



P E N D R A G O N

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Quite some time ago William Penn, who was born in Bristol, sailed for the New World to found the colony of Pennsylvania, and in January last the Hon. Sec. of the Pendragon Society flew into Philadelphia to find out how the Settlers were getting on, and if they thought they were going to like it.

Actually, after spending a wonderful holiday in Florida with my son and his family, I flew to Philadelphia at the kind invitation of our members, Basil and Nancy Burwell. They, with their son Fred have visited Britain often, and they have even stayed in Bristol. Our member in Boston, Pat Schmeig, travelled all night so that she could be with us for the week-end. Thus we were able to hold a meeting of the Penn-Dragon Society, and to enrol new members. I was also invited to show our slides to the boys at the William Penn Charter School as Mr. Burwell is a member of the staff there. The boys seemed to find the slides interesting and were particularly excited by the pictures of the Standing Stones keeping their solitary vigils across the hills of Wales.

Altogether it was a very happy and memorable visit and I was delighted to meet so many new and interesting people. The bridge between Bristol and Pennsylvania has been shortened and strengthened. One way and another we seem to have almost as many members on the other side of the Atlantic as we have on this.

For the benefit of those on both sides who have joined the Society since the days of the Cadbury dig, we are proposing to print a booklet with a short history of the Society and its various projects, and some explanations of the Society's aims as we see them. As plans for this are still at an early stage it is difficult to say exactly how much this booklet will cost, but we intend to make it well within the reach of the most shallow pocket. In order to estimate how many copies of this booklet we should print it will be very helpful if members will drop us a post card if they think they would like a copy: this does not commit anyone to anything except an intimation that they are interested.

Among the many charming people I met in Philadelphia was Timothy O'Shea, Vice President of the Lindisfarne Association and we very much hope that when members of that Association come to Britain we shall be able to learn more about

the good work being done there. Further details about the Community appear on a later page.

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In 1963 two men, Pauwels and Bergier, collaborated to write a book which was first published as "Dawn of Magic" but was later re-printed under the title of "Morning of the Magicians". It proved to be the biggest best-seller of all time and was translated into almost every known language.

On page 126 of the paperback edition they wrote this:

"If there have been in the far distant past civilisations built up on a system of specialised knowledge, there must have been text books. It is thought that the cathedrals are the text books, so to speak, of the science of alchemy. It may well be that some of those text books, or fragments of them, have been found and piously preserved and copied over and over again by monks whose duty it was not so much to understand them as to hold them in safe keeping."

Pondering on this suggestion two thoughts emerge. It is said to have been Pythagoras who first retired to a quiet spot where he could get on with his work and thus founded the idea of a monastery. (St. Illtydd, at a later date, seems to have called his a College.) The second thought is that it is not the duty of a lighthouse keeper to understand navigation: it is his duty to keep the light burning for those who do.

Because knowledge is now thrust upon us from all directions by enthusiastic teachers we have all come to expect that it will handed to us in a straightforward format, as easily understood by all as a hand-out at a village fete. If it is not thus easily assimilated it is usually thought to be "cranky" or "mystical". Such critics have overlooked another observation made by Pauwels and Bergier that if someone discovers a way to make an atom bomb on the kitchen stove it is obvious that the recipe should not be too widely distributed. It is equally obvious that if the formula for alchemy were generally known the world's currency markets would soon be in a state of some confusion.

In 1972 our friends in R.I.L.K.O. printed a book written by Louis Charpentier, translated by Sir Ronald Fraser, called "The Mysteries of Chartres Cathedral". In this book Charpentier made a very strenuous effort to study Chartres as a text book, and he gave his reasons for assuming that the architects were members of the Order of the Knights Templar. The original text was not theirs; they were preserving a far older text in a form that would prevent the kitchen-stove addicts from discovering it too readily. Some of our members will also have read "Fulcanelli", a book which makes no bones about the fact that the famous cathedral of Notre Dame in Paris is a text book of alchemy, and that the prime function of alchemy is to transmute physical man into spiritual man.

But the Gothic cathedrals were built long, long after the era referred to by Pauwels and Bergier when they wrote of "far distant past civilisations", so the knowledge being preserved by the Templars must have been very old indeed, and they -- as we

have often been reminded, had the reputation for being "Guardians of the Grail". So how old was the Grail ?

For us the word 'Grail' is always associated with Arthur of the Round Table, but again "Arthur" has always, for us, been associated with the historical Arthur of Britain whose name is scattered round our island in stone and cromlech, but chiefly in the Celtic regions. Were there, in fact, earlier text books, devised in other forms, that had to be preserved by such people as the Druids and others ?

It is this question that has set many people out in quest of leys, zodiacs and pre-historic monuments generally. The Druids reputedly memorised their knowledge and never wrote it down, so when the Druids were exterminated, as the Templars were exterminated, their knowledge might appear to have died with them. Yet Bards survived and hid their knowledge in riddling poems and Arthurian Legends: Templars survived and hid their knowledge in stones.

Regular readers of 'Pendragon' will remember that there is a small, white den bowl --taken from Glastonbury Abbey and carried into safe keeping in Wales by some trusted monks --that is said to be 'The Grail' or the Cup of the Last Supper. They will also remember that there is said to be a Grail hidden in the Pyrenees. We have recently been reminded that the Chateau de Bezu -- not far from Toulouse where the Albigenses were all burned at the stake --was the home of the Grand Master of the Order of Knights Templar, even for long years after the Order was supposed to have been destroyed. The Knights were not only Master Builders in stone; they were masters of geometry and ciphers.

If some issues of 'Pendragon' appear to be rather full of reports from Wales and drawings of triangles etc it is because it is into such regions that our Quest has currently led us.

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LINDISFARNE ASSOCIATION

50 Fishcove Road, Southampton, New York 11978.
Tel: 516.283.8210.

This community issues a beautiful brochure from which we quote:

The Lindisfarne Association....which became a physical reality in 1973, is an educational and spiritual community in which people of all ages can work and study together to achieve individual growth and societal transformation. The core of the program is instruction in the transformational disciplines of Yoga, Buddhism, and Sufism as well as in the esoteric aspects of the Judaic and Christian traditions. In accordance with the ancient Pythagorean ideal of a way of life integrating religion, science and art, seminars are given relating the exoteric to the esoteric in art, humanities and sciences.....Each person is considered individually and carefully, so a visit, telephone call or detailed letter is important.....

We do not feel alone in the tasks we have set ourselves.... For this reason we have begun the creation of an ever-growing network of associates: like minds in a loose affiliation based upon an affinity of purpose.

I B E R I A N C O L O N I Z A T I O N

By Roger Rehm.

The article "A-Mowing the Barley", and its discussion of the book on Sphinxes and Megaliths by John Ivemey in the August 1974 issue of 'Pendragon', brought to mind several books that I have read. Glyn Daniel in "The Megalithic Builders of Western Europe" (Pelican Books, 1962) says:..."there are not many to-day who regard the megalithic monuments of the world as remains of wandering Egyptians. Nor is it possible to speak of a megalithic race, if the word race is used, as it should be, in its strict physical-anthropological connotation of a group of people with heritable physical characteristics in common."

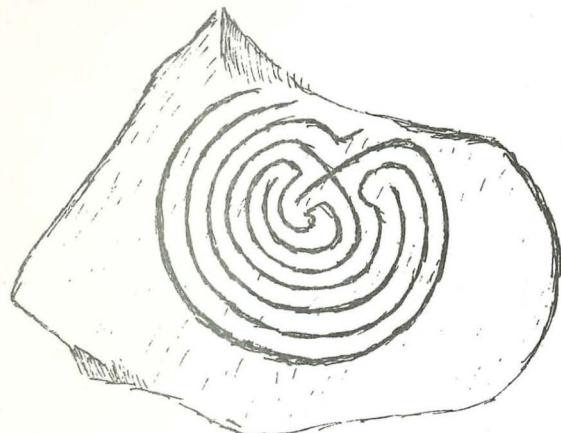
Then who did build the megalithic stone circles, tombs and monuments found in various parts of western Europe ? The Pre-Celtic culture of the British Isles and western Europe seems to have been primarily that of a Pre-Indo European or non Caucasian type of people sometimes called Iberian. They seem to have been akin to the Hamitic speaking peoples like the Ancient Egyptians, Berbers, Moors and Tuaregs of northern Africa. The term Iberian is now used mainly in regard to the people and culture of eastern Spain. However, Ireland was called Ivernia by the Romans, hence Hibernia then Ireland. This wide spread people may not have built all the megalithic monuments in Europe: some in Denmark seem to have originated separately but scattered Nordic and Alpine peoples living in western Europe before the Celtic invasions evidently were influenced by the Iberian Mother-Goddess religion.

