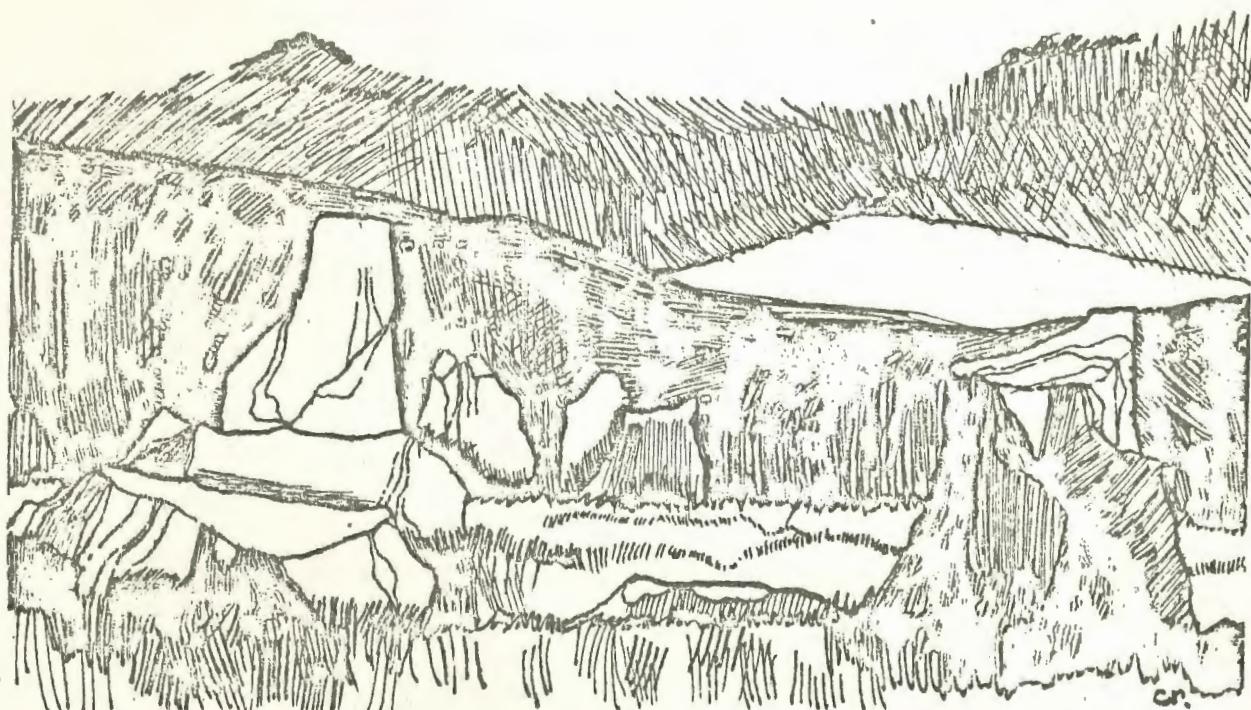




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FIRST OF THE PUZZLE PAGES

This is a special Wild Boar Edition of 'Pendragon'.

Many Folk Tales gathered round the names of Arthur and his men. One of the most lengthy and detailed of these was the story of Culhwch (pronounced Kil-hooch). Twelve labours were imposed upon him before he could wed his bride Olwen. Arthur and his Knights helped Culhwch to accomplish his tasks, the climax being the great boar hunt. This boar was called Trwyth and he was hunted from Ireland, across Wales and into the Severn where the scissors that were hidden between his ears were at last wrested from him. In Cornwall Trwyth made a last stand, and eventually the comb that was likewise hidden, fell into the sea.

Quote from David Jones' "Anathemata": "If the hunt of the boar Trwyth by the men and dogs of Arthur described in the tale of Culhwch is read with one eye on the OS map, the distribution of the Megaliths (Sheet 7), the possibility of some connection between the itinerary of this great mythological hunt and the sites of the megaliths may suggest itself. Peb-idiog is the south-west extremity of Wales where the hog and his pigs came in from Ireland. Aber Gwy means Mouth of the Wye, where the hog escaped into the Severn Estuary, to be overtaken in Cornwall and to be driven into the Atlantic."

Quote from "The Mysteries of Chartres Cathedral". "And then there is the sow or boar, as to which we are better informed. The word trui is a variation of an ancient Celtic word (Truth) that means Wild Boar."

NOTE from R.D.W. When working on the Stanzas of the Graves I came across, quite by accident, some puzzlement over the translation of the word 'Trwyth' in that nowhere in three dictionaries could I find any reference to it meaning boar or anything like it. However, in one of these dictionaries, a very old and cobweb-infested volume of the leather-bound variety, I came across an interesting series of references. It should be understood that this dictionary (compiled by the Rev. Thomas Richards in 1751) is given to quoting lengthy passages in medieval Welsh from various obscure authors with a view to making the meaning of a word clearer. Since the Rev. Richards seldom troubles to translate the ancient Welsh texts I had hitherto failed to see any value in the exercise. However, under the heading of "Trwyth" in the dictionary I found a reference to an old Welsh hero of some sort with the name of 'Twrch Trwyth'. Now, while Trwyth does not mean 'boar', Twrch most certainly does, and thus it seems likely that at some time in the distant past the proper name Twrch Twryth (which probably means 'drunken boar', has been translated, as it were, in reverse, Trwyth being taken to mean boar and Twrch, drunken. Thus I can only conclude that M. Charpentier and the other authors mentioned above are victims of an unfortunate linguistic error.

Would anyone like to take up the tangled skein from here ? Ed:

By R. D. Webster.



BRYN CYSEGR FAN ① is a strange and beautiful place. A large hill, it lies a little south of Llandewi Brefi and forms part of the area designated 'Aquarius' by Lewis Edwards' notes on the zodiac. On the one inch, 2½ and even the 6 inch C.S. maps it is shown only as a hill, but when four of us arrived to carry out a preliminary survey of the area at Whitsun, 1972, we were very quickly invested with the idea that here dwelt something a little unusual.

In the valley beneath the hill there runs a stream, bridged by the narrow metalled road which had brought us there. Beside this bridge we found our first sign that there was anything at all to be investigated. It was the ruin of a very ancient bridge, originally about two or three feet wide, built of stone, probably with a single stone span, now missing. Leading to, and away from it were the barely discernible remains of a small causeway.

