

P E N D R A G O N

Vol. 3. No. 3.

January 1969.

All correspondence should be addressed to: Garden Flat,
22 Alma Road, Clifton, Bristol 8. BS8 2BY. Letters addressed
to contributors will be passed on.

CALLING ALL CELTS

Plans are now being made for a big Celtic Fair to be held in Bristol at Pentecost, 1970.

The scheme has been put forward by the Pendragon Society and has been well received by those civic bodies that have so far been approached. It has been welcomed by the various Celtic Societies in Bristol and an official committee to manage it is now being formed.

The idea was outlined to the Bristol authorities in these terms:-

CELTIC FAIR

During the last decade there has been a remarkable resurgence of racial and cultural self-consciousness in the Celtic areas of Britain and on the continent. This resurgence could be harnessed for the benefit of Bristol. It has been suggested that a Trade Fair might be held here, perhaps around Whitsuntide, 1970, to coincide with the beginning of the Tourist Season that year.

The suggestion is that manufacturers of Celtic products and producers of goods from Celtic areas should be invited to take part in an Exhibition and Fair. There is a host of possible Exhibitors ranging from those producing tweeds and whiskies to those making Irish linen, Welsh pottery and Cornish mead.

On this commercial basis, and to promote their wares, it is to be expected that exhibitors from each area would bring something of their own culture with them. This could take the form of Welsh choirs, Scottish bagpipe bands, singers and dancers, pageants of National costumes etc.

This combination of Trade, Culture and Tradition would make a great appeal to Celtic exiles in America and the Commonwealth. It would boost the Tourist Trade, and well organised coach tours would spread this throughout the West Country.

An assembly of Celtic interests would restore an old, traditional and family relationship between Britain and the continent of Europe through the Celtic communities in Spain and in Brittany. Bristol is geographically the ideal venue for such a Fair.

CAER ODER NANT BADON

By Alex Schlesinger.

I have read with interest the articles concerning the 33 cities of the Romans and Britons. These cities were listed by Nennius, yet other lists exist including one by Bede compiled about 720. Bede writes that there were 28 cities but in fact he only lists 27. Gildas also mentions that Britain was decorated with 28 cities and some castles, all furnished in a respectable manner with walls, towers, locked gates and houses firmly built up to a threatening height, but he does not mention the names of these towns. His words are these: "Britannia bis-
denis, bisque quaternis civitatibus ac nonnullis castellis,
murorum, turrium, seratarus portarum, domorunque, quorum cul-
mina minaci proceritate porrecta in edito forti compage pange-
bantur, molitionibus non improbabiliter insurrectis decorata."
(From Seyers Memoirs of Bristol, 1821.)

Henry of Huntingdon, writing in about 1148, also lists 28 cities, while Richard of Cirencester says, "there were formerly among the Britons 92 cities of which there were 33 more celebrated and conspicuous above the rest." Yet even this number might be incomplete for Whitaker reckons 140. Seyer, in 1821, gives particulars of 38 of these cities.

In all of these lists the city of Caer Brito is mentioned and there seems little doubt that this place is in fact Bristol. However, Seyer is swift to point out that Caer Brito enjoyed another name which he assumes applied particularly to the four ancient forts within the immediate vicinity of ancient Bristol. This second name is a Celtic one -- Caer Oder Nant Badon. Seyer claims that "it is so called by the Welsh to this day." (1821)

Two origins of this name are offered, firstly that Caer Oder is the city of the frontier and secondly, that Caer Oder is in fact Caer Godor, the city of the chasm. In construction Godor drops the G in accordance with the general rules of the language, thus forming Caer Odor. Seyer assumes that the name, frontier town, is of pre-Roman origin and refers to a tribal boundary. 'City of the Chasm' refers to the Avon gorge whose sides on the east fall vertically for more than 200 feet. Three of the four forts that I have previously mentioned are built directly above this gorge, the one on the east being Clifton Camp and those on the west being Burwalls (Bower-Walls) Camp and Stoke Leigh Camp. Seyer points out that Blaise Castle, in Henbury, North West Bristol, is visible from Stoke Leigh, and that Brandon Hill used to be visible until the recent erection of some houses in Clifton (1784).

