

Guess what -- 'Pendragon' is not immune to inflation ! An annual subscription of £2.00 (\$7.50 for Overseas members, to include new rates of Air Mail postage) is a minimum figure to cover our magazine costs.

To simplify accounts, all subscriptions will now be due on Hallowe'en (--i.e. October 31st, annually.)

P E N D R A G O N

July 1975.

Vol.8. No.4.

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We now have quite a number of members who no longer live in Bristol, but who are able to visit us from time to time. One such member called in not so long ago and found several Pendragons still sitting around and discussing a somewhat heated argument which had taken place an hour previously. Our visiting member listened to both sides and then burst out laughing.

"Splendid !" said he. "Just like old times. I'm glad things haven't changed....I've never been able to stay with any other group or Society because, sooner or later, someone has informed me firmly that this or that is definitely true and I've got to accept it....I've belonged to the Pendragons for years and years simply because no one in it has ever tried to dictate to me what I should or should not believe, nor that I should toe any party line. I shall go on being a Pendragon just so long as that principle holds good."

This little incident is related only because we want to make it clear that articles printed in this magazine do not always meet with the whole-hearted approval of all members, nor do they necessarily represent the total thinking of the Society. Some members are unrepentantly sceptical about all zodiacs. Some sink mentally to ocean depth at the mention of symbols. Some achieve almost instant slumber at the mere hint of history; others suddenly remember urgent appointments when some archaeological topic arises. Yet each and every member is zealously enthusiastic about his or her own particular quest.

It seems reasonable to assume that the interests of our readers are just as diversified, but we hope that everyone finds something, somewhere in this magazine to stimulate speculation, encourage research or suggest a new horizon. The particular enemy of the Grail, so we have read, is the sin of accidie -- the failure to maintain constant activity and enthusiasm: a relapse into passivity. Never let it be said that the "Pendragon" allowed this to happen !

* * * * *

One of the most interesting events of the past few months was the visit of Mr. Stanley Messenger who came to give us a Talk on "The Albigensian Heresy". Well, that was the intention, but in the event he really came to share with us his experiences when, about 1948, he went with a friend to find the Chateau of Monsegur where the final capitulation took place.

What none of us had realised previously was that the whole Albigensian episode did not end with the martyrdom at Toulouse. Behind the Chateau, as Stanley described to us, there is a valley pitted with caves, and in these caves many of the heretics took refuge and hid for some time after the Chateau was taken and its defenders burned at the stake. In many of these caves signs and symbols were carved on the walls and can still be seen. One particular cave harboured 500 fugitives until they were discovered by the forces of the Inquisition, and walled up to die. Henry of Navarre's soldiers ultimately unsealed the cave and found the remains.

We also learnt that the Albigensians' Faith and way of life were long held and defended in Bulgaria, and in a secluded area of Spain the same kind of people stubbornly defended their community against all outside powers and influences for a very long time. It was the remnants of this community that was finally liquidated by the Inquisition. For the benefit of any members of this Society who might like to know more about these independent peoples our bookselling member has given us a list of book titles. Here are some of them:

Widengren, G. Mani & Manichaeism....Weidenfeld & Nicolson, 1965.
Obolensky, D. The Bogomils, a study in Balkan Neo-Manichaeism, Hall, 1972.
Runciman, S. The Medieval Manichee, a study of the Christian Dualist Heresy, C.U.P. 1947.
Holmes, E. The Holy Heretics; the story of the Albigensian Crusade, Watts, 1948.
Madaule, J. The Albigensian Crusade, Burns & Oates, 1967.
Oldenbourg, Z. Massacre at Montsegur, 1961.

Mr. Messenger was a stranger to us when he came (except to the local member who introduced him) but he left as a friend and we hope it will not be too long before he is able to come and visit us again.

* * * * *

Bristol's prosperity, as we all know, grew up on its facilities as a port, its Society of Merchant Venturers, the skills and labours of its various Guilds, not to mention its other commercial interests such as Wills, the cigarette manufacturers and the famous Bristol Blue Glass.

Amongst those Guilds was a Weavers' Guild, and the Weavers had a special chapel of their own in the old Temple Church. It is well known that heretical refugees found sanctuary in such Guilds. In Bristol we still have a large paper-making business which is relevant to the matter above.

Two books, "The Lost Language of Symbolism" Volumes 1 & 2, were published in 1912 but are still available in libraries. The author, Harold Bayley, put forward a hypothesis which was not wholly acceptable at that time, but which was substantiated later by further research. He maintained that the great paper-making businesses were established by heretical refugees, and that the water-marks (now merely commercial) were originally symbols of deep religious significance and formed a means of communication and encouragement amongst groups and sects that had become widely dispersed throughout Europe.

Many of the symbols illustrated in these volumes go far further back in history than the Christian era, and often refer to mythologies and legends generally, and not so generally, known.

Wasn't it Mrs. Browning who said, "Out of books he taught me all the ignorance of men" ? Maybe there comes a time when Truth can best be conveyed from one mind to another by means of symbols.

BY WAY OF BEACHEY HEAD

By Chris Turner.

I would like to elaborate a little on a remark I made during my recent flying visit to Bristol and which squeezed in as a last-minute footnote in the last edition of 'Pendragon'. For those who missed either the issue or the footnote, I suggested that the upper reaches of the Thames (correctly known as the Isis) may retain in its name the identity of the great Egyptian goddess who had a temple in London and possibly was an element in the Roman name of the river, which was Tamesis. The temple has not, alas, been discovered but that there was such a temple is beyond dispute. An intact, ten-inch-high jug of earthenware was found in Southwark (the oldest London borough you will be told repeatedly by anyone who comes from there) bearing an inscription rather like "Nicked from Joe's Cafe" which can be found to-day on similar items in eating- and drinking houses in the same borough. The inscription on the jug, of early 1st century date, runs as follows: "Londinii Ad Fanum Isidis", i.e. In London at the Temple of Isis. It contains one of the earliest references to the City in Roman times. The fact of a temple to an Egyptian deity is not unusual during the Roman period, particularly one dedicated to Isis who enjoyed great prestige in the Roman world. Indeed, processions in honour of Isis are recorded in Cyprus as late as the 12th Century.

