THE MATTER OF BRITAIN:

KING ARTHUR'S BATTLES

I had rather myself be the historian of the Britons than nobody, although so many are to be found who might much more satisfactorily discharge the labour thus imposed on me; I humbly entreat my readers, whose ears I may offend by the inelegance of my words, that they will fulfil the wish of my seniors, and grant me the easy task of listening with candour to my history

May, therefore, candour be shown where the inelegance of my words is insufficient, and may the truth of this history, which my rustic tongue has ventured, as a kind of plough, to trace out in furrows, lose none of its influence from that cause, in the ears of my hearers. For it is better to drink a wholesome draught of truth from a humble vessel, than poison mixed with honey from a golden goblet

Nennius

CONTENTS

Chapter

INTRODUCTION

Cupbearer, fill these eager mead-horns, for I have a song to sing. Let us plunge helmet first into the Dark Ages, as the candle of Roman civilisation goes out over Europe, as an empire finally fell. The Britons, placid citizens after centuries of the *Pax Romana*, are suddenly assaulted on three sides; from the west the Irish, from the north the Picts & from across the North Sea the Anglo-Saxons. For almost a century the situation was

getting rather desperate, until a great hero rose up from the ranks & led the Britons to victory. This man, who turned back the tide for the duration of his lifetime, was the world famous figurehead, King Arthur.

His legend is the primary myth of the British Islands whose name resonates to every corner of the planet. Despite this, his existence is hotly debated, with recent scholarship placing this world famous monarch alongside UFOs & the continent of Atlantis. Most people have heard of Excalibur, Camelot & the quest for the Holy Grail, but to the modern mind these are surely the stuff of legend? Perhaps not. The existence of King Arthur has been heatedly debated for centuries, with as yet no concensus having been reached. This book aims to change this state of affairs, for as time dissolves, the traces of famous happenings are left etched in the fabric of time, & I believe that the proof of his existence was out there all along.

When we strip away the medievil romancing of our legendary king, we discover nuggets of genuine historicity. He is mentioned in the Lives of seven saints. He is mentioned by the ninth century monk, Nennius, in his Historia Brittonum. Two centuries later, Geoffery of Monmouth drew on Nennius, as well as several other sources, & created his fluid chronicle, the History of the Kings of Britain. Arthur also turns up over 30 times in the wonderful & archaic poetry of the Welsh. If we move from these just one degree of seperation, we are given numerous other accounts of Arthur's companions & kin. By cross-referencing all this information we are able to paint a detailed picture of Arthur & his times. It is the task of the *Litologist* (literary archeologist) to analyze all these findings, leaving no stone unturned in the process, even checking the original sources for their genuine veracity. It has been an antique habit of historians to act in a paleological way, & create entire dinosaurs & ecosystems from a single tooth unearthed in a desert ravine. Only by painstaking examination of all the clues can we discover if what we are reading is the truth, or is a mere factiod, that is to say a fact-shaped object & a falsity that has become generally believed.

More often than not, however, our information proves to be correct, or at the very least, plausible. Our sources have come from the minds of intelligent people, the intellectual elite of an age. We must remember that each of these clue-givers represents the tip of an iceberg, for beneath the surface they would have conducted their own research from now lost & long-forgotten sources. A great amount of these ice-berg tips have reached modernity, but even so, they are but a scanty sample, leaving great gaps in the Dark Age canvas like the spaces in a very difficult suduko square. As the Litologist fills in the gaps they must be aware of interconnecting strands of history, where one false assumption sends the whole puzzle into disarray.

During my time with Arthur I was delighted to find that everything said about him had its right & proper place in the picture. As I progressed through the reams of paper & gallons of ink disgorged on the quest to uncover him, I realised that a number of scholars had come extremely close to finding the Holy Grail of authenticity. However, it has been a tendency of Arthurian scholars to go native, unwilling to place him outside of their own particular theories. What makes my work different, some may ask? I believe I was given a quarter-worth of pieces of jigsaw puzzle, which here & there fit together & give us a glimpse of the truth. I shall present these connected piece-islands through the course of this book, & fill the spaces with conjecture born of a deep study of the subject matter, that which is known elsewhere as THE MATTER OF BRITAIN

1
THE KINSHIP OF THE KING

In 1753 the Duchess of Portland, Margaret Cavendish Bentinck, sold her family library to to the United Kingdom for £10,000. She belonged to the Harley's, an 18th century family of book-loving antiquarians who gathered together over 7,000 manuscripts, 14,000 charters and 500 rolls which are now held ny the British Museum. Such a rich seam of litearary treasures

contains some great jewels, such as the *Harley Golden Gospels* (made in Aachen c.800AD) & and the *Prayerbook* of Lady Jane Grey. There is also a beautifully illuminated book given the rather less alluring name of MS Harleian 3859h. When it comes to deciphering the Matter of Britain, this collection of texts is something of a Rosetta Stone, for King Arthur is mentioned within its pages in three seperate sources. One of them, the Historia Brittonum (HB), by the 9th century monk Nennius, gives us what is known as the *Arthurian Battle List*.

At that time, the Saxons grew strong by virtue of their large number and increased in power in Britain. Hengist having died, however, his son Octha crossed from the northern part of Britain to the kingdom of Kent and from him are descended the kings of Kent. Then Arthur along with the kings of Britain fought against them in those days, but Arthur himself was the dux bellorum. His first battle was at the mouth of the river which is called Glein. His second, third, fourth, and fifth battles were above another river which is called Dubglas and is in the region of Linnuis. The sixth battle was above the river which is called Bassas. The seventh battle was in the forest of Celidon, that is Cat Coit Celidon. The eighth battle was at the fortress of Guinnion, in which Arthur carried the image of holy Mary ever virgin on his shoulders; and the pagans were put to flight on that day. And through the power of our Lord Jesus Christ and through the power of the blessed Virgin Mary his mother there was great slaughter among them. The ninth battle was waged in the City of the Legion. The tenth battle was waged on the banks of a river which is called Tribruit. The eleventh battle was fought on the mountain which is called Agnet. The twelfth battle was on Mount Badon in which there fell in one day 960 men from one charge by Arthur; and no one struck them down except Arthur himself, and in all the wars he emerged as victor.

A second mention of Arthur is found in the 10th century Welsh chronicle known as the *Annales Cambriae*. Two of its entries relate to Arthur; one dating the Battle of Badon also given by Nennius, & the other giving us the year & location of Arthur's death.

516 The Battle of Badon, in which Arthur carried the cross of our Lord Jesus Christ on his shoulders for three days and three nights and the Britons were victors.

537 The battle of Camlann, in which Arthur and Medraut fell: and there was plague in Britain and Ireland.

The third text MS Harleian 3859h is a series known as the Welsh genealogies. It is in these lists of monarchs, among the pedigree of the Kings of Dyfed, that the only actual & correctly spelt name 'Arthur' is used in antiquity.

<div align="center">

Arthur son of Petr son of Cincar

</div>

Several different versions of the genealogy are extant, but what concerns us here is the oldest version, the manuscript known as the 'Cardiff copy of Hanesyn Hen.' * Below is a section of the pedigree, with the oldest kings at the top.

<div align="center">

Aergul
Erbin
Gwerthefyr
Kyngar
Pedyr
Arth
Nowy
Gw

</div>

Thinking outside the box is important for any litological survey, & we must note that a geneaology is not so much a record of sons & fathers, but more a king list, such as those kept by the Picts. In all royal houses, pedigrees of pure consanguinty stretching over several centuries are very rare, & in the case of the Kings of Dyfed highly unlikely in such a violent epoch as the Dark Ages. This knowledge makes it easier to disect the genealogy, where we can see several seperate pedigrees blended into one. Let us now untangle this knot of kings, begininng with Erbin.

ERBIN

Erbin was a king of both Dyfed & Dumnonia. At its greatest extent the latter consisted of the modern day counties of Cornwall, Devon, Somerest & Wiltshire - today's English West Country. The word *Dumno-* was coined by the Romans & means 'Diggers,' in reference to the tin-miners of the region. The Irish Book of Baglan tells us that Erbin was king there, whose father was known *as Custennin Corneu*, or in English *Constantine of Cornwall*. By ruling both Dyfed & the Cornish peninsular, we can see Erbin as a ruler of a pan-Bristol Channel empire. That four kings of Dyfed later Arthur would inherit this same realm is given by a Welsh Triad;

Three tribal thrones of the Island of Prydain.

Arthur the Chief Lord at Menevia, and David the chief bishop, and Maelgwyn Gwyned the chief elder.

Arthur the chief lord at Kelliwic in Cornwall, and Bishop Betwini the chief bishop, and Caradawg Vreichvras the chief elder.

Arthur the chief lord in Penrionyd in the north, and Cyndeyrn Garthwys the cheif bishop, and Gurthmwl Guledic the chief elder

The three places mentioned are Dyfed (Menevia), Tintagel (Kelliwic) & Dumbarton (Penrionyd). All three are linked by what is known as 'Tintagelware,' named after the great abundance of pottery unearthed at Tintagel in Cornwall. Indeed, the finds outnumber those from all the other Dark-Age sites in Britain put together (Radford, 1939). This Tintagelware has been asserted as being, '*only a compartively brief importation from the Medittaranean lasting from c AD 475- cAD 550 at the most,*' *** (2), i.e through Arthur's lifetime. The finds indicate an extensive trade network with France, North Africa & the Byzantine empire. The chief export at that time would have been tin (the Greeks refered to Britain as the Cassiterides or tin-islands) & in return, oil & wine poured into the country, contained in the painted clay jars that would one day become pieces of Tintagelware. These sherds of pottery were found in only a few other sites across Britain (Alcock 1958), two of which - Dumbarton & Menevia (Dyfed) are

mentioned in the Triad.

12 sherds of Byzantine amphorae were discovered at Dumbarton, dated to between 470 & 600 AD (Thomas 1959, Alcock 1971), while at Longbury bank in the parish of Penally (Menevia), we are told;

The excavations in 1988-89 produced a series of artefacts which provide evidence of high status; imported meditteranaen pottery, continental pottery & glass; fine metalworking debris ***

The *-bury* element of Longbury indicates that it was once fortified, as were the remaining two sites where Tintagelware was discovered - Dinas Powys hillfort in South Wales, & South Cadbury castle in Somerset. The latter is the grandest of all dark age sites, & its location sets it at the heart of Dumnonia. It would have been Erbin's capital, whose dynasty would grow rich & powerful on trade with the east. Instrumental in this would have been his son, Geraint, who was named as such by a Welsh Triad;

Three Seafarers of the Island of Britain

Geraint son of Erbin,
and Gwenwynwyn son of Naf,
and March son of Meirchiawn.
By saying he was a great seafarer indicates he undertook great voyages, perhaps even as far as Byzantium, in order to sell his Cornish tin so beloved by the Romans. That another of the seafarers was 'March son of Meirchiawn,' **** whose home was at Tintagel, reinforces the idea that Dumnonian power was built on trade.

GWRTHEFYR

Gwrthefyr is the Welsh word for Vortimer. The genealogy known as Jesus College MS 20 calles him '*Gwertheuyr vendigeit*,' i.e. Vortimer the Blessed, on account of his dealings with Saint Germanius. The HB tells us he was the son of Vortigern, the

same king who first invited the Anglo-Saxons to Britain. Vortigern had claimed the title of High King of Britain, & during the 450's Vortimer became High King himself. For a while he managed to stem the Saxon tide;

Four times did Vortimer valorously encounter the enemy; the first has been mentioned, the second was upon the river Darent, the third at the Ford, in their language called Epsford, though in ours Set thirgabail, there Horsa fell, and Catigern, the son of Vortigern; the fourth battle he fought, was near the stone on the shore of the Gallic sea, where the Saxons being defeated, fled to their ships**. HB**

It is about at this time that he would have taken the kingship of Dyfed from Erbin, perhaps in the capacity of a High King. It is the name of this king that has set back Arthurian scholarship centuries. In the later genealogies he is given the name Gartbuir, which scholars associated with Vortiporius, a wicked King of Dyfed mentioned by Gildas c.550. Despite their being no trace of his so-called successors - Kyngar, Pedyr & Arth - anywhere in the records, academic concensus insists that Gwrthefyr is Vortipor.

Looking again at Hanesyn, we can see that after Nowy came a king known as GW. I believe that this is actually first hand evidence of the scribe begining to write Gwerthefyr but stopping mid-word. This is made all the more credible when we learn from Gildas that the Vortipor murdered his wife & slept with his daughter. Most genealogies were assembled for kings in order to show them the nobility of their ancestors. It would be terribly unflattering to be connecetd to such a wicked king as the second Vortopor, & one can imagine this thought entering our Dark Age scribe's mind two letters into writing the word Gwerthefyr. If this is the case, then the Gwerthefyr that follows Erbin *must* be Vortimer, a fact which makes every other piece of the puzzle fall neatly into place, beginning with his successor, Saint Kyngar.

KYNGAR

The *Life of Saint Cyngar* tells us he was the son of King Gerren Llyngesog of Dumnonia, i.e. Geraint son of Erbin. Cyngar/Congar ***** gave up his claim to Dyfed - where Pembrokeshire's Llanwyngar recalls his name & rule - & devoted his life to God's work. He went on to found churches from north Wales to Brittany, resulting in his eventual sainthood. Of these, a few miles from South Cadbury stands North Cadbury, a smaller hillfort from the same period. This was probably the site for the original Congar's Fort, which gave its name to nearby Congresbury, where Cyngar established a very early Christian community. Archeological reports (Rahtz, 1992) tell us that new defences were added to the iron age ramparts between 450 & 480. After this, from between 480 & 520, when Saint Congar would have flourished, significant construction work was made to fort.

PETER

The man who replaced Cyngar as king of Dyfed was a certain Petr, named by Geoffrey of Monmouth, in his History of the Kings of Britain (HKB), as the phonetically similar Uther Pendragon. ****** According to Monmouth, Uther conquered the promontory of Tintagel (Din Tagell / Fort of the Constriction) where archeology tells us a Dark Age settlement once hugged the rugged coast of North Cornwall. It stands only a couple of miles from the River Camel, which could well have lent its name to the idea of Tintagel being. Camelot. It is important to Arthurian scholars at is the only site ever put forward as the birth-place of Arthur.

Returning, therefore, to Tintagel, he (Uther) took the castle, and not the castle only, but Igerne also therein, and on this wise fulfilled he his desire. Thereafter were they linked together in no little mutual love, and two children were born unto them, a son and a daughter, whereof the son was named Arthur HKB

Arthur's mother, Igerne, was married to the Duke of Cornwall known as Gwrlais/Gorlais. ******* However, it becomes

apparent that Gwlais is actually Geraint, son of Erbin, as both names are given for the father of Cador, Duke of Cornwall. This makes Cador Arthur's half-brother, a relationship confirmed by a pedigree in Hanesyn Hen a pedigree known as the Bonedd yr Arwy which describes Arthur & Cadwr as being 'brawd vnvuam' - brothers from another mother - & Richard Hardyng's Chronicle where Cador is called Arthur's brother "of his mother's syde.' Interestingly, a stone inscribed with their mutual mothers name was discovered on the island of Lundy, in the Bristol Channel. Dated to 500 BC, it was found within the walls of an ancient chapel in 1905 & reads;

IGERN- IT.IGERN

Back in Tintagel, almost a century later, another stone was discovered which has had a massive bearing on our queast for King Arthur. In the 1980s a grass fire raged across Tintagel promontory, laying bare the remains of building-foundations. This proved the catalyst to more archeological enquiries, where, in the last few days of the dig, a piece of slate was discovered, securely dated to the early sixth century.

The inscription reads;

PATERNI COLIAVI FICIT ARTOGNOU COL[-] FICIT,

Artognou descendant of Paterni Colus made (this). Colus made (this) ********

The name Artognou could well be connected to Arthur, but the attempt is made difficult by the piece of slate on which the inscription is found. We can clearly see that it had been broken at some point (it had been unceremoniously used as a drain cover), & perhaps the words had more letters. For example, if we were to add an R after Artognou, we would get;

ARTOGNOUR

The *-gnour* element is very similar to *gour*, which is the word in Brezoneg (i.e Breton, the language of Celtic Brittany) for 'Man.' In this language the word Arto means Bear, so we have a possible translation of Bear-Man. This very same name is used for Arthur in the Welsh poem The Dialogue of Arthur & Eliwod, where he is known as Arth-gwyr, the 'Bear of Men.' At some point in his fabulous career, Arthur the 'Man' would become Arthur the 'Emporer,' as testified in the Welsh poem Geraint son of Erbin.

In Llongborth I saw Arthur,
And brave men who hewed down with steel,
Emperor, and conductor of the toll.

Looking at the name Arthur itself, when latinized it becomes Arturius. When we learn that Urius is another name for Jupiter, the ultimate Roman god, we can see how this Bear-Man became Bear-Emporer. In this context, The Dialogue of Arthur & Eliwod uses another name for Arthur - the 'Bear of Hosts,' a similar sentiment to the one that declares turns the human Artognou(r) into the godlike Arturius!

KING ARTHUR

There is mounting evidence to show that Arthur existed, & that his power base was Cornwall & Dyfed. It would make sense, for

these are the two places that stake the strongest claims to him. Some of his Cornish connections are;

1 - Another of the Welsh Triads declares;

Medrod came to Arthur's court at Celliwig in Cerniw (Cornwall); he left neither food nor drink in the court that he did not consume. And he dragged Gwenhwyfar from her throne, and then he struck her a blow'

2 - The Welsh tale 'Culhwch and Olwen' also describes Arthur's court as being at Celliwig in Cernyw

3 - The Welsh poem Ymddiddan Arthur a'r Eryr calls Arthur 'penn kadoed Kernyw' or 'chief of the battalions of Cornwall.'

4 - In Herman's 'The Miracles of St. Mary of Laon,' when French canons visited Cornwall in 1113 the people of Bodmin insisted Arthur 'still lived,' & pointed out two sites named after him - Arthur's Seat & Arthur's oven

Arthur's Dyfed connection is thrown up by two saints lives. In the Life of Saint Padarn, we are told that;

When Padarn was in his church resting after so much labour at sea, a certain tyrant, Arthur by name, was traversing the regions on either side, who one day came to the cell of saint Padarn the bishop.

Scholarly concensus tells us that Padarn's dates match (480-550) with Arthurs, which brings us to the patron saint of Wales, David, whose birthdate is given c.500. He was born in Pembrokeshire, & his Life mentions Arthur, not by name, but as Padarn's 'tyrant.'

In the meantime there was a certain tyrant in the neighbourhood, who had heard from a prophecy of the druids, that a son was about to be born within his borders, whose power would fill the whole country. He, who, intent on earthly things only, deemed his highest good to consist in these lowest, was tortured with black envy.

That Arthur is a 'tyrant' indicates he did not come to the throne of Dyfed by princeley descent, but seized it through military prowess. As we have seen, his father Uther/Peter had

conquered Tintagel, & could well have taken Dyfed in the same period. The idea that he was not a flawless king goes against the the squeaky-clean, Norman-sponsored knight of noble-born chivalry. Yet, before his medievil make-over, the older Saints Lives (& triads) generally paint a picture of a rather unpleasant man. To them he was a slightly barbaric man; a bloody conqueror, a greedy & deceitful bully, foul-mouthed, vulgar, a man lacking in seriousness & an adulterer to boot;

Three Red Ravagers of the Island of Britain:

> Arthur,
> and Rhun son of Beli,
> and Morgant the Wealthy.

Three Frivolous / Scurrilous Bards of the Island of Britain:

> Arthur,
> and Cadwallawn son of Cadfan,
> and Rahawd son of Morgant.

Three Powerful Swineherds of the Island of Britain:

> Drystan son of Tallwch, who guarded the swine of March son of Meirchiawn, while the swineherd went to ask Essyllt to come to a meeting with him. And Arthur was seeking (to obtain)one pig from among them, either by deceit or by force, but he did not get it;

And his Three Mistresses were these:

> Indeg daughter of Garwy the Tall,
> and Garwen ("Fair Leg") daughter of Henin the Old,
> and Gwyl ("Modest") daughter of Gendawd ("Big Chin").

