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the
TEMPLARS*

30p

'PENDRAGON

PENDRAGON

the journal of the pendragon society



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THE PENDRAGON SOCIETY was founded in Winchester in 1959, some twenty years ago, and a very small handful of those founder members, including Desmond Hoskins, are still in contact. The original aims of the Society were to stimulate interest in Arthur and his contemporaries, and to investigate the history and archaeology of what was called in the Middle Ages "the Matter of Britain".

Occasionally it's good to go back to roots. Recently we have investigated the mediaeval trappings of the Matter of Britain - Guinevere, Gawain, Lancelot, Merlin, the Round Table - but it's now perhaps time to return to Arthur himself and those Dark Age contemporaries of his.

Twenty years ago, as the late Jess Foster recorded in A for Arthur (1), Desmond Hoskins suggested that the infant Society should "look for three graves: the grave of Ambrosius, the last of the Romans; the grave of Cerdic, the first of the Saxons; and the grave of Arthur - the link man between the two". To find a grave you need to go digging, and it's a-digging we shall go.

First of all, through the initiative of Dave Gorringe, we have been invited to investigate part of the site of the

Roman lead mines on the Mendip Hills in Somerset (see details elsewhere in this issue). You may ask what Roman lead mines have to do with Arthur. Actually, the link may be with his grave. If you accept the suggestion (2) that the lead cross found on the supposed grave by 12th century Glastonbury monks was not a pious fraud but placed there by St Dunstan in the 10th century, we may justifiably ask whence came the lead.

The cross read HIC IACET SEPVLTVS. (Here lies buried) IN- CLITVS·REX ARTVRIVS. (the famous king Arthur) IN INSVLA·AVALONIA (in the isle of Avalon), and was presumably made from Mendip lead. Whether the lead came straight from the mines, or recast from available lead objects (church roofing?) it is now impossible to say. But we might possibly find that the mines were worked in the post-Roman or early mediaeval period.

Secondly, now is probably as good a time as any to take an overview of what we know of the archaeological aspect of a Dark Age warrior we presume to call Arthur. So next issue the theme will be the man himself. Many long-term members will know the controversies that still rage around whether he existed or not, and it would be a splendid opportunity for all Pendragons and magazine contribut-



ors to have a say about the figure whose title or family name has been taken for the Society.

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THIS ISSUE examines possible links between the Turin Shroud, the Knights Templar, and the Grail Quest. This whole subject area is extremely contentious, and so we would welcome your comments on this and other matters at the address noted above. The picture below is based on an uncredited illustration in Corinne Heline's Mysteries of the Holy Grail (New Age Press Inc 1963) and is entitled "The Temple of the Holy Grail". Anyone recognise the source?

(1) Jess Foster A for Arthur: the story of a society, p4.
(2) Leslie Alcock Arthur's Britain: History and Archaeology AD 367-634 (Penguin 1973) pp79-80.

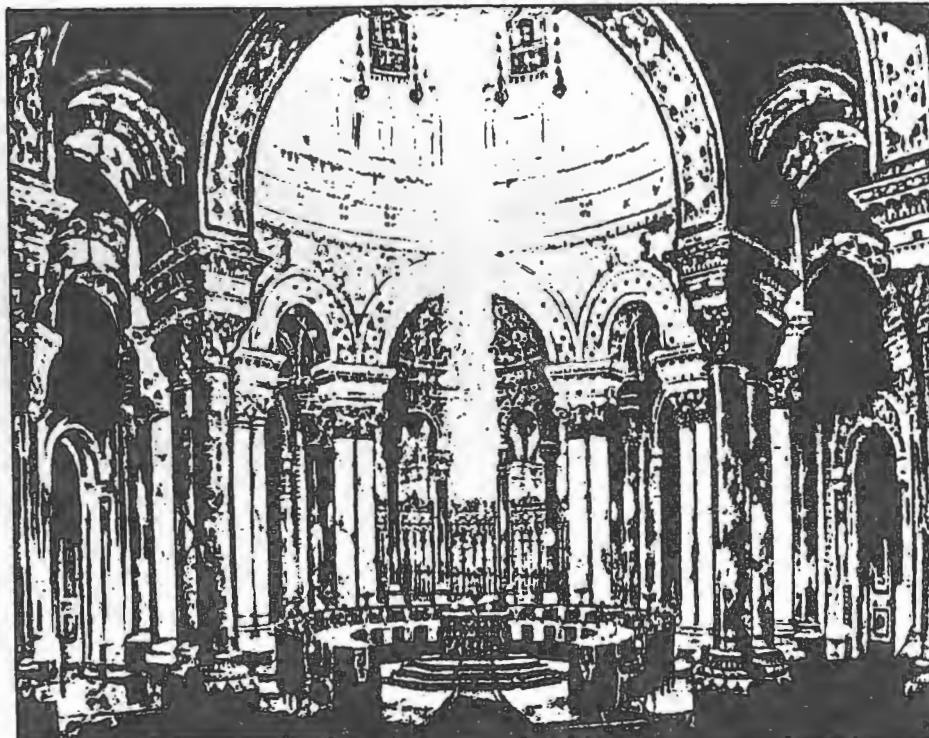
HAPPENINGS

June 1st-3rd: Bristol Festival for Mind-Body-Spirit

Report by Kate Pollard:

Several of us at the Think 78 Festival in Cheltenham last year watched awhile from a balcony and evolved another variation on the party game, i.e. "I ran a festival in Bristol and I asked along the..." (here naming the most unlikely 400 groups which come to mind).

We realised that these now accepted events which entertain, amuse, infuriate and thought-provoke were about to spread, and so it would seem to have started. In fact in 1980 there will be four regional ones, in Birmingham, Bristol, Leeds, and Edinburgh. The regional variations should be interesting...



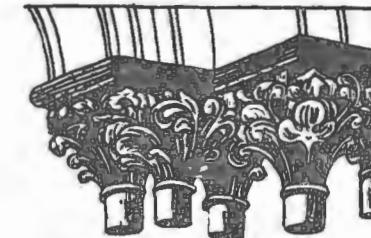
Nevertheless, it was almost by accident that Pendragon was at the Bristol do in June: our commitments had seemed to pressing. However we received a kind invitation to join the Glastonbury Group stand by Pat Villiers-Stuart and Mary Caine which we were delighted to do, and again met a few old friends and made a few new ones. Our thanks to the Glastonbury Group for sharing their space with us.

The stands generally were the mixture as before - a predominance of the East with a smattering of the South West, plus speakers and demonstrations. There is an apparent contradiction in the way people apply themselves with concentrated intensity to meditation and healing, and throw off all inhibitions on the demonstration area: An interesting mix of introversion and extraversion. It all "works" on a number of levels but I personally prefer the busier times when audience participation is at its fullest. The Body is weak but the Mind and Spirit willing!

*
Talking of audience participation we are delighted at the response there has been to our suggestion in the last magazine that members in the same region might care to get in touch with each other. REG BAGGS of 62 Grove Road, Windsor has thrown out a "net" round the Berkshire and London region where we have contacted members by letter to see if they wanted to respond. We would be more than pleased, if they felt like arranging a meeting or attending some event of general interest together. We await news!

Meanwhile - how about the knot of members centred on Cheltenham, and the one south of London? Just a thought. II Gemini

K.P.



April 28th: Winchester Outing

Sally and Gef Dearn of Sangreal arranged this meeting of "Mysteries of Britain" magazine editors and readers, hopefully the first of many such occasional outings. About a dozen or so Sangreal and Picwinward readers plus Vince Russett and myself made the trip. We visited the Cathedral (fortuitously celebrating its 900th anniversary) with the outline of the 7th century Saxon cathedral marked out adjacent to the Norman structure. Highlights were the painted Holy Sepulchre chapel, the tomb of William Rufus and the pagan motifs on the carved wooden choir screen. Then on the Great Hall of the Castle with the celebrated "Round Table of King Arthur and Twenty Four of his Named Knights". This was a very pleasant relaxing jaunt and a splendid opportunity to meet and talk.

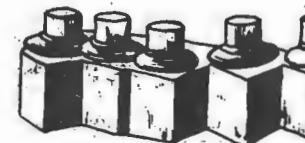
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June 30th-July 1st: Ashton Court Community Festival.

