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Tracing the Huns in  
North western Eu-  
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These notes should  
properly be read on  
a computers screen.

# TRACING THE HUNS IN NORTHWESTERN EUROPE

**Professor Lotte Hedeager has shown that the Huns were uninvited guests in Northern Europe, arriving during the first half of the first millennium after Christ. They stayed a few centuries, and certainly made their imprint, but much of that is now forgotten. The Barbarians (We) did not love them, but they were us in many ways useful. They helped us to beat the Romans, our first real obstacle to become a great power. Here are some clues to our mutual real history and to the many traces they left.**

**The author discusses the research process and gives a few suggestions.**

# Tracing the Huns in Northwestern Europe

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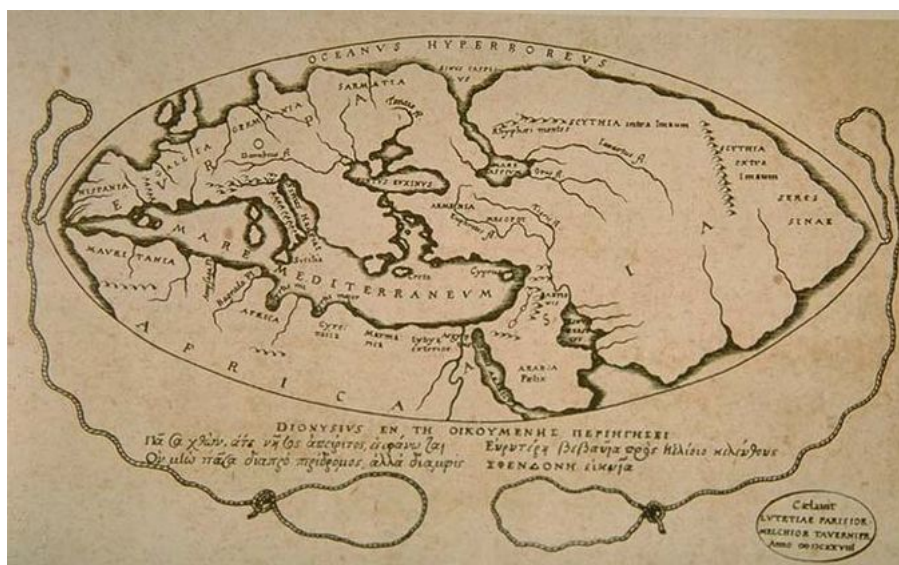
## Chapter 1. *This was the world.*

The map just below is a depiction of the mental world where described actions took place. The actors of this world acted; that is its tribes, nations, Empires, its

religious organisations, classes and others, all tried to get an upper hand over their opponents. Some lost; some were given an opportunity to continue.

In this world herds from the east moved westwards to the north of the Black Sea; an ongoing expansion of warlike bands and their animals. Just after Christ, the Huns established themselves, preparing for an onslaught for the best grazing fields there ever was – north of the Black Sea.

So this is what they thought their world looked like. The actors played a deadly game trying to get an upper hand over their opponents. It is a world of simultaneous [conflict and cooperation](#). (For the concept: See The Sveriges Riksbank Prize in Economic Sciences in Memory of Alfred Nobel 2005 to Robert J. Aumann, Thomas C. Schelling).



Picture 1. World map according to ideas by [Posidonius](#) (150-130 BCE), drawn in 1628 by cartographers Petrus [Bertius](#) and [Melchior Tavernier](#). Posidonius saw the world shaped like a sling. (An early way to introduce movement in the model?) Many of the details could not have been known to Posidonius; rather, Bertius and Tavernier show Posidonius ideas about the positions of the continents. (Wikipedia).

[Peter Heather](#) describes this world north of the Black Sea on page 97 of "The Goths":

The Gothic world of the fourth century was divided into perhaps as many as six or more separate kingdoms. In the quarter of the fourth century, this political order was completely overturned by a mysterious third party: the Huns. The Huns further fragmented the Gothic world. Between 376 and 406, a number of Gothic groups made separate decisions to move inside the Roman Empire... other Goths made an alternative choice. For them, it seemed better to resist the onset of the Huns directly.

Heather supports his timeline on Roman historians, for example [Jordanes](#), [Cassiodorus](#) and [Procopius](#). He leaves Hunnic findings like Gudme (Excavation

started 1993), Uppåkra and Slöinge (Investigated 1993 – 96) uncommented. These and other findings point to another timeline; they point to an Hunnic presence in Scandinavia since at least about 225, maybe earlier.

This choice between a [Scylla and a Charybdis](#) describes the Gothic situation for decision vis a vis the Romans; a catastrophe was eminent. The Goths made a decision which affected all German tribes; instead of a conservative choice they made up their mind to take an offensive path; they decided to improve their society's efficiency all aspects. They should from now on drive in the top gear. They should out produce their competition. And so they did. The Romans were the good old enemy, the Huns might be a tool in that fight.

The historical map below shows the Roman Empire and some of the external problems it was to meet in its near future. The Empire had split the first time 285 AD as the [emperor Diocletian](#) partitioned the Roman Empire's administration into eastern and western halves. Constantine had founded Constantinople, AD 330 and 380 the Empire got Christianity as state religion. See [Constantinian shift](#) and the supplementary pages showing the Roman Empire's administration partitioned into eastern and western halves.



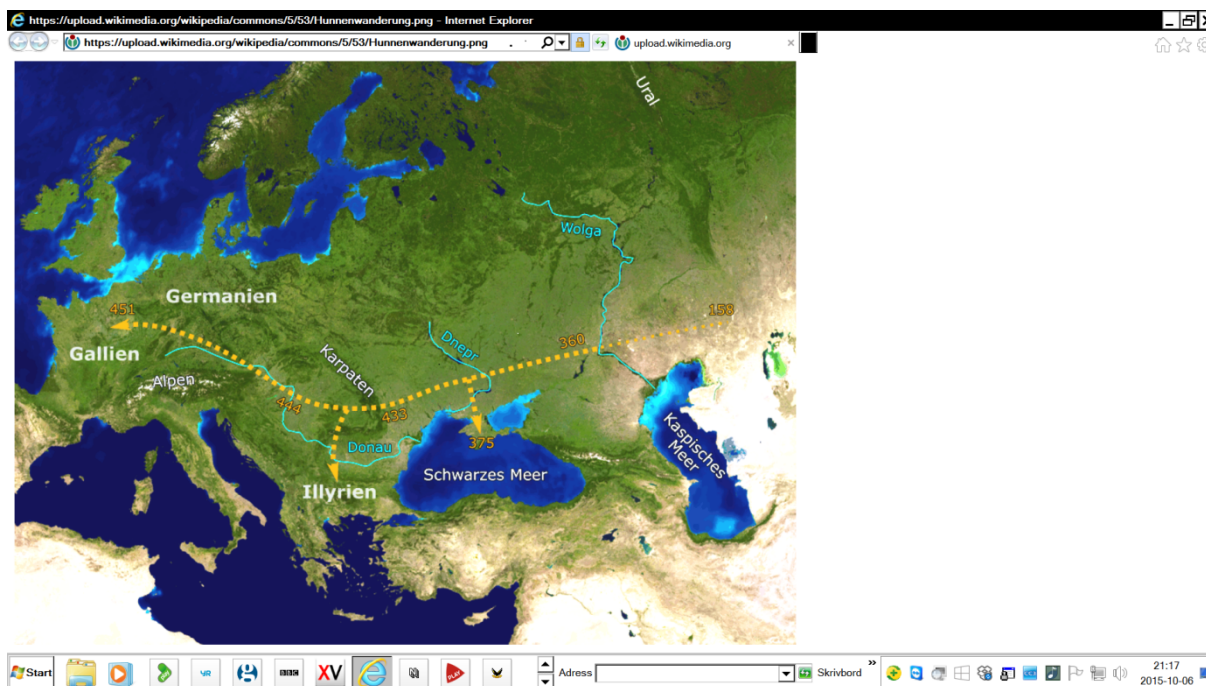
Picture 2. Along its Northern border the Roman Empire will meet external threats while it in the same time will be affected by internal weaknesses, political, economic and others. (Wikipedia.)

