



GREEK

Where Troy Once Stood

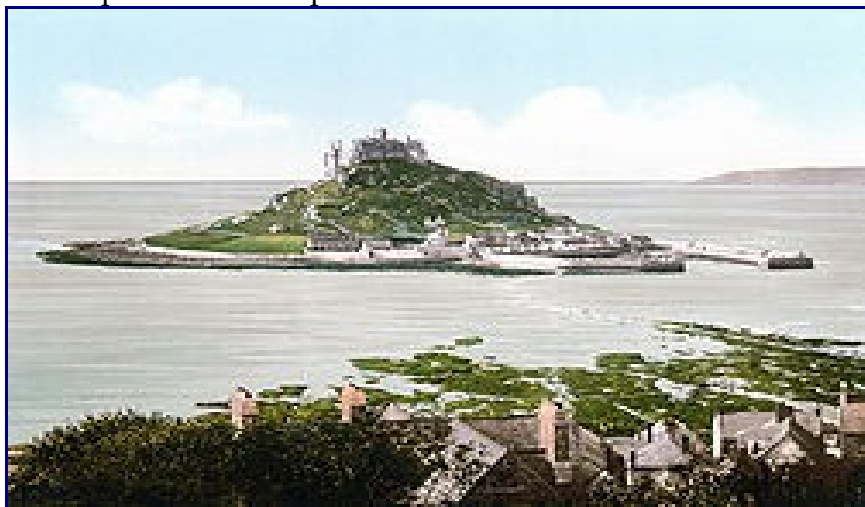
Where Troy Once Stood is a book by Iman Wilkens that argues that the city of Troy was located in England and that the Trojan War was fought between groups of Celts. The standard view is that Troy is located near the Dardanelles in Turkey. Wilkens claims that Homer's Iliad and Odyssey, though products of ancient Greek culture, are originally orally transmitted epic poems from Western Europe. Wilkens disagrees with conventional ideas about the historicity of the Iliad and the location and participants of the Trojan War. The title of his book comes from the Roman poet Ovid: "Now there are fields where Troy once stood..." (Latin: Iam seges est, ubi Troia fuit..., Ovid, Heroides 1.1.53)



Gog Magog Hills

Wilkens' arguments

Wilkens argues that Troy was located in England on the Gog Magog Downs in Cambridgeshire. He believes that Celts living there were attacked around 1200 BC by fellow Celts from the continent to battle over access to the tin mines in Cornwall as tin was a very important component for the production of bronze.



According to Wilkens, St Michael's Mount is the site of Scylla and Charybdis

Wilkens further hypothesises that the Sea Peoples found in the Late Bronze Age Mediterranean were Celts, who settled in Greece and the Aegean Islands as the Achaeans and Pelasgians. They named new cities after the places they had come from and brought the oral poems that formed the basis of the Iliad and the Odyssey with them from western Europe. Wilkens writes that, after being orally transmitted for about four centuries, the poems were translated and written down in Greek around 750 BC. The Greeks, who had forgotten about the origins of the poems, located the stories in the Mediterranean, where many Homeric place names could be found, but the poems' descriptions of towns, islands, sailing directions and distances were not altered to fit the reality of the Greek setting. He also writes that "It also appears that Homer's Greek contains a large number of loan words from western European languages, more often from Dutch rather than English, French or German."¹ These languages are considered by linguists to have not existed until around 1000 years after Homer. Wilkens argues that the Atlantic Ocean was the theatre for the Odyssey instead of the Mediterranean. For example: he locates Scylla and Charybdis at present day St Michael's Mount.

EVIDENCE

To support his hypothesis Wilkens uses archaeological evidence, for instance the Isleham Hoard in the battlefield, and etymological evidence, for instance the location of Ismaros in Brittany at Ys or the location of Homer's Sidon at Medina Sidonia in Spain. He also argues that Homer described locations around the Atlantic, with distinctive topographical features. He believes that there are similarities in English river names and river names in near Troy in the Iliad and added a "reconstruction" of the Trojan battlefield in Cambridgeshire to his 2005 revised edition.



Cádiz: Ithaca?

Cádiz would match the description of Ithaca; There is in the land of Ithaca a certain harbour of Phorcys, the old man of the sea, and at its mouth two projecting headlands sheer to seaward, but sloping down on the side toward the harbour...

¹ <http://www.troy-in-england.co.uk/trojan-kings-of-england/trojan-kings-of-england.htm>



Havana: Telepylos?

Wilkins believes that Havana's topography greatly resembles the description of Telepylos: The harbour, about which on both sides a sheer cliff runs continuously, and projecting headlands opposite to one another stretch out at the mouth, and the entrance is narrow, ..., and the ships were moored within the hollow harbour, for therein no wave ever swelled, great or small, but all about was a bright calm..... [Odyssey 10, 77–96]

SOURCES

Here are several sources for his ideas:

Felice Vinci (1995) - [The Baltic Origins of Homer's Epic Tales](#)

Théophile Cailleux² (1816 – 1890) was a Belgian lawyer, born in Calais in France and the author of a work on Homeric geography published in 1878. The title is [Pays atlantiques décrits par Homère: Ibérie, Gaule, Bretagne, Archipels, Amériques. Théorie nouvelle](#) ("Atlantic lands described by Homer: the Iberian peninsula, Gaul, Britain, the Atlantic islands, the Americas. A new theory"). As the title suggests, Cailleux took the unusual view that the geographical background to the events described in the Iliad and Odyssey was the coasts of the Atlantic Ocean, and not the shores of the Aegean Sea and Mediterranean Sea. The book was published in Paris by Maisonneuve. Théophile Cailleux wrote that Odysseus sailed the Atlantic Ocean, starting from Troy, which he situated near the Wash in England (1879).

Ernst Gideon (1973), [Homerus Zanger der Kelten](#), Deventer: Ankh-Hermes

Hermann Müller (1843) - [Das Nordische Griechentum](#). Die Urgeschichtliche Bedeutung des Nordwestlichen Europas

Karel Jozef de Graeve³, member of the Flemish council, wrote that the historical and mythological background of Homer's work should be sought in Western Europe, around the Rhine–Meuse–Scheldt delta (posthumously, 1806).

² http://en.wikipedia.org/wiki/Th%C3%A9ophile_Cailleux

³ http://en.wikipedia.org/wiki/Karel_Jozef_de_Graeve

The Story Behind Homer's Epics

The false assumption that Troy and the Trojan War was waged near Hissarlik in Asia Minor (Turkey), where no traces of the Trojan war are found, dates back to the eighth century BC when the first Greeks settled on Turkey's west coast. The Greeks did not know that the Trojans who once lived in that area were migrants, as the collective memory of this fact was lost during the Dark Ages (1200-750 BC).



From 1180 to 1100 Hissarlik was indeed inhabited by a non-local people. They were the survivors of the greatest war of prehistory, when Troy on the Gog Magog Hills in Cambridgeshire, England, was destroyed. Here, countless bronze weapons and other remains of a major war in the late Bronze Age have been found.

A small example of finds at Cambridge University Museum The great migrations of the second millennium BC brought the Achaeans, Troy's enemies, from regions along the Atlantic coast of the Continent to the Mediterranean where they caused the collapse of many civilisations. The name 'Achaeans' means 'Watermen' or 'Sea People' (the Gothic 'acha' for 'water' or 'stream' is cognate with Latin 'aqua'). The Greek historian Herodotus (fifth century BC) confirms that Pelasgians ('Sea Peoples') had settled in Greece long before his time. They founded Athens, renamed places, merged with the local population and adopted their language.



The Dictys Trojan War papyrus confirmed the existence of an earlier one in the Phoenician alphabet, in use long before the Greek alphabet existed.

With the Achaeans came their gods and their oral tradition, including the Iliad and the Odyssey, which were written down in Greek only around 750 BC. Meanwhile, the newcomers had engaged in the time-honoured practice of renaming towns, rivers and mountains after familiar places in their former homelands.

The transfer of place-names naturally led to the belief that the events described in the epics took place in Greece and the Mediterranean and that the Achaeans were Greeks.

In this way, the origin of the Trojans and Achaeans was forgotten while the reality behind the Iliad and the Odyssey was lost as well. The purpose of the book **Where Troy Once Stood** (September 2009 edition now available expanded and revised - see below) is simply to tell that lost story, the real story behind Homer's epics.

This work puts an end to the traditional interpretation of both the Iliad and Odyssey of Homer, much to the displeasure of many who are unable to counter the basic arguments of its author and realize that their own ideas and dogma's exploded. On the basis of linguistic, historical and archaeological evidence it shows that the oldest European epics did not originate in Greece but with the Sea Peoples from the coastal areas of Western Europe, thus radically overturning received wisdom by uncovering the existence of a sophisticated Celtic civilisation in the second millennium BC.

Several ancient Greek authors already doubted that Homer's works were of Greek origin, while also some contemporary scholars recognize that the poet had not described Mycenaean culture at all and that Hissarlik in Turkey could not have been the site of the great Trojan War as was thought by Schliemann in the 19th century and still today by Korfmann, despite the fact that not a single one of forty characteristics of Troy and the Trojan plain as described by Homer fit the region. By contrast, all these features apply to the plains near Cambridge and the Gog Magog Hills, the archaeological site which owes its name to the most terrible war of prehistory mentioned in the Bible. Here, the names of a dozen rivers mentioned in the Iliad can still be recognized, while hundreds of bronze weapons were found dated to the later Bronze Age, c.1200 BC. The lay-out of the battlefield is reconstructed in great detail enabling readers henceforth to follow the military action in the field. Several features are still extant, such as the war-dikes and the canal dug to protect the Achaean camp. (see: www.troy-in-england.com).

The war was started by the Achaeans (not the Greeks, an anachronism found in many translations of Homer) who were Celts living on the Continent, against the Trojans, who were Celts living in England. The Achaeans were led by 'wide-ruling' Agamemnon, king of Argos in northern France a part of which is now called Argonne. His capital city on the Seine, Mycenae, is now called Troyes. According to the analysis of the 'Catalogue of Ships' in book II of the Iliad his allies came from coastal areas situated between Scandinavia and Spain. The king of the Trojans, Priam, was supported by allies from Scotland, Wales, Cornwall and western Brittany. His capital Troy was destroyed but rebuilt by Brutus, the great-grandson of Aeneas, on the river Thames on his return from exile in the Mediterranean. It was called Caer Troia or Troynovant, present London. The real reason for the war was not Helen, but tin from Britain. This metal was urgently needed to make bronze, as the tin-mines on the Continent were exhausted by 1200BC when the war was about to start. The origin of all 29 Achaean regiments and 17 Trojan regiments has been identified, putting the war on a far larger scale than was hitherto thought possible.

As the Druids had a religious taboo on writing, the story of the war was lost in Western Europe although it was still known as late as the 16th century that Troy was in England according to an Irish source. Originally the Iliad was transmitted orally for more than four centuries, using metrics to avoid corruption of the text as much as possible. When the Sea Peoples settled in Greece during the Dark Ages (c1200 to c800 BC) the epics were written

down in Greek, apparently after translation, as the dactylic hexameter is badly suited to this language and also because it contains both Ionian and Aeolian dialect, suggesting that there has been more than one translator/bard at work, while furthermore the text contains many loan-words from north-west European languages.

When the Sea Peoples arrived in Greece and the Eastern Mediterranean, they changed the names of many places according to Herodotus, who called them Pelasgians (from Greek pelagos meaning 'sea'). In other words, they transferred place-names from Western Europe to the Mediterranean area, just as happened only a few centuries ago when Europeans migrated to the America's and other parts of the world. This explains why it has always been impossible to make sense of Homer's toponymy and geography in the Mediterranean area as the ancient Greeks themselves had noticed, and why, for instance, he described Syria as an island! It appears that historians have made a major error of chronology as the geographical names in Homer designated quite different places. In the Bronze Age, present Crete, Lesbos, Cyprus, Syria or Egypt were called respectively Kaphtor, Issa, Alashia, Aram and Kemi or Misr.

As to the second epic, the Odyssey, the Greek geographer Strabo already believed that some of its ports of call should be sought in the Atlantic, because of the mention of tides. It now turns out that none of the action was in the Mediterranean, but that it was an oral maritime chart of the Atlantic, the Channel and the North Sea for use by illiterate Celtic seamen. It was composed in such a way that competitors like the Phoenicians would not understand where the Celts went trading. The sailing directions were therefore encoded by mentioning episodes related to the Zodiacal signs, e.g. the story involving the two Sirens indicated a course south-south-west (Gemini), while a story about a hunter with a bow indicated north-north-east (Sagittarius), and so on. These directions were based on the situation of the Zodiac at sunset at the spring equinox (taking into account that the Zodiac has moved on since the Bronze Age by two signs due to the precession of the equinoxes). Once the author had discovered this system, he was able to retrace the travels of Odysseus (alias Nanus, a king of Europe's oldest town, Cadiz, south Spain) which in fact were a sort of Admiralty Pilots describing also the ports of call or the presence of dangerous currents. But the Odyssey is also about initiation into the Mysteries, and furthermore relates a few famous myths whose symbolic meaning is explained here.

Since neither the Iliad nor the Odyssey fit in Greece and the Mediterranean, however biased the translations may be for that purpose, they are usually taken to be the fruit of pure fantasy. It now appears that the epics were not meant to be 'belles lettres' as was assumed in the 19th century but to orally pass on knowledge of all sorts, in particular toponymy, geography, navigation, history, customs, religion and initiation into knowledge. There was no other way to do so at a time when society was wholly illiterate.

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— WHERE — TROY ONCE STOOD

The Mystery
of Homer's
Iliad and Odyssey
Revealed

Iman Wilkens

Iman Jacob Wilkens

'WHERE TROY ONCE STOOD'

The Mystery of Homer's Iliad and Odyssey Revealed

Revision of 1990/1 editions by
Random Century and St Martin's Press

New text for Part II, Chapter 1, including the
titlepage and two pages of keys to Maps 2 and 3.

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the authoritative translation of
A.T. Murray
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Part II

The World of *the Iliad*

Be fire with fire;

threaten the threatener,

and outface the brow of bragging horror.

SHAKESPEARE

['**Where Troy Once Stood**' by I.Wilkens, revised edition; Part II, Chapter 1; page 1 of 22]

Troy in England

Homer's Troy or Ilion

The first part of this book led to the conclusion that the Trojan War was certainly not fought in the small plain near Hissarlik in Turkey and that the search of Homeric Troy in Turkey is a blind alley. At the same time many reasons were given for seeking Troy in a country with a temperate climate, and, because of the mention of tides, bordering on the Atlantic. Moreover, since the customs described in the *Iliad* are typically Celtic, and since Troy's enemies, alternatively called Achaeans, Argives or Danaans, were definitely not 'Greeks' (as they are unfortunately called in some translations), the search of Troy should focus on regions in western Europe formerly inhabited by Celts. However, these Celts were not, as explained elsewhere in this book, the peoples now living on the western fringes of Europe, but their conquerors originating from the Continent (much like the French owe their name to the Franks, a teutonic people that conquered Gaul in the fifth century AD). If not for the almost religious belief that Homeric Troy was situated in Turkey, because of its proximity to the *Hellespont*, *Lesbos*, *Tenedos* and *Samothrace*, and of course also because the story was passed on in ancient Greek, a systematic search for the legendary city might begin by listing the features of the Troad as described in the *Iliad* (see below). Few of Homer's descriptions bear even the vaguest resemblance to the Hissarlik region, and yet rather than search elsewhere for a region that actually does fit the descriptions, scholars have ascribed the mismatch to the poet's fantasy and his utter ignorance of geography.

Although it is well-known that European prehistory has known migrations over great distances, it was never suspected that the origin of the epics should be sought with the Pelasgians, who, according to the Greek historian Herodotus (5th century BC), were a non-Greek people who had founded Athens and given new geographical names to many places in Greece -which they called Pelasgia- and around the Mediterranean¹. As their Greek name '*pelasgoi*' indicates², the Pelasgians must have been the mysterious 'Sea Peoples' who were the terror of the Mediterranean during the second millenium BC. According to the Egyptians they came from the Great Green Sea and visited their country on an embassy in 1341 BC, followed by several attacks in the 13th century.

Although the Sea Peoples operated from bases in the Mediterranean, it turns out that they originated from various coastal regions in Western Europe, one of which fits all of Homer's descriptions of Troy and the Troad, which are the following (with references to the *Iliad* in brackets): The long-haired, bright-eyed Achaeans sail in their high-beaked ships to Troy over a sea which is described as winedark (e.g. II,613), grey (e.g. IV,248), misty (XXIII,744)

or wide (VI,291) and as a tidal ocean (XVIII,399) which is boundless (XXIV, 545), but never as 'blue' which would be the more obvious adjective for the Aegean Sea;

1. The sea near Troy is called *Oceanus* (III,5) or *Hellespont* (Greek for 'Helle Sea'; VII,86) and once *Thracian Sea* (Greek for 'Sea of the Courageous'; XXIII,230);
2. The Troad has a rather temperate oceanic climate (*see* Part I, Chapter 4);
3. There is a bay wide enough to host an armada (XIV,33) of 1186 ships (II, 494-759);
4. There is a long and very wide sandy beach where the ships are drawn up in rows because of their great number (XIV,35);
5. The enemy base near the seashore was very large ('the wide camp of the Achaeans', e.g. I,384 and XXIV,199);
7. Achilles could see the rising sun shine over both the sea and the shore near his barracks (XXIV,12);
8. The bay opens up to the north, as the ships on the beach are exposed to the strong Northwind (XIV, 394) and to the dreaded Northwestern gales (IX,4);
9. The plain between Troy and the beach is very wide, judging not only by the long pursuits with horse-drawn war chariots but also by the long way King Priam had to go from Troy to the Achaean camp (XXIV,349-351);
10. The 'broad land Troy' (XXIV,494) is extensive enough to include the twenty-three towns sacked by Achilles (IX,329);
11. The Trojan plain is exceptionally fertile (II,467-472; XII,313; XVIII,67);
12. The country is not only rich in horses (XX,221) but there are also cattle, sheep, swine and goats (e.g.XXIII,30);
13. The Ida woods with their many springs (VIII,47) and oak forests (XXIII,117) are at some distance from Troy (XXIV,663);
14. Nine rivers, mentioned by name, flow through the Trojan plain, rising in the region's hills (XII,20);
15. Simultaneous flooding by eight of these rivers swept away the Achaean campwall after the war (XII,18);
16. The ninth river, the *Satnioïs*, apparently did not contribute to the wall's destruction (VI,34) and therefore must have had a separate flood plain;
17. Despite their great number, none of these rivers seems to flow across the battlefield, as Trojan horses run, after the death of their charioteers, on their own from the

- Achaean camp back to Troy (XI,159);
18. The river *Simois* flows into the *Scamander* (V,775);
 19. The river *Scamander*, borders the battlefield to the west (XI,497);
 20. The burial mound of King Ilus, an ancestor of King Priam, was situated near the right bank of the *Scamander*, at some distance from Troy (XXIV,349);
 21. Near Ilus' barrow, there was a ford in the river *Scamander* on the way to the Achaean camp (XXIV,692);
 22. Troy was built on a height (XV,71) wide enough for a 'big city' (Greek: *mega astu*, II,332) with 'wide streets' (Greek: *euru-aguia*, II,329);
 23. Troy is not situated on a river, as one can go around its walls without crossing any watercourse (XXII,165);
 24. The city had not stone, but earthen walls (XX,145) which merely were reinforced with stones (XII,29) and timbers;
 25. Not far from the Scaean or 'West' gates of the city are two springs (XXII,152), one hot, one cold (XXII,152);
 26. The waters of these springs flow into the *Scamander* (XXII,148);
 27. When Achilles pursues Hector on a 'trackway' leading from the Scaean Gates to the springs, they pass by a hillock (XXII,145);
 28. Not far from Troy are marshes where horses graze (XX,221);
 29. The Trojans and their allies formed up in battle order on a mound in the plain some distance from the city (II,811). This mound, called *Batieia* (often translated as Thorn Hill), was the barrow of the amazon Myrina (II,813);
 30. This barrow had a view 'on either side' of the plain (II,812), suggesting that it was situated on or near some kind of ridge or partition on the battlefield;
 31. In the Greek version of the *Iliad* several times mention is made of wardykes in the plain between Troy and the Achaean camp (VIII,553; XI,160; XX,427);
 32. Zeus watched the battles from a height of Ida, the *Gargarus* (VIII,48);
 33. The *Callicolone*, the hill of the judgement of Paris, from where the wargod Ares followed the battles (XX,151), was situated on the river *Simois* (XX,53);
 34. Poseidon followed the events from the highest hill of *Samothrace* (XIII,12);
 35. A burial mound was built for Patroclus near the seashore (XXIII,164);
 36. *Tenedos* was an island near the Troad (I,38);
 37. *Samos* and *Imbros* (which are *not* described as islands in the Greek version) were

situated on either side of the bay where the Achaean camp was (XXIV,78);

38. The Troad was situated on the *Hellespont*, between the island of *Lesbos* and the highlands of *Phrygia* (XXIV,544-545), discussed in Chapter 4;
39. Troy had a large hinterland from where the Trojan's allies originated (II,803;X,417);
40. The Achaeans and Trojans had the same language, but other languages were represented among the Trojan allies (II,804).

The Troad on the Ocean

As the Mediterranean Sea, was never called '*Oceanus*' by the Greeks, the Troad should be sought near the Atlantic Ocean which, because of its substantial tidal movements, was called the 'backward-flowing Oceanus' (*apsorro-os okeanos*, XVIII,399, often translated incorrectly as 'circling ocean'). The Greek poet Aeschylus (6th-5th century BC) mentioned surging tides also at Aulis, from where the Achaean invasion fleet departed (see Chapter 15: The fleet in Aulis, Denmark, and Explanatory Note 14: Iphigenia in Aulis). A logical candidate for the Troad is England, where the wide bay of the Wash is ideally suited to host a large fleet. As early as 1879 the French-born Belgian lawyer Théophile Cailleux wrote that Troy was situated in East Anglia where he had noted two huge wardykes south of the Wash. Here, he identified the river Cam with the Iliad's *Scamander* and the river Great Ouse with Homer's *Simoïs* and deduced Troy's location on the heights outside Cambridge known as the Gog Magog Hills³. However, Cailleux did not continue his research as he was confronted with a major problem: if Troy were in England, where had all the 29 regiments of Achaeans, Argives and Danaans come from? (from Scandinavia to south Spain, see Chapters 5-10). And where was Mycenae, the capital of their Commander-in-Chief Agamemnon? (in France, see Chapter 11). Cailleux was on the right track but he had too few arguments for a break-through in conventional thinking. And to make matters worse, a Roman coin was found under one of the dykes, but that does not mean that no traces remain of the wardykes mentioned in the *Iliad*.

The Rivers of the Troad

As most of Europe's rivernames are very ancient, one might hope to find some resemblance between the rivernames of Homer's Troad and those of Cambridgeshire, if Troy actually was in England as Cailleux believed. Homer mentions nine rivers in the Trojan plain, and many others elsewhere in the Troad but until now it was always thought that these names were the fruit of the poet's imagination, in particular because there are far too many of them for the small plain of Hissarlik. This might be the reason why E. Zangger, in search of Atlantis in Turkey, and naturally assuming that Troy - which is

linked to Atlantis in mythology – was Hissarlik, omitted all rivernames from the following citation from the *Iliad* without even informing the reader of this omission⁴. Yet it is precisely these quaint prehistoric river names that are essential for the search for Troy's location, as these rivers can still be identified in England today.