The Iberian and Hamitic peoples seem to have originated in Western Asia and migrated in various waves into north Africa, some going up into Spain. Others went across the Black Sea from Asia Minor and across Europe, reaching the British Isles where Stonehenge is their best known monument. Later Iberians in Spain established sea routes in their search for metals. Before crossing to Spain these early proto-Iberians left a Stone Age culture in north Africa which is called Ibero-Saharan or Ibero-Mauresian. In eastern Spain their culture came under Greek influence and various tribal villages and towns had hilltop shrines where bronze statuettes and stone sculptures were left. Hundreds of these have been found. One theory is that the Ebro Valley in Spain takes its name from the Iberians and that it means freeman as in ancient Hamitic, as do Berber and Lybia according to Charles Madduel Jr. in his privately printed book "The Romance of Spanish Surnames". Albion, a pre-Celtic name for Britain, may have the same source. Another theory is that Ebro is from Celtic for River.

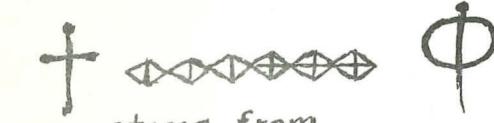
Some Iberian votive offerings are very similar to Egyptian. Seated women looking straight ahead with headresses are very similar to Egyptian. However, the Iberian costume with its pleats and folds is more complex than the Egyptian. In "Spain and Portugal, The Pre-History of the Iberian Peninsula" by H.N. Savory, (Praeger

Ireland

Ivernia



Maze stone

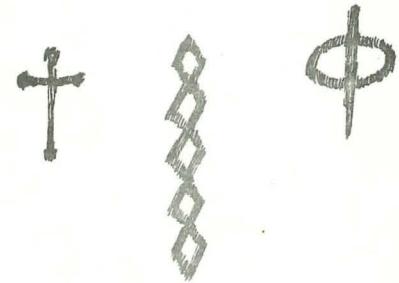


on a stone from
Clonfinlough, Co. Sligo

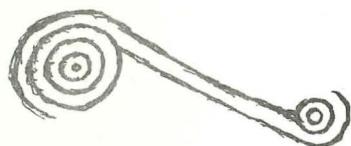
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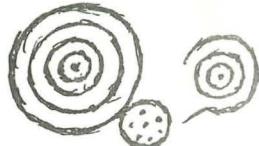
Moqar, Pontevedra



Eira d'os Mouros,
Galicia



circular
rock symbols



Pontevedra,
Galicia



Eira d'os
Mouros.



