

Gunnar Heinsohn (15 June 2017)

**ARTHUR OF CAMELOT AND ATHTHE-DOMAROS OF CAMULODUNUM:
A STRATIGRAPHY-BASED EQUATION PROVIDING A NEW CHRONOLOGY FOR 1st MILLENNIUM ENGLAND**

"It seems probable that Camelot, Chrétien de Troyes' [c. 1140-1190 AD] name for Arthur's Court, is derived directly from *Camelod-unum*, the name of Roman Colchester. The East Coast town was probably well-known to this French poet, though whether he knew of any specific associations with Arthur is unclear. [...] John Morris [1973] suggests that Camulodunum might actually have been the High-King Arthur's Eastern Capital" (David Nash Ford 2000).

"I think we can dispose of him [Arthur] quite briefly. He owes his place in our history books to a 'no smoke without fire' school of thought. [...] The fact of the matter is that there is no historical evidence about Arthur; we must reject him from our histories and, above all, from the titles of our books" (David N. Dumville 1977, 187 f.)

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¹ Thanks for editorial assistance go to Clark WHELTON (New York).

I Why neither the habitats of Arthurian Celts nor the cities of their Saxon foes can be found in post-Roman Britain

“There is absolutely no justification for believing there to have been a historical figure of the fifth or sixth century named Arthur who is the basis for all later legends. / There is, at present, no cogent reason to think that there was a historical post-Roman Arthur“ (Caitlin [T.] Green 2011, 12/13).

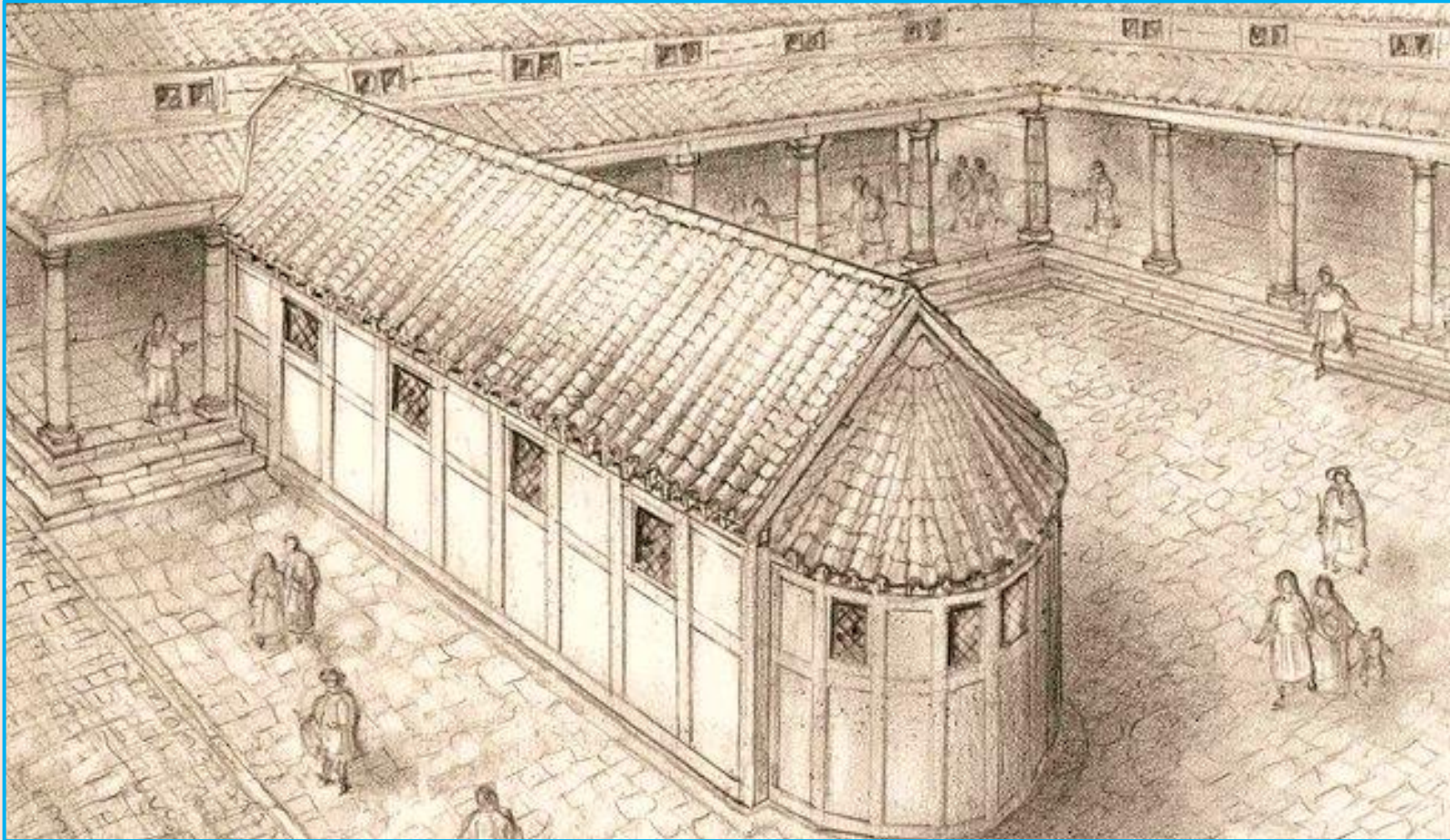
Dr. Caitlin Green, an interdisciplinary researcher of early medieval Britain and the origins of Anglo-Saxon kingdoms, is definitely right. There is no post-Roman evidence for an Arthur of Camelot whatsoever. The character is first mentioned—as *dux bellorum* (commander) or *miles* (warrior)—in the *Historia Brittonum* that is dated to 829 AD but only exists in 12th century recensions (online in Giles 1847, 301-345). Yet, there is much more, and much more vital evidence that is missing in post-Roman Britain up to the 10th c. AD, too. Houses, e’s. g., to protect against the elements are also missing:

“Three hundred years, it would seem, have left almost no trace in the ground. Truly, it would appear, that these years were indeed dark. Not only did men forget how to build in stone, they seem to have lost the capacity even of creating pottery; and the centuries in England that are generally designated Anglo-Saxon have left little or nothing even in this necessary domestic art. Pottery making does appear again in the tenth century“ (O’Neill 2009, 228).

In actual fact, the period with extremely scarce evidence may not have started as late as the 5th but already in the 3rd century AD:

“Many [British] building sequences appear to terminate in the 2nd and 3rd centuries. [...] The latest Roman levels are sealed by deposits of dark coloured loam, commonly called the ‘dark earth’ (formerly ‘black earth’). In the London area the ‘dark earth’ generally appears as a dark grey, rather silty loam with various inclusions, especially building material. The deposit is usually without stratification and homogeneous in appearance, It can be one meter or more in thickness. [...] The evidence suggests that truncation of late Roman stratification is linked to the process of ‘dark earth’ formation“ (Yule 1990, 620). / “Parts [of *Londinium*] / were already covered by a horizon of dark silts (often described as ‘dark earth’) / Land was converted

Reconstruction of the apsidal church at *St. Paul in the Bail*, LINCOLN, located in the centre of the Roman forum (c. 2nd century AD) and entered from the western portico (from Green, 2012, fig. 13). The church is dated to the 5th/6th century AD when no traces of agriculture or residential quarters can be found [<https://www.visitlincoln.com/things-to-do/interest/the-church-of-st-paul-in-the-bail>].



to arable and pastoral use or abandoned entirely. The dark earth may have started forming in the 3rd century” (Schofield 1999).