Near to this bridge we found an unusual scatter of stones some of which assumed the shapes of collapsed dolmens. ① As this particular area lies on the flood plain of the stream it seems likely that whatever may have been there has been at least partially destroyed by flood.

The only other signs of habitation at this level was the ruin of an old and rather lovely farm enclosure. ① Interesting, indeed but hardly enough to fuel our growing conviction that here was something unusual.

Thus we turned our attention to the hill itself and began to climb. Apart from another, apparently random, scatter of stones and what appeared to be a simple field boundary we could see nothing out of the ordinary. In fact we wandered over the brown windblown bracken of the hill all afternoon finding nothing to back up our original intuition until we came to a small shallow valley running up the western side of the rise to the top. Then it was that the scales, as it were, fell from our eyes.

We had decided that the valley offered nothing new and were about to climb to the top of the hill for an all round view when one of our number suddenly pointed

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dramatically down the hill saying, "Whatever is that?" "That" turned out to be a small, round barrow nestling quietly and, once we had seen it, quite obviously in the base of the small valley. Once our eyes had been, as it were, opened, we found ourselves in the most concentrated area of early burials that I have ever seen. The valley was full of round barrows. There was, in fact, a long straight line of them, (nine in all) leading up the valley to a small standing stone atop the hill. All the barrows were of fairly uniform size except for the one at the bottom of the valley which, as it was about twice the size of the others, must have been a more important burial. Moreover, it had, thrown up around it, what at first sight seemed to be a simple enclosure but which, on viewing from a greater height, appeared to make a sign or heiroglyph similar to that of Aries.

We then proceeded to climb the hill to reach the standing stone, noting as we went that all the barrows and the stone itself commanded a fine view of a good deal of the zodiac area. The stone itself, when we reached it, proved to be of a type which we had previously encountered when on a field trip to Cornwall with John Michell at Easter, 1971. From the valley it appeared clearly defined and quite large, but upon close inspection we found it to be very small (about 2 ft. high) and, had we not seen it from below, we would have certainly walked straight past it without a second thought. (It should be noted here that a subsequent visit to Bryn Cysegr Fan revealed a large number of long barrows also in the aforementioned valley.)

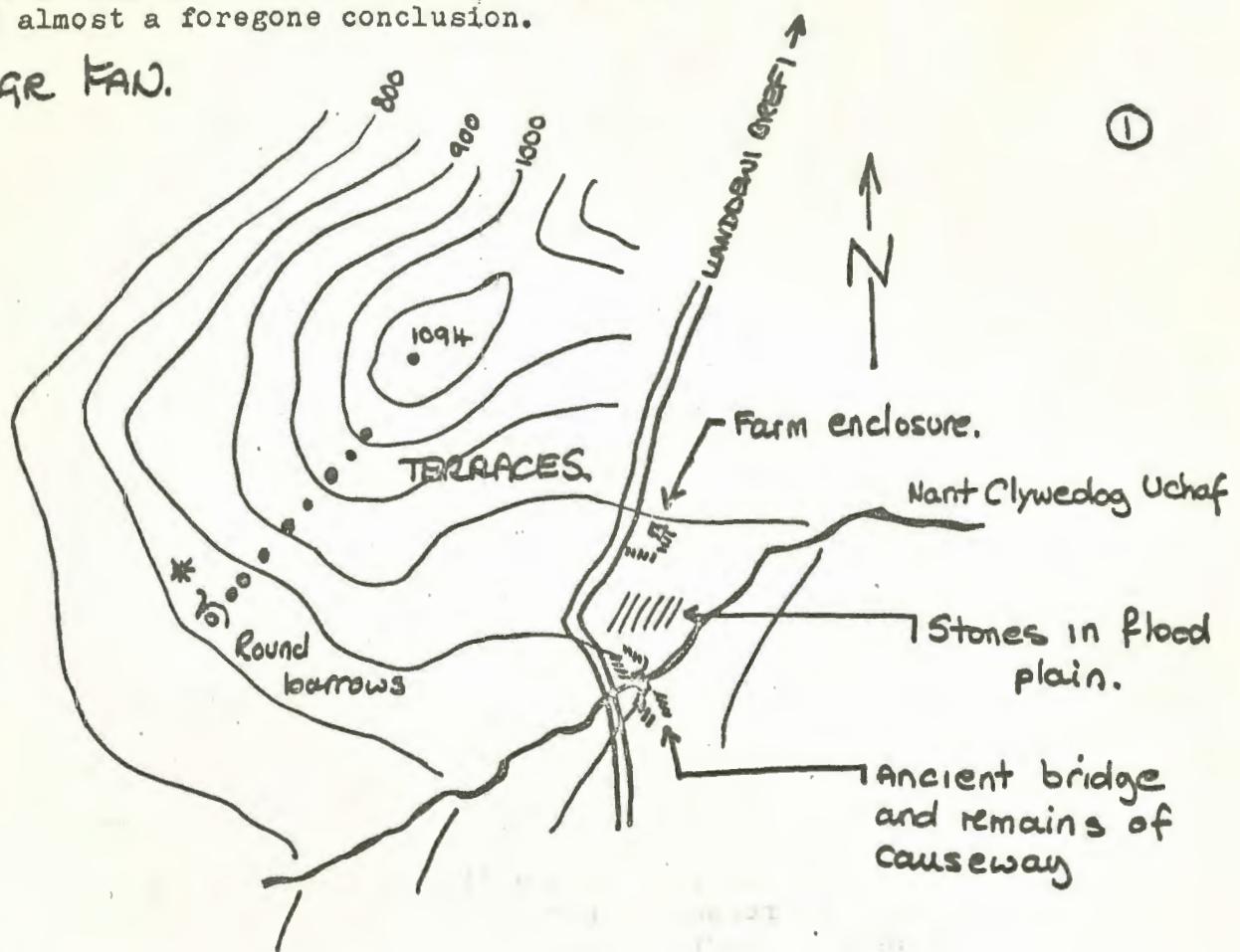
We found nothing of interest other than the stone on top of the hill and so began to walk down again to the bridge upon which we received our second shock of the afternoon. It should be remembered that the area we now traversed was that which we had already covered when skirting the hill to reach the valley, but now we saw that which, before, we had all unwittingly walked over.

