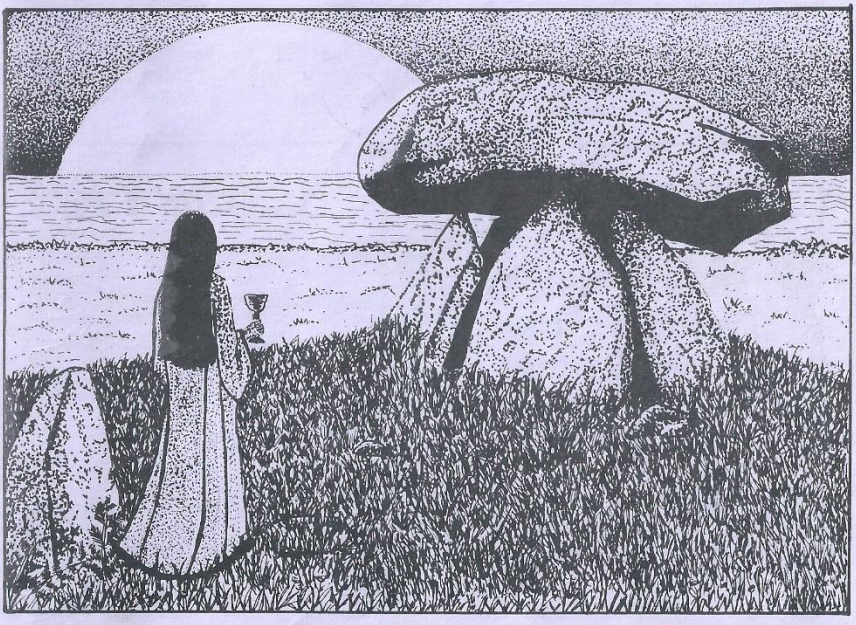
No. 11 Spring 1990 £1.35

meyn mamvro

ANCIENT STONES & SACRED SITES OF WEST PENWITH.



CORNISH HOLY WELLS • GOLD BRACELETS
STONES OF POWER by PAUL DEVEREUX
STRANGE SIGHTINGS by DOC SHIELS •

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Grateful thanks to Su Bayfield for front cover and well drawings on p.5-7, Barry Millard for original Coventina back cover drawing, and John E. Palmer for stone of power drawing on p.16. Typesetting by Pat Angove and printing by Kevin Carlyon.

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Beltane Fire is a quarterly magazine which covers all aspects of the supernatural and occult, including 'Earth Magic'.

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Meyn Mamvro

Stones of our Motherland

EARTH ENERGIES • ANCIENT STONES • SACRED SITES • PAGANISM • LEYPATHS
CORNISH PRE-HISTORY & CULTURE • MEGALITHIC MYSTERIES • LEGENDS & FOLKLORE

Following on from the "debate" on earth magic or white witchcraft on Radio Cornwall (mentioned in the last MM) during which they wheeled on 2 vicars to oppose Kevin & Ingrid Carlyon, MM wrote to the station asking why they felt it was necessary to set up a conflict, and pointing out if for example they were doing a feature on Buddhism or Islam in Cornwall they wouldn't oppose it with Methodists, so why do it with paganism? The result was that your editor was invited on for a 20 minute live broadcast on "Cornwall Daily" last November. It was quite a relaxed broadcast and I had the opportunity, albeit in a limited time, to present what was hopefully a positive view of paganism and earth mysteries and the magazine. I was asked what paganism was and how much was it practised in Cornwall today. I replied that it was a religion that tries to be in tune with the natural rythmns and energies of the earth and give a spiritual dimension to the ancient sites and landscape – "it's a faith, it's a belief, and a celebration – a thanks for what Mother Earth has given us, and a way of relating it to ourselves." The point was made that it has nothing to do with satanism, nor is it in conflict with Christianity, but rather an attempt to get back to something we've all lost over a period of time before dogma and a hierarchy of priesthood took over. I was asked if the ancient sites are still used, and what passes through my mind when I visit these sites. I replied: "A feeling that here is a very sacred place, because it was probably built to celebrate and to worship the passage of the sun and the moon through the year, and the relationship of the Sun God and the Earth Mother. It was also probably aligned to observe things like the rising of the sun at certain significant times of the year. The stones may also have been particularly constructed to accurately reflect the shape of the landscape they point to. So we are approaching something that was built with a great deal of care, of love, and of understanding of the energies that are in the earth which I think we've lost in many ways today ... The people who built the sites would have been aware of these energies and have tried to use them in both a spiritual and a practical way for the crops and the changing of the seasons."

The matter of ley lines was raised, and I explained there were different ideas of leys, from alignment of ancient sites in the landscape to energy lines in and around the sites. These ideas were also given prominence in a talk with slides by Paul Broadhurst and Hamish Miller, based on their new book 'The Sun and the Serpent' (see page 22), at Penzance Library in November organised by MM. It was an excellent gathering with about 50 people present, and it was really nice to meet up with many MM readers. As a result of this a local Earth Mysteries Group is being formed which will meet regularly for discussions, exchange of ideas and site visits. Full details on p3.

Another exciting forthcoming event is the annual Earth Mysteries Moot which in 1990 will take place in Cornwall (see p23). MM will be helping to organise this along with the Ley Hunter as a result of the moving of the Centre of Earth Mysteries Studies to West Penwith. Founder and co-ordinators Paul & Charla Devereux are now living in Penzance, and we welcome them to this very special part of the world. A most interesting article on current research into EM by Paul can be found on p16 of this MM.

Lost and Found

– Scilly Stones

© Frank Gibson

The fate of the statue-menhir (mentioned in MM6 p24 and pictured right) recently re-discovered on St Martins (Isles of Scilly) has now been decided. The 3ft high carved figurine was found earlier this century when a heath fire revealed many prehistoric remains on Chapel Downs, St Martins. It was photographed in the 1950s but subsequently lost. Charles Thomas mentions it in his book "Exploration of a Drowned Landscape" (1985) and describes it as "another trace of pagan religion in this corner of the Isles." A couple of years ago it was re-discovered, buried on the Downs, and this time a proper examination was made. It looks as if it is the top half of a statue-menhir with the face of a godlet, similar to those found in Brittany, the Channel Islands and Spain, which would make it pagan Celtic or Iron Age – there is even a feeling that it might date back as far as the Bronze Age. It has however deteriorated over the ages in the open air, so a stone replica has been made which will be housed in the Isles of Scilly museum. The original has been returned to its place on Chapel Downs where it has been fixed into a permanent socket-hole, a pagan shrine brought alive again in the C20th. Some corrobatory evidence for the Scillies as a pagan centre can be found on Nornour, an uninhabited island where a collection of remains indicates that it was a shrine to a marine Goddess, possibly Sil? or Silla? which would link her to Sulis Minerva, the water goddess of Bath.

Staying on Scilly, the recent CAU survey there has also revealed a newly-discovered stone row, on the beach on the south side of St Martins. Three smallish stones, one triangular and grooved, and one with (natural?) cup markings are in a row on Hightown beach. If this is a Bronze Age site (and of course it would not then have been a beach) it will make it a unique find for the Scillies. It was once thought that the Nine Maidens near St Columb Major was the only stone row in Cornwall but others have now been discovered, 8 on Bodmin Moor and 1 in W. Penwith near Zennor (see MM9 p2). The significance of stone rows is not fully understood: they may have been 'avenues for the dead', and the great number of chambered tombs on Scilly would add some weight to this, or even spirit paths for shamanistic visions. But whatever their purpose, the discovery of one on Scilly adds another piece into the total picture.

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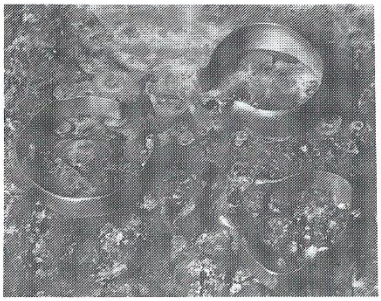
– Bronze Age Gold Bracelets



The 3 Bronze Age gold bracelets found at Rosemorran in Nov 86 (reported in MM3 p24 & MM4 p24 and pictured right) finally came up for auction at Penzance and were sold to a mystery buyer for £25,000, outbidding the County Museum at Truro which had a ceiling of £24,000. Despite owner Barrie Rodda's reported wish that they remain in Cornwall there is of course no guarantee now that they will do so. Rumour has it that they were bought by Peter de Savery, but then when any piece of Cornwall's heritage comes up for sale it is always rumoured that Peter de Savery will buy it! Some small consolation for the County Museum is that replicas will be on show there. Let's hope that they fare better than the replicas displayed at the Penlee Museum in Penzance – one of them was stolen last Summer!