Staying with things Egyptian for a few minutes but shifting the emphasis, let us take a quick look at the Great Pyramid. Much interest is being shown of late in the meditative and preservative qualities of the shape of the Pyramid applied to such things as transcendental tents and razor blade sharpeners. I have received a number of queries from people wishing to construct such items for their own amusement or edification. A recent glossy Supplement has aggravated the situation somewhat by giving detailed instructions on constructions and at the same time leaving out vital data, without which the whole exercise becomes meaningless. From such data as was provided, I have arrived at a set of figures which may be useful to those wishing to explore the matter further. In deference to the boiler-room staff of 'Pendragon' who have to cut the stencils, these are shown on a separate sheet as Table 1. The premise at the heart of the matter is that twice the height of the Pyramid divided into the sum of the four base lines gives a reasonable value for pi. Many esoteric, not to mention hysterical, reasons have been given for this, but for now I will confine myself to the basic premise and comment later. The two triangles in the Table represent firstly a section through the Pyramid from the mid-point of one side to the mid-point of the opposite side, and secondly the plan of one of the faces of the Pyramid. The lines a (half base) and h (height of face) are common to both. The value we are looking for is m (the corner ridges of the Pyramid). Most of you may accept my figures in the certain knowledge that the rest will be rigorously checking them. I am sure that any error in the math will be brought to my attention in the next edition. The upshot of the calculations is that in order to construct a true Cheops-type Pyramid, you need four identical triangles with a base of 2 (2 anything, feet, centimetres, cubits) and 2 equal sides of 1.90293 of the same. This should produce a Pyramid the sum of whose four base lines divided by twice its height will give pi. My only comment is that the real-life edifice gives a pretty good value for pi (which so far as we know was not accurately computed by anyone until the fourth century B.C., and never by the Egyptians themselves. Similarly, my figure for the proportion of side to base is a pretty good value for 2. Neither values are exact, both are close approx-

-imations. I am inclined to think that the architects of the forties century B.C. intended to make the sides of the Pyramid equilateral, but by an error undetectable except by modern instruments, fell short by a margin, which by itself very small, was enough to bring in the mystical and transcendental pi if, six thousand years later, enough time was spent dividing one lot of measurements by another. This explanation is obviously too simple and, if accepted, would take a lot of fun out of Pyramids and it will no doubt be rejected by pundits and enthusiasts alike.

Leaving Pyramids but staying with triangles, let us move on to the Equilaterals of Gower as reported by Roger Webster in the last issue. I have also doodled over maps of the Gower with different but complementary results. The link lies in the use of three points. Three points will obviously define a triangle, but with equal certainty, although not so obviously, they will define a circle. On any three points (not on the same straight line) a circle may be constructed that will pass through them. If this principle is applied to the Gower peninsula, selecting three points of a similar period and constructing the circle defined thereby, the resulting figure will be found to overlay several other sites of a like nature. Regrettably, I no longer have the details of these experiments which were lost when I emigrated to Wales. If, however, any Pendragon member has two or three spare copies of a Gower map I shall be pleased to continue the work and pass on findings. The circular aspect seems more relevant at this time. There is an increasing awareness of the curvilinear nature of early monuments both large and small by way of mazes, zodiacs, henges etc. Many sites of potential importance are overlooked, I am sure, because they neither fall in a line drawn between other points nor form part of a rectilinear figure but are part of a circle.

There is a danger in circles, however. As with other cross-country figures, the scale must be watched carefully. I once watched an acquaintance laboriously trying to construct a circle of significant points which wouldn't quite work whichever way he tried. I'm afraid I hadn't the heart to point out that he was trying to transcribe a two hundred mile diameter circle on a Mercator Projection. Except on very small areas, it is not possible to represent part of the surface of a globe on to a flat sheet of paper without distortion. If his circle existed, it could never be drawn as such on a flat map, only on a globe, simply because the scale was too large. Straight lines, unless they run north-south on a Mercator's Projection suffer the same distortion.

Circles and curves are also astronomicological and there is increasing evidence for a connection between the arrangements of ancient monuments with the vault of heaven. If, as has been suggested, a deeper esoteric knowledge is hidden in these arrangements, perhaps it would be fruitful to look at an aspect which has been so far neglected. Many people believe that the movements of the Sun and Moon and the constellations of the zodiac are integral in many extant ancient monuments and groups of features. Is it not reasonable to assume that the paths of the planets are similarly plotted? However, as the stars are, to all intents and purposes, fixed they may be shown as fixed points on the ground, but as the planets can be seen to move through the night sky a fixed point is not suitable for a terrestrial representation. The only recognisable way a planet could be represented would be by a circular arrangement of sites signifying its orbit. We all know that a planetary orbit is elliptical, but the ellipticity of planetary orbits is so slight that I feel it may be ignored in this instance. Now, the orbits of the planets may be represented by a number of concentric circles, the radii increasing in a set ratio expressed by a formula known as Bode's Law. The original application was to express the orbits of

the planets in Astronomical Units (Earth orbit radius) but I have extended it to show the proportions of any orbit to any other orbit of the inner six planets and asteroid belt (Table 2) *see back cover*. Briefly, the Law consists of taking 4, adding to it 3 multiplied by one of a series of binary numbers in the sequence 0, 1, 2, 4, 8...n and dividing the product by the value of the same operation for the position required as a base. To calculate the proportion of Jupiter's orbit to that of Mars, for example, (orbit 6 to 4), the top line of the formula becomes $4 + (3 \times 16)$ (6th in binary sequence)) divided by $4 + (3 \times 4)$ (value of 4th orbit)) = 3.25 so the orbit of Jupiter is 3.25 times as great as that of Mars. This can be verified by the Table. The application I have in mind is this, that should any of our map-scribing fraternity find he has two concentric circles on his hands, he should divide the radius of the one by that of the other (it doesn't matter which way round it is done). If the resulting value is to be found in the Table, then it may be an indication of the discovery of two of a set of planetary radii and by following the column up and down he can plot where other such radii ought to lie. The only remaining action is to scribe such radii on to his map and see what happens. Another example: if the two radii are divided and the result is, say, 5.2, then it appears that the two circles represent the 3rd and 6th orbits (Earth and Jupiter). If the circles really do represent planetary orbits, then two more circles should be found inside the smaller at 0.4, and 0.7, two more between the original circles at 1.6, and 2.8 times the smaller and possibly several more outside the larger at values you should now be able to work out for yourselves.