## Chapter 2. My Hunnic question.

In this paper I am contemplating my Hunnic question. At present it reads: How come the age of Hunnic buildings for instance in Uppåkra and Gudme was essentially older than the Hunnic warfare mostly in the Balkans against the Roman Empire. What obviously is needed is a registration of what the Huns has left behind and thereby dating the leftover. Then we could draw the historical maps.

According to the old school the Huns presented themselves north of the Black Sea in a first wave in the latter half of the fourth century (350 – 380). (See NE page 16). They frightened the Alans (Iranian speaking nomads), "Hunnenstorm", to try to move westwards, but there were the Greuthungi, according to Peter Heather (2005. p. 468), either an independent group of Gothic kingdoms in Ukraine or a huge Gothic empire. About 370 the Huns defeated Ostrogoths north of the Black Sea, or maybe it was on the plains of Danube.

<https://upload.wikimedia.org>



Picture 3. This map shows the way the Huns forced their way into Europe according to the traditionalists, Roman authors even now a days most historians. The Hunnic Centre was moved from Funen to a point where the year 444 is put on Danube. The Center was not moved before that date anyhow.

We do not know which or the exact consequences of this battle. It has been described in the [Hervarar Saga](#). Somewhat earlier the Huns however must had come over the southern Scandinavia towards [Uppåkra hof](#) in Scania where they during the third century built a temple in their own special style and at Gudme (<http://natmus.dk/historisk-viden/danmark/oldtid-indtil-aar-1050/ynge-jernalder-400-800/gudme-guld-guder-og-mennesker/gudme-fyrstens-hal/>.) they built a Center, a Hunnic Capital. They also in present and past Sweden left markers of political influence on Gotland, Öland, Bornholm, Västergötland, Halland and Blekinge and a lot of [tumuli](#) or [kurgans](#) all over the country.

In Halland there are at least two place marks, one at [Hunehals borg](#), a fortified harbour at the [Kungsbacka](#) fiord[HunehalsHistoria1]pdf se the link just below, and a second mark, a residence in the Susan valley with a digging number RAÄ-number Slöinge 114:1.



HunehalsHistoria[1].pdf

On Gotland the cult of Odin marks strong Hunnic political influence. According to Geoffrey of Monmouth Gotland was conquered by the Hunnic king Malgo. (See page 10.) There is [Torsburgen](#), the third greatest ancient fortress in the North. Built either by attacker or defender, the size indicates how much was at stake. [Picture stones](#) (see also [The Hunnestad Monument](#) at Hunnestad in Marsvinsholm, comparable to the [Jelling stones](#)) are developed from relatively old religious symbols to representations of the [Asir](#). This development is illustrated in the picturestone near [Vallstenarum](#) where they are developed to stones with pictures from Northern Mythology, [Ardrestones](#) (see Wikipedia picturestones). It is a some sort of development from symbols reminding us of the stone and bronze age to a mythology fetched from Snorri; that means pictures from matriarchate developing to patriarchate.

On Bornholm the Huns left at [Sorte Muld](#) a treasure of [gullgubber](#), 2350 of them, of the approx. 3000 ever found. 200 were found at Uppåkra Hof. These gullgubber are considered one of the best identification markers of Huns. They are small golden stamped blanquettes. It is probable that the Huns did produce gullgubber at a local Center at Bornholm.

The three Scandinavian Germanic kingdoms became in connexion with these events Hunnic [client states](#). It is not easy to reconstruct the timetable for these events. But it seems that they took far longer time than a fast cavalry attack. It took generations.

This extraordinary hall was built in about year 300 AD and it was truly exceptional. (See illustration Picture 4.) It was later deemed a Hunnic administrative



Center and worked as such a one until a new one was built on the Danube in Hungary in the 5<sup>th</sup> century. Peter Heather who until recently has been the one authority on the European Migration period does not mention this Gudme complex where it has been, besides the halls and harbour a lot of production facilities. So in the present science it does not yet really exist and that is in itself creating some problems. This is in its turn a result of a recent change of authority and a methodological imperfection.

The biggest hall in Gudme is 47 m. long. The 16 bearing posts have a diameter of about 1 m. The hall probably had 2 stories.

[In Blekinge](#) there has recently been found Hunnic evidence, 29 gullgubber, at [Västra Vång](#), Ronneby, Blekinge; a probable local Center. (Västra Vång, Hjortsberga socken. Särskild Undersökning.)PDF.

At Öland there are at least two marks left by the Huns. In the South there is [Eketorps Borg](#). Eketorp I is dated to aprox. 300 – 400 e Kr, which points to Hunnic origin. There has been found a score of guldgubber. Georadar\_rapport[1] [Sandbyborg.pdf](#) (below) contains a report from a circular fort further north on Öland where archaeologists have discovered a tragedy from Hunnic times, a mystery, still unsolved. At Öland there are also potential traces at [Gråborg](#) and at [Ismantorps fornborg](#) . Their construction are within Hunnic time limits.



georadar\_rapport[1]Sandbyborg.pdf

More of round castles at Öland can be found at [https://sv.wikipedia.org/wiki/Kategori:Fornborgar\\_p%C3%A5\\_%C3%96land](https://sv.wikipedia.org/wiki/Kategori:Fornborgar_p%C3%A5_%C3%96land)

At [Old Uppsala](#) - there are several great [kurgans](#) or gravemounds found and besides this central administrative place there were great kurgans found in important local places. This in present Sweden, in Denmark there were kurgans found in [Lejre](#), ruled by kings of the [Skjöldung](#) dynasty; and at [Jelling](#), Harald Bluetoth's political centre on Jutland. Kurgans like these from a few hundreds of years after Christ are considered probable Hunnic markers. There is no doubt about what power called the tune in Scandinavia at this time.