July 21st: College Green Fair. Two local Bristol events providing opportunities for Pendragon exhibition stands.

*

Notice came too late of two Glastonbury events, the Ley Hunter Moot (June 16th) and the Glastonbury Festival held over midsummer. Sorry. Our next copy date for the autumn is September.



the Turin Shroud

Report by ROGER WEBSTER on a lecture by IAN WILSON.

On the 15th June 1979 at No 2 Windsor Terrace the author Ian Wilson spoke to the Society about his work on the famous Turin Shroud. The talk followed very similar lines to those of the film The Silent Witness shown recently on BBC television with the obvious advantage that Mr Wilson was able to explain more minutely the many points raised by his talk.

He began with a broad outline of Turin, where the Shroud is kept and very occasionally shown to the public. Last year's exposition was the first public display since 1933 and was followed by a further week when scientists from all over the world were given the opportunity to examine the Shroud and remove minute samples from it. The current interest in the Shroud is largely concerned with the findings of those scientists, whose work is just about to be published.

FORGERY?

The earliest scientific investigation perhaps was the photograph taken by an Italian photographer in 1898. He found that the faint shadowy image of the Shroud itself when photographed became far more definitely that of a corpse than that of an image of one. This phenomenon persists in every photograph taken of the Shroud and raises the question of forgery. Now, in the 14th century (the earliest recorded appearance of the Shroud) could the forger have counterfeited an effect which could not be tested for some hundreds of years?

Having raised the question of forgery Mr Wilson went on to draw our attention to the particular points of the image that made it peculiarly the image of Christ. The flail marks on the victim's back, the wound in the side and puncture wounds which could have been caused by a crown of thorns led him to the conclusion that we are

dealing with either the burial shroud of Jesus Christ or a forgery of the shroud of Jesus Christ. The alternative of its being the shroud of another crucifixion victim was, he said, very unlikely.

EVIDENCE

Mr Wilson placed a great deal of evidence before us, much of it illustrated with double slides which made the business of comparison very much easier:

The evidence of the pollen expert whose investigations placed the Shroud in the Holy Land and in Edessa at some time in its history.

The Mandylion, said to be an image of Christ "made without hands ..." discovered in Edessa in the sixth century.

The fact that portraits of Christ before the 6th century do not necessarily show him as a bearded man whereas the vast majority painted after that period bear an uncanny resemblance to the Shroud image...

TEMPLARS

...And the fact that this Mandylion (probably the Shroud folded in such a way as to show only the head) passed into the hands of the French Crusaders and may have eventually become the revered "Head" said to have been worshipped by the Templars.

All of this suggests that the Turin Shroud might indeed have been in Palestine at the time of the Crucifixion. And that we must accept its authenticity as a very real possibility.

Mr Wilson left us with this thought. That the Turin Shroud might be as much proof of His existence to us two thousand years after His advent as the opportunity to examine His wounds was to doubting Thomas.

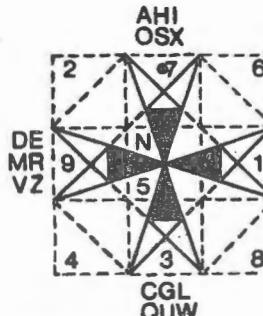
The meeting was well attended and I feel that we would all like to thank Mr Wilson for an excellent lecture.

RDW, 27.6.79

*Thanks are due also to Marilyn Porter for accommodating us.

NOTICEBOARD

MAGICAL SQUARES



J.A.B.FOX of Leicester writes:

"Have you or your readers got the answer to the enclosed?
Many of us have tried to solve it and failed."

DRAGONS ON DARTMOOR... AND IN LORE

P.D.K. HILL of Kingsway, Derby writes:
"Last year you sent me a copy of the Pendragon Journal with the incredible article on Dragon Persecution in Devonshire.

I come from Devon, though no longer able to live there, and am researching various aspects of Dartmoor. There are often mentions of dragons in connection with the Dartmoor tors in the books and articles I've read, but nothing definite or positive. Can anyone help me here please?" From PATRICIA VILLIERS-STUART, London SW6:

"I heard from a Norman Corney of 1 Bigknowl Cottages, Great Bigknowl Farm, Broad Oak, Heathfield, East Sussex. He and his friends are thinking of starting a Dragon Lore Society."

FIELD PROJECTS IN CAMBRIDGESHIRE AND NORTH SOMERSET

From NIGEL PENNICK, Institute of Geomantic Research, Cambridge:
"Under the general heading of the Cambridgeshire Ley Project, we hope to study the 62 leys proposed by Watkins in 1932, and test their validity or otherwise. With this in mind, I am attempting to form field-work groups locally. I will keep Pendragon posted on this and other matters as they arise."

VINCE RUSSETT writes in Picwinnard:

"Put your local megalith on the map... This is a project which Picwinnard and Pendragon magazines will be running together. As a great number of our old stones (whether boundary stones, mark stones, megaliths or whatever) are being destroyed, we want to get information from our readers about the old stones in their area. Hopefully we can then organise a parish-by-parish register of at least the North Somerset area, if nowhere else. The results of this appeal (if any!) will be published with full acknowledgement of who sent them etc, provided we get enough information together. So come on, here's something you can all do to help. The sort of thing we'd like to know are:

- Size of stone, eg height, width etc.
- Its grid-reference (to 10 figures if possible, or an accurate description of its whereabouts).
- Is it worked, standing or recumbent?
- Any mention on maps, archaeological works etc?
- Any folklore traditions? Has the stone got a name, or are there any inscriptions on it?
- What type of stone is it made of? (But if you find that a bit daunting, please at least let us know that the stone exists, and where.)" *Vince adds that there might be a prize for the best work!

THE HOLY GRAIL IN SCOTLAND

PETER RATAZZI of Hove, Sussex sends us this information:

"A cutting from the American Fate says: 'Ornate "Prentice Pillar" in the 15th century Rosslyn Chapel at Roslin, Midlothian, Scotland, may

be the hiding place of the Holy Grail--the chalice believed to have been used by Christ at the Last Supper--according to Trevor Ravenscroft, 41, an Edinburgh history teacher [author of *The Spear of Destiny*]. Ravenscroft, who has spent 18 years searching for the Grail, said his researches indicated it was hidden in a pillar, and the "Prentice Pillar" contains carved symbols he has sought. He now seeks permission to open the pillar, since he claims that tests for metal inside it have shown a metal substance in the middle of a block." (Fate, December 1962) *Has anyone any further information on this? CL

TWO ARCHAEOLOGICAL PROJECTS

Charterhouse: On July 22nd the Society will be plotting a survey to determine the presumed direction of a Roman road at Charterhouse-on-Mendip (Somerset). This will be followed by an exploratory dig over the week-end of 28th-29th July, by kind permission of Mr T. Elkin. Volunteers --especially those with transport-- will be needed, and welcomed, particularly for the 28th and 29th.

Llanelen: There will be another dig at the site of Llanelen church on the Gower peninsula over the Bank Holiday week-end of August 24th-28th. This is to be the final one in the present series of excavations directed by Alex Schlesinger for the Society. Pendragon interest in the site is due to the traditional links with St Illtud, the cousin, it is said, of King Arthur, and a model for Sir Galahad. The dig has unfortunately not uncovered any definite Dark Age links as yet, but there's still time! Note. This year there may well be some problems with access and with water-supply, but we'll know nearer the time about these particular arrangements.

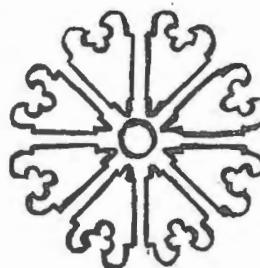
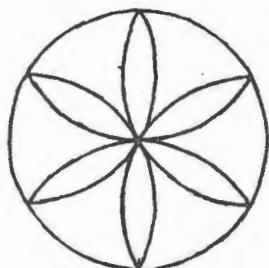
Do please let us know early if you are interested in either of these two projects so that we can plan a little in advance.

TEMPLARS AND ASSYRIANS

From REG BAGGS, Windsor:

"A note about the marigold and the Templars [see last issue]: There has been no opportunity to see the window but I'm told that its use is a corruption of the Assyrian badge of rank on the left wrist. The highest order being the priesthood with 16 petals diminishing to one petal for the ordinary soldier. Although the answer sought is an architectural one, I'm sure that like many groups that might have gone so far they looked to more ancient cultures, even that of China, to find an association to suit themselves."

