

# pendragon



P E N D R A G O N

Journal of the Pendragon Society.

Vol.7. No.2.  
July 1973.

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This is the first totally home-produced issue of our magazine and if its appearance seems to be a little belated this is the reason.

As printing costs were soaring we decided to buy a second-hand printing machine and find out what we could do for ourselves. We soon discovered that there were a good many accessories which were essential but difficult to obtain. We have not yet learnt all the techniques but hope to do better as time goes on.

Bristol is celebrating 600 years of City Charter and one of the events which took place recently was a Carnival Procession through the streets. For this we fabricated a large Dragon which we claimed to have captured in King Arthur's country. It was led on a chain by a medieval Maiden who was attended by a small Page, and its cavortings were kept under some control by a Knight brandishing a long sword. The Procession was two miles long and turned out to be an even more splendid and colourful occasion than Bristol hoped for. We also took part in a Radio Bristol programme concerning the Midsummer Solstice.

Also, we have been back to Cadbury to make arrangements with the owners, Mr. and Mrs. Montgomery, for a small geological survey to be carried out there next September: we are still interested in the possibility that part of the summit may, as tradition has it, be hollow.

The Glastonbury Community has mounted an excellent exhibition in the Public Library at Street of the Glastonbury Zodiac and attendant matters. Mr. Geoffrey Russell has also brought over from Ireland his beautiful model of the Tor with all the attendant aerial photographs and explanations of his theory about the Maze. By arrangement with Mr. Peter Fowler all this Maze material is being brought to Bristol University at the end of this month for serious study.

We know of at least two film companies circulating in the West Country and planning productions so we hope that 1973 may prove to be a fruitful year.



## SOME LEGENDS OF MERLIN

By Enid Griffiths.

(Mrs. Griffiths lives in the Gower Peninsula and as we are shortly going to be carrying out investigations there we asked Mrs. Griffiths to give us some information about local legends.)

Near the hospital in the ancient town of Carmarthen there stood, until two years ago, an ancient stump of oak tree concreted into place and bearing a brass plate stating that Merlin had been imprisoned in this tree. Road widening made it necessary for the stump to be removed which caused a great deal of controversy and a hurried archaeological dig.

The controversy arose because of an old prophecy which stated that when a calf ran up a steeple and Merlin's tree fell then Carmarthen would sink. Many years ago a calf did climb up the tower of St. Peter's Church, and following a slight earthquake part of the town did subside near the estuary. Naturally the people objected to their well-preserved tree being moved.

There is a cave outside Carmarthen which is still known as Merlin's cave.

At Pennard on the south side of the Gower Peninsula, on the opposite side of the Towy Estuary on which Carmarthen stands (before the widening of the Estuary which followed the earthquake and the subsequent silting up of the same) there must have been a land connection between Pennard and Carmarthen. Legend has it that the present ruin of Pennard Castle stands on a much older foundation where King Arthur's half-sister, Morganwy le Fey, lived. Merlin had married Vivienne, a friend of Morganwy, who, having been trained by Merlin actually excelled him in occult knowledge.

The local story is that Vivienne imprisoned Merlin in the old tree and went off to visit her friend Morganwy. After getting up to some more mischief they destroyed the castle overnight by invisible means. Vivienne's fate is not known.

At Pembrey-Burryport, higher up the Loughor Estuary, is a much older legend. Until about 1900 there stood "the famous standing stones of Pembrey", more famous than those of Stonehenge, of which, unfortunately, only one remains to-day. A colliery owner used the almost complete circle to prop up the slope or slant, as it was called. Here, above the circle, is an old tumulus, also an old manor farm called Llettyruchan, built over the foundations of what was once Gwyn ap Nudd's palace or headquarters. Merlin is supposed to have visited Gwyn with Arthur and although Gwyn was known to be thousands of years old he had the appearance of a radiant youth. Merlin is reported to have said of him, "He is a very strange Being indeed."

There is, of course, Arthur's Stone with the hole in it from which he is reputed to have drawn the sword. This is near Reynoldston, a pretty Gower village with its quite noted King Arthur's Hotel. It is recorded that Arthur used to visit Gower for supplies of horses of which there are still many roaming wild over the Common at Fairwood. Some still show distinct Arabic strains.



