# PENDRAGON

NIGEL PENNICK '92

# Pendragon

## Journal of the Pendragon Society

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Pendragon investigates Arthurian history, archaeology and the mystery and mythology of the Matter of Britain. All opinions stated are those of the writers concerned.


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Main theme for this issue - Your guess is as good as mine!

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# Editorial

Themes - THEMES!!! Ugh! I'm beginning to dread the word! The March theme was 'Arthur in Europe'. Result: practically nothing about Arthur in Europe. The June theme was to feature Merlin. Result: the poor chap doesn't even get a mention. So what shall we have as a theme for September? How about 'What Dendrochronological Deviations in the Californian Bristlecone Pine due to Woodworm Infestation Mean to Me?' That should stand as good a chance as any of evoking a response. Considering the warmth of the letters we receive, it's surprising how few Pendragons ever submit contributions. An enthusiastic apathy seems to reign - if you'll forgive the oxymoron. [No, Deirdre of Chipping Sodbury, an oxymoron is NOT a bovine idiot. Ed.].

If you'll study this issue carefully you'll notice that few pages are devoted to articles as such. It's nearly all reviews and readers' letters. Some articles - from the same little group of stalwarts - have been deferred until the next issue: one cannot long defer letters and reviews. The September edition, I'm afraid, will be very late - unless a minor miracle occurs (How about it Merlin?) The reason? Anne and I are moving. YES, MOVING!!! (Read the words again and let them sink in.) Our new headquarters will eventually be in Buckinghamshire but there will be an interim period from JULY 12th TO EARLY SEPTEMBER during which time communications should be sent to the following address:

PENDRAGON,
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Our permanent address will be notified later.

Now this raises the matter of overdue subs. We'd very much like to get PENDRAGON finances sorted out before our move, which means we'd like all members whose subs are now due, or overdue (some forty of you), to put your cheques in the post immediately upon receiving this issue. Please note that for most members the subscription year ends in March and that subs. should have been sent before this current issue is received. I'm sorry to have to be tough about this, but the September issue will only be sent out to those whose subs are up to date.

Now an apology. Due to our move and also to the fact that Fred Stedman-Jones has had temporarily to resume his old post at the University due to the illness of an erstwhile colleague, there can be no AGM this year. We deeply regret this as AGMs do give members a chance to meet each other. The present officers have expressed their willingness to serve for another year but - if anyone wishes - a postal ballot can be organised for all or any of the positions. Proposals for the offices of Chairman, Vice-Chairman, Secretary, Treasurer and ordinary committee members should be submitted to the Hon. Secretary by September 1st, signed by a proposer and seconder. Voting slips would be sent out in our September issue.

Regarding the current issue, you will notice that the standard may be not quite as high as (even lower than) usual. This is because preparations for our move have already begun and time is short. Hence the temporary abandonment of the two-column format for the Letters pages (much more time-consuming than the single-column format). Also Fred's popular Talking Head feature is sadly curtailed, items being fitted in where there's room. The reason is given above. Finally, apologies to those members whose submitted articles have had to be held over and to those publishers whose books we have been unable to review yet - principally Alby Stone's 'A Splendid Pillar' (Heart of Albion Press) which Fred will deal with next time.

Best wishes to all ...

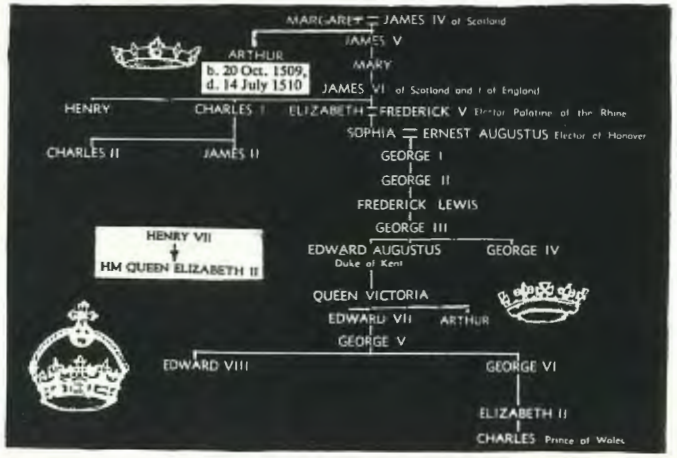
# REX FUTURUS

Part 3 - Arthurs of Scotland & England.

Once more, welcome to Worcester Cathedral. Today we shall not be looking at the fine memorials to the great and mighty, instead I'd like you to follow me across the College Green and into the quiet shady cloisters. Even here there is some accomplished carving - look at those fine bosses and the green men near the chapter house door. But it is this obscure stone near the steps that claims our attention: carved with just one word - 'Miserrimus.'

William Wordsworth came here in 1828 and, wondering why anyone would wish to be remembered as the 'most miserable of men,' wrote an apostrophe in sonnet form, 'To a gravestone upon the floor in the cloisters of Worcester Cathedral.' There was no one to tell him that the stone refers to one Thomas Morris who was deprived of his living as a vicar because of his loyalty to the Stuart cause. He lived in poverty for fifty years and died aged 88, soon after Culloden, an inconsolable Jacobite.

The Stewarts (French: Steuart) were of Breton origin. Walter FitzAlan settled in Scotland in 1141 as Steward of the Realm. His descendants held the hereditary title of High Steward of Scotland and Robert Bruce's daughter Marjorie married Walter the Steward. From this union came a royal dynasty that ruled over Scotland, and later England, for 350 years. Nearly all of this romantic but tragic line of eleven kings, three queens and two 'pretenders' met bloody or miserable ends before their cause was finally lost at the Battle of Culloden in 1746. The male line expired at the death of Henry, Cardinal of York, at Rome in 1807. It is to Scotland






that we must journey in search of another King Arthur.

Edward I had claimed sovereignty over Scotland on the ground that Arthur was sovereign over Scotland. In taking Scotland's palladium, the Stone of Scone, to Westminster in 1296 he set in motion a strange pattern of events. The ancient prophecy told:

'If Fate go right where ere this stone is pight
The Regall race of Scots shall rule that place.'

The Scots' belief was vindicated in 1603 when the Stuart James VI became James I of England and was crowned above the Stone. Another strange prophecy also fulfilled itself, that of Thomas the Rhymer, made 300 years before:

'When Tweed and Powsail meet at Merlin's grave
England and Scotland one monarch shall have.'

At Merindale, in the Border country, the Powsail brook burst its banks and converged with the Tweed - right on cue. Merlin is reputed to be buried near Drumelzier where he met his death leaping the crags above the Tweed. He fell into the salmon nets below and died impaled and hanging by his feet, with his head below the water: the threefold ritual death! As we have seen, the Tudors included Arthur in their line of descent to bolster their claim to the throne. Thomas Churchyard referred to Elizabeth I in 1587 as:

'She that sits in regall Throne,
With Sceptre, sword and crowne.
(Who came from Arthur's rase and lyne),

while Spenser, in the 'Faerie Queene', makes Elizabeth's England to be, in effect, Arthurian Britain.

A popular epigram declared that 'Charles James Stuart claimes Arthur's Seate,' when he came south to mount the throne of England. He could also claim to be descended from Arthur, for his mother was Mary, Queen of Scots, who had a right to the throne by virtue of being Henry VII's great grand-daughter. The bloodline of the Tudors, allied to that of the Stuarts, gave rise to our present royal family. In this line are two King Arthurs who might have been and two more possible (though not probable) monarchs of that name.

Henry VII's policy was to maintain peace with Scotland. In January 1502, the year of Prince Arthur's death, a marriage treaty was made between James IV the Scottish king and Princess Margaret of England. In the summer of 1503 Henry escorted his elder daughter part of the way north before leaving her to journey on to Edinburgh with the Countess of Surrey and her daughter Lady Grey. The marriage took place on August 8th at Holyrood Abbey under the dramatic crags of Arthur's Seat. The groom was 31, his bride was only 14.

Geoffrey of Monmouth called Edinburgh the Castle of Maidens, a name which appears frequently in Arthurian romances, and there are references to Arthur's men fighting dog-headed beings at Arthur's Seat. It was the capital of the Kingdom of Lothian and home of the Gododdin, the tribe which drew their warband of 300 champions from the Celts all over Britain. These warriors were to die at Catraeth 'before they could grow old,' a terrible irony - for this fate was soon to befall James and his army.

James was a popular king, a gallant and learned man. His subjects loved him for his flamboyance and the culture and prosperity he brought to Scotland. He was a good adminstrator and a patron of education and the arts.

William Dunbar was granted an annuity to write poetry and celebrated the king's marriage with his first great poem 'The Thistle and the Rose.' James also granted permission for the establishment of Scotland's first printing press. The king had a zest for life, knowledge and learning of all kinds fascinated his questing spirit. He was also very popular with the ladies!

Margaret married three times and seems to have been the leader of the 'English' party in Scottish political life. A son James was

JAMES IV

MARGARET

born in 1506 but died in 1507. A second son, born in 1509, was named Arthur: had he lived he would have been king of Scotland but he died at 8 months. Another James followed in 1512 and his was the line that produced James VI who succeeded his cousin Elizabeth as King of England in 1603.

After Henry VII's death, relations between England and Scotland worsened again. In 1512 James IV made an alliance with France, Scotland's traditional ally, and in 1513 he invaded England while Henry VIII was in France. On an autumn evening in September, just three miles into England, the Scottish army routed and their king lay dead among thousands of his followers, hacked to death while fighting to the last. Every lowland household had someone to mourn after Flodden Field and so terrible was the slaughter that the ballad 'Lament for Flodden', written by Jane Elliot 300 years later, is still played as a bagpipe lament at Scottish military funerals:

> 'The flowers of the forest, that fought aye the foremost,
> The prime of our land are cauld in the clay.'

This, indeed, was Scotland's 'Camlann.'

Tales were soon told that this beloved king had been taken wounded from the field and would return like Arthur to lead his people again into a Golden Age. Geoffrey Ashe has written eloquently on this theme and tells how the universal longing for the hero's survival and expected return can also be seen in Charlemagne, Frederick Barbarossa and, more recently, in President Kennedy. The bitter truth is that James's disembowelled corpse was taken to London in a casket of lead. Catherine of Aragon sent the king's bloody surcoat to Flanders for Henry to gloat over his brother-in-law's death. The progeny of James I's daughter Elizabeth eventually displaced those of her brother Charles. By the Act of Settlement of 1701 her grandson George of Hanover became king. Although the Stuarts threw away their chance, diehard Jacobites have the consolation of knowing that Queen Elizabeth II and her family are in a direct line of descent from James IV and his English Margaret and from Walter the Steward and his Breton ancestors.

Queen Victoria came to the throne in 1837 only because her two royal uncles, George IV and William IV, died without heirs. If there had been no female succession in England the throne would have passed to the unpopular Duke of Cumberland - which might have ended the British monarchy. In 1840 Victoria married her handsome cousin Prince Albert. The marriage was extremely happy and on May Day 1850 the queen gave birth to her third son and seventh child. May 1 is traditionally a significant date for the birth of heroes and the baby prince shared his birthday and his name with his godfather Arthur Wellesley, Duke of Wellington, the great hero of Waterloo. He was also to follow that great soldier's profession. Arthur, later the Duke of Connaught, was Victoria's longest-lived child, he died aged 92 in 1942. If his two elder brothers had died before 1863 he would have been king. (James V of Scotland was a third son and Victoria could hardly have expected to become Queen.) We can only surmise that James IV's son Arthur might have inherited his father's charisma and gallantry but Victoria's son

became a model of C19th chivalry.

