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DRAGON



Newsletter of the DRAGON Society for people interested in the life and times of ARTHUR and the cultures of 'DARK AGE' Britain.

Dear member,

Welcome to this DRAGON, and a belated Happy New Year. I hope that this new year is treating you well and there aren't too many colds or the like.

DRAGON was only an idea ten years ago, but by February 1982 the first issue had been printed and sent out to an handful of members. I hope that by 1992 we can break the 100 membership mark. I have already had some suggestions (and thanks for those) but I would welcome your comments. Or maybe you could pass information on to friends or people you think would be interested.

This edition is very much a reviews issue, with twelve pages of reviews - including books, journals, magazines and events. The latter includes the day-schools at York (The Mists of Avalon) and Manchester (Early British Christianity). Many thanks to those members who were kind enough to supply reviews and articles - I am very grateful. However, there is still a great shortage of articles, etc., to keep the magazine going. I do have a small reserve of materials, that basically isn't topical and therefore can be used at any time. There are four of these, two are by the same person and the two others are quite short. Now if there isn't much in the way of news to go in DRAGON, it is the articles that fill it (and don't forget Dragons are very hungry creatures and they either get very angry or die if they don't get enough to eat!). So, I can't overemphasise the need for more material.

The first article, by Steve Pollington, asks the question whether Romano-Celtic society of the early fifth century was destroyed or not by the incoming Anglo-Saxons. Are we to believe what Gildas wrote about? Was the country ravaged by hordes of savage screaming Saxons hell-bent on demolishing all in their paths? There are still those today who would like to believe this. But read Steve's article and see if you support Gildas' scenario.

Old Fireproof, the second article, tells of Owen Rhoscomyl, his adventurous life and controversial ideas about Arthur and the Dark Ages. This is another in an irregular series of biographies. See what you think of his ideas. And, if you have any authors, historians, archaeologists you would like to know more about, write in - better still why not write the biographies yourself.

Well, please don't forget that DRAGONs need nourishment - so go on write something to keep the old reptile going.

No please read on:

The cover depicts an American soldier training for the inevitable. Life must go on no matter what the circumstances are and the spirit of Arthur lives as the soldier reads The Once and Future King by T.H. White. Let's hope this young man doesn't have to use his biological combat equipment and that by the time you read this magazine, he and all the others are back home!

A DARK AGE HOLOCAUST?

by Steve Pollington

In DRAGON 3/9 there was a small piece under the NEWS section concerning continuity of settlement at Market Lavington in Wiltshire, from "villa" via "tun" to "manor". In passing our editor remarked that he couldn't accept that "fierce Saxon invaders murdered vast numbers of British people". This set me thinking: the popular "fire and sword" imagery of the Anglo-Saxon settlement is persistent, but what is the evidence for it?

Archaeologically, it may stem from the strong military associations of early (pagan) English burials, where a weapon or two seems to be an obligatory inclusion in inhumation graves. Yet this is probably due to the burial rites, and one should not draw too far-reaching a conclusion from it - after all, corpses today may be buried in a shroud, but it doesn't mean that the garment is everyday dress for the living! Probably the weapons were included in male graves for the same reason that beads and brooches were put into the female ones: the deceased went off to the next life wearing his or her best clothes and finest, most ostentatious ornaments, which in the men's case happened to be their war-gear.

Another archaeological factor is the desertion of Roman towns which was immediately assumed to be due to their capture and ransacking by the Saxons. Although it certainly is the case that many larger towns went through a period of "reduced circumstances" during the Dark Ages, and some failed to emerge from them at all, this is usually a much longer term process beginning as far back as the 2nd or 3rd century of the Christian era and not showing much improvement until the economic revival in northern Europe in the late 600s. Aside from the economy, there are well-recorded incidences of plague which swept across Europe in our period, and which naturally affected concentrations of populations (i.e. town-dwellers) far more than more scattered societies (Romano-British villae/English tunas).

On the documentary side, we have the evidence of Gildas that there was a certain amount of bloodshed, and that the English were steadily advancing. But his main concern was not contemporary history and his language is intemperate and extravagant, as well obscure in places. The much more sober (though later) Anglo-Saxon Chronicle says that the early English leaders "fought with wealas" (fought against the Welsh) or similar, but nowhere is there a suggestion that incomers were involved

in wholesale slaughter. They were fighting, certainly, but not a genocidal race war; nor even a religious war like the campaign of Charlemagne against the Continental Saxons, where it is reported that he had ten thousand men were beheaded in one day for refusing to accept the Christian faith; they were fighting, in fact, for political control of southern and eastern Britain - a manpower, which even in pre-Roman times had been an important export commodity. There would have been no more reason to exterminate the natives than to cut down the forests or set fire to the cornfields.

I said above that there is "nowhere" any suggestion of wholesale slaughter, but this not quite true. Under the year 491, the Anglo-Saxon Chronicle records the capture of Pevensey by Aelle, lord of the South Saxons, and Cissa; having seized it, he put all the inhabitants to death so that there was not a single Briton left alive there. So the Saxons were butchers after all? Not exactly: Aelle was a powerful man, the first to hold the title "Bretwalda"; there is a clear possibility that he was the foremost war leader of this day. As such he may have been a devotee of the cult of the war-god Woden, god of death, god of victory. Now, we know from the evidence of Tacitus that as far back as the 1st century AD, some Germanic tribes would dedicate their enemies to their war-god and, if successful, would put their horses, and so on (e.g. the battle between the Hermundari and the Chatti). Total sacrifice of all reward seems to have been the price Woden expected for victory and, at Pevensey, Aelle was apparently willing offer it in return for domination of the area between the Downs and the Channel coast. (Celtophiles will remember that a similar practice was current among the Cimbri, another northern people who terrorised the Romans.) Nonetheless, such an incident or otherwise unknown in Britain and presumably marks a desperate act by a powerful and determined chief against an obstinate obstacle - the Pevensey garrison. We can only assume that all normal means of reducing his enemies had failed so he had to call on supernatural, divine assistance. We should not be surprised when we find continuity at a site - the transition from Britannia to England was only one step on the journey from the Ice Age to the present.



