

P E N D R A G O N

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E D I T O R I A L

We can't afford a magazine so we write our own. Its only purpose is to circulate news and views and stimulate discussion. Names and addresses are included in these pages from time to time in the hope that members will correspond with each other and get in personal touch with each other when possible. We are very glad to include in this number so many contributions from our correspondents. We look forward to receiving even more in future.

This summer The Observer failed very noticeably to report on the Camelot dig. Mr. Alcock's report is given here. All we need say is that the weather was mostly very unpleasant with a few splendidly fine evenings and a few scorchingly hot days at the end. Nevertheless we had a constant stream of visitors, some belonging to archaeological or historical societies, many family groups and an astonishing number of children. Amongst those that we, as Pendragons, were able to meet and sup with were Mr. Geoffrey Russell (whose plans for investigating the maze on Glastonbury Tor are making slow but steady progress) and Mr. John Michell who is doing a great deal more research for his next book. We wish them the best of luck.

Mr. Philip Rahtz and Mr. Peter Fowler have just carried out a very successful exploratory dig at another Cadbury -- this one near Yatton which is close to Clevedon. Here, in one week, they have uncovered considerable evidence of Dark Age occupation and no less than 140 sherds of Mediterranean pottery; far, far more than has been so far discovered at South Cadbury in three years of excavation. We hope to include an official account of this in our next issue. We also hope that Pendragons will volunteer in large numbers for the next dig on this site.

Our interest in Yarlinton and our visit to Silbury and Avebury re-awakened an interest in Stonehenge and Prof. Thom's recent book and articles about our ancient megaliths -- hence the short article on Merlin in this issue. Since that was written an article has appeared in The Daily Telegraph of Sept. 23rd and in case any members have missed it we are reproducing it here and now.

Sorry we have to remind you about subscriptions but we just can't get along without them. We don't seem to be either clever or fortunate in our efforts to raise funds!

From The Daily Telegraph, Sept. 23rd, 1968.

STONE AGE CIRCLES FORM 'PATTERN OF POWER'.

Evidence assembled over 17 years by amateur archaeologists may alter current thinking on the origin and purpose of Stone Age monuments such as Stonehenge. Mr. John G. Williams, of Abergavenny, Mon., thinks all such monuments in Britain may be aligned in a single geometrical pattern.

Mr. Williams, a solicitor by profession, has compared the position on Ordnance Survey maps of more than 3,000 prehistoric stone circles and single standing stones. He says that every one is aligned to neighbours up to 20 miles away at an angle of $23\frac{1}{2}$ deg. or a multiple of that angle.

Over the years he has taken thousands of photographs of standing stones and believes he has found a significant clue to their use. A surprising number of photographs appeared spoilt, as if "fogged".

"I thought nothing of it for years and put it down to bad camera work," Mr. Williams said yesterday. "But in 1959 a friend and I photographed the same stone near Brecon together. Both pictures came out with a fogged band across them in the same place. My picture was taken in colour and the fog band was dark blue-black. This led me to surmise that something in the stone was spoiling the pictures, a kind of ultra-violet light. Since then I've had many more examples of the same phenomenon.

"Most, if not all standing stones contain quartz, a crystal similar to that used with the cat's whisker in early wireless receivers. I believe most stones would show the fog effect if systematically photographed. I now think the stones form the gigantic power network, though I cannot guess for what purpose.

Mr. Williams offers two further clues. More than 200 of the stone sites are in N-S alignment and are named after Arthur. But Arthur, says Mr. Williams, does not signify a Celtic warrior king. In Welsh the name means Great Bear and he thinks this may be a clue that the power system was based on polar magnetism.

"Radio waves and X rays have always been there, although modern man only recently discovered them. Is it possible that prehistoric man discovered something analogous which is still unknown to us?"

Dolmens, groups of stones with a roofing stone often delicately balanced, are usually thought to be sepulchres, but Mr. Williams says that human remains have been found on only 2 per cent of such sites. He believes that the roofing stones were placed as rocking stones to operate the power system.