Meanwhile the County Museum has at least got another Bronze Age gold bracelet which was discovered on a beach on St Martins (Isles of Scilly) last year by a visitor from Surrey, Peter Dent. Not realising its value or antiquity he kept it for 2 months before taking it to the British Museum who declared it a "relatively rare type of late Bronze Age gold bracelet, dating from about 1000 BC." It is likely to have come from a hoard deposited elsewhere, so other bracelets may be awaiting discovery. It is only 2½" in diameter and although described as a bracelet, Dr Kinnes from the British Museum commented that: "In the Bronze Age, people wore the most extraordinary things in most unusual places"! An inquest declared it a treasure trove and it was passed to the Duchy of Cornwall who presented it to the County Museum on condition they re-imburse the finder with £3000. He was not particularly pleased however, declaring that he thought it ought to have remained on the Scillies instead of at Truro, and the Scilly Museum were a bit miffed too! There's been more fighting over these bracelets than in the Bronze Age itself!

NOTICEBOARD

Sat Jan 27th – Cornish Earth Mysteries Group first meeting – St. Just
Fri Feb 9th – Full moon eclipse
April 9th – Listen to the Earth national energy-raising day
Mon Apr 30th – 2nd May Day Eve Maypole dance & B.B.Q – St. Just
Tue May 1st – Obby Oss Day – Padstow
Sun May 6th, 13th or 20th – The Three Wells Walk – West Penwith (see p.10)
FOR FURTHER DETAILS OF ANY OF THESE EVENTS PLEASE SEND SAE TO MEYN MAMVRO ADDRESS OR RING 0736-787612.

Cornwalls' Pagan Network operates from Bodmin and aims to bring together like-minded people to offer support and love for each other and Mother Earth, and to organise sessions on a wide range of pagan subjects. Further details from co-ordinator Reg Ellis, 19 Harmer Close, Bodmin PL31 2EU (SAE please).

The West Penwith Pagan Group also meets regularly at Full Moon Esbats for discussions, ritual workshops etc. Sessions so far have included an evening with Aeolian Songspell (Oct 89), a discussion on Natural Magic (Nov 89) and a music workshop with Alison & Med (Dec 89). Future sessions are planned for 1990. Further details c/o Meyn Mamvro (SAE please).

Healing & Divination in Cornish Holy Wells

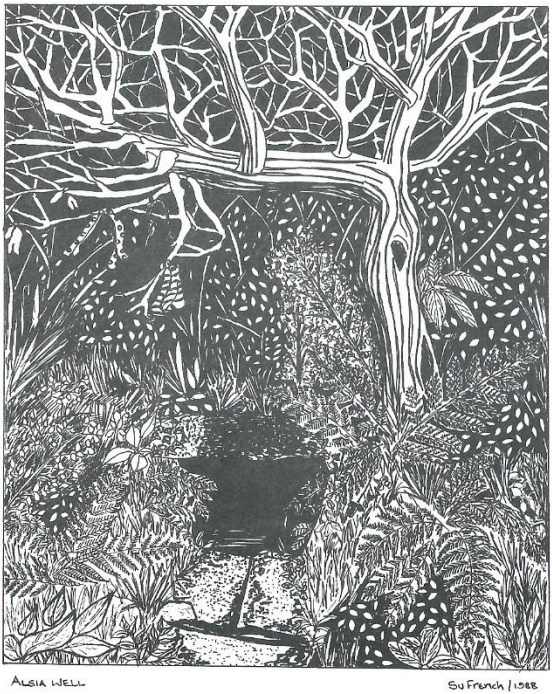
BY CHERYL STRAFFON

Cornwall contains within its 100 or so miles a great number of sacred and holy wells. Although some of these have now fallen into disuse and disrepair, there are quite a few still preserved and visited, particularly in West Penwith, a most mystical and elemential landscape where the ancient stones still live and the sacred sites are everywhere to be seen. Among these sites are some few dozen holy wells which have living legends of their power to heal and fortell the future associated with them.

The age of these wells is anyone's guess: most are associated with early Celtic saints, for Cornwall, unlike the rest of England, was of course a Celtic land, having more in common with Ireland, Wales and Brittany (also famed for their holy wells) than the Anglo-Saxon lands. We may be talking about at least 1000 years of use, and during this time the efficacy of the wells must have had a powerful effect. It seems very unlikely that they would have been used so continuously and to such effect if they did not actually 'work'. In a way not really understood by us today, the wells much have been perceived as a direct entrance into the body of Mother Earth herself, a kind of shamanistic key that unlocked some of the meaning of existence, and the waters understood as being the source of both life and fertility. It seems likely then that the pagan Celtic peoples used the wells for the purposes of healing (making the body whole) and divination (predicting future events) as a means of integrating man and woman-kind with the Goddess herself - the spirit of the universe that inhabited everything: people, animals, trees, rocks etc. Probably all of the Earth's special places, such as seas, rivers, trees and certain stones were thought to contain the spirit of the universe in a pure or concentrated form, and wells would have been a particularly potent manifestation of this.

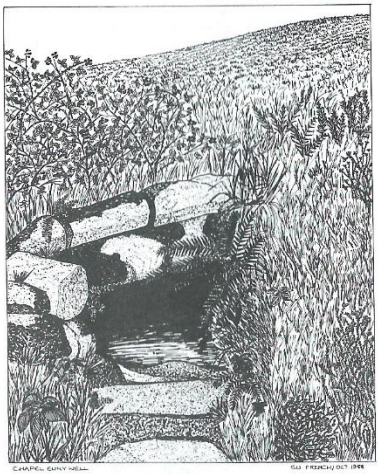
Later on, the meaning of this would have become more corrupted and less well understood. The Goddess spirit would be interpreted as actual spirits - fairies or piskies that inhabited the wells, and sacred hills and fountains were re-christianised after saints, to whom their sanctity was transferred. The meaning and purpose of the wells as holistic places of healing and far-seeing became corrupted into quaint customs to do with cures for ailments and wishes for future happiness. Yet, if we scratch below the surface, it is in these customs that are sometimes dismissed as folksy and superstitious than we can begin to understand the true meaning of the wells.

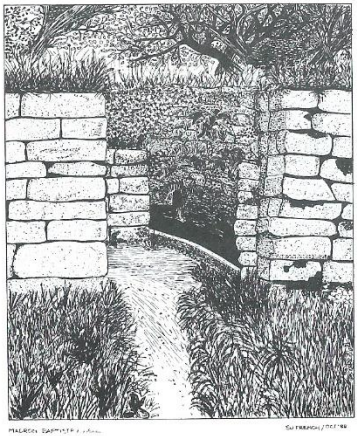
For example, a dozen or so wells in Cornwall have divination lore associated with them, and many more are renouned for healing. At Colan Well near St Columb on Palm Sunday (the nearest Sunday to Easter, the old pagan god of Eostere) crosses were thrown onto the water. If they floated the diviner would outlive the year, but this was conditional on holding the cross in one hand, leaving the other free for an offering to the priest! The well also became famous as a cure for sore eyes, which seems in some way to be related to the aspect of divining – the one seeing with the outer eyes, and the other with the inner eye. Crosses were also floated on the water at Madron Well in West Penwith by maidens in May, the number of bubbles indicating the number of years before matrimony. May is an especially propitious time for well-worship, linking it back directly to the pagan festival of Beltane, and the presence always of maidens for divining must be a significant folk memory of the May-Day festival, which was about fertility and coupling. The most propitious time at Madron was 3 successive Thursdays in May; at Chapel Euny not far away it was the first 3 Wednesdays in May. Here the future was foretold by sinking a pin or pebble, and again the number of bubbles gave the answer to any question. Pins were also thrown in a Roche Well (Holy Thursday and the following 2 Thursdays, before sunrise being the most appropriate time) and at the well on St Michael's Mount, both of these incidentally being sacred hilltops: Roche is a rugged outcrop of rock upon which was built a hermitage, and St Michael's Mount an island offshore of West Cornwall with an original monastic settlement, as if the sanctity of the places were recognised by the presence of sacred water. At Alsia Well, also in West Penwith, it was reported that scores of maidens could be seen on summer evenings, anxious to discover what sweethearts would be parted or united, the number of bubbles arising from the fall of a pebble representing the years before the event would transpire. An alternative was to float bramble leaves. And at Gulval Well (now destroyed) an enquirer could find out if a friend were alive or not: if alive, the water of the well would bubble, or otherwise become muddy, but if dead remain still. The whereabouts of stolen cattle and lost goods could also be traced by means of its waters. This is extraordinarily specific information, and for a well to possess such oracular powers means it must have gained such a reputation for accuracy over quite a number of years.