Old Fireproof

by Charles W. Evans-Günther

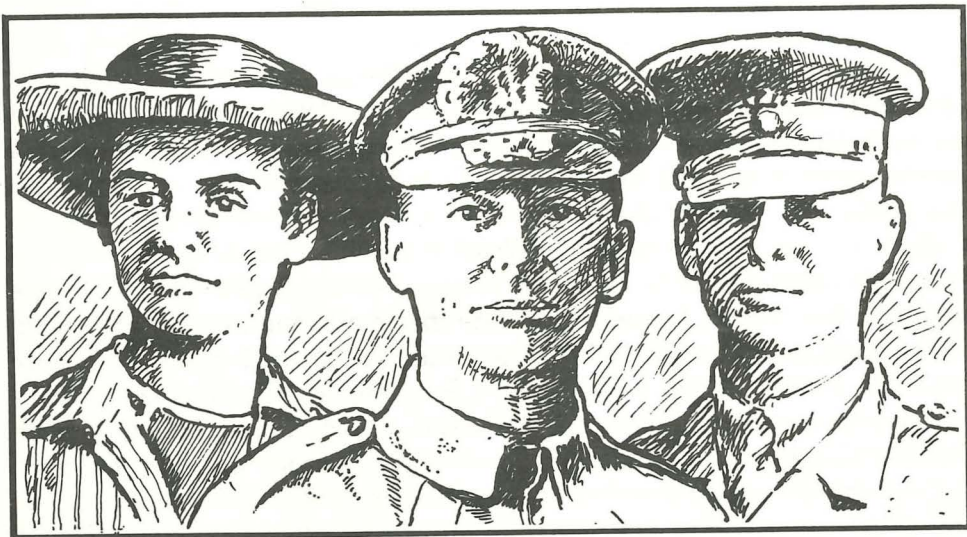
I must admit I have a weakness for eccentrics and Britain seems to have a wealth of unusual characters. In this irregular series of biographies I touch on another writer who has Arthurian connections but also a fascinating life.

Robert Scourfield Mills was born, of part Welsh descent, in Southport, Lancashire, in 1863. His father died in an industrial accident soon after his birth and his mother two years later. Robert was then brought up by his grandmother Ann Gill (nee Jones) from Tremeirchion, Clwyd. During this period the young Robert adopted the name Arthur Owen Vaughan and grew to appreciate and love Welsh culture and history. In 1879 his grandmother died and he ran away to sea, possibly via Porth Madog, and sailed to the United States, where he made a living as a cowboy, gold miner and hunter. Later, in 1885, he joined the Canadian Militia to help put down a rebellion led by Louis Riel. But after about six or seven years in America he decided to return to Britain hoping to join Henry Morton Stanley's expedition to Africa. (Interestingly, Stanley was actually born in Denbigh, Clwyd, his real name being John Rowlands and, like Mills, ran away in search of adventure.) He failed to join the expedition so joined in army serving in the 1st Royal Dragoons until 1890.

After trying his hand at writing three novels - "Jewel of Ynys Galon" (1895), "Battlement and Tower" (1896) and "The White Rose of Arno" (1897) - he resumed his adventurous style of living possibly joining Teddy Roosevelt's Roughriders in Cuba. The turn of the century saw Arthur Owen Vaughan serving with Rimington's Guides in the Boer War (1899 - 1902). In South Africa he showed great gallantry by saving a fellow trooper from certain death and earned the Distinguished Conduct Medal. During this period he rose from private to sergeant, then to Captain in Damant's Horse and the Canadian Scouts, and married Catherine Lois de Geere, whom he courted under the noses of her Boer father and brothers.

Following the Boer War he returned with his wife to Wales where, having settled at Dinas Powys, near Cardiff, in South Wales, he took up writing again. He wrote four novels: "Old Fireproof" (1906), "Vronina" (1907),

"Isle Raven" (1908) and "Lone Tree Lode" (1913); two history books: "Flamebearers of Welsh History" (1905) and "The 'Matter of Wales'" (1913) and a play "Children of Don" (1912) with Lord Howard de Walden. Also with de Walden he played an important part in managing the Welsh National Drama Company. Throughout his novels, and one of his history books, he used the pseudonym Owen Rhoscomyl, the latter part being made up from his birth name: Rhobert Scourfield Mylne (Rhobert is the Cymricised version of Robert and Mylne seems to be one of his own versions of Mills).



Three faces of Owen Rhoscomyl

With the onset of the First World War Vaughan helped raise a Welsh cavalry regiment, having already advocated the establishment of such a unit called St. David's Horse, which came to nothing. Everybody thought that he would be put in charge of the Welsh Horse, but for reasons still unclear he was passed over and Hugh Edwardes, Lord Kensington, was given command. One possible reason for Arthur Owen's disappointment may have been his nationalistic tendencies - though of English birth, he became fiercely Welsh and hoped that his adopted country would get a greater autonomy in the future. He went on to serve as a Major in the 14th (Service) Battalion of the Northumberland Fusiliers, and ended the Great War as temporary Lt. Colonel in the Labour Corps. Having served in France, he was mentioned twice in Dispatches, received the Distinguished Service Order and was awarded the Order of the British Empire (June

1919). Following the conflict Vaughan fell ill and died of Cancer at a London nursing home on the 15th October 1919. He is buried in Rhyl Parish Church Cemetery, Rhyl, Clwyd, North Wales. Robert Scourfield Mills - Arthur Owen Vaughan, better known as Owen Rhoscomyl - was a quite a character and though he left his mark both in military circles and Welsh society, he is not very well known today.

It is Owen Rhoscomyl's controversial ideas that may be of interest to the student of Arthurian studies and the Dark Ages. In many ways his ideas are comparable to the unusual works of Arthur Wade-Evans (DRAGON Vol. 3, Number 1) - looking at Arthur and the Dark Ages in a somewhat different light. Most of the information of interest comes from the 1905 "Flamebearers of Welsh History", which has a number of useful chapters and an appendix worth reading. (The book comes in two versions - the one for schools doesn't include introductions by Prof. John Rhys and Kuno Meyer, an appendix or a set of genealogies.)

Arthur Owen Vaughan's view of the Dark Ages is somewhat different to that of less controversial historians. From the start his use of genealogies must be looked at very carefully - many would disagree with his interpretations. To start with he identifies two Cuneddas - one who came down from Scotland and a second who is descended from the first. Normally, it is accepted that Cunedda and family came south and were instrumental in defeating the Irish settlers in Wales. According to Vaughan the first Cunedda was a Gwledig and controlled an area in the north around the Forth of Forth (the land of Manau Gododdin - the ancient Votadini). Vaughan saw Britain divided into three areas under the control of Late-Roman officers - the East was under the Count of the Saxon Shore, the West under Count of Britain and the North controlled by the Duke of Britain. The enemies they were there to control were Anglo-Saxons, Scots and Picts respectively. The title of Gwledig was the Cymric version of the Count of Britain, and was held by Cunedda.

The Gwledig lived in the fifth century and had divided his land between three sons - Ceredig the north and east, Coel to the north west and Einion from Carlisle to Anglesey (but only the coastal area of North Wales). The latter held court at Deva - the Welsh Caerlleon on Dee - modern Chester - a famous Roman legionary fort and town. When Cunedda died in 480 Ceredig became Gwledig and was responsible for the settling of Angles at Cein or Cynt under the North Wall. He is said to have married Alis Rowena, the daughter of an Anglian chieftain. (This scenario is usually credited to Vortigern!) The child of this union was called Octa or Ehta, known to the Welsh as Osla Long Knife. Ceredig also had children by a

previous marriage and these included Corun and Arthur - more about this later.