The Great Exhibition was opened on the prince's birthday the following year and the Duke came to visit his godson. 'our dear little boy,' wrote the queen, 'and gave him a golden cup and some toys ... and Arthur gave him a nosegay.' The scene was painted by Winterhalter and resembles a Nativity visitation with only one magus. On Waterloo Day the two-year-old prince paid the Duke a visit ... 'the pair walking all about Apsley House together.' The prince showed a predilection for the army at an early age, accepting a toy sword happily and taking to the military drum, in which he was tutored by army drummers. He appeared in the band in a gold embroidered tunic at the age of 6.

The Prince Consort's character seemed to be alive in Victoria's favourite son, she could see no blemish in him - in contrast to 'poor Bertie' (later Edward VII). She hoped Arthur would 'wear the lily of a blameless life' - incorrectly quoting Tennyson's dedication to the 'Idylls of the King', in memory of Prince Albert. They expressed Victorian values and ideals which were very much those of the Prince Consort himself.

To her intense pride Arthur commanded a battalion of the Guards at Tel-el-Kebir in Egypt in 1882 and distinguished himself in battle. This campaign gave Britain control over the Suez Canal. The prince later became Governor General of Canada from 1911 to 1916. The old queen would have been happy to know that she was lifted into her coffin by this ideal son.

Victoria was a keen patron of the theatre before her husband's death. 'King John' was one of her favourite plays: 'What a noble and splendid play it is and what a man Shakespeare was.' She visited Charles Kean's production at the Princess's Theatre three times in 1852 and an early Windsor performance of the play inspired her to write, 'the character of poor little Arthur most touchingly and beautifully acted by Miss Kate Terry. The scene between Arthur and Hubert was heartrending.'

Prince Arthur seems to have developed a taste for playgoing at a very early age: when he was only five the queen noted, 'he was very important and insisted on having a card of invitation and then feared they would not know where he lived.'

While Albert lived the royal children often took part in family plays and tableaux vivants at Court. Arthur and the one-year-old Leopold appeared as the Princes in the Tower and we hear from the queen that 'Arthur acted exceedingly well.' The only thing he did which she seemed to disapprove of was to join the freemasons! These tableaux were revived years later when the children visited her with their families. At Osborne in 1891 'King Arthur and his Court' very properly featured the Duke of Connaught in the name part.

The name Arthur spread through Victoria's reign and became popular in both life and literature again. It reappeared in the royal family this century when Prince Charles was named Charles, Philip, Arthur, George. His elder son is Prince William, Arthur, Philip, so the name is creeping forward. When the future of the monarchy itself may be in the balance its future may be literally in the hands of these two princes. Is it too much to hope that one of them may exercise his right to decide that he will reign as

KING ARTHUR?

# Documentary Evidence?

## Charles Evans-Günther

In the 'Letters' section of PENDRAGON Vol. XXII/1, Winter 1991, David Pykitt replied to a question I asked in XXI/4 which in turn was querying the sources of David's letter in XXI/3. The original letter stated: 'In the old manuscripts Arthur is frequently referred to as the king of the Silures....' I asked what were these 'manuscripts' and David has now kindly pointed out his sources under the title: 'King Arthur of the Silures - The Documentary Evidence'. I, however, question these as 'documentary evidence' and would like to deal with them in reverse order - looking at the later sources first, beginning with the Welsh authors.

William Owen Pughe (1759-1833) wrote on page 14 of his 'The Cambrian Biography' (1803): 'About the year 517 Arthur was elected by the states of Britain to exercise sovereign authority, as other princes had been in dangerous times, and he obtained pre-eminence in consequence of superior abilities and bravery: having been from 510 till then only a chieftain of the Silurian Britons, being the son of Meurig ap Tewdrig, and the twentieth in descent from Bran ab Llyr.' John Humphreys Parry (1786-1825) in 'Cambrian Plutarch' (1824) follows Owen Pughe saying on page 3: 'Arthur was the son of Meirig ap Tewdrig, a prince of the Silurian Britons....' and then on page 5: 'About the year 517 Arthur was called to take supreme command of his countrymen against the growing dominion of the Saxons....' Chronologically Rice Rees comes next but I will return to him later while going on to Owen Morien Morgan (1836?-1921). He says on page 118 of his 'A History of Wales from the Earliest Period' (1911): 'King Meirig was succeeded on the throne of Glamorgan and Gwent by his son Prince Athrwys, called Arthur by foreigners who came to Wales....' The source of this material can only be Edward (Iolo Morganwg) Williams (1749-1826), one of the most interesting characters in Welsh history - creator of the Gorsedd of Bards, inventor of most of the ceremonies of the National Eisteddfod of Wales, antiquarian and forger. It is known that all the above were followers of Iolo Morganwg and came under his charismatic influence, which is also true of many English writers of the period. Iolo with his invented histories wanted to make Glamorgan the centre of the universe, much to the detriment of the true history of South-East Wales. It has taken years of research to separate the fact from fiction in Iolo's manuscripts, which are now kept in the National Library of Wales. Many of the ancient documents he claimed to have used strangely disappeared or were conveniently destroyed in house fires.

David also mentions Rice Rees (1804-1839) who wrote 'Essay on the Welsh Saints' (1836) and mentions Athrwys and Arthur. Quoting



from page 185 he says: 'A proposition has been advanced in the Cambrian Biography, which has been copied into other publications, that the real Uther Pendragon, the father of Arthur, was no other than Meurig ab Tewdrig. It is, however, no more than a genealogical mistake, arising from the supposition that Arthruis (sic) or Arthrwys (sic), a son, and Anna, a daughter of Meurig, were the same persons as Arthur and Anna, two children of Uther. The history and connections of both the families are so different as to render it surprising that such an error should have been committed, were it not for the fact that Meurig and Uther were contemporaries, and that Arthur is reported to have held court at Caerleon in the territories of the Silurian chieftain.' From this it can be seen that Rees cannot be quoted as evidence for Arthur of the Silures, also Rees' spelling is a little off and his dating, as will be shown later, somewhat inaccurate. The Reverend Robert Williams in his 'A Biographical Dictionary of Eminent Welshmen' (1852) states on page 21: 'Dr. Owen Pughe in his Cambrian Biography asserts, that he (Arthur) was the son of Meurig ap Tewdrig, a prince of South Wales; this, however, Professor Rees has satisfactorily shown to be an error arising from confounding the name of Arthur with Athrwys, or Athruis, the son of Meurig, who was quite a distinct personage.' In the same publication, page 29: 'Athrwys, called also Athruis and Adras, son of Meurig ap Tewdrig, king of Glamorgan, succeeded his father in the sovereignty of Gwent and Morganwg about the year 575. From the similarity of his name to that of Arthur, he is erroneously supposed to have been the same person as the celebrated hero....'

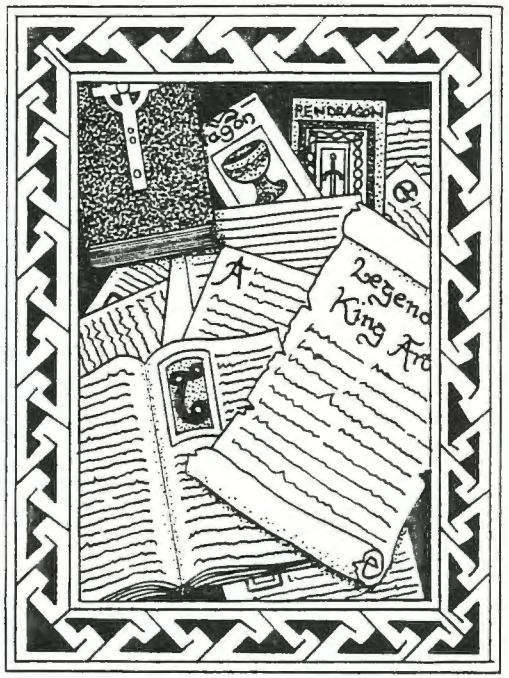
William Owen Pughe were not in agreement with his and Iolo Morganwg's work. This is also true of English historians as well, one being Joseph Ritson, mentioned by David as evidence for the Athrwys-Arthur connection. Ritson (1752-1803) wrote one of the best books on the subject which still stands up well even today. On pages 52 and 53 in his 'The Life of King Arthur from Ancient Historians and Authentic Documents' (1825, published with the help of Ritson's nephew after his death) he states: 'Owen, in a later book (once again The Cambrian Biography).... asserts, without the slightest authority, that Arthur, was 'the son of Meurig ab Tewdrig, and the twentieth in descent from Bran ab Llyn (sic), and, in 501 (510 actually), 'was a chieftain of the Silurian Britons,' and, in 517, was elected, by the states of Britain, to sovereign authority.' Again this cannot be used as evidence for Arthur being Athrwys, since Ritson is not in agreement with Owen Pughe and doesn't put much weight on the above entry.

The other English historians or writers listed by David are of some interest. I wasn't able to find an 1870 version of 'Brewer's Dictionary of Phrase and Fable' but the latest edition has no mention of Arthur of the Silures. John Dumcumb (1765-1839) in the 'Collection towards the History and Antiquities of the County of Hereford Vol.1' (1804) on page 31 says: 'Soon after this period, Uther, surnamed Pendragon, was chief of the Silures....' and in the margin the date AD 448: then on page 32: 'Uther Pendragon was succeeded by his son Arthur; and it is proof of the tranquillity still enjoyed by the Silures, that he was able to afford effectual assistance to the Southern Britons, who were much harassed by the Saxons. Under the conduct of this celebrated hero, the Silures again manifested that martial spirit which the Romans had so often experienced; for, coming up with the Saxons at Mount Badon, or

Banesdown, near Bath. Prince Arthur totally defeated them, and raised the siege of the town....' and in the margin was the date 520AD. Dumcumb goes on to tell of the death of Arthur in 542 quoting directly from John Whitaker's 'History of Manchester', which seems to be his source of information, despite the different positioning of the Battle of Mount Badon.

Moving then to the Reverend John Whitaker (1735 - 1808) whose projected 'History of Manchester' in four volumes, only ran to the two volumes published in 1771 and 1775. In the second volume on page 34 Whitaker writes: Arthur was the Arth-uir, great man, or sovereign of the Proper Silures and therefore denominated king of Gwent, the Venta Silurum of the Romans, and the British metropolis of the nation.' He disagreed with Thomas Carte (1686 - 1754) and Sir John Price (1502 - 1555) who both placed, following Geoffrey of Monmouth, Arthur ruling from Caerleon. But his reference for Arthur being king of the Silures is 'the registers of donations to Llandaff church in the days of its three first bishops' via Carte p.202. Whitaker has a lot of interesting things to say particularly that Liddington was the site of the battle of Badon. So we have Dumcumb using Whitaker as his source and Whitaker's source for a Silurian Arthur being the registers of Llandaff. At last we are getting to possible real documentary evidence. Owen Pughe and the other Welsh sources make no reference to Llandaff showing that it is unlikely they were using this information but Whitaker takes us to the next topic but one.

But first what of one other English writer and Gwent - Sir Thomas Malory? He is far from the right person to use as history but if he, as David suggests, could have got Venta Silurum (Caerwent) mixed up with Venta Belgarum (Winchester), why shouldn't he have easily got Venta Belgarum (Winchester) mixed up with Venta Icenorum (Caister St. Edmunds) which is north of Colchester (Camulodunum, which may have given rise to the name Camelot). This I would call an opinion and not evidence. This takes us to the final English historian Sir William Dugdale (1605-1686).




The 'Monasticon Anglicanum' was put together by Dugdale in four volumes between 1655 and 1673. However, since then it has been abridged in 1693, another version published 1718 and in eight volumes in 1846. The latter had many new additions which had not been mentioned by Dugdale. This is closer to



documentary evidence since Dugdale did genuine research looking at many registers of donations to monasteries, etc., throughout Britain. The problem is that I do not know which version David is using and even so there are no parallel references in the Book of Llandaff to substantiate the information for Athrwys alias Arthur. The charters of Llandaff had been well researched by Dr. Wendy Davies in two books - 'An Early Welsh Microcosm: Studies in the Llandaff Charters' (1978) and 'The Llandaff Charters' (1979). These, together with 'The Text of the Book of Llan Dav' edited by J.G. Evans with J. Rhys, will give you a picture of life in South-East Wales during the Dark Ages. This is without any doubt an important manuscript but a study of it doesn't help with evidence of Arthur being really Athrwys - in fact it does the opposite.