It occurs to me that the much-derided idea of the Ancients that there were only four elements is perhaps not so daft after all. If one substitutes the word 'states' for 'elements', then Earth, Air, Water and Fire represent the four states of matter, namely solid, liquid, gas and energy. I think there might be a moral in there somewhere on the lines of woods and trees.

TABLE 1

Four times base divided by twice height = π

Therefore twice base divided by height = π

Therefore four times half-base divided by height = π

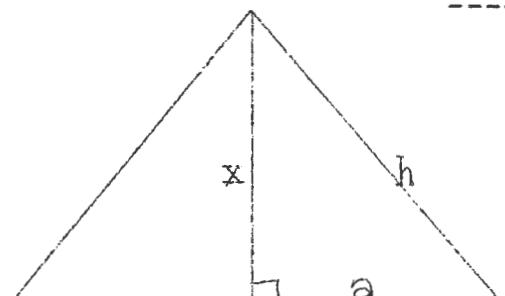


Fig 1: Section through Pyramid.

$$a = \frac{1}{2} \text{ base}$$

$$\therefore \frac{4a}{x} = \pi$$

$$\therefore \frac{4a}{\pi} = x$$

$$\text{If } a = 1, \text{ then } x = 4 = 1.27324$$

$$\therefore h = \sqrt{x^2 + a^2} = \sqrt{1.62114 + 1} = 1.61899$$

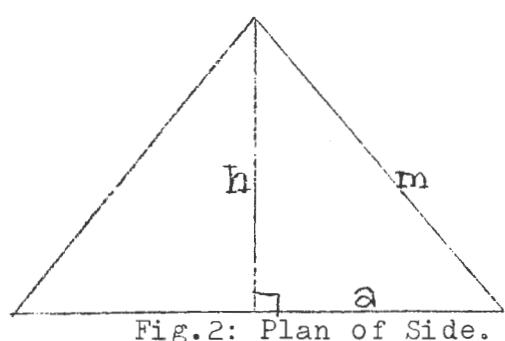


Fig. 2: Plan of Side.

$$a = 1 \text{ (given)}$$

$$h = 1.61899 \text{ (see above)}$$

$$\therefore m = \sqrt{1 + 1.61899} = 1.90293$$

ANOTHER BRITISH MYSTERY

By Heather White.

In Vol. 6, No.2 of "Pendragon" Chris Lovegrove reviewed a book called "The Black Horsemen" by S.G. Wildman. This is a purely factual book but, as so often happens in this mysterious island, mysteries have come to wreath themselves round these facts to prove, once again, that "A fact can never be anything more than a partial truth".

The thesis of this book, as Chris explained, "is no less than that the name "Black Horse", given to an inn, is originally connected with the stories of King Arthur and his Knights....The fact is this: the regions where the 'Black Horse' is a common name for a public house are those regions where the early settlements of the Anglo-Saxons received a set-back....This resistance may have been the work of many leaders at different times; but a plausible case (described in the main text) can be made out for identifying the twelve battles of Arthur, reported by Nennius, for places on this border....From a completely different angle, there is every reason to believe that Arthur's horses were descended from Friesian and Fell ponies, both of which are black; they alone at that time could have proved a stock capable of good cavalry work; the only legend which mentions the colour of Arthur's horses (Eildon Hill) describes them as being black...Arthur set up a frontier which was regularly patrolled, and buffer states were set up between it and the Saxon kingdoms."

The main argument of the book was that those inns which were called Black Horse Inns were those which were occupied by, or guarded by, Arthur's men and would normally be regarded as safe lodging places for Britons at that time who were trying to evade any Saxons who might be around.

Just recently the magazine "Country Life" published a long article entitled, "The Vanishing Horse of Bush Howe" by Guy Ragland Phillips. It seems that there is, in what used to be the West Riding of Yorkshire, a private house which has, over its doorway, a large carving of a heraldic black horse. A traveller might well think the house was an inn, and so it used to be, but not any longer.

"The whole stretch of that road, "writes Mr. Phillips, "but specially the bridge, is subject to a peculiar danger to travellers, particularly at night; the Black Horse, the each-uisge of the Gaels, the water-kelpie, the dobbie, who appears in a twinkling of an eye and drags you down into the deepest pool of the river." In the porch of Capplethwaite Hall, in this area, there used to hang a dobbie-stone --a fairly large piece of stone with a natural hole through it. It's purpose is to keep a dobbie out. Several other large houses in the district still have dobbie stones. One owner said, "It keeps the Black Horse out" and refused to sell when an offer was made.

All these dobbie stones are on ancient tracks leading to a single point, and this point is not very far from the ruins of Pendragon Castle which we have discussed before. The writer goes on: "...up the valley of the Long Rigg Beck you can see, high up on the slopes of Bush Howe, the vast Black Horse himself. Many local people seem not to like to talk about him. Some pretend they have never heard of him. He is not mentioned in any of the local topographies. But he unmistakably dominates his valley right down to the main road.Mrs. Jackson, of Capplethwaite Hall, did not mind talking about him, but she laughed at a raised camera. "That's the thing you can't

photograph," she said.

"In fact, I was speaking to her on the seventh trip made to photograph him. As we pulled up at the foot of Long Rigg Beck, there was the Black Horse in full view and in brilliant sunlight. By the time the camera was out, focussed and poised, clouds had come up from nowhere and obscured him. The question is, does he really exist? Is he a phantom, or a figure carved by ancient man, or a chance shape of scree? At Sedburgh, some people say that once you have seen the Black Horse, you never pass by without looking for him. Some people say he might be a marker of Arthurian Resistance to the White Horse Saxons....Some say they don't believe in him. They might all be partly right. The figure is as elusive as Baroness Orczy's Scarlet Pimpernel."

Welsh historians have noted that the Black Horse stands just short of the southern border of Rheged. "Urien, King of Rheged, was one of the Kings of the North who invaded Wales by sea in the late 6th century. Urien's Court Bard, Taliesin, in a poem referred to 'the famous Black Horse of the Seas', and in the ancient Welsh Triads the same animal is mentioned more than once as 'The Black Horse of the Seas belonging to Elider Mwynfawr, who carried seven and a half persons on his back from Benllech in the North to Benllech in Anglesey. (The half person was the one who swam with his hands on the horse's crupper.)"