If "Arthur" is a clue word is it possible that "Merlin" is also a clue word. Please send us your ideas.

LOCAL LORE AND LEGEND

Mrs. Deirdre Concannon, from Brighton, wrote to tell us that she had just come across a 3/- Guide Book to "Place", St. Anthony in Roseland, Nr. Truro, Cornwall which was once a monastery, then a Manor House, and now an hotel.

"I was, in fact, staying quite near there a few years ago and I am sorry now that I did not see it then. They have got a Saxon arch with the story of Jesus and Joseph landing there, in pictograms plus ogam script.

"The writer, Edward Harte, first shows the local connections with the tin trade of the Phoenicians (a tin ingot dredged up from the harbour (1820) and a church bell made of wroth bronze of almost undoubtedly Phoenician origin seem to confirm this) and then shows how this could connect with Joseph of Arimathea, who was, according to the Latin Vulgate (St. Luke 23/50 and Mark 15/43) a decurio, a word used to describe people in charge of metal mines.....He states that Jesus was not just a carpenter but a ship's carpenter (not unlikely since most of his friends and relations seem to have been fishermen) and that he travelled with Joseph of Arimathea as an apprentice. There are, apparently, legends in Pakistan and India of a similar nature to those of "Place" and they were also on Phoenician tin routes.

"The pictograms are said to show a ship being wrecked on the coast, Joseph and Jesus getting ashore safely, and then Jesus visiting the Celtic University at Glastonbury and staying there to be trained before returning to the Holy Land when Joseph next called back. He shows the very old tradition of the monks keeping a light burning in the bay as evidence of the shipwreck, and points to many similarities between what Christ taught and the Druidic tradition.....

"Of course the whole thing hangs on whether or not the arch is as old as he says, and whether or not the interpretation of the pictograms is correct....."

Note: It is well known that the Phoenicians kept the source of their tin trade secret and sometimes deliberately wrecked a ship rather than allow some following Roman ship to track it to port. We have now acquired a copy of this 3/ Guide Book. Though not scholarly it contains much food for thought and some plausible theories. One such is that the Phoenicians originated in Britain. Modern archaeological thought now accepts the idea that Classical Greece had its origins in an older civilisation, and that this civilisation travelled from the West and not from the East as was previously taught.

According to this book Wroth is an alloy harder than any metal made to-day. An ordinary church bell should be tuned every 25 years to keep its note. Experts have examined the "Place" bell and confirm that it was cast true the first time and has never been re-tuned.

A QUEST FOR MERLIN

Eight years ago the Pendragon Society was founded with the intention of stimulating interest in King Arthur and his contemporaries, and to investigate the historical and archaeological background of The Matter of Britain.

In other words, we set out on a Quest for King Arthur and the intention was to interest as many people as possible in that quest. Investigating the historical and archaeological background meant bringing in the experts and persuading them to look for Camelot. Anyhow, Camelot seemed a good place to start.

Mr. Alcock's report in The Observer seems to indicate that he is pretty well satisfied in his own mind that he has found Arthur's H.G., and that he hopes to be able to affirm this after the dig next year.

So far, so good. But all this has taken quite a time, and the Quest is hardly more than launched. We can now safely leave Arthur and Camelot to the Camelot Research Committee and take up another aspect of it on our own and see where it will lead us. At the last A.G.M. our President opened the door for this by agreeing to add another aim to the first two. This is: To study the significance, past and present, of the Arthurian Legends.

So what about some of the other famous characters featured in the Legends ? What, for instance, about Merlin ?

Members who read their copies of "PendragonW will remember that Roger Deeley suggested Merlin might be another name for Ambrosius -- no longer an active emperor or general but elevated and retired to the status of Elder Statesman.

Well, it's an idea but it hardly fits in with the firmly imprinted image of Merlin as a magician.