Before going into details from the Book of Llandaff, I must just touch on St. Cadoc who David points out had land given to him by King Arthmael as recorded in 'Vita Cadoci'. David goes on to say that Arthmael and Athrwys are one and the same person. This I believe is nonsense and can be shown by the different name elements (Arth-and-Athr-) and if Arthmael was a contemporary of Cadoc, who lived in the early sixth century, he could not be Athrwys who lived about a hundred years later as some further research will show.

Making use of material in the Book of Llandaff, the early Welsh genealogies and the work done by Dr. Wendy Davies, information, especially dates, can be found on Athrwys, his son, his father and his grandfather. These are very interesting characters and deserve to be treated in their own right rather than trying to make out that Athrwys is the Arthur who grew into King Arthur of Geoffrey of Monmouth, Malory and Tennyson. In charter 141 (as numbered by Dr. Davies) there is a story of Tewdrig who, having resigned the kingship of Glywysing, became a hermit and only returned to ordinary life to help defend Wales against an Anglo-Saxon attack. This could not have been before 577 AD after the defeat of the British at Dyrham. John Morris puts this attack in the year 584 while C.A. Ralegh-Radford connects it with a Welsh Annals entry for 649 - 'the slaughter of Gwent', however, it is also possible it could have been the entry for 632 'the slaughter of the Severn'. In the genealogies there are two ways of placing Athrwys. First it is said that Tewdrig was married to Enynny daughter of Cynfarch and therefore sister of Urien Rheged, who is dated to the second half of the sixth century. The second method is to trace backwards from descendants of Athrwys. Harleian MS. 3859 gives two lines that connect at Iudhail (Ithel) map Morgan son of Athrwys - 'Iudhail map Atroys map Fermail map Iudhail map Morgan map Atroys (map Mouric) map Teudubric' and 'Brochmail map Mouric map Artmail (map Guriat map Brochmail) map Ris map Iudhail map Morgan'. A number of Arthrwys' descendants can be found in the Welsh Annals, Bruty Twysogion and the Anglo-Saxon Chronicle. For instance it is recorded that Ffernfael son of Ithel died in 774/5. Ithel, grandson of Ffernfael, King of Gwent was killed in 848 and a relative, also descended from Athrwys, one Meurig was killed by Saxons in 849. Using these known dates you can get a rough idea of the dating of members of the family tree. For instance, Dr. Davies gives the following: 'Tewdrig alive c.555-625; Meurig alive c.585-665, active from 620 or even earlier; Athrwys alive 605-655, active 625-655;....' A.H. Williams, in 'An Introduction to the History of Wales, Vol.1,' 1941, p. 124, says '...the

dynasty (Glywysing) soon came to an end, and another took its place, represented about 630 by one Meurig ap Tewdrig.... Meurig was succeeded by his grandson Morgan ap Athrwys.'

So it can be seen from a study of material available from the Mediaeval period - the Welsh Annals, Anglo-Saxon Chronicle, Welsh genealogies and specifically the Book of Llandaff, Athrwys ap Meurig could not be Arthur. His name is so different, the period he lived in is far removed from the accepted view of the 5th or 6th centuries and his career is recorded enough to show he was king of Gwent, son of Meurig, king of Glywysing and is unlikely to have succeeded his father. This is far removed from the story that Geoffrey of Monmouth told.

I can see no reason to believe that Athrwys was really Arthur and to add to this an Arthur is actually mentioned in the charters of Llandaff. This Arthur was the father of Noe or Nowy, king of Dyfed, and can be found in charter no. 77. He can also be found in the Harleian MS.3859 as part of a long line, some of which is mythical, but can be shown to have originated in Ireland. Arthur, here, was the son of Pedr map Cincar map Guortepir map Aircol map Triphun, etc. Guortepir is in fact Vortiporix, whose name is found on a sixth century memorial stone found in Dyfed, and the Vortiporius mentioned by Gildas.

The 'documentary evidence' that David uses cannot be depended upon as most of it dates from a late period and shows itself to have been misinformed or corrupted. When the old sources are investigated they show a genuine picture of the South-East of Wales minus Arthur. There is no reason to seek Arthur at Caerleon or Caerwent, and that he was king of the Silures is based only on Geoffrey of Monmouth (who had his reasons for placing Arthur where he did) and bad readings of the charters of Llandaff. Though the early stories like Culhwch and Olwen, the Triads, Early Welsh Poetry, Y Gododdin, Nennius and Geoffrey of Monmouth may have some information, it is not easy to be sure of their accuracy and therefore, at the moment, Arthur must continue to be a mystery.

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Due to pressure of work Fred Stedman-Jones has not been able to write Talking Head for this edition. Material he has collected for the column appears instead as information panels, with the usual accompanying illustrations.

1. THE LAND OF ARTHUR EXHIBITION.
Member Ian Forrester Roberts is presenting his fascinating - now expanded exploration of myth and legend at St. Nicholas's Church, Westgate, Gloucester (opposite the Folk Museum) from June to September, seven days a week, 10am - 6pm. The display uses the Arthurian legend for its central theme and is illuminated by paintings and drawings by artists of international repute. Further information, cards, books and prints: Forrester Roberts, March House, 3 Southfield Road, Gloucester GL4 9UG. (0452-520708).

2.KING ARTHUR IN SICILY.
I spent two weeks in Sicily in April at the time Mount Etna was boiling over very dramatically. This made me wonder how King Arthur and his Knights were faring in their cave in the volcano (the Sicilians claim him for themselves). Perhaps they were wearing asbestos pyjamas?

[Letter sent to Charles Evans-Gunther by David Pykitt.]

'Dear Charles,

Many thanks for your most informative letter of the 18th February, 1992, which has been passed on to me by Eddie Tooke.

As you will see from the attached notes, Dr. Wendy Davies's dates for the early kings of Erging and Gwent are out of time and unfortunately do not fit in with the period in question.

I have traced the genealogies back to their beginnings and worked forward in order to find out where the irregularities occur. One anomaly is that two kings of Morgannwg and Gwent by the name of Morgan have been fused into one. It may be that this anomaly was first created by the compiler of the book of Llandaff and was a contributory factor in the misinterpretation of the early Welsh genealogies by the eminent professor Hector Munro Chadwick, who was followed by the genealogist P.C. Bartrum.

The ultimate result of this confusion is the post-dating of Athrwys ap Meurig by over a hundred years, thus disassociating him completely from Arthur and his contemporaries. This is the principle reason why Athrwys ap Meurig has not been accepted as a candidate for the historical King Arthur.'

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## Athrwys ap Meurig - King Arthur?

The book of Llandaff contains a genealogy which is of vital importance. It is the pedigree of the kings of Gwent and Erging, and it is of great significance that most of the kings mentioned in the Llandaff charters belong to this dynasty.

Dr. Wendy Davies, in 'The Llandaff Charters' (The National Library of Wales, Aberystwyth, 1979), suggests the approximate dates for the floruit of Peibio, king of Erging, as c.555 - 585, and, working on this computation, further suggests the dates for Athrwys, son of Meurig, as c.625 - 655. This is virtually impossible, for Peibio married a daughter of the Romano-British Emperor Custennin Fendigaid (Constantine the Blessed), who reigned from 433 to 443, and Peibio was the grandfather of St. Dyfrig (Dubricius), who died in 546. The correct dating for the floriut of Peibio should therefore be 100 years earlier, i.e. 455 - 485. Working on this basis, Athrwys (Arthur) flourished c.525 -555. which is about right when one considers that St. Arthmael (the Bear Prince) was born in 482 and died in 562.

According to Dr. Davies, the occurrence of St. Dyfrig in witness lists, though not in all of Peibio's charters, might just suggest dates in the mid-sixth century for the two kings of Erging named Erb and Peibio. This is also impossible, for these two kings were the great grandfather and grandfather of St. Dyfrig and therefore flourished in the mid-fifth century.

Dr. Davies also states that there is no straightforward father and son progression of kings in the early part of this series, but this is definitely not the case. There is a natural continuity in Athrwys ap Meurig ap Tewdrig, but it must be remembered that it was the custom in those days for a king to retire to a monastery when his fighting days were over. This was certainly the case as far as Tewdrig and Meurig were concerned, and Athrwys may well

have retired to his monastery in Brittany, leaving his son Morgan to rule in his stead.

Dr. Davies intimates that Meurig's reign was exceptionally long and that his son Athrwys died rather early in his reign. Meurig may have lived a long time but his son Athrwys did not die young. He was engaged in Brittany whilst Caradog Freichfras ruled Gwent during Meurig's semi-retirement. Meurig, however, was still the nominal king of Gwent and he was still making grants. Judging by the continuity of the grants in the Book of Llandaff, Meurig was succeeded by his grandson Morgan. This is quite probable for Athrwys would not have been able to return from Brittany to re-claim his patrimony because, in the words of Alfred Lord Tennyson, the old order had changed.

Dr. Davies mentions an intrusive king of Erging named Gwrfoddw, who does not belong to the main dynasty but who fights against the Saxons. According to the evidence of the Llandaff charters, Meurig, the father of Athrwys, married Onbrawst, the daughter of Gwrgant Mawr (the Great), king of Erging. This marriage brought about the union of the kingdoms of Gwent and Erging. According to the Rev. Arthur Wade-Evans, Gwrfoddw was none other than Gwyndaf Hen (the Aged), the son-in-law of Meurig. Gwyndaf was the son of Emyr Llydaw (the Armorican) and he married Meurig's daughter Gwenonwy, thus succeeding to the kingdom of Erging.

Another son of Emyr Llydaw was Amwn Ddu (Annun the Black) and he married Anna, the daughter of Meurig ap Tewdrig. The son of Anna and Amwn Ddu was none other than St. Samson, Bishop of Dol, who was consecrated bishop by St. Dyfrig in 521, attended the third Council of Paris in 557, and died in 565. He was the nephew of Athrwys ap Meurig. Thus, Athrwys may be positively dated.

Dr. Davies goes on to suggest that the reign of Iddon II, king of Gwent, was c.595 - 600. This computation is also impossible, for Iddon II was a contemporary of St. Teilo, who succeeded St. Dyfrig as Bishop of Llandaff before the death of the latter in 546 (bearing in mind that St. Dyfrig spent a number of years in retirement on Bardsey Island before his death). Iddon II was the son of Ynyr II and the grandson of Caradog Freichfras (of the Strong Arm). Thus, Iddon was the first cousin of Medraut ap Cawrdaf ap Caradog Freichfras, who was killed at the Battle of Camlan in 537.

It would appear that Dr. Davies has drawn heavily on the works of the genealogist P.C. Bartrum, who was in turn confused by Professor Hector Munro Chadwick. In his Genealogy of the Dynasty of Gwent taken from 'The Foundation of the Early British Kingdoms', contained in 'Studies in Early British History' (Cambridge University Press, 1954), Professor Chadwick confounds two kings of Gwent named Ynyr. As a result he makes the second instead of the first Ynyr the husband of Madryn, the daughter of Gwrthefyr Fendigaid (Vortimer the Blessed) and grand-daughter of Gwrtheyrn Gwrtheneu (Vortigern the Thin), thus back-dating his father Caradog Freichfras into the fifth century. Ynyr I was the son of Dyfnwal Hen (the Aged) and he was the father of Caradog I and Iddon I of Gwent. Ynyr II was the son of Caradog II Freichfras and he was the father of Iddon II.

