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# PENDRAGON

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In this issue of 'Pendragon' the chief feature is a new interpretation of Bunyan's 'Pilgrim's Progress' contributed by Charles Shepherd. In our efforts to "Think lateral, not literal" it might prove to be profitable to take a fresh look, from time to time, at some of our other Classics. We invite comments and contributions from readers.

On January 5th, '73, a meeting was held in Bristol at 21 Canyng Road, by kind invitation of Neil and Marilyn Porter. This was well attended and the evening included a continuation (from the Symposium Week-end) of Mr. Shepherd's Talk on the Tarot pack, the presentation of a short Mummers' Play (From Cambourne, Cornwall) by members of the Society, and a very interesting Talk, with slides, by Marilyn Porter on Crusader Castles in Syria and the Lebanon. A buffet supper was provided by Catherine Roberts.

A report of Sir George Trevelyan's lecture appears on another page. This took place at the University and was attended by about 140 people. We were very glad to welcome again our little contingent from London and our members from Bath and even further afield.

Important and Urgent. We are planning our Welsh expedition this summer for the fortnight between July 28th. and August 11th. Naturally members will be able to join us for a long or as short a period as they like. Volunteers are needed and will be welcomed. This will be a Field Project to continue our researches into the alleged Zodiac at Pumpsaint and other related subjects.

Will those who would like us to find hotel or boarding house accommodation for them please contact us as soon as possible, anyhow not later than April 1st. Please give dates. Volunteers who are prepared to camp in field or barn, please let us know before April 30th.

We shall be grateful if you can, at the same time, let us know if you have your own camping equipment, if you can help with transport and any other information about yourself that you think may be helpful in organising work parties or expeditions. Full particulars will be posted off at once to all prospective volunteers.

We shall be using land and facilities kindly lent by local residents whose co-operation and help will be vital for the success of the outing. We shall all be trying, for this reason, to conform to local customs and patterns and we shall be trying not to occasion any incidents that might cause embarrassment to the Society or place the project in jeopardy.

THE PILGRIM'S PROGRESS RETRACED  
BY MEANS OF THE TAROT TRUMPS.

C.D.F. Shepherd.

Introduction

In 1678, ~~John~~ Bunyan, a Calvinistic Puritan preacher and ex-soldier of Cromwell's Parliamentary party, wrote his great masterpiece The Pilgrim's Progress in two parts undoubtedly inspired by his religious convictions based on his extensive study of the Holy Bible. Whether he had any access to any other Qabalistic sources is not known, but his description of the adventures of Christian, Faithful, Christiana and Mr Greatheart on the pilgrim's path to the Celestial City of Zion shows a striking resemblance to the meanings ascribed to the ten Sephiroth on the Qabalistic Tree of Life and the twenty-two connecting paths symbolised by the twenty-two Tarot trump cards.

It is obvious that, because of his staunch puritan upbringing, Bunyan has shown in the Progress a strong antipathy towards Tarot card No 4 The Emperor, symbolising the Monarchy, and No 5 The Pope, symbolising religious authority. He also shows a marked bias against sex and gambling but not so against eating and drinking. These tendencies must be kept in mind when comparing the different episodes with their respective Tarot cards which often show their negative or reversed meaning in the tale.

Another valuable comparison can be made between the incidents in the story and places on or near the A303 and A30, the old Great South West Road leading to Exeter; which Bunyan may have used as the background to the "Kings Highway" in the story and on which he may have journeyed in his lifetime.

This straight and narrow way may also be compared to the middle pillar of the Tree of Life - the way of the Mystic which is expressed in Catholic devotions by a consideration of the life of the Blessed Virgin Mary in ten stages, from her Immaculate Conception in Malkuth to her Coronation in Kether via her Espousal in Yesod and the Annunciation at the junction of card 16 The Tower with card 14 The Angel of Temperance.

This is followed by the Birth of Jesus at Bethlehem, His Crucifixion and His Ascension all occurring at Tiphareth, the Sun centre of the Tree. Then follows the persecution of the early Christians expressed by the junction of card 8 Fortitude and card 2 The High Priestess. The eighth stage is the Descent of the Holy Spirit at the first Whitsun occurring in Daath, the Sephiroth of the future. Then comes the Assumption of the Virgin at the junction of card 3 The Empress and card 2 The High Priestess on the Tree, leading to her Coronation in heaven at Kether.

It would appear from the story that the final goal of the pilgrimage was the Union with the Godhead in the Celestial City of Zion at Glastonbury; but the vital keypoint which had to be entered by every true pilgrim was the Wicket Gate at Stonehenge, the pre-Celtic Temple of the Sun.

The start of the journey was in the City of Destruction, London, on Kew Bridge where the A4 Bath Rd., the Staines road and the Southampton road all meet, equivalent to Malkuth on the tree where the paths indicated by Cards 18 The Moon, 20 The Day of Judgement, and 21 The World all meet.

Thus by taking a sacramental journey from Kew, London via the wicket gate to Glastonbury Tor in Somerset, the Isle of Avalon, we can carry out a practical meditative exercise leading to psychological and spiritual development as we follow in the steps of Bunyan's pilgrims, through the hazards of the World, the Flesh and the Devil on the Kings Highway.

This journey can be divided into twenty-eight episodes, comparable to the sum of the 22 paths, the 5 Sephiroth (including Daath) on the middle pillar of the tree, and the one Unmanifest goal - the Tower on the Tor, Mount Tabor. Moreover, these episodes can be grouped into four stages:

A to G under the influence of elemental Earth  
H to N under the influence of elemental Fire  
O to U under the influence of elemental Air  
v to ZZZ under the influence of elemental Water.

See Diagram A.

A Quarter-inch O.S. map of Southern England would be useful.

A paperback edition of Bunyan's The Pilgrims Progress will provide food for thought, and a set of Tarot Cards should be illuminating.

The Story opens with Christian, a citizen of London, at Kew in a state of great anxiety, asking his wife and friends "what he should do to be saved" as he felt an overpowering presence of impending doom by either fire, flood, tempest or earthquake threatening the City of Destruction, London (marked A on Diagram A, The Kingdom of this World). This threat would appear to come from the direction of Heston on the old Bath Road (B on the diagram) under the influence of Card 18 The Waning Moon dripping drops of blood onto the noisy howling dogs beneath two towers.

Christian's family and friends thought him quite mad and tried to avoid him as he roamed the streets. But one man named Evangelist who lived at Syon House took him to the top of Richmond Hill (C on the diagram) Card 20 The Day of Judgement pronounced by the angel with his trumpet, and showed him the right path to follow by pointing to the south-west and said to him: - Do you see that Wicket Gate? - No, said Christian which was not surprising as the wicket gate is the entrance in the circle of stones on the NE side of Stonehenge about 70 miles away. - Then do you see that shining light? said the Evangelist. - Yes, replied Christian. - Then keep that light dead ahead of you

and you will find the gate, answered Evangelist and bade him "Godspeed" and urged him to "fly from the Wrath to come".

So off went Christian at a run with his consciousness of sin as a burden on his back, over the river Thames at Richmond Bridge and towards the great South West road at Staines (D) under Card 21 The World, showing a dancing maiden in a flowering bower, protected by the four Holy Beasts of the Zodiac - the Bull, Lion, Eagle and Waterman.

However, two neighbours of his, Obstinate and Pliable, ran after him to deter him from his purpose, until they all came to a swampy, flooded plain near Staines called the Slough of Despond. Here Obstinate gave up and turned back, but the other two pressed on. Unfortunately they missed the line of the stepping stones through the marsh and fell deep into the mire. This was too much for Pliable who after much struggling managed to extricate himself on the London side of the swamp and went back home complaining about Christian and the bee in his bonnet.

But Christian floundered on towards the bright light in the South-West and was eventually helped out of the mire by a friendly passer-by named Mr Help from Samaria! Grateful Christian thanked him and continued alone on the South West road A30 under the light of a full moon to Bagshot Heath (E), Yesod on the Tree, where he spent the night.