From his headquarters at Lletlyruchan Gwyn was supposed to ferry the souls of the dead by an underground stream to the Tor in Glastonbury. He was known as King of the Fairies, or Hollow Hills, and King of the Underworld. He rode with the hounds of Annwn and was credited with having created a race of soul-less little dark people possessing an atavistic type of clairvoyance in an area still known as Achddhw. Because Arthur, in one of his battles, ordered that the body of one of these little people should be sent back to her own for burial, instead of being buried in a common grave with the soldiers, the Head of the Little People pledged that they should always serve Arthur, giving him warning of the whereabouts of his enemies, etc.

## BUNYAN'S COUNTRY

Regular readers of 'Pendragon' will remember that in the last issue we printed Charles Shepherds version of Pilgrim's Progress. Because of this we were interested in the following quote from The Reader's Digest most recent publication, "Folklore, Myths and Legends of Britain", published by Hodder & Stoughton at £6. 50.

It was in Bedford gaol, where he spent many years for preaching illegally, that John Bunyan (1628-88) began writing The Pilgrim's Progress.... Bunyan was a Bedfordshire man, born and bred, therefore it is the Bedfordshire countryside, not some imaginary landscape, that forms the vivid background of Christian's long and hard journey. Bunyan's native village of Elstow is Christian's starting-point, the City of Destruction; for it was here that Bunyan's own salvation began when he left the village to become a wandering preacher. The tower of Elstow church where, as a young boy, Bunyan used to be a bellringer, is the Castle of Beelzebub in the book; and on Elstow Green is the stump of an old cross in front of Elstow's Bunyan Museum, which Bunyan may have had in mind when he wrote of Christian losing his burden at a cross -- although another cross in the village of Stevington might also have suggested the incident to him (the holy well at Stevington might also have suggested the sepulchre into which Christian's burden rolled and disappeared). Further on, Christian climbs Hill Difficulty to reach the House Beautiful; to-day, almost on the crest of Bedfordshire's steepest hill, Ampthill, lies ruined Houghton House, in Bunyan's day one of the most magnificent buildings in the county. From here Christian looked across to the Delectable Mountains (the Chilterns).



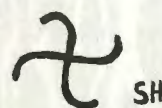
# CONCERNING THE ORIGIN OF

## KING ARTHUR

By Barbara Crump.

My study began through my attempts to elucidate the puzzle of what has become popularly known as the 'Swastika Stone', a unique carving amongst the Cup-and-Ring stones found in some abundance on Ilkley Moor and its locality in my native Yorkshire.

Its name is mis-leading to anyone not having seen the stone as the symbol is not a swastika, but is reminiscent of one given by James Churchward which is formed of crossed curved strokes forming, in his interpretation, the sound 'SH' or 'SHEE'. I believe that this sound might well be the sound of this sign, connecting as it does with the names 'Sheba' and 'Seva' and with Glen Shee in Scotland and Mount Shehy in Cork. Within this 'Swastika' sign are cup-markings in the form of a cross, each having five cups thus.....



The arm of the cross pointing to the North is orientated directly at a well-known crag or hill-top above Bolton Abbey known as Simon's Seat, with its adjoining twin-peak of Earl's Seat.



My researches into the problem of 'Who was Simon?' largely through the interpretation of this name and others in the locality, led me to Rendel Harris's deduction that 'Sim-on' was a variant of 'Sem-an', the Sem Priest or High Priest of the Great Father-God of the Egyptians. Thus I became aware that the Symbol on this stone was a form of Prayer-Wheel for the people of that time who passed by that place in great numbers, as it was then a well-worn highway across Rom-bald's Moor (or perhaps Rumbler's Moor) between the East coast of Britain and the Isle of Man, and from thence to Ireland.

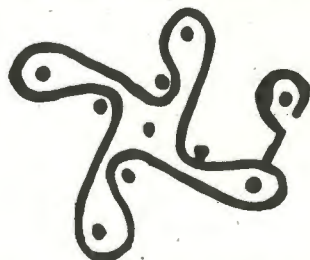
The prayer might have been an Invocation (according to L.A. Waddell in his most scholarly book, 'The Phoenician Origin of the Britons and Scots') to the Father-God through the mediacy of his High Priest Tas, Tascio, or Tash-ub Mikal, etc. for the blessing of resurrection in the next life. This equates the names Tas etc. with Simon, and with Mighel or the Christianised Michael, who was the High-Priest or God brought to this country as the One to whom they prayed for the success of the corn harvest when first introduced here. He was known by other names also such as Dionysus, and was widely pictured both on the coins and amulets of the Hitto-Sumerians of Asia Minor, and at a later date on pre-Christian British coins, many of which are illustrated in Waddell's book. The Christianised name of Michael is not often found connected with Northern hills as it is in the South and South-West, but it is perhaps not without significance that of the country churches around this high area of the Yorkshire Dales I have found FIVE churches dedicated to St. Michael and FIVE to St. Andrew.