ALSIA WELL Su French / 1988

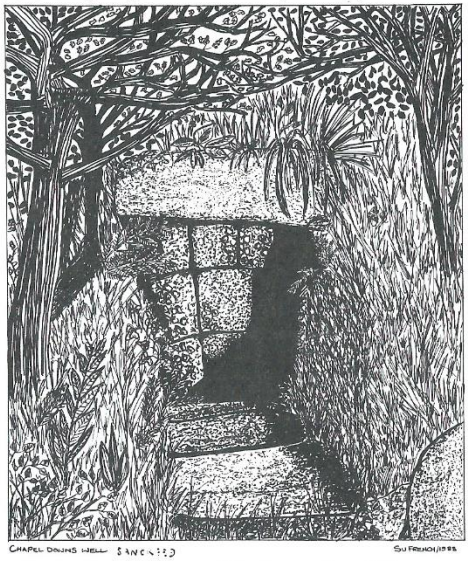
Many of these wells associated with divination also have a strong reputation for healing, as if both aspects were related, the waters being a means of cleansing the impurities of the past, and of giving wholeness of mind and body back to a person in the future. Chapel Euny had a tremendous reputation for healing, the patient being dipped 3 times against the sun, and then passed round the well 3 times in the same direction, on the first 3 Wednesdays in May. Three is a magic number that often recurs in well-lore: cures could be made at Madron Well for example by bathing on 3 successive Thursdays in May, or for children with rickets on the first 3 Sundays in May, and may be a folk memory of the triple aspect of the Goddess. Rickets could also be cured incidentally by passing children 9 times through the holed stone of the Men-an-Tol (and notice Chapel Euny's ritual is 3+3+3=9), a stone which also had a reputation for divination (a brass pin placed on the stone would move to right or left to answer yes or no). The stone seems to have had the same power as a holy well, as if the holed stone were a passage into the secrets of initiation in the same way as wells lead into the womb of Mother Earth. Again at Alsia Well on the first 3 Wednesdays in May mothers came from far and near with their weak and rickety children that they might be strengthened by being bathed in its waters. At both Men-an-Tol and Madron Well it was important to pass round widdershins (against the sun), and over the centuries many of the rites have been analogous to sun worship, particularly when arriving before dawn. Also at Madron Well pilgrims tied pieces of rags to bushes to help their cures or to propitiate the fairies (spirits of the well), a custom still observed there today and known in many other parts of the world. In Ireland and Cornwall some of these pilgrimages would end in pagan rites, and the general licentiousness and merrymaking of the gatherings was much frowned on by the established church. However it is interesting to note that even today Christian baptisms take place at Madron Baptistry Well on Sundays in May, a direct link-back to the pagan Beltane festivals there, though they are doubtless much more solemn affairs today!





Thus it may be seen that well customs practised generally up until this century are direct invocations of a time when the old shrines were part of everyday life and were focal points for the rituals dedicated to the Goddess herself and the spirits/ gods who inhabited everything. A natural spring in a grove (and wells are nearly always surrounded by trees) would "draw together the potent forces of the earthly and watery elements in a cauldron of primal power that could be harnessed in a rite of known efficacy" (see Bibliography 4 below). As time went by, the original meaning would have been forgotten, and the wells became places for quaint customs. These persisted right up until the early years of this century.

But the use of the wells has never really died out. Today more than ever they are once again visited and cared for, as more and more people come to realise what a haven of peace and solitude they represent in today's crazy materialistic world. Describing Sancreed Well, the Rev Lane-Davies said in 1970: "The spot always seems to me to possess a greater air of mystery and sanctity than any other in Cornwall", and 18 years later Paul Broadhurst felt the same: "This truly ancient shrine is beyond all others in its peculiarly elemental essence .... it is like returning to some haven of tranquility at home in the womb of the Earth." I have visited it many times - sometimes one will find flowers left there as an offering to the well, sometimes someone will be quietly meditating beside it, most times there is no-one there except the gentle dryads hovering peacefully around the cool clear waters reached after a climb down steps into the very womb of Mother Earth herself. Once I was there at the Winter Solstice and a full moon rose in the sky in a clearing above the well and shone her light straight down through the trees into the area of the sacred shrine itself. The tides of moon and water were moving together in a celestial harmony, a powerful revelation that the wells are still alive and potent with power to heal or give insights into the past, present and future, if only we care for them today as they were cared for all those hundreds and thousands of years ago.



CHAPEL DOWNS WELL SANCREED SU FRENCH 1988

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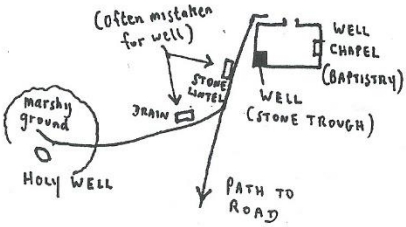
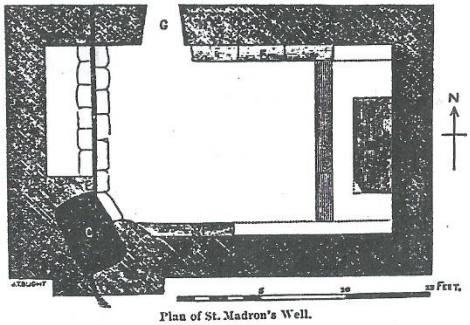
The Mystery of Madron Well



"The well has been venerated since pagan times for its curative and prophetic powers." So says the recently erected noticeboard outside Madron Baptistry together with a helpful diagram showing the Holy Well some distance (about 200 yards) back along the path from the Baptistry. But which well has been venerated? The Holy Well, which is just an area in very marshy ground, or the Baptistry 'well', which is a rectangular stone trough into which water flows? (the same water that flows incidentally from the Holy Well). "This tank" says Charles Thomas[1] "is sometimes confused with the Holy Well." Indeed, the more one looks into this site the more confusions are compounded. The 'Baptistry' is not historically a baptistry at all, but a well-chapel, although baptisms are now occasionally done there "where Christian mothers with unconscious pagan leanings brought infants to be baptised"[2].



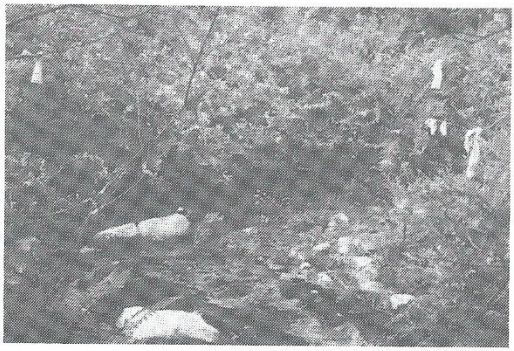
Madron Well-chapel : plan by J.T. Blight

Plan of St. Madron's Well.

J.T. Blight[3] in 1856 gives a plan of this baptistry or well-chapel which shows a font into which the holy water flows (the stone trough), the water for which, he says, is "supplied from the well above", about 200 yards away. So the earliest reference would appear to make a clear distinction between the two. However, Hunt[4] writing in 1871 quotes from an earlier manuscript by William Scawen in the library of Thomas Artle, 1777 which seems to imply that the well is in the baptistry. He tells of two cripples who "resorted to St Mardren's Well (sic) and according to ancient custom .... lay some small offering **on the altar** there, and lay on the ground all night, drank of the water there, and in the morning after took a good draught more, and took and carried away some of the water, each of them in a bottle, at their departure." Both William Copeland Borlase[5] in 1893 and Quiller-Couch[6] in 1894 reproduce Blight's engraving of the baptistry/well-chapel and imply that the baptistry and the well are one and the same and that is where cures have taken place. However, even in Quiller-Couch's mind there is obviously ambiguity. The original notes by Thomas Quiller-Couch speak of visiting the well some thirty years earlier "which was then in a very ruined state .... enclosed by rough old walling in which were in the south-west corner a dilapidated well", i.e., the baptistry. He then goes on to quote an account of the curing of the cripple John Trelille in 1640 who did "bathe in St Maderne's Well (or in the stream running from it) **near to which well is a chapel**", i.e. the well was apart from the baptistry. Added comments by M & L Quiller-Couch say that "the well is now simply a hole in the ground .... but the remains of the baptistry are in much the same condition they have been for the last half-century or more."

Later writers have compounded the confusion. Lane-Davies[7] gives a description of the well-chapel/baptistry, but also speaks of the "cures wrought there" such as that of John Trelille. J. Meyrick[8], quoting from Hunt, says that "maidens in May made a cross to float on the water, the number of bubbles indicating the years before matrimony" which sounds like the Holy Well, but then "baptisms took place at Easter and Whitsun and the first Sunday in May" which sounds as if the Holy Well were in the baptistry! In fact, Christian services still take place there the first two Sundays in May, which is a direct link back to the pagan origins of the site, Maytime being the Celtic festival of Beltane. The site is also used for pagan rituals and handfasting celebrations. It seems probable that the well-chapel/baptistry is on the site of an earlier pagan well, but it is also possible that if the well itself were some yards away in marshy ground, it may not have been firm enough foundations to build there - hence the gap between them.

So where does that leave the Holy Well itself? That it has been used as a Holy Well is evidenced by memories of older people today who recall going to the marshy spot as children in the 1930s. In a letter to MM, Mrs Dorothy Taylor of Penzance says that "the well and baptistry were visited as distinct units". Straw crosses and pins were thrown into the waters of the well in order for wishes to be granted. The habit of putting rags on the trees as a hope for curing bodily ailments had died out by then, but has latterly been revived, and they can now be found in profusion decorating trees at and around both the well and the baptistry. J. Harris Stone writing in 1912[9] mentions the pins being dropped in the water, but says the well is actually a stone trough of granite slabs some 3ft long by 1½ft wide by 16" deep. There is a photograph of this structure, which has now disappeared; but a few years ago a group of local people cleared up the whole area around the Holy Well and built a new stone surround. This is now often covered by the boggy ground, although in the very dry Summer last year (1989) it re-emerged again (see picture below).