According to the legend Merlin was the boy born without a father. This doesn't seem to fit Ambrosius either.

Stonehenge was known as Merlin's Dance. He was said to have brought the great stones from a great distance by making them dance. Was this levitation by mantra, or levitation by what one young member has suggested might be a form of ultra-sonics ? This would certainly be "magic" if the story was related from memory.

Does Merlin belong to Britain in the same way that "Greensleeves" belongs to Britain ?

Going back to "The Sword in the Stone", T.H.White's

Merlin was benevolent but also slightly scarifying to "Wart", and always essentially a Tutor. T.H. White's Merlin is a magician involved, in a somewhat psychedelic way, with the Beasts of Mythology and Problems of Time. He wanted "Wart" to understand the Beasts and to experience the Relativity of Time.

Is someone trying to tell us something ?

The Bristol group that takes pleasure in such speculations and discussions will welcome ideas from other members, however apparently far-fetched.

Jess Foster.

RECENTLY JOINED MEMBERS

Michael Thompson, 39 Hunters Drive, Kingswood, Bristol.
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Alison Kelly, "Walton", 116 Midford Road, Bath.
Elizabeth Hallam, Gallis Ash, Radstock, Bath.
Susan Bazeley, The Mill, Wellow, Bath.
Elizabeth Burbidge, 36 The Paragon, Bath.
C.D. Guerin, 11 Mutual Sq: Rosebank, Johannesburg, S. Africa.
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CAMELOT YIELDS MORE SECRETS

For those who did not read Mr. Alcock's report in The Observer, Sunday Sept. 8th, 1968, here is the main and relevant portion of it.

It is just when we consider the score or so of other forts of Arthur's age that the primacy of South Cadbury proclaims itself. Castle Dore, near Fowey in Cornwall, is demonstrably a princely stronghold on the evidence of its great timber hall.

Ten Castle Dores would fit within the ramparts of Cadbury. Dinas Powys in Glamorgan is shown by its wealth of imported pottery and jewelry to be the court of some anonymous prince-ling. Tucked into a corner of Cadbury it would pass unnoticed.

Cadbury is the greatest. The message is almost too simple. Cadbury is the largest known military site and chieftainly stronghold of Arthur's day as Arthur was -- so history suggests -- the greatest warrior.

In a sense all this was known before we began excavating in 1966. What have we added since? Most important, the discovery last year that our Arthur-type figure -- to follow the barbarous but useful phrase of a colleague -- had not been content to utilise the massive but grass-grown ramparts of his ancestors. He had added a formidable defence of his own.

This year we had hoped to uncover one of the gateways through this Arthurian defence. In the event our plans were defeated by the complexity of the overlying eleventh-century gate.

For the Arthurian gate we must await next season's excavations. This year our reward lay in a surprising quantity of imported sixth-century pottery which had been scooped up into the eleventh-century bank. This implies that just within the gate there is a major focus of sixth-century activity to be explored next year.

'Arthurian' pottery was also found in quantity immediately east of the summit of the hill. And here we had one of our greatest rewards -- traces of a building of the sixth century. Into the solid rock of the hill a trench had been cut to hold the upright timbers of a gable wall.

Rock and soil were then tamped back around the posts -- and in the soil was a fragment of a sixth-century wine-jar, looking as fresh as the day it was broken.

This year we uncovered only one wall of the building. We know that it was about 35 feet wide, and we infer that it was probably some 70 feet long.

So much for Arthurian Cadbury. But the Director of an excavation, whatever his own speciality, must keep the whole field in view. And the greatest attraction of Cadbury is the very depth of that field; no less than 4,000 years.

This season, indeed, our most significant discovery lay right at the start of the story, around 3000 BC, when the earliest Neolithic farmers were colonising Britain from Western Europe. We knew already that they had settled on the hill-top. The new discovery was that their settlement was probably as large as that of the Iron Age town 2,500 years later.