CONSTANTINE

According to the HKB, a certain Constantinus inherited Arthur's kingship on the field of Camlann, being given the crown by a mortally wounded Arthur himself.

Even the renowned King Arthur himself was wounded deadly, and was borne thence unto the island of Avalon for the healing of his wounds, where he gave up the crown of Britain unto his kinsman Constantine, son of Cador, Duke of Cornwall

That Constantine was a king of Cornwall is proven by our oldest Historian, Gildas, who was an actual contemporary of both Arthur & Constantine. During a literary rant against five British kings, he says;

Of this so execrable a wickedness Constantine, the tyrannical whelp of the unclean lioness of Damnonia, is not ignorant. **De Excidio et Conquestu Britanniae**

Bede, writing later than Gildas, & Didorus Siculus, writing before the Birth of Christ, both place Damnonia in Cornwall, while Ptolemy calls Lands End the Damnonian promontory. It is Rhygyvarchm in his Life of Saint David, that confirms Constantine's Cornish kingship;

When, therefore, the report of holy David's good name was heard, kings and princes of this world abandon their kingdoms and seek his monastery. Hence it was that Constantine, king of the Cornishmen, abandoned his kingdom and bent the necks of his pride, untamed before, in humble obedience in the monastery of this father. ****** And when he had followed this mode of life for a long time in faithful service, he at length founded a monastery in another far-off country.

That far-off country was Scotland, where The Aberdeen Breviary tells us that Constantine joined Saint Kentigern & became a missionary to the Picts, dying in c.570 & being buried in Govan, Glasgow. We gain a full account of his religious life, & martydom, in the 16th century Aberdeen Breviary, which contains short lives of the saints upon their particular saints days. March 11th tells us that Constantine's father was '*Paterni Regis Cornubie*,' i.e. Paterni, the king of Cornwall. This same kinship turns up in the Life of Saint Turian. It was thought lost until 1912, when it was discovered by the M. Tabbe Duin in France in the Public Library of Clermont, whose archaic names suggests a very early date of composition, c.700AD. In chapter five of the Life a virgin named Meldoch

speaks to King Graddalon about his seat in heaven being;

A place destined from him in the kingdom of god, close to Constantine, a
    king beyond the sea, the son of Peterni, of Cornwall

Could it be merely a wild coincidence that both Arthur's & his
    successor Constantine's father had the same name, & that
    they wer both kings in south-west Britain. My instinct says no,
    & by maintaining a belief in such, we are given the glue that
    holds the rest of the Arthurian pieces together.

IMAGE 1
ARTHUR'S FAMILY TREE

NOTES
Chapter 1

* The tract was faithfully copied by John Jones of Gelli Lyfdy in 1640 from a now lost manuscript known as Hengwrt MS. 33, known as 'Hanesyn Hen.' Hengwrt MS.33 was described in a 1658 catalogue by William Maurice & was described by John Jones as 'a small book of vellum belonging to Robert Vaughan of Hengwrt,' declaring that the portion which contains the Dyfed king list as 'written more than 600 years ago' i.e. - before 1040 AD. When comparing its Dyfed pedigree to others, including MS Harleian 3859h, it is clear that Hanesyn tails off after Nowy, while all the other pedigrees mention more kings.

Information from Early Welsh Genealogical Tracts (Bartrum 1966)

*** The Society of the Antiquaries of London

Excavations at Tintagel Castle 1990-1999 by Rachael C Barrowman, Colleen E Batey & Christopher D Morris

*** Excavations at Longbury Bank, Dyfed - Ewan Campbell & Allen lane

****
March of Meirchiawn is the same as King Mark of Cornwall found in the Welsh tale The Romance of Tristan & Iseult

When Tristan came back to that land, King Mark and all his Barony were mourning; for the King of Ireland had manned a fleet to ravage Cornwall, should King Mark refuse, as he had refused these fifteen years, to pay a tribute his fathers had paid. Now that year this King had sent to Tintagel, to carry his summons, a giant knight; the Morholt;

***** Cyngar is also connected to King Arthur by one of the Llandaff Charters (144), which states that a century after they both lived;

Arthrwys, under his father king Meurig, awarded the ager, which formerly belonged to Dyfrig, consisiting of cells Cynguaslan, with its tellus & cells Arthodu & Conguri, & Penncreic (Pencraig), to Bishop Euddogwy in his dispute with the Abbot of Llantwit

It is not Arthwys, a later Welsh King, who concerns us here, but Arthodu. That he was one of two figures of monastic devotion in the area shows how much of an impact on the people & their faith this particular regal lineage had made.

****** See Appendix A for the true identity of Uther Pendragon

******* The Bonedd yr Arwyr describes Cadwr as being the son of Gwrlais, Earl of Cornwall, while the Myvyrian Archeology speaks of a Catawm son of Geraint ap Erbin. The genealogy of Saint Winnoc states, 'Cathov filius Gerontinis,' & the translator of the Brut Tysilio adds the information that Cador was son of Gorlois, presumably by Igraine.The true identity of Gorlais is also given in two tales from the Mabinogion - Culwych & Olwen & the Dream of Rhonabwy - who name him as 'Cadwy son of Geraint.'

********* - See appendix B for the identity of Colia

********** Traces of Constantine's Christian conversion are found in Cornwall - in Constantine Parish and the Chapel of Saint Constantine in St Merryn Parish (Constantine Bay), while The Elizabethan writer, Nicholas Roscarrock stated, 'The inhabitants say that they have the tradition that he was king of that country.' Near the chapel is Constantine's Well, which is linked to Arthur through its folklore. It was said that after a great heat, if you were to wash yourself in the waters then rain must surely follow. This is very similar to the fountain of Baranton in the Forest of Broceliande in Brittany, where it was said that hunters had to draw water with their horns to make it rain. Broceliande is famous in Arthuriana for hosting the opening scenes of the Quest for the Holy Grail.

2
ARTHUR'S BATTLES

In our times the places are unknown, the Providence of God, we consider, having so ordered it that popular applause and flattery, and transitory glory, might be of no account
Henry of Huntingdon

Armed with the knowledge that Arthur existed, let us embark upon the passage of his life with full confidence. We begin in the year 500AD, with Arthur ruling over both Cornwall & Dyfed. In Germany, under King Cerdic, the Anglo-Saxons are preparing to launch an attack against Dumnonia. Their nemesis would be Arthur whom, on growing into the full bloom of manhood, revitalised his people, uniting them against adversary & stemming the pirate tide. While he lived hope swelled through the Britons, whose enemies were sent reeling before the miltary genius of their new leader. This book shall focus on the battles which defined his reign, a series which was spread across the length & breadth of the island.

In the HB, Nennius gives us his battle list as we saw in chapter 1. It seems, however, that it was actually based on a work by Saint Gildas, Arthur's contemporary. The medievil chronicler, Henry of Huntingdon, tells us as much;

These battles and battle-fields are described by Gildas the historian

This lends the battle-list authority, for it would have ben originally assembled in the very age of Arthur. By leaving out Arthur's final battle at Camlann indicates Gildas writing the list at some point between the Battle of Badon (516) & the Battle of Camlann (537).

So far we known about 13 Arthurian battles, being;

1 - On the river Glein.
    2, 3, 4, 5 - On the river Dubglas in the region of Linnuis.
    6 - On the river Bassas.
    7 - In the wood of Celidon/Cat Coit Celidon.
    8 - At castle Guinnion.
    9 - In the city of the Legion
    10 - On the river Tribruit
    11 - On Mount Agnet
    12 - At Mount Badon.
13 - Camlann

However, in addition to these, I have gathered enough evidence to identify the sites of three more Arthurian battles, being

14 - The Battle of Loch Lomond
15 - The Battle of Portrush
16 - The Battle of Cwm Kerwyn

The details of the Battles of Loch Lomond & Portrush are found in the HKB, while the battle of Cwm Keryn is found in the Welsh tale *Culwych & Olwen*. This gives us a total of 16 battles by Arthur, whose sites have proved to be, as yet, quite elusive. Despite this, the twenty-first century offers the litologist of a decisive set of advantages. Where scholars of the past trawled through hundreds of books & thousands of pages to get a single nugget of information, I have found the same nugget with erudite rapidity; in this internet age the same information is but a mouse-click away.

I have also been fortunate to have my residence in the UNESCO city of literature, Edinburgh, of which Dame Muriel Spark wrote, *'…is a city of books and learning, open to knowledge*,' whose labyrinthine depths of Scotland's National Library harbour a vast collection of readily available books. Indeed, along with The British library, the Bodleian library in Oxford, the Cambridge library & the National Library of Wales, ever

since 1662 Edinburgh has been given a copy of every book published in the United Kingdom. It is in these books, from archeological reports to ancient Welsh poems, that the clues to this dark-age cossword were to be found. It was then a case of fitting them altogether, a process which I feel has uncovered the truth behind our once & future king. Collingwood & Myers, in their *Roman Britain 1937,* declared;

The sites of his twelve battles must not be sought in any one part of Britain. That the names are genuine is obvious. Not only are they part of the oldest tradition, but there is hardly one whose site is established beyond controversy, whereas a forger would have offered corroborative detail by putting them at well known place.

During my investigations, the statement '*the sites of his twelve battles must not be sought in any one part of Britain,*' proved correct. It seems that Arthur was indeed an emporer, winning hearts & minds as well as land. I have identified four major campaigns in which he fought his wars; one in south England, one in south Wales & two in Scotland. Such a wide theatre of action is down to Arthur belonging to the native Britons that stretched from Strathclyde & Edinburgh in the north to Cornwall in the south, collectively known as the Kymry.* For several centuries they had lived peacefully under the Roman yolk, but when the legions departed they were attacked relentlessly by the Pictish war-bands of Northern Britain that Hadrian's Wall had been holding back. Norman Davies ** explains one of the reasons the Britons had difficulty in combating the Picts;

No new coins were minted after 410, & the decreasing circulation of only low-value bronze *sesterces* indicates a dwindling money economy… a failing monetary system would inevitably have crippled centralized taxation, & with it the chances of raising & maintaining an effective fighting force

To counter this threat the British leader Vortigern invited the first Saxons to Britain, & with their help halted the invasions. However, lack of money was a problem, & on not being paid their promised fees, these German mercenaries, led by Henghist & Horsa, finding the island very much to their taste, decided to stay. By the year 500 AD they had taken Kent, East Anglia & scattered pockets of territory all up the east coast. Meanwhile, in the west, the Britons

were facing a fresh threat from the Irish Gaels. They had moved into the west of Scotland, Anglesey, Cornwall & the south west peninsular of Wales about modern Cardiganshire. If we are to identify the locations of Arthur's battles, it is among the literatures of these races – the Saxons, Picts, Irish, & of course Arthur's native Welsh – that we will hopefully find our clues. By standing on these 'shoulders of giants,' & coupling them with the research of antiquarians both modern & ancient, I can now paint a clearer portrait of Arthur's life.

From his father he inherited the thrones of Dyfed & Cornwall & with the Dumnonians fought his first campaign against the West Saxons, whose leader Cerdic had made a base around the New Forest area on the south coast. After halting the Saxons, an increasingly powerful Arthur set out to carve out his own principality in what is now Shropshire, where he founded a dynasty with a local princess named Guinevere. Gathering respect among the Kymry he ventured north with his warband & launched an attack against the Scots & Picts, even taking the war against them to Ireland. Puffed with success, he countered the Irish threat in South Wales, before returning to Scotland where he pushed the Picts back across the Antonine Wall for good. He then reigned as the nominal emperor of the Britons in a similar capacity to the High-Kings of Ireland, an imperium cut short after twenty peaceful years of peace at the fateful battle of Camlann. Allow me to explain...

NOTES
Chapter 2

* The word Kymry still lingers on today in the word Cambria (Wales) & Cumbria in the Lake District, which was once ruled by the Britons of Strathclyde. This stems from the word Cumbrogi, which means co-citizens /

compatriots, alluding to their Romanization. It was the Germans who called them Wwelsch, meaning stranger.

** 'The Isles – a History (1999) Norman Dacies;

3

THE RIVER GLEIN

The first battle was at the mouth of the river called Glein

In the last chapter I stated that we must look in the annals of Arthur's opponents if we are to discover any clues as to his

existence. Let us then begin with his main rivals, the Saxons, whose Anglo-Saxon Chronicle (ASC) for the year 501 tells us;

This year Porta and his two sons, Beda and Mela, came into Britain, with two ships, at a place called Portsmouth. They soon landed, and slew on the spot a young Briton of very high rank.

Could this be the same battle as the one fought by the HB's River Glein? Evidently it is, indeed there is an immediate connection, for both accounts contain the word 'mouth' – 'the *mouth* of the river' & *'*Ports-*mouth.'* This would mean that the River Glein is the modern day River Itchen, whose waterway flows through the city of Winchester to join the Southampton Water. At the very place where it enters the Solent there stands the Roman citadel of Portchester (Portus Adurni), the greatest example of a Roman Sea-fortress in the world, defending Britain's best harbour at the ASC's very own Portsmouth!

Ekwall, in his *English River Names (1828*), says that the word Glein derives from the Welsh *glano-,* meaning holy. Closer to this is Henry of Hungdon's name for the battle - Gleno. JM MacKinlay states, *'In ancient times water was deified by civilised nations like the Greeks and Romans,'* * & even today, in India, the River Ganges is worshipped as a god. IA Richards, in his Roman Britain (1955), tells us;

Rivers frequently bore divine names, such as Belisama (the Ribble), Deva (the Dee), or Brigantia (the Brent)

There is evidence that a Celtic goddess called Ancasta was associated with the river Itchen. She is known soley from a single inscription found at Bitterne, near Southampton, which reads

DEAE ANCASTAE GEMINVS MANI VSLM

To the goddess Ancasta, Geminus Mani[lius]

willingly and deservedly fulfills his vow

It is probable that Ancasta is a corruption of Andraste, who was the patron goddess of the Iceni tribe. The *c* in Iceni is hard, & the name could well have evolved into Itchen. The Iceni, famously led by queen Boudicca, were from East Anglia. However, Julius Ceasar mentions a tribe known as the Cenimagni living in just the right area in 55BC. Fifty years after Gildas wrote his battle-list, where he placed the first battle by a holy river, one of the most sared sites in England sprang up. In the late 6th century a cathedral was founded at Winchester called the Old Minister. It was a tradition of the early Christians to build their churches upon older sites of pagan worship, perhaps where the Cenimagni worshipped their Ancasta.

Elsewhere in the annals we are given a version of the battle's events in the beautiful old Welsh elegy, *Geraint Son of Erbin*, which briefly mentions Arthur.** In Appendix A I explain how Uther Pendragon was Arthur's chief druid, & could well have penned the poem himself. It tells us of the death of Geraint in battle at a place called Llongborth, which means 'ship–harbour' in Welsh, a perfect match to Portsmouth. Indeed, in his '*A Guidebook to Arthurian Britain,*' Geoffrey Ashe tells us the word originally comes from the Latin '*Longa Navis*' - a port of warships. That Arthur is present indicates a pan-celtic force drawn from Wales & the West Country, opposing further landings by the Saxons.

Geraint, son of Erbin

I. Before Geraint, the enemy of oppression,
I saw white horses jaded and gory,
And after the shout, a terrible resistance.

II. Before Geraint, the unflinching foe,
I saw horses jaded and gory from the battle,
And after the shout, a terrible impulsion.

III. Before Geraint, the enemy of tyranny,
I saw horses white with foam,
And after the shout, a terrible torrent.

IV. In Llongborth I saw the rage of slaughter,
And biers beyond all number,
And red-stained men from the assault of Geraint.

V. In Llongborth I saw the edges of blades in contact,
Men in terror, and blood on the pate,
Before Geraint, the great son of his father.

VI. In Llongborth I saw the spurs
Of men who would not flinch from the dread of the spears,
And the drinking of wine out of the bright glass.

VII. In Llongborth I saw the weapons
Of men, and blood k fast dropping,
And after the shout, a fearful return.

VIII. In Llongborth I saw Arthur,
And brave men who hewed down with steel,
Emperor, and conductor of the toll.

IX. In Llongborth Geraint was slain,
A brave man from the region of Dyvnaint,
And before they were overpowered, they committed slaughter.

X. Under the thigh of Geraint were swift racers,
Long-legged, with wheat for their corn,
Ruddy ones, with. the assault of spotted eagles.

XI. Under the thigh of Geraint were swift racers,
Long their legs, grain was given them,
Ruddy ones, with the assault of black eagles.

XII. Under the thigh of Geraint were swift racers,
Long-legged, restless over their grain,
Ruddy ones, with the assault of red eagles.

XIII. Under the thigh of Geraint were swift racers,
Long-legged, grain-scattering,
Ruddy ones, with the assault of white eagles.

XIV. Under the thigh of Geraint were swift racers,

Long-legged, with the pace of the stag,
With a nose like that of the consuming fire on a wild mountain.

XV. Under the thigh of Geraint were swift racers,
Long-legged, satiated with grain,
Grey ones, with their manes tipped with silver.

XVI. Under the thigh of Geraint were swift racers,
Long-legged, well deserving of grain,
Ruddy ones, with the assault of grey eagles.

XVII. Under the thigh of Geraint were swift racers,
Long-legged, having corn for food,
Ruddy ones, with the assault of brown eagles.

XVII. When Geraint was born, open were the gates of heaven,
Christ granted what was asked,
Beautiful the appearance of glorious Prydain.

In stanza VIII the poet names Arthur as '*The Emperor*,' praised in
the poem 'The Dialogue of Arthur & Eliwod' as the, '*Head of the
battles of Cornwall*.' *** That he was the 'conductor of the toll,'
despite the presence of the more powerful Geraint, fits perfectly
with Nennius when he wrote; 'Arthur along with the kings of
Britain fought against them in those days, but Arthur himself was
the dux bellorum.' Dux bellorum means war-chief, & it seems that
Arthur had won enough respect militarily to become the general
of the armies.

We have already seen how Geraint was one of the great sea-
farers of the Welsh, & he would have defended the vital harbour
of Portsmouth with all his might, That the battle was fought on
land upon 'swift-chargers' hints at a cavalry charge by the Britons
to push the Saxons back into the sea. Victory was won, but at a
price, for the Dumnonians lost their prince in the process. Geraint
is surely the '*Briton of very high rank*' given by the ASC. By being,
'*A brave man from the region of Dyvnaint,*' shows that he was
Dumnonian, as it is from the Welsh *Dyvnaint* that the English
derived their Devon.

The following chart shows our three main sources & the points on
which their tally, whose scattered interconnections surely prove

they are all referring to Arthur's first victory!

	Presence of Arthur	Death of a Welsh Prince	Battle at a River Mouth	Ship-Harbour
Geraint Poem	*		*	*
ASC		*	*	*
HB	*			*

After this victory, the Saxons would not return for seven years, & I believe it propelled Arthur toward the High Kingship of the Britons. On Geraint's death, the throne would have passed to Cador, who is seen as ruling Dumnonia side-by-side with Arthur in the Life of Saint Carannog by Lifris.

In those times Cadwy and Arthur were reigning in that country, dwelling in Dindraithov.

Their capital, Dindraithov, is called Cair Draitou by Nennius in his list of British cities, & Dun Tradui in the Old Glossary of Cormac (Ireland) where it is to be found, 'in the lands of the cornish britons.' The glossary also describes a triple-fosse which is a perfect match for the three sets of concentric works that surround South Cadbury hillfort. This place has long been associated with Arthur, as in John Leland's itinerary, c.1540.

At the very south ende of the chirch of South-Cadbyri standith Camallate, sumtyme a famose toun or castelle, upon a very torre or hill, wunderfully enstrengtheid of nature, to the which be 2. enteringes up by very stepe way: one by north est and another by south west... The people can telle nothing ther but that they have hard say that Arture much restorid to Camalat.