The correct pedigree of Dyfnwal Hen, the father of Ynyr I of Gwent, is given in Harleian Genealogy No.5 as Ednuyed ap Antoni and corresponds with Eidinet (Eidniuet) map Anthun of Harleian Genealogy No.4 and Edneuet map Dunawt of Jesus College Genealogy No.19. However, most later versions of the pedigree of Dyfnwal Hen



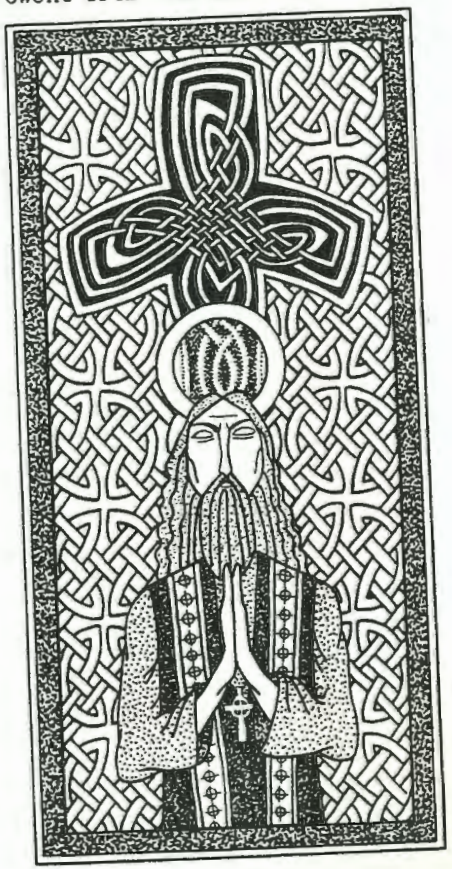
incorrectly make him the son of Ednyfed ap Macsen Wledig (Maximus the Imperator). The correct lineage of Dyfnwal Hen should therefore read:

Macsen Wledig (Maximus the Imperator) : Anhun Dunawd (Antonius Donatus) : Ednyfed : Dyfnwal Hen (the Aged).

It also becomes apparent from the Bonedd y Saint Pedigrees 44 and 45 that Dyfnwal Hen established his son Ynyr I as king of Gwent Is Coed (Below the Wood). Ynyr I married Madryn, the daughter of Gwrthefyr Fendigaid (Vortimer the Blessed), and they had as sons Caradog I and Iddon I of Gwent, and Ceidio. This important dynasty was extended thus:

Dyfnwal Hen (the Aged) : Ynyr I of Gwent, who married Madryn, the daughter of Gwrthefyr Fendigaid : Caradog I and Iddon I of Gwent.

Professor Chadwick further confuses the issue by taking the lineage of the kings of Erging and Gwent from the Book of Llandaff and, by wrongly making Erb ap Erbig ap Meurig the great grandson of Caradog II Freichfras, he projects the pedigree of the kings of Erging by 100 years into the next century. The ultimate result of this confusion is the post-dating of Athrwys ap Meurig by over a hundred years, thus disassociating him completely from Arthur and his contemporaries. The pedigree taken from the Book of Llandaff is as follows:



Erb : Pebiaw : Cynfyn : Gwrgant Mawr (the Great) : Onbrawst : Athrwys : Morgan.

Caradog Freichfras belongs to the Bonedd y Saint Pedigree 51 and not the Jesus College Pedigree 9 to which belongs Erb ap Erbig ap Meurig.

Meurig : Erbig : Erb.

The Caradog who was the father of Meurig may well be the same Caradog who was the father of Eudaf Hen (Octavius the Aged) and belongs to the Jesus College Pedigree 4. It should be remembered that Eudaf Hen and his family were long associated with the kingdom of Erging. The revised lineage should therefore read:

Caradog : Meurig : Erbig : Erb : Pebiaw : Cynfyn : Gwrgant Mawr (the Great) : Onbrawst = Meurig ap Tewdrig : Athrwys : Morgan.

Both H.M. Chadwick and P.C. Bartrum have confused two Tewdrigs and two Meurigs. P.C.Bartrum is quite correct when he states that Tewdrig ap Teithfallt, king of Garth Madryn, was the father of Marchell, the mother of Brychan Brycheiniog ('De Situ Brecheniauc' Pedigree 10), but completely wrong in his assumption that Tewdrig ap Llywarch ap Nynniaw ap Erb (Jesus College Pedigree 9) was the martyr of Merthyr Tewdrig (Mathern). H.M. Chadwick further confuses the issue by making Nynniaw's father Erb the son of Erbig the son of Meurig the son of Caradog Freichfras. It is because of H.M. Chadwick's miscalculation and P.C. Bartrum's misidentification that Dr. Wendy Davies has placed Athrwys ap Meurig ap Tewdrig in the seventh instead of the sixth century.

Jesus College Pedigree 9

Erbig : Erb : Nynniaw : Llywarch : Tewdrig : Meurig.

'De Situ Brecheniauc' Pedigree 10

Anhun Dunawd (Antonius Donatus) : Teudfal (Tathal) : Teuder (Teithrin) : Teudfall (Teithfallt) : Teuderic (Tewdrig) : Marchell : Brachan (Brychan).

The situation regarding the lineage of Athrwys ap Meurig ap Tewdrig may be rectified by adopting the 'De Situ Brecheniauc' Genealogy No. 10 thus:

The Lineage of Athrwys ap Meurig taken from 'De Situ Brecheniauc' No.10

[Macsen Wledig (Maximus the Imperator)] : Anhun Dunawd (Antonius Donatus) : Tathal : Teithrin : Teithfallt : Tewdrig : Meurig : Athrwys.

According to the Book of Llandaff, Pepiau or Peibio was the son of Erb, king of Erging, and he married the daughter of Custennin Fendigaid (Constantine the Blessed). They had a daughter named Efrddyl, who became the mother of St. Dyfrig (Dubricius). Pepiau was succeeded by his son Cunfyn, who was in turn succeeded by his son Gwrgant Mawr (the Great), whose daughter Onbrawst married Meurig ap Tewdrig, king of Gwent. The son of Meurig and Onbrawst was Athrwys. The situation with regard to the lineage of Athrwys ap Meurig may be further rectified by adopting the pedigree of the kings of Erging and Gwent taken from the Book of Llandaff thus:

The Lineage of Athrwys ap Meurig taken from the Book of Llandaff

[Macsen Wledig (Maximus the Imperator)] : Custennin Fendigaid (Constantine the Blessed) : Daughter of Custennin Fendigaid : Pepiau Clavorauc (The Dravellor) = Cynfyn : Gwrgant Mawr (the Great) : Onbrawst = Meurig ap Tewdrig : Athrwys.

Dr. Davies also claims that Morgan ap Athrwys was alive c.635 - 710 and active c.665 - 710. This again is impossible. One is inclined to suspect that during the sixth and seventh centuries



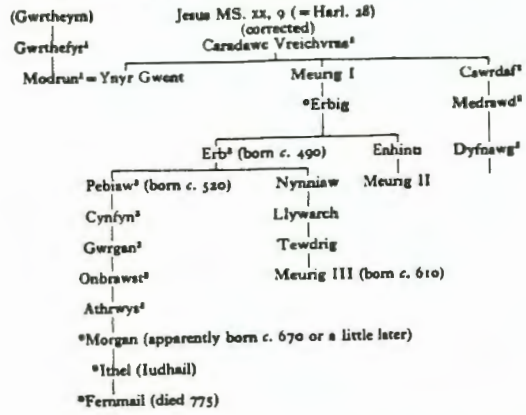
there were two kings of Morgannwg and Gwent by the name of Morgan, and that the compiler of the Book of Llandaff has confounded them. The first was Morgan Mwynfawr (the Most Courteous) ap Athrwys and the second was Morgan Morgannwg, who re-united the kingdom and died fighting at the second Battle of Mons Badonicus, which is recorded in the Welsh Annals as having taken place in 665.

According to the Triads contained in 'The Myvyrian Archaeology of Wales' (1801), Morgan Mwynfawr, the son of Athrwys, was one of the royal knights at the court of King Arthur. The same Triads represent his adopted son Rhyhawd as Eil Morgan, the successor of Morgan Mwynfawr. Rhyhawd was presumably succeeded by his son Morgan Morgannwg.

The confusion of the two Morgans led the compiler of the Book of Llandaff to post-date the early kings of Erging and Gwent. This error caused the genealogists to stretch the pedigrees in order to accommodate Morgan Morgannwg, who died in 665, and consequently they now come down to us in a corrupt form.

APPENDIX 1

GENEALOGY OF THE DYNASTY OF GWENT




[1] See *Archiv für celtische Lexikographie*, II (Halle, 1904), 193, 196; cf. W. J. Rees, *Lives of the Cambro-British Saints* (Llandovery, 1853), 596, 601 ('Pedigrees of the Saints').
[2] Genealogy from *Bonedd y Saint*, 'Pedigrees of the Saints', no. 51. See A. W. Wade-Evans, *Vitae Sanctorum Britanniae* (Cardiff, 1944), 328 f.
[3] Genealogy from the *Book of Llandaff*.

The Genealogy of the Dynasty of Gwent taken from 'The Foundation of the British Kingdoms' by Prof. Hector Munro Chadwick, contained in 'Studies in Early British History', edited by Dr. Nora Kershaw Chadwick (Cambridge University Press, 1954)

(1) There were two persons named Ynyr of Gwent. One was the son of Dyfnwal Hen and he was the father of Caradog I and Iddon I of Gwent. It was this Ynyr I of Gwent who married Madryn, the daughter of Gwrthefyr Fendigaid. The other Ynyr II of Gwent was the son of Caradog Freichfras and he (Ynyr) was the father of Iddon II of Gwent. Prof. Chadwick incorrectly makes Ynyr II instead of Ynyr I the husband of Madryn, thus back-dating Caradog Freichfras.

(2) Prof. Chadwick further confuses the issue by taking the lineage of the Kings of Erging from the Book of Llandaff and tagging it onto the family of Caradog Freichfras by making Erb the son of Erbig the son of Meurig the son of Caradog Freichfras. The ultimate result of this confusion is the post-dating of Athrwys by over a hundred years, thus disassociating him completely from Arthur and his contemporaries.

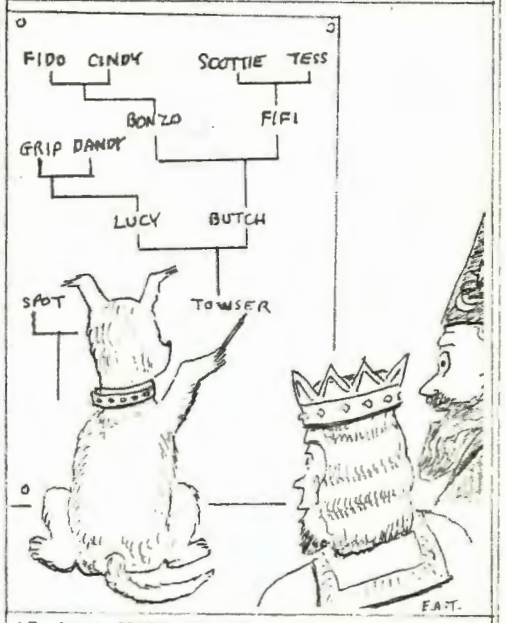
## APPENDIX II

### The Lineal Descent of Iestyn ap Gwrgan from Macsen Wledig

Macsen Wledig (Maximus the Imperator) : Anhun Dunawd (Antonius Donatus) : Tathal : Teithrin : Teithfallt : Tewdrig Fendigaid (the Blessed) : Meurig : Athrwys : Morgan Mwynfawr (Morcant the Most Courteous) : Rhyhawd (Eil Morgan) : Morgan Morgannwg d.665 : Ithel (Iudhail or Einudd) : Rhys : Brochfael : Gwriad : Arthfael : Rhys : Hywel d.885 : Owain d.931 : Morgan Mawr (the Great), also known as Morgan Hen (the Aged) d.974 : Idwallon : Ithel : Gwrgan : Iestyn.