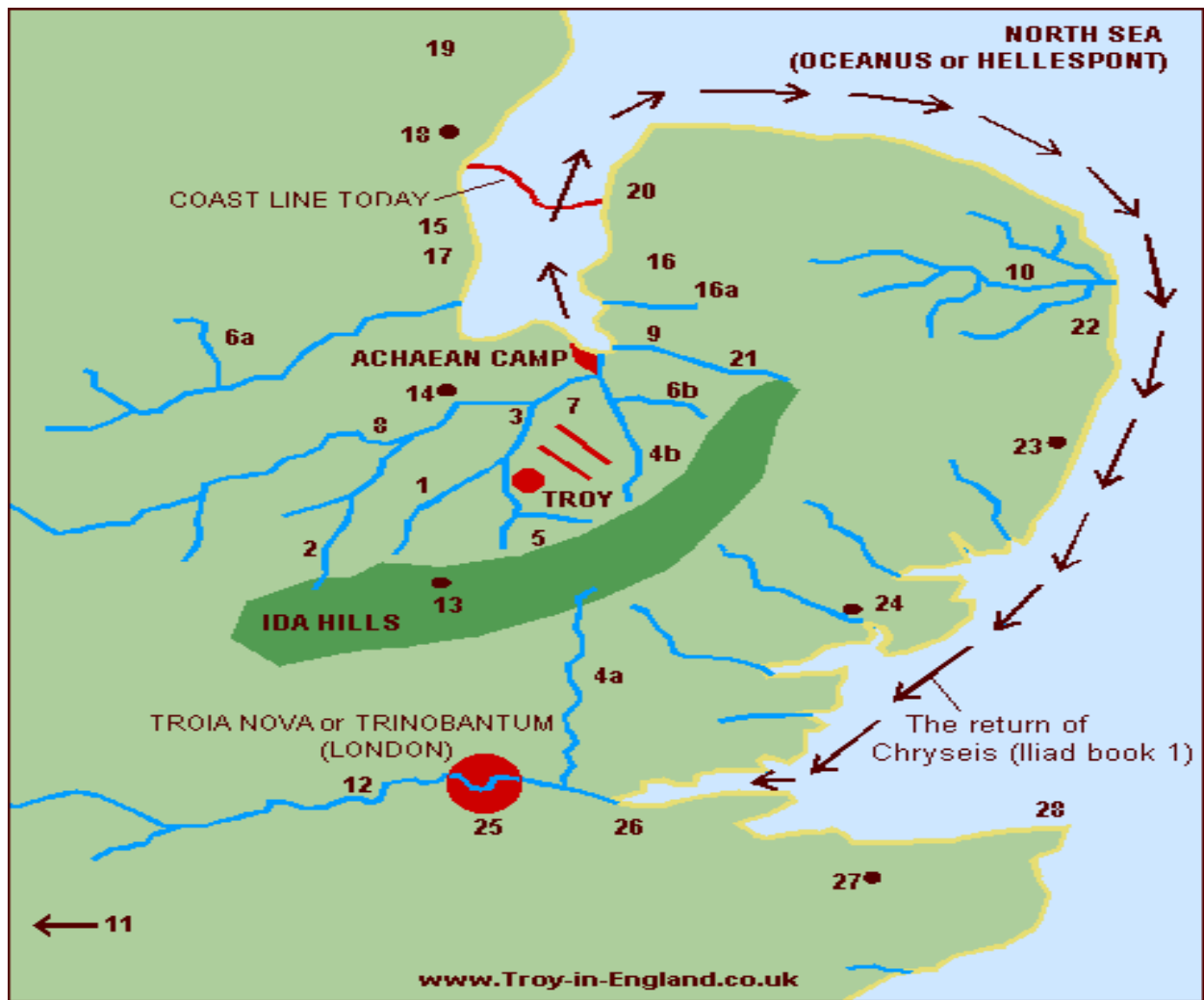
Here follows the passage describing how eight rivers swept away the Achaean camp wall after the war because 'no offerings had been made to the gods during its construction':

But when...the city of Priam was sacked in the tenth year, and the Argives had gone back in their ships to their dear native land, then verily did Poseidon and Apollo take counsel to sweep away the wall, bringing against it the might of all the rivers that flow forth from the mountains of Ida to the sea – **Rhesus** and **Heptaporus** and **Caresus** and **Rhodius**, and **Granicus** and **Aesepus**, and goodly **Scamander**, and **Simoïs**, by the banks whereof many shields of bull's hide and many helms fell in the dust, and the race of men half-divine – all of these did Phoebus Apollo turn the mouths together, and for nine days' space he drave their flood against the wall ; and Zeus rained ever continually, that the sooner he might overwhelm the wall in the salt sea. And the Shaker of Earth, bearing his trident in his hands, was himself the leader, and swept forth upon the waves all the foundations of beams and stones, that the Achaeans had laid with toil, and made all smooth along the strong stream of the Hellespont, and again covered the great beach with sand, when he had swept away the wall ; and the rivers he turned back to flow in the channel, where aforetime they had been wont to pour their fair streams of water. Thus were Poseidon and Apollo to do in the aftertime.... (XII,17-35)

If we assume that the *Iliad* is a dramatized account of historical events, we must also explain how floods could wipe out a long earthen wall over its full length in a very short time. This appears to be perfectly possible provided there is a particular configuration of watercourses, as we will find hereafter.

The river Scamander was also 'called **Xanthus** by the gods'(XX, 74). The *Iliad* mentions a ninth river in the Trojan plain: the **Satnioïs** (VI,34 ;XIV,445 ;XXI,87). Further away was the **Caystrius** (II,461) while there was still another river at 'great distance from Troy', the **Axius** (II,849). Finally, the *Odyssey* mentions a river called **Temese** (1,184).

Upon examination, one finds more than a vague resemblance with the British rivernames as it appears that Homer's rivernames have survived virtually intact after some 3200 years and despite Britain's numerous foreign invasions and extensive linguistic evolution (see the corresponding numbers on Map 2) :



(Map 2: Troy In England)

	Ancient name	Greek Usual rendering	Modern name
1	RHEsos	RHEsus	RHEE
2	Heptaporos (= 'seven fords')	Heptaporos	Hiz and Ivel (have seven fords)
3	KAREsos	CAREsus	KAREsdic in the Middle Ages, now CAR Dike
4	RHODios	RHODius	RODIIng (4a) or Kennett (4b)
5	GRENicos	GRANicus	GRANta
6	AISEpos	AESEpus	ISE (6a) or Lark (6b)
7	SCAMandrios	SCAMander	CAM
8	SimOEIS	SimOÏS	Great OUSE
9	SatniOEIS	SatniOÏS	Little OUSE
10	KAÛSTRios	CAYSTER	Yare (near CAISTER-on-Sea)
11	AXIos	AXIus	EXE
12	TEMESE	TEMESE	TEMES (in 843), THAMES

Despite their age and transcription into ancient Greek, the prehistoric rivernames show such a high degree of similarity with those of actual rivers in England both *individually* and as a *group*, that there can be little doubt that Troy was situated in Cambridgeshire. The random geographic order in which the poet listed the rivers in his epic can be explained by the requirements of meter. A more serious problem is that some rivers have changed course in the lowlands known as 'Fenlands' or have been canalized, while the Karesos has disappeared altogether.

This is not surprising in a landscape which has been subject to important changes over time, either by nature or human intervention. In some places the soil has sunk several meters due to the drainage of marshes, peat shrinkage, peat burning and turf cutting while the silting up of the Wash has moved the shore nearly forty kilometers farther north. The region has changed to such an extent that we must rely on historical reconstructions by geographers⁵.

Among the rivers, a particular problematic case is the **Karesos**, the present Car Dike, an extinct river which was canalized in Roman times and which was still called 'Karesdic' in the medieval Danelaw Charter. As its watercourse has dried up over time, only a small part of the ancient river is retraceable in Cambridgeshire.

The **Heptaporos** (Greek for 'seven fords') could well be the river Hiz, which continues as the Ivel before running into the Great Ouse because it did have seven fording places close together at Ickleford, Langford, Biggleswade, Stratford, Girtford, Tempsford en Barford⁶. Of these, Ickleford is situated on the prehistoric Icknield Way, a road running from Avebury in the southwest to Norfolk in the northeast which would have existed in Homer's time.

The **Rhodios**, one of the eight rivers that washed away the Achaean campwall, cannot be the present Roding as this river flows south to the Thames. But Rhodios could have been the name of a northwards flowing roddon now called the Kenneth, as ancient watercourses in the Fenlands are still called *roddons* or *rodhams*.

Phonetically, the **Aisepos** has survived as the Ise. But it flows into the Nene too far west of Cambridge to be the river meant by Homer. There is, however, reason to think that the river Lark was meant which flows east of the Cambridge plain, because Homer specifies that the Aesepus rises 'from the nethermost foot of Ida' (II,824). The Ida, meaning 'woods', are the hills that bounded Troy on the south and east. The Lark does indeed rise from the spurs of the hills around Cambridge, near Bury St Edmunds. Parts of these hills are still covered with forests known as 'Ditton Woods'. Homer also says that the locals 'drink the

black water of Aesepus' (II,825), and it could well be that the villages Drinkstone and Blackthorpe near Bury St Edmunds are reminders of ancient rituals associated with the Aesepus.

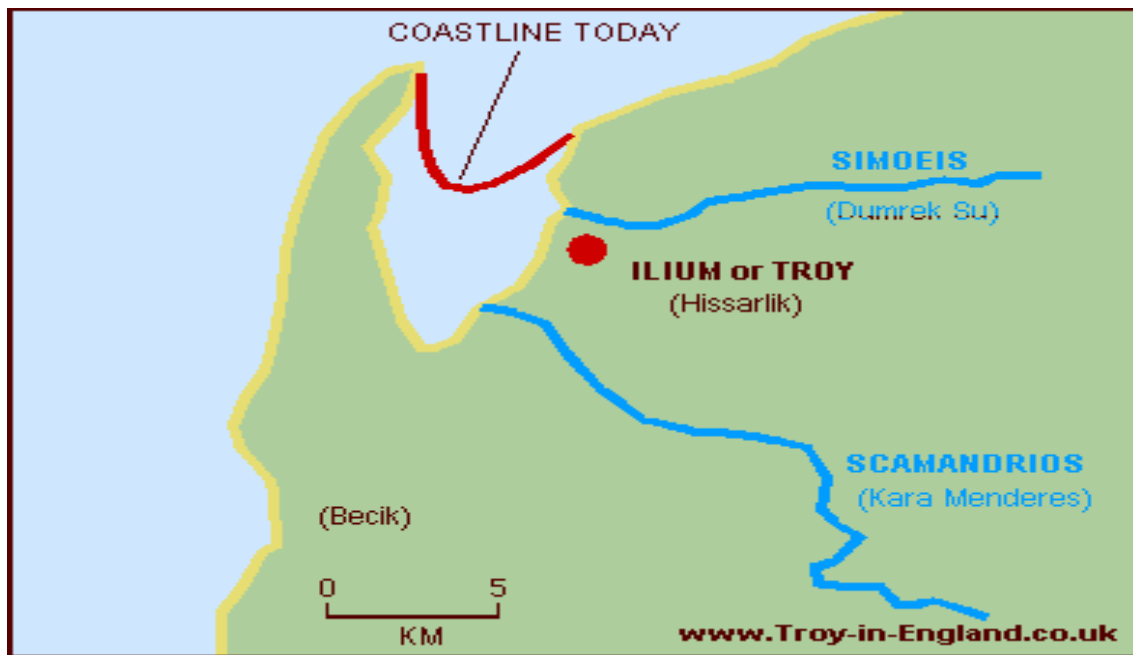
We may infer that the **Simoeis** would be the Great Ouse because the goddess Hera stayed her horses where this river joins the **Scamandrios** (V,775), the present Cam. The **Satnioeis** was then the Little Ouse, a river that was not part of the group of eight rivers that washed away the Achaean campwall, as it flowed into the Wash northeast of the camp.

The region of the '**streams of Kaüstrios**' which the poet described as being particularly rich in fowl, including cranes, is the wide estuary of the Yare in Norfolk with its many bird sanctuaries. The Yare was called the '*Gariennos*' by Ptolemy in the 1st century AD and '*Gerne*' in the Middle Ages. These names are cognate with the word for 'crane' in both Greek (*geranos*) and Welsh (*garan*). These days the cranes are rather rare here because of the draining of marshes and agricultural development. But the Homeric name 'Caystrius' (or 'Cayster') is preserved in the region by Caister-on-Sea, Caister Castle and Caistor St Edmund.

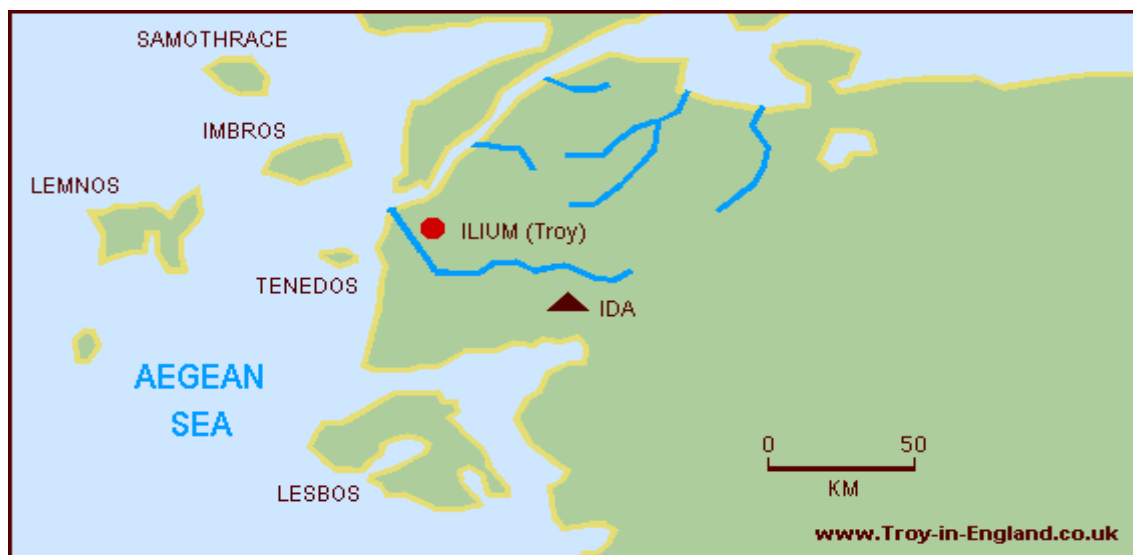
The 'wide-flowing **Axios**' being 'far from Troy' in allied territory (II,849) must be the mile-wide river Exe in Devonshire, Southwest England.

Regarding the **Temese**, which is mentioned only in the *Odyssey* (1,184), Homer supplies no information as to its location. It is very likely that the Thames is meant not only because it was called Tamesis in Roman times and Temes in the Middle Ages but also because bronze was traded here, produced with tin from Cornwall, which was the only major source of the metal left in Europe by 1200 BC, a fatal circumstance which would eventually – after nine years of preparation - lead to the Trojan War.

In Turkey, only a few rivers were given names from the *Iliad*, but without regard to the particular configuration described in the epic. Besides, they are flowing wide apart in various regions of the country, invalidating the scene of the Achaean campwall being swept away by the combined force of eight rivers (*see* Map 1b in Part I, Chapter 1). As the Troad's group of rivers cannot be found elsewhere in Europe, the 'broad plain of Troy' must have been the wide plain in Cambridgeshire.



(Map 1a: Traditional site of Troy in Turkey - zoomed in)

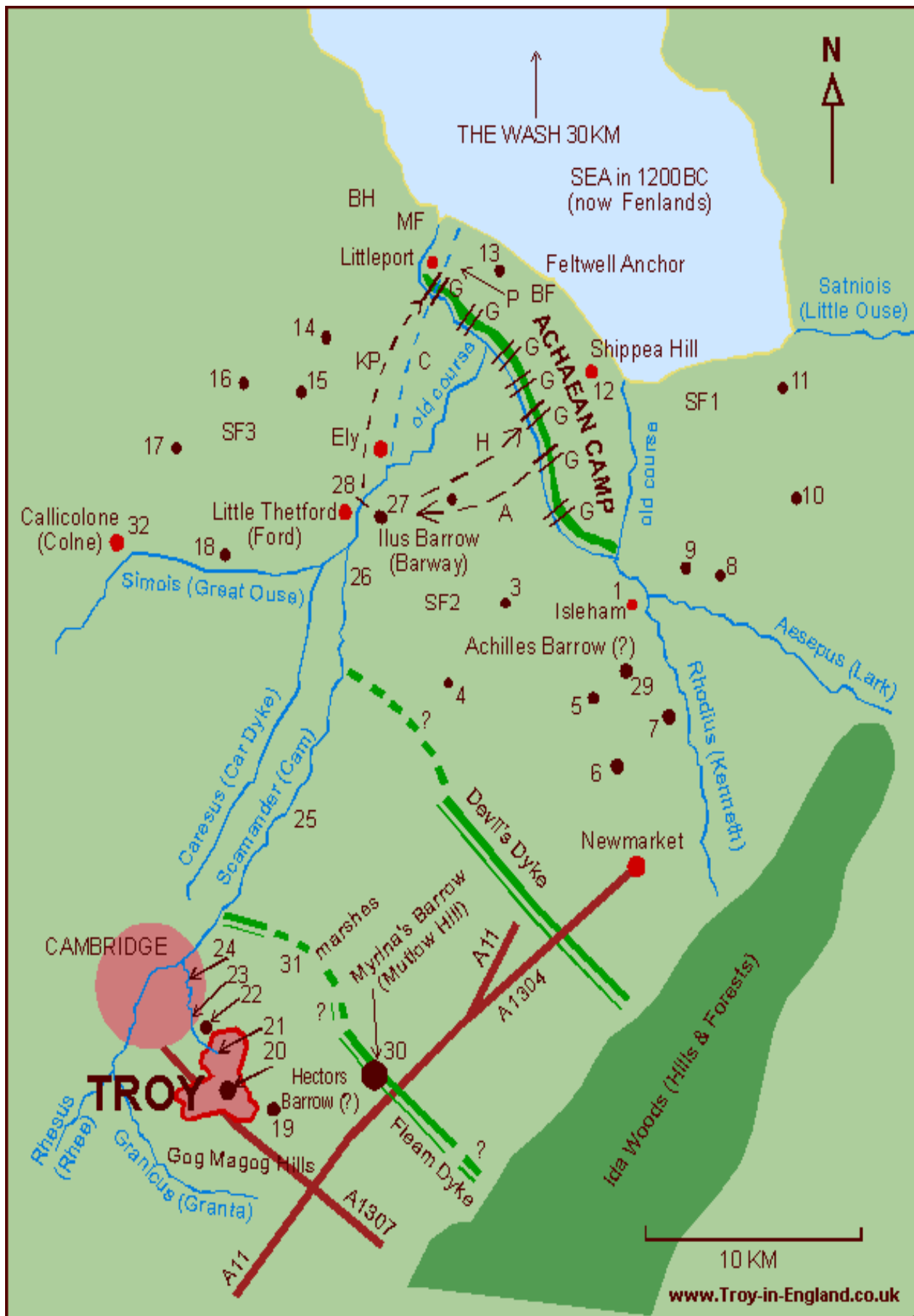


(Map 1a: Traditional site of Troy in Turkey - zoomed out)

The War Dykes

Every now and then the 'riddle of the dykes' is brought up in the regional press as the public often wonders about the origin and purpose of the two enormous dykes northeast of Cambridge, called the Fleam Dyke and the Devil's Dyke or Devil's Ditch. (In addition there are the smaller Bran or Heydon Ditch, and the Brent and Mile Ditches, built as barriers on the prehistoric Icknield Way). As these dykes obviously have no hydraulic function they may have had a military purpose by forming a barrier linking the river Cam to the west to dense forests on the hills to the east. The plain itself had already been

cleared around 2000BC according to archaeological research. Although the dykes and ditches seem to be meant as barriers to horse-drawn war chariots, it was never clear for which war. The dykes were not mentioned by Roman historians as they were probably of no use to the Roman army. But after the discovery of a Roman coin and potsherds under one part of the Fleam Dyke, the earthworks were believed to date from the time of the tribal warfare between the Mercians and the East Angles in the sixth and seventh century AD. Although this has been confirmed by radio-carbon dating of parts of the Fleam Dyke⁷, elements of much older earthworks seem to have been used in the most eastern part of the dyke where a few potsherds of the early and middle Bronze Age were found. The archaeologist Prof. McKenny Hughes therefore preferred to speak of 'multi-period dykes' while more recently Alison Taylor cautiously concluded that 'though most defensive dykes in Cambridgeshire have been shown to be Anglo-Saxon in their final phase, they often seem to be preceded by Iron Age works, and elsewhere in East Anglia they are commonly Iron Age in date. This is also a strong possibility for the Fen Ditton example'⁸ (Fen Ditton, or High Ditch, is the western part of the Fleam Dyke near the Cam). It could well be that the dykes are late Bronze Age in their very first phase but that they had been partly set, eroded and levelled by the fifth century AD when they were reconstructed by the invading Anglo-Saxons for their wars with the Mercians. Seen from the air, cropmarks show a former extension of the Fleam Dyke which might well be very ancient but which is now ploughed under. What remains today of the Devil's Dyke and the Fleam Dyke are stretches with a length of 12 and 6 kilometers respectively, an average height of 5 meters and a ditch about 4 meters deep. The overall width of the dykes and the ditches combined is about 30 meters at the base. A large army must have been at work to construct the two dykes which run parallel at a distance of 10 kilometers (*see* Map 3). The ditches dug in front of the dykes are on the side facing inland, which means that they were *built by invaders* and not by defenders of the territory. Since Homer is quite familiar with dykes, which he calls 'the splendid works of young men' the original construction might date to the Trojan War. As he gives us to understand that the Achaeans controlled the plain during the first years of the war (which are unfortunately not described in the *Iliad*) to the extent that the Trojans hardly ventured out of their city, the invaders had the leisure to build the dykes. The poet has two different words for 'dyke' depending on their function: First, there is the *teichos*, an earthen wall reinforced with joint stakes (*skolopessi érérei*), and completed with towers (*purgos*) of wooden beams (XII,36)⁹. This type of dyke served as defense of both Troy and the Achaean camp. The wall of Troy, which is described only once (XX,145), was a dyke (*teichos*) of earth 'heaped up from two sides' (*amphichutos*). It had high wooden gates while the wooden stakes that completed the defensive walls - whether Trojan or Achaean - were sharp enough to receive the severed head of a slain enemy (XVIII,176). Contrary to what is generally believed, Homer does *not* say that Troy had a wall of stone, but that stones were used to reinforce the earthen wall in front of the Achaean camp (XII,29). Only once is this wall described as '*laínos*' which therefore should not be translated as 'of stone' but 'reinforced with stones' (XII,178). As walls of stone are not mentioned in the *Iliad*, it must be obvious that Homer described a cultural environment very different from that of Hissarlik and the Mediterranean in general.