Is Cadbury Camelot? Even today the fort is very impressive, the greatest of all Dark-Age forts, & a fine candidate for an actual Camelot. From 1966-70 Dr. Ralegh Radford & Leslie Alcock

conducted excavations at the site & concluded that it had been refortified on a massive scale toward the end of the 5th century. Back in the Leland's day archeology did not exist, & was not to know that his Camelot was correctly dated to Arthur's flourit. The Dumnonian capital would have been something of a family home for him, for his half-brothers Cador & Cyngar both dwelt in the area, & perhaps even their mutual mother, Ygain.

NOTES
Chapter 3

* PSAS 1895-96

Traces of River-Worship in Scottish Folk-lore - JM MacKinlay

He also states that;

The veneration once paid to rivers finds an echo in another department of folk-lore, viz., in folk-medicine. Curative power has been attributed, under the influence of superstition, to the water of rivers, as well as to that of consecrated lochs and springs. One has only to mention St Fillan's Holy Pool, in the river Fillan, in Perthshire, resorted to for many centuries, to suggest thoughts of a healing power, connected, it is true, with the name of a Christian missionary, but derived, one can hardly doubt, from the beliefs of an earlier faith.

** *Geraint Son of Erbin* is found in the following Middle Welsh collections, & has been dated at its earliest to the ninth century;

The Black Book of Carmarthen,
The Red Book of Hergest

IMAGE 2
ARTHUR'S SAXON BATTLES

5
THE RIVER DUBGLAS

His second, third, fourth, and fifth battles were above another river which is called Dubglas and is in the region of Linnuis.

Dubglas means Blackwater, & there are many rivers by both that name & its modern rendition, Douglas, all over Britain. Over the years many of these have at some time or another been accredited with this series of battles. * Narrowing these down to the actual Blackwater begins with the ASC, which names five battles fought by Cerdic, the first king of the West Saxons.

A.D. 495. This year came two leaders into Britain, Cerdic and Cynric his son, with five ships, at a place that is called Cerdic's-ore. And they fought with the Welsh the same day.

A.D. 508. This year Cerdic and Cynric slew a British king, whose name was Natanleod, and five thousand men with him. After this was the land named Netley, from him, as far as Charford.

A.D. 514. This year came the West-Saxons into Britain, with three ships, at the place that is called Cerdic's-ore. And Stuff and Wihtgar fought with the Britons, and put them to flight.

A.D. 519. This year Cerdic and Cynric undertook the government of the West-Saxons; the same year they fought with the Britons at a place now called Charford. From that day have reigned the children of the West-Saxon kings.

A.D. 527. This year Cerdic and Cynric fought with the Britons in the place that is called Cerdic's-ley.

These battles indicate a long war between the Britons & the

Saxons, which I believe took place took place around the New Forest area within modern-day Hampshire. It was definitely the de facto border zone between them, as pottery finds from the early sixth century mark a very strict demarcation line between Saxon & Briton all along the Avon. **

Our first clue was written in stone by the 10th century chronicler Athelwerd, who added a little gloss to his version of the ASC.

AD 519 Cerdic and Cynric fought a battle against the Britons at Cerdic's-ford, on the river Avene, and that same year nominally began to reign.

The River Avon roughly divides the counties of Hampshire & Wiltshire, & flows through the village of North Charford. It was known in the Saxons' time as *Cerdicesford,* appearing in the Domesday Book as *Cerdeford*. Its location is excellent militarily, standing on top of a strategic scarp over the Avon. This defensive position would also have been supported by the nearby Bokerly Dyke & Grim's Ditch earthworks. Near the latter, an Anglo-Saxon charter names a Fyrdinges lea, which could have evolved from Cerdic's-lea. The Avon, however, is not our Blackwater. Known as the Blakwatere at least as early as 1298, the river begins only a few miles to the east of North Charford, where from its source it flows into the River Test near a place called Netley Marsh, named after the British prince Natlanleod who died there in 508.

This is not the only account of the battle we have. In his HKB, Geoffrey of Monmouth's HKB describes the battle, but this this time a a victory for the the Britons.

Arthur, therefore, in obedience to the counsel of his retainers, retired him into the city of London. Hither he summoned all the clergy and chief men of his allegiance and bade them declare their counsel as to what were best and safest for him to do against this inroad of the Paynim. At last, by common consent of them all, messengers are sent unto King Hoel in Armorica with tidings of the calamitous estate of Britain. For Hoel was sister's son unto Arthur, born unto Dubric, King of the Armorican Britons. Wherefore, so soon as he heard of the invasion wherewith his uncle was

threatened, he bade fit out his fleet, and mustering fifteen thousand men-at-arms, made for Hamo's port with the first fair wind. Arthur received him with all honour due, and the twain embraced the one the other over and over again.

A few days later they set forth for the city of Kaerlindcoit, then besieged by the Paynim already mentioned, the which city lieth upon a hill betwixt two rivers. Accordingly, when they had come thither with their whole host, they did battle with the Saxons and routed them with no common slaughter, for upon that day fell six thousand of them, some part drowned in the rivers and some part smitten of deadly weapons. The residue, in dismay, forsook the siege and fled.

The similarities between this account with both the ASC & the HB are tangible. Whereas the ASC numbers 5,000 British dead, Monmouth declares 6,000 Saxon dead. Hamo's Port is Southampton, on the other side of the River Test, where Arthur met his nephew Hoel, before moving to Kaerlindcoit. This translates as the 'Fortress of Lind Wood,' & must be Tatchbury Mount, a hillfort which dominates Netley Marsh & stands in an area known as Calmore, a shortened version of Kaerlindcoitmoor. Around it are a number of barrows & tumuli, the tell-tale relics of Dark-Age battlefields. Five miles away to the west, through the gorgeous New Forest, is the town of Lyndhurst (Welsh = Lindcoit), which means Lime Wood in Anglo-saxon. In the Domesday Book the town was known as Linhest, which is extremely similar to the 'region of Linnuis,' given, & probably latinized, by Nennius.

The four battles on the River Dublas given by Nennius must have revolved around the key conflict at Netley Marsh in 508. Just as in the Battle of the River Glein, three different sources interconnect to paint a logical picture of the battle. This only leaves the location of Cerdices-ore, where the Saxons landed on several occasions, & from where they would have launched a land assault on Kaerlindcoit. I believe it to be the small port of Lymington, of which a local historian, JC Taylor, stated;

Lymington was clearly a very desirable spot, with its sheltered approach from the sea, & long fertile river valley. Like many a subsequent visitor,

these Northeners (the saxons), who were essentially migrant farmers with an eye for land, liked it so much they decided to stay...

...here the newcomers could have excavated a harbour, & constucted a quay to enable their ships to come alongside at highwater & speedily unload. The Solent's double stand of high tides would give exceptional opportunities for getting in & out. On the landward side of the quay a level area of about six acres was enclosed by a rampart & ditch, rounded to the south-west. The wet moat is typical of saxon earthworks...an appropriate base-camp for seafaring invaders, this was a major civil engineering project by people who clearly intended to stay. ***

For Arthur's lifetime, the Saxons were pinned to the Linnuis region, their throughts of conquest thwarted. Archeological finds suggest that the whole area held out until the second half of the 6th century, when the Saxons finally pushed the British into Dorset. During Arthur's lifetime, & after their last defeat at Cerdic's-ore in 527, it seems the Saxons changed tack, concentrating their efforts on the softer target of the Isle of White instead;

ASC 530. This year Cerdic and Cynric took the isle of Wight, and slew many men in Carisbrook.

With his southern flank secure, Arthur's thoughts turned to the rest of the island. It was a fractious land, with a hundred petty kings sharing power between them. The order of Rome was long gone, but Arthur was the living embodiment of imperial energy. There was an empire to be won & his battles against the Saxons would have strengthened his mettle. With confidence increasing, at some point in the future he gathered his army together & galloped off, hard riding, to the north.

NOTES
Chapter 5

 * The best of the Dubglas theories was given by FT Whittaker, whose musings offer us a fine example of the Litologist in full flow;

The second, third, fourth & fifth battles of Arthur are supposed to have been fought in our own county (Lancashire), & upon the banks of our little Duglas... On the traditionary scene of this engagement remained, till the year 1770, a considerable British barrow, popularly named Hasty-Knoll... many fragments of iron have been also occasionally discovered in it, together with the remains of those military weapons which the Britons interred with their heroes at death... The very appellation of Wigan is a standing memorial of more than one battle at that place; Wig signifying, in Saxon, a fight, & Wig-en being its plural... From its appellation of Linuis, or the lake, it seems to have assumed the denomination from the Mere of Martin, which was once the most considerable object within it, & was traversed by the Romans in canoes of a single tree. **Manchester vol ii**

** Archeological finds suggest that the whole area held out until the second half of the 6th century, when the Saxons finally pushed the British into Dorset.

*** This is taken from the pamphlet 'Visitors from the North' - Occasional Paper number 3 - by the Lymington Society & Residents Society 1993

6
BASSAS

The sixth battle was above the river which is called Bassas.

The word Bassas is *almost* unique in the annals - there is one other use, practically contemporary to the HB, from the series of Welsh poems called the Canu Heledd (CH) found in the Red Book of Hergest. They are set in the Brythonic kingdom known as Powys, whose lands covered north-east Wales & modern-day Shropshire.

Eglwysseu Bassas

Bassas is his resting place tonight.,
his final abode, the support in battle,
the heart of the people of Argoed.

Bassas is crumbling tonight.
My tongue caused it.
It is red; my grief is too great.

Bassas is confined tonight;
for the heir of the Cyndrwynin:
the land of the grave of Cynddylan the Fair.

Bassas is fallow land tonight,
its clover is bloody.
It is red; my heart is too full.

Bassas has lost its privilege,
after the English warriors slew
Cynddylan and Elfan Powys.

Bassas is ruined tonight;
its warriors have not survived.
Men and warriors know me here.

Bassas is glowing embers tonight
and I am sorrowful.
It is red; my grief is too full

In Welsh, Eglwysseu means 'churches,' & it is no stretch of the imagination to match the 'churches of Bassas' with the town of Baschurch, near Shrewsbury in Shropshire. * By using words such as 'ruined,' 'crumbling,' & 'embers,' the poem seems to paint a picture of Bassas being a building – in all likelihood a fortification. Its probable site is the iron-age fort called *The Berth*, just outside Baschurch. Local tradition says it was the capital of Cynddylan,

prince of Powys. He is mentioned in the poem & was likely to have been buried in one of these 'churches,' laid to rest in some Westminster Abbey of the Dark Ages.

The poem deems Bassas as, '*the heart of the people of Argoed*.' The extent of the region is indicated by two settlements which have retained the name into modernity. One is a tiny hamlet a few miles from Baschurch itself, half-way between Oswestry & Shrewsbury near the village of Kinnerly. The other stands in the Sirhowy valley, eighty miles due south along the Welsh border, near Blackwood. There is also a reference to Argoed in a poem by the great Welsh Bard, Taliesin, called '*The Battle of Argoed Llwyfain.*'

There was a great battle Saturday morning
From when the sun rose until it grew dark.
The fourfold hosts of invaded,
Goddau and Rheged gathered in arms,
Summoned from Argoed as far as Arfynydd

Arfynydd must be Llanbedr ar Fynydd, the name of a twelfth century church (now ruined), near Brynna, ** not far from Bridgend. This would bring Argoed's border close to the River Taff, above Cardiff, which is confirmed by the poem *Marwnad Cynddylan* in the CH.

I am so very well accustomed
to all the finest fishes and beasts,
through violence I have lost the finest warriors,
Rhiau and Rhirid and Rhiosedd
and Rhigyfarch, generous ruler of every borderland.
They used to drive back the spoils from the dales of Taff.

Argoed must have been a vast realm, whose heartland corresponds to the realm of the Cornovii tribe of the Britons.*** These famous natives lived principally among the modern counties of Cheshire, Shropshire, Staffordshire, Herefordshire & Powys - connecting their lands with a network of roads long before the Romans arrived. They were a powerful tribe & the Romans were forced to build two fortresses to police them – one at Chester (Deva Victrix), and the other at Wroxeter (Viroconium

Cornoviorum). The latter was the fourth largest city in Roman Britain, & became the de facto capital of the Cornovii under Roman rule.

Archeological evidence indicates that in the sub-Roman period, after falling into disrepair, an extensive program of house building began around the year 530. Archeologists agree that a person of some power instigated the building program, one in which the measurements of the Roman Empire were religiously followed using materials only a wealthy nobleman could afford. Was this man the neo-Roman Arthur championing an imperial renaissance? We definitely have a whiff of Arthur, or at least somebody like him, in the region.

Whether or not the former basilica was being used as a market cannot be proved but whatever was going on there it is obvious that there was still an authority controlling the former public building since the decision to level the interior & lay paths clearly involved a level of organisation, & a workforce to control... possibly one of the leading families of the community had seized power &, taking on the trappings of a military warlord, ruled Wroxeter as his domain ****

Back at Baschurch the river Perry runs close by the town. It is a tributary of the mighty Severn, whose twenty-mile course begins a few miles north of the border town of Oswestry. Just to the north of that town, towering *above* the Perry, is the fabulously well-preserved iron-age hill fort of Old Oswestry, a site crackling with Arthuriana. It is known as Caer Ogyyrfan, after Arthur's father-in-law, whose daughter was given in the Welsh Triads as Guinevere! Was this castle central to the battle on the river Bassas/Perry? Who were Aethur's oppnents that day - perhaps the Irish, perhaps the Angles, or even his fellow countrymen in an example of the internecine warfare that plagued the Britons, as commented on by Bede in his Ecclisiastical History;

In the meantime, in Britain, there was some respite from foreign, but not from civil war. There still remained the ruins of cities destroyed by the enemy, and abandoned; and the natives, who had escaped the enemy, now fought against each other.

Whomever his foes, it seems that Arthur not only won a battle, but also the heart of a princess. A young Guinevere would have been struck by success & youthful ambition for glory. Arthur in turn would have been wooed by her legendary beauty & her noble demeanour. Love blossomed, & they were soon marriecd, only a few miles away at Knucklas. Local tradition speaks of Guinever & Arthur being married upon the slopes of its Castle Hill, which was once possessed by King Ogyyrfan, & known as Castell y Cnwclas. **** We can now see Arthur setting up a power base in Powys, refortifying Wroxeter & setting up a dynasty with Guinevere. Of the several children they sired, one of them, Prince Llacheu, brings his dynasty to the very heart of this proposed principality.

There are several references to Llacheu in the Welsh texts. The Triads name him as both one of the Fearless men & one of the Wealthy men of Britain, while the poem, *Bleddyn Fard*, gives us the location of his death;

He was a brave youth when he was slain in the blue enamelled arms,
as Llacheu was slain below Llech Ysgar.

Llech Ysgar was the site of one of the courts of Madawg mab Maredud, the last Prince of Powys, who held the Fitzalan Lordship of Oswestry. I believe the site to be the steep hill above Hendre Farm & Llechwedd-glynn, a few miles west of Oswestry. There are no remains to be seen on top of this hill, but its position over the Ceiriog valley is imposing. Nearby is the hamlet of Llechrydau, & it seems the valley's river is named after Llacheu's killer himself – Sir Cei!

Welsh tradition has Cei as one of Arthur's earliest loyal knights & having his own hill fort close to Oswestry makes sense. But as we all know, familiarity breeds contempt, & the tale *Culhwch ac Olwen* tells of a great fall out between them. We can see Llacheu fighting his father's battle & dying in the process. That Cei killed him is confirmed in the early 13th century French romance, *Perlesvaus*, where Llacheu is known as Lohot, & lovely couplet in

the poem Pa Gur;

Worthy Cei & Llacheu used to fight battles,
Before the pain of livid spears ended the conflict

Continuing further down the family tree, we return to Cyndyllan, of whom the CH poem *Marwnad Cynddylan* introduces the idea that the poet's Cynddylan was a direct descendent of Arthur;

I used to have brothers. It was better when they were
the young whelps of great Arthur, the mighty defender.

Whelp means offspring, & on this evidence we can assume that Arthur did indeed carve out a kingdom in Powys. It is possible that he was reuniting the Cornovii, for this was also the name given by the Romans to the Brythons of Cornwall. He was already king in the West Country, & this move north would have seriously increased his power. The marriage to Guinevere hints at political machinations, a vital move towards gaining hegemony over all the Britons.

IMAGE 3
MAP OF POWYS/ARGOED

NOTES

Chapter 6

* Cynddylan was said to be a prince of Pendwern, an important seventh century region scholars associate with Shropshire. This location is confirmed when the CH poem *Heledd* mentions Cynddylan's death at the River Tern, a few miles from Baschurch.

Cynddylan, block the place
where the English come through Tern
A single tree is not called a forest.

My brothers were slain at one time,
Cynan, Cynddylan, Cynwraith,
defending Tern, a desolate town

** In interesting piece of Arthuriana is attached to this church. It was bought by Alan Wilson and Baram Blackett, who mortgaged their homes in an effort to prove that Arthur was an amalgamation of two different Welshman from two different centuries. The theory seems unsound, a case of fitting square pegs into round holes, yet they did propose that one of their Arthurs -

Athrwys ap Meurig -was buried at the church, claiming to have unearthed the very tombstone which reads *REX ARTORIVS FILI MAVRICIVS*. The Litologist musty be wary, however, for this Arthur lived in the seventh century.

*** The first mention of the Cornovii occurs in the works of Ptolemy in the 2nd century A.D.: From these[1] toward the east are the Cornavi, among whom are the towns: Deva,[2] Legio XX Victrix 17*30 56°45, Viroconium[3] 16*45 55°45 - **Geographia II.ii**

This tribe was the only civitas to have a regiment in the Roman Empire – according to the Notitia Dignitatum it was the Cohors I Cornoviorum, stationed at Newcastle. Confusingly, there were also Cornovii tribes at the far ends of the island – one at Caithness & the other to the east of the River Tamar, giving Cornwall its future name.

****   Roger White & Phillip Barker - Wroxeter : life & death of a Roman city.

That Wroxeter was possibly Camelot was sounded out by Graham Phillips and Martin Keatman in their book, *King Arthur – the true story* (1992).

**** Through the annals of time there have been many instances of triumphant conquerors marrying into a defeated royal house in order to legitimise their ill-gotten gains, such as Napoloen's wedding to the Austrian Princess, Maria Louisa.

***** In the HB Nennius names another of the Wonders of Britain being in the proposed Argoed, this time at Builth in modern Powys.

There is another wonderful thing in the region which is called Buelt. There is in that place a heap of stones, and one stone superposed on the pile with the footprint of a dog on it. When he hunted the boar Troynt, Cabal, who was the dog of Arthur the soldier, impressed his footprint on the stone and Arthur afterwards collected a pile of stones under the stone, whereon was the footprint of his dog, and it is called Carn Cabal. And men come and carry the stone in their hands for the space of a day and a night, and on the morrow it is found upon its pile.

7
GUINNION

The eighth battle was at the fortress of Guinnion, in which Arthur carried the image of holy Mary ever virgin on his shoulders; * and the pagans were put to flight on that day. And through the power of our Lord Jesus Christ and through the power of the blessed Virgin Mary his mother there was great slaughter among them.

After the battle of Netley Marsh in 508 had secured his southern borders, Arthur had headed to the north of Britain, probably fighting at Bassas en route. It is interesting to note that in the next year, three of Arthur's enemy kings were to died. The Annals of Clonmacnoise tell us that both Bruide, king of the Picts, & Domnagort king of the Dalriadan Scots, died in the year 509.

Brwidy m c Milcon K. of Pictland, & Dawangort
mNissie, K. of Scotland, Dyed-fcede hiec erratum est.

Elsewhere, for the same year, the Annals of Tigernach tell us of the death of the king of the Scots in Ulster.

