

The Lost Road

Previously, we have explored origin accounts among many peoples of Europe, accounts which claimed that their people originally arrived by sea. This ancient assertion is associated with early heroes like Hadgoth and Shield, who arrived in Europe in the 1st century BC. Most historians have assumed that those seafaring forbears were short-range coastal travelers who came from other regions of northern Europe. However, in this chapter, we'll revisit previous evidence, and explore new evidence, which suggests that many of these seafaring people were newcomers to Europe.

The Phoenician Suggestion

First, the linguistic studies explored in a previous chapter suggest that some of these people had Semitic origins. More specifically, key loanwords in the Germanic languages with topics relating to a number of topics, including seafaring and navigation, derive from Semitic. Such evidence strongly suggests that at least some of the forefathers referred to above originated from somewhere other than northern Europe. Historians and linguistics who have weighed that linguistic evidence suggest that these peoples arrived in Europe from the Mediterranean, either by boat or by marching inland. More specifically, some suggest that the linguistic evidence and history point to the Phoenician culture, for around 1000 BC, the Phoenicians were a seafaring people who at the peak of their culture controlled not just the Mediterranean, but trading routes along the coasts of North Africa and Western Europe. By way of historical context, Solomon's temple was built with the assistance of King Hiram of Tyre, a Phoenician king. And Carthage, rival to the the Roman Republic, was also a key Phoenician colony founded in 814 BC. Additional contributions from their culture include the Greek alphabet, which, according to the Greeks, derived from Phoenician. In later Phoenician culture, Aramaic, a Semitic language, "became the language of the marketplace and of the common people."²⁴⁷ Phoenician came

²⁴⁷ World Book Encyclopedia, 1988 Edition, Vol. 15., p. 393

under Greek control in 331 BC, when Tyre was conquered by Alexander the Great. And the remnants of Phoenician power in the Mediterranean were shattered in 146 BC when Rome destroyed Carthage. So the Phoenicians were a seafaring people, with some European connections, speaking a Semitic language, in roughly the right period of time for our inquiry. But although Phoenician heritage is a likely source for some facets of European culture and ancestry, evidence from Northern Europe suggests that the principal²⁴⁸ ancestors, which they remembered in song, had instead come from a region in the Ocean that lay much further West than the Mediterranean.

From the West

Most early historians and geographers were confined to a constricting paradigm when trying to comprehend various origin accounts. This paradigm was the assumption that the entire world was limited to Europe, Africa, and Asia, surrounded by a single Ocean. Because of this limited view of the world, those trying to account for the origin of various peoples attempted to shoehorn the existing cultural evidence into that confined map.

For example, Tacitus, writing about northern Europe in the 1st century AD, acknowledged that in the past, emigrants didn't travel by land, but rather by sea,²⁴⁹ but he couldn't imagine a single people from the warm Mediterranean who would venture to migrate across such a rough sea to the hostile climate of Northern Europe. In his reasoning, he asked, "Who would abandon Asia or Africa or Italy" for such a place?²⁵⁰ He couldn't think of any rational people from the Mediterranean region who would engage in such a migration. So, unable to reconcile geography and climate with the cultural evidence in Europe that spoke of seafaring origins,²⁵¹ he shrugged off that evidence, and assumed

²⁴⁸ Most noteworthy.

²⁴⁹ Tacitus, *Germania*, Book 2.

²⁵⁰ Tacitus, *Germania*, Book 2.

²⁵¹ Which includes book 2 noted above, and the Passover-like tradition with a ship from book 9 mentioned in a previous chapter.

that the northern Europeans of the 1st Century AD were all natives to the region.

Some of his assertion is well taken. Agrarian peoples from a southern climate would have considerable difficulty transferring their farming and husbandry skills from warm climes to a different climate. In modern terms, gardening and landscaping skills don't always translate well from one state, region, or altitudes to another. Crops and other vegetation that thrive in climes, altitudes, soils, and moisture levels in one location will fail in others. This is, for example, what English colonists grimly learned when they first attempted to establish themselves in North America. Without instruction from Native Americans on how to nurture crops in that local soil and climate, the Mayflower Colony would likely have perished.

In a potentially similar vein, one of the origin accounts from northern Europe tell us that shortly after the arrival of Hadgoth's people in Europe, they had to trade gold for food in order to survive. And the Lombard account affirms that upon their arrival in Europe, their ancestors suffered "great privation from hunger". A parallel account written centuries before Paul's writings might be the only contemporary account of the starving midwinter trek for survival, after three successive years of failure trying to raise crops. However, we will explore that account in a later chapter.²⁵² That these people came from the sea is clear. Which land they came from is the remaining question.