* The so-called "marigold" pattern is sixfold, but the only relevant window in the Temple Church, London (the wheel window in the Round) is eightfold (it faces the west). The sixfold pattern is however reproduced in the plan of the Round (e.g. the six main piers). As to the Assyrian badge of rank, can anyone enlighten us further?



In our beginning is our end...



RITA MORENO



The Checkered Flag and Champagne would turn most people's minds to the great car races like Le Mans and Monte Carlo where the flag signifies the end of the race, and champagne the beginning of the celebrations.

But Champagne in France has another claim to fame much older than the bubbling wine of victory, for it was in Champagne that, not long after William the Conqueror fought the battle that gave him England, Hugh de Payens was born. In middle age Hugh became the founder of the Knights Templar whose emblem was the black and white checkered flag.

In 1117 Hugh was a middle-aged widower fulfilling a pledge to visit the holy places in Palestine when one evening campfire gossip brought news of yet one more band of pilgrims murdered by a Saracen ambush. It was decided that it was about time the Saracens were taught to let unarmed pilgrims alone, so an ambush was laid at a nearby oasis, a favoured resting-place for weary pilgrims to stop overnight and consequently the scene of numerous Saracen swoops.

Led by Hugh the small band soon turned tables on the marauders and their success became a tale to be laughed over with their friends. No doubt it tickled the audience no end, and soon their band had swollen to a fighting force.

Like the first Crusade, and Christianity itself, the first followers were among the common people, soldiers who now found a nobler cause than just visiting Jerusalem, protecting those who could not protect themselves. As their exploits grew in effectiveness and

regularity, nobler recruits joined the order, now called the "Poor Soldiers of Christ", and the few deniers, the handful of dates, the spare cloak of the grateful poor became the endowments of supplies of food, clothing and money; and finally as the cycle of mutually enhancing action and reaction brought them yet more exalted members, the King of Jerusalem provided permanent houseroom in his own quarters on Mount Moriah -site of the Temple of Solomon- the Knights Templar were born.

So for ten years Hugh de Payens led his knights in foray after foray, until 1127. Hugh was then recalled to France to attend a synod at Troyes in his native Champagne. So with the approach of the peaceful season (the autumn and winter with their cold storms and lack of pastureage tended to act as a natural truce-maker) Hugh began his preparations.

He had to install a deputy and make all necessary arrangements for the continuance of the Order in his absence, for the protection of the knights had in ten years become an institution on which King, country and pilgrims had come to depend.

The meeting to which he had been called was the Synod convoked for January 14th 1128, its chief business being the conferring of official status, with international effect, on the brotherhood of the Knights Templar.

THE COUNCIL OF TROYES

The President of the Council of Troyes was the Cardinal Legate of France; but the power behind him

whose word was law was the Abbot Bernard of Clairvaux, known and revered throughout Christendom as the absolute image of goodness. Now St Bernard (as he was to become) had long preached against the worldly knighthood of his day for which he had a deep abhorrence. This, with his deep concern he had for the fate of Christianity in the East, caused him to throw all the weight of his personal reputation and his Cistercian authority behind this body of knights who had forsaken worldly ideals to become the defenders of unarmed pilgrims and protectors of the holy places.

So the Council found that the Church would put all its authority behind the Knights Templar and that the laity must provide the necessary funds without which it could not exist.

The need for help in the Middle East was constant, and as always the foremost need was for men. The West, on the other hand, had a surplus of unruly younger sons and discontented commons. Recruitment into the ranks of the Knights Templar would solve both problems.

St Bernard pointed out that a brotherhood of fighting monks would attract and regenerate all manner of able-bodied but hitherto vicious persons: "sceberatos et impios, raptore et homicides, adulteros", persons whose departure would cause their own country joy while the holy land would benefit from their help.

It was this vision of the kind of recruit St Bernard thought would swell the ranks of the Templars that caused the council to embody within the rules of the Order permission to have dealings with the excommunicate.

Normally anyone having any commerce with persons or communities under interdict placed himself under the ban of the Church.

If the new Order was to incorporate those godless brigands, perjurers etc who were ipso facto excommunicate, some form had to be found to allow negotiation of

their entry into the Order. Once admitted they would receive a free pardon.

This was the age of schisms and Hugh de Payens' forthcoming campaign of recruitment would be gravely hampered unless he could freely enter into converse with persons or communities under interdict.

This freedom from restriction which the Council made in their favour, and the other modification, that to the Templars the vow of poverty should only apply to personal possessions and that the Order might not only accept gifts but even appeal for them, were ultimately contrary to St Bernard's vision; for it was the honourable and the wealthy who flocked to join, bringing dowries to enrich the Order. Even the lower categories of brothers, squires and servants, had to deposit some material pledges of their serious intentions.

RULES OF THE ORDER

Rules were made to cover every eventuality:

Chastity demanded that the knights slept fully dressed in lighted dormitories; None might read a private letter privately but it must be read aloud for all to hear; And finally in future the motley ragged groups would no more be so: all would wear the livery of their Lord as did the vassals of lesser lords. White was to be their colour (as with the Cistercians), pure plain white wool with linen undershirts, and jerkins and drawers of sheepskin for undress. And their standard was to be parti coloured, black as well as white, white for Christian gentleness, but black for ferocity in war. And Beauséant the Piebald was above all to be a battle standard.

Every contingency was covered, yet the concluding article of the rules expressly stated that the Master stood above it and had power to make any changes in it at his discretion. And so was born the rich and powerful and

independent body which for 200 years was to grow ever more powerful until a king of France greedy for its wealth destroyed it.

Today its battle standard only signals the victory in a sport that would surely bring the wrath of St Bernard down onto these worldly Knights of the Road.

REFERENCE:

Edith Simon The Piebald Standard (Cassell 1959)

Shroud as Templar grail

The flowering of the Arthurian legends coincided, perhaps not just fortuitously, with the rise of the Hospitallers and Templars in the C12. The Grail stories too started to proliferate, and this at about the time the Mandylion (i.e. the Shroud, if we accept Ian Wilson's theory) disappeared after the Crusaders sacked Constantinople in 1204.

At this time too a legend spread that Pope Gregory the Great (564-604) saw a vision during mass of a wounded Christ, rising from the tomb and then administering mass himself. In Perlesvaus or the High History of the Holy Grail (ca 1190-1210?) King Arthur is said to have witnessed a similar mass also during the Dark Ages:

"And King Arthur set him on his knees before the chapel and began to pray to God and to beat his breast.

And he looked toward the altar after the preface, and it seemed him that the holy hermit held between his hands a man bleeding from his side and in his palms and in his feet, and crowned with thorns, and he seeth him in his own figure.

And when he had looked on him so long and knoweth not what is become of him, the King hath pity of him in his heart of this he had seen, and the tears of his heart came into his eyes..."

Now, this may be just a pious tale, or it may be a report of how the Shroud looked exhibited in a Constantinople chapel.



But when we come to The Quest of the Holy Grail we have to bear in mind that not only was it composed later (about 1225) but also written by a French Cistercian, a member of the Order with the closest Templar links. This description of what Sir Galahad sees in the Vessel (kept in a Temple at Sarras in an Ark on a silver table) is very reminiscent of reports of the secret Templar ceremony with its Idol or Head, perhaps the Shroud itself:

"A noble-looking man in the vestments of a bishop...when he came to the solemn part of the mass and had taken the paten off the sacred Vessel...called Galahad over with the words:

'Come forward, servant of Jesus Christ, and look on that which you have so ardently desired to see.' He had but glanced within when a violent trembling seized his mortal flesh at the contemplation of the spiritual mysteries..."

"I now see revealed what tongue could not relate nor heart conceive. Here is the source of valour undismayed, the spring-head of endeavour...the wonder that

CONT'D p.II

Temple-hunting

SID BIRCHBY



The Templar story, like that of Arthur, is that of a mission defeated by human failings. Symbolic figures move in a medieval chess-game: knights, bishops and kings, Crusader castles, the enigmatic queens Eleanor and Matilda. At the end, the Pope declares the Knights to be taken, and overturns the board. Nobody wins.

Yet the memory lingers. Something great was attempted, though we are not sure what. In this brief note, a single aspect of the lost vision is all we can consider: that of the Temples themselves. It is not unimportant. If we knew more about the buildings, we might know more of what went on in them.