509 Eochaid mac Muiredaigh died.

That three kings of two nations in alliance against Arthur died in the same year reflects their deaths in battle against our ravaging warlord. All three kings would have contributed forces to a co-alition army, & they would have shared the role of overall commander, riding side-by-side at the army's head. I feel that Arthur's campaign would have been a strike against both their power bases – a simple case of letting them know who was boss

What was Arthur doing this far north? After securing a principality for himself, & swelling his forces with the men of Argoed, he rode north seeking further adventures. Arthur was slowly becoming the *Guledig* - a title that in Welsh corresponds to the *Dux Bellorum* of Nennius'. The first of the Gweledigs was Cunedda, who came to prominence on the departure of the legions. He wore about his waste the golden belt that all Imperial Dukes were entitled to do throughout the old empire. It is to this same title, a century later, that Arthur was aspiring toward – to become the supreme leader of the Britons. He had no royal blood, but in the Roman Empire talent was rewarded with power, & he had it coming out of every pore. On the ride north he was surrounded by 300 warriors, the forerunners of the Knights of the Round Table, in a retinue known as the Gorsgordd.

In the Welsh documents there are frequent mentions of the Gosgordd or retinue in connection with the Guledig, which appears to have usually consisted of 300 horse. It was certainly a body of men specially employed in the borders, as the triads of Arthur & his warriors... mentions the 'three gosgordds of the passes of the islands of Britain' & the Gosgords mur or Gosgordd of the wall, is also mentioned in the poems. It seems to be the equivalent to the body of 300 cavalry attached to the Roman Legion. *This cavalry force would be capable of covering the great distances that empire-building involves. Setting off from Powys they would have headed due north, passing through Lancashire & Cumbria & reaching Lugovalio - Roman Carlisle. From there I

believe they headed due north for Edinburgh, the heartlands of the Goddodin tribe which had been taken over by the Picts. They had poured over the Antonine Wall after the legions abandoned Britain, drove the Britons out of Lothian, claiming the rock of Edinburgh in the process. Nennius hints at this by saying that Cunedda came down from Manaw (the Lothians of the Goddodin tribe) to rule in North Wales – obviously pushed south by the all-conquering Picts. Their presence remains in the philology of the Pentland Hills, which derive from Pehct-land, or Pictland.

The line of March from Cumbria to the firth of Tay goes straight through a place called Stow-in-Wedale, near Galashiels in the Scottish Borders. It was here that Arthur fought the battle of Gunnion, & we are told as much in a recension of the HB known as the *Vatican Reg. 1964*.

For Arthur proceeded to Jerusalem, ** and there made a cross to the size of the Saviour's cross, and there it was consecrated, and for three successive days he fasted, watched, and prayed, before the Lord's cross, that the Lord would give him the victory, by this sign, over the heathen; which also took place, and he took with him the image of St. Mary, the fragments of which are still preserved in great veneration at Wedale, in English Wodale, in Latin Vallis- doloris. Wodale is a village in the province of Lodonesia, but now of the jurisdiction of the bishop of St. Andrew's, of Scotland, six miles on the west of that heretofore noble and eminent monastery of Meilros.

Astonishing stuff! We have been given a pin-point location; a literary arrow aiming straight at Stow-in-Wedale a few miles north of Galashiels, upon the modern day A7. This very name can be found elsewhere in the Welsh annals. In the Black Book of Carmarthen there is poem entitled Pa Gau, where several Arthurian battles are mentioned, we have this passage;

On the top of Ystawfingun
Cei slew nine witches ***

With Cei being one of Arthur's knights, we can assume that Arthur was also present at Ystawfingun. Let us now break down the name of this word

```
        Y     STAWF          ING              UN
      The +   Stow + distress / poignancy   + one
```

Surely this is another reference to the battle of Guinnion Fort! Is *poignant distress* not another way of saying *woe* - & a woe that took place at Staw/Stow!