This state of affairs, of course, appears to be contradicted by Roman sites and buildings dated to Britain's Late Antiquity, i.e., to the 5th/6th century AD. Yet, these sites never have 1st-3rd century building strata with streets, residential quarters, latrines, aqueducts etc. that are—after the Crisis of the Third Century—built over by new streets, residential quarters, latrines, aqueducts etc. reflecting new styles and technologies. At best, there are alterations of 1st-3rd c. structures that retain the style of the 1st-3rd century AD. An example may be provided by the small basilica in the 2nd century forum of *Lindum Colonia* (Lincoln) that is currently dated 5th/6th c. but stylistically would perfectly fit the late 2nd early 3rd century AD. The situation is comparable for pottery dated to Late Antiquity that cannot be tied to settlements. E.g., a “small later Roman pottery assemblage” from Mucking is dated “to a period without major occupation” (Lucy 2016). Thus, the desperately sought cities or even hamlets of the Germanic invaders remain elusive.

The impression of extreme poverty under which Anglo-Saxons must have suffered in post-Roman Britain does not only afflict commoners. Their rulers, too, are exposed to dire straits. Since their palaces cannot be found, their courts are conceptualized as transportable, itinerant settings that were erected in the wilderness to impress their homeless subjects, who braced themselves for royal decrees when their Saxon lords showed up:

“The history of the Anglo-Saxon court is largely lost and unknown” (Campbell 2003, 155). / “The Anglo-Saxons, from homelands [in Germany] where the necessary materials scarcely existed, probably had no tradition of building in stone” (English Heritage 2017). “Attempts to demonstrate conclusively significant continuity in specific urban or rural sites have run afoul of the near archaeological invisibility of post-Roman British society” (Jones, 1998, 23).

One may assume that poor peasants lived in caves or straw huts, whereas the nobility survived in perishable tents that left no traces archaeologists could discover. Still, the Saxons would need to eat. Therefore, at least agriculture (90 percent of the economy with lots of hardware) should have left detectable remains. Yet, researchers are stunned by the same enigmatic absence of evidence:

“Whatever the discussion about the plough in Roman Britain, at least it is a discussion based on surviving models and parts of ploughs, whereas virtually no such evidence exists for the Period A.D. 500-900 in England. [...] In contrast to the field system of the 500 years or so on either side of the beginning of our era, little evidence has survived in the ground for the next half millennium (Fowler 2002, 28).

The surprises do not end there because nobody can understand why the Saxons conquering post-Roman Britain did not simply take over the superbly located Roman settlements and fields: “The Saxons tended to avoid Roman sites possibly because they used different farming methods“ (Southern 2013, 361).

Such an assumption begs the question of why the alternative agricultural technologies left no traces either. Moreover, dozens of plants cultivated during the Roman period did not only become rarer but disappeared entirely:

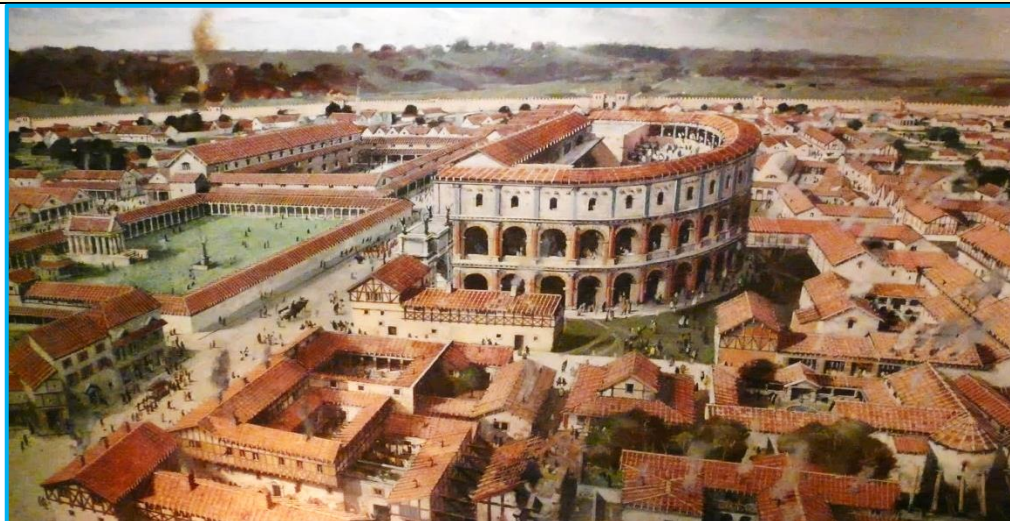
“[We] learn from Prof. Fleming [2016] that Roman conquerors introduced many — perhaps as many as 50 — new and valuable food plants and animals (such as the donkey) to its province of Britannia, where these crops were successfully cultivated for some 300 years. Among the foodstuffs that Roman civilization brought to Britain are walnuts, carrots, broad beans, grapes, beets, cabbage, leeks, turnips, parsnips, cucumbers, cherries, plums, peaches, almonds, chestnuts, pears, lettuce, celery, white mustard, mint, einkorn, millet, and many more. These valuable plants took root in Britain and so did Roman horticulture. British gardens produced a bounty of tasty and nourishing foods. [...] Following the collapse of Roman rule after 400 AD, almost all of these food plants vanished from Britain, as did Roman horticulture itself. Post-Roman Britons [...] suddenly went from gardening to foraging. Even Roman water mills vanished from British streams. But similar mills came back in large numbers in the 10th and 11th centuries, along with Roman food plants and farming techniques” [Whelton 2016].

The events that led to the mysterious extinction of plants also caused the devastation of Roman cities like, e.g., *Durovernum Cantiacorum* (Canterbury of the Middle Ages). Researchers are at a loss to explain why Germanic invaders would rather live in the woods or in caves under constant threat from savage beasts rather than make themselves comfortable in existing Roman structures well shielded by massive walls.

As long as evidence for the Saxons from the 5th (or even 3rd) century to the 10th century is missing, it does not make sense to look for an Arthur resisting the invasion of these ruthless warriors. After all, nowhere do the legends pertaining to the hero of Camelot mention battles between his Celtic Britons and homeless foragers.

***Durovernum Cantiacorum (Canterbury) before devastation
(reconstruction).***

[http://1.bp.blogspot.com/_0YOjaotiavQ/SwRZwb-B1GI/AAAAAAAAI-A/H5d2by7_j64/s1600/roman+canterbury.jpg]



***Durovernum Cantiacorum (Canterbury) after devastation
(reconstruction).***

[<http://www.historyfiles.co.uk/KingListsBritain/EnglandKent.htm>]



It appears as if post-Roman Britain can neither accommodate Arthur nor his Saxon enemies. The former's existence, of course, is fiercely contested by the academic community. John Nowell Linton Myres (1902-1989), last century's foremost authority on post-Roman Britain, had passed his damning judgement more than thirty years ago: "No figure on the borderline of history and mythology has wasted more of the historian's time" (Myres 1986, 16). Yet, nobody would seriously doubt the very existence of the Saxons, too. Their coins alone—with all due right—suffice to put to rest any sceptic.

Do these instructive items give us a hint where to look for Saxons' habitats as well as the dwellings of their indigenous Arthurian enemies? As late as the 9th century CE Anglo-Saxon coins show a strikingly Roman appearance. How could foragers have issued coins? Who would counsel these impoverished people to use Roman imagery to ennoble their currency? After all, Alfred the Great (871-899) as well as other Anglo-Saxon rulers take pride in wearing a Roman diadem and/or a Roman chlamys. Offa of Mercia

(757-796), e.g., issued a coin that shows him “in the style of a Roman emperor with an imperial diadem in his hair” (Historytrails 2006).