So we have a number of candidates for Madron Well - the marshy ground surround (the 'official' Holy Well); the well-chapel (baptistry) enclave with which the cures seem to be associated; and the other structures along the path, such as a stone lintel and a drain, near to which rags are tied nowadays by people who think they are the well! If any reader has further information on all this, we would be very interested - meanwhile, go to which ever one seems most potent and efficacious: after all, they are all the same water!

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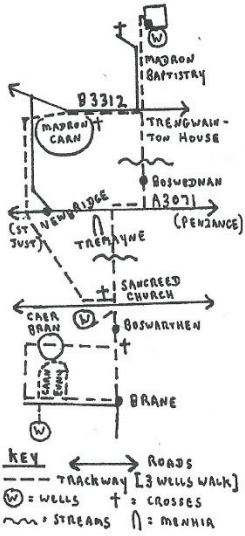
The Three Wells Walk



As mentioned in previous articles, it was always traditional in West Penwith to visit some sacred wells on the first 3 Sundays in May when they were considered to be at their most efficacious. MM decided to recreate that tradition by researching a walk of about 10-12 miles along old inland pathways taking in three of the most powerful wells, Carn Euny, Sancreed and Madron.

May 7th 1989 dawned clear and sunny - a most beautiful day for a walk. We all met up at Sancreed (4200 2935) and started walking across fields to the Boswarthen Cross where we turned up a narrow deep lane to Caer Bran hillfort (4075 2903) with its superb panoramic views. From here we turned west up the lane to Carn Euny where we made out first stop at the wells (3999 2990), a most delightful spot. The waters in the well seemed very deep and dark that day, as though they were a glass darkly leading into Mother Earth herself. We collected some of the water and then turned down the lane and went through Carn Euny courtyard house settlement and fogou (4024 2885) to Brane hamlet and back across the fields to Sancreed, a marvellous downhill walk taking in views right across to St Michael's Mount. We followed the lane surrounded by masses of bluebells up to the well where we rested and had lunch. Into the flask containing the Carn Euny water we added more from Sancreed well.

Then after lunch we set out on the second leg of our figure-of-eight ramble. Over the stile below the churchyard we went through the wicket gate, across some fields, down the hill to Trerice Farm and then across more fields including one beautiful one filled with daisies, buttercups and dandelions, with the stile surrounded by yellow gorse - memories of ones childhood. A short walk through Rôskennals Farm and across a pretty stream with Tremayne standing stone visible in a field to our left (4298 3136) brought us to the A3071 road. Up the road, over more fields to Boswednan hamlet, our route took us steeply down through a deeply-wooded valley over a secret stream and up a steep field to the edge of Trengwainton Gardens which were covered with a thick carpet of bluebells (see page 19). We paused to take in the warm smell wafting from the woods and then moved on the Madron Baptistry well (4465 3280), the path down to which was framed with the white blackthorn blossom signalling Maytime. At the Baptistry well, which had just been used for an open-air service, we performed a simply ceremony, placing our container of well water into the well and passed around its waters for us all to drink and pour onto the earth. Then it was return to Sancreed across Madron (Trengwainton) Carn, down the road to Newbridge, up a lane to Bosvenning, and then across fields via Boleppa to Sancreed from whence we had started. A glorious day had given a profound insight into the peace and understanding of the old ways. (C.S.)

MM plans to walk the Three Wells Way again this year on one of the first 3 Sundays in May. Contact us direct if you would like to come along with us.

Guide to the Holy Wells of Cornwall

MM4 p.11-14 gave a full list of the Holy Wells in W. Penwith. This feature chooses a "Top 50" of the best sites in the rest of Cornwall. Map references are followed by the appropriate 1:50,000 map number.

South-West Cornwall

1. **ST MICHAEL'S MOUNT** - Giants Well SW515/298 (203). In private part of Mount, but formerly used for throwing pins down to get wishes granted. Named after Giant Cornelian who inhabited Mount.

2. **HAYLE** - Phillack Well SW565/384 (203). Across the road from the church. In 1720 the Sherriff of Cornwall used the well to wash a mangy dog, for which sacrilegious act he and his son both died and his family became extinct within 20 years!

3. **HELSTON (TREWANNACK)** - St Wendronas Well SW677/285 (203). In field beside stream opposite Trelil Farm. Well preserved with seats inside and niche at back for image of the saint. Legend of crows removing stones every night, when attempt was made to build Parish church here, pointing to probable pre-Christian origins of well.

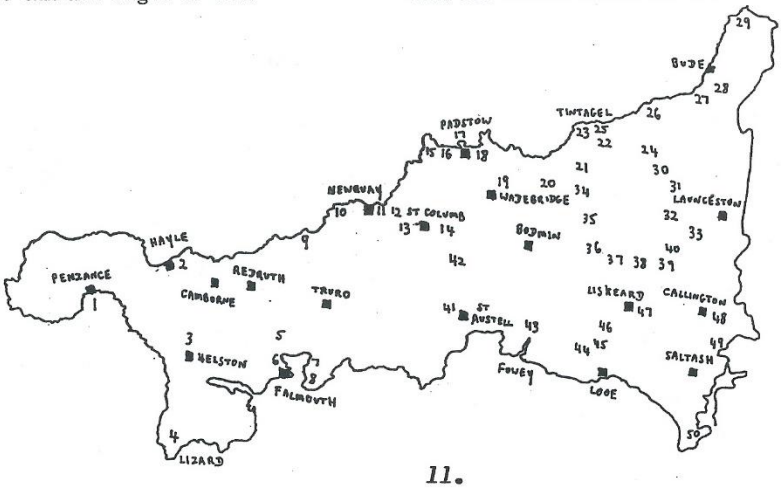
4. **LIZARD PENINSULA (GRADE)** - St Ruans Well SW716/147 (203). In field beside minor road. Beautiful serpentine stone building with granite arch enclosing well of clear cold water.

5. **PERRANAWORTHAL** - St Pirans Well SW779/388 (204). A lovely setting down a hill near the church, the well being enclosed in a grotto cut out of a rock surrounded by foliage. One of 3 holy wells dedicated to Cornwall's patron saint, the others being at Perranzabuloe (SW774/525) and Trethevy (well no.21).

6. **MYLOR CHURCH** - St Mylor's Well SW820/353 (204). In peaceful churchyard that also contains tallest cross in Cornwall with pagan sun-symbols and C16th masons mark symbols carved around porch door.

7. (a & b). **St JUST-IN-ROSELAND CHURCH** - St Just's Well SW849/358 (204). There are 2 wells here, one in the Churchyard, and the other - the Holy Well itself - just outside above the tranquil creek, indicating probable earlier pre-Christian origins. An immensely pretty and peaceful place.

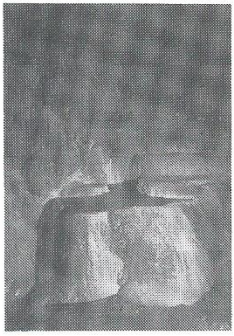
8. **St MAWES** SW847/332 (204). A few miles further south in St Mawes above the Victory Inn, restored with a C15th arch and modern carved oak door.



North Coast Area

9. ST AGNES (CHAPEL PORTH) SW697/497 (203). Stream running into the sea. Well building removed about 1820. Also known as Giants well from Giant Bolster who used to drink there - marks of his thumbs and foot could be seen indented in the well stones.

10. (a & b). HOLYWELL BAY - St Cubert's or St Cuthbert's Well. There are two wells here both vieing for the title of the Holy Well. One, beside a stream in Trevornick Farm caravaning site at SW773/588 (200) was re-discovered in 1916 and the C14th building restored, now covered with ivy and surrounded by ferns and green moss. The other at SW764/602 (200) is more pagan and powerful, being a natural basin in a sea-cliff cavern at the eastern end of the beach (cut off at high tide), a dark chamber in the womb of the Earth. Unique.



11. NEWQUAY - Rialton Priory SW847/619 (200). A small stone building over a clear spring in the private Priory gardens. Removed to Somerset in 1840 by the Duchy Steward who took a fancy to it but was forced to return it again!

12. TRELOY - St Pedyr's Well SW858/623 (200). On Treloy Farm beside an orchard. Traditionally a very sacred site, the well building is surrounded by fragments of an earlier chapel, draped in moss and lichen.

13. COLAN - Lady Nance Well SW870/604 (200). In hamlet of Mountjoy. Once a famed well for divination and healing of eyes, now only an overgrown watery hole.

14. ST COLUMB MAJOR - Ruthvoes Well SW925/607 (200). In field beside cottage and recently restored. St. Columb was martyred here by a pursuing pagan lover.