Meanwhile in the South, Valentia - the West and Wales - was under the control of a dynasty started seemingly by Glouida - Gloyw Long Hair - who was the Count of Britain or Vortigern. Vaughan saw the name Vortigern as a title and those who became "paramount chief" took the title Vortigern and their original names are lost to some extent. The first was Gloyw in 425, the second may have been Guitol, while the third (or second) could have been Gloyw grandson Guitolin, who fought Ambrosius in 436. The next one is the one usually called Vortigern, but with the epithet - Adverse Lips. This one was either succeeded by Gwerthefr (Vortimor) or Ambrosius. It was the land of the Vortigerns - Valentia - that Cunedda II conquered in the 6th century.

When it comes to Arthur, Vaughan makes some interesting points, but, like much connected with Arthur, it is difficult to prove conclusively. He discusses the possibility that there were three different people that contributed to the story of King Arthur. According to Geoffrey of Monmouth Arthur was the son of Uther Pendragon, and in an old poem Uther is called Uther Ben. Vaughan postulates that Uther Ben. is a contraction of Gwerthefyr Bendigiad - Vortimor the Blessed, who defeated the Saxons in South-eastern England. It is this Arthur who fought a Battle of Badon in the South in 493, or as early as 472. Vaughan, however, agrees with the date for another Battle of Badon of 517 AD in the Welsh Annals. This, he says, is a Northern Arthur, who is the successor of Ceredig son of Cunedda I. He fought against the Angles led by Osla Long Knife at Edinburgh, and Arthur's name is still connected with this city - Arthur's Seat.

This Northern Arthur was the Gwledig after his father and held court sometimes at Carlisle and other times at Caerlleon on Dee (Chester). Tradition has Arthur fighting a battle in Snowdon against the giant Rhitta, who is buried near Snowdon. Vaughan describes this character as Rittigern, great-grandson of Vortigern. Later, civil strife ended this Arthur's career with a war against the sons of Coel supported by Medrod, son of Osla Long Knife, and therefore Arthur's nephew (remember that Ceredig had married the daughter of an Anglian chieftain and thus Osla was Arthur's half-brother). Arthur dies after the Battle of Camlan and is succeeded by Cunedda II, son of Arthur's brother Corun, who as Gwledig conquers most of Wales and his sons give names to many districts of this land. This Arthur of the North, according to Vaughan, is derived from Garthoc or Arthoc, the son of Ceredig Gwledig, - the "-oc" ending

becoming "-ur" over a period of time.

The other Arthur - the third - came from the South, but this time South-West Wales, and this time he is a genuine Arthur. Lord of Dyfed, Arthur was the son of Pedr or, as Vaughan will have it, Peredur Pefroc, and Eigr the sister of Brychan Brycheiniog (also Vaughan's idea). This Arthur was the model for the British leader in the tale of Culhwch and Olwen, and it is interesting to note that much of the action in this story takes place in Dyfed. Here we have an Arthur whose name is real and doesn't need any manipulation to fit, but his dating is to the later part of the sixth century and the grandson of Vortipore, who is mentioned in Gildas' Epistle. So we have three possible originals for the Arthur of legend - one connected with stories from kinsmen of Gwynllwg and Gwrtheyrnion, a genuine Arthur of Dyfed and one from the North who is based on Garthoc or Arthoc son of Ceredig Wledig. Vaughan adds: "Thus the story of Arthur of the North could be a fireside tale to his great-grandson, Arthur of Dyfed."

Coming down to earth I think we must approach Arthur Owen Vaughan's ideas with a pinch of salt and an open mind. I have always been dubious when it comes to trying to find Arthur under a different name or try to manipulate a name to become Arthur. There can be little doubt that the Arthur of Culhwch and Olwen could well be based on Arthur of Dyfed because Vaughan is quite right to point out that the scenario of this story occupies the South-West part of Wales. However, when it comes to Vortimor and Ceredig I am very unhappy and feel that these are misleading and misunderstood uses of genealogies. Having said that there is no reason to disagree with the possibility of a number of different characters giving rise to a later Arthur. Personally, I do see this as being the answer to the Arthurian problem. I believe that there may have been an original Arthur (probably a minor chieftain who fought against an enemy) but he has become enhanced by the achievements of others forgotten to history. Certainly there has been a North-South interaction over the years whether it be the movement of tribes or individuals, thus giving rise to the possibility of stories of a Southern Arthur being taken North or visa versa.

To conclude this short article I would like to say that though I do feel very dubious about Arthur Owen Vaughan's theories, I would prefer that the reader makes up his/her mind about what this very interesting character had to say.

Material used in this article is based on information gleaned from

Vaughan's own books, the Welsh Biographical Dictionary, The Oxford Companion to Welsh Literature (ed. Meic Stephens) and Owen Roscomyl and the Welsh Horse by Bryn Owen. I would also like to thank Lt. Owen, who is curator of the Welsh Regiment Museum, Cardiff, for the use of this material and information given during a phone conversation.



This issues Review section includes books, magazines, journals and day-schools. The reviews are credited to the particular authors while those without credits are by yours truly.

THE ORIGINS OF THE ANGLO-SAXON KINGDOMS Ed. Steven Bassett
Leicester University Press, paperback edition, 1990

Building on a previous decade's intensive and fruitful study of England in the Migration Period, this book is a weighty state-of-the-art survey of current researches into the beginnings of English kingdoms in the 5th and 6th centuries. It consists of a series of variously-authored essays in three sections. Firstly, there are several general discussions of the process of early state formation in Britain and on the Continent. Secondly, constituting the bulk of the book, are essays covering specific kingdoms or geographical areas. The cover is comprehensive; Kent, Sussex, Wessex, the Hwicce, Surrey, the Middle Saxons, Essex, the Middle Angles, East Anglia, Mercia, the Magonsaete, Lindsey and Northumbria. Thirdly, there are annexes relating to two important early documents, the Tribal Hidage and the Chertsey saint's resting-place list. The approaches taken by the contributors to their subject vary. The evidence drawn on may be that of a single specialised category; or an interdisciplinary approach, involving use of archaeology, chronicles and annals, place-names, charter evidence and other sources, may be adopted. Beyond this can be advanced models of state formation, or comparative surveys using evidence from outside Anglo-Saxon England. The result is an invigorating and stimulating collection of essays, in which a wealth of new ideas are advanced, and clearly and vigorously argued.