The writer of the article says that the Black Horse is 120yds long and 100 yds deep. There is no mistake; once you know he is there he dominates even when he can't be seen. On his sixth visit to the ancient trackway the writer wriggled out on to a shoulder of Fell and the horse was distinctly there. On the summit of the hill where Yorkshire and Cumbria meet, he was suddenly down below and quite near at hand. Then the writer slid down a grassy slope and when he looked again the Horse had disappeared --"nothing but acres of scree and jumbled piles of stones."

The Horse used to be regularly weeded and cleaned by boys from Sedburgh School, but now the vegetation is overgrowing it. A Mrs. Roslin-Williams, who lives in the area, urged the Department of the Environment to protect it as an ancient monument. The official view, however, is that any maintenance should be a local concern rather than a government one, and this is not really surprising because, when the Man from the Ministry went to visit the area, the Black Horse proved elusive. Perhaps some Pendragon member would like to take a short holiday in that area and send us a report? The owners of Pendragon Castle, Mr. and Mrs. Frankland, live at Kirby Stephen and might know something about the Horse. Mr. Raven Frankland is the son of that Mr. Frankland who wrote the Arthurian novel, "Bear of Britain" a long time ago.

THE NEW CAMELOT

By John Brook.

For many years there has been a controversy as to which, in fact, of the many European nations first discovered the North American continent. Eric the Red was the first person to be credited with the achievement. This has now been disproved. A further theory ascribed the discovery to some Irish monks and St. Brendan. It is now suggested that the Welsh actually achieved it.

Both the Irish and Welsh theories have a certain support. The proof required to sustain either claim has been, hitherto, noticeably missing. Actually, near-proof exists though none, apparently, seems to have recognised it.

Before discussing the "proof" it is necessary to decide the approximate period in which the event took place. As is well known, during the Vortigern period many British families left this country to settle in Armorica. This trend was more or less reversed after the advent of Ambrosius Aurelianus (the Great.) However, after the death of Arthur (542) and, certainly, the death of Caninus Aurelianus, emigration began again. During this period, not only did families and bodies of fighting men leave the country for Armorica but also they went farther afield to Byzantium; some troops enrolling in the armies of Belisarius. There would have been little difficulty in obtaining transport as ships, built to the design of the *Classis Brittanica*, Atlantic squadron would have been available.

It was only after the battle of Dyrham that ships would have been confined to Dumnonia and, possibly, the present Wales. It is admitted that a ship or ships could have left for foreign parts after Dyrham but, as will be shown later, it is more probable that the voyage to the New World took place at the earlier period.

It is felt that few members will have studied the development of the North American Continent; certainly not the distribution and development of the various tribes. In view of what follows they are strongly recommended to do so. The period 500 to 700 is the most enlightening. Up to about 500 the Mahicans and Abenaki dwelt side by side along the Eastern seabord to the East of the Appalachian mountains. From that time onward the tribes throughout North America were affected by a most traumatic experience. About 557 the Mahicans suddenly left their hunting grounds and settled for many years in the Ohio valley. It would seem that both the Abenaki and the Mahicans were deadly enemies; the Mahicans usually having the worst of it. It would have taken some major event to induce them to leave their traditional area. The distance they travelled is immense and far removed from everything to which they were accustomed.

It is necessary to examine the area in which, for nearly 200 years, they settled. The type of land was different, being mainly plain as opposed to forest. It was well-watered and capable of supporting massive herds of buffalo. Indeed, for those who were accustomed to living under such conditions, it was ideal. Had, therefore, there not been some powerful influence at work it is inconceivable that a forest tribe would have moved to such a place.

Almost in the centre of the area above described is a plateau that, to the south-east, has promontory of considerable size bounded on one side by the little Miami River. A full description of this site can be read in the American history of the period referred to above. The summit of the promontory is completely encircled by dry stone walls; all re-entrants being carefully covered. At all the

angles the walls have been carefully rounded after the Roman fashion (see details of the "Castles" of Hamsterley, Co. Durham). The main entrance is from the plateau. It is, or rather was, most impressive. The causeway was paved and passed between two (ceremonial?) pillars before entering the massive towers (?) between which hung the gates. Both towers are so designed as to accomodate guard-rooms. The huge fortress town had been constructed in two parts, the earlier being at the far end of the promontory and divided from the nearer by a narrow neck of land equally well fortified. As the stttlement grew so the second part of the promontory was incorporated and fort-ified; the ceremonial entrance being constructed even later. It would seem that modern American excavation has been on a very limited scale and a major "Wheeler" type effort would be needed to expose these-rets of the place.

After the main fortress was completed additional, though smaller, fortresses were constructed further south down the Mississippi River; all are of a similar design. It is of peculiar interest to note the construction of all these fortresses bears no resenblance to any other work undertaken throughout the whole of the American Continent. Indeed, to those who know South Cadbury and the "Castle" it would seem that they were seeing a projection of them.

It is suggested that some ships of the Atlantic Squadron achi-ived the passage of the North Atlantic making a landfall somewhere near Rhode Island. They joined forces with the Mahicans and decided to move inland. It is possible, like the Spaniards after them, they managed to bring horses with them. Having discovered the present site of "Fort Ancient" they recognised it as a potential New Camelot and took appropriate action. Then, some generations later, for some rea-son unknown, the whole design crumbled. The Mahicans returned to their homeland where they remained thereafter. Who knows but what it was their contact with the Romano-British that encouraged them to throw in their lot with the British during the Franco-British wars of the eighteenth century.

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CORRESPONDENCE PAGE

From: S.E. Close, 10 Sandbourne Avenue, Merton Park, London, SW 19.

The letter by Bob Craig regarding the Langport episode was alluded to in the long letter which I sent when I originally applied for membership. The extract, from the Black Book of Carmarthen, reads:

"Saw I of Arthur's
Brave men hewing with steel.
Men of the Amherawdyr, Director of Toil.
At Longborth, there fell of Gereint's
Brave men from the borders of Dynaint,
And ere they were slain, they slew."