It is obvious to those who inspect these defences that they are of Iron Age origin yet the legends that are attached to these forts may give some hint as to their subsequent history.

William of Worcester (1480) says that the camps were built before the Norman Conquest by Saracens or Jews by order of a giant named Ghyst. Admittedly giants are not new to Celtic mythology but other similar legends attached to the foundations of these camps, and of Bristol itself, have a similar theme. Legend also states that the Avon Gorge was dug by two giants, Goram and Vincent. Goram subsequently murdered Vincent who was canonized and is commemorated by St. Vincent's rocks on the east side of the Avon Gorge. It is possible that two Celtic chieftains either built, or more probably re-fortified, the forts while subsequent folklore gave them the greater task of digging the gorge.

It is said that Bristol itself was founded by two kings, Brennius and Bellinus. "Brennus conditor Bristollire". (Leland 1530). Above St. John's Gate, the north gate of Bristol, the thirteenth century statues of Brennius and Bellinus can be seen to this day. It could well be the case that Goram and Vincent are the same people as Brennius and Bellinus, but were they kings, giants or chieftains?

Two of the Celtic gods were called Bran and Beli, yet it would be more plausible if some chieftains possessed these names. Fortunately such names do exist in Celtic history for ancient rulers of Britain include Bran, his son Caradoc, and Cassivellaum, son of Beli. Unfortunately the early chroniclers listed them alongside such mythical characters as Manawyddan, son of Lyr.

As I mentioned earlier, Leland mentions Bristol being founded by Brennius rather than Bellinus. Now Brychan was a Goidel chief. Gildas mentions the Goidels coming over from Ireland. He has, in his writings, scant respect for them which is not surprising when one remembers that they were the most uncivilised hoard. Brychan founded, or gave his name to, the kingdom of Brychciniog, later corrupted into Brecknockshire. It is possible that in the confusion that reigned in the latter part of the fourth century that a Goidel force under Brychan occupied the Severn estuary and used the forts around Bristol as their eastern border. Hence the place could have had the joint name of City of the Chasm or the Frontier City. Gildas himself discovered that the Severn estuary region was not a safe place to live in some time after the age of Brychan. So it might be safe to assume that during the Goidel heyday the area of the Severn was given over to violence and anarchy. Another reason why these forts may well have been occupied in the early part of the Dark Age is that the Romans occupied them in connection with the port at Abona (Sea Mills). It might be supposed that the defences were still in good condition and needed only superficial repair well within the capabilities of a primitive people such as the Goidels.

Having dealt with the first part of the name Caer Oder Nant don, the second part --Nant Badon --might also give rise to some interesting theories. Its literal translation is the Vale of the bath, from Bad, a bath. Within itself this name presents no difficulties for a few miles up river from Bristol stands the city of Bath. However, the reader will be aware that Badon is far more important than a mere bath for the site, if it can be exactly located, would indicate where the Saxons suffered a great defeat at the hands of Arthur, a defeat which was to have a profound effect on the history of this island.

At present the most acceptable site for this battle is at Liddington, a hill fort just outside the town of Swindon. This seems an acceptable location for if we assume that the main push of the Saxons was from the east to the west, the Saxon stronghold being in Kent, it would follow that the invader would follow the route west into the Vale of the White Horse. Continuing westward until arriving north east of Somerset they would then turn into the west country proper. If this movement is acceptable, then the first major line of defence to be met with is at Liddington, giving a suitable site for the Battle of Badon.

However, there is reason to believe that the Saxons ventured west of these points. Gildas, who was a contemporary recorder, comments that the Saxons raged from sea to sea and even reached the western ocean. Also, if Arthur fought a battle with them at the city of the Legions (Caerleon) then they had penetrated as far as the Usk.