Stow is an idyllic spot, fed by the crystal stream of the Gala Water. This gurgles past the ruins of a church, dedicated to the Mother Mary, with the very ancient tradition that it was Arthur who founded it. Could he have ordered a church to be built upon the very spot of his faith-inspired victory, to keep safe in veneration the very image that helped him win the day?   The divinity of the valley helps us dissect the word Guinnion. Where Latin reads Guinn, the Welsh say 'Gwen.' This generally means white – which has led to scholars claiming the battle for both Winchester (Caer Guinn) & the Isle of White. However 'gwen' can also mean 'blessed,' a meaning which is much more plausible in this context. **** Upon this premise let us look at the word Gwenystrad;

```
            GWEN   Y    STRAD
          Blessed + the + Vale
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The Blessed Vale! The name is given in a battle-poem composed by Taleisin, the court poet of Rheged. Its mention of Urien – the prince of Rheged – dates the battle to some time at the end of the sixth century, a generation or two after Arthur. This would have given his church, relic & victory-shrine enough time to take hold of the public consciousness & bestow the title of 'blessed' upon the Wedale. Here is the poem in full

The Battle of Gwenystrad
Book of Taliesin XXXI

The men of Catraeth arose with the dawn,
About the Guledig, of work a profitable merchant.
This Urien, without mockery is his regret.
He sustains the sovereignty and its demands.
Warlike, the grandeur of a perfect prince of baptism.

The men of Prydain hurtful in battle array, -
At Gwenystrad, continuously offerers of battle.
Protected neither the field nor woods
The people with shelter when tribulation comes.
Like the wave loud roaring over the beach,
I saw valiant men in battle array,
And after the morning, battle-mangled flesh.
I saw a tumult of three limits slain,
A shout active in front was heard.
In defending Gwenystrad was seen
A mound and slanting ground obstructing.
In the pass of the ford I saw men gory-tinted,
Dropping their arms before the pallid miserable ones.
They join in peace as they were losers.
Hand on the cross they wail on the gravel bank of Garanwynyon.
The tribes revel over the rising wave.
The billows protect the hair of their captures.
I saw men of splendid progress
With blood that clotted on the garments,
Toiling energetically and incessantly in battle.
The covering battle, where there was no flight, when contrived.
The ruler of Reged, I am astonished at what was dared.
I saw a brow covered with rage on Urien,
When he furiously attacked his foes at the white stone
Of Galystem. His rage was a blade;
The bucklered men were sustained in need.
May a desire of battle come on Eurwyn.

And until I fail in old age,
In the sore necessity of death,
May I not be smiling,
If I praise not Urien.

A lovely piece, plucked from the beautiful *awen* of a bardic mind. There are a number of topographical references in the poem that fit Stow-in-Wedale like a glove.

In the pass of the ford I saw men gory-tinted

There is a ford to this day over the Gala Water just to the south of Stow next to the ruined Chapel which Arthur founded. Between them is a wood which could well have been the graveyard of the fallen warriors. Thomas Wilson in his book, The Stow of Wedale

(1924), gives us;

Just beyond the curling pond... we pass the place where the 'bogle-wood' ***** of former days stood. How it got its name no-on knows. It suggests, however, some kind of burial ground beside the ancient chapel of 'Our lady of Wedale'

When he furiously attacked his foes at the white stone Of Galystem.

Here we have the prefix Galy- which is essentially Gala. That it is called *white* is another example of misinterpreting the Gwen – it should read Holy Stone. Thomas Wilson records its tradition;

Further on in the meadow to the right, there is 'Our Lady's Well,' where in former days there was a famous stone which, according to tradition, was reputed to bear the imprint of the Virgin's foot. The well was reputed to possess miraculous powers, & to it, in Catholic times, many pilgrims came for healing... the stone with the virgin's footprint was still in existence at the beginning of last century. It is said to have disappeared about the time when the new road was being built, & may possibly have been broken up & built into it.

In defending Gwenystrad was seen
A mound and slanting ground obstructing.

The mound & slanting ground are probably a reference to this;

Hand on the cross they wail on the gravel bank of Garanwynyon.

A gravel bank indicates a man-made structure, probably the stone walls of a fortress. The fortress 'mound' is almost definitely Craigend Fort, on a 900 foot high hill two thirds of a mile to the north of Stow. Also, the similarities between the Welsh

Garanwynyon & the Latin *Guinnion* lead me to believe they are one & the same.

When looking at Arthur's Guinnion & comparing it with the Battle of Gwenystrad, we can see the application of that age-old adage, 'strength in numbers.' The fact there are so many peculiar similarities from two separate sources concerning the same place, confirms each other intrinsically. We can assume that the battlefield at Stow was fought over twice in the same century. It makes sense, the modern A7 which runs through the area is one of the few 'passes' we can take through the wild uplands of the Border regions, testified by a large number of ancient forts along the route.

NOTES
Chapter 7

* It has been noted that the Welsh word for shoulder (ysgwyd) is very similar to the one for shield (ysgwydd), which actually makes more sense in a battle situation. Here is WM's attempt at clarifying the situation;

Upon his shoulders, moreover, did he bear the shield that was named Priwen, wherein, upon the inner side, was painted the image of holy Mary, Mother of God, that many a time and oft did call her back unto his memory.

Giraldus Cambrensis says, 'the image of the Virgin was fixed on the inside of Arthur's shield, that he might kiss it in battle.'

** See Appendix C for Arthur's visit to the Holy Land

*** Cai's slaying of nine witches, & that satanic sisterhood being the traditional foes of Christ, gives credence to the religious nature of the battle. I suggest they were some kind of female Pictish pagan-figure, fighting alongside their brave menfolk in the same way Irish Druids cast spells during their own Dark Age battles.

**** This translation error has a precedence. There is a town in South Wales called Llantrisant, the Parish of the Three Saints - being St Illtyd, St Gwynno and St Dyfodwg. A settlement has existed on this site from at least the beginning of the 6th century, when the translators insist the poet Aneurin wrote of 'the white houses of Glamorgan,' when referring to Llantrisant. Surely the 'blessed houses' would be the better description.

***** *Bogle* is Scots for ghost, or perhaps it derives from the Norwegian dialect word for an important man *-bugge*.

8

CALEDON WOOD

The seventh battle was in the forest of Celidon, that is Cat Coit Celidon.

After the battle of Guinnion, Arthur would have ridden the forty miles to Edinburgh, whose formidable defences his cavalry unit were forced to leave alone. However, as he watched the castle crag recede into the distance, he would have made a mental note to return one day with suitable siege enginery. Instead, he rode north towards the Pictish heartlands about the firth of Tay. Let us imagine Arthur & his mounted men trotting slowly through a thick forest surrounded by hills. At one point the trees clear, revealing an army of wild warriors, beaming a brilliant blue from their woad-painted faces. With chilling cries of valour they rush upon the Gosgordd, a host of yelling Picts defending their precious homeland at the Battle of Caledon Wood, where the Picts

...used the shelter of the trees to protect themselves from the Briton's weapons. As soon as Arthur saw this, he ordered the trees round that part of the wood to be cut down and their trunks to be placed in a circle, so that every way out was barred to the enemy. **HKB**

This particular battle has sent most scholars into a state of sonambulent inertia, speculating on its location with one short phrase – '*It is somewhere in Scotland.*' This is inferred from the 'Caledon' aspect – with Caledonia being the ancient name for Scotland. This was first used by Ptolemy, who placed the tribe in the *Silva Caledonis* (Caledonian wood), north of the Antonine Wall. This fortification was the younger, shorter sister of Hadrian's Wall, & defended the furthermost limits of the Roman Empire along the Forth-Clyde line. Honing in on a possible site was at first like finding a needle in a haystack, yet a wee passage in 'The Scottish Nation' by William Anderson (1863) gives us our first lead.

In very remarkable proximity to the Castle of Mordred, and the Grave of Guenivere, we find near Meigle, and in the parish of Cupar Angus, a standing a gentleman's seat, called Arthur's Stone; and not far from it a farm called Arthur's Fold.

More crackling Arthuriana! Arthur's Stone was found on an estate

which is now called, surprisingly enough, Arthurstone. Unfortunately this possible clue was utilised during the building of Arthurbank farm in 1791. Mordred's Castle is also known as Dunbarre Castle, & a local legend says Arthur's nephew was killed here by Scots and Picts. Other legends have Guinevere buried at Meigle, whose church yard houses one of the grandest collections of Pictish Stones in existence. These mysterious monuments depict a variety of scenes, including a woman being torn apart by lions. This gave rise to the legend that it was Guinevere being punished for her infidelity by a furious Arthur. Another local legend says that she made her way to Scotland after Arthur's death at Camlann & changed her name to Vanora (wanderer). Despite her name-change she did not amend her promiscuous ways, & the disgusted locals slew her, then buried her corpse under what is today known as '*Varona's Mound.*'

Of all these folk traditions, the most interesting is the mention of Mordred fighting against the Scots & Picts. The number & quality of picture stones in the area indicate it was of some importance to these Picts, & could well have been the capital of the Maethi – that is the Picts south of the Great Glen. This notion is confirmed in the Life of Saint Buite, where Nechtan Morbet, King of the Picts, had a royal fort a few miles away at modern day Kirkbuddo. Between them, there is another site which yields us a possible battle field with Arthurian connections.

A rock on the north side of the hill of Dunbarrow, in Dunnichen parish (in the adjoining county of Forfar), has long borne, in the tradition of the country, the distinguished name of Arthur's Seat. *

Dunnichen is about twelve miles from Meigle, & until recently was considered to be the site of the Battle of Nechtansmere, but was it the battle of Caledon Wood all along? The second statistical account of Scotland (1845), gives us an oral tradition of an Arthurian battle being fought this far north;

A confused tradition prevails of a great battle having been fought on the East Mains of Dunnichen, between Lothus, King of the Picts, or his son Modred, and Arthur King of the Britons, in which that hero of romance was slain… it is probable that some battle had been fought there;

A few short miles away from Dunnichen, in the church yard at Aberlemno, stood a beautifully carved Pictish stone (it is now in the Dundee museum). It was dug up in 1811 in a field named 'Chasel' (or castle) park, to the north of Dunnichen on a farm called East mains – exactly where the Arthurian battle was said to have taken place. Underneath it was found a 'stone coffin' containing the bones of a dead Pict (Jervise 1858). One side of this wonderfully carved stone shows a battle in full swing, presumably between the Picts & the Britons. Arthur's warriors are all mounted & wearing Roman-looking helmets, exactly how the knights of the Gosgordd would have looked. On the stone's other face we have a rather intricately chiseled Christian cross.
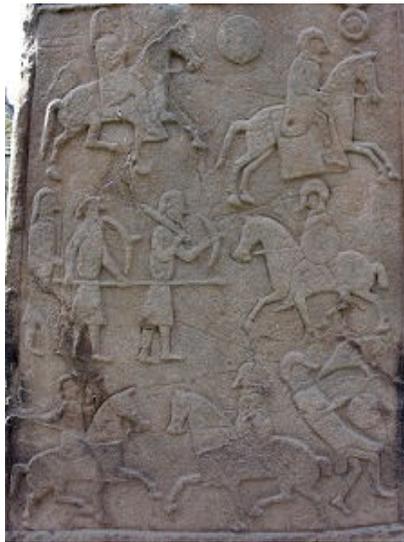
The cross was probbaly carved at Kirkbuddo, only three miles south of Dunnichen, which is mentioned in the life of Saint Bude/Buite. At the end of the fifth century he restored the aforementioned King Nechtan Morbet back to life, who in gratitude gave the saint the royal fort in which the miracle had happened. ** Bude consecrated it as a monastic cell, bringing Christianity into the very area where the Aberlemno stone was found. Its wonderful craftsmanship indicates it was the tombstone of a high-ranking Pict – perhaps even Bruide himself! ***

That there is such a strong Arthurian folk tradition in this obscure corner of the island I feel reflects the monument to time when the great Guledig came to town. In the vicinity grows the Montreathmont Forest, a large relic of the once vaster Caledonian Wood, fortifying the theory. There are two more clues which indicate this area came under Arthur's control. Firstly, the Pictish stones concentrated at Meigle are possibly mentioned in the Liber Floridus (Book of Flowers) of Lambert of St Omer, who says;

There is in Britain, in the land of the Picts, a palace of the warrior Arthur, built with marvellous art and variety, in which the history of all his exploits and wars is to be seen in sculpture.

Was this palace the hillfort at Barry Hill, in the parish of Alyth, known as Mordred's Castle. Local tradition says that Guinevere was held as a prisoner there by the Picts. Perhaps true, perhaps not, but surely a folk memory of Arthur's queen living in the area. The New Statistical Account of Scotland (1845) tells us;

Like other places of the same kind, it is the scene of innumerable legends, which agree in representing it as the residence or prison of the infamous Vanora or Guinevar, who appears in the local traditions under the more homely appellation of Queen Wander, and is generally described as a malignant giantess. This tradition perhaps arose from the vicinity of the celbrated sepulchral stones at Meigle, which are generally considered as the remains of the monument of Vanora..

Our final clue lies in a church at Dunnichen. It no longer stands, but was known as St Causnan's Chapel, the name being a degeneration of Saint Constantine, Arthur's brother. In the context of the Scottish campaign, we have learnt that Arthur founded a church at Guinnion, & could well have done the same at Dunnichen. He was a Christian king after all, & he may have been on a mission to convert the pagan north. It was in later years, when Constantine obtained sainthood, that the locals dedicated the church to him. Perhaps he founded the church himself when he became a bishop in Glasgow, hoping to seek grace from God on the very spot where he had once in

battle murdered men. He gave his name to a well there (today's Camperdown Well), just as he did at his churches in Govan, Glasgow, & St Merryn in Cornwall. This hints at a tradition of Constantine digging wells near churches founded by him.

NOTES
Chapter 8

* Arthurian localities John S Stuart-Glennie

** There is a stained glass window at Dunnichen church which shows a picture of King Nechtain Morbet, St Buite and some royal aides. Underneath it is written '*Saint Buite at Dunnichen restores the King to life and founds a monastery in the royal fort.*'

*** According to the Pictish King lists, we have a king called Drust Guorthinmoc dying circa 510, & his successor Galan Arilith dying twelve years later. With the difference between Arthur's two Pictish campaigns being eleven years, that these Pictish kings were slain in battle against the Guledig becomes a distinct possibility. That Drust was known as Brudei is not surprising, for the name was probably a title for high-king. The Chronicle at one point lists thirty of them ruling in succession, with names such as *Brude eru, Brude gart et urgart,* & so on.

IMAGE 4
MAP OF SCOTTISH CAMPAIGN

9
LOCH LOMOND

A man worthy to be celebrated, not by ideal fictions, but by authentic history. he long upheld the sinking state, & roused the broken spirit of his countrymen to war **William of Malmesbury**

For the next battle in Arthur's Scottish campaign of 509, we must turn to Geoffrey of Monmouth's HKB, which tells us;

He next led his army into Moray, where the Scots and Picts were beleaguered, for after they had thrice been defeated in battle by Arthur and his nephew they had fled into that province. When they had reached Loch Lomond, they occupied the islands that be therein, thinking to find safe refuge; for this lake doth contain sixty islands and receiveth sixty rivers, albeit that but a single stream doth flow from thence unto the sea. Upon these islands are sixty rocks plain to be seen, whereof each one doth bear an eyrie of eagles that there congregating year by year do notify any prodigy that is to come to pass in the kingdom by uttering a shrill scream all together in concert. Unto these islands accordingly the enemy had fled in order to avail them of the protection of the lake. But small profit reaped they thereby, for Arthur collected a fleet and went round about the inlets of the rivers for fifteen days together, and did so beleaguer them as that they were famished to death of hunger by

thousands.

Loch Lomond, Britains largest inland waterway, is a glory of nature. Arthurianawise it was said to be the site of a magic joust between Merlin & Kentigern, while Ben Arthur (the Cobbler) & the Clach nam Breatann, (Rock of the Britains), lie near its northern shores. In its southern parts there are a number of islands, which Monmouth tells us the Picts & Scots had retreated to for safety. Some of these are the artificial Crannogs, built from timber & stone & connected to each other by secret underwater causeways. Archeology has surveyed thirty possible sites, which added to the natural islands of Loch Lomond bring us close to the 60 islands of the HKB, which continues;

And whilst that he was serving them out on this wise arrived Guillamur, King of Ireland, with a mighty host of barbarians in a fleet, to bring succor unto the wretched islanders. Whereupon Arthur left off the leaguer and began to turn his arms against the Irish, whom he forced to return unto their own country, cut to pieces without mercy. When he had won the victory, he again gave all his thoughts to doing away utterly the race of the Scots and Picts, and yielded him to treating them with a cruelty beyond compare. Not a single one that he could lay hands on did he spare, insomuch as that at last all the bishops of the miserable country assembled together with all the clergy of their obedience, and came unto him barefoot, bearing relics of the saints and the sacraments of the church, imploring the King's mercy for the safety of their people. As soon as they came into his presence, they prayed him on their bended knees to have pity on the down-trodden folk, for that he had visited them with pains and penalties enow, nor was any need to cut off the scanty few that still survived to the last man. Some petty portion of the country he might allot unto them whereon they might be allowed to bear the yoke of perpetual bondage, for this were they willing to do. And when they had besought the King on this wise, he was moved unto tears for very pity, and, agreeing unto the petition of the holy men, granted them his pardon.

One of these penitent priests was evidently St Kessog, who predated Colomba by fifty years, & was Scotland's first martyr. In medievil times his fame was widely spread & his name was used as a rallying cry to the Scots by Robert the Bruce at

Bannockburn, whose holy crozier & relics were placed at the front of the army. He was said to have founded a monastery on the island of Inchtavannoch (the island of the Monk's house), Loch Lomond, the year after Arthur won his battle. Indeed, this third church founded at a third battlefield points heavily to Arthur's handiwork. Saint Kessog's saints day is March 10th, the day before Constantine, suggesting a connection.

That he built his abbey on Inchtavannoch suggests that it was this island in which the Scots & Picts made their main stand during the seige. Indeed, it is the tallest island among the entire archipelago, whose steepness only strengthens its defendability. The mighty Arthur still took it, however, & turmed his forces against the one enemy still left standing - King Guillamur of Ireland.

10
PORTRUSH

???????????????

We have now come to the final battle of the 509 campaign. It was fought against Guillamur, who had been beaten back from Loch Lomond. Arthur now assembled a fleet to transport his army across the sea to Northern Ireland, where the HKB takes up the story;

When the next summer came on he fitted out his fleet and sailed unto the island of Hibernia, that he desired to subdue unto himself. No sooner had he landed than Guillamur, before-mentioned, came to meet him with a host past numbering, purposing to do battle with him. But as soon as the fight began, his folk, naked and unarmed, fled whithersoever they might find a place of refuge. Guillamur was forthwith taken prisoner and compelled to surrender, and the rest of the princes of the country, smitten with dismay, likewise surrendered them after their King's ensample.

I belive this battle took place at Portrush, county Antrim. It is a working harbour to this day, on the western side of a basalt

peninsular which juts out for a mile. The area was important to the kings of Ulster, for two miles to the south of Portrush lies the druid circle of Dunmull, thought to be royal burial site. In Portrush itself there is an area, now a golf course, called Rathmore, named after an earthen ring-fort (a rath) that once stood in the area. It was once the residence of Dalriadan Princes in the 6th century, as attested by an ancient Life of St Comgall.

Regina regis Fiachna qui regnavit in castro, quod dicitur latine Atrium magnum, Scotice autem Rath-mor, in campo Liniae positum, quique erat de gente Ultorum, scilicet de region Dailnaray, venenum bibebat, et gravissimis doloboris torqebator, et illa cum amicis suis nesciebat a quo traditum est ei venenum. Ipsa jam regina Cantigerna vocabatur, quaea erat fidelis et pudica foemina

Portrush was formerly called 'Cuan ard Corran.' Looking through the Irish annals, we see that in the period 500-517, all the battles but one are civial actions between Irish armies. The odd-one-out, in the Annals of Tigernach, reads;

509. Cath Arda Coraind (The Battle of Ard Corran)

Ard Corran means 'Point of the Corner' & was the old name for Portrush. There, Bishop Reeves, in his "Ecclisiastical Antiquities of Down, Connor & Dromore," mentions an ancient battle fought by the O'Corrs of Portrush, in alliance with the king of Dalriada, against 'Foreigners.' Reeves also discovered potential burial sites;

The town of Portrush... is so called from the harbour, which is situate on the SW side of the long narrow balsatic promontory running into the sea, which is locally called ramore or rathmore. At the root of this tongue of land, about midway between the Baths & the Police Barracks... the writer happened to be here in 1845, when excavations were being made for the foundations of some houses

He mentions that a large 'number of human bones turned up,' & a couple of miles away;

Rosrelik More, & Beg, two townlands in Ballyaghran parish, about a mile SE
of Portstewart... in the latter of these townlands, there is a spot where
large quantities of human bones have been found,

Of all these bones, surely some came from the body of Eochaid
mac Muiredaigh, the king of Ulster who as we have seen died
in the same year as the battle. After his surrender a not
normally magnaminous Arthur would have had him executed.
The -mur element in Monmouth's Guillamur, is probably
derived from Eochaid's father, Muiredaigh, so we can assume
they were the same man. Eochaid/Guillamur was the third king
to die that year, & each one at the hands of an Arthur
rampaging across the north of Britain. That he crossed over to
Northern Island is also given in the Welsh tale of Culwych &
Olwen;

Then Arthur summoned unto him all the warriors that were in the three
Islands of Britain, and in the three Islands adjacent, and all that were in
France and in Armorica, in Normandy and in the Summer Country, and all
that were chosen footmen and valiant horsemen. And with all these he went
into Ireland. And in Ireland there was great fear and terror concerning him.
And when Arthur had landed in the country, there came unto him the saints
of Ireland and besought his protection. And he granted his protection unto
them, and they gave him their blessing.

That the Irish saints gave Arthur their blessing has parralels in the
suppliant actions of the Scottish bishops after the battle of
Loch Lomond. It seems all-conquering Arthur was a Christian
King, founding churches wherever he won battles on pagan
lands & bending the clergy to his power wherever he found
them. He truly was a great emporer, balancing statehood &
faith on the point of his well-wielded sword. This campaign,
though long & hard fought, had won him the hegemony of the
island, & was probably the moment when the Bear-man
Arthognou(r) became the bear-god Arturius.

11
CWM KERWYN

?????????????????

This next battle is the first of four-in-a-row fought by Arthur in South Wales. The campaign is given in the Welsh Tale Culwych & Olwen as Arthur's hunt for the wild Irish boar, Twrch Trwyth. The story tells us how a son of Prince Tered was turned into the boar, who along with his seven piglet sons terrorized Ireland before coming to Wales. This is a metaphor for an actual invasion of Wales by the Irish. The tale tells us how Twrch landed in Dyfed, where Arthur was waiting with his army.

Now when Arthur approached, Twrch Trwyth went on as far as Preseleu, and Arthur and his hosts followed him thither, and Arthur sent men to hunt him; Eli and Trachmyr, leading Drutwyn the whelp of Greid the son of Eri, and Gwarthegyd the son of Kaw, in another quarter, with the two dogs of Glythmyr Ledewig, and Bedwyr leading Cavall, Arthur's own dog. And all the warriors ranged themselves around the Nyver. And there came there the three sons of Cleddyf Divwlch, men who had gained much fame at the slaying of Yskithyrwyn Penbaedd; and they went on from Glyn Nyver, and came to Cwm Kerwyn.

Cwm Kerwyn is the highest point of the Preseli hills, & an investigation of the area throws up some interesting leads. There are several standing stones connected to Arthur; one set are

known as the Cerrig Marchogion, or knights stones, while another are known as Cerrig Meibion Arthur. There is also a rocky outcrop called the Carn Arthur, which lies close to a stone circle known as Bedd Arthur (Arthur's grave). It consists of 13 stones, a number which is almost parrallelled in Culwych & Olwen, in which 12 leading members of Arthur's army are said to have died at Cwm Kerwyn

And there Twrch Trwyth made a stand, and slew four of Arthur's champions, **Gwarthegyd** the son of Kaw, and **Tarawc** of Allt Clwyd, and **Rheidwn** the son of Eli Atver, and **Iscovan Hael**. And after he had slain these men, he made a second stand in the same place. And there he slew **Gwydre** the son of Arthur, and **Garselit Wyddel**, and **Glew** the son of Ysgawd, and **Iscawyn** the son of Panon; and there he himself was wounded.