(Map 3: The Battlefield of Troy)

Second, there are the *gephura*, dykes without palissades¹⁰. Homer distinguishes riverdykes (*potamou gephura*), which are occasionally swept away by floods (V, 89), and, as we have seen above, dykes of battle (*ptolemoio gephura*), which had a ditch (*taphros*) on one side. These wardykes figure very seldom in translations of the *Iliad* probably because there is no explanation for them in the plain of Hissarlik, but they are essential in finding the exact location of Troy in Cambridgeshire. One day, when the Trojans attacked the camp near the sea with their horse-drawn chariots, they were slaughtered by the Achaeans, so that the frightened horses ran with their empty chariots over the wardykes back to Troy. Literally translated, the relevant passage reads as follows :

Even beneath Agamemnon, son of Atreus, fell the heads of the Trojans as they fled, and many horses with high-arched necks rattled empty cars **over the dykes of battle** lacking their peerless charioteers, who were lying upon the ground dearer far to the vultures than to their wives. (XI,158-162)

Unfortunately, most translations deny the readers the dramatic image of the terrified horses running with their empty chariots 'over the wardykes' (*ana ptolemoio gephuras*) back to Troy. Prof. Murray rendered the text as: 'along the dykes of battle' as he obviously could not figure out the situation in the region of Hissarlik. This may explain why others translate *gephura* by 'battlefield', 'the space between the armies', 'the boundaries of the battlefield' or... nothing at all ! But since the Greek '*ana*' means 'over', 'on' or 'above', there can be no doubt that the frightened horses ran *over* the dykes back to Troy and this gripping scene comes fully alive in the plains near Cambridge. Homer also recounts how one night groups of Trojan warriors were camping around fires both in the plain and also – but again usually not in translations - *on the wardykes* (VIII,553). Since no traces of palissades have been found near the Devil's dyke and the Fleam dyke, they must originally have served as barriers to the horse-drawn battle chariots.

Troy on the Gog Magog Hills

If the dykes in the plain near Cambridge were originally the wardykes mentioned in the *Iliad* it is not difficult to find the hills on which the 'steep and windy city of Troy' with its 'wide streets' was situated: on the Gog Magog Hills south of the Fleam Dyke and a few miles southeast of Cambridge. The peculiar name of the hills is a reminder of the most terrible war of prehistory to which the prophet Ezekiel seems to have referred as a warning to the people of Israël¹¹. He mentioned an attack by an alliance of peoples wearing armour and accompanied by horses, under the command of Gog, King of Magog, which provoked such carnage that the birds came to feed on the flesh and blood of kings and heroes. It is not unlikely that the prophet had the Trojan War in mind as countless human bones and bronze weapons were found in the region of the Gog Magog Hills as silent

witnesses of a great war nobody remembers. The Bible mentions Gog and Magog again in the Book of Revelation, also known as the Apocalypse, usually ascribed to St John, which announces the final war of humanity:

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city : and fire came down from God out of heaven, and devoured them. (Revelation 20, 7-9)

The earliest mention of the biblical name Gog Magog for the hills near Cambridge is found in a decree of 1574 forbidding students to visit the Gog Magog Hills on pain of a fine. The hills form a plateau culminating at a height of about 80 meter above sea level. With some 8 square kilometers there is enough room for a large city. The town was not situated on a river but water was available from many sources at the foot of the hills, in particular at Springfield near Cherry Hinton. Two millenia ago, when Hissarlik was a thriving Roman town, Ovid wrote: 'Now there are fields *where Troy once stood* !'¹². He may therefore well have referred to the Gog Magog Hills which were, and still are, covered with fields. This may explain why the exceptional historical importance of the site was not recognized and archaeological research intermittent and fragmentary. Excavations at the foot of the hills revealed the remains of defenses at Copley Hill and Cherry Hinton. Both are not older than Iron Age, although the sites themselves are now known to have been occupied already in the Bronze Age¹³ (see [Map 3, keys 19 and 23](#)). These hillforts are hardly visible today, but in the middle of the Gog Magog Hills there is the better-preserved hillfort known as the Wandlebury Ring which is situated in a public park. This fort had several concentric ditches and earthen walls which were kept in place by wooden palissades. Many, often mutilated, skeletons were found here - some of exceptionally tall people - as well as bronze and iron objects and pottery, including 'Knobbed Ware' dating from the Bronze Age. Although the earliest defenses date only to the late Iron Age, as the first ditch was constructed as late as the third century BC, Wandlebury was already inhabited in the Bronze Age and even a very important site in Homer's time as we will now see.

Pergamus on Wandlebury Ring

The '*acropolis*' or 'high citadel' of Troy was called the 'Pergamus', the word being cognate with '*berg*' in the Germanic languages, meaning 'height' or 'mountain'. The Pergamus must therefore have been the highest part of the Gog Magog Hills where is now the Wandlebury Ring at a height of 74 meter, culminating at 80 meter on the north side where is now the 'Telegraph Clump' which offers a full view on the plain. Here, Apollo was believed to have watched the battles from Pergamus (V,460 and VII,21). From the same spot Cassandra saw her father return from the Achaean camp with the corpse of Hector lying in the waggon

(XXIV,700). Not only the sanctuaries of Athene and Apollo were situated on the Pergamus but also Priam's palace with its colonnades and 50 rooms with polished stones (VI,242ff) as well as the homes of Hector and Paris (VI,503-516). Since the Pergamus was originally situated *inside* the city's walls there was no need for separate defenses (see [Map 3, key 20](#)). This explains why the remains of the defenses of the Wandlebury Ring date only from the late Iron Age, a full millenium after the destruction of Troy, when the former Pergamus was turned into a small hillfort. According to the archaeologist Alison Taylor recent excavations in- and outside the fortifications show 'abundant evidence for occupation around the fort, suggesting that there was an early undefended settlement here before the banks and ditches were constructed. Numerous pits dated to the early and late Iron Age and postholes showed that a variety of buildings stood here'¹⁴. The name Wandlebury was mentioned for the first time as 'Wandlebiria' in Gervase of Tilbury's *Otia Imperialia* of 1211, in which the author recounts an old legend of a mysterious knight on horseback¹⁵. In the 18th century a mansion was built on Wandlebury by Lord Godolphin who gave his name to the 'Godolphin Arabian', the ancestor of many modern racing horses. Without realising it, his lordship continued the tradition of the 'horse-taming Trojans' on the selfsame spot where King Priam's palace once stood, whose ancestor, King Erichthonius, owned 3000 horses according to Homer. Unfortunately, the Wandlebury site has much changed because of the extensive landscaping done around the mansion, which was eventually demolished in 1955. Today only the outbuildings and the stables remain.

The City of Troy's Population

How big was the 'well-peopled city of Priam'? The number of inhabitants of the 'great city of holy Ilion' can be estimated by combining various indications given by Homer. To start with the number of enemy warriors: the Achaean army must have counted about 100.000 men, based on the number of ships multiplied by the average number of warriors in each as given in the 'Catalogue of Ships' in Book II of the *Iliad*. Although some consider this number exaggerated for the time, it is fully consistent with the *Iliad's* repeated references to the presence of a myriad warriors. What is more, the thousands of pieces of bronze armor and weapons found in the plains near Cambridge as well as the construction of the wardykes here do suggest the presence of a huge army. By contrast, the Trojan army was much smaller, counting about 50.000 men including their allies as Homer reports (VIII, 562). The number of warriors living with their families inside the walls of Troy (Hector's regiment; see Part IV) was estimated by the poet at much less than ten percent of the Achaean army (II, 123-133), say 7.000 men. In peacetime the city would therefore have counted some 50.000 inhabitants when including the women, the children, the elderly, the disabled, the support troops and the slaves. During the war most of the allied troops had their quarters in the city, but they did not bring their families according to Homer (with the possible exception of the regiment of Dardanians who originally lived in the nearby Ida woods, now the Ditton Woods). The influx of allied troops nearly doubled the

population to some 100.000 by the end of the war. The city's congestion by a 'multitude of men' (V,202) explains the king's remark to Achilles that the population was 'cooped up in the city' (XXIV,663). The famous story of Achilles chasing Hector three times around the walls of Troy (XXII, 165) cannot be explained in England where the city on the Gog Magog hills was too big for such an exploit. It appears that Homer made up the story to glorify his hero for the home front as Dictys Cretensis told a very different and much less heroic story in his 'Ephemeris belli troiani' (The Diary of the Trojan War). In fact Achilles killed Hector in an ambush, captured another son of Priam, hacked off both his hands and sent him to Troy to tell the news.

From the Scaean Gates to the Springs

Since Odysseus and Menelaus had been on a diplomatic mission to Troy before the war (III,205), the town was well known to the Achaeans, while during the conflict intelligence could be gathered from prisoners. Homer could therefore easily imagine for instance Hector and Paris walking down from the Pergamus to the Scaean Gates (meaning 'Left' or 'West' gates, the plural referring to the double doors). These gates are identical with the Dardanian Gates, as the Greek scholar Aristarchos already observed in the second century BC, and it is in fact implicit in Homer's text. Since the Scaean gates overlooked the battlefield to the north (see e.g. III,145ff and XXII,194 or 413), they must have been the northwestern entrance to Troy. There were no doubt more gates to the city and an impression of what they looked like was discovered recently when a Bronze Age site west of the Gog Magog Hills was excavated, with ditches, palissade lines and an elaborate entranceway about 5 meter in width. A series of beam slots indicated the presence of a wooden structure while traces on the chalk suggested the passage of foot traffic¹⁶. On the northwest side of the town, which suffered most of the Achaean attacks (VI,433), Achilles pursued Hector on a waggon track leading from the Scaean gates past a hillock (*skopie*) to the washing basins of the Trojan women. The basins were made of polished stones and situated near two springs feeding into the Scamander, a hot and a cold one (XXII,143-157). The mention of springs west of the city was always considered as one of the most significant topographical features in Homer for the location of Troy (but not found near Hissarlik). It so happens that there are many strong *cold* water springs west of the Gog Magog Hills, while *hot* water may have been generated either by volcanic activity or by the adjacent limekiln. Going from the approximate site of the Scaean gates on the Gog Magog Hills (see [Map 3, key 21](#)) and indeed passing by a hillock, the Missleton hill (key 22), one soon arrives at the springs which now provide Cambridge with drinking water (key 23). The huge reservoirs of the town's Water Company stand in part on the earlier mentioned hillfort of Cherry Hinton, also known as the "War Ditches". As described in the *Iliad*, the waters of the springs flow into the *Scamander*, the present Cam (via the Cherry Hinton Brook and the Coldham Brook, key 24). Some springs have been sealed over in the past but north of the reservoirs a spring can still be seen ouzing to the surface at the crossing of

the Cambridge Road and the Cherry Hinton Road. Nearby are limestone quarries (whence the 'polished stones') but unfortunately the whole site has by now been destroyed by the Water Company and a cement company. In 1903 Prof. McKenny Hughes had discovered here, in addition to bronze objects and pottery, the remains of a massacre, as many bodies of both young and old of either sex had been thrown into a ditch.

Batieia, the Barrow of Myrina

According to Homer, there was a burial mound far away in the plain in front of the city, a detail that provides additional evidence that Troy was situated on the Gog Magog Hills :

Now there is before the city a steep mound afar out in the plain, with a clear space about it **on this side and that** ; this do men verily call Batieia, but the immortals call it the barrow of Myrina, light of step. There on this day did the Trojans and their allies separate their companies. (II, 811-815)

About five kilometers from the Gog Magog Hills there is effectively an isolated mound in the plain, situated on the Fleam Dyke (see [Map 3](#)). This dyke would explain why the barrow had 'a clear space *on both sides*' or, as the Greek says : *entha kai entha*, 'on this side and that'. The mound is now called Mutlow Hill, from Old English *moot*, a place of gathering *.It was still in use as a meeting place in Anglo-Saxon times, judging by the traces seen from the air of chariotwheels converging on the mound. The barrow, which dates from the middle Bronze Age, was investigated in the nineteenth century by the Rev. R.C. Neville who discovered, among the remains of burials, glass beads from the eastern Mediterranean dating from around 1500 BC. This confirms that the tomb existed in Homer's time and that the British Isles had contacts with Mediterranean countries as early as the middle Bronze Age. As to Batieia, this was the name 'humans gave to the divine Myrina'. She was a queen of the Amazons who, according to classical mythology, had defeated with a big army the people of Atlantis who lived on the shores of the Ocean in a land of which it was said that the gods were born¹⁷. She was believed to have been the wife of King Dardanus, an ancestor of Priam of Troy. One may wonder why the armies assembled in the plain to engage in battle as the war might have lasted only a few months if the Achaeans had laid siege to the city. The reason must be that the Achaeans ran the risk of an attack in the rear by the allies of the Trojans who arrived from all over England, Scotland, Wales and Brittany (as we will see in the following chapters). Another reason is even more important: if the Achaeans left their camp, their fleet could be destroyed by Trojan allies coming in from regions east and west of the Wash. The warring parties therefore engaged in battle only during the day, pursuing each other with their chariots over the great plain between the Gog Magog Hills and the coast. Sometimes the battle raged close to the river Cam which borders the plain to the west (called 'left' by Homer who explains that 'the left is where the sun sets, the right is toward the dawn' (XII, 240) :

Nor did Hector as yet know aught thereof, for he was fighting **on the left of all the battle by the banks of the river Scamander**, where chiefly the heads of warriors were falling, and a cry unquenchable arose, round about great Nestor and warlike Idomeneus. (XI, 497-501)

It is unlikely that the fighting took place on a daily basis for ten years on end, and it seems that there were indeed periods of weeks, months and even years that nothing much happened around Troy according to the classical authors Dares and Dictys, allowing Achilles to sack many cities in the region.

The Barrow of Ilus

The *Iliad* provides useful indications of the location of the barrow of King Ilus, the founder of Troy and grandfather of King Priam. To begin with, it is said that the frightened Trojan horses mentioned above 'sped over the midst of the plain past the tomb of ancient Ilus' (XI, 166). Elsewhere we read that 'Hector is holding council by the tomb of godlike Ilus, away from the turmoil' (X, 415) in a quiet area 'clear of corpses' where he assembled his troops for an attack on the Achaean camp (VIII, 489; see [H on Map 3](#)). Finally, it appears from the following citation that the barrow of King Ilus was situated near the right bank of the river Scamander at great distance from Troy. When King Priam and his squire are on their way to Achilles' barracks in the Achaean camp with a ransom for the corpse of Hector, they must have covered a considerable distance when the night had set in. They therefore decide to make a halt past the barrow of Ilus :

Now when the others had driven past the great barrow of Ilus, they halted the mules and the horses in the river to drink ; for darkness was by now come down over the earth. (XXIV, 349-351)

About where this barrow might be, there is today the hamlet of Barway, situated on the right bank of the Cam and a few miles south of Ely, a town on the west bank. As Barway was called 'beorg-eg' in Old English, meaning 'barrow island', it is the most likely place for Ilus' barrow, the more so as the latter should be situated near a ford in the river Xanthus (Scamander) where King Priam crosses the river (XXIV, 692). This ford in the Cam must have been situated near the village of Little Thetford, the latter name being Old English for 'chief ford' (see [Map 3, key 28](#)). The second leg of King Priam's journey (see [KP on Map 3](#)) in the company of a safe-conduct, poetically described as Hermes, thus led him to the western extremity of the camp where Achilles' barracks were situated. This complies with Homer's remark that 'Achilles and Ajax of Telamon had drawn up their shapely ships on the extreme flanks trusting in their valour and in the strength of their hands' (VIII, 224-226). The ford, in which traces of a Bronze Age trackway have been found in 1935, is mentioned again when Achilles and his troops managed to reach the spot in a counterattack, cutting the Trojan force in two. One part was driven toward the city across

the fields, and another part chased into the river (XXI,1-10; see [A on Map 3](#)). Although King Ilus was buried not far from the town of Ely, it is unlikely that this city owes its name to him nor, as the locals believe, to the eels which are abundant in the region and already much appreciated in the time of Homer who spoke of 'eel *and* fish'. It rather appears that the Isle of Ely, which was still an island in the early Bronze Age, when the sea reached even further inland, was called 'El-ge' in 730AD* meaning 'Elle-land' or 'land in the Helle Sea', Homer's 'boundless' *Hellespont*, which was the ancient name of the North Sea as we will find in Chapter 4.

The Location of the Achaean Camp

In the late Bronze Age the Wash reached nearly as far inland as Littleport, the beach being only about 35 kilometers distant from the Gog Magog Hills. But this distance has doubled over time to 70 kilometers due to the silting up of the bay, resulting in a flat landscape known as the Fenlands, so that today's coastline is found near the town of King's Lynn. But 3200 years ago the shore of the Wash ran approximately from Littleport via Brandon Bank and Feltwell Anchor to Shippea Hill, so that the river Little Ouse, Homer's *Satniois*, reached the sea north of the Achaean camp (see [Map 3](#)). For this reason the poet did not list it among the rivers that ultimately swept away the campwall. The Achaean ships must therefore have been beached close to left bank of the now canalised part of the Little Ouse.

Since the camp was situated on the southern shore of the bay, the ships and barracks were exposed to the northern gales blowing from the sea:

And **the sea surged up to the huts and ships of the Argives** [...] not so loudly bellows the wave of the sea upon the shore, **driven up from the deep by the dread blast of the North Wind**. (XIV,393-395)

Although the shore was some ten kilometers wide, the 1186 ships were drawn up in rows on the beach between the two headlands :

Far apart from the battle were their ships drawn up on the shore of the grey sea [...] For albeit the beach was wide, yet might it in no wise hold all the ships, and the host was straitened ; wherefore they had drawn up the ships row behind row, and had filled up **the wide mouth and all the shore that the headlands shut in between them**. (XIV, 30-36)

['Where Troy Once Stood' by I.Wilkens, revised edition; Part II, Chapter 1; page 13 of 22]

Homer calls the sea near the Troad often '*Oceanus*' (e.g. III,5 or VII,422) or '*Hellespont*' and once the '*Thracian Sea*'. The latter name seems most surprising, but it can still be demonstrated that Lincolnshire was once among the many European regions called 'Thrace' as we find here the towns of Threckingham and the medieval Tric - now the coastal town of Skegness - whose names come from the Old Norse 'threkr' and Old English 'thraec'* which are both cognate with ancient Greek 'thrasus', meaning 'courageous'. Therefore, 'Thrace' means something like 'Land of courageous men' and Lincolnshire was one of them. The northwestern gales blowing from this region stir up the waves of the Wash against the Achaean camp to the southeast:

Even as two winds stir up the teeming deep, the North Wind and the West Wind that blow **from Thrace**, coming suddenly, and forthwith the dark wave reareth itself in crests and casteth much tangle out along the sea ; even so were the hearts of the Achaeans rent within their breasts. (IX, 4-6)

And the winds went back again to return to their home over **the Thracian sea**, and it roared with surging flood. (XXIII, 230)

The bay is described not only as wide, but also as situated deep inland, the barracks standing 'before the deep coastline' (*proparoithe ēionos batheîés*). Prof. Murray's translation by 'low coastline' is wrong, but the French version by Prof. Lasserre is very precise : 'baraques devant le rivage profond' (This shows once more the importance of an accurate translation for the location of Troy).

The Wall of the Achaean Camp

As there is in the *Iliad* no evidence of a river flowing *through* the camp, the river Cam must have been its western border, the eastern border being the old course of the Kennet and the Lark. In the Bronze Age the latter two rivers did not cross the main battlefield as is now the case after canalisation of the Lark, but straight north where they reached the sea east of Shippea Hill. For strategical reasons and all practical purposes, the camp was thus situated between two major rivers, providing the Achaeans not only with a natural defense but also with drinking water. The southern border of the Achaean camp consisted of a canal (*taphros*) and an earthen wall (*teichos*) reinforced with stones and wooden beams and completed with wooden towers.

This defense was built only by the end of the war at the proposal of Nestor when the Trojans threatened to attack the camp. The Achaeans started the work after the cremation of a number of their dead comrades who were buried in a collective barrow:

Before the following dawn [...] a detachment of Achaean troops gathered by the pyre and set to work. Over the pyre, they made a single barrow with such material as the plain provided. And from there they built a wall with high ramparts to protect the ships and themselves, fitting it with strong gates, so that chariots could drive through. Outside and parallel with the wall, they dug a deep trench and in this broad and ample ditch they planted a row of stakes. (VII,433-441)

The barrow in question is not very helpful in determining the exact location of the wall, as there are many traces of Bronze Age cremations in the region due to the war and the plague. Besides, many barrows in the plains of Cambridgeshire have disappeared over time due to erosion and plowing, some being only visible from the air as cropmarks. Another approach is therefore needed to find the tracé of the canal and the campwall. It seems a logical thing to do for the Achaeans to link up the Cam in the west with the Lark in the east. The canalisation of the Lark, whose construction date is unknown but supposed to be medieval¹⁸, might well be a reconstruction of whatever remained of the Bronze Age ditch. The canal runs straight from Isleham northwest to Prickwillow, from where it follows the old course of the Cam in the direction of Littleport. Traces of an older, extinct waterway have been found which followed a curved line over half of the canal's length¹⁹ and which might well have been part of the original Achaean ditch (see [Map 3](#)). The campwall had seven entrances as the guard was mounted by 'seven commanders with hundred sentries each who took their post between the ditch and the wall' (IX,85). Starting from the region of Ilus' barrow, Hector attacked the wall with five divisions (XII,87), which means that five of the seven gates were situated east of the Cam (if there were more, the Trojans risked an attack in the flank). The other two gates were therefore situated west of the Cam, where Priam passed one of them on the way to Achilles' quarters situated in the most western part of the camp. It appears that the wall was not extended along the western border of the camp as Patroclus 'hemmed the Trojans in between the ships, the river and the wall' (XVI,397, see [P on Map 3](#)). The river on the western border must have been sufficient protection, and this may also have been the case with the river on the eastern border, probably because they were relatively wide near the sea.

But how could the entire campwall be swept away soon after its construction? The superstitious people of the time believed that the gods were angry because they had not received sacrifices during its construction. In reality, since the Achaeans were unfamiliar with the country, they had underestimated the huge volume of rainwater that could be channeled by the local rivers which drain a vast area of central England. That is why in our time an elaborate network of canals prevents flooding of the Fenlands. In 1830 the Cam has also been partly canalized (see [dotted line C on Map 3](#)). But Achilles nearly drowned when the 'heaven-fed Xanthus' (Cam) had flooded the plain close to the camp (XXI,233-272). It is therefore quite possible that nine days of incessant rain generated so much water in the rivers which ran from two sides into the canal in front of the camp, that the floods could sweep away the earthen wall over the entire length of about fourteen kilometers (eight miles).