Next morning as he was preparing to go on his way, a man came up and introduced himself as Mr Worldly Wiseman (F) who was the averse aspect of the figure in Card 17 The Star. He said to Christian that he had taken pity on him because of the great burden he was carrying, and that as he had an estate near the Town of Carnal Policy - Newbury, Netshah on the Tree - he had many contacts, and new somebody very learned in the Town of Morality - Winchester, Hod on the Tree - who could untie the bonds of the burden on his back. In fact he was on his way there now from Sandhurst College where he taught, and if Christian liked he would conduct him to his friend, a Mr Legality straight away.

Christian was only too glad to get rid of his burden which seemed to have grown much heavier of late, so, he accompanied Mr Worldly Wiseman on to the A31 towards Winchester. They passed through Farnham, but as they approached Alton, Christian suddenly had a premonition that the high hill nearby was giving out fire and would very soon fall on him (G). As he hesitated to go on, the Evangelist, the sun in Card 19 The Sun, appeared and chided the two men and urged Christian to return to the Kings Highway. Christian realised his folly and with true repentance accompanied the Evangelist on the A339 to Basingstoke on the right road again.

Incidentally it was on Bagshot Heath that Faithful later encountered Madam Wanton who also tried to lead him astray from the straight narrow way.

**H**urrying on towards the light over the wicket gate Christian now travelled along the B3400 and entered Whitchurch where he stopped for a rest and to give thanks for his deliverance from Evil (H). The place is shown on Card 16 as the Tower but is also known as Domus Dei or Le Maison Dieu where tradition has it that a miracle occurred when a Virgin conceived a Son who would later drive away or purge the Holy Temple from sin. Christian was so tired he fell off to sleep here, but was very refreshed next morning, and after some breakfast he set out strongly towards Andover on the Royal Road.

However at Andover things didn't look so bright (i): Card 13 Death where he became aware that the agents of Beelzebub were on the look-out for pilgrims and would shoot arrows at them from their Castles of Beelzebub along the route, particularly at Tidworth and Bulford and Larkhill. In great distress now poor Christian dodged his way avoiding the shafts of his enemies, but unfortunately on Beacon Hill he took the wrong road and found himself almost surrounded by the Highwaymen and their brutal baying hounds at Durrington (J), Card 10 The Wheel of Fortune. Here he mistook the sign of the Stonehenge Inn for the real wicket gate and was nearly captured.

In the nick of time he realised his danger and escaped down the road to Amesbury, and so to Stonehenge, where he hurriedly knocked at the Gate (K), Card 14 Temperance where the Porter Mr Goodwill dragged him in, and where he was safe from all and every danger at last. It was here also on a later occasion that the Porter saved Mercy from the jaws of the dogs and from their master's cruelty.

When Christian asked the Porter if he could remove his wearisome burden, the Porter replied that the burden would fall off by itself when he would reach the Cross and Sepulchre. But first he would have to call at the Interpreter's House at Shrewton for further instructions. Before Christian left he was shown round the Circle and was told of the ancient midwinter ceremony when the birth of the new-born Sun was celebrated there in pre-Celtic times.

When Mercy and Christiana and her family left the wicket gate on their later pilgrimage, they were attacked by two ill-favoured rogues who tried to rape them, but they were saved, to their relief, by this same Porter, who then put the ruffians to flight.

So Christian went on and came to Shrewton about four miles on the Devizes road and found the Interpreter's House safely where he stayed the night (L in the diagram), Card 9 The Hermit, who showed him many mysterious tableaux and told him to meditate on them for the good of his soul.

**N**ext day he put him on the road to Winterbourne Stoke where at the crossroads, Tiphareth on the Tree (M) stood a Calvary Cross above a Sepulchre. As Christian stood gazing and meditating on the Cross he suddenly felt his burden slip off his back and roll down the slope into the open tomb. Giving thanks to God for the relief and token of grace, Christian set his face to the West and soon reached Yarnbury Castle on the hill of Ascension by the road (N), Card 2 The High Priestess who provided three gifts sent by three Messengers clothed in white. The first blessed him and assured him of the forgiveness of his sins, the second gave him a new Cloak **to wear**, and the third put a mark of the cross on his forehead and gave him a scroll, torah, **to read and study on the way**, and told him to hand it in at Mount Zion when he should arrive there.

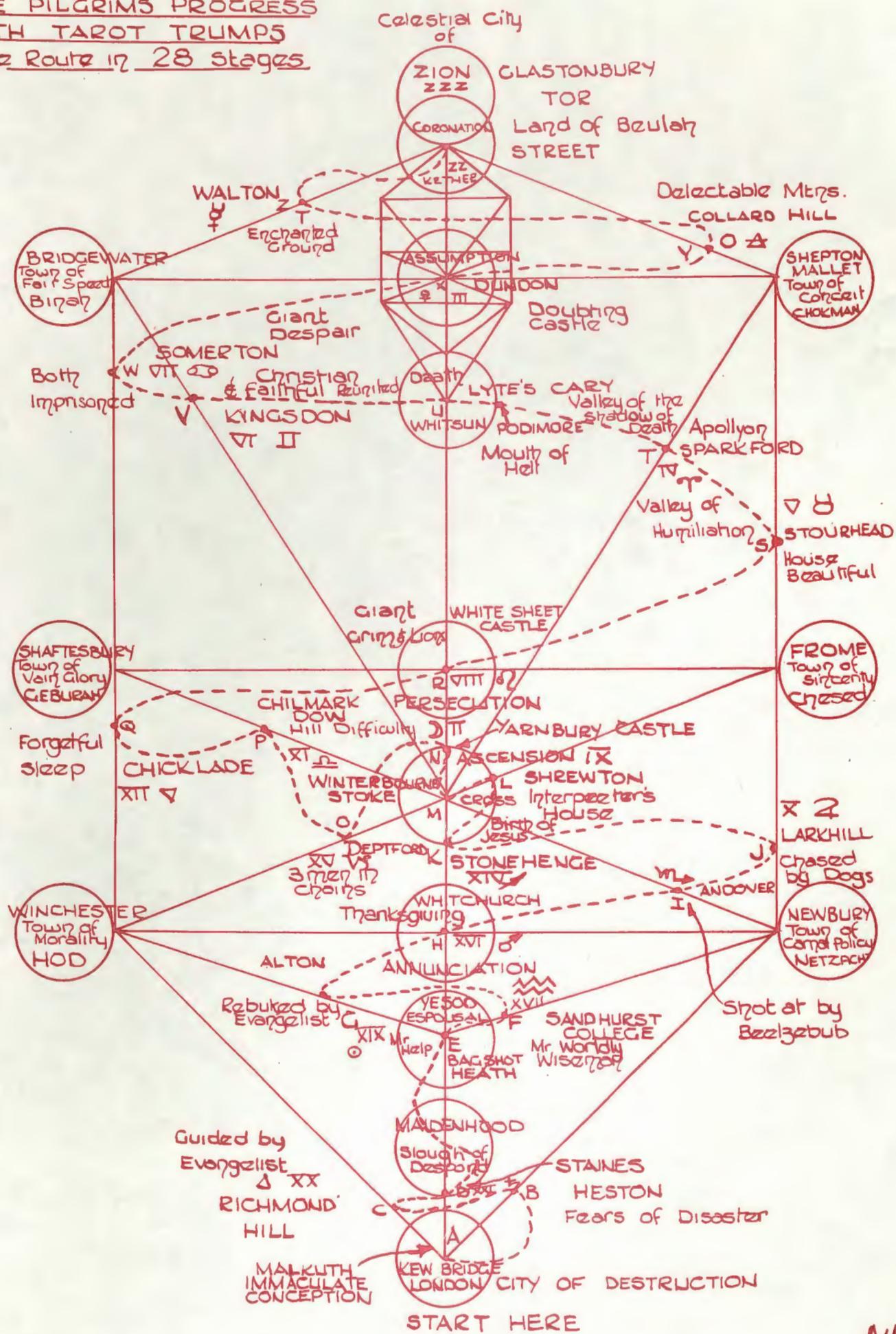
When Christiana and her party called in at the Interpreter's House, they ~~also~~ were shown the tableaux, and had a good rest to recuperate their energies. Then they were washed in a bath of Sanctification and sealed on their foreheads with the cross and clothed in clean linen. They were also given an escort, a certain Mr Greatheart, fully armed **to protect them to the next Rest House at the House Beautiful at Stourhead.**

To return to Christian's progress, he went on down the hill road to Deptford (O in the diagram), card 15 The Devil, where Christian saw three men in chains lying by the roadside. They were Simple, Sloth and Presumption in a drugged or stupified state, so that he could not get a coherent answer from them and had to leave them there.

