup>225</sup> *Ib.*, p. 148.

<sup>226</sup> W. Pryceø *Preface* of his *Archaeologia Cornu-Britannica*, 1790.

<sup>227</sup> See the article ðEnglandø in the *Enc. Jud.*, Keter, Jerusalem, 1971.

<sup>228</sup> Cited in R.T. Missendenø *Christian World Mission: Its Growth and Its Future*, Queensland Presbyterian Theological Hall, Brisbane, 1987, p. i.

<sup>229</sup> Cited in *Hutcheson's Story of the Nations*, p. 804.



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One country cannot contain all the Jews.... They are spread over most parts of Asia including Asia Minor with its Gaul-asia alias Galatia and Europe, both on the mainland **and in the Islands**.... The various countries in which their fathers, grandfathers and ancestors have dwelt they regard as their fatherlands. For in them they were born and bred. Cf. too Acts 2:5-11 and 15:21 with James 1:1 and First Peter 1:1 *etc.*

It seems the first Hebrew-Christian Missionaries straight from Judah may very well have started to evangelize both Jewish traders and Gentile artisans, even as far as Britain. Those Missionaries may very well have moved down the British roads, travelling in the famous British chariots. Indeed, they would have done so, probably even before the Pagan Roman armies in A.D. 43 started harassing the Ancient Britons down those same British roads.

Both the A.D. 66f doomed Jews in Jerusalem, as well as the Pro-Roman Palestinian Jewish historian Josephus (writing in A.D. 75 about the events of A.D. 63 to 70), knew of Rome's clash even with the Britons. For Josephus tells us the Roman General Titus reminded the Jewish inhabitants of the doomed Jerusalem in A.D. 70 about the destruction which they too then knew the Romans had just recently inflicted upon Britain.

Said Titus: "What nations are there out[side] of the limits of our dominion that would choose to assist the Jews before the Romans? ... 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 [after the A.D. 61f defeat of the British Queen Boadicea, they now] respect the arms of the Romans!"<sup>230</sup>

Surely this indicates the likelihood of contact between Judah and Britain even before A.D. 66f? Indeed, it is likely that such contact was the case even during the Pre-Christian Roman Republic until B.C. 70 as well as during the immediately subsequent early phases of the Pagan Roman Empire from B.C. 54 onward.

**The impact of the Hebrews on Druidism  
and of the latter on Christianity**

The perhaps<sup>231</sup> A.D. 395 *Sonnini Manuscript* also contains an apocryphal "Lost Chapter of the Book of Acts" (829:8f). That entire document, explains Rev. L.G.A. Roberts,<sup>232</sup> is a Greek manuscript given to a French traveller (C.S. Sonnini).

Sonnini was a member of the Society of Agriculture (in Paris). He had the document presented to him by the Sultan of Turkey in 1801.

This document asserts that the apostle Paul, after visiting Spain, came to Britain and preached upon Mount Lud alias Ludgate Hill in London. It further claims that the druids there came to Paul, and showed him that their rites and ceremonies had descended from the Hebrews.

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<sup>230</sup> Josephus: *Wars of the Jews*, VI:6:2.

<sup>231</sup> Thus Sandler *op. cit.*, in loco.

<sup>232</sup> *Druidism in Britain*, p. 18.

The *Sonnini Manuscript* states that "Paul...determined to go into Spain [cf. Romans 15:24]..., and was minded also to go from thence to Britain [cf. Acts 13:46f]. 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 [Isaiah 11:11f & 49:1-12f] and called by the Romans Britain... The Lord commanded the Gospel to be preached far hence to the Gentiles, and to the lost sheep of the House of Israel [Matthew 15:24 & Acts 13:47].

"Sailing unto Britain...[and] passing along the south coast, they reached a port called Raphinus. This is the Roman name for Sandwich, in the county of Kent. Saddler tells us<sup>233</sup> that, in the time of the [later A.D. 600f] Saxon Heptarchy, there was still standing in Sandwich an old house called the House of the Apostles.

Continues the *Sonnini Manuscript*: "When it was noised abroad [in Kent] that the apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously. And he entered in at the east gate of their city, and lodged in the house of an Hebrew and one of his own nation.... Certain of the druids came unto Paul privately, and showed by their rites and ceremonies [that] they were descended from the Hebrews which escaped from bondage in the land of Egypt. This would mean as early as B.C. 1440 and not just (in addition) only from the time of the B.C. 721 Assyrian Captivity onward.

Here we have given only that part of the document evidencing a Pre-Roman presence of certain Hebrews in Britain before the time of the incarnation of Christ. For the rest of Paul's actions in spreading specifically Christianity within Britain according to this *Sonnini Manuscript*, see later below.<sup>234</sup>

One may therefore indeed wonder whether these Hebrews including the later Jews in their synagogues in the diaspora (Acts 2:5-11 & 15:21 and James 1:1 & First Peter 1:1) might not have had some or other significant influence especially on the druids of Ancient Britain. The teachings of the druids themselves would certainly seem to suggest the feasibility of such an influence.