Inside and Around the Achaean Camp

The chariot-races which were part of Patroclus' funeral games were held *inside* the camp²⁰. The charioteers started on the beach and turned at such a distance inland that they were nearly out of sight (XXIII,462-482). This implies that the campwall was situated several kilometers from the beach. The 'wide camp of the Achaeans' as the poet often describes it (e.g.: I,384 or XXIV,199), must therefore have covered an area of some forty square kilometers. Much space was required for the ships, the barracks of the commanders (which had several rooms, a portico and a courtyard), the huts of the 100,000 troops and their female slaves and prisoners, the shrines for the gods, the stables and pastures for horses and cattle. There were of course 'many paths across the camp' (X,66), the greater part of which is now called the Burnt Fen, a possible reminder of the Achaeans burning their barracks before their departure. Here, archaeologists have discovered a pit with unusual large quantities of household refuse. And in the middle of the Burnt Fen, we find the 'Temple Farm' about where once the Achaean altars must have been near Odysseus' barracks situated in the mid-section of the beach (XI,808).

Northwest of Littleport is the Mare Fen, a possible reminder of Achaean horses grazing near the sea where 'Boreas, the North Wind, enamoured of the mares, covered them after likening himself to a dark-maned stallion' (XX, 224). Close by is Butcher's Hill which may be a reminder of the butchers who supplied the army. In the plains near the eastern, southern and western borders of the camp there are three Sedge Fens named either after the wild plant *sedge*, common to the Fenlands, or else after Old English *sedge* which, most appropriately, meant 'warrior'*. When Odysseus interrogates Dolon, a Trojan captured during the night, he is told that one part of the Trojan allies are 'lying over by the sea', meaning east of the camp (see [Sedge Fen SF1 on Map 3](#)) - while others 'were allotted ground in the direction of Thymbra' (X,427-431). Although the latter name - meaning 'savory' - has disappeared, either the region south of the camp was meant (see SF2), or the region to the west (SF3), as most of these allies came from distant lands situated west of the Troad (see Part IV for the origin of the Trojan allies).

The Invasion of the Troad

Homer gives a lively impression of the Achaean invasion of the Troad which is in many respects comparable to the Allied landing in Normandy in 1944. Even today, their military performance is most impressive, as it is very difficult to invade a country from the sea, the main problems being the setting-up of defendable quarters and the provisioning from overseas. In the Bronze Age as in modern times, a very wide bay and a large beach were required for the disembarkation of the armies, which was found respectively in the Wash and the Seine Bay. After the landing of the 1186 ships and the installation of the barracks,

the Achaean regiments march on Troy in the plain of the Scamander. The tens of thousands of bronze-clad warriors advancing in the fenlands must have been a breathtaking sight :

Even as a consuming fire maketh a boundless forest to blaze on the peaks of a mountain, and from afar is the glare thereof to be seen, even so from their innumerable bronze, as they marched forth, went the dazzling gleam up through the sky unto the heavens. And as the many tribes of winged fowl, wild geese or cranes or long-necked swans on the Asian mead by the streams of Caystrius fly this way and that, glorying in their strength of wing, and with loud cries settle ever onwards, and the mead resoundeth ; even so their many tribes poured forth from ships and huts into the plain of Scamander, and the earth echoed wondrously beneath the tread of men and horses. So they took their stand in the flowery mead of Scamander, numberless as the leaves and the flowers in their season. (II, 455-468)

The Asian mead - eponym of Asia, a daughter of Oceanus in classical mythology - near the streams of Cayster, is the bird sanctuary near the North Sea now known as 'The Broads' situated to the south of Caister-on-Sea (see [Map 2, key 22](#)). The comparison of the number of warriors with the countless fowl in the region is not an exaggeration but consistent with Book II of the *Iliad* (see Part IV).

Archaeological Finds on the Battlefield

If tens of thousands of warriors equipped with bronze armour and weapons were fighting in the plain, one should expect to find at least some bronze objects left behind in the region, despite the fact that bronze was at the time as highly valued as gold, and therefore carried away as much and as soon as possible by the victors :

[Nestor shouting to his warriors] :...let no man now abide behind in eager desire for spoil, that he may come to the ships bearing the greatest store ; nay, let us slay the men ; thereafter in peace shall ye strip the armour from the corpses that lie dead over the plain. (VI, 68-71)

Although the survivors recuperated most of the bronze from the battlefield - much of the remaining metal presumably being found and re-used or sold by local inhabitants ever since - archaeologists have nevertheless discovered many more bronze objects dating from the late Bronze Age. The region is even nicknamed 'the paradise of field archaeologists', and understandingly so, judging by a recent survey of English Heritage of archaeological finds from the Stone Age, the Bronze Age and the Iron Age²¹. The enumeration of finds made between 1844 and 1994 and their find-spots becomes really meaningful if we map them out. It then appears that the highest concentration of discoveries dating from the late Bronze Age is found in the region situated between the Devil's Dyke and the former

coastline between Littleport and Shippea Hill. This region corresponds to the northern half of the presumed battlefield of the Trojan War. It is precisely here that by far the greatest quantities of bronze objects found in England were discovered (the region south of the Devil's Dyke is not included in the survey). The most important finds are the following (see [the corresponding numbers on Map 3](#)):

1. Isleham: a hoard of more than 6500 pieces of bronze, in particular swords, spear-heads, arrows, axes, palstaves, knives, daggers, armour, decorative fitments (in particular for horses) and many fragments of sheet bronze, all dating from the late Bronze Age (Britton, 1960; see Plates). The greater part of these objects have been entrusted to the Moyse's Hall Museum in Bury St Edmunds, while other items are within the University Museum of Archaeology and Anthropology in Cambridge. The swords show holes where rivets or studs held the wooden hilt in place. The studs were usually made of bronze except for commanders like Achilles or Menelaüs who had 'silver-studded swords' while the Commander-in Chief Agamemnon had both a silver- and a gold-studded sword.
2. Stuntney : 80 pieces, including bronze axes, swords and palstaves (1939).
3. Soham: a couple of hoards of bronze objects are known from the area, including one with swords and spearheads of the later Bronze Age as well as a gold torque (1938); an extensive ditch system was found, not visible on aerial photographs; and a wooden trackway 800m in length between Fordey Farm (Barway) and Little Thetford (where King Priam is supposed to have crossed the river with his waggons) with associated sherds of later Bronze Age pottery (1935).
4. Wicken: some Bronze Age activity known; a number of barrows survive.
5. Freckenham (Isleham Plantation): a circular earthworks measuring 70 meter across with a 'tail' of another 50 meter; some later Bronze Age metalwork; traces of various activities.
6. Snailwell and:
7. Chippenham : from here northwards along the eastern edge of the fenlands are many find-spots from the Bronze Age, including traces of cremations and barrows, the largest one measuring 43 meter across.
8. From Mildenhall to:
9. West Row : over a hundred Bronze Age sites, most of which still have to be investigated; a large quantity of metalwork was found well spread over the landscape.
10. Eriswell²²: 40 scattered finds, including battle axes, palstaves and rapiers (long swords).
11. Lakenheath : various find-spots, most of which have not yet been investigated. It

goes without saying that no bronze was found where the Achaean camp stood, as the warriors took their booty home after the war, leaving only a lot of rubbish behind. And much waste has indeed been discovered, for instance near:

12. Shippea Hill : many finds from the Stone Age to the late Bronze Age were made in 1934 during excavations to a depth of 5 meter.
13. Burnt Fen : an 'unusual find' consisting of a huge pit filled with potsherds and all sorts of household refuse. Finds of bronze were also reported in the region to the west of the Cam:
14. Downham and:
15. Downham Fen : scattered finds of bronze armour.
16. Coveny and:
17. Mepal : several bronze axes, two shields, a few swords and a spear-head.
18. Wilburton : a hoard of 163 bronze objects including 115 spear-heads (1882) while earlier three palstaves and a heavy gold torque were found here (1844).

Bronze razors (called *ksuron* by Homer, X,173) have also been found and it is well-known that the Celts shaved their cheeks. So did the Sea Peoples pictured on a low relief in the temple of Medinet Habu in Egypt. They are shown with two-horned helmets and although they look very European, they cannot have been Greek, as is always thought, as the Greeks did not shave before the fifth century BC. On Mycenaean pottery men are usually shown with beards and this is how the Greeks also pictured Homer's heroes, although this does not correspond to the descriptions in the *Iliad* nor to Celtic custom. As Immanuel Velikovsky rightly pointed out, the soldiers of the Sea Peoples used to shave, a fact which 'casts serious doubt on the generally held opinion that the Sea Peoples were Mycenaean Greeks'²³. A number of small barges (length 10 to 14 meters) for local transport were found in Bronze Age deposits, for instance at Warboys west of Littleport. Elsewhere in England also remains of seaworthy vessels dating from that period have been discovered, but no traces of the Achaean ships were found as they had left after the war except for those burned by the Trojans. There are obviously no Bronze Age finds in the region once covered by the sea north of the Little Ouse. Throughout the region countless bones of humans and horses have been found by farmers, archaeologists, construction workers, pipe-layers and metal-detectorists although 'the region is not known to have been the site of a major battle' as a puzzled Prof. McKenny Hughes noted in his report of 1904²⁴. Excavations also have turned up many oyster shells. It seems that oysters, which are cultivated on East Anglia's coast, were already much appreciated in the Bronze Age as Homer compares a wounded warrior falling head-on from his chariot with an oyster diver !

The Burial Mound of Patroclus and Achilles

When Achilles' inseparable friend and comrade-in-arms Patroclus, who had been educated as a brother in his parental home, had died in combat, a pyre of 100 feet square (30 × 30 meters) was built near Achilles' barracks for the cremation of the corpse (XXIII, 138ff). The circular earthen wall around the pyre was therefore about 40 meters across, but Achilles, who wanted to share not only the golden urn, as Patroclus had requested, but also the barrow with his friend, had ordered that it be enlarged after his own death (XXIII, 247). But the barrow on the beach must have been a temporary one as it seems unlikely that a monument destined for eternity would be built on the seashore or in the floodplain of the rivers, where nature could destroy it in short order as it did the campwall. One may therefore suspect that those who lived after Achilles (who, according to other sources, was killed by Paris under the walls of Troy) decided to build a new burial mound on higher ground, and that the *Iliad* mentions only the measurements of the permanent structure to impress posterity. Now it so happens that the largest burial mound in the region, measuring 70 meters across, with a 'tail' of another 50 meters, is situated at Isleham Plantation near Freckenham, not far from the Achaean camp (see [Map 3, key 29](#)). This monument might well be the last resting place of the two famous warriors despite the fact that, according to the *Odyssey* (24,81), Achilles' barrow was visible from the sea. This was of course never the case with the earthworks near Freckenham, but it is generally agreed that lines 1 to 204 of Book 24 of the *Odyssey* are a post-Homeric addition, and for that reason placed in square brackets in some translations, such as the French version by Prof. Victor Bérard. These lines, which are not only contradictory but also of inferior poetic quality, apparently date from a much later period when the Greeks took the huge Stone Age tumulus on the coast of Asia Minor for Achilles' tomb. As also the critics Aristophanes and Aristarchus, who lived in the 2nd century BC, considered line 296 of Book 23 as the end of the authentic *Odyssey*, we may ignore the line that Achilles' burial mound was visible from a passing ship.

Other Sites in the Troad (see [Map 3, keys 13 – 28](#))

Not only rivers, dykes and barrows are important features of the Trojan landscape, but so are hills, regions and towns. To start with, Homer mentions three famous hills in the region:

Zeus, who supported the Trojans, was believed to have watched the battles from a peak of Ida, the **Gargarus**, where he had a sanctuary and an altar for burnt-offerings (VIII,48; XIV,292). The most likely site is the high hill (147 meter) of the Ditton Woods south of Cambridge which is called Chrishall in our era (Cristeshala in 1068). In our era a church was built on top of the hill where once Zeus' altar may have been.

The **Callicolone** or 'Beauty Hill', from where the wargod Ares exhorted the warring parties, was situated on the *Simois* (XX,53). According to classical mythology it was the scene of the judgement of Paris whose golden apple, given to him by Eris, was at the root of the hostilities. This hill was never identified anywhere, but *colone* (= 'hill') became Colne, the name of a little town next to a hill which is effectively situated on the Great Ouse. Later, during the Iron Age, the river flowed around the hill northward to the Wash, but at present the Great Ouse again flows eastward to join the Cam as it did in Homer's time.

Poseidon, who sided with the Achaeans, had risen from the sea and was believed to have watched the events from the highest hill of wooded **Samos of Thrace** (Samos Threikies, XIII,12, usually translated as Samothrace with the Aegean island in mind). However, Samos of Thrace, which is not described as an island, should be sought west or north-west of the Wash where we earlier identified 'deep-soiled' Thrace. From here, Poseidon could see 'the whole of Ida, as well as Priam's city and the ships of the Achaeans' (nr.15 on Map 2, hill not identified).

When the goddess Iris had a message for the seanympth Thetis who was residing on the bottom of the sea near the Achaean camp, she 'leapt into the dark sea half-way between **Samos** and sandy **Imbros**' (XXIV,78). Samos and Imbros which are not described as islands by Homer are the headlands on either side of the Wash. 'Samos of Thrace' was situated to the west where 'deep-soiled' Thrace was identified earlier as part of Lincolnshire and west Cambridgeshire, while Imbros, described as hilly, was all or part of Norfolk (in the Aegean Sea the story does not make any sense as Samos and Imbros are separated by the big islands Lesbos and Chios)²⁵.

When two goddesses travel from Lemnos (on the Continent, *see* Map 17, key 23) to the Troad, they leave the sea near **Lecton** (XIV,284), which would be present Lexden, a small suburb of Colchester, a place inhabited since the Stone Age. More than a millenium after Homer, Colchester was also the most important port of access to Britain for the Romans.

The isle of **Tenedos** (I, 38) was called Tanatus by the Romans and today the Isle of Thanet. Although it became part of the mainland of southeast England in the Middle Ages, the region is still called the *Isle* of Thanet. Here many Achaeans returning home after the war made sacrifices to the gods, as we learn in the *Odyssey* (3,159). **Chryse** (I, 38), described as a 'deep harbour' (I,432), was situated on the Thames where the towns of Grays and Crayford as well as the river Cray remind us of the region where Odysseus returned the girl Chryseïs to her father Chryses, who was priest of Apollo and high-priest of 'holy' **Cilla**, now the region of Chilham (>Cilla's ham*) near Canterbury. In Roman times there stood a 'Temple of the Brilliant Apollo' (*Templum Candidi Apollinis*) near the U-shaped meander in the Thames in east London called '**The Bow**' on which **Silvertown** is situated²⁶.

But already in Homer's time the whole region of the lower Thames between London and the sea was the domain of Apollo, 'the god of the silver bow', judging by the prayer of the high-priest Chryses to the god, in which he mentions the four sites in the right order downstream along the Thames²⁷:

'Hear me, thou of the **Silver Bow**, who dost stand over **Chryse** and holy **Cilla**, and dost rule mightily over **Tenedos**'. (I, 451)

Apollo is also surnamed 'Smintheus' or Sminthean' meaning 'mouse-god' as it was believed that he could give or deliver from the plague which apparently was supposed to be transmitted by mice instead of rats. We read in the *Odyssey* that his half-sister, the goddess Athene, planned to sail up the Thames disguised as a merchant :

[Athene, speaking to Telemachus] : I declare that I am Mentès, the son of wise Anchialus, and I am lord over the oar-loving Taphians. And now I have put in here, as thou seest, with ship and crew, while sailing over the wine-dark sea to men of strange speech, on my way to **Temese** for bronze ; and I bear with me shining iron'. (I,180-184)

According to Prof. Finley, neither Taphos nor Temese are known as place-names or mining regions and impossible to identify²⁸. But Taphos and the Taphians will be identified in Chapter 18, while *Temese* not only designated the river Thames but also a settlement on its banks where the alternative name of Pallas Athene, Pallas Okke, is preserved by the town of Ockendon, east of London. (see Explanatory Notes 9: Geographical Names in Homer and 10 : Temese / the Thames).

Of the twelve places on the coast of the Troad and the eleven cities inland which were destroyed by Achilles, only six are mentioned in the *Iliad*. Apart from the islands (and cities) of **Tenedos** and **Lesbos** (see Chapter 4), there was 'Trojan' or 'Cilician' **Thebes** (VI,396), sometimes simply referred to as 'the town of Eëtion' (IX,189) after the father of Hector's wife Andromache. It was probably Theberton near the North Sea coast in Suffolk.

Lyrnessus, the town of Achilles' girlfriend Briseïs, might be King's Lynn. The town was destroyed at about the same time (XX, 84-96) as the hilltown of **Pedasus** on the Satnioïs (VI,35) which should therefore be sought on the banks of the Little Ouse about where either the Roman Peddarsway or the prehistoric Icknield way crossed the river. Both towns were inhabited by the Leleges, people from present Norfolk (see Map 19, key 45 in Part IV).

['**Where Troy Once Stood**' by I.Wilkens, revised edition; Part II, Chapter 1; page 20 of 22]

To conclude, **Scuros** (IX,668) is possibly the Boston suburb of Skirbeck in Lincolnshire, but there was another Scuros, Achilles' homestead²⁹ which was situated on the continent at two to three days sail from the Achaean camp (IX,363) in 'deep-soiled' Phthia (which was part of the Low Countries, *see* Map 12, key 11 in Part IV).

One may wonder how the Achaeans were supplied with food. The answer is that they lived off the land as so many other armies did after them. According to Dictys several towns in the Troad hoped to escape destruction by offering enough wheat to feed the Achaean army for a whole year.

There remains an unexplained name (Thymbre) near the city of Troy which is mentioned in the story where during the night the Trojans occupied the battlefield where 'some of their allies were lying towards the sea, others towards Thymbre' (X, 426-431). Thus far, it was always believed that a town or river was meant, but according to Dictys it was a holy wood of Apollo Thymbraean. More place-names in the Troad will be found in Part IV: 'The Catalogue of Ships' which lists the Achaean and Trojan regiments and attempts to identify the origin of the Sea Peoples in countries situated along the west coast of continental Europe and in Britain respectively.

Key to Map 2: Troy in England

Rivers in the Troad

- 1 Rhesus – Rhee
- 2 Heptaporus – Hiz and Ivel
- 3 Caresus – Car dike
- 4a Rhodius – Roding
- 4b - Kenneth
- 5 Granicus – Granta
- 6a Aesepus – Ise
- 6b - Lark
- 7 Scamander – Cam
- 8 Simoïs – Great ouse
- 9 Satnioïs – Little Ouse
- 10 Cayster – Yare
- 11 Axius – Exe
- 12 Temese – Thames

Hills

- 13 Gargarus, a peak of the Ida woods – height of the Ditton Woods, Chrishall
- 14 Callicolone (on the Simoïs) - hill near Colne on the Great Ouse
- 15 Highest hill of Samos of Thrace - highest hill west of the Wash (not identified)

Other Names

- 16 Imbros - region east of the bay
- 17 Samos - region west of the bay
- 18 Scuros – Skirbeck (?)
- 19 Thrace – Lincolnshire
- 20 Lyrnessus – King's Lynn (?)
- 21 Pedasus – site on the Little Ouse
- 22 Asian Meadow – The Broads
- 23 Thebes in Troad – Theberton
- 24 Lecton – Lexden
- 25 The Bow – meander in the Thames
- 26 Chryse – region of the Cray river, Crayford and Grays
- 27 Cilla – region of Chilham
- 28 Tenedos – Isle of Thanet

Archaeological find-spots:

The numbers 1 to 18 are described in this chapter.

Other features:

- 19. Copley Hill, hillfort with tumulus (Hector's barrow?)
- 20. Wandlebury Ring (hillfort), the former Pergamus (IV,508 and VI,512)
- 21. Approximate site of the Scaean gates
- 22. The hillock between Troy and the sources: Missleton Hill
- 23. The springs of Springfield near Cherry Hinton, with the 'War Ditches' and the limestone quarry
- 24. The Cherry Hinton and Coldham Brooks
- 25. Fen Ditton or High Ditch
- 26. The spot near the confluence of the Scamander and the Simoïs where Here stays her horses (V,775).
- 27. The barrow of Ilus (e.g. XI, 166) at Barway.

28. The ford in the river Xanthus/Scamander/Cam (XXIV,692; wooden trackway found)
29. The burial mound of Achilles and Patroclus (?) at Freckenham
30. The barrow of Myrina (II, 814)
31. Marshland (XX, 221)
32. Callicolone ('Beauty Hill' ; XX, 53 and 151) : Colne

BF Burnt Fen

MF Mare Fen

BH Butcher's Hill

SF Sedge Fens (1, 2 and 3)

KP The last leg of Priam's journey to Achilles, accompanied by a safe-conduct (XXIV,349 and further)

C Canalisation of the Cam in the 19th century

G Gates in the wall were seven in all, five of which gave access to the main battlefield, while Priam passed through the most western gate on the other side of the Scamander

H Hector attacks five gates to the Achaean camp with five companies (XII,87), starting off from the region of Ilus' barrow (comp.VIII,489ff with X,415). Once inside the camp he rushes to the ship of Telamonian Ajax (comp XV,416 and 471) which was beached at the eastern extremity of the camp (as Achilles' ship was at the opposite, western, end; VIII,224). Although Hector, being the commander, must have entered the camp through the central gate, he indeed soon finds himself battling near Ajax' ship on the eastern extremity of the beach as the map clearly shows. Hector does not succeed in setting fire to Ajax' ship but he burns the ship of Protesilaus beached next to it (XV,704ff)

P Patroclus hems the Trojans in 'between the ships, the river and the high wall' (XVI,396)

A Achilles' counterattack splits 'the Trojan forces in two, driving one part citywards across the plain and the other part into the river' (XXI,1-8) According to translations 'the battle surged back and forth over the plain between the Simoïs and the Scamander' (VI,3), but according to the scholia of the 2nd century BC the original line read: 'the battle surged back and forth over the plain *between the Scamander and the bay*', which turns out to be the right version

Not yet identified with certainty are:

- a. The shared burial mound of Patroclus (XXIII, 124) and Achilles. A likely site is the great barrow of Isleham Plantation near Freckenham (key 29) for reasons set out in this chapter.

- b. The barrow of Hector, situated *outside* the walls of Troy (XXIV,783-803) .As the Trojans feared an attack during the 11-day period of mourning, they must have chosen a site close to the city and at the shortest possible distance from the Ida where they fetched the wood for the pyre. Among several Bronze Age barrows near the Gog-Magog Hills a likely site would therefore be the tumulus on Copley Hill (key 19).
- c. The tomb of Aesyetes (an unknown Trojan) situated on a hillock which served as a Trojan observation post near the coast (II, 793).

For more geographic detail readers are advised to consult the Ordnance Survey maps, scale 1:25000.

Notes

* Eilert Ekwall, *The Concise Oxford Dictionary of English Place-names*, Clarendon Press, Oxford, 1985.

¹ Herodotus, *The Histories*, Book I,57, Penguin Classics.

² *Pelasgoi* (<*Pelagskoi*), derived from *pelagos* = sea (litt. 'flat surface, of land and sea').

³ Théophile Cailleux, *Pays Atlantiques décrits par Homère*, Paris 1879.

⁴ E. Zangger, *The Flood from Heaven, Deciphering the Atlantis Legend*, Sidgewick & Jackson, London, 1992, pages 213-214.