Jellingproblemet[1].pdf

Picture 4. Two Reconstructions of building at [The Uppåkra Hof](#), built <300 CE. The one above is made in Lund, published 2006, and the other one at [Fotevikens](#)



[Museum – Wikipedia](#)

[Skalunda Barrow](#) at the westside of [Vänernäs](#) is provisionally dated as early 600 hundreds.

There are many similar kurgan like hills and barrows from the early Iron age. Many of them could well have had a Hunnic origin. One is placed NE of Halmstad; [Ivars kulle](#).

A fairly great number of [bracteates](#), are good Hunnic markers; jewelry items, flat, thin, single-sided gold [medals](#) flat, thin, worn as jewelry and produced in [Northern Europe](#) predominantly during the [Migration Period](#) of the [Germanic Iron Age](#) (including the [Vendel era](#) in Sweden).



Picture 5. A **bracteate** (from the [Latin](#) *bractea*, a thin piece of metal) is a flat, thin, single-sided gold [medal](#) worn as jewelry that was produced in [Northern Europe](#) predominantly during the [Migration Period](#) of the [Germanic Iron Age](#) (including the [Vendel era](#) in Sweden).(Wikipedia)

At [Finnestorp](#), between Vara and Falköping there has been excavations in an old sacrifice place, than a shallow lake, today a peat moss, for about twelve years. This is one of very few weapon sacrifice places from migration period in Sweden. The pictures of the link shows Hunnic sacrificed golden jewelery.

Lotte Hedeager has commented on the animal ornaments found on left over Hunnic jewellery at least two times. There is a chapter in Hedeager 1997 and a pdf named "Skandinavisk dyreornamentik: Symbolisk representation av en förkristen kosmologi".



Djurornamentik-hedeager[1].pdf

In this way she gets to grip with the Hunnic way to understand the belief of transformation of ourselves into animals. Her conclusion is to point to that the herders stuck to a shamanistic way of thinking. There are many stories of the transformation of manlike "gestalts" into animals told in Snorris sagas. ([Shapeshifting](#)). It points to a widely held belief that there is little principal difference between various forms of living matter. She also discusses the chronology.

## 2. 1. *Who's history?*

Heather looks at the problems mostly from a Roman point of view with an occasional sidelong glance at the Germans. But this is a conflict of [three great players](#) and each of them have his own motives, his own resources and his own geographical situation; it is a three player's [game, if now, for example, Germans could be played by one player](#). But now we have to solve the riddle of time.

How come we have not heard anything of the Hunnic early movements in the European north? The Huns seem to have been uninvited European guests for nearly 200 years, when they first hear of them in the south. How did we Barbarians then see our own old world? One thing is for sure. The Romans taught us the feeling of envy. In the beginning they had it all, and we nothing. But else it is a question out into the unknown. We hardly know how the world was seen from the (administrative) Centre, that is, by the Romans. There are traces found in the books written by the Romans about how they saw their world, a world certainly centred in the Mediterranean and the Centre had moved around in the course of History: Crete in the time of Mycenae and the Greek cities in their time. And the time when I ask this question is in the last of the West-Roman days, at the end of what later was to be called the Migration Period. These Romans were certainly conservative. Language, science, habits—everything was



there to avoid change and to uphold the division of people in many different classes. There are some crude Maps but we do not know how the Roman generals planned their wars, what way their legions was told to march, how that was decided and what they were ordered to achieve, i.e. the planning mental picture in the generals and the strategists eye.

## 2. 2. *Looking back, seeing what?*

We know that the German tribes invaded Britain and a careful study of Migration period poetry shows that they were to a certain extent direct or indirect influenced by the Huns. The God Odin is hidden in some of this poetry in a way that is similar to the keeping of the Gods name secret. When it has lost its secrecy; the secret name, the god/goddess has lost their power. See for example Robert Graves: *The White Goddess*.

[Robert Graves](#), a learned author on historic subjects, implies in his books on Claudius, that there was a centrally placed more or less secret office with a tentative picture of the "world" to help the Cesar in his geopolitical decisions. If there ever were such an office, it had to collect information about the world to draw maps of it and write lists with information about neighbouring countries etc. For an empire it was a necessity to systemize such information, quite an organisational feat in itself. It is a wonder in all this, that the neither Huns, who as we believe, could neither read nor write, still could organize their armies' complicated march across the continental landmass. We used a delegation technique; the one with the facts most properly organized made the decisions; that means very often the one with responsibility.

### **Chapter 3.** *On the Huns conquest of the British Isles.*

Robert Graves was the man, who at the age of 28 wrote his memoirs, *Goodbye to all that*. He simply had to come to terms with the hell he had seen and lived in the trenches on the Western front during WWI and which affected him for the rest of his life. Like many others with a Jewish background he wrestled with religious problems and finally accepted that an Earth-Mother Goddess had dominated Europe until her religion had been masculinised. This happened in North Western Europe during Migration, when the cult of Odin suddenly made it on a broad front. In *The White Goddess*, A Historical Grammar of the Poetic Myth, published in the late 1920<sup>th</sup> Graves is analysing some Welsh poems from [The Mabinogion](#), a sort of British analogy to the Northerners Edda, that contains the [White Book of Rhydderch](#), The [Red Book of Hergest](#) and [The Book of Taliesin](#). He shows that several of the poems actually, although they are written in a poetic cipher, is about this shift of religion, seen from the Welsh point of view, which means an underdogs perspective, to the Anglo-Saxons Odin inspired one. *The Battle of the Trees* is one of them. [In this case the secret of the poem is that each tree stands for a letter in the Ogham alphabet. My point is that cipher is used by those who supported the old female religion in order to reduce the risk for harassment.](#) (<http://celestialdanceoflife.blogspot.se/2011/07/battle-of-trees.html>)

The field of battle Graves here holds forth is the drinking halls of the great land-owners, be they princes or farmers. Here the bards, from different schools for

bards, compete and demonstrate how good they are, either they belonged to the old religion or the new one. But we barbarians did not at that time leave any books. Not even stones with [runes](#). The first runes seem to have been carved on wood or stone in the very first century. Our books were written later; when we had come well into, what later has been called, medieval times and we had adopted the Christians alphabet. (Gunnar Linde: *Placenames in Västergötland* states that the next oldest [placenames](#) in Sweden are given in early Migration period, about 300 AD. The oldest are connected with water, as lakes and rivers. He also brings this problem to discussion in his fundamental book about Skövde, *Det äldsta Skövde och Sankta Elin*). That means that the illustrations of heathen circumstances are drawn by Christians or at least Christian influenced writers. Saint Bede was bounded to Saint Pauls Monastery in modern Jarrow, Snorris view came partly from the landscape he saw from his farm on Iceland but more from the sagas and poems he knew so well; Saxo Grammaticus was a writer of Absalom, and Saxo wrote Gesta Danorum (The History of the Danes), Paul the Deacon and Gregarious of Tours all belong to this group. We just sang our Songs, wan our Battles and left archeologic left over.