Refreshingly, there still seems to be considerable room for debate in this area of study, for example in the assessment of the value of prime documentary sources. Nicholas Brooks conducts a wholesale demolition of what he calls (p.55) the 'Kentish origin myth' (i.e. the Hengist and Horsa landing) which he sees as

an invention of King Ethelbert during the latter's paramountcy over southern England in the late 6th century. However, Barbara Yorke's investigation of the early West Saxon Anglo-Saxon Chronicle entries leads her to suggest that they embody adapted, but at least partly authentic, traditions of landings in southern England in the 6th century. The continuing academic debate shows how new illuminations can be obtained; just one example is Steven Bassett's dissection of the charter evidence to trace the origins of the princes of the Hwicce, ruling Gloucestershire and Herefordshire, to a small powerbase around Winchcombe. Although the kings of Mercia can be seen extending their land-granting powers in the area throughout the 8th and 9th centuries, the area retained a separate identity until the 11th century, when it briefly formed the shire of 'Winchcombshire'.

My only real point of criticism would be the absence of alphabetical bibliography. Although the individual chapters are copiously referenced by notes, this style of listing is not very user-friendly when trying to track down a particular article or book.

This collection of essays demonstrates amply how vigorously and successfully study of the subject is proceeding at present. We can hope to learn much more about Anglo-Saxon England if this standard and momentum is sustained.

Nick Grant, October 1990

ANGLO SAXON RIDDLES by Louis J. Rodrigues
ISBN 0947992464 Llanerch Enterprises, 1990
118 pages, £4.95.

This is a not very interested looking paperback in the same tradition as the other medieval texts from Llanerch which may be familiar to DRAGON readers. These are mostly works which would otherwise not be available to the general reader, except as scholarly case-bound editions at prices likely to deter any but the most dedicated. The accent is firmly on keeping the costs down and to this end the card cover bears the title complete with a fairly uninspired bit of illumination on the capital A and S.

The preface relates the author's attempts to bring together the text of his translations and illustrations, which are by two different hands - one of them the author's teenage son. The introduction includes an indication of the riddles' possible sources (Latin aenigma, etc.) and a brief outline of the art of riddling. The main section consists of sixty of the Old English Riddles from the Exeter Book in translation, though it has to be said the (modern) English is often pretty obscure: it is neither English poetry nor an accurate translation of the Anglo-Saxon, and suffers from a desire on the author's part to use modern English descendants of Old English words, even when they have virtually passed out of use (for example, "nigh" for "near", "wight" for "person"). Not there is anything with keeping alive the old words, but they ought to be used in their proper place.

They may form part of the vocabulary of epic and heroic verse, where they contribute to the atmosphere of ancient deeds, sad and noble. But these words really have no place in the rather homely riddles, with their familiar, playful context.

Each poem's initial letter is drawn in such a way as to give a (further) clue as to the proposed solution, carried out in a "quasi-Celtic" style, not unlike that of George Bain and those who follow him. This is rather an attractive feature, and certainly lifts the otherwise unimaginative page layout and typeface. The Old English text of each riddle is given alongside for the benefit of those who wish to read the original, and for me this was a big plus - these texts are not easily found outside the one or two standard Readers, so in themselves they make the book worth its asking price. The poems are grouped according to subject matter of the proposed solution - birds, animals, runes, and the unavoidable "obscene" riddles where innuendo takes over. A final section lists the author's solutions, in order not to give the game away for the reader who wishes to pit his wits against the riddlemaker (and against the translator!).

Overall, this book is no bad buy, and useful as a source for the Old English texts. I would certainly recommend it to any reader who likes medieval riddles or who wishes to glimpse a mode of thought direct from the Dark Ages, an alternative means of viewing the everyday things of life a thousand or more years ago.

Steve Pollington

ROMAN ITALY by T.W. Potter British Museum Publications, 1987

ROMAN SPAIN by S.J. Keay B.M.P., 1988

ROMAN GAUL AND GERMANY by A. King B.M.P., 1990, £17.95

Three books have now been published under the collective title "Exploring the Roman World".

Although somewhat expensive, each book is excellent introduction to subjects not always available to the general reader and will therefore be welcome additions to the bookshelf.

Each book follows the same format, with chapters on the region before Roman occupation, life under Roman rule and perhaps of most interest to DRAGON readers the transition from the Roman to Early Medieval periods.

The books contain extensive bibliographies and a gazetteer of sites to visit, although you will need your own maps.

Forthcoming editions include Britain, while books on Turkey and North Africa will be much appreciated.

ROMAN MILITARY EQUIPMENT by M.C. Bishop and J.C. Coulston Shire Archaeology, 1989, £3.50.

Excellent value, this publication provides information on Roman equipment

from the Republic to the fall of the Western Empire.

Although in a publication of this size a subject as large as this can only be dealt with briefly, the book is packed with useful information.

Chapter 7 deals with the army of the 4th and 5th centuries A.D. and includes some interesting illustrations of Late Roman soldiers.

Graham Sumner, 1990

THE QUEEN AND THE CAULDRON by Nicholas Gold

Old Byland Books, 1990, ISBN 0-9516089-0-8, paperback, £3.50

Here is a fascinating book that looks at the legends of King Arthur and tries to make some kind of sense out of them. Mr. Gold approaches what is normally considered to be legend and comes up with some very interesting conclusions. It would be unfair to actually go into every aspect of the book without giving away the results of his research.

The book itself is a paperback consisting of 158 pages which includes a five page bibliography and an index. The cover is multi-coloured with a spiral design and a title that doesn't indicate anything to do with Arthur. Inside it is completely text without illustrations or maps - a map or two may have been useful but it doesn't detract from the interesting contents. One thing that was irritating for me were the occasional typographical anomalies in the text when lines get too close. However, it is the investigation that Mr. Gold makes that makes this book well worth the read.

The author, who seems to be well versed in Celtic mythology and culture, doesn't actually try to find Arthur but rather looks at the background. He begins by surveying the British and foreign sources, and then discussing the pre-Arthurian history. He makes a number of interesting points, such as Vortigern and Riothamus being titles - the same title - and that Ambrosius Aurelianus was a Vortigern. He also talks of the possible Celtic origins of Cerdic. However, when he comes to Arthur he starts to point out the similarities between the legends and Celtic myth and society, and it is from here that the research becomes quite fascinating and eye-opening. At times you begin to say to yourself "Why didn't I think of that?"

Without going into great detail, Mr. Gold indicates that there may be strong connections between the legend and pre-Roman Celtic society and thus the title of the book begins to make more sense. The need for legitimacy - the need for a queen and a cauldron. He throws a new light on the Holy Grail, taking it out of the mysticism of later times and putting it into a Celtic perspective. Many of the things that made little sense now seem logical. There may be those who would strongly disagree with Nicholas Gold but there may well be something in what he says. Personally, I do not agree with everything he says, especially the earlier material, but I do see merit in his research and deserves discussion. Here is a piece of masterly research put over in a workman-like way with the

occasional jest but the book itself is certainly no joke. At £3.50 *The Queen and the Cauldron* is well worth buying, and I can assure you that you will find it very interesting whether you are into history, myth or literature. (If you don't see it in the shops that try: Old Byland Books, Old Byland Hall, Helmsley, York, YO6 5LG.