Now 'Andrew' is a name that can be equated with 'Indara' or 'Indra' ('hurler of the four-angled Rain-producing bolt' - Rig-Veda), also with 'Father Ia', Bel, Jove, Thor or Tuur. According to Waddell in his 'British Edda', King Tur was the earliest King of the Sumerians in Mesopotamia, and founder of their civilisation, introducing it through the culture of corn-crops and thus a more settled way of life, into Asia Minor, Egypt, Crete, India and the Danube Valley. His people called themselves GUT or GOTHs and were the ARRI or "the people who ploughed", AR being Sumerian for "plough". Thus they became known as the 'Arya' or Aryans. Their ploughing and sowing rites were figured on the seals of the 4th millennium BC as taking place under the Sun Cross, and they were devotees of the Sun and Fire Cult, the Sun being the symbol of the One Creative Principle.

They were led into colonising the neighbouring lands by the second King of the First Aryan Dynasty, a great warrior and the inventor of the plough, and called Tas or Taxi, or Me-ki-gal (Mesopotamia) or Resep-Mikal (Egypt). It is surely interesting that one of the titles of the Christian Michael is 'The Taxiarch of Heaven'.

Although I have found no other evidence apart from that given above to support this statement, it seems more than a probability to me that the great King Tur of the Sumerians, afterwards deified as the Father-God of this great colonising race, became known in much later times as King Ar-Tur, the Plough-King of this ancient civilisation, renowned from ages past as a great turning-point in man's development. And from time immemorial he has been linked with his first-born, or perhaps his only son Tas-Mikal, who actually put his ideas into practice and wielded the first plough in the new lands of the world.

This is the great heritage of the British people which links up all that we know of the advent of the Sumers or Cymric race into this country, the building of the great mounds and the Zodiacs, and the institution of the earliest Tree Alphabet, and it thus reveals the true origin of King Arthur, 'The Once and Future King'.



The Swastika Stone on Ilkley Moor



## ADVERTISEMENT

### PENDRAGON HOUSE BUYS HISTORIC BUILDING FOR ITS BRITISH BOOKSHOP

A small Canadian-owned publishing complex has just purchased St. Mary's Schoolhouse on the historical cathedral grounds of Truro, administrative capital town of Cornwall in the southwest tip of England. Pendragon House (UK) Ltd., which will turn the old stone building into the largest Cornish bookshop, is owned by John Badger of Mississauga, Ontario.

"The problem was mainly to obtain planning permission" said Badger. "The planners rejected five other firms in the past two years. They have designated the building as of historical interest, and are determined not to let anyone debase it.

"The building stands on a massive archway over a little stream. It fronts on Old Bridge Street which connects two busy downtown shopping streets. At the back there is a hundred feet of lawn and then the cathedral."

Pendragon House, which now rents a 7100 square ft. shop in Palo Alto, California, and a 5800 square foot warehouse in Toronto, formerly rented only the southern wing of its manager's home in Cornwall. The "new" building, the first the complex has owned, is of two storeys, stone-walled and slate-roofed, and boasts beautiful wood beams curved in the rare bow fashion.

The British firm, like the American, sells Canadian books, notably those of McClelland and Stewart. It also obtains British books for North American customers, and, in original publishing, specializes in works on Arthur and on Cornwall.

...ooOoo...

### A REVIEW BY FRANK WOODHEAD

I have been asked to review John Badger's new book "The Arthuriad", presumably because the title suggests a connection with the aims of the Pendragon Society. It is a formidable job.

The book is a long poem of 56 sonnets, each with a matching commentary in free verse. Its theme is the old belief that one day Arthur will return and it sets out to shew just what this involves. Anyone who thinks of it as a simple return, be it of the body or of the spirit, is doomed to abysmal disappointment. The return is metaphysical and related to the world troubles of today and to the central idea that just as Britain once led the world to Greatness and Prosperity, it can do so again, but this time the goal is the Happiness of mankind.