Rev. Professor Dr. Philip Schaff in his famous work *The History of the Christian Church* declares<sup>235</sup> that the oldest inhabitants of Britain and just like the Irish, the Scots, and the Gauls were of Celtic origin. Their priests were called druids. They were in possession of all education and spiritual power, and professed to know the secrets of nature. They taught as the three principles of wisdom: "obedience to the laws of God; concern for the good of man; and fortitude under the accidents of life."

The word druid is a Celtic term *draioid*. It means "sage" and is equivalent to the "magi" in the ancient East. In the Irish Scriptures, *draioid* is used for magi, Matthew 2:1. Thus, the "druids" were "sages" or "wise-men."

These druids of Ancient Britain, Schaff explains yet further, taught the immortality of the soul. There are still remains of druidical temples and the most remarkable at Stonehenge on Salisbury Plain and at Stennis in the Orkney Islands. These are circles

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<sup>233</sup> *Op. cit.*, p. 92.

<sup>234</sup> Ch. 12 at nn. 141f.

<sup>235</sup> P. Schaff: *Hist. Chr. Church*, IV, pp. 22-27.

of huge stones, standing in some cases twenty feet above the earth ó and near them large mounds supposed to be ancient burial-places. For men desire to be buried near a place of worship. Thus Professor Schaff.

Now assuming the feasibility of at least some of this, one can readily see how Old Testament revelation may well have been transmitted by Early-Hebrews and also by later Pre-Christian Jews visiting the Isles or even residing there. This would then influence both British Druidism and Ancient British Common Law ó even during Pre-Christian times.

### **The last Free-British Kings before Christ: Tenwan and Cunbelin**

After Caswallon's death in B.C. 47, writes Geoffrey Arthur,<sup>236</sup> Tenwan was crowned king. He governed the realm with diligence. He was a man of warlike spirit, and dealt out strong-handed justice.

After him, his son Cunbelin alias Cymbeline was born around B.C. 4f. He, later becoming a strenuous knight, was raised to the kingly dignity. In those days our Lord Christ Jesus was born ó by Whose precious blood mankind was redeemed. Thus Geoffrey.

Michael Wood in his book *In Search of the Dark Ages* writes<sup>237</sup> that around the birth of Christ, the Catevellauni and the Trinovantes [surrounding Troy Novant alias London] extended their control under King Cunobelinus (alias Cunbelin). Colchester was their chief centre.

It was then called Camulodunum by Roman traders ó a vast Iron Age settlement surrounded by a massive and complex series of defensive earthworks. It included an extensive system of trackways and dykes, and a temple present inside a walled area.

It was the centre of the most powerful overlordship which had yet arisen in Britain, and possessed wealth and influence. Cunobelinus, who ruled from A.D. 10 at Camelodunum, issued fine coinages on a vast scale in bronze and silver ó in the native Celtic fashions.

Adds the modern historian G.M. Trevelyan,<sup>238</sup> Shakespeare's Cymbeline was no myth. From about A.D. 10 till 40, he reigned over the Catuvellauni. He so far increased their hegemony in the south of the island, as to style himself on his gold coinage -King of the Britons. Cymbeline moved his capital from Verulamium (St. Alban's) to Camulodunum (Caer-Coell or Colchester). There his mint poured out gold coinage in great profusion.

After Christ's incarnation, it would be a very easy thing for Hebrew Christians soon to bring even the Gospel straight from Palestine to Britain. Indeed, they were well able to do so both before and after the (*circa* 30 A.D.) baptism of Jesus ó and

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<sup>236</sup> *Op. cit.*, IV:11.

<sup>237</sup> M. Wood: *In Search of the Dark Ages*, New York, Facts on File, 1987, p. 16.

<sup>238</sup> *Op. cit.*, p. 17.

especially before the pagan Romans invaded the southeast of the British Isles in A.D. 43f.

### Summary of British Common Law in the first century B.C.

Summarizing, the Ancient Britons long preserved the ÆShem-iticø religion of the Japhethitic Gomer-ites or Cymric Cimmer-ians. Also during the first century B.C., they continued to improve their technology. This became apparent: in their weapons; in their mining; in their marketing of precious metals; in the development of their coinage; in their ship-building; and in their international trade.

This cultural progress can be seen also in their famous settlements in and around Ynys Witrin (alias Glastonbury) in the West Country, and in and around London in the East. It can be seen also in the Ancient Britonsø military prowess against Rome ó starting with that of the Cimbri around B.C. 111, and including the subsequent developments in Strathclyde (now South Scotland and Cumbria) also in aiding the South Britons against Julius Caesar.