Bathwater and Babies

For generations, the ancient peoples of Europe preserved oral accounts of their origins and their journeys. Those origin accounts included a number of clues about the bearings they took on that journey. As we will soon see, medieval and modern historians, like Tacitus, have tried to reconcile those clues with a limited world view of Asia, Europe, and Africa. And like

²⁵² Confirm – did I get around to exploring that account later in this edition?

Tacitus, unable to reconcile those clues with that limited world scope, modern historians have dismissed key clues as mere fiction.

The tendency to dismiss such accounts was also the initial case with both with the Greek accounts of Troy and the Norse sagas of Viniland. Homer's accounts of Troy were viewed by most historians as a fanciful myth until a 19th century amateur followed the clues in Greek manuscripts to unearth Troy's actual location. And historians likewise dismissed the Icelandic sagas that told of Scandinavians discovering and settling Viniland in the west until the Ingstads decided to follow clues in the recorded Icelandic sagas. And in 1961, following those bread crumbs, the Ingstads located a site in North America that proved the general veracity of the Viniland Sagas.

Although questioning the validity of such evidence is certainly understandable, dismissing manuscript evidence without due consideration is unnecessary, careless, and wasteful. As we will see, there are a number of gems in these manuscripts that have been overlooked and dismissed.

Previously, we referred to the widespread belief that a Frisland lay somewhere west of the British Isles, which modern historians dismiss. We also learned of a Viniland in the western Atlantic, now known to refer to the Americas, whose Icelandic accounts were also dismissed by historians until archaeology proved the veracity of the traditions. As we explored earlier, the name Viniland might imply that this land was a homeland of Winnili. If accurate, that would mean some of the peoples of Europe derive from ancient America. Let's consider that possibility based on the following evidence.

Lombard and Gothic Origins

The earliest origin accounts from Europe included descriptions of their original homeland that suggest considerable overlap and corroboration. Lombard accounts refer to a people they referred to as the Scritobini or Scridefinni, who fed "only upon the raw

flesh of wild animals,” and who wore animal skins. Their name supposedly came from their leaping, jumping, or bounding after animals, which they hunted with wooden bows.²⁵³

The Goths claim a parallel history, saying that their original homeland included many peoples, including the Screrefennea, who “live on the flesh of wild beasts” and the Vi-novi-loth. These wild-beast-eating Screre-fennae neighbors of the pre-European Goths are said by historians to equate to the wild-beast-eating Scrito-bini or Scride-finni mentioned as a neighbor of the pre-European Lombards.²⁵⁴ Foulke likewise asserts that this name Vi-novi-loth refers to the Wi-nni-li, the pre-European name for the Lombards. If accurate, this means the forefathers of the Goths and the forefathers of the Lombards were neighbors before entering Europe.

In that context, it is of interest that the Goths were invited by the Eastern Roman Empire to take possession of Italy, until the Empire decided shortly afterwards to betray and destroy them. One of the leaders invited to do so was Theoderic the Great, who before entering Italy had served with distinction at Constantinople, capital of the Eastern Empire. There, Theoderic was Patrician, the equivalent of Daniel in the court of Babylon, and Praetorian Prefect, asserted by the Goths themselves to be based on the prototype of Joseph in Egypt, an office which they said was “a kind of priesthood”.²⁵⁵ Despite modern distortion and assumptions to the contrary, the Goths were Christians long before they occupied Italy. They simply followed a form of Christianity different from Eastern or Western Catholicism.

After overthrowing Gothic rule in Italy, the Eastern Roman Empire then invited the Lombards to come and take possession of the region, an invitation which many Lombards accepted. Thus

²⁵³ Paul the Deacon, *History*, Book 1, Chapter V

²⁵⁴ See Foulke’s translation of Paul the Lombard’s *History of the Goths*, first note in Bk. 1, Ch. 5. Muellenhoff also affirms this connection per Mierow’s endnote to Jordanes, *History of the Goths*, III.

²⁵⁵ Cassiodorus, *Variae*, Book VI, 5.

some Lombards and Goths not only shared common origins, but a similar Italian inheritance.

Now the Gothic account may not be as accurate as the Lombard account, since its author, although being a Goth, admitted to not having access to his main written sources, and to be going largely off memory, when he compiled his history. The parallels between the two accounts, however, are striking.