*

Q Were KT temples always round?

A The known ones are, but there are so few left in England that more examples would be welcome. Strictly speaking, they were not places for public worship but preceptories where the Ord-

er's precepts were taught to members. They were comparable to a masonic lodge. Usually, they were built on land granted by the king which was in remote places outside the existing pattern of villages and churches, so that after the Order was proscribed in 1309, most of them became redundant. Only a handful became places of orthodox worship: the Temple Church in London, that of St Michael at Garway, Herefs., and a few more. The rest decayed, and in most cases vanished without trace.

Q Are all round churches Templar?

A No. The working rule is that the church should be pre-Reformation in date and that there should be KT associations in the neighbourhood. Some churches are built on prehistoric circular mounds, and, whilst not in themselves circular, the association may be misleading (Ledbury, Cas-cob, Bleddfa etc).

Q Are there any round churches

not yet recognised?

A Almost certainly. A circular ground-plan overlaid by a later cruciform one will result in awkward compromises between arcs and angles. For instance, Wantage church has an oblique choir arch which is said to symbolise the position of Christ's head on the cross, or else it is evidence for an earlier circular church. Oblique features are said to be common in old churches (1).

Q What to look for?

A A working knowledge of the way in which church architecture developed is easily obtained (2). Next, a circle should be drawn, and overlaid with a typical medieval church layout (nave, chancel, transepts etc). The points where linear and circular plans are most likely to conflict during structural alterations should be noted, and borne in mind when visiting old churches. In general such points are often at the eastern end of the church, that is, beyond the modern nave, which may be a later expansion.

Q Any other clues?

Local history libraries for grants of land, large-scale maps for "Temple" place-names and sites of former churches, chapels, crosses etc. Volumes of local Notes & Queries or of antiquarian societies.

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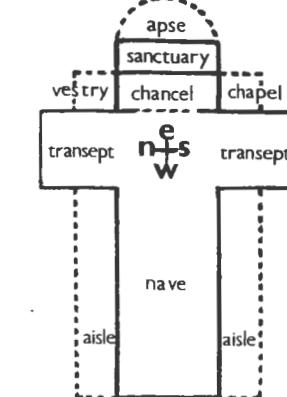
References

- (1) Spirals in Nature and Art: T.A.Cook (London 1903)
- (2) The Wayfarer's Companion: A.Fellows (London 1937). And other books.

THE SHROUD AS TEMPLAR GRAIL contd. passes every other! He prostrated himself on hands and knees before it..."

Templar

Wilson writes: "The initiation ceremony...took place almost invariably in a copy of the rotunda of the Holy Sepulchre in Jerusalem. In their centre, as at the Templar Vera Cruz Church of Segovia in Spain, there was often an actual model of the tomb of Christ



Converting a circular building to a cruciform pattern: If you draw a cross in a circle the nave, chancel and sanctuary form the main stem of the cross and the transepts form the two arms.

Outside the cross various segments of the original circle remain. Many of them are trimmed off during later church renovations, so that there is often little left today to show the original circular form.

However, there are sometimes two clues. Vestries and chapels were often built to north and south of the chancel, and they may retain curvilinear features for reasons of economy. Sometimes they provide evidence for a church suspected to be Templar in origin.

Eastern apses may or may not be a relic of a Templar segment. My information is that apses and aisles were introduced by the Normans. Aisles caught on because they provided space for more people and for processions, but apses didn't and square-ended chancels took their place. SB

in the form of a two-storyed structure with steps leading up. At some stage the special ceremony was devised for initiated members of the order..." (The Turin Shroud, Penguin, p210).

Tantalizing clues perhaps for a fresh approach to the Grail. C.L.

Templar structures

The church at Ozleworth near Wootton-under-Edge (Glos) has been mentioned previously in Pendragon as "where, in the Grail legends, the Graail rested for a night in a special niche" (1). It is said to have been a Templar church, yet its initial construction began before the formation of the Templar Order. A Saxon church stood on or near the site and the apparently circular churchyard is said to be evidence of this (though the churchyard wall gives evidence of being polygonal and of a date later than Saxon).

The oldest part of the present church is the (now central) tower. Initially a two-storey structure, it is an irregular hexagon in plan; a gallery, either original or put in during the C12, ran around the second storey.

Some form of apse or chancel was to the east of the tower and the existence of a narthex to the west has been suggested. Figure 1 represents a reconstruction in plan of Ozleworth church with an apse to the east; this is comparable to the Templar church at Orphir in the Orkneys (Fig 2). Ozleworth was built around 1110 and Orphir around 1121; both churches are dedicated to St Nicholas (2).

During the mid-C12 a square chancel was built onto the tower at Ozleworth, replacing whatever structure was to the east, and a third storey was added to the tower. It is unclear as to what the nature of the building was to the west of the tower at the time, but the square chancel with tower, nave and gallery is a model Templar church (Fig 3).

The north porch and outer porch at St Mary Redcliffe, Bristol form a structure very similar to the mid-C12 church at Ozleworth though the north porch is earlier and the outer porch C14 (Fig 4).

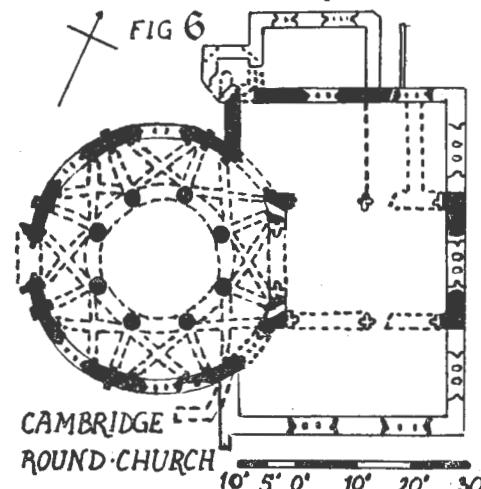
NIK WRIGHT

The architect of the early structure at Ozleworth is ascribed one other work, the church at Swindon (Glos). Compare this (Fig 5) with the Holy Sepulchre church at Cambridge (Fig 6), a famous Templar work (3).

*
The early date of the tower-apse at Ozleworth and its similarity with the church at Orphir may suggest that the Templars took their ideas of architecture from a source that was already in Britain before their foundation. This may have come from the Austin Canons. Certainly it was under their auspices that the churches of Ozleworth and Swindon were built.

REFERENCES

- (1) "The Church of St Nicholas, Ozleworth, Glos" by Nik Wright (Pendragon Vol 8 No 4 July 1975)
- (2) "The Round Church of Orphir, Orkney" by Ian P. Worden (IGR Occasional Paper #6 1976)
- (3) "The Geomancy of Cambridge" ed. N. Pennick (IGR Local Study 1977)
- (4) Trans Bristol Gloucester-shire Archaeol Soc 1927; publications of Clifton Antiq Club.



OZLEWORTH, ST. NICHOLAS- CONJECTURAL PLAN c1110

FIG 1

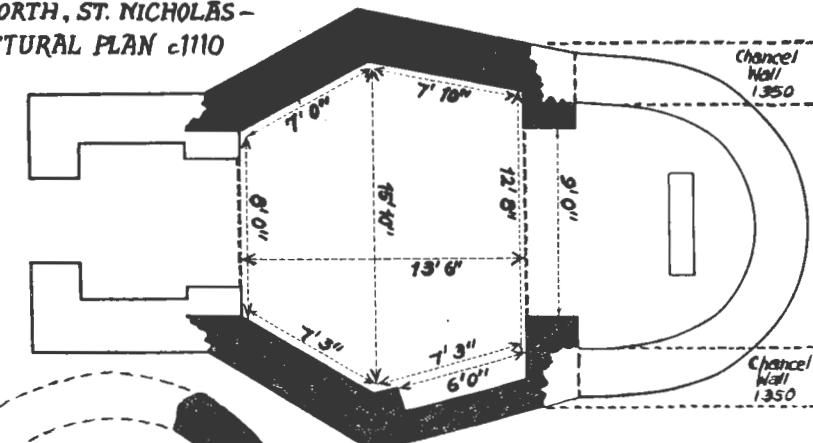
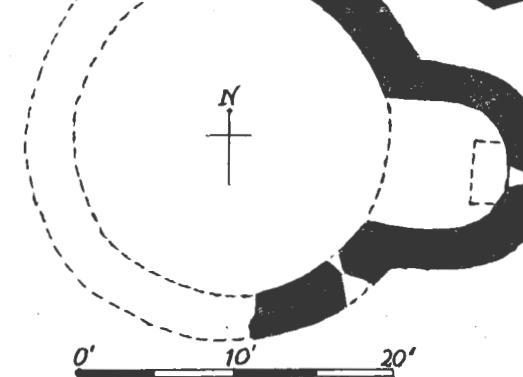
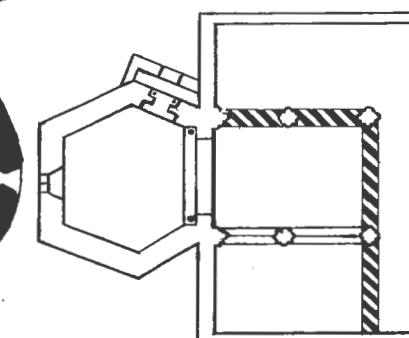