Anglo-Saxon rulers wearing Roman diadems. Scholars believe that they “appealed“ to their sense of fashion.			
Julius Caesar (100-44 BCE) with diadem on earliest por- trait coin [http://media.gizmodo.co.uk/wp-content/uploads/2014/03/caesercoin.png]	Offa of Mercia (757-796) with Roman diadem [http://www.discoverbexhill.com/]	Coenwulf (796-821), King of Mercia [http://jacobite.wordpress.com/2007/08/18/the-coenwulf-mancus-and-others-visits-bedford/].	Alfred the Great (871-899) with Roman diadem [http://www.discoverbexhill.com/].
			

Of course, scholars are aware of that chronologically confusing evidence, but they dismiss it by calling the coins a kind of royal showmanship: “This classical imagery greatly appealed to early medieval kings“ (Historytrails 2006).

Yet, peculiar embossed clay vessels attributed to Angle-Saxons follow the pattern of Anglo-Saxon coinage because they, too, point to a “deliberate imitation of Roman silver or glass ware” of the 1st/2nd century (Myres 1969, 30). If not only Roman styled coins and pots but also the rich Roman strata in Anglo-Saxon capitals, like Alfred’s (*Venta Belgarum* (Winchester)), are taken into account, palaces galore appear whose ownership nobody claims. The author has suggested giving these structures, dated up to 700 years earlier, to the homeless Saxon kings (Heinsohn 2014). That Early Medieval Britain was part of the supposedly long-deceased Roman

empire, of course, sounds bizarre. Yet, for authors of the 9th century AD, like Harun ibn Yahya, a Syrian traveler writing in 866, there is no doubt that Britain (*Bartīniyah*) is the “the last of the lands of the Greeks [Rum/Romans], and there is no civilization beyond them” (Green 2016). That statement is later borrowed by the unknown author of the Persian *Hudud al-'Alam* (982 AD) in which Britain (al-Baritiniya) “is the last land of Rum [Rome] on the coast of the Ocean” (Watson 2001). Stratigraphically, there is no problem with such a statement since—between the year 1 and the 930s AD—there are only enough building strata with streets, residential quarters, latrines, aqueducts etc. for a period of some 230 Roman years in Britain. Since they are contingent with the High Middle Ages of the 10th century AD, these massive Roman strata cannot help but belong to the 8th-10th century period, whatever the textbook chronology requires.

Everything we know from Early Medieval texts pertaining to 8th/9th century Anglo-Saxons confirms that they thrived in a classical culture, in a genuine Roman environment. That makes sense only when the hard evidence of the period dated 1st to 3rd century receives the 8th-10th century dates of its stratigraphic location immediately before the onset of the High Middle in the 10th century AD:

„Anglo-Saxon England was peopled with learned men and women, highly educated in Latin and English, who circulated and read Classical texts as well as composing their own. [...] There survives a large corpus of literature showing a deep understanding of the physical and the metaphysical [...]. Charters show that laws, administration and learning were not just for an educated elite. Laypeople were involved in the ceremonies and had documents created for them: land grants, wills, dispute settlements. [...] The coinage across the period shows an elaborate and controlled economy. This was a well-managed society not given to lawlessness and chaos. [...] They drew influence from Classical art and developed their own distinct artistic styles. [...] They had trade routes stretching across the known world and were familiar with and able to buy spices, pigments and cloth from thousands of miles away (many manuscripts use a blue pigment made from lapis lazuli, brought from Afghanistan. [...] The English church was in close contact with Rome, with correspondence travelling back and forth; new bishops would be sent to Rome to collect the pallium; and King Alfred visited the city as a young boy” (Wiles 2016).

History has been separated from its archaeology. The moment the two are reconnected in the 8th-10th century time span more hints appear that locate Anglo-Saxons and their Arthurian foes **within** the Roman period. We have already moved back to the Imperial period from Augustus to Alexander Severus *via* pots and coins—as well as palaces—that fit Roman form and décor respectively. The additional evidence leads us into an even earlier period known for its strange blank in Roman-British history. It is the Late La Tène time span between the conquests of 55 BC and 54 BC under Julius Caesar (100-44 BC) and the time of Christ. In the rare cases where pottery and tableware are attributed to Saxons of the 4th/5th c. AD, “astonishingly La Tène art styles [more than 300 years out of fashion] re-emerge as dominant in the northern and western zone” (Hines 1996, 260).

Twenty years later it is still not understood why Late La Tène pottery of the 1st century BC (also called Late Iron Age) disappears, only to return more than three centuries later:

“Stamped pottery has had a long and varied history in Britain. There have been periods when it flourished and periods when it almost totally disappeared. This article considers two variations of the rosette motif (A 5) and their fortunes from the late Iron Age to the **Early Saxon period**. [...] The **La Tène** ring stamps [which end in the **1st century BC**; GH] are found in a range of designs, from the simple negative ring (= AASPS Classification A 1bi) to four concentric negative rings (= AASPS A 2di). These motifs are also found in the **early Roman period** [**1st century AD**; GH]. [...] The 'dot rosettes' (= AASPS A 9di) on bowls from the [Late Latène] Hunsbury hill-fort (Fell 1937) use the same sort of technique as the dimple decoration on **4th-century** 'Romano-Saxon' wares” (Briscoe 2016; bold: GH).

It is important to understand that La Tène pottery dated to the 1st century BC and La Tène pottery dated to the 4th century AD are never found super-imposed in the same site. Nowhere exists a stratigraphy that, deep down in the 1st century BC, has levels with La Tène pottery, upon which follow many levels covering the 1st to 3rd century AD without La Tène pottery, at which point these levels are then overbuilt by 4th/5th century strata in which La Tène pottery reappears. We are looking at different dates but also at different sites. The stratigraphic depth for the La Tène pottery, however, may be the same. We know this situation from other countries, too. Settlements of Early Medieval times (8th-10th century AD in which the Saxon kingdoms should have blossomed but left no traces) in Šarnjaka kod Šemovca (*Dalmatia/Croatia*), e.g., contain 700-year-older La Tène and Imperial period items (1st century BC to 3rd century AD), too:

“A large dugout house (SU 9) was discovered in the course of the investigation in 2006. Its dimensions are 4.8 by 2.1 metres, with a depth of 34 centimetres, and an east-west orientation, deviating slightly along the NE-SW line. It contained numerous sherds of **Early Medieval pottery**, two fragments of glass, and a small iron spike. Three sherds of **Roman pottery** [1st-3rd c. CE; GH] and ten sherds of **La Tène pottery** [ending 1st c. BCE; GH] were also recovered from the house” (Bekić 2016, 221 f.; bold: GH).

The contemporaneity of Rome’s Imperial period textbook-dated to the 1st-3rd century AD with the Early Middle Ages (8th-10th century AD) is also confirmed for Poland. There, too, Late Latène (conventionally ending 1st c. BC) immediately precedes the Early Medieval period of the 8th-10th c. CE.