ATTILA AND THE NOMAD HORDES by David Nicolle, PhD. with coloured plates by Angus McBride. Osprey, Elite Series, 1990, ISBN 0 85045 996 6, £6.50.

Once again the team of Nicolle and McBride produce another excellent book. With sixty-four pages, 12 colour plates and numerous photographs and b/w illustrations, this tome covers the nomadic tribes of the Eurasian Steppes from the 4th to 12th centuries. It covers many aspects of these nomadic peoples and of particular interest is the earlier part of the book which discusses the Huns and other tribes that affected the Dark Ages. As always McBride's illustrations bring life to the mass of information, etc., throughout the book.

The importance of the movement of the eastern nomadic people cannot be over-emphasised. It was their expansion that caused many of the changes in Europe, including the British Isles and other parts of the world, including China. Other influences coming from the east must be the improved saddle and stirrups. The reason being that many of these peoples were virtually born on the horse and therefore their livelihood gave rise to advances in equestrian technology.

Many of the illustrations in the text are quite fascinating and, of course, McBride's work is excellent. Seeing the warriors depicted gives you some idea of how little things changed over the years - the arms and armour of the 12th century doesn't differ greatly from that of the Dark Ages.

For those interested in a wider view of the Dark Ages this is a book well worth obtaining, though it would have been even better if it had concentrated a little more on Attila.

TINTAGEL CHURCHYARD - Jacqueline A. Nowakowski and Charles Thomas Cornwall Archaeological Unit /Institute of Cornish Studies, 1990

Just a matter of months after completion of the Mobil-sponsored excavations at Tintagel churchyard that took place in the Spring of 1990, an interim report is available. It is a glossy, attractive 38-page A4 booklet, with the text clearly laid out into headed sections, and with excellent illustrations and photos. Perhaps we can see here the influence of Mobil's marketing and presentation skills. Whatever, the contents remain solidly factual, but is no less fascinating for the fact that the legendary Arthurian connections are avoided in the text.

Briefly, the archaeologists' findings were these. Prior to the excavations in the churchyard, there were some indications that there may have been an enclosed burial ground here connected with the nearby 5th-6th century royal citadel on

Tintagel island. This hypothesis was vindicated. An enigmatic mound in the churchyard was investigated, and below the centuries of dumped rubbish were found two examples each of two types of burial - mound graves (large and impressive stone built chambers) and long-cist graves (slate-lined coffins). Dating evidence was supplied by fragments of Mediterranean amphorae of the late 5th-6th century, and slate grave-slabs incised with rough crosses and other designs. The amphorae evidence suggests that a ritual graveside feast may have taken place at the time of burial. Excavations of a second area between the old and new churchyards found more slate-lined cist graves and a ditch enclosure, possibly part of the original boundary.

In summary, the excavation has discovered a high-status enclosed burial ground, with evidence of Early Christian ritual and contact with the Mediterranean world, that must be closely connected with the contemporary citadel. This excellent report covers this very well and does a good PR job for both archaeology and Mobil!

CELTIC GODS CELTIC GODDESSES by R.J. Stewart, illustrated by Miranda Gray and Courtney Davis
Blanford, 1990, ISBN 0 7137 2108 1, £14.95

This is a nicely produced hardback book consisting of 160 pages, with 10 colour plates and numerous b/w photographs and illustrations. The book is a look at, as the title indicates, the deities of the Celtic peoples. It discusses the Celts themselves, their relation to nature and the various aspects of their gods and goddesses, together with the mythology that has grown over the centuries. This is without a doubt a fascinating book written in a fluid and understandable style by Bob Stewart.

The pre-Roman beliefs of the Celtic peoples, though stifled to some extent by the Roman destruction of the druids, seems to have continued well into the Dark Ages and in smaller pockets in the Middle Ages (bardic philosophy, as indicated by 12th century poetry, shows remains of the druidic religion). So though one would normally say that a book on Celtic deities is not relevant to the Dark Ages, there is little doubt that Christianity didn't take as strong a hold as is sometimes thought. How much of the old ways continued into the Dark Ages is a matter for discussion, but there is little doubt that a belief in the old gods did survive. This can still be seen today in many quaint traditions, such as Morris dancers and well decorating.

So if you are interested in the old religion this book may be of use to you.

PENDRAGON Vol. XXI/1 Winter 1990

With the speed of light Eddie Tooke produces another **PENDRAGON** magazine, and in time for Christmas. This issue is concerned mainly with what members

think about Arthur in the series What Arthur Means to Me. There are reviews of Arthur the King, the radio programme; Morte d'Arthur, the play; and The Mystery of King Arthur, the book by Elizabeth Jenkins. Other items include bits and pieces in Talking Head, a Christmas note about aspects of the time of the year and information concerning The Arthur Machen Literary Society and plans to start a society on Arthurian connections with Caerleon on Usk (a delightful little town which I remember briefly visiting during my art school days at Newport, South Wales). There is also a lively letters section.

As always PENDRAGON contains something of interest to all people, thus keeping to the original objectives of the society. The magazine continues to thrive under Eddie after its near extinction. Long may it run!

WORLD MAGAZINE A BBC Magazine December 1990, £2.00 (US \$4.95, Ca \$5.95)

On pages 66 to 73 in the BBC publication, which is concerned with "People, Places, Wildlife and the Environment", is an article entitled "An enchanted realm - in search of King Arthur", in the contents list but "A hero for every age", at the beginning of the piece. This gives a general investigation into the background of Arthur and the Arthurian legends. It is extremely well illustrated with 9 colour and 6 b/w photographs. Basically, this article is to go, first, with the radio drama "Arthur - the King", and the BBC book of the same name by Graeme Fife (reviewed elsewhere).

Apart from the above interesting article this magazine is well worth getting of the rest of the extremely well written and illustrated material there-in - there is a fine article on lynx of Canada, snow monkeys and Matagi, a traditional hunting people, both of Japan.

THE JUNIOR ARTHURIAN CLUB NEWSLETTER - Vol. II, No. 3, Fall 1990 + Vol. II, No. 4, Winter 1990.

Sarah Gordon keeps up the good work with this latest issue of JAC. It contains some interesting material including her own visit to the UK and the International Arthurian Conference at Durham together with a variety of excursions she made. The theme of this issue is very much the survival of King Arthur asleep in a cave - Merlin answers questions about this and Sarah adds The Richmond Cave Legend with her visit to Richmond Castle. There are book reviews of A Medieval Alphabet to Illuminate (1988), How Droogus the Dragon Lost His Head by Bill Peet (1971), The Knight and the Dragon by Tomie dePaola and a series of books: Yvain: or The Knight of the Lion (1975), Perceval: or The Story of the Grail (1983) and Lancelot: or The Knight of the Cart (1990) translated by Ruth Harwood Cline. Sarah also interviews Ruth Harwood Cline. Once again another excellent production for junior Arthurophiles.