### 3. 1. *Runatal* .

Until then, we and the Huns had to work with [runes](#). In [Havamal](#) there is a Hunnic claim on the origin of the runes. It goes like this:

In the song of the runes [Odin](#) is hanging for nine days and nights in a tree and he does not get food, nor drink. Staring down on the ground he sees the runes and he picks them up. He then falls down. This part is called [Runatal](#).

In many circumstances Odin is seen as an analogy on Huns. The described presence of Odin worshippers is as a rule a sure sign that the Huns have a strong local political influence. It is to remember that Snorri, when he tells about this "picking up", is not making a claim for himself, he just tells what he has been told, what he has learned. It sounds reasonable that the first runes in the North will be found somewhere around Gudme. There the Centre was, and there the runes were put to use. (Hedeager 2011 on Centre, p.149 ff). To the Center belongs the great production facilities where all the gifts were made; gifts in an exchange for help and benefits. This was the construction of more than one power system.

This is not the definite litmus test of the formula Odin = Hunnic influence, but a simple way to find a good probability! And remember that Hengist told Vortigern that Odin was his god. In the conquered "nations" along this way there seems to exist an analogous set up to the Roman way of making subject "nations" paying homage to their strategic genius [Augustus](#). The Jews are famous for their refusal to bow to Augustus. It is an integrated part of Independent Jewish religion and thereby the founding of Christianity. The Huns made their victims bow to Attila in the form of Odin. So, when Saxons, Danes and others are said to pray to Odin, it means they also are under strong Hunnic political influence.

The close cooperation between the Huns and the Goths led to some mutual improvements, and the runes might be one of them. This close cooperation makes it difficult to pin effects of action on either of them, when the effects are mutual. It is also very probable that the Germanic old [matriarchy](#), the devotion of

[Nerthus](#), with some help from the Huns, was changed to a patriarchy. Mats G Larsson, who, according to Wikipedia however, "is employing a somewhat flimsy and informal language and he also been criticized for not being enough distinct and not being good enough at separating facts from speculation and neither good enough to declare his sources". (This judgement is probably not coming from a best friend of his.) This professor Larsson has written "*Svitjod Resor till Sveriges ursprung*" and it is a very good book and describes among other things how a number of sanctuaries devoted to goddesses have been destroyed and the name of that goddess has been public knowledge. In pagan circumstances this means she has lost her secret magic power over her territory. (This is partly described by me for Swedish circumstances in "[Timboholms guld](#) or Odins nesa", sorry, but it is in Swedish. But this was of course a process all over the Hunnic Empire.) "So instead of venerate Nerthus, we worship Odin". This shift to patriarchy was not an altogether peaceful process. We had to do it; to improve our fighting capability, because the Romans were so rigid. Their rigidity cost them their empire and us a lot of good barbarian lives.

#### Chapter 4. *Historical constructions.*

Here will follow an extension and an orientation. It is told that William the Conqueror, as a duke to be, was chosen by his father Robert the Magnificent when Robert was watching a bunch of kids playing at his castle. One of them, young William, was the son of a girl working with the washing on the castle. This young kid had the right attitude to be a good leader. The other kids followed him.

This was still the time when rational decisions were a rule in Western Europe. The Church seems to a bearer of conservatism from a time when the Roman state was no longer a reliable bearer of essential traditions; or you could say that the Roman culture was grafted on the tree of God. So the evolution of Western Europe was to come in spite of the Roman conservatism.

It was [Georges Deby](#) with his *The Knight, The Lady, and the Priest* enlightened us to essential parts of this line of thought. The Church as authoritarian and conservative was to order ordinary peoples life to fit the states interests; to register and organize the masses. And as compensation the upper classes got their weapon shields and other class implements. And when the Huns came riding across the plains it is difficult to think them busy with unproductive and irrational implements like weapon shields. I am quite sure they had evolutionary enhancing ideas and very little of evolutionary hindering thoughts. It may well be that thoughts of this kind impressed the Gothic peoples to great deeds. But we will never know.

I am of course also thinking of [Geoffrey of Monmouth](#) as well and his "The History of the Kings of Britain", although he is all the more seldom cited. This book is now given us to read among other [Penguin Classics](#). His book is at present nearly 900 years old and he certainly describes a world different from ours. Geoffrey gives us a British perspective. It would be very sad if his world had not improved during all these years. And he opens a view of the world where the greatest personages like [Arthur](#) and [Merlin](#) becomes almost tangible. Merlin is built on [Odin](#), (my point of view,) who was built on [Attila](#), according to [Hedaeger](#).

In Monmouth he served in the Benedictine priory and here Geoffrey got his first education and he later moved over to Oxford. His last years were spent in London. As he was a writer his brethren probably saw him as a more structured, patient and more knowledgeable and even wise than those of his brethren who used mainly human contacts in their work. He finished three published books. Some of his concepts and ideas are particularly important.

1. It is actually Geoffrey who introduces us to Arthur and Merlin. These two have since been important by themselves in Anglo-Saxon cultural life ever. They have also played a dual role, partly analogous to [Christ](#) and [John the Baptist](#).

2. Geoffrey has been seen as an early [phantasy](#), ([Maelgwn Gwynedd - Wikipedia, the free encyclopedia](#)), writer and he introduced foreign people in history of United Kingdom, Huns for instance. Maybe later scientific work will restore his previously lost honour. I am doing my very best! (Quotation from "[Dinner for one](#)").

Due to all this, he is considered untrustworthy, partly because we are not familiar with the realities of his world. He is for instance naming Arthur a King, and we lack supporting evidence. And who is really a king? He accepts Merlin as a Magician. There is no doubt about it. With him, and I think it is important, there is found a catchphrase, which is used a handful of times in the Kings of Britain's "*The Islands of the Ocean*", (pages 172, 231, 233 and 237) and that means vast areas outside the continental landmass, out there in our Ocean. These areas once upon a time, according to Geoffrey, were conquered by the Hunnic King [Malgo](#) (p. 263) and are listed as being Ireland, Iceland, Gotland, the Orkneys, Norway and Denmark (p. 263). According to the same source, King Malgo was a King of Britain and was succeeded by [Keredic](#) (p. 263 and 269). He was the fourth king of Britain after Arthur, (p. 274) and had two sons, [Ennianus](#) and Run (p.274). Run is, according to Index, the second son of Malgo, King of Britain (p. 274); expelled from Britain by the Saxons (p. 274); fled to Brittany, his daughter married Hoel II, King of Brittany (p. 274). Geoffrey was after all a reputable man.

His naming of Malgo and his two sons in this verifiable place of history gives a certain ring of truth to these names and their deeds. His writings seem to belong to another age. Besides, Geoffrey seems to think that events in Britain were important for what happened in history. It is more than plausible that the Saxons were accompanied by Huns when they started to conquer Britain as it is believable that when most of the Huns left Europe after AD 453 many [of those staying did not survive](#). (This could be a part of the solution to the mystery at Sandbyborg).