⁵ H.J.Mason, *The Black Fens*, Providence Press, Ely, 1984. See the map "Fenland Waterways, Past and Present", by G.Fowler (1946, revised 1970) made for the Royal Geographical Society.

⁶ As suggested by P.M. Hughes of Harpenden in private correspondence, September, 1997.

⁷ Tim Malim et al, *New Evidence on the Cambridgeshire Dykes and Worsted Street Roman Road*, Offprint from Proceedings of the Cambridge Antiquarian Society, Vol. LXXXV (1996), 1997. p.29.

⁸ Alison Taylor, *Archaeology of Cambridgeshire*, Vol. 2, Cambridgeshire County Council, 1998, p.29.

⁹ *Teichos* is cognate with German 'Deich' or English 'dyke' and *purgos* with 'burg' in the Germanic languages, 'bourg' in French.

¹⁰ Only after Homer, and starting with Herodotus, *gephura* also meant 'bridge'.

¹¹ Ezekiel, 38 and 39, in particular 39:1-20.

¹² Ovid, *Heroides* I,1,53.

¹³ Pattison, P., and Oswald, A ; *Wandlebury Hillfort Cambridgeshire*, Archaeological Field Survey Report, Royal Commission on the Historical Monuments of England, 1995.

¹⁴ Alison Taylor, *op.cit.*, p.81.

¹⁵ Wendy Clark, *Once Around Wandlebury*, Cambridge Preservation Society, 1985.

¹⁶ See article by M. Hinman and T. Malim in *Past, the Newsletter of the Prehistoric Society*, nr 31, April, 1999.

¹⁷ Pierre Grimal, *Dictionary of Classical Mythology*, Blackwell Reference, 1986.

¹⁸ David Hall and John Coles, *Fenland Survey*, English Heritage Archaeological Report nr 1, 1994, p.137.

¹⁹ H.J.Mason, op.cit., see map.

²⁰ Other games included: boxing, wrestling, a foot-race, a duel with the spear, discus-throwing, archery and javelin-throwing. Among the prizes were women, talents of gold, bronze cauldrons, horses, mules, and axes.

²¹ David Hall and John Coles, op.cit., p.81-88.

²² Eriswell is probably not an eponym of Eris, the goddess of strife, but rather of Zeus' consort Here (who supported the Achaeans) as the oldest spelling of the name (in the Domesday Book of 1086) is 'Hereswella', meaning 'spring of Here'.

²³ Immanuel Velikovsky, *Peoples of the Sea*, Doubleday & Co., New York, 1977.

²⁴ H.C. Coppock, *Over the Hills to Cherry Hinton*, Plumridge, Linton, Cambridge, 1984.

²⁵ In Greece, also these lines of Homer do not make sense at all due to the haphazard transposition of place-names, as between Samos near the southwestern coast of Turkey, and Imbros, near the northwestern coast, a distance of some 200 kilometers, there are the two big islands of Lesbos and Chios. One would also expect Poseidon to watch the battles from Imbros, the island nearest to Hissarlik, rather than Samothrace. In addition to the regions of Samos and Imbros in the Troad (XIII,33 and XXIV,78) there were also towns with those names situated 'overseas' (XIV,281 and XXIV, 753; not identified).

²⁶ Michael Harrison, *The London that was Rome, The Imperial City Recreated by the New Archaeology*, George Allen & Unwin, London, 1971.

²⁷ P.M. Hughes, *The New Atlantean*, New Solutions to Old Problems, Nr.18, Winter 1991-92.

²⁸ M.I. Finley, *The World of Odysseus*, Pelican Books, 1979, p. 68.

²⁹ In Greece, Phthia is a region in the northern half of the country, while Scyros is an island in the Aegean. (This is yet another example of the random transposition of place-names from western Europe to Greece).





THE BALTIC ORIGINS OF



HOMER'S EPIC TALES

THE ILIAD, THE ODYSSEY, AND THE MIGRATION OF MYTH



FELICE VINCI

The Trojan Kings of England

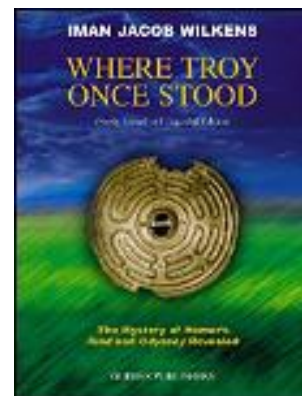
Lecture by Iman J. Wilkens to the 'Herodoteans',

Classical Society of the University of Cambridge, UK

26th May 1992

*Added note: The lecture text is provided here as a backup alternative to emeritus Professor P. H. Damste's website in the event there is difficulty accessing his website through the internet. In the 2009 expanded and revised edition of the book **Where Troy Once Stood** the lecture text below has been slightly abridged and includes minor changes.*

[click here for more about the book](#)



[Appendix 1 to 'Where Troy Once Stood' by I. Wilkens, 2nd revised edition 1999, page 1 of 9]

Since classical antiquity, readers of Homer have been puzzled by the inconsistencies of the Greek geography as described in both the Iliad and the Odyssey. Already Strabo and Eratosthenes had abandoned their efforts to make sense of Homer's geography in the Mediterranean. To mention only a few examples of the absurdities : when Odysseus had arrived in his native country Ithaca, which is supposed to be Thiaki near Greece's west coast, he at first made believe Athene that he had come as a passenger aboard a ship travelling from Crete to Sidon, present Saïda in Lebanon. But it is obvious to anyone that Thiaki is not on the way from Crete to Lebanon, but quite in the opposite direction.

As to Ithaca itself, it is described as the westernmost of a group of islands while it is also situated close to the mainland, with the tiny island of Asteris close by. As none of these descriptions and none of the other details mentioned by the poet correspond to the present island of Thiaki, or to any of the other islands in the region, the problem of identifying Homer's Ithaca has never been solved, despite the efforts of countless scholars. Most surprising is also the story where Agamemnon recounts that it took him a full month to sail from his kingdom Argos, taken to be in the northeastern Peloponnese, to Ithaca, when we know that in Greece the trip takes less than 24 hours. One may also wonder why the Achaeans built 1186 ships for their attack on Troy in Turkey as it would have been much cheaper, quicker and far more convenient to approach northwest Turkey overland via Thessaly.

What is more, they were clearly afraid to cross the sea, despite the fact that sailing in the Aegean is rather a question of 'island hopping' as one is seldom out of sight of the next island. But Iphigenia had to be offered to secure a fair wind and Menelaus even invoked the gods to show him the best course to sail from Lesbos to Euboea. But when he hears that his brother Agamemnon was assassinated by his wife, he apparently sees no particular difficulty in making the enormous detour to Egypt to build a burial mound for his dead brother in this country which, in fact, was ruled by the Pharaohs and certainly not by Agamemnon or any other Greek king.

If the Achaeans were afraid to cross the Aegean Sea, one also wonders why Paris, after the abduction of Helen, on his way from Greece to Turkey, would have made the enormous detour via Sidon in Lebanon to buy some embroidered cloth for her.

Another story that defies explanation is about a merchant sailing from Taphos with a cargo of iron to Temese, as it is impossible to identify these names with coastal cities or with any mining region in the Mediterranean, as many commentators have noticed. We are also informed about a place with a very healthy climate called the island of Syria, situated about six days sailing north of Ortygia, which could not be identified either, apart from the fact that such a north-south distance is too great for the Mediterranean. One also wonders, for instance, how Menelaus' ship could drift from Cape Malea southwards to Crete in a storm blowing from the south!

The list of inconsistencies in Homer's geography is very long indeed and this is also true for the descriptions of the city of Troy and the Trojan plain. The ruins at Hissarlik in northwest Turkey, which Heinrich Schliemann took for those of Homer's Troy, despite the doubts expressed by the scientific community ever since, can hardly be those of the great capital 'with the wide streets' of Priam's kingdom, which, according to Homer, had a garrison of 50,000 warriors.

The ruins of Hissarlik are those of a very small village, about the size of the Place de la Concorde in Paris, but the layers VIIa and b, which correspond to the time of the Trojan War, are particularly poor hamlets. What is more, the so-called 'Treasure of Priam' was found in a layer that is about a millenium too old. The Trojan plain in Turkey is also far too small to contain all the rivers mentioned by Homer, or all the cities destroyed by Achilles. In fact this plain, which was even considerably smaller 3200 years ago, does not provide enough space for the installation of an invading army of about 100,000 men and still leave enough room for the long pursuits with the horse-drawn chariots. Since Homer speaks of the 'horse-taming Trojans' and of 'Troy rich in horses' one would expect archaeologists to have found many skeletons of horses, which is not the case.

Although the Trojan War was of great importance in Antiquity, neither Troy nor the war are mentioned in the thousands of claytablets with diplomatic correspondence of the Hittites living in Turkey at the time, although these tablets do mention for instance, the battle of Kadesh against the Pharaoh. The names of the famous commanders of the Trojan War are not mentioned either, nor those of the famous city of Athens nor the 'opulent' city of Mycenae, the capital of Agamemnon's kingdom, which in fact has never been more than a small village according to Thucydides. What is more troubling is that Mycenae had ceased to exist by the time the Trojan War was about to start. We must also ask ourselves the question whether it would take a great army ten years of efforts to conquer a hamlet !

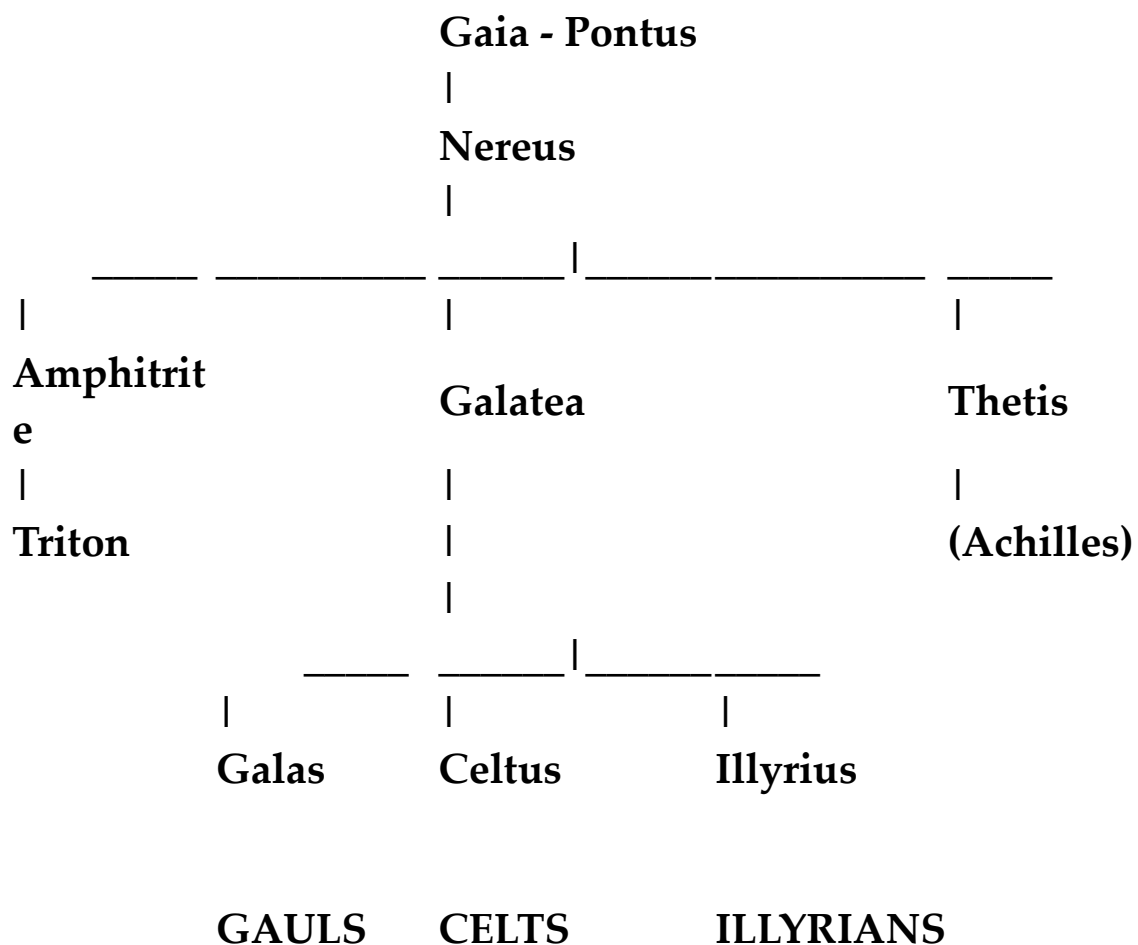
For all these reasons and many others, the late **Sir Moses Finley, Professor of Ancient History at University of Cambridge**, concluded that 'we are confronted with this paradox that the more we know, the worse off we are' and he therefore suggested that 'Homer's Trojan War must be evicted from the history of the Greek Bronze Age'. As it seems difficult to disagree with his conclusion, we are, in my view, left with only two options : either the great

Trojan War never took place in northwest Turkey and consequently, the Iliad is the fruit of pure imagination, or else, the war did take place, but in another country. The first option must be discarded because it is very unlikely that a myth or any other work of pure imagination would go to such length to mention hundreds of geographical names, give precise descriptions of towns and ports, and indicate distances and even travel directions. In addition, the Iliad and the Odyssey describe many people in great detail, from their physical appearance to their character and often even their status, family ties and personal history. In our days we have of course the example of Tolkien's 'Lord of the Rings' but life in the Bronze Age was certainly too harsh for such a luxury ! Metric verse was used to pass on useful knowledge from one generation of illiterates to another, and if we agree that it is most unlikely that a myth would provide such a wealth of detail, we are left with the alternative option, namely that the war took place in another part of Europe.

The next question then arises, of course, where that could have been. At first sight, the problem is not a simple one, but Homer gives an initial indication through the description of the late Bronze Age culture of his time, which has so little in common with Mycenaean culture that a disappointed John Chadwick, who assisted Michael Ventris in deciphering the Linear B script, wrote an article entitled 'Homer, the Liar', thus adding insult to injury for the poet who was not only considered 'utterly ignorant of Greek geography' by Professor Murray, but also incapable of correctly describing the culture of his society. As it seems unlikely that a poet would be ignorant in both fields simultaneously, we have a strong argument to search elsewhere for the Trojan War. The most important clue given by Homer is the cremation of Achilles, Patroclus and Hector, whose ashes were collected in golden urns. By contrast, in Bronze Age Mycenae, important people were buried with a golden mask, many of which have been found by Schliemann, such as the golden mask he attributed to Agamemnon, but which has turned out to be a century too old to have belonged to this king. But cremation was a typical Celtic custom that was not shared by other peoples in Europe at the time. Another interesting clue given by Homer is the frequent indication of oceanic tides, as tides are insignificant in the Mediterranean. Already Strabo wrote that 'Homer was not unfamiliar with tides and that for this reason several of the places described by the poet should be sought in the Atlantic Ocean'. These combined indications given by Homer therefore suggest that his epics related to Celts living on the shores of the Atlantic Ocean. However, this suggestion raises a number of serious problems and questions

which must be dealt with before arriving at any firm conclusions. The first question is : were there already Celts living in Western Europe in the late Bronze Age, around 1200BC ? Although urnfields dating from this period have been found in England and on the Continent, we know the Celts only through archaeological finds dating from the Iron Age, starting around 800BC but we have no trace of their existence in the second millenium BC. Fortunately, Homer provides another indication to help us out by mentioning in passing the 'very famous ' Galatea. But precisely because she was so famous in his time, the poet obviously did not need to elaborate, leaving modern readers in the dark about the reason of her fame. But we learn from other ancient Greek sources that in classical mythology Galatea was one of fifty-odd Nereïds and the legendary mother of the Celts, the Gauls and the Illyrians through her three sons, Celtus, Galas and Illyrius.

THE ORIGIN OF THE CELTIC PEOPLES



It is interesting to note that Achilles was also a relative of Galatea through his mythological mother Thetis, another Nereïd. He was of course not of the same generation as Celtus which means that Thetis was substituted for his biological mother merely as a mark of honour. In the Bronze Age, there were no civilian or military honours and the only way to immortalize kings and heroes was to substitute names from the Pantheon for one or both of their biological parents. As to the Illyrians, they are mentioned by Thucydides among the 'barbarians' living in western Greece in his time. Much later they would become so influential that, during the Roman Empire, Greece and part of southern Yugoslavia were known as the 'Prefecture of Illyricum'.

The relationship between Galatea, Celtus and Achilles is an irrefutable piece of evidence that Homer's epics are of Celtic origin.

In this context, it is interesting to note that several specialists of the Celts actually compared the Celtic culture in Western Europe with Homeric culture, as both the vernacular Celtic epics and Homeric epics are heroic, both recount a warrior aristocracy, both describe warriors fighting from two-wheeled, horse-drawn chariots and both show the highest esteem for individual courage. But few suspected that Homer himself originated from the Atlantic seaboard, and those who did found it impossible to prove, because of the second major problem we have to solve : if one assumes that the Trojan War was a conflict between Celts fought in England, how does one explain that Egypt, Lesbos, Crete Cyprus and Syria are only a few days sailing from Troy ?

This problem remained the major stumbling block until I realized that in Homer's time these places had entirely different names : Lesbos was called Issia, Cyprus was Alasjia, Crete was Keftiu, Syria was Aram while Egypt was called Kemi or Misr (as today) and in Hebrew Mitsrayim, also unchanged until today. The conclusion was that the geographical names mentioned by Homer designated entirely different places, which were situated, as it turned out, in Western Europe. It thus appears that we have always made a monumental error in the chronology of place-names, and that there has been a transfer of place-names from Western Europe to the Mediterranean just as much later, colonists would give familiar names to places in the America's and other regions in the world. In the Bronze Age and the Iron Age the transfer of place-names was due to the so-called Sea Peoples, who, judging by their names, were Celts and Gauls from the Atlantic seaboard who sailed into the Mediterranean as early as the

second millenium BC as recorded by the Egyptians. What is more, Herodotus tells us that the city of Athens was founded by a non-Greek people, the Pelasgians, meaning Sea Peoples. According to him, the Pelasgians changed the names of many Greek towns and began speaking Greek when they had integrated with the local population.

THE SEA PEOPLES (Thirteenth century BC)

Egyptian names (Likely origin)

Dardany (Dardanians - Trojans from England, Dardanus being an ancestor of King Priam)

Denyen (Danaans - Danes, people from Scandinavia)

Tjekker (People from England, Teucer being an ancestor of King Priam)

Peleset (Pelasgians - "who dwell on the sea" people from the Low Countries)

Shikala (Sikule - "who live on ships", people from western France)

Note: The above table updated to 2005 version.

The detailed list of regiments in Book II of the Iliad enabled me to identify nearly all Homeric place-names in Western Europe of which only one-third was ever transposed to Greece and the Mediterranean. This work of identification was facilitated by the fact that place-names were grouped by region, mentioning also many rivers which are reputed to have the oldest names in Europe. The picture that emerged was consistent and logical, as not only the geographical descriptions, but also the distances between places and the travel directions as given by Homer appeared to be entirely correct. As we all know, the Trojan War was started by Agamemnon, who was called 'the wide-ruling king', an epithet unjustified if he ruled over the small, northeastern corner of the Peloponnese, but most appropriate in Western Europe, where he ruled over a very vast territory indeed, stretching from the Gironde river in southwest France to the Rhine near Cologne in Germany. We can therefore consider Agamemnon as the first king of France in documented history, whose capital was Mycenae, since

called Troyes, situated to the southeast of Paris on the Seine river. His kingdom was called Argos, a name preserved by the Argonne region in northern France. Here, river names have changed very little over time. For instance, the Orneia river in Homer is now the Orne. The same is true for many towns, such as Cleonae, now Cléon and Gonoësse, now Gonesse, both situated near the Seine. But other names changed beyond recognition, such as Corinth, which became Courances after the Middle Ages, when it was still called Corinthia. Similarly, Homer's Tyrins was still called Tirins in the Middle Ages, but has since changed its name to Thury-Harcourt, a little town in Normandy. And Agamemnon's capital Mycenae was apparently renamed Troyes after his victory in the Trojan War, much like in our era the names of victorious battles are given to avenues, squares and buildings in our cities, such as Trafalgar Square or Waterloo Station.

The Achaeans (Homer never speaks of Greeks) under the command of Agamemnon, had waged war against a nation overseas, the Troad, which turned out to correspond to present England, where Troy stood on the Gog Magog Hills near Cambridge. These hills, whose name refers to the most terrible battle of mankind in prehistory, mentioned in the Bible by the prophet Ezechiel, are about 100 meters above sealevel, where they form a plateau large enough for a city with wide streets and a garrison of 50.000 warriors. In the adjacent plain, all rivers mentioned by Homer can be identified between the Ditton Woods and the Wash, which was an ideal bay to receive the huge fleet of 1186 ships. It was also possible to identify many towns destroyed by Achilles in the plain as well as two giant war-dykes and remains of prehistoric hill-forts. The Achaean army was installed on the south coast of the Wash which was some 40 kilometers further to the south than at present, close to Littleport and Shippea Hill. There remains the crucial question as to why 29 regiments of continental Celts would wage a war against other Celts in England, given that they had much in common, had the same language and practised the same religion. The reason for the war must have been to secure free access to Cornish tin, just like more recently 29 allies united for the Gulf War to protect their free access to the sources of crude oil in the Middle-East. In the Bronze Age, tin was a highly valued commodity which was as important for the economy as crude oil today. Tin is required to produce bronze which is an alloy consisting of about 90 percent copper and 10 percent tin. Whereas copper is found in many places in Europe, in the second millenium BC tin was found virtually exclusively in two regions : Cornwall and Brittany. But we know from archaeological research that the tin mines in western France

were already worked-out by 1200BC, which is the reason why arsenic had to be used to harden copper, with dire consequences for people's health as attested by skeletons dating from the period. As this coincides with the time of the Trojan War, we may assume that access to tin was the real cause of the conflict. Commerce was no alternative, as the Continentals had nothing of great value to offer in exchange, the British Isles being also rich in gold, silver and copper. Without tin, the Continent would virtually have returned to Stone Age living conditions, whence the decision of king Agamemnon, whom Homer called 'leader of men' to take the great responsibility of launching the greatest war the world had ever seen.

The 28 allies of Agamemnon came from regions as far apart as southern Spain and southern Scandinavia. Among those from Spain were Odysseus - whose real name was Nanus according to the 11th century Byzantine scholar Tzetzes - whose island kingdom was in the present province of Cadiz where all the islands are now part of the mainland due to the silting up of the coastal areas by the Guadalquivir and Guadalete rivers. Of all the allies, only Odysseus was reticent to participate in the war which is understandable for the king of the strategically best situated port in Europe, Cadiz, as he expected to always be able to acquire some tin from seafarers stopping over in the harbour of Ithaca.