From the Iron Age itself the most attractive finds were a richly decorated harness ornament; a bronze scabbard; and a group of brooches made by British craftsmen immediately before the Roman conquest. The conquest itself produced quite unexpected evidence of military buildings -- barracks or the like -- erected temporarily within a fortress whose native defenders had been banished.

After two major seasons we have only just pried open the lid of the treasure chest that is Neolithic, Iron Age, Arthurian and Saxon Cadbury. Further large resources of money and manpower are essential if we are to recover the treasure itself.

WHAT YOU SAY

Points raised in articles in the last issue of Pendragon have brought the following replies:

From Mrs. Lazarides, Cornwall:

Cair Collon was probably Colchester, formerly Caer Col.

Cornwall and Wales have many names such as Carlyn, Caerlyn, Carlyon, Caerlyon. The probable reason is that when Britain consisted of many kingdoms each king had several fortified areas within his domain. Arthur has legends mainly in Cornwall, North Devon, Somerset. His Camelot therefore may have represented several stopping places on his journeys. So Camerton, Colchester, Cadbury and Camelford on the river Camel with its host of local Arthurian legends may all have been little Camelots in their day. Even Pen-rith and Pen-arth with their Cornish prefixes bear consideration, so the final article in the last Pendragon is not so far-fetched as might at first appear.

The list of 33 cities had surprising omissions. What about Caer Badus (Bath ?) Or even the present St. Germans, a village now but probably larger in 930 A.D. when it had its own cathedral and bishops, and was probably named Colgear (in Cornish caer may become Gaer or Geir by mutation according to declension.) The hill by St. Germans is still Colgear Hill.

From C.D. Guerin, South Africa

The article "Stirrup Cup" most certainly roused my interest; while I cannot resolve the question the following observations may be of interest.

1. From "A Companion to Latin Studies" by Sir John Edwin Sandys - "The early legionary cavalry...rode on two blankets, the inner one of felt or leather, fastened with a surcingle, breast-strap and crupper. There were no stirrups..." No mention is made of stirrups in his description of cavalrymen under the Empire.
2. In the same book the description of the battle of Cannae, particularly the employment of the heavy cavalry under Hasdrubal most definitely gives the impression of close-quarter fighting on horseback between the Punic and Roman cavalry.
3. "The Great Invasion" by Leonard Cottrell in the 'Pan' edition shows a series of gravure photos in the middle of the book. One photo shows "A Roman Cavalryman's Stirrups" ???
4. Chambers Encyclopaedia, describing the horse-gear of the Scythian Nomads says, "This consisted of the bit, a snaffle... The saddles were very simple and without stirrups: a hanging strap may have served the purpose."
5. Many of the natives of Basutoland (Lesotho) are most excellent horsemen. Not only do the majority ride without stirrups but without saddles as well. I have even seen them riding at the gallop without reins, change of direction being effected by slapping the horse's neck. As to fighting without saddle or stirrups I have seen them indulging in a sport (?) involving the use of a stoutish stick about 3'-6" long, held in the right hand whilst the left hand takes a firm grip in the horse's or pony's mane. The stick is used for offence and defence like a sword, the object of the game being to thwack your playmate on the pate until the first cries "hold, enough". Even without stirrups they can become remarkably energetic.

None of this proves a thing, I agree. But I do feel that a properly designed saddle is of more importance to a mounted fighter than stirrups, particularly if, as in the case of the Basutos, he has been trained to grip with his knees and can rely on nothing else.

Finally, with reference to the list of towns and cities by Rita Moreno, the O.S. map of Britain in the Dark Ages shows Caer Luyt Coit as Litchfield. Additionally interesting is this. A Coit or Quoit -- etymology unknown -- is a word used in the South of England to describe a Cromlech -- examples Lanyon Quoit, Trevithy Quoit, Kits Coty. Litchfield derives from Saxon Lyccfeld -- Body Field. Modern Afrikaans would render the word Lykveld. (Pronounced "Lakefelt").