(While I was working on this issue of DRAGON another JAC Newsletter arrived, so I thought it would be nice to tell you something of this interesting publication.)

In Vol. II, No. 4, Sarah uses the theme of Sir Kay (or Cei, as we know him in Wales), and produces articles such as Dear Merlin, a review of Linda Gowans' book: Cei and the Arthurian Legend (1988), an interview with Linda Gowans on the subject of Sir Kay, and colour yourself shields credited to this larger than life character. A lot of some interest to readers of DRAGON will be the JAC Project, which suggests three possible subjects: Adapted Arthuriana of Our Time - Arthurian connections with films, TV, advertisements, house names, etc., etc., Bibliography - compiling a list of Arthurian books for children, and Find Camelot - discussing its literary location.

Keep up the good work, Sarah! Finally, there is a new address for JAC: P.O. Box 1733, SAN ANSELMO, CA 94960, USA.

THE MISTS OF AVALON

Held at the Leeds University Adult Education Centre on Saturday 27th October 1990, this event was attended by a number of members of the DRAGON Society. What follows is a reproduction of the leaflet and a report kindly written by Kathleen Herbert. Her report contains some very interesting comments.

"The Matter of Britain" is the phrase commonly used to refer to stories of King Arthur and the adventures of the Knights of the Round Table. These tales were composed in France as well as in Britain, and helped shape the genre of romance, although it is believed that they may have some basis in historical fact. The day school will begin with a look at some of the early versions of the tales and then move on to a modern feminist re-telling which emphasises the significance of Queen Guinevere and Morgan le Fay. In the afternoon session we will examine the symbols of the Sword, the Grail or Cauldron, and Avalon itself. We will also devote some time to Merlin the magician.

Dr Vivienne Crawford (tutor of the day school) lectures in medieval and Renaissance literature and has a private therapy practice in the Hebden Bridge area. She recently published a series of articles on the culinary and magical uses of native British herbs.

PROGRAMME

Historical background. Medieval literature about Arthur, Guinevere, Lancelot, Morgan and the Grail quest.

Reading from and discussion of Marion Zimmer Bradley's The Mists of Avalon. Exploration of major symbols. What can they mean to us in 1990?

An hour with Merlin.

The day school began at 10.00 am on the 27th October 1990.

'The best thing about the course was the tutor, Dr Crawford herself, who had a mind clear enough to give a survey of the historical background and the chronology of the major medieval texts that were relevant to her theme: Geoffrey, Wace, Layamon, Chretien, Malory - in about 30 minutes with perfect lucidity and accuracy. She also has a beautiful voice, so it was a physical and aesthetic pleasure to listen to her.

That "30 minutes" represents one major problem that this course failed to solve in the two sessions before lunch. Half of each of these sessions were taken up in reading extracts - Malory in the first session, Bradley in the second. As you can imagine, this did not leave time for any "in depth" discussion about 5th century British and how the "legend" developed, let alone why it developed. So that course which would have been of most interest to "Dragon" readers was over by about 10.40, and would have told them nothing that they didn't already know already.

'On the other hand, the readings from the texts were probably necessary for those members of the course who had either not read any medieval Arthurian texts or had not read, or not finished, "The Mists of Avalon". Most members of the course came into one or other of these groups, some both. This, of course, was the tutor's other problem.

'She began by asking us all to identify ourselves and say why we had come on the course. This was interesting, in that it confirmed the fact that in the end of the 20th century, the name "Arthur" means all things to all men - and quite a lot of women. A few were mainly interested in the history of post-Roman Britain and where, if anywhere, Arthur fitted into it. These were due to be disappointed in what they had come for, though they were polite about it and probably enjoyed the session as a pleasant social occasion, which it was. Some were interested in folk-lore, in one or two instances specifically local folk-lore or Welsh places they had seen on holiday. A largish group had come for the feminism; some of these, as well as some of the men, were also into neo-paganism, the occult and the "Gaia" end of the environmental spectrum.

'As you can see from the programme, nobody was going to get exactly what they wanted - certainly not all of the time. Let me declare my interest: as well as my general historical and archaeological interest in the post-Roman period, I love the medieval texts and at this moment I am particularly interested in a) the way in which the female characters - Morgan, Iseult, Guinevere, Lynette/Lionors, Elaine, Nimue - fascinate readers though their actual roles are so limited and their psychology is not worked out to anything like the extent of Chaucer's Criseyde and Alison of Bath, for example; and b) how 20th century "makers" can draw out and develop the female roles. But again, this was only touched on in

the time available. Also, there was not enough common knowledge or shared interests among the group for them to take up each others' comments. For some, the Grail Quest meant primarily the German version of Wolfram and other members of the course didn't know what they were talking about. The more historically-minded said they were put off by Bradley's mingling of (re-constructed) Palaeolithic hunting-rites and (re-constructed) Druidic/Gnostic/occult philosophy in her "Avalonian" community's curriculum. The tutor had hard job to prevent this part of the session from becoming bogged down in an intellectual analysis, in the teeth of the occultists, who find such a mingling perfectly natural.

'After lunch, we got right away from the Arthurian theme, in pursuit of Jungian and Freudian interpretations of the Sword and the Cauldron/Chalice as symbols of male - female sex, and masculine - feminine cosmic polarities. Here the discussion was almost taken over by a male teacher of English who wanted to talk about Chomsky and semantics, and apparently saw no difference in symbolic validity between a football match and a spring fertility ritual (or, presumably, the Mass).

'After tea, the Tutor's other work as a therapist took over and we had a guided meditation (what occultists call a "path-working"). In a dimmed light, we were told to make an image of our chosen "beautiful place" and put ourselves into it. The Arthurian theme did not come in, apart from the detail that we were told to imagine Merlin there with us if we wanted to and put to him, or to some ancestor of ours, any question to which we needed an answer. I happily went off to an autumnal tarn in the Lake District for the allotted time and thoroughly enjoyed myself. As a relaxation technique, path-working is very effective and the "realisation" involved is a marvellous exercise for a creative writer in evoking scenes and characters - I often do it myself.

'When the course officially ended, the tutor asked for comments. Some of the women complained that the discussions were "too academic" and that the men had inhibited them by talking too much.

