

# P E N D R A G O N



Vol 3 No 1

E D I T O R I A L

Apologies to our Country Members for long delay in producing another issue of "Pendragon". Our Bristol members have been afflicted with too much other work, lack of time and/or domestic difficulties. We hope all members will approve of the new cover and will contribute articles, news and comments for the next issue.

At the time of going to Press we are preparing to go to Cadbury for this year's dig and look forward to meeting our many friends there.

In March we attended Mr. Alcock's very informative lecture on the 1967 dig at Bristol Museum. In April David Evans came from Cardiff to give us a most interesting Talk, with slides, on Arthurian Military Strategy. In May we went on a coach outing to Avebury and Silbury. In June we held a Garden Party with the intention of raising funds. Unfortunately, after a fortnight of fine weather, the rain descended on this and prevented many of the functions from taking place. Financial profits were negligible, but we invited seven other Societies to share the gardens with us and most of them were happy enough about the results to say that they will be ready to share a similar enterprise next year.

The May issue of "Current Archaeology" carries a long report of the 1967 dig at Cadbury. We hope all our members have seen this.

A book, to be called "The Quest for Arthur's Britain" will be published by the Pall Mall Press in time for Christmas, if not before. The cost will be 63/ and the publishers have done everything they can to make its format pleasing. We understand that sections of the book have been written by Dr. Raleigh Radford, Mr. Alcock, Mr. Rahtz, Mr. Ashe and Mrs. Racy. Orders can be placed through the Pendragon Society.

To all those members who are going off to other digs  
\_\_\_\_\_ Good Hunting !



## WHO WAS ARTHUR ?

(We are indebted to Mr. Patrick Montague-Smith for this contribution. It forms the last part of his publication concerning THE WELSH ANCESTRY OF THE ROYAL FAMILY. Mr. MONTAGUE-SMITH is Editor of Debrett and we are grateful to him for allowing us to print this extract.)

It has often been stated that Arthur must have been a Roman because of his name Artorius. Since it had become usual to give Roman names to British princes for several generations, e.g. Agricola, Vitalinus and Constantine, there is no basis for this assumption.

The earliest reference to Arthur was by Nennius, who wrote in the ninth century from earlier material. He tells us that Arthur was DUX BELLORUM, the supreme military leader, and that he achieved twelve victories, concluding with Mount Badon. Though the ANNALS CAMBRIÆ gave the date of this battle as 516, it is clear from Gildas, Arthur's contemporary, that the correct date was about 500.

Early Welsh sources invariably refer to Arthur's seat as Cell-ewig, identified as Callington (Caellwic in a 980 charter), or possibly Kelly in the parish of Egloshayle, near Padstow. Much of Cornwall was then in the occupation of Irish colonizers, and it is not impossible that Arthur had Irish blood. The next two who bore this name both belonged to Irish dynasties, and there may possibly have been some relationship. They were a son of King Aidan of Scottish Dalraida and a ruler of Dyfed, who both lived in the latter half of the sixth century.

According to Mostyn MS 117, Arthur was the son of Uthyr and grandson of "Kustennin map Kynvavr". From the genealogies of SS Cybi and Iestin in BONEDD Y SAINT, we know that this was Custennin Corneu (Constantine of Cornwall), and that his son, Erbin, was father of Gereint (Gerontius), King of Dumnonia (the south-western peninsula). The late Professor H.M. Chadwick did not regard the evidence for Arthur's genealogy to be as satisfactory as was Geraint's, though he stated "on the whole we may regard this point of the genealogy as probably correct." (3) Arthur's relationship to Gereint is stressed in various traditions embodied in Celtic literature, both Welsh and in the lives of Cornish and Breton Saints. The poem in THE BLACK BOOK OF CARMARTHEN, probably dating from the ninth or tenth century, described the Battle of Llongborth (ship harbour) when Arthur was in supreme command, and King Gereint was killed. The first LIFE OF SAINT CARANTOC suggested that Arthur reigned in Somerset from Dindraithov near Carrum (Carhampton) in a capacity subordinate to Cadwy. Gereint's son; so "King" Arthur may not be a misnomer. This at least suggests that the chronology of Mostyn MS is correct, but against this Constantine has been equalled with Constantine of Dumnonia criticized by Gildas, who would hav<sup>c</sup>.