It quickly became apparent that the hill was naturally terraced and that upon these terraces were what can only be described as conurbations of ancient buildings. The terraces were partially divided by enormous long barrows (up to 30ft long) at fairly regular intervals and within these partitions were to be found the most extraordinary assortment of round barrows and hieroglyphs which can only be adequately shown by means of diagrams.

It must seem inconceivable to anyone reading this that such a concentration of prehistoric activity could have passed unnoticed. I have no explanation for this; nonetheless these earthworks are there and plain to see. We have photographs -- which, unfortunately our printing methods do not allow us to print -- which show these features clearly. The O.S. seem to have missed them and, indeed, for the best part of the afternoon, we also missed them. It is a mystery and it only remains for me to say that the meaning of the

words Bryn Cysegr Fan, when we finally came to translate them as 'Hill of the Sacred Place' seemed almost a foregone conclusion.

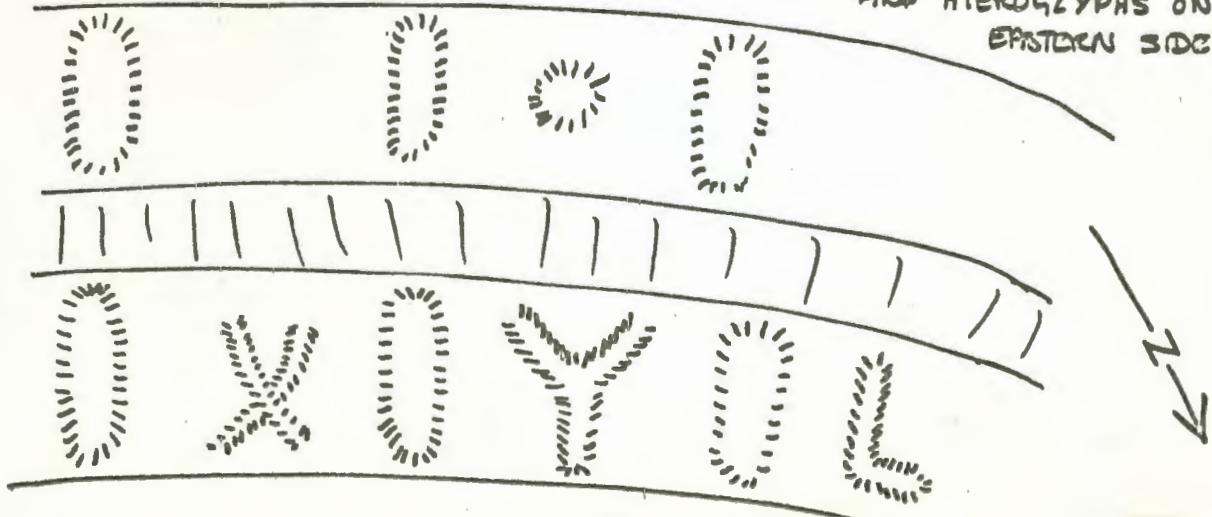
BRYN CYSEGR FAN.



ROUND BARROW WITH EARTHWORK ENCLOSURE * (ABOVE)

(3)

APPROXIMATE LAYOUT OF BARROWS
AND HIEROGLYPHS ON SOUTH-EASTERN SIDE OF HILL



Llwyn Wormwood

By Michael Pollard.

The farm of Llwyn Wormwood lies at approximately the centre of Lewis Edward's Pumpsaint Zodiac. The area itself can be found on O.S. Sheet 140 just a little south-west of Farmers.

Our investigations on this site provided precious little in the way of concrete () evidence. It had been said that there were standing stones in that area but, try as we might, we could not locate them, nor any evidence of their existence. However, part of the farmland has been sold to the Forestry Commission for development and it proved impossible to explore this area at first hand during the time that we were there.

If subjective impressions may be allowed, one certainly has the feeling of standing or being in the centre of something. The main area of Llwyn Wormwood is a hill some 500ft. above sea level, (as is Glastonbury Tor) and the surrounding hills form a complete circle relating, approximately, to the Zodiac.

Mr. Thomas, the farmer, told us there was a possibility that at least part of the hill is hollow. This is quite plausible: the ground certainly has a "hollow" sound to it but of course a claim of this sort can only be verified by excavation.

I think it fair to say that Llwyn Wormwood and its surroundings have been under cultivation for many centuries and any evidence that could have been objectively conclusive has long since vanished as, unfortunately, is so often the case.

When we return next year I hope to concentrate more on any traditions that have become associated with the Pumpsaint area, and in particular, why Llwyn Wormwood is so called.

"And the name of the star is called Wormwood".

Rev. 8. 11.



CAVERNS, MEASURELESS TO MAN.....

By Alex Schlesinger.

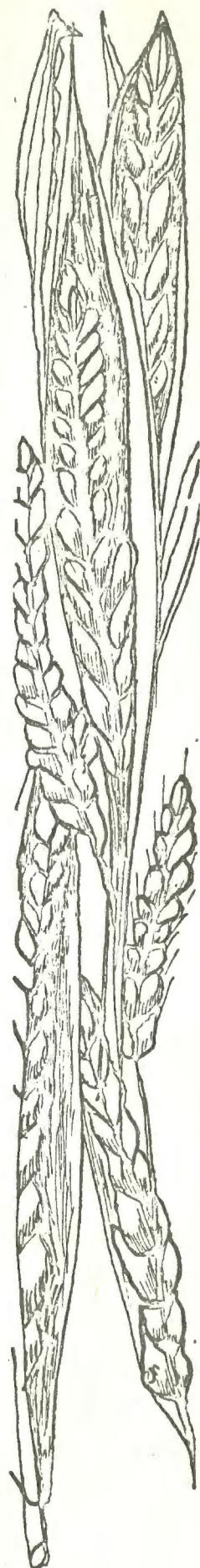
During this year's summer visit to central Wales a visit was made to Carreg Cennen Castle. Although this Welsh stronghold of the princes of Ystrad Towy is situated outside of the "Zodiac Area", certain features of the stronghold may prove to be of some considerable importance if we are to gain an understanding of the development of local myths, their origins and all that is thus entailed.

The Castle is situated on a limestone crag of spectacular defensive qualities. It is separated from the hills by the river Cennen and it is perched some 300 feet above the valley floor.