It was at this place also that Faithful later met Old Man Adam, a wealthy citizen of Bristol, the City of Deceit, who offered to give him good employment in his household there. But Faithful knew somehow that he really meant to sell him into slavery on some plantation in the West Indies, and so departed from him quickly.

Christian soon reached the village of Wylie across the valley and was joined by two men, Mr Hypocrite and Mr Formalist, who were natives of the Town of Vain Glory - Shaftesbury, Geburah on the Tree. These two men had not bothered to call in at the Wicket Gate as they were in a hurry and preferred short-cuts. They could not be bothered to accompany Christian up the Hill Difficulty and took an easier roundabout route by which they became lost in the woods and so perished (P), Card 11 Justice.

DIAGRAM A  
THE PILGRIM'S PROGRESS  
WITH TAROT TRUMPS  
The Route in 28 stages



AM.

**B**ut Christian manfully climbed the steep hill of Chilmark Down and then rested in the arbour at Chicklade ~~whil~~ the Lord of the Hill had provided for pilgrims; here he went to sleep (Q), Card 12 The Hanged Man. After his refreshing sleep Christian went on his way to Keysley Down, not realising that his scroll had fallen out of his jacket whilst he slept. At the crossroads he paused and suddenly realised he had not got his scroll so, in great anguish, he went slowly back searching the road till he got to the arbour and found his precious passport to Heaven under the seat there where it had rolled away.

Giving thanks again he resumed his uphill journey and taking the old trackway across White Sheet Hill sought to gain the Resthouse at the Beautiful House of Stourhead before dark. He was hurrying along above the village of Mere when he met two men, Timorous and Mistrust, hurrying back towards him. They warned him of two lions ahead on the road at White Sheet Castle (R), Card 8 Strength. Christian cautiously ventured on and found that the lions were chained on either side of the path and could not hurt him. They belonged to Mr Watchful, the Porter of the House Beautiful where he was made welcome. It was at this White Sheet Castle later that Mr Greatheart accompanying Christiana had to beat off and kill the Giant Grim who was coming from Frome, Chased on the tree, to prevent them from reaching Stourhead, the next Resthouse.

Meanwhile Christian was having a good rest, being attended by the four damsels Discretion, Prudence, Piety and Charity, daughters of the Lord of the Hill who had built this house and gardens for the benefit of pilgrims (S), Card 5 The Pope or Hierophant.

Having had a good sleep and meal the damsels showed him the treasures of the House and fitted him out with a suit of armour for his future perilous crossing of the valley of Humiliation and the valley of the Shadow of Death in which the entrance to hell is situated. They escorted him on his journey part of the way to show him the view from Jack Straw's Castle across the valleys to the Delectable Mountains, the Polden Hills in the distance; from where, they said, the shepherds can see the Gate of the Celestial City. There they left him to go on his own way alone, and after a few miles he found he was entering the head of the Valley of Humiliation, the Camel river valley.

He had reached Sparkford in the valley when he saw a monstrous foul fiend rushing on him, who accosted him and barred his progress.

It was Apollyon covered in scales with wings like a bat and claws like a bear and from his lion mouth it breathed fire and smoke; it had been sent by Beelzebub to kill Christian. They fought for 12 hours before Christian drove it back sorely wounded, and at West Camel it fled back to its master in the Valley of the Shadow of Death. After a short pause, Christian slowly staggered out of the Valley of Humiliation and entered the Valley of the Shadow of Death in the Cary river plain where it was pitch dark, at Podimore near the entrance to the mouth of Hell.

He walked carefully on the path which had a swamp on either side from which groanings and curses were heard to come, and safely reached better ground where it was lighter as well. This was the sacred enclosure of Lyte's Cary (U), Daath on the Tree, where he felt a hand reach out and touch him with leaves from the Mystical Tree of Life which grew in that enclosure, and his wounds were miraculously healed on the spot.

**T**his Mystical Tree grows in the Vale of Avalon and its Crown, Kether, is on the Tor at Glaston in the effigy of the Phoenix in the sign of Aquarius. + Tiphareth, the centre of this tree is at Butleigh; the other Sephiroth on the central trunk, Daath and Yesod, are respectively in the Whale's belly near Watchwell House, and in Charlton Adam, near the Lion's rump. (See Diagram B, by kind permission of Mrs Mary Caine, showing the Giant Effigies of the Zodiac on the ground) + The Sephiroth of the right hand pillar are in the Sow, thorn Fish, Binah; in the Ram, Geburah; and near the Twins, Hod. + The Sephiroth of the left hand pillar are in the Goat, Choknah; in the Horseman, Chesed; and near the Dove, Netshah. + Malkuth is of course at the base of the trunk by the back feet of the Lion at Lyte's Cary.

**T**hrough the clearer light Christian saw his friend Faithful ahead on rising ground and ran to catch up with him, and they embraced at Kingsdon (V), Card 6 The Lovers, where they had a vision of the Evangelist surrounded by sunlight, who exhorted them to further courage and endurance and warned them of tribulations to come. Here they were joined by a Mr Talkative who expounded all many of religious problems to them and seemed to know his bible well. But when they asked him if he was a pilgrim to Zion, and he replied, No, they left him behind and went on their way with much to tell each other.

Christian and Faithful now descended a long hill into a pleasant town called Vanity where the inhabitants held a Fair every day of the year: Somerton

(W in the diagram), Card 7 The Chariot, where they were both imprisoned in a cage on some trivial argument and were trundled round the town for all to see and abuse before being hauled before the Magistrates. They were judged to be vagrants and disturbers of the Peace and were soundly beaten again, and when Faithful protested he was tortured and put to death. Christian was then kicked out of the Town across the bridge over the river Cary.

**H**e had been followed secretly by a man called **Hopeful** who sympathised with his motives and now caught him up and helped him on his way to the next Resting Place with the Shepherds of the Delectable Mountains above Compton. But before they had gone very far they were overtaken by a Mr By-Ends from the town of Fairspeech, Binah or Bridgewater, who proved in his conversation with them that he had no time for poor and needy in his religious arrangements. So they quickened their pace and left him behind. But they looked back and saw him stop with some friends of his, Mr Money Love, Mr Hold the World and Mr Save All at a small silver mine in a hill nearby called Lucre - Littleton - owned by a man named Demas, where they all fell down the mine shaft and were killed.

Not much further on they saw a stile on the left of the road where a path led through some beautiful meadows and orchards by the river Cary and they decided to follow a man Mr Vain Confidence who was ahead of them on this path (X), Card 3 The Empress. But they saw him suddenly fall into a pit and drown so they hurriedly retreated to get back to the road before night, but a storm blew up and the river flooded the path and they were nearly washed away.

As night had fallen they decided to spend it under a hedge where they tried hard to go to sleep. In the morning the Lord of the Estate - Giant Despair - came round on his inspection tour and found them asleep. He immediately apprehended them and flung them into the dungeon of his hill top residence at Dundon, Doubting Castle, where they were starved for a week and beaten every day by the Giant and his Ogress of a wife who was called Diffidence.