I wonder what Cat Coit Colidon means and where was it ? Is Colidon (Collidun) necessarily Scottish ?

From Rita Moreno, Bristol.

I have been reading through Vol. 71 of the Proceedings of the Somerset Archaeological Society and take the following points from a report by H. St. George Grey of an excavation

carried out at Ham Hill (which is not far from Cadbury) in 1925. After describing the position and condition of a skeleton found, a report follows by Prof. Sir Arthur Keith, M.D., LL D., F.R.S. "There are two circumstances that make this skeleton that of a man worthy of a full report: 1) It's remarkably good state of preservation; 2) It's date. The archaeological evidence assigns it to a very early point in the Roman occupation....As to the cause of death there is no indication, but one notes that at death or soon after, his right leg was slashed into by a sharp weapon like a sword -- such a blow as a man fighting on horseback might receive. The blow cut through the fibula and entered some way into the tibia. This points to death while fighting."

In another letter Mr. Guerin has written:

As an example of the sort of etymological game with which I have been amusing myself during the past two or three years, may I put forward a theory concerning the origin of the name "Guinevere" or "Gwenhwyvaer".

1) The Celts of the continent seem to have experienced difficulty in pronouncing the hard teutonic V sound (written W) particularly at the beginning of a word. Examples:-

<u>Teutonic</u>	<u>Pronounced</u>	<u>Meaning</u>	<u>French Spelling</u>
Wilhelm	Vilhelm	William	Guillaume
Werra	Verra	War	Guerre
Wespe	Vespe	Wasp	Guepe (Mod. French Guespe.)

My own ancestral tribal name

Werins Verins (Latin:Varini) Guerin.

2) The impediment seems to have been shared by the Celtic British.

Latin or Teutonic

Celtic

Votadini	Manau Guotodin
Venedotia (N. Wales)	Guined (Gwynedd)
Venta Silurum	Caer Gwent (Gwent)
Vortiporius	Guortopir
Wallop (in Hampshire)	Guoloph

Even Vortigern's own particular area of Wales is named Guortigerniaun on the O.S. map of Britain in the Dark Ages.

3) So we come to Guinevere. Applying the apparent rule shown above, the name becomes Vinevere. Replacing the V with the written W we get Winewer. If we cheat a little this could be written Winna Wer and still be pronounced in the same way. The availability of Anglo-Saxon grammars and dictionaries in Johannesbury is rather poor, but I have been assured by a student of Anglo-Saxon that this could be translated as "enemy blood-price" or "hostage". Perhaps one of your coll-

-eagues could verify this.

If you accept this possible origin of the name, does it not put Guinevere in a different light ? The Hostage demanded at some time after Badon by Arthur -- the possibility of more than one Guinevere -- the persistence with which Guinevere was at one time or another kidnapped or courted -- for he who held Guinevere could control the Saxon. As to why the name "Winna Wer" passed into Celtic British in preference to her true name is also explicable. Superstitious and primitive tribes do not like to give names away. It confers power upon the recipient. Frazer's "Golden Bough" deal with this point at some length. No doubt, at the time she was handed over as hostage the British asked her what her name was. No reply. "What do your people call you ?" "Winna Wer".....

Guinevere is not the only Arthurian name that I have "investigated" in this fashion and if any Pendragon Society members are interested I shall be only too pleased to enter into correspondence with them. But please ask them to write air-mail.

AN ODD THING HAPPENED ON THE WAY.....