Here was a classic case of a detachment of Arthur's army assisting an allied king and meeting with a disaster; in his book, 'The Bear of Britain', Frankland indicates that this possibly occurred during the latter part of the period when, the Saxon threat for the moment in abeyance, Arthur was experiencing the beginning of that problem with the Celtic chiefs which ended with Camlann.

Frankland's villains are Conan of Gwent, and Vortipore of Dyfet, but it could well have been a Saxon raid coming up the Parrett.

Another extract states:- "I was there when Lacheu fell;
Arthur's son well schooled in song."

Arthur's title, Director of Toil, could well refer to the Cadbury defences and possibly to the Wansdyke, as well as works so far undiscovered.

Mr. Craig's "first" Arthur would appear to refer to Uther Pendragon, and you may recollect that I postulated the theory that Uther might have been descended from a Roman signifier, even to the extent of the bear's mask worn in action by signifiers of the Northern legions. This too could have been the origin of the Red Dragon.

I cannot help thinking that the remains of some of Arthur's soldiers were discovered on the slopes of Uffington Castle during an excavation some years ago. The bodies were buried "in a Christian posture" according to the report, facing the East --the direction from which the enemy had come; since chalk is an excellent preservative, it might be well worth further investigation, as this was the area of Badon Hill.

(We are grateful to Mr. Close for his letter, not only because it is informative but because it illustrates some of the difficulties of running the Pendragon Society. There was once a generation of Pendragons that read Frankland's book and took an interest in Pendragon Castle (now in the ownership of the author's son) and remembered the passage in "King Arthur's Avalon" which covers the same incident. But that generation has almost completely vanished from the ranks as marriage/profession/circumstances have wafted it away from our immediate circle. Every few years we find ourselves with new Questers, new interests, or new members reminding us of topics which we --the original members of 16 years ago --have almost forgotten. For those who are interested in the historical Arthur and his battles we would like to tell them that Mr. Close now has some very interesting, exact and accurately-modelled little figures which we hope to see for ourselves one day when he can bring them to Bristol for exhibition. Anyone interested in such models should get in touch with Mr. Close....Ed:)

From Roger Rehm, 1119 Fernwood Street, West Sacramento, Calif. 95691.

I thought that the woods of Broceliande of Arthurian legend were a literary invention or if they had existed or did still exist were no longer an identifiable site. In "Forgotten Worlds" by Robert Charroux, Popular Library Paperbacks, USA p.158:

Miracles in the Broceliande Forest.

The oaks of the Celtic forest had the privilege of letting the

sacred mistletoe grow on their branches. The great ceremony that took place on the consecrated date, the Druids went out to cut the mistletoe with a sickle.

In our time, oaks with mistletoe have inexplicably become extremely rare. Despite an active search, I was losing hope of ever finding one when, almost by chance, my friend Henri Rouron told me that he had one in the Jollandrie Wood, five miles from the town of Charroux. It may be the only one left in France. It has two trunks, its turf of mistletoe is about sixty feet above the ground and has a diameter of at least five feet.

E. Coarer-Kalondan, who is a Druid, has written to me concerning Merlin's Steps:

"I regret that the bad condition of my legs now makes it impossible for me to walk three-quarters of an hour on a path full of holes, mud puddles, and thick weeds; otherwise I would have invited you to accompany me to that extraordinary fountain. If you had accepted that invitation I would have advised you to take a good rain-coat and, when we reached the place, I would have ritually poured water on Merlin's Steps. In less than half-an-hour a torrential rain would have fallen on us.

"My Druid friends and I have already saved the Forest from fire four times during periods of severe drought, by proceeding in the proper manner.

"In the past, the Lords of Pontuz, or Pontus, did the same; then it was the rectors of Treorantec. Since the Revolution, it has been the initiates of Celtism who have taken up the torch.

"I can speak categorically on this subject. I have personally performed the rite, though I admit that I do not understand how it works or the physical laws that govern it."

As a Druid, E. Coarer-Kalondan does not lie; and even if the rains were fortuitous, we would have to acknowledge that the old Celtic gods are strangely favourable to them.

All this is in the province of Brittany, France. The translation by Lowell Blair is copyright by Walker and Company. The book is copyright by Editions Robert Laffont.

(A few years ago I received a picture post card of the Forest of Broceliande from a Pendragon member who was on holiday there, so I have not doubted its existence....It is true that one rarely sees mistletoe on trees in this country now but another Pendragon who has recently been on holiday in France tells me that there are hundreds of trees with mistletoe on them in that country. Perhaps the Druids of Gaul have become active again in cultivating it....Ed:)

From Carl B. Compton, 5133 NT, Denton, Texas 76203.

The Indian mounds of Florida are strictly burial mounds and not ceremonial. The ceremonial mounds in the US are chiefly in the more northern and central regions such as Ohio, Iowa, Mississippi, Georgia and other more or less "mid-western" states. There seems to be no astronomy involved in these mounds except that they are oriented to the cardinal directions where there is any evidence of orientation at all. There is a site called Chaco Canyon which I mentioned some time ago in the newsletter which one investigator claims has a window and 'altar' which acts as does Stonehenge. One of the professionals who is working there is somewhat sceptical about this though he does not deny the possibility.

(The newsletter that Mr. Compton alludes to is his own publication "The Interamerican" which he is kind enough to send us regularly. This gives reports of recent discoveries anywhere in both Americas and notifications of interesting books covering anthropology, archaeology and kindred matters. Every now and then we learn from the

From James Craigen, Co. Derry.

Referring to "The Cathars and Reincarnation" by Guirdham:

My sister had a newspaper cutting which she came across in a paper. Here it is: "A visitor to Porthcawl (Glamorganshire) with an unusual combination of names, Mr. Llewellyn Thomas Ivor Prosser, was staggered to read his name in full on a gravestone:

'Sacred to the memory of Llewellyn Thomas Ivor Prosser who departed this life, October 8th 1896.

'Pause, namesake, ere you pass me by

As thou art now so once was I:

As I am now so shalt thou be,

Prepare thy self to follow me.

An extraordinary coincidence was that Oct. 8th 1896 when his namesake died was the day of the living Mr. Prosser's birth."