Sites in Poland whose 1 st mill. stratigraphies fall short by some 700 years of what textbook chronology requires (cf. Heinsohn 2015; 2017b)		
Typical Slavic sites, e.g., Kalisz (missing 700 years are dated from 1-700 AD).	Bachórz (missing 700 years are dated from 100 BC to 600 AD).	Wielbark sites (missing 700 years are dated 230s to 930s AD).
10 th /11 th c. HIGH MIDDLE AGES	10 th /11 th c. HIGH MIDDLE AGES	10 th /11 th c. HIGH MIDDLE AGES
8 th -10 th c. EARLY MIDDLE AGES [Pottery resembling 1 st -3 rd c. pottery { Makiewicz 2005}]	8 th -10 th c. EARLY MIDDLE AGES	NO 8th-10th c. EARLY MIDDLE AGES
NO 600-700 AD Slavic period with LATE LATÈNE items	600-700 Slavic period with LATE LATÈNE items in the same find spot at Bachórz	NO 600-700 AD Slavic period with LATE LATÈNE items
NO 4th-6th c. AD LATE ANTIQUITY	NO 4th-6th c. AD LATE ANTIQUITY	NO 4th-6th c. AD LATE ANTIQUITY
NO 1st-3rd c. AD ANTIQUITY	NO 1st-3rd c. AD ANTIQUITY	1 st -3 rd c. AD ANTIQUITY
1 st c. BC LATE LATÈNE around Kalisz	No 1st c. BC Late Latène at Bachórz	1 st c. BC LATE LATÈNE

What we find at the margins of the Roman Empire is also confirmed in its capital cities, Rome and Constantinople (Heinsohn 2016). They build residential quarters, streets, latrines, aqueducts, ports etc. only in one of the three periods—Imperial Antiquity, Late An-

In IRELAND, too, Late Latène art of the last two centuries BC is continued—after a hiatus of 700 years—in the two centuries preceding the Early Middle Ages. The 6th/7th centuries AD were a direct continuation of –700 year older—late Iron Age La Tène art of the 2nd/1st centuries BC (cf. Wallace/O’Flainh 2002, 172 f.). In general, Celtic Triskele patterns of the 1st/2nd AD return in the 8th/9th century AD.

"The [8th/9th c.] Book of Kells‘ / four initial pages are superb. The calligraphy becomes a pretext for a dazzling display of spiral and interlace patterns from La Tène Celtic art designs“ [Encyclopedia of Irish and Celtic Art 2017].

“Examples from Iron Age Ireland of La Tène style [1st c. BC/AD] / are very few, to a ‘puzzling‘ [Ó Cróinín 2008, lx] extent. / Despite this it was in Ireland that the style seemed to revive in the [8th/9th c. AD] Early Christian period, to form the Insular art of the Book of Kells“ [Prehistoric Ireland 2017].

Celtic triskele enamel pattern on 2nd c. AD Staffordshire Moorlands Pan
([http://en.wikipedia.org/wiki/Celtic_art#/media/File:Staffordshire_Moorlands_Pan_\(1284837406\).jpg](http://en.wikipedia.org/wiki/Celtic_art#/media/File:Staffordshire_Moorlands_Pan_(1284837406).jpg))



Celtic triskele patterns from *Book of Kells* (8th/9th c. AD)
(<http://willow.creative-interweb.com/artwork/celtic.page>)

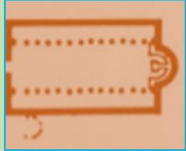
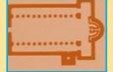

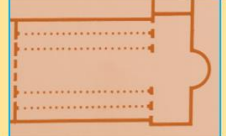


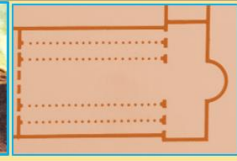
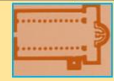


quity, and Early Middle Ages—dated between 1 and 930s AD. In Rome, they are assigned to Imperial Antiquity (1st-3rd c.); in Constantinople, to Late Antiquity (4th-6th c.).

PERIOD	ROME	CONSTANTINOPLE
10 th c. AD ff	Small, poorly built new beginnings	Small, poorly built new beginnings
6 th /7 th -10 th c. AD	No new residential quarters, streets, latrines, aqueducts, ports etc.	No new residential quarters, streets, latrines, aqueducts, ports etc.
4 th -6 th c. AD	No new residential quarters, streets, latrines, aqueducts, ports etc.	City builds residential quarters, streets, latrines, aqueducts, ports etc.
1 st -3 rd c. AD	City builds residential quarters, streets, latrines, aqueducts, ports etc.	No new residential quarters, streets, latrines, aqueducts, ports etc.
1 st century BC	Remains of Late Republic / Late Latène	Remains of Greek Byzantium / Late Latène

The alert reader will point to Roman churches of Late Antiquity and the Early Middle Ages that would suffice to confirm the existence of these two periods. The churches are there. However, we never find churches of the 8th or 9th century superimposed on churches of the 4th or 5th century that, in turn, are superimposed on pagan basilicas of the 1st or 2nd century. They all share the same stratigraphic level of the 1st and 2nd/early 3rd century. Moreover, the ground plans of the 4th/5th—as well as the 8th/9th—century churches slavishly repeat the ground plans of 1st/2nd century basilicas, as already pointed out 75 years ago by Richard Krautheimer (1897-1994). It is this period of Imperial Antiquity (with its internal evolution from the 1st to 3rd centuries) that alone builds the residential quarters, latrines, streets, and aqueducts so desperately looked for in Late Antiquity and the Early Middle Ages. Thus, Rome does not have more stratigraphy for the first millennium AD than England or Poland.

The vertical column follows textbook chronology (1st to 9th century) [Krautheimer 1988, illustrations 54 and 62]). The horizontal bar shows the stratigraphical position of the churches that historiography disregards but can never alter. Krautheimer has recognized the repetitions of ground plans and building materials of the 4th/5th as well as the 8th/9th centuries as two stunning renaissance of the 1st/2nd century. The **centuries in red** indicate the stratigraphically-based chronology that is due to the contingency of 2nd/3rd, 5th/6th as well as 9th/10th century with the High Middle Ages off the 10th century AD.

9 th c. Cecilia			
8 th c. Prassede			
5 th c. Maria Maggiore			
4 th c. Paolo			
2 nd = <u>5th</u> = 9th c. <u>Ulpia</u>		5 th = 9th [=2 nd] Maria Maggiore	9th = 9th [2 nd =5 th] Cecilia
1 st [=4 th]= 8th c. <u>Iulia</u>		4 th = 8th [=1 st] c. Old St. Peter / Paolo	8th = 8th [=1 st =4 th] c. <u>Prassede</u>
			

II Contemporaneity of Saxons, Celts and Romans during the conquest of Britain in the Late Latène period of Aththe[Aθθe]-Domaros of Camulodunum/Colchester

All the sources and narratives that are now hacked into pieces and distributed over three different periods—leaving all of them only dimly illuminated—can provide solutions for countless enigmas, once they are pieced together again. Back in England, legendary King Arthur, an indigenous Celtic Briton ruler fighting invading Saxons, will find his appropriate historical context once the chronology follows stratigraphy, and not vice versa. A 6th c. Arthur cannot be verified due to the extreme poverty of British residential quarters and palaces assignable to the 6th century AD. Yet, once we acknowledge that Germanic tribes, not only Anglo-Saxons and Frisians but also Franks, had been competing with Rome for the conquest of the British Isles since the 1st century BC, the archaeological substance for Arthur’s legendary Camelot is right before our eyes.