So the Lombards and Goths claim to have anciently been neighbors in their ancestral homeland, and to there have shared a common neighbor whose description sounds much like the American Indian. The reference to that people may be to the “Scrit-Finns” spoken of by Saxo Grammaticus, who were said to hunt in Scandinavia. So the origin accounts may, as most claim, only refer to the existence of Lombards in Scandinavia before migrating south. However, a closer read suggests that these accounts extend further back in time, that Scandinavia owes its name to a place across the ocean just as New York in the New World was named for York, and that the natives in both continents were described with a similar name, similar to how Europeans referred to natives both of India and the Americas as Indians.

Ammonite Parallels in Europe

In previous chapters, we have focused mostly on people, history and geography. Here, however, the origin accounts require us to consider the majority of the earth’s surface, the ocean. We will focus more specifically, however, on the Atlantic Ocean. For without a closer review, the details provided in the origin accounts like the Homeric and Norse clues, would make no sense and be discarded.

The land from which the Lombards came was “not so much placed in the sea as it is washed about by the sea waves which encompass the land on account of the flatness of its shores.”²⁵⁶

²⁵⁶ Paul the Deacon, History of the Lombards, Book I, Chapter II.

Foulke added that what Paul meant here “is hard to decide”. After considering specific proposed matches throughout northern Europe that others had suggested as candidates for Paul’s ancestral homeland, Foulke rejected them one by one, as lacking “sufficient reason” or failing to match Paul’s description. Foulke concluded his analysis admitting that while the Lombards may well have come from Scandinavia “there can be no certainty whatever as to the place of their origin.” In other words, Paul’s description doesn’t match the known characteristics of Europe sufficiently to suggest a match.

Let’s look more closely. After mentioning and describing the island from which the Winnili came (chapters I & II), and then introducing the family which led the Lombards to Europe (Chapter III), Paul relates an account that refers to “the farthest boundaries of Germany toward the west-north-west, on the coast of the ocean itself,”²⁵⁷ an account that refers to seven men, sleeping in a cave, dressed in Roman garb, who Paul believed to be Christian preachers, and who were revered by the people of that land. When one man attempted to reach out to one of them with bad intentions, “straightway his arm withered”. This is certainly a bizarre account by European standards, but one that aligns surprisingly well with the Nephite account of the missionary Ammon, whose converts became the Anti-Nephi-Lehies, suggested earlier to be Lombards, or Wi-ni-li.

A parallel between Anti-Nephi-Lehies and Paul’s Wi-ni-li seems even more viable with Jordanes’ mention, two centuries before the writings of Paul, of the Vi-novi-loth. Which suggests that the “ni” term was once pronounced something more like “novi” – and even then, Jordanes was going off memory. In the Nephite account, while Ammon and others “lay there as though they were dead”, one man lifted his arm to harm Ammon, and immediately fell dead.²⁵⁸ The reaction of those who saw this happen in the Nephite account, was that “fear came upon them all, and they

²⁵⁷ Paul the Deacon, History of the Lombards, Book I, Chapter IV.

²⁵⁸ Alma 19:22

durst not put forth their hands to touch him or any of those who had fallen.”²⁵⁹ This is precisely what happened in the Lombard account, where Paul said that “his punishment so frightened the others that no one dared touch them further.”²⁶⁰ Centuries before Paul, Gregory of Tours cited a parallel account in his *History of the Franks*. The parallels between these European accounts and the Nephite record are of further interest because Paul suggests that “perhaps those nations are to be saved some time by the preaching of these men.” If that good deacon was referring to a Lombard version of Ammon’s account, garbled only slightly by the passage of space and time, I agree with his prophetic suggestion.

Immediately after the account of these sleepers (ch. IV), Paul then described those who dressed in animal skins, hunted with bows, and ate the raw flesh of wild animals (ch V). In the next chapter, Paul entered a curious explanation of the ocean (ch. VI), which we’ll examine in a moment. And then he returned to his original account of the family that led his people to Europe, and what happened with them shortly after their arrival (ch. VII). What is interesting in his account of this family, is that when confronted by an enemy force, the leaders did not take up arms until they received “the approval of their mother” who said they needed “maintain liberty by arms” instead of submitting to tribute and slavery. Such a story is bizarre at best to modern ears, where grown men awaited input from their mother before taking up arms in defense of an aggressor that threatened the enslavement of their people. Even by medieval standards, it is an odd admission by Lombard society.