(Since receiving this letter I have learned that Jim Craigen died in his sleep a few weeks ago. He came to visit us in Winchester, and again in Bristol and he wrote several good articles about Arthur, one of which was published in the Wiltshire Country Magazine. He was a very gentle, kindly person and I shall miss him as one of my regular correspondents....Ed.)

From Bob Craig, 20 Priory Road, Westone-Super-Mare, Somerset.

It is only since joining the Society that my interest in Arthur has been aroused, and by studying our history that I have come to realise that the peoples of this island are not composed of English, Scots and Welsh as I had supposed, but of Britons. Since then I have developed an obsession about the British language. On thinking matters over it seems to me that if we are to discover something of the mysteries of the Britons we should learn something of the language that they spoke.

There is a saying to the effect that a nation without its language is a nation without its soul. The cynical say that in the case of the British language this cannot be nationally restored, but one nation has proved that a language can be restored to its people and that nation is Israel.

Hebrew was the language spoken by Jews until 586 BC. When the Jews returned from Babylon they spoke only Aramaic, and Hebrew was lost except as the language of the Scriptures. Now, after 2½ thousand years Jews are speaking Hebrew again. The British language to-day is spoken only by half-a-million but its continuity has not been broken. It seems to me that the study of zodiacs, legends and the British language are all part of the same pattern that we are supposed to be studying.

From Joyce Wade, 6115 N. Davis 17A, Pensacola, Florida 32504, USA.

You asked about the Society of Creative Anachronism to which I belong:

A Pensacola family, driving to their Florida beach, looks out and sees five armed warriors doing battle. Is this the beginning of a science fiction story? No, the family just drove past a meeting of the Society of Creative Anachronism.

Sirenia, as the Pensacola area is known, has been in existence for less than a year. It is part of Atenveldt, one of the four kingdoms dividing the United States. At this time it is a shire. When more people join it will become a barony and be somewhat self-ruling.

The national organization began 10 years ago in California. The object is to re-create medieval life as it should have been. Although leaning heavily on the courtly life of the Arthurian Romance, Huns, Vikings and Mongols are welcome. Thus the Anachronism. The Society attracts the creative and fanciful; those who want to create rather than accept. They are usually well-read in fantasy and old legends, as well as history and other "reality".

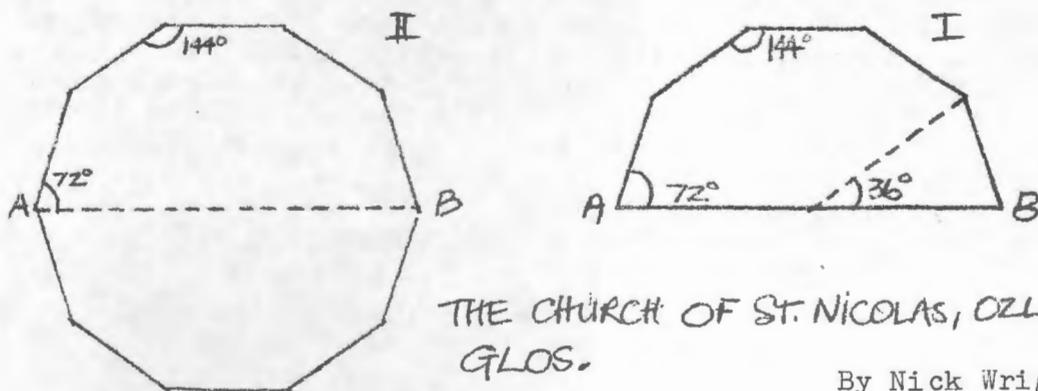
A person entering the Society creates a Persona. He chooses a name, a place, a date no later than 1640 and a personal history. At Society events he is that person and is treated as such. Titles do not go with the Persona: they must be earned.

A person may belong to as many guilds as he wishes. There is fighting, live weapons, music, cooking, sewing, arts and crafts, brewing of mead and ale, drama, chess and any other aspects of medieval life including begging and assassination.

The fighting is controlled to prevent real injuries. Steel helmets, body-padding and armor; and shields must pass national safety standards. Cuts and bruises are a way of life but broken bones are kept to a minimum. All activities are attended in costume befitting the Persona. Besides local events there are tourneys, fairs, revels and wars throughout the Knowne Worlde.

A lot of people take the organization seriously. They invest time, effort and money to make themselves as authentic as possible. Some have gone to England to study armor and returned to cold-hammer their own. There are attempts to carry over the manners and idea of right into everyday life. The Society fills a need for those who find 20th century life too barbaric.

(It sounds like good clean fun for all, especially the assassination parts. While everyone else is out acquiring cuts and bruises, is anyone left at home to mind Ye Olde Shoppe?...Ed:)



THE CHURCH OF ST. NICOLAS, OZLEWORTH GLOS.

By Nick Wright.

With reference once again to a past issue of 'Pendragon', readers may remember a mention in the Grail legends of the Church at Ozleworth, where the Grail rested for a night in a special niche. Ozleworth is two miles east of Wotton-Under-Edge. The Church is now part of the privately owned Ozleworth estate, though a public track leads to the Church.

Having wound one's way through country lanes and along the somewhat obscure way to the Church one is presented with the first of several enigmas this building holds, and that is it's apparently circular churchyard. On closer study the wall is polygonal, (I would say ten-

sided, Fig. 2. Due to deterioration and some structural intrusions the true geometrical nature is hard to ascertain.

A polygonal churchyard is one thing, a polygonal tower is quite another; even more unusual is the positioning of Ozleworth's tower: it is quite central between nave and chancel. The whole structure is inordinately long and narrow; very striking and exceptional architecture for a small country church.

The tower is six-sided though not a regular hexagon: it is asymmetrical, Fig. 1. Upon entering the church one is struck by its length and narrowness. It is in the tower that the curious niche is positioned: that is in the north-east corner of the tower about twelve feet above the present floor. The niche seems to be part of the original building but its purpose is obscure. There may once have been a gallery in the tower but the niche would have made a very mean entrance to it, for though steps lead up to it from the nave, a man could barely crouch in it, and the topmost step is twice the rise of those below it.

The carving on the roof of the tower seems to be representative of a great six-petalled flower, perhaps the marigold, the Golden Flower of Templar tradition.