Among Odysseus' neighbours were Nestor, king of Pylos - now called Pilas - who was nicknamed 'the Horseman of Gerenia' after the present town of Gerena in the same region. Menelaus, king of Sparta, lived in a town at the foot of the Esparteros mountain, this town being renamed Moron by the Moors. Further south we find Homer's Sidon, presently Medina Sidonia, which is Arab for 'town of Sidon'. To the north, another famous ally of Agamemnon was Achilles, prince of 'deep-soiled Phthia' in the Low Countries where is the fertile delta of the Rhine, Meuse and Schelde rivers. On ancient maps, the name of the Schelde is spelled as 'Scelt', a name cognate with 'Celts' according to some researchers. They may well be right, as we find also a village called 'Galatea' on ancient maps of the region, after the mythological mother of the Celts, whose name means 'Milkwhite'.

In Homer's time, Phthia appears to have been the most important religious centre of the Celts from both sides of the North sea. For reasons of secrecy, the Achaean fleet had therefore to be assembled in a remote region of Denmark. Here the port of Aulis was situated in the present province of Aalborg in North

Jutland, where, near the village of Nors, archaeologists have found a hecatomb of 100 small ships of goldleaf dating from around 1200BC. The 'Treasure of Nors', which is now in the National Museum of Copenhagen, was almost certainly a votive offering by the Achaean fleet before sailing to Troy in England, as both the time and the site near the large inland lakes in northern Jutland suggest.

Among the 17 regiments of Trojan allies, two came from Finistère, the westernmost tip of France and the others from various regions of England, Scotland and Wales. The allies from Finistère sailed up the Severn and Avon as far as Pershore, which corresponds to Homer's Percote, from where, according to the poet, they travelled overland to Troy.

After the fall of Troy, Aeneas, his son Ascanius as well as Antenor, the counsellor of king Priam, managed to flee the country to settle in those parts of Europe that were not inhabited by allies of Agamemnon, in particular in Portugal, where we find the Troia peninsula south of Lisbon, and in the Mediterranean countries, in particular in Italy and northwestern Turkey, near the Dardanelles, which bear the alternative name for the Trojans, the Dardanians (after Dardanus, founder of Troy in England). It was here, around the Aegean Sea, that the memory of the Trojan War was kept alive, in Greece by the descendants of the Sea Peoples of the continental seaboard of western Europe, who cited the verses of Homer, and in Turkey by the descendants of the Trojans from England, who cited the story as told by Dares. It is therefore not surprising that over time the peoples living around the Aegean Sea believed that the Trojan War had taken place in their part of the world.

According to Geoffrey of Monmouth, who wrote his 'History of the Kings of Britain' in the early Middle Ages, based on a much older document, a great-grandson of Aeneas, by the name of Brutus, sailed with an army to England where he founded London under the name New Troy (Caerdroia in Celtic) in 1100 BC.

Brutus became the first of the Trojan kings mentioned by the author. Brutus built his capital on the Thames (Homer's Temese) rather than on the Gog Magog Hills for a better access to the North Sea, as the Wash was gradually silting up to form the present Fenlands.

THE TROJAN KINGS OF ENGLAND

Teucer

|

Dardanus

(founder of
Dardania
the Troad,
England)

|

Erichthonius

|

Tros

_____ |

|

Ilus

(founder of Ilium - Troy)

|

Laomedon

|

Priam

(king of Troy during the
War)

|

Hector

|

Astyanax

|

Assaracus

|

Capys

|

Anchises

|

Aeneas

|

Ascanius

|

Silvius

|

Brutus

(founder of New Troy -
London)

This genealogy is based on Homer from Dardanus down to Aeneas, while the lineage from Aeneas down to Brutus figures in the writings of Geoffrey of Monmouth. **The combined genealogy confirms that Homer's Troy was situated in England** as it is most unlikely that Brutus would have been allowed to found a new capital in this country and become its king if he had not had strong ancestral ties with the local population and a claim to the throne.

Since Hector's infant son was reportedly killed during the sack of Troy, Brutus being of the lineage of Aeneas, was the rightful successor of the Trojan kings of Homer's time. According to Geoffrey of Monmouth, on their way from the Mediterranean to England, Brutus and his army were joined by other Trojans, the descendants of Antenor under the command of Corineus soon after they had passed the 'Pillars of Hercules', in this context the Strait of Gibraltar. This would confirm that some Trojans had indeed settled in Portugal, most likely in the region of the Troia peninsula. The combined armies then sacked and burned towns along the French coast terrifying the inhabitants with the manifest intention to discourage these people to attack them in the rear during the liberation of England. It is hardly a coincidence that Brutus landed in Totnes in Cornwall, not far distant from the tin mines, as he had no doubt to neutralize the Achaean garrison in Land's End before liberating the rest of the country.

Also according to Geoffrey of Monmouth, Cornwall owes its name to Corineus who was Brutus' second in command, while Brutus, once he had become king of England named the country Britain after himself. Since the medieval author has provided us with a complete list of the kings of England from 1100BC to the Middle Ages, **it becomes also clear why Queen Elizabeth I was once greeted as 'that sweet remain of Priam's state, that hope of springing Troy'**. This was certainly not - as is often believed - because of the Tudor fashion to admire Homer, as in that case they would not have identified with the losers of the war. No, it was clearly because at the time it was still known that Elizabeth I really was heiress to the throne of the Trojan kings. England's history can therefore now be retraced to Dardanus, the founder of Dardania, the most ancient name for the country, who lived in the fourteenth century BC.

On re-reading Homer, keeping in mind the particularities of the Bronze Age Celtic culture and the poet's detailed toponymy of Western Europe, one must admit that his descriptions of both the society of his time and the geography are astonishingly accurate.

We must at last recognize that Homer was not an 'ignoramus' and 'liar' but a particularly well-informed poet, whose works now turn out to contain an unsuspected wealth of information on the Bronze Age history of England and the Continent, about which nothing was known until now. But we still have to deal with the often heard argument that Homer's epics concern Greek history because his works were written in ancient Greek. However, this is a very weak argument as it matters little whether an event is recounted in one language or another. In fact Homer's texts were transmitted orally for some 400 years before they were translated and written down in Greece but it is still possible to retrace their origin to the Sea Peoples living on the Atlantic seaboard. It is indeed unlikely that the original language was Greek.

Already Professor Flacelière noted that 'the metrics of the epics, the dactylic hexameter, seems to be a borrowing, an imitation of a foreign model rather than an invention of the Greeks themselves, since the lines contain an abnormally high proportion of short syllables for their language, and thus require a particular effort on the part of the poet'. It also appears that Homer's Greek contains a large number of loan words from western European languages, relatively more often from Dutch rather than English, French or German. This phenomenon is not difficult to understand in view of the migration of the Sea Peoples into the Mediterranean during the second millenium BC, as confirmed by Egyptian records as well as Herodotus. Conversely we may assume that a large number of Greek words were adopted in Western Europe long before the Renaissance. We may take this to be so as Geoffrey of Monmouth tells us that Brutus and his men spoke 'Trojan' or 'Crooked Greek' which subsequently became 'British'.

As to the date of the Trojan War, it is generally assumed that the event took place around 1200BC although estimates vary widely. Eratosthenes placed the destruction of Troy in 1184BC on genealogical grounds. This comes quite close to the date of Odysseus' visit to the Low Countries just after the destruction of Troy as recorded by the Frisian Oera Linda Book, better known in England under the title 'The Other Atlantis'. Converted to the Christian calendar this would have been in 1188BC, implying that the war had started in 1198BC, a date also compatible with the foundation of New Troy around 1100BC by Aeneas' great-grandson. We can deduct from Homer's works that he must have composed the Iliad about one generation after the war but not later than 1150BC. The best guess would be around 1160BC, followed by the Odyssey around 1155.

These dates are also in line with his description of a late Bronze Age culture with a rudimentary iron technology. It seems very unlikely that the epics were composed at a later date for a number of reasons. For instance, there is no mention of a single person living after the Trojan War, not even the sons or grandsons of Aeneas, nor is there any mention of the important city of Thebes in Boeotia, which according to Thucydides, was founded sixty years after the sack of Ilium. If, on the other hand the Iliad had been composed around 750BC as is often believed, the Greeks, being convinced that the Trojan War was part of their history, would almost certainly have added Thebes to the list of regiments. The Greeks would also have felt obliged to give a more prominent role to the regiment of Athens which is hardly mentioned in the Iliad, as it was an unimportant place in Western Europe.

These considerations lead to other important conclusions : first, the lists of regiments were not added at a later stage to the Iliad, as is often believed, but formed from the very beginning an integral part of the epic, which indeed often repeats names of persons and cities mentioned in these lists and second, the epics were transmitted orally for about four centuries without significant changes (although there are some interpolations), thanks to the use of metric verse.

As everyone knows, the fall of Troy was engineered by Odysseus who devised the trick of having the Trojans themselves introduce the famous wooden horse packed with Achaean warriors into their city. Ever since, the Trojan Horse has remained the symbol of people bringing defeat upon themselves and of catastrophe due to internal weakness. Although it cannot be established with certainty whether the story of the Trojan Horse is based on an historical event, I believe that the huge wooden horse was effectively built and that the unsuspecting Trojans indeed introduced it in their town. I also believe that there were many Achaean warriors inside the structure. However, where my opinion differs with that of other historians is that I am sure that these warriors were not alive but dead. This may seem surprising at first sight, but the explanation is logical and can easily be deducted from Homer's text as follows:

In the Odyssey we read that on the eve of his return to Ithaca, Odysseus is the guest of honour at a banquet in the palace of king Alkinous. During the dinner, the bard Demodocus sings of the last days of the Trojan War and when he tells

the story of the valiant Achaeans hidden in the wooden horse, who eventually sacked the city, Odysseus starts to weep. This is noticed by Alkinous, who orders the bard to stop singing. The important question is of course, why would a heroic commander cry when he is reminded of his greatest victory ? Because of the victims he has made ? That is most improbable, as we have never heard of generals weeping at dinner parties while they listen to words of admiration and praise for their victories. And if someone would be so indiscreet as to remind them of the terrible sufferings inflicted on the enemy, the reply would certainly be that there is no pleasant way of killing enemies during a war.

We are therefore given to understand that Odysseus weeps because he is deeply ashamed of himself. He had obviously something terrible on his conscience, but what could that be ? A first clue is given in the very beginning of the Iliad where Homer tells us that in the final year of the war the plague was raging in the Achaean camp. The warriors believed that the epidemic was caused by the black magic of a Trojan priest of Apollo, whose daughter, Chryseis, had been kidnapped by the Achaeans and given to their leader Agamemnon. Although Agamemnon was forced by the army to return the girl to her father, the problem of the epidemic was certainly not solved. As the number of his warriors quickly dwindled, Agamemnon offered towns, gold and women to persuade his estranged ally Achilles - and his troops which had remained on the sidelines for some time - to return to the battlefield. But Achilles refused, and the army was under increasing pressure to take Troy before most of its warriors had died of the plague. Since the Trojans were apparently not affected by the disease, the balance of fighting power was increasingly tipped in their favour. At that crucial moment in the war, the wily Odysseus must have pondered how to transmit the plague to the Trojans. After all, it was unfair of the gods to punish the Achaeans with the disease, but not the Trojans. Since those who had died from the plague were cremated on pyres of wood as was Celtic custom, - which in the circumstances was a wise custom indeed - he conceived the idea of constructing a pyre in the shape of a wooden horse on wheels to contain the bodies of the victims of the disease. He let it be known in the enemy camp that the horse was empty and built as an offering to Athene. When the troops were subsequently ordered to burn their huts and take to the sea, simulating a sudden departure home, Odysseus would have two possibilities of winning the war: the first possibility was that the Trojans would put fire to the wooden horse standing in the plain during a religious ceremony dedicated to Athene, discovering too late that there were dead bodies inside. In the opinion of the superstitious and god-

fearing people of the time, this error was sure to bring the anger of the gods over the Trojans. The Celts used to offer living humans and animals to their gods, while sacrificing dead bodies was considered as the worst of insults to the Immortals. If that were to happen, the gods would somehow make the Trojans pay dearly for it, thus enhancing the chances of the Achaeans.

The second possibility was that the Trojans would introduce the wooden horse into their city for the religious ceremony. In that case they would inevitably be contaminated by the liquid dissection poison of the corpses inside the horse. Subsequently, the plague would spread all the more quickly as the population was weakened by the long - although often interrupted - war.

According to Homer, the Trojans did indeed introduce the horse into the city, but we can be sure that the warriors hidden inside were dead, as it is impossible, from a military point of view, to take a large city with a handful of soldiers. From history we know that it has occasionally succeeded but in very different circumstances. For instance, in 1590 a small group of Dutch warriors liberated Breda from the Spanish occupiers after penetrating into the city hidden in a peat boat. The story is famous in the Netherlands, but a similar feat would have been impossible in Troy for two reasons : not only was Breda at the time a much smaller town than Troy, but, more importantly, its inhabitants sided with the infiltrators. If these two preconditions are not fulfilled, the mission has no chance to succeed.

There is still another, very down-to-earth reason why the warriors hidden inside the horse cannot have been alive : people sitting for one or more days locked-up would need to relieve themselves, and this would not remain unnoticed ! Therefore, our conclusion must be that Odysseus wept because he felt guilty of a hideous act we would call today a warcrime, and that Demodocus' version of the story of the Trojan Horse was a cover-up for a crime he, wily Odysseus, 'the man of the many resources', had devised.

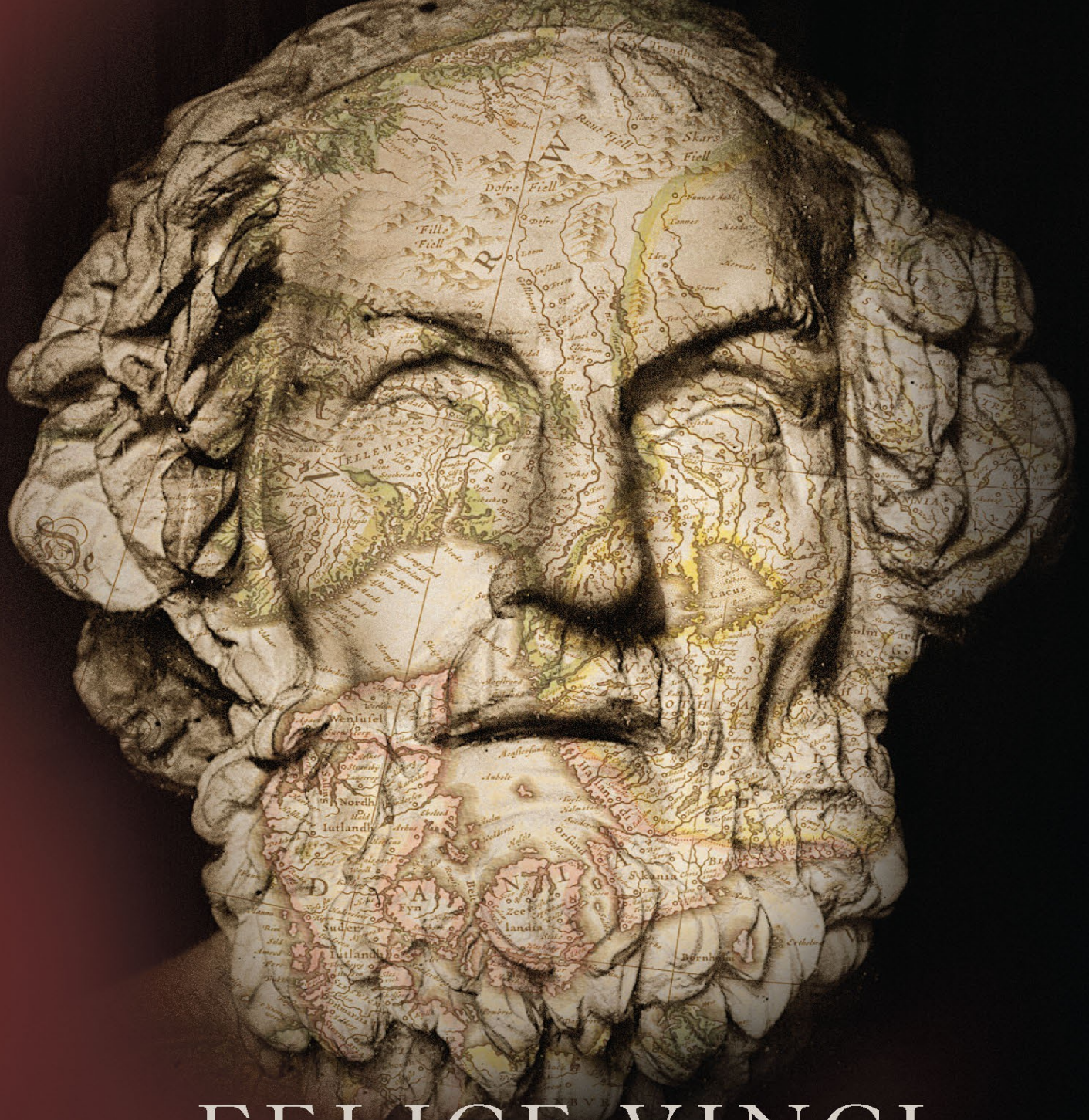
Obviously, the Achaean commanders could not tell the home front that they had won the war with a criminal act. That is why also Homer, by mouth of Nestor, recounts that the most famous Achaeans, including Odysseus, were hidden in the horse and sacked the city. The poet even reinforces the cover-up by suggesting that it was Athene herself who had inspired Odysseus' trick.

The contamination of an enemy camp with the plague was repeated in the Middle Ages when the Mongols conquered an Italian fortified town on the Crimea in the Black Sea in a similar way. They hurled corpses of plague victims into the city with huge wooden levers. A few infected survivors escaped to Sicily from where the plague epidemic started that would take the lives of one-third of Europe's population.

As to Odysseus, he had acted against the strict code of honour of his time, namely that one was not allowed to kill people at a distance, the only exception being the archers (the noun for which was correctly rendered in ancient Greek as the 'cowards'). The people of the Bronze Age would be incredulous to learn that in our times mass-destruction can be achieved at a great distance by simply pushing a button. To them, real honour was bestowed only on the man who excelled in close combat.

Odysseus probably believed that he had merely 'assisted' the gods in spreading the plague in the Trojan camp, whereas in reality he had set a trap for the Immortals for which he would be severely punished. As we all know, he had to wander for ten years over the seas suffering terrible woes. This was imposed upon him by Poseidon, not in his function as god of the ocean, but in his quality as lord of the subconscious. The initiates among Homer's public would certainly have interpreted the Odyssey from a different perspective than the profane. The purification of the soul through harsh trials has always been a prerequisite for initiation into the Mysteries, and for Odysseus the way to become an initiate or, as Homer calls it, 'god-like', was long and painful indeed.

Fortunately, he enjoyed the protection of Athene, the goddess of wisdom, who rescued him on several occasions. This also has a symbolic meaning, because wisdom emanates from the subconscious, but not without a great deal of suffering. For the Ancients, the symbol of the eternal struggle between Poseidon and Athene, that is between the subconscious and wisdom, was the olive tree (in southern Europe) or the willow (in northern Europe). That is why Homer mentions the 'long-leaved' olive tree at the entrance of the harbour of Ithaca, present Cadiz, where Odysseus finally arrived after many years of ordeals which were necessary for his redemption. This then, is what I believe to be the true story of the famous citadel of Troy, the 'holy city' which once stood just outside Cambridge on the Gog Magog Hills.



FELICE VINCI

HOMERS NORDISKE RØDDER

Iliaden, Odysseen og myternes vandringer

Bindslev

Where Troy Once Stood: The Mystery of Homer's Iliad & Odyssey Revealed

Laura Knight-Jadczyk
sott.net



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The Trojan Horse, the symbol for being fooled by an outward show and appearance, letting down one's guard, and bringing the enemy inside. Not far from what the world is experiencing today with the rule of psychopaths: intraspecies predators who look like normal humans but are not.

We had just made an international move and were waiting in our new house for our delayed shipping container to arrive with our library. I was quite at loose ends without anything to read when this book arrived in the mail, sent by a friend who knew I was without books. I can tell you that, after reading the cover, if my library had been there, I would never have read it. "Stuff and nonsense!" I snorted! Who was this guy to suggest that Troy was not close to Greece, that all the scholars were wrong? Well, it's really a good thing I didn't have anything else to read! So many questions answered! Most people are not aware that not one of forty characteristics of the City of Troy and the Trojan War plain fit the Mediterranean setting. What is astonishing is that the author of the Odyssey does give ALL the information needed to exactly place where Troy Once Stood!

For example:

- * The Achaeans built 1186 ships for their attack on Troy, they could have travelled the short distance overland far quicker and cheaper if Troy really had been in the Turkish setting.

- * Odysseus claimed to have got home by travelling as a passenger on a ship going from Crete to Sidon (present day Saïda in Lebanon), but that is the

opposite direction he needed to go in the Mediterranean setting.

* Agamemnon tells us it took him a full month to sail from his kingdom Argos to Ithaca, we know the trip takes less than 24 hours in the Mediterranean setting.

* The mythical location for Troy in Turkey is far too small to accommodate the invading army of about 100,000 men and the long pursuits in horse-drawn chariots.

* The extensively travelled Greek geographer Strabo who lived 2000 years ago (1200 years after the Trojan War) believed that some of the ports of call in the Odyssey should be found in the Atlantic because of the mention of tides that do not really exist in the Mediterranean.

Well, what really baked my noodle was the part about the rivers. Language and how it morphs over time is a particular interest of mine and Wilkens showed that he knew his stuff. The plains near Cambridge and the Gog Magog Hills is a place where more than 12 rivers mentioned in the Iliad can still be recognised by name even today.

Iman Wilkens is not the only one who has suspected that there was something fishy about locating Troy in Turkey. The modern day scholar Professor Sir Moses Finley, emeritus of Ancient History at the University of Cambridge (Fellow of British Academy) after years of study and writing countless renowned books on Greek history, also opined that the weight of evidence made it clear that Troy and the Trojan War did not occur in Greece and Turkey, but some where else. Sir Moses said...

"There has come to be an abundance of empirical evidence that the world Homer wrote about did exist.

"The opinions of later Greeks and 19th Century scholars are irrelevant. We are confronted with this paradox that the more we know, the worse off we are. Homer's Trojan War must be evicted from the history of the Greek Bronze Age..."

In an even older work "*Troje lag in Engeland: Odysseus landde in Zeeland*" (translated: *Troy lay in the United Kingdom: Odysseus landed in the Netherlands*) **Ernst Gideon** followed the work of the 18th and 19th century Belgium authors **De Grave** and **Cailleux**, who took pains to show that Troy was located in England and that the Odyssey took place in the Atlantic Ocean and the English Channel. Like Iman Wilkens, Ernst Gideon realized that the ocean Homer wrote about is wide, wild and dangerous, never smooth and sunny, the color was gray and never blue, and such an ocean could not have been the Mediterranean sea. In short, the weight of the EVIDENCE makes it quite clear that Troy and the Trojan War did not occur in Greece and Turkey (as we know it today), but somewhere else.

It also raises many unanswered questions that Wilkens does not deal with. For example, we know that the land we now call "Egypt" was never called by that name until the time of the Greeks. It is very possible that a far more ancient Egypt, located elsewhere, was the legendary home of the great mysteries and "spiritual knowledge" referred to in myths and legend. And if that is the case, it turns philosophy on it's head (not to mention the theories of hundreds of so-called occultists and "alternative historians"!)