#### [4. 1. The Hun's early northern offensive.](#)

This story of Malgo has bearing on the Denmark/Scandinavian conquering Huns, and they built their capital or central point at [Gudme](#) on Funen (picture 3), (with the island's main city, Odense, named after their god Odin, Odense, meaning Odin's sacred place, Odin's Vi). It is, with imagination, possible to see a direction of expansion from the Ladoga area with [Staraya Ladoga](#) via the rivers, over the Baltic and down the islands Gotland and Bornholm over Scania with Uppåkra and so on towards Denmark and the German North Sea coast. (Where this line of expansion started we don't know, but it might be connected with the fur trade.)

From South Denmark it is a short step across the Channel and new adventures. There is a long series of substantial evidence to support this, the most important is the dating of Hunnic archeologic leftovers, but it is still just a hypothesis. Sweden is [not mentioned, but is probably rightly seen then as a part of Denmark](#). [The Swedes](#) and the "Gotlanders" in the early days sailed the rivers running East and South from Ladoga – a protohanseatic trading empire.

#### *4. 2. Hengist fills Britain with Saxons.*

This is one of the many exiting and wonderful (in every sense of the words) stories father Geoffrey tells us. So this is his story, retold by me.

[Vortigern](#), the ruler of Britain, set himself the crown on his own head, when [Constans](#), his king, was murdered by [Pictish mercenaries](#). About this time there landed at [Thanet](#) in Kent three vessels of the type we call [longships](#), (probably these longships were of [Nydam](#) style. See also [Nydamships](#)) filled with warriors, led by two brothers, [Hengist and Horsa](#), [Saxon](#) mercenaries, looking for a job. (These two brothers in the Sagas do carry the burden of founding England). When Vortigern was told this, he was at Durobernia, now a days called [Canterbury](#). This led to the Saxons being quartered in his palace and they promised to defend Vortigern. (We do not know if Vortigern is a name or a title).

Trying to learn something about his new fellow workers Vortigern asks them why they came. Hengist told him that now and then they had too many people in their area, and when it was difficult to feed them some had to go abroad. And to the question about gods he answered that they had put to sea with Mercury as their only guide. (Mercury stands for the earlier Wotan or later Odin.)

Soon afterwards the Picts assembled a huge army, crossed the borders and began to behave in their usual manner. As soon as this was announced to Vortigern he collected his soldiers, crossed the Humber to meet the Picts. The Saxon warriors made all the difference. This time it was a stunning victory for Vortigern and his men. Now it was time for mercenary pay-off.

Hengist negotiated with Vortigern and mentioned that Vortigerns enemies were harassing him and his fellow-countrymen had no love for him. These enemies were threatening to recall [Aurelius Ambrosius](#) from the land of [Armorica](#) and make him king instead of Vortigern. And Hengist suggested that he should, as truthful friends of Vortigern, invite more soldiers to come from there, so that their own battle-strength may be increased. And Hengist let Vortigern understand that there were other things he wanted, but would not ask in case it was rejected. And Vortigern replied that if he came with enough men no suggestion would be denied.

When he later came to asking he told Vortigern that he was not yet rewarded as a nobleman. "Seeing my ancestors were noblemen I would like a city or a castle so I could be held in greater respect among the princes of your kingdom. The rank of Earl or Prince could well have been offered me as well". I am forbidden to make you gifts of that sort, answered Vortigern, for you are pagans and foreigners and I do not yet know your habits and customs well enough to be able to consider you as the equals of my own countrymen. Even if I could look upon you as fellow-citizens, I could never contemplate giving you something which would

be disapproved of by the princes of my realm". "I am your servant," replied Hengist. "Grant me, then, within the territory which you have assigned to me, as much land as can be encircled by a single thong, so that I can build there a fortress into which I may retreat in time of need". Vortigern granted him his request and Hengist sent men to Germany to mobilise soldiers and built a castle. We do not know where it was built, but it was probably in North Lincolnshire.

Meanwhile the messengers returned bringing with them eighteen ships full of carefully picked soldiers and a beautiful girl, Renwein, who Hengist said was his daughter. (This story of Hengist and his beautiful daughter is taken from Nennius, *Historia Brittonum* §37). Once they had arrived, Hengist invited Vortigern to his home to inspect the new castle and to review the new soldiers, who just had landed. He took the new soldiers into his service. While being entertained the girl came out of an inner room carrying a golden goblet full of wine. She walked up to the King, curtsied low and said: "Loverd King, was hail!" When he saw the girls face, Vortigern was greatly struck by her beauty and was filled with desire for her. He asked his interpreter what it was the girl had said and what he ought to reply to her. "She called you Lord King" answered the interpreter, "and did you honour by drinking your health. What you should reply is "*drink hail*"! Vortigern immediately said the words "drink hail" and ordered [Renwein](#) to drink. He then took the goblet from her hand, kissed her and drank in his turn. This way of exchanging drinks at a banquet has since become a custom.

Geoffrey believed that Satan entered Vortigerns heart. We might think it was a quite natural reaction on wine and a beautiful girl; he wanted her urgently. This problem is of course discussed by the philosophers, and some call it the [Pelagian heresy](#). So, when Vortigern asked Hengist for Renwein as a bride, Hengist said it would cost him Kent. And as he was in a great hurry Vortigern did not have time to inform Earl [Goragonus](#), the rightful ruler of Kent.

#### 4. 3. *Realities borderline.*

It was up here with Renwein as a bride that I saw and felt I was up in the border world where in one end was the reality and a bit off where it was more of imagining what it really looked like. In the former end proportions and colours looked like they used to, but in the look somewhat alike end it was different. Here it was misty and here colours and proportions looked different. Here nothing was sharp and distinct; it was shady and ever changing. The description of this part was very difficult, form, figure and age (new or old).

Not to speak of values. We are constructed for a world with distinct landmarks. We navigate in relation to our landmarks, it might be complicated, but they are there. We find them on our charts and the distance between them is according to the scale of the charts. The half world is a nightmare. What is an analogy in a half world?

#### 4. 4. *Vortigern continued.*

Pranks like these and other sorts of practical jokes on behalf of friends and sons and other relatives led to Vortigern looking for a suitable place to build a strong

tower of defence. He lost a few battles and his search became urgent. He was now investigating some options in Wales, but there always seemed to be some snag. In one of the more promising at [Mount Erith](#) (Snowdon) the walls that was built during day sank into the ground during following night.