The Saxons had occupied Kent by about 450. Hengist subsequently won a victory in Kent in 473 (against Ambrosius ?) in 477 the Britons fled from the Sussex Weald, and in 495 Cerdic and Cynric landed in Hampshire. All this time some sort of resistance was in operation, at first led by Ambrosius and then by Uther Pendragon. The location of the Saxons shows that the counter offensive was of little effect and it was not until Arthur had finished his training (fighting the northern invaders ?) that the tide began to turn against the Saxons. One of Arthur's battles was at Caerleon where he was victorious, possibly due to the use of Roman tactics.

It is known that Arthur fought against the Goths. There is a castle in Anglesey where Arthur is said to have rested after a battle with these people. It is possible that after the battle of Caerleon Arthur crossed the Severn and removed the Goths from the region of the Avon where they had a frontier (of sorts) with the Saxons. (Maes Knoll, not far from Bristol, is supposed to be the site of one of Arthur's minor battles. Ed.) It would then have become obvious to the Saxons that if Arthur secured the Avon and Severn estuary they would have lost their access to the west and the Welsh border lands. Being so restricted it would be difficult to maintain their western front and they might well be pushed back into Kent.

If the reader consults a map of the west it will be seen that the area immediately around Bristol serves as a key to the whole west country and Wales. Bristol guards the mouth of the Avon, the Severn Estuary, and the routes running south into Somerset. At that time Bristol also consisted of four powerful forts -- a prize within their own right.

Geoffrey of Monmouth, for what he is worth, refers to the battle as taking place at Caer Badui, the town of Badon. The full quote is, "Urbs Caer Badui quae nunc Bado nuncupatur." (Chambers, Arthur of Britain.) The town of Badon might well be supposed to be Bath. This pattern is followed in "The Dream of Rhonabwy" which states that Arthur gathered his forces in the Severn Valley before advancing to meet Osra Gyllyllvawr at Badon. If this last reference is correct then Arthur arrived at Badon after the Saxons had mustered their forces.

If the Battle of Badon raged around a fort or forts of strategic value in the west country close to the Severn surely Caer Oder would be a most likely place, for if the Saxon forces were stretched across England their communication lines would have been long and vulnerable. If further reinforcements were coming by sea with the aid of the Saxons in Hampshire, what better place to land than at the disused Roman port of Abona, just a mile away from Caer Oder?

Much of this theory is conjecture and more evidence is needed. Perhaps some other Pendragon member will take up the search from here.

THE ROYAL FAMILY OF POWYS

A correspondent asked for some information concerning the Powys family. The request was passed to Mr. R.D. Hoskins at Farnham who provided the following notes. We feel they may be of interest to others as well as our correspondent so we give them here.

Traditionally, Magnus Maximus had four children -- Victor, Constantine, Antony and Severa.

Victor, the eldest son, accompanied his father to Gaul when M.M. made his ill-fated bid for the title of Emperor of the West, and was killed with him. Constantine (of Arfon) presumably succeeded to his grandfather's rank as Prince of Powys. From Antony descended the ruling house of the Isle of Man. Severa appears to have married Vortigern (at that time a petty chieftain in Wales) at some later date and, through her, Vortigern succeeded Constantine when the latter died. There has been some suggestion that Vortigern may have had a hand in Constantine's removal from the stage but, whatever the truth of that may be, Vortigern did become Prince of Powys, overlord of the British, and leader of the Celtic chieftains.

At this point the story passes into the more authentic light of recorded history through Nennius's History of the Britons and the Anglo-Saxon Chronicle. You know already about Vortigern's introduction into Britain of Hengist and Horsa and the Saxon mercenaries,

and the story of Rowena.