England’s stratigraphy in the 1 st millennium AD		
10 th century AD (930s ff.)	Poor new beginnings of SAXON habitats in the High Middle Ages. Re-emergence of Roman plants, water mills etc.	Poor new beginnings of remaining CELTS.
1 st -930s AD	Settlements with residential quarters, latrines, streets, water systems, plough agriculture etc. are nowhere found stratified with 1 st -3 rd c. levels super-imposed by 4 th -6 th /7 th levels that are built over in the 7 th /8 th to early 10 th century period. There is hard evidence for some 230 years only between 1 and 930s AD. In most sites, those 230s years are assigned to the 1st-3rd c. period in which SAXON pottery looks like 1st-3rd c. Roman silver or glass ware (Myres 1969). At some rural sites, the same 230 years are attributed to 4 th -6 th c. <i>villae rusticae</i> or villages. Yet, these sites lack building strata in the 1 st -3 rd as well as in the 8 th -10 th c. period. They, too, have only 230s years of evidence before 930.	CELTS are slowly but inevitably pushed to the margins during the 1st-3rd c. period of Antiquity in which Romanized SAXON cities exist side by side with Roman centres. That creates the impression that Saxons avoided Roman locations (Southern 2013).
1 st century BC	“Astonishingly LA TÈNE art styles” (Hines 1996) dominate pottery of SAXONS that are resisted by legendary Celtic King Arthur of Camelot.	Powerful LA TÈNE Celts with King Aththe-Domarous of Camulodunum as greatest ruler.

Yet, wouldn't the stratigraphy-based chronology bring Late Latène into the time span of ca. 600-700 AD, and the chronology of Imperial Rome from Augustus (31 BC-14 AD) to Alexander Severus (222-235 AD) into the time-span of ca. 700-930s AD? Indeed, it would move that period some 700 years closer to us, because the 700 years without residential quarters and latrines are fictitious. Is there any preliminary evidence that Celtic/Roman *Camulodunum* can be moved forward, too? The Strood causeway to Mersea Island was thought to be Roman, built in the 1st c. AD. It leads to Mersea's Roman burial mound (barrow) where a typical Roman lead covered box with a no less typical Roman glass urn (tentatively dated between 100 and 120 AD) was retrieved. Oak piles in typical

The Strood, a causeway to Mersea Island (close to <i>Camulodunum</i>/Colchester), has revealed piles in Roman cut that had to be dated to the 7th/8th century AD			
Location of Mersea Island close to Roman <i>Camulodunum</i> (Colchester). [http://www.tafsc.com/Mersea%20adition%20map.jpg]	The Strood causeway to Mersea Island. [http://cat.essex.ac.uk/reports/EAS-report-0023.pdf]	Pile from The Strood, in Roman cut (223 cm high), re-dated from the late 1st c. AD to the 7th/8th c. AD. [http://www.merseamuseum.org.uk/]	Roman lead covered box with Roman glass urn (100-120 CE) from Mersea's Roman barrow. [http://www.merseamuseum.org.uk/mmbarrow.php]
			

Roman cut were discovered in 1978. Up to the 1980s it was never doubted that the dam was built by Romans in the 1st c. AD to reach their settlements on the Island. However,

”Scientific dating methods have been applied to some substantial oak piles discovered beneath the Strood in 1978, when a water-main was being laid. They indicate that the structure was probably built between A.D. 684 and 702. The piles were discovered at the south end of the causeway where the trench was at its deepest—they were about **1.6m below the present ground level** and were sealed by a series of road surfaces. Seven piles were recovered and samples were submitted to Harwell laboratory for radiocarbon dating to get a rough idea of the date. Samples from four of the piles were sent to the University of Sheffield for tree ring dating (dendrochronology). The remaining three piles are now in the Colchester and Essex Museum. The dating of the construction to AD 684 to 702 was regarded as conclusive” (Millat 1982; bold GH)

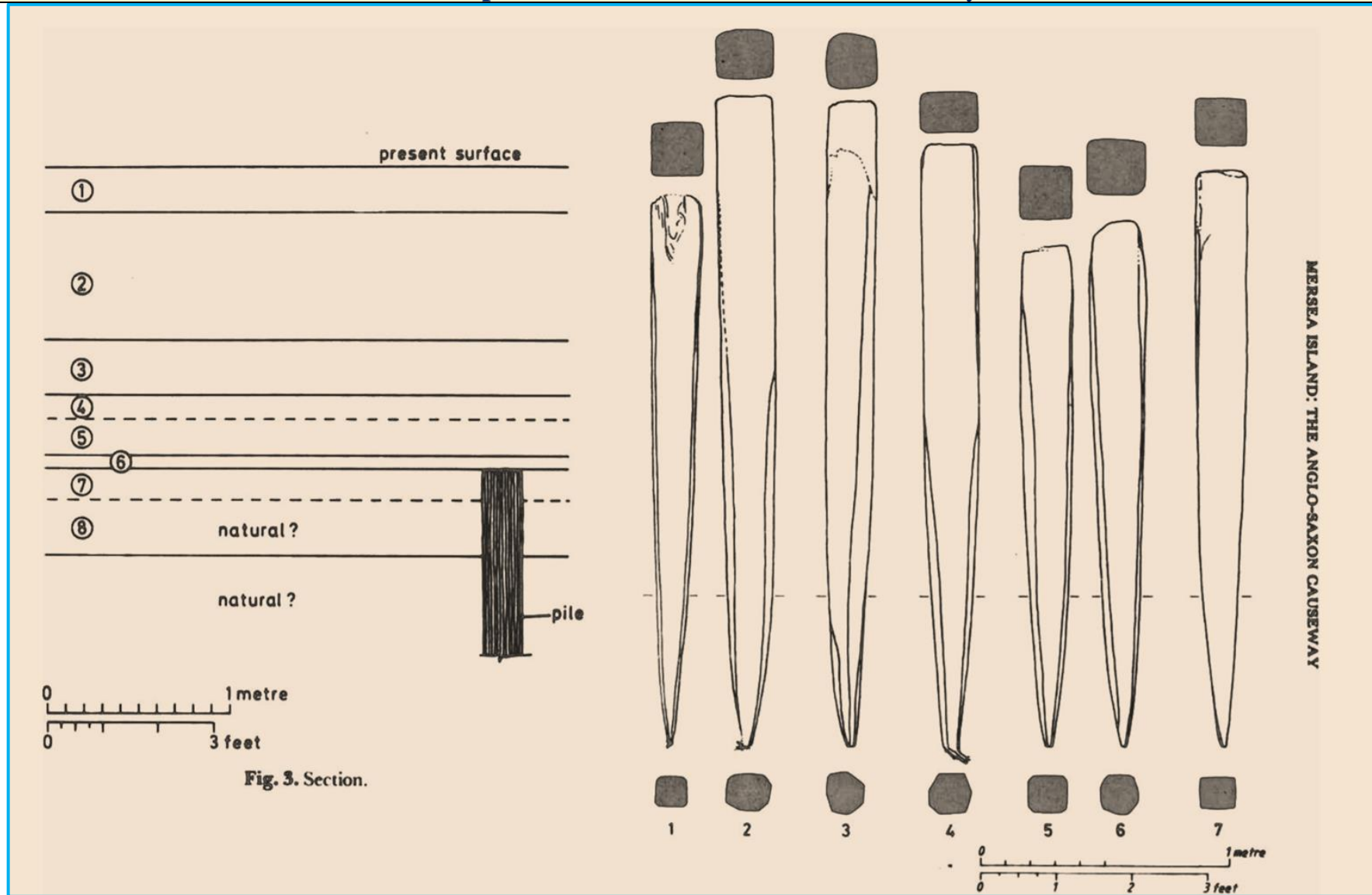
The dam’s history was rewritten. It is now believed to have been built by Saxons. Thus, Saxons of a period without ploughs or agriculture, castles or cities. i.e. in the middle of nowhere, are supposed to have built a massive structure for which they had to recreate Roman technology. Therefore, the new dates continue to surprise the experts:

“The Saxon date was unexpected since **no causeway datable to the 7th or 8th centuries is known in Britain**. The result was also exciting from the tree-ring point of view since timbers of this age had been desperately sought for some time. Until this study, the oldest absolutely dated timber in England came from Tudor Street, London, and was dated to A.D. 682—918” (Crummy/Hillam/Crossan 1982, 83; bold GH).