Votive
bronze
with
hood &
cape

Co.
Sligo

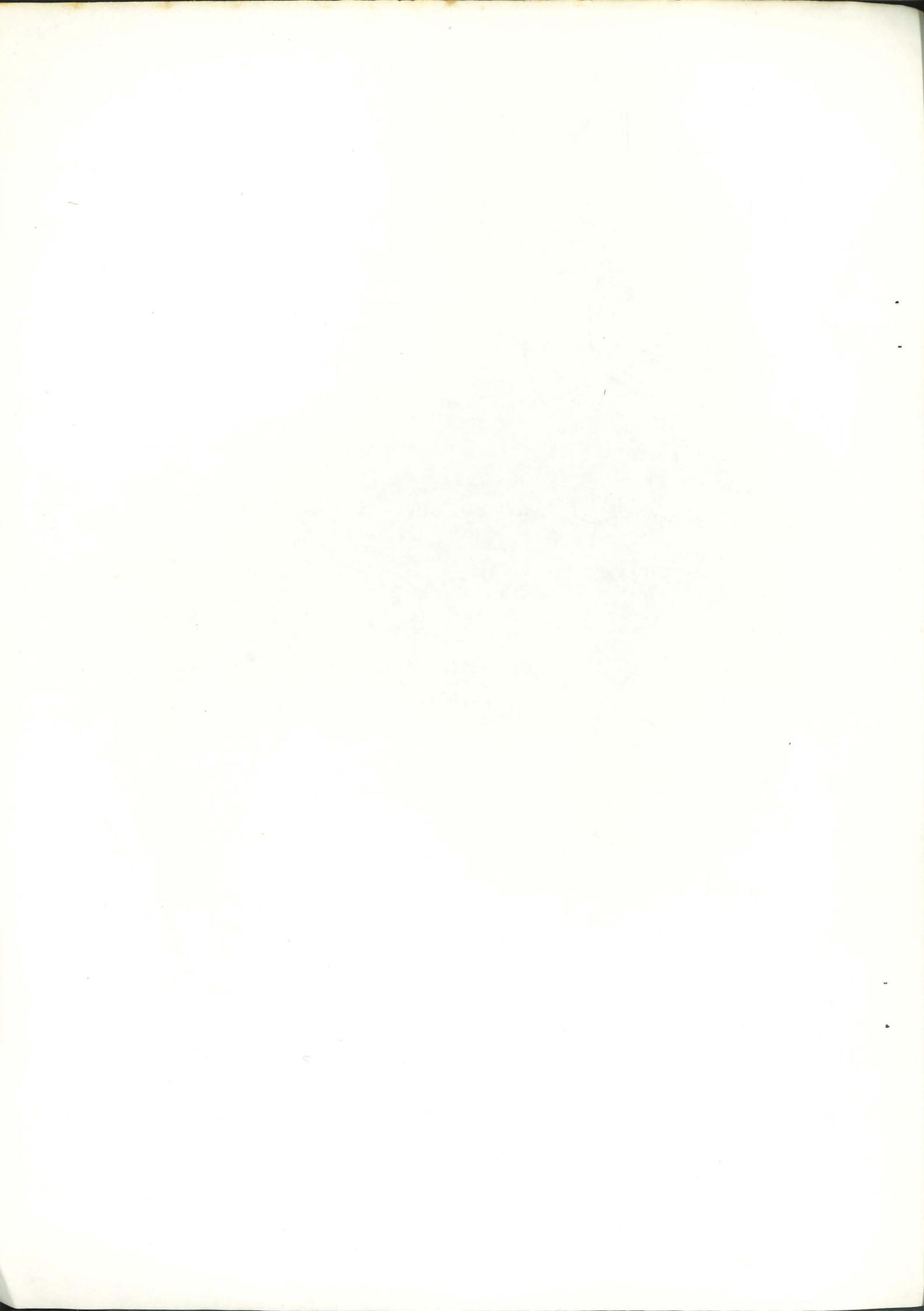


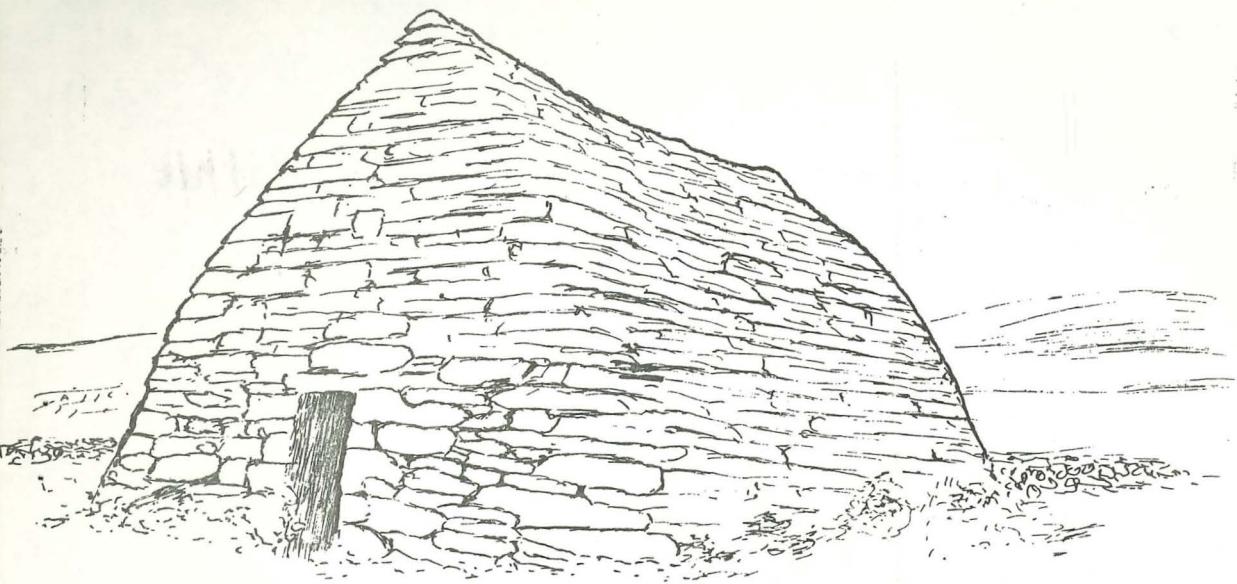
Figure with hood
& cape from a vase
from Valencia. (Liria)



Iberian
attitude
of prayer.

Pespenaperros,
Jaen.

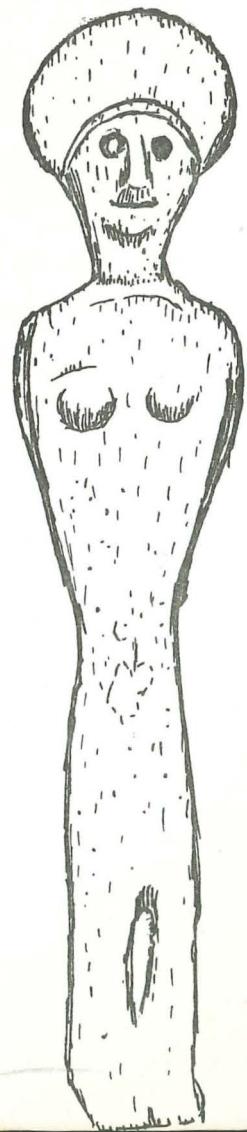




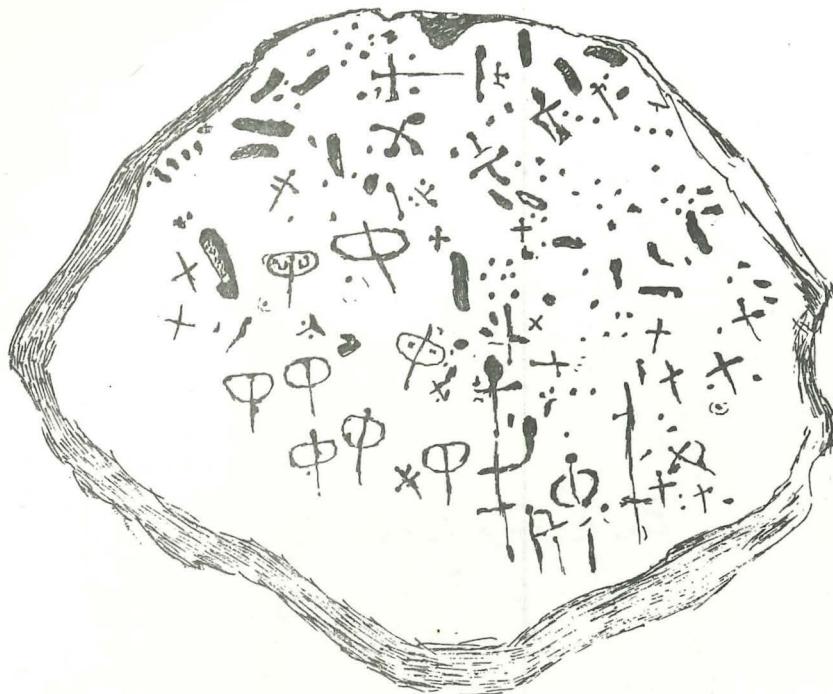
at Gallarus, Dingle peninsula, Co. Kerry, Ireland



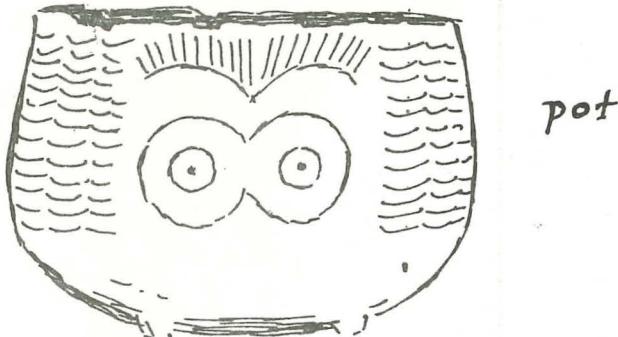
Naveta of Els Tudons,
Minorca, Spain



Bronze with man-
tilla, from Aust-
on- Severn,
Gloustershire



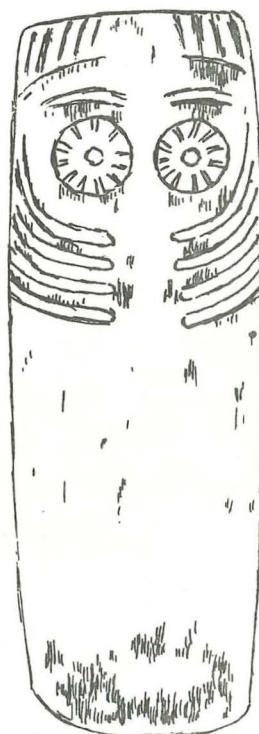
Ibero-Megalithic
Stone from:
Clonfinlough, Offaly
Ireland



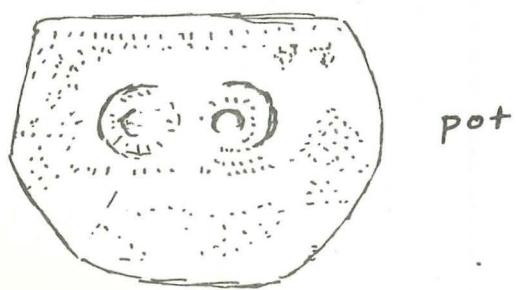
Los Milares, Ameria, Spain



Folkton, Yorkshire, England



Estremadura, Spain



Kyndeløse, Denmark

Idol

Books, 1968) he describes an Egyptian type fort discovered in ruins in south-eastern Spain. Some hold that the true Iberia was not all of eastern Spain but only along the Ebro Valley but the culture was common along the east coast. The Cretans may have been a mixture of Iberian and Dineric, broad-headed Indo-European people.

In the Caucasus between the Black and Caspian seas there were people called Iberians, though according to David Marshall Lang, in his book "The Georgians" (Praeger Books), they did not call themselves Iberians but may have been descended from tribes called the Tiberini and Saberini. The Romans thought these Iberians were from Spain. What other than being called Iberians caused the Romans to think these people of the Caucasus were from Spain is unknown. Mr. Lang says in his book that the modern languages of Georgia are from the tongue spoken in the Caucasus in ancient times but he could not tell what relationship it had to other languages or whether it had any relationship to Hamitic. The language of the Iberians in Spain is unknown: it could have been Hamitic in origin or related to the ancestor of the modern Georgian languages. Apparently there is no evidence and the ancient Iberian inscriptions of Spain cannot be translated. Hamitic is related to Semitic.

In Spain the Iberians became intermixed with the Caspian descendants of the Paleolithic Cro-Magnons who did the Pyrenean and Cantabrian cave wall paintings and sculptures in northern Spain and southern France.

In Ireland, the Fomor, giants or pirates, may refer to Iberian sea traders or colonists from Spain. The Firbolg were the bag men who claim to have left Greece where they had to bring bags of earth to desolate areas to make them fertile for their masters. According to the "Dictionary of Mythology, Folklore and Symbols" by Gertrude Jones (The Scarecrow Press, 1962) they were defeated in the battle of Mag Tured. Some of the symbols found in Ireland are identical to some found in Spain. (See drawings.)