been of Arthur's generation, and his grandson Gercint with the Gercint of the Geddodin living in 600. In any case there was at least one other Gercint of Dumnonia, who was defeated by Ina of Wessex in 710. Dindraithov is held to be Dinn Tradui in Irish Dyfnaint (Devon) (4)

If Arthur's paternal ancestry be considered uncertain, though probably of a younger branch of young Dumnonian stock, his mother's rests on better authority, including the BRUT DINGESTOW, the LIFE OF ST ILLTUD, as well as Roslyn MS. She was Eigr, daughter of Am-lawdd, who held the title of Gwledig (military commander), by Gwen, daughter of Cunedda, which brought Arthur into close relationship with the Gwynedd and Rhoged dynasties.

According to the ANNALES CAMBRIÆ Arthur and Mowdrawt (Modred) were slain at the Battle of Camlann in 537. Later tradition suggested that this was an internal revolt by Mowdrawt, a relative of Arthur. 537 may be a little too late, as in the case of Badon, but it is probable that Arthur long survived Badon, which, according to Gildas, resulted in peace for a generation.

There are no genealogies tracing back to Arthur, but in Welsh tradition he had a son named Llacheu who was killed in battle, and a brother Madoc who was father of Eliwlod (Eiludd). (5) Since the later Dumnonian dynasty is unknown, Arthur's nearest traceable relatives are the descendants of his great-uncle Einion Yrth (son of Cunedda), from whom the Queen is descended. Ceredig, another son of Cunedda, was great-grandfather of St. David, Wales' patron saint. (6)

Notes: (3) Prof. H.M. Chadwick, Studies in Early British History 1954 p.54

(4) Count N. Tolstoy, Bulletin of Board of Celtic Studies, May 1961, p.158.

(5) Mrs. R. Bromwich, Trioedd Ynys Prydein, 1961, pp416 and 345.

(6) Rev. A.W. Wade-Evans, Y Cymmrodor XLIV 1913, p.43.



# "THE ISLAND OF BRITAIN CONTAINS 33 CITIES"

By Rita Moreno.

So says the Vatican copy of the Nennius Historia Brittonum which was written by Mark the Hermit, who describes himself as a "Holy Bishop of that People".

Some of the cities are well known, others have been completely lost to our view although clues to their whereabouts may lie in your own neighbourhood. Here for your consideration is the list of cities with their suspected or known whereabouts.

Cair Ebrauc  
Cair Ceint  
Cair Gourthegern

Cair Guroc  
Cair Gusteint  
Cair Gouranegon

Cair Segoint  
Cair Guinnuis ? Guintruis ?

Caer Merdin

Cair Peris

Cair Lion  
Cair Mencipit

Cair Caratauc  
Cair Ceri  
Cair Glou  
Cair Luilid  
Cair Graut  
Cair Daun  
Cair Britoc  
Cair Meguaid

Cair Mauiguid

Cair Ligion

Cair Guent

York.

Canterbury.

Possibly near Castle Gurthren-  
-ion (on the Wye) marked on  
old map of Wales.

?Coccium nr Llandovery.

Caernarvon.

Worcester, in the Triads  
Wyrangon.

Silchester.

?Caer Guntum, Norwich or  
perhaps Winchester.

Caer Vyrddin of the Triads,  
Muridunum of the itineraries,  
capital of the Dimetae, Caer-  
marthon.

Portchester ( H Llud frag.  
p.14)

Caer leon on Usk "Cair Llion"

?St. Albans (Camden p.298)

St. Albans was the Wertam-  
cester of the Saxons.

? Nr Amesbury or Lognor Shrops  
Cirencester.

Gloucester (Triads Caer Locu)

Carlisle.

Grantchester.

Doncaster

Bristol.

?Meivod, now a small village  
(in Montgomeryshire.)