'I enjoyed my day - I think most of us did - and I respected the tutor, who handled her complex material and widely-diverging group with skill, intelligence and charm. As you can see, there was material for at least three full-scale courses, for at least four separate interest-groups, so nothing was dealt with at length or in depth. For those who were interested mainly in the 5th-6th century Arthur and the evolution of Roman Britain into early medieval Wales and England, the most fascinating question raised by this course was the one it did not ask: - how and why could the exploits of a cavalry general (either using late-Roman or early-Border-reiving style of warfare) generate all this?

Kathleen Herbert

(Ed. Many thanks to Kathleen for her interesting appraisal of this day-school. I find her question at the end one of the review most intriguing.)

TALES FROM THE TWO ELLS OR NEWLIGHTON THE DARK AGES

by ROGER WILLCOX



EARLY BRITISH CHRISTIANITY

A day-school, held at Manchester Cathedral by Nick Higham (University of Manchester) on 3rd November 1990.

The day was divided into three parts (around coffee break and lunch!). The first part dealt with Christianity in later Roman Britain, the second with fifth-century Britain, and the third with the consequences of Germanic immigration. Speaking as an archaeologist, I found the first session interesting, as it dealt with the archaeological evidence for Christianity in Later Britain. In actual fact, Nick Higham was sceptical of much of this evidence; very few buildings can positively be identified as churches, and the incidents of Chi-Rho symbols and other artifacts indicative of Christianity are still comparatively few and far between. The revival in paganism, evidenced by the rising fortunes of pagan temples in the fourth century, suggests that Christianity may not have been the dominant religion in Later Roman Britain.

Although Christianity became part of the imperial administration following Constantine the Great's conversion to the faith in 313AD, with British Bishops attending the great synods, this does not mean that it was popular among the mass of the population.

The second section, 5th century Britain, continued this assessment of the strength of Christianity. Pagan influences remained of some significance; for instance, St. Germanus allegedly had to baptise many soldiers prior to the 'Alleluia Victory'.

The Pelagian 'heresy' and monasticism were discussed. Pelagianism indicates a Christian theology of substance in Britain in the early 5th century, but it is difficult to measure its real impact on Romano-British society; perhaps it is

merely academic controversy, with only relative few (aristocratic?) adherents. Monasticism has not been identified as a major phenomenon in 5th century Britain (Tintagel is now considered to be secular high-status stronghold) but Mr Higham suggested that some villas might have been adapted for use as monasteries. However, it is debatable how influential monasticism was at this stage, and in any case the use of villas as monasteries would suggest that Christianity was indeed an aristocratic, minority faith at this time.

The final part of the day looked at the fortunes of Christianity in Britain later the 5th century and onwards. Nick Higham thought that the similarities between the Germanic and pagan Roman religions may have made Germanic religions more acceptable to British pagans than Christianity. [Does this partially explain the success of the Germanic invasion? The Britons fleeing to (probably) Brittany after the Saxon Revolt were 'singing psalms'; were they all Christians, and were the people who stayed behind pagans?] Nick Higham ended by suggesting that, ironically, it was the Britons fleeing to Brittany who were responsible for the rebirth of Christianity into western Britain and Ireland by sending the faith as well as goods along the trade routes from the Mediterranean and Gaul. St Patrick was also considered.

The early parts of the day were concerned with archaeological evidence, and the later with historical evidence. This reflects the apparent lack of archaeological evidence for Christianity beyond 400AD which is off-set by the wealth of documentary evidence for the period (surely the various narrative and other documentary sources - Gildas, Nennius, St Patrick, etc. - available for this period ought to condemn the term 'Dark Age' to oblivion once and for all. What narrative histories for Roman Britain between 100 and 400AD do we have?). There was a tendency to regard the period up to c400AD as part of the Roman period, with anything beyond that point being somehow different. Yet, the archaeological evidence of the survival of Romano-British society up to, and beyond, the Saxon Revolt: 5th century Roman Christianity almost certainly does exist, but has yet to be recognised as such.

The biggest problem with this day-school was its almost total reliance on one book - Charles Thomas' 'Christianity in Roman Britain to AD500'. It is an excellent book, but for anyone who has read it, this day-school was nothing new. Furthermore, religion in one diocese cannot be understood in isolation. Comparison with the fate of Christianity on the Continent (and its influence on British religion) would have been useful; and an understanding of the interaction between religion, society and government is essential. Then again, perhaps I am asking too much from a scholar whose speciality lies elsewhere, and from a day-school that was clearly not intended for those who had some knowledge of the subject.

Kurt Hunter-Mann

If you attend any courses, meeting, etc., which would be of interest to DRAGON,

let us know when they are on, and after what you thought of them.

SNIPPETS

It looks like the archaeologists have either hibernated for the winter or, hopefully, they are busy writing up their reports. So there is little in that field to relay, however:

EXCALIBUR LEGEND BASED ON 6,000-YEAR-OLD RITUAL

This is the title of an article by David Keys in the 2nd of January, 1991, issue of *The Independent*, and concerns archaeological discoveries that have led Richard Bradley to compare them to the legend of Excalibur. Virtually everybody, including the uninitiated, have heard how Bedivere, after the battle of Camlan, was asked by King Arthur to throw Excalibur into the lake and how a hand caught. The story dates back to the anonymous French prose *Mort Artu*, part of the early 13th century Vulgate Cycle. In this King Arthur having fought Mordred, defeated him and mortally wounded, he goes to a lake and tells one of his knights to throw the sword Excalibur into the waters. Girflet pretends to do so on two occasions but when he really does throw it in, a hand rises from the depths and catches it. Arthur is taken away on a magical boat and later Girflet see his body in the Black Chapel. Bedivere later takes over from Girflet in the English prose version *Le Morte Arthur*.

The problem with comparing it to reality is that the story's origin is seemingly French (though could possibly have Breton connections) and wasn't written down till the thirteenth century. There seems to be no indication that previous stories had Excalibur being returned to the Lake. However, to obtain Excalibur, Caliburn or Caledfwlch, Arthur did have to travel over water. Is the lakeside story based on the actual throwing of precious objects into lakes and rivers? Basically, the answer could well be in the affirmative. In an earlier article by Mr. Keys in the 17th of March 1990 issue of *New Scientist*, which I missed at the time (well, you don't expect to find Arthurian material in a science journal!), he points on the incredible length of time this ritual practice has existed. From Prehistoric Britain, Ancient Greece, Germanic Europe, the Medieval period to the survivals in remote parts of Ireland.

There can be no doubt that the ritual offering of objects, including weapons (sometimes bent before being thrown into the river or lake), was a genuine practice with a long history. In Britain, for example, excavations at Flag Fen have shown that it was used for such purposes thousands of years ago. Mr. Keys points out that research by Professor Bradley, of Reading University, has shown that the practice may have begun in Neolithic times and that this ritual

may have been instrument in causing a metal shortage possibly causing the end of the Bronze Age. Prof. Bradley's researches, which survey this ritual from its possible origins to its importance in medieval European literature, have been published by Cambridge University Press in the book *The Passage of Arms*, priced at £30.