15. CONSTANTINE BAY - St Constantine's Well SW865/749 (200). Across golf course, ½ mile from ruins of chapel. Re-discovered under sands in 1911 and restored.

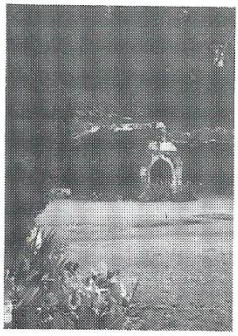
16. HARLYN BAY - St Cadoc's Well SW885/749 (200). A mile or so on from St Constantine's Well. Remains of well & chapel in undergrowth on boggy ground. Cadoc was a C6th Welsh monk.

17. (a, b & c). PADSTOW - There are several wells in and around Padstow, such as St George's Well (918/765) and St Johns Well (914/784) which are streams beside the cliffs. In the town itself Fenton Luna (SW915/755) consists of a C16th stone archway and well house.

18. ROCK - Jesus Well SW937/764 (200). Another well on a golf course near sand dunes which have in the past half-buried it! Enclosed and restored well-chapel.

19. ST KEW's Well SW023/768 (200). Inside entrance to old Rectory. Restored well building and cross. Clear drinking water well-reputed.

20. MICHAELSTOW Well SW081/788 (200). In churchyard but now rather neglected. However St Kew Church well and this one align on to the top of Rough Tor on Bodmin Moor where there was a former chapel dedicated to St Michael, below which was another well.



Rialton Priory Well

21. CAMELFORD - St Julitta's Well SW093/829 (200). In field on farm 1 mile outside Lanteglos. Now dry and somewhat derelict, but surrounded by ivy and a thorn tree.

22. TRETHEVEY (ST NECTANS GLEN) - St Pirans Well SW076/892 (200). A simple well enclosure, now rather derelict, but standing at the beginning of an old pilgrims route leading up the Glen to the site of a hermitage, which stood near to a waterfall, surrounding which are many mysterious legends and ghostly sightings.

23. TINTAGEL - St Julittas Well SW048/892 (200). Situated on Tintagel island on which the Celtic monastry was built. There are 3 wells on this Holy Island sunk in the rock beyond the ruins of the chapel, one of which forms a pool close to an underground passage.

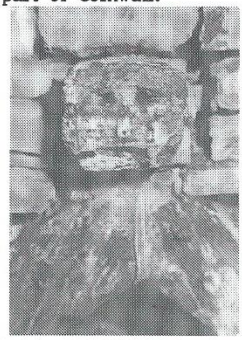
24. DAVIDSTOW Well SW153/874 (190). In a boggy field behind the church. A large well surround, restored in the last century, above which grows an old thorn tree.

25. (a & b). BOSCASTLE. Two wells can be found near this attractive village with its Witchcraft Museum. At Minster Church SW111/905 (190) on the site of an old Priory is the well of St Merteriana in a scooped-out hollow at the bottom of the churchyard. And up the beautiful Valency Valley near St Juliot Church at SW133/913 (190) is the recently dug-out well that formerly possessed a well-house and was reputed to be a treatment for skin diseases.

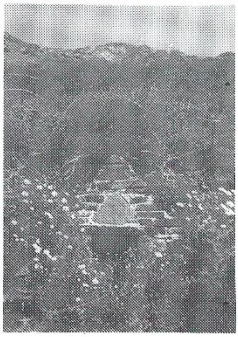
26. CRACKINGTON HAVEN - St Genny's Well SW149/971 (190). Not the well in the churchyard which was built in 1927, but one that is half submerged on a sloping green bank in front of the church, covered by a stone-roofed building.

27. POUNDSTOCK - St Neot's Well SW204/999 (190). Same name as well no.38 though on opposite sides of the County, and this one may have had an earlier dedication to St Winwalloe, there being a former Celtic Church here. The well itself is down a wooded valley in a peaceful and secluded area off the beaten track surrounded by an old stone wall and containing clear and cold water.

28. WHITSTONE - St Ann's Well SW263/985 (190). In the churchyard, restored stone and roofed building with clear water. Inscribed over the doorway is a carving reputedly of St Anna but which looks more like a pre-Christian idol, perhaps an effigy of the original spirit of the well itself, the Great Goddess Ana. A strange mysterious place in a remote part of Cornwall.



29. (a & b). MORWENSTOW. Approaching the far north Cornish border we come to Parson Hawker's Morwenstow and 2 contrasting wells. In the private Vicarage garden is St Johns Well at SS206/154 (190), the waters of which were the only water Hawker would drink in his lifetime. And buried in the hillside on the cliffs below, looking out over the Atlantic Ocean, is St Morwenna's Well itself SS197/155 (190), repaired by Hawker in 1874 but now unfortunately dry. However, this wild & lonely spot seems an appropriate place for the last well in North Cornwall.



Bodmin Moor Area

There are a dozen or so wells in the villages encircling Bodmin Moor like a necklace around the Moor.

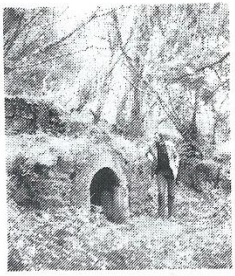
30. ST CLETHER Well SX203/847 (201). Beautifully situated under overhanging rocks in the Inney Valley leading down from the church. Consists of the largest well-chapel in Cornwall (restored 1895) with the well around the back and in the chapel itself.

31. LANEAST - Jordan Well SX229/839 (201). Halfway down field opposite church. C16th granite and roofed well surround with clear water. Formerly used for baptisms and divination.

32. ALTARNUN - St Nonna's Well SX226/816 (201). The well is roofed and surrounded by stone walls, and its waters have been restored by the present owner. Formerly a "bowsenning pool", where madmen were immersed continually in the well until their insanity subsided!

33. (a & b). LEWANNICK - Blaunders Well SX274/807 (201). On farm in village, a square open structure, the water issuing from a round cut hole in one of the surrounding slates. Another stream in the woods of the Trelaske estate was formerly the source of Joans Pitcher well (SX285/810) that Lane-Davies suggested was a survival of pagan nature worship.

34. ST BREWARD - St James or Chapel Well SX091/769 (200). A very romantic setting in woods near Chapel Farm outside the village, the well seems to grow out of the very wood itself. Sadly the well is dry, the water being drained off by a pipe to the farm.



35. BLISLAND - Treganna Chapel SX096/742 (200). An isolated place in a wooded valley on the edge of the Moor. The Chapel is in a ruinous state, and the water emerges from the well on the side. Legend that field above should not be ploughed, given credence in 1878 when farmers son had leg amputated after falling on a scythe at harversting.

36. CARDINHAM - Trezance Well SX125/694 (200). About ¼ mile N of the church with its finely-carved Celtic cross. Formerly a chapel here, now only a spring of clear running water rising in a stone-lined chamber, with a number of carved stones from the original oratory lying about below.

37. ST NEOTS Well SX183/681 (201). A trackway below the church beside a stream leads to an open meadow, the well being on the far side at the foot of a rocky outcrop covered in trees. The well, a few feet below ground level, was restored in 1852 with an oak door and an interior bench seat at rear.

38. ST CLEER SX249/683 (201). Large C15th chapel and well in centre of village, the well pre-dating the chapel. Formerly used as a bowsenning pool, as at Altarnun (no.32).

39. CARADON - St Johns Well SX291/714 (201). On village green in boggy ground. The reconstructed well can be found near the ruins of an old chapel. Not far from Hurlers stone circles.

40. NORTH HILL - St Torney's Well SX271/763 (201). Above River Lynher in a beautiful and tranquil spot in the woods. Remains of ancient stone building with clear running water.

South-East Cornwall

41. ST AUSTELL - Menacuddle Well SX013/535 (200). Reached by path below A391 Bodmin road. C15th stone structure, restored in 1922. Clear running water renowned for curing weak children, divination and good fortune. An enchanting place, hidden from the busy road above.

42. (a & b) **ROCHE (VICTORIA)** - Gundred Well SW985/617 (200). Beside minor road leading off A30. An ancient arch stands over the waters, which were resorted to on Holy Thursday and following 2 Thursdays before sunrise for cure of eye diseases. There was also a well at Roche Rock itself a few miles further south (SW991/595).

43. GOLANT, FOWEY - St Samson's Well SX121/551 (200). At south porch of church, the site of a C6th hermits cell. Legend tells how St Samson founded the site, which is beautifully situated above the River Fowey, after subduing a dragon nearby, hinting that the area was strongly pagan.

44. PELYNT - St Nun's Well SX224/564 (201). In valley of West Looe river, steps lead down a path to a site with the feeling of great mystery and deep tranquility. The well-building is surrounded by oak and thorn trees, and contains an ancient bowl into which the water drips. Many strange legends associated with it, including a guardian elf, a curse on removing the bowl, and piskies that would follow anyone home who did not leave an offering.

Compiled by C. Straffon

45. DULOE - St Cuby's Well SX241/579 (201). A few miles to the east, not far from Duloe stone circle. An ancient stone and granite chapel building with side seats contains cool and pure water. A former granite basin carved with figures of dolphins and a griffin was removed to Duloe church.