? Manchester, ?Manduessum of  
the Romans ? of Caer Menegid  
(Anglesey)

Chester, Caer Lleon of the  
Triads, styled Caer Lleon  
vaur to distinguish it from  
Caer Lion on Usk.

Caerwent, Venta Silurum

Cair Collon

Londein

Cair Guorcon

Cair Leirion

Cair Draithon

Cair Pensavelcoin

Cair Tein

Cair Urnach

Cair Celemion

Cair Loit Coit

Perhaps Caer Golun of the Triads  
?Caer Kolwhyn, Harlech Merioneth-  
shire.

London.

Caer Gorgyrn (Triads ?)

Leicester.

?Draiton Shrops

Ilchester.

? ? ?

Wroxcester, Vriconium of the  
Itineraries.

?Camalet, "Super Damnonios ad  
Sabrinum aestum erant olim Muro-  
trignum regio nunc vero nobis  
Gulad yr haf, apudquos visum  
celeberrimi loci Caermalet alius  
Camalet vestigia (H Lhud frag.33)

? ? ?

The list is full of question marks as indeed is so much of our early history, but when this transcript was made in the year 945 A.D. "the Fifth of Edmund" the list was given without comment, so this bishop was apparently satisfied that the places existed.

This book was "Edited by the Hermit Mark, a Bishop of Those People". If Mark was a real person it is a pity he gave his ecclesiastical name instead of his British one but, after all, famous people all seemed to have several names. St Patrick was known by four different names. Taliesin had previously been called Gwion and Merdin (Hanes Taliesin). This want of precision was often complained about. Muratori speaks of an ancient deed, subscribed by ten Johns, three Peters and four Martins without any other distinction.

That Mark claimed to be both Bishop and Hermit must point to him living in an age when those titles could still be borne by the same person. The high opinion once held by the Church of the Hermetical life made it not unusual in the early Church for the hermit to be drawn from his seclusion, invested with the priesthood and elevated to the rank of Bishop. The title of Bishop was occasionally given without consecration. "Episcopi dicuntur qui tamen nusquam consecrati Episcopi." Du Cange.

The English transcript of this Nonnius manuscript was published, together with the Latin, by the Rev. W. Gunn, B.D.. He wrote his book in 1819, almost twenty years before Tennyson wrote "Idylls of the King".

APPENDIX TO THE HISTORIA BRITTONUM

Hanes Taliesin

The primary domestic bard  
Am I to Elphin,  
And my original country  
Is in the region of the Cherubins.  
Joannes the divine  
Called me Merrdin  
At length every king  
Will call me Taliesin.  
I was full nine months  
In the womb of mother Cyrdwen;  
I was little Gwion heretofore,  
Taliesin am I now.  
I was with my Lord  
In the superior state,  
When Lucifer did fall  
To the infernal deep  
I have borne a banner  
Before Alexander:  
I know the names of the stars  
From the north to Auster.  
I have been in the circle of Gwdion  
Tetragrammaton:  
I conducted Hean  
To the depths of Ebron valo,  
I was in Canaan  
When Absalom was slain,  
I was in the court of Don  
Before Gwdion was born,  
I was an attendant  
On Eli and Enoc;  
I was on the cross-devoting sentence  
Of the son of the merciful God.  
I have been the chief keeper  
Of the work of Nimrod's tower;  
I have been three revolutions  
In the circle of Arianrod.  
I was in the Ark  
With Noah and Alpha;  
I beheld the destruction  
Of Sodom and Gomorra;  
I was in Africa  
Before Rome was built;  
I am come here  
To the remnants of Troia