The Castle's early history was much bound up with the rivalries of the princely descendants of Rhys. In fact, the stronghold seems to have been a greater object of envy than either of the much more palatial castles at Dryslwyn and Dynever, both of which are on the Towy and served as royal seats of the princes of Ystrad Towy.

After the campaigns of Edward I had commenced in 1277 the Castle frequently changed hands between the English and the Welsh. Eventually, in 1340 the ownership of the Castle went to Henry of Lancaster and in 1362 it passed into the hands of John of Gaunt, through his wife: yet later the exiled Bolingbroke, who became Henry IV. During the Glyndwr rising the Castle was seized in 1403. The Castle last saw active service during the Wars of the Roses when it was held for the Lancastrians. However, it soon passed into the hands of bandits and by 1462 the authorities felt obliged to drive out the bandits and render the Castle uninhabitable.

The Castle consists of two wards. The inner one is rectangular and has a tower set at each corner. The gateway is set centrally in the north curtain wall. The inner ward has, therefore, the form of a 'concentric castle', a style of castle building which was brought into Europe during the Crusades.



The outer ward is a later addition and is ranged around the North and East sides of the Castle, which would have been deemed worthy of further defence on these two sides due to the gentle gradient of the hill. This outer line of defence is now very ruinous.

The most interesting feature of the Castle is the cave which runs underneath the outer bailey. A doorway in the south east corner of the inner ward leads down, by way of some steps, to a small open area outside the south curtain. From there more steps lead down through the foundations of the corner turret, which is built out over the edge of the cliff. From there a vaulted passage leads along the cliff face to the cave entrance. For most of its length this vaulted passage is walled on both sides and lighted by narrow apertures in the outer wall, but the last few yards consist of just an outer wall and vault built against the cliff face. From the end of the passage more steps lead down to the entrance of the cave. The mouth of the cave, which originally looked out over the edge of the cliff must have initially been a deep fissure, but this was walled up so that entry could only be made via the passage. The wall is pierced by pigeon holes, so that the entrance of the cave would have constituted a dove cote.

The cave runs back into the hill, i.e. North, for about 150 feet and consists for the most part of a narrow passage. The accessible cave terminates in a small chamber measuring some seven feet square. On the East side of this chamber is a natural rock shelf which, on the right hand side, has a small basin cut down into it. This stone basin is always full of water which percolates through the rock. Above this feature a fissure leads up vertically. One side of the chamber floor has a deep hole dug down through the debris which constitutes the present cave floor. Examination of this depression led us to suspect that another chamber or passage may be present under the chamber which is at present regarded as the termination of the cave.

There is some evidence that the cave was occupied in prehistoric times. Some years ago the remains of four persons, two adults and two children, were found in a "disturbed deposit under a layer of stalagmite." With the remains was a horse's tooth which was perforated at the end, possibly for suspension on a necklace.

There has been much speculation as to the purpose of the cave. It has been suggested that

it provided the Castle with its water supply, but there is hardly enough of it for that purpose and anyway arrangements for the collection of water exist elsewhere in the Castle. Neither was the cave used as a prison as such a facility is provided elsewhere, namely under the main gate. Furthermore, there is no way of sealing off the cave from the vaulted passage and the dove cote. We could not find any trace of doorway, nor fittings for iron bars, and seeing that the passage and cote are in excellent condition one would expect such fittings to survive, if they ever existed. It seems that any theory as to the cave being a well, a prison, or a store must be discounted. The official guide book suggests that the cave was incorporated into the defences merely to prevent it from falling into enemy hands. "Had the cave been left open there would always have been a danger of an enemy becoming established there and undermining the south curtain or infiltrating the outer ward."

It is my opinion that the arrangements for incorporating the cave into the defences would enable the enemy to achieve just what the vaulted passage and other associated works were supposed to prevent. (That is, if the guide book theory is correct.)

The cave on its own would have been useless for undermining the East wall of the inner bailey and need not have been in any way a threat to the security of the South wall of the inner bailey. It should be clearly understood that mines were not dug during a seige in order to make a small hole in a castle's defences through which the attackers might be able to crawl one at a time, only to fall victim to the defenders as they emerged from their tunnel. The purpose of a mine was to extend a passage under a lengthy stretch of a castle wall, timbers would be placed to support the roof of such a passage which, when complete, would have been filled with bundles of sticks. These would be ignited and would, in turn, burn through the timber props, thus causing the castle wall to collapse along the length of the passage. However, if the castle is built on solid rock, as in the case of Carreg Cennen, then mining is a pretty futile project which only invites the prospect of a counter mine being dug by the defenders of the castle. When such counter mines were dug the ensuing skirmish often went in favour of the defenders. At Carreg Cennen the cave runs some eighty feet East of the East wall of the inner ward, and parallel to it. So even if the enemy captured the cave they would have to mine a passage through eighty feet of solid rock before the undermining of the solid rock foundations of the inner line of defence could even begin.

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If we now examine the so-called attempt to defend the cave we find that an attack on the south wall of the outer ward, where the cliff edge is some distance from the wall, would (with a small amount of mining) enable the enemy to enter through the vault above the dove cote. From this point the attacker could enter not only the cave but also the vaulted passage. The western end of this passage passes beneath the south west corner of the inner ward and from this point the defences could be undermined. So it would seem that this so-called device for incorporating the cave into the defences actually weakens the Castle.

If the builders were genuinely worried about the cave all they needed to have done was to build the south wall of the outer ward for its whole length along the cliff edge. This would have left the cave entrance inside the outer ward.

It seems possible that it was the purpose of the Castle to defend the cave. If we consider the position of the Castle, for all its magnificent siting, it does not defend anything except itself. Most medieval castles defend something, a town, a river or a valley, something which is incapable of its own defence. The two neighbouring castles of Dryslwyn and Dynevor defend the Towy and Llandeilo respectively. Carreg Cennen defends only the river Cennen which is not navigable, and the hill on which the Castle is built.