By the end of the week Christian suddenly realised that he had a master-key in his blouse named Promise which he had completely forgotten about. It would open all locks. Christian picked the lock of his cell with it and they escaped into the courtyard where he had to pick the lock of the Castle Gates. As they squeezed through the gate, Giant Despair saw them and gave chase, but fortunately for them he had a seizure and fell to the ground. They reached the main road and made a bee-line to the Delectable Mountains above the village of Compton

where the Shepherds had a Rest House for pilgrims (Y), Card 0 The Fool. Here their wounds were dressed and they were housed and fed till they had recovered. The Shepherds also showed them the view of the route to the Celestial City at Weary All Hill and gave them Counsel and a map for their use. They warned them about robbers and told them the story about Mr Little Faith from Frome, the Town of Sincerity, who had been robbed quite recently on the road ahead, in the Enchanted Ground which was the haunt of the witch Madam Bubble from Walton.

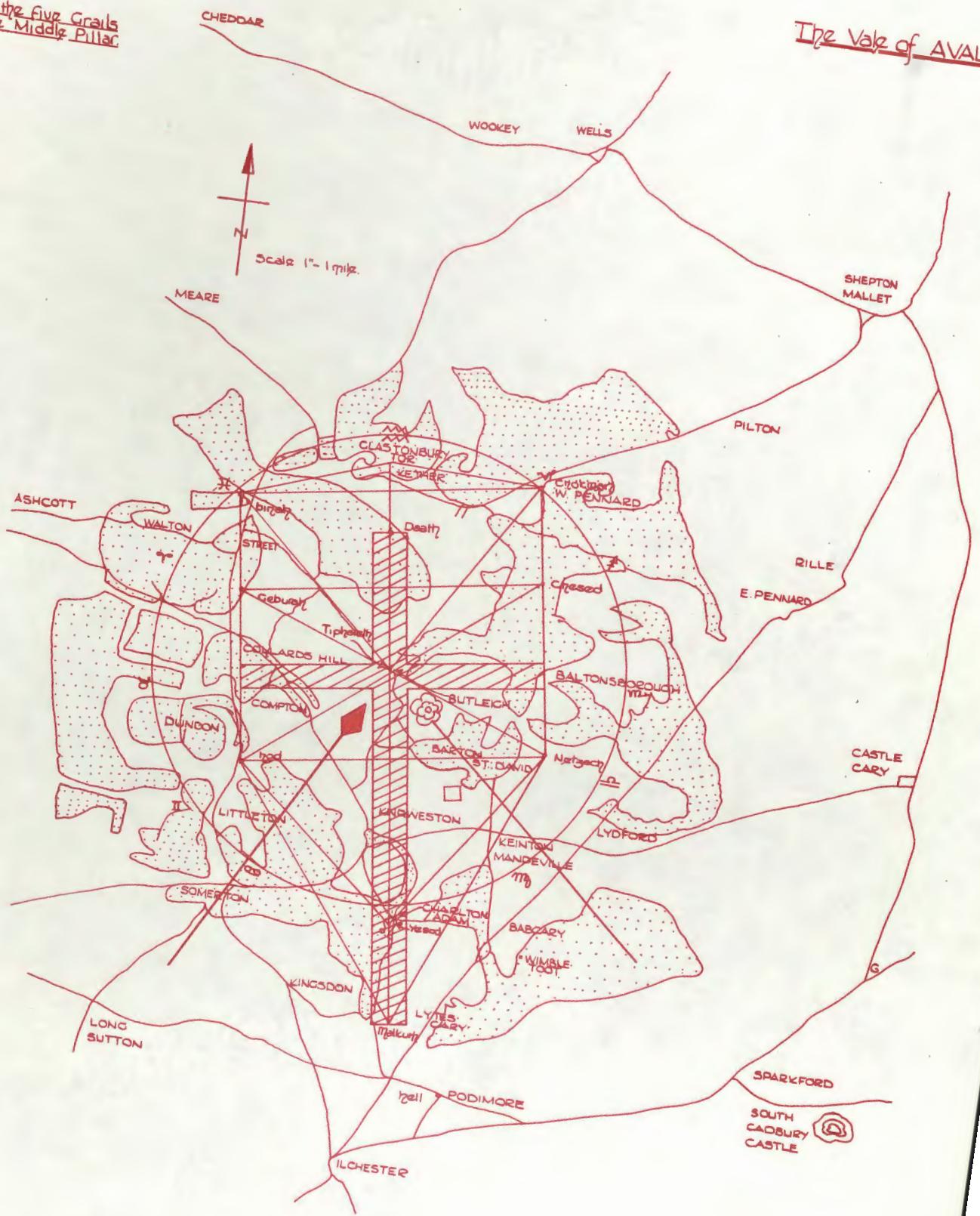
**W**ith these words ringing in their ears, they left the kindly Shepherds and went on the road along the ridge to Walton hill. They soon caught up with a peculiar fellow who called himself Ignorance, from the Town of Conceit, Shepton Mallet or Chokmah, who said he didn't need a scroll or any extra help to get to Mount Zion, so they left him behind. They pressed on towards Walton and began to feel drowsy and tired, but thanks to the warning of the Shepherds they realised that they were on the Enchanted Ground of Madam Bubble and refused to lie down and fall into an eternal sleep, but kept talking to each other to keep awake (Z), Card 1 The Magician of Walton, the great Flatterer with his snares set to catch the unwary and deceive them.

Having passed all these hazards they came in sight of the Celestial City again, but now much nearer, and they realised they were in the lovely land of Beulah, flowing with milk and honey, Street (ZZ in the diagram), Kether on the Tree of Life. Here they found a resting place for weary travellers who could wait in peace and quiet until they heard the call for them to cross the stream of death, the river Brue, at Pomparles Bridge. But Christian and Hopeful pressed on and waded through the waters of the river separating them from the Celestial City, although at one point Christian thought he would go under and be swept away.

So they clambered up the further bank and were greeted by two persons in shining white robes who escorted them to the gate of the City which was on a mighty hill, and although it was steep they climbed up the path with ease until they reached the golden gates where the shining ones asked them to produce the scrolls that had been given them, which they did. Then they were allowed to enter the City and, as they did so, they were transfigured and their raiment shone like gold, and they were given harps and crowns and wings to rise up and sing praises to the Lamb that sat on a Throne in the midst of the City of Zion, the Heavenly Jerusalem (ZZZ in the diagram).

Diagram B  
The Mystical Tree of Life.  
 and the five Grails  
 of the Middle Pillar

The Vale of AVALON



100.

Ignorance also had managed to ford the stream of death and had climbed the slope of the hill to the gate of the City. But when he was asked for his Certificate he could not produce it and so was thrown down the hill, bound hand and foot, and cast into a pit leading down to hell from the side of Mount Zion.

To return to Christiana's party: they spent a happy month in the House Beautiful, then protected by Mr Greatheart they went on through the dark valleys where Mercy was menaced by a fiend in the shape of a lion until they reached Kingsdon. Here they rested at an Inn while Mercy was married to Christiana's eldest son. Mr Greatheart also encountered two more Giants in their caves nearby, Maul and Slaygood, which he disposed of and then they proceeded on their way. As they came to Doubting Castle Giant Despair opposed them but was killed with his wife by Mr Greatheart & her four sons and the Castle demolished. And so they came safely through to the lovely land of Beulah, where they were to remain till the trumpets sounded for them to cross the river of Death and be received by the King of the Celestial City the New Jerusalem.