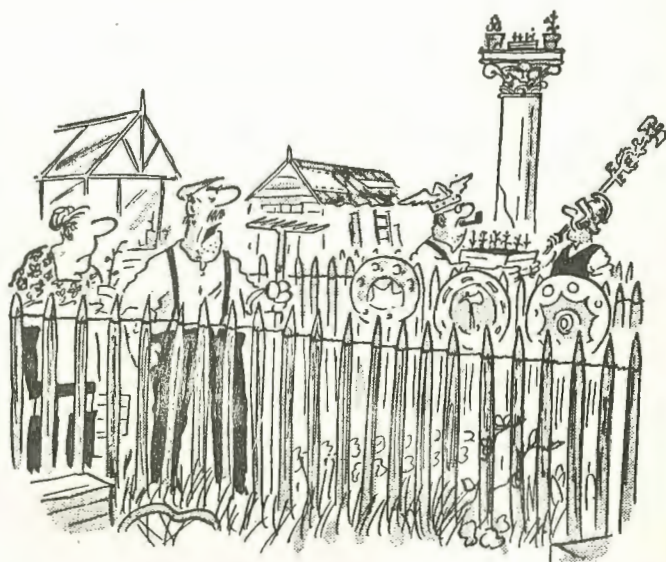
I was with my Lord  
In the manger of the she ass;  
I strengthened Moses  
Through the Jordan water.  
I have been in the firmament  
With Mary Magdalen;  
I have been gifted with genius  
From the Cauldren of Cyridwen.  
I have been bard of the harp  
To Teon of Lochlyn;  
I have endured hunger  
For the Son of the Virgin.  
I have been in White Hill  
In the court of Cynvelyn,  
In stocks and fetters,  
For a year and a day.  
I have had my abode  
In the kingdom of the Trinity:  
It is not known what is my body  
Whether flosk or fish.  
I have been an instructor  
To the whole universe:  
I shall remain till the day of doom  
On the face of the earth.  
I have been in an agitated seat  
Above the circle of Sidin  
And th t continues revolving  
Between three elements:  
Is it not a wonder to the world  
That it reflects not a splendor ?



# TREASURE TROVE

by BILL TIDY

Hardly a day goes by without a gold-filled wreck being dived for, a hoard of coins being turned up on a building site.



*"Thirty years I've had this bloody allotment, and never found damn all."*

*"I thought you said 'treasure' was a dirty word to archaeologists."*





*"Ask Pat Brannigan. He's a Fellow of the Archaeological Society."*



*"It's the wrong wreck, but who the hell cares!"*

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permission of  
'Punch'



*"No precious objects, but a mint of information on the early Iron Age."*



## STIRRUP CUP

By Patrick Wynne-Jones.

A challenge to the idea of Arthur as a leader of cavalry and startling evidence that the defences of Cadbury are unique among those of Dark Age Forts in the British Isles -- these were just two of the surprises in store for Pendragon Members who heard the Talk given by David Evans of Cardiff University at our meeting on March 12th.

"Dai", as he is known to his many friends among the Pendragons, made a trip from Cardiff to address the Society. He began his Talk by contrasting the large area and daunting defences of Cadbury with the smaller size and less impressive fortifications of such other Dark Age sites as Dalmahoy and Dunadd in Scotland or Lagore and Garranes in Ireland. Then, drawing on evidence uncarthed in the 1967 dig, he explained that the construction of the main rampart at Cadbury and, in particular, the wooden palisade reinforced with horizontal beams featured in this year's C.R.C. publicity material, is non-Roman in style and has its closest parallel in North African, Byzantine, models. Apart from mention of the Mediterranean connection already established by pottery finds and the possibility of importing foreign workmen, Dai did not attempt a detailed theory to fit the new evidence but left his audience to speculate on a possible explanation.

A further surprise came with Dai's attack on the idea of Arthur as a cavalry leader and fighter. In this attack he questioned Professor Collingwood's suggestion that the geographical spread of Arthur's battles, and the successive defeats suffered by the Saxon infantry, are explained by Arthur's role as a leader of a cavalry force. Basing his argument on the contention that hand-to-hand fighting on horseback only really became possible with the introduction of stirrups by the Vikings, Dai put forward the counter-theory that Arthur led a troop of "Dragoons"; highly mobile infantry manœuvring on horseback but fighting on foot.

Wherever possible Dai illustrated his Talk with colour slides lent by the Cardiff Department of Archaeology. These included several close studies of the Sutton Hoo helmet-mask and other pieces whose elaborate decoration supports the theory that much of the armour found at that site is of "parade" rather than "fighting" type.