3. 'CELTICA' LECTURES:
Cymru Wales is presenting a programme of six lectures in various venues throughout the Principality this year. Still to come are:
'Arthurian Folklore', Dr. Juliette Wood, Friday 24th July at St. David's Hall, Cardiff. 1400-1530 hours.

'Mythology of Arthur', Dr. Anne Ross, 25th September at ECTARC, Llangollen. (European Centre for Traditional and Regional Cultures). 1930 hours.
'Who's Arthur?', Professor Bedwyr Lewis Jones, Saturday 31st October, Bodelwyddan Castle, nr Rhyl, Clwyd.
Further details: Celtica, Brunel House, Fitzalan Road, Cardiff CF2 1UY. (0222-475242). Ask for this year's Celtica brochure for details of other events.



'I just KNEW David's lineage charts would give Cabal ideas.'



# Book Reviews

AWAKENING ARTHUR! by Page Bryant, foreword by Geoffrey Ashe. (Aquarian Press £7.99).

Taking as its base the works of Malory and Geoffrey of Monmouth, 'Awakening Arthur!' is an inspired new book which is valuable to both the serious student and the newcomer to the Arthurian world. I am always interested in how people from other areas outside the Celtic countries perceive Arthur and Page Bryant's book is wonderful in providing areas for meditation and new avenues of thought.

For the past twenty years Page has been an 'intuitive counsellor' and the accent of 'Awakening Arthur!' is very much one of opening and developing one's spiritual and holistic centres. In the book she explores various Arthurian characters and symbols and examines their archetypal qualities and how they may be used as aids to ceremony, visionary questing and personal development in our daily lives. The Earth, man, plant and animal kingdoms and the Universe are all linked to spirit and Arthur, Merlin, Lancelot and the Knights, and particularly the ladies Guinevere and Morgan all play their parts in the great unfolding plan. Their actions, motives and even misdeeds can be used as guides to living our own lives responsibly and magically.

Page is well versed in the Native American Indian teachings and many parallels are drawn between these and the Celtic traditions of the British Isles, one example being how the Round Table has similarities to the Medicine Wheel.

My favourite part of the book, though, is where Page discusses the possibly tenuous links between Arthur and Prince Charles, the Prince of Wales. To some people this may seem a strange pairing but for the last couple of years I, too, have become more aware of certain similarities. Both have inspired great loyalty amongst parts of the population and in their own ways have become leaders. Both have also met resistance - Arthur with the Church and the Saxons and Charles with the architects! While neither Page nor I would say that Charles is Arthur reincarnated, her ideas, as Geoffrey Ashe points out, may prove prophetic. I'll leave readers to make up their own minds but my own feeling is that one day the king and the land WILL be one again.

But whatever you may think of this, 'Awakening Arthur!' is a very rewarding book and one that I shall be returning to again and again.

*Simon Rouse.*

THE SONG OF TALIESIN by John Matthews. (Aquarian Press £7.99.)

'The Song of Taliesin' forms one part of a corpus of work to be published over the next few years under the collective title of The Books of Broceliande, representing over twenty years research on the part of John Matthews. He is widely acknowledged as an authority on the Grail and Bardic lore and, as such, is eminently qualified to bring the words of Taliesin alive today.
Taliesin was an historical character, a bard and prophet living in the 6th century and his life and words come down to us through

the centuries via a manuscript, The Book of Taliesin, so far the only part of his writings in print . During the 1970s other material came to light although, at the moment, John will not tell us exactly how. We must rest assured that if they are in John's hands they will be well cared for.

'The Song of Taliesin' is a collection of stories and poems, some of which will be old friends to readers who have delved into the Celtic realms. We meet again old acquaintances at the courts of Maelgwn Gwynedd and Gwythno Garanhir, we join Culhwch on his quest for Olwen, and are present at the Entertainment of the Noble Head of Bran the Blessed. There are insights and comments by the Christian scribe who wrote down Taliesin's words, a man of the new faith who was also sympathetic to the old, and to whom we owe a great debt for preserving and collating the stories of the bard.

The whole book is a joy to read and continues to weave its spell long after you put it down, reinforcing the inherent power of the tales. They are also complemented by Stuart Littlejohn's inspired illustrations which capture the essence of the material perfectly.

A companion volume is also available entitled 'Taliesin: Shamanism and the Bardic Mysteries in Britain and Ireland', an in-depth study of the sources which form the basis of 'The Song of Taliesin', and which I hope will be reviewed at a later date by someone more suitably qualified than myself. I can only remain in awe of John Matthews' knowledge and empathy with his area of study which shines through in the pages of this magical book.

*Simon Rouse.*

'The Healing Power of Crystals,' Magda Palmer. (Rider)
'The Crystal Workbook,' Ursula Markham. (Acquarian Press).

People have been working with crystals for thousands of years. Indeed, it is said that the source of power at the very foundation of Atlantis came from crystals and its subsequent downfall and destruction was due to the misappropriation of these powers.

With the current awareness of the New Age, there has been a revival of interest in crystals and gemstones of all types, particularly in their healing properties. These two books are ideal introductions for newcomers to crystals and each has its own specialist area. Magda Palmer's 'Healing Power of Crystals' has a strong astrological bent with listings of stones related to the planets and zodiac signs, while Ursula Markham's 'Crystal Workbook' deals with mediumship and divining with the help of crystals. Both have long listings of different types of crystals with their common attributes which is particularly helpful if you have an ailment that you might wish to help in conjunction with conventional or alternative medicine. It is stressed, though, that crystals are not 'instant cures' for everything. Part of the healing energy comes from within yourself.

I use crystals a lot. They travel with me wherever I go and I find them helpful in many ways. I use them mostly in meditation and for chakra balancing/cleansing but also occasionally for healing, for example using a carnelian to staunch the flow of blood in a cut. They do work and obviously the more you use them the more success you will have as you and your crystals form a bond. Properly charged they will also be working even when you are



not and both these books have guidelines on caring for and cleansing your gems.

And, even if you get some crystals but find yourself not using them, no matter. You will at least have brought a little piece of nature's beauty into your home and this in itself will work wonders in uplifting the spirit!

Note: Ursula Markham's book has recently been re-published by Aquarian in a different format as 'Discover Crystals'.

*Simon Rouse.*

PATHS TO PEACE compiled by John Matthews (Rider : Random Century Group Ltd. 224 pages Pbk. £9.99).

This is a book I found pleasant to browse through; to open at random and sample the treasures therein.

What appeals to me, as a devotee of no particular religion but with a desultory interest in all, is its catholicism, its diversity of content stemming from Buddhist, Pagan, Christian, Islamic and Red Indian sources - to name but a few.

The book is divided into sections containing poems, prayers, chants, ceremonies and invocations varying in length from single lines to many pages. Names such as John Redtail Freesoul and Ven. Ugvwiyuhi Dhyani Ywahoo intrigue the eye. All have something of value to contribute to the great theme of peace which is seen to override sectarian divisions.

A valuable feature of this anthology is the index of first lines - for those who, unlike myself, seek a specific contributor rather than allow the gods to direct the questing finger. Another worthwhile feature is the comprehensive page-by-page list of sources.

This is a collection of gems to stimulate private meditation or to form the basis of shared ceremonies and prayers, and the prolific John Matthews has done us yet another service by compiling it. All royalties, by the way, go to 'Children in Need'.

*Eddie Tooke.*

EARTHSTARS by C.E.Street (Hermitage Publishing, PO Box 1383, London N14 6LF. Pbk £12.50 <£10.00 to Pendragon members>).

Those interested in sacred geometry and its significance for our times will enjoy this beautifully produced 134 page, A4 size book on the geometrical pattern behind the positioning of London's sacred sites. Chris Street's work is warmly commended by such notable people as Sir George Trevelyan and John Michell, and received approving reviews in Prediction, Psychic News, Two Worlds and other journals.

London's basic pattern is, interestingly, the same as that of Stonehenge but on an immensely larger scale. But there is much more to this book than geometry. Such fascinating subjects as ley lines, the New Jerusalem, the collective unconscious, human and planetary chakras and apparitions of gods and goddesses are tied together by Chris in a neat and satisfying package which says much for the wide scholarship of the author. I found references to such diverse topics as the Fibonacci series (basis of the Greek

'golden mean'), a Russian theory relating the Earth's crust to an inner crystalline structure and the relationship of ancient sites to planetary and solar dimensions.

Chris does well to point out that geometrical shapes act as channels for esoteric energies - witness the effect of cardboard pyramids on razor blades, for example. I myself managed 52 shaves instead of my usual five from a blade stored under a pyramid when not in use.

Full details of meditation and visualisation techniques are also given to enable one to contact transcendental energies and Chris finishes on a note of high optimism.

A review doing justice to this work would need to be almost as long as the book itself. In fact my only criticism is that the book deserved better proof-reading for it abounds in spelling mistakes.

All this, though, is of little consequence. Chris Street has done a magnificent job in producing this book and it is well worth reading.

*Eddie Tooke.*

*[An article on London's Camelot by Chris (a Pendragon member) will appear shortly in the Journal - probably in the next issue.]*

PARAPSYCHOLOGY by Richard Broughton (Rider : Random Century Group Ltd. 408 pages Pbk. £10.99).

If you don't believe in psi then you are in good company: neither does Dr. Broughton. The difference, however, may be that the author does examine the evidence with an open mind. He merely considers belief to be a matter of faith, which is not the concern of the scientist.

Open-mindedness is a quality alien to many researchers. In fact one distinguished professor in the 70s, having made an intensive study of many different psi phenomena, finally declared that because they couldn't be explained by any of the four forces of nature known to science - principally electro-magnetism - they just didn't exist! And this despite the fact that he was once so sure that they DID exist that he went to incongruous lengths to make them fit.

One feels that Descartes' famous dictum should be changed for such people from 'I think; therefore I am' to 'I CAN'T think; therefore it ISN'T'. Facts must be tailored to fit theories. *

Dr. Broughton, however, does not fall into this category. He has studied in depth every aspect of psi research and has produced a highly informative treatise with comprehensive details of modern parapsychological techniques. If his outlook were held by more scientists, faster progress could be made towards an acceptance, if not an understanding, of these fugitive phenomena.

This wide-ranging work is one of the best I have seen on the subject. I do, however, disagree with a couple of Dr. Broughton's views. (1) I feel that the scientific method may never be adequate to explain psi phenomena; chiefly because they may stem from a different order of reality than the physical world - an intangible transcendental state with its own unique frame of reference, obscured forever by Planck's constant of indeterminacy. (2) There are, as he shows, psi phenomena in which emotion and mental



attitudes affect results, especially with sub-atomic events - investigated brilliantly by Dr. Helmut Schmidt. Belief can affect the outcome of experiments in the micro-region and should not, therefore, be discounted. St Anselm, 11th/12th century Archbishop of Canterbury and scholastic philosopher stated: 'He who does not believe will not experience; and he who has not experienced will not understand.' Belief influences expectations and expectations do affect results, as quantum physics shows, with its growing acceptance of 'observer effect' on experiments.

Anyway, the opinion that belief is unimportant is itself a belief - which thus negates the premise.

So we have the additional complexity that psi is affected by belief as well as by numerous other factors; which makes a comprehensive understanding of it highly unlikely in the near - or even the more distant - future.

But having said that, it is nice to read of the wide range of research taking place in certain quarters and one feels, with Richard Broughton, that 'there is an overwhelming case for studying the evidence'. We hope that more scientists may become interested. If they do, and they are all as objective as the author of Parapsychology, great strides could be made - if only towards the ultimate realisation that psi phenomena will never yield their secrets to a purely scientific approach.