Vortigern and Sevora had, certainly, three and, possibly four sons -- Vortimer, Cattigern, Pascent and (?) Brittus. Obviously the first three were warriors to a man and either felt such a strong resentment at Vortigern's treatment of their mother, or foresaw the danger which the mercenaries were becoming to their country, for they abandoned Vortigern and raised the Britons against the Saxons.

Nennius records that they fought three great battles against the Saxons. In the second battle, at Aylesford in Kent, both Cattigern and Horsa were slain (the A.S.C. corroborates Nennius at this point). The third battle saw the Saxons driven into the Isle of Thanet and Vortimer himself died shortly after this, probably from wounds received during the campaign. The surviving brother, Pascent, appears to have continued the struggle when the Saxons, reinforced from home, broke out of Thanet. A final battle at Crayford in Kent resulted in the Britons being completely defeated and losing Kent for ever. Their fortunes from then on were at a low ebb until the rise of Ambrosius Aurelianus stabilised the situation.

There is an allegorical story in Nennius of how the leadership of the Britons passed from Vortigern to Ambrosius because V. had forfeited his authority through being the cause of the war between the Britons and Saxons. Vortigern died in Wales when his fort was burned down. After Vortigern's death, [Antony] gave V's old kingdom in South Wales to Pascent, no doubt as a reward for the great fight the three valiant brothers had made. Arthur may well have followed in their role -- William of Malmesbury referred to Arthur as "Ambrosius's general."

There is some haziness about the fourth son Brittus. One tradition credits him with being another son of Sevora. A stronger tradition makes him the result of an incestuous affair between V. and a daughter but this may well have been part of a later smear campaign against V. (or even Brittus.) Nennius quotes a story about St. Germanus (of Auxerre) blessing the child.

The Pillar of Eliseg. This old carved pillar stands near the ruins of the Valle Crucis Abbey in the Vale of Llangollen, Denbighshire. An inscription cut on the shaft, but only partly legible, may throw a little further light on this family. Some authorities consider it a fake. It was erected by order of Cyngen, son of Cadell, the last king of the old line of Powys, in memory of his great-grandfather Eliseg. Some extracts --

"This is that Eliseg who joined together the inheritance of Powys --- out of the power of the Angles with his sword and with fire."

"This is that Cyngen who captured with his hand 1100 acres which used to belong to his kingdom of Powys and --- Monarchiam --- Maximus Britanniæ --- Pascent Maucannan ---"

"Brittus, son of Vortigern, whom Germanus blessed, and whom Sevora bore to him, daughter of Maximus the king, who killed the king of the Romans."

RECONNAISSANCE IN NORTH BRITAIN

No. 2 - Pendragon Castle

By F.S. Woodhead

In Malory's "Le Morte d'Arthur", the tale is told in the story "La Cote Male Taile" of how Sir Lancelot and Sir Breunor le Noyes came to Pendragon Castle. Of how they fought the Lord of the Castle, his defeat, and the subsequent handing over to Sir Breunor. In most of Malory's stories the location of the narrative is obscure. But in this case it seems possible to trace these happenings to an exact location. To a castle which exists now (albeit in ruins); which certainly existed at the time Malory was writing his epic, and which in all probability, although perhaps in another form, existed during the time of the historic Arthur.

In a remote part of Westmorland there is a beautiful and unspoilt valley, the Dale of Mallerstang. Several miles long it is bordered by hills rising to over 2000 feet, giving it a majestic grandeur such as only Lakeland can show. The road winds along the floor of the valley and is soon joined by the River Eden coming down from those high fells. Together the two wend their way northward until they arrive at the ruins of Pendragon Castle. A small castle with a long history and even longer tradition, for if tradition is right, it was built on the foundations of what was once the home of Uther Pendragon, and as such has a claim on our attention.