And the next morning before it was day, some of the men came up with him. And he slew **Huandaw**, and **Gogigwr**, and **Penpingon,** three attendants upon Glewlwyd Gavaelvawr, so that Heaven knows, he had not an attendant remaining, excepting only Llaesgevyn, a man from whom no one ever derived any good. And together with these, he slew many of the men of that country, and **Gwlydyn Saer**, Arthur's chief Architect.

Local tradition says that Bedd Arthur was the grave of Arthur & his companion Natthulal. If we add Natthulal to the twelve dead nobles given in Culwych & Olwen, then we arrive smoothly at the number thirteen. There is one final link to our once & future king. From its sitiation on top of the Preseli ridge, the Bedd Arthur overlooks the rocky outcrop of Carn Menyn, which was supposed to have provided the bluestone used in the creation of Stonehenge. In the HKB, we are told that it was Merlin who created Stonehenge after floating the stones on rafts around Cornwall & up the River Avon to Salisbury Plain!

12
THE CITY OF THE LEGION

The ninth battle was waged in the City of the Legion.

The term, 'City of the Legion,' is a reference to the Roman armies that fortified themselves about the Britain. The trouble is there were at least two 'Cities of the Legions,' the first was at Chester & the second at Caerleon. The latter was known as *Cae- Legion-guar-Uisc* (Caerleon upon Usk), but often lost its suffix. Among the 28 cities of Britain listed in the HB where at number 11 stood Cair Lion & at 22 Cair Legion. Nennius, however, for the actual battle-list of chapter 56, uses '*urbe legionis*,' adding to this cumulative confusion. The battle could now have taken place at any city that once housed a Roman legion, including Carlisle & York.

Yet, as Henry of Huntingdon declared, 'The ninth battle he fought at the city Leogis, which in the British tongue is called "Kaerlion,' so to did the same Vatican recension that identified the Guinnion battle also clarify the situation. Its scribe, Marc the Anchorite, insisted the battle took place at Caerleon, near Newport in South Wales;

The ninth was at the City of Legion, which the British call Cair Lion.

That the correction was made at all adds to its authenticity as truth. Let us imagine Marc at work in his scribal office as he comes across the Ninth Battle. Confronted with the same dilemma we moderns face, of which '*City of the Legion*' Nennius meant, he began to research the situation like a true Dark Age Litologist. He would have had access to sources we moderns could only dream of, so we must trust his efforts in the matter. His research is backed up elsewhere by the AC, which gives us

these two entries;

601 The synod of Urbs Legionis

613 The battle of Caer Legion

The 613 battle has been proven to be at Chester, the resulting English victory dividing the Kymry forever. If *Urbs Legionis* was meant to be Chester, why would the chronicler use a different name from an entry only a few years later? We must believe that they refer to two separate places. This is confirmed by looking deeper into the *Synod of Urbs Legionis*, a religious conference also referred to by Bede.

603 In the meantime, Augustine, with the assistance of King Ethelbert, drew together to a conference the bishops, or doctors, of the next province of the Britons, at a place which is to this day called Augustine's Ac, that is, Augustine's Oak, on the borders of the Wiccii and West Saxons; **EH**

The name of the English tribe called the Wiccii, or Hwicca, derives from 'Wic,' the Anglo-Saxon name for the River Severn. Their borders were probably those of the Diocese of Worcester that was founded in 670, whose bishops were called *Episcopus Hwicciorum.* This region consisted chiefly of Worcestershire, Gloucestershire & the lands north of Bath. A century before this it was the West Saxons, & not the Wicci, who were the first to push the Britons out of the Bath & south Gloucestershire regions;

A.D. 577. This year Cuthwin and Ceawlin fought with the Britons, and slew three kings, Commail, and Condida, and Farinmail, on the spot that is called Derham, and took from them three cities, Gloucester, Cirencester, and Bath. **ASC**

This would have brought the junction of Wessex & the Wiccii to less than 30 miles from Caerleon itself, making a synod with the Britons at their borderlands very plausible. Looking at the phrase *Augustine's Oak*, I was immediately drawn to the Dean Forest, midway between Gloucester & Caerleon, a natural borderland if there ever was one. Bede continues;

The Britons then confessed, that it was the true way of righteousness which Augustine taught; but that they could not depart from their ancient customs without the consent and leave of their people. They therefore desired that a second synod might be appointed, at which more of their number would be present.

What has led to the confusion among scholars is that this second synod took place at Chester. * Yet it is clear that the first synod of Urbes Legionis took place near Caerleon. The different name Nennius gives us indicates it was not Caerleon itself, but a site in the vicinity. This should be the recently excavated Roman Port near the Roman fort, on the banks of the River Usk. It seemed an important place, the only Roman port outside of London, containing bath-houses, marketplaces and temples ** a folk memory of which emerged in the *Roman de Brut* of Wace;

When this proud company of kings, bishops, and princes was gathered together to observe Arthur's feast, the whole city was moved. The king's servants toiled diligently making ready for so great a concourse of guests. Soldiers ran to and fro, busily seeking hostels for this fair assemblage. Houses were swept and garnished, and furnished with hangings of rich arras...The city was full of stir and tumult...Caerleon seemed rather a fair than a city, at Arthur's feast.

Arthur is placed in the vicinity by the *Life of Saint Cadoc,* which says that Arthur, 'arrived at last with a very great force of soldiers at the River Usk.' This reference ties in with Caerleon, which lies on that river's banks. That is was the site of Arthur's fight against Twrch Trwyth is confirmed by reading the tale of Culwych & Olwen. After skirmishing at Llanbedr, Twrch Trwyth leads Arthur to the Severn estuary;

Arthur summoned all Cornwall and Devon unto him, to the estuary of the Severn, and he said to the warriors of this Island, "Twrch Trwyth has slain many of my men, but, by the valour of warriors, while I live he shall not go into Cornwall. And I will not follow him any longer, but I will oppose him life to life. Do ye as ye will." And he resolved that he would send a body of knights, with the dogs of the Island, as far as Euyas, who should return thence to the Severn, and that tried warriors should traverse the Island, and

force him into the Severn. And Mabon the son of Modron, came up with him at the Severn, upon Gwynn Mygddon, the horse of Gweddw, and Goreu the son of Custennin, and Menw the son of Teirgwaedd; this was betwixt Llyn Lliwan and Aber Gwy.

Aber Gwy means 'Mouth of the Wye,' found 12 miles to the east of Caerleon. Close by, near Bassaleg, is found Maes Arthur (Arthur's Field) & could well be the actual site of the battle. Then, 15 miles to the west lies Cardiff Bay, which was once called **Linn Liuan.**

> Another wonder is the mouth of Linn Liuan, the mouth of which river opens into the Severn, and when the tide flows into the Severn, the sea in the like manner flows into the mouth of the aforesaid river, and is received into a pool at its mouth, as into a gulf, and does not proceed higher up. And there is a beach near the river, and when the tide is in the Severn, that beach is not covered; and when the sea and the Severn recede, then the pool Liuan disgorges everything that is devoured from the sea, and that beach is covered, and it breaks and spews in one wave. And if the army of the whole country should be there, and should front the wave, the force of the wave would drag down the army, its clothing filled with water, and the horses would be dragged down. But should the army turn their backs towards the wave, it will not injure them. And when the sea has receded, then the whole beach which the wave had covered is left bare again, and the sea ebbs from it. **Nennius HB**

This is an accurate description of Cardiff Bay/Penarth, whose rising & falling of the tides are the second highest recorded anywhere in the world. Interestingly, it is at that very place that Arthur & his knights fought their next battle.

NOTES
Chapter 12

* Bede continues;

For afterwards the warlike king of the English, Ethelfrid, of whom we have already spoken, having raised a mighty army, made a very great slaughter of that perfidious nation, at the City of Legions, which by the English is called Legacestir, but by the Britons more rightly Carlegion.

About twelve hundred of those that came to pray are said to have been killed, and only fifty to have escaped by flight. Brocmail turning his back with his men, at the first approach of the enemy, left those whom he ought to have defended, unarmed and exposed to the swords of the enemies. Thus was fulfilled the prediction of the holy Bishop Augustine, though he himself had been long before taken up into the heavenly kingdom; that those perfidious men should feel the vengeance of temporal death also, because they had despised the offer of eternal salvation.

The ASC reports

A.D. 607. This year Ceolwulf fought with the South-Saxons. And Ethelfrith led his army to Chester; where he slew an innumerable host of the Welsh; and so was fulfilled the prophecy of Augustine, wherein he saith "If the Welsh will not have peace with us, they shall perish at the hands of the Saxons." There were also slain two hundred priests, who came thither to pray for the army of the Welsh. Their leader was called Brocmail, who with some fifty men escaped thence.

This battle could well be the battle of 613 of the AC. The Annals of Ulster also have;

U613.3
The battle of Caer Legion, in which holy men were slain, and Solon son of Conaen, king of the Britons fell.

** Another possibility for Urbes Legionis can still be found on a steep hill half a mile away from Isca Augusta itself, where stands a 110 metre long sub-roman hillfort, whose five concentric lines of defence circle the modern-named Lodge Hill, dominating the area. It was saved from the modern housing slowly creepin up to its summit by Alan Wilson & Baram Blackett, who in their book, *The Holy Kingdom,* co-written with Adrian Gilbert, state;

One medievil story tells of how Arthur II watched people arriving at his court across the Malpas. This is now a district in north Newport where there was a muddy ford over the river Ebbw. This ford, whilst clearly visible from up here on Lodge Hill, would not have been visible from the old legionary fort of Isca

IMAGE 5
MAP OF WELSH BATTLES

13
TRIBRUIT

The tenth battle was waged on the banks of a river which is called Tribruit.

This battle has caused a great amount of consternation among scholars, yet the answer has been literally staring us in the face. My journey to its solution began by sheer chance, as I glanced through John Speed's *Counties of Britain,* the Tudor version of the

Ordnance Survey. While skimming through its pages, at the bottom corner of the Glamorgan map my eye was drawn to a large hill with the name of ARTHUR'S BUTT'S HILL. I was intrigued - could this be a reference to our own Arthur? Today it is called the Garth, * & the *butts* in question are a group of tumuli on the hilltop that local historians insist were once used as arrow practice - the original meaning of the word butts - & could well have trained some of the archers who fought at Agincourt.

The Garth rises less then twenty miles from Arthur's last battle at Caerleon & clue-by-clue the trail began to lead to his next victory. We begin our journey to the east of Garth Hill, where flows the River Taff. It rises as two rivers in the Brecon Beacons – the Taf Fechan (Little Taff) & the Taf Fawr (Big Taff) – before merging as the Taff north of Merthyr Tydfil. Is this our River Tribruit? If so, it is not the area around Arthur's Butt's Hill where the battle took place, but at its mouth. Another recension of the HB gives us, "*Trath truiroit*," or the beach / tidal estuary of Truiroit. There is a striking parallel in the poem Pa Gur, where the battle is known by its Welsh name, Tryfrwyd;

Manawyd brought home
A pierced shield from Tryfrwyd

By the hundreds they fell
To Bedwyrís four-pronged spear,
On the shores of Tryfrwyd

Tryfrwyd is very likely to be the same battle as Tribruit; we have the tri- element, we have Arthuriana & we have the interesting double reference of 'Tryfrwyd' (Tribruit) & the 'shores of Tryfrwyd' (Traeth Truiroit). Continuing our journey to the Taff's estuary, we sail past the ancient religious settlement of Llandaff. In Arthur's time its Cathedral was home to the prime diocese in Wales, & was the first archbishopric in Britain. Ity still contains the tomb of Saint Dyfrig (Dubricus), who Monmouth says was the man who crowned Arthur king. Leaving Llandaff we enter the suburbs of Cardiff, & then the city centre, with the impressive Millenium Stadium rising magnificently on our left. From there we soon pour into Cardiff Bay itself, to meet the Severn at the headland of Penarth…

Penarth?

Pen-arth?!

Chief-Arth?!

King Arthur!

The name Penarth is to be found in several places all huddled around Cardiff Bay. We have Penarth flats, Penarth Head, Penarth Moor to the south of Butetown, & finally the seaside town of Penarth. Let us look at '*Tribruit / Traeth Truiroit'* in more detail.

Treath - Welsh for beach, more particular a tidal estuary

Tri – three

Brit / Brute / Bruiw - rushing river (*Collingwood / OGS Crawford*)

Thus, the translation could mean a '*tidal estuary formed by three rushing rivers.*' It is my supposition that the *Truiroit* of *Traeth Truriot* is Cardiff Bay itself & the three rivers are the three waterways connected to it, being are Ely, Taff & the Severn.

That this battle was fought against Twrch Trwyth is hinted at in the Pa Gur poem;

By the hundreds they fell
To Bedwyrís four-pronged spear,
On the shores of Tryfrwyd,
Combating with Garwlwyd
Victorious was his wrath
Both with sword and shield.

Gwrgi Garwlwyd is known from triad 32 of the Trioedd Ynys Prydain which tells us he was slain by Diffydell mab Dysgyfdawd. We are also told that Garwlwyd used to make a corpse of one of the Cymry every day and two each Saturday

so as not to kill on a Sunday. The epithet Gwrgi means 'Man-dog,' & Garwlwyd is suspected by scholars of being a werewolf. The shape-shifting factor suggests that Twrch Trwyth & Garwlwyd were the same.

I think it is no coincidence that the hill-fort of Dinys Powys lies only two miles from Penarth. In chapter 1 we saw how this Dark Age fort was linked to Arthur's empire through the Tintagelware discovered at the site. During the Arthurian period it had been refortified, & a stone hall built inside. ** In those days small boats were able to naviaget the Cadoxton river right to its slpoes, & the fort would have gaurded the harbour at Cardiff Bay, which was in use long before Arthur's day, & would have been a vital strong point during the battle.

After his victory at Penarth, it is apparent that Arthur turned on the pockets of Irish throughout SW Wales. There prsence in SW Wales is attested to by the large amounts memorial stones found there sporting Ogham inscriptions, that is the Dark Age alphabet of the Irish. Perhaps they had supported Twrch Trwyth as he roamed through the countryside, especially at Brecon, which was named after the Irish king Brychan who settled there. The task was given by Arthur to two of his Roman-sounding generals, Theodoric & Marcellus. John Morris, in his Age of Arthur, refers to independently preserved accounts in the annals of Wales, Cornwall, Brittany & Ireland, that state;

Several British stories report successful campaigns by British generals in Arthur's time to reduce the pockets of independent Irish in Britain, & a number of Irish traditions report the support that the Irish in Britain were to secure form Ireland.

NOTES

Chapter 13

* The hill was made famous in the film, 'An Englishman went up a hill & came down a mountain, starring Hugh Grant.

** Leslie Alcock - Dinas Powys: An Iron Age, Dark Age and Early Medieval Settlement in Glamorgan. 1963

IMAGE 6
ARTHUR'S EMPIRE

14

MOUNT AGNET

The eleventh battle was fought on the mountain which is called Agnet.

Arthur is now fast approaching the peak of his powers, & the Kymry must have seen him as some sort of messianical figure. In the south he had stunned the Saxons into silence, in South Wales began to push the Irish out of the Britain, in Shropshire he has founded a dynasty & in the north he been declared King of the Pennines & had checked the Scots & Picts once already. The time had come to settle the matter once & for all, & Arthur's last two battles reflect this final push in the North. His first campaign there was something of a military raid, but this time round he intended to drive these magpies out of their nests forever. *

To return the Roman pax to Britain would involve pushing the Miathi Picts back beyond the other end of the Antonine Wall. In Chapter 7 we saw how they had taken control of Edinburgh, whose craggy citadel would have been the initial target of the campaign. His march there would have taken him past the site of his great victory at Guinnion, where we can see a fervently religious Arthur praying to the sacred relics he left in veneration

at his newly-founded church there. A day or twos ride to the north stood Edinburgh, where his fated eleventh battle awaited.

It is widely accepted by scholars that the Mount Agnet of the HB is Edinburgh. After Nennius, the next mention of Agnet is by Monmouth in his HKB.

Ebrauc also built the town of Alclud & the settlement of Mount Agned which is now called the castle of the Virgins & the Hill of Sorrows (Montem Dolosorum), facing Albany

It is left to later writers to connect The Hill of Sorrows with Edinburgh. Wyntoun, in his Scotichronicon, says that '*Ebrawce… byggyd (built) Edynburgh*.' John Stow, in his General Chronicle of England, says that Ebraucus '… *made the Castell of Maidens called Edenbrough*.' Monmouth probably understood that his audience would have known that he implied Edinburgh, especially when he adds that the Castle faced Albany, the land of Picts & Scots.

Auld Reekie, as Scotland's capital is sometimes called, is my place of residence & perhaps the finest city in the whole of Europe. There is history in every stone & the buildings cluster together with a dramatic, dream-like effect. Part of this is down to the volcanic arrangement of the land into the city's seven hills. Of these, the Castle of Edinburgh stands sentinel atop Castle Hill, the centre piece of the array, which leads us to another recension of the HB, which gives an alternative name for the battle.

The eleventh was on the mountain Breguoin, which we call Cat Bregion

RG Collingwood in his Arthur's Battles (Antiquity III (1929): 292-297) proposes that "Bregion" means 'of the hills.' Of these lovely lumps of rock, soil & heath, less than a mile away from Castle Crag, the atmospheric peaks & crags of Holyrood Park tower over the city. The tallest of these hills is Arthur's Seat, whose fame

seems to be speaking to us across the vast tracts of time. When sitting upon this peak one is surrounded by wide & wonderful views, a perfect place for a war commander to gauge his strategic situation. Near the summit are the remains of two sets of defences, the main one being named Dunsapie Hill, which would have offered perfect headquarters for Arthur during the seige of Edinburgh. **

To my mind, Arthur's Seat should be read as Arthur's Camp – his main base during a siege of the castellated crag of Monte Agnet. The Picts would have retreated there when the knowledge that the famous British general who had swept all foes before him was marching through their lands. This Pictish connection is hinted at by William Camden in his *Britannia* (1607).

The Britans called it Castle Myned Agned, the Scots, the Maidens Castle and the Virgins Castle, of certaine young maidens of the Picts roiall bloud who were kept there in old time

The Castle of Maidens more than likely springs from a church dedicated to the Irish Saint Medana, who founded seven churches on rocky eminences throughout Scotland before her death in 517. The foundations of a much more ancient building under St. Margaret's Chapel in Edinburgh Castle, discovered in 1918, could well be this church. It is from her name that we probably have got Edinburgh – that is to say Din (m)edan(a), which eventually shortened to Dun Edin.

That Arthur was fighting the Picts was cleverly deciphered by Skene in his '*Arthur and the Britons in Wales and Scotland.*' He suggests that Agned is derived from "agneaied," an obsolete word meaning "painted," which was the word (Picti) which the Romans gave their woad-covered northern foes. Interestingly, the battle was given a different name in certain recensions of the HB - that of Bregouin. Henry of Huntingdon expanded on this when writing

The eleventh on a hill which is named Brevoin, where he routed the people

we call Cathbregion.

The Cath- element is very similar to the name given to the Picts of the far north of Scotland - the Catti. Their province - todays Caithness & Sutherland - was known as Cataibh. The Book of Ballymote (Ireland) 'Cairnech was for seven years high king over Britons and Cats and Orcs (Orcadians) and Saxons'. Nennius also alludes to lions, decaring the Antonine wall as the 'molae leonum' (Wall of the lions) being broken.

The presence at Edinburgh of Arthur & his warriors is confirmed by the poem Pa Gur, who mentions a certain, Llwych of the Striking Hand, who defended Eidyn on the borders.,'& tells us;

On the heights of Eidyn

He fought with champions

By the hundred's they fell

To Bedwyr's four-pronged spear

Following Arthur's victory, the Picts would have been pushed back into Fife. Into the void would have poured the descendants of the Votadini, who the Picts had expelled from Lothian in the previous century. These Britons had taken on a new name, the Goddodin, whose explots are heralded in Britain's oldest poem, the Y Goddodin of Aneurin. It is evident that on the occasion of their return to Scotland they chose to situate their capital at Edinburgh rather than Traprain Law.

It is not difficult to imagine that the Votadini Britons would have made up a large part of Arthur's army, spurred on by their personal reconquista. But this was no time to rest on their laurels, for there was another battle to fight. For Arthur to hold the Antonine Wall securely he had to have both Dumbarton & Edinburgh in his possession. The seige of Alt Clud awaits us in the

next chapter, my friends, so let me refill your drinking horns as we join Arthur's army march west along the banks of the watery firths.

NOTES

Chapter 14

* By this time, the Scots had broken their alliance with the Picts, as attested to by John Fordun's Chronicle of Scotland;

Britons maintained friendship with the Scottish tribes, and these with the Britons in return. For, thenceforth, no subtlety of their adversaries could part them, never after could the fierceness of aliens break up their peaceful covenant, nor the foreign quarrels or wrongs of their respective nations thence forward sever their friendship — nay, rather, the speedy renewal of the treaty between them welded them in closer unity of love. Thus the Saxons and Picts on the one side, and Scots and Britons on the other, fought against one another continually

** Stuart Harris, in his 'Place Names of Edinburgh,' dismisses the notion by pointing out the word CRAGGENMARF – Dead Man's Crag - was the first recorded name for Arthur's Seat. Yet this is clearly the name used in that time for the Salisbury Crags in Holyrood Park, where still to this day the forlorn of soul fling themselves to their deaths.

15

MOUNT BADON

This Arthur is the hero of many wild tales among the Britons even in our own day, but assuredly deserves to be the subject of reliable history rather than of false and dreaming fable; for he was long the mainstay of his falling country, rousing to battle the broken spirit of his countrymen, and at length at the siege of Mount Badon, relying on the image of our Lord's Mother which he had fastened upon his arms, he attacked nine hundred of the enemy \single-handed, and routed them with incredible slaughter.
William of Malmesbury

Passing Glasgow & following the ever widening waters of the River Clyde, we approach the final stages of our Arthurian odyssey. The Battle of Badon is the most famous of the twelve, having been confirmed by both the AC

516 The Battle of Badon, in which Arthur carried the Cross of our Lord Jesus Christ for three days and three nights on his shoulders and the Britons were the victors.

& Saint Gildas;

From that time, the citizens were sometimes victorious, sometimes the enemy, in order that the Lord, according to His wont, might try in this nation the Israel of to-day, whether it loves Him or not. This continued up to the year of the siege of Badon Hill, and of almost the last great slaughter inflicted upon the rascally crew. *

Let us now join the massed contingents of Britons surrounding the rock at Dumbarton awaiting Arthur's command to launch the attack. That Mount Badon is in Scotland, & not its traditional sites scattered about southern England, reflects the complete absence of any record of this epochal conflict in the ASC. The discovery of this battle site begins with an etymylogical journey. Knowing from Gildas that the battle was a siege – *obsesio* – we must presume

that upon Mount Badon there was a castle or fortress of some sort. That allows us our first change;

Mount Badon
Dum Badon

When Dr. G. I. Isaac of The University of Wales, Aberystwyth, tells us the -d- in Badon and the -th- in OE Bathum are pronounced like *th* in 'bathe' we can now make;

Dum Badon *(to)*
Dum Bathon

& subsequently

Dum Bathon *(to)*
Dum Barthon

Then finally

Dum Barthon *(to)*
Dum Barton

Dumbarton & Mount Badon link in another, quite similar fashion. Bede called Alt Clud, *Civitas Brettonum Munitissima* – the 'very well fortified city of the Britons.' The Gaelic name for it was Dum Brettain, thus in Welsh it would be Dum-Prydein, or Dum Brydein, & from this Dum-Badon. Its famous castle stands upon a double-pointed plug of volcanic rock, strategically sited at the wide & scenic tidal mouth of the Clyde.

There is also a clue in the AC account for the year 665.

The second battle of Badon. Morgan dies.

If Badon is Dumbarton, & we can link 'Morgan' to it, then surely we have more confirmation. The geneaology called The Descent of the Men of the North,' gives us a sequence of these kings, & their approximate reign-dates.

Coel Hen - d.430
Garbonian - 430-460
Dumnalgal Moilmut - 460-490
Bran Hen - 490-520
Cuncar - 520-550
Morcant Bulc - 550-590
Coledauc - 590-620
Morcant - 620+