In the west of Ireland, I have read people have Iberian characteristics, and in Co. Offaly a boulder was found with symbols of which two are found in Spain. A bronze statuette was also found similar to those of eastern Spain.

In England another bronze figurine was found, with others, at Aust-on-Severn in Gloucestershire. It has a round mantilla and round mantillas are still worn by women in the Ebro region of Spain. The Silures of the Welsh Borderlands were a Celtic-Iberian tribe led in guerilla warfare by Caradoc against the Romans.

Glyn Daniel's "The Megalithic Builders", has an illustration of a Millaran tomb (Spain) which perfectly illustrates the theory of F.W. Holiday in "Creatures from the Inner Sphere", originally "The Dragon and the Disc" (W.W. Norton & Co.) This theory is that the Megalithic Builders built their round barrows in simulation of Flying Saucers, and that the long barrows were based on the huge mother ships from which the smaller round UFO's are said to come. The larger space ships are usually disguised as clouds. Mr. Holiday also investigated the myriad small lakes of Connemara for legendary, smaller versions of the Loch Ness monster of Scotland. Mr. Holiday thinks there were two par-

-allell religions, one about discs and long barrows, and the other about serpents and dragons which may have been opposed.

The maze of Ancient Crete may have its counterparts in the maze stones found in Ireland and north-western Spain.

Recommended:

The Megalithic Builders of Western Europe, by Glyn Daniel,
Pelican books, 1962.

Stonehenge, by R.J.C. Atkinson, Pelican books 1960.

Creatures from the Inner Sphere, by F.W. Holiday, Popular
Library (paperback) USA. Re-
print of The Dragon & The Disc,
W.W. Norton & Co.

(Note for new readers: We have a special interest in mazes because of the maze processional path on Glastonbury Tor first postulated by our member Mr. Geoffrey Russell who lives in Ireland. Unhappily Mr. Russell -- in spite of long years of effort-- has not been able to persuade any archaeologist to prove or disprove this. We are also interested in a maze on one of the roof bosses in the Church of St. Mary Redcliffe in Bristol. This is the Church that Queen Elizabeth the First said was "the fairest Church in all England". It is not far from the ruins of the old Temple Church and has other features of interest. Ed.)

Pre-Historic European Art, by Walter Torbrugge, Abrams, N.Y. p.139 has a photo of the bronze statuette with a round mantilla found in England. pp.162-173 have illustrated finds in Spain, Punic as well as Iberian. p.165 has a bronze with a round mantilla. The bust on p.166 could be mistaken for Egyptian. p.159 has a photo of a Maltese megalithic structure.

Pre-Historic Ireland, by Joseph Raferty, 1951 (Batsford Ltd: England) This book has Ptolemy's map of Ireland. In the south is Ivernia where Tipperary now is and in the south of Munster on the coast are the Iverni.

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THE PECULIAR GEOMETRY OF THE GOWER PENINSULA

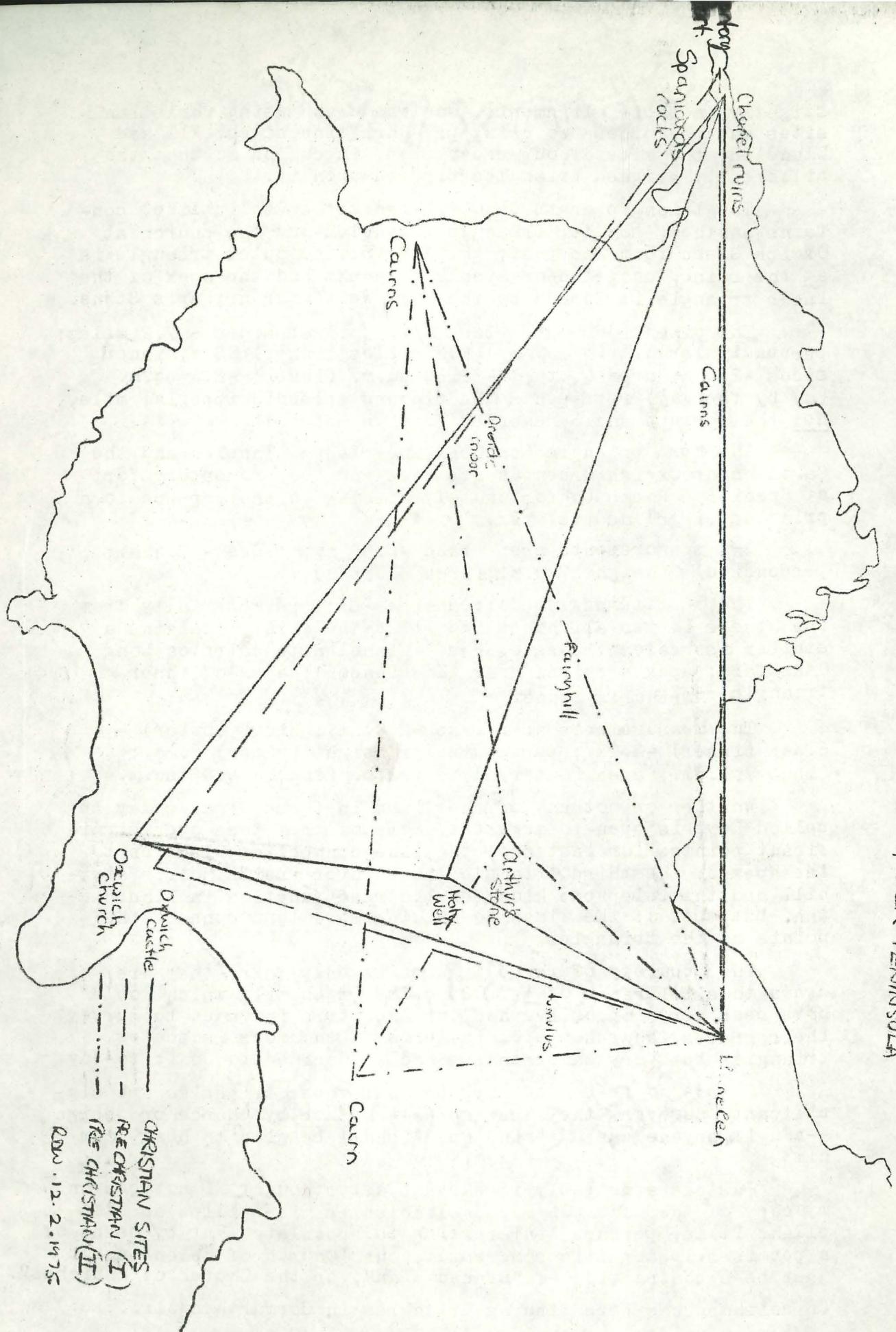
By Roger Webster.

Once upon a time I would amuse myself by scribing long, straight lines on O.S. maps, joining telephone kiosks, pubs, A.A. garages etc. and chuckling evilly to myself all the while. I still do. However, even one such as I, who waxes less than enthusiastic over terrestrial magnetism and the like cannot ignore lines and patterns if they exist. Indeed, one would fail in one's attempt to be an unbiased investigator if one did not sit down and look for them.

Thus it was that I sat down one afternoon armed with pen, rule and a pile of duplicated copies of the OS maps of the Gower Peninsula in Wales. Some hours later, having covered assorted maps with an appalling jumble of straight lines, I noticed what appeared to be an isosceles triangle in the midst of it all.

In fact, I found three isosceles triangles, all differing

THE GOWER PENINSULA



slightly in their alignments. One was drawn using Christian sites and the other two using pre-Christian sites. All had Llanelen, the site of our excavation, in common so that the differently aligned triangles pivoted upon it.

The triangle drawn on Christian sites (solid line) contains another, smaller triangle. Llanelen and the church at Oxwich Green form the base; the apex of the outer triangle is at the ruined chapel near Spaniards Rocks and the apex of the inner triangle is formed by the Holy Well near Arthur's Stone.