C.Oman, in his book, 'Castles' suggests that Carreg Cennen was a stronghold of last resort for the princes of Ystrad Towy, but this proposition is not convincing. After all, the princes had their great castles at Drysslyn and Dynevor. If these were captured, either the prince would be captured with them or he would stay on the run in the easily defended hills whilst he raised a new army. To lock himself up in a remote castle when all the surrounding land had fallen would be merely to make a last and worthless stand. The Welsh princes who were familiar with the hills would know that their best defence was in the hills themselves and not in remote strongholds. The land east of Carreg Cennen Castle is mountainous, a good natural defence rendering any castle in that area a superfluous work.

Carreg Cennen is in no way unique by virtue of being a fortified Holy Place. The fortification of a religious site is by no means unprecedented. We need only think of Mount Moriah, the Acropolis, the Acrocorinthes, St. Michael's Mount, the Ile de la Cite in Paris, and probably South Cadbury in Somerset, to understand how often Holy Places have also been fortified places.



Often when a religious place is fortified it is not because there is no other place nearby which would provide more adequate defences. The contrary is often the case. In Athens, for example, Syntagma Hill would provide a much finer defensive position than the Acropolis Rock. The Holy Place itself had to be defended and certain individuals, and even whole tribes and peoples excluded. These Holy Places were (and still are) considered to have great power, and to give power to those who guard the place and worship there. We need only consider the history of Jerusalem to understand that great spiritual and worldly power may be accrued by merely guarding and using a holy Place in a certain way. Often the defences themselves were of magical importance, hence the enchanted castles of mythology.

It would seem that the cave under Carreg Cennen Castle was one of the Holy Places of Wales. The site has been fortified since the Iron Age. Aerial photographs indicate the Iron Age ramparts although nothing is to be seen at ground level.

Caves played an important part in the ancient religion of this island. Robert Graves, in "The White Goddess", devotes several pages to the importance of Oracular Caves. He claims that the great long barrows at New Grange in Ireland were man-made caves which served both as tombs and as places of oracular inspiration. "It seems likely," he says in Chapter VI, "that the original Caer Sidi, where the cauldron of inspiration was housed, was a barrow of the New Grange sort, for these barrows were fortresses above and tombs below. The Irish 'Banshee' fairy is a Bean Sidhe "Woman of the Hill". As priestess of the great dead she wails in prophetic anticipation whenever anyone of royal blood is about to die."

Graves goes on to deal with the stone basins which are to be found inside the New Grange burials. He claims that they were used as receptacles in which bulls' blood was mixed with water. The priestess drank this mixture and was then inspired and enabled to prophesy. Graves quotes from the book of The Dun Cow in order to substantiate his claim that blood was thus used in divination. Whether or not this was the case it cannot be denied that basins, and presumably their contents, played an important part in all ancient religions. Solomon's Temple con-

-tained the Molten Sea and bronze cauldrons have been found in Minoan and Mycenean burials, while cauldrons of iron have been found in association with Belgic chariot burials. Stone basins occur at New Grange in Ireland and in the long barrow at La Hogue Bie in Jersey. Glastonbury, long associated with the Grail, has a subterranean well beneath St. Mary's Chapel, as does Chartres Cathedral which also possesses at least one underground chamber. Louis Charpentier, in his book, 'The Mysteries of Chartres Cathedral', deals at great length with this underground chamber. At Delphi the platform on which the Oracular Temple of Apollo stood contained a void or large chamber. The small Tholos at Delphi contains a shaft of unknown depth -- it is now filled with debris. Finally, it should be remembered that the Holy of Holies in Solomon's Temple was a windowless chamber.

I am not going to state categorically that Carreg Cennen Castle was one of the enchanted castles of mythology, but the location of the castle, its limited strategic value, plus the Iron Age fort on the same site, to which we now add the cave with its natural stone basin, must certainly lead us to consider the possibility of Carreg Cennen having been a Holy Place.

There is one hint that the castle still had magical significance even in the late fourteenth century. I have already stated that the castle passed, through marriage, to John of Gaunt. Now it has been suggested that John of Gaunt was an initiate into Sufi-ism. He certainly used his political power to get Wycliffe out of trouble, and it might be argued that one who, at that time, was willing to help a heretic would have been something other than a twentieth century free-thinker. Gaunt, having gained the castle, set in motion a massive programme of renovation, the accounts of which still survive. We must now ask ourselves why a fourteenth century aristocrat, who owned some of the most magnificent houses and castles in England, should spend sums of money on a castle which was as remote as it was uncomfortable. Wales at that time was quiet, and there was no need for re-conditioning of fortifications. Could it be that Gaunt had it in mind to reuse the castle for something like its original purpose ? The Sufi writers and poets of the Middle East often referred to their Society as 'The Brotherhood of the Cave', and it is known that at times in the past the Sufis used caves for their rituals; and that water, symbolic or real, was also of importance.

It is possible that research into caves situated under other castles in Britain might throw some light on, or into, the cave at Carreg Cennen. Other subterranean chambers do exist, namely at Tintagel, Pembroke, Yester,

Dover and Bristol.

At Tintagel there is Merlin's Cave beneath the Causeway, and also a small passage, filled with debris, situated alongside the ruins of the Great hall. The Guide Book merely says of it that its purpose is unknown.

At Pembroke there is a massive oval chamber which can be entered by way of a spiral staircase from the great hall or by a natural opening on to the river. This chamber, which is completely natural, is usually described as having been used as a landing place for supplies brought in by river transport. The chamber is called 'The Wogan', an interesting name, for if we assume that the 'w' like the 'v' can be substituted for a 'b', (this is a common feature in many languages), then we have the word 'bogan', or perhaps 'bogey' from the Welsh 'Bwchi' or 'Spirit', an odd name for a landing stage !

At Yester Castle, in East Lothian, there is a massive man-made subterranean chamber with a fireplace and a well. The chamber is vaulted with a magnificent ribbed vault and originally had a gallery or floor at the level of the springing of the vault. This upper part was entered from a stairway outside the chamber itself. The chamber extends out under the curtain wall of the castle and the chimney of the fireplace would have emerged on open land 30 feet outside the walls of the castle. One can only speculate as to the purpose of this room. Sidney Toy, in his book, 'Castles of Great Britain', claimed that the chamber provided an underground refuge in times of seige. But if this was its sole purpose why was it not constructed wholly within the enceint of the castle ? Toy's excellent plans and elevations of the castle and chamber show that there was plenty of room within the castle bailey for such an underground room.