The fad for all things "Egyptian" has been with us for a very long time. The fact is, the Egyptian civilization that we know from archaeology, epigraphy and documentary evidence, was static and limited. What's more, it caved in on itself, and never managed to produce any significant work of benefit for humanity, as Otto Neugebauer showed conclusively in his *"The Exact Sciences in Antiquity"*.

The open-minded thinker ought to really consider the purported mysteries of the Egypt that we know in terms of the fact that they were so ignorant that they devoted a huge amount of energy to their "cult of the dead." The whole Egyptian shtick is focused around preserving dead flesh for future or otherworldly reanimation. The very fact that there are so many of these dead bodies for Egyptologists to dig up is the clearest evidence that the beliefs of the people we now consider to be the "Egyptians" were nonsense. The whole issue of the excitement over Egyptian civilization is the belief that they had some mysterious powers because they built the pyramids and we can't. It has even been suggested that it was not the people we now know as Egyptians who built the pyramids. Also, has it never occurred to anybody that the existence of the pyramids in conjunction with the worship of an elite group of human beings, while everybody else was wearing loincloths and sweating in the hot sun, might suggest a relationship between the two? The fact is, the Egyptian civilization seems to have been the chief example of a vast chasm between the haves and the have-nots, and they managed to do it longer than anybody else. I'm not saying anything definitive here, I'm just saying that Wilken's book opens up a whole new way of thinking about things. How do we resolve this problem, the conflict between the ancient references to an "Egypt" that was home to great knowledge and the evidence of the spade? In a very real sense, finding that the original Egypt may very well have been in France and home to a Celtic or Druidic religion and culture restores to Western Civilization its true heritage, displacing the unnatural Fascist, Asiatic monotheism brought to us courtesy of Judaism.

Giovanni Garbini writes in *History and Ideology in Ancient Israel*:

"...[T]he interesting thing is that, apart from the many details concerning the external activities of the priesthood (which any Jew in Jerusalem could easily see with his own eyes), the texts [of the Bible] do not contain any information about the structures, the organization and the other activities of the priestly class; it is like seeing only the front of a building.

"In these biblical writings we find not only a description of the religious

practices, but often also their history, their meaning and their mythic origin, and since the religion of Israel is the expression of its relationship with Yahweh, all Israel's history becomes the history of this religion. In other words, these books fix a precise moment in the history of Hebrew religion, when a deep reflection on its nature was carried out. On the basis of this reflection, the entire past was reinterpreted (not as it was, but rather as they wanted it to be) and the future imagined, a glorious future with Jerusalem at the centre of the world." [...]

"Biblical Yahwism certainly reflects a monotheistic conception, but at the same time it is something less and something more than monotheism. ...Yahwism seems to be something less than monotheism: God is certainly one, but he is essentially the God of just one people and he acts only with them. If we reflect on this aspect, which is the central nucleus of the Old Testament, we discover that here we have what the historians of religions call henotheism rather than monotheism. On the other hand, Yahwism is also, and perhaps above all, an extremely rational vision of the world and of the privileged position that the people of Israel occupies in the world. So it would be legitimate to ask whether one could consider as a real religion, with all that this word implies... a doctrine like that taught in the Old Testament in the first millennium BC, which denies the survival of the spirit."

He then asks how it is that a **'religion' which attributes importance to liturgies practiced only in Jerusalem, which denies survival of the human spirit, could even have survived and spread**, especially after the destruction of said temple.

Good question.

Iman Wilkens discusses the Celts and their culture to some extent, but what he presents is unfortunately somewhat colored by the Asiatic Henotheism. That is one of the few flaws of the book. We are taught almost nothing about the Celts in school, though they seem to be considered as the ancestors of most Europeans, thus also the majority of Americans. The question we need to be asking is: Why is it that the religion and culture of the Mesopotamian region dominates our lives and our culture when it is, in effect, "foreign" and truly anti-spiritual? Celtic vernacular literature, including myths, stories and poems, in its written form, dates mainly from the Middle Ages. It is based on oral transmission that goes far beyond the Christian Era. It is very difficult to get a clear picture of the pre-Christian Celts from the transmitted texts, not only because of the typical mixture of myth and reality, and the lapse of time, but also because the Roman empire sought to stamp it out starting with Caesar and continuing with the Roman (Frankish, actually) church under the influence of Christianity, daughter of Judaism. However, studying what is available closely, one gets the impression of a dynamic, somewhat undisciplined people. The Celts were proud, imaginative, artistic, lovers of freedom and adventure, eloquence, poetry, and

arts. You can always discern the Celtic influence by the great artistic talents of these peoples. The Celts were VERY suspicious of any kind of centralized "authority," and this is, in the end, what brought about their downfall. They could not stand against the hierarchical war machine of the Roman empire. In a sense, you could almost say that this is also how Hitler nearly conquered Europe, most especially France. Gauls take the principles of liberty and equality VERY seriously - right down to the common man on the street who in no way considers himself inferior to the Prime Minister. One of the principal historians of the Roman era, Julius Caesar, tells us that the Celts were ruled by the Druids. The druids "held all knowledge." The Druids were charged with ALL intellectual activities, and were not restricted to religion, per se, which suggests to us that "religion" and "knowledge" were combined in a more or less scientific way, and were considered essential to one another - symbiotic.

It is later writers who began to vilify the Celts by accusing them of the usual things that people get accused of when someone wants to demonize them: human sacrifice, homosexuality, and so on. Most of that nonsense goes back to Posidonius, who has been quoted as an "authority" by every other "authority" on the Celts since. Unfortunately, when one checks Posidonius carefully, one finds that he really didn't have a clue and was probably making that stuff up to fulfill an agenda. He did, however, tell us something important about the Celts that supports the idea that a Celtic Egypt must have been the source of the great mysteries of the ancient world: the Druid belief in reincarnation. Posidonius is quoted by Diodorus:

"Druids believe that the souls of men are immortal, and that after a definite number of years they live a second life when the soul passes to another body."

Julius Caesar also wrote:

"The cardinal doctrine which they seek to teach is that souls do not die, but after death, pass from one to another; and this belief, as the fear of death is thereby cast aside, they hold to be the greatest invective to valour."

The Celts believed in a world of the spirit, the immortality of the soul. That's a vastly different philosophy than the one exposed in the texts of the Asiatic Jews which, as Garbini points out, "denies survival of the human spirit." In their art, the Celts expressed their ideas that spirit was an interconnection of all things in life. This is evident in the art of Celtic knotwork. The lack of written texts by the Celts has been the greatest problem for historians and students of the Celts. A lot of ideas are "supposed" or ancient sources with agendas have been relied on, and some of them even propose that there was a "taboo" by the Celts on putting things into writing. Iman Wilkens idea of why the Celts didn't write things down is one of the flaws of the book. He suggests that this was how the Druids "kept their power". (I already mentioned that he seems to be looking at things through the Judeo-Christian lens.) But, if we look at what Caesar said was the reason for the ban on writing, we find that it was really quite logical. The Druids were concerned that their pupils should not neglect the training of their memories, i.e. the Frontal Cortex, by relying on written texts. It is worth noting that, in the nineteenth century, it was observed that the

illiterate Yugoslav bards, who were able to recite interminable poems, actually lost their ability to memorize once they had learned to rely on reading and writing. So, it seems that the Druids were actually concerned more about the *accurate transmission of their knowledge* than "holding power."

Although the Druids prohibited certain things from being written down, it's clear that they DID write. Celtic writings in Ogam script have been found on many ancient stones. Caesar tells us that the Celts were *using the Greek alphabet* when the Romans arrived in Gaul in the first century BC. The destruction of Celtic culture was so complete that we know very little about their religion. We do know that they celebrated their "rites" in forests and by lakes without erecting any covered temples or statues of divinities. Tacitus tells us:

"They do not think it in keeping with the divine majesty to confine gods within walls, or to portray them in the likeness of any human countenance. Their holy places are woods and groves and they apply the names of deities to that hidden presence which is seen only by the eyes of reverence."

Plato is another who had doubts about the Greek origins of Homer's work because not only do the physical descriptions in his poems not correspond to the Greek world, but also the Homeric philosophy is very different from the mainstream Greek philosophy we know about today which is also heavily influenced by the foreign Asiatic element. According to Homer, the philosophy of the ancient world was that there was a third element that linked opposing elements. Between the body and the soul, there is the spirit. Between life and death there is the transformation that is possible to the individual, between father and mother there is the child who takes the characteristics of both father and mother, and between good and evil there is the SPECIFIC SITUATION that determines which is which and what ought to be done. In other words, there are three simultaneous determinants in any situation that make it impossible to say that any list of things is "good" or "evil" intrinsically, and that the true determinant is the situation. The symbol of this philosophy is the triskele, representing three waves joined together. The word "Triskele" evokes the name "Troy" and leads us to also consider the maze, called since ancient times "Troytowns."



The simultaneous existence of the third element does not mean that the notion of "good" and "evil" did not exist or was not reflected in the Celtic law. Their point seemed to be that there is no way to make "black or white" laws that must be followed by rote. A people must have wisdom to discern each situation and apply justice, not blindly, but with eyes wide open to the realities of the world and the specific situation. What was clear was that it was understood that nothing could be "cut and dried" in terms of law, that each situation was unique and the circumstances had to be carefully weighed. Aristotle considered Gaul to be the "teacher" of Greece and the Druids to be the "inventors of philosophy." The Greeks also considered the Druids to be the world's greatest scholars, and whose mathematical knowledge was the source of Pythagoras' information. What we can discern from Wilken's work is that there was an ancient and noble civilization associated with the European Megaliths that no longer exists and even its high knowledge and nuanced philosophy has been forgotten - except for the clues left in the Iliad and Odyssey. It is a fact that the Earth is literally blanketed with megaliths from some ancient civilization. Tens of thousands of them! There are variations in placement and style, but the thing they all have in common is their incredible size and their undeniable antiquity. It is now understood by the experts that the megalithic structures demanded complex architectural planning, and they propose that it was the labor of tens of thousands of men working for centuries.



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Stonehenge, the most famous megalithic structure.

No one has ever made a systematic count of the megaliths, but the estimate goes beyond 50,000. It is also admitted that this figure represents only a fraction, since many have been destroyed not only by the forces of nature, but also by the wanton destruction of man. Even though there are megalithic monuments in locations around the world, there is nothing anywhere else like there is in Europe. The megaliths of Europe form an "enormous blanket of stone." Great mounds of green turf or gleaming white quartz pebbles formerly covered many of them. The megalithic mania of ancient Europe is:

"Unparalleled indeed in human history. For there has never been anything like this rage, almost mania, for megalith building, except perhaps during the centuries after

AD 1000 when much the same part of Europe was covered with what a monk of the time called a 'white mantle of churches.' [...]

"The megaliths, then, were raised by some of the earliest Europeans. The reason that this simple fact took so long to be accepted was the peculiar inferiority complex which western Europeans had about their past. Their religion, their laws, their cultural heritage, their very numerals, all come from the East. The inhabitants, before civilisation came flooding in from the Mediterranean, were illiterate; they kept no records, they built no cities. It was easy to assume that they were simply bands of howling half-naked savages who painted their bodies, put bear-grease on their hair and ate their cousins." (Reader's Digest, *The World's Last Mysteries*, 1977.)

The interesting thing about the megalith builders is that the peoples who were able to perform these utterly amazing feats of engineering are still, in most circles, considered to be barbarians because they did not build cities, engage in agriculture, develop the wheel, or writing. Yet, they did something that clearly cannot be, and was not, done by "civilized" peoples who did all of those "civilized" things. They had some sort of "power" that we cannot replicate and do not understand. We also note that another of the famous megalithic arrangements is called "Carnac," suggesting that Karnak in what we now call Egypt is but an echo of an ancient reality, a name transferred by peoples on the move from their ancient homes following a catastrophe, perhaps a terrible war such as that recorded of Troy.

What is also found in the same areas are many sculptures of female goddesses found in the most ancient archaeological levels. According to the experts, the discernible idea of the religion of the goddess is that of an infinite bounty of the Great Mother. It is proposed that such peoples didn't engage in agriculture because the idea of "owning land" may have been abhorrent to them. The idea of "forcing" the earth to yield, rather than accepting the natural abundance the Goddess provided was simply not a part of their philosophy. Their Goddess was a Star Being, and she was worshipped in outdoor Temples that were laid out along Celestial Archetypes. Iman Wilkens restores to us a fragment of True European History and perhaps it is time for us to turn our attention to trying to learn more about it in the proper context. After all, Judeo-Christianity has brought the world to the verge of total destruction in less than 2000 years. The Celtic cultures existed for many, many thousands of years, accomplishing great feats of engineering and producing a culture that was pre-eminent throughout the world until they were destroyed by the monotheistic infection - due mainly to the fact that they did not accept a single, monolithic authority. Iman Wilkens book is filled with rich details and piles of supporting evidence that includes ancient historic writings, accurate geographic and topographic description matching, detailed maps, countless archaeological finds, historic place name matching, cultural and linguistic evidence. This book is a MUST read for everyone, most particularly people of European and Mediterranean heritage.

Jupiter, Nostradamus, Edgar Cayce, and the Return of the Mongols

By Laura Knight-Jadczyk

Regarding Iman Wilkens book, *Where Troy Once Stood*, this book was recommended to me by a Welsh reader. I tried for some time to obtain a copy and, failing to do so, the reader kindly lent me one. I looked at the book, read the blurbs on it, and said to myself: "Yeah, right! What a bunch of hooey this is going to be!" However, since we had just recently moved house and our furniture and books had not arrived yet, I was pretty much left with no other book in the house but this one. With a lifelong habit of reading daily, you could almost say that I was "forced" to read it in spite of an *a priori* attitude of extreme skepticism.

I was prepared with my pen and notebook for the long list of criticisms I was going to write, but somehow, once I had started reading, the notebook never managed to fill up. Yes, there were things I thought could have been explained better if the author had been aware of the history of cataclysms and global climate changes on the planet during the periods he was concerned with, but for the most part, his approach and his logic were quite compelling, even if the evidence he collected was only circumstantial. Ancient history is a very difficult subject, but when so much evidence can be assembled to make a case, and a theory can be formed and tested successfully, then perhaps it is time to release "hardened categories" and long held beliefs in explanations that do not work.

As I have written elsewhere, historians of ancient times face two constant problems: the scarcity of evidence, and how to fit the evidence that IS known into the larger context of other evidence, not to mention the *context of the time to which it belongs*.

Fortunately, ancient history is not "static" in the sense that we can say we know all there is to know now simply because the subject is about the "past." For example, the understanding of ancient history of our own fathers and grandfathers was, of necessity, more limited than our own due to the fact that much material has been discovered and has come to light in the past two or three generations through archaeology and other historical sciences.

Jews, Christians and Moslems have a certain notion of the past that is conveyed to them in hagiography, Bible stories, and the Koran, as well as in chronologies and historical accounts. We tend to accept all of these as "truth" - as chronological histories along with what else we know about history - and we often reject out-of-hand the idea that these may all be legends and myths that are meta-historical - special ways of speaking about events in a manner that rises above history. They may also be mythicized history that must be

carefully examined in a special way in order to extract the historical probabilities. The chronologies, the way that we arrange dates and the antecedents that we assume for events, should be of some considerable concern to everyone. If we can come to some reasonable idea of the REAL events, the "facts," the data that make up our view of the world in which we live and our own place within it, then perhaps such facts about our history can explain why our theologies and values tell us, not what we believe, but WHY we believe what we do, and whether or not we ought really to discard those beliefs as "historical."

One could say, of course, that all history is a lie. Whenever we recount events or stories about people and times that are not immediately present to us, we are simply creating a PROBABLE picture of the past or a "distant happening." For most people, the horror and suffering of the Iraqi people, at the present moment in "time," has no spatial meaning because it is "over there." It is quite easy for *false images* of such events to be created and maintained as "history" by those who are not directly experiencing the events, particularly if they are not told the truth about them by those who DO know. And so it has been throughout history.

An additional problem is that history not only is generally distorted by the victors, it is then later "mythicized." There is a story found in the *History* of Herodotus, which is an exact copy of an older tale of Indian origin except for the fact that in the original, it was an animal fable, and in Herodotus' version, all the characters had become human. In every other detail, the stories are identical. Joscelyn Godwin quotes R. E. Meagher, professor of humanities and translator of Greek classics saying: "*Clearly, if characters change species, they may change their names and practically anything else about themselves.*"

Going further still, historian of religion, Mircea Eliade, clarifies for us the process of the "mythicization" of historical personages. Eliade describes how a Romanian folklorist recorded a ballad describing the death of a young man bewitched by a jealous mountain fairy on the eve of his marriage. The young man, under the influence of the fairy was driven off a cliff. The ballad of lament, sung by the fiancée, was filled with "mythological allusions, a liturgical test of rustic beauty." The folklorist, having been told that the song concerned a tragedy of "long ago," discovered that the fiancée was still alive and went to interview her. To his surprise, he learned that the young man's death had occurred less than 40 years before. He had slipped and fallen off a cliff; in reality, there was no mountain fairy involved. Eliade notes that "despite the presence of the principal witness, a few years had sufficed to strip the event of all historical authenticity, to transform it into a legendary tale." Even though the tragedy had happened to one of their contemporaries, the death of a young man soon to be married "had an occult meaning that could only be revealed by its identification with the category of myth."

To the masses, hungry to create some meaning in their lives, the myth seemed truer, more pure, than the prosaic event, because "it made the real story yield a deeper and richer meaning, revealing a tragic destiny." We could even suggest that George Bush is viewed in this way by many Americans who prefer to believe that he is a heroic president landing on

aircraft carriers with verve and flair and a glint of steel in his eyes, protecting them from evil terrorists when in fact, he is a cheap liar, a psychopath, and undoubtedly complicit in cooking up the attack on the World Trade Center.

In the same way, a Yugoslavian epic poem celebrating a heroic figure of the fourteenth century, Marko Kraljevic, abolishes completely his historic identity, and his life story is "reconstructed in accordance with the norms of myth." His mother is a Vila, a fairy, and so is his wife. He fights a three-headed dragon and kills it, fights with his brother and kills him, all in conformity with classical mythic themes.

The *historic character* of the persons celebrated in epic poetry is *not in question*, Eliade notes. "But their historicity does not long resist the corrosive action of mythicization." *A historic event, despite its importance, doesn't remain in the popular consciousness or memory intact.*

The memory of the collectivity is anhistorical. Murko Chadwick, and other investigators of sociological phenomena have brought out the role of the creative personality, of the "artist," in the *invention and development* of epic poetry. They suggest that there are "artists" behind this activity, that there are people *actively working to modify the memory* of historical events. Such artists are either naturally or by training, psychological manipulation adepts. They fully understand that the masses think in "archetypal models." The mass mind cannot accept what is prosaic and individual and preserves only what is exemplary. This reduction of events to *categories* and of individuals to *archetypes*, carried out by the consciousness of the masses of peoples functions in conformity with archaic ontology. We might say that - with the help of the artist/poet or psychological manipulator - popular memory is *encouraged* to give to the historical event a meaning that imitates an archetype and reproduces archetypal gestures.

At this point, as Eliade suggests, we must ask ourselves if the importance of archetypes for the consciousness of human beings, and the inability of popular memory to retain *anything but archetypes*, does not reveal to us something more than a *resistance to history* exhibited by traditional spirituality?

What could this "something more" be?

I would like to suggest that it is best explained by the saying: "the victors write the history." This works because the lie is more acceptable to the masses since it generally produces what they would LIKE to believe rather than what is actually true. We have certainly seen a few hints that this is exactly what George Bush and company are doing, and based on this "rewriting of the event" in real time wherein Bush is scripted as the star of the show and the recipient of a "directive from God," he has been able to further plans for world-domination utilizing a religion that clearly is no different from other cults with the exception that George Bush and cronies are the beneficiary.

Sounds a lot like what Stalin did in Russia, and what the CIA has been doing all over the planet since WW II and certainly what monotheism has been doing for the past two thousand years. The fact is, manipulation of the mass consciousness is "standard operating procedure" for those in power. The priests of Judaism did it, Constantine did it,

Mohammed did it, and the truth is, nothing has changed since those days except that the methods and abilities to manipulate the minds of the masses with "signs and wonders" has become high tech and global in concert with global communication.

Getting back to *Where Troy Once Stood*, Iman Wilkens did his homework in a very creative and open minded way. Among the things he examined in the *Iliad* and *Odyssey* were the sailing directions. Having a friend in the shipping industry who is a specialist in guidance systems, I asked him a number of questions about this process and he confirmed that Wilkens approach and conclusions were correct. He also concentrated on the geography and spatial locations of Homer's world. Iman Wilkens tells us:

As work on Homer's puzzle progressed, it turned out that many towns, islands and countries were not yet known in the eastern Mediterranean at the time of the Trojan War by the names mentioned by the poet.

Places like Thebes, Crete, Lesbos, Cyprus and Egypt had entirely different names in the Bronze Age, as we now know from archaeological research. The theatre of Homer's epics can therefore never have been in the Mediterranean, just as, say an epic found in the United States about a Medieval war, mentioning European place-names (which can be found in both countries) could not have taken place there, as the American continent had not yet been discovered!

As to Homer's place names, we are confronted with a similar problem but it is not really surprising that such a fundamental error in chronology could persist for some 2,700 years as traditional beliefs handed down over a long period are seldom challenged: each generation simply repeats the teachings of the previous one without asking itself the proper questions.

But now that this problem of timing has come to light, we are obliged to look for Homer's places elsewhere than the eastern Mediterranean, and situated near the ocean and its tides, in particular where dykes prevented low-lying areas from flooding. In other words: we have to look for Homer's places along the Atlantic coast.

The outcome of this research will be unsettling to many and I also realize from my own experience that it takes some time to get accustomed to the Bronze Age geography of Europe. The best way of adjusting is by reading Homer together with the explanations and maps of this book. Those who remain sceptical should realize that the problem of place-name chronology in general and the phenomenon of *oceanic tides* in particular, *exclude any alternative solution*. [...]

At first sight it seems impossible to penetrate such a very distant past, but it turns out to be still feasible to discover what happened over 3,000 years ago, and precisely where, thanks to the branch of linguistics dealing with the history of word forms - etymology.

While the Greek spelling of Homer's geographical names was fixed once and for all when the poems were written down ... place names in western Europe went on changing in accordance with more or less well-established etymological rules, to be fixed by spelling only relatively recently.

Taking this fact into account, we shall see how virtually 400 odd Homeric place-names can be matched in a coherent and logical fashion with western European place-names as we know them today. Many of them are still easily recognizable, others very much less so, often because they have changed by invaders speaking a different language.

Even over the last few centuries, some place-names around the world have changed beyond recognition, due to pronunciation by peoples of different languages. Who, for example, would believe that Brooklyn in New York comes from the Dutch place name *Breukelen*, if it were not a documented fact?

While it is not possible to prove anything that occurred more than 3,000 years ago, I hope that my detective work has at least produced sufficient circumstantial evidence to convince the readers that the famous city of Troy was situated in western Europe. [...]

The reason for the longevity of place names in general and river names in particular is that conquerors generally adopt the already-existing name, although often modified or adapted to their own tongue.