46. ST KEYNE Well SX248/603 (201). Restored in 1932. Beside a lane south of St Keyne. The saint herself reputedly planted an oak, an ash and an elm over the clear running water and stone building. Whichever newlywed drinks first of the waters, man or wife will be the ruler in the marriage, a legend that can also be found on St Michael's Mount.

47. LISKEARD - St Martins Well (Pipewell) SX252/645 (201). In centre of town below the street and behind a locked gate, the water is now condemned! Once resorted to by crowds of people for healing and favourable marriage prospects for women.

48. CALLINGTON - Dupath Well SX374/693 (201). A large well-restored and maintained C16th granite chapel building with clear water running through. Legend here of a duel between 2 Saxons, one poor and one rich, for the hand of a young lady.

49. HALTON QUAY - St Indract's Well SX417/659 (201). Close to River Tamar in remote spot. Restored 1951.

50. MOUNT EDGECUMBE - St Julian's Well SX447/521 (201). Finally, approaching the border at Plymouth Sound, beside the road to Cremyll is a C14th arched well-building. Probably it would originally have been the first well encountered by pilgrims as they crossed on a ferry from England to the Celtic land of Cornwall.

 Photos © Paul Broadhurst

-WELCOMING THE SOLAR LIGHT- JOHN.E. PALMER. © 1989.

STONES OF POWER

by

Paul Devereux

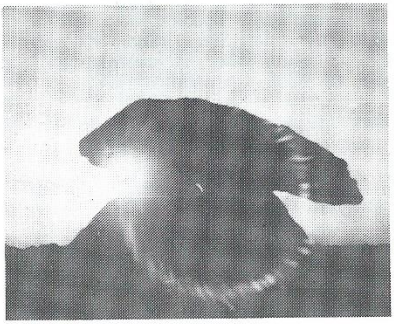
Paul Devereux is the foremost Earth Mysteries researcher in this country, editor of "The Ley Hunter" and author of several books, the latest of which is "Earthmind" (with John Steele and David Kubrin), not yet published in Britain. However, MM has an advance preview and here prints an extract about the effects of radiation of ancient sites in West Cornwall.

Thousands of geiger counter and scintillometer readings have been taken as part of the Dragon Project in separate research efforts at numerous ancient sites and test locations, in a wide range of landscapes in Britain and elsewhewre. Some healing and holy wells have been found to be naturally radioactive. This is true of two of the most famous and ancient holy wells in Britain: the Chalice Well at Glastonbury and the sacred waters of the springs at Bath. But less well-known wells, such as that of Sancreed in Cornwall, can also yield surprisingly high natural radiation counts at water level.

Another way in which radiation is connected with ancient sites is in the use of granite by megalithic builders. Granite is a particularly radioactive rock, and it is in granite regions especially that radon gas tends to be a hazard. Of all the counties in England, granitic Cornwall has the highest incidence of domestic radon; it also has the highest concentration of megalithic sites. Other granite zones include Dartmoor in Devon and the Aberdeen area of Scotland, both of which are also notable focuses for megalithic monuments. And the world's greatest concentration of megaliths around Carnac in Brittany is similarly in a granite landscape.

Granite uprights at some circles in Britain have been found to have small areas on them which emit radiation almost continuously, although measured overall their radiation count is simply that of high-energy granite. But the most interesting use of granite by the builders of prehistoric sacred structures was in the creation of enclosed spaces. These took the form of dolmens and underground passages or chambers, known as fogous in Cornwall but usually as souterrains elsewhere, such as northeast Scotland, on the Orkneys, and in Ireland. The French, Cornish and Scottish examples are all in granite country, and uranium is known to be present on Orkney. These fogou/souterains resemble the Indian kivas of the American south-west, which is also an area of uranium deposits. The kivas were designed for ritual and ceremonial purposes, and at least some versions of the fogou/souterrains almost certainly had a similar function. I have obtained identical (high) background radiation readings in New Mexico and Cornwall.

Radiation monitoring took place at a number of Cornish fogous and dolmens during 1988. Readings within them varied, but all were high, some two to three times higher than the already above-average background readings outside. While measuring these radiation levels, I came across accounts describing the appearance of light phenomena within them. One example was provided by archaeologist Dr John Barnett, who had observed inexplicable lights while inside Chûn Quoit. It happened in July 1979, when Barnett was engaged in weeks of fieldwork studying the Cornish ceremonial monuments. At the end of a long day's work, he and his photographer Brian Larkman camped alongside Chûn Quoit, and after dinner went over to the dolmen to "look around and just generally relax". He squeezed inside the stone structure, and, sitting in the darkness, suddenly became aware that on the underside of the capstone above his head there were "periodic short bursts of multicoloured light" which "flashed across the stone's surface in short linear bands". This went on intermittently for about half an hour. The quoit is located on a remote stretch of moorland; it was night-time, and there was no identifiable source of light to account for the phenomenom. The effect was confirmed by Larkman, who sat inside and also saw lights flickering on the capstone's underside. He could detect no colours, but they were "a real phenomenon taking place inside the tomb".



It was later discovered that in June 1988, also in totally dark conditions, former university research psychologist Jo May had witnessed what seems to be an identical phenomenon, but this time inside Boleigh fogou. Inside this subterranean granite chamber May clearly observed "thin spirallic filaments swirling ... around the main capping lintels of the passage." He made checks to ensure that he was not experiencing some form of optical illusion. Although the lights were subtle, he commented that they were clearly "there"; they were objective phenomena. The swirling filaments were "interlaced and moving gently, accompanied by hundreds of tiny pricks of light.[1]" It so happens that these two sites gave the highest radiation readings of any granite enclosure sites monitored in Cornwall during the 1988 session.

Obviously, ancient peoples would not think of magnetic or radiation phenomena in terms of geophysics, but as evidence of spirits or magical power (which is not to say such interpretations were necessarily any less valid than those of modern science). But whatever terms they were seen in, energetic stones, whether magnetic or radioactive, would have been noted and used, probably as aids to healing and the production of altered states, almost certainly in conjunction with ritual activities and the ingestion of psychoactive herbs, plants or fungi.

It is not an area where there is much scope for anecdotal information to become available, but accounts have come to researchers' attention from time to time. For example, because Boleigh fogou is in the grounds of CAER, a number of experiences in this fogou have been recorded. In one case, a woman standing alone in the pitch darkness of the fogou suddenly found herself in a vivid 'waking dream' in which she was in bright daylight near a church witnessing a wedding. She was

simultaneously conscious of standing upright in the dark fogou while observing every detail of the church scene[2]. Other instances of altered states and the appearance of a 'white lady' have also been reported at the same site, and another Cornish fogou (Pendeen Vau) has a long-standing legend relating to a white lady.

We may discover that altered states at sites with special properties allow entry to highly specialised orders of consciousness which give direct access to the energy body of Earth. It may be that alpha, theta and delta brain rhythm states, induced by physical contact at a specific time with a naturally magnetic stone implanted in the ground, or by a heightened radon atmosphere, could allow us to key directly into the great 10-15 cycle-a-second electromagnetic rhythms of the planet, and allow our consciousness to resonate at global levels.

1 - see also "Living with a Fogou" by Jo May (MM3 p7)
2 - see "Spirit of the Fogou" (MM9 p16)

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Artwork © John E. Palmer.

EARTHMIND is published by Harper & Row (USA), 1989. Write to TLH, PO Box 92, Penzance, Cornwall TR18 2XL for further information on the book.

PLACES OF POWER by Paul Devereux which also features these energy anomalies will be published by Blandford on April 1990.

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Strange Sightings in Cornwall

In MM10 we took a look at some of the spirits, elementials and alien animnals seen in W. Penwith and other parts of Cornwall. But there have been other strange sightings as well. On the next 2 pages Tony 'Doc' Shiels writes about a sea-monster and a bird-man that have been seen at various times, and here we look at two anomalous aerial visitations. Although strange lights and UFOs have been seen from time to time in Cornwall* as elsewhere in this country and the world, the following 2 sightings are very curious examples of the phenomenom.

During September 1977 a young couple, Peter Boulton and Caroline Bond were renovating the Old Post Office in Newmill near Penzance. One evening Caroline went outside and came face to face with a luminous green and red object about 6ft in diameter. She called Peter and they both saw the object float up the ramp of a barn behind the house and zig-zag across a field. It then drifted across the moors, coming to rest about a mile away, where it stayed for some hours and was witnessed by around 30 people. The following evening 4 similar objects appeared. The couple had to be subsequently treated in hospital for a mystery illness whose symptoms were stomach pains, headaches and nausea, not dissimilar to radiation sickness. Jenny Randles (in "The Unexplained" 84) suggested that the renovation of the building may have disturbed the earth, producing a mass of energy and an earth-light effect, which induced the illness through microwave radiation. Exactly how this phenomenon operates is not yet clear.