WHEN IS A FACT A FACT?

Censorship is by no means a new thing (keeping in mind the Gulf War) - Egyptians and Romans had a habit of striking people and events from record, and in recent times Nazi Germany and Communist countries have shown how good they are at telling the truth. (Western countries can also bend the facts when they want to but not as blatantly!) The Dark Ages, seemingly, was no exception. According to studies made at Corpus Christi College, Cambridge, (Censored: royal hand behind killing, by David Keys, *The Independent*, 14th October 1990) The Anglo-Saxon Chronicle has been tampered with. Close investigation using microscopes, ultra-violet and infra-red photography plus image enhancement, have shown that certain sections have been erased. With sophisticated equipment these missing pieces can be replaced. The events found to have been censored included the murder of a king in the 10th century, the circumstances of the death of King Edmund, the moving of a battle date and various religious legalities.

Though these are specific censorships, one wonders what else could have been changed over the years, and not just in *The Anglo-Saxon Chronicles*. Many manuscripts may have been tampered with to enhance a king, bishop, nobleman, or even the prominence of one nation over another. Often we tend to trust chronicles as our sources of history and base our studies on them but do we now stand, especially those of us who do not have access to original material?

And now on a less serious topic:

WHOSE COUNTRY?

Over the year it has become more common for certain areas of Britain (and may I say also in other countries) to adopt titles. In an article by Charles Nevin for *The Independent*, 11 November 1990, we see many of these discussed. A photograph depicted a sign: "Welcome to South Tyneside - Catherine Cookson Country". So if you live in Cornwall you could be in Poldark Country, Nottinghamshire is Robin Hood Country, Stratford-on-Avon Shakespeare Country and so on. The county of Somerset, or is it called Avon these days, calls itself King Arthur's Country. I wonder how much is due to hype and promotion

of the area rather than a serious look at the county's historical background? Is Somerset really Arthur country, what with Glastonbury - the Isle of Avalon, and Cadbury Castle - Camelot? I think it is safer to say that like Emmerdale Country and Lorna Doone Country, we are here talking about fiction! What do you think? What would you like your area called?

And now a couple of photographs:-

Sarah Gordon, of the Junior Arthurian Club, visited the UK last year and here she is at the West Stow Anglo-Saxon Village. While Wolfgang, Roswitha and Willie Heindl can be seen dressed in Medieval costume during the dedication of a rebuilt chapel at Castle Grub, Austria.



Correction: In Vol. 3. No.9, page 7, it says on the eighth line down: "In 534 Theodoric's grandson died without air...." Actually, it meant that he died bald...No! now get it right, boy - "air" should have been "heir". Many thanks to Steve Pollington for pointing out that the poor lad didn't suffocate but died without offspring. Well, he may have suffocated - the history book wasn't quite specific about what happened to him. Wordspell is very good for finding mistakes but it doesn't notice a word that is correct if used in a different context. Sorry, folks!

Finally, please don't forget that there is still a great need for articles, correspondence etc. So, if you have anything to say, do write in. Once again I must emphasise that it is YOU that keeps this magazine going.

**DRAGON c/o Charles W. Evans-Günther 9 Earls Lea,
FLINT, Clwyd, CH6 5BT, N. Wales, U.K.**



CELTS AND ROMANS AT CAERLEON

An adventure in time at the
Roman fortress of Isca
Saturday/Sunday
15th-16th June

Experience the contrasting worlds of the ancient Romans and the Iron Age Celts in the remarkable setting of the Caerleon Amphitheatre and at the Roman Legionary Museum.

Celtic warriors and Iron Age village life recreated
Roman Legionary soldiers demonstrate their artillery
(The Ermine Street Guard)

Celts and Romans meet in a reconstructed market-place
Displays of contemporary crafts
The blacksmith's art demonstrated by David Petersen
Sample Roman and Iron Age cookery

And especially for children:

Music and drama workshops
'Romans and Celts' activities
Make your own pot

Saturday 10.00am - 6.00pm
Sunday 12.00am - 6.00pm

Entrance by normal admission charges to the Museum and Roman Monuments. Further information: Roman Legionary Museum, High Street, Caerleon, Gwent (tel. 0633 423134).

ALSO - An evening of Celtic music and theatre in the Caerleon Amphitheatre - Saturday 15 June. (separate admission charge)

This event is one of a series associated with The Celts in Wales - an important new exhibition at the National Museum of Wales (2nd May - 29th September). Further information: Department of Public Services, National Museum of Wales, Cathays Park, Cardiff CF1 3NP (tel. 0222 397951).



CELTIAID A RHUFEINIAID YNG NGHAERLLION

**Antur mewn amser yng
nghaer Rufeinig Isca
Dydd Sadwrn/Dydd Sul
15-16 Mehefin**

Dewch i brofi gwahanol fyd yr hen Rufeiniaid a Cheltiaid Oes yr
Haearn ar safle nodedig theatr gron Caerllion ac yn yr
Amgueddfa Lengol Rufeinig.

*Rhyfelwyr Celtaidd a bywyd pentref o Oes yr Haearn
wedi'u hail-greu*

*Llengfilwyr Rhufeinig yn arddangos eu magnelau
(Gwarchodlu Stryd Ermine)*

*Celtiaid a Rhufeiniaid yn cyfarfod mewn marchnad
wedi'i hail-greu*

Arddangosiadau crefft o'r cyfnod

*Crefft y gof yn cael ei harddangos gan David Petersen
Profwch goginio Rhufeinig a choginio Oes yr Haearn*

Ac yn arbennig i'r plant:

Gweithdai cerddoriaeth a drama

Gweithgareddau 'Celtiaid a Rhufeiniaid'

Gunewch eich llestr eich hunan

Dydd Sadwrn 10.00am - 6.00pm

Dydd Sul 12.00am - 6.00pm

Mynediad trwy dâl mynediad arferol i'r Amgueddfa a'r Henebion
Rhufeinig. Am wybodaeth bellach: Amgueddfa Lengol Rufeinig,
Stryd Fawr, Caerllion, Gwent (ffôn 0633 423134).

HEFYD – Noswaith o gerddoriaeth Geltaidd a drama yn theatr
gron Caerllion – Sadwrn 15 Mehefin. (tâl mynediad ar wahân)

***Mae'r digwyddiad hwn yn un o gyfres sy'n gysylltiedig â'r Celtiaid yng
Nghymru – arddangosfa bwysig newydd yn Amgueddfa Genedlaethol
Cymru (2ail Mai – 29ain Medi). Am wybodaeth bellach: Adran
Gwasanaethau Cyhoeddus, Amgueddfa Genedlaethol Cymru,
Parc Cathays, Caerdydd CF1 3NP (ffôn 0222 397951).***