However, the account fits hand in glove with the history of the Anti-Nephi-Lehies, who had entered into a covenant never to bury their swords and to never shed blood again. When faced with approaching armies that threatened to destroy their way of life, many of their sons, who had not made that covenant, took up

²⁵⁹ Alma 19:24

²⁶⁰ Paul the Deacon, *History of the Lombards*, Book 1, Ch. IV.

the sword and entered a covenant to defend their people, which based on the context, likely came only after consulting with their parents.²⁶¹ More specifically, elsewhere it is noted that these young men had been taught things of God “by their mothers.”²⁶² Acknowledging the great faith of their mothers in the knowledge of things unseen, they asserted, “We do not doubt our mothers knew it.”²⁶³

Such a maternally-centered tradition might also be seen to align quite well with the “matron” religious tradition that spread through northern Europe in the 1st century AD, apparently closely associated with Roman legion encampments that included troops from northern European peoples. This tradition is evidenced by hundreds of inscriptions across northern Europe, and is associated with the “Mothers-night” ritual celebrated among the ancient Angles.²⁶⁴

Ocean

As mentioned in the previous section, the initial chapters of Paul’s Lombard account begin by introducing his people by their pre-European name. Paul introduces the leading family in the context of their initial migration. Paul then appears to veer off on an unrelated tangent, including accounts of sleepers, wild natives, and the ocean, which at first glance appears out of place, confusing, and meaningless. Then Paul returns to the leading family at the time of their migration. However, as we are beginning to see, the order of his opening chapters makes perfect sense if his people were Nephites. Especially as we will soon see from his description of the ocean. As an overview, an outline of his first seven chapters follow:

1. The Winnili
2. Ancestral homeland and emigration

²⁶¹ Alma 53:10-23

²⁶² Alma 56:47

²⁶³ Alma 56:48

²⁶⁴ Simek, Dictionary of Northern Mythology, pgs 204-208, 220.

3. Emigration under Agio's family, deferring to mother
4. Sleepers
5. Wild natives
6. Ocean
7. Early struggles and leadership of Agio's family, deferring to their mother before taking up arms.

Jordanes, writing two centuries before Paul about the origins of a related people, likewise included a geographic orientation about the ocean in the beginning of his account. Here, right after his preface, Jordanes began his account by describing the Ocean in some depth, which men in his day were unable to cross, or more accurately, whose "farther bounds" "no man has been allowed to reach." Jordanes appears to be speaking of the Atlantic Ocean on two counts. First, later in that paragraph, Jordanes referred to the "western region" of "this same Ocean," beyond the "Strait of Gades",²⁶⁵ or the Strait of Gibraltar. And in the western region of this ocean, there was land. So the "Ocean" referred to is the Atlantic. So the reader may have an inkling about the land westward which "no man has been allowed to reach."

Second, Jordanes offered a concrete explanation for why no man in his day was able to cross that Ocean: "obstructing seaweed and the failing of the winds." This description is a solid match for the Sargasso Sea in the central north Atlantic, where failing winds, whose cause we will address in a moment, have contributed to the creation of an enormous floating seaweed island that was said to bring ancient ships to a halt, and which terrified ancient mariners of being stranded there. Unless the climate has changed drastically in recent centuries, it was not the seaweed itself that brought the ships to a halt, but rather the general lack of wind there.

Earlier, the ancient Greek explorer Pytheas had associated a similar western or Sargasso connection with Thule, explaining

²⁶⁵ Gades = modern Cadiz, a city in southern Spain on the Atlantic seaboard, near the Strait of Gibraltar.

from his travels, as cited later by Polybius, “a region in which there was no longer any proper land nor sea nor air²⁶⁶, but a sort of mixture of all three of the consistency of a jellyfish in which one can neither walk nor sail, holding everything together,²⁶⁷ so to speak.” Polybius and Strabo assumed Pytheas was guilty of making things up. However, the consistency of the Sargasso Sea matches precisely to Pytheas’ description.

At the “farthest bound” of this Ocean’s “western expanse,” Jordanes continued, there was another island named Thule.” To clarify its pronunciation, Thule was pronounced Thoo-lee and Too-lee rather than Thool, for as Joanna Kavenna wrote, “Poets rhymed Thule with newly, truly and unruly, but never, it seemed, with drool.”²⁶⁸

So the modern phrase “out in the toolies,” implying far away, or far from civilization, derives from the broad use of the term meaning anywhere far from the known world. So in different contexts, various regions on the Ocean far from known civilization have been referred to as Thule, including Britain, Scandinavia, and Iceland. For example, Thule is sometimes said to be Iceland, the place from which Norse explorers migrated to reach the Americas. More interestingly, however, Thule was mentioned previously by Procopius, who said Thule was near the dwelling place of the Scrito-bini, the same wild people mentioned later by Lombards and Goths as neighbors in their ancestral homeland.