From a stratigraphic viewpoint there is nothing wrong with the term “Saxon date,” if Saxons and Romans lived side by side from the 1st century BC to the 3rd century AD. Since archaeologically this period is contingent with the High Middle Ages of the 10th century AD—there are no building strata with residential quarters etc. in between—, its dates cannot help but move into the 7th to 10th century AD time span.

Yet, there is more to The Strood. Something massive must have happened that was capable of burying the piles deeply in the ground that they had been forgotten up to 1978. It provides another mark for the catastrophe that wiped out Roman civilization—including *Camulodunum* and *Durovernum Cantiacorum/Canterbury* (see page 6 above) —in the 10th century AD (in detail Heinsohn 2017a)

The Strood. Position of wooden piles in the contractor's trench [Crummy/Hillam/Crossan 1982, 79].



Saxons begin their attack on Britain as early as the 1st century BC. They compete with the Romans, who may have employed Germanic Franks as auxiliary forces. The Saxons invade from the East, i.e., from the German Bight. What do we know about the stratigraphy of the Saxon homeland, located around Bremen/Weser inside today's Lower Saxony? It is mainly inhabited by Chauci and Bructeri. These Saxon tribes that are considered a bit mysterious because they are at war with the Romans in the time of Augustus (31 BC-14 AD) and *Aththe-Domaros of Camulodunum* (*Aθθe-Domaros*, also read as Addedom-Arus; c. 15-5 BC). Some 300 years later these Saxons fight very similar wars against **Diocletian (conventionally dated 285-305 AD)**, who engages them in naval battles to keep them away from England. Yet, at that time in the 3rd/4th century AD, the Saxon homeland in Germany has no

LEFT: Location of Saxon Chauci and Bructeri close to the German Bight around today's Bremen on Weser.

RIGHT: Assumed routes of Germanic invaders of England in the 4th/5th century AD (since Diocletian). Yet, at that time there are no Saxon settlements within Germany from which the conquerors could have started their invasion.

[<http://www.wikiwand.com/nl/Chauken> / <https://commons.wikimedia.org/wiki/File:Britain.Anglo.Saxon.homelands.settlements.400.500.jpg>]



Litus Saxonicum (Saxon Shore). It is dated to the 3rd/4th century of **Diocletian (285-304 AD)**. Its fortifications are built in the style and technology of the 1st century AD. At their 3rd/4th c. date (Late Antiquity), Saxon settlements in Germany are already discontinued. They are at their strongest from the 1st century BC to the 2nd century AD (see “Archaeology of Bremen” in the next table). In London and all over England, too, many building sequences are terminated in the 2nd and 3rd centuries (Schofield 1999; Yule 1990) [https://en.wikipedia.org/wiki/Saxon_Shore#/media/File:Litus_Saxonicum.png]





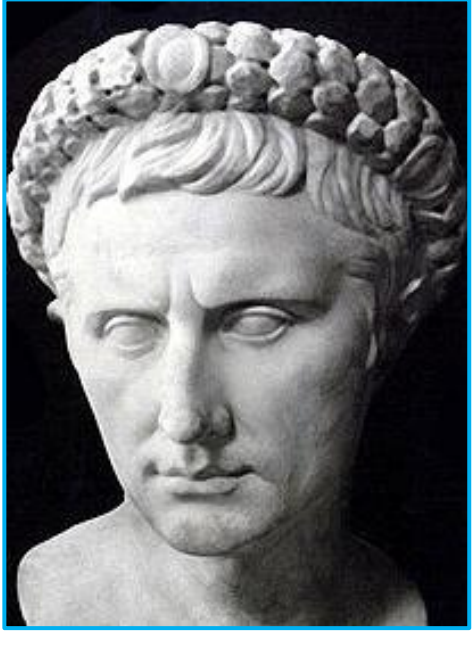

settlements with residential strata from where they could have embarked to colonize England. It is 300 years earlier, in the time of Augustus and the time of *Aththe-Domaros of Camulodunum*, that massive settlements are well attested for, as shown *pars pro toto* for Bremen.

Archaeology of Bremen in the 1st millennium AD [Knechtel 1961; Schwarzwälder 1995; Römling 2008]	
988 ff. AD	Libentius (988-1013) builds the first castle of the High Middle Ages . Walls and cathedral follow in the 11 th century.
937 AD	Emperor Otto I transfers landed estates to the church. His cancellarius Adaldag (937-988) turns the city into an archbishopric.
Late 3rd to early 10th century AD	No new residential quarters or commercial buildings are erected in Late Antiquity and the High Middle Ages, i.e. between late 3 rd and early 10 th centuries. Only small finds and coins are used to fill this massive void of some 700 years. It is not clear where the Saxon Chauci, i.e., conquerors of England and opponents of Diocletian, could have made their home.
2nd/3rd century AD	Ptolemy's PHA-BIRABON is identified with Bremen though there are other candidates, too. Rich evidence for Roman period. Settlements of 1 st century are continued.
1st century AD	Saxon Chauci create rich building evidence. 50 m long houses (three aisles) with integrated stables are found all over the city and many suburbs; blacksmith shops; charcoal kiln technology etc.
3rd to 1st century BC	Jastorf (La Tène) culture with bronze and iron technology. Rich building evidence in downtown Bremen.

Once we understand that Diocletian was a contemporary of Augustus, all his behaviours that are now considered bizarre or even crazy suddenly make sense. Today Diocletian is regarded as a fanatical imitator of everything that was 300 years out of fashion. His obsessive passion for tradition is second to none. He revives the deification of the emperor, and the Roman census. He goes back to Augustean conscription as well as an army of 25-33 standing legions. He re-declares war against Saxon Bructeri and Chauci and returns to polygonal military camps. He recreates *Panegyrici* to praise imperial deeds.

After 300 years Diocletian returns to the imperial habit of wearing a diadem. When buying fibulae, glass beads, or houses and their interiors, he insists on styles that had been popular 300 years earlier. No artist would have dared to portray Diocletian in a 4th century

fashion. It is 1st century or nothing. Hellenistic elements of the late 1st c. BC are still okay (in his supposed 4th century), but anything later than early 1st century AD is completely unacceptable.

Diocletian's supposed repetition of portrait styles of the 1 st c. BC/1 st c. AD some 300 years later in the 3 rd /4 th c. AD.			
Younger Octavian (Augustus) in realistic style of late 1st c. BC [http://www.romanemperors.com/images/3-young-marble-louvre.jpg]	Younger Diocletian in realistic style of late 1st c. BC / 1st c. AD. [https://www.the-romans.co.uk/recovery.htm] Supposedly 300 years later!	Octavian with Civic Crown [http://de.academic.ru/dic.nsf/dewiki/281106]	Diocletian with Civic Crown [http://www.romeacrosseurope.com/wp-content/uploads/2015/01/Diocletian.jpg] Supposedly 300 years later!
			