A major exception to this rule is Greece, where invaders arriving in a country almost emptied of its population gave new names to many places - names familiar to them and appearing in Homer's works. But people arriving in a new and sparsely populated country of course give familiar names to places in a haphazard kind of way.

In Australia, for example, Cardiff, Gateshead, Hamilton, Jesmond, Stockton, Swansea, and Walsend, widely scattered in Britain, are all suburbs of Newcastle, New South Wales. It is precisely this haphazard transposition of names that explains, for example, why Rhodes is an island in Greece, but a region in Homer; Euboea is another Greek island, but *part of the continent* in Homer; Chios yet another island, but not in Homer. Similarly, Homer speaks of *an island called Syria* which clearly cannot be Syros in the Cyclades. The reader may object that these are simply imprecisions due to the extreme antiquity of the text. But we have evidence that the present Egypt, Cyprus, Lesbos and Crete, all names appearing in Homer, were not known by those names in the Bronze Age.

The list of such anomalies is long. Even the identification of such Homeric places as Ithaca and Pylos has led to endless and inconclusive discussion among scholars and the difficulty of making sense of Homer in Greece or Turkey is brought out in recent studies by Malcolm Wilcock and G.S. Kirk. It is therefore clear that the poet, though he uses names we recognize, was not talking about the places that now bear those names. [*Where Troy Once Stood*, Wilkens, p. 52-53]

Iman Wilkens cites the now very long list of reasons why Turkey is excluded as the site of Troy. (I'm not going to deal with those issues here; the reader may wish to pursue that line of research on their own.) Additionally, he points out the many reasons that support the location of the Troad in a country with a temperate climate, open to the Atlantic, and with tides. As Wilkens noted, considering the *internal evidence* of Homer's works, it is only logical to look for the Troad in Europe, in a country formerly inhabited by the Celts, with

an Atlantic climate, separated from the Continent by the sea, and having on its east coast a broad plain with a large bay capable of sheltering a big fleet of ships. In England, there is, as it happens, an area corresponding perfectly to ALL of the descriptions in Homer - the East Anglian plain between the city of Cambridge and the Wash. Wilkens brings up a compelling argument:

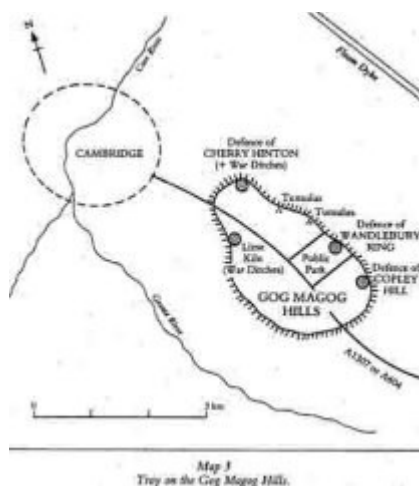
Homer names no less than fourteen rivers in the region of Troy, eight of them being listed together in the passage where he describes how, after the Trojan War, the violence of these rivers in flood sweeps away the wood and stone rampart built round the Achaean encampment and the ships. It appears that generations of readers must have skipped over these lines, thinking they contained fictitious names of no interest, for otherwise, it is difficult to understand how nobody, not even people from the Cambridge area, was ever struck by the resemblance between the names of Homer's rivers and those of this area.

Have a look at this list of river names, keeping in mind the several thousand years that have passed and that these changes are quite in line with phonetic changes according to the rules of etymology:

Usual Rendering of the Greek River Name from Homer	Modern Name of the Corresponding River in England
Aesepus	Ise
Rhesus	Rhee
Rhodius	Roding
Granicus	Granta
Scamander	Cam
Simois	Great Ouse
Satniois	Little Ouse
Larisa	Lark
Caystrius or Cayster	Yare with Caister-on-sea and Caistor castle at the mouth
Thymbre	Thet
Caresus	Hiz
Heptaporus	Tove
Callicolone	Colne
Cilla	Chillesford
Temese	Thames

As Wilkens notes, it is impossible to find these rivers in Turkey. All that can be found are four rivers that were later given Homeric names without regard to the geographical descriptions in the Iliad.

The evidence that the Trojan plain is the East Anglian plain is also backed up by Homer's descriptions of the land: fertile soil, rich land, water meadows, flowering meadows, fine orchards, fields of corn, and many other details that perfectly describe England, but have absolutely no relationship to Turkey, either in modern or ancient times, as the archaeology demonstrates.



There still exists very substantial remains of two enormous earth ramparts, running parallel with one another, to the northeast of Cambridge, one twelve kilometers long and the other fifteen.

The ditches dug in front of the dykes are on the side facing inland, not towards the sea, which means that they were built by invaders, not defenders exactly as described by Homer. These are known today as *Fleam Dyke* and *Devil's Dyke*.

As Wilkens notes, it is obvious that the invader who built these enormous defenses was planning on a long siege. Also, a very large army would have been needed to move

the huge volume of earth that went into creating these dykes which are 20 meters high and 30 meters wide at the base. Therefore, it seems that the estimated number of combatants in the Achaean army - between 65,000 and 100,000 - might not be an exaggeration.

The two dykes are about 10 km apart, leaving room for the deployment of two large armies if the defenders were to breach the first rampart. A line drawn perpendicularly through the two dykes, extending inland, cuts through the highest hill in the Cambridge area now known as the Wandlebury Ring, part of a plateau called the *Gog Magog Hills*. Wilkens produces still another confirmation:

A second indication that Wandlebury was the site of Troy is provided by a further detail of Homer's text, where he tells how the Trojan army, before the construction of the dykes, gathered on a small isolated hill before Troy:

Now there is before the city a steep mound afar out in the plain, with a clear space about it on this side and on that; this do men verily call Batieia, but the immortals call it the barrow of Myrine, [an Amazon] light of step. There on this day did the Trojans and their allies separate their companies. [Iliad, II, 811-815]

Some kilometers to the north of Wandlebury, there is indeed, an isolated hill where the village of Bottisham now stands. It seems permissible to associate the Homeric name of Batieia with that of Bottis(ham). [...]

When Priam, with a herald, is on his way from Troy to the Achaean camp by the sea to ask Achilles to return the body of his son, Hector, they apparently follow the course of

the Scamander and stop to water their horses at another place that is of great interest to us:

When the others had driven past the great barrow of Ilus, they halted the mules and the horses in the river to drink, for darkness was by now come down over the earth...
[Iliad, XXIV, 349-351]

A modern map shows us that half way between where Troy was and the Achaean camp, on the river Cam, lies the small town of Ely, which very likely owes its name to Ilus, and ancestor of Priam and the founder of Troy. It may well be, therefore, that the great gothic cathedral of Ely was built on the site where Homer saw the tomb of the first Trojan king. [Wilkins]

According to the tale, after ten years of war and countless deaths, Troy was essentially wiped off the face of the earth. Obviously, everybody didn't die but the silting of the Wash made it impossible to rebuild on the same site at that time, assuming that the survivors had the heart to do so. A new city was built on the Thames at *Ilford*, or the Ford of Ilium east of the present City of London. The Romans called this city Londinium Troia Nova, or "New Troy." It was also known as Trinobantum, and the Celts called it *Caer Troia*, or "Town of Troy."

Geoffrey of Monmouth wrote that New Troy was founded by Brutus in 1100 BC. That would certainly put the "real Trojan War" quite a bit earlier than most "experts" consider to be the appropriate temporal placement of this war. The Hon. R.C. Neville found glass objects from the eastern Mediterranean which were dated as being from the fifteenth century BC about 5 km from Wandlebury Ring. Objects of a similar date and origin have also been found in other parts of England, showing that there was trade between the Atlantic and Mediterranean peoples.

To suppose that the great cultures in the eastern Mediterranean area and in the Near East were separated from each other, in the beginning, by the broadest of gulfs, is an interpretation wholly at variance with the facts. On the contrary, it has been clearly enough established that we have to deal, in this region, with an original or basic if not uniform culture, so widely diffused that we may call it Afrasian." [A. W. Persson]

There are two figures of the giants Gog and Magog that strike the hours on a clock at Dunstan-in-the West, Fleet Street, but few people in London seem to know why they are there. Adrian Gilbert writes in *The New Jerusalem*:

Once more we have to go back to Geoffrey of Monmouth's book, in which there is a story of how, when Brutus and his Trojans arrived in Britain, they found the island sparsely inhabited by a race of giants. One of these, called Gogmagog, wrestled with a Trojan hero called Corineus and was eventually thrown to his death from a cliff-top called in consequence 'Gogmagog's Leap'.

In the 1811 translation into English of *Brut Tysilio*, a Welsh version of the chronicles translated by the Rev. Peter Roberts, there is a footnote suggesting that Gogmagog is a corrupted form of Cawr-Madog, meaning 'Madog the great' or 'Madog the giant' in Welsh. [...]

In another version of the Gogmagog tale, the *Recuyell des histories de Troye*, Gog and Magog are two separate giants. In this story they are not killed but brought back as slaves by Brutus to his city of New Troy. Here they were to be employed as gatekeepers, opening and closing the great gates of the palace.

The story of Gog and Magog, the paired giants who worked the gates of London, was very popular in the middle ages and effigies of them were placed on the city gates at least as early as the reign of Henry VI. These were destroyed in the Great Fire of 1666, but so popular were they that new ones were made in 1708 and installed at the Guildhall. This pair of statues was destroyed in 1940 during the Blitz, the third great fire of London, when the roof and much of the interior furnishings of the Guildhall were burnt. A new pair of the statues was carved to replace them when the Guildhall was repaired after the war. [pp. 60-61]

In the above quote, we have a clue that the giants, Gog and Magog, were known to the people of England long before they had access to a Bible, so certainly the Gog Magog hills were not named after the war described by Ezekiel. Rather, Ezekiel must have known about the terrible conflict fought on the Gog Magog plateau.

The question that is often asked is: could there have been cities of as many as 100,000 inhabitants in England during the Bronze Age? The population definitely fluctuated over time, but archaeologists estimate a population of at least 3 million at the close of the Bronze Age. According to some experts, England was a populous country with well developed agriculture at that time. We read in the Iliad about orchards, vines and fields of corn.

About 2000 BC came Bell-beaker people, whose burials are in single graves, with individual grave-goods. The remarkable Wessex Culture of the Bronze Age which appears about 1500 BC is thought to be based on this tradition. The grave-goods there suggest the existence of a warrior aristocracy 'with a graded series of obligations of service... through a military nobility down to the craftsmen and peasants', as in the Homeric society. This is the sort of society which is described in the Irish sagas, and there is no reason why so early a date for the coming of the Celts should be impossible. ...There are considerations of language and culture that rather tend to support it. [M. Dillon and N. Chadwick, *The Celtic Realms*, Weidenfield and Nicolson, London, 1972]

If it is so that Troy was in England, then the first documented King of England was Priam - in the Bronze Age. It also explains why prehistoric spiral labyrinths engraved on rocks or laid out on the ground with stones are still called "Troy Towns" or "walls of Troy" in England, "Caerdroia" in Wales and "Trojaborgs" in Scandinavia.

There is more than a symbolic relationship between the spiral maze or labyrinths and the city of Troy. According to K. Kerényi, the root of the word *truare* means "a circular movement around a stable centre." Based on the archaeological evidence, the symbolism of the circular labyrinth is far older than Homer's time, reaching back into the Stone Age.

Having discovered that there is good reason to believe the Troy was situated in England, we next must consider now the identification and locations of the Achaeans. As Wilkens

has noted:

Places like Thebes, Crete, Lesbos, Cyprus and Egypt had entirely different names in the Bronze Age, as we now know from archaeological research. The theater of Homer's epics can therefore never have been in the Mediterranean, just as, say an epic found in the United States about a Medieval war, mentioning European place-names (which can be found in both countries) could not have taken place there, as the American continent had not yet been discovered!

So, if the Egypt that we know was not Egypt at that time, where was it? Also, where was the land of the Achaeans?

If fourteen rivers in the same region of England correspond linguistically and geographically with those of the Trojan plain as described by Homer, the coincidence is so great that it cannot be accidental, and we must indeed be talking about the same plain. ... At the end of the Iliad, Homer states explicitly where Troy was located, speaking through the voice of Achilles talking to the old King Priam, come to claim the body of his son, Hector:

And of thee, old sire, we hear that of old thou was blest; how of all that toward the sea Lesbos, the seat of Macar encloseth, and Phrygia in the upland, and the boundless Hellespont, over all these folk, men say, thou, old sire, was pre-eminent by reason of thy wealth and thy sons. [Iliad, XXIV, 543-546]

This does seem to delimit Priam's kingdom fairly precisely, and these places are indeed now to be found in the Mediterranean. Lesbos is a Greek island off the Turkish coast, Phrygia is the high plateau of western Turkey and the Hellespont is the classical name for the Strait of the Dardanelles. It is precisely this description that inspired Schliemann to seek the ruins of Troy in a plain in northwest Turkey. [Wilkens]

Considering the fact that the archaeological evidence of the many levels of the "Troy" that Schliemann discovered simply do not support all the details of the story of the Trojan war, I agree with Wilkens that it seems that there was a general shift of Homeric place-names from western Europe to the Mediterranean after the end of the Bronze Age.

The sea upon which the Troad lay was called the Hellespont. This means the "Sea of Helle." According to legend, Helle was a girl who fell from the back of a winged ram and drowned in the sea which was then named after her. She was the daughter of Athamas, King of Orchomenus and the sister of Phrixus.

The name Hel, or Helle is also written as El or Elle by those linguistic groups that do not pronounce the "H." It is a word of very ancient Indo-European origin. Not only was El the name of the principal god of the pantheon of Ugarith, the ancient Syrian town on the Mediterranean, but "el" also means "god" in the Semitic languages.

The atlas of Europe contains so many place-names beginning with Hel, Helle, El and Elle that it is well worth having a look: (I apologize that the scan of the map is so difficult to read due to the contrast, but the idea can be gotten by having a look and then further examination of an atlas will provide additional evidence.)



Apart from the waters off the western tip of France, still called Chenal de la Helle, the name Hellespont or Helle Sea has disappeared from western Europe. But, there are good reasons to think that it must have been the name of the sea on the shores of which so many places named "Helle" remain. Also, there still remain an estuary in the Rhine delta called Hellegat, or "Gate to Helle," while the origin of the name of the French resort of Houlgate on the Channel coast is undoubtedly Hellegat. The name of the port of Hull on the northeast coast of England comes from the word "hell" according to the Oxford dictionary of English Etymology. Additionally, the name of Broceliande, the vast forest of Paimpont

in Brittany, known from the cycle of the Knights of the Round Table is "Bro-Hellean" in Armorican Breton, meaning "Land near Hell."

It therefore seems logical to conclude that Homer's vast Hellespont was not the narrow strait of the Dardanelles in northwestern Turkey, but the sea separating England from the continent of Europe, in other words, the Channel, the North Sea and the Baltic, all the more so because the Greek adjective used to describe the Hellespont, *apeiros*, is much stronger than 'vast': it means 'boundless' which can only apply to the seas off the western shores of Europe, or, in other words, the Atlantic.
[Wilkens]

Phrygia is the second frontier of the Troad mentioned by Homer and he describes it as an "upland." We can look for the etymology of the word Phrygia in both the name of the Norse goddess Freya, and the name Phrixos, the brother of Helle. The name of the kingdom of their father was Orchomenus and there is, in fact, a place in west Scotland called Orchy, and on the north of Scotland there are the Orkney Islands, the archaic spelling of which is Orcheny. In the Orkneys, there is a town named Aith, the same as the name of Agamemnon's horse. Following the principles of etymology, we even find the name of King Athamos preserved: Atham > Ethem > Eden > Edin > Edinburgh.

Many recent archaeological finds give evidence of big farms in Scotland dating as far back as 4000 BC, witness to an advanced culture that subsequently spread to the south of Great Britain.

Lesbos would then be the Isle of Wight. The name of the main river on the Isle of Wight is *Medina*, cognate with the Greek *Methymna*. The narrow strait separating the Isle from the mainland is called the *Solent*, related to the Greek noun *solen* which means channel or strait. Maps of the island show a promontory known as *Egypt point*.

According to Homer, Egypt is only a few days voyage from Troy. And so, if Troy was in England, Egypt must not be far away. Somewhere in western Europe there must be a region that subsequently gave its Bronze Age name to the land of the Pharaohs down south in Africa much later.

At the time of Homer, the land of the Pharaohs was not called Egypt, but *Misr*, *Al-Khem* or *Kemi* and often *Meroë*. This latter name applied to Upper Egypt and what is now called Ethiopia. The biblical name for Egypt was *Mitsrayim* which is still modern Hebrew for Egypt. Since its independence, the official Arabic name for Egypt has returned to *Masr*.

It was Herodotus, the first Greek to visit the pyramids who first called the Land of the Pharaohs by a name taken from Homer, Egypt. Alexander the Great made this the official name of the country in 332 BC. In other words, the Greeks did exactly what all colonialists do: they gave familiar names to places in their colonies and imposed their language on the peoples by virtue of making it the language of administration.

What is evident is that Homer's description of Egypt does not at all match the features of the Land of the Pharaohs. This was noted by the Greek Philosopher Eratosthenes who lived in Alexandria. (284-192 BC)

Homer uses Egypt to designate a "river fed by the water of the sky" and sometimes the surrounding country with its "fine fields." But he never, ever, mentions the pyramids which were, supposedly, already thousands of years old at the time of the Trojan War. Additionally, the pyramids are not mentioned by Aeschylus in his drama *The Suppliants*, the subject of which is the Druidic tradition from the north. He tells us how the suppliants, a group of fifty young women who wish to escape forced marriages, flee Egypt "across the salty waves to reach the land of Argos." Later in the play, he writes how the young Io, pursued by a gadfly, returns from Argos to Egypt and "*arrived in the holy land of Zeus, rich in fruits of all sorts, in the meadows fed by the melting snow and assailed by the fury of Typhon, on the banks of the Nile whose waters are always pure.*"

Doesn't sound much like Egypt, does it?

As those of you who have studied geography realize, Argos has never been part of, or near to, Egypt as we now know it. Furthermore, Egypt - as we now know it - was the land of Ra, the Sun God and, in ancient Egypt, Zeus was completely unknown. Finally, meadows watered by melting snow never, in any way, could describe the land we now know as Egypt.

So, since the Egypt described by both Homer and Aeschylus do not fit the Egypt we now know, and we don't think they would have forgotten to mention the chief feature of Egypt - the pyramids - we must conclude that they were not talking about the Egypt we know as Egypt today.

Zeus was certainly known to France to the extent that one day of the week, *Jeudi*, or Thursday, comes from his name. It is the right distance from Troy, but, as Wilkens points out, we don't find much etymologically speaking, to support the idea that Egypt was France. However, there are a few clues.

As it happens, there is a town and branch of the Nile in present day Egypt that the Greeks called *Bolbitiron* and *Bobitinon*. Correspondingly, there is a town called Bolbec near the mouth of the Seine. Then, there is a river in France called the *Epte*. This river flows from the north to join the Seine near Vernoin, half-way between Paris and Rouen.

There are many etymological artifacts of the name of the Nile in France where many villages contain -nil- (French for Nile) in their names. There is Mesnil, near Le Havre which, in twelfth-century church Latin was called "mas-nilii" or "house in the Nile country.. Then there is Miromesnil, Ormesnil, Frichemesnil, Longmesnil, Vilmesnil, and so on. Menilmontant, or "house on the upper Nile" is a district in Paris, and there is a suburb called Blanc-Mesnil. The god of the Nile had a daughter called Europe whose name is preserved in the river Eure, a southern confluent of the Seine.

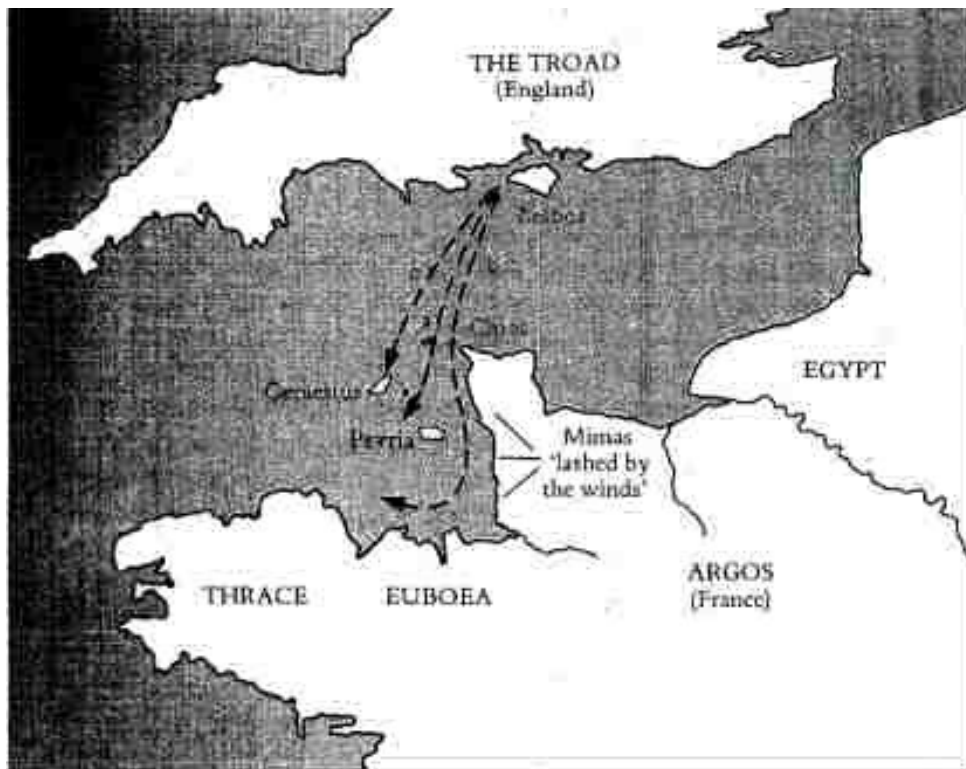
At the time of the Pharaohs, in what we now know as Egypt, the Nile was called Ar or Aur. During the periods when it flooded, it was called Hape the Great.

Homer mentions a town in Egypt, Thebes, which cannot be the same town we know in Egypt which was, during the time of the Pharaohs known as Wase or Wo-se. It was only eight centuries after Homer that the Greeks gave it the new name of Thebes.

Utilizing the principles of etymology, Wilkens suggests that Homer's Thebes is now called Dieppe.

According to etymological dictionaries the 'd' was formerly pronounced 't' and the name is connected with the Germanic tief (English 'deep') for the harbour lies deep in the country. Let us recall that Homer, who always chose sound and concise descriptions, speaks of a country of 'fair fields' and a 'heaven fed' river. Dieppe's hinterland is a beautiful farming region and the rain is never far away in this part of France. What is more, recent archeological research has revealed that large farms existed in many parts of France in the Celtic period, so well-kept fields were a feature of the countryside even in that remote era. [...]

The initial evidence found so far is thus in favour of identifying the Bronze Age Egypt as corresponding approximately to the present department of Seine-Maritime. [Wilkens]



Map 7
Cross-Channel Routes.

[Continued...](#)