Coel Hen, Old King Cole, died c.430. If we allow an average of 30 years reign for each of his descendents, we come to Morcant Bulc coming to the throne in the year c.550. His name means 'Defender at the Sea-Edge,' a perfect match for the location of Dumbarton.

In Jocelyn's The Life of Saint Mungo (Kentigern), we are told that the saint fled the persecution of King Morken, the pagan king of Strathclyde. With Kentigern being born c.520, he would have prospered during the reign of Morcant Bluc. This king's grandson was Morcant whose reign-dates lead fit with his possible death in 665 as the AC's Morgan. We must remember that Strathclyde at that time was Welsh, & the lack of a mention of both battles of Badon in any English records, especially the Anglo-Saxon chronicle, suggests that it was fought outside the English sphere.

Looking deeper into Nennius' account of the battle, we can see the darker side of Arthur's personality coming to the fore. He seems to have shown the defeated Picts no mercy, for

...fell in one day 960 men from one charge by Arthur; and no one struck them down except Arthur himself **HB**

 To me this is the act of a tyrannical conqueror. This ruthless leader, on capturing Dumbarton, evidently lined up nigh on a thousand prisoners & killed them one-by-one himself. A swift slice across each throat as he walked down the cowering line would have been the most efficient way to enact the gruesome deed. The signal was obvious – he was now the bona fide emperor of Britain, & anybody who stood in his way would receive the same

fate.

After the battle, it seems that Arthur set up his court at Alt Clud. We have already seen this in the Welsh Triad which says;

Arthur the chief lord in Penrionyd in the north, and Cyndeyrn Garthwys the cheif bishop, and Gurthmwl Guledic the chief elder

Penrionyd is Dumbarton (see note **). Cyndedryn Garthwys was Saint Kentigern, who founded hias church at Glasgow. Back in Dumbarton a document from 1367 concerning rents, from the reign of David the second of Scotland, states that Dumbarton Castle was once known as 'Castri Arthuri.' One of the medieval buildings castle was known as the Red Tower, which is corrobarted by I.M.M. MacPhail in his *Dumbarton Castle*.

In a seventeenth century account, based on centuries old tradition, of the genealogy of the Campbells, the author traces their descent from 'King Arthur of the round table', whose son Smerevie Mor, was born in Dumbarton, 'on the south side thereof, in a place called the redd hall or in Irish Tour in Talla Dherig, that is, the tower of the redd hall'. The name, 'the Red Hall', occurs in other Gaelic folk tales as that of Arthur's residence. ***

There is also the archeological connection to the Byzantine pottery of Tintagel mentioned in chapter 1. The eminent archeologist Leslie Alcock tells us;

The significant portable objects from Alt Clut were mostly unstratified, but on typological grounds they can be divided into two groups, one datable to the third quarter of the first millennium AD, the other belonging to the 9th-10th centuries. In the first group are about twelve sherds of amphorae (fig 1, 1-5) from the East Mediterranean (Thomas 1959; Alcock 1971, 201-9), of Classes Bi and Bii. These are datable to about AD 470-600; ****

Here, as at Edinburgh, Saint Medana was said to have founded another of her churches;

On Dunpeledur also, as likewise on the three fortified rocks of Edinburgh, Stirling, and Dumbarton, at Dundonald, in Ayrshire, and Chilnacase, in Galloway, Saint Monenna or Darerca of Kilslleibeculean, in Ulster, founded a church, and nunnery. These foundations appear to synchronise with the re-establishment of the Christian Church in these districts by Arthur, who was

pre-eminently a Christian hero fighting against pagan Saxons and apostate Picts. **'Arthurian localities,' John S Stuart-Glennie**

This course of Saint Modena is highly important to this second Scottish campaign. By founding churches at two of Arthur's battlefields, it seems she may have been his spiritual advisor. That the churches were founded on sites with strategic military importance indicates that Arthur fought a protracted campaign against the Picts in southern Scotland, of which only two battles are known to modernity.

This Victory was a great moment for the Britons, whose terror-inspired pax descended on an island completely in awe of this great general & leader. In the south I imagine the Saxons to have paid him fealty as their overlord, while in the north the Kymry had recovered all their northen lands from the Picts. During his imperium, our Guledig would wander among the courts of his sub-kings as their undisputed emperor. Arthur was an island-wide phenomenan, explaining his presence in obscure nooks & crannies up & down Britain - he definitely got around!

NOTES

Chapter 15

* It is Gildas who has confused scholars as to the date of the battle of Badon. He says it was 44 years before he was writing, c.545. However, he does use

the expression 'ut noit,' which means 'as I am seeing,' indicating he did not know the actual date. This unsurity also came out through Bede when he used the words 'about 44 years' when dating Badon himself.

** Penrionyd means the 'promontory of Rionyd.' Pen Rhionydd is given in another Triad, where St Mungo (another name for Kentigern) was Arthur's chief bishop. His main church was at Glasgow, just down the Clyde from Dumbarton. The connection is supported by Cynthia Whiddon Green, who gives us

Several years ago, in the course of searching for information on another project, I came across the following reference: "Arthur the chief lord at Penrionyd in the north, and Cyndeyrn Garthwys the chief bishop, and Gurthmwl Guledic the chief ruler." Having never seen the name "Cynderyrn" before, I made a note to check further on this bishop, and later found that Saint Kentigern [Cynderyrn] was a late sixth century bishop who had been given the epithet "Apostle to Strathclyde." Then another reference to Cynderyrn showed up in the *Bonedd y Saint* that described Cynderyrn as the son of Owain ab Urien Rheged and Dwynwen the daughter of Llewddyn Lueddag of Dinas Eiddyn.

Saint Kentigern, Apostle to Strathclyde: A critical analysis of a northern saint

Abstract of Masters Thesis Presented to The Faculty of the Department of English University of Houston

December, 1998

*** The Campbells share a common clan origin with the MacArthurs,' whose genealogies reach back to King Arthur of Dumbarton. There is a lovely saying of the clan which reads Cruic 'is uillt 'is Ailpainich, Ach cuin a thainig Artairich? *(The hills and streams and [MacAlpine], But whence came forth MacArthur)*

**** **PSAS 1975-76**
A multi-disciplinary chronology for Alt Glut, Castle
Rock, Dumbarton - Leslie Alcock

16

CAMLANN

The world's wonder a grave for Arthur
The 'Stanzas of the Graves'

For over thirteen centuries the Yarrow Stone lay undiscovered in a

sleepy corner of south Scotland, slowly eroding beneath the sod, its epic secret fading into obscurity. That was until two hundred years ago, a five-foot long block of solid greywhacke was disturbed from its earthy slumbers by simple farmers ploughing the virgin moor. The discovery was made at Whitehope farm, just outside the pretty village of Yarrow, nine miles west of Selkirk in the heart of the Scottish borders.

Previous to 1808 the neighbourhood of the glebe was a low waste moor, with some twenty large cairns upon it, in which, when opened, were found some heaps of fine yellow dust and the head of an antique spear. About three hundred yards further to the west, when the strath was being broken in by the plough, a large flat stone was laid bare. It contained a Latin inscription, rudely engraved... *

This exciting & curiously inscribed stone was taken to the Duke of Buccleugh's home, at nearby Bowhill House, for examination. Eminent archaeologists & antiquarians hungered to examine it, including such luminaries as Sir Walter Scott, Dr John Leyden & Mungo Park. After its examination the stone was returned to its home on the moor, but erroneously placed in an upright position. It had originally been laid horizontal on the ground, whereby standing it bolt upright we visitors must bend our necks sideways in order to read the inscription. On doing so we are faced with a Latin memorial scoured out of the rock in large scraggly capital letters.
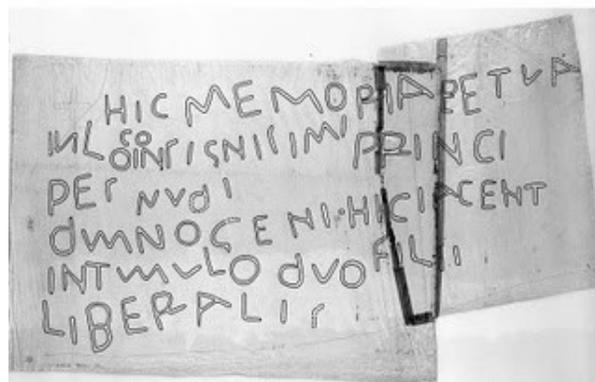
HIC MEMORIAE ETI BELLO INSIGNISIMI

PRINCI PES NUDI

DUMNOGENI HIC IACENT IN TUMULO DUO FILII LIBERALII

The accepted translation reads;

This is an everlasting memorial.
In this place lie the most famous princes

Nudi and Dumnogeni

In this tomb lie the two sons of Liberalis.

Academic consensus states that the site was a burial ground for two Christian princes of the fifth to sixth centuries AD - but which two? At first glance it seems that Prince Nudi & Prince Dumnogeni were the sons of King Liberalis, but there is more to these names than meets the eye. We must look a little deeper, with the help of the Oxford Latin Dictionary of 1968.

Liberalis - Worthy or typical of a free man, gentlemanly or ladylike / Worthy of a free man in personal appearance, fine, noble, possessing such qualities

By calling our two princes, *'sons of Liberalis*,' would be a poetic way of saying that they were very noble princes. Liberalis is latin for generous, an epithet given to several Dark Age kings, as the Brythonic Hael. This connects to Arthur wonderfully in a Welsh Triad.

Three Generous Men of the Island of Britain:

Nudd the Generous, son of Senyllt,
Mordaf the Generous, son of Serwan,
Rhydderch the Generous, son of Tudwal Tudglyd.
And Arthur himself was more generous than the three.

This metaphoric way of thinking was used throughout the memorial.

Nudo – to make naked, bare, to strip a person of his wealth

Nudus – of a person, his body, naked, nude, unclothed – implying loss of all one's material possessions, having no armour or weapons, unarmed, devoid of wealth, penniless

The inscription is actually Per Nudi, whose literal meaning is 'made quite naked.' Nudi is the masculine plural of the word Nudo, & in the context of a burial chamber, is surely used as a deterrent to would-be grave robbers of the future. To desecrate the royal grave would bring them only dishonour & a few naked bones. Perhaps it also implied that the warriors buried were defeated, stripped of weapons & power.

Moving on to the second prince, Dumnogeni, ** the whole key to the Yarrow Stone & its significance to British history is revealed. The word is actually made up of two components, Dumno- & -Genus.

Genus – descent, birth, origin – with implication of high or noble descent - nationality, race, nation

The *genus* element means 'born of,' as in our modern word 'genes.' This makes the two princes '*born of the Dumno.'* This has to be the Dumnonii, a tribe of ancient Britons, whose lands encompassed the modern-day West Country of England - Cornwall, Devon, Somerset & Dorset. Mordred was said to be Arthur's nephew, & is named in the Welsh Triads as one of the;

Three Royal Knights of Arthur's Court' and he was named thus because no king or emperor could refuse them on account of their beauty and wisdom in peace; whilst in war no champion could withstand them.

His name survived in Cornwall , where a Tre-Modret was noted in the Domesday book. There is also the place-name Carveddras

which was derived from the Kaervodred [The fortress of Modret] near Truro.

This knowledge renders the inscription as, '*Here lie two famous & very noble princes of Dumnonia*.' Of all the princes of antiquity who have heralded from this region, there is one who stands head & shoulders above all the rest – King Arthur! But Arthur already has a grave, right, at Glastonbury? A little investigation into that 12th century 'find' suggetss otherwise.

In the 1120s the literary monk, William of Mamlesbury, wrote, '*The grave of Arthur is nowhere seen, whereby men fable that he will come again*.' These 'fables' soon found a perfect conduit in Geoffrey of Monmouth, who gave the world his *History of the Kings of Britain* (HKB) in 1136. His version of Arthur is mostly fictitious, the fanciful bedrock of the legend's romancing by later medieval writers. The HKB turned Arthur into a superstar, when not surprisingly, half a century after Monmouth's book, his actual *grave* was discovered!

At Glastonbury the bones of the most famous Arthur, once King of Greater Britain, were found, hidden in a certain very ancient coffin. Two pyramids had been erected about them, in which certain letters were carved, but they could not be read because they were cut in a barbarous style and worn away. The bones were found on this occasion.

While they were digging a certain plot between the pyramids, in order to bury a certain monk who had begged and prayed the convent to be buried here, they found a certain coffin in which they saw a woman's bones with the hair still intact. When this was removed, they found another coffin below the first, containing a man's bones. This also being removed, they found a third below the first two, on which a lead cross was placed, on which was inscribed,

'HIC IACET SEPULTUS INCLITUS REX ARTORIUS IN INSULA AVALONIA'

"*Here lies the famous king Arthur, buried in the isle of Avalon*." For that place was once surrounded by marshes, and is called the isle of Avalon, that is "*the isle of apples.*" For aval means, in British, an apple.

On opening the aforesaid coffin, they found the bones of the said prince, sturdy enough and large, which the monks transferred with suitable honour

and much pomp into a marble tomb in their church. The first tomb was said to be that of Guinevere, wife of the same Arthur; the second, that of Mordred, his nephew; the third, that of the aforesaid prince. **The Margham Chronicle**

When we looking deeper into the initial discovery, we learn that the Abbey was, at that time, in deep financial trouble. A few years before the discovery, in 1184, the monastic buildings & church of Glastonbury had been burnt to the ground. Money was needed, & with the relics of saints being big business at the time, these wily monks 'found' the bones of Saint Patrick. Widespread belief in an Irish burial site soon put paid to that particular claim, & the bones of Saint Dunstan 'discovered,' not long after were dismissed as swiftly. By 1189, with Richard the Lionheart pressing the churches for financial assistance to aid his crusade, the monks were getting desperate. How fortuitous it was, then, that the bones of King Arthur were unearthed the next year! ***

As seems likely, the Monks of Glastonbury had made the whole thing up, & the search for Athur's grave is back on. To begin with, let us examine the moment of his death. It was first recorded in the Welsh chronicle the Annales Cambraie (AC).

537 Gueith camlann in qua arthur et medraut corruerunt, et mortalitas in brittannia et in hibernia fuit.

The strife of Camlann in which Arthur and Medrawt fell, and there was a plague in Britain and Ireland

With every other personage mentioned in the AC having been proven real, we must conclude that Arthur was also real. That Mordred (Medrawt) is also mentioned is highly significant, for he was said to have been Arthur's nephew - making him Dumnonian. Are these the two noble Princes buried at Yarrow! That they did not die alone is evident. Not far from the Yarrow Stone, in a the garden of a shepherd's cottage;

Eight cists were discovered closely joining one another... about the size of ordinary graves... close by, a cairn or heap of small round stones was

discovered, enclosing a considerable quantity of partially decomposed bones, which after a few minutes exposure to the air, crumbled into dust; and so numerous were the fragments of bones cast up by the workmen employed in digging the foundation of the recently built shepherd cottage… that they fancied the ground here had been the site of an old graveyard… On more than twenty different spots were similar cairns, in many of which fine yellow dust, & on one, part of an old iron spear, much worn away by rust, was found. ****

A cairn is a heap of stones that generally indicates a dark-age burial. That there were as many as twenty scattered across the moor are the first pointers to a great battle having took place in the vicinity. This was first hinted at in the Statistical Account of Scotland 1845.

There is a piece of ground lying to the west of Yarrow Kirk, which seems to have been the scene of slaughter & sepulchre

Are we homing in on a possible battle of Camlann? The name means *'crooked river/glen,'* & the Yarrow Water that passes through the village curves sharply several times, like a double chicane on a racing track. The 'crooked' is echoed in a hill overlooking the river called Crook Hill, while the moor on which the stone was found has the curious name of Annan Street, a possible shortened form of Camlannan. The 'Street' comes from the Catrail that passes through the area. ***** This was a forty to fifty mile stretch of ancient fortifications that runs through the Scottish Borders. It was a great Dark-Age earthwork, whose purpose was that of a fortified thoroughfare, probably built by the later Romans, whose roads were known as *Streets*. The Statistical Account of Scotland 1845 adds;

On Dryhope Haugh, there stood a large cairn called Herton's Hill, in the midst of which, when the stones were removed about thirty years ago, to enclose the surrounding field, some urns were found, besides a coffin found of slabs, & containing ashes. There may still be seen to the westward of Altrie Lake, on rising knolls, five considerable tumuli, probably remains of the ancient Britons.

In his 'Guide to Ettrick & Yarrow,' 1894, William Angus states that, *"Cart loads of bones are said to have been unearthed to the west*

of the church & put upon the glebe lands." There is also a *'Dead Lake,'* near Yarrow bridge, which local tradition says was the final resting place of warriors slain in battle. It could well be the lake in which Arthur order'd his knight Bedivere to throw Excalibur as he lay dying! Nobody has ever tried to drain the lake in search of bones or weapons, but as Michael Wood said of such legends, '*these traditions sometimes have a knack of being proved right.'*

There is a real likelihood of a battle having taken place at Yarrow. In the area one finds a host of *Cat*- names – Cath is Brythonic for battle – such as Cat Craig, Catslackburn, Catslack Knowe and Cat Holes. We also have scattered heaps of bodies & a fortification to defend. Surely the site, combined with its latent Arthuriana, is no other than the famous field of Camlann. That the battle was known as a *strife* indicates it was no ordinary war fought against an invading army, but an internecine conflict whose end-of-era shock reverberated throughout the entire island. Tradition has Mordred fighting Arthur, & scenario hinted at by the Statistical Account of Scotland 1845, who says, *'The real tradition simply bears, that here a deadly feud was settled by dint of arms.'* The Welsh Triads from the Red Book of Herghest give us a few clues as to why the tension grew between the two Princes.

Three Harmful Blows of the Island of Britain:

The second Gwenhwyfach struck upon Gwenhwyfar: and for that cause there took place afterwards the Action of the Battle of Camlan;

Three Unrestrained Ravagings of the Island of Britain:

The first of them - when Medrawd came to Arthur's Court at Celliwig in Cornwall; he left neither food nor drink in the court that he did not consume. And he dragged Gwenhwyfar from her royal chair, and then he struck a blow upon her;

The second Unrestrained Ravaging - when Arthur came to Medrawd's court. He left neither food nor drink in the court;

The three disgraceful traitors who enabled the Saxons to take the crown of the Isle of Britain from the Cambrians:

The second was Medrod, who with his men united with the Saxons, that he might secure the kingdom to himself, against Arthur; and in consequence of that treachery many of the Lloegrians became as Saxons.

In the Dream of Rhonabwy, a Middle Welsh prose tale, Iddawg, the churn of Britain, tells us;

I am Iddawc the son of Mynyo, yet not by my name, but by my nickname am I best known." "And wilt thou tell us what thy nickname is?" "I will tell you; it is Iddawc Cordd Prydain." "Ha, chieftain," said Rhonabwy, "why art thou called thus?" "I will tell thee. I was one of the messengers between Arthur and Medrawd his nephew, at the battle of Camlan; and I was then a reckless youth, and through my desire for battle, I kindled strife between them, and stirred up wrath, when I was sent by Arthur the Emperor to reason with Medrawd, and to show him, that he was his foster-father and his uncle, and to seek for peace, lest the sons of the Kings of the Island of Britain; and of the nobles, should be slain. And whereas Arthur charged me with the fairest sayings he could think of, I uttered unto Medrawd the harshest I could devise. And therefore am I called Iddawc Cordd Prydain, for from this did the battle of Camlan ensue. And three nights before the end of the battle of Camlan I left them, and went to the Llech Las in North Britain to do penance. And there I remained doing penance seven years, and after that I gained pardon.

The battle's size & significance is given by one of the Welsh Triads which tells us, '*Arthur was slain with 100,000 of the choice men of the Cambrians.*' Why the normally victorious hero was defeated is also mentioned by the Triads. It seems he made a great tactical error on the battlefield.

Three Unfortunate Counsels of the Island of Britain:

....the third: the three-fold dividing by Arthur of his men with Medrawd at Camlann.

Monmouth's HKB gives us an account of the fighting.

For Mordred, being, as he was, of all men the boldest and ever the swiftest to begin the attack, straightway marshalled his men in companies, preferring

rather to conquer or to die than to be any longer continually on the flight in this wise. There still remained unto him out of the number of allies I have mentioned sixty thousand men, and these he divided into three battalions, in each of which were six thousand six hundred and sixty-six men-at-arms. Besides these, he made out of the rest that were over a single battalion, and appointing captains to each of the others, took command of this himself. When these were all posted in position, he spake words of encouragement unto each in turn, promising them the lands and goods of their adversaries in case they fought out the battle to a victory. Arthur also marshalled his army over against them, which he divided into nine battalions of infantry formed in square with a right and left wing, and having appointed captains to each, exhorted them to make an end utterly of these perjurers and thieves, who, brought from foreign lands into the island at the bidding of a traitor, were minded to reave them of their holdings and their honours. He told them, moreover, that these motley barbarians from divers kingdoms were a pack of raw recruits that knew nought of the usages of war, and were in no wise able to make stand against valiant men like themselves, seasoned in so many battles, if they fell upon them hardily and fought like men. And whilst the twain were still exhorting their men on the one side and the other, the battalions made a sudden rush each at other and began the battle, struggling as if to try which should deal their blows the quicker. Straight, such havoc is wrought upon both sides, such groaning is there of the dying, such fury in the onset, as it would be grievous and burdensome to describe. Everywhere are wounders and wounded, slayers and slain. And after much of the day had been spent on this wise, Arthur at last, with one battalion were six thousand six hundred and sixty-six men, made a charge upon the company wherein he knew Mordred to be, and hewing a path with their swords, cut clean through it and inflicted a most grievous slaughter. For therein fell that accursed traitor and many thousands along with him. Natheless not for the loss of him did his troops take to flight, but rallying together from all parts of the field, struggle to stand their ground with the best hardihood they might. Right passing deadly is the strife betwixt the foes, for well-nigh all the captains that were in command on both sides rushed into the press with their companies and fell. On Mordred's side fell Cheldric, Elaf, Egbricht, Bunignus, that were Saxons, Gillapatric, Gillamor, Gislafel, Gillar, Irish. The Scots and Picts, with well-nigh all that they commanded, were cut off to a man. On Arthur's side, Olbricht, King of Norway, Aschil, King of Denmark, Cador, Limenic, Cassibelaunus, with many thousands of his lieges as well Britons as others that he had brought with him. Even the renowned King Arthur himself was wounded deadly

If Monmouth was right, Camlann was a battle on an international scale. Elsewhere, the old Irish chronicles introduce the possibility

of the Scots fighting at Camlann;

537 - Comgall, Domangart's son, King of Scotland, fell in the 35ᵗʰ year of his reign **Annals of Tigernach**

By this use of the word 'fell' we must come to the conclusion that King Comgall died in battle – in the same year as our seismic battle at Yarrow. His possible death at Camlann could be connected to one of the other two standing stones in the area. These are known as the Glebe Stone & the Warrior's Rest. The Glebe stone stood at the centre of large cairn covering a quantity of decomposed bones. Was this the burial site of the Scots who died at Camlann? One of the Welsh Herghest triads actually places the Scots at Camlann.'

Three Dishonoured Men who were in the Island of Britain:

The third and worst was Medrawd... When Medrawd heard that Arthur's host was dispersed, he turned against Arthur, and the Saxons and the Picts and the Scots united with him to hold this Island against Arthur. And when Arthur heard that, he turned back with all that had survived of his army, and succeeded by violence in landing on this Island in opposition to Medrawd. And then there took place the Battle of Camlan between Arthur and Medrawd, and was himself wounded to death. And from that (wound) he died

The battle was a disaster for the British, a calamitous defeat in which their great leader had died. Within decades the British hold over the island was in tatters, & at the Battle of Chester in 616 the Kymry were divided for ever as the Angles reached the western coast. Over 600 years later when the last prince of Wales, Lewellyn, was slain, the poet Gruffudd ab yr Ynad Coch saw his death in terms of Arthur's defeat, deeming it, "as at Camlan."

The handful of Britons said to have survived the battle should

explain why this grave was subsequently lost to Welsh memory. **(******)**. This leads us to an age-old question - what happened to Arthur's corpse. I believe the Yarrow Stone is actually a memorial, commemorating the fact that the famous Arthur & Mordred were buried in its vicinity. The Statistical Account of Scotland 1845 hints at the location of the graves;

...the upright stones mark the place where the two lords or leaders fell, & the bodies of their followers were thrown into a marshy pool, called the Dead Lake, in the adjoining hagh