Yet, what even the most hardened historians cannot comprehend is Diocletian's decision to deprive his cavalry of the stirrup. His horsemen are sent into battle against armies that had been taking advantage of this military improvement since the late 2nd century CE, e.g. the Kushan Empire east of Rome's Parthian arch-enemy. Yet, if Augustus could wage battle without knowledge of the stirrup against non-stirrup armies, Diocletian could, at least, not only pay homage to his idol but, at the same time, outperform him

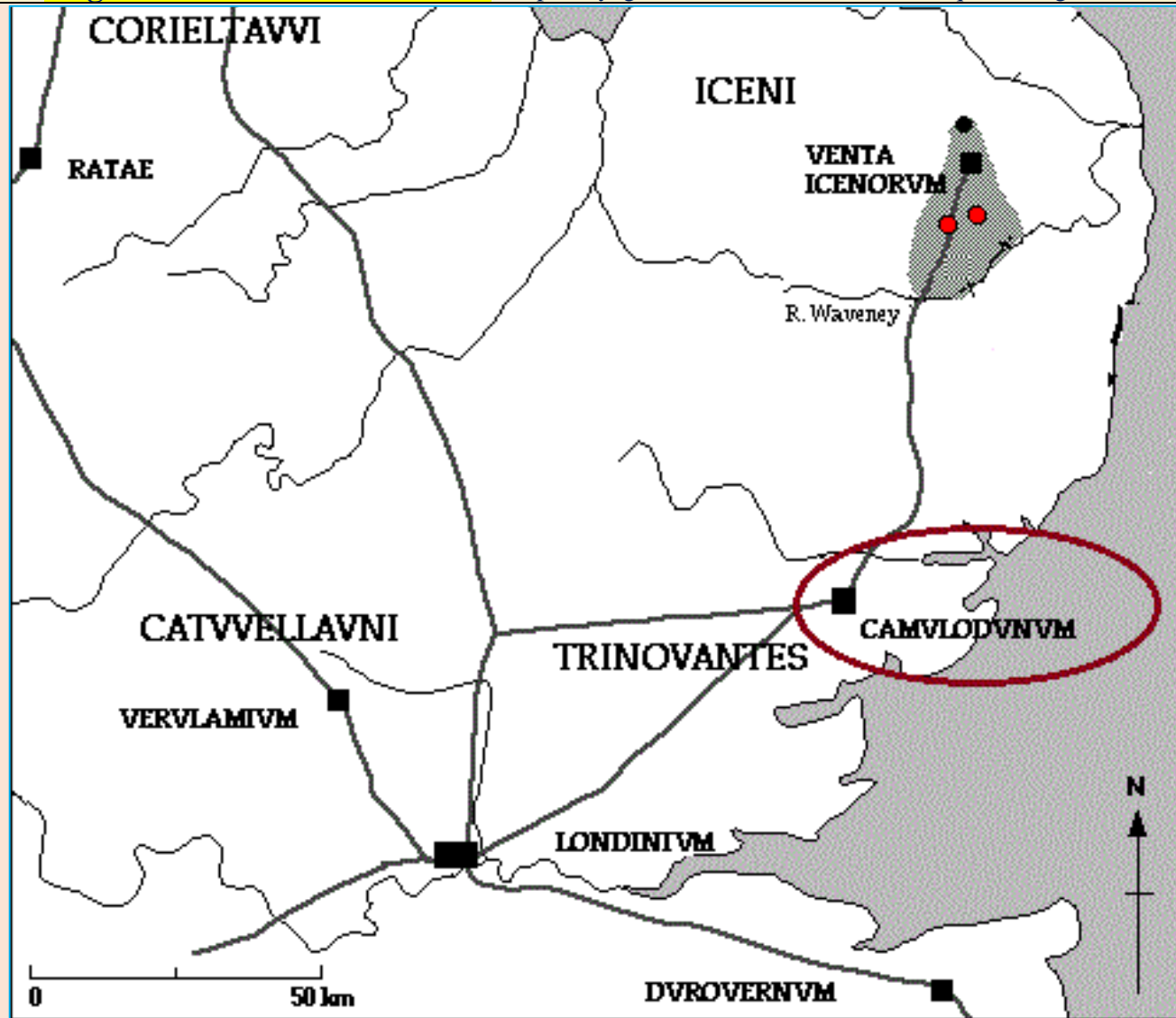
by knowing about the stirrup and, still, sending his horsemen into battle against superior stirrup-forces. How sweet to accept defeat if it is suffered in the name of love for Rome's finest traditions.

With his “insistent old Roman-ness, [...] appeal to tradition [and] distinctly old Roman concept“ (Williams 1985, 161 f.) or with his “judicious blend of conservatism [...] rooted in ‚Roman‘ moral values“ (Bowman 2005, 88) Diocletian does not act as an Octavian impersonator but as the highest leader's most loyal border emperor. His Tetrarchy is— after Rome's devastating civil wars from 88 to 30 BC—designed to shield the capital from insurgency. That's why in Nicomedia, Diocletian's capital, the imperial cult

Coin of *ATHTHE-DOMAROS* (15-5 BC) from the time not only of Augustus but also of Diocletian. The “AΘΘ” is written —quite common in Late Latène coinage —with Greek letters). [<http://www.pinterest.com/pin/120119515033904608/>]



Celtic environment of Aththe's Camulodunum, the largest *oppidum* in 1st century BC Britain. It is the period not only of Augustus but also of Diocletian [http://voyagesenduo.com/italie/rome_antique_bretagne.html]



instituted for Augustus, received its first temple. Only once, and even during that visit in the company of his Co-Augustus, Maximinianus, does Diocletian dare to enter Rome. He sees his duty as the protector of the empire's borders from England to Africa. Therefore, he is determined not to allow anybody, himself included, to disturb the Metropolis.

In his role as defender of the empire, Diocletian is also in charge of securing Britain against Saxons and Germanic invaders. Thus, that military activity belongs to the period when England is supposedly not under Roman control. Yet, Roman sources for this period of English history are not missing but are merely misdated.

Thus, Saxons conquering England cannot help but start their invasion in the time of Augustus (1st c. BC in textbook chronology, but 7th century AD in field archaeology). Late Latène pottery evidence for Anglo-Saxons confirm that Romans (from the South) and Saxons (from the East) are in mortal competition, each trying to pick the same fruit.

Since *Aththe-Domaros of Camulodunum* fights heroically against invaders in the late 1st century BC, he could not be considered as the genuine historical character behind King Arthur. As long as one identifies the Saxon onslaught as a post-Roman endeavor, as long as scholars have faith in a chronology that they—admittedly—cannot support with archaeological substance, they must reject an Arthur=Aththe formula as ridiculously far-fetched.

However, the moment that hard evidence has its say, it becomes clear that the Saxons landed in the territory of—what they cannot have known beforehand—the strongest leader of the Celtic Britons. He is King of the Trinovantes. His capital is by far the largest *oppidum* in the British Isles and one of the largest in all of Europe, a location that later will become Colchester in East Saxony (=Essex). This ruler is well known as *Aththe-Domaros of Camulodunum*. He decides to fight the merciless invaders. He will fail. But his endeavors and defense of his people will be remembered forever in the legends that celebrate *Arthur of Camelot*. Camulodunum's Roman name is uncertain:

”A second century inscription refers to 'colonia Victricensis which is at Camulodunum', making a clear distinction between the Roman colony and the Iron Age fortress. It has been suggested that the official name had initially been Colonia Claudia , and that the colony had been renamed Colonia Victricensis during rebuilding after its destruction by Boudicca's followers” (History Files 2017).