Legend has it that Uther Pendragon decided to build a castle in this secluded valley, probably as a retreat. He tried to build on a hill on the left bank of the Eden but owing to the fighting of two dragons (one white - one red) imprisoned there by Merlin, each day's work was destroyed during the night until at last he abandoned his efforts and built on the right bank opposite where he had to create a mound of sufficient height on which to build his castle. He then tried to divert the River Eden (see previous issue F.M.) in order to form a moat but was unsuccessful. Some years later the Saxons came and poisoned a well just outside the moat or ditch killing Uther and his retainers. The legend is well established in the district as a very old tradition. But what is astonishing is the similarity of wording to the stories told by Geoffrey of Monmouth. In Geoffrey's "History", however, the dragons are transposed to Snowdon and King Vortigern, whilst the poisoned well story is transposed to St. Albans. It would seem therefore that Geoffrey took a northern tradition or possibly an actual occurrence in order to embroider his admittedly somewhat fanciful "History of the British Kings". Nothing has been found to support his stories but at Mallerstang there is a castle and a well in exactly the right positions to support the legends.

The present castle is believed to have been built by William

Rufus shortly after he took Carlisle in 1092 and there is a very good account of its subsequent history in a book, "Mallerstang", A Westmorland Dale, by Mary M. Thompson, M.A. to whom the writer is indebted for much valuable information. It occupies an area of about 1½ acres, having a Keep of some 64 ft. square and stands on an artificial mound which is believed to be of earlier date than the present building. Located within a few miles of Kirby Stephen, a delightful old-fashioned small country town almost on the doorstep of the Lake District, it is in the centre of an area which is completely unspoilt and dotted with ancient buildings and landmarks all telling their own stories of a history going back into the Dark Ages and beyond.

The castle is now in a ruined and rather dangerous condition, most of the interior being filled with rubble which is also piled up against the outside walls. The present owner acquired the property about four years ago and being a keen student of the Arthurian legends has the intention of clearing away the rubble, rendering the standing walls safe, and eventually to excavate below the castle to try and discover what truth lies behind the local tradition. There are sound technical reasons for believing such excavation may be interesting and rewarding. Much work has already been done but very much more remains to be done and it is felt that perhaps a few Pendragons might be sufficiently interested to lend a hand with the clearing during the summer months, if suitable arrangements can be made. Excavating below the castle would need the permission of the Ministry of Building and Works. The owner, however, would welcome any assistance in the clearing of the rubble and preparation of the site for an official dig. Farmhouse accommodation and camping facilities are available nearby. It might be mentioned, however, that at present, owing to the crumbling nature of the ruins, the tenant farmer occupying the site tends to discourage casual visitors. Officially arranged visits, however, would be welcomed.

Standing on this ancient mound contemplating the ruined walls against the background of those towering and timeless hills, one senses an air of mystery which has nothing to do with the many ghost stories attached to the place. One feels that here, if anywhere, lies a key which will open a door to a better understanding of the Arthurian legends. Did Arthur's father once live here? If he did, then many puzzling features of the Arthurian story would become clear and a little light would at last shine on the Dark Ages.

NENNIUS' CITIES OF BRITAIN

By R. D. Hoskins.

By Pen and Ager, Coit and Cair
You know the Western men lived there --

As Nennius did not sing when he pinned his original list of 28 cities to his Historia. The very comprehensive identifications given in a recent issue of 'Pendragon' show that someone realised some of the omissions and added five more -- Cair Gurede, Merdin, Ceri, Glou, Tein. May I add some comments and further identifications which I hope will be of interest ?

CAIR GUORTHIGERN. Assumed associated with Nennius' story of Vortigern. Cambrian Annals places it in the region called Gounnessi. Owen Rhoscomyl placed it in "Gwnnws in the land of Lleyn" where he says the name survives on the slopes of Yr Eifli, i.e. near Nant Gwrtheyrn where are believed to be the remains of his fort and the green mound under which his ashes are buried.

CAIR GUSTEINT, also CUSTEINT Probably the fort of Kustennin, (Constantine) and may therefore have a Cornish location. For Caernarvon see Cair Segeint.