However, no slides could solve the problem of Arthur as "Dragoon" or Cavalryman. In the intense controversy which arose on that point many examples from Roman and Byzantine history were put forward as evidence of early fighting on horseback and the use of stirrups before the arrival of the Vikings. The controversy still rages. Can any Pendragon member supply the facts to resolve it ?



## WHAT'S IN A NAME ?

By Rita Moreno.

An ancient name for Glastonbury was Wydrin or Glass Bangor, and according to Roberts' Cambrian Antiquities, the significance of glass is sacred. Bangor means Great Monastery. Also Davies's Mythology says that "the Druids esteemed little glass models as very sacred symbols of the mystical vessel (Ark) and held the material itself in religious esteem. Merddin, the bard of Ambrosius, is said to have constructed a house of glass in which he went to sea accompanied by nine Cylveirrd bards, of whom nothing was heard afterwards. Camb. Biol. v Merddin.

"Whether Merlin survived Arthur, or not, has not been recorded in history; but it is most probable that he did, and through some apprehension of the Saxons, endeavoured to escape them by sea. On this occasion he is said to have sailed in a ship of Glass and to have taken with him the thirteen curiosities of Britain. Roberts Cambrian Popular Antiquities.

Also the stranger in the poem "The Chair of Taliesin" is introduced to the nocturnal mysteries by exhibiting his "boat of Glass".

Finally, in Dunlop's History of Fiction -- in the continuation of Orlando Furioso -- where the spirits are summoned to attend Demargorgon in council, some of them, impelled by the bellows of the demons, sail through the air in ships of Glas; "Portate alcuno in gran navi di vetro"

So perhaps "Ynyswitrin" (Glastonbury) is really the "Sacred Isle" and what more likely than that the sacred isle of the druids should become "Glass Bangor" when Christianity put monasteries and churches in the most sacred places of the Druids.

... ..

It has been supposed that the word Cair Lion was a Welsh modification of the term Legion. If this derivation was well considered the improbability of it would appear for the places so called had names, and were places of strength pointed out by the eligibility of their situation long before the Romans made their appearance. The Welsh term for legion is Lleng, a very common word in all the writings of the different ages. Therefore the name ought to be Cair Lleng, a very easy structure from Cair Lleon, a word of three syllables. The proper name of the town is Cair Llion. The import of Llion seems to be streams, torrents or floodings, and the situation of the place that bears that name is situated on the banks of a river. (Owen MS.)

## EASTER CONFERENCE REPORT

From Julie Weaver.

The 1968 Easter Conference of the Cambrian Archaeological Association was held in Aberystwyth from April 8th-11th. The theme was "The Irish Sea Province in Archaeology and History" and experts lectured on such topics as Irish Ring Forts, Early Christianity and Medieval Welsh Churches.

Of special interest to Pendragon members was the last lecture, "Was there an Irish Sea Culture in the Dark Ages ?" by Mr. Leslie Alcock.

He began by affirming the modern view that Celtic peoples came to the Western British Isles up the Irish Sea, possibly as early as 1800 BC, branching west to Ireland and east to Wales, and into Cornwall (not, as maintained by the Victorian scholar Rhys, spreading westward across what is now England, developing their dialects as they went.) Development of separate dialects (Irish Goedelic and Welsh Brythonic) and art forms would have taken place after settlement.

In the historic period there were frequent population movements in the Celtic West as shown by similarities in their dwellings. Ptolomy, the Greek, (about 150 AD) writes of Irish settlers from Galway in North West Wales, and in the late fourth century AD South West Wales (Dyfed) had been settled by the Deisi, expelled from their own territory in South East Ireland. They were probably admitted as 'federates' pledged to defend their new land against hostile Irish. (The title 'Protector' was retained by the Royal Family as late as 550, long after the Romans departed.)