Vortigerns magicians recommended a sacrifice as a help and mentioned some conditions to be met. Eventually they found a boy, Emery's, and dragged him to Vortigern. There was a sort of preparation for Vortigern to summons the power necessary to order the sacrifice. When this has been going on for a time the boy eventually speaks up and asks Vortigern why he had been brought into Vortigerns presence, and Vortigern answers that his magicians has recommended it. "Tell your magicians to appear in front of me, answered the boy and I will prove them wrong. The King was amazed at what the boy said and ordered his magicians to come and sit down in front of the boy. And the boys said: "Just because you do not know what is obstructing the foundations of the tower which these men have begun, you have recommended that my blood should be sprinkled on the mortar to make the building stand firm. Tell me then, what lies hidden under the foundation. There is certainly something there which is preventing it from holding firm."

The magicians, who were terrified, said nothing. The boy who was also called [Ambrosius](#) and later called Merlin then went on: "My Lord King, summon your workmen. Order them to dig in the earth. And, underneath, you will find a pool. That is what is preventing the tower from standing." This was done. A pool was duly found beneath the earth and it was this which made the ground unsteady.

Ambrosius Merlin went up to the magicians a second time and said: "Tell me now, you lying flatterers, what lies beneath the pool?" They remained silent, unable to utter a single sound. "Order the pool to be drained" said Merlin "and at the bottom you will observe two hollow stones. Inside the stones you will see two Dragons which are sleeping." And Geoffrey continues that the King believed what Merlin said, for he told the truth about the pool. He ordered the pool to be drained. He was more astounded by Merlin than he had ever been by anything. All those present were equally amazed at his knowledge, and they realized that there was something supernatural about him.

Mary Stewart has transformed Geoffrey's writings to a good literature in the Merlin trilogy, beginning with the Crystal Cave. Some wonders are explained to be understandable for someone of today, some are left unexplained. These still are readable books.

If the mention of Odin is a description of Hunnic power, which I think it is, then it seems that Arthurs and Merlins fight had Huns as their opponents, their religious and political aims take, at least for me, new turns. The tribes that were invading the British Isles were maybe Hunnic troops, even if they were not Huns themselves. In these circumstances Arthur may be seen in a new light, an opponent of a far worse enemy than a few neighbourly tribes. The almost religious light that shines around the Arthur gestalt takes on a new meaning, it becomes almost holy. It could explain the veneration of Arthur, at least partly.

## Chapter 5. *Huns in literature.*

The Huns were important enough to make an imprint in our Middle Age Literature.

In the [Hervarar saga](#), the Goths make first contact with the bow-wielding Huns and meet them in an epic battle on the plains of the [Danube](#). In the [Nibelungenlied](#), Kriemhild marries Attila (Etzel in German) after her first husband [Siegfried](#) was murdered by [Hagen](#) with the complicity of her brother, King [Gunther](#). She then uses her power as Etzel's wife to take a bloody revenge in which not only Hagen and [Gunther](#) but all [Burgundian](#) knights find their death at festivities to which she and Etzel had invited them. In the [Völsunga saga](#), Attila (Atli in Norse) defeats the [Frankish](#) king [Sigebert I](#) ([Sigurðr](#) or Siegfried) and the Burgundian King [Guntram](#) ([Gunnar](#) or Gunther), but is later assassinated by Queen [Fredegund](#) ([Gudrun](#) or Kriemhild), the sister of the latter and wife of the former. For a continuation of this complicated family life see:

[https://en.wikipedia.org/wiki/%C3%81smundar\\_saga\\_kappabana](https://en.wikipedia.org/wiki/%C3%81smundar_saga_kappabana).

### 5. 1. [Völundarkviða](#).

The Völundr myth appears to have been widespread among the Germanic peoples. It is also related in the [Þiðrekssaga af Bern](#) ([Velents þátrr smiðs](#)) and it is alluded to in the [Old English](#) poem [The Lament of Deor](#). It is moreover depicted on a panel of the 7th century Anglo-Saxon [Franks Casket](#) and on the 8th century [Gotlandic Ardre image stone](#) VIII. (Wikipedia)The poem is preserved in its entirety among the mythological poems of the [Codex Regius](#) and the beginning of the prose prologue is also found in the [AM 748 I 4to](#) fragment. There is no concrete connection between Völundr and the Huns, but it still depicts how a master smith worked for a king as we have seen at Gudme and other Hunnic Centers. One theme in the saga is that the master smiths stay is not entirely voluntarily. The smith has been crippled; he has been hamstrung. We, readers of the saga, are free to draw the conclusions we want about the relationship between king and smith. It also would explain the Völundr feelings towards the king. In the saga Völundr is captured by [Níðuðr](#), a petty-king of [Närke](#) (Sweden) greedy for his gold. In this instance Völundr is described as a potential representative of opposition towards the Huns. [Níðuðr](#) seems to be a typical Hun; gold thirsty and brutal.

There are buildings and places along this Southern Scandinavian way, whose age confirms such a line of offensive, but the name of Malgo is difficult to support. Geoffrey's critics are firm when they negate his statements. But they seem to be far away in time as well as space from the reality he describes. None the less he certainly told a cock and bull story now and then. Each story has to be valued per se.

## Chapter 6. *Towards the end of the Migration period.*

The Huns seem to have mastered [ships](#) in this offensive process. They have advanced across the Black Sea, in one offensive action, Great Hunnic Raid 395; have got across the Baltic (due to low salt content the waves of the Baltic are choppy than the Oceans and thus trickier to manage). It is difficult to pinpoint, when sails first were used offensively, but a good guess is 793 AD, when the [Lin-](#)