Celtic Tribes in Southern England in the Late Latène Period of the 1st century BC, when Saxons (proven by their Late Latène pottery), coming out of the German Bight, start their invasion. The territory of the Trivantes under *Aththe-Domaros of Camulodunum* will be defended fiercely and courageously. Yet, in the 2nd century AD, at the latest, it will be turned into the kingdom of East Saxony (=Essex).

[http://upload.wikimedia.org/wikipedia/commons/8/89/England_Celtic_tribes_-_South.png].



In the time of Julius Caesar (100-44 BC), the Trinovantes were said to be the most feared tribe in Britain. Their realm stretched from the north side of the Thames estuary (today's Essex and Suffolk) to territory in today's capital of the United Kingdom:

“In the south-western corner of the Trinovantes tribal territory, the city of London in its earliest form was founded as a settlement perhaps by *circa* 500 BC, and it was this small settlement that was probably used as the basis for the later Roman city. Legendarily at least, its name seems to stem from Llug Llaw Ereint, traditionally the founder of Gwynedd and high king of Britain, in the form of 'Lud Dun', or Llug's fort or settlement” (History Files 2017)

Outline of 2nd century *Camoludunum* (now *Colonia Claudia Victricensis*; reconstruction sketch by Peter Froste)

[<http://www.historyfiles.co.uk/KingListsBritain/BritainTrinovantes.htm>]



Theatre of 2nd century *Camoludunum/Colonia Claudia Victricensis* (reconstruction sketch by Peter Froste)

[<https://artuk.org/discover/artworks/roman-theatre-colchester-2378>]



There are no written records on the rulers of the Trinovantes whose names were passed on by Roman sources. Their best-known kings were Mandubracius (1st c. BC), Aththe-Domaros (possibly 15-5 BC), Dubnovellaunus (after his father Aththe), and Cunobelinus (died c. 40 AD). The “Welsh Triads” (earliest manuscript from the 13th century) may remember Aththe—that name is

LEFT: Quarter Stater of *Aθθe-Domaros /Aththedomaros*; 1.11 g; wheel; X in box with horse (or mule).

[<https://timelineauctions.com/lot/trinovantes-addedomaros-wheelx-in-box-below-horse-mule-gold-quarter-st/90044/>]

RIGHT: Quarter Stater of *Aθθe-Domaros /Aththedomaros*; 1.36 g; flower; horse

[Rudd, *Ancient British Coins*, 2529; <https://www.numisbids.com/n.php?p=lot&sid=425&lot=4>].



only known from coins—as *Aedd Mawr*, who is described as one of the heroic founders of Celtic Britain. It may have been Aththe=Aedd Mawr who moved the capital of the Trinovantes from Braughing (Herfordshire) to *Camulodunum* (possibly named after a Celtic war god, Camulos). It must remain mere speculation, of course, that he did so for strategic reasons, in order to be in a better position *vis à vis* the invaders from Germany. In any case, it is the period between c. 40/30 and 10/5 BC that is best suited to accommodate the Celtic, the Saxon and the Roman elements of the Arthurian legends (cf. History Files 2017).

The prominence of Aththe's *Camoludunum* is preserved, may be even honoured, in its post-Celtic history of the 1st and 2nd century (stratigraphically translated into the 8th/9th century AD). Its circus—usually a symbol for provincial capitals of the Roman Empire—is the only known example of its kind in Roman Britain.

1st/2nd century Circus of *Camoludunum/Colonia Claudia Victricensis* (reconstruction sketch by Peter Froste)

[http://www.thecolchesterarchaeologist.co.uk/?attachment_id=1044]



One can assume that 1st/2nd century *Colonia Claudia Victricensis* did not only become home for Romanized Saxons but for Romanized Celts, too, thus providing an appropriate context for immortalizing **Aththe-Domaros**. The first mentioning of **Arthur** in 828 or 829 AD can be translated into the archaeology for the 2nd century AD. That is more than a century after the end of Aththe and, therefore, about the right time to put the verbally-transmitted memories into writing. Only in the High Middle Ages, with Geoffrey of Monmouth (c. 1095-1155 AD) and his *Historia Regum Britanniae*, the seduction of romance as well as the phantastic elements of dragon slaying enter the story.

III Summary

Once building strata and archaeological substance get a fair hearing and are allowed to put textbook chronology to the test, England's destruction and dark earth layers of the Crisis of the Third Century, and/or the Crisis of the Sixth Century, will be recognized as the devastating traces of the Tenth Century Collapse. The hard evidence conventionally attributed to the 1st-3rd and/or 4th-6th centuries AD will turn out to be the desperately searched for evidence for the 8th to 10th century AD.

Saxon cities will no longer be mysteriously missing but will be recognized as integral parts of Late Latène and Roman culture that, in turn, will be moved from the time span of c. 50 BC-230s AD into the stratigraphy-based time span of c. 650 to 930s AD. Agriculture and cultivated plants do not disappear for many centuries but are continuously grown, although harvests are reduced by the Tenth Century Collapse.

The Celtic ruler Arthur of Camelot, active in a time when Saxons and Romans are simultaneously and competitively at war to conquer England, finds his *alter ego* in *Aththe-Domaros of Camulodunum*, the finest Celtic military leader in the period of Emperor Augustus, whose archaeological evidence moves to a stratigraphy-based date of c. 670s-710s AD. The text first mentioning Arthur in the 820s puts the hero's verbally-transmitted fame into writing a good century after his death. This sequence leads to the following chronology of events.

STRATIGRAPHY-BASED CHRONOLOGY OF ARTHUR=ATHTHE AND 1ST MILLENNIUM ENGLAND.	
High Middle Ages (930s-1200)	Poetic transformations of the Arthur-Aththe tradition with elements of Romance, chivalry and phantasy.
c.930s AD (instead of 230s and/or 6 th c. AD)	Destruction of England's Roman culture in the global conflagration of the Tenth Century Collapse (dark earth covers many settlements).
Imperial Roman Period c. 800-900 AD (instead of c. 100-200 AD)	<i>Arthur</i> is mentioned in a written source some 120 years after the end of <i>Aththe-Domaros of Camulodunum</i> (c. 828/829=c. 130s). Saxon cities and agriculture flourish during the Roman period (1 st to early 3 rd c. equals 8 th to early 10 th c.). That's why post-Roman Britain (up to 10 th c.) cannot have traces of them. Post-Roman Britain begins in the High Middle Ages.
Imperial Roman Period c. 700-800 AD (instead of c. 1-100 AD)	<i>Camulodunum</i> is elevated—as <i>Colonia Claudia Victricensis</i> —to an especially respected position by receiving the only known circus in Roman Britain. Saxons do not build on settlements of Romans because they are contemporaries. That's why Saxon rulers wear Roman diadems and receive a classical Latin education.
Late Latène c. 600-700 AD (instead of 100-1 BC)	Since Caesar's 640s AD (instead of 50s BC), Romans and Saxons are conquering and colonizing the territories of the Celts. <i>Aththe-Domaros of Camulodunum</i> , their bravest leader in control of the largest <i>oppidum</i> , has to deal with both groups of invaders. His heroic failure is at the core of the legends of <i>Arthur of Camelot</i> .

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 Prof. Dres. Gunnar Heinsohn
 (Beim Steinernen Kreuz 7; D-28203 BREMEN, Germany; gheins@uni-bremen.de)
 [ul. Piwna 66 / 6; PL-80-831 GDANSK; Poland; danzigheinsohn@gmail.com]
 004858 3298112 / Mobile: 0048 506362 103