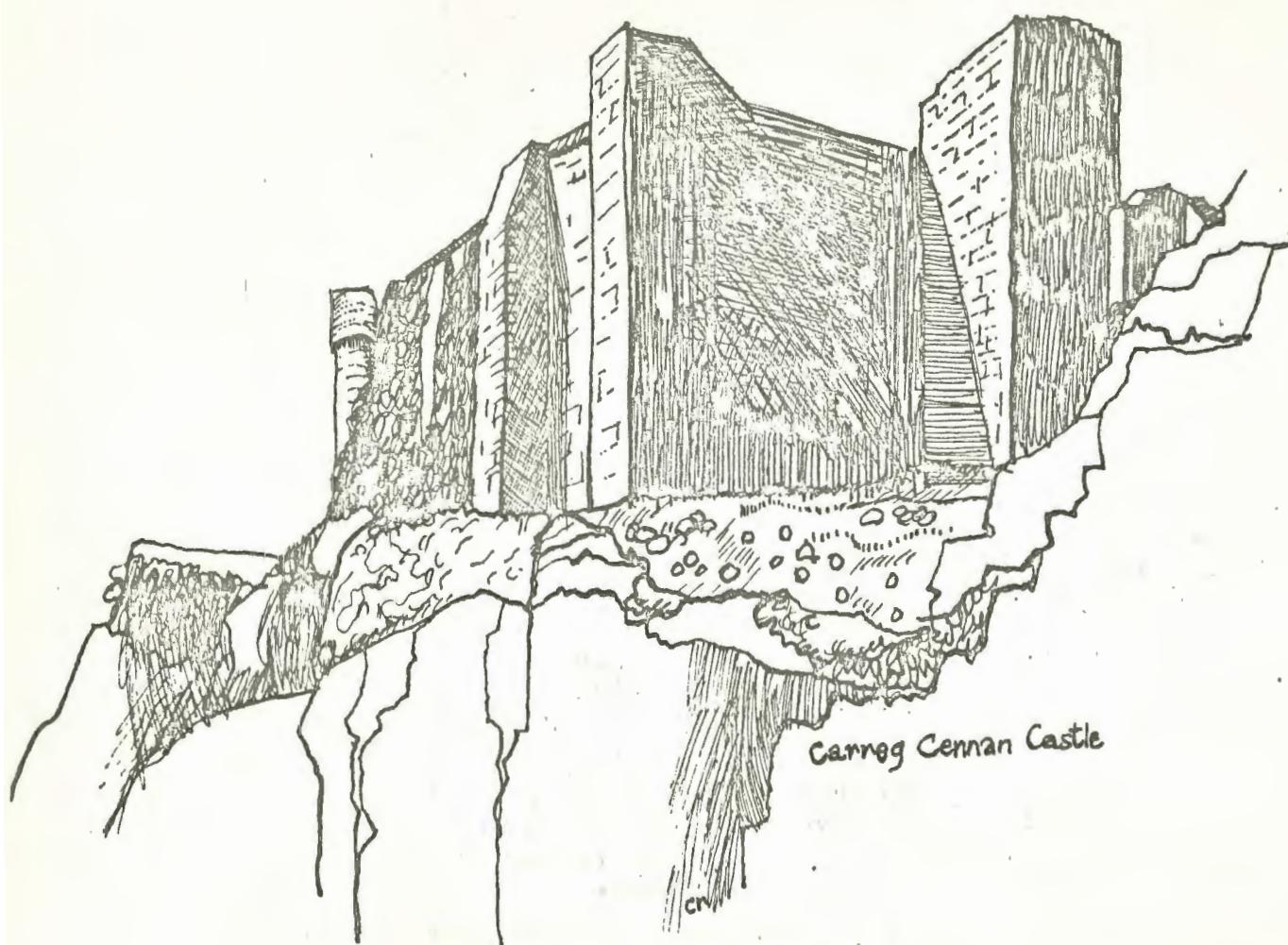
At Dover there are a series of passages cut out of the chalk. They extend from the inner bailey, under the middle bailey, towards the Church of St. Mary de Castro and its adjacent Roman pharos. These passages are partly filled with debris and are, for the most part, unexplored. It has been suggested that they are ready-made counter-mines to be used in times of seige. However, if Henry II was so worried about the defences on the south side of the castle why did he not incorporate the church and pharos into the defences proper (this was actually done later) instead of digging a series of passages of doubtful strategic value ?

A cave also exists under the Iron Age fort at Clifton, Bristol. This cave later contained the Chapel of St. Vincent which was still in use by 'divers Papists' after the Reformation.

Needless to say, work will have to be done on all these castles with underground passages and caves. When I discussed the cave with Professor

Bowen of Aberystwyth University and suggested that the Pendragons might do further research into the cave under Carreg Cennen, his opinion was that we were 'batting on a very good wicket'.

As Professor Bowen is an eminent authority on Welsh Geography and History we might do worse than take his advice !



THE PUMPSAINT ZODIAC

By Marke Pawson.

The Sheaf of corn forming part of Virgo

This is of particular interest for the following reasons:-

- 1) its outline is exceptionally clearly marked on the ground,
- 2) it has a regular geometric shape, forming an isosceles triangle,
- 3) it helps to locate the centre of the zodiac,
- 4) it strongly resembles the Butleigh triangle at Glastonbury,
- 5) it locates another part of the zodiac.

The evidence for the figure existing on the ground consists of the following, (see figure 1).

a) Roads and tracks.

1) The north side of the triangle is formed by an old road from Aber Bowlan to Caio, which is probably part of the Roman road from Llandovery to Dol-au-Cothi, where it joins Sarn Helen.

2) The south east side forms part of an old track from Rhyd Ddu (Black Ford), lying to the north east of the triangle, through Llansadwrn to the Towy north of Llangadog. From there it forms a side of the triangle south to Mynydd Llansadwrn. This track is unused now, but has been an important road in the past, with high banks on both sides in most parts, ditches and stone culverts.

3) The south west side is formed by another track with high banks on both sides and a ditch on the lower side.

b) Field Boundaries.