It will be realised that the working out of this ideal is not easy, and you would be right. It is worth pointing out that if anything in this world is worth having, it has to be earned through toil and travail. Just so ! You get it in this book.

Part One sets out the problem and suggests the Arthurian solution. It bluntly reminds us of the troubles of this world and many will wish it didn't. The sweepers under the carpet are always with us.

Part Two examines the solution in detail and the going is heavy. You may not always agree. For example, the idea of staff-ownership may be too idealistic. It reminds me irresistibly of a line in W.S. Gilbert's famous song in "The Gondoliers" -- "When everyone is somebody, then no one is anybody."

But it is a brave attempt to draw attention while there is yet time to the possibility of our making a better world. John Badger believes that by a better use of scientific achievement, a fading out of materialism, the disappearance of present day permissiveness with its concomitant innate selfishness and senseless violence, together with a proper application to wise discipline in education, plus a greatly developed extra sensory perception, a progression to a higher form of life is possible and indeed likely. The worlds of Socialism and Capitalism have been tried and are failing miserably. It is said we are entering upon the Age of Aquarius. This book suggests that by employing the principles and example of Arthur to rebuild a way of life avoiding these two extremes of failure, we can yet avoid the dreariness and slow death of "1984", and so fit ourselves to be worthy of belonging to the New Age.

This book is controversial and thought provoking. It may not be everybody's meat, but a real attempt to understand the unusual presentation will bring satisfaction and anyway the ideals were proved fifteen hundred years ago. Surely we can do as well ?



## FOR THE CAULDRON OF CERIDWEN

Here, for the benefit of those who would like to know what the Witches really brewed in their cauldrons, is a list of some of those strangely named herbs we have heard about. This little bit of research has been done for us by John Evans who has taken them from the Index of Culpeper's Complete Herbal, printed by W. Foulsham & Co. Ltd. Yeovil Road, Slough, Bucks.

ADDERS TONGUE.	( <i>Ophioglossum Vulgatum</i> ) Culpeper gives it as a herb under the dominion of the Moon and Cancer.
BUTCHERS BROOM.	( <i>Ruscus Aculeatus</i> ) A plant of Mars. It contains the blood cell salt Sodium Chloride which has an affinity with Aries. Mars rules Aries.
COCKS HEAD.	( <i>Onobrychis</i> ) Under the dominion of Venus.
COLTS FOOT.	( <i>Tussilago Farfara</i> ) This is also given as under the dominion of Venus.
CRABS CLAWS.	( <i>Semper Vivum Aquatica</i> ) Under Venus.
CROWFOOT.	( <i>Ranunculus Auricomus</i> ) Listed as "this fiery and hot spirited herb of Mars.
DEVILS BIT.	( <i>Scabiosa Succisa</i> ) Under Venus.
DOGS TOOTH.	( <i>Erythronium Dens Canis</i> ) Under the dominion of the Moon.
DOVES FOOT.	( <i>Geranium Moue</i> ) A gentle martial plant.
DRAGON.	( <i>Dracontium</i> ) Also under Mars.
DUCKS MEAT.	( <i>Lens Pacustris</i> ) Also called Water lentils. Culpeper says, 'Cancer claims this herb and the Moon be lady of it.' Moon rules Cancer.
HOGS FENNEL.	( <i>Peucedanum Officinale</i> ) This is a herb of Mercury, also called Sulphurwort and Brimstone-wort.
FOXGLOVE.	( <i>Digitalis Purpurea</i> ) Under Venus.
GOATS BEARD.	( <i>Tragopogan Porrifocius</i> ) Under Jupiter.
HARES EAR.	( <i>Bupleura Rotundifolium</i> ) No attribute given.
HARES FOOT.	( <i>Pes Leporinus</i> ) Mercurial.
HARTS TONGUE.	( <i>Asplenium Scolopendrium.</i> ) Under Jupiter.
HEMLOCK.	( <i>Conium Maculatum</i> ) 'Saturn claims this herb'.
HORSETAIL.	( <i>Equisetum</i> ) Also belongs to Saturn.
HORSE TONGUE.	( <i>Hippoglossum</i> ) Under Mars.
JEWS EAR.	( <i>Exidia Auricua Judae</i> ) Under Saturn in the sign of Virgo.
MOUSE EAR.	( <i>Cerastium Vellgatum</i> ) Governed by the Moon.