At about the same time Cunedda, a king in the Antonine Wall area, moved with his sons and people to expel the Irish from North and Mid Wales. However, a century later, the important Irish kingdom of Dalraida was formed in West Caledonia by the Scoti of Ulster who later gave their name to the whole of the country.

Irish influence survives to this day in West Britain in place names and on the crude memorial stones of important people, inscribed in Latin and Ogam (Goidelic) characters. The usual theory is that the Ogam alphabet was devised in Ireland and transferred to Britain where Latin, absorbed from the Romans, was often added, especially in Dyfed. Mr. Alcock, however, considers that the idea of stone memorials arose in Dyfed from Roman models and was developed in Ireland where the Ogam inscriptions are more elaborate but Latin is absent. (The Romans never penetrated Ireland.)

Pottery also gives evidence of communication. In addition



to the luxury wares imported from Europe (as found at Tintagel, Dinas Powys and South Cadbury) we have a type of crude nature pottery found both in North East Ireland and West Cornwall. Prof. Charles Thomas links it with the travels of Irish Saints to Cornwall but it is as yet uncertain which is the earlier type.

Fine metalwork gives the fullest evidence of culture contacts. Archaeology suggests that from earliest time Ireland and Britain had developed parallel but separate art forms, with new ideas coming in from settlers and refugees. Ireland was virtually cut off from Britain in the Roman period but later, contacts again became frequent and similar crucibles, moulds and metal objects are found all round the Irish Sea area. This implies craftsmen travelling either in a secular capacity (as at Dinas Powys) or with Missionaries to provide objects for the converts' churches. Such travelling craftsmen are frequently mentioned in early Celtic literature.

It is therefore clear that in the periods mentioned, Ireland and West Britain must be considered as belonging to a single culture area.

Books to read:

Prehistoric and Early Wales....Ed: I. Foster and G. Daniel.

Celtic Britain....N. Chadwick.

The Celtic Realms...M. Dillon and N. Chadwick.

The Irish Sea Province...Summaries of Conference lectures to be published shortly by the Cambrian Archaeological Association.

Current Archaeology...May issue 1968.



## A RECONNAISSANCE IN NORTH BRITAIN

April 1968.

By a member who thinks the search for Camelot  
should not be confined to South Cadbury.

"Let Uther Pendragon do what he can,  
The River Eden will run as it ran."

The above couplet was taken from a book in the Public Library at Penrith in Cumberland. It was a "History of Penrith" by William Furness who was apparently a local printer and publisher as well as historian. The author goes on to say that probably Penrith was the centre of the petty kingdoms that once existed in North Britain.

The occasion was a week's tour of the four northern counties of England with the object of trying to find if certain northern topographies corresponded with those of the Arthurian Legends. A start was made at Penrith. The official guide states that in Roman times Penrith was known as Voreda, but the site of the Roman fort of Voreda is shown on the Ordnance Survey one inch map as being some six miles north of the town. In view of the strategically important location of Penrith at the junction of several main Roman roads, i.e. (1) northwards to Carlisle and Glasgow (ii) north-east to Camboglanna and Corbridge, (iii) south-east over the Pennines to York, (iv) south to the twin roads leading to Chester and (v) west over the fells to Hard Knott fort and the estuary of the Cumberland Esk, it might well qualify for the identity of the hitherto unidentified Camulodunum mentioned by Saklatvala in his "Arthur's Britain". Penrith itself seems to have been granted its charter in 1223 but was apparently the capital of CUMBRIA in the 9th and 10th centuries. Curiously enough, although the area is known to have been inhabited after the Romans left, the name Voreda does not seem to have been used, whilst the name Penrith does not appear until about the 8th or 9th century. Could the gap have been filled by Camelot? It would follow naturally the Roman Camulodunum. But to return to the tour. After a glance at the nearby sites of Mayburgh (or Maybury) and Arthur's Round Table which seem nothing but examples of pre-historic henge monuments, the interesting ruins of Brougham Castle, one mile south of Penrith, were visited. This is a 12th century castle, one of several owned at one time by the Clifford family. The others were Appleby, Brough, Skipton and --- Pendragon. The

following is taken from the official guide issued by the Ministry of Public Buildings and Works.