*Eddie Tooke.*

** [Yes, Deirdre of Chipping Sodbury, I suppose this COULD be called 'putting Descartes before the horse.' but such remarks are not welcome in the pages of this Journal. Ed.]*

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4. THE FIRST INTERNATIONAL CONFERENCE ON CELTIC FOLK STUDIES:
will be held at Plas Gwyn, University of Wales, Cardiff, S.Glam., 19th-23rd July. Contact Dr. Juliette Wood, Dept. of Welsh, University College of Wales, Box SP910, Cardiff, S.Glam. CF1 3XW (0222-874843).

5. CILGERRAN CORACLE RACES:
This event will be held in West Wales on 22 August. Coracle racing goes back thousands of years and this is a surprising revival of an ancient event. Contact Mrs. A.Clayton, Delfryn, Cilgerran, Cardigan, Dyfed. SA43 2R2. (0239-614204).

6. THE GRAIL TREE:
An article by Tina Fox appears in the June edition of 'Prediction' magazine under this title. Miss Fox says, 'The Cabbalistic Tree of Life can be used with any magical or philosophical system. Here it relates to the Arthurian ethos.' She places figures from the Arthurian mythos, the Grail and Avalon on the Tree, with accompanying notes to develop her ideas. If you think such activities a waste of time I would suggest you do some homework on the Cabbala, which is a very subtle organising system for relating archetypes. I found her arguments persuasive and interesting.

7. REX FUTURUS, part 2:
The word 'godly' on page 14 should read 'goodly'. I think Queen Catherine admired the manliness of her Welsh in-laws rather than their saintliness. The date 1843 on page 14 should be 1483.

# LETTERS

I noted the reference to the 'Russian Arthur' with interest. (PENDRAGON. Spring '92). I read the articles by C. Scott Littleton some years ago (there were two and the second substantially extended the material in the first). Apart from the similarity between the deaths of the Sarmatian hero Batratz, other points were raised - for example that the Narts worshipped an altar which had the form of a sword in a stone, and that they possessed a Cauldron of magical properties called (not surprisingly perhaps) the Nartamonga. There were certainly a substantial group of Sarmatians stationed in Britain - though whether they can be considered as possible originators of the Arthur legend or not remains an unanswered question. Dr. Helmut Nickel, curator of the Arms and Armour dept. at the New York Metropolitan Museum of Art has been working on a book on this subject for a number of years. Presumably when it appears the question will be given a deeper scrutiny.

While on the subject of Russian Arthurian echoes you may know of the Kiev Cycle about the Knight of the Golden Table. I am at present gathering material for a book on this - though material is hard to come by, as are Russian speakers - and recently edited a book by Muin Nederlander called Kitesh: The Russian Grail Legends (Harper Collins 1991) which opens up the question some more.

All the best, and keep up the splendid work of PENDRAGON.

*(John Matthews. Oxford.)*

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In regards to my article A Return to Basics, I would be the last person wanting to constrict Arthurian study into a 'one-sided kaleidoscope'. The study of Sub-Roman mythology and belief is an integral aspect of the 'Matter of Britain', as much as its 'orthodox' historical dimensions. What does concern me is that careless scholarship (based on modern concerns and beliefs) could muddy the already unclear waters of the Dark Ages. One good (if elderly) example of this is the cultural vandalism inflicted by Iolo Morganwg; who's 'red herrings' still lurk in the mire, waiting to trip up the unwary!

The medieval legends of Arthur have created a powerfully symbolic - maybe even archetypal - mythos. It could be said that His mythologic dimensions have affected events more than His historical actuality! Western culture would be barren without these stories of goodly kings, noble knights and mystic quests. It is hence only reasonable that some feel impelled to seek out the inner meaning of these haunting tales. Of course, traces of Arthur's historical actuality (given that he had one!) are also probably preserved in those same stories. It is the challenge of Arthurian studies to isolate these elements. But let's treat the mythos - and its historical 'core reality' - with respect. Do we want to leave future generations our cultural refuse to dispose of?

*(Robert Moore. Somerset.)*

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The recent correspondence about Arthur's sons has been interesting. With regard to Fred Stedman-Jones' letter about Llacheu, son of Arthur, in Vol. XX11/1, I do not think the information is quite correct. Triads 4 and 91 do refer to Llacheu son of Arthur, but it is the Vulgate Cycle romances that refer to Loholt (as Llacheu is known in the later romances) as being Arthur's son by Lissanor of Quimper (Brittany), prior to his marrying Guinevere. Also neither the poem about the battle of Llongborth nor the 'Stanzas of the Graves' mention Llacheu, although two other early Welsh poems do. Llacheu is referred to in the poem 'What Man is the Gatekeeper?', which lists a number of legendary exploits performed by Arthur, Kei and others. In another Black Book of Carmarthen poem, the speaker says that he was present at Llacheu's death, and that Llacheu had been 'marvellous in song (or crafts)'. As Fred says, in later romance Llacheu is identified with Loholt who was killed by Kay. It seems that this does reflect an earlier Welsh tradition that Llacheu was killed in internecine strife (the argument is quite involved - for those interested see The Arthur Of The Welsh, page 44).

As for Arthur's son Amr he is even more obscure. The most well-known reference occurs in the 'Wonders of Britain' attached to Nennius, where Amr's grave is the subject of one of the miracles, since it never measures the same length however often it is measured. Amr was killed and buried there by Arthur himself. I am aware of two other references in Welsh tradition. Firstly, Amhar son of Arthur is mentioned in the Mabinogion romance 'Geraint son of Erbin' as one of four squires of Arthur. Secondly, an Amir appears in 'The Stanzas Of The Graves' (Stanza 19) as leader of a throng that slew a certain Meigen son of Rhun. However, no patronymic is given so perhaps this is not Arthur's son.

*(Nick Grant. Reading.)*

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It was interesting to see C. Scott Littleton's idea of a Sarmatian origin for the Arthurian tradition mentioned in the pages of this journal. For those interested in tracking down Littleton's thesis and giving it a try, it is enshrined in: C.Scott Littleton and Ann C.Thomas (1978), 'The Sarmatian Connection: New Light on the Origin of the Arthurian and Holy Grail Legends', Journal of American Folklore 91; and C.Scott Littleton (1979), 'The Holy Grail, the Cauldron of Annwyn, and the Nartyamonga: A Further Note on the Sarmatian Connection', JAF 92. Littleton also gives a brief summary in his The New Comparative Mythology (1982, 2nd ed.).

Following up suggestions made by Joel Grisward in 1969 ('Le motif de L'epee jetee au lac la mort d'Artur et la mort de Batraz' in Romania 9) Littleton compares the Arthurian material with the traditions of the Ossetes, and traces the latter legends back to the Iazyges, a Sarmatian tribe who contributed cavalrymen to the Roman force occupying Celtic Britain. According to Littleton, this is how the Arthurian tradition entered Britain. Arthur himself, he suggests, was descended from Sarmatian stock. The Grail is the Nartyamonga, the 'Cup of the Narts'; the scene where Excalibur is thrown into the lake is the same as the one in which Batradz, the Narts' leader, orders his sword to be thrown into the sea when he is mortally wounded.

Unfortunately for Littleton, the Sarmatian Connection does not

really stand up to close scrutiny. Richard Wadge's 'King Arthur: A British or Sarmatian Tradition?', in Folklore 98:ii (1987), is the most recent development I know of, and in it Littleton's idea is given a short but sound thrashing. The 'Sarmatian Connection' does have some value, largely in demonstrating the underlying unity of Indo-European traditions; but he seems to ignore the fact that regenerative cauldrons and other 'Arthurian' motifs, such as the lance and the sword, occur virtually all over the Indo-European sphere, and cannot all be accounted for by the strategic deployment of Sarmatian cavalry. Moreover, there is some doubt as to the antiquity of the Ossetic traditions, which were only recorded this century in an area that has been Christian for a very long time.

However, it must be pointed out that there is no doubt that Sarmatians were stationed in Britain sometime in the late second century or early in the third. Their initial presence is attested by Dio Cassius, but their exact deployment is unknown; although from inscriptions and records it is sure that some were stationed at Ribchester between 222 and 238 (Peter Salway, Roman Britain, 1981, pp. 207-8, 536). Their location at or near Hadrian's Wall remains in doubt.

*(Alby Stone, London.)*

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With reference to the search for Llacheu, it didn't occur to me to state which 'version' of the Triads I was referring to: the only scholarly work in Rachel Bromwich's Trioedd Yns Prydein (Cardiff, 1961 and 1986). Iolo Morganwg probably wrote this after a surfeit of bread and cheese!

Anir (Amr) is mentioned in De Mirabilibus Brittanniae (The Marvels of Britain) which is a separate work attached to some of the Nennius History of the Britons manuscripts. We are told that, in a region called Ercing, 'there is a tomb close to a spring which is called Licat Anir, the name of the man who is buried in the mound. Anir was the son of Arthur the soldier and he himself killed him there and buried him.' The tomb varies in length, sometimes it is six, sometimes nine and sometimes fifteen feet. However many times you measure it you will never find the same dimensions, 'and I have tested this' the writer adds!

The High History of the Holy Grail is Dr.Sebastian Evans' translation of the medieval French romance Perlesvaus. This was the text used by Katherine Maltwood for her grail quest around the Glastonbury Zodiac. Chapter 12 of her book discusses Orion the Giant, and member Mary Caine has written, 'Gemini is Arthur's valiant son Lohot. It was a fateful habit of his to lie down and sleep on any giant he happened to kill, thereby regaining his strength. As he lay on one victim (Logrin) envious Sir Kay happened by, cut off his head and claimed credit at Arthur's Court for killing the giant who, he asserted, had decapitated Lohot. As Sir Kay showed Lohot's bloody head to woeful Arthur and fainting Guinevere, two suns simutaneously flooded the windows of the hall from either side'. Mrs.Maltwood quotes the original text,'The king had thought that his son was still on live and that he was the Best Knight in the world. Never did no man see greater dole made in the King's Court than they of the Table Round made for the youth'.

I quoted the 'Dialogue with Glewlyd' from the Black Book of



Carmarthen in Talking Head (XXII/1); also in that work are the 'Stanzas of the Graves' which tell us, 'I have been where Llacheu fell, the Son of Arthur, extolled in song where ravens screamed for blood'. This suggests another story but, just to complicate matters further, John Matthews writes in The Song of Taliesin that Llacheu, the King's only legitimate son, met his death under strange circumstances whilst seeking the White Beast which the Goddess of the Land sent periodically to Camelot to test and challenge the Fellowship of the Round Table. John promises to tell the tragic story in full in the Books of Broceliande. Unfortunately this work is still in gestation and may not be available until 1995!

*(F.Stedman-Jones, Cheshire.)*

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I was grateful that David Pykitt took the trouble to reply to my query about stone temples and statues at Cadbury. Here are my immediate observations, having not as yet read John Whitehead's book.

As Whitehead quoted says, Hector Boece's statement on Vespasian besieging 'Camelot' appears irreconcilable with other narratives. E.K. Chambers points out that in response to English royal claims over Scotland:- 'chroniclers on the other side of the Tweed adopted an attitude to (Geoffrey of Monmouth) somewhat different from that prevalent in England. They do not reject the narrative, but they give it their own judgment of the personalities involved.'(1)

This new evaluation ranges from John Fordun's 14th century Chronicle to Boece's own Scotorum Historia of 1527. 'Arthur's character is depreciated throughout... And he is fundamentally treacherous' as in the 'breach of his promise to recognise Mordred as his heir'. If John Whitehead is quoting Boece, then it is possible that the latter's apparent independent reporting is of debatable value.