The dimensions are: base - 4.8 miles; sides - 7.2 miles; perpendicular height (outer) 6.8. miles (inner) 0S m; inner sides -2.4 m; area (outer) -32.64 sq.m. (inner) -2.4 sq.m. (m, by the way, represents the old and splendid imperial mile, not the corrupt and degenerate foreign metre.)

The next triangle (broken line) takes Llanelen and the Castle near Oxwich Green as its base and the promontory fort at Spaniards Rocks (unfortunately missing on the map due to a printing error) as its apex.

The measurements are: base -4.55 m.; sides - 7.4.m.; perpendicular height 7.0.m.; area 31.85 sq.m.

The last triangle (dotted line) differs materially from the others in its alignment and, like the first, contains a smaller isosceles triangle. Base -Llanelen to cairn on Long Oaks farm; apex - cairns near 'The Beacon'; apex of inner triangle --Arthur's Stone.

The measurements are: base -2.9. m.; sides (outer) - 6.4m; (inner) -2.2m.; perpendicular height (outer) 6.2m.; (inner) 1.7m.; area (outer) 17.98 sq.m. (inner) 4.93 sq.m.

Whether or not any of the lines in these figures may be called Leys is open to argument. Some of them pass over significant points: for instance, the line connecting Llanelen to the apex of the third triangle passes over Druids Moor, Fairyh ill and the telephone kiosk on the road junction in Llanrhidian, but most of the lines do nothing more than connect the points of the triangles.

The accuracy of these figures is only fair; they are drawn to a tolerance of ± 0.025 miles (1/40 mil) which would have been very impressive had our ancestors intended to survey their graves, churches etc. in terms of enormous isosceles triangles but very unimpressive had we decided to do it to-day.

I have no reason to suppose that these triangles are significant. However, they are there --whether by chance or design --and if anyone can explain them I shall be glad to hear from him.

Just as a probably irrelevant afterthought, I noticed on my copy of the Gower OS maps, Llanelen is mis-spelled as Llan- ellan. It is, perhaps, interesting to speculate that by means of a permissible semantic somersault, our 'Church of Helen' could just be a contraction of "Llanau Llan", or the Church of Churches".

(A Welshman has been finding triangles in Carmarthen also. Ed:)

IS SITE "A" AT LLANELLEN ON A PREHISTORIC SITE ?

By Marke Pawson.

An examination of the evidence in the context of evidence from other sites.

Thom (1967) shows how Woodhenge "...may be a permanent record of an elaborate empirical determination of a geometrically constructed ring which would have it as it were $\pi - 2$ and at the same time have a circumference a multiple of 20 yards. Thom found that the value for the yard which best fits the plan of the post holes at Woodhenge is 2.72 feet. He called this unit the Megalithic Yard. He found a number of other prehistoric stone groupings with the same geometry, including several in Wales. The pattern consists of an egg-shaped oval, based on two circles, one with a radius larger than that of the other. A line joining the centres of these two circles forms a base common to two right angle triangles. The proportional relationships of the sides of these two triangles are such that they are almost exactly Pythagorean, the error being something in the order of 1 in 2000. In the stone circle at Penmaen-Mawr the discrepancy in the hypotenuse is 1 in 3'00.

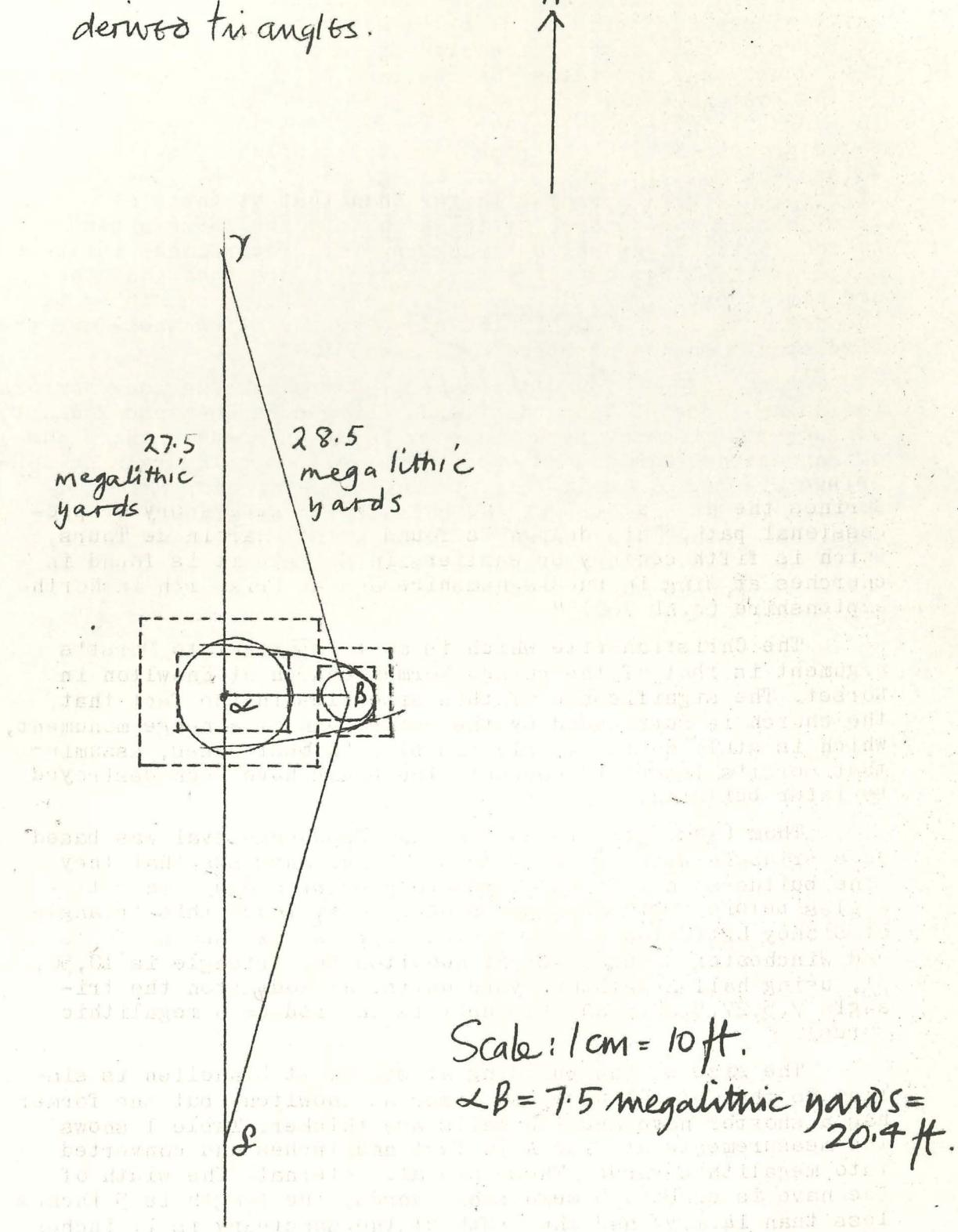
Borst (1969) found the same geometry in some long barrows, including those at Stoney Littleton, Littleton Drew and Rodmarton. He suggests that the same geometry has been used in the plans of many cathedrals and churches. Most of the cathedrals he describes are peripteral: "The apse at the east end, which encloses the high altar, is encircled by an ambulatory or processional path. This design is found at St. Martin de Tours, which is fifth century or earlier. In Britain it is found in churches at Wing in Buckinghamshire and at Brixworth in Northamptonshire (c.AD 700)."

The Christian site which is most important to Borst's argument is that of the ruined Norman church at Knowlton in Dorset. The significance of this site lies in the fact that the church is surrounded by the outer bank of a henge monument, which is still quite clearly visible. In most cases, assuming that Borst's theory is correct, the banks have been destroyed by later building.

Thom (loc.cit.) found that the Woodhenge oval was based on a triangle with sides of 12, 35, 37 and suggests that they (the builders) had already experimented with many other triangles before arriving at this one. Borst found this triangle at Stoney Littleton and Littleton Drew barrows and at Wells and Winchester Cathedrals. At Knowlton the triangle is 10, 50, 51, using half megalithic yard units. At Rodmarton the triangle 7.5, 27.5, 28.5 and the unit is the rod (= 6 megalithic yards).