On the first day of the Cadbury dig, soon after the tractors and excavators had come down off the hill, Rita Moreno picked up something from the mud in the lane that at first sight looked like a penny. Closer investigation showed that it was a Masonic token dated 1790. On her return to Bristol, Mrs. Moreno went to the Central Library where she found a book called "The Freemason's Guide and Compendium" by Bernard E. Jones, published by Harrap. From this emerged the following items that may be of interest :

"Lessing believed that English masonry was originally masonry, a word deriving not from mason, a builder, but from maco, a table; thus masonry was a private, intimate table-company. No court in Germany, big or small, was without one. He claimed even that the Anglo-Saxons took the idea from Germany to England and that King Arthur's (probably fabulous) Round Table was the first and oldest masonry, from which all other masonry's derived their origin. His theory includes the elevation of the masonys of the Knights Templars in the twelfth and thirteenth centuries to their very high repute..... ever since which Free Masons' Lodges have been dedicated to St. John the Baptist, and to St. John the Evangelist. Symbols of the first of these saints are a camel-hair garment, small rude cross, and a lamb at his feet; of the second, an open book, and a dragon or serpent emerging from a chalice, while in the background may be a young man with eagle."

Members will remember that the Knights Templars were known as Guardians of The Grail.

DUX BELLORUM

By Rita Moreno.

"When Hengest was dead, Octha his son passed over from the northern part of Britain to the Kingdom of the Kentish men, and from him sprang the kings of the Kentishmen. Then it was that Arthur was wont to fight against them in those days along with the Kings of the Britons, but he himself was leader in the battles. Dux Bellorum."

So the words of Nennius clothe the "mythical" King Arthur with flesh. He was known in his own day not as a courtly king but "Dux Bellorum", the leader in battle.

I believe it was Tacitus who wrote: "Reyes ex nobilitate, duces ex virtute summunt" and in those days of invasion and transition that followed the Roman withdrawal the Britons, divided among themselves, united for a while under a Dux Bellorum."

In the Essays published under the title "The Long Haired Kings", the author, J.M. Wallace Hadrill, writing on the history of the Franks in the 6th century, defines the difference between the tribal king and dux as follows: The King was the leader of noble descent, the mediator between the people and the pagan gods, but with the western migration many new tribal communities arose composed mainly of young fighting men and performance in the battle became the important virtue in the leader, and so these new communities elected their leaders or Duces and history has made of these duces kings -- which indeed some of them became in their new homelands.

CRUCIFORM SHAPES

The close of the South Cadbury excavation until next year leaves the elusive cruciform shape still a matter for speculation. Is it indeed the foundations of a Church, and if so, is it a Saxon Church or were these foundations dug when Arthur walked the hill ?

The cruciform shape was used in Baptistries and Churches in the early Christian days. One such is the Martyrion of St. Babylas built in 381 at Kaoussie on the outskirts of Antioch.

Then, at the end of the 4th century the bishops (St. Ambrose perhaps was the first) thought of the symbol: Forma Crucis templum est. The temple is in the form of a Cross: the temple is the sign of the Cross.

Nearer home the remains of a Cruciform Church are to be seen at Bradford-on-Avon and an old engraving of Iona cathedral seems to show a cruciform structure. But not only Churches were built in cruciform shape.

Another cruciform shape, although of much larger proportions, is that which is at Banwell Camp in North Somerset. Mr. Burrow, in "Earthworks of Somerset", describes it as follows: "It is a clearly defined cross of earth and stones about

120 ft by 129 ft across the arms. This is generally supposed to have been a boundary or surveying mark --- an agrimensorial cross -- dating, it is believed, to Roman days or at least to considerably later date than the camp. Allcroft thinks it may have been the substructure of a large tumulus.

"The Freemason's Compendium" by Bernard E. Jones also gives us this: "There is good reason for believing that the early speculative lodges were not always rectangular. Some were almost certainly triangular, just possibly others may have been cruciform. Not, of course, that the large rooms were built in those shapes, but merely that the lines of the real and yet mystical lodge, the symbolic lodge, were marked out on the floor to the triangular or other shape required, or even that the furniture of the lodge was arranged to produce in effect the shape required. It is generally held that the Brethren were not truly in the lodge until they had come within the lines."

The same book notes that there was an old tradition "that lodges used to assemble on the highest hills or in the lowest valleys and that apprentices were received in 'outfield lodges'."