FIG 2



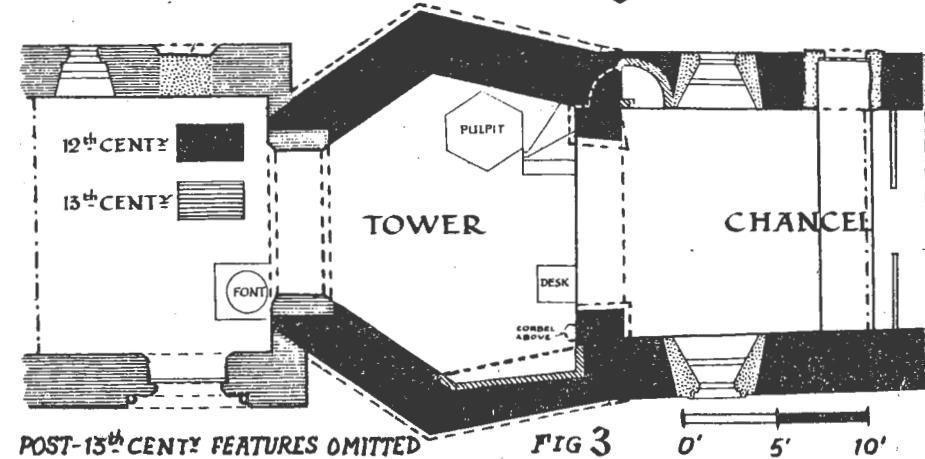
FEET 0' 8' 16' 24'

FIG 3



ORPHIR, ST. NICHOLAS- CONJECTURAL PLAN c1121

FIG 4



Notes on Bristol Temple Church CHRIS LOVEGROVE

Earlier this year some Bristol members braved wintry rain to measure the outline of the original Church of the Holy Cross, Temple, Bristol, laid out after recent excavations in the ruins of the 14th century parish church. Thanks are due to Rita Moreno, Kate Pollard, Marilyn Porter, Roger Webster and Nik Wright for assistance in the drawing-up of the plan. At the time of writing we have still not been able to obtain the official excavation report and plan, but some salient points can nevertheless be noted.

It is not clear whether the outline represents walls or foundation trenches. If it is walls, this gives the average internal diameter of the rotunda as about 47ft. Nineteenth century reports interpreted the rotunda as an oval, 43ft x 23ft.

When the Templars were disestablished, this church was described as "small", *parva ecclesia*, and was the only church included in the manor of Temple Combe (Som) owned by the Knights of St John. Previously the Bristol Temple was included in the Templar district of Guitinge (Glos), now Guiting.

Subsequently the rotunda was demolished and a parish church erected on the same orientation, with chancel and apse coinciding with the new choir.

REDCLIFFE CHURCH

I am indebted to Alex Schlesinger for pointing out a possible survival of the Templar masonic tradition in Bristol soon after the Order was dissolved. The church of St Mary Redcliffe has many features of outstanding interest but none more so than its hexagonal outer porch. The design of the main door gives the strong impression of being Moorish in origin (though the detailing is wholly European) and was built in the first quarter of the 14th century - precisely about the time the Templars were discredited.

The interior of the porch has a gallery running around most of its perimeter at first-storey level. The porch is said to have been erected to house an un-named relic of the Virgin Mary and to allow the passage of pilgrims through one side door and out of another.

Between the hexagon and the main body of the church is an early (?) 12th century chamber (the "inner" porch, though perhaps originally "outer" itself). This is the earliest-remaining portion of the fabric of Redcliffe church, built at about the same time or slightly later than the period of the building of the first Bristol Temple (between ca 1120 and its first mention in 1147).

The inner porch measures 12'6" by 18ft (to the final step leading into the hexagon). This corresponds to the 12'8" x 18ft of the chancel (excluding apse) of the Bristol Temple. Both exhibit the qualities of a Golden Rectangle in which the diagonal of a square provides the longer side of a related rectangle. (This A5 page illustrates this particular property.) Were the same masons involved in the two contemporary structures and does the inner porch give us an idea of the architecture of the rotunda's chancel?

GNOSTIC CLUE

I have not yet been able to find any more positive evidence than this of a continuing Templar masonic tradition, but further circumstantial links come with a mercantile family of the 14th and 15th centuries strongly associated with Redcliffe church - the Cannings.

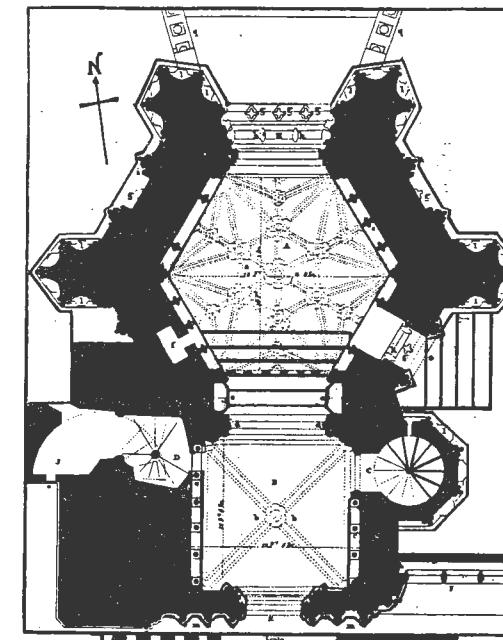
Two Cannings contributed substantially towards rebuilding the church on various occasions, and the tomb of one resides in the south transept. The arms of the family, clearly displayed for all to see, show three blackmoor heads arranged on the shield in fashion very reminiscent of the

arms of the founder of the Templar Order, Hugues de Payns.

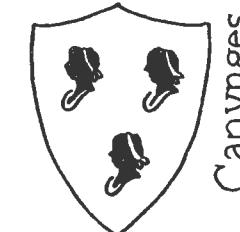
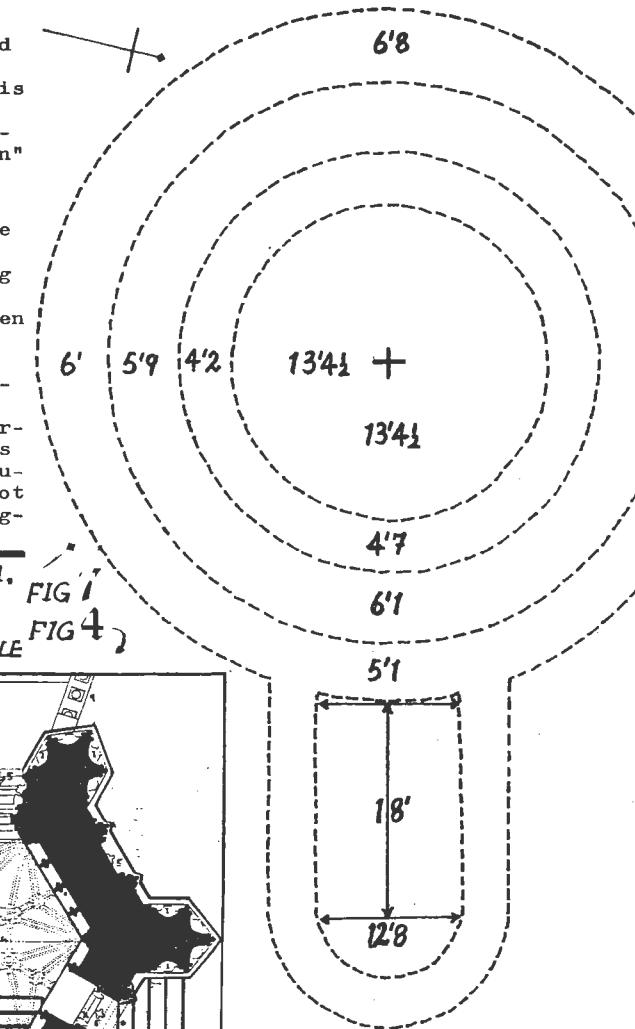
Hugues' three Moors' severed heads are said to signify wisdom and his name shows that his family's origins are perhaps with the countryside and its "pagan" traditions.