The size of the building at site A at Llanellen is similar to that of the nave and tower at Knowlton, but the former has a shorter nave and its walls are thicker. Table 1 shows the measurements at Site A in feet and inches and converted into megalithic yards. These are all internal. The width of the nave is exactly 5 megalithic yards, the length is 5 inches less than 14.m.y. and the width of the sanctuary is 11 inches

Fig 1. Llanellen SITE A with Woodhenge oval and derived triangles.



more than 3 m.y. Owing to the poor state of the walls in the sanctuary, accurate measurement was not possible here. In view of this and the close fit of the other measurements, the width was taken to be 3 m.y.

Table 1.

The significant dimensions of Site A in feet and inches and in megalithic yards.

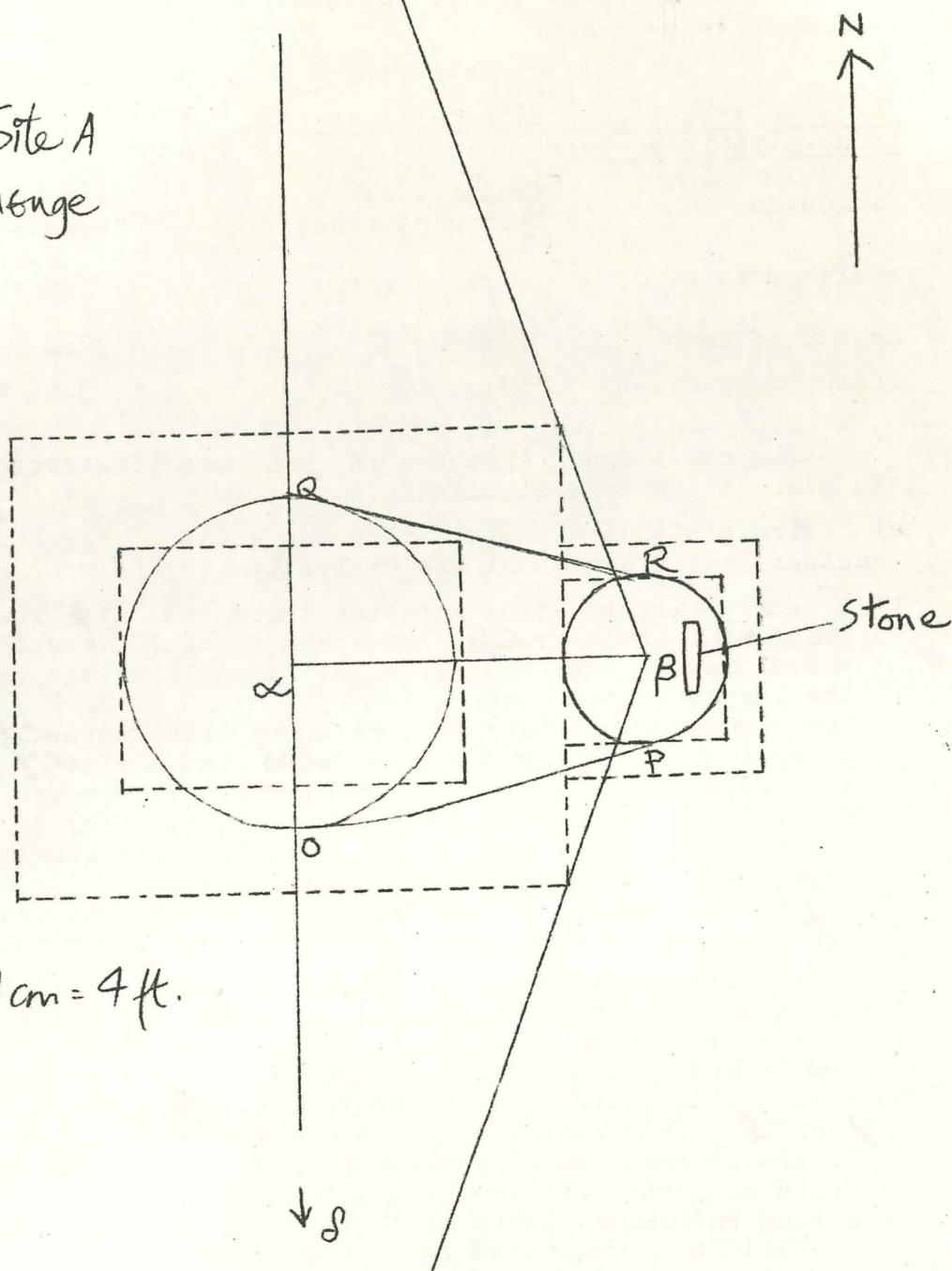
Dimension.	Measurement in feet and inches.	Measurement in megalithic yards.
Width of nave	13ft. 6 ins.	5.m.y.
Length of nave	19ft.	7.m.y.
Width of Sanctuary	9ft.	3.68 m.y.

Figures 1 and 2 show how the oval was constructed from the plan of the Site A building.

- A circle with a diameter which was equal to that of the sanctuary was drawn about the centre β
- A second circle having a radius twice that at β was drawn about α . The line $\alpha\beta$ was found to be 7.5 m.y. long and the diameter of the larger circle was almost the same as the length of the nave.
- Two right angle triangles were drawn with bases $\alpha\beta$, these being the triangles $\alpha\beta\gamma$ and $\alpha\beta\delta$. The sides $\alpha\gamma$ and $\alpha\delta$ were 27.5 m.y. long and the hypotenuse of each was 28.5 m.y. long. These triangles are therefore $15/2$, $55/2$, $57/2$, where the unit is a half megalithic yard. They are almost Pythagorean since $15^2 + 55^2 = 3250$ and $57^2 = 3249$.
- The arc OP was drawn about γ and the arc QR was drawn about δ . These arcs complete the outline of the Woodhenge oval.

The close fit of the measurements to the megalithic yard, the fact that the major radius is twice the minor one and the fact that Pythagorean triangles can be constructed to such a degree of accuracy all suggest that Site A building is based on a much older structure. However, the steep slope means that γ and δ are respectively high above and below the site and therefore it could not have been a henge. On the other hand the evidence suggests that the Site A building may be on the site of a long barrow. A number of these are located on the sides of steep valleys. For example two barrows are on a steep south-facing slope below the A 4135 road east of Dursley in Gloucestershire. Burial chambers north of Login in the Taf valley in Pembrokeshire and in the Towy valley north of Rhadirmwyn are on similar sites. Ashbee (1970) writes that the general impression is that "the trapezoid (or 'wedge shape' or 'pear shape', according to the monument's condition) is ubiquitous". The Woodhenge oval fits this shape. The hypothesis that the plan is derived from that of a long barrow also helps to explain the large stone within the sanctuary. Ashbee (op.cit.) reports the discovery of standing stones in several long barrows. These are sarsen stones at Boyton 1, Warminster 1 and Crosby Garrett

Fig 2
Llanellen Site A
with Woodhenge
Oval



and a blue stone at Boles Barrow, Heytesbury 1. The last is of particular interest because of its source in Pembrokeshire and occurrence at Stonehenge. The stone in the sanctuary has also been brought from some distance. The stone at Crosby Garrett is at the distal, i.e. narrow end, as it is at Llan-ellen.

If this interpretation is correct, Site A is an extremely important one for the following reasons:

1) it is well to the west of any other known sites where an existing post-Christian building is believed to be built over and to follow the plan of a pre-Christian structure.

2) if the site was formerly occupied by a long barrow, the date would be Neolithic, giving a period of about 3000 years between the first occupation and that of the present building.

3) the lack of destruction of evidence by later building which has occurred on other sites.

References:

- 1) Thom, A. Megalithic Sites in Britain, Oxford 1967.
- 2) Borst, Lyle B. Nature, 224, 1969, 335-342.
- 3) Ashbee, The Earthen Long Barrow in Britain, Dent, London 1970.

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IS THERE A ZODIAC TEMPLE IN OXFORDSHIRE ?