On the floor of the tower the tiles mirror the shape of the tower as in Fig. 1. This brings out an interesting point because these tiles, from their condition, can not be older than early 19th century. The stained glass in the windows is generally quite recent except for a few remaining earlier remnants. The later glass has some interesting, possibly Masonic, symbolism incorporated in it. The altar is also very much in the style of the later glass and may well be contemporary with both the tiling and the glass.

A great deal of structural alteration has been made to the building, that is clear, but its original form can only be guessed at. It has been suggested that this could once have been a cruciform church and this can not be ruled out: it would fit in well with remaining architectural points. A north door into the chancel has been completely blocked off. On the outside a stone coffin lies parallel to the wall across this blocking. Whether this is significant is open to speculation.

The present building is mainly late Saxon. An earlier building is said to have stood there. This possibly indicates some pre-Christian reverence for the site.

The Normans added the south porch and also the top storey of the tower (above the niche). The carving on the roof of the tower is ambiguous but must be later than Norman --19th century perhaps?

For the geometers among us a few points on the asymmetry of the tower. The internal angles of the figure are all 144°. It is, in fact, half of a ten-sided figure; the original shape I suggest for the churchyard. Fig. 2.

The dedication is also of interest. St. Nicolas was a rather obscure Hungarian ecclesiastic who was canonized for deeds on a par with those of Lord Shaftesbury. In fact his name was taken for the Christianisation of the Master of the pagan Midwinter Festival. St. Nicolas being the Slavic Santa Claus. At Ozleworth the name is spelt without the 'h' but this is probably Norman influence.

The name Ozleworth is of Saxon origin, Worth meaning a holding or an estate, so we have "Osla's Estate" or, by an inversion, "Ollae's estate". Dare we suggest that this church is really Niche-Ollae,

or Ollae's niche ?

On that point this article is best finished. Whatever the significance of its dedication, its connections with the Grail legends and its peculiar architecture, Ozleworth is one of those special places that invite attention.

Book Reviews.

B L A D U D
of B A T H

The British King who tried to fly.

(Extracts from old Chronicles and Histories relating to
Bladud, the ninth king of Britain.)

Compiled by
Howard C. Levis, F.S.A.

West Country Edition published at 11 Miles Buildings, Bath.

Price £2.

This is altogether a very superior production, both in format and historically documented content. It is not "pop" reading, being compiled by a painstaking and erudite Fellow of the Society of Antiquaries, but for those with a smattering of Latin, and who do not shy away from medieval English, it is obviously worth the money.

Bladud was the founder of Bath and a Druid, a philosopher, a magician and, for a while --when suffering from leprosy -- a swine-herd. One Chronicler writes:

"Blaiddyd was also active in scientific pursuits; he was the first who introduced the magic art into Britain, nor did he cease in such studies untill essaying to fly with a pair of wings, which he had invented, he fell down on a temple of Apollo in London, and was dashed to pieces."

The book is beautifully and copiously illustrated.

As the medicinal qualities of the hot springs at Bath have been valued and exploited since the days of Bladud, it seems particularly stupid that there should be talk at this time of closing down the famous baths because the National Health Service is not prepared to go on contributing to their upkeep. We hope the citizens of Bath will find ways of keeping the Pump Room open for residents and the baths available for the many people who come from abroad to relieve their aches and pains in the warm waters.

* * * * *

"The Prehistoric Carved Rocks of Northumberland" by
Stan Beckensall, 1974, (available from 6 Queen's Terrace,
Newcastle-on-Tyne, N.E.2 2PL). 90P.

"....Designs carved into the rock, powerful symbols of some of the things that life was about. They were the link between man's life in this world and his life in the next. They were also, in a sense, his only recorded language." It is this language that the author of this booklet catalogues, describes, illustrates, and for which he tentatively provides a key for interpreting.

The Northumberland cup and ring marks are found on a variety of sites whose common factor is Fell sandstone, some unquarried natural rock on sites with wide views, others on stones of buried mounds or on cist covers of the early Bronze Age (c 1600 B.C.) Beckensall suggests that cup and ring marks originated as a pictorial form of the Earth Mother and that they were "the unspoken language of belief. The symbol was like the cross to a Christian."

The booklet is well illustrated and worth reading outside of the regional context. It is claimed as the first survey of its kind to appear since George Tate's "Sculptured Rocks of Northumberland" in 1865.

* * * * *

THE ZODIACS OF BRITAIN

By I.W.J. Snook, F.L.A.

Origin of the Zodiacs of Britain.

Students of Madame Blavatsky claim that she asserted that missionaries from Egypt went out to the four corners of the world and made four zodiacs. Britain at that time must have been considered almost on the edge of the known world, and it would not be at all impossible that one was made here. Apparently no traces of the remaining three have yet been discovered. Other suggestions are that the British zodiac was brought from Atlantis, the Sumerians, Phoenicians, Druids, Cretans, and even that it has some connections with U.F.O's.

Mrs. Maltwood, who discovered and investigated the Glastonbury zodiac in 1925, seemed to favour a Sumerian origin, and she dated its construction as somewhere about 2,700 BC, a date which seems to find some support from various aspects.

There are two extremely interesting passages in F. Bligh Bond's "Gate of Remembrance" which almost certainly refer to the Glastonbury zodiac, calling it a 'temple', which seems to have been the usual term for zodiacs (temple of the stars ?). (Bligh Bond was the Director of Excavations at Glastonbury in 1907 and claims through the means of automatic writing to have received messages from long-dead monks of the Abbey).

February 1908. "...who followed the Phoenician keels to far-off Isles of the seas...Phaedrus gained much tin...forbears of a royal line..of the Iberi and Kymri..North the settlement of Tintagella: south the river mouths:and inland to the forest-lands and the marshes where the rising of the sun. There builded he a temple such as was of old in Judah..."

April 1918. "...Phoebeis of the race of Crete, trading with Poseidon and seeking its treasures. Powerful was their thought in contact with them who worshipped the One God in contradistinction to the many..This paved the way for the building of a temple in his settlement of Tintagella..thus first arose that measurement and design which were afterwards as accurately reproduced by that further advance which culminated in the temple of Glastonbury..and Tintagella was the ancient place of the Shrine of the High God. So the temple, a reproduction, accurate in every measurement, was reproduced at Glaston on this foundation..Phoebeis was Phoebeis--a centre and a nucleus, a force rightly named but in himself but a merchant of Poseidon and Eubeia."