We now have a lead as to finding Arthur's bones, whose trail leads us to the discovery of their rather ignoble fate. Our journey begins in the middle of the nineteenth century, when John Alexander Smith in the 1864-66 PSAS ******* relates two letters sent to him by the Reverand James Russel;

One of the Duke of Buccleuch's game-watchers came to me this forenoon to ask what steps should be taken with regard to a sepulchral cist that had been discovered on saturday evening, near the spot where the others had been found some years ago, & containing a human skeleton. He told me that two servants on Whitehope Farm had seen a rabbit enter a warren, as they thought, & on digging it turned out that it had taken up its quarters in the old cist. This, on the upper stones being removed, disclosed the full length skeleton of a man, the bones mostly in their natural position, though some of the smaller ones had been disturbed by the tiny occupants...

The bones are in wonderful preservation. It is exactly similar in character to the other eight cists found here some years ago... & like them lies directly east & west; it is about 25 yards to the south of them

Unfortunately, on Saturday evening, the two men had displaced the bones, & a medical man, who lives near this, & who was passing at the time, had carried off the skull. When I saw the bones, they were collected into a heap...

Eventually the whole skeleton was taken away to be examined.

What astonished Alexander Smith was the fact the bones were in such a good condition;

…though lying in a closet here, exposed to the action of the air for a week past, till I had the opportunity of sending them safely to Selkirk, they have shown no symptoms of decomposition. How are we to explain this? It seems all the more strange, considering that the adjacent cists previously laid bare, which were in ground equally dry, & were more completely covered up, few remains were found, & these on exposure immediately crumbled to dust.

There is one very good solution for this remarkable state of preservation – that is the embalming of a corpse. By this process the decay of the body can be postponed centuries. It is evident that, while his warriors received a normal burial, this corpse received special attention. As the Egyptian Pharaohs mummified their remains for their future reincarnation, perhaps King Arthur in his later days had insisted on & received the same attention. This would have been the thought-seed that led to the legend of Arthur & all his knights sleeping underneath the Eildon Hills - a few short miles from Yarrow - waiting for the day when they will all rise again.

Another clue as to this being Arthur's corpse was gained upon examining the skull. John Alexander Smith again;

 The skull is very entire, with upper and under jaw; many of the teeth, a good deal worn in the crowns, were in their places, though they soon fell out; the thigh and arm bones, with parts of the spine, are in good preservation. The forehead is somewhat low.

From the fact that the crowns were worn we surmise that the warrior was advanced in age & was a healthy eater. This fits the

bill perfectly of an elderly King Arthur, whose regal status afforded him the best food in the highest quantities. For a full examination of Arthur's skeleton see **Appendix D**, where we discover that he had the, '*fairly developed muscular power'* we would expect of a great warrior-king. On completion of the the examination, Arthur's bones were returned to Yarrow, as testified by Alexander-Smith & another of the Rev James Russel's letters;

If he wishes very particularly to place the skull in the Museum, I do not object; but I think in most such cases it is as well to rebury the bones, for I have as much reverence for the ashes of those buried 1300 years as I have for those that have been buried at a recent period, and have as much regret in disturbing their remains.

Then Alexander-Smith states;

Some time after this paper was read to the Society, the bones were returned for re-interment to the Rev. Mr Russell of Yarrow, and in a letter received from him acknowledging their safe arrival,

Alas, by the year 1912, Russel's hope of keeping the bones in holy sanctity had been quashed by local curio-seekers; CG Cash noticed;

...in 1882 the cist was described as being 'full of bones.' But since that time many people, I am told, have raked out bones, & incidentally seemed to have raked in pebbles. ********

In 1912 these bones were taken away by Mr Cash himself, the last, unwitting grave-robber of Arthur.

... among the earth I found some fragments of bones & some teeth; I have left nothing but the bare empty cist.

Thus - skull apart - the bones of Arthur have all vanished. During the writing of this book, I contacted Hawick museum & enquired as to the current location of the skull. I was told they were not

sure & were looking into it. Thus we are given a new mystery - what happened to Arthur's skull!

Arthur's legend lives on, magnificently. There have been hundreds of books, plays & films made about him, but in recent years the historicity of Arthur has been pulled into question. Modernity tends to look on these quasi-mythological tales with a sceptical mind, & understandably dismisses the Arthurian ouvre as medieval romancing. Any truth in the historical Arthur has been scattered to all corners of the island, where innumerable places claim their own slice of the legend. In spite of this, until another battlefield by a 'Crooked River' is discovered, containing a double grave with suitable Authurian connections, we must draw the conclusion that the Battle of Camlann happened at Yarrow. The valley retains a romantic energy to this day. Many great poets have walked here & been inspired to write lovely airs, ballads & poems, picking up on the hidden energies that great events leave in their wake, that manifest themselves into ghosts & legends. The Statistical Account of Scotland 1845 says;

The strath traversed by this stream (the Yarrow Water) has long been classic ground. It is, indeed, singular how many men of genius have at once felt & deepened the charm.

NOTES
Chapter 15

* George Eyre-Todd - Byways of the Scottish Border

** Some scholars seem to think Dumnogenus refers to the so-called Damnoni of Strathclyde, but when it comes to history, you have to dig deeper in order to verify past assumptions. The Scottisg Damnonii is based on Ptolemy, c.140AD, who's map of Scotland was tilted 90 degrees clockwise, suggesting he had never visited the country, & he probably never left Egypt. The Damnonia/Strathclyde element is nothing more than him filling in the gaps in his knowledge of the world beyond the Roman pale. Beyond Hadrian's wall he also places the Cornovii in Caithness & names the Outer Hebrides as Dumna! Both the Scottish Damnoni & Cornovi were never mentioned again, anywhere, & neither was the word Damnonia in a Scottish context until modernity. It a wee factoid! I guess the same thing happened when Columbus thought the world was much smaller than it was when setting off across the Atlantic, the Geography in his back pocket.

When Gildas calls the King of Cornwall a Damnonian in the sixth century - Camlann time - as does Bede a little while after, & them both being North Britons - & with Damnonia being placed in Devon by Didorus Siculus before the birth of Christ, these outweigh considerably an obscure reference made by a man who had never visited Scotland & who sited many other unattestable places & tribes in the land - including five of the six 'Damnonian' towns, two of which he repeated elsewhere (only Colania is placed on the Atntoine Wall in the highly corrupted Ravenna Cosmography).

*** Both the bones & the lead cross found with them are lost to us; the skeleton disappearing during the reformation of Henry VIII, & the cross surviving a few more centuries. It was recorded as being seen & handled by John Leland in 1540, & was illustrated for William Camden's book *Britannia* in 1607. Its last known location was in the possession of a certain William Hughes, of Wells cathedral, early in the eighteenth century.

****PSAS 1854-57
Notes on some sepulchral cists, & on the Latin inscription upon one of the standing stones near Yarrow kirk, Selkirkirkshire, by John Alexander Smith

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PSAS
1898-1899

A SURVEY OF THE CATRAIL. By FRANCIS *LYNN,* F.S.A. SCOT.

The Catrail appears in a hollow some distance behind and above the shepherd's house of Whitefield. At first there are only fragments, the track having been cut up by winter 'torrents. Two short pieces show a section about 18 feet wide, with a strong mound on the lower side. Getting on to marshy ground the line is faint, but it again reappears with a low but well-formed mound on each side, running straight upwards (fig. 8). It then turns with a sharp curve, and runs northwards along the face of Snout Head : about 50 yards below this turn in the line, there is a branch thrown out which runs plainly through the hollow between Snout Head and Peat Law, and downwards into Catslack Burn, and curving southward, crosses the ridge behind Catslack Knowe at the curious ravine known as the Cat Holes, and then, turning westward, is lost in the cultivated patches behind Yarrow Feus. Returning to the main line of the face of Snout Head—the Swine Hill Brae of the old writers—the Catrail runs along very distinctly for two thirds of a mile.

It then runs down-hill, and after crossing a small syke, becomes lost in rank spongy bottom land. It is again found on the summit of the ridge westwards from Welshie Law, and runs straight forward and down towards the Haunel, here forming a conspicuous line on the hillside.

Returning to Yarrow, a break occurs between where we found the Catrail above Whitfield shepherd's house, and the point where Yarrow is forded at the Free church. This part has been long under cultivation; and as here the track must have been close under the steep face of a hill, material sliding down would speedily cover up both trench and mound.

The smaller branch we traced circling round from Catslack Burn could not be meant as a continuation of the line coming from Quair Water.

****** It seems there were only a handful of survivors, as given in the poem Kilwych & Olwen, translated by Lady Caroline Guest

Morvran the son of Tegid (no one struck him in the battle of Camlan by reason of his ugliness; all thought he was an auxiliary devil. Hair had he upon him like the hair of a stag).

And Sandde Bryd Angel (no one touched him with a spear in the battle of Camlan because of his beauty; all thought he was a ministering angel).

And Kynwyl Sant (the third man that escaped from the battle of Camlan, and he was the last who parted from Arthur on Hengroen his horse).

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1864-66 PSAS John Alexander Smith
Notice of a long-shaped cist, with skeleton, found near Yarrow Kirk, Selkirkshire

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PSAS 1912-1913 - Notes on some Yarrow Anitiquities – CG Cash

EPILOGUE

Yet some men say that King Arthur is not dead, but hid away into another place,
and men say that he shall come again and reign over England. But many say
that there is written on his tomb this verse:
"Hic jacet Arthurus, Rex quondam, Rexque futurus."
Here Arthur lies, King once and King to be.
Mallory - Morte d'arthur

On Arthur's death his empire split up into rival principalities,
which slowly began to tear each other apart. The Kyrmy was
severely weakened in 537, from both the losses at Camlann;

The three frivolous causes of battle in the Isle of Britain.

The third was the battle of Camlan, between Arthur and Medrod, where
Arthur was slain with 100,000 of the choice men of the Cambrians. On
account of these three foolish battles, the Saxons took the country of
Lloegria from the Cambrians, because there was not a sufficient number of
warriors left to oppose the Saxons

& the plague mentioned by the AC that swept through Britain &
Ireland. Norman Davies, in his 'The Isles - A history (1999) tells
us;

The bubonic plague which devastated Western Europe in the mid sixth
century is thought by some commentators to have hit the Celts harder than
the Germanics.

Into the power vacuum surged the second Saxon onslaught,
beginning 15 years after Badon with this entry from the ASC.

A.D. 552. This year Cynric fought with the Britons on the spot
that is called Sarum, and put them to flight.

The only man with the power to stop them would have been
Constantine, Arthur's brother. Unfortunately forthe British he was
destined to become a saint, & I shall end this book with his fate as
given in Doble's Lives of the British Saints 1907.

Constantine, son of Paternus, king of Cornubia, married the daughter of the
king of Lesser Britain (Brittany), but behold, by ill fortune the queen died:
& the king, greiving over her death & refusing to be comforted, handed

over the charge of her kingdom to his son, & then, bidding farewell to all, he left the kingdom & crossed to ireland; coming to a certain house of religion, he humbly undertook a menial task, which consisted in carrying to the mill each week the grain to be ground, & bringing it back, thus descending from a throne to a mill.

But one day Constantine the Miller, sitting in the mill, & not seeing anyone there, said, "Am I Constantine, King of Cornwall, whose head has so often worn the helmet & his body the breastplate?' No he replied. As he talked thus with himself, a certain man who was hiding in the mill heard him, & told the abbot what he had heard. When this news spread, all run to him &, taking him away frin themill, lead him to the clositer, teach him letters &, by the inspiration of the holy ghost, raise him to the priesthood. Soon after he said goodbye to them all, left teh oplace & went to Saint Columba, a man most dear to god, & afterwards he was sent by st kentigern to galvedia (Galloway) to peach the word of god, wher he was elected abbot, & studied to reform by word & example the flock committed to him. And, at last, when C had reached a decrepit old age, he desired of the lord, what he had long had in his mind, namely that he might die as a martyr for the Church of Christ, & he heard a voice from heaven saying that it should be as he had asked. And when the man of God had gone over all that country in every direction preaching the word of god, & was staying in the island of Kintyre (Raithin) certain malignant men came together & hastend to the island that they might wickedly perform that for which the man of god had piously prayed, Coming therefore to the man of god, they cut off the hand of the attendant, which he at once healed by mereley touching it. Raging therefore against the man of god, they showered blows upon him, &, among other deadly wounds, they cut off his arm, & leaving him as dead they went away. Then the saint, calling ion his brethren, comforted them in the spirit of charity, & so fell asleep in the presence of the brethren, & is deservedly counted among the saints & elect martyrs of God. Now he died about the year of our Lord 576.

Was Constantine assasinated by the Saxons, eager to remove the half-blood Arthur from the political scene. We may never know, but then again there is the possibility we may. Before embarking on my Arthurian journey my knowledge about him was, I would say, *normal*. That is, I knew of his round table, & Excalibur, of Camelot & of Lancelot. Yet as I write, I have now learnt of his family & of his tombstone, of his kingdoms & his victories, & such knowledge I hope will assist all future Arthurians when they delve into his wonder.

APPENDIX A
UTHER PENDRAGON

A thorough reading of other sources makes it clear that Uther was in fact
  Arthur's chief druid, & the original prototype for the Merlin myth.
  Monmouth would have gotten the regal-sounding name from earlier
  Welsh sources such as the 10th century poem, Pa Gur, where one of
  Arthur's companions is given as "Mabon ap Mydron, servant of Uthir Pen
  Dragon". The chief source of this information comes from the poem, **The
  Death Song of Uther Pendragon**, penned, perhaps, as he lay dying,
  where in black & white, he tells us that he is not a king, but a bard;

I am a bard, and I am a harper,
I am a piper, and I am a crowder.
Of seven score musicians the very great enchanter.

In the same poem he connects himself to Arthur by saying;

I shared my shelter,
a ninth share in Arthur's valour.

In dark age battles it was traditional for the druids to wander between the
  two armies, castigating the soldiers, calling the gods & making a
  cacophony of ethereal sounds with straining voices & instruments. There
  they would dare the combatants to strike them down. The Death Song
  mentions both of these actions;

Am I not with hosts making a din?
I would not cease, between two hosts, without gore.

Have I not been accustomed to blood about the wrathful,
A sword-stroke daring against the sons of Cawrnur?

The poem then hones in on his druidical powers by stating;

Is it not I that performed the rights of purification,
When Hayarndor went to the top of the mountain?

The magic powers that a druid possesses are confirmed as being his in the
  Welsh Triads;

One of Three primary illusions of the Island of Prydain.
 The illusion of Uthyr Pendragon;

One of the "Three great enchantments of the Isle of Britain" -
The Enchantment of Uthyr Pendragon which he taught to Menw son of
  Teirgwaedd

In the tale Culhwch & Olwen, we are told that Menw has the ability to turn people invisible, an obvious product of his bardic training under his master. In the Pa Gur, we are told that Mabon son of Modron is the servant of Uthr Bendragon. The meaning becomes clear when we learn that the Celtic version of the Grecian Apollo was known as Matrona, whom as Uther's servant shall give him power over all the arts.

In two copies of Nennius, we are told that Arthur is "In British Mab Uter, that is in Latin terrible son, because from his youth he was cruel." Thus Uter really means 'terrible' (or wonderful) & with 'pen' meaning chief, we can now read Uthers name as 'The Terrible Chief Dragon.' Looking deeper into the symbolism of the dragon we can see how similar to the druids they were. Both were gatekeepers of a parralel world & played an important part in religion. As dragons haunted forests & caves, so did the druids, as attested to by the Roman writer Pomponius Mela, the first author to say that the druids' instruction was secret, and was carried on in caves and forests. As dragons gaurded fabulous hoardes of treasure, so the druids protected the precious secrets of the subconscious mind.

APPENDIX B
Arthwys, King of the Pennines

The Colia surname held by Peter of Cornwall is most probably connected to King Cole - the Old King Cole of our nursery rhyming childhood. At the time of the Roman withdrawal from Britain, he was lord over northern Britain as far as the Antonine Wall. His empire was divided among his sons, & it is through these genealogies that we find another confirmation that Peter was Arthur's father. The Bonedd Gwŷr y Gogledd (The Descent

of the Men of the North) gives us this pedigree;

Coel Hen - St. Ceneu - Mor - Arthwys - St.Pabo Post Prydain

The Arthwys of this lineage was the monarch of Greater Ebrauc, an earlier form of Northumbria, whose capital was York. He also held lands across the Pennines, & could well have been the High King in the area. To connect him to Peter we must examine a stanza in the Welsh poem, thed Englynion y Beddau (The Stanzas of the Graves).

The grave of Mor, the magnificent, immovable sovereign,
The foremost pillar in the conflict,
The son of Peredur Penwedig

Peredur is a deviant of Peter, & the word Penwedig ties in with Peter of Dyfed, for Penwedigg was the name of a cantref in Cardiganshire, which was a part of Dark Age Dyfed. This word is otherwise unknown, but by adding the letter - l - we get Penwledig, or chief imperator, & the title that turned into Geoffrey of Monmouth's Pendragon. Peredeur's son was said to be the 'foremost pillar of the conflict,' which is the same as the epithet given to Saint Pabo, where Post Prydain means Pillar of Britain. Earlier sources suggest that he was not Arthur's son, but his brother. That he was said to have fought against the Scots & Picts, before setting up a hermitage in Anglesey & dying there in 530 fits Arthur's history perfectly. In the light of this information, Arthur's paternal lineage would run as thus;

cole

ceneu

peter

mor   arthur   constanine   st.pabo

APPENDIX C
ARTHUR'S PILGRIMAGE

The passage in the HB tells us that Arthur travelled to the Eastern Meditteranean, & hints at teh driving force behind Arthur's campaigns. I believe it was a complete restitution of Roman rule – under his jurisdiction of course. He would have been inspired by his contemporary, *Anastasius I* ** who, from a lowly position in the civil office, had risen through the ranks to become Emperor of the Byzantium - which was, in effect, the Roman Empire

in the east. Anastasius sprung from Roman strock who, according to the History of the Later Roman Empire by JB Bury (1889) ... *held the not very distinguished post of a silentiarius or gaurdsman.* A euology by Procopius of Gaza made him out to as '*a deus ex machina setting right the wrongs & lightening the burdens of the empir*e.'

This powerful nation of nations maintained the traditions of Rome from its capital at Constantinople. Similarily, in the furthest north-west fringes of Rome's lost empire, Arthur & his Britons were the last bastion of the old order against the Teutonic expansion. In chapter 1 we saw how Arthur's fortresses across Britrain were linked by Byzantine Tintagelware. It is possible that Arthur actually went to meet Anastasius in person before he travelled to the Holy Land. This probably took place at the second city of Byzantium, Ephesus, wher Anastasius sometimes held court. Nine miles from the city, on the top of the Bulbul mountain, is the shrine to thr Virgin Mary, in the place she is said to have spent her last days. It was here, then, that Arthur would have acquired her holy image which inspired his victory at Guinnion.

After the political visit to see Anastasius, our highly Christian King would have not been able to resist a journey to Jerusalem. There he acquired the other relic mentioned in the HB, a replica cross. There were many of these made in those days, for in the 4th century Helen, the mother of emporer Constantine, had declared she had found the very cross on which Jesus had been crucified. Subsequently, every year it would be paraded through the streets of Jerusalem. It is probably that Arthur attended one of these festivals at some point in the early 6th century.

APPENDIX D
KING ARTHUR'S BONES

NOTICE OF A LONG-SHAPED CIST, WITH SKELETON, FOUND NEAR YARROW KIRK, SELKIRKSHIRE, PKOW COMMUNICATIONS BY THE REV. JAMES RUSSELL, YARROW. BY JOHN ALEX. SMITH, M.D., SEC. S.A. SCOT. 1864-66 for PSAS

The cranium and some of the bones are now on the table, and with the valuable assistance of my friend Mr William Turner, M.B., Demonstrator of Anatomy in the University, the whole have been subjected to a careful examination.

The cranium, though rather small, is well formed, and the various regions are fairly proportioned to each other; the parietal bones are flattened in the posterior half of the region, but the supra-spinous portion of the occipital bone is well rounded.

The skull has an extreme length of 7'2 in., an extreme parietal breadth of 5-2 in., and a height of 4'7 in.—the ratio of length to breadth being 100 to 72, and of length to height 100 to 65. It belongs therefore to the class of long-shaped or dolicocephalic skulls. Its longitudinal arc, measured from the root of the nose to the posterior edge of the foramen magnum, consists of a frontal arc 4'7 in., a parietal arc 'of 5 in., and an occipital arc of 4'6 = 14'3 in., Extreme frontal breadth 4'4 in., occipital breadth 43 in. Its horizontal circumference is 20 4 in.

The radii of the skull—which give the size or greatest length of its different regions, are measured from the external meatus of the ear to the greatest projection of each region, and are therefore interesting, as showing the relative extent of each—are as follows :—Maxillary radius, 3-8 in.; fronto-nasal radius, 3'6 in.; frontal radius, 4-3 in.; parietal radius, 4-5 in.; occipital radius, 4-1 in.

The length of the face is 4 in., and the breadth at the zygoma 5 in.

There are alveolar sockets for the 32 permanent teeth.

The lower jaw is well formed, though rather slender, with squareshaped projection in the middle of the base, and the depth from condyle to angle of jaw is 2'2 in.

The internal capacity of the skull was taken by carefully filling it with glassmaker's sand, having previously stuffed the orbits with wool; the sand was then poured into a glass measure, graduated to inches and parts of an inch, and the cubic capacity was in this way found to amount to 83 cubic inches. The average capacity of modem British crania has not yet been determined on a large scale with very great precision, but Mr Turner informs me that " the mean of 30 normal male German crania measured by Welcker was 88-4 cubic inches; mean of 30 female, 79-3 cubic inches. The mean of 20 male German crania, measured by Huschke, was 8S'17 cubic inches; of 17 female German crania, 79'3 cubic inches." This skull, therefore, gives a capacity somewhat below that of average modern male German crania, but still considerably above that of the females, and it/alls below the mean capacity of the crania from the long barrows recorded by the authors of the '.' Crania Britannica."

The skeleton is of moderate size, the femur measuring 17 inches in length; the humerus 12'5, the radius 9, and the ulna 9| inches. The extreme length of the

body of the scapula being 5'8, and the breadth opposite the attachment of the spine 3'8 inches. I need not enter into any other details, but shall only state that the bones seem to be those of an adult male of rather moderate stature and of fairly developed muscular power.

In looking over the various bones, I was struck by the appearance of a peculiar tubercle-like process projecting upwards and inwards from the upper surface of the first rib of the right side, the left being quite natural. This is of very rare occurrence, and is believed by anatomists, from a careful study and comparison of the several and varying cases which have been observed, to be an indication of a cervical rib,—a rib arising from the seventh or last cervical vertebra. The Museum of Anatomy in the University here possesses no less than three or four specimens of this rare variety in different degrees of development—one shows the free head of the rib, and the attachment of its body to the first true rib of the chest; and others show varieties, in size and shape, of this tubercle-like process. Its occasional presence is curious and suggestive, in an anatomical point of view, of the relation or analogy of the transverse processes of the vertebras to the ribs; and it is also interesting to find such a rare peculiarity occurring in the occupant of one of our early cists. From the rarity of the occurrence of this peculiarity and its anatomical interest, I have added the specimen to the Anatomical Museum of the University.