CAIR GOURANEGON, also Caer Wrangon, probably Worcester, but GUIRAGON the Caerwrangon near Pencarreg church in Carmarthenshire should not be overlooked.

CAIR SEGEINT Caerseint (Roman Segontium) at Caernarvon.

CAIR GUINNIUS ? Gwent (Winchester) --Roman Venta Belgarum.
GUINTRUIS May hold echoes of Castellum Guinnion, one of
also GUINNTGUIC Nennius' Battles of Arthur.

CAIR PERIS ? Caerberis on River Irfon, one mile west of Builth in Breconshire.

CAIR MENCIPIT also ? Also Caergybi (St. Cybi of Holyhead).
MINCIP also First syllable may have connections
MUNCIP with Menai Straits.

CAIR CARATAUC From Caradoc. Several places of this name. -- Two in Shropshire, one in Denbyshire, one in Herefordshire.

CAIR BRITOC also Dumbarton (fort of the British). Bristol
BRITHON was not known in those days.

CAIR MAUIGUID also ? Manwydd (man-small, gwydd-wood)-shrub.
MENIGUID also Shrewsbury has been tentatively suggested.
MANCHGUID (A-S Scrobbesbyrig)

CAIR COLLUN Colchester. (A-S Colunceaster.)

CAIR GUORCON, also Caerwrygon. Roman Uriconium. (Wroxester.)
GURICON

CAIR DRAITHON, also Dindraithov of the Life of St. Caranmog, also Dintradui of Cormac's Glossary, "in the borders of the Cornish Britons".
DRAITOU

? Carhampton (Roman Carrum) or ?Dundry, in Somerset.

CAIR PENS AVELCOIN also PENS AUELCOIT "Fort at the head (Pen) of the wood (coit)". ? Ilchester, but more likely Penselwood itself.

CAIR URNACH, also URNARC ? Dorchester (Roman Durnovaria). For Wroxester see Cair Guorcon.

CAIR CELEMION Celemion or Celenion was the name of the great-grandmother of Merfyn, king of North Wales.

CAIR LOITCOIT also LUYTCOYT Caerlwydcoed, Lichfield.

This was Nennius' attempt to identify the 28 Cities of Britain quoted by Gildas in his Querulous Letter. There are several surprising omissions such as Lincoln and Dover but these and the list itself probably reflect a more parochial outlook and the decline in knowledge of the parts of Britain over-run by the Saxons by A.D. 800.

... .:.

In the last issue of 'Pendragon' there were notes concerning a wroth bronze bell of possibly Phoenician origin dredged from the sea near Truro. A Cornish correspondent has sent us the following --

Four thousand years ago Benoath cove and Trewethet Cut flanked the route up to the ridge used by adventurers from the middle east. The route was up rocky valley and what is now known as St. Nectans Glen, and Kieve with its ancient hermitage. To the east of this route is King Arthur's Quoit and St. Piran's well. Piran's colours are silver and black as it was he who taught the Cornish to smelt the black tinstone to get the silvery tin out of it. The process of drawing copper out of the tinstone hardened into bronze was the secret of Arthur's success over his opponents. Evidence of this bronze age civilisation in this region is found in the slate east wall of rocky valley. In this wall is engraved with primitive instruments duplicate diagrams of the maze that formed the defence walls of ancient Troy.

... .:.

Editor's Note. We would very much like to enlarge and improve 'Pendragon' but this can only be done if members will make a big effort to send in contributions. Dare we hope that the next issue will be a bumper number ?

LETTER FROM NEW YORK

To The Pendragon from Mrs. Marjorie Cooke Artus.

This is a brief reaction to the 1968 "dig" at Cadbury, as seen through the hybrid eyes of one who has lived for the past nine years in the U.S.A. (and who, living directly opposite to the United Nations, considers herself primarily an internationalist) yet for whom the Lion and the Unicorn passport is still the key to both sides of the Atlantic.