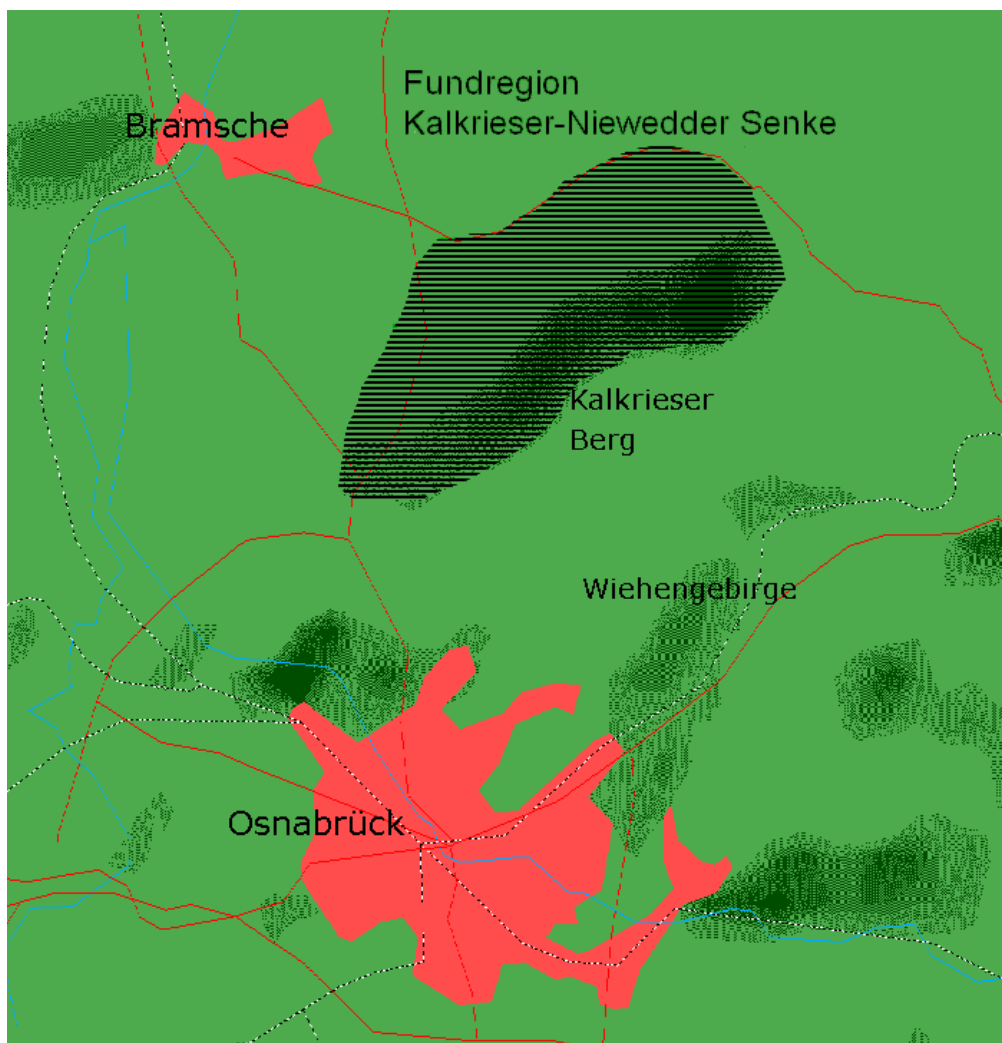


[disfarne](#) raid marks the beginning of the Viking Age. Until then ships were rowed, to Lindisfarne they were sailed. This is clearly deductive from a lot of modern illustrations.

We do not know when Iceland was populated but science is quite decided on the opinion that it was before/about 870, when the heathen Norwegians fled a Christian king and started to build farms on it. Exactness, if any, varies.

### **Chapter 7.** *The German-Roman war.*

The World at the end of the Migration Period had seen a very long and costly war between the Romans and the Goths and/or Germans. We don't know precisely when this war began but it seems to be a product of Roman expansion into the North German area. So we could think it began in November 54 BC. Then we attacked and defeated 1½ Roman legion in nowadays Belgium. An another famous battle was the "[Teutoburger Wald](#)" battle, which was fought in the Wiehengebirge just outside Osnabrück, at the Kalkriese-Niewedde depression. (Heather, Rome, p. 47.) "Since 1987 a large number of Roman coins and various items of military equipment have been recovered from an area about 6 by 4,5 kilometres on the north fringes of this range". It was here Herman the German with 18000 met Varius with 25000 men (3 legions , 17,18 and 19 + 6 cohorts). The Romans lost 20000 in dead, wounded and prisoners. This brought the Roman expansion in this part of the world to a standstill.



Picture 6. A map showing where the ["Teutoburger Wald"](#) battle stood. This battle is considered one of the great battles in world history. It stopped the Roman expansion in Northern Germany.

Beside these battles thousands of German villages were destroyed. 453 Attila dies and 469 the Hunnic Empire collapses. In the west the Roman Empire was to end 476.

After execution of his father Orestes (28 Aug.) and Uncle Paul (4 Sept.), [Romulus Augustulus](#), last western Roman emperor, is deposed. [Odovacar](#) returns imperial vestments to Constantinople, telling emperor [Zeno](#) that no emperor is any longer required in the west. (Heather p. 486)

This war began when the Germans decided to fight the Romans to stop their harassment, their slave hunt, both young men and girls, and their demand on forced labour. It was a war fought by out producing the Romans. During the Migration period all over the a German areas there was sharp increase in production, innovation of new products and better productions technichs as well as a founding factor; a dramatically increased population. We barbarians had now found a place to live and we could cultivate our food resources, build our houses in such a way we could survive the winter and get a better health; live longer and sometimes lump these houses together to a village, where we could specialise and get protection. We built roads and we learned how to trade and travel. And we

changed our way of thinking. We adopted patriarchy instead of matriarchy. And History could eventually march on along a less authoritarian road towards human rights and concepts as a good life. In a way it was not unlike WWII.

What finally brought the Romans down was that we occupied the Roman grain producing North Africa, cutting off an essential part of their grain supply. To reach so far the Gothic/German resources of people had been drawn dangerously thin. The Slavs filled some of the empty spaces and conquered the former Gothic south coast of the Baltic. Not until the 1300<sup>th</sup> century this strategically important area was retaken. This area connects seaborne traffic via several rivers with rich areas in North Central Europe. It was a very narrow and very costly victory. But we won and we would for a long time carry a mental token of this victory.

For a comparison have a look at USA during and after the war with Japan. When the WWII started USA was not considered a technological nation. But WWII got it off on another course. The armament period and the bomb shoved a new demand. The problem with rockets and so on was solved by importing Germans, but the long term problem was solved by a national development and necessary knowledge. Today it was the US that exposed the German VW fake with emission analysis. Knowledge makes a difference.

### **Chapter 8.** *What happened then?*

The Eastern part of the old Empire survived another 1 000 years until 1453, with its Capital in Constantinople. And "Roman" power continued to rule, although it was not very Roman any more. And along the former borders of the Western Roman Empire several German kingdoms were created. Some of these have stood the test of time and contribute still to a new, modern Europe that plays its part in world politics. The Migration Period was a decisive time. It was, Peter Heather says, the birth of Europe. Before, it was Rome exploiting the continent, and after, it was a number of players, more or less in balance. Their competition strengthened the development of almost anything that affected their search for balance, military, research, food production, industrial development, culture and trade routes to name a few. After the Migration Period the Middle Ages came. Before it was a game where the people tried to fill up the land, then it was a game of creating efficiency.

Some of the changes we made due to a necessity as we left the matriarchate in order to adopt to the patriarchate in one of the earlier centuries since Christ have been permanent. The society of today fights to solve the problems the change itself created. We seem handicapped to realise that it is not a problem of one or the other; the good solution is both, both man and woman.

Somewhere around Migration Period we created specialists with access to the laws. It is strange that we in the time of the net and computers not have the laws open to everyone. Can I today myself read on the screen that I should be kind to my children? Yes, but I could not when I was young.

Hunnic influence over Scandinavia is discussed in a 1943 thesis by Niels Lukman. Professor Lotte Hedeager has drawn attention to this very good thesis which was met by silence at the University of Copenhagen 1943, when it was put forward.

This thesis was produced at the same time as German soldiers were fighting the Russians in the severest battles of world history at the same time as Denmark was occupied by fellow German soldiers. This seems to have affected the reception. It should not be so.