SHEPHERD'S NEEDLE. (Chaerophyllum Temulentum)  
"Under Venus and should be  
gathered when the plant is  
in exaltation"  
SOLOMAN'S SEAL. Owned by Saturn.

Culpeper gives two sets of instructions for mixing medicines. One to the vulgar and one to such as study astrology.

"To such as study astrology (who are the only men I know that are fit to study physic; physic without astrology being like a lamp without oil) you are the men I exceedingly respect, and such documents as my brain can give you at present, being absent from my study, I shall give you.

- 1) Fortify the body with herbs of the lord of the Ascendant, tis no matter whether he be a fortunate or unfortunate in this case.
- 2) Let your medicine be something antipathetical of the lord of the sixth.
- 3) Let your medicine be something of the nature of his sign ascending.
- 4) If the lord of the tenth be strong make use of his medicines.
- 5) If this cannot well be, make use of the medicines of the Light of Time.
- 6) Be sure always to fortify the greased part of the body by sympathetical remedies.
- 7) Regard the heart, keep that upon the wheels, because the sun is the foundation of life, and therefore those universal remedies Arum Potabile, and the Philosopher's Stone cure all diseases by fortifying the heart."

Editor: Maybe the contents of cauldrons were less sinister than has sometimes been supposed.



"TIMELESS EARTH", by Peter Kolosimo. (Author of "Not of this World") Published by Garnstone Press. Price £2.95.

We have just received a copy of this from the publishers for which we thank them very much.

It is yet another mind-blowing book in the same genre as the Daniken series. The author's theme is, once again, the rise and fall of many great civilisations upon this earth, and the possibility that some of these events could have been engineered or manipulated by Beings from Outer Space.

The author gives additional, sometimes altern-

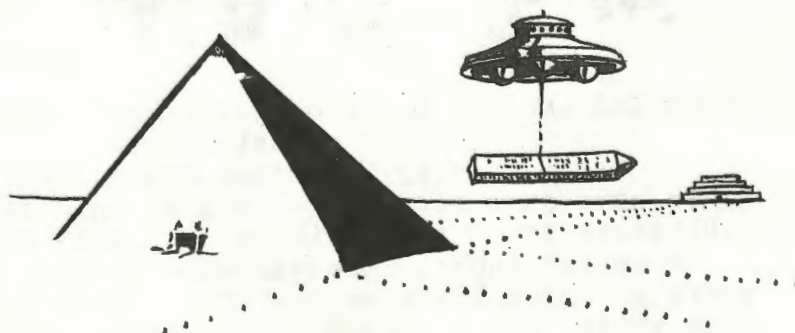


-ative, material to add to former hypotheses. For instance, in discussing the phenomena of the Giants of old he says: "To illustrate this we may recall the events of 1902 in the West Indian island of Martinique, when the eruption of Mont Pelee caused 20,000 deaths in the city of St. Pierre alone. Immediately before the disaster there appeared above the crater of the volcano a dark purple cloud consisting of gases saturated with aqueous vapour. This grew to an immense size and spread over the whole island.... Suddenly a column of fire shot up from the mountain to a height of 1,300 feet, setting the cloud ablaze; the latter, burning at a temperature of over 1,000 degrees Centigrade, exterminated the whole population except for one convict who was protected by the thick walls of his prison.

"The devastated city was not rebuilt, but life on the island resumed sooner than could have been expected. Plants and animals returned to the scene, but all were of exceptional size; dogs, cats, tortoises, lizards and even insects were larger than had ever been known, and each generation grew bigger than the one before....

"This curious phenomena of abnormal growth was no longer observed when the animals and plants in question were removed from Martinique. On the island itself, it turned out that the effect of radiation had reached its peak, and the 'monsters' reverted to their ordinary size."

This book covers myths and legends, secrets of the pyramids, constellations in the Guatamalan forests, subterranean tunnels and undeciphered scripts. It has thirty-eight pages of excellent photographs and two-and-a-half pages of bibliography. If you buy it now you will have time to read it yourself before presenting it as a Christmas present to someone you cherish. It would be wise, however, to pick your recipient with care. It is not really for those who are of a nervous disposition.