It seems likely that the Cannings' arms are a pun on the family name, Cannings meaning "people in the know", cunning people, or even gnostics (all words with related roots). But whether this knowledge was of native pagan or of Saracen origin (via the Templars or Crusaders) is speculation that needs a lot more detailed investigation.

BRISTOL TEMPLE CHURCH,
WITH ST MARY REDCLIFFE
(BELOW) TO THE SAME SCALE



10' 0' 10' 20'



Cannings

The Sacrament of Battle

THE TEMPLARS IN WALES AND IRELAND

Between 1135 and 1155, during the lifetime of St Bernard, the founder of the Order, the number of Cistercian monasteries in England grew from five to forty; and if the 13 monasteries of the Savigny branch of Cistercianism is included the number is 53. These monasteries were the natural place for the Knights Templars to stay en route to their own preceptories, manors and farms. And naturally the monks would have helped them whenever possible to acquire farms in order to raise money and supplies for the Holy Land. The Temple in London was the Templars' most famous building in England. It was built on the same circular plan as the Holy Sepulchre at Jerusalem in 1184. It was essentially an administrative centre collecting moneys from other English Houses.

The richest house outside London was Willoughton in Lincolnshire. The best known priories were

The best known priories were Willoughton, Eggle and Temple Bruer in Lincolnshire; Ribstone in Yorkshire; Rotheley in Leicestershire; Sandford in Oxfordshire; Temple Balsall in Warwickshire; Temple Cressing in Essex; Temple Combe in Somerset. The favoured status of the Templars in England was phenomenal; Henry III's charter of 1253 goes into great detail. They were literally above the law.

Less well known are the holdings of the Templars in Wales. There their greatest benefactor was William Mareschal, Earl of Pembroke, who was buried in the Temple in London. He was possibly a Templar himself (he "took the cross" to Jerusalem).

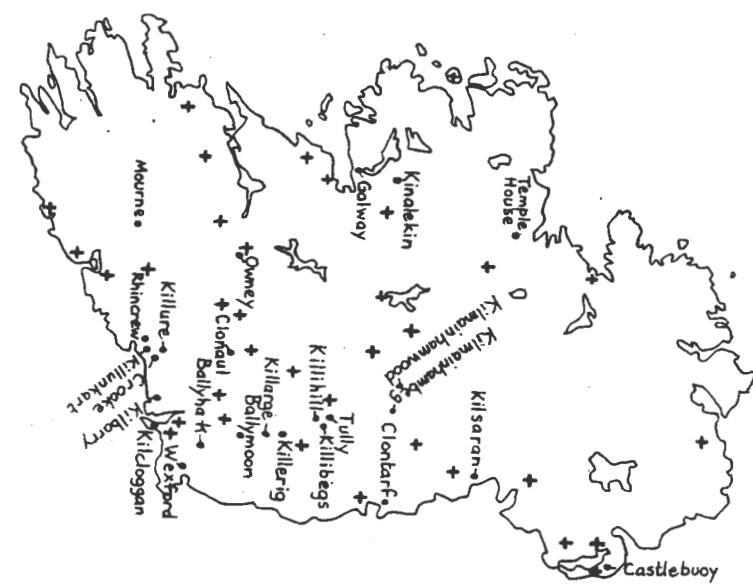
An "Inquisition" into the properties of the Templars in 1185 and a "report" by the Hospitallers in 1338 afford a fairly complete record. The Templar holdings in West Wales were slight. But in the diocese of Hereford their possessions included many considerable estates. By 1185 they were grouped into three bailiwick based on the preceptories of Lidley (Salop), Garway (W. Herefs) and Upleadon (E. Herefs). By 1158 the Templars already had lands at Lidlegee, now Lidley. They were introduced to the area by the family of Herbert Fitzcostello, Lord of Castle Holgate. Attached to Lidley was the adjoining hamlet of Botley (Botelegee). Cardington village was given by William Fitz-alan I, with the hamlet of Enchmarsh and half of Chatwall village together with two houses in Shrewsbury. Other possessions were Cound (Covetone), the woods of Leebotwood, Great Sutton and Wichcott near Ludlow, Bridgenorth and nearby Dodmonston, feudal rights over Meadowley, Uffington, Felton Butler, and Little Preen, the mill of Lawton in Little Sutton, Stoneacton, the woods of Harlith and Tywleshay, and the hamlet of Turford.

Garway was 'the Templars' most important seat in Wales. This was a donation of 2000 acres by Henry II; The running of this preceptory has been well documented. It included a house in the city of Hereford, an estate at Harewood (manor house, chapel, watermill on 200 acres), and a demesne of 120 acres at Kemeys, north of the borough of Usk. Perhaps one may mention also the small manor of Pencarn near Newport. Giraldus Cambrensis describes Henry II attempting to cross the stream there. Frightened by a blast of trumpets his horse refused to cross until it was led to an ancient ford where the crossing was made. The local Welsh were much upset by this event because the soothsayer Merlin had prophesied that when a mighty prince would cross the ford near Pencarn Wales would be conquered. The Garway preceptory included the 40 acre estate at Caerwigau, the mill at the bridge of the castle of Pembroke and the Island of Lundy (donated by King John). Lastly

THE TEMPLARS IN WALES & IRELAND

IN
Cistercian property
• Templar property

W.M. + Cistercian property



there was a 26 acre estate at Llanmadoc in Gower and Templeton in the lordship of Narberth.

The third preceptory Upleadon stood on the site of Temple Court in the parish of Basbury. Donated by William Mareschal, it soon became a hospice of the order organised on the same lines as Garway and Lidley. It consisted of a hall, mill, dovecot and outbuildings standing on 480 acres.

Finally it may be added that the Templars had very few churches. The three main ones were at Llanmadoc, Cardington and Garway. In 1927 excavations at Garway revealed the foundations of the original church of the Templars, similar in plan to the London Temple, i.e. a circle 40ft in diameter enclosing the site of the present nave and extending almost to the ancient tower, which still remains but which today stands detached from the existing church. The chief glory of that church is the Norman chancel arch.

As in England and Wales the fervour and popularity of the Cistercian movement was no less astonishing in Ireland. By the time of the first Anglo-Norman invasion in 1169 two dozen Cistercian monasteries had been built or were nearing completion. Within another generation there was twice that number.

The tradition of the pagan ideals of plunder, revenge and physical prowess was as strong in Ireland as elsewhere, and that monasticism should have flourished from 1169 to 1300 is amazing when considered against the non-stop turbulent political warfare of that period.

The first recorded donation to the Templars was Kilmainham priory just outside Dublin in 1174. It was given by Richard de Clare, Earl of Pembroke, and was to be a most richly endowed monastic institution, the Grand Priory of Ireland until 1300 when Wexford became the Grand Priory. From a record of 1274 the Templars were compelled to undertake an expedition against the native Irish. Many of the Templars were slain and the Grand Prior himself, William Fitzroger, was taken prisoner at Glenmalure, Co. Wicklow. By 1279 he was adamantly refusing to take arms against the Irish ("My sword shall not again be stained by Christian blood") despite threats from Edward I to confiscate Kilmainham and its possessions. It would seem that the Templars were a Norman institution ... from 1218 many of the Cistercian major monasteries were linked to English houses such as Fountains and Tintern (Tintern in Wexford was a good example). The native Irish were now being discouraged from entering... unless they could first speak Latin and French!