These passages are fascinating, but difficult to understand, and there will be many who scorn purported messages from long-dead monks. The name Poseidon presents difficulties too, because of the dispute whether Plato referred to Atlantis in the Atlantic which may have disappeared as long ago as 8,000 years B.C. or to the

island of Thera in the Mediterranean which was submerged in a cataclysm in 1470 B.C.

Let us, however, try a little imagination, and make up a story something like this. Phocis was a Cretan trader who had interests in Thera and a settlement in Britain at Tintagella. Phaedrus came to Britain following the routes of Phoenician traders and settled in Tintagella. He brought with him someone who became the founder of a dynasty of kings of the Iberi and Kymry. He also brought with him knowledge of the zodiac, and constructed a plan or scale model -- the "design and measurements" -- which was guarded in the Shrine of the High God at Tintagella. This person was not a single individual, but the leader of a group of initiates, settlers, warriors, or perhaps a mixed band including some of each. When the design was finished, and time was ripe in their eyes, they set off, leaving bleak Tintagella and made their way along the coast to the woods of north Devon and Exmoor and across the marshes of Athelney and Sedgmoor until they reached Glastonbury, which for some reason they considered a good spot to build their full scale zodiac upon the ground. This may seem fanciful at first sight, but the more one considers it the more possible it seems. It would also allow an interpretation of the last sentence -- "Phocis was Phocis..etc". Phocis is modestly saying that he was not an initiate or anything like that, nothing to do with this marvellous zodiac; it was just that his trading organisation was the nucleus (or catalyst) which enabled it all to happen.

As well as being a possible explanation of how the zodiac reached Glastonbury, if we accept that the Poseidon of Phocis was in fact Thera, then we have another date, because the zodiac would not have been built later than 1470 BC when Thera disappeared.

Another interesting story is that of King Bladud who "built a magnificent circular temple at Bath". Bladud was reputed to have been a necromancer who taught necromancy and practised magic. I think that the use of the word 'temple' and the description of it as circular suggests a zodiac. Bladud is thought to have reigned in about 860 B.C. which would be a very late date for a new zodiac, especially as the latest reconstructions of Stonehenge had taken place at least 400 years earlier. Does this suggest that the Stonehenge cult did not oust the older zodiac cult, or were they for different purposes which did not conflict, or did they even co-operate?

Early Knowledge of the Zodiacs in Britain.

An interesting point about the zodiacs already discovered is the persistence of place names which are linked to figures of the zodiac. (Perhaps anyone looking for new zodiacs should first acquaint themselves with as many zodiacal names as possible, in order to recognise significant placenames on the map of the area). But such placenames do indicate that at some time in the past the zodiacs were no secret to the people of the neighbourhood who named places and features after the signs and figures. This may have happened when the zodiacs fell out of use and people began to encroach on what had formerly been forbidden ground. They would then say that their new settlements or fields were, for instance, 'at the ram's head', or 'by the eagle's tail' and in course of time Ramshead and Eagletail would become placenames. (By the way, all our experts on placenames have never thought of this derivation). It is a somewhat shattering thought that for perhaps 3,000 years those names have commemorated features completely lost to history.

That the names of the zodiac signs were known to the Ancient British is proved by that part of the Prophecies of Merlin where Merlin seems to have been foretelling the end of the whole solar system.

The second half of this article will appear in our next issue.

"The Times" newspaper recently carried quite a long correspondence on "Catharism in England" which ultimately produced one letter that is of special interest to us. It came from the Rev. Hugh Benson and was addressed from Plymouth:

Sir, Sometimes the truth is more surprising than the myth. I quote from Wordsworth: "Our churches invariably perhaps, stand east and west, but why is by few persons exactly known; nor, that the degree of deviation from due east often noticed in the ancient ones was determined in each particular case, by the point in the horizon at which the sun rose upon the day of the saint to whom the church was dedicated."

I have made a study of this over a number of years and have examined nearly a thousand churches. I am convinced that Wordsworth has been dismissed too soon. Careful calculations show that a considerable number of churches do face sunrise precisely on their patronal festivals --or did when they were built. The rest are equally surprising, with only half a dozen exceptions they all faced sunrise on some other important saint's day. Who can say that this was not their original dedication ?

Now it follows that a church built in honour of St. Mary, for example, and facing sunrise on March 25th, would after a century or so, owing to the Julian calendar, be found to be facing too far south. If then a new chancel was built, it would be set out to face the new sunrise position. Hence the crooked chancel. There are 81 crooked churches in Oxfordshire alone and every one of them supports this thesis. The crookedness of the chancel, far from being due to carelessness, is due to a most scrupulous care.

We have already noted the crooked chancel in St. Mary Redcliffe, Bristol. Can Pendragons in other parts of the country support this thesis ?

* * * * *

Llanellen

A party of Pendragons returned to Gower last Pentecost to continue the dig at Llanellen. The weather was good and we were once again joined by delightful and helpful members of R.I.L.K.O. (to whom grateful thanks). The owner of the site had once again provided us with the use of the farmhouse and the caravan, and it was great to meet all our old friends on the other side of the bridge again.

We are planning a second dig over the August Bank Holiday week-end and are always willing to enrol volunteers provided they are prepared to work as well as enjoy themselves.

A full report of both digs will appear in our next issue.

* * * * *

TABLE 2

Bode's Law $\frac{4 + 3x}{y}$

Position			1	2	3	4	5	6	7	8	9	10
Values of x			0	1	2	4	8	16	32	64	128	256
Values of y			4	7	10	16	28	52	100	196	388	772
1.	1.	0.571428	0.4		0.25		0.142857		0.076923		0.04	
2	1.75	1		0.7		0.4375		0.25		0.134625		0.07
3	2.5	1.428571		1		0.625		0.357142		0.192307		0.1
4	4.	2.285714		1.6		1		0.571428		0.307692		0.28
5	7	4		2.8		1.75		1		0.538461		0.28
6	13	7.428571		5.2		3.25		1.857142		1		0.52
7	25	14.285714		10.0		6.25		3.571428		1.92307		1

1

2

3

4

5

6

7