And Jordanes specifically said that the Thule he was referring to was at the farthest bound of the Atlantic Ocean’s western expanse.

“The same mighty sea,” Jordanes continued, “has also in its arctic region, that is in the north, a great island named Scandza, from

²⁶⁶ Or wind.

²⁶⁷ Perhaps simply implying that this jellyfish-like substance massed together, which was neither water, nor land, nor air but a combination of the three (the grape-like seaweed filled with air helps account for)

²⁶⁸ Joanna Kavenna, *The Ice Museum: In Search of the Lost Land of Thule*.

which my tale, by God's grace, shall take its beginning. For the race whose origin you ask to know burst forth like a swarm of bees from the midst of this island and came into the land of Europe."

It should be noted that Jordanes did not write the history of his people, as much as he condensed its brief narrative from a 12-volume history written by another man. (The 12-volume history is now lost.) Furthermore, Jordanes did not have those volumes in his possession when he wrote his edited version, but proceeded as best he could on memory. "The words I recall not," he admitted in his preface, "but the sense and the deeds related I think I retain entire." "To this," he says, "I have added fitting matters from some Greek and Latin histories." So although some of his reconstructions may have followed the same message as the lost 12-volume original, he admittedly added Greek and Latin glosses not included in the original account. So his origin account is something of a hybrid.

Convinced that the "great" island "Scandza" was the same place as Scandinavia from the Graeco-Latin histories and geographies of his day, Jordanes asserted that this "great" Island Scandza was a cold, arctic place. As we are about to see from Paul's account, however, the European Scandinavia was likely named after a previous but different homeland of its people, another Scadinan or Scandza, just as New York and New England were reminders of parallel cross-Atlantic origins. And the Scritobini name for hunters in Scandinavia may simply be a name imported into Scandinavia for people that reminded them of similar peoples from another land.

To explore this premise, we return to Paul's account, specifically to his description of the ocean, in the context of the early migration of his people. Paul opens chapter VI explaining:

"Not very far from this shore of which we have spoken, toward the western side, on which the ocean main lies open without end,

is that very deep whirlpool of waters which we call by its familiar name ‘the naval of the sea.’”

Paul’s meaning here is obscured by the translation and by the context. First, the shore of which he had spoken is the one from chapter IV and his discussion of the sleepers. There, he said “in the farthest boundaries of Germany toward the west-north-west, on the shore of the ocean itself. So that is our starting point.

Second, at the end of that chapter, Foulke provides a glimpse of Paul’s meaning for “whirlpool”, where in the same context, he translates Paul’s explanation that the coast of Italy “is believed to have little secret currents of this kind.” So this “deep” whirlpool, may be nothing more dramatic than a large circular ocean current.

The claim that this current is near the “naval” of the sea is similar to the term “naval” of the earth, which in ancient texts, frequently referred to areas closer to the center, or naval, or the earth, sometimes meaning the equator.

In ancient and medieval times, it was believed that the currents caused the waves, which is what Paul discusses in much of chapter VII. Additionally, Paul added that the current was very rapid. The cartographic implications of what he is describing here are telling. He is describing a large circular current in the Atlantic, off the coast of western Europe, near the “naval” of the sea, which traditionally refers to the equator. Combined with Jordane’s description of the Sargasso Sea, what these two chroniclers appear to be describing is the Atlantic Gulf Stream, which we first encountered in our discussion of Nephite geography. Just as the Nephites reserved their records for things of importance, Paul, Jordanes, and those who sang about their past, likely wouldn’t bother introducing ocean currents, the western bounds of the Atlantic, and the Sargasso Sea, unless it all had some context to their main narrative, the arrival of their forefathers in Europe.

Whale Path

In the Anglo-Scandinavian oral accounts, writers frequently used visually-descriptive phrases known as kennings. Even the name Beowulf is a kenning, a play on words, which literally means “bee wolf”, which is typically interpreted to mean a “bear”, in reference to a bear’s similarity to a wolf, and its inclination to hunt for honey.²⁶⁹ We will conclude this chapter with the exploration of another Anglo-Scandinavian kenning, the “whale path.”