## THE STONE OF DESTINY

By Rita Moreno.

Mrs. Moreno was asked recently to edit a film which depicted the long history of the Coronation Stone. As we have become interested in various famous stones, Mrs. Moreno offered to write the history of this one for the benefit of those who have not read it before.

The story begins in the land of Israel. The young man, Jacob, had been sent by his father, Isaac, to find a wife amongst his mother's people.

"....and Jacob went out from Beersheba and went towards Haran, and he lighted upon a certain place and tarried all night because the sun had set, and he took of the stones of that place to sleep, and he dreamed.... and behold a ladder was set up from earth and the top of it reached to heaven and behold the angels of God ascending and descending on it....and in his dream God told him that he would make a covenant with him and that his name should be Israel and that he would be given the land about him to live in. And Jacob waked out of his sleep and said, 'Surely the Lord is in this place and I knew it not. This is none other than the house of God...and this is the gate of Heaven. And Jacob rose up early in the morning and took the stone that he had set for his pillow and set it up for a pillar, and poured oil on the top of it.' And Jacob went on his way to find a wife.

Many years later Jacob, now married with a family, returned to make his home at Bethel. He had twelve sons and one daughter whose name was Dinah. His favourite son was Joseph, who was Rachel's son. This Joseph was a visionary who did little work and was indiscreet enough to speak constantly of his dreams in which his older brothers, and even his father and mother, were bowing down before him. When he was sent to the far pastures with a message, his jealous brothers took the opportunity to trap him and sell him off as a slave to a bunch of Ishmaelites who were travelling to Egypt. Joseph's coat of many colours was dipped in blood and shown to Jacob as evidence that his youngest son had been savaged by wild beasts and was certainly dead. (See Genesis Ch. 39 onwards.)

Again many years later, when there was famine in Israel, Jacob sent his sons to Egypt to buy grain. To their dismay, when they were given audience by the Prime Minister, they were accused of being spies and threatened with death. However, in due course the Prime Minister revealed himself to them as their long-lost brother, Joseph, who had risen to this position of trust. He forgave them for the past, allowed them as much grain as they could carry, and told them to return with Jacob, their father, to settle in Egypt. Though Jacob was now very old indeed he was so overjoyed to learn that his favourite son was still alive, and was so anxious to see him again, that he told the entire tribe to pack their belongings and prepare to move into Egypt for a time. This they did, taking the Stone of Bethel with them.



When Jacob died he blessed his sons and to Joseph he gave guardianship of The Stone. This was to be the symbol of the Covenant and a reminder that they should return to their own land when the famine was over and circumstances propitious. However, life in Egypt was good and the Israelites remained there for several generations until they had multiplied into thousands, working in the fields and on the great building projects of the Egyptians.

However, when the Hyksos dynasty ended the new Pharaoh cared nothing for the now-forgotten services of Joseph, nor for the services of his people. More and more work was piled on them; they ceased to be guests and were treated as slaves. The Pharaoh gave orders that all boys born to the Israelites should be killed at birth, but still they increased in numbers. The Israelites cried out to their God, "...and the Lord said I have surely seen the affliction of my people and have heard their cry by reason of their task-masters and I am come to deliver them out of the hands of the Egyptians." (Exodus Ch. 6. onwards.)



After the plague struck Egypt the Israelites were led by Moses and Aaron towards the Red Sea. This great multitude set out, taking with them everything they possessed, including The Stone. The story tells how they crossed through the rolled-back waters, how they wandered in the desert for forty years until a whole generation had died, and how finally the aged Moses was told by God to lead the people across the Jordan towards the Promised Land. Within sight of their goal Moses died and was buried on Mt. Nebo. The people, led by Joshua, crossed the Jordan -- a feat that was made easy by a fall of rock upstream which dammed the river for a time. Once safely on the opposite shore Joshua commanded men to set up a circle of stones, taken from the bed of the river, to commemorate their safe arrival. The place was called Gil Gal....a circle. (Italics are ours.)

After many battles, one of which was the famous battle of Jericho, the Israelites settled in "the land flowing with milk and honey." Years passed and, in the days of Jeremiah the Prophet, the Babylonians besieged Jerusalem and, having captured it, set it on fire and looted its treasures. The King of Judea at that time, Zedakiah, was taken prisoner and his young sons were put to death, the King blinded and carried off to Babylon. Those people who escaped from the city gathered round Jeremiah the Prophet, and he also took charge of the two tiny daughters of the king who had escaped their brothers' fate.