There was another commandery of the Templars near Clontarf. Lady Maud de Lacy built a commandery for them at Killsaran in Co. Louth. In Co. Meath there were preceptories at Kilmainhambeg and Kilmainham Wood; In Co. Kildare at Killibegs, Killihill and Tully; in Co. Waterford at Kilbarry, Killure, Crooke, Killunkart and Rhincrew; in Co. Carlow at Killarge and Ballymoon; in Sligo Temple-House on the river Owenmore; in Limerick at Owney; and in Tipperary at Clonaul.

The Irish chieftains also donated estates to them. The O'Moore donated Killcloggan and Ballyhackett in Co. Wexford. The O'Flaherty, Dynast of Iar Connaught donated Kinalekin and an estate beyond the East Gate of Galway City.

William Mareschal, Earl of Pembroke, donated a preceptory at Wexford, dedicated to Saints John and Brigid. A ruined tower still marks the site of a great preceptory at Castlebouy or St Johnston in the barony of Ards, Co. Down. This was a donation by Hugh de Lacy. Finally at Mourne in Co. Cork there was a strangely fortified foundation enclosing many acres. The ruins of this preceptory and its church are well preserved.

Undoubtedly there were many smaller buildings. The Templars are not mentioned in most Irish History books, so little was their importance deemed. But there is no denying the influence of the Cistercian Order, and doubtless they would have encouraged suitable fighting men to join their noble offshoot, the Templars. Dublin too had its solemn show-trial of the Templars in 1309-10, and most of their possessions were, as elsewhere, taken over by the Hospitallers.

It is a great pity we do not know more about the Templars, for monasticism made a sacrament of battle for them. Bernard's expedient worked, for it exorcised the ghost of Wotan from Europe.

BOOKS CONSULTED (A fuller bibliography will appear in a future issue)

The Temple Church, Addison (1843)

Monasticon Anglicanum, Dugdale (1710), Additions 1 & 2.

The Dissolution of the Religious Orders in Ireland under Henry VIII, Brenden Bradshaw (CUP)

A History of the Order of St John of Jerusalem in Wales, W. Reese (1947)

Monasticon Hibernicum, Archdall (1786)

The Monks of War, Seward.

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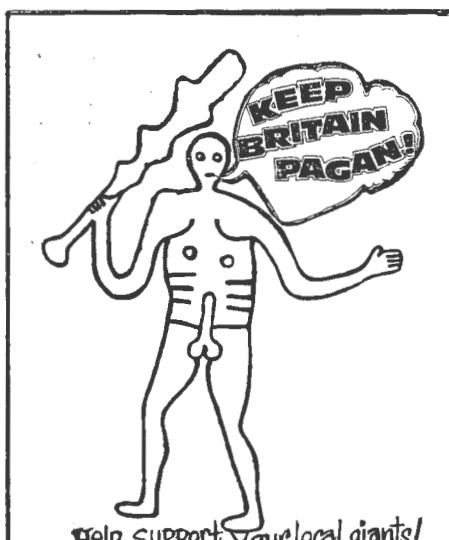
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Templars in Leicestershire

JOHN FOX of Leicester has passed on most of the following information, extracted from the Leicester Society periodical Topic and from the Leicester Mercury of Monday May 8th 1978.

The 12th century chapel adjoining the Rotheley Court Hotel near Leicester is said to be the "best-preserved" Templar chapel in the country. The Mercury report described a ceremony by "the Chevaliers of the Sovereign Military Order of the Temple of Jerusalem" celebrating the 850th anniversary of their foundation in England. "The international order can boast only 50 members in England today, but about half of them made the trip to Leicestershire on Saturday to witness the investiture of two local men and a dame." The article in Topic, "On the Road to Jerusalem", is by Richard Vine, and gives us the details of the history of the Rotheley Temple. Vine claims that the Leicestershire Preceptory became the Templars' "most important provincial outpost", attracting royal patronage (including that of Henry III who even ordered his body to be buried there, but without success).

ROTHLEY CHAPEL

The actual chapel was completed "soon after 1250" - quite late as far as English Templar foundations go. The internal dimensions are given as 47'5" long, 19'5" wide - and 36"(sic!) high to the 15th century ridge roof. The eastern end is raised 7" for a length of 12'. Vine claims the original 9 windows to be "of special mystic significance" in all Templar chapels, quoting Voilet de Duc (sic) "We must not forget the founders of the Order of the Temple were nine in number - the square of three. They were not allowed to add new members for nine years and the numbers 3 and 9 are frequently found in the chapels of

Commanderies".

After the end of the Templars the chapel survived remarkably intact, though in recent times it apparently suffered the indignity of being divided into a laundry and a wine cellar, and is now attached to an hotel "where the modern visitor can shed almost 700 years for the price of a drink"!

*

Mr Fox writes: "Regarding the group which met in the Rothley Temple in the robes of Templars, firstly I think they're a social set-up, nice maybe but just social; secondly the Templars did not allow women in as your history book will prove. And lastly no honest-to-goodness Order would allow the press to be present at any of their rituals for the simple reason that there is no way of putting such things into print.

CATHAR LINKS

Both Cathars and Templars derived their knowledge from the East and were a threat to the Roman Church. You see the Roman Church was not set up until approx 350 AD at the Council of Nicaea. Following that the purge was on all that did not line up with the Roman policy, such as the Manicheans and Gnostics etc. The Roman policy was that all the Gospels were factual history. They succeeded to a certain extent but much escaped them and found its way to such groups as the Cathars and Templars."

Mr Fox recommends Henry Lincoln's contribution to Ten Years of Chronicle (BBC Publications) and Le Trésor Maudit de Rennes-le-Château by Gerard de Sède (J'ai Lu paperbacks); the latter was reviewed in Vol 6 No 3 (summer 1972). A further BBC programme, produced by Roy Davies, will appear in a new Chronicle series in the autumn.

JOURNEY to the East: SIN B.A.D.

The Brendan Voyage was Tim Severin's account of a sea journey he made in 1976 and 1977 to test his theories that a sixth century Irish saint could have crossed the Atlantic in a leather-clad curragh. In the same month that it becomes available in paperback (Arrow, £1.50) comes news of his next project.

In The Guardian for Saturday May 19 1979 Lesley Adamson described Severin's plan to "do for Sinbad the Sailor what the Brendan voyage did for St Brendan". Sinbad the Sailor? It's not as ridiculous as it sounds.

The fourth century saw sailors from the Arabian Gulf exploring the East; by the eighth century merchants had capitalised on this, bringing goods and Arabian technology from the land of the Caliph Haroun al Rashid as far as China.

This was aided by the developing science of star navigation and knowledge of seasonal weather patterns. Severin hopes to set sail on the 10th national day of Oman, November 18th 1980. North east monsoon winds should take him on the first leg, then north west monsoon winds from the Malacca Straits to China.

The boat "will be" (writes Lesley Adamson) "for most purposes, a standard Arab trading vessel of its time, an 80 ft dhow with a lateen rig of two triangular sails. Strictly, the style of boat is a boom; the locals measure only the keel and so it is 50 ft; the rig is properly a settee; and some Omanis would argue that they are not strictly Arabs.

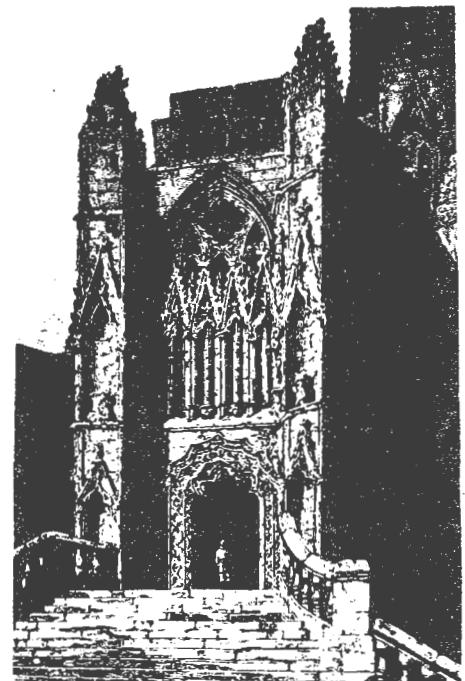
"The timber frame will be built of Malabar wood from India, and the structure held together with coconut fibre rope. In late August, when Ramadan is over, construction will begin..."