The other sighting was a recent one, and was witnessed by myself and at least 3 other people. On the Three Wells Walk (see p10 of this edition) on Sunday May 7th 1989 we were approaching Madron on the footpath that climbs up beside Trengwainton Gardens. It was a clear bright sunny afternoon with excellent visibility. Overhead I saw a silvery object moving slowly across the sky in a westerly direction towards Trengwainton (Madron) Carn. Realising that what I saw was not an aeroplane, a weather balloon, or a satellite, I called to the others, and we all witnessed a remarkable happening. The object suddenly changed colour from silver to aquamarine blue and crossed the sky until it disappeared from view over the horizon. We have no explanation for it, save a sneaky suspicion that our walk itself may have not been unconnected with it. After all, we were recreating the magic of well-visiting and collecting sacred water on precisely the right day when it had always been done. Could our actions have somehow released or tapped into the elemential energy present, especially at this time, always subconsciously recognised by those who traditionally used the wells for divination and healing in May? And therefore could the light then have been a visual manifestation of that energy? I don't supposed we shall ever know for certain, no more than did Peter & Caroline know what they had seen and why? But the earth, the sea and the skies hold many strange secrets, of which we occasionally get glimpses. Read on! (C.S.)

* For example 6 UFOs flew over the coast at Crackington Haven in 1972

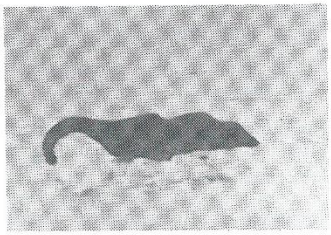
Further Reading

Paul Devereux : Earth Lights (Turnstone, 1982) & Earthlights Revelation (Blandford, 1989)
Janet & Colin Bord : Modern Mysteries of Britain (Grafton, 1987)

MORGAWR and the MAWNAN OWLMAN

by TONY 'DOC' SHIELS

Thirteen is a powerfully loaded number. Thirteen years ago, in 1976, the summer - like the summer of '89 - was long and hot. It was also extremely strange. Bizarre beasties, veritable monsters, appeared in various parts of Cornwall. Perhaps the fact that seven and six add up to thirteen had something to do with the phenomena.



Morgawr photographed in 1976

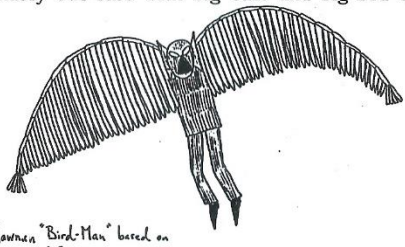
Morgawr, the famous Cornish sea-serpent, was seen by scores of reliable witnesses* in Falmouth Bay and the Helford estuary. A gigantic, hump-backed, long-necked creature, like an ocean-going Loch Ness Monster, Morgawr soon became headline news. One aspect of these monstrous manifestations which attracted the media was the witchcraft connection. A group of sky-clad Celtic witches - Scottish, Irish, and Cornish - conducted a series of invocatory rituals, raising the aquatic dragon. Their success was quite spectacular. Not only did Morgawr show itself, but there were many other weird manifestations: UFO activity, mysterious explosions, sightings of 'little people', and - perhaps oddest of all - the bizarre Owlman of Mawnan.

Owlman was first seen by two young holidaymakers, June and Vicky Melling, aged 12 and 9, at Mawnan Old Church. The girls were playing, one morning, in the churchyard, when they heard a 'funny noise', a kind of crackling sound above them. Looking up, they saw a grotesque winged figure, a human-sized entity with great feathered wings, pointed ears, and a gaping mouth. The creature was hovering over the church tower. The children, understandably, were terrified by this apparition. Coincidentally, during 1976, an American cousin of the Owlman was haunting the state of Texas. It was known as 'Big Bird'.

Witches invoking Morgawr on Parsons Beach, Midsummer 1976

* Witnesses included a Mrs Scott and a Mr Riley who saw it off Pendennis Point (Sept '75), Mary 'F' who saw and photographed it (photo above) off Rosemullion Head (Feb '76), and - 10 years later - Jenny Halstead and Alice Lee who again saw it off Rosemullion Head and drew a sketch (July '85). Further details may be found in "Morgawr - Myth or Mystery" by David Clarke, from "Westcountry Mysteries" (Bossiney Books, 1985). (Ed.)

On the night of July 3rd, two more young girls, Sally Chapman and Barbara Perry, encountered Owlman in the Mawnan Woods. Sally described it as: "...like a big owl with pointed ears, as big as a man. The eyes were red and glowing... its feet were like pincers". Barbara backed up her friend: "It's true. It was horrible, a nasty owl-face with big ears and big red eyes. It was covered in grey feathers.



Mawnan "Bird-Man" based on sketch by Jim Melling, witnessed and drawn 17/4/76.

Birdman monster. Seen on 3rd July, quite late at night but not quite dark. Red eyes. Black mouth. It was very big with great big wings and black claws. Feathers grey. B. Perry 4th July 1976.

The claws on its feet were black. It just flew straight up and disappeared in the trees". The very next morning, another two girls, the Greenwood sisters, saw Owlman near Mawnan Old Church. Jane Greenwood told the Falmouth Packet: "It was in the trees standing like a full-grown man, but the legs bent backwards like a bird's. It saw us and quickly jumped up and rose straight up through the trees."

I saw this monster bird last night. It stood like a man then it flew up through the trees. It is as big as a man. Its eyes are red and shine brightly. Sally Chapman 4/7/76.

Since that time, the Owlman has been seen by at least a dozen more people... all of them female, and young. This feminine aspect seems to link the Owlman, directly, with the activities of the witches. Three of these witches conducted ceremonies in the woods near Mawnan Old Church, attempting to invoke Owlman... and their coven totem is the owl. I, too, have tried to raise the Owlman, by surrealchemical means. So far, without any obvious success. Perhaps it will only respond to women. Morgawr, on the other hands, has reacted to my incantations. I have seen the beastie on three separate occasions, in the company of fellow witnesses. In 1977, with the assistance of a group of professional psychics (including a Scottish witch), I succeeded in raising and photographing the Loch Ness Monster. During later years, helped by a number of witches, I saw some other aquatic serpent-dragons in various parts of Ireland. These cryptozoological beasts play an important role in Celtic folklore. The serpent-dragon is a potent symbol in geomancy; and the man/bird is a shamanic figure. When such so-called 'mythical' creatures are actually seen by large numbers of so-called 'normal' people, something unusually important must be happening. These things are truly portentous. My life changed, quite dramatically, after my first sighting of Morgawr. I suffered a sea change. The same thing could happen to you.... watch out!

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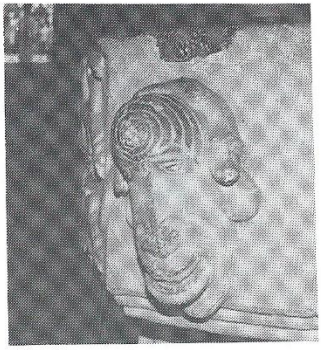
See also "Monstrum : A Wizard's Tale" by Doc Shiels (Fortean Tomes, 1989)

BOOK REVIEW



"The Sun and the Serpent"
Hamish Miller & Paul Broadhurst
(Pendragon Press, 1989 - £18
Paperback to be published 1990)

'The Sun and the Serpent' has already been previewed in MM in articles in MM8 p.10 and MM9 p.4-6 (Chasing the Dragon). Many MM readers have subscribed to it, and they will not have been disappointed. It is a lovely book - a ramble throughout Cornwall and southern England, from Lands End to the East Anglian coast, following the earth's energy lines, visiting forgotten ancient sites and churches along the way that fall on the lines. There seem to be two of these serpentine energy lines running roughly parallel - the masculine Michael line with its predominantly hilltop sites, and the feminine Mary line - the line of the Earth Goddess with its well and water sites. These come together at various key nodal points, including Glastonbury Tor where they form a chalice shape, and Avebury where serpent lines can be dowsed. In Cornwall they coincide on St Michael's Mount where the exposed cross mentioned in MM10 p.15 marks the Mary current; at Resugga castle near the river Fal; at Lostwithiel Church with a very strange gargoyle carving on the font, "far more pagan than Christian", with serpents and a spiral on its head (see picture above); and at the central Hurlers stone circles on Bodmin Moor. In West Penwith, the Mary line in addition passes through Alsia Well, "a shrine to the natural energies of the earth that were used for mystical purposes"; the Blind Fiddler menhir, an "exceedingly powerful site whose energy field is so potent that it can be detected a very great distance away"; and Boscawen-un stone circle where the energy line changes direction to the angle of the leaning centre stone. The authors comment that the implications of this are quite staggering: "it is beginning to look more and more as if we are dealing with a megalithic technology of such sophistication and precision that its scope is entirely beyond us at present ... a nervous system that is alive and functioning irrespective of whether Homo Sapiens comprehends it or not." This book takes you to the heart of this nervous system, and is to be warmly recommended to lovers of the earth and her energies. (C.S.)