Posidonius the Greek visited Britain around B.C. 100, and chronicled some of her achievements. Around B.C. 72f King Lludd renamed Troynovant öLudø Fortö ó *Lud-Dun* alias ÆLondonøó and rebuilt its walls. After his death in B.C. 61, Caswallon was appointed regent (for Lluddø two minor sons). Caswallon proved to be a capable administrator. Indeed, he was also a military genius (thus Sir Winston Churchill).

In B.C. 60, Diodorus of Sicily gave a useful description of life in Ancient Britain. In Rome, the Republic collapsed, and Julius Caesarø tyranny arose. At the time of his B.C. 55f attacks on Britain, he himself gave an insightful picture of that land and its legal druids of great learning ó and well as of the Celts in general and also of their kindred the Germans.

The Britons lived in fortified towns; maintained representative government; had the toughest soldiers; were magnificent charioteers; and put convicted capital criminals to death. The Germanic ancestors of Britainø later Anglo-Saxons had their own private homes; repudiated all sexual immorality; and loved liberty. Also, they popularly elected representatives over their several Æcantonsø (or groups of about one hundred families). Thus Caesar (*cf.* Exodus 18:12-28 & Deuteronomy 1:13-18).

In Romeø B.C. 56 sea-battle against the Celtic Veneti and the Britons, the British warships terrified the Romans. Ancient British sources, describing Julius Caesarø B.C. 55 attack on Britain, note its failure. Even Caesarø own account admits its lack of success. So too do the later accounts given by Orosius, Alfred, Trevelyan and Churchill.

Both the Ancient British and Julius Caesarø own accounts of his second attack on Britain in B.C. 54 ó chronicle his further failure. So too do subsequent writers, who confirm his second defeat at the hands of the Britons.

Caesar noted the military camouflage used by the Ancient Britons against the Romans, and the *British Chronicles* describe the Britonsø victory celebrations.

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Thereafter, Britain had peace ó even while the Roman dictatorship was being strengthened from B.C. 53 till B.C. 12f.

Thus Free Britain burgeoned, even after Rome had become a dictatorship. From perhaps B.C. 45 onward, even alien Roman tradesmen came to prosperous Free Britain (with its precious metals and pearls *etc.*). There they peacefully augmented the already-existing British communication systems.

Indeed, there is some evidence of also Pre-Christian Jewish settlements in Britain ó with all that this implies regarding their religious influence on the Ancient Britons (and even on their Pre-Christian druids). Such would also prepare the way for the soon advent of Christianity in the British Isles.

The B.C. 20 testimony of the Greek Strabo about the Ancient Britons, is most revealing. Their clothes and coinage during the first century B.C., were elaborate. The Pre-Roman Britons excelled in commerce and literacy, and some were even multilingual. The fact is, there were considerable cosmopolitan cultural influences afoot in Pre-Roman Britain at that time.

As stated, the influence of Early-Hebrew missions and even of later Jewish Pre-Christian colonies in Europe ó had apparently reached even Ancient Britain before the incarnation of Christ. Such influences impacted on Druidism, and later on Christianity.

Furthermore, one should never discount the ongoing influence also on Britain of Pre-Christian Ancient Hebrew colonies in many areas of Europe. Genesis 9:27 to 10:1-5 & 10:21-25. Compare: the Phoenicians and the Danites (both before and after the time of King David); the B.C. 20f Strabo; Acts 15:21(?); the A.D. 40 Philo; the A.D. 70 Josephus's *Wars* VI:6:2; the A.D. 395 *Sonnini Document*; Rev. Dr. John Owen's 1653 *Dissertation on Divine Justice* (anent the druids's capital punishment foreshadowing Calvary); and Dr. Moses Margoliouth's book *The Jews in Great Britain*.

It was an easy thing for travelling Early-Hebrews as well as later Pre-Christian Jews to visit or reside in Britain and influence the Ancient-British druids. It would therefore be a very easy thing too, for also yet-later Hebrew Christians ó to bring the Gospel straight from Palestine to the British Isles. Indeed, this could most easily be done ó precisely before Rome invaded Southeast Britain in A.D. 43.

ōBehold, My Servant! ... I have put My Spirit upon Him. He shall bring forth judgment unto the Gentiles.... The Isles shall wait for His Law.... Sing unto the Lord a new song, and His praise from the end of the Earth ó ye that go down to the Sea [or the West]..., the Isles, and the inhabitants thereof...!

ōDeclare His praise in the Islands...! Listen, O Isles, unto Me...! The Isles shall wait upon Me, and on My arm shall they trust.... Surely, the Isles shall wait for Me!ö  
Isaiah 42:4,10,12; 49:1; 51:5; 60:9.