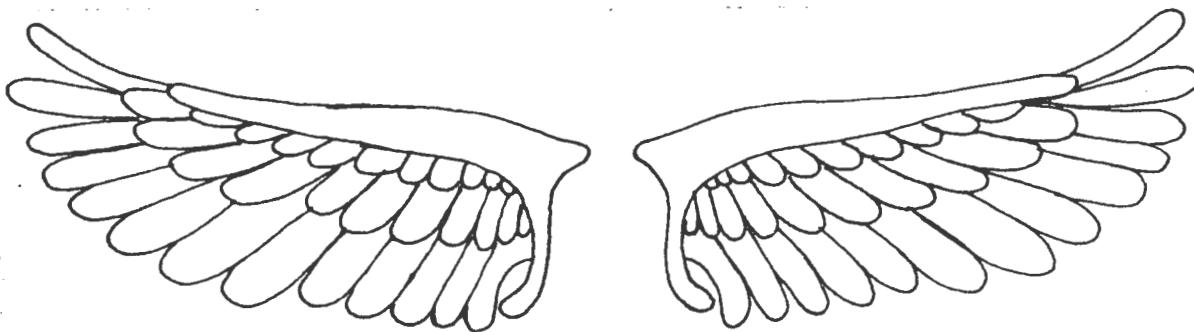
#### Epilogue

So Bunyan's Christian succeeded thanks to the healing properties of the leaves from the Mystical Tree of Life given to him after his fight with Apollyon by the outstretched hand of the Virgin Effigy, Lytes Cary. This is the nearest Bunyan gets in referring to the Holy Grail and its healing virtues for to a staunch Calvinist this would smack of "Hocus Pocus". But when Christian is healed and rejuvenated at Lytes Cary he is standing on the edge of the Zodiac at the base of the Tree stretching up through Butleigh to the Tor at its top (Diagram B). Mrs Maltwood's book on the Glastonbury Temple of the Stars refers to King Arthur's statement in the "High History of the Holy Grail" that he had seen five distinct manifestations of the Grail in the Vale of Avalon.

These five could be related to the five spheres on the middle pillar of the Mystical Tree of Life; the first being the starry Zodiac overhead when entering the Tree at Malkuth (Lyte's Cary); the second being the circle of giant effigies centreing on Butleigh or Tiphareth on the Tree; the third is the constellation of Crater, the Cup, between Virgo and Leo, superimposed on the village of Charlton Adam, Yesod; the fourth is Chalice Well in the effigy of the Phoenix at Glastonbury, Kether on the Tree in the sign of Aquarius; whilst the fifth is the Chalice of the Last supper hidden somewhere in the ground of Avalon's Vale.

The fifth sphere of Daath on the middle pillar of the Tree occurs near Watchwell House in the belly of the Whale and should indicate the right spot.

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### A TIME OF STRONG WINGS

By Anthony Smith-Masters.

King Arthur's knights undertook the Quest of the Holy Grail. It's not clear now what the Grail was, but most legends agree it was the cup used by Jesus at the Last Supper, brought to Britain by Joseph of Arimathea, and preserved by a dynasty of Guardians in a mysterious castle. It appeared at Camelot when the knights were seated at the Round Table for the Pentecostal Feast, descended on a ray of light veiled in white samite, passed over their heads and vanished. Gawain vowed that he would go in quest of the Grail so that he might see it open and unveiled, and all the other knights vowed likewise.

Gawain, through his physical prowess, reached the Castle of the Grail but was found spiritually unworthy and so failed in the Quest and was disgraced.

Lancelot was the Best Knight in the World, but his sin was to be distracted from the Quest by his love for Queen Guinevere. He had a vision of the Grail being used in a Eucharist service, but he lay senseless for twenty-four days afterwards; he never saw it unveiled.

Percival, too, reached the Castle of the Grail, but failed as Gawain did. But he repented and, after many years of work, he was guided by his sister Elaine to a ship in which they, with Bohors and Galahad, sailed to the mystical city of Sarras. There they achieved their Quest. But Percival and Bohors might not remain; they were sent back to ordinary life for a time. Only Galahad, the Sinless Knight, was fully initiated. Then the Grail, the Quest achieved, was withdrawn from Earth to Heaven.

Jason and his companions sailed to find the Golden Fleece. Their ship, the Argo, had a prow which could speak and tell them the way. After many adventures they reached Colchis on the shore of the Black Sea, where the Fleece was, but the king imposed impossible conditions on them before they might take it. Jason had to plough a large field with two fire-breathing bronze bulls in it, sow it with dragon's teeth, and then deal with the resulting crop of armed warriors. But thanks to the magic of Medea, who

was the king's daughter and a witch, Jason was able to do all this, and they set sail with the king in pursuit.

Medea had with her the small son of the king. She killed him, cut him up and dropped the pieces overboard one by one. The king stopped to pick them up and thus Medea and Jason were able to escape with the Fleece.

Medea had a magic cauldron. If an old man was boiled in it, together with certain herbs he stepped out again reborn as a young man. In some ancient versions of the Grail story the Grail is a cauldron.

In the Babylonian epic of Gilgamesh, the hero, grief-stricken at the death of his friend Enkidu, travels in search of everlasting life. After passing the fierce Scorpion-Men and wandering through leagues of darkness, he came to the garden of the gods where Siduri lives, the lady of the vine. She showed him how he might be ferried over the ocean to where he should meet his ancestor Utnapishtim the Faraway. He welcomed Gilgamesh, washed him and gave him new clothes, and showed him where to dive under the ocean for the plant of immortality. In spite of its thorns he plucked it and rose with it to the surface. He said, "It's name shall be 'The Old Men Are Young Again', and at last I shall eat it myself and have back all my lost youth."

But alas, on the way home, a serpent smelled the sweet plant and snatched it away, and immediately shed its skin and became young again. But Gilgamesh returned home empty-handed and sorrowful, old and weary. His Quest had failed.

In the Middle Ages the Alchemists searched for the Philosophers' Stone, that marvellous thing which would turn ordinary metals into gold, heal all diseases and give the secret of eternal youth. They would take three ingredients -- an ore, for example pyrites, containing sulphur; a metal, for example mercury; and an organic acid, for example citric acid, or in some cases common salt. They would grind these together, perhaps for months, then heat them and dissolve them in acid. The ingredients would have changed.

But, more important, the alchemist himself would have changed. What they called The Great Work proceeded on two levels, the lower material-chemical, the higher psychological-spiritual. The materials dissolved in acid would become a black sludge; the alchemist would go through a period of despair, a dark night of the soul. After many more operations he would be able to separate a white substance from the black. After much more work on himself he would begin the process of rebirth. Finally, after years of effort, the yellow Stone is achieved, the Stone that turns other metals to gold, the New Man who can bring others to regeneration, as he himself has been regenerated.

There are many thousands of ancient books on alchemy. One of the earliest is called Mary of Egypt; perhaps this means Mary the Wise One.

The twelfth-century Persian poem known as The Conference of the Birds tells the story of the journey of the birds in search of their king the Simurgh. Their guide was the hoopoe, because she was the friend and companion of King Solomon. The dangers and hardships of the journey were so great that although thousands of birds set out only thirty arrived at the king's palace. The Persian word 'Simurgh' in fact means 'thirty birds', and when they were at last admitted to the palace, when they had understood their state and were completely at peace, the thirty birds realised that they were themselves the Simurgh and the Simurgh was themselves. The Simurgh said, "Annihilate yourselves in me and in me you shall find yourselves."

The birds did so, and found that annihilation was the same as immortality.

George Gurdjieff, one of the strangest figures of this century, tried to find the Secret Wisdom. He was born about 1870 in what is now South Russia. In his youth he became convinced that there was evidence of a former very ancient Science of Man, his body and soul, his present state and future possibilities, and the methods by which he could gain control over himself and his destiny. Gurdjieff formed a society, "The Seekers After Truth", to track down this knowledge. After many years of difficult journeying he arrived at a secret monastery in Central Asia, the Monastery of the Waterfall, which proved to be the headquarters he was seeking.

He left Russia after the Revolution and taught in France until his death in 1949; his chief pupil taught in England. He himself would never say exactly where he had been, and his autobiography is carefully vague about dates and place names. It is only in the last few years that it has become possible to put him and his work in perspective.

The monastery he was admitted to is one of a group in Afghanistan called The Power Houses. The people of the monastery, whose traditions go back to Babylonian times and even beyond, have the task of collecting and maintaining the Teaching, and when the time is favourable, of giving it out to the world. The form of the teaching is chosen according to when and where and who it is destined for. It may be enshrined in a religion, epic poems, stories, psychological teachings, building methods, techniques or meditation; the form is never the same twice.