Whatever Whitehead's sources are, there is no direct connection between 'Vespasian laying siege to Camelot' and the archaeological evidence of the Cadbury massacre. To quote A.H.A. Hogg, this massacre and the subsequent demolition of the gateway:- 'was not an incident in Vespasian's campaign in the mid-40s, but must have taken place about AD70 or 80, as part of some police action the context of which is not known...'(2)

Whether Arviragus is the common factor or not is speculative (which of course is the point of David's article) but in the absence of any certainty that Vespasian did in fact besiege South Cadbury we are left with a central unsupported plank in the argument.(3)

As for the stone temple, Hogg's useful summary adds that 'numerous coins, especially of the third and fourth centuries AD, strongly suggest the presence of a temple; no building has been found, but tiles and worked stones were re-used in the later rampart.' (The famous letter A was supposedly a votive offering at this temple.) The material remains, such as they are, do not seem to support a first century edifice.

In summary then, David's narrative reconstructing Arviragus' connection with Cadbury depends on the reliability of Hector Boece; the certain identification of South Cadbury with Boece's Camelot; and the connection between a literary early Roman Temple

of Claudius and a later archaeological 'ghost' shrine. I'm not sure it all hangs together, especially the crown and sword episode.
r, is that, in the pre-Roman Iron Age, Cadbury was the site of a pagan Celtic shrine. If there is any truth in Boece's story, the crown and sword (whatever they really are) may represent not only secular but also sacred power. But that is yet more speculation...

(1) E.K. Chambers Arthur of Britain (1966) 129
(2) A.H.A.Hogg A Guide to the Hill-Forts of Britain (1984) 275f
(3) G.Webster and D.R.Dudley The Roman Conquest of Britain (1973) 78f
L.Alcock 'By South Cadbury is that Camelot...' (1975) 160, 170
(Afterthought: Re-reading the above, I hope it doesn't sound too dismissive of Scottish historians, only that they might have different axes to grind.)

Re the Orpheus pavement exhibition at Woodchester, a feature I wrote for the 'Dark Ages' edition (XVI No.1) mentions the theories of Mr. Ron Fletcher that the palace of Woodchester (probably originally for the governor, based at Cirencester, of the province of Britannia Prima) was Arthur's HQ too. Moreover 'Arthur took his name from Orpheus' (Arfer, get it?!) and that his knights took their names from features of the mosaic design.' In the Woodchester pavement we are reminded of Arthur with his Round Table knights in concentric circles around him.
*(Chris Lovegrove. Bristol)*

[Yes, Deirdre of Chipping Sodbury, I HAD noticed that 're Orpheus' is an anagram of 'Superhero' and COULD refer to Arthur, but I just don't CARE. Ed.]

---

I think it is time to send a greeting from a Norwegian Pendragon. I have been a faithful member for many years. More than twenty? I remember the old large-sized issues but prefer the present A5-size of PENDRAGON magazine which is easier to keep at hand. PENDRAGON is always interesting to read. The extent of your Arthurian studies is excellent and is covering many kindred and related subjects.
I have been a member of the Scandinavian Druid Order for many years and find much pleasure in it. The Scandinavian Order works in seven degrees:

I. Ovate degree.
II. Bard degree.
III. Druid degree.
IV. Chapter degree.
V. Ring degree.
VI. Old Arch degree.
VII. Knight's degree.

Without betraying 'secrets', I can tell you that the Druids of the seventh degree are dubbed a Knight of the Round Table. King Arthur and the Grail are of course in the legend of the Order. Merlin and his wise teachings take a large part of the philosophy of the Order.
The Druid Order is active and growing in Scandinavia, Germany and Switzerland. Sorry to tell that our English friends in the



Ancient Order of Druids are in a period of stagnation and perhaps decline. May be our rituals are more interesting and appealing? We have at any rate more degrees and always something exciting to look forward to.
There are more than 60 lodges in Sweden and Germany and about 25 in Norway. In Germany they are trying to re-establish the Druid Order in the former DDR-area where the Order was very strong before the Hitler period. There are also lodges for ladies: The Birgitta lodges (Brigid lodges).
Should there be Pendragons who wish to know more about the Scandinavian Druid Order, please contact Mr. Knut Sjovorr, The Old Bakery, Church Road, Chelsfield Village, Kent BR6 7RE. Tel. (0689) 834452, or Mr. Otto M-K. Pay, Jacob Aalls gate 10, N-0368 Oslo, Norway.
*(Otto Pay. Oslo.)*

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I'm interested as ever in the snippets about Cadbury. I wonder where you got the information that English Heritage were funding the report. Was it from the radio? Also that 'the signs are that Cadbury Hill will be the front runner for Camelot'. With reference to the 'Hear Ye' comments, the files on Cadbury have never been closed. The work on the final report ( which will be a summary of all the relevant info. from the huge number of interim ones plus a conclusion) has gone on unabated and my enquiries as to its progress were just that, not in any way a 'pushing of the authorities'.
*(Kate Pollard. Bristol)*

*[Ed. note: The comments in 'Hear Ye' were derived from an item in Western Morning News of 10/12/91. This says 'Experts at Glasgow University are to reopen their files ... Funding for the four year dig ran out. Now English Heritage are paying for the project to be resurrected.' The 'front runner' opinion was also theirs, although 'favoured site' was the actual term used.*
*The phrase 'pushing the authorities' was my hasty (perhaps unfortunate) choice of terms to describe your sustained dynamic interest in the Cadbury finds and their prospective venue. Sorry Kate!]*

---

It's interesting that the Sarmatian Connection should rear its head again now, as some of the stuff I've been working on is (very!) tangentially related. I know that John Matthews mentions it in The Grail Seeker's Companion, so it'll be interesting to see what he makes of it these days.
*(Alby Stone. London.)*

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Apropos Arthur (Uther Pendragon), who is quite naturally the focus of this publication, I KNOW this 'personality' as one of the outstanding roles played by the entity known to Theosophists as one of the White Brotherhood (in obvious attendance after the Crucifixion!), who goes by the name of El Morya, for it was El Morya who, together with Koot Hoomi Lal Singh, used the late and

much maligned Helena Blavatsky as the channel for those two great works of wisdom and erudition 'Isis Unveiled' and 'The Secret Doctrine', both of which are prefaced by quotes from 'Shakespeare'.

So I do not see Arthur as a mythical king, but very much a man of substance and distinction who, with his spiritual adviser the alchemist Merlin, gave rise to such an outpouring of literature and consequential 'spin-offs' of a musical and pictorial nature.

I have a particular interest in a work by Rimsky Korsakov called 'The Vanishing City of Kitezh' which, based upon the legendary story of a love affair between a Virgin Princess from an ephemeral city and a fine young man living in the temporal world, is seen by some as having strong links with Fata Morgana - Morgan le Fay; Pantheism; Pushkin; the Hollow Earth theory and the whole Arthurian legend.

It has been said that 'Britain will be the spiritual leader of the world' and this just recently by a lady named Tessa Pickering. She followed it by saying: 'Maybe then it will be Arthur who will lead Britain.' Well this ties in nicly with what a critic said about the subject of Isabel Cooper-Oakley's book 'Comte de St Germain': 'He could've been a forerunner of the whole new consciousness movement which has now emerged.'

So we have suggestions that Arthur and Merlin could once more be 'in the saddle' and offering us the chance of grasping the 'Holy Grail' yet again! Maybe this time we can make it!
*(A.M.A.Chamberlaine-Brothers. Eastbourne.)*

---

Did I ever tell you of my Reichenau/Avalon theory? I was on the holy island of Reichenau in 1990 (Lake Constance). It has a remarkable climate, considering it's almost in the Alps, and was traditionally an 'island of apples'. Irish monks went there in the 8th (I think) century and founded some remarkable churches which still stand. The largest is as big as a cathedral and over 1100 years old. It seems to me that the Celtic monks were re-visiting the sacred island of their forefathers who, some generations before, emigrated from central Europe to Britain and Ireland. A theory anyway. When I get time to do more research I'll write it up for an appropriate PENDRAGON.
*(Nigel Pennick. Cambridge.)*

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I've very much enjoyed recent issues - the standard gets better and better with excellent artwork too.

With regard to your question at the end of Robert Moore's article I agree with you that we shouldn't limit the range of material included in PENDRAGON. I find the myths and mysticism that have grown up as interesting as the historical information. Anyhow if you only accepted articles based on historical 'facts' we'd only get one issue a year at most.
*(Angela Matthews. Aylesbury.)*

*[But see Robert's supplementary remarks above. Ed.]*

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I was pleased to note that my suggestion of a 'What Merlin means to me' series is to be taken up; I've started my own article on the subject, and once I can retrieve my copy of C.S. Lewis's 'That Hideous Strength' from my son, I can complete it. I reckon the series should produce some interesting results.

In reply to Alby Stone: my reference to the 'Plains of Hela' derives from 'Teutonic Myth and Legend' by Donald A. Mackenzie (Gresham Publishing Co. Ltd., circa 1910), page 13:

'The World-ash has three great roots. In the realms below Midgard is one root, which receives warmth and life in Hela's glittering plains from the deep fountain of Urd, the goddess of fate and of death ...

'In the realm of Urd, which is Hela, the souls of good men be.'

Also - re Alby's contention that 'Yggdrasill means 'Steed of Yggr'' - Mackenzie says, in his introduction (p.xxxi):

'Odin would appear to have been originally an isolated tribal god - a deified martial chief, who became associated with a Nature Myth. He is a war-god and a magician; he controls battles and is the inventor of runes; he hangs on the world-ash, which bears one of his names, 'Ygg's-gallows' (Yggdrasil), as if he were, as he probably was, a king who was sacrificed.'

I do not, of course, claim that Mackenzie's version is correct and everybody else's is wrong; indeed H.A. Guerber, in his 'Myths of the Norsemen' (Geo.G. Harrap & Co., 1914) makes no mention of the Plains of Hela, nor does he give any suggested translation of 'Yggdrasill' (though, to my mind, Mackenzie's 'gallows' is much more likely than Alby's 'steed'!) The nearest Guerber comes to the Plains of Hela is on page 166:

'... the Norns made their appearance under the great ash Yggdrasil, and took up their abode near the Urdar fountain.'

Both authors acknowledge Hel as Queen of the Underworld, viz. Nifelheim; perhaps Mackenzie regards Nifelheim as the destination of the damned, and the Plains as the Norse heaven; 'In the realm of Urd, which is Hela, the souls of good men be ...'

My thanks to David Pykitt for his efforts to cast more light on the Llacheu mystery; until somebody comes up with a workable time-travel machine, I guess we shall never know the complete truth of this matter.

Re Fred's amendments to Rex Futurus part 1 - I wonder if he has read Susan Howatch's tour de force of 1971, 'Penmarric'? This saga of the Cornish Castallack family (which was later serialised on TV) is closely based on early Plantagenet history. Every chapter is headed by quotations from relevant historical works, including Alfred Duggan's very readable 'The Devil's Brood'. The story (over 700 pages in the paperback edition!) ranges from the childhood of Mark (= Henry II), through the vicissitudes of Janna's life (= Eleanor) and those of her sons Philip (= Richard I) and Jan-Yves (= John), to the release of Jan-Yves from a POW camp in 1945. It's extremely well done - I learned a lot about Henry II and his turbulent descendants from this book (for one thing, I bought a copy of 'The Devil's Brood'!). As to the death of the nephew Jonas (= Arthur), Ms Howatch elects to have Jan-Yves hit him in sheer self-defence, causing the boy to fall and hit his head a killing blow. I suppose the truth of that death is something else we shall never know - though it does occur to me that the historians who have maintained for 500 years, on and off, that Richard III had his nephews murdered, could be just as flagrantly wrong about John having HIS nephew murdered!*

Mary Long, formerly of Illinois and now of Rochester N.Y., writes to announce that her well-researched book, 'Cornucopia' is to be published in August by Resource Books. This is a book about plants, fruits, vegetables etc. as they feature in world folk-lore. She writes (to B.M.):

'Ref Alby Stone's mention of Hel - I have included the apples of Hel in 'Cornucopia'. I have also mentioned Avalon, ref. Arthur, whom I believe I have described as Celtic High King - if this is erroneous I'll no doubt hear about it!'