By John Michael & Ann Taylor

After hearing several rumours about the existence of a Zodiac Temple in the Banbury/Oxford area, but never seeing anything printed in any form about the Temple, Ann and I decided to get a map of the area and see for ourselves.

Altho' we could only obtain a Bartholomew's half-inch map of the area, printed in 1946, we assured ourselves that the lack of post-war development was an asset and began some preliminary map-searching. Almost immediately the village of Ramsden made itself very noticeable, and the roads around it leading to Leaford and down to Hailey appeared to form the outline of a Ram's head which was almost identical to the Ram's head on the Aries effigy in the Zodiac Temple in the Prescelly Mountains of Pembrokeshire. Just a few miles to the north of this area, where one would expect to find an effigy for the constellation of Aquarius, was an Ancient site marked as "The Hawk Stone". This began to arouse our interest even more as the symbol for Aquarius in all the Zodiac Temples so far discovered, to our knowledge, is the Phoenix: a crested eagle with outstretched wings. We felt it was quite possible that the name of this stone may have been connected with a Phoenix-like effigy, altho' the outline of this effigy had eluded us so far.

By this time Ann was taking a lot of interest in the fact that the river running thro' Oxford and down to Abingdon was marked as being "the river Thames or Isis". Neither of us could remember reading about or hearing of any connection between the Thames and Isis, or that the Thames was ever called the Isis, but we put this to the back of our minds when we saw that the course of the river between the villages of Sutton Courtenay and Shillingford, with the amazing loop near Clifton Hampton, appeared to take the shape that we had recognised as the underside of the Leo effigies in the Zodiac Temples at Glastonbury, Pumpsaint and the Prescellies. In each of these Temples the underside of the Leo effigy is made up by the winding course of a river which forms the back leg and the stomach. We were amazed to see that this shape was almost exactly identical with the leo leg in the Glastonbury Temple, and around it we started to look for the rest of the outline. The road out of Abingdon to Wooton appeared to form the neck and ears out of the roads to Bassels Leigh and Appleton. Astronomically this would be the approx. correct position for Leo, conforming to the position of the Lion in the other Zodiac Temples so far discovered: A few miles to the n-east is a village called Lew, and we wondered if there was any possible connection here with the Welsh word LLEW, which is not only the word for a lion but also the name of the constellation of Leo in Welsh astronomy.

Looking then towards the Bicester area we could see that the two roads leading out of the town formed a nice horn, with most westerly of the two roads turning to the east at Ardley thereby forming the snout of the animal. Traditionally in the layout of the other Temples the Goat or Goat-fish, which symbolises Capricorn is upside-down in comparison with the rest of the effigies, and this particular pattern here, in the correct place for Capricorn was all we felt we needed to enclose the area that we could look into for the rest of the effigies, the odds against whose existence were decreasing with every new bit of info' the map provided us with.

The centre of the Temple as far as can be seen from the little work done on it, appears to be the area of the great park surrounding Blenheim Palace, altho' the exact area won't be known until the rest of the effigies are discovered. It could be anywhere between Joseph's stone in Ott Moor and the Blenheim Palace grounds. East of the area of Leo is a little place called Maidens' Grove, and this is in the approx. position where we expect to find a maiden-shaped effigy symbolic of Virgo. The village of Wheatfield, about 4 miles south of Thame, is in a good position to correspond with the wheat-sheaf that the maiden usually holds in the terrestrial zodiac temples. There are many more place names that are indicative of the existence of a Zodiac Temple to be found in the area, and if we are lucky enough to obtain a 1" o.s. map of the area, we hope that the greater detail will show the existence of even more. The name Temple nearly always crops up two or three times in the areas of these Temples, and if indeed there is a Temple in this area the Temple Cowley just outside Oxford

may be one of the places here whose name suggests that someone was aware of the Temple when the place was named. A few miles outside of Banbury on the side of the road that runs also thro' Wroxton, is a pool called Temple Pool, which is outside the circle of effigies but interesting because of its name and also its nearness to a hill called Sun-Rising Hill.

Many more people are finding that these Zodiac Temples are connected in some way with serpent worship of some sort or another, and in Britain the word 'worm' is usually taken to indicate an area where the ancient Britons practised this serpent-worship. A few miles n-west of Thame is a village called Worminghall, and in such a position that it may be a part of the symbol for Scorpio, which at one time was symbolised by a Serpent and an Eagle as well as the traditional Scorpion. Towards the area where we hope to find the Virgo effigy is a place called Wormsley, not far from Ibstone, which would, if a complete star-chart were to be found, fall on the area covered by the constellation of HYDRA, the serpent.

There is another possible connection in the area with the ancient mysteries, in the name of the village of Ambrosden, which may indicate that there were ceremonies in the area long ago that were connected with the "Divine Ambrosia" the food of the Gods that played such a big part in the religious ceremonies of many different nations and peoples of antiquity.

Of course there is much, much more work that needs to be done in the area before we can be absolutely sure that a Temple does exist, and maps with much greater detail than the half-inch series have to be studied, but the info' gleaned so far is enough to assure us that it will be no waste of time to look further into it. Any info' from readers in the area or anywhere would be very much appreciated, also if anyone has any of the now obsolete 1" o.s. maps of the Oxford and Banbury areas that they could sell to us, please do get in touch as we have been unable to get any so far.

(Note from Chris Turner as he was passing through Bristol while this was being typed. The ancient name for our best-known river was TAMESIS, thought to be a corruption of Temple of Isis. Hopes of finding this Temple were raised when the Mithraic Temple was uncovered in London but so far no Temple of Isis has been found. The fact that the river is familiarly known as The Isis at Oxford could be of some interest. Note from Editor: In that area Ambrosia, one might guess, would more likely refer to Ambrosius.)

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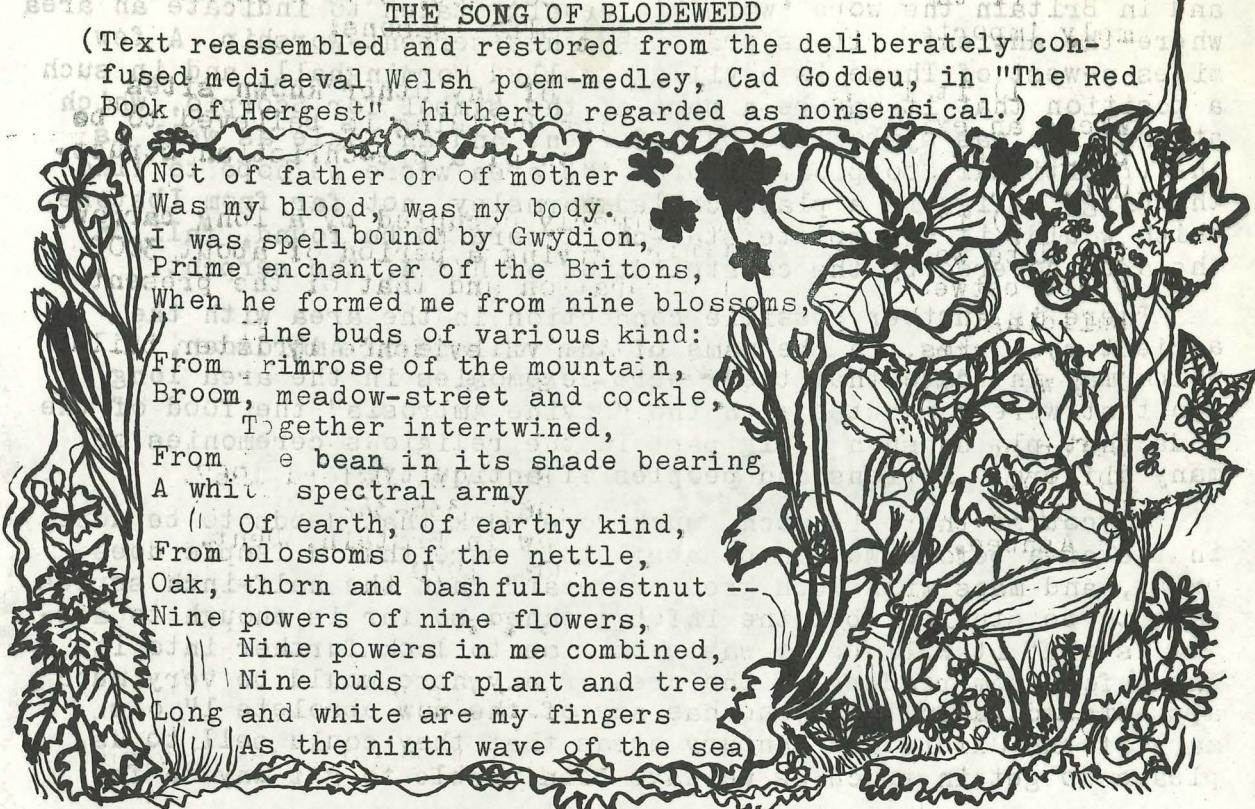
If any of our American members have studied Indian Mounds, particularly Indian Serpent Mounds, we shall be very glad indeed to hear from them.