Gurdjieff was sent to Europe by his masters to see whether the West was ready for a new form of the Teaching. For the last four hundred years or so no enterprise of this kind has been possible, in the materialist-rationalist climate of opinion. But now its clear that things are changing and this is the opportunity for the teaching to be spread. Opportunities for evil forces as well as good, of course, but new emissaries have been sent to the West, and the monasteries are not called the Power Houses for nothing.

There's the story of a medieval monk who asked his Abbot to interpret a dream. He said:-

"I dreamed that I saw a monk with a great pair of wings, which lifted him up so that he flew swiftly over the sea to another land which I could see dimly in the distance. After him came another monk with a smaller pair of wings, which carried him across only slowly and with much effort. And after him came another monk with only tiny, feeble wings, so that he kept falling into the sea. But he kept trying and trying, and in the end, after super-human efforts, he too succeeded in reaching the distant land."

The Abbot said:-"This is a parable of our work. Nowadays it is easy to follow the Teaching and escape into a new consciousness. After us it will become much more difficult. And later still a time will come when the Teaching will be hidden and it will be almost impossible to escape. But remember: the efforts of the third monk are worth more than the efforts of all the rest put together."

For us, here and now, a new age is beginning. This is a time of strong wings.

#### THE STORY OF THE SANGRAAL (Conclusion)

By R.D. Webster.

'....As the last breath was passing her lips she heard a very faint sweet sound like the tinkling of a silver bell. It came from far away, from over by Ty Newydd. She forgot her agony and listened and even then, she says, she felt the swirl of the world as it came back to her. And the sound of the bell swelled and grew louder, and it thrilled all through her body, and the life was in it. And as the bell rang and trembled in her ears, a faint light touched the wall of her room and reddened it until the whole room was full of rosy fire. And then she saw standing before her bed three men in blood coloured robes with shining faces. And one man held a golden bell in his hand. And the second man held up something shaped like the top of a table. It was like a great jewel and it was of a blue colour, and there were rivers of silver and gold running through it and flowing as quick streams flow, and there were pools in it as if violets had been poured out into water, and then it was green as the sea near the shore, and then it was the sky at night with all the stars shining, and then the sun and moon came down and washed in it. And the third man held up high above this a cup that was like a rose on fire, "there was a great burning in it, and a dropping of blood in it, and a red cloud above it, and I saw a great secret. And I heard a voice that sang nine times: 'Glory and praise to the Conqueror of Death, to the Fountain of Life Immortal.' Then the red light went from the wall, and it was all darkness, and the bell rang faint again by Capel Teilo, and then I got up and called to you."

The above is the dream of Olwen from a story called

The Great Return by Arthur Machen who, like another commentator on the Graal legends (A.E.Waite) was a member of a well known magical Order known as The Golden Dawn. Olwen, a young village girl, is on the point of death from consumption when this vision comes to her; after it, she is saved.

Machen's story deals with a revival of the presence of the Graal in a small Welsh village in the fictitious county of Arfonshire. It is interesting here to note that Machen calls his village Llantrisant, for an actual village of the same name was the home of the famous latter day Druid, Dr. William Price, who was the man responsible for the revival of cremation as a recognised method for the disposal of the dead in this country.

Machen goes on to explain the object of the Graal vision as,

"The bell that is like yglwys yr angel ym mharadwys --the joy of angels in Paradise."

"The altar that is of a colour that no man may discern." (1)

And "The cup that came from Syon."

He goes on to say that,

"The three Saints have returned to the church of Tri Sant, the three Holy Fishermen are amongst us, and their net is full, Gogoniant ! Gogoniant !" (Glory, Glory !)

This last comes from part seven of The Great Return which records the celebration of the 'Mass of the Sangraal' in the village church.

Arthur Machen, though he mainly wrote of the Graal and related legends in the terms of fiction, has contributed a great deal of high quality to the literature surrounding these legends. He is seldom heard of now, and perhaps even less read. As far as I know The Great Return is now out of print, the last version of it being in an unfortunately garish paperback by Panther in 1963. However, his finest novel still remains to us. It is called 'The Hill of Dreams' and deals with Machen's conception of Avalon. This is an extraordinary book whose style is reminiscent of, though quite different from, Herman Hesses Steppenwolf, and well worth reading.

(1) The altar here mentioned is the portable altar, Sapphirus, of William of Malmesbury.

## 7. The Quest To-day.

Perhaps one of the first questions to arise from the Grail stories is the one which occurred to the sick knight in the Hengwrt MS shortly after his miraculous cure and that is: why was the Graal brought to England ? Here I must declare that we are in the realms of pure supposition, nonetheless it might be significant,

in relation to this country, that the Graal seems to have been constantly under the protection of the Celtic Church which was an unusual fusion of Christianity and Paganism, combining a strong Christian Ethic and belief with the more subtle echoes of Druidism and the rituals of earth and fertility spirits. Moreover, if we dismiss (as most students of the subject appear to do) the existence of the various relics purporting to be the Graal, and accept that the Graal was in fact mysteriously withdrawn from the world around the end of King Arthur's reign, then we find that the Graal was withdrawn from this country just before the arrival of the Roman Catholic Church, in the person of St. Augustine's mission, at the end of the 6th century. And, of course, if Joseph of Arimathea brought it here shortly after the crucifixion, then it escaped the new Church inaugurated at that time by St. Peter.

This would tend to suggest a second strain of Christianity, a possibility not so unlikely as it may first appear. It has been said that there are three ages of Christianity, the first being the age of the Old Testament, the second that of the Church of St. Peter and the third, the age of love, that of the Church of St. John.

It is this last age which, according to some calculations, we should shortly be entering, and it is to this age that the Graal might well belong.

If we turn again to the Celtic Church and the 7th century Augustinian mission we find that in 663 AD there was a confrontation between the two Churches at Whitby chronicled by the Venerable Bede in his ecclesiastical history of Britain. It is readily apparent from the disputation recorded that the confrontation represented a clash of Johanne and Petrine doctrines in that the Celts rested their case wholly on the doctrines of St. John, and the Augustinians wholly on those of St. Peter. Thus there might be reason to suppose that the Celtic Church (defeated at Whitby) was a manifestation of a Johanne succession in the continuum of Christianity.

This may not help us to find the Graal but it could offer some hope of its return at some time in the forthcoming Johanne age.

BOOKS AND PERIODICALS.

Richard Barber, "THE FIGURE OF ARTHUR", (Longman, 1972.)  
(Review by Chris Lovegrove.)

"Arthur of Albion", published in 1961 when the author was 20, was Richard Barber's first book on Arthur. The present one is a reaction against the current vision, among others, of a Cadbury-based Arthur: "the orthodox view of Arthur is in danger of becoming accepted as fact by default of a challenger. ...If it seems that all that has been achieved (in this book) is to offer a different but equally insubstantial shadow we can expect no more."

This "historical Arthur" postulated by current opinion is an attractive theory but it has its difficulties.

- 1) Documentary evidence in itself is insufficient: the authority of this evidence has to be considered since the writing of history was formerly regarded as a literary activity and not as objective recording of facts.
- 2) Archaeology rarely supplements historical detail but instead "provides the forest which the historian cannot see for trees."
- 3) Psychological traps abound for the unwary; since history abhors a vacuum a shape-shifting figure must be created by each era to fulfil its aspirational requirements.

Barber suggests two "candidates" who were the original inspiration for this Arthur-type figure. (1) 'Artuir' of Dalriada (roughly Argyllshire -- founded by Irish immigrants c500 AD) who perished about 594 in a victory against a northern Pictish tribe, and who is referred to in the poem The Gododdin composed by Aneurin. (2) Arthur of Dyfed (Pembrokeshire -- colonised by the Dessa, an Irish tribe from County Meath) who flourished between 580-620. These two provide the earliest documented examples of the name "Arthur". There are two other examples in the seventh century, both with Irish connections, and only one Welsh example in the ninth century.