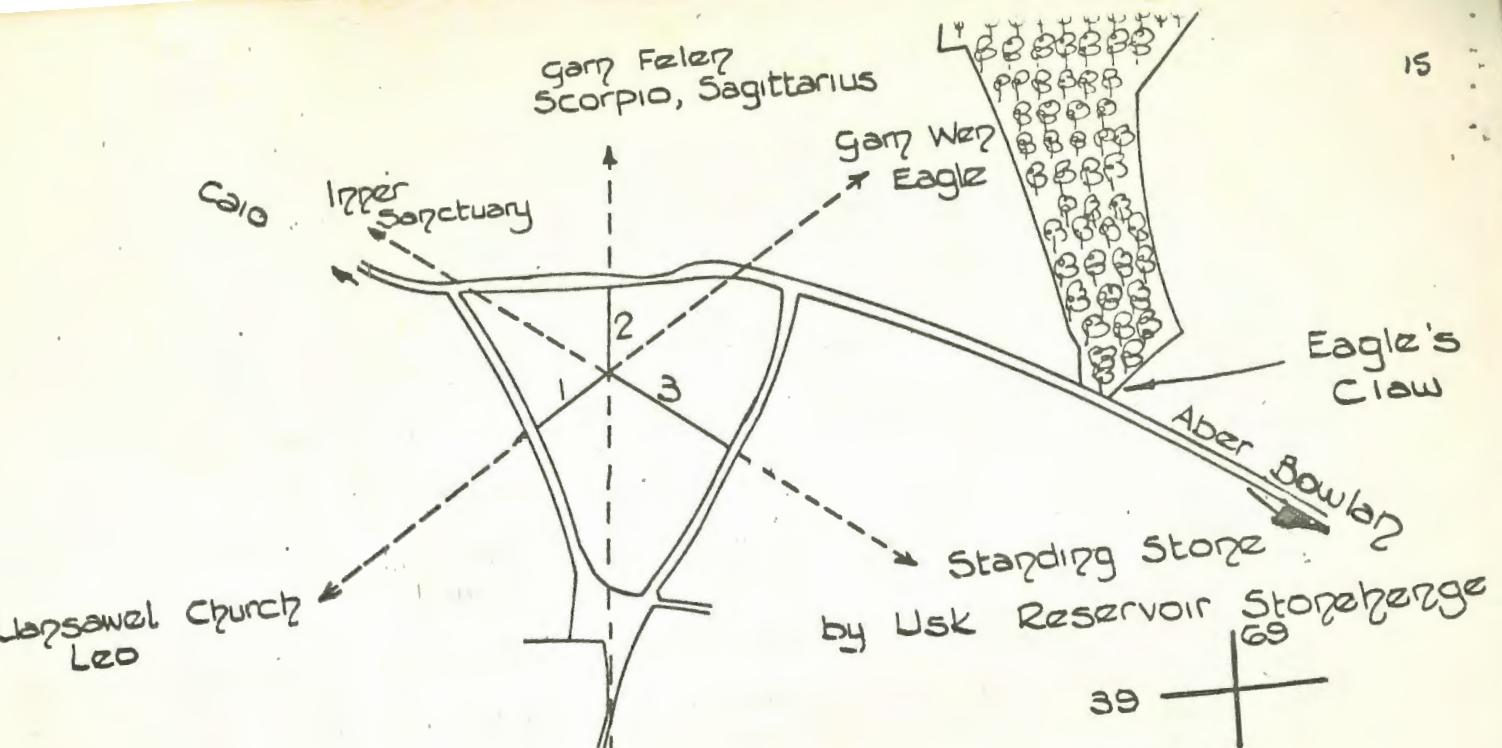
These are very striking in an area of irregularly shaped Celtic fields. From a bog within the triangle three absolutely straight banks run out, one to each side of the triangle. The alignments of these banks will be dealt with under dowsing below.

A line bisecting the apex of the triangle passes through the serpent's head at Bwlch-cefn-sarth (the pass on the back of the serpent) and is followed by the track for two miles.

The evidence from dowsing: All lines were dowsed from the six inch map, then from the one inch map. In the field they were dowsed; the bearing of the swing of the pendulum was taken with a prismatic compass, corrected for magnetic variation and transferred to the one inch map. The dowsing in the field confirmed the results obtained direct from the map. The dotted lines on figure 1 indicate these dowsed lines and the important sites through which each line passes are also shown.

Conclusions.

- 1) The symmetry of the triangle and of the field boundaries within it is far too exact to be accidental.
- 2) Part of the significance of the figure seems to be



Key -

- Field Boundaries
- Dowsed Lines
- 1, 2, 3 - Field Boundaries referred to in text

connected with places where the outline changes direction (the corners of the triangle), or where features such as field boundaries intersect, since it was at these points that a reaction was obtained in dowsing. This was also found at other figures such as the mouth of Leo and the bows and stern of Argo. Therefore one of the functions of the figures may be to mark the position of force centres. The outline also seems to mark the position of force centres within it, such as the pond in Aries and the cairns on Esgair Fraith, each of which is in the position of the eye of the animal.

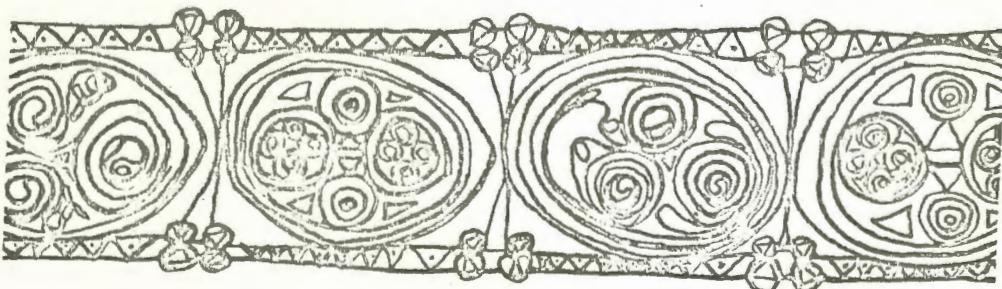
3) The dowsed lines from one figure usually pass through significant places in other figures. An example of this is the line bisecting the apex of the triangle. About a mile to the south of the triangle this passes through the highest point on the Llanwrda-Lampeter road, where it passes through Bwlch-cefn-sarth. It helps to locate the outline of the serpent's head, which is not described by Lewis Edwards.

The Figure in Scorpio

1) The Scorpion itself. This is marked by woods shown on the one inch map, which lie on the north, west and south slopes of Pen Lifau at 727394, with the possible extension of the sting to Cwm-fran-fawr on the eastern side of the hill.