In recent years much has been observed and learned from aerial photographs -i.e. the effigies in the Nazca Plain in Peru, for example. Has anyone got any aerial photographs of sites in North America ?

Readers of those splendid books by Evangeline Walton ("The Island of the Mighty", "The Children of Llyr", and "The Song of Rhiannon") will remember that the mother of Llyr, in a fit of rage, cast a spell upon her son which would prevent any woman on earth from lying near him. His father, Gwydion, being something of a magician himself, conjured up a wife for him that was not of this earth. Here is Robert Graves' poem about that magic.

THE SONG OF BLODEWEDD

(Text reassembled and restored from the deliberately confused mediaeval Welsh poem-medley, Cad Goddeu, in "The Red Book of Hergest", hitherto regarded as nonsensical.)



Not of father or of mother
Was my blood, was my body.
I was spellbound by Gwydion,
Prime enchanter of the Britons,
When he formed me from nine blossoms,
Nine buds of various kind:
From primrose of the mountain,
Broom, meadow-street and cockle,
Together intertwined,
From the bean in its shade bearing
A whit spectral army
Of earth, of earthy kind,
From blossoms of the nettle,
Oak, thorn and bashful chestnut
Nine powers of nine flowers,
Nine powers in me combined,
Nine buds of plant and tree.
Long and white are my fingers
As the ninth wave of the sea

We know that the number nine played a large part in Templar ritual, but is that of any significance in this instance? Can anyone read this riddle?

Members who could not afford to buy "Artorius" by John Heath-Stubbs in the privately-printed edition will be glad to hear that this book will be re-appearing in May or June, provisional prices £1.75 (paper) and £2.50 (cloth.) Can be ordered now by writing to Enitharmon Press, 22 Huntingdon Road, East Finchley, London N2 9DU.

Please will our American friends rummage through second-hand bookshops and elsewhere and try to find us a copy of "The Light of Britannia", by Owen Morgan, published in New York by J.W. Bouton, 706 Broadway somewhere about 1890? The only copy we can find here is in a remote reference library where it is not easily obtainable.

STARTING A NEW QUEST FOR ARTHUR

By Bob Craig.

I believe I have discovered clues which definitely associated Arthur with South Cadbury, or at least with Somerset. It is too early to say at this stage what these are, but it is possible to indicate the way in which the trail is leading.

I think that I have found two Arthurs. These are not Arthur of Dyfed or Arthur of Rheged or any of the host of Arthurs discovered by the sceptics, but men whose names occur in the romances.

My first Arthur is Arthur y penndraig uthr, the commander of the cohort. I must digress here to explain the meaning of the word Pendragon. The emblem of a legion in the Roman army was the eagle standard as readers will know. However, they may not know that the dragon was the badge of a cohort, pen is the head of a cohort, and uthr means ~~terrible~~ or fearsome.

My second is Arthur mab uthr, the terrible son of my first Arthur. He is Arthur of the long reach, probably so named because of his ability to strike deep into enemy held territory, using 'cavalry' units commanded by the 'knights' of the round table, as is witnessed by his campaigns against the Scotti (i.e. Irish) in Gwynedd, the Picts in Caledonia, and against the Eagle in eastern Britain.

In a British poem attributed to Merddin ab Morvryn (Merlin) it says: Yn Llo ~~orth~~ llas i Arthur,
Gwyr dewr cymnynynt a dur
Ammherawdwyr llywiawdwyr llafur

which, if my translation is correct, means: In the palace of Langport, for Arthur, brave men, they write with steel; emperors, governors toil.

The significance of this, of course, is that Langport is a town in Somerset, not too far from South Cadbury. It strongly suggests that Arthur was based in Somerset; it also indicates the sort of administration he sought to maintain in Britain.

I hope to continue this quest in the next issue.

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BOARD GAMES (A note on the cover of this issue.) By C. Lovegrove.

It has been said that board games were favourite pastimes in the household of kings and nobles. Certainly evidence of Welsh and Irish Laws shows that they were invested with considerable significance. One such game, 'Trios', was played by shepherds in Wales and the Isle of Man. A similar version of the game existed in Egypt in 1400 B.C., another in the first city of Troy. The movement of the pieces, as in all ancient board games, is suggestive of dancing... The Morris Dance, maze dances, the great Cosmic Dance. "We are like a company of singing dancers...we encircle the Supreme always...in the vision (of the Centre) is our attainment and our repose and the end of all discord, God in his dancers and God the true Centre of the dance." (Plutonius.)

The English version is known as Nine Men's Morris, rules as follows:

1. Two men have nine men each, enter them on the board at alternate turns of play on to any vacant point. Each time a player forms a row (mill) of three pieces along a line, he removes one opponent piece from the board (but not one of a mill).
2. When all men are entered, turns are continued by moving pieces on to an adjacent vacant point along a line, making a mill and capturing enemy pieces! The winner is the player blocking all movem-

ent of enemy pieces, or reducing the opponent to two men.

Information is taken from:

REES. Celtic Heritage, pub., Thames and Hudson, 1961.

BORD, Mysterious Britain, pub. Garnstone Press 1972.

BELL, Discovering Old Board Games, pub., Shire Publications 1973.

Gleadow, The Origin of the Zodiac, pub., Jonathan Cape, 1968.

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Galaxy Magazine, in December 1961, published an article on Dragons and Hot Air Balloons by Willy Ley. On Dragon Standards he wrote:

We know all about them through a book called Bellifortis, written by Konrad Kyeser von Eichstaedt and finished during the last week of August, 1405.....

Of course the Latin text calls the standard draco volans (flying dragon) and tells that the head is made of parchment, the body of linen and the tail of silk, each of a different colour. The purpose of the gay monster was twofold. It was to signal to your allies where you were, and it also was to frighten the enemy (who, like enemies at any place and any time, was supposed to be not only evil but also somewhat stupid). At night a lamp was to illuminate it from within. Konrad Kyeser wrote that this lamp should have a wick soaked in Oleum benedictum. The latter was his term for "kerosene" and it seems as if he wasn't too sure just what that was.

Konrad Kyeser also added that one could use a rocket for illumination and said that this rocket should be put in the dragon's tail. Feldhaus, after examining the picture and a few similar ones from later hand-written copies of the Bellifortis (it never was printed), came to the conclusion that these dragon standards had been early hot-air balloons. Possibly --no, very likely --the artisans who made them knew nothing about the lifting capacity of hot air, Feldhaus said, but as soon as they started using these devices during the night and had to put lamps into them to make them visible they must have noticed that the dragon standards no longer needed to be lifted but had to be tethered instead.....What it really is is a so-called fish kite.

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I M P O R T A N T N O T I C E

The dig at Llanellen will be resumed at Whitsun --May 24th-31st. The farmhouse will again be available for those willing and able to camp in it. Accommodation locally is not easy to find but efforts will be made for those who would like to join the dig but prefer to live in lodgings. Write to Mrs. Foster. (See Page 1)

On the same dates a second party will be pursuing further investigations into the Pumpsaint Zodiac and kindred subjects. Anyone interested in joining this party should write to John Michael, Top Flat, 21 Bath Buildings, Montpelier, Bristol. Any offers of help from members already living in Dyfed will be gratefully accepted.