In support of this two-candidate theory for example one may cite "Culhwch and Olwen" where there are in fact two boar hunts, that of Ysgithyrwyn which contains characters associated with Arthur of Dalriada in other legends, and that of Twrch Trwyth which begins in Dyfed where the boar lands from Ireland. Ireland too probably provided the figure of Gwenhwyfar who does not appear in the Welsh genealogies at all (the Irish version is Finnabair).

Barber suggests that Arthur of Dalriada was, with the breakdown of communications between the north Britons and the Welsh Britons in the seventh century, confused with the Arthur of Dyfed. Then with increasing stability, and with Continental examples as precedents, a National History could be written by monkish

scholars like Nennius editing obscure and introverted bardic traditions and trying to integrate them with their own classical learning, thereby creating the figure of Arthur as we know him.

So, clearly this is a debunking book, though not "a final answer, only an alternative solution to the puzzle." All those seriously interested in the historical problems of this period should read this book, even if only to decide for themselves whether or not it offers us more bunk instead.

Patrick Moore. "CAN YOU SPEAK VENUSIAN ?" published by David and Charles.

This is Moore blowing like a gusty East wind through all the Flat Earth, Cosmic Ice, Velikovsky's Comet, UFO, Aetherius Society heresies et al. Quite good entertainment value.

Rupert Gleadow, THE ORIGIN OF THE ZODIAC, published by Jonathan Cape.

Worthy of the study it requires. One paragraph from Chapter 12 will indicate the value one can place on it.

The ancient Greeks, and after them the Romans, had great respect for the wisdom of the Egyptians; but modern professors have almost no idea in what that wisdom consisted. This is because learning is static and consists largely of information, while wisdom is dynamic and requires mastery of the art of life. Wisdom therefore is not the same as the ability to reason, and in any case the Greeks did not learn that from Egypt. Genuine wisdom cannot be written, nor congealed into aphorisms and avuncular advice. Being concerned with the problem of how to live, it is naturally apt to be religious, and the wisdom of the Egyptians was the ultimate driving force behind the Mystery Religions; for they were all studies in the art of living. Man is always trying to get life under control, and among his methods of doing so are system, rule, legislation, dogma and punishment. But the wise man does not try to get life under control; he adapts himself and swims with the stream instead of angrily trying to dam it."

Lloyd Alexander, THE BOOK OF THREE, published by Heinemann.

A charming book of story in the Mabinogion genre.

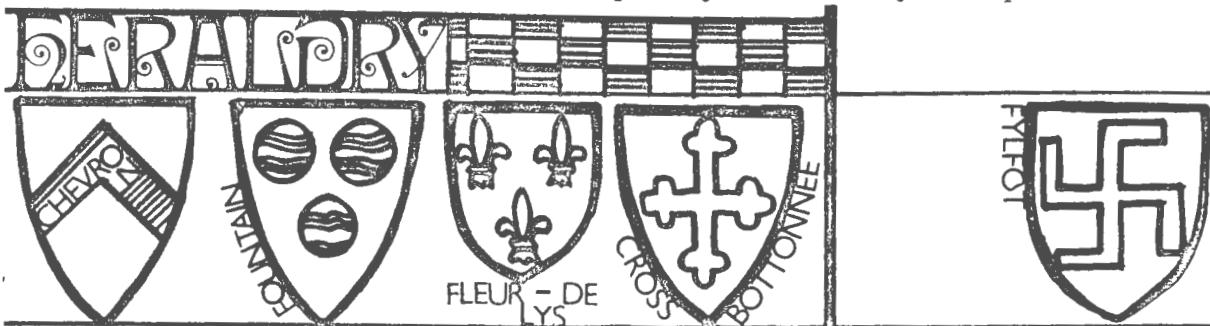
SCIENCE OF THOUGHT REVIEW. A monthly magazine.

This was founded in 1921 by H.T. Hamblin. Its format is still depressingly 1920 and unimaginative but it is to be hoped that this will not prejudice potential readers who are more concerned with content rather than format. It still costs only 2P per copy or 5/- per annum because it is subsidised by the generosity of readers all over the world. It contains short articles of interest and reviews of books such as Pendragons comb the libraries to find. Readers of "Science of Thought" are apparently as familiar with the works of John Michell and other favourites as we are.

Obtainable from Bosham House, Chichester, Sussex.

THE DEVA MESSENGER. A bi-monthly magazine published by Deva Wholefoods, 12 Church Street, Folkestone, Kent. Price 6p plus 2½ postage.

A pleasingly unpretentious production with plenty of short original articles, non-egocentric poetry and homely recipes.



Lecture at the University on February 3rd. by Sir George Trevelyan, Bart. on:

"The Deeper Significance of Heraldry & Chivalry"

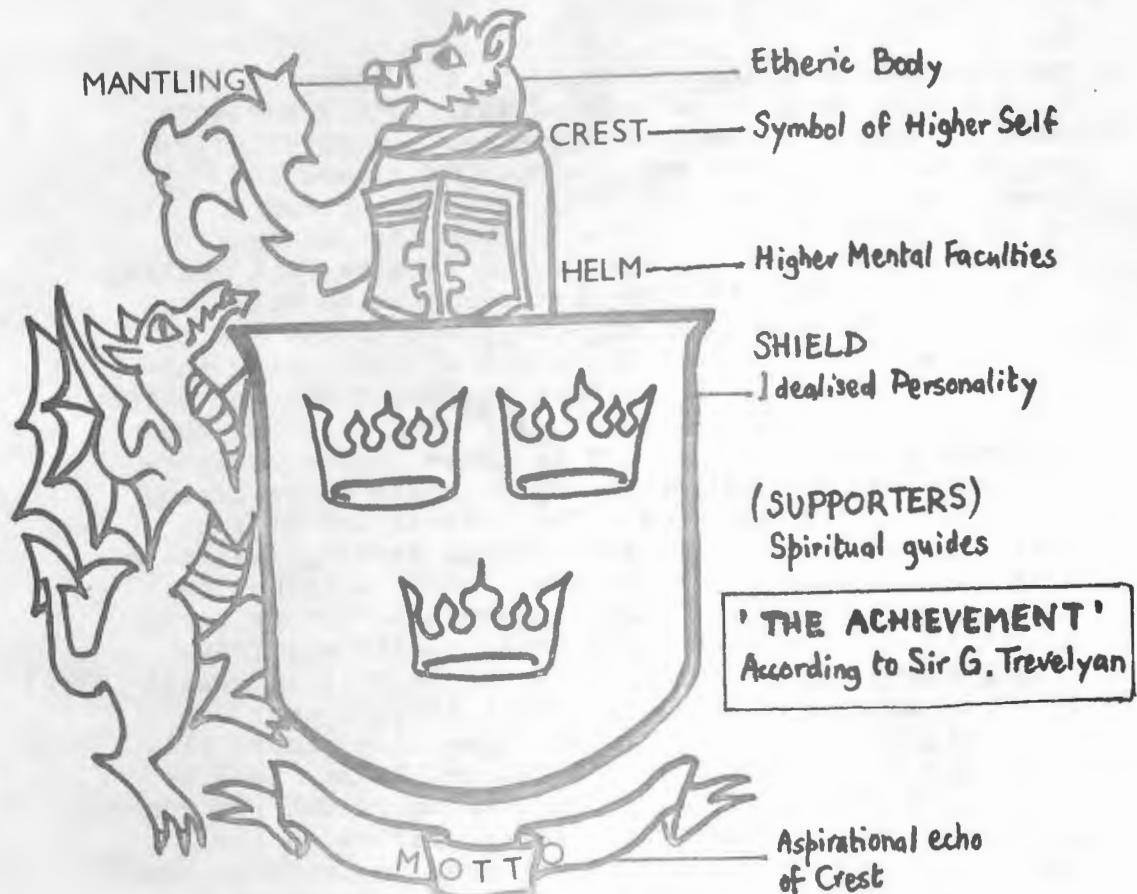
Report by Julie Weaver.