2) The Eagle. This is marked by woodland between Caio and Banc-blaen-dyffryn, which is east of the Scorpion's head. The Eagle's claw touches the road east of Virgo's sheaf and the leg even has feathers coming half-way down it, which is correct for an eagle. The bird is hunched above the serpent. In 'Initiation' Elizabeth Haich describes Scorpio as follows: "The sign of the Scorpion-Eagle represents the great turning point when the crawling worm (at Bwlch-cefn-sarth) is transformed into a high-flying eagle, redeemed, a being which has awakened and become conscious of its divine self. The worm-scorpion must kill itself in order to become an eagle." The attitudes and relative positions of the three figures fit this description as well as their individual shapes.

3) The Serpent. See 3 above.



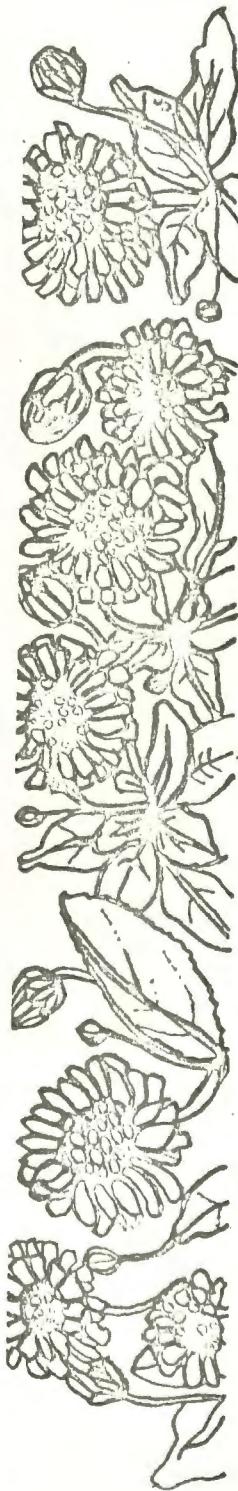
THE STANZAS OF THE GRAVES

By R. D. Webster &
Gwenan Evans

The Stanzas of the Graves are to be found in The Black Book of Carmarthen, one of the major early Welsh texts. They tell, in a very cryptic manner, the whereabouts of the dead British heroes who fought against the Saxons, and tell the characters of these heroes. They are sometimes not very complimentary. For instance, Llew Llaw Gyffaes (one of the three major figures in the legend behind Alan Garner's "The Owl Service") was, according to the Stanzas.. "a man that never gave the truth to any man." More often than not, however, they tell of the prowess, and sometimes cruelty, of the heroes. A good example of this was Gwthwch who, we are assured, "was vehement in the conflict" and "while he would kill three, he would at the laugh" -- clearly a man who enjoyed his work !

However, some of the stanzas are not so straightforward. Some seem to be riddles, often quite complex formulas which, when worked out, may place an important grave much more precisely than the stanza would at first seem to indicate. For instance, Stanza V tells us "The grave of Ceri Gledyrlin is in the region of hen Eglwys, In a rugged steep place: Tarw Torment in the enclosure of Corbal." Let us analyse the elements of this statement. Firstly hen Eglwys: this means old church. Another word for church is Llan; moreover Llan means enclosure or henge. "In a rugged steep place" would seem (from experience) to be a fair description of any given part of Wales but Tarw Torment is a little more specific.

Near the Usk Reservoir, just outside the 'Zodiac Area', we find a stream, the Nant Tarw, which, quite apart from its appearance in the Stanzas, is interesting because it means 'stream' (nant) of the Bull (tarw). Moreover, a matter of a few yards from the Tarw lie two stone circles or henges, the old church referred to in the stanza, and between the circles and the stream we find a large cairn. Thus it seems we might have found the grave of Ceri Gledyrlin close by the 'wapsaint Zodiac'.



This led us to believe that we might look further at the Stanzas with regard to the places in or near the Zodiac Circle. This is a lengthy and arduous task which involves highly circuitous translations in and out of Welsh, a good deal of map work and an intimate knowledge of Welsh Folklore. The work, therefore, stretches well into the future but we do have one or two other examples.

Stanza XXXV informs us that the grave of Eiddiwlc'h the tall is in the upland of Pen Nant Twrch. Pen Nant Twrch means the head, or source of the Twrch stream. Blaen Twrch also means source of the Twrch and Blaen Twrch is a place in the north east corner of the Zodiac area. Moreover, at Blaen Twrch there is a standing stone. Perhaps Eiddiwlc'h the tall lies here. But our interest in the Twrch does not end there.

We have called this the 'Wild Boar' issue of Pendragon due mainly to the importance of the legend of Arthur and his men hunting the wild boar all over the country. It is interesting here to note that overlooking the Cwm Twrch (Valley of the Boar) wherein runs the stream we find Waun Cynydd, the moor of the huntsman. Thus the area is obviously well endowed as a part of this widespread legend. This is borne out by the fact that near Llandovery, which lies just outside the south western corner of the Zodiac, there is a hill and close by it a small village. The hill is called Pen Arthur (Arthur's hill) and the village, Gwynfe, a contraction of Gwynafahyr (Guinevere).

By no means all the graves mentioned in the Stanzas lie within the Zodiac area. For instance, the grave of Setthenin, the weak-minded, is between Caer Cenedin and the shore. This is a reference to the destruction of the semi-maritime settlement of Cantre'r Gwaelod. Setthenin, so runs the story, was guarding the walls of Cantre'r Gwaelod ready to shut the dyke gates when the tide came in, whilst in the settlement itself a great feast was under way. Setthenin was quite naturally tempted to partake of a little light refreshment to relieve the tedium of his watch. Unfortunately, he became very drunk and forgot to close the gates against the sea. So it was that Cantre'r Gwaelod disappeared beneath the waves where it lies to this day just off the coast near Aberdyfi (Aberdovey).

There is clearly a great deal of work left to do on these stanzas for there are, no doubt, many mysteries concealed in their cryptic phrases. Perhaps the one most immediate and relevant to this Society is Stanza XLIV which says --

"The Grave of March, the Grave of Gwythur,
The Grave of Gwgawn Gleddyrswdd.
A Mystery to the World, the Grave of Arthur".