The Babylonian King Nebuchadnezzar made detailed lists of the treasures looted, but --not surprisingly



--no mention is made of a large block of stone. With jewels and gold to carry across the desert no one would be likely to cart off a huge block of stone. With the land of Judah occupied by the Babylonians there was no safety there for the remaining Israelites, so Johanan, the new leader of the people, gathered them together and prepared to seek shelter in Egypt.

"But Johanan the son of Kareah took all the remnant of Judah and the King's daughters and Jeremiah the Prophet, and so they came to the land of Egypt", to Tapanhes, now known as Tel Defneh. This was a fortress on the Palestine-Egyptian border garrisoned by Greeks and Milesians who were mercenaries. Here the Israelites settled and the two Princesses grew up. One of the girls was called Scotia and, when she was of an age to marry, was given as wife to the Commander of the Milesian mercenaries. The Irish annals call him Niull. So Scotia, the Princess, married Niull and bore him two sons, Hever and Herevon.

In 566 BC. civil war in Egypt, and the assassination of the Pharaoh Hophra, brought to an end the stay of the mercenaries in Egypt. So they sailed away towards the West, taking with them Scotia, Niull and their family and --according to Keating's Irish History --The Stone.

"The Darnii brought with them into Ireland four articles ....including the Lia Fail, the fatal stone or Stone of Destiny."

The Encyclopaedia Britannica records that the Tuath De, the People of God, brought with them four articles -- a cauldron and the Lia Fail.

So Scotia, the Princess, came with The Stone to Tara in Royal Meath, and from her son, Hever, is descended the O'Neils, and from them --through her Scottish ancestors--is descended our present Queen.

For a thousand years the kings of Ireland were crowned at Tara of the Kings until Fergus, Mor Maccarc, grandson of the reigning king, established a kingdom across the water in the land of the Picts and asked for The Stone to be sent for his coronation. So The Stone travelled North to Ulster and across the sea to Iona which was already a holy place known as the Island of Hii. For many years thereafter the Scottish, Irish and even Nordic kings came to be crowned at Iona on the Lia Fail. To Iona also came St. Columba, himself of the royal blood, to found a monastery and spread the Christian message to the Celtic kingdom established by Fergus.

Years after the death of St. Columba The Stone was moved to Dunstaffnage, and to Dunstaffnage



came all the Lords of the Isles to be crowned on The Stone until King Kenneth the Second, in 846 AD. transported The Stone across the hills of Argyle-shire to a little hill at Scone in Perthshire. For 450 years the Kings of Scotland were crowned in the Church of the Canons Regular at Scone.

In 1296 Edward the First of England took The Stone and all the Royal Regalia, the "Honours of Scotland", from Scone to England. This caused trouble and strife for many years until Edward the Third, at the Treaty of Northampton, agreed to return them to Scotland. But the Burghers of London refused to allow The Stone to be moved, and although they let the jewels go, insisted that The Stone should remain.

Strange that this apparently worthless block of stone should be so revered. Strange that The Stone's carrying rings should be so worn, suggesting years of grinding friction in the hot, dusty air of the desert, the sand perhaps acting as an abrasive between rings and carrying poles. A chair of oak was made to enclose it by Master Walter of Durham, the King's Painter. It cost 100 crowns which would be about £8,000 of current money. Kings were crowned upon The Stone as Plantagenet gave way to Tudor until finally, in 1603, James of Scotland became King of England also. The Stone stayed in the Abbey, except to grace Westminster Hall when Oliver Cromwell was installed, until in 1939 war came and The Stone was hidden beneath floor of the Islip Chapel, to be set once more in the chair when peace came again. In 1950 some Scottish Nationalists entered the Abbey by stealth and carried it off to the spot where once stood the High Altar of Arbroath Abbey because it was here that the Scottish Declaration of Independence was signed.

The Stone was brought back to Westminster Abbey and in 1953 the present Queen was crowned upon it.

Postscript from "The Shell Guide to Ireland", page 435:

TARA, Co. Neath...adjoining the churchyard is the Fort of the Synods, a trivallate earthwork savagely mutilated sixty years ago by British Israelites in a search for The Ark of the Covenant.