She's probably no more erroneous than those who claim Arthur as Welsh, Cornish, Romano-British, Scots, Irish, French, or - as per Pendragon's editorial -. Russian! I'm only surprised that the Texans haven't got into the act and claimed him for the Lone Star State ...

* P.S. The more 'history' I read, the more inclined I am to agree with Henry Ford (and Josephine Tey's characters in 'Daughter of Time'): 'History IS Bunk!'
*(Beryl Mercer. Truro.)*

---

*[And now, by way of a change from all the heavy stuff, a few extracts from complimentary letters. (You don't seriously imagine we'd print the other sort, do you?) Ed.]:-*

Thank you very much for the latest copy of PENDRAGON which it is always a delight to receive ... I send my best wishes to all members of the Society.
*(Ms.M.L.Cooper. Brighton.)*

I find the magazine both fascinating and thought provoking and always look forward to the next copy. Keep up the good work!
*(Marcus Claridge. Cheltenham.)*

I find the Journal both interesting and stimulating.
*(David Howard. Cheshire.)*

As usual PENDRAGON is packed with good things.
*(Dot Parfit. Dover.)*

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With reference to recent items in your Journal, I wish to correct the editorial implication that it was only elderly dragons who wore false teeth. All we dragons did. You are obviously not aware that we took our prey - usually tasty maidens - home to our dens to devour, where we exchanged our fighting fangs for munching molars. These special teeth were naturally enough called 'den-chewers' - a name that time has corrupted to 'dentures', the term you use today.

Maidens too tough to be eaten, and who fought their way free, inevitably bore the mark of our den-chewers. This was called the 'den-mark' and the term was subsequently adopted as the name of the nation these hard-skinned harpies founded.
*(Draco Grendel. Denmark.)*

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PENDRAGON concerns itself with both aspects of Arthur, the historical and the mythical. It is satisfying when this ambivalent approach is sanctioned by the views of quantum physicists. In an interview with the Journal LEADING EDGE, Fred Wolf, ex- Prof. of Physics at St. Diego University had this to say:- 'I have discovered ... a greater belief or sense in the presence of the mythic reality ... Humanity exists not at the material level but through this mythic connection we have with each other ... We need our myths ... There might be some cosmic principle of complementarity in which the physical and the mythical are always complementary with each other ... Perhaps to have proper knowledge of one you must have knowledge of the other ... The myths are continually there and are ever present. The aboriginals talk of the Great Spirit dreaming us all into existence. That's the mythical realm.'

Fred Wolf has delved deeply into shamanism. His latest book 'The Eagle's Quest' is available from 'Leading Edge', New Age Publications Ltd. R/O Warwick House, Wells Road, Malvern, Worcs. WR14 4RW at £16.99, hardback.

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# hear Ye

Kate Pollard tells me that Jon Kissock - a leading light in the Pendragon Llanelen dig - has removed from Sheffield University and has a wonderful new job with the Dyfed Archaeological Trust working on landscape archaeology in Carmarthen. Good luck Jon! Kate also mentions that a bead found at Llanelen and shown at the 1981 AGM has been analysed and found to be of Saxon date.

Still on Llanelen. Chris Lovegrove writes: 'The Llanelen report progresses apace - we are getting in specialists' summaries on finds by the month and things are starting to shape up.'

American member Rosemary Longworth's news cutting about the Narts has certainly aroused interest and evoked a response. Thanks Rosemary. Other readers take note and send us any interesting items you come across.

SMALL WORLD DEPT. In connection with the impending editorial move, we've had a number of people viewing 'Chinook'. One turned out to be a friend of Reading member Nick Grant! I didn't know this until he mentioned Twyning to Nick who wrote to me about it. Odds against chance a million to one, wouldn't you say?

Howard Middleton-Jones sent us a pamphlet about the forthcoming Excalibur Celtic Festival '92, starting Aug.21st. This festival of traditional music and sporting events with its theme 'The Arthurian Legend' runs simultaneously with the Wales Tourist Board's Celtica..Cymru Wales programme. Details from Howard M Jones, Excalibur Festival, Willow Bank Cottage, Sandy Lane, Parkmill, Gower, Swansea SA3 2ER. Tel. 044128 2359.

RAINBOW CIRCLE CAMPS 1992. Circle Dance, Healing, Astrology and Self-discovery, Green Gathering & Creative Crafts etc. etc. Details from Cherry & Tim. Fivestones, Main Road, Whiteshill, Stroud, GL6 6AU. Tel.0453 759 130 (Before 10pm please!)

Copies of 'A for Arthur', the story of the founding of Pendragon, are still available at £1.00 each, incl. p.& p.

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From Fred:-

EXCHANGE MAGAZINES:

DRAGON, Vol.4 No.1 Spring 1992. This edition celebrates DRAGON's 10th year: congratulations and a happy birthday to our fiery friend. Full of good things as usual: 'The Glastonbury Cross, a Clue to its Date', by Nick Grant and Gens Artoria' by Charles Evans-Gunther are particularly interesting. Sadly it records the death of Reg Wright (PENDRAGON XX/1) and prints an obituary.

MERCIAN MYSTERIES, May 1992. Alison Skinner continues her review of British 'prehistorical' novels, mentioning 31 in a valuable bibliography. Bob Trubshaw displays his usual range and good judgment. Always good value.

PENDRAGON IMPRINT No.2.

We promised to enclose a facsimile copy of Pendragon Volume 1 with this journal, i.e. Vol.1 parts 2-4 (no copy of 1/1 could be found at that time). Just as we were going to press this missing part has been traced, too late for us to type and paste-up with the other parts already prepared in booklet form. This should now be ready for the September issue. We are sorry about this, but it will be a complete volume 1 when it comes.

Having said this, may we make a plea that communications about possible publications be sent to Fred, as we asked in our Winter 1991 edition (XXII/1) where the function of 'co-ordinators' was explained. Eddie has a full task managing membership finance and preparing the Journal. The co-ordinators idea was to allow publicity projects and move publishing to take place alongside the management of the Society and its Journal.



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What you will have noted (if you bothered to read the editorial) is that we will shortly be moving house and one of the least likeable effects of house-moving is the amount of work it imposes. Which is all very well if you've nothing else to do, but this is a position I have never been fortunate enough to find myself in.

As it is, I have been trying to get the Journal out on time despite everything. You will possibly have noticed that this issue is rather larger than the average. Unfortunately it wasn't quite as large as I had calculated. In fact, when I had added up all the odd bits of space left over to be filled with odd items I made it 36 pages whereas just before numbering the pages I found it was only 35. Last minute panic! What do we do? A blank page in PENDRAGON would be absolutely unthinkable: members would assume that it had contained information that infringed the Official Secrets Act - such as a list of honest Estate Agents, MPs and newspaper reporters. Realisation would soon have dawned that such a list could easily have been printed on one of the staples that hold the Journal together. Nevertheless, in the meantime the seeds of suspicion would have been sown. A search of my Material for Future Publication file disclosed nothing small enough to fit. With two hours to spare before the printing deadline, then, I had to fall back on my own resources - well except for an item from Fred which I had left out before I realised I had plenty of room for it. Here we go then:

WHAT TIME HAS USE FOR: by Steve Sneyd (K.T. Publications, 16 Fane Close, Stamford, Lincs PE9 1HG, £1.25).

Sixteen Arthurian poems appear in this 20 page booklet. First published in American journals, they are unrhymed, bare-to-the-bone word patterns. The last three pages present an Arthurian booklist.

The note to 'Pendragon in Eden' is most interesting:

'Hugh de Morville, one of the murderers of Thomas à Becket, took refuge in his castle of Pendragon in Westmoreland and from there corresponded with Ulrich von Zatzikhoven, the writer of one of the first Lancelot romances, supplying him with useful information, based on local legends.'

Well that's over half the page filled. What else? Ah yes, I have a great affinity for trees, but it occurred to me that trees may not ALWAYS be the benevolent entities many Gaia enthusiasts believe. If fact some of them have some pretty anti-social characteristics -

I am the splinter that poisons your hand;
I am the tent-peg you lose in the sand;
I am the mallet that flattens your thumb;
I am the chair-seat - so hard you go numb.

I am the pencil you lose all the time;
I am the fence you're unable to climb;
I am the gallows whose rope takes your life;
I am the floor-board whose creak wakes the wife.

I'm the wet twigs you try lighting in vain;
The wall-clock that helps you to just miss your train;
I am the bannister rail that gives way;
The drawer that falls out on our toes every day.

I am the signpost whose names can't be read;
I am the low beam that bashes your head;
I am the matches that hide without trace;
I am the pub door that slams in your face.

Yes, I am the cause of these constant attacks
That get up your nose ... Hey! Watch out with that axe!

*Eddie Tooke (Just kidding folks!)*

# Exchange Journals

THE BRISTOL TEMPLAR - Editor Julian Lea-Jones. 33 Springfield Grove, Henleaze, Bristol BS6 7XE. Local history. Membership with monthly meetings and 4 journals p.a. £8.00.

CAERDROIA - Editors Jeff and Deb Saward. 53 Thundersley Grove, Benfleet, Essex SS7 3EB. Mazes and labyrinths. Yearly. Write for details with SAE, or phone 0268 751915.

DRAGON - Editor Charles Evans-Gunther. Dragon, c/o 9 Earls Lea, Flint, Clwyd CH6 5BT. North Wales. Arthurian and Dark Age matters. Four issues for £4.50.

FOLKLORE FRONTIERS - Editor Paul Screeton. 5 Egton Drive, Seaton Carew, Hartlepool, Cleveland TS25 2AT. Contemporary legends, urban belief tales. Four issues for £5.00.

GLOUCESTERSHIRE EARTH MYSTERIES - Editor Danny Sullivan. GEM Magazine, 49 Moorend Road, Leckhampton, Cheltenham, Glos. GL53 0ET. Three issues for £5.75.

MERCIAN MYSTERIES - Editors Bob Trubshaw and Paul Nix. 12 Cromer Road, St. Ann's, Nottingham NG3 3LF. Four issues for £6.00. Single copies £1.75.

MEYN MAMVRO (Stones of our Motherland) - Editor Cheryl Straffon, 51 Carn Bosavern, St.Just, Penzance, Cornwall TR19 7QX. Earth energies, ancient stones, sacred sites, paganism, leypaths, Cornish prehistory, legends and folklore. Four issues £5.00; single copies £1.50.

NEWS LOCUM - Editor Beryl Mercer, Amber, Short Cross Road, Mount Hawke, Truro, Cornwall TR4 8EA. News and views of the paranormal. 4 issues £5.00. Cheques to Beryl Mercer (or equivalent in first and second class stamps).

NORTHERN EARTH MYSTERIES - Editor John Billingsley, 10 Jubilee Street, Mytholmroyd, Hebden Bridge, W.Yorkshire HX7 5NP. 4 issues £3.95.

RUNESTAFF - Pagan knowledge, geomancy, ecology and associated topics. Sporadic publication. No advance subscriptions. SAE to RUNESTAFF address for notification when next issue is ready. Current issue 75p. Cheques/POs to NIGEL PENNICK at 142 Pheasant Rise, Bar Hill, Cambridge CB3 8SD. Phone: 0954 780 932.

SILVER WHEEL MAGAZINE - Journal of the Native British Tradition: shamanism, Pagan thought, issues and instruction, folklore, herbalism etc. Subscription £6 per year, or sample issue £1.75. Please make cheques payable to Anna Franklin, 36 Deveron Way, Hinckley, Leics. LE10 0XD.

THE WILD PLACES - Editor Kevin McClure, 42 Victoria Road, Mount Charles, St.Austell, Cornwall PL25 4QD. New Age research, myths, UFOs, Wicca etc. Four issues £6.00; single issue £1.65


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