This “whale path” is mentioned in multiple Anglo-Scandinavian passages. Many assume this phrase is merely a general reference to the ocean. That may be the case. However, as we are about to see, this phrase may be a visual metaphor as specific as “Beowulf,” and as helpful as the clues which Homeric and Norse readers chose to leave their descendants.

Benjamin Franklin, one of the founding fathers of United States, had a great love for the sea. Even though his brother died at sea, he wished to become a sailor, but was convinced by his father to learn the printing trade. In the end, those two paths came full circle. Mostly known for his work with electricity, Benjamin was an avid innovator in other fields as well. For six decades, Benjamin studied the Atlantic Ocean and the Gulf Stream. He made his last voyage across the Atlantic in 1785, and on his return to the states, published his combined studies of the Gulf Stream. It was one of the last works he would publish before his death in 1790.

As postmaster first for Phildelphia, and then for the entire United States, Benjamin noticed that overseas mail crossing the Atlantic from the States to England took far less time than the return voyage to the States. The delay in mail coming to the States bothered and puzzled him. Captains of the packet ships carrying

²⁶⁹ As readers will see in later chapters, half-man half-animal connotations in northern Europe suggest association with the berserker and related warrior tradition in Nordic traditions, which have their source in early Lombard culture. See the “Long Hair” and “Campfire Histories” chapters.

the mail didn't have an explanation for the longer voyage, so Benjamin began an investigation of his own.

Based on comparative data, Benjamin quickly ruled out bad weather as the cause of the southbound delays. In a similar manner, he ruled out the relative direction of the wind. Ruling out all the apparent factors, he was left with a puzzle that captains of cargo ships couldn't explain. Finally, in 1768, on a trip to England, he explained his confusion to a cousin, Timothy Folger, a whaling captain from Massachusetts.

Timothy explained with an example any landlubber would understand. On land, he explained, the shortest route between any two points isn't always a straight line, since mountains and other obstacles make longer routes the quicker choice. Likewise, he explained, most packet ship captains had no idea there was an obstacle in the Atlantic, although it was visible if one knew where to look for it. So those packet ship captains were taking the straightest southwest bearing for the Americas, oblivious of the time-consuming obstacles their ship was forging through.

But as a whaling captain, Folger knew the migratory patterns of most Atlantic whales, which spent their winters in tropic regions birthing their young. After the cold season was over, the whales headed north, hungry for plankton. Folger knew that the warm waters of the Atlantic Gulf Stream attracted sea life, such as plankton and fish, because that is where whales went to feed on their journey northward. In other words, the Gulf Stream is the whale's path.

This cyclical current, and the tradewinds accompanying it, leave the interior of its circle still and stale, just like the peaceful calm of a hurricane. The massive Sargasso Sea surrounded by the Gulf Stream covers about two million square miles, which is a marine wasteland.

Thus the Anglo-Scandinavian reference to "riding the whale's path," mentioned in medieval Anglo-Scandinavian passages, was

likely not an arbitrary metaphor. Instead, like the origin accounts which Jordanes and Paul faintly understood, but nonetheless passed on, it may explain the path their forefathers took to reached Europe. Those who have gone whale watching know how majestic and memorable it is to sea such a creature in the open water. Any ancient seafarer who rode the Gulf Stream northward would have remembered that voyage in similar terms. For a voyage northward in the early sailing season, long before the whaling industry thinned the whale population, would have been a sight to behold. Thus this visual keening is likely part of the path of bread crumbs, left by our forefathers, to follow them home.

Following the path to their backyard suffices. Specifically where they lived in the Americas is less important than connecting their descendants with the sacred record they left behind, the Book of Mormon.

The Road Home

Each of the main north-Germanic origin accounts (Goth, Lombard, Anglo-Saxon) attempt to preserve the path back to their ancestral homelands across the ocean. That path appears to lead consistently to the Gulf Stream, and to the western boundary of the Atlantic Ocean. To round out those testimonies, just as these accounts tie Anglo-Scandinavian origins to a seafaring Shield, who lived in the 1st century BC, and whose arrival is strangely connected with Canna-Nefates tradition, the Saxon origin account ties that path to a veteran seafarer named Hadugoth.

Thus those of northern European stock who are looking for their ancestral origins have hope of finding their way home through a prayerful reading of the Nephite record, the Book of Mormon. For that account will lead them reliably to their Father.

Suggested Reading

- Paul the Deacon, *History of the Lombards*, Book 1, Chapter 6

- Jordanes, *History of the Goths*, Books 1-3.
- *Beowulf*