"Brougham Castle stands on the south bank of the River Emont near its confluence with the River Lowther. Its site has been of strategic importance since the first century A.D. when Agricola and the Roman armies crossed the Emont on their way to Scotland. Indeed, as early as his first Scottish campaign, Agricola probably established a fort to guard the river crossing..... The Roman road book, the Antonine Library, gives the name of the fort at Brougham as BROVACUM.

South of the castle (and outside the area controlled by the Ministry) can be seen the remains of a Roman auxiliary fort, about  $4\frac{1}{2}$  acres in extent. It has never been excavated, but study of chance finds of inscriptions, pottery and coins and comparison with other northern forts suggest that occupation continued into the late fourth century. It was occupied by auxiliary (i.e. non-legionary) troops and its size is sufficient to house a garrison a thousand strong. Inscriptions show that at different times both cavalry and infantry were stationed there."

South-west of the castle and west of the Roman fort is a large grassed area of probably some 8-10 acres. It has a slightly artificial look as though concealing the remains of walls or foundations. In conjunction with the Roman fort as quarters for troops it made an ideal location for a Headquarters that would not be lost on Arthur, or his mentor and guide Merlin. On the northern edge of the town is a hill 937 feet high on top of which is an ancient beacon. It commands extensive views of the entire area and could communicate with other known beacon sites to cover at least three counties. In Malory, the Palace of Camelot is described as adjoining a river. This site fits the description admirably and, like the fort, is believed never to have been excavated.

In Geoffrey Ashe's book, "From Caesar to Arthur", Ch. 8. pp 229-233, there are quoted some detailed accounts of the burial of Arthur as seen by Lancelot and Bedivere. In an attempt to find a similar northern topography Brampton Old Church, some twenty odd miles east of Carlisle was next visited. It is about two miles from Brampton, close to the River Irthing. Near the site of the church the hillside rises steeply from the river for possibly 200 --300 feet on the right hand side. There is a steep track leading from the floor of the valley and riverside to the church on top. Fairly recent river erosion has caused a partial collapse of the hillside including part of the churchyard resulting in the church being closed. The church itself is very



small, probably not seating more than 50 people and seems likely to have been used mainly as a burial chapel. The building does not seem to be more than two or three centuries old and may have been built on the site of an earlier chapel. It is marked on the Ordnance map as St. Martin's Church in characters usually denoting an ancient building. On the Ordnance map of the Dark Ages it is marked St. Ninian's Well. The topography of the site agrees remarkably well with the description given in the book and even to-day the only habitation near the church is a modern farmhouse and two outbuildings. Even if it should be the site of Arthur's grave it seems unlikely that any trace could be found unless, of course, he was actually buried in the chapel and the present building erected on top of the old site. Obviously, the next place to look for was a possible Plain of Camlann.

The Ordnance Dark Ages map shows the site of Camlann a few miles east of Brampton at Camboglanna. Geoffrey Ashe says that the fort has been excavated and shows no sign of occupation or battle after the Romans left. Inspection of the site confirms this view, but about six miles to the south of Camboglanna and about three miles from the nearest point on the River Irthing, is a little known lake, Tindale Tarn. To the north of the lake is a fairly open plain. To the south is wooded hill country which may once have been forest. The legend implies that Arthur's sword was returned to the lake from which he got it in the first place. Less than a mile away is a disused quarry from which has been obtained coal, iron ore and other metals. The raw materials for weapon making were on the site, and the Celts were famed for their metal craftsmanship. In short, Bedevere could have returned the sword to the makers and then carried Arthur some three miles to the river where a barge was waiting. Shortly after boarding the vessel Arthur died and a further two or three miles downstream brought the party to a known burial place. All of which fits the legends as told. The places are there to-day for anyone to see.

(Editor's Note: Camulodunum is usually thought to be Colchester, we have been told. Camerton, in Somerset, also claims to have MSS in the British Museum indicating that it was originally Camuludonum. Would any of our members care to add to, or comment on, this article ?)