A number of sought-after Cornish books have recently been reissued.
A WEEK AT THE LANDS END by J.T. Blight (Alison Hodge, 1989 - £5.95) is a reprint of the original 1861 volume with a new introduction by Charles Thomas. Blight's illustrations of ancient sites and other scenes are excellently reproduced, and there is much useful information therein.
FOLKLORE AND LEGENDS IN CORNWALL by Margaret Courtney (Cornwall Books, 1989) is a reprint of "Cornish Feasts and Folklore", originally published in 1890 - a storehouse of old legends and customs.
CORNWALL AND ITS PEOPLE by Hamilton Jenkin (David & Charles, 1988 - £5.95) contains the three 1932-4 volumes in its 487 pages, the most useful being the chapters on folklore, customs, and the rural calendar.

THE LEY HUNTER and MEYN MAMVRO

present the 13th

Annual Earth Mysteries Moot

This year for the first time to be held in Cornwall at CAER (Centre for Alternative Education & Research) nr Penzance.

SATURDAY 15TH SEPTEMBER & SUNDAY 16TH SEPTEMBER 1990

CAER is an old Cornish manor house standing on a beautiful secluded site - a 2000 year old hill fort complete with fogou - at the head of the Lamorna Valley, near the sea, surrounded by 7 acres of woods, streams and gardens - a place of great magic, power and beauty. The Moot, consisting of talks, slides, discussions and a concert of Celtic music, will take place on the Saturday, with a tour of West Penwith's ancient stones on the Sunday. Vegetarian meals can be provided at CAER, and there is also accommodation available (in the house and camping outside).

However places are limited so please book as soon as possible. Cost is £8.50 waged (£5 unwaged) for the Saturday, extra charge for Sunday. A deposit of £5 (£1) will secure a booking or send SAE for accommodation details. Bookings direct please to TLH (PO Box 92, Penzance) or to MM.

DREAMWEAVERS in West Cornwall

Arwyn Larkin (Dreamwalker) is returning to offer more teachings in the Celtic and Native American tradition.

Previous workshops have been highly successful. They provide ways of connecting with the Earth and awaken our own potential in healing ourselves and others.

There will be two residential workshops in May, 1990 at CAER, Lamorna, Nr Penzance, Cornwall.

19th-24th May : SHAMANIC HEALING - including the use of the lariens (psychic gifts), as well as specific techniques.

26th-31st May : BIRTHING THE MAGICAL CHILD - discovering our own child spirit, the Celtic Mabon within.

Each workshop will cost £250.00 fully inclusive of residential costs.

Bookings and further information : Jan Adamson & Carol Slater
Tresillian, Vellandreath,
Sennen, Cornwall
Tel: (0736) 871521

The Pipers Tune

Our readers have responded to the news in MM10 about the Ancient Sites Under Threat by pointing out the deteriorating state of some of the other Cornish monuments. These include Porthmeor village and fogou (overgrown, unhelpful farmer), Goodaver Circle on Bodmin Moor (surrounded by barbed wire, encroached upon by forestry plantation obscuring sightline views, unhelpful farmer), and Pendeen fogou (becoming filled with slurry from the farmyard). It is only fair to point out that the Cornwall Archaeological Unit along with the Cornish Trust for Nature Conservation have made some attempt to clear a site, the Treen Courtyard Houses near Gurnards Head, on 2 days last year (MM even helped!). But too often they seem powerless to prevent indifferent or antagonistic farmers and landowners from neglecting or spoiling the sites under their nominal care.

Reader John E. Palmer has suggested a manifesto that ought to be adopted by all interested parties which we reprint below. He also makes a point about the re-erecting of stones such as the North Road menhir (4025 3185) as featured in MM10 p3: "Though I am in favour of re-erecting fallen menhirs, I believe such ought to be done with utmost care. There is plenty of exercise to be had for a dowser to display his skill by finding the original stone hole, and then cross-check the dowsers claims by archaeological excavation which can verify the original stone hole. Next it should be carefully considered which end of the stone should be in the earth, and in determining the angle at which the stone should be set, comparing horizon features etc. Thus a temporary committee should be set up, formed of specialist people; dowsers, archaeologists, geologists, artists, perhaps even a historian who can check old maps and sources. In such a way, justice could be done to the ideals of the Ancients, respecting all possible issues that may be involved with the old standing stones."

The Dragon Breathes.....

We believe ALL and every megalithic monument should be regarded and respected as an Ancient Pagan Sacred Site, which along with Ancient Sacred Springs and Wells, ought now come to be fully legally protected.
Far too much has already been senselessly destroyed through lack of respect, and under no pretext should any stones be removed, or Springs and Wells blocked. Those who do so will be much vilified.
Hereby all megalithic sites are reclaimed as original Sacred Pagan Ritual Temples, being part of our original Pagan culture and knowledge, the common inheritance of the British nation, and a Living Inspiration for present and future.

Circular Polarity Projects
John E. Palmer 1989

EXCHANGE MAGAZINES

MEYN MAMVRO now exchanges with the following magazines which we consider are all worthy of support:

EARTH MYSTERIES & SACRED SITES

THE LEY HUNTER - National mag of Earth Mysteries (Annual sub:4 issues £6) PO Box 92, Penzance, Cornwall TR18 2XL

NORTHERN EM (Annual 3 issues £2.95 single £1.15) - Rob Wilson, 40b Welby Place, Meersbrook Park, Sheffield

GLOUCESTER EM (Annual 3 issues £5 single £1.50) GEM, 49 Moorend Rd., Leckhampton, Cheltenham, Glos GL53 0ET

TOUCHSTONE - SURREY EM. (Annual 4 issues £2) J.Goddard, 25 Albert Rd, Addlestone, Weybridge, Surrey

MERCIAN MYSTERIES - Midlands EM (Annual 4 issues £5) - Paul Nix, 12 Cromer Rd, St. Ann's, Nottingham

EARTH - EM, Fortean, Pagan (Annual 6 issues £5, sample £1) Paul Bennett, 20 Stonegate Rd, Thorpe Edge, Bradford

THE FOUNTAIN - Earth healing & dowsing. (Annual 4 issues £6, unwaged & OAP £3.20). Box 915, Seaford, East Sussex, BN25 1TW

STONEHENGE VIEWPOINT Details from 2821 De La Vina Street, Santa Barbara, California 93105 USA

RILKO (Research into Lost Knowledge Organisation) (Annual 2 issues £5.50) 10 Kedleston Drive, Orpington, Kent BR5 2DR

ASH (Albion's Sacred Heritage) Eastern England based (Annual 4 issues £3.50. Sample £1) Claire Capon, 20 Barnardiston Way, Witham, Essex CM8 2EQ

PAGANISM

THE CAULDRON - Pagan journal of the Old Religion (Annual 4 issues £4 single £1) Mike Howard, Caemorgan Cottage, Cardigan, Dyfed, Wales SA43 1QU

THE PIPES OF PAN & Pagan Parenting Network Newsletter (Annual 3 issues £3) Pagans Against Nukes, Blaenberem, Mynyddcerrig, Llanelli, Dyfed, Wales

WOOD AND WATER - A Goddess Inclined Eco-Pagan Magazine (Annual 4 issues £3.40) 77 Parliament Hill, London NW3

DALRIADA - Celtic clan pagan journal (Annual 4 issues £4.50 single: £1.25) Clan Dalriada, Dun-na-Beatha, 2 Brathwic Place, Brodick, Isle of Arran

CIRCLE NETWORK NEWS - US pagan scene (Annual 4 issues $17/Sample $3) Box 219, Mt. Horeb W1 53572, USA

THE DEOSIL DANCE - New Age of Paganism (Annual 5 issues £5.50) Noddfa, Llithfaen, Gwynedd, Cymru LL53 6NN

QUEST - Pagan magic mag. (Annual: 4 issues £5.00/Single copy £1.50) Marian Green, BCM-SCL Quest, London WC1N 3XX

MOONSHINE - Modern pagan philosophy (Annual 6 issues £6 sample £1.35) Also EARTHWISE - paganism, politics & ecology (Annual 10 issues £5 sample 65p) 498 Bristol Rd, Selly Oak, Birmingham

BELTANE FIRE - Earth Magic (Annual 6 issues £3 sample 50p) 16 Cross St. St Leonards-on-Sea, East Sussex TN37 6DP

O FORTUNA! - Magickal mag. (Annual 4 issues £6 - Single £1.50) BCM Akademia, London WC1N 3XX

NOTE: Also London Earth Mysteries, Flat 24, 5 The Parade, Kilburn High Road, London and Cambridge Pagan Fellowship, 142 Pheasant Rise, Bar Hill, Cambridge.

MEYN MAMVRO is available on annual subscription - 3 issues £5.00 (inc p & p) from 51 CARN BOSAVERN, ST JUST, Nr PENZANCE, CORNWALL TR19 7QX. MM12 due out Summer 90 will include a special feature on stone circles.

All back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request at £1.50 each.

∴ Coventina : celtic goddess of springs and waters : ©. Barry Millard : 12-4-89 ∴