Our guest speaker began his fascinating lecture by explaining the language of heraldry by means of which armorial bearings can be described fully yet concisely. The shield consists of the field (background), the ordinary (a simple geometric shape such as a chevron) and the charge (a special decoration, often a pun on the owner's name such as three fir cones for the Pine family). Colours are primary and retain their old French names -- gules (red), or (gold) etc. These shields made knights immediately recognizable in battle or in tournament.

What is the "Deeper Significance of Heraldry"? Heraldry developed in the early Middle Ages -- a time of great mysticism. In the full "achievement" of a noble family as displayed in castle or chapel we see the shield crowned by the helm and mantling (originally a linen surcoat, later transformed into stylized plant forms), above the motto, the whole supported by beasts such as lion and unicorn. Sir George explained their significance as respectively higher thought, the aetheric body, aspiration and spiritual guides.

Chivalry was essentially Christian, but pre-Christian symbols are evident too -- the colours have astronomical meanings (gules-Mars, argent-moon) and King Arthur's twelve knights can be seen as symbols of the zodiac.

The age of knights in armour has passed, together with the British Empire, the product of wars. We are now entering the Age of Michael and Aquarius whose characteristic will be the coming together of all mankind in brotherhood, irrespective of class. Great interest is once again being taken in mysticism and occult subjects. In our essentially barbaric times, heraldry has an important role to play in proclaiming the ideals and aspirations of a new Golden Age.



#### RANDOM COMMENTS

By F. S. Woodhead.

The "Wild Boar" issue of 'Pendragon'.

To most people the Welsh language is an awesome mystery. There is, however, no denying that it is directly descended from the Celtic probably spoken by Arthur and most of the inhabitants of Britain at that time. But this does not mean that Arthur's home and activities were necessarily confined to the present day borders of Wales. The Note in the editorial of the last issue of 'Pendragon' by R.G.W. is illuminating and welcome because of the light it throws on those two words, Twrch Trwyth, which so often crop up in the Arthurian story. It may be interesting, therefore, to know that in the remote valley of Mallerstang in Westmorland, one of the hills bordering that valley is named Wild Boar Hill and is generally regarded as one of the last places in England where boar hunting took place. In the shadow of that hill lie the ruins of Pendragon Castle, traditionally known in the area as once the site of the home of Uther Pendragon

Interesting ?

(Editor's Note: Photograph and details of this can be found in "Mysterious Britain" by Janet and Colin Bord. This Society has recently acquired a new member who lives near the Castle and who is going to try to find out for us if there is a local Archaeological Society, and if it would be interested in investigating the foundations.)

The AGM.

The AGM this year was enlivened by the addition of a Symposium at which a variety of interesting subjects were introduced by various speakers. I particularly enjoyed the last item and the wind of reason and common sense (without any reference whatsoever to anything preceding) which came from the dainty figure of Miss G. Mountford who gave a Talk on Carl Gustav Jung, and the very lengthy discussion which followed.

In the discussion which took place at the AGM itself it was evident that there was an increasing interest being shown in the higher realms of thought which illuminate the Arthurian Legends. But I question the tendency to include the more rarified facets of Eastern mysticism and occultism which seemed to be creeping into our deliberations. The Legends are already well wrapped up in Welsh and Cornish fantasy, which in some ways is rather odd. In some quarters Arthur is held to be little more than a successful robber baron and it is curious that early Welsh poetry and folklore confirms this belief. It would be well to recall that the stories of the Holy Grail are not part of Welsh tradition and that in any case they accord ill with this early conception of Arthur. It may well be that the Grail Story was an invention of Wolfram von Eschenbach which somehow was later grafted to the Saga, probably by the French writers. To bring in the religious mysticism of the East at this stage as having some bearing on the Legends seems unnecessarily complicating.

(Editor's Note: Since we are currently interested in megalithic standing stones, especially those in Wales, let's not forget the other astronomical Arthur -- Bear of Britain. One needs to have eyes all round the clock!)

On the more practical side, the decision to inquire further into the ancient and rather obscure work, 'The Song of the Graves' is to be welcomed. The article by Roger Webster and Gwenan Evans was of much interest, although it could be pointed out that the topographical description as applied to Wales might equally apply to other parts of the country. Nevertheless, the Stanzas have a direct bearing on the subject of Arthur and investigation is long overdue.

Likewise the article by Alex Schlesinger was of great interest. What could have been the real purpose of Carreg Cennen Castle ?

## EXCAVATIONS AT DOLAUCOTHI

By Michael Darling.

The site of the Roman gold mines at Dolaucothi has been the scene of intensive fieldwork over the last few years. A little of the veil of mystery covering the site has now been lifted. It has long been common knowledge that the area contained a Roman bath-house, numerous open-cast workings and a water-channel structure cut into the rock and formerly completed as it seems by wooden pipes or troughs. This channel brought water from the Cothi, seven miles away, at a point where the river was dammed for this purpose.

All these features and the principal objects found in the vicinity (which are considered by Sir Mortimer Wheeler in his book, 'Prehistoric and Roman Wales', Oxford 1925, to be one of the finest collections of their kind from any single Romano-British site in the United Kingdom) are all typical of Roman occupation of the late first and second centuries. However, until the recent work of Dr. Peter Lewis of Manchester University, John Little of Carmarthen County Museum, and G.D.B. Jones of Rescue, no development chronology of the site had been postulated.

What was missing was an overall chronological framework for the Roman mining features (which are some of the most technically advanced for a Roman site in the United Kingdom) and mineral exploitation. This could only be forthcoming from the excavation of the associated settlement. The bath house, mentioned earlier, was uncovered in the last century close to the foot of the mines, but sporadic finds suggested that the principal settlement lay under the present village of Pumsaint on the north side of the Cothi valley.

Last summer saw an excellent opportunity for such an excavation when Carmarthenshire County Council Highways Department began to implement a scheme of road widening and straightening across the Cothi valley and into the village of Pumsaint which is owned by the National Trust. The necessary re-arrangements involved levelling of a new car park for the Dolaucothi Arms Hotel and as such the Inspectorate of the Department of the Environment came forward to support a rescue excavation.

The depth of stratigraphy uncovered in the new car park area heralded nearly two months of excavation that ended last autumn with the recovery of all four sides of the original fort (hitherto unknown) controlling the mines. It was of above average size (5.7 acres) and perhaps designed to hold a mining

garrison from the Asturian auxiliaries of the mining districts of North West Spain.

The area of the new car park overlay the granary and workshop of the fort as well as some barrack areas. Just another stereotyped fort then? Far from it. The stone built structures were much better preserved than on other Roman sites in the area. More important, and this relates directly to the history of the mines, the life span of the fort implies a relatively brief exploitation of the mineral wealth.

The fort went through two main phases that took its life into the early second century before it was cut down to a small fortlet just over an acre in size. It was at this stage that the rampart was revetted in stone. The fortlet enjoyed a brief life until only the middle of the second century A.D. and its presumed abandonment then implies the end of the Roman gold rush in Wales.

Next Easter the final stage of the road widening scheme will be carried out through the main street of the village. The archaeologists will be there again working alongside the roadmen to recover as much as possible of the internal plan of the fort.

(With acknowledgement to G.D.B. Jones (Rescue)

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G.D.B. Jones, Excavations at Dolaucothi.

Rescue News No.2. Winter '72. (Published by the Trust for British Archaeology, 25a The Tythin, Worcester.)

ERRAT... Lendragon Vol. 6. No. 4. 'The Stanzas of the Graves'

Page 17.

R.D.Webster & Gwenan Evans.

Line 19 for 'three' read 'thee', for 'the' read 'thee'.

Line 30 for 'Gledyrlin' read 'Gledyvhir'.

Line 55 "

Page 18.

Line 39 et seq. for 'Sethenin' read 'Seithenin'.

Line 40 for 'Cenedin' read 'Cenedir'.

Line 61 for 'Gleddyrsedd' read 'Gleddyvrvdd'.

R.D.W.