Dr Lukman has concluded that the ruling families in Lejre, Denmark, in Old Uppsala, Sweden and in Norway had Hunnic members. Prof Hedeager has shown that the god Oden/Odin is constructed on Attila/Adils, the Hunnic King. And it is probable that the god [Ull](#), Uller is constructed on the Hunnic military leader [Uldin](#). His name is fairly common in connection with place names particularly along the Swedish and Norwegian West coast. The cult of Ull was very closely connected with the [Taxus Bractea](#) in Swedish Idegran or Barrlind or Lysegran. This tree is well known for its longevity, the poison in its berries, and being an excellent tree to make bows of. (Robert Graves has a lot to tell of the yew in his "The White Goddess") Saxo calls Ull for Olerus and tells us that when people were fed up with praying to Odin they chose Ull/Olerus as a temporary substitute.

The implication of all this is that a lot of the history of the Migration Period needs to be rewritten. But we should also recognise this is a question of matter or person. In my world matter is more important than person. The quality of a decision is more important than the person who makes the decision. That a row of tumuli or kurgans is built at Old Uppsala during Migration Period tells me more of Hunnic political and religious influence than if someone says that the decision maker was a Hun or Hun related. It ought to lead to the conclusion that the Huns had the right and recourse to dispose of the construction. If we accept that as a fact we would at least be considered rational.

## **Chapter 9. Conclusions.**

Can we apply/use newer and better models to our problems; an intellectual improvement. I think that we have reached a point of [paradigm shift](#) in [Kuhn's](#) sense of the word. We have again marched our exercise ground up and down until we know every stick and stone. It is high time to go out through the gates and at least have a look at what other scientists may offer from nearly a century of methodological improvements. I am thinking of [economy](#) and of [gaming](#) in various shapes which has been used by military men and business strategists, medicine men and physicists who in the computer find solutions to different problems of conflict resolution. Many historians of today cannot even say that they have tried, but it did not work. They have not even tried. Just look at the lack of conclusions at the Gudme problem. "Gudme is there, you cannot dream it away"! The Gudme System is probably a good very good example of a Centre in the world of Gift Diplomacy. Here are numerous production facilities for producing valuable gifts to sway influential chiefs sympathy. The Gudme system was strategically placed. It seems that when the Hunnic was eventually organised in Northern Europe the Central place was moved to Hungary, while there still were things to do.

These ruins of the second Hunnic Centre in Europe are partly to be seen in and around Budapest. In Roman times they were called Aquincum. Before it became a Hunnic Centre it served as a military base ([castrum](#)), having been part of the Roman border protection system called [limes](#). Around AD 41-54, a 500-strong

cavalry unit arrived, and a [Roman legion](#) of 6,000 men was stationed here by AD 89. The city gradually grew around the fortress, and after Pannonia was reorganised by the Romans in AD 106, [Aquincum](#) became the capital city of the Roman province of [Pannonia Inferior](#). The city had around 30,000 to 40,000 inhabitants by the end of the 2nd century, and covered a significant part of the area today known as the [Óbuda](#) district within Budapest. (Wikipedia).

One hypothesis is that the Huns had forced us to cooperation when we became a client state (?), which is one of the rules of their game. I suggest in these notes that it was of mutual beneficence. It would have been very interesting to see and hear our historians discuss this and similar relations. I could think they would find good examples. The "Nobel price" in economy 2005 would probably provide a good theoretical starting point, at least as an experiment. This price means that the concept of simultaneous conflict and cooperation has been discussed in the [Royal Swedish Academy of Sciences](#); formed 2 June 1739.

I have worked these notes based on a concept of organisational thinking, a notion of interacting processes in a world of cooperation and conflict. Other aspects have to be taken into consideration. We have to carefully organise the dating of the historical events and from what we find, try to reconstruct the Huns expansion in the Northern Europe. We will probably find something similar to what I have outlined in these notes, but how similar will only be decided by active historians. It is also an interesting question how much of our resources should go to dating? It is an interesting aspect on the puzzle laying aspect of the problem.

If society is interested in that our knowledge is moving forward we may ask how to eventually better it. Some literature might help. Tomas Kuhn published "The structure of scientific revolutions" 1962. The book is criticized, but it is a very good book to describe parts of the evolutionary och opinion forming processes. Some of the critics seem to oppose the term revolution in this context, but it was then a very popular and romantic concept. But implicating a continuous process of birth, death and rebirth of bearing ideas it is in itself an evolutionary concept. A few years later (1966) Peter Berger and Thomas Luckman published "The social construction of Reality" which implies that development of society, and thereby its ideas, is a sort of ongoing political process. Both these described processes are as noted, evolutionary. (W. Otto red. :Evolution, delprocesser i samverkan. 2013)

An evolutionary friendly environment abhors the one dominating organisation, which some political parties see as the best possible solution to organisational problems. It is natural, however, that the government supports the small free-thinking organisations as we have seen the government in Sweden do in the telecommunication sector. They have for example continually moved standards to keep the competition alive. Could it be possible to pick up some useful thoughts and transform them to the idea sector? In this discussion one should also value the effects of "search for money system" which is both ineffective (takes too much time from research to applications) and is conserving of good old obsolete ideas, (professors OK their own assistance's applications). The system is actually a political compromise and very probably a suboptimum.

And at last, there is another thought pressing on. Decisions taken under stress might last, and thereby slow down future development, maybe for a very long

time, much longer than necessary. If, as many think plausible, a matriarchy dominated the German cultural life in the beginning of this process and it was due to a necessity changed to patriarchy as a necessity in the conflict with the Roman Empire. The Romans are now defeated, but have we drawn the relevant conclusions? It is not until very recently we see a beginning of a new insight spreading, from the masculine to the human right.

In the Swedish National Encyclopaedia, NE, one reads in Swedish:

**"Hunner**, forntida asiatiskt nomadfolk av oklart ursprung som ca 370 e.Kr. inledde en invasion av sydöstra och centrala Europa, ofta ansett som en av de utlösande faktorerna för folkvandringstiden".

In the encyclopaedia there is no intimation of their presence in Scandinavia at all. The Encyclopaedias contribution to this is silence. In a sense it was lucky. That volume was printed 1992, the same year as Gudme was excavated, but still Niels Lukemans dissertation was published 1943.

I would feel very lucky if reading these few lines about this part of the world has persuaded the reader of the notion that the Huns lived and worked here during Migration Period. Which way they came we do not know. But somehow they came under the Roman radar. This notion is aggressively denied and fought by some isolationistic actors for some reason I feel unable to understand. Is this reaction fed by a feeling of hostility towards foreigners? That might be a part of the answer.

*Thank you!*

At the very last, but not least, I will say thank you very much too some good friends, who in various ways have helped me along the road so far. These are first of all my beloved wife, who has helped me immensely in every possible way and Professor Beata Agrell, Gothenburg University, Professor Ulf Janson at Chalmers and Professor Erik Agrell, also at Chalmers, with his son Alfred. "Your support has meant a lot!"

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