Thoughts about Sinbad's voyages came to Severin on board the curragh in mid-Atlantic, and it's not really surprising. J.F.Webb

wrote in an introduction to The Voyage of St Brendan: "Several of the incidents are paralleled in Arabian folk tale (the landing on the whale brings to mind the same occurrence in Sinbad the Sailor) and Scandinavian mythology..."

We can be sure that the links between Western Europe and the Middle and Near East actually existed. A sixth or seventh-century bronze Buddha figure from north India, Kashmir or Afghanistan reached a small island called Helgö in Lake Mälaren near Stockholm in central Sweden, before the end of the eighth century. If Buddha, why not tales of Sinbad? And tales of Brendan the other way?

Lives of the Saints translated by J.F.Webb (Penguin 1965)
David Wilson The Vikings and their Origins (Thames & Hudson 1970)



The north porch doorway of Mary Redcliffe, Bristol shows strong Eastern influence early in the C14

JOURNEY to the WEST: BRENDAN

PAUL H CHAPMAN is author of The Man Who Led Columbus to America published by Judson Press, in Atlanta, Georgia at \$6, and reviewed in Pendragon Vol XI No 4 by Stephen Banks.

I note in your reviews that Tim Severin was permitted to comment, in advance, on the review of my book. I would have appreciated same as regards his book (The Brendan Voyage), and perhaps you will now permit your readers a few comments on the other side of the issues raised in the spirit of seeking the truth of the matters.

As regards the review of my book, I would have hoped that the reviewer would have read this in a more comprehensive fashion. For examples,
1 He has Brendan "sailing south to the Canaries", whereas my book shows him sailing south to the Azores, and subsequently picking up the Canaries current;
2 He criticizes me for "more important, he makes no reference to the mariner's compass, which came into use around 1100 AD". Inasmuch as the Brendan voyage was in the sixth century he did not have the use of a magnetic compass as is shown by his experience on the cloud cover becoming lost as to direction on the very first leg. (Does this make any sense that it should have been referenced?)

3 I did not say, as the critic said I said, that the Little Bear was primarily a 'clock in the sky' as the author romantically claims: Columbus would have kept time with an hour glass". I did not say that the Little Bear was primarily anything. Instead I had drawn both an illustration and a text showing how the Bear from the Dipper in connection with Polaris was used as a clock in the sky; and further I quoted Columbus' journal in which the Admiral himself wrote as regards telling time by it.

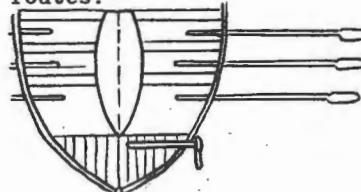
4 Your reviewer disputes the use of a side tiller saying "Also the

rudder shown in the illustration is of a kind never seen on land or sea and it would never steer a ship". Rudders simply have not always been at the center on a flat side back of a boat, and practically all illustrations and the ship models in museums show the side tiller in use throughout ancient history.
5 I do thank the reviewer for correcting the typographical - both of them.

Now as to the second review on The Brendan Voyage, I would join with you in saluting Tim Severin for his courage, fortitude, and having proven that a leather covered ship could cross the Atlantic. It therefore leaves me at something of a loss to understand Tim's argument that the same type of craft could not sail the "easy" Trade Wind route, whereas he bucked the head winds and adverse currents on the much more difficult and longer northern crossing.

Finally I would ask that consideration be given to both the navigational plottings and the geographical findings. Each and every part of the Navigatio (the original story of St Brendan's voyage) has been accounted for in my book, and in the five years since its American publication not a single one of these facts has been disputed. If you and/or any of your readers can find a flaw in any item I would sincerely appreciate advice on it.

You are to be complimented on your maps showing the comparative routes."



*Chapman's design for Brendan's rudder or side tiller. Would it ever steer a boat? Comments?

REVIEW the UPANISHADS

translated by Alistair Shearer & Peter Russell (Wildwood House)

The Upanishads, a collection of sacred Indian texts, are thought to number between two and three hundred. The earliest, the Bihāranyaka, dates from 800 BC, and the most recent ones were composed about two hundred years ago. The two authors, both practitioners, teachers and writers on Transcendental Meditation, have taken the thirteen principal Upanishads and have started with complete translations of three of them, and followed these with selections from another six, choosing the sections which most succinctly express the essential teachings of the Upanishads. In their translation, their aim has been to show that the teaching, which is both universal and eternal, is just as relevant to the contemporary growing interest in higher states of consciousness as it was to India 3000 years ago.

Because of the versatility of the Sanskrit language many different levels of meaning are possible in each text and the authors have attempted to preserve these many levels while at the same time "we have tried to bring out what we feel is to be the highest level of meaning" (to quote from the excellent introduction). The attainment of the Absolute, or the unity of the Absolute and the relative is the constant theme throughout the book. Although not strictly connected with Arthurian literature, this book should interest many Pendragon members as it deals with universal truths as conveyed through esoteric Indian writings; the same mystic truth which was searched for in the Quest for the Grail.

Beautifully produced at £3.95 in large-size (A4) soft-back, this book's clear poetic prose is complemented by seventy superb photographs of India. There is a long informative introduction, and each text is preceded by general

background information. Altogether an absorbing book for anyone interested in the "Matter of India" as well as the "Matter of Britain".

ENID NOLAN-WOODS



Letter ON LAST ISSUE

From ARCHIE MERCER, Truro, Cornwall, who co-edits the newsletter The Once and Future Worm reviewed last issue:

"Pendragon 12/2 is an interesting issue, particularly in the tossing-together of the Guinevarious theories to see what consensus (if any) is thrown up. It'll be interesting to see Messrs & Mesdames Birchby's, Moreno's and Guerin's reactions to each other's theories. In particular, I would commend these writers for their avoidance of untenable extreme positions.

The same commendation does not apply to David Stringer, who seems to be on very shaky ground. He doesn't give any source for his alleged Cornish vocabulary and grammar, and Beryl, who has done a year of Cornish and taken (passed) an exam therein, neither recognises his words herself nor can find any reference to them in her dictionaries. As far as his "kivel", meaning worm, goes, it is generally understood that St Michael Penkivel derives from the Latin caballus, horse - possibly via the French - or from some similar word in old Brythonic. Compare cheval, chivalry, cavalry and so

on. St Michael Horsehead, that's all.

Myself, I don't quite see what connection ancient Levantine cryptograms have to do with the Matter of Britain. And as for the correct date of Easter, it would seem to me that at the time in question the most important thing would have been to have everybody celebrating it simultaneously - whether in January or December, if you like.

Beryl, having read over the foregoing, comments that she finds gorthfyl (snake) and surf (serpent) acceptable, but not the others. *

*I'd like to thank Archie for his invited comments, and reply to a couple of his points.

This magazine is first and foremost a forum for Society members to air their point of view on "the matter of Britain". I exercise what I hope is a lightweight editorial control, and let contributors speak for themselves. There is thus not always a consensus of opinion, which makes constructive criticism such as Archie's all the more welcome.

The cryptogram article was part of a continued discussion of the SATOR-AREPO square which had recently been discovered in Roman Manchester. The original terms of reference stated:

"Their context in Arthurian studies is that the traditions of Arthur's three victories in Lancashire can best be judged in the light of what is known of the region in his time... In the case of Manchester this is precious little..."

Whether this link is substantial enough may or may not be judged by the ensuing correspondence (which still continues).

Finally, I don't quite follow the argument over the Easter dating. The controversy between the Celts and the Romans was surely over the precise dating of Easter and whose practice was correct. C.L.

REVIEW

THE CAULDRON

The Beltane issue of this foolscap "newsletter of the Old Religion" covers a varied range of subjects including white horses, witches cradles, heart transplants, oak trees, Saracen mystery schools and ecology. There are also reports of conferences and exhibitions, reviews and adverts, and an interesting interview to Margaret Murray's portrayal of Joan of Arc as a witch.

Editor: Mike Howard. Non-profit-making. 25p (blank P.O.) from BCM Box 1633, London WC1V 6XX.



MATHEMATICS, MAZES & MANDALAS

*
PATRICIA VILLIERS-STUART has published much original work offering solutions to many mythic problems with insight and often humour. Her very personal approach deserves rather wider recognition than it perhaps now receives. Titles include:

Mandalas of Creation
Sparks of New Life (dragon power, Shakespeare etc)
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