For a week at the end of August, as a member of the Pendragon Society, I was a humble seller of postcards in the marquee atop the hill at South Cadbury. Maybe I could have been promoted to washing pots, but my not-so-young backside told me not to be ambitious and to stick to postcards.

I was immensely impressed by the tenacity and dedication of the pot-washers and of the diggers, and indeed of all participating in the "dig". I was impressed by the infinite patience of the diggers where progress is measured in slow inches and where faith is surely needed when the hard-won gains have to be filled in again before the coming winter. I had crawled all over the site on a crisp November afternoon in 1966: now I saw it alive and laid bare.

While realising the absolute necessity of archaeological proof before the site can be authentically claimed as Arthur's "Camelot", I was all the time aware of the breathtaking impact such an authenticated discovery could have in Britain, and also in the whole cultural world. Great Britain knows that its role as a great military, naval and colonial power has gone for good. But in a world that is rightly now beginning to eschew the force of arms and territorial gain through violence, and where a record of having liberated millions to nationhood is now a greater merit than conquest, a renewed emphasis on Arthur and Camelot -- and all that the Knights of the Round Table stood for -- could surely give to Britain a goal and a status and leadership in a role now spiritual rather than temporal. The tail of the Lion has been tweeked and grown tatty, but the Unicorn, the symbol of spiritual leadership, is as sprightly as ever.

The true perennial values of life -- integrity, honour, excellence in all things; compassion, gentleness towards the weak, loyalty, reason -- these values do not change with the necessarily changing customs of decade to decade and age to age. These were the values upheld by Arthur, his Knights and the Round Table. If, through the discoveries of archaeology and science, the "once Camelot" can be historically proven and the fact given wise leadership, Britain's youth and Britain's people could assume a new type of leadership based on the intangibles of the human spirit and have a tremendous impact upon the youth and peoples of other lands. Arthur would, in a sense, have "come back" at the time of Britain's and of the world's greatest need and would have given to Britain a lodestar for her new and still higher role in world affairs. So, on towards the digs of 1969 and 1970 !

CADBURY EXPENSE ACCOUNT

In the marquee at Cadbury, during the dig, Pendragons were selling the following items:-

Celtic jewellery; Post Cards: copies of our Pendragon Magazine; ball point pens with the words "South Cadbury Camelot excavations" inscribed on them: illustrated "certificates" (to be signed and counter-signed on the spot) saying that the buyer had actually climbed to the top of King Arthur's Camelot: copies of "Current Archaeology" on which we made a profit of 1/- on each copy: vast quantities of soft drinks, chocolates, biscuits and potato crisps. All these items had to be paid for. We also had to cover the cost of transport to and from Bristol, also daily transport to and from Castle Cary for three weeks. We had nineteen members acting as "staff" who were all paying their own expenses for accommodation. Some worked for one week, some for two and even three. To each of these we made a small payment of £2 per week.

Our total takings in the marquee amounted to £444. 4S. 5d. When all our bills had been paid we were left with £10 in hand, and a considerable number of post cards and pens which we shall be able to use next year.

Bills were as follows:-

	£.	S.	d.
Soft Drinks etc:	103.	1.	2.
Jewellery	196.	1.	3.
Post Cards	12.	16.	0.
Certificates	2.	7.	0.
Printing of Magazine	7.	9.	0.
Current Archaeology	40.	10.	0.
Pens	4.	0.	0.
Transport	15.	0.	0.
"Staff"	53.	0.	0.
	£434	4.	5.
In Hand	10.	0.	0.
	£ 444.	4.	5.

We shall be glad to receive now the names and addresses of all members who will be willing to staff the marquee next summer. Everyone who wants to do so gets an opportunity to work part of the time as a digger.

We shall probably be sending a small group of diggers to take part in a private dig near Cadbury during the Easter holiday. Part of a Roman villa was found on this site last year. If anyone would like to join us for this, please write in and we will send you particulars.

Readers will see that Major Woodhead is also appealing for volunteers to